

## INTRODUCTION

### BROTHERHOOD SHABBAT

Welcome to Brotherhood Shabbat. We have taken great pride and pleasure in preparing this Shabbat service. We have been enriched by this process, and it is our hope that you will find meaning in this service.

Brotherhood Shabbat is not only an opportunity for us to give something to the congregation, it is an opportunity for us to explore who we are. Brotherhood affords us the unique forum to be who we are - Jewish men. Being a part of Brotherhood has added much to our lives, allowing us to deepen our commitments to each other, to our community, to Judaism, to God. Through worship, we give voice to this, and tonight we share that voice with you. Shabbat Shalom.





As we prepare for Shabbat, these songs and readings help us create a sense of holiness.

## Hiney Ma Tov

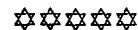
Hiney ma tov umah naim  
shevat achim gam yachad

## הנה מה-טוב

הנה מה-טוב ומה-נעים  
שבת אחים גם-יחד.

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

We gather tonight with friends and family to welcome Shabbat. And as we do on Shabbat, we step back from the restlessness of our daily occupations, from the frenzied pursuit of success, and take sightings on our course through life. Tonight, we acknowledge our essential interdependence with our fellow human beings, that to sustain life, we must live together in society and work together if we are to realize our aspirations of a rational and spiritual life. We further acknowledge that this principle has meaning only to the extent that we enforce it in our own lives. Concepts of equality, justice, and dignity are sterile unless they are brought to life in our daily confrontations with each other. To insure the dignity of our lives, we must reach out to touch and demonstrate our concerns by deeds.



As we light the Shabbat candles, we enter sacred space.

May the rest and quiet of this hour of worship refresh our inner life, and renew in us the sense of holiness. Fill our hearts with Shabbat peace and serenity, that we may hear the voice of our innermost soul and be moved to build our lives on the abiding foundations of all that is holy.

That is what Shabbat must be for us, not to tear the world apart, not to wrestle with time, but to let warmth and care and light come forth from deep within ourselves.

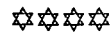
These candles represent our setting aside this holy time. Their light illumines our innermost selves. Their brightness is a reminder of our constant hope.

#### Candle Blessing

Baruch ata Adonai,  
Eloheinu melech ha'olam,  
asher kid'shanu b'mitz'votav  
v'tzivanu l'hadlik ner  
shel Shabbat.

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

Blessed are You, Adonai, our God, Ruler of the universe, who hallows us with Mitzvot, and commands us to kindle the lights of Shabbat.



# שלום עליכם

Shalom Aleichem was introduced by the Kabbalists over three hundred years ago. It is based on a Talmudic passage concerning a good angel and an evil angel accompanying each person home from Shabbat evening services. If they find the house in good order, the good angel says: "May the next Sabbath be as this one." If, on the other hand, they find the house neglected, the evil angel says: "May the next Sabbath be as this one."

*Sha-lom a-lei-chem  
mal-a-chei ha-sha-reit  
mal-a-chei el-yon,  
mi-me-lech ma-l'chei ha-m'la-chim,  
ha-ka-dosh ba-ruch hu.*

שְׁלוֹם עֲלֵיכֶם,  
מַלְאֲכֵי הַשָּׁרֵת,  
מַלְאֲכֵי עֲלִיּוֹן,  
מִמְלַךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Bo-a-chem l'sha-lom,  
mal-a-chei ha-sha-lom,  
mal-a-chei el-yon,  
mi-me-lech ma-l'chei ha-m'la-chim,  
ha-ka-dosh ba-ruch hu.*

בּוֹאֲכֶם לְשָׁלוֹם,  
מַלְאֲכֵי הַשָּׁלוֹם,  
מַלְאֲכֵי עֲלִיּוֹן,  
מִמְלַךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Ba-r'chu-ni l'sha-lom,  
mal-a-chei ha-sha-lom,  
mal-a-chei el-yon,  
mi-me-lech ma-l'chei ha-m'la-chim,  
ha-ka-dosh ba-ruch hu.*

בְּרַכּוּנִי לְשָׁלוֹם,  
מַלְאֲכֵי הַשָּׁלוֹם,  
מַלְאֲכֵי עֲלִיּוֹן,  
מִמְלַךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Tsei-t'chem l'sha-lom,  
mal-a-chei ha-sha-lom,  
mal-a-chei el-yon,  
mi-me-lech ma-l'chei ha-m'la-chim,  
ha-ka-dosh ba-ruch hu.*

צְאֲתֶכֶם לְשָׁלוֹם,  
מַלְאֲכֵי הַשָּׁלוֹם,  
מַלְאֲכֵי עֲלִיּוֹן,  
מִמְלַךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Peace be with you, heavenly messengers, messengers of God,  
the Sovereign, the Ruler of all sovereigns, the Holy Blessed One.

