

**SHABBAT IN HONOR OF DANIEL PEARL**  
**Friday, October 5<sup>th</sup>, 2012**  
**Rabbi Suzanne Singer/Cantor Bob Sirotnik**

## Opening

Our Torah portion this week is the first part of the book of Genesis, Bereshit, when God creates the world and the first human couple, Adam and Eve, who have two sons, Cain and Abel. Cain was a farmer, and Abel, a shepherd. The difference in these lifestyles is explained by Malcom Gladwell:

... the kind of culture...around being a herdsman is very different from the culture...around growing crops. The survival of a farmer depends upon the cooperation of others in the community. But a herdsman is off by himself. Farmers also don't have to worry that their livelihood will be stolen in the night...But a herdsman does have to worry. He's under constant threat of ruin through the loss of his animals. So he has to be aggressive: he has to make it clear, through his words and deeds, that he is not weak. (Malcom Gladwell, *Outliers: The Story of Success* [New York: Little, Brown and Company, 2008], p. 102)

In our Torah portion, Cain and Abel bring sacrifices to God who accepts Abel's and ignores Cain's. This leads Cain to murder his brother. As a punishment, Cain must wander the earth. Rabbi Aaron Panken points out:

...Cain forever uproots the comfortable, settled farmer who he was, and becomes instead a rootless, unprotected wanderer—in essence, a walking replica of his murdered brother. Once he deprives Abel of his safety, and once he denies his own responsibility, Cain is exposed to the depths of human cruelty in ways he never before imagined. And in so doing, Cain ironically deprives himself of his own ability to feel safe himself. For when the world is not safe for one, it is not safe for anyone.<sup>1</sup>

This sort of violence is exactly what Daniel Pearl fought against but, tragically, instead, became its victim. Tonight, we dedicate our Shabbat service to Daniel Pearl, the *Wall Street Journal* reporter who was kidnapped and murdered by Pakistani terrorists. His life was dedicated to bridging the gap between cultures, both through his journalism and through his music. May we, pursuing the path of peace and mutual understanding, bring increased light to this world.

## Candle Lighting

As these candles give light to all who behold them, so may we give light to all who behold us. As their brightness reminds us of the generations of Israel who have kindled light, so may we, in our own day, be among those who kindle light.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר לְשַׁבָּת.  
*Baruch atah Adonai Elohaynu melech ha'olem, asher kiddeshanu be-mitzvotav, vetzivanu le-hadlik ner shel Shabbat.*

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<sup>1</sup> *Reform Voices of Judaism*, URJ online, 5771.

We praise You, Eternal God, Sovereign of the universe: You hallow us with Your Mitzvot, and command us to kindle the lights of Shabbat.

## Kiddush

בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ בּוֹרֵא פְּרֵי הַגָּפֶן.  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְרָצָה בָּנוּ, וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן  
הִנְחִילָנוּ, זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי  
הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכוֹר  
לְיִצִּיאַת מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ  
קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשִׁבַּת קִדְּשָׁךְ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה,  
יי, מְקַדֵּשׁ הַשַּׁבָּת.

*Baruch ata, Adonai, Eloheinu melechha'olam, borei p'ri hagafen. Amen.*

*Baruch ata, Adonai, Eloheinu melechha'olam, asher kidshanu b'mitzvotavv'ratza vanu, v'Shabbat kodsho b'ahava uv'ratzon hinchilanu, zikaron l'ma'asev'reishit. Ki hu yom t'chila, l'mikra'ei kodesh, zeicher litzi'atmitzrayim. Ki vanu vacharta v'otanukidashta mikol ha'amim, v'shabbatkodsh'cha, b'ahava uv'ratzon hinchaltanu. Baruch ata, Adonai, m'kadesh haShabbat.*

Blessed is Adonai our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed is Adonai our God, Ruler of the universe. You hallow us with Your mitzvot and take delight in us. In God's love and favor, God has made the holy Sabbath our heritage, as a reminder of the work of Creation. It is first among our sacred days, and a remembrance of the Exodus from Egypt. O God, You have chosen us and set us apart from all the peoples, and in love and favor have given us the Sabbath day as a sacred inheritance. Blessed is the Eternal, for the Sabbath and its holiness.

