

Liturgical Variation in the Contemporary North American Reform Movement

by

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Digest

The diversity in worship practices found in the Reform movement today is momentous. The basis for the following thesis is the evident liturgical ferment in the North American Reform movement. Chapter One presents a historical overview in order to provide a basic understanding of the evolution of Jewish liturgy and worship texts. With this in view, the shift from the long standing *Union Prayer Book* to the much shorter lived *Gates of Prayer* (1975) and *Gates of Prayer* (1994) is evaluated. In addition, the reasons for writing these new siddurim are discussed.

Chapter Two reflects on the liturgical realities of today's Reform congregations. An informal survey was conducted that documents the trend for synagogues to adapt the liturgy to their individual needs. The survey itself, as well as its methodology, is presented in this chapter. Several themes and trends emerge from the survey data. Concerns about gender, personal healing, inclusivity, tradition, and user-friendliness are evident. These concerns are demonstrated in a multitude of ways, which are noted and explored in order to understand how different communities grapple with the issues.

The final chapter, Chapter Three, evaluates the non-*Gates of Prayer* liturgies through various lenses. In particular a sociological approach is used to understand what Reform congregations are hoping to achieve when they adapt or create liturgy. Other issues, such as technology and theology, also influence trends in worship. In a broad sense, an assessment of these various influences on liturgy enables us to contextualize the current attempts to compile and edit a new Reform siddur.

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Introduction

Enter any Reform congregation today for a Shabbat service and you can hardly be sure what kind of service will be held. It might be a musical service with a great deal of singing and the use of instruments, or it might be a formal service with *Gates of Prayer* as the worship text, or it might be an informal service with a creative liturgy, to name but a few examples of what might be encountered at the over nine hundred Reform congregations of North America. Regardless of the type of service, tremendous time and energy is put into evaluating the liturgical practices of a particular congregation.

Given the plurality of liturgical styles in the Reform movement today, an exploration of contemporary liturgical practices is warranted. Dissatisfaction with both the blue-covered *Gates of Prayer* (1975) and the gray-bound, gender-sensitive (1994) version of this siddur is apparent. As a result of the discontent with the movement's current siddur, many rabbis, cantors, and lay people have put their hand to customizing (or reforming, dare I say) their congregational liturgies. These liturgies take several forms, including everything from hard-bound siddurim to hand cut-and-pasted photocopies of a service.

As we explore the motivations behind such worship practices, it is necessary to understand the historical development of, as well as other factors affecting, North American Reform Jewry. Certainly the early European and American reformers provide both the historical and liturgical bases for today's liturgical developments. Each time the movement adapted a new prayer book, it was inevitably subjected to local adaptation. A

prime example of this is the inclusion of the *Imahot* (symbolic of the need to use less masculine language), which many congregations began insert into the service during the decade of the 1980's when they used *Gates of Prayer* (1975); eventually it was pasted into many congregations' prayer books. In the last decades of the twentieth century other concerns came to the forefront, such as the need for personal healing, inclusivity (of Jews-by-choice, those ignorant of Hebrew, etc.), spirituality, and tradition. These concerns were accompanied by a new-found appreciation for Jewish music, the accessibility of Jewish learning, and advances in technology; the resulting changes in the liturgy reflect these shifts in the demographics and culture of the North American Jewish community.

Due to societal, technological, and historical issues, contemporary Reform Jews are now exploring beyond the boundaries of our conventional liturgical practices and institutional liturgies. While some maintain the use of *Gates of Prayer*, others move away from this siddur in favor of something new. While *Gates of Prayer* can be understood as our national liturgy, the very basis of our movement's liturgical identity, local preferences and practices act in tension with this foundation. These centrifugal and centripetal forces work together in both opposition and harmony. The result of these forces pushing and pulling the community, presently, is a proliferation of services, including the adaptation of *Gates of Prayer* to conform to a wide variety of individual and communal needs.

An evaluation of today's liturgical practices sheds light on the current ferment. Therefore, an examination of changes made to the liturgy by congregations and their clergy instructs us about what worshippers are looking for in their liturgy. As we will see

in Chapter Three, due to certain modern realities we recognize that liturgical change is inevitable, and with easy access to technological and liturgical resources, people will create what they want, when they want it. The Reform movement should understand and respond to these changes as they prepare to publish the movement's next siddur, *Mishkan Tefillah*. By casting an eye on past liturgical developments and today's worship practices we can perhaps anticipate, or at the very least meet, the diverse spiritual and liturgical needs of our congregants.

Chapter One: Historical Context

"The liturgical dimension, like the halakhah, was exposed to centripetal and centrifugal forces. There were periods of consolidation and others of increasing differences and variation."¹

This observation by Lee Levine is perhaps the paradigmatic understanding of the dynamics of Jewish liturgy. The ebb and flow of liturgical variation has occurred throughout Jewish history. Circumstances internal and external to the Jewish community brought to bear direct and indirect influences on the formation of its liturgy. This chapter will explore the various historical, political, and social forces that impacted on Jewish liturgy throughout the ages, in order to provide a substantive framework in which we can understand Reform Jewish liturgy today.

Reforms are as integral a part of worship as worship itself is to Judaism. From the time of early Israel to the destruction of the Second Temple, numerous liturgical "reforms" evolved or were instituted. We find liturgical reforms instituted by prophets (e.g. Elijah and Elisha), Kings (e.g. Hezekiah and Josiah), and priests (the cultic prescriptions of Leviticus and Deuteronomy). Their laws modified sacrifices, tithes, and offerings of the first born, to name but a few examples of such ancient reforms. Another significant impact on Jewish liturgy was the reality of the exile.² Understanding the impact of the Israelites' surroundings on their worship practices is instructive and relevant to understanding Jewish liturgy even today as the great number of Jews continue to live outside the land of Israel.

It is well known that Jewish worship shifted dramatically after the destruction of the Temple in 70 C.E., as the priests and people were no longer able to offer animal

¹Lee I. Levine, The Ancient Synagogue: The First Thousand Years (New Haven: Yale University Press, 2000), 560.

²A.Z. Idelsohn, Jewish Liturgy and Its Development (NY: Henry Holt and Company, 1932), 17.

sacrifices and perform other cultic duties. Not to be deterred from worshiping their God, the Jewish people, led by their sages and rabbis, adapted to the situation and performed their religious rites in modified and new ways. Thus, the “sages of Yavneh did not work in a vacuum...the rabbis drew on a reservoir of earlier traditions and practices...*In other words, what they created was in some sense as much a continuation as it was an innovation.*”³ This stage of liturgy was one of “conceptualization and preliminary composition,”⁴ which eventually developed and consolidated into what is now known as “normative Jewish worship.”⁵

The flexible nature of prayers and the period of consolidation in late antiquity lasted well into the ninth and tenth centuries when the first known *siddurim*, prayer books, were compiled. The first siddur, put together by Rav Amram Gaon, dates from 875 BCE. (Some consider it likely that prayer books existed prior to this, but none have been preserved or located.)⁶ Jewish liturgy “grew rather through continuous improvisations of religious spirits in moments of inspiration. These men used to create prayers for their private devotion; and only after their compositions found favor in the eyes of the people, were they gradually incorporated into the public worship. It took more than nine hundred years of continuous growth for the liturgy to reach the state as presented in the first prayer-book compiled by Rav Amram.”⁷ Some scholars have suggested that such improvisations were not strictly within the purview of the rabbis; they were often the creations of the people “who gathered on various occasions to pray in the synagogue.”⁸ As a result, “no single ‘original’ text of any particular prayer was created, but...originally numerous diverse texts and versions existed side by side.”⁹ It

³Levine, 512-513.

⁴Levine, 5.

⁵Levine, 8.

⁶David Hedegard, *Seder R. Amram Gaon: Part I, Hebrew Text with Critical Apparatus* (Lund: Lindstedts Universitets-Bokhandel, 1951), xx.

⁷Idelsohn, 29.

⁸Joseph Heinemann, *Prayer in the Talmud: Forms and Patterns* (Berlin: Walter DeGruyter, 1977), 37.

⁹Heinemann, 43.

should be noted, however, that all the liturgies we know of are rabbinic. Diversity and variety persisted as cultural circumstances and political situations shifted and individuals reacted to them.

Over time this diversity and variety characterized the differences between particular locales and/or eras. "It seems to be of the nature of liturgy to relate itself to the concrete situations of the times and places. No sooner had the vast liturgical domains come into being than they began to be divided up into smaller territories whose several forms of worship were adapted to local needs."¹⁰ Differences between the Babylonian (B) and Palestinian (P) Jewish communities are significant, including annual (B) or triennial (P) cycles of Torah reading, inclusion of a nineteenth benediction in the Amidah (B), and additional Torah readings for festivals (B). There were additional differences in minhagim (e.g. the procedure for aliyot to the Torah, recitation of Kedusha on weekdays, etc.) between the communities. Similarly, piyyutim (liturgical hymns) apparently came from Palestine, and found little favor in the eyes of the Babylonian rabbis.¹¹ These early variations between the two communities, from the amoraic period onwards, established the reality and legitimacy of local liturgical practices. Furthermore, "the liturgical developments in the Christian and Islamic worlds, and competing ideologies, such as those of the Samaritans and Karaites,"¹² exemplified some of the external, localized influences on Jewish liturgy.

The history of the siddur reflects each and every one of the local rites. It can be said about the siddur that "next to the Bible, it is the most important book in Jewish life, to a certain extent it is even closer to [the average Jew], since it was at no time canonized but continued to develop and to reflect the daily occurrences of the Jewish people."¹³ As one can see, liturgical innovation and development were, and are, a continual process.

¹⁰Levine, 532.

¹¹Levine, 556.

¹²Levine, 557.

¹³Idelsohn, xii.

All of this instructs our understanding of early and modern Reform Judaism and its liturgical practices.

Early Reform

We begin with an eye to modern liturgical reforms. While Congregation Adath Yeshurun in Amsterdam demanded the first reforms to the prayer book in 1795, Israel Jacobson's reforms in Seesen, Westphalia, in 1810 provide us the earliest example of what we might consider modern "Reform." In fact, Idelsohn calls him "the founder of Reform Judaism."¹⁴ He abolished piyyutim (once considered an innovation, now an unnecessary appendage to the service) from the liturgy, shortened the overall service, introduced both the sermon spoken in the vernacular and the organ, to name but a few of his reforms which would become, to a certain extent, the model for reformers for the next century. Generally speaking, the early reformers' work was simply "to improve the liturgy," in accord with the tastes and mores of modern western European culture.¹⁵

As reformers sought liturgical change, they struggled to bridge between the past and the present. One of the most prominent figures during this time, Abraham Geiger, wrote in the preface to his *Israelisches Gebethbuch*, "It [the worship service] must not deny the connection with the totality of the historical past; yet it must, at the same time, nourish the religious needs of the present."¹⁶ This statement is, perhaps, the best summary of the reformers' sentiments regarding balancing the weight of tradition with the religious needs of the modern Jew.

Reform leaders and congregations alike exercised their liturgical preferences. As a result, siddurim varied from community to community. Abraham Geiger noted that "the demands made upon a prayerbook for our time are, therefore, so manifold, and

¹⁴Idelsohn, 269.

¹⁵Ismar Elbogen, *Jewish Liturgy: A Comprehensive History* (Philadelphia: Jewish Publication Society of America, 1993), 307.

¹⁶Jakob J. Petuchowski, *Prayerbook Reform in Europe: The Liturgy of European Liberal and Reform Judaism* (New York: The World Union for Progressive Judaism, Ltd., 1968), 167.

proceed from such divergent points of view, that the publication of a prayerbook which could satisfy *all congregations* simply cannot be undertaken."¹⁷ He predicted in his time that the needs of the different congregations were so disparate that they were not likely to come to a consensus in order to create one prayer book to serve every community, a prediction which was realized.¹⁸ His position was supported by like-minded rabbis, such as Joseph Aub.¹⁹

Despite their differences, the Reform editors of prayer books generally agreed on major theological, philosophical, and political difficulties that the traditional siddur presented to them. The hallmark of Reform prayer books became the shortening of prayers, use of the vernacular, elimination of references to angels, reduction in particularism, elimination of prayers for the reinstitution of sacrifices, replacement of the notion of personal messiah/redeemer with that of a messianic age/redemption, variety in prayers, substitution of the "immortality of the soul" for resurrection, omission of the prayers for "the ingathering of the exiles" and "return to Zion," addition of new prayers expressing ideas and thoughts of the modern age.²⁰ The generation represented by Geiger and Aub sought to "revise the Prayerbook according to theologically consistent principles in addition to contemporary aesthetic sensibilities."²¹

A distinction, however, must be drawn between the European Reformers and the American Reformers. One of the primary differences between the two groups relates to the siddur; the Europeans, even the Germans, were unable to produce a siddur of comparable acceptance to the *Union Prayer Book (UPB)* of the Americans. In fact, the German Reform community had three different editions of the *Einheitsgebetbuch* (their "*Union Prayer Book*"), one for Breslau, one for Frankfurt, and one for Berlin.²² Among

¹⁷Petuchowski, 167.

¹⁸Petuchowski, 167.

¹⁹Petuchowski, 164.

²⁰Petuchowski, 349-54.

²¹Eric Friedland, "Were Our Mouths Filled with Song": *Studies in Liberal Jewish Liturgy* (Cincinnati: Hebrew Union College Press, 1997), 10.

²²Jakob J. Petuchowski, "Reform Judaism: Evolution or Revolution?" in *Jews in a Free Society* (ed.

the Reform editors of siddurim in Europe in the nineteenth century similar sentiments pervaded each community's opinion of one another's prayer books. Some comments to this effect: "In all those devotional works there is something to be criticized"²³; "A careful examination of the available modern prayerbooks has led to the conclusion that, regardless of their advantages, they are unsuitable for the congregations of the Union-party for reasons of principle, and partly for reasons of expediency."²⁴ This being said, the prayer books from other communities provided rich resources for rabbis endeavoring to adapt the traditional siddur to their own community's particular needs and sensibilities. Thus, we see the eventual development of creative, localized liturgies.

Similar attempts to create a widely acceptable liturgy continued across the Atlantic. The influence of the European Reformers is irrefutable, since it is their migration to North America that introduced the possibilities of reform.²⁵ Yet some indigenous attempts at reform existed; in Charleston, South Carolina in the 1820s members of Kahal Kodesh Beth Elohim sought moderate reforms to the congregation's traditional Sephardic liturgy. These attempts were rejected by the synagogue's leadership, and the petitioners formed their own congregation, the Reformed Society of Israelites, with their own liturgy. The Society's prayer book "represents the first radical liturgy produced in the Reform movement anywhere, preceding by twenty years the 1845 prayerbook of the Berlin Reform Congregation."²⁶ Later in the nineteenth century, Jewish liturgical activity in America focused on "reconciling standard Hebrew texts with contemporary thought and temper, [on] condensing services, and [on] drafting new prayers in the vernacular," yet such activity proceeded carefully and cautiously in order not to alienate worshipers.²⁷ The tension between the use of the vernacular and Hebrew

Edward A. Goldman; Cincinnati: Hebrew Union College Press, 1970), 59.

²³Petuchowski, *Prayerbook Reform in Europe*, 164.

²⁴Petuchowski, *Prayerbook Reform in Europe*, 183.

²⁵Friedland, 10.

²⁶Michael A. Meyer, *Response to Modernity: A History of the Reform Movement in Judaism* (Detroit: Wayne State University Press, 1988), 231.

²⁷Friedland, 70.

persisted; the growth in the use of the vernacular was often countered by champions of Hebrew, such that in the mid- to late nineteenth century there was "substantial and credible Hebrew liturgical activity."²⁸ By the end of the century, caution was giving way to liberty, especially with the vernacular.²⁹ An example of the range of such liturgical activity is demonstrated by the various renditions of the *Shmoneh Esrei* in the siddurim of Leo Merzbacher, Marcus Jastrow, David Einhorn and Isaac Mayer Wise.

Reform was "a child both of eighteenth-century rationalism and nineteenth-century idealism, and the industrial and political revolutions of the age were godparents at its birth." Just as historical and socioeconomic events impacted on the liturgy and worship of European Reformers, similar influences came to bear on the American Reformers. "Sociologically speaking, the *Union Prayer Book* of 1894 was the religious precipitate of the desire of the economically and socially established German Jewish groups to assert a religious identity distinct from that of the masses of Eastern European Jews. The *Union Prayer Book* may have embodied a universal outlook as far as mankind in general was concerned but as far as Jews were concerned it was exclusivist and it was meant to be so."³⁰

A plethora of tensions have permeated the Reform Jewish discussions on liturgy. Tensions arising from the prayer book pertain to the use of Hebrew, transliteration, translation, silent prayer, congregational participation, creation of new liturgy, use of traditional prayers, format of the service, and the number of services included, to name but a few of the issues.

Prayer books among nineteenth-century American Jews were hardly uniform. In the early days of Reform, choices of siddurim included the well known, widely used *Minhag America* of Isaac Mayer Wise and David Einhorn's *Olat Tamid*. Other, lesser

²⁸Friedland, 70.

²⁹Friedland, 70.

³⁰Herbert Bronstein, "In Defense of Kevah," in *Central Conference of American Rabbis Journal*, No. 56 (1967):79.

known, local liturgies such as Joseph Krauskopf's *Service Ritual*, Joseph Leonard Levy's *A Book of Prayer*, David Philipson's *Services for Sabbath and Holidays*, and Raphael D. C. Lewin's *The American-Jewish Ritual* (to name but a few) existed simultaneously and later, after the publication of the *Union Prayer Book*.

The *Union Prayer Book*, published by the Central Conference of American Rabbis in 1894-5, played a crucial role in the crystallization of American Reform liturgy. First of all, its authors eliminated particularistic traditional attitudes and doctrines from the liturgy.³¹ In addition, the use of English translation and the abridgement of the service were important at that stage of American Reform Judaism. Another important element in the compilation of *UPB* was the composition of new prayers, such as the poem to the "Kaddish for the House of Mourning." *UPB* "represented the by-product of an intellectual and religious unity which emerged from two situations—the break with orthodoxy which fused Reform opinion, and the initial theological cohesiveness of Reform. The original *Union Prayer Book* was the collective expansion, the liturgical and theological expression of the Pittsburgh platform of 1885."³² In its editing, the *UPB* "created more of a digest rather than a revision of the Hebrew of the siddur."³³

Despite the wide acceptance of *UPB*, it did not go unchallenged in several arenas. For instance, individual congregations made adaptations to *UPB* as needed. Also, other liturgies proliferated. Yet *UPB* influenced these other liturgies. For instance, a prayer book compiled by Rodeph Sholom in New York in 1906 borrowed parts from *UPB*.³⁴ Later, in the 1920s, frustrated by the limitations of *UPB*, an alumnus of Hebrew Union College created a new liturgy altogether. Israel Mattuck's prayer book, *Liberal Jewish Prayerbook*, used by the Liberal synagogues of Great Britain, was known for its inclusion

³¹Louis J. Sigel, "Some Deficiencies in the Union Prayerbook," in *Central Conference of American Rabbis Journal*, No. 27 (1959):12.

³²David Polish, "Revision of the Prayer Book?," in *Central Conference of American Rabbis Journal*, No. 32 (1961):12.

³³Polish, 12-13.

³⁴Elizabeth W. Torop, *Individual Creative Liturgy Within the Reform Movement* (HUC-JIR Rabbinic Thesis, Cincinnati, 1990), 35.

of multiple new prayers (including prayers and poems from gentile authors), and its rediscovery of Jewish literature.³⁵

Changes to liturgy were, and still are, cause for much discussion. This holds true even for prayer book revisions, such as those initially made to *UPB* from 1918 to 1924 and then in 1940 to 1945. People both celebrated and reviled the Newly Revised edition (1940). Robert I. Kahn notes, however, that eventually those who celebrated its publication wished to cast it aside when the prayers no longer seemed "new."³⁶ In an effort to utilize *UPB* most effectively, he combined some prayers, such as the candle blessing and kiddush, "into a single ceremony" which was pasted into the prayer book at his congregation (Congregation Emanu-El, Houston, TX), as were hymns compiled in a booklet.³⁷ In addition, he attests to the reality of creative services in the Reform movement; he, in fact, wrote several in the 1960s.³⁸

As early as 1953 Maurice Eisendrath asked, "Is our prayerbook, notwithstanding its several revisions, sufficiently attuned to our time?"³⁹ Clergy and lay people alike held strong opinions on the matter. They were living in a post-World War II, post-Shoah, post-creation of the state of Israel world when their financial, political status was changing. Eisendrath maintained that the *Union Prayer Book* "bores many of our people."⁴⁰ One rabbi reported some lay people's criticisms of the prayer book. These criticisms included repetition, the flat and mumbled sounds of the congregational readings, and the archaic and obscure nature of the language.⁴¹ In addition, congregants were no longer mainly German American; the large influx of Eastern European

³⁵Friedland, 227.

³⁶Robert I. Kahn, "The Practical Use of the *Union Prayer Book*," in *Central Conference of American Rabbis Journal*, No. 49 (1965):21.

³⁷Kahn, 23.

³⁸Kahn, 24.

³⁹Lou H. Silberman, "The Reestablishment of Worship," in *Central Conference of American Rabbis Journal*, No. 3 (1953):13.

⁴⁰Silberman, 13.

