

ברכות השחר

BIRCHOT HASHACHAR — MORNING BLESSINGS

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

מָזָה / מָזָה אַנְיַ לְפִנֵּיךְ,
 מֶלֶךְ מֵי וְקִים,
 שְׁחַטֹּזֶרֶת בֵּי נִשְׁמָתִי בְּחִימָתָה,
 רַבָּה אֲמֹנַתָּךְ.

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

ברוכים הבאים
 מודה / מודה אני
 שירי שפט
 ציאת
 קביה-יטוב
 אשר יציר
 אלקי נשמה
 נסיט טבל יום
 לעצמי
 והרב-א
 אלף דברים
 קדיש דברנו

Shabbat Morning I

MUSIC SELECTIONS

גָּרוֹכִים הַקְּאִים
מָזְדָה / מָזְקָה אֵגֶּת
שְׁלֹי שְׁפָת
צָאת
מְהִיטָבָו
אֲשֶׁר יָאֵר
אַלְפָא נְשָׂטָה
נְסָסִים פְּכָל יוֹם
לְעֹשָׂוֹק
וְהַעֲרָבָ-אָת
אַלְפָ דְּכָרִים
קְדוּשָׁ דְּרַבְנוּ

HINEIH MAH TOV

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

חִנְהָה מִה טֹב וּמָה גָעִים
שְׁבָת אֶחָים גָם יְחָד /
שְׁבָת אֶחָיוֹת גָם יְחָד.

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.

פִתְחוּ לִי שַׁעֲרֵי צְדָקָה,
אָבָּא בָּם אָזֶה יְהָה.

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.

וְתַהֲרֵ לְבָנָנוּ לְעַבְדָךְ בְּאַמְתָה.

Purify our hearts to serve you in truth.

KOL HAN'SHAMAH T'HALEIL YAH

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

כָל חַנְשָׁמָה תְהַלֵּל יְהָה, הַלְלוּ-יְהָה!

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

ESA EINAI

Esa einai el heharim, mei-ayin yavo ezri? מַאֲנֵינוּ יָבָא עַזְרִי?
Ezri mei-im Adonai, oseih shamayim vaaretz. עַזְרִי מִעֵם יְהָה שָׁמָמִים וְאָרֶץ.

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*)

BARUCH ATAH, Adonai
 Eloheinu, Melech haolam,
 asher yatzar et haadam b'chochmah
 uvvara 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.

ברוך אתה, ייְהוָה,
אלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יִצְרַא אֶת הָאָדָם בְּחִכְמָה
וַיַּבְרָא בּוֹ נְקָבִים נְקָבִים,
חָלּוּלִים חָלּוּלִים.
גָּלוּי וַיַּדְעֵן לִפְנֵי כְּסֵא כְּבוֹדְךָ
שָׁאָם ?פִּתְמָה אַחֲד מִתְמָם
או יִסְתַּבֵּם אַחֲד מִתְמָם,
אי אִפְּשָׁר לְהַתְּקִים
וְלֹא מִתְמָד לִפְנֵיךְ.
ברוך אתה, ייְהוָה,
רוֹפֵא כָּל בָּשָׂר וּמִפְּלִיאָה לְעַשׂוֹת.

ברוכם הכאים
 מודה / מוקה אני
 שיריו שפת
 יצאת
 מה-צבי
 אשר נאר
 אלמי נשמה
 גשים בכל יום
 לעסוק
 והערבי-א
 אלו דבריהם
 קביש דרבון

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.

ברוך אתה, ייְהוָה,
רוֹפֵא כָּל בָּשָׂר וּמִפְּלִיאָה לְעַשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafli laasot.

ELOHAI, n'shamah shenatata bi
t'horah hi.
Atah b'ratah, atah y'tzartah,
atah n'fachrah 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 שְׁנַתָּתָ בִּי
טָהוּרָה הִיא.
אַתָּה בְּרָאתָה, אַתָּה יִצְרָאתָה,
אַתָּה נְפָחַתָּה בֵּין
וְאַתָּה מְשֻׁמְנָה בְּקָרְבָּי,
כָּל זֶמֶן שְׁמַשְׁמָה בְּקָרְבָּי,
מוֹדָה / מוֹדָה אַנְיַ לְפָנֶיךָ,
יְיָ אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתֵי וְאַמּוֹתֵי,
רְבָעוֹ כָּל הַמְּעָשִׂים,
אֲדוֹנוֹ כָּל הַנְּשָׁמוֹת.
בָּרוּךְ אַתָּה יְיָ
אֲשֶׁר בָּيְדוֹ נֶפֶשׁ כָּל חַי
וּרוּם כָּל בָּשָׂר אִישׁ.

ברוכים הפאים
מורחה / מורה אמי
שירי שפת
ציצת
מהיררכיה
אשר יציר
אלמי נשמה
געלים בכל יום
לעיסוק
וכחראביה
אלל דבריהם
קדים דרבנן

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.

ברוך אתה יי' אשר בידך נפש כל חי ורומם בשר איש.
Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

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

אשר בידך . . . in whose hand . . . Job 12:10

Shabbat Morning I

Welcome

Modeh / Modah

Ani

Shabbat Songs

Tkizit

Mab Yoru

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

L'asok

V'hanein Na

Eihu D'Dvarim

Kaddish

D'Rabanan

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

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

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

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

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

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

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

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

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

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

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

פסוקי דזמרא

P'SUKEI D'ZIMRAH — VERSES OF PRAISE

BARUCH she-amar v'hayah haolam,
Baruch hu.
Baruch oseh v'reishit,
baruch omeir v'osoh,
baruch gozeir um'kayeim,
baruch m'racheim al haaretz,
baruch m'racheim al habriut,
baruch m'shaleim sachar tov lirei-av.
Baruch chai laad v'kayam lanetzach.
Baruch podeh umatzil, baruch sh'mo.

Bish'vachot uviz'mirot n'gadolcha
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.

ברוך שאמיר ויהי העולם,
ברוך הוא.
ברוך עוזה בראשית,
ברוך אומר ו עושה,
ברוך גוזר ומקיים,
ברוך מרחם על הארץ,
ברוך מרחם על המבריות,
ברוך משלם שכר טוב ליראיו.
ברוך חי לעד וקיים לנצח.
ברוך פוזה ומ跣יל, ברוך שמנו.
בשבחות ובזמרות נגדלו
ונשבח ונפאר ונכיר
ש mach ו נמליכך, מלפנינו אללהינו.
וחיד, חי העולם, מלך משבח
ומפאר, עד שמו הגדול.
ברוך אתה, יי',
מלך מהלך בתשבחות.

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.

ברוך אתה, יי', מלך מהלך בתשבחות.
Baruch atah, Adonai, Melech m'hulal batishbachot.

ברוך שאמר
בקומו צ"ב
אשרי
מצוור קמ"ה
מייסור ק"ג
שמעת כל חי
ישתבח
חגי קדיש

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

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalms 150

Nishmat Kol Chai

Yishabach

Chatzi Kaddish

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

אָשְׁרֵי יוֹשְׁבֵי בַּיִתְהָ
עוֹד יְמֻלֹּךְ סָלָה.
אָשְׁרֵי הָעָם שָׁכַנָּה לוֹ
אָשְׁרֵי הָעָם שְׂיִיעָלָהּ.

