

נגון
יֵי לֵי לֵי..

הללו
הללו (6X)
הללו (2X) הללו הללו!

לכו נרננה
לכו נרננה (3X) ליי
לכו נרננה (3X) ליי

נריעה, נריעה לצור ישענו
נקדמה פניו בתודה
נריעה, נריעה לצור ישענו
בזמירות נריע לו.

הדלקת הנרות
ברוך אתה, יי אלוהינו, מלך העולם אשר
קדשנו במצותיו וצונו להדליק נר של שבת.

הנה מה טוב
הנה מה טוב ומה נעים
שבת אחים גם יחד.

Sing! Dance! Let the spirit of Shabbat wash over you. We come together tonight to pray, to celebrate and to comfort one another through community and tradition. Take a breath and allow the worries and difficulties of the past week to leave you, if only for the brief moments of song and prayer that we share together this Shabbat.

Mizmor Shir is a popular phrase found in the Book of Psalms which means "Sing a Song," and was used during ancient times to direct the Levites who were the musicians at the Temple in Jerusalem. We know that the Levites in the Temple played many instruments during worship as they sang the liturgy. In the spirit of the Levites and our ancient heritage, we add extra instruments to our worship service tonight: guitar, percussion, piano, mandolin, clarinet and flute. May the beauty of the music inspire our prayer and add to the joy of Shabbat.

The Niggun. We begin our service with songs of praise and *niggunim*. The word *niggun* comes from the Hebrew root that means "to make music" or "to play an instrument" and simply refers to a melody. Often, *niggunim* are sung without words. Indeed the most important characteristic of the niggun is feeling--the feeling of the heart and the mystical uplifting of the soul, thus, it has no need for words. The *niggun* is on a higher spiritual level than speech. When singing a *niggun*, we cast out sadness and bring in joy.

ישמחו

ישמחו השמים ותגל הארץ.
ירעם הים ומלואו.

לכה דודי

לכה דודי לקראת כלה,
פני שבת נקבלה.

שמור וזכור בדבור אחד,
השמיענו אל המיחד,
יי אחד ושמו אחד,
לשם ולתפארת ולתהלה.

לקראת שבת לכו ונלכה,
כי היא מקור הברכה,
מראש מקדם נסוכה,
סוף מעשה במחשבה תחלה.

התעוררי התעוררי,
כי בא אורח קומי אורי,
עורי עורי שיר דברי,
כבוד יי עליך נגלה.

Please rise

בואי בשלום עטרת בעלה,
גם בשמחה ובצלה,
תודי אמוני עם סגלה,
בואי כלה, בואי כלה.

L'cha Dodi was composed by Rabbi Shlomo Halevi Alkabetz, a 16th century kabbalist of Safed. While it is thought that there were numerous versions of poetry/liturgy known by this title, this was the one adopted by Rabbi Isaac Luria, the foremost authority amongst the kabbalists.

The personification of the Sabbath as a Bride and as a Queen, both of which convey the imagery of beauty and radiance, testifies to the tremendous affection that the Sabbath enjoyed among the people. Bereshit Rabbah 11:9 (a midrashic text) offers the basis for the idea that God mated the Jewish people with the Sabbath. Hence, the notion of a beloved bride whose arrival is eagerly awaited and joyously welcomed.

Hayim Halevy Donin
To Pray As a Jew

We stand for the final verse of L'cha Dodi and face the entrance of the sanctuary or chapel as a sign of respect for the Sabbath Bride who now enters.

The *Kaddish* acts as a point of separation between different pieces of the prayer service. In Reform *siddurim*, we say the *Kaddish* twice: the *Chatzi Kaddish*, also known as the Reader's *Kaddish*, here and then the Mourner's *Kaddish* at the end of the service. Here, the liturgy makes a separation between the opening songs and *niggunim* and the *Shema* and its blessings, the first of the fixed rubrics of the Shabbat evening service. The Mourner's *Kaddish* will mark the end of the fixed concluding prayers.

The word *kaddish* comes from the word *kadosh*, meaning holy. The *kaddish* speaks of our desire to exalt and praise God for God's holiness and might. Because the *kaddish* focuses on the liturgical view of God as the central aspect of Jewish prayer, it serves as a beautiful connection between the various themes and expressions included in the prayer service. Through the use of the *kaddish* in multiple places throughout the service, tradition teaches us that God and our relationship with God is ever present in our lives. God serves as the foundation for the varying aspects of our existence we address through prayer.

