

HUMANISTIC JUDAISM: A HOME CELEBRATION OF SHABBAT

WELCOMING THE SHABBAT

Shabbat Shalom. We gather on this Shabbat to affirm our connection to Judaism. We believe that Judaism is the entire experience of the Jewish people. We believe in the value of celebrating Jewish culture and identity.

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, pause and take note as we begin Shabbat. May this Sabbath be a time of peace and rejuvenation.

Rabbi Miriam Jerris

SONG: SHABBAT SHALOM

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



(light the candles)

BARUKH HAOR BAOLAM

בְּרוּךְ הָאֹר בְּעוֹלָם

BARUKH HAOR BAADAM

בְּרוּךְ הָאֹר בְּאָדָם

BARUKH HAOR BASHABBAT

בְּרוּךְ הָאֹר בַּשַּׁבָּת

*Radiant is the light in the world
Radiant is the light within people
Radiant is the light of Shabbat*

Rabbi Sherwin Wine



WINE

We raise this cup of wine mindful of all it took for us to receive it. We appreciate the sun and the rain, gifts of nature. We value the efforts of our fellow human beings, aware of the human sacrifice involved. We know that the wine exists only because of the luck of the right amount of each element combined with human effort. We are thankful for the endeavors of all human beings working responsibly with the natural environment to bring forth this wine.

Rabbi Miriam Jerris

B'RUKHEEM HAADAMA

בְּרוּכִים הָאָדָמָה

HASHEMESH, V'HAGESHEM

הַשֶּׁמֶשׁ וְהַגֶּשֶׁם

ASHER YOTZRIM P'REE HAGAFEN

אֲשֶׁר יוֹצְרִים פְּרֵי הַגָּפֶן

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

Humanistic Judaism

HALLA

Bread represents the basic needs of life. We share this bread today to symbolize our desire to share our time, talents, and resources to enhance our Humanistic Jewish identity and improve the world. As the fingers of the braided halla intertwine, so may our hearts, minds and, sense of responsibility reach out to intertwine with all those working together toward a common sense of purpose.

May the sharing of this bread strengthen the bonds between those of us committed to the future of Humanistic Judaism and all those with whom we share this earth.

Rabbi Miriam Jerris



BLESSING OVER THE BREAD

B'RUKHEEM HAMOTSEE'EEM LEHEM
MEEN HAARETS

בְּרוּכִים הַמוֹצְאִים לֶחֶם מִן הָאָרֶץ

Blessed are those who bring forth bread from the earth

Rabbi Sherwin Wine

HOPE

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? OREE BEE

AYFO OREE? OREE BEE

AYFO TIKVATEE? TIKVATEE BEE

AYFO KOKHEE? KOKHEE BEE

V'GAM BAKH

איפה אורי ? אורי בי
איפה תקותי ? תקותי בי
איפה כחי ? כחי בי
וגם בקך

*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.*

Rabbi Sherwin Wine

MEMORIAL

Our past is a guide to our future. It is no sacred temple requiring reverence. It is no sacred book with immutable decrees. It is no sacred song with only one melody. It is a treasury of memories from which we can draw. It is a storehouse of wisdom from which we can borrow. It is a drama of endless creativity which we can imitate.

We are always the bridge between the past and the future. We are always the continuity between the old and the new. We do not betray the past by rejecting our roots. We do not betray the future by ignoring our needs. We pay tribute to both. We use the past to dream our future.

Rabbi Sherwin Wine



HUMANIST KADDISH

Congregation:

NITGADAL V'NITKADASH B'RUAKH HAADAM

נִתְגַדַּל וְנִתְקַדַּשׁ בְּרוּחַ הָאָדָם

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

נִתְגַדַּל וְנִתְקַדַּשׁ בְּרוּחַ הָאָדָם

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

SONG: HINNAY MA TOV

HIN-NAY MA TOV OO-MA-NA-EEM

הִנֵּה מַה טוֹב וְיִמָּה נְעִים

SHE-VET A-HEEM GAM YA-HAD

שֶׁבֶת אֲחִים גַּם יַחַד

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

Psalms 133:1

This Shabbat Service was prepared by Rabbi Miriam Jerris of the Society for Humanistic Judaism

Music is available for the songs included in the service for non-commercial purposes only

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