Come in peace, messengers of peace, messengers of God,  
the Sovereign, the Ruler of all sovereigns, the Holy Blessed One.

Bless me with peace, messengers of peace, messengers of God,  
the Sovereign, the Ruler of all sovereigns, the Holy Blessed One.

Go in peace, messengers of peace, messengers of God,  
the Sovereign, the Ruler of all sovereigns, the Holy Blessed One.

The ceremony of Kabbalat Shabbat was developed by the mystics of Safed during the 16<sup>th</sup> century. Today, as then, we need prayers to help us make a separation between the mundane activities of the week and the holiness of Shabbat.

*From Psalm 98*

Sing a new song to God, for God has done wonders;  
Who has made divine might known,  
Whose justice has been revealed for all to see.

Who remembered love for Jacob,  
faithfulness to Israel.  
All the ends of the earth have seen the power of God.

Let the earth ring out in song to God;  
break forth, sing aloud, shout praise!  
Sound trumpet and horn  
before the Sovereign God.

Let the sea roar, and all that fills it;  
the world and all who dwell there.  
Let the rivers clap hands!  
Let all the mountains sing for joy before God.

For God comes to rule the earth:  
God will rule the world with justice,  
and the peoples with integrity.

L'cha dodi was written by Rabbi Solomon Alkabets in the sixteenth century. The beauty of this piyut (liturgical poem) has inspired many composers throughout the ages to set it to music.

L'cha Dodi	לכה דודי
<i>L'cha do-di lik-rat ka-la,</i>	<i>לכה דודי לקראת כלה,</i>
<i>p'nei sha-bat n'kab'la.</i>	<i>פני שבת נקבלה.</i>
Sha-mor v'za-chor b'di-bur e-chad,	שמור וזכור בדבור אחד,
hish-mi-a-nu Eil ham'yu-chad.	השמיענו אל המיחד.
A-do-nai e-chad u-sh'mo e-chad,	יי אחד ושמו אחד,
l'sheim u-l'tif-e-ret v'lit'hi-la.	לשם ולתפארת ולתהלה.
<i>L'cha do-di...</i>	<i>... לכה דודי</i>
Lik'rat sha-bat l'chu v'nei-l'cha,	לקראת שבת לכו ונלכה,
ki hi m'kor ha-b'ra-cha,	כי היא מקור הברכה,
mei-rosh mi-ke-dem n'su-cha,	מראש מקדם נסוכה,
sof ma-a-seh b'ma-cha-sha-va t'chi-la.	סוף מעשה, במחשבה תחלה.
<i>L'cha do-di...</i>	<i>... לכה דודי</i>
Hit-o-r'ri, hit-o-r'ri,	התעוררי, התעוררי,
ki va o-reich! Ku-mi, o-ri,	כי בא אורך! קומי, אורי,
u-ri u-ri, shir da-bei-ri;	עורי עורי, שיר דברי;
k'vod A-do-nai a-la-yich nig-la.	קבוד יי עליך נגלה.
<i>L'cha do-di...</i>	<i>... לכה דודי</i>
Bo-i v'sha-lom, a-te-ret ba-a-la;	בואי בשלום, עטרת בעלה;
gam b'sim'cha u-v'tsaw-haw-la.	גם בשמחה ובצחקה.
toch ei-mu-nei am s'gu-la.	תוך אמוני עם סגלה.
Bo-i cha-la! bo-i cha-la!	בואי כלה! בואי כלה!
<i>L'cha do-di...</i>	<i>... לכה דודי</i>

My love, go and meet your bride. Let us welcome Shabbat!  
 A single commandment: "Keep!" and "Remember!" A single God commanded us so. *Adonai* is One, the Name is One known for wonder and glory.

