

SHABBAT MORNING SERVICE

HINEIH MAH TOV

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

הִנֵּה מַה טוֹב וַיְמָה נְעִים
שֵׁבֶת אַחִים גַּם יַחְדָּד /
שֵׁבֶת אַחֵיּוֹת גַּם יַחְדָּד.

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

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

מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ,
מֶלֶךְ חַי וְקַיִם,
שֶׁהַחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתְךָ.

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.

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

בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.
Baruch atah, Adonai, rofei chol basar umafla laasot.

ELOHAI, n'shamah shenatata bi
t'horah hi.
Atah b'ratah, atah y'tzartah,
atah n'fachtah bi,
v'atah m'shamrah b'kirbi.

אֱלֹהֵי, נִשְׁמָה שֶׁנָּתַתָּ בִּי
טְהוֹרָה הִיא.
אַתָּה בְּרַאתָה, אַתָּה יִצְרַתָּה,
אַתָּה נִפְחַתָּה בִּי,
וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.

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

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

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

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

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

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

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

בָּרוּךְ אַתָּה יְיָ, הַמְלִמֵּד חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

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

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!

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!

הַלְלוּ יְהוָה!

הַלְלוּ-אֱלֹהִים בְּקֹדֶשׁוֹ,
הַלְלוּהוּ בִּרְקִיעַ עֲזוֹ.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
הַלְלוּהוּ כְּרֹב גִּדְלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
הַלְלוּהוּ בְּנֶגְבַל וְכִנּוֹר.
הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל,
הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי-תְרוּעָה.
כָּל הַנְּשָׁמָה יְהַלֵּל יְהוָה,
הַלְלוּ-יְהוָה!

YITGADAL v'yitkadash sh'meih raba

b'alma di v'ra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man kariv,

v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'meih d'kud'sha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וְיַמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרֹמֵם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

תַּשְׁבְּחָתָא וְנַחֲמָתָא,

וְדָאמִירוּ 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.

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ!

בָּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם וָעֶד!

BARUCH atah, Adonai

Eloheinu, Melech haolam,

yotzeir or uvorei choshech,

oseh shalom uvorei et hakol.

בָּרוּךְ אַתָּה, יְיָ

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,

עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.

PRAISED ARE YOU, Adonai our God, Sovereign of the universe,
Creator of light and darkness, who makes peace and fashions all things.

Praised are You, Adonai, Creator of all heavenly lights.

בָּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

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 אֶהְבְּתָנוּ, יְיָ אֱלֹהֵינוּ,
חֲמַלָה גְדוֹלָה וַיְתִירָה חֲמַלְתָּ עָלֵינוּ.
בְּעִבּוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבִטְחוּ בְךָ
וַתִּלְמַדְם חֻקֵּי חַיִּים, כֵּן תַּחְנוּנוּ
וַתִּלְמַדְנוּ. הַמְּרַחֵם, רַחֵם עָלֵינוּ,
וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל, לִשְׁמֹעַ,
לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וּלַעֲשׂוֹת וּלְקַיֵּם
אֶת-כָּל-דִּבְרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

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'veveinu 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.

וְהֵאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
וַדַּבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לִבֵּבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת-שְׁמֶךָ,
וְלֹא יִבּוֹשׁ וְלֹא יִכָּלֵם,
וְלֹא יִכָּשֶׁל לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בִּטְחָנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.
וְהִבִּיאָנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת
הָאָרֶץ, וְתוֹלִיכָנוּ כּוֹמְמִיּוֹת לְאַרְצֵנוּ.
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה, וּבָנוּ בְּחִרְתָּ
וּקְרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאֵמֶת,
לְהוֹדוֹת לְךָ וּלְיַחַדְךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה, יְיָ,
הַבּוֹחֵר 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.

בָּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה 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.

V'AHAVTA et Adonai Elohecha,

b'chol l'avcha uv'chol nafsh'cha uv'chol

m'odecha. V'hayu had'varim ha-eileh

asher anochi m'tzav'cha hayom al

l'avecha. V'shinantam l'avecha v'dibarta

bam b'shiv'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 uvish'arecha.

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.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-
לִבְּךָ: וְשִׁנַּנְתָּם לְבִנְיֹךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם
מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

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 אֶמֶת.

Adonai Eloheichem EMET.

MI CHAMOCHAH ba-eilim, Adonai!

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

Shirah chadashah shib'chu g'ulim

I'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 כְמוֹכָה בָּאֵלִים, יְיָ!

מִי כְמוֹכָה נֶאֱדָר בִּקְדֻשָּׁה,
נוֹרָא תִהְיֶה לָּהּ, עֹשֶׂה פִלֵּא!

