

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

w/Carol

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,  
כְּשֶׁמֶס שְׁמִקְדִּישִׁים אוֹתוֹ  
בְּשִׁמִּי מְרוֹם,  
כְּפָתוּב עַל יָד גְּבִיאָד,  
וְקָרָא זֶה אֵל זֶה וְאָמַר:  
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ  
יְיָ צְבָאוֹת,  
מֶלֶךְ כָּל הָאָרֶץ כְּבוֹדוֹ.

הַ  
K'dus

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!

אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנֵנוּ,  
מִה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.  
בְּרוּךְ כְּבוֹד יְיָ 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.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ,  
הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יִשְׁמְעֵנוּ בְּרַחֲמָיו  
לְעֵינֵי כָל חַי אֱנוּ יְיָ אֱלֹהֵיכֶם.  
יִמְלֹךְ יְיָ לְעוֹלָם,  
אֱלֹהֵינוּ צִיּוֹן  
לְדֹר וָדֹר, הַלְלוּהָ.

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 *v'kara zeh* one bows to the left and at אֵל *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.

לְדוֹר וָדוֹר נִגִּיד נִדְלָק  
וְלִנְצַח נִצָּחִים  
קְדוּשָׁתְךָ נִקְדִּישׁ,  
וְשִׁבְחֲךָ, אֱלֹהֵינוּ,  
מִפְּנוֹ לֹא יִמּוּשׁ  
לְעוֹלָם וָעֶד.\*  
בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

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 הַקְדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

\*SHABBAT SHUYAH —

Blessed are You, Adonai, Holy Sovereign.

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



Select either V'shamru or Yism'chu

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם.  
בְּיָמֵי וַיָּבִין בְּנֵי יִשְׂרָאֵל  
אֹת הִיא לְעַלְמָא,  
כִּי־שָׁשֶׁת יָמִים עָשָׂה יְיָ  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
וַיָּבוֹם הַשְּׁבִיעִי שַׁבָּת וַיִּנָּפֵשׁ.

קְדוּשָׁה  
K'dushat HaYom

V'shamru

□  
w/Carol

Silent Meditation  
follows song

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.