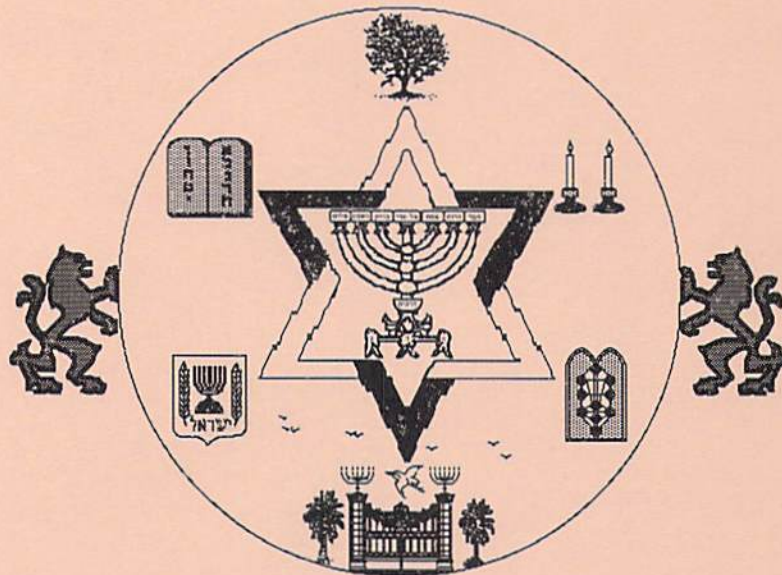


# SIDDUR Klieil



# Shel Kharakim



## MYSTICAL CREATION

In the beginning, there was only God. And God filled all space and all time. There was nothing else. No place was devoid of God; no moment was not occupied by God. There was only God's radiant light, everywhere. Then, from deep inside God and for reasons known only to God, God desired to create. So God made room inside God's self. God contracted and cleared a space for God's universe. And God said, "Let there be light in the space." And there came forth from God's all-encompassing, all-filling presence a ray of God's radiant light. The ray took on boundedness and there was limit and vessel. But the ray was too powerful for its limit and the vessel broke. And the pieces of boundedness and the fragments of God's light mixed in the space and there was chaos.

So God said, "Let there be an attenuated light in the space." And it was so. The attenuated light flowed into the vessels and they did not break. And it flowed from vessel to vessel, being more attenuated with each movement. And there were heavenly worlds of angels, of chariots, and of fiery holy beings. The light continued to flow and it became more and more attenuated while the vessels became more and more bounded. And then there were physical worlds of space and time, of stars and galaxies, and of mountains and storm clouds. God spoke again and there were living things: plants and animals of all species and kinds.

Then God formed humankind, man and woman, and God made them in God's image. God commanded them to be fruitful and multiply, and to explore and dominate God's creation. And God gave them the power to sense and to focus God's radiant light. Each one was given the ability to become aware of and to attenuate God's presence according to his or her will. Some could transform the light into wisdom, others into life. Some could turn it into God-fearingness, others into love, and some into the goods of this world. Each human being, having been created in God's image, was of God's all-encompassing, all-filling light. Each could know God and each could attract and direct that light.

God saw everything that had flowed forth from God's radiant light and God knew it was deeply good. And there was morning and there was evening, and there was Sabbath for humankind and for God.\*

\* From *God at the Center, Meditations on Jewish Spirituality* (San Francisco: Harper & Row, 1988) by David R. Blumenthal; a translation and exposition of the theology and *divre Torah* of Rabbi Levi Yitzkhak ben Meir of Berdichev (1740-1809).



# OPENINGS TO DIVINE LIGHT:

## Khevera of Kharakim

The challenge we face as a people of God is nothing less than to transform our world. For our world to reflect the image of God, we must move away from the distorted values of corporate and government bureaucracies and toward the ideals of spirituality, religion, family, community, productivity, and democracy.

But how can we do that when powerful forces are busily corrupting commerce and governance, and undermining so many families in our cities and towns?

Many of us feel hopeless. We often feel like microscopic chatter in cosmic time and space. Although our traditions teach us that we are given the power to remake our world, we feel powerless.

Is there any *real hope* that, guided by the image of God, we can transform our world? And do we have enough *faith* to sustain that hope?

### Faith and Hope

The only *faith* we need is faith in our ability to respond in the image of God. Using all that God has given us to uplift ourselves is Divine by definition. If we know that we are all of a Limitless One—without beginning or end—then everything we do draws on our abilities, given by our Creator, to respond and sanctify all of the Divine Creation, ourselves included. We have faith when we experience empowerment by God. (Similarly, our fear of losing control and disempowerment comes from avoiding relationship with God.)

Our *hope* is grounded in what we have learned in the course of our *moral careers*, our histories of consciously doing right and wrong. Hope, then, reflects our persistence in doing good—the more good we do, the more hopeful we become. It builds on our ability to respond in the image of God. The ability to respond comes to us not only directly from God, but also through our people and our religious institutions.

Faith without hope leads to inaction. Hope without faith leads to action outside of our Covenant with God.

The question is, if we have faith and hope, what does God call us to do to transform the world? How shall we *live* our faith and hope in real life?

### Opening to Divine Light

God calls us to become *kharakim*. The word *kharakh* comes from the Song of Songs. It means aperture—like an *opening*, in a wall—through which one may see beyond—in this case to Divine Light. Each one of us has the capacity to become a *kharakh*. We can become an opening through which others see Divine Light.

The word *kharakh* is also an acronym: The first letter, *khet*, stands for *khozeh* or visionary. The second letter, *resh*, stands for *rabi* or teacher. The third letter, *khoul*, stands for *kohain* or keeper of sacred space and time.

- As *khozeh* we are called to *voice the vision* of Days of the *Mashiach* (Messiah), which *Torah* bequeaths to us, especially in the words of the Prophets. Whatever our differences, we share in our calling the teaching from Proverbs that without a common vision we shall perish.
- As *rabi*, we are called to *teach others* the link between (a) the vision of Days of the *Mashiach* and (b) keeping the sacred. That link is our combined action in the world, flowing from God's blessings and commandments.
- As *kohain*, we are called to *keep sacred* space and time. *Sacred* is what we sanctify over and over again. When we truly respond to God's blessings and commandments in our daily lives, we create pathways to action. Moreover, we create rituals and liturgy to initiate, celebrate and commemorate that action. Then we begin to know and live in the image of God, and to help others do so.

Thus, *Torah* teaches us the vision that we bring into action and then sanctify ritually. Yet our religious traditions do not exist only to find fixed meanings and visions, as if God created them all in the past for all time. We too must create meanings and visions so that in coming world history human life will mirror *our* image of Divine Good.

All of us are called to become *kharakim*—together. We begin doing that when we listen to the pain of others in our faith community and share our pain with them. We pay a high price for not knowing each other, not sharing our deepest concerns and hopes, and not



working together on our common problems. Without our organized action as people and communities of faith, the perversion of social life continues its downward spiral. We are thus called to be a *khevra* (group) of visionaries, teachers, and keepers of the sacred—combining our power—to bring Divine Light into the world.

As individuals, it isn't in how we pray or what we say that we become an opening to Light, a *kharakh*. It is in what we do in the world with others to bring Days of the *Mashiach*, a time when every woman and man are to be founders of a Holy Nation, the earthly rulers of God's time and space. There is a harbinger of those Days in the joy and the peace of *Shabbos*. Our calling is to make the Sabbath days into our heart's vision for the future, incrementally making the future present.

### Congregation of Living Faith

If we want to do something about the evils we experience in our cities and towns, we must act together as the *kharakim*, a *khevra* of faith. As a *khevra* of *kharakim*, we can bring our vision and values to life in action where people live their day-to-day lives.

How is it possible to look directly into the sickness and death around us, and not lose hope? How are we to understand the madness of modern life?

We read in *Kohelet* (Ecclesiastes) that King Solomon, like us, cried out at the madness around him: "I hated life, because the work that is done under the sun was grievous to me. All of it is meaningless, a chasing after the wind." (2:17) Like us, he despaired at the political corruption and injustice of his time: "Again I looked and saw all the oppression that was taking place under the sun: I saw the tears of the oppressed—and they have no comforter; power was on the side of their oppressors. . . ." (4:1) Like us, he consoled himself with drink and other desparate diversions: "I tried cheering myself with wine, and embracing folly. . . ." (2:3)

If, as Solomon says, "all is vanity," how can we find hope?

*Kohelet* ends with the injunction, "Fear God and keep his commandments; for this is all of man." The lesson of *Kohelet* is that we are not alone in this struggle to keep God's commandments. Regardless of our station in life, we all share the pain of the present moment.

And we are all equally subject to the future, whether we have helped to shape it or not. But if we act together in the image of God as *kharakim*, we can become openings to Divine Light; we can shape the future, we can bring Days of the *Mashiach*. For this God with whom we covenant is a God of *history*, willingly sharing with us the power of co-creation.

It is within our power as *kharakim* to reverse the Divine decree of punishment. To do that, we need not understand the Creator, only the creation. We can see that there is a Divine rulebook in creation. Science confirms it for us—as it confirms our violations of those rules and the consequences for our actions, which we call the Divine decree. And it is within our power to reverse that decree, not by changing the rules but by changing human behavior.

Withal, this is not a burden to be feared but a cause for rejoicing. Remember, "there is no sadness before the Holy One. . . ." (Hagigah 5b) So we approach God with joy, the *simkhah shel mitzvah*, rejoicing in the commandment that leads to a life fulfilled in God.

Yet "everything is bound up with waiting," as it says in *Midrash Rabbah*. Rabbi Enoch Zundel ben Joseph of Bialistock (c. 19th century) reminds us that when we suffer we hope. We hope to sanctify the Divine Name, to do an important act with our lives, one that praises God and goodness. We hope for Days of the *Mashiach* through our willingness to wait, not passively but actively, refusing to give up.

This, then, is the calling of the *kharakim*: to work through a vision of *tikun olam* (repairing the world), to study and teach the blessings and commandments of *Torah* that make repair possible, and to sanctify our action in the world with prayer and song.

We can't escape the sickness of the society we live in. It is as true for us as it was for Solomon: Without God there is no righteousness. Without righteousness there is no truth. Without truth there is no justice. Without justice there is no freedom. Without freedom there is no peace. And without peace there is no kindness.

The Light from which righteousness, truth, justice, freedom, peace, and kindness flow is the Light that others see when we become the *kharakim*—visionaries, teachers, and keepers of the sacred.

The tradition we have inherited is ancient, but God has also given us the capacity to reconstruct it in our time. As the *kharakim* we can transform the world.

We are in charge—and God has put us there!



Love your neighbor as yourself;  
I am the Lord your God.  
—Leviticus 19:18

There will be women and men sent to you, and you will know them by God's signs. Look for them among your sisters and brothers, children and parents, friends and acquaintances—at home, where you work and play, in your neighborhoods and cities.

You will know them as the leaders that nobody knows. They will be telling God's truth—but teaching by asking questions. They will challenge you to bring your faith to life in action for justice, freedom, and peace—here, now.

They will invite you to join them—to be at once a visionary, teacher, and keeper of sacred time and space.

Together you will seek no power but the empowerment of the people in the image of God; together you will act always for the common good and against the perversion and corruption of governance and commerce.

Together you will be apertures to Divine Light —Kha•ra•kim—in the world.



# חרכים—Kharakim<sup>☆</sup>

<sup>☆</sup> Apertures or openings through which one may look—and Divine Light may be seen.

חז"ה [ח]—khozeh: *visionary*

רבי [ר]—rabi: *teacher*

כהן [כ]—kohain: *keeper of  
sacred space and time*







Thus says God, יְהוָה, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am יְהוָה, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations. . . .

—Isaiah 42:5-6\*

\* The teaching is, that the same God who created life itself, who then created and kept the Covenant with the people Israel, giving her power over her adversaries, now gives that same people as a covenant to the other peoples of the earth—that is, Israel is to be a “moral and religious counsellor and guide” (Kimchi), that she is to enable a “bond of unity” among all peoples through belief in the One God (Abarbanel). (*Isaiah*, p. 200, I.W. Slotkin and A.J. Rosenberg, trs., London/New York: Soncino Press, 1983.) Hillel, teaching at the beginning of the common era, advocated that we must love Jew and non-Jew alike; he was doubtlessly a part of the “Jewish propaganda” of the time, which proclaimed the “One God, His Moral Law, and the Day of Judgment” to all people. (*Sayings of the Fathers*, p. 23, J.H. Hertz, tr., Behrman House Publishers: West Orange, New Jersey, 1945.) Maimonides, in the twelfth century, declared that “we are duty bound to proclaim the true religion to the world, undeterred by fear of injury from any source.” (*The Commandments*, Vol. 1, Positive Commandments, no. 9, pp. 12-13, Charles B. Chavel, tr., London: Soncino Press, 1967.) What we are to do to be a light to the nations is spelled out in the next verse of Isaiah, 42:7. We are called to bring the nations to “spiritual enlightenment” (Rashi and Abarbanel) and, as with actually liberating the unjustly imprisoned from captivity (Rashi, Ibn Ezra, Kimchi, and Abarbanel), we are called to communicate our ideals to the nations (Abarbanel) in a way that leads to action. (*Isaiah*, p. 200, I.W. Slotkin and A.J. Rosenberg, trs.)



## REACH OUT\*

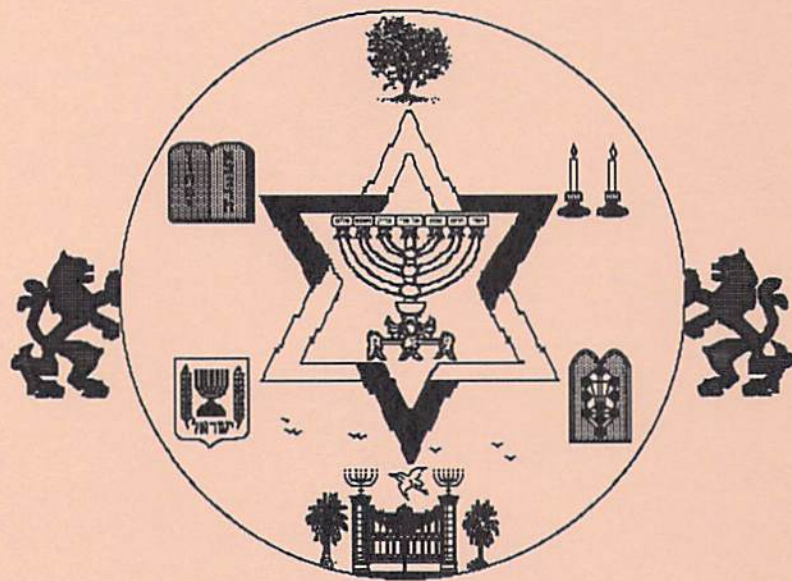
AND EVERY MAN'S HALLOWED THINGS SHALL BELONG TO HIM. . . . *Behold, surely thus shall the man be blessed that feareth the Lord:* This, in fact, we find to have been the case with Abraham and Sarah, who were proselytes. Abraham, having been a God-fearing man, was blessed in this manner, and so will all proselytes be blessed who will practise what these practised. *The Lord bless thee out of Zion:* This teaches that the Holy One, blessed be He, will bless them from the same quarter as that from which He blessed Israel. (Numbers Rabbah 8:9)

AND JACOB DWELT IN THE LAND OF HIS FATHER'S SOJOURNINGS (MEGURE). Abraham made proselytes, for it is written, *And Abraham took Sarai his wife . . . and the souls that they had made in Haran.* R. Eleazar observed in the name of R. Jose b. Zimra: If all the nations assembled to create one insect, they could not endow it with life, yet you say, '*And the souls that they had made in Haran!*' It refers, however, to the proselytes. Then let it say, '*That they had converted*': why, '*Which they had made*'? That is to teach you that if one brings a proselyte near [to God] it is as though he created him. Now let it say, '*That he had made*'; why '*That they had made*'? Said R. Hunia: Abraham converted the men and Sarah the women. Jacob too made converts: *Then Jacob said unto his household, and to all that were with him: Put away the strange gods that are among you. . . . And they gave unto Jacob all the foreign gods.* But we are not told of this in case of Isaac. Yet where do we find it of Isaac? Even as R. Hoshaya taught in the name of R. Judah b. R. Simon: It says here, AND JACOB DWELT IN THE LAND OF MEGURE ABIW (HIS FATHER'S SOJOURNINGS), which means *meguray abiw* (his father's proselytising). (Genesis Rabbah 84:4)

\* The contemporary Jewish bias against proselytizing dates from the sixteenth century when "Jewish thinkers" began to accept Christianity as a "legitimately monotheistic religion for Gentiles rather than as a form of idolatry." Jewish history, overall, has been much more favorable to "outreach," despite periods of turning inward. In Isaiah we read: "Also the sons of the stranger, who join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one who keeps the sabbath and does not profane it, and all who hold fast to my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon my altar; for my house shall be called a house of prayer for all peoples" (56:6-7). By the second century BCE, Jewish conversion of Gentiles was widespread, regrettably often with coercive tactics. It appears that numerous conversions took place until the fourth century CE, when legislation by Christian emperors forbade it. Jewish proselytizing is evidenced in the early Middle Ages, reaching its maximum effect in the 11th century. See Robert M. Seltzer, "An Historical Overview of Outreach and Conversion in Judaism," in (Egon Mayer, ed.) *Jewish Inter-marriage, Conversion and Outreach* (New York: Center of Jewish Studies, Graduate School & University Center of the City University of New York, 1990).



# Kahal and



# Tikun Olam



## Kahal & Tikun Olam

The *kahal* (קהל) is the *assembly* of our whole people to hear the words of Adonai (Deuteronomy 5), wherever we congregate to do that; it is our *company* of returning exiles (Jeremiah 31: 8, Ezra 2: 64, and Nehemiah 7: 66), whenever we come back from our physical, social, or psychological exiles and diasporas; it is our *restored community* in Jerusalem (Ezra 10: 12, 14 and Nehemiah 8: 2, 17), or elsewhere when we rebuild our cities and neighborhoods in the image of God; it is our *congregation* for feasts, fasts, and worship of the Holy One; and it is our *faith fellowship* formed for the purpose of acquainting the new generation with the terms of the Divine Covenant (Abraham Ibn Ezra), its blessings and commandments.

The kabbalists in sixteenth and seventeenth century Safed spoke of the "completion of the world" (*tikun olam* or simply *tikun*) as the process involving the assembly of all the sparks of holiness strewn among the imperfections of life. *Tikun olam* (תיקון עולם) among moderns, refers to *repair of the world*. The etymology of *tikun* suggests several meanings: to *be in order* (Daniel 4: 33); that which seemingly cannot be *made straight* because of the deeds of fools (Ecclesiastes 1: 15); the *arranging* of things, which may be popularly taught by the wise ["skilled in moral philosophy"] (Ecclesiastes 12: 9); and the work of God "who can make straight what he has made crooked" (Ecclesiastes 7: 13)—about which it is said: "See how straight everything is, according to man's deeds! God created paradise for the righteous and Gehinnom for the wicked. See for yourself, which one you will choose." (Rashi)



“The Torah teaches us that even by sitting at home doing nothing, by complete passivity and divorcement from society, one cannot shake off responsibility for what is transpiring in the world at large, for the iniquity, violence and evil there. By not protesting, “not marking the graves” and danger spots, you have become responsible for any harm arising therefrom, and have violated the prohibition: *Thou shalt not put a stumbling block before the blind. . . .*”

—Nehama Leibowitz\*

\* In (Aryeh Newman, tr.) *Studies in Vayikra* (Jerusalem: World Zionist Organization, 1980, 1983), p. 178. According to the *Sefer haHinnuch*, Volume III: Leviticus, Part 2 (New York: Feldheim Publishers, 1984), pp. 56-59: “The root reason for the precept is . . . it serves to improve society and order its communal life. . . .” The precept is binding everywhere, at all times, for both men and women.



# GATHER THE PEOPLE<sup>1</sup>

## Continuity Through Congregational Organizing

Max came to New York shortly after the turn of the century, from a village in what was then Austria. He had left all of his family behind him. He married Zelda, who was from the same village, and they settled on New York's Lower East Side. There he eked out a livelihood as a pushcart peddler and she raised eight children. A ninth died during the influenza epidemic. Max and Zelda were pious Jews, observing Shabbos and keeping kosher. Max davened daily with tefillin.

All eight of Max and Zelda's children married Jews. Six of them then moved to Southern California in the 1940's, and Max and Zelda moved there to be near them. Nearly all of the six children were successful in business. As far as one could see, however, none of them were affiliated with a congregation or observant, except for short-term affiliations, mostly for the sake of bar mitzvahs. One member of that generation did become interested in Judaism when her adult son began studying to attend seminary in his mid-40s.

Max and Zelda's six children in California had 12 children of their own. After Zelda's and Max's deaths, by the 1950s, there were many family get-togethers of that second generation and their dozen children during the "Christmas holidays." These celebrations always took place on Christmas day when gifts were exchanged. The family never celebrated Hannuka.

Only six (50 percent) of Max and Zelda's grandchildren, the third generation in California, married Jews. Virtually all of that third generation attended and graduated college; several also attended professional and graduate schools. But of that generation, no more than three (25 percent) have shown any interest in Judaism or in living a Jewish life as adults. Only one who lived in Southern California has had a Jewish congregational affiliation as an adult. One has converted to Christianity and is active in a church; at least one other claims openly to be no more than a secular Jew.

Among Max and Zelda's great grandchildren and great, great grandchildren, the fourth and fifth generations, we believe there are many who claim no Jewish identity whatsoever.

Of the family that Max left behind in that Austrian village—the parents, brothers, sisters, cousins, aunts, uncles, nieces, and nephews—only one cousin survived the Holocaust. And of all the family born here in the United States, we

estimate that no more than one-fourth are practicing Jews.

This is a history of loss in our family. We believe it to be emblematic of the travail of Jews since the turn of the century, both those who remained in Europe and those who came to America. For the majority of those who were born in America, *Judaism* has had less and less to do with their identity and day-to-day lives—and many have ceased to be Jewish.

We asked ourselves: If many other families like ours have strayed so far from Judaism in only four or five generations, what is to become of Judaism and Jewish religious life in America in the next century? Who or what is to lift up this people?

### Lifting Up the People

Moses might have asked the same question.

When he complained to ה',<sup>2</sup> "I am not able to carry all this people alone, because it is too heavy for me,"<sup>3</sup> the answer he got was: Gather!

"Gather to me" 70 elders ". . . and bring them to the Tent of Meeting, that they may stand there with you."<sup>4</sup>

Why gather?

Since the response—Gather to Me—comes hard on the heels of Moses' prayer for help, one might suppose that it is for his sake that ה' answers the complaint—and Rashi interprets "gather to me" as, "Here is an answer to your complaint. . . ."<sup>5</sup> But why then, "Gather to Me"? Why not, gather to *yourself*?

Perhaps it is because ה''s response is also in reaction to a larger question just asked by the people and left unanswered: "Who shall give us flesh to eat?"<sup>6</sup> In the words of the Psalmist, ". . . they spoke against God; they said, Can God spread a table in the wilderness?"<sup>7</sup>

Though Moses but barely communicates it,<sup>8</sup> it is this rebellion<sup>9</sup> of the people to which he is reacting. The context of Moses' complaints is the complaints of the people: "The mixed multitude that was among them fell a lusting, and the children of Israel also wept again and said: 'Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away, there is nothing at all, besides this manna before our eyes.'"<sup>10</sup>

What kind of rebellion was this? Was it really the "freedom" of Egypt that they re-



membered? How, possibly, could the people juxtapose the words "Egypt" and "freely"?—unless, as Rashi argues, "freely" does not mean free of charge, but rather "exempt from the commandments."<sup>11</sup> After all, anything which requires one's enslavement as a condition of receiving it could hardly be described to be "free"—except to the extent that it means free from moral responsibility.

When they [the sages] said *hinam* [i.e., freely] they meant 'free of *mitzvot*.' Not food or drink, fish or cucumbers, whether given away or cheap, fresh or stale really concerned them, but that freedom from the irksome demands of civilization. . . .<sup>12</sup>

To be free of this burden, free of the demands of Torah, is to be a moral child. The people's questions are the questions of a child. They are the questions that every child must learn to answer in growing up: "Who will provide for me?" and "Who will be responsible for me?" Or, asked in the exact imagery of Moses' prayer, in the image of a nursing child: "Who will carry me?"

The answer comes back in the response to Moses' prayer: "Gather to Me"—in effect, you will carry yourselves with my help. ה' had clearly turned the people's question on its head! The answer was not only in what God could do for the people, but also in what God would ask of them and in what God would do with them:

Gather for me . . . and I will come down and speak with you there, and I will draw upon the spirit that is on you and put it upon them; and they shall share the burden of the people with you, and you shall not bear it alone. And say to the people: Be ready for tomorrow and you shall eat meat. . . . The Lord will give you meat and you shall eat.<sup>13</sup>

Rashi says that bearing the burden of the people means ". . . that they [the elders] should take upon themselves the troubles of my children. . . ."<sup>14</sup> In the answer to Moses' prayer, both questions—who will provide and who will carry—are answered in an echo of the Covenant: I, ה', will continue to provide for you (meat among other things)<sup>15</sup> and you also will be responsible (to bear the burden of yourselves as a people).

Is there a time when the burden of the people is so great that the need for gathering goes beyond those who are to serve as "institutional" leaders? To answer that question, we looked to what common ground gathering leaders might have with the commandment to gather a neighbor's lost property:

You shall not watch your brother's<sup>16</sup> ox or his sheep go astray, and hide yourself from them; you shall in any case gather them again to your brother. And if your brother is not near you, or if you know him not, then you shall bring it to your own house, and it shall be with you until your brother seeks after it, and you shall restore back to him. In like manner shall you do with . . . every lost thing of your brother's, which he has lost, and you have found, shall you do likewise; you may not hide yourself.<sup>17</sup> (Emphasis ours.)

Tradition interprets "in any case" to include the loss of our neighbor to Judaism and Jewish religious life.<sup>18</sup> That is, if we are admonished not to "hide ourselves" from the loss of our

neighbor's ox, then how can we righteously hide ourselves from the loss of our neighbor's Jewishness?<sup>19</sup> We must not be indifferent, the rabbis taught, to the loss of Jewish faith and practice by other Jews.<sup>20</sup>

What would be the consequences of such an indifference, of failing to gather? What would be the results of a failure to bear the burden of the people—or a failure to reach out to those Jews who are lost to the community of faith? What would happen to Am Yisrael?

We believe that, given the powerful evidence of the decline of Judaism and Jewish religious life in this century, we are witnessing precisely those results in our own time.

The prophet Joel (2:15-16) must have asked himself similar questions about the impending destruction of the people in his time. He declared: "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go out of his room, and the bride out of her chamber." Everyone was to be gathered—women and men, young and old, rich and poor, unlettered and learned.

The power of this vision is in its image of the Jewish people gathered as one. קָהַל אָמְנוֹ (gather the people) is a defense, a rear guard, a protectorate of peoplehood. Whether we gather for protection from an enemy or from the evil grumblings of our own people, whether we gather to bear the burden of the people, or gather those who are no longer a part of the community, or even in death are gathered ourselves, gathering is about becoming a whole people.

But why gather now? Is there any wisdom in gathering in our time? In the beginning of his prophecy, Joel (1:2) asks, Has anyone seen a plague of locusts as bad as this one—even you old folks? Whether the plague was literal fact or metaphor, the prophet's words suggest that we ask ourselves the same question. We are now at a time when participation in Judaism and Jewish religious life is ceasing to have meaning for many Jews.

Approximately three million<sup>21</sup> Jews in this country are at various stages of "out-migration" from Judaism and Jewish religious life—one-half the number of Jews who were lost in the Holocaust. It is clear that whatever strategies are proposed to deal with the problem of this out-migration, they must somehow confront both the loss of meaning of Judaism and covenantal community for Jews, and the very large number of Jews who have experienced that loss.

What today could we learn from Moses about the survival of Judaism and Jewish religious life? What might he have to say about the often small number of people involved in the leadership of our synagogues and temples? And what might he say about the millions of



Jews drifting away from Jewish covenantal community?

*Gather!* When the survival of the people is at stake, *Gather!* For the protection of the people, *Gather!* Increase the number of leaders. Reach out to those who are drifting away.

## Congregational Community Organizing

But is there a *way* to gather the people, to multiply the numbers, to increase the leadership? The answer is yes, there is a way. If gathering is the art of bringing into association, it is also an apt description of the central principles and processes of a professional discipline known in the United States as congregational community organizing. This methodology has been adopted by more than a thousand congregations in more than 100 interfaith congregational organizing projects throughout the country, each of which brings together at least a dozen congregations in a regional or metropolitan federation. As Jews, we understand congregational community organizing as the *tachlis* (i.e., practical aspects) of gathering.

Torah is the matrix of our congregational organizing. One-fourth of our organizing time is devoted to examining the written tradition—to inform our understanding of our own history, to learn the Jewish path for living as individuals and in community, and to explore and adapt visions for living in the image of God. We use the texts to help us analyze the pressures of daily life, to suggest strategies, tactics, and techniques for our action together, and to provide guides for our decision-making.

The methodology of congregational organizing answers an important, practical question: Why would anyone *want* to be gathered? The significance of this question becomes apparent when we consider life for Jews in America.

The myth of modern American Jewry, according to one non-affluent Jew, is that all Jews "give tzedakah in large quantities. . . . send their children to camp, to Ivy League schools and to Israel for the year after college. . . . buy annuities, take cruises and retire to Florida. . . . [and] don't worry about paying their health insurance premiums."<sup>22</sup> But the practical reality, as she notes, is that more than a quarter of American Jews have annual incomes, as single adults, at or below the poverty line. This group includes elderly on Social Security, immigrants, and divorced women with children. Not far from them on the income ladder are Jewish professionals and white collar workers in the public and non-profit sectors, and small business entrepreneurs.

James D. Besser, a Washington-based correspondent for the Jewish press, has written:

Thousands of Jews in cities like New York, Baltimore, Philadelphia, Los Angeles and Chicago receive welfare

benefits like Aid to Families with Dependent Children (AFDC) and food stamps. . . . In wealthy Palm Beach County, Fla., local officials estimate that 10 percent of the elderly Jewish population is at or beneath the poverty line; the proportion goes up in the oldest age brackets. . . . Elderly Jews receive Medicaid funding that enables them to receive nursing home care; in fact, Jewish nursing homes around the country depend on Medicaid for some 70 percent of their funding.<sup>23</sup>

Economically marginal Jews, and many affluent Jews too, have been out-migrating from Judaism and Jewish religious life. They have been increasingly experiencing all the "social pathologies" of American society: their children are using drugs and joining gangs, their elderly parents and spouses are mistreated in nursing homes, their loved ones are dying from AIDS, their retirement plans are upset by corporate takeovers, their jobs are requiring exhausting freeway commutes, their adult children are moving back home because they can't find adequate employment and affordable housing, and much more.

Out-migration from Judaism and Jewish religious life is positively correlated with divorce, alcoholism and drug addiction, and domestic violence.<sup>24</sup> The incidence of these pathologies among Jews has been growing. As a leader of an up-scale Reform congregation told us, "we and our kids are involved in destructive and delinquent activities like everyone else."

Given the pressures and problems that many families experience in terms of time, energy, and money, why would anyone choose to spend more time away from family in order to be active in the synagogue? If by getting involved, one can do something with others to alleviate the pressures on one's family, and other families too, then one might *want* to become involved.

This is precisely what congregational community organizing makes possible. The process begins with inreach in a local congregation. The essentials of this inreach have been demonstrated in non-Jewish congregations over the past 15 years. It begins with a series of one-to-one visits by a professional organizer with the clergy leader of the congregation. The organizer's objective is to build a collegial relationship with the religious professional, and to begin to understand that individual's biography, goals, personal and institutional self-interests, and leadership style.

The organizer then meets with other staff and leaders of the congregation, and subsequently visits 25 to 100 members (depending on the size of the congregation), typically for 45 minutes each. In these visits the organizer becomes acquainted with the member, asks about family life, including everyday pressures and problems, listens carefully, and tells stories of other congregations that have effectively brought their religious convictions to life in action.



These meetings have three notable outcomes: A relationship begins to develop between the organizer and the member of the congregation. The organizer learns about the member and the member's family. And the member who is visited becomes more conscious of the pressures, concerns and hopes in his or her life. The organizer typically concludes the visit by extending an invitation, on behalf of the rabbi, for a first workshop in what will be a series of two or three. At the conclusion of the final workshop, a congregational organizing committee (COC) is formed.

Congregational organizing committees, typically numbering 15 to 30 members, do proactive inreach and outreach. They may visit up to several hundred members of their own congregation over a period of several months. They may also visit others (not affiliated with the congregation) who have a common concern or issue-interest, and they may visit residents of the surrounding neighborhood. These visits are focused on getting acquainted, identifying pressures in daily life, and uncovering deeper concerns and hopes—"the troubles of My children."<sup>25</sup>

When many visits have been done and a consensus begins to emerge on a broad concern, "young people in trouble" for instance, more specific problems are identified for research and, in time, "research-actions" are undertaken. Delegations of a half-dozen or more members of the COC set up meetings with local experts and decision-makers in the larger community to learn more about the problems the COC has identified, and to learn what institutional authorities are doing, proposing to do, or not doing about those problems.

When the organizing committee has made itself knowledgeable about a pressure that is *widely shared by members of the congregation*, the committee formulates a strategy for action. The COC plans how the *congregation* can act as a body to deal with the pressure that the committee's members have identified in their many one-to-one visits. Such actions may involve any of the following: *self-help*, such as a fix-up day in a local park; *advocacy*, such as preparing members of the congregation to "advocate" for children with special education requirements who cannot adequately speak for their own interests at school; *service*, such as recruiting members of the congregation to staff an after-school study hall for "latch-key" children; and *accountability*, such as bringing together many members of the congregation in meetings with local liquor store owners—the goal to ensure they are not selling liquor to minors (by holding them accountable for training and supervising their employees). Accountability actions are also directed at decision-makers in public and non-profit organizations and institutions.

COC members can do one-to-one visits with Jews they know who are congregationally unaffiliated. The COC member will want to learn during the visit whether the person also shares the concern of the congregation—for example, the local liquor stores selling to minors. The COC member might well ask a person who has children, "Would you be willing to come to a meeting of many members of the congregation with liquor store owners and managers?" The goal, the COC member might explain, would be "to hold the liquor store people accountable for adopting new policies and practices that protect children." The COC member might also want to tell this person the Jewish reason for the congregation's action—the basis in Torah. But the invitation for the person to support the action is based on the direct well-being of his or her family, without appealing initially to any interest in God, mitzvot, rabbinic authority, or membership in the congregation.

