

**A Secular Shabbes
with a Holocaust Memorial**

Shabbat Hillonit im Zikkaron ha-Sho`ah
שַׁבַּת חִלּוֹנִית עִם זִיכָרוֹן הַשּׁוֹאָה



Machar

**The Washington Congregation
for Secular Humanistic Judaism**

Welcome to Machar

Gut Shabbes! If this is your first time attending *Shabbat* services at *Machar* or seeing this new *Shabbat* service liturgy, you may find it helpful to read this page which discusses our Secular Humanistic approach to blessings and the design of this service. We're glad you're joining us.

On Blessings, Intentions, & Roots

Al B'rakhot, Kavvanot, v'-Shorshim - על בְּרָכוֹת, כַּוָּנוֹת, וְשׁוֹרְשֵׁימ

Each "blessing" in this celebration is a "new song," *shir hadash*. Each is a variation on an older form of expression, a "prayer." While some seek ways to speak to gods or spirits, the words of this ceremony help us to articulate our ideals - with each other and to ourselves. These words are new green growth from our old roots. These are secular and humanistic expressions of Jewish values, spiritualities, and folkways.

There are many "blessings," *b'rakhot*, in our ritual celebrations. The blessings in this ceremony draw much inspiration from close readings of our old texts and rites. The act of "blessing" can be understood as intentionally giving something of ourselves, something of value, and using special signs to demonstrate the significance of the giving - such signs as wine and bread, fire and water, music and ceremonial objects.

Blessings can express our intentions and motivations, our feeling and passion, our "spirit." We may poetically speak of a "spirit" of freedom - of equality, co-operation, or love. Human beings are animals - natural, moving beings in a natural world. Thus, we may speak of the "spirit" that moves us, animates us, and inspires us. May the blessings of this ceremony serve to move us and inspire us - to feel, think, and act in ways that help us actualize our best intentions and highest values.

To "bless" someone or something - another being - is to feel an "intention," *kavvanah*, then to bring some of what is inside of us to the surface of our awareness, and finally do some special act to move it beyond ourselves toward this other being. To bless ourselves, what we bring to the surface of consciousness we then focus on at the center of our being. To feel oneself receiving a blessing, a *b'rakhah*, is to consciously feel the everyday and the wonderful that sustain and give meaning to life.

In this ceremony, ancient Hebrew and Aramaic blessings have been given close readings for intention, *kavvanah*, and linguistic roots, *shorshim*. New directions have been taken from such roots. To advance our journeys toward our ideals, elements of earlier blessings have been re-envisioned: origins and nature; heaven and earth; gender and embodiment; experiences of our interiors and our environments; as well as authority, privilege, and property. As we say each blessing, let us focus ourselves with *kavvanah*, intention. Let us renew both our appreciation of our present lives, and our desires and struggles for a better world for all.

Tonight's Service:

The Songs, Readings, & Oneg Shabbat - עֲנֵג שַׁבָּת

Our Holocaust Memorial is a collection of poetry and other reflections.

Please join in on songs and group readings.

An *Oneg Shabbat* reception will follow the service.

We hope you will join us, get to know us, and become a part of our community.

Welcome! B'ruchim ha-ba'im! Sholem aleikhem!

L'khah, Dodi ("Let Us Go, My Friend") - לְכֶה, דוּדִי

(Sabbath song by 16th century Qabbalist Sh'lomo ha-Levi Alkabetz)

L'khah, dodi, liqra`t kallah; p'nei Shabbat, n'qabb'lah.

Let's go, my friend, to greet the [Sabbath] bride; the face of Shabbat, let us receive.

All sing:

L'khah, dodi, liqra`t kallah, liqra`t kallah,

לְכֶה, דוּדִי, לְקִרְאת כָּלָה

p'nei Shabbat n'qabb'lah, n'qabb'lah.

פְּנֵי שַׁבָּת נִקְבְּלָה.

L'khah, dodi, liqra`t kallah, p'nei Shabbat n'qabb'lah. (2x)

L'khi, dodati, liqra`t kallah, liqra`t kallah,

לְכִי דוּדָתִי לְקִרְאת כָּלָה

p'nei Shabbat n'qabb'lah, n'qabb'lah.

פְּנֵי שַׁבָּת נִקְבְּלָה.

