

ספר עבודת הקהל

THE COMMUNITY SERVICE BOOK



Published by the

INSTITUTE OF CREATIVE JUDAISM

CREATIVE SYMBOLISM SERIES

Cincinnati, Ohio/St. Louis, Missouri

1981

THE COMMUNITY SERVICE BOOK

PART I

SERVICES

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PART I
OPENING SECTIONS

CHOIR

Reader

In the beginning——

the earth was without form

and void, and darkness was

upon the face of the deep.

(Genesis 1:1,2)

In every beginning there is darkness.

Darkness and chaos

threaten light and life.

Yet form emerges,

light and life dawn.

בְּרֵאשִׁית--

Bereshit——

וְהָאָרֶץ הָיְתָה תוֹהוּ
veha-aretz hayetah tohu

וְרֵבָהוּ, וְחָשֶׁךְ
vavohu vechoshech

עַל פְּנֵי תְהוֹמוֹת:
al penei tehom.

בְּכֹל תְּחִלָּה יֵשׁ חֹשֶׁךְ:
Bechol techilah yesh choshech.

חֹשֶׁךְ וְתוֹהוּ וְרֵבָהוּ
Choshech tohu vavohu

מְאַיִם עַל אֶזְרַח בְּחַיִּים:
me-a-yeim al or vecha-yim.

עוֹד צוֹרֵחַ גְּבֻלֵית
Od tzurah nigleit,

אֶזְרַח בְּחַיִּים יוֹצְאִים וּמְזַפְּיֵימ:
or vecha-yim yotzim umofi-im.

Congregation

The Sabbath candles

celebrate the power

that makes for light and life.

גְּרֹזֵת הַשַּׁבָּת

Nerot hashabat

חֹזְגִים אֶת הַכֹּחַ
chogegim et hoko-ach

הַמְּפַרְנֵס אֶת הַחַיִּים וְהָאֶזְרַח:
hamefarnes et hacha-yim vecha-or.

Reader

In every beginning there is darkness.

The darkness of ignorance

smothers dignity.

The darkness of fear

chokes creativity.

The darkness of tyranny

stifles freedom.

בְּכֹל תְּחִלָּה יֵשׁ חֹשֶׁךְ:
Bechol techilah yesh choshech.

חֹשֶׁךְ הַבְּעֻרוֹת
Choshech haba-arut

מְכַבֶּדֶת אֶת הַכְּבוֹד:
mechabeh et hakavod.

חֹשֶׁךְ הַפַּחַד
Choshech hapachad

חֹזֵק לְבַרְיָאָה:
chonek labri-ah.

חֹשֶׁךְ הָעֲרִיצוּת
Choshech ha-aritzut

כּוֹשֵׁשׁ אֶת הַחֵרֶד:
kovesh et hacherut.

Congregation

The Sabbath candles

celebrate the power

that makes for light and life.

גְּרֹזֵת הַשַּׁבָּת

Nerot hashabat

חֹזְגִים אֶת הַכֹּחַ
chogegim et hako-ach

הַמְּפַרְנֵס אֶת הַחַיִּים וְהָאֶזְרַח:
hamefarnes et hacha-yim vecha-or.

Reader or Candle Lighter

Blessed is the wellspring of life,

ground of being,

by whose power we kindle

the Sabbath light.

בְּרוּךְ מְעַיֵן הַחַיִּים

Baruch ma-yan hacha-yim,

סִבַּת הַהִוְיָה

sibat ha-havayah

אֲשֶׁר בְּכֹחוֹ אָנֹכִי מְדַלִּיקִין

asher bechocho anu madlikin

נֵר שֶׁל שַׁבָּת:
ner shel shabat.

(MUSIC: Candle Blessing)

Reader and Congregation

May we be blessed with the light of dignity, creation, and freedom.

May we be blessed with a life of joy and peace. Amen.

Reader

This is a Sabbath moment, a moment of divine quest. Together we have created a sanctuary of Israel. We are invested with the sounds of the spirit. We are gathered in mutual affirmation to seek the Sabbath of the soul.

Reader and Congregation

This is a place of divine possibility. Its words invite commitment to purpose and realization. This is a place of holy possibility. Its words promise triumph over anguish and despair. May our meditations bring hope and strength, fulfillment, and peace. Amen.

(MUSIC: This is a Sabbath Moment)

Reader

And the heaven and the earth were finished וְכֵן כִּלְּמוֹ הַשָּׁמַיִם וְהָאָרֶץ
Va-yechulu hashama-yim veha-aretz
and all the host of them. וְכָל-צְבָאוֹת הַשָּׁמַיִם
(Genesis 2:1) vechol tzeva-am.

In an ancient vision, a Biblical author revealed the essence of the Sabbath. When creation rests and existence is sure, when the void is full and being is secure, the Sabbath then is born.

This Biblical thought filtered through centuries of Jewish life. The Sabbath influenced the people and received in turn the influences of their changing lives. The centuries changed the people and the people changed the Sabbath.

Congregation

In periods of darkness and persecution the Sabbath embodied messianic hope. Behind ghetto walls the Sabbath responded to Israel's yearnings with its power of peace. In periods of light and freedom the Sabbath shone with radiant reason.

PART I

MEDIANT SECTIONS

The centuries, the people, the Sabbath continue to change. People belong to their century, the Sabbath belongs to the people. Where yesterday there were days of rest, today there are moments. Where yesterday the Sabbath meaning was fixed and closed, today it is creative and open. Where yesterday there were unyielding rules, today we have freedom. Let us then in freedom seek each our own Sabbath of the soul. Amen.

