

Eternal God,
We have come together to pray as a
congregation;
Yet, each of us is strangely solitary
in Your presence.
Each of us comes before You with
special hopes and dreams
Each of us has personal worries
and concerns.
Each of us has a prayer no one else
can utter
Each of us brings praise no one else
can offer.
Each of us feels a joy no one else
can share
Each of us has regrets which others
cannot know.

And so we pray:

*If we are weary, give us strength.
If we are discouraged, give us
hope.
If we have forgotten how to pray,
remind us.
If we have been careless of time,
forgive us.
If our hearts have been chilled by
indifference
Warm them with Your mercy, and
inspire us
With being together in the spirit of
Your Holy Shabbat.*

Amen.

Rabbi Sidney Greenberg

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

Gates of Prayer

Opening Niggun

Yai lai lai...

Hal'lu

Hal'lu (6X)

Hal'luyah (2X) hal'lu hal'luyah!

Let us praise God!

L'chu N'ran'na

L'chu n'ran'na (3X) lAdonai!

L'chu n'ran'na (3X) lAdonai!

Naria naria l'tzur yisheinu

N'kadma fanav b'todah

Naria naria l'tzur yisheinu

Bizmirot naria lo!

Come let us sing to God! Let our song ring out to our
sheltering Rock!

Lighting the Shabbat Candles

*Baruch Atah, Adonai Eloheinu, Melech haolam, asher
kidshanu b'mitzvotav vitzivanu l'hadlik ner shel Shabbat.*

Blessed is the Eternal our God, Ruler of the universe, who
hallows us with mitzvot, and commands us to kindle the lights
of Shabbat.

Hinei Mah Tov

Hinei mah tov, u'mah na'im,

shevet achim gam yachad.

How good it is, and how pleasant, when people dwell together
in unity.

May the door of this synagogue be wide enough to receive all who hunger for love, all who are lonely for fellowship.

May it welcome all who have cares to unburden, thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block to young and straying feet.

May it be too high to admit complacency, selfishness and harshness.

May this synagogue be, for all who enter, the doorway to a richer and more meaningful life.

Amen.

Rabbi Sidney Greenberg

Yism'chu

Yism'chu hashamayim v'tageil ha'aretz.

Yiram hayam umlo'o.

Let the heavens be glad and the sea rejoice. Let the sea roar and all that fills it.

L'cha Dodi

L'cha dodi likrat kalah,

p'nei Shabbat n'kab'lah.

Shamor v'zachor b'dibur echad,

hishmianu El hamyuchad.

Adonai echad ush'mo echad,

l'shem ul'tiferet v'lithilah.

Likrat Shabbat l'chu v'nelcha,

ki hi m'kor hab'rachah,

meirosh mikedem n'sucha,

sof ma'aseh b'machshava t'chilah.

Hitor'ri, hitor'ri,

ki va oreich, kumi ori,

uri uri shir dabeiri,

k'vod Adonai alayich niglah.

Please Rise

Bo'i v'shalom ateret ba'alah,

gam b'simchah uv'tzoholah,

toch emunei am s'gulah,

bo'i chalah, bo'i chalah.

Beloved, come to meet the bride; beloved to greet Shabbat.

“Keep” and “remember”: a single command the Only God caused us to hear; the Eternal is One, God's Name is One; glory and praise are God's.

Come with me to meet Shabbat, forever a fountain of blessing. Still it flows, as from the start: the last of days, for which the first was made.

Awake, awake, your light has come! Arise, shine, awake and sing: the Eternal's glory dawns upon you.

Enter in peace, O crown of your husband; enter in gladness enter in joy. Come to the people that keeps its faith. Enter, O bride!

Why fixed prayer? To learn what we should value, what we should pray for. To be at one with our people, the household of Israel. To ensure that the ideals painfully learned and purified, and for which many have lived and died, shall not perish from the community, and shall have a saving influence upon the individual.

Gates of Prayer

Kaddish

Magnify, Magnify
God of many names
God of everywhere
God of worlds beyond us
God of worlds inside us
God of hidden places

Magnify, amen
Magnify, amen
God of everyone
the highest and the lowest
God of little people

make peace within us
make peace among us

And let us say Amen
Amen Amen Amen
Amen

Barbara Holender

Praise God for the breath of life

Praise God for the gift of song

Praise God for the open eye

Praise God for the world to see

Praise God for the beating heart

Praise God for the heart to love

Praise God for the hands to hold

Praise God for the hands to give

Praise God for the feet to dance

Praise God for the path to walk

Praise God for the words to praise

Halleluyah, halleluyah

Barbara Holender

Chatsi Kaddish

*Yitgadal v'yitkadash sh'mei raba b'alma div'ra chirutei,
v'yamlich malchutei b'chayyeichon u'v'yomeichon
u'v'chayei d'chol beit Yisrael, ba'agala u'vizman kariv,
v'im'ru: Amen. Y'hei sh'mei raba m'varach l'alam
ul'almei almaya. Yitbarach v'yishtabach v'yitpa'ar,
v'yitromam, v'yitnasei, v'yithadar, v'yitaleh, v'yithalal
sh'mei d'kudsha, b'rich hu, l'eila min kol birchatah
v'shiratah, tushb'chatah v'nehchematah da'amiran
b'alma, v'im'ru: Amen.*

