# משכן תפלה

# MISHKAN T'FILAH

*A Reform Siddur*

הַדְלָקַת הַנֵּרוֹת
קִדּוּשׁ, עַרְבִית
בְּרוּכִים הַבָּאִים
שִׁירֵי שַׁבָּת

# קַבָּלַת פָּנִים

## KABBALAT PANIM — WELCOMING

### BLESSINGS FOR SHABBAT

*The candles are lit before the blessing is recited.*

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik
ner shel Shabbat.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of Shabbat.

*For Kabbalat Shabbat, turn to page 130.*

*Shabbat Candle Blessing* — The mitzvah of kindling Shabbat lights in the home is an early rabbinic practice (*M. Shabbat 2:1ff.*) The Shabbat candle blessing is first recorded in the ninth-century prayerbook, *Seder Rav Amram*. Lighting Shabbat candles as part of the synagogue service is an innovation of Reform Judaism.

*Candle Blessing*
***Kiddush, Evening***
*Welcome*
*Shabbat Songs*

BARUCH atah, Adonai
Eloheinu, Melech haolam,
borei p'ri hagafen.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav v'ratzah vanu,
v'Shabbat kodsho
b'ahavah uv'ratzon hinchilanu,
zikaron l'maaseih v'reishit.
Ki hu yom t'chilah l'mikra-ei kodesh,
zecher litziat Mitzrayim.
Ki vanu vacharta, v'otanu kidashta,
mikol haamim.
V'Shabbat kodsh'cha
b'ahavah uv'ratzon hinchaltanu.
Baruch atah, Adonai, m'kadeish HaShabbat.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קָדְשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ, וְאוֹתָנוּ קִדַּשְׁתָּ
מִכָּל הָעַמִּים.
וְשַׁבַּת קָדְשְׁךָ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the universe
who finding favor with us, sanctified us with mitzvot.
In love and favor, You made the holy Shabbat our heritage
as a reminder of the work of Creation.
As first among our sacred days, it recalls the Exodus from Egypt.
You chose us and set us apart from the peoples.
In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.
Baruch atah, Adonai, m'kadeish HaShabbat.

בִּרְכוֹת הַמִּשְׁפָּחָה
קִדּוּשׁ, שַׁחֲרִית
**הַמּוֹצִיא**
**בִּרְכַּת הַמָּזוֹן**
הַבְדָּלָה

# הַמּוֹצִיא, בִּרְכַּת הַמָּזוֹן

## HAMOTZI AND BIRKAT HAMAZON

### FOR FOOD

Baruch atah, Adonai Eloheinu,
Melech haolam,
hamotzi lechem min haaretz.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Our praise to You, Adonai our God, Sovereign of the universe,
who brings forth bread from the earth.

### BIRKAT HAMAZON, BLESSING AFTER EATING

#### ON SHABBAT

Shir hamaalot, b'shuv Adonai
et shivat Tziyon, hayinu k'cholmim.
Az yimalei s'chok,
pinu ul'shoneinu rinah.
Az yomru vagoyim,
higdil Adonai laasot im eileh.
Higdil Adonai laasot imanu,
hayinu s'meichim.
Shuvah Adonai et sh'viteinu
kaafikim banegev.
Hazorim b'dimah b'rinah yiktzoru.
Haloch yeileich uvachoh
nosei meshech hazarah,
bo yavo v'rinah, nosei alumotav.

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ
אֶת־שִׁיבַת צִיּוֹן, הָיִינוּ כְּחֹלְמִים.
אָז יִמָּלֵא שְׂחוֹק,
פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה.
אָז יֹאמְרוּ בַגּוֹיִם,
הִגְדִּיל יְיָ לַעֲשׂוֹת עִם־אֵלֶּה.
הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ,
הָיִינוּ שְׂמֵחִים.
שׁוּבָה יְיָ אֶת־שְׁבִיתֵנוּ
כַּאֲפִיקִים בַּנֶּגֶב.
הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ.
הָלוֹךְ יֵלֵךְ וּבָכֹה
נֹשֵׂא מֶשֶׁךְ־הַזָּרַע,
בֹּא־יָבוֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

A song of ascents. When Adonai restores the fortunes of Zion, we see it as in a dream, our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, "Adonai has done great things for them!" Adonai will do great things for us and we shall rejoice. Restore our fortunes, Adonai, like watercourses in the Negev. They who sow in tears shall reap with songs of joy. Those who go forth weeping, carrying the seed-bag, shall come back with songs of joy, carrying their sheaves.

#### ALL DAYS

*Leader*

Chaveirim vachaveirot, n'vareich!

חֲבֵרִים וַחֲבֵרוֹת, נְבָרֵךְ!

Let us praise God.

# שַׁחֲרִית לְשַׁבָּת א׳

## SHACHARIT L'SHABBAT I — SHABBAT MORNING I


בְּרוּכִים הַבָּאִים
מוֹדָה / מוֹדָה אֲנִי
שִׁירֵי שַׁבָּת
צִיצִת
מַה־טֹּבוּ
אֲשֶׁר יָצַר
אֱלֹהַי נְשָׁמָה
נְסִים בְּכָל יוֹם
לַעֲסוֹק
וְהַעֲרֶב־נָא
אֵלּוּ דְבָרִים
קַדִּישׁ דְּרַבָּנָן


### INSPIRATION FOR PRAYER

EACH OF US enters this sanctuary with a different need.

Some hearts are full of peace and gratitude,
overflowing with love and joy.
They are eager to confront the day, to make the world a better place.
They are recovering from illness, or have escaped misfortune.
We rejoice with them.

Some hearts ache with sorrow;
disappointments weigh heavily on them.
Families have been broken; loved ones lie on a bed of pain;
death has taken a cherished loved one.
May our presence and caring bring them comfort.

Some hearts are embittered:
ideals are betrayed and mocked, answers sought in vain,
life has lost its meaning and value.
May the knowledge that we, too, are searching
restore our hope, and renew our faith.

WHO DOES NOT HUNGER:
for friendship, understanding,
warmth, and love.

חֲזַק, חֲזַק וְנִתְחַזֵּק

Chazak, chazak v'nitchazeik.
Let us lend strength to one another
and pray for the welfare of this community.

***Welcome***

*Modeh / Modah Ani*

*Shabbat Songs*

*Tzitzit*

*Mah Tovu*

*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.

# בִּרְכוֹת הַשַּׁחַר

BIRCHOT HASHACHAR — MORNING BLESSINGS


בְּרוּכִים הַבָּאִים

**מוֹדֶה / מוֹדָה אֲנִי**

שִׁירֵי שַׁבָּת

צִיצִת

מַה־טֹּבוּ

אֲשֶׁר יָצַר

אֱלֹהַי נְשָׁמָה

נִסִּים בְּכָל יוֹם

לַעֲסוֹק

וְהַעֲרֶב־נָא

אֵלּוּ דְבָרִים

קַדִּישׁ דְּרַבָּנָן


**מוֹדֶה / מוֹדָה** אֲנִי לְפָנֶיךָ,
מֶלֶךְ חַי וְקַיָּם,
שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתֶךָ.

MODEH / MODAH ani l'fanecha,
Melech chai v'kayam,
she-hechezarta bi nishmati b'chemlah,
rabbah emunatecha.

I OFFER THANKS to You,
ever-living Sovereign,
that You have restored my soul to me in mercy:
How great is Your trust.

*Welcome*

***Modeh / Modah Ani***

*Shabbat Songs*

*Tzitzit*

*Mah Tovu*

*Asher Yatzar*

*Elohai N'shamah*

*Nisim B'chol Yom*

*Laasok*

*V'haarev Na*

*Eilu D'varim*

*Kaddish D'Rabanan*

EITHER you will
go through this door
or you will not go through.

If you go through
there is always the risk
of remembering your name.

Things look at you doubly
and you must look back
and let them happen.

If you do not go through
it is possible
to live worthily
to maintain your attitudes
to hold your position
to die bravely

but much will blind you,
much will evade you,
at what cost who knows?

The door itself
makes no promises.
It is only a door.

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדָה אֲנִי
**שִׁירֵי שַׁבָּת**
צִיצִת
מַה־טֹּבוּ
אֲשֶׁר יָצַר
אֱלֹהַי נְשָׁמָה
נִסִּים בְּכָל יוֹם
לַעֲסוֹק
וְהַעֲרֶב־נָא
אֵלּוּ דְבָרִים
קַדִּישׁ דְּרַבָּנָן

## MUSIC SELECTIONS

### HINEIH MAH TOV

Hineih mah tov umah na-im
shevet achim gam yachad /
shevet achayot gam yachad.

הִנֵּה מַה טּוֹב וּמַה נָּעִים
שֶׁבֶת אַחִים גַּם יָחַד/
שֶׁבֶת אֲחָיוֹת גַּם יָחַד.

How good and how pleasant it is that brothers/sisters dwell together.
*(Psalm 133:1)*

### PITCHU LI

Pitchu li shaarei tzedek,
avo vam odeh Yah.

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק,
אָבֹא־בָם אוֹדֶה יָהּ.

Open the gates of victory for me that I may enter them and praise Adonai.
*(Psalm 118:19)*

### V'TAHEIR LIBEINU

V'taheir libeinu l'ovd'cha be-emet.

וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת.

Purify our hearts to serve you in truth.

### KOL HAN'SHAMAH T'HALEIL YAH

Kol han'shamah t'haleil Yah, hal'lu Yah!

כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּ־יָהּ!

Let all that breathes praise God, Hallelujah! *(Psalm 150:6)*

### ESA EINAI

Esa einai el heharim, mei-ayin yavo ezri?
Ezri mei-im Adonai, oseih shamayim vaaretz.

אֶשָּׂא עֵינַי אֶל הֶהָרִים, מֵאַיִן יָבֹא עֶזְרִי?
עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ.

I turn my eyes to the mountains; from where will my help come?
My help comes from God, maker of heaven and earth.
*(Psalm 121:1–2)*

*Welcome*
*Modeh / Modah Ani*
***Shabbat Songs***
*Tzitzit*
*Mah Tovu*
*Asher Yatzar*
*Elohai N'shamah*
*Nisim B'chol Yom*
*Laasok*
*V'haarev Na*
*Eilu D'varim*
*Kaddish D'Rabanan*

MAH GADLU

Mah gadlu maasecha Yah,
m'od amku machsh'votecha. Hal'lu Yah.

מַה גָּדְלוּ מַעֲשֶׂיךָ יָהּ,
מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ. הַלְלוּ-יָהּ.

How great are Your works, Adonai. How very profound Your designs! Hallelujah. *(Psalm 92:6)*

MI HA-ISH

Mi ha-ish hechafeitz chayim,
oheiv yamim lirot tov?
N'tzor l'shoncha meira,
us'fatecha midabeir mirmah;
sur meira vaaseih tov,
bakeish shalom v'rodfeihu.

מִי הָאִישׁ הֶחָפֵץ חַיִּים,
אֹהֵב יָמִים לִרְאוֹת טוֹב?
נְצֹר לְשׁוֹנְךָ מֵרָע,
וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה;
סוּר מֵרָע וַעֲשֵׂה טוֹב,
בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ.

Who is the one who is eager for life, who desires years of good fortune?
Guard your tongue from evil, your lips from deceitful speech.
Shun evil and do good; seek integrity and pursue it.
*(Psalm 34:13–15)*

HAL'LI

Hal'li nafshi et Adonai.
Ahal'lah Adonai b'chayai,
azamrah l'Elohai b'odi.

הַלְלִי נַפְשִׁי אֶת־יְיָ.
אֲהַלְלָה יְיָ בְּחַיָּי,
אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי.

Praise Adonai, O my soul! I will praise Adonai all my life,
sing hymns to my God while I exist. *(Psalm 146:1–2)*

VAANACHNU N'VAREICH YAH

Vaanachnu n'vareich Yah,
mei-atah v'ad olam, hal'luyah.

וַאֲנַחְנוּ נְבָרֵךְ יָהּ,
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

But we will bless Adonai now and forever. Hallelujah. *(Psalm 115:18)*

בְּרוּכִים הַבָּאִים

מוֹדֶה / מוֹדָה אֲנִי

שִׁירֵי שַׁבָּת

**צִיצִת**

מַה־טֹּבוּ

אֲשֶׁר יָצַר

אֱלֹהַי נְשָׁמָה

נִסִּים בְּכָל יוֹם

לְעַסּוֹק

וְהַעֲרֶב־נָא

אֵלּוּ דְבָרִים

קַדִּישׁ דְּרַבָּנָן


## FOR THOSE WHO WEAR TALLIT

AS I WRAP myself in the tallit,
I fulfill the mitzvah of my Creator.

*Before putting on tallit*

בָּרְכִי נַפְשִׁי אֶת יְיָ
יְיָ אֱלֹהַי, גָּדַלְתָּ מְאֹד,
הוֹד וְהָדָר לָבָשְׁתָּ.
עֹטֶה אוֹר כַּשַּׂלְמָה,
נוֹטֶה שָׁמַיִם כַּיְרִיעָה.

BAR'CHI nafshi et Adonai,
Adonai Elohai, gadalta m'od,
hod v'hadar lavashta.
Oteh or kasalmah,
noteh shamayim kay'riah.

BLESS, ADONAI, O my soul!
Adonai my God, how great You are.
You are robed in glory and majesty,
wrapping Yourself in light as in a garment,
spreading forth the heavens like a curtain.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת.

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu l'hitateif batzitzit.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to wrap ourselves in the fringes.

וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת *v'tzivanu l'hitateif batzitzit. . . commanding us to wrap ourselves in the fringes.* This *mitzvah* is drawn from Numbers 15:38–39.

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
***Tzitzit***
*Mah Tovu*
*Asher Yatzar*
*Elohai N'shamah*
*Nisim B'chol Yom*
*Laasok*
*V'haarev Na*
*Eilu D'varim*
*Kaddish D'Rabanan*

WHOEVER WRAPPED in a tallit in one's youth will never forget:
taking it out of the soft sack, opening the folded tallit,
spreading it, kissing the border along its length (sometimes embroidered
and sometimes embossed). Afterwards, a great sweep over the head
like the heavens, like a huppah, like a parachute. Afterwards, folding it
around one's head as if playing hide and seek, and then wrapping
the body in it, tight tight, letting it fold you like a cocoon
and then opening it like wings for flying.
And why are there stripes and not black-white squares
like a chessboard? Because squares are finite without hope
and stripes comes from infinity and go on to infinity
like the runways at the airport
so that angels may land and take off.
When you wrap yourself in a tallit you cannot forget
coming out of a swimming pool or the sea
and being wrapped in a great towel and casting it
over one's head and wrapping in it, tight tight
and shivering a little and laughing and — blessing.

How do we know when night ends and the new day begins so that morning prayers can commence? One sage taught: Night ends and morning begins when you can distinguish between a blue and white thread. Another replied: From the time you can distinguish a friend from a distance of four cubits.
Perhaps: the new day begins when you can recognize the face of your brother or sister.
*based on B'rachot 9b*

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדָה אֲנִי
שִׁירֵי שַׁבָּת
צִיצִת
**מַה־טֹּבוּ**
אֲשֶׁר יָצַר
אֱלֹהַי נְשָׁמָה
נִסִּים בְּכָל יוֹם
לַעֲסוֹק
וְהַעֲרֶב־נָא
אֵלּוּ דְבָרִים
קַדִּישׁ דְּרַבָּנָן


| | |
|---|---|
| מַה־טֹּבוּ אֹהָלֶיךָ, יַעֲקֹב, | MAH TOVU ohalecha, Yaakov, |
| מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל! | mishk'notecha, Yisrael! |
| וַאֲנִי בְּרֹב חַסְדְּךָ | Vaani b'rov chasd'cha |
| אָבוֹא בֵיתֶךָ, | avo veitecha, |
| אֶשְׁתַּחֲוֶה אֶל-הֵיכַל קָדְשְׁךָ | eshtachaveh el heichal kodsh'cha |
| בְּיִרְאָתֶךָ. | b'yiratecha. |
| יְיָ, אָהַבְתִּי מְעוֹן בֵּיתֶךָ | Adonai, ahavti m'on beitecha |
| וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ. | um'kom mishkan k'vodecha. |
| וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה, | Vaani eshtachaveh v'echraah, |
| אֶבְרְכָה לִפְנֵי-יְיָ עֹשִׂי. | evr'chah lifnei Adonai osi. |
| וַאֲנִי תְפִלָּתִי לְךָ, יְיָ, | Vaani t'filati l'cha, Adonai, |
| עֵת רָצוֹן. | eit ratzon. |
| אֱלֹהִים, בְּרָב-חַסְדֶּךָ, | Elohim b'rov chasdecha, |
| עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ. | aneini be-emet yishecha. |

HOW FAIR are your tents, O Jacob,
your dwellings, O Israel.

I, through Your abundant love, enter Your house;
I bow down in awe at Your holy temple.

Adonai, I love Your temple abode,
the dwelling-place of Your glory.

I will humbly bow down low before Adonai, my Maker.

As for me, may my prayer come to You, Adonai, at a favorable time.
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

---

The opening words of this passage are from Numbers 24:5 where they are recited by Balaam, the foreign prophet who was commissioned to curse the children of Israel. When he opened his mouth, blessings emerged instead of curses.

וַאֲנִי תְפִלָּתִי *Vaani t'filati . . . As for me, may my prayer . . .* The Hebrew text has often been creatively rendered as "I am my prayer" — All I have to offer in prayer is myself; my prayer begins in humility. *Arthur Green*

מַה־טֹּבוּ *Mah tovu . . . How fair . . .* Numbers 24:5

וַאֲנִי בְּרֹב חַסְדְּךָ *Vaani b'rov chasd'cha . . . I, through Your abundant love . . .* Psalm 5:8

יְיָ, אָהַבְתִּי *Adonai, ahavti . . . Adonai, I love . . .* Psalm 26:8

וַאֲנִי תְפִלָּתִי *Vaani t'filati . . . As for me, may my prayer . . .* Psalm 69:14

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
***Mah Tovu***
*Asher Yatzar*
*Elohai N'shamah*
*Nisim B'chol Yom*
*Laasok*
*V'haarev Na*
*Eilu D'varim*
*Kaddish D'Rabanan*

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*

BARUCH ATAH, Adonai
Eloheinu, Melech haolam,
asher yatzar et haadam b'chochmah
uvara vo n'kavim n'kavim,
chalulim, chalulim.
Galui v'yadua lifnei chisei ch'vodecha
she-im y'patei-ach echad meihem
o yisateim echad meihem,
i efshar l'hitkayeim
v'laamod l'fanecha.
Baruch atah, Adonai,
rofei chol basar umafli laasot.

בָּרוּךְ אַתָּה, יְיָ,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
וּבָרָא בוֹ נְקָבִים נְקָבִים,
חֲלוּלִים חֲלוּלִים.
גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ
שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם
אוֹ יִסָּתֵם אֶחָד מֵהֶם,
אִי אֶפְשָׁר לְהִתְקַיֵּם
וְלַעֲמֹד לְפָנֶיךָ.
בָּרוּךְ אַתָּה, יְיָ,
רוֹפֵא כָל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדָה אֲנִי
שִׁירֵי שַׁבָּת
צִיצִת
מַה־טֹּבוּ
**אֲשֶׁר יָצַר**
אֱלֹהַי נְשָׁמָה
נִסִּים בְּכָל יוֹם
לַעֲסוֹק
וְהַעֲרֶב־נָא
אֵלּוּ דְבָרִים
קַדִּישׁ דְּרַבָּנָן

PRAISE TO YOU, Adonai our God,
Sovereign of the universe,
who formed the human body with skill,
creating the body's many pathways and openings.
It is well known before Your throne of glory
that if one of them be wrongly opened or closed,
it would be impossible to endure and stand before You.
Blessed are You, Adonai, who heals all flesh, working wondrously.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.
Baruch atah, Adonai, rofei chol basar umafli laasot.

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
*Mah Tovu*
***Asher Yatzar***
*Elohai N'shamah*
*Nisim B'chol Yom*
*Laasok*
*V'haarev Na*
*Eilu D'varim*
*Kaddish D'Rabanan*

BLESSED ARE YOU, Adonai our God, Sovereign of the universe.
With divine wisdom You have made our bodies,
combining veins, arteries and vital organs
into a finely-balanced network.
Wondrous Maker and Sustainer of life,
were one of them to fail —
how well we are aware! —
we would lack the strength to stand before You.
Blessed are You, Adonai,
Source of our health and strength.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafli laasot.

DON'T LET ME FALL
as a stone falls upon the hard ground.
And don't let my hands become dry
as the twigs of a tree
when the wind beats down the last leaves.
And when the storm raises dust from the earth
with anger and howling,
don't let me fall.
I have asked for so much,
but as a blade of Your grass in a distant wild field
lets drop a seed in the lap of the earth
and dies away,
sow in me Your living breath,
as You sow a seed in the earth.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafli laasot.

| | |
|---|---|
| ELOHAI, n'shamah shenatata bi | אֱלֹהַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי |
| t'horah hi. | טְהוֹרָה הִיא. |
| Atah b'ratah, atah y'tzartah, | אַתָּה בְרָאתָהּ, אַתָּה יְצַרְתָּהּ, |
| atah n'fachtah bi, | אַתָּה נְפַחְתָּהּ בִּי, |
| v'atah m'shamrah b'kirbi. | וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי. |
| Kol z'man shehan'shamah b'kirbi, | כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, |
| modeh/modah ani l'fanecha, | מוֹדֶה / מוֹדָה אֲנִי לְפָנֶיךָ, |
| Adonai Elohai | יְיָ אֱלֹהַי |
| v'Elohei avotai v'imotai, | וֵאלֹהֵי אֲבוֹתַי וְאִמּוֹתַי, |
| Ribon kol hamaasim, | רִבּוֹן כָּל הַמַּעֲשִׂים, |
| Adon kol han'shamot. | אָדוֹן כָּל הַנְּשָׁמוֹת. |
| Baruch atah, Adonai, | בָּרוּךְ אַתָּה, יְיָ, |
| asher b'yado nefesh kol chai | אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי |
| v'ruach kol b'sar ish. | וְרוּחַ כָּל בְּשַׂר אִישׁ. |

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדָה אֲנִי
שִׁירֵי שַׁבָּת
צִיצִת
מַה־טֹּבוּ
אֲשֶׁר יָצַר
**אֱלֹהַי נְשָׁמָה**
נְסִים בְּכָל יוֹם
לַעֲסוֹק
וְהַעֲרֶב־נָא
אֵלּוּ דְבָרִים
קַדִּישׁ דְּרַבָּנָן

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 נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בְּשַׂר אִישׁ.
Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

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

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

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
*Mah Tovu*
*Asher Yatzar*
***Elohai N'shamah***
*Nisim B'chol Yom*
*Laasok*
*V'haarev Na*
*Eilu D'varim*
*Kaddish D'Rabanan*

MATTER IS NEVER destroyed,
only transformed.
So, too, can the soul evolve
higher and higher:
from instinct to inspiration,
haughtiness to holiness,
selfishness to service;
from individualism to union,
to join with the Soul of souls,
the Infinite One.
As the soul is magnified and sanctified,
so is the Infinite One exalted.

בָּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בְּשַׂר אִישׁ.

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

MY SOUL came to me pure,
drawn from the reservoir of the Holy.
All the time it remains within me,
I am thankful for its thirst
for compassion and justice.
Let my eyes behold the beauty of all creatures;
let my hands know the privilege of righteous deeds.

בָּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בְּשַׂר אִישׁ.

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

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And God blew into the nostrils the breath of life — נִשְׁמַת חַיִּים *nishmat chayim,* and the human became a living being — נֶפֶשׁ חַיָּה *nefesh chayah.* *based on Genesis* 2:7

## נִסִּים בְּכָל יוֹם

### NISIM B'CHOL YOM — FOR DAILY MIRACLES

*For awakening*

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher natan lasechvi vinah
l'havchin bein yom uvein lailah.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has given the mind the ability to distinguish day from night.

*For vision*

Baruch atah, Adonai
Eloheinu, Melech haolam,
pokei-ach ivrim.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
פּוֹקֵחַ עִוְרִים.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who opens the eyes of the blind.

*For the ability to stretch*

Baruch atah, Adonai
Eloheinu, Melech haolam,
matir asurim.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מַתִּיר אֲסוּרִים.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who frees the captive.

