

Shabbat Morning Service

Waves of Change

WRJ Southeast District Convention
Tampa, Florida
March 17-19, 2023

Hallelu fr Psalm 150

Hallelu, hallelu, hallelu

Kol haneshama

T'hallel Yah

Hallelu, halleluyah



Let every thing that hath breath praise the Lord.
Hallelujah.

Reader 1:

“You shall be holy” (Leviticus 19:2)

“To fulfill the Torah means to grow as a person, and to grow truly as a person is tantamount to the fulfillment of Torah.” (R. Elyakim Krumbein)

“Be Holy, but remember first to be a mensch.” (Kotzker Rebbe)

Mussar is the discipline of studying Jewish ethics, of cultivating character, of becoming a *mensch*. *Mussar* is a spiritual movement founded by Rabbi Israel Salanter in the 1800s, but is based on teachings from the Bible, from rabbinic literature, and more recent sources.

Morning Blessings

Modeh Ani

By Michelle Citrin

The sun is shining its bright light on me
I open my eyes so I can see
The birds are chirping, everyone's waking
A new day arrives and it's calling for me, singing:

Chorus: Sha-la la la la-la-la la-la-la *Modah Ani*
Sha-la la la, la-la-la, la-la-la, la, *L'fanecha*, ah.

I can be anything I want to be
Now that my soul has returned back to me
I'm free to decide, it's all up to me
'Cause I can make today the best it can be, singing:

Melech chai v'kayam
Shehechezarta bi nishmati
B'chemlah rabah emunatecha
La la la-la-la la-la-la la la la (2x)

Reader 2:

Mussar starts with *teshuvah*, coming home to self. *Mussar* requires self-examination to look at our behavior with other people, with ourselves and with God. Then we rework those areas that are problematic.

Mussar teaches spiritual self-development. It calls you to work on yourself, but not just for the sake of yourself. A contemporary *Mussar* teacher, Alan Morinis, tells us, "By refining and elevating your inner life and nourishing the soul, you clarify your inner light and thus become a lamp shedding light unto the world." The journey of *Mussar* self-development is learning to master your desires and behaviors so that you can fulfill the potential of your higher nature.

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,
שֶׁהַחַיְוֹת בִּי נִשְׁמְתִי בְּחַמְלָה, רַבָּה אֱמוּנָתְךָ.

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,
שֶׁהַחַיְוֹת בִּי נִשְׁמְתִי בְּחַמְלָה, רַבָּה אֱמוּנָתְךָ.

*I thank you, living and eternal King,
for returning my soul within me in compassion,
great is your faithfulness*

Mah Tovu

By Danny Masseng

Mah tovu (2x)

Ohalecha ya'akov

Mishkenotecha Yisrael.

Va'ani b'rov chasd'cha

Avo veitecha

Eshtachaveh el heichal kadsh'cha

B'yiratecha

Adonai ahavti

M'on beitecha

Om'kom mishkan k'vodecha

mishkan k'vodecha

Ani eshtachaveh

V'echra'ah

Evr'cha lifnei Adonai osi

Va'ani t'filati l'cha

Adonai eit ratzon

Elohim b'rov chasdecha (2x)

Aneini be'emet yishecha

מַה טוֹבוֹ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

וְאֲנִי בְּרֹב חַסְדֶּךָ אָבוֹא בֵּיתְךָ,

אֲשַׁתְּחֶה אֶל הַיְכָל קִדְשְׁךָ בִּירְאָתְךָ.*

יְהוָה, אֶהְבְּתִי מֵעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַעָה, אֲבָרְכָה לְפָנֶי יְהוָה עֹשֵׂי.

וְאֲנִי, תְּפִלְתִּי לָךְ יְהוָה, עֵת רְצוֹן,

אֱלֹהִים בְּרֹב חַסְדֶּךָ, עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ.

!

How lovely are your tents, O Jacob; your encampments, O Israel!

Birchot Hashachar

Blessed are you, Creator of the Universe

...who lets me distinguish day from night

...who opens up the eyes of the blind

...who frees the captive

...who lifts up the fallen

Blessed are you, Eternal One

...who strengthens our steps

...who clothes the naked

...who gives strength to the weary

...who removes sleep from the eyes

Blessed are you, Source of Life

...who made me in the image of the Divine One

...who has made me free

...who has made me a Jew

...who girds Israel with strength

...who crowns Israel with splendor

Reader 3: *Mussar* focuses on more than a dozen *middot*, (singular: *middah*) or soul-traits. Examples of *middot* are Humility, Enthusiasm, Gratitude, Silence, Honor, Forgiveness and Moderation. The literature looks at who exemplifies that *middah* and the stories that show how that person changed or mastered his or her behavior. Each of us has our own strengths and weaknesses. We may require a great deal of work on one *middah*, and on another, we acknowledge that this *middah* is already in balance.