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

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

Let the name of the Holy One, blessed be God, be glorified, exalted and honored, though God is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

A Single Person Was Created

Only a single person was created in the beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed, and if anyone saves even a single person, Scripture considers it as though a whole world had been saved.

Again, just a single person was created for the sake of peace--so that no one could say to another, "My father was greater than yours."

Moreover, only a single person was created in order to emphasize the greatness of God. For, whenever a mortal stamps many coins using one die, all the coins are alike; but when God stamps all human beings with the die of the first person created, each one of them is, nevertheless, unique. Therefore, every individual must say, "For my sake was the world created."

Mishnah Sanhedrin 4:5

Shema U'Virchotecha

Bar'chu

Bar'chu et Adonai ham'vorach!

Baruch Adonai ham'vorach l'olam va'ed!

Praise the One to whom praise is due!

Praised be the One to whom praise is due, now and forever!

Ma'ariv Aravim

Baruch Atah, Adonai Eloheinu, Melech ha'olam, asher bidvaro ma'ariv aravim. B'chochma poteiach sh'arim, u'vitvunah m'shaneh itim, umachalif et hazmanim, um'sader et hakochavim b'mishm'roteihem baraki'a kirtzono. Borei yom valaila, goleil or mipnei choshech v'choshech mipnei or, u'ma'avir yom u'meivi laila, u'mavdil bein yom u'vein laila, Adonai tz'va'ot sh'mo. Eil chai v'kayam, tamid yinloch aleinu, l'olam va'ed. Baruch Atah, Adonai, hama'ariv aravim.

We praise You, Eternal 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 day and night, rolling light away from darkness, and darkness from light; You cause day to pass and bring on the 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.

A guest comes to the king to test the knowledge of the king's son, and the young child is unable even to understand the *halakhah* because of its deep and complicated logic. But, because of the father's great affection for his son, he can't bear the distress his beloved son experiences in encountering such difficulty and in his incapability to comprehend. What does the father do? He finds a way to help his son begin to understand the *halakhah* and he shows him a path that might allow him to converse on that passage, virtually telling him the actual content of that legal passage.

The guest poses questions, and when the young boy is able to respond and engage in dialogue with a clarity of thought, the father rejoices, feeling delight and pride in his son, even though the latter's very ability to answer and discuss the passage is admittedly the doing of his father.

Cognizant of the father's delight, the guest goes on to raise further questions, and relying on his father's prodding, the son's understanding awakens and he proceeds to answer the difficulties posed by the guest...

We find that everything is of You and from You, and our own doing and endeavor is from You, of Your own power, and nevertheless You have great delight from this. And You feel pride in us as though we ourselves have really accomplished what we have done. And in this condition one can recognize the force of Your love and Your overflowing affection.

Dov Baer of Mezherich
as recorded in *Or Torah*
translated by Aryeh Wineman

We cannot merely pray to You, O God, to end war; for we know that people must find their own path to peace, within themselves and with their neighbors.

We cannot merely pray to end starvation, for You have already given us the resources with which to feed the entire world, if we could only use them wisely.

We cannot merely pray to you to root out prejudice; for You have already given us eyes with which to see the good in all people, if we would only use them wisely.

We cannot merely pray to end despair; for You have already given us the power to clear away slums and to give fresh hope, if we would only use our power justly.

We cannot merely pray to end disease; for You have already given us 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 willpower...to do instead of just pray, and to become, instead of merely to wish.

Shabbat of Love and Prayer
Temple Sinai

Ahavat Olam

*Ahavat olam, beit Yisrael, amcha ahavta, Torah u'mitzvot, chukim u'mishpatim otanu l'mad'ta. Al kein Adonai Elohainu, b'shochbeinu u'v'kumeinu, nasiach b'chukecha, v'nismach b'divrei Torahtecha u'v'mitzvotecha l'olam vaed. **Ki heim chayeinu v'orech yameinu u'vahem nehgeh yomam valailah. V'ahavat'cha al tasir mimenu l'olamim. Baruch Atah, Adonai, ohev amo Yisrael.***

With an eternal love have You loved Your people Israel. Torah and commandments, decrees and ordinances have You taught us. Therefore, Eternal our God, upon our lying down and our rising up, we will speak of Your decrees and will rejoice with the words of Your Torah and with Your commandments for all eternity. For they are our life and the length of our days and about them we will will meditate day and night. May You not remove Your love from us forever. Blessed are You, Eternal One, Who loves Your people Israel.