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גּוּלִים

לְשִׁמְכָה עַל שִׁפְתֵי הַיָּם.

יַחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל

וּפְדֵה כְּנָאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל.

גָּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,

קְדוֹשׁ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה, יְיָ, גָּאֵל 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?

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

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

בָּרוּךְ אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

AMIDAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

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.

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 עֶלְיוֹן, גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת וְאִמּוֹת, וְמַבִּיא גְאֻלָּה
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכוֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה, יְיָ,
מִגֵּן אַבְרָהָם וְעֲזֶרֶת 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 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.

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

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'kayem 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 (מֵתִים) אַתָּה,
רַב לְהוֹשִׁיעַ.

WINTER* — מְשִׁיב הָרוּחַ
וּמוריד הַגֶּשֶׁם.

SUMMER* — מוריד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בָּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּתִים).

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).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּתִים).

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

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.

ברוך אתה, יי, שאותך לבדך בִּירָאָה נַעֲבֹד.
 Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

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

יהיו לרצון אמרי פי והגיון לבי
 לפניך, יי צורי וגואלי.

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 teveil,
 v'imru. Amen.

עשה שלום במרומו,
 הוא יעשה שלום עלינו,
 ועל כל ישראל, ועל כל יושבי תבל,
 ואמרו. אמן.

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

PRAYER for HEALING

MI SHEBEIRACH avoteinu
 M'kor habrachah l'imoteinu.

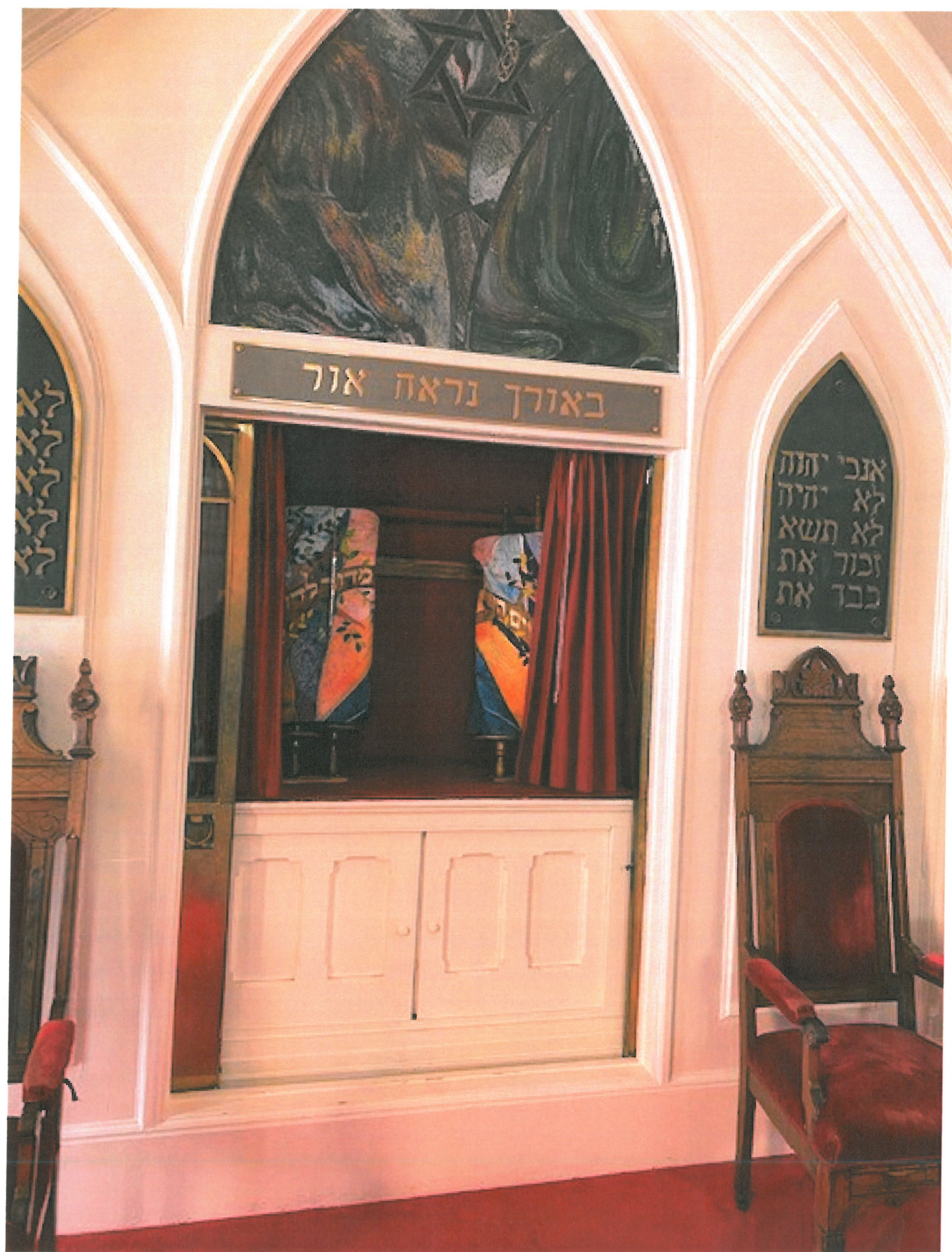
מי שברך אבותינו
 מקור הברכה לאבותינו.