חצי קדיש

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
כְּרַעוּתֵיהּ, וַיִּמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזֵמַן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִים וּלְעָלְמֵי
עָלְמֵינָא:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרוּ בְּעֵלְמָא,
וְאָמְרוּ אָמֵן:

שמע וברכותיה

ברכו

בְּרֹכֵנו אֶת יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

מעריב ערבים

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, אֲשֶׁר
בְּדַבְּרוֹ מֵעָרִיב עֲרָבִים, בְּחֻכְמָה פּוֹתֵחַ
שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֲתִים, וּמַחְלִיף אֶת
הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם
וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי
אֹר, וּמַעֲבִיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדֵּיל בֵּין
יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם,
תְּמִיד יְמַלּוֹךְ עָלֵינוּ, לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה,
יְיָ, הַמְּעָרִיב עֲרָבִים.

The Shema and Its Blessings

This rubric begins with the *Bar'chu*, the call to worship, and then continues with three central themes: creation, revelation and redemption. Included in the theme of revelation comes the Shema, taken directly from the sixth chapter of Deuteronomy. Thus, within this set of prayers, we restate our central beliefs: God created the world, God revealed the Torah to us, promising to love and care for us if we love and care for God and God's law, and just as God redeemed us from Egypt, so too, will God grant to us everlasting salvation.

Blessed is the Eternal One, the Holy One of blessing. Prayer can be solitary, but the community possesses a special power. The *Barchu* bids us all to rise and join together. Said Rabbi Pinchas of Koretz: "When a person is singing whose voice cannot be lifted, and another comes and sings along whose voice can be lifted, then the first voice will be lifted as well. That is the secret of the bond between spirit and spirit."

Rabbi David Wolpe
"Friday Night Live!"

You love the house of Israel, Your people, with endless love. Judaism teaches of the love of God and of God's love. In our prayer, we sing of an eternal love, one that transcends time. For a moment, we recall that we were given the inestimable gift of life and our gratitude and prayer is the only return for this act of God's love.

Rabbi David Wolpe
"Friday Night Live!"

אהבת עולם

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת, תּוֹרָה
וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל
כֵּן יי אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח
בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ וּבְהֵם
נִהְיֶה יוֹמָם וְלַיְלָה. וְאֶהְבֵּתְךָ אֵל תָּסִיר
מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יי, אוֹהֵב עַמּוֹ
יִשְׂרָאֵל.

Strange is our situation here on earth. Each of us has come for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there's one thing we do know: that we are here for the sake of humanity, for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day, I realize how my own outer and inner life is built upon the labors of my fellow human beings, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving.

Shabbat of Love and Prayer
Temple Sinai

Do not think that the words of
prayer as you say them
go up to God

It is not the words themselves that
ascend;
it is rather the burning desire of
your heart
that rises like smoke toward
heaven.

If your prayer consists only of
words and letters,
and does not contain your heart's
desire--
how can it rise up to God?

Rabbi Nachman of Bratzlav

שִׁמְעֵ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Please be seated

ואהבת

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ,
וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם,
עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ,
וּבְקוּמְךָ. וְקִשְׁרַתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ, וְכִתְבַתָּם עַל מְזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי,
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
לְהִיוֹת לְכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם: [וְיָ
אֱלֹהֵיכֶם אָמֵת!]

What do we teach our children?

Each second we live is a new and unique moment of the universe, a moment that never was before and never will be again. And what do we teach our children in school? Two plus two is four, and that Paris is the capital of France. When will we also teach them what they are? We should say to each of them: Do you know what you are? You are a marvel. You are unique. In all the world there is no other child exactly like you. In the millions of years that have passed there has never been another child like you. And look at your body--what a wonder it is; your legs, your arms, your cunning fingers, the way you move! You may become a Shakespeare, a Michelangelo, a Beethoven. You have the capacity for anything. Yes, you are a marvel. And when you grow up, can you then harm another who is, like you, a marvel? You must work--we must all work--to make this world worthy of its children.