⁴¹Robert I. Kahn, "A Practical Critique of the *Union Prayerbook*," in *Central Conference of American Rabbis Journal*, No. 27 (1957):8.

immigrants and their descendents felt differently about the contents and language of their prayer book.⁴² In regard to the use of Hebrew and English, rabbis and their congregations who read a Hebrew prayer wanted the English translation to be faithful to the original text. Only 38% of Reform rabbis surveyed in 1972 used *UPB* without some modification, whether minor or major.⁴³

Major theological and political issues surrounding the prayer book came to the forefront in the 1950s and 1960s. Theological beliefs became quite diverse during this period, and the movement and prayer book had to make room for humanists as well as theists, for supernaturalists and non-supernaturalists. Similarly, the majority of the movement was no longer anti- or non-Zionist. The absence of any mention of Zion was palpable. During the ferment of the 1960s, dissatisfaction with the *UPB* pervaded the Reform movement. As a result, creative liturgy blossomed. That the notion and practice of creative liturgy is nothing new is indicated by this discussion. Those dissatisfied with *UPB* often exercised such creative options. This pointed to a bigger, albeit timeless, issue, how to “balance between the novel and the familiar.”⁴⁴ Countless rabbis proffered suggestions on what this meant and how it should be reflected in a new prayer book, based on the course of world events and their own experiences. After all, there was a major paradigm shift in Jewish experience and identity during the late 1940s, after the Shoah and the establishment of the state of Israel. Zionism fully crystallized in the American Jewish consciousness in the 1960s, after the Eichmann trial and the Six Day War.

Despite the numerous detractors of *UPB*, it had many supporters. It was considered “a precious instrument for mass education in the art of prayer.”⁴⁵ A number of

⁴² Sigel, 12.

⁴³ Torop, 36.

⁴⁴ Lawrence A. Hoffman, “*Gates of Prayer: It Must Go Beyond Mere Revision*,” in *Central Conference of American Rabbis Journal*, No. 81 (1973):74.

⁴⁵ Jerome D. Folkman, “The Prayerbook in the Teaching of Values,” in *Central Conference of American Rabbis Journal*, No. 8 (1955):35.

the prayers found in *UPB* were (and are) beloved, such as the "Prayer for Peace" and the "Silent Devotion." Some remained convinced of the absolute merit of *UPB*, and others recommended revising *UPB* yet again as the best liturgical alternative, rather than creating an entirely new prayer book.

The decision to shelve *UPB* must have been a difficult one. Debate raged as to if, when, and how a new prayer book would be created, and what revisions would or should be made. Style, format, and theology were the major points of contention. *UPB* had served its purpose, and the times dictated that something new, something fresh be made available to the Reform worshiping community. The next prayer book, *Gates of Prayer*, was certainly indebted to *UPB* "in structure, theology, and language."⁴⁶ "Since liturgy and ritual are related to the way that individuals make meaning of the world around them, major societal changes often lead to new liturgical formulations. This is revealed in the publication of *GOP*, and certainly the growth of creative services is connected to the events and changes of these twenty years (i.e. 1950-1970)."⁴⁷

When *Gates of Prayer* finally came out it was "the most widely-edited prayerbook in our history."⁴⁸ *UPB, Newly Revised*, introduced the (now familiar) idea of containing multiple services, each with a theme. Like Mattuck's *Liberal Jewish Prayerbook* in the 1920s, *GOP* rediscovered the rich reserves of Jewish literature and drew upon them. It also reclaimed some of the traditional liturgy that *UPB* had excised (a reclaiming of at least some of the baby and bath water that had been thrown out by the earlier generation of rabbis in *UPB*). Nevertheless, even in 1974, just before the publication of *GOP*, some maintained that it would not solve the worship ills facing the American Reform community.⁴⁹ To be sure, the use and development of creative liturgy,

⁴⁶Friedland, 227.

⁴⁷Torop, 47.

⁴⁸Harvey J. Fields, "Gates of Prayer: We Must Fashion *Keva* and *Kavanah*," in *Central Conference of American Rabbis Journal*, No. 81 (1973):81.

⁴⁹Haskell M. Bernat, "A Future for Reform Jewish Worship: Emergence of New Definitions," in *Central Conference of American Rabbis Journal*, No. 86 (1974):35.

an expression of liturgical dissatisfaction, persisted past the publication of *GOP*.

Already in 1985, just ten years after its publication, the Central Conference of American Rabbis held a symposium on *GOP*. Again in 1992, the CCAR's Liturgy Committee met to negotiate revisions to *GOP*. H. Leonard Poller claims that the revisions were a response to new theological perspectives and shifts in self-understanding of Reform Jews; he posits that there was no "disaffection with that volume [*GOP*]."⁵⁰ One of the most significant differences between this Committee and previous Liturgy Committees, especially those dealing with prayer book revision or development, was that cantorial and lay representatives as well as women rabbis served on this particular Committee.

Language was a paramount issue in the creation of *GOP*. Many recognized the shortcomings of the language of *GOP*, while others saw it as a vast improvement over *UPB*. Some of the suggested changes for a future siddur included more figurative and poetic language. Additionally, the language utilized to describe, address, and name God was highly important to any revisions. The issue of gender and language remained a primary concern for those using *GOP* and those who were already pushing for revisions to it, or even for a new Reform siddur.

There is in any case a question of the quality and longevity of individualized, creative liturgies. Some consider the newer, variable liturgies to be less than adequate, thus creating a renewed appreciation for a prayer book inherited from our ancestors.⁵¹ The old joke about the man stranded on a deserted island who builds two synagogues, one that he attends and the other in which he refuses to set foot, might actually apply in the case of liturgical development. It might be that a general consensus pervaded the Reform movement, at least until recently, enabling a large majority to purchase and regularly utilize the "Reform" prayer book, whether it be the *UPB* or *Gates of Prayer*

⁵⁰H. Leonard Poller, "Symposium: Preparing a New Siddur, Introduction," in Central Conference of American Rabbis Journal, No. 157 (1992):1.

⁵¹Kahn, "The Practical Use of the *Union Prayer Book*," 25.

(blue or grey). However, total agreement and synchronicity have never existed in regard to the Reform movement's liturgy, as seen in the creation of local, creative liturgies and variations from the time of the Reformed Society of Israelites to Joseph Krauskopf to today.

Throughout the history of Jewish worship there has never been one siddur for all people. Even in the Reform movement there has always been variety. Liturgies have been created for individual communities for holidays and special occasions as well as weekly worship (e.g., shabbatot). "After all, the first standardized American Reform Liturgy was based on numerous private manuals of worship and was the result of a century of individual effort by hundreds of scholars and learned laymen."⁵² "The contemporary writer of Jewish liturgy would, therefore, seriously wrestle with the goals of corporate worship as they subtly emerge from the form, the place and the time which the Jew throughout the ages found most congenial for achieving his purposes."⁵³ Moreover, decisions made within the Reform rabbinate often contribute to the difficulties in accepting or rejecting a prayer book. Bernard Bamberger noted in 1965 that "the deep and often vehement cleavages within our Conference on questions both of theological belief and of liturgical style are a severe handicap."⁵⁴

There is a constant tension between the commonality of the historical Jewish siddur and the particularity of any single prayer or prayer book. Robert J. Kahn wrote in the *Central Conference of American Rabbis Journal* that "a Reform Jew from Houston knows that he is 'at home' when he walks into another synagogue and opens the *Union Prayer Book*. As a matter of fact, if there are wide variations in the use of that prayer book (or in other liturgical patterns) he is deeply troubled. He wants uniformity."⁵⁵ This

⁵²Eugene Mihaly, "A Guide for Writers of Reform Liturgy" in *Central Conference of American Rabbis Journal*, No. 49 (1965):6-7.

⁵³Mihaly, 20.

⁵⁴Bernard J. Bamberger, "On the Revision of the *Union Prayer Book*," in *Central Conference of American Rabbis Journal*, No. 49 (1965):41.

⁵⁵Kahn, "The Practical Use of the *Union Prayer Book*," 22.

attitude might linger today, but wide variations certainly exist and the prayer book of one community might be very different from what one is accustomed to at home. In *Reform Judaism*'s fall 2002 issue, Richard Levy writes, "When you walk into a Reform synagogue today, you never know what kind of prayerbook you are likely to find: a thick blue volume; a thin gray volume; a green, white, or multicolored volume; or something else entirely...a garden of new liturgical works has sprouted across the continent."⁵⁶

Just as the liturgical practices and preferences of previous generations in Europe and America set the tone for our Reform predecessors, new liturgical ideals and expressions have come to the forefront in recent decades. One rabbi expresses this as a symptom of human behavior; she says, "If worship and liturgy are expressive of human behavior and operate as ways to establish systems of meaning, than change in the liturgical process is to be expected over a period of time."⁵⁷ It is the age-old problem of the earlier generations' *kavanah* becoming today's *kevah*. "The function of worship today is thus integrally bound to the character and nature of modernity,"⁵⁸ and so worship is constantly being redefined. "Regardless of the prayer book, the pray-er is the crux in any discussion on prayer. While some Jewish prayers remain unchanged for centuries, the people who pray those words change, and they change from week to week; they may come to the same service, but their own mood is different, they have different needs, different hopes."⁵⁹ This is the reality of worship, one which prayer book editors have always had to contend with, and which they will continue to struggle with in order to provide a meaningful prayer experience for their constituents.

⁵⁶Richard Levy, "Words of Awe & Wonder: Rediscovering the Grandeur of the Old *Union Prayer Book*," *Reform Judaism*, 31:1 (Fall, 2002), 31.

⁵⁷Torop, 5.

⁵⁸Torop, 5.

⁵⁹Kahn, "The Practical Use of the *Union Prayer Book*," 25.

Chapter Two: The Survey, Its Methodology, and Its Results

"As the Reform prayerbooks revealed how early Reformers viewed their past and present realities, so too can creative liturgy help us to understand how Jews today perceive both past events and their ever changing world."¹

It is precisely through "creative" liturgy that we seek to understand the liturgical scene of the contemporary Reform movement. Many factors and concerns have led congregations to adapt both editions of *Gates of Prayer* and to create liturgies for regular use in place of *GOP*. In fact, as part of a study commissioned by the Central Conference of American Rabbis, researcher Robert Rotenberg notes that "there is a tendency for the movement-wide identity of the prayer book to dissolve within the more immediate communal needs of specific congregations."² Many Reform Jews today are part of a larger community of spiritual seekers, who are focused on their individual desires and personal healing. Moreover, congregants today feel deeper, different connections to Jewish music, prayer, and the community, and as a result the liturgy must be reshaped in order to satisfy their needs. For these reasons (and probably more), *GOP* is now a "movement prayer book for a movement that recognizes far more variety in the needs of its worshippers than was the case when it was written."³ As the CCAR learned through its research, "extra-textual materials offer the greatest opportunity for the renewal of interest and worship energy in the prayer script."⁴ Thus, the creative/adaptive strategies developed by Reform congregations are the most organic expressions of their interest in, and commitment to, Jewish liturgy.

¹ Torop, 47.

² Robert Rotenberg, Selections from "Ethnographic Study." CCAR, (sent via email by Rabbi Peter Knobel), 5.

³ Rotenberg, 5.

⁴ Rotenberg, 5.

How can we best understand the current state of Reform Jewish liturgy? A small glimpse into this world is gained through the informal survey I conducted, which explores some of the motivations and foci of today's congregational liturgical practices. Just as the entire history of Jewish liturgy has involved change and local variation, so too are the Reform movement's worship practices in a state of flux. Hence, quite a range of adaptations and creative liturgies have developed in Reform congregations, while simultaneously there are congregations who cherish "Big Blue" (GOP 1975) or continue their liturgical loyalty to "Gates of Grey" (GOP 1994). In addition to this general liturgical ferment, the Central Conference of American Rabbis is currently in the process of piloting two services toward the siddur they plan to publish in the spring of 2005. So, in essence, many congregations could be using a completely different service every Friday night of the month.

A. Methodology

In order to solicit feedback on the topic of liturgical variation in the contemporary North American Reform movement I posted inquiries on HUCALUM (the listserv for all Hebrew Union College-Jewish Institute of Religion alumni), RAVKAV (the listserv for all Reform rabbis), and iWorship (the listserv designed to facilitate discussion on ritual for lay people in the Reform movement).⁵ Furthermore, one helpful congregational

⁵ An example of a posting on HUCALUM is: "For those of you who were otherwise occupied for my first postings, I am a 5th year rabbinical student in Cincinnati. I'm looking for feedback from congregations about their use of Gates of Prayer and/or their compilation of Shabbat liturgies (Friday night or Saturday morning). If your congregation has written its own Shabbat liturgy for Friday night and/or Saturday morning to replace Gates of Prayer please contact me at _____, phone (513) 761-9720, or fax (513) 221-0321.

I know that there are concerns regarding copyright and possible distribution of these liturgies. These liturgies will be used for my research purposes only and will not be shown/distributed to anyone else. So if you could, **PLEASE SEND** your liturgies to me at:

president posted my request on the listserv for Reform congregational presidents. The following survey was completed through conversations with clergy and lay people after they responded to my posting via email (as was usually the case), phone, or mail. Not every rabbi, cantor, or layperson responded to follow-up emails/phone calls I made in order to get all the necessary information for that particular congregation. As a result, the information on a number of congregations remains incomplete. Also, several individuals committed to mailing me copies of their congregational services, yet I never received them.

B. The Survey

Congregation:
Name (optional):

1. Does your congregation use blue or gray Gates of Prayer (GOP)?

Blue Grey

2. Does your congregation use a Kabbalat Shabbat/Shabbat morning service that is not from GOP?

Yes No

3. If yes, how often is it used?

Once a month Twice a month Every weekend Other

4. Is this service borrowed from another siddur(s)?

Yes No

5. If yes, which one(s)?

Geri Newburge
HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220

****For congregations that have not produced their own liturgies, do you include the *Imahot* and/or Debbie Friedman's *Misheberach*?**

6. If no, was the:
Rabbi(s) involved in its compilation?
Yes No

Cantor involved in its compilation?
Yes No NA

Lay leaders involved in its compilation?
Yes No

Who initiated the compilation?

7. Who leads the non-GOP service?
Rabbi Cantor/Soloist Lay lead Other

8. How much lay participation is there in the service?
20-30% 40-50% 60-70% 80-100%

9. If your congregation uses a non-GOP service, does the congregation provide an additional service using GOP?
Yes No

10. Please indicate which of the following are included in your GOP services and/or non-GOP services?

Imahot: Yes No
Is it pasted into blue GOP? Yes No

Debbie Friedman's Misheberach: Yes No
Is it pasted into the service? Yes No

Creative Readings from:
Secular Sources Yes No
Jewish Sources Yes No

11. What percentage of the liturgy is in Hebrew?
10-20% 30-40% 50-60% 70-80% 90-100%

12. Do you plan to edit the compiled service:
In the next 6 months? Yes No
In the next 12 months? Yes No

13. If your congregation uses GOP, does it have plans to create a non-GOP service for its use on Shabbat?
Yes No NA

14. Additional Comments:

C. Results

Of the over 100 congregations represented in this survey, almost 50 have created their own liturgies.⁶ I received thirty-two services, siddurim, and service supplements, all of which are regularly used.⁷ Perhaps even more significant is the fact that every congregation in the survey has supplemented or altered the liturgy in some way, for example, simply by adding *Imahot* or *Misheberach*. Through this informal study there appears to be a tremendous consensus on a number of issues (e.g. the inclusion of transliteration, the use of Debbie Friedman's *Misheberach*). Moreover, there is a spectrum of liturgical practices represented-- from the reinsertion of the second and third paragraphs of the *Shema* to the inclusion of *M'chayei ha-metim* to the implementation of services that are mostly musical.

The survey data indicates that a number of specific issues were of interest to congregations and/or their clergy. These issues include concerns about gender language (*avot v'imahot*), transliteration, spirituality/healing, tradition (explaining the history, customs, laws, etc. of Jewish liturgy), and the utilization of space on the page (art/graphics/white space). While these themes are a constant among the various services, it appears that many doubt whether any one siddur will fulfill the needs of every congregation. In a particular phone interview, a cantor suggested that he is "not sure there's a single prayer book that will meet the needs of the movement."⁸ To put a more

⁶ The full database may be found below in Appendix A.

⁷ Excerpts from some of these services may be found below in Appendix B.

⁸ Cantor David Goldstein, Phone Interview, Temple Beth Zion, Buffalo, NY, October 25, 2002.

positive spin on this notion, one might say that “each congregation has to find its own roadmap.”⁹

It seems that while the debate still rages over the benefits or disadvantages of transliteration in our services, the battle has already been decided. As it turns out, all (except for one) of the congregations producing their own liturgies, as well as the ones supplementing the siddur, use transliteration. Even this lone holdout, Mkor Shalom, is considering adding transliteration when they edit their prayer book, *Mkor Tefillah*.¹⁰ Certainly liturgies that I did not receive may contradict this assertion, yet a very consistent trend can be observed.

Most of the services I received borrowed very heavily from *Gates of Prayer*, both the 1975 and the 1994 versions. In addition many of the services borrowed from other siddurim, namely: the Authorized Daily Prayer Book (Hertz [Orthodox]), Siddur Kol Koreh (siddur by Rabbi Daniel Siegel [Renewal]), Siddur Hadash (Conservative), Book of Blessings (Marcia Falk), On Wings of Light (Hillel), Or Chadash (P’nai Or [Renewal]), N’see-aht Ha-Nefesh (Temple Beth Am [Reform], Miami, FL), HaAvodah Shebalev (Israeli Progressive [Reform]), Forms of Prayer for Jewish Worship (British Reform), Artscroll (Orthodox), HaSiddur HaShalem (Phillip Birnbaum [Orthodox]), The Traditional Prayer Book (Rabbinical Council of America [Orthodox]), Siddur Chaveirim Kol Yisrael (Progressive Chavurah of Boston [non-denominational]), Sabbath and Festival Prayerbook (Rabbi Morris Silverman [Conservative]), Entrances to Holiness are Everywhere (Congregation Kol Ami [Reform], White Plains, NY), Renew Our Days: A Book of Jewish Prayer and Meditation (Canadian Reconstructionist), Likrat Shabbat

⁹ Rabbi Jeffrey Goldwasser, Phone Interview, Congregation Beth Israel, North Adams, MA, no interview date available.

¹⁰ Rabbi Ari Goldstein, Phone Interview, Mkor Shalom, Cherry Hill, NJ, November 6, 2002.

(Media Judaica [Conservative]), Kol Haneshema (Reconstructionist), and Vtaher Libeinu (Congregation Beth El [Reform], Sudbury, MA). The latter three were particularly popular and utilized by those writing and compiling new liturgies. Besides these siddurim, other Jewish and secular resources were used. One rabbi mentioned that she culled prayers and readings from about twenty different sources.¹¹ While Jewish authors, books, and sources were primarily cited, some liturgies did include quotes and readings from non-Jewish individuals or books.

One question to consider relates to who was involved in the creation of a new service. The influence of clergy or lay people on the development of a service was open to interpretation. Thus, some of the survey questions pertain to the people involved in the development of a new congregational liturgy. An overwhelming number of the services about which I have collected information included lay people in the process. Perhaps the paradigmatic example of this is Vtaher Libeinu from Congregation Beth El in Sudbury, Massachusetts, where the siddur was compiled and edited entirely by lay people (and is consistently reviewed and revised by them). On that same note, there were very few services in which the rabbi alone produced the liturgy, such as Rabbi Elliot Strom at Shir Ami-Bucks County Jewish Congregation in Newtown, Pennsylvania.¹² Also, for synagogues that employ a cantor, s/he consistently seemed to be involved in the process of creating or editing new liturgy for the congregation, and in some congregations assumed primary responsibility (e.g. Cantor David Goldstein, Temple Beth Zion,

¹¹ Rabbi Debbie Zecher, Phone Interview, Hevreh of Southern Berkshire, Great Barrington, MA, August 27, 2002.

¹² Rabbi Elliot Strom, Phone Interview, Shir Ami-Bucks County Jewish Congregation, Newtown, PA, June 26, 2002.

Buffalo, New York).¹³ Some congregations engaged in a learning and reflective process which culminated in a new service or siddur. Temple Beth Am of Miami, Florida best represents this model. Here Rabbi Andrew Paley (now in Cleveland, Ohio) worked with congregants for a period of about a year and a half to explore the history and meaning of the prayers, as well as the use of language, and to pilot the services in the congregation; the result was a bound, soft-covered siddur. Rabbi Paley, who led the creation of the siddur, N'see-aht Ha-Nefesh, spoke not only of the process of putting together the Friday night and Saturday morning services, but how all this eventually led to the inclusion of *mincha* and *havdalah* services, and festival additions.¹⁴ They published the siddur at the beginning of 2001 (5761) and it is still used at Temple Beth Am today. Needless to say, a variety of approaches were taken at the different synagogues represented in this survey.

It is interesting to note the physical production of these various liturgies. Of the thirty-two services I received, only five have permanent binding, and of those five only three are hard-bound (from Mkor Shalom, Cherry Hill, New Jersey; Temple Israel, West Bloomfield, Michigan; and Chicago Sinai Congregation, Chicago, Illinois, which is an updated version of the *Union Prayer Book*). The investment of time and financial resources dedicated to the worship agenda at these congregations is immense. In a phone interview with Rabbi Paley, he specifically mentioned the concern regarding the cost of having the new siddur printed; the cost amounted to roughly \$15,000-20,000 for one thousand copies of the book.¹⁵ Clearly, these synagogues see their liturgy as standing the immediate test of time. The remainder of the services are covered by card stock, regular paper, heavier paper stock, or glossy paper, and fastened by staples or in a folder. There

¹³ Cantor David Goldstein, Phone Interview, Temple Beth Zion, Buffalo, NY, October 25, 2002.

¹⁴ Phone interview with Rabbi Andrew Paley, November 6, 2002.

