

תְּפִלוֹת לְשַׁבָּת

T'FILOT L'SHABBAT

PRAYERS FOR SHABBAT

Front Matter appears on page 388.

קַבְּלַת פְּנִים

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, יי
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 12 [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

You may offer one of these before kindling the lights.

AS THESE SHABBAT CANDLES give light
to all who behold them,
so may we, by our lives, give light to all who behold us.

As their brightness reminds us
of the generations of Israel who have kindled light,
so may we, in our own day, be among those who kindle light.

O SOURCE of light and truth,
Creator of the eternal law of goodness,
help us to find knowledge by which to live.
Lead us to take the words we shall speak
into our hearts and our lives.

Bless all who enter this sanctuary in need,
all who bring the offerings of their hearts.
May our worship lead us to acts of kindness, peace and love.

For Kabbalat Shabbat, turn to page 12 [130].

Help me perfect my ways of loving and caring.
Inspire me to make myself whole
so that I may honor Your name and
create a world of justice and peace.

Martin Buber

KIDDUSH FOR EVENING OF SHABBAT

*Fill a Kiddush cup with wine or grape juice.**Raise it and recite:*

VAY'HI EREV vay'hi voker
yom hashishi.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשְּׁשִׁי.

AND THERE WAS EVENING and there was morning,
the sixth day.

VAY'CHULU hashamayim v'haaretz
v'chol tz'vaam.

Vay'chal Elohim bayom hashvi-i
m'lachto asher asah.

Vayishbot bayom hashvi-i
mikol m'lachto asher asah.

Vay'varech Elohim et yom hashvi-i
vay'kadeish oto ki vo shavat mikol
m'lachto asher bara Elohim laasot.

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל־צְבָאָם.
וַיַּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְקַל־
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

THE HEAVEN AND THE EARTH were finished, and all their array.
On the seventh day God finished the work that God had been doing,
and God ceased on the seventh day from all the work that God had done.
And God blessed the seventh day and declared it holy,
because on it God ceased from all the work of creation that God had done.

Shabbat Kiddush — The beginning of Shabbat is marked by reciting a benediction sanctifying the day (*Kiddush HaYom* or *K'dushat HaYom*, “Sanctification of the Day”; *M. Brachot* 8:1 and *P'sachim* 10:2). The benediction praises God for the gift of Shabbat that marks Israel as unique. Since Kiddush is recited over a cup of wine, symbolizing joy, it is preceded by the wine benediction, *borei p'ri hagafen*, “Creator of the fruit of the vine.”

וַיְהִי עֶרֶב *Vay'hi erev . . . And there was evening . . .* Genesis 1:31

וַיִּכְלּוּ *Vay'chulu . . . The heaven and the earth . . .* Genesis 2:1–3

הַדְּלָקָה הַנִּרְוֶה

קְדוּשַׁת עֶרֶב

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

BARUCH atah, Adonai

Eloheinu, Melech haolam,

borei p'ri hagafen.

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, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגֶּפֶן.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קִדְּשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זְכוֹר לְיַצִּיאַת מִצְרָיִם.
כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים.
וְשַׁבַּת קִדְּשְׁךָ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה, יי, 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, יי, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

הַדְּלָקָה הַנִּרְוֶה

קְדוּשָׁה, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

WE ENTER THIS SANCTUARY to welcome Shabbat.

Within these walls we sit surrounded by numberless generations.

Our ancestors built the synagogue as a visible sign of God's Presence in their midst.

Throughout our long history and our endless wanderings, it has endured,
a beacon of truth, love, and justice for all humanity.

Its presence guided our ancestors to lives of righteousness,
holding up to them a vision of their truest selves.

Now we, in our turn, come into this sanctuary to affirm the sacredness of our lives.

May we enter this place in peace.

May holiness wrap around us as we cross its threshold.

Weariness, doubt, the flaws within our human hearts,
the harshness of the week — let these drop away at the door.

In the brightness of Shabbat, let peace settle upon us as we lift our hearts in prayer.

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.

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

WHERE HAS THIS WEEK VANISHED?

Is it lost forever?

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.

הַדְּלָקוֹת הַנֵּרוֹת

קַדוּשָׁה, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

I BEGIN WITH A PRAYER of gratitude
for all that is holy in my life.
God needs no words, no English or Hebrew,
no semantics and no services.
But I need them.
Through prayer, I can sense my inner strength,
my inner purpose,
my inner joy, my capacity to love.
As I reach upward in prayer,
I sense these qualities in my Creator.
To love God is to love each other,
to work to make our lives better.
To love God is to love the world God created
and to work to perfect it.
To love God is to love dreams of peace and joy
that illumine all of us,
and to bring that vision to life.

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

THERE ARE DAYS when we seek things
for ourselves and measure failure
by what we do not gain.

On Shabbat, we seek not to acquire
but to share.

There are days when we exploit nature
as if it were a horn of plenty
that can never be exhausted.

On Shabbat, we stand in wonder
before the mystery of creation.

There are days when we act as if we
cared nothing for the rights of others.

On Shabbat, we remember that justice is
our duty and a better world our goal.

So we embrace Shabbat:
day of rest, day of wonder, day of peace.

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.

הַדְּלֵקֶת הַנֵּרוֹת
קְדוּשָׁה, עֲרֵבִית
בְּרוּכִים הַבָּאִים
שִׁירֵי שַׁבָּת

HINEIH MAH TOV

Hineih mah tov u'mah na-im
shevet achim gam yachad.

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים
שֵׁבֶת אַחִים גַּם־יַחַד.

How good and how pleasant it is that brothers and sisters dwell together.

(Psalm 133:1)

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מֵה יָפֵה הַיּוֹם, שַׁבָּת שְׁלוֹם.

How lovely today is, Shabbat Shalom.

Y'DID NEFESH

Y'did nefesh, av harachaman,
m'shoch avd'cha el r'zonecha.
Yarutz avd'cha k'mo ayal,
yishtachaveh el mul hadarecha.

יְדִיד נֶפֶשׁ, אָב הַרַחֲמָן,
מְשׁוּךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
יָרוּץ עַבְדְּךָ כְּמוֹ אַיִל,
לְשִׁתְחַוֶּה אֶל מוּל הַדָּרְךָ.

Heart's delight, Source of mercy, draw Your servant into Your arms:

I leap like a deer to stand in awe before You.

SHABBAT HAMALKAH

Hachamah meirosh ha-ilanot nistalkah,
bo-u v'neitzei likrat Shabbat hamalkah.
Hinei hi yoredet, hak'doshah hab'ruchah.
V'imah malachim, tz'va shalom um'nuchah.
Bo-i bo-i hamalkah, bo-i bo-i hakalah.
Shalom aleichem, malachei hashalom.

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,
בָּאוּ וְנִצְּאוּ לְקִרְאֵת שַׁבָּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֵדֶת, הַקְּדוּשָׁה הַבְּרוּכָה.
וְעִמָּהּ מַלְאָכִים, צְבָא שְׁלוֹם וּמְנוּחָה.
בָּאוּ בָּאוּ הַמַּלְכָּה, בָּאוּ בָּאוּ הַכֶּלֶה.
שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם.

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our queen.

Behold her descending, the holy, the blessed,
and with her the angels of peace and of rest.

Draw near, draw near, and here abide,
draw near, draw near, O Sabbath bride.

Peace also to you, you angels of peace.

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

DODI LI

Dodi li vaani lo haro-eh bashoshanim. דוֹדִי לִי וְאֲנִי לוֹ הָרַעָה בַּשּׁוֹשָׁנִים.
Mi zot olah min hamidbar, מִי זֹאת עֹלָה מִן־הַמִּדְבָּר,
M'kuteret mor ul'vonah . . . מְקֻטְרֶת מוֹר וּלְבוֹנָה . . .
Libavtini achoti chalah. לִבְבִּתָּנִי, אַחֹתִי כָלָה.
Uri tzafon uvo-i teiman . . . עֲרִי צָפוֹן וּבְאִי תִימָן . . .

My beloved is mine and I am my beloved's who browses among the lilies.
Who is this that comes up from the desert, in clouds of myrrh and frankincense?
You have captured my heart, my sister, my bride.
Awake, O north wind, come, O south wind!
(Song of Songs 2:16; 3:6; 4:9, 16)

KOL DODI

Kol dodi hinei zeh ba, קוֹל דוֹדִי הִנֵּה זֶה־בָּא,
midaleig al heharim, מִדַּלֵּג עַל־הַהַרִים,
m'kapeitz al hag'vaot. מְקַפֵּץ עַל־הַגְּבְעוֹת.

Hark! My beloved comes leaping over the mountains, bounding over the hills.
(Song of Songs 2:8)

KI ESHM'RAH SHABBAT

Ki eshm'rah Shabbat El yishm'reini. כִּי אֶשְׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי.
Ot hi l'olmei ad beino uveini. אוֹת הִיא לְעוֹלָמֵי עַד בֵּינוּ וּבֵינִי.

When I keep Shabbat, God watches over me. It is a sign forever between God and me.

EILEH CHAMDAH LIBI

Eileh chamdah libi, אֵלֶּה חֲמֻדָּה לִבִּי,
chusah na v'al na titalam. חוּסָה נָא וְאַל נָא תִתְעַלֵּם.

God is my heart's desire. Appear! Do not hide.

קַבְּלַת שַׁבָּת

KABBALAT SHABBAT — WELCOMING SHABBAT

This section, until Shalom Aleichem on page 24 [142], does not offer alternative readings.

PSALM 95:1-7

L'CHU n'ran'na l'Adonai,
nariyah l'tzur yisheinu.
N'kadmah fanav b'todah,
biz'mirot naria lo.

Ki El gadol Adonai,
uMelech gadol al kol elohim.
Asher b'yado mech'krei aretz,
v'to-afot harim lo.
Asher lo hayam v'hu asahu,
v'yabeshet yadav yatzaru.

Bo-u nishtachaveh v'nichraah,
nivr'cha lifnei Adonai oseinu.
Ki hu Eloheinu,
vaanachnu am marito v'tzon yado.

Hayom im b'kolo tishma-u.

לְכוּ נִרְנְנָה לַיהוָה,
נְרִיעָה לְצוּר יִשְׁעֵינוּ.
נִקְדְּמָה פָּנָיו בְּתוֹדָה,
בְּזִמְרוֹת נְרִיעַ לוֹ.

כִּי אֵל גָּדוֹל יְיָ,
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי-אֶרֶץ,
וְתוֹעֵפּוֹת הָרִים לוֹ.
אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,
וַיַּבֶּשֶׂת יָדָיו יָצְרוּ.

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה
נִבְרַכָּה לְפָנֵי-יְיָ עֲשֵׂנוּ.
כִּי-הוּא אֱלֹהֵינוּ,
וְאִנְחֵנוּ עִם מְרַעִיתוֹ וְצֵאן יָדוֹ,

הַיּוֹם אִם-בְּקוֹלוֹ תִשְׁמָעוּ.

COME, LET US SING joyously to Adonai,
raise a shout for our Rock and Deliverer;
let us come into God's presence with praise;
let us raise a shout for God in song!
For Adonai is a great God,
the great ruler of all divine beings.

קַבְּלַת שַׁבָּת *Kabbalat Shabbat*, “Welcoming Shabbat,” is one of the ritual innovations of the circle of Kabbalists (Jewish mystics) who gathered around Rabbi Isaac Luria in sixteenth-century Safed in the Land of Israel.

Psalms 95–99, 29 — This cycle of six psalms, representing the six days of creation, enjoins all creation to sing out the praises of God. God's creative power is revealed in the world around us; God's sovereignty is over all nature and all nations.

מְזִמֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדֵי

מְזִמֹר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

Psalms 95-99, 29

Echah Dodi

Psalms 92-93

Shalom Aleichem

In God's hand are the depths of the earth;
 the peaks of the mountains are God's.
 God's is the sea, God made it;
 and the land, which God's hands fashioned.
 Come, let us bow down and kneel,
 bend the knee before Adonai our maker,
 for Adonai is our God,
 and we are the people God tends, the flock in God's care.
 O, if you would but heed God's charge this day.

PSALM 96:1-6, 11-13

SHIRU l'Adonai shir chadash,

shiru l'Adonai kol haaretz.

Shiru l'Adonai bar'chu sh'mo,

basru miyom l'yom y'shuato.

Sapru vagoyim k'vodo,

b'chol haamim niflotav.

Ki gadol Adonai um'hulal m'od,

nora hu al kol elohim.

Ki kol elohei haamim elilim

v'Adonai shamayim asah.

Hod v'hadar l'fanav,

oz v'tiferet b'mikdasho.

Yism'chu hashamayim v'tageil haaretz

yiram hayam um'lo-o.

Yaaloz saddai v'chol asher bo

az y'ran'nu kol atzei yaar.

Lifnei Adonai ki va, ki va lishpot haaretz

yishpot teveil b'tzedek v'amim be-emunato.

שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ,

שִׁירוּ לַיְיָ כָּל־הָאָרֶץ.

שִׁירוּ לַיְיָ, בָּרְכוּ שְׁמוֹ,

בְּשָׂרוֹ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ.

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,

בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד,

נוֹרָא הוּא עַל־כָּל־אֱלֹהִים.

כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים

וַיְיָ שָׁמַיִם עָשָׂה.

הוֹדוּ־וְהִדְר לְפָנָיו,

עַז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִרְעַם הַיָּם וּמְלֹאוֹ.

יַעֲלֹז שַׁדַּי וְכָל־אֲשֶׁר־בוֹ,

אֲז יִרְנְנוּ כָּל־עֵצֵי־יָעַר.

לִפְנֵי יְיָ כִּי בָא, כִּי בָא לְשַׁפֵּט הָאָרֶץ,

יִשְׁפֹּט תִּבֵּל בְּצֶדֶק וְעַמִּים בְּאֱמוּנָתוֹ.

מזמור צ"ה-צ"ט, כ"ט

לְכֹה דוֹדֵי

מִזְמוֹר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

SING TO ADONAI a new song,
 sing to Adonai, all the earth.
 Sing to Adonai, bless God's name,
 proclaim God's victory day after day.
 Tell of God's glory among the nations,
 God's wondrous deeds, among all peoples.
 For Adonai is great and much acclaimed,
 God is held in awe by all divine beings.
 All the gods of the peoples are mere idols,
 but Adonai made the heavens.
 Glory and majesty are before God;
 strength and splendor are in God's temple.
 Let the heavens rejoice and the earth exult;
 let the sea and all within it thunder,
 the fields and everything in them exult;
 then shall all the trees of the forest shout for joy
 at the presence of Adonai, for God is coming,
 for God is coming to rule the earth;
 God will rule the world justly,
 and its peoples in faithfulness.

PSALM 97:1-2, 10-12

ADONAI malach tageil haaretz,
 yism'chu iyim rabim.
 Anan vaarafel s'vivav
 tzedek umishpat m'chon kiso.

Ohavei Adonai sinu ra,
 shomeir nafshot chasidav
 miyad r'sha-im yatzileim.

Or zarua latzaddik
 ul'yishrei lev simchah.
 Simchu tzaddikim b'Adonai
 v'hodu l'zeicher kodsho.

יְיָ מְלֹךְ, תִּגַּל הָאָרֶץ,
 יִשְׁמְחוּ אַיִם רַבִּים.
 עָנָן וְעַרְפֵּל סְבִיבוֹ
 צֶדֶק וּמִשְׁפָּט מִכּוֹן כִּסְאוֹ.

אֶהְיֶי יְיָ שֵׁנְאוֹ רָע,
 שֹׁמֵר נַפְשׁוֹת חֲסִידָיו
 מִיַּד רְשָׁעִים יִצְלֵם.

אוֹר זֶרַע לְצַדִּיק
 וּלְיִשְׁרֵי־לֵב שִׂמְחָה.
 שִׁמְחוּ צַדִּיקִים בַּיהוָה
 וְהוֹדוּ לְזִכְרֵ קֹדֶשׁוֹ.

Psalms 95-99, 29

Echah Dodi

Psalms 92-93

Shalom Aleichem

ADONAI IS SOVEREIGN!

Let the earth exult, the many islands rejoice!
 Dense clouds are around God,
 righteousness and justice are the base of God's throne.
 O you who love Adonai, hate evil!
 God guards the lives of God's loyal ones,
 saving them from the hand of the wicked.
 Light is sown for the righteous,
 radiance for the upright.
 O you righteous, rejoice in Adonai
 and acclaim God's holy name!

PSALM 98:1-9

MIZMOR.

Shiru l'Adonai shir chadash,
 ki niflaot asah,
 hoshiah lo y'mino uz'ro-a kodsho.
 Hodia Adonai y'shuato,
 l'einei hagoyim gilah tzidkato.
 Zachar chasdo ve-emunato
 l'veit Yisrael, ra-u chol afsei aretz
 et y'shuat Eloheinu.
 Hariu l'Adonai kol haaretz
 pitz'chu v'ran'nu v'zameiru.

מִזְמוֹר.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
 כִּי-נִפְלְאוֹת עָשָׂה,
 הוֹשִׁיעָה-לוֹ יְמִינוֹ וַיִּזְרַע קִדְשׁוֹ.
 הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,
 לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.
 זָכַר חֲסָדוֹ וְאֱמוּנָתוֹ
 לְבַיִת יִשְׂרָאֵל, רְאוּ כָל-אַפְסֵי-אֶרֶץ
 אֵת יְשׁוּעַת אֱלֹהֵינוּ.
 הַרְיֵעוּ לַיהוָה כָּל-הָאָרֶץ
 פִּצְחוּ וְרַנְּנוּ וְזָמְרוּ.

A PSALM.

Sing to Adonai a new song,
 for God has worked wonders;
 God's right hand, God's holy arm,
 has won God victory.
 Adonai has manifested God's victory,
 has displayed God's triumph in the sight of the nations.
 God was mindful of God's steadfast love and faithfulness
 toward the house of Israel;
 all the ends of the earth beheld the victory of our God.
 Raise a shout to Adonai, all the earth,
 break into joyous songs of praise!

Zamru l'Adonai b'chinar,
 b'chinar v'kol zimrah.
 Bachatzotz'rot v'kol shofar
 hariu lifnei HaMelech Adonai.
 Yiram hayam um'lo-o
 teiveil v'yoshvei vah.
 N'harot yimcha-u chaf
 yachad harim y'raneinu.
 Lifnei Adonai ki va
 lishpot haaretz
 yishpot teiveil b'tzedek
 v'amim b'meisharim.

זָמְרוּ לַיהוָה בְּכִנּוֹר,
 בְּכִנּוֹר וְקוֹל זִמְרָה.
 בַּחֲצוֹצְרוֹת וְקוֹל שׁוֹפָר
 הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יי.
 יִרְעַם הַיָּם וּמְלֹאוֹ
 תִבֵּל וַיֹּשְׁבֵי בָהּ.
 נְהָרוֹת יִמְחֲאוּ כָף
 יַחַד הָרִים יִרְנְנוּ.
 לִפְנֵי־יְיָ כִּי־בָא
 לִשְׁפֹט הָאָרֶץ
 יִשְׁפֹט־תִּבְלַת בְּצֶדֶק
 וְעַמִּים בְּמִישָׁרִים.

מזמור צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מזמור צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

SING PRAISE TO ADONAI with the lyre,
 with the lyre and melodious song.
 With trumpets and the blast of the horn
 raise a shout before Adonai, the ruler.
 Let the sea and all within it thunder,
 the world and its inhabitants;
 let the rivers clap their hands,
 the mountains sing joyously together
 at the presence of Adonai,
 for God is coming to rule the earth;
 God will rule the world justly,
 and its peoples with equity.

Psalms 95-99, 29

Echah Dodi

Psalms 92-93

Shalom Aleichem

PSALM 99: 1-5, 9

ADONAI MALACH yirg'zu amim,

yosheiv k'ruvim tanut haaretz.

Adonai b'Tzion gadol

v'ram hu al kol haamim.

Yodu shimcha gadol v'nora,

kadosh hu.

V'oz Melech mishpat aheiv,

atah konanta meisharim,

mishpat utz'dakah b'Yaakov

atah asita.

Rom'mu Adonai Eloheinu

v'hishtachavu lahadom raglav,

kadosh hu.

Rom'mu Adonai Eloheinu

v'hishtachavu l'har kodsho,

ki kadosh Adonai Eloheinu.

יְיָ מֶלֶךְ יִרְגְּזוּ עַמִּים,
יָשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.

יְיָ בְּצִיּוֹן גָּדוֹל
וְרָם הוּא עַל־כָּל־הָעַמִּים.
יֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא,
קְדוֹשׁ הוּא.

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,
אֶתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל,
מִשְׁפָּט וַיְצַדֶּקְהָ בְיַעֲקֹב
אֶתָּה עָשִׂיתָ.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלֵינוּ,
קְדוֹשׁ הוּא.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קְדִשׁוֹ,
כִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

ADONAI ENTHRONED on cherubim, is sovereign,
peoples tremble, the earth quakes.

Adonai is great in Zion,

and exalted above all peoples.

They praise Your name as great and awesome;

God is holy!

Mighty ruler who loves justice,

it was You who established equity,

You who worked righteous judgment in Jacob.

Exalt Adonai our God

and bow down to God's footstool;

God is holy!

Exalt Adonai our God,

and bow toward God's holy hill,

for Adonai our God is holy.

PSALM 29:1-11

MIZMOR L'DAVID.

Havu l'Adonai b'nei eilim,
 havu l'Adonai kavod va'oz.
 Havu l'Adonai k'vod sh'mo,
 hishtachavu l'Adonai b'hadrat kodesh.
 Kol Adonai al hamayim,
 El hakavod hirim,
 Adonai al mayim rabim.
 Kol Adonai bako-ach kol Adonai behadar.
 Kol Adonai shoveir arazim
 vay'shabeir Adonai et arzei ha'vanon,
 vayarkideim k'mo eigel
 l'vanon v'siryon k'mo ven r'eimim.

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,
 הָבוּ לַיהוָה כְּבוֹד וְעֹז.
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
 הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ.
 קוֹל יְיָ עַל־הַמַּיִם,
 אֶל־הַכְּבוֹד הַרְעִים,
 יְיָ עַל־מַיִם רַבִּים.
 קוֹל־יְיָ בִפְתָח קוֹל יְיָ בְּהַדָּר.
 קוֹל יְיָ שֹׁבֵר אֲרָזִים
 וַיִּשְׁבֵּר יְיָ אֶת־אַרְזֵי הַלְּבָנוֹן,
 וַיִּרְקֵדֵם כְּמו־עֵגֶל
 לְבָנוֹן וְשִׁרְיוֹן כְּמו־בַּרְרָאִמִּים.

מִזְמוֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מִזְמוֹר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

A PSALM OF DAVID.

Ascribe to Adonai, O divine beings,
 ascribe to Adonai glory and strength.
 Ascribe to Adonai the glory of God's name;
 bow down to Adonai, majestic in holiness.
 The voice of Adonai is over the waters;
 the God of glory thunders,
 Adonai, over the mighty waters.
 The voice of Adonai is power;
 the voice of Adonai is majesty;
 the voice of Adonai breaks cedars;
 Adonai shatters the cedars of Lebanon.
 God makes Lebanon skip like a calf,
 Sirion, like a young wild ox.

Psalms 95-99, 29

Echab Dodi

Psalms 92-93

Shalom Aleichem

Kol Adonai chotzeiv lahavot eish,
kol Adonai yachil midbar,
yachil Adonai midbar Kadeish.
Kol Adonai y'choleil ayalot
vayechesof y'arot
uv'heichalo kulo omeir kavod.
Adonai lamabul yashav
vayeishev Adonai Melech l'olam.

Adonai oz l'amo yitein
Adonai y'vareich et amo vashalom.

קוֹל־יְיָ חֹצֵב לְהַבּוֹת אֵשׁ,
קוֹל יְיָ יַחִיל מִדְּבָר,
יַחִיל יְיָ מִדְּבָר קָדֵשׁ.
קוֹל יְיָ יַחֲוִל אַיָּלוֹת
וַיַּחֲשׂוּף יַעֲרוֹת
וּבְהִיכָלוֹ כָּלוּ אֹמֵר כְּבוֹד.
יְיָ לַמַּבּוּל יָשָׁב
וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם.

יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

THE VOICE OF ADONAI kindles flames of fire;
the voice of Adonai convulses the wilderness;
Adonai convulses the wilderness of Kadesh;
the voice of Adonai causes hinds to calve,
and strips forests bare;
while in God's temple all say "Glory!"
Adonai sat enthroned at the Flood;
Adonai sits enthroned, sovereign forever.

May Adonai grant strength to God's people;
may Adonai bestow on God's people wellbeing.

L'CHAH DODI likrat kalah,
p'nei Shabbat n'kab'lah.

לְכֵה דוּדֵי לְקִרְאֵת כָּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה.

מְזֻמֵּר צ"ה-צ"ט, כ"ט
לְכֵה דוּדֵי
מְזֻמֵּר צ"ב-צ"ג
שְׁלוֹם עֲלֵיכֶם

BELOVED, COME to meet the bride; beloved come to greet Shabbat.

Shamor v'zachor b'dibur echad,
hishmianu El ham'yuchad,
Adonai echad ush'mo echad,
l'shem ul'tiferet v'lit'hilah.

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד, (1)
הִשְׁמִיעֵנו אֵל הַמְיֻחָד,
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְרֵת וּלְתִהִלָּה.

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

Likrat Shabbat l'chu v'neilcha,
ki hi m'kor hab'rachah,
meiresh mikedem n'suchah,
sof maaseh b'machashava t'chilah.

לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכֵה, (2)
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקְדָּם נְסוּכָה,
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה וְתַחֲלָה.

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

Mikdash Melech, ir m'luchah,
kumi tz'i mitoch hahafeichah,
rav lach shevet b'emek hab'acha,
v'hu yachamol alayich chemlah.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה, (3)
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה,
רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּכָא,
וְהוּא יַחֲמוֹל עָלֶיךָ חֶמְלָה.

Royal shrine, city of kings, rise up and leave your ravaged state.
You have dwelt long enough in the valley of tears; now God will shower mercy on you.

Hitnaari, mei-afar kumi,
livshi bigdei tifarteich ami,
al yad ben Yishai Beit haLachmi,
korvah el nafshi g'alah.

הִתְנַעְרִי, מֵעַפָּר קוּמִי, (4)
לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עָמִי,
עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי,
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

Lift yourself up! Shake off the dust! Array yourself in beauty, O my people!
At hand is Bethlehem’s David, Jesse’s son, bringing deliverance into my life.

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. The first eight verses are arranged acrostically according to the author’s name (שְׁלֹמֹה הַלֵּוִי).

Psalms 95-99, 29

L'chah Dodi

Psalms 92-93

Shalom Aleichem

Hitor'ri, hitor'ri, התעוררי, התעוררי, (5)
 ki va oreich, kumi ori, כי בא אורך, קומי אורי,
 uri uri shir dabeiri, עורי עורי, שיר דברי,
 k'vod Adonai alayich niglah. כבוד יי עליך נגלה.

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

Lo teivoshi v'lo tikalmi, לא תבושי ולא תכלמי, (6)
 mah tishtochachi umah tehem, מה תשתוחחי ומה תהמי,
 bach yechesu aniyei ami, בד יחסו עניי עמי,
 v'nivn'tah ir al tilah. ונבנתה עיר על תלה.

An end to shame and degradation; forget your sorrow; quiet your groans. The
 afflicted of my people find respite in you, the city renewed upon its ancient ruins.

V'hayu lim'shisah shosayich, והיו למשסה שאסיך, (7)
 v'rachaku kol m'valayich, ורחקו כל מבלעיך,
 yasis alayich Elohayich, ישיש עליך אלהיך,
 kimsos chatan al kalah. כמשוש חתן על כלה.

The scavengers are scattered, your devourers have fled;
 as a bridegroom rejoices in his bride, your God takes joy in you.

Yamin usmol tifrotzi, ימין ושמאל תפרוצי, (8)
 v'et Adonai taaritzi, ואתי תעריצי,
 al yad ish ben partzi, על יד איש בן פרצי,
 v'nism'chah v'nagilah. ונשמחה ונגילה.

Your space will be broad, your worship free: await the promised one;
 we will exult, we will sing for joy!

Bo-i v'shalom ateret ba'lah, בואי בשלום עטרת בעלה, (9)
 gam b'simchah uv'tzoholah, גם בשמחה ובצהלה,
 toch emunei am s'gulah, תודי אמוני עם סגלה,
 bo-i chalah, bo-i chalah. בואי כלה, בואי כלה.

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

For those who choose: When the congregation reaches the last verse, beginning **בואי בשלום** *Bo-i v'shalom*, Enter in peace, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.

PSALM 92:1–7, 13–16

MIZMOR SHIR

l'Yom HaShabbat.

Tov l'hodot l'Adonai

ul'zameir l'shimcha elyon.

L'hagid babokeir chasdecha,

ve-emunatcha baleilot.

AleI asor vaalei navel

alei higayon b'chinor.

Ki simachtani Adonai b'fo-olecha

b'maasei yadecha aranein.

Mah gadlu maasecha Adonai,

m'od amku machsh'votecha.

Ish baar lo yeida

uch'sil lo yavin et zot.

Tzaddik katamar yifrach

k'erez baL'vanon yisgeh.

Sh'tulim b'veit Adonai,

b'chatzrot Eloheinu yafrichu.

Od y'nuvun b'seivah,

d'sheinim v'raanim yih'yu.

L'hagid ki yashar Adonai,

tzuri v'lo avlatah bo.

מִזְמוֹר שִׁיר

לְיוֹם הַשַּׁבָּת.

טוֹב לְהַדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,

וְאֱמוּנָתְךָ בַּלַּיְלוֹת.

עַל־עֲשׂוֹר וְעַל־נָבֶל,

עַל־יִגְיוֹן בְּכִנּוֹר.

כִּי שִׂמַּחְתָּנִי יְיָ בְּפַעֲלֶךָ

בְּמַעֲשֵׂי יְדִידֶךָ אֲרָנוּ.

מַה־גָּדְלוֹ מַעֲשֵׂיךָ, יְיָ,

מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ.

אִישׁ־בָּעַר לֹא יֵדַע

וְכִסִּיל לֹא־יָבִין אֶת־זֹאת.

צַדִּיק בְּתִמְרֵי יִפְרַח

כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבַיִת יְיָ,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנוּבוּן בְּשִׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי־יָשָׁר יְיָ,

צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ.

מִזְמוֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מִזְמוֹר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

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.

Psalm 92 — The psalm sung by the Levites in the ancient Temple (*M. Tamid* 7:4), taken by the Rabbis to refer to the longed-for future time when every day will be like Shabbat.

Mechilta d'Rabbi Yishma-eil, Masechta d'Shabta I

Psalms 95-99, 29

Echah Dodi

Psalms 92-93

Sshalom Aleichem

PSALM 93:1-5

ADONAI MALACH gei-ut laveish,

laveish Adonai oz hitazar,
af tikon teiveil bal timot.

Nachon kisacha mei-az,
mei-olam atah.

Nasu n'harot Adonai,
nasu n'harot kolam,
yisu n'harot dochyam.

Mikolot mayim rabim,
adirim mishb'rei yam,
adir bamarom Adonai.

Eidotecha ne-emnu m'od,
l'veitcha naavah kodesh,
Adonai l'orech yamim.

יְיָ מֶלֶךְ גָּאוֹת לְבָשׁ,
לְבָשׁ יְיָ עֹז הַתְּאֵזָר,
אֶף־תִּכּוֹן תִּבְּל בַּל־תִּמּוֹט.

נִכּוֹן כִּסֵּאֲךָ מֵאֶז,
מֵעוֹלָם אַתָּה.

נִשְׂאוּ נְהָרוֹת, יְיָ,
נִשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דְּכִכָּם.
מִקְלוֹת מַיִם רַבִּים,
אֲדִירִים מִשְׁפְּרִיָּם,
אֲדִיר בַּמָּרוֹם יְיָ.
עֲדִיתִךָ נֶאֱמְנוּ מְאֹד,
לְבֵיתִךָ נֶאֱוָה־קֹדֶשׁ,
יְיָ לְאֶרֶץ יָמִים.

ADONAI IS SOVEREIGN,

God is robed in grandeur;
Adonai is robed,
God is girded with strength.
The world stands firm;
it cannot be shaken.

Your throne stands firm from of old;
from eternity You have existed.

The ocean sounds, Adonai,
the ocean sounds its thunder,
the ocean sounds its pounding.
Above the thunder of the mighty waters,
more majestic than the breakers of the sea
is Adonai, majestic on high.
Your decrees are indeed enduring;
holiness befits Your house,
Adonai, for all times.

Psalms 93 — Proclaiming the completion of God's work of creation and the establishment of divine sovereignty over all, this psalm serves as a fitting climax to *Kabbalat Shabbat*. See *M. Tamid* 7:4

SHALOM aleichem, malachei hashareit,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,
מַלְאָכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

מְזֻמָּר צ"ה-צ"ט, כ"ט
לְכָה דוֹדֵי
מְזֻמָּר צ"ב-צ"ג
שְׁלוֹם עֲלֵיכֶם

Bo-achem l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

בוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Bar'chuni l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Tzeit'chem l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

PEACE BE TO YOU, O ministering angels, messengers of the Most High,
Majesty of majesties, Holy One of Blessing.

Enter in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Bless me with peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Depart in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

For Shabbat Evening I, turn to pages 26–27 [144–145].

For Shabbat Evening II, turn to page 145 [263].

שְׁלוֹם עֲלֵיכֶם *Shalom Aleichem* — A 17th-century Shabbat table-song (זְמִירָה *z'mirah*), probably composed under the influence of Lurianic Kabbalah, alludes to *Shabbat 119b*, which states that two angels accompany each person home from the synagogue as Shabbat begins.

Psalms 95-99

Psalm 29

E'cha Dodi

Psalms 92-93

Shalom Aleichem

AND JACOB LEFT Beersheba and set out for Haran. Coming upon a [certain] place, he passed the night there, for the sun was setting; taking one of the stones of the place, he made it his head-rest as he lay down in that place. He dreamed, and lo — a ladder was set on the ground, with its top reaching to heaven, and lo — angels of God going up and coming down on it. And lo — Adonai stood up above it, and said, “I, Adonai, am the God of your father Abraham and God of Isaac: the land on which you are lying I will give to you and to your descendants. And your descendants shall be like the dust of the earth, and you shall spread out to the west and the east and the north and the south. Through you and your descendants all the families of the earth shall find blessing. And here I am, with you: I will watch over you wherever you go, and I will bring you back to this soil. I will not let go of you as long as I have yet to do what I have promised you.”

Waking from his sleep, Jacob said, “Truly, Adonai is in this place, and I did not know it!” He was awestruck, and said, “How awe-inspiring is this place! This is none other than the house of God, and this is the gate of heaven!”

וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ
חֲרָנָה׃ וַיִּפְגַּע בַּמָּקוֹם וַיִּלָּן שָׁם
כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי
הַמָּקוֹם וַיִּשָּׁם וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא׃
וַיַּחֲלֹם וַהֲנִה סֹלֶם מֻצָּב אֶרְצָה
וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמַיְמָה וַהֲנִה
מְלַאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ׃
וַהֲנִה יְיָ נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי
יְיָ אֱלֹהֵי אֲבֹרָתְךָ אֲבִיךָ וְאֱלֹהֵי
יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב
עָלֶיהָ לְךָ אֶתְנַנְנָה וְלִזְרְעֶךָ׃
וַהֲנִה זֶרְעֶךָ כְּעֶפְרַת הָאָרֶץ
וּפְרָצְתָּ יָמָה וְקִדְמָה וּצְפֹנָה
וְנִגְבָּה וַנְּבָרְכֶךָ בְּךָ כָּל־מִשְׁפָּחוֹת
הָאֲדָמָה וּבְזֶרְעֶךָ׃
וַהֲנִה אֲנֹכִי עִמָּךְ וְשָׁמְרְתִיךָ בְּכָל
אֲשֶׁר־תֵּלֵךְ וְהִשְׁתַּיִּיךָ אֶל־הָאֲדָמָה
הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר
אִם־עָשִׂיתִי אֵת אֲשֶׁר־דִּבַּרְתִּי לְךָ׃
וַיִּקַּץ יַעֲקֹב מִשְׁנֹתָיו וַיֹּאמֶר
אָכֵן יֵשׁ יְיָ בַּמָּקוֹם הַזֶּה וְאֲנֹכִי
לֹא יָדַעְתִּי׃
וַיִּירָא וַיֹּאמֶר מִה־נִּזְרָא הַמָּקוֹם
הַזֶּה אֵין זֶה כִּי אִם־בַּיִת
אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם׃

For Shabbat Evening I, turn to pages 26–27 [144–145].

For Shabbat Evening II, turn to page 145 [263].

And so we understand that ordinary people are messengers of the Most High. They go about their tasks in holy anonymity, often, even unknown to themselves. Yet, if they had not been there, if they had not said what they said or did what they did, it would not be the way it is now. We would not be the way we are now. Never forget that you, too, yourself may be a messenger. Perhaps even one whose errand extends over several lifetimes. *Lawrence Kushner*

וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע *And Jacob left Beersheba . . .* Genesis 28:10-17

עֲרֵבִית לְשַׁבָּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

YITGADAL v'yitkadash sh'meih raba

b'alma di vra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman 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'kudsha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ,
וְיִמְלִיךְ מַלְכוּתְהָ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזַמַּן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא וּלְעֵלְמֵי עֲלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשׁוּבַתָּא וְנַחֲמָתָא,
דְאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

The *שִׁיר קַדִּישׁ* *Kaddish* is marked by long strings of synonyms of praise. The rhythmic repetition of these words is meant to aid one in achieving a higher meditational state. *Judith Z. Abrams*

Chatzi Kaddish

LAMDEINI, Elohai, bareich v'hitpaleil

al sod aleh kameil,
al nogah p'ri basheil,
al hacheirut hazot;
Lirof, lachush, linshom,
ladaat, layacheil, l'hikashail.

Lameid et siftotai
b'rachah v'shir hallel,
b'hit' chadeish z'mancha
im boker v'im leil,
l'val yih'yeh yomi hayom
kitmol shilshom,
l'val yih'yeh alai yomi hergeil.

לְמַדְנִי, אֱלֹהֵי, בְּרַךְ וְהִתְפַּלֵּל
עַל סוּד אֶלֶה קָמֵיל,
עַל נֹגַהּ פְּרֵי בָשֵׁיל,
עַל הַחֲרוּת הַזֹּאת:
לְרֹאֹת, לְחוּשׁ, לְנִשְׁם,
לְדַעַת, לְיַחַל, לְהַכְּשִׁיל.

לְמַד אֶת שִׁפְתוֹתַי
בְּרַכָּה וְשִׁיר הַלֵּל,
בְּהִתְחַדֵּשׁ זְמַנְךָ
עִם בְּקָר וְעִם לַיִל,
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם
כְּתִמּוֹל שְׁלִשּׁוֹם,
לְבַל יִהְיֶה עָלַי יוֹמֵי הַרְגֵּל.

TEACH ME, O God, a blessing, a prayer
on the mystery of a withered leaf,
on ripened fruit so fair,
on the freedom to see, to sense,
to breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise,
as each morning and night
You renew Your days,
lest my day be today as the one before;
lest routine set my ways.

ENTRANCES to holiness are everywhere.
The possibility of ascent is all the time,
even at unlikely times and through unlikely places.
There is no place on earth without the Presence.

שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!
 בְּרוּךְ יְיָ הַמְּבָרָךְ
 לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!

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

בְּרָכוּ

מֵעֲרִיב עֲרָבִים

אֶהְבֵּת עוֹלָם

שְׁמַע

וְאֶהְבֵּת

לְמַעַן תִּזְכְּרוּ

אֶמֶת וְאַמוּנָה

מִי־מִלְכָּה

הַשְּׂכִיבֵנִי

וְשִׁמְרוּ

The *Sh'ma* is one of the prayers one may recite in any language. *M. Sotah 7:1*

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

Bar'chu

Maariv Aravim

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Sh'ma

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Lmaan tizk'ru

Emet Ve-Emunah

Mi Chamochab

Hashkiveinu

V'shamru

THERE IS ONE who sings the song of his own life,
finding everything within himself.
There is one who leaves the circle of her self,
and sings the song of her people.
There is one whose voice rings with the song of humanity,
hoping for the highest perfection.
And there is one who rises even higher,
uniting with all creatures, with all worlds,
filling the universe with song.

N'vareich! בְּרַכּוּ!
Let us bless!

O GOD, You are as near as
the very air we breathe,
yet farther than the farthest 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.

What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede בְּרַכּוּ, *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

BARUCH atah, Adonai
 Eloheinu, Melech haolam,
 asher bidvaro maariv aravim,
 b'chochmah potei-ach sh'arim,
 uvitvunah m'shaneh itim
 umachalif et haz'manim,
 um'sadeir et hakoachavim
 b'mishm'roteihem barakia kirtzono.
 Borei yom valailah,
 goleil or mipnei choshech,
 v'choshech mipnei or.
 Umaavir yom umeivi lailah,
 umavdil bein yom uvein lailah,
 Adonai Tz'vaot sh'mo.
 El chai v'kayam,
 tamid yimloch aleinu l'olam va-ed.
 Baruch atah, Adonai, hamaariv aravim.

בְּרוּךְ אַתָּה, יְיָ
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרָבִים,
 בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,
 וּבִתְבוּנָה מְשַׁנֵּה עֵתִים
 וּמַחְלִיף אֶת הַיָּמִים,
 וּמְסַדֵּר אֶת הַכּוֹכָבִים
 בְּמִשְׁמֹרֶתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
 בּוֹרֵא יוֹם וְלַיְלָה,
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
 וְחֹשֶׁךְ מִפְּנֵי אוֹר,
 וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,
 וּמְבַדֵּל בֵּין יוֹם וּבֵין לַיְלָה,
 יְיָ צְבָאוֹת שְׁמוֹ.
 אֵל חַי וְקַיָּם,
 תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עֲרָבִים.

בְּרָכוּ
 מַעְרִיב עֲרָבִים
 אֲהַבַת עוֹלָם
 שְׁמַע
 וְאֲהַבַת
 לְמַעַן תִּזְכְּרוּ
 אֲמַת וְאֲמוּנָה
 מִי־כִמְכָה
 הַשְׂכִּיבֵנִי
 וְשִׁמְרוּ

BLESSED are You, Adonai our God, Ruler of the universe,
 who speaks the evening into being,
 skillfully opens the gates,
 thoughtfully alters the time and changes the seasons,
 and arranges the stars in their heavenly courses according to plan.
 You are Creator of day and night,
 rolling light away from darkness and darkness from light,
 transforming day into night and distinguishing one from the other.
Adonai Tz'vaot is Your Name.
 Ever-living God, may You reign continually over us into eternity.
 Blessed are You, Adonai, who brings on evening.

בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עֲרָבִים.

Baruch atah, Adonai, hamaariv aravim.

צְבָאוֹת יְיָ *Adonai Tz'vaot*: this is one of many names that help elucidate God's attributes. God designs, creates and arranges the universe with order and purpose.

The darkness of the first day differed from the darkness that preceded creation. The root of **מַעְרִיב** *maariv* can also mean “mix,” suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.

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V'shamru

PRAISE to You, Adonai our God,
from whom the evening flows.
Your wisdom sets the way on which time and season glide;
Your breath guides the sail of the stars.
Creator of the tide of time and light,
You guide the current of day into night.
As heaven spans to infinity,
You set its course for eternity.
Praise to You, Adonai our God,
from whom the evening flows.

בָּרוּךְ אַתָּה, יְיָ, הַמְעַרֵב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

THIS IS AN HOUR of change.
Within it we stand uncertain on the border of light.
Shall we draw back or cross over?
Where shall our hearts turn?
Shall we draw back, my brother, my sister,
or cross over?
This is the hour of change, and within it,
we stand quietly
on the border of light.
What lies before us?
Shall we draw back, my brother, my sister,
or cross over?

בָּרוּךְ אַתָּה, יְיָ, הַמְעַרֵב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

I know that the tide is not an independent force, but merely the submission of the water to the movement of the moon in its orbit. And this orbit in its turn is subject to other orbits which are mightier far than it. And so the whole universe is held fast in the clinging grip of strong hands, the forces of Earth and Sun, planets, and comets, and galaxies, blindly erupting forces ceaselessly stirring in ripples of silence to the very depth of black space. *Amos Oz*

AHAVAT OLAM

beit Yisrael amcha ahavta,
Torah umitzvot,
chukim umishpatim, otanu limad'ta.
Al kein, Adonai Eloheinu,
b'shochbeinu uv'kumeinu
nasiach b'chukecha,
v'nismach b'divrei Torat'cha
uv'mitzvotecha l'olam va-ed.
Ki heim chayeinu v'orech yameinu
uvahem neh'geh yomam valailah.
V'ahavat'cha
al tasir mimenu l'olamim.
Baruch atah, Adonai,
ohav amo Yisrael.

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבָתָךְ,
תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְּתָךְ.
עַל כֵּן, יְיָ אֱלֹהֵינוּ,
בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ
נִשְׁיַח בְּחֻקֶיךָ,
וְנִשְׁמַח בְּדִבְרֵי תּוֹרַתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ
וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה.
וְאַהֲבָתְךָ
אַל תִּסֹּר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

בְּרָכוּ
מַעֲרִיב עֲרֵבִים
אַהֲבַת עוֹלָם
שְׁמַע
וְאַהֲבַת
לְמַעַן תִּזְכְּרוּ
אַמֶּת וְאַמוּנָה
מִרְכֻמָּה
הַשְׂכִּיבֵנוּ
וְשִׁמְרוּ

EVERLASTING LOVE You offered Your people Israel
by teaching us Torah and mitzvot, laws and precepts.
Therefore, Adonai our God,
when we lie down and when we rise up,
we will meditate on Your laws and Your commandments.
We will rejoice in Your Torah forever.
Day and night we will reflect on them
for they are our life and doing them lengthens our days.
Never remove Your love from us.
Praise to You, Adonai, who loves Your people Israel.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ohav amo Yisrael.

Bar'chu

Maariv Aravim

Ahavat Olam

Sh'ma

V'havta

Lmaan tizk'ru

Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

V'shamru

AS YOU TAUGHT TORAH

to those whose names I bear,
teach me Torah, too.
Its mystery beckons,
yet I struggle with its truth.
You meant Torah for me:
did You mean the struggle for me, too?
Don't let me struggle alone;
help me
to understand,
to be wise, to listen, to know . . .
Lead me into the mystery.

בָּרַךְ אֶתְּךָ אֱלֹהֵינוּ, יְיָ, אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

WISDOM AND WONDER,

passion and instruction,
story and symbol.

All these things,
Your Torah gives to us.

And the more we devote ourselves to it,
the more it grows and gives.

What could be a truer token
of Your abiding love

than this holiest of Your works,
and the living language
that gives it form?

בָּרַךְ אֶתְּךָ אֱלֹהֵינוּ, יְיָ, אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

Torah is what God has revealed to us, and what we discern of God: ideas and ideals, laws and mitzvot, our religious heritage. It unfolds our memories of Abraham and Sarah, of Moses and Miriam and the Prophets. It is legislation and explanation, allowing questions that challenge, answers that inspire: all a quest for meaning. It is our way of life, a path for our souls, and the design for a better world. *John Rayner*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

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

בְּרוּךְ 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 *Shima* (Hear) and the enlarged ט *dalet* at the end of אחד *echad* (one) combine to spell עד *eid* (witness). We recite the *Shima* to bear witness to the Oneness of God.

בְּרוּךְ שֵׁם כְּבוֹד בְּרוּךְ 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'tzav'cha 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.
 Uk'shartam l'ot al yadecha v'hayu
 l'totafot bein einecha. Uch'tavtam
 al m'zuzot beitecha uvisharecha.

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'yor lachem l'Elohim
 ani Adonai Eloheichem.

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.
 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 אָמֵת.

Adonai Eloheichem EMET.

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

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

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
 מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם עַל-
 לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָיִךָ וּדְבַרְתָּ
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ
 בַּדֶּרֶךְ וּבְשֹׂכְבְּךָ וּבְקוּמְךָ:
 וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
 כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לְהִיוֹת לְכֶם לֵאלֹהִים
 אֲנִי יְיָ אֱלֹהֵיכֶם:

בְּרָכוּ
 מַעֲרִיב עַרְבִים
 אַהֲבַת עוֹלָם
 שְׁמַע
 וְאָהַבְתָּ
 לִמְעַן תִּזְכְּרוּ
 אָמֵת וְאֱמוּנָה
 מִי־כַמְכָה
 הַשְׂכִּיבְנִי
 וְשִׁמְרוּ

Bar'chu

Maariv Aravim

Ahavat Olam

Sh'ma

Vahava

L'maan tizk'ru

Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

V'shamru

LOVE your God with every heartbeat,
with every breath,
with every conscious act.
Keep in mind the words I command you today.
Teach them to your children,
talk about them at work:
whether you are tired or you are rested.
Let them guide the work of your hands;
keep them in the forefront of your vision.
Do not leave them at the doorway of your house,
or outside your gate.
They are reminders to do all of My mitzvot,
so that you can be holy for God.
I am Adonai your God.
I led you out of Egypt to become your God,
I am Adonai your God!

Judaism is a doing which can be grasped only by the heart. *Julius Lester*

When people come to you for help, do not turn them off with pious words, saying: "Have faith and take your troubles to God!" Act instead as if there were no God, as though there were only one person in all the world who could help — only yourself. *Martin Buber*

Abaye said: Spread the love of God through your actions. If you yourself study and help others to do so, if your business activities are decent and trustworthy, what will people say? "Have you seen the behavior of one who studies Torah? How beautiful! What a fine person!" Thus Isaiah (49:3) taught, "You are My servant Israel. I will be glorified through you." *based on Yoma 86a*

EMET ve-emunah kol zot,
 v'kayam aleinu, ki hu Adonai Eloheinu
 v'ein zulato, vaanachnu Yisrael amo.
 Hapodeinu miyad m'lachim, Malkeinu
 hago-aleinu mikaf kol he-aritzim,
 haoseh g'dolot ad ein cheiker
 v'niflaot ad ein mispar, hasam
 nafsheinu bachayim, v'lo natan lamot
 ragleinu, haoseh lanu nisim
 b'Faroh, otot umoftim
 b'admat b'nei Cham. Vayotzei et
 amo Yisrael mitocham l'cheirut
 olam. V'ra-u vanav g'vurato, shib'chu
 v'hodu lishmo. Umalchuto b'ratzon
 kiblu aleihem. Moshe uMiryam
 uv'nei Yisrael l'cha anu shirah
 b'simchah rabah, v'amru chulam:

אֱמֶת וְאֵמוּנָה כָּל־זֹאת
 וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ
 וְאֵין זולָתוֹ, וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.
 הַפּוֹדֵנוּ מִיַּד מְלָכִים, מִלְּכֵנוּ
 הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעַרִיצִים,
 הָעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשָּׂם
 נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לָמוֹט
 רַגְלֵנוּ, הָעֹשֶׂה לָנוּ נִסִּים
 בַּפָּרֹה, אוֹתוֹת וּמוֹפְתִים
 בְּאַדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת־
 עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
 עוֹלָם. וְרָאוּ בְנֵי גְבוּרָתוֹ, שֶׁבָחוּ
 וְהוֹדוּ לִשְׁמוֹ. וּמִלְכוּתוֹ בְּרָצוֹן
 קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם
 וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

בְּרָכוּ
 מַעֲרִיב עַרְבִים
 אֲהַבֵּת עוֹלָם
 שְׁמַע
 וְאֲהַבֵּת
 לְמַעַן תִּזְכְּרוּ
 אֱמֶת וְאֵמוּנָה
 מִי־כַמְכָה
 הַשְׂכִּיבֵנִי
 וְשִׁמְרוּ

ALL THIS WE HOLD to be true and trustworthy for us.
 You alone are our God, and we are Israel Your people.
 You are our Sovereign and Savior,
 who delivers us from oppressors' hands
 and saves us from tyrants' fists.
 You work wonders without number, marvels beyond count.
 You give us life and steady our footsteps.
 You performed miracles for us before Pharaoh,
 signs and wonders in the land of the Egyptians;
 You led Your people Israel out from their midst to freedom for all time.
 When Your children witnessed Your dominance
 they praised Your Name in gratitude.
 And they accepted Your sovereignty —
 Moses, Miriam and all Israel sang to You together,
 lifting their voices joyously:

הָעֹשֶׂה גְדוּלוֹת *Haoseh g'dolot . . . You work wonders . . .* Job 9:10

הַשָּׂם נַפְשֵׁנוּ בַחַיִּים *Hasam nafsheinu bachayim . . . You give us life . . .* Psalm 66:9

Bar'chu

Maariv Aravim

Ahavat Olam

Sh'ma

V'havta

Lmaan tizk'ru

Emet Ve-Emunah

Mi Chamochab

Hashkiveinu

V'shamru

STANDING on the parted shores of history
we still believe what we were taught
before ever we stood at Sinai's foot;

that wherever we go, it is eternally Egypt
that there is a better place, a promised land;
that the winding way to that promise
passes through the wilderness.

That there is no way to get from here to there
except by joining hands, marching
together.

IN A WORLD torn by violence and pain,
a world far from wholeness and peace,
give us the courage to say, Adonai:
There is one God in heaven and earth.
The high heavens declare Your glory;
may earth reveal Your justice and love.

From bondage in Egypt, we were delivered;
at Sinai, we bound ourselves to Your way.
Inspired by prophets and instructed by sages,
time and again, we overcame oppressive forces.

Though our failings are many and our faults are great,
it has been our glory to bear witness to our God,
keeping alive in dark ages
Your vision of a world redeemed.
Let us continue to work for the day
when the nations will be one and at peace.
Then shall we rejoice as Israel did,
singing on the shores of the Sea:

MI CHAMOCHAH ba-eilim, Adonai!

Mi kamochoh nedar bakodesh,
nora t'hilot, oseih fele!

Malchut'cha ra-u vanecha,
bokei-a yam lifnei Moshe uMiryam.
Zeh Eli, anu v'amru,
Adonai yimloch l'olam va-ed!

V'ne-emar: ki fadah Adonai et Yaakov,
ug'alo miyad chazak mimenu.
Baruch atah, Adonai, gaal Yisrael.

**מִי־כְמוֹחָהּ בְּאֱלִים, יְיָ!
מִי כְמוֹחָהּ נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלּוֹת, עֹשֶׂה פְלֵא!**

**מְלֻכּוּתְךָ רָאוּ בְנֵיךָ,
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.
זֶה אֱלֹהֵינוּ וְאָמְרוּ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!**

**וְנִאֲמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.**

בְּרָכוּ
מְעַרְבֵי עַרְבִים
אַהֲבַת עוֹלָם
שְׁמַע
וְאַהֲבַת
לְמַעַן תִּזְכְּרוּ
אַמֶּת וְאַמוּנָה
מִי־כְמוֹחָהּ
הַשְׂכִּיבֵנוּ
וְשִׁמְרוּ

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

Your children witnessed Your sovereignty,
the sea splitting before Moses and Miriam.
“This is our God!” they cried.
“Adonai will reign forever and ever!”

Thus it is said,
“Adonai redeemed Jacob,
from a hand stronger
than his own.”
Praised are You, Adonai, for redeeming Israel.

בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.
Baruch atah, Adonai, gaal Yisrael.

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

זֶה אֱלֹהֵינוּ *Zeh Eli . . . This is our God . . .* Exodus 15:2

יְיָ יִמְלֹךְ *Adonai yimloch . . . Adonai will reign . . .* Exodus 15:18

כִּי פָדָה יְיָ *Ki fadah Adonai . . . Adonai redeemed . . .* Jeremiah 31:10

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Mi Chamochah

Hashkiveinu

V'shamru

SING THE SONG of men and women
joined in understanding and respect.
The song of God's miracles,
an earth protected and cherished;
a gift for our children
and the generations to come.
The song of a land once ravaged by war,
now quiet and content;
her soldiers home, to leave no more.
The song of a world redeemed:
the song of peace.

Salvation is the Jews' victory over human limitations: ignorance or insensitivity. It is the conquest of sinfulness, of the evils resident within the self: pride, selfishness, hate, lust, cynicism, the deliberate rejection of goodness and truth. *Milton Steinberg*

HASHKIVEINU, Adonai Eloheinu,

l'shalom, v'haamideinu shomreinu l'chayim,

ufros aleinu sukat sh'lomecha,

v'takneinu b'eitzah tovah milfanecha,

v'hoshi-einu l'maan sh'mecha.

V'hagein baadeinu,

v'haseir mei-aleinu oyeiv, dever,

v'cherev, v'raav, v'yagon,

v'harcheik mimenu avon vafesha.

Uv'tzeil k'nafecha tastireinu,

ki El shomreinu umatzileinu atah,

ki El chanan v'rachum atah.

Ushmor tzeiteinu uvo-einu

l'chayim ul'shalom,

mei-atah v'ad olam.

Baruch atah, Adonai,

haporeis sukat shalom aleinu

v'al kol amo Yisrael v'al Yerushalayim.

הַשְּׂכִיבֵנוּ, יְיָ אֱלֹהֵינוּ,
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
 וּתְקַנְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
 וְהִגּוּ בְּעַדְנוּ,
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,
 וְחָרֵב, וְרָעָב, וְיָגוֹן,
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.
 וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,
 כִּי אֵל חַנּוּן וְרַחוּם אַתָּה.
 וּשְׁמֹר צִדְקוֹתֵינוּ וּבֹאֲנוּ
 לְחַיִּים וּלְשָׁלוֹם
 מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה, יְיָ,
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

בְּרָכוּ

מַעֲרִיב עַרְבִים

אֲהַבַת עוֹלָם

שְׁמַע

וְאֲהַבַת

לְמַעַן תִּזְכְּרוּ

אֲמַת וְאַמּוֹנָה

מִיִּרְמִכָּה

הַשְּׂכִיבֵנוּ

וְשִׁמְרוּ

GRANT, O GOD, that we lie down in peace,

and raise us up, our Guardian, to life renewed.

Spread over us the shelter of Your peace.

Guide us with Your good counsel; for Your Name's sake, be our help.

Shield and shelter us beneath the shadow of Your wings.

Defend us against enemies, illness, war, famine and sorrow.

Distance us from wrongdoing.

For You, God, watch over us and deliver us. For You, God, are gracious and merciful.

Guard our going and coming, to life and to peace, evermore.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us,
 over all Your people Israel, and over Jerusalem.

בְּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Baruch atah, Adonai, haporeis sukat shalom aleinu
 v'al kol amo Yisrael v'al Yerushalayim.

Grant, O God, that we lie down in peace . . . Following a reading from *Seder Rav Amram*, our first known comprehensive prayerbook, circa 860 C.E.

Bar'chu

Maariv Aravim

Ahavat Olam

Sh'ma

V'havta

Lmaan tizk'ru

Emet Ve-Emunah

Mi Chamochab

Hashkiveinu

V'shamru

LET THERE BE love and understanding among us.
Let peace and friendship be our shelter from life's storms.
Adonai, help us to walk with good companions,
to live with hope in our hearts and eternity in our thoughts,
that we may lie down in peace and rise up waiting to do Your will.

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

Baruch atah, Adonai, haporeis sukat shalom aleinu
v'al kol amo Yisrael v'al Yerushalayim.

GIVE US A PLACE TO REST, Adonai, our God.

Bring us into shelter
in the soft, long, evening shadows of Your truth.
For with You are true protection and safety,
and in Your Presence are acceptance and gentle love.
Watch over us as we go forth.
Prepare for us as we return.
Spread over us Your shelter of peace,
over all we love — over our Jerusalem and Yours.

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

Baruch atah, Adonai, haporeis sukat shalom aleinu
v'al kol amo Yisrael v'al Yerushalayim.

Select either *V'shamru* or *Yism'chu*

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 sheishet yamim asah Adonai
et hashamayim v'et haaretz,
u'vayom hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל
אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

בְּרָכוּ
מְעַרְבֵי עַרְבִים
אֲהַבַת עוֹלָם
שְׁמַע
וְאֲהַבַת
לְמַעַן תִּזְכְּרוּ
אֲמַת וְאֲמוּנָה
מִי־מִכָּה
הַשְּׂכִיבֵנִי
וְשָׁמְרוּ

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.

YISM'CHU v'malchut'cha

shomrei Shabbat v'korei oneg.
Am m'kad'shei shvi-i,
kulam yisb'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashto,
chemdat yamim oto karata,
zeicher l'maaseh v'reishit.

וְשִׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׂבִיעִי רָצִיתָ בוֹ וְקִדַּשְׁתָּו,
חֲמַדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

THOSE WHO KEEP SHABBAT by calling it a delight
will rejoice in Your realm.
The people that hallow 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 *V'shamru v'nei Yisrael* . . . *The people of Israel shall keep* . . . Exodus 31:16–17

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

Bar'chu

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Ahavat Olam

Sh'ma

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L'maan tizk'ru

Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

V'shamru

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.
The Sabbath arrives in the world,
scattering a song in the silence of the night:
Eternity utters a day.