(MUSIC: Shabbat Shalom שבת שלום)

Reader

Our hearts exult at the splendor of heaven and earth. Majestic skies and brilliant stars tell of cosmic harmony and order. We turn from our toil, from life's difficulties and conflicts, from its clamor and weariness, to meditate on the serene calm of the Sabbath whose harmony and order hallow our lives with the blessings of peace.

Reader and Congregation

We are here a congregation of Israel. In this Sabbath moment we seek to become one in fellowship, a people joined in pursuit of value and truth. Together let us find our ways.

(Congregation Rises)

Reader

As we search the past we find strength in our common bonds.

Bless the community of Israel ברכו קהל ישראל
Barechu kehal yisra-el
that serves as a blessing. הַמְבַרְכִים :
hamevarech.

Reader and Congregation

Blessed is the community that בָּרַךְ הַקָּהָל
Baruch hakahal
serves as a blessing הַמְבַרְכִים
hamevarech
forever and ever. לְעֹלָם וָעֶד :
le-olam va-ed.

(Singing of responses)

Reader

In this sanctuary we seek to free ourselves from the fears and conflicts that estrange us each from the other, and each from ourselves.

Reader and Congregation

Hear, O Israel: שְׁמַע יִשְׂרָאֵל
Shema yisra-el:
human unity אַחְדוּת הָאָדָם
achdut ha-adam
is unity divine. אַחְדוּת אֱלֹהִית :
achdut elohit.
Blessed is the peace of unity בָּרַךְ שְׁלוֹמֵ אַחְדוּת
Baruch shelom achduto
forever and ever. לְעֹלָם וָעֶד :
le-olam va-ed.

(Singing of responses)

(Congregation is seated)

Reader

Let us love truth and goodness וְאָהַבְנוּ אֶת הָאֱמֶת וְהַטֹּב
Ve-ahavnu et ha-emet ve-hatov
with all our hearts, with all our souls, כָּל לִבְנוּ וְכָל נַפְשֵׁנוּ
bechol levaveinu uvechol nafsheinu,
and with all our might. וְכָל מְאֹדֵנוּ :
uvechol me-odeinu.
And these words that we וְהַיּוֹם הַזֶּה יָדְבַרְנוּ אֶת אֵלֶּה הַדְּבָרִים
Vehayu hadevarim ha-eileh asher anachnu
learn this day shall be upon our hearts. לְיָמֵינוּ הַיּוֹם עַל לִבְנוּ :
lomdim hayom al levaveinu.
Let us teach them diligently to our children וְשִׁנְנוּ אוֹתָם לְבָנֵינוּ
Veshinanu otam levaveinu
and speak of them וְדַבַּרְנוּ בָם
vedibarnu bam
when dwelling in our houses בְּשִׁיבְתֵינוּ וּבְעֵתֵינוּ
beshivteinu beveteinu
and journeying on the way, וּבְלַכְתֵּנוּ בַדֶּרֶךְ
uvelechteinu vaderech,
when lying down and rising up. וּבְשֹׁכְבֵינוּ וּבְקוּמֵנוּ :
uveshochbeinu uvekumeinu.

So may we remember and do

לְמַעַן נִזְכֹּר וְנַעֲשֶׂינָהּ
Lema-an nizkor va-asinu

that which is true and good

אֶת הָאֱמֶת וְהַטּוֹב
et ha-emet vehatov

all the days of our lives.

כָּל יְמֵי חַיֵּינוּ:
kol yemei chayeinu.

All this is true, trustworthy,

אֱמֶת וְאֱמוּנָה כָּל-זֹאת
Emet ve-emunah kol zot,

and established for us.

וְקַיָּם עֲלֵינוּ:
veka-yam aleinu.

Congregation and Choir

And the children of Israel shall keep

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל
Veshamru venei yisra-el

the Sabbath,

אֶת הַשַּׁבָּת
et hashabat,

to observe the Sabbath

לְעֹשׂוֹת אֶת-הַשַּׁבָּת
la-asot et hashabat

throughout their generations

לְדֹרוֹתָם
ledorotam

as a perpetual covenant.

בְּרִית עוֹלָם:
berit olam.

It is a sign among the children of Israel

בֵּין בְּנֵי יִשְׂרָאֵל אֹת הִיא
Bein benei yisra-el ot hi

forever.

לְעוֹלָם:
le-olam.

Reader

Blessed is the chain of Israel

בְּרֻכָּה שְׁלֹשֶׁלֶת יִשְׂרָאֵל
Beruchah shalshelet yisra-el

that binds together Abraham and Sarah,

הַמֵּיַחֲדֵת אַבְרָהָם וְשָׂרָה
hameyachedet avraham vesarah

Moses and Miriam, generation to generation.

מֹשֶׁה וּמִרְיָם דֹּר לְדֹר:
mosheh umiriam dor ledor.

Responding to the merit of

בְּזָכוֹת
Bizechut

our ancestors, foremothers and forefathers,

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
avoteinu ve-imoteinu,

let us strive to bestow lovingkindness

וְנִגְמַל חַסָּדִים טוֹבִים
nigmol chasadim tovim

on humankind

עַל בְּנֵי אָדָם
al benei adam

and bring redemption to all living beings.

וְנָבִיא גְאוּלָּה לְכָל הַחַיִּים:
venavi ge-ulah lechol hacha-yim.