My love, go and meet your bride. Let us welcome Shabbat!  
 Come, let us go welcome Shabbat for Adonai is the source of blessing created from the very beginning, the last act, the first thought.

My love, go and meet your bride. Let us welcome Shabbat!  
 Awake! Awake! Your light comes, rise and shine!  
 Arise, arise, offer a song! Adonai's glory is revealed to you.

My love, go and meet your bride. Let us welcome Shabbat!  
 Come in peace, veiled Bride, in joy and in celebration into the midst of our people's faithful.  
 Come in, Bride, come in!

My love, go and meet your bride. Let us welcome Shabbat!









## אהבת עולם

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.

We are loved by an unending love.  
We are embraced by arms that find us  
even when we are hidden from ourselves.

We are touched by fingers that soothe us  
even when we are too proud for soothing.  
We are counseled by voices that guide us  
even when we are too embittered to hear.  
We are loved by an unending love.

We are supported by hands that uplift us  
even in the midst of a fall.  
We are urged on by eyes that meet us  
even when we are too weak for meeting.  
We are loved by an unending love.

Embraced, touched, soothed, and counseled;  
ours are the arms, the fingers, the voices;  
ours are the hands, the eyes, the smiles;  
We are loved by an unending love.

Blessed are You, Beloved One, who loves your people Israel.



*Sh'ma Yis-ra-eil:*

שמע ישראל:

*A-do-nai E-lo-hei-nu, A-do-nai E-chad!*

יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Hear, O Israel! Adonai is our God; Adonai is One. (Deuteronomy 6:4)

The Sh'ma is our creedal affirmation. We state the fact of God's existence. We proclaim the special nature of God. God is One and God is eternal.

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

כְּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד!

Blessed is the glorious Name! Your majesty is forever!

*All are Seated*

The V'ahavta, which follows, is the continuation of the Sh'ma. It describes some of the ways in which we can demonstrate our love for Adonai. The text is taken from Deuteronomy 6:5-9, and Numbers 15:40-11.

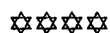
*V'a-hav-ta eit A-do-nai E-lo-he-cha  
b'chawl l'va-v'cha u-v'chawl naf-sh'cha  
u-v'chawl m'o-de-cha. V'ha-yu  
ha-de-va-rim ha-ei-leh, a-sher a-no-chi  
m'tsa-v'cha ha-yom, al l'va-ve-cha.  
V'shi-nan-tam l'va-ne-cha, v'di-bar-ta bam  
b'shiv-t'cha b'vei-te-cha, u-v'lech-t'cha  
va-de-rech, u-v'shawch-b'cha  
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.  
Uch'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 kawl mits-vo-tai, vi-h'yi-tem  
k'do-shim lei-lo-hei-chem.  
A-ni A-do-nai E-lo-hei-chem, a-sher  
ho-tsei-ti et-chem mei-e-rets  
mits-ra-yim li-h'yot la-chem  
lei-lo-him. A-ni A-do-nai E-lo-hei-chem.*

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדֶךָ. וְהָיוּ  
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי  
מְצַוְּךָ הַיּוֹם, עַל-לִבְּךָ.  
וְשָׁנַנְתָּם לְבִנְיָךָ, וְדַבַּרְתָּ בָּם  
בְּשֹׁבְךָ בְּבֵיתְךָ, וּבְלִקְחֶךָ  
בְּדֶרֶךְ, וּבְשֹׁכְבְךָ  
וּבְקוּמֶךָ.  
וְקִשַׂרְתָּם לְאוֹת עַל-יָדֶךָ,  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.  
וְכָתַבְתָּם עַל-מְזוֹזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ.  
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם  
קְדוֹשִׁים לֵאלֹהֵיכֶם.  
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לְהָיוֹת לְכֶם  
לֵאלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם.



This is an interpretive translation of the V'ahavta.

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 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 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!



We are a people in whom the past endures, in whom the present is inconceivable without moments gone by. The Exodus lasted a moment, a moment enduring forever. What happened once upon a time happens all the time

Abraham J. Heschel

There are times when we feel that all is possible, we are surging within.

There are songs we sing when we feel our souls are able to soar.

