

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אֲבֹתֵנוּ, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי
 רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְיוֹכֵר
 חֲסָדֵי אֲבוֹת וְאִמּוֹת, וּמַבִּיא גְּאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

SHABBAT SHUVAH* — זְכַרְנוּ לְחַיִּים,

מִלֵּךְ חַפֵּץ בְּחַיִּים,

וְזָכַרְנוּ בְּסֵפֶר חַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה, יְיָ,

מִגֵּן אֲבֹתֵנוּ וְעוֹזֵר שְׂרָה.

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.

בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אֲבֹתֵנוּ וְעוֹזֵר שְׂרָה.

*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* ("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."

קבו
vurot

אתה גבור לעולם, אדני,
מחיה הכל (מתים) אתה,
רב להושיע.

WINTER* — משיב הרוח ומוריד הגשם.

SUMMER* — מוריד הטל.

מכלל חיים בחדסד,
מחיה הכל (מתים)
ברחמים רבים, סומך נופלים,
ורופא חולים, ומתיר אסורים,
ומקיים אמונתו לישיגי עפר.
מי כמוך בעל גבורות
ומי דומה לך, מלך ממית
ומחיה ומצמיח ישועה.

SHABBAT SHUVAH — מי כמוך

אב הרחמים, זכר יצוריו
לחיים ברחמים.

ונאמן אתה להחיות הכל (מתים).
ברוך אתה, יי,
מחיה הכל (המתים).

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*.