Assume that the person attends an action with 100 or more members of the congregation and others who are concerned about the sale of alcohol to children. Assume that the action is disciplined and successful, achieving an agreement with the liquor store representatives. Given these circumstances, the unaffiliated Jew may well begin to re-examine her or his assumptions about Judaism and congregational life. That would be a first but essential *in-migration* step.

## Leadership Development

But the real power of congregational organizing is in the *number* of leaders developed. Why is this so important? To answer that question we turn to our model for understanding leadership development: the relationship of Moses and ה'. It is a model that challenges many popular understandings about leadership.

First, it challenges the definition of a "leader," as much now as it did in biblical times. Our experience as organizers has taught us that many people regard leaders as those who "speak well" in front of others, that is, who are good at speech-making. Those who do not speak well are often not thought of, and do not think of *themselves*, as leaders.

Moses himself had this problem. He did not believe that he was a leader. To ה' challenge—"Come now therefore, and I will send you to Pharaoh, that you may bring forth my people the children of Israel out of Egypt"<sup>26</sup>—Moses reacts, as we might, with quaking confidence and self-deprecation: "Who am I, that I should go to Pharaoh, and that I should bring forth the people of Israel out of Egypt?"<sup>27</sup> Neither did he "speak well." In the next chapter, Moses says, "I am not eloquent, neither yesterday nor the day before, nor since you have spoken to your servant; but I am slow of speech,



and of a slow tongue."<sup>28</sup> Given his lack of confidence, how is it that Moses then goes on to lead the people?

It is in a *relationship* that Moses learns how to be a leader. He is neither born a leader nor programmed by his upbringing to become one: his transformation occurs visibly through the sustained tutelage of ה'. The character of their relationship is that ה' speaks to Moses "as a man speaks to his friend":<sup>29</sup> פָּנִים אֶל פָּנִים (face to face)<sup>30</sup>—פֶּה אֶל פֶּה (mouth to mouth)<sup>31</sup> and עֵין בְּעֵין (eye to eye).<sup>32</sup> They communicate directly! Their relationship demonstrates the proximate quality of all effective relationships for leadership development: they are face to face.

The importance of the relationship between ה' and Moses becomes apparent when we examine what ה' does to help Moses build his confidence. ה'’s most immediate response is support: "Certainly I will be with you."<sup>33</sup> What may be less apparent is the role that challenge plays in building Moses’ confidence. Moses is challenged to do something that he has not done before. Rashi says it took ה' seven days to convince Moses to do it.<sup>34</sup> To Moses’ continued arguments that he does not speak well, ה' responds: "Who has made man’s mouth? Who makes the dumb, or deaf, or the seeing, or the blind? Is it not I ה'? Now therefore go, and I will be with your mouth, and teach you what you shall say."<sup>35</sup>

Moses also challenges ה', although that tradition neither began nor ended with him.<sup>36</sup> With the destruction of the Israelites imminent for their sin of making and worshipping the molten calf, Moses argues with God: "ה', why does your anger burn hot against your people, whom you have brought out of the land of Egypt with great power, and with a mighty hand?"<sup>37</sup> "Turn from your fierce anger, and repent of this evil against your people."<sup>38</sup> The response: "ה' repented of the evil which he thought to do to his people."<sup>39</sup>

We conclude that the hallmark of our successful relationships for leadership development is our having learned how to accept challenges and how to challenge others.

In the most fundamental sense this model redefines the role of a leader, the importance of which we shall see momentarily. For if Moses is no longer to comply with ה'’s charge to carry the people,<sup>40</sup> then what *is* his mission as a leader? The answer to this question, we believe, is revealed in Moses’ response to the prophesying of Eldad and Medad in the camp. To the report of their unauthorized prophesying, Joshua says to Moses, "Shut them in."<sup>41</sup> But Moses responds, "Are you jealous for my sake? Would that *all* the Lord’s people were prophets, that the Lord would put his spirit upon them."<sup>42</sup> (Emphasis ours.)

In regard to ה' saying, "I will take of the spirit which is upon thee [Moses] and will put [it] upon them [the elders]"<sup>43</sup> Rashi understands the meaning from the *Targum* as "And I will make great."<sup>44</sup>

In regard to the elders helping to carry the burden of the people, according to Sforno, ה' was telling Moses, "Since they will also be established (accepted) as prophets, the people will trust your leadership when they see that the elders are with you and concur in your actions."<sup>45</sup> How indeed could Moses perceive his own leadership as diminished by the development of others, since through their leadership the glory of God would be increased?

A leader, then, is a person who leads others to become leaders. Interpreting the "divine manifestation," the instance of God’s coming down to take of the spirit within Moses and to put it upon the seventy others, Rashi asks: "To what may Moses be likened at that moment? To a light lying upon a candlestick, and everyone kindles (the other lights) from it, but its own light does not diminish at all."<sup>46</sup>

This concept has a numerical significance. That is, if the central understanding and focus of leaders is on the development of other leaders, then the potential number of leaders to be gathered is increased *logarithmically*.

## Wisdom for Us

Is there wisdom in all this for us? We might well ask a variation of Moses’ question: What single leader in our own time could possibly bear the responsibility for the pressures that we, as families and as a people, face in our communities? And what single leader, or small group of them, could possibly reach out to three million Jews? We believe that it is no more possible now for any small group of leaders to bear the burden of the people than it was for Moses. The "burden of the people" now must be to develop many more leaders, who can reach out to others and who can act together with them for their communal good.

But we believe also that many of us, like Moses, suffer from a loss of confidence. That is, we no longer believe that we or our congregations or our religion or our God have the actual power to transform our world in the image of God.

How can we overcome this lack of confidence in ourselves and in others? We might well benefit from the words of ה': "Certainly I will be with you"<sup>47</sup> and "teach you what you shall say."<sup>48</sup> We can learn that we need to be *with* each other while we are growing as leaders. And we can also learn that challenge is a necessary part of that learning.

This leadership model, in its focus on *leaders developing other leaders*, in its grounding in Torah and relationships, in its proactive inreach and



outreach to others, and in its process of challenge and support, incorporates principles that are consonant with congregational community organizing.

## Conclusions

We believe that the revival of Jewish religious life for the majority of Jewish-Americans cannot be limited to the work of a dedicated professional corps of rabbis, social workers, and religious educators, and relatively small bands of hard-working lay leaders. They simply would not have the wherewithal to reverse what must be described, without exaggeration, as an historic out-migration of Jewish-Americans from Judaism and Jewish religious life.

Our conclusions about what we personally should do, demand more than conventional or comfortable solutions. We believe that without addressing the loss of meaning of Judaism and covenantal community to very large numbers of people, the out-migration will not be halted. We believe that the problem will worsen without visions and methodologies, such as synagogue community organizing, which are designed to reach the institutional and organizational causes of out-migration—aimed to gather the people.

We do not accept the idea that the decline of Judaism is an inevitable result of modern social life. And for those who say Judaism will survive, regardless of what we do, we say this

avoids the question of our responsibility to gather the people in our time. We see the necessity for strengthening Jewish covenantal community in thousands of synagogues and temples. We believe that the overall commitment to Jewish-American continuity, to be effective numerically, must engage *tens of thousands* of committed Jews in examining the value of the Torah for contemporary life, organizing themselves in their congregations, and reaching out to out-migrating Jews.

For those who believe that our conclusions and recommendations are overdrawn or impossibly burdensome, we acknowledge the huge task they impose on us and thousands of other concerned and committed religious Jews. But we do not gather alone. When we oppose evil and oppression, including our own, God's good will in the world becomes our "rear guard."<sup>49</sup>

Rashi describes God's "coming down"—to "make great" the spirit that is on Moses to put it on the 70 others—as one of only ten instances of the use of this term (coming down) "written in the Torah (to describe a Divine manifestation on earth)."<sup>50</sup> For us, it is the central mystery of Judaism that we should have the capacity and opportunity to act *with* יי. May we, like Moses, act in that capacity and on that opportunity! May we become like that light lying upon a candlestick from which the other lights are kindled!



- 1 Joel 2:15
- 2 The Hebrew  $\text{אֲדֹנָי}$  is used in place of the Tetragrammaton; it is usually translated as Adonai (our Lord). See Eiruvin 18b and Pesachim 50a.
- 3 Numbers 11:14
- 4 \_\_\_\_\_ 11:16
- 5 See (Abraham ben Isaiah and Benjamin Sharfman, with Harry M. Orlinsky and Morris Charnier, trs. & eds.) *The Pentateuch and Rashi's Commentary*, Numbers 11:16 (Brooklyn, New York: S. S. & R. Publishing, 1949), p. 109.
- 6 Numbers 11:4
- 7 Psalms 78:19
- 8 According to Nehama Leibowitz, "... he nevertheless, tried his utmost to minimise their guilt." See (Aryeh Newman, tr.) *Studies in Bamidbar*, Numbers (Jerusalem: World Zionist Organization, 1980), p. 108.
- 9 Leibowitz cites Isaac Arama regarding discontent and rebellion among the people, concluding that there was a "... gradual spread of discontent from inner to outer rebellion" See *Studies in Bamidbar*, Numbers, p. 107.
- 10 Numbers 11:4-6
- 11 Rashi cites *Siphre*. See Rashi, Numbers 11:5, pp. 104-05.
- 12 Leibowitz, *Studies in Bamidbar*, Numbers, p. 101.
- 13 Numbers 11:16-18
- 14 See Rashi, Numbers 11:17, p. 110.
- 15 In regard to  $\text{אֲדֹנָי}$ 's commitment to provide meat for the people, Rashi's interpretation of  $\text{אֲדֹנָי}$ 's answer is: "... let not My hand be considered short before them even one hour." See Rashi, Numbers 11:22, p. 113.
- 16 I.e., fellow human being—but *Sifre*, Piska 222 asks: "Whence do we learn that it applies to your enemy's ox as well?" And answers: "From the verse, *thine enemy's* (ox) (Exodus 23:4), indicating that this applies in all cases. If so, why does Scripture say here *thy brother's*? Because the Torah speaks in opposition to the Inclination to evil." See (Reuven Hammer, tr.) *Sifre, A Tannaitic Commentary on the Book of Deuteronomy* (New Haven: Yale University Press, 1986), p. 233.
- 17 Deuteronomy 22:1-3
- 18 That our obligation reaches beyond returning our "neighbor's" possessions to the actual person of our neighbor is made clear in *Sifre*, Piska 223: "And thou shalt restore it to him (22:2): You must also restore him (to his home) if he himself is lost." See *Sifre*, p. 234.
- 19 "... How much more so are we exhorted to exert ourselves in the rescuing of our fellows and to devise means of helping them in their time of distress, as it is written 'Neither shalt thou stand idly by the blood of thy neighbor.'" See Jonah ben Avraham of Gerona, *Shaarai Teshuvah* (New York: Feldheim Publishers, 1967), pp. 188-91.
- 20 A variation on this theme in modern Orthodox Jewish life has been articulated by R' Moshe Feinstein: "Another factor that enlarges the obligation on those who are capable of bringing others closer to Torah is the fact that many people who are far from a Torah life can be categorized as a *Tinokos Shenishbu*, people held captive by Gentiles since infancy (*Yoreh De'ah* 159:6). It is a *mitzvah*—an obligation—to bring such individuals back to the Torah and Judaism (*Mishneh Torah*, *Hilchos Mamrim* 3:3). When there is no one else to accomplish this, then one must even take time from his Torah studies to do so. ... How much time can and must one devote to this task? ... As in charity, where one has an obligation to give a tenth of his income to the poor, so must one spend one tenth of his time working on behalf of others, bringing them close to Torah. If one is endowed with greater resources, he must correspondingly spend more of his time with others." See Yitzchak Coopersmith, *The Eye of a Needle* (New York: Feldheim Publishers, 1993), appendix.
- 21 Nationwide, 53 percent of the 6.8 million people who identify themselves as Jewish religiously or ethnically are affiliated with a congregation. We tentatively conclude as a *rebuttable presumption* that more than three million Jews are out-migrating at various speeds from organized Jewish religious life. Our conclusion reflects the current high and growing rate of intermarriage and the resulting increase in loss of any Jewish identity, religious or secular. There has been a six-fold increase in intermarriage over the past three decades. Approximately 20 to 30 percent of the non-Jewish spouses among the intermarried seek conversion to Judaism. Of the children born to intermarried couples, 92 percent of them intermarry. In a 1983 Philadelphia study, none of the grandchildren from intermarried parents and grandparents considered themselves Jewish. In a 1982 study of eight communities, Jewish children of intermarriage were much more likely to intermarry and much less likely to raise their children as Jewish—and today's numbers are much higher. See Meir Abeshera, "The Seduction of a Nation," *Nefesh*, 3(1):21-23 (5755/1995), p. 23. See also Jack Wertheimer, "Recent Trends in American Judaism," in (David Singer, ed.) *American Jewish Yearbook 1989* (New York & Philadelphia: American Jewish Committee and Jewish Publication Society, 1989), pp. 83-85. R' Ephraim Buchwald, Director of the National Jewish Outreach Program, estimates that if present trends continue, four million Jewish-Americans are "likely to totally assimilate within the next 25-50 years." See "It's Now Or Never, The Future of American Jewry," *Jewish Action*, The Magazine of the Orthodox Union, 55(1):33-34 (Fall 5755/1994), p. 33.
- 22 Marion Neudel, "Guest Columnist," *Moment*, 13(4):24 (August 1994).
- 23 See "Why Jews Should Care About Cuts in Welfare," *Jewish Bulletin*, 144(3):25-26 (January 20, 1995), p. 25.
- 24 For example, "divorce patterns" among American Jews "increasingly appear to resemble those of non-Jewish Americans in certain respects. ... [and] the rate of increase over the last two decades is similar to the rate of increase for the entire society." See report by Neil C. Sandberg in *Jewish Life in Los Angeles* (Lanham: University Press of America, 1986), cited by Chaim I. Waxman in "The Emancipation, the Enlightenment and the Demography of American Jewry," *Judaism*, 38(4):488-501 (Fall 1989), p. 491.
- 25 This is Rashi's interpretation of "they shall bear with thee" [the burden of the people]. See Rashi, Numbers 11:17, p. 110.
- 26 Exodus 3:10
- 27 \_\_\_\_\_ 3:11
- 28 \_\_\_\_\_ 4:10
- 29 \_\_\_\_\_ 33:11
- 30 \_\_\_\_\_ 33:11
- 31 Numbers 12:8
- 32 \_\_\_\_\_ 14:14
- 33 Exodus 3:12
- 34  $\text{אֲדֹנָי}$  took seven days "... persuading Moses in the bush to go on His mission." See Rashi, Exodus 4:10, p. 31.
- 35 Exodus 4:11-12
- 36 See Anson Laytner, *Arguing With God, A Jewish Tradition* (Northvale, New Jersey: Jason Aronson, 1990).
- 37 Exodus 32:11
- 38 \_\_\_\_\_ 32:12
- 39 \_\_\_\_\_ 32:14
- 40 \_\_\_\_\_ 32:34
- 41 Numbers 11:28
- 42 \_\_\_\_\_ 11:29
- 43 \_\_\_\_\_ 11:17
- 44 See Rashi, Numbers 11:17, p. 110.
- 45 See (R' Raphael Pelcovitz, tr.) *Sforno, Commentary on the Torah* (Brooklyn: Mesorah Publications, 1993), p. 617.
- 46 See Rashi, Numbers 11:17, p. 110.
- 47 Exodus 3:12
- 48 \_\_\_\_\_ 4:12
- 49 Isaiah 58:8
- 50 See Rashi, Numbers 11:17, p. 110.



## PRINCIPLES OF SHARED FAITH\*

- I. That there is unity and order in Creation, allowing for the possibility of Goodness to increase in the world, reflecting the Creative Power. (Although we may not agree on the nature of God, we can see the possibility for good to grow by our actions with others, which we accept as the essence of creation and being human.)
- II. That every human life is Created with inestimable value. (Although we may not agree on the time that life begins, we can agree that every child has inestimable value, to be treated accordingly, and that all our valued traditions call us to be our sister's and brother's keeper.)
- III. That we act for the Good despite our reason and our experience to the contrary. (Although we may not agree on every action, there are always options for enhancing life on which we can agree.)
- IV. That we must maintain the integrity of Families, including the moral and cultural education of children, as the fountainhead of community. (Although we may not agree on what makes the ideal family, we can acknowledge that we all benefit from protecting and enhancing life in every family.)
- V. That we cannot survive and succeed without recognizing our equality as people and joining together to meet common challenges. (Although we may not agree on each other's interpretations of events that confront us, we can recognize one another's pain and hope, and the necessity of working as equals to meet the common challenges we face.)
- VI. That our essential task in this Creation is to build just, free, and peaceful communities that allow full expression of every individual and group. (Although we may not agree on specific programs and policies to achieve this goal, we can understand the necessity for common struggle based on principles of justice.)
- VII. That only in holding ourselves and others accountable for the perversion and corruption of governance and commerce can our communities act together for the Common Good. (Although we may not agree on who or what is to blame for the state of our spirits, our families, our communities, and our nation, we can see that our only hope for action together that serves the common good is to challenge the values, policies, and practices that poison government and commerce.)



\* These seven principles of shared faith are *not* common ground on which all people of faith, formal or informal, currently stand, but they are challenges to such people—not as a replacement for the faith of their forebears but within their capacity for common belief and action in the image of God as citizens in a democracy.

The seven Noachide laws have represented, in the rabbinic tradition, universal moral obligations binding on Jews and non-Jews alike. These laws prohibit idolatry, blasphemy, bloodshed, sexual sins, theft, and eating from a living animal, and include the injunction to establish a legal system (which entails enforcement of the first six laws). The seven laws are based on the "divine demands addressed to Adam and Noah, i.e., the progenitors of all mankind. . . ." The prohibition of idolatry for the non-Jew does not require knowing God but only to "abjure false gods." The non-Jew is required to choose martyrdom rather than shed [innocent] human blood. "Jews are obligated to establish the Noachide Code wherever they can." See *Encyclopedia Judaica* (Jerusalem: Keter Publishing House, n.d.), 12:1190.

Maimonides (1130-1205) was the first "Rabbanite" to systematically formulate the dogmas of the Synagogue on theological grounds. Earlier attempts include works by R. Saadiah Gaon (892-942), R. Hannaneel of Kairowan, and R. Judah Hallevi, all of which looked to various non-religious bases for evidence of truth rather than formulating a religious definition of truth as Maimonides did. He proposed in Thirteen Articles the Judaic creed: "(1) The belief in the existence of a Creator; (2) The belief in His Unity; (3) The belief in His Incorporeality; (4) The belief in His Eternity; (5) The belief that all worship and adoration are due to Him alone; (6) The belief in Prophecy; (7) The belief that Moses was the greatest of all Prophets, both before and after him; (8) The belief that the Torah was revealed to Moses on Mount Sinai; (9) The belief in the Immutability of this revealed Torah; (10) The belief that God knows the actions of men; (11) The belief in Reward and Punishment; (12) The belief in the coming of the Messiah; and (13) The belief in the Resurrection of the Dead." See Solomon Schechter, "The Dogmas of Judaism," in *Studies in Judaism* (Philadelphia: Jewish Publications Society of America, 1911), pp. 147-181.

The "wilderness ethic," according to R' Martin Cohen, was the determinative factor in Jewish mission from Sinai to the destruction of the Second Temple. Its essential principles are: (1) The Ultimate Unity of Being; (2) The Intrinsic Purposefulness of Existence; (3) The Pervasive Sanctity of Life; (4) The Fundamental Centrality of Humanity; (5) The Innate Goodness of Individuals; (6) The Essential Equality of People; (7) The Inherent Perfectibility of Society; (8) The Ennobling Duty of Creativity; and (9) The Sublime Altruism of Compassion. See Martin A. Cohen, "The Mission of Israel," in (Cohen and Helga Croner, eds.) *Christian Mission-Jewish Mission* (New York: Paulist Press, 1982), pp. 51-52.



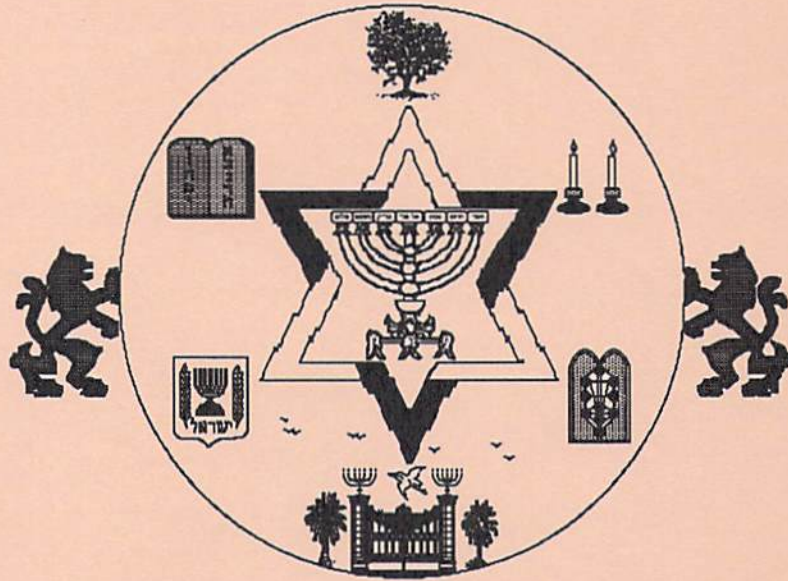
יהוה will guide you continually, and satisfy your needs in sun-scorched places, and make your bones strong. You shall be like a watered garden, like a spring of water, whose waters never fail.

Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of broken walls, the restorer of streets to live in.

—Isaiah 58:11-12



# Tefilat



# Kaballat Shabbat



Heretofore we have assumed that human progress is measured by what we have made. But now the works of our hands have taken our souls away from us. Henceforth we can experience progress only in the return of our souls. According to ancient Jewish lore, the epitome of that homecoming is the Sabbath and all that it brings with it.

—R' David Novak



## TO KNOW THE QUEEN

I am the Lord, I have called you in righteousness,  
I have taken you by the hand and kept you;  
I have given you as a covenant to the people,  
a light to the nations,  
to open the eyes that are blind,  
to bring out the prisoners from the dungeon,  
from the prison those who sit in darkness.  
—Isaiah 42:6-7

He sat in the shadow of the wall. High in the cell a small window shed a square of the morning light on the floor below. He looked away from it . . . he had not seen the light. He sat facing the wall. Neither did he see the wall.

Most of the time he could look at nothing but his hands. "I thought I knew these hands," he murmured, as if they had a life of their own. "These hands I thought I could trust."

He repeated to himself the details of the killing, but there was no solace in it. By now they formed a sort of chant, beginning with the turn of the key in the lock. He had been drunk when he loaded the truck that morning. He remembered fumbling with the key. He remembered again the point of the actual killing, the precise moment that he imagined separated life from death, the moment when her body hit the truck. No—it was the truck hitting her, or maybe it was the moment when she had been thrown clear of the truck. At the instant of recollection his whole body shook. But it was not enough. It was never enough.

He listened to his heartbeat, as he always did at this point, thinking, as always, that *his* heart was still beating. There was no way out. "If I were to take my own life . . ." he thought to himself. But that would be another killing, and perhaps more guilt. And so the chant went on, for almost a year now.

Except for the visits of the rabbi, he was alone. Actually he was angry with the rabbi, who had counseled him to "live in God through prayer and the mitzvot. Keep the Sabbath here," the rabbi would say.

Whenever the rabbi visited, he would grasp him impatiently by the hand, demanding, "Tell me the secret! I want to know the secret!"

"Which secret?" the rabbi always asked him.

"You know what I mean," he cried, angry that the rabbi should not know by now what was in his heart—the path to the Divine, the Way Out!—which seemed to him to be bursting from his body.

Finally the rabbi told him this tale.



Once there was a merchant who had become impoverished. What he wanted, more than anything, was to know the queen. She was known to be compassionate and righteous, and he felt that if he could only be near her, if he could but be in the company of her righteousness and her wealth, he would be happy.

He sought out the wisest man in his village, and asked, "How can I come to know the queen?"

"Why do you want to know the queen?" asked the wise man. "Do you want the queen's power and wealth for yourself?"

"No," the peddler replied. "All I want is to be in her company—to sit at her right hand."

"What will become of your family?" the wise one asked.

"My children are grown and my wife dead. Who else is there for me to live for?"

"And who will serve your customers?" the wise one queried.

"My customers," he replied, incredulous at the older one's concern. "Of what importance am I to them?" He was not really listening anyway.

"They will be served by others. What I want is to be near the queen. What must I do?"

Now it happened that in his village this merchant was famous for his ability to remember long lists of numbers, and it was also known that he had always treated his customers fairly. But he did not know the meanings of things, so he thought himself of little worth.

"Very well," said the wise man, who was frequently consulted by the queen about her problems.

That very day the sovereign came to learn of the poor peddler who could count, and she quickly realized that he could be valuable to her. For in the queen's court there was much miscounting, even by the court's most respected members. So she had him brought to the palace to sit at her right hand, to keep track of all the royal counting.

Thus the peddler became a peer. He sat next to the queen, and he was cloaked in velvet robes. He occupied a great chair, although of course not as great as the queen's.

At first he felt almost ecstatic to be in the queen's presence. She was fair and she was good, just as he had heard. But as time passed he began to understand that it was not only the fairness of the queen, but the fairness of the law too that made her subjects whole in their petitioning, and he became preoccupied with that. It seemed to him that he was going to know the meaning of his life. Suddenly he remembered



the wise one's question about who would serve his customers. In his preoccupation he began to make mistakes in counting. This angered the queen.

She demanded to know the cause of the counting errors. "Are you so bored or preoccupied that you can't keep your mind on our counting?"

"No," he replied. He explained his fascination with the reasons the queen used in granting or denying the petitions. "It's only that I want to know why."

In fact, in his own heart he knew that it was more than that. What he really wanted was to bring the queen's righteous rule to the people in his own village, and he knew he would have to leave the queen to do that. He begged her to release him from service, to return to his village and family.

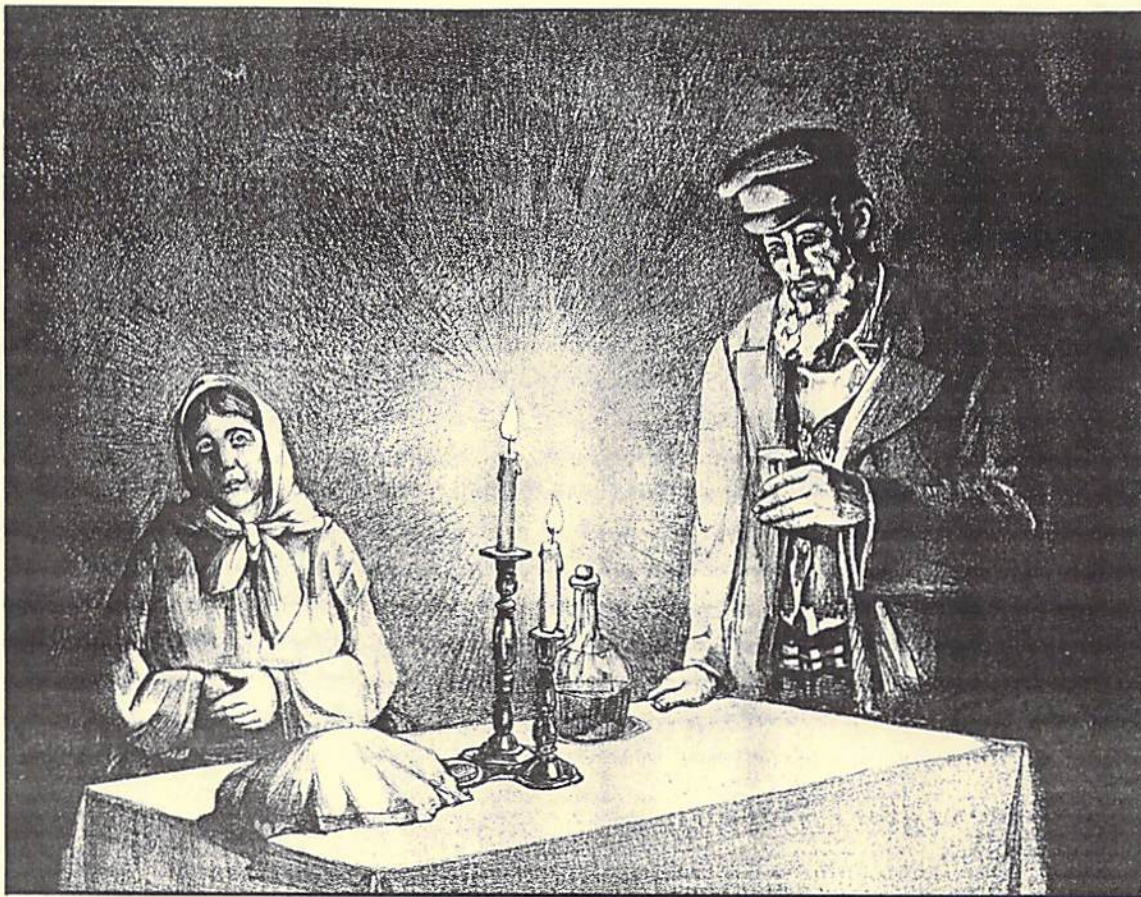
The queen thought a long time before she answered. "First you begged to be in our company, and now you beg not to be in our company . . . ? The benefits we granted you are paid for by a lifetime of service. However," she added, "We can see you will serve us better among the people.

"So, you may leave the palace, but only on these three conditions: First, you must *live* the law that you have learned here. Second, you must always use your freedom to demand justice for yourself and all others. And third, you must never again seek to be in constant company with us. In these ways you can fulfill your obligation to us."

The peddler left the palace that very hour, with no more possessions than he had come with, yet not impoverished. Arriving in his village before nightfall, he was welcomed by his friends and neighbors as an intimate of the queen. They asked him when he would return to the palace, and they showered him with requests and petitions that they wanted him to make to the queen on their behalf.

"I am not going back," he answered. "The queen has given us freedom and the law, and these are what we need for a good life."





## הַדִּלְקַת נֵרוֹת

בָּרוּךְ אַתָּה יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

Praised are You, Adonai,  
our God, Sovereign of the universe,  
who sanctified us in the commandments  
and commanded us to kindle the Shabbos lights.



# קדוש

וַיְהִי עֶרֶב וַיְהִי בֹקֶר  
יוֹם הַשְּׁשִׁי. וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ  
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא  
אֱלֹהִים לַעֲשׂוֹת:

There was evening and there was morning  
the sixth day. The heaven and the earth were finished and all their array. On the seventh day  
God completed all the work that God had been doing, and God ceased on the seventh day  
from all the work God had been doing. And God blessed the seventh day and declared it  
holy, because on it God ceased from all the work of creation that God had done.

סְבִרִי מְרֻנָּן וְרַבְּנָן וְרַבּוֹתֵי. (לְחַיִּים!)  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וַיִּשְׁבֹּת  
קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ וּזְכָרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה  
לְמִקְרָאֵי קֹדֶשׁ, וְזֵכֶר לִיְצִיאת מִצְרַיִם, כִּי בָנוּ בְּחֵרָתָ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,  
וַיִּשְׁבֹּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשָּׁבָת.

Praised are You, יְיָ, our God, Orchestrator of the universe, who sanctifies us with the  
commandments and is pleased with us. You graciously give us the holy Shabbat as a heritage  
in remembrance of the creation. The Shabbat is the first among the holy festivals that recall  
the exodus from Egypt. You choose us and hallow us among all the nations; and You gracious-  
ly give us the holy Shabbat as a heritage. Blessed are You, יְיָ, who sanctifies the Sabbath.



# נְטִילַת יָדַיִם

O God, may my hands do no evil; may they do only good—and may my heart both lead and follow them. May they always take loving care of the wonders you have put in their charge; may they show only kindness to the loved ones you have created and brought to me—and together may we use our hands and hearts to do your work in the world.

בָּרוּךְ אַתָּה יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Praised are You, Adonai, our God, Holy One of All, who has hallowed us through the commandments and commanded us concerning the washing of hands.

# הַמּוֹצֵיא

בָּרוּךְ אַתָּה יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמּוֹצֵיא לֶחֶם מִן הָאָרֶץ.

Praised are You, Adonai, our God, Creator of the universe, who brings forth bread from the earth.



## MARRIAGE

Long ago, far away from here, there lived a rabbi, his son, who was a farmer, and the son's wife. They lived together on the son's farm. The rabbi was already an old man when the son was born, and now that the son was married, he was a very old man.

The rabbi's wife had died in childbirth, so he had been alone for a long time. But sometimes, when he looked upon the affection of his son for his son's wife, he remembered . . . with affection.

One day the son came to him complaining, "My wife will not listen to me."

"What does she want?" the rabbi asked quietly.

"She wants to work in the fields with me. It's not for her to work that way, like a beast of the field."

"Yes," the rabbi replied, without any trace of an opinion.

"Well . . .," the young man prodded with some anger.

"Well . . .," the rabbi repeated softly after his son, but without the anger. "Isn't there enough work for two?"

Ignoring his father's question, the young man argued, "But I do not want her to work. I want her to stay where she is. Yet, what can I do? She refuses to do my will. She goes so far as to follow me into the fields."

"What you must do . . . what you must do . . ." said the rabbi stroking his beard.

"All day tomorrow you must spend watching the oxen. Then we'll talk again."

"Watching the oxen?" The young man stared at his father, incredulous. He waited quietly for his father to say more.

Finally, in silence, he left his father and went back into the fields to work. But by now he was so angry, not only with his wife, but now also with his father, that he wept. A man cannot be expected to weep and work at the same time, he thought, with a sense of revelation. He went to sit in silence on the fence of the oxyard.

What his father had recommended was actually what he loved to do. He wondered if somehow his father knew that he loved to sit quietly and watch the oxen.

The animals were quiet with each other. Their wet noses and their soft little ears twitched the flies away. Their flanks lifted slowly with heavy breathing. But otherwise, they were still. Why were they so at peace, when he was so angry?



He remembered how they had been together in the harness earlier today, in the early morning. Coming up ahead of him over the hill to a rising sun, they seemed to lean into each other. They were so beautiful, leaning into their labor of love, that it was easy to imagine that they loved each other.

They seemed so at peace now, because of that labor. He remembered himself thinking that morning that as long as he hung on to the reins, the oxen would do what he wanted. He wondered if he could have been wrong.

He thought of himself up on the hard seat of the wagon, the reins in his hands, leaning into the sunrise, alone.

Suddenly he wanted to talk to his father. He went back to the house and found him.

"Well, what did you learn, my son?" asked the rabbi, who had been expecting him.