L'khi, dodati, liqra`t kallah p'nei Shabbat n'qabb'lah. (2x)

(L'khah dodi = masculine singular; l'khi dodati = feminine singular;
in Biblical & Medieval Hebrew dod / dodah often mean "beloved," "companion," or "friend";
in Modern Hebrew these terms most often mean "uncle" / "aunt")

The Blessing of Light (by Rabbi Binyamin Biber)

Leader / rabbi:

The rays of the sun bring life to this world;
its light feeds the globe, its warmth sustains all.

Congregation:

**The moon and the stars inspire poetry;
they fuel passions and visions and dreams.**

Leader / rabbi:

Our ancestors' fires cooked suppers and lore;
their torches dispelled threat, fear, and darkness.

Congregation:

**Flames burned through each night, winter, and ice age;
shaped clay then metals; became signs of hope.**

Leader / rabbi:

Our ritual fires link us to these lights;
as we reach beyond toward the future.

Congregation:

**Our love and reason blaze and bring wholeness,
enlightening us to care and to strive.**

Leader / rabbi:

Sparks of compassion ignite our spirits;
we burn for justice, yet are not consumed.

Congregation:

**This spectrum of light from heaven and earth
empowers us all our world to improve.**

Lighting Sabbath & Yom ha-Sho`ah / Holocaust Memorial Candles Hadlaqat Nerot Shel Shabbat v'-Yom ha-Sho`ah

הַדְּלָקַת נֵרוֹת שֶׁל שַׁבָּת וַיּוֹם הַשּׂוֹאָה

Leader / rabbi:

N'-varekh `et ha-`or

ka-`asher nigqavets b'-tsavta`

I'-hadliq nerot shel Shabbat v'-Yom ha-Sho`ah.

B'-`or ha-zikkaron n'-varekh `et ha-haiyim.

נְבָרָךְ אֶת הָאוֹר

כְּאֲשֶׁר נִקְבַּץ בְּצוּתָא

לְהַדְלִיק נֵרוֹת שֶׁל שַׁבָּת וַיּוֹם הַשּׂוֹאָה.

בְּאוֹר הַזִּיקְרוֹן נְבָרָךְ אֶת הַחַיִּים.

All read aloud together:

**Let us bless the light as we gather together
to kindle Sabbath and memorial candles.**

With the light of remembrance let us bless life.

(Congregant lights the two Sabbath / Yom ha-Sho`ah candles.)

Leader / rabbi:

As we rest from our work taking care of our narrower mundane concerns,
let us move toward those more expansive and transcendent.

Let us deepen our selves and renew our world by engaging in labors of love:
fostering and transforming family and friendships, community and humanity.

As we journey together through life,

may such flames as these light our ways and ever remind us to share
the warmth of our hearts and the hearths of our homes,
the rainbow of our wisdoms and the radiance of our inspirations.

Buen Shabbat - Good Sabbath (Ladino folk song)

All sing:

Buen Shabbat, buen Shabbat, kun salud y vida.

Buen Shabbat, buen Shabbat, a toda la familia.

Buen Shabbat, buen Shabbat, kun salud y vida.

Anyus muchus, anyus muchus, kun paz y alegríya.

Good Sabbath, good Sabbath, with health and life.

Good Sabbath, good Sabbath, to the whole family.

Good Sabbath, good Sabbath, with health and life.

Many years, many years, with peace and joy.

A Declaration of Interdependence

On Listening and Oneness - Al Sh'miah v'-`Ahdut - וְאַחְדוּת - שְׁמִיעָה וְאַחְדוּת

(inspired by the "Sh'ma" - D'varim / Deuteronomy 6.4)

All read aloud together:

**Hear, O Israel, please hear, O tribes, dispersed and estranged.
Let the tale of Abraham inspire us to transcend today's idols and lies.
Let us heed diverse voices and visions, seeking understanding and unity.**

**O children of Abraham, O inheritors of this world,
please hear one another, please hearken to each living being.**

B'-vaqashah:

בְּרִקְשָׁה:

sh'ma, shim'i, sh'manah, shim'u.

שְׁמַע, שְׁמַעִי, שְׁמַעְנָה, שְׁמַעוּ.

The Earth, our world, is One. All peoples, all beings, are One.

(Hebrew above = "Please: listen..." ["listen" in masculine & feminine singular, then fem. & mixed/masc. plural])

Hinneh, Mah Tov ("Behold, How Good") - הִנֵּה, מַה־טוֹב

(Adaptation* of T'hillah / Psalm 133.1)

All read translation together:

Behold, how good and how pleasant it is when peoples* dwell together in unity!

All sing together:

Hinneh, mah tov u-mah naim

הִנֵּה, מַה־טוֹב וּמַה־נְעִים

shevet ammim* gam yahad!