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום
תפלת הלב

תַּפִּילָה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתְךָ.

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

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

אֲדֹנָי, שְׁפֹתַי 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.

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.

IN AN ENVELOPE marked:

Personal

God addressed me a letter.

In an envelope marked:

Personal

I have given my answer.

Every word of one's prayer should be like a rose that is picked from a bush. One gathers rose upon rose until a bouquet is formed and can be offered to God as a beautiful blessing.

Nachman of Bratzlav

God has placed abilities and challenges in our heart, without regard to gender. Each of us has the duty, whether man or woman, to realize those gifts God has given. *Regina Jonas*

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
 livnei v'neihem l'maan sh'mo b'avahav.

*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.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
 רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חֲסָדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חַפֵּץ בְּחַיִּים,
 וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה, יְיָ,
 מָגֵן אַבְרָהָם וְעֲזַרַת שָׂרָה.

אֲבוֹת וְאִמּוֹת
 גְּבוּרוֹת
 קְדוּשָׁה
 קְדוּשַׁת הַיּוֹם
 עֲבוֹדָה
 הוֹדָאָה
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

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 loving kindness, 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.

בְּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם וְעֲזַרַת 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 **בְּרוּךְ** *Baruch* and stands straight at the word **יְיָ** *Adonai*.

אֲבוֹת וְאִמּוֹת *Avot v'imahot* . . . As God has been gracious to our forebears, so may we receive divine favor.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

SOME PERISHED by fire, some by water.
Some crossed the sea, or watered the desert.
Some starved all week to make a Shabbat feast.
Some were left childless until old age.
Some lifted their chins beneath a father's knife.
Those who came before us gave everything
so that we, generations later, could glorify You.

And despite the dangers, with Your protection,
some did survive, and even flourished,
some reaped in joy, were spared the knife,
were granted children.
We are their inheritors, O God,
and we know how rare is our good fortune
to be born to such hard-won treasures.

A great responsibility is ours,
and Yours as well,
for if You do not sustain us,
as you did Abraham and Sarah,
Rebecca and Isaac, Jacob, Rachel and Leah,
then who will sing Your praises?

Who will lift their chins, as we do now,
to sanctify Your name?

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

“. . . 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

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.

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

*WINTER — Mashiv haruach
umorid hagashem.

*SUMMER — Morid hatal.

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

SHABBAT SHUVAH —

Mi chamochah Av harachamim,
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכֹּל (מֵיַתִּים) אַתָּה,
רַב לְהוֹשִׁיעַ.

מְשִׁיב הַרוּחַ — WINTER*
וּמוֹרִיד הַגֶּשֶׁם.

מוֹרִיד הַטַּל — SUMMER*

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵיַתִּים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ, מְלֶכֶךְ מִמִּית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנִאֲמָן אַתָּה לְהַחְיֹת הַכֹּל (מֵיַתִּים).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּיַתִּים).

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 (who revives the dead).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּיַתִּים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

מְשִׁיב הַרוּחַ / מוֹרִיד הַטַּל / *Mashiv haruach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מוֹרִיד הַטַּל / *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.

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

אֲבוֹת וְאִמְהוֹת
גְּבוּרוֹת
קְדוּשָׁה
קְדוּשַׁת הַיּוֹם
עֲבוּדָה
הוֹדָאָה
שְׁלוֹם
תְּפִלַּת הַלֵּב

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

WE PRAY that we might know before whom we stand:
the Power whose gift is life,
who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness,
for cleansing rains to make parched hopes flower,
and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us
for no other reason save that we are human,
for love through which we may all blossom into persons
who have gained power over our own lives.

We pray to stand upright, we fallen;
to be healed, we sufferers;
we pray to break the bonds that keep us from the world of beauty;
we pray for opened eyes,
we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life,
our own powers in touch with the power of the world.

Praised be the God whose gift is life,
whose cleansing rains let parched men and women
flower toward the sun.

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְתִּים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

The metaphor “reviving the dead” is widely used rabbinically. The Talmud recommends saying בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמְתִּים *Baruch atah Adonai, m'chayeh hameitim* for greeting a friend after a lapse of seeing the person for twelve months, and for awakening from sleep.

B'rachot 58b, Y. B'rachot 4:2

ATAH kadosh v'shimcha kadosh

uk'doshim b'chol yom

y'hal'lucha, selah.*

Baruch atah Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH — Baruch atah,
Adonai, HaMelech hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקְדוּשֵׁים בְּכָל יוֹם
יְהִלְלוּךָ סֵלָה.*
בָּרוּךְ אַתָּה, יְיָ הָאֵל הַקָּדוֹשׁ.
בָּרוּךְ אַתָּה — SHABBAT SHUVAH*
יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ.

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום
תפלת הלב

YOU ARE HOLY, Your Name is holy,
and those who are holy praise You every day.*
Blessed are You, Adonai, the Holy God.

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

*SHABBAT SHUVAH —
Praised are You, Adonai, Holy Sovereign.
בָּרוּךְ אַתָּה, יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ.
Baruch atah, Adonai, HaMelech hakadosh.

This third blessing of praise in the עֲמִידָה *Amidah* emphasizes God's holy nature. Even God's name is holy.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

DAYS PASS and the years vanish, and we walk sightless among miracles.
God, fill our eyes with seeing and our minds with knowing;
let there be moments when Your Presence, like lightning,
illuminates the darkness in which we walk.
Help us to see, wherever we gaze, that the bush burns unconsumed.
And we, clay touched by God, will reach out for holiness, and exclaim in wonder:
How filled with awe is this place, and we did not know it!

Blessed is the Eternal One, the Holy God!

בָּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

WHERE might I go to find You,
Exalted, Hidden One?
Yet where would I not go to find You,
Everpresent, Eternal One?

My heart cries out to You:
Please draw near to me.
The moment I reach out for You,
I find You reaching in for me.

יְהוָה אֱלֹהֵינוּ אֲמִצְאֶיךָ
מִקוֹמֶיךָ נִעְלָה וְנִעְלָם
וְאֵינָהּ לֹא אֲמִצְאֶיךָ
כְּבוֹדֶיךָ מִלֵּא עוֹלָם.

דְּרָשְׁתִּי קִרְבְּתֶיךָ
בְּכָל לְבָבִי קִרְאֵתֶיךָ
וּבְצִאתִי לְקִרְאֵתֶיךָ
לְקִרְאֵתִי מִצִּאתֶיךָ.

בָּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

Holiness occurs when power and goodness co-exist in perfect harmony.

adapted from Mordecai Kaplan

How shall we sanctify God's name? By being holy ourselves. How do we accomplish this? Let our prayers bring us to sacred deed, to actions that promote justice, harmony and peace.

ATAH kidashta et yom hashvi-i lishmecha,

tachlit maaseih shamayim vaaretz.

Uveirachto mikol hayamim,

v'kidashto mikol haz'manim,

v'chein katuv b'Toratecha:

VAY'CHULU hashamayim v'haaretz

v'chol tz'vaam. Vay'chal Elohim bayom

hashvi-i m'lachto asher asah,

vayishbot bayom hashvi-i mikol

m'lachto asher asah. Vay'varech

Elohim et yom hashvi-i vay'kadeish oto,

ki vo shavat mikol m'lachto

asher bara Elohim laasot.

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,

תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,

וּבִרְכָתוֹ מִכָּל הַיָּמִים,

וְקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים,

וְכֵן כָּתוּב בְּתוֹרַתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם

הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרַךְ

אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ

כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אבות ואמהות

גבורות

קדשה

קדשת היום

עבודה

הודאה

שלום

תפלת הלב

YOU SET ASIDE the seventh day for Your Name, the pinnacle of Creation; and You blessed it above all other days, more sacred than all Festival times. So it is written in Your Torah: The heaven and the earth were finished and all their array. On the seventh day, God had completed the work that had been done, ceasing then on the seventh day from all the work that [God] had done. Then God blessed the seventh day and made it holy, and ceased from all the creative work that God [had chosen] to do.

Eloheinu v'Elohei avoteinu v'imoteinu,

r'tzeih vim'nuchateinu. Kad'sheinu b'mitzvatecha

v'tein chelkeinu b'Toratecha.

Sabeinu mituvecha, v'samcheinu biy'shuatecha,

v'taheir libeinu l'ovd'cha be-emet,

v'hanchileinu Adonai Eloheinu

b'ahavah uv'ratzon Shabbat kodshecha,

v'yanuchu vah Yisrael m'kadshei sh'mecha.

Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

רְצֵה בְּמִנוּחֵינוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,

שְׂבַעְנוּ מִטוֹבֶךָ וּשְׂמַחְנוּ בִישׁוּעֶתְךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ

וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְּשֵׁי שִׁמְךָ.

בְּרוּךְ אַתָּה, יְיָ, מִקִּדְּשׁ הַשַּׁבָּת.

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 as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

בְּרוּךְ אַתָּה, יְיָ, מִקִּדְּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.

May all who struggle find rest on this day.

May all who suffer find solace.

May all who hurt find healing on this day.

May all who despair find purpose.

May all who hunger find fulfillment on this day.

And may this day fulfill its promise.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

DISTURB US, Adonai, ruffle us from our complacency;
Make us dissatisfied. Dissatisfied with the peace of ignorance,
the quietude which arises from a shunning of the horror, the defeat,
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us
the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us
from the sweet and sad poignancies rendered by
half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary
is not the border of living
and the walls of Your temples are not shelters
from the winds of truth, justice and reality.

Disturb us, O God, and vex us;
let not Your Shabbat be a day of torpor and slumber;
let it be a time to be stirred and spurred to action.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things in space; on Shabbat we try to become attuned to the holiness of time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of Creation to the mystery of Creation, from the world of Creation to the creation of the world.

Abraham Joshua Heschel

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,
 ut'filatam b'ahavah t'kabeil,
 ut'hi l'ratzon tamid
 avodat Yisrael amecha.
 El karov l'chol korav,
 p'nei el avadecha v'choneinu,
 sh'foch ruchacha aleinu.

רְצֵה, יי אֱלֹהֵינוּ, בְּעִמּוֹךָ יִשְׂרָאֵל,
 וּתְפִלָּתָם בְּאַהֲבָה תִקְבֵּל,
 וּתְהִי לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 אֵל קָרוֹב לְכֹל קוֹרְאָיו,
 פְּנֵי אֵל עֲבָדֶיךָ וְחֲנֹנֵנוּ,
 שִׁפּוֹךְ רוּחְךָ עָלֵינוּ.

אבות ואמהות
 גבורות
 קדושה
 קדושת היום
 עבודה
 הודאה
 שלום
 תפלת הלב

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,
 yaaleh v'yavo, v'yizacheir zichroneinu
 v'zichron kol amcha beit Yisrael l'fanecha,
 l'tovah, l'chein ul'chesed ul'rachamim,
 l'chayim ul'shalom, b'Yom
 Rosh HaChodesh hazeh.
 Chag HaMatzot hazeh.
 Chag HaSukkot hazeh.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 יַעֲלֶה וְיָבֹא וְיִזְכֹּר וְיִזְכְּרֵנוּ
 וְיִזְכְּרוּן כָּל עַמּוֹךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם
 ראש החודש הזה.
 חג המצות הזה.
 חג הסוכות הזה.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.
 Ufokdeinu vo liv'rachah. Amen.
 V'hoshi-einu vo l'chayim. Amen.

זְכֹרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן.
 וְהוֹשִׁיעֵנוּ בּוֹ 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
 l'Tzion b'rachamim.

וּתְחַזְּנֵנָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים.

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

Baruch atah, Adonai,
 hamachazir Shechinato l'Tzion.

בָּרוּךְ אַתָּה, יי,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעִמְךָ יִשְׂרָאֵל,

וּתְקַבֵּלְתָם בְּאַהֲבָה תְּקַבֵּל,

וּתְהִי לְרָצוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמְךָ.

בְּרוּךְ אַתָּה, יְיָ,

שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֵד.

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.

בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֵד.

Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

YOU ARE WITH US in our prayer, our love and our doubt,

in our longing to feel Your Presence and do Your will.

You are the still clear voice within us.

Therefore, O God, when doubt troubles us,

when anxiety makes us tremble,

when pain clouds the mind,

we look inward for the answer to our prayers.

There may we find You,

and there find courage, insight and endurance.

And let our worship bring us closer to one another,

that all Israel, and all who seek You,

may find new strength for Your service.

בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֵד.

Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

MODIM anachnu lach, shaatah hu

Adonai Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, Magen Yisheinu,
atah hu l'dor vador.

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.

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 264 [556].

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

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

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.

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

נוֹדֶה לָךְ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שֶׁבְּכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

אבות ואמהות
גבורות
קדשה
קדשת היום
עבודה
הודאה
שלום
תפלת הלל

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרומם שְׁמֶךָ,
מְלַכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוֹב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת,
הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה, יְיָ,
הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

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.

בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה 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

GOD OF GOODNESS, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵךְ וְלֵךְ נֶאֱחָה לְהוֹדוֹת.

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

WHEN WE BEHOLD Your heavens, the work of Your fingers,
the moon and stars that You set in place —
What are we humans that You are mindful of us?
We mortals that You take note of us?
You made us little less than divine,
adorned us with glory and majesty.
You gave us dominion over Your handiwork,
laying the world at our feet . . .
how majestic is Your name throughout the earth!

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵךְ וְלֵךְ נֶאֱחָה לְהוֹדוֹת.

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

For those who choose: On page 58 [176], at the word מוֹדִים *Modim*, one bows at the waist. At
וְ: *Adonai*, one stands up straight.

When we behold Your heavens . . . Psalm 8:4-7, 10

SHALOM RAV al Yisrael amcha

tasim l'olam,
ki atah hu Melech Adon
l'chol hashalom.
V'tov b'einecha l'vareich
et amcha Yisrael
b'chol eit uv'chol shaah bishlomecha.

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, osei hashalom.

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

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
תְּשִׁים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכֹל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוֹמֶךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,
בְּרַכָּה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה,
נִזְכָּר וְנִקְטָב לְפָנֶיךָ,
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אֲבוֹת וְאִמְהוֹת
גְּבוּרוֹת
קְדוּשָׁה
קְדוּשַׁת הַיּוֹם
עֲבוּדָה
הוֹדָאָה
שְׁלוֹם
תְּפִלַּת הַלֵּב

GRANT ABUNDANT PEACE to Israel Your people forever,
for You are the Sovereign God of all peace.
May it be pleasing to You to bless Your people Israel
in every season and moment with Your peace.

SHABBAT SHUVAH —

In the book of life, blessing, peace and prosperity,
may we be remembered and inscribed by You,
we and all Your people Israel for a good life and for peace.
Blessed are You, Adonai, who makes peace.

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.
Baruch atah, Adonai, osei hashalom.

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

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

“Seek peace and pursue it.” (Psalm 34:15) . . . The midrash observes, we must “seek” peace *in our own place*, and “pursue it” *in every other place*. *Numbers Rabbah, Chukat 19:27*

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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 every land.
 Plant virtue in every soul,
 and may the love of Your Name hallow every home and every heart.
 Praised are You, Eternal One, who blesses our people with peace.
 בָּרוּךְ אַתָּה, יי, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.
 Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

LO YISA GOI el goi cherev.

V'lo yilm'du od milchamah.

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

NATION shall not take up sword against nation; they shall never again know war.

DON'T STOP after beating the swords
 into ploughshares, don't stop! Go on beating
 and make musical instruments out of them.

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

Great is peace, for peace is to the world as leaven is to dough. *Perek HaShalom 1:1*

By three things does the world endure: justice, truth, and peace. R. Muna said: The three are one because if justice is done, truth has been effected and peace is brought about. *Perek HaShalom 1:2*

Great is peace, for even in a time of war one should begin (by attempting to arrange) peace.
Perek HaShalom 1:14

לֹא-יִשָּׂא גּוֹי *Lo yisa goi . . . Nation shall not . . .* Isaiah 2:4

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'mitzvotcha
 tirdof nafshi. V'chol hachoshvim
 alai raah, m'heirah hafeir atzatom
 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.

אֱלֹהֵי, נָצַר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פָּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים
 עָלַי רָעָה, מִהֲרֵה הַפֵּר לְעַצְתָּם
 וְקַלְקַל מִחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְנַךְ, עֲשֵׂה
 לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן
 תּוֹרַתְךָ. לְמַעַן יַחְלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

אָבוֹת וְאִמָּהוֹת
 גְּבוּרוֹת
 קְדוּשָׁה
 קְדוּשַׁת הַיּוֹם
 עֲבוּדָה
 הוֹדָאָה
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

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.

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

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי
 לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

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

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

עֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו,
 הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
 וְאָמְרוּ: אָמֵן.

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

*For those who count the Omer, every evening between Pesach and Shavuot, turn to page 278 [570].
 Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].*

אֱלֹהֵי, נָצַר לְשׁוֹנֵי מִרְעַ *Elohái, n'tzor l'shoni meira . . . My God, guard my speech from evil . . .*
based on Psalm 34:14

לְמַעַן יַחְלְצוּן *L'maan yeichaltzun . . . so that Your loved ones . . .* Psalm 60:7
 יְהִיו 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

CREATE a pure heart within me;
let my soul wake up in Your light.
Open me to Your Presence;
flood me with Your holy spirit.
Then I will stand and sing out
the power of Your forgiveness.
I will teach Your love to the lonely;
the lost will find their way home.
Adonai, open up my lips
and my mouth will declare Your praise.

WE REACH for You, our God
from our quiet places.
May we stand still, for a brief moment,
and listen to the rain —
Stand still, for a brief moment,
and watch the play of sunlight and shadow on the leaves.
For a brief moment — listen to the world.

Let us stop the wheels of every day to be aware of Shabbat.
Find the stillness of the sanctuary which the soul cherished.
Renew the Covenant of an ancient people.

We need a quiet space to test the balance of our days.
The weight of our own deeds
against the heaviness of the world's demands.
The balance is precarious — steady us with faith:

Quiet places and stillness —
where we will hear our own best impulses speak.
Quiet places and stillness —
from which we will reach out to each other.

We will find strength in silence
and with this strength
we will turn again to Your service.

*For those who count the Omer, every evening between Pesach and Shavuot, turn to page 278 [570].
Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].*

Create a pure heart within me . . . adapted from Psalm 51

מגן אבות ואמהות

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, konei shamayim vaaretz.

Magein avot v'imahot bidvaro,
m'chayei hakol (meitim) b'maamaro.
Ha-El hakadosh, she-ein kamohu,
hameiniach l'amo b'yom Shabbat kodsho
ki vam ratzah l'haniach lahem
l'fanav naavod b'yirah vafachad,
v'nodedh lish'mo b'chol yom tamid,
m'on hab'rachot, El hahodaot,
Adon hashalom, m'kadeish HaShabbat
um'vareich shvi-i, umeiniach bik'dushah l'am
m'dushnei oneg, zecher l'maasei v'reishit.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל
וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

מגן אבות ואמהות בדברו,
מחיה הכל (מתים) במאמרו.
האל הקדוש שאין כמוהו,
המניח לעמו ביום שבת קדשו
כי גם רצה להניח להם
לפניו נעבד ביראה ופחד,
ונודה לשמו בכל יום תמיד,
מעון הברכות, אל ההודאות,
אדון השלום, מקדש השבת
ומברך שביעי, ומניח בקדשה לעם
מדשני-ענג, זכר למעשה בראשית.

BLESSED ARE YOU, Adonai our God and God of those who came before us:

God of Abraham, God of Isaac, God of Jacob,
God of Sarah, God of Rebecca, God of Rachel and God of Leah.
Great, mighty and revered God, God transcendent,
Maker of heaven and earth.

With a word, You shielded our ancestors; with a phrase, You give all things life.
Sacred God, beyond compare,
who took joy in providing rest for Your people on Your holy Shabbat day.
We will serve You reverently,
acknowledging on each and every day forever, just who You are:
the One to whom blessing goes, the One to whom thanksgiving is due,
Source of peace, who recalls the time of creation
by sanctifying Shabbat, blessing the seventh day,
and in holiness, granting rest to a people overflowing with joy.

MAGEIN AVOT V'IMAHOT

LET US PRAISE Adonai,
Source of knowledge and light,
from whom we draw wisdom and insight.

Let us savor the fullness of each and every day
and fill our souls with the treasures of Shabbat.
And let us appreciate these distinctions:
sacred from profane, charity from greed,
purpose from drift.

Let us affirm our covenant as God's people.
Let us honor those who study Torah.
Let us uphold the truth of ongoing revelation.

Let us celebrate the glory of our tradition
and draw refreshment from the wellsprings of prayer.
Let us respect tradition and encourage creative faith.

And let us dress ourselves in the garments of God —
compassion for the needy, embrace of the stranger —
and then spread the canopy of peace over all the world.

In this traditional prayer that summarizes the *Amidah* for Friday night, God appears uniquely as מְעוֹן הַבְּרָכוֹת *m'on hab'rachot*, literally, an “abode” (or “place”) of blessing. Over time, however, this reading was lost through a scribal error, and does not appear in traditional prayer books. We restore it here, so as to sense God as a place where we can enter and be at home, a spiritual destination where we go to find the blessings we seek.

שַׁחֲרִית לְשַׁבָּת א'

SHACHARIT L'SHABBAT I — SHABBAT MORNING I

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.

חַזַּק, חַזַּק וְנִתְחַזֵּק

Chazak, chazak v'nitchazeik.

Let us lend strength to one another
and pray for the welfare of this community.

בְּרוּכִים הַבָּאִים

מוֹדֵה / מוֹדֵה אֲנִי

שִׁירֵי שַׁבָּת

צִיצִת

מֵה־טָבוֹ

אֲשֶׁר יָצַר

אֱלֹהֵי נַשְׁמָה

נְסִים בְּכָל יוֹם

לְעֶסֶק

וְהַעֲרַבְנָה

אֱלֹהֵי דְבָרִים

קִדִּישׁ דְּרַבְּנֵינוּ

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Shabbat Songs

Tzitzit

Mah Tov

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

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

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

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

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

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

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

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

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

בְּרִכּוֹת הַשַּׁחַר

BIRCHOT HASHACHAR — MORNING BLESSINGS

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

מוֹדָה / מוֹדֵה אֲנִי לְפָנֶיךָ,
מֶלֶךְ חַי וְקַיָּם,
שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתְךָ.

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

בְּרוּכִים הַבָּאִים
מוֹדָה / מוֹדֵה אֲנִי
שִׁירֵי שַׁבָּת
צִיצֵת
מַה־טָּבוֹ
אֲשֶׁר יָצַר
אֱלֹהֵי נִשְׁמָה
נְסִים בְּכָל יוֹם
לְעֶסֶק
וְהַעֲרַבְנָא
אֱלֹו דְּבָרִים
קַדִּישׁ דְּרַבְּנֵי

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Eilu D'varim

Kaddish

D'Rabanan

THERE IS GRACE that every dawn renews,
A loveliness making every morning fresh.
We will endure, we will prevail—
We, the children of Hope,
Children of the One
Who crowds the heavens with stars,
Endows the earth with glory,
And fills the mind with wonder!

TO YOU THE STARS of morning sing,
From You their bright radiance must spring.
And steadfast in their vigils, day and night,
The children of God, flooded with fervor, ring
Your praise; they teach the holy ones to bring
Into Your house the breadth of early light.

MUSIC SELECTIONS

HINEIH MAH TOV

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

הִנֵּה מָה טוֹב וּמָה נְעִים
שֵׁבֶת אַחִים גַּם יַחְדָּ /
שֵׁבֶת אַחֵיֹת גַּם יַחְדָּ.

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.

פְּתַחוּ־לִי שַׁעֲרֵי־צֶדֶק,
אֲבֹאֲבֶם אוֹדֶה יְהוָה.

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.

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת.

Purify our hearts to serve You in truth.

KOL HAN'SHAMAH T'HALEIL YAH

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

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּ־יְהוָה!

Let all that breathes praise God, Hallelujah!

(Psalm 150:6)

ESA EINAI

Esa einai el heharim, mei-ayin yavo ezri? אֲשָׂא עֵינַי אֶל הַהָרִים, מֵאֵין יָבֹא עֲזָרִי?
Ezri mei-im Adonai, oseih shamayim vaaretz. עֲזָרִי מֵעַם יְיָ, עֲשֵׂה 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)

בְּרוּכִים הַבָּאִים
מוֹדָה / מוֹדָה אֲנִי
שִׁירֵי שִׁבְת
צִיצֵת
מֵה־טָבוּ
אֲשֶׁר יָצַר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעֶסֶק
וְהַעֲרַבְנָא
אֱלֹהֵי דְבָרִים
קַדִּישׁ דְּרַבָּנּוּ

Welcome

MAH GADLU

Modeh / Modah

Ani

Mah gadlu maasecha Yah,

מה גדלו מעשיך יה,

Shabbat Songs

m'od amku machsh'votecha. Hal'lu Yah.

מאד עמקו מחשבתיך. הללו־יה.

Tzitzit

How great are Your works, Adonai. How very profound Your designs! Hallelujah.

Mah Tovv

(Psalm 92:6)

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

MI HA-ISH

Laasok

Mi ha-ish hechafeitz chayim,

מי האיש החפץ חיים,

V'haarev Na

ohev yamim lirot tov?

אהב ימים לראות טוב?

Eilu D'varim

N'tzor l'shoncha meira,

נצר לשונך מרע,

Kaddish

us'fatecha midabeir mirmah;

ושפתך מדבר מרמה;

D'Rabanan

sur meira vaaseich tov,

סור מרע ועשה טוב,

bakeish shalom v'rodfeihu.

בקש שלום ורדפהו.

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.

הללי נפשי את־י.

Ahal'lah Adonai b'chayai,

אהללה יי בחיי,

azamrah l'Elohai b'odi.

אזמרה לאלהי בעודי.

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,

ואנחנו נברך יה,

mei-atah v'ad olam, hal'luyah.

מעתה ועד עולם, הללויה.

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

FOR THOSE WHO WEAR TALLIT

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

Before putting on tallit

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

**בְּרַכֵּי נַפְשִׁי אֶת יְיָ!
יְיָ אֱלֹהֵי, גְדַלְתָּ מְאֹד,
הוֹד וְהַדָּר לְבָשָׂתָּ.
עֹטָה אוֹר כְּשֶׁלְמָה,
נוֹטָה שָׁמַיִם כַּיָּרִיעָה.**

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.

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

**בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.**

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

בְּרוּכִים הַבָּאִים
מוֹדָה / מוֹדָה אֲנִי
שִׁירֵי שַׁבָּת
צִיצֵת
מֵה־טָבוֹ
אֲשֶׁר יָצַר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעֶסֶק
וְהַעֲבָדָה
אֱלֹהֵי דְבָרִים
קָדִישׁ דְּרַבָּנוּ

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Tzitzit

Mah Tov

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 come 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

MAH TOVU ohalecha, Yaakov,
mishk'notecha, Yisrael!

Vaani b'rov chasd'cha
avo veitecha,
eshtachaveh el heichal kodsh'cha
b'yiratecha.

Adonai, ahavti m'on beitecha
um'kom mishkan k'vodecha.

Vaani eshtachaveh v'echraah,
evr'chah lifnei Adonai osi.

Vaani t'filati l'cha, Adonai,
eit ratzon.
Elohim b'rov chasdecha,
aneini be-emet yishecha.

מַה־טוֹבוּ אֹהֶלְךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּךָ, יִשְׂרָאֵל!

וְאֲנִי בְרוֹב חַסְדֶּךָ
אָבוֹא בֵיתְךָ,
אֲשַׁתַּחֲוֶה אֶל־הַיְחָל קֹדֶשְׁךָ
בִּירְאֶתְךָ.

יְיָ, אֶהְבֶּתִי מֵעוֹן בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשַׁתַּחֲוֶה וְאֶכְרַעָה,
אֶבְרַכָּה לְפָנַיִי עֲשֵׂי.

וְאֲנִי תַפְלִיתִי־לְךָ, יְיָ,
עֵת רָצוֹן.
אֱלֹהִים, בְּרוֹב־חַסְדֶּךָ,
עֲנֵנִי בְאַמֶּת יִשְׁעֶךָ.

בְּרוּכִים הַבָּאִים
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שִׁירֵי שִׁבְת
צִיצֵת
מַה־טוֹבוּ
אֲשֶׁר יָצַר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעֶסֶק
וְהַעֲרַב־נָא
אֱלֹו דְבָרִים
קוֹדֵשׁ דְּרַבָּנּוּ

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.

וְאֲנִי תַפְלִיתִי *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־טוֹבוּ *Mah tovu . . . How fair . . .* Numbers 24:5

וְאֲנִי בְרוֹב חַסְדֶּךָ *Vaani b'rov chasd'cha . . . I, through Your abundant love . . .* Psalm 5:8

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

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

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

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

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

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

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

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

Mikdash M'at, a traditional manual for prayer

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 umafla laasot.

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
וּבָרָא בּוֹ נְקָבִים נְקָבִים,
חֲלוּלִים חֲלוּלִים.
גְּלוּי וְיָדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ
שָׂאם יִפְתַּח אֶחָד מֵהֶם
אוֹ יִשְׁתֵּם אֶחָד מֵהֶם,
אִי אֶפְשָׁר לְהִתְקַיֵּם
וְלַעֲמֹד לִפְנֶיךָ.
בְּרוּךְ אַתָּה, יְיָ,
רוֹפֵא כָּל בָּשָׂר וּמַפְּלִיא לַעֲשׂוֹת.

בְּרוּכִים הַבָּאִים
 מוֹדָה / מוֹדָה אֲנִי
 שִׁירֵי שַׁבָּת
 צִיצֵת
 מַה־טָבוֹ
אֲשֶׁר יָצַר
 אֱלֹהֵי נְשָׁמָה
 נְסִים בְּכָל יוֹם
 לַעֲסוּק
 וְהַעֲבִיבָנָא
 אֱלוֹ דְּבָרִים
 קַדִּישׁ דְּרַבְּנֵי

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.

בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְּלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafla laasot.

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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 כָּל בָּשָׂר וּמַפְּלִיא 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 become
the last fly
trembling terrified
on a windowpane.
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 כָּל בָּשָׂר וּמַפְּלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafli laasot.

ELOHAI, n'shamah shenatata bi
 t'horah hi.
 Atah v'ratah, atah y'tzartah,
 atah n'fachtah bi,
 v'atah m'shamrah b'kirbi.
 Kol z'man shehan'shamah b'kirbi,
 modeh/modah ani l'fanecha,
 Adonai Elohai
 v'Elohei avotai v'imotai,
 Ribon kol hamaasim,
 Adon kol han'shamot.
 Baruch atah, Adonai,
 asher b'yado nefesh kol chai
 v'ruach kol b'sar ish.

אֱלֹהֵי, נְשָׁמָה שֶׁנָּתַתָּ בִּי
 טְהוֹרָה הִיא.
 אַתָּה בְּרָאֲתָהּ, אַתָּה יִצְרָתָהּ,
 אַתָּה נִפְחַתָּהּ בִּי,
 וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
 כָּל זְמַן שֶׁהִנְשָׁמָה בְּקִרְבִּי,
 מוֹדֵה / מוֹדָה אֲנִי לְפָנֶיךָ,
 יְיָ אֱלֹהֵי
 וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
 רִבּוֹן כָּל הַמַּעֲשִׂים,
 אֲדוֹן כָּל הַנְּשָׁמוֹת.
 בְּרוּךְ אַתָּה, יְיָ,
 אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי
 וְרוּחַ כָּל בֶּשָׂר אִישׁ.

ברוכים הבאים
 מוֹדָה / מוֹדֵה אֲנִי
 שִׁירֵי שֶׁבֶת
 צִיצֵת
 מֵה־טָבוֹ
 אֲשֶׁר יָצַר
 אֱלֹהֵי נְשָׁמָה
 נְסִים בְּכָל יוֹם
 לְעֶסֶק
 וְהַעֲבָדָה
 אֱלֹהֵי דְבָרִים
 קַדִּישׁ דְּרַבְּנֵנוּ

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.

בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.
 Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

נְשָׁמָה אֱלֹהֵי, Elohai, n'shamah . . . My God, the soul . . . based on Brachot 60b

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

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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.

בְּרוּךְ אַתָּה, יי, אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר 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.

בְּרוּךְ אַתָּה, יי, אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.

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

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

נְסִיִּים בְּכֹל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher natan lasechvi vinah

l'havchin bein yom vein lailah.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מְלֶכֶּךְ הָעוֹלָם,
 אֲשֶׁר נָתַן לְשִׁכְוֵי בֵינָה
 לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

For awakening

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

pokei-ach ivrim.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מְלֶכֶּךְ הָעוֹלָם,
 פּוֹקֵחַ עֵוְרִים.

For vision

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

matir asurim.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מְלֶכֶּךְ הָעוֹלָם,
 מַתִּיר אֲסוּרִים.

*For the ability
to stretch*

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

zokeif k'fufim.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מְלֶכֶּךְ הָעוֹלָם,
 זוֹקֵף כְּפוּפִים.

*For rising to the
new day*

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

נְסִיִּים בְּכֹל 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.

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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.

נְסִים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

*For firm earth to
stand upon*

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

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
הַמַּכִּין מִצְעָדֵי גֹבֵר.

*For the gift of
motion*

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

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
מַלְבִּישׁ עֲרֻמִּים.

*For clothing
the body*

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

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
הַנוֹתֵן לַיָּעוֹף כֹּחַ.

*For renewed
enthusiasm for life*

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

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
הַמַּעֲבִיר שְׁנָה מֵעֵינַי,
וּרְנוּמָה מֵעַפְעָפֵי.

For reawakening

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

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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.

בְּרוּךְ אַתָּה יְיָ, הַמְלִמֵּד חַסְדִּים 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 bilvavo.

לְעוֹלָם יְהִי אָדָם יִרְאֵ שָׁמַיִם

בְּסִתֵּר וּבְגָלוּי,

וּמוֹדֵה עַל הָאֱמֶת,

וְדוֹבֵר אֱמֶת בְּלִבּוֹ.

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

נְסִים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי בְּצֶלֶם אֱלֹהִים.

*For being in
the image of God*

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

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי בֶן / בַּת חוֹרִין.

*For being
a free person*

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

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי יִשְׂרָאֵל.

For being a Jew

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

Baruch atah, Adonai
Eloheinu, Melech haolam,
ozeir Yisrael bigvurah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

For purpose

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

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

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

For harmony

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

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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.

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

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

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שְׂרֵי שְׂבֵת
צִיצֵת
מֵה־טָבוֹ
אֲשֶׁר יָצַר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעִסוֹק
וְהֵעָרַב נָא
אֱלוֹ דְּבָרִים
קִדִּישׁ דְּרַבָּנּוּ

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

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 lishmah.
Baruch atah, Adonai,
ham'lameid Torah l'amo Yisrael.

וְהֵעָרַב נָא יי אֱלֹהֵינוּ
אֶת־דְּבָרֵי תוֹרַתְךָ בְּפִינוּ,
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ,
וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,
וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יי,
הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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.

בְּרוּךְ אַתָּה, יי, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

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

The two blessings above (derived from *Brachot 11b*) are both Torah blessings and introduce the study which follows on pages 87 [205], 89 [207], 91 [209], and 93 [211].

לְעִסוֹק *Laasok . . . to engage . . .* אֱלוֹ דְּבָרִים *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.

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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.

בְּרוּךְ אַתָּה, יי, הַמְלִיךְ 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.

בְּרוּךְ אַתָּה, יי, הַמְלִיךְ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

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

יְצִיאַת מִצְרַיִם *Ytziat Mitzrayim*: Recall the Exodus from Egypt — depart from whatever enslaves.

עַמְלֵק *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.

קִרְחַת *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

EILU d'varim she-ein lahem shiur,
 she-adam ocheil peiroteihem
 baolam hazeh
 v'hakeren kayemet lo laolam haba.
 V'eilu hein:
 kibud av va-eim,
 ug'milut chasadim,
 v'hashkamat beit hamidrash
 shacharit v'arvit,
 v'hachnasat orchim,
 uvikur cholim,
 v'hachnasat kalah,
 ul'vayat hameit,
 v'iyun t'filah,
 vahavaat shalom bein adam lachaveiro.
 V'talmud Torah k'neged kulam.

אֵלוּ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר,
 שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם
 בְּעוֹלָם הַזֶּה
 וְהִקְרָן קַיֵּמֶת לוֹ לְעוֹלָם הַבָּא.
 וְאֵלוּ הֵן:
 כְּבוֹד אָב וָאִם,
 וּגְמִילוּת חֲסָדִים,
 וְהַשְׁכַּמַּת בֵּית הַמִּדְרָשׁ
 שַׁחֲרִית וְעֶרְבִית,
 וְהַכְּנַסַּת אוֹרְחִים,
 וּבִקּוּר חוֹלִים,
 וְהַכְּנַסַּת כָּלָה,
 וּלְוַיַּת הַמֵּית,
 וְעִיוֹן תְּפִלָּה,
 וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לַחֲבֵירוֹ.
 וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלָם.

ברוכים הבאים
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 שִׁירֵי שַׁבָּת
 צִיצֵת
 מַה־טָבוֹ
 אֲשֶׁר יָצַר
 אֱלֹהֵי נְשָׁמָה
 נְסִים בְּכָל יוֹם
 לְעֶסֶק
 וְהַעֲרַבְנָא
 אֵלוּ דְּבָרִים
 קְדִישׁ דְּרַבְּנֵי

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.

אִם כְּבוֹד אָב וָאִם *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 **כְּבוֹד** *kibud*, honor, has as its root **כָּבַד** *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*

וְהַשְׁכַּמַּת 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.

אֵלוּ דְּבָרִים *Eilu d'varim* . . . These are things . . . based on Peah 1:1

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

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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

.לְכָל דָּבָר *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*

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 uvizman 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'kudsha b'rich hu,
 l'eila min kol birchata v'shirata,
 tushb'chata v'nechemata,
 daamiran b'alma, v'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ,
 וְיַמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזַמַּן קָרִיב,
 וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
 תְּשׁוּבָתָא וְנַחֲמָתָא,
 דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

בְּרוּכִים הֵבְאִים
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 שִׁירֵי שְׁבֹת
 צִיצֵת
 מַה־טָּבוּ
 אֲשֶׁר יֵצֵר
 אֱלֹהֵי נְשָׁמָה
 נְסִים בְּכָל יוֹם
 לְעֶסֶק
 וְהֶעֱרַב־נָא
 אֱלֹו דְּבָרִים
 קֹדֵישׁ דְּרַבָּנֵן

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 92–93 [210–211].

Current scholarship sees the קֹדֵישׁ דְּרַבָּנֵן *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, קֹדֵישׁ דְּרַבָּנֵן *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.

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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 92–93 [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.

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 vishmaya v'ara v'imru: Amen.

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

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

עַל יִשְׂרָאֵל וְעַל רַבָּנָן,
וְעַל תַּלְמִידֵיהוֹן
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן,
וְעַל כָּל מִן דְּעִסְקִין בְּאוֹרֵיתָא,
דִּי בְּאַתְרָא הִדִּין וְדִי
בְּכָל אֶתְר וְאַתְר.

יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא,
חֲנָא וְחֶסֶדָא וְרַחֲמִין,
וְחַיִּין אַרְיִכִין,
וּמְזוּנֵי רוּיְחִי, וּפְרָקְנָא,
מִן קָדָם אַבוּהוֹן
דִּי בְּשִׁמְיָא וְאַרְעָא וְאַמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא,
וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאַמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו
הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל
יוֹשְׁבֵי תֵיבֵל, וְאַמְרוּ: אָמֵן.

ברוכים הבאים
מוֹדָה / מוֹדָה אָנִי
שִׁירֵי שַׁבָּת
צִיצֵת
מַה־טָבוּ
אֲשֶׁר יֵצֵר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעִסְקוּ
וְהַעֲבִינָא
אֱלוֹ דְּבָרִים
קְדִישׁ 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

Elohai N'shamah

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

BARUCH she-amar v'hayah haolam,

Baruch hu.

Baruch oseh v'reishit,

baruch omeir v'oseh,

baruch gozeir um'kayeim,

baruch m'racheim al haaretz,

baruch m'racheim al hab'riyot,

baruch m'shaleim sachar tov lirei-av.

Baruch chai laad v'kayam lanetzach.

Baruch podeh umatzil, baruch sh'mo.

Bishvachot uvizmirot n'gadelcha

un'shabeichacha un'fa-ercha v'nazkir

shimcha v'namlich'cha, Malkeinu Eloheinu.

Yachid, chei haolamim, Melech m'shubach

um'fo-ar, adei ad sh'mo hagadol.

Baruch atah, Adonai,

Melech m'hulal batishbachot.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,

בְּרוּךְ הוּא.

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו.

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.

בְּרוּךְ פּוֹדֵה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.

בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלְךָ

וּנְשַׁבְּחֶךָ וּנְפָאֶרְךָ וְנִזְכִּיר

שְׁמֶךָ וְנִמְלִיכְךָ, מְלַכְנוּ אֱלֹהֵינוּ.

יְחִיד, חַי הָעוֹלָמִים, מְלֶךְ מְשֻׁבָּח

וּמְפֹאֵר, עַדִּי עַד שְׁמוֹ הַגָּדוֹל.

בְּרוּךְ אַתָּה, יְיָ,

מְלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת.

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.

בְּרוּךְ אַתָּה, יְיָ, מְלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת.

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

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

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

הָרֵינִי מְזַמֵּן אֶת פִּי לְהוֹדוֹת
וְלִהְלֵל וְלִשְׁבַּח אֶת בּוֹרְאֵי.

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 בְּתִשְׁבָּחוֹת.
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 אַתָּה, יְיָ שְׂאֵמֹר *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*

This section through Yishtabach on page 105 [223] offers no alternative readings.

PSALM 92:1–7, 13–16

MIZMOR shir l'yom HaShabbat.

Tov l'hodot l'Adonai
ul'zameir l'shimcha elyon.
L'hagid babokeir chasdecha,
ve-emunat'cha baleilot.
Alel asor vaalei navel,
alel higayon b'chinor.
Ki simachtani Adonai b'fo-olecha
b'maasei yadecha aranein.
Mah gadlu maasecha Adonai,
m'od amku machsh'votcha.
Ish baar lo yeida
uch'sil lo yavin et zot.
Tzaddik katamar yifrach
k'erez baL'vanon yisgeh.
Sh'tulim b'veit Adonai,
b'chatzrot Eloheinu yafrichu.
Od y'nuvun b'seivah,
d'sheinim v'raanim yih'yū.
L'hagid ki yashar Adonai
tzuri v'lo avlatah bo.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.
טוֹב לְהוֹדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן.
לְהַגִּיד בַּבֹּקֶר חַסְדֶּיךָ,
וּבַלַּיְלוֹת.
עַל־עֲשׂוֹר וְעַל־נָבֶל,
עַל־יִגְיוֹן בְּכִנּוֹר.
כִּי שִׂמַּחְתָּנִי יְיָ בַּפְּעֻלָּתְךָ
בַּמַּעֲשֵׂי דִדְךָ אֲרָנִים.
מַה־גָּדְלוֹ מַעֲשֵׂיךָ, יְיָ,
מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ.
אִישׁ־בָּעַר לֹא יֵדַע
וְכִסִּיל לֹא־יָבִין אֶת־זֹאת.
צַדִּיק כַּתְּמָר יִפְרַח
כְּעֵרֶז בַּלְּבָנוֹן יִשְׁגֶּה.
שְׁתוּלִים בְּבַיִת יְיָ,
בַּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יִנּוּבוּן בְּשֵׁיבָה,
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי־יָשָׁר יְיָ,
צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ.

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.

בְּרוּךְ שְׂאֵמֶר
מִזְמוֹר צ"ב
אֲשֶׁר י
מִזְמוֹר קמ"ה
מִזְמוֹר ק"ג
נִשְׁמַת כָּל חַי
לְשַׁתְּבַח
חֲצִי קֹדֶשׁ

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

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

T'HILAH L'DAVID.

Aromimcha Elohai HaMelech,

vaavar'chah shimcha l'olam va-ed.

B'chol yom avarcheka,

vaahal'lah shimcha l'olam va-ed.

Gadol Adonai um'hulal m'od,

v'ligdulato ein cheiker.

Dor l'dor y'shabach maasecha,

ug'vurotecha yagidu.

Hadar k'vod hodecha,

v'divrei niflotecha asichah.

Ve-ezuz norotecha yomeiru,

ug'dulat'cha asaprenah.

Zecher rav tuvcha yabiyu,

v'tzidkat'cha y'raneinu.

Chanun v'rachum Adonai,

erech apayim ug'dol chased.

Tov Adonai lakol,

v'rachamav al kol maasav.

Yoducha Adonai kol maasecha,

vachasidecha y'var'chuchah.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,

עוֹד יְהַלְלוּךָ סֵלָה.

אֲשֶׁרִי הָעַם שֶׁכַּחַה לוֹ,

אֲשֶׁרִי הָעַם שֶׁיְי אֱלֹהָיו.

תְּהִלָּה לְדָוִד.

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ,

וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל-יוֹם אֲבָרְכֶךָ,

וְאֶהְלָלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְי וּמְהַלָּל מְאֹד,

וְלִגְדֻלְתּוֹ אֵין חֵקֶר.

דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ,

וּגְבוּרֹתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הַיּוֹדֶךָ,

וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נֹרְאוֹתֶיךָ יֹאמְרוּ,

וּגְדֻלְתְּךָ אֲסַפְּרָנָה.

זֶכֶר רַב-טוֹבֶךָ יִבְיֵעוּ,

וְצִדְקֹתֶיךָ יִרְגְּנוּ.

חַנוּן וְרַחוּם יְי,

אֶרְךָ אַפַּיִם וּגְדֻלַּת-חַסֵּד.

טוֹב יְי לְכָל,

וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.

יִוְדוּךָ יְי כָּל-מַעֲשֵׂיךָ,

וְחִסְדֵיךָ יִבְרַכְּכָה.

אֲשֶׁרִי יוֹשְׁבֵי *Ashrei yoshvei . . . Happy are those who dwell . . . Psalm 84:5*

הָעַם אֲשֶׁרִי *Ashrei haam . . . Happy the people . . . Psalm 144:15*

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

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וְגִבּוֹרֹתְךָ יִדְבְּרוּ.

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

לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרֹתֶיךָ,
וּכְבוֹד הַדָּר מַלְכוּתוֹ.

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

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,
וּמְמַשְׁלֶתְךָ בְּכָל-דּוֹר וְדוֹר.

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

סוֹמֵךְ יְיָ לְכָל-הַנִּפְלִים,
וְזוֹקֵף לְכָל-הַכּוֹפְּפִים.

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

לְעֵינֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ,
וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.

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

פּוֹתֵחַ אֶת-יָדְךָ,
וּמַשְׁבִּיעַ לְכָל-חַי רָצוֹן.

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

צַדִּיק יְיָ בְּכָל-דְּרָכָיו,
וְחָסִיד בְּכָל-מַעֲשָׂיו.

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

קָרוֹב יְיָ לְכָל-קוֹרְאָיו,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת.

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

רָצוֹן-יִרְאֶוּ יַעֲשֶׂה,
וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

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

שׁוֹמֵר יְיָ אֶת-כָּל-אֲהֻבָּיו,
וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד.

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

תְּהִלַּת יְיָ יִדְבַר-פִּי,
וְיִבְרַךְ כָּל-בָּשָׂר שֵׁם קֹדְשׁוֹ
לְעוֹלָם וָעֶד.

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

וְאֲנַחְנוּ נִבְרַךְ יְיָ
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

בְּרוּךְ שְׂאֵמֵר
מִזְמוֹר צ"ב
אֲשֶׁר י
מִזְמוֹר קמ"ה
מִזְמוֹר ק"נ
נִשְׁמַת כָּל חַי
לְשִׁתְּבַח
חַצֵי קֹדֶשׁ

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 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!

PSALM 150:1–6

HALLU YAH!

Hal'lu El b'kodsho,
 hal'luhu birkia uzo.
 Hal'luhu bigvurotav,
 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 יְהוָה!

הַלְלוּ־אֱלֹהִים בְּקֹדֶשׁוֹ,
 הַלְלוּהוּ בִּרְקִיעַ עֲזָו.
 הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
 הַלְלוּהוּ כְּרֹב גֻּדְלוֹ.
 הַלְלוּהוּ בַּתְּקֵעַ שׁוֹפָר,
 הַלְלוּהוּ בַּנְּבֹל וְכִנּוֹר.
 הַלְלוּהוּ בַּתֶּן וּמַחֹל,
 הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
 הַלְלוּהוּ בְּצִלְצְלֵי־שִׁמְעַ,
 הַלְלוּהוּ בְּצִלְצְלֵי־תְרוּעָה.
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,
 הַלְלוּ־יְהוָה!

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!

בְּרֹדֶף שְׁאֵמֶר
 מִזְמוֹר צ"ב
 אֲשֶׁרִי
 מִזְמוֹר קמ"ה
 מִזְמוֹר ק"נ
 נִשְׁמַת כָּל חַי
 לְשִׁתְּבַח
 חֲצִי קִדְשׁ

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

NISHMAT kol chai

t'vareich et shimcha Adonai Eloheinu,

v'ruach kol basar

t'fa-eir ut'romeim zichr'cha,

Malkeinu, tamid.

Min haolam v'ad haolam atah El,

ein lanu melech ela atah.

Elohei harishonim v'haacharonim,

Elo-ah kol b'riot, Adon kol toladot,

ham'hulal b'rov hatishbachot,

ham'naheig olamo b'chesed

uv'riotav b'rachamim.

VaAdonai lo yanum v'lo yishan.

Ham'oreir y'sheinim v'hameikitz nirdamim

v'hameisiach ilmim, v'hamatir asurim,

v'hasomeich noflim, v'hazokeif k'fufim.

L'cha l'vad'cha anachnu modim.

נְשִׁמַת כָּל חַי

תְּבָרֵךְ אֶת שְׁמֶךָ, יי אֱלֹהֵינוּ,

וְרוּחַ כָּל בָּשָׂר

תִּפְאֵר וְתִרְוַם זְכָרְךָ,

מִלְפָּנֶיךָ, תָּמִיד.

מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,

אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרֹנִים,

אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,

הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,

הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד

וּבְרִיּוֹתָיו בְּרַחֲמִים.

וַיִּי לֹא יָנוּם וְלֹא יִישָׁן.

הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים,

וְהַמְשִׁיחַ אֲלֻמִּים, וְהַמְתִּיר אֲסוּרִים,

וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים.

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*

וַיִּי לֹא יָנוּם *VaAdonai lo yanum... Adonai neither slumbers... based on Psalm 121:4*

וְהַמְתִּיר 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,
 ul'shoneinu rinah kahamon galav,
 v'siftoteinu shevach k'merchavei rakia,
 v'eineinu m'iroth kashemesh v'chayarei-ach,
 v'yadeinu frusot k'nishrei shamayim,
 v'ragleinu kalot kaayalot,
 ein anachnu maspikim l'hodot l'cha,
 Adonai Eloheinu v'Elohei
 avoteinu v'imoteinu,
 ul'vareich et sh'mecha
 al achat mei-alef, elef alfei alafim
 v'ribei r'vavot p'amim,
 hatovot she-asita
 im avoteinu v'imoteinu v'imanu.

אֵלֹהֵינוּ פִּינוּ מְלֵא שִׁירָה כַּיָּמִים,
 וְלִשְׁוֹנֵינוּ רִנָּה בְּהַמּוֹן גָּלוּי,
 וְשִׁפְתוֹתֵינוּ שֶׁבַח כְּמֵרְחָבֵי רַקִּיעַ,
 וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְלֵה,
 וְיָדֵינוּ פְרוּשׁוֹת כְּנִשְׁרֵי שָׁמַיִם,
 וְרַגְלֵינוּ קָלוֹת כְּאַיָּלוֹת,
 אֵין אַנְחֵנוּ מִסְפִּיקִים לְהוֹדוֹת לְךָ,
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 וְלִבְרַךְ אֶת שְׁמֶךָ
 עַל אַחַת מֵאַלְפֵי אֲלָפֵי אֲלָפִים
 וְרִבֵּי רִבּוֹת פְּעָמִים
 הַטּוֹבוֹת שְׁעָשִׂיתָ
 עִם אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ וְעִמָּנוּ.

בְּרִדָּה שְׂאֵמֶר
 מְזִמּוֹר צ"ב
 אֲשֶׁרִי
 מְזִמּוֹר קמ"ה
 מְזִמּוֹר ק"נ
 נִשְׁמַת קָל חַי
 יִשְׁתַּבַּח
 חֲצִי קֹדֵשׁ

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

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

Al kein eivarim shepilagta banu,
 v'ruach un'shamah shenafachta b'apeinu,
 v'lashon asher samta b'finu,
 hein heim yodu vivar'chu vishab'chu
 vifaaru shimcha, Malkeinu.
 Ki chol peh l'cha yodeh,
 v'chol lashon l'cha tishava,
 v'chol berech l'cha tichra,
 v'chol komah l'fanecha tishtachaveh,
 v'chol l'avot yira-ucha,
 v'chol kerev uchlayot y'zamru lish'mecha,
 kadavar shekatuv: kol atzmotai tomarnah:
 Adonai, mi chamocha.
 Kaamur: l'David, bar'chi nafshi et Adonai,
 v'chol k'ravai et shem kodsho.

עַל כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ,
 וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ,
 וְלָשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ,
 הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
 וַיִּפְאְרוּ אֶת שְׁמֶךָ, מִלְּפָנֶיךָ.
 כִּי כָל פֶּה לְךָ יוֹדֵה,
 וְכָל לָשׁוֹן לְךָ תִּשָּׁבַע,
 וְכָל בֶּרֶךְ לְךָ תִּכְרַע,
 וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,
 וְכָל לְבָבוֹת יִירָאוּךָ,
 וְכָל קֶרֶב וּכְלִיֹּת יִזְמְרוּ לְשִׁמְךָ,
 כִּדְבַר שֶׁכְּתוּב: כָּל עֲצָמוֹתַי תֹּאמְרָנָה:
 יי, מִי כָמוֹךָ.
 כְּאָמֹר: לְדָוִד, בְּרַכֵּי נַפְשִׁי אֶת יי,
 וְכָל קֶרְבִּי אֶת שֵׁם קֹדְשׁוֹ.

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 עֲצָמוֹתַי תֹּאמְרָנָה kol atzmotai tomarnah . . . Let all my bones exclaim . . . Psalm 35:10

בְּרַכֵּי נַפְשִׁי אֶת יי bar'chi nafshi et Adonai . . . Bless Adonai, O my soul . . . Psalm 103:1

Ha-El b'taatzumot uzecha,
hagadol bichvod sh'mecha,
hagibor lanetzach
v'hanora b'norotecha,
HaMelech hayosheiv
al kisei ram v'nisa.

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ,
הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ,
הַגִּבּוֹר לְנֶצַח
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,
הַמֶּלֶךְ הַיּוֹשֵׁב
עַל כִּסֵּא רָם וְנִשָּׂא.

Shochein ad, marom v'kadosh sh'mo.
V'chatuv: Ran'nu tzadikim b'Adonai,
lay'sharim navah t'hilah.
B'fi y'sharim tit'halal.
Uv'divrei tzadikim titbarach.
Uvilshon chasidim titromam.
Uv'kerev k'doshim titkadash.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתּוּב: רַנְּנוּ צְדִיקִים בַּיְיָ,
לַיְשָׁרִים נְאֻנָּה תְהִלָּה.
בְּפִי יְשָׁרִים תִּתְהַלַּל.
וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ.
וּבְלִשׁוֹן חַסִידִים תִּתְרוֹמָם.
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדַּשׁ.

Uv'mak'halot riv'vot amcha, beit Yisrael,
b'rinah yitpaar shimcha Malkeinu,
b'chol dor vador.

וּבְמַקְהֵלוֹת רִבְבוֹת עַמְּךָ, בֵּית יִשְׂרָאֵל,
בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלְּכָנוּ
בְּכָל דּוֹר וָדוֹר.

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 בְּתַעֲצוּמוֹת עֲזָךְ Ha-El b'taatzumot uzecha . . . O God, in the power . . . based on Psalm 68:36

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

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

בְּרוּךְ שְׁאֵמַר
מְזַמּוֹר צ"ב
אֲשֶׁרִי
מְזַמּוֹר קמ"ה
מְזַמּוֹר ק"ג
נִשְׁמַת קָל חַי
יִשְׁתַּבַּח
חֲצִי קָדִישׁ

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 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 שְׁמֶךָ לְעַד מְלַכְנוּ,

הָאֵל הַמְּלֶכֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ

בְּשָׁמַיִם וּבָאָרֶץ.

כִּי לְךָ נָאֵה, יְיָ אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

שִׁיר וּשְׁבַחָה, הַלֵּל וְזִמְרָה,

עֹז וּמְמִשְׁלָה,

נֶצַח גְּדֻלָּה וּגְבוּרָה,

תְּהִלָּה וְתִפְאֶרֶת, קְדוּשָׁה 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'shrei zimrah,

Melech El chei haolamim.

בָּרוּךְ אַתָּה, יְיָ,

אֵל מְלֶכֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת,

אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,

הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,

מְלֶכֶךְ אֵל חַי הָעוֹלָמִים.

Praised are You, Sovereign of wonders,

crowned in adoration,

delighting in song,

Eternal Majesty.

The first half of *Yishtabach* contains 15 expressions of praise for God. The last sentence (after *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'yitkadesh sh'meih raba

b'alma di v'ra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chaye d'chol beit Yisrael,
baagala uvizman kariv,
v'imru: Amen.

Y'hei sh'meih raba m'varach
l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kudsha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

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.

יְתַגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזָמַן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלַם וּלְעֵלְמֵי עֲלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא,
תְּשׁוּבָתָא וְנַחֲמָתָא,
דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

ברוך שאמר
מזמור צ"ב
אשרי
מזמור קמ"ה
מזמור ק"ג
נשמת כל חי
ישתבח
נצי קדיש

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

Psalm 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.

בְּרָכוּ

יוֹצֵר

אֶהְיֶה רַבָּה

שְׁמַע

וְאֶהְיֶה

לְמַעַן תִּזְכְּרוּ

וְיֵאמְרוּ

אֲמַת וְיֹצֵיב

מִי־כַמְכָה

שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם וָעֶד!

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 בְּרָכוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. 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'havta

Lmaan 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'hamlichu b'leivav shaleim ul'yachdo
 b'leiv tov ul'ovdo b'nefesh chafeitzah.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
 עַל מִצְוֹת קְרִיאַת שְׁמֵעַ
 לְהַמְלִיכוֹ בְּלֵבָב שָׁלֵם וּלְיַחַדוֹ
 בְּלֵב טוֹב וּלְעַבְדוֹ בְּנֶפֶשׁ חַפְצָה.

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 בָּרַכְנוּ *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

יי בָּרוּךְ אַתָּה, *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.

BARUCH atah, Adonai
 Eloheinu, Melech haolam,
 yotzeir or uvorei choshech,
 oseh shalom uvorei et hakol.
 Hamei-ir laaretz
 v'ladarim aleha b'rachamim,
 uv'tuvo m'chadeish b'chol yom tamid
 maaseih v'reishit.
 Mah rabu maasecha, Adonai,
 kulam b'chochmah asita,
 mal'ah haaretz kinyanecha.
 Titbarach, Adonai Eloheinu,
 al shevach maaseih yadecha
 v'al m'orei or she-asita,
 y'faarucha selah.
 Or chadash al Tzion tair,
 v'nizkeh chulanu m'heirah l'oro.
 Baruch atah, Adonai, yotzeir ham'orot.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
 עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.
 הַמֵּאִיר לָאָרֶץ
 וְלִדְרִים עָלֶיהָ בְּרַחֲמִים,
 וּבִטּוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד
 מַעֲשֵׂה בְּרֵאשִׁית.
 מַה רַבּוּ מַעֲשָׂיֶיךָ, יי,
 כָּלֶם בְּחֻכְמָה עֲשִׂיתָ,
 מְלֵאָה הָאָרֶץ קִינְיָנֶיךָ.
 תִּתְבָּרַךְ, יי אֱלֹהֵינוּ,
 עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ
 וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ,
 יִפְאָרוּךְ סֵלָה.
 אוֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר,
 וְנִזְכֶּה כְּלָנוּ מִהֶרֶה לְאוֹרוֹ.
 בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאֹרוֹת.

בָּרְכוּ
 יוֹצֵר
 אֶהְבֶּה רַבָּה
 שְׁמַע
 וְאֶהְבֶּת
 לְמַעַן תִּזְכְּרוּ
 וְיֵאמָרוּ יי
 אֲמַת וְיֹצֵיב
 מִיִּרְכַמְכָּה

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, יי, יוֹצֵר הַמְּאֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

אוֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר *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 religiously significance of the reborn
 Jewish commonwealth. *David Ellenson*

יִפְאָרוּךְ סֵלָה *Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .*
Praised are You, Adonai . . . Who forms light and creates darkness . . . based on Isaiah 45:7

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

Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'havta

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.

