

בִּרְכוֹת הַשַּׁחַר

BIRCHOT HASHACHAR — MORNING BLESSINGS

MODEH / MODAH ani l'fanecha,

Melech chai v'kayam,

she-hechezarta bi nishmati b'chemlah,

rabbah emunatecha.

מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ,

מֶלֶךְ חַי וְקַיִם,

שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֵמְלָה,

רַבָּה אֱמוּנָתְךָ.

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

בְּרוּכִים הַבָּאִים

מוֹדָה / מוֹדָה אֲנִי

שִׁירֵי שְׁבֹת

צִיצֵת

מַהֲרֵב

אֶשֶׁר יָצָר

אֶלְהֵי נֶשְׁמָה

נִשְׁמָה בְּכָל יוֹם

לְעֶסֶק

וְהַעֲבִיטָהּ

אֶלֶּי דְּבָרִים

שְׂדֵי שְׂדֵי

Welcome

Modeh / Modah

Ani

Shabbat Songs

Tzitzit

Mah Tovu

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

EITHER you will
go through this door
or you will not go through.

If you go through
there is always the risk
of remembering your name.

Things look at you doubly
and you must look back
and let them happen.

If you do not go through
it is possible
to live worthily
to maintain your attitudes
to hold your position
to die bravely

but much will blind you,
much will evade you,
at what cost who knows?

The door itself
makes no promises.
It is only a door.

MUSIC SELECTIONS

HINEIH MAH TOV

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

הִנֵּה מַה טוֹב וּמַה נְּעִים
שֵׁבֶת אַחִים גַּם יַחַד /
שֵׁבֶת אַחֵיּוֹת גַּם יַחַד.

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.

פְּתֹחוּ-לִי שַׁעְרֵי-צֶדֶק,
אֲבֹא-בָם אוֹדֶה יְהוָה.

Open the gates of victory for me that I may enter them and praise Adonai.
(Psalm 118:19)

V'TAHEIR LIBEINU

V'taheir libeinu l'ovd'cha be-emet.

וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת.

Purify our hearts to serve you in truth.

KOL HAN'SHAMAH T'HALEIL YAH

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

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה, הִלְלוּ-יְהוָה!

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

ESA EINAI

Esa einai el heharim, mei-ayin yavo ezri? אֵשָׂא עֵינַי אֶל הַהָרִים, מֵאֵינָן יָבֹא עֲזָרִי?
Ezri mei-im Adonai, oseih shamayim vaaretz. עֲזָרִי מֵעַם יְיָ, עֹשֶׂה שָׁמַיִם וָאָרֶץ.

I turn my eyes to the mountains; from where will my help come?
My help comes from God, maker of heaven and earth.

(Psalm 121:1-2)

בְּרָכִים הַבָּאִים

מוֹדָה / מוֹדָה אָנִי

שִׁיר שִׁבְת

צִמְצִי

מִהֶסֶב

אֲשֶׁר יָצָא

אֱלֹהֵי נְשָׁמָה

נָשִׁים בְּכָל יוֹם

לְעִסְזָק

וְהַעֲבִיזָא

אֱלֹהֵי דְבָרִים

סְדִישׁ דְּרַבָּנָא

Shabbat Morning I

Welcome

MAH GADLU

Modeh / Modah

Ani

Mah gadlu maasecha Yah,

מה גדלו מעשיך יה,

Shabbat Songs

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

מאד עמקו מחשבתיך. הללו-יה.

Tzitzit

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

Mah Tov

(Psalm 92:6)

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

MI HA-ISH

Laasok

V'haarev Na

Mi ha-ish hechafeitz chayim,

מי האיש החפץ חיים,

Eilu D'varim

ohev yamim lirot tov?

אהב ימים לראות טוב?

Kaddish

N'tzor l'shoncha meira,

נצר לשונך מרע,

D'Rabanan

us'fatecha midabeir mirmah;

ושפתיך מדבר מרמה;

sur meira vaaseih tov,

סור מרע ועשה טוב,

bakeish shalom v'rodfeihu.

בקש שלום ורדפהו.

Who is the one who is eager for life, who desires years of good fortune?