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.

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.

תְּהִלָּה לְדוֹד.

אֲרוּמֶמֶךְ אֱלֹהִי מֶמְלָךְ
אָבְרָכָה שְׁמַךְ לְעוֹלָם וְעַד.

בְּכָל־יֹם אָבְרָכָה,
וְאַהֲלָה שְׁמַךְ לְעוֹלָם וְעַד.

גָּדוֹל יְיָ וּמְחַלֵּל מָאָד,
וְלֹגְדָּלָתוֹ אֵין מִקָּר.

דָּזָר לְדוֹר יִשְׁבַּח מַעַשֵּׂיךְ,
וְגַבּוֹרָתִיךְ יִגְיָדָה.

פָּזָר כְּבֹוד הַוְּדָה,
תְּבָרִי נְפָלָאָתִיךְ אֲשִׁיחָה.

צְאוֹזָן נְרוֹאָתִיךְ יִאמְרוּ,
וְגַדְלָתְךָ אֲסְפָרָה.

צָכָר רְבָ-טוֹבָךְ יִבְיָעֵן,
צְדָקָתְךָ יִרְפָּנֵן.

חַפְנוּ וּרְחוּם יְיָ,
אָרָךְ אֲפִים וְגַדְלַחַסְד.

טֹוב יְיָ לְפָלֵל,
וּרְחַמְמִיו עַל-כָּל-מַעֲשָׂיו.

יוֹזִק יְיָ כָּל-מַעֲשֵׂיךְ,
וּמְסִידָה יִבְרָכוּה.

אָשְׁרֵי יוֹשְׁבֵי . . . Happy are those who dwell . . . Psalm 84:5

אָשְׁרֵי הָעָם . . . Happy the people . . . Psalm 144:15

PSALM 150:1–6

HALLU YAH!

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

הֲלֹלו יְהָ!
מְלֹוֶאָל בְּקָדְשׁוֹ,
הֲלֹוַהוּ בָּרְקִיעַ עַזָּאַ.
הֲלֹוַהוּ בְּגָבוֹרְתִּיוֹ,
הֲלֹוַהוּ כָּרְבֵּ גָּדוֹלָ.
הֲלֹוַהוּ בְּתַקְעַ שׂוֹפָרָ,
הֲלֹוַהוּ בְּגַבְלָ וּכְנֹורָ.
הֲלֹוַהוּ בְּתַנְפִּ וּמְחֹולָ,
הֲלֹוַהוּ בְּמַנִּים וּעוֹגָבָ.
הֲלֹוַהוּ בְּצָלְצָלִי-שָׁמְעָ,
הֲלֹוַהוּ בְּצָלְצָלִי-תְּרוּעָהָ.
כָּל הָנְשָׁמָה תִּהְלֵל יְהָ,
הֲלֹוִיָּה!

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!

ברוך שאנו
 מזמור צ"ב
 אמרי
 מזמור קמ"ה
 טוטור ק"ג
 נשמה כל מה
 ישגבה
 חי קדיש

Baruch She-amar

Psalm 92

YISHTABACH shimcha laad Malkeinu,

Ashrei

Ha-El HaMelech hagadol v'hakadosh

Psalm 145

bashamayim uvaaretz.

Psalms 150

Ki l'cha na-eh, Adonai Eloheinu

Nishmat Kol Chai

v'Elohei avoteinu v'imoteinu,

Yishtabach

shir ush'vachah, haleil v'zimrah,

Chatzi Kaddish

oz umemshalah, netzach

g'dulah ug'verah,

t'hilah v'tiferet, k'dushah umalchut,

b'rachot v'hodaot mei-atah v'ad olam.

בָּשְׁתַּבְּחֵךְ שְׂמֶךְ לְעֵד מֶלֶכֶנִי,
הַאֲלֹהֵיךְ גָּדוֹל וּמָקוֹדֶשׁ
בְּשָׁמַיִם וּבָאָרֶץ.

כִּי לְךָ נָאָה, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ,
שִׁיר וּשְׁבָחָה, הַלֵּל וּזְמֻרָה,
עוֹז וּמִמְשָׁלָה, גָּצָחָה
גָּדְלָה וּגְבוּרָה,

תְּהִלָּה וּתְפִאָרָת, קָדְשָׁה וּמֶלֶכֶת,
בָּרְכּוֹת וּהֹזְדָּאות מְעֻטָה וְעַד עֹזֶלֶם.

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

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

ברוך אתה, ייָ,
אל מלך גדול בתשבחות,
אל המזרות, אדון הנפלאות,
הבוחר בשירי זמרה,
מלך אל חי העולמים.

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 *ברוך אתה, ייָ Baruch atah, Adonai*) contains 15 words. Some consider this an allusion to one of the Divine Names, יה, whose numerical value is 15. When we speak the 15 words, we metaphorically praise God's Name.

YITGADAL v'yitkadash sh'meih raba
 b'alma di v'ra chiruteih,
 v'yamllich malchuteih
 b'chayeichon uv'yomeichon
 uv'chayei d'chol beit Yisrael,
 baagala uviz'man kariy,
 v'imru: Amen.

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

Yitbarach v'yishtabach v'yitpaar
 v'ytromam v'ytinasei,
 v'yt'hadar v'yiraleh v'yt'halal
 sh'meih d'kud'sha b'rich hu,
 l'eila min kol birchata v'shirata,
 tushb'chata v'nechemata,
 daamiran b'alma, v'imru: Amen.

תְּהִגָּדָל וַיְתִקְדֹּשׁ שְׁמָה רֶבֶא
 בָּעֵלֶמֶא דִּי בָּרָא כְּרוּוֹתָה,
 וַיְמַלֵּךְ מֶלֶכְוָתָה
 בְּחִינְכָּן וּבְיוֹמִיכָּן
 וּבְחִינְיָה דָּקָל בֵּית יִשְׂרָאֵל,
 בָּעֲגָלָא וּבְזָמוֹן קָרִיב,
 וְאָמָרָה אָמָן.

יְהָא שְׁמָה רֶבֶא מְבָרֵךְ
 לְעָלָם וּלְעַלְמִי עַלְמִיא.

תְּהִבָּרֵךְ וַיְשַׁתְּפָה וַיְתִפְאֹר
 וַיִּתְרוּם וַיִּתְנַשֵּׁא,
 וַיִּתְהַדֵּר וַיִּתְעַלֵּה וַיִּתְהַלֵּל
 שְׁמָה זְקָדָשָׁא בְּרִיךְ הָוּא,
 לְעַלָּא מָנוֹ כָּל בְּרָכָתָא וּשִׁירָתָא,
 תְּשַׁבְּחָתָא וּנְחַמְּתָא,
 דָּאָמִרָן בָּעֵלֶמֶא, וְאָמָרָה אָמָן.

ברוך שאמר
 מומזר ציב
 אשורי
 מומזר קמיה
 מומזר ק"נ
 נשמה כל חי
 ישתחוף
 מאי קרייש

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.