בְּרוּךְ 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.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

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

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.

אַהֲבָה רַבָּה אַהֲבַתְּנוּ, יְיָ אֱלֹהֵינוּ,
חֲמַלְתָּ גְדוֹלָה וַיִּתְּרָה חֲמַלְתָּ עָלֵינוּ.
בְּעֵבוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבָטְחוּ בְךָ
וַתִּלְמַדְם חֻקֵי חַיִּים, כֵּן תַּחְנִנֵנוּ
וַתִּלְמַדְנוּ. הַמְרַחֵם, רַחֵם עָלֵינוּ,
וְתוּ בְלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַע,
לְלַמֵּד וּלְלַמֵּד, לְשִׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם
אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

בְּרָכוּ
יוֹצֵר
אַהֲבָה רַבָּה
שְׁמַע
וְאַהֲבָת
לְמַעַן תִּזְכְּרוּ
וְיִאֱמָרוּ יְיָ
אֲמַת וְיֹצֵר
מִי־כֹמְכָה

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.

V'ha-eir eineinu b'Toratecha,
v'dabeik libeinu b'mitzvotcha,
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.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לְבַבְנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שְׁמֹךָ,
וְלֹא יִבוֹשׁ וְלֹא נִכְלָם,
וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל וְהַנּוֹרָא
בָּטַחְנוּ, נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעַתְךָ.
וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת
הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה, וּבָנוּ בְּחַרְתָּ
וְקִרַבְתָּנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמַּת,
לְהוֹדוֹת לְךָ וּלְיַחֲדָךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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.

בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'ahava

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziw

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.

בְּרוּךְ אַתָּה, יי, 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.

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

For those who choose: At the words *וְהִבִּיאֵנוּ 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

שִׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

שִׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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

בְּרוּךְ 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 *Shima* (Hear) and the enlarged ד *dalet* at the end of אחד *echad* (one) combine to spell עד *eid* (witness). We recite the *Shima* to bear witness to the Oneness of God.

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 uvisharecha.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-
 לִבְבְּךָ: וְשִׁנַּנְתֶּם לְבַבְיֶךָ וּדְבַרְתֶּם
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ
 בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וְקָשַׁרְתֶּם לְאוֹת עַל-יְדֵיךָ וְהָיוּ
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וּכְתַבְתֶּם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

בְּרָכוּ
 יוֹצֵר
 אֱהִיָּה רַבָּה
 שְׁמַע
 וְאַהַבְתָּ
 לְמַעַן תִּזְכְּרוּ
 וְיִאֱמָרוּ יְיָ
 אֱמֶת וְיִצְיֵב
 מִיִּרְמִיָּה

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 118–119 [236–237].

Lmaan 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 וְעִשִּׂיתֶם אֶת-
 כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לֵהוֹיֹת לְכֶם 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 120–121 [238–239].

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

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

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

Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

Vahava

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 118–119 [236–237] or 120–121 [238–239].

VAYOMER Adonai el Moshe leimor:

Dabeir el b'nei Yisrael

v'amarta aleihem v'asu lahem tzitzit

al kanfei vigdeihem l'dorotam

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

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

uz'chartem et kol mitzvot Adonai

vaasitem otam

v'lo taturu acharei l'avchem

v'acharei eineichem

asher atem zonim achareihem.

וַיֹּאמֶר יי אֶל־מֹשֶׁה לֵאמֹר:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית

עַל־כַּנְפֵי בְגְדֵיהֶם לְדֹרוֹתָם

וְנָתַנּוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת:

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ

וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יי

וַעֲשִׂיתֶם אֹתָם

וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם

וְאַחֲרָי עֵינֵיכֶם

אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

בְּרָכוּ

יוֹצֵר

אֲהַבָה רַבָּה

שָׁמַע

וְאֲהַבָתָּ

לְמַעַן תִּזְכְּרוּ

וַיֹּאמֶר יי

אֲמַת וְיֹצֵב

מִי־מִקְמָה

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.

Lmaan 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־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים

לְאֱלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר

הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ

מִצְרָיִם לִהְיוֹת לָכֶם לְאֱלֹהִים

אֲנִי יי 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.

יי אֱלֹהֵיכֶם אֲמַת.

Adonai Eloheichem EMET.

For those who choose: At the word **צִיצִית** *tzitzit* (“fringes”) and at the final word **אֲמַת** *emet* (“truth”), one brings the *tzitzit* to one’s lips.

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

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

Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'ahava

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

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

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'brachot 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:

אֱמֶת וַיֵּצִיב וַאֲהוּב
 וְחָבִיב וְנוֹרָא וְאֲדִיר וְטוֹב וְיָפֵה
 הַדָּבָר הַזֶּה אֵלֵינוּ לְעוֹלָם וָעֶד.
 אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵנוּ,
 צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ.
 לְדוֹר וָדוֹר הוּא קַיָּם
 וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
 וּמַלְכוּתוֹ וְאֱמוּנָתוֹ לְעַד קַיָּמֶת.
 וַיְדַבְּרוּ חַיִּים וְקַיָּמִים,
 נְאֻמָּנִים וְנִחְמָדִים
 לְעַד וּלְעוֹלָמֵי עוֹלָמִים.
 מִמִּצְרַיִם גָּאֲלָתָנוּ, יי אֱלֹהֵינוּ,
 וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. עַל זֹאת
 שִׁבְּחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל,
 וְנָתַנוּ יְדִידִים זְמִירוֹת שִׁירוֹת
 וְתִשְׁבַּחוֹת, בְּרַכּוֹת וְהוֹדָאוֹת
 לְמֶלֶךְ אֵל חַי וְקַיָּם. רָם
 וְנִשְׂא, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל
 גַּאִים וּמַגְבִּיֵה שְׁפָלִים, מוֹצִיא
 אֲסִירִים וּפּוֹדֵה עַנּוּיִם וְעוֹזֵר
 דָּלִים וְעוֹנֵה לְעַמּוֹ בְּעֵת שׁוֹעֵם.
 תְּהִלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ
 הוּא וּמְבָרָךְ. מֹשֶׁה וּמִרְיָם
 וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה וַאֲמָרוּ כֻלָּם:

בָּרְכוּ

יוֹצֵר

אֱהוּבָה רַבָּה

שְׁמַע

וְאֵהֲבֵת

לְמַעַן תִּזְכְּרוּ

וְיֵאמְרוּ יי

אֱמֶת וַיֵּצִיב

מִי־כַמְכָה

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'ahava

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 וַיַּצִּיב *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*

וְגָאֲלֵתָנוּ מִמִּצְרַיִם *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*

MI CHAMOCHAH ba-eilim, Adonai!

Mi kamochoh 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.

מִי־כֹמְכָה בְּאֵלִים, יְיָ!

מִי כֹמְכָה נִאֲדָר בְּקֹדֶשׁ,
נֹרָא תְהִלַּת, עֲשֵׂה פִּלְאֵ!

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים

לְשִׁמְךָ עַל שְׂפַת הַיָּם.

יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל

וּפְדֵה כְּנָאמְךָ יְהוּדָה וְיִשְׂרָאֵל.

גַּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,

קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

בְּרָכוּ

יוֹצֵר

אֱהַבָה רַבָּה

שְׁמַע

וְאֱהַבְתָּ

לְמַעַן תִּזְכְּרוּ

וְיִאֱמָרוּ יְיָ

אֱמַת וְיִצְבִּיב

מִי־כֹמְכָה

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.

בְּרוּךְ אַתָּה, יְיָ, גֹאֵל 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־כֹמְכָה *Mi chamochah* . . . *Who is like You* . . . Exodus 15:11

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

Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'havta

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*

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום
תפלת הלב

תִּפְלָה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתְךָ.

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

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

אֲדֹנָי, שְׁפֹתַי 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 farthest 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

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
 livnei 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.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
 רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חֲסָדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְּאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

— SHABBAT SHUVAH*

זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חַפֵּץ בַּחַיִּים,
 וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
 בָּרוּךְ אַתָּה, יְיָ,
 מָגֵן אַבְרָהָם וְעֵזֶרֶת שָׂרָה.

אֲבוֹת וְאִמּוֹת
 גְּבוּרָה
 קְדוּשָׁה
 קְדוּשַׁת הַיּוֹם
 עֲבוּדָה
 הוֹדָאָה
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

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 וְעֵזֶרֶת 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.

בְּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעִזְרַת 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.

בְּרוּךְ אַתָּה, יי, פּוֹקֵיד שָׂרָה וּמִגֵּן אַבְרָהָם.

Baruch atah, Adonai, pokeid Sarah u'magein Avraham.

“ . . . 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 (פּוֹקֵיד, *pokeid*) as she struggles with infertility. The *chatimah*, as with the rest of the prayer, indicates that each of us experiences God differently.

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

*WINTER — Mashiv haruach umorid hagashem.

*SUMMER — Morid hatal.

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

SHABBAT SHUVAH —

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

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

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכּוֹל (מֵיַתִּים) אַתָּה,
רַב לְהוֹשִׁיעַ.

— WINTER* מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

— SUMMER* מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכּוֹל (מֵיַתִּים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵיַתִּים
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵל הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכּוֹל (מֵיַתִּים).
בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמֵּיַתִּים).

אֲבוֹת וְאִמְהוֹת
גְּבוּרוֹת
קְדוּשָׁה
קְדוּשַׁת הַיּוֹם
עֲבוּדָה
הוֹדָאָה
שְׁלוֹם
תְּפִלַּת הַלֵּב

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).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמֵּיַתִּים).

Baruch atah, Adonai, m'chayeh 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.

The metaphor of reviving the dead is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמֵּתִים *Baruch atah, Adonai, m'chayeh 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*

מְשִׁיב הַרוּחַ / מוֹרִיד הַטַּל *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.

מְשִׁיב הַרוּחַ / מוֹרִיד הַטַּל *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.

N'KADEISH et shimcha baolam,

k'shem shemakdishim oto bishmei 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.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשֵׁמֵי מָרוֹם,

כְּכַתוּב עַל יַד נְבִיאֶךָ,

וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת,

מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירֵנוּ, יְיָ אֲדוֹנֵנוּ,

מָה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,

הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.

אֲנִי יְיָ אֱלֹהֵיכֶם.

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן

לְדֹר וָדֹר, הַלְלוּהָ.

אבות ואמהות

גבורות

קדשה

קדשת היום

עבודה

הודאה

שלום

תפלת הלב

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!

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.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נִצְחִים

קְדוּשַׁתְךָ נְקַדִּישׁ, וְשִׁבְחֶךָ, אֱלֹהֵינוּ,

מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֵד.*

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

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.

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

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

Baruch atah, Adonai, HaMelech hakadosh.

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

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 *קְדוֹשׁ kadosh*, one rises on one's toes.

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Hodaah

Shalom

T'filat HaLev

ADONAI SPOKE

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

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 יי

אֶל־מֹשֶׁה לֵאמֹר:
 דַּבֵּר אֶל־כָּל־עַדְתְּ
 בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 קְדוּשִׁים תִּהְיוּ
 כִּי קָדוֹשׁ אֲנִי יי אֱלֹהֵיכֶם:

אִישׁ אִמְנוּ וְאָבִיו תִּירָאוּ
 וְאֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ
 וּבְקַצְרְכֶם אֶת־קִצְרֵי אַרְצְכֶם לֹא תִכְלְוּ
 פֶּאֶת שְׂדֵךְ לְקַצֹּר
 וְלִקְט קַצִּירָךְ לֹא תִלְקֹט:
 לְעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם
 לֹא תִגְנוּבוּ
 וְלֹא־תִכְחָשׁוּ וְלֹא־תִשְׁקֹרוּ
 אִישׁ בְּעַמִּיתוֹ:
 וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לִשְׁקֹר
 לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ
 וְלֹא תִגְזֹל
 לֹא־תִלְוֶה פְּעֻלַּת שֹׂכֵיר אֶתְּךָ
 עַד־בֹּקֶר:
 לֹא־תִקְלָל חֵרֶשׁ
 וְלִפְנֵי עֹר לֹא תִתֵּן מִכְשָׁל
 לֹא־תַעֲשֶׂה עֹל בְּמִשְׁפָּט
 לֹא־תִשָּׂא פְּנֵי־דָל
 וְלֹא תִהַדֵּר פְּנֵי גָדוֹל
 בְּצַדִּיק תִּשְׁפֹּט עַמִּיתָךְ:
 לֹא־תִלְךָ רֶכֶל בְּעַמִּיךָ
 לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ
 לֹא־תִשָּׂא אֶת־אָחִיךָ בְּלִבְבְּךָ
 הִזְכֵּךְ תִּזְכִּיר אֶת־עַמִּיתָךְ
 וְלֹא־תִשָּׂא עָלָיו חֲטָא:
 לֹא־תִקֹּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמֶּךָ
 וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ
 אֲנִי יי:

וַיְדַבֵּר יי Vaidabeir Adonai . . . Adonai spoke . . . Selected verses from Leviticus 19

קדוש, קדוש, קדוש Kadosh, kadosh, kadosh . . . Holy, holy, holy . . . Isaiah 6:3

ברוך ברוך ברוך Baruch k'vod . . . Blessed is the presence . . . Ezekiel 3:12

ימלך יי forever Yimloch Adonai l'olam . . . Adonai shall reign forever . . . Psalm 146:10

Select either *Yism'chu* or *V'shamru*

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

יְשַׁמְרוּ בְּמִלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֵנֶג.
עִם מְקַדְשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוּבְךָ.
וְהִשְׁבִּיעֵי רְצִיֶּיךָ בּוֹ וְקִדְשָׁתוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

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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.

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 hashvi-i shavat vayinafash.

וְשַׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

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.

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

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

Avot v'Imahot

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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.
The Sabbath 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.” יִסְמַחֲךָ? *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. *Lawrence A. Hoffman*

ELOHEINU v'Elohei

avoteinu v'imoteinu,
 r'tzeih vim'nuchateinu.
 Kad'sheinu b'mitzvatecha
 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 vah Yisrael, m'kad'shei sh'mecha.
 Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 רְצֵה בְּמִנוּחֹתֵינוּ.
 קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,
 שְׂבַעֲנוּ מִטוֹבֶךָ,
 וְשַׂמְחֵנוּ בִישׁוּעָתְךָ,
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
 וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ
 וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל, מְקַדְּשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

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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.

בְּרוּךְ 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, יי, 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, יי, מְקַדֵּשׁ הַשַּׁבָּת.
Baruch atah, Adonai, m'kadeish HaShabbat.

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,
 ut'filatam b'ahavah t'kabeil,
 ut'hi l'ratzon tamid
 avodat Yisrael amecha.
 El karov l'chol korav,
 p'nei el avadecha v'choneinu,
 sh'foch ruchacha aleinu.

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמְדָּךָ יִשְׂרָאֵל,
 וּתְפַלְתֵּם בְּאַהֲבָה תִּקְבַּל,
 וּתְהִי לְרִצּוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ.
 אֵל קָרוֹב לְכֹל קוֹרְאָיו,
 פְּנֵי אֵל עֲבָדֶיךָ וְחֲנֹנוּ,
 שְׂפוֹךְ רוּחְךָ עָלֵינוּ.

אבות ואמהות
 גבורות
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 הודאה
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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,
 yaaleh v'yavo, v'yizacheir zichroneinu
 v'zichron kol amcha beit Yisrael l'fanecha,
 l'tovah, l'chein ul'chesed ul'rachamim,
 l'chayim ul'shalom, b'Yom

Rosh HaChodesh hazeh.

Chag HaMatzot hazeh.

Chag HaSukkot hazeh.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.
 Ufokdeinu vo liv'rachah. Amen.
 V'hoshi-einu vo l'chayim. Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 יַעֲלֶה וְיָבֵא וְיִזְכֹּר וְיִזְכְּרֵנוּ
 וְיִזְכְּרוּן כָּל עֲמָדָךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

ראש החודש הזה.

חג המצות הזה.

חג הסוכות הזה.

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה. אָמֵן.
 וְהוֹשִׁיעֵנוּ בּוֹ 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
 l'Tzion b'rachamim.

וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים.

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

Baruch atah, Adonai,
 hamachazir Shechinato l'Tzion.

בָּרוּךְ אַתָּה, יי,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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.

רְצֵה, יי אֱלֹהֵינוּ, בְּעִמּוֹת יִשְׂרָאֵל,

וּתְפִלָּתָם בְּאַהֲבָה תִקְבֵּל,

וּתְהִי לְרָצוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

בְּרוּךְ אַתָּה, יי,

שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֵד.

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.

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֵד.

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.

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֵד.

Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

MODIM anachnu lach, shaatah hu

Adonai Eloheinu v'Elohei avoteinu v'imoteinu
 Polam va-ed. Tzur chayeinu, magein yisheinu,
 atah hu l'dor vador.

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.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגוֹן יִשְׁעֵנוּ,
 אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לָךְ וְנִסְפֵר תְּהִלָּתְךָ. עַל חַיֵּינוּ
 הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ, וְעַל נִסְיָךְ שֶׁבְּכָל יוֹם
 עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם
 כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

אבות ואמהות
 גבורות
 קדשה
 קדשת היום
 עבודה
 הודאה
 שלום
 תפלת הלב

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 264 [556].

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

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

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.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרומַם שְׁמֶךָ,
 מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוֹב לְחַיִּים
 טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
 וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
 הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
 בָּרוּךְ אַתָּה, יְיָ,
 הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת.

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 שְׁמֶךָ וְלָךְ נָאָה 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, יי, הַטוֹב שְׂמֵךְ וּלְךָ נֶאֱחָה לְהוֹדוֹת.

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

For those who choose: On page 138 [256], at the word **מוֹדִים** *Modim*, one bows at the waist.
At יי *Adonai*, one stands up straight.

SIM SHALOM tovah uv'rachah,

chein vachessed 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 bishlomecha.

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.

ברוך אתה, יי, עשה השלום.

Baruch atah, Adonai, oseih hashalom.

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

ברוך אתה, יי, המברך את עמו ישראל בשלום.

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

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,

חוּ וְחֶסֶד וְרַחֲמִים,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.

בְּרַכְנוּ, יוֹצְרֵנוּ, כֻּלָּנוּ כְּאֶחָד

בְּאוֹר פְּנִיךָ,

כִּי בְאוֹר פְּנִיךָ נִתַּתְּ לָנוּ,

יְיָ אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

וְיִצְדָּקָה וּבְרָכָה וְרַחֲמִים

וְחַיִּים וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמָּךְ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,

בְּרָכָה וְשְׁלוֹם, וּפְרִיָסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ, עֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

אַבוֹת וְאִמֹּהוֹת

גְּבוּרוֹת

קְדוּשָׁה

קְדוּשַׁת הַיּוֹם

עֲבוֹדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

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, יי, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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, יי, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

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'mitzvotcha
 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.

אֱלֹהֵי, נֹצֵר לְשׁוֹנֵי מִרְעָה וּשְׂפָתַי
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכָל תַּהֲיֶה.
 פְּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוֹף נַפְשִׁי וְכָל הַחֹשְׁבִים
 עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם
 וְקִלְקַל מַחְשְׁבֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְנַךְ, עֲשֵׂה
 לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן
 תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

אֲבוֹת וְאִמְהוֹת
 גְּבוּרוֹת
 קִדְשָׁה
 קִדְשַׁת הַיּוֹם
 עֲבוּדָה
 הוֹדָאָה
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

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.

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

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגְיוֹן לְבִי
 לְפָנֶיךָ, יי צוּרִי וְגוֹאֲלִי.

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

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

עֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו,
 הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
 וְאָמְרוּ: אָמֵן!

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 266–267 [558–559] or page 268 [560].*

Reading of the Torah is on page 244 [362].

אֱלֹהֵי, n'tzor . . . *My God, guard . . . based on Psalm 34:14*
 לְמַעַן יִחַלְצוּן *L'maan yeichaltzun . . . so that Your loved ones . . . Psalm 60:7*
 יְהִיו 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 266–267 [558–559] or page 286 [560].*

Reading of the Torah is on page 244 [362].

עֲרֵבִית לְשַׁבָּת ב'

AR'VIT L'SHABBAT II — SHABBAT EVENING II

For Candle Lighting and Blessings, turn to page 2 [120].

For Kabbalat Shabbat, turn to pages 12–13 [130–131].

חצי קדיש
Chatzi Kaddish

YITGADAL v'yitkadesh shmeih raba

b'alma di vra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv,

v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'meih d'kudsha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמַם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,

תְּשַׁבְּחָתָא וְנַחֲמָתָא,

דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ: 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.

חצי קדיש Chatzi Kaddish — The Kaddish is an ecstatic expression of praise to God and of hope for the speedy acknowledgment of divine sovereignty by all humanity. It was originally recited in Talmudic times at the end of a rabbinic study session. It is recited now in different forms at the end of each section of the worship service. The “Half-”, or “Reader’s”, Kaddish here marks the conclusion of Kabbalat Shabbat.

שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

Bar'chu et Adonai ham'vorach!

PRAISE ADONAI to whom praise is due forever!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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

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

בְּרָכוּ
Bar'chu

בְּרָכוּ *Bar'chu* (“Call to Worship”) — The congregation stands up to praise God. The main body of the service begins here.

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

יְיָ בְּרוּךְ *Baruch Adonai* . . . *Praise Adonai* . . . This is the congregation’s response of acknowledgement. It is often repeated afterward by the prayer leader to indicate his/her identification with the congregation: the prayer leader, too, is part of the community.

שְׁמַע וּבְרָכוֹתֶיהָ *Sh'ma Uvirchoteha*, the *Sh'ma* and its Blessings, is the oldest liturgical rubric. At its core are words of Torah that declare our constant devotion to God and remind us of our religious obligations. Three paragraphs, Deuteronomy 6:4-9, Deuteronomy 11:13-21, and Numbers 15:37-41, are traditionally recited. (Deuteronomy 11:13-21 was omitted from the Reform prayerbook for reasons of theology, since its understanding of divine reward and punishment is viewed by Reform Judaism as problematic. Numbers 15:37-39 had been omitted; *Mishkan T'filah* restores it in the morning prayers, since many Reform Jews now choose to wear the *tallit* in prayer). On the basis of the Scriptural verse, “You shall speak of them (God’s words) when you lie down and when you rise up,” the *Sh'ma* is recited twice daily, in the evening and in the morning. The biblical *Sh'ma* becomes prayer by being surrounded with rabbinic benedictions: two before (*Maariv Aravim* and *Ahavat Olam*) and two after (*Emet ve-Emunah* and *Hashkiveinu*) in the evening; and two before (*Yotzeir Or* and *Ahavah Rabbah*) and one after (*Emet v'Yatziv*) in the morning (*M. B'rachot* 1:4). These benedictions praise God as Creator of light and darkness, Revealer of Torah, and Redeemer of Israel.

מעריב ערבִים
Maariv Aravim

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher bidvaro maariv aravim,
b'chochmah potei-ach sh'arim,
uvitvunah m'shaneh itim
umachalif et haz'manim,
um'sadeir et hakochavim
b'mishm'roteihem barakia kirtzono.
Borei yom valailah,
goleil or mipnei choshech,
v'choshech mipnei or.
Umaavir yom umeivi lailah,
umavdil bein yom uvein lailah,
Adonai Tz'vaot sh'mo.
El chai v'kayam,
tamid yimloch aleinu l'olam va-ed.
Baruch atah, Adonai, hamaariv aravim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים,
בְּחֹכְמָה פּוֹתֵי־אֶחַשׁרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים
וּמַחְלִיף אֶת הַזְּמַנִּים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
וְחֹשֶׁךְ מִפְּנֵי אוֹר,
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יי צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם,
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֶרְבִים.

ADONAI, Your majesty is proclaimed by the marvels of earth and sky.
Sun, moon, and stars testify to Your power and wisdom.

Day follows day in endless succession, and the years vanish,
but Your sovereignty endures.

Though all things pass, let not Your glory depart from us.
Help us to become co-workers with You,
and endow our fleeting days with abiding worth.

בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֶרְבִים.
Baruch atah, Adonai, hamaariv aravim.

Adonai Tz'vaot: this is one of many names that help elucidate God's attributes. God designs, creates and arranges the universe with order and purpose.

מעריב ערבִים *Maariv Aravim* ("Bringer of Evening") — An evening benediction that responds to the ongoing cycle of sunset-sunrise, the times when *Sh'ma* is recited. The regular movement of the heavenly bodies in their courses bespeaks the order of the universe and the beneficent providence of its mindful Creator (*B'rachot 11b*).

AHAVAT OLAM

beit Yisrael amcha ahavta,
 Torah umitzvot,
 chukim umishpatim, otanu limad'ta.
 Al kein, Adonai Eloheinu,
 b'shochbeinu uv'kumeinu
 nasiach b'chukecha,
 v'nismach b'divrei Torat'cha
 uv'mitzvotcha l'olam va-ed.
 Ki heim chayeinu v'orech yameinu
 uvahem neh'geh yomam valailah.
 V'ahavat'cha
 al tasir mimenu l'olamim.
 Baruch atah, Adonai,
 ohev amo Yisrael.

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַתְּ,
 תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.
 עַל כֵּן, יְיָ אֱלֹהֵינוּ,
 בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ
 נִשְׁיַח בְּחֻקֶיךָ,
 וְנִשְׁמַח בְּדִבְרֵי תוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
 כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ
 וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה.
 וְאַהֲבַתְךָ
 אַל תִּסַּר מִמֵּנוּ לְעוֹלָמִים.
 בָּרוּךְ אַתָּה, יְיָ,
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

אַהֲבַת עוֹלָם
Ahavat Olam

IN EACH AGE we receive and transmit Torah.

At each moment we are addressed by the World.

In each age we are challenged by our ancient teaching.

At each moment we stand face to face with Truth.

In each age we add our wisdom to that which has gone before.

At each moment the knowing heart is filled with wonder.

In each age the children of Torah become its builders

and seek to set the world firm on a foundation of Truth.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

אַהֲבַת עוֹלָם *Ahavat Olam* (“Eternal love”) — A Torah benediction followed immediately by the recitation of *Shema*. God’s eternal love for the people Israel is made tangible through the gift of Torah, divine instruction. Israel’s response to the gift of Torah is to be engaged perpetually in its study.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael* . . . *Hear, O Israel* . . . Deuteronomy 6:4-9 is a single unit. (The line שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael* is Deuteronomy 6:4). Israel is called upon to be totally devoted to God, whose Torah is to be ever-present in our waking thoughts. The Rabbis call the content of this paragraph “Accepting the Yoke of Divine Sovereignty” (*M. B'rachot* 2:2). The first verse is singled out for special focus: over the centuries it was understood to refer to the unity and singularity of God. It also came to be associated with Jewish martyrdom. These are the last words to be recited before going to bed at night as well as before one's death. Classical Reform Judaism treated this verse as the core statement of Jewish faith. Hence the Reform custom has been to rise before reciting the *Sh'ma*. Rabbi Yochanan taught that the entire first paragraph should be said standing (*B'rachot* 13*b*). Historically, following the old Babylonian custom, one remains seated.

בָּרוּךְ שֵׁם כְּבוֹד *Baruch shem k'vod* . . . *Blessed is God's glorious majesty* . . . According to *M. Yoma* 3:8, this was the congregational response in the Temple courtyard on the Day of Atonement, when the High Priest would pronounce the name of God and the people would prostrate themselves in awe. Classical Reform practice grouped this response with the *Sh'ma* for singing or congregational recitation; traditionally it is recited silently because it interrupts the biblical paragraph.

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'tzav'cha hayom al
l'vavecha. V'shinantam l'vanecha v'dibarta
bam b'shiv't'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 uvisharecha.

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.

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.

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 אֱמַת.

Adonai Eloheichem EMET.

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-
לְבָבְךָ; וְשָׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ
בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ;
וּקְשַׁרְתָּם לְאוֹת עַל-יְדֶיךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ; וּכְתַבְתָּם
עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיוֹת לְכֶם לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

וְאֶהְבֶּתָּ
V'ahavta

לְמַעַן תִּזְכְּרוּ
L'maan tizk'ru

וְאֶהְבֶּתָּ V'ahavta . . . You shall love . . . Deuteronomy 6:5-9; this instruction to love God and to be devoted to the study of Torah is the continuation of the first line of the *Shma*, not a separate unit. Reform practice has been to recite this out loud or to chant it using Torah cantillation; rabbinic practice is to recite it silently.

לְמַעַן תִּזְכְּרוּ L'maan tizk'ru . . . Thus you shall remember . . . Numbers 15:40-41; the end of the third paragraph of the *Shma* . . . is an exhortation to be mindful of our religious obligations and to be holy, since God, in redeeming Israel from Egypt, established a claim to the Jewish people's loyalty.

אֱמֶת וְאֱמוּנָה
Emet ve-emunah

EMET ve-emunah kol zot,
v'kayam aleinu, ki hu Adonai Eloheinu
v'ei'zulato, vaanachnu Yisrael amo.
Hapodeinu miyad m'lachim, Malkeinu
hago-aleinu mikaf kol he-aritzim,
haoseh g'dolot ad ein cheiker
v'niflaot ad ein mispar, hasam
nafsheinu bachayim, v'lo natan lamot
ragleinu, haoseh lanu nisim
b'Faroh, otot umoftim
b'admat b'nei Cham. Vayotzei et
amo Yisrael mitocham l'cheirut
olam. V'ra-u vanav g'vurato, shib'chu
v'hodu lishmo. Umalchuto b'ratzon
kiblu aleihem. Moshe uMiryam
uv'nei Yisrael l'cha anu shirah
b'simchah rabah, v'amru chulam:

אֱמֶת וְאֱמוּנָה כָּל-זֹאת
וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ
וְאֵין זִוְלָתוֹ, וְנֶאֱחָזְנוּ יִשְׂרָאֵל עִמּוֹ.
הַפּוֹדְנוּ מִיַּד מְלָכִים, מִלְּכֵנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל-הַעֲרִיצִים,
הַעֹשֶׂה גְדוֹלוֹת עַד אֵין חֵקֵר
וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשָּׂם
נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לָמוֹט
רַגְלֵנוּ, הַעֹשֶׂה לָנוּ נִסִּים
בְּפָרֹה, אוֹתוֹת וּמוֹפְתִים
בְּאֲדַמַּת בְּנֵי חָם. וַיּוֹצֵא אֶת-
עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
עוֹלָם. וְרָאוּ בָנוּ גְבוּרָתוֹ, שְׂבָחוּ
וְהוֹדוּ לְשִׁמּוֹ. וּמִלְּכוּתוֹ בְּרָצוֹן
קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

WE WORSHIP the power
that unites the universe,
a promise of harmony for all.
Yet that oneness eludes our grasp
as imperfection and evil abound.
Before our eyes there is a vision
of perfection, order and goodness.
There is evil enough to break the heart,
and there is good enough to exult the soul.
When will redemption come?
When we grant everyone
what we claim for ourselves.
Long ago, we escaped the tyranny of Egypt.
Our people saw the power of the Most High.
We learned: God's presence redeems time and event;
so we celebrate this power that makes for freedom!

אֱמֶת וְאֱמוּנָה *Emet ve-emunah* (“True and trustworthy”) — Recited immediately after the scriptural passages, this benediction, also called גְּאֻלָּה *G’ulah*, “Redemption,” acknowledges the truth and trustworthiness of God’s covenant and promise of redemption. It concludes by acclaiming God as the past, and ultimate, Redeemer of Israel. The redemption from Egypt, and Israel’s exultant praises at the Reed Sea (citing Exodus 15:11,18) are deemed to be exemplary for the future. Jeremiah 31:10 is cited at the end.

MI CHAMOCHAH ba-eilim, Adonai!Mi kamochoh nedar bakodesh,
nora t'hilot, oseih fele!Malchut'cha ra-u vanecha,
bokei-a yam lifnei Moshe uMiryam.
Zeh Eli, anu v'amru,
Adonai yimloch l'olam va-ed!V'ne-emar: ki fadah Adonai et Yaakov,
ug'alo miyad chazak mimenu.
Baruch atah, Adonai, gaal Yisrael.**מִי־כְּמוֹחַ בְּאֱלִים, יְיָ!**
מִי כְּמוֹחַ נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֹשֶׂה פִּלְאִי!מַלְכוּתְךָ רָאוּ בְנֵיךָ,
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.
זֶה אֱלֹהֵינוּ וְאָמְרוּ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!וְנֵאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.**WHO IS LIKE YOU, O God,**
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?Your children witnessed Your sovereignty,
the sea splitting before Moses and Miriam.
“This is our God!” they cried.
“Adonai will reign forever and ever!”Thus it is said,
“Adonai redeemed Jacob,
from a hand stronger
than his own.”
Praised are You, Adonai, for redeeming Israel.**בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.**
Baruch atah, Adonai, gaal Yisrael.מי־כְּמוֹחַ *Mi Chamochah* . . . *Who is like You* . . . Exodus 15:11זֶה אֱלֹהֵינוּ *Zeh Eli* . . . *This is our God* . . . Exodus 15:2יְיָ יִמְלֹךְ *Adonai yimloch* . . . *Adonai will reign* . . . Exodus 15:18יְיָ פָדָה יְיָ *Ki fadah Adonai* . . . *Adonai redeemed* . . . Jeremiah 31:10

השְׁכִיבֵנוּ
Hashkiveinu

HASHKIVEINU, Adonai Eloheinu,

l'shalom, v'haamideinu shomreinu l'chayim,

ufros aleinu sukot sh'lomecha,

v'takneinu b'eitzah tovah milfanecha,

v'hoshi-einu l'maan sh'mecha.

V'hagein baadeinu,

v'haseir mei-aleinu oyeiv, dever,

v'cherev, v'raav, v'yagon,

v'harcheik mimenu avon vafesha.

Uv'tzeil k'nafecha tastireinu,

ki El shomreinu umatzileinu atah,

ki El chanun v'rachum atah.

Ushmor tzeiteinu uvo-einu

l'chayim ul'shalom,

mei-atah v'ad olam.

Baruch atah, Adonai,

haporeis sukot shalom aleinu

v'al kol amo Yisrael v'al Yerushalayim.

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ,

לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,

וּתְקַנְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

וְהִגּוּ בְּעַדְנוּ,

וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,

וְחָרֵב, וְרָעַב, וְגִזּוֹן,

וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.

וּבְצִל כְּנָפֶיךָ תִּסְתִּירֵנוּ,

כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,

כִּי אֵל חַנוּן וְרַחוּם אַתָּה.

וּשְׁמֹר צְאֲתָנוּ וּבּוֹאֲנוּ

לְחַיִּים וּלְשָׁלוֹם

מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה, יְיָ,

הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

GIVE US a place to rest, O God.

Shelter us in the long, soft, evening shadows of Your truth.

You are true protection and safety,

in Your Presence we find love and acceptance.

Watch over us as we go forth.

Prepare for us as we return.

Spread over us Your shelter of peace,

over all we love — over our Jerusalem and Yours.

בְּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Baruch atah, Adonai, haporeis sukot shalom aleinu

v'al kol amo Yisrael v'al Yerushalayim.

הַשְׁכִּיבֵנוּ Hashkiveinu . . . Give us a place to rest . . . Recited only at night, this final benediction in the *Sh'ma* section is a prayer for divine protection as we sleep.

Select either *V'shamru* or *Yism'chu*

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 sheishet yamim asah Adonai
et hashamayim v'et haaretz,
u'vayom hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל
אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

וְשָׁמְרוּ
V'shamru

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.

YISM'CHU v'mal'chut'cha

shomrei Shabbat v'korei oneg.
Am m'kad'shei shvi-i,
kulam yisb'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashto,
chemdat yamim oto karata,
zeicher l'maaseh v'reishit.

וְשִׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדַּשְׁתָּו,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

וְשִׂמְחוּ
Yism'chu

THOSE WHO KEEP SHABBAT by calling it a delight
will rejoice in Your realm.
The people that hallow 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 *V'shamru v'nei Yisrael* . . . *The people of Israel shall keep* . . . Exodus 31:16–17.

וְשִׂמְחוּ *Yism'chu* — This call to rejoice on Shabbat is a text from the *K'dushat HaYom* benediction in the traditional Shabbat *Musaf* (“additional”) service.

תְּפִלָּה

T'FILAH

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

אֲדֹנָי, שְׁפְתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתְךָ.

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.

The תְּפִלָּה *T'filah* (“Prayer”) or עֲמִידָה *Amidah* (“Standing Prayer”) is the centerpiece of Jewish worship. Traditionally recited three times a day, it embodies the aspirations and needs of both the community and its individual members. On weekdays, the core of this unit is a sequence of thirteen petitionary benedictions for physical and spiritual well-being and for redemption; these are replaced on Shabbat and festivals with a single benediction expressing the sanctity and themes of the holy day (*K'dushat HaYom*; “Sanctification of the Day”). On all days, the core is surrounded by the same six benedictions: three of praise before (*Avot v'Imahot*, “Ancestors;” *G'vurot*, “God’s Mighty Deeds;” *K'dushat HaShem*, “God’s Sanctity”), and three of petition and thanksgiving after (*Avodah*, “For the Acceptance of Worship;” *Hodaah*, “Thanksgiving;” *Shalom*, “For Peace”).

אֲדֹנָי שְׁפְתַי תִּפְתָּח . . . Adonai s'fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17. According to a Talmudic tradition (*B'rachot* 4b), the *T'filah* must begin and conclude with a scriptural verse expressing the worshipper’s stance before God: at the outset, we pray for the ability to praise (Psalm 51:17); at the end, we pray that our words of prayer and meditation may be acceptable (*Yihyu l'ratzon*; Psalm 19:15).

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

livnei v'neihem l'maan sh'mo b'avahavah.

*SHABBAT SHUVAH — Zochreinu l'chayim,

Melech chafeitz bachayim,

v'chotveinu b'sefer hachayim,

l'maancha Elohim chayim.

Melech ozeir umoshia umagein.

Baruch atah, Adonai,

magein Avraham v'ezrat Sarah.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
 רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חַסְדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה, יי,

מָגֵן אַבְרָהָם וְעִזְרַת שָׂרָה.

SOURCE OF ALL BEING, we turn to You as did our people in ancient days.
 They beheld you in the heavens, they felt You in their hearts,
 they sought You in their lives. Their quest is ours.

Help us to see the wonder of being.

Give us the courage to search for truth;

teach us the path to a better life.

So shall we, by our lives and our labors,

bring nearer the world we envision,

one of justice, freedom and peace.

*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.

בָּרוּךְ אַתָּה, יי, מָגֵן אַבְרָהָם וְעִזְרַת 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 **יי** *Adonai*.

אֲבוֹת וְאִמּוֹת *Avot v'Imahot* (“Ancestors”) — The *T'filah* begins by invoking the God of our fathers and mothers; we are links in a chain of Jewish tradition that transcends both ourselves and the present moment. As God has been gracious to our forebears, so may we receive divine favor. The benediction includes phrases from Deuteronomy 10:17 and Nehemiah 9:32 (“God great, mighty, and awesome”). In Genesis 15:1 God says to Abraham, “I am a shield to you.”

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

*WINTER — Mashiv haruach umorid hagashem.

*SUMMER — Morid hatal.

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 — Mi chamocha

Av harachamim, zocheir y'tzurav

l'chayim b'rachamim.

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

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכּוֹל (מֵימֵיטִים) אַתָּה,
רַב לְהוֹשִׁיעַ.

— WINTER* מְשִׁיב הַרוּחַ וּמוֹרֵד הַגֶּשֶׁם.

— SUMMER* מוֹרֵד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכּוֹל (מֵימֵיטִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מִמֵּית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH מִי כְמוֹךָ

אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו

לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכּוֹל (מֵימֵיטִים).
בְּרוּךְ אַתָּה, יְיָ,
מְחַיֶּה הַכּוֹל (הַמֵּימֵיטִים).

WE PRAY that we might know before whom we stand,
the Power whose gift is life,
who quickens those who have forgotten how to live,
having implanted within us an eternal spirit.

We pray for winds to disperse the air of sadness,
for rains to make parched hopes rise again.

Classical Reform prayerbooks replaced the hope for a personal messianic Redeemer (*go-eil*) with a more generalized hope for redemption (*g'ulah*). Contemporary prayerbooks include the Matriarchs (*Imahot*) as well as the Patriarchs (*Avot*). The brief poem, *Zochreinu l'chayim*, inserted on Shabbat Shuvah, asks that we may be remembered for life during the season of judgment, and ties in with the benediction's daily assertion that God remembers on our behalf the good deeds of our ancestors.

*WINTER: From *Atzeret-Simchat Torah to Pesach*.

*SUMMER: From *Pesach to Atzeret-Simchat Torah*.

We pray for love to encompass us
for no reason save that we are human,
that we may blossom into persons
who have gained power over our own lives.

We pray to stand upright, we fallen; to be healed, we sufferers.
We pray to break the bonds that keep us from the world of beauty.
We pray to be open to our own true selves.
We pray that we may walk in a garden of purpose,
in touch with the power of the world.

Praised be the God whose gift is life,
whose cleansing rains let parched men and women rise again.

בָּרוּךְ אַתָּה, יְיָ, מִחַיֵּיהַ חַיִּים הַכֹּל (הַמַּתִּים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

ATAH kadosh v'shimcha kadosh

uk'doshim b'chol yom

y'hal'lucha, selah.*

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH — Baruch atah,

Adonai, HaMelech hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ

וְקָדוֹשִׁים בְּכֹל יוֹם

יְהַלְלוּךָ סֵלָה.*

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

בָּרוּךְ אַתָּה, — SHABBAT SHUVAH*

יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

קְדוּשַׁת הַשֵּׁם
K'dushat HaShem

YOU ARE HOLY, Your Name is holy,
and those who are holy praise You every day.*

Blessed are You, Adonai, the Holy God.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH —

Praised are You, Adonai, Holy Sovereign.

Baruch atah, Adonai, HaMelech hakadosh.

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

גְּבוּרוֹת *G'vurot* (“God’s Might”) — The second *T'filah* benediction acknowledges divine power: to sustain the earth with life-giving rain and dew; to give, nourish, and take human life; to restore health and to set free those who are bound. Classical Reform prayerbooks replaced this benediction’s image of physical resurrection of the dead (*m'chayeh meitim*) with more generalized imagery expressing the hope for a spiritual immortality. *Mishkan T'filah* provides the original language as an option, acknowledging its metaphorical power. Joining our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel, *Mishkan T'filah*

קְדוּשַׁת הַיּוֹם
K'dushat HaYom

ATAH kidashta et yom

hashvi-i lishmecha,
tachlit maaseih shamayim vaaretz.
Uveirachto mikol hayamim,
v'kidashto mikol haz'manim,
v'chein katuv b'Toratecha:

VAY'CHULU hashamayim v'haaretz
v'chol tz'vaam. Vay'chal Elohim bayom
hashvi-i m'lachto asher asah,
vayishbot bayom hashvi-i mikol
m'lachto asher asah. Vay'varech
Elohim et yom hashvi-i vay'kadeish
oto, ki vo shavat mikol m'lachto
asher bara Elohim laasot.

אַתָּה קְדַשְׁתָּ אֶת יוֹם

הַשְּׁבִיעִי לְשִׁמְךָ,
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וּבִרְכַתּוֹ מִכָּל הַיָּמִים,
וְקִדְשׁוֹ מִכָּל הַזְּמַנִּים,
וְכִן כָּתוּב בְּתוֹרַתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

YOU SET ASIDE the seventh day for Your Name, the pinnacle of Creation;
and You blessed it above all other days, more sacred than all Festival times.
So it is written in Your Torah:

THE HEAVEN AND THE EARTH were finished and all their array.
On the seventh day, God had completed the work that had been done,
ceasing then on the seventh day from all the work that [God] had done.
Then God blessed the seventh day and made it holy,
and ceased from all the creative work that God [had chosen] to do.

Eloheinu v'Elohei avoteinu
v'imoteinu, r'tzeih vim'nuchateinu.
Kad'sheinu b'mitzvotecha
v'tein chelkeinu b'Toratecha,
sabeinu mituvecha v'samcheinu
biy'shuatecha, v'taheir libeinu
l'ovd'cha be-emet,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,
שְׂבַעֲנוּ מִטוֹבְךָ וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ
לְעִבְדֶּךָ בְּאֵמֶת,

reintroduces the seasonal inserts for rain during the winter, and dew during the summer (the latter from the Sephardic rite). The two-line poem inserted during the Days of Repentance is another request that we be remembered for life.

שֵׁם קְדוּשַׁת הַשָּׁמַיִם *K'dushat HaShem* (“God’s Holiness”) — The third *T’filah* benediction invokes with awe and wonder the sanctity and “wholly otherness” of God. Between Rosh Hashanah and Yom Kippur, it concludes with an acclamation of divine sovereignty (*HaMelech*).

וַיְכַלּוּ *Vay'chulu, The heaven . . .* Genesis 2:1-3.

v'hanchileinu, Adonai Eloheinu,

b'ahavah uv'ratzon Shabbat kodshecha

v'yanuchu vah Yisrael, m'kadshei sh'mecha.

Baruch atah, Adonai, m'kadeish HaShabbat.

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ

וַיַּנְחוּ בָּהּ יִשְׂרָאֵל, מִקְדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

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 as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.
May all who struggle find rest on this day.
May all who suffer find solace.
May all who hurt find healing on this day.
May all who despair find purpose.
May all who hunger find fulfillment on this day.
And may we all live in such a way
that this day fulfill its promise.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

הַיּוֹם קְדוּשַׁת הַיּוֹם *K'dushat HaYom* (“Sanctity of the Day”) — On Shabbat, the middle benediction of the *T'filah* acknowledges the special character of the day of rest as a divine gift. The evening version of this benediction evokes the seventh day of Creation when all divine work ceased. The biblical account of the first Shabbat (Genesis 2:1-3) is recited. Traditionally, the remainder of the text is constant for all Shabbat services and gives praise for Shabbat rest.

עבודָה
Avodah

R'TZEI, Adonai Eloheinu,
 b'amcha Yisrael,
 ut'filatam b'ahavah t'kabeil,
 ut'hi l'ratzon tamid
 avodat Yisrael amecha.
 El karov l'chol korav,
 p'nei el avadecha v'choneinu,
 sh'foch ruchacha aleinu.

רְצֵה, יי אֱלֹהֵינוּ,
 בְּעֵמֶד יִשְׂרָאֵל,
 וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל,
 וּתְהִי לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 אֵל קָרוֹב לְכָל קָרְאִיו,
 פְּנֵי אֵל עֲבָדֶיךָ וְחֲנֹנֵנוּ,
 שְׁפוּךְ רוּחְךָ עָלֵינוּ.

BE GRACIOUS, Adonai our God, to Your people Israel,
 and receive our prayers with love.
 O may our worship always be acceptable to You.
 Fill us with the knowledge that You are near to all who seek You in truth.

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v'Elohei avoteinu v'imoteinu,
 yaaleh v'yavo, v'yizacheir zichroneinu
 v'zichron kol amcha beit Yisrael l'fanecha,
 l'tovah, l'chein ul'chesed ul'rachamim,
 l'chayim ul'shalom, b'Yom

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 יַעֲלֶה וְיָבֹא וְיִזְכֹּר וְיִזְכְּרֵנוּ
 וְיִזְכְּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Rosh HaChodesh hazeh.
 Chag HaMatzot hazeh.
 Chag HaSukkot hazeh.

רֹאשׁ הַחֹדֶשׁ הַזֶּה.
 חַג הַמַּצּוֹת הַזֶּה.
 חַג הַסּוּכּוֹת הַזֶּה.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.
 Ufokdeinu vo liv'racha. Amen.
 V'hoshi-einu vo l'chayim. Amen.

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן.
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

עֲבוֹדָה *Avodah* (“For the Acceptance of Our Worship”) — The first of the three concluding benedictions of the *T’filah*, this is a prayer for the acceptance of the congregation’s worship. Following the destruction of the Second Temple in 70 C.E., public prayer came to take the place of sacrifice as the community’s daily offering to God. This petition asks that our prayer may find divine favor and acceptance. The Reform prayerbook has omitted from this benediction all mention of sacrificial worship. *Gates of Prayer*, taking into account the rebirth of the modern state of Israel, reintroduced the hope that God’s presence may again be found in Zion.

Our God and God of our fathers and our mothers,
be truly mindful of us and all Your people Israel on this
(first day of the new month) / (day of Pesach) / (day of Sukkot)
and renew in us love and compassion, goodness, life and peace.

This day remember us for well-being. Amen.

This day bless us with Your nearness. Amen.

This day help us to a fuller life. Amen.

LET OUR EYES behold Your Presence in our midst and in the midst of our
people in Zion. Blessed is Adonai, whose Presence renews Zion.

V'TECHEZENAH eineinu
b'shuv'cha l'Tzion b'rachamim.
Baruch atah, Adonai,
hamachazir Shechinato l'Tzion.

וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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.
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.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלַּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת,
עֶרֶב וּבֹקֵר וְצַהֲרַיִם.

הוֹדָאָה
Hodaah

יַעֲלֶה וְיָאֹו *Yaaleh v'yavo . . . Be mindful of us . . .* This abbreviated version of the insertion
into the *Avodah* benediction on Rosh Chodesh (the first day of the month) and the intermediate
days of Sukkot and Pesach derives from the Festival liturgy. It is a petition that we may be
remembered for blessing on these auspicious days.

For those who choose: At the word **מוֹדִים** *modim* one bows at the waist. At **יְיָ** *Adonai* one stands
up straight.

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

הטוב כי לא כָּלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ,
מֵעוֹלָם קִיֵּינוּ לָךְ.

FOR THE GOOD in us, which calls us to a better life, we give thanks.

For the strength to improve the world with our hearts and our hands,
we offer praise.

For the desire in us which leads us to work for peace, we are grateful.

For life and nature, harmony and beauty, for the hope of tomorrow,
all praise to the Source of Being.

On Chanukah, turn to page 264 [556].

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

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

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.

וְעַל כָּל־ם יִתְבָּרַךְ וַיִּתְרַומַם שְׁמֶךָ,
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה,
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה.
בָּרוּךְ אַתָּה, יְיָ,
הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

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, הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

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

הוֹדָאָה *Hodaah* (“Thanksgiving/Acknowledgment”) — The second of the concluding benedictions expresses gratitude for the daily miracles of our lives and the divine blessings with which we are showered at all times. The seasonal insertions tie the themes of the occasion to that of the benediction: a prayer for renewed life on Shabbat Shuvah, and an expression of gratitude for miraculous salvation during Chanukah.

SHALOM RAV al Yisrael amcha

tasim l'olam,

ki atah hu Melech Adon

l'chol hashalom.

V'tov b'einecha l'vareich

et amcha Yisrael

b'chol eit uv'chol shaah bishlomecha.

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.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ

תְּשִׁים לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן

לְכֹל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמְּךָ יִשְׂרָאֵל

בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים, — SHABBAT SHUVAH

בְּרַכָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה,

נִזְכָּר וְנִקְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ,

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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.

SHABBAT SHUVAH — Remember to inscribe us in the Book of Life for blessing,

peace and prosperity; include all of Your people Israel for a good life and peace.

Blessed is Adonai, Source of peace.

.בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

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

.בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

שלום *Shalom* (“For Peace”) — The *T’filah* concludes with a prayer for peace and well-being (the Hebrew word means both). The evening version, briefer than the daytime version, begins with the words רַב שְׁלוֹם *Shalom rav* (“Abundant peace”). In this regard, Reform practice follows that of the central and eastern European Jewish liturgies (*Minhag Ashkenaz*) from which it was originally derived. (The Sephardic rite uses the daytime text in the evening service as well.) The insertion for Shabbat Shuvah again is a petition that we may be inscribed in the Book of Life.

תפלת הלב
T'filat HaLev

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 atzatom
v'kalkeil machashavtam.
Aseih l'maan sh'mecha,
aseih l'maan y'minecha,
aseih l'maan k'dushatecha,
aseih l'maan Toratecha.
Lmaan yeichaltzun y'didecha,
hoshiah y'mincha vaaneini.

אֱלֹהֵי, נִצֹר לְשׁוֹנֵי מִרְעַ
וּשְׁפָתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם,
וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
פְּתַח לְבָבִי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכֹל הַחֹשֶׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם
וְקִלְקַל מַחְשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ,
עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.

MY GOD,

keep my tongue from evil
and my lips from speaking guile.
To those who revile me, let my soul be silent,
my soul shall be to all as dust.

Open my heart to Your Torah;
let my soul hasten to do Your commandments.

Let the words of my mouth and my heart's meditation
be acceptable in Your presence,
O God, my Rock and my Redeemer.

נִצֹר, אֱלֹהֵי, *Elohai, n'tzor* — The Rabbis in the Talmud considered the need for personal prayer amidst the communal prayer of the *T'filah* (*Avodah Zarah* 7b-8a). *B'rachot* 16b-17a cites a number of examples of private prayers that various Rabbis recited; this prayer of Mar bar Rabina has appeared in all prayerbooks since the ninth century. Private prayer concludes with Psalm 19:15, לְרַצּוֹן יְהִי לְפִי יִיְהוָה *Yih'yu l'ratzon* ("May the words of my mouth") and עֲשֵׂה שְׁלוֹם *Oseh shalom* (from the *Kaddish*), another prayer for peace.

HELP ME, O GOD,
to find still moments,
quiet spaces within to refresh my soul;
cease my questions, my inner debates,
and let me meditate on Your goodness.

Help me, O God,
to nurture my courage,
recalling moments of strength.
Let me remember days of fortitude
and the certainty of your regard.

Help me, O God,
to turn to the light,
to feel the warmth of Your touch,
my own face and fingers outstretched,
alive, alive in Your sight.

LEND US THE WIT, O God,
to speak the lean and simple word;
give us the strength to speak
the found word, the meant word;
grant us the humility to speak
the friendly word, the answering word.

And make us sensitive, God,
sensitive to the sound of the words
which others speak —
sensitive to the sound of their words —
and to the silences between.

Without surrendering the right to think and act in freedom . . . I can believe in a very literal sense of 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*

CREATE a pure heart within me;
let my soul wake up in Your light.
Open me to Your presence;
flood me with Your holy spirit.
Then I will stand and sing out
the power of Your forgiveness.
I will teach Your love to the lonely;
the lost will find their way home.
Adonai, open up my lips
and my mouth will declare Your praise.

YIH'YU L'RATZON imrei fi

v'hegyon libi l'fanecha,

Adonai tzuri v'go-ali.

יְהִי לְרָצוֹן אִמְרֵי פִי
וְהִגִּיֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

MAY THE WORDS of my mouth and the meditations of my heart
be acceptable to You, Adonai, my Rock and my Redeemer.

Oseh shalom bimromav,

hu yaaseh shalom aleinu

v'al kol Yisrael,

v'al kol yoshvei teiveil,

v'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרְמֹיִם,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ: אָמֵן.

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

For those who count the Omer, between the second day of Pesach and Shavuot, turn to page 278 [570].

Reading of the Torah is on page 244 [362].

Aleinu and Kaddish are on pages 282–283 [586–587].

Whoever dedicates their life to others . . . must not only comfort with words but through deeds.

Regina Jonas

Create a pure heart . . . adapted from Psalm 51

שַׁחֲרִית לְשַׁבָּת ב'

SHACHARIT L'SHABBAT II — SHABBAT MORNING II

INSPIRATION FOR PRAYER

בְּרוּכִים הַבָּאִים
Welcome

IT IS NOT WE ALONE who pray;
all things pray.
All things pour forth their souls.
The heavens pray, the earth prays,
every creature and every living thing prays.
In all life, there is longing.
Creation itself is but a longing,
a prayer to the Almighty.
What are the clouds, the rising and the setting of the sun,
the soft radiance of the moon, and the gentleness of the night?
What are the flashes of the human mind
and the storms of the human heart?
They are all prayers —
the outpouring of boundless longing for God.

WE GIVE THANKS to You, O God, for this Shabbat day,
which unites us as a community of faith and hope.
For the holiness of Shabbat, which can lead us to fulfill
the best that is in us, we give thanks.
For the memories of Shabbat, enriched by generations of our people
who observed it and from it drew courage to face hardship,
and light to banish darkness, we are grateful.
We offer thanks for the peace of Shabbat,
the day consecrated to family love.
O God, our turning to You exalts our humanity.
You are the joy of our life,
the Source of its greatness, its power and its beauty.
Help us, O God, to find inspiration for the coming week;
help us to find peace within ourselves and one another.

MAY MY LIFE be one link in a chain of goodness.

As I say the prayers of my ancestors,
help me to recall their devotion and faithfulness,
their joy and suffering, which are in every word.
Holiness is my heritage, may I be worthy of it.

May our tradition live in me
and pass from me to generations I shall never know,
enriched by the truth that I have found
and the good deeds I have done.
So may I fulfill my task on earth and receive my blessing.

And when the service ends and the prayers have ceased,
help me to bring their spirit into the world in which I live.
May I love God above all, and my neighbor as myself,
and be a living witness to the truth that never changes.

בְּרִכּוֹת הַשַּׁחַר

BIRCHOT HASHACHAR — MORNING BLESSINGS

MODEH / MODAH ani l'fanecha,

Melech chai v'kayam,

she-hechezarta bi nishmati b'chemlah,

rabbah emunatecha.

מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ,

מֶלֶךְ חַי וְקַיִם,

שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,

רַבָּה אֱמוּנָתְךָ.

מוֹדָה / מוֹדָה אֲנִי
Modeh / Modah Ani

I OFFER THANKS to You,

ever-living Sovereign,

that You have restored my soul to me in mercy:

How great is Your trust.

FOR THOSE WHO WEAR TALLIT

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

Before putting on tallit

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

בְּרַכֵּי נַפְשִׁי אֶת יְיָ
יְיָ אֱלֹהֵי, גְדַלְתָּ מְאֹד.
הוֹד וְהַדָּר לְבָשְׁתָּ,
עֹטֶה אֹר בְּשַׁלְמָה,
נוֹטֶה שָׁמַיִם בְּיָרִיעָה.

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.

BARUCH ATAH, ADONAI
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu l'hitateif batzitzit.

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

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

בְּרַכֵּי נַפְשִׁי *Bar'chi nafshi . . . Bless Adonai, O my soul . . .* Psalm 104:1-2. The custom of reciting these verses before putting on the tallit derives from Lurianic Kabbalah (15th century) which held that, at the time of creation, God was “wrapped in light” in the same way that one is wrapped in a tallit (cf. *Midrash Tanhuma*, ed. S. Buber, on *Parashat B'reishit*, 10).

Blessing over the fringes (tzitzit) — *M'nachot 43a*; the biblical commandment regarding fringes (*tzitzit*) is at Numbers 15:38-39. Viewing the fringes should remind us of the obligation to observe God's *mitzvot*.

MAH TOVU ohalecha Yaakov,
mishk'notecha Yisrael!

Vaani b'rov chasd'cha
avo veitecha,
eshtachaveh el heichal kodsh'cha
b'yiratecha.

Adonai, ahavti m'on beitecha
um'kom mishkan k'vodecha.

Vaani eshtachaveh v'echraah,
evr'chah lifnei Adonai osi.

Vaani t'filati l'cha, Adonai,
eit ratzon,
Elohim b'rov chasdecha
aneini be-emet yishecha.

**מַה־טֹבוּ אֱהָלֶיךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל!**

**וְאֲנִי בְרַב חַסְדֶּךָ
אָבָא בֵיתְךָ,
אֲשַׁתַּחֲוֶה אֶל־הַיְחָל קֹדֶשְׁךָ
בְּיִרְאַתְךָ.**

**יְיָ, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ
וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.**

**וְאֲנִי אֲשַׁתַּחֲוֶה וְאֶכְרָעָה,
אֶבְרָכָה לִפְנֵי־יְיָ עֲשֵׂי.**

**וְאֲנִי תְפִלַּתִּי־לְךָ, יְיָ,
עֵת רָצוֹן.**

**אֱלֹהִים, בְּרַב־חַסְדֶּךָ,
עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ.**

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 moment;
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

מַה־טֹבוּ *Mah tovuu . . . How fair . . .* Numbers 24:5; Psalms 5:8, 26:8, 95:6, 69:14. Numbers 24:5 is part of the gentile prophet Balaam's blessing of Israel. Summoned to curse the invading Israelites, he is compelled by God to bless them. The "tents" and "dwellings" in Balaam's blessing are identified by the Rabbis with Israel's synagogues and houses of study (*Sanhedrin 105b*); for this reason, *Seder Rav Amram*, the earliest prayerbook (9th c. Babylonia), mandates the recitation of this verse upon entering a synagogue. In the following psalm verses, the House of God (originally, the Jerusalem Temple) is also identified with the synagogue. The reference to a "time of favor" when it is appropriate to offer up one's personal prayer is identified in *B'rachot 8a* as the time of public worship when the congregation offers up its prayers; thus each of us in our own

אֲשֶׁר יָצַר
Asher Yatzar

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 בּוֹ נְקָבִים וְנְקָבִים,
 חֲלוּלִים חֲלוּלִים.
 גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ
 שֵׁאִם יִפְתַּח אֶחָד מֵהֶם
 אוֹ יִסְתֵּם אֶחָד מֵהֶם,
 אִי אֶפְשָׁר לְהִתְקַיֵּם
 וּלְעֹמֵד לְפָנֶיךָ.
בָּרוּךְ אַתָּה, יְיָ
 רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

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 sustain life before You.
 Blessed are You, Adonai,
 Source of our health and strength.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafli laasot.

prayers should try to identify with the community as a whole. Together, these verses express the reverent attitude that is fitting for us to bring to our prayers.