Guard your tongue from evil, your lips from deceitful speech.

Shun evil and do good; seek integrity and pursue it.

(Psalm 34:13-15)

HAL'LI

Hal'li nafshi et Adonai.

הללי נפשי את-י.

Ahal'lah Adonai b'chayai,

אהללה יי בחיי,

azamrah l'Elohai b'odi.

אזמרה לאלהי בעודי.

Praise Adonai, O my soul! I will praise Adonai all my life,

sing hymns to my God while I exist.

(Psalm 146:1-2)

VAANACHNU N'VAREICH YAH

Vaanachnu n'vareich Yah,

ואנחנו נברך יה,

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

מעתה ועד עולם, הללוי.

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

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

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

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

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

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

HOW FAIR are your tents, O Jacob,
your dwellings, O Israel.

I, through Your abundant love, enter Your house;
I bow down in awe at Your holy temple.

Adonai, I love Your temple abode,
the dwelling-place of Your glory.

I will humbly bow down low before Adonai, my Maker.

As for me, may my prayer come to You, Adonai, at a favorable time.
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

The opening words of this passage are from Numbers 24:5 where they are recited by Balaam, the foreign prophet who was commissioned to curse the children of Israel. When he opened his mouth, blessings emerged instead of curses.

וָאֲנִי תְּפִלָּתי Vaani t'filati . . . As for me, may my prayer . . . The Hebrew text has often been creatively rendered as "I am my prayer" — All I have to offer in prayer is myself; my prayer begins in humility. Arthur Green

מַה-טוֹב Mah tovu . . . How fair . . . Numbers 24:5

וָאֲנִי בְרֹב חַסְדֵּיךָ Vaani b'rov chasd'cha . . . I, through Your abundant love . . . Psalm 5:8

יְיָ אֶהְבֵּתִי Adonai, ahavti . . . Adonai, I love . . . Psalm 26:8

וָאֲנִי תְּפִלָּתי Vaani t'filati . . . As for me, may my prayer . . . Psalm 69:14

מַה-טוֹב אֹהֶלְךָ, יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל!

וָאֲנִי בְרֹב חַסְדֵּיךָ
אָבוֹא בֵּיתְךָ,
אֶשְׁתַּחֲוֶה אֶל-הַיְּכָל קֹדֶשְׁךָ
בִּירְאֶתְךָ.

יְיָ, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ
וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וָאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה,
אֶבְרַכָּה לְפָנֶי-יְיָ עֹשִׂי.

וָאֲנִי תְּפִלָּתִי לָךְ, יְיָ,
עַתָּה רְצוֹן.

אֱלֹהִים, בְּרֹב-חַסְדֵּיךָ,
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

בְּרוּכִים הַבָּיִת
מוֹדָה / מוֹדָה אָנִי

שִׁירֵי שִׁבְתְּ

צִיָּת

מִתְחַבֵּר

אֲשֶׁר יָצָא

אֱלֹהֵי נִשְׁמָה

נִשְׁמָה בְּכָל יוֹם

לְעֵסֶק

וְהַעֲרֵב-נָא

אֱלֹהֵי דְבָרִים

שׁוֹמֵר דְּרָגוֹת

BARUCH ATAH, Adonai

Eloheinu, Melech haolam,

asher yatzar et haadam b'chochmah

uvara vo n'kavim n'kavim,

chalulim, chalulim.

Galui v'yadua lifnei chisei ch'vodecha

she-im y'patei-ach echad meihem

o yisateim echad meihem,

i efshar l'hitkayeim

v'laamod l'fanecha.

Baruch atah, Adonai,

rofei chol basar umafla laasot.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה

וּבָרָא בּוֹ נְקָבִים וְנְקָבִים,

חֲלוּלִים חֲלוּלִים.

גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ

שָׁאֵם יִפְתַּח אֶחָד מֵהֶם

אוֹ יִשְׁתֵּם אֶחָד מֵהֶם,

אִי אֶפְשָׁר לְהִתְקַיֵּם

וְלַעֲמֹד לִפְנֶיךָ.