Prayer is speech, but not 'mere' speech. The word is not to be despised. Words have power over the soul. "Hear, O Israel!" is a cry and affirmation, a reminder of glory and martyrdom, a part of the very essence of our people's history. Our prayerbooks are but words on paper; they can mean little or nothing. Yet, the searching spirit and questing heart may find great power in their words. Through them we link ourselves to all the generations of our people, pouring out our souls in prayer with those of our brothers and sisters. These words, laden with the tears and joys of centuries, have the power to bring us into the very presence of God. Not easily, not all at once, not every time, but somehow, sometimes, the worshipers who offer up their hearts and minds without reservation will know that they have touched the Throne of Glory.

Gates of Prayer

Sh'ma Yisrael: Adonai Eloheinu, Adonai Echad!

Baruch Shem k'vod malchutoh l'olam va'ed!

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

Please be seated

V'ahavta

V'ahavta et Adonai Elohecha b'chol l'vav'cha uv'chol nafsh'cha uv'chol m'odecha. V'hayu had'varim haeileh asher Anochi m'tzav'cha hayom al l'vavecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha bveitecha uv'lecht'cha vaderech u'v'shochb'cha u'v'kumehcha. Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha; u'ch'tavtam al m'zuzot beitecha u'vish'arecha.

L'ma'an tizk'ru va'asitem et kol mitzvotai, vih'yitem k'dohshim l'Eiloheichem. Ani Adonai Eloheichem asher hotzeiti etchem meieretz mitzrayim lih'yot lachem l'Eilohim. Ani Adonai Eloheichem. [Adonai Eloheichem emet!]

Love the Eternal your God with all your heart and mind, with all your spirit, with all the force of your being. Be mindful of the words I command you this day and take them to heart. Instill them in your children, recite them when you sit in your home and when you go on your way, when you lie down and when you stand up. Bind yourselves to them, set them before your inward eye. Inscribe them on the doorposts of your house and on your gates, so that you remember and do all My Mitzvot, and consecrate yourselves to your God. I am the Eternal your God, who brought you out of Egypt to be your God. I am the Eternal your God.

Deut. 6:5-9, Num. 40-41
translated by Barbara Holender

In the *G'ulah*, we recall the miraculous redemption at the Red Sea, and pray for the redemption of all peoples in the future.

Oneness

Eternal watch over my small domain
Of light and shadow
Those few people who share my love
And all others upon this earth
That sometimes shakes with thunder
And reverberates with lightening
Help us to live with fear
And conquer rage
Heal the hate that makes us kill
And covers the ground
With this red sea
That only You can part
So we may all walk through the wilderness
To Your realm of peace
Where all men and women are one
And sing Your blessed name.

Rabbi Dayle A. Friedman

G'ulah: Redemption

When will redemption come?

When we master the violence that fills our world.

When we look upon others as we would have them look upon us.

When we grant to every person the rights we claim for ourselves.

Once we were in bondage, then we were free. In that first liberation, our people perceived that God redeems time and event from the hands of tyrants. Now, we, too, acclaim God's power that makes for freedom. We sing the song that celebrates our deliverance from Egypt and all bondage:

Gates of Prayer
(adapted)

Mi chamocha

Mi chamocha baeilim, Adonai? Mi kamocho, nedar bakodesh, nora t'hiloht, osei feleh?

**Who is like You? Who is like You, Adonai? (2X)
When Moses and the children crossed the sea, they sang to You with songs of joy. Who is like You, Adonai?**

Malchut'cha rau vanecha, bokeia yam lifnei Moshe. Zeh Eli, anu v'amru: Adonai yimloch l'olam va'ed.

V'neemar: ki fadah Adonai et Yaakov, u'g'alo miyad chazak mimenu. Baruch Atah Adonai, gaal Yisrael.

Who is like you among the gods, O Eternal? Who is like You, majestic in holiness, revered by praise, the source of wonder? Your children saw Your majesty as the sea split before Moses. "This is my God," they recited. "May the Eternal reign forever and ever!" And it has been said: The Eternal One delivered Jacob and redeemed us from the hand of one stronger than ourselves. Blessed are You, Eternal, redeemer of Israel.

When the darkness is too dark for
me, give me light, O source of
light. Renew my vision, my hope,
my dream, my faith that the
darkness does not last, the sense
that despair will not be the last
word, and the courage to go on
believing...