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 habrachah laavoteinu.

מי שברך אמותינו
 מקור הברכה לאבותינו.

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



באורך נראה אור

אנכי יהוה
לא ידע
לא תשא
זכור את
כבוד את



בצרים יעמדה

מִיִּם בְּאֶפְסוֹס מִלְּנֹךְ
 עַל וּבִתֵּר וְעַל בִּדְדֹךְ
 אֲלֵכֶם אֲשֶׁר
 הָאֱלֹהִים בְּמִקְוֶם
 הָאֱלֹהִים בְּכָל
 יְהוָה אֲרֵץ מְלִיכָה שְׁלֵשׁ
 אֶת פְּנֵי יְהוָה
 בְּהַגֵּל וּבְמַצֹּרֶת
 יֵא יֵאֵל אֶת פְּנֵי
 בְּרִכְתּוֹת יְהוָה
 שְׁפָטִים
 אֲשֶׁר יְהוָה
 בְּאֶת רֵעִים
 וְלֹא תִכֹּר פְּנֵים
 עֵינֵי דֹבְקִים
 תִּרְדֵּף לְמַעַן
 יְהוָה אֱלֹהֵי טָרֶן
 לֹא תִשָּׁע
 הָאֱלֹהִים אֲשֶׁר
 וְשֵׁר שֵׁנָה יְהוָה
 וְלֹא יְהוָה אֱלֹהֵיךְ
 בְּרֵעֵי כִי
 כִי
 עַל יְהוָה אֱלֹהֶיךָ
 אֶת רֵעֵי בְעֵי
 וְעַל אֱלֹהִים
 לִידֹה אוֹ לִבְלֹ
 לְדֹר וּשְׁמִיעֶת
 בְּרֵעֵי שְׁמִיעֶת
 וְאֶת רֵעֵי הָהֵא
 תִּדְבֹר הָרֵעֵ
 וְעַל לֵב
 שְׁלֹשָׁה עֶדֶיִם
 דִּי הָעֵדִים
 הָעֵדִים מֵאֲדֹמָה

[illegible]

רגלים הרם לא י
 לסם קסמים מען
 ושאל איב וידעו
 יהיה כל עשה א
 אלהיך מוריש א
 אלהיך בירעיוסו
 מעלים ואל לסם
 יהיה אלהיך נבי
 יהיה אלהיך אל
 יהיה אלהיך ביר
 לשמע את קול
 הזאת לא ארא
 היסיו אשר דת
 כמך ונתת דכו
 אצט והיה דאי
 אשר דבר בע
 אשר ייד לדבר
 לדבר ואשר יד
 הנביא יהוא וכ
 הדבר אשר לא
 בשם יהוא ולא
 אשר לא דברו
 מבני
 את רגלים אשר
 וירשתם וישבת
 תבדיל לך בתו
 לרשתה תבין ל
 אשר יעזילך יד
 רצח וזה דבר ר
 יכה את רעהו
 של שם ואשר
 וערה ידו בגר
 וסצא את רעהו
 האלה וחי פן
 לבבו והשיעו ב
 מושפט מות כי
 על בן אנכי כח

is before the priests the Levites. 19. And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them; 20. that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel. *iii.

18

CHAPTER XVIII

1. The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel; they shall eat the offerings of the LORD made by fire, and His inheritance. 2. And they shall have no inheritance among their brethren; the LORD is their inheritance, as He hath spoken unto them. ¶ 3. And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be ox or sheep, that they shall give unto the priest the shoulder, and the two cheeks, and the maw. 4. The first-fruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 5. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever. *iv. ¶ 6. And if a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the

עמו וקרא בו בלוי חיו למען ילמד לדארה את-יהוה
אלהיו לשמר את-כל-דברי התורה הנאת ואת-ההקנים
האלה לעשותם: לבלתי רום-לבבו מאחיו ולבלתי סור
מדהמצוה ימין ושמאל למען יאריך ימים על-ממלכתו
הוא ובניו בקרב ישראל: *
שליש