Come then, all people, and sing now a song; a song to freedom's might, a song of opportunity reborn, a soaring song.

The Mi Chamocha is taken from Exodus 15:11 and 18. These verses are part of the "song of the sea" which the Children of Israel sang as they rejoiced over their escape from Egypt. The redemption of Israel appears as a motif throughout our liturgy with the phrase, "Who led you out of the land of Egypt."

### Mi Chamocha

Mi cha mo cha ba ei lim, A do nai?

Mi ka mo cha, ne dar ba ko desh,  
no ra te hi lot, o sei fe leh?

Mal chu te cha ra u va ne cha,  
bo kei a yam li fe nei Mo sheh;

"Zeh Ei li" a nu ve a me ru.

"A do nai yim loch le o lam va ed."

Ve ne e mar: "Ki fa da A do nai et Ya a kov  
u ge a lo mi yad cha zak mi me nu."

Ba ruch a ta A do nai, ga al Yis ra eil.

מִי־כַמְכָּה בְּאֵלִים, יְיָ?  
מִי כַמְכָּה, נֶאֱדָר בְּקִדְשׁ,  
נִרְאָה תְהִלָּת, עֲשֵׂה פִּלְאָא?

כִּלְכוּתְךָ רָאוּ בְנֵי־יִשְׂרָאֵל,  
בִּזְקַץ יָם לִפְנֵי מֹשֶׁה;  
זֶה אֱלֹהֵינוּ וְאָמְרוּ:  
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֵאמַר: "כִּי־פָדָה יְיָ אֶת־יַעֲקֹב,  
וְנֶאֱלוּ מִיַּד חֲזֹק מִמֶּנּוּ."  
בְּרוּךְ אַתָּה, יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

*Who is like You among the gods, Adonai? Who is like You, majestic in holiness, revered by praise, the source of wonder?*

*Your children saw Your majesty as the sea split before Moses. "This is my God," they recited. "May Adonai rule forever and ever!" (Exodus 15:18)*



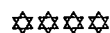
# השכיבנו

This prayer, Hashkiveynu, gives expression to our concerns over that which we have little control. We seek comfort in God's "shelter of peace."

May we lie down this night in peace, and rise up to life renewed. May night spread over us a shelter of peace, of quiet and calm, the blessing of rest.

There will come a time when morning will bring no word of war or famine or anguish; there will come a day of happiness, of contentment and peace.

Praised be the source of joy within us, for the night and its rest, for the promise of peace.



The V'shamru is taken from Exodus 31: 16-17.

V'sham'ru

*V'sha-m'ru v'nei Yis-ra-eil*

*et ha-sha-bat, la-a-sot et ha-sha-bat*

*I'do-ro-tam b'rit o-lam.*

Bei-ni u-vein b'nei Yis-ra-eil ot hi

l'o-lam ki shei-shet ya-mim a-sa A-do-nai

et ha-sha-ma-yim v'et ha-a-rets, u-va-yom

ha-sh'vi-i sha-vat va-yi-na-fash.

ושמר

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל

אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת  
לְדֹרֹתָם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא

לְעֹלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ

אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם

הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

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

This reading points out, with great honesty, some of the challenges we face, both internally and externally, as we attempt to pray.

They say we're supposed to be in a palace.  
So we bow and take certain steps  
as the prescribed supplication  
drops from our lips.  
But what do we really know  
of castles and kings?  
My kitchen faucet constantly leaks  
and the kids' faces  
usually need cleaning.  
If a door opened to a real palace,  
I'd probably forget  
and carry in a load of groceries.

No, the door we stand in front of  
when the Amidah begins is silence.  
And when we open it  
and step through,  
we arrive in our hearts.  
Mine's not a fancy place,  
no jewels, no throne,  
certainly not fit for a king.  
But in that small chamber,  
for just a few moments on Sabbath,  
God and I can roll up our sleeves,  
put some *schnapps* out on the table,  
sit down together, and finally talk.  
That's palace enough for me.



This interpretive reading on the Avot section speaks to our connection to the generations before and after us.

The traditional text of the G'vurot has a very different meaning. Its main theme was resurrection. In Gates of Prayer, the Hebrew and the translation were changed from "m'chayei hameitim" to "m'chaeyei hakol" - from "who resurrects the dead" to "who brings life to all."