We need to transition to our better self, transform into our best self.

We start with the idea that we are redeemable, improvable, and changeable. Transformation takes place through meditation, chanting, study with a partner, prayer, journaling and other actions or exercises. We create new and better habits to replace those that are weighing down our souls.

We use the *Mussar* teachings to transition and transform ourselves. Likewise, the *Kaddish* prayer serves as a transition from one section of the service to another. In fact, in a traditional service, the *Kaddish* is chanted multiple times. Please join in the *Chatzi Kaddish*.

Chatzi Kaddish

*Yitgadal v'yitkadash sh'meih raba
b'alma di vra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv,
v'imru: Amen.*

*Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.*

*Yitbarach v'yishtabach v'yitpaar,
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kud'sha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.*

Exalted and hallowed be God's great name,
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel—
speedily, imminently.
To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,
extolled, glorified, adored, and lauded
be the name of the Holy Blessed One,
beyond all earthly words and songs of blessing, praise, and comfort.
To which we say: Amen.

חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ
וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְנוּ קְרִיב
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,
לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

Reader 4: Humility means having healthy self-esteem midway between putting yourself down and being arrogant. Humility may also be thought of as taking up the appropriate amount of space, not too much and not too little. This does not mean false humility.

We acknowledge that our gifts come from God. We are trying to find the balance between knowledge that we come from dust and the promise that the whole world is for our benefit. Humility is the deep awareness of our mortality and humanness.

We approach the *Sh'ma* and its blessings with a sense of humility—that we stand before the awe-inspiring God that created us and created the world.

Bar'chu

By Rachelle Nelson

Lai lai lai...

Bar'chu et Adonai

Ham'vorach (2x)

Baruch Adonai

Ham'vorach

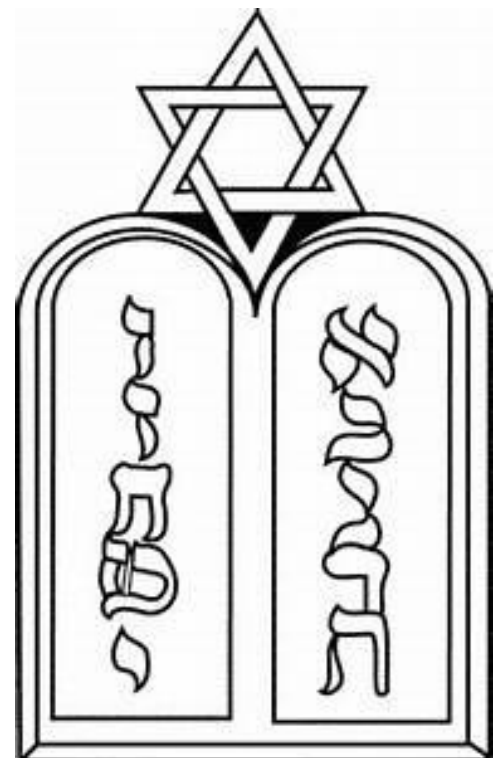
L'olam va'ed (2x)

Lai lai lai...

Praise Adonai, to whom praise is due.

Praised be Adonai to whom all praise is due,
now and forever.

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:
בְּרִיךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:



Yotzeir

By Jen Shankman and Serge Lippe

As the night gives way to day
A morning picture is painted 'cross our sky
The sun comes up and the morning uncurls,
A wonder we can see and
Still wonder why (2x)

God who makes the sun shine and stars glow
You renew the cycle of creation day by day
Giving light to our minds and our eyes
Time after time with the dawn of each new day

Each thing that God creates
God renews each day with love and care
Through God's light we understand
The plan and wonder of this world
Which we all share (2x)



Sh'ma

Traditional

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Baruch sheim, k'vod mal'chuto l'olam vaed!

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Hear, O Israel, the Eternal is our God, the Eternal is One! Blessed is God's glorious kingdom for ever and ever!

