

## SEPTEMBER 25 SHABBAT WORSHIP

### OPENING PRAYER

### YEDID NEFESH

Y'did nefesh av harachaman  
M'shoch avd'cha el r'tzonecha  
Yarutz avd'cha k'mo ayal  
Yishtachaveh el mul hadarcha.

### A THOUGHT OF GOD

The purpose of prayer is to be brought to God's attention, to be listened to, to be understood by God; not to know God, but to be known to God. To pray is to behold life not only as a result of Divine power, but as a concern of Divine will, or to strive to make our life a Divine concern. For the ultimate aspiration of humanity is not to be a master, but an object of God's knowledge. To live "in the light of Divine countenance," to become a thought of God—this is the true career of human beings. — Rabbi Abraham Joshua Heschel

### SHABBAT CANDLE BLESSING

Because lighting candles can be understood as the last act of work we do on Friday, there exists a custom in many homes to light the candles and draw your hands toward yourself three times in a circular motion before covering your eyes and reciting the blessing. When you open your eyes, the light has been transformed from light of the week into the light of Shabbat.

Fun Facts: Because of its home-based nature and Judaism's patriarchal roots, candle lighting has, over the centuries, become one of the few ritual practices traditionally dominated by women. However, the great 12th century rabbi and scholar Maimonides writes in his legal compendium Mishneh Torah, "Both men and women are obligated to ensure that a candle is lit in the home and obligated to bless before lighting."

So, my friends, by whatever gender you may identify if any, let's get lit.

### ROWENA GALERSON:

Darkness falls about me, comforting and a bit frightening. It harbors both dreams and demons. I tap it for solace. I delve it for options. I flee it for fear it mirrors that which I so desperately wish to avoid: me.

Yet I stand here not to embrace the dark, but to kindle the light. Not to close my eyes forever, but to open them this once. I stand amidst the dark and bring forth light. Soft, fragile, flickering light. The only light I know. The only light I can bear. I bring it, yet it is not mine. I kindle it, yet it is not me. I am the light-bearer only.

Where the world is dark with illness, let me kindle the light of healing.

Where the world is bleak with suffering, let me kindle the light of caring.

Where the world is dimmed by lies, let me kindle the light of truth.

May I be worthy of this honor as I strike the match and kindle the flame that illumines the heart of all the world. Blessed is the One beyond light and dark by whose power we sanctify Life with the mitzvah of the Sabbath lights.

As these Shabbat candles give light

To all who behold them,

So may we, by our lives, give light to all who behold us.

As their brightness reminds us

Of the generations of Israel, who have kindled light,

So may we, in our own day, be among those who kindle light.

**Baruch atah Adonai, Ehloheinu Melech Haolam Asher kid'shanu  
b'mitzvotav, v'tzivanu l'hadlik ner shel Shabbat.**

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

**SHALOM ALEIKHEM**

Shalom Aleikhem is traditionally sung while walking home after the Friday night service, but we sometimes begin our services with it, in place of Yedid Nefesh.

Sha-lom a-lei-khem, mal'a-khei ha-sha-reit, mal'a-khei el-yon, mi-me-lekh  
mal'khei ham'la-khim, ha-ka-dosh, ba-rukh hu.

Bo-a-khem l'sha-lom, mal'a-khei ha-sha-lom, mal'a-khei el-yon, mi-me-lekh  
mal'khei ham'la-khim, ha-ka-dosh, ba-rukh hu.

Bar'khu-ni l'sha-lom, mal'a-khei ha-sha-lom, mal'a-khei el-yon,  
mi-me-lekh mal'khei ham'la-khim, ha-ka-dosh, ba-rukh hu.

Tzeit'khem l'sha-lom, mal'a-khei ha-sha-lom, mal'a-khei el-yon, mi-me-lekh  
mal'khei ham'la-khim, ha-ka-dosh, ba-rukh hu.