Blessed are You, Adonai, our God. And blessed are my ancestors. In youth, I struggled with my heritage. I fought with my parents. In adulthood, I have come to understand my parents. Now, instead of struggling against my heritage, I struggle to know my heritage. So, too, my children struggle with me. Perhaps in every generation...

Blessed are You, Adonai, who gave shield to my ancestors; who is my shield; who, I pray, will shield my children.

### Gevurot (God's Power)

### גבורות

We pray that we might know before whom we stand, the Power whose gift is life, who quickens those who have forgotten how to live.

We pray for winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower, and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us for no other reason save that we are human, for love through which we may all blossom into persons who have gained power over our own lives.

We pray to stand upright, we fallen; to be healed, we sufferers; we pray to break the bonds that keep us from the world of beauty; we pray for opened eyes, we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life, our own powers in touch with the power of the world. Praised be the God whose gift is life, whose cleansing rains let parched men and women flower toward the sun.



The parallel prayer in the morning to the Kedushat Hashem contains the familiar line - "Holy, Holy, Holy is Adonai of Hosts..."

The Kedushat Hayom marks the Sabbath as a holy time.

In the Avodah we ask for acceptance of our prayers instead of the sacrifices that are commanded by God in the Torah. The sacrificial cult, already in decline, completely collapsed with the destruction of the Temple in the 70 C.E.



### **Kedushat Hashem (God's Holiness)**

**קְדוּשַׁת הַשֵּׁם**

With acts of love, or sharing, and of truth, we sanctify You, O God. As it is written: "Be holy, for I Adonai your God am holy."

We praise You, our holy God.

### **Kedushat Hayom (The Holiness of Shabbat)**

**קְדוּשַׁת הַיּוֹם**

The holiness of this day is not for this day alone. We must make it overflow into all our minutes, to hallow our weekdays from these sacred moments, hour by hour to make the world a sanctuary where every human soul may be at home.

O may the awe we feel at times at the miracle of one another united in prayer, be with us tomorrow: keep tenderness in our words, and our touch, and our look.

Praise be Adonai, for the Sabbath and its holiness.

### **Avodah (Worship)**

**עֲבוּדָה**

Do not think that the words of prayer  
as you say them  
go up to God.

It is not the words themselves that ascend;  
it is rather the burning desire of your heart  
that rises like smoke toward heaven.

If your prayer consists only of words and letters,  
and does not contain your heart's desire -  
how can it rise up to God?

Nachman of Bratzlav

The Hoda'ah charges everyone to thank and praise God. The text is based on Psalms 79:13 and 55:18.

Peace frames the Tefillah. Earlier in our service, in the Hashkiveinu, we asked for "God's shelter of peace." The Birkat Shalom completes the Tefillah, asking once again for peace.



## Hoda'ah (Thanksgiving)

הודאה

We give thanks to You that You are the All Merciful, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial. You are ever there, from age to age. We acknowledge You, declare Your praise, and thank You for our lives entrusted to Your hand, our souls placed in Your care, for Your miracles that greet us every day, and for Your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed - always have we placed our hope in You.

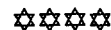
## Birkat Shalom (Peace)

ברכת שלום

When the blessing of shalom is lacking,  
However much we have of other blessings -  
Wealth, power, fame, or family,

Even health -  
These all appear as nothing.

But when shalom is present,  
However little else we have  
Somehow seems sufficient.



SILENT PRAYER

## Meditation

Dear God,

We are bound with very tight knots.

They choke off air and stop the blood from pulsating freely.

The knots make us like computers with carefully controlled circuitry.

The knots in our brains tie our creativity - our link with You.

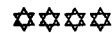
We follow the knot around in its intricacy - but it remains a knot.

The knots in our hearts keep us from crying and dancing when we long to -

They tie us to the posts of the fences that separate us from each other.

The knots in our muscles keep our teeth clenched, our jaws locked, our legs crossed, our shoulders stooped, our backs bent, our chests from inhaling and exhaling the full sweetness of life's breath.

God, untie all our knots!