Rabbi Chaim Stern

...Then Miriam the Prophetess, Aaron's sister, took a drum in her hand; and all the women followed her with music and dancing. And this is the song that Miriam led:

I sing to the Eternal,
for You have
truly triumphed!

God is my might,
my song,
and my salvation.

This is my God,
whom I praise;
my ancestor's God,
whom I acclaim.

O Eternal,
Your right hand
is majestic
with power.

With a blast of
your breath,
the water heaped up.

The flow stood
like a wall.

The depths held firm
in the heart of the sea.

My foe has said,
"I'll chase, I'll catch,
I'll share the spoil,
I'll have my fill!"

Then You took in
your breath,
and the sea
covered them.

The peoples heard
and trembled.

As Your people
crossed,
O Eternal,

As this people
crossed in
Your embrace.

Exodus 15 as interpreted in
Shabbat M'nucha
Temple Beth Zion

מי כמכה

מי כְּמִכָּה בְּאֵלִים יי, מי כְּמִכָּה נֶאֱדָר בְּקִדְשׁ,
נֹרָא תְהִילַת, עֲשֵׂה פְלֶא:

מְלִכּוֹתֶיךָ רָאוּ בְנִיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה
אֵלֵי עָנּוּ וְאָמְרוּ: יי יְמַלּוֹךְ לְעוֹלָם וָעֶד.
וְנֶאֱמַר: כִּי פָדָה יי אֶת יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֲזָק
מִמֶּנּוּ. בְּרוּךְ אַתָּה יי, גֹּאֲלֵי יִשְׂרָאֵל.

השכיבנו א

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמֶךָ.

בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ וְעַל
כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם, וְעַל כָּל עַמּוֹ,
וְעַל יְרוּשָׁלַיִם. שְׁלוֹם.

השכיבנו ב

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ
מִלְּכָנוּ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמֶךָ.
וּשְׂמֹר צִאתָנוּ וּבֹאֵנוּ. בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ
סִבַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל
יְרוּשָׁלַיִם. אָמֵן.

Day is Done

Tell me why you're crying, my son
I know you're frightened like everyone
Is it the thunder in the distance you fear
Will it help if I stay very near?

And if you take my hand my son
All will be well when the day is done
And if you take my hand my son
All will be well when the day is done
Day is done, day is done,
Day is done, day is done

Do you ask why I'm crying my son?
You shall inherit what humans have
done.
In a world filled with sorrow and woe,
If you ask why this is so...
I really don't know.

And if you take my hand my son
All will be well when the day is done
And if you take my hand my son
All will be well when the day is done
Day is done, day is done,
Day is done, day is done

Tell me why you're smiling my son
Is there a secret you can tell everyone?
Do you know more than those who are
wise?
Can you see what we all must disguise
Through your loving eyes?

And if you take my hand my son
All will be well when the day is done
And if you take my hand my son
All will be well when the day is done
Day is done, day is done,
Day is done, day is done

Peter Yarrow
(adapted)

ושמרו

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת-הַשַּׁבָּת, לַעֲשׂוֹת
אֶת-הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין
בְנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעֹלָם, כִּי שֵׁשֶׁת יָמִים
עָשָׂה יְיָ אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, וּבַיּוֹם
הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ. (Exodus 31:16-17)

Please rise

תפלה

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

אבות ואמהות

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאוּלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה: מְלֻדָּ עוֹזֵר וּמוֹשִׁיעַ וּמְגוֹן: בְּרוּךְ
אַתָּה יְיָ, מְגוֹן אַבְרָהָם וְעִזְרַת שָׂרָה:

Tefillah

Tefillah (prayer), also known as the *Amidah* (standing prayer) and *Shemona Esrei* (18, for the original 18 benedictions that comprise it) has three basic parts: praise, petition, and thanks.

In the first three blessings, we praise God for all that God did for our ancestors, we praise God for God's power and might, and we praise God for God's holiness.

The petitionary section consists of 12-13 separate blessings during the week, however, on Shabbat, we do not make such lengthy requests of God, for just as it is forbidden to ask others to work for us as we rest, all the more so do we not ask God to work on our behalf. On Shabbat we live as though all our needs are met, experiencing this time as a taste of the world to come. In place of those middle blessings, we say *k'dushat hayom*, a blessing that speaks to the holiness of the day in parallel with God's holiness.