"I just realized that if I commanded one of my oxen to stand still, while the other to pull, the one pulling would have to pull not only the cart, but also the other ox. Therefore both should pull."

"Very good," repeated the rabbi. "Where there is work for two, both should pull."



## OUR BELOVED

E7

Am

אָנוּ בְּדוֹדָנוּ וְדוֹדָנוּ בָּנוּ

Ah-nu b'do-dal-nu v'do-dal-nu bah-nu

Am

אָנוּ בְּדוֹדָנוּ וְדוֹדָנוּ בָּנוּ

Ah-nu b'do-dal-nu v'do-dal-nu bah-nu

Dm

A7

אָנוּ בְּדוֹדָנוּ וְדוֹדָנוּ בָּנוּ

Ah-nu b'do-dal-nu v'do-dal-nu bah-nu

Am E7

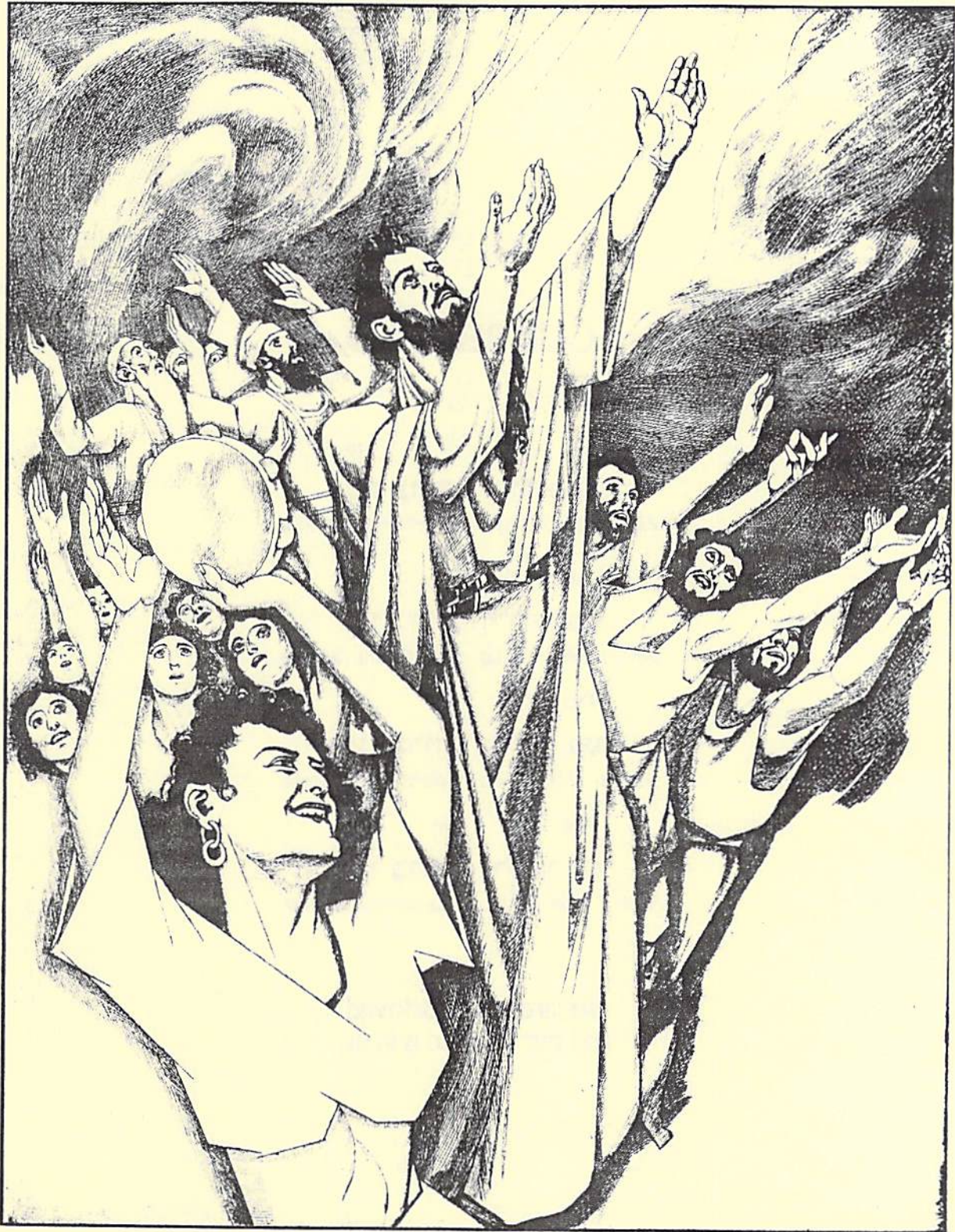
Am

אָנוּ בְּדוֹדָנוּ וְדוֹדָנוּ בָּנוּ

Ah-nu b'do-dal-nu v'do-dal-nu bah-nu

We are in our Beloved  
and our Beloved is in us.







# PSALM 113

Gm Dm Bb  
Let all who love God sing praises,  
Gm Dm Bb  
From the first rays of the rising sun.  
Gm Dm Bb  
Till it sets in the shadows of the dusk

Gm Dm Gm Gm Dm Gm Gm Dm Gm  
Sing praises, sing praises, sing praises,  
C7 Gm  
To the God we love.

F Bb C7 Gm  
Holy One, you are greater, than all the nations of the earth.  
F Bb C7 Gm  
Your glory reaches far, beyond the smallest star in the sky.  
F Bb C7 Gm  
Who is like our God, who is so far yet close within.

Gm Dm Gm Gm Dm Gm Gm Dm Gm  
Sing praises, sing praises, sing praises,  
C7 Gm  
To the God we love.

Dm Bb  
You raise the poor from the dust,  
Gm Dm Bb  
You lift the needy from the mud.  
Gm Dm Bb  
You give hope of dignity in life.

Gm Dm Gm Gm Dm Gm Gm Dm Gm  
Sing praises, sing praises, sing praises,  
C7 Gm  
To the God we love.







# TSHUV AH

Dm Am Dm  
 Is it possible, to fill the hole in my soul.  
 Am Dm  
 Is it possible, to be always with God.  
 Gm Bb Gm  
 Is it possible, to hear the shofar's call,  
 Bb Gm  
 Is it possible, to make myself anew.

Gm Dm  
 There will be a way,  
 Gm Dm  
 The path revealed today,  
 Bb Gm  
 When my heart and soul know God.

Dm Am Dm  
 Is it possible, to open the door to my heart.  
 Am Dm  
 Is it possible, to lose that stony part.  
 Gm Bb Gm  
 Is it possible, to be one with Yisrael.  
 Bb Gm  
 Is it possible, to live its Torah too.

Gm Dm  
 There will be a way,  
 Gm Dm  
 The path revealed today,  
 Bb Gm  
 When my heart and soul know God.



## A SHABBOS POEM\*

Dm  
 The sun slips away,  
 Not an ordinary day,  
 Am Dm  
 Now is the beginning of Shabbos.  
 Gm  
 A bride enters from above,  
 God enfolds us all in love,  
 Bb Gm  
 Giant tallis warmly brings us all together.

Gm Eb Gm  
 No matter how the week has been,  
 Eb Gm  
 Let it go now—and begin,  
 Bb Gm  
 To open like a flower in the sun.

Dm  
 Inside and out there is a light,  
 Eternal flame pierces the night,  
 Am  
 Of the soul whose back is turned and  
 Dm  
 hides the source.  
 Gm  
 Enter please now Shabbos guest,  
 For we long to feel your rest,  
 Bb  
 As our hearts and minds receive  
 Gm  
 your gentle kiss.

Gm Eb Gm  
 No matter how the week has been,  
 Eb Gm  
 Let it go now—and begin,  
 Bb Gm  
 To open like a flower in the sun.  
 Dm  
 Each of us—a holy spark,  
 and on Shabbos we embark  
 Am Dm  
 on a journey that returns us to ourselves.  
 Gm  
 Fill each tiny cell with song,  
 Dance us joyously along,  
 Bb Gm  
 Now is the beginning of Shabbos.

Gm Eb Gm  
 No matter how the week has been,  
 Eb Gm  
 Let it go now—and begin,  
 Bb Gm  
 To open like a flower in the sun.  
 Dm  
 Fill each tiny cell with song,  
 Dance us joyously along,  
 Am Dm  
 Now is the beginning of Shabbos.

\* Words by Hannah Siegel. © 1977 Judaic Book Service



# בואי כלה

Dm  
May his mercy rest upon you,  
Am  
That the kindness of your ways,  
Dm Am  
Leads you to the holy garden.  
Dm  
May you feel his light upon you,  
Am  
That your paths be ever clear,  
Dm Am  
To walk in peace and faith and joy.

Dm Am Dm  
בואי בשלום עֲטַרְת בַּעֲלָה  
Dm Am  
בואי כלה, בואי כלה.

Gm  
May you find her strength within you,  
Dm  
That your hearts be filled with love,  
Gm Dm Gm  
Ever pleasing to the one above.  
May her holiness surround you,  
Dm  
That your souls they shine as fire,  
Gm Dm Gm  
To praise her name for all humankind.

בואי בשלום. . .



## PSALM 29\*

K  
E7

Give glory to the God, to the God on high;  
Am  
The power to proclaim!  
E7  
Children of the mighty, sanctify  
Am  
The glory of God's name.

K  
Dm

The God of glory thunders out  
Am  
Upon the waters wide;  
Dm  
The voice of God resounds aloud  
E7  
Across the flowing tide.

1

Cedars of Lebanon God's voice breaks,  
Am  
That power they know too;  
E7  
The voice of God the desert shakes  
Am  
And lays the forest low.

7  
Dm

Before the flood God ruled all;  
Am  
Almighty for evermore,  
Dm  
And in the temple everything,  
E7  
God's glory will adore.

7

Our God unto the people will  
Am  
Give strength and good increase,  
E7  
God will bless the people still  
Am  
With everlasting peace.

\* Translation by Union of Liberal & Progressive Synagogues







# REJOICE

Gm

Rejoice, rejoice, rejoice,

Bb

we've been called to sing

Gm

in the one voice.\*

D

Spirit in the soul,

vision in the eye,

Gm

אֲנַחְנוּ חֲרָבִים\*\* אֶל אֵל שְׂדֵי.

חֲזֹה, רַבִּי, כָּהֵן,

Bb

עַם יִשְׂרָאֵל חַי

Gm

בְּחֲרָבִים.

D

Spirit in the soul,

vision in the eye,

Gm

we're חֲרָבִים to the God on high.

Gm

Rejoice, rejoice, rejoice,

Bb

we've been called to sing

Gm

in the one voice.

\* The "one voice" of Klal Yisrael; priest, prophet, and rabbi; and the Holy One, both masculine and feminine attributes.

\*\* Aperture(s) [to God]



# לכה דודי

Dm

לכה דודי לקראת בלה,

DmC7

Bb

פני שבת נקבלה.

Dm

C7

DmBb Gm

לכה דודי לקראת בלה,

DmC7

DmBb Gm

פני שבת נקבלה.

Come dear one to meet the bride;  
Let us welcome the Sabbath.

GmDm

שמור וזכור בדבור אחד,

Dm

Bb

השמיענו אל המיחד.

Gm

CGm

יי אחד ושמו אחד,

Gm

F7

Bb

לשם ולתפארת ולתהלה.

"Observe" and "remember" in one word,  
The one that God made known to us.  
Adonai is One and the Name is one,  
The Name for glory and for praise.

GmDm

התנערי מעפר קומי,

Dm

Bb

לבשי בגדי תפארתך עמי.

Gm

C Gm

על יד בן ישי בית הלחמי,

GmF7

Bb

קרבה אל נפשי גאלה.



Shake off your dust, arise,  
 Put on glorious garments, my people,  
 and seek the divine.  
 By the son of Yeshai of Beit Lehem  
 My soul's redemption brought near.

GmDm

בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ,

Dm

Bb

גַּם בְּשִׂמְחָה וּבִצְהֵלָה,

Gm

CGm

תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ,

Gm

F7

Bb

בּוֹאִי כַּלָּה, בּוֹאִי כַּלָּה.

Come in peace, crown of God,  
 In joy and happiness,  
 Among the treasured folk of faith,  
 Come in bride, come in bride.



## CALL TO WORSHIP

(Leader)

Am

E7

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.

Bless Adonai who is blessed.

(Congregation & Leader)

Am

E7

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Blessed be Adonai who is blessed forever and ever.



## GOLDEN CHARIOT

Dm Bb Dm C7 Bb C7 Dm (x2)

Dm E7 Dm  
Across a blackened and clouded sky

A7 Dm  
With pillars of smoke and ash

Gm Dm  
An envelop of fire flashes by

A7 Dm  
A golden chariot whipped by storming winds

G7 Dm  
See the angels praise the throne

A7 Dm  
It's the prophecy of Moshe and Aharon

E7 Dm  
The Throne of Glory lit by lightning bolts

A7 Dm  
The Patriarchs its wheels and spokes

Gm Dm  
Its legs of justice and compassion hold

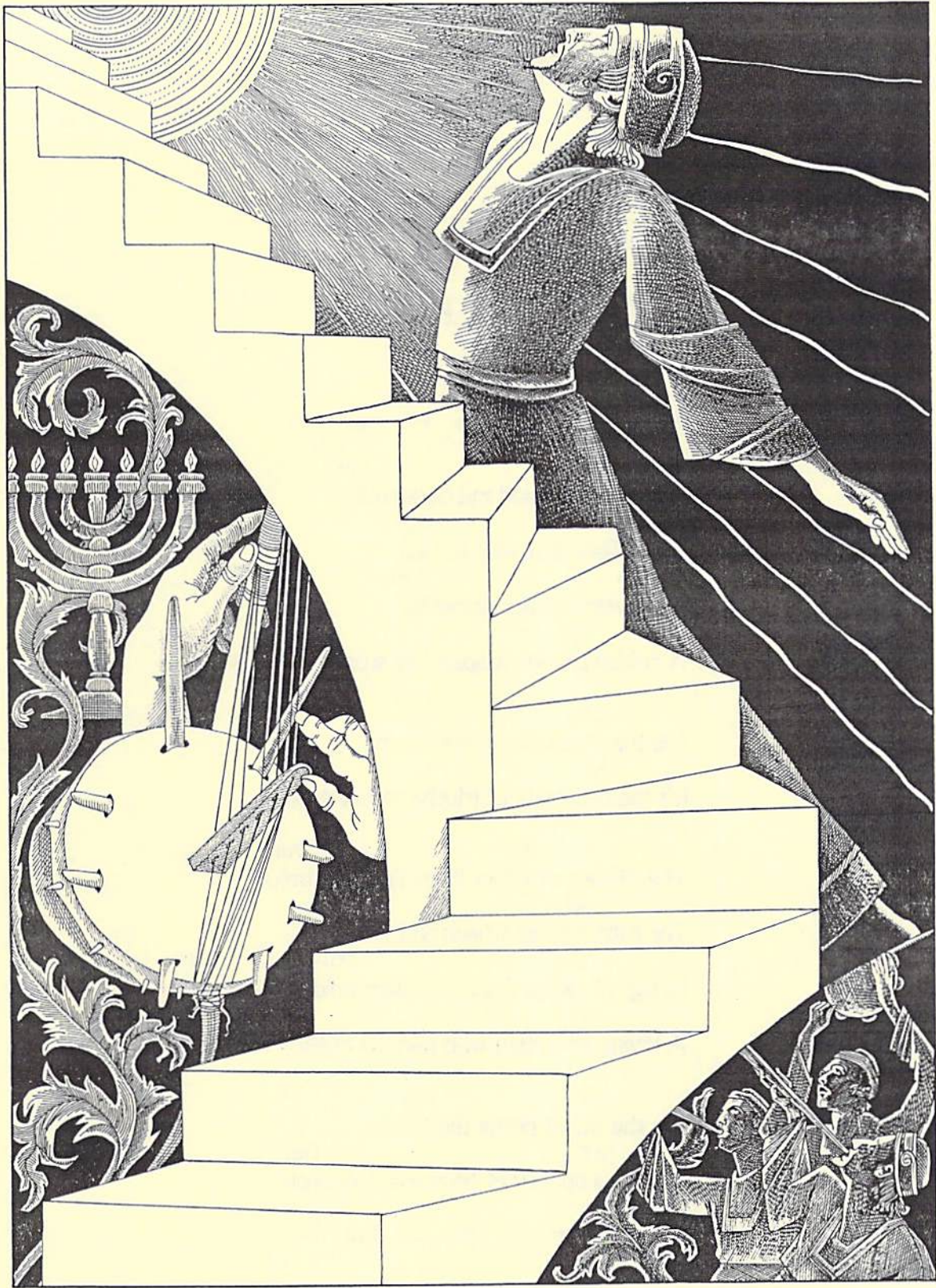
A7 Dm  
A loving sovereign who reins its mighty team

G7 Dm  
See the angels praise the throne

A7 Dm  
It's the prophecy of Moshe and Aharon

Dm Bb Dm C7 Bb C7 Dm (x2)







# YOU ARE ONE\*

Dm Gm Dm Gm  
 You are One, You are One,  
 Dm GmDm Gm  
 One and only, and only one,  
 Dm Eb Gm  
 Authoring all creation,  
 Bb Gm  
 Minding all emanation.  
 Dm Gm Dm Gm  
 You are One, You are One,

Dm F  
 You are One  
 Dm  
 mystifying unity,  
 Bb Dm  
 astonishing the illumined,  
 Eb Dm  
 remaining out of reach.

Dm F  
 You are One,  
 Dm  
 vaulting every boundary,  
 Bb Dm  
 so I say, "I will take care,  
 Eb Dm  
 that I do no harm with my tongue."

Dm F  
 You are One,  
 Dm  
 possessing yet unpossessed,  
 Bb Dm  
 untouched by number and chance,  
 Eb Dm  
 your holy face still beyond.

Dm F  
 You are One,  
 Dm  
 shining above our toil,  
 Bb Dm  
 not like us who cannot stand,  
 Eb Dm  
 when we are without You.

\* Adapted from Ibn Gabriol, "The Kingly Crown," in Louis Jacobs *A Jewish Theology* (New York: Behrman, 1973), p. 28.



## ONE-BEING (SHEMA)

שמע ישראל

Open your heart's ear,  
Wrestlers with the Presence.

יהי אלהינו

Creation's gracious lover,  
Wellsprings creature cousins.

יהי אחד

Coupled we glue this existence,  
Binding up all that is.



# LOVINGLY HOLD YOUR GOD

Am  
Lovingly hold  
Dm Am  
Adonai your God,  
Dm Am  
with all your tears and joy,  
with all your godliness,  
unshakable,  
E7 Am  
lovingly hold Adonai.

Dm  
This path you are guided on  
Am Dm  
shall fill your heart,  
F G7 Am  
walk it for the children.  
Dm Am  
Live it always,  
Dm Am  
at home, at work, at play,  
F G7  
going back and forth,  
Am  
in the light and dark.

F G7 Am  
Mark your hand with its map,  
F G7 Am  
put it before your eyes,  
D7 Am D7 Am  
on your door, over the world,  
C G Am  
say you're one with Adonai.



## EMET V'EMUNAH

Am E7 Am

אֶמֶת וְאֱמוּנָה כָּל זֹאת.

Am Dm

וְקִים עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ

Am Dm

אֵין זֹלָתוֹ . . .

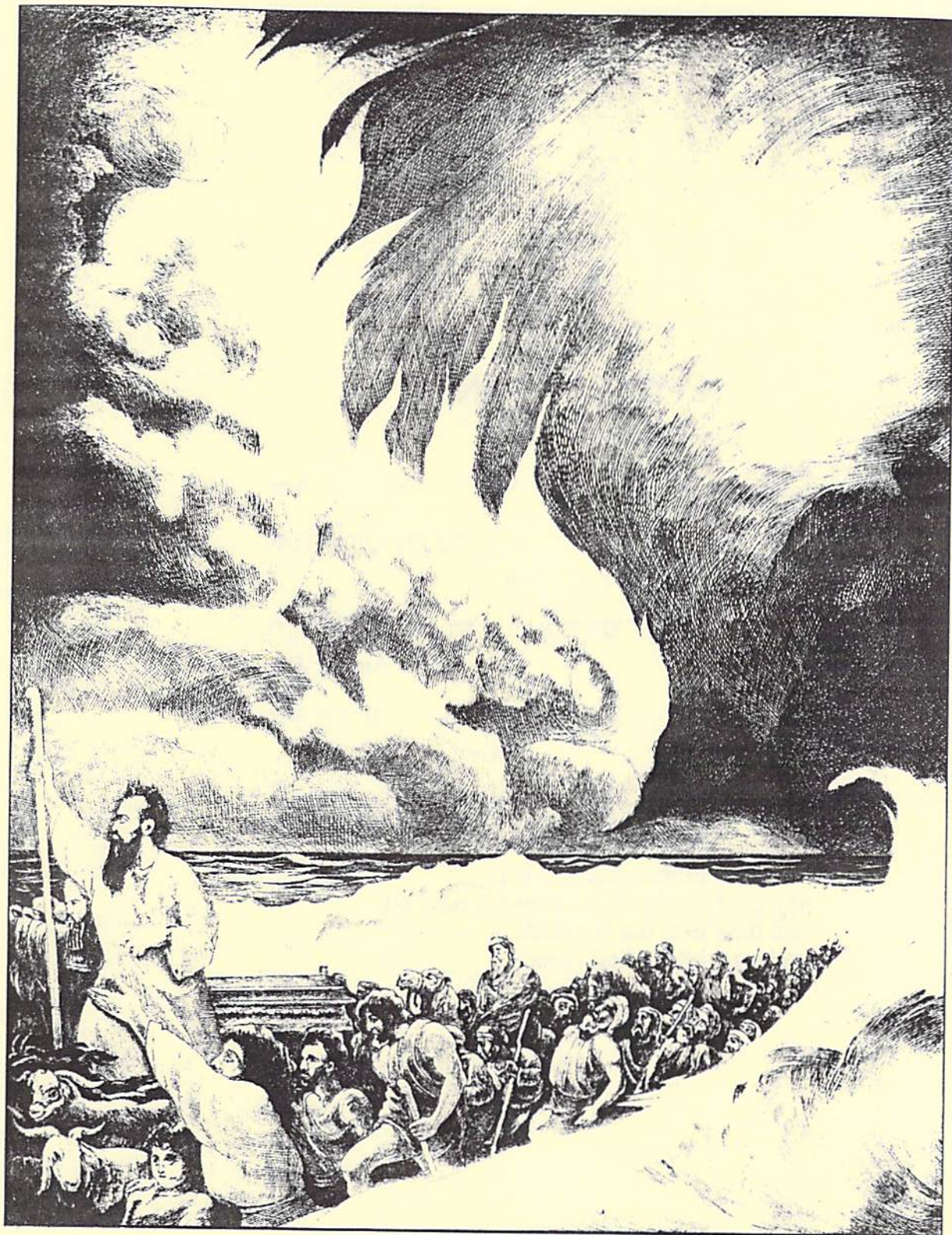
Am

E7

וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

True and trustworthy is all this.  
It is established with us, Adonai is our God,  
and there is no one like God . . .  
and we Israel are God's people.







## REED SEA

They arrived at the sea tired but exultant, momentarily renewed by what seemed a successful escape. But as they rested and consciousness returned, the futility of the situation began to depress them. Their practical problems were compounded by a power-bind: the overwhelming circumstances they faced undermined not only the words of their leaders but lifetimes of belief and hope as well, confounding even the smallest decisions. As unity and common purpose gave way to division born of fear, they could no longer chase away the despair that had dogged them for hours.

It was then that a lookout on a high bluff signaled the camp. Chariots were sighted off in the distance, hardly three hours ride away. A palpable fear began to ripple, wending its way snake-like. Speech and body movements quickened perceptibly among the people. Leaders rushed to counsel, then clutched. The ignorant nervously prattled that leaving their country was a bad idea, so it was well they would be going back.

As rising waves of hubbub and confusion spread, even the most serene and reflective felt the oncoming menace. At the periphery, near the water's edge, those with an instinct for survival looked to the sea. It was a nondescript moment in the tumult when one family, then another and a third, stepped into the still water.

They moved with great care, first by inches, then feet and yards. Slowly, cautiously, they advanced as they discovered that by feeling the shape of the bottom with their bare feet, they could make a zig-zag course on what seemed an endless rocky path. Later they described the sea as divided by a great underwater ridge, coming almost to the surface.

At the water's edge others saw that the small band of hardly a dozen had covered hundreds of yards—and still they were in water only waist-high. Then came shouted exchanges: “come back”—“join us.” Before long a trickle of bodies linked the water-borne with the



milling mass on shore. Soon hundreds and then thousands were following the careful steps of the first few. As they struggled to traverse the narrow underwater pathway, some fell or were accidentally pushed into the deep, only to be pulled back by others. Many lost or jettisoned their possessions in the confusion of the movements.

The last soul to exit had been in the water no more than an hour, gone hardly a mile from shore, when the leading divisions of the oppressor's army arrived. With horses panting and snorting and blood lust exuding from the ranks, they charged the fleeing people—only to stop and sink to their axles in the soft sand of the shoreline.

It wasn't long before pursuers and pursued knew that the exit wouldn't be blocked. While troops unhitched and rehitched horses in vain efforts to salvage their chariots, officers watched in silent frustration as the people disappeared in the distance, a melting mirage on a sun-shimmered sea.

That night, by the light of a full moon, the escaping people made their way to shore. As the thousands emerged from the water and the light of dawn broke, the talk and tears and singing extravagantly praised God's miracle. The people were ready to promise anything in gratitude for their salvation.



# SUKAT SHALOM

Gm C7 Gm Dm Gm  
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ  
C7 Gm C7  
בְּרוּךְ אַתָּה, יְיָ  
Dm Gm EbGm Dm Gm  
הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ  
C7 Gm  
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל  
Gm D Gm  
וְעַל יְרוּשָׁלַיִם--שְׁלוֹם.

You spread over us, your shelter of peace.  
Blessed are you Adonai,  
Who spreads the tabernacle of peace over us,  
over all the people, Israel,  
and over Jerusalem—peace.

© Music 1986 Moshe ben Asher





## TEFILA

O God,

I know that the possibility for good exists in your name,

That it's realized when I reach through myself

To be aligned with your divine mind.

I call upon myself

To use all the divine power that I've been given—

In the past,

That I may be receiving now,

Or that may come to me in the future—

To know and to do what is right.

I acknowledge your mystery as my source

and your power as my sustenance.







# AMIDAH

AmDm AmDm

Am

מוֹדִים אֲנַחְנוּ לָךְ, אֱלֹהֵינוּ וְאֱלֹהֵי קִדְמוֹנֵינוּ:

*(We acknowledge you, our God, and God of our ancestors.)*

We praise you God for remembering  
the goodness of those who came before us,  
Who shared with you in creation  
of the wonder that surrounds us.

You memorize their acts and ours  
in your ever-changing perfection,  
You remember in our courage and clarity  
to lead us toward redemption.

Am

F

Am

מִי דוֹמָה לָךְ מַצְמִיחַ יְשׁוּעָה:

*(Who is like you who brings deliverance.)*

We stand in awe of your divine sweep  
that exceeds our grasp of space and time,  
We see the dead that you make live  
and in your blessing all life thrives.

Am

E7Am

אֱהִיָּה אֲשֶׁר אֱהִיָּה, שְׁמֶךָ, וְעַמֶּךָ, אֶחָד:

*(Ehyeh Asher Ehyeh, your name, and your people are one.)*

We've known you both within and without,  
yet separate and sublime,  
We've praised your name in every age  
and made it holy for all time.

E7

D7

E7

חֲכָמָה, בִּינָה, וְדַעַת לָנוּ בְּצִלְם אֱלֹהֵינוּ:

*(Our wisdom, understanding, and knowledge are images of God.)*

From your gifts we find in ourselves  
powers we thought we didn't possess,  
To see your light and holy path  
and always mirror your wondrous face.



D7 A7 Gm

A7 Dm Gm

וּבְכָל זֹאת שִׁמְךָ לֹא שָׁכַחְנוּ--נָא אֵל תִּשְׁכַּחֲנוּ:

*(With all this, we have not forgotten your name—don't forget us.)*

Our prayers reach deep within  
to draw out your holy gifts,  
We know not when or how they come  
yet find what we thought did not exist.

GmDm

מוֹדִים אֲנַחְנוּ לָךְ,

Dm A7 Bb

שֶׁאַתָּה הוּא, יְיָ, אֱלֹהֵינוּ,

A7Dm

לְדוֹר וָדוֹר נוֹדֶה לָךְ,

Dm

לְעוֹלָם קוִינֵנוּ לָךְ:

We acknowledge you as she,  
and you are he, Adonai our God,  
For all time we have known you as he,  
now too as she be known eternally.

Am

E7

Dm Am

יִשְׂרָאֵל שִׁים שְׁלוֹם בְּעוֹלָם:

*(Israel make peace in the world.)*

Our goal the survival of all human life  
in a world of justice, freedom, and peace,  
Our duty to do more than hope and pray,  
but to act on all that we know and teach.



# עושה שלום\*

Dm A7 Dm  
עושה שלום בְּמִרְמֵיּוֹ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
Oseh shalom, bimromav, hu ya'ahseh, shalom alaynu

Dm A7  
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
V'al kol, Yisrael, v'imru, amen.

Dm A7 Dm Gm  
עושה שלום בְּמִרְמֵיּוֹ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
Oseh shalom, bimromav, hu ya'ahseh, shalom alaynu

DmA7 Dm Gm  
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
V'al kol, Yisrael, v'imru, amen.

May the One who creates harmony in the  
cosmos above also create peace within and  
amongst us, for all Israel and for all who dwell  
on the earth. And let us say, amen.

\* English translation from *Makhzor for the High Holy Days* (Berkeley, Calif.: Aquarian Minyan, n.d.).



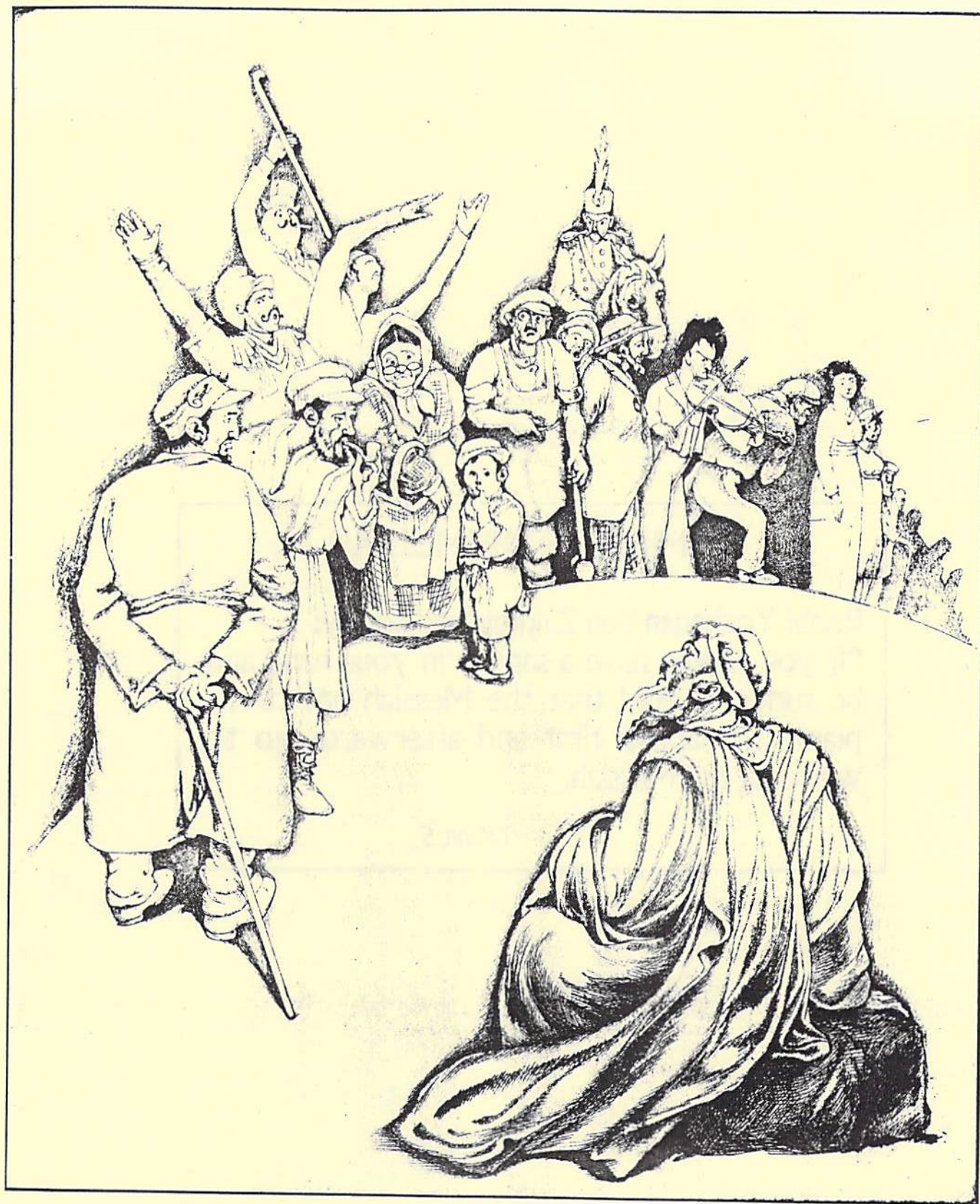
## COMING OF THE MESSIAH

Rabbi Yochanan ben Zakkai used to say:

“If you should have a sapling in your hand and be suddenly told that the Messiah has come, plant the sapling first and afterwards go to welcome the Messiah.

—Ta'anit 5







## DAYS OF THE MASHIACH

Am C Dm Am F  
In the days of the Mashiach  
Am F G7 Am  
Every women and man will be  
C Dm Am F  
Founders of a holy nation  
Am F G7 Am  
Earthly rulers of God's time and space.

Dm Am  
There's a glimmer of this world to come  
F G7 Am  
In the joy and the peace of Shabbat.  
Dm Am  
Our task is to transform such days  
F G7 Am  
To the vision we hold in our heart.

Dm F Am  
Faith, don't decline,  
F Dm Am  
Be my source and my strength evermore.  
Dm F Am  
Hevra of mine,  
F Dm Am  
Join your hands and your souls in this song.

# NOAH'S SONG

And God said to Noah . . . , "I now establish My covenant with you and your offspring to come, and with every living thing that is with you—birds, cattle, and every living beast as well—all that have come out of the ark, every living thing on earth. I will maintain My covenant with you: never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth."