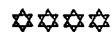
### Oseh Shalom

## עושה שלום

Oseh shalom bim'romav,  
hu ya'aseh shalom aleinu  
v'al kol Yisrael v'imru: Amen.

עשה שלום במרומוי, הוא יעשה שלום  
עלינו ועל כל ישראל, ואמרו: אמן.

May the Maker of peace in the high places make peace descend upon us and upon all Israel, (and upon all the world) and let us say: Amen.



### Mi Shebeirach

## מי שברך

Mi shebeirach Avoteinu  
M'kor ha-bracha l'Imoteinu.

מי שברך אבותינו מקור הברכה לאבותינו.

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 shebeirach Imoteinu  
M'kor ha-bracha l'Avoteinu.

מי שברך אבותינו מקור הברכה לאבותינו.

Bless those in need of healing with r'fuah sh'leimah,  
The renewal of body, the renewal of spirit, and let us say, Amen  
(words by Debbie Friedman)

This prayer for healing was traditionally read or chanted while the Torah was out of the ark for reading.



The Aleinu was first incorporated into the Rosh Hashanah liturgy during the Talmudic period. Later, during the Middle Ages, the Aleinu entered into the daily liturgy.

## ALEINU

Aleinu l'shebeiach la'adon  
hakol, lateit g'dula l'yotser  
b'reishit, shelo asanu k'goyei  
ha'aratzot, velo samanu,  
k'mishp'chot ha'adamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.

Va'anachnu kor'im  
umishtachavim umodim lif'nei  
melech mal'chei hamlachim,  
hakadosh baruch hu.

Let us adore the ever-living God and render praise unto You,  
Who spread out the heavens and established the earth,  
Whose glory is revealed in the heavens above,  
And Whose greatness is manifest throughout the world.  
You are our God; there is none else.

For we bend and give thanks to the Sovereign, the Ruler of all  
sovereigns, the Holy Blessed One.

May the time not be distant, O God, when Your name shall be  
worshipped in all the earth, when unbelief shall disappear and error  
be no more. Fervently we pray that the day may come when all shall  
turn to You in love, when corruption and evil shall give way to  
integrity and goodness, when superstition shall no longer enslave the  
mind, nor idolatry blind the eye, when all who dwell on earth shall  
know that You alone are God. O may all, created in Your image,  
become one in spirit and one in friendship, forever united in Your  
service. Then shall your reign be established on earth, and the word  
of Your prophet be fulfilled. "Adonai will reign forever and ever."

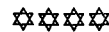
## עלינו

עֲלֵינוּ לְשִׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה;  
שֶׁלֹא שָׂם חֵלְקֵנוּ כִּהֵם,  
וְגָרְלָנוּ כְּכָל־הַמּוֹנִם.

וְאֲנַחְנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

OPTIONAL  
READINGS

May the time not be distant, O God, when we can retire our armor. Fervently we pray that the day may come when our struggles will be over, when our battles both emotional and physical shall cease. We long for the day when warriors will lay down their weapons and embrace, as did Jacob and Esau. Then, and only then, shall Your vision be established on earth, and the word of Your prophet fulfilled: "Adonai will reign forever and ever."



And then all that has divided us will merge  
And then compassion will be wedded to power  
And then softness will come to a world that is harsh and unkind  
And then both men and women will be gentle  
And then both women and men will be strong  
And then no person will be subject to another's will  
And then all will be rich and free and varied  
And then the greed of some will give way to the needs of many  
And then all will share equally in the Earth's abundance  
And then all will care for the sick and the weak and the old  
And then all will nourish the young  
And then all will nourish life's creatures  
And then all will live in harmony with each other and the Earth  
And then everywhere will be called Eden once again.

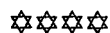
Judy Chicago

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.

V'ne'emar: v'hayah Adonai  
l'melech al kol ha'aretz;  
bayom hahu yih'yeh Adonai  
echad, ush'mo echad.

וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ;  
בַּיּוֹם הַהוּא יִהְיֶה יְיָ 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)*



Prelude to the Mourner's  
Kaddish

When my brother suffers, I will comfort him.  
When my brother prospers, I will rejoice with him.  
When my brother is lonely, I will seek him out.  
When my brother seeks solitude, I will respect his right to privacy.  
When my brother is attacked, I will defend him.  
When my brother is oppressed, I will relieve him.  
When my brother is needy, I will gladly give to him.  
When my brother gives unto me, I will accept graciously from him.