With mercy and compassion

בְּרַחֲמִים רַבִּים
Berachamim rabim

let us seek to support the falling,

וְנִסְמַךְ נוֹפְלִים
nismoch noflim,

heal the sick, and free the captive.

וְנִרְפָּא חוֹלִים וְנִפְתָּר אֲסוּרִים:
venirpa cholim venatir asurim.

So will we keep faith

כִּן נִקְיָם אֱמוּנָה
Ken neka-yeim emunah

with the living and the dead.

עִם הַחַיִּים וְנִשְׁנֵי עֶפְרָר:
im hacha-yim vishenei afar.

Blessed is the power of being

בְּרֻכָּה גְבוּרַת הַחַיָּה
Beruchah gevurat ha-havayah

in whose midst is implanted

אֲשֶׁר נִטְעָם בְּחַיָּה
asher netu-im betochah

the life of Israel.

חַיֵּי יִשְׂרָאֵל:
cha-yei yisra-el.

Reader and Congregation

We rejoice that amidst the ceaseless cares and anxieties, the unfulfilled desires and wearying struggles of life, the Sabbath comes to bring peace and refreshment of soul. We are grateful for the good we have received, for the preservation of our lives, of our health, and our strength; for the blessings of home, of love, of friendship; and for all good influences that support us in hours of trial and conflict.

We strive to accept with grace the joys that brighten our days and with resignation the sorrows that cast their shadows over them. May there be a Sabbath for every disquieted heart and for every wounded soul. Let us remember that when we search we cannot always know whether what we

seek is really for our good. Thus may our strivings ever be accompanied by satisfaction with creation's gifts, and gratitude for the mercies of existence. The Sabbath that brings ease and delight, comfort and rest to the hearts of our community is Israel's heritage from generation to generation. Through the Sabbath we acquire the strength of love and purity of purpose by which humankind works together in concord and lives together in peace. Blessed is the joy of the Sabbath.

Reader

Together let us strive for peace. Let us and all Israel join with the peoples of the earth to seek harmony from the eternal source of peace. Blessed be our country that it may ever be a stronghold of peace, and its advocate in the council of nations. May contentment reign within its borders, health and happiness within its homes. Let the bonds of friendship and fellowship be strengthened among all the inhabitants of all lands. Thus will virtue and love hallow every home and every heart. Praised is the source of being by whose power the community of humankind brings forth peace. Amen.

(Music)

Silent Meditation

Reader

The genius of Genesis enralls the mind and delights the imagination. Existence triumphant over nothingness, cosmos victorious over chaos, silence the understanding and still the emotions. The richness of the universe heightens our awe of creation and deepens its mystery. Difference, not sameness, diversity, not uniformity, stamp all that is. Individuals are the mark of reality, uniqueness the mark of individuals.

Congregation

Uniqueness may bring dismay yet we cannot escape its challenge. Out of the primordial depths from which we derive, uniqueness is laid down as our destiny. Others may teach, others may guide, but I cannot be they and they cannot be I. We exist apart, distinct within the portions of personal existence gird us to sculpt and to shape.

Reader

Though we may at times seek to escape the challenge of uniqueness in the anonymous mass, we cannot, for how are we to be other than who we are? Yet the agony of existence is that although we cannot be other than ourselves, we are able so to pretend. Thus do we exile ourselves to unauthenticity, our lives become anguished, and we wander the face of the earth like Cain, fugitives from our own truth.

Choir

This is my heart's desire:

Eileh chamdah libi

אֵלֶּה חַמְדָּה לִבִּי

Have pity,

chusah na

חֲסֹה נָא

do not hide from yourself.

ve-al na titaleim.

וְאַל נָא תִּתְעַלֵּם.

Reader

At life's origin, the vision of authentic uniqueness is an innocent dream whose realization lies in the power of others. Born in need, we seek the nurturing community that affirms in love the uniqueness of our being, that grants in grace the freedom to establish it, and bestows with care the teaching that leads to our cherished goals.

(Congregation rises)

Reader and Congregation

Let us covenant to be the nurturing community of Israel and give our pledge to bring to fruition the holiest visions of our people. So shall the blessings promised of old come to us.

Blessed shalt thou be in the city,	בָּרַךְ אַתָּה בְּעִיר.
	<i>Baruch atah ba-ir</i>
and blessed shalt thou be in the field.	וּבְרִיחַ אַתָּה בְּשָׂדֵה.
	<i>uvaruch atah basadeh.</i>
Blessed shall be the fruit of thy body,	בָּרַךְ פְּרִי בְטַבְּחָה.
	<i>Baruch peri vitnecha</i>
and the fruit of thy land.	וּפְרִי אֲדָמָתְךָ.
	<i>uferi admatecha.</i>
Blessed shalt thou be when thou comest in,	בָּרַךְ אַתָּה בְּבֹאֶיךָ.
	<i>Baruch atah bevo-echa,</i>
and blessed shalt thou be when thou goest out.	וּבְרִיחַ אַתָּה בְּצֵאתְךָ.
	<i>uvaruch atah betseitecha.</i>

(Deut. 28:3,4,6)

Reader

Bless the	בָּרְכוּ אֶת
	<i>Barechu et</i>
community of Israel	קְהַל יִשְׂרָאֵל
	<i>kehal yisra-el</i>
that serves as a blessing.	הַמְבָרֵךְ.
	<i>hamevareich.</i>

Congregation

Blessed is the community	בָּרַךְ הִיא הַקְּהָל
	<i>Baruch hakahai</i>
that serves as a blessing	הַמְבָרֵךְ
	<i>hamevareich</i>
forever and ever.	לְעוֹלָם וָעֶד.
	<i>le-olam va-ed.</i>

(Congregation is seated)

Reader

In every life there is a journey to freedom. When very young, we know little of freedom. Freedom comes slowly, as our thoughts and actions become truly our own. At the beginning of life's way, we depend upon others, parents and families, to perform our tasks. As the years pass, we grow older and travel further along the path to freedom. Grateful though we are to those who have taught and loved us, still we must see the world in new ways, our own ways. We take responsibility for our actions, and come to live in and through ourselves.