## Swords into Ploughshares

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.

*Yehuda Amichai*

## Shalom Aleichem

This poem was written by the kabbalists of Safed in the late 16th or early 17th century. According to a teaching in the Talmud, two angels accompany people on their way back home from synagogue on Friday night -- a good angel and an evil angel. If the house has been prepared for Shabbat ("the lamp is lit, the table set"), the good angel says a blessing that the next Shabbat will be the same, and the evil angel must respond "Amen." But if the home is not prepared for Shabbat, the evil angel wishes that the next Shabbat will be the same, and the good angel is forced to respond "Amen."

שְׁלוֹם עֲלֵיכֶם מְלַאֲכֵי הַשָּׁרֵת מְלַאֲכֵי עֵלְיוֹן  
מִמְּלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

בּוֹאֲכֶם לְשָׁלוֹם מְלַאֲכֵי הַשָּׁלוֹם מְלַאֲכֵי עֵלְיוֹן  
מִמְּלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

בְּרַכּוֹנִי לְשָׁלוֹם מְלַאֲכֵי הַשָּׁלוֹם מְלַאֲכֵי עֵלְיוֹן  
מִמְּלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

צֵאתְכֶם לְשָׁלוֹם מְלַאֲכֵי הַשָּׁלוֹם מְלַאֲכֵי עֵלְיוֹן  
מִמְּלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

*Shalom alechem malache ha-sharet malache elyon,  
mi-melech malche ha-melachim Ha-Kadosh Baruch Hu.*

*Bo'achem le-shalom malache ha-shalom malache elyon,  
mi-melech malche ha-melachim Ha-Kadosh Baruch Hu.*

*Barchuni le-shalom malache ha-shalom malache elyon,  
mi-melech malche ha-melachim Ha-Kadosh Baruch Hu.*

*Tzet'chem le-shalom malache ha-shalom malache elyon,  
mi-melech malche ha-melachim Ha-Kadosh Baruch Hu.*

Peace upon you, ministering angels, messengers of the Most High,  
of the Supreme King of Kings, the Holy One, blessed be He.

Come in peace, messengers of peace, messengers of the Most High,  
of the Supreme King of Kings, the Holy One, blessed be He.

Bless me with peace, messengers of peace, messengers of the Most High,  
of the Supreme King of Kings, the Holy One, blessed be He.

May your departure be in peace, messengers of peace, messengers of the Most High,  
of the Supreme King of Kings, the Holy One, blessed be He.

## Chatzi Kaddish

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ  
 וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא,  
 בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ:  
 אָמֵן.

*Yit-ga-dal v'yit-ka-dash sh-mei ra-ba, b'al-ma div'ra chir'u'tei, v'yam-lich mal-chu-tei b'cha-yei chon  
 u'v-yo-mei-chon, u'v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv, v'i-m'ru:  
 A-mein.*

*Y'hei shemei ra-ba m'va-rach l'a-lam u-l'al-mei'al-ma-ya.*

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-romam, v'yit-nasei, v'yit-hadar,  
 v'yit-a-leh, v'yit-ha-lal, shemei d'kud-sha, b'rich hu. L'ei-la min kol bir-cha-ta v'shi-ra'ta,  
 tush-b'cha-ta v'nehcheh-ma-ta da-a-mi-ran b'al-ma, v'i-m ru: A-mein.*

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel and let us say: Amen.

Let God's great name be blessed forever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, who yet we glorify, honor and exalt. And let us say: Amen.

## Call to Worship

בְּרַכּוּ אֶת יְיָ הַמְּבָרַךְ!  
 בְּרוּךְ יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֶד!