CAP. XVIII. יח

יח

א לא-יהיה לכהנים הלויים כל-שבת לני חלק ונחלה עם
2 ישראל אשר יהוה ונחלתו ואכלו: ונחלה לא-יהיה-לן
3 בקרב אחיו יהוה הוא נחלתו כאשר דבר-לו: * וזה
יהיה משפט הכהנים מאת העם מאת זבחי הנזבח אם-
4 שור אם-שה ונתן לפניהן חרצ ותלתים ונקבה: ראשית
ה דגנך תירשך ויצהרך וראשית גן צאנך תתת-לו: כי בו
בחר יהוה אלהיך מכל-שבתך לעמוד לשרת בשם-
6 יהוה הוא ובניו בלתי-מים: * וקרבא הלוי מאחד
שעריך מכל-ישראל אשר-הוא נר שם ובא בקל-את

י' 19. v. סבירי בה 20. v. מלא ו'

20. *his heart be not lifted up.* 'If pride is to be shunned by a king, how much the more is it to be shunned as a besetting sin in an ordinary mortal' (Nachmanides).

above his brethren. To the Israelite king his subjects were to be his 'brethren'; see p. 927.

the commandment. This commandment concerning the king and his duties.

may prolong his days. The king's loyalty to the Torah and its regulations concerning the monarchy would establish his throne in the affections of his people and secure it to his children after him.

CHAPTER XVIII

(c) PRIESTS AND LEVITES

1-8. The priests and Levites were not to possess any allotments of land. The history of the European peoples would have been a happier one than it has been, if the priesthood had been debarred from ownership of land.

1. *the priests the Levites.* See on x, 9.

the offerings of the LORD. These were (a) the burnt-offering; (b) the meal-offering; (c) the

thank-offering; and (d) the trespass-offering. Certain specific parts in all of these sacrifices belonged to the priests.

His inheritance. God's inheritance; i.e. what was appropriated to Him, and from Him to the tribe of Levi; such as heave-offerings, tithes and first-fruits.

2. *as He hath spoken unto them.* See Numbers xviii, 20.

3. *priests' due.* The reference is here to further 'dues' not previously mentioned in Numbers; viz., those which accrued from the animals slaughtered for ordinary consumption, as distinguished from those brought as sacrifices.

6. *if a Levite come.* Only a portion of the tribe of Levites would live in Jerusalem. Most of them would be scattered among the tribes. Unlike the non-Levites living on the land in their own clan, these Levites had necessarily no fixed abode; cf. Judges xvii, 7-9, xix; 1 Sam. ii, 36. The officiating priests would tend to close their ranks against the wandering priests. It is here enacted that should any of these latter come to the Central Sanctuary, he should be allowed to minister and share in the priestly emoluments.

מִכָּל-בָּנִים גְּדֹלָה

19 שְׁתִּים הִנֵּה קָרָה

מִי יִנָּד לָךְ הַשָּׁד

וְהָרָעַב וְהִחָרֵב מִ

20 בְּנִיךָ עֲלֶפּו שָׂכָה

בְּרָאשׁ כָּל-חֻצּוֹר

בְּתוֹא מִכְמָר

הַמְּלָאִים חֲמַתִּי

גָּעַרְתָּ אֱלֹהֶיךָ:

21 לָכֵן

שְׁמַעֲנָא זֹאת עַ

וּשְׁכַרְתָּ וְלֹא מִיִּין

22 כְּהָאֲמַר אֲדִנִּין

וְאֵלֶיךָ יִרְיָב עַמִּי

הִנֵּה לִקְחָתִי מִיָּד

אֶת-כּוֹס הַתִּרְעָלָה

אֶת-קִבְעַת כּוֹס דְּ

לֹא-תוֹסִיפִי לִשְׁתּ

23 וְשִׁמְתִּיהָ בִּידִי

אֲשֶׁר-אָמְרוּ לְנִפְעַ

שְׁחִי וְנִעְבְּרָה

וְתִשְׁמִי כְּאֶרֶץ גֹּ

וְכַחוֹץ לַעֲבָרִים:

נב עוֹרִי עוֹרִי

לְבָשִׁי עֹף צִיּוֹן

לְבָשִׁי בְּגָדִי תַפְ

יְרוּשָׁלַם עִיר הַקֶּן

כִּי לֹא יוֹסִיף יָבֹא

עָרָל וְטָמֵא:

the land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

land of Judah as "the

51

12I, I am He who comforts you!

What ails you that you fear

Man who must die,

Mortals who fare like grass?

13You have forgotten the LORD your Maker,

Who stretched out the skies and made firm

the earth!