*For rising to the new day*

Baruch atah, Adonai
Eloheinu, Melech haolam,
zokeif k'fufim.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
זוֹקֵף כְּפוּפִים.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who lifts up the fallen.

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נִסִּים בְּכָל יוֹם *Nisim b'chol yom . . . For daily miracles . . .* These morning blessings evoke wonder at awakening to physical life: we open our eyes, clothe our bodies, and walk again with purpose; in spiritual life also, we are created in God's image, are free human beings, and as Jews, celebrate the joy and destiny of our people, Israel.

Though they are intended literally, we may perceive each blessing spiritually.

*For Daily Miracles — Inspiration for blessings three to five comes from* Psalm 146:7–8.

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
*Mah Tovu*
*Asher Yatzar*
*Elohai N'shamah*
***Nisim B'chol Yom***
*Laasok*
*V'haarev Na*
*Eilu D'varim*
*Kaddish D'Rabanan*

I CAN STAY the tears of others, if I can see myself
as diminished of their sorrows.

I can hasten time when everyone will be able
to rejoice in freedom,

And if I can see myself as the companion,
of those fighting against oppression,

I can honor the struggle of people everywhere
to gain dignity and deliverance from bondage.

When I look at myself in the mirror
who will I see?

RELIGION EMBRACES both faith and action.
The primary quality is action,
for it lays the foundation for faith;
the more we do good,
the more readily do we grasp the meaning of duty and life
and the more readily do we believe in the Divine
from which stems the good.

## נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

*For firm earth to stand upon*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
רוֹקַע הָאָרֶץ עַל הַמָּיִם.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
roka haaretz al hamayim.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who stretches the earth over the waters.

*For the gift of motion*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמֵּכִין מִצְעֲדֵי גָבֶר.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hameichin mitzadei gaver.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who strengthens our steps.

*For clothing the body*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מַלְבִּישׁ עֲרֻמִּים.

Baruch atah, Adonai
Eloheinu, Melech haolam,
malbish arumim.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who clothes the naked.

*For renewed enthusiasm for life*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַנּוֹתֵן לַיָּעֵף כֹּחַ.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hanotein laya-eif ko-ach.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who gives strength to the weary.

*For reawakening*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר שֵׁנָה מֵעֵינָי,
וּתְנוּמָה מֵעַפְעַפָּי.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hamaavir sheinah mei-einai,
ut'numah mei-afapai.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who removes sleep from the eyes, slumber from the eyelids.

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
*Mah Tovu*
*Asher Yatzar*
*Elohai N'shamah*
***Nisim B'chol Yom***
*Laasok*
*V'haarev Na*
*Eilu D'varim*
*Kaddish D'Rabanan*

AS I AWAKEN, let this be my thought:
may my day be filled with acts of lovingkindness.
Let me be drawn to learning and discernment,
and may my actions be shaped by mitzvot.

Keep me from iniquity, disgrace and sin;
May I not be overwhelmed by temptation or despair.

Distance me from evil people and false friends.
Let me cultivate a life of goodness.

May my hands reach out in kindness,
and I will serve God through acts of righteousness.

Today and every day, may I merit Your mercy,
by living my life with compassion and love.

Holy One of Blessing, draw me to Your words;
teach me the art of sacred living.

בָּרוּךְ אַתָּה יְיָ, הַמְלַמֵּד חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ham'lameid chasadim tovim l'amo Yisrael.

L'OLAM y'hei adam y'rei shamayim
baseiter uvagalui,
umodeh al ha-emet,
v'doveir emet bil'vavo.

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם
בַּסֵּתֶר וּבַגָּלוּי,
וּמוֹדֶה עַל הָאֱמֶת,
וְדוֹבֵר אֱמֶת בִּלְבָבוֹ.

ALWAYS, may each person revere God
in private and in public,
acknowledge the truth aloud,
and speak it in one's heart.

לְעוֹלָם יְהֵא אָדָם *L'olam y'hei adam . . . Always, may each person . . . Tanna D'vei Eliyahu Rabba, Ch. 21*

## נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

*For being in the image of God*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשַׂנִי בְּצֶלֶם אֱלֹהִים.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
she-asani b'tzelem Elohim.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who made me in the image of God.

*For being a free person*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשַׂנִי בֶּן / בַּת חוֹרִין.

Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani ben / bat chorin.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me free.

*For being a Jew*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשַׂנִי יִשְׂרָאֵל.

Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani Yisrael.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me a Jew.

*For purpose*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה.

Baruch atah, Adonai
Eloheinu, Melech haolam,
ozeir Yisrael big'vurah.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who girds Israel with strength.

*For harmony*

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

Baruch atah, Adonai
Eloheinu, Melech haolam,
oteir Yisrael b'tifarah.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who crowns Israel with splendor.

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
*Mah Tovu*
*Asher Yatzar*
*Elohai N'shamah*
***Nisim B'chol Yom***
*Laasok*
*V'haarev Na*
*Eilu D'varim*
*Kaddish D'Rabanan*

I AM A JEW because
the faith of Israel demands no abdication of my mind.

I am a Jew because
the faith of Israel requires all the devotion of my heart.

I am a Jew because
in every place where suffering weeps, the Jew weeps.

I am a Jew because
at every time when despair cries out, the Jew hopes.

I am a Jew because
the word of Israel is the oldest and the newest.

I am a Jew because
Israel's promise is the universal promise.

I am a Jew because
for Israel, the world is not completed; we are completing it.

I am a Jew because
for Israel, humanity is not created; we are creating it.

I am a Jew because
Israel places humanity and its unity
above the nations and above Israel itself.

I am a Jew because, above humanity, image of the divine Unity,
Israel places the unity which is divine.

In prayer, "Israel" often refers to the Jewish people.

בָּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדָה אֲנִי
שִׁירֵי שַׁבָּת
צִיצִת
מַה־טֹּבוּ
אֲשֶׁר יָצַר
אֱלֹהַי נְשָׁמָה
נְסִים בְּכָל יוֹם
**לַעֲסוֹק**
**וְהַעֲרֶב־נָא**
אֵלּוּ דְבָרִים
קַדִּישׁ דְּרַבָּנָן

בָּרוּךְ אַתָּה, יְיָ,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצוֹתָיו
וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu laasok b'divrei Torah.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

וְהַעֲרֶב־נָא יְיָ אֱלֹהֵינוּ
אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ,
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ,
וְצֶאֱצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ,
וְלוֹמְדֵי תוֹרָתֶךָ לִשְׁמָהּ.
בָּרוּךְ אַתָּה יְיָ,
הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

V'HAAREV NA Adonai Eloheinu
et divrei Torat-cha b'finu,
uv'fi amcha beit Yisrael,
v'nih'yeh anachnu v'tze-etza-einu,
v'tze-etza-ei amcha beit Yisrael,
kulanu yodei sh'mecha,
v'lomdei Toratecha lish'mah.
Baruch atah, Adonai,
ham'lameid Torah l'amo Yisrael.

O ADONAI, our God,
let the words of Torah be sweet in our mouths
and the mouths of Your people Israel,
so that we, our descendants and the descendants of all Your people Israel
may know You, by studying Your Torah for its own sake.
Blessed are You, Adonai, who teaches Torah to Your people Israel.

בָּרוּךְ אַתָּה, יְיָ, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

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"Descendants" includes men and women who embrace the Jewish people and faith.

The two blessings above (derived from *B'rachot 11b*) are both Torah blessings and introduce the study which follows on pages 205, 207, 209, and 211.

לַעֲסוֹק *Laasok . . . to engage . . .* אֵלּוּ דְבָרִים *Eilu d'varim . . . These are things . . .* The traditional placement of these prayers differs. Here they are linked to emphasize the study of Torah and its influence on our daily ethical behavior.

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
*Mah Tovu*
*Asher Yatzar*
*Elohai N'shamah*
*Nisim B'chol Yom*
***Laasok***
***V'haarev Na***
*Eilu D'varim*
*Kaddish D'Rabanan*

WE SEEKERS of God, how do we find You?
In good deeds and in the study of Torah.
And Your search for us?
You find us
in the bending of the knee,
in the rigor of study,
in the honesty of commerce,
through a good heart, through decency,
in respect, true fellowship, companionship and love,
through truth and peace,
in the No that is really No, and
the Yes that is really Yes.

בָּרוּךְ אַתָּה, יְיָ, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

FROM THE COWARDICE that shrinks from new truth,
from the laziness that is content with half-truths,
from the arrogance that thinks it knows all truth,
O God of truth, deliver us.
Blessed is Adonai, Teacher of Torah to Your people Israel.

בָּרוּךְ אַתָּה, יְיָ, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

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Six Torah episodes are to be remembered each day, to refine our direction:

יְצִיאַת מִצְרַיִם *Y'tziat Mitzrayim:* Recall the Exodus from Egypt — depart from whatever enslaves.

עֲמָלֵק *Amalek:* Recall Amalek who attacked from behind — be on guard against evil.

מַעֲמַד הַר סִינַי *Maamad Har Sinai:* Recall standing at Sinai — make Torah part of your daily life.

מַעֲשֵׂה עֵגֶל הַזָּהָב *Maaseh Eigel HaZahav:* Recall the Golden Calf — keep material desires in check and be wary of heresy.

קֹרַח *Korach:* Recall Korach's rebellion — prevent ego from misleading and destroying your way.

שַׁבָּת *Shabbat:* Recall the first gift, Shabbat — welcome Shabbat holiness each week.

Whether modern Jews believe that it is actually the word of God or some distillation of numerous ancient texts, Torah — the study of it, the interpretation of it, the struggle with it — is what committed Jews continue to base their faith upon. No moment in a Jew's life — not a *brit milah*, not a sunset, not the descent into death itself — is without its accompanying text, which in turn has its ultimate basis in the original text itself, the Torah. *Adam Sol*

*We seekers of God . . . adapted from Seder Eliyahu Rabba 23*

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדָה אֲנִי
שִׁירֵי שֶׁבָּת
צִיצִת
מַה־טֹּבוּ
אֲשֶׁר יָצַר
אֱלֹהַי נְשָׁמָה
נְסִים בְּכָל יוֹם
לַעֲסוֹק
וְהַעֲרֶב־נָא
**אֵלּוּ דְבָרִים**
קְדִישׁ דְרַבָּנָן

| | |
|---|---|
| אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר, | EILU d'varim she-ein lahem shiur, |
| שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם | she-adam ocheil peiroteihem |
| בָּעוֹלָם הַזֶּה | baolam hazeh |
| וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. | v'hakeren kayemet lo laolam haba. |
| וְאֵלּוּ הֵן: | V'eilu hein: |
| כִּבּוּד אָב וָאֵם, | kibud av va-eim, |
| וּגְמִילוּת חֲסָדִים, | ug'milut chasadim, |
| וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ | v'hashkamat beit hamidrash |
| שַׁחֲרִית וְעַרְבִית, | shacharit v'arvit, |
| וְהַכְנָסַת אוֹרְחִים, | v'hachnasat orchim, |
| וּבִקּוּר חוֹלִים, | uvikur cholim, |
| וְהַכְנָסַת כַּלָּה, | v'hachnasat kalah, |
| וּלְוָיַת הַמֵּת, | ul'vayat hameit, |
| וְעִיּוּן תְּפִלָּה, | v'iyun t'filah, |
| וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ. | vahavaat shalom bein adam lachaveiro. |
| וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם. | V'talmud Torah k'neged kulam. |

THESE ARE THINGS that are limitless,
of which a person enjoys the fruit of the world,
while the principal remains in the world to come.
They are: honoring one's father and mother,
engaging in deeds of compassion,
arriving early for study, morning and evening,
dealing graciously with guests, visiting the sick,
providing for the wedding couple,
accompanying the dead for burial,
being devoted in prayer,
and making peace among people.
But the study of Torah encompasses them all.

כִּבּוּד אָב וָאֵם *Kibud av va-eim — honoring one's father and mother.* What can it mean to honor? Sometimes honoring one's parent is not easy. The word כִּבּוּד *kibud, honor,* has as its root כָּבֵד *kaveid — heavy;* it can be a burden to honor another. In honoring those who have given us life or sustenance, we honor the Source of Life. *Elyse D. Frishman*

וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ *V'hashkamat beit hamidrash . . . arriving early for study . . .* The Rabbis understood this to convey enthusiasm and earnestness. *Yoel Kahn*

תַּלְמוּד תּוֹרָה *Talmud Torah, the study of Torah* offers the knowledge of what is right and how to live justly. Jewish study includes the expectation that the lessons will be applied to life.

אֵלּוּ דְבָרִים *Eilu d'varim . . . These are things . . . based on Peah 1:1*

שֶׁאָדָם אוֹכֵל *She-adam ocheil . . . of which a person enjoys . . . Shabbat 127a*

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
*Mah Tovu*
*Asher Yatzar*
*Elohai N'shamah*
*Nisim B'chol Yom*
*Laasok*
*V'haarev Na*
***Eilu D'varim***
*Kaddish D'Rabanan*

STUDY TEXTS

THE COVENANT calling and covenant work goes on in each act of teaching and learning of the Torah, through which at the same time, God is still being revealed.
*Herbert Bronstein*

THERE ARE EIGHT DEGREES in the giving of *tzedakah*, each one higher than the one before:
to give grudgingly, reluctantly, or with regret;
to give less than one should, but with grace;
to give what one should, but only after being asked;
to give before one is asked;
to give without knowing who will receive it,
although the recipient knows the identity of the giver;
to give without making known one's identity;
to give so that neither giver nor receiver knows the identity of the other;
to help another to become self-supporting, by means of a gift, a loan,
or by finding employment for the one in need. *Maimonides*

WE NEED Jewish men and women to become a Jewishly inspired and informed leadership — not only rabbinical but also lay. We need Jews more conversant with the thought and teachings of Judaism, to whom Judaism is no cold remote theology and Hebrew learning a matter of mystical ignorance, and to whom Jewish culture is no proxied culture. We need a reassertion of faith and a reawakening of interest in a cultural heritage that is all too rapidly being relegated to the exclusive possession of graduates of rabbinical seminaries. . . . We desperately need such lay leaders today with vision and fortitude. *Paula Ackerman*

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כְּנֶגֶד כֻּלָּם. *k'neged kulam . . . encompasses them all . . .* Implies equality in some sense, but the Hebrew does not say clearly what sense it is. Is studying Torah like each mitzvah, taken separately, for example, or like the entire group of mitzvot mentioned here, taken all together? *Joel Hoffman*

The word of the One God penetrated this people from its beginning. When the commandment of God awakes in humanity, freedom also opens its eyes; and where freedom commences, history begins. *Leo Baeck*

How can we exercise our humanity in the direction of goodness? By freely choosing what God would have us do. *Harold Kushner*

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדָה אֲנִי
שִׁירֵי שֶׁבַח
צִיצִת
מַה־טֹּבוּ
אֲשֶׁר יָצַר
אֱלֹהַי נְשָׁמָה
נְסִים בְּכָל יוֹם
לַעֲסוֹק
וְהַעֲרֵב־נָא
אֵלּוּ דְבָרִים
**קַדִּישׁ דְּרַבָּנָן**

YITGADAL v'yitkadash sh'meih raba
b'alma di v'ra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv,
v'imru: Amen.
Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.
Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kud'sha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,
לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name,
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel —
speedily, imminently.
To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,
extolled, glorified, adored, and lauded
be the name of the Holy Blessed One,
beyond all earthly words and songs of blessing, praise, and comfort.
To which we say: Amen.

*Kaddish D'Rabanan continues on pages 210–211.*

Current scholarship sees the קַדִּישׁ דְּרַבָּנָן *Kaddish d'Rabanan* as but one of many alternative early versions of the *Kaddish*. It emerged in an oral form in the first or second century. Like other forms of the *Kaddish*, it is an elaborate praise of God, calling for the coming of God's ultimate dominion. Its unique name, קַדִּישׁ דְּרַבָּנָן *Kaddish d'Rabanan ("Kaddish of the Rabbis")*, reflects its central paragraph, acknowledging those who study Torah, indicating the role of Torah study as both an intellectual and a spiritual activity. This Kaddish concludes text study that takes place during worship and other occasions.

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
*Mah Tovu*
*Asher Yatzar*
*Elohai N'shamah*
*Nisim B'chol Yom*
*Laasok*
*V'haarev Na*
*Eilu D'varim*
***Kaddish D'Rabanan***

FOR OUR TEACHERS and their students,
and the students of the students,
we ask for peace and lovingkindness,
and let us say, Amen.

And for those who study Torah
here and everywhere,
may they be blessed with all they need,
and let us say, Amen.

We ask for peace and lovingkindness,
and let us say, Amen.

I FIND by experience, not by reasoning,
but by my own discovery that God is near me,
and I can be near God at all times.
I cannot explain it, but I am as sure of my experience
as I am of the fact that I live and love.
I cannot explain how I have come to live and love,
but I know I do.
In the same way, I know I am in contact with God.

*Kaddish D'Rabanan continues on pages 210–211.*

A religion is best made known by the lives which express it. *Lily Montagu*

Yose ben Yoezer, leader of Tz'reidah, taught: "Let your house be a meeting place for sages; sit in the dust of their feet and drink in their words thirstily. *Pirkei Avot 1:5*

Al Yisrael v'al rabanan,
v'al talmideihon
v'al kol talmidei talmideihon,
v'al kol man d'askin b'oraita,
di v'atra hadein v'di
v'chol atar vaatar.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן,
וְעַל תַּלְמִידֵיהוֹן
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן,
וְעַל כָּל מָן דְּעָסְקִין בְּאוֹרַיְתָא,
דִּי בְאַתְרָא הָדֵין וְדִי
בְכָל אֲתַר וַאֲתַר.

Y'hei l'hon ul'chon sh'lama raba,
china v'chisda v'rachamin,
v'chayin arichin,
um'zonei r'vichei, ufurkana,
min kadam avuhon
di vish'maya v'ara v'imru: Amen.

יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,
חִנָּא וְחִסְדָּא וְרַחֲמִין,
וְחַיִּין אֲרִיכִין,
וּמְזוֹנֵי רְוִיחֵי, וּפֻרְקָנָא,
מִן קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא וְאַרְעָא וְאִמְרוּ: אָמֵן.

Y'hei sh'lama raba min sh'maya,
v'chayim tovim aleinu v'al kol
Yisrael v'imru: Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ: אָמֵן.

Oseh shalom bimromav
hu b'rachamav yaaseh shalom
aleinu v'al kol Yisrael, v'al kol
yoshvei teiveil, v'imru: Amen.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו
הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל
יוֹשְׁבֵי תֵבֵל, וְאִמְרוּ: אָמֵן.


בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדָה אֲנִי
שִׁירֵי שֶׁבַח
צִיצִת
מַה־טֹּבוּ
אֲשֶׁר יָצַר
אֱלֹהַי נְשָׁמָה
נְסִים בְּכָל יוֹם
לַעֲסוֹק
וְהַעֲרֶב־נָא
אֵלּוּ דְבָרִים
קַדִּישׁ דְּרַבָּנָן


GOD OF HEAVEN AND EARTH, grant abundant peace
to our people Israel and their rabbis, to our teachers and their disciples,
and to all who engage in the study of Torah here and everywhere.

Let there be for them and for us all, grace, love, and compassion,
a full life, ample sustenance, and salvation from God, and let us respond: Amen.

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

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

*Welcome*
*Modeh / Modah Ani*
*Shabbat Songs*
*Tzitzit*
*Mah Tovu*
*Asher Yatzar*
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*Nisim B'chol Yom*
*Laasok*
*V'haarev Na*
*Eilu D'varim*
***Kaddish D'Rabanan***

STUDY TEXTS

AS SOON AS, in accordance with Jewish teaching, your lives have been touched by aspiration, all your windows are thrown open and the light of infinite hope enters. Then the community as a whole demands your help and you dare not say, "Why bother?" . . . Let us consider well, in the light of religion, what are the things worth bothering about. Perhaps we shall find ourselves bothering about mere trivialities — indulging in fears which have no foundation now and never will have any reality. Perhaps we are wasting our opportunities altogether or using them in a futile way. Let us pray for guidance, and as we pray let us remember that when all the rubbish is pushed to one side, there are many things which we shall have to bother about, which concern us immensely because they concern the wellbeing of the community as a whole. . . . In spite of our absurd inadequacy, in spite of all our weaknesses, [we can] affect by our lives, the life of humanity in its progress towards God. *Lily Montagu*

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. *Israel I. Mattuck*

WHY FIXED PRAYERS? 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. *Chaim Stern*

# פְּסוּקֵי דְזִמְרָה

## P'SUKEI D'ZIMRAH — VERSES OF PRAISE


בָּרוּךְ שֶׁאָמַר
מִזְמוֹר צ"ב
אַשְׁרֵי
מִזְמוֹר קמ"ה
מִזְמוֹר ק"נ
נִשְׁמַת כָּל חַי
יִשְׁתַּבַּח
חֲצִי קַדִּישׁ


| | |
|---|---|
| BARUCH she-amar v'hayah haolam, | בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, |
| Baruch hu. | בָּרוּךְ הוּא. |
| Baruch oseh v'reishit, | בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית, |
| baruch omeir v'oseh, | בָּרוּךְ אוֹמֵר וְעוֹשֶׂה, |
| baruch gozeir um'kayeim, | בָּרוּךְ גּוֹזֵר וּמְקַיֵּם, |
| baruch m'racheim al haaretz, | בָּרוּךְ מְרַחֵם עַל הָאָרֶץ, |
| baruch m'racheim al hab'riut, | בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, |
| baruch m'shaleim sachar tov lirei-av. | בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו. |
| Baruch chai laad v'kayam lanetzach. | בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח. |
| Baruch podeh umatzil, baruch sh'mo. | בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ שְׁמוֹ. |
| Bish'vachot uviz'mirot n'gadelcha | בְּשִׁבָחוֹת וּבְזִמְרוֹת נְגַדֶּלְךָ |
| un'shabeichacha un'fa-ercha v'nazkir | וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר |
| shimcha v'namlich'cha, Malkeinu Eloheinu. | שִׁמְךָ וְנַמְלִיכְךָ, מַלְכֵּנוּ אֱלֹהֵינוּ. |
| Yachid, chei haolamim, Melech m'shubach | יָחִיד, חֵי הָעוֹלָמִים, מֶלֶךְ מְשֻׁבָּח |
| um'fo-ar, adei ad sh'mo hagadol. | וּמְפֹאָר, עֲדֵי עַד שְׁמוֹ הַגָּדוֹל. |
| Baruch atah, Adonai, | בָּרוּךְ אַתָּה, יְיָ, |
| Melech m'hulal batishbachot. | מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת. |

BLESSED is the One who spoke and the world came to be. Blessed is the One! Blessed is the One who continually authors creation. Blessed is the One whose word is deed; blessed is the One who decrees and fulfills. Blessed is the One who is compassionate towards the world; blessed is the One who is compassionate towards all creatures. Blessed is the One who rewards the reverent; blessed is the One who exists for all time, ever-enduring. Blessed is the One who redeems and saves; blessed is God's Name! With songs of praise, we extol You and proclaim Your Sovereignty, for You are the Source of life in the universe. One God, Life of the Universe, praised and glorious Ruler, Your Name is Eternal.

Blessed are You, Adonai, Sovereign who is glorified through praise.

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

Baruch atah, Adonai, Melech m'hulal batishbachot.

פְּסוּקֵי דְזִמְרָה *P'sukei D'zimrah . . . Verses of Praise,* might be viewed as "prayer before prayer." It functions as the warm-up for the morning service, a recognition that prayerfulness cannot be summoned on demand. *Lawrence A. Hoffman*

***Baruch She-amar***
*Psalm 92*
*Ashrei*
*Psalm 145*
*Psalms 150*
*Nishmat Kol Chai*
*Yishtabach*
*Chatzi Kaddish*

הֲרֵינִי מְזַמֵּן אֵת פִּי לְהוֹדוֹת
וּלְהַלֵּל וּלְשַׁבֵּחַ אֶת בּוֹרְאִי.

HAREINI m'zamein eit pi l'hodot
ul'haleil ul'shabei-ach et bori.

WITH THIS do I prepare myself
to thank, praise and glorify my Creator.
Blessed are You, Sovereign of Life,
whom we praise with songs of glory.

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.
Baruch atah, Adonai, Melech m'hulal batishbachot.