Congregation

The journey to freedom enriches our lives, yet its challenge is often hard. Freedom must be worked for, it does not come as a gift. Life lived through others may seem secure and safe. When we choose ourselves, at times we are lonely, frightened by all there is to do.

At journey's end, freedom brings its rich reward. Like earth unchained by spring to bear its sweetest fruit, humans in freedom bring forth their true selves, their greatest creations. How real the acts we do in truth. How honest the thoughts we think in truth. How full the love we feel in truth.

Choir

Only be strong	רַק חֲזָק
	<i>Rak chazak</i>
and of good courage.	וְעִמָּץ.
	<i>ve-emats.</i>

(Joshua 1:18)

Reader

In seeking freedom's power to rule ourselves, we climb a difficult path to lofty heights. Thus it is written that the prophet Moses ascended to Sinai's lonely summit to reach the truths by which he and Israel would command their lives. As it is for every pilgrim who begins the journey, the way to ruling oneself was covered with deep mist. Thick darkness shrouded Sinai's peak, and clouds hid the prophet's path. Still, in the solitude of his soul's journey, Moses came to the power for which he sought.

Congregation

Moses descended from Sinai's peak to share with the community of Israel the power of freedom he had found. Israel was then young, and of itself could not climb to Sinai's heights. With the years, the community has grown in strength and will. Today all Israel ascends to Sinai's summit. In our age, we can each reach the inner voice to establish for ourselves the truths that rule our lives. The Sinai within now calls to all Israel as once Moses alone was called. May we respond in our age with the vision and courage that Moses responded with in his.

Choir

Sinai, mountain within that always is,
 From whose pinnacle we see above life's mist.
 We seek strength through your vision,
 To rise to heights of self-decision,
 Overcoming fear and life's aloneness,
 By touching the healing power of oneness.
 Sinai, mountain within that always is.
 Sinai, mountain within that always is.

Reader

The ascent to the freedom of Sinai's summit is not made by a partial people. The freedom of a community is indivisible. All its members are persons and free, or none are; men cannot be persons and free if women are not; women cannot be free if men are not.

In the long and often tragic quest of the Jews for the life of the spirit, there has been no greater sorrow than the incompleteness of the search. The personhood and freedom of the women of Israel in all their fullness have been denied, and our lives are all the poorer for it.

The women of Israel have been beloved, yet love is not enough. The women of Israel have been cared for, but care is not enough. It is justice that is required. As the prophet proclaims, "Let justice flow as waters, and righteousness as a mighty stream." Let the waters and stream of justice wash away the stain of inequality on the glory of Israel. Let the partial and incomplete people be healed and become whole.

Congregation

Denied the fullness of their being, yet did the women of Israel, in the generosity of their souls, give beyond measure. In myth and legend, in history and fact, their exploits are celebrated in song and story.

Reader

Miriam, sister of the Israelite patriarch and prophet supreme, saved Moses at her peril when in the rushes he lay helpless, and defied him at her peril when his rule was all-powerful. Defending with her life a prophecy of democracy against Mosaic autocracy, Miriam was punished and banished. Yet the ages have established Miriam's faith, and her truth today thunders triumphantly in our hearts.

Congregation

The daughters of Zelophehad bear witness that the commandment "Thou shalt love thy neighbor as thyself" cannot be truly obeyed save that persons first love themselves. Neither can the admonition be fulfilled, "Do not do unto others that which thou wouldst not have others do unto you" unless first we reverence ourselves. Thus did the daughters of Zelophehad strive for their just rights against the established custom of Israel. Full love and true reverence demand that we defend our own righteous cause as we would defend the cause of others.

Reader

So came the daughters of Zelophehad to protest against the law of inheritance in ancient Israel: The inheritance of a father who had daughters but no sons, did not pass to the daughters; it descended to others. "Then drew near Zelophehad's daughters, Mirlah, Noah, Hoglah, Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes at the tent of the door of meeting saying: 'Our father died in the wilderness; and he had no sons. Why should the name of our father be done away from among his family because he had no son? Give unto us a possession among the brethren of our father.'" Moses heard their plea, saying, "The daughters of Zelophehad speak right; thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt make the inheritance of their father to pass unto them." In this way did the daughters of Zelophehad advance the cause of righteousness in the law of ancient Israel.

Congregation

Deborah, the prophet, reveals the courage in the heart of women to withstand the oppressor. When Jabin, king of Canaan, conquered Israel, Deborah was judge in the land. No Israelite rose against Jabin; Deborah alone sent forth the call. Then she commanded Barak, the son of Abinoam, "Take with thee ten thousand men. And I will draw unto thee Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand. And Barak said unto her: 'If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.' And the hand of the children of Israel prevailed more and more against Jabin, the king of Canaan, until they had destroyed Jabin, king of Canaan."