When death claims my brother, as death must come to all, I will pray to God, Creator of Life, and thank God for the fellowship of my brother's days, and for the memory of his goodness.

# קדיש יתום

## Mourner's Kaddish

The Mourner's Kaddish does not refer to death. Rather it is a prayer which praises God. Beruria asked her husband, Rabbi Meir, "Some time ago a friend gave me some jewels to keep for him. Today he demands them back. What shall I do?" Rabbi Meir did not understand the question until he was led to a room where his two children lay dead. All he could utter were the words of Job, "Adonai has given, Adonai has taken away; blessed be the name of Adonai."

Yit ga dal ve yit ka dash she mei ra ba  
 be al ma di ve ra chi re u tei,  
 ve yam lich mal chu tei be cha yei chon  
 u ve yo mei chon u ve cha yei  
 de chol beit Yis ra eil,  
 ba a ga la u vi ze man ka riv,  
 ve i me ru: a mein.  
 Ye hei she mei ra ba me va rach  
 le a lam u le al mei al ma ya.  
 Yit ba rach ve yish ta bach,  
 ve yit pa ar ve yit ro mam ve yit na sei,  
 ve yit ha dar ve yit a leh ve yit ha lal  
 she mei de ku de sha, be rich hu,  
 le ei la min kol bi re cha ta ve shi ra ta,  
 tush be cha ta ve ne che ma ta  
 da a mi ran be al ma, ve i me ru: a mein.  
 Ye hei she la ma ra ba min she ma ya  
 ve cha yim a lei nu ve al kol Yis ra eil,  
 ve i me ru: a mein.  
 O seh sha lom bi me ro mav, hu ya a seh  
 sha lom a lei nu ve al kol  
 Yis ra eil, ve i me ru: a mein.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא  
 בְּעַלְמָא דִּי-בְרָא כְרַעוּתָהּ,  
 וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן  
 וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
 דְכָל-בֵּית יִשְׂרָאֵל,  
 בְּעֻגְלָא וּבְזִמְן קָרִיב,  
 וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעַלְמָא וּלְעַלְמֵי עַלְמַיָּא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח,  
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,  
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
 שְׁמֵהּ דְקוּדְשָׁא, בְּרִיף הוּא,  
 לְעַלְמָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא,  
 תְּשַׁבַּחְתָּא וְנַחְמְתָּא  
 דְאִמְרִין בְּעַלְמָא, וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁלָמָא רַבָּא מְשַׁמְיָא  
 וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,  
 וְאָמְרוּ: אָמֵן.  
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה  
 שְׁלוֹם עָלֵינוּ וְעַל-כָּל-  
 יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

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

*May Your Great Name be blessed for ever and eternity. May the Name of the Holy Blessed One be praised and lauded, glorified and exalted, honored and respected beyond any blessing, song, hymn or psalm that we on earth could offer, and we answer: Amen.*

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

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



As we start where we are, addressing ourselves to particular constituencies and particular needs for healing and repair,

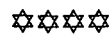
we slowly build the institutions and communities that can begin to bring the future into being.

As we create communities that can nourish and sustain us,

as we enact and celebrate together moments of commitment, clarity, and vision,

we generate energy for further change that is rooted in what we have already envisioned and accomplished.

Judith Plaskow



Adon Olam is one of the great piyyutim (liturgical poems) in our liturgy. It is attributed to Solomon ibn Gabirol. This piyut focuses on Adonai's infinite, omnipotent, and timeless nature. It ends with an inspirational phrase - "Adonai is mine, I shall not fear."

**Adon Olam**

A don o lam, a sher ma lach  
be te rem kol ye tsir niv ra,  
le eit na a sa ve cheftso kol,  
a zai me lech she mo nik ra.  
Ve a cha rei ki che lot ha kol,  
le va do yim loch no ra,  
ve hu ha ya, ve hu ho veh,  
ve hu yi he yeh be tif a ra.  
Ve hu e chad, ve ein shei ni  
le ham shil lo, le hach bi ra,  
be li rei shit, be li tach lit,  
ve lo ha oz ve ha mis ra.  
Ve hu Ei li, ve chai go a li,  
ve tsur chev li be eit tsa ra,  
ve hu ni si u ma nos li,  
me nat ko si be yom ek ra.  
Be ya do af kid ru chi  
be eit i shan ve a i ra,  
ve im ru chi ge vi ya ti:  
A do nai li, ve lo i ra.