## **A PRAYER FOR THE ABILITY TO PRAY**

Dear God, as I pray, day after unpredictable day, May the voice of my soul spring forth from my lips. May I turn to You, God, in tears, in laughter, and in song. And may my prayers be answered. Amen

L'kha Dodi is the heart and soul of Kabbalat Shabbat. Composed around 1548 by Rabbi Shlomo Ha'Levi Alkabetz, L'kha Dodi likens the arrival of Shabbat to the arrival of a beloved and honored guest. Alkabetz composed the song as an acrostic, with the first letter of each stanza spelling out his own name, Shlomo Ha'Levi. L'kha Dodi reflects the practice of Safed kabbalists who used to go into the fields on Friday afternoons to meet the "Sabbath Queen" in meditation and song. This practice was based on the Talmudic account of how the Sages welcomed Shabbat.

## **L'KHA DODI**

**L'kha, do-di, lik'rat ka-lah, P'nei Sha-bat n'kab'lah.**

**1. Sha-mor v'za-khor b'di-bur e-khad, Hish'mi-anu eil ha-m'yu-khad. A-  
do-nai e-khad, ush'mo e-khad, L'sheim ul'tif'e-ret v'lit'hi-lah.**

**L'kha, do-di, lik'rat ka-lah, P'nei Sha-bat n'kab'lah.**

**2. Lik'rat Sha-bat l'khu v'neil'kha, Ki hi m'kor ha-b'ra-khah. Mei-rosh mi-**

**ke-dem n'su-khah, Sof ma-a-seh b'ma-kha-sha-vah t'khi-lah.**

**L'kha, do-di, lik'rat ka-lah, P'nei Sha-bat n'kab'lah.**

**5. Hit'or'ri, hit'or'ri, Ki va o-reikh, ku-mi o-ri. Uri, uri, shir da-bei-ri, K'vod**

**A-do-nai a-lai-yikh nig'lah.**

**L'kha, do-di, likh'rat ka-lah, P'nei Sha-bat n'kab'lah.**

**(Please rise and turn to face the door.)**

**9. Bo-i v'sha-lom a-te-ret ba'lah, Gam b'sim'khah uv'tzo-ha-lah. Tokh e-mu-nei am s'gu-lah, (Bow) Bo-i kha-lah. bo-i kha-lah.**

**L'kha, do-di, lik'rat ka-lah, P'nei Sha-bat n'kab'lah**

## **A PRAYER FOR DAILY INSIGHT**

Open my eyes, God. Help me to perceive what I have ignored, to uncover what I have forsaken, to find what I have been searching for. Remind me that I don't have to journey far to discover something new, for miracles surround me blessings and holiness abound. And you are near. Amen

## **HALF-KADDISH:**

**Yit-ga-dal v'yit-ka-dash sh'mei ra-ba, (A-mein.) b'al-ma di-v'ra chi-ru-tei, v'yam-lich mal-chu-tei b'chai-yei-chon uv'yo- mei- chon uv'chai-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im'ru: A-mein.**

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

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

**kawl bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'ne-che-ma-ta, da- a-mi- ran  
b'al-ma, v'im'ru: A-mein.**

## **CALL TO WORSHIP**

Blessed the love that joins us; The spirit, the shared intention that creates our community.

Blessed our traditions; The God of our ancestors, steeped in holiness and ceremony. The ark, sheltering Torahs which teach, challenge, demand interpretation.

Blessed our Reform Jewish theology; Nourishing the holy flame within - Urging each of us toward creative understanding, Opening paths to participation. Grounded in our ancient tradition, Let these paths lead us to Learning, New traditions, and the Increasing appreciation of, and thankfulness for the beauty, and the holiness that surround us.

## **BARCHU**

**Bar'khu et A-do-nai, ham'vo-rakh! Ba-rukh A-do-nai ham'vo-rakh l'o-  
lam va-ed.**

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

## **AHAVAT OLAM**

Ahavat Olam beit Yisrael amcha ahavta, Torah umitzvot chukim umishpatim, otanu limad'ta. Al kein Adonai Eloheinu, b'shochbeinu uv'kumeinu nasiach b'chukecha. V'nismach b'divrei Toratecha uv'mitzvotcha l'olam va-ed. Ki heim chayeinu v'orech yameinu uvahem neh'geh yomam valailah. V'ahavat'cha al tasir mimenu l'olamim. Baruch atah Adonai, ohev amo Yisrael.