¹⁵ Phone interview with Rabbi Andrew Paley, November 6, 2002.

are many reasons synagogues use this method of producing a service. For starters, it is significantly more cost effective; also, congregations realize that a new CCAR prayer book is forthcoming (one which they will likely purchase). Finally, the importance of technology today cannot be underestimated. Technology has advanced enough so that making changes or revisions to a service is not inconvenient, and it provides the congregations with a good amount of flexibility in creating liturgical variation. This idea is best expressed by Lawrence Hoffman, who writes, "People at the periphery now surf the web and download whatever they want, manufacturing their own books, complete with music, art, and commentary. A book published centrally, whether three times better or two times worse than our current *Gates of Prayer*, is no longer the point. No book as we know it will ever satisfy the taste of all Reform Jews, who can match their own aesthetic at the click of their personal mouse."¹⁶ It should be noted, however, that even for those who have published their own siddur (as the aforementioned congregations have), change is a constant, and these congregations have found it necessary to make certain adaptations; for instance, Mkor Shalom added the *Imahot* and the Priestly Benediction to a card, which is inserted into their siddur, *Mkor Tefillah*.¹⁷ In an effort to anticipate such changes, Congregation Beth Israel uses a three-ring binder to hold their liturgy.¹⁸ The notions that our liturgy is so flexible and fluid, and that individuals or congregations have the ability and the right to take advantage of these characteristics permeates almost every congregation.

¹⁶ Lawrence A. Hoffman, "Re-Imagining Jewish Worship," in *CCAR Journal: A Reform Jewish Quarterly* XLIX:1 (2002):75.

¹⁷ Rabbi Ari Goldstein, Phone Interview, Mkor Shalom, Cherry Hill, NJ, November 6, 2002.

¹⁸ Rabbi Jeffrey Goldwasser, Phone Interview, Congregation Beth Israel, North Adams, MA, no interview date available.

Awareness of siddur and service design is evident among the received liturgies. Most of the services did not contain any art. Of those that did, most utilized Jewish clip art from the computer, while a few included some kind of abstract or more serious artwork. All of this is in black and white. Without a doubt, the most impressive and outstanding example of a Reform service or siddur that included artwork is *Shema Yisrael* from Temple Israel of West Bloomfield, Michigan. They hired an Israeli firm, Ikan Maas Ltd., for the artwork, design, and typography. Everything from the Hebrew and English fonts to the page borders is colored and artistic. Another area of layout to consider is that of "white space." Most congregations did not utilize this liturgical design option.

There are over fifty congregations represented in this survey without their own liturgies. It should be noted that a handful of these congregations expressed an interest in developing their own liturgy. These synagogues continue to use *GOP*, but are either currently in the process or are imminently beginning the process of creating their own liturgies.

Another trend brought to light through this study of current Reform liturgical practices was the role creative liturgy plays in bnei mitzvah observances. Several synagogues permit their bnei mitzvah students to compile an individualized Erev Shabbat or Shabbat morning service. Usually there is a standard format that the bnei mitzvah service should follow.

Notably absent from this discussion is theology and the trend toward returning to traditional liturgy. While people may be doing these things, there is virtually no discussion about it. Lawrence Hoffman recognizes this fact, and he writes, "Theology is

so far absent from my re-imagination [of Jewish worship], not because it does not matter, but because it is a secondary human activity that arises after the experiential fact, as an attempt to make sense of primary human experience."¹⁹

Essentially, most congregations with their own liturgies compiled a service that suited their needs (naturally). Very little original or innovative writing came out of the individual congregations. Yet the editors borrowed heavily from the original works of Marcia Falk, Julie Silver, Debbie Friedman, and others. Some clergy and lay leaders invested a tremendous amount of time, energy, and resources in truly creating a liturgy that reflected what their congregation is about and that carried a great deal of meaning for them. On the other hand, many congregations wanted something new, and made a service that would suit their needs, if only for the time being. All of these services provide insight into what Reform Jews are looking for today: a sense of personal spirituality, a hope for healing, and a feeling of connectedness to the community.

Analysis of the survey results is telling with respect to the overarching issues of Reform synagogues. Of the over 900 congregations affiliated with the Reform movement in North America, this survey represents 104 of them. Many of the trends found here are easily identified, and provide insight into some of the concerns confronting modern Reform synagogues, including issues of uniformity, equality, inclusivity, and healing. One of the most significant results of the survey has to do with the perception of uniformity among Reform congregations vis à vis liturgical practices: in the past with the *Union Prayer Book* and then *Gates of Prayer* (both versions) congregants were able to participate in the worship experience with a reasonable sense of familiarity, whether in a synagogue in Miami or Los Angeles, Des Moines or Phoenix.

¹⁹Lawrence A. Hoffman, "Re-Imagining Jewish Worship," 71

The trend toward creating individual services for particular synagogues removes the forehand knowledge that one will arrive at a congregation and know what the service will be like. Now a Reform Jew from Atlanta can walk into a Reform temple in Detroit and not recognize the *siddur* or the service that they hold in their hands. Of course the rubrics are the same in Detroit as they are in Atlanta, yet the service differs in any number of respects (the amount of music, the kind of music, the size and shape of the *siddur*, readings, fonts, etc.). The fact that there is such a proliferation of creative services tells us that the *Gates of Prayer* (again, both versions) is no longer satisfying the necessary worship functions for the congregations it is supposed to serve. Because both versions of this *siddur* failed its constituents after a period of time (or some would say before they were even published), the solution was to develop a liturgy that did fulfill the needs and desires of the congregants, and as a result each community achieved this in a variety of ways (a new Friday night service, or a new Shabbat morning service, or even a new *siddur* for that congregation). Moreover, we can use the created liturgies to identify the congregations that allocate significant time and resources to their worship experience; this is not to say that synagogues using *Gates of Prayer* care less about their services, but only to note that producing a *Kabbalat Shabbat* service or a *siddur* requires an additional output of energy, finances, and manpower. Yet in most cases the basis for the created liturgy is *Gates of Prayer*, as is evident through some of the readings, layout, and Hebrew incorporated into the service.

Another trend expressed in the survey is the need for empowerment. The first mode of such empowerment is demonstrated in the search for equality among congregants in the synagogue. Since an overwhelming number of congregations include

the *Imahot* as part of their liturgy we understand that gender equality is not only desirable, but it has become a necessary part of the service. Along with the insertion of the *Imahot*, the creative services go to great lengths (à la *Gates of Prayer* Grey) to use gender neutral/gender sensitive language when addressing or referring to God. The survey results also demonstrate yet one more method Reform liturgists are employing in attempts to empower the laity. This is the approach of including transliteration in the services they create. Rather than make anyone feel uncomfortable or unwelcome in the sanctuary, an impressive number of rabbis, cantors, and ritual/liturgy committees incorporate the transliteration of many of the central prayers of the service. Another means of empowering the congregants is to include them in most or all of the readings during the service; a prime example of this is Temple Beth Zion in Buffalo, New York.²⁰ On a similar note, Rabbi Michael Feshbach formatted his congregation's *Erev Shabbat* service with explanations at the bottom of the service because he "wants people to feel comfortable."²¹ Rabbi Aaron Bisno of Philadelphia also commented on the need to empower individuals; he applied this goal of empowerment to the entire process of the congregation's development of their own liturgy saying that it made the service "far less threatening, everyone can contribute ideas, and it empowers people."²²

An additional innovation represented in the survey is the concern for healing. If one consults the database of results from this survey, it is easy to note that a vast majority of the congregations include some form of a *Mi Sheberach*, many using Debbie Friedman's version of this prayer. One rabbi described Friedman's *Mi Sheberach* as the

²⁰ Cantor David Goldstein, Phone Interview, Temple Beth Zion, Buffalo, NY, October 25, 2002.

²¹ Rabbi Michael Feshbach, Phone Interview, Temple Shalom, Chevy Chase, MD, July 16, 2002.

²² Rabbi Aaron Bisno, Interview, Congregation Rodeph Shalom, Philadelphia, PA, December 24, 2002.

"national anthem of the Reform movement."²³ On the other hand, one cantor, whose congregation produced their own liturgy, usually leads Lisa Levine's adaptation of this prayer; he expressed concern for only using Debbie Friedman's, and becoming locked into this one version.²⁴ This inclusion by such a tremendous number of congregations speaks to the need of those praying in their sanctuaries for healing, whether it be physical, spiritual, or emotional. While only a few of the responding synagogues recite it, the *Shehechyanu* is an additional way of expressing gratitude, and can be utilized in a healing format, or to reinforce the positive events in life.

Many of the trends noted here run through a great number of the liturgies received for this survey. Gender equality, empowerment of the worshipers, and healing are paramount in creating any new liturgy in a Reform congregation today. A look at sociological and historical developments will enable us to understand such trends in greater detail.

²³ Rabbi Elliot Strom, Phone Interview, Shir Ami-Bucks County Jewish Congregation, Newtown, PA, June 26, 2002.

²⁴ Cantor David Goldstein, Phone Interview, Temple Beth Zion, Buffalo, NY, October 25, 2002.

Chapter 3: A Look at Particular Trends in Contemporary Non-Gates of Prayer

Liturgies

"The prayer-book is the mirror of the spirit of the Jewish people and its development; it reflects the spiritual, economic, political, and social history of Israel from the most ancient times up to the present."¹

How do we best understand the liturgical variety and flux of today? One way to examine at least some of the basic issues is through four major themes identified by Stephen Cohen and Arnold Eisen in their book, *The Jew Within*. These four spheres are personal meaning, Jewish meaning based on experience, commitment to spirituality (personal and communal) and not to organizations, and the notion that identity is fluid.² Because their study focused on moderately affiliated Jews, the sociological research done by Cohen and Eisen is particularly relevant to a discussion of contemporary Reform liturgical issues. They set the stage for the four areas with the following statement:

The principal authority for contemporary American Jews, in the absence of compelling religious norms and communal loyalties, has become the sovereign self. Each person now performs the labor of fashioning his or her own self, pulling together elements from the various Jewish and non-Jewish repertoires available, rather than stepping into an "inescapable framework" of identity (familial, communal, traditional) given at birth. Decisions about ritual observance and involvement in Jewish institutions are made and made again, considered and reconsidered, year by year and even week by week. American Jews speak of their lives, and of their Jewish beliefs and commitments, as a journey of ongoing questioning and development. They avoid the language of arrival. There are no final answers, no irrevocable commitments.³

¹ Idelsohn, xii.

² Steven M. Cohen and Arnold Eisen, *The Jew Within: Self, Family, and Community in America* (Bloomington, IN: Indiana University Press, 2000):36-38.

³ Cohen and Eisen, 2.

Personal meaning is primary for people today in regard to any religious observance or commitment. The reality today is that the "first language" spoken by moderately affiliated Jews is one of "profound individualism."⁴ It should be noted that the personal journey for religious meaning in life mirrors a larger, American trend: "the quest for Jewish meaning is extremely important to our subjects, just as the search for meaning is important to contemporary Americans more generally."⁵ Lawrence Hoffman expands on the principle of personal meaning in a worship setting. He writes, "Meaning comes not just from a text, but from context. The question of what a text says must be asked along with the question of how it says it. The history of what a text meant once upon a time has no necessary relationship to what it means now."⁶ In other words, recitation of the *Shema* or the *Amidah* carries a unique meaning, special to the time, place, and person. Personal meaning is sought at every turn, in secular and religious life.

Personal meaning goes hand in hand with Jewish meaning, both of which are built on experience. Jewish meaning evolves and develops from a variety of sources, most importantly that of an individual's family (including grandparents, parents, and children).⁷ But Jewish meaning also stems from an individual's connection to Jewish tradition, whether it is via food, history, customs, *halakhah*, worship, or any other manifestation of Jewish life. Cohen and Eisen present a plethora of examples and vignettes of people who find connections with Judaism because of anti-Semitic incidents experienced as a child or by lighting Shabbat candles because of inheriting family

⁴ Cohen and Eisen, 7.

⁵ Cohen and Eisen, 8.

⁶ Lawrence A. Hoffman, *The Art of Public Prayer: Not for Clergy Only*, (Woodstock, VT: Skylight Paths Publishing, 1999), 148.

⁷ Cohen and Eisen, 42-43.

heirloom candlesticks.⁸ Similarly, we find a great number of examples of how people want to express what is meaningfully Jewish in their lives through changes in liturgy today. Reshaping the liturgy to include feminine images of the divine, the matriarchs, and other spiritually meaningful passages (in English or Hebrew) are ways in which personal Jewish meaning is injected into a communal setting. Another outstanding example of this is the inclusion of a *Mi Sheberach* prayer in non-*Gates of Prayer* Reform liturgies; it allows people to voice the name of one in need of healing (an act of individuality expressed in community). Such individualism is also reflected in the theology of these services, or more precisely, the lack thereof. Jews today, according to Cohen and Eisen, “respond favorably in the synagogue to any enhancement of that experience which leaves them free to choose—and grow—at every stage.”⁹ Hoffman supports this notion; he contends that “theology is so far absent from my re-imagination, not because it does not matter, but because it is a secondary human activity that arises after the experiential fact, as an attempt to make sense of primary human experience.”¹⁰

Yet the search for Jewish meaning can also be understood in light of the fact that Jews are defining themselves less along denominational lines or institutional loyalties.¹¹ Instead, these individuals are looking for spirituality, on a personal and communal level. While loyalty may not stand out as the primary motivation, their involvement in Jewish organizations is quintessentially Jewish and an expression of how they can make their lives Jewishly meaningful.¹² Despite their wavering denominational affiliation, personal theology is important to many of these Jews, including their relationship with God, texts,

⁸ Cohen and Eisen, 109, 81 (respectively).

⁹ Cohen and Eisen, 181.

¹⁰ Hoffman, “Re-imagining Jewish Worship,” 71.

¹¹ Cohen and Eisen, 16.

¹² Cohen and Eisen, 204.

and tradition.¹³ This is further reflected by Hoffman, who maintains that people “now surf the web and download whatever they want, manufacturing their own books, complete with music, art, and commentary. A book published centrally, whether three times better or two times worse than our current *Gates of Prayer*, is no longer the point. No book as we know it will ever satisfy the taste of all Reform Jews, who can match their own aesthetic at the click of their personal mouse.”¹⁴ Reform Jews do not stand alone, confronting this issue, nor does Reform Judaism simply have to compete with a computer; rather, it must compete with the existence of Reconstructionist and Renewal congregations as well. No longer can a denomination rest on its laurels, content to know that those who dwell in their midst will continue to do so. Instead, every Jewish organization and movement must constantly prove itself to its constituents and preserve their interest in its mission today and its vision of the future.

Yet it is interesting to note some of the other results of the Cohen and Eisen survey. There are other issues that the modern Reform service leader (or writer) must take into consideration. According to their research, many modern, moderately affiliated Jews are not concerned with the words and precise meaning of the liturgy as an integral part of their search for Jewish meaning.¹⁵ There is a disconnect between the words on the page and what is read or interpreted or believed in a worshiper’s mind; according to the Cohen-Eisen survey “the words in the prayer book do not particularly interest them.”¹⁶ Moreover, very few of the Jews involved in the Cohen-Eisen research had “extensive knowledge of Hebrew,” and “most had received no sustained Jewish education after

¹³ Cohen and Eisen, 35.

¹⁴ Hoffman, “Re-imagining Jewish Worship,” 75.

¹⁵ Cohen and Eisen, 155-156.

¹⁶ Cohen and Eisen, 155.

adolescence."¹⁷ For a good number of these Jews the ability to "get caught up" and "get lost" in the service is really about finding a space for meditation, and this is the appeal, not the words or the meaning of the actual prayers.¹⁸ Again we see that it is the experience of the situation, of the prayer service, that provides Jewish meaning, rather than the words on the page. Essentially, the presentation of the siddur, visually and tactilely, is more important than the actual text; likewise, the way in which the service is conducted and performed carries far more weight than the siddur itself.

Expression of this quest for meaningful Jewish experiences is found in the changing liturgies of many Reform congregations today. As Cohen and Eisen point out, one of the primary vehicles for journeying Jews is ritual observance.¹⁹ In fact, the Judaism people practice today is "fashioned from the repertoire of possibilities available," one of which is Reform Judaism.²⁰ As a result, their relationship to Jewish liturgy is shifting. The defining hallmarks of Reform Jewish liturgy (shortened service, use of vernacular, choirs, etc.) are shifting, in many cases with a return to traditional forms or modeled after traditional prayers. In *The Jew Within*, the authors quote someone who represents the paradigm of the struggle of so many American Jews, "David still has trouble finding meaning in the liturgy."²¹ How people find meaning is quite individualistic and where they find meaning helps explain the lack of denominational loyalty.

The disintegration of denominational boundaries reinforces the notion that

¹⁷ Cohen and Eisen, 35.

¹⁸ Cohen and Eisen, 159.

¹⁹ Cohen and Eisen, 8.

²⁰ Cohen and Eisen, 14.

²¹ Cohen and Eisen, 18.

"identity is far more fluid than ever before."²² Jews today can search out and experience any variety of Jewish experiences; they can go to an Orthodox shul one Shabbat and the next attend a Reform service, and this is not viewed as disloyal or particularly inconsistent so long as the individual gains something from the experience. In regard to ritual, we again see the primacy of the individual and her/his determination of its usefulness. And any ritual observance performed by such Jews is done entirely on the basis of exercising their autonomy.²³ Part and parcel of this autonomy is the individual (or familial) determination of whether a particular ritual is meaningful; "eclecticism is now the rule when it comes to practice. Consistency is no longer prized. Theology is virtually irrelevant."²⁴ In fact, "systemic religious thought articulates the distinctiveness of one faith community and its relation to God—and ours is a time when neither the elite nor the laity of American Jewry has wished to stress particularism to that degree."²⁵ In a manner of speaking, theological particularism and its inherent consistency are "out" while personal religiosity and spirituality, as well as ethnic and cultural identification and their association with traditional symbols, e.g. the additional paragraphs of the Shema and the formulary *m'chayei hametim*, are acceptable and accepted.²⁶

A side effect of this focus on individualism should be noted. The individuality of the rabbi and that of the congregant(s) can come into conflict. "It is the congregational

²² Cohen and Eisen, 38.

²³ Cohen and Eisen, 75.

²⁴ Cohen and Eisen, 92.

²⁵ Cohen and Eisen, 180.

²⁶ According to Cohen and Eisen, who deal explicitly with these ideas, there are three main themes present in Jewish texts, including liturgical texts, that touch on "the view of self and world." These themes are exclusivity ("the basic and inevitable apartness of Jews from Gentiles"), covenant ("Jews were bound not only to fellow Jews but to God"), and mission ("the separation of Jews from Gentiles served a divine purpose that would one day bring the entire human race to the worship of the one true God. Jewish particularity, then, was meant for a universal end."). While these formulations may be new, the ideas they represent are issues that the earliest Reformers struggled with. Cohen and Eisen, 28-29.

rabbi who must decide how a certain congregation will pray, and what image of God will be embedded in the language with which those prayers will be uttered. This is no easy task for a rabbi. Even the most politically savvy rabbi can find his or her congregation wracked with conflict over the image of God in a worship service.²⁷ Indeed, as the research of Cohen and Eisen bears out, the heated rabbinic debates regarding the inclusion (or exclusion) of *m'chayei metim* and the additional paragraphs of *Shema*, as well as the order of the *Imahot* are irrelevant and unnecessary. In her 1995 rabbinical thesis, Rabbi Stacia Deutsch wrote that "a new prayerbook will address the needs of many rabbis. Reform rabbis will no longer have to decide if they will be changing metaphors for God as they lead the service in *Gates of Prayer*."²⁸ While the rabbi's views are indeed important, this understanding misses the crucial point of how congregants understand and appreciate the liturgy; the individuality of the rabbi is not necessarily one and the same as her/his congregants'. For congregants to be drawn to the sanctuary and kept happy there, they must perceive that the service is about meeting their needs, not the rabbi's.

Part of any discussion on identity must include gender issues, which remain on the agenda for Jewish leaders and congregants. Despite the progress made, modern Jewish identity is still being reshaped because of more numerous and significant roles available to women.²⁹ The gender issue remains part of the liturgical discussion, although vast strides have been made in recent years. Even with the publication of the gender-sensitive *Gates of Prayer*, Rabbi Stacia Deutsch points out that "changing to the

²⁷ Stacia Deutsch, *God is Going to Change: A Study of Organizational Change, Prayerbook Development, Gender Sensitive Metaphors, and God; Case Study of Five Reform Congregations*, (HUC-JIR Rabbinic Thesis, Cincinnati:1995), 86-87.

²⁸ Deutsch, 87.

²⁹ Cohen and Eisen, 33.

new gender-sensitive prayerbooks affects congregations, congregants, and clergy, in two very profound ways. First, communities are being asked to set aside a prayer service that, even in a short twenty years, has come to be considered as "tradition." Second, the liturgy in the *Gates of Prayer for Shabbat* demands that the community question its perception of God.³⁰ I would submit, though, that such effects are felt less so today, eight years after the writing of Deutsch's thesis, for a variety of reasons, including the fact that the gender-sensitive *Gates of Prayer* has been in use at a large number of congregations for some time now. Congregations using this version of the Reform *siddur*, as well as those with their own liturgies (all of which use gender neutral language), have made the transition from the "traditional" Reform service. Whether or not they have dealt with the question of how they perceive God is not a question that will be discussed or resolved here.

Besides personal meaning, Jewish meaning, spirituality, and identity, several other issues are worth examining. These include the relationship between worship and art and worship and technology. In his book *The Art of Public Prayer: Not for Clergy Only*, Lawrence A. Hoffman states that "religious artists apply contemporary styles to traditional conventions to express themes that tell timeless truths."³¹ Manifestations of religious art are rich and varied, and include a multitude of formats, such as music, poetry, and visual art. Certainly today a crucial element in liturgy is music. This is part of the notion that "worship is an art."³² "What may be new in the situation described by our respondents is the greater importance assumed by music, given the inability of congregants to relate to anything else in the service, most notably to the words on the

³⁰ Deutsch, 3.

³¹ Hoffman, *The Art of Public Prayer*, 213.

³² Hoffman, "Re-imagining Jewish Worship," 72.

page of the prayer book...The congregants are stirred rather by a religious experience in which the words do not play a leading role."³³ Hoffman writes that the "law of worship is 'music, music, music,' especially when a postprint culture under-invests us in a page's bare words."³⁴ Also part of the artistic expression is how a page of liturgy is used by the prayerbook author; does s/he use art, calligraphy, white space or some other alternative use of space to catch the worshiper and evoke prayer or some other Jewish experience? This is an area in which Reform liturgy has typically been lacking, but with the influences of the Reconstructionist and Renewal *siddurim* as well as the current enthusiasm for Jewish music, perhaps this will change.