COUNTRIES GROW OLD and fall apart;
nations decline, torn;
generations grow moss and gather dust;
Still, every morning
a chapter of psalms
stands by the window
in the synagogue
and intones its eternal chant
over the world's tears.

בָּרוּךְ שֶׁאָמַר *Baruch She-amar . . . Blessed is the One who spoke . . .* composed by the Rabbis, reflects God's ongoing Presence in the ever-renewing creation. This prayer is linked to Genesis 1, where the world came into being through divine speech. But God doesn't then withdraw from creation and let it fend for itself. God nourishes and sustains all life with compassion. Like a mother's enduring love for her child, so is God's care for all creatures. *Janet Marder*

בָּרוּךְ שֶׁאָמַר
**מִזְמוֹר צ"ב**
**אַשְׁרֵי**
**מִזְמוֹר קמ"ה**
מִזְמוֹר ק"נ
נִשְׁמַת כָּל חַי
יִשְׁתַּבַּח
חֲצִי קַדִּישׁ

*This section through Yishtabach on page 223 offers no alternative readings.*

PSALM 92:1–7, 13–16

| | |
|---|---|
| MIZMOR shir l'yom HaShabbat. | מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת. |
| Tov l'hodot l'Adonai | טוֹב לְהֹדוֹת לַייָ |
| ul'zameir l'shimcha elyon. | וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן. |
| L'hagid babokeir chasdecha, | לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ, |
| ve-emunat'cha baleilot. | וֶאֱמוּנָתְךָ בַּלֵּילוֹת. |
| Alei asor vaalei navel, | עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל, |
| alei higayon b'chinor. | עֲלֵי הִגָּיוֹן בְּכִנּוֹר. |
| Ki simachtani Adonai b'fo-olecha | כִּי שִׂמַּחְתַּנִי יְיָ בְּפָעָלֶךָ |
| b'maasei yadecha aranein. | בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן. |
| Mah gadlu maasecha Adonai, | מַה־גָּדְלוּ מַעֲשֶׂיךָ, יְיָ, |
| m'od amku machsh'votecha. | מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ. |
| Ish baar lo yeida | אִישׁ־בַּעַר לֹא יֵדָע |
| uch'sil lo yavin et zot. | וּכְסִיל לֹא־יָבִין אֶת־זֹאת. |
| Tzaddik katamar yifrach | צַדִּיק כַּתָּמָר יִפְרָח |
| k'erez baL'vanon yisgeh. | כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה. |
| Sh'tulim b'veit Adonai, | שְׁתוּלִים בְּבֵית יְיָ, |
| b'chatzrot Eloheinu yafrichu. | בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ. |
| Od y'nuvun b'seivah, | עוֹד יְנוּבוּן בְּשֵׂיבָה, |
| d'sheinim v'raananim yih'yu. | דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ. |
| L'hagid ki yashar Adonai | לְהַגִּיד כִּי־יָשָׁר יְיָ, |
| tzuri v'lo avlatah bo. | צוּרִי וְלֹא־עַוְלָתָה בּוֹ. |

A PSALM, a song for Shabbat.
It is good to praise Adonai; to sing hymns to Your name, O Most High,
to proclaim Your steadfast love at daybreak, Your faithfulness each night
with a ten-stringed harp, with voice and lyre together.
You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork.
How great are Your works, Adonai, how very subtle Your designs!
A brute cannot know, a fool cannot understand this:
The righteous bloom like a date-palm; they thrive like a cedar in Lebanon;
planted in the house of Adonai, they flourish in the courts of our God.
In old age they still produce fruit; they are full of sap and freshness,
attesting that Adonai is upright, my Rock, in whom there is no wrong.

*Baruch She-amar*
***Psalm 92***
***Ashrei***
***Psalm 145***
*Psalms 150*
*Nishmat Kol Chai*
*Yishtabach*
*Chatzi Kaddish*

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ,
עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ,
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו.

ASHREI yoshvei veitecha,
od y'hal'lucha selah.
Ashrei haam shekachah lo,
ashrei haam she-Adonai Elohav.

HAPPY are those who dwell in Your house; they forever praise You!
Happy the people who have it so; happy the people whose God is Adonai.

DAVID'S PSALM — PSALM 145:1-21

תְּהִלָּה לְדָוִד.
אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ,
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.

T'HILAH L'DAVID.
Aromim'cha Elohai HaMelech,
vaavar'chah shimcha l'olam va-ed.

בְּכָל־יוֹם אֲבָרְכֶךָּ,
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.

B'chol yom avarcheka,
vaahal'lah shimcha l'olam va-ed.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,
וְלִגְדֻלָּתוֹ אֵין חֵקֶר.

Gadol Adonai um'hulal m'od,
v'lig'dulato ein cheiker.

דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ,
וּגְבוּרֹתֶיךָ יַגִּידוּ.

Dor l'dor y'shabach maasecha,
ug'vurotecha yagidu.

הֲדַר כְּבוֹד הוֹדֶךָ,
וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה.

Hadar k'vod hodecha,
v'divrei niflotecha asichah.

וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ,
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.

Ve-ezuz norotecha yomeiru,
ug'dulat'cha asaprenah.

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ,
וְצִדְקָתְךָ יְרַנֵּנוּ.

Zecher rav tuvcha yabiyu,
v'tzidkat'cha y'raneinu.

חַנּוּן וְרַחוּם יְיָ,
אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.

Chanun v'rachum Adonai,
erech apayim ug'dol chased.

טוֹב יְיָ לַכֹּל,
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

Tov Adonai lakol,
v'rachamav al kol maasav.

יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ,
וַחֲסִידֶיךָ יְבָרְכוּכָה.

Yoducha Adonai kol maasecha,
vachasidecha y'var'chuchah.

אַשְׁרֵי יוֹשְׁבֵי *Ashrei yoshvei . . . Happy are those who dwell . . .* Psalm 84:5
אַשְׁרֵי הָעָם *Ashrei haam . . . Happy the people . . .* Psalm 144:15

בָּרוּךְ שֶׁאָמַר
מִזְמוֹר צ"ב
אַשְׁרֵי
**מִזְמוֹר קמ"ח**
מִזְמוֹר ק"נ
נִשְׁמַת כָּל חַי
יִשְׁתַּבַּח
חֲצִי קַדִּישׁ

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ,
וּגְבוּרָתְךָ יְדַבֵּרוּ.

K'vod malchut'cha yomeiru,
ug'vurat'cha y'dabeiru.

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו,
וּכְבוֹד הֲדַר מַלְכוּתוֹ.

L'hodi-a liv'nei haadam g'vurotav,
uch'vod hadar malchuto.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים,
וּמֶמְשָׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.

Malchut'cha malchut kol olamim,
umemshelt'cha b'chol dor vador.

סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים,
וְזוֹקֵף לְכָל־הַכְּפוּפִים.

Someich Adonai l'chol hanoflim,
v'zokeif l'chol hak'fufim.

עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ,
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.

Einei chol eilecha y'sabeiru,
v'atah notein lahem et ochlam b'ito.

פּוֹתֵחַ אֶת־יָדֶךָ,
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.

Potei-ach et yadecha,
umasbi-a l'chol chai ratzon.

צַדִּיק יְיָ בְּכָל־דְּרָכָיו,
וְחָסִיד בְּכָל־מַעֲשָׂיו.

Tzaddik Adonai b'chol d'rachav,
v'chasid b'chol maasav.

קָרוֹב יְיָ לְכָל־קֹרְאָיו,
לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.

Karov Adonai l'chol korav,
l'chol asher yikra-uhu ve-emet.

רְצוֹן־יְרֵאָיו יַעֲשֶׂה,
וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.

R'tzon y'rei-av yaaseh,
v'et shavatam yishma v'yoshi-eim.

שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו,
וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.

Shomeir Adonai et kol ohavav,
v'eit kol harsha-im yashmid.

תְּהִלַּת יְיָ יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד.

T'hilat Adonai y'daber pi,
viy'vareich kol basar shem kodsho,
l'olam va-ed.

וַאֲנַחְנוּ נְבָרֵךְ יָהּ
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

Vaanachnu n'vareich Yah
mei-atah v'ad olam, hal'luyah.

וַאֲנַחְנוּ נְבָרֵךְ יָהּ *Vaanachnu n'vareich Yah . . . and all creatures shall bless . . .* Psalm 115:18

*Baruch She-amar*
*Psalm 92*
*Ashrei*
***Psalm 145***
*Psalms 150*
*Nishmat Kol Chai*
*Yishtabach*
*Chatzi Kaddish*

## DAVID'S SONG OF PRAISE

I will extol You, my God and Sovereign,
and bless Your name forever and ever.
Every day will I bless You and praise Your name forever and ever.
Great is Adonai and much acclaimed;
God's greatness cannot be fathomed.
One generation shall laud Your works to another
and declare Your mighty acts.
The glorious majesty of Your splendor
and Your wondrous acts will I recite.
They shall talk of the might of Your awesome deeds,
and I will recount Your greatness.
They shall celebrate Your abundant goodness,
and sing joyously of Your beneficence.
Adonai is gracious and compassionate,
slow to anger and abounding in kindness.
Adonai is good to all, and God's mercy is upon all God's works.
All Your works shall praise You, Adonai,
and Your faithful ones shall bless You.
They shall talk of the majesty of Your sovereignty,
and speak of Your might,
to make God's mighty acts known among mortals
and the majestic glory of Your sovereignty.
Your sovereignty is eternal; Your dominion is for all generations.
Adonai supports all who stumble,
and makes all who are bent stand straight.
The eyes of all look to You expectantly,
and You give them their food when it is due.
You give it openhandedly,
feeding every creature to its heart's content.
Adonai is beneficent in all ways and faithful in all works.
Adonai is near to all who call
to all who call upon God with sincerity.
Adonai fulfills the wishes of those who fear God;
Adonai hears their cry and delivers them.
Adonai watches over all who love God,
but all the wicked God will destroy.
My mouth shall utter the praise of Adonai,
and all creatures shall bless God's holy name forever and ever.
We will bless You God now and always. Hallelujah!

בָּרוּךְ שֶׁאָמַר
מִזְמוֹר צ"ב
אַשְׁרֵי
מִזְמוֹר קמ"ה
**מִזְמוֹר ק"נ**
**נִשְׁמַת כָּל חַי**
יִשְׁתַּבַּח
חֲצִי קַדִּישׁ

PSALM 150:1–6

## HAL'LU YAH!

Hal'lu El b'kodsho,
hal'luhu bir'kia uzo.
Hal'luhu big'vurotav,
hal'luhu k'rov gudlo.
Hal'luhu b'teika shofar,
hal'luhu b'neivel v'chinor.
Hal'luhu b'tof umachol,
hal'luhu b'minim v'ugav.
Hal'luhu b'tziltz'lei shama,
hal'luhu b'tziltz'lei t'ruah.
Kol han'shamah t'haleil Yah,
Hal'lu Yah!

## הַלְלוּ יָהּ!

הַלְלוּ־אֵל בְּקָדְשׁוֹ,
הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ.
הַלְלוּהוּ בִּגְבוּרֹתָיו,
הַלְלוּהוּ כְּרֹב גֻּדְלוֹ.
הַלְלוּהוּ בְּתֵקַע שׁוֹפָר,
הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר.
הַלְלוּהוּ בְּתֹף וּמָחוֹל,
הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי־תְרוּעָה.
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ,
הַלְלוּ־יָהּ!

## HALLELUJAH!

Praise God in God's sanctuary;
praise God in the sky, God's stronghold.
Praise God for mighty acts;
praise God for God's exceeding greatness.
Praise God with blasts of the horn;
praise God with harp and lyre.
Praise God with timbrel and dance;
praise God with lute and pipe.
Praise God with resounding cymbals;
praise God with loud-clashing cymbals.
Let all that breathes praise God.
Hallelujah!

*Baruch She-amar*
*Psalm 92*
*Ashrei*
*Psalm 145*
***Psalms 150***
***Nishmat Kol Chai***
*Yishtabach*
*Chatzi Kaddish*

## NISHMAT kol chai — נִשְׁמַת כָּל חַי

| | |
|---|---|
| t'vareich et shimcha Adonai Eloheinu, | תְּבָרֵךְ אֶת שִׁמְךָ, יְיָ אֱלֹהֵינוּ, |
| v'ruach kol basar | וְרוּחַ כָּל בָּשָׂר |
| t'fa-eir ut'romeim zichr'cha, | תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ, |
| Malkeinu, tamid. | מַלְכֵּנוּ, תָּמִיד. |
| Min haolam v'ad haolam atah El, | מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, |
| ein lanu melech ela atah. | אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה. |
| Elohei harishonim v'haacharonim, | אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים, |
| Elo-ah kol b'riot, Adon kol toladot, | אֱלוֹהַּ כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלָדוֹת, |
| ham'hulal b'rov hatishbachot, | הַמְּהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת, |
| ham'naheig olamo b'chesed | הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד |
| uv'riotav b'rachamim. | וּבְרִיּוֹתָיו בְּרַחֲמִים. |
| VaAdonai lo yanum v'lo yishan. | וַיְיָ לֹא יָנוּם וְלֹא יִישָׁן. |
| Ham'oreir y'sheinim v'hameikitz nirdamim | הַמְּעוֹרֵר יְשֵׁנִים וְהַמֵּקִיץ נִרְדָּמִים, |
| v'hameisiach ilmim, v'hamatir asurim, | וְהַמֵּשִׂיחַ אִלְּמִים, וְהַמַּתִּיר אֲסוּרִים, |
| v'hasomeich noflim, v'hazokeif k'fufim. | וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים. |
| L'cha l'vad'cha anachnu modim. | לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים. |

LET THE SOUL of everything alive bless Your name, Adonai, our God;
and the spirit of all flesh glorify and exalt Your name forever, O Sovereign.
Transcending space and time, You alone are God.
We have no Sovereign besides You.
God of the first and the last, God of all creatures,
Master of all generations, who is praised in a multitude of praises,
who guides the world with abundant loving-kindness,
and all creatures with mercy. Adonai neither slumbers nor sleeps.
God awakens the sleeping, arouses those who slumber,
gives speech to the mute;
and God loosens the bonds of captives, God supports the fallen,
and strengthens those who are bent over.
You alone do we acknowledge.

מִן הָעוֹלָם וְעַד הָעוֹלָם *Min haolam v'ad haolam... Transcending space and time... based on* Psalm 90:2
וַיְיָ לֹא יָנוּם *VaAdonai lo yanum... Adonai neither slumbers... based on* Psalm 121:4
וְהַמַּתִּיר אֲסוּרִים *v'hamatir asurim... loosens the bonds of captives... based on* Psalm 146:7
וְהַסּוֹמֵךְ נוֹפְלִים *v'hasomeich noflim... supports the fallen... based on* Psalm 145:14

| | |
|---|---|
| Ilu finu malei shirah kayam, | אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם, |
| ul'shoneinu rinah kahamon galav, | וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו, |
| v'siftoteinu shevach k'merchavei rakia, | וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ, |
| v'eineinu m'irot kashemesh v'chayarei-ach, | וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ, |
| v'yadeinu frusot k'nishrei shamayim, | וְיָדֵינוּ פְּרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם, |
| v'ragleinu kalot kaayalot, | וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת, |
| ein anachnu maspikim l'hodot l'cha, | אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לָךְ, |
| Adonai Eloheinu v'Elohei | יְיָ אֱלֹהֵינוּ וֵאלֹהֵי |
| avoteinu v'imoteinu, | אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, |
| ul'vareich et sh'mecha | וּלְבָרֵךְ אֶת שְׁמֶךָ |
| al achat mei-alef, elef alfei alafim | עַל אַחַת מֵאָלֶף, אֶלֶף אַלְפֵי אֲלָפִים |
| v'ribei r'vavot p'amim, | וְרִבֵּי רְבָבוֹת פְּעָמִים |
| hatovot she-asita | הַטּוֹבוֹת שֶׁעָשִׂיתָ |
| im avoteinu v'imoteinu v'imanu. | עִם אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ וְעִמָּנוּ. |

EVEN IF OUR MOUTHS were full of song as the sea,
and our tongues full of joy in countless waves,
and our lips full of praise as wide as the sky's expanse,
and were our eyes to shine like sun and moon;
if our hands were spread out like heaven's eagles
and our feet swift like young deer,
we could never thank You adequately, Adonai,
our God and God of our ancestors,
to bless Your Name for a ten-thousandth
of the many myriads of times
You granted favors to our ancestors and to us.

Every praise could be music, the voice singing in harmony with the universe and its Creator!

*Baruch She-amar*
*Psalm 92*
*Ashrei*
*Psalm 145*
*Psalms 150*
***Nishmat Kol Chai***
*Yishtabach*
*Chatzi Kaddish*

| | |
|---|---|
| Al kein eivarim shepilagta banu, | עַל כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ, |
| v'ruach un'shamah shenafachta b'apeinu, | וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ, |
| v'lashon asher samta b'finu, | וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ, |
| hein heim yodu vivar'chu vishab'chu | הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ |
| vifaaru shimcha, Malkeinu. | וִיפָאֲרוּ אֶת שִׁמְךָ, מַלְכֵּנוּ. |
| Ki chol peh l'cha yodeh, | כִּי כָל פֶּה לְךָ יוֹדֶה, |
| v'chol lashon l'cha tishava, | וְכָל לָשׁוֹן לְךָ תִשָּׁבַע, |
| v'chol berech l'cha tichra, | וְכָל בֶּרֶךְ לְךָ תִכְרַע, |
| v'chol komah l'fanecha tishtachaveh, | וְכָל קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה, |
| v'chol l'vavot yira-ucha, | וְכָל לְבָבוֹת יִירָאוּךָ, |
| v'chol kerev uchlayot y'zamru lish'mecha, | וְכָל קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ, |
| kadavar shekatuv: kol atzmotai tomarnah: | כַּדָּבָר שֶׁכָּתוּב: כָּל עַצְמוֹתַי תֹּאמַרְנָה: |
| Adonai, mi chamocha. | יְיָ, מִי כָמוֹךָ. |
| Kaamur: l'David, bar'chi nafshi et Adonai, | כָּאָמוּר: לְדָוִד, בָּרְכִי נַפְשִׁי אֶת יְיָ, |
| v'chol k'ravai et shem kodsho. | וְכָל קְרָבַי אֶת שֵׁם קָדְשׁוֹ. |

THEREFORE THESE LIMBS which You have formed in us,
and this spirit and soul that You breathed into our nostrils,
this tongue which You have set in our mouths,
they must acknowledge, bless, praise and glorify
Your Name, O our Sovereign.
For every mouth will acknowledge You
and every tongue pledge homage to You,
every knee bend in Your presence,
every upright person shall bow before You.
Every heart will revere You
and every inmost thought will sing to Your Name.
And David said:
"Let all my bones exclaim: 'Who is like You, Adonai?' "
As David continued:
"Bless Adonai, O my soul, and let my inner being praise Your holy Name."

וְכָל בֶּרֶךְ *v'chol berech . . . every knee . . . based on* Isaiah 45:23

כָּל עַצְמוֹתַי תֹּאמַרְנָה *kol atzmotai tomarnah . . . Let all my bones exclaim . . .* Psalm 35:10

בָּרְכִי נַפְשִׁי אֶת יְיָ *bar'chi nafshi et Adonai . . . Bless Adonai, O my soul . . .* Psalm 103:1

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ,
Ha-El b'taatzumot uzecha,

הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ,
hagadol bich'vod sh'mecha,

הַגִּבּוֹר לָנֶצַח
hagibor lanetzach

וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,
v'hanora b'norotecha,

הַמֶּלֶךְ הַיּוֹשֵׁב
HaMelech hayosheiv

עַל כִּסֵּא רָם וְנִשָּׂא.
al kisei ram v'nisa.

שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ.
Shochein ad, marom v'kadosh sh'mo.

וְכָתוּב: רַנְּנוּ צַדִּיקִים בַּיְיָ,
V'chatuv: Ran'nu tzadikim b'Adonai,

לַיְשָׁרִים נָאוָה תְהִלָּה.
lay'sharim navah t'hilah.

בְּפִי יְשָׁרִים תִּתְהַלָּל.
B'fi y'sharim tit'halal.

וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ.
Uv'divrei tzadikim titbarach.

וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם.
Uvil'shon chasidim titromam.

וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ.
Uv'kerev k'doshim titkadash.

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ, בֵּית יִשְׂרָאֵל,
Uv'mak'halot riv'vot amcha, beit Yisrael,

בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ
b'rinah yitpaar shimcha Malkeinu,

בְּכָל דּוֹר וָדוֹר.
b'chol dor vador.

O GOD, IN THE POWER of Your strength,
great in the glory of Your Name,
Mighty forever, Awesome in amazing deeds,
the Ruler who sits on a high and exalted throne.

O God, Your name is holy and exalted.
The Psalmist has said:
"Rejoice in Adonai, you righteous;
praise suits the upright."
In the mouths of the upright You will be praised,
and in the words of the righteous You will be blessed.
In the tongue of the faithful You will be exalted
and in the midst of the holy You will be sanctified.

In the multitude of choirs of Your people, the House of Israel,
Your name is to be glorified in joy in every generation, O our Sovereign.

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ *Ha-El b'taatzumot uzecha . . . O God, in the power . . . based on* Psalm 68:36

רָם וְנִשָּׂא. שׁוֹכֵן *ram v'nisa. Shochein . . . based on* Isaiah 57:15

רַנְּנוּ צַדִּיקִים בַּיְיָ *Ran'nu tzadikim b'Adonai . . . Rejoice in Adonai, you righteous . . .* Psalm 33:1

*Baruch She-amar*
*Psalm 92*
*Ashrei*
*Psalm 145*
*Psalms 150*
***Nishmat Kol Chai***
***Yishtabach***
*Chatzi Kaddish*

YISHTABACH shimcha laad Malkeinu,
Ha-El HaMelech hagadol v'hakadosh
bashamayim uvaaretz.
Ki l'cha na-eh, Adonai Eloheinu
v'Elohei avoteinu v'imoteinu,
shir ush'vachah, haleil v'zimrah,
oz umemshalah, netzach
g'dulah ug'vurah,
t'hilah v'tiferet, k'dushah umalchut,
b'rachot v'hodaot mei-atah v'ad olam.

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ
בַּשָּׁמַיִם וּבָאָרֶץ.
כִּי לְךָ נָאֶה, יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה,
עֹז וּמֶמְשָׁלָה, נֶצַח
גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת,
בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

YOU SHALL ALWAYS BE PRAISED,
great and holy God, our Sovereign in heaven and on earth.
Songs of praise and psalms of adoration become You,
acknowledging Your might and Your dominion.
Yours are strength and sovereignty, sanctity, grandeur and glory always.
We offer our devotion, open our hearts in acclamation.

Baruch atah, Adonai,
El Melech gadol batishbachot,
El hahodaot, Adon haniflaot,
habocheir b'shirei zimrah,
Melech El chei haolamim.

בָּרוּךְ אַתָּה, יְיָ,
אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

Praised are You, Sovereign of wonders,
crowned in adoration,
delighting in song,
Eternal Majesty.

The first half of יִשְׁתַּבַּח *Yishtabach* contains 15 expressions of praise for God. The last sentence (after בָּרוּךְ אַתָּה, יְיָ *Baruch atah, Adonai*) contains 15 words. Some consider this an allusion to one of the Divine Names, יה, whose numerical value is 15. When we speak the 15 words, we metaphorically praise God's Name.

| | | |
|---|---|---|
| YITGADAL v'yitkadash sh'meih raba | יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא | בָּרוּךְ שֶׁאָמַר |
| b'alma di v'ra chiruteih, | בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ, | מִזְמוֹר צ"ב |
| v'yamlich malchuteih | וְיַמְלִיךְ מַלְכוּתֵהּ | אַשְׁרֵי |
| b'chayeichon uv'yomeichon | בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן | מִזְמוֹר קמ"ה |
| uv'chayei d'chol beit Yisrael, | וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, | מִזְמוֹר ק"נ |
| baagala uviz'man kariv, | בַּעֲגָלָא וּבִזְמַן קָרִיב, | נִשְׁמַת כָּל חַי |
| v'imru: Amen. | וְאִמְרוּ: אָמֵן. | יִשְׁתַּבַּח |
| | | חֲצִי קַדִּישׁ |
| Y'hei sh'meih raba m'varach | יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ | |
| l'alam ul'almei almaya. | לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. | |
| Yitbarach v'yishtabach v'yitpaar | יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר | |
| v'yitromam v'yitnasei, | וְיִתְרוֹמַם וְיִתְנַשֵּׂא, | |
| v'yit'hadar v'yitaleh v'yit'halal | וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל | |
| sh'meih d'kud'sha b'rich hu, | שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא, | |
| l'eila min kol birchata v'shirata, | לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא, | |
| tushb'chata v'nechemata, | תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, | |
| daamiran b'alma, v'imru: Amen. | דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ: אָמֵן. | |

EXALTED and hallowed be God's great name,
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel —
speedily, imminently.
To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,
extolled, glorified, adored, and lauded
be the name of the Holy Blessed One,
beyond all earthly words and songs of blessing, praise, and comfort.
To which we say: Amen.