And you live all day in constant dread

Because of the rage of an oppressor

Who is aiming to cut [you] down.

Yet of what account is the rage of an oppres-

sor?

14Quickly the crouching one is freed;

He is not cut down and slain,

And he shall not want for food.

15For I the LORD your God—

Who stirs up the sea into roaring waves,

Whose name is LORD of Hosts—

16Have put My words in your mouth

And sheltered you with My hand;

I, who planted the skies and made firm the

earth,

Have said to Zion: You are My people!

17Rouse, rouse yourself!

Arise, O Jerusalem,

You who from the LORD's hand

Have drunk the cup of His wrath,

You who have drained to the dregs

The bowl, the cup of reeling!

18She has none to guide her

Of all the sons she bore;

None takes her by the hand,

Isaiah 51:12. who comforts you Hebrew: *m'nahemkhem*, which counterpoints the old lament (Lam. 1:17) that "Zion . . . has no one to comfort her [*ein m'nahem lah*]."

13. stretched out the skies Hebrew: *noteh shamayim*. This image of the Creation is common in Isaiah's rhetoric (see 40:22, 42:5, 44:24) and elsewhere (Zech. 12:1; Ps. 104:2; Job 9:8). The

phrase also has a central position in the prayer *Aleinu*.

16. You are My people A formula of adoption and covenant relationship (see Lev. 26:12; Deut. 4:20; Jer. 7:23; Ezek. 36:28).

17. Rouse, rouse yourself! This image of Zion's renewal, along with that in 52:1-2 ("Awake, awake . . . / Put on your robes of majesty, . . . /

נא 12 אֲנֹכִי אֲנֹכִי הוּא מְנַחֲמֶכֶם

מִי-אֵת וְתִירָאִי

מֵאֲנוּשׁ יָמוּת

וּמִבֶּן-אָדָם חָצִיר יִנָּתֵן:

13 וְתִשְׁכַּח יְהוָה עֲשֶׂךָ

נוֹטָה שָׁמַיִם וַיִּסָּד אֶרֶץ

וְתִפְחֹד תַּמִּיד כָּל-הַיּוֹם

מִפְּנֵי חֲמַת הַמַּצִּיק

כְּאֶשֶׁר כּוֹנֵן לְהִשְׁחִית

וְאֵיהָ חֲמַת הַמַּצִּיק:

14 מִהָרָה צֵעָה לְהַפְתִּיחַ

וְלֹא-יָמוּת לִשְׁחַת

וְלֹא יִחָסֵר לַחֲמוֹ:

15 וְאֲנֹכִי יְהוָה אֱלֹהֶיךָ

רֹגֵעַ הַיָּם וַיִּהְיוּ גִלְיוֹ

יְהוָה צְבָאוֹת שְׁמוֹ:

16 וְאֲשִׁים דְּבָרִי בְּפִיךָ

וּבִצְלַי יָדַי כְּסִיתִיךָ

לְנֹטַע שָׁמַיִם וְלִיסָד אֶרֶץ

וְלֹאֲמַר לְצִיּוֹן עַמִּי-אַתָּה: ס

17 הַתְּעוֹרְרִי הַתְּעוֹרְרִי

קוֹמִי יְרוּשָׁלַם

אֲשֶׁר שָׁתִית מִיָּד יְהוָה

אֶת-כּוֹס חֲמַתּוֹ

אֶת-קִבְעַת כּוֹס הַתִּרְעָלָה

שָׁתִית מִצִּית:

18 אִין-מְנַהֵל לָהּ

מִכָּל-בָּנִים יִלְדָה

וְאִין מַחְזִיק בְּיָדָהּ

Of all the sons she reared.

¹⁹These two things have befallen you:

Wrack and ruin—who can console you?

Famine and sword—how shall I comfort
you?

²⁰Your sons lie in a swoon

At the corner of every street—

Like an antelope caught in a net—

Drunk with the wrath of the LORD,

With the rebuke of your God.

²¹Therefore,

Listen to this, unhappy one,

Who are drunk, but not with wine!

²²Thus said the LORD, your Lord,

Your God who champions His people:

Herewith I take from your hand

The cup of reeling,

The bowl, the cup of My wrath;

You shall never drink it again.

²³I will put it in the hands of your tormentors,

Who have commanded you,

“Get down, that we may walk over you”—

So that you made your back like the ground,

Like a street for passersby.