Rabbi Chaim Stern

When I call, be my answer, O God,
my Champion.
In my times of trouble You have
set me free:
Be gracious to me now, and hear
my prayer.
Great ones of the world,
How long will you put me to
shame?
How long will you love illusions
and run after lies?
See how the Eternal One shows me
marvelous love,
How the Eternal One hears my
every prayer.
Tremble, then, and sin no more;
Look into your heart as you lie
abed,
And hold your peace.
Let your offering be justice,
And trust in the Eternal One.
There are many who say,
Oh, that we could see some good,
But the light of Your presence, O
God, has fled from us!
Yet You have put joy in my heart,
More than some have
From a rich crop of grain and wine.
Now, I will lie down in peace, and
sleep;
For You alone, Eternal One, make
me live unafraid.

Psalm 4:2-9

Hashkivenu 1

*Hashkiveinu Adonai Eloheinu l'shalom. V' haamideinu
makleinu l'chaim. Ufros aleinu sukat sh'lomecha. Amen.
Baruch Atah Adonai, hapores sukkat shalom aleinu, v'al kol amo
Yisrael, v'al Yirushalayim, v'al kol amo, v'al Yirushalayim,
shalom.*

Shelter us beneath Thy wings, O Adonai!
Guard us from all harmful things, O Adonai!
Keep us safe throughout the night,
'Till we wake with morning's light.
Teach us, God, wrong from right, Amen.

Hashkivenu 2

*Hashkivenu Adonai Eloheinu l'shalom,
v'ahaamideinu Malkenu l'chayim. Ufros aleinu sukat
sh'lomecha. Ushmor tzeiteinu uvoeinu. Baruch Atah Adonai,
hapores sukkat shalom aleinu v'al kol amo Yisrael, v'al
Yirushalayim. Amen.*

Grant, O Eternal God, that we may lie down in peace, and
raise us up, O Sovereign, to life renewed. Guard our going
and our coming. Blessed are you, Eternal One, who spreads a
shelter of peace over us, and over all your people Israel, and
over Jerusalem.

Welcome alike the day and its labor, the night and its
repose; throw yourself into the waters of life and swim
bravely and without anxiety, for these waters are native to
you; you were born to swim in them.

*Accomplish what you can; endure what you must;
understand what you may--and this do for yourself, but not
only for yourself: do this for yourself and others.*

In your prayer and your love, your doubt and your fear,
seek out the still, clear voice within you.

*Look inward for an answer to prayer. Find courage there,
and endurance; find insight there, and the knowledge that
you are part of the divine creation.*

Know that love gives meaning and purpose to your
journey. May such love be the fruit of your prayer.

Rabbi Chaim Stern

Prayer gives us the guidance we need. It opens the mind to the illumination of God. The prophets made their whole life an act of prayer--so they received the inspiration of God. Our humbler minds, standing much below the heights in which they stood, receiving for the most part only a reflected illumination, may now and then, by climbing a little higher, catch a glimpse of the direct light. Through prayer, we can receive the guidance of God to strengthen our hold on truth, goodness, righteousness and purity which are the laws for humanity emanating from the nature of God.

Gates of Prayer

Shechinah, how shall we mend our world? With the wisdom of Sarah, the courage of Rebekah, the patience of Leah, the love of Rachel, the humility of Bilhah and Zilpah, with the strength of our mothers, and the hope of our children, and by Your grace, our Guardian and Comforter.

Bless us Shechinah, as You blessed our mothers, and guide us heart-whole on the path of peace.

Barbara Holender

V'Shamru

V'shamru v'nei Yisrael et haShabbat, la'asot et haShabbat l'dorotam, b'rit olam. Beini uvein b'nei Yisrael ot hi l'olam. Ki sheishet yamim asa Adonai et hashamayim v'et ha'aretz, u'vayom hash'vi'i shavat vayinafash.

We shall keep Shabbat, observing it throughout the ages as a covenant for all time...On the seventh day God ceased from work and was refreshed. (Exodus 31:16-17)

Please rise

Tefillah

Adonai s'fatai tiftach, u'fi yagid t'hilatecha.

Eternal God, open my lips that my mouth may declare your glory.

Avot v'Imahot

Baruch Atah Adonai, Eloheinu v'Eilohei avoteinu v'imoteinu. Elohei Avraham, Elohei Yitzchak v'Elohei Ya'akov, Elohei Sarah, Elohei Rivka, Elohei Rachel v'Elohei Leah. HaEil hagadol hagibor v'hanorah, Eil elyon. Gomeil chasadim tovim, v'konei hakol, v'zocheir chasdei avot v'imahot, u'meive g'ula livnei v'neihem, l'ma'an sh'mo b'ahava. Melech ozeir u'moshiah u'magein. Baruch Atah Adonai, magein Avraham v'ezrat Sarah.

Blessed is the Eternal our God and God of all generations, God of Abraham, God of Isaac, and the God of Jacob; God of Sarah, God of Rebekah, God of Rachel, and God of Leah; great, mighty, and exalted.

God bestows love and kindness on all God's children. God remembers the devotion of ages past. In God's love, God brings redemption to their descendants for the sake of God's name.