God further said, "This is the sign that I set for the covenant between Me and you, and every living creature with you, for all ages to come. I have set My bow in the clouds, and it shall serve as a sign of the covenant between Me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will remember My covenant between Me and you and every living creature among all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and all living creatures, all flesh that is on earth. That," God said to Noah, "shall be the sign of the covenant that I have established between Me and all flesh that is on earth."\*

Dm

Bows in the clouds,

Bows in the clouds,

Bb

Dm

Signs between thee and me.

Gm

Dm

Gm

All of the living declaim our hearts,

For seedtime and harvest,

Dm

Gm

And all that thrives in you.

Dm

Evermore in your name,

Bb

Dm

Signs between thee and me,

Evermore in your name,

Bb

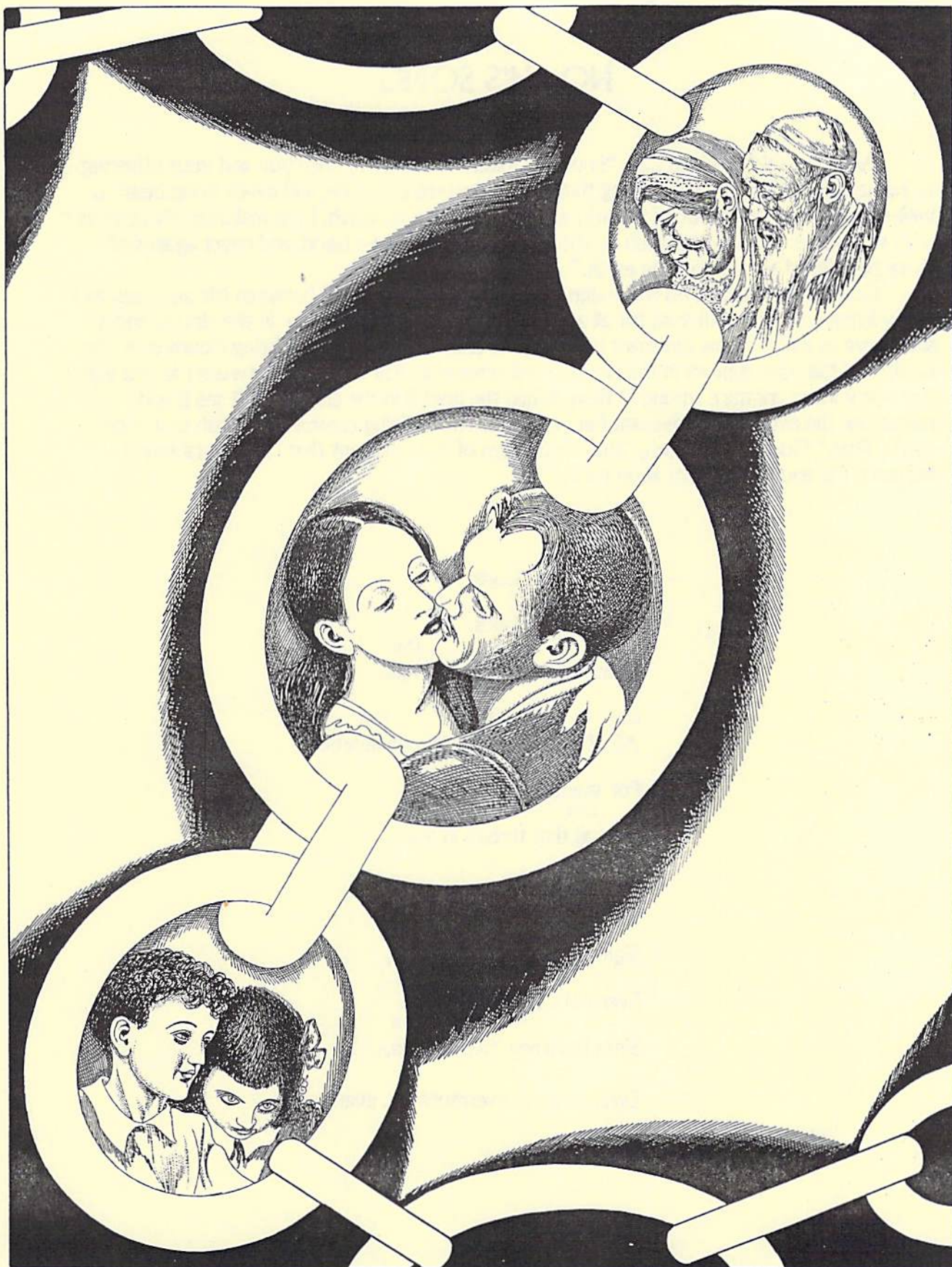
Dm

Signs between thee and me,

Evermore . . . evermore . . . evermore.

\* Translation from *The Torah* (Philadelphia: Jewish Publication Society of America, 1962), p. 16.





## BLESS OUR LOVE-MAKING\*

A7                      Dm  
 בָּרוּךְ אַתָּה, יְיָ,  
 Dm                      Gm  
 לַעֲשֵׂה אוֹרִים גְּדוֹלִים,  
 Dm                      A7                      Dm                      Gm  
 יִצַּר רוּחַ כָּל אִישׁ וְאִשָּׁה.  
 A7  
 תוֹדִיעֵנִי אֶרְחַח חַיִּים:  
 Dm A7                      Dm Gm                      Dm                      Gm  
 שְׁבַע שְׂמֵחוֹת אֶת-פְּנֵיךְ.  
 Gm                      A7  
 נִזְכִּיר דְּדִיךְ מִיּוֹן  
 Dm                      Gm                      Dm  
 מִיִּשְׁרָיִם אֶהְבּוּךָ.  
 Dm                      A7  
 אֲנִי לְדוּדִי וְדוּדִי לִי.

Blessed are you, Adonai, who made the great lights,  
 who forms the spirit, of every woman and man.  
 You make me know the path of life, in your face is fullness of joy.  
 We will find that loving your way is more fragrant than wine,  
 that it is the right love, I am my beloved's and my beloved is mine.

\* Based on Psalm 136:7, Zechariah 12:1, Psalm 16:11, and Song of Songs 1:4 and 6:3. According to the *Iggeret Ha-Kodesh* or *Holy Letter* (Northvale, New Jersey: Jason Aronson, 1993), an anonymous 13th-century Kabbalistic writing that emphasizes ethical behavior: "He commanded us . . . saying that we must sanctify ourselves at the time of intercourse as the tradition understands the verse: 'Thus shall you separate the children of Israel from their uncleanness'" (Leviticus 15:31) (pp. 68-71). "Know that the sexual intercourse of a man with his wife is holy and pure when done properly, in the proper time and with the proper intention" (p. 72). ". . . God, may He be praised, created all, as His wisdom decreed, and did not create anything ugly or shameful" (pp. 74-75). ". . . Sexual union can be a means of spiritual elevation when it is properly practiced" (p. 80). ". . . The union of man with his wife, when it is proper, is the mystery of the foundation of the world and its civilization. Through the act they become partners with God in the act of creation. This is the mystery of what sages said, 'When a man unites with his wife in holiness, the *Shekhinah* is between them in the mystery of man and woman'" (p. 92).



# מי שברך

May the God who blessed our patriarchs and matriarchs—Abraham, Issac, and Jacob, Sarah, Rebeckah, Rachel, and Leah—bless those who are troubled or sick.

May our merciful God restore \_\_\_\_\_ to perfect health, speedily sending them a healing of soul and a healing of body.

May our compassionate God help us—we who are enjoying the blessing of good health—to offer with an open heart the hope, consolation, and support needed by those who are recovering and by their loved ones.

And let us say, Amen.

## MOURNERS' KADDISH\*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ;  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֲלְמֵיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר, וַיִּתְעַלֶּה  
וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא וּלְעֵלְא מִן כָּל בְּרַכְתָּא  
וּשְׂרִיתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירֵן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עֲלִינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלִינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

We are the means to lift up and make holy the attributes of God in this Divine Creation. May we become conscious co-creators of the holy order, now and throughout our lifetimes, within and beyond the house of Israel. And say, Amen.

May we and our posterity never cease to bless the Holy Name with our lives and our works.

The Holy One gives and receives blessings and praises in such frequency and magnitude as to be a mystery of cosmic proportions—beyond all our prayers and songs, adulation and comprehension. And say, Amen.

May we, living in God's blessings, promote without bounds the peace of heaven and life itself—for ourselves, Israel, and all who may yet come to stand in awe and love of God. And say, Amen.

The God who creates the possibility for peace, for the continuation of all life, enjoins each of us to feed our hope by nurturing that peace in our lives. And say, Amen.

\* Interpretive translation





## PSALM 23

Am E7 Am  
Almighty God is my shepherd, I lack nothing  
E7 Am  
I've been given green pastures to lie in  
Am Dm Am  
Led to water in places of repose  
E7 Am  
My life renewed again  
Dm Am  
And guided in the righteous paths  
E7 Am  
As befits the name of God

A7 Dm  
Though I walk in a valley of darkness  
E7 Am  
I fear no harm for you are with me  
A7 Dm  
Your rod and your staff  
E7 Am  
They comfort me

G7 C  
You spread a table before me  
G C  
For all my enemies to see  
E7 Am  
You anoint my head with oil  
E7 Am  
My cup is overflowing

A7 Dm  
Only goodness and love I'll pursue then  
E7 Am  
All the days of my life  
A7 Dm  
And I will live in the house of God  
E7 Am  
For all my remaining years



## PEOPLES BLESSING

Dm C7 Dm GmDm  
 בְּרַכְךָ יְהוָה וְיִשְׁמְרֶךָ.  
 Dm C7 Dm Gm  
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.  
 Dm C7 Dm Bb Gm  
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ, וְיִשֶּׂם לְךָ שְׁלוֹם.

Dm Gm Dm  
 May we find harmony with the Divine  
 C7 Dm  
 Shelter and light.  
 Gm Dm  
 May the wonder of the Infinite shine,  
 C7 Dm  
 Gracious and warm.  
 Gm Bb Dm  
 And may our holy God be in our heart,  
 C7 Dm  
 Compassion and peace.

*May God bless you and keep you—May we always remember that God is making more goodness in creation than we can comprehend; when we open ourselves to the light of that goodness, we become its beneficiaries. May God's face light you and grace you—May we always assert ourselves to seek the divine path of tshuvah, in which we are enlightened and liberated from our anxieties and depression. May God face you and give you peace—May we always live in the image of God, confident that when we are face to face with the Holy One, we will find only comfort and consolation, wholeness in ourselves and in our community.*

# HAZAK

Dm Gm Dm  
 Be strong, be strong,  
 A7 Dm  
 And let us strengthen one another.

Dm Gm  
 חֲזַק, חֲזַק,  
 Dm A7  
 וְנִתְחַזַּק

C7 C F  
 In every dawn a dream is rising,  
 C7 Dm  
 With every dusk a body wearies.  
 C7 F  
 Distant echos reach back to Sinai,  
 Gm A7  
 A people born on desert sands.

Dm GmDm  
 חֲזַק, חֲזַק,  
 Dm A7  
 וְנִתְחַזַּק

C7 C F  
 A tent of meeting surrounds an ark,  
 C7 Dm  
 As all give their gold and talents.  
 C7 F  
 Cloud and fire declaim it holy,  
 Gm A7  
 Am Yisrael knows now who is to lead.





# ברִיךְ רַחֲמָנָא

Dm GmDm

בִּרְיֵךְ רַחֲמָנָא

Ba-rekh Ra-kha-ma-nah

DmGm

מִלְכָּא דְּעֵלְמָא

Mal-ka D'al-ma

Dm Bb

מַרִּי דְּהֵי פִיתָא

Ma-rei D'hei Pi-tah

GmDm

בִּרְיֵךְ רַחֲמָנָא

F C

מִלְכָּא דְּעֵלְמָא

Gm

מַרִּי דְּהֵי פִיתָא

Dm GmDm

בִּרְיֵךְ רַחֲמָנָא

Dm Gm

מִלְכָּא דְּעֵלְמָא

Gm

מַרִּי דְּהֵי פִיתָא

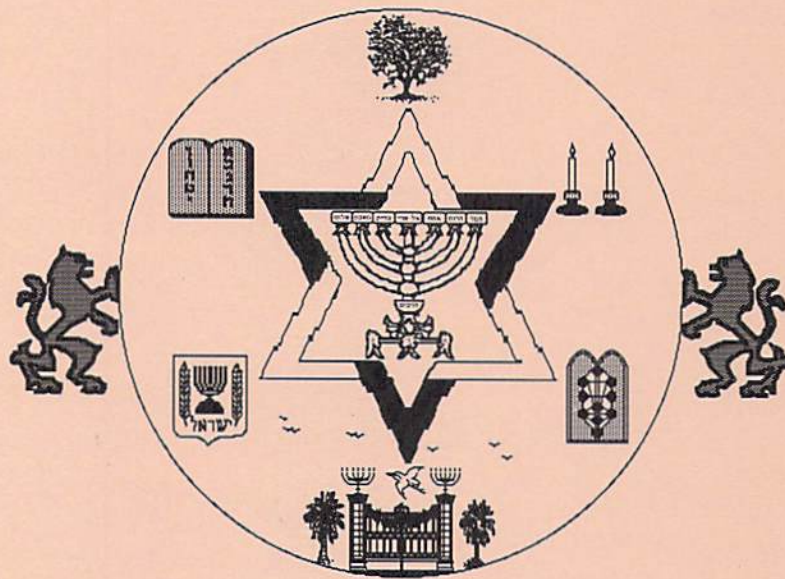
Blessed be the Merciful One,  
Sovereign of the Universe,  
Provider of Food

Benjamin the shepherd made a sandwich and said [in Aramaic], "Blessed be the master of this pitah," and Rav said that he had perfected his obligation. But [has not] Rav said that any blessing in which God's name is not mentioned is no benediction? We must suppose that he [the shepherd] said, "Blessed be the All-Merciful [Ra khamana], the master of this pitah." But we require three blessings [one in the grace before and two in the grace after meals]. What did Rav mean by saying that he had perfected his obligation? That he had perfected the obligation of the first blessing. What does this tell us [that we did not already know]? That [he has perfected his obligation] even if he says it in the venacular. But we have already learned this: "The following may be said in any language: the section of the unfaithful wife [Numbers 5:21], the confession over the tithe [Deuteronomy 26:13-15], the recital of the Sh'ma, and the Tefilla [the silent prayer] and grace after food? [V. Sot. 32a] It is required to be stated, for you might have thought that this is the case only if one says the grace in a venacular in the same form as was instituted by the Rabbis in the holy tongue, but if one does not say it in the venacular in the same form as was instituted by the Rabbis in the holy tongue, he has not perfected his obligation. We are therefore told [that this is not so].

It was stated above: Rav said that any blessing in which the divine name is not mentioned is no blessing. Rabbi Yochanan, however, said, Any blessing in which [God's] sovereignty [or kingship] is not mentioned is no blessing. Abaye said: "The opinion of Rav is more probable. For it has been taught: 'I have not transgressed any of Thy commandments, neither have I forgotten.' [Deuteronomy 26:13] This means: 'I have not transgressed' so as not to bless Thee 'neither have I forgotten' to mention Thy name therein. Of sovereignty, however, there is no mention here." Rabbi Yochanan, however, reads: "Neither have I forgotten" to mention Thy name and Thy sovereignty. (B'rachot 40b)



# Tefilat



# Shakharit

## Speed Davening

Rabbi Chaim of Brisk said there are two distinct aspects of tefilla—the act of praying, i.e., standing before God; and *kavana*, concentration on the meaning of the words of prayer. Many of us are handicapped in our ability to understand the words of prayer because we live in an age where *davening*, praying, is measured by the yardstick of time. A good davenner is someone who is able to *finish* praying within a given time, and a poor davenner is equated to a *slow davenner*, someone who cannot not finish on *schedule*. Unfortunately, this concept of speed davening is inculcated in us at a very early age. As children we were encouraged to acquire speed in our reading of the Siddur and thus the *habit of speed reading the prayers* was born—a habit that in most cases has never been broken. Consequently, tefilla is confined to a very limited time slot in our daily activities. This type of hurried atmosphere creates a setting that is actually counter-productive for anyone with a genuine desire to daven with *kavana*—to concentrate on the meaning of the words of prayer. (From *The Metsudah Siddur* (New York: Metsudah Publications, 1983), p. ix.)



## PRAYER UPON ARISING

F Am F  
מוֹדָה אֲנִי לְפָנֶיךָ,  
Dm  
מֶלֶךְ חַי וְקַיִם,  
F Am  
שֶׁהַחַיּוּת בִּי נִשְׁמָתִי בְּחַמְלָה  
Dm  
רַבָּה אֶמְוֶנְתֶּךָ.

I give thanks to you,  
living and everlasting ruler,  
for you have restored my soul with mercy.  
Great is your faithfulness.

*I give thanks to you*—Upon arising I am conscious of Your presence. I stand and turn to Your face, giving thanks. I am thankful for Your Divine Light at the beginning of my day. *Living and everlasting ruler*—Your Light uplifts me and, through me, may raise up generations. I give you not mere words of thanks but I will stand before you throughout this day, opening myself to Your Light and enabling others to see it. *You have restored my soul*—My soul is again consciously connected to You: it wants to live in Your image, to do Your will in the world, to sanctify Your name. My soul is Your recreation. After hours of unconsciousness and suspension of my will to live in Your image, You breathed Your spirit into me again. *With mercy*—In Your mercy You have allowed me to know what I am to do in this world that You have created. You remind me that we have a Covenant, that I am a bar/bat mitzvah; and You give me Your Torah to guide my way. *Great is your faithfulness*—You are faithful to me: every day, without fail, You restore my soul to me.

# TALLIT & TEFILLIN\*

Immediately before putting on the tallit, hold it spread open before you and say the berakhah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַתְעַטֵּף בְּצִיצִית.

Blessed are You, Adonai our God,  
Ruler of the universe, who has sanctified us  
with commandments and commanded us  
to enwrap ourselves [in a tallit] with tzitzit.

After this, bring the tallit around behind you (like a cape) and, before letting it rest on your shoulders, cover your head with it and allow yourself to feel totally enwrapped, sheltered, and protected.

Place the bayit on the muscle of your arm. The maabarta should be on the side closest to your shoulder. The bayit should be placed on the top of your muscle. When everything is in place, say the blessing:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַנִּיחַ תְּפִלִּין.

Blessed are You, Adonai our God,  
Ruler of the universe, who has sanctified us  
with commandments and commanded us  
to wear tefillin.

Pull the strap on until the shel yad tefillin are tightly bound to your arm. Wind the strap at least once around the upper arm to help keep the bayit in place. Wind the strap seven times around your arm between your elbow and your wrist. After the seventh time, bring the strap around the outside of your hand to your palm and then wrap the rest around the middle of your palm. Tuck the end of the strap to prevent it from unwinding.

Hold the shel rosh tefillin bayit on the top of your head above the forehead. The maabarta should be on the side away from your face and thus toward the middle of your head. The bayit should not hang over your forehead. It should be centered between your eyes. Place the knot on the back of your head. The strap ends should be brought forward to hang down over your chest. Before you have the whole thing in place, say the berakhah:



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל מִצְוַת תְּפִלִּין.

Blessed are You, Adonai our God,  
Ruler of the universe, who has sanctified us  
with commandments and commanded us  
concerning the precept of tefillin.

This should be followed by:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Blessed be the Name of God's glorious majesty,  
forever and ever.

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם;  
וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק וּבִמְשָׁפֵט,  
וּבְחֶסֶד וּבְרַחֲמִים;  
וְאֶרְשָׁתִּיךָ לִי בְאַמּוּנָה,  
וַיֵּדַעַת אֶת יְיָ.

I will betroth you to Me forever;  
I will betroth you to Me in  
righteousness and justice,  
in lovingkindness and compassion;  
I will betroth you to Me in faithfulness,  
and you shall know Adonai.

The remainder of the strap is brought under the ring finger and over the outside of the hand, forming a V.  
Then the strap is again wound around the middle of the palm and the end of the strap is tucked under the coil.

To take the tefillin off, reverse the order—take apart the dalet and shin on your hand, wrapping the strap around the middle of the palm. Then take off the shel rosh and wrap up the straps. Loosen and unwind the strap on the hand; take off the shel yad and wrap up the straps. There is no set way of wrapping the tefillin.

\* Excerpted from more complete instructions and explanations in *The First Jewish Catalog* (Philadelphia: Jewish Publication Society of America, 1973), pp. 51-63.

## AVODAH

“The aim of our worship—*Tefillah*, derived from *hithpallel*—is the purification, enlightenment, and uplifting of our inner selves to the recognition of the Divine truth. Its aim is not simply to stir up the emotions, or to produce fleeting moments of devotion, empty sentimentalism and idle tears, but the cleansing of heart and mind. . . . The foundation and basis upon which all this edifice of worship is raised is the *Keriath Hatorah*, the Reading of the Law, which imparts to us the instruction and wisdom which we require.”

—R' Samson Raphael Hirsch\*

\* From (Jacob Breuer, ed. and R' Bernard Drachman, tr.) *The Nineteen Letters on Judaism* (New York: Feldheim Publishers, 1969), p. 89.



## OUR BELOVED

E7

Am

אָנוּ בְּדוֹדָנוּ וְדוֹדָנוּ בָּנוּ

Ah-nu b'do-dai-nu v'do-dai-nu bah-nu

Am

אָנוּ בְּדוֹדָנוּ וְדוֹדָנוּ בָּנוּ

Ah-nu b'do-dai-nu v'do-dai-nu bah-nu

Dm

A7

אָנוּ בְּדוֹדָנוּ וְדוֹדָנוּ בָּנוּ

Ah-nu b'do-dai-nu v'do-dai-nu bah-nu

Am E7

Am

אָנוּ בְּדוֹדָנוּ וְדוֹדָנוּ בָּנוּ

Ah-nu b'do-dai-nu v'do-dai-nu bah-nu

We are in our Beloved  
and our Beloved is in us.

## PSALM 92

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיהוָה, וּלְזַמֵּר לַשִּׁמְךָ עֲלִינוֹן: לְהַגִּיד בַּבֶּקֶר  
חֶסֶדְךָ וְאַמּוֹנָתְךָ בַּלַּיְלוֹת: עָלֵי עֵשׂוֹר וְעָלֵי גָבֶל, עָלֵי הַגִּיּוֹן בְּכִנּוֹר:

A psalm, a song for the Sabbath day: It is good to thank God,  
and to sing praises to your Name on high; to tell of your  
goodness in the morning, and your faithfulness at night, on a  
ten-stringed lyre and flute, to the sound of harp.

*A psalm—An ancient voice, yet alive, unexpectedly turning my insides out, greeting the unknown in me. A song—Lilting, rhythmic and melodious, raising me up. For the Sabbath day—For a day to be whole and with God. It is good to thank God—My gratitude is commanded, yet I'm fulfilled in it, renewed and gladdened, even without understanding my thankfulness. And to sing praises to your Name on high—Praises sing themselves out of me to the name of my cosmic God. To tell of your goodness in the morning—At daybreak I tell of the kindness, the blessings that God brings to me, strengthening me to deal with what I must. And your faithfulness at night—And in the evening, every night, I tell of God's faithfulness, looking back and remembering: I walked this day with God and Torah, and they were faithful, offering up the vision and the path. On a ten-stringed lyre and flute, to the sound of harp—With music and song do I reflect upon all this.*



## LOVER OF GOD

The service of God through fear is not like the service of God through love. Love can be tested in ten things pertaining to the ones who love. One is that they be lovers of the Torah of their God. The second is that they enjoy the pleasure of their service to God more than any other pleasure. Third, to reject those who reject the Creator and to love those who love God. Fourth, that their love for the best things the world has to offer be considered as nothing compared with the service of God, blessed be the Creator. Fifth, that every trial, loss, and affliction shall be sweet to them when accompanied by the love of God, blessed be the Creator. Sixth, that no task of all their occupations should come before their occupation with God, blessed be the Creator. Seventh, to let others know of their love for God, blessed be the Creator, and to glorify themselves with it. Eighth, that they should not listen to the voices of those who would entice them or thrust them away from the service of God, blessed be the Creator. Ninth, that if there should occur upon them happenings either good or bad, they should not because of these matters leave the service of God, blessed be the Creator. Tenth, that their service to God shall not be in order to obtain a reward, for then their service would depend upon a thing. Now, when these ten qualities are combined . . . [a person] is called a "lover of God" . . . .

—*Sefer Hayashar*\*

\* The original Hebrew text is not gender inclusive.

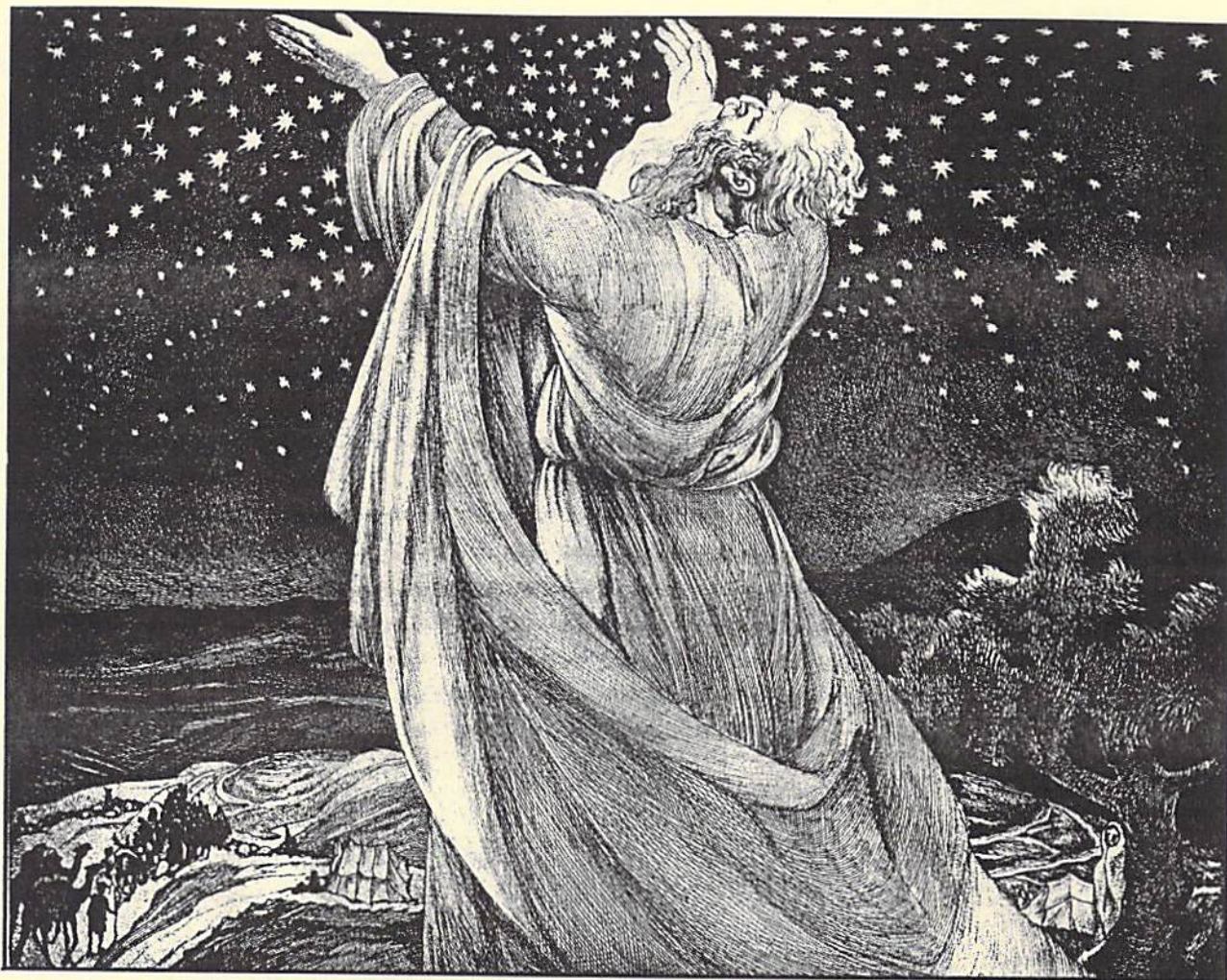
# בראשית אביב

Dm  
Rivers are running,  
Bb  
Blossoms exploding,  
A7  
Creation renewed,  
Dm  
O glorious day.

Gm  
You have filled me  
Dm  
with your wonder,  
A7 Dm  
lifting me high up above.

Gm  
You have thrilled me  
Dm  
beyond knowing,  
A7 Dm  
taking me out of myself.





## LOVE OF GOD

<p> <sup>8</sup>            Dm Gm            I'm filled with love of God  <sup>Dm</sup>            I know my heart's desire  <sup>F Dm</sup>            My innermost love  <sup>Bb Dm</sup>            Isn't called by any name         </p>	<p> <sup>2</sup>            How can a name call forth  <sup>F</sup>            What's more than even All  <sup>Dm</sup>            More than Good  <sup>Dm</sup>            More than Substance  <sup>Am</sup>            More than Being         </p>	<p> <sup>2</sup>            Dm            And so I love  <sup>Am C</sup>            I say, I do, do love  <sup>Am</sup>            The God of all         </p>
--	--	--

—Abraham Issac Kuk

## PSALM 113

Gm Dm Bb  
Let all who love God sing praises,  
Gm Dm Bb  
From the first rays of the rising sun.  
Gm Dm Bb  
Till it sets in the shadows of the dusk

Gm Dm Gm Gm Dm Gm Gm Dm Gm  
Sing praises, sing praises, sing praises,  
C7 Gm  
To the God we love.

F Bb C7 Gm  
Holy One, you are greater, than all the nations of the earth.  
F Bb C7 Gm  
Your glory reaches far, beyond the smallest star in the sky.  
F Bb C7 Gm  
Who is like our God, who is so far yet close within.

Gm Dm Gm Gm Dm Gm Gm Dm Gm  
Sing praises, sing praises, sing praises,  
C7 Gm  
To the God we love.

Dm Bb  
You raise the poor from the dust,  
Gm Dm Bb  
You lift the needy from the mud.  
Gm Dm Bb  
You give hope of dignity in life.

Gm Dm Gm Gm Dm Gm Gm Dm Gm  
Sing praises, sing praises, sing praises,  
C7 Gm  
To the God we love.



## GOD'S RIGHTEOUSNESS

“The righteousness which we ascribe to the Creator . . . [is] that we are not able to do anything for G-d's glory save that which is within our power to help our fellows, and the Creator receives it as though we had given G-d love that is worthy of G-d.”

—*Sefer Hayashar*\*

\* The original Hebrew text is not gender inclusive.

# REJOICE

Gm  
Rejoice, rejoice, rejoice,  
Bb  
we've been called to sing  
Gm  
in the one voice.\*  
D  
Spirit in the soul,  
vision in the eye,  
Gm  
אֲנַחְנוּ חֲרָבִים\*\* אֶל אֵל שְׂדֵי.

חֲזֹה, רַבִּי, כָּהֵן,

Bb

עַם יִשְׂרָאֵל חִי

Gm

בְּחֲרָבִים.

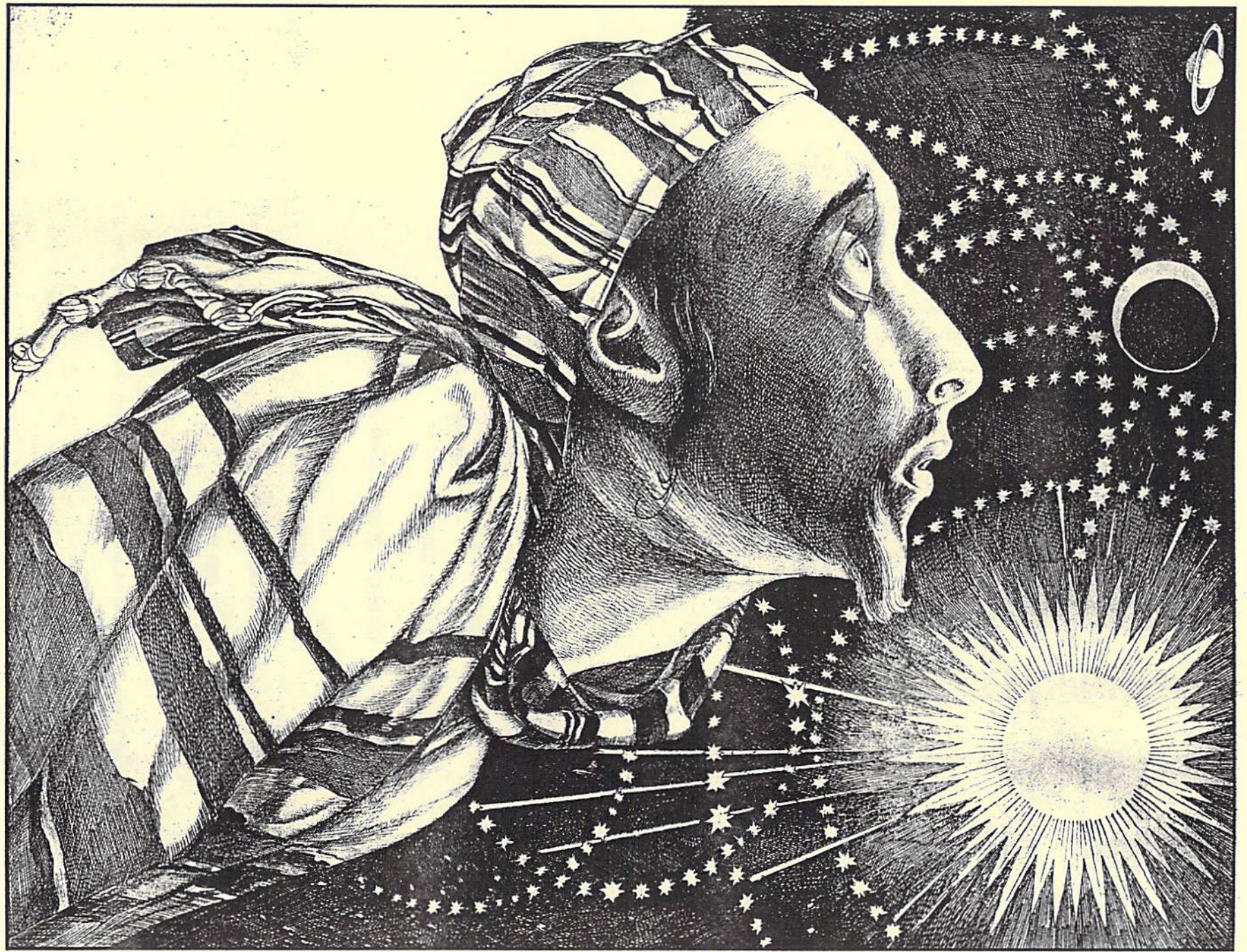
D  
Spirit in the soul,  
vision in the eye,  
Gm  
we're חֲרָבִים to the God on high.