## **SHEMA, V'AHAVTA**

**Sh'ma, Yis'ra-eil, A-do-nai E-lo-hei-nu, A-do-nai E-khad! Ba-rukh sheim k'vod mal'khu-to l'o-lam va-ed**

Hear O Israel, Adonai is Our God, Adonai is One Blessed is God's Glorious Majesty, Now and Forever

**V'a-hav'ta et A-do-nai e-lo-he-kha b'khol l'va-v'kha uv'khol naf'sh'kha**

**uv'khol m'ode-kha. V'ha-yu had'va-rim ha-ei-leh, a-sher a-no-khi m'tzav'kha ha-yom, al l'va-ve-kha. V'shi-nan'tam l'va-ne-kha, v'di-bar'ta bam b'shi-v't'kha b'vei-te-kha, uv'lekh't'kha va-de-rekh, uv'sho-kh'b'kha, uv'ku-me-kha. Uk'shar'tam l'ot al ya-de-kha, v'ha-yu l'to-ta-fot bein ei-nekha. Ukh'tav'tam al m'zu-zot bei-tekha uvish'arekha. V'ha-ya im sha-mo-a tish'm'u el mitz'vo-tai, a-sher a-no-khi m'tza-veh et'khem ha-yom 'sh'khem.**

**(CONG.)** You shall love Adonai your God with all your heart, with all your soul, And with all of your might. And these words which I command you this day shall ever be in your heart. You shall teach them to your children, recite them when you stay at home and when you are away, when You lie down and when you get up. Bind them as a sign upon your hand and let them serve as symbols on your forehead; inscribe them On the doorposts of your house and upon your gates. Thus you shall remember to do all of my commandments and to be Holy to your God.

I am Adonai, your God who brought you out of the Land of Egypt to be your God: I am Adonai your God.

Adonai Ehlocheichem Emet

## **ON SPIRITUAL VIBRANCY**

The musician draws the bow across the string. The vibration of the string passes through the bridge of the instrument and into its sound post. The sound post, pressed against the inside chamber of the body, causes the body to resonate. The other strings, the ones which the bow did not touch, begin to vibrate as well. They call this phenomenon "sympathetic vibration". Spiritual vibrancy can be found in the resonance of all that lives, for the bow is always moving across the strings. Even in stillness there is

movement, and where there is movement, there is vibration and resonance, from one body to the next. When we listen for it, we can sense the vibrations in ourselves, and we can sympathetically vibrate to the resonance of others, and on, and on. Listening for this resonance, we begin to experience a heightened sense of awareness; listening for this resonance, we become spiritually vibrant.

## ME CHAMOCHA

Who is like You, O God, Among the gods that are worshipped? Who is like you, majestic in holiness awesome in splendor, working wonders?

Your children witnessed Your sovereignty, The sea splitting before Moses and Miriam. "This is our God!" they cried. "Adonai will reign forever and ever."

Thus, it is said, "Adonai redeemed Jacob, from a hand stronger than his own." Praised are You Adonai, for redeeming Israel.

Grant, O God, that we lie down in Peace,  
 And raise us up, our Guardian, to life renewed.  
 Spread over us the shelter of Your peace.  
 Guide us with Your good counsel; for Your Name's sake, be our help.  
 Shield us and shelter us beneath the shadow of Your wings,  
 Defend us against enemies, illness, war, famine, and sorrow.  
 Distance us from wrongdoing.  
 For You God, watch over us and deliver us, For You, God, are  
 gracious and merciful.  
 Guard our going and coming, to life, and to peace, evermore.  
 Blessed are You, Adonai, Guardian of Israel, whose shelter of peace  
 is spread over us, over all your people Israel, and over Jerusalem.  
 Baruch atah, Adonai haporeis sukat shalom Aleinu  
 V'al kol amo Yisrael v'al Yerushalayim.

## V'SHAMRU

V'Shamru v'nei Yisrael et HaShabbat  
 La'asot et HaShabbat l'dorotam  
 B'rit olam.  
 Beini u'vein b'nai Yisrael  
 Ot he l'olam,  
 Ki sheishet yamim asah Adonai  
 Et hashamayim v'et Haaretz,  
 U'vayom hashvi-l shavat vayinafash.