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God can hardly be listening to the actual words of our prayers: how unendingly boring to hear such repetition days without number! And anyone who prays with any regularity or sincerity knows that the same prayers mean different things on different readings. Instead, each prayer is a metaphoric representation of the speaker's heart and mind. Now to God, that is an interesting and unending text, ever-changing, and God is the ultimate reader of nuance and allusion. *Adam Sol*

*Baruch She-amar*
*Psalm 92*
*Ashrei*
*Psalm 145*
*Psalms 150*
*Nishmat Kol Chai*
*Yishtabach*
***Chatzi Kaddish***

YOU HAVE my attention: which is
a tenderness, beyond what I may say. And I have
Your constancy to something beyond myself.
The force of Your commitment
charges us — we live in the sweep of it, taking courage
one for the other.

WHAT MAKES A FIRE BURN
is space between the logs,
a breathing space.
Too much of a good thing,
too many logs
packed in too tight
can douse the flames
almost as surely
as a pail of water would.
So building fires
requires attention
to the spaces in between,
as much as to the wood.
When we are able to build
open spaces
in the same way we have learned
to pile on the logs,
then we can come to see how
it is fuel, and absence of fuel
together, that make the fire possible.
We only need to lay a log
lightly from time to time.
A fire grows
simply because the space is there,
with openings in which the flame
that knows just how it wants to
burn
can find its way.

RISE and open the door that is shut.

Better a few prayers spoken with intention than many words prayed without intention.
*Shulchan Aruch, Orach Chayim 1:4*

I believe that God is in me, as the sun is in the color and fragrance of a flower,
the Light in my darkness, the Voice in my silence. *Helen Keller*

בָּרְכוּ
יוֹצֵר
אַהֲבָה רַבָּה
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
וַיֹּאמֶר יְיָ
אֱמֶת וְיַצִּיב
מִי־כָמֹכָה

# שְׁמַע וּבִרְכוֹתֶיהָ

## SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ׃
בָּרוּךְ יְיָ הַמְבֹרָךְ
לְעוֹלָם וָעֶד׃

BAR'CHU et Adonai ham'vorach!
Baruch Adonai ham'vorach
l'olam va-ed!

PRAISE ADONAI to whom praise is due forever!
Praised be Adonai to whom praise is due,
now and forever!

For those who choose: The prayer leader at the word בָּרְכוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. בָּרוּךְ יְיָ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

***Bar'chu***
*Yotzeir*
*Ahavah Rabbah*
*Sh'ma*
*V'ahavta*
*L'maan tizk'ru*
*Vayomer Adonai*
*Emet v'Yatziv*
*Mi Chamochah*

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav v'tzivanu
al mitzvat k'riat sh'ma
l'hamlicho b'leivav shaleim ul'yachdo
b'leiv tov ul'ovdo b'nefesh chafeitzah.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל מִצְוַת קְרִיאַת שְׁמַע
לְהַמְלִיכוֹ בְּלֵבָב שָׁלֵם וּלְיַחֲדוֹ
בְּלֵב טוֹב וּלְעָבְדוֹ בְּנֶפֶשׁ חֲפֵצָה.

PRAISED ARE YOU, Adonai our God, Ruler of the Universe,
who hallows us with mitzvot,
commanding us how to recite the Sh'ma:
to declare wholeheartedly God's rule,
to declare earnestly God is One,
and to willingly worship God.

THREE THINGS there are together in my eye
that keep the thought of Thee forever nigh.
I think about Thy great and holy name
whenever I look up and see the sky.
My thoughts are roused to know how I was made,
seeing the earth's expanse where I abide.
The musings of my mind when I look inside —
at all times, O my soul, "Bless Adonai!"

What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede בָּרְכוּ *Bar'chu* are warm-ups for the individual. Now communal prayer begins. The leader asks, "Are you ready to pray?" And we respond, "Yes! Let us pray!"

*adapted from Richard Levy*

בָּרוּךְ אַתָּה, יְיָ *Baruch atah, Adonai . . . Praised are You, Adonai . . .* So important was the recitation of the שְׁמַע *Sh'ma* to our ancestors in אֶרֶץ יִשְׂרָאֵל *Eretz Yisrael*, that they introduced it with a blessing. That blessing fell out of use over a thousand years ago; we reclaim it here as part of our liturgical heritage.

בָּרְכוּ
יוֹצֵר
אַהֲבָה רַבָּה
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
וַיֹּאמֶר יְיָ
אֱמֶת וְיַצִּיב
מִי־כָמֹכָה

| | |
|---|---|
| BARUCH atah, Adonai | בָּרוּךְ אַתָּה, יְיָ, |
| Eloheinu, Melech haolam, | אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, |
| yotzeir or uvorei choshech, | יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, |
| oseh shalom uvorei et hakol. | עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת-הַכֹּל. |
| Hamei-ir laaretz | הַמֵּאִיר לָאָרֶץ |
| v'ladarim aleha b'rachamim, | וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, |
| uv'tuvo m'chadeish b'chol yom tamid | וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד |
| maaseih v'reishit. | מַעֲשֵׂה בְרֵאשִׁית. |
| Mah rabu maasecha, Adonai, | מָה רַבּוּ מַעֲשֶׂיךָ, יְיָ, |
| kulam b'chochmah asita, | כֻּלָּם בְּחָכְמָה עָשִׂיתָ, |
| mal'ah haaretz kinyanecha. | מָלְאָה הָאָרֶץ קִנְיָנֶיךָ. |
| Titbarach, Adonai Eloheinu, | תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ, |
| al shevach maaseih yadecha | עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ |
| v'al m'orei or she-asita, | וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ, |
| y'faarucha selah. | יְפָאֲרוּךָ סֶלָה. |
| Or chadash al Tzion tair, | אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר, |
| v'nizkeh chulanu m'heirah l'oro. | וְנִזְכֶּה כֻּלָּנוּ מְהֵרָה לְאוֹרוֹ. |
| Baruch atah, Adonai, yotzeir ham'orot. | בָּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת. |

PRAISED ARE YOU, Adonai our God, Sovereign of the universe,
Creator of light and darkness, who makes peace and fashions all things.
In mercy, You illumine the world and those who live upon it.
In Your goodness You daily renew creation.
How numerous are Your works, Adonai!
In wisdom, You formed them all, filling the earth with Your creatures.
Be praised, Adonai our God, for the excellent work of Your hands,
and for the lights You created, may they glorify You.
Shine a new light upon Zion, that we all may swiftly merit its radiance.
Praised are You, Adonai, Creator of all heavenly lights.

בָּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.
Baruch atah, Adonai, yotzeir ham'orot.

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אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר *Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .* Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the restoration of this passage to *Mishkan T'filah*, our movement consciously affirms its devotion to the modern State of Israel and signals its recognition of the religious significance of the reborn Jewish commonwealth. *David Ellenson*

בָּרוּךְ אַתָּה, יְיָ . . . יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ *Baruch atah, Adonai . . . yotzeir or uvorei choshech . . . Praised are You, Adonai . . . Who forms light and creates darkness . . .* Isaiah 45:7

מָה רַבּוּ *Mah rabu . . . How numerous . . .* Psalm 104:24

*Bar'chu*
***Yotzeir***
*Ahavah Rabbah*
*Sh'ma*
*V'ahavta*
*L'maan tizk'ru*
*Vayomer Adonai*
*Emet v'Yatziv*
*Mi Chamochah*

IN THE BEGINNING, even then,
a new light was sown for the righteous;
a promise that Your light would become
the catalyst, first for Order
and then for Hope.
Author of language and light,
help us to use words as You have,
to cast light into dark waters
and draw out justice and truth.

בָּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

YOU ARE PRAISED
who rolls out the rough, raw clay of the universe
into delicate vessels of light;
and from nothing at all
we could perceive in a world that has turned old
a shimmering new Creation right before our eyes
made this moment
just for us.
How much of life reveals Your presence?
How much Torah unfolds from each new flower,
from each new wave that breaks upon the sea!
You are Praised, who forms from the clay that cloaks our lives,
the delicate vessels which contain our light.

בָּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

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The Architect of the universe creates anew each day. Therefore each day is an utterly new creation. Take as much as you can from what each day has to offer. *Nachman of Bratzlav*

Where were you when I laid the earth's foundations?
Speak if you have understanding.
Do you know who fixed its dimensions
or who measured it with a line?
Onto what were its bases sunk?
Who set its cornerstone
when the morning stars sang together
and all the divine beings shouted for joy?

*Job 38:4–7*

בָּרְכוּ
יוֹצֵר
**אַהֲבָה רַבָּה**
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
וַיֹּאמֶר יְיָ
אֱמֶת וְיַצִּיב
מִי־כָמֹכָה

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יְיָ אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ.
בַּעֲבוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבָּטְחוּ בְךָ
וַתְּלַמְּדֵם חֻקֵּי חַיִּים, כֵּן תְּחָנֵּנוּ
וּתְלַמְּדֵנוּ. הַמְרַחֵם, רַחֵם עָלֵינוּ,
וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל, לִשְׁמֹעַ,
לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם
אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה.

Ahavah rabah ahavtanu, Adonai Eloheinu,
chemlah g'dolah viteirah chamalta aleinu.
Ba-avur avoteinu v'imoteinu shebat'chu v'cha
vat'lamdeim chukei chayim, kein t'choneinu
ut'lamdeinu. Ham'racheim, racheim aleinu,
v'tein b'libeinu l'havin ul'haskil, lishmo-a,
lilmod ul'lameid, lishmor v'laasot ul'kayeim
et kol divrei talmud Toratecha b'ahavah.

How deeply You have loved us Adonai, our God, gracing us with surpassing compassion! On account of our forebears whose trust led You to teach them the laws of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us by making us able to understand and discern, to heed, learn, and teach, and, lovingly, to observe, perform, and fulfill all that is in Your Torah.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא נֵבוֹשׁ וְלֹא נִכָּלֵם,
וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בָּטָחְנוּ, נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ.
וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת
הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ.
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה, וּבָנוּ בָחַרְתָּ
וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה, יְיָ,
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

V'ha-eir eineinu b'Toratecha,
v'dabeik libeinu b'mitzvotecha,
v'yacheid l'vaveinu l'ahavah
ul'yirah et sh'mecha,
v'lo neivosh v'lo nikaleim,
v'lo nikasheil l'olam va-ed.
Ki v'sheim kodsh'cha hagadol v'hanora
batachnu, nagilah v'nism'chah bishuatecha.
Vahavi-einu l'shalom mei-arba kanfot
haaretz, v'tolicheinu kom'miyut l'artzeinu.
Ki El po-eil y'shuot atah, uvanu vacharta
v'keiravtanu l'shimcha hagadol selah be-emet,
l'hodot l'cha ul'yachedcha b'ahavah.
Baruch atah, Adonai,
habocheir b'amo Yisrael b'ahavah.

Enlighten our eyes with Your Torah, focus our minds on Your mitzvot, unite our hearts in love and reverence for Your Name. Then we will never feel shame, never deserve rebuke, and never stumble. Having trusted in Your great and awesome holiness, we shall celebrate Your salvation with joy.

Gather us in peace from the four corners of the earth and lead us upright to our land. For You, O God, work wonders. You chose us. Truly, You drew us near to Your Great Name, that we might acknowledge You, declaring You One in love.

Praised be You, Adonai, who chooses Your people Israel in love.

בָּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

*Bar'chu*
*Yotzeir*
***Ahavah Rabbah***
*Sh'ma*
*V'ahavta*
*L'maan tizk'ru*
*Vayomer Adonai*
*Emet v'Yatziv*
*Mi Chamochah*

ONCE OR TWICE in a lifetime,
a man or woman may choose
a radical leaving, having heard
*Lech l'cha* — Go forth.
God disturbs us toward our destiny
by hard events and by freedom's now urgent voice
which explode and confirm who we are.
We don't like leaving,
but God loves becoming.

בָּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

LOVE YOUR NEIGHBOR as yourself, You said.
And light-blinded we saw
that inner and outer worlds are one
as You are One.
You spoke and we wrote.
We reached for You down the centuries,
Your light moving before us
as we climbed, fell back and climbed again
Your Sinai of life.

בָּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

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For those who choose: At the words וַהֲבִיאֵנוּ לְשָׁלוֹם *V'havi-einu l'shalom, Gather us in peace,* one gathers the four fringes of the tallit in the left hand and holds them throughout the שְׁמַע *Sh'ma* to symbolize the ingathering of our people.

Without surrendering the right to think and act in freedom . . . I can believe in a very literal sense in the God who revealed the Torah to Israel. And I can try to carry on the Jewish tradition of study, worship, and deeds of love. *Bernard J. Bamberger*

Teach me, O God, and I will walk in Your truth; let my heart cling to You in full awe.
*based on Psalm 86:11*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Hear, O Israel, Adonai is our God, Adonai is One!

שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael . . . Hear, O Israel . . .* Deuteronomy 6:4

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

The enlarged ע *ayin* at the end of שמע *Sh'ma* (Hear) and the enlarged ד *dalet* at the end of אחד *echad* (one) combine to spell עד *eid* (witness). We recite the *Sh'ma* to bear witness to the Oneness of God.



בָּרוּךְ שֵׁם כְּבוֹד *Baruch shem k'vod . . . Blessed is God's glorious . . . M. Yoma 3:8, inspired by* Nehemiah 9:5

V'AHAVTA et Adonai Elohecha,
b'chol l'vav'cha uv'chol nafsh'cha uv'chol
m'odecha. V'hayu had'varim ha-eileh
asher anochi m'tzavcha hayom al
l'vavecha. V'shinantam l'vanecha v'dibarta
bam b'shivt'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Ukshartam l'ot al yadecha v'hayu
l'totafot bein einecha. Uch'tavtam
al m'zuzot beitecha uvish'arecha.

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־
מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־
לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ
לְטוֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

בָּרְכוּ
יוֹצֵר
אַהֲבָה רַבָּה
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
וַיֹּאמֶר יְיָ
אֱמֶת וְיַצִּיב
מִי־כָמֹכָה

YOU SHALL LOVE Adonai your God with all your heart,
with all your soul, and with all your might.
Take to heart these instructions with which I charge you this day.
Impress them upon your children.
Recite them when you stay at home and when you are away,
when you lie down and when you get up.
Bind them as a sign on your hand and let them serve as a symbol on your forehead;
inscribe them on the doorposts of your house and on your gates.

*Continue or turn to pages 236–237.*

L'maan tizk'ru, vaasitem et
kol mitzvotai vih'yitem k'doshim
l'Eloheichem. Ani Adonai Eloheichem asher
hotzeiti et-chem mei-eretz
Mitzrayim lih'yot lachem l'Elohim
ani Adonai Eloheichem.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

Thus you shall remember to observe all My commandments
and to be holy to your God.
I am Adonai, your God, who brought you out of the land of Egypt to be your God:
I am Adonai your God.

יְיָ אֱלֹהֵיכֶם אֱמֶת.
Adonai Eloheichem EMET.

*Turn to pages 238–239.*

For those who choose: At the end of the שְׁמַע *Sh'ma*, after the words יְיָ אֱלֹהֵיכֶם *Adonai Eloheichem,* the word אֱמֶת *emet* ("true") is added as an immediate affirmation of its truth.

וְאָהַבְתָּ *V'ahavta . . . You shall love . . .* Deuteronomy 6:5–9

לְמַעַן תִּזְכְּרוּ *L'maan tizk'ru . . . Thus you shall remember . . .* Numbers 15:40–41

*Bar'chu*
*Yotzeir*
*Ahavah Rabbah*
*Sh'ma*
***V'ahavta***
***L'maan tizk'ru***
*Vayomer Adonai*
*Emet v'Yatziv*
*Mi Chamochah*

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.*

בָּרְכוּ
יוֹצֵר
אַהֲבָה רַבָּה
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
**וַיֹּאמֶר יְיָ**
אֱמֶת וְיַצִּיב
מִי־כָמֹכָה

וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה לֵּאמֹר׃

VAYOMER Adonai el Moshe leimor:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

Dabeir el b'nei Yisrael

וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת

v'amarta aleihem v'asu lahem tzitzit

עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם

al kanfei vigdeihem l'dorotam

וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃

v'natnu al tzitzit hakanaf p'til t'cheilet.

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ

V'hayah lachem l'tzitzit, ur'item oto

וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְיָ

uz'chartem et kol mitzvot Adonai

וַעֲשִׂיתֶם אֹתָם

vaasitem otam

וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם

v'lo taturu acharei l'vav'chem

וְאַחֲרֵי עֵינֵיכֶם

v'acharei eineichem

אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

asher atem zonim achareihem.

ADONAI SAID TO MOSES as follows:
Speak to the Israelite people and instruct them to make for themselves
fringes on the corners of their garments throughout the ages;
let them attach a cord of blue to the fringe at each corner.
That shall be your fringe; look at it and recall all the commandments of Adonai
and observe them, so that you do not follow your heart and eyes in your lustful urge.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־

L'maan tizk'ru, vaasitem et

כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים

kol mitzvotai vih'yitem k'doshim

לֵאלֹהֵיכֶם׃ אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר

l'Eloheichem. Ani Adonai Eloheichem asher

הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ

hotzeiti et-chem mei-eretz

מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים

Mitzrayim lih'yot lachem l'Elohim

אֲנִי יְיָ אֱלֹהֵיכֶם׃

ani Adonai Eloheichem.

Thus you shall remember to observe all My commandments
and to be holy to your God.
I am Adonai, your God, who brought you out of the land of Egypt to be your God:
I am Adonai your God.

יְיָ אֱלֹהֵיכֶם אֱמֶת.

Adonai Eloheichem EMET.

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For those who choose: At the word צִיצִת *tzitzit* ("fringes") and at the final word אֱמֶת *emet* ("truth"), one brings the *tzitzit* to one's lips.

וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה *Vayomer Adonai el Moshe . . . Adonai said to Moses . . .* Numbers 15:37–39

לְמַעַן תִּזְכְּרוּ *L'maan tizk'ru . . . Thus you shall remember . . .* Numbers 15:40–41

*Bar'chu*
*Yotzeir*
*Ahavah Rabbah*
*Sh'ma*
*V'ahavta*
*L'maan tizk'ru*
***Vayomer Adonai***
*Emet v'Yatziv*
*Mi Chamochah*

IF PEOPLE FALL, can they not also rise?
If they break away, can they not return?
The stork in the sky knows when to migrate,
the dove and the swallow know the season of return.
What human instinct knows the time to turn back?
What cue sparks the conscience of the soul?
We pray to sense this day anew,
attuned to the call of sacred living.

LIFE WITHOUT INTEGRITY
is like loosely hanging threads,
easily fraying from the main cloth,
while in acts of piety we learn to understand that
every instant is like a thread
raveling out of eternity to form a delicate tassel.
We must not cast off the threads
but weave them into the design of an eternal fabric.

Each day points to eternity;
the fate of all time depends upon a single moment.

---

The instruction to wear צִיצִת *tzitzit* follows the faithless behavior of the scouts and the defiance of the woodgatherer on Shabbat (Numbers 15). Gazing upon the צִיצִת *tzitzit* reminds us to avoid wrongful behavior.

*If people fall . . . adapted from* Jeremiah 8:4,7

**אֱמֶת** וְיַצִּיב וְאָהוּב
וְחָבִיב וְנוֹרָא וְאַדִּיר וְטוֹב וְיָפֶה
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.
אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵּנוּ,
צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ.
לְדֹר וָדֹר הוּא קַיָּם
וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת.
וּדְבָרָיו חַיִּים וְקַיָּמִים,
נֶאֱמָנִים וְנֶחֱמָדִים
לָעַד וּלְעוֹלְמֵי עוֹלָמִים.
מִמִּצְרַיִם גְּאַלְתָּנוּ, יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. עַל זֹאת
שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל,
וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת
וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת
לְמֶלֶךְ אֵל חַי וְקַיָּם. רָם
וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מַשְׁפִּיל
גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים, מוֹצִיא
אֲסִירִים וּפוֹדֶה עֲנָוִים וְעוֹזֵר
דַּלִּים וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם.
תְּהִלּוֹת לְאֵל עֶלְיוֹן, בָּרוּךְ
הוּא וּמְבֹרָךְ. מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

EMET v'yatziv v'ahuv
v'chaviv v'nora v'adir v'tov v'yafeh
hadavar hazeh aleinu l'olam va-ed.
Emet, Elohei olam Malkeinu,
tzur Yaakov, magein yisheinu.
L'dor vador hu kayam
ush'mo kayam v'chiso nachon
umalchuto ve-emunato laad kayamet.
Ud'varav chayim v'kayamim,
ne-emanim v'nechemadim
laad ul'olmei olamim.
MiMitzrayim g'altanu, Adonai Eloheinu,
umibeit avadim p'ditanu. Al zot
shib'chu ahuvim v'rom'mu El,
v'natnu y'didim z'mirot shirot
v'tishbachot, b'rachot v'hodaot
l'Melech El chai v'kayam. Ram
v'nisa, gadol v'nora, mashpil
gei-im umagbi-ah sh'falim, motzi
asirim ufodeh anavim v'ozeir
dalim v'oneh l'amo b'eit shavam.
T'hilot l'El elyon, baruch
hu um'vorach. Moshe uMiryam
uv'nei Yisrael l'cha anu shirah
b'simchah rabah v'amru chulam:

FOR US, this eternal teaching is true and enduring, beloved and precious, awesome, good and beautiful. The God of the universe is truly our Sovereign, the Rock of Jacob, our Protecting Shield. God endures through all generations; God's name persists; God's throne is firm; God's sovereignty and faithfulness last forever. God's words live and endure, faithful and precious for eternity.

From Egypt You redeemed us, freeing us from bondage. For that, Your beloved sang praise, exalting You. Your dear ones offered hymns, songs, praise, blessing, and thanksgiving to You as Sovereign, the living and enduring God. High and exalted, great and awesome, God ever humbles the proud, raises the lowly, frees the imprisoned, redeems the afflicted, helps the oppressed, answering our people when we cry out. Praise to God Most High; blessed is God and deserving of blessing! In great joy, Moses, Miriam and Israel responded with song to You, all of them proclaiming:

*Bar'chu*
*Yotzeir*
*Ahavah Rabbah*
*Sh'ma*
*V'ahavta*
*L'maan tizk'ru*
*Vayomer Adonai*
***Emet v'Yatziv***
*Mi Chamochah*

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

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 וְיַצִּיב *Emet v'yatziv . . . true and enduring . . .* We join the last words of the *Sh'ma* 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, ת *Alef-Mem-Tav* are the first, middle and last letters of the Hebrew alphabet. Truth is all-inclusive. *Elyse D. Frishman*

מִמִּצְרַיִם גְּאַלְתָּנוּ *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*

בָּרְכוּ
יוֹצֵר
אַהֲבָה רַבָּה
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
וַיֹּאמֶר יְיָ
אֱמֶת וְיַצִּיב
**מִי־כָמֹכָה**

מִי כָמֹכָה בָּאֵלִם, יְיָ!
מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא!

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלִים
לְשִׁמְךָ עַל שְׂפַת הַיָּם.
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל
וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גּוֹאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בָּרוּךְ אַתָּה, יְיָ, גָּאַל יִשְׂרָאֵל.

MI CHAMOCHAH ba-eilim, Adonai!
Mi kamochah nedar bakodesh,
nora t'hilot, oseih fele!

Shirah chadashah shib'chu g'ulim
l'shimcha al s'fat hayam.
Yachad kulam hodu v'himlichu v'amru:
Adonai yimloch l'olam va-ed.