*Barchu et Adonai ham'vorach.  
 Baruch Adonai ham'vorach l'olam va'ed.*

Praise the Eternal, to whom all praise is due.  
 Praise the Eternal, to whom all praise is due now and forever.

## Maariv Aravim

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֲרֵבִים, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ  
כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁשׁ וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמַעְבִּיר יוֹם וּמְבִיא  
לַיְלָה, וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יְמַלּוֹךְ עָלֵינוּ,  
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עֲרֵבִים.

*Baruch ata Adonai, Eloheynu melech ha-olam, asher bi-d'varo ma-ariv aravim, b'chochma potey-ach  
sh'arim u-vitvuna m'shaneh itim, u'macha-lif et ha-z'manim u-m'sadeyr et ha-kochavim b'mish-  
m'roteyhem ba-rakia kir-tzono. Borey yom va-laila, goleyl or mipney cho-shech v'choshech mipney or.  
U-ma-avir yom u-meyvi laila, u'mavdil beyn yom u-veyn laila.  
Adonai tz'vaot sh'mo. El chai v'kayam tamid yimloch aleynu l'olam va-ed. Baruch ata Adonai, ha-ma-  
ariv aravim.*

Blessed are You, Eternal One our God, Sovereign of the universe, whose word brings on the evening. With wisdom You open heaven's gates, and with understanding You make the ages pass and the seasons alternate; Your will controls the stars as they travel through the skies. You are Creator of the day and night, rolling light away from darkness, and darkness from light; You cause day to pass and bring on night separating day from night; You command the hosts of Heaven! May the living and eternal God, rule us always, to the end of time! We praise you, O God, whose word makes evening fall.

## After Eden

Once we knew Paradise, but we wanted more. Not content with the being fed and cared for by God, Adam and Eve wanted independence and responsibility, so they disobeyed God and ate of the Tree of the Knowledge of Good and Evil. The consequence was a subsequent life of hard work and scarcity. How do we regain the Garden? How do we hold onto the gardens we already have? Can we save our planet?

## Years after the Garden

Years after the garden closed on Adam  
a thousand thousand gardens take its place (hold my hand, I hear the waters rising) roses,  
lemons, lilac, hemlock, grape.

A thousand thousand gardens take its place.  
Is each an Eden waiting to be lost?  
Roses, lemons, lilac, hemlock, grape.  
What was God thinking when he made the apple?

Is each an Eden waiting to be lost?  
Seeds of knowledge, carelessness, and greed.

What was God thinking when he made the apple?  
Did he do it only for the story?

Seeds of knowledge, carelessness, and greed-- they say the icecap is already melting.  
Did he do it only for the story?  
Meringues of childhood melted on the tongue.

They say the icecap is already melting.  
The angel still waits with his flaming sword.  
Meringues of childhood melted on the tongue, but innocence alone will never save us.

The angel still waits with his flaming sword:  
flowers and vegetables, forests tremble.  
Innocence alone will never save us.  
How beautiful the world is in the morning.

Flowers and vegetables, forests tremble.  
How beautiful the world is in the morning.  
Years ago the garden closed on Adam.  
Hold my hand, I hear the waters rising.

*Linda Pastan (The New Republic, April 29, 2010)*

## Ahavat Olam

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ: תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל  
כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם  
וָעֵד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה. וְאַהַבְתָּ אֶל תְּסִיר מִמֶּנּוּ  
לְעוֹלָמִים. בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

*Ahavat Olam, beit Yisra'el, amcha ahavta. Torah u'mitzvot chukim u'mishpatim otanu limad'ta. Al kein Adonai Eloheynu beshochbenu u'vekumenu nasiach be'chukecha. V'nismach b'divrey Toratecha u'v'mitzvatecha le'olam va'ed. Ki hem chayeynu v'orech yameynu u'vahem nehgeh yomam valayla. V'ahavatecha al tasir mimenu l'olamim. Baruch ata Adonai ohev amo Yisra'el.*

Unending is Your love for Your people, the House of Israel: Torah and Mitzvot, laws and precepts have You taught us. Therefore, O God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your Torah and Mitzvot forever. Day and night we will reflect on them, for they are our life and the length of our days. Then Your love shall never depart from our hearts! We praise You, O God: You love Your people of Israel.