V'ahavta

By Julie Silver

Love Adonai your God with all your heart
With all your soul, and with all your mind
And these words which I command you on this day
Shall be in your heart, shall be in your heart

Teach them faithfully unto your children
Speak of them when you sit in your house
When you walk by the way, when you lie down,
And when you rise

Bind then for a sign upon your hand
That they may be a symbol between your eyes
Write them on the doorposts of your house
And upon your gates, and upon your gates

Reader 5: Patience is not just about waiting, but about enduring, accepting what one cannot control. Patience comes into play when you have become angry. Instead of finding fault with the cause of your anger or impatience, you could choose to take responsibility for your emotional response to the situation. Take responsibility for the patterns that have brought about the situation, instead of becoming the victim. Patience does not mean to become passive, but that we find the middle road between reactivity and passivity, which is to say, tolerance.

The Hebrews were enslaved for hundreds of years, when, finally, there came a leader to take them to freedom. They could have stayed as slaves in Egypt, bitter and oppressed. Or they could accept that another possible option was before them. Their patience with the events of the Exodus and the wandering in the wilderness eventually led to a new life of freedom. We sing *Mi Chamocho* to remember the miracles of our Exodus from Egypt.

Mi Chamocha

By Elana Arian

Who is like You, Adonai? (2x)

Yai lai lai lai

Mi chamocha ba'eilim Adonai?

Mi kamocha nedar bakodesh

Norah t'hilot oseh fele? (2x)

Yai lai lai lai...

Shirah chadashah shib'chu g'ulim,

l'shim'cha al s'fat hayam

Yachad kulam ho—du,

v'him-lichu v'am-ru

Adonai yimloch l'olam va'ed (2x)

Yai lai lai lai

מִי-כַמּוֹכָה בְּאֵלִים, יְיָ?
מִי כַמּוֹכָה, נֹאדָר בִּקְדוּשָׁה,
נֹרָא תְהִילַת, עֹשֶׂה פֶלֶא
שְׂרָה חֲדָשָׁה שְׂבָחוּ גְאוּלִים
לְשִׁמְךָ עַל-שִׁפְתַי חַיִּים;
יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
"יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!"

Reader 6: Our Sages, of blessed memory, have listed Torah and good deeds as things that require continuous strengthening (*Berachot* 32b). To be able to fulfill certain mitzvot, such as learning Torah and doing good deeds, we must strengthen ourselves. The Rabbis tell us that the *yetzer hara* (evil inclination) “renews its assault against us every day afresh” (*Sukkah* 52b). It is easy to make excuses; what is difficult is to keep from giving them. Even when we do act for the good, the *yetzer hara* does not give up. It urges us to do the *mitzvah* with the least amount of discomfort or effort.

Therefore, we must approach Torah learning and doing *mitzvot* with enthusiasm, so we do not become complacent or reduce our actions to the least amount necessary to fulfill the task. Say your prayers with passion and pay attention to what they mean. Do good deeds with vigor as if it is not a burden at all. Enthusiasm over time seeps deeply into the soul and makes the prayers and mitzvot meaningful and easier to fulfill.

We now say the *Amidah*, which we approach with enthusiasm, so our souls will be strengthened, and our voices will reach to heaven. Rise when you are ready to pray.

Adonai S'fatat

By Craig Taubman

An-na-na-na-na Adonai

An-na-na-na-na s'fatat tiftach

An-na-na-na-na Ufiyagid

Ufiyagid t'hilatecha

Adonai, open up my lips that my mouth may declare your praise

Avot v'imahot

Baruch Atah Adonai,

Eloheinu Veilohei Avotinu,

Elohei Avraham,

Elohei Yitzchak,

Vaylohei Ya'akov,

Elohei Sarah, Elohei Rivkah,

Elohei Rachel, Vaylohei Leah

Haeil hagadol hagibor v'hanora,

Eil elyon,

Gomeil chasadim tovim,

V'konei hakol,

V'zocheir chasdai avot v'imahot,

U'meivi g'ulah liv'nei v'neihem,

L'ma'an sh'mo b'ahavah,

Melech ozeir umoshia umagein,

Baruch Atah Adonai,

Magein Avraham v'ezrat Sarah

Blessed are You, Adonai our God. God of our fathers and mothers,

God of Abraham, God of Isaac, and God of Jacob,

God of Sarah, God of Rebecca, God of Rachel and God of Leah,

The great, mighty and awesome God, transcendent God

Who bestows lovingkindness, creates everything out of love,

Remembers the love of our fathers and mothers,

And brings redemption to their children's children for the sake of the Divine Name.