## HA-TEFILLAH

**Adonai, s'fatai tiftach ufi yagid t'helatecha.**

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

**(R-CONG.)** Blessed are you, Adonai our God, God of our Fathers and Mothers, God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, Great, mighty and awesome God, transcendent God Who bestows loving-kindness, creates, everything out of love, Remembers the love of our fathers and mothers, And brings redemption to their children's children for the sake of the Divine Name. Sovereign, Deliverer, Helper and Shield, Blessed are you Adonai, Sarah's Helper, Abraham's Shield.

**(R-CONG.)** You are forever mighty, Adonai; You give life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all.

Blessed are you Adonai, who gives life to all.

You are Holy, Your Name is holy and those who are holy praise You every day. Blessed are You, Adonai, the Holy God.

Grant abundant peace to Israel Your people forever, For you are the Sovereign God of all peace. May it be pleasing to You to bless Your people Israel In every season and moment with your peace.



Blessed are you Adonai, who blesses your people Israel with peace.

For the good in us, which calls us to a better life, we give thanks. For the strength to improve the world with our hearts and our hands, we offer praise.

For the desire in us that leads us to work for peace, we are grateful. For life and nature, harmony and beauty, for the hope of tomorrow, all praise to the Source of Being.

## **RITZAY**

## **HALLELUJAH**

## **SHALOM RAV**

Peace is not the absence of conflict. Peace is dealing with conflict while honoring justice. Peace is not the absence of anger. Peace is expressing anger while honoring compassion. Peace is not the absence of desire. Peace is allowing for desire without the fantasy that fulfillment brings happiness. Peace is not the absence of fear. Peace is knowing how to move through fear. Peace is not the absence of self. Peace is knowing that the self is absent. May we cultivate the skills to live in peace, to live with honor, to live with justice, to live with compassion, to live with desire, to live with fear, to live with self, to live with emptiness.

**Shalom Rav al yisrael amcha tasim l'olam (2x)**

**Ki atah hu Melech Adon**

**L'chol hashalom**

**V'tov b'einecha l'varech**

**Et amcha yisrael**

**B'chol eit uv'chol shah bish'lomecha.**

## **PRAYERS FOR HEALTH**

## **HEAL US NOW**

## **SILENT PRAYER**

### **YIHIYU**

### **OSEH SHALOM**

## **PRAYER FOR ISRAEL**

O Heavenly One, Protector and Redeemer of Israel, bless the State of Israel which marks the dawning of hope for all who seek peace. Shield it beneath the wings of Your love; spread over it the canopy of Your peace; send Your light and truth to all who lead and advise, guiding them with Your good counsel. Establish peace in the land and fullness of joy for all who dwell there. Amen.

## **SERMON**

## **ANTHEM**

## **ALEINU**

In two paragraphs, the Aleinu concentrates a basic tension in Judaism: the tension between the particular — Israel's special relationship with God — and the universal, the faith that all of humanity will someday fully recognize the one God. In its final form, the Aleinu dates back to the third century, but has an older history perhaps as far back as the Babylonian and Persian exiles of the Sixth and Fifth Centuries BCE. An earlier form was probably recited during the Temple service.

The Aleinu served not only as a rejection of ancient paganism, but also as a counterpoint to the worship of powerful kings and emperors common in those times. In medieval siddurim, the Aleinu was placed in the Rosh Hashanah liturgy, with the shofar blowing, and it was directly associated with the proclamation of divine sovereignty at the beginning of the new year. But it became so popular by the Renaissance era that the Aleinu became standard near the end of every service and has appeared that way in printed prayer books ever since. Customs vary for how much of the Aleinu is recited aloud. It is common to sing the first paragraph together, then recite the second paragraph in a low voice, singing together aloud again for the last line, "V'ne'emar ...." The leader generally gives the Community proper cues as to what to sing together and what to recite individually.

## **SHEHU NOTEH**

## **V'NEEMAR**

The Kaddish is one of the most familiar prayers in the siddur and comes in several forms, chanted to distinctive melodies depending on the holiday. It closes the whole service or sections of the service and concludes the study of Torah or other sacred texts. The Kaddish is composed in Aramaic, an ancient language closely related to Hebrew and once spoken widely in the Near East. It is a Reform Jewish custom that we all remain standing for the Kaddish.