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*

שְׁמָעַ

יְזִכֶּר

אֲהָדָה רְבָה

שְׁמָעַ

וְאֵחֶזֶקְתָּה

לְמַעַן תִּזְכֹּרְנוּ

וַיֹּאמֶר יְהָ

אָמָת וַיַּצִּיב

מִירְכָּמָה

שְׁמָעַ וּבְרִכּוֹתִידָה

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

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

בָּרוּךְ אַתָּה יְהָ הַמְבָרֵךְ!
בָּרוּךְ יְהָ הַמְבָרֵךְ
לְעוֹלָם וְעַד!

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 **ברכו** *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at **ברוך** *Baruch* **אדונאי** *Adonai* stands straight. **ברוך** *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

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 yadeca
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.

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
יְצַר אֹור וּבָוֹרָא חַשָּׁךְ
עֲשָׂה שְׁלוֹם וּבָוֹרָא אַתָּה הָפָלָל.

הַמְּפָאֵיר לְאָרֶץ
וְלִזְרָרִים עַלְיָה בְּרַחֲמִים
וּבְטוּבוֹ מַחְדֵש בְּכָל יוֹם תְּמִיד
מַעֲשָׂה בִּרְאָשִׁית
מַה רַבּוּ מַעֲשָׂיךְ ייְהוָה
כָּלָם בְּחִכְמָה עֲשִׂיתָ
מַלְאָה הָאָרֶץ קָנִינִיתָ
תִּתְבְּרָךְ ייְהוָה אֱלֹהֵינוּ
עַל שְׁבַח מַעֲשָׂה יְדֵיךְ
וְעַל מְאוּרִי אֹור שְׁעִשִּׁיתָ
יְפָאֹרוֹת סְלָה.
אֹור חַדֵּש עַל צִיּוֹן פְּתַאיָר,
וְנוֹפָה כָּלָנוּ מְהֻרָה לְאָרוֹן.
ברוך אתה ייְהוָה ייְהוָה יְצַר הַמְּפָאֵיר

ברכו
וועצ
אַסְבָּה רְבָה
שְׁמָע
וְאַמְּקָת
לְמַאֲכָר תְּזַקְּרוֹן
וְנִאָמֵר ייְהוָה
אַסְמָת זְנַחְבָּה
מִיכְמָקָה

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.

ברוך אתה ייְהוָה ייְהוָה יְצַר הַמְּפָאֵיר

Baruch atah, Adonai, yotzeir ham'orot.

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

ברָךְ אֱתָה ייְהוָה יְצַר אֹור וּבָוֹרָא חַשָּׁךְ Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .
Praised are You, Adonai . . . Who forms light and creates darkness . . . Isaiah 45:7

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

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'lubeinu l'havin ul'haskil, lishmo-a,
lilmod ul'lameid, lishmor v'laasot ul'kayeim
et kol divrei talmud Toratecha b'ahavah.

אַהֲבָה רְבָה אַהֲבָתֵנוּ, יְיָ אֱלֹהֵינוּ,
חִמְלָה גְדוֹלָה וַיִּתְרָה חִמְלָת עָלֵינוּ.
בָּעֶבֶור אֶבְוֹתֵינוּ וְאֶפְוֹתֵינוּ שְׁבָטוּחַ בָּהּ
וְתַלְמִידָם חֲקֵי מִיִּם, כֵּן תַּחֲנֵנוּ
וְתַלְמִידָנוּ הַמְרַחֵם, רְחֵם עָלֵינוּ,
וְתָנוּ בְּלִבְנֵינוּ לְהַבֵּין וְלְהַשְּׁפֵיל, לְשֻׁמָּעָ
לְלִמּוֹד וְלִלְמֹד, לְשִׁמְרָה וְלְעָשׂוֹת וְלִקְיָם
אַתְּ-כָל-דָּבָרִי תְּלִמּוֹד תּוֹרַתְךָ בְּאַהֲבָה.

ברבו
ויצר
אפקה ראה
שמעון
ואחבקת
למעו וטיבורו
ולאמר יי
אמת ויציב
מי-cumקה

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'mitzvoteka,
v'yacheid l'veineinu 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,
habocheit b'amo Yisrael b'ahavah.

וְהָאָרֶן עִינֵינוּ בְּתוֹרַתְךָ,
וְדִבְקָע לְבָנֵינוּ בְמִצְוֹתְךָ,
וַיַּחַד לְבָנֵינוּ לְאַהֲבָה
וְלִירָא אֶת-שְׁמֶךָ,
וְלَا נִבְזֶשׁ וְלَا נִכְלֶם,
וְלَا נִכְשֶׁל לְעוֹלָם וְעַד.

כִּי בְשֵׁם קָדְשָׁךָ הַגָּדוֹל וְהַפָּרָא
בְּטַחַנוּ, נְגִילָה וְנְשִׁמְחָה בִּישְׁוּעָתְךָ.
וְהַבִּיאָנוּ לְשָׁלוֹם מִאַרְבָּעָ בְּנֹפּוֹת
הָאָרֶץ, וְתוֹלִיכָנוּ קְוֹמְמִיוֹת לְאַרְצָנוּ.
כִּי אֵל פּוֹעֵל יְשֻׁוּעָת אַתָּה, וּבְנֵי בְּחִרְךָ
וְקִרְבָּתְנוּ לְשְׁמֶךָ הַגָּדוֹל סְלָה בְּאַמְתָה,
לְהֽוֹדֹת לְךָ וְלִיחְדָה בְּאַהֲבָה.
בָּרוּךְ אַתָּה, יְיָ,
הַבּוֹחר בְעִמּוֹ 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.

בָּרוּךְ אַתָּה, יְיָ, הַבּוֹחר בְעִמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

שְׁמָעֵ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

שְׁמָע
Sh'ma

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

בָּרוּךְ שֵׁם קָבُוד מֶלֶכְוֹתָנוּ לְעוֹלָם וְעַד.

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

Blessed is God's glorious majesty forever and ever.

שְׁמָעֵ *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. Brachot* 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 קָבָד *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.

ואהבת
Vahavta

V'AHAVTA et Adonai Elohecha,
 b'chol l'vavcha uv'chol nafsh'cha uv'chol
 m'odecha. V'hayu had'varim ha-eileh
 asher anochi m'tzav'cha hayom al
 l'vevecha. V'shinantam l'venecha v'dibarta
 bam b'shivt'cha b'veitecha uv'lechit'cha
 vaderech uv'shochb'cha uv'kumecha.
 Ukhartam l'ot al yadecha v'hayu
 l'totafot bein einecha. Uch'tavtam
 al m'zuzot beitecha uvish'arecha.

למְאוֹן תִּזְקָרְוָה
L'maan Tizk'ru

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.