God is our Ruler and Helper, our Savior and Protector.

Blessed is the Eternal God, the Shield of Abraham and Protector of Sarah.

A person reaches in three directions:

inward, to oneself
up, to God
out, to others.

The miracle of life is that in truly reaching in any one direction, one embraces all three.

Rabbi Nachman of Bratzlav

It is indeed a unique occasion at which the word *kadosh* is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. "And God blessed the seventh day and made it *kadosh*, holy." There is no reference in the record of creation to any object in space that would be endowed with the quality of *kedushah*, holiness.

Abraham Joshua Heschel

Gevurot

Atah gibor l'olam Adonai m'chayei hakol Atah rav l'hoshia. M'chalkeil chayim b'chesed m'chayei hakol b'rachamim rabim. Someich noflim v'rofei cholim, u'matir asurim, u'mchayei emunato lisheinei afar. Mi chamocha ba'al gevurot, umi domeh lach, Melech meimit u'mhayeh u'matzmiach yeshua? V'neeman Atah l'hachayot hakol. Baruch Atah Adonai, m'chayei hakol.

Eternal is Your might, O God, and great is Your saving power.

In love you sustain the living; in Your great mercy, You sustain us all. You uphold the falling and heal the sick; free the captives and keep faith with those who sleep in the dust.

Who is like You, Almighty God, Author of life and death, Source of salvation?

Blessed is the Eternal God, Who gives life to all.

K'dushat Hashem

Atah kadosh, v'shimcha kadosh, u'k'doshim b'chol yom y'hal'lucha sela. Baruch Atah, Adonai, haEil hakadosh.

You are holy, Your Name is Holy, and those who are holy praise You every day. Blessed are You, Eternal, the Holy God.

Please be seated

K'dushat Hayom (Yism'chu)

Yism'chu v'mal'chut'cha shomrei Shabbat v'kor'ei oneg. Am m'kad'shei shevi'i kulam yisb'u v'yit'angu mituvecha. V'hashvi'i ratzita bo v'kidashto. Chemdat yamim oto karatah, zeicher l'ma'asei v'reishit.

Those who keep Shabbat by calling it a delight will rejoice in God's realm. All who hallow the seventh day shall be gladdened by God's goodness. Shabbat is a festival of the spirit, . . . the most precious of days, symbol of the joy of creation.

To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day of detachment from the vulgar, of independence of external obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow humans and the forces of nature--is there any institution that holds out greater hope for our progress than the Sabbath?

Abraham Joshua Heschel

By the rivers of Babylon,
there we sat,
sat and wept,
as we thought of Zion...

If I forget you, O Jerusalem,
let my right hand wither;
let my tongue stick to my palate
if I cease to think of you,
if I do not keep Jerusalem in
memory
even at my happiest hour.

Psalm 137

K'dushat Hayom (R'tzeih Vim'nuchateinu)

Eloheinu v'Elohei avoteinu v'imoteinu, r'tzeih vim'nuchateinu.

Kad'sheinu b'mitzvotecha v'tein chelkeinu b'toratecha;

Sab'einu mituvecha v'samcheinu bishuatecha, v'taheir libeinu l'ovd'cha be'emet, v'hanchileinu, Adonai Eloheinu, b'ahavah u'v'ratzon Shabbat kodshecha v'yanuchu vah Yisrael, m'kadshei sh'mecha. Baruch Atah Adonai, m'kadeish haShabbat.

Our God and God of ages past, may our rest on this day be pleasing in Your sight. Sanctify us with Your mitzvot, and let Your Torah be our way of life. Sanctify us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth. In Your gracious love, Eternal One, let Your Holy Sabbath remain our heritage, that all Israel, hallowing Your name, may find rest and peace. Blessed is the Eternal God, for the Sabbath and its holiness.

Avodah

Retzei, Adonai, Eloheinu, b'amcha Yisrael, u'tefilatam b'ahavah t'kabeil, ut'hi l'ratzon tamid avodat Yisrael amecha. El karov l'chol korav, p'nei el avadecha v'choneinu, sh'foch ruchacha aleinu. V'techezenah eineinu b'shuv'cha l'Tzion b'rachamim. Baruch Atah, Adonai, hamachazir Shechinato l'Tzion.

Be gracious, Eternal God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and in the midst of our people in Zion. We praise You, O God, whose presence gives life to Zion and all Israel.

Gates of Prayer

For the blessings which You
lavish upon us in forest and sea,
in mountain and meadow, in
rain and sun, we thank You.

