The Mishkan at Central Synagogue
Cantorial Intern Jenna McMillan and Rabbi Sarah Berman
Parashat Chukat, 19 June 2021 / 9 Tammuz 5781

Opening Song / Kein Yehi Ratzon
Morning Blessings of Gratitude / Birchat HaShachar
(68) Waking / Modeh Ani
Gathering / Mah Tovu
(76) Our Bodies / Asher Yatzar
(78) Our Souls / Elohai Neshama
(80) Everyday Miracles / Nisim B’Chol Yom
Songs of Praise / P’sukei D’Zimrah
(97) Psalm 145 / Ashrei
(100) Psalm 150 / Hallelujah
The Shema and its Blessings
(108) Call to Prayer / Bar’chu
(110) The Wonder of Creation / Yotzeir Or
(112) The Loving Gift of Torah / Ahavah Rabah
(114) Proclaiming God’s Oneness / Shema
(116) Love for God’s Teaching / V’ahavta
(OOS) Redemption / Mi Chamocha - Tzur Yisrael
Standing Prayer / Tefillah / Amidah
(124) Open our Mouths / Adonai S’fatai Tiftach
(126) God of Our Ancestors / Avot V’imahot
(128) Life-Giving and Powerful God / G’vurot
(130) Sanctifying God’s Name / Kedushah
We Give Thanks / Modim Anachnu Lach
Prayer for Peace / Sim Shalom
May Our Prayers Be Heard / Yih’yu L’ratzon
(142) Prayer for Peace / Oseh Shalom
Torah Study (86)
Prayer for Healing / Mi Shebeirach (253)
Proclaiming God’s Greatness / Vahasheivota (OOS)
Mourners’ Prayer / Kaddish Yatom (294)
Closing / Kein Yehi Ratzon - V’shamru (132)

Supplementary Prayers and Songs:

Kein Yehi Ratzon (Arian)
May you be safe, May you be free.
May you find space, space to just be.
Kein Yehi Ratzon, Kein Yehi Ratzon.
May you find your way back home.

Mi Chamocha / Miriam’s Song (Friedman)
Mi Chamocha Baelim Adonai Mi Chamocha
Needar Bakodesh Nora T’hilot Oseh Feleh, Nora T’hilot Oseh Feleh
And Miriam was a weaver of unique variety the tapestry she wove was one which sang our history. With every strand and every thread she crafted her delight, a woman touched with spirit she dances toward the light.
Chorus: And the women dancing with their timbrels followed Miriam as she sang her song, sing a song to the one whom we’ve exalted, Miriam and the women danced and they dance the whole night long.
Shirah Chadasha Shib’chu G’ulim L’shimcha al s’fat hayam. Yachad Kulam Hodu V’himlichu V’amru.
When Miriam stood upon the shores and gazed across the sea, the wonder of this miracle she soon came to believe. Whoever thought the sea would part with an outstretched hand and we would pass to freedom and march to the promised land.
Chorus
Adonai Yimloch L’olam Vaed Adonai Yimloch L’olam Vaed
Vahasheivota / V’neemar (Shir Ya’akov)
Vahasheivota el levav’cha
ki Adonai, Hu HaElahim ...
V’neemar, v’haya Adonai
L’melech al kol HaAretz
Bayom Hahu, yih’yeh Adonai echad
Ush’mo echad
Text Study: The Death of Miriam

Numbers 20:1-5

The Israelites arrived in a body at the wilderness of Zin on the first new moon, and the people stayed at Kadesh. Miriam died there and was buried there. The community was without water, and they joined against Moses and Aaron.

The people quarreled with Moses, saying, “If only we had perished when our brothers perished at the instance of Adonai! Why have you brought Adonai's congregation into this wilderness for us and our beasts to die there? Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink!”

- Question: How was Miriam’s death marked? What did the people do? What did they not do?
- Question: What did the people lose when they lost Miriam?

BT Taanit 9a

Rabbi Yosei, son of Rabbi Yehuda, says: Three good sustainers rose up for the Jewish people, and they are: Moses, Aaron and Miriam. And three Godly gifts were given through their agency, and these are they: The well of water, the pillar of cloud, and the manna. He elaborates: The well for the merit of Miriam; the pillar of cloud for the merit of Aaron; and the manna for the merit of Moses. When Miriam died the well disappeared, as it is stated: “And Miriam died there” (Numbers 20:1), and it says next: “And the community was without water” (Numbers 20:2).

- Question: What is Miriam’s connection to water? How do they both help sustain the people?

The Legends of the Jews, Louis Ginzberg

[Miriam] was a leader of the people together with her brothers, and as these two were not permitted to lead the people into the promised land, she had to share their fate.

- Question: What do you imagine Miriam’s role was in the Israelite community?

Baal Shem Tov (attributed to)

There are three stages of mourning—weeping, silence, and singing.

- Question: In transitional moments (including death) what you need to see, do, or hear to feel ready for the next step/stage? What helps you move from weeping or silence to singing?