The role of technology, as alluded to in the previous chapter, cannot be underestimated in any discussion of Jewish liturgy today. Hoffman describes much of Jewish liturgical development over the millennia in technological terms, e.g., with the advent of the codex a *siddur* was able to be created, and then with the invention of the printing press and cheap paper it was possible to print *siddurim* for larger numbers of people at a significantly cheaper cost, etc.³⁵ Rabbis, cantors, and ritual committees can purchase Davka Writer and Davka Siddur fairly inexpensively. This allows them to produce a Shabbat service, or even an entire *siddur* with ease--no more cutting and pasting or relying on a typesetter to print the Hebrew. In addition, most congregations own photocopy machines, enabling them to reproduce liturgies at a reasonable cost, not to mention the convenience of making the copies whenever necessary. In addition, there are countless resources, for free or at a cost, available on the Internet which anyone can download. One issue that all of this presents is copyright infringement, which was a

³³ Cohen and Eisen, 170.

³⁴ Hoffman, "Re-imagining Jewish Worship," 82.

³⁵ Hoffman, "Re-imagining Jewish Worship," 72-73.

major concern that arose in the course of the survey compiled for this thesis. Clergy aim to be respectful of the copyright laws and those whom they protect. While technological advances have raised some concerns, they also have pushed the envelope for services to be creative, personal, and meaningful at all times.

All of this has tremendous implications for the current debates on liturgical issues in the Reform movement, as well as the development of the new Reform *siddur*. This includes discussions on the use of transliteration, as well as other aspects of liturgy and Jewish life. If the words and precise meanings of prayers are of little consequence to congregants, what is the purpose of editing/reediting the *siddur*? Whose need does it meet to produce a new liturgy(ies)? How does this interact with notions of personal theology? Do certain allowances need to be made or particular liturgical practices need to be (re)considered as a result of congregants' lack of Jewish education?

Today, and continuing into the future, Judaism is an experience for one to have, and its congregations are no longer part of a service industry. Hoffman reiterates this: "We have moved from industrial output to service to experience."³⁶ It is this goal of "experience" that the editors of *Mishkan Tefillah* are trying to connect with and capitalize on, as are editors of other siddurim (in my opinion, the Jewish Renewal siddur as well as *Kol Haneshtama*). The fact that technology bears a direct relationship to the experience (in this case the worship experience) cannot be overlooked. In reality, "technology impacts sociology and alters people's relationships to the books they use. We err terribly if we judge tomorrow's prayer books with yesterday's prayer mind-set. There can be such a thing as a post-book book."³⁷ The editors of *Mishkan Tefillah*, or any other siddur,

³⁶ Hoffman, "Re-imagining Jewish Worship," 77.

³⁷ Hoffman, "Re-imagining Jewish Worship," 75.

must have in mind such technological issues.

In an effort to meet each person's needs for this "experience," the text of the siddur will be negotiable. For congregations that were formerly affiliated with the Conservative movement,³⁸ or that might have a number of congregants with more traditional backgrounds, or that might want to move toward a more traditional text, what is provided by the Central Conference of American Rabbis might not be sufficient. Or for that matter, synagogues that feel a deep connection with our Reform liturgical heritage might reject the latest siddur from the CCAR, as did Chicago Sinai Congregation when it published an updated version of the *Union Prayer Book*.

Essentially, and for reasons that should now be clear, liturgy today is far more individualistic than in the past. With the imminent publication of a new CCAR siddur, one is left to wonder who will purchase it, and for what reasons. Deutsch submits that "after the new prayerbook is published, the decision of the rabbi will then be whether or not to purchase the new prayerbook and how that prayerbook will be used. These tasks will prove to be substantially easier for a rabbi and congregation, as the Reform movement will be actively guiding communities into the twenty-first century."³⁹ Certainly under the rabbi's guidance a congregation will decide whether or not to purchase the new prayerbook, and maybe even how it will be used, but it remains to be seen if such tasks will "prove to be substantially easier for a rabbi and congregation" in this new century.

Although still in its final development stages, *Mishkan Tefillah* reflects many of

³⁸ This situation exists, for example, in Congregation Beth Israel of North Adams, Massachusetts, which was affiliated with the Conservative movement until 1995. Rabbi Jeffrey Goldwasser created a siddur for the community that was based on the siddur they used, but which provided a bridge to a more Reform liturgy. They plan on purchasing *Mishkan Tefillah* when it is published, which will be the first CCAR siddur the congregation has ever used.

³⁹ Deutsch, 87.

the aforementioned liturgical and sociological trends. For starters, the editorial board of the siddur committee, while predominatelyst made up of rabbis also contains a lay person and several cantors, a shift from the editorial boards responsible for previous Reform siddurim. Even more significant are the trends in *Mishkan Tefillah* toward the inclusion of more Hebrew, more thoroughgoing gender inclusiveness, more traditional versions of prayers, more poetry, healing prayers and spiritual meditations, variations in formatting, and more transliteration. These are but a few of the changes evident in this latest version of the Reform movement's prayer book. To elaborate, we see in the most current edition of *Mishkan Tefillah* the addition of previously rejected Hebrew prayers, such as the additional paragraphs of the *Shema*, *M'chayei ha-metim*, and the full version of *L'cha dodi*. Additionally, the editors inserted the Hebrew prayers for *Mi Sheberach*, including one for an *aliyah* to the Torah, as well as the traditional and alternative (Debbie Friedman's) versions for healing. In direct connection with the amount of Hebrew used in the siddur is the utilization of transliteration; as opposed to previous Reform siddurim, almost every piece of Hebrew is also represented in transliteration.

Several other liturgical issues are revealed through an examination of the current pilot draft of *Mishkan Tefillah*. One such matter is that of formatting. In this realm, the editors not only played with white space and the number of prayers on a page, but they used a two-page spread, where the more traditional text is on one side and several interpretive or alternative adaptations are on the facing page. So besides the revamping of the layout, the editors also provide simultaneous multiple options of prayers to individual worshippers. Another concern the editors addressed in *Mishkan Tefillah* is that of explanation and attribution of works. Most of the alternative readings are

attributed at the bottom of each page; explanations of different parts of the service are provided at various points, although the explanations are not as systematic as were Chaim Stern's in *Gates of Understanding*. For instance, in the current edition there is an extensive discussion about the multiple paragraphs of the *Shema* included within the Shabbat Eve service.⁴⁰ A final remark regarding *Mishkan Tefillah* is the shift from mostly prose, in the previous Reform siddurim, to the almost exclusive use of poetry.

These particular observations on *Mishkan Tefillah* are cursory. As the siddur will not be published until 2005 the number and types of revisions and editions remain to be seen. Nevertheless, it is easy to note the trends the editors hoped to respond to in order to create a Jewishly meaningful liturgy: individual needs, communal needs, healing, spirituality, inclusivity, visual appeal, and tradition.

⁴⁰Central Conference of American Rabbis, *Mishkan Tefillah* (NY: Central Conference of American Rabbis, 2002), 28-29.

Conclusion

Where does the Reform movement go from here? Given that the new siddur, *Mishkan Tefillah*, is still two years away from publication we are left to struggle with finding a meaningful liturgy for congregants as individuals and as a community for today.

The current situation found in congregations poses particular challenges in the future. New liturgies, written, compiled and edited by clergy and lay people, represent the investment of time, energy, and resources, and are therefore a source of local pride and dedication. In many cases, we are left wondering if congregations will abandon their local liturgy in favor of the newest Central Conference of American Rabbis publication. There are a variety of motivations for a particular congregation to purchase or reject *Mishkan Tefillah*. Some may favor embracing *Mishkan Tefillah* as a way to demonstrate solidarity with the movement, and to enable visiting Reform Jews to feel a level of comfort in their congregation (in a sense, brand loyalty). Others might buy the new siddur because they feel it reflects the true liturgical feeling of Reform Judaism, while some could purchase the siddur because it supplies the Central Conference of American Rabbis' coffers with its primary source of income (although the financial issue could just as easily be a reason not to purchase it).

While many congregations will undoubtedly purchase *Mishkan Tefillah*, the alternative is a very real possibility. Rabbis, cantors, and lay leaders might elect to

continue using the prayer book or creative service(s) already in use in the congregation. Again, their reasons might be based on finances, congregational preference, and/or ownership of a liturgy that they created. There are even Reform congregations that continue to enjoy *Gates of Prayer* (1975), and have no intention of replacing it.¹ Many of the clergy I interviewed have expressed concerns over the forthcoming *Mishkan Tefillah*. One rabbi voiced a passion for maintaining the need for “liturgical variation and creativity,” which was what led him to create an *Erev Shabbat* service for his congregation.² In a similar vein, Cantor David Goldstein stated that “every community is different enough in their minhag” and contends that the new CCAR siddur be sold on a disc, so that each congregation can adapt the service to its particular needs.³ Yet another rabbi stated that her congregation would use *Mishkan Tefillah* when it was published if they liked it.⁴

Regardless of a congregation’s worship practices today, any liturgical changes on the horizon beg certain questions. For instance, how will the congregations handle the change, especially those happy with what they have, whether it be their own creation or a version of *Gates of Prayer*? In her 1995 rabbinic thesis, Rabbi Stacia Deutsch proposed a model for the CCAR to implement a change in prayer books; her model was suggested for the shift from the gendered language of *Gates of Prayer* (1975) to the gender-neutral language of *Gates of Prayer* (1994).⁵ There are four stages to implementing a change in prayer book. The first step is “selecting progressive change objectives,” which means that the “CCAR must have a plan for

¹ Rabbi Gregory Marx, Interview, Congregation Beth Or, Spring House, PA, December 27, 2002.

² Rabbi Michael Feshbach, Phone Interview, Temple Shalom, Chevy Chase, MD, July 16, 2002.

³ Cantor David Goldstein, Phone Interview, Temple Beth Zion, Buffalo, NY, October 25, 2002.

⁴ Rabbi Debbie Zecher, Phone Interview, Hevreh of Southern Berkshire, August 27, 2002.

⁵ Deutsch, 88.

introducing the new text.”⁶ Piloting an edition of two services two years before the actual publication of *Mishkan Tefillah*, while beneficial, has been limited to the congregations that can afford to purchase the services although about 400 congregations seem to have been involved in the piloting project, which went on from the end of October through the end of February. It is unclear whether or not any further means to implement the shift from *Gates of Prayer* (or local liturgy) to *Mishkan Tefillah* is contemplated for the future, although clearly this seems warranted. Step two is “choosing a role for the change agent,” so that the CCAR helps congregations adapt to the new siddur by 1) providing a manual of instruction and explanation; 2) providing speakers from the CCAR, for a nominal fee, to address further concerns or questions; 3) suggestions for temple bulletin articles to help explain and introduce the prayer book; and 4) conferences/sessions at preexisting conferences should be held (which has been done both at CCAR Convention and at UAHC Biennial).⁷ These suggestions were certainly relevant for the planning stages (as Deutsch articulates), and could also be applied to the actual transition in 2005 when *Mishkan Tefillah* arrives at the congregations. The third step is to “create a plan for maintaining changes;” in other words, a method to ensure that the CCAR can facilitate new developments, ideas, prayers, etc. to be incorporated (or eliminated) from the prayer book.⁸ Deutsch proposes that the CCAR produce a siddur in a three-ring binder, leave blank pages in the siddur (to add new material), and encourage affiliated individuals and congregations to call with their comments and concerns—sound advice, yet will the CCAR utilize it? The final step in this process to facilitate

⁶ Deutsch, 88.

⁷ Deutsch, 89-90.

⁸ Deutsch, 90.

prayer book change is “developing a method for terminating the helping relationship.”⁹ In fact, Rabbi Deutsch suggests that the CCAR maintain that “helping relationship” as a means of continuing education and as an ongoing resource, but should a congregation need to wrestle with the liturgical issues on their own, the CCAR should respect this and terminate the “helping relationship” immediately.¹⁰ This idea of providing additional education and resources to the greater Reform community, would in fact reinforce the notion that the CCAR is a collaborative body, open to feedback from its members and the congregations they serve. Rabbi Deutsch could not predict how the CCAR would handle the change to the 1994 edition of *Gates of Prayer*; neither do I know how they will facilitate the shift in 2005 to *Mishkan Tefillah*. We can only hope that a methodology is put into place that enables clergy and their synagogues to utilize the new siddur to the fullest extent and that allows them to make the change in a positive way.

Even as the implementation of *Mishkan Tefillah* remains unknown, I believe that at least some of the recent developments in our culture and liturgy must be embraced if we are to support our congregations to develop an even greater appreciation and affinity for worship. To begin with, Lawrence Hoffman’s assessment of the importance of technology cannot be overlooked or minimized. As more and more people have access to resources, they will create a service that is meaningful to them and meets their needs. The days of the rabbi or cantor being the only authority on the subject of worship are coming to a close; books, internet sites, computer software, and photocopy machines all empower laity to learn and

⁹ Deutsch, 91

¹⁰ Deutsch, 91

understand the function of rituals and liturgy. We need to embrace and welcome people who want to experiment and utilize technology in this way, rather than send the message that "our way" is the "right way." Giving these individuals a voice in congregational liturgy would keep them a part of the community as well as potentially enriching the liturgy itself and/or the worship experience.

Another reality confronting congregational leaders is the sociological trend of the search for personal meaning and spirituality. This strong sense of individualism often acts in opposition to the sense of community that clergy and others are striving to achieve. In many ways *Mishkan Tefillah* deals directly (and perhaps effectively?) with this very issue: the siddur's two-page spread enables the congregation as a whole to pray together, yet the simultaneous multiple readings and versions available of that particular prayer allow an individual to find personal meaning in the text. Also significant in the sociological context is the need for inclusivity on several levels--gender, language, tradition, to name but a few. As we saw demonstrated in so many of the individual congregational liturgies, as well as the draft of *Mishkan Tefillah*, the language used was largely gender neutral in addressing God and our ancestors. Similarly, most of the Hebrew was readily available in transliteration. While some of these liturgical choices will continue to be debated (e.g. the use of transliteration), the need to be flexible, bending to the trends and sympathies of the day will remain paramount.

In conclusion, only time will truly tell what will be meaningful to a given community. The best we can hope for is that each individual and congregation has

the patience and insight to know what makes a difference in their lives and to use this as the basis for using or creating liturgy that will carry them from Shabbat to Shabbat.

Appendix A

The following pages contain the database used for this thesis. Congregational responses, with as much information as could be garnered, are listed in the order in which I received them. There are three sections to this Appendix. Section One contains the names and locations of the congregations, which siddur they use, and if they have a creative liturgy. Section Two tells which synagogues use the *Imahot, Mi Sheberach* (Debbie Friedman's version), and if transliteration is employed. The third section contains some additional information that reflects a difference in the service itself or in the way it is conducted. The number for each synagogue is consistent throughout each section (e.g. Shir Ami-Bucks County Jewish Congregation is Number One in Section One, and is Number One throughout the subsequent sections).

1 Shir Ami	Newtown, PA		Yes
2 Temle Akiba	Culver City, CA		Yes
3 Isaac M. Wise Temple	Cinci, OH		Yes
4 Wise Free Synagogue	NY, NY		Yes
5 Temle Shalom	Chevy Chase, MD	Blue	Yes
6 Hevre of S. Bershire	G. Barrington, MA		Yes
7 T. Emanu-El	Dallas, TX		Yes
8 T. Beth Shalom	Middletown, OH		No
9 Cong. Beth Or	Spring House, PA	Blue	No
10 Temple Beth Or	Raleigh, NC	?	Yes
11 Washington Hebrew	Washington, DC	Own GOP	No
12 Temple Bet Shalom	Hopkins, MN	Grey	used in past
13 Temple Emanu-El	Birmingham, AL	Blue	No, not yet
14 Cong. Bnai Harim	Grass Valley, CA	GOP	No
15 T. Beth Israel	Pomona, CA	Grey, just switched	No
16 T. Beth El	Salinas, CA	Blue	No
17 Cong Beth Israel	W. Hartford, CT	Blue	No
18 Bnai Yehuda Beth Shalom	Homewood, IL	Blue	No
19 Cong. Anshai Emeth	Peoria, IL	Grey	No
20 Temple Isaiah	Lexington, MA	?	No
21 Temple Emanuel	Lowell, MA	Blue	No ->
22 Temple Shalom	Newtown, MA	Blue	No->
23 Temple Emanu-El	Edison, NJ	Blue	Yes
24 T. Emeth	Teaneck, NJ	Blue?	Yes
25 Sherith Israel	San Fran, CA	?	No
26 T. B'rith Kodesh	Rochester, NY	Grey	Yes (Shabbat am)
27 T. Emanu-El	Rochester, NY	Blue	No
28 T. Beth Abraham	Tarrytown, NY	?	Not yet
29 Synagogue of the Hills	Rapid City, SD	Blue	No
30 T. Beth Shalom	Austin, TX	Grey	No
31 T. Beth-El	San Antonio, TX	Blue & Grey	No

32 N. VA Hebrew Cong	Reston, VA	Grey	No
33 T. Beth-El/House of Israel	Shenandoah Valley, VA	Blue	NO
34 T. Kol Ami	Plantation, FL	Blue	Yes
35 T. Israel	W. Bloomfield, MI		Yes
36 T. Ner Ami	Camarillo, CA	Grey	No
37 Bnai Chaim	Littleton, CO		Yes
38 T. Sinai	Pittsburgh, PA	Grey	Yes
39 Rockdale Temple	Cincinnati, OH	Blue & Grey	No
40 Beth Israel-Judea	San Francisco, CA		Yes-"locally printed"
41 T. Bnai Israel	Kokomo, IN	Blue	No
42 T. Beth Israel	Florence, SC	Blue	Yes
43 T. Beth Or	Dayton, OH	Grey	No
44 T. Beth Boruk	Richmond, IN	Blue	Yes
45 T. Bnai Shalom	Fairfax Station, VA	Both	Yes
46 T. Emanuel	Kingston, NY	Blue	Yes
47 Cong. Beth Shalom	Yuva City, CA	Blue	Yes-from Torah Aura
48 Cong. Bnai David	Visalia, CA	Blue	No
49 Beth Israel	San Diego, CA	Grey	No
50 T. Israel	Ottawa, ONT	Blue	No*
51 T. Beth Ami	Rockville, MD	Both, usu. Grey	Optional for bnai mitzvah
52 Bnai Israel	Jackson, TN	Blue	No
53 S. Metro Jewish Cong.	W. Lynn, OR	Grey	No
54 T. Emanu El	Houston, TX	Grey	Yes
55 Cong. M'kor Shalom	Cherry Hill, NJ		Yes
56 T. Israel	Dayton, OH		
57 T. Bnai Or	Morristown, NJ		Yes
58 Cong. Or Ami	Lafayette Hill, PA	Blue	Planned for this year
59 T. Beth El	Rockford, IL	Blue	No
60 T. Har Zion	Thornhill, Canada		Yes
61 T. Emanu-El	Dallas, TX	Both & Own	Yes(in3rd prin.)
62 T. Sinai	Summit, NJ	Yes	Yes-Kabb. Shab

63 T. Beth El	Las Cruces,NM	Blue	Prayer cards
64 Chavurat Tikvah	Mamaroneck, NY		Yes
65 T. Beth David	Westminster, CA	Grey	Yes (Fri eve)
66 T. Beth El	Aptos, CA		Yes
67 T. Emanuel of Tempe	Tempe, AZ		Yes
68 Cong Or Chadash	Tucson, AZ		Yes
69 Cong Bnai Abraham	Hagerstown, MD	Yes	Yes, occasional
70 T. Beth El	Flint, MI	Grey?	No
71 T. Bnai Torah	Bellvue, WA	Yes	Yes (Fri eve)
72 T. Emanuel of W. Essex	Livingston,NJ	Blue (Fri eve)	Yes (Shab am)
73 Cong Beth El	Sudbury, MA	No	Yes (since '76)
74 T. Israel	Tulsa, OK	Blue	Yes
75 Bnai Jehoshua Beth Elo	Glenview, IL	Yes	Yes, but not used
76 Cong Solei	Highland Park, IL	Blue?	No
77 Cong Or HaTzafon	Fairbanks, AK	No(Cons. siddur)	No
78 T. Har Shalom	Warren, NJ	Grey	No
79 T. Beth El	Tacoma, WA	Blue	No
80 T. Emanuel	Greensboro, NC	Grey	No
81 T. Beth El	Dubuque, IA	Blue	No
82 Port Jewish Center	Port Washington,NY	Grey	No
83 Cong Beth Elohim	Brooklyn, NY	Grey	No
84 Cong Bet Chaverim	Des Moines, WA	Blue	Yes-family service (NEW
85 Cong Bet Chaim	Casselberry, FL	Blue	Yes
86 Falmouth Jewish Cong	E. Falmouth, MA	Blue	No
87 T. Emanu El-Beth Sholon	Montreal, Can	Blue	Yes
88 T. Beth Tikvah	Houston, TX	Blue	No
89 Cong Ohabai Sholom	Nashville, TX	Grey	No
90 T. Bnai Israel	Little Rock, AR	Blue(f)/blue sens(s	No
91 Beth David Reform	Gladwyne, PA	Blue	No
92 T. Beth Zion	Buffalo, NY	No	Yes
93 T. Bat Yam	Ft. Lauderdale, FL	Blue	No