*For the blessings You implant
within us, joy and peace,
meditation and laughter, we are
grateful to You.*

For the blessings of friendship
and love, of family and
community;

*For the blessings we ask of You
and those we cannot ask;*

For the blessings You bestow
upon us openly and those You
give us in secret;

*For all these blessings Adonai,
we thank You and are grateful
to You.*

For all these blessings we
recognize and those we fail to
recognize;

*For the blessings of our
tradition and of our holy days;*

For the blessings of return and
forgiveness, of memory, of
vision and of hope;

*For all these blessings which
surround us on every side,
Adonai, hear our thanks and
accept our gratitude.*

Ruth Brin

Hoda'ah (Modim)

*Modim anachnu lach, sheAtah hu Adonai Eloheinu v'Elohei
avoteinu v'imoteinu l'olam va'ed. Tzur chayenu, magein
yisheinu, Atah hu l'dor vador. Nodeh l'cha u'n'sapeir
t'hilatecha al chayeinu ham'surim b'yadecha, v'al nishmoteinu
hap'kudot lach, v'al nisecha sheb'chol yom imanu, v'al
niflotecha v'tovotecha sheb'chol eit, erev vavoker v'tzohorayim.
Hatov ki lo chalu rachamecha, v'ham'racheim ki lo tamu
chasadecha, meiolam kivinu lach.*

*V'al kulam yitbarach v'yitromam shimcha, Malkeinu, tamid
l'olam va'ed. V'chol hachayim yoducha selah, vihal'lu et
shimcha b'emet, haEil y'shuateinu v'ebrateinu selah. Baruch
Atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.*

We acknowledge with thanks that you are the Eternal, our God and
the God of our ancestors forever. You are the Rock of our lives and
the Shield of our salvation in every generation. Let us thank You and
praise You – for our lives which are in Your hand, for our souls
which are in Your care, and for Your miracles that we experience
every day, and for Your wondrous deeds and favors at every time of
day: evening, morning and noon. O Good One, whose mercies never
end, O Compassionate One, whose kindness never fails, we forever
put our hope in You.

For all these things, O Sovereign, let Your Name be forever praised
and blessed. O God, our Redeemer and Helper, let all who live
affirm You and praise Your Name in truth. Blessed are You, Eternal,
Your Name is Goodness, and You are worthy of thanksgiving.

Eternal God,
We give thanks for the gift of life
Wonder beyond words;
The awareness of soul, our light within;
The world around us, so filled with beauty;
And the richness of the earth, which day by day sustains us.
For all these gifts and more,
We thank and bless You,
The Source of all goodness.

*Shabbat of Love and Prayer
Temple Sinai*

When Miriam was sick, her brother Moses prayed: "O God, pray, heal her please!" We pray for those who are now ill. Source of Life, we pray:

Heal them

We pray for those who are affected by illness, anguish and pain.

Heal them.

Grant courage to those whose bodies, holy proof of Your creative goodness, are violated by illness and the pain of illness.

Encourage them.

Grant strength and compassion to families and friends who give their loving care and support, and help them to overcome despair.

Strengthen them.

Grant wisdom to those who probe the deepest complexities of Your world as they labor in the search for treatment and cures.

Inspire them.

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion and find the courage to overcome fear and hatred.

Guide them.

Grant insight to us, that we may understand that whenever death comes, we must accept it--but before it comes, we must resist it, by prolonging life and by making our life worthy as long as it is lived.

Bless and heal us all.

*The Renewal of Spirit
Temple Sinai*

Mi Shebeirach

Mi shebeirach avoteinu, Avraham, Yitzchak, v'Ya'akov, Sarah, Rivka, Rachel, v'Le'ah, Hu y'varech virapei et hacholim. El na r'fa na la.

May the One who blessed our fathers, Abraham, Isaac and Jacob, and our mothers, Sarah, Rebekah, Rachel and Leah, bless and heal the sick. Please God, heal them.

Silent prayer

Grant me the ability to be alone;
may it be my custom to go outdoors each day
among the trees and the grasses,
among all growing things,
there to be alone
and enter into prayer,
talking to the One
to whom I belong.
May all grasses, trees and plants
awake at my coming.
Send the power of their lives into my prayer,
making whole my heart and my speech
through the life and spirit of growing things...

Rabbi Nachman of Bratzlav
Adapted by Rabbi Chaim Stern

If anyone comes to public worship and leaves with the feeling that nothing came of it, one should ask: Did I bring anything to it? Most often the answer to the second will supply the cause of the first. A stubborn heart, a rebellious heart, a cold heart that cherishes its coldness, a critical mind that looks for objects of criticism, will not profit. It is true of public worship to a high degree that only they receive who give. The influence of public worship, like that of electricity, is felt only where there is a capacity for receiving it. Stone and ice are spiritual non-conductors.

Gates of Prayer

May it be Your will, Eternal God,
that love and harmony, peace and
friendship may dwell among us.

Help us to look forward with
confidence and hope. Guide us in
the world with good companions
and good intentions. When we rise
up in the morning, may we find our
hearts ready to revere You, and
may our deepest longings be
fulfilled for our good.