The final three blessings address worship, thanksgiving, and peace. The structure of the Amidah mirrors that of the way in which one might approach royalty: we identify ourselves and offer praise, we make our petition, and then we depart with words of gratitude.

While it is believed that the themes of the Amidah were established relatively early (1st century BCE), the exact words themselves were not fixed for some time. Thus, we can both pray the words in the *siddur* to connect with the expressions of generations past, and we have the opportunity to offer the praise, the petition, and the gratitude of the heart.

גבורות

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה,
רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה
הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים רוֹפֵא
חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי
דוֹמֶה לָּךְ, מְלֹךְ מַמְיֵת וּמְחַיֶּה וּמְצַמִּיחַ
יְשׁוּעָה: וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ
אַתָּה יי, מְחַיֶּה הַכֹּל:

קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים
בְּכָל-יוֹם יְהִלְלוּךָ סְלָה. בְּרוּךְ אַתָּה, יי, הָאֵל
הַקָּדוֹשׁ.

Please be seated

קדושת היום (ישמחו)

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שְׁבֵת וְקוֹרְאֵי עֲנָג.
עִם מְקַדְּשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ
מְטוֹבֶךָ. וְהַשְׁבִּיעֵי רְצִיתָ בּוֹ וְקִדְּשָׁתוֹ. חֲמִדַּת
יָמִים אוֹתוֹ קָרָאתָ, זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.

In the *Gevurot*, we say: Blessed are you, Eternal One, who gives life to all, the *ha-kol*. The original wording of the prayer praised God for giving life to the dead, *המתים* (*ha-may-tim*). The change reflects the Reform Movement's rejection of the notion of resurrection of the dead, a belief that dates back thousands of years to the early Rabbis. However, many communities within the Reform movement are now reclaiming the use of *המתים*. Many see its inclusion as a means of reconnecting with lost traditions, yet, they do not necessarily understand the reclamation as a statement of belief in resurrection. Rather, many interpret the words to suggest that God animates that which otherwise would be inanimate. God infuses matter with life. Thus, our existence is the absolute proof of God's might and power.

God of eternal might, through us
send help to the falling, healing to
the sick, freedom to the captive;
confirm Your faithfulness to those
who sleep in the dust. We praise
You, the Source of life.

Gates of Prayer

קְדוּשַׁת הַיּוֹם (רְצָה בְּמִנוּחַתָּנוּ)
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצָה בְּמִנוּחַתָּנוּ,
 קְדָשָׁנוּ בְּמִצְוֹתֶיךָ, וְתוֹ חֲלָקְנוּ בְּתוֹרָתֶךָ,
 שְׂבַעֲנוּ מִטּוֹבֶךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהַר
 לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילָנוּ יי אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרַצוֹן שְׁבַת קְדֻשָּׁה, וְיָנוּחוּ בָּהּ
 יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי, מִקְדָּשׁ
 הַשְּׁבַת.

עבודה

רְצָה, יי אֱלֹהֵינוּ בְּעֵמֶךָ יִשְׂרָאֵל וְתִפְלָתָם
 בְּאַהֲבָה תִּקְבַּל וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוֹדַת
 יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל קוֹרְאָיו, פְּנֵה אֶל
 עֲבָדֶיךָ וְחַנּוּנוֹ שְׂפוּךְ רוּחֶךָ עָלֵינוּ. וְתַחֲזִינָה
 עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי,
 הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

In the *Kedushat Hayom* section of the *Tefillah*, the service includes several blessings that speak to the holiness of Shabbat, literally, “the holiness of the day.” The original source for Shabbat’s holiness is found in the story of creation itself:

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
 צָבָאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם
 הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
 אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁ
 אֹתוֹ, כִּי בּו שְׁבַת מְכַל מְלַאכְתּוֹ,
 אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The heaven and the earth were finished and all their array. On the seventh day, God had completed the work that had been done, ceasing then on the seventh day from all the work that [God] had done. Then God blessed the seventh day and made it holy, for on that day, God rested from all the work of creation that God had done.