94 T. Covenant of Peace	Easton, PA		Yes 1x/mo
95 T. Sholom	Plainfield, NJ	Grey	No
96 T. Anshe Hased	Erie, PA	Blue	No
97 Cong Rodeph Shalom	Philadelphia, PA		Yes
98 Cong Beth Israel	N. Adams, MA		Yes
99 T. Beth Am	Miami, FL		Yes
100 Chicago Sinai Cong	Chicago, IL	UPB (own)	?
101 T. Beth Israel	York, PA	Both (alternate)	No
102 Touro Synagogue	New Orleans, LA	No	Yes
103 Cong Beth Israel	Carmel, CA	No	Yes
104 Cong Klal Yisrael	Sharon, MA	No	Yes

1	Yes	Yes	Yes
2		Yes	
3	Yes	3 versions	Yes
4			
5	Yes	Yes	Yes
6	Yes	Yes	
7	Yes	Yes	
8	Yes	Yes (pasted)	
9	No	Yes (pasted)	
10	Yes	Yes	Yes
11	Yes	1x/month-handout	
12	Yes	Yes (pasted)	
13	Yes	Yes	
14	Yes (pasted)	Yes(in service supplement)	
15	Yes	Yes	
16	Yes (pasted)	Yes(handout)	
17	Yes (pasted)	Yes(songster)	
18	Yes	Yes	
19	Yes	Yes	
20	Yes	Yes	
21	Yes	Yes (pasted)	
22	Yes (pasted)	Yes(&do trad one)	
23	Yes		Yes
24	Yes		
25	Yes	Yes	
26	Yes	Yes (Fri pm)	
27	No	Yes	
28	Yes	Sometimes	
29	Yes	Yes	
30	Yes	Yes	

31	Yes (pasted in	Yes (pasted)	
32	Yes	Yes (pasted)	
33	Yes (pasted in	Yes (pasted)	
34	Yes	Yes	
35	Yes	Yes	Yes
36	Yes	Yes	
37	Yes	Yes	
38	Yes	Yes	Yes
39	Yes	Yes(handout)	
40	Yes	Yes	
41	Yes	Yes	
42	Yes	Yes	Yes
43	Yes	Sometimes	
44	Yes	No	Yes
45	Yes	Yes	
46	Yes	Yes	
47	Yes	Yes (handout)	
48	Yes	Yes(handout)	
49	Yes	Yes (know it)	
50	Yes (pasted in	Yes(pasted)	
51	Yes	Occasionally	
52	Yes (pasted in	Sometimes	
53	Yes	Yes(modified;in songster)	
54	Yes	Yes	
55	No		No
56			
57			
58	Yes	Yes	
59	No	Yes	
60	Yes	Yes	
61	Yes	Yes	

62			
63	Yes	Yes	
64	Yes		
65	Yes	Yes	
66	Yes	Yes	
67	Yes	Yes	Yes
68			
69	Yes	Yes	
70	Yes	Yes	
71			
72	Yes	Yes(handout)	
73			
74	Yes	Yes	Yes
75		Yes	
76	Yes	Yes	
77	No	Yes	
78	Yes	Sometimes (also Nelson's Heal Us)	
79	No	Yes	
80	Yes	Yes(handout)	
81	Yes	Yes	
82	Yes	Yes	
83	Yes-when usin	Yes (pasted)	
84	Y, not pasted i	Yes (pasted)	
85	Yes	Yes(1of many)	Yes
86	?	Yes	
87	Yes	Yes	
88	Yes (pasted)	No (but will include soon)	
89	Yes	Yes	
90	Yes (pasted)	Yes(handout)	
91	Yes (pasted)	Yes(handout)	
92	Yes	Yes-not DF's	

93	Yes (pasted)	Yes-supplement	
94			
95	Yes	Yes	
96	Yes (pasted)	Yes	
97			
98	Yes	No	Yes
99	Yes	No	Yes
100	Sort of	No	Yes
101	Yes	Yes	
102	Yes	Yes	Yes
103	Yes	No (but many)	Yes
104	Yes	Yes (1ofmany)	Yes

- 1 Their GOP has Shabbat Songster in it
- 2 Ritual Comm & Rabbis reevaluating own liturgy used before
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11 considering own liturgy
- 12 Ritual Comm.developing alternative Erev Shabbat liturgy
- 13 Service booklets based on GOP 1974; but w/gender neutral lang
- 14 have own siddur, and monthly musical service (xeroxed booklet)
- 15
- 16 Shab.am prepared w/rabbis for bar mitzvah-used by torah study group
- 17
- 18 beginning process of creating own liturgy
- 19
- 20 Shechianu every week
- 21
- 22 Occasionally use Blue GOP, and both Imahot & DF Mi sheberach are pas
- 23
- 24 Just started creative lit.- not sure how often will do it
- 25
- 26
- 27
- 28
- 29
- 30
- 31

32
33
34 Adapted service from an HUC creative service
35
36
37
38
39
40 *use Gates of Shabbat in summer
41
42 Another mi sheberach is pasted into siddur
43
44
45 Hard bound, cloth covered siddur
46 2 supplements; 1w/songs, additional prayers& 1 regular supplement
47
48
49
50
51 MiSheb is on sticker in all GOPs: Pilot MT
52
53 Uses GOP for Young people for Fam service; rosh hodesh blsg
54
55
56
57
58
59
60
61
62

63

64 Alternative GOP, creative

65

66

67

68

69 Monthly family service using GOP Young People

70

71 tried GOP grey, didn't like it

72

73

74 Also have Hashkiveinu pasted into siddur

75

76

77 Own liturgy bc of French speakers,so trilingual service

78

79

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83 imahot,also in supplement

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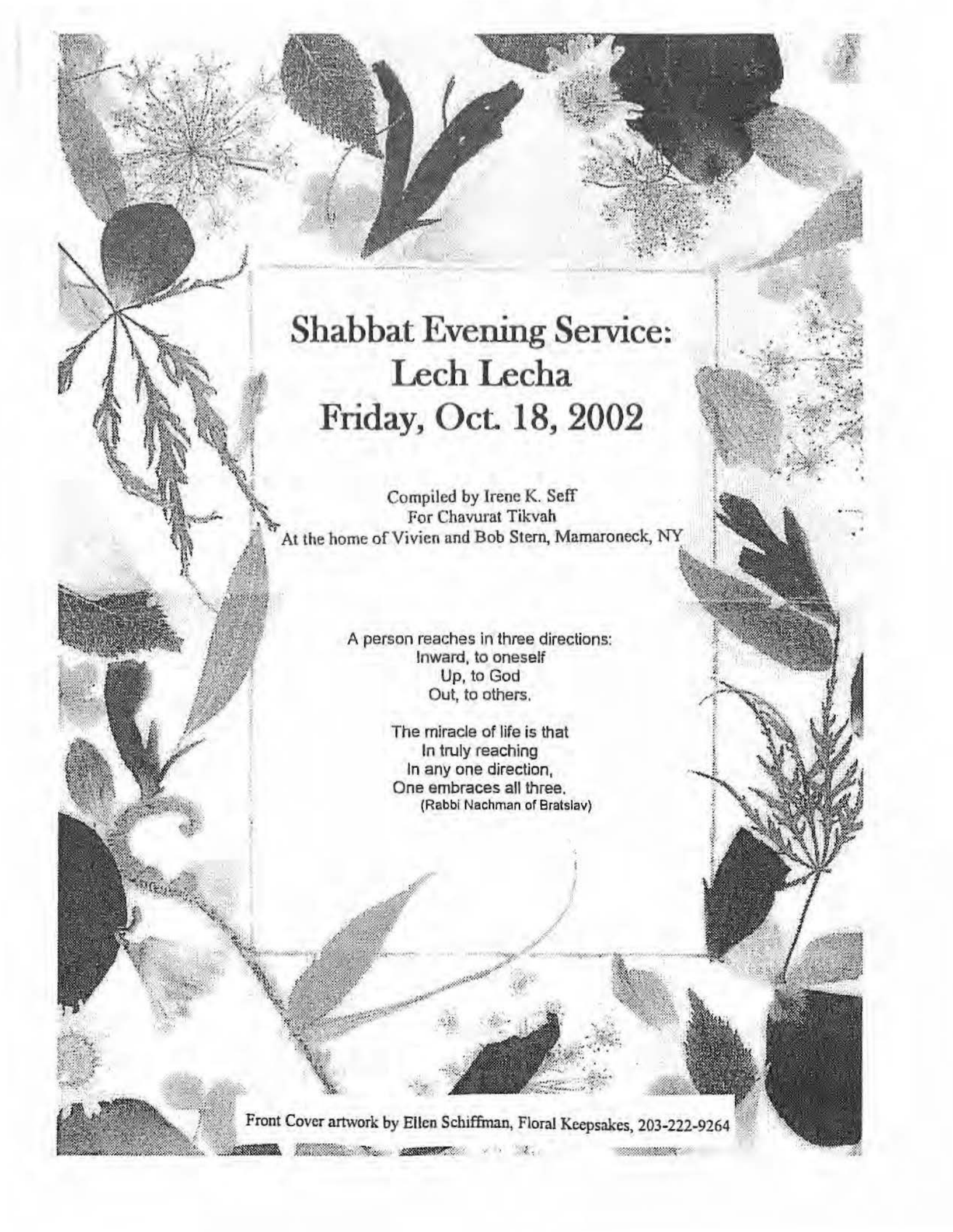
Appendix B

As noted in Chapter Two, Appendix B contains a selection of some of the services I received in the course of my research. From each siddur or service, the *Shema* and its blessings, or a section of it, have been reproduced, as well as the cover of the service/siddur, *Mi Sheberach*, and an additional segment that is representative of that particular liturgy.

There are a total of fifty pages from these services reproduced. The following liturgies are replicated below:

1. Chavurat Tikvah, Mamaroneck, NY, Shabbat evening service
2. Congregation Bet Chaim, Casselberry, FL, Shabbat Evening Service
3. Stephen Wise Free Synagogue, NY, *Shabbat Shalom* siddur and *Shaarei Ifshur* (Gates of Empowerment) siddur
4. Temple Beth Am, Miami, FL, *N'see-aht Ha-Nefesh* siddur
5. Temple Beth Zion, Buffalo, NY, *Shabbat M'nucha*, Shabbat Evening Service
6. Temple Israel, West Bloomfield, MI, *Shema Yisrael* siddur
7. Temple Shalom, Chevy Chase, MD, *Sha'arei Y'tzirah*, Shabbat Evening Service

These service selections are not to be reproduced or used in any way; they are for research purposes of this thesis only.



Shabbat Evening Service: Lech Lecha Friday, Oct. 18, 2002

Compiled by Irene K. Seff
For Chavurat Tikvah
At the home of Vivien and Bob Stern, Mamaroneck, NY

A person reaches in three directions:
Inward, to oneself
Up, to God
Out, to others.

The miracle of life is that
In truly reaching
In any one direction,
One embraces all three.
(Rabbi Nachman of Bratslav)

AHAVAT OLAM.....REVELATION

There's a voice that you will hear,
If you listen, listen to your God.
You can hear it from the top of the highest hill
Or from the valleys below
It can come from the edge of the universe
It can come from within your soul
Close your eyes and listen.

ברוך אתה יי, אוהב עמו ישראל.

We praise You, O God: You love Your people Israel.

SH'MA

שמע ישראל יהוה אלהינו יהוה אחד.

Shema Yisraeil Adonai Eloheinu Adonai Echad.

Listen Israel: Adonai is our God, Adonai alone.

(Deut. 6:4-5)

ברוך שם כבוד מלכותו לעולם ועד.

Barukh shem k'vod malkhuto l'olam va-ed.

Praised be the glorious majesty of God throughout eternity.

V'AHAVTA (Deuteronomy 6:5-9) You shall love the Lord, your God,
Hebrew and English responsively

ואהבת את יהוה אלהיך

with all your heart בְּכָל לִבְבְּךָ

with all your soul, וּבְכָל נַפְשְׁךָ

and with all your might. וּבְכָל מְאֹדְךָ

And these words והיו הדברים האלה

which I command you this day אשר אנכי מצוך היום

shall be upon your heart. על לבבך.

You shall teach them diligently to your children, ושננתם לבניך

and shall speak of them ודברת בם

when you sit in your house, בשבתך בביתך

when you walk by the way, ובליכתך בדרך

when you lie down, ובשכבך

and when you rise up. ובקומך.

You shall bind them for a sign upon your hand וקשרתם לאות על ידך

and they shall be for frontlets between your eyes. והיו לטטפת בין עיניך.

You shall write them upon the doorposts of your house וכתבתם על מזוזות ביתך

and upon your gates. ובשעריך.

That you may remember למען תזכרו

and do all My commandments ועשיתם את כל מצותי

and be holy unto your God. והייתם קדושים לאלהיכם.

אני יהוה אלהיכם.

GE'ULAH.....REDEMPTION

I hear your voices, Moses and Miriam,
Your song rising on ever-higher waves of freedom's melody:
Song of the Sea, Song of the water's strength,
Its ebb and flow, its power to protect or overwhelm...

I hear your voices rising with joy and love
With thanks, with wonder.
You will know the water of redemption.
It is the water of the spring's gentle rains,
The water of the well in the midst of the desert,
Water of the womb,
Water that nourishes,
Protects, frees...

Hear My voice, Moses and Miriam:
As I parted waters for your journey,
May you part waters for the journey of others.
These are the waters of life: My gift to you.
The basis for exile is only lack of faith.

(from UAHC Summer Brandeis Kallah 1994: readings compiled by Rabbi Elyse Frishman)

MI CHAMOCHA

Our ancestors experienced redemption from Egypt when they crossed the Reed Sea.
And in safety and in gratitude, they proclaimed:

Sing ♪

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?
Adonai yim-loch l'o-lam va-ed.
Ba-ruch a-ta Adonai, ga-al Yis-ra-eil.

מִי־כְמוֹכָה בָּאֵלִים, יְהוָה?
מִי כְמוֹכָה, נֶאֱדָר בְּקוֹדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא?
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי, גֹּאֵל יִשְׂרָאֵל.

Among the Gods we can name, who can compare to the One Beyond Naming?
Among all the qualities we can label, number, mark and measure,
Which compares to the Mystery
At the Heart of Reality?

HASHKIVEINU.....LIE DOWN IN PEACE

Sing ♪

הַשְׁכִּיבֵנוּ, יי אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידֵנוּ, מִלְּכָנוּ, לְחַיִּים.

Hash-ki-vei-nu Adonai Eloheinu l'shalom, v'hah-a-me-dei-nu mal-chei-nu l'chay-im
(Cause us, Adonai our God, to lie down in peace, and to awaken each day to life renewed.)

TORAH SERVICE

(We rise in honor of Torah)

Hakafot: ♪

(The world stands on three things: Torah, Service to God, and Acts of Loving Kindness)



עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת חֲסָדִים.

Al sh'lo-sha d'va-rim ha-o-lam o-meid:

Al ha-Torah, v'al ha-a-vo-da, v'al g'mi-lut cha-sa-dim.

READINGS BEFORE TORAH

Bar'chu et Adonai ham'vorach!
Baruch Adonai ham'vorach l'olam va-ed!
Baruch ata, Adonai Eloheinu, melech ha-olam,
asher bachar-banu mikol ha-amim,
v'natan lanu et Torato.
Baruch ata, Adonai, notein hatorah.

בְּרַכּוּ אֱתֹנִי הַמְּבֹרָךְ

בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד

בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ.

בְּרוּךְ אַתָּה יי, נֹתֵן הַתּוֹרָה.

READINGS AFTER TORAH

Baruch ata, Adonai Eloheinu, melech ha-olam,
asher natan lanu Torat emet,
v'chayei olam natak b'tocheinu.
Baruch ata, Adonai, notein hatorah.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּחוֹכְנוּ.

בְּרוּךְ אַתָּה יי, נֹתֵן הַתּוֹרָה.

Sing: ♪ Mi Shebeirach (Debbie Friedman and Dvorah Setel)

מִי שֶׁיְבָרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוּתֵינוּ

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

מִי שֶׁיְבָרַךְ אֲמוּתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

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

Prayer for the State of Israel

O God, Redeemer of the people Israel, bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisers with Your light and Your truth. Strengthen the hands of those who defend our Holy Land. Bless the land with peace, and its inhabitants with lasting joy. And let us say: Amen.

Sing: ♪

Hallelu (Psalm 150)

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ:

Let every living thing
Yah's praises sing,
Hallelu Yah!

Hallelu (3)

Hallelu halleluyah hallelu

Kol ha-n'shama t'hallel Yah

Hallelu Halleluyah

CONGREGATION BET CHAIM



SHABBAT
SERVICE

בְּחֶכְמָה פִּתַּח שְׁעָרִים, וּבְתִבּוּנָה מְשַׁנָּה עֵתִים, וּמַחֲלִיף אֶת
הַזְּמַנִּים, וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרָצוֹנוֹ.
בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֶשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ
צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה יְיָ, הַמַּעֲרִיב עֲרֵבִים :

BAR-UCH A-TA ADONAI E-LO-HEI-NU ME-LECH HA-O-LAM, A-SHER BID'VA-RO MA-A-RIV A-
RA-VIM, B'CHOCH'MA PO-TEI-ACH SH'A-RIM, U-VIT'VU-NA M'SHA-NE I-TIM, U-MA-CHA-LIF ET
HAZ'MA-NIM, UM'SA-DEIR ET HA-KO-CHA-VIM, B'MISH'M'RO-TEI-HEM BA-RA-KI-YA KIRTZO-NO.
BO-REI YOM VA-LAI-LA, GO-LEIL OR MIP'NEI CHO-SHECH, V'CHO-SHECH MIP'NEI OR. U-MA-
A-VIR YOM U-MEI-VI-LAI-LA, U-MAV'DIL BEIN YOM U-VEIN LAI-LA, ADONAI TZ'VA-OT SH'MO.
EIL CHAI V'KA-YAM, TA-MID YIM'LOCH A-LEI-NU L'O-LAM VA-ED. BA-RUCH A-TA ADONAI,
HA-MA-A-RIV A-RA-VIM.

O Eternal our God, how glorious You are in all the earth!
When we see the heavens, the work of Your fingers, the moon and the stars,
the golden sun and the cool grass, the brilliant flowers,
and the freshness of flowing streams,

*We give thanks to You, Maker of all things,
Creator of goodness and beauty.*

All the world sings to You: the trees, when wind stirs their leaves; the earth,
when rain soothes its thirst; the sea, when its waves touch the shore.

And we sing to You, O God, whose goodness makes all things one.

LISTEN!

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 person who walks amid the songs of birds
And thinks only of what he will have for supper
Hears -- but does not really hear.*

The man who listens to the voice of a friend, or his wife, or his child,
But does not catch the message in the tone of voice:

"Notice me! Help me! Care about me!"

Hears -- but does not really hear.

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

*The person who does not listen to his conscience --
Who turns away and tells himself that he has done enough already,
Hears -- but does not really hear.*

*The person who hears the cantor pray
And does not feel the call to join with him,
Hears -- but does not really hear.*

*The person who listens to the rabbi's sermon
And thinks that someone else is being talked to,
Hears -- but does not really hear.
On this Shabbat, may we sharpen our ability to hear.
May we hear the music of the world: the infant's cry, the sighs of love.
May we hear the call for help from the lonely.
May we hear the sound of a heart breaking.
May we not only hear the words of those we love,
but also the things they don't say out loud.
May we hear the things inside ourselves for which we have no words.
May we hear You, O God.*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד :

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Blessed is God's glorious kingdom for ever and ever!

Please be seated.

וְאַהֲבָתְךָ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֶנְכִי מֵצִוְךָ הַיּוֹם, עַל-לִבְבְּךָ:
וְשָׁנָתָם לְבָנִיךָ, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְקֹכְתְּךָ בְּדֶרֶךְ
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין
עֵינֶיךָ, וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים

לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם
מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

V'A-HAV'TA ET ADONAI E-LO-HEI-CHA, B'CHOL L'VAV'CHA, UV'CHOL NAF'SH'CHA, UV'CHOL
M'O-DE-CHA. V'HA-YU HAD'VA-RIM HA-E-LE, A-SHER A-NO-CHI M'TZAV'CHA HA-YOM, AL
L'VA-VE-CHA. V'SHI-NANTAM L'VA-NE-CHA, V'DI-BARTA BOM B'SHIVT'CHA B'VELT'E-CHA,
UV'LECH-T'CHA VA-DE'RECH, UV'SHACH'B'CHA UV'KU-ME-CHA. UK'SHARTAM L'OT AL YA-DE-
CHA, V'HA-YU L'TO-TA-FOT BEIN EI-NE-CHA, UCH'TAVTAM AL M'ZU-ZOT BEI-TE-CHA, U-
VISH'A-RE-CHA. L'MA-AN TIZ'K'RU VA-A-SI-TEM ET KOL MITZ'VO-TAI, V'IYI-TEM K'DO-SHIM
LEI-LO-HEI-CHEM. A-NI ADONAI E-LO-HEI-CHEM, A-SHER HO-TZEI-TI ET-CHEM MEI-E-RETZ
MITZ'RA-YIM, LI'YOT LA-CHEM LEI-LO-HIM. A-NI ADONAI E-LO-HEI-CHEM.

*You shall love Adonai your God with all your mind, with all your strength, with all
your being. Set these words, which I command you this day, upon your heart.
Teach them faithfully to your children; speak of them in your home and on your
way, when you lie down and when you rise up.*

*Bind them as a sign upon your hand; let them be a symbol before your eyes;
inscribe them on the doorposts of your house, and on your gates.*

*Be mindful of all My Mitzvot, and do them. So shall you consecrate yourselves to
your God. I, the Eternal, am your God who led you out of Egypt to be your God.
I, the Eternal, am your God.*



GOD IS WITH US

גאולה

The day has gone, and darkness has fallen. The stars crowd the sky. How great a
universe - how little we understand it! And greater still the God who made it.
How small we seem to ourselves when we think of the great stars and the greater
God. Yet we are small only in size. Our minds can make us very great, when we
think of God and try to become like God.

Adonai is with us and in us, helping our minds to grow.

We cannot see God, but we can feel the Holy One with our hearts.