Gm  
Rejoice, rejoice, rejoice,  
Bb  
we've been called to sing  
Gm  
in the one voice.

\* The "one voice" of Klal Yisrael; priest, prophet, and rabbi; and the Holy One, both masculine and feminine attributes.

\*\* Aperture(s) [to God]







## SEND YOUR LIGHT\*

Am F Am  
שֶׁלַח אֹרֶךְ וְאִמְתָּךְ;  
C  
הִמָּה יִנְחֹנֵנִי,  
G7  
יְבִיאֵנִי  
C  
אֶל-הַר-קֹדֶשְׁךָ,  
Am F  
וְאֶל-מִשְׁכְּנֹתֶיךָ.

Send your light and your truth;  
let them, let them lead me,  
let them bring me  
to your holy mountain,  
to your dwelling place.

\* Psalm 43:3



R' Jannai said: From the very beginning of the world's creation the Holy One, blessed be God, foresaw the deeds of the righteous and the deeds of the wicked. *'And the earth was desolate'* alludes to the deeds of the wicked: *'And God said: Let there be light,'* [refers] to those [actions] of the righteous; *'And God saw the light, that it was good,'* [refers] to the deeds of the righteous.

Bereshith Rabbah 3:8

In the "First Light" God saw the image of human goodness and the souls of the righteous.\*

\* Freema Gottlieb in *The Lamp of God, A Jewish Book of Light* (Northvale, New Jersey: Jason Aronson, Inc., 1989), p. 143.

## GOD BLESS MY SOUL

Dm Am  
God bless my soul today,  
Dm Am  
and be my God for evermore.  
Dm Am  
God bless my soul today,  
Dm Am  
and hold my heart close to yours.  
F Dm F Dm  
God bless my soul today and make it yours.

Am  
God bless my soul today,  
Dm Am  
and take my breath if you will.  
Dm Am  
God bless my soul today,  
Dm Am  
you've given me more than I know.  
F Dm F Dm  
God bless my soul today and make it yours.

Gm Dm  
God shine your holy light,  
Bb C7 Dm  
that others see the good you do.  
Bb C7 Dm  
And in my mouth put words,  
F Dm F Dm  
that they can find the path to you.

Gm Dm  
God bless my soul today,  
Bb C7 Dm  
and be my God for evermore.  
Gm Dm  
God bless my soul today,  
Bb C7 Dm  
and hold my heart close to yours.





## O MY GOD

Am Dm  
O my God hear the prayer of a faithful soul  
Am E7 Am  
But one who's so small in the world  
Dm  
Reach your hand to the heart of one who needs  
Am E7 Am  
Hope of a life yet to come

Dm  
O my God, O my God  
Gm  
It's a struggle in life  
Dm A7 Dm  
To know justice and freedom and peace

Am Dm  
We pray to find the way of your rule  
Am E7 Am  
To know your divine mind  
Dm  
Touch your hands to the heads of fools such as we  
Am E7 Am  
That we live in harmony with you



## FAITH

What are the powers of soul on which faith relies: trust in God and in no other power; incorporating God's will as one's own; to feel shame before God for wrongdoing; envy of the pious and repentant; reflection upon the Creator and the vanity of all else; fear of God and one's own infinitesimal existence; mercy for all others; cruelty toward the wicked;\* generosity of willingly serving God with all one's resources; and wisdom through study of the Torah and Sages.

—*Sefer Hayashar*

\* According to Nachmanides (R' Mosheh ben Nachman, 1194-1270), "The false pity of fools destroys all justice"; and according to Sforino (Obadiah ben Jacob Sforino, 1475-1550), "If through pity you spare the corrupt peoples, you will eventually be contaminated by their corruption." See *The Soncino Chumash* (New York: Soncino Press, 1983), p. 1033.

# NISHMAT

Am F Am G Am  
נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שְׁמֶךָ

Am G7 F

יְיָ אֱלֹהֵינוּ

Am C Bb Eb D Eb D Eb C

וְרוּחַ כָּל בָּשָׂר תִּפְאֶרֶת וְתִרְוַמָּם זִכְרֶךָ

(as above)

מַלְכֵנוּ תָמִיד

Am Dm Am  
All living things shall praise your name,

G7 Am  
The spirit of all flesh proclaim,

F G7 Am  
Your sovereignty our God.

Am Dm Am  
From everlasting you are God,

G7 Am  
Everlasting you will be,

F G7 Am  
We have no God but you.





# NISHMAT

All things that live shall praise your name,  
The spirit of all life proclaim  
Your sovereignty, Adonai our God.

From everlasting you are God,  
Everlasting you shall be;  
We have no other God but you.

Your goodness and your holiness  
Support us in our times of stress,  
Redeemer and sovereign God.

You are the God of first and last,  
In every age your children raise  
Their voices in eternal praise.

With tender love your world does guide,  
And for our needs you provide;  
You keep watch on us eternally.

You take the sleep from our eyes,  
And to the speechless you give voice;  
Through your great mercy all rejoice.

You raise those whose heads are bent,  
Sustaining all the weak and spent;  
To you alone we render thanks.

If like the sea our mouths could sing,  
Our tongues as murmuring waves implore,  
Our lips as spacious skies adore;

And were our eyes like moon or sun,  
Our hands as eagles' wings upon  
The heavens, to spread and reach to you;

And if our feet were swift as hinds,  
Yet would we still unable be  
To thank you, God, sufficiently;

To thank you for one-thousandth share  
Of all your kind and loving care  
Which you have shown in every age.

From Egypt you did lead us forth,  
From bondage you did set us free,  
Redeeming one and all from slavery.

In famine, food you did provide,  
In plenty you were at our side,  
To keep and guide us, Adonai Elohim.

From pestilence and sword you saved,  
And when we were assailed by ills,  
Your love and compassion never failed.

Adonai, your wonderful deeds we praise,  
Forsake us not throughout our days;  
Be our help forevermore.

Therefore, Adonai, our limbs, our breath,  
Our soul, our tongue, shall all proclaim,  
Your praise, and glorify your name.

And every mouth and every tongue  
Declare allegiance without end;  
And every knee to you shall bend.

The mighty ones shall humble be,  
Yes, every heart revere only you,  
And sing the glory of your name.



## NOTHING & BEING

There are two types of worshippers of God: one who worships God out of deep devotion and one who worships Him out of deeds. The difference between them is that the one who worships God out of deep devotion is in the realm of the Nothing while the one who worships Him out of good deeds is in the realm of being. Because of this, the former, being nothing in the realm of Nothing, cannot call down upon himself the flow of God's blessings while the latter, being rooted in the realm of concrete being and action, can indeed call down upon himself God's blessings.

—R' Levi Yitzkhak

# GOD'S NAME

Gm D  
Searching for my God  
D7 Gm  
to tell me what to do,  
Eb Dm  
But the author of the world puts  
D D7  
the name in front of you.

Gm Eb Bb  
Shabbos God take my name  
Dm  
and give me yours,  
Gm Bb Gm  
We're the One, we're the One,  
Bb Gm  
We're the One, the only One.

Bb Gm D  
The name we're going to be is  
Gm  
what we bring the world to see,  
Eb Bb  
Justice, truth, and compassion,  
D  
freedom from misery.

Gm D  
It's a name we'll never know,  
D7 Gm  
one we'll only help to bring,  
Eb Dm  
But the joy is in the doing,  
D D7  
never the end to be gained.



## TRUTH AND ACTION

“The Kuzari was told in a dream, ‘Your intentions are desirable, but your deeds are not.’ R’ Yosef Yozel [Hurwitz] posed a question: We, too, seek the truth. Why do we not have dreams in which G-d reveals to us whether our deeds are desirable?

“The answer is that the Kuzari was searching for the truth in order to act upon it. We, however, seek truth merely for the sake of seeking. We fail to act even on the truth that we are aware of. So Divine clarification would be wasted on us.”

## PSALM 121

C Bb            A7    Dm            Am  
I lift up my eyes unto the mountains,  
                 Dm            A7            Dm  
From where will my help come?  
                 Bb    A7            Dm    Am  
My help comes from Adonai,  
Dm            A7            Dm  
Maker of heaven and earth.

Gm Dm A7 Dm  
 Ever watchful, You guide my steps.  
 C7 Bb C7 Dm  
 Guardian of Israel, You never sleep.  
 Gm Dm A7 Dm  
 Always near us, You protect us.  
 C7 Bb C7 Dm  
 Shielding us from sun and moon.

C7 F G7 Dm G7 F C7 Dm F Dm  
 You are our source of strength against the evil,  
 E7 A7  
 That guards the goodness in our lives.  
 Dm C7 F G7 Dm G7 F C7 Dm F Dm  
 You watch our every coming and our going,  
 E7 A7  
 Every moment, v'ad olam [beyond forever].



## SEIZED FOR THE SINS OF OTHERS

Whoever can forbid his household [to commit a sin] but does not, is seized [i.e., punished] for [the sins of] his household; [if he can forbid] his fellow citizens, he is seized for [the sins of] his fellow citizens; if the whole world, he is seized for [the sins of] the whole world. R. Papa observed, And the members of the Resh Galutha's [household] are seized for the whole world. Even as R. Hanina said, Why is it written, The Lord will enter into judgement with the elders of his people, and the princes thereof: if the Princes sinned, how did the elders sin? But say, [He will bring punishment] upon the elders because they do not forbid the princes.

—Shabbath 54b-55a







## PSALM 29\*

K  
E7

Give glory to the God, to the God on high;

Am

The power to proclaim!

E7

Children of the mighty, sanctify

Am

The glory of God's name.

K  
Dm

The God of glory thunders out

Am

Upon the waters wide;

Dm

The voice of God resounds aloud

E7

Across the flowing tide.

1

Cedars of Lebanon God's voice breaks,

Am

That power they know too;

E7

The voice of God the desert shakes

Am

And lays the forest low.

7  
Dm

Before the flood God ruled all;

Am

Almighty for evermore,

Dm

And in the temple everything,

E7

God's glory will adore.

7

Our God unto the people will

Am

Give strength and good increase,

E7

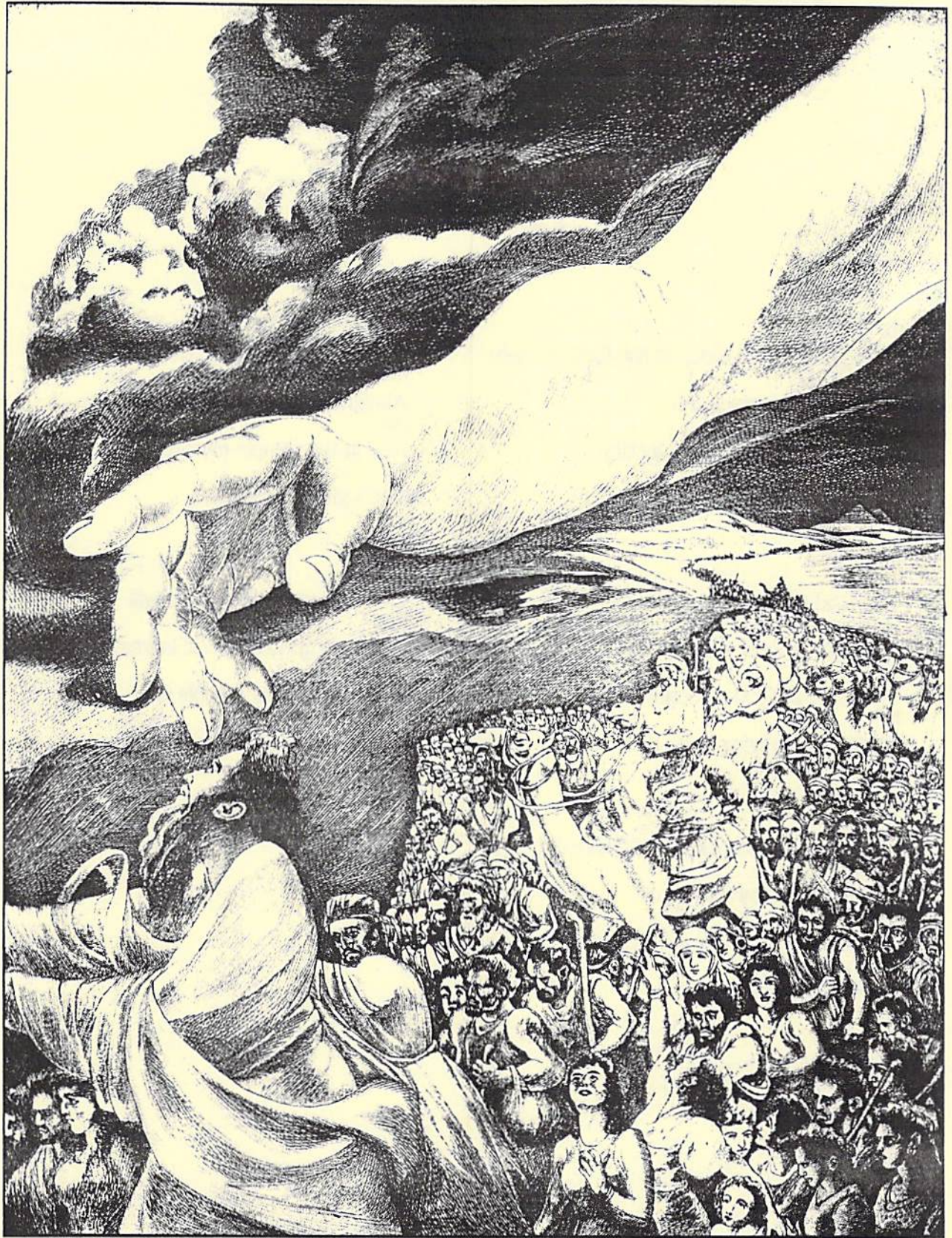
God will bless the people still

Am

With everlasting peace.

\* Translation by Union of Liberal & Progressive Synagogues







# PSALM 114

Dm Am  
 When Israel came out of Egypt,  
 Dm Am  
 like a child suddenly free,  
 Dm A7 Dm  
 from a people of strange speech,  
 Gm Dm  
 Then Judah became your holy place,  
 Gm A7  
 and Israel became your people.

Dm Eb D Gm  
 The sea saw it and fled.  
 Dm Eb D Gm  
 The Jordan turned back in awe.  
 Dm Gm Dm Gm  
 The mountains leaped like frightened rams.  
 Bb A7 Dm  
 The hills like scattered sheep.

Am  
 Sea, what made you flee in fear?  
 Dm Am  
 Jordan, why did you turn back?  
 Dm A7 Dm  
 Mountains, why did you leap like rams?  
 Gm A7  
 Hills, like frightened sheep?

Dm Eb D Gm  
 Earth, be humble before the Holy One,  
 Dm Eb D Gm  
 the God of Israel fashioning  
 Dm Gm Dm Gm  
 a sudden pool of water from desert rock,  
 Bb A7 Dm  
 a fountain from wilderness stone.

Gm Dm  
 Then Judah became your holy place,  
 Bb A7 Dm  
 and Israel became your people.

## OUR STORY

7  
 Dm A7  
 Moses came down from the mountain  
 Dm A7  
 He had the word of God in hand  
 Dm A7 Dm A7  
 He said, this is the deal, we keep the law  
 In return we'll be the people of the holy land

1  
 A7  
 Then the judges they took over  
 Dm A7  
 Began to lay down the rule of law  
 Dm A7 Dm A7  
 But success got the best, and wealth became all  
 Injustice replaced the court of God

17  
 Dm A7  
 Then the Hebrews journeyed down to Canaan  
 Dm A7  
 Embarked upon the battle for the land  
 Dm A7  
 Slaying pagans and gods  
 Dm A7  
 in the place that they found  
 All in the name of the covenant

17  
 Dm A7  
 Then down the dusty roads of Israel  
 Dm A7  
 Came a new breed of woman and man  
 Dm A7  
 They chastised the many  
 Dm A7  
 and condemned the few  
 Foretold a future in a righteous land

Gm A7  
 Now do you wonder how we did it  
 Gm A7  
 How we kept on against all odds  
 Dm F C7  
 Well, it ain't complicated  
 Bb A7 Dm  
 With God in front and behind  
 F C7  
 No, it ain't complicated  
 Bb A7 Dm  
 With God in front and behind



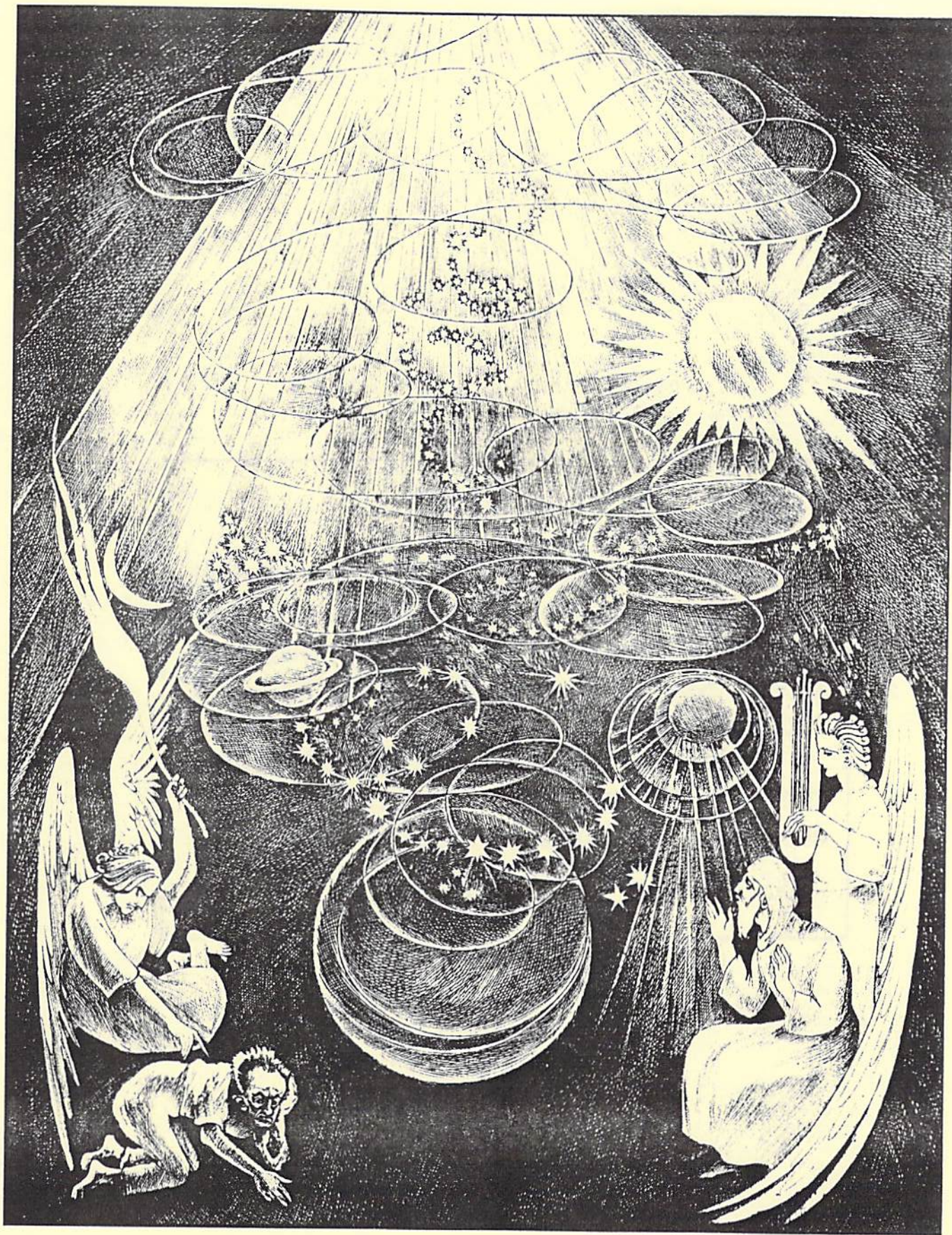
## FEAR OF SIN

The fear of sin is essentially a concern that one's behavior is inconsistent with the grandeur of God, a commitment not to do anything that would lessen or be in opposition to the honor and glory of God.

The fear of sin is achieved by realizing that the divine Presence is everywhere, so that we are always in the presence of God. . . .”

—R' Moshe Chayim Luzzatto







## תַּמְשַׁל-בּוֹ\* †

If we fail to do right,  
we waylay ourselves on the path  
and wrong ourselves—  
yet we may turn our lives.

(Shall we *not* recognize  
our mistake and make it right?  
We *may* choose death.)

If we do right,  
righteousness shall be lifted up—  
we can make ourselves  
present in the world.

(Shall we *yet* create  
a Godly city?  
We *may* choose life.)

\* An interpretive translation and commentary on Genesis 4:7—"you may rule over it." The lexicography of the Hebrew word חָטָא, "sin," is as follows: to miss a goal or way, to go wrong, do wrong; commit a mistake or error; miss the way, path, goal, right, or duty; to wrong oneself, lose oneself; confession, guilt, punishment; universal experience. There is nothing about evil, condemnation, or hopelessness.

## TURN AND LIVE

Cast away from you all the transgressions that you have committed against Me, and get yourselves a new heart and a new spirit. Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says God, **יְהוָה**; so turn and live.

—Ezekiel 18:31-32\*

\* The prophet's ministry was from 593 to 563 BCE; his oracles were to the exiles. He underscored the integrity of the individual and personal responsibility to God. To a people who were helpless to effect a restoration of their homeland and temple, he brought hope (May and Metzger).

The rabbis' teaching is that we are required to turn not only our own lives but to "make others return" (Rashi and Kimchi). Further, that we do not die because of God's wish but as the inevitable consequence of our own actions (Fisch).







## PSALM 126

Dm Am Dm  
When God brought Israel back to Zion,

A7 Dm  
We were as in a dream.

Am Dm  
Our mouth was filled with laughter,

A7 Dm  
Our tongue with joyous song.

Gm Dm  
Then it was said among the nations,

A7 Dm  
"Their God has done great things for them."

Gm Dm  
God truly had done great things for us,  
A7 Dm  
and we were filled with joy.

C G  
O God, bring back your scattered children  
Bb C7 Dm  
like water in-to dry land. [x2]

Am Dm  
Those who sow in tears shall reap in joy.

A7 Dm  
Though we weep when planting,

Am Dm  
we shall sing, sing with joy

A7 Dm  
as we return home at harvest time.

Gm Dm  
When God brought Israel back to Zion,

A7 Dm  
We were as in a dream.

Gm Dm  
Our mouth was filled with laughter,

A7 Dm  
Our tongue with joyous song.

O God, bring back your scattered children. . . .



## CALL TO WORSHIP

(Leader)

Am

E7

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Bless Adonai who is blessed.

(Congregation & Leader)

Am

E7

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Blessed be Adonai who is blessed forever and ever.

# KEDUSHA (חצי)

A7

Dm

קדוש, קדוש, קדוש יי צבאות

Dm

מלא כל הארץ כבודו.

Holy, holy, holy,  
is the Lord of Hosts,

The whole earth is full  
of Adonai's glory.



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# אהבה רבה

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ, יְיָ אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה וַיִּתֶּרָה חֶמְלָתְ עָלֵינוּ. אָבִינוּ מִלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָּךְ, וַתִּלְמַדְם חֻקֵּי חַיִּים, בֵּן תַּחֲנוּנוֹ וַתִּלְמַדְנוּ. אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לִשְׁמַע, לִלְמַד וּלְלַמֵּד, לִשְׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחֲד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

*With a great love you have loved us—You have given us blessings beyond numbering; you have given us life and hope, earth and its sustenance, and the loved ones you have made and allowed to us. Adonai Eloheinu—Although each day we know your gifts and your grace, you are nonetheless ineffable. [With] great and abundant mercy you have been merciful to us—You constantly forgive our wrongdoing; you endlessly re-create our world so that when we refrain from destroying it while life still remains, you raise it up again and again. Our Progenitor, our Sovereign—We see the hallmarks of your power and majesty all around us, from the wheeling cosmos of a summer night's sky to the miraculous structure of your molecular building-block, and yet we are mystified by the unity of your creation. For the sake of our forefathers [and foremothers] who trusted in you and whom you taught the statutes of life, be gracious to us and teach us—For the sake of those who walked in your paths and lived your Torah, helping you create the righteousness that we have inherited, because you taught them the rules of your creation and how to live in your image, help us to find their strength and courage, their piety and scholarship, that we too may fully know and live your Torah; do this too for the sake of ourselves, our families, our communities, our people, our nation, and all humanity. Our Progenitor, our merciful Parent—You are our source and our sustenance, who without fail provides for all our needs when we reach within ourselves, our communities, and our people to use all that you have given us. Who acts with compassion, have compassion on us and put [it] into our hearts to understand and to think creatively, to listen, to learn, and to teach, to preserve, to practice, and to fulfill all the words of instruction in your Torah with love—You who have shown kindness by creating the gift of life and sustaining it in the face of our indifference and abusiveness, help us again, now, to turn our hearts and minds to your will, that we begin to use all the imaginative power that you make available to us, so that we are always listening to and learning your Torah, maintaining it through our study and deeds, raising it up and carrying it with a love that matches your own for us. Put the light of Torah in our eyes—Let us not be distracted by the sirens of secular life that turn us away from your path, and instead let us be a light to others. And cause our hearts to hold fast to your commandments—Enable us to know fully the unity of your Creation and your Torah, that your directions to us describe the inner structure of the world, and that they are thus the most reliable guides for our lives. Make our hearts one to love and be awed by your name—Help us to shed our arrogance and ignorance, and the doubts and distrust that accompany them; and sustain us in our search to stand face-to-face with your awesome light. And may we never be put to shame, for in your holy, great, and awesome name have we trusted—May we never fail to use all of your gifts, always trusting in your blessing and commandments, to save ourselves from degradation and destruction. May we exult and rejoice in your deliverance—Let us embrace all of your divine power, accepting openly and joyfully that in you and your Torah we are strengthened and guided to meet the challenges we face.*



## GOLDEN CHARIOT

Dm Bb Dm C7 Bb C7 Dm (x2)

Dm E7 Dm  
Across a blackened and clouded sky

A7 Dm  
With pillars of smoke and ash

Gm Dm  
An envelop of fire flashes by

A7 Dm  
A golden chariot whipped by storming winds

G7 Dm  
See the angels praise the throne

A7 Dm  
It's the prophecy of Moshe and Aharon

E7 Dm  
The Throne of Glory lit by lightning bolts

A7 Dm  
The Patriarchs its wheels and spokes

Gm Dm  
Its legs of justice and compassion hold

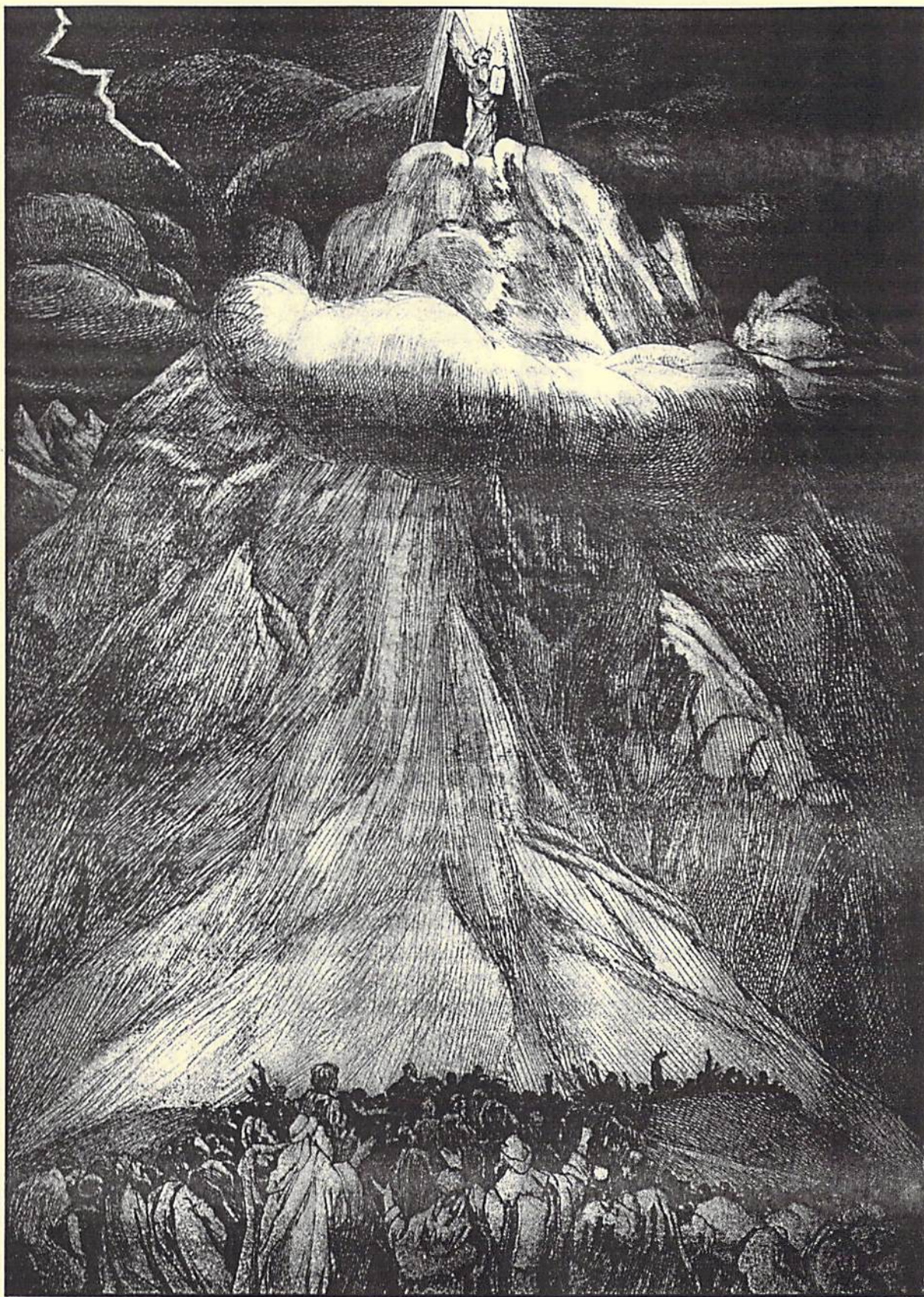
A7 Dm  
A loving sovereign who reins its mighty team

G7 Dm  
See the angels praise the throne

A7 Dm  
It's the prophecy of Moshe and Aharon

Dm Bb Dm C7 Bb C7 Dm (x2)







# YOU ARE ONE\*

Dm Gm Dm Gm  
 You are One, You are One,  
 Dm GmDm Gm  
 One and only, and only one,  
 Dm Eb Gm  
 Authoring all creation,  
 Bb Gm  
 Minding all emanation.  
 Dm Gm Dm Gm  
 You are One, You are One,

Dm F  
 You are One  
 Dm  
 mystifying unity,  
 Bb Dm  
 astonishing the illumined,  
 Eb Dm  
 remaining out of reach.

Dm F  
 You are One,  
 Dm  
 possessing yet unpossessed,  
 Bb Dm  
 untouched by number and chance,  
 Eb Dm  
 your holy face still beyond.

Dm F  
 You are One,  
 Dm  
 vaulting every boundary,  
 Bb Dm  
 so I say, "I will take care,  
 Eb Dm  
 that I do no harm with my tongue."

Dm F  
 You are One,  
 Dm  
 shining above our toil,  
 Bb Dm  
 not like us who cannot stand,  
 Eb Dm  
 when we are without You.

\* Adapted from Ibn Gabriol, "The Kingly Crown," in Louis Jacobs *A Jewish Theology* (New York: Behrman, 1973), p. 28.



## ONE-BEING (SHEMA)

שְׁמַע יִשְׂרָאֵל

Open your heart's ear,  
Wrestlers with the Presence.

יְיָ אֱלֹהֵינוּ

Creation's gracious lover,  
Wellsprings creature cousins.

יְיָ אֶחָד

Coupled we glue this existence,  
Binding up all that is.

## LOVINGLY HOLD YOUR GOD

Am  
Lovingly hold  
Dm Am  
Adonai your God,  
Dm Am  
with all your tears and joy,  
with all your godliness,  
unshakable,  
E7 Am  
lovingly hold Adonai.

Dm  
This path you are guided on  
Am Dm  
shall fill your heart,  
F G7 Am  
walk it for the children.  
Dm Am  
Live it always,  
Dm Am  
at home, at work, at play,  
F G7  
going back and forth,  
Am  
in the light and dark.

F G7 Am  
Mark your hand with its map,  
F G7 Am  
put it before your eyes,  
D7 Am D7 Am  
on your door, over the world,  
C G Am  
say you're one with Adonai.



## וְאֶהְבֶּתָּ / וְאֶהְבֶּתָּ

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
מַאֲדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-  
לִבְּךָ: וּשְׁנַנְתָּם לְבָנוֹתֶיךָ וּדְבַרְתָּ בָם בְּשַׁבָּתְךָ בְּבֵיתְךָ וּבִלְכַתְּךָ  
בְּדֶרֶךְ וּבְשֹׁכֶכְךָ וּבְקוֹמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ  
לְטֹטַפֹּת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Love the Lord your God with all your heart, with all your soul,  
with all your might. And these words which I command you this  
day you shall take to heart. You shall diligently teach them to  
your children. You shall recite them at home and away, morning  
and night. You shall bind them as a sign upon your hand, they  
shall be a reminder above your eyes, and you shall inscribe them  
upon the doorposts of your homes and upon your gates.

-Deuteronomy 6:4-9

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
מַאֲדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-  
לִבְּךָ: וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשַׁבָּתְךָ בְּבֵיתְךָ וּבִלְכַתְּךָ  
בְּדֶרֶךְ וּבְשֹׁכֶכְךָ וּבְקוֹמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ  
לְטֹטַפֹּת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

## TRUE AND CERTAIN

Am E7 Am  
 אֱמֶת וְיִצִּיב וְנִכּוֹן וְקִיָּם וְיֵשֶׁר וְנֶאֱמָן  
 Am E7  
 וְאֶהוּב וְחָבִיב וְנִחְמָד וְנִעֵם וְנוֹרָא וְאֲדִיר  
 Am E7 Am Dm  
 וּמִתְקַן וּמְקַבֵּל וְטוֹב וְיָפָה הַדְּבָר הַזֶּה  
 Am E7 Am Dm  
 עֲלֵינוּ לְעוֹלָם וָעֶד [לְעוֹלָם וָעֶד].

True and certain, established and enduring, upright and faithful,  
 beloved and cherished, delightful and pleasant, awesome and mighty,  
 correct and accepted, good and beautiful is this [affirmation]  
 to us for all eternity.