וְאַהֲבָתְּךָ אֶת יְהוָה
 בְּכָל-לְבָבְךָ וּבְכָל-נֶפֶשְׁךָ וּבְכָל-
 מְאֹדֶךָ: וְהִי אֵת הַדְּבָרִים הַאֲלָהָ
 אֲשֶׁר אָנֹכִי מְצֹוֶה הַיּוֹם עַל-
 לְבָבְךָ: וְשִׁנְנַתָּתָם לְבָנֶיךָ וּדְבָרֶת
 בָּם בְּשִׁבְטָתָךָ בְּבִינְתָּךָ וּבְכִתְבָּתָךָ
 בְּךָ רַךְ וּבְשְׁכָבָה וּבְקַוְמָה:
 וּקְשָׁרָתָם לְאַוְתָּה עַל-יִצְחָק וּמֵעַי
 לְטַפְתָּה בֵּין עֵינֵיךָ וּכְתֻבָתָם
 עַל-מִזְוֹזֶת בַּיּוֹתָךְ וּבְשַׁעֲרָיךְ:

Continue or turn to page 320.

לְמַעַן תִּזְקָרְוָה וְעִשְׂתָם אֶת-
 כָּל-מְצֹוֹתִי וְהִיְתֶם קָדוֹשִׁים
 לְאֱלֹהִיכֶם: אַנְיִי יְהוָה
 אֲשֶׁר הָזִיאָתִי אֶתְכֶם מִמִּארָץ
 מִצְרַיִם לְהִיוֹת לְכֶם לְאֱלֹהִים
 אַנְיִי יְהוָה אֱלֹהִיכֶם:

Turn to page 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!

אַהֲבָתְּךָ 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 *Sh'ma*, 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 תִּזְקָרְוָה L'maan tizk'ru . . . They are reminders . . . Numbers 15:40-41; the end of the third paragraph of the *Sh'ma* 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.

Bar'chu

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

Yotzeir

Ahavah Rabbah

Shma

V'ahavta

L'maan tizkru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

אָמֵת 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!

אָמֵת וַיַּצִּיב *Emet v'yatziv . . . true and enduring . . .* We join the last words of the *Shma* 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.

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

מִמִּצְרָיִם גָּלַתָּנוּ *MiMitzrayim galtau . . . 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*

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.
 U'dvarav chayim v'kayamim,
 ne-emanim v'nechemadim
 laad ul'olmei olamim.
 MiMitzrayim g'altanu, Adonai Eloheinu,
 umibeit avadim p'ditanu. Al zot
 shib'chu ahuvim v'rom'mu El,
 v'natnu y'didim z'mirot shirot
 v'tishbachot, b'rachot v'hodaot
 l'Melech El chai v'kayam. Ram
 v'nisa, gadol v'nora, mashpil
 gei-im umagbi-ah sh'felim, motzi
 asirim ufodeh anavim v'ozeir
 dalim v'oneh l'amo b'et shavam.
 T'hilot l'El elyon, baruch
 hu um'vorach. Moshe uMiriam
 uv'nei Yisrael l'cha anu shirah
 b'simchah rabah v'amru chulam:

**אֶמֶת וַיָּצֵב וְאֶחָד
 וְתִבְיבָּן וְנוֹרָא וְאֶדְיר וְטוֹב וְיִפְהָה
 הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וְעַד.**
**אֶמֶת, אֱלֹהֵי עוֹלָם מֶלֶכֶנוּ,
 צוֹר יַעֲקֹב, מָגָן יִשְׁעָנָנוּ.**
**לְדָרְךָ נָדָר הַוָּא קִים
 וְשָׁמוֹ קִים וְכָסָאוֹ נָכוֹן
 וּמֶלֶכְוֹתָו וְאֶמְוֹנָתוֹ לְעַד קִימָתָה.**
**וְדָבְרֵיו תִּיְם וְקִימִים,
 נְאָמָנִים וְנְחַמְדִים
 לְעַד וּלְעוֹלָמִי עוֹלָמִים.**
**מִמְצָרִים גָּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ,
 וּמִבֵּית עֲבָדִים פְּדִיתָנוּ עַל זֹאת
 שָׁבָחוּ אֶחָדִים וּרְזֻמָּמוּ אֶל,
 וְנִתְנָנוּ יְדִידִים זְמִירֹת שִׁירֹות
 וְתְשִׁבְחוֹת, בָּרְכֹות וְחִזְקֹות
 לְמַלְךָ אֶל מֵי וְקִים. רַם
**וְנִשְׁאָה, גָּדוֹל וְנוֹרָא, מְשֻׁפִיל
 גָּאִים וּמְגַבִּיהָ שְׁפָלִים, מֹצִיאָ
 אָסִירִים וּפֹזְדָה עֲנוּוֹנִים וּעֹזֵר
 דָּלִים וּעֲוָנָה לְעַמּוֹ בְּעֵת שְׁנוּעָם.**
**תְּהִלּוֹת לְאֶל עַלְיוֹן, בָּרוּךְ
 הוּא וּמְבָרָךְ. מְשָׁה וּמְרִים
 וּבָנֵי יִשְׂרָאֵל לְקָעָנוּ שִׁירָה
 בְּשִׁמְךָ רַבָּה וְאָמְרוּ בְּלָם:****

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:

פרק
 זכר
 אפקה רעה
 שמע
 ואהבת
 למען תזOPER
 ואלאר זי
 אמת ויאיב
 מי-יכלה

Mi CHAMOCHAH ba-eilim, Adonai!

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

Shirah chadashah shib'chu g'ulim
l'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu v'amru:
Adonai yimloch l'olam va-ed.

Tzur Yisrael, kumah b'ezrat Yisrael
uf'deih chinumecha Y'hudah v'Yisrael.

Go-aleinu Adonai Tz'vaot sh'mo,
k'dosh Yisrael.

Baruch atah, Adonai, gaal Yisrael.

מי כמוכה באלם, יי!
מי כמוכה נאדר בקדש,
נורא תהלה, עשה פלא!

ברכו
יזכר
אנטנה נבעה

שירה חדשה שבוחן גואלים
לשמה על שפט הים.
ימד כלם הוזו ומלךיו ואמרם
יי מלך לעולם ועד.

שמע
אהבת
למאות פוקרו
ונאפר כי
אנטנת ניאיב
מי-כמוכה

צור ישראל, קומה בעזרת ישראל
ופדה לנו את יהודה וישראל
גאלנו כי צבאות שמו,
קדוש ישראל.
ברוך אתה, יי, גאל ישראל.

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.

ברוך אתה, יי, גאל ישראל.

Baruch atah, Adonai, gaal Yisrael.

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

Mi chamochah . . . Who is like You . . . Exodus 15:11

Adonai yimloch l'olam va-ed . . . Adonai will reign forever . . . Exodus 15:18

אֶבְשָׁת וְאַפְרָהוֹת
גִּבְרוֹת
קְרָשָׁה
קְדוּשָׁת הַיּוֹם
עֲבוֹדָה
הַרְאָה
שְׁלָום
תְּפִלָּת הַלְּבָב

תְּפִלָּה

T'FILAH

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

אָדָנִי, שְׁפַתִּי תְּפִתְחָה,
וּפִי יָגִיד תְּהִלָּתָךְ.

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.
אָדָנִי, שְׁפַתִּי תְּפִתְחָה Adonai s'fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17

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

*SHABBAT SHUVAH —

Zochreinu l'chayim,

Melech chafeitz bachayim,

v'chotveinu b'sefer hachayim,

l'maancha Elohim chayim.