Reader

Thus can we recount at length the just and valorous deeds of women throughout Israel's journey in time. Yet, too often has the spirit of women been burdened by Eden's vengeful curse placed upon Eve in a demonic vision: "Thy desire shall be to man, he shall rule over thee." Let us then rise, and if perpetual covenant forswear this tragic myth that has too long darkened the sight of humankind.

(Congregation rises)

Reader and Congregation

Hear O Israel,	<i>Shema yisra-el</i>	שמע ישראל
Adam and Eve,	<i>adam vechavah,</i>	אדם וחוה
man and woman,	<i>ish ve-isha,</i>	איש ואישה
are equally created	<i>betselem elohi</i>	בצלם אלהי
in the divine image.	<i>shavim nivra-u.</i>	שָׁרִים נִבְרָאוּ.
Male and female	<i>Zachar unekeivah</i>	זָכָר וּנְקֵבָה
were they created,	<i>bera-am</i>	בְּרָאם
they were blessed	<i>va-yevarech otam</i>	וַיְבָרֵךְ אֹתָם
and the name	<i>vayikra et</i>	וַיִּקְרָא אֹתָם
given them	<i>shemam adam</i>	שֵׁמֵם אָדָם
was Person.	<i>beyom hibare-am</i>	בְּיוֹם הִבְרָאם.

(Gen. 5:2)

Choir

Hear O Israel	<i>Shema yisra-el</i>	שמע ישראל
male and female	<i>zachar unekevah</i>	זָכָר וּנְקֵבָה
were they created,	<i>bera-am</i>	בְּרָאם
and the name given them	<i>vayikra et</i>	וַיִּקְרָא אֹתָם
was Person.	<i>shemam adam.</i>	שֵׁמֵם אָדָם.

(Congregation is seated)

Reader

The pursuit of freedom and personhood for all the community of Israel is unfinished but will never be forsaken. From past and present we hear voices of conscience summoning us to realize the dream of equality:

Congregation

Let there be from now on no distinction between duties for men and women, unless flowing from the natural laws governing the sexes; no assumption of the spiritual minority of woman, as though she were incapable of grasping the deep things in religion; no institution of public service, either in form or content, which shuts the doors of the Temple in the face of women; and no application of fetters which may destroy woman's happiness.

The participation of women in religious and communal life is indispensable. They should receive their equal share in religious duties as well as rights.

(A. Geiger, 1846)

Reader

For our religious consciousness, which grants all humans an equal degree of natural holiness, it is a sacred duty to express most emphatically the complete religious equality of the female sex. It is our task to pronounce the equality of religious privileges and obligations of women...

(Breslau Rabbinical Conference, 1846)

Congregation

Every person born into this world represents something new, something that never existed before, something original and unique. It is the duty of every person in Israel to know and consider this, namely, that I am unique in the world in my particular character and that there has never been anyone like me in the world. Thus all persons are new in the world, and are therefore called upon to fulfill their individuality.

(Adapted from Martin Buber, *The Way of Man*)

(Music)

Silent Meditation

PART I

TORAH (AND HAFTORAH) SECTIONS

Reader

The beginning of wisdom is:	רֵאשִׁית חֹכְמָה
Seek to attain wisdom.	קְנֵה חֹכְמָה
Whatever else you attain,	יִבְכַּל-אֲנִי לָנֶכְדָר
get understanding.	קְנֵה בִינָה:
Prize her, and she will exalt you;	סַלְסֵלָה וְתָרוּמְמָךְ
Embrace her, and she will bring you honor.	תִּכְבְּדֶךָ כִּי תִחַבְּקֶנָה:
A graceful garland	תִּתֵּן לְרֹאשְׁךָ
she will place upon your head;	לְרִיֵּת-תְּהִי
A glorious crown will she bestow upon you.	עֲטֹרַת תִּפְאָרֶת תִּמְגְּנֶנָּךְ:
(Proverbs 4:7-9)	Ateret tiferet temagneka

(Congregation Rises)

(Torah is removed as Choir sings)

Choir

Wisdom, creation of the ages,
 Born of children and of sages;
 Guide that leads in present days,
 Sign that points to future ways;
 Gift of mystery, of life, of life and history.
 Gift of mystery, of life, of life and history.

Reader (Holding Torah)

Torah is the symbol	הַתּוֹרָה הִיא סֵמֶל
of our dedication to wisdom.	Hatorah hi semel תְּנוּכָתֶנּוּ אֶל הַחֹכְמָה:
Its power has infused	כַּחֲזֵקָה מְלֵאָה
the quest of centuries.	Kocha mil-ah חִפּוּשֵׁיהֶם שֶׁל דּוֹרֵי דוֹרוֹת:
From its devotion to truth,	חִפּוּסֵי רֵדָת הַתּוֹרָה לְאֵמֶת
we derive	Mimesirut hatorah la-emet, אֲנִי מוֹצִי אִים
the charge	אֶת הַמְצָוָה
to search for truth.	et hamitzvah לְחַפּוֹשׂ אֶת הָאֵמֶת:
From its commitment to the good	lechapes et ha-emet. מִהַתְחַיְבּוּתָהּ לְטוֹב
we are impelled	Me-hitchayvutah latov אֲנִי דָחֲפוּיִם
to seek the good.	anu dechufim לְבַקֵּשׁ אֶת הַטוֹב:
	levakesh et hatov.