Genesis 2:1-3

הוֹדָאָה (מוֹדִים)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יי אֱלֹהֵינוּ
וְאֵלֵהי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מְגוֹן
יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר.
נִזְדָּה לָךְ וַיִּסְפֹּר תְּהַלְתָּהּ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שְׂבָבְךָ יוֹם עֲמָנוּ, וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָבְךָ עֵת, עָרַב וּבָקֵר וְצַהֲרִים.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא
תָמּוּ חֲסָדֶיךָ, מִעוֹלָם קִיֵּינוּ לָךְ. וְעַל כָּל
יִתְבָּרְךָ וַיִּתְרוֹמַם שְׂמֵךְ מַלְכֵנוּ תָמִיד לְעוֹלָם
וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיִּהְלְלוּ אֶת
שְׂמֵךְ בְּאַמֶּת, הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֵלָה.
בְּרוּךְ אַתָּה יי, הַטּוֹב שְׂמֵךְ וּלְךָ נֶאֱחָה לְהוֹדוֹת.

Miracles

We look for miracles in the extraordinary, while too often we remain oblivious to the miracles which abound in the ordinary moments of our lives.

Our lives are drenched in miracles. Miracles are all around us--and within us. We are each walking miracles.

When we are bruised, what miracle heals us? When we sleep, what miracle restores us? When we see beauty, what miracle elevates us? When we hear music, what miracle moves us?

When we see suffering, what miracle saddens us? When we give and receive love, what miracle warms us? When we pray, what miracle renews us?

Every springtime is a miracle; every snowflake is a miracle; every newborn is a miracle. The thoughts we think, the words we utter, the hopes we cherish--each is a miracle.

We live from miracle to miracle. That is why the *Modim* reminds us: be thankful for God's miracles which are daily with us.

Rabbi Sidney Greenberg

מי שברך

מי שְׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרְהָם, יִצְחָק, וְיַעֲקֹב,
שָׂרָה, רַבֵּקָה, רַחֵל, וְלֵאָה הוּא יְבָרַךְ וְיִרְפָּא
אֶת הַחֹלִים. אֵל נָא רְפָא נָא לָהּ.

Silent Prayer

May we find the world in our lifetime,
our completion in the World to Come,
and our hopes realized in those who follow us.
May our hearts meditate in understanding,
our mouths speak wisdom,
our tongues sing songs of jubilation.
May our eyes look straight before us,
afire with the light of Torah,
our faces shining with a heavenly light.
May our lips utter knowledge,
and our inward parts rejoice.
May our footsteps hasten towards the words
of the Ancient Days.

Talmud Berachot 17a
adapted by Rabbi Chaim Stern

Do not imagine that character is determined at birth. We have been given free will. Any person can become as righteous as Moses or as wicked as Jeroboam. We ourselves decide whether to make ourselves learned or ignorant, compassionate or cruel, generous or miserly. No one forces us, no one decides for us, no one drags us along one path or another. We ourselves, by our own volition, choose our own way!

Maimonides
Mishna Torah: Hilchot Teshuvah

Healing

Heal me, O God!
That is a plea
I cannot make.
I do not believe it is possible
For God to do that.
Instead I pray
Empower me!
God, give me the strength
To fight so that I may
Do whatever I must to heal.
God, give me the courage
To endure what I must to
heal.
God, give me the time
I must have to gain the knowledge
I need in order to make
The right choices.
God, give me the ability
To continue to live my life
and grow
In the face of adversity.
God, give me peace
So that I may enjoy
My family, my friends
Music, nature, all that I love.
O God, empower me!

Janet Pransky

שְׁלוֹם רַב

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל
עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

עֲשֵׂה שָׁלוֹם

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

יִהְיוּ לְרִצּוֹן

יִהְיוּ לְרִצּוֹן אֱמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי
צוּרֵי וְגוֹאֲלֵי.

Let us live in peace, God.
Let children live in peace, in homes
free from brutality and abuse.

Let them go to school in peace, free
from violence and fear.

Let them play in peace, God, in
safe parks, in safe neighborhoods,
watch over them.

Let partners love in peace, in
marriages free from cruelty.

Let men and women go to work in
peace, with no fears of terror or
bloodshed.

Let us travel in peace. Protect us,
God, in the air, on the seas, along
whatever road we take.

Let nations dwell together in peace,
without the threat of war hovering
over them.

Help us, God. Teach all people of
all races and faiths, in all countries
all over the world, to believe that
the peace that seems so far off is, in
fact, within our reach.

Let us live in peace, God.

Amen.