## Sh'ma

Why is it important to declare that God is One? As I understand the Shema, the declaration that God is One has everything to do with social justice. When I recite the Shema, what I think about is the unity and connectedness of humankind fashioned in God's image. This means that all human beings are entitled to dignity and respect.

I once asked my professor, Dr. Rachel Adler, "Why is monotheism so important?" She replied that, without a belief in monotheism, we separate ourselves from the "Other." We don't see humanity as connected, on a spectrum. If I believe in God's unity, I cannot look with disgust at any of my fellow human beings. I must recognize that, like everyone else, I have the capacity to engage in compulsive or harmful behavior. This helps me to approach others with compassion.

Here is how the noted Conservative Rabbi Harold Schulweis puts it:

If you believe that God is "echad" [one,] you cannot look at His [sic] creation or His creatures as if they were outcasts, pariahs who stand outside the boundaries of God's beneficence. If God is "echad," you cannot treat the poor, the foreigner, the stranger, the immigrant with laws different from those of the native born.

According to Rabbi Schulweis, another result of declaring God's unity is understanding our close connection to God. And this too has social and political consequences:

To believe in "echad" ... means ... that God and man are interdependent. [And] "echad" means activism. We are, in the language of the rabbis, 'shutafim l'kodesh baruch hu' -- we are partners with God ... [As a consequence,] to the question, "Is God good?" I answer, "Are you good?" To the question, "Is God compassionate?" I answer, "Are you merciful?" To the question, "Does God intervene?" I answer, "Do you intervene?" To the question, "Does God really care?" I answer, "Do you really care?"

*Sh'ma . . . Yisra'el.*

שְׁמַע . . . יִשְׂרָאֵל

*Adonai . . . Eloheinu.*

יְיָ . . . אֱלֹהֵינוּ

*Adonai . . . Echad!*

יְיָ . . . אֶחָד!

Hear, O Israel, the Eternal One is our God, the Eternal God alone!  
Blessed is God's glorious majesty for ever and ever

## V'Ahavta

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ

*V'ahav'ta eit Adonai Elohekha b'khol l'vav'kha uv'khol naf'sh'kha uv'khol m'odekha.*

And you shall love the Lord your God with all your heart and with all your soul and with all your might.

וְהָיוּ תְהִלָּתְךָ הַיּוֹם אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ

*V'hayu had'varim ha'eileh asher anokhi m'tzav'kha hayom al l'vavekha.*

And these words that I command you today shall be in your heart.

וְשִׁנַּנְתֶּם לְבָנֵיךָ וּדְבַרְתָּ בָּם

*V'shinan'tam l'vanekha v'dibar'ta bam*

And you shall teach them diligently to your children, and you shall speak of them

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

*b'shiv't'kha b'veitekha uv'lekh't'kha vaderekh uv'shakh'b'kha uv'kumekha*

when you sit at home, and when you walk along the way, and when you lie down and when you rise up.

וּקְשַׁרְתֶּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ

*Uk'shar'tam l'ot al yadekha v'hayu l'totafot bein einekha.*

And you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes.

וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ

*Ukh'tav'tam al m'zuzot beitekha uvish'arekha.*

And you shall write them on the doorposts of your house and on your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי וַיִּיְתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם

*L'ma'an tiz'k'ru va'asitem et kol mitzvotai viyitem k'doshim lei'loheikhem*

In order to remember and do all My commandments, and be holy for your God.