בִּרְכוֹת הַשַּׁחַר *Birchot HaShachar / Morning Benedictions* — Initially, these benedictions were to be recited at home in the morning upon waking, stirring, rising, getting out of bed, getting dressed, etc. They are expressions of gratitude for the renewal of life upon awakening every morning and celebrations of the miracles that we experience every day; they first appear in the Babylonian Talmud (*B'rachot 60b*). By the mid-ninth century, they had been moved into the synagogue, at the beginning of the morning service, to make sure that everyone recited them and to teach everyone how to recite them properly (*Seder Rav Amram*). Here, the traditional sequence is varied to reflect a modern understanding of their application.

ELOHAI, n'shamah shenatata bi

t'horah hi. Atah v'ratah,

atah y'tzartah, atah n'fachtah bi,

v'atah m'shamrah b'kirbi.

Kol z'man shehan'shamah b'kirbi,

modeh/modah ani l'fanecha,

Adonai Elohai v'Elohei avotai v'imotai,

Ribon kol hamaasim,

Adon kol han'shamot.

Baruch atah, Adonai,

asher b'yado nefesh kol chai

v'ruach kol b'sar ish.

אֱלֹהֵי, נְשָׁמָה שְׁנַתַּת בִּי
 טְהוֹרָה הִיא. אַתָּה בְּרַאֲתָהּ,
 אַתָּה יִצְרַתָּהּ, אַתָּה נִפְחַתָּהּ בִּי,
 וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
 כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,
 מוֹדֵה / מוֹדָה אֲנִי לְפָנֶיךָ,
 יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
 רִבּוֹן כָּל הַמַּעֲשִׂים,
 אֲדוֹן כָּל הַנְּשָׁמוֹת.
 בְּרוּךְ אַתָּה, יְיָ,
 אֲשֶׁר בְּיָדוֹ נִפְּשׁ כָּל חַי
 וְרוּחַ כָּל בֶּשָׂר אִישׁ.

THE SOUL that You have given me, O God, is pure!

You created and formed it, breathed it into me,
and within me You sustain it.

So long as I have breath, therefore,

I will give thanks to You,

my God and the God of all ages,

Source of all being, loving Guide of every human spirit.

בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נִפְּשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.

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

אֱלֹהֵי, נְשָׁמָה *Elohai, n'shamah . . . O God, the soul . . .* In *B'rachot 60b*, these are the first words to be recited upon waking up in the morning. We immediately praise God for restoring our souls (our consciousness) after our loss of consciousness during the night's sleep, which is likened to death. The Reform prayerbook has emended the traditional benediction and its conclusion slightly, to eliminate an analogy to the resurrection of the dead. The Reform conclusion draws on the language of Job 12:10, "In (God's) hand is every living soul and the breath of all humankind."

נְסִימֵי בְּכֹל 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, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לְשִׁכְוֵי בֵּינָה

לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

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, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

פוֹקֵחַ עֵינַיִם.

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, יי

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, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

זוֹקֵף כְּפוּפִים.

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

אֲשֶׁר נָתַן לְשִׁכְוֵי בֵּינָה *asher natan lasechvi vinah . . . who has given the mind the ability . . .* In *B'rachot 60b*, this is to be recited upon hearing the rooster crow at sunrise; it cites Job 38:36, "Who gave understanding to the mind?" We marvel at the order of creation and the natural "clock" implanted within God's creatures.

פוֹקֵחַ עֵינַיִם *pokei-ach ivrim . . . who opens the eyes . . .* In *B'rachot 60b*, this is to be recited upon opening our eyes in the morning. Metaphorically, we are grateful for vision.

מַתִּיר אֲסוּרִים *matir asurim . . . who frees the captive . . .* In *B'rachot 60b*, this is to be recited upon stretching and sitting up in bed. We are grateful for the ability to stretch ourselves.

זוֹקֵף כְּפוּפִים *zokeif k'fufim . . . who lifts up the fallen . . .* In *B'rachot 60b*, this is to be recited upon straightening up to get out of bed. We are grateful for the ability to stand erect.

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
רוֹקַע הָאָרֶץ עַל הַמַּיִם.

*For firm earth to
stand upon*

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

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמַּכִּין מִצְעָדֵי גֶבֶר.

*For the gift of
motion*

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

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

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

*For clothing
the body*

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

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַנוֹתֵן לַיָּעֹף כֹּחַ.

*For renewed
enthusiasm for life*

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

רוֹקַע הָאָרֶץ עַל הַמַּיִם roka haaretz al hamayim . . . who stretches the earth over the waters . . . In *B'rachot 60b*, this is to be recited upon stepping onto the ground. We are grateful for the solid earth under our feet.

הַמַּכִּין מִצְעָדֵי גֶבֶר hameichin mitzadei gaver . . . who strengthens our steps . . . In *B'rachot 60b*, this is to be recited upon taking our first steps after getting out of bed. We are grateful for the ability to walk.

מַלְבִּישׁ עֲרֻמִּים malbish arumim . . . who clothes the naked . . . In *B'rachot 60b*, this is to be recited upon getting dressed in the morning.

הַנוֹתֵן לַיָּעֹף כֹּחַ hanotein laya-eif ko-ach . . . who gives strength to the weary . . . This is the only Morning Benediction not found in the Talmud; it appears for the first time in *Machzor Vitry* (12th century, Rhineland), and cites Isaiah 40:29. We are grateful for renewed strength and vigor each morning.

For reawakening

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

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 הַמַּעֲבִיר שְׁנָה מֵעֵינַי,
 וּתְנוּמָה מֵעַפְעָפִי.

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

For being in the
 image of God

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

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 שֶׁעָשָׂנִי בְצַלְמֵ אֱלֹהִים.

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

For being
 a free person

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

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 שֶׁעָשָׂנִי בֶן / בַּת חוֹרֵין.

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

For being a Jew

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

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 שֶׁעָשָׂנִי יִשְׂרָאֵל.

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

הַמַּעֲבִיר שְׁנָה מֵעֵינַי *hamaavir sheinah mei-einai . . . who removes sleep from the eyes . . .* In *B'rachot 60b*, this is to be recited upon washing our faces, removing the last vestiges of sleep from our eyelids. We are grateful for wakefulness.

שֶׁעָשָׂנִי בְצַלְמֵ אֱלֹהִים *she-asani b'tzelem Elohim . . . who made me in the image of God . . .* A gender-neutral and humanistic variant of “who has made me a Jew” (in the Sephardic rite); cf. *M'nachot 43b*. It draws on the language of Genesis 1:27, “. . . in the divine image God created humankind.” A spark of divinity is implanted within every human being.

שֶׁעָשָׂנִי בֶן / בַּת חוֹרֵין *she-asani ben / bat chorin . . . who has made me free . . .* A gender-equalized, positively stated revision of “who has not made me a slave (*M'nachot 43b*).” Human beings were created with dignity, to be free.

שֶׁעָשָׂנִי יִשְׂרָאֵל *she-asani Yisrael . . . who has made me a Jew . . .* This variant of *M'nachot 43b* is found in the Sephardic rite. We are grateful to be Jews, having been entrusted with a divine task.

Baruch atah, Adonai
Eloheinu, Melech haolam,
ozeir Yisrael bigvurah.

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

For purpose

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

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

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרָה.

For harmony

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

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

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

לְעִסוֹק
Laasok

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

In prayer, “Israel” often refers to the Jewish people.

אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה *ozeir Yisrael big'vurah . . . who girds Israel with strength . . .* In *B'rachot 60b*, this is to be recited upon fastening one's belt. We are girded each morning with new strength.

עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרָה *oteir Yisrael b'tifarah . . . who crowns Israel with splendor . . .* In *B'rachot 60b*, this is to be recited when putting on a hat or other headgear. We are crowned each morning with divine glory and presence.

וְהַעֲרַבְנָה
V'haarev Nab

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 lishmah.
Baruch atah, Adonai,
ham'lameid Torah l'amo Yisrael.

וְהַעֲרַבְנָה יי אֱלֹהֵינוּ
אֶת־דְּבָרֵי תוֹרַתְךָ בְּפִינוּ,
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ,
וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,
וְלֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה, יי,
הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

ADONAI, OUR GOD,

make the words of Your Torah sweet to us
and to the House of Israel, Your People,
that we and our children may be lovers of Your name
and students of Your Torah.

We praise You, O God, Teacher of Torah to our people Israel.

בְּרוּךְ אַתָּה, יי, הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

Torah benedictions — B'rachot 11b. After expressing our gratitude for being alive, the next words that come out of our mouths should be words of Torah. Thus the first daily activity of a pious Jew is to study Torah, preceded by a Torah benediction. This, too, would originally have been done at home and was moved into the synagogue together with the Morning Benedictions by the mid-ninth century.

The lessons of Torah are meant to be applied to our lives, guiding us to live ethically and righteously.

EILU d'varim she-ein lahem shiur,
 she-adam ocheil peiroteihem
 baolam hazeh
 v'hakeren kayemet lo laolam haba.
 V'eilu hein:
 kibud av va-eim,
 ug'milut chasadim,
 v'hashkamat beit hamidrash
 shacharit v'arvit,
 v'hachnasat orchim,
 uvikur cholim,
 v'hachnasat kalah,
 ul'vayat hameit,
 v'iyun t'filah,
 vahavaat shalom
 bein adam lachaveiro.
 V'talmud Torah k'neged kulam.

אלו דברים שאין להם שעור,
 שאדם אוכל פירותיהם
 בעולם הזה
 והקרו קיימת לו לעולם הבא.
 ואלו הן:
 כבוד אב ואם,
 וגמילות חסדים,
 והשכמת בית המדרש
 שחרית וערבית,
 והכנסת אורחים,
 ובקור חולים,
 והכנסת כלה,
 ולגית הפת,
 ועיון תפלה,
 והבאת שלום
 בין אדם לחברו.
 ותלמוד תורה כנגד כלם.

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.

אלו דברים *Eilu d'varim* . . . *These are things* . . . *Peah 1:1*. This articulates the rabbinic value system: we are all responsible for each other, and this lesson is learned through the study of Torah.

שאדם אוכל *She-adam ocheil* . . . *of which a person enjoys* . . . *Shabbat 127a*

קדיש דרבנן
Kaddish
D'Rabanan

YITGADAL v'yitkadesh sh'meih raba

b'alma di v'ra chiruteih,

v'yamlich malchuteih b'chayeichon

uv'yomeichon uv'chayei d'chol beit Yisrael,

baagala uvizman kariv, v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar v'yitromam

v'yitnasei, v'yit'hadar v'yitaleh v'yit'halal

sh'meih d'kudshah, b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

יְתַגְדַּל וְיִתְקַדֵּשׁ שְׁמֵיהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן

וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזְמַן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ

לְעֵלַם וּלְעֵלְמֵי עֵלְמָיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל

שְׁמֵיהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,

תְּשֻׁבְחָתָא וְנַחֲמָתָא,

דְאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: 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.

Current scholarship sees the קדיש דרבנן, *Kaddish d'Rabanan* as but one of many alternative early versions of the *Kaddish*. It arose, 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, קדיש דרבנן, *Kaddish d'Rabanan* ("Kaddish of the Rabbis") reflects its central paragraph, indicating the role of Torah study as both an intellectual and a spiritual activity. This Kaddish concludes text study that takes place during worship.

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.
 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 vishmaya v'ara v'imru: Amen.

Y'hei sh'lama raba min sh'maya,
 v'chayim tovim aleinu v'al kol
 Yisrael v'imru: Amen.
 Oseh shalom bim'romav
 hu b'rachamav yaaseh shalom
 aleinu v'al kol Yisrael, v'al kol
 yoshvei teiveil, v'imru: Amen.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן,
 וְעַל תַּלְמִידֵיהוֹן
 וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן,
 וְעַל כָּל מִן דְּעָסְקִין בְּאוֹרֵיתָא,
 דִּי בְּאַתְרָא הָדִין
 וְדִי בְּכָל אֲתַר וְאַתְרָא.
 יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא,
 חִנָּא וְחֶסֶדָא וְרַחֲמִין,
 וְחַיִּין אַרְיִכִין,
 וּמְזוּנֵי רוּיְחִי, וּפְרַקְנָא,
 מִן קָדָם אַבּוּהוֹן
 דִּי בְּשָׁמַיָא וְאַרְעָא וְאַמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא,
 וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל וְאַמְרוּ: אָמֵן.
 עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו
 הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל
 יוֹשְׁבֵי תֵיבֵל, וְאַמְרוּ: אָמֵן.

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.

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

פְּסוּקֵי דְזִמְרָה P'sukei d'zimrah (Verses of Song) — Originally this was the first portion of the morning service that was recited communally. This section begins and concludes with benedictions, *Baruch She-amar* and *Nishmat Kol Chai/Yishtabach*.

פְּסוּקֵי דְזִמְרָה

P'SUKEI D'ZIMRAH — VERSES OF PRAISE

ברוך שְׂאֵמַר
*Baruch She-amar***BARUCH** she-amar v'hayah haolam,

Baruch hu.

Baruch oseh v'reishit,

baruch omeir v'oseh,

baruch gozeir um'kayeim,

baruch m'racheim al haaretz,

baruch m'racheim al hab'riyot,

baruch m'shaleim sachar tov lirei-av.

Baruch chai laad v'kayam lanetzach.

Baruch podeh umatzil, baruch sh'mo.

Bishvachot uvizmirot n'gadelcha

un'shabeichacha un'fa-ercha v'nazkir

shimcha v'namlich'cha, Malkeinu Eloheinu.

Yachid, chei haolamim, Melech m'shubach

um'fo-ar, adei ad sh'mo hagadol.

Baruch atah, Adonai,

Melech m'hulal batishbachot.

בְּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם,

בְּרוּךְ הוּא.

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו.

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.

בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.

בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדָּלְךָ

וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְכֵּר

שְׁמֶךָ וְנִמְלִיכְךָ, מְלַכְנוּ אֱלֹהֵינוּ.

יְחִיד, חַי הָעוֹלָמִים, מְלֶךְ מְשֻׁבָּח

וּמְפֹאֵר, עַדִּי עַד שְׁמוֹ הַגָּדוֹל.

בְּרוּךְ אַתָּה, יְיָ,

מְלֶךְ 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.

בְּרוּךְ אַתָּה, יְיָ, מְלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

Baruch atah, Adonai, Melech m'hulal batishbachot.

ברוך שְׂאֵמַר *Baruch She-amar* . . . *Blessed is the One who spoke* . . . The introductory benediction that precedes the recitation of psalms is itself an ecstatic hymn of praise to God. It is first found in *Seder Rav Amram*, about 860 C.E.

MIZMOR shir l'yom HaShabbat.

Tov l'hodot l'Adonai

ul'zameir l'shimcha elyon.

L'hagid babokeir chasdecha,

ve-emunat'cha baleilot.

AleI asor vaalei navel,

alei higayon b'chinor.

Ki simachtani Adonai b'fo-olecha

b'maasei yadecha aranein.

Mah gadlu maasecha Adonai,

m'od amku machsh'votcha.

Ish baar lo yeida

uch'sil lo yavin et zot.

Tzaddik katamar yifrach

k'erez baL'vanon yisgeh.

Sh'tulim b'veit Adonai,

b'chatzrot Eloheinu yafrichu.

Od y'nuvun b'seivah,

d'sheanim v'raanim yih'yu.

L'hagid ki yashar Adonai

tzuri v'lo avlatah bo.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לְהוֹדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן.

לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,

וּבַלַּיְלוֹת.

עַל־עֲשׂוֹר וְעַל־נֶבֶל,

עַל־י הַגִּיּוֹן בְּכִנּוֹר.

כִּי שִׂמַּחְתָּנִי יְיָ בַּפֶּעֶלֶף

בְּמַעֲשֵׂי יְדִידֶךָ אֲרָנוֹן.

מִהֲגָדְלוֹ מַעֲשֵׂיךָ, יְיָ,

מֵאֵד עֲמָקוֹ מִחֲשֻׁבְתֶּיךָ.

אִישׁ־בַּעַר לֹא יֵדַע

וּכְסִיל לֹא־יָבִין אֶת־זֹאת.

צַדִּיק כְּתִמְרֵי יִפְרַח

כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבַיִת יְיָ,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנוּבוֹן בְּשִׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי־יָשָׁר יְיָ,

צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ.

מִזְמוֹר צ"ב
Psalm 92:1-7,
13-16**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.

אַשְׁרֵי
Ashrei

ASHREI yoshvei veitecha,
od y'hal'lucha selah.

Ashrei haam shekacha 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.

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יְהַלְלוּךָ סֵלָה.
אַשְׁרֵי הָעַם שֶׁכָּכָה לוֹ,
אַשְׁרֵי הָעַם שֶׁיְי אֱלֹהָיו.

מְזִמּוֹר קַמֵּה
Psalm 145:1-21

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

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

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

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

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

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

Zecher rav tuvcha yabiyu,
vtzidkat'cha y'raneinu.

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

Tov Adonai lakol,
v'rachamav al kol maasav.

תְּהִלָּה לְדָוִד,
אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָ,
וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְי וּמְהַלָּל מְאֹד,
וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דָּוָר לְדָוָר יִשְׁבַּח מַעֲשֵׂיךָ,
וּגְבוּרֹתֶיךָ וְגִידוֹ.

הַדָּר כְּבוֹד הוֹדֵךָ,
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֵאמְרוּ,
וּגְדֻלְתְּךָ אֲסַפְּרָנָה.

אֶכֶר רַב־טוֹבָךָ יִבְיְעוּ,
וְצִדְקוֹתֶיךָ יִרְנְנוּ.

חַנוּן וְרַחוּם יְי,
אֶרְךָ אַפָּיִם וּגְדֻלַּת־חֶסֶד.

טוֹב יְי לְכָל־
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

אַשְׁרֵי Ashrei . . . Happy are those . . . Psalm 145, preceded by two verses, Ps. 84:5 and 144:15 (the final verse of this psalm). *B'rachot 4b* recommends that Psalm 145 be recited three times a day. Therefore, the two preceding verses repeat the word *Ashrei* ("happy" or "fortunate") three times. The psalm is an alphabetical acrostic, without a line for the letter *nun*. The final exclamation, "We shall praise God now and forever, Hallelujah!" is Psalm 115:18.

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

יִדְוֹךָ יי כָּל־מַעֲשֵׂיךָ,
וְחַסִּידֶיךָ יְבָרְכוּךָ.

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

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וְגִבּוֹרַתְךָ יְדַבְּרוּ.

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

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְּךָ,
וְכְבוֹד הַדָּר מַלְכוּתְךָ.

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

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
וּמְמַשְׁלֶתְךָ בְּכָל־דָּר וְדָר.

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

סוֹמֵךְ יי לְכָל־הַנּוֹפְלִים,
וְזוֹקֵף לְכָל־הַכּוֹפְּפִים.

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

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

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

פּוֹתֵחַ אֶת־יָדְךָ,
וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן.

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

צַדִּיק יי בְּכָל־דָּרְכָיו,
וְחַסִּיד בְּכָל־מַעֲשָׂיו.

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

קָרוֹב יי לְכָל־קֹרְאָיו,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת.

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

רָצוֹן־רָאִיו יַעֲשֶׂה,
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

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

שׁוֹמֵר יי אֶת־כָּל־אֹהֲבָיו,
וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.

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

תְּהִלַּת יי יְדַבֵּר־פִּי,
וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ
לְעוֹלָם וָעֶד.

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

וְאַנְחֵנוּ נְבָרַךְ יְהוָה
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

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 God now and always.
Hallelujah!

HALLU YAH!

Hal'lu El b'kodsho,

hal'luhu birkia uzo.

Hal'luhu bigvurotav,

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 יְהוָה!

הַלְלוּ-אֱלֹהִים בְּקֹדֶשׁוֹ,

הַלְלוּהוּ בְּרִקְיעַ עֲזָו.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו,

הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.

הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר,

הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.

הַלְלוּהוּ בְּתֹף וּמַחּוֹל,

הַלְלוּהוּ בְּמִנִּים וְעָגָב.

הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע,

הַלְלוּהוּ בְּצִלְצְלֵי-תְרוּעָה.

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,

הַלְלוּ-יְהוָה!

מזמור ק"ג
Psalm 150:1-6

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 Adonai,
 Hallelujah!

נְשִׁמַת כּוֹל חַי
Nishmat Kol Chai

NISHMAT kol chai

t'vareich et shimcha Adonai Eloheinu,

v'ruach kol basar

t'fa-eir ut'romeim zichr'cha,

Malkeinu, tamid.

Min haolam v'ad haolam atah El,

ein lanu melech ela atah.

Elohei harishonim v'haacharonim,

Elo-ah kol b'riot, Adon kol tolodot,

ham'hulal b'rov hatishbachot,

ham'naheig olamo b'chesed

uv'riotav b'rachamim.

V'Adonai lo yanum v'lo yishan.

נְשִׁמַת כּוֹל חַי

תְּבָרַךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ,

וְרוּחַ כּוֹל בָּשָׂר

תִּפְאֵר וּתְרוֹמֵם וְזָכְרָךְ,

מִלְכֵנוּ, תָּמִיד.

מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,

אֵין לָנוּ מֶלֶךְ אֲלֵא אַתָּה.

אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים,

אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,

הַמְהִל בְּרֹב הַתִּשְׁבָּחוֹת,

הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד

וּבְרִיּוֹתָיו בְּרַחֲמִים.

וְיֵי לֹא יָנוּם וְלֹא יִישָׁן.

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.
 You are the unique Sovereign who is Redeemer and Savior.
 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.

נְשִׁמַת כּוֹל חַי *Nishmat kol chai*, *Let the soul of everything* — Sometimes called *Birkat HaShir* (“the Benediction of Song”; *Pesachim 118a*), this is an elaborate concluding benediction to the *P’sukei d’zimrah* section that recapitulates its theme: the ecstatic praise of God and our inadequacy as finite creatures to fully express it. This extended hymn is used only on Shabbat (and at the Pesach Seder, at the conclusion of Hallel after the meal). On weekdays, the benediction begins at *Yishtabach*.

מִן הָעוֹלָם וְעַד הָעוֹלָם *Min haolam v'ad haolam . . . Transcending space and time . . . based on Psalm 90:2*
 וְיֵי לֹא יָנוּם *V'Adonai lo yanum . . . Adonai neither slumbers . . . based on Psalm 121:4*

Ham'oreir y'sheinim v'hameikitz nirdamim, הַמְעוֹרֵר יְשֵׁינִים וְהַמְקִיץ נִרְדָּמִים,
 v'hameisiach ilmim, v'hamatir asurim, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים,
 v'hasomeich noflim, v'hazokeif k'fufim. וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים.
 L'cha l'vadcha anachnu modim. לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

We acknowledge that You, alone,
 awaken the sleeping, arouse those who are not alert,
 give speech to the mute;
 and You loosen the bonds of captives, supporting the fallen,
 and strengthening those who are bent over.
 You alone do we acknowledge.

Ilu finu malei shirah kayam, אֵלוּ פִינוּ מָלֵא שִׁירָה כַּיָּמִים,
 ul'shoneinu rinah kahamon galav, וְלִשְׁוֹנְנוּ רִנָּה בְּהַמּוֹן גָּלְיוֹ,
 v'siftoteinu shevach k'merchavei rakia, וְשִׁפְתוֹתֵינוּ שֵׁבַח כְּמֵרְחָבֵי רַקִּיעַ,
 v'eineinu m'irov kashemesh v'chayarei-ach, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרֵחַ,
 v'yadeinu frusot k'nishrei shamayim, וְיָדֵינוּ פְרוּשׁוֹת כְּנִשְׁרֵי שָׁמַיִם,
 v'ragleinu kalot kaayalot, וְרַגְלֵינוּ קָלוֹת כְּאַיָּלוֹת,
 ein anachnu maspikim l'hodot l'cha, אִין אֲנַחְנוּ מְסַפְּקִים לְהוֹדוֹת לְךָ,
 Adonai Eloheinu v'Elohei יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 avoteinu v'imoteinu, אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 ul'vareich et sh'mecha וְלִבְרַךְ אֶת שְׁמֶךָ
 al achat mei-alef, elef alfei alafim עַל אַחַת מֵאַלֶּף, אֶלֶף אֲלֵפֵי אֲלָפִים
 v'ribei r'avot p'amim וְרֵבִי רֵבּוֹת 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 give off light like sun and moon;

וְהַמְתִּיר אֲסוּרִים *v'hamatir asurim . . . loosen the bonds of captives . . . based on Psalm 146:7*

וְהַסּוֹמֵךְ נוֹפְלִים *v'hasomeich noflim . . . supports the fallen . . . based on Psalm 145:14*

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,
or bless Your name for one thousandth
of the many thousands or tens of thousands,
the countless times that you granted good things
to our ancestors and to us.

Al kein eivarim shepilagta banu,
v'ruach un'shamah shenafachta b'a'peinu,
v'lashon asher samta b'finu,
hein heim yodu vivar'chu vishab'chu
vifaaru shimcha, Malkeinu.
Ki chol peh l'cha yodeh,
v'chol lashon l'cha tishava,
v'chol berech l'cha tichra,
v'chol komah l'fanecha tishtachaveh,
v'chol l'avot yira-ucha,
v'chol kerev uchlayot y'zamru lishmecha,
kadavar shekatuv, kol atzmotai tomarnah.
Adonai, mi chamocha.
Kaamur: l'David, bar'chi nafshi et Adonai,
v'chol k'ravai et shem kodsho.

על כן אברים שפלטת בננו,
ורוח ונשמה שנפחת באפינו,
ולשון אשר שמת בפינו,
הן הם יודו ויברכו וישבחו
ויפארו את שמך, מלכנו.
כי כל פה לך יודה,
וכל לשון לך תשבע,
וכל ברה לך תכרע,
וכל קומה לפניך תשתחווה,
וכל לבבות ייראוך,
וכל קרב וכליות יזמרו לשמך,
בדבר שכתוב, כל עצמותי תאמרנה:
י, מי כמוך.
כאמור: לדוד, ברכי נפשי את יי,
וכל קרבי את שם קדשו.

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, glorify, exalt, express adulation,
sanctify and enthrone Your Name, O our Sovereign.
For every mouth will acknowledge You
and every tongue pledge homage to You,
every knee bend in Your presence
and all that stands shall bow before You.

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

כָּל עֲצְמוֹתַי תֹּאמְרֶנָּה kol atzmotai tomarnah . . . Let all my bones exclaim . . . Psalm 35:10

יְי בְּרַכֵּי נַפְשִׁי אֶת יְי bar'chi nafshi et Adonai . . . Bless Adonai, O my soul . . . Psalm 103:1

All hearts will fear You
 while our very innards will sing to Your name.
 It is as the Psalmist said,
 “Let all my bones exclaim: ‘Who is like You, Adonai?’ ”
 As it said by David,
 “Bless Adonai, O my soul, and let all the organs of my body praise . . .”

Ha-El b'taatzumot uzecha,
 hagadol bichvod sh'mecha,
 hagibor lanetzach
 v'hanora b'norotecha,
 HaMelech hayosheiv
 al kisei ram v'nisa.

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ,
 הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ,
 הַגִּבּוֹר לַנֶּצַח
 וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ,
 הַמֶּלֶךְ הַיּוֹשֵׁב
 עַל כִּסֵּי רָם וְנִשָּׂא.

Shochein ad, marom v'kadosh sh'mo.
 V'chatuv, ran'nu tzadikim b'Adonai,
 lay'sharim navah t'hilah.
 B'fi y'sharim tit'halal.
 Uv'divrei tzadikim titbarach.
 Uvilshon chasidim titromam.
 Uv'kerev k'doshim titkadash.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
 וְכַתּוּב, רַנְּנוּ צַדִּיקִים בְּיָי,
 לַיְשָׁרִים נְאֻנָּה תְהִלָּה.
 בְּפִי יְשָׁרִים תִּתְהַלָּל.
 וּבְדַבְרֵי צַדִּיקִים תִּתְבָּרַךְ.
 וּבְלִשׁוֹן חַסִּידִים תִּתְרוֹמַם.
 וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדַּשׁ.

Uv'mak'halot riv'vot amcha beit Yisrael,
 b'rinah yitpaar shimcha Malkeinu,
 b'chol dor vador.

וּבְמַקְהֵלוֹת רִבְבוֹת עַמְּךָ בַּיִת יִשְׂרָאֵל,
 בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלְּפָנֵינוּ
 בְּכָל דּוֹר וְדוֹר.

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.

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ Ha-El b'taatzumot uzecha . . . O God, in the power of your strength . . .
 based on Isaiah 68:36

שׁוֹכֵן עַד רָם וְנִשָּׂא. Shochein ad . . . alludes to Isaiah 57:15

רַנְּנוּ צַדִּיקִים בְּיָי Ran'nu tzaddikim b'Adonai . . . Rejoice in Adonai, you righteous . . . Psalm 33:1

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 should be praised,
and in the words of the righteous, You should be blessed.

In the tongue of the faithful, You should be exalted
and in the midst of the holy, You should be sanctified.

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

ישׁתַּבַּח
Yishtabach

YISHTABACH shimcha laad Malkeinu,

Ha-El HaMelech hagadol v'hakadosh

bashamayim uvaaretz.

Baruch atah, Adonai,

El Melech gadol b'tishbachot,

El hahodaot, Adon haniflaot,

habocheir b'shinei zimrah, Melech El,

chei ha-olamim.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ,
הָאֵל הַמְּלֶכֶת הַגָּדוֹל וְהַקְּדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ.
בְּרוּךְ אַתָּה, יְיָ,
אֵל מְלֶכֶת גָּדוֹל בְּתִשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מְלֶכֶת אֵל,
חַי הַעוֹלָמִים.

MAY YOU ALWAYS BE PRAISED, great and holy God,
our Sovereign in heaven and on earth.

We offer our devotion, open our hearts in acclamation:

Praised are You, Adonai,

crowned in adoration,

God of praises, Sovereign of wonders,

delighting in song,

Eternal Majesty.

YITGADAL v'yitkdash sh'meih raba

b'alma di v'ra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv,
v'imru: Amen.

Y'hei sh'meih raba m'varach
l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kudsha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ,
וְיִמְלִיךְ מַלְכוּתְהָ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמֵי וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְּאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ: 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.

חצי קדיש *Chatzi Kaddish* — The *Kaddish* is an ecstatic expression of praise to God, and of hope for the speedy acknowledgement of divine sovereignty by all humanity. It was originally recited, in Talmudic times, at the end of a rabbinic study session. It is recited now, in different forms, at the end of each section of the worship service. The “Half” or “Reader’s” *Kaddish* here marks the conclusion of *P’sukei D’zimrah*.

שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בְּרָכוֹ
Bar'chu

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ הַמְבָרֵךְ!

בְּרוּךְ יְיָ הַמְבָרֵךְ

לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!

Praised be Adonai to whom praise is due,

now and forever!

יוֹצֵר
Yotzeir

BARUCH atah, Adonai

Eloheinu, Melech haolam,

yotzeir or uvorei choshech,

oseh shalom uvorei et hakol.

Hamei-ir laaretz

v'ladarim aleha b'rachamim,

uv'tuvo m'chadeish b'chol yom tamid

maaseih v'reishit.

Mah rabu maasecha, Adonai,

kulam b'chochmah asita,

mal'ah haaretz kinyanecha.

Titbarach, Adonai Eloheinu,

al shevach maaseih yadecha

v'al m'orei or she-asita,

y'faarucha selah.

Or chadash al Tzion ta-ir,

v'nizkeh chulanu m'heirah l'oro.

Baruch atah, Adonai, yotzeir ham'orot.

בְּרוּךְ אַתָּה, יְיָ

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכּוֹל.

הַמַּאִיר לָאָרֶץ

וְלִדְרִים עָלֶיהָ בְּרַחֲמִים,

וּבְטוֹבוֹ מְחַדֵּשׁ בְּכֹל יוֹם תְּמִיד

מַעֲשֵׂה בְרָאשִׁית.

מַה רַבּוּ מַעֲשֵׂיךָ, יְיָ

כְּלָם בְּחֻכְמָה עֲשִׂיתָ,

מְלֶאכֶה הָאָרֶץ קִנְיָנֶךָ.

תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ,

עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ

וְעַל מְאֹרֵי אוֹר שֶׁעֲשִׂיתָ,

יִפְאָרְוֶךָ סֵלָה.

אוֹר חֲדָשׁ עַל צִיּוֹן תִּבְאִיר,

וְנִזְכֶּה כְּלָנוּ מְהֵרָה לְאוֹרוֹ.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹרוֹת.

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

יוֹצֵר *Yotzeir* “Creator (of Light)” — A morning benediction that responds to the renewal of life and light at sunrise, a sign of God’s compassion and a testimony to the divine ordering of the

THE WORLD is sunlight,
restoring the soul,
rejoicing the heart,
bringing light to the eyes;
more welcomed than gold.
A Torah from heaven.

I have no light to give the morning.
My Torah,
my special human gift,
is words.
As I bring my words forth from silence,
welcome them,
You who redeems the sun
from darkness.

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

EL ADON al kol hamaasim
baruch um'vorach b'fi kol n'shamah.
godlo v'tuvo malei olam,
Daat ut'vunah sov'vim oto.
Hamitga-eh al chayot hakodesh,
v'nehdar b'chavod al hamerkava,
z'chut umishor lifnei chiso,
chesed v'rachamim lifnei ch'vodo.
Tovim m'orot she'bara Eloheinu,
y'tzaram b'daat, b'raam b'haskeil.

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים,
בְּרוּךְ וּמְבֹרָךְ בְּפִי כָל נְשָׁמָה,
גָּדֹלוֹ וְטוֹבוֹ מְלֵא עוֹלָם,
יָדַעַת וְתִבְוִנָה סִבְבִים אוֹתוֹ.
הַמְתַּגָּאָה עַל חַיּוֹת הַקֹּדֶשׁ,
וְנִהְדָר בְּכָבוֹד עַל הַמְרֻכָּבָה,
זְכוֹת וּמִישׁוֹר לִפְנֵי כִסְאוֹ,
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.
טוֹבִים מְאוֹרוֹת שֶׁבָרָא אֱלֹהֵינוּ,
יִצְרָם בְּדַעַת, בְּרָאִם בְּהַשְׂכֵּל.

universe. The first line lightly emends Isaiah 45:7, “I form light and create darkness; I make weal and create woe,” so as not to invoke woe in the context of prayer. Psalm 104:24 also is cited. The benediction is discussed at *Brachot 11a and 11b*. The version in the Reform prayer book is considerably abbreviated; the traditional text also depicts sunrise as the time when the angels renew their praise of God in heaven while Israel on earth joins in the chorus acclaiming God’s sanctity (*Kadosh! Kadosh! Kadosh!*).

Ko-ach ug'vurah natan bahem,
 lih'yot moshlim b'kerev teivel.
 M'lei-im ziv um'fikim nogah,
 na-eh zivam b'chol haolam.
 S'meichim b'tzeitam v'sasim b'voam,
 osim b'mei-ah r'tzon konam.
 P'eir v'chavod notnim lishmo,
 tzoholoh v'rinah l'zecher malkam.
 Kara lashemesh v'yizrach or,
 raah v'hitkin tzurat hal'vanah.
 Shevach notnim lo kol tz'va marom!

כָּח וּגְבוּרָה נָתַן בָּהֶם,
 לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תֵּיבֵל.
 מֵלֵאִים זִיו וּמְפִיקִים נֹגַהּ,
 נֶאֱחַ זִיוָם בְּכֹל הָעוֹלָם.
 שְׂמֵיחִים בְּצֵאתָם וְשֹׁשֵׁי בְבוֹאָם,
 עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם.
 פְּאֵר וְכְבוֹד נוֹתְנִים לְשִׁמּוֹ,
 צָהֳלוֹה וְרִינָה לְזֵכֶר מַלְכָם.
 קָרָא לְשֶׁמֶשׁ וַיִּזְרַח אוֹר,
 רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה.
 שֵׁבַח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם.

GOD OF ALL CREATION, You are blessed with each soul's breath.
 Your greatness and goodness fill the world.
 Knowledge and understanding surround your glory.
 Holiest are You among the holy,
 seated in glorious splendor,
 radiating purity and justice,
 bestowing loving-kindness.
 In knowledge and understanding You created the heavenly lights,
 giving them strength and power to bring light into the world;
 full of splendor, they radiate brightness.
 The world is warmed by their flames.
 We rejoice in their comings and goings,
 reflecting the will of their Creator.
 Glory and honor they give to You, glowing praises to Your rule.
 You call to the sun and it gives forth light; You set the patterns of the moon.
 You are honored throughout the heavens with songs of glory and praise.

אֵל אֲדוֹן *El Adon . . . God of all creation . . .* An early rabbinic hymn (8th century), extolling the glory of God, the creator of heavenly light. This is a poetic version of the Yotzeir benediction.

AHAVAH rabah ahavtanu,

Adonai Eloheinu,

chemlah g'dolah viteirah

chamalta aleinu.

Baavur 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.

V'ha-eir eineinu b'Toratecha,

v'dabeik libeinu b'mitzvotcha,

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.

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ,

יְי אֱלֹהֵינוּ,

חֲמָלָה גְדוֹלָה וַיִּתְרָה

חֲמָלַת עָלֵינוּ.

בְּעִבּוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

שֶׁבְּטָחוּ בָךְ

וַתִּלְמְדֵם חֻקֵי חַיִּים,

כִּן תִּחַנְנוּ וַתִּלְמְדֵנוּ.

הַמְּרַחֵם, רַחֵם עָלֵינוּ,

וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁפִּיל,

לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד,

לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם

אֶת־כָּל־דְּבָרֶי

תִּלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,

וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,

וַיַּחַד לְבַבְנוּ לְאַהֲבָה

וּלְיִרְאָה אֶת־שִׁמְךָ,

וְלֹא נִבּוֹשׁ וְלֹא נִקָּלֵם,

וְלֹא נִקְשֵׁל לְעוֹלָם וָעֶד.

כִּי בְשֵׁם קִדְשְׁךָ

הַגָּדוֹל וְהַנּוֹרָא בְּטָחֲנוּ,

נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

אַהֲבָה רַבָּה
Ahavah Rabbah

אַהֲבָה רַבָּה *Ahavah rabah* . . . *Abundant love* . . . A Torah benediction that immediately precedes the recitation of שְׁמַע *Sh'ma*. God's abundant love for Israel is made manifest in the gift of Torah, divine instruction; Israel responds by being perpetually engaged in its study.

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.

וְהִבִּיאֵנוּ לְשָׁלוֹם
 מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
 וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
 כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
 וּבָנוּ בְּחַרְתָּ וּקְרַבְתָּנוּ
 לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאֵמֶת,
 לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה.
 בְּרוּךְ אַתָּה, יְיָ,
 הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

O GOD, Inspiration and Guide for all,
 You have spoken in a thousand tongues for us to hear.
 In every land and every age,
 Your children have heard You and imagined You in separate ways.
 And yet, O God, You are One, Unifier of humanity.
 We give thanks for the sages and teachers
 who bring us understanding of Your will.
 Gratefully we recall the lawgivers and prophets,
 the psalmists and sages of Israel.
 And joyfully we remember that from the dawn of Israel's life,
 we would turn to You and find purpose.
 May the teachings of our ancestors live on in our minds,
 and their passion for righteousness stir our hearts.
 Help us to live so that our daily conduct
 reveals the beauty and wisdom of Your truth.

בְּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

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

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

שְׁמַע
Sh'ma

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

שְׁמַע *Sh'ma, Hear* — Deuteronomy 6:4-9 is a single unit. (The line *Sh'ma Yisrael* is Deuteronomy 6:4). Israel is called upon to be totally devoted to God, whose Torah is to be ever-present in our waking thoughts. The Rabbis call the content of this paragraph “Accepting the Yoke of Divine Sovereignty” (*M. B'rachot 2:2*). The first verse is singled out for special focus: over the centuries it was understood to refer to the unity and singularity of God, where Judaism differed from Christianity. It also came to be associated with Jewish martyrdom, based on a legend of Rabbi Akiba's death. These are the last words to be recited before going to sleep at night as well as before one's death.

בָּרוּךְ שֵׁם כְּבוֹד *Baruch shem k'vod . . . Blessed is God's glorious . . .* According to *M. Yoma 3:8*, this was the congregational response in the Temple courtyard on the Day of Atonement when the High Priest would pronounce the name of God and the people would prostrate themselves in awe. Classical Reform practice grouped this response with the *Sh'ma* for singing or congregational recitation; traditionally it is recited silently because it interrupts the biblical paragraph.

וְאַהֲבַת
V'ahavta

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'tzav'cha hayom al
l'vavecha. V'shinantam l'vanecha v'dibarta
bam b'shiv'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 uvisharecha.

Continue or turn to page 202 [320].

לְמַעַן תִּזְכְּרוּ
L'maan Tizk'ru

Lmaan 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.

Turn to page 203 [321].

LOVE ADONAI your God with every heartbeat,
with every breath, with every conscious act.
Keep in mind the words I command you today.
Teach them to your children, talk about them at work;
whether you are tired or you are rested.
Let them guide the work of your hands;
keep them in the forefront of your vision.
Do not leave them at the doorway of your house, or outside your gate.
They are reminders to do all of My mitzvot, so that you can be holy for God.
I am Adonai your God.
I led you out of Egypt to become your God,
I am Adonai your God!

וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-
מַאֲדֶךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם עַל-
לִבְבְּךָ; וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ;
וְקִשַּׂרְתָּם לְאוֹת עַל-יַדְּךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ; וְכִתַּבְתָּם
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

וְאַהֲבַת V'ahavta . . . You shall love . . . Deuteronomy 6:5-9; this instruction to love God and to be devoted to the study of Torah is the continuation of the first line of *Shma*, not a separate unit. Reform practice has been to recite this out loud or to chant it using Torah cantillation; traditionally it is recited silently.

לְמַעַן תִּזְכְּרוּ L'maan tizk'ru . . . They are reminders . . . Numbers 15:40-41; the end of the third paragraph of the *Shma* is an exhortation to be mindful of our religious obligations and to be holy, since God, in redeeming Israel from Egypt, established a claim to the Jewish people's loyalty.

VAYOMER Adonai el Moshe leimor:

dabeir el b'nei Yisrael

v'amarta aleihem v'asu lahem tzitzit

al kanfei vigdeihem l'dorotam

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

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

uz'chartem et kol mitzvot Adonai

vaasitem otam

v'lo taturu acharei l'avchem

v'acharei eineichem

asher atem zonim achareihem.

L'maan tizk'ru, vaasitem

et kol mitzvotai

vih'yitem k'doshim l'Eloheichem.

Ani Adonai Eloheichem

asher hotzeiti etchem mei-eretz

Mitzrayim lih'yot lachem l'Elohim

ani Adonai Eloheichem. EMET

וַיֹּאמֶר יי אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית
עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרוֹתָם
וְנָתַנּוּ עַל-צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יי
וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתְּרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי
וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יי אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיוֹת לָכֶם לֵאלֹהִים
אֲנִי יי אֱלֹהֵיכֶם. אֱמֶת

וַיֹּאמֶר יי
Vayomer Adonai

לְמַעַן תִּזְכְּרוּ
L'maan Tizk'ru

ADONAI SPOKE to Moses, saying,

Speak to the Israelites and tell them that each generation shall form a fringe on the corner of their clothes, and place a blue cord on the corner fringe. When this fringe catches your eye, you will remember all the mitzvot of the Eternal, and do them, and not follow after your heart and your eyes which draw you astray.

That you may remember and do all My mitzvot
and be consecrated to your God. I am Adonai,
who bore you up from the land of Egypt
to be your God: I am Adonai your God.

וַיֹּאמֶר יי אֶל-מֹשֶׁה Vayomer Adonai el Moshe . . . Adonai spoke to Moses . . . Numbers 15:37-41; the third paragraph of the *Shema* deals with the *tzitzit*, fringes to be placed on the four corners of the garments as a reminder of our religious obligations (like the *mezuzah* that is to be placed on the doorpost of the house and on the gate, the *totafot* [*t'fillin*] that are to be worn between the eyes, and the constant act of meditation on God's words, all enjoined in the first paragraph). This text was omitted from many Reform prayer books when it was not customary for Reform Jews to don *tallitot* for prayer. Now that many Reform Jews find meaning in this custom, *Mishkan T'filah* has restored the full paragraph as an optional recitation.

אֱמֶת וַיִּצְיֵב
Emet v'Yatziv

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.
 Ldor 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.
 Moshe uMiryam
 uv'nei Yisrael l'cha anu shirah
 b'simchah rabah v'amru chulam:

אֱמֶת וַיִּצְיֵב וְאֱהוּב
 וְחָבִיב וְנוֹרָא וְאֲדִיר וְטוֹב וְיָפֵה
 הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.
 אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵנוּ,
 צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ.
 לְדוֹר וָדוֹר הוּא קַיָּם
 וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
 וּמַלְכוּתוֹ וְאֱמוּנָתוֹ לְעַד קַיָּמֶת.
 וַדְּבָרָיו חַיִּים וְקַיָּמִים,
 נְאֻמָּנִים וְנִחְמָדִים
 לְעַד וּלְעוֹלָמֵי עוֹלָמִים.
 מֹשֶׁה וּמִרְיָם
 וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

SING THE SONG of men and women
 joined in understanding and respect.
 The song of God's miracles,
 an earth protected and cherished;
 a gift for our children
 and the generations to come.
 The song of a land once ravished by war,
 now quiet and content;
 her soldiers home, to leave no more.
 The song of a world redeemed:
 the song of peace.

אֱמֶת וַיִּצְיֵב *Emet v'Yatziv* (“True and enduring”) — Recited immediately after the Scriptural passages, this benediction acknowledges the truth and reliability of God’s covenantal words and promises of redemption. It concludes by acclaiming God as the past, and ultimate, Redeemer of Israel.

MI CHAMOCHAH ba-eilim, Adonai!

Mi kamochoah 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.

מִי־כַמּוֹכָה בָּאֱלִים, יְיָ!
מִי כַמּוֹכָה נֹאדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֲשֵׂה פִּלְא!

שִׁירָה חֲדָשָׁה שְׁבָחוּ גְאוּלִים
לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל
וּפְדֵה כְנָעַמְךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה, יְיָ, גְּאֵל יִשְׂרָאֵל.

מי־כמוכה
Mi Chamochoah

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.

בְּרוּךְ אַתָּה, יְיָ, גְּאֵל 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־כַמּוֹכָה *Mi chamochoah* . . . *Who is like You* . . . Exodus 15:11

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

תְּפִלָּה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתְךָ.

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.

The תְּפִלָּה *T'filah* or עֲמִידָה *Amidah* (“the Prayer” or “the Standing Prayer”) is the centerpiece of Jewish worship. Traditionally recited three times a day, it embodies the aspirations and needs of both the community and its individual members. On weekdays, the core of this unit is a sequence of thirteen petitionary benedictions for physical and spiritual wellbeing and for redemption; these are replaced on Shabbat and festivals with a single benediction expressing the sanctity and themes of the holy day (*Kedushat HaYom*; “Sanctification of the Day”). On all days, the core is surrounded by the same six benedictions: three of praise before (*Avot v'Imahot*, “Ancestors;” *G'vurot*, “God’s Mighty Deeds;” *K'dushah*, “God’s Holiness”), and three of petition and thanksgiving after (*Avodah*, “For the Acceptance of Worship;” *Hodaah*, “Thanksgiving;” *Shalom*, “For Peace”).

אֲדֹנָי שְׁפֹתַי תִּפְתָּח . . . *Adonai s'fatai tiftach . . . Adonai open up my lips . . .* Psalm 51:17. According to a Talmudic tradition (*B. B'rachot 4b*), the *T'filah* must begin and conclude with a scriptural verse expressing the worshipper’s stance before God: at the outset, we pray for the ability to praise (Psalm 51:17); at the end, we pray that our words of prayer and meditation may be acceptable (*Yib'yu L'ratzon*; Psalm 19:15).

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

livnei v'neihem l'maan sh'mo b'avahavah.

*SHABBAT SHUVAH — Zochreinu l'chayim,

Melech chafeitz bachayim,

v'chotveinu b'sefer hachayim,

l'maancha Elohim chayim.

Melech ozeir umoshia umagein.

Baruch atah, Adonai,

magein Avraham v'ezrat Sarah.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
 רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חַסְדֵי אֲבוֹת וְאִמּוֹת, וַיַּמְבִּיא גְּאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה, יְיָ,

מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

SOURCE OF ALL BEING, we turn to You as did our people in ancient days.They beheld You in the heavens, they felt You in their hearts,
they sought You in their lives. Their quest is ours.

Help us to see the wonder of being.

Give us the courage to search for truth.

Teach us the path to a better life.

So shall we, by our lives and our labors,

bring nearer the world we envision,

one of justice, freedom and peace.

*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.**בָּרוּךְ** אַתָּה, יְיָ, מַגֵּן אַבְרָהָם וְעִזְרַת 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*.אֲבוֹת וְאִמּוֹת *Avot v'Imahot* (“Ancestors”) — The *T'filah* begins by invoking the God of our fathers and mothers; we are links in a chain of Jewish tradition that transcends both ourselves and the present moment. As God has been gracious to our forebears, so may we receive divine favor. The benediction includes phrases from Deuteronomy 10:17 and Nehemiah 9:32 (“Our God, great, mighty, and awesome”). In Genesis 15:1 God says to Abraham, “I am a shield to you.”

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

*WINTER — Mashiv haruach umorid hagashem.

*SUMMER — Morid hatal.

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 chamochah baal g'vurot
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH — Mi chamochah

Av harachamim, zocheir y'tzurav

l'chayim b'rachamim.

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

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכּוֹל (מֵימַיִם) אַתָּה,
רַב לְהוֹשִׁיעַ.

WINTER* — מְשִׁיב הַרוּחַ וּמוֹרֵד הַגֶּשֶׁם.

SUMMER* — מוֹרֵד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכּוֹל (מֵימַיִם)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁעֵי עַפְרָה.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מִמַּיִת
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

SHABBAT SHUVAH — מִי כְמוֹךָ

אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו

לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכּוֹל (מֵימַיִם).
בְּרוּךְ אַתָּה, יְיָ,
מְחַיֶּה הַכּוֹל (הַמֵּימַיִם).

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,

Classical Reform prayerbooks replaced the hope for a personal messianic Redeemer (*go-eil*) with a more generalized hope for redemption (*g'ulah*). Contemporary prayerbooks include the Matriarchs (*Imahot*) as well as the Patriarchs (*Avot*). The brief poem, *Zochreinu l'chayim*, inserted on Shabbat Shuvah, asks that we may be remembered for life during the season of judgment, and ties in with the benediction's daily assertion that God remembers on our behalf the good deeds of our ancestors.

*WINTER: From *Atzeret-Simchat Torah to Pesach*.

*SUMMER: From *Pesach to Atzeret-Simchat Torah*.

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.

SHABBAT SHUVAH — Who is like You, Merciful One,
 mercifully remembering Your creatures for life.

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

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְּתִימִים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

N'KADEISH et shimcha baolam,

k'shem shemakdishim oto

bishmei 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.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
 כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
 בְּשָׁמַי מְרוֹם,
 כְּכָתוּב עַל יַד נְבִיאֶךָ,
 וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ

יְיָ צְבָאוֹת,

מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

קְדוּשָׁה
K'dushah

גְּבוּרוֹת *G'vurot* (“God’s Might”) — The second *T'filah* benediction acknowledges divine power: to sustain the earth with life-giving rain and dew; to give, nourish, and take human life; to restore health and to set free those who are bound. Classical Reform prayer books replaced this benediction’s image of physical resurrection of the dead (*m'chayeh meitim*) with more generalized imagery expressing the hope for a spiritual immortality. *Mishkan T'filah* provides the original language as an option, acknowledging its metaphorical power. *Mishkan T'filah* also reintroduces the seasonal inserts for rain during the winter and dew during the summer (the latter from the Sephardic rite). The two-line poem inserted during the Days of Repentance is another request that we be remembered for life.

WE SANCTIFY Your name on earth, even as all things, to the end of time and space, proclaim Your holiness; and in the words of the prophet we say:

Holy, Holy, Holy, is the God of all creation;
the whole earth is filled with God's glory!

Adir adireinu, Adonai Adoneinu,
mah adir shimcha b'chol haaretz.

אָדיר אַדירֵינוּ, יי אָדוֹנֵינוּ,
מָה אָדיר שִׁמְךָ בְּכֹל הָאָרֶץ.

Baruch k'vod Adonai mimkomo.

בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

Source of our strength, Sovereign God, how majestic is Your name in all the earth!

Praised be the glory of God in heaven and earth.

Echad hu Eloheinu, hu Avinu,
hu Malkeinu, hu Moshi-einu,
v'hu yashmi-einu b'rachamav
l'einei kol chai. Ani Adonai Eloheichem.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו
לְעֵינֵי כָל חַי. אֲנִי יי אֱלֹהֵיכֶם.

Yimloch Adonai l'olam,
Elohayich Tzion
l'dor vador, hal'luyah.

יִמְלֹךְ יי לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן
לְדוֹר וָדוֹר, הַלְלוּיָהּ.

You alone are our God and our Creator; You are our Ruler and our Helper;
and in Your mercy, You will proclaim before all of the living;
I am Adonai, Your God!

Adonai shall reign for ever; Your God, O Zion,
from generation to generation. Hallelujah.

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.

קְדוּשָׁה *K'dushah* ("God's Holiness") — The third *T'filah* benediction invokes, with awe and wonder, the sanctity and "wholly otherness" of God. In the morning and afternoon services, the angelic *K'dushah* is inserted at this point. Israel on earth acclaims the sanctity of God as do the angels on high. Isaiah's and Ezekiel's visions of the angels praising God also inspired early Jewish mystics. The scriptural verses cited are Isaiah 6:3, Ezekiel 3:12, and Psalm 146:10.

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.

לְדוֹר וָדוֹר נִגִּיד גּוֹדְלֶיְכָה
 וְלִנְצַח נְצַחִים
 קְדוּשַׁתְךָ נִקְדִּישׁ,
 וְשִׁבְחֶיךָ, אֱלֹהֵינוּ,
 מִפִּינוּ לֹא יָמוּשׁ
 לְעוֹלָם וָעֶד.*
 בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

To all generations we will make known Your greatness and to 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 הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH —

Blessed are You, Adonai, Holy Sovereign.

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

Select either V'shamru or Yism'chu

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 hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתֵם
 בְּרִית עוֹלָם.
 בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
 אוֹת הִיא לְעוֹלָם,
 כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְאַף־שׁ.

קְדוּשַׁת הַיּוֹם
K'dushat HaYom

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.

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

YISM'CHU v'malchut'cha

shomrei Shabbat v'korei oneg.
Am m'kad'shei shvi-i,
kulam yisb'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashto,
chemdat yamim oto karata,
zeicher l'maaseih v'reishit.

יְשִׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֵנֶג.
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ.
וְהַשְׁבִּיעִי רַצִּיתָ בּוֹ וְקִדַּשְׁתָּו,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

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.

ELOHEINU v'Elohei

avoteinu v'imoteinu,
r'tzeih vim'nuchateinu.
Kad'sheinu b'mitzvotecha
v'tein chelkeinu b'Toratecha,
sabeinu mituvecha,
v'samcheinu bishuatecha,
v'taheir libeinu l'ovd'cha be-emet,
v'hanchileinu Adonai Eloheinu,
b'avahavah uv'ratzon Shabbat kodshecha
v'yanuchu vah Yisrael,
m'kad'shei sh'mecha.
Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
רְצֵה בְּמִנוּחֵינוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,
שְׂבַעֲנוּ מִטּוֹבְךָ,
וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהַנְּחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קִדְּשָׁךָ
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל,
מְקַדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

THE MEANING OF SHABBAT is to celebrate time rather than space.
Six days a week we live under the tyranny of things of space;
on Shabbat we try to become attuned to holiness in time.
It is a day on which we are called upon to share in what is eternal in time,
to turn from the results of creation to the mystery of creation,
from the world of creation to the creation of the world.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

הַיּוֹם קִדְּשַׁת הַיּוֹם *K'dushat HaYom* (“Sanctity of the Day”) — On Shabbat, the middle benediction of the *T'filah* acknowledges the special character of the day of rest as a divine gift.

יְשִׁמְחוּ *Yism'chu* . . . *Those who keep* . . . Often sung by itself, this call to rejoice on Shabbat is a text from the *K'dushat HaYom* benediction in the traditional Shabbat *Musaf* (“additional”) service.

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'vad'cha b'yirah naavod.

רְצֵה, יְיָ אֱלֹהֵינוּ,
 בְּעֶמְךָ יִשְׂרָאֵל,
 וּתְפַלְתֵם בְּאַהֲבָה תִקְבֵּל,
 וּתְהִי לְרִצּוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.*
 בְּרוּךְ אַתָּה, יְיָ,
 שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נְעֹבֵד.

ON THIS SHABBAT DAY,

as You graciously receive our prayers,
 help us to hear Your call.
 Grant us enough health to fulfill our duties,
 and the compassion we need to attend to others.

Teach us humility that we may perceive our own faults,
 and grant us the wisdom to be forgiving of others.
 Give us the courage to be true to our highest selves,
 and the charity to see the best in those around us.

Give us patience enough not to become discouraged,
 hope enough to overcome all fears for the future,
 and faith enough to know Your Presence.
 O Source of Blessing, look with favor upon us;
 may our offerings be acceptable to You.*

We praise You, Adonai, whom alone we serve in reverence.

בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נְעֹבֵד.
 Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

* *On Rosh Chodesh, Pesach, and Sukkot, continue on facing page.*

עֲבוֹדָה *Avodah* (“For the Acceptance of Our Worship”) — The first of the three concluding benedictions of the *T’filah*, this is a prayer for the acceptance of the congregation’s worship. Following the destruction of the Second Temple in 70 C.E., public prayer came to take the place of sacrifice as the community’s daily offering to God. This petition asks that our prayer may find divine favor and acceptance. The Reform prayer book has omitted from this benediction all mention of sacrificial worship. *Gates of Prayer*, taking into account the rebirth of the modern state of Israel, reintroduced the hope that God’s presence may again be found in Zion.

*ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v'Elohei avoteinu v'imoteinu,	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
yaaleh v'yavo, v'yizacheir zichroneinu	יַעֲלֶה וְיָבֹא וְיִזְכְּרֵנוּ
v'zichron kol amcha beit Yisrael l'fanecha,	וְיִזְכְּרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
l'tovah, l'chein ul'chesed ul'rachamim,	לְטוֹבָה, לְחַן וְלְחֶסֶד וְלְרַחֲמִים,
l'chayim ul'shalom, b'Yom	לְחַיִּים וְלְשָׁלוֹם, 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.	זְכֹרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
Ufokdeinu vo liv'rachah. Amen.	וּפְקֹדְנוּ בּוֹ לְבִרְכָה. אָמֵן.
V'hoshi-einu vo l'chayim. Amen.	וְהוֹשִׁיעֵנוּ בּוֹ 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.

בָּרוּךְ אַתָּה, יְיָ, שְׂאוֹתָ לְבַדְדָּךְ בִּירְאָה נְעֻבָד.
Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

הוֹדָאָה
Hodaah

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

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
מָגֵן יִשְׁעֵינוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.

יַעֲלֶה וְיָבֹא... *yaaleh v'yavo*... *be mindful*... This abbreviated version of the insertion into the *Avodah* benediction on Rosh Chodesh (the first day of the month) and the intermediate days of Sukkot and Pesach derives from the festival liturgy. It is a petition that we may be remembered for blessing on these auspicious days.

For those who choose: At the word **מוֹדִים** *modim* one bows at the waist. At יְיָ *Adonai* one stands up straight.

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

נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ.
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,
 וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
 מֵעוֹלָם קִוִּינוּ לְךָ.

On Chanukah, turn to page 264 [556].

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

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

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.

וְעַל כֻּלָּם יִתְבָּרַךְ
 וְיִתְרַומַם שִׁמְךָ, מַלְכֵנוּ,
 תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוּב לְחַיִּים
 טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה,
 וַיְהִלּוּ אֶת שִׁמְךָ בְּאֵמֶת,
 הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה.
 בָּרוּךְ אַתָּה, יְיָ,
 הַטּוֹב שֶׁמְדַ וְלֶךְ נֶאֱמָה לְהוֹדוֹת.