מְכַל־בָּנִים גְּדֹלָה:

¹⁹שְׁתֵּי הַנָּה קָרְאָתֶיךָ

מִי יִנְוֶד לָךְ הַשָּׂדֶה וְהַשָּׁבֶר

וְהָרָעָב וְהַחֶרֶב מִי אֲנַחֲמֶךָ:

²⁰בְּנֶיךָ עָלְפוּ שָׁכְבוּ

בְּרֹאשׁ כָּל־חוּצוֹת

כְּתוּא מִכְמָר

הַמְּלֵאִים חֲמַת־יְהוָה

גָּעַרְתָּ אֱלֹהֶיךָ:

²¹לָכֵן

שָׁמְעִי־נָא זֹאת עֲנִיָּה

וּשְׁכַרְתָּ וְלֹא מִיֵּין: ס

²²כֹּה־אָמַר אֲדֹנֶיךָ יְהוָה

וְאֱלֹהֶיךָ יָרִיב עִמּוֹ

הִנֵּה לִקְחָתִי מִיָּדְךָ

אֶת־כּוֹס הַתַּרְעֵלָה

אֶת־קַבְעֵת כּוֹס חֲמָתִי

לֹא־תוֹסִיפִי לְשִׁתּוֹתָה עוֹד:

²³וְשִׁמְתִּיהָ בְּיַד־מוֹגִילֶךָ

אֲשֶׁר־אָמְרוּ לְנַפְשְׁךָ

שְׁחִי וְנַעֲבְרָה

וְתִשְׁמִי כְּאַרְץ גִּזּוֹן

וּכְחוּץ לַעֲבָרִים: ס

52 Awake, awake, O Zion!

Clothe yourself in splendor;

Put on your robes of majesty,

Jerusalem, holy city!

For the uncircumcised and the impure

Shall never enter you again.

נב עורי עורי

לְבָשִׂי עוֹף צִיּוֹן

לְבָשִׂי | בְּגָדֵי תִפְאָרְתְּךָ

יְרוּשָׁלַם עִיר הַקֹּדֶשׁ

כִּי לֹא יוֹסִיף יְבֹאֲבָךָ עוֹד

עַרְל וְטָמֵא:

Arise, shake off the dust”), entered the liturgy through the *Shabbat* hymn “*L’kha Dodi*.” Written by Solomon ha-Levi Alkabetz (ca. 1540), it is the latest major liturgical element in the traditional prayer book.

Isaiah 52:1. Jerusalem, holy city! This transfer of priestly holiness to the city as a whole is a late development. Similarly, another post-

exilic prophet refers to the land of Judah as “the holy land” (Zech. 2:16).

For the uncircumcised . . . / Shall never enter you again This prophecy effectively inverts the ancient lament: “She [Zion] has seen her Sanctuary / Invaded by nations / Which You have denied admission / Into Your community” (Lam. 1:10).

נִשְׂאוּ קוֹל
יְחִידוֹ יִרְנְנוּ
כִּי עֵין בְּעֵין יִרְאֶה
בְּשׁוּב יְהוָה צִיּוֹן
9 פִּצְחוֹ רִנְנוּ יְחִיד
חֲרוֹבוֹת יְרוּשָׁלַם
כִּי־נָחֵם יְהוָה עַל
גְּאֹל יְרוּשָׁלַם:
10 חֲשֹׁף יְהוָה אֶזְרוֹ
לְעֵינַי כָּל־הַגּוֹיִם
וְרֹאוּ כָל־אֲפָסָי:
אֵת יְשׁוּעַת אֱלֹהִים
11 סוּרוּ סוּרוּ צִיּוֹן
טָמֵא אֶל־תִּגָּעוּ
צִיּוֹן מִתּוֹכָהּ הִבֵּה
נִשְׂאִי כָלִי יְהוָה
12 כִּי לֹא בְחַפְזוֹן
וּבְמִנוּסָה לֹא תִבְרָא
כִּי־יִהְיֶה לְפָנֶיכֶם
וּמִאֲסָפְכֶם אֱלֹהֵי

are His holy arm This
divine power, as at the Cre-
ation. (Arousal of "the divine
power," a few verses before
Isaiah.)

2 Arise, shake off the dust,
Sit [on your throne], Jerusalem!
Loose the bonds from your neck,
O captive one, Fair Zion!

3 For thus said the LORD:
You were sold for no price,
And shall be redeemed without money.

4 For thus said the Lord God:
Of old, My people went down
To Egypt to sojourn there;
But Assyria has robbed them,
Giving nothing in return.

5 What therefore do I gain here?
—declares the LORD—
For My people has been carried off for noth-
ing,
Their mockers howl

—declares the LORD—
And constantly, unceasingly,
My name is reviled.

6 Assuredly, My people shall learn My name,
Assuredly [they shall learn] on that day
That I, the One who promised,
Am now at hand.

7 How welcome on the mountain
Are the footsteps of the herald
Announcing happiness,
Heralding good fortune,
Announcing victory,
Telling Zion, "Your God is King!"
8 Hark!