God is in our thoughts, and in all the good we do.

So that no fear of discovery will haunt our sleep.
Rid us of resentments and hatred
Which rob us of the peace we crave.
 Liberate us from enslaving habits
 Which disturb us and give us no rest.
May we inflict no pain, bring no shame,
And seek no profit by another's loss.
 May we so live that we can grace
 The whole world with serenity.
May we feel no remorse at night
For what we have done during the day.
 May we lie down in peace tonight,
 And awaken tomorrow to a richer and fuller life. *Amen.*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
 אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל,
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

SHA-LOM RAV AL YIS-RA-EIL AM-CHA TA-SIM L'O-LAM (2X)
 KJA-TA HU ME-LECH A-DON L'CHOL HA-SHA-LOM (2X)
 SHA-LOM RAV AL YIS-RA-EIL AM-CHA TA-SIM L'O-LAM (2X)
 V'TOV B'EI-NE-CHA L'VA-REICH ET AM'CHA YIS-RA-EIL
 B'CHOL EIT UV'CHOL SHA-A BISH'LO-ME-CHA
 SHA-LOM RAV AL YIS-RA-EIL AM-CHA TA-SIM L'O-LAM (2X)
 TA-SIM L'O-LAM (3X)

ON BEHALF OF THE SICK

מִי שְׁבֹרֵךְ

We are grateful, O God, for the gift of life and for the healing powers that You have implanted within Your creatures. Sustain....., our loved one (s), through these days of illness with the courage and fortitude needed to endure weakness and pain. Help us to find ways to show our love and concern for him (her / them), so that we may be an influence for good in this time of need. May all who suffer illness of body or mind know that You are with them, giving them strength of spirit as they struggle to recover. May their afflictions soon be ended, and may they return in health to family and friends. We praise You, Adonai, the Source of healing.

Mi she-bei-rach a-vo-tei-nu mi-kol hab'ra-cha l-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 mi-kol hab'ra-cha a-vo-tei-nu
Bless those in need of healing with r'fu-ach sh'lei-ma
The renewal of body, the renewal of spirit
And let us say, Amen.

"May the words of my mouth...

The Psalmist understood the importance of praying to God with the words of our mouths; but he understood, too, that we can commune with God through the meditations of our hearts. Indeed, some of our most urgent prayers never find expression in words; they remain meditations in our hearts. And yet these silent prayers are often among the most sincere we offer...

Please take this opportunity to meditate in silence.

HINENI -- HERE I AM - Stanley F. Chyet

Well, God, here I am again.
I can't say that I've been completely good.
I can't say that I've succeeded in everything I've tried.
Maybe that's to your liking?
I don't know, do you?

Frankly, God,
the things you like and don't like
have never been all that clear to me.
I suppose love is something you like,
and I find that I am able to love --
my friends, my family --
but there's always pain in love
because things don't always work out the way I want.
Did you intend it that way?
Or is that just my own problem?
I can't say, can you?

I've never wanted to hurt other people.
I've never wanted to hurt myself.
I guess I can say I've always had good intentions,
but then, good intentions don't count, do they?

I wonder:
Did you know at the start that when the world got going
it would be so complicated to live?
Did you plan to make life confusing?
Did you mean to make life painful?
I can't even be sure that you really care about any of this.
I can't even be sure that you're there at all.

I may be making a great fool of myself by talking to you.
 But then, what's guaranteed to be foolproof?
 So, here I am again,
 praying for the courage to go on saying to you:
 Here I am again...

יְהִי לְרָצוֹן אֶמְרֵי-פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ, יְיָ, צוּרִי וְגוֹאֲלִי:
 YIH'YU L'RA-TZON IM'REI-FI V'HEG'YON LI-BI L'FA-NE-CHA, ADONAI, TZU-RI V'GO-A-LI

MAY THE WORDS OF MY MOUTH AND THE MEDITATIONS OF MY HEART,
 BE ACCEPTABLE TO YOU, ADONAI, MY ROCK AND MY REDEEMER.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן:

O-SE SHA-LOM BIM'RO-MAV HU YA-A-SE SHA-LOM A-LEI-NU V'AL KOL YIS-RA-EIL,
 V'IM'RU A-MEN.

May the One who makes peace on high make peace on the People Israel, and on all people.



SERVICE FOR THE READING OF THE TORAH

אֵין כָּמוֹךָ בָּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מְלָכּוֹת כָּל
 עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דֹּר וָדֹר.
 יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת
 עַמּוֹ בְּשָׁלוֹם.

EIN KA-MO-CHA VA-E-LO-HIM, ADONAI, V'EIN KA-MA-A-SE-CHA. MAL'CHUT'CHA
 MAL'CHUT KOL O-LA-MIM, U-MEM-SHAL'T'CHA B'CHOL DOR VA-DOR. ADONAI
 ME-LECH, ADONAI MA-LACH, ADONAI YIM'LOCH L'O-LAM VA-ED. ADONAI OZ L'A-MO
 YI-TEIN ADONAI Y'VA-REICH ET A-MO VA-SHA-LOM.

There is none like You, Adonai, among the gods that are worshipped, and there are
 no deeds like Yours. Your sovereignty is everlasting, and it endures through all

Stephen Wise Free Synagogue

שַׁבָּת שְׁלוֹם

Shabbat Shalom

Shabbat Morning Edition

אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויחיה
 חמלת עלינו. אבינו מלכנו, בעבור אבותינו
 שבטחו בך ותלמדם הקי חיים, כן תחנונו ותלמדנו.
 אבינו, האב הרחמן, המרחם, רחם עלינו וזן בלבנו
 להבין ולהשכיל, לשמע ללמד וללמד, לשמר ולעשות
 ולקים את כל דברי תלמוד תורתך באהבה.
 והאר עינינו בתורתך, ודבק לבנו במצותיך, ויחד לבנו
 לאהבה וליראה את שמך. ולא נבוש לעולם ועד, כי
 בשם קדשך הגדול והנורא בטחנו. נגילה ונשמחה
 בישועתך, כי אל פועל ישועות אתה, ובנו בחרת
 וקרבתנו לשמך הגדול סלה באמת, להודות לך
 וליחדך באהבה.
 ברוך אתה, יי, הבוחר בעמו ישראל באהבה.

How great is Your love for us, Eternal God, and how
 deep Your compassion!

Our mothers and fathers trusted in You, and You
 taught them the laws of life:

*Be gracious now to us, and teach us. Guide us with
 compassion; show us how to know and understand, to
 learn and teach: to uphold Your Torah with love, with love
 to hear Your words.*

*Open our eyes with Your Teaching; consecrate our hearts
 to Your Mitzvot; and let the love and awe of Your name
 make us whole.*

Saving God, You have called us and drawn us near to
serve You in faithfulness and call You One!

*Praised be the Eternal God: in love You have called Your
people Israel to serve You.*

שמע ישראל: יי אלהינו, יי אחד

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

ברוך שם כבוד מלכותו לעולם ועד

Blessed is God's glorious rule for ever and ever!

All are Seated

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל
מאריך. והיו הדברים האלה, אשר אנכי מצוך היום,
על לבבך. ושננתם לבניך, ודברת בם בשבתך בביתך,
ובלכתך בדרך, ובשכבך ובקומך.
וקשרתם לאוזן על ידך, והיו למטפת בין עיניך,
וכתבתם על מזוזת ביתך, ובשערך.

למען תזכרו ועשיתם את כל מצותי, והייתם קדשים
לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם
מארץ מצרים להיות לכם לאלהים. אני יי אלהיכם.

*You shall love the Eternal God with all your heart, with all
your soul, with all your might. Set these words, which I
command you this day, upon your heart. Teach them
faithfully to your children; speak of them in your home
and on your way, when you lie down and when you rise
up. Bind them as a sign upon your hand; let them be
frontlets before*

*your eyes; inscribe them on the doorposts of your house,
and on your gates.*

*Be mindful of all My Mitzvot, and do them: so shall you
consecrate yourselves to your God. I am the Eternal God who
led you out of Egypt to be your God; I am the Eternal God.*

THE HELP OF OUR PEOPLE

נאולה

אמת ויציב, ואהוב וחביב, ונורא ואדיר, וטוב ויפה
הדבר הזה עלינו לעולם ועד.
אמת, אלהי עולם מלכנו, צור יעקב מִגֵּן יִשְׁעָנוּ.
לִדְרֹךְ נֹדֵד הוּא קֵיִם, וּשְׁמוֹ קֵיִם, וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ
וְאַמוּנָתוֹ לְעַד קִנְיָתָהּ. וּדְבָרָיו חַיִּים וְקִיָּמִים, נֶאֱמָנִים
וְנֶחְמָדִים לְעַד וְלְעוֹלָמֵי עוֹלָמִים:
מִמְצָרִים גָּאֻלָּתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
עַל־זֶאֱחָ שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יָדַיִם וּמִירוֹת,
שִׁירוֹת וְחִשְׁבֹּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת לְפָנֶיךָ, אֵל חַי וְקַיִם.
רָם וְנֹשָׂא, גָּדוֹל וְנוֹרָא, מְשַׁפִּיל גָּאִים וּמַגְבִּיָּה שְׁפָלִים,
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנֻוִים, וְעוֹזֵר דָּלִים, וְעוֹנֶה לַעֲמֹ
בַּעַת שׁוֹעֵם אֵלָיו.
תְּהַלּוֹת לֹאֵל עֲלִיוֹן, בָּרוּךְ הוּא וּמְבָרָךְ. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לֵךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם:

True and enduring is this eternal teaching.

*This word is beloved, precious, powerful, awesome; good
and beautiful and true:*

The Eternal God reigns; God is our protecting Shield.

*You redeemed us from Egypt, Eternal God;
You set us free from the house of bondage.*

*All praise to God Most High, the Source of blessing!
Like all Israel we sing to You this song of rejoicing:*

MI SHEBEIRACH
For strength and healing

(You can include the names of those who need healing
between the two verses)

*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.*

— Music by Debbie Friedman

Lyrics by Debbie Friedman and Drorah Setel

יש כוכבים שאורם מגיע ארצה.
 רק כאשר הם עצמם אבדו ואינם
 יש אנשים שזיו זכרם מאיר
 כאשר הם עצמם אינם עוד בחינתו
 אורות אלה המבהיקים בחשק הליל
 הם, הם שמראים לאדם את הדרך.

*There are stars up above,
 So far away we only see their light
 Long, long after the star itself is gone.
 And so it is with people that we loved
 Their memories keep shining,
 Ever brightly, though their time with us is done.
 But the stars that light up the darkest night,
 These are lights that guide us.
 As we live our days
 These are the ways we remember, we remember.*

—Hebrew: Hannah Senesh
 English: Jeff Klepper & Dan Frelander

Stephen Wise Free Synagogue

שַׁעְרֵי אֶפְשׁוּר

Shaarei Ifshur

Gates of Empowerment

Shabbat Morning Edition

(There are times we only sing
V'HAIR EINEINU in bold.)

Ahavah rabbah ahav-tanu
Adonai Eloheynu, Chemla
g'dola vi-y'teyra cha-malta
aleynu. Avinu mal-keynu,
ba-avur avo-teynu sheh-bat-
chu v'cha, Va-t'lam-deym
chukey cha-yim, Keyn
l'choney-nu ut-lam-deynu.
Avinu ha-av ha-racha-man
ha-m'racheym, Racheym
aleynu, v'teyn b'li-beynu
l'havin ul-has-kil, Lish-mo-a,
lil-mod u-l'la-meyd, lish-mor
v'la-asot, Ul-ka-yeym et kol
divrey talmud tora-techa
b'ahavah.

V'-ha-eir ei-nei-nu b'-to-ra-
te-cha, v'-da-beik li-bei-nu
b'-mitz-vo-te-cha, v'-ya-
cheid l'-va-vei-nu l'-a-ha-
vah ul'-yir-ah et sh'me-cha.
V'-lo nei-vosh l'-o-lam va-
ed, ki v'-sheim kad-sh'-
chah ha-ga-dol v'-ha-no-rah
ba-tach-nu. Na-gi-lah
v'-nis-m'-chah bi-shu-ah-te-
chah.

Ki Eyl poeyl y'shu-ot ata, u-
vanu vacharta v'keyrav-tanu
l'shimcha cha-gadol sela be-
emet L'hodot l'cha
u-l'yached-cha b'ahavah.
Ba-ruch atah A-do-nai,
ha-bocheyr b'amo yis-ra-eil
b'ahavah.

YOU HAVE TAUGHT US

אהבה רבה

אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויחרה
חמלה עלינו. אבינו מלכנו, בעבור אבותינו
שבטחו בך ותלמדם הקי חיים, כן חננו ותלמדנו.
אבינו, האב הרחמן, הרחם, רחם עלינו וכן בלבנו
להבין ולהשכיל, לשמע ללמד וללמד, לשמר ולעשות
ולקים את כל דברי תלמוד תורתך באהבה.
והאר עינינו בחורתך, ודבק לבנו במצותיך, ויחד לבנו
לאהבה וליראה את שמך. ולא נבוש לעולם ועד, כי
בשם קדשך הגדול והנורא בטחנו. נגילה ונשמחה
בישועתך, כי אל פועל ישועות אתה, ובנו בקרית
וקרבתנו לשמך הגדול סלה באמת, להודות לך
וליחדך באהבה.
ברוך אתה, יי, הבוחר בעמו ישראל באהבה.

How great is Your love for us, Eternal God, and how
deep Your compassion!

Our mothers and fathers trusted in You, and You
taught them the laws of life:

*Be gracious now to us, and teach us. Guide us with
compassion; show us how to know and understand, to
learn and teach: to uphold Your Torah with love, with love
to hear Your words.*

*Open our eyes with Your Teaching; consecrate our hearts
to Your Mitzvot; and let the love and awe of Your name
make us whole.*

Saving God, You have called us and drawn us near to serve You in faithfulness and call You One!

Praised be the Eternal God: in love You have called Your people Israel to serve You.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Blessed is God's glorious rule for ever and ever!

All are Seated

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מַאֲדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם,
עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבְנֶיךָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַפְּסַת בֵּין עֵינֶיךָ,
וּכְתַבְתָּם עַל-מְזוּזַת בֵּיתְךָ, וּבְשַׁעְרֶיךָ.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם.

*You shall love the Eternal God with all your heart, with all
your soul, with all your might. Set these words, which I
command you this day, upon your heart. Teach them
faithfully to your children; speak of them in your home
and on your way, when you lie down and when you rise
up. Bind them as a sign upon your hand; let them be
frontlets before*

Sh'-ma Yis-ra-eil: A-do-nai
E-lo-hei-nu, A-do-nai E-chad!

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

V'-a-hav-ta eit A-do-nai e-lo-
he-cha, b'chol l'-va-v'-cha
u-v'-chol naf-sh'cha u-v'-chol
m'-o-de-cha. V'-ha-yu ha-d'-
va-rim ha-ei-leh, a-sher a-no-
chi m-tza-v'-cha ha-yom, al
l'-va-ve-cha. V'-shi-nan-tam
l'-va-ne-cha, v'-di-bar-ta bam,
b'-shiv-t'-cha b'-vei-te-cha
u-v'-lech-t'-cha va-de-rech, u-
v'-shoch-b'-cha u-v'-ku-me-
cha. U-k'-shar-tam l'-ot al
ya-de-cha, v'-ha-yu l'-to-ta-fot
bein ei-ne-cha. U-ch'-tav-tam
al m'-zu-zot bei-te-cha
u-vish-a-re-cha.

L'-ma-an tiz-k'-ru, va-a-si-
tem et kol mitz-vo-tai, v'-yi-
tem k'-do-shim lei-lo-hei-
chem A-ni A-do-nai

e-lo-hei-chem a-sheer ho-tzei-
ti et-chem mei-e-retz mitz-ra-
yim, li-h'-ot la-chem lei-lo-
him, a-ni. A-do-nai e-lo-hei-
chem.

*your eyes; inscribe them on the doorposts of your house,
and on your gates.*

*Be mindful of all My Mitzvot, and do them: so shall you
consecrate yourselves to your God. I am the Eternal God who
led you out of Egypt to be your God; I am the Eternal God.*

THE HELP OF OUR PEOPLE

נאולה

אמת ויציב, ואהוב וחביב, ונורא ואדיר, וטוב ויפה
הדבר הזה עלינו לעולם ועד.
אמת, אלהי עולם מלכנו, צור יעקב מן ישענו.
לדר ודר הוא קים, ושמר קים, וכסאו נכון, ומלכותו
ואמונתו לעד קימת. ודבריו חיים וקיימים, נאמנים
ונחמדים לעד ולעולמי עולמים:
ממצרים נאלחנו, יי אלהינו, ומביח עבדים פדיתנו.
על־זאת שבחו אהובים ורוממו אל, ונחנו ידידים ומירות,
שירות וחשבחות, ברכות והודאות לפלך, אל חי וקים.
רם ונשא, גדול ונורא, משפיל גאים ומנבִּיחַ שפלים,
מוציא אסירים ופודה עניים, ועוזר דלים, ועונה לעמו
בעת שועם אליו.
תהלות לאל עליון, ברוך הוא ומברך. משה ובני
ישראל לך ענו שירה בשמחה רבה, ואמרו כלם:

True and enduring is this eternal teaching.

*This word is beloved, precious, powerful, awesome; good
and beautiful and true:*

The Eternal God reigns; God is our protecting Shield.

*You redeemed us from Egypt, Eternal God;
You set us free from the house of bondage.*

*All praise to God Most High, the Source of blessing!
Like all Israel we sing to You this song of rejoicing:*

MI SHEBEIRACH
For strength and healing

(You can include the names of those who need healing
between the two verses)

*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.*

— Music by Debbie Friedman

Lyrics by Debbie Friedman and Drorah Setel

יש כוכבים שאורם מגיע ארצה.
 רק כאשר הם עצמם אבדו ואינם
 יש אנשים שזיו זכרם מאיר
 כאשר הם עצמם אינם עוד בחינת
 אורות אלה המבהיקים בחשקת הליל
 הם, הם שמראים לאדם את הדרך.

*There are stars up above,
 So far away we only see their light
 Long, long after the star itself is gone.
 And so it is with people that we loved
 Their memories keep shining,
 Ever brightly, though their time with us is done.
 But the stars that light up the darkest night,
 These are lights that guide us.
 As we live our days
 These are the ways we remember, we remember.*

—Hebrew: Hannah Senesh
 English: Jeff Klepper & Dan Freeland

Yésh ko-cha-vim she-o-ram
 ma-gi-a ar-tza. Rak ka-a-she-
 hé-m atz-mam av-du v'-é-
 nam
 Yésh a-na-shim she-ziv zich-
 ram mé-ir Ka-a-she- hé-m
 atz-mam
 é-nam od b'-to-ché-nu
 O-rot é-le ha-mav-hi-kim
 b'-chesh-kat ha-la-yil
 Hé-m, hé-m she-ma-rim la-a-
 dam et ha-de-rech.

נִסְעֵית הַנֶּפֶשׁ

N'see aht Ha-Nefesh
A Journey of the Soul

סִידוּר לְשַׁבָּת

See door L'Shabbat
A Prayer Book for Shabbat

Temple Beth Am
Miami, Florida

One who truly prays, prays from the heart. You become connected with God, united with God. You become filled with a sense of completeness and self-improvement. Prayer is like the *tallit* that wraps around you, shielding you from harm. Sincere prayer from the heart is like a soul to a body.

Lauren Shohat - age 11



The words of the *Sh'ma* remind us that God is one. Although God is described in many ways and can be felt by different people in different ways; God is One.

One of the many ways that God is described is as a parent. When we think about all the things that parents do for us, then we can better understand what it means for God to be one.

* What are some of the many attributes that you can use to describe your parents?

* How is God like a parent?

Deborah Niederman



In some traditions, the *Sh'ma* is translated, "Hear O Israel: *Adonai* is our God, *Adonai* is One." We chose to translate it slightly differently, maintaining the integrity of the Hebrew words, but highlighting the fact that Moses was trying to convey to the Israelites that the God known as *Adonai* is not only One in concept, but that *Adonai* is the only God for us.

Rabbi Andrew Paley

Sh'ma

Listen, Israel: Adonai is our God, Adonai alone!

*Deuteronomy 6:4
Kol Hanishama*

Blessed be the name and glory of God's realm, forever!

Please be seated

וראיתם וזכרתם ועשיתם

והיה אם-שמע השמעו אל-מצותי, אשר אנכי מצוה אתכם היום, לאהבה את יי אלהיכם, ולעבדו בכל-לבבכם ובכל נפשכם. ונתתי מטר-ארצכם בעתו, יורה ומלקוש, ואספת דגנך ותירשך ויצהרך. ונתתי עשב בשדך לבהמתך, ואכלת ושבעת. השמרו לכם פן-יפתה לבבכם, וסרתם ועבדתם אלהים אחרים והשתחוויתם להם. וחרה אף-יי בכם, ועצר את-השמים ולא-יהיה מטר, והארמה לא תתן את-יבולה ואבדתם מהרה מעל הארץ הטבה אשר יי נתן לכם: ושמחתם את דברי אלה על-לבבכם ועל-נפשכם וקשרתם אתם לאות על-ידיכם, והיו לטוטפת בין עיניכם: ולמדתם אתם את-בניכם, לדבר בם, בשבתך בביתך, ובלכתך בדרך, ובשכבך ובקומך: וכתבתם על-מזוזות ביתך ובשעריך: למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יי לאבותיכם לתת להם, בימי השמים על-הארץ:

ויאמר יי אל-משה לאמר: דבר אל-בני ישראל ואמרת אליהם: ועשו להם ציצת על-כנפי בגדיהם לדרתם, ונתנו על-ציצת הכנף פתיל תכלת. והיה לכם לציצת, וראיתם אתו וזכרתם את-כל-מצות יי, ועשיתם אתם, ולא תתורו אחרי לבבכם ואחרי עיניכם, אשר-אתם זנים אחריהם:

למען תזכרו ועשיתם את-כל-מצותי, והייתם קדושים לאלהיכם: אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים, להיות לכם לאלהים, אני יי אלהיכם אמת:

L'mah-ahn teez-k'roo vah-ah-see-tem eht kohl meetz-voh-tai, vee-h'yee-tem k'doh-sheem lay-lo-hay-chem. Ah-nee Ah-doe-nigh Eh-lo-hay-chem, ah-shehr ho-tzay-tee eht-chem may-eh-retz meetz-rah-yeem, lee-h'yote lah-chem Lay-lo-heem, Ah-nee Ah-doe-nigh Eh-lo-hay-chem, eh-met.