*True and certain*—That which came before this—our declaration that You are One, that we must repeat and teach Your Torah, and that we shall be lost if we fail to do Your will—is beyond question or doubt: we know the truth of it with utter certainty. *Established and enduring*—Though we are plagued with doubts and questions about ourselves and our lives, fearful of the fragility of our existence, we are confident that You are the Eternal One, that You were present for those who came before us, and that You shall remain for all who come after us. *Upright and faithful*—When we emulate You, living in Your image by honoring Your Torah, we and all those who learn from us are raised up and made faithful to You. *Beloved and cherished*—You are our Beloved, in whom we live, and we cherish You when, by our deeds, we invite Your presence into our world. *Awesome and mighty*—We are compelled by Your creation and its laws, the continuity of our lives and communities bound to our recognition of Your power and dominion. *Correct and accepted*—We are grateful that You have revealed in Your Torah the order of Your Creation, the blessings and commandments we need to fulfill our covenant with you. *Good and beautiful is this [affirmation] to us for all eternity*—We declare, to ourselves and to the world beyond us, that only goodness and beauty will ever follow from affirming Your Oneness, learning and teaching Your Torah, and doing Your will.



# חצי קדיש\*

יתגדל ויתקדש שמה רבא  
 בעלמא די בקא כרעותה  
 וימליך מלכותה  
 בחיכון וביומכון  
 ובחיי דכל בית ישראל  
 בעגלא ובזמן קריב  
 ואמרו אמן.  
 יהא שמה רבא מברך  
 לעלם ולעלמי עלמיא.  
 יתברך וישתבך  
 ויתפאר ויתרומם ויתנשא  
 ויתהדר ויתעלה ויתהלל  
 שמה דקדשא בריך הוא.  
 לעלא ולעלא מן כל  
 ברכתא ושירתא תשבחתא  
 ונחמתא דאמירן בעלמא  
 ואמרו אמן.

Let us make the great Name known and holy.  
 Let the name fill the world, formed by its will.  
 May the earth be its realm.  
 May it fill our lives and days.  
 May it spread throughout all Israel,  
 swiftly and soon, and let us say, Amen.  
 May the great Name be blessed and blessed  
 for as long as the universe lasts.  
 Let the name be praised and glorified.  
 Let the name become potent, lifted up, raised on high.  
 Let the name be graced in beauty,  
 praised in song, ascend in joy.  
 The Name, the Name of the Holy, blessed be the Name.  
 And yet the Holy that we name is far beyond all blessings,  
 all prayers, all songs of praise and hymns of glory,  
 all words that we utter in this world.  
 So let us chant our praise, then cease and say, Amen.

\* English translation from *Makhzor for the High Holy Days* (Berkeley, Calif: Aquarian Minyan, n.d.).







## SUKAT SHALOM

Gm C7 Gm Dm Gm  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ  
C7 Gm C7  
בָּרוּךְ אַתָּה, יְיָ  
Dm Gm EbGm Dm Gm  
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
C7 Gm  
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל  
Gm D Gm  
וְעַל יְרוּשָׁלַיִם--שְׁלוֹם.

You spread over us, your shelter of peace.  
Blessed are you Adonai,  
Who spreads the tabernacle of peace over us,  
over all the people, Israel,  
and over Jerusalem—peace.

## GIFT OF LIFE

Am

All of you in me and  
Dm Am  
in those I contend with,

Let me always read  
E7 Am  
your holy name.

Let me always see in your  
Dm Am  
wondrous creation,

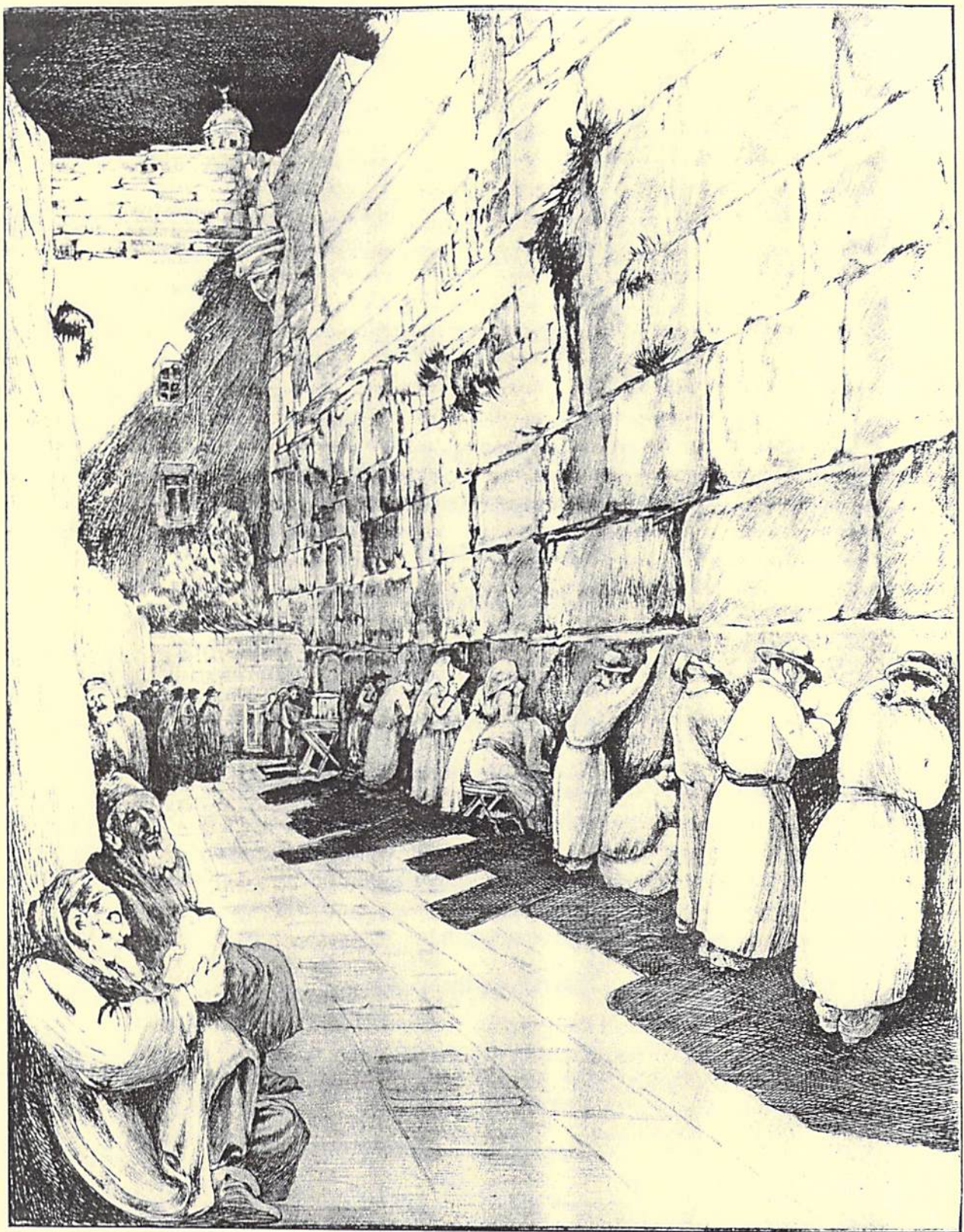
That we are partners  
E7 Am  
in failure and fame.

E7  
Now I draw from your  
Am  
well of strength to  
E7 D  
help remake the world.

Am  
Knowing my source to be  
Dm Am  
your endless mystery,

That I breathe and thrive is  
E7 Am  
your gift of life.





## TEFILA

O God,

I know the possibility for good exists in Your name,

That it's realized when I reach through myself

To be aligned with Your divine mind.

I call upon myself

To use all the divine power You have given to me—

In the past,

That You may be giving to me now,

Or that You may give to me in the future—

To know Your Torah and to do what is right.

I acknowledge Your mystery as my source

and Your power as my sustenance.



# SHEMONEH ESREH

## Peoples Repetition\*

AmDm AmDm

Am

מוֹדִים אֲנַחְנוּ לָךְ, אֱלֹהֵינוּ וְאֱלֹהֵי קְדְמוֹנֵינוּ:

*(We acknowledge you, our God, and God of our ancestors.)*

We praise you God for remembering  
the goodness of those who came before us,  
Who shared with you in creation  
of the wonder that surrounds us.

You memorize their acts and ours  
in your ever-changing perfection,  
You remember in our courage and clarity  
to lead us toward redemption.

Am

F

Am

מִי דוֹמָה לָךְ מַצְמִיחַ יְשׁוּעָה:

*(Who is like you who brings deliverance.)*

We stand in awe of your divine sweep  
that exceeds our grasp of space and time,  
We see the dead that you make live  
and in your blessing all life thrives.

Am

E7Am

אֱהִיָּה אֲשֶׁר אֱהִיָּה, שְׁמִךְ, וְעַמְךָ, אֶחָד:

*(Ehyeh Asher Ehyeh, your name, and your people are one.)*

We've known you both within and without,  
yet separate and sublime,  
We've praised your name in every age  
and made it holy for all time.

E7

D7

E7

חִכְמָה, בִּינָה, וְדַעַת לָנוּ בְּצִלְמֵ אֱלֹהֵינוּ:

*(Our wisdom, understanding, and knowledge are images of God.)*

From your gifts we find in ourselves  
powers we thought we didn't possess,  
To see your light and holy path  
and always mirror your wondrous face.

Am E7

Am

F

Am

בְּתִשּׁוּבָה שְׁלֵמָה אֲנִי לְדוּדִי וְדוּדִי לִי:

*(In perfect turning I am my beloved's and my beloved is mine.)*

O Guide who inhabits our hearts and minds,  
keep our blessing of Torah to find you anew,  
That we turn and turn and turn once again,  
to make your world for all and us for you.

Am

E7

Am

סְלַח לָנוּ, מַחֵל לָנוּ, וּכְפֹר לָנוּ:

*(Forgive us, pardon us, and be at one with us.)*

We believe from all your past kindness  
that you graciously pardon and forgive,  
We bow and pray to find in ourselves  
your compassion to heal all that lives.

E7

D7

E7

עֲנֵנוּ יְיָ בְּיוֹם קוֹרְנוּ:

*(Answer us Adonai on the day we call.)*

We declare our sins and suffering,  
hopeful to be in your plan,  
That Israel always be your family,  
blessing the world in your name.



AmE7

Am

F

Am

אֵל נָא רַפָּא לָנוּ--חֲזֹק, חֲזֹק, וְנִתְחַזֵּק:

*(Please God heal us—be strong, be strong,  
and let us strengthen one another.)*

We are healed and saved  
in your compassion and faith,  
Seeking with your strength  
to renew Israel's holy life.

Am

E7Am

אֶכְלָנוּ וְשָׂבַעְנוּ מִטּוֹבָךְ:

*(We have eaten and we are satisfied from your goodness.)*

The wonder that you've created  
is a bounty without bounds,  
Even in the worst of times  
in your mitzvot our hope is found.

A7

Dm

A7

Dm

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְקוֹמְמִיּוֹת בְּשָׁלוֹם בְּאַרְצֵנוּ . . .

*(Sound the great shofar to reconstruct us in peace in our land . . .)*

We sound the great horn once more,  
calling every woman and man,  
Our sacred goal to reconstruct,  
a lasting peace in the holy land.

Dm

A7

Dm

Gm

בְּחֶסֶד וּבְרַחֲמִים, צְדָקָה וּמִשְׁפָּט--שֶׁהֵם יוֹעֲצֵינוּ:

*(in kindness, compassion, righteousness, and justice—  
they are our guides.)*

Our guides to building worldly peace  
bespeak a vision for all humankind,  
In kindness, compassion, righteousness and justice,  
we strive to join all hearts and minds.

Dm

A7 Dm

GmDm

הַזֶּדוֹן לָנוּ לַעֲקֹר וְתִקְוָה לְעַמִּים הָאֵר:

*(We must end all arrogance to enlighten the nations with hope.)*

The arrogance of every cast  
we seek to finally crush,  
For therein lies the only hope  
to hear our foes and have them hear us.

Dm

A7

Dm

GmDm

וְעַמְךָ כָּלָם צְדִיקִים בְּעוֹלָם שְׂבוּלוֹ רַחֲמִים:

*(Your people shall all be righteous in a world that is all compassion.)*

Your people shall all be righteous  
living in your holy word,  
The hallmark of our peoplehood  
to build a compassionate world.

Dm

GmDm

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם . . .

*(Demand the peace of Jerusalem . . . )*

Our legacy in Jerusalem  
is a path that leads two ways,  
To a world of death and dying  
or the peace of Mashiach's days.

Dm

A7

וְעַז יָבֵא שִׁלְהָ:

*(then will come complete peace.)*

The glory to be reestablished  
must be a light to every nation,  
A rule of justice and understanding  
and hope for every warring faction.



Am Dm

E7

Am

הַתּוֹרָה מִצִּיּוֹן--וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:

*(The teaching from Zion—and they shall not learn war anymore.)*

To keep alive our covenant with God  
and renew divine grace in Zion,  
We take up the call of our teaching and law  
for justice and peace with all nations.

D7 A7 Gm

A7 Dm Gm

וּבְכָל זֹאת שְׁמְךָ לֹא שָׁכַחְנוּ--נָא אֵל תִּשְׁכַּחֲנוּ:

*(With all this, we have not forgotten your name—don't forget us.)*

Our prayers reach deep within  
to draw out your holy gifts,  
We know not when or how they come  
yet find what we thought did not exist.

GmDm

מוֹדִים אֲנִיחָנוּ לָךְ,

Dm A7 Bb

שְׁאֵתָה חוּא, יְיָ, אֱלֹהֵינוּ,

A7Dm

לְדוֹר וָדוֹר נִוְדָה לָךְ,

Dm

לְעוֹלָם קוִינֵנוּ לָךְ:

We acknowledge you as she,  
and you are he, Adonai our God,  
For all time we have known you as he,  
now too as she be known eternally.

Am

E7

Dm Am

יִשְׂרָאֵל שִׁים שְׁלוֹם בְּעוֹלָם:

*(Israel make peace in the world.)*

Our goal the survival of all human life  
in a world of justice, freedom, and peace,  
Our duty to do more than hope and pray,  
but to act on all that we know and teach.

## VIDUI\*

*One who has sinned and confesses his sin but does not repent may be compared to a man holding a dead reptile in his hand, for although he may immerse himself in all the waters of the world his immersion is of no avail unto him; but if he throws it away from his hand then as soon as he immerses himself in forty se'ahs of water, immediately his immersion becomes effective, as it is said, But whoso confesseth and forsaketh them shall obtain mercy. (Proverbs 28:13) And it is further said (Lamentations 3:41), Let us lift up our heart with our hands unto God in the heavens. (Ta'anith 16a)*

O God, you know the secrets of eternity. My sins, transgressions, and iniquities are too many to count. Before I was formed, I was of no worth, and now that I have been formed, it is as if I had not been formed. I am dust in my life, how much more in my death. Behold I am before you like a vessel full of shame and reproach.

I implore you, God: I have sinned inadvertently, I have committed intentional violations of your mitzvot, and I have purposely rebelled against you by doing the following:

I regret and I am embarrassed for my deeds. I promise not to repeat them again. I promise to do good works, to avoid the situations of my sin, and to change my behavior to the good and the path of righteousness. May it be your will that I sin no more, and what I have sinned wipe away in your mercy, but not through suffering.

\* Based on Berachoth 17a, Yoma 36b, Ta'anith 16a, Yoma 87b, and Hilchot Teshuvah, 2:4.



\* The Peoples Repetition in divided by themes into four sections, instead of the traditional three of praise, petition, and thanksgiving.

The first section begins with praise, the music somber. This section includes the first three blessings, ending with the declaration that we are one in God's "name," that is, with the attributes of God.

The second section, although in several places acknowledging human responsibility, focuses on God's power and our subordinate position. In these six blessings three musical motifs repeat themselves in two cycles. The first, to reflect our discomfort when petitioning God, conveys the feelings of anxious movement. The second reaches musically to God on high. The last motif has an even, leveling character, to suggest acceptance of our relationship with the Holy One.

The third section includes the tenth through sixteenth blessings with the traditional order of the sixteenth and seventeenth reversed. This section emphasizes human responsibility for salvation on earth, for reaching days of the Mashiach—a time of justice, freedom, and peace. Musically this section has a martial quality.

The fourth and final section incorporates the seventeenth through nineteenth blessings. They entail three major commitments on our part: to a reciprocal relationship with God, remembering and asking to be remembered; to the feminine qualities of God, that they co-exist equally with the masculine in our lives; and to our own messianic action in the world. The music emphasizes qualities of commitment and enduring promise.







# עושה שלום\*

Dm A7 Dm  
עושה שלום בְּמִרְמֵיּוֹ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
Oseh shalom, bimromav, hu ya'ahseh, shalom alaynu

Dm A7  
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
V'al kol, Yisrael, v'imru, amen.

Dm A7 Dm Gm  
עושה שלום בְּמִרְמֵיּוֹ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
Oseh shalom, bimromav, hu ya'ahseh, shalom alaynu

DmA7 Dm Gm  
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
V'al kol, Yisrael, v'imru, amen.

May the One who creates harmony in the  
cosmos above also create peace within and  
amongst us, for all Israel and for all who dwell  
on the earth. And let us say, amen.

\* English translation from *Makhzor for the High Holy Days* (Berkeley, Calif.: Aquarian Minyan, n.d.).

# קדושה (מלא)

E7

Am

קדוש קדוש קדוש יי צבאות.

Am

מלא כל הארץ כבודו:

Am E7

ובכן תן פחדך יי אלהינו

Am E7

על כל מעשיך ואימתך על

Dm

F

כל מה שבראת.

Dm A7

ובכן תן כבוד יי לעמך

Dm

A7

תהלה ליראיך ותקוה לדורשיך

Gm

Bb

ופתחון פה למיחלים לך

Gm

D

ובכן צדיקים יראו וישמחו

Gm

D

וישרים יעלוזו וחסידים ברנה

GmBb

יגילו.

A7

Dm

קדוש קדוש קדוש יי צבאות.

Dm

מלא כל הארץ כבודו:

Holy, holy, holy is the Lord of hosts,  
The whole earth is full of Adonai's glory.  
Now, Adonai our God,  
put your awe on all you have made,  
your dread on all you have created.  
Now, Adonai,

grant honor to your people,  
glory to those who revere you,  
hope to those who seek you,  
free speech to those who yearn for you.  
Now, may the righteous see this and rejoice,  
the upright exult,  
and the godly thrill with delight.



## BLESSED IS THE ONE WHO COMES\*

Am Dm Am  
בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה,  
Am E7  
בִּרְכוֹנוֹכֶם מִבֵּית יְהוָה.  
Am E7 Am Dm  
אֵל יְהוָה וַיֵּאֶר לָנוּ.

Blessed in the name of Adonai is the one who comes.  
We bless you from the house of Adonai.  
Adonai is the God who has given us light.

*Blessed in the name of Adonai is the one who comes*—It is the Creator who has bestowed the fullness of blessing on all that comes to life. Yet it is for us who are blessed to form the holy community that will enable the full realization of that blessing in ourselves, and to show lovingkindness to others so that they may join us in that fullness. *We bless you from the house of Adonai*—We are the builders of the house of Adonai, because we have been blessed with the tools; but it is our will and energy that draw the materials together to create the sanctuary for our service to God. We are bidden to build it at home, at work, at play, going back and forth, in the light and dark. *Adonai is God who has given us light*—The light shines upon us, with its myriad blessings and paths, but it is we who must open our own hearts to it and then create the openings for others so that together we may see the light of Torah and mitzvot.

\* Psalm 118:26-27

## IN THE HOLY ARK

Here are the hopes of those who sought harmony  
with the Divine Intelligence,

Here are the prayers of those who kept faith in themselves  
and their covenant with the Almighty.

Here are the divine inspirations of those who would be  
the authors of history.

Here are the words of those who struggled  
to know righteousness and justice.

Here are the sacrifices of those who could find meaning  
only in lessening pain and degradation.

Here are the laws of those who knew the dangers  
of both order and disorder.

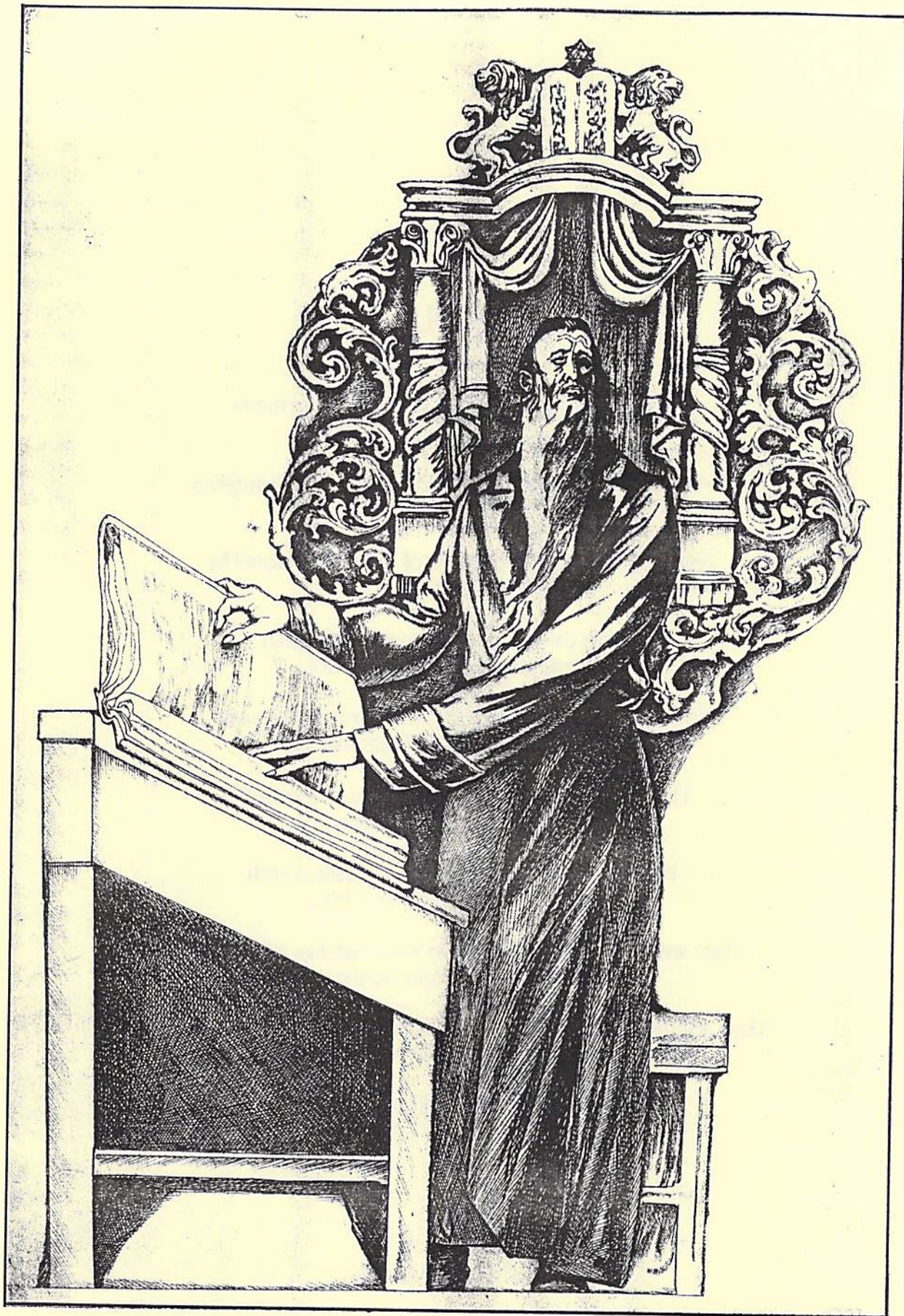
Here are the dreams of those who valued both  
the individual and the community.

Here are the stories of those who would survive and succeed  
so that all humanity might do the same.

Here are the thanks of those grateful for their God-given powers  
to redeem and save themselves and their posterity.

Here is the Holy Torah of the people Israel.







## BLESSING FOR TORAH STUDY\*

וְהַעֲרַב-נָא, יְיָ אֱלֹהֵינוּ, אֶת-דְּבָרֵי תוֹרָתְךָ  
בְּפִינוּ, וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִהְיָ אֲנַחְנוּ  
וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל כָּלנוּ  
יֹדְעֵי שְׁמֶךָ וְלֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה.

May the words of your Torah, Adonai our God, be  
sweet in our mouth and in the mouth of your people,  
the House of Israel. May we and our offspring, and all  
the descendants of the House of Israel, revere you and  
study your Torah with devotion. Let us say: Amen.

\* From *A Rabbi's Manual* (New York: The Rabbinical Assembly, 1965), p. 219.

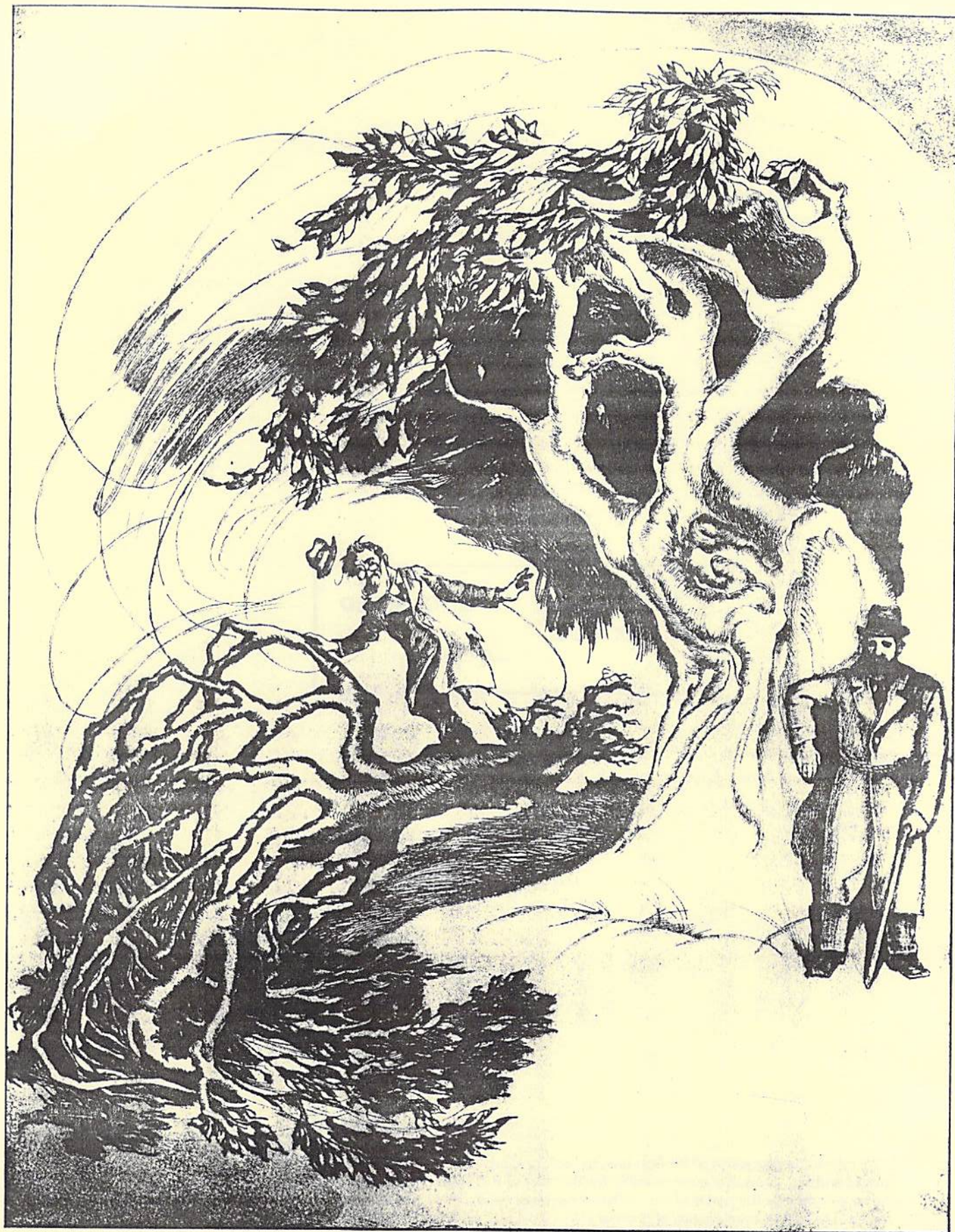


“Dissolve the law in order to  
act for God.”\*

—R’ Natan

\* The rabbinic suspension of Biblical law, to “act for God,” allows for seeking peace and human understanding, doing the most possible for the sake of the Torah in the light of individual shortcomings, and responding to the material and spiritual needs of community and society. See Eliezer Berkovits, *Not in Heaven: The Nature and Function of Halacha* (New York: KTAV Publishing House, 1983).







## TREE OF LIFE

F Am

עץ חיים היא,

Am

למחזיקים בה,

Am F

ותמכיה מאשר.

Am Dm

דרכיה דרכי נעם,

Am Dm

וכל נתיבותיה שלום.

Am F

You flower on

Am

ancient tree,

Am F Am  
shading paths beyond those we know.

Dm Am  
And your strength renews all life,

Dm Am  
binding heaven to earth and sea.

## DAYS OF THE MASHIACH

Am C Dm Am F  
In the days of the Mashiach  
Am F G7 Am  
Every women and man will be  
C Dm Am F  
Founders of a holy nation  
Am F G7 Am  
Earthly rulers of God's time and space.

Dm Am  
There's a glimmer of this world to come  
F G7 Am  
In the joy and the peace of Shabbat.  
Dm Am  
Our task is to transform such days  
F G7 Am  
To the vision we hold in our heart.

Dm F Am  
Faith, don't decline,  
F Dm Am  
Be my source and my strength evermore.  
Dm F Am  
Hevra of mine,  
F Dm Am  
Join your hands and your souls in this song.



## BLESS OUR LOVE-MAKING\*

A7                      Dm  
 בָּרוּךְ אַתָּה, יְיָ,  
 Dm                      Gm  
 לַעֲשֵׂה אוֹרִים גְּדוֹלִים,  
 Dm                      A7                      Dm                      Gm  
 יִצַּר רוּחַ כָּל אִישׁ וְאִשָּׁה.  
 A7  
 תוֹדִיעֵנִי אֶרְחַח חַיִּים:  
 Dm A7    Dm Gm    Dm                      Gm  
 שִׁבַּע שְׂמֵחוֹת אֶת-פְּנִיךָ.  
 Gm    A7  
 נִזְכִּיךְ דְּרִיךְ מִיָּין  
 Dm    Gm                      Dm  
 מִיִּשְׂרָאֵל אֶהְבּוּךָ.  
 Dm                      A7  
 אֲנִי לְדוּדִי וְדוּדִי לִי.

Blessed are you, Adonai, who made the great lights,  
 who forms the spirit, of every woman and man.  
 You make me know the path of life, in your face is fullness of joy.  
 We will find that loving your way is more fragrant than wine,  
 that it is the right love, I am my beloved's and my beloved is mine.

\* Based on Psalm 136:7, Zechariah 12:1, Psalm 16:11, and Song of Songs 1:4 and 6:3. According to the *Iggeret Ha-Kodesh* or *Holy Letter* (Northvale, New Jersey: Jason Aronson, 1993), an anonymous 13th-century Kabbalistic writing that emphasizes ethical behavior: "He commanded us . . . saying that we must sanctify ourselves at the time of intercourse as the tradition understands the verse: 'Thus shall you separate the children of Israel from their uncleanness'" (Leviticus 15:31) (pp. 68-71). "Know that the sexual intercourse of a man with his wife is holy and pure when done properly, in the proper time and with the proper intention" (p. 72). ". . . God, may He be praised, created all, as His wisdom decreed, and did not create anything ugly or shameful" (pp. 74-75). ". . . Sexual union can be a means of spiritual elevation when it is properly practiced" (p. 80). ". . . The union of man with his wife, when it is proper, is the mystery of the foundation of the world and its civilization. Through the act they become partners with God in the act of creation. This is the mystery of what sages said, 'When a man unites with his wife in holiness, the *Shekhinah* is between them in the mystery of man and woman'" (p. 92).

# TALLIT

E7 Dm  
 I tremble on this holy day  
 Am  
 When chanting-searching words to pray,  
 E7 Am  
 I stand before family and friends  
 Dm E7  
 And fondle the fringed ends of my tallit—  
 Am E7 Am  
 Cool, crisp silk,  
 E7 Am  
 Clean, fresh white as milk.

Dm  
 Not the yellowed garment of a wrinkled Jew,  
 E7  
 Worn soft with years—no, my tallit's near new!  
 Am Dm  
 Yet, with ancient rules the knots at corners tie  
 E7  
 All our People's history and pride,  
 Dm E7 Am  
 And wove in design and fold.  
 E7 Am  
 It is but few years old.

Dm E7  
 And now this brand-new age-old cape  
 Am  
 Across this father's/mother's shoulders drape,  
 E7 Am  
 Enfolding him/her in six thousand years,  
 Dm  
 Of history, and all the love and tears  
 Am E7 Am E7 Am  
 Soaked into it—but the fringe is cut.



## MOURNERS' KADDISH\*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְרַעוּתָּהּ;  
וַיִּמְלִיךְ מַלְכוּתָּהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעָגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר, וַיִּתְעַלָּה  
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא וּלְעָלְמֵי מִן כָּל בְּרַכְתָּא  
וּשְׂרָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאִמְיָרָן בְּעַלְמָא, וְאָמְרוּ אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

We are the means to lift up and make holy the attributes of God in this Divine Creation. May we become conscious co-creators of the holy order, now and throughout our lifetimes, within and beyond the house of Israel. And say, Amen.

May we and our posterity never cease to bless the Holy Name with our lives and our works.

