

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev.

~~MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.
May all who struggle find rest on this day.
May all who suffer find solace.
May all who hurt find healing on this day.
May all who despair find purpose.
May all who hunger find fulfillment on this day.
And may this day fulfill its promise~~

Group 7 to Bima – Readers 23-30

Reader 23 says: "Page 173."

Reader 23 **D**ISTURB US, Adonai, ruffle us from our complacency;
Make us dissatisfied. Dissatisfied with the peace of ignorance,
the quietude which arises from a shunning of the horror, the defeat,
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us
the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us
from the sweet and sad poignancies rendered by
half forgotten melodies and rubric prayers of yesteryears;

Reader 24 **M**ake us know that the border of the sanctuary
is not the border of living
and the walls of Your temples are not shelters
from the winds of truth, justice and reality.

Disturb us, O God, and vex us;
let not Your Shabbat be a day of torpor and slumber;
let it be a time to be stirred and spurred to action.

קְרוּ אֲתָהּ, יְיָ, מִקֹּדֶשׁ הַשַּׁבָּת. **Cantor or Student**
reads/chants.

Reader 25 says: " Page 175."

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things in space; on Shabbat we try to become attuned to the holiness of time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of Creation to the mystery of Creation, from the world of Creation to the creation of the world.

Abraham Joshua Heschel

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יְיָ אֱלֹהֵינוּ, בְּעִמּוֹת יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,
וּתְהִי לְרִצּוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ
בְּרוּךְ אַתָּה, יְיָ,
שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאַה נַעֲבֹד.

EVERPRESENT ONE, may we, Your people Israel,
be worthy in our deeds and our prayer.
Wherever we live, wherever we seek You —
in this land, in Zion restored, in all lands —
You are our God, whom alone we serve in reverence.

בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאַה נַעֲבֹד.

Reader 25: YOU ARE WITH US in our prayer, our love and our doubt,
in our longing to feel Your Presence and do Your will.
You are the still clear voice within us.
Therefore, O God, when doubt troubles us,
when anxiety makes us tremble,
when pain clouds the mind,
we look inward for the answer to our prayers.

Reader 26 There may we find You,
and there find courage, insight and endurance.
And let our worship bring us closer to one another,
that all Israel, and all who seek You,
may find new strength for Your service.

בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאַה נַעֲבֹד.

Cantor or Student
reads/chants.

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GOD OF GOODNESS, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

בְּרִיךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נָאָה לְהוֹדוֹת.

Page 177

Reader 27

WHEN WE BEHOLD Your heavens, the work of Your fingers,
the moon and stars that You set in place —
What are we humans that You are mindful of us?
We mortals that You take note of us?

Reader 28

You made us little less than divine,
adorned us with glory and majesty.
You gave us dominion over Your handiwork,
laying the world at our feet . . .
how majestic is Your name throughout the earth!

Cantor or Student

בְּרִיךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נָאָה לְהוֹדוֹת.

reads/chants.

For those who choose: On page 176, at the word מוֹדִים *Modim*, one bows at the waist. At יְיָ *Adonai*, one stands up straight.

When we behold Your heavens . . . Psalm 8:4-7, 10

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמּוֹ
תְּשִׂיָם לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמּוֹת יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָךְ.

CANTOR
SINGS
OR
Readers
29 + 30

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום
תפלת הלב

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,

בְּרַכָּה וְשָׁלוֹם וּפְרֻסָּה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲמַחֲנוּ וְכָל עַמּוֹת בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלִשְׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,
הַמְּבָרֵךְ אֶת עַמּוֹת יִשְׂרָאֵל בְּשָׁלוֹם.

GRANT ABUNDANT PEACE to Israel Your people forever,
for You are the Sovereign God of all peace.
May it be pleasing to You to bless Your people Israel
in every season and moment with Your peace.

SHABBAT SHUVAH —

In the book of life, blessing, peace and prosperity,
may we be remembered and inscribed by You,
we and all Your people Israel for a good life and for peace.
Blessed are You, Adonai, who makes peace.

בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

Blessed are You, Adonai, who blesses Your people Israel with peace.

בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹת יִשְׂרָאֵל בְּשָׁלוֹם.

"Seek peace and pursue it." (Psalm 34:15) . . . The midrash observes, we must "seek" peace in our own place, and "pursue it" in every other place. Numbers Rabbah, Chukat 19:27

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Reader 29

GRANT US PEACE, Your most precious gift,
O Eternal Source of peace.
And give us the will to proclaim its message
to all the peoples of the earth.
Bless our country as a safeguard of peace,
its advocate among the nations.

Reader 30

May contentment reign within our borders,
health and happiness within our homes.
Strengthen the bonds of friendship and fellowship
among all the inhabitants of every land.
Plant virtue in every soul,
and may the love of Your Name hallow every home and every heart.
Praised are You, Eternal One, who blesses our people with peace.
ברוך אתה, יי המברך את עמו ישראל בשלום.

Cantor or Student reads/chants.

Group 7 Returns to Seats

Cantor says: "We pray silently."

~~NATION shall not take up sword against nation; they shall never again know war.~~

~~DON'T STOP after beating the swords
into ploughshares, don't stop! Go on beating
and make musical instruments out of them.~~

~~Whoever wants to make war again
will have to turn them into ploughshares first.~~

Great is peace, for peace is to the world as leaven is to dough. *Perek HaShalom 1:1*

By three things does the world endure: justice, truth, and peace. R. Muna said: The three are one because if justice is done, truth has been effected and peace is brought about. *Perek HaShalom 1:2*

Great is peace, for even in a time of war one should begin (by attempting to arrange) peace. *Perek HaShalom 1:14*

לֹא יִשָּׂא גוֹי לְגוֹי... Nation shall not... Isaiah 2:4