

Shabbat Morning I

Welcome

Modeh / Modah

Ani

Shabbat Songs

Tzitzit

Mah Tov

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

I ENTER this sacred space to voice
the longings of my heart in prayer.
In sacred company,
I offer my love to the Holy One.

I devote myself this morning
to psalm and song, study and prayer.
May my heart be lifted,
may my thoughts be deepened,
and may my soul like the eagle soar.

MAY THE DOOR of this synagogue be wide enough
to receive all who hunger for love, all who are lonely for friendship.

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 or 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.

ELOHAI, n'shamah shenatata bi

אֱלֹהֵי, נְשָׁמָה שְׁנַתַּתָּ בִּי
טְהוֹרָה הִיא.

ברוקים הבאים

t'horah hi.

מוֹדָה / מוֹדָה אָנִי

Atah b'ratah, atah y'tzartah,

אַתָּה בְּרַאֲתָהּ, אַתָּה יְצַרְתָּהּ,

שִׁירֵי שֶׁבַת

atah n'fachtah bi,

אַתָּה נִפְחַתָּהּ בִּי,

צִיצֵת

v'atah m'shamrah b'kirbi.

וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.

מִחֶסֶדְךָ

Kol z'man shehan'shamah b'kirbi,

כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,

אֲשֶׁר יָצַר

modeh/modah ani l'fanecha,

מוֹדָה / מוֹדָה אָנִי לְפָנֶיךָ,

אֱלֹהֵי נְשָׁמָה

Adonai Elohai

יְיָ אֱלֹהֵי

נְשִׁים בְּכָל יוֹם

v'Elohei avotai v'imotai,

וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,

לְעֶסֶק

Ribon kol hamaasim,

רִבּוֹן כָּל הַמַּעֲשִׂים,

וְהַעֲרֵב־נָא

Adon kol han'shamot.

אֲדוֹן כָּל הַנְּשָׁמוֹת.

אֱלֹהֵי דְבָרִים

Baruch atah, Adonai,

בָּרוּךְ אַתָּה, יְיָ,

קוֹדֵשׁ דְרָבָנוּ

asher b'yado nefesh kol chai

אֲשֶׁר בְּיָדוֹ נַפְשׁ כָּל חַי

v'ruach kol b'sar ish.

וְרוּחַ כָּל בָּשָׂר אִישׁ.

MY GOD, the soul You have given me is pure.

You created it, You shaped it, You breathed it into me,
and You protect it within me.

For as long as my soul is within me,

I offer thanks to You,

Adonai, my God

and God of my ancestors,

Source of all Creation, Sovereign of all souls.

Praised are You, Adonai,

in whose hand is every living soul and the breath of humankind.

בָּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נַפְשׁ כָּל חַי וְרוּחַ כָּל בָּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

נְשָׁמָה אֱלֹהֵי, n'shamah... My God, the soul... based on B'rachot 60b

אֲשֶׁר בְּיָדוֹ asher b'yado... in whose hand... Job 12:10

Bar'chu

אֱמֶת EMET, there is no place
where You are not;
even in the wilderness
there is Your word.

Yotzeir

Ahavah Rabbah

Shima

V'ahavta

Lmaan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochab

אֱמֶת EMET, that pen strokes of lightning,
white fire, black flame,
stir the soul's passion, guide our sacred way.
True and enduring is Torah.

Your truth for us is certain and established,
now and forever more.
Like Moses, Miriam and all Israel,
we sing out and rejoice!

THE ETERNAL TRUTH

is that You alone are God and there is none else.

May the righteous of all nations
rejoice in Your love and exult in Your justice.

Let them beat their swords into plowshares
and their spears into pruning hooks.

Let nation not lift up sword against nation
nor learn war any more.

You shall not hate your brother or your sister in your heart.

The stranger that sojourns with you
shall be accepted as your equal,
for you were strangers in the land of Egypt.

"Why do you crush My people and oppress the poor?" asks God.

We know that the Eternal One defends the poor
and upholds the rights of the needy.

Praise to God Most High;

blessed is God and deserving of blessing!

אֱמֶת וַיֵּצִיב Emet v'yatziv . . . true and enduring . . . We join the last words of the *Shima* to *Emet* as a statement of ongoing commitment to the truth. God's word is the promise that we will survive evil and uphold the vision of freedom and peace. This prayer affirms that God is the sole power in the universe and that God has the power to bring about redemption.

אֱמֶת Emet . . . true . . . In Hebrew, the three letters א, מ, ט *Alef-Mem-Tav* are the first, middle and last letters of the Hebrew alphabet. Truth is all-inclusive. *Elyse D. Frishman*

מִמִּצְרַיִם גָּאֲלָתָנוּ *MiMitzrayim g'altanu . . . From Egypt You redeemed us . . .* Prayers of thanksgiving, addressed to God, are not meant to imply that God does not work through human channels. *Roland B. Gittelsohn*

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MAY THE ONE whose spirit is with us in every righteous deed,
be with all who work for the good of humanity
and bear the burdens of others,
and who give bread to the hungry,
who clothe the naked,
and take the friendless into their homes.
May the work of their hands endure,
and may the seed they sow bring abundant harvest.

When you see the synagogue from a distance, say, "How fair are your tents, O Jacob, your dwellings, O Israel."

Upon arriving at the synagogue door, stop momentarily to arrange your clothes properly, and say, "I, through Your abundant love, enter Your house."

Then enter with dignity and awe, bowing slightly toward the holy ark, and say, "I bow down in awe at Your holy temple. I love Your temple abode, the dwelling place of Your glory."

Then walk in a bit, and, bowing again, say, "I will humbly bow down low before Adonai, my Maker."

Then leave some charity for the poor — as much as you can afford — and, concentrating within yourself, say, "Here I stand, ready and willing to perform the commandment, 'Love your neighbor as yourself.'" Then you may pursue the love of God.

Mikdash M'at, a traditional manual for prayer

Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'ahavta

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochab

WHEN JUSTICE BURNS within us
like a flaming fire,
when love evokes willing sacrifice from us,
when, to the last full measure of selfless devotion,
we demonstrate our belief in the ultimate triumph
of truth and righteousness —
then Your goodness enters our lives
and we can begin to change the world.
And then You live in our hearts,
and we, through righteousness, behold Your Presence.

IF WE CAN HEAR the words from Sinai
then love will flow from us;
and we shall serve all that is holy
with all our intellect and all our passion
and all our life.

If we can serve all that is holy,
we shall be doing all that humans can
to help the rains to flow,
the grasses to be green,
the grains to be golden like the sun,
and the rivers to be filled with life once more.

All the children of God shall eat
and there will be enough.
But if we turn from Sinai's words
and serve only what is common and profane,
making gods of our own comfort or power,
then the holiness of life will contract for us;
our world will grow inhospitable.

Let us therefore lace these words
into our passion and our intellect,
and bind them as a sign upon our hands and eyes.
Let us write them in *mezuzot* upon our doors,
and teach them to our children.

Let us honor the generations that came before us,
keeping the promise for those yet to be.

Turn to pages 236-237 or 238-239.