Rabbi Eliezar
Berachot 16b

Wildpeace

Not the peace of a cease-fire,
not even the vision of
the wolf and the lamb,
but rather
as in the heart
when the excitement is over
and you can talk
only about a great weariness.
I know that I know how to kill,
that makes me an adult.
And my son plays with a toy gun that
knows
how to open and close its eyes and say
Mama.
A peace
without the big noise
of beating swords into plowshares,
without words, without
the thud of the heavy rubber stamp:
let it be
light, floating, like lazy white foam.
A little rest for the wounds--
who speaks of healing?
(And the howl of the orphans is passed
from one generation
to the next, as in a relay race:
the baton never falls.)

Let it come
like wildflowers,
suddenly, because the field
must have it: wildpeace

Yehuda Amichai

Shalom Rav

Shalom rav al Yisrael amcha, tasim l'olam.

Ki Atah hu Melech adon, l'chol hashalom.

*V'tov b'einecha l'varech et amcha Yisrael b'chol eit
uv'chol sha'a, bishlomecha.*

O Sovereign God of peace, let Israel Your people know
enduring peace. May it be good in Your sight to bless Your
people Israel in every season, in every hour with Your peace.

Oseh Shalom

*Oseh shalom bimromav Hu ya'aseh shalom aleinu v'al kol
Yisrael, v'imru: Amen.*

May the One who causes peace to reign in the high
heavens let peace descend on us, on all Israel, and all the
world. And let us say: Amen.

Yi'hiyu L'ratson

*Yi'hiyu l'ratson imrayfi v'heg'yon libi lefanecha, Adonai
tzuri v'goli.*

May the words of my mouth and the meditations of my heart
be acceptable to You, O Eternal, my Rock and my Redeemer.
(Psalm 19:15)

Kiddush Leil Shabbat

Baruch Atah, Adonai, Eloheinu Melech ha'olam, borei p'ri hagafen.

*Baruch Atah, Adonai, Eloheinu Melech ha'olam, asher kidshanu b'mitzvotav v'ratza vanu, v'Shabbat kodsho b'ahava u'v'ratzon hinchilanu, zikaron l'ma'aseh v'reishit. Ki hu yom t'chila, l'mikra'ei kodesh, zeicher litzi'at mitzrayim. **Ki vanu vacharta v'otanu kidashta mikol ha'amim, v'Shabbat kodsh'cha, b'ahava uv'ratzon hinchaltanu. Baruch Atah, 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.

And then all that has divided us will
merge
And then compassion will be wedded
to power
And then softness will come to a world
that is harsh and unkind
And then both men and women will be
gentle
And then both women and men will be
strong
And then no person will be subject to
another's will
And then all will be rich and free and
varied
And then the greed of some will give
way to the needs of many
And then all will share equally in the
Earth's abundance
And then all will care for the sick and
the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with
one another and the Earth
And then everywhere will be called
Eden once again.

Judy Chicago

Hope

Hope is an orientation of the spirit,
an orientation of the heart. It is not
the conviction that something will
turn out well, but the certainty that
something makes sense, regardless
of how it turns out.

Vaclav Havel

Please rise

Aleinu

*Aleinu leshabeiach la'Adon hakol, lateit gedulah leyotzeir
bereishit, shelo asanu kegoyei ha'aratzot, velo samanu
kemishpechot ha'adamah; shelo sam chelkeinu kahem,
vegoraleinu k'chol hamonam.*

*Va'anachnu koreim u'mishtachavim u'modim lifnei Melech
malechei hamelachim, Hakadosh baruch Hu.*

We must praise the God of all, the Maker of heaven and earth,
who has set us apart from the other families of earth, giving us
a destiny unique among the nations. We therefore bow in awe
and thanksgiving before the One who is Sovereign over all,
the Holy One, blessed be God.

Please be seated

May we gain wisdom in our lives,
Overflowing like a river with understanding;
Our soul profound enough to cover the earth,
Loved, each of us, for the peace we bring to others.
May our deeds exceed our speech, and may we never lift
up our hand
But to conquer fear and doubt and grave despair.
Rise like the sun, O God, over all humanity,
Cause light to go forth over all the lands between the seas,
And light up the universe with the joy of wholeness, of
freedom, and of peace.

Shabbat Menucha
Temple Beth Zion

*And it is said, the Eternal will become Sovereign on the
earth; on that day, God shall be One, and God's name
shall be One.*

*V'ne'emar, v'haya Adonai, l'Melech al kol ha-aretz.
Ba-yom ha-hu yi-he-yeh Adonai e-chad u-she-mo e-chad.*

In the rising of the sun and in
its going down, we remember
them.

*In the blowing of the wind
and in the chill of winter, we
remember them.*

In the opening of buds and in
the rebirth of spring, we
remember them.

