



# **A COMMUNITY CELEBRATION OF SHABBAT**

Shabbat Shalom. We gather on this Shabbat as a community of believers. We believe that Judaism is the entire experience of the Jewish people. We believe in the value of celebrating Jewish culture and identity. We believe that all those who choose to celebrate with us are part of our community. We believe that being together strengthens and enhances our Humanistic Jewish experience. May this Sabbath be a time of peace and rejuvenation. This is a time of transition. We move from our everyday week to the experience of Shabbat. We turn from the concerns of the outside world and become quiet and peaceful. We, at this moment, in this time, create a community of Humanistic Jewish believers. Let us pause and take note as we begin the journey of this Shabbat.

Rabbi Miriam Jerris

## **SILENT MEDITATION**

## **CANDLES**

The Sabbath candles stand before us as did the lamps of our ancestors. We connect from their generation to our generation. As in each generation before us, we participate in this ancient ritual and make our contribution to the traditions of the Jewish people. As the daylight disappears, we light these candles to bring light to this gathering.

Rabbi Miriam Jerris

**BARUKH HA-OR BA-OLAM**

**BARUKH HA-OR BA-ADAM**

**BARUKH HA-OR BA-SHABBAT**

*Radiant is the light in the world*

*Radiant is the light within people*

*Radiant is the light of Shabbat*

Rabbi Sherwin Wine

## **SH'MA YISRAEL – HEAR O ISRAEL**

Jewish literature recounts how Moses stood before the people for the very last time. “Sh’ma Yisrael – Hear O Israel,” he said, as he declared a belief system for ancient Israel. Our Rabbis later introduced its daily recitation as a confession of faith and acceptance of the “burden of the kingdom of the heavens.” As Humanistic Jews, we no longer turn to ancient theologies. Yet we too bear burdens. We bear the burden of accepting responsibility for the improvement of the world. We accept that the people of Israel must always take upon ourselves our share of the responsibility for the repair of the world. And so we, too, recite this poetic interpretation of the Sh’ma Yisrael as we call upon all of the House of Israel to accept its part in creating a better future for all people.

***Sh'ma Yisrael, echad amenu, adam echad.***

*Hear O Israel: our people are one, humanity is one.*

Guide to Humanistic Judaism

**Congregation in Unison:**

*At one with our forbears, we affirm that  
righteousness and enlightenment shall be our  
torch.*

*We shall teach these values diligently to our  
children all the days of our lives.*

*We shall endeavor to live by these values in the  
comfort of our own homes or on cold and  
windswept roads.*

*Whether adversity bows our heads or fulfillment  
makes our spirits soar,*

*Our hands shall mete out justice to all and our eyes  
shall be open to the light of truth.*

*We shall emblazon our paths through life with this  
light, as a beacon for all humankind!*

Rabbi Eva Goldfinger

## **CONNECTION**

When we are born, we experience a sense of aloneness that never leaves us. As we grow up, as we become more and more aware of our own uniqueness, this feeling of apartness grows stronger and fills our hearts with a need for connecting.

There are many ways to connect. There are many paths to belonging. Most men and women find each other and love each other and choose the commitment of marriage. Strangers meet strangers and discover that they can be good friends.

Parents have children and nurture them with tender care. Clans and tribes, nations and peoples, embrace their members and give them the security of identity and roots.

Belonging is an experience of transcendence, an experience of being a part of something greater than oneself. It starts with the human bonds of family and reaches out to wider horizons. There are

times when we feel we belong to the universe itself  
– to the evolutionary drama of life, to the very stars  
and beyond.

Rabbi Sherwin Wine

### **SONG: HINNAY MA TOV**

Hinnay matov u'manaim  
Shevet achim gam yachad

*How good and how pleasant it is for brothers and  
sisters to celebrate together*

Psalms 133:1

### **JUSTICE**

Life is unfair. The fates do not give us what we  
really deserve. The good die young. The wicked  
prosper. Aging and death confront us at the very  
time that we are best able to enjoy the fruits of our  
labor.

Life is unfair. Destiny is less generous than it ought  
to be. The summer is too short. The winter is too  
long. Floods, drought, and disease arrive as  
uninvited guests. When we think that we are finally

in control of our lives, some unwelcome surprise reminds us that we are not.

Life is unfair. The righteous often look so plain, and the wicked seem so attractive. Healthy discipline is hard, and harmful pleasure is seductive.