The traditional second paragraph of the *Sh'ma* (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessings we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, "the heavens might close up and no rain fall." For, once we begin to worship our achievements, we never find satisfaction.

Kol Hanishama



The *mitzvot* mentioned in this prayer are meant to remind us that we are living in God's space, of living in the holy dimension. They call to mind the conspicuous mystery of things and acts and are reminders of our being stewards rather than being landlords of the universe; reminders of the fact that we do not live in a spiritual wilderness, that our every act is an encounter of the human and the holy.

*Abraham Joshua Heschel
God in Search of Man*

Give your children unconditional love, a love that is not dependent on report cards, clean hands, or popularity. Give them a sense of your wholehearted acceptance, acceptance of their human frailties as well as their abilities and virtues. Give them your permission to grow up to make their own lives independent of you. Give them a sense of truth; make them aware of themselves as citizens of a universe in which there are many obstacles as well as fulfillments. Bestow upon them the blessing of your faith. These are the laws of honoring your son and daughter as children are committed to honor parents.

Rabbi Joshua Loth Liebman
Peace of Mind



Seeing alerts the memory
and memory leads to action.

Talmud Menachot 43b



The purpose of the *tzitzit* is set out to be a series of verbs: to look, to remember, and to observe. These three verbs effectively summarize and define the pedagogic technique of the ritual system of Torah: sight (senses) combined with memory (intellect) as translated into action (good deeds).

Rabbi Jacob Milgrom
JPS Torah Commentary
Numbers

To See, To Remember, To Do

If you will truly listen to the mitzvot that I give you this day, to love Adonai, your God, serving God with all your heart and all your soul, then I will favor your land with rain at the proper season - rain in autumn and rain in spring - and you will have an ample harvest of grain and wine and oil. I will assure there be grass in the fields for your cattle. You will eat and be content. Take care lest you be tempted to forsake God and turn to false gods in worship. For then the wrath of Adonai will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land that I am giving you.

Therefore, impress these words upon your heart. Bind them as a sign upon your hand, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, morning and night. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children on the land that Adonai swore to give to your ancestors will endure as the days of the heavens over the earth.

Deuteronomy 11:13-21

Adonai said to Moses: Instruct the people Israel that in every generation they shall put fringes on the corners of their garments, and bind a thread of blue to the fringe of each corner. Looking upon it they will be reminded of all of my mitzvot; and fulfill them and not be seduced by their hearts or led astray by their eyes.

Numbers 15:37-41

Then you will remember and observe all of My mitzvot and be holy before your God. I am Adonai, your God, who brought you out of Egypt to be your God. In truth, I, Adonai, am your God.

Numbers 15:37-41

Meditations on Healing

Caregivers Prayer

May the One who blessed and led our ancestors, give countenance unto those who provide help for the ill and troubled among us. May they be filled with fortitude and courage, endowed with sympathy and compassion, as they give strength to those at their side. May they fight against despair and continue to find within themselves the will to reach out to those in need. And in their love of others, may they feel the blessings of community and faith in each hour of the day's passing. *Adonai*, in your everlasting providence you have assigned me to care for the life and health of your creatures. May I be motivated at all times by love for my art. May I always regard patients as fellow creatures who are in pain. Give me the strength, the time, and opportunity ever to perfect the skill I have attained and ever to enlarge its sphere of influence. O God, you have assigned me to care for the life and death of your creatures. I am ready for my calling, as I attend to the practice of my profession.

Chemotherapy and Mystical Healing

The two *Rosh Hashanahs* I passed while on chemotherapy were marked by a powerful feeling of cleansing. I stood tall and breathed deeply during the shofar blasts, and with each one sensed thousands of tiny white particles whisking through my body to rid it of whatever poisoning cancer cells might have eluded my two years of treatment. Then on my second *Yom Kippur*, as the rabbi came down the aisle, shaking hands and softly offering a "*Gil yom tov. Git yaar*," to fellow congregants, he stopped in front of me, stood ramrod straight with his arms pressed stiffly at his sides and, bowing three times at the waist as if *davening*, he proclaimed in a strong, loud voice, "You're fine! You're fine. You're fine!", then, his body relaxed again, and he offered me his hand and a soft, "*Gil yom tov, Git yaar*." The rabbi didn't know me or know of my health problems. He was my messenger. And, when in doubt, I only have to look back on that scene to reassure myself, God is indeed watching.

A Jewish Psychotherapist on Healing

At certain moments, it can feel like our lives are determined by many forces. There are crisis, losses, and illnesses that seem more powerful than our will to conquer them. Yet, there is so much we can do. We can connect with others who are in a similar place. We can find wisdom in any self-discovery, and we can try to rid ourselves of the thought that we won't ever feel better. For there to be emotional healing, there needs to be hope – hope for those things that are attainable in the future. Whether or not we are aware of the right now, we possess many strengths, which we must savor.

Healing after Divorce

I never thought that I would say this, (and with all due respect to those who have lost), but I would almost prefer to have been widowed. At least then my family would still be a single unit. At least then there would have been no lawyers representing another side. At least then I would not play that crazy game of blaming myself. Either I failed, or I misjudged. Dear God, I know you have forgiven me for any mistakes I may have made. Now give me the strength, God, to return to a life of wholeness, trust, and joy.

Meditations on Healing

Prayer Before an Operation

O merciful Parent, I turn to Thee in prayer. Thou who bindest up wounds and healest the sick, I put my trust in Thee. Knowing that I am in Thy hands, O God, I have faith that Thou wilt not forsake me. Give me courage now and in the days ahead. Grant wisdom and skill to my physician; make all those who are assisting me instruments of Thy healing power. Give me strength for this day and grant me hope for tomorrow. Hear my prayer; be with me; protect me. Restore me to health, *Adonai*, so that I may serve Thee. Heal me, *Adonai*, and I shall be healed; Save me and I shall be saved; For Thou art my praise.

Cancer

What can be said of healing to me? I try to stay healthy and strong, but my diagnosis and time itself are my enemies. But I know something that others do not know; How very precious life is. The people in my life are very precious. I pray that every morning when I awake, I will commit myself to healing and repairing relationships that are important to me.

I make a difference.

A Prayer after Loss

I will lift mine eyes to the hills; from whence shall my help come? My help comes from the Lord, who made heaven and earth. God will not allow your foot to be moved, God that keeps you will not slumber.

Behold, God that keeps Israel, neither slumbers nor sleeps.
The Lord is your keeper; the Lord is your shade upon your right hand.

The sun shall not smite you by day nor the moon by night.

The Lord shall keep you from all evil; the Lord shall keep your soul.

The Lord shall guard your going out and your coming in, from this time forth and forever.
Psalm 121

A Special Prayer in Time of Illness

Hear my voice, *Adonai*, when I call; be gracious to me and answer me. In Thy hand is the soul of every living thing, I turn to Thee, oh Lord, in my distress.

Give me patience and faith; let not despair overwhelm me.
Renew my trust in Thy mercy, and bless the efforts of all who are helping me.
Be with my dear ones in these difficult days.
Give them courage to face anxieties that they share with me.

Grant me Thy healing so that in vigor of body and mind, I may return to my loved ones, for a life that will be marked by good deeds.

Thou hast ever been my help; cast me not off nor forsake me, O God of my salvation.
Psalm 27:9

Meditations on Healing

A Patient's Prayer

Eternal God, source of healing, out of my distress I call upon You.
Help me to sense Your presence at this difficult time.

You have already sent me gifts of Your goodness; the skill of my physician(s), the concern of others who help me, the compassion of those I love.

I pray that I may be worthy of all these, today and in the days to come.

Help me to banish all bitterness; let no despair overcome me.

Grant me patience when the burden is heavy; give me courage whenever there is hurt or disappointment.

Keep me trustful in Your love, O God give me strength for today, and hope for tomorrow.

To Your loving hands, I commit my spirit; when asleep and when awake.

You are with me; I shall not fear. Help me, O God, in my time of need.

Affirmation of God's Presence in Our Lives

I am a precious part of all that exists. There is no separation between God and myself. As I feel this connection, I know I am being filled with divine love and surrounded by infinite perfection. I accept this healing energy as it flows unrestricted through my body, bringing strength, vitality, and rejuvenation to every cell. I feel this powerful energy cleansing and healing any unbalanced condition in my body.

A Meditation on Behalf of the Sick

O God, You have called us into life, and set us in the midst of purposes we cannot measure or understand. Yet we thank You for the good we know, for the life we have, and for the gifts that are our daily port:

For health and healing, for labor and repose, for the ever renewed beauty of earth and sky, for thoughts of truth and justice, which stir us from our ease and move us to acts of goodness, and for the contemplation of Your eternal presence, which fills us with hope that what is good and lovely cannot perish.

Eternal our God, treat us with compassion all the days of our lives. Assuage our fears, establish the work of our hands, heal our wounds, and save us from the grasp of our enemies. May weeping and wailing not be heard in our homes; may destruction and devastation not be found in our borders. May we be worthy and reverent before You when You teach us Your Torah, and enlighten us in Your presence. Unite our hearts to revere You that we may prosper in all our paths, wherever we turn, until the day when You gather us unto You. Bring us from peace to peace that we may find tranquillity in our way of life in Your presence.

Meditations on Healing

Recovery from a Difficult Childhood

A prayer, a wish that you may be healed from the wounds of the abuse of your childhood. And that you may move from defeat to strength, healing from the trembling.

Prayer for the Healing of My Child

God, give him the awareness of his own specialness. Give him the strength to be what You want him to be. Give him the peace that comes with knowing one's gifts and using them, and the wisdom to keep reaching for those yet undiscovered.

Healing after a Miscarriage

Nothing helps. I taste ashes in my mouth. My eyes are flat, dead. I want no platitudes, no stupid shallow comfort. I hate all pregnant women, all new mothers, all soft babies. The space I'd make inside myself where I'd move over to give my beloved room to grow; now there's a tight angry bitter knot of hatred to give there instead. What is my supplication? Stupid people and new mother, leave me alone. Deliver me, Lord, of this bitter afterbirth. Open my heart to my husband-lover-friend that we may comfort each other. Open my womb that it may yet bear living fruit.

This is My Prayer

This is my prayer to You, my God:

Let not my spirit wither and shrivel in its thirst for You and lose the dew with which You sprinkled it when I was young.

May my heart be open to every soul, to orphaned life, to everyone who stumbles wandering unknown and groping in the shadow.

Bless my eyes, purify me to see human beauty rise in the world, and the glory of my people in its redeemed land spreading its fragrance over all the earth.

Deepen and broaden my senses to absorb a fresh green, flowering world, to take from it the secret of blossoming in silence.

Grant strength to yield fine fruits, quintessence of my life, steeped in my very being, without expectation of reward.

And when my time comes — let me slip into the night demanding nothing, God of any other person, or of You.

מי שברך אבותינו אברהם, יצחק, ויעקב,
ואמותינו שרה, רבקה, רחל ולאה, הוא יברך
את החולים האלה ויביא עליהם רפואה
שלימה, רפואת הנפש ורפואת הגוף, יחד עם
כל חולי עמו ישראל. ברוך אתה יי, רופא
החולים.

*Mee-sheh-bay-rach ah-vo-tay-noo Ahv-rah-hahm, Yeetz-
chahk, v'Yah-ah-kove, v'ee-mo-tay-noo Sah-rah, Reev-
kah, Rah-chehl v'Lee-ah, hoo y'vah-raych et hah-cho-
leem hah-ay-leh v'yah-vee ah-lay-hem r'foo-ah sh'lay-
mah r'foo-aht hah-neh-fesh, oor-foo-aht hah-gooof, yah-
chahd eem kohl cho-lay ah-mo Yees-rah-ayl. Bah-rooch
Atah Ah-doe-nigh, ro-fay hah-choh-leem.*

I asked God for health that I might do great things, I was given infirmity that I might do better things.

I asked for strength that I might lead, I was given weakness that I might learn humbly to obey.

I asked for riches that I might be happy, I was given poverty that I might be wise.

I asked for power that I might have the praise of the people, I was given weakness that I might feel the need of God.

I asked for all things that I might enjoy all things, I was given life that I might enjoy all things.

I got nothing that I asked for, but everything I hoped for. Almost despite myself, my unspoken prayers were answered. I am among all people most richly blessed.

Unknown



At moments it can feel like our lives are determined by many forces. There are crises, losses, and illnesses that seem more powerful than our will to conquer them. Yet there is so much we can do.

We can connect with others who are in similar places. We can find wisdom in any self discovery, and we can try to rid ourselves of the thought that we won't ever feel better.

For there to be healing, there needs to be hope - hope for those things that are attainable in the future. Whether or not we are aware of them, we possess many strengths, which we must savor.

Unknown

Pray for health and happiness.

Pray so that nothing bad happens to you.

Pray for love and kindness.

Ask God questions that have not been answered.

Courtney Levine - age 10



We don't have to beg or bribe God to give us strength or hope or patience. We need only turn to the One, admit that we can't do this on our own, and understand that bravely bearing up under pain is one of the most human, and the most godly things we can ever do. One of the things that constantly reassures me that God is real, and not just an idea that religious leaders made up, is the fact that people who pray for strength, hope and courage so often find resources of strength, hope and courage that they did not have before they prayed.

Unknown

For Healing

May the One who was a source of blessing for our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring the blessing of healing upon all of the names we mention out loud and in our hearts. Adonai, bring them a complete healing - a healing of body and a healing of spirit. May those in whose care they are entrusted be gifted with wisdom and skill; may family and friends who surround them be gifted with love and openness, strength and trust. Blessed are You, the Source of healing.

Rabbi Shira Milgrom

♪ Heal us and we shall be healed.
Save us and we shall be saved.

Vee'hee ratzon meelfanecha Adonai
Eloheinu vaylohei avoteinu v'imoteinu.

Heal us and we shall be healed.
Save us and we shall be saved.

Sh'teeshlach r'fu'ah shleima min
hashamayim r'fu'at ha'nefesh r'fuat hagoof.

Faithful God, Compassionate one
We are broken and in pain our loved ones
call out to us, so we call out to You.

Heal us and make us whole.
Heal us and let us know peace.

Vee'hee ratzon meelfanecha Adonai
Eloheinu vaylohei avoteinu v'imoteinu.

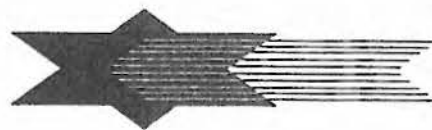
Heal us and we shall be healed.
Save us and we shall be saved.

*Rabbi Terry Bookman
Cantor Rachelle Nelson*

שבת מנחה

SHABBAT M'NUCHA

SHABBAT REST - A LITURGY OF
PRAYER, STUDY, AND SONG



TEMPLE BETH ZION
BUFFALO, NEW YORK

אהבת עולם

שבת מנחה

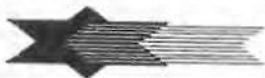
The Ahavat Olam is the second of the two prayers prior to the Sh'ma. This prayer speaks of the revelation of the Torah at Mount Sinai. The revelation is proof of God's great love for the children of Israel.

A-ha-vat o-lam be'it yis-ra-eil am-cha
a-hav-ta: To-rah u-mits-vot, chu-kim
u-mish-pa-tim o-lah-nu li-ma-d'la.
Al kein, A-do-nai E-lo-hei-nu,
b'shawch-bei-nu u-v'ku-mei-nu
na-si-ach b'chu-ke-cha, v'nis-mach
b'div-rei To-ra-t'cha u-v'mits-vo-te-cha
l'o-lam va-ed.
*Ki heim cha-yei-nu v'o-rech
ya-mei-nu, u-va-hem neh-gch
yo-mam va-lai-la.*
V'a-ha-va-t'cha al ta-sir mi-me-nu
l'o-la-mim! Ba-ruch A-ta A-do-nai
o-heiv a-mo Yis-ra-eil.

Adonai, Your most loving gift to us is Your Torah. It is the Torah that makes us Your people, and it is the Torah that teaches us that You are our God. Of all the Torah's teachings, none is as powerful as the Sh'ma. Blessed are You, Adonai, for giving us with love the words we now proclaim.

אהבת עולם בית ישראל עמך
אהבת: תורה ומצוות, חקים
ומשפטים אותנו למדך.
על כן, יי אלהינו,
בשכבנו ובקומנו
נשיח בחדקך, ונשמח
בדברי תורתך ובמצוותיך
לעולם ועד.
*כי הם חיינו וארך
ימינו, ובהם נהגה
יומם ולילה.*
ואהבתך אל-תסיר ממנו
לעולמים! ברוך אתה, יי,
אוהב עמו ישראל.

The שמע / sh'ma is wrapped in אהבה / ahava / love. This blessing preceding the Sh'ma concludes, "who loves Your people Israel." The blessing following the Sh'ma begins with, ואהבתה / v'ahavta, "And you must love Adonai your God!" First you are loved, then you respond with love. Love is central to Jewish life. Love means commitment and limitations - Torah and Mitzvot. That is so both in our relationships with each other and in our relationship with God.
(Levi Weiman-Kelman)



שבת מנחה

The G'ula links the redemptive power of God at the Sea of Reeds to the present day.



10

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. I led you out of Egypt to become your God. I am Adonai your God! (Deuteronomy 6:5-9)

* Vahavta is the name for the verses following the Sh'ma in the sixth chapter of Deuteronomy. Here is a well-loved version of the text:

Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might. And these words which I command thee on this day shall be upon thy heart. And thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them as a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them on the doorposts of thy house and upon thy gates, that you may remember and do all of My commandments and be holy unto your God.

גאולה

...Then Miriam the Prophetess, Aaron's sister, took a drum in her hand; and all the women followed her with music and dancing. And this is the song that Miriam led:

I sing to Adonai, for You have truly triumphed!

God is my might, my song, and my salvation.

This is my God, whom I praise; my ancestor's God, whom I acclaim.

Adonai, Your right hand is majestic with power.

With a blast of Your breath the water heaped up;

The flow stood like a wall;

The depths held firm in the heart of the sea.

My foe had said, "I'll chase, I'll catch, I'll share the spoil, I'll have my fill!"

Then You took in Your breath, and the sea covered them,

The peoples heard and trembled,

As Your people crossed, Adonai,

As this people crossed in Your embrace.

(from Exodus 15)

* * *

Mi Sh'beirach

מי שברך

Mi she-bei-rach a-vo-tei-nu A-v'ra-ham,
Yits-chak, v'Ya-a-kov v'i-mo-tei-nu Sa-rah,
Riv-kah, Le-ah, v'Ra-cheil hu y'va-reich
vi-ra-pei eit ha-cho-leh (ha-cho-la)
[ha-cho-lim] _____ ben (bat) _____
v'_____ : A-do-nai yis-a-de-nu
vi-chaz-kei-hu (yis-a-de-na vi-chaz-ka)
[yis-a-de-nam v'chaz-kei-hem]
b'o-rech ru-ach v'o-mets leiv:
Yi-tein A-do-nai Chawch-ma v'tu-shi-ya
b'leiv ha-ro-fei lig-hot mach-ov
v'yish-lach la-cho-le (la-cho-la)
[la-cho-lim] b'ka-rov r'fu-a
sh'lei-ma r'fu-at ha-ne-fesh u-r'fu-at
ha-guf: Yo-sif A-do-nai lo (la)
[la-hem] sh'not cha-yim v'sha-lom
l'ho-dot u-l'ha-leil la-ro-fei ha-ne-a-man
v'ha-ra-cha-man l'o-rech ya-mim
v'no-mar A-mein:

מי שברך אבותינו אברהם,
יצחק, ויעקב ואמותינו שרה,
רבקה, לאה, ורחל היא וברך
וירפא את החולה (החולה)
[החולים] _____ בן (בת) _____
ו: יי' יסעידנו
וחזקנו (יסעידנו וחזקנו)
[יסעידנו וחזקנו]
בארץ-רוח ואמץ-לב:
יתן יי' חכמה ותושיה
בלב הרופא לטהות מכאוב
וישלח לחולה (לחולה)
[לחולים] בקרוב רפואה
שלמה רפואת הנפש ורפואת
הגוף: יוסיף יי' לו (לה)
[להם] שנות חיים ושלום
להודות ולהלל לרופא הנאמן
והרומן לארץ ימים
ונאמר אמן:

שבת מנחה

The Mi Sh'beirach is traditionally read or chanted while the Torah is out of the ark for reading. It is placed here, prior to the Torah reading, so that it may be used even when the Torah is not being read.

May the One who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Leah, and Rachel, bless and heal the ailing _____. May Adonai give him (her) [them] support and strength, patience of spirit and courage. May the physician have wisdom and sound judgment for alleviating pain and suffering, and may the sufferer be thoroughly healed, in spirit and in body. May he (she) [they] have many more years of life and health, for giving thanks and praise to the all-merciful and faithful Healer, all the days of his (her) [their] life[s], and let us say: Amen.

(Reconstructionist Prayer Book)



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 joy of wholeness, of freedom, and of peace.

V'ne-e-mar: "V'ha-ya A-do-nai

I'me-lech al kawl ha-a-rets;

ba-yom ha-hu yi-h'yeh

A-do-nai E-chad u-sh'mo E-chad."

