



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series E: General Alphabetical Files. 1960-1992

Box 85, Folder 8, Meditation and prayer for Sabbath, 1973.



The American Jewish Committee
National Executive Council
St. Louis, Mo.
October 27, 1973

Meditation and Prayer for the Sabbath

Reader (Rabbi Tanenbaum)

The Tzanzer Rabbi was asked by a Hasid: "What does the Rabbi do before praying?" "I pray," was the reply, "that I may be able to pray properly."

Reader and Congregation (Alternately)

Reader: When we come together for worship, we free ourselves from a host of activities, a multitude of concerns with which, at other times, we are preoccupied. We stand aside from all that makes up our business or professional life. We withdraw ourselves from family cares. We escape from daily routine and, in some measure, from daily worries.

Congregation: Normally, we are compelled to pass from one task to another in quick succession; one duty is completed only to be followed immediately by the next; a difficulty surmounted, a problem solved is replaced with such rapidity by further worries and by other cares that we have no choice, in daily life, but to live from one minute to another, to eliminate from our minds everything but that which is immediately ahead of us and which demands immediate attention.

Reader: In worship, however, we are freed from the pressure of life. There are no immediate tasks to be performed: no insistent needs clamouring for immediate satisfaction. For once, we are guaranteed Time and Quietude—the rarest possessions in life to-day. For once, we can escape from the tyranny of the next minute with its worries, tasks and duties. And so for once, we can take a larger view of life and survey years that are past and years that are to come. We can see life as a whole, as something more than a hurried and rushed existence.

Congregation: And when, as now, we do have time to take a larger view of life; when, in calm reflection, we enlarge our vision until we see life in its entirety, considerations come before us which tend to be excluded in the rush of everyday experience. Elements in life, which at other times can receive but little of our attention, now come into the forefront of our thought. We can now allow our spiritual needs to take precedence over those material satisfactions to which, usually, we pay such high regard and to which normally we devote so large a measure of our effort. In worship, the foremost place in our consideration is given to that which develops character in man, all that which lends nobility and dignity to human life, all wherein man can express the greatness of the human spirit. We consider what it means to us and for our lives that we have been endowed by God with reason, with a power to love, with a sense of the beautiful, and with a knowledge of righteousness.

Reader

Borchu es adonai ha-mevorach

Congregation

Boruch adonai hamevoroch L'olom Vo'ed

Reader

Ribon Kol ha-olamim, lo al-tzidkosenu anachnu ma-pilem
ta-hanunenu l'fanecha, ki al rachamecha ha-rabim

Sovereign of all worlds, we lay our supplications before You,
relying not upon our own merit, but on Your abundant mercy.

Congregation

For what are we? What is our life, and what our piety? What
our goodness, and what our strength? What can we say before You, O
Lord our God and God of our fathers?

Reader

Are not the mightiest of men as nothing before You, the men of
renown as though they had not been, the learned as if they had no
knowledge, and the wise as if without understanding?

Congregation

Yet we are Your people, the children of Your covenant, and You
have called us to Your service.

Reader

We therefore thank and praise You, and proclaim Your unity.

Reader and Congregation (Singing together)

Halleluhu Halleluhu, B'zil-tzi-lei Shama
Halleluhu Halleluhu, B'tzil-tzi-lei S'ruah
Kol haneshama t'hallel yah) Repeat
Hallelujah, Hallelujah)

Reader and Congregation

I am a Jew because Judaism demands no abdication of my mind.
I am a Jew because Judaism asks every possible sacrifice of my soul.
I am a Jew because wherever there are tears and suffering the
Jew weeps.
I am a Jew because whenever the cry of despair is heard the Jew hopes.
I am a Jew because the message of Judaism is the oldest and the newest.
I am a Jew because the promise of Judaism is a universal promise.
I am a Jew because for the Jew the world is not finished; men complete
it.

I am a Jew because for the Jew man is not fully created; men are creating him.

I am a Jew because Judaism places man above nations and above Judaism itself.

I am a Jew because above man Judaism places the oneness of God.