6. *My people shall learn My name* When
the prophecies of redemption are fulfilled, and
God will be manifest as a redeemer (Ibn Ezra),
the people shall know that He fulfills the words
(Targum, Rashi) spoken in His name by His

2 הִתְנַעַרִי מֵעָפָר קוֹמִי
שְׁבִי יְרוּשָׁלַם
הִתְפַּתְחוּ הַתְּפִתְחִי מוֹסְרֵי צִיּוֹן
שְׁבִיָּה בַת־צִיּוֹן: ס

3 כִּי־כֹה אָמַר יְהוָה
חֲנֹם נִמְכַּרְתֶּם
וְלֹא בְכֶסֶף תִּגָּאֲלוּ:
4 כִּי כֹה אָמַר אֲדֹנָי יְהוָה
מִצְרַיִם יִרְדֵּ־עַמִּי בְּרָאשָׁנָה
לְגֹוֹר שָׁם
וְאֲשׁוּר
בְּאִפְסָ עֵשְׁקוֹ:
5 וְעַתָּה מִי מַה־לִּי־פֶה
נֹאֵם־יְהוָה
כִּי־לָקַח עַמִּי חֲנֹם
מִשְׁלוֹ מִשְׁלֹו יְהִלִּילוּ
נֹאֵם־יְהוָה
וְתִמִּיד כָּל־הַיּוֹם
שְׁמִי מִנְּאֻץ:
6 לָכֵן יֵדַע עַמִּי שְׁמִי
לָכֵן בַּיּוֹם הַהוּא
כִּי־אֲנִי־הוּא הַמְּדַבֵּר
הַגָּנִי:

7 מַה־נָּאוּ עַל־הַהָרִים
רִגְלֵי מְבַשֵּׁר
מְשֻׁמֵּעַ שְׁלוֹם מְבַשֵּׁר טוֹב
מְשֻׁמֵּעַ יְשׁוּעָה
אָמַר לְצִיּוֹן
מֶלֶךְ אֱלֹהֶיךָ:
8 קוֹל צִפְיָךְ

prophets (Radak). The expression is thus a variant
of "And all mankind shall know / That I the LORD
am your Savior, / the Mighty One of Jacob, your
Redeemer" (49:26).

Your watchmen raise their voices,
 As one they shout for joy;
 For every eye shall behold
 The LORD's return to Zion.
 9 Raise a shout together,
 O ruins of Jerusalem!
 For the LORD will comfort His people,
 Will redeem Jerusalem.
 10 The LORD will bare His holy arm
 In the sight of all the nations,
 And the very ends of earth shall see
 The victory of our God.
 11 Turn, turn away, touch naught impure
 As you depart from there;
 Keep pure, as you go forth from there,
 You who bear the vessels of the LORD!
 12 For you will not depart in haste,
 Nor will you leave in flight;
 For the LORD is marching before you,
 The God of Israel is your rear guard.

נִשְׂאוּ קוֹל
 יַחְדָּו יִרְנְנוּ
 כִּי עֵין בְּעֵין יִרְאוּ
 בְּשׁוּב יְהוָה צִיּוֹן:
 9 פָּצְחוּ רַנְנוּ יַחְדָּו
 חֲרָבוֹת יְרוּשָׁלַם
 כִּי־נַחֵם יְהוָה עַמּוֹ
 גָּאֹל יְרוּשָׁלַם:
 10 חֲשָׁף יְהוָה אֶת־זְרוּעַ קִדְשׁוֹ
 לְעֵינֵי כָל־הַגּוֹיִם
 וְרָאוּ כָל־אֲפָסֵי־אֶרֶץ
 אֶת יְשׁוּעַת אֱלֹהֵינוּ: ס
 11 סוּרוּ סוּרוּ צֵאוּ מִשָּׁם
 טָמֵא אֶל־תִּגְעוּ
 צֵאוּ מִתּוֹכָהּ הַבָּרוּ
 נִשְׂאֵי כָלִי יְהוָה:
 12 כִּי לֹא בְּחַפְזוֹן תֵּצְאוּ
 וּבִמְנוּסָה לֹא תֵלְכוּן
 כִּי־הֵלֵךְ לִפְנֵיכֶם יְהוָה
 וּמֵאַסְפֶּכֶם אֱלֹהֵי יִשְׂרָאֵל: ס

8. every eye shall behold / The LORD's return An expression for the concrete experience of God's might (Targ. Jon., Abravanel) and guiding Presence (v. 12), echoing Num. 14:14 (Ibn Ezra).