אֲנִי יְיָ אֱלֹהֵיכֶם

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם לְהָיוֹת לְכֹהֵם לְלֹהִים

אֲנִי יְיָ אֱלֹהֵיכֶם

*Ani Adonai Eloheikhem, asher hotzei'ti et'khem mei'eretz Mitz'rayim lih'yot lakhhem leilohim*

*Ani Adonai Eloheikhem*

I am the Lord, your God who lead you from the land of Egypt to be a God to you.

I am the Lord, your God.

### Interpretive V'Ahavta

So you shall love what is holy  
with all your courage, with all your passion, with all your strength.  
Let the words that have come down shine in our words and our actions.  
We must teach our children to know and understand them.  
We must speak about what is good and holy within our homes,  
when we are working, when we are at play,  
when we lie down and when we get up.  
Let the work of our hands speak of goodness.  
Let it run in our blood and glow from our doors and windows.

We should love ourselves for we are of God.  
We should love our neighbors as ourselves.  
We should love the stranger, for we were once strangers in the land of Egypt  
and have been strangers in all the lands of the world since.

Let love fill our hearts with its clear precious water.  
Heaven and earth observe how we cherish or spoil our world.  
Heaven and earth watch whether we choose life or choose death.  
We must choose life so our children's children may live.  
Be quiet and listen to the still small voice within that speaks in love.  
Open to that voice, hear it, heed it and work for life.  
Let us remember and strive to be good.  
Let us remember to find what is holy within and without.

*Marge Piercy*

## Geulah/Redemption

While the story of the Creation of the World and the Garden of Eden echo other stories in the Ancient Near East, there are notable differences, the most important of which, I would maintain, is what scholar Nahum Sarna points out:

As far as is known, the “tree of knowledge” has no parallel outside of our biblical Garden of Eden story. Yet it is upon this tree, and not upon the well-known “tree of life,” that the narrative focuses its main attention. . . The quest for immortality seems to have been an obsessive factor in ancient Near Eastern religion and literature. . . By relegating the “tree of life” to an insignificant, subordinate role in the Garden of Eden story, the Bible disassociates itself completely from this pre-occupation. . . Its problem is not the mythical pursuit of eternity, but the actual relationship of man and God. . . (Nahum M. Sarna, *Understanding Genesis: The World of the Bible in the Light of History* (New York: Schocken Books, 1966, pp. 26–27)

So too, as we left Egypt, we became a nation committed to the ethical pathway of the Torah. Our joy at liberation would soon be replaced by the awesome experience of standing at the foot of Mt. Sinai.

## Mi Chamocha

מִי כְמוֹכָה בְּאֵלִים, יְיָ? מִי כְמוֹכָה, נֹאדָר בְּקִדְשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה פֶלְא?  
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

*Mi chamocha ba'elim Adonai? Mi kamocha nedar bakodesh. Nora tehilot osey feleh?  
Malchut'cha ra'u vanecha, boke'a yam lifnei Moshe. Zeh Eli anu v'amru: Adonai yimloch l'olam va'ed.  
V'ne-emar ki fadah Adonai et Yakov u'galo miyad chazak mimenu. Baruch ata Adonai ga'al Yisrael.*

Who is like You, Eternal One, among the gods that are worshiped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? In their escape from the sea, Your children saw Your sovereign might displayed. “This is my God!” they cried. “The Eternal will reign for ever and ever!” Now let all come to say: The Eternal has redeemed Israel and all the oppressed. Blessed is the Eternal God.

## Pray for Peace

*In the spirit of Daniel Pearl's reaching across cultures, we pray this poem by Ellen Bass:*

Pray to whomever you kneel down to:  
Jesus nailed to his wooden or plastic cross,  
his suffering face bent to kiss you,  
Buddha still under the bo tree in scorching heat,  
Adonai, Allah. Raise your arms to Mary  
that she may lay her palm on our brows,  
to Shekhina, Queen of Heaven and Earth,  
to Inanna in her stripped descent.

Then pray to the bus driver who takes you to work.  
On the bus, pray for everyone riding that bus,  
for everyone riding buses all over the world.  
Drop some silver and pray.