שֵׁבֶת עַמִּים* גַּם יַחַד!

(2x low, then 2x high, then 2x low again. *Originally "brothers," `ahim / אחים.)

A Meditation for Healing & for Peace (inspired by the "Mi She-Berakh" & "Hashkive-nu")

All read together:

**In the bleakest of times,
in moments of personal illness, loss, and crisis,
in seasons of social turmoil and struggle,
let us seek to foster complete healing and the renewal of life.**

Let us spread over the world a shelter of peace, sukkat shalom.

**Together with all the peoples of the world
let us build this shelter with love, with healing, & with justice.**

Therein, let us lie down together for respite.

Therein, let us stand up together for life.

Holocaust Memorial - Zikaron ha-Sho'ah - זיכרון השואה

Leader / rabbi:

This is the month when Jews and others throughout the world commemorate all those who died during the Holocaust.

May our memorial tonight help us keep alive their memory and learn from this tragedy.

Lighting Yortseit Candles - Yortseit Likht - יארצייט-ליכט

A Remembrance of Righteous Action for Blessing

Zekher Ts'daqah liV'rakhah - זכר צדקה לברכה

Leader / rabbi:

We light six white Yohrtseit candles in memory of the light of the six million Jews extinguished in the Holocaust.

We light another five candles - four white & one multi-colored - in memory of the five million other people killed as well.

We remember them all:

fellow Jews, and the whole rainbow of peoples who suffered and fought - people of various ethnicities, beliefs, and sexualities, people with disabilities, resistance fighters, and so many others.

יש כוכבים שאורם מגיע ארצה רק כִּאֲשֶׁר הֵם עֲצָמָם אָבְדוּ. וְאֵינָם.
יש אנשים שזיו זיכרם מאיר כִּאֲשֶׁר הֵם עֲצָמָם אֵינָם יוֹתֵר בְּתוֹכֵנוּ.
אורות אלה - המבהירים בחשכת הלילה -
הם שמראים לאדם את הדרך.

Reader 1:

"There are stars whose light reaches the earth only after they themselves have disintegrated and are no more. There are people the splendor of whose remembrance lights the world, while they are no longer among us. These lights - those that shine bright in the darkness of the night - they illuminate for humanity the way."

Congregation:

**"Blessed is the match which is consumed and kindles flames.
Blessed is the flame that burns in the secret depths of hearts."**

Leader / rabbi:

אשרי הגפרור שנשרף והצית להבות.
אשרי הלהבה שבוערה בסתרי לבבות....

(Readers light the memorial candles.)

("Yesh Kohavim" & "Ashrei ha-Gaph'rur" by Hannah Senesh, 1921-44, Jewish poet and anti-fascist resistance fighter killed by the Nazis)

Reader 2:

We gather today
To remember the time of horror,
To mourn our dead,
To reflect on the innocence and courage of the martyrs.

Reader 3:

And we reassert our commitment to a world
Where all people will live together
In peace and justice,
With kindness, compassion, and charity,
With mercy and love.

Remembrance

Congregation:

**We commemorate the deaths of our six million brothers and sisters;
we honor and remember all of the murdered -
Jews and gentiles - victims, martyrs, heroes.**

Reader 4:

We honor those who died because they were Jews.
We honor those who died because they helped Jews,
Those who died because they resisted the Nazis,
Those who died because of their ideas and convictions,
Those who died simply because the death machine
Said they must die.

Reader 1:

Who were the soldiers in this one-sided war against our existence?
What was in their hearts, day after day, week after week
Year after year, as they carried out their vicious mission?
Few understood their aims at first - even when eyewitnesses came forward.

Reader 2:

No one wanted to believe it.
Not Christian, not Jew.
For who can confront the terrible reality
of murder without personal hatred,
murder without individual blame or guilt,
murder as government policy,
murder as duty.

Congregation:

**Yet there are survivors of the Holocaust.
We know them.
They are the parents whose children are gone,
and they are the children without parents.**

Reader 3:

We know them.

They are the remnants. They lost brothers and sisters, parents and grandparents, aunts and uncles, cousins, neighbors, friends.

Decades later, they still feel the loss.

Congregation:

**We know them, the survivors,
because they are part of us, they belong to us.**

**We are all survivors - all members of a single family -
haunted by our shared memories.**

**We mourn together the lost potential of our people,
the murder of innocents.**

"Mourning Our Dead" (Psalm 102:4-12)

Reader 4:

For my days are vanished like smoke
and my bones are burned like a hearth.
My body is stricken and withered like grass;
I forget to eat my bread
on account of my groaning sighs.