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

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

הוֹדָאָה *Hodaah* (“Thanksgiving/Acknowledgment”) — The second of the concluding benedictions expresses gratitude for the daily miracles of our lives and the divine blessings with which we are showered at all times.

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.

SHABBAT SHUVAH — Let life abundant be
the heritage of all Your children.

We pray that we may live
not by our fears but by our hopes,
not by our words but by our deeds.
בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שִׁמְחָה וְלֶךְ נִצְּחָה לְהוֹדוֹת.
Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

The seasonal insertions tie the themes of the occasion to that of the benediction: a prayer for renewed life on Shabbat Shuvah, and an expression of gratitude for miraculous salvation during Chanukah.

SIM SHALOM tovah uv'rachah,
 chein vachessed 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 bishlomecha.

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.

שְׁוֹם שְׁלוֹם טוֹבָה וּבְרָכָה,
 חֵן וְחֶסֶד וְרַחֲמִים,
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.
 בְּרַכְנוּ, יוֹצְרֵנוּ, כֻּלָּנוּ כְּאֶחָד
 בְּאוֹר פָּנֶיךָ,
 כִּי בְאוֹר פָּנֶיךָ נִתְּתָה לָנוּ,
 יְיָ אֱלֹהֵינוּ,
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וּצְדָקָה וּבְרָכָה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
 אֶת-עַמְּךָ יִשְׂרָאֵל
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמֶךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,
 בְּרָכָה וְשְׁלוֹם, וּפְרִינְסָה טוֹבָה,
 נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
 בְּרוּךְ אַתָּה, יְיָ, עֹשֵׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,
 הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

O GOD, may we never become complacent,
 faltering in our effort to build a world of peace.
 Let the nations know and understand that
 justice and right are better than dominion and conquest;
 May all come to see that it is not by might nor by power
 but by Your spirit that life prevails.

שְׁלוֹם *Shalom* (“For Peace”) — The *T’filah* concludes with a prayer for peace and well-being (the Hebrew word *shalom* means both). The insertion for Shabbat Shuvah again is a petition that we may be inscribed in the Book of Life, for blessing, peace, and prosperity.

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.
 בְּרוּךְ אַתָּה, יְיָ, עֹשֵׂה הַשְּׁלוֹם.
 Baruch atah, Adonai, oseih hashalom.

Praised are You, Adonai, who blesses Your people Israel with peace.
 בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.
 Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

תפילת הלב
T'filat HaLev

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 atzatom
 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.

אֱלֹהֵי, נִצֹר לְשׁוֹנֵי מִרְעַ
 וּשְׁפָתַי מִדַּבֵּר מִרְמָה,
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם,
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבִי בְּתוֹרַתְךָ,
 וּבְמִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי.
 וְכֹל הַחוֹשְׁבִים עָלַי רָעָה,
 מְהֵרָה הִפֵּר עֲצָתָם
 וְקַלְקַל מַחְשַׁבְתָּם.
 עֲשֵׂה לְמַעַן שְׁמֶךָ,
 עֲשֵׂה לְמַעַן יְמִינְךָ,
 עֲשֵׂה לְמַעַן קִדְשֹׁתֶיךָ,
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.

אֱלֹהֵי, נִצֹר Elohai, n'tzor — The Rabbis in the Talmud considered the need for personal prayer amidst the communal prayer of the *T'filah* (*Avodah Zarah* 7b-8a). *Brachot* 16b-17a cites a number of examples of private prayers that various Rabbis recited; this prayer of Mar bar Rabina has appeared in all prayerbooks since the ninth century. Private prayer concludes with Psalm 19:15, יְהִי לְרָצוֹן *Yihyu l'ratzon* (“May the words of my mouth”) and עֹשֵׂה שְׁלוֹם *Oseh shalom* (from the *Kaddish*), another prayer for peace.

WE SIT in community:
elbow to elbow, eye to eye.
So close, perhaps, we brush against each other
as we move in prayer.
Ears filled with the voices of friends, teachers, fellow travelers —
who pray with us from the next seat, from across the room.
We come to silence.
Rhythm of words, shared melody, hushed.

Connected first one to one to all,
we now let go.
To be alone
with the Holy One.
To speak in mind, and heart, and soul,
but not with lips.

The prayers we weave together cannot replace
that private conversation:
God, our partner, awaits us:
One by one,
a miracle.

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.

PRAYER IS NOT purely an act; all things pray,
and all things pour forth their souls.
The heavens pray, the earth prays,
every creature and every living thing.
In all life, there is longing.
Creation is itself but a longing,
a kind of prayer to the Almighty.
What are the clouds, the rising and the setting of the sun,
the soft radiance of the moon and the gentleness of the night?
What are the flashes of the human mind
and the storms of the human heart?
They are all prayers —
the wordless outpouring of boundless longing for God.

YIH'YU L'RATZON imrei fi
v'hegyon libi l'fanecha,
Adonai tzuri v'go-ali.

יְהִי לְרָצוֹן אִמְרֵי פִי
וְהִגִּיז לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

MAY THE WORDS of my mouth and the meditations of my heart
be acceptable to You, Adonai, my Rock and my Redeemer.

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

עֹשֶׂה שְׁלוֹם בְּמִרְמֹוֹ,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ: אָמֵן.

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, the Shabbat in Pesach, Chanukah,
and the Shabbat in Sukkot, Hallel may be recited on pages 266–267 [558–559] or page 268 [560].*

Reading of the Torah is on page 244 [362].

Aleinu and Kaddish are on pages 282–283 [586–587].

מִנְחָה לְשַׁבָּת

MINCHAH L'SHABBAT — SHABBAT AFTERNOON

ASHREI yoshvei veitecha,
od y'hal'lucha selah.

Ashrei haam shekacha lo,
ashrei haam she-Adonai Elohav.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שְׁכַכָּה לוֹ,
אֲשֶׁרִי הָעַם שֵׁי אֱלֹהָיו.

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

T'HILAH L'DAVID

Aromim'cha Elohai HaMelech,
vaavar'chah shimcha l'olam va-ed.

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

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

תְּהִלָּה לְדָוִד
אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֶבְרַכְךָ,
וְאֶהַלְלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהַלָּל מְאֹד,
וְלִגְדֻלְתּוֹ אֵין חֵקֶר.

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.

אֲשֶׁרִי יוֹשְׁבֵי Ashrei yoshvei . . . Happy are those who dwell . . . Psalm 84:5

הָעַם אֲשֶׁרִי Ashrei haam . . . Happy the people . . . Psalm 144:15

אֲשֶׁרִי
מִזְמוֹר קמ"ה
חצי קדיש

Ashrei

Psalm 145

Chatzi Kaddish

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

דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ,
וּגְבוּרֹתֶיךָ יִגִּידוּ.

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

הַדָּר כְּבוֹד הוֹדֶךָ,
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

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

וְעִזּוֹ נִוְרֹאוֹתֶיךָ יֹאמְרוּ,
וּגְדֻלַּתְךָ אֲסַפְּרָנָה.

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

זֵכֶר רַב־טוֹבְךָ יִבְיְעוּ,
וְצִדְקוֹתֶיךָ יִרְנְנוּ.

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

חַנוּן וְרַחוּם יְיָ,
אֶרְךָ אַפַּיִם וּגְדֹל־חֶסֶד.

Tov Adonai lakol,
v'rachamav al kol maasav.

טוֹב יְיָ לְכָל,
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

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

יֹדְוֶךָ יְיָ כָּל־מַעֲשֵׂיךָ,
וְחִסְדֵיךָ יִבְרַכְוֶכָּה.

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.

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

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וְגִבּוֹרָתְךָ יִדְבְּרוּ.

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

לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרָתְךָ,
וּכְבוֹד הַדָּר מַלְכוּתְךָ.

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

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,
וּמְשַׁלְתְּךָ בְּכָל-דָּר וְדָר.

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

סוֹמֵךְ יְיָ לְכָל-הַנִּפְלִים,
וְזוֹקֵף לְכָל-הַכּוֹפְּוּפִים.

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

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֹכְלָם בְּעֵתוֹ.

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

פּוֹתֵחַ אֶת-יָדְךָ,
וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן.

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.

Ashrei

Psalm 145

Chatzi Kaddish

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

צַדִּיק יי בְּכָל־דְּרָכָיו,
וְחָסִיד בְּכָל־מַעְשָׁיו.

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

קָרוֹב יי לְכָל־קֹרְאָיו,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

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

רְצוֹן־יִרְאֵו יַעֲשֶׂה,
וְאֶת־שׁוֹעֲתֵם יִשְׁמַע וְיוֹשִׁיעֵם.

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

שׁוֹמֵר יי אֶת־כָּל־אֹהֲבָיו,
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.

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

תְּהִלַּת יי יְדַבֵּר־פִּי,
וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ
לְעוֹלָם וָעֶד.

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

וְאֲנַחְנוּ נְבָרַךְ יְהוָה
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

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!

YITGADAL v'yitkadesh sh'meih raba

b'alma di v'ra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv,
v'imru: Amen.

Y'hei sh'meih raba m'varach
l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kudsha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

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.

Reading of the Torah is on page 244 [362].

יְתַגְדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזָמַן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

אָשְׁרֵי
מְזֻמֹּר קַמֵּיהּ
חֲצִי קֻדִישׁ

Ashrei

Psalm 145

Chatzi Kaddish

THERE ARE TIMES when the love of God
burns so powerfully within your heart
that the words of prayer seem to rush forth,
quickly and without deliberation.

At such times it is not you yourself who speak;
rather it is through you
that the words are spoken.

THOU COMEST, God, in the ancient speech,
in long-loved sound,
in comfortable prayer —
sublimity brought near.

Yet take from me the loveliness of words
barbed with the sting of beauty —
essence of the heart.
Empty the goblet of the soul
and where no word is —
God, come Thou.

Reading of the Torah is on page 244 [362].

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום
תפלת הלב

תפילה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתְךָ.

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

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

אֲדֹנָי, שְׁפֹתַי 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

O GOD, You are as near as
the very air we breathe,
yet farther than the farthestmost 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.

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.

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
livnei 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.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְאֻלָּה
לְבָנָי בְּיָהִם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

— SHABBAT SHUVAH*

זְכַרְנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְקֹתְבֵנו בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה, יְיָ,

מָגֵן אַבְרָהָם וְעֵזֶרֶת שָׂרָה.

אֲבוֹת וְאִמּוֹת

גְּבוּרָה

קְדוּשָׁה

קְדוּשַׁת הַיּוֹם

עֲבוּדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

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.

בְּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם וְעֵזֶרֶת 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 **בְּרוּךְ** *Baruch* and stands straight at the word **יְיָ** *Adonai*.

אֲבוֹת וְאִמּוֹת *Avot v'imahot* . . . As God has been gracious to our forbears, so may we receive divine favor.

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.

בְּרוּךְ אַתָּה, יְיָ, פּוֹקֵד שָׂרָה וּמָגֵן אַבְרָהָם.

Baruch atah, Adonai, pokeid Sarah u'magein Avraham.

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.

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

*WINTER — Mashiv haruach
umorid hagashem.

*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,
m'chayeh 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 —

Mi chamocha Av harachamim,
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכּוֹל (מֵיַתִּים) אַתָּה,
רַב לְהוֹשִׁיעַ.

מְשִׁיב הַרְוּחַ — WINTER*

וּמוֹרִיד הַגֶּשֶׁם.

מוֹרִיד הַטַּל — SUMMER*

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה הַכּוֹל (מֵיַתִּים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכּוֹל (מֵיַתִּים).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמֵּיַתִּים).

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 (who revives the dead).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמֵּיַתִּים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

מְשִׁיב הַרְוּחַ / מוֹרִיד הַטַּל *Mashiv haruach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מוֹרִיד הַטַּל *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.

*WINTER: *Atzeret-Simchat Torah to Pesach*. SUMMER: *Pesach to Shmini Atzeret / Simchat Torah*.

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אַבוֹת וְאִמְהוֹת
גְּבוּרוֹת
קְדוּשָׁה
קְדוּשַׁת הַיּוֹם
עֲבוּדָה
הוֹדָאָה
שְׁלוֹם
תְּפִלַּת הַלֵּב

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

YOUR MIGHT, O God, is everlasting;
help us to use our strength for good and not evil.

You are the Source of life and blessing;
help us to choose life for ourselves and our children.

You are the support of the falling;
help us to lift up the fallen.

You are the author of freedom;
help us to free the captive.

You are our hope in death as in life;
help us to keep faith with those who sleep in the dust.

Your might, O God, is everlasting;
help us to use our strength for good.

For blessing and not for curse,
for life and not death.
for abundance, not want.

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוּל (הַמְתִּים).

Baruch atah, Adonai, m'chayeih hakol (hameitim).

The metaphor “reviving the dead” is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמְתִּים *Baruch atah Adonai, m'chayeih hameitim* for greeting a friend after a lapse of seeing the person for twelve months, and for awakening from sleep.

B'rachot 58b, Y. B'rachot 4:2

N'KADEISH et shimcha baolam,

k'shem shemakdishim oto bishmei 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.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמֵי־קַדְיִשִּׁים אוֹתוֹ בְּשֵׁמֵי מָרוֹם,

כְּפָתוּב עַל יַד נְבִיאֶיךָ,

וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,

מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירֵינוּ, יְיָ אֲדוֹנֵינוּ,

מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,

הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.

אֲנִי יְיָ אֱלֹהֵיכֶם.

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן

לְדֹר וָדֹר, הַלְלוּהָ.

אֲבוֹת וְאִמְהוֹת

גְּבוּרוֹת

קְדוּשָׁה

קְדוּשַׁת הַיּוֹם

עֲבוֹדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

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!

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.

לְדֹר וָדֹר נִגִּיד גּוֹדְלֶךָ וְלִנְצַח נְצַחִים

קְדוּשַׁתְּךָ נְקַדֵּישׁ, וְשִׁבַּחְךָ, אֱלֹהֵינוּ,

מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד.*

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

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.

Baruch atah, Adonai, HaMelech hakadosh.

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

HOW SHALL WE sanctify God's name?

By being holy ourselves.

How do we accomplish this?

Let our prayers bring us to sacred deed,

to actions that promote justice, harmony and peace.

V'EIZEHU CHACHAM,

halomeid mikol adam.

V'eizehu gibor, hakoveish et yitzro.

V'eizehu ashir hasamei-ach b'chelko.

וְאֵיזְהוּ חָכָם,

הַלּוֹמֵד מִכָּל אָדָם.

וְאֵיזְהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ.

וְאֵיזְהוּ עֲשִׂיר הַשָּׂמַיִם בְּחֶלְקוֹ.

AND WHO IS WISE? The one who learns from everyone. And who is mighty? One who controls one's urges. And who is rich? One who is happy with what one has.

Pirkei Avot 4:1

RABBI CHALAF TA BEN DUSA

ish K'far Chananya omeir:

Asarah sheyoshvin v'oskin baTorah,

Shechinah sh'ruyah veineihem, shene-emar:

Elohim nitzav baadat El.

רַבִּי חֲלַפְתָּא בֶּן דּוּסָא

אִישׁ כְּפַר חֲנַנְיָא אוֹמֵר:

עֲשָׂרָה שְׂעוֹשֵׁבִין וְעוֹסְקִין בְּתוֹרָה,

שְׂכִינָה שְׂרוּיָה בֵּינֵיהֶם, שְׁנַיִמָּר:

אֱלֹהִים נִצָּב בְּעֵדַת אֵל.

RABBI CHALAF TA BEN DUSA, who lived in Kefar Chenanya, used to say: If ten sit and engage in Torah study, the Divine Presence abides among them, as it is said, "Adonai stands in the congregation of God" (Psalm 82:1). *Pirkei Avot 3:6*

Morality, then, cannot be created by God. It is never a divine gift. It is a human achievement. It is not the child of grace but of effort. *Joshua Loth Liebman*

In doing this work, I derived, little by little, a sense of the divinity of pregnancy. That it is, above all, a creation of a sacred being. We tend to think of physical acts as not being sacred because they are shared by animals. But I read texts that conveyed a powerful image — that the body does not just carry a divine spark, but is itself part of a divine sacredness — the body contains the name of God. *Tivka Frymer-Kensky*

ATAH ECHAD v'shimcha echad u'mi
 k'amcha Yisrael, goy echad baaretz,
 tiferet g'dulah, vaateret y'shuah,
 yom m'nuchah uk'dushah l'amcha natata
 Avraham v'Sara yagilu, Yitzchak v'Rivkah
 y'raneinu, Yaakov v' Rachel v'Leah uv'neihem
 yanuchu. M'nuchah ahavah un'davah, m'nuchah
 emet ve-emunah, m'nuchah shalom v'shalvah
 v'hashkeit vavetach. M'nuchah shleima shaatah
 rotzeh bah. Yakiru vanecha v'yeid'u ki
 mei-it'cha hi m'nuchatam,
 v'al m'nuchatam yakdishu et sh'mecha.

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וּמִי
 כְּעַמְּךָ יִשְׂרָאֵל, גּוֹי אֶחָד בְּאַרְצְךָ,
 תִּפְאֵרֶת גְּדֻלָּה וְעֵטְרַת יְשׁוּעָה,
 יוֹם מְנוּחָה וּקְדוּשָׁה לְעַמְּךָ נָתַתָּ.
 אַבְרָהָם וְשָׂרָה יַגִּילוּ, יִצְחָק וְרִבְקָה
 יִרְנְנוּ, יַעֲקֹב וְרַחֵל וְלֵאָה וּבְנֵיהֶם
 יִנּוּחוּ. מְנוּחַת אַהֲבָה וּנְדָבָה, מְנוּחַת
 אֱמֶת וְאַמוּנָה, מְנוּחַת שְׁלוֹם וְשִׁלְוָה
 וְהַשְׁקֵט וְנִבְטָח, מְנוּחָה שְׁלֵמָה שְׂאֵתָה
 רוֹצֵה בָּהּ. יַכִּירוּ בְּנֵיךָ וַיֵּידְעוּ כִּי
 מֵאֵתָךְ הִיא מְנוּחָתָם,
 וְעַל מְנוּחָתָם יִקְדְּשׁוּ אֶת שְׁמֶךָ.

אבות ואמהות
 גבורות
 קדושה
 קדושת היום
 עבודה
 הודאה
 שלום
 תפלת הלב

YOU ARE ONE and Your name is one, and there is none like Your people Israel, a people unique on earth. A garland of glory have You given us, a crown of salvation, a day of rest and holiness. Abraham and Sarah rejoiced in it, Isaac and Rebecca sang, Jacob and Rachel and Leah and their children were refreshed by its rest. A rest of love freely given, a rest of truth and faithfulness, a rest of peace and serenity, tranquility and security, a perfect rest which You so desire. May Your children come to know that this sacred rest links them to You, and through their rest they sanctify Your name.

ELOHEINU v'Elohei avoteinu v'imoteinu, רְצֵה בְּמְנוּחָתֵנוּ. קְדֹשָׁנוּ בְּמִצְוֹתֶיךָ
 r'tzeih vim'nuchatenu. Kad'sheinu b'mitzvotecha, וְתוּ חֲלַקְנוּ בְּתוֹרָתֶךָ, שֶׁבַעֲנֵנו מְטוֹבֶיךָ
 v'tein chelkeinu b'Toratecha. Sabeinu mituvecha, וְשִׁמְחֵנוּ בִישׁוּעָתֶךָ, וְטַהַר לִבֵּנוּ
 v'samcheinu biy'shuatecha, v'taheir libeinu, לְעַבְדֶּךָ בְּאֱמֶת. וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
 l'ovd'cha be-emet. V'hanchileinu Adonai Eloheinu, בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קְדוֹשְׁךָ,
 b'ahavah uv'ratzon Shabbat kodshecha, וַיִּנּוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
 v'yanuchu vah Yisrael m'kad'shei sh'mecha. בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשְּׁבֵת.
 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 as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשְּׁבֵת.
 Baruch atah, Adonai, m'kadeish HaShabbat.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

OUR ANCESTORS brought You spices and foods
to gain Your favor, O God.
Most precious in our day is the offering of time.
Accept this gift we have set aside,
the sanctity of this full day.
Oh! To revel in Your presence,
to celebrate the beauty of Your handiwork,
to rejoice in the gift of life!

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

FOR THE GOOD in us
which calls us to a better life,
we give thanks.

For the strength to improve the world
with our hearts and hands,
we give praise.

For the peace in us
which leads us to work for peace,
we are grateful.

For the gift of Shabbat
which renews us for life,
we offer blessing.

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

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,
 ut'filatam b'ahavah t'kabeil,
 ut'hi l'ratzon tamid
 avodat Yisrael amecha.
 El karov l'chol korav,
 p'nei el avadecha v'choneinu,
 sh'foch ruchacha aleinu.

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמְדָּךָ יִשְׂרָאֵל,
 וּתְפַלְתֵּם בְּאַהֲבָה תִקְבַּל,
 וּתְהִי לְרִצּוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ.
 אֵל קָרוֹב לְכֹל קוֹרְאָיו,
 פְּנֵי אֵל עֲבָדֶיךָ וְחֲנֹנוּ,
 שְׂפוֹךְ רוּחְךָ עָלֵינוּ.

אבות ואמהות
 גבורות
 קדושה
 קדושת היום
 עבודה
 הודאה
 שלום
 תפלת הלב

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,
 yaaleh v'yavo, v'yizacheir zichroneinu
 v'zichron kol amcha beit Yisrael l'fanecha,
 l'tovah, l'chein ul'chesed ul'rachamim,
 l'chayim ul'shalom, b'Yom

Rosh HaChodesh hazeh.

Chag HaMatzot hazeh.

Chag HaSukkot hazeh.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.
 Ufokdeinu vo liv'rachah. Amen.
 V'hoshi-einu vo l'chayim. Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 יַעֲלֶה וְיָבֵא וְיִזְכֹּר וְיִזְכְּרֵנוּ
 וְיִזְכְּרוּן כָּל עֶמְדָּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

ראש החודש הזה.

חג המצות הזה.

חג הסוכות הזה.

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה. אָמֵן.
 וְהוֹשִׁיעֵנוּ בּוֹ 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
 l'Tzion b'rachamim.

וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים.

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

Baruch atah, Adonai,
 hamachazir Shechinato l'Tzion.

בָּרוּךְ אַתָּה, יי,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

ADONAI OUR GOD, 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.

בָּרַךְ אֲתָהּ, יְיָ, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאַה נְעֻבֹד.
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

בָּרַךְ אֲתָהּ, יְיָ, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאַה נְעֻבֹד.
Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

Words of prayer do not ascend to God automatically. They need the burning desire of the heart in order to rise like perfumed offerings to heaven. *Nachman of Bratzlav*

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.

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 niflothecha v'tovotecha
sheb'chol eit, erev vavoker v'tzohorayim.

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 264 [556].

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

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

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.

ברוך אתה, יי, הטוב שמך ולך נאה להודות.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אֵתָה הוּא לְדוֹר וָדוֹר.

נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכְךָ יוֹם
עֶמְנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכְךָ עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

אבות ואמהות
גבורות
קדשה
קדשת היום
עבודה
הודאה
שלום
תפלת הלב

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

FOR THE GIFT of our souls, for the promise of our lives,
for all we are and all we might yet become,
for the creative seeds sown within our minds,
whose nurturing can yield a grand harvest;
for all these gifts, we thank You, O God,
and pray that we prove ourselves worthy.

May our lives be ripe with the fruit of compassion,
sweetly sustaining those in need.

May we use our gifts wisely and with love,
true messengers of blessing to the world.

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נְאֻמָּה לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha u'lcha na-eh l'hodot.

WHEN WE BEHOLD Your heavens, the work of Your fingers,
the moon and stars that You set in place —
What are we humans that You are mindful of us?
We mortals that You take note of us?
You made us little less than divine,
adorned us with glory and majesty.
You gave us dominion over Your handiwork,
laying the world at our feet . . .
Adonai, our God, how majestic is Your name throughout the earth!

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נְאֻמָּה לְהוֹדוֹת.

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

For those who choose: On page 238 [356], at the word מוֹדִים *modim*, one bows at the waist. At יְיָ *Adonai* one stands up straight.

When we behold Your heavens . . . Psalm 8:4–7, 10

SHALOM RAV al Yisrael amcha

tasim l'olam,
ki atah hu Melech Adon
l'chol hashalom.
V'tov b'einecha l'vareich
et amcha Yisrael
b'chol eit uv'chol shaah bishlomecha.

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.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
תְּשִׁים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכֹל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוֹמֶךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,
בְּרַכָּה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִקְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אבות ואמהות
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GRANT ABUNDANT PEACE to Israel Your people forever,
for You are the Sovereign God of all peace.
May it be pleasing to You to bless Your people Israel
in every season and moment with Your peace.

SHABBAT SHUVAH — In the book of life, blessing, peace and prosperity,
may we be remembered and inscribed by You,
we and all Your people Israel for a good life and for peace.
Blessed are You, Adonai, who makes peace.
בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.
Baruch atah, Adonai, oseih hashalom.

Blessed are You, Adonai, who blesses Your people Israel with peace.
בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

“Seek peace and pursue it.” (Psalm 34:15) . . . The midrash observes, we must “seek peace” *in our own place*, and “pursue it” *in every other place*. *Numbers Rabbah, Chukat 19:27*

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

ELOHEINU V'ELOHEI

avoteinu v'imoteinu,

Bar'cheinu bab'racha ham'shuleshet.

Y'varech'cha Adonai v'yishm'recha

Kein y'hi ratzon.

Ya-eir Adonai panav eilecha vichuneka.

Kein y'hi ratzon.

Yisa Adonai panav eilecha

v'yaseim l'cha shalom.

Kein y'hi ratzon.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
בְּרַכְנוּ בְּבְרַכַּת הַמְּשֻׁלֶּשֶׁת.

יְבָרֵךְךָ יי וַיְשַׁמְרֵךְ.
כִּן יְהִי רָצוֹן!
יֵאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֵּךְ.
כִּן יְהִי רָצוֹן!
יִשָּׂא יי פָּנָיו אֵלֶיךָ
וַיַּשֵּׁם לְךָ שְׁלוֹם.
כִּן יְהִי רָצוֹן!

OUR GOD and God of our ancestors,
bless us with this threefold blessing:

May God bless you and keep you.

May it be so.

May God's radiance shine upon you and be gracious to you.

May it be so.

May God's presence be upon you and grant you peace.

May it be so.

MAH NAVU al heharim raglei m'vaseir

mashmia shalom, mashmia y'shuah.

Baruch atah, Adonai, oseih hashalom.

מַה־נָּאוּ עַל הַהַרִים רַגְלֵי מְבַשֵּׂר
מִשְׁמִיעַ שְׁלוֹם, מִשְׁמִיעַ יְשׁוּעָה.
בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

HOW WELCOME on the mountain are the footsteps of the herald,
announcing peace, proclaiming deliverance.

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

יְבָרֵךְךָ יי *Y'varech'cha Adonai . . . May God bless you . . .* the first verse of the Priestly Blessing asks for physical sustenance, for health and protection from evil. The second line asks for spiritual health. And the third, in asking for wholeness, seeks the integration of both in our lives.

יְבָרֵךְךָ יי *Y'varech'cha Adonai . . . May God bless you . . .* Numbers 6:24-26

מַה־נָּאוּ *Mah navu . . . How welcome . . .* Isaiah 52:7

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 atzatom
 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.

אֱלֹהֵי, נֹצֵר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים
 עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם
 וְקִלְקַל מַחְשְׁבֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְנַךְ, עֲשֵׂה
 לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן
 תּוֹרַתְךָ. לְמַעַן יַחְלְצוּן יְדִידֶיךָ,
 הַוְשִׁיעָה יִמְנַךְ וְעַנְיִי.

אֲבוֹת וְאִמְהוֹת
 גְּבוּרוֹת
 קִדְשָׁה
 קִדְשַׁת הַיּוֹם
 עֲבוּדָה
 הוֹדָאָה
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

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.

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

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי
 לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

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

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

עֹשֶׂה שְׁלוֹם בְּמִרְוֹמָיו,
 הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
 וְאָמְרוּ: אָמֵן.

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

Aleinu and Kaddish are on pages 282–283 [586–587].

נֹצֵר לְשׁוֹנֵי **Elohai**, n'tzor l'shoni . . . *My God, keep my tongue . . . based on Psalm 34:14*
 לְמַעַן יַחְלְצוּן *L'maan yeichaltzun . . . that Your loved ones . . . Psalm 60:7*
 יְהִי 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

CREATE a pure heart within me;
let my soul wake up in Your light.
Open me to Your presence;
flood me with Your holy spirit.
Then I will stand and sing out
the power of Your forgiveness.
I will teach Your love to the lonely;
the lost will find their way home.
Adonai, open up my lips
and my mouth will declare Your praise.

HELP ME, O GOD, to find still moments,
quiet spaces within to refresh my soul;
cease my questions, my inner debates.
And let me meditate on Your goodness.

Help me, O God, to nurture my courage,
recalling moments of strength,
remembering days of fortitude,
the certainty of Your regard.

Help me, O God, to turn to the light,
warmed face and fingers outstretched,
alive, alive in Your sight.

Aleinu and Kaddish are on pages 282–283 [586–587].

סֵדֵר קְרִיאַת הַתּוֹרָה לְשַׁבָּת

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

The Ark is opened. Remove the Torah.

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.

אֵין כְּמֹדֶךָ בְּאֱלֹהִים אֲדֹנָי,

וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,

וּמְשַׁלְתְּךָ בְּכָל-דֹּר וְדֹר.

יְיָ מֶלֶךְ, יְיָ מַלְאָךְ,

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

יְיָ עֹז לְעַמּוֹ יִתֵּן,

יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

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.

Av harachamim,

heitivah virtzoncha et Tzion,

tivneh chomot Y'rushalayim.

Ki v'cha l'vad batachnu,

Melech El ram v'nisa, Adon olamim.

אֵב הַרְחַמִּים,

הֵיטִיבָהּ בְּרִצּוֹנְךָ אֶת צִיּוֹן,

תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם.

כִּי בְּךָ לִבָּד בְּטַחָנוּ,

מֶלֶךְ אֵל רָם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

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 כְּמֹדֶךָ *Ein kamocho . . . 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.

הֵיטִיבָהּ בְּרִצּוֹנְךָ *heitivah virtzoncha . . . with Your goodness . . .* Psalm 51:20

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HAK'HEIL et haam,
 haanashim v'hanashim v'hataf
 v'geircha asher bish'arecha,
 l'maan yishm'u ul'maan yilm'du
 v'yarū et Adonai Eloheichem,
 v'shamru la-asot
 et kol divrei HaTorah hazot.
 Uv'neiham asher lo yadu
 yishm'u v'lamdu l'yirah
 et Adonai Eloheichem.

הַקְהֵל אֶת־הָעָם,
 הָאֲנָשִׁים וְהַנָּשִׁים וְהַטָּף
 וְגֵרְךָ אֲשֶׁר בְּשַׁעֲרֶיךָ,
 לְמַעַן יִשְׁמְעוּ וְלִמְעַן יִלְמְדוּ
 וְיִרְאוּ אֶת־יְיָ אֱלֹהֵיכֶם,
 וְשָׁמְרוּ לַעֲשׂוֹת
 אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.
 וּבְנֵיהֶם אֲשֶׁר לֹא־יָדְעוּ
 יִשְׁמְעוּ וְלִמְדוּ לְיִרְאָה
 אֶת־יְיָ אֱלֹהֵיכֶם.

ASSEMBLE THE PEOPLE, men, women and children,
 and the strangers in your cities, to hear, to learn, to revere Adonai your God,
 to observe faithfully the words of this Torah.
 And let their children, who do not yet know it, hear,
 that they, too, may learn to revere Adonai your God.

ASHREI adam matza chochmah
 v'adam yafik t'vunah.
 Ki tov sachrah mis'char kasef
 umeicharutz t'vuatah.
 Y'karah hi mipnininim
 v'chol chafatzecha lo yishvu vah.

אַשְׁרֵי אָדָם מָצָא חֲכָמָה
 וְאָדָם יָפִיק תְּבוּנָה.
 כִּי טוֹב סַחְרָה מִסַּחַר־כֶּסֶף
 וּמִחַרוּץ תְּבוּאָתָהּ.
 יְקָרָה הִיא מִפְּנִינִים
 וְכָל־חִפְצֶיךָ לֹא יִשְׁוּוּ־בָהּ.

HAPPY IS THE ONE who finds wisdom,
 the one who gains understanding;
 for its value is greater than silver, its yield than fine gold.
 It is more precious than rubies, no treasure can match it.

הַקְהֵל אֶת־הָעָם *Hak'heil et haam* . . . *Assemble the people* . . . Deuteronomy 31:12-13

אֲשֶׁרֵי אָדָם מָצָא *Ashrei adam matza* . . . *Happy is the one* . . . Proverbs 3:13-15

קבלת התורה

הקפה

ברכות התורה

הגבהה

מי שברך

ברכת הגומל

ברכות ההפטרה

החזרת התורה

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

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
וּדְבַר־יְיָ מִירוּשָׁלַיִם.

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

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.

שִׂאוּ שְׁעָרִים רְאִשֵׁיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?
יְיָ צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

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.

שִׂאוּ 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 תּוֹרָה *Ki mitziyon teitzei Torah . . . For from out of Zion . . .* Isaiah 2:3

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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-יִרְעוּ וְלֹא-יִשְׁחִיתוּ
 בְּכָל-הָהָר קֹדְשֵׁי כִּי-מָלְאָה הָאָרֶץ
 דְּעָה אֶת-יְיָ כַּמַּיִם לַיָּם מְכַסִּים.
 וַיֵּשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ
 וְתַחַת תְּאֵנָתוֹ וְאִין מַחְרִיד.

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 לְאֵתִים
 וְחַנִּיתוֹתֵיהֶם לְמַזְמְרוֹת.
 לֹא-יִשָּׂא גּוֹי 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-יִרְעוּ *Lo yarei-u . . . They shall not hurt . . .* Isaiah 11:9

וַיֵּשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ *V'yashvu ish tachat gafno... And all shall sit under their vines . . .* Micah 4:4

וְכִתְּתוּ חַרְבוֹתָם לְאֵתִים *V'chit'tu charvotam l'itim . . . They shall beat their swords . . .* Isaiah 2:4

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מי שברך

הגבחה

ברכת הגומל

ברכות ההפטר

החזרת התורה

Standing with the Torah, recite these verses.

BARUCH shenatan Torah

l'amo Yisrael bikdushato.

בָּרוּךְ שֵׁנַתָּן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

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.

Echad Eloheinu gadol Adoneinu,

kadosh sh'mo.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קָדוֹשׁ שְׁמוֹ.

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

Gadlu l'Adonai iti,

un'rom'mah sh'mo yachdav.

גִּדְלוּ לַיְיָ אִתִּי,
וַיְרֹמְמָה שְׁמוֹ יַחְדָּו.

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

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.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתְּפִאָּרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ.
לְךָ יְיָ הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.

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

גִּדְלוּ לַיְיָ 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

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HAKAFAH SELECTIONS

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

רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ,
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 גְּמִילוֹת 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 גּוֹי 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 . . .
כָּל הַנְּשַׁמָּה תִּהְיֶה לַיהוָה,
הַלְלוּ, הַלְלוּ-יְהוָה.

LET all that breathes praise God. Hallelujah!

יְיָ Rom'imu 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 גּוֹי Lo yisa goy . . . Nation shall not lift up . . . Isaiah 2:4

כָּל הַנְּשַׁמָּה Kol han'shamah . . . Let all that breathes . . . Psalm 150:6

HAVU GODEL l'Eloheinu
ut'nu chavod laTorah.

הָבוּ גִדּוֹל לַאֱלֹהֵינוּ,
וְתַנּוּ כְבוֹד לַתּוֹרָה.

קִבְלַת הַתּוֹרָה
הַקִּפּוּף
בְּרִכּוֹת הַתּוֹרָה
מִי שֶׁבֵרַךְ
הַגְּבִיחַ
בְּרִכַּת הַגּוֹמֵל
בְּרִכּוֹת הַהַפְטָרָה
הַחֲזִרְתַּת הַתּוֹרָה

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! **יְבָרְכֶךָ 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.

בְּרַכּוּ אֶת יְיָ הַמְבָרָךְ.
בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ 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.

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.
בְּרוּךְ 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

HaHaftarah

Hachzarat

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

MI SHEBEIRACH avoteinu v'imoteinu, אבותינו ואמותינו,
 Avraham Yitzchak v'Yaakov, אברהם יצחק ויעקב,
 Sarah, Rivkah, Rachel v'Lei-ah, שרה, רבקה, רחל וליאה,
 hu y'vareich et [name] ben/bat [parents] הוא יברך את [name] בן/בת [parents]
 baavur she-alah/she-altah בעבור שעלה/שעלתה
 lichvod HaMakom, lichvod haTorah. לכבוד המקום, ולכבוד התורה.
 Bis-char zeh HaKadosh Baruch Hu בשכר זה הקדוש ברוך הוא
 yishm'reihu/yishm'rehah ישמרהו/ישמרה
 v'yatzileihu/v'yatzilehah ויצילהו/ויצילה
 mikol tzarah v'tzukah umikol nega umachalah, מכל צרה וצוקה ומכל נגע ומחלה,
 v'yishlach b'rachah v'hatzlachah וישלח ברכה והצלחה
 v'chol maaseh yadav/yadeha, בכל מעשה ידיו/ידיה,
 im kol Yisrael. V'nomar: Amen. עם כל ישראל. ונאמר: אמן.

קבלת התורה
 הקפה
 ברכות התורה
 מי שברך
 הנגה
 ברכת הגומל
 ברכות ההפטרה
 החזרת התורה

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—הגבהה וגלילה—
The Torah is raised, rolled, and wrapped.

V'ZOT haTorah asher sam Moshe וזאת התורה אשר שם משה
 lifnei b'nei Yisrael, לפני בני ישראל,
 al pi Adonai b'yad Moshe. על-פי יי ביד משה.

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 258 [376].
 Shabbat Minchah T'filah is on pages 226–227 [344–345].*

וזאת התורה V'zot haTorah . . . This is the Torah . . . Deuteronomy 4:44

על-פי יי al pi Adonai . . . God's word . . . Numbers 9:23

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birchat HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchat

HaHaftarah

Hachzarat

HaTorah

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.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֲבִרְהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רַחֵל וְלֵיאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
[names]. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאוֹתָם
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מִהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׂתָא
בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר: אָמֵן.

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.

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.

Mi shebeirach imoteinu

M'kor hab'rachah laavoteinu.

Bless those in need of healing with *r'fuah shleimah*,

the renewal of body, the renewal of spirit, and let us say, Amen.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

BIRKAT HAGOMEIL — בְּרֵכַת הַגּוֹמֵל — THANKSGIVING BLESSING

*Individual recites:***BARUCH ATAH, ADONAI** Eloheinu

Melech haolam, sheg'malanu kol tov.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁגַּמְלָנוּ כָּל טוֹב.

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

Congregation responds:

Amen. Mi sheg'malchem kol tov,

Hu yigmolchem kol tov. Selah.

אָמֵן. מִי שֶׁגַּמְלְכֶם כָּל טוֹב,
הוּא יְגַמְלְכֶם כָּל טוֹב סְלָה.

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 226–227 [344–345].

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

BLESSING BEFORE THE HAFTARAH

BARUCH atah, Adonai

Eloheinu, Melech haolam,
asher bachar binvi-im tovim,
v'ratzah v'divrei hem
hane-emarim be-emet.

Baruch atah, Adonai, habocheh baTorah
uv'Moshe avdo, uv'Yisrael amo,
uvinvi-ei ha-emet vatzedek.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנַבְיָאִים טוֹבִים,
וְרָצָה בְּדַבְרֵיהֶם
הַנְּאֻמְרִים בְּאֵמֶת.
בָּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ, וּבַיִשְׂרָאֵל עַמּוֹ,
וּבְנַבְיָאֵי הָאֵמֶת וְצַדִּיק.

קְבַלַת הַתּוֹרָה
הַקִּפּוּיָה
בְּרִכּוֹת הַתּוֹרָה
מִי שְׁבַרְךָ
הַגְּבִיחָה
בְּרִכַּת הַגּוֹמֵל
בְּרִכּוֹת הַהַפְטָרָה
הַחֲזִרְתָּ הַתּוֹרָה

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.

Al haTorah, v'al haavodah, v'al
han'vi-im, v'al yom HaShabbat hazeh,
shenatata lanu Adonai Eloheinu, likdushah
v'limnuchah, l'chavod ul'tifaret.

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק
בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,
הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,
שֶׁכֶּל דְּבָרָיו אֵמֶת וְצַדִּיק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל
הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
שֶׁנִּתַּתְּ לָנוּ יי אֱלֹהֵינוּ, לְקִדּוּשָׁה
וּלְמִנוּחָה, לְכָבוֹד וּלְתִפְאַרֶת.

עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים
לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שִׁמְךָ
בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה, יי, 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 forever 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

HaHafarah

Hachzarat

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 your 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.

Y'HALLU et shem Adonai,
ki nishgav sh'mo l'vado.

יְהַלְלוּ אֶת שֵׁם יְיָ,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

קְבַלַת הַתּוֹרָה

הַקִּפָּה

בְּרִכוֹת הַתּוֹרָה

מִי שֶׁבֵרַךְ

הַגְּבִיחָה

בְּרִכַת הַגּוֹמֵל

בְּרִכוֹת הַהִפְטָרָה

הַחֲזוֹת הַתּוֹרָה

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

Alternative readings are found on the facing page.

HODO al eretz v'shamayim.
Vayarem keren l'amo,
r'hilah l'chol chasidav,
liv'nei Yisrael am k'rovo.
Hal'lu Yah!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
רָחַל לְכָל־חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עַם־קְרוֹבוֹ.
הַלְלוּ־יָהּ!

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.

KI LEKACH tov natati lachem,
Torati al taazovu.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרַתִּי אֶל תַּעֲזֹבוּ.

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

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתַמְכֶיהָ מֵאֲשֶׁר.
דַּרְכֶיהָ דַּרְכֵי נֹעַם,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

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

הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

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.

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

כִּי לָקַח 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

One of these passages may be read before returning the Torah to the Ark.

Kabbalat HaTorah

Hakafah

Birchot HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchot

HaHaftarah

Hachzarat

HaTorah

TORAT Adonai t'mimah,

m'shivat nafesh.

Eidut Adonai ne-emanah,

mach'kimat peti.

Pikudei Adonai y'sharim,

m'samchei lev.

Mitzvat Adonai barah,

m'irat einayim.

Yirat Adonai t'horah,

omedet laad.

Mishp'tei Adonai emet,

tzadku yachdav.

תּוֹרַת יְיָ תְּמִימָה,

מְשִׁיבַת נְפֶשׁ.

עֵדוּת יְיָ נְאֻמָּנָה,

מְחַכְמַת פִּתִּי.

פְּקוּדֵי יְיָ יִשְׁרִים,

מְשַׂמְּחֵי לֵב.

מִצְוֹת יְיָ בְּרָה,

מְאִירַת עֵינָיִם.

יִרְאֵת יְיָ טְהוֹרָה,

עוֹמְדַת לְעַד.

מִשְׁפָּטֵי יְיָ אֱמֶת,

צְדָקוֹ יַחְדָּו.

GOD'S TORAH IS PERFECT, reviving the soul;

God's teaching is sure, making wise the simple.

God's precepts are right, delighting the mind;

God's mitzvot are clear, giving light to the eyes.

God's word is pure, enduring forever;

God's judgments are true and altogether just.

WHEN TORAH ENTERED the world, freedom entered it.

The whole Torah exists only to establish peace.

Its highest teaching is love and kindness.

What is hateful to you, do not do to any person.

That is the whole Torah; all the rest is commentary. Go and learn it.

Those who study Torah are the true guardians of civilization.

Honoring one another, doing acts of kindness,
and making peace: these are our highest duties.

But the study of Torah is equal to them all,
because it leads to them all.

Let us learn in order to teach.

Let us learn in order to do!

C O M M U N I T Y

FOR OUR CONGREGATION

SOURCE of all being,
 may the children of this community learn these passions from us:
 love of Torah, devotion in prayer, and support of the needy.
 May we guide with integrity, and may our leadership be in Your service.
 May those who teach and nourish us be blessed with satisfaction,
 and may we appreciate their time and their devotion.
 Bless us with the fruits of wisdom and understanding,
 and may our efforts bring fulfillment and joy.

ברוך אתה, יי, שְׁאוֹתֶךָ לְבִדָּךְ בְּיִרְאַה נַעְבּוֹד.
 Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

FOR OUR COUNTRY

THUS SAYS ADONAI, This is what I desire:
 to unlock the fetters of wickedness, and untie the cords of lawlessness;
 to let the oppressed go free, to break off every yoke.
 Share your bread with the hungry, and take the wretched poor into your home.
 When you see the naked, give clothing, and do not ignore your own kin.

 If you banish the yoke from your midst, the menacing hand, the evil speech;
 if you offer compassion to the hungry and satisfy the famished creature —
 then your light shall shine in darkness.

O GUARDIAN of life and liberty,
 may our nation always merit Your protection.
 Teach us to give thanks for what we have
 by sharing it with those who are in need.
 Keep our eyes open to the wonders of creation,
 and alert to the care of the earth.
 May we never be lazy in the work of peace;
 may we honor those who have died in defense of our ideals.
 Grant our leaders wisdom and forbearance.
 May they govern with justice and compassion
 Help us all to appreciate one another,
 and to respect the many ways that we may serve You.
 May our homes be safe from affliction and strife,
 and our country be sound in body and spirit.
 Amen.

תפילות הקהילה
 תפילות הקהילה
 ראש ה'דש
 ברכות לבר/בת
 מצנה
 איפרוף

T'filot Hak'hilah

T'filat Haderech

Rosh Chodesh

Blessing for

Bar/Bat Mitzvah

Wedding Blessing

PRAYERS OF OUR

FOR THE STATE OF ISRAEL

SHAALU sh'lom Y'rushalayim,
yishlayu ohavayich.

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם,
יִשְׁלְיוּ אוֹהְבֵיךָ.

PRAY for the peace of Jerusalem;
may those who love you prosper.

AVINU SHEBASHAMAYIM,

tzur Yisrael v'go-alo,
bareich et m'dinat Yisrael,
reishit tz'michat g'ulateinu.
Hagein aleha b'evrat chasdecha,
ufros aleha sukot sh'lomecha.
Ush'lach orcha vaamit'cha l'rasheha,
sareha v'yo-atzeha,
v'takneim b'eitzah tovah milfanecha.
V'natata shalom baaretz,
v'simchat olam l'yoshveha.
V'nomar: Amen.

אָבִינוּ שֶׁבַשְׁמַיִם,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאוֹלַתֵּנוּ.
הַגֵּן עָלֶיהָ בְּאֵבֶרֶת חַסְדֶּךָ,
וּפְרוֹס עָלֶיהָ סֻכּוֹת שְׁלוֹמֶךָ.
וְשַׁלַּח אוֹרְךָ וְאַמְתֵּךְ לְרֵאשִׁיָּהּ,
שָׂרְיָהּ וְיוֹעֲצִיהָ,
וְתַקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
וְנָתַתְּ שְׁלוֹם בְּאֶרֶץ,
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ.
וְנֹאמֵר: אָמֵן.

O HEAVENLY ONE, Protector and Redeemer of Israel,
bless the State of Israel which marks the dawning of hope for all who seek peace.
Shield it beneath the wings of Your love; spread over it the canopy of Your peace;
send Your light and truth to all who lead and advise,
guiding them with Your good counsel.
Establish peace in the land and fullness of joy for all who dwell there.
Amen.

COMMUNITY

T'FILAT HADERECH — תְּפִלַּת הַדֶּרֶךְ — UPON SETTING FORTH ON A JOURNEY

Y'HI ratzon milfanecha Adonai Eloheinu
 v'Elohei avoteinu v'imoteinu,
 shetolicheinu l'shalom
 v'taazreinu l'hagia limchoz cheftzeinu
 l'chayim ul'simchah ul'shalom.
 Ushmor tzeiteinu uvo-einu
 v'tatzileinu mikol tzarah
 v'tishlach b'rachah b'chol maasei yadeinu,
 umaaseinu y'chabdu et sh'mecha.
 Baruch atah, Adonai, shomeir Yisrael laad.

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 שְׁתּוֹלִיכֵנוּ לְשָׁלוֹם
 וְתַעֲזָרֵנוּ לְהַגִּיעַ לְמַחֲזֵי חַפְצֵנוּ
 לְחַיִּים וְלִשְׂמֵחָה וְלִשְׁלוֹם.
 וְשָׁמֹר צְאֹתֵנוּ וּבֹאֵנוּ
 וְתַצִּילֵנוּ מִכָּל צָרָה
 וְתִשְׁלַח בְּרַכָּה בְּכָל מַעֲשֵׂי יָדֵינוּ,
 וּמַעֲשֵׂינֵנוּ יִכְבְּדוּ אֶת שְׁמֶךָ.
 בָּרוּךְ אַתָּה, יי, שׁוֹמֵר יִשְׂרָאֵל לְעַד.

MAY IT BE YOUR WILL, our God and God of our ancestors,
 that You lead us in peace and help us reach our destination
 safely, joyfully and peacefully.
 May You protect us on our leaving and on our return,
 and rescue us from any harm,
 and may You bless the work of our hands,
 and may our deeds merit honor for You.
 Praise to You, Adonai, Protector of Israel.

בָּרוּךְ אַתָּה, יי, שׁוֹמֵר יִשְׂרָאֵל לְעַד.
 Baruch atah, Adonai, shomeir Yisrael laad.

תְּפִלוֹת הַקַּהֲלָה
 תְּפִלַּת הַדֶּרֶךְ
 ראש חודש
 בְּרִכּוֹת לְבַר/בֵּית
 מִצְנָה
 אויפרוף

T'filot Hak'hilah

T'filat Haderech

Rosh Chodesh

Blessing for

Bar/Bat Mitzvah

Wedding Blessing

PRAYERS OF OUR

L'ROSH CHODESH — לְרֹאשׁ הַחֹדֶשׁ — FOR THE NEW MONTH

Y'HI RATZON milfanecha,

Adonai Eloheinu

v'Elohei avoteinu v'imoteinu,

shet'chadeish aleinu et hachodesh

haba (hazeh) l'tovah v'liv'rachah.

V'titen lanu chayim arukim,

chayim shel shalom,

chayim shel parnasah,

chayim shet'hei vanu

ahavat Torah v'yirat shamayim,

chayim sheyimalu mishalot

libeinu l'tovah. Amen.

יְהִי רָצוֹן מִלְּפָנֶיךָ,

יְיָ אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

שֶׁתַּחֲדִישׁ עָלֵינוּ אֶת הַחֹדֶשׁ

הַבָּא (הַזֶּה) לְטוֹבָה וְלִבְרָכָה.

וְתִתֵּן לָנוּ חַיִּים אָרְכִים,

חַיִּים שֶׁל שְׁלוֹם,

חַיִּים שֶׁל פְּרֻנְסָה,

חַיִּים שֶׁתִּהְיֶה בָּנוּ

אֲהִבַת תּוֹרָה וְיִרְאַת שָׁמַיִם,

חַיִּים שֶׁיִּמְלְאוּ מִשְׂאֵלוֹת

לִבֵּנוּ לְטוֹבָה. אָמֵן.

OUR GOD and God of our ancestors,
may the new month bring us goodness and blessing.
May we have long life, peace, prosperity,
a life exalted by love of Torah and reverence for the divine;
a life in which the longings of our hearts are fulfilled for good.

Rosh Chodesh *[name of month]*

yih'yeh b'yom *[day]* / hu hayom.

[name of month] רֹאשׁ הַחֹדֶשׁ

יְהִיָּה בְיוֹם *[day]* / הוּא הַיּוֹם

THE NEW MONTH of _____ will begin on _____ / begins today.

The custom of announcing the beginning of the new Hebrew month in the synagogue dates to the geonic period (circa 9th century). This prayer is recited on the Shabbat preceding the beginning of the new Hebrew month, with the exception of the month of Tishrei, which always coincides with Rosh HaShanah. This Shabbat is called Shabbat M'vorchim. We pray for blessing in the month ahead.

COMMUNITY

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.

ברוך אתה, יי, שְׁנַתַּן לִי אֶת הַזְּכוּת וְאֶת הַכְּבוֹד לְתַת לִּי / לְךָ 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.

תפלות הקהלה

תפלת הברכה

ראש הדין

ברכות לבר/בת

מצנה

איפוף

T'filot Hak'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.

On Chanukah

(HODAAH INSERTION)

AL HANISIM, v'al hapurkan,
v'al hag'vurot, v'al hat'shu-ot,
v'al hamilchamot,
she-asita laavoteinu v'imoteinu,
bayamim haheim baz'man hazeh.

לְעַל הַנִּסִּים, וְעַל הַפְּרָקוֹן,
וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,
וְעַל הַמִּלְחָמוֹת,
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ וְאִמּוֹתֵינוּ,
בַּיָּמִים הָהֵם בְּזַמַּן הַזֶּה.

WE THANK YOU for the miracles, for the redemption, for the mighty deeds and saving acts, brought about by You, and for the wars which You waged for our ancestors in the days of old, at this season.

בַּיָּמִים מִתְּתַיְהוּ בְּיִחוּדְךָ כְּהוֹן גְּדוֹל, חֲשֵׁמוֹנֵי וּבְנֵי, כְּשֶׁעָמְדָה
מַלְכוּת יָוֹן הַרְשָׁעָה עַל-עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתֶךָ, וּלְהַעֲבִירם
מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים, עָמַדְתָּ לָּהֶם בְּעַת צָרָתָם,
הִבַּת אֶת-רִיבָם, דָּנַת אֶת-דִּינָם, נִקַּמְתָּ אֶת-נִקְמָתָם, מִסָּרֶת גְּבוּרִים
בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וּטְמָאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים
בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרָתֶךָ. וְלָךָ עָשִׂיתָ שֵׁם גְּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וַיִּפְרָקוּן
כְּהִיוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בִּיתְךָ, וּפְנוּ אֶת-הַיְכָלְךָ,
וְטִהְרוּ אֶת-מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ
שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶינוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל.

Chanukah

IN THE DAYS OF THE HASMONEANS, Mattathias ben Yohanan, the high priest, and his children, when the evil government of Greece rose up against Your People Israel to make them forget Your Torah and to make them leave the laws of Your will; in Your great mercy You rose up with them in their time of trouble and fought in their fight, judged their cause just. You delivered the mighty into the hands of the weak, the many into the hands of the few, the unclean into the hands of the pure, the evil into the hands of the righteous, and the arrogant into the hands of those who engage in Your Torah. For You, You made a great and holy name in Your world; and for Your People Israel, You brought about the great triumph and redemption on that very day. And when Your children came to the Holy of Holies, and emptied Your temple, and purified Your holy place, and lit candles in Your holy courts, and established these eight days of Chanukah grateful to acknowledge, and to praise, Your great name.

*Continue with “V'al kulam, For all these things” —
 For Shabbat Evening I, continue on page 58 [176].
 For Shabbat Morning I, continue on page 138 [256].
 For Shabbat Evening II, continue on page 163 [281].
 For Shabbat Morning II, continue on page 214 [332].*

רַבְּתָּא אֶת רִיבָם *Ravta et rivam . . . You gave them strength to struggle . . .* cf. Jeremiah 51:36
 וּלְעַמּוֹךְ יִשְׂרָאֵל אֲשֵׁיתָ *Ul'amcha Yisrael asita . . .* cf. I Samuel 19:5

הלל א

HALLEL I

BARUCH atah, Adonai
Eloheinu, Melech ha-olam,
asher kid'shanu b'mitzvotav,
v'tzivanu likro et haHallel.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְקַרְא אֶת־הַהֶלֶל.

BLESSED are You, Adonai our God, Sovereign of all,
who hallows us with mitzvot, commanding us to recite Hymns of Praise.

PSALM 117

HAL'LU et Adonai kol goyim
Shab'chuhu kol ha-umim.
Ki gavar aleinu chasdo
ve-emet Adonai l'olam. Hal'lu Yah!

הֶלְלוּ אֶת־יְיָ כָּל־גּוֹיִם
שִׁבְּחֻהוּ כָּל־הָאֻמִּים:
כִּי גָבַר עָלֵינוּ חַסְדּוֹ
וְאֶמֶת־יְיָ לְעוֹלָם הֶלְלוּ־יָהּ!

PRAISE ADONAI, all you nations; extol God, all you peoples.
For great is God's steadfast love toward us; the faithfulness of Adonai endures forever.

FROM PSALM 118

HODU l'Adonai ki tov, ki l'olam chasdo.
Yomar na Yisrael: ki l'olam chasdo.
Yomru na veit Aharon: ki l'olam chasdo.
Yomru na yirei Adonai: ki l'olam chasdo.
Baruch haba b'shem Adonai,
beirachnuchem mibeit Adonai.
Eli atah v'odeka, Elohai arom'meka.
Hodu l'Adonai ki tov, ki l'olam chasdo.

הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ־נָא בֵּית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ־נָא יְרֵאֵי יְיָ כִּי לְעוֹלָם חַסְדּוֹ:
בָּרוּךְ הַבָּא בְּשֵׁם יְיָ,
בִּרְכָנוּכֶם מִבֵּית יְיָ:
אֱלֹהֵי אֶתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוּמֶמְךָ:
הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:

PRAISE ADONAI for God is good, God's steadfast love is eternal.
Let Israel declare, "God's steadfast love is eternal."
Let the House of Aaron declare, "God's steadfast love is eternal."
Let those who fear Adonai declare, "God's steadfast love is eternal."
May the one who enters be blessed in the name of Adonai;
we bless You from the House of Adonai. You are my God and I will praise You;
You are my God and I will extol You.
Praise Adonai for God is good, God's steadfast love is eternal.

For reading the Torah, turn to page 244 [362].

Hallel I

AS I LOOKED the poplar rose in the shining air
like a slender throat,
and there was an exaltation of flowers,
the surf of apple tree delicately foaming.

All winter, the trees had been
silent soldiers, a vigil of woods,
their hidden feelings
scrawled and became
scores of black vines,
barbed wire sharp against the ice-white sky.
Who could believe then
in the green, glittering vividness of full-leafed summer?
Who will be able to believe, when winter again begins
after the autumn burns down again, and the day is ashen,
and all returns to winter and winter's ashes,
wet, white, ice, wooden, dulled and dead, brittle and frozen,
who will believe or feel in mind and heart
the reality of the spring and of birth,
in the green warm opulence of summer, and the inexhaustible vitality
and immortality of the earth?

For reading the Torah, turn to page 244 [362].

הַלֵּל ב'

HALLEL II

This service offers no alternative readings.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרְא אֶת הַהֵלֵל.

BARUCH ATAH, Adonai Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav v'tzivanu likro et haHallel.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot, commanding us to sing hymns of praise.

Hallel is a collection of psalms, recited after the morning *T'filah* on Festivals, on Chanukah and on Rosh Chodesh. A shorter version of Hallel appears on pages 266–267 [558–559].

HALLUYAH hal'lu avdei Adonai,

hal'lu et shem Adonai,

y'hi shem Adonai m'vorach,

mei-atah v'ad olam.

Mimizrach shemesh ad m'vo-o,

m'hullal shem Adonai.

Ram al kol goyim Adonai,

al hashamayim k'vodo.

Mi k'Adonai Eloheinu,

hamagbihi lashavet.

Hamashpili lirot,

bashamayim uvaaretz.

Mikimi mei-afar dal,

mei-ashpot yarim evyon.

L'hoshivi im n'divim,

im n'divei amo.

Moshivi akeret habayit,

eim habanim s'meichah,

Hal'luyah.

הַלְלוּיָהּ הִלְלוּ עַבְדֵי יְיָ,

הִלְלוּ אֶת שֵׁם יְיָ,

יְהִי שֵׁם יְיָ מְבֹרָךְ,

מֵעַתָּה וְעַד עוֹלָם.

מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ,

מְהַלֵּל שֵׁם יְיָ.

רָם עַל כָּל גּוֹיִם יְיָ,

עַל הַשָּׁמַיִם כְּבוֹדוֹ.

מִי כִי אֱלֹהֵינוּ,

הַמְגַבִּיחַ לְשָׁבֶת.

הַמְשַׁפִּילֵי לְרֵאוֹת,

בְּשָׁמַיִם וּבָאָרֶץ.

מְקִימֵי מַעְפָּר דָּל,

מֵאַשְׁפּוֹת יָרִים אֲבוֹן.

לְהוֹשִׁיבֵי עִם נְדִיבִים,

עִם נְדִיבֵי עַמּוֹ.

מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת,

אִם הַבָּנִים שְׂמֵחָה,

הַלְלוּיָהּ.

HALLELUJAH.

O servants of Adonai, give praise;

praise the name of Adonai.

let the name of Adonai be blessed now and forever.