Waiting in line for the movies, for the ATM,  
for your latte and croissant, offer your plea.  
Make your eating and drinking a supplication.  
Make your slicing of carrots a holy act,  
each translucent layer of the onion, a deeper prayer.

To Hawk or Wolf, or the Great Whale, pray.  
Bow down to terriers and shepherds and Siamese cats.  
Fields of artichokes and elegant strawberries.

Make the brushing of your hair  
a prayer, every strand its own voice,  
singing in the choir on your head.

As you wash your face, the water slipping  
through your fingers, a prayer: Water,  
softest thing on earth, gentleness  
that wears away rock.

Making love, of course, is already prayer.  
Skin, and open mouths worshipping that skin,  
the fragile cases we are poured into.

If you're hungry, pray. If you're tired.  
Pray to Gandhi and Dorothy Day.  
Shakespeare. Sappho. Sojourner Truth.

When you walk to your car, to the mailbox,  
to the video store, let each step  
be a prayer that we all keep our legs,  
that we do not blow off anyone else's legs.

Or crush their skulls.  
And if you are riding on a bicycle  
or a skateboard, in a wheelchair, each revolution  
of the wheels a prayer as the earth revolves:  
*less harm, less harm, less harm.*

And as you work, typing with a new manicure,  
a tiny palm tree painted on one pearlescent nail  
or delivering soda or drawing good blood  
into rubber-capped vials, writing on a blackboard  
with yellow chalk, twirling pizzas--

With each breath in, take in the faith of those  
who have believed when belief seemed foolish,  
who persevered. With each breath out, cherish.

Pull weeds for peace, turn over in your sleep for peace,  
feed the birds, each shiny seed  
that spills onto the earth, another second of peace.  
Wash your dishes, call your mother, drink wine.

Shovel leaves or snow or trash from your sidewalk.  
Make a path. Fold a photo of a dead child  
around your VISA card. Scoop your holy water  
from the gutter. Gnaw your crust.  
Mumble along like a crazy person, stumbling  
your prayer through the streets.

## AMIDAH

*Adonai s'fatai tiftach u-fi yagid tehilatecha*

### Avot v'Imahot

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי  
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, וַיִּמְבֵּיא גְאוּלָּה לְבְנֵי  
בְנֵיהֶם, לְמַעַן נִשְׂמוּ בְּאַהֲבָה. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן. בְּרוּךְ אַתָּה יְיָ, מַגִּן אַבְרָהָם וְעִזְרַת  
שָׂרָה.

*Baruch ata, Adonai Eloheinu veilohei avoteinu v'imoteinu, EloheiAvraham, Elohei Yitzchak,  
veiloheiYa'akov, Elohei Sara, Elohei Rivka, elohei Rachel, veilohei Le'a. Ha'eilhagadol, hagibor  
v'hanora, Eil elyon. Gomeil chasadim tovim, v'konei hakol, v'zocheir chasdei avot v'imahot, umeivi g'ula  
livnei v'neiheim, l'ma'ansh'mo b'ahava. Melech ozeir umoshi'a umagein. Baruch ata Adonai, magein  
Avraham v'ezrat Sarah.*

Praised are you our God, the God of our ancestors, God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebekah, God of Rachel, and God of Leah. Great, mighty, and awesome God, God supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name. You are our sovereign and our Help, our Redeemer and our Shield. We praise You, Eternal One, Shield of Abraham and Protector of Sarah.

## Gevurot

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה הַכּוֹל, אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכּוֹל  
בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיִּשְׂרָאֵל  
עָפָר. מִי כְמוֹךָ, בְּעֵל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ יַמִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה? וְנֶאֱמָר  
אַתָּה לְהַחְיֹת הַכּוֹל. בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל.