(Torah is placed lectern)

(Congregation is seated)

(Blessing before Torah Lesson)

Bless	בְּרַכּוּ אֶת
the fountainhead of creation.	<i>Barechu et ma-yan habri-ah.</i>
Blessed is the fountainhead of creation,	מְעִיז הַבְּרִיאָה:
wisdom and understanding.	<i>Baruch ma-yan habri-ah, hachochmah uvinah.</i>
Blessed is the fountainhead of creation,	בְּרוּךְ מְעִיז הַבְּרִיאָה
source of wisdom and understanding,	<i>Baruch ma-yan habri-ah, mekor hachochmah uvinah,</i>
by whose power	אֲשֶׁר בְּכַחַז
the spirit of Israel creates	<i>asher bechocho borei ru-ach-yisra-el</i>
Torah in every generation.	בְּכָל דּוֹר וָדוֹר:
Blessed is the spirit of Israel	<i>torah bechol dor vador. Baruch ru-ach yisra-el</i>
which creates Torah.	בְּרוּךְ רִיחַ יִשְׂרָאֵל
	<i>Baruch ru-ach yisra-el borei hatorah.</i>

TORAH LESSON

(Blessing after Torah Lesson)

Blessed is the fountainhead of creation,	בְּרוּךְ מְעִיז הַבְּרִיאָה
wisdom and understanding,	<i>Baruch ma-yan habri-ah, hachochmah uvina,</i>
by whose power	אֲשֶׁר בְּכַחַז
Israel chooses	<i>asher bechocho bocher yisra-el</i>
a life of truth	בְּחַיֵּי אֱמֶת
in every generation.	<i>bechayei emet bechol dor vador.</i>
Blessed is the spirit of Israel	בְּרוּךְ רִיחַ יִשְׂרָאֵל
which chooses Torah.	<i>Baruch ru-ach yisra-el bocher batorah.</i>

(When Haftarah Lesson is included in
Torah Ceremony read the following blessing)

Blessed is the fountainhead of creation	בְּרוּךְ מְעִיז הַבְּרִיאָה
by whose power of being	<i>Baruch ma-yan habri-ah asher bechocho ha-havayah</i>
arise benevolent Prophets,	עוֹמְדִים נְבִיאִים
persons of goodwill,	<i>omdim nevi-im tovim, benei ratzon,</i>
whose words	אֲשֶׁר דִּבְרֵיהֶם
are spoken in truth.	<i>asher divrehem ne-emarim be-emet.</i>
Blessed is the source of good	בְּרוּךְ מְקוֹר הַטוֹב
from which is created Torah,	<i>Baruch mekor hatov asher nivra mimenu torah,</i>
the Prophets, Holy writings	נְבִיאִים וְכַתוּבִים
and the teachings of sages	וְדַבְרֵי חַכְמֵי
that are true and just.	<i>vedivrei chachmei emet vatzedek.</i>

HAFTARAH LESSON

(Blessing after Haftarah Lesson)

Blessed is the fountain of creation,	בְּרוּךְ מְעִיז הַבְּרִיאָה
of truth and goodness,	<i>Baruch ma-yan habri-ah, ha-emet vehatov,</i>
rock of all worlds.	צוּר כָּל הָעוֹלָמִים:
The righteous person in all generations	<i>tzur kol ha-olamim. Tzadik bechol hadorot</i>
is the faithful one	הַאָדָם הַנֶּאֱמָן
whose word is deed,	<i>ha-adam hane-eman ha-omer ve-oseh,</i>
whose utterance is fulfilled,	הַמְדַבֵּר יִמְלָא
	<i>hamedaber umeka-yeim,</i>

and whose every statement
 is spoken in truth and justice.
 For the Torah, for the Prophets,
 for the Holy Writings,
 for the teachings of the sages
 and for this living Sabbath
 that we keep in a spirit of peace,
 we are grateful
 and we bless them.
 May the Sabbath
 be an eternal blessing
 in the mouth of all living.
 Blessed is the power of being
 that hallows the Sabbath.

שְׁכֹל דְּבָרָיו
shekol devarav
 אֱמֶת וְצֶדֶק:
emet vatzedek.
 עַל הַתּוֹרָה וְעַל הַנְּבִיאִים
Al hatorah ve-al hanevi-im,
 וְעַל הַכְּתוּבִים
ve-al haketuvim,
 וְעַל הַחֲכָמִים
ve-al hachachamim
 וְעַל הַשַּׁבָּת הַחַיָּה הַזֹּאת
ve-al hashabat hachayah hazot
 שֶׁשָּׁמַרְנוּ בְּרוּחַ-שְׁלוֹם
sheshamarnu beru-ach shalom,
 אֲנַחְנוּ מוֹדִים לָהֶם
anachnu modim lahem
 וּמְבָרְכִים אוֹתָם:
umevarchim otam.
 יִתְבָּרַךְ שַׁבָּת
Yitbarach shabat
 בְּכָל חַי
befi kol chai
 תָּמִיד לְעוֹלָם וָעֶד:
tamid le-olam va-ed.
 בָּרוּךְ כּוֹחַ הַהוֹרָאָה
Baruch ko-ach hahavayah
 מְקַדֵּשׁ הַשַּׁבָּת:
mekadesh hashabat.

Music or Choir

(Torah Scroll is prepared for return to Ark
 while music plays or choir sings)

(Congregation Rises)

Reader (facing the open Ark)

Happy is the person who finds wisdom,
 the person who attains understanding.
 For her profit is better
 than profit of silver,
 and her gain better than gold.
 She is more precious than rubies,
 and none of your heart's desires
 can compare with her.
 Long life is in her right hand,
 in her left are riches and honor.