Reader 1:

I am like a great owl of the wilderness,
an owl haunting old ruins.
I lie awake, sleepless, and have become like a sparrow
alone on a housetop.

Reader 2:

All the day, I am taunted by my enemies.
They that are against me do curse me.
For I have eaten ashes like bread
And mingled my drink with my weeping....
My days are like a lengthening shadow
And like grass I wither.

Warsaw Ghetto

Leader / rabbi:

Me-`ayin yavo`, ezri? מֵאַיִן יָבוֹא, עֲזָרִי? ("From where will it come, my help?" in Hebrew)

Reader 3:

Night has fallen.
Shall I read the Psalms
by the light of the candles
at the heads of the dead?

Reader 4:

Crags of masonry and steel,
twisted girders hurl their points,
shapes conjured in the minds of devils.
I stand on desolation square.

Reader 1:

Litter of stone,
traces of houses,
charred prayer books,
a broken fork,
a housewife's earthen pot,
a sole of a shoe,
a bill marked "paid."

Reader 2:

With trembling hands I gather the remnants
of half-a-million Jews.

(adapted as poetry by Harold Black, 1980; from passages in *Ashes and Fire* by Jacob Pat)

Meditation

Reader 3:

Let us all stand for a moment of silent meditation.

.....
Please continue standing.

Reader 4:

I see the world
gradually being turned into a wilderness.
I hear the approaching thunder,
which will destroy us too.
I can feel the sufferings of millions.

Congregation:

**And yet, if I look up into the heavens,
I think it will all come right,
that this cruelty, too will end.
And that peace and tranquility will return again.** (Anne Frank)

"Zog Nit Keyn Mol" - The Jewish Partisans' Song - "זאָג ניט קיין מאל"

Song leader / cantor:

This song was written by Hirsch Glik, a Jewish partisan fighting against the Nazis to defend the Jewish ghetto of Vilna in the early 1940s. Yet, as partisans traveled, they shared it with others who treasured its vision of enduring hope and courage. It became the anthem of the United Partisans underground fighting the Nazis in the Warsaw Ghetto, the concentration camps, and elsewhere. Let us sing this song in honor of all people who oppose tyranny by struggling for justice and freedom.

All sing:

**Never say this is the final road for you,
Though leaden clouds may cover over skies of blue.
As the hour that we longed for is so near,
let our step beat out the message, "We are here!"**

**From lands so green with palms to lands all white with snow.
We shall be coming with our anguish and our woe,
And everywhere our blood has sunk into the earth,
There shall our courage and our spirit have rebirth.**

**We'll have the morning sun to set our day aglow;
Our awful yesterdays shall vanish with the foe.
But if the time is long before the sun appears,
Then let this song go like a signal through the years.**

**This song was written with our blood, and not with lead;
It's not a song that summer birds sing overhead;
It was people amidst burning barricades
That sang this song of ours with pistols and grenades.**

**So never say the road now ends for you,
Though leaden clouds may conceal skies of blue.
And yet the hour that we've hungered for is near,
Beneath our feet the earth shall thunder, "We are here!"**

Original Yiddish lyrics: Hirsch Glik (Vilna, Lithuania - circa 1941 / 1942)

Music: Dmitri & Daniel Pokras

English lyrics: Aaron Kramer (modified by Ben Biber & Victoria Wei Gordon)

Mourner's Qaddish - Qaddish Yatom - (literally "Dedication of an Orphan") - קדיש יתום

Leader / rabbi:

Let us now recite responsively an affirmation of our "dedication," our *qaddish*, to life and its improvement. Please rise.

All:

Let us reach for greatness and let us dedicate ourselves - in the name of the living multitudes of this world.

Leader / rabbi:

Nit-gaddel v'-nit-qaddesh -
b'-shem rabbei haiyot ha-qlam ha-zeh.

נתגדל ונתקדש -
בשם רבי חיות העולם הזה.

All:

May it be our will and desire to work for healing & for equity, for freedom & for peace - to foster these in our lives, & in our days, & in the lives of everyone in the world, swiftly and soon. And let us say: "To Life!"

Leader / rabbi:

Y'he` r'uta` v'-rayon shella-nu
la-avod lirphuah u-l'-tsedeq,
l'-herut u-l'-shalom -
l'-gaddel `otam b'-haiyei-nu, u-v'-yomei-nu,
u-v'-haiyei kulam ba-qlam,
b'-agala` u-vizman qariv.