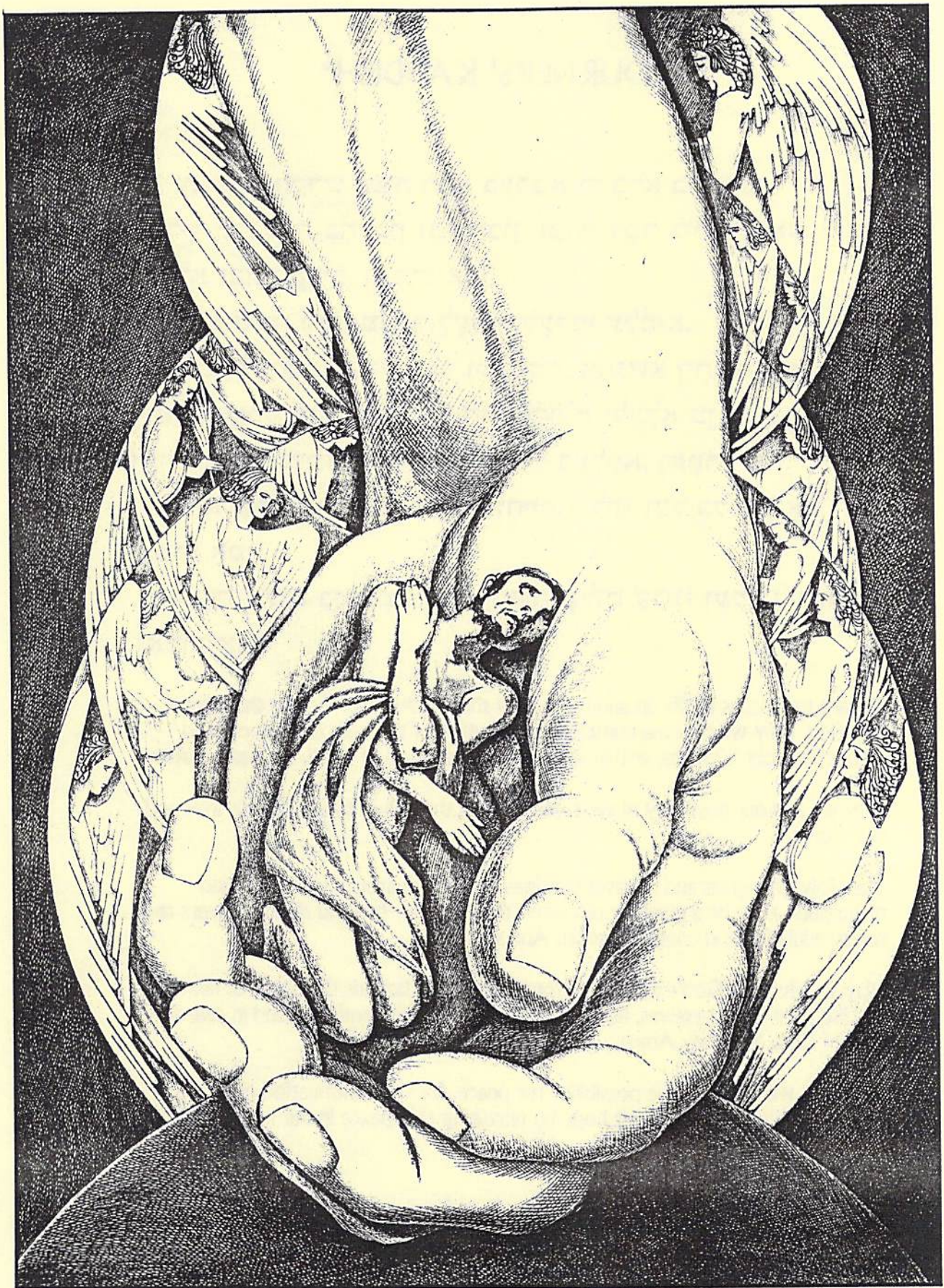
The Holy One gives and receives blessings and praises in such frequency and magnitude as to be a mystery of cosmic proportions—beyond all our prayers and songs, adulation and comprehension. And say, Amen.

May we, living in God's blessings, promote without bounds the peace of heaven and life itself—for ourselves, Israel, and all who may yet come to stand in awe and love of God. And say, Amen.

The God who creates the possibility for peace, for the continuation of all life, enjoins each of us to feed our hope by nurturing that peace in our lives. And say, Amen.

\* Interpretive translation







## PSALM 23

Am E7 Am  
Almighty God is my shepherd, I lack nothing  
E7 Am  
I've been given green pastures to lie in  
Am Dm Am  
Led to water in places of repose  
E7 Am  
My life renewed again  
Dm Am  
And guided in the righteous paths  
E7 Am  
As befits the name of God

A7 Dm  
Though I walk in a valley of darkness  
E7 Am  
I fear no harm for you are with me  
A7 Dm  
Your rod and your staff  
E7 Am  
They comfort me

G7 C  
You spread a table before me  
G C  
For all my enemies to see  
E7 Am  
You anoint my head with oil  
E7 Am  
My cup is overflowing

A7 Dm  
Only goodness and love I'll pursue then  
E7 Am  
All the days of my life  
A7 Dm  
And I will live in the house of God  
E7 Am  
For all my remaining years

## SELF-BLESSING

“When people came to R’ Yisroel Meir Hachohen for blessings, he would say, ‘Is it possible that when G-d is here, you bring your requests to G-d’s servant? G-d is among you, and you can take your requests directly to G-d.’”

—*Sparks of Mussar*\*

\* The original Hebrew text is not gender inclusive.



## PEOPLES BLESSING

Dm C7 Dm GmDm  
 בְּרַכְּךָ יְהוָה וְיִשְׁמְרֶךָ.  
 Dm C7 Dm Gm  
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.  
 Dm C7 Dm Bb Gm  
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ, וְיָשֶׁם לְךָ שְׁלוֹם.

Dm Gm Dm  
 May we find harmony with the Divine  
 C7 Dm  
 Shelter and light.  
 Gm Dm  
 May the wonder of the Infinite shine,  
 C7 Dm  
 Gracious and warm.  
 Gm Bb Dm  
 And may our holy God be in our heart,  
 C7 Dm  
 Compassion and peace.

*May God bless you and keep you—*May we always remember that God is making more goodness in creation than we can comprehend; when we open ourselves to the light of that goodness, we become its beneficiaries. *May God's face light you and grace you—*May we always assert ourselves to seek the divine path of tshuvah, in which we are enlightened and liberated from our anxieties and depression. *May God face you and give you peace—*May we always live in the image of God, confident that when we are face to face with the Holy One, we will find only comfort and consolation, wholeness in ourselves and in our community.

# HAZAK

Dm Gm Dm  
 Be strong, be strong,  
 A7 Dm  
 And let us strengthen one another.

Dm Gm  
 חֲזַק, חֲזַק,  
 Dm A7  
 וְנִתְחַזַּק

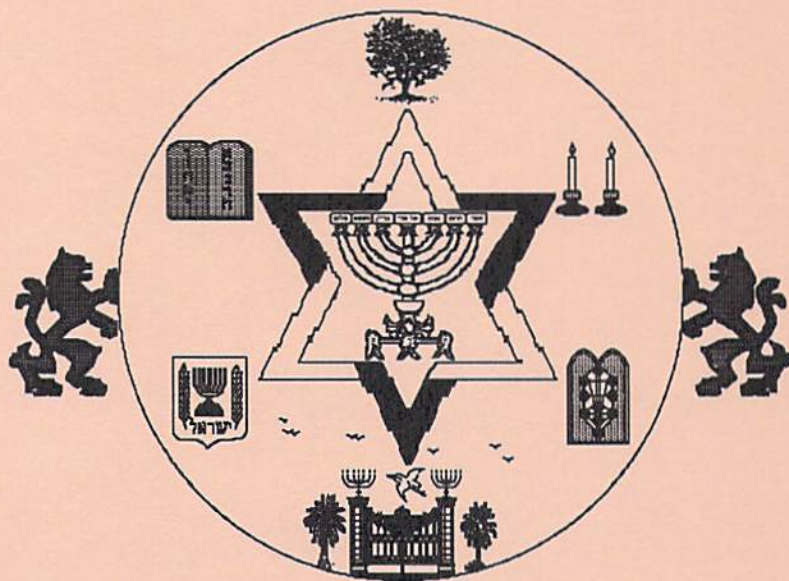
C7 C F  
 In every dawn a dream is rising,  
 C7 Dm  
 With every dusk a body wearies.  
 C7 F  
 Distant echos reach back to Sinai,  
 Gm A7  
 A people born on desert sands.

Dm GmDm  
 חֲזַק, חֲזַק,  
 Dm A7  
 וְנִתְחַזַּק

C7 C F  
 A tent of meeting surrounds an ark,  
 C7 Dm  
 As all give their gold and talents.  
 C7 F  
 Cloud and fire declaim it holy,  
 Gm A7  
 Am Yisrael knows now who is to lead.



# Tefilat



# Minha- Havdalah

## PRAYER

Prayer is not a device to arouse God, to make God aware of us and our needs. The true purpose of prayer is to arouse us, to keep us aware of our obligations—toward our community, our people, our God, and even towards ourselves.

In the shtetl, the night watchman walks the streets and every hour on the hour calls out the time. The purpose of “calling out” is not to awaken the residents in the middle of the night. The purpose is to indicate that he, the watchman, is alert, tending to his tasks, and has not fallen asleep.

Prayer is a means of keeping us spiritually alert and morally awake.

—Dubner Maggid



# אשרי

אשרי יושבי ביתך; עוד יהללך סלה.  
אשרי העם שככה לו; אשרי העם שיי אלהיו.

Happy are those who dwell in your house;  
they are always praising you.  
Happy are such people;  
happy the people whose God is Adonai.

## PSALM 145\*

I exalt you God and guide,  
I bless your name for all time.  
Daily I'll declare your fame,  
Till the very end of my life.

I freely praise your majesty,  
Whose depths I cannot fathom.  
It was so for Sarah and Abraham,  
And all who came after them.

Each generation knows the awe  
Of witnessing your wonders.  
I, too, hushed by creation,  
daven your mitzvot and universe.

We are all struck mute  
By the length of your reach,  
Surprised to find your mark  
In every cell and cosmic space.

Our image of you, the highest good,  
We live in your righteous law.  
You rule with compassion and grace,  
Your kindness, quick—your anger, slow.

You're held high in every land,  
Creator of our forgiving world.  
We weep in your compassionate face,  
Yet bless you with faith untold.

In your grant we give and get,  
Sage and fool both know your hold.  
Even those who say you're not,  
Live as if you mind the world.

We know and trust your holiness,  
A sacred imprint on all we see.  
Empowering our lifelong struggle  
To find through you what we need.

Hopeful eyes look beyond your name  
To the goodness we make together.  
Yet all things are in your hands,  
From our food to the smallest favor.

O God you're righteous in every way,  
The most gracious divine ruler,  
We ask too that you dwell in our hearts,  
A path of goodness in all we live for.

Living in God we have no wants,  
Our spirits are at peace.  
We are shepherded and prepared  
For the challenges we face.

Count me as one who praises God,  
A blessing for every woman and man.  
In God lies true and certain good,

מודים אנחנו לך ועד עולם.

\* Interpretive translation



## PLANTING FOR THE FUTURE

Once, while the sage Honi was walking along a road, he saw a man planting a carob tree. Honi asked him, "How many years will it take for this tree to bear fruit."

The man answered that it would take 70 years.

Honi asked, "Are you so healthy that you expect to live that long and eat of its fruit?"

The man answered, "I found a fruitful world because my forebears planted for me. So will I do for my children."

—Ta'anit 23

## DAYS OF THE MASHIACH

Am C Dm Am F  
In the days of the Mashiach  
Am F G7 Am  
Every women and man will be  
C Dm Am F  
Founders of a holy nation  
Am F G7 Am  
Earthly rulers of God's time and space.

Dm Am  
There's a glimmer of this world to come  
F G7 Am  
In the joy and the peace of Shabbat.  
Dm Am  
Our task is to transform such days  
F G7 Am  
To the vision we hold in our heart.

Dm F Am  
Faith, don't decline,  
F Dm Am  
Be my source and my strength evermore.  
Dm F Am  
Hevra of mine,  
F Dm Am  
Join your hands and your souls in this song.



# קדושה (חצי)

A7

Dm

קדוש, קדוש, קדוש, יי עֲבֹדוֹת;

Dm

מֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Separate and consecrated  
is the Divine Minding,

The earth is wonder-full  
of the Creator's splendor.







## WHY

The words of my God  
came to me, saying:

Why do they regale me  
on Festivals and Holy Days  
when the rest of the time  
they turn a blind eye  
to everything that is hateful to me.

Why do they build houses in my name  
and take refuge in them,  
abandoning me  
in a world in which I have not  
abandoned them.

Why do they claim  
to know me and my will,  
then ignore  
the holy and prophetic souls  
that I have given them.

Why do they call on me  
to save their lives and their communities,  
while they fail  
to feed their faith in themselves  
by acting in my image.

Moses said . . . Would that all the  
Lord's people were prophets,  
that the Lord would put his spirit  
upon them.

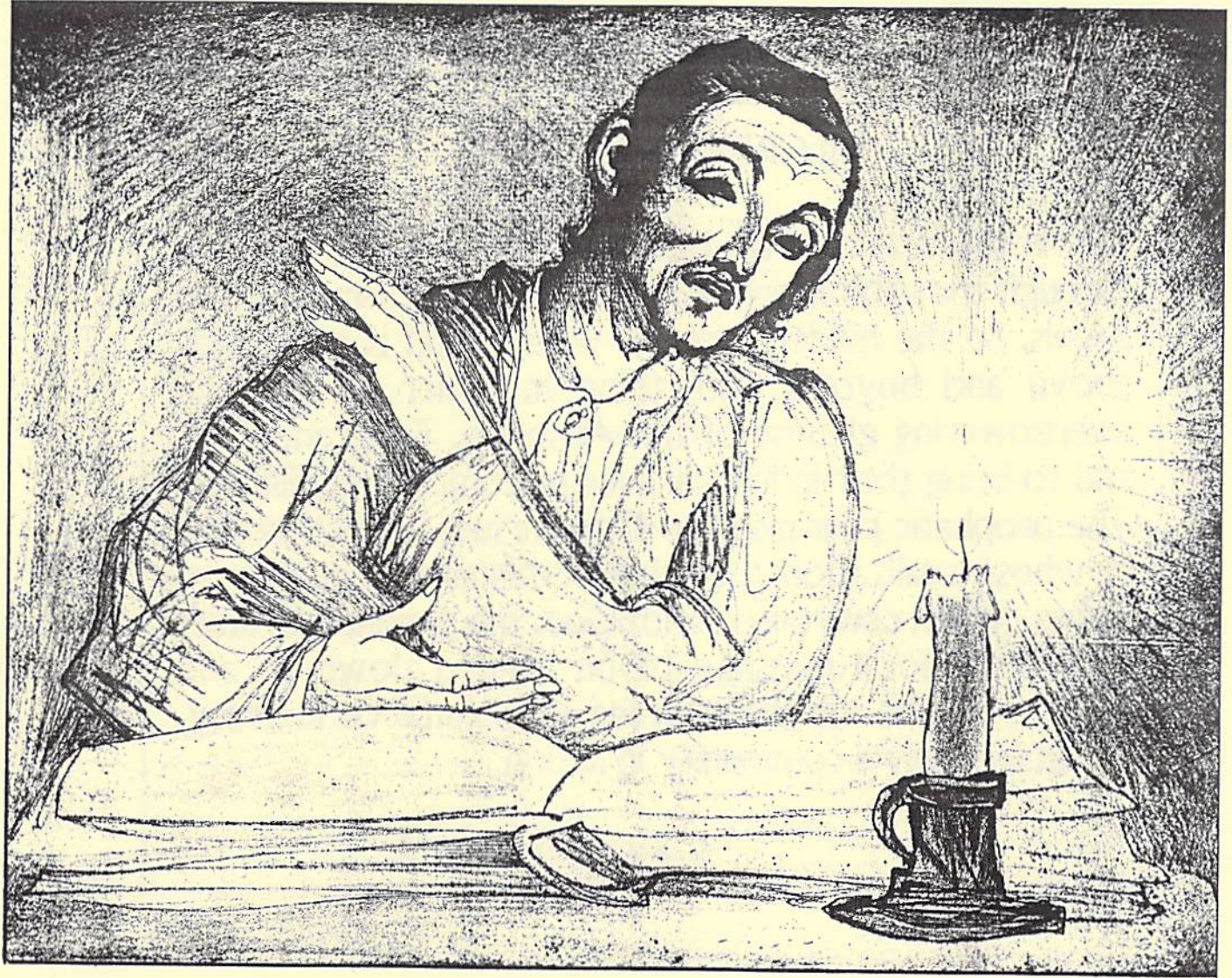
—Numbers 11:29

## PILGRIMAGE TO GOD

Isaiah, Ezekiel, or other prophets were not led through the habitations of heaven, past the seraphim and angels, to the hidden recesses where God is enthroned above and beyond everything in order to get the overpowering glimpse of the Absolute, True, and Real, and to bring their individual lives to complete fulfillment. The prophetic pilgrimage to God pursues a practical goal in whose realization the whole covenantal community shares. When confronted with God, the prophet receives an ethico-moral message to be handed down to and realized by the members of the covenantal community, which is mainly a community in action.

—R' Joseph B. Soloveitchik





## BLESSING FOR TORAH STUDY\*

וְהַעֲרֹב-נָא, יְיָ אֱלֹהֵינוּ, אֶת-דְּבָרֵי תוֹרָתְךָ  
בְּפִינוּ, וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִהְיָ אֲנַחְנוּ  
וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל כָּלנוּ  
יֹדְעֵי שְׁמֶךָ וְלֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה.

May the words of your Torah, Adonai our God, be  
sweet in our mouth and in the mouth of your people,  
the House of Israel. May we and our offspring, and all  
the descendants of the House of Israel, revere you and  
study your Torah with devotion. Let us say: Amen.

\* From *A Rabbi's Manual* (New York: The Rabbinical Assembly, 1965), p. 219.



(פרקי אבות ואמהות)

... If anyone delves to find their deep counsel in the plain explanations [of the mitzvot] and strives to show something new in their overt meanings, because that person yearns to gain a glimpse\* through the חַרְכִּים in order to find delight in the radiance of their vision . . . it is not proper to put blame on that person, but rather to offer blessing and praise. . . .

—*Sefer haHinnuch*\*\*

\* In our allegorical understanding of the Song of Songs, it is God who is "peering" or "looking" (מציץ) through the lattice or openings (חרכים). The root of the word used, often translated as "peereth," is ציץ (Song of Songs 2:9). Its first meaning is to "blossom" or "shine," to "sparkle," as in the "gleam [of] a crown." The interpretation of Malbim (R' Meir Loeb ben Jehiel Michael, 1809-1879, an active opponent of the Reform movement) was "that the lover sent her his message behind the wall and the door, through the windows and lattices, means that the Most High Lover longed to pour out upon her His holy spirit, to enable her to understand Him fully." [See "The Midrashic Approach to the Song of Songs," in (A. cohen, ed.) *The Five Megilloth* (New York: Soncino Press, 1984), p. 32.] Thus we understand the potential for חרכים to be openings to the Divine Light.

\*\* Volume II: Leviticus, Part 1 (New York: Feldheim Publishers, 1984), pp. 168-69.



## חצי קדיש\*

יתגדל ויתקדש שמה רבא  
בעלמא די ברא כרעותה  
וּמליך מלכותה  
בְּחַיִּכּוֹן וּבְיוֹמִכּוֹן  
ובחיי דכל בית ישראל  
בעגלא ובזמן קריב  
ואמרו אמן.  
יהא שמה רבא מברך  
לעלם ולעלמי עלמיא.  
יתברך וישתברך  
ויתפאר ויתרומם ויתגשא  
ויתהדר ויתעלה ויתהלל  
שמה דקדשא בריך הוא.  
לעלא ולעלא מן כל  
ברכתא ושירתא תשבחתא  
ונחמתא דאמירן בעלמא  
ואמרו אמן.

Let us make the great Name known and holy.  
Let the name fill the world, formed by its will.  
May the earth be its realm.  
May it fill our lives and days.  
May it spread throughout all Israel,  
swiftly and soon, and let us say, Amen.  
May the great Name be blessed and blessed  
for as long as the universe lasts.  
Let the name be praised and glorified.  
Let the name become potent, lifted up, raised on high.  
Let the name be graced in beauty,  
praised in song, ascend in joy.  
The Name, the Name of the Holy, blessed be the Name.  
And yet the Holy that we name is far beyond all blessings,  
all prayers, all songs of praise and hymns of glory,  
all words that we utter in this world.  
So let us chant our praise, then cease and say, Amen.

\* English translation from *Makhor for the High Holy Days* (Berkeley, Calif: Aquarian Minyan, n.d.).

## TEFILA

O God,

I know the possibility for good exists in Your name,

That it's realized when I reach through myself

To be aligned with Your divine mind.

I call upon myself

To use all the divine power You have given to me—

In the past,

That You may be giving to me now,

Or that You may give to me in the future—

To know Your Torah and to do what is right.

I acknowledge Your mystery as my source

and Your power as my sustenance.



# SHEMONEH ESREH

## Peoples Repetition\*

AmDm AmDm

Am

מוֹדִים אֲנַחְנוּ לָךְ, אֱלֹהֵינוּ וְאֱלֹהֵי קְדְמוֹנֵינוּ:

*(We acknowledge you, our God, and God of our ancestors.)*

We praise you God for remembering  
the goodness of those who came before us,  
Who shared with you in creation  
of the wonder that surrounds us.

You memorize their acts and ours  
in your ever-changing perfection,  
You remember in our courage and clarity  
to lead us toward redemption.

Am

F

Am

מִי דוֹמָה לָךְ מַצְמִיחַ יְשׁוּעָה:

*(Who is like you who brings deliverance.)*

We stand in awe of your divine sweep  
that exceeds our grasp of space and time,  
We see the dead that you make live  
and in your blessing all life thrives.

Am

E7Am

אֱהִיָּה אֲשֶׁר אֱהִיָּה, שְׁמֶךָ, וְעַמְּךָ, אֶחָד:

*(Ehyeh Asher Ehyeh, your name, and your people are one.)*

We've known you both within and without,  
yet separate and sublime,  
We've praised your name in every age  
and made it holy for all time.

E7

D7

E7

חִכְמָה, בִּינָה, וְדַעַת לָנוּ בְּצִלְמֵ אֱלֹהֵינוּ:

*(Our wisdom, understanding, and knowledge are images of God.)*

From your gifts we find in ourselves  
powers we thought we didn't possess,  
To see your light and holy path  
and always mirror your wondrous face.

Am E7

Am

F

Am

בְּתִשּׁוּבָה שְׁלֵמָה אֲנִי לְדוֹדִי וְדוֹדִי לִי:

*(In perfect turning I am my beloved's and my beloved is mine.)*

O Guide who inhabits our hearts and minds,  
keep our blessing of Torah to find you anew,  
That we turn and turn and turn once again,  
to make your world for all and us for you.

Am

E7

Am

סֶלַח לָנוּ, מַחֵל לָנוּ, וְכַפֵּר לָנוּ:

*(Forgive us, pardon us, and be at one with us.)*

We believe from all your past kindness  
that you graciously pardon and forgive,  
We bow and pray to find in ourselves  
your compassion to heal all that lives.

E7

D7

E7

עֲנֵנוּ יְיָ בְּיוֹם קוֹרְנוּ:

*(Answer us Adonai on the day we call.)*

We declare our sins and suffering,  
hopeful to be in your plan,  
That Israel always be your family,  
blessing the world in your name.



AmE7

Am

F

Am

אֵל נָא רַפָּא לָנוּ--חֲזֹק, חֲזֹק, וְנִתְחַזֵּק:

*(Please God heal us—be strong, be strong,  
and let us strengthen one another.)*

We are healed and saved  
in your compassion and faith,  
Seeking with your strength  
to renew Israel's holy life.

Am

E7Am

אָכַלְנוּ וְשָׂבַעְנוּ מִטּוֹבָךְ:

*(We have eaten and we are satisfied from your goodness.)*

The wonder that you've created  
is a bounty without bounds,  
Even in the worst of times  
in your mitzvot our hope is found.

A7

Dm

A7

Dm

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְקוֹמְמִיּוֹת בְּשָׁלוֹם בְּאַרְצֵנוּ . . .

*(Sound the great shofar to reconstruct us in peace in our land . . .)*

We sound the great horn once more,  
calling every woman and man,  
Our sacred goal to reconstruct,  
a lasting peace in the holy land.

Dm

A7

Dm

Gm

בְּחֶסֶד וּבְרַחֲמִים, צְדָקָה וּמִשְׁפָּט--שֶׁהֵם יוֹעֲצֵינוּ:

*(in kindness, compassion, righteousness, and justice—  
they are our guides.)*

Our guides to building worldly peace  
bespeak a vision for all humankind,  
In kindness, compassion, righteousness and justice,  
we strive to join all hearts and minds.

Dm

A7 Dm

GmDm

הַזְדוֹן לָנוּ לְעֶקֶר וְתִקְוָה לְעַמִּים הָאֵר:

*(We must end all arrogance to enlighten the nations with hope.)*

The arrogance of every cast  
we seek to finally crush,  
For therein lies the only hope  
to hear our foes and have them hear us.

Dm

A7

Dm

GmDm

וְעַמָּךְ כָּלֵם צְדִיקִים בְּעוֹלָם שְׂכּוּלֵוּ רַחֲמִים:

*(Your people shall all be righteous in a world that is all compassion.)*

Your people shall all be righteous  
living in your holy word,  
The hallmark of our peoplehood  
to build a compassionate world.

Dm

GmDm

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם . . .

*(Demand the peace of Jerusalem . . . )*

Our legacy in Jerusalem  
is a path that leads two ways,  
To a world of death and dying  
or the peace of Mashiach's days.

Dm

A7

וְעַז יָבֵא שִׁלְהָ:

*(then will come complete peace.)*

The glory to be reestablished  
must be a light to every nation,  
A rule of justice and understanding  
and hope for every warring faction.



Am Dm

E7

Am

הַתּוֹרָה מִצִּיּוֹן--וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:

*(The teaching from Zion—and they shall not learn war anymore.)*

To keep alive our covenant with God  
and renew divine grace in Zion,  
We take up the call of our teaching and law  
for justice and peace with all nations.

D7 A7 Gm

A7 Dm Gm

וּבְכָל זֹאת שְׁמֶךָ לֹא שָׁכַחְנוּ--נָא אֵל תִּשְׁכַּחֲנוּ:

*(With all this, we have not forgotten your name—don't forget us.)*

Our prayers reach deep within  
to draw out your holy gifts,  
We know not when or how they come  
yet find what we thought did not exist.

GmDm

מוֹדִים אֲנִיחֵנוּ לָךְ,

Dm A7 Bb

שְׁאֵתָה חוּא, יְיָ, אֱלֹהֵינוּ,

A7Dm

לְדוֹר וָדוֹר נוֹדָה לָךְ,

Dm

לְעוֹלָם קוִינֵנוּ לָךְ:

We acknowledge you as she,  
and you are he, Adonai our God,  
For all time we have known you as he,  
now too as she be known eternally.

Am

E7

Dm Am

יִשְׂרָאֵל שִׁים שְׁלוֹם בְּעוֹלָם:

*(Israel make peace in the world.)*

Our goal the survival of all human life  
in a world of justice, freedom, and peace,  
Our duty to do more than hope and pray,  
but to act on all that we know and teach.

## VIDUI\*

*One who has sinned and confesses his sin but does not repent may be compared to a man holding a dead reptile in his hand, for although he may immerse himself in all the waters of the world his immersion is of no avail unto him; but if he throws it away from his hand then as soon as he immerses himself in forty se'ahs of water, immediately his immersion becomes effective, as it is said, But whoso confesseth and forsaketh them shall obtain mercy. (Proverbs 28:13) And it is further said (Lamentations 3:41), Let us lift up our heart with our hands unto God in the heavens. (Ta'anith 16a)*

And now, Adonai our God, who brought your people out of the land of Egypt with a mighty hand, and have made yourself a name, as at this day, we have sinned, we have done wickedly.

Adonai, according to all your righteousness, I pray you, let your anger and your fury be turned away from your cities, your holy mountains; because for our sins, your cities and your people have become a reproach to all those who are around us.

Now therefore, our God, hear the prayers of your servants, and their supplications, and cause your face to shine upon your sanctuary that is desolate, for Adonai's sake.

My God, incline your ear, and hear; open your eyes, and behold our desolations, and the cities which are called by your name; for we do not present our supplications before you for our righteousness, but for your great mercy.

Adonai hear; Adonai, forgive; Adonai, listen and do; do not delay, for your own sake, my God; for your cities and your people are called by your name.

\* Daniel 9:15-19 adapted.



# עושה שלום\*

Dm A7 Dm  
 עושה שלום בְּמִרְמֵיּוֹ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
 Oseh shalom, bimromav, hu ya'ahseh, shalom alaynu

Dm A7  
 וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
 V'al kol, Yisrael, v'imru, amen.

Dm A7 Dm Gm  
 עושה שלום בְּמִרְמֵיּוֹ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
 Oseh shalom, bimromav, hu ya'ahseh, shalom alaynu

DmA7 Dm Gm  
 וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
 V'al kol, Yisrael, v'imru, amen.

May the One who creates harmony in the  
 cosmos above also create peace within and  
 amongst us, for all Israel and for all who dwell  
 on the earth. And let us say, amen.

\* English translation from *Makhor for the High Holy Days* (Berkeley, Calif.: Aquarian Minyan, n.d.).

# קדושה (מלא)

E7 Am  
קדוש קדוש קדוש יי צבאות.

Am  
מלא כל הארץ כבודו:

Am E7  
ובכן תן פחדך יי אלהינו

Am E7  
על כל מעשיך ואימתך על

Dm F  
כל מה שבראת.

Dm A7  
ובכן תן כבוד יי לעמך

Dm A7  
תהלה ליראיך ותקנה לדורשיך

Gm Bb  
ופתחון פה למיחלים לך

Gm D  
ובכן צדיקים יראו וישמחו

Gm D  
וישרים יעלזו וחסידים ברנה

GmBb  
יגילו.

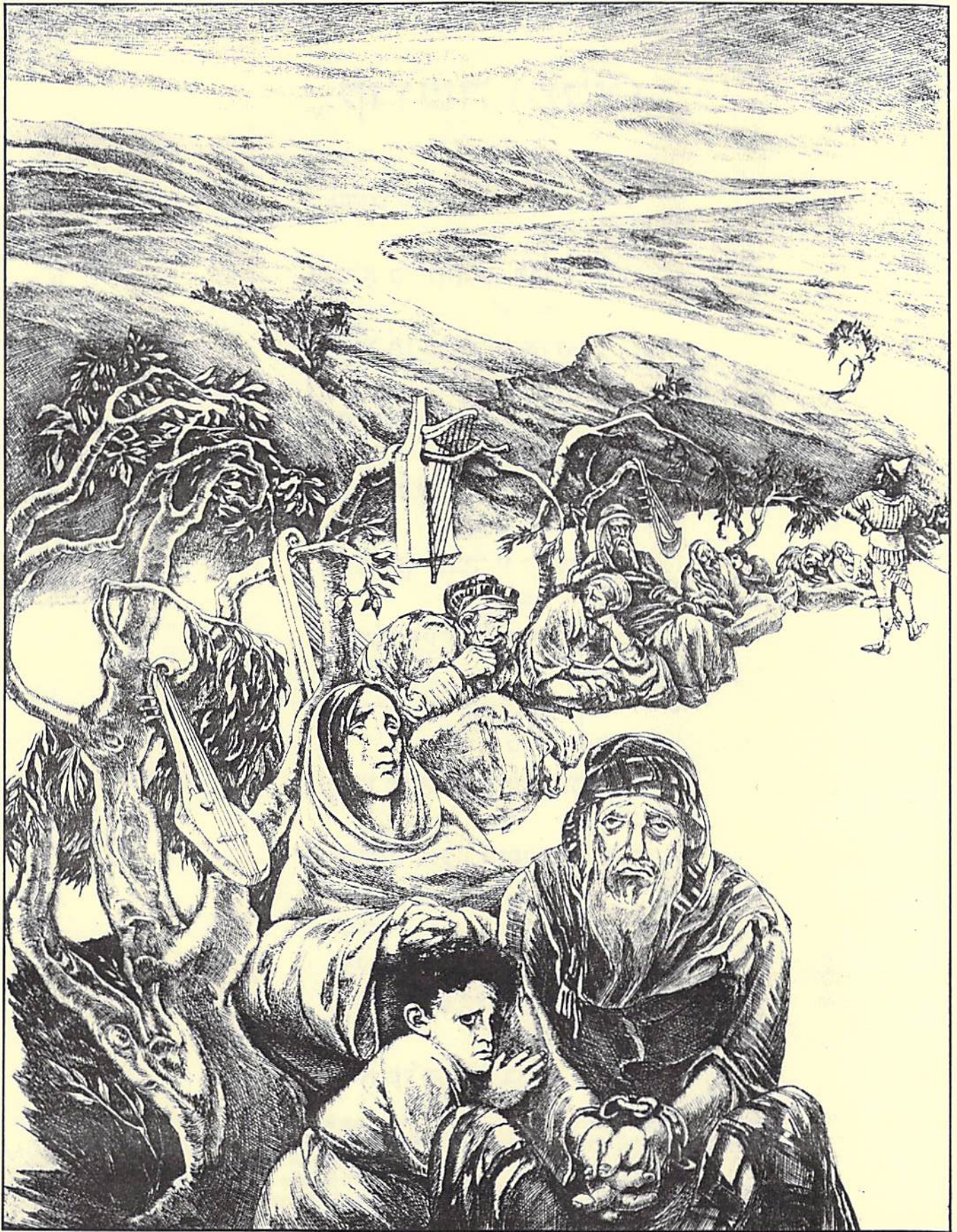
A7 Dm  
קדוש קדוש קדוש יי צבאות.

Dm  
מלא כל הארץ בודו:

Holy, holy, holy is the Lord of hosts,  
The whole earth is full of Adonai's glory.  
Now, Adonai our God,  
put your awe on all you have made,  
your dread on all you have created.  
Now, Adonai,

grant honor to your people,  
glory to those who revere you,  
hope to those who seek you,  
free speech to those who yearn for you.  
Now, may the righteous see this and rejoice,  
the upright exult,  
and the godly thrill with delight.







## PRAYER AS SUBVERSION

Prayer is meaningless unless it is subversive, unless it seeks to overthrow and ruin the pyramids of callousness, hatred, opportunism, falsehood. The liturgical movement must become a revolutionary movement, seeking to overthrow the forces that continue to destroy the promise, the hope, the vision.

—Author unknown (to RMbA)



## PSALM 23

Am E7 Am  
Almighty God is my shepherd, I lack nothing  
E7 Am  
I've been given green pastures to lie in  
Am Dm Am  
Led to water in places of repose  
E7 Am  
My life renewed again  
Dm Am  
And guided in the righteous paths  
E7 Am  
As befits the name of God

A7 Dm  
Though I walk in a valley of darkness  
E7 Am  
I fear no harm for you are with me  
A7 Dm  
Your rod and your staff  
E7 Am  
They comfort me

G7 C  
You spread a table before me  
G C  
For all my enemies to see  
E7 Am  
You anoint my head with oil  
E7 Am  
My cup is overflowing

A7 Dm  
Only goodness and love I'll pursue then  
E7 Am  
All the days of my life  
A7 Dm  
And I will live in the house of God  
E7 Am  
For all my remaining years

Where there are no reasoned strategies, the people fall; but in a multitude of counsellors there is safety.