Tzur Yisrael, kumah b'ezrat Yisrael
uf'deih chinumecha Y'hudah v'Yisrael.
Go-aleinu Adonai Tz'vaot sh'mo,
k'dosh Yisrael.
Baruch atah, Adonai, gaal Yisrael.

WHO IS LIKE YOU, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

With new song, inspired,
at the shore of the Sea, the redeemed sang Your praise.
In unison they all offered thanks.
Acknowledging Your Sovereignty, they said:
"Adonai will reign forever!"

Rock of Israel, rise in support of Israel
and redeem Judah and Israel as You promised.
Our Redeemer, *Adonai Tz'vaot* is Your Name.
Blessed are You, Adonai, for redeeming Israel.

בָּרוּךְ אַתָּה, יְיָ, גָּאַל יִשְׂרָאֵל.
Baruch atah, Adonai, gaal Yisrael.

For those who choose: When the prayer leader recites the word קוּמָה *kumah* ("rise"), the congregation rises for the עֲמִידָה *Amidah,* the *Standing Prayer.*

מִי־כָמֹכָה *Mi chamochah . . . Who is like You . . .* Exodus 15:11

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד *Adonai yimloch l'olam va-ed . . . Adonai will reign forever . . .* Exodus 15:18

*Bar'chu*
*Yotzeir*
*Ahavah Rabbah*
*Sh'ma*
*V'ahavta*
*L'maan tizk'ru*
*Vayomer Adonai*
*Emet v'Yatziv*
***Mi Chamochah***

THE GOOD IN US will win,
over all the wickedness, over all the wrongs we have done.
We will look back at the pages of written history, and be amazed,
and then we will laugh and sing,
and the good that is in us, children in their cradles, will have won.

Our hearts beat with certainty
that there is a day and an hour, and a mountain called Zion,
and that all of the sufferings will gather there and become song,
ringing out into every corner of the earth, from end to end,
and the nations will hear it,
and like the caravans in the desert will all to that morning throng.

AND WHAT IS my life span?
I'm like a man gone out of Egypt;
the Red Sea parts, I cross on dry land,
two walls of water; on my right and on my left
Pharaoh's army and his horsemen behind me.
Before me the desert,
perhaps the Promised Land, too.
That is my life span.

It is not enough to be concerned for the life to come. Our immediate concern must be with justice and compassion in life here and now, with human dignity, welfare, and security.
*Abraham J. Heschel*

Egypt is symbolic of any bondage, any slavery. In singing the Song at the Sea, we sing our present experience of redemption as well as the historic redemption of Israel from Egypt in our past. Every day, said the rabbis, we are sold into slavery; every day we are delivered; and every day we experience the miraculous as real as that at the Sea. *Herbert Bronstein*

אָבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
תְּפִלַּת הַלֵּב

# תְּפִלָּה

T'FILAH

אֲדֹנָי, שְׂפָתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתֶךָ.

ADONAI, s'fatai tiftach,
ufi yagid t'hilatecha.

ADONAI, open up my lips,
that my mouth may declare Your praise.

For those who choose: Before reciting the תְּפִלָּה *T'filah*, one takes three steps forward.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח *Adonai s'fatai tiftach . . . Adonai, open up my lips . . .* Psalm 51:17

*Avot v'Imahot*
*G'vurot*
*K'dushah*
*K'dushat HaYom*
*Avodah*
*Hodaah*
*Shalom*
*T'filat HaLev*

PRAY AS IF everything depended on God.
Act as if everything depended on you.

O GOD, YOU ARE as near as
the very air we breathe,
yet farther than the farthermost star.

We yearn to reach You.
We seek the light and warmth of Your Presence.
Though we say You are near,
we are lonely and alone.

O let our desire be so strong
that it will tear the veil that keeps You from our sight!
Let Your light release our darkness
and reveal the glory and joy of Your Presence.

As the fish gives himself to the sea,
as the bird gives herself to the air,
so may we give ourselves to You.

PRAYER INVITES
God's presence to suffuse our spirits,
God's will to prevail in our lives.
Prayer may not bring water to parched fields,
nor mend a broken bridge,
nor rebuild a ruined city.
But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

*Kavanah* is the clearing of the mind of all private or selfish thoughts. *Maimonides*

Rabbi Ammi taught: A person's prayer is not acceptable unless one's heart is in one's hands.
*Taanit 8a*

אָבוֹת וְאִמָּהוֹת

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
רָחֵל וֵאלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת וְאִמָּהוֹת, וּמֵבִיא גְּאֻלָּה
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

גְּבוּרוֹת

— SHABBAT SHUVAH*
זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

קְדֻשָּׁה

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה, יְיָ,
מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.

קְדֻשַּׁת הַיּוֹם

עֲבוֹדָה

הוֹדָאָה

שָׁלוֹם

תְּפִלַּת הַלֵּב

BARUCH atah, Adonai Eloheinu
v'Elohei avoteinu v'imoteinu, Elohei
Avraham, Elohei Yitzchak v'Elohei Yaakov,
Elohei Sarah, Elohei Rivkah, Elohei
Rachel v'Elohei Leah. Ha-El hagadol
hagibor v'hanora, El elyon, gomeil
chasadim tovim, v'koneih hakol, v'zocheir
chasdei avot v'imahot, umeivi g'ulah
liv'nei v'neihem l'maan sh'mo b'ahavah.

*SHABBAT SHUVAH —
Zochreinu l'chayim,
Melech chafeitz bachayim,
v'chotveinu b'sefer hachayim,
l'maancha Elohim chayim.

Melech ozeir umoshia umagen.
Baruch atah, Adonai,
magein Avraham v'ezrat Sarah.

BLESSED ARE YOU, Adonai our God,
God of our fathers and mothers,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
the great, mighty and awesome God, transcendent God
who bestows lovingkindness, creates everything out of love,
remembers the love of our fathers and mothers,
and brings redemption to their children's children for the sake of the Divine Name.

*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,
Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

בָּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word בָּרוּךְ *Baruch* and stands straight at the word יְיָ *Adonai.*

The content of this prayer has to do with *the merit of our ancestors.* This is traditionally conceived of as a sort of bank account into which the Patriarchs and Matriarchs deposited funds of righteousness that were so great that they covered all future generations. *Judith Z. Abrams*

***Avot v'Imahot***
*G'vurot*
*K'dushah*
*K'dushat HaYom*
*Avodah*
*Hodaah*
*Shalom*
*T'filat HaLev*

OUR FATHERS AND MOTHERS PRAYED,
each through their own experience of God,
each through their own visions which we have come to share.
Abraham with the fervor of justice, pleaded the cause of cities.
Sarah, in the pain of waiting, dared to hope for new life.
Isaac, meditating alone in the field, lifted his eyes to find love.
Rebecca asked for the ability to discern God's call.
Jacob climbed the rungs of his night into heaven, seeking destiny.
Leah dreamed of love; and Rachel sought harmony.
We as they seek God's Presence.

בָּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

IT WAS THE DAY You defended Abraham,
the very day You took note of Sarah:
the pledge of the covenant,
crystal grains, stars of heaven,
pinpricks of fire to flame eternal.
Radiating from the past,
Your promise lights the future.

בָּרוּךְ אַתָּה, יְיָ, פּוֹקֵד שָׂרָה וּמָגֵן אַבְרָהָם.
Baruch atah, Adonai, pokeid Sarah u'magein Avraham.

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" . . . the word of Adonai came to Abram in a vision, saying, 'Fear not, Abram, I am a shield to you and your reward shall be very great . . . Look to the heaven and count the stars . . . So shall your offspring be.' And because he put his trust in God, God reckoned it to his merit."
*Genesis 15:1,5,6*

We are shaped by those who came before us. As an acorn is formed by the tree that preceded it, yet gives rise to a tree uniquely its own, so we are formed by our ancestors, yet give rise to a Judaism uniquely ours. *Rami Shapiro*

Why "*God* of Abraham, *God* of Isaac . . . *God* of Sarah?" Why not "God of Abraham, Isaac . . . and Sarah?" Each of our ancestral parents shared a relationship with the One God; yet each relationship was different. Why not "God of Abraham *and* Sarah, God of Isaac *and* Rebecca . . . ?" Though they were bound to each other through the covenant of marriage, each also was bound individually to the covenant with God.

In difficult moments of our lives we turn to God to help and sustain us. The classic *chatimah* (conclusion) to the Avot/Imahot prayer evokes God as "Abraham's shield." In this egalitarian version we evoke Genesis 21:1 where God takes note of Sarah (פּוֹקֵד, *pokeid*) as she struggles with infertility. The *chatimah*, as with the rest of the prayer, indicates that each of us experiences God differently.

אָבוֹת וְאִמָּהוֹת
**גְּבוּרוֹת**
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
תְּפִלַּת הַלֵּב

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֵּה הַכֹּל (מֵתִים) אַתָּה,
רַב לְהוֹשִׁיעַ.

ATAH gibor l'olam, Adonai,
m'chayeih hakol (meitim) atah,
rav l'hoshia.

*WINTER — מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.
*SUMMER — מוֹרִיד הַטָּל.

*WINTER — Mashiv haruach umorid hagashem.
*SUMMER — Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

M'chalkeil chayim b'chesed,
m'chayeih hakol (meitim)
b'rachamim rabim, someich noflim,
v'rofei cholim, umatir asurim,
um'kayeim emunato lisheinei afar.
Mi chamocha baal g'vurot
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.

— SHABBAT SHUVAH
מִי כָמוֹךָ אַב הָרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

SHABBAT SHUVAH —
Mi chamocha El harachamim,
zocheir y'tzurav l'chayim b'rachamim.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת הַכֹּל (מֵתִים).
בָּרוּךְ אַתָּה, יְיָ, מְחַיֵּה הַכֹּל (הַמֵּתִים).

V'ne-eman atah l'hachayot hakol (meitim).
Baruch atah, Adonai, m'chayeih hakol (hameitim).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).
*WINTER — You cause the wind to shift and rain to fall.
*SUMMER — You rain dew upon us.
You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God,
who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (revives the dead).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֵּה הַכֹּל (הַמֵּתִים).
Baruch atah, Adonai, m'chayeih hakol (hameitim).

The גְּבוּרוֹת *G'vurot* emphasizes God's ability to renew us in the future. The resurrection of the dead, which may be taken literally, is best understood as a powerful metaphor for understanding the miracle of hope. Winter gives way to spring. *Judith Z. Abrams*

*WINTER: *Sh'mini Atzeret / Simchat Torah to Pesach* SUMMER: *Pesach to Sh'mini Atzeret / Simchat Torah*

*Avot v'Imahot*
***G'vurot***
*K'dushah*
*K'dushat HaYom*
*Avodah*
*Hodaah*
*Shalom*
*T'filat HaLev*

YOU ARE the Open Door
that beckons me in;
peeking around the door frame,
I begin to enter into Your glory.

You move me forward, O Eternal,
to step beyond self-made boundaries:
lift my foot over the threshold
that I might abide with You.

In the house of the Eternal,
I found my questions:
waiting to be posed,
they filled me with wonder.

Sit with me, Eternal Teacher,
encourage my seeking:
as I fill my hours with Your mitzvot,
so shall I be filled.

Send me through Your door
stretching up to honor Your Name,
sharing out this wonder,
enriching myself in the giving.

בָּרוּךְ אַתָּה, יְיָ, נוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם.
Baruch atah, Adonai, notei-a b'tocheinu chayei olam.

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The metaphor of reviving the dead is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יְיָ, מְחַיֵּה הַמֵּתִים *Baruch atah, Adonai, m'chayeih hameitim, "Blessed are You, Adonai, reviver of the dead,"* for greeting a friend after a lapse of twelve months and after awakening from sleep. *B'rachot 58b, Y. B'rachot 4:2*

מַשִּׁיב הָרוּחַ / מוֹרִיד הַטָּל *Mashiv haru-ach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מוֹרִיד הַטָּל *Morid hatal . . . You rain dew upon us . . .* A seasonal insertion into the *G'vurot* acknowledges God as the Source of the power of nature. The variations in climate like growth and decay, birth and death, are part of the fixed pattern of the universe created by God. In his prayerbook, *Minhag America,* Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

נוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם *notei-a b'tocheinu chayei olam . . . who plants within us eternal life . . .* Living by the word of God, as interpreted through Torah, brings eternal life to the Jewish people.

אָבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
**קְדֻשָּׁה**
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
תְּפִלַּת הַלֵּב

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם,
כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם,
כַּכָּתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,
מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.
אַדִּיר אַדִּירֵנוּ, יְיָ אֲדוֹנֵנוּ,
מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ.
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חָי.
אֲנִי יְיָ אֱלֹהֵיכֶם.
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן
לְדֹר וָדֹר, הַלְלוּיָהּ.

N'KADEISH et shimcha baolam,
k'shem shemakdishim oto bish'mei marom,
kakatuv al yad n'vi-echa,
v'kara zeh el zeh v'amar:
Kadosh, kadosh, kadosh Adonai tz'vaot,
m'lo chol haaretz k'vodo.
Adir adireinu, Adonai Adoneinu,
mah adir shimcha b'chol haaretz.
Baruch k'vod Adonai mimkomo.
Echad hu Eloheinu, hu Avinu,
hu Malkeinu, hu Moshi-einu,
v'hu yashmi-einu b'rachamav l'einei kol chai.
Ani Adonai Eloheichem.
Yimloch Adonai l'olam, Elohayich Tzion
l'dor vador, hal'luyah.

LET US SANCTIFY Your Name on earth, as it is sanctified in the heavens above. As it is written by Your prophet:

Holy, holy, holy is *Adonai Tz'vaot!* God's presence fills the whole earth.

Source of our strength, Sovereign One, how majestic is Your presence in all the earth!

Blessed is the presence of God, shining forth from where God dwells.

God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living: I am Adonai your God!

Adonai shall reign forever, your God, O Zion,
from generation to generation, Hallelujah!

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֵצַח נְצָחִים
קְדֻשָּׁתְךָ נַקְדִּישׁ, וְשִׁבְחֲךָ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.*
בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

L'dor vador nagid godlecha ul'neitzach n'tzachim
k'dushat-cha nakdish, v'shivchacha Eloheinu,
mipinu lo yamush l'olam va-ed.*
Baruch atah, Adonai, Ha-El hakadosh.

TO ALL GENERATIONS we will declare Your greatness, and for all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.*

Blessed are You, Adonai, the Holy God.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.
Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH — Blessed are You, Adonai, Holy Sovereign.

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.
Baruch atah, Adonai, HaMelech hakadosh.

For those who choose: At the words וְקָרָא זֶה *v'kara zeh* one bows to the left and at אֶל זֶה *el zeh* one bows to the right, and at each mention of קָדוֹשׁ *kadosh*, one rises on one's toes.

*Avot v'Imahot*
*G'vurot*
***K'dushah***
*K'dushat HaYom*
*Avodah*
*Hodaah*
*Shalom*
*T'filat HaLev*

## וַיְדַבֵּר יְיָ

## ADONAI SPOKE

אֶל־מֹשֶׁה לֵאמֹר׃
דַּבֵּר אֶל־כָּל־עֲדַת
בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
קְדֹשִׁים תִּהְיוּ
כִּי קָדוֹשׁ אֲנִי יְיָ אֱלֹהֵיכֶם׃

to Moses saying:
Speak to the whole community
of Israel and say to them,
You shall be holy,
for I, Adonai, am holy.

אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ
וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ
וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא תְכַלֶּה
פְּאַת שָׂדְךָ לִקְצֹר
וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט׃
לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם
לֹא תִגְנֹבוּ
וְלֹא־תְכַחֲשׁוּ וְלֹא־תְשַׁקְּרוּ
אִישׁ בַּעֲמִיתוֹ׃
וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר
לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ
וְלֹא תִגְזֹל
לֹא־תָלִין פְּעֻלַּת שָׂכִיר אִתְּךָ
עַד־בֹּקֶר׃
לֹא־תְקַלֵּל חֵרֵשׁ
וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל
לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט
לֹא־תִשָּׂא פְנֵי־דָל
וְלֹא תֶהְדַּר פְּנֵי גָדוֹל
בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ׃
לֹא־תֵלֵךְ רָכִיל בְּעַמֶּיךָ
לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ
לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ
הוֹכֵחַ תּוֹכִיחַ אֶת־עֲמִיתֶךָ
וְלֹא־תִשָּׂא עָלָיו חֵטְא׃
לֹא־תִקֹּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמֶּךָ
וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ
אֲנִי יְיָ׃

You shall each revere
your father and your mother
and keep My Sabbaths.
When you reap your harvest,
leave the corners and the gleanings
for the poor and the stranger.
You shall not steal;
you shall not deal deceitfully or falsely
with one another.
You shall not swear falsely by My name.
You shall not defraud your neighbor.
You shall not commit robbery.
The wages of the worker shall not remain
with you until morning.
You shall not insult the deaf
or place a stumbling block
before the blind.
You shall not render an unfair decision:
do not favor the poor
or show deference to the rich;
judge your neighbor fairly.
Do not go about as a talebearer.
Do not profit by the blood of your neighbor.
You shall not hate your kinfolk
in your heart.
Reprove your neighbor,
but incur no guilt doing so.
Do not take vengeance or bear a grudge
against your kinfolk.
Love your neighbor as yourself:
I am Adonai.

וַיְדַבֵּר יְיָ *Vaidabeir Adonai . . . Adonai spoke . . .* *Selected verses from* Leviticus 19
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ *Kadosh, kadosh, kadosh . . . Holy, holy, holy . . .* Isaiah 6:3
בָּרוּךְ כְּבוֹד *Baruch k'vod . . . Blessed is the presence . . .* Ezekiel 3:12
יִמְלֹךְ יְיָ לְעוֹלָם *Yimloch Adonai l'olam . . . Adonai shall reign forever . . .* Psalm 146:10

*Select either Yism'chu or V'shamru*



יִשְׂמְחוּ בְמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג.
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ.
וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

YISM'CHU v'malchut'cha
shomrei Shabbat v'korei oneg.
Am m'kad'shei sh'vi-i,
kulam yisb'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashto,
chemdat yamim oto karata,
zecher l'maaseih v'reishit.

THOSE WHO KEEP Shabbat by calling it a delight will rejoice in Your realm.
The people that hallows Shabbat will delight in Your goodness.
For, being pleased with the Seventh Day, You hallowed it
as the most precious of days, drawing our attention to the work of Creation.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

V'SHAMRU v'nei Yisrael et HaShabbat,
laasot et HaShabbat l'dorotam
b'rit olam.
Beini u'vein b'nei Yisrael
ot hi l'olam,
ki sheshet yamim asah Adonai
et hashamayim v'et haaretz,
u'vayom hash'vi-i shavat vayinafash.

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.

יִשְׂמְחוּ *Yism'chu* contains twenty-four Hebrew words said to correspond to the twenty-four hours of Shabbat.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל *V'shamru v'nei Yisrael . . . The people of Israel shall keep . . .* Exodus 31:16-17

*Avot v'Imahot*
*G'vurot*
*K'dushah*
***K'dushat HaYom***
*Avodah*
*Hodaah*
*Shalom*
*T'filat HaLev*

WE ARE A PEOPLE in whom the past endures,
in whom the present is inconceivable without moments gone by.
The Exodus lasted a moment, a moment enduring forever.
What happened once upon a time happens all the time.

A THOUGHT has blown the market place away.
There is a song on the wind and joy in the trees.
Shabbat arrives in the world,
scattering a song in the silence of the night:
Eternity utters a day.

More than the Jewish People has kept Shabbat, Shabbat has kept the Jewish people.
*Ahad Ha-am*

A famous Jacob Riis photograph of the Jewish Lower East Side displays a bearded immigrant dressed in his only suit, sitting with challah and wine at his Shabbat table, regally enjoying his respite from the backbreaking labor that filled his weekdays. He sits alone; his table virtually fills his tiny one-room home — which is a coal cellar! But even there, he insists on fulfilling the mitzvah of *oneg shabbat*, "declaring Shabbat a delight." יִשְׂמְחוּ *Yism'chu* is a prayer affirming that declaration. It appears in the Musaf ("Additional") service, which Reform Jews traditionally omit because of its association with the ancient sacrificial cult. We place it here, however, to regain the reminder of Shabbat joy. *Laurence A. Hoffman*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת, וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל, מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

אֱבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
**קְדֻשַּׁת הַיּוֹם**
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
תְּפִלַּת הַלֵּב

ELOHEINU v'Elohei avoteinu v'imoteinu, r'tzeih vim'nuchateinu. Kadsheinu b'mitzvotecha v'tein chelkeinu b'Toratecha, sabeinu mituvecha, v'sam'cheinu bishuatecha, v'taheir libeinu l'ovd'cha b'emet, v'hanchileinu Adonai Eloheinu, b'ahavah uv'ratzon Shabbat kodshecha v'yanuchu va Yisrael, m'kad'shei sh'mecha. Baruch atah, Adonai, m'kadeish HaShabbat.

OUR GOD and God of our ancestors,
be pleased with our rest.
Sanctify us with Your mitzvot,
and grant us a share in Your Torah.
Satisfy us with Your goodness
and gladden us with Your salvation.
Purify our hearts to serve You in truth.
In Your gracious love, Adonai our God,
grant us Your holy Shabbat as a heritage.
May Israel who sanctifies Your Name rest on Shabbat.
Blessed are You, Adonai, who sanctifies Shabbat.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.
Baruch atah, Adonai, m'kadeish HaShabbat.

*Avot v'Imahot*
*G'vurot*
*K'dushah*
***K'dushat HaYom***
*Avodah*
*Hodaah*
*Shalom*
*T'filat HaLev*

WE OFFER THANKS, O God, for this Shabbat
which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living,
for Shabbat memories, glowing even in darkness,
for Shabbat peace, born of friendship and love,
we offer thanks and blessing, O God.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.
Baruch atah, Adonai, m'kadeish HaShabbat.

WHERE HAS this week vanished?
Is it lost for ever?
Will I ever recover anything from it?
The joy of life, the unexpected victory,
the realized hope, the task accomplished?
Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?
On this day let me keep for a while what must drift away.
On this day let me be free of the burdens that must return.
On this day, Shabbat, abide.

Help me to withdraw for a while
from the flight of time.
Contain the retreat of the hours and days
from the grasp of frantic life.

Let me learn to pause, if only for this day.
Let me find peace on this day.
Let me enter into a quiet world this day.
On this day, Shabbat, abide.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.
Baruch atah, Adonai, m'kadeish HaShabbat.

אָבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
תְּפִלַּת הַלֵּב

| | |
|---|---|
| R'TZEI, Adonai Eloheinu, b'amcha Yisrael, | רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, |
| ut'filatam b'ahavah t'kabeil, | וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל, |
| ut'hi l'ratzon tamid | וּתְהִי לְרָצוֹן תָּמִיד |
| avodat Yisrael amecha. | עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ. |
| El karov l'chol korav, | אֵל קָרוֹב לְכָל קֹרְאָיו, |
| p'nei el avadecha v'choneinu, | פְּנֵה אֶל עֲבָדֶיךָ וְחָנֵנוּ, |
| sh'foch ruchacha aleinu. | שְׁפוֹךְ רוּחֲךָ עָלֵינוּ. |

FIND FAVOR, Adonai, our God, with Your people Israel
and accept their prayer in love.
May the worship of Your people Israel always be acceptable.
God who is near to all who call, turn lovingly to Your servants.
Pour out Your spirit upon us.