יהא רעותא ורעיון שְׁלָנוּ
לְעָבוֹד לְרַפּוּאָה וּלְצִדְקָה,
לְחַרוּת וּלְשָׁלוֹם -
לְגַדֵּל אוֹתָם בְּחַיֵּינוּ, וּבְיוֹמֵינוּ,
וּבְחַיֵּי כָּלֶם בְּעוֹלָם,
בְּעִגְלָא וּבְזְמַן קָרִיב
וְהָבֵה נְאֻמָּה, "לְחַיִּים!"

V'-havah no`mar: "L'-Haiyim!"

All:

"L'-Haiyim!"

"לְחַיִּים!"

Let us remember our loved ones in all their humanity, with all their strengths and limitations. As we learn from their lives, let us bless and praise their memories with our actions.

Leader / rabbi:

N'-varekh u-n'-shave'ah `otam.

נְבָרְךָ וְנִשְׁבַּח אוֹתָם.

All:

Let us remember them in their glory and at their heights.

Leader / rabbi:

B'-tiph`eret u-v'-romemut shella-hem.

בְּתִפְרֵת וּבְרוֹמְמוֹת שְׁלָהֶם.

All:

May we carry on the best elements of their lives with splendor.

Leader / rabbi:

Nissa` b'-hadar.

נִשָּׂא בְהַדָּר.

All:

May we ascend in the shining examples of their praiseworthy deeds.

Leader / rabbi:

Na-aleh b'-divrei-hem l'-hallel.

נַעֲלֶה בְּדִבְרֵיהֶם לְהַלֵּל.

All:

Even as we speak, we know that the value of each life exceeds all that can be expressed in blessings or in songs, in praises or in words of consolation.

Leader / rabbi:

Qodesh ha-nephesh oleh min kol

קוֹדֵשׁ הַנְּפֹשׁ עוֹלָה מִן כָּל

b'rakhot `o shirim, sh'vahim `o nehamot.

בְּרָכוֹת אוֹ שִׁירִים, שְׁבָחִים אוֹ נְחֻמוֹת.

Na'aseh Shalom - Let Us Make Peace - נַעֲשֶׂה שְׁלוֹם

(Sung like "Ya-aseh Shalom," the song from the end of the Mourner's Qaddish from which this is adapted.)

All sing:

Na'aseh shalom ba-olam.

נַעֲשֶׂה שְׁלוֹם בְּעוֹלָם,

Na` na'aseh shalom alei-nu,

נָא נַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

v'-al kol Yisra`el.

וְעַל כָּל יִשְׂרָאֵל,

V'-no`mar, no`mar: "Amen."

וְנֹאמַר, נֹאמַר: "אָמֵן."

Na'aseh shalom, na'aseh shalom -

נַעֲשֶׂה שְׁלוֹם, נַעֲשֶׂה שְׁלוֹם,

shalom alei-nu,

שְׁלוֹם עָלֵינוּ,

v'-al kol Yisra`el.

וְעַל כָּל יִשְׂרָאֵל,

Na'aseh shalom, na'aseh shalom -

נַעֲשֶׂה שְׁלוֹם, נַעֲשֶׂה שְׁלוֹם,

shalom alei-nu,

שְׁלוֹם עָלֵינוּ,

v'-al kol ha-olam. (repeat these last 6 lines once, the first 3 with a higher pitch)

וְעַל כָּל הָעוֹלָם.

Leader / rabbi (reads this English translation of the song above):

Let us make peace in the world.

Peace is our responsibility,

the responsibility of all the Jewish people, all of Yisra`el,

and the responsibility of all peoples in the world.

All:

Let there be peace for us all.

Let us reach out to one another, care for each other, and strive to bring peace to all who mourn.

May we find lessons & inspiration in the legacies of our loved ones past.

Let us remember each meritorious & righteous act for blessing.

Leader / rabbi:

Nizkor ts'daqah liv'rakhah.

נִזְכוֹר צְדָקָה לְבְרָכָה.

All together:

`Amen.

אָמֵן.

Shalom Alei-khem ("Peace Upon You") - שְׁלוֹם אֵלֵיכֶם

(Adaptation of Sabbath folk song from 17th century S'phardi Qabbalist tradition)

(Distribute wine for the blessing.)