Sovereign, Deliverer, Helper and Shield

Blessed are You, Adonai, Sarah's helper and Abraham's shield.

אֲדֹנָי שְׁפַתִּי תִפְתַּח,

וּפִי יַגִּיד תְּהִלָּתְךָ.

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 חֲסָדִים טוֹבִים,

וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,

וְמַבִּיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה, יי, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה

God's Might

*Atah gibor l'olam, Adonai,
m'chayeih hakol (meitim) atah,
rav l'hoshia.*

–Morid hatal.

*M'chalkeil chayim b'chesed,
m'chayyei hakol (meitim)
b'rachamim rabbim, someich nof'lim,
v'rofei cholim, umatir asurim,
um'kayyeim emunato lisheinei afar.*

*Mi chamocha ba'al g'vurot
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.
V'neeman atah l'hachayot hakol
(meitim).*

*Baruch atah, Adonai,
m'chayeih hakol
(meitim).*

גבורות

אתה גבור לעולם, אֲדֹנָי,
מְחַיֶּה הַכֹּל (מֵתִים) אַתָּה,
רַב לְהוֹשִׁיעַ.

–מוריד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת

וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית

וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל
(מֵתִים)

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל
(מֵתִים).

Sovereign, Deliverer, Helper and Shield,
Blessed are You, Adonai, Shield of Abraham and Helper of Sarah.

You are forever mighty, Adonai; You give life to all (revive the dead).

–You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

Praise to You, Adonai, who gives life to all (revives the dead).

Reader 7:

Tov L'hodot L'Adonai—It is good to thank God (Psalms 92:2)

Many of us focus so much on the deficiencies in our lives that we barely notice the good that counterbalances them. When you open yourself to experience the trait of gratitude, you discover how much good is in your life. When you see the good in the world, it sets your heart free to soar, to shout, and to sing a song of life. The sages tell us, “Who is rich? He who rejoices in his own lot.” (Proverbs). The rabbis tell us to give 100 blessings a day. The act of showing gratitude opens us up to discover how much good we have in our lives.

We now give thanks to God for the many blessings The All-Powerful One has bestowed upon us.

Modim Anachnu Lach

By Beth Scheaffer

Oh, Oh, Right here, right now (2x)

Modim anachnu lach (4x)

מֹדִים אַנְחֵנוּ לָךְ

I will give thanks for the sunshine
I will give thanks for the rain
I will give thanks for the good times
And pray they come again

Modim anachnu lach (4x)

I will give thanks for my life
I will give thanks for Your love
I will give thanks for Your goodness
You know I never get enough

Modim anachnu lach (4x)

Oh, Oh, Right here, right now

K'dusha – God's Holiness

By Bonia Shur

*N'kadeish et shim'cha ba'olam,
k'sheim shemakdishim oto
bish'mei marom,
kakatuval yad n'vi'echa,
v'kara zeh el-zeh v'amar:*

Kadosh, kadosh, kadosh,

Adonai tz'vaot,

m'lo chol-ha'arets k'vodo.

Adir adireinu, Adonai adoneinu,

mah-adir shim'cha b'chol-ha'arets.

Baruch k'vod-Adonai mim'komo.

Echad hu eloheinu,

hu avinu, hu malkeinu,

hu moshi'einu, v'hu yashmi'einu

b'rachamav l'einei kol-chai:

Ani Adonai eloheichem.

Yimloch Adonai l'olam, elohayich

Tzion l'dor vador, hal'luyah.

L'dor vador nagid godlecha

ul'neitzach n'tsachim k'dushat'cha

nakdish, v'shivchacha, eloheinu,

mipinu lo yamush l'olam va'ed.

Baruch atah, Adonai,

Ha'el HaKadosh.

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,
כְּשֵׁם שֶׁמְקַדִּישִׁים אוֹתוֹ
בְּשָׁמַי מְרוֹם,
בְּכַתּוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל־זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ,
יְיָ צְבָאוֹת,

מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירִינוּ, אֲדָנִי אֲדָנִינוּ,

מַה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ,

הוּא אָבִינוּ, הוּא מְלַכְנוּ,

הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ

בְּרַחֲמָיו לְעֵינֵי כָּל־חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם.