וְנֵאמָר: "וְהָיָה יי
 לְמֶלֶךְ עַל-כָּל-הָאָרֶץ;
 בַּיּוֹם הַהוּא יִהְיֶה
 יי אֶחָד וּשְׁמוֹ אֶחָד."

And it is said: "Adonai will become Sovereign of all the earth; on that day, Adonai will be One and God's name will be One." (Zechariah 14:9)

שבת מנחה

The Bayom Hahu directs our attention to the promise of a Messianic Age. We all have a role to play in bringing that time by engaging in Tikkun Olam - Repairing the World.

Meditation before Kaddish

To open eyes when others close them
 to hear when others do not wish to listen
 to look when others turn away
 to seek to understand when others give up
 to rouse oneself when others accept
 to continue to struggle even when one is not the strongest
 to cry out when others keep silent—
 to be a Jew
 it is that,
 it is first of all that
 and further
 to live when others are dead
 and to remember when others have forgotten.

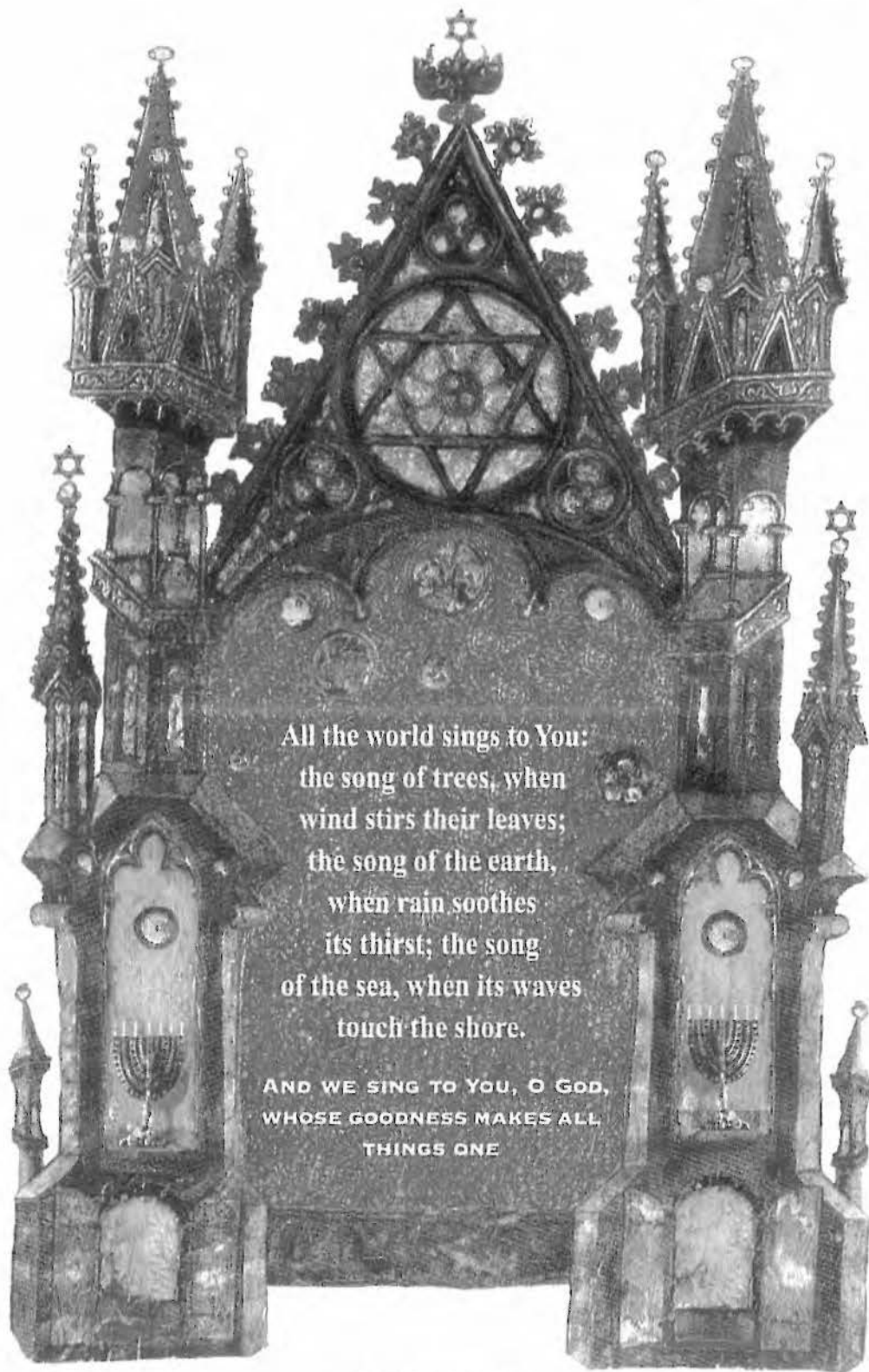
Emmanuel Eydoux (trans. J. Magonet)





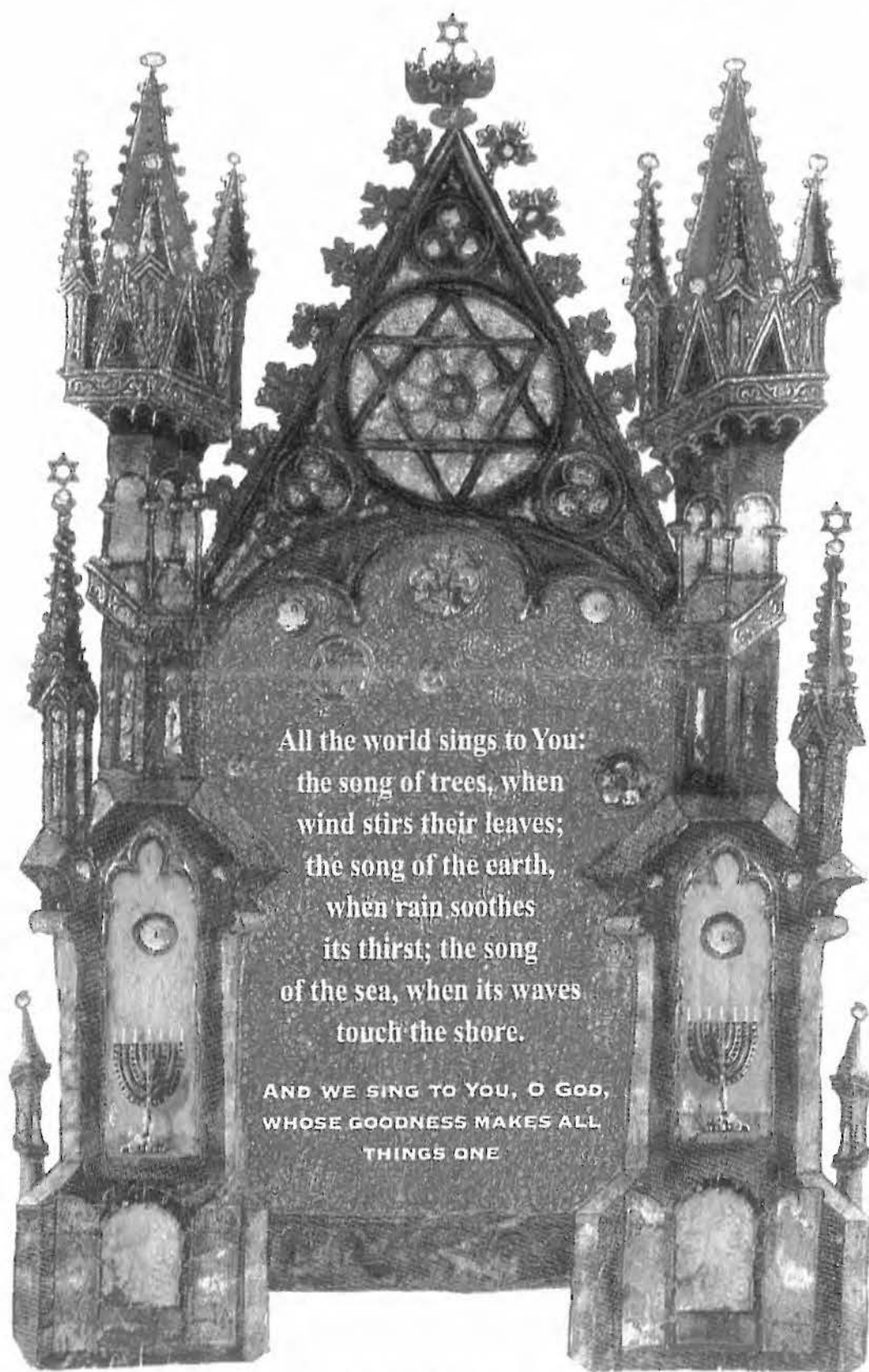
SHEMA YISRAEL
HEAR, O ISRAEL

THE TEMPLE ISRAEL SIDDUR



All the world sings to You:
the song of trees, when
wind stirs their leaves;
the song of the earth,
when rain soothes
its thirst; the song
of the sea, when its waves
touch the shore.

AND WE SING TO YOU, O GOD,
WHOSE GOODNESS MAKES ALL
THINGS ONE



All the world sings to You:
the song of trees, when
wind stirs their leaves;
the song of the earth,
when rain soothes
its thirst; the song
of the sea, when its waves
touch the shore.

AND WE SING TO YOU, O GOD,
WHOSE GOODNESS MAKES ALL
THINGS ONE

THE WATCHWORD OF OUR FAITH



OUR liturgical "history lesson" climaxes in the "Watchword of our Faith," the *Shema*. Drawn from the Book of Deuteronomy (6:4), the *Shema* is a perfect expression of our ethical monotheism. Just as the belief in one God is the mainstay of our religion and history, so too is the *Shema* the centerpiece of our liturgy.

THE rabbis taught that one must reach a state of *kavanah* before completing the recitation of this prayer. *Kavanah*, literally translated, means "intention"

or "direction." At this point in the service we should be ready to direct our hearts, our minds, and our souls to God. Some Jews cover their eyes in order to direct their thoughts to the God within. Others repeat the sacred words over and over to themselves. As Reform Jews we rise as a community to underscore the communal importance of the prayer.

שמע

שמע ישראל יהוה אלהינו.

יהוה אחד!

Sh'ma Yisrael Adonai Eloheinu,
Adonai Echad!

HEAR, O ISRAEL: ADONAI IS OUR GOD,
ADONAI IS ONE!

ברוך

ברוך שם כבוד מלכותו
לעולם ועד!

Baruch sheim k'vod malchuto
l'olam va-ed!

BLESSED IS GOD'S GLORIOUS NAME FOR EVER
AND EVER!



A PRAYER FOR HEALING

מִי שְׁבֵרַךְ

Mi she-bei-rach avoteinu M'kor ha-b'racha 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.

Mi she-bei-rach imoteinu M'kor ha-bracha la'avoteinu,
bless those in need of healing with r'fuah sh'leimah: the
renewal of body, the renewal of spirit, and let us say, amen.

מִי שְׁבֵרַךְ אֲבוֹתֵינוּ, אֲבֹתֵינוּ, יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ,
שָׂרָה, רִבְקָה, רָחֵל וְלֵאָה, הוּא יְבָרֵךְ וְיִרְפָּא אֶת-הַחֹלֶה
(הַחֹלֶה) בֶּן (בַּת) הַקָּדוֹשׁ בְּרוּךְ
הוּא יִמְלֵא רַחֲמִים עָלֵינוּ (עֲלֶיהָ) לְהַחֲלִימָנוּ (לְהַחֲלִימָהּ)
וּלְרַפְּאוֹתֵנוּ (וּלְרַפְּאוֹתֶיהָ) לְהַחֲזִיקָנוּ (לְהַחֲזִיקָהּ) וּלְהַחֲיוֹתֵנוּ
(וּלְהַחֲיוֹתֶיהָ). וְיִשְׁלַח לָנוּ (לָהּ) בְּמַהֲרָה רַפּוּאָה שְׁלֵמָה,
רַפּוּאַת הַנֶּפֶשׁ וּרַפּוּאַת הַגּוּף, בְּתוֹךְ שָׁר חוֹלֵי יִשְׂרָאֵל
הַשְׁתָּא בְּעֵגְלָא וּבְזִמְנָן קָרִיב, וְנֹאמַר: אָמֵן.

God, in our hearts we name those who are facing
illness and pain. We join our prayers with the prayers of
all who love them. Give them renewed comfort and
courage. Strengthen in them the healing powers you have
placed within us all. Guide the hands and hearts of those
who are entrusted with their care. May the knowledge of
Your love and ours give added hope to them and to their
dear ones. May they find even greater strength because
our prayers are linked with theirs.

O my God,
My soul's companion,
My heart's precious friend,
I turn to You.

I need to close out the noise,
To rise above the noise,
The noise that interrupts—
The noise that separates—
The noise that isolates.
I need to hear You again.

In the silence of my innermost being,
In the fragments of my yearned-for wholeness,
I hear whispers of Your presence—
Echoes of the past when You were with me,
When I felt Your nearness,
When together we walked,
When You held me close, embraced me in Your love,
Laughed with me in my joy.
I yearn to hear You again.

In Your oneness, let me find healing.
In the promise of Your love, let me be soothed.
In Your wholeness, I too can become whole.

Please listen to my call—
help me find the words,
help me find the strength within,
help me shape my mouth, my voice, my heart
so that I can direct my spirit and find You in prayer.
In words only my heart can speak,
In songs only my soul can sing,
Lifting my eyes and heart to You.
Adonai s'fatai tiftach—open my lips, precious God,
so that I can speak with You again.

Before the Kaddish

Our thoughts turn now to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people whose graves are unmarked, and those of every race and nation whose lives have been a blessing to humanity. As we remember them, let us meditate on the meaning of love and loss, of life and death.

THE TRADITION OF THE KADDISH

The origins of the Kaddish are mysterious; angels are said to have brought it down from heaven. It possesses wonderful power. Truly, if there is any bond strong enough to chain heaven to earth, it is this prayer. It keeps the living together, and forms a bridge to the mysterious realm of the dead. One might almost say that this prayer is the guardian of the people by whom alone it is uttered; therein lies the warrant of its continuance. Can a people disappear and be annihilated so long as a child remembers its parents? Because this prayer does not acknowledge death, because it permits the blossom, which has fallen from the tree of humankind, to flower and develop again in the human heart, therefore it possesses sanctifying power.

PRAYER NOTES

THE Kaddish does not mention death. Rather, in its original version, the *Kaddish d'Rabbanan*, or Rabbi's Kaddish, the Kaddish was a prayer which was recited by scholars at the end of a chapter of study. The rabbis recognized, however, that study is very much like prayer, and so they instituted a *Chatzi Kaddish*, or Reader's Kaddish, which was recited at the conclusion of a section of prayer. Since life too is like a chapter of study; life too is like a prayer, a *Kaddish Yatom*, or Mourners Kaddish was eventually instituted to mark the end of a loved one's life.

שערי יצירה

Sha'arei Y'tzirah

Gates of Creation



Tefillah L'Erev Shabbat
Shabbat Evening Service

Temple Shalom
Chevy Chase, Maryland

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אחד:

ברוך שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Shema Israel, Adonai Eloheinu, Adonai Ehad.

Barukh Shem kevod malkhuto le 'olam va 'ed.

Hear O Israel; the Eternal One is our God, the Eternal God alone!

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

Deuteronomy 6:5-9
Number 15:40-41

(This current Reform
version of the Shema
omits Deuteronomy 11:13-21
and Numbers 15:37-39,
which are found in
a traditional
siddur.)

וְאַהֲבַתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ:
וּשְׁנַנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכָתְךָ בְּדֶרֶךְ
וּבְשֹׁכֶבְךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאָזְנוֹת עַל יָדֶיךָ וְהָיוּ לְטַטְפֹּת בֵּין
עֵינֶיךָ: וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעֶיךָ:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Veahavta et Adonai Elohekha, Bekhol levav'kha, u'khol nafshekha, u u'khol meodekha.
Vehayu hadevarim ha'eleh, Asher anokhi metzavekha hayom, 'al levavekha. Veshinantam
le vanekha, ve dibrta bam Be shivtekh be veitekha, U v'lekhtekha va derekh, U ve
shokhbekeh u u'kumekeh. U k'shartam le ot al yadekha, Ve hayu le totafot bein 'einekha.
U kh'tavtam, al mezuzot beitekha, uvish'arekha. Lema'an tizkeru, va'asitem et kol
mitzvotai Vih'yitem k'edoshim leloheikhem. Ani Adonai Eloheikhem, asher hotzeti etkhem
me'erezt Mitzrayim Lih'yot lakhem lelohim; Ani Adonai Eloheikhem...*

*You shall love your Eternal God
with all your heart, with all your mind, with all your being.
Set these words, which I command you this day, upon your heart.
Teach them faithfully to your children;
speak of them in your home and on your way,
when you lie down and when you rise up.
Bind them as a sign upon your hand; let them be symbols before your eyes;
inscribe them on the doorposts of your house, and on your gates.
Be mindful of all My Mitzvot, and do them:
so shall you consecrate yourselves to your God.
I am your Eternal God who led you out of Egypt to be your God;
I am your Eternal God.*

Mi she berakh Avoteinu, Avraham, Yitzhak ve Ya'akov
ve imoteinu Sarah, Rivkah, Rahel ve Leah,
Hu yevarekh virape et haholim ha ele ...

מי שברך אבותינו,
אברהם, יצחק ויעקב,
ואמותינו, שרה, רבקה,
רחל ולאה, הוא יברך
וירפא את החולה

O God, who blessed our ancestors, Abraham, Isaac and Jacob; (החולה)
Sarah, Rebecca, Rachel and Leah,
send your blessing, healing and comfort
to the following of our friends...

ברוך אתה, יי, רופא
החולים.

Barukh ata Adonai rofe haholim.

We praise you, O God, who helps us to heal, who brings us comfort.

Mishebeirakh Avoteinu, M'kor Ha'b'rakha 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

Mishebeirakh Imoteinu, M'kor Ha'b'rakha L'Avoteinu,
Bless those in need of healing with *refua sheleima*,
the renewal of body, the renewal of spirit.
And let us say: Amen.

Debbie Friedman

Hagba'ah and G'ilah *Lifting and Wrapping*

Please rise

As the Torch is held aloft we say:

This is the Torah that Moses placed before the community of Israel
to fulfill the word of God.

Ve zot ha Torah
asher sam Moshe
lifnei venei Israel
al Pi Adonai be yad Moshe.

זאת התורה אשר שם משה לפני בני ישראל,
על פי יי ביד משה.

'Al Sh'los ha devarim,
ha 'olam 'omed
'Al haTorah ve 'al ha 'avodah
ve 'al g'milut hasadim

על שלשה דברים העולם עומד:
על התורה, ועל העבודה, ועל גמילות חסדים.

The world depends on three things:
on Torah (study, learning), on service to God, and on acts of loving kindness.

Kaddish

Birth is a beginning
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then, perhaps, to wisdom;
From weakness to strength
Or strength to weakness --
And often, back again;
From health to sickness
And back, we pray,
To health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding --
From fear to faith;
From defeat to defeat to defeat --
Until,
Looking backward or ahead,
We see that victory lies
Not at some
high place along the way,
But in having
made the journey,
Stage by stage
A sacred pilgrimage.

Birth is a beginning
And death a destination,
And life is a journey,
A sacred pilgrimage --
To life everlasting.

RABBI ALVIN FINE

לְכָל אִישׁ יֵשׁ שֵׁם
לְכָל אִישׁ יֵשׁ שֵׁם
שְׁנֵתָן לוֹ אֱלֹהִים
וְנִתְּנוּ לוֹ אָבִיו וְאִמּוֹ
לְכָל אִישׁ יֵשׁ שֵׁם
שְׁנֵתָנוּ לוֹ קוֹמָתוֹ וְאַפֵּן חֵיוָכוֹ
וְנִתְּנוּ לוֹ הָאָרֶץ
לְכָל אִישׁ יֵשׁ שֵׁם
שְׁנֵתָנוּ לוֹ הַהָרִים
וְנִתְּנוּ לוֹ כְּתָלָיו
לְכָל אִישׁ יֵשׁ שֵׁם
שְׁנֵתָנוּ לוֹ הַמַּזְלוֹת
וְנִתְּנוּ לוֹ שְׁכָנָיו
לְכָל אִישׁ יֵשׁ שֵׁם
שְׁנֵתָנוּ לוֹ חַטָּאִיו
וְנִתְּנָה לוֹ כְּמִיָּהָתוֹ
לְכָל אִישׁ יֵשׁ שֵׁם
שְׁנֵתָנוּ לוֹ שׂוֹנְאָיו
וְנִתְּנָה לוֹ אֲהָבָתוֹ
לְכָל אִישׁ יֵשׁ שֵׁם
שְׁנֵתָנוּ לוֹ חֲגִיר
וְנִתְּנָה לוֹ מְלֶאכֶתוֹ
לְכָל אִישׁ יֵשׁ שֵׁם
שְׁנֵתָנוּ לוֹ תְּקִיפוֹת הַשָּׁנָה
וְנִתְּנוּ לוֹ עֲוֹנוֹ
לְכָל אִישׁ יֵשׁ שֵׁם
שְׁנֵתָנוּ לוֹ הַיָּם
וְנִתְּנוּ לוֹ
מוֹתוֹ:

Each of Us Has a Name

Each of us has a name
given by the source of
life and given by our
parents.

Each of us has a name
given by our stature
and our smile and given
by what we wear.

Each of us has a name
given by the mountains
and given by our walls

Each of us has a name
given by the stars
and given by our
neighbors.

Each of us has a name
given by our sins
and given by our
longing.

Each of us has a name
given by our enemies
and given by our love.

Each of us has a name
given by our
celebrations
and given by our work.

Each of us has a name
given by the seasons
and given by our
blindness.

Each of us has a name
given by the sea
and given by
our death.

AFTER A POEM BY ZELDA

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