אָדוֹן עוֹלָם, אֲשֶׁר מֶלֶךְ  
בְּטָרִם כָּל-יְצִיר נִבְרָא,  
לֵעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל,  
אִי מֶלֶךְ שְׁמוֹ נִקְרָא.  
וְאַחֲרֵי כִכְלוֹת הַכָּל,  
לְבַדּוֹ יִמְלוֹךְ נוֹרָא,  
וְהוּא הָיָה, וְהוּא הוֹה,  
וְהוּא יִהְיֶה בְּתַפְאָרָה.  
וְהוּא אֶחָד, וְאֵין שְׁנֵי  
לְהַמְשִׁיל לוֹ, לְהַחֲבִירָה,  
בְּלִי רֵאשִׁית, בְּלִי תַכְלִית,  
וְלוֹ הָעֵז וְהַמְשָׁרָה.  
וְהוּא אֱלִי, וְחִי גּוֹאֲלִי,  
וְצוֹר חֲבָלֵי בְעַת צָרָה,  
וְהוּא נָסִי וּמְנוּס לִי,  
מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא.  
בְּיָדוֹ אֶפְקִיד רוּחִי  
בְּעַת אִישׁוֹן וְאַעִירָה,  
וְעַם-רוּחִי גּוֹיָתִי:  
יְיָ לִי, וְלֹא אֵירָא.





## SOURCES

This Brotherhood Shabbat Siddur was prepared by MRJ Rabbinic Intern Victor S. Appell. An earlier version of this Siddur was prepared by Rabbinic Interns Victor S. Appell and Craig Marantz.

We are grateful to Rabbi Ronne Friedman and Cantor David M. Goldstein of Temple Beth Zion of Buffalo, New York. Much of this Siddur, from layout to "sidebar" commentaries are adapted from the liturgy Rabbi Friedman and Cantor Goldstein have created for their congregation's use. The Hebrew text is from the siddurim of Temple Beth Zion, and the NFTY Keshet Campus Resource Program.

Following is a list of specific resources:

Page 2

"For Six Days," Victor S. Appell.

"On this Brotherhood Shabbat..." Brotherhood Shabbat Service, Temple Israel of Jamaica.

Page 3

"We gather tonight..." Brotherhood, Temple Israel of Jamaica.

Page 4

"May the rest and quiet..." Temple Beth Zion liturgy.

Page 6

"From Psalm 98," Gates of Prayer, Central Conference of American Rabbis, New York, 1974, pp. 121-122.

Page 10

"We are loved..." Rami M. Shapiro, Kol Haneshamah - Shabbat Vehagim, The Reconstructionist Press, Wyncote, PA 1994, pg. 61.

Page 12

"Love, Adonai..." TBZ liturgy.

"We are people..." TBZ liturgy.

Page 13

"May we lie down..." Gates of Prayer, pg. 212.

Page 14

"They say we're supposed to be in a palace..." A Short Amidah, Syd Lieberman, Kol Haneshamah, pg. 730.

Page 16.

"Blessed are You..." Victor S. Appell.

"Gevurot," Gates of Prayer, pp. 255-256.

Page 17

"Kedushat Hashem," Gates of Prayer, pg. 186.

"Kedushat Hayom," Gates of Prayer, pg. 214.

"Avodah," TBZ liturgy.

Page 18

"Hoda'ah," Kol Haneshamah, pg. 314.

"Birkat Shalom," Kol Haneshamah, pg. 775.

Page 19

"Dear God...," Untie, Sheila Peltz Weinberg, Kol Haneshamah, pg. 748.

Page 20

"May the time...," Gates of Prayer, pg. 612.

Page 21

"May the time...," Victor S. Appell.

"And then all...," Judy Chicago, Kol Haneshamah, pg. 127.

Page 22

"Prelude to Mourner's Kaddish," Brotherhood, Temple Israel of Jamaica.