יְמַלְךָ יְיָ לְעוֹלָם, אֱלֹהֵיךָ

צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נָגִיד גְּדֹלְךָ וְלִנְצַח

נִצְחִים קִדְשְׁתָּךְ

נְקַדִּישׁ, וְשִׁבַּחְךָ, אֱלֹהֵינוּ,

מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

We will sanctify Your Name on earth as it is sanctified in the heavens above,
as Your prophet has written:

Holy, holy, holy, is Adonai Tz'vaot! God's presence fills the whole earth.

Source of our strength, Sovereign One, how majestic is Your presence in all the earth.

Blessed is the presence of God, shining forth from where God dwells.

Adonai alone is our God and our Creator, our Ruler and our Helper; and, in mercy, God is revealed in the sight of all the living: I am Adonai your God!

Adonai shall reign forever, your God, O Zion, from generation to generation,
Hallelujah!

To all generations we will declare Your greatness, and for all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.

Praise to You, Adonai, the Holy God.

V'SHAM'RU

By Craig Taubman

ושמרו

Chorus: V'sham'ru v'nei-yisrael et-hashabat,
La'asot et-hashabat l'dorotam b'rit olam

ושמרו בני-ישראל את-השבת,
לעשות את-השבת לדורתם ברית עולם.

Beini uvein b'nei Yisrael ot hi l'olam,
ot hi l'olam

ביני ובין בני ישראל אות היא לעולם,
אות היא לעולם

Chorus

Ki sheishet yamim asah Adonai
et-hashamayim v'et-ha'arets,

כי ששת ימים עשה יי
את-השמים ואת-הארץ,

Chorus

Uvayom hash'viyi shavat vayinafash,
shavat vayinafash,

וביום השביעי שבת וינפש,
שבת וינפש, שבת וינפש.

Chorus

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign for ever between Me and the people of Israel, for in six days the eternal made heaven and earth, and on the seventh day God rested.

Reader 8: When did you speak where silence was an option? When did you hold your tongue when you should have spoken? These are the questions with which we wrestle when considering the *middah* of Silence.

Ecclesiastes tells us that there is a time to be silent and a time to speak. One guideline in *Mussar* is not whether the words are true, but whether our words will cause harm. Maimonides even says that “wrong speech” is equivalent to murder. There are times we need to be silent. In fact, by entering silence, we can find our way to prayer.

Alternatively, there are times when we must speak up, as when we speak for those who are being harmed or who cannot speak for themselves.

We take a moment of silence now, to pray from our hearts.

Silent Meditation

Oseh Shalom by Debbie Friedman

Am Em F C D E

*Oseh shalom bimromav
Hu ya'aseh shalom aleinu
V'al kol Yisrael,
V'imru: Amein.*

עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם אֲלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

May the one who makes peace in the heavens, make peace for us and for all Israel. And we say: Amen

Reader 9: Rabbi Akiva said, "Love your neighbor as yourself." It is the first principle of the Torah.

Honor, respect and dignity are due to each and every person, not because of the greatness of their achievements but because they are home to a soul that is inherently holy. Ben Zoma asks us, "Who is honored? He who honors others." (*Pirkei Avot* 4:14)

We criticize others because we are anxious about how we ourselves are stacking up. We also tend to become upset at another person's good fortune instead of celebrating with them. We will come to realize that their elevation and honor do not take anything away from us.

We honor our forefathers and foremothers by retelling their stories and following their ways as described in our holy books. Please rise as we start our Torah service.

Torah Service

Processional

Ki mitsiyon teitsei torah,
Ki mitsiyon teitsei torah,
U-d'var Adonai mirushalayim.
Baruch shenatan torah, torah,
Baruch shenatan torah, torah,
L'amo Yisrael bik'dushato.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
וְדַבַּר-יְיָ מִירוּשָׁלַיִם
בְּרוּךְ שֶׁנָּתַן תּוֹרָה תּוֹרָה
בְּרוּךְ שֶׁנָּתַן תּוֹרָה תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ

Sh'ma Yisrael: Adonai Eloheinu, Adonai Echad!
Echad Eloheinu, gadol Adoneinu, kadosh Sh'mo.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ שְׁמוֹ.

For out of Zion shall go forth Torah, and the word of the Eternal from Jerusalem. Praised be the One who in holiness has given the Torah to God's people Israel.

Hear, O Israel: the Eternal is our God, the Eternal is One!
Our God is One; our God is great; holy is God's name.