בָּרוּךְ אַתָּה, יי,

רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

ברוכים הבאים

מוֹדֶה / מוֹדֶה אָנִי

שִׁירי שְׁבֶת

צִמְצִי

מִה־טֹב

אֲשֶׁר יָצַר

אֱלֹהֵי נַשְׁמָה

נִשְׁתֵּם בְּכָל יוֹם

לַעֲסוֹק

וְהַעֲרִבָנָא

אֱלֹהֵי דְבָרִים

קִדִּישׁ דְּרַבְנָא

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.

בָּרוּךְ אַתָּה, יי, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafla laasot.

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Shabbat Songs

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V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

BLESSED ARE YOU, Adonai our God, Sovereign of the universe.

With divine wisdom You have made our bodies,

combining veins, arteries and vital organs

into a finely-balanced network.

Wondrous Maker and Sustainer of life,

were one of them to fail —

how well we are aware! —

we would lack the strength to stand before You.

Blessed are You, Adonai,

Source of our health and strength.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafla laasot.

DON'T LET ME FALL

as a stone falls upon the hard ground.

And don't let my hands become dry

as the twigs of a tree

when the wind beats down the last leaves.

And when the storm raises dust from the earth

with anger and howling,

don't let me fall.

I have asked for so much,

but as a blade of Your grass in a distant wild field

lets drop a seed in the lap of the earth

and dies away,

sow in me Your living breath,

as You sow a seed in the earth.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר 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.

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, נִשְׁמָה שֶׁנָּתַתָּ בִּי
טְהוֹרָה הִיא.

אַתָּה בָּרַאתָה, אַתָּה יִצְרָתָה,

אַתָּה נִפְחַתָּה בִּי,

וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.

כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי,

מוֹדֶה / מוֹדָה אֲנִי לִפְנֶיךָ,

יְיָ אֱלֹהֵי

וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,

רִבּוֹן כָּל הַמַּעֲשִׂים,

אֲדוֹן כָּל הַנִּשְׁמוֹת.

בָּרוּךְ אַתָּה, יְיָ,

אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי

וְרוּחַ כָּל בָּשָׂר אִישׁ.

ברכים הנאים

מודה / מודה אני

שירי שבת

צינת

מה טובי

אשר יצר

אלהי נשמה

נשים בכל יום

לצדוק

והעבדא

אלו דברים

קדיש דרבנו

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.

בָּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בָּשָׂר אִישׁ.

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

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

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

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D'Rabanan

MATTER IS NEVER destroyed,
only transformed.
So, too, can the soul evolve
higher and higher:
from instinct to inspiration,
haughtiness to holiness,
selfishness to service;
from individualism to union,
to join with the Soul of souls,
the Infinite One.
As the soul is magnified and sanctified,
so is the Infinite One exalted.

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

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

MY SOUL came to me pure,
drawn from the reservoir of the Holy.
All the time it remains within me,
I am thankful for its thirst
for compassion and justice.
Let my eyes behold the beauty of all creatures;
let my hands know the privilege of righteous deeds.

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

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

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

נְסִים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher natan lasechvi vinah

l'havchin bein yom uvein lailah.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לַשְׁכָּוִי בִּינָה

לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

For awakening

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

pokei-ach ivrim.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

פּוֹקֵחַ עֵוְרִים.

For vision

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

matir asurim.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

מַתִּיר אֲסוּרִים.

*For the ability
to stretch*

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

zokeif k'fufim.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

זוֹקֵף כְּפוּפִים.

*For rising to the
new day*

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

נְסִים בְּכָל יוֹם *Nisim b'chol yom . . . For daily miracles . . .* These morning blessings evoke wonder at awakening to physical life: we open our eyes, clothe our bodies, and walk again with purpose; in spiritual life also, we are created in God's image, are free human beings, and as Jews, celebrate the joy and destiny of our people, Israel.

Though they are intended literally, we may perceive each blessing spiritually.

For Daily Miracles — Inspiration for blessings three to five comes from Psalm 146:7–8.

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Kaddish

D'Rabanan

I CAN STAY the tears of others, if I can see myself
as diminished of their sorrows.

I can hasten time when everyone will be able
to rejoice in freedom,