The Congregation Stands and Sings Together

Sh'ma yisroel adonai elohenu adonai echod
Hear, O Israel: The Lord is our God, the Lord is One

Boruch Shem K'vod malchuso L'olom Vo'ed
We praise his name, whose glorious kingdom is forever
and ever. (Congregation is seated).

Reader and Congregation

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

And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently to your children, and you shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them as a sign upon your hand, and they shall be like frontlets between your eyes. And you shall write them on the doorposts of your house, and upon your gates.

Amidah (Standing Devotion)

Reader (in Hebrew)

Congregation

"They say there is a total of 12 million Jews in the world. But he who believes there are only 12 million of us, errs. For with those who pray for Israel are hundreds of millions who did not live to this day.

They march shoulder to shoulder with us; unconquered and immortal; they have handed down to us the traditions of struggle and faith.

We will wait months and years, we will wait all our lives if necessary, but we will not renounce our faith or our hopes.

We believe our prayers have reached God.

We know our appeals will reach you.

For we are asking little: Let us go to the land of our Forefathers."

-- Letter of 18 Georgian S.S.R. Families."

Torch Commentary - Noah

A MEMORIAL SERVICE COMMEMORATING THE MARTYRS OF THE
YOM KIPPUR WAR

ADONI MAH ADAM VA-TEY-DA-EHU, BEN ENOSH VA'TECHASH-VEYHU

ADAM LA-HEVEL DAMAH, YA-MAV K'ZEL OVEIR

O Lord, what is man that you take knowledge of him;

Or the son of man, that you take account of him.

Man is like unto a vanity; his days are as a shadow that passes away.

In the morning he flourishes, and grows; in the evening he is cut
down and withers.

Mark the perfect man, and behold the upright, for the end of that
man is peace. The Lord redeems the souls of His servants;
and none of them that trust in Him shall be forsaken.

Psalm 83

(Read responsively)

O God, keep not Your silence;
Hold not Your peace, and be not still, O God.

For, lo, Your enemies are in an uproar;
And they that hate You have lifted up the head.

They hold crafty converse against Your people,
And take counsel against Your treasured ones.

They have said: "Come, and let us cut them off
from being a nation;
That the name of Israel may be no more in remembrance."

For they have consulted together with one consent;
Against You do they make a covenant;

Make their nobles who said: "Let us take to ourselves
in possession
The habitations of God."

O my God, make them like the whirling dust;
As stubble before the wind.

Fill their faces with shame;
That they may see Your name, O Lord.

Let them be ashamed and affrighted for ever;
That they may know that it is You alone whose name
is the Lord,
The Most High over all the earth.

Psalm 124

"If it had not been the Lord who was for us,
When men rose up against us,

Then they had swalled us up alive,
When their wrath was kindled against us;

Then the waters had overwhelmed us,
The stream had gone over our soul;

Then the proud waters
Had gone over our soul."

Blessed be the Lord,
Who has not given us a prey to their teeth.

Our soul is escaped as a bird out of the snare
of the fowlers;
The snare is broken, and we are escaped.

Our help is in the name of the Lord,
Who made heaven and earth.

READER

YISKOR ELOHIM ES NISHMAS KOL HAKEDOSHIM BE-YISROEL SHE-HUMTO

May God remember the souls of all our brothers and sisters,
the martyrs of the Yom Kippur war in Israel, whether they have
been killed, shot, or drowned, for the preservation of Israel
and for the sanctification of the Holy Name, in memory of whose
souls we offer charity and commit our support to the survival
of our Holy People and Holy Land. May their souls be bound up
in the bond of eternal life, together with the souls of Abraham,
Isaac, and Jacob; Sarah, Rebecca, Rachel and Leah; and all the
sages, saints, prophets, and martyred men and women of the Holo-
caust and past centuries who are now in eternal rest, and let us
say; Amen.

KADDISH (in unison)

Reader: EL MOLEH RAHAMIM

Congregation:

O God, full of compassion, You who dwells on high.
Grant perfect rest beneath the sheltering wings of Your
presence among the holy and pure who shine as the
brightness of the firmament unto the soul of the martyred
men and women of Israel who have gone to eternity.
Lord of mercy, bring them under the cover of Your wings,
and let their soul be bound up in the bond of eternal life.
Be their possession, and may they repose in peace. Amen.