ROSH CHODESH, PESACH, AND SUKKOT

| | |
|---|---|
| Eloheinu v'Elohei avoteinu v'imoteinu, | אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, |
| yaaleh v'yavo, v'yizacheir zichroneinu | יַעֲלֶה וְיָבֹא וְיִזָּכֵר זִכְרוֹנֵנוּ |
| v'zichron kol amcha beit Yisrael l'fanecha, | וְזִכָּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, |
| l'tovah, l'chein ul'chesed ul'rachamim, | לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, |
| l'chayim ul'shalom, b'Yom | לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם |
| Rosh HaChodesh hazeh. | רֹאשׁ הַחֹדֶשׁ הַזֶּה. |
| Chag HaMatzot hazeh. | חַג הַמַּצּוֹת הַזֶּה. |
| Chag HaSukkot hazeh. | חַג הַסֻּכּוֹת הַזֶּה. |
| Zochreinu, Adonai Eloheinu, bo l'tovah. Amen. | זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן. |
| Ufokdeinu vo liv'rachah. Amen. | וּפָקְדֵנוּ בוֹ לִבְרָכָה. אָמֵן. |
| V'hoshi-einu vo l'chayim. Amen. | וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. אָמֵן. |

Our God and God of our fathers and mothers, on this
(first day of the new month) — (day of Pesach) — (day of Sukkot)
be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace.
Remember us for wellbeing. Amen.
Visit us with blessing. Amen. Help us to a fuller life. Amen.

| | |
|---|---|
| V'techezenah eineinu b'shuv'cha | וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ |
| l'Tzion b'rachamim. | לְצִיּוֹן בְּרַחֲמִים. |

LET OUR EYES BEHOLD Your loving return to Zion.
Blessed are You, Adonai, whose Presence returns to Zion.

| | |
|---|---|
| Baruch atah, Adonai, | בָּרוּךְ אַתָּה, יְיָ, |
| hamachazir Shechinato l'Tzion. | הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן. |

*Avot v'Imahot*
*G'vurot*
*K'dushah*
*K'dushat HaYom*
***Avodah***
*Hodaah*
*Shalom*
*T'filat HaLev*

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל,
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.
בָּרוּךְ אַתָּה, יְיָ,
שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבֹד.

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,
ut'filatam b'ahavah t'kabeil,
ut'hi l'ratzon tamid
avodat Yisrael amecha.
Baruch atah, Adonai,
she-ot-cha l'vadcha b'yirah naavod.

EVERPRESENT ONE, may we, Your people Israel,
be worthy in our deeds and our prayer.
Wherever we live, wherever we seek You —
in this land, in Zion restored, in all lands —
You are our God, whom alone we serve in reverence.

בָּרוּךְ אַתָּה, יְיָ, שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבֹד.
Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

ON THIS HOLY SHABBAT,
may we draw nearer
to life, to peace and to joy.

May we find true rest,
holiness in our deeds,
worth in our study of Torah.

Let us feed on the love of goodness,
let us drink from the love of goodness,
restrain our thirst for excess,
and cleanse our hearts to serve life well.

On this holy Shabbat,
may we draw nearer
in life, in peace and in joy

בָּרוּךְ אַתָּה, יְיָ, שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבֹד.
Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

אָבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
**הוֹדָאָה**
שָׁלוֹם
תְּפִלַּת הַלֵּב

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.

MODIM anachnu lach, shaatah hu
Adonai Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, magein yisheinu,
atah hu l'dor vador.

נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם.

Nodeh l'cha un'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.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם
כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

Hatov ki lo chalu rachamecha, v'ham'racheim
ki lo tamu chasadecha, mei-olam kivinu lach.

WE ACKNOWLEDGE with thanks that You are Adonai, 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, 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.

*On Chanukah, continue on page 556.*

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ,
מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד.

V'al kulam yitbarach v'yitromam shimcha,
Malkeinu, tamid l'olam va-ed.

וּכְתוֹב לְחַיִּים — SHABBAT SHUVAH
טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.

SHABBAT SHUVAH — Uch'tov l'chayim
tovim kol b'nei v'ritecha.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה,
וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.
בָּרוּךְ אַתָּה, יְיָ,
הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

V'chol hachayim yoducha selah,
viy'hal'lu et shimcha be-emet,
Ha-El y'shuateinu v'ezrateinu selah.
Baruch atah, Adonai,
hatov shimcha ul'cha na-eh l'hodot.

For all these things, O Sovereign, let Your Name be forever praised and blessed.

SHABBAT SHUVAH — Inscribe all the children of Your covenant for a good life.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

*Avot v'Imahot*
*G'vurot*
*K'dushah*
*K'dushat HaYom*
*Avodah*
***Hodaah***
*Shalom*
*T'filat HaLev*

FOR THE EXPANDING GRANDEUR of Creation,
worlds known and unknown, galaxies beyond galaxies,
filling us with awe and challenging our imaginations,
*Modim anachnu lach.* מוֹדִים אֲנַחְנוּ לָךְ.

For this fragile planet earth, its times and tides,
its sunsets and seasons,
*Modim anachnu lach.* מוֹדִים אֲנַחְנוּ לָךְ.

For the joy of human life, its wonders and surprises,
its hopes and achievements,
*Modim anachnu lach.* מוֹדִים אֲנַחְנוּ לָךְ.

For human community, our common past and future hope,
our oneness transcending all separation, our capacity to work
for peace and justice in the midst of hostility and oppression,
*Modim anachnu lach.* מוֹדִים אֲנַחְנוּ לָךְ.

For high hopes and noble causes, for faith without fanaticism,
for understanding of views not shared,
*Modim anachnu lach.* מוֹדִים אֲנַחְנוּ לָךְ.

For all who have labored and suffered for a fairer world,
who have lived so that others might live in dignity and freedom,
*Modim anachnu lach.* מוֹדִים אֲנַחְנוּ לָךְ.

For human liberties and sacred rites:
for opportunities to change and grow, to affirm and choose,
*Modim anachnu lach.* מוֹדִים אֲנַחְנוּ לָךְ.

We pray that we may live not by our fears but by our hopes,
not by our words but by our deeds.

Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

For those who choose: On page 256, at the word מוֹדִים *Modim,* one bows at the waist. At יְיָ *Adonai,* one stands up straight.

אָבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
**שָׁלוֹם**
תְּפִלַּת הַלֵּב

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חֵן וָחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.
בָּרְכֵנוּ, יוֹצְרֵנוּ, כֻּלָּנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ,
יְיָ אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדָקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים, — SHABBAT SHUVAH
בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה, יְיָ, עֹשֵׂה הַשָּׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ,
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

SIM SHALOM tovah uv'rachah,
chein vachesed v'rachamim,
aleinu v'al kol Yisrael amecha.
Bar'cheinu, yotzreinu, kulanu k'echad
b'or panecha,
ki v'or panecha natata lanu,
Adonai Eloheinu,
Torat chayim v'ahavat chesed,
utz'dakah uv'rachah v'rachamim
v'chayim v'shalom.
V'tov b'einecha l'vareich et amcha Yisrael
b'chol eit uv'chol shaah bish'lomecha.

SHABBAT SHUVAH — B'sefer chayim,
b'rachah v'shalom, ufarnasah tovah,
nizacheir v'nikateiv l'fanecha,
anachnu v'chol amcha beit Yisrael,
l'chayim tovim ul'shalom.
Baruch atah, Adonai, oseih hashalom.

Baruch atah, Adonai,
ham'vareich et amo Yisrael bashalom.

GRANT PEACE, goodness and blessing, grace, kindness and mercy,
to us and to all Your people Israel.
Bless us, our Creator, all of us together, through the light of Your Presence.
Truly through the light of Your Presence, Adonai our God,
You gave us a Torah of life —
the love of kindness, justice and blessing, mercy, life, and peace.
May You see fit to bless Your people Israel
at all times, at every hour, with Your peace.

SHABBAT SHUVAH — Inscribe us for life, blessing, peace, and prosperity, remembering all Your people Israel for life and peace. Blessed are You, Adonai, Source of peace.

בָּרוּךְ אַתָּה, יְיָ, עֹשֵׂה הַשָּׁלוֹם.
Baruch atah, Adonai, oseih hashalom.

Praised are You, Adonai, who blesses Your people Israel with peace.

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

*Avot v'Imahot*
*G'vurot*
*K'dushah*
*K'dushat HaYom*
*Avodah*
*Hodaah*
***Shalom***
*T'filat HaLev*

WE OUGHTN'T pray for what we've never known,
and humanity has never known:
unbroken peace,
unmixed blessing.
No.
Better to pray for pity,
for indignation,
discontent,
the will to see and touch,
the power to do good and make new.

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

GRANT US PEACE, Your most precious gift,
O Eternal Source of peace.
And give us the will to proclaim its message
to all the peoples of the earth.
Bless our country as a safeguard of peace,
its advocate among the nations.
May contentment reign within our borders,
health and happiness within our homes.
Strengthen the bonds of friendship and fellowship
among all the inhabitants of our world.
Plant virtue in every soul,
and may the love of Your Name hallow every home and every heart.
Praised are You, Adonai, who blesses Your people with peace.

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

---

Great is peace, since all blessings are in it.
Great is peace, since even in a time of war one should begin with peace.
Great is peace, since the Holy One is called Peace.

*Leviticus Rabbah 9:9*

אֱבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
**תְּפִלַּת הַלֵּב**

אֱלֹהַי, נְצֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי
מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי
תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ
תִּרְדֹּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים
עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה
לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן
תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

ELOHAI, n'tzor l'shoni meira us'fatai midabeir mirmah, v'limkal'lai nafshi tidom, v'nafshi ke-afar lakol tih'yeh. P'tach libi b'Toratecha, uv'mitzvotecha tirdof nafshi. V'chol hachoshvim alai raah, m'heirah hafeir atzatam v'kalkeil machashavtam. Aseih l'maan sh'mecha, aseih l'maan y'minecha, aseih l'maan k'dushatecha, aseih l'maan Toratecha. L'maan yeichaltzun y'didecha, hoshiah y'mincha vaaneini.

MY GOD, guard my speech from evil and my lips from deception.
Before those who slander me, I will hold my tongue; I will practice humility.
Open my heart to Your Torah, that I may pursue Your mitzvot.
As for all who think evil of me, cancel their designs and frustrate their schemes.
Act for Your own sake, for the sake of Your Power,
for the sake of Your Holiness, for the sake of Your Torah,
so that Your loved ones may be rescued.
Save with Your power, and answer me.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי
לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Yih'yu l'ratzon imrei fi v'hegyon libi l'fanecha, Adonai tzuri v'go-ali.

May the words of my mouth and the meditations of my heart
be acceptable to You, Adonai, my Rock and my Redeemer.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאִמְרוּ: אָמֵן.

Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v'al kol Yisrael, v'al kol yosh'vei teiveil,
v'imru. Amen.

May the one who makes peace in the high heavens
make peace for us, all Israel and all who inhabit the earth. Amen.

*On Rosh Chodesh, Chanukah, the Shabbat in Pesach, and the Shabbat in Sukkot, Hallel may be recited on pages 558–559 or page 560.*

*Reading of the Torah is on page 362.*

אֱלֹהַי, נְצֹר *Elohai, n'tzor . . . My God, guard . . .* based on Psalm 34:14
לְמַעַן יֵחָלְצוּן *L'maan yeichaltzun . . . so that Your loved ones . . .* Psalm 60:7
יִהְיוּ לְרָצוֹן *Yih'yu l'ratzon . . . May the words of my mouth . . .* Psalm 19:15

*Avot v'Imahot*
*G'vurot*
*K'dushah*
*K'dushat HaYom*
*Avodah*
*Hodaah*
*Shalom*
***T'filat HaLev***

HOLY ONE,
give me a quiet heart,
and help me to hear the still,
small voice that speaks within me.
It calls me to come close to You
and to grow in Your likeness.
It teaches me to do my work faithfully,
even when no one's eye is upon me.
It counsels me to judge others kindly
and to love them freely,
for it persuades me to see divinity
in everyone I meet.
Help me, O God,
to come to the end of each day
feeling that I used its gifts wisely
and faced its trials bravely.

I NEED STRENGTH, humility, courage, patience.
Strength to control my passions,
humility to assess my own worth,
courage to rise above defeats,
patience to cleanse myself of imperfections.

And wisdom: to learn and live by our sacred teachings.

Let me not be discouraged by my failings.
Let me take heart
from all that is good and noble in my character.
Keep me from falling victim to cynicism.
Teach me sincerity and enthusiasm.
Endow me with perception and courage,
that I may serve others with compassion and love.

*On Rosh Chodesh, Chanukah, the Shabbat in Pesach,*
*and the Shabbat in Sukkot, Hallel may be recited on pages 558–559 or page 560.*

*Reading of the Torah is on page 362.*

קַבָּלַת הַתּוֹרָה
הַקָּפָה
בְּרָכוֹת הַתּוֹרָה
הַגְבָּהָה
מִי שֶׁבֵּרַךְ
בִּרְכַּת הַגּוֹמֵל
בְּרָכוֹת הַהַפְטָרָה
הַחְזָרַת הַתּוֹרָה

# סֵדֶר קְרִיאַת הַתּוֹרָה לְשַׁבָּת

SEDER K'RIAT HATORAH L'SHABBAT — READING THE TORAH ON SHABBAT

*The Ark is opened. Remove the Torah.*

אֵין כָּמוֹךָ בָּאֱלֹהִים אֲדֹנָי,
וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל-עֹלָמִים,
וּמֶמְשַׁלְתְּךָ בְּכָל-דֹּר וָדֹר.
יְיָ מָלָךְ, יְיָ מָלָךְ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.
יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

EIN KAMOCHA vaElohim Adonai,
v'ein k'maasecha.
Malchut'cha malchut kol olamim,
umemshalt'cha b'chol dor vador.
Adonai melech, Adonai malach,
Adonai yimloch l'olam va-ed.
Adonai oz l'amo yitein,
Adonai y'vareich et amo vashalom.

THERE IS NONE LIKE YOU among the gods, Adonai,
and there are no deeds like Yours.
You are Sovereign over all worlds,
and Your dominion is in all generations.
Adonai reigns, Adonai has reigned,
Adonai will reign forever and ever.
Adonai will give strength to our people,
Adonai will bless our people with peace.

אַב הָרַחֲמִים,
הֵיטִיבָה בִרְצוֹנְךָ אֶת צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.
כִּי בְךָ לְבַד בָּטָחְנוּ,
מֶלֶךְ אֵל רָם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

Av harachamim,
heitivah virtzoncha et Tzion,
tivneh chomot Y'rushalayim.
Ki v'cha l'vad batachnu,
Melech El ram v'nisa, Adon olamim.

Source of mercy: favor Zion with your goodness;
rebuild the walls of Jerusalem.
For in You alone do we trust,
Sovereign, high and exalted, God Eternal.

אֵין כָּמוֹךָ *Ein kamocha . . . There is none like You . . . is an agglomeration of* Psalm 86:8, Psalm 145:13, Psalm 10:16, Psalm 93:1, Exodus 15:18, *and* Psalm 29:11.

הֵיטִיבָה בִרְצוֹנְךָ *heitivah virtzoncha . . . with Your goodness . . .* Psalm 51:20

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וּדְבַר־יְיָ מִירוּשָׁלָיִם.

KI MITZIYON teitzei Torah,
ud'var Adonai miY'rushalayim.

FOR FROM OUT OF ZION will come the Torah,
and the word of Adonai from Jerusalem.

שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם,
וּשְׂאוּ פִּתְחֵי עוֹלָם,
וְיָבוֹא מֶלֶךְ הַכָּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד?
יְיָ צְבָאוֹת
הוּא מֶלֶךְ הַכָּבוֹד. סֶלָה.

S'U SH'ARIM rasheichem,
us'u pit'chei olam,
v'yavo Melech hakavod.
Mi hu zeh Melech hakavod?
Adonai Tz'vaot
hu Melech hakavod. Selah.

LIFT UP your heads, O gates! Lift yourselves up, O ancient doors!
Let the Sovereign of glory enter. Who is this Sovereign of glory?
The God of Hosts is the Sovereign of glory!

# PEOPLE'S LIFE FROM SINAI UNTIL NOW.

Freedom is its gift to all who treasure it.

שְׂאוּ שְׁעָרִים *S'u sh'arim . . . Lift up . . .* Psalm 24:9-10 is interpreted rabbinically as the psalm recited when the original ark of the covenant was brought to Jerusalem. It is a longstanding Reform innovation in this part of the service, ever since the first German Reform prayer book of 1819 and used therefore, in Reform liturgy as we remove the Torah from the ark.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה *Ki mitzion teitzei Torah . . . For from out of Zion . . .* Isaiah 2:3

***Kabbalat HaTorah***
*Hakafah*
*Birchot HaTorah*
*Mi Shebeirach*
*Hagbahah*
*Birkat HaGomeil*
*Birchot HaHaftarah*
*HaChazarat HaTorah*

LO YAREI-U v'lo yashchitu
b'chol har kodshi ki malah haaretz
dei-ah et Adonai kamayim layam m'chasim.
V'yashvu ish tachat gafno
v'tachat t'einato v'ein macharid.

לֹא-יָרֵעוּ וְלֹא-יַשְׁחִיתוּ
בְּכָל-הַר קָדְשִׁי כִּי-מָלְאָה הָאָרֶץ
דֵּעָה אֶת-יְיָ כַּמַּיִם לַיָּם מְכַסִּים.
וְיָשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ
וְתַחַת תְּאֵנָתוֹ וְאֵין מַחֲרִיד.

THEY SHALL NOT HURT or destroy in My holy mountain,
for the earth shall be filled with the knowledge of Adonai
as the sea-bed is covered by water.
And all shall sit under their vines and fig trees,
and none shall make them afraid.

V'CHIT'TU charvotam l'itim
vachanitoteihem l'mazmeirot.
Lo yisa goy el goy cherev
v'lo yilm'du od milchamah.

וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים
וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת.
לֹא-יִשָּׂא גוֹי אֶל-גּוֹי חֶרֶב
וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

THEY SHALL BEAT THEIR SWORDS into plowshares
and their spears into pruning hooks.
Nation shall not lift up sword against nation; never again shall they learn war.

# IN THIS SCROLL IS THE SECRET OF OUR

Its teaching is love and justice, goodness and hope.

לֹא־יָרֵעוּ *Lo yarei-u . . . They shall not hurt . . .* Isaiah 11:9
וְיָשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ *V'yashvu ish tachat gafno... And all shall sit under their vines . . .* Micah 4:4
וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים *V'chit'tu charvotam l'itim . . . They shall beat their swords . . .* Isaiah 2:4

קַבָּלַת הַתּוֹרָה
הַקָּפָה
בְּרָכוֹת הַתּוֹרָה
מִי שֶׁבֵּרַךְ
הַגְבָּהָה
בְּרָכַת הַגּוֹמֵל
בְּרָכוֹת הַהַפְטָרָה
הַחְזָרַת הַתּוֹרָה

*Standing with the Torah, recite these verses*

בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

BARUCH shenatan Torah
l'amo Yisrael bik'dushato.

BLESSED IS GOD who in holiness gave the Torah to the people Israel.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

HEAR O ISRAEL, Adonai is our God, Adonai is One.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ,
קָדוֹשׁ שְׁמוֹ.

Echad Eloheinu gadol Adoneinu,
kadosh sh'mo.

OUR GOD IS ONE, Adonai is great, holy is God's Name.

גַּדְּלוּ לַייָ אִתִּי,
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

Gadlu l'Adonai iti,
un'rom'mah sh'mo yachdav.

EXALT ADONAI with me, let us extol God's name together.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ.
לְךָ יְיָ הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.

L'cha Adonai hag'dulah v'hag'vurah
v'hatiferet v'haneitzach v'hahod,
ki chol bashamayim uvaaretz.
L'cha Adonai hamamlachah
v'hamitnasei l'chol l'rosh.

YOURS, ADONAI, is the greatness, might, splendor, triumph, and majesty —
yes, all that is in heaven and on earth.
To You, Adonai, belong sovereignty and preeminence above all.

*The Torah is unwrapped*

שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael . . . Hear O Israel . . .* Deuteronomy 6:4
גַּדְּלוּ לַייָ אִתִּי *Gadlu l'Adonai iti . . . Exalt Adonai with me . . .* Psalm 34:4
לְךָ יְיָ הַגְּדֻלָּה *L'cha Adonai hag'dulah . . . Yours, Adonai, is the greatness . . .* I Chronicles 29:11

***Kabbalat HaTorah***
***Hakafah***
*Birchot HaTorah*
*Mi Shebeirach*
*Hagbahah*
*Birkat HaGomeil*
*Birchot HaHaftarah*
*HaChazarat HaTorah*

## HAKAFAH SELECTIONS

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

רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

EXALT ADONAI our God and bow down toward God's holy mountain, for Adonai our God is holy.

Al sh'loshah d'varim haolam omeid:
al HaTorah v'al haavodah
v'al g'milut chasadim.

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
וְעַל גְּמִילוּת חֲסָדִים.

THE WORLD is sustained by three things: Torah, worship and loving deeds.

Lo yisa goy el goy cherev
v'lo yilm'du od milchamah.

לֹא-יִשָּׂא גוֹי אֶל-גּוֹי חֶרֶב
וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

NATION SHALL not lift up sword against nation; neither shall they learn war anymore.

Hal'lu . . .
Kol han'shamah t'haleil Yah,
Hal'lu, hal'lu Yah!

הַלְלוּ . . .
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ,
הַלְלוּ, הַלְלוּ-יָהּ.

LET all that breathes praise God. Hallelujah!

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רוֹמְמוּ יְיָ *Rom'mu Adonai . . . Exalt Adonai . . .* Psalm 99:9
עַל שְׁלֹשָׁה דְּבָרִים *Al sh'loshah d'varim . . . The world is sustained by three things . . .* *Pirkei Avot* 1:2
לֹא-יִשָּׂא גוֹי *Lo yisa goy . . . Nation shall not lift up . . .* Isaiah 2:4
כֹּל הַנְּשָׁמָה *Kol han'shamah . . . Let all that breathes . . .* Psalm 150:6

HAVU GODEL l'Eloheinu ut'nu chavod laTorah.

הָבוּ גֹדֶל לֵאלֹהֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה.

LET US DECLARE the greatness of our God and give honor to the Torah.

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

ADONAI imachem. MAY GOD be with you! יְיָ עִמָּכֶם.

*Congregation responds:*

Y'varech'cha Adonai. MAY GOD bless you! יְבָרֶכְךָ יְיָ.

## BLESSING BEFORE THE READING OF THE TORAH

BAR'CHU et Adonai ham'vorach.
Baruch Adonai ham'vorach l'olam va-ed.
Baruch atah, Adonai
Eloheinu, Melech haolam,
asher bachar banu mikol haamim,
v'natan lanu et Torato.
Baruch atah, Adonai, notein haTorah.

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ.
בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESS ADONAI who is blessed.
Blessed is Adonai who is blessed now and forever.
Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

## BLESSING AFTER THE READING OF THE TORAH

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher natan lanu Torat emet,
v'chayei olam nata b'tocheinu.
Baruch atah, Adonai, notein haTorah.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life.
Blessed are You, Adonai, who gives the Torah.

*Kabbalat HaTorah*

*Hakafah*

***Birchot HaTorah***

*Mi Shebeirach*

*Hagbahah*

*Birkat HaGomeil*

*Birchot HaHafiarah*

*HaChazarat HaTorah*

ALTERNATIVE BLESSING
BEFORE THE READING OF THE TORAH

HOLY ONE OF BLESSING,
Your Presence fills creation.
You have enlightened this path
with the wisdom of Torah,
giving it to the Jewish people
as their particular way.
Blessed are You, Merciful One,
who gives this Torah to the Jewish people.

ALTERNATIVE BLESSING
AFTER THE READING OF THE TORAH

HOLY ONE OF BLESSING,
Your Presence fills creation.
This Torah is a teaching of truth,
whole and balanced,
and from it comes eternal life
for the people who embrace it.
Blessed are You, Merciful One,
who gives this Torah to the Jewish people.

## MI SHEBEIRACH FOR ALIYAH

**מִי שֶׁבֵּרַךְ** אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שָׂרָה, רִבְקָה, רָחֵל וְלֵאָה,
הוּא יְבָרֵךְ אֵת *[name]* בֶּן/בַּת *[parents]*
בַּעֲבוּר שֶׁעָלָה/שֶׁעָלְתָה
לִכְבוֹד הַמָּקוֹם, וְלִכְבוֹד הַתּוֹרָה.
בִּשְׂכַר זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא
יִשְׁמְרֵהוּ/יִשְׁמְרֶהָ
וְיַצִּילֵהוּ/וְיַצִּילֶהָ
מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה,
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה
בְּכָל מַעֲשֵׂה יָדָיו/יָדֶיהָ,
עִם כָּל יִשְׂרָאֵל. וְנֹאמַר: אָמֵן.