Sweet as Honey

By Dan Nichols and e18hteen

Sweet as honey, sweet as honey, Sweet as honey on our tongue.
(Let us soak it up, let it all sink in, sweet words of Torah)

*Baruch Atah Adonai, Eloheinu Melech Ha'olam
Asher kid'shanu b'mitzvotav v'tsivanu
La'asok b'divrei torah (2x)*

*Blessed are You, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.*

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

TORAH BLESSINGS

Before the reading:

Bar'chu et Adonai ham'vorach.
Baruch Adonai ham'vorach l'olam vaed!
Baruch Adonai ham'vorach l'olam vaed!
Baruch atah, Adonai eloheinu, melech haolam,
asher bachar-banu michol ha'amim
v'natan lanu et Torato.
Baruch atah, Adonai, notein hatorah.

בְּרַכּוּ אֶת-יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים
וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

After the reading:

Baruch atah, Adonai eloheinu, melech haolam,
asher natan lanu Torat emet,
v'chayei olam nata b'tocheinu.
Baruch atah, Adonai, notein hatorah.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Haftarah 1 Kings 7:40-8:21

Together: Praise to You, Adonai our God, who has chosen faithful prophets to speak words of truth.

Reader 10: Hiram made items for the Temple that King Solomon built. He made the shovels, pots and bowls out of copper. Solomon had the furnishings of the Temple made out of gold – the Golden Altar, the Table upon which was the showbread, the candelabra, the lamps and tongs. These were also made of gold: the musical instruments, bowls, spoons and pans.

When King Solomon completed the work, he gathered all the people of Israel. The Kohanim carried the Ark of the Covenant and the Tent of Meeting to the Temple from the City of David. The Ark was placed in the Inner Sanctum, the Holy of Holies, beneath the wings of the Cherubim. Nothing was in the Ark but the two stone tablets Moses placed there after God made the Covenant with the Children of Israel. As the Kohanim left the Sanctuary, a cloud filled the Temple. God was said to dwell in that cloud.

Then the King turned his face and blessed the entire congregation of Israel.

Together: Praise to You, Adonai, Rock of all creation, Righteous One of all generations, the faithful God whose word is deed, whose every command is just and true. For the Torah, for the privilege of worship, for the prophets, and for this Shabbat that You have given us for holiness and rest: we honor and bless You. Praise to You Adonai, for the Sabbath and its holiness.

D'var Torah

Dressing the Torah

By Max Check and Naomi Loess

EITS CHAYIM HI

Eits cha-yim hi la-ma-cha-zi-kim bah,
v'tom'chei-ha m'ushar.
D'ra-chei-ha dar'chei-no-am,
v'chal-n'tivotecha shalom.

Behold, a good doctrine has been given you, My Torah; do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

עין-חיים היא

עין-חיים היא לפחזקים בה,
ותמכיה מאשר.
דרךיה דרכי-נעם,
וכל-נתיבותיה שלום.

Mi Shebeirach

By Debbie Friedman

מי שברך אבותנו מקור הברכה לאמותנו

Mi sheberakh avoteinu

M'kor habrakhah l'imoteinu

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.

מי שברך אבותנו מקור הברכה לאבותנו

Mi sheberakh imoteinu

M'kor habrakhah l'avoteinu

Bless those in need of healing with *refuah sh'leimah*

The renewal of body, the renewal of spirit

And let us say: Amen.

ALEINU

עלינו

Aleinu l'shabeiach la'adon hakol,
lateit g'dula l'yotseir b'reishit,
shelo asanu k'goyei ha'aratsot,
v'lo samanu k'mish'p'chot ha'adamah;
shelo sam chel'keinu kahem,
v'goraleinu k'chal-hamonam.
Va'anach'nu kor'im umish'tachavim umodim
lifnei melech mal'cheiy ham'lachim,
hakadosh baruch hu.
Shehu noteh shamayim v'yoseid arets,
umoshav y'karo bashamayim mima'al,
ush'chinat uzo, ush'chinat uzo
b'gav'heiy m'romim.
Hu eloheinu, ein od;
emet mal'keinu, efes zulato,
kakativ b'torato: "v'yadata hayom
vahashevota el-l'vavecha,
ki adonai hu ha'elohim
bashamayim mima'al
v'al-ha'arets, v'al-ha'arets
mitachat, ein od.