*Ata gibor l'olam, Adonai, m'chayehakol ata rav l'hoshia. M'chalkeilchayim b'chesed, m'chayei hakol b'rachamim rabim. Someich noflim v'rofeicholim, umatir asurim, um'kayeimemunato lisheinei afar. Mi chamocha, ba'al g'vurot, umi dome lach, melechmeimit um'chaye umatzmi'ach yeshu'a? V'ne'eman ata l'hachayot hakol. Baruchata, Adonai, m'chayei hakol.*

Eternal is Your might O God; all life is Your gift; great is Your power to save! With love You sustain the living, with great compassion give life to all. You send help to the falling and healing to the sick. You bring freedom to the captive and keep faith with those who sleep in the dust. Who is like You, Mighty One, Author of life and death, Source of salvation? We praise your God, the Source of life.

## Kedushah

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשָׁיִם בְּכָל-יוֹם יְהִלְלוּךָ סֵלָה. בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ

*Ata kadosh, v'shimcha kadosh, uk'doshim b'chol yom y'hal'lucha sela. Baruch ata, Adonai, ha'eil hakadosh.*

You are holy, Your Name is holy, and those who strive to be holy declare Your glory day by day. Blessed is Adonai, the holy God.

## Social Action

We cannot merely pray to God to end war;  
For the world was made in such a way  
That we must find our own path of peace  
Within ourselves and with our neighbor.

We cannot merely pray to God to root out prejudice;  
For we already have eyes  
With which to see the good in all people  
If we would only use them rightly.

We cannot merely pray to God to end starvation;  
For we already have the resources  
With which to feed the entire world  
If we would only use them wisely.

We cannot merely pray to God to end despair;  
For we already have the power  
To clear away slums and to give hope  
If we would only use our power justly.

We cannot merely pray to God to end disease;  
For we already have great minds  
With which to search out cures and healings  
If we would only use them constructively.

Therefore we pray instead  
For strength, determination, and will power,  
To *do* instead of merely to pray  
To *become* instead of merely to wish;  
That our world may be safe,  
And that our lives may be blessed.

*Jack Riemer, adapted ( Kol Haneshamah)*

## **Shalom Rav**

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ וְעַל כָּל יוֹשְׁבֵי תֵבֵל תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכֹל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכֹל יֵת וּבְכֹל שְׁעָה בְּשָׁלוֹמְךָ.

*Shalom rav al Yisra'eil amcha, v'al kol ha'amim tasim l'olam. Ki ata hu melech adon, l'chol hashalom.  
V'tov b'einecha l'varech et amcha Yisra'eil b'chol eit uv'chol sha'a, bishlomecha.*

Grant us peace, your most precious gift, O Eternal Source of peace.

## **Mi SheBeirakh**

**Readings from Judea Pearl's book, *I Am Jewish*.**

## Aleinu

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, וְשֵׁלָא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא  
שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, וְשֵׁלָא שָׁם הִלְקֵנוּ כְּהֵם, וְגַרְלָנוּ כְּכֹל הַמוֹנָם.  
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Aleinu l'shabei'ach la'adon hakol, lateitg'dulah l'yotzeir b'reshit, sheloasanu k'goyei ha'aratzot, v'lo samanu k'mishp'chot ha'adama, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Va'anachnu kor'im umishtachavim umodim, lifnei melech mal'chei hamlachim hakadosh baruch hu.*

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׁכִינַת עֵזוֹ בְּגַבְהֵי  
מְרוֹמִים.  
הוּא אֱלֹהֵינוּ אֵין עוֹד אֲמַת מְלַכְנוּ אַפְס זולָתוֹ. כְּפָתוּב בְּתוֹרָתוֹ וְיִדְעַת הַיּוֹם  
וְהַשְּׁבֹת אֶל לְבָבְךָ. כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת. אֵין עוֹד.

*Shehu noteh shamayim, v'yosed aretz umoshav y'qaro bashamayim mima'al, ushkhinat uzo begav'hei m'romim, Hu Eloheinu ein od, emet mal'kenu, efes zulato, kakatuv beTorato: v'yada'ta hayom, vahashevota el l'vavekha. Ki Adonai, hu haElohim, bashamayim mi ma'al, v'al ha'aretz mitachat. Ein od.*

וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאֲרָץ, בַּיּוֹם הַהוּא יִהְיֶה יי  
אֶחָד, וְשְׁמוֹ אֶחָד.