*In the rustling of leaves and
in the beauty of autumn, we
remember them.*

In the beginning of the year
and when it ends, we
remember them.

*When we are weary and in
need of strength, we
remember them.*

When we are lost and sick at
heart, we remember them.

*When we have joys we yearn
to share, we remember them.*

So long as we live, they too
shall live,

*For they are now a part of
us, as we remember them.*

Gates of Prayer

Past and Future

Death and dying: two words in ordinary language,
An abstract noun and a present participle.
“Death: a permanent cessation of all vital functions.”
“Dying: the cause of occasion of loss of life.”
How concise is the dictionary!
How exact its definitions!

But death for us is a mixture of moods,
Tears, salt of self-pity, brine of resentment,
Anguish over things that never will be again,
Regret over things that could have been.
Bittersweet nostalgia,
Remembrance of that grey day,
A tear in the cloth, a handful of earth.

And now this moment
When together we cling to courage,
We who have the right to mourn.
It is the dignity of the soul
To hold on to the past.
It is the dignity of the spirit
To take hold of the future.

To love and to forgive
Others and ourselves.
To rise from grief,
To sew the torn garment,
To live, to love, to laugh,
And to remember
Always to remember.

Rabbi Harold M. Schulweis

Days are scrolls.
Write on them what you want to be remembered.

Bachya ibn Pakuda

Epitaph

When I die
Give what's left of me away
To children
And old men who wait to die.
And if you need to cry,
Cry for your brother
Walking the street beside you.
And when you need me,
Put your arms
Around anyone
And give them
What you need to give me.

I want to leave you something,
Something better
Than words
Or sounds.

Look for me
In the people I've known
Or loved,
And if you cannot give me away,
At least let me live on your eyes
And not on your mind.

You can love me most
By letting
Hands touch hands,
By letting
Bodies touch bodies,
And by letting go
Of children
That need to be free.

Love doesn't die,
People do.
So, when all that's left of me
Is love,
Give me away.

Merrit Malloy

It is because things happen but
once that the individual partakes
in eternity.

Martin Buber

Please rise

Mourner's Kaddish

*Yitgadal v'yitkadash sh'mei raba b'alma div'ra chirutei,
v'yamlich malchutei b'chayeichon u'v'yomeichon
u'v'chayei d'chol beit Yisrael, ba'agala u'vizman kariv,
v'im'ru: Amen. Y'hei sh'mei raba m'varach l'alam
u'l'almei almaya. Yitbarach v'yishtabach vyitpaar,
v'yitromam, v'yitnasei, v'yithadar, v'yitaleh, v'yith-lal
sh'mei d'kudsha, b'rich hu, l'eila min kol birchatah
v'shiratah, tushb'chatah v'nechematah da'amiran b'alma,
v'im'ru: Amen. Yehei shelama raba min shemaya
vechayim aleinu ve'al kol Yisrael, veim'ru: Amen. Oseh
shalom bimromav, hu ya'aseh shalom aleinu ve'al kol
Yisrael, v'im'ru: Amen.*

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

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

Let the name of the Holy One, blessed be God, be glorified, exalted, and honored, though God is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May God who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.

May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And let us say:

Let the new week begin
With our lungs filled with sweet
smelling life

Let our eyes see each day
As its own reward--sunset to sunset

Let us taste truth and pass hope
along
As we feed others our words

Let us touch that which is solid,
While remembering the intangible
spirit

Let us hear and practice our lessons
of peace
Listening carefully as emotions ebb
and flow

Let us live in freedom until once
again
We can return to the Shalom of
Shabbat

D.A. Volpe Herskowitz

SHABBAT SHALOM!

Od Yavo Shalom Aleinu

*Od yavo shalom aleinu (3X) v'al kulam
Salaam, aleinu v'al kol ha'olam
Salaam, Salaam*

Peace will yet come to us.
Peace, for us and for all the world.
Peace, Peace.

Yom Zeh L'Yisrael

*Yom zeh l'Yisrael ora v'simcha, (2X)
Ora v'simcha, ora v'simcha, (2X)
Yom zeh l'Yisrael Shabbat menucha,
Shabbat, Shabbat, Shabbat menucha. (2X)*

This is Israel's day of light and joy, a Sabbath of rest.

Shir Chadash

*Shiru lAdonai kol ha-aretz
Shiru lAdonai shir chadash
Shiru Shiru lAdonai (2X)*

Sing unto God all the earth a new song
I will sing unto God a new song
Sing unto God and we'll all sing along
All the earth a new song unto God

I will sing unto God a new song!

Rom'mu

*Rom'mu Adonai Eloheinu, v'hishtachavu l'har kodsho,
Ki, ki, ki kadosh Adonai Eloheinu rom'mu.*

Let us praise God at God's holy mountain.