Melech ozeir umoshia umagen.

Baruch atah, Adonai,

magein Avraham v'ezrat Sarah.

ברוך אתה, ייְ אֱלֹהֵינוּ וָאֱלֹהֵי אֲבֹתֵינוּ וָאֶמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבָּתָה, אֱלֹהֵי רְחֵל וְאֱלֹהֵי לְאָהָה. קָאַל הַגָּדוֹל מַגְבּוֹר וְהַפּוֹרָא, אֶל עָלָיוֹן, גּוֹמֵל פָּסְדִּים טּוֹבִים, וְקוֹנִיה הַפְּלָל, וּזְכָר מִסְדֵּי אֲבוֹת וְאֶמְהוֹת, וּמִבְיא גָּאֵלה לְבָנֵי בָּנִיָּם לְמַעַן שְׁמוֹ בָּאָבָּה.

— SHABBAT SHUVAH*

זכרנו לחיים,

מלך פָּץ בְּמִים,

וְכַתְבֵּנו בְּסֻפֶּר מִים,

למעnge אֱלֹהִים מִים.

מלך עוזר ומושיע ומגן.

ברוך אתה, ייְ,

מגן אַבְרָהָם וְעֹזֶרת שָׂרָה.

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.

ברוך אתה, ייְ, מגן אַבְרָהָם וְעֹזֶרת שָׂרָה.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

אמת ואפקחות	
גבורות	
קיושה	
קדשת חיים	
עבירה	
חזראה	
שלום	
גפלת הלב	

*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 **ברוך Baruch** and stands straight at the word **יי 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*

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 noslim,
v'trofei 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 El harachamim,
zocher y'tzurav l'chayim b'rachamim.

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

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

אתה גיבור לעולם, אָדָנִי,
מחיה הכל (מטים) אתה,
רב להושיע.

*MASHIV HAROM — MASHIV HAROM

*MORID HATAL — MORID HATAL

מַכְלֵל חַיִם בָּחֶסֶד,
מַחְיָה הַכָּל (מְתִים)
בְּרַחֲמִים רַבִּים, סֻזְמָק נֹפְלִים,
וּרְזִיף חֹלִים, וּמַתִּיר אֲסּוּרִים,
וּמִקְרִים אֲמֹונָתו לִישְׁנִי עַפְרָה.
מי קָמוֹך בָּעֵל גְּבוּרוֹת
וּמי דָוָמָה לְךָ, מֶלֶךְ מִמְּמִית
וּמַחְיָה וּמִצְמִיחָה יְשֻׁועָה.

— SHABBAT SHUVAH

מי קָמוֹך אָב בָּרְחוּמִים,
זָכָר יָצְרִיו לְחַיִם בָּרְחוּמִים.

ונָאָמַן אתה לְחַיּוֹת הַכָּל (מְתִים).

ברָוך אתה, יי, מַחְיָה הַכָּל (הַמְּתִים).

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).

ברָוך אתה, יי, מַחְיָה הַכָּל (הַמְּתִים).

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

אבות ואמהות	אתה גיבור לעולם, אָדָנִי
במות	מחיה הכל (מטים) אתה
קדשה	רב להושיע.
קדשת הארץ	— Mashiv Harom
צמקה	— Morid Hatal
חולאה	מכלפל חיים בחסד,
שלום	מחיה הכל (מטים)
תפלת הלא	ברחמים רבים, סומך נופלים, ורזיף חולים, ומתייר אסורים, ומיקרים אמוניתו לישני עפר.

The *G'verot* 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*

N'KADEISH et shimcha baolam,
k'shem shemakdishim oto bish'mei marom,
kakatuv al yad n've-echa,
v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh Adonai tz'vaot,
m'l'o 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'uyah.

קָדוֹשׁ אַתْ שְׂמֵךְ בָּעוֹלָם,
פָּשֶׂם שִׁמְקָדִישִׁים אָוֹתָו בְּשָׂمִי מָרוֹם,
פְּכַתּוֹב עַל יָד נִבְיאָה,
וְקָרָא זוּ אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאות,
מֶלֶא כָּל הָאָרֶץ כְּבוֹד.
אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנָנוּ,
מֶה אֲדִיר שְׂמֵךְ בְּכָל הָאָרֶץ.
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
אֱחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מֶלֶךְנוּ, הַיָּא מֹשִׁיעָנוּ,
וּהוּא יְשִׁמְעָנוּ בְּרַחֲמֵינוּ לְעִינֵינוּ כָּל חַי.
אַנְיָה יְיָ אֱלֹהֵיכֶם.
יְמַלְּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךְ צִיּוֹן
לִדְרֹן וְדֹר, הַלְלוּיָה.

אבות ואמהות
גבירות
אש
קדשת היום
עכו"ה
הוזאה
שלום
גבלת חלב

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 gotlecha u'l'neitzach n'tzachim
k'dushat-cha nakdish, v'shivchacha Eloheinu,
mipinu lo yamush l'olam va-ed.*
Baruch atah, Adonai, Ha-El hakadosh.

לִדְרֹן וְדֹר נָגִיד גָּדְלָה וּלְנִצְחָה נִצְחִים
קָדוֹשׁתְךָ נִקְדִּישׁ, וּשְׁבָתְהָ, אֱלֹהֵינוּ,
מִפְנֵטָה לֹא יִמּוֹשׁ לְעוֹלָם וְעַד.*
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.

ברוך אתה, יְיָ, הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

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

Baruch atah, Adonai, HaMelech hakadosh.

ברוך אתה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

For those who choose: At the words וְקָרָא זוּ הָאֵל zeh one bows to the left and at אל זוּ el zeh one bows to the right, and at each mention of קָדוֹשׁ kadosh, one rises on one's toes.

Select either Yism'chu or V'shamru

אבות ואמונות

גבירות

קדשה

קדשת מים

עבורה

הוזאה

שלום

ונפלת הלב

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

?שְׁמַחּו בְּמַלְכוֹתֶךָ
שׁוֹמֵרִי שְׁבָת וּקְוֹרְאִי עֲנָג.
עַם מִקְדֵּשִׁי שְׁבִיעִי,
פָּלָם יִשְׁבְּעוּ וַיִּתְעַנְגּוּ מִטּוֹבָךְ.
וּמְשֻׁבִּיעִי רָצִית בָּו וּקְדֹשָׁתוֹ,
חֲמִידָת יָמִים אָתוֹ קָרָאת,
זָכָר לְמַעַשָּׂה בָּרָאשִׁית.

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'rith 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.

שְׁמַרְוּ בְּנֵי יִשְׂרָאֵל אֶת-הַשְׁבָת,
לְעֹשֹׂת אֶת-הַשְׁבָת לְדוֹרָתָם
בְּרִית עוֹלָם.
בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל
אָזֶן הִיא לְעָלָם,
בִּי-שְׁשָׁת יָמִים עָשָׂה יְהָוָה
אֶת-הַשְׁמִינִים וְאֶת-הַאֲרָא,
וּבַיּוֹם הַשְׁבִּיעִי שְׁבָת נִינְפָּשׁ.

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.