From east to west, the name of Adonai is praised,

Adonai is exalted above all nations;

God's glory is above the heavens.

Who is like Adonai our God,

who, enthroned on high, sees what is below,

in heaven and on earth?

God raises the poor from the dust,

lifts up the needy from the refuse heap

to set them with the great,

with the great of God's people.

God sets the childless woman among the household

as a happy mother of children. Hallelujah.

PSALM 114

B'TZEIT YISRAEL miMitzrayim,

beit Yaakov mei-am lo-eiz.

Hay'ta Yehudah l'kodsho,

Yisrael mamsh'lotav.

Hayam raah vayanos,

haYardein yisov l'achor.

Heharim rakdu ch'eilim,

g'vaot kiv'nei tzon.

Ma l'cha hayam ki tanus,

haYardein tisov l'achor.

Heharim tirk'du, ch'eilim,

g'vaot kiv'nei tzon.

Milifnei adon chuli aretz,

milifnei Elo-ah Yaakov.

Hahof'chi hatzur agam mayim,

chalamish l'may'no mayim.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,

בֵּית יַעֲקֹב מֵעַם לֵעֵז.

הֲיִתָּה יְהוּדָה לְקֹדֶשׁוֹ,

יִשְׂרָאֵל מִמְשֻׁלוֹתָיו.

הַיָּם רָאָה וַיָּנֹס,

הַיַּרְדֵּן יָסַב לְאַחֹר.

הַהָרִים רָקְדוּ כְּאֵילִים,

גְּבְעוֹת כְּבָנֵי צֹאן.

מָה לָּךְ הַיָּם כִּי תִנּוּס,

הַיַּרְדֵּן תִּסַּב לְאַחֹר.

הַהָרִים תִּרְקְדוּ כְּאֵילִים,

גְּבְעוֹת כְּבָנֵי צֹאן.

מִלִּפְנֵי אֲדֹן חוּלֵי אֶרֶץ,

מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.

הַהֹפְכֵי הַצּוּר אֶגְם מַיִם,

חֲלָמִישׁ לְמַעַיְנו מַיִם.

WHEN ISRAEL went forth from Egypt,
 the house of Jacob from a people of strange speech,
 Judah became God's holy one,
 Israel, God's dominion.
 The sea saw them and fled,
 Jordan ran backward,
 mountains skipped like rams,
 hills like sheep.
 What alarmed you, O sea, that you fled,
 Jordan that you ran backward,
 mountains that you skipped like rams,
 hills, like sheep?
 Tremble, O earth, at the presence of Adonai,
 at the Presence of the God of Jacob,
 who turned the rock into a pool of water,
 the flinty rock into a fountain.

ADONAI Z'CHARANU y'vareich,

y'vareich et beit Yisrael,
 y'vareich et beit Aharon.
 Y'vareich yirei Adonai,
 hak'tanim im hag'dolim.
 Yoseif Adonai aleichem,
 aleichem v'al b'neichem.
 B'ruchim atem l'Adonai,
 oseih shamayim vaaretz.
 Hashamayim shamayim l'Adonai,
 v'haaretz natan liv'nei adam.
 Lo hameitim y'hal'lu Yah,
 v'lo kol yordei dumah.
 Vaanachnu n'vareich Yah,
 mei-atah v'ad olam, Hal'luyah!

יְיָ זָכְרָנוּ יְבָרֵךְ,
 יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,
 יְבָרֵךְ אֶת בֵּית אַהֲרֹן.
 יְבָרֵךְ יִרְאֵי יְיָ,
 הַקְּטָנִים עִם הַגְּדֹלִים.
 יִסֵּף יְיָ עֲלֵיכֶם,
 עֲלֵיכֶם וְעַל בְּנֵיכֶם.
 בְּרוּכִים אַתֶּם לַיְיָ,
 עֹשֵׂה שָׁמַיִם וָאָרֶץ.
 הַשָּׁמַיִם שָׁמַיִם לַיְיָ,
 וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
 לֹא הִמְתִּים יְהַלְלוּ יְהוָה,
 וְלֹא כָּל יֹרְדֵי דוּמָה.
 וַאֲנַחְנוּ נְבָרֵךְ יְהוָה,
 מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ!

ADONAI IS MINDFUL of us.

God will bless us:
 God will bless the house of Israel;
 God will bless the house of Aaron;
 God will bless those who fear Adonai,
 small and great alike.

May Adonai increase your numbers,
 yours and your children's also.
 May you be blessed by Adonai,
 Maker of heaven and earth.
 The heavens belong to Adonai,
 but the earth God gave over to humans.
 The dead cannot praise Adonai,
 nor any who go down into silence.
 But we will bless Adonai,
 now and forever.
 Hallelujah.

PSALM 116: 12-19

MA ASHIV l'Adonai,

kol tagmulohi alai.

Kos y'shuot esa,

uv'shem Adonai ekra.

N'darai l'Adonai ashaleim,

negdah na l'chol amo.

Yakar b'einei Adonai,

hamavtah lachasidav.

Ana Adonai ki ani avd'cha,

ben amatecha,

pitachta l'moseirai.

L'cha ezbach zevach todah,

uv'shem Adonai ekra.

N'darai l'Adonai ashaleim,

negdah na l'chol amo.

B'chatzrot beit Adonai,

b'tocheichi Y'rushalayim hal'luya.

מָה אָשִׁיב לַיְיָ,

כָּל תַּגְּמוּלוֹהִי עָלַי.

כּוֹס יְשׁוּעוֹת אֲשָׂא,

וּבְשֵׁם יְיָ אֶקְרָא.

נִדְרֵי לַיְיָ אֲשַׁלֵּם,

נִגְדָה נָא לְכָל עַמּוֹ.

יָקָר בְּעֵינַי יְיָ,

הַמְּוֹתָה לַחֲסִידָיו.

אָנָּה יְיָ כִּי אָנִי עַבְדְּךָ,

בֶּן אֲמָתֶךָ,

פִּתַּחַת לְמוֹסְרֵי.

לָךְ אֶזְבַּח זֶבַח תּוֹדָה,

וּבְשֵׁם יְיָ אֶקְרָא.

נִדְרֵי לַיְיָ אֲשַׁלֵּם,

נִגְדָה נָא לְכָל עַמּוֹ.

בְּחִצְרוֹת בַּיִת יְיָ,

בְּתוֹכֵי יְרוּשָׁלַיִם הַלְלוּיָהּ.

HOW CAN I REPAY Adonai for all God's bounties to me?

I raise up the cup of deliverance and invoke the name of Adonai.

I will pay my vows to Adonai in the presence of all God's people.

The death of God's faithful ones is grievous in Adonai's sight.

Adonai, I am Your servant, Your servant, the son of Your maidservant;

You have undone the cords that bound me.

I will sacrifice a thanks offering to You and invoke the name of Adonai.

I will pay my vows to Adonai in the presence of all God's people,

in the courts of the house of Adonai, in the midst of Jerusalem.

Hallelujah.

HALLU et Adonai kol goyim,
shab'chuhu kol ha-umim.
Ki gavar aleinu chasdo,
ve'emet Adonai l'olam. Hal'luyah!

הַלְלוּ אֶת יְיָ כָּל גּוֹיִם,
שִׁבְּחוּהוּ כָּל הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ,
וַאֲמֶת יְיָ לְעוֹלָם. הַלְלוּיָהּ!

PRAISE ADONAI, all you nations;
extol God, all you peoples,
for great is God's steadfast love toward us;
Adonai's faithfulness endures forever.
Hallelujah.

HODU l'Adonai ki tov,
ki l'olam chasdo.
Yomar na Yisrael,
ki l'olam chasdo.
Yomru na veit Aharon,
ki l'olam chasdo.
Yomru na yirei Adonai,
ki l'olam chasdo.
Min hameitzar karati Yah,
anani vamerchav Yah.
Adonai li lo ira,
ma yaaseh li adam?
Adonai li b'ozrai,
vaani ereh v'sonai.
Tov l'chasot b'Adonai,
mib'to-ach baadam.
Tov l'chasot b'Adonai,
mib'to-ach bin'divim.
Kol goyim s'avuni,
b'shem Adonai ki amilam.

הוֹדוּ לַיְיָ כִּי טוֹב,
כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמֶר נָא יִשְׂרָאֵל,
כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא בֵּית אַהֲרֹן,
כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יְיָ,
כִּי לְעוֹלָם חַסְדּוֹ.
מִן הַמִּצָּר קָרָאתִי יְהוָה,
עֲנֵנִי בַמֶּרְחָב יְהוָה.
יְיָ לִי לֹא אִירָא,
מַה יַעֲשֶׂה לִּי אָדָם?
יְיָ לִי בַעֲזָרִי,
וַאֲנִי אֶרְאֶה בְשִׁנְאָי.
טוֹב לַחֲסוֹת בַּיְיָ,
מִבְּטַח בְּאָדָם.
טוֹב לַחֲסוֹת בַּיְיָ,
מִבְּטַח בַּגְּדִיבִים.
כָּל גּוֹיִם סָבְבוּנִי,
בְּשֵׁם יְיָ כִּי אֲמִילָם.

Sabuni gam s'avuni,
 b'shem Adonai ki amilam.
 Dachoh d'chitani linpol,
 v'Adonai azarani.
 Ozi v'zimrat Yah,
 vay'hi li liyshua.
 Kol rinah viyshuah
 b'ohalei tzaddikim,
 y'min Adonai osah chayil.
 Y'min Adonai romeimah,
 y'min Adonai osah chayil.
 Lo amut ki ech'yeh,
 vaasapeir maasei Yah.
 Yasor yisrani Yah,
 v'lamavet lo n'tanani.

סְבוּנִי גַם־סָבּוּנִי,
 בְּשֵׁם יְיָ כִּי אֲמִילָם.
 דָּחָה דְחִיתָנִי לִנְפֹל,
 וַיִּזְרְנִי.
 עֲזִי וְזִמְרַת יְהוָה,
 וַיְהִי לִי לִישׁוּעָה.
 קוֹל רִנָּה וַיִּשְׁוֹעָה
 בְּאֹהֲלֵי צַדִּיקִים,
 יְמִין יְיָ עָשָׂה חַיִּיל.
 יְמִין יְיָ רוֹמְמָה,
 יְמִין יְיָ עָשָׂה חַיִּיל.
 לֹא אָמוּת כִּי אֶחְיֶה,
 וְאֶסְפֹּר מַעֲשֵׂי יְהוָה.
 יִסֹּר יִסְרָנִי יְהוָה,
 וְלִמְוֹת לֹא נִתְּנִי.

PRAISE ADONAI, for God is good,
 God's steadfast love is eternal.
 Let Israel declare,
 "God's steadfast love is eternal."
 Let the house of Aaron declare,
 "God's steadfast love is eternal."
 Let those who fear Adonai declare,
 "God's steadfast love is eternal."
 In distress I called on Adonai:
 God answered me and brought me relief.
 Adonai is on my side, I have no fear;
 what can a mortal do to me?
 With Adonai on my side as my helper,
 I will see the downfall of my foes.

It is better to take refuge in Adonai than to trust in mortals;
 it is better to take refuge in Adonai than to trust in the great.

Hallel II

All nations have beset me;
 by the name of Adonai I will surely cut them down.
 They beset me, they surround me;
 by the name of Adonai I will surely cut them down.
 They have beset me like bees;
 they shall be extinguished like burning thorns;
 by the name of Adonai I will surely cut them down.
 You pressed me hard, I nearly fell;
 but Adonai helped me.
 Adonai is my strength and might;
 God has become my deliverance.
 The tents of the victorious resound
 with joyous shouts of deliverance.
 The right hand of Adonai is triumphant!
 I shall not die but live
 and proclaim the works of Adonai.
 Adonai punished me severely,
 but did not hand me over to death.

PSALM 118:19–29

PIT'CHU LI shaarei tzedek,

avo vam odeh Yah.

Zeh hashaar l'Adonai,

tzadikim yavo-u vo.

Odcha, ki anitani,

vat'hi li liyshuah.

Even maasu habonim,

hay'tah l'rosh pinah.

Mei-eit Adonai hay'tah zot,

hi niflat b'eineinu.

פְּתַחוּ לִי שַׁעַר צְדָקָה,

אָבֹא בָם אוֹדֶה יְהוָה.

זֶה הַשַּׁעַר לִי,

צְדִיקִים יָבֹאוּ בוֹ.

אוֹדֶה כִּי עָנִיתָנִי

וַתְּהִי לִי לִישׁוּעָה.

אֲבֹן מֵאֲסוּ הַבּוֹנִים,

הִיְתָה לְרֹאשׁ פִּנָּה.

מֵאֵת יְיָ הִיְתָה זֹאת,

הִיא נִפְלֶאת בְּעֵינֵינוּ.

Zeh hayom asah Adonai,
nagilah v'nism'chah vo.

זֶה הַיּוֹם עָשָׂה יְיָ,
נִגְיֵלָה וְנִשְׁמְחָה בּוֹ.

Ana Adonai hoshiah na.
Ana Adonai hatzlichah na.

אָנָּה יְיָ הוֹשִׁיעָה נָּא.
אָנָּה יְיָ הַצְּלִיחָה נָּא.

Baruch haba b'sheim Adonai,
beirachnuchem mibeit Adonai.
El Adonai v'ya-er lanu,
isru chag baavotim,
ad karnot hamizbei-ach.
Eli atah v'odeka,
Elohai arom'meka.
Hodu l'Adonai ki tov,
ki l'olam chasdo.

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ,
בִּרְכֻנוּכֶם מִבֵּית יְיָ.
אֵל יְיָ וַיָּאֵר לָנוּ,
אִסְרוּ חַג בְּעַבְתֵּימָם,
עַד קַרְנוֹת הַמִּזְבֵּיחַ.
אֱלֹהֵי אֲתָהּ וְאוֹדֶךָ;
אֱלֹהֵי אֲרוּמְמֶךָ.
הוֹדוּ לַיְיָ כִּי טוֹב,
כִּי לְעוֹלָם חַסְדּוֹ.

OPEN the gates of righteousness for me
that I may enter them and praise Adonai.
This is the gateway to Adonai —
the righteous shall enter through it.
I praise You, for You have answered me,
and have become my deliverance.
The stone that the builders rejected has become the chief cornerstone.
This is Adonai's doing; it is marvellous in our sight.
This is the day that Adonai has made —
let us exult and rejoice on it.
O Adonai, deliver us! O Adonai, let us prosper!
May the one who enters be blessed in the name of Adonai;
we bless you from the House of Adonai. Adonai is God;
God has given us light;
bind the festal offering to the horns of the altar with cords,
You are my God and I will praise You;
You are my God and I will extol You.
Praise Adonai for God is good, God's steadfast love is eternal.

Y'HAL'LUCHA — CLOSING BLESSING

Y'HAL'LUCHA Adonai Eloheinu

kol ma'asecha,
 v'chasidecha tzadikim.
 Osei r'tzonecha,
 v'chol amcha beit Yisrael
 b'rinah yodu vivarchu
 vishab'chu vifaaru virom'mu
 v'yaaritzu v'yakdishu
 v'yamlichu et shimcha Malkeinu,
 ki l'cha tov l'hodot
 ul'shimcha na-eh l'zameir,
 ki mei-olam v'ad olam
 atah El.
 Baruch atah, Adonai,
 melech m'hulal batishbachot.

יְהַלְלוּךָ יי אֱלֹהֵינוּ
 כָּל מַעֲשֵׂיךָ,
 וְחַסִּידֶיךָ צַדִּיקִים.
 עוֹשֵׂי רְצוֹנְךָ,
 וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל
 בְּרִנָּה יוֹדוּ וַיְבָרְכוּ
 וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרַמְּמוּ
 וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ
 וַיְמַלִּיכוּ אֶת שִׁמְךָ מִלְּפָנֶיךָ,
 כִּי לְךָ טוֹב לְהוֹדוֹת
 וּלְשַׁמְּחָה נָאֵה לְזַמֵּר,
 כִּי מֵעוֹלָם וְעַד עוֹלָם
 אַתָּה אֵל.
 בְּרוּךְ אַתָּה יי מֶלֶךְ
 מְהֻלָּל בַּתִּשְׁבָּחוֹת.

ALL YOUR WORKS shall praise You, Adonai our God.
 And Your faithful ones, the righteous who do Your will,
 and all Your people, the House of Israel, thank You in joyous song,
 and bless, praise, glorify, exalt, extol, sanctify,
 and proclaim the sovereignty of Your name.
 For it is good to give You thanks and to sing praises to Your name
 because throughout all time to eternity You are God.
 Praise to You Adonai, Sovereign, praised in song.

For reading the Torah, turn to page 244 [362].

יְהַלְלוּךָ *Y'hal'lucha* . . . shall praise You . . . concludes the Hallel. It is referred to as *Birkat HaShir* (Blessing of the Song) in *P'sachim 118a*.

ספירת העומר

S' FIRAT HAOMER—COUNTING THE OMER

This ritual is recited before Aleinu every evening from the second day of Pesach to the day before Shavuot.

HIN'NI muchan um'zuman l'kaycim
mitzvat asef shel s'firat haomer.

הנני מוכן ומזמן לקיים
מצות עשה של ספירת העומר.

I AM READY to fulfill the mitzvah of counting the Omer.

BARUCH ATAH, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu al s'firat haomer.

ברוך אתה, יי
אלהינו, מלך העולם,
אשר קדשנו במצותיו
וצונו על ספירת העומר.

OUR PRAISE TO YOU, Adonai, Sovereign of all,
who hallows us with mitzvot, commanding us to count the Omer.

היום _____ יום שיהם _____ שבועות ו _____ ימים לעומר.

Hayom _____ yom sheheim _____ shavuot v' _____ yamim laOmer.

Today is the _____ day, which is _____ weeks and _____ days of the Omer.

S'firat HaOmer, the Counting of the Omer: And from the day on which you bring the omer offering — the day after the day of rest — you shall count off seven weeks. They must be complete.

Leviticus 23:15

Pesach and Shavuot are respectively the times of harvesting barley and wheat. Torah therefore called for sacrifices of thanksgiving for the seven weeks in between. “Omer” denoted the measure of grain being offered. The Rabbis designed a ritual of counting the days, a practice that has been interpreted as bringing to consciousness our people’s movement from slavery to Sinai. The purpose of freedom is not simply freedom from servitude, but freedom to devote ourselves to God’s purposes.

סֵדֵר הַדְּלָקַת נֵרוֹת חֲנֻכָּה

CHANUKAH CANDLE BLESSINGS

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher kid'shanu b'mitzvotav

v'tsivanu l'hadlik ner shel Chanukah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

BLESSED are You, Adonai our God, Sovereign of all,
who hallows us with mitzvot, commanding us to kindle the Chanukah lights.

BARUCH atah, Adonai

Eloheinu, Melech haolam,

she-asah nisim laavoteinu v'imoteinu

bayamim haheim baz'man hazeh.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וְאִמּוֹתֵינוּ
בְּיָמִים הָהֵם בְּזַמַּן הַזֶּה.

BLESSED are You, Adonai our God, Sovereign of all,
who performed wondrous deeds for our ancestors in days of old at this season.

For first night only

BARUCH atah, Adonai

Eloheinu, Melech haolam,

shehecheyanu v'kiy'manu v'higianu laz'man hazeh.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזַמַּן הַזֶּה.

BLESSED are You, Adonai our God, Sovereign of all,
for giving us life, for sustaining us, and for enabling us to reach this season.

HANEROT HALALU — הַנְּרוֹת הַלְלוּ

הַנְּרוֹת הַלְלוּ אֲנַחְנוּ מִדְּלִיקִים עַל הַנְּסִים וְעַל הַנִּפְלְאוֹת וְעַל
הַתְּשׁוּעוֹת וְעַל הַמְּלָחֳמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּיָמִים הָהֵם
בְּזַמַּן הַזֶּה. וְכָל שְׂמוֹנֵת יְמֵי חֲנֻכָּה הַנְּרוֹת הַלְלוּ קִדְּשׁ הֵם. וְאִין לָנוּ
רְשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֲלָא לְרִאוֹתָם בְּלִבָּד. כְּדִי לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל עַל-נִסֶּיךָ וְעַל-נִפְלְאוֹתֶיךָ וְעַל-יְשׁוּעָתְךָ.

WE KINDLE THESE LIGHTS because of the wondrous deliverance You performed
for our ancestors. During these eight days of Chanukah, these lights are sacred; we are
not to use them but only to behold them, so that their glow may rouse us to give thanks
for Your wondrous acts of deliverance.

עֲלֵינוּ וְקַדִּישׁ יְתוֹם

ALEINU V'KADDISH YATOM

ALEINU AND MOURNER'S KADDISH

עלינו

ALEINU

Select one of the four passages on this or the facing page.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים,
הוא אלהינו אין עוד.
ואנחנו כורעים
ומשתחוים ומודים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 285 [589].

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 malchei ham'lachim
HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה.
שלא שם חלקנו בהם,
וגרלנו ככל-המונים.
ואנחנו כורעים
ומשתחוים ומודים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

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 284 [588] or 285 [589].

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

Aleinu

ALEINU l'shabei-ach laadon hakol,
 lateit g'dulah l'yotzeir b'reishit,
 shehu sam chelkeinu
 l'yacheid et sh'mo
 v'goraleinu l'hamlich malchuto.
 Vaanachnu kor'im
 umishtachavim umodim,
 lifnei Melech malchei ham'lachim
 haKadosh Baruch Hu.

אֵלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שֶׁהוּא שָׁם חֶלְקֵנוּ
 לְיַחַד אֶת שְׁמוֹ
 וּגְרָלְנוּ לְהַמְלִיךְ מַלְכוּתוֹ.
 וְאֶנְחֵנוּ כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנָי מֶלֶךְ מַלְכֵי הַמְּלָכִים
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator whose unity we are charged to declare; whose realm it is our purpose to uphold. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 284 [588] or 285 [589].

LET US ADORE the ever-living God,
 and render praise unto You
 who spreads out the heavens and established the earth,
 whose glory is revealed in the heavens above,
 and whose greatness is manifest throughout the world.
 You are our God; there is none else.

Vaanachnu kor'im
 umishtachavim umodim,
 lifnei Melech malchei ham'lachim
 haKadosh Baruch Hu.

וְאֶנְחֵנוּ כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנָי מֶלֶךְ מַלְכֵי הַמְּלָכִים
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 284 [588] or 285 [589].

We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope, and in failure, the possibility of repair. *Eugene Borowitz*

Maybe God and perfection are at the end and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, and not something to start with. *Henry Slonimsky*

אֵלֵינוּ *Aleinu*, one of our oldest prayers, was composed to introduce the sound of the shofar on Rosh HaShanah, announcing God's ultimate and universal rule. By the fourteenth century, this prayer joined the final קַדִּישׁ *kaddish* as a concluding note of hope for every service. Reform Jewish tradition emphasizes the universal aspect of this hope, represented by the English prayer "Let us adore," going back to the original *Union Prayer Book* of 1895.

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.

שְׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
 וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
 וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ אֵין עוֹד,
 אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ.
 כִּכְתוּב בְּתוֹרָתוֹ, וְיָדַעַת הַיּוֹם
 וְהִשְׁבֵּת אֶל לְבָבְךָ,
 כִּי יְיָ הוּא הָאֱלֹהִים
 בַּשָּׁמַיִם מִמַּעַל,
 וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

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.

Al kein n'kaveh l'cha Adonai Eloheinu,
 lirot m'heirah b'tiferet uzecha,
 l'haavir gilulim min haaretz
 v'ha-elilim karot yikareitun.
 L'takein olam b'malchut Shaddai,
 v'chol b'nei vasar yikr'u vishmecha.
 L'hafnot eilecha kol rishei aretz.

עַל כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתִפְרֵי אֶרֶץ עֲצִדְךָ,
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
 וְהָאֵלִילִים כָּרוֹת יִכָּרְתוּן.
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵיךָ,
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ.

We therefore hope in You, Adonai our God. may we soon behold the glory of Your might: sweeping away the false gods of the earth that idolatry be utterly destroyed; perfecting the world under the rule of God that all humanity invoke Your name; turning all the wicked of the earth toward You.

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*

שְׁמַיִם (שְׁהוּא) נוֹטֵה שָׁמַיִם . . . (For You) spread out the heavens . . . Isaiah 51:13

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

Aleinu

LET THE TIME not be distant, O God,
when all shall turn to You in love,
when corruption and evil shall give way to integrity and goodness,
when superstition shall no longer enslave the mind,
nor idolatry blind the eye.
O may all, created in Your image,
become one in spirit and one in friendship,
forever united in Your service.
Then shall Your realm be established on earth,
and the word of Your prophet fulfilled:
“Adonai will reign for ever and ever.”

Al kein n'kaveh l'cha Adonai Eloheinu,
lirot m'heirah b'tiferet uzecha,
l'takein olam b'malchut Shaddai.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ,
לְרֵאוֹת מְהֵרָה בְּתִפְאַרֶת עֲזִיבָה,
לְתִקּוֹן עוֹלָם בְּמַלְכוּת שְׁדַי.

Adonai our God, how soon we hope to behold the perfection of our world,
guided by a sacred Covenant drawn from human and divine meeting.

Yakiru v'yeidu kol yoshvei teivel,

ki l'cha tichra kol berech,

tishava kol lashon.

L'fanecha Adonai Eloheinu yichr'u v'yipolu.

V'lichvod shimcha y'kar yiteinu.

Vikablu chulam et ol malchutecha,

v'timloch aleihem m'heirah l'olam va-ed.

Ki hamalchut shelcha hi,

ul'olmei ad timloch b'chavod,

kakatuv b'Toratecha:

Adonai yimloch l'olam va-ed.

V'ne-emar, V'hayah Adonai

l'Melech al kol haaretz.

Bayom hahu yih'yeh Adonai echad

ush'mo echad.

יִכְּרוּ וַיְעִידוּ כָּל יוֹשְׁבֵי תֵבֵל,

כִּי לְךָ תִּכְרַע כָּל בִּרְךְּ,

תִּשָּׁבַע כָּל-לָשׁוֹן:

לְפָנֶיךָ יִי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.

וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ.

וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ,

וַתִּמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,

וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,

כְּכָתוּב בְּתוֹרַתְךָ:

יִי יִמְלֹךְ לְעוֹלָם וָעֶד:

וְנֹאמַר, וְהָיָה יִי

לְמַלְךְ עַל כָּל הָאָרֶץ.

בַּיּוֹם הַהוּא יִהְיֶה יִי אֶחָד

וּשְׁמוֹ אֶחָד.

Let all who dwell on earth acknowledge
that unto You every knee must bend and every tongue swear loyalty.
Before You, Adonai, our God, let them pay homage.
Let them give glory to Your honored Name.
Let all accept the yoke of Your reign,
that You may rule over us soon and forever.
For Sovereignty is Yours
and to all eternity You will reign in glory,
as it is written in Your Torah:
Adonai will reign forever and ever.
Thus it has been said:
Adonai will become Sovereign of all the earth.
On that day Adonai will become One and God's Name will be One.

Kaddish readings begin on page 288 [592]. Kaddish is on page 294 [598].

יִכְרַע (לִי) כִּי לְךָ *Ki l'cha (li) tichra, . . . Unto You (Me) every knee must bend . . .* Isaiah 45:23

יִמְלֹךְ יִי *Adonai yimloch . . . Adonai will reign . . .* Exodus 15:18

יִי לְמַלְךְ וְהָיָה יִי *V'hayah Adonai l'Melech . . . Adonai will become Sovereign . . .* Zechariah 14:9

בַּיּוֹם הַהוּא *Bayom hahu . . . On that day . . .* Zechariah 14:9

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.

וְנֵאמָר, וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יי 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 288 [592]. Kaddish is on page 294 [598].

תְּקוּן 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 *Aleinu* עֲלֵינוּ, 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*

קדיש יתום

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,
by letting bodies touch bodies,
and by letting go of children that need to be free.
Love doesn't die, people do.
So, when all that's left of me is love,
give me away.

קדיש יתום *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).

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 lives are full.
But as night follows day,
the candle of 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.

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'ainam.
Yeish anashim sheziv zichram mei-ir
kaasher heim atzmam einam od b'tocheinu.
Orot eileh hamavhikim
b'cheshkat halayil
heim heim shemarim laadam et haderech.

יֵשׁ כּוֹכָבִים שְׁאוֹרָם מְגִיעַ אֶרְצָה
רַק כְּאֲשֶׁר הֵם עֲצָמָם אֲבָדוּ וְאֵינָם.
יֵשׁ אַנְשִׁים שְׁזִיו זְכָרָם מֵאִיר
כְּאֲשֶׁר הֵם עֲצָמָם אֵינָם עוֹד בְּתוֹכֵינוּ.
אוֹרוֹת אֵלֶּה הַמְּבִהִיקִים
בְּחֶשֶׁקֶת הַלַּיִל
הֵם הֵם שְׁמֵרָאִים לְאָדָם 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.

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.

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 ותום

YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv. V'imru: Amen.

Y'hei sh'mei 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'mei d'kudsha b'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזַמַּן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרַומַם וַיִּתְנַשֵּׂא,
וַיִּתְהַדַּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרַחְתָּא וּשְׁיַרְתָּא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: 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 . . .

זְכוֹרָנוּם לְבִרְכָה.

Zichronam livrachah.

May their memories be for blessing.

בְּרָכוֹת לְבַיִת וּלְבַיִת הַכְּנֶסֶת

B'RACHOT LABAYIT UL'VEIT HAK'NESSET

BLESSINGS FOR THE HOME AND SYNAGOGUE

בְּרָכוֹת הַמִּשְׁפָּחָה

BIRCHOT HAMISHPACHAH — FAMILY BLESSINGS

IN PRAISE OF A WOMAN

A WOMAN of valor, seek her out;
she is to be valued above rubies.
She opens her hand to those in need
and extends her help to the poor.
Adorned with strength and dignity,
she faces the future cheerfully.
Her speech is wise; the law of kindness is on her lips.
Those who love her rise up with praise and call her blessed:
“Many have done well, but you surpass them all.”
Charm is deceptive and beauty short-lived,
but a woman loyal to God has truly earned praise.
Honor her for all of her offerings;
her life proclaims her praise.

IN PRAISE OF A MAN

BLESSED is the man who reveres Adonai,
who greatly delights in God’s commandments!
His descendants will be honored in the land
the generation of the upright will be blessed.
His household prospers, and his righteousness endures forever.
Light dawns in the darkness for the upright;
for the one who is gracious, compassionate and just.
He is not afraid of evil tidings;
his mind is firm trusting in Adonai.
His heart is steady, he will not be afraid.
He has distributed freely,
he has given to the poor;
his righteousness endures forever;
his life is exalted in honor.

A woman of valor . . . Proverbs 31

Blessed is the man . . . Psalm 112

בְּרָכוֹת הַמִּשְׁפָּחָה

קְדוּשָׁה, שְׁחֵרִית

הַמּוֹצֵא

בְּרַכַּת הַמְּזוּן

הַבְּדֻלָּה

Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

FOR A BOY

Y'SIMCHA Elohim יְשִׁימְךָ אֱלֹהִים
k'Efrayim כְּאֶפְרַיִם
v'chiM'nasheh. וְכִמְנַשֶּׁה.

MAY GOD inspire you to live
like Ephraim and Menasseh.

FOR A GIRL

Y'SIMEICH Elohim יְשִׁימֵיךְ אֱלֹהִים
k'Sarah, k'Rivkah, כְּרִבְקָה, כְּרַבֵּקָה,
k'Rachel uch'Leah. כְּרַחֵל וְכְלֵאָה.

MAY GOD inspire you to live
like Sarah, Rebecca, Rachel and Leah.

FOR BOTH BOYS AND GIRLS

Y'varech'cha Adonai v'yishm'recha.
Ya-eir Adonai panav eilecha vichuneka.
Yisa Adonai panav eilecha
v'yaseim l'cha shalom.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.
יִשָּׂא יי פָּנָיו אֵלֶיךָ
וַיַּשֵּׂם לְךָ שְׁלוֹם.

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.

KIDDUSH FOR SHABBAT MORNING

Fill a Kiddush cup with wine or grape juice.

Raise it and recite:

V' SHAMRU v'nei Yisrael et HaShabbat,	וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
laasot et HaShabbat l'dorotam	לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרוֹתָם
b'rit olam.	בְּרִית עוֹלָם.
Beini uvein b'nei Yisrael	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
ot hi l'olam,	אוֹת הִיא לְעוֹלָם,
ki sheishet yamim asah Adonai	כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
et hashamayim v'et haaretz,	אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
uvayom hashvi-i shavat vayinafash.	וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

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.

בְּרִכּוֹת הַמִּשְׁפָּחָה

קִדּוּשׁ, שַׁחֲרִית

הַמוֹצָיא

בְּרִכַּת הַמְּזוּן

הַבְּדֻלָּה

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

Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

עַל־כֵּן בֵּרַךְ יְיָ אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

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 פְרֵי הַגֶּפֶן.

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.

עַל־כֵּן *Al kein . . . Therefore Adonai . . .* Exodus 20:8–11

הַמוֹצִיאַ, בְּרִכַּת הַמֶּזֶן

HAMOTZI AND BIRKAT HAMAZON

FOR FOOD

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

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
הַמוֹצִיאַ 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 iman,
hayinu s'meichim.
Shuvah Adonai et sh'viteinu
kaafikim banegev.
Hazorim b'dimah b'rinah yiktzoru.
Haloch yeleich uvachoh
nosei meshech hazarah,
bo yavo v'rinah, nosei alumotav.

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ
אֶת־שִׁיבַת צִיּוֹן, הָיִינוּ כְּחֹלְמִים.
אֲזוּ יִמְלֵא שְׂחֹק פִּינוּ
וְלִשְׁוֹנֵינוּ רִנָּה.
אֲזוּ יֹאמְרוּ בְּגוֹיִם,
הִגְדִּיל יְיָ לַעֲשׂוֹת עִם־אֱלֹהֵי.
הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ,
הָיִינוּ שְׂמֵחִים.
שׁוּבָה יְיָ אֶת־שְׁבִיתֵנוּ
כְּאַפִּיקִים בְּנֶגֶב.
הֲזֹרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ.
הַלֹּךְ יֵלֵךְ וּבָכָה
נֹשֵׂא מִשְׂדֵּי־הָאֶרֶץ,
בֹּא־יָבוֹא בְּרִנָּה 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 וְחֲבֵרוֹת, נְבָרֵךְ!

Let us praise God.

בְּרִכּוֹת הַמִּשְׁפָּחָה
קְדוּשָׁה, שְׁחֵרִית
הַמוֹצִיאַ
בְּרִכַּת הַמֶּזֶן
הַבְּדֵלָה

Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

Group

Y'hi shem Adonai m'vorach
mei-atah v'ad olam.

יהי שם יי מְבָרָךְ
מֵעַתָּה וְעַד עוֹלָם.

Praised be the name of God, now and forever!

Leader

Y'hi shem Adonai m'vorach
mei-atah v'ad olam.

יהי שם יי מְבָרָךְ
מֵעַתָּה וְעַד עוֹלָם.

Birshut hachevrah, n'vareich Eloheinu
she-achalnu mishelo.

בְּרִשְׁוֹת הַחֵבְרָה, נְבָרַךְ אֱלֹהֵינוּ
שֶׁאֲכַלְנוּ מִשְּׁלוֹ.

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
uv'tuvo chayinu.

בָּרוּךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְּׁלוֹ
וּבְטוּבוֹ חַיֵּינוּ.

Praised be our God, of whose abundance we have eaten,
and by whose goodness we live.

Leader

Baruch Eloheinu she-achalnu mishelo
uv'tuvo chayinu.

בָּרוּךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְּׁלוֹ
וּבְטוּבוֹ חַיֵּינוּ.

Baruch hu uvaruch sh'mo.

בָּרוּךְ הוּא וּבְרוּךְ 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,
Melech haolom, hazan et haolam
kulo b'tuvo, b'chein b'chesed uv'rachamim.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת־הָעוֹלָם
כֻּלּוֹ בְּטוּבוֹ, בְּחֶן בְּחֶסֶד וּבְרַחֲמִים.

Hu notein lechem l'chol basar,
ki l'olam chasdo.

הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר,
כִּי לְעוֹלָם חֶסֶדּוֹ.

Uv'tuvo hagadol tamid lo chasar lanu,
v'al yechsar lanu mazon l'olam va-ed.

וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,
וְאֵל יַחֲסַר לָנוּ מִזֹּון לְעוֹלָם וָעֶד.

Baavur sh'mo hagadol,

בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל,

ki hu El zan um'farneis lakol,
umeitiv lakol, umeichin mazon

כִּי הוּא אֵל זֵן וּמְפַרְנֵס לְכָל,
וּמְטִיב לְכָל, וּמְכִין מִזֹּון

l'chol b'riyotav asher bara.

לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.

Baruch atah, Adonai, hazan et hakol.

בָּרוּךְ אַתָּה, יי, הַזֵּן אֶת־הַכֹּל.

בְּרִכּוֹת הַמִּשְׁפָּחָה

קְדוּשָׁה, שְׁחִירֵית

הַמּוֹצֵא

בְּרִכַּת הַמָּזוֹן

הַבְּדֵלָה

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.

Kakativ, v'achalta v'savata,
uveirachta et Adonai Elohecha
al haaretz hatovah asher natan lach.
Baruch atah, Adonai,
al haaretz v'al hamazon.

כְּכָתוּב: וְאַכַּלְתָּ וְשָׂבַעְתָּ,
וּבִרְכַּתְּ 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.

וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה, יְיָ,
בוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. 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.

הַרְחַמְנוּ, הוּא יְמַלּוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד.

Merciful One, be our God forever.

Harachaman, hu yitbarach
bashamayim u'vaaretz.

הַרְחַמְנוּ, 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.

הַרְחַמְנוּ, הוּא יִשְׁלַח בְּרַכָּה מְרֻבָּה
בְּבַיִת הַזֶּה,
וְעַל שֻׁלְחָן זֶה שֶׁאֲכַלְנוּ עָלָיו.

Merciful One, bless this house and this table at which we have eaten.

Family Blessings

Kiddush, Morning

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Havdalah

ON SHABBAT

Harachaman, hu yishlach lanu הַרְחַמֵּנוּ, הוּא יִשְׁלַח לָנוּ
et Eiliyahu HaNavi, zachur latov, אֶת אֵלֵיהוּ הַנְּבִיא, זָכוֹר לְטוֹב,
vivaser lanu b'sorot tovot, וַיְבַשֶּׂר-לָנוּ בְּשׂוֹרֹת טוֹבוֹת,
y'shuot v'nechamot. יְשׁוּעוֹת וְנִחְמוֹת.

Merciful One, send us tidings of Elijah, glimpses of good to come,
redemption and consolation.

Harachaman, hu yanchileinu yom shekulo הַרְחַמֵּנוּ, הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ
Shabbat um'nuchah l'chayi haolamim. 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 הַרְחַמֵּנוּ, הוּא יַנְחִילֵנוּ
yom shekulo tov. יוֹם שְׁכָלוֹ טוֹב.

Merciful One, help us to see the coming of a time when all is good.

ALL DAYS

Oseh shalom bimromav, עֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו,
hu yaaseh shalom, הוּא יַעֲשֶׂה שְׁלוֹם
aleinu v'al kol Yisrael, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
v'al kol yoshvei teiveil, v'imru amen. וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ אָמֵן.

May the Source of peace grant peace
to us, to all Israel, and to all the world.

Adonai oz l'amo yitein. יְיָ עֹז לְעַמּוֹ יִתֵּן.
Adonai y'vareich et amo va'shalom. יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

May Adonai grant strength to our people.
May Adonai bless our people with peace.

עֹשֶׂה שְׁלוֹם Oseh shalom bimromav . . . May the Source of peace . . . Job 25:2

יְיָ אָדוֹנָי Adonai oz . . . May Adonai grant . . . Psalm 29:11

הַבְּדָלָה

HAVDALAH

ברכות המשפחה
קדוש, שמירת
המוצאי
ברכת המזון
הבדלה

As Shabbat ends, the Havdalah candle is lit.

HINEIH El y'shuati, evtach v'lo efchad. Ki ozi v'zimrat Yah Adonai, vay'hi li lishuah. Ush'avtem mayim b'sason mimaa-y'nei 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.	הִנֵּה אֵל יְשׁוּעָתִי, אֲבֹטַח וְלֹא אֶפְחָד. כִּי עָזִי וְזִמְרַת יְהוָה יִי, וַיְהִי לִי לִישׁוּעָה. וְשָׂאֲבֶתֶם מַיִם בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה. לֵי יְהוָה הַיְשׁוּעָה, עַל עַמְּךָ בְּרַכְתֶּךָ, סֵלָה. יְיָ צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה. יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בֹּטֵחַ בְּךָ. יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ. לְיִהוּדִים הַיְתֵה אוֹרָה וְשִׂמְחָה וְשִׂשׁוֹן וִיקָר; כֵּן תִּהְיֶה לָנוּ. כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשָׂם יְיָ אֶקְרָא.
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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.

הַבְּדָלָה *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 אֲשָׂא** *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.

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

לִי הַיְשׁוּעָה L'Adonai hay'shuah . . . deliverance is Adonai's . . . Psalm 46:12

אֲשֶׁר־י אֲדָם בָּטַח בְּךָ 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 אֲשָׂא Kos y'shuot esa . . . I raise the cup of deliverance . . . Psalm 116:13

ברכות המשפחה

קדוש, שחרית

המוציא

ברכת המזון

הבדלה

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.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

THE SPICES

Lift the spice box.

BARUCH atah, Adonai

Eloheinu, Melech haolam,

borei minei v'samim.

Praise to You, Adonai our God, Sovereign of the universe, Creator of varied spices.

Circulate the spice box.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיְּנֵי בְּשָׂמִים.

THE LIGHT

Raise the Havdalah candle.

BARUCH atah, Adonai

Eloheinu, Melech haolam,

borei m'orei ha-eish.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the lights of fire.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

The filled and raised cup is symbolic of the joy felt when expressing gratitude to God. The wine or grape juice is not sipped until after the final blessing (next page).

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

ברכות המשפחה

קדוש, שחרית

המוציא

ברכת המזון

הקדלה

BARUCH atah, Adonai
 Eloheinu, Melech haolam,
 hamavdil bein kodesh l'chol,
 bein or l'choshech,
 bein Yisrael laamim,
 bein yom hashvi-i
 l'sheishet y'mei hamaaseh.
 Baruch atah, Adonai,
 hamavdil bein kodesh l'chol.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,
 בֵּין אור לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים,
 בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
 בָּרוּךְ אַתָּה, יי,
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.

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,
 chatoteinu hu yimchol,
 zareinu v'chaspeinu yarbeh kachol,
 v'chakochavim balailah.
 Shavua tov . . .

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,
 חַטֹּאתֵינוּ הוּא יִמְחַל,
 זָרְעֵנוּ וְכֶסֶפֶנוּ יִרְבֶּה כַּחֹל,
 וְכִכּוֹכָבִים בַּלַּיְלָה.
 שְׁבֻעַ 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.

ברכות המשפחה

קדוש, שחרית

המוציא

ברכת המזון

הבדלה

ELIJAHU hanavi,

Eliyahu hatishbi,

Eliyahu hagiladi.

אֱלִיָּהוּ הַנָּבִיא,

אֱלִיָּהוּ הַתִּשְׁבִּי,

אֱלִיָּהוּ הַגִּלְעָדִי.

Bimheirah v'yameinu,

yavo eileinu,

im Mashiach ben David.

בְּמַהֲרָה בְּיָמֵינוּ,

יָבוֹא אֵלֵינוּ,

עִם מָשִׁיחַ בֶּן־דָּוִד.

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.

בְּמַהֲרָה בְּיָמֵינוּ 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.

שִׁירִים וְזִמְרוֹת

SHIRIM UZ'MIROT

SONGS AND HYMNS

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HYMNS / PIYUTIM

ADON OLAM

Hymns*Shabbat**Havdalah**Songs**Israeli Songs**Days of Awe**Three Festivals**Sukkot**Pesach**Shavuot**Chanukah**Tu B'shvat**Purim**Songs of Memory**Meditation and
Healing**National Hymns*

Adon olam asher malach,
b'terem kol y'tzir nivra.
L'eit naasah v'cheftzo kol,
azai Melech sh'mo nikra.

V'acharei kichlot hakol,
l'vado yimloch nora.
V'hu hayah, v'hu hoveh,
v'hu yih'yeh, b'tifarah.

V'hu echad v'ein sheini,
l'hamshil lo l'hachbirah.
B'li reishit b'li tachlit,
v'lo haoz v'hamisrah.

V'hu Eli v'chai go-ali,
v'tzur chevli b'eit tzarah.
V'hu nisi umanos li
m'nat kosi b'yom ekra.

B'yado afkid ruchi,
b'eit ishan v'a-irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כֹּל יִצְרֵי נִיבְרָא.
לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הֵעֵז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גְאֻלִּי,
וְצוּר חֻבְלֵי בְּעֵת צָרָה.
וְהוּא נְסִי וּמְנוֹס לִי
מִנַּת כּוֹסֵי בָּיִם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁוֹן וְאַעִירָה.
וְעַם רוּחִי גְוִיָּתִי,
יְיָ לִי וְלֹא אִירָא.

You are our Eternal God, who reigned before any being had been created;
when all was done according to Your will, then You were called Ruler.

And after all ceases to be, You alone will rule in majesty.
You have been, are yet, and will be in glory.

And You are One; none other can compare to or consort with You.
You are without beginning, without end. To You belong power and dominion.

And You are my God, my living Redeemer, my Rock in times of trouble and distress.
You are my standard bearer and my refuge, my benefactor when I call on You.

Into Your hands I entrust my spirit, when I sleep and when I wake,
and with my spirit my body also; Adonai is with me and I shall not fear.

EIN K'ELOHEINU

Ein k'Eloheinu, ein k'Adoneinu,
ein k'Malkeinu, ein k'Moshi-einu.

אין כְּאלֹהֵינוּ, אין כְּאֲדוֹנֵינוּ,
אין כְּמַלְכֵנוּ, אין כְּמוֹשִׁיעֵנוּ.

פיוטים

שְׁבֹת

הַבְּדִלָה

שִׁירִים

Mi ch'Eloheinu, mi ch'Adoneinu,
mi ch'Malkeinu, mi ch'Moshi-einu?

מִי כְּאלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ,
מִי כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ?

שִׁירֵי אֲרָץ יִשְׂרָאֵל

גְּמִים נוֹרָאִים

שֵׁלֶשׁ רְגָלִים

Nodeh l'Eloheinu, nodeh l'Adoneinu,
nodeh l'Malkeinu, nodeh l'Moshi-einu.

נוֹדֶה לְאֱלֹהֵינוּ, נוֹדֶה לְאֲדוֹנֵינוּ,
נוֹדֶה לְמַלְכֵנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.

סְכוּת

פְּסָח

שְׁבֻעוֹת

Baruch Eloheinu, baruch Adoneinu,
baruch Malkeinu, baruch Moshi-einu.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ,
בָּרוּךְ מַלְכֵנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.

חֲנֻכָּה

ט"ו בְּשֻׁבֹט

פּוּרִים

Atah hu Eloheinu, atah hu Adoneinu,
atah hu Malkeinu, atah hu Moshi-einu.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

זְכוֹר

מְדִיטָצְיָה וְהַחֲלָמָה

שִׁירִים לְאַמִּיִּים

There is none like our God; there is none like our Eternal One;
There is none like our Ruler; there is none like our Redeemer.

Who is like our God? Who is like our Eternal One?
Who is like our Ruler? Who is like our Redeemer?

We will give thanks to our God; we will give thanks to our Eternal One;
We will give thanks to our Ruler; we will give thanks to our Redeemer.

Praised be our God; praised be our Eternal One;
Praised be our Ruler; praised be our Redeemer.

You are our God; You are our Eternal One;
You are our Ruler; You are our Redeemer.

SHALOM ALEICHEM

<i>Hymns</i>		
<i>Shabbat</i>	Shalom aleichem, malachei hashareit,	שְׁלוֹם אֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,
<i>Havdalah</i>	malachei Elyon,	מַלְאָכֵי עֲלִיוֹן,
<i>Songs</i>	miMelech mal'chei hamlachim,	מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
<i>Israeli Songs</i>	HaKadosh Baruch Hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא.
<i>Days of Awe</i>	Bo-achem l'shalom, malachei hashalom,	בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
<i>Three Festivals</i>	malachei Elyon,	מַלְאָכֵי עֲלִיוֹן,
<i>Sukkot</i>	miMelech mal'chei hamlachim,	מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
<i>Pesach</i>	HaKadosh Baruch Hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא.
<i>Shavuot</i>		
<i>Chanukah</i>	Bar'chuni l'shalom, malachei hashalom,	בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
<i>Tu Bishvat</i>	malachei Elyon,	מַלְאָכֵי עֲלִיוֹן,
<i>Purim</i>	miMelech mal'chei hamlachim,	מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
<i>Songs of Memory</i>	HaKadosh Baruch Hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא.
<i>Meditation and Healing</i>	Tzeit'chem l'shalom, malachei hashalom,	צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
<i>National Hymns</i>	malachei Elyon,	מַלְאָכֵי עֲלִיוֹן,
	miMelech mal'chei hamlachim,	מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
	HaKadosh Baruch Hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא.

Peace be to you, O ministering angels, messengers of the Most High,
Majesty of majesties, Holy One of Blessing.

Enter in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Bless me with peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Depart in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

YIGDAL

Yigdal Elohim chai v'yishtabach,
nimtza, v'ein eit el m'tziuto.
Echad, v'ein yachid k'yichudo,
nelam v'gam ein sof l'achduto.

Ein lo d'mut haguf v'eino guf,
lo naaroch eilav k'dushato.
Kadmon l'chol davar asher nivra,
rishon, v'ein reishit l'reishito.

Hino Adon olam l'chol notzar,
yoreh g'dulato umalchuto.
Shefa n'vuato n'tano, el
anshei s'gulato v'tifarto.

Lo kam b'Yisrael k'Moshe od,
navi u'mabit et t'munato.
Torat emet natan l'amo El,
ad yad n'vivo ne-eman beito.

Lo yachalif HaEl v'lo yamir dato,
l'olamim l'zulato.
Tzofeh v'yodei-a s'tareinu,
mabit l'sof davar b'kadmato.

Gomeil l'ish chesed k'mifalo,
notein l'rasha ra k'rishato.
Yishlach l'keitz yamin p'dut olam,
Kol chai v'yeish yakir y'shuato.

Chayei olam nata b'tocheinu,
baruch adei ad sheim t'hilato.

יְגִדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא, וְאֵין עֵת אֶל מְצִיאֹתוֹ.
אֶחָד, וְאֵין יָחִיד כְּיִחֻדּוֹ,
נֶעְלָם, וְגַם אֵין סוֹף לְאַחְדוּתוֹ.

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף,
לֹא נֶעְרַף אֱלֹו קְדֻשָּׁתוֹ.
קְדָמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא,
רִאשׁוֹן, וְאֵין רִאשִׁית לְרִאשִׁיתוֹ.

הֵנוֹ אֲדוֹן עוֹלָם, לְכָל נוֹצֵר,
יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ.
שֹׁפֵעַ נְבוֹאָתוֹ נְתָנוּ, אֶל
אֲנָשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד,
נְבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ,
לְעוֹלָמִים, לְזוֹלָתוֹ.
צוֹפֵה וְיוֹדֵעַ סִתְרֵינוּ,
מַבִּיט לְסוֹף דָּבָר בְּקְדָמְתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעֻלוֹ,
נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ.
יִשְׁלַח לְקֶצֶץ יָמִין פְּדוּת עוֹלָם,
כֹּל חַי וְיֵשׁ יַכִּיר יְשׁוּעָתוֹ.

חַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ
בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ.

פיוטים

שֶׁבַת

הַבְּדִלָּה

שִׁירִים

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

נְמִים נוֹרָאִים

שְׁלֹשׁ רְגָלִים

סְכוּת

פְּסָח

שְׁבֻעוֹת

חֲנֻכָּה

ט"ו בְּשֻׁבֵט

פּוּרִים

זְכוֹר

מְדִיטָצְיָה וְהַקְלָמָה

שִׁירִים לְאֲמִיִּים

<i>Hymns</i>	Magnified and praised be the living God; God's existence is Eternal. God's unity is infinite; God is unfathomable, and God's Oneness is unending.
<i>Shabbat</i>	
<i>Havdalah</i>	
<i>Songs</i>	God has neither form nor body; God is incorporeal; God's holiness is beyond compare. God preceded all creation; God is the first and uncreated.
<i>Israeli Songs</i>	
<i>Days of Awe</i>	Behold the Eternal, who reveals greatness and sovereignty to every creature. God inspired with the gift of prophecy those chosen to make known God's glory.
<i>Three Festivals</i>	
<i>Sukkot</i>	
<i>Pesach</i>	Never has there been a prophet like Moses, whose closeness to God is unmatched. A Torah of truth did God give our people, through this prophet, this faithful servant.
<i>Shavuot</i>	
<i>Chanukah</i>	God does not change; God's teaching will not be supplanted; God will always be the same. God watches us and knows our secret thoughts; God perceives the end of every matter before it begins.
<i>Tu B'shvat</i>	
<i>Purim</i>	
<i>Songs of Memory</i>	God deals kindly with those who merit kindness and brings upon the wicked the evil consequences of their deeds. At the end of days, God will send an everlasting redemption; all that lives and breathes will witness God's deliverance.
<i>Meditation and Healing</i>	
<i>National Hymns</i>	God has implanted eternal life within us. Blessed is God's glorious Name to all eternity.

ANIM Z'MIROT

Anim z'mirot v'shirim e-erog ki eilecha nafshi taarog.	אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאָרוֹג כִּי אֵלֶיךָ נַפְשִׁי תַעְרוֹג.
Nafshi chamdah b'tzeil yadecha, ladaat, kol raz sodecha.	נַפְשִׁי חֲמַדָּה בְּצֵל יְדֶיךָ, לְדַעַת, כָּל־רָז סוּדֶיךָ.
Midei dabri bich'vodecha homeh libi el dodecha ye-erav na sichi alecha, ki nafshi taarog eilecha.	מִדֵּי דַבְּרִי בְּכַבּוֹדֶיךָ הוֹמָה לְבִי אֶל־דּוֹדֶיךָ יַעְרַב־נָא שִׁיחִי עֲלֶיךָ, כִּי נַפְשִׁי תַעְרוֹג אֵלֶיךָ.

I seek pleasing melodies and thirst for songs, for my soul thirsts for You.
My soul desires to know what You veil, every mysterious secret.
Whenever I speak of Your glory, my heart yearns for Your love.
Let my prayer be sweet to You, for my soul thirsts for You.

MAH TOVU

Mah tovu ohalecha, Yaakov,
mishk'notecha Yisrael!

Vaani b'rov chasd'cha
avo veitecha.

Eshtachaveh el heichal kodsh'cha
b'yiratecha.

Adonai, ahavti m'on beitecha
um'kom mishkan k'vodecha.

Vaani eshtachaveh v'echraah,
evr'chah lifnei Adonai osi.

Vaani t'filati l'cha, Adonai,
eit ratzon.

Elohim b'rov chasdecha,
aneini be-emet yishecha.

מַה־טֹבוֹ אֹהֲלֶיךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל!

וְאָנִי בְרֹב חַסְדֶּיךָ
אָבוֹא בֵּיתֶךָ.

אֲשַׁתַּחֲוֶה אֶל־הַיְחָל קֹדֶשְׁךָ
בִּירְאָתֶךָ.

יְיָ, אֶהְבֵּתִי מֵעוֹן בֵּיתֶךָ
וּמִקוֹם מִשְׁכַּן כְּבוֹדֶךָ.

וְאָנִי אֲשַׁתַּחֲוֶה וְאֶכְרַעָה,
אֶבְרַכָּה לִפְנֵי־יְיָ עֹשִׂי.

וְאָנִי תַפְלֵתִי־לְךָ, יְיָ,
עַת רְצוֹן.

אֱלֹהִים, בְּרֹב־חַסְדֶּיךָ,
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

פיוטים

שֶׁבֶת

הַבְּדִלָה

שִׁירִים

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

זְמִים נוֹרָאִים

שְׁלֹשׁ רִגְלִים

סִפּוֹת

פְּסָח

שְׁבָעוֹת

חֲנֻכָּה

ט"ו בְּשָׁבָט

פּוּרִים

זְכוֹר

מְדִיטָצְיָה וְהַחֲלֻמָּה

שִׁירִים לְאַמִּיִּים

How fair are your tents, O Jacob,
your dwellings, O Israel.

(Numbers 24:5)

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

(Psalm 5:8)

Adonai, I love Your temple abode, the dwelling-place of Your glory.
I will humbly bow down low before Adonai, my Maker.

(Psalm 26:8, 95:6)

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

(Psalm 69:14)

EIN K'ELOHEINU — NON KOMO MUESTRO DIO
(SEPHARDIC/LADINO)

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu Bishvat

Purim

Songs of Memory

*Meditation and
Healing*

National Hymns

אין כַּאֱלֹהֵינוּ, אין כַּאֲדֹנֵינוּ, אין כַּמַּלְכֵנוּ, אין כַּמוֹשִׁיעֵנוּ.

Ein k'Eloheinu, ein k'Adoneinu,

Ein k'Malkeinu, ein k'Moshi-einu.

Non komo nuestro Dio, non komo nuestro Señor,

Non komo nuestro Rei, non komo nuestro Salvador.

מִי כַּאֱלֹהֵינוּ, מִי כַּאֲדֹנֵינוּ, מִי כַּמַּלְכֵנוּ, מִי כַּמוֹשִׁיעֵנוּ?

Mi ch'Eloheinu, mi ch'Adoneinu,

Mi ch'Malkeinu, mi ch'Moshi-einu?

Ken komo nuestro Dio? Ken komo nuestro Señor?

Ken komo nuestro Rei? Ken komo nuestro Salvador?

נוֹדֵה לַאֱלֹהֵינוּ, נוֹדֵה לַאֲדֹנֵינוּ, נוֹדֵה לַמַּלְכֵנוּ, נוֹדֵה לַמוֹשִׁיעֵנוּ.

Nodeh l'Eloheinu, nodeh l'Adoneinu,

Nodeh l'Malkeinu, nodeh l'Moshi-einu.

Loaremos a nuestro Dio, loaremos a nuestro Señor,

Loaremos a nuestro Rei, loaremos a nuestro Salvador.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדֹנֵינוּ, בָּרוּךְ מַלְכֵנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.

Baruch Eloheinu, baruch Adoneinu,

Baruch Malkeinu, baruch Moshi-einu.

Bendicho nuestro Dio, bendicho nuestro Señor,

Bendicho nuestro Rei, bendicho nuestro Salvador.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדֹנֵינוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

Atah hu Eloheinu, atah hu Adoneinu,

Atah hu Malkeinu, atah hu Moshi-einu.

Tu sos nuestro Dio, Tu sos nuestro Señor,

Tu sos nuestro Rei, Tu sos nuestro Salvador.

EIN ADIR

Mipi El umipi El
v'vorach kol Yisrael.

מִפִּי אֵל וּמִפִּי אֵל
יְבָרַךְ כָּל יִשְׂרָאֵל.

פיוטים
שֶׁבֶת
הַבְּדִלָה
שִׁירִים

Ein adir k'Adonai
v'ein baruch k'ven Amram.
Ein g'dolah kaTorah
v'ein darshaneha k'Yisrael.

אֵין אֲדִיר כִּי
וְאֵין בָּרוּךְ כְּבֶן עֲמֶרָם.
אֵין גְּדוֹלָה כַּתּוֹרָה
וְאֵין דַּרְשָׁנֵיהָ כִּישְׂרָאֵל.

שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל

Ein hadur k'Adonai
v'ein vatic k'ven Amram.
Ein zakah kaTorah
v'ein chachameha k'Yisrael.

אֵין הַדּוֹר כִּי
וְאֵין וְתִיק כְּבֶן עֲמֶרָם.
אֵין זָכָה כַּתּוֹרָה
וְאֵין חֲכָמֵיהָ כִּישְׂרָאֵל.

שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל

Ein tahor k'Adonai
v'ein yachid k'ven Amram.
Ein kabirah kaTorah
v'ein lamdaneha k'Yisrael.

אֵין טָהוֹר כִּי
וְאֵין יָחִיד כְּבֶן עֲמֶרָם.
אֵין כְּבִירָה כַּתּוֹרָה
וְאֵין לְמַדְנֵיהָ כִּישְׂרָאֵל.

שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
שִׁירֵי אֶרֶץ יִשְׂרָאֵל

Ein podeh k'Adonai
v'ein tzaddik k'ven Amram.
Ein k'doshah kaTorah
v'ein tom'cheha k'Yisrael.

אֵין פּוֹדֶה כִּי
וְאֵין צַדִּיק כְּבֶן עֲמֶרָם.
אֵין קְדוּשָׁה כַּתּוֹרָה
וְאֵין תּוֹמְכֵיהָ כִּישְׂרָאֵל.