—Proverbs 10:14\*

\* In the face of dedicated opponents, the people must have "strategic plans that can instantly replace one tactical move with another, as soon as required." [From (R' Charles Wengrov, tr.) *Malbim on Mishley*, the Commentary of Rabbi Meir Leibush Malbim on the Book of Proverbs (New York: Feldheim Publishers, 1982), p. 113.]



(פרקי אבות)

## MUSSAR & JUSTICE

Proverbs, from the first, connects wisdom to moral discipline, and moral discipline to justice and right equity. Malbim (Rabbi Meir Leib ben Y'chiel Michael) taught that “to know *chochma* (wisdom) is to understand the principles of moral law governing the proper exercise of all the faculties. . . .” The purpose of Proverbs, then, is “to inculcate ‘justice and right and equity’—correct behavior in the social and political spheres. . . .”\*

\* From R' Charles Wengrov, *Malbim on Mishley, the Commentary of Rabbi Meir Leibush Malbim on the Book of Proverbs* (New York: Feldheim, 1982), pp. 10-12.



## JOSHUA TREE

Dm Gm Dm  
One Artist's hand sculpts the land  
Gm Dm  
and raises granite castles,  
Gm Dm  
Makes lofty spires ever higher  
Bb C7 Dm  
as wondrous testimonial.

Bb C7  
Myriad outstretched Joshuas  
Dm  
praise sun through broken sky,  
C7 Dm  
Witnessing time petrified  
F  
as the world goes spiraling by.

AmDm Am  
O Joshua, O Joshua,  
Dm  
and all your brethren fair,  
Am Dm  
You green my heart in hope for life  
F G7 Am  
signaling God's endless care.

## GODS OF FORTUNE

I will punish her for the festival days of the gods of fortune, when she offered incense to them and decked herself with her ring and jewelry, and went after her lovers, and forgot me, says the Lord.

Therefore I will now allure her, and bring her into the wilderness, and speak tenderly to her.

From there I will give her her vineyards, and make the valley of trouble a door of hope. There she shall respond as in the days of her youth, as at the time when she came out of the land of Egypt.

On that day, says the Lord, you will call me "my husband," and no longer will you call me "my god of fortune."

For I will remove the names of the gods of fortune from her mouth, and they shall be mentioned by name no more.

I will make for you a covenant on that day with the wild animals, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety.

And I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy.

—Hosea 2:13-19





# KHAZON

Am E7  
I see a day of poison,  
Dm Am  
A roiling toxic tide.  
Dm  
The earth God gave  
Am  
we've made a grave,  
E7 Am  
For truth we've traded lies.

E7 Am  
We've pushed the sacred creation  
Dm Am  
Beyond divine compassion.  
Dm  
Wanting without care  
Am  
forgiveness not fair,  
E7 Am  
Destroying despite Torah's lesson.

F E7 Am  
The time to turn is now,  
Dm Am  
Or maybe even past.  
A7 Dm  
Our failure will tell our flaw  
Am  
that too late we were in awe,  
F E7 Am  
With sack cloth, ashes, and fast.



## NARCISSISM

“Trivial entertainments, superficial relationships and compulsive shopping are not the cure, they merely address the symptoms of our schizophrenic condition. We seek unitive wholeness and . . . we recognize ‘that all satiation is an eating of self to death.’ We refuse to be numb and narcotized—the prophetic call is to be aware and awake. We will not worship at the altar of the false god of technique. We will not accept the bland palliatives of the technocratic priesthood. When we encounter suffering, we will mourn. We will respond with compassionate engagement. Wholeness comes when we refuse any longer to deny death. Wholeness comes when we respond to the Word of God, which calls us out of the bondage of death and oppression to life and liberation. In the words of Deuteronomy: ‘I set before you life or death, blessing or curse, choose life so that you and your descendants may live.’”

—Christopher Lasch





## GOD LOVES THE WORLD THROUGH US\*

1

Gm Dm  
Homeless and forgotten  
Gm Dm  
in the streets of every city.  
C7  
Empty eyes, fallen spirits,  
Dm  
hardened hearts show no pity.

Dm Bb C7 Dm  
God loves the world through us, you and me.

2

Dm A7  
Children without futures  
Dm  
pimp themselves for prostitution.  
Bb Gm  
Aged rifle trash cans,  
A7  
we see them as the pollution.

Dm Bb C7 Dm  
God loves the world through us, you and me.

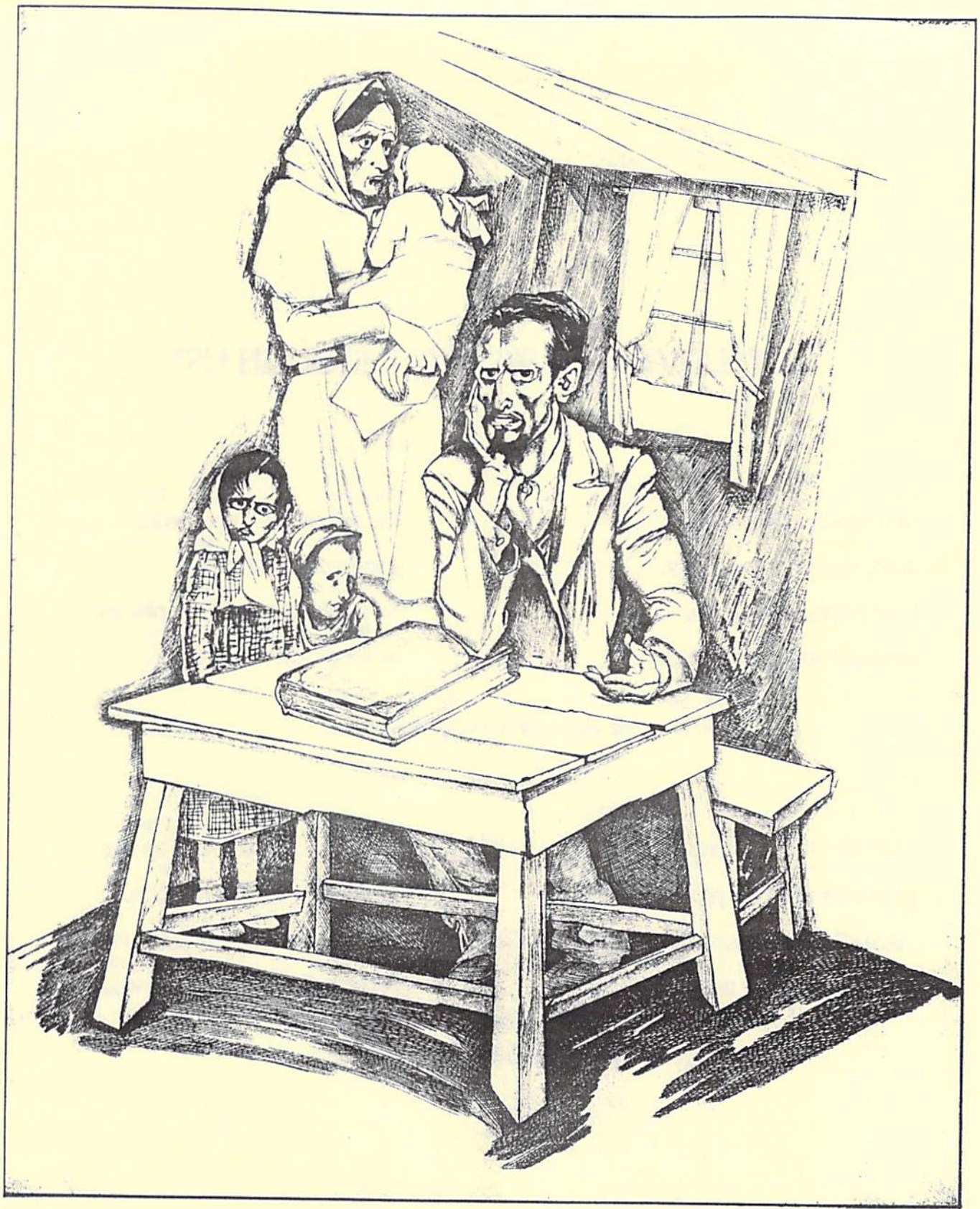
1

Dm Gm Dm  
The rich roll by in sleek sedans,  
Gm Dm  
glass towers ever higher.  
Gm Dm  
And as the lives and years pass on,  
Bb A7  
we hardly know each other.

2

Dm Gm Dm  
The future may see none survive  
Gm Dm  
but dim hint of mighty nation.  
Bb Gm  
Yet from the rubble of tragic fall,  
Dm F7 Eb F7 Gm  
the rekindling of Mashiach's vision.

\* Mother Teresa





# CONTRA GOD

Gm  
Twisted, broken bodies  
Dm Gm  
and shattered hopes.

Endless pain and longing,  
Dm Gm  
the spirit gropes,  
Dm  
for God so far, and  
Gm  
so very close.

G7  
This is the legacy  
Dm G7  
of what my country seeds.

In our city's neighborhoods  
Dm G7  
it says it acts for me.

Where is the rule of God,  
Dm G7  
where is the holy name?

How can we fail to act  
Dm G7  
to end this awful shame?

Gm Dm  
They're every color and speak in every tongue,  
F Gm  
yet I see none but Hitler's Jews.

Dm  
They face not ovens and pogroms  
F Gm  
but poverty, injustice, and disease.

Gm Dm  
O my God, what are we doing.  
F Gm  
In your name I sue for hope.

Dm  
Let my voice condemn this horror.  
F Gm  
Let the pain of innocents go.

## PROTEST!

May we, like our parents, still stand out against the multitude, protesting with all our might against its follies and fears. May a divine discontent give color to our dreams, and a passion for holy heresy set the tone of our thoughts. May the soul of the rebel still throb in us as it throbbed in our forebears, that today and forever we may still be a light unto those who stumble in darkness.

—R' Lewis Browne  
in *The Wisdom of Israel* (1945)

Who can protest and does not, is an accomplice in the act.

—Shabbath 55a<sup>\*</sup>

\* For R. Aha b. R. Hanina said: Never did a favourable word<sup>7</sup> go forth from the mouth of the Holy One, blessed be He, of which He retracted for evil, save the following, where it is written, And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark [taw] upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof, etc.<sup>8</sup> The Holy One, blessed be He, said to Gabriel,<sup>9</sup> Go and set a taw<sup>10</sup> of ink upon the foreheads of the righteous, that the destroying angels may have no power over them; and a taw of blood upon the foreheads of the wicked, that the destroying angels may have power over them. Said the Attribute of Justice<sup>11</sup> before the Holy One, blessed be He, "Sovereign of the Universe! Wherein are these different from those?" "Those are completely righteous men, while these are completely wicked," replied He. "Sovereign of the Universe!" it continued, "they had the power to protest but did not." (Shabbath 55a)

(7) Lit., 'a good attribute'.

(8) Ezek. IX, 4.

(9) Gabriel, 'man of God', is mentioned in the Book of Daniel VIII, 16-26; IX, 21-27. He was regarded as God's messenger, who executes His will on earth.

(10) The last letter of the Hebrew alphabet.

(11) Justice was often hypostasized as an independent being.







# CONTRA GOD

Gm  
Twisted, broken bodies  
Dm Gm  
and shattered hopes.

Endless pain and longing,  
Dm Gm  
the spirit gropes,  
Dm  
for God so far, and  
Gm  
so very close.

G7  
This is the legacy  
Dm G7  
of what my country seeds.

In the southern hemisphere  
Dm G7  
it says it acts for me.

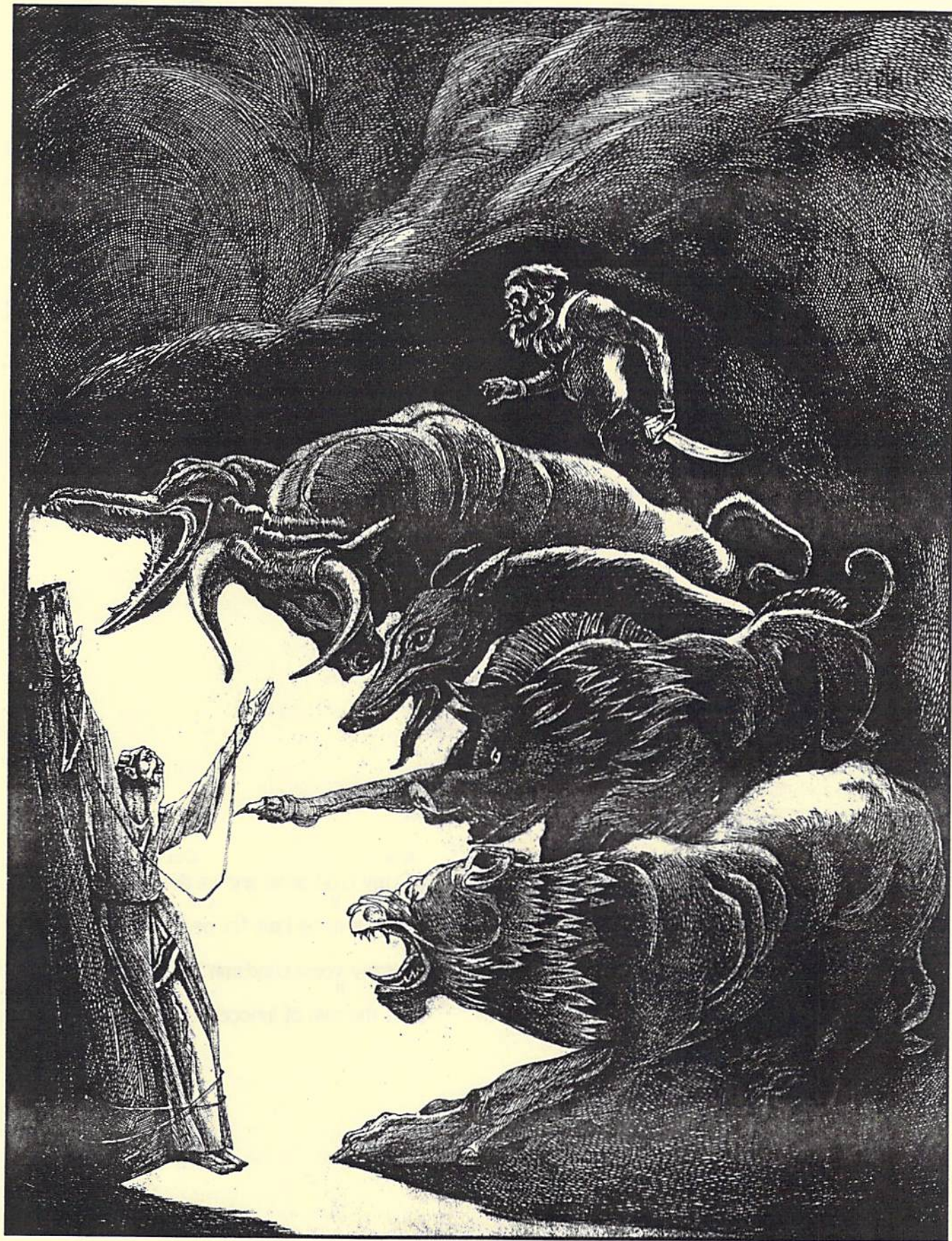
Where is the rule of God,  
Dm G7  
where is the holy name?

How can my country do  
Dm G7  
so much that does defame?

Gm Dm  
They're brown and speak a Latin tongue,  
F Gm  
yet I see none but Hitler's Jews.  
Dm  
They face not ovens and pogroms  
F Gm  
but our own hired war machine.

Gm Dm  
O my God, what are we doing.  
F Gm  
In your name I sue for peace.  
Dm  
Let my voice condemn this horror.  
F Gm  
Let the pain of innocents cease.







## SENSELESSNESS

Our souls interred as we listen to the lies,  
Disbelieving what's before our eyes.

Where spirit should guide and reign,  
see the smug seek empty gain.  
Where life and love should draw their breath,  
feel a chill of coming death.

Where corruption wafts a stench,  
see lawyers' greed touch every bench.  
Where sickly poor die alone,  
see corporate commerce thrive and grow.

Who will stop pursuing poisons we consume.  
Who will cease feeding entrepreneurs of crime.  
Who will close warehouses filled with human waste.  
Who will drain cesspools breeding dread disease.

Hear the mouths sincere with endless empty schemes,  
Stifling the voices that whisper inner dreams.  
Where is your heart, your spirit and your soul,  
The part that reaches out and says, no more.



When it goes well with the righteous, the city rejoices; and when the wicked perish, there is jubilation. By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked.

—Proverbs 10:10-11\*

\* Righteousness is expressed in relationships with other human beings, which results in "benefit and prosperity" for the city. The wicked cause the people of the city to suffer because the results of their behavior are "spiritual negation" and "ruin [of] the spiritual world built up by others." [From (R' Charles Wengrov, tr.) *Malbim on Mishley*, the Commentary of Rabbi Meir Leibush Malbim on the Book of Proverbs (New York: Feldheim Publishers, 1982), pp. 112-13.]

## WHO WILL GO FOR US?

Gm Dm  
I heard the voice of Adonai saying:  
Gm Dm Gm Dm  
Whom shall I send, and who will go for us?  
Gm  
Then I said, "Here I am—send me."

—Isaiah 6:8

Eb Gm  
Say of the righteous that it will be good  
Bb Gm  
For they will be the fruit of their doings.  
Dm Bb Dm  
Woe to the wicked! It shall be ill with them,  
F Dm  
For they'll become the work of their hands.

—Isaiah 3:10-11

Gm Eb Gm Dm Gm  
But Adonai over all is exalted by . . . justice,  
Eb Gm  
And God the holy one is sanctified  
Dm Gm  
by . . . righteousness.

—Isaiah 5:16



## ONE LEADS ANOTHER

"Elkanah would take his wife, children, sisters, and all his relatives along on the festival pilgrimage to the House of G-d. At every town they came to along the way, they would camp in the town square so that all the townspeople would notice and ask, 'Where are you going?' 'To the House of G-d in Shiloh,' they would reply, 'for from there go forth Torah and mitzvos. Why don't you come with us?' The eyes of the townspeople would immediately fill with tears as they said, 'Yes, we will go with you!'

"In one year five more families went; the next year, ten, until finally everyone went. Then G-d said to Elkanah, 'You have tipped Israel's scales to the side of merit and have educated them in mitzvos, and the public has merited because of you. Therefore I will bring forth from you a son who will tip Israel's scales to the side of merit and educate them in mitzvos.'

"Thus the prophet Shmuel was born as a reward to Elkanah."

—Yalkut Shmuel I

"How many lofty ideas are translated into outstanding deeds merely through the initiative of a single individual! In this narrative, the mitzvah of the pilgrimage had been all but forgotten until Elkanah was seen plodding along on his journey to Shiloh. Little by little, through resistance, patience, and pleasantness, the mitzvah was revived until it encompassed all of Jewry. We all know how hard it is to get a single person to do something—especially if it involves change of habit, effort, or expense—let alone an entire nation! Here one man accomplished the impossible and thereby brought joy to G-d and man.

"And how did Elkanah do it? Simply by making himself a living example of dedication, purity of motive, and selflessness. This drew people to him like a magnet, to learn about the mitzvah.

"Elkanah is an eternal example of how a pure and faithful person can go up to the House of G-d and bring all of Jewry along with him."

—R' Yosef Yozel Hurwitz



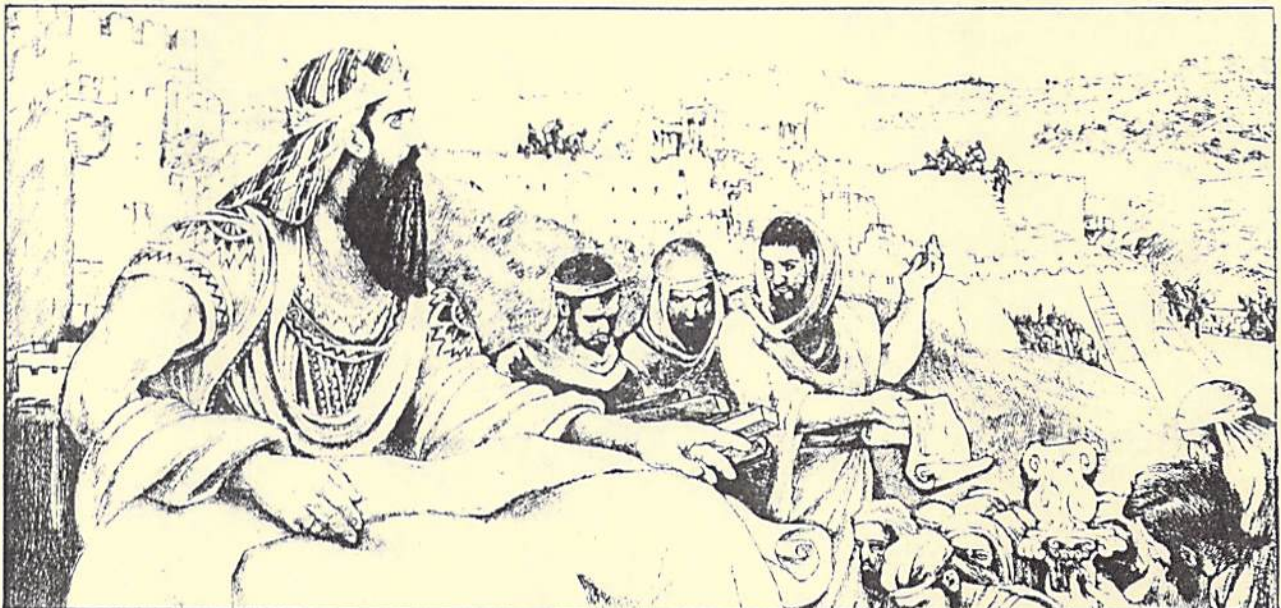
# DREAMS & FEARS

Am Dm Am  
There's a land in my dreams  
Dm Am  
Peopled by men and women free  
G7 Am  
With justice and compassion  
G7 F G7 Am  
It's waiting for God and me.

Dm Am  
Our lives will make that time  
Dm Am  
Not inherit it whole  
G7 Am  
Our bodies and spirits  
G7 F G7 Am  
God's tools for earthly goals.

A7 Dm Am  
But nothing will come  
A7 Dm Am  
while fear is our guide  
A7 Dm Am  
and while surety for ourselves  
E7 Am  
is how we know God.

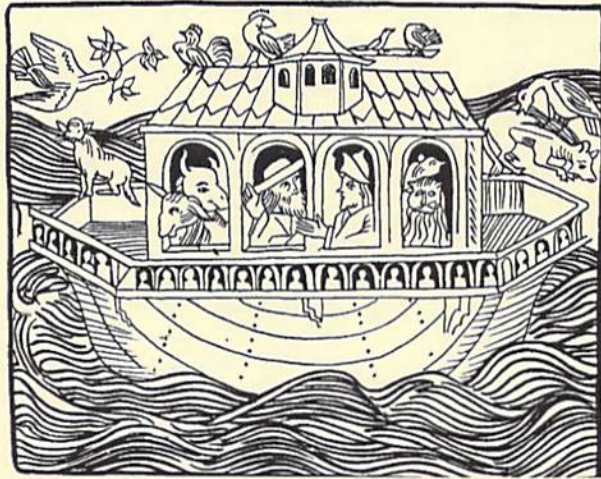
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## TWO BY TWO\*

Am E7 Am  
 שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ  
 Am Dm  
 אֶל הַתֵּבָה זָכָר וּנְקֵבָה  
 E7 Am Dm  
 כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ  
 Am E7 Am  
 כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ



Two by two they came to Noah  
 Into the ark, male and female  
 as God commanded Noah

*Two by Two*—It was Noah's task, as one who struggled to be righteous in his generation, to save and preserve all life on earth. *They came to Noah*—The hand of God, guiding all life to the ark, was joined to the hand of Noah, so the task was not his alone. *Into the ark*—Noah's task was to build on earth, according to God's design, the instrumentality of divine purpose and redemption. *Male and female*—Both would be necessary to repopulate and recreate the world by supporting, challenging, and holding one another accountable. *As God commanded Noah*—Although he doubted and delayed until the waters rose, Noah nonetheless bent his heart and mind to the divine will.

\* Genesis 7:9

## COMMUNITY WORK

“A person who works for the community,” said R’ Yisroel Salanter, ‘must have three virtues: he must not get tired, he must not get angry, and he must not be eager to see a project completed.’”







# NEW WORLD COMING

F Dm  
There's a new world coming, we're gonna shape it  
F Dm  
There's a new world coming, we're gonna make it  
F F7 Bb  
We're gonna sing, we're gonna dance  
F C7 F  
We're gonna give humanity a chance

Bb F  
Organize, organize  
C F C7 F  
With the word of God leading every life

Dm  
We've got a vision of salvation on this earth  
F Dm  
It's a time for all people to live in peace  
F7 Bb  
To come to know that we can make  
F C7 F  
What our hearts want the whole world to be

Organize, organize . . .

F Dm  
It's a job that's gonna take all our lifetimes  
F Dm  
And a whole lot more besides  
F7 Bb  
So let's start laying track and get on a train  
F C7 F  
To a righteous world for us and our offspring

Organize, organize . . .



When you sit down to eat with a governor,  
understand well who is in front of you.

Proverbs 23:1\*

\* In the presence of powerful public officials, one should constantly bear in mind their high authority. When invited by such a personage to attend a social gathering or to dine, it should be remembered that "The meal [or affair] is 'deceptive'—set out not for your benefit and enjoyment, but as a preliminary to the business he has in mind—something he wants from you." [From (R' Charles Wengrov, tr.) *Malbim on Mishley*, the Commentary of Rabbi Meir Leibush Malbim on the Book of Proverbs (New York: Feldheim, 1982), pp. 236-37.]

## HAVDALAH

Am  
Our Shabbos now has ended  
Dm  
With its day of peace and prayer,  
We have read the Torah portion  
Am  
And seen the future there.

A7  
We have found our second souls  
Gm  
And kindred spirits in our midst,  
A7  
So renewed in faith and vision  
Bb A7  
We face the week ahead.

Dm  
Sh'vua tov,  
Am  
Sweet savor of Shabbat  
F  
We hold so close,  
Am  
Shabat Shalom.



## ADONAI IS THE SOURCE

Dm Gm Dm Gm  
הנה אל ישועתי, אבטח ולא אפחד,

Adonai is the source of our strength and rejoicing.

Dm F Dm Bb  
כי עזי וזמרת יי, ויהי לי שועה.  
Dm F  
ושאבתם מים בששון ממעיני הישועה.  
F Dm Bb  
ליי הישועה; על עמך ברכתך סלה.

Dm  
יי צבאות עמנו, משגב לנו אלהי יעקב, סלה.  
Dm Gm Dm Gm  
יי צבאות, אשרי אדם בטח בך.

Dm F Dm Bb  
יי, הושיעה; המלך יעגנו ביום קראנו.  
Dm Bb Dm F  
ליהודים היתה אורה ושמחה, וששון ויקר.

Dm F  
כן תהיה לנו. כוס ישועות אשא, ובשם יי אקרא.

Adonai is the source of our strength and rejoicing.

God is truly our deliverer. We are confident and are not afraid. Adonai is the source of our strength and rejoicing. We depend on God's help. With joy may we all draw water from the well of deliverance. Deliverance comes from God; God's blessing to the people. Adonai, creator of cosmic forces, happy are those who trust in You. Adonai, open us to Your saving power, and be there when we need You. Give us light and joy, gladness and honor, as in the happiest days of Israel's past. We raise the cup of our deliverance and call out Your name in praise.

ברוך אתה, יי אלהנו, מלך העולם, בורא פרי הגפן.

Blessed are You, Adonai, our God, Ruler of the Universe,  
Creator of the fruit of the vine.

ברוך אתה, יי אלהנו, מלך העולם, בורא מיני בשמים.

Blessed are You, Adonai, our God, Ruler of the Universe,  
Creator of all spices.

ברוך אתה, יי אלהנו, מלך העולם, בורא מאורי האש.

Blessed are You, Adonai, our God, Ruler of the Universe,  
Creator of the light of fire.

ברוך אתה, יי אלהנו, מלך העולם, המבדיל בין קדש  
לחל, בין אור לחשך, בין ישראל לעמים, בין יום  
השביעי לששת ימי המעשה. ברוך אתה, יי, המבדיל  
בין קדש לחל.

Blessed are You, Adonai, our God, Ruler of the Universe, who  
separates sacred from profane, light from darkness, the seventh  
day of rest from six days of labor. Blessed are You, Adonai, who  
separates the sacred from the profane.



## GOD HAS TOLD YOU\*

A7 Dm  
הַגִּיד לְךָ אָדָם מַה-טוֹב  
Dm A7  
One has told you, human, what is good,  
Dm Gm  
וּמָה יְהוָה דּוֹרֵשׁ מִמֶּךָ  
Gm Dm  
what Adonai requires of you.  
Dm Gm  
כִּי אִם-עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד  
Gm Dm  
Only to do justice and love kindness,  
Dm A7  
וְהִצַּנֵּעַ לֵבָת עִם-אֱלֹהֶיךָ:  
A7 Dm  
and to go modestly with your God.  
-Micah 6:8

\* The prophet's simple statement of God's requirements "links ethics [right action] with piety, duty towards other people with duty towards God, and makes them both co-equal factors in religion." (Powis Smith) The authority for the observance of the moral law is that God demands it. Justice is put first because the greatest sin is the denial of social justice. To love kindness is to love the *deed* of being kind, the performance of kind acts. (A. Cohen) To go modestly with our God is to acknowledge that God is the source of all human goodness in the world and that we are consigned to be lifelong learners if our own goodness is to be realized in the divine plan. (Khulda bat Sarah and Moshe ben Asher)

## BLESS OUR LOVE-MAKING\*

A7                      Dm  
 בָּרוּךְ אַתָּה, יי,  
 Dm                      Gm  
 לַעֲשֵׂה אוֹרִים גְּדֹלִים,  
 Dm                      A7                      Dm                      Gm  
 יִצַּר רוּחַ כָּל אִישׁ וְאִשָּׁה.  
 A7  
 תוֹדִיעֵנִי אֶרְחַ חַיִּים:  
 Dm A7                      Dm Gm                      Dm                      Gm  
 שֶׁבַע שְׂמֵחוֹת אֶת-פָּנֶיךָ.  
 Gm                      A7  
 נִזְכִּיר דְּרִיךְ מִיָּין  
 Dm                      Gm                      Dm  
 מִיִּשְׁרִים אֶהְבּוּךָ.  
 Dm                      A7  
 אֲנִי לְדוֹדִי וְדוֹדִי לִי.

Blessed are you, Adonai, who made the great lights,  
 who forms the spirit, of every woman and man.  
 You make me know the path of life, in your face is fullness of joy.  
 We will find that loving your way is more fragrant than wine,  
 that it is the right love, I am my beloved's and my beloved is mine.

\* Based on Psalm 136:7, Zechariah 12:1, Psalm 16:11, and Song of Songs 1:4 and 6:3. According to the *Iggeret Ha-Kodesh* or *Holy Letter* (Northvale, New Jersey: Jason Aronson, 1993), an anonymous 13th-century Kabbalistic writing that emphasizes ethical behavior: "He commanded us . . . saying that we must sanctify ourselves at the time of intercourse as the tradition understands the verse: 'Thus shall you separate the children of Israel from their uncleanness'" (Leviticus 15:31) (pp. 68-71). "Know that the sexual intercourse of a man with his wife is holy and pure when done properly, in the proper time and with the proper intention" (p. 72). ". . . God, may He be praised, created all, as His wisdom decreed, and did not create anything ugly or shameful" (pp. 74-75). ". . . Sexual union can be a means of spiritual elevation when it is properly practiced" (p. 80). ". . . The union of man with his wife, when it is proper, is the mystery of the foundation of the world and its civilization. Through the act they become partners with God in the act of creation. This is the mystery of what sages said, 'When a man unites with his wife in holiness, the *Shekhinah* is between them in the mystery of man and woman'" (p. 92).



## PEOPLES BLESSING

Dm C7 Dm GmDm  
 בְּרַכְךָ יְהוָה וְיִשְׁמְרֶךָ.  
 Dm C7 Dm Gm  
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.  
 Dm C7 Dm Gm  
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ, וְיִשֶּׂם לְךָ שְׁלוֹם.

Dm Gm Dm  
 May we find harmony with the Divine  
 C7 Dm  
 Shelter and light.  
 Gm Dm  
 May the wonder of the Infinite shine,  
 C7 Dm  
 Gracious and warm.  
 Gm Bb Dm  
 And may our holy God be in our heart,  
 C7 Dm  
 Compassion and peace.

*May God bless you and keep you—*May we always remember that God generates more goodness in creation than we can comprehend; when we open ourselves to the light of that goodness, we become its beneficiaries. *May God's face light you and grace you—*May we always assert ourselves to seek without fail the divine path of tshuvah, in which we are enlightened and liberated from our anxieties and depression. *May God face you and give you peace—*May we always live in the image of God, confident that when we are face to face with the Holy One, we will find only comfort and consolation, wholeness in ourselves and in our community.







# HAZAK

Dm Gm Dm  
 Be strong, be strong,  
 A7 Dm  
 And let us strengthen one another.

Dm Gm  
 חֲזַק, חֲזַק,  
 Dm A7  
 וְנִתְחַזֵּק

C7 C F  
 In every dawn a dream is rising,  
 C7 Dm  
 With every dusk a body wearies.  
 C7 F  
 Distant echos reach back to Sinai,  
 Gm A7  
 A people born on desert sands.

Dm GmDm  
 חֲזַק, חֲזַק,  
 Dm A7  
 וְנִתְחַזֵּק

C7 C F  
 A tent of meeting surrounds an ark,  
 C7 Dm  
 As all give their gold and talents.  
 C7 F  
 Cloud and fire declaim it holy,  
 Gm A7  
 Am Yisrael knows now who is to lead.

### Etchings by Saul Raskin

All of the etchings, unless otherwise noted, are by Saul Raskin (1886-1966). Raskin was born in Russia, trained as an artist at art schools in Europe, and came to the U.S. in 1904. He was known for his "draftsman-like attention to detail and his realistic approach." [See *Encyclopedia Judaica*, Volume 13 (Jerusalem: Keter Publishing, n.d.), p. 1566.] The materials included here were published originally in: *The Book of Psalms* (New York: Saul Raskin, 1942); *Hagadah for Passover* (New York: Saul Raskin, 1941); and *Pirke Avoth* (New York: Saul Raskin, 1940).