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

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

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

אֱלֹהֵינוּ וְאֱלֹהִי
 אֲבֹתֵינוּ וְאָמֹתֵינוּ,
 רֶצֶח בְּמִנְוַתְּתָנוּ.
 קָדְשֵׁנוּ בְּמִצְוֹתֵיךְ
 וּמָנוּ חָלְקֵנוּ בְּתּוֹרַתְךָ,
 שְׁבָעֵנוּ מִטּוּבְךָ,
 וְשְׁמַחֵנוּ בְּיִשְׂוֹעָתְךָ,
 וְשָׁתַּחַר לְבָנֵינוּ לְעִבְדָּךְ בְּאַמֶּת,
 וְהַנִּיחַלְנוּ, יְיָ אֱלֹהֵינוּ,
 בְּאֶחָבָה וּבְרָצֹן שְׁבָת קְדֻשָּׁךְ
 וַיְגַנְחֵר בָּהּ יִשְׂרָאֵל, מִקְדְּשֵׁי שְׁמָךְ
 בָּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשְׁבָּת.

אבות ואמות
 גבורות
 קדשה
 אמת מות
 עבורה
 חוץאה
 שלום
 תפלה הלב

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.

ברוך אתה, יי', מקדש השבת
 Baruch atah, Adonai, m'kadeish HaShabbat.

R' ΓΖΕΙ, 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.

רְצָחָה, יְיָ אֱלֹהֵינוּ, בָּעֵמֶק יִשְׂרָאֵל,
וַתִּפְלַתֶּם בְּאַחֲתָה תְּקִבָּל,
וַתֵּתְהִי לְرָצְוֹן פָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.
אֶל קָרוֹב לְכָל קָרְאוֹן,
פִּנְהָאֵל עַבְדִּיךְ וְחַנְנוֹן,
שְׁפֹזָה רַוְמָק עַלְינָה.

אָבֹתָה וְאֶמוֹתָה
גִּבְורָתָה
קָדְשָׁה
קְרֻשָּׁת הַיּוֹם
עַמְּךָ
הַזָּהָה
שְׁלָום
תְּפִלָּת הַלְּבָב

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 וְאֶמוֹתֵינוּ,
יָעֶלֶה וַיָּבֹא וַיִּזְכֵּר זְכָרוֹנוּ
וַיִּזְכְּרוּ כָל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנָיכָה,
לְטוּבָה, לְחֵן וְלִחְסָד וְלִרְחָמִים,
לְחַיִּים וְלִשְׁלוּם, בַּיּוֹם
רָאשׁ הַחְנָעָשׁ הַזֶּה.
חַג הַפְּטָצֹת הַזֶּה.
חַג הַסְּפָוֹת הַזֶּה.
זְכָרָנוּ, יְיָ אֱלֹהֵינוּ, בֹּו לְטוּבָה. אָמֵן.
וּפְקָדָנוּ בֹּו לְבָרָכָה. אָמֵן.
וְהַזְּשִׁיעָנוּ בֹּו 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'techezanah eineinu b'shuv'cha
l'Tzion b'rachamim.

וַתִּחְזִיןָה עַינֵּינוּ בְּשׁוּבָךְ
לִצְיוֹן בְּרָחָמִים.

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, יְיָ,
הַמְּחַזֵּיר שְׁכִינָתוֹ לִצְיוֹן.

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.

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

WE ACKNOWLEDGE with thanks that You are Adonai, our God and the God of our ancestors, forever. You are the Rock of our lives, and the Shield of our salvation in every generation. Let us thank You and praise You — for our lives which are in Your hand, for our souls which are in Your care, for Your miracles that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning and noon. O Good One, whose mercies never end, O Compassionate One, whose kindness never fails, we forever put our hope in You.

On Chanukah, continue on page 556.

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.

לודים אָנָחָנוּ לְךָ שָׁאַתָּה הוֹא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶפְוֹתֵינוּ
לְעוֹלָם וְעַד. צוֹר חִינֵּנוּ, מְגֻן יִשְׁעֵנוּ,
אַתָּה הוֹא לְדוֹר וְדוֹר.

נוֹדָה לְךָ וְנִסְפֵּר תְּהִלְתָּךְ. עַל חִינֵּנוּ
הַמְּטוּרִים בְּיַדְךָ, וְעַל נְשָׁמוֹתֵינוּ
הַפְּקוּדֹת לְךָ, וְעַל נְסִיךְ שְׁבָכֶל יוֹם
עַמְּנוּ, וְעַל נְפָלָ奧ְתִּיכְ וְטֹבּוֹתִיכְ
שְׁבָכֶל עַת, עַרְבָּה וְבָקָר וְצָהָרים.

הַטּוֹב כִּי לֹא כָּלוּ רְחִמָּה, וּמְמֻרְחָם
כִּי לֹא תְּמִיו חָסִידִיכְ, מְעוֹלָם קִינֵּנוּ לְךָ.

אבות ואמהות
גבירות
קדשנה
קדשת החיים
아버지
חוֹדָה
שלום
תפלת הלב

וְעַל גָּלָם יִתְבָּרֵךְ וַיִּתְרוּם שְׁמֵךְ,
מֶלֶכֶנוּ, תָּמִיד לְעוֹלָם וְעַד.

טוֹבִים כָּל בְּנֵי בָּרִיתְךָ
— SHABBAT SHUVAH

וְכָל הַחַיִים יוֹזֵךְ סְלָה,
וַיְהִלֵּל אֶת שְׁמֵךְ בָּאָמֶת,
הָאל יִשְׁוֹעֵתָנוּ וְעֹזְרָתָנוּ סְלָה.
ברוך אתה, ייָ,
הַטּוֹב שְׁמֵךְ וְלֹךְ נָאָה לְהַזּוֹת.

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, ייָ, הַטּוֹב שְׁמֵךְ וְלֹךְ נָאָה לְהַזּוֹת.

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

SIM SHALOM tovah uv'rachah,
chein vachesed v'rachamim,
aleinu v'al kol Yisrael amecha.
Bar'cheinu, yotzreinu, kulanu k'echad
b'or panecha,
ki v'or panecha natata lanu,
Adonai Eloheinu,
Torat chayim v'ahavat chesed,
utz'dakah uv'rachah v'rachamim
v'chayim v'shalom.

V'tov b'einecha l'vereich et amcha Yisrael
b'chol eit uv'chol shaah bish'lomecha.

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

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

GRANT PEACE, goodness and blessing, grace, kindness and mercy,
to us and to all Your people Israel.

Bless us, our Creator, all of us together, through the light of Your Presence.

Truly through the light of Your Presence, Adonai our God,

You gave us a Torah of life —

the love of kindness, justice and blessing, mercy, life, and peace.

May You see fit to bless Your people Israel
at all times, at every hour, with Your peace.

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

ברוך אתה, ייְהוָה, עַשְׂתָּה הַשְׁלֹום.

Baruch atah, Adonai, oseih hashalom.