Appearances are deceiving.

So the message is clear. Since life is unfair, since the fates are unjust, we have to make up for it. We have to bring some order into this moral chaos. In defiance of an uncaring destiny, we shall strive to be fair. In the face of an indifferent universe, we shall work to be just.

Rabbi Sherwin Wine

## **SONG: LO ALECHA**

Lo alecha ham'lachah ligmor

V'lo atah ben chorin l'hitbateil mimenah.

*It is not your duty to complete the work.*

*Neither are you free to desist from it.*

## HOPE

(To be read responsively)

I believe.

*I believe in hope.*

I believe in hope that chooses – *that chooses self-respect above pity.*

I believe in hope that dismisses – *that dismisses the petty fears of petty people.*

I believe in hope that feels – *that feels distant pleasure as much as momentary pain.*

I believe in hope that acts – *that acts without the guarantee of success.*

I believe in hope that kisses – *that kisses the future with the transforming power of its will.*

Hope is a choice,  
*never found,*  
never given,  
*always taken.*

Some wait for hope to capture them.

*They act as the prisoners of despair.*

Others go searching for hope.

*They find nothing but the reflection of their own  
anger.*

Hope is an act of will,  
affirming, in the presence of evil,  
that good things will happen,  
preferring in the face of failure, self-esteem to pity.  
Optimists laugh, even in the dark  
They know that hope is a life style –  
not a guarantee.

Rabbi Sherwin Wine

## **SONG: AYFO OREE**

Ayfo oree? Oree bee.  
Ayfo tikvatee? Tikvatee bee.  
Ayfo kokhee? Kokhee bee.  
V'gam bakh

*Where is my light? My light is in me.*

*Where is my hope? My hope is in me.*

*Where is my strength? My strength is in me.*

*And in you.*

## THE JEWS

The Jews are like photos in a display window,  
All of them together, short and tall, alive and dead,  
Brides and grooms, bar mitzvah boys and babies.  
Some are restored from old yellowed photographs.  
Sometimes people come and break the window.  
And burn the pictures. And then they start  
Photographing and developing all over again  
And displaying them again, sad and smiling.

Rembrandt painted them wearing Turkish  
Turbans with beautiful burnished gold.  
Chagall painted them hovering in the air,  
And I paint them like my father and my mother.  
The Jews are an eternal forest preserve  
Where the trees stand dense, and even the dead  
Cannot lie down. They stand upright, leaning on  
the living,  
And you cannot tell them apart. Just that fire  
Burns the dead faster.

And about God? God lingered  
Like the scent of a beautiful woman who once  
Faced them in passing and they didn't see her face,  
Only her fragrance remained, kinds of perfumes,  
Blessed be the Creator of kinds of perfumes.  
A Jewish man remembers the sukkah in his  
grandfather's home.

And the sukkah remembers for him  
The wandering in the desert that remembers

The grace of youth and the Tablets of the Ten  
Commandments  
And the gold of the Golden Calf and the thirst and  
the hunger  
That remember Egypt.

And what about God? According to the settlement  
Of divorce from the Garden of Eden and from the  
Temple.  
God sees his children only once  
A year, on Yom Kippur.

The Jews are not a historical people  
And not even an archaeological people, the Jews  
Are a geological people with rifts  
And collapses and strata and fiery lava.  
Their history must be measured  
On a different scale.

The Jews are buffed by suffering and polished by  
torments  
Like pebbles on the seashore.  
The Jews are distinguished only in their death  
As pebbles among other stones:

When the mighty hand flings them,  
They skip two times, or three,  
On the surface of the water before they drown.

Some time ago, I met a beautiful woman  
Whose grandfather performed circumcision

Long before she was born. I told her,  
You don't know me and I don't know you.  
But we are in the Jewish people,  
Your dead grandfather and I the circumcised and  
you the beautiful  
granddaughter  
With golden hair: we are the Jewish people.

And what about God? Once we sang  
"There is no God like ours," now we sing, "There is  
no God of ours"  
But we sing. We still sing.

Yehuda Amichai

### **SONG: GESHER TZAR M'OD**

Kol haolam kulo gesher tzar m'od  
V'ha-ikar lo l'fcheid klal.