Our thoughts turn 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, we meditate on the meaning of love and loss, of life and death.

IF YOU ARE RECITING KADDISH, YOU MAY CHOOSE TO TAKE THREE STEPS BACK AS YOU START THE FINAL LINE. THEN BOW ONCE TO THE LEFT, ONCE TO THE RIGHT, AND ONCE TO THE CENTER, FINISHING WITH AMEN.

AT OSEH SHALOM ,IT IS CUSTOMARY FOR SOME TO TAKE THREE STEPS BACK, BOW LEFT AND SAY OSEH / WHO MAKES; BOW RIGHT AND SAY ATA HU / GRANT; BOW FORWARD AND SAY V'AL KOL / FOR ALL. WHEN FINISHED, IT IS CUSTOMARY TO TAKE THREE STEPS FORWARD.

## **Mourner's Kaddish in Aramaic Transliteration**

While often associated with mourning, the Kaddish does not mention death, resurrection, or the afterlife at all. Instead, it proclaims the greatness, holiness, and eternity of God and expresses a wish that the harmony of the heavenly spheres guide us here below, as it does above. Mourners usually stand to recite the Mourners' Kaddish. In Reform, Sephardi and Mizrahi communities it is common for other worshippers to stand with the mourners as they say Kaddish. Some Ashkenazi communities also have adopted this custom as well.

**Yitgadal v'yitkadash sh'mei raba b'alma di-v'ra**

**chirutei, v'yamlich malchutei b'chayeichon**

**uvyomeichon uvchayei d'chol beit yisrael, ba'agala uvizman kariv,  
v'im'ru:**

**“Amen.”**

**Y'hei sh'mei raba m'varach l'alam ul'almei almay.**

**Yitbarach v'yishtabach, v'yitpa'ar v'yitromam**

**v'yitnaseh, v'yithadar v'yit'aleh v'yit'halal sh'mei**

**d'kud'sha, b'rich hu,**

**l'eila min-kol-birchata v'shirata, tushb'chata**

**v'nechemata da'amiran b'alma, v'im'ru: “amen.”**

**Y'hei shlama raba min-sh'maya v'chayim aleinu**

**v'al-kol-yisrael, v'im'ru: “amen.”**

**Oseh shalom bimromav, hu ya'aseh shalom aleinu**

**v'al kol-yisrael, v'imru: “amen.”**

## **Mourner's Kaddish in English Translation**

Glorified and sanctified be God's great name throughout the  
world which God has created according to God's will.

May God establish God's kingdom in your lifetime and during your days,  
and within the life of the entire House of Israel, speedily and soon; and say,  
Amen.

May God's great name be blessed forever and to all etern

## ANNOUNCEMENTS

### KIDDUSH

Baruch atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.

Baruch atah, Adonai Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav v'ratzah vanu, v'Shabbat kodsho b'ahavah uv'ratzon hinchilanu, zikaron l'maaseih v'reishit. Ki hu yom t'chilah l'mikra-ei kodesh, zecher litziat Mitzrayim. Ki vanu vacharta, v'otanu kidashta, mikol haamim. V'Shabbat kodsh'cha b'ahavah uv'ratzon hinchaltanu. Baruch atah, Adonai, m'kadeish haShabbat

Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine.

Blessed are You, Adonai our God, Sovereign of all, who finding favor with us, sanctified us with *mitzvot*. In love and favor, You made the holy Shabbat our heritage as a reminder of the work of Creation. As first among our sacred days, it recalls the Exodus from Egypt. You chose us and set us apart from the peoples. In love and favor You have given us Your holy Shabbat as an inheritance. Blessed are You, Adonai, who sanctifies Shabbat.

### MOTZI

Baruch atah, Adonai Eloheinu, Melech haolam, haMotzi lechem min Haaretz.

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

### FINAL PRAYER

### FINAL HYMN TEFILLAT HADERECH

May we be blessed as we go on our way

May we be guided in peace.

May we be blessed with health and joy.

May this be our blessing. Amen

May we be sheltered by the wings of peace.

May we be kept in safety and in love.

May this be our blessing. Amen

**SHABBAT SHALOM**