עלינו לשבּח לאדון הכל,
לתת גדולה ליוצר ברשית,
שלא עשנו כגווי הארצות,
ולא שמנו כמשפחות האדמה;
שלא שם חלקבו בהם,
וגרלנו ככל-המונים.
ואנחנו כורעים ומשתחיים ומודים
לפני מלך מלכי המלכים,
הקדוש ברך הוא.
שהוא נוטה שמים ויוסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו, ושכינת עזו
בגבהי מרומים.
הוא אלהינו, אין עוד;
אמת מלבנו, אפס זולתו,
כפתוב בתורתו: "וידעת היום
והשבת אל-לכבד,
כי יי הוא האלהים
בשמים ממעל
ואל-הארץ, ואל-הארץ
מתחת, אין עוד."

We must praise the Eternal , the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations.

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy One, blessed be God.

God spread out the heavens and established the earth; the Eternal is our God; there is no one else. In truth God alone is our Ruler, as it is written: "Know then this day and take it to heart; the Eternal is God in the heavens above and on the earth below; there is no one else".

BAYOM HAHU

ביום ההוא

traditional

Vene'emar: "v'hayah Adonai l'melech al-kal-ha'arets;
Bayom hahu, bayom hahu, yihyeh Adonai echad
ush'mo, ush'mo, ush'mo echad."

ונאמר: "יהיה יי למלך על-כל-הארץ;
ביום ההוא, ביום ההוא, יהיה יי אחד
ושמו, ושמו, ושמו אחד."

And it has been said: "On that day the Eternal shall be One and God's name shall be One."

Reader 11: God's nature is essentially forgiving. When we channel this divine quality, we not only draw closer to God, but we also become agents of God's compassion and love in the world. Moving on doesn't mean forgetting or white-washing the other person's behavior. It means refusing to let chronic anger and bitterness rule our lives, dissipating our energy and sapping our creativity. Forgiveness can come in gradations; it is not an all-or-nothing proposition. We also must find ways to forgive ourselves. On the other hand, women say "I'm sorry" to a fault; sometimes not forgiving is the struggle.

Rabbi Nachman of Bratzlav tells us, "You must judge everyone with an eye to their merits." Even regarding those who are completely wicked, "one must search and find some small way in which they are not wicked". With respect to this bit of goodness, "judge them with an eye to their merits". In that way, we make them human, and can move forward toward forgiveness.

When a loved one dies, we may have left unresolved issues with the departed. Were things left unsaid? Was there anger or animosity that was not resolved? We can forgive them and ourselves by praising their life and the life-giving force from Adonai, as we join together to recite the Mourner's *Kaddish*.

Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba
b'alma di vra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv,
v'imru: Amen.*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ
וַיְמַלִּיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְנֵי קָרִיב
וְאָמְרוּ: אָמֵן.

*Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

*Yitbarach v'yihtabach v'yitpaar,
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kud'sha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרַומֵם וַיִּתְנַסֵּי,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְא מִן כּוֹל בִּרְכַתָּא וְשִׁירַתָּא,
תּוּשְׁבַחַתָּא וְנַחֲמַתָּא,
דְאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

Exalted and hallowed be God's great name,
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel—
speedily, imminently.
To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,
extolled, glorified, adored, and lauded
be the name of the Holy Blessed One,
beyond all earthly words and songs of blessing, praise, and comfort.
To which we say: Amen.

Reader 12: Maimonides tells us the path to be upright is one of moderation, to not be too close to either extreme. He called this the Golden Mean. Ask yourself, “In what area of my life am I not following the middle way?” The Torah tells us to “choose life”— to not indulge in activities that are harmful to the body or the soul. We must govern our desires instead of being governed by them. On the other hand, we do not want to fall too far the opposite way, which is self-denial.

Moderation is an underlying facet of all the *middot*, to find the middle ground between too much and too little of a soul-trait. Through such practices as meditation and journaling, affirmations, and study, we can gradually transform ourselves to our best selves. Then we can be a light to the world.

Hinei Mah Tov

By Elana Arian

Hinei mah-tov uma-naim
Shevet achim gam-yachad (2x)

הִנֵּה מַה-טוֹב וּמַה-נָּעִים
שֵׁבֶת אַחִים גַּם-יַחַד

How good it is (how good it is)
How sweet it is (how sweet it is)
To be together on this day (2x)

Shalom Aleichem, Salaam Aleikum (clap twice) (4x)

Shabbat Shalom