*The entire world is but a narrow bridge; the most  
important thing is not to be afraid.*

## PEACE

There were prophets of Israel who dreamed some strange dreams. Amid the horror of defeat, exile, and captivity they saw the vision of a world without war.

Swords would be changed to plowshares. Spears would be transformed into pruning-hooks. Nations would forget the art of killing. In these fantasies the prophets expressed a universal hope that even repeated disappointments are powerless to destroy. We may pride ourselves on our willingness to see people and nations as they really are. We certainly know that brutality has dominated human history. Yet while we may plead the virtues of experience and realism, we don't seem to be able to let go of these dreams. We have difficulty dismissing a vision of peace. Despite our great efforts, we may yet fail. But a dream so precious should never be abandoned. It may be achieved if we dare to make it happen.

Rabbi Sherwin Wine, adapted by Rabbi Jeffrey Falick

## **SONG: LO YISA GOY**

Lo yisa goy el goy cherev,

V'lo yilm'du od milchamah

*Nation shall not take up sword against nation; they  
shall never again study war.*

## **SHABBAT MESSAGE OR DISCUSSION**



## **MEMORIAL**

We take this time to remember our loved ones who shared their wisdom with us by word and by example. We remember them as their words echo in our ears.

We remember them as we picture them in our mind's eye. We remember them each time we notice them in ourselves, saying what they would say, gesturing in the way they would gesture.

We remember their tears and their laughter. We remember their hope and despair. We remember their anger and their praise. We remember their achievements and their failures. We remember their frowns and their smiles.

We remember their frustrations and their successes. We remember their jokes and their stories. We remember their disappointments and triumphs. We remember the things they did and the things left undone. Most of all we remember their gentle words and soft touch and all the silent

unspoken ways they affected us, and we give thanks for their presence in our lives.

Rabbi Miriam Jerris

Our ancestors are part of a human chain of solidarity which was strengthened by persecution and by the awareness that we depended so much on each other. Our loved ones, who are no longer with us, were also part of this passionate commitment. They deserve our tribute.

Rabbi Sherwin Wine

## HUMANIST KADDISH

NITGADAL V'NITKADASH B'RUAKH HAADAM

*Let us enhance and exalt ourselves in the spirit of  
humanity.*

*Let us acclaim the preciousness of life.*

*Let us show gratitude for life by approaching it with  
reverence.*

*Let us embrace the whole world, even as we  
wrestle with its parts.*

*Let us fulfill, each of us in our own way, our share in  
serving the world and seeking  
truth.*

*May our commitment to life help us strengthen  
healing of spirit and peace of mind.*

*May healing and peace permeate and comfort all  
of Israel and all those who dwell on  
earth.*

NITGADAL V'NITKADASH B'RUAKH HAADAM

*Let us enhance and exalt ourselves in the spirit of  
humanity.*

*And let us say: Ken y'hee. May it be so.*

Jon Dickman and Congregation Kol Shalom inspired by

Rabbi Rami Shapiro

## **COMMUNITY ANNOUNCEMENTS**

## **KIDDUSH AND HAMOTZI**

**B'RUKHEEM HAADAMA**

**HASHEMESH, V'HAGESHEM**

**ASHER YOTZRIM P'REE HAGAFEN**

*We rejoice in the earth, the sun, and the rain, which  
produces the fruit of the vine.*

Rabbi Miriam Jerris

**B'RUKHIM HAMOTZI'IM LECHEM**

**MIN HAARETZ**

*Blessed are those who bring forth bread from the  
earth*

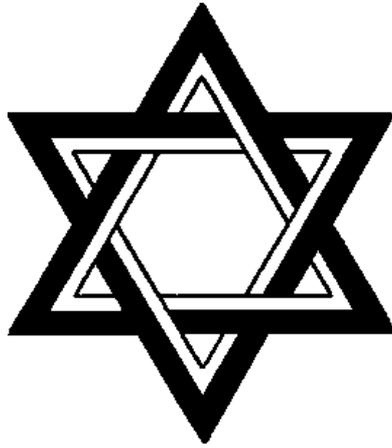
Rabbi Sherwin Wine

**SONG: MA YAFEH HA-YOM**

Mah yafeh hayom, Shabbat shalom!

*How lovely today is, Shabbat shalom!*

**BENEDICTION**



This Shabbat Service was prepared by Rabbi Miriam  
Jerris of the Society for Humanistic Judaism with some  
modifications.