From the mouth of God all of Israel is blessed.

There is none as mighty as God, no one as blessed as Amram's son, nothing great as the Torah, and no interpreters like Israel.

There is none as glorified as God, no one as pious as Amram's son, nothing as pure as the Torah, and no scholars like Israel.

There is none as pure as God, no one equal to Amram's son, nothing as mighty as the Torah, and no students like Israel.

There is none who can redeem like God, no one as righteous as Amram's son, nothing as holy as the Torah, and no supporters like Israel.

SHACHAR AVAKESH'CHA

Hymns*Shabbat*

Shachar avakesh'cha, tzuri umisgabi

Havdalah

eroch l'fanecha shachri v'gam arbi.

Songs

Lifnei g'dulat'cha emod v'ebaheil

Israeli Songs

ki eincha tireh kol machsh'vot libi.

Days of Awe

Mah zeh asher yuchal halev

Three Festivals

v'halashon laasot,

Sukkot

umah ko-ach ruchi v'toch kirbi?

Pesach

Hinei l'cha titav zimrat enosh

Shavuot

al kein odcha b'od tih'yeh

Chanukah

nishmat Elo-ah bi.

*Tu Bishvat**Purim*

At dawn I seek You, my Rock and Stronghold; I place before You my morning and evening prayers. Before Your greatness I stand in awe, for Your eye sees all my thoughts. What can heart and tongue do, and what is my spirit's strength within me? Behold, our human song will gain Your favor. Therefore I will affirm You while yet Your spirit lives within me.

*Songs of Memory**Meditation and Healing**National Hymns*

שַׁחַר אַבְקֶשֶׁךָ, צוּרִי וּמִשְׁגָּבִי
 אֶעְרוֹךְ לְפָנֶיךָ שַׁחְרִי וְגַם עֶרְבִי.
 לְפָנַי גְּדַלְתֶּךָ אֶעֱמֹד וְאֶבְהֵל
 כִּי עֵינֶיךָ תִּרְאֶה כָּל מַחְשְׁבוֹת לִבִּי.
 מַה זֶה אֲשֶׁר יוּכַל הַלֵּב
 וְהִלְשׁוֹן לַעֲשׂוֹת,
 וּמַה כָּח רוּחִי בְּתוֹךְ קִרְבִּי?
 הֲנִיחָ לְךָ תִּיטֵב זִמְרַת אָנוּשׁ
 עַל כֵּן אוֹדֶךָ בְּעוֹד תְּהִיָּה
 נִשְׁמַת אֱלֹהִים בִּי.

SHOMEIR YISRAEL

Shomeir Yisrael,
 sh'mor sh'eirit Yisrael,
 v'al yovad Yisrael
 haomrim, Sh'ma Yisrael.

שׁוֹמֵר יִשְׂרָאֵל,
 שְׁמֹר שְׂאֵרֵי יִשְׂרָאֵל,
 וְאַל-יֹאבֵד יִשְׂרָאֵל
 הַאוֹמְרִים, שְׁמַע יִשְׂרָאֵל.

Shomeir goi echad,
 sh'mor sh'eirit am echad
 v'al yovad goi echad
 ham'yachadim shimcha
 Adonai Eloheinu, Adonai echad.

שׁוֹמֵר גּוֹי אֶחָד,
 שְׁמֹר שְׂאֵרֵי עַם אֶחָד
 וְאַל-יֹאבֵד גּוֹי אֶחָד
 הַמְיַחַדִּים שְׁמֶךָ
 יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Guardian of Israel, guard the remnant of Israel.
 Let Israel not perish, those who say "Sh'ma Yisrael."

Guardian of the unique people, guard the remnant of that people.
 Let that people not perish, those who proclaim the Oneness of Your Name.

SHABBAT

YOM ZEH L'YISRAEL

Yom zeh l'Yisrael orah v'simchah,
Shabbat m'nuchah.

יום זה לישראל אורה ושמחה,
שבת מנוחה.

Tzivita pikudim b'maamad Har Sinai,
Shabbat umo-adim lishmor b'chol shanai,
laaroch l'fanai maseit vaaruchah,
Shabbat m'nuchah.

צוית פקודים במעמד הר סיני,
שבת ומועדים לשמור בכל שני,
לערך לפני משאת וארוחה,
שבת מנוחה.

Kidashta, beirachta oto mikol yamim,
b'sheishet kilita m'lechet olamim.
bo matzu agumim hashkeit uvit-chah,
Shabbat m'nuchah.

קדשתי, ברכת אותו מכל ימים,
בששת פלית מלאכת עולמים.
בו מצאו עגומים השקט ובטחה,
שבת מנוחה.

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

You bade us standing assembled at Mount Sinai,
that all the year through we should keep Shabbat and the festivals:
To set out a full table to honor the Shabbat of rest.

When the work of creating the world was done,
You sanctified and blessed it more than all other days.
On it mourners will find safety and tranquility, a Shabbat of rest.

KI ESHM'RAH SHABBAT

Ki eshm'rah Shabbat El yishm'reini.
Ot hi l'olmei ad beino uveini.

כי אשמרה שבת אל ישמרני.
אות היא לעולמי עד בינו וביני.

When I keep Shabbat, God keeps me. It is a sign forever between God and me.

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מה יפה היום, שבת שלום.

How lovely today is, Shabbat Shalom.

פיוטים

שבת

הבדלה

שירים

שירי ארץ ישראל

קמים נראים

שלש רגלים

סכות

פסח

שבועות

חנכה

ט"ו בשבט

פורים

זכור

מדיטציה והקלמה

שירים לאמיים

SHABBAT HAMALKAH

Hymns

Shabbat

Hachamah meirosh ha-ilanot nistalkah,

החמה מראש האילנות נסתלקה,

Havdalah

bo-u v'neitzei likrat Shabbat haMalkah.

באו וניצא לקראת שבת המלכה.

Songs

Hinei hi yoredet, hak'doshah hab'ruchah.

הנה היא יורדת, הקדושה הברוכה.

Israeli Songs

V'imah malachim, tz'va shalom um'nuchah.

ועמה מלאכים, צבא שלום ומנוחה.

Days of Awe

Bo-i bo-i haMalkah, bo-i bo-i hakalah.

באי באי המלכה, באי באי הכלה.

Three Festivals

Shalom aleichem, malachei hashalom.

שלום עליכם, מלאכי השלום.

Sukkot

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our Queen.

Pesach

Behold her descending, the holy, the blessed,
and with her the angels of peace and of rest.

Shavuot

Draw near, draw near, and here abide;
draw near, draw near, O Sabbath bride.

Chanukah

Peace also to you, you angels of peace.

*Tu Bishvat**Purim**Songs of Memory**Meditation and
Healing**National Hymns*

SHABBAT SHALOM (SHIR HAMAALOT)

— I —

Shabbat shalom.

שבת שלום.

— II —

Shabbat shalom um'vorach.

שבת שלום ומברך.

— III —

Shir hamaalot b'shuv Adonai

שיר המעלות בשוב יי

et shivat Tziyon hayinu k'cholmim.

את שיבת ציון היינו כחלמים.

az yimalei s'chok pinu ul'shoneinu rinah.

אז ימלא שחוק פינו ולשונונו רנה.

Az yomru vagoyim

אז יאמרו בגוים

higdil Adonai laasot im eileh.

הגדיל יי לעשות עם אלה.

A peaceful Shabbat.

A peaceful and blessed Shabbat.

A song of ascents.

When Adonai returns the exiles of Zion,
we will be like dreamers.

Then our mouths will fill with laughter,
and our tongues with joy.

Then it will be said among the nations,
"Adonai has done great things for them!"

(Psalm 126:1-2)

Y'DID NEFESH

Y'did nefesh, av harachaman,
m'shoch avd'cha el r'tzonecha.
Yarutz avd'cha k'mo ayal
yishtachaveh el mul hadarecha.
Ye-erav lo y'didutecha
minofet tzuf v'chol taam.

Hadur na-eh, ziv haolam,
nafshi cholat ahavatecha.
Ana El, na r'fa na lah,
b'harot lah no-am zivecha.
Az titchazeik v'titrapei,
v'hay'tah lah simchat olam.

Vatik, yehemu na rachamecha,
v'chusah na al ben ahuvecha.
Ki zeh kamah nichsof nichsafti
lirot b'tiferet uzecha.
Ana, Eli, chemdat libi,
chusah na v'al na titalam.

Higaleih na, ufros, chavivi alai,
et sukkat sh'lomecha.
Ta-ir eretz mik'vodecha;
nagilah v'nism'chah bach.
Maheir, ahuv, ki va mo-eid,
v'choneinu kimei olam.

Heart's delight, Source of mercy,
draw Your servant into Your arms.
I leap like a deer
to stand in awe before You.
Your love is sweeter to me
than the taste of honey.

יָדִיד נֶפֶשׁ, אָב הַרַחֲמָן,
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
יָרוּץ עַבְדְּךָ כְּמוֹ אֵיִל
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ.
יֵעָרֵב לוֹ יְדִידוּתְךָ
מִנֹּפֶת צוּף וְכֹל טָעָם.

הַדוֹר נָאֵה, זִיב הָעוֹלָם,
נַפְשִׁי חוֹלַת אַהֲבָתְךָ;
אָנָּה אֵל, נָא רַפָּא נָא לָהּ,
בְּהִרְאוֹת לָהּ נֶעֱם זִינְךָ.
אֲזוּ תִתְחַזֵּק וְתִתְרַפֵּא,
וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם.

וַתִּיק, יִהְמוּ נָא רַחֲמֶיךָ,
וְחוּסָה נָא עַל בֶּן אַהֲוֵיךָ.
כִּי זֶה כְּמָה נִכְסֹף נִכְסַּפְתִּי
לְרְאוֹת בְּתִפְאַרְתְּ עֲצֶיךָ.
אָנָּה, אֵלִי, חֲמַדַּת לִבִּי,
חוּסָה נָא וְאֵל נָא תִתְעַלֵּם.

הִגַּלֵּה נָא, וּפְרוֹשׁ, חֲבִיבִי עָלַי,
אֶת סֻכַּת שְׁלוֹמְךָ.
תֵּאִיר אֶרֶץ מִכְבוֹדְךָ;
נִגְיֵלָה וְנִשְׁמַחָה בְּךָ.
מֵהֵר, אַהֲוֵב, כִּי בָּא מוֹעֵד,
וְחִנְנוּ כִּימֵי עוֹלָם.

World's light, shining glory,
my heart is faint for love of You.
Heal it, O God; help my heart;
show me Your radiant splendor.
Let me return to strength
and have joy for ever.

פיוטים

שִׁבְת

הַבְּדִלָה

שִׁירִים

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

נְמִים נוֹרָאִים

שְׁלֹשׁ רְגָלִים

סְכוּת

פְּסָח

שְׁבָעוֹת

חֲנֻכָּה

ט"ו בְּשָׁבָט

פּוּרִים

זָכוֹר

מְדִיטָצְיָה וְהַקְלָמָה

שִׁירִים לְאַמֵּיִם

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu Bishvat

Purim

Songs of Memory

*Meditation and
Healing*

National Hymns

Have compassion, O Faithful One,
pity for Your loved child.
How long have I hoped
to see Your glorious might.
O God, my heart's desire,
have pity and hold back no more.

Show Yourself, Beloved, and cover me
with the shelter of Your peace.
Light up the world with Your Presence
that we may exult and rejoice in You.
Hurry, Loved One, the appointed time
has come. Show us grace as long ago.

TZUR MISHELO

Tzur, mishelo achalnu, bar'chu emunai;
savanu v'hotarnu kid'var Adonai.

צור, מְשֵׁלוֹ אָכַלְנוּ, בָּרַכּוּ אֱמוּנֵי;
שָׁבַעְנוּ וְהוֹתַרְנוּ כַּדְּבָר יי.

Hazan et olamo ro-einu, avinu;
achalnu et lachmo v'yeinu shatinu.

הָזָן אֶת עוֹלָמוֹ רוֹעֵנוּ, אָבִינוּ;
אָכַלְנוּ אֶת לַחְמוֹ וַיֵּינוּ שְׁתִּינוּ.

Al kein, nodeh lish'mo un'hal'lo b'finu
amarnu v'aninu: Ein kadosh k'Adonai.

עַל כֵּן, נוֹדֶה לְשִׁמוֹ וְנִהַלְלוּ בְּפִינוּ
אִמְרָנוּ וְעֲנִינוּ: אֵין קָדוֹשׁ כִּי.

My faithful ones, bless the Rock, from whose food you have eaten.
We ate and have some left, according to God's word.
You nourish Your world, Protective Shepherd, so that we may eat Your bread and
drink Your wine. We give You thanks and praise, responding to Your goodness with:
“There is no Holy One like Adonai.”

YAH RIBON

Yah ribon alam v'almaya,
ant hu malka, melech malchaya.
Ovad g'vurteich, v'timhaya,
sh'far kodamei, l'hachavayah.

יְהִי רִבּוֹן עָלַם וְעֹלְמַיָּא,
אַנְתָּ הוּא מַלְכָּא, מְלִיךְ מַלְכֵיָּא.
עוֹבֵד גְּבוּרְתֵיךְ, וְתַמְהֵיָּא,
שְׁפָר קִדְמֵי, לְהַחְוִיָּה.

Sh'vachin asader tzafra v'ramsha,
lach elaha kadisha di v'ra chol nafsha,
irin kadishin uv'nei anasha,
cheivat bara v'ofei sh'maya.

שְׁבַחְיוּ אֶסְדֵר צַפְרָא וְרַמְשָׂא,
לָךְ אֱלֹהָא קַדִּישָׂא דִּי בְרָא כָּל נַפְשָׂא,
עִרְיוּ קַדִּישִׁין וּבְנֵי אַנְשָׂא,
חִיּוֹת בְּרָא וְעוֹפֵי שְׁמַיָּא.

God of this and all worlds, You are supreme, the Sovereign God.
Your mighty, wondrous work moves my heart to praise You.

I will offer praises morning and night, for You, holy God, who has created all life,
holy beings and humans, animals on land and birds in the sky.

D' ROR YIKRA

D'ror yikra l'ven im bat
v'yintzorchem k'mo vavat.
N'im shimchem v'lo yushbat
sh'vu v'nuchu b'yom Shabbat.

D'rosh navi v'ulami
v'ot yesha aseih imi.
N'ta soreik b'toch karmi,
sh'eih shavat b'nei ami.

דְּרוֹר יִקְרָא לְבָנִי עִם בַּת
וַיִּנְצֹרְכֶם כְּמוֹ בָּבֶת.
נְעִים שְׂמֶכֶם וְלֹא יִשְׁבַּת
שְׁבוּ וְנוּחוּ בַּיּוֹם שַׁבָּת.
דְּרוֹשׁ נָוִי וְאוֹלָמִי
וְאוֹת יִשַׁע עֲשֵׂה עִמִּי.
נֹטַע שׂוֹרֵק בְּתוֹךְ כַּרְמִי,
שְׁעֵה שְׂוַעַת בְּנֵי עַמִּי.

May God proclaim freedom for all sons and daughters
and keep you as the apple of God's eye.
Pleasant is your name; it will not be destroyed.
Repose, relax on Shabbat.

Revisit my holy Temple
and give me a sign of deliverance.
Plant a vine in my vineyard;
look to my people; hear their laments.

COME O SABBATH DAY

Come, O Sabbath day and bring
Peace and healing on thy wing;
And to every weary one
Let God's word of blessing come:
Thou shalt rest, thou shalt rest.

Welcome Sabbath, let depart
Every care of troubled heart;
Now the daily task is done,
Let God's word of comfort come:
Thou shalt rest, thou shalt rest.

Wipe from every cheek the tear,
Banish care and silence fear;
All things working for the best,
Teach us the divine behest:
Thou shalt rest, thou shalt rest.

פְּיוּטִים
שַׁבָּת
הַבְּדִלָה
שִׁירִים
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
נְמִים נוֹרָאִים
שֵׁשׁ רְגָלִים
סְכוּת
פְּסָח
שַׁבְעוֹת
חֲנֻכָּה
ט"ו בְּשֻׁב
פּוּרִים
זְכוּר
מְדִיטְצָה וְהַקְלָמָה
שִׁירִים לְאַמִּיִּים

SHABBOS

*Hymns***Shabbat***Havdalah**Songs**Israeli Songs**Days of Awe**Three Festivals**Sukkot**Pesach**Shavuot**Chanukah**Tu B'shvat**Purim**Songs of Memory**Meditation and**Healing**National Hymns*

שבת, יידן זאָל זײַן.
שבת אויף דער גאנצער וועלט.

יום־טובֿ, יידן זאָל זײַן.
יום־טובֿ אויף דער גאנצער וועלט.

שלום, יידן זאָל זײַן.
שלום אויף דער גאנצער וועלט.

Shabbos shabbos shabbos, yidn zol zayn Shabbos.

Shabbos zol zayn, shabbos zol zayn. Shabbos oyf der gantser velt.

Yontef yontef yontef, yidn zol zayn yontef.

Yontef zol zayn, yontef zol zayn. Yontef oyf der gantser velt.

Sholem sholem sholem, yidn zol zayn sholem.

Sholem zol zayn, sholem zol zayn. Sholem oyf der gantser velt.

Shabbat: Jews should celebrate Shabbat. There should be Shabbat throughout the world.

Holidays: Jews should celebrate holidays. There should be holidays throughout the world.

Peace: Jews should have peace. There should be peace throughout the world.

CHIRI BIM

Az ikh vel zingen "L'choh Dodi,"

zolst du zingen "Chiri biri bim!"

Az ikh vel zingen "Likras Kalloh,"

zolst du zingen "Chiri biri bam!"

אַז איך וועל זינגען "לכה דודי,"
זאָלסט דו זינגען "טשירי בירי ביים!"
אַז איך וועל זינגען "לקראת כלה,"
זאָלסט דו זינגען "טשירי בירי באַם!"

When I sing, "Come, my Beloved," you sing, "Chiri biri bim!"

When I sing, "To greet the bride," you sing, "Chiri biri bam!"

MIZMOR SHIR L'YOM HASHABBAT

Mizmor shir l'Yom HaShabbat.

Tov l'hodot l'Adonai

ul'zameir l'shimcha elyon.

L'hagid babokeir chasdecha,

ve-emunat'cha baleilot.

Alel asor vaalei navel, alei higayon b'chinor.

Ki simachtani Adonai b'fo-olecha

b'maasei yadecha aranein.

Mah gadlu maasecha, Adonai,

m'od amku machsh'votecha.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לְהַדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.

לְהַגִּיד בַּבֹּקֶר חַסְדֶּיךָ,

וּבַלַּיְלוֹת וְאֱמוּנֹתֶיךָ בְּלַיְלוֹת.

עֲלֵי-עֵשׂוֹר וְעֲלֵי-נָבֶל, עֲלֵי הַגַּיּוֹן בְּכִנּוֹר.

כִּי שִׂמַּחְתָּנִי יְיָ בְּפַעֲלֶיךָ

בְּמַעֲשֵׂי יְדֶיךָ אֲרָנוּ:

מַה-גָּדֹל מַעֲשֵׂיךָ, יְיָ,

מֵאֵד עֲמָקוֹ מִחֲשֻׁבֹתֶיךָ.

פיוטים

שַׁבָּת

הַבְּדִלָה

שירים

שירי ארץ ישראל

שירים נוראים

שלוש רגלים

סכות

פסח

שבעות

חנכה

ט"ו בשבט

פורים

זכור

מדיטציה והקלמה

שירים לאמיים

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 profound Your designs!

(Psalm 92:1–6)

HAVDALAH

LAY'HUDIM HAY'TAH ORAH

Lay'hudim hay'tah ora v'simchah

v'sason vikar.

לַיהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה

וְשֵׁשׁ וְיָקָר.

The Jews had light, joy, gladness, and honor.

(Esther 8:16)

LANEIR V'LIV'SAMIM

Hymns

Shabbat

Laneir v'liv'samim nafshi m'yacheilah

לֵנֵר וְלִבְשָׁמִים נַפְשִׁי מִיַּחֲלָה
אִם תִּתְּנֵנוּ לִי כּוֹס יַיִן לְהַבְדִּילָהּ.

Havdalah

im titnu li kos yayin l'havdalah.

Songs

Israeli Songs

Einai ani esa, el al b'lev koseif

עֵינַי אָנִי אֶשָּׂא, אֶל־עַל בֶּלֶב כּוֹסֶיף
מִמְצִיא צָרְכֵי לִי, בַּיּוֹם וּבַלַּיְלָהּ.

Days of Awe

mamtzi tz'rachai li, bayom uvalailah.

Three Festivals

Sukkot

My soul awaits the candle and the spices,
if you should but give me a cup of wine for Havdalah.

Pesach

Shavuot

I will lift up my eyes with a full heart to God,
who fulfills my every need day and night.

Chanukah

Tu Bishvat

Purim

ELIYAHU HANAVI

Songs of Memory

Meditation and
Healing

Eliyahu hanavi,

אֵלִיָּהוּ הַנָּבִיא,

National Hymns

Eliyahu HaTishbi,

אֵלִיָּהוּ הַתִּשְׁבִּי,

Eliyahu HaGiladi.

אֵלִיָּהוּ הַגִּלְעָדִי.

Bimheirah v'yameinu,

בְּמַהֲרָה בְּיָמֵינוּ,

yavo eileinu,

יָבוֹא אֵלֵינוּ,

im Mashiach ben David.

עִם מָשִׁיחַ בֶּן־דָּוִד.

May Elijah the prophet, Elijah of Tishbi, Elijah of Gilead,
quickly in our day come to us, heralding redemption.

SHAVUA TOV, MAY YOU HAVE A GOOD WEEK

The twisted candle brightens our hearts as together we watch the Sabbath depart.
We smell the spices, taste the wine, as the stars in the sky begin to shine.

Shavua tov, may you have a good week,
may you find the happiness you seek.
Shavua tov, may your week be fine,
may it be as sweet as the Sabbath wine.

We say goodbye to a special friend, another Shabbat has come to an end.
“*Shavua tov*” are the words we speak to say, “May you have a happy week.”

SONGS

ADONAI OZ

Adonai oz l'amo yitein,

Adonai y'vareich et amo vashalom.

יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבַרְכֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

May Adonai grant strength to our people;
may Adonai bless our people with peace.

(Psalm 29:11)

AL SH'LOSHAH D'VARIM

Al sh'loshah d'varim haolam omeid:

al HaTorah, v'al haavodah

v'al g'milut chasadim.

עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה
וְעַל גְּמִילוּת חַסְדִּים.

The world is sustained by three things: Torah, worship and loving deeds.

(Pirkei Avot 1:2)

AM YISRAEL CHAI

Am Yisrael chai! Od avinu chai!

עַם יִשְׂרָאֵל חַי! עוֹד אָבִינוּ חַי!

The people of Israel lives! Our God yet lives!

BLESSING FOR SOCIAL JUSTICE

Baruch ata Adonai Eloheinu Melech haolam

Asher kid'shanu b'mitzvotav,

V'tzivanu lirdof tzedek.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְרַדּוֹף צֶדֶק.

Blessed is the Eternal our God, Ruler of the universe, who hallows us with mitzvot,
commanding us to pursue justice.

EILEH CHAMDAH LIBI

Eileh chamdah libi

chusah na v'al na titalam.

אֵלֶּה חֲמֻדָּה לִבִּי
חֹסֶה נָא וְאַל נֶא תִתְעַלֵּם.

God is my heart's desire. Appear! Do not hide.

פיוטים

שְׁבֵת

הַבְּדִלָה

שִׁירִים

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

קְמִים נוֹרָאִים

שֵׁשׁ רְגָלִים

סְכוּת

פְּסָח

שְׁבֻעוֹת

חֲנֻכָּה

ט"ו בְּשֻׁבֵט

פּוּרִים

זָכוֹר

קְדִישׁוֹת וְהַקְלָמָה

שִׁירִים לְאֻמִּים

ESA EINAI

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu B'shvat

Purim

Songs of Memory

Meditation and
Healing

National Hymns

Esa einai el heharim, mei-ayin yavo ezri? אֲשָׂא עֵינַי אֶל-הַהָרִים, מֵאֵין יבֹא עֲזָרִי?
Ezri mei-im Adonai, oseih shamayim vaaretz. עֲזָרִי מֵעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

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

GESHER TZAR M'OD

Kol haolam kulo gesher tzar m'od כָּל הָעוֹלָם כְּלוֹ גֶשֶׁר צָר מְאֹד
v'ha-ikar lo l'facheid klal. וְהַעֲקָר לֹא לְפַחַד כָּלֵל.

The entire world is but a narrow bridge; the most important thing is not to be afraid.

HAL'LI

Hal'li nafshi et Adonai. הַלְלִי נַפְשִׁי אֶת-יְיָ.
Ahal'lah Adonai b'chayai, אֶהְלֵלָה יְיָ בְּחַיֵּי,
azam'rah l'Elohai b'odi. אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי.

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

HAL'LU

Hal'lu ... הַלְלוּ . . .
Kol han'shamah t'hallel Yah, hal'lu, hal'lu Yah. כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּ, הַלְלוּ יְהוָה.

Let all that breathes praise Adonai. Hallelujah. (Psalm 150:6)

HAVAH NASHIRAH

Havah nashirah shir hal'lu Yah. הִבֵּה נְשִׁירָה שִׁיר הַלְלוּ-יְהוָה.

Let us sing a song of praise. Hallelujah.

HEIVEINU SHALOM ALEICHEM

Heiveinu shalom aleichem,
aleichem heiveinu shalom.

הַבְּאֵנוּ שְׁלוֹם עֲלֵיכֶם,
עֲלֵיכֶם הַבְּאֵנוּ שְׁלוֹם.

פּוֹיטִים
שֶׁבֶת
הַבְּדִלָה
שִׁירִים

Let us bring you peace.

שִׁירֵי אֶרֶץ יִשְׂרָאֵל
קְמִים נוֹרָאִים

HINEIH MAH TOV

Hineih mah tov u'mah na-im
shevet achim gam yachad.

הִנֵּה מַה־טוֹב וּמַה־נְּעִים
שֶׁבֶת אַחִים גַּם־יַחַד.

שֶׁלֹשׁ רִגְלִים
סְכוּת
פְּסָח
שִׁבְעוֹת

How good and how pleasant it is that brothers/sisters dwell together.

(Psalm 133:1)

חֲנֻכָּה
ט"ו בְּשֶׁבֶט

IM EIN ANI LI MI LI?

Im ein ani li, mi li?
Uch'she-ani l'atzmi, mah ani?
V'im lo achshav, eimatai?

אִם אֵין אֲנִי לִי, מִי לִי?
וְכִשְׁאֲנִי לְעַצְמִי, מַה אֲנִי?
וְאִם לֹא עֲכָשְׁיוּ, אֵימַתַּי?

מְדִיטְצָה וְהַקְלָמָה
שִׁירִים לְאֵמִים

If I am not for myself, who will be for me?

And if I am for myself, what am I?

And if not now, when?

(Pirkei Avot 1:14)

פּוֹרִים
זְכוּר

IM TIRTZU

Im tirtzu, ein zo agadah
lih'yot am chofshi b'artzeinu,
b'Eretz Tzion, viY'rushalayim.

אִם תִּרְצוּ, אֵין זֹ אֲגָדָה
לְהִיּוֹת עִם חֹפְשֵׁי בְּאֶרֶצְנוּ,
בְּאֶרֶץ צִיּוֹן, וִירוּשָׁלַיִם.

If you will it, it is no dream.

To be a free people in our land of Zion and Jerusalem.

IVDU ET ADONAI B'SIMCHAH

Ivdu et Adonai b'simchah,
bo-u l'fanav birnanah.

עֲבֹדוּ אֶת יְיָ בְּשִׂמְחָה,
בָּאוּ לְפָנָיו בְּרִנָּה.

Worship God with gladness! Come into God's presence with singing.

(Psalm 100:2)

L'CHI LACH

Hymns

Shabbat

L'chi lach, lech l'cha.

לְכִי לָךְ, לְךָ לְךָ.

Havdalah

L'simchat chayim, l'chi lach.

לְשִׂמְחַת חַיִּים, לְכִי לָךְ.

Songs

Israeli Songs

L'chi lach to a land that I will show you,
Lech l'cha to a place you do not know,
L'chi lach, on your journey I will bless you,
 And you shall be a blessing, you shall be a blessing,
 You shall be a blessing, *l'chi lach*.

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

L'chi lach and I shall make your name great,
Lech l'cha and all shall praise your name,
L'chi lach, to the place that I will show you,
Lsimchat chayim (3x), *l'chi lach*.

Chanukah

Tu Bishvat

Purim

Songs of Memory

LO ALECHA

Meditation and

Healing

Lo alecha ham'lachah ligmor

לֹא אֶלְיָךְ הַמְּלָאכָה לְגִמּוֹר

National Hymns

v'lo atah ben chorin l'hibateil mimenah.

וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמְּנָה.

It is not your duty to complete the work.

Neither are you free to desist from it.

(*Pirkei Avot* 2:16)

LO YAREI-U

Lo yarei-u v'lo yashchitu

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ

V'chit'tu charvotam l'itim

וְכִתְּתוּ חַרְבוֹתֵם לְאַתִּים

vachanitoteihem l'mazmeirot.

וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת.

They shall not hurt or destroy.

They shall beat their swords into plowshares,

and their spears into pruning hooks.

(*Isaiah* 11:9, 2:4)

LO YISA GOI

Lo yisa goi el goi cherev,

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב,

v'lo yilm'du od milchamah.

וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Nation shall not take up sword against nation; they shall never again study war.

(*Isaiah* 2:4)

MAH GADLU

Mah gadlu maasecha Yah,
m'od amku machsh'votcha.

מַה־גָּדְלוֹ מַעֲשֵׂיֶיךָ יְהוָה,
מְאֹד עֲמֻקּוֹ מַחְשְׁבֹתֶיךָ.

פּוֹיִטִים
שִׁבְתָּ
הַגְּדֹלָה
שִׁירִים

How great are Your works, Adonai,
how very profound Your designs!

(Psalm 92:6)

שִׁירֵי אֶרֶץ יִשְׂרָאֵל
נְמִים נוֹרָאִים

שֶׁלֹשׁ רִגְלִים

סְכוּת

פְּסָח

שִׁבְעוֹת

חֲנֻכָּה

ט"ו בְּשֻׁבֹט

פּוֹרִים

זְכוֹר

מְדִיטָצְיָה וְהַקְלָמָה

שִׁירִים לְאֲמִיִּים

MIRIAM'S SONG

And the women dancing with their timbrels
Followed Miriam as she sang her song,
Sing a song to the One whom we've exalted,
Miriam and the women danced and danced the whole night long.

And Miriam was a weaver of unique variety,
The tapestry she wove was one which sang our history.
With every thread and every strand she crafted her delight.
A woman touched with spirit, she dances toward the light.

As Miriam stood upon the shores and gazed across the seas
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part, with an outstretched hand
And we would pass to freedom, and march to the promised land?

And Miriam the prophet took her timbrel in her hand
And all the women followed her, just as she had planned.
And Miriam raised her voice in song, she sang with praise and might:
We've just lived through a miracle, we're going to dance tonight!

MITZVAH GORERET MITZVAH

Mitzvah goreret mitzvah,
aveirah goreret aveirah.
Lih'yot tzaddik zeh tov m'od.

מִצְוָה גּוֹרֶרֶת מִצְוָה,
עֲבֵרָה גּוֹרֶרֶת עֲבֵרָה.
לְהִיּוֹת צַדִּיק זֶה טוֹב מְאֹד.

One mitzvah leads to another.
One sin leads to another. (Pirkei Avot 4:2)
To be righteous is very good.

MODEH / MODAH ANI

Hymns

Shabbat

Modeh / Modah ani l'fanecha,

מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ,

Havdalah

Melech chai v'kayam,

מֶלֶךְ חַי וְקַיִם,

Songs

shehechezarta bi nishmati b'chemlah,

שֶׁהַחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,

Israeli Songs

rabbah emunatecha.

רַבָּה אֱמוּנָתְךָ.

Days of Awe

I offer thanks to You, ever-living Sovereign,

Three Festivals

that You have restored my soul to me in mercy; how great is Your trust.

Sukkot

Pesach

OD YISHAMA

Shavuot

Od yishama b'arei Y'hudah

עוֹד יִשְׁמַע בְּעָרֵי יְהוּדָה

Chanukah

uv'chutztot Y'rushalayim

וּבְחֻצוֹת יְרוּשָׁלַיִם

Tu Bishvat

kol sason v'kol simchah,

קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה,

Purim

kol chatan v'kol kallah.

קוֹל חַתָּן וְקוֹל כַּלָּה.

Songs of Memory

There shall yet be heard in the cities of Judah and the outskirts of Jerusalem the sounds of gladness and joy, the voice of bridegroom and bride.

Meditation and Healing

(abridgement of Jeremiah 33:10-11)

National Hymns

OR ZARUA

Or zarua latzadik ul'yishrei lev simchah.

אוֹר זָרַע לְצַדִּיק וּלְיִשְׂרָאֵל שִׂמְחָה.

Light is sown for the righteous, joy for the upright. (Psalm 97:11)

OSEH SHALOM

Oseh shalom bimromav,

עֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו,

hu yaaseh shalom aleinu

הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,

v'al kol Yisrael, v'imru: Amen.

וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

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

OZI V'ZIMRAT YAH

Ozi v'zimrat Yah, vay'hi li lishuah.

עֲזִי וְזִמְרַת יְהוָה, וַיְהִי-לִי לִישׁוּעָה.

Adonai is my strength and might; God will be my salvation. (Exodus 15:2)

PITCHU LI

Pitchu li shaarei tzedek
avo vam odeh Yah.

פְּתַחוּ־לִי שַׁעֲרֵי־צְדָק
אֲבֹאֲבֶם אוֹדָה יְהוָה.

פיוטים
שְׁבִיט
הַבְּדִלָה
שִׁירִים

Open the gates of righteousness for me that I may enter them and praise Adonai.

(Psalm 118:19)

שִׁירֵי אֶרֶץ יִשְׂרָאֵל
נְמִים נוֹרָאִים

שֵׁלֶשׁ רִגְלִים

סְכוּת

פְּסָח

שְׁבֻעוֹת

חֲנֻכָּה

ט"ו בְּשָׁבָט

פּוּרִים

זָכוֹר

מְדִיטָצְיָה וְהַחֲלָמָה

שִׁירִים לְאֻמִּיִּם

SHEHECHEYANU

Baruch atah, Adonai Eloheinu, Melech haolam,
shehecheyanu v'kiy'manu v'higianu
laz'man hazeh.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיְנו וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזַמַּן הַזֶּה.

Praise to You, Adonai our God, Sovereign of the universe,
for giving us life, sustaining us, and enabling us to reach this season.

SHIR CHADASH

Shiru l'Adonai kol haaretz
shiru l'Adonai shir chadash.

שִׁירוּ לַיְיָ כָּל הָאָרֶץ
שִׁירוּ לַיְיָ שִׁיר חָדָשׁ.

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

(based on Psalm 96:1)

SIMAN TOV UMAZAL TOV

Siman tov umazal tov.
Umazal tov v'siman tov.
Y'hei lanu.
Y'hei lanu, y'hei lanu, ul'chol Yisrael.

סִימָן טוֹב וּמַזָּל טוֹב.
וּמַזָּל טוֹב וְסִימָן טוֹב.
יְהִי לָנוּ.
יְהִי לָנוּ, יְהִי לָנוּ, וְלְכָל יִשְׂרָאֵל.

It is a good and lucky sign for us and all Israel!

T'FILAT HADERECH

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu Bishvat

Purim

Songs of Memory

*Meditation and
Healing*

National Hymns

May we be blessed as we go on our way.

May we be guided in peace.

May we be blessed with health and joy.

May this be our blessing, Amen.

May we be sheltered by the wings of peace.

May we be kept in safety and in love.

May grace and compassion find their way to every soul.

May this be our blessing, Amen.

THIS IS VERY GOOD

When God made the world and made it full of light,
The sun to shine by day, the moon and stars by night,
God made it full of life, lilies, oaks, and trout;
Tigers and bears; sparrows, hawks and apes.

And God took clay from Earth's four corners
To give it the breath of life, and God said:

This is very good, this is very good,
man, woman, and child, all are good.

Man, woman, and child resemble God.
Like God we love, like God we think, like God we care.

V'EIZEHU

V'eizehu chacham, halomeid mikol adam.

V'eizehu gibor, hako'veish et yitzro.

V'eizehu ashir, hasamei-ach b'chelko.

וְאֵיזֶהוּ חָכֵם, הַלּוֹמֵד מִכָּל אָדָם.

וְאֵיזֶהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ.

וְאֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֵלְקוֹ.

Who are wise? Those who learn from everyone.
Who are mighty? Those who control their urges.
Who are rich? Those who are happy with what they have.

(based on Pirkei Avot 4:1)

V'HA-EIR EINEINU

V'ha-eir eineinu b'Toratecha,
v'dabeik libeinu b'mitzvotcha.
V'yacheid l'vaveinu,
l'ahavah ul'yirah et sh'mecha,
v'lo neivosh, v'lo nikaleim,
v'lo nikasheil l'olam va-ed.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
וְדַבַּק לִבֵּנוּ בְּמִצְוֹתֶיךָ.
וַיַּחַד לְבַבֵּנוּ,
לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
וְלֹא נִבְוֵשׁ, וְלֹא נִכָּלֵם,
וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד.

פיוטים
שְׁבֵת
הַבְּדִלָה
שִׁירִים
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
קְמִים נוֹרְאִים
שְׁלֹשׁ רְגָלִים
סְכוּת
פְּסָח
שְׁבֻעוֹת
חֲנֻכָּה
ט"ו בְּשֻׁב
פּוּרִים
זְכוֹר
מְדִיטְצָה וְהַחֲלָמָה
שִׁירִים לְאֲמִיִּים

Enlighten our eyes with Your Torah. Cause our hearts to cling to Your commandments.
Unite our hearts to love and revere Your name, so that we may never be put to shame.

V'NOMAR L'FANAV

V'nomar l'fanav shirah chadashah. Hal'lu Yah. הַלְלוּ־יָהּ.

Sing before God a new song, Hallelujah.

V'TAHEIR LIBEINU

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

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת.

Purify our hearts to serve You in truth. *(based on Proverbs 20:9)*

V'YASHVU ISH

V'yashvu ish tachat gafno
v'tachat t'einato v'ein macharid.

וַיֵּשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ
וְתַחַת תְּאֵנָתוֹ וְאִין מַחְרִיד.

And all shall sit under their vines
and fig trees, and none shall make them afraid. *(Micah 4:4)*

YISM'CHU HASHAMAYIM

Yism'chu hashamayim v'tageil haaretz.
Yiram hayam umlo-o.

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ.
יִרְעַם הַיָּם וּמְלֵאוּ.

Let the heavens rejoice and the earth exult.
Let the sea roar and everything within it. *(Psalm 96:11)*

ISRAELI SONGS

AL KOL EILEH

Hymns

Shabbat

Havdalah

Songs

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National Hymns

Al had'vash v'al haoketz, al hamar v'hamatok על הדבש ועל העקץ, על המר והמתוק
al biteinu hatinoket, sh'mor Eli hatov. על בתנו התינוקות, שמר אלי הטוב.
Al ha-eish ham'vo-cret, al hamayim hazakim. על האש המבערת, על המים הזכים.
Al ha-ish hashav habay'tah min hamerchakim. על האיש השב הביתה מן המרחקים.

Al kol eileh, al kol eileh,

על כל אלה, על כל אלה,

sh'mor na li Eli hatov.

שמר נא לי אלי הטוב.

Al had'vash v'al haoketz

על הדבש ועל העקץ

al hamar v'hamatok.

על המר והמתוק.

Al na taakor natua,

אל נא תעקור נטוע,

al tishkach et hatikvah.

אל תשכח את התקנה.

Hashiveini v'ashuvah

השיבני ואשובה

el haaretz hatovah.

אל הארץ הטובה.

Sh'mor Eli al zeh habayit,
al hagan, al hachomah
miyagon mipachad peta umimilchamah.

שמר אלי על זה הבית,
על הגן, על החומה
מיגון מפחד פתע וממלקמה.

Sh'mor al ham'at sheyeish li,

שמר על המעט שיש לי,

al haor v'al hataf

על האור ועל הטיפ

al hapri shelo hivshil od v'shene-esaf. (chorus) על הפרי שלא הבשיל עוד ושאסף.

M'rashreish ilan baruach,

מרשרש אילן ברוח,

meirachok nosheir kochav

מרחוק נושר כוכב

mish'alot libi bachoshech nirshamot achshav. משאלות לבי בחשך נרשמות עכשיו.

Ana sh'mor li al kol eileh

אנא שמר לי על כל אלה

v'al ahuvei nafshi

ועל אהובי נפשי

al hasheket al habechei v'al zeh hashir. (chorus) על השקט על הבכי ועל זה השיר.

My Good God, keep these safe: the honey and sting, the bitter and the sweet, and our baby daughter; the burning flame, the pure water, and the man returning home from afar.

Keep all of these safe my Good God: the honey and the sting, the bitter and the sweet. Do not uproot what has been planted; do not forget the hope. Return me, and I will return to the good land.

[Cont.]

My God, keep this house, this garden and this wall from sorrow, from unexpected fear and from war. Keep safe what little I have, the light and the children, and the ripened fruit that has yet to be picked.

פיוטים

שבת

הבדלה

שירים

A tree rustles in the wind. A star cascades in the distance. And now my heart's desires are recorded in the darkness. Please keep all of these safe for me. Keep safe the ones I love, the quiet, the crying, and this very song.

שירי ארץ ישראל

קמים נוראים

שלש רגלים

ANI V'ATAH

Ani v'atah n'shaneh et haolam,
ani v'atah, az yavo-u k'var kulam.

אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם,
אָנִי וְאַתָּה, אִזּוּ יָבוֹאוּ כְּבָר בְּלָם.

סכות

פסח

Amru et zeh kodem l'fanai,
(zeh) lo m'shaneh

אָמְרוּ אֶת זֶה קִדָּם לְפָנַי,
(זֶה) לֹא מִשְׁנֶה

שבעות

חנכה

ani v'atah n'shaneh et haolam.

אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם.

ט"ו בשבט

Ani v'atah n'naseh meihat'chalah;
yih'yeh lanu ra, ein davar, zeh lo nora.

אָנִי וְאַתָּה נִנְסֶה מִהֲתַחְלָה;
יְהִי לָנוּ רַע, אֵין דָּבָר, זֶה לֹא נוֹרָא.

פורים

זכור

מדיטציה והקלמה

You and I will change the world, you and I. Then all will join us. Though it's been said before it doesn't matter. You and I will change the world. You and I will start from the beginning. It may be difficult, but it doesn't matter.

שירים לאמיים

BASHANAH HABAAH

Bashanah habaah neisheiv al hamirpeset
v'nispor tziporim nod'dot.
Y'ladim bachufshah y'sachaku tofeset
bein habayit l'vein hasadot.

בִּשְׁנֵה הַבָּאָה נִשֵּׁב עַל הַמִּרְפֶּסֶת
וְנִסְפֹר צִפּוֹרִים נוֹדְדוֹת.
יְלָדִים בַּחֲפִשָּׁה יִשְׁחֲקוּ תוֹפֶסֶת
בֵּין הַבַּיִת לְבֵין הַשָּׂדוֹת.

Od tireh, od tireh
kamah tov yih'yeh

עוֹד תִּרְאֶה, עוֹד תִּרְאֶה
כִּמָּה טוֹב יְהִי

bashanah bashanah habaah.

בִּשְׁנֵה בִּשְׁנֵה הַבָּאָה.

Anavim adumim yavshilu ad ha-erev
v'yugshu tzon'nim lashulchan.
V'ruchot r'dumim yisu al eim haderech
itonim y'shanim k'anani.

עֲנָבִים אֲדָמִים יִבְשִׁילוּ עַד הָעֶרֶב
וַיִּגְשׁוּ צוֹנָנִים לַשִּׁלְחָן.
וְרוּחוֹת רְדוּמִים יִשְׂאוּ עַל אִם הַדֶּרֶךְ
עֲתוּנִים יִשְׁנִים כְּעָנָן.

Bashanah habaah nifros kapot yadayim
mul haor hanigar halavan.

בִּשְׁנֵה הַבָּאָה נִפְרֵשׁ כַּפּוֹת יָדַיִם
מוֹל הָאוֹר הַנִּגַּר הַלָּבָן.

Anafah l'vanah tifros baor k'nafayim
v'hashemesh tizrach b'tochan.

אֲנַפָּה לְבָנָה תִפְרֵשׁ בְּאוֹר כְּנַפָּיִם
וְהַשֶּׁמֶשׁ תִּזְרַח בְּתוֹכוֹן.

Hymns

Next year we will sit on the porch and count migrating birds.
Children on vacation will play catch between the house and the fields.

Shabbat

You will yet see how good it will be next year.

Havdalah

Songs

Red grapes will ripen till the evening and will be served chilled to the table.
And lazy winds will carry to the crossroads old newspapers like a cloud.

Israeli Songs

Days of Awe

Next year we will spread our own hands toward the radiant light.
A white heron will spread her wings in the light as the sun shines through them.

Three Festivals

Sukkot

Pesach

Shavuot

DODI LI

Chanukah

Tu Bishvat

Dodi li vaani lo haro-eh bashoshanim. דודי לי ואני לו, הרעה בשושנים.

Purim

Mi zot olah min hamidbar, מי זאת עלה מן-המדבר,

Songs of Memory

m'kuteret mor ul'vonah? מקטרת מור ולבונה?

Meditation and

Libavtini, achoti chalah. לבבתיני, אחתי כלה.

Healing

Uri tzafon uvo-i teiman. עורי צפון ובואי תימון.

National Hymns

My beloved is mine and I am my beloved's, a shepherd among the lilies.
Who is this that comes up from the desert, fragrant with myrrh and frankincense?
You have captured my heart, my sister, my bride.
Awake, O north wind. Come, O south wind!

(Song of Songs 2:16; 3:6; 4:9, 16)

ELI ELI (HALICHAH L'KEISARIAH)

Eli Eli, shelo yigameir l'olam:

אלי אלי, שלא יגמר לעולם:

Hachol v'hayam, rishrush shel hamayim,

החול והים, רשרוש של המים,

b'rak hashamayim, t'filat haadam.

ברק השמים, תפלת האדם.

O God, my God, I pray that these things never end
The sand and the sea, the rush of the waters,
The crash of the heavens, the prayer of the heart.

ERETZ ZAVAT CHALAV

Eretz zavat chalav ud'vash.

אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ.

A land flowing with milk and honey.

(Exodus 3:8)

פיוטים

שֶׁבֶת

הַבְּדִלָּה

שירים

שירי ארץ ישראל

קמים נוראים

שלש רגלים

סכות

פסח

שבעות

חנכה

ט"ו בשבט

פורים

זכור

מדיטציה והקלמה

שירים לאמיים

EREV SHEL SHOSHANIM

Erev shel shoshanim neitzei na el habustan. עֶרֶב שֶׁל שׁוֹשָׁנִים נִצָּא נָא אֶל הַבְּסֻתָּן.
 Mor, b'samim ul'vonah l'ragleich miftan. מוֹר, בְּשָׁמִים וּלְבוֹנָה לְרַגְלֶיךָ מִפְתָּן.

Lailah yoreid l'at v'ruach shoshan noshvah לַיְלָה יוֹרֵד לְאֵט וְרוּחַ שׁוֹשָׁן נוֹשְׁבָה
 Havah elchash lach shir balat, הָבָה אֶלְחָשׁ לְךָ שִׁיר בְּלֹאט,
 zemer shel ahavah. זֶמֶר שֶׁל אֲהָבָה.

Shachar homah yonah rosheich malei t'lalim שַׁחַר הוֹמָה יוֹנָה רֹאשְׁךָ מְלֵא טָלָלִים
 Pich el haboker shoshanah ekt'fenu li. פִּיךָ אֶל הַבֹּקֶר שׁוֹשָׁנָה אֶקְטַפְנוּ לִי.

It is an evening of roses. Let us go out to the grove.

Myrrh, spices, and frankincense are a carpet for you to tread.

The night comes slowly, and a breeze of roses is blowing.

Let me whisper a ballad, a song of love.

It is dawn. A dove is cooing. Your hair is filled with dew.

Your lips are like a rose to the morning. I shall pick it for myself.

HAVAH NAGILAH

Havah nagilah v'nism'chah. הָבָה נִגִּילָה וְנִשְׁמְחָה.
 Havah n'ran'nah v'nism'chah. הָבָה נִרְנְנָה וְנִשְׁמְחָה.
 Uru achim b'lev samei-ach. עוּרוּ אַחִים בְּלֵב שְׂמֵחַ.

Come, let us be glad and rejoice.

Let us sing and rejoice. Awake, friends, with a joyful heart.

HAVAH NEITZEI B'MACHOL

Hymns

Shabbat

Havah neitzei b'machol

הָבָה נִצֵּא בְּמַחֹל

Havdalah

Havah neitzei bimcholot

הָבָה נִצֵּא בְּמַחֹלוֹת

Songs

Yaleili . . .

. . . יְלַיְלִי

Israeli Songs

Come, let us go out and dance.

Days of Awe

Three Festivals

Sukkot

Pesach

ITI MIL'VANON

Shavuot

Iti mil'vanon, iti kallah tavo-i

אֶתִּי מִלְּבָנוֹן, אֶתִּי כַּלָּה תָּבוֹאִי

Chanukah

mimonot arayot meirosh S'nir v'Chermon.

מִמִּיעֲנוֹת אֲרָיוֹת מֵרֹאשׁ שְׁנִיר וְחֶרְמוֹן.

Tu B'shvat

Purim

Hinach yafah rayati einayich kayonim.

הִנֵּךְ יָפָה רַעֲיָתִי עֵינֶיךָ כַּיּוֹנִים.

Songs of Memory

Zeh dodi, zeh rei-i

זֶה דּוֹדִי, זֶה רֵעִי

Meditation and Healing

b'not Y'rushalayim, zeh dodi.

בְּנוֹת יְרוּשָׁלַיִם, זֶה דּוֹדִי.

National Hymns

With me, from Lebanon, come with me, my bride,
from the dens of the lions, from the tops of Mt. Senir and Mt. Hermon.

(Song of Songs 4:8)

Behold, you are beautiful, my beloved. Your eyes are like doves. *(Song of Songs 4:1)*
This is my beloved. This is my friend. Daughters of Jerusalem, this is my beloved.

(Song of Songs 5:16)

KOL DODI

Kol dodi hinei zeh ba,

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא,

midaleig al heharim,

מִדַּלֵּג עַל־הַהַרִים,

m'kapeitz al hag'vaot.

מִקַּפֵּץ עַל־הַגְּבְעוֹת.

Hark! My beloved comes leaping over mountains, bounding over the hills.

(Song of Songs 2:8)

LU Y'HI

Od yeish mifras lavan baofek
mul anan shachor kaveid.
Kol shen'vakeish, lu y'hi.
V'im bachalonot ha-erev
or nerot hechag ro-eid.
Kol shen'vakeish, lu y'hi.

Lu y'hi, lu y'hi, ana lu y'hi,
kol shen'vakeish, lu y'hi.

Im ham'vaseir omeid badelet
tein milah tovah b'fiv.
Kol shen'vakeish, lu y'hi.
Im nafsh'cha lamut sho-elet
miprichah umei-asif.
Kol shen'vakeish, lu y'hi.

Ma kol anot ani shomei-a
kol shofar v'kol tupim?
Kol shen'vakeish, lu y'hi.
Lu tishama b'toch kol eileh
gam t'filah achat mipi.
Kol shen'vakeish, lu y'hi.

B'toch sh'chunah k'tanah mutzelet
bayit kat im gag adom.
Kol shen'vakeish, lu y'hi.
Zeh sof hakayitz, sof haderech
tein lahem lashuv halom.
Kol shen'vakeish, lu y'hi.

עוד יש מפרש לבן באפק
מול ענן שחור כבד.
כל שנבקש, לו יהי.
ואם בחלונות הערב
אור נרות-החג רועד.
כל שנבקש, לו יהי.

לו יהי, לו יהי, אָנָּא לו יהי,
כל שנבקש, לו יהי.

אם המבשר עומד בדלת
תן מלה טובה בפיו.
כל שנבקש, לו יהי.
אם נפשך למות שואלת
מפריחה ומאסוף.
כל שנבקש, לו יהי.

מה קול ענות אני שומע
קול שופר וקול תפים?
כל שנבקש, לו יהי.
לו תשמע בתוך כל אלה
גם תפלה אחת מפני.
כל שנבקש, לו יהי.

בתוך שכוּנה קטנה מצלת
בית קט עם גג אדם.
כל שנבקש, לו יהי.
זה סוף הקיץ, סוף הדרך
תן להם לשוב הלום.
כל שנבקש, לו יהי.

פיוטים

שבת

הבדלה

שירים

שירי ארץ ישראל

קמים נוראים

שלש רגלים

סכות

קסח

שבעות

חנכה

ט"ו בשבט

פורים

זכור

מדיטציה והקלמה

שירים לאמיים

Hymns

Shabbat

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Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu B'shvat

Purim

Songs of Memory

*Meditation and
Healing*

National Hymns

There is still a white sail on the horizon opposite a heavy black cloud.
May all that we ask for come to pass.
And if in the evening windows, the light of holiday candles flickers,
may all that we ask for come to pass.

May all that we ask for come to pass.

If the messenger is standing at the door, may he have a good word.
May all that we ask for come to pass.
If your soul seeks to die, from blossom or from harvest.
May all that we ask for come to pass.

What are these sounds I hear, the sound of the shofar, the sound of the drums?
May all that we ask for come to pass.
Let one prayer from my lips be heard from among all these.
May all that we ask for come to pass.

In a small shady neighborhood, there is a small house with a red roof.
May all that we ask for come to pass.
It is the end of the summer, the end of the road; let them come back here.
May all that we ask for come to pass.

MAH NAVU

Mah navu al heharim raglei m'vaseir,
Mashmia y'shuah mashmia shalom.

מֵה־נָאוּ עַל־הַהָרִים רַגְלֵי מְבַשֵּׂר,
מִשְׁמִיעַ יְשׁוּעָה מִשְׁמִיעַ שְׁלוֹם.

Kol tzofayich nasu kol yachdav y'raneinu,
Ki ayin b'ayin yiru b'shuv Adonai Tziyon.

קוֹל צֹפֵיךָ נִשְׂאוּ קוֹל יַחַד וְיִרְנְנוּ,
כִּי עַיִן בְּעַיִן יֵרְאוּ בְּשׁוּב יְיָ צִיּוֹן.

How beautiful on the mountains are the feet of the herald announcing salvation,
announcing peace. Hark! Your sentries raise their voices, as one they shout for joy,
when every eye shall behold Adonai's return to Zion.

(Isaiah 52:7–8)

OD YAVO SHALOM ALEINU

Od yavo shalom aleinu v'al kulam.
Salaam, aleinu v'al kol haolam,
Salaam, salaam.

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כָּלָם.
סָלָאָם, עָלֵינוּ וְעַל כָּל הָעוֹלָם,
סָלָאָם, סָלָאָם.

Peace will surely come to us, to everyone. Salaam, for us and for the entire world.

SHIR LASHALOM

T'nu lashemesh laalot laboker l'ha-ir,
 Hazakah shebat'filot otanu lo tachazir.
 Mi asher kavah neiro uve-afar nitman,
 bechi mar lo ya-iro lo yachaziro l'chan.

Ish otanu lo yashiv
 mibor tachtit afeil, kan lo yo-ilu
 lo simchat hanitzachon v'lo shirei haleil.

Lachein rak shiru, shir lashalom
 al tilchashu t'filah
 mutav tashiru, shir lashalom
 bitz'akah g'dolah.

T'nu lashemesh lachador mibaad laprachim
 al tabitu l'achor, hanichu laholchim.
 S'u einayim b'tikvah, lo derech kavanot
 shiru shir laahavah, v'lo lamilchamot.

Al tagidu yom yavo, haviu et hayom!
 Ki lo chalom hu
 uv'chol hakikarot hariu lashalom!

תָּנוּ לְשִׁמֶשׁ לַעֲלוֹת לְבֹקֶר לְהָאִיר,
 הַזְכָּה שֶׁבַת־פִּלּוֹת אוֹתָנוּ לֹא תַחְזִיר.
 מִי אֲשֶׁר כָּבָה נֵרוֹ וּבַעֲפָר נִטְמָן,
 בְּכִי מַר לֹא יַעִירוֹ לֹא יַחְזִירוֹ לְכָאֵן.

אִישׁ אוֹתָנוּ לֹא יָשִׁיב
 מִבוֹר תַּחְתִּית אֶפֶל, כָּאֵן לֹא יוֹעִילוֹ
 לֹא שִׂמְחַת הַנִּצְחוֹן וְלֹא שִׁירֵי הַלַּיִל.

לֵכֵן רַק שִׁירוּ, שִׁיר לְשָׁלוֹם
 אַל תִּלְחָשׁוּ תִפְלָה
 מוֹטֵב תִּשְׁירוּ, שִׁיר לְשָׁלוֹם
 בְּצַעֲקָה גְדוֹלָה.

תָּנוּ לְשִׁמֶשׁ לַחֲדָר מִבְּעַד לַפְּרָחִים.
 אַל תִּבְטְיוּ לְאַחֹר, הַנִּיחוּ לְהוֹלְכִים.
 שְׂאוּ עֵינַיִם בְּתִקְוָה, לֹא דֶרֶךְ כְּנֻנוֹת
 שִׁירוּ שִׁיר לְאַהֲבָה, וְלֹא לְמִלְחָמוֹת.

אַל תִּגִּידוּ יוֹם יָבוֹא, הִבִּיאוּ אֶת הַיּוֹם!
 כִּי לֹא חֲלוֹם הוּא
 וּבְכָל הַכְּכָרוֹת הִרְיעוּ לְשָׁלוֹם!

Let the sun rise, the morning dawn. The purest of prayers will not bring us back.
 Bitter crying will not awaken or return those whose candle has gone out and who
 have been buried in the dust. It won't return anyone to us from dark pits. Here
 neither joy of victory nor songs of praise will be of any use.

So just sing, sing for peace! Don't whisper a prayer. It is far better to sing for peace,
 in one great shout.

Let the sun shine through the flowers. Don't look back; leave that to pedestrians. Lift
 up your eyes in hope, not through gun sights. Sing a song of love, not of war!

Don't say the day will come. Bring the day! Because it is not a dream. In every city
 square cry out for peace.

פִּיזְטִים
 שֶׁבֶת
 הַבְּדִלָּה
 שִׁירִים
 שִׁירֵי אֶרֶץ יִשְׂרָאֵל
 קְמִים נוֹרָאִים
 שְׁלֹשׁ רְגָלִים
 סְכּוֹת
 פֶּסַח
 שֶׁבֻעוֹת
 חֲנֻכָּה
 ט"ו בְּשֻׁבֵט
 פּוֹרִים
 זְכוֹר
 מְדִיטָצְיָה וְהַחֲלָמָה
 שִׁירִים לְאַמִּיִּים

TZADDIK KATAMAR

Hymns

Shabbat

Tzadik katamar yifrach;

צָדִיק כַּתָּמָר יִפְרַח;

Havdalah

k'erez baL'vanon yisgeh.

כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.

Songs

The righteous bloom like a date-palm; they thrive like a cedar in Lebanon.

(Psalm 92:13)

Israeli Songs

Days of Awe

USH'AVTEM MAYIM

Three Festivals

Sukkot

Ush'avtem mayim b'sason

וּשְׁאַבְתֶּם מַיִם בְּשִׂשׂוֹן

Pesach

mimaay'nei hay'shuah.

מִמַּעַיְנֵי הַיְשׁוּעָה.

Shavuot

Joyfully shall you draw water from the wells of salvation. (Isaiah 12:3)

Chanukah

Tu Bishvat

Y'RUSHALAYIM (MEI-AL PISGAT HAR HATZOFIM)

Purim

Songs of Memory

Mei-al pisgat Har Hatzofim,

מֵעַל פְּסַגַּת הַר הַצּוֹפִים,

shalom lach Y'rushalayim!

שְׁלוֹם לְךָ יְרוּשָׁלַיִם.

Meditation and
Healing

Mei-al pisgat Har Hatzofim,

מֵעַל פְּסַגַּת הַר הַצּוֹפִים,

National Hymns

eshtachaveh lach apayim.

אֲשַׁתְּחַוֶּה לְךָ אַפָּיִם.

Mei-ah dorot chalamti alayich,

מֵאֵה דוֹרוֹת חִלַּמְתִּי עֲלֶיךָ,

lizkot lirot b'or panayich.

לִזְכוֹת לִרְאוֹת בְּאוֹר פָּנֶיךָ.

Y'rushalayim, Y'rushalayim!

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!

Ha-iri panayich livneich!

הָאֵירִי פָּנֶיךָ לְבִנְיָךָ!

Y'rushalayim, Y'rushalayim!

יְרוּשָׁלַיִם, יְרוּשָׁלַיִם!