*V'ne'emar: V'haya Adonai l'melech al kol ha'aretz. Bayom hahu yih'ye Adonai echad, ushmo echad.*

On that day God shall be one and God's name shall be one.

## Meditation Before the Kaddish

Look around us, search above us, below, behind.  
We stand in a great web of being joined together.  
Let us praise, let us love the life we are lent  
passing through us in the body of Israel  
and our own bodies. Let's say amein.

Time flows through us like water.  
The past and the dead speak through us.  
We breathe out our children's children, blessing.

Blessed is the earth from which we grow,  
blessed the life we are lent,  
blessed the ones who teach us,  
blessed the ones we teach,  
blessed is the word that cannot say the glory  
that shines through us and remains to shine  
flowing past distant suns on the way to forever.  
Let's say amein.

Blessed is light, blessed is darkness,  
but blessed above all else is peace  
which bears the fruits of knowledge  
on strong branches. Let's say amein.

Peace that bears joy into the world,  
peace that enables love,  
peace over Israel everywhere,  
blessed and holy is peace. Let's say amein.

*Marge Piercy*

## **Mourner's Kaddish**

יְתַגְדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא,  
בְּרִיךְ הוּא. לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, הַשְּׁבַחְתָּא וְנַחֲמָתָא, דְאָמְרוּ בְּעֵלְמָא, 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.

*Yit-ga-dal ve yit kadash she-mei ra-ba. Be-al-ma di-ve-ra chi-ru tei, ve-yam-lich mal-chu-tei. Be-cha-yei-chon u-ve-yo-mei-chon u-ve-cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la u-vi-ze-man ka-riv, ve-i-me-ru a-men.*

***Ye-hei she-mei ra-ba me-v-rach le-a-lam u-le-al-mai al-ma-ya.***

*Yit-ba-rach ve-yish ta-bach, ve-yit pa-ar ve-yit-ro-mam ve-yit-na-sei, ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal, she-mei de-ku-de-sha, be-rich-hu.*

*Le-ei-la minkol bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta ve-ne-che-ma-ta, da-a-mi-ran be-al-ma ve-i-me-ru, A-men. Ye-hei sh-lamah rabbah min she-ma-ya, ve-chayyim aleinu ve-al kol Yisrael ve-ime-ru, Amen.*

*O-seh sha-lom bi-me-ro-mav, hu ya-a-she sha-lom a-lei-nu ve-al-kol Yis-ra-eil, ve-i-me-ru, A-men.*

## **Concluding Reflection**

The Jewish community has no more urgent interest than the energetic pursuit of its values. Our values are not merely grace notes to our lives; they are our purpose ... Judaism is not only our passive birthright; it is our active conviction... [I]n the end, it is not the services we attend that will sustain us, but the services we perform ... It is the work of clothing the naked and feeding the hungry, of embracing the stranger and freeing the captive and smashing the idol; it is in short, the work of justice.

*Leonard Fein*

## **Od Yavo Shalom Aleinu**

*Od yavo shalom aleinu (x3)  
V'al kulam.*

*Salaam, aleinu v'al kol ha-olam, salaam, salaam.*

Peace will still come to us and to everyone.

## **Dedication**

*This Erev Shabbat Service is part of the Annual Daniel Pearl World Music Days - a global network of events seeks to diminish hatred, respect differences, and reach out in global friendship. Daniel Pearl is the journalist and musician who was kidnapped and murdered by terrorists in Pakistan in 2002 because he was Jewish. World Music Days commemorates his October 10th birthday and carries on his mission of connecting diverse people through words and music.*



*Service compiled by Rabbi Suzanne Singer, Temple Beth El, Riverside, CA*