MI SHEBEIRACH avoteinu v'imoteinu,
Avraham Yitzchak v'Yaakov,
Sarah, Rivkah, Rachel v'Lei-ah,
hu y'vareich et *[name]* ben/bat *[parents]*
baavur she-alah/she-altah
lich'vod HaMakom, lich'vod haTorah.
Bis'char zeh HaKadosh Baruch Hu
yishm'reihu/yishm'rehah
v'yatzileihu/v'yatzilehah
mikol tzarah v'tzukah umikol nega umachalah,
v'yishlach b'rachah v'hatzlachah
v'chol maaseh yadav/yadeha,
im kol Yisrael. V'nomar: Amen.

MAY THE ONE WHO BLESSED our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless *[name]* son/daughter of *[parents]*, since he/she has come up to the Torah in honor of God and Torah. May he/she merit from the Holy One of Blessing protection, rescue from any trouble or distress, and from any illness, minor or serious; may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.

## HAGBAHAH UG'LILAH— הַגְבָּהָה וּגְלִילָה

*The Torah is raised, rolled and wrapped*

**וְזֹאת** הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה.

V'ZOT haTorah asher sam Moshe
lifnei b'nei Yisrael,
al pi Adonai b'yad Moshe.

THIS IS THE TORAH which Moses placed
before the people of Israel,
God's word through the hand of Moses.

*Prayers of Our Community are on page 376.*
*Shabbat Minchah T'filah is on pages 344–345.*

וְזֹאת הַתּוֹרָה *V'zot haTorah . . . This is the Torah . . .* Deuteronomy 4:44

עַל־פִּי יְיָ *al pi Adonai . . . God's word . . .* Numbers 9:23

*Kabbalat HaTorah*
*Hakafah*
*Birchot HaTorah*
***Mi Shebeirach***
***Hagbahah***
***Birkat HaGomeil***
*Birchot HaHaftarah*
*HaChazarat HaTorah*

## PRAYERS FOR HEALING

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחוֹלִים
[*names*]. הַקָּדוֹשׁ בָּרוּךְ הוּא יִמָּלֵא
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפּאתָם
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, הַשְׁתָּא
בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר: אָמֵן.

MI SHEBEIRACH avoteinu v'imoteinu, Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lei-ah, hu y'vareich et hacholim [*names*]. HaKadosh Baruch Hu yimalei rachamim aleihem, l'hachalimam ul'rapotam ul'hachazikam, v'yishlach lahem m'heirah r'fuah, r'fuah shleimah min hashamayim, r'fuat hanefesh ur'fuat haguf, hashta baagala uviz'man kariv. V'nomar: Amen.

MAY THE ONE who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and heal those who are ill [*names*]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

MI SHEBEIRACH avoteinu
M'kor hab'rachah l'imoteinu.

May the Source of strength who blessed the ones before us
help us find the courage to make our lives a blessing and let us say, Amen.

מִי שֶׁבֵּרַךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לַאֲבוֹתֵינוּ.

Mi shebeirach imoteinu
M'kor hab'rachah laavoteinu.

Bless those in need of healing with *r'fuah sh'leimah,*
the renewal of body, the renewal of spirit, and let us say, Amen.

## BIRKAT HAGOMEIL — בִּרְכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

*Individual recites:*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁגְּמָלַנוּ כָּל טוֹב.

BARUCH ATAH, ADONAI Eloheinu
Melech haolam, sheg'malanu kol tov.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who has bestowed every goodness upon us.

*Congregation responds:*

אָמֵן. מִי שֶׁגְּמָלְכֶם כָּל טוֹב,
הוּא יִגְמָלְכֶם כָּל טוֹב סֶלָה.

Amen. Mi sheg'malchem kol tov,
Hu yigmolchem kol tov. Selah.

Amen. May the One who has bestowed goodness upon us
continue to bestow every goodness upon us forever.

*Shabbat Minchah T'filah is on pages 344–345.*

בִּרְכַּת הַגּוֹמֵל *Birkat HaGomeil*— may be recited by one who has survived a life-challenging situation.

### BLESSING BEFORE THE HAFTARAH

קְבָּלַת הַתּוֹרָה
הַקָּפָה
בִּרְכוֹת הַתּוֹרָה
מִי שֶׁבֵּרַךְ
הַגְבָּהָה
גְּלִילַת הַגְּוִיל
**בִּרְכוֹת הַהַפְטָרָה**
הַחְזָרַת הַתּוֹרָה

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher bachar bin'vi-im tovim,
v'ratzah v'divreihem
hane-emarim be-emet.
Baruch atah, Adonai, habocher baTorah
uv'Moshe avdo, uv'Yisrael amo,
uvin'vi-ei ha-emet vatzedek.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם
הַנֶּאֱמָרִים בֶּאֱמֶת.
בָּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,
וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has chosen faithful prophets to speak words of truth.
Praise to You, Adonai, for the revelation of Torah, for Your servant Moses,
for Your people Israel and for prophets of truth and righteousness.

### BLESSING AFTER THE HAFTARAH

BARUCH atah, Adonai Eloheinu, Melech
haolam, tzur kol haolamim, tzaddik
b'chol hadorot, HaEl hane-eman,
haomeir v'oseh, ham'dabeir um'kayeim,
shekol d'varav emet vatzedek.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק
בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן,
הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,
שֶׁכָּל דְּבָרָיו אֱמֶת וָצֶדֶק.

Al haTorah, v'al haavodah, v'al
han'vi-im, v'al yom HaShabbat hazeh,
shenatata lanu Adonai Eloheinu, lik'dushah
v'lim'nuchah, l'chavod ul'tifaret.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל
הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ, לִקְדֻשָּׁה
וְלִמְנוּחָה, לְכָבוֹד וּלְתִפְאֶרֶת.

Al hakol Adonai Eloheinu, anachnu modim
lach, um'var'chim otach, yitbarach shimcha
b'fi kol chai tamid l'olam va-ed.
Baruch atah, Adonai, m'kadeish HaShabbat.

עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים
לָךְ, וּמְבָרְכִים אוֹתָךְ, יִתְבָּרַךְ שִׁמְךָ
בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
Rock of all creation, Righteous One of all generations,
the faithful God whose word is deed, whose every command is just and true.
For the Torah, for the privilege of worship, for the prophets,
and for this Shabbat that You, Adonai our God, have given us
for holiness and rest, for honor and glory: we thank and bless You.
May Your name be blessed for ever by every living being.
Praise to You, Adonai, for the Sabbath and its holiness.

*Kabbalat HaTorah*
*Hakafah*
*Birchot HaTorah*
*Mi Shebeirach*
*Hagbahah*
*Birkat HaGomeil*
***Birchot HaHaftarah***
*HaChazarat HaTorah*

I, THE ETERNAL, have called you to righteousness,
and taken you by the hand, and kept you;
I have made you a covenant people, a light of nations.
We are Israel: witness to the covenant
between God and God's children.
This is the covenant I make with Israel:
I will place My Torah in your midst, and write it upon your hearts.
I will be your God, and you shall be My people.
We are Israel: our Torah forbids the worship
of race or nation, possessions or power.
You who worship gods that cannot save you,
hear the words of the Eternal One:
I am God, there is none else!
We are Israel: our prophets proclaimed
an exalted vision for the world.
Hate evil, and love what is good;
let justice well up as waters and righteousness as a mighty stream.
We are Israel, schooled in the suffering of the oppressed.
You shall not oppress your neighbors nor rob them.
You shall not stand idle while you neighbor bleeds.
We are Israel, taught to beat swords into plowshares,
commanded to pursue peace.
Violence shall no longer be heard in your land,
desolation and destruction within your borders.
All your children will be taught of your God,
and great shall be the peace of your children.
We are Israel, O God,
when we are witnesses to Your love
and messengers of Your truth.

קְבָּלַת הַתּוֹרָה
הַקָּפָה
בְּרָכוֹת הַתּוֹרָה
מִי שֶׁבֵּרַךְ
הַגְבָּהָה
גְּלִילַת הַגְוִלִּיל
בְּרָכוֹת הַהַפְטָרָה
**הַחְזָרַת הַתּוֹרָה**

יְהַלְלוּ אֶת שֵׁם יְיָ,
כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Y'HAL'LU et shem Adonai,
ki nisgav sh'mo l'vado.

LET US PRAISE the Name of Adonai,
for God's Name alone is exalted!

*Alternative readings are found on opposite page*

הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל-חֲסִידָיו,
לִבְנֵי יִשְׂרָאֵל עַם-קְרֹבוֹ.
הַלְלוּ-יָהּ!

HODO al eretz v'shamayim.
Vayarem keren l'amo,
t'hilah l'chol chasidav,
liv'nei Yisrael am k'rovo.
Hal'lu Yah!

GOD'S MAJESTY is above the earth and heaven; and God is the strength of our people, making God's faithful ones, Israel, a people close to the Eternal. Halleluyah!

*The Torah is returned to the Ark*

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אַל תַּעֲזֹבוּ.

KI LEKACH tov natati lachem,
Torati al taazovu.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי נֹעַם,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

Eitz chayim hi lamachazikim bah,
v'tom'cheha m'ushar.
D'rachehah darchei no-am,
v'chol n'tivoteha shalom.

הֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Hashiveinu Adonai eilecha v'nashuvah,
chadeish yameinu k'kedem.

FOR I HAVE GIVEN YOU good instruction; do not abandon My Torah.

IT IS A TREE OF LIFE for those who hold fast to it, and all its supporters are happy.
Its ways are ways of pleasantness and all its paths are peace.
Return us to You, Adonai, and we will return; renew our days as of old.

יְהַלְלוּ . . . הוֹדוֹ *Y'hal'lu . . . Hodo . . . Let us praise . . . God's majesty* Psalm 148:13-14

כִּי לֶקַח טוֹב *Ki lekach tov . . . For I have given you . . . is an agglomeration of* Proverbs 4:2, Proverbs 3:18, Proverbs 3:17, *and* Lamentations 5:21

# COMMUNITY

תְּפִלּוֹת הַקְּהִלָּה
תְּפִלַּת הַדֶּרֶךְ
רֹאשׁ חֹדֶשׁ
**בְּרָכוֹת לְבַר/בַּת מִצְוָה**
**אוֹיפרוּף**

## FOR A BAR AND BAT MITZVAH

INTO OUR HANDS, O God, You have placed Your Torah, to be held high by parents and children, and taught by one generation to the next. Whatever has befallen us, our people have remained steadfast in loyalty to the Torah. It was carried in the arms of parents that their children might not be deprived of their birthright.

And now, we pray that you, [*name*], may always be worthy of this inheritance. Take its teaching into your heart, and in turn pass it on to your children and those who come after you. May you be a faithful Jew, searching for wisdom and truth, working for justice and peace.

May the One who has always been our Guide inspire you to bring honor to our family and to the House of Israel.

בָּרוּךְ אַתָּה, יְיָ, שֶׁנָּתַן לִי אֶת הַזְּכוּת וְאֶת הַכָּבוֹד לָתֵת לְךָ/לָךְ תּוֹרָה.

Baruch atah, Adonai, shenatan li et hazchut v'et hakavod lateit l'cha / lach Torah.

Blessed is Adonai our God, who gives me the honor and privilege
of entrusting you with Torah.

OUR HEARTS are one on this joyous day
as you commit yourself to a life of Torah:
a life, we pray, filled with
wisdom, caring and right action.

We pray that you will grow each day
in compassion for the needy,
in concern for the stranger,
in love of all people.

May the One who blessed our ancestors,
Abraham and Sarah, Isaac and Rebecca,
Jacob and Rachel and Leah,
bless you on your becoming a Bar/t Mitzvah.

May you grow with strength and courage,
with vision and sensitivity.
And may you always be certain of our love.

Amen.

*T'filot K'hilah*
*T'filat Haderech*
*Rosh Chodesh*
***Blessing for Bar/Bat Mitzvah***
***Wedding Blessing***

# PRAYERS OF OUR

MAY YOU LIVE to see your world fulfilled,
may your destiny be for worlds still to come,
and may you trust in generations past and yet to be.
May your heart be filled with intuition
and your words be rich in understanding.
May songs of praise ever be upon your tongue,
and your vision clarify a straight path before you.
May your eyes shine with the light of Torah
and your face reflect the brightness of the heavens.
May your lips ever speak wisdom
and your fulfillment be in righteousness,
even as you ever yearn to hear the words of
the Ancient One of Holiness.

## WEDDING BLESSING

SOURCE of laughter and gladness,
let Your Presence accompany these loving companions.
Pour love over them;
grant them growth, each alone and together.
May health and devotion,
laughter and understanding abound for them.
May they have the strength to share life's sorrows.
May their love deepen and flower.
Open their hearts to one another
and may their hands be open to family, to friends,
to our people Israel, to all humanity.

Amen.

*May you live to see your world fulfilled . . . B'rachot 17a*

# עָלֵינוּ

## ALEINU

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם.
וַאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

*Continue on page 588 or 589.*

For those who choose: At the word כּוֹרְעִים *kor'im*, one bends the knees; at וּמִשְׁתַּחֲוִים *umishtachavim*, one bows at the waist; and at לִפְנֵי מֶלֶךְ *lifnei Melech*, one stands straight.

עָלֵינוּ

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ אֵין עוֹד,
אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ.
כַּכָּתוּב בְּתוֹרָתוֹ, וְיָדַעְתָּ הַיּוֹם
וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ,
כִּי יְיָ הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

SHEHU noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal
ush'chinat uzo b'govhei m'romim.
Hu Eloheinu ein od,
emet Malkeinu efes zulato.
Kakatuv b'Torato, V'yadata hayom
v'hasheivota el l'vavecha,
ki Adonai hu HaElohim
bashamayim mimaal,
v'al haaretz mitachat, ein od.

FOR YOU SPREAD OUT THE HEAVENS and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: Know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else.

אֵין עוֹד *ein od . . .* *There is none else . . .* The Kabbalah's interpretation is "Adonai is God; there is nothing (!) else," the idea being, "God is all there is!" God and the universe become the same, interwoven in history. *Joel Hoffman*

(שֶׁהוּא) נוֹטֶה שָׁמַיִם *(Shehu) noteh shamayim . . . (For You) spread out the heavens . . .* Isaiah 51:13

וְיָדַעְתָּ הַיּוֹם *V'yadata hayom . . . Know then this day . . .* Deuteronomy 4:39

***Aleinu***

MAY WE GAIN WISDOM in our lives,
overflowing like a river with understanding.
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 despair.

Rise up 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.

V'ne-emar, v'hayah Adonai
l'Melech al kol haaretz.
Bayom hahu yih'yeh Adonai echad
ush'mo echad.

וְנֶאֱמַר, וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.
On that day, Adonai will be one, and God's Name will be one.

*Kaddish readings begin on page 592. Kaddish is on page 598.*

תִּקּוּן עוֹלָם *Tikkun olam* (literally, "repairing the world") originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the עָלֵינוּ *Aleinu,* composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the שְׁמַע *Sh'ma.* Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*

# קַדִּישׁ יָתוֹם

KADDISH YATOM — MOURNER'S KADDISH

## MEDITATIONS BEFORE KADDISH

*1.*

WHEN I DIE give what's left of me away
to children and old men that 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 in your eyes and not in your mind.

You can love me best by letting hands touch hands,
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.

קַדִּישׁ יָתוֹם *Kaddish Yatom* . . . Mourner's Kaddish . . . The *Kaddish* is a hymn of praise to God and a prayer for the speedy establishment of God's sovereignty on earth, recited at the conclusion of rabbinic study and exposition of Scripture. In its essence it is not a mourner's prayer, and various forms of the *Kaddish* are used to mark the conclusion of each part of the service. The custom of reciting *Kaddish* for a year (or eleven months) after the death of a parent and on the anniversary of that death (*Yahrzeit*) originated in the Rhineland during the Crusades (eleventh century).

***Mourner's Kaddish***

*2.*

IN NATURE'S EBB AND FLOW, God's eternal law abides.
When tears dim our vision or grief clouds our understanding,
we often lose sight of God's eternal plan.
Yet we know that growth and decay, life and death,
all reveal a divine purpose.
God who is our support in the struggles of life, is also our hope in death.
We have set God before us and shall not despair.
In God's hands are the souls of all the living and the spirits of all flesh.
Under God's protection we abide, and by God's love are we comforted.
O Life of our life, Soul of our soul, cause Your light to shine into our hearts,
and fill our spirits with abiding trust in You.

*3.*

THE LIGHT OF LIFE is a finite flame.
Like the Shabbat candles,
life is kindled, it burns, it glows,
it is radiant with warmth and beauty.
But soon it fades, its substance is consumed,
and it is no more.

In light we see;
in light we are seen.
The flames dance
and our life burns down and gutters.
There is an end to the flames.
We see no more
and are no more seen,
yet we do not despair,
for we are more than a memory
slowly fading into the darkness.
With our lives we give life.
Something of us can never die:
we move in the eternal cycle
of darkness and death,
of light and life.

*4.*

WHY should I wish to see God better than this day?
I see something of God in each hour of the twenty-four,
and each moment then:
In the faces of men and women I see God,
and in my own face in the glass.
I find letters from God dropt in the street,
and every one is sign'd by God's name.
And I leave them where they are,
for I know that whereso'er I go,
others will punctually come forever and ever.

*5.*

IT IS A FEARFUL THING to love
what death can touch.

A fearful thing to love,
hope, dream: to be —
to be, and oh! to lose.

A thing for fools this, and
a holy thing,
a holy thing to love.

For
your life has lived in me,
your laugh once lifted me,
your word was gift to me.

To remember this brings a painful joy.
'Tis a human thing, love,
a holy thing,
to love
what death has touched.

***Mourner's Kaddish***

*6.*

IT IS HARD to sing of oneness when the world is not complete,
when those who once brought wholeness to our life have gone,
and naught but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved;
it cannot help us find what each of us, alone, must now become.
Yet no one is really alone:
those who live no more, echo still within our thoughts and words,
and what they did is part of what we have become.

We do best homage to our dead when we live our lives more fully,
even in the shadow of our loss.
For each of our lives is worth the life of the whole world;
in each one is the breath of the Ultimate One.
In affirming the One, we affirm the worth of each one
whose life, now ended, brought us closer to the Source of life,
in whose unity no one is alone and every life finds purpose.

*7.*

YEISH kochavim she-oram magia artzah
rak kaasher heim atzmam avdu v'einam.
Yeish anashim sheziv zichram mei-ir
kaasher heim atzmam einam od b'tocheinu.
Orot eileh hamav'hikim
b'cheshkat halayil
heim heim shemarim laadam et haderech.

יֵשׁ כּוֹכָבִים שֶׁאוֹרָם מַגִּיעַ אַרְצָה
רַק כַּאֲשֶׁר הֵם עַצְמָם אָבְדוּ וְאֵינָם.
יֵשׁ אֲנָשִׁים שֶׁזִּיו זִכְרָם מֵאִיר
כַּאֲשֶׁר הֵם עַצְמָם אֵינָם עוֹד בְּתוֹכֵינוּ.
אוֹרוֹת אֵלֶּה הַמַּבְהִיקִים
בְּחֶשְׁכַּת הַלַּיְל
הֵם הֵם שֶׁמַּרְאִים לָאָדָם אֶת הַדֶּרֶךְ.

THERE ARE STARS up above,
so far away we only see their light
long, long after the star itself is gone.
And so it is with people that we loved —
their memories keep shining ever brightly
though their time with us is done.
But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days, these are the ways we remember.

קַדִּישׁ יָתוֹם

*8.*

WHEN CHERISHED TIES are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times, the pain of separation seems more than we can bear, but if we dwell too long on our loss, we embitter our hearts and harm ourselves and those about us.

The Psalmist said that in his affliction, he learned the law of God. And in truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silent in their presence, and when a word will assure them of our love and concern.

Thus, even when they are gone, the departed are with us, moving us to live as, in their higher moments, they themselves wished to live. We remember them now; they live in our hearts; they are an abiding blessing.

*9.*

WE HAVE LIVED in numberless towns and villages; and in too many of them we have endured cruel suffering. Some we have forgotten; others are sealed in our memory, a wound that does not heal. A hundred generation of victims and martyrs; still their blood cries out from the earth. And so many, so many at Dachau, at Buchenwald, at Babi Yar . . .

What can we say? What can we do? How bear the unbearable, or accept what life has brought to our people? All who are born must die, but how shall we compare the slow passage of time with the callous slaughter of the innocent, cut off before their time?

They lived with faith. Not all but many. And, surely, many died, with faith in God, in life, in the goodness that even flames cannot destroy. May we find a way to the strength of that faith, that trust, that sure sense that life and soul endure beyond this body's death.

They have left their lives to us: let a million prayers rise whenever Jews worship; let a million candles glow against the darkness of these unfinished lives.

*Mourner's Kaddish*

*10.*

## יִזְכּוֹר YIZKOR . . . We remember

Remember our people who suffered and died so that we could be free and secure; may their memory be more than a distant shadow.

For their dreams left unfulfilled and lives taken too soon: we remember.

Remember our brothers and sisters whose sacrifice kept the dream of democracy and justice alive; may their courage be our inspiration and strength.

For life cut short and vision unrealized: we remember.

Remember the fallen of our armed services, the victims of terror and tragedy; may the darkness of their loss not obscure the light of peace. They were in love with our land and in love with life.

For the agony, the tears, the mothers and the fathers,
for the children who were and for the children yet to be: we remember.

OUR THOUGHTS TURN to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people whose graves are unmarked, and those of every race and nation whose lives have been a blessing to humanity. As we remember them, we meditate on the meaning of love and loss, of life and death.

## MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkadash sh'mei raba.
יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

B'alma di v'ra chirutei,
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,

v'yamlich malchutei,
וְיַמְלִיךְ מַלְכוּתֵהּ,

b'chayeichon uv'yomeichon
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

uv'chayei d'chol beit Yisrael,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

baagala uviz'man kariv. V'im'ru: Amen.
בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ: אָמֵן.

Y'hei sh'mei raba m'varach
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

l'alam ul'almei almaya.
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Yitbarach v'yishtabach v'yitpaar
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר

v'yitromam v'yitnasei,
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,

v'yit'hadar v'yitaleh v'yit'halal
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל

sh'mei d'Kud'sha B'rich Hu,
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,

l'eila min kol birchata v'shirata,
לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

tushb'chata v'nechemata,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,

daamiran b'alma. V'imru: Amen.
דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ: אָמֵן.

Y'hei sh'lama raba min sh'maya,
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

v'chayim aleinu v'al kol Yisrael.
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

V'imru: Amen.
וְאִמְרוּ: אָמֵן.

Oseh shalom bimromav,
עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,

Hu yaaseh shalom aleinu,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,

v'al kol Yisrael. V'imru: Amen.
וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded
be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,
praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel.
to which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.
To which we say Amen.

***Mourner's Kaddish***

WE THINK OF OUR LOVED ONES
whom death has recently taken from us,
those who died at this season in years past,
and those whom we have drawn into our hearts
with our own . . .

זִכְרוֹנָם לִבְרָכָה.
Zichronam liv'rachah.
May their memories be for blessing.

# בְּרָכוֹת לַבַּיִת וּלְבֵית הַכְּנֶסֶת

B'RACHOT LABAYIT UL'VEIT HAK'NESSET

## Blessings for the Home and Synagogue

***Family Blessings***
*Kiddush, Morning*
*HaMotzi*
*Birkat HaMazon*
*Havdalah*

FOR A BOY

| | |
|---|---|
| Y'SIMCHA Elohim | יְשִׂימְךָ אֱלֹהִים |
| k'Efrayim | כְּאֶפְרַיִם |
| v'chiM'nasheh. | וְכִמְנַשֶּׁה. |

MAY GOD inspire you to live
like Ephraim and Menasseh.

FOR A GIRL

| | |
|---|---|
| Y'SIMEICH Elohim | יְשִׂימֵךְ אֱלֹהִים |
| k'Sarah, k'Rivkah, | כְּשָׂרָה, כְּרִבְקָה, |
| k'Rachel uch'Leah. | כְּרָחֵל וּכְלֵאָה. |

MAY GOD inspire you to live
like Sarah, Rebecca, Rachel and Leah.

FOR BOTH BOYS AND GIRLS

| | |
|---|---|
| Y'varech'cha Adonai v'yishm'recha. | יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ. |
| Ya-eir Adonai panav eilecha vichuneka. | יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. |
| Yisa Adonai panav eilecha | יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ |
| v'yaseim l'cha shalom. | וְיָשֵׂם לְךָ שָׁלוֹם. |

May God bless you and keep you.
May God's light shine upon you, and may God be gracious to you.
May you feel God's Presence within you always, and may you find peace.