Reader and Congregation (Alternately)

May we see the day when war and bloodshed cease.
What a great and wondrous peace embraces the world.

When one nation shall not threaten another
And we shall not again experience war.

Bless us, O Lord, with peace.

We are greedy for gain, pursuing profit
While soldiers pursue each other far away.

Nations squander their young men's lives on a spree.
Even Abraham was stopped; he did not sacrifice his son.

Help us to seek peace, O Lord, and to pursue it.

Hungry children starve our souls.
Naked children expose us.

Slaughtered children kill our hopes;
We are wretched in their parents' sorrow.

Heal us, O Lord; help us to turn to each other.

Let us make no peace with hunger or oppression,
Let us make no peace with hatred or with fear.

Let love and justice flow like a mighty stream,
Let peace fill the earth as the waters fill the sea.

May the curses of the old year end.
May the blessings of the new year begin.

Amen.

Boruch ato adonai oseh ha'Sholom.

Reader and Congregation (Alternately)

Jerusalem.

You only know her when you listen.

She has been an ear when no one else has heard,
an ear open to prophets' denunciations,

to prophets' consolations, lamentations of ages,
the hopes of countless sages and saints,
an ear to prayers flowing from distant places.

And she is more than an ear.
Jerusalem is a witness,
an echo of eternity.

We know Isaiah's voice from hearsay,
Yet stones of Jerusalem heard him when he said
"It shall come to pass in time to come...
Out of Zion shall go forth Torah
And the word of the Lord from Jerusalem..."

"They shall beat their swords into plowshares
And their spears into pruning hooks.
Nation shall not lift up sword against nation,
Neither shall they learn war anymore."

The words have gone out of Jerusalem
and have entered the pages of holy books.
Yet Jerusalem has not given herself away.

She is the city where waiting for God was born,
where anticipation of everlasting peace
came into being.

What is the secret of Jerusalem?

Her past is a prelude.
She is never at the end of the road.

What is the mystery of Jerusalem?

A promise:
Peace and God's presence.

First there was a vision,
God's vision of human being.

Then He created man according to His vision,
According to His image.

But man's resemblance to God is fading rapidly.

God had a vision of restoring the image of man.

So he created a city and called it Jerusalem,
hoping and praying that Jerusalem on earth
may resemble Jerusalem in heaven.

Jerusalem is a recalling, an insisting
and a waiting for the answer to God's vision.

Aleynu
(The Congregation Stands)

Aleynu l'sha-beach La'adon ha'kol
La-seys ge-dulah l'yotzer b'reshis
She-hu som chelkenu Le'yached es sh'mo
V'goralenu L'hamlich malchuso

Reader and Congregation (Alternately)

Trusting in You, O Lord our God, we hope soon to behold the glory of Your might, when false gods shall cease to take Your place in the hearts of men, and the world will be perfected under Your unchallenged rule; when all mankind will call upon Your name and, forsaking evil, turn to You alone.

Let all who dwell on earth understand that unto You every knee must bend, and every tongue swear loyalty. Before You, O Lord our God, let them humble themselves, and to Your glorious name let them give honour. Let all accept the yoke of Your kingdom, so that You may rule over them soon and for ever.

For the kingdom is Yours, and to all eternity You will reign in glory, as it is written: "The Lord shall reign for ever and ever."

And it has been said: "The Lord shall be King over all the earth; on that day the Lord shall be One and his name One."

Concluding Hymn

Eyn K'elohenu, eyn Ka-donenu
Eyn Kemalkenu, eyn Ka-moshe-eynu

Mi Kelohenu mi Ka-donenu
Mi Kemalkenu mi Kemoshe-eynu

Nodeh L'elohenu, nodeh L'adonenu
Nodeh Lemalkenu, nodeh Lemoshe-eynu

Boruch elohenu, boruch adonenu
Boruch malkenu, boruch moshe-aynu

Ato hu elohenu, ato hu adoney-nu
Ato hu malkeynu, atu hu mosheaynu