אֲשֶׁרִי אָדָם מֵצֵא חֲכָמָה
Ashrei adam matza chochmah,
 וְאָדָם יָפִיק תְּבוּנָה:
ve-adam yafik tevunah.
 כִּי טוֹב סַחְרָה
Ki tov sachrah
 מִסַּחַר-כֶּסֶף
mis-char kasef,
 וּמְחַרְצָה תְּבוּאָתָה:
umeharutz tevu-atah.
 יְקָרָה הִיא מִפְּנִיִּים
Yekarah hi mipni-yim,
 וְכֹל חַפְצֵיֶיךָ
vechol chafatzecha
 לֹא יִשְׁוּוּ-בָהּ:
lo yishvu vah.
 אֵרֶךְ יָמִים בְּיְמִינָהּ
Orech yamim biminah,
 בְּשֵׁמְאלָהּ עֲשׂוֹר וְכְבוֹד:
bismolah osher vechavod.

Congregation and Choir

She is a tree of life
 to those who grasp her,
 and happy is every one who holds her fast.
 Her ways are ways of pleasantness,
 and all her paths are peace.
 (Proverbs 3:13-18)

עֵץ חַיִּים הִיא
Etz cha-yim hi
 לַמְּחַזְקִים בָּהּ
lamachazikim bah,
 וְתִמְכֹּנֶה מְאֹד:
vetomcheha me-ushar.
 דְּרָכֶיהָ דְרָכֵי-נֵעִם
Deracheha darchei no-am,
 וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם:
vechol netivoteha shalom.

(Scroll is returned as choir sings)

(Congregation is seated)

Reader

The Sabbath wine is a symbol of the wholeness of life. There are times when we drink from bitter cups, yet there are also times when we savour the sweetness and joy that exalt life.

Reader and Congregation

Thus our Kiddush points to the recognition that life is both joy and sorrow. We resolve to affirm and accept them both, and so all of life. This affirmation and acceptance provide the true happiness of which this cup speaks. Let us then raise our Sabbath cup to the fullness that is life.

Blessed is the wellspring of life	בָּרוּךְ מְעַיֵן הַחַיִּים
whose creative power	<i>Baruch ma-yan hacha-yim</i> אֲשֶׁר בָּחַז הַבְּרִיאָה
fashions the fruit of the vine.	<i>asher kocho habri-ah</i> בִּדְהָא פְּרִי הַגִּפְתָּוֹ:
Blessed is the wellspring of life	בָּרוּךְ מְעַיֵן הַחַיִּים
by whose power of creation	<i>Baruch ma-yan hacha-yim</i> אֲשֶׁר בְּכַחַז הַבְּרִיאָה
we fashion	<i>asher bechocho habri-ah</i> אֲנַחְנוּ יוֹצְרִים
commandments of the heart	<i>anachnu yotzrim</i> מִצְוֹת הַלֵּב
and delight in them.	<i>mitzvot halev</i> וְרוֹצִים בָּהֶם:
We have in love and favor	<i>verotzim bahem.</i> שַׁבַּת שְׁלוֹמִים
taken Sabbath peace	<i>Shabat shalom</i> בְּאַהֲבָה וּבְרַצוֹן
as our possession,	<i>be-ahavah uveratzon</i> נַחֲלָנוּ
a remembrance	<i>nachalnu,</i> זִכְרוֹן
of the purpose of the world.	<i>zikaron</i> לְתַחֲלִית-הָעוֹלָם:
For it is preeminent	<i>letachlit ha-olam.</i> כִּי הִיא עֵת תְּחִילָה
among hallowed occasions,	<i>Ki hu et techilah</i> לְמִקְרָאֵי קֹדֶשׁ
a symbol	<i>lemikra-ei kodesh,</i> זִכָּר
of the saving of humankind.	<i>zecher</i> לְיִשׁוּעַת הָאָדָם:
	<i>lishu-at ha-adam.</i>

PART I

KIDDUSH SECTIONS

We have chosen peace
 and sanctified it
 above all good things.
 So have we sanctified
 the Sabbath in love,
 and in favor have we
 taken it as a possession.
 Blessed is the power of being
 that hallows the Sabbath.

כִּי שְׁלוֹמִים בָּחַרְנוּ
Ki shalom bacharnu
 וְאֵתוֹ קִדַּשְׁנוּ
ve-oto kidashnu
 מִכָּל הַטּוֹבוֹת:
mikol hatovim.
 וְשִׁבְתָּ קִדַּשְׁנוּ
Veshabat kidashnu
 בְּאַהֲבָה
be-ahava,
 וּבִרְצוֹן
uveratzon
 נִחַלְנוּ:
nachalnu.
 בְּרוּךְ כּוֹאֵחַ הַהַוָּיָה
Baruch ko-ach ha-havayah
 מְקַדֵּשׁ הַשַּׁבָּת:
mekadesh hashabat.

PART I
 CONCLUDING SECTIONS

(Congregation according to its usage may rise)

Reader and Congregation

Let us rejoice in the everliving creation, and give praise to the greatness that is manifest throughout the world. In the heavens above and the earth below, the divine glory stands revealed. Yet creation is never ended and the universe never full. Potentialities remain unrealized and promises unfulfilled. Thus even as we affirm the present, we commit ourselves to the future, to the ideal of ever higher being, and to the richness of the coming life.