יְבָרֶכְךָ *Y'varech'cha . . . May God bless you . . .* Numbers 6:24–26

## KIDDUSH FOR SHABBAT MORNING

*Fill a Kiddush cup with wine or grape juice.*
*Raise it and recite:*

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

V'SHAMRU v'nei Yisrael et HaShabbat,
laasot et HaShabbat l'dorotam
b'rit olam.
Beini uvein b'nei Yisrael
ot hi l'olam,
ki sheishet yamim asah Adonai
et hashamayim v'et haaretz,
uvayom hashvi-i shavat vayinafash.

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It shall be a sign for all time between Me and the people of Israel,
for in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.

עַל־כֵּן בֵּרַךְ יְיָ אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

Al kein beirach Adonai et Yom HaShabbat vay'kadsheihu.

Therefore Adonai blessed the day of Shabbat and hallowed it.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל *V'shamru v'nei Yisrael . . . The people of Israel shall keep . . .* Exodus 31:16–17

עַל־כֵּן *Al kein . . . Therefore Adonai . . .* Exodus 20:8–11

*Family Blessings*
***Kiddush, Morning***
*HaMotzi*
*Birkat HaMazon*
*Havdalah*

## KIDDUSH FOR FESTIVAL MORNING

### ON SHABBAT

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

V'SHAMRU v'nei Yisrael et HaShabbat,
laasot et HaShabbat l'dorotam
b'rit olam.
Beini uvein b'nei Yisrael
ot hi l'olam,
ki sheishet yamim asah Adonai
et hashamayim v'et haaretz,
uvayom hashvi-i shavat va-yinafash.

THE PEOPLE OF ISRAEL shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It shall be a sign for all time between Me and the people of Israel, for in six days Adonai made heaven and earth, and on the seventh day God ceased from work and was refreshed.

עַל־כֵּן בֵּרַךְ יְיָ אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.
Al kein beirach Adonai et Yom HaShabbat vay'kadsheihu.
Therefore Adonai blessed the day of Shabbat and hallowed it.

### ON ALL FESTIVAL DAYS

אֵלֶּה מוֹעֲדֵי יְיָ,
מִקְרָאֵי קֹדֶשׁ,
אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם.
וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְיָ
אֶל־בְּנֵי יִשְׂרָאֵל.

EILEH MO-ADEI Adonai,
mikra-ei kodesh,
asher tikra-u otam b'mo-adam.
Vay'dabeir Moshe et mo-adei Adonai
el b'nei Yisrael.

THESE ARE THE APPOINTED SEASONS of Adonai, the sacred days, that you shall proclaim at their appointed times. And Moses declared the appointed seasons of Adonai to the people of Israel.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah, Adonai Eloheinu,
Melech haolam, borei p'ri hagafen.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

וְשָׁמְרוּ *V'shamru* . . . Exodus 31:16–17
עַל־כֵּן *Al kein* . . . Exodus 20:8–11
אֵלֶּה מוֹעֲדֵי *Eileh mo-adei* . . . Leviticus 23:4
וַיְדַבֵּר מֹשֶׁה *Vay'dabeir Moshe* . . . Leviticus 23:44

בִּרְכוֹת הַמִּשְׁפָּחָה
קִדּוּשׁ, שַׁחֲרִית
**הַמּוֹצִיא**
**בִּרְכַּת הַמָּזוֹן**
הַבְדָּלָה

# הַמּוֹצִיא, בִּרְכַּת הַמָּזוֹן

## HAMOTZI AND BIRKAT HAMAZON

### FOR FOOD

Baruch atah, Adonai Eloheinu,
Melech haolam,
hamotzi lechem min haaretz.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Our praise to You, Adonai our God, Sovereign of the universe,
who brings forth bread from the earth.

### BIRKAT HAMAZON, BLESSING AFTER EATING

#### ON SHABBAT

Shir hamaalot, b'shuv Adonai
et shivat Tziyon, hayinu k'cholmim.
Az yimalei s'chok,
pinu ul'shoneinu rinah.
Az yomru vagoyim,
higdil Adonai laasot im eileh.
Higdil Adonai laasot imanu,
hayinu s'meichim.
Shuvah Adonai et sh'viteinu
kaafikim banegev.
Hazorim b'dimah b'rinah yiktzoru.
Haloch yeileich uvachoh
nosei meshech hazarah,
bo yavo v'rinah, nosei alumotav.

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ
אֶת־שִׁיבַת צִיּוֹן, הָיִינוּ כְּחֹלְמִים.
אָז יִמָּלֵא שְׂחוֹק,
פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה.
אָז יֹאמְרוּ בַגּוֹיִם,
הִגְדִּיל יְיָ לַעֲשׂוֹת עִם־אֵלֶּה.
הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ,
הָיִינוּ שְׂמֵחִים.
שׁוּבָה יְיָ אֶת־שְׁבִיתֵנוּ
כַּאֲפִיקִים בַּנֶּגֶב.
הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ.
הָלוֹךְ יֵלֵךְ וּבָכֹה
נֹשֵׂא מֶשֶׁךְ־הַזָּרַע,
בֹּא־יָבוֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

A song of ascents. When Adonai restores the fortunes of Zion, we see it as in a dream, our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, "Adonai has done great things for them!" Adonai will do great things for us and we shall rejoice. Restore our fortunes, Adonai, like watercourses in the Negev. They who sow in tears shall reap with songs of joy. Those who go forth weeping, carrying the seed-bag, shall come back with songs of joy, carrying their sheaves.

#### ALL DAYS

*Leader*

Chaveirim vachaveirot, n'vareich!

חֲבֵרִים וַחֲבֵרוֹת, נְבָרֵךְ!

Let us praise God.

*Group*

Y'hi shem Adonai m'vorach — יְהִי שֵׁם יְיָ מְבֹרָךְ
mei-atah v'ad olam. — מֵעַתָּה וְעַד עוֹלָם.

Praised be the name of God, now and forever!

*Leader*

Y'hi shem Adonai m'vorach — יְהִי שֵׁם יְיָ מְבֹרָךְ
mei-atah v'ad olam. — מֵעַתָּה וְעַד עוֹלָם.
Bir'shut hachevrah, n'vareich Eloheinu — בִּרְשׁוּת הַחֶבְרָה, נְבָרֵךְ אֱלֹהֵינוּ
she-achalnu mishelo. — שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

Praised be the name of God, now and forever!
Praised be our God, of whose abundance we have eaten.

*Group*

Baruch Eloheinu she-achalnu mishelo — בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ
uv'tuvo chayinu. — וּבְטוּבוֹ חָיִינוּ.

Praised be our God, of whose abundance we have eaten,
and by whose goodness we live.

*Leader*

Baruch Eloheinu she-achalnu mishelo — בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ
uv'tuvo chayinu. — וּבְטוּבוֹ חָיִינוּ.
Baruch hu uvaruch sh'mo. — בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Praised be our God, of whose abundance we have eaten,
and by whose goodness we live.
Praised be God and praised be God's name.

*Group*

Baruch atah, Adonai Eloheinu, — בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
Melech haolom, hazan et haolam — מֶלֶךְ הָעוֹלָם, הַזָּן אֶת־הָעוֹלָם
kulo b'tuvo, b'chein b'chesed uv'rachamim. — כֻּלּוֹ בְּטוּבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
Hu notein lechem l'chol basar, — הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר,
ki l'olam chasdo. — כִּי לְעוֹלָם חַסְדּוֹ.
Uv'tuvo hagadol tamid lo chasar lanu, — וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,
v'al yechsar lanu mazon l'olam va-ed. — וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד.
Baavur sh'mo hagadol, — בַּעֲבוּר שְׁמוֹ הַגָּדוֹל,
ki hu El zan um'farneis lakol, — כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל,
umeitiv lakol, umeichin mazon — וּמֵטִיב לַכֹּל, וּמֵכִין מָזוֹן
l'chol b'riyotav asher bara. — לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
Baruch atah, Adonai, hazan et hakol. — בָּרוּךְ אַתָּה, יְיָ, הַזָּן אֶת־הַכֹּל.

Sovereign God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

Kakatuv, v'achalta v'savata,
uveirachta et Adonai Elohecha
al haaretz hatovah asher natan lach.
Baruch atah, Adonai,
al haaretz v'al hamazon.

כַּכָּתוּב: וְאָכַלְתָּ וְשָׂבָעְתָּ,
וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ
עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ.
בָּרוּךְ אַתָּה, יְיָ,
עַל הָאָרֶץ וְעַל הַמָּזוֹן.

As it is written: When you have eaten and are satisfied,
give praise to your God who has given you this good earth.
We praise You, O God, for the earth and for its sustenance.

Uv'nei Y'rushalayim ir hakodesh
bimheirah v'yameinu.
Baruch atah, Adonai,
boneh v'rachamav Y'rushalayim. Amen.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה, יְיָ,
בּוֹנֶה בְרַחֲמָיו יְרוּשָׁלָיִם. אָמֵן.

Let Jerusalem, the holy city, be renewed in our time.
We praise You, Adonai, in compassion You rebuild Jerusalem. Amen.

Harachaman, hu yimloch aleinu
l'olam va-ed.

הָרַחֲמָן, הוּא יִמְלוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד.

Merciful One, be our God for ever.

Harachaman, hu yitbarach
bashamayim u'vaaretz.

הָרַחֲמָן, הוּא יִתְבָּרַךְ
בַּשָּׁמַיִם וּבָאָרֶץ.

Merciful One, heaven and earth alike are blessed by Your presence.

Harachaman, hu yishlach b'rachah m'rubah
babayit hazeh,
v'al shulchan zeh she'achalnu alav.

הָרַחֲמָן, הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה
בַּבַּיִת הַזֶּה,
וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו.

Merciful One, bless this house and this table at which we have eaten.

*Family Blessings*
*Kiddush, Morning*
*HaMotzi*
***Birkat HaMazon***
*Havdalah*

ON SHABBAT

Harachaman, hu yishlach lanu
et Eiliyahu HaNavi, zachur latov,
vivaser lanu b'sorot tovot,
y'shuot v'nechamot.

הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ
אֶת אֵלִיָּהוּ הַנָּבִיא, זָכוּר לַטּוֹב,
וִיבַשֶּׂר־לָנוּ בְּשׂוֹרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנֶחָמוֹת.

Merciful One, send us tidings of Elijah, glimpses of good to come,
redemption and consolation.

Harachaman, hu yanchileinu yom shekulo
Shabbat um'nuchah l'chayei haolamim.

הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ
שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

Merciful One, help us to see the coming of a time when all is Shabbat.

ON YOM TOV

Harachaman, hu yanchileinu
yom shekulo tov.

הָרַחֲמָן, הוּא יַנְחִילֵנוּ
יוֹם שֶׁכֻּלּוֹ טוֹב.

Merciful One, help us to see the coming of a time when all is good.

ALL DAYS

Oseh shalom bimromav,
hu yaaseh shalom,
aleinu v'al kol Yisrael,
v'al kol yoshvei teiveil, v'imru amen.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאִמְרוּ אָמֵן.

May the Source of peace grant peace
to us, to all Israel, and to all the world.

Adonai oz l'amo yitein.
Adonai y'vareich et amo va'shalom.

יְיָ עֹז לְעַמּוֹ יִתֵּן.
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם.

May Adonai grant strength to our people.
May Adonai bless our people with peace.

עֹשֶׂה שָׁלוֹם *Oseh shalom bimromav . . . May the Source of peace . . .* Job 25:2

יְיָ עֹז *Adonai oz . . . May Adonai grant . . .* Psalm 29:11

בִּרְכוֹת הַמִּשְׁפָּחָה
קִדּוּשׁ, שַׁחֲרִית
הַמּוֹצִיא
בִּרְכַּת הַמָּזוֹן
**הַבְדָּלָה**

# הַבְדָּלָה

## HAVDALAH

*As Shabbat ends, the Havdalah candle is lit.*

הִנֵּה אֵל יְשׁוּעָתִי, אֶבְטַח וְלֹא אֶפְחָד.
כִּי עָזִּי וְזִמְרָת יָהּ יְיָ, וַיְהִי לִי לִישׁוּעָה.
וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן
מִמַּעַיְנֵי הַיְשׁוּעָה.
לַיְיָ הַיְשׁוּעָה,
עַל עַמְּךָ בִרְכָתֶךָ, סֶלָה.
יְיָ צְבָאוֹת עִמָּנוּ,
מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה.
יְיָ צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יְיָ הוֹשִׁיעָה,
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.
לַיְהוּדִים הָיְתָה
אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר;
כֵּן תִּהְיֶה לָנוּ.
כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יְיָ אֶקְרָא.

HINEIH El y'shuati, evtach v'lo efchad.
Ki ozi v'zimrat Yah Adonai, vay'hi li lishuah.
Ush'avtem mayim b'sason
mima-ainei hay'shuah.
L'Adonai hay'shuah,
al amcha virchatecha, selah.
Adonai tz'vaot imanu,
misgav lanu Elohei Yaakov, selah.
Adonai tz'vaot, ashrei adam botei-ach bach.
Adonai hoshiah,
haMelech yaaneinu v'yom koreinu.
La-Y'hudim hay'tah
orah v'simchah v'sason vikar;
kein tih'yeh lanu.
Kos y'shuot esa, uv'sheim Adonai ekra.

BEHOLD the God who gives me triumph! I am confident, unafraid; for Adonai is my strength and might, and has been my deliverance. Joyfully shall you draw water from the fountains of triumph, deliverance is Adonai's; Your blessing be upon Your people! Selah.

*Adonai Tz'vaot* is with us; the God of Jacob is our haven. Selah.
*Adonai Tz'vaot*, happy is the one who trusts in You. O Adonai, grant victory!
May the Sovereign answer us when we call.
The Jews enjoyed light and gladness, happiness and honor. So may it be for us.
I raise the cup of deliverance and invoke the name of Adonai.

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הַבְדָּלָה *Havdalah* means *separation*, the separation of Shabbat from the beginning of the new work week.

הִנֵּה אֵל יְשׁוּעָתִי *Hineih El y'shuati . . . Behold the God who gives me triumph! . . .* Shabbat is a foretaste of the world-to-come, a time of perfect peace. These verses call upon God to recall and act on the promise of redemption.

For those who choose: At the last sentence כּוֹס יְשׁוּעוֹת אֶשָּׂא *kos y'shuot esa, I raise the cup of deliverance,* one lifts a cup of wine or grape juice without tasting and proceeds directly to the blessing.

*Family Blessings*
*Kiddush, Morning*
*HaMotzi*
*Birkat HaMazon*
***Havdalah***

I'LL LET YOU in on a secret
about how one should pray the sunset prayer.
It's a juicy bit of praying,
like strolling on grass,
nobody's chasing you, nobody hurries you.
You walk toward your Creator
with gifts in pure, empty hands.
The words are golden,
their meaning is transparent,
it's as though you're saying them
for the first time.

If you don't catch on
that you should feel a little elevated,
you're not praying the sunset prayer.
The tuner is sheer simplicity,
you're just lending a helping hand
to the sinking day.
It's a heavy responsibility.
You take a created day
and you slip it
into the archive of life,
where all our lived-out days are lying together.

The day is departing with a quiet kiss.
It lies open at your feet
while you stand saying the blessings.
You can't create anything yourself, but you
can lead the day to its end and see
clearly the smile of its going down.
See how whole it all is,
not diminished for a second,
how you age with the days
that keep dawning,
how you bring your lived-out day
as a gift to eternity.

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הִנֵּה אֵל יְשׁוּעָתִי *Hineih El y'shuati . . . Behold the God who gives me triumph . . .* Isaiah 12:2-3
וַיְהִי לִי לִישׁוּעָה *vay'hi li lishuah . . . and has been my deliverance . . .* Psalm 3:9
לַיְיָ הַיְשׁוּעָה *L'Adonai hay'shuah . . . deliverance is Adonai's . . .* Psalm 46:12
אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ *ashrei adam botei-ach bach . . . happy is the one who trusts in You . . .* Psalm 84:13
יְיָ הוֹשִׁיעָה *Adonai hoshiah . . . O Adonai, grant victory! . . .* Psalm 20:10
אוֹרָה וְשִׂמְחָה *orah v'simchah . . . light and gladness . . .* Esther 8:16
כּוֹס יְשׁוּעוֹת אֶשָּׂא *Kos y'shuot esa . . . I raise the cup of deliverance . . .* Psalm 116:13

## THE WINE OR GRAPE JUICE

*The blessing may be said over wine or grape juice.*
*Lift the goblet but do not drink until after the Blessing of Separation.*

BARUCH atah, Adonai
Eloheinu, Melech haolam,
borei p'ri hagafen.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

Praise to You, Adonai our God, Sovereign of the universe, Creater of the fruit of the vine.

## THE SPICES

*Lift the spice box.*

BARUCH atah, Adonai
Eloheinu, Melech haolam,
borei minei v'samim.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מִינֵי בְשָׂמִים.

Praise to You, Adonai our God, Sovereign of the universe, Creator of varied spices.

*Circulate the spice box.*

## THE LIGHT

*Raise the Havdalah candle.*

BARUCH atah, Adonai
Eloheinu, Melech haolam,
borei m'orei ha-eish.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the lights of fire.

The filled and raised cup is symbolic of the joy felt when expressing gratitude to God. The wine is not sipped until the final blessing.

The spices, coming from the earth, remind us of our duty during our work-week to protect the fragile balance of nature.

*Family Blessings*
*Kiddush, Morning*
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TASTE THE PURPLE DUSK, the shimmer of green
that grow on the hills of Carmel
near the caves that hint at life.
Taste the orange beaming beneath leaves
in the endless expanse of the Negev fields.
Taste the joy of these blessings that grow from the earth,
and sustain us, and nourish us throughout the week.
Blessed is the fruit and its seed.

Smell the spices that awaken us,
sharp as memory pushing into
the week's rush of days, cacophonous and long,
spices that cling, a delicate perfume
scenting the week with possibilities.
Blessed are the spices that awaken us.

Fire, sign of home, of safety, of awe,
as when we gather to tell the stories
our mothers passed down — the wild nights
dancing, drums beating, singing the ancient songs,
words we no longer know, though we feel them
twining around us like the many wicks of the flame
uniting in one. Fire and light
and the shadows they create.
Blessed is the fire within each of us.

Dawn and dusk, light and dark, memory and forgetfulness,
sacred and mundane, words and silence, division
and wholeness, the whole made easy,
made soft as a pillow when you're tired.
The division a bee hive of honey, the complicated
sweetness that lets us know bitter.
Blessed are the differences that make up the whole.

As Shabbat draws to an end, we hope that the week ahead will continue to bear the light of this day. New and unanticipated challenges await us; we pray that, revitalized by Shabbat, we will be sustained throughout the coming week. May the sweetness of the wine and the aroma of the Havdalah spices linger within us as the sun sets and the new week begins.

## THE BLESSING OF SEPARATION

| | |
|---|---|
| BARUCH atah, Adonai | בָּרוּךְ אַתָּה, יְיָ |
| Eloheinu, Melech haolam, | אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, |
| hamavdil bein kodesh l'chol, | הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל, |
| bein or l'choshech, | בֵּין אוֹר לְחֹשֶׁךְ, |
| bein Yisrael laamim, | בֵּין יִשְׂרָאֵל לָעַמִּים, |
| bein yom hash'vi-i | בֵּין יוֹם הַשְּׁבִיעִי |
| l'sheishet y'mei hamaaseh. | לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. |
| Baruch atah, Adonai, | בָּרוּךְ אַתָּה, יְיָ, |
| hamavdil bein kodesh l'chol. | הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל. |

PRAISE TO YOU, Adonai our God, Sovereign of the universe:
who distinguishes between the holy and ordinary, between light and dark,
between Israel and the nations, between the seventh day and the six days of work.
Praise to You, Adonai who distinguishes between the holy and ordinary.

*Sip the wine or grape juice.*

*Extinguish the Havdalah candle in the remaining wine or grape juice,
while the following passages are sung or said:*

| | |
|---|---|
| HAMAVDIL bein kodesh l'chol, | הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל, |
| chatoteinu hu yimchol, | חַטֹּאתֵינוּ הוּא יִמְחֹל, |
| zareinu v'chaspeinu yarbeh kachol, | זַרְעֵנוּ וְכַסְפֵּנוּ יַרְבֶּה כַּחוֹל, |
| v'chakochavim balailah. | וְכַכּוֹכָבִים בַּלָּיְלָה. |
| Shavua tov . . . | שָׁבוּעַ טוֹב . . . |

MAY THE ONE who distinguishes between the holy and the ordinary, pardon our sins; multiply our offspring and our possessions as grains of sand and as the stars at night.

A good week, a week of peace, may gladness reign and joy increase.

*Family Blessings*
*Kiddush, Morning*
*HaMotzi*
*Birkat HaMazon*
***Havdalah***

HAVDALAH is not for the close of Shabbat alone; it is for all the days.
Havdalah means: separate yourself from the unholy; strive for holiness.
Havdalah means: separate yourself from fraud and exploitation;
be fair and honest with all people.
Havdalah means: separate yourself from indifference to the poor and the deprived,
the sick and the aged; work to ease their despair and their loneliness.
Havdalah means: separate yourself from hatred and violence;
promote peace among people and nations.
May God give us understanding to reject the unholy and to choose the way of holiness.
May God who separates the holy from the profane
inspire us to perform these acts of Havdalah.

O GOD, God of our ancestors,
with good sign and good fortune
begin for us
the six days that approach us — for peace,
separated from transgression and
attached to the study of Torah
and to good deeds.
Grant us wisdom, understanding and knowledge from You.

Let us hear in these days
joy and happiness.
Let there not arise jealousy of us in the heart of any person
and let there not arise jealousy of any person in our hearts...

Open up for us, Adonai our God,
this week, and every week,
gates of light and gates of blessing

so that all who enter may know peace and goodness.

אֵלִיָּהוּ הַנָּבִיא,
אֵלִיָּהוּ הַתִּשְׁבִּי,
אֵלִיָּהוּ הַגִּלְעָדִי.

בִּמְהֵרָה בְיָמֵינוּ,
יָבוֹא אֵלֵינוּ,
עִם מָשִׁיחַ בֶּן־דָּוִד.

ELIYAHU hanavi,
Eliyahu hatishbi,
Eliyahu hagiladi.

Bimheirah b'yameinu,
yavo eileinu,
im Mashiach ben David.

MAY ELIJAH the prophet,
Elijah the Tishbite,
Elijah of Gilead,
quickly in our day come to us
heralding redemption.

"Elijah the Tishbite" is a paraphrase of the introduction of the Elijah story in I Kings 17:1.
*Marc Brettler*

Elijah in Jewish folklore is the champion of the poor and downtrodden, an agent of mercy and hope. He is the bearer of good tidings, the harbinger of the messianic age.

*Family Blessings*
*Kiddush, Morning*
*HaMotzi*
*Birkat HaMazon*
***Havdalah***

MIRYAM han'viah oz v'zimrah b'yadah.
Miryam tirkod itanu
l'hagdil zimrat olam.
Miryam tirkod itanu
l'takein et haolam.
Bimheira v'yameinu hi t'vi-einu
El mei hay'shuah.

**מִרְיָם** הַנְּבִיאָה עֹז וְזִמְרָה בְּיָדָהּ.
מִרְיָם תִּרְקֹד אִתָּנוּ
לְהַגְדִּיל זִמְרַת עוֹלָם.
מִרְיָם תִּרְקֹד אִתָּנוּ
לְתַקֵּן אֶת הָעוֹלָם.
בִּמְהֵרָה בְיָמֵינוּ הִיא תְּבִיאֵנוּ
אֶל מֵי הַיְשׁוּעָה.

MIRIAM the prophet, strength and song are in her hand.
Miriam will dance with us to swell earth's song.
Miriam will dance with us to redeem the world.
Soon, in our day, she will bring us to the waters of redemption.

Elijah is not the only figure in Jewish tradition to fulfill a role as God's messenger and harbinger of hope. The sages in the Midrash shaped two biblical women, Serah bat Asher (Genesis 46:17) and Miriam, into such visionary personalities. Each woman gave advice and served as models of redemption for the Jewish people. This prayer which includes Miriam in the Havdalah service is a welcome addition to our liturgy.