Rosh Hashanah Sanctuary Service
Temple Sinai

קדוש לליל שבת

בְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא
פְּרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשַׁבַּת קִדְּשׁוּ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, זְכוּרֵנוּ לְמַעֲשֵׂה
בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זְכוּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשַׁבַּת קִדְּשָׁתָּ בְּאַהֲבָה
וּבְרָצוֹן הִנְחִילָתָנוּ. בְּרוּךְ אַתָּה, יְיָ, מְקִדְּשׁ
הַשַּׁבָּת.

זכור את־יום השבת לקדשו

Remember the Sabbath Day and keep it holy, the fourth commandment. לקדשו, here translated as “keep it holy,” can also be translated as “sanctify it.” And so, tradition commands that we say special sanctification prayers for Shabbat. The prayer for the sanctification of Shabbat is juxtaposed with the blessing for wine. As a symbol of celebration, wine, at least in earlier generations, was often reserved for entertaining guests and other special occasions. Within Jewish tradition, nothing could be considered more significant and special than Shabbat. Thus, every Shabbat, we sanctify and celebrate the day with wine.

Please rise

עלינו

עלינו לשבח לאדון הכל, לתת גדלה ליוצר
בראשית, שלא עשנו כגויי הארצות, ולא
שמנו כמשפחות האדמה. שלא שם חלקנו
בהם, וגרלנו ככל-המונים.

ואנחנו כורעים ומשתחוים ומוזדים לפני
מלך מלכי המלכים, הקדוש ברוך הוא.

Please be seated

ונאמר: "יהיה יי למלך על-כל-הארץ; ביום
ההוא יהיה יי אחד ושמו אחד."

Hope

The last word has not been spoken,
The last sentence has not been
written,
The final verdict is not in.
It is never too late
To change my mind, my direction,
To say no to the past
And yes to the future,
To offer remorse,
To ask for forgiveness.
It is never too late
To start over again,
To feel again
To love again
To hope again...

Rabbi Harold Schulweiss

Don't stop after beating swords
into plowshares,
Don't stop!
Go on beating them and
make musical instruments out of
them.

Whoever wants to make war again
will have to turn them
into plowshares first.

Yehudah Amichai

Please rise

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזֶמַן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי
עָלְמֵיָא: יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקַדְשָׁא בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן: יְהֵא שְׁלָמָא רַבָּא
מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל-כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

To open eyes when others close them
to hear when others do not wish to
listen
to look when others turn away
to seek to understand when others give
up
to rouse oneself when others accept
to continue to struggle even when
one is not the strongest
to cry out when others keep silent--
to be a Jew
it is that,
it is first of all that
and further
to live when others are dead
and to remember when others have
forgotten.

Emmanuel Eydoux (trans. J. Magonet)

When you lose someone you love,
It hurts
Even after time passes and grief
recedes
The loneliness and the empty place
remain.
There are those who wish to avoid
the pain of separation
So they refuse to get involved,
The are afraid to commit
themselves.
Poor souls...

We who have loved and lost
Know how much of life they will
miss

This is why Jewish tradition
teaches us to recite Kaddish
Directly in the face of death.

We sanctify life and the value of
living and loving
Precisely when we confront death
and the pain of losing.

Allen S. Maller

עוד יבוא

עוד יבוא שלום עלינו (3X) ועל כלם.
סאלם עלינו ועל כל העולם,
סאלם, סאלם. (2X)

יום זה לישראל

יום זה לישראל אורה ושמחה, (2X)
אורה ושמחה, אורה ושמחה, (2X)
יום זה לישראל שבת מנוחה,
שבת שבת מנוחה. (2X)

שיר חדש

שירו ליי כל הארץ!
שירו ליי שירו שיר חדש!
שירו שירו ליי (2X)

רוממו

רוממו יי אלהינו והשתחו ליה קדשו,
כי, כי, כי קדוש יי אלהינו, רוממו.

Eternal God, grant us long life,
a life of peace,
a life of good,
a life of blessing,
a life of prosperity,
a life of health,
a life guided by fear of sin,
a life lived without shame,
a life rich and honorable,
a life quickened by love of
Torah and fear of Heaven,
a life in which our hearts'
desires are fulfilled for our
good.

Rav
Talmud Berachot 16b

שבת שלום!