We acknowledge,	וְאֵנְחֵנוּ בְּזֵרְעִים
reverence and are grateful	<i>Va-anachnu kore-im,</i>
before the holy	וּמִשְׁתַּחֲוִיִּים וּמוֹדִים
	<i>umishtachavim umodim</i>
and blessed flow	לְפָנֵי שֹׁפֵעַ
	<i>lifnei shefa</i>
of time and creation.	זְמַן וּבְרִיאָה
	<i>zeman uveri-ah</i>
	הַקָּדוֹשׁ בְּרוּךְ הוּא:
	<i>hakadosh baruch hu.</i>

(Congregation is seated)

Reader

I

The light of life is a finite flame. Like a candle, life is kindled; it burns, it glows, it gives off beauty and rays of warmth. But soon it fades, its substance is consumed and it is no more.

In light we see and can be seen. The moments of flame dance and our lives are full. But as night follows day, shadows follow the flames and blur our view. We fail to see and can no longer be seen. Yet we do not despair, for our fate is more than memory. With our lives we give life. We are links in the eternal chain of darkness and death, of light and life.

II

We are but sojourners in existence. Great and small, heavens and humans are born, live, and die. The universal decree that every journey in existence must end cannot be stayed. May our earthly sojourn bring us the wisdom to accept this common destiny with tranquility and peace. Thus will we find in the recesses of our being strength and consolation when the pilgrimage of a dear one is ended, and a link is broken in the chain of love and friendship that binds us together. Every being walks in the valley of the shadow of death. Yet even on the day of darkness, we can reach to the light that will again show us the way to life's meaning and purpose.

The memory of a righteous	זִכְרֵ צַדִּיק
person serves for a blessing.	<i>Zecher tzadik</i>
	לְבִרְכָה.
	<i>livracha.</i>

We bring to mind and heart at this time the memory of our dear departed ————. The departed still live on earth in the acts of goodness they performed, and in the hearts of those who cherish their memory. May the beauty of their lives abide among us as a loving benediction.

Magnified and hallowed	יִתְגַּדַּל וְיִתְקַדַּשׁ
be the compassionate spirit.	<i>Yitgadal yeyitkadash</i>
	רַחֵם רַחֵם נְחֻמָּה:
	<i>rucha rachmana.</i>
Let us fashion creation	בְּעֵלְמָא
in our world	<i>Bealma</i>
according to its will.	נִבְרָא
	<i>nivra</i>
	כְּרַעֲוֵתָהּ:
	<i>chire-utei.</i>
May its sovereignty come	וְיִמְלִיךָ מַלְכוּתָהּ
in your life and in your days	<i>Veyamlich malchutei</i>
	בְּחַיֵּיכֶם וּבְיָמֵיכֶם
	<i>bechayechon uve-yomechon</i>
and in the life of	וּבְחַיֵּי
	<i>uvecha-yei</i>
the whole house of Israel,	דְּכֹל בֵּית יִשְׂרָאֵל
speedily,	<i>dechol bet yisra-el,</i>
	בְּעֵגְלָא
	<i>ba-agala,</i>
and in the near future. Amen.	וּבְיָמֵי קְרִיב: וְאָמְרוּ אָמֵן:
	<i>uvizman ka-riv ve-imeru: Amen.</i>

May the compassionate spirit
 be blessed unto eternity
 and unto eternities of eternities.
 Blessed, praised,
 glorified, extolled, exalted,
 beautified, uplifted, and lauded
 be the compassionate spirit.
 May it be blessed
 above all blessings
 and hymns,
 praises and consolations
 that are uttered in the world.
 Amen.
 May there be great
 and heavenly peace,
 and life upon us
 and upon all Israel.
 Amen.
 May the spirit
 that brings cosmic peace
 bring peace unto us
 and all Israel.
 Amen.

יְהֵא רַחֵא רַחֲמָנָא
 Ye-hei rucha rachmana
 מְבָרַךְ לְעַלְמִים
 meva rach le-alam
 וְלְעַלְמֵי עַלְמֵיָא:
 u-le-almei almaya.
 יְתַבְרַךְ וְיִשְׁתַּבַּח
 Yitbarach ve-yishtabach,
 וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
 ve-yitpa-ar ve-yitromam ve-yitnasei,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 ve-yit-hadar ve-yitaleh ve-yit-halal
 רַחֵא דְרַחֲמָנָא
 rucha de-rachamanuta,
 בְּרִיךְ הוּא
 berich hu,
 לְעֵלָא מִן כּוֹל בִּרְכַתָּא
 le-ela min kol birchata
 וְשִׁירָתָא
 veshirata,
 תְּשׁוּבָתָא וְנַחֲמָתָא
 tushbechata venechemata
 דְּאִמְרֵי בְּעֵלְמָא
 da-amiran be-alma.
 וְאִמְרֵי אָמֵן:
 ve-imeru: Amen.
 יְהֵא שְׁלָמָא רַבָּא
 Ye-hei she-lama raba
 מִן-שְׁמַיָּא
 min shemaya,
 וְחַיִּים עָלֵינוּ
 ve-chayim aleinu
 וְעַל-כּוֹל-יִשְׂרָאֵל:
 ve-al kol yisra-el.
 וְאִמְרֵי אָמֵן:
 ve-imeru: Amen.
 עֲשֵׂה שְׁלוֹמִים בְּמִרְמָוִי
 Oseh shalom bimromav
 הוּא יַעֲשֶׂה
 hu ya-aseh
 שְׁלוֹמִים עָלֵינוּ
 shalom aleinu
 וְעַל-כּוֹל-יִשְׂרָאֵל:
 ve-al kol yisra-el.
 וְאִמְרֵי אָמֵן:
 ve-imeru: Amen.