(Two stanzas of this version sung like one stanza in the original)

All sing together:

Translation:

Shalom alei-khem,

Peace upon you,

שְׁלוֹם אֵלֵיכֶם,

mal`akhei ha-shalom,

the messengers of peace,

מַלְאֲכֵי הַשְּׁלוֹם,

shomrei shalom.

guardians of peace.

שׁוֹמְרֵי שְׁלוֹם.

Shalom alei-khem,

Peace upon you,

שְׁלוֹם אֵלֵיכֶם,

rodphei ha-shalom.

the pursuers of peace.

רוֹדְפֵי הַשְּׁלוֹם,

Shalom alei-khem.

Peace upon you.

שְׁלוֹם אֵלֵיכֶם.

Bo`a-khem b'-shalom,

May your coming be in peace,

בּוֹאֲכֶם בְּשְׁלוֹם,

`ohavei ha-shalom.

lovers of the peace.

אוֹהְבֵי הַשְּׁלוֹם.

Shevet-khem b'-shalom.

May your dwelling
(or sitting down) be in peace.

שֵׁבֶתְכֶם בְּשְׁלוֹם.

Tse`t-khem b'-shalom,

May your going be in peace,

צֵאתְכֶם בְּשְׁלוֹם,

mal`akhei ha-shalom.

the messengers of peace.

מַלְאֲכֵי הַשְּׁלוֹם.

Shalom alei-khem.

Peace upon you.

שְׁלוֹם אֵלֵיכֶם.

Qiddush - "Dedication" to Being an Open & Caring Community - קִדּוּשׁ

Wine:

symbol of pleasure and sorrow,

symbol of passion and blood,

symbol of plenty and of excess.

Let us bless our lives with community

by sharing our joy, our spirit, and our bounty, by inviting visitors to join us,

by welcoming the stranger, by caring for those in need.

Let us dedicate ourselves to creating a healthy community.

The fruit of the vine - with it, let us drink "To Life!"

Leader / rabbi:

נִקְדִּישׁ אֶת עַצְמוֹנוֹ לְבְרוּא קֹהֵל בְּרִיא. Naqdish `et atsme-nu livro` qahal bari`.

פְּרִי הַגֶּפֶן - אֶתוֹ נִשְׁתֶּה "לְחַיִּים!" P'ri ha-gaphen - `itto, nishteh "L'-Haiyim!"

All read aloud together and raise our glasses in a toast to life:

"L'-Haiyim!"

"לְחַיִּים!"

(Raise wine in a toast and enjoy.)

Sharing Wine, Camaraderie, & Hospitality - In the early synagogues, congregations ate fellowship meals together and took in travelers needing food and shelter (*Babylonian Talmud, P'sahim 101a*), so the *Qiddush* was included in synagogue ceremonies held around those meals. Sharing wine was a part of camaraderie and hospitality.

Today we still gather for community ceremonies and meals. We share a drink of wine and we welcome those visiting or joining us with our hospitality and friendship. We dedicate our *Qiddush* to being an inviting and caring community.

Breaking Bread & Making Peace: A Covenant for a Better World

(Distribute *hallah* for the blessing.)

Breaking bread together, *b'rit lehem*,
was an ancient Jewish custom for making a pact of peace, *b'rit shalom*.
Today, we break bread with all kinds of people to transform this world
by fostering understanding, peace, and justice.

A Blessing for Breaking Bread

Let Us Bring Forth Food - *Notsi` Lehem* - נוציא לחם

(inspired by "Ha-Motsi`," meaning "the one who brings forth")

Each time we break bread,
let us appreciate our bounty
and share it with others.

Each time we break bread,
let us nourish ourselves
to work for peace and justice.

Each time we break bread,
let us commit ourselves
to a covenant for a better world.

Notsi` lehem min ha-`arets -
k'dei she-nistapeq v'-nit-kalkel kula-nu.

Let us bring forth food from the land
so we all may be satisfied and sustained.

`Amen.

(Enjoy the *hallah*.)

נוציא לחם מן הארץ
כדי שנסתפק ונתפלכל כלנו.

אמן.

Shabbat Shalom - A Sabbath of Peace

May the warm glow of the Sabbath candles light up our lives and our world.
May the good spirit we share and the bread we break together,
remind us of our connections to each other here in this community, and to all people.
Let us turn to one another and wish each other a Sabbath of Peace, ***Shabbat Shalom***.

שבת שלום! **Shabbat Shalom!**

גוט שבת! **Gut Shabbes!**

This program blends materials from Machar's Senior Havurah & Rabbi Binyamin Biber, April 2006.
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