Meichorvotayich evneich.

מִחֲרִבְתֶּיךָ אֶבְנֶיךָ!

From the peak of Mt. Scopus, shalom, Jerusalem! From the peak of Mt. Scopus, I bow down low before you. A hundred generations I have dreamed of you, dreamed of the privilege to bask in your light. Jerusalem, Jerusalem! Smile on your children! Jerusalem, Jerusalem! Out of your ruins will I rebuild you!

Y'VARECH'CHA ADONAI MITZION

Y'varech'cha Adonai miTzion ur'eih

יְבָרְכֶךָ יי מְצִיּוֹן וּרְאֵה

b'tuv Y'rushalayim kol y'mei y'mei chayeicha;

בְּטוֹב יְרוּשָׁלַיִם כָּל יְמֵי חַיֶּיךָ;

ur'eih vanim l'vanecha shalom al Yisrael.

וּרְאֵה-בָּנִים לְבִנְיָךָ שְׁלוֹם עַל-יִשְׂרָאֵל.

May God bless you from Zion; may you see Jerusalem's well-being all the days of your life. And may you see children for your children. Shalom for Israel!

(Psalm 128:5-6)

Y'RUSHALAYIM SHEL ZAHAV

Avir harim tzalul kayayin v'rei-ach oranim אֲוִיר הָרִים צָלוּל בַּיַּיִן וְרֵיחַ אֲרָנִים
 nisa b'ruach haarbayim im kol paamonim. נִשָּׂא בְרוּחַ הָעֲרֵבִים עִם קוֹל פְּעֻמוֹנִים.
 Uv'tardeimat ilan va-even sh'vuyah bachalomah וּבְתַרְדֵּמַת אֵילָן וְאֶבֶן שְׁבוּיָה בַחְלוּמָה
 ha-ir asher badad yoshevet uv'libah chomah. הָעִיר אֲשֶׁר בְּדָד יוֹשֶׁבֶת וּבְלִבָּהּ חוֹמָה.

Y'rushalayim shel zahav
 v'shel n'choshet v'shel or
 Halo l'chol shirayich ani kinor!

יְרוּשָׁלַיִם שֶׁל זָהָב
 וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר
 הֲלֹא לְכֹל שִׁירֶיךָ אֲנִי כִנּוֹר!

Eichah yav'shu borot hamayim,
 kikar hashuk reikah.
 V'ein pokeid et Har Habayit
 ba-Ir Haatikah.
 Uvamarot asher basela
 m'yal'lot ruchot.
 V'ein yoreid el Yam Hamelach
 b'derech Y'richo.

אֵיכָה יָבֹשׁוּ בּוֹרוֹת הַמַּיִם,
 כִּכָּר הַשּׁוּק רֵיקָה.
 וְאֵין פּוֹקֵד אֶת הַר הַבַּיִת
 בְּעִיר הָעִתִּיקָה.
 וּבְמַעְרוֹת אֲשֶׁר בַּסֶּלַע
 מִיַּלְלוֹת רוּחוֹת.
 וְאֵין יוֹרֵד אֶל יַם הַמַּלְחָה
 בְּדֶרֶךְ יְרִיחוֹ.

Ach b'vo-i hayom lashir lach
 v'lach likshor k'tarim,
 katonti mitz'ir banayich
 umei-acharon ham'shor'rim.
 Ki sh'meich tzoreiv et has'fatayim
 kin'shikat saraf.
 Im eshkacheich Y'rushalayim asher kulah zahav.

אָךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לָךְ
 וְלָךְ לִקְשׁוֹר כְּתָרִים,
 קָטַנְתִּי מִצְעִיר בְּנִיךָ
 וּמֵאַחֲרוֹן הַמְּשׁוֹרְרִים.
 כִּי שָׁמַךְ צוּרֵב אֶת הַשְּׁפָתַיִם
 כְּנֹשֶׁקֶת שָׁרֵף.
 אִם אֲשַׁכַּחְךָ יְרוּשָׁלַיִם אֲשֶׁר כָּלָה זָהָב.

Chazarnu el borot hamayim lashuk v'lakikar
 shofar korei b'Har Habayit ba-Ir Haatikah.
 Uvamarot asher basela
 alfei sh'mashot zorchoth
 v'shuv neireid el Yam Hamelach
 b'derech Y'richo.

חֲזַרְנוּ אֶל בּוֹרוֹת הַמַּיִם לְשׁוּק וְלִכְכָּר
 שׁוֹפָר קוֹרֵא בְהַר הַבַּיִת בְּעִיר הָעִתִּיקָה.
 וּבְמַעְרוֹת אֲשֶׁר בַּסֶּלַע
 אֲלֵפֵי שְׁמָשׁוֹת זוֹרְחוֹת
 וְשׁוֹב גֵּרֵד אֶל יַם הַמַּלְחָה
 בְּדֶרֶךְ יְרִיחוֹ.

פיוטים

שֶׁבֶת

הַבְּדִלָה

שִׁירִים

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

נְמִים נוֹרְאִים

שֶׁלֹש רְגֵלִים

סִכּוֹת

פְּסָח

שֶׁבֻעוֹת

חֲנֻכָּה

ט"ו בְּשֶׁבֶט

פּוּרִים

זְכוֹר

מְדִיטְצָה וְהַחֲלָמָה

שִׁירִים לְאַמִּיִּים

Hymns

The mountain air is clear as wine and the fragrance of pine is carried in the evening breeze with the sound of bells. In the slumber of tree and stone, captive within her dream, is the city which sits deserted, and the wall at its heart.

Shabbat

Havdalah

Songs

Jerusalem of gold, of bronze, and of light, am I not a harp for all your songs?

Israeli Songs

How the cisterns have dried up! The market square is empty. No one attends the Temple Mount in the Old City. And in the caves in the rock winds moan. No one descends to the Dead Sea by way of Jericho.

Days of Awe

Three Festivals

Sukkot

But when I come today to sing unto you and to bind crowns for you, I become smaller than the youngest of your sons or the least of the poets. For your name burns the lips like the kiss of a seraph if I forget you, O Jerusalem, that is all of gold.

Pesach

Shavuot

Chanukah

We have returned to the cisterns, to the market and to the square. A shofar calls out on the Temple Mount in the Old City. And in the caves in the rock, thousands of suns shine. We will once again descend to the Dead Sea by way of Jericho.

Tu B'shvat

Purim

Songs of Memory

Meditation and

Healing

National Hymns

DAYS OF AWE

ACHAT SHAALTI

Achat shaalti mei-eit Adonai otah avakeish; אַחַת שְׂאֲלַתִּי מֵאֵת־יְיָ אֹתָהּ אֲבַקֵּשׁ;
 shivti b'veit Adonai kol y'mei chayai, שִׁבְתִּי בְּבֵית־יְיָ כָּל יְמֵי חַיַּי,
 lachazot b'no-am Adonai ul'vakeir b'heichalo. לַחֲזוֹת בְּנוֹעַם־יְיָ וּלְבַקֵּר בְּהֵיכָלוֹ.

One thing I ask of Adonai, only that do I seek:
 to live in the house of Adonai all the days of my life,
 to gaze upon the beauty of Adonai, and to frequent God's Temple.

(Psalm 27:4)

AVINU MALKEINU

Avinu Malkeinu choneinu vaaneinu אָבִינוּ מַלְכֵנוּ חֲנֹנֵנוּ וְנַעֲנֵנוּ
 ki ein banu maasim. כִּי אֵין בָּנוּ מַעֲשִׂים.
 Aseih imanu tz'dakah vachessed v'hoshi-einu. עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu, be gracious and answer us, even when we have little merit;
 treat us generously and with kindness, and be our help.

HASHIVEINU

Hashiveinu, Adonai, eilecha v'nashuvah; הַשִּׁיבֵנוּ, יְיָ, אֱלֹהֶיךָ וְנָשׁוּבָה;
 chadeish yameinu k'kedem. חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Return us to You and we will return. Renew our days as of old!

(Lamentations 5:21)

L'SHANAH TOVAH

L'shanah tovah tikateivu v'teichateimu. לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִתְחַתְּמוּ.

May you be inscribed and sealed for a good year.

פיוטים
 שְׁבֹת
 הַבְּדֻלָּה
 שִׁירִים
 שִׁירֵי אֶרֶץ יִשְׂרָאֵל
 נְמִים נוֹרָאִים
 שְׁלֹשׁ רִגְלִים
 סְכוֹת
 פְּסָח
 שְׁבֻעוֹת
 חֲנֻכָּה
 ט"ו בְּשָׁבָט
 פּוּרִים
 זְכוֹר
 מְדִיטָצְיָה וְהַחֲלָמָה
 שִׁירִים לְאֲמִיִּים

THREE FESTIVALS

LIVRACHAH

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu B'shvat

Purim

Songs of Memory

Meditation and

Healing

National Hymns

Livrachah v'lo liklalah,
l'sova v'lo l'razon,
l'chayim v'lo l'mavet.

לְבָרְכָה וְלֹא לְקַלְלָהּ,
לְשֹׂבָע וְלֹא לְרָזוֹן,
לְחַיִּים וְלֹא לְמוֹת.

For the blessing and not for the curse, for plenty and not for scarcity,
for life and not for death.

SISU V'SIMCHU

Sisu v'simchu, b'simchat Torah
Ur'nu chavod laTorah.

שִׂישׁוּ וְשִׂמְחוּ בְּשִׂמְחַת תּוֹרָה
וְרַנְנוּ כְבוֹד לַתּוֹרָה.

Rejoice and celebrate on Simchat Torah, and give honor to the Torah.

SISU V'SIMCHU B'SIMCHAT CHAG

Sisu v'simchu b'simchat chag,
macha-u kapayim.
Nagnu shir b'kol chazak,
haku vim'tziltayim.
Yad el yad kulanu k'echad,
koh basach naavorah.
Shevach laEl, ki l'Yisrael
hay'tah simchah v'orah.

שִׂישׁוּ וְשִׂמְחוּ בְּשִׂמְחַת חַג,
מַחֲאוּ כַפַּיִם.
נִגְנוּ שִׁיר בְּקוֹל חֲזָק,
הִכּוּ בְּמִצִּילַתַיִם.
יָד אֶל יָד כָּלֵנוּ כְּאַחַד,
כֹּה בַסָּךְ נַעֲבֹרָה.
שֵׁבַח לֵאלֹהֵי כִּי לְיִשְׂרָאֵל
הָיְתָה שִׂמְחָה וְאוֹרָה.

Rejoice and celebrate on this happy holiday. Clap your hands. Play a song out loud.
Crash the cymbals. Hand in hand, all of us as one, that is how we'll pass through this
joyful crowd. Praise to God, for Israel had joy and light!

V'SAMACHTA B'CHAGECHA

V'samachta b'chagecha v'hay'ta ach samei-ach.

וְשִׂמְחַתָּ בְּחַגְגְּךָ וְהָיִיתָ אַךְ שִׂמְחָה.

You shall rejoice in your festival and you shall have nothing but joy.

(based on Deuteronomy 16:14–15)

SUKKOT

TURN, TURN, TURN

To every thing turn, turn, turn
 There is a season turn, turn, turn
 And a time to every purpose under heaven

A time to be born, a time to die
 A time to plant, a time to reap
 A time to kill, a time to heal
 A time to laugh, a time to weep

A time to build up, a time to break down
 A time to dance, a time to mourn
 A time to cast away stones
 A time to gather stones together

A time of love, a time of hate
 A time of war, a time of peace
 A time you may embrace
 A time to refrain from embracing

A time to gain, a time to lose
 A time to rend, a time to sew
 A time of love, a time of hate
 A time for peace, I swear it's not too late!

(based on Ecclesiastes 3:1–8)

פיוטים

שֶׁבֶת

הַבְּדִלָה

שִׁירִים

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

זְמַנִּים נוֹרְאִים

שְׁלֹשׁ רְגָלִים

סִבּוֹת

פְּסָח

שְׁבָעוֹת

חֲנֻכָּה

ט"ו בְּשָׁבָט

פּוּרִים

זְכוֹר

מְדִיטָצְיָה וְהַקְלָמָה

שִׁירִים לְאֲמִיִּים

UFROS ALEINU

Ufros aleinu sukot sh'lomecha.

וּפְרַשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ.

Spread over us the shelter of Your peace.

HAPOREIS SUKAT SHALOM

Baruch atah, Adonai,

haporeis sukot shalom aleinu

v'al kol amo Yisrael v'al Yerushalayim.

בָּרוּךְ אַתָּה, יְיָ,

הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Blessed are You, Adonai, You spread Your shelter of peace over us,
 over all Your people Israel, and over Jerusalem.

PESACH

AVADIM HAYINU

- Hymns*
- Shabbat*
- Havdalah*
- Songs*
- Israeli Songs*
- Days of Awe*
- Three Festivals*
- Sukkot***
- Pesach***
- Shavuot*
- Chanukah*
- Tu B'shvat*
- Purim*
- Songs of Memory*
- Meditation and Healing*
- National Hymns*

Avadim hayinu
atah b'nei chorin.

עֲבָדִים הָיִינוּ
עַתָּה בְּנֵי חוֹרִין.

We were slaves, but now we are free people.

LET MY PEOPLE GO

When Israel was in Egypt land,
Let my people go!
Oppressed so hard they could not stand,
Let my people go!

Go down, Moses, way down in Egypt land
Tell old Pharaoh, to let my people go!

Thus saith the Lord, bold Moses said,
Let my people go!
If not I'll smite your firstborn dead,
Let my people go!

No more shall they in bondage toil,
Let my people go!
Let them come out with Egypt's spoil,
Let my people go!

B'CHOL DOR VADOR

B'chol dor vador
chayav adam lirot et atzmo
k'ilu hu yatza miMitzrayim.

בְּכָל־דּוֹר וְדוֹר
חַיָּב אָדָם לְרֹאוֹת אֶת־עַצְמוֹ
כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם.

In every generation we must see ourselves
as if we personally came out of Egypt.

MIRYAM HAN'VIAH

Miryam han'viah oz v'zimrah b'yadah.

Miryam tirkod itanu

l'hagdil zimrat olam.

Miryam tirkod itanu

l'takein et haolam.

Bimheira b'yameinu hi t'vi-einu

El mei hay'shuah.

מְרִיָם הַנְּבִיאָה עִז וְזִמְרָה בְּיָדָהּ.

מְרִיָם תִּרְקֹד אִתָּנוּ

לְהַגְדִּיל זִמְרַת עוֹלָם.

מְרִיָם תִּרְקֹד אִתָּנוּ

לְתַקֵּן אֶת הָעוֹלָם.

בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ

אֶל מֵי הַיְּשׁוּעָה.

פיוטים

שָׁבֵת

הַבְּדִלָה

שִׁירִים

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

קְמִים נוֹרָאִים

שֵׁשׁ רְגָלִים

סְכוּת

פְּסֵחַ

שְׁבָעוֹת

חֲנֻכָּה

ט"ו בְּשָׁבָט

פּוּרִים

זְכוּר

מְדִיטָצְיָה וְהַקְלָמָה

שִׁירִים לְאֲמִיִּים

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 mend the world.

Soon, in our day, she will bring us to the waters of redemption.

GOD OF MIGHT

God of might, God of right,
Thee we give all glory;
Thine all praise in these days,
As in ages hoary;
When we hear, year by year,
Freedom's wondrous story.

Now as erst, when Thou first
Made the proclamation,
Warning loud every proud,
Every tyrant nation,
We, Thy fame still proclaim,
Bowed in adoration.

Be with all who in thrall
To their tasks are driven;
By Thy power speed the hour
When their chains are riven;
Earth around will resound
Joyful hymns to heaven.

L'SHANAH HABAAH BIY'RUSHALAYIM

L'shanah habaah BiY'rushalayim.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

Next year in Jerusalem.

SHAVUOT

AL TIFG' I VI

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu B'shvat

Purim

Songs of Memory

Meditation and
Healing

National Hymns

Al tifg'i vi l'ozveich lashuv mei-acharayich

ki el asher teilchi eileich

uvaasher talini alin

ameich ami v'Elohayich Elohai.

Baasher tamuti amut v'sham ekaveir

koh yaaseh Adonai li v'choh yosif

ki hamavet yafrid beini uveineich.

Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die, and there I will be buried. Thus and more, may Adonai do to me, if anything but death parts me from you. *(Ruth 1:16-17)*

אֶל־תִּפְגְּעֵי־בִי לְעִזְבֹךָ לָשׁוּב מֵאַחֲרָיִךָ׃

כִּי אֶל־אֲשֶׁר תִּלְכִּי אֵלַי׃

וּבְאֲשֶׁר תִּלְיִנִי אֲלִין

עִמָּךְ עִמִּי וְאֱלֹהֶיךָ אֱלֹהָי׃

בְּאֲשֶׁר תִּמְוֹתַי אֲמוֹת וְשָׁם אֶקְבֹּר

כֹּה יַעֲשֶׂה יְיָ לִי וְכֹה יִסִּיף

כִּי הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינָךְ׃

KADDISH D'RABANAN

For our teachers and their students,
And the students of the students
We ask for peace and loving kindness
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

LAASOK B'DIVREI TORAH

Baruch atah Adonai

Eloheinu Melech haolam,

asher kidshanu b'mitzvotav

v'tzivanu laasok b'divrei Torah.

בָּרוּךְ אַתָּה יְיָ

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיִךְ

וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה׃

Blessed are You, Adonai our God, Sovereign of the universe,
who has sanctified us through Your commandments,
and commanded us to engage in words of Torah.

CHANUKAH

HANEROT HALALU

Hanerot halalu anachnu madlikim
al hanisim, v'al haniflaot
v'al hat'shuot v'al hamilchamot,
she-asita laavoteinu, she-asita l'imoteinu,
bayamim haheim baz'man hazeh.

הַנֵּרוֹת הַלָּלוּ אֲנַחְנוּ מַדְלִיקִים
עַל הַנִּסִּים, וְעַל הַנִּפְלְאוֹת
וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת,
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ, שֶׁעָשִׂיתָ לְאִמּוֹתֵינוּ,
בַּיָּמִים הָהֵם בְּזַמַּן הַזֶּה.

We kindle these lights for the miracles, the wonders, the deliverances, and the wars
which You brought for our ancestors in those days at this time of year.

MI Y'MALEIL

Mi y'maleil g'vurot Yisrael
otan mi yimneh?
Hein b'chol dor yakum hagibor, go-eil haam.

מִי יִמְלֵל גְּבוּרוֹת יִשְׂרָאֵל
אוֹתָן מִי יִמְנֶה?
הֵן בְּכָל דּוֹר יָקוּם הַגִּבּוֹר, גּוֹאֵל הָעָם.

Sh'ma!
Bayamim haheim baz'man hazeh
Makabi moshi-a ufodeh.
Uv'yameinu kol am Yisrael
yitacheid yakum l'higa-eil.

שְׁמַע!
בַּיָּמִים הָהֵם בְּזַמַּן הַזֶּה
מִכַּבֵּי מוֹשִׁיעַ וּפּוֹדֵה.
וּבְיָמֵינוּ כָּל עַם יִשְׂרָאֵל
יִתְאַחַד יָקוּם לְהַגְאֵל.

Who can retell the things that befell us,
who can count them?
In every age a hero or sage came to our aid.

Hark!
In days of yore, in Israel's ancient land,
brave Maccabeus led the faithful band.
And now all Israel must as one arise,
redeem itself through deed and sacrifice!

Ah!
At this time of year in days of yore,
Maccabees the Temple did restore.
And today our people as we dreamed,
Will arise, unite and be redeemed!

פיוטים

שֶׁבֶת

הַבְּדֻלָּה

שִׁירִים

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

נְמִים נוֹרָאִים

שֶׁלֹש רְגָלִים

סְכוּת

פְּסָח

שֶׁבֶעֻת

חֲנֻכָּה

ט"ו בְּשֶׁבֶת

פּוֹרִים

זְכוֹר

מְדִיטָצְיָה וְהַקְלָמָה

שִׁירִים לְאַמִּיִּים

MAOZ TZUR

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu B'shvat

Purim

Songs of Memory

Meditation and

Healing

National Hymns

Maoz tzur y'shuati, l'cha na-eh l'shabei-ach
 tikon beit t'filati, v'sham todah n'zabei-ach
 l'eit tachin matbei-ach, mitzar ham'nabei-ach
 az egmor b'shir mizmor
 chanukat hamizbei-ach

Rock of Ages, let our song
 praise Your saving power.
 You amidst the raging foes
 were our sheltering tower.
 Furious they assailed us
 but Your arm availed us.
 And Your word broke their sword
 when our own strength failed us.

מָעוֹז צוֹר יְשׁוּעָתִי, לְךָ נֶאֱחָ לְשִׁבְחֲךָ
 תִּכּוֹן בֵּית תְּפִלָּתִי, וְשָׁם תִּזְכָּר תּוֹדָה וְזִבְחֲךָ
 לַעֵת תִּכְיִן מַטְבְּחֲךָ, מִצָּר הַמְּנַבְּיִיךָ
 אֶז אֶגְמֹר בְּשִׁיר מִזְמוֹר
 חֲנֻכַּת הַמִּזְבֵּיִיךָ

Children of the Maccabees,
 whether free or fettered,
 wake the echoes of the songs
 where you may be scattered.
 Yours the message cheering,
 that the time is nearing
 which will see all people free,
 tyrants disappearing.

NOT BY MIGHT

Not by might and not by power,
 but by spirit alone shall we all live in peace.

The children sing. The children dream.
 And their tears may fall, but we'll hear them call
 and another song will rise, another song will rise,
 another song will rise.

(Zechariah 4:6)

O CHANUKAH

O Chanukah, O Chanukah,
 come light the menorah.
 Let's have a party. We'll all dance the horah.
 Gather round the table,
 we'll give you a treat,
 S'vivon to play with, and latkes to eat.
 And while we are playing,
 the candles are burning low.
 One for each night.
 They shed a sweet light
 to remind us of days long ago!

O Chanukah, O Chanukah,
 a festival of joy.
 A holiday, a jolly day
 for every girl and boy.
 Spin the whirling dreidels all week long,
 eat the sizzling latkes, sing a happy song.
 Now light them, tonight then.
 The flickering candles in a row
 retell the wondrous story
 of God's eternal glory,
 and dance by the candles' cheering glow.

Y'mei HaChanukah, chanukat mikdasheinu
 B'gil uv'simchah m'malim et libeinu,
 Lailah vayom s'vivoneinu yasov,
 Sufganiyot nochal bam larov.
 Ha-iru, hadliku, neirot Chanukah rabim,
 Al hanisim v'al haniflaot
 Asher chol'lu HaMakabim!

יְמֵי הַחֲנֻכָּה, חֲנֻכַּת מִקְדָּשֵׁנוּ
 בְּגִיל וּבְשִׂמְחָה מִמַּלְאִים אֶת לִבֵּינוּ,
 לַיְלָה וַיּוֹם סְבִיבוֹנֵנוּ יָסֹב,
 סֻפְגָּנִיּוֹת נֹאכַל בָּם לָרוֹב.
 הָאִירוּ, הַדְּלִיקוּ, נֵרוֹת חֲנֻכָּה רַבִּים,
 עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת
 אֲשֶׁר חוֹלְלוּ הַמַּכַּבִּים!

פִּיטִים
 שֶׁבֶת
 הַבְּדִלָה
 שִׁירִים
 שִׁירֵי אֶרֶץ יִשְׂרָאֵל
 נְמִים נוֹרָאִים
 שְׁלֹשׁ רָגְלִים
 סְכוּת
 פֶּסַח
 שְׁבָעוֹת
 חֲנֻכָּה
 ט"ו בְּשֶׁבֶט
 פִּוּרִים
 זְכוֹר
 מְדִיטָצְיָה וְהַחֲלָמָה
 שִׁירִים לְאֲמִיִּים

אוי חנופה, אוי חנופה, אַ יום־טוב אַ שיינער,
 אַ לוסטיקער, אַ פריילעכער, ניטאָ נאָך אַזוינער.
 אַלע נאַכט אין דריידלעך שפילן מיר,
 זוּדיק הייסע לאַטקעס, עסט אָן אַ שיעור.
 געשווינדער, צינדט קינדער, די דיניקע ליכטעלעך אָן.
 זינגט „על הניסים“, לויבט גאָט פֿאַר די נסים,
 און קומט גיכער טאַנצן אין קאַן.

Oy khanike, oy khanike, a yontef a sheyner,
 a lustiker, a freylekher, nito nokh azoyner.
 Ale nakht in dreydlekh shpiln mir,
 zudik heyse latkes, est on a shir.
 Geshvinder, zingt kinder, di dininke likhtelekh on.
 Zingt, “al hanisim”, loybt got far di nisim,
 un kumt gikher tantsn in kon.

S'VIVON

S'vion sov, sov, sov,
 Chanukah hu chag tov!
 Chanukah hu chag tov!
 S'vion sov, sov, sov.

סְבִיבוֹן סֵב, סֵב, סֵב,
 חֲנֻכָּה הוּא חַג טוֹב!
 חֲנֻכָּה הוּא חַג טוֹב!
 סְבִיבוֹן סֵב, סֵב, סֵב.

Chag simchah hu laam,
 Neis gadol hayah sham,
 Neis gadol hayah sham,
 Chag simchah hu laam!

חַג שִׂמְחָה הוּא לָאָם,
 נֵס גָּדוֹל הָיָה שָׁם,
 נֵס גָּדוֹל הָיָה שָׁם,
 חַג שִׂמְחָה הוּא לָאָם!

Dreidel, spin. Chanukah is a good holiday.
 A happy holiday for the people. A great miracle happened there!

LIGHT ONE CANDLE

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu B'shvat

Purim

Songs of Memory

*Meditation and
Healing*

National Hymns

Light one candle for the Maccabee children.
With thanks that their light didn't die.

Light one candle for the pain they endured
When their right to exist was denied.

Light one candle for the terrible sacrifice
Justice and freedom demand.

But light one candle for the wisdom to know
When the peacemaker's time is at hand.

Don't let the light go out,

It's lasted for so many years.

Don't let the light go out,

Let it shine through our love and our tears.

Light one candle for the strength that we need
To never become our own foe.

Light one candle for those who are suffering
The pain we learned so long ago.

Light one candle for all we believe in
Let anger not tear us apart.

And light one candle to bind us together
With peace as the song in our heart.

What is the memory that's valued so highly
That we keep alive in that flame?

What's the commitment to those who have died
When we cry out, they've not died in vain?

We have come this far always believing
That justice will somehow prevail.

This is the burden, and this is the promise
And this is why we will not fail!

TU BISH'VAT

HASHKEIDIYAH PORACHAT

Hashkeidiyah porachat v'shemesh paz zorachat הַשְּׁקִדְיָה פּוֹרַחַת וְשֶׁמֶשׁ פָּז זוֹרַחַת
 tziporim meirosh kol gag צִפּוֹרִים מֵרֹאשׁ כָּל גַּג
 m'vasrot et bo hechag מִבְּשָׂרוֹת אֶת בּוֹ הֶחָג
 Tu BiSh'vat higi-a Chag Ha-Ilanot ט"ו בְּשֶׁבֶט הַגִּיעַ חַג הָאֵילָנוֹת

Nita kol har v'geva miDan v'ad B'eir Sheva נִטַע כָּל הָר וְגִבַע מִדָּן וְעַד בְּאֵר שֶׁבַע
 v'artzeinu shuv nirash וְאֶרְצֵנוּ שׁוּב נִרְאֵשׁ
 erez zayit, chalav ud'vash. אֶרֶץ זֵית, חֶלֶב וְדָבָשׁ.
 Tu BiSh'vat higi-a, Chag Ha-Ilanot ט"ו בְּשֶׁבֶט הַגִּיעַ, חַג הָאֵילָנוֹת

The almond tree is blooming and a golden sun shines. Birds, from the top of every roof, bring tidings of the coming of the festival. Tu BiSh'vat has arrived, the Festival of Trees.

We will plant every mountain and hill from Dan to Be'er Sheva. We will once again inherit our land, a land of olives, milk, and honey. Tu BiSh'vat has arrived, the Festival of Trees.

פּוֹרַחַת
 שֶׁבֶט
 הַבְּדִלָה
 שִׁירִים
 שִׁירֵי אֶרֶץ יִשְׂרָאֵל
 זְמַיִם נוֹרָאִים
 שְׁלֹשׁ רָגְלִים
 סְכוּת
 פֶּסַח
 שְׂבָעוֹת
 חֲנֻכָּה
 ט"ו בְּשֶׁבֶט
 פּוֹרַים
 זָכוֹר
 מְדִיטָצְיָה וְהַחֲלָמָה
 שִׁירִים לְאֲמִיִּים

KI TAVO-U

Ki tavo-u el haaretz un'tatem כִּי תָבֹאוּ אֶל הָאָרֶץ וְנִטְעַתֶּם
 kol eitz t'chilah כָּל עֵץ תַּחֲלֶה
 v'natan ha-eitz piryo v'haaretz y'vulah וְנָתַן הָעֵץ פְּרִיּוֹ וְהָאָרֶץ יִבּוּלָה
 eit linto-a ilanot עַת לִנְטוֹעַ אֵילָנוֹת

When you come to the land of Israel and plant trees, each tree shall give its fruit, and the land shall give its abundance. It is time for planting trees!

(Leviticus 19:23)

ATZEI ZEITIM OMDIM

Atzei zeitim omdim.

עֲצֵי זֵיתִים עוֹמְדִים.

Olive trees are standing.

PURIM

CHAG PURIM

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

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Sukkot

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Meditation and
Healing

National Hymns

Chag Purim, Chag Purim,
chag gadol laY'hudim.
Maseichot, raashanim,
z'mirot, rikudim.

Havah narishah, raash, raash, raash,
baraashanim.

The holiday of Purim is a great festival for the Jews
with masks, noisemakers, songs and dancing.
Let's make lots of noise with greggers!

חג פורים, חג פורים,
חג גדול ליהודים.
מסכות, רעשנים,
זמרות, ריקודים.

הבה נרעשה, רעש, רעש, רעש,
ברעשנים.

SHOSHANAT YAAKOV

Shoshanat Yaakov, tzahalah v'sameichah
birotam yachad, t'cheilet Mord'chai,
t'shuatam hayita lanetzach,
v'tikvatam b'chol dor vador.

L'hodia shekol kovecha lo yeivoshu,
v'lo yikalmu lanetzach kol hachosim bach.

Arur Haman asher bikeish l'abdi,
baruch Mord'chai haY'hudi,
b'ruchah Esteir baadi.

The rose of Jacob was cheerful and joyous when they saw Mordechai robed in royal blue. You have been their everlasting redemption and their hope in every generation. You make known that all who hope in You will not be embarrassed, and those who take refuge in You will never be humiliated. Cursed is Haman who sought to destroy me. Blessed is Mordechai the Jew. Blessed is Esther who acted for me.

שושנת יעקב צהלה ושמחה
בראותם יחד תכלת מרדכי,
תשועתם הייתה לנצח,
ותקונתם בכל דור ודור.

להודיע שכל קנייך לא יבשו,
ולא יקלמו לנצח כל החוסים בך.

ארור המן אשר בקש לאבדי,
ברוך מרדכי היהודי,
ברוכה אסתר בעדי.

UTZU EITZAH

Utzu eitzah v'tufar
dabru davar v'lo yakum
ki imanu El.

עצו עצה ותפר
דברו דבר ולא יקום
כי עמנו אל.

Make your plans; they will be annulled.
Scheme against us; it will be to no avail, for God is with us. (Isaiah 8:10)

SONGS OF MEMORY

AL NAHAROT BAVEL

Al naharot Bavel
sham yashavnu gam bachinu
b'zochreinu et Tzion.

עַל־נְהָרוֹת בָּבֶל
שָׁם יָשְׁבָנוּ גַם־בָּכִינוּ
בְּזָכְרֵנוּ אֶת־צִיּוֹן.

By the rivers of Babylon we sat and wept as we remembered Zion. (*Psalms 137:1*)

BY THE WATERS OF BABYLON

By the waters, the waters of Babylon
We lay down and wept, and wept for thee Zion
We remember thee, remember thee, remember thee Zion

(*Psalms 137*)

ELI TZION

Eli Tzion v'areha,
k'mo ishah v'tzireha.
V'chiv'tulah chagurat sak,
al baal n'ureha.

אֵלֵי צִיּוֹן וְעָרֶיהָ,
כְּמוֹ אִשָּׁה בְּצִירֶיהָ.
וְכִבְתוּלָה חֲגוּרַת שָׁק,
עַל בַּעַל נְעוּרֶיהָ.

Alei galut m'shartei El,
manimei shir z'mareha.
V'al damam asher shupach,
k'mo meimei y'oreha.

עָלֵי גְלוֹת מְשָׁרְתֵי־אֵל,
מִנְעֵימֵי שִׁיר זְמָרֶיהָ.
וְעַל דָּמָם אֲשֶׁר שִׁפְךְ,
כְּמוֹ מֵימֵי יְאוּרֶיהָ.

For Zion and her cities who are like a woman in bitter anguish,
mourning the husband of her youth. For the exile of God's servants,
who play the songs of her melodies, and for their spilled blood,
which is like the water of her streams.

LO IRA

Lo ira meiriv'vot am
asher saviv shatu alai.
Kumah Adonai v'hoshi-cini!

לֹא אִירָא מִרְבָּבוֹת עָם
אֲשֶׁר סָבִיב שָׁתוּ עָלַי.
קוּמָה יְיָ וְהוֹשִׁיעֵנִי!

I will not fear the tens of thousands that surround me.

Rise up, O God, and save me!

(*Psalms 3:7-8*)

פִּיטִים
שֶׁבֶת
הַבְּדֻלָּה
שִׁירִים
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
נְמִים נוֹרָאִים
שֶׁלֹשׁ רְגֵלִים
סִכּוֹת
פְּסָח
שִׁבְעוֹת
חֲנֻכָּה
ט"ו בְּשָׁבָט
פִּירִים
זְכוֹר
מְדִיטְצָה וְהַחֲלָמָה
שִׁירִים לְאֲמִיִּים

ANI MAAMIN

<i>Hymns</i>		
<i>Shabbat</i>	Ani maamin	אָנִי מְאָמִין
<i>Havdalah</i>	b'emunah sh'leimah b'viat hamashiach.	בְּאֵמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ.
<i>Songs</i>	V'af al pi sheyitmamei-ah,	וְאִף עַל פִּי שְׂיִתְמַהֲמָהּ,
<i>Israeli Songs</i>	im kol zeh ani maamin.	עִם כָּל־זֶה אָנִי מְאָמִין.
<i>Days of Awe</i>	Im kol zeh achakeh lo b'chol yom sheyavo.	עִם כָּל־זֶה אֲחַכֶּה לוֹ בְּכָל־יוֹם שְׂיָבֵא.

I believe with perfect faith in the Messiah's coming.
And even if the Messiah is delayed, I will wait day by day.

(Habakkuk 3:2)

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu Bishvat

Purim

Songs of Memory

*Meditation and
Healing*

National Hymns

ASHREI HAGAFRUR

	Ashrei hagafurur	אֲשֶׁרִי הַגְּפֻרוֹר
	shenisraf v'hitzit lehavot.	שֶׁנִּשְׂרַף וְהִצִּית לְהָבוֹת.
	Ashrei halehavah shebaarah b'sitrei l'avot.	אֲשֶׁרִי הַלְּהַבָּה שֶׁבְעָרָה בְּסִתְרֵי לְבָבוֹת.
	Ashrei hal'avot sheyadu lachadol b'chavod.	אֲשֶׁרִי הַלְּבָבוֹת שֶׁיָדְעוּ לְחַדּוֹל בְּכָבוֹד.
	Ashrei hagafurur shenisraf v'hitzit l'havot.	אֲשֶׁרִי הַגְּפֻרוֹר שֶׁנִּשְׂרַף וְהִצִּית לְהָבוֹת.

Blessed is the match consumed in kindling a flame.
Blessed is the flame that burns in the secret fastness of the heart.
Blessed is the heart with the strength to stop its beating for honor's sake.
Blessed is the match consumed in kindling a flame.

YEISH KOCHAVIM

Yeish kochavim she-oram magia artzah	יֵשׁ כּוֹכָבִים שְׁאוֹרָם מְגִיעַ אֶרְצָה
rak kaasher heim atzmam avdu v'einam.	רַק כַּאֲשֶׁר הֵם עֲצָמָם אָבְדוּ וְאֵינָם.
Yeish anashim sheziv zichram mei-ir	יֵשׁ אָנָשִׁים שֶׁזִּיּוּ זִכְרָם מֵאִיר
kaasher heim atzmam einam od b'tocheinu.	כַּאֲשֶׁר הֵם עֲצָמָם אֵינָם עוֹד בְּתוֹכֵנוּ.
Orot eileh hamav'hikim	אוֹרוֹת אֵלֶּה הַמְּבַהֲקִים
b'cheshkat halayil.	בְּחֶשֶׁקֶת הַלַּיִל.
Heim heim shemarim laadam et haderech.	הֵם הֵם שֶׁמְרָאִים לְאָדָם אֶת הַדֶּרֶךְ.

There are stars up above, so far away we only see their light — long, long after the star itself is gone. 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.

ZOG NIT KEINMOL — THE PARTISAN'S SONG

Zog nit keynmol az du geyst
dem letstn veg,
Ven himlen blayene
farshteln bloye teg.
Vayl kumen vet nokh
undzer oysgebenkte sho,
S'vet a poyk ton undzer
trot - mir zaynen do!

Fun grinem palmen-land biz vaysn
land fun shney,
Mir zaynen do, mit undzer payn,
mit undzer vey.
Un vu gefaln s'iz a shprits
fun undzer blut,
Vet a shprots ton undzer gvure,
undzer mut.

זאָג ניט קיינמאָל אַז דו גייסט
דעם לעצטן וועג,
ווען הימלען בליינענע
פאַרשטעלן בלויע טעג.
ווייל קומען וועט נאָך
אונדזער אויסגעבענקטע שעה,
ס'וועט אַ פּוּיק טאָן אונדזער
טראַט - מיר זיינען דאָ!

פון גרינעם פאַלמען-לאַנד ביז ווייסן
לאַנד פון שניי,
מיר זיינען דאָ, מיט אונדזער פּיין,
מיט אונדזער וויי.
און ווי געפאַלן ס'איז אַ שפּריץ
פון אונדזער בלוט,
וועט אַ שפּראַץ טאָן אונדזער גבורה,
אונדזער מוט.

פּוּיק
שַׁבֵּת
הַבְּדִלָּה
שִׁירִים
שִׁירֵי אֶרֶץ יִשְׂרָאֵל
קָמִים נוֹרָאִים
שְׁלֹשׁ קָנָלִים
סִכּוֹת
פְּסָח
שְׁבֻעוֹת
חֲנֻכָּה
ט"ו בְּשֻׁבֵט
פּוּרִים
זִכּוֹר
מְדִיטַצְיָה וְהַחֲלָמָה
שִׁירִים לְאַמִּיִּים

You must not say that you now walk the final way, because the darkened heavens hide the blue of day. The time we've longed for will at last draw near, and our steps, as drums, will sound that we are here.

From land all green with palms to lands all white with snow, we now arrive with all our pain and all our woe. Where our blood sprayed out and came to touch the land, there our courage and our faith will rise and stand.

HOSHI'A ET AMECHA

Hoshiah et amecha uvareich et nachalatecha
Ur'eim v'naseim ur'eim ad haolam.

הוֹשִׁיעָה אֶת־עַמּוֹךְ וּבְרַךְ אֶת־נַחֲלָתְךָ
וּרְעֵם וְנַשֵּׂאֵם עַד־הָעוֹלָם.

Save Your people; bless Your heritage. Tend them and exalt them for ever. (Psalm 28:9)

VIY'HUDAH L'OLAM TEISHEIV

ViY'hudah l'olam teisheiv
viY'rushalayim l'dor vador.

וַיְהוּדָה לְעוֹלָם תִּשָּׁב
וַיְרוּשָׁלַיִם לְדוֹר וָדוֹר.

Judah shall abide forever and Jerusalem from generation to generation. (Joel 4:20)

MEDITATION & HEALING

OPEN UP OUR EYES

Open up our eyes, teach us how to live
Fill our hearts with joy and all the love You have to give
Gather us in peace
As You lead us to Your Name
And we will know that You are One.

KOL HAN'SHAMAH

Kol han'shamah t'haleil Yah, hal'lu, hal'lu Yah. כל הנשמה תהלל יה, הללו, הללו יה.

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

OH GUIDE MY STEPS

Oh guide my steps and help me find my way;
I need Your shelter now.
Rock me in Your arms and guide my steps.
And help me make each day
a song of praise to You.
Rock me in Your arms and guide my steps.

Ufros aleinu sukkat sh'lomecha. ופרש עלינו סכת שלומך.

Spread over us a shelter of peace.

EL NA R'FA NA LAH

El na r'fa na lah. אל נא רפא נא לה.

God, I pray, heal her. (Numbers 12:13)

BIRKAT HAGOMEIL

Creator of miracles, mercy and life, Kol tov selah
protect us from danger, keep us from harm. Kol tov selah
Creator of wonders, compassion and hope, Kol tov selah
bless us with healing, surround us with love. Kol tov selah

Kol tov selah . . . Give thanks for all that is good.

May God who is gracious, be gracious to you, Kol tov selah
protect you and bless you and care for you. Kol tov selah
For all you are, and all you hope to be, Kol tov selah
we give thanks for all that is good. Kol tov selah

LAMDEINI ELOHAI

Lamdeini, Elohai, bareich v'hitpaleil
 al sod aleh kameil,
 al nogah p'ri basheil,
 al hacheirut hazot,
 lirot, lachush, linshom,
 ladaat, layacheil, l'hikashail.

Lameid et siftotai b'rachah v'shir hallel,
 b'hit'chadeish z'mancha im boker v'im leil,
 l'val yih'yeh yomi hayom kitmol shilshom,
 l'val yih'yeh alai yomi hergeil.

Teach me, O God, a blessing, a prayer
 on the mystery of a withered leaf
 on ripened fruit so fair
 on the freedom to see, to sense,
 to breathe, to know, to hope, to despair.

Lamdeini Elohai, bareich v'hitpaleil
 lameid et siftotai b'rachah v'shir hallel.

לְמַדְנִי אֱלֹהֵי בְרַךְ וְהִתְפַּלֵּל
 עַל סוּד אֶלֶה קָמֵל,
 עַל נֹגַהּ פְּרֵי בָשֵׁיל,
 עַל הַחֲרוּת הַזֹּאת,
 לְרֵאוֹת, לְחוּשׁ, לְנִשְׁמָה,
 לְדַעַת, לְיִחּוּל, לְהִכָּשֵׁל.

לְמִיד אֶת שִׁפְתוֹתַי בְּרַכָּה וְשִׁיר הַלֵּל
 בְּהִתְחַדֵּשׁ זְמַנְךָ עִם בִּקְרָר וְעִם לַיִל,
 לְבַל יִהְיֶה יוֹמֵי הַיּוֹם כְּתַמּוֹל שְׁלֹשׁוֹם,
 לְבַל יִהְיֶה עָלַי יוֹמֵי הַרְגֵל.

Teach my lips a blessing, a hymn of praise
 as each morning and night
 You renew Your days,
 lest my days be today as the one before,
 lest routine set my ways.

לְמַדְנִי אֱלֹהֵי בְרַךְ וְהִתְפַּלֵּל
 לְמִיד אֶת שִׁפְתוֹתַי בְּרַכָּה וְשִׁיר הַלֵּל.

פיוטים

שֶׁבֶת

הַבְּדִלָה

שִׁירִים

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

זְמַיִם נוֹרְאִים

שֵׁשׁ רְגָלִים

סְכוּת

פְּסָח

שִׁבְעוֹת

חֲנֻכָּה

ט"ו בְּשֶׁבֶט

פּוּרִים

זְכוּר

מְדִיטָצְיָה וְהַחֲלָמָה

שִׁירִים לְאֻמִּים

NATIONAL HYMNS

HATIKVAH

Kol od balevav p'nimah
 nefesh Y'hudi homiyah
 ul'faatei mizrach kadimah
 ayin l'Tzion tzofiyah.
 Od lo avdah tikvateinu
 hatikvah bat sh'not alpayim
 lih'yot am chofshi b'artzeinu
 Eretz Tziyon viY'rushalayim.

כָּל עוֹד בַּלֵּבָב פְּנִימָה
 נֶפֶשׁ יְהוּדֵי הוֹמִיָּה
 וּלְפָאֵתַי מִזְרַח קְדִימָה
 עֵין לְצִיּוֹן צוֹפְיָה.
 עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ
 הַתִּקְוָה בַּת שְׁנוֹת אַלְפַיִם
 לְהִיּוֹת עִם חֻפְשֵׁי בְּאַרְצֵנוּ
 אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

So long as within the inmost heart a Jewish spirit sings, so long as the eye looks
 eastward, gazing toward Zion, our hope is not lost — the hope of two thousand years:
 to be a free people in our land, the land of Zion and Jerusalem.

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu Bishvat

Purim

Songs of Memory

***Meditation and
Healing***

National Hymns

STAR SPANGLED BANNER

O say, can you see
By the dawn's early light,
What so proudly we hailed
At the twilight's last gleaming?
Whose broad stripes and bright stars,
Through the perilous fight,
O'er the ramparts we watched
Were so gallantly streaming!

And the rockets' red glare,
The bombs bursting in air,
Gave proof through the night
That our flag was still there!
O say, does that star-spangled banner yet wave
O'er the land of the free, and the home of the brave?

O CANADA

O Canada!
Our home and native land!
True patriot love in all thy sons command.

With glowing hearts we see thee rise,
The True North strong and free!

From far and wide,
O Canada, we stand on guard for thee.

God keep our land glorious and free!
O Canada, we stand on guard for thee.

O Canada, we stand on guard for thee.

GOD BLESS AMERICA

God bless America,
 Land that I love.
 Stand beside her, and guide her
 Thru the night with the light from above.
 From the mountains, to the prairies,
 To the oceans, white with foam
 God bless America,
 My home sweet home.

פיוטים
 שֶׁבֶת
 הַבְּדֻלָּה
 שִׁירִים
 שִׁירֵי אֶרֶץ יִשְׂרָאֵל
 קְמִים נוֹרְאִים
 שְׁלֹשׁ רְגָלִים
 סְכוּת
 פְּסָח
 שְׁבָעוֹת
 חֲנֻכָּה
 ט"ו בְּשָׁבָט
 פּוּרִים
 זְכוּר
 מְדִיטָצְיָה וְהַחֲלֻמָּה
 שִׁירִים לְאֻמִּים

Hymns

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Tu Bishvat

Purim

Songs of Memory

*Meditation and
Healing*

National Hymns

AMERICA THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern impassion'd stress
A thoroughfare for freedom beat
Across the wilderness.

America! America!
God mend thine ev'ry flaw,
Confirm thy soul in self-control,
Thy liberty in law.

O beautiful for heroes prov'd
In liberating strife,
Who more than self their country loved,
And mercy more than life.

America! America!
May God thy gold refine
Till all success be nobleness,
And ev'ry gain divine.

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears.

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

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Abrams, Judith Z., for the selections *Adonai our God, we give thanks; Adonai, our God, grant us knowledge; In the morning; May we find peace* and several notes.

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משכן תפלה
MISHKAN T'FILAH

A Reform Siddur

Services for Shabbat



משכן תפלה
MISHKAN T'FILAH

A Reform Siddur

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם

“And let them build Me a sanctuary
that I may dwell in their midst.”

CENTRAL CONFERENCE OF AMERICAN RABBIS

5767 NEW YORK 2007

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16 15 14 13 12 10 9 8 7 6

ISBN 0-88123-104-5 (Shabbat, congregational edition)
ISBN 0-88123-109-6 (Shabbat, large-print edition)
ISBN 0-88123-108-8 (two-volume set, large-print edition)

CCAR Press, 355 Lexington Avenue, New York, NY 10017
(212) 972-3636
www.ccarpress.org

Edited by Elyse D. Frishman

Designed by Neil Waldman. Typography by Nostradamus Advertising.
Cover design by Izzy Pludwinski.

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The publication of this prayerbook
was made possible by a gift from
Bob and Cobey Rapaport
in honor of his mother

Stella Fread Rapaport Fuld

שמחה בת אברהם ושרה מלכה



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Introduction

While prayer invites us to beseech God, we must also be open to what God wants from us. Samuel Karff wrote, “Each generation must struggle to hear the call, ‘Where art thou?’ Each must choose to answer, ‘Here I am, send me.’” *Each generation* — not merely each individual. A *siddur* must challenge narcissism; that challenge begins by saying to a worshipper: your voice is here amidst others. *To hear the call*: to realize that prayer is not merely an outpouring of self; it is the opening of our senses to what is beyond our selves. *Send me*: prayer must motivate us to give selflessly.

In any worship setting, people have diverse beliefs. The challenge of a single liturgy is to be not only multi-vocal, but poly-vocal — to invite full participation at once, without conflicting with the *keva* text. (First, the *keva* text must be one that is acceptable; hence, the ongoing adaptations of certain prayers, over time, such as the *G'vurot*.) Jewish prayer invites interpretation; the left hand material was selected both for metaphor and theological diversity. The choices were informed by the themes of Reform Judaism and Life: social justice, feminism, Zionism, distinctiveness, human challenges. The heritage of Reform brings gems from the *Union Prayer Book* and from *Gates of Prayer*, as well as from Reform's great literary figures over the last century and more.

Theologically, the liturgy needs to include many perceptions of God: the transcendent, the naturalist, the mysterious, the partner, the evolving God. In any given module of prayer, e.g., the *Sh'ma and Its Blessings*, we should sense all of these ways. The distinction of an integrated theology is not that one looks to each page to find one's particular voice, but that over the course of praying, many voices are heard, and ultimately come together as one. The ethic of inclusivity means awareness of and obligation to others rather than mere self-fulfillment.

An integrated theology communicates that the community is greater than the sum of its parts. While individuals matter deeply, particularly in the sense of our emotional and spiritual needs and in the certainty that we are not invisible, that security should be a stepping stone to the higher value of community, privilege and obligation. We join together in prayer because together, we are stronger and more apt to commit to the values of our heritage. Abraham knew that just ten people made a difference. In worship, all should be reminded of the social imperatives of community.

Prayer must move us beyond ourselves. Prayer should not reflect “me”; prayer should reflect *our* values and ideals. God is not in our image; we are in God's. It is critical that Reform Jews understand what is expected of them. The diverse theologies of the new *siddur* include religious naturalism, the theology of human adequacy, process theology,

and the balance of particularism and universalism. But the essence of Reform liturgy continues to be what God demands of us, with heavy emphasis on ethical action and social justice.

In *Beyond the Worship Wars*, Thomas G. Long teaches, “Part of the joy of worship is to know the motions, know the words, know the song. The vital congregations knew their order of worship and moved through it with deep familiarity. What is more, the worshippers had active roles — speaking, singing, moving — and many of these they could perform from memory.” The *siddur* is a tool in the larger system of worship. Lawrence Hoffman teaches, “The book is less text than pre-text for the staging of an experience. We are returning to the age of orality, where performance of prayer matters more than the fixed words. The question of worship leadership has expanded now, to include the theology and artistry of being a *sh’liach tzibur* — how to orchestrate seating, fill empty space, provide the right acoustics, and honor individualism within the group experience.”

Using *Mishkan T’filah*, the actual selection of prayer can wait for the moment. The *sh’liach tzibur* must offer a recipe that works comfortably for the community, and be able to adapt each week to the particular needs of the community, and to individuals within that community.

Mishkan T’filah invites familiarity, even as it allows for diversity. Over time, one cannot help but memorize the book. The content of each page spread, though varied, becomes known. The constancy of the *keva* text (the right hand side of each page which offers the traditional prayer) anchors every creative prayer on the left. It is the cumulative effect of worshipping from this *siddur* that will deepen meaningful ritual.

The publication of *Mishkan T’filah* continues the Reform movement’s tradition of liturgical innovation. A single prayer book provides an important vehicle for group identification as well as personal prayer. *The Union Prayer Book* and its successor *Gates of Prayer* and now *Mishkan T’filah* each expresses the ethos and values of its own era, at the same time being fully rooted in the structure and substance of the historical liturgical tradition of the Jewish people.

The title *Mishkan T’filah* is drawn from Exodus 25:8 where God commands us to build a portable sanctuary that can accompany us on our wanderings. “And let them build Me a sanctuary that I may dwell among them.” *Mishkan T’filah* is a dwelling place for prayer, one that moves with us wherever we might be physically or spiritually. It offers the opportunity for God, the individual and community to meet.

The desert *mishkan* was a portable sanctuary. Its care was guarded by the Levites and the priests yet it invited all to bring their offerings. Today, we are all caretakers of *Mishkan T'filah*; may our offerings be acceptable before God.

May all who enter find joy, solace and meaning.

RABBI ELYSE D. FRISHMAN

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Acknowledgments

Our acknowledgments begin with the original Siddur Group, chaired in the mid-1980's by Rabbi H. Leonard Poller (z"l), which included some of the great scholars and liturgists of the day. They provided essential background studies for our work, based on Rabbi Joseph Glaser's (z"l) original vision of what a new prayerbook could be. The late poet T. Carmi combed post-biblical Hebrew literature for texts appropriate for liturgical usage. Mr. Daniel Schechter, chair of the CCAR–UAHC Joint Commission on Religious Living and a member of the Siddur Group, arranged for substantial grants from the Lilly Endowment and the Cummings Foundation to fund a three-year research study on “Lay Involvement in Liturgical Change,” which yielded important guidance as we defined our criteria. By 2000 the editorial phase of this project began. In 2002, the Research Network of Tallahassee, Florida, led by Dr. Marc Gertz, designed and supervised an extensive piloting program that ultimately involved over 300 congregations and numerous conferences, conventions and focus groups.

As editor, Rabbi Elyse Frishman envisioned the overall prayerbook, contributed many selections and resource notes, and shepherded the project to its ultimate conclusion. She thanks the series of committees who worked in a truly collaborative manner to make this a genuine voice of our time. Rabbi Judith Z. Abrams, consulting editor, wrote numerous insightful and scholarly monographs on liturgical themes. Overseeing the whole, Rabbi Peter Knobel chaired the editorial committees and coordinated the enormous complexity of a prayerbook that reflects the voices of an entire movement.

A Task Force on Music created the list of musical texts. Our thanks to Cantors Richard Cohn, Alane Katzew, Marshall Portnoy and Josee Wolff; to Rabbis Lester Bronstein and Daniel Frelander, and to consultants Mark Dunn and Joyce Rosenzweig for their contributions, and to Cantors Jeffrey Klepper and Benjie Ellen Schiller who completed this phase of our work. Thanks are also due to Transcontinental Music Publications, and Joel Eglash in particular, for providing most of the musical texts in this volume. We express particular thanks to the leadership and Board of the American Conference of Cantors for enabling cantors to participate with rabbis in the manuscript review process, and for important feedback to the editorial committee.

The Siddur Publishing Team worked prodigiously to respond to the many comments submitted during the review process. In particular, abiding thanks are due to Rabbis Peter Knobel, Lawrence Hoffman, Bernard Mehlman and Elaine Zecher for their extensive contributions.

The Conference is grateful to Mr. Robert D. Rapaport for his generosity in funding this project, and for his commitment to the Jewish People. The CCAR also thanks Rabbi Howard Shapiro for bringing the important work of publishing *Mishkan T'filah* to the attention of Mr. Rapaport.

Editorial work went well beyond the appointed committees. Important manuscript contributions were made by Rabbis Howard Apothaker, A. Stanley Dreyfus, Lawrence Englander, Yoel Kahn, Lewis Kamrass, Charles Kroloff, Barton Lee, Sheldon Marder, Bernard Mehlman, James Rosenberg, Martin S. Weiner, and by Dr. Ellen Frankel, Sylvia Fuks Fried, Dara Frimmer, Howard Goldsmith, Nicole Leiser, Dr. Peggy Morrison, Adam Sol, Ellen Steinbaum and Dr. Ellen Umansky. Hundreds of additional colleagues in the rabbinate and cantorate and numerous lay persons made contributions and suggestions. Rabbis Steven Bob, Lawrence Englander, Yoel Kahn, Lewis Kamrass, Karyn Kedar, Richard Levy, Richard Sarason, Kinneret Shiryon and Martin S. Weiner provided substantial input into particular services. Rabbi Richard Sarason contributed the extensive commentary to Shabbat II services. Our work benefited particularly from Joel M. Hoffman's translations in *My People's Prayerbook* and his proofing of the Hebrew text. Dr. Yehiel Hayon also edited Hebrew texts. Rabbis Stephen Franklin, Connie Golden, and Rifat Sonsino read proof for English texts and transliterations. We are grateful to Rabbi Bernard Zlotowitz for checking source citations. We also thank Mr. Bruce Black for his many suggestions of style. The project's course was aptly guided by four CCAR Presidents, Rabbis Charles Kroloff, Martin S. Weiner, Janet Marder and Harry Danziger.

In addition, a special task force with Rabbis Lance Sussman, Elaine Zecher, Peter Knobel and Bill Rothschild oversaw the final production of the Siddur, with the help of Andrew Farber, Victor Ney, and George Davidson.

Mishkan T'filah was guided through its final stages by Rabbis Arnold Sher (Interim Executive Vice President, 2005, and Director of Placement, 1989–present) and Steven A. Fox (Executive Vice President, 2006–present), who also encouraged adoption of *Mishkan T'filah* as the unifying prayerbook of the Reform Movement. The entire CCAR staff contributed significantly to this Siddur. Rabbis Paul J. Menitoff (Executive Vice President, 1994–2005) and Elliot L. Stevens (Associate Executive Vice President, 1975–2007) were involved through the editorial process. Deborah Smilow, CCAR's Managing Editor, devoted many hundreds of hours and meticulous care to the manuscript. In addition, Barry Nostradamus Sher, typographer, patiently went well beyond his commission to see the prayerbook through.

FROM THE EDITOR:

It is a privilege to serve, and moreover, to have one's service accepted. I am humbly grateful to the Conference and the Movement for the sacred opportunity to participate in the creation of *Mishkan T'filah*. I would like to acknowledge with deep appreciation the two congregations who helped shape my understanding of worship, The Reform Temple of Suffern – Shir Shalom (NY), and Congregation B'nai Jeshurun – The Barnert Temple (Franklin Lakes, NJ); the latter especially is thanked for truly generous support throughout the project's length. Dr. Lawrence A. Hoffman has been a mentor of liturgy and worship. Profound gratitude goes to my parents, Joan and Dr. Jack Frishman, and parents-in-law, Aviva and I. Robert Frelander, ז"ל, whose pride and love continue to inspire; to my children, Adam, Jonah and Devra, who bore the demands of the project with patience and appreciation, and whose own talents and characters fill their parents with pride; and to my husband, Rabbi Daniel H. Frelander, whose keen understanding, wisdom and warm love match the power of the sun's rising each day.

A Note on Style and Usage

Mishkan T'filah offers many opportunities for diverse usage and worship styles. Most of the prayers in this *siddur* are set as a two-page spread, with the *keva* (primary, traditional) liturgy on the right-hand page and alternative prayer choices on the left-hand side. The right-hand Hebrew text is accompanied by a faithful translation, and transliteration; the left-hand page contains poetry, prayers and *kavanot* (meditations) thematically tied to the *keva* text but reflecting diverse theological points of view.

Layouts of the prayers invite different usage. Some passages are set to facilitate responsive readings, though all passages allow for unison offering. It is suggested that the community vary its vocal expression in prayer, with quieter or more exuberant tones at appropriate moments, as guided by the worship leader.

The two-page spreads are intended so that *only one prayer per page spread is read, either in Hebrew or English*. Once that single piece is prayed, the worshipper turns the page. Thus pages need be announced only when they are skipped. (These simple instructions at the beginning of each service will guide new worshippers.) If the worship leader begins each prayer slowly, this will help worshippers to locate their places easily.

A linear-style service option is offered in Service II for Friday night and Shabbat morning. *Linear pages are designed with a blue frame around the page*. The English in these services is not a direct translation of the Hebrew prayers.

To pray the most traditional liturgy, one would use the right-hand side of the two-page spread of any service (except Services II).

“Stage directions” and choreography such as when to stand or sit are minimized for maximum flexibility and with respect for varying congregational customs.

Spiritual commentaries, notes on rabbinic practices, and source citations span the bottom of the pages, below the liturgical frame. The heading “For those who choose” refers to Jewish customs established by long usage. While not binding, many congregants will find them meaningful, and their use can enhance one’s *kavanah*. Text sources are abbreviated: *M. Shabbat 2:1* is read as *Mishnah Shabbat, chapter 2, paragraph 1*. *Shabbat 2b–3a* refers to the *Talmud tractate Shabbat, page 2b to page 3a*.

Rubric headings are on the outside margins, indicating the current prayer’s place within the service.

Source citations for prayers and readings by contemporary authors are found in the back of the book. Citations for the commentaries are found within the text.

An extensive selection of musical texts is found at the back of the book.

Page numbers in square brackets provide a cross-reference to the Weekday, Shabbat and Festivals edition of *Mishkan T'filah*.