10. The LORD will bare His holy arm This mythic image depicts divine power, as at the Creation and at the Exodus. (Arousal of "the divine arm" was invoked in 51:9-10, a few verses before the beginning of this *haftarah*.)

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.

סימן טוב ומזל טוב.

ומזל טוב וסימן טוב.

יהי לנו.

יהי לנו, יהי לנו, ולכל ישראל.

It is a good and lucky sign for us and all Israel!

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

לא-ישא גוי אל-גוי חרב
ולא-ילמדו עוד מלחמה.

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

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

עץ חיים היא למחזיקים בה,
ותמכה מאשר.
דרכיה דרכי נעם,
וכל נתיבותיה שלום.

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

השיבנו יי אלקיך ונשובה,
חדש ימינו כקדם.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haartzot,
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.

עלינו לשבוע לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדם.
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.

v'hashcivota el l'vavecha,
ki Adonai hu HaElohim

ונחשבתי אל לבבך,
כי יי הוא האלהים

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

ונאמר, והיה יי
למלך על כל הארץ.
ביום ההוא יהיה יי אחד
ושמו אחד.

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
Gail Wiener Troy
Sean Michael McCord
Chaim ben Ruth
Lee Lightbody
Elaine Bruner
Garrett Queen

Yahrzeits August 22 – August 28

Deceased

Murray Berg
Esther Brzezinski
Daniel Chernoble
Rosalind K. Cohen
David Cumming
Charles Buchard Curry
John Willie Daniel
Goldye Finkel
Jeanne Glasser
Bernard S. Goldstein
Sidney Greenberg
Hersh Izakowitz
*Isaac Kobre
Armende Lesser
Milton Malyn
Benjamin Miller
Lorraine Peyser
Anna Rapoport
Marvin Shwiff
Elliott Twery
Patrick Valentine
Arthur Weitzman
Bernard Ross

Mourner

Gerry Berg
Sivan Meliza
Shane Weitzman
TobyJoy Cohen Gonias
Anne-Marie Cumming
Marvin Curry
Angela Daniel
William Suhler
Emily Leblang
Peppy G. Linden
Joseph Greenberg
David Izakowitz
Ethel Crowe
Eli Lesser
Mark Malyn
Stephen Miller
Carol Lavine
Tom Williamson
Emily Leblang
Jan Dorman
Lynn Valentine
Shane Weitzman
Congregation Beth Israel

Shiva / Shloshim

Perry Suhler
Pearl Dreicer
Annette Zolin Hirsh

Grandson of Bill Suhler
Mother of Rob Dreicer
Mother of Jay Hirsh

Shofar Brigade - A Note From Rabbi Tom Guthertz

One of my favorite moments in the Rosh Hashanah service is when we all stand together and open our ears to hear the shofar, with its mysterious, haunting, powerful sound. This year we will not be able to be together in person on the morning of Rosh Hashanah, and most of us will have to make do with the long distance hearing of the shofar over Zoom. But there is an old (well, new) saying:

***"If the congregation cannot come to the shofar,
then the shofar must go to the congregation."***

HERE'S THE PLAN: we would love to recruit members to form a shofar Brigade that will visit CBI members' homes and neighborhoods on the afternoon of Rosh Hashanah. **If you are interested in being part of this mitzvah let us know by signing up using the form in the weekly e-announcements!**

Once we know who is in our Brigade, we will match up our blowers with those who want to hear the sound of the shofar in their front yard.

MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkadash sh'mei raba.
 B'alma di v'ra chirutei,
 v'yamlich malchutei,
 b'chayeichon uv'yomeichon
 uv'chayei d'chol beit Yisrael,
 baagala uviz'man 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'Kud'sha B'rach 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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
 בְּעֻלְמָא דִּי בְרָא כְרֵעוּתָהּ,
 וְיַמְלִיךְ מַלְכוּתָהּ,
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֻגְלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרֻמֵּם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
 תְּשֻׁבָּתָא וְנִחְמָתָא,
 דְאָמִירָן בְּעֻלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.
 עֹשֶׂה שְׁלוֹם בְּמִרְמֵי,
 הוּא יַעֲשֶׂה 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.

ADON OLAM

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.

אֲדֹנָי עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצְרֵי נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבָדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹוֶה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַּכְלִית,
וְלֹו הָעֹז וְהַמְשָׁרָה.

וְהוּא אֱלֹי וְחִי גֹאֲלִי,
וְצוּר חֲבֻלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי
מִנֶּת כּוֹסֵי בַּיּוֹם אֶקְרָא.

בְּיָדּוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישָׁן וְאַעִּירָה.
וְעַם רוּחִי גְּוִיָּתִי,
יְיָ לִי וְלֹא אִיָּרָא.

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.