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

ברוך אתה, ייְהוָה, הַמְבָרֵךُ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם

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

שִׁים שְׁלוּם טוֹבָה וּבָרְכָה,
טוֹן וּמְסֻדָּר וּרְחַמִּים,
עַלְינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוֹ.
בְּרַכְנוּ, יוֹצְרָנוּ, בְּלַנְנוּ כְּאֶחָד
בָּאוֹר פְּנִים,
בַּיּוֹרֵא פְּנִים נִתְנַפֵּת לְנוּ,
יְיָ אֱלֹהֵינוּ,
תּוֹרַת חַיִם וְאַמְּבַת חַסְדָּן,
וְצְדָקָה וּבָרְכָה וּרְחַמִּים
וּחַיִם וּשְׁלוּם.

וּטֹב בְּעִינֵיךְ לְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּכָל עַת וּבְכָל שָׁעה בְּשִׁלּוֹם.

— SHABBAT SHUVAH
ברָכָה וּשְׁלוּם, וּפְרִנְסָה טוֹבָה,
נִצְרָן וּנְפִתְבָּה לְפָנֵיךְ,
אֲנָהָנוּ וְכָל עַמּוֹ בֵּית יִשְׂרָאֵל,
לְמִינִים טוֹבִים וּלְשָׁלוּם.
ברָכוּ אֱתָה, יְיָ, עַשְׂתָּה הַשְׁלֹום.

ברָכוּ אֱתָה, יְיָ,
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

אָמֵת וְאַמְּתָה	גְּבוּרוֹת
קְדוּשָׁה	קְדוּשָׁה
קְדוּשָׁת הַיּוֹם	עֲבוּרָה
חַזְקָה	שְׁלוּם
תְּפִלָּת הַלְּבָב	

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

אֱלֹהִי, נָצֵר לְשׁוֹנִי מַרְעָא וְשַׁפְתִּי
מִזְבֵּחַ מְרֻמָּה, וְלִמְקָלֵלִי נֶפֶשִׁי
תְּדוֹם, וְנֶפֶשִׁי בַּעֲפָר לְפָלָת תְּהִיה.
פָּתָח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתְךָ
תְּרַדוֹף נֶפֶשִׁי. וְכָל הַחֽוֹשְׁבִים
עַלְיָה רָעָה, מִתְהַרְהָה הַפְּרָעָתָם
וְקַלְקָל מִמְשָׁבְתָם. עֲשָׂה לְמַעַן
שְׁמָךְ, עֲשָׂה לְמַעַן יְמִינָךְ, עֲשָׂה
לְמַעַן קְדָשָׁתְךָ, עֲשָׂה לְמַעַן
תוֹרַתְךָ. לְמַעַן יְחִילָצֵוּ יְדִיכָּה,
הַזְּשִׁיעָה יְמִינָךְ וְעַנְנִי.

אבות ואמהות	גבורות
קדשה	קדשתנו
עבורה	חוץאה
שלום	שלום
הפלת מלאך	

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 לְرָצֵוֹן אַמְرֵי פִי וְהַגִּיוֹן לְבִי
לְפָנֶיךָ, יְהִי צְוִירֵי וְגֹאֵלִי.

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.

עֲשָׂה שָׁלוֹם בְּמַרְומָיו,
הַוָּא יַעֲשֵׂה שָׁלוֹם עַלְيָנוּ,
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תְּבֵל,
וְאָמְרוּ. אָמְנוּ.

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

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

Reading of the Torah is on page 362.

אֱלֹהִי, נָצֵר Elohai, n'tzor . . . My God, guard . . . based on Psalm 34:14
לְמַעַן יְחִילָצֵוּ L'maan yeichaltzun . . . so that Your loved ones . . . Psalm 60:7
יְהִי לְרָצֵוֹן Yih'yu l'ratzon . . . May the words of my mouth . . . Psalm 19:15

El Na R'Fana Lanu – Please G-d Heal us.....

Melody by Leon Sher

Heb Liturgy.: Bamidbar 12:13, Psalms 145:18, 85:10, 28:9 118:25

R'fa'einu Adonai v'nei rafei, Hoshieinu v'nivashei'ah

El karov l'chol korav. Ach karov lirei'av yish'o

**We pray for the healing of the body, We pray for the healing of the soul
For strength of flesh and mind and spirit. We pray to once again be whole
El na r'fana. Oh please heal us now. R'fuat hanefesh ur'fuat haguf, r'fua sh'lema
Heal us now. Heal us now.**

Hoshia et amecha uvareich et nachalatecha U'r'eim v'nas'eim ad ha'olam

Mi shebeirach avoteinu , mi shebeirach imoteinu, Ana Adonai hoshia na

**We pray for the healing of our people, We pray for the healing of the land
And peace for every race and nation. Every child every woman every man
El na r'fana. Oh please heal us now. R'fuat hanefesh ur'fuat haguf, r'fua sh'lema
Heal us now. Heal us now.**

עלינוּ

ALEINU

Select one of the four passages on this or the facing page.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yonzeir 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.

עלינוּ לשבח לאדוֹן הַכָּל,
לְמַתְתֵּן גָּדְלָה לִיּוֹצֵר בֶּרֶאשִׁית,
שֶׁהָוָא נוֹטֵה שְׁמִים וַיַּסֵּד אָרֶץ,
וּמוֹשֵׁב יִקְרֹא בְּשָׁמִים מִפְּעָל,
וּשְׁכִינַת עָזָן בְּגִבְּרִי מִרְׁומִים,
הַיְאָה אֱלֹהֵינוּ אֵין עוֹד.

ונאנו כורעים
ומשתחווים ומודים,
לפנֵי 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 589.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yonzeir b'reishit,
shelo asanu k'goyei haaratot,
v'lo samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

עלינוּ לשבח לאדוֹן הַכָּל,
לְמַתְתֵּן גָּדְלָה לִיּוֹצֵר בֶּרֶאשִׁית,
שֶׁלֹּא עָשָׂנוּ בְּגִוֵּי הָאָרֶץ,
וְלֹא שְׁמָנוּ כִּמְשֻׁפְחוֹת הָאָדָם.
שֶׁלֹּא שָׁם חֲלַקְנוּ בָּהֶם,
וְגַרְלַנְנוּ בְּכָל-הַמּוֹנוֹם.

ונאנו כורעים
ומשתחווים ומודים,
לפנֵי 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 588 or 589.

ומשתחווים kor'im, one bends the knees; at the word *umishtachavim*, one bows at the waist; and at lifnei Melech, one stands straight.

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'hashevota el l'vevecha,
ki Adonai hu HaElohim
bashamayim mimaal,
v'al haaretz mitachar, ein od.

עלינו

שְׁהָעוֹ נוֹצֵה שָׁמַיִם וַיְסַד אֶרֶץ
וּמֹשֵׁב יִקְרֹא בְּשָׁמַיִם מִפְּנֵל
וְשִׁכְנַת עָזָן בְּגַבְנֵי מְרוֹזִים.
הָוָה אֱלֹהֵינוּ אֵין עוֹד,
אָמֵת מִלְּפָנֵנוּ אָפָּס זָוָת.
כְּפֶתַיב בְּתוֹרַתְךָ, וַיַּדְעַת הַיּוֹם
וְנִשְׁבַּת אֵל לְבָבֶךָ,
כִּי יְהָוָה הָאֱלֹהִים
בְּשָׁמַיִם מִפְּנֵל,
וְעַל הָאָרֶץ מִתְּחַת, 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 gilulum min haaretz
v'ha-elilim karot yikareitun.
L'takein olam b'malchut Shaddai,
v'chol b'nei vasar yik'r'u vishmeha.
L'hafnot eilecha kol rishei aretz.

על כוֹן נִקְוָה לְךָ יְהָוָה אֱלֹהֵינוּ,
לְרֹאֹת מְהֻרָה בַתְפָאָרָת עַזָּה,
לְהַעֲבִיר גָלוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כְּרוֹת יִכְרְטוּן.
לְמַקְרָב עַזְלֵם בְמַלְכֹות שְׁדֵי, ←
וְכָל בְּנֵי בָשָׂר יִקְרָאוּ בְשָׁמָךְ.
לְהַפְנֵת אֱלֵיךְ כָל רְשָׁעֵי אָרֶץ.

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.

עד אין עוד 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

טְהָרָה (Shehu) נוֹצֵה שָׁמַיִם (Shehu) notch shamayim . . . (For You) spread out the heavens . . . Isaiah 51:13

וַיַּדְעַת הַיּוֹם (V'yadata hayom) . . . Know then this day . . . Deuteronomy 4:39

Aleinu

MAY WE GAIN WISDOM in our lives,
 overflowing like a river with understanding.
 Loved, each of us, for the peace we bring to others.
 May our deeds exceed our speech,
 and may we never lift up our hand
 but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.
 Cause light to go forth over all the lands between the seas.
 And light up the universe with the joy
 of wholeness, of freedom, and of peace.

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

ונאמר ויהי יי' למלך על כל הארץ.
 ביום והוא יהיה יי' אחד
 ושמו אחד.

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

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

תִּקְוָן 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 **אַלְעִינָה Aleinu**, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the **שְׁמָה Shema**. 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*

MOURNER'S KADDISH

קדיש יומם

YITGADAL v'yitkadash sh'mei raba.
 B'alma di v'ra chirutei,
 v'yamllich malchutei,
 b'chayeichon uv'yomeichon
 uv'chayei d'choi beit Yisrael,
 baagala uviz'man kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach
 lalam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar
 v'yitromam v'yitnasei,
 v'yit'hadar v'yitaleh v'yit'halal
 sh'mei d'Kud'sha B'ruch Hu,
 leila 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.

תָּגַדֵּל וַיְתִקְדֹּשׁ שְׁמַה רֶבֶא.
 בָּעֵלֶמֶא ذַי בָּרָא כְּרוּוֹתָה,
 וַיְמַלֵּךְ מֶלֶכֶתָה,
 בְּחַיִכּוֹן וּבְיוֹמִיכּוֹן
 וּבְמִי דָכֵל בֵּית יִשְׂרָאֵל,
 בָּעֲגָלָא וּבָזְמוֹן קָרֵיב. וְאִמְרָה אָמָן.

יְהָא שְׁמַה רֶבֶא מְבָרֵךְ
 לְעוֹלָם וּלְעַלְמִי עַלְמִיא.
 יְתִבְרַךְ וַיְשַׁטְּבָה, וַיְתִפְאַר
 וַיִּתְרוֹמֶם וַיִּתְנִשָּׁא,
 וַיִּתְהַדֵּר וַיִּתְعַלֵּה וַיִּתְהַלֵּל
 שְׁמַה דָּקְדָּשָׁא בְּרִיךְ הוּא,
 לְעַלָּא מַנוּכָּה בְּרָכָתָא וְשִׁירָתָא,
 תְּשִׁבְחָתָא וְנִחְמָתָא,
 זָאמִינוּ בָּעֵלֶמֶא. וְאִמְרָה אָמָן.

יְהָא שְׁלָמָא רֶבֶא מַנוּשְׁמִיא,
 וְחַיִים עַלְמִינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאִמְרָה אָמָן.

עָשָׂה שָׁלוֹם בְּמִרְוְמִיוֹן,
 הוּא יְצַשֵּׁה שָׁלוֹם עַלְמִינוֹ,
 וְעַל כָּל יִשְׂרָאֵל. וְאִמְרָה אָמָן.

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.

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

Adon olam asher malach,
b'terem kol y'tzir nivra.
Leit 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'tifarrah.

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'beit tzarah.
V'hu nisi umanos li
m'nat kosi b'yom ekra.

B'yado askid ruchi,
b'beit ishan v'a-irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

אדון עולם אשר מלך,
בטרם כל יציר נברא.
לעת נעשה בחרפצו כל,
איי מלך שמו נקרא.

וأمرיו בклות הפל,
לבדו ימלוד נורא.
והוא היה, והוא הנה,
והוא יהיה, בתפארה.

והוא אחד ואין שני,
להמשיל לו להחכירה.
בלי ראשית בלי תכלית,
ולו חוץ ומשרה.

והוא אלי וממי גAli,
ונוצר חביב בעת צרה.
והוא נשי וממוש לי
מנת כוסי ביום אקרא.

בידו אפקיד רוחי,
בעת אישן ואעירה.
עם רוחי גויטני,
יי לי ולא אירא.

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.

HYMNS / PIYUTIM

ADON OLAM

HEALING PRAYERS

Ayahla bat Aaron
Beryl Solla
James Yates
Louise Bodenstein
Rifka bat Rachel
Esther Masheh bat Ruth
Ronnie Garvey
Jennifer Sargent
Tiffany Gordon
Dean Weber
Ann Hudson
Ethel Crowe
Stephanie Finder
Samantha Berke-Kaplan
Marita McClymonds
Ariel Smith
Ariel Roberts
Aviva bat Sarah
Paula Stoler
Brenda Miller
Gail Silverstein
Dorothy Hoffman
Ellis Hoffman
Art Ritter
Kelly Rainbird
Healthcare Workers
Gail Wiener Troy
Hugo Capdevila
Sean Michael McCord
Kent Schlussel

YAHRZEITS July 25 – July 31

Deceased	Mourner
Dorothy Cherkasky	Judith Schlussel
Bruce Crystal	Charlotte Crystal
Andreas Duus	Diane Bisgaier
Sara Lea Newell	Terry Newell
Esther Ouellette	Lori Borish
Theodore L. White	Judith White
Carol Whitman	Nancy Whitman
Morris Litt	Congregation Beth Israel
Ida Shapero	Congregation Beth Israel

Shiva / Shloshim

Ernest Levy Father of Melissa Levy

Tisha B'Av (On Zoom)

Wednesday, July 29, 7:30 p.m.

On Tisha B'Av, we commemorate the destruction of the Temples in Jerusalem along with many other disasters that have befallen the Jewish people. First, we will engage in an hour of Torah study together, followed by the chanting of the Book of Lamentations. Rabbi Tom Gutherz will share some texts from the Talmud in which the rabbis reflect on the possible internal causes that led to these catastrophic events. Their reflections may help lead to a better understanding of how we might act to heal our own society. Please find the Zoom meeting details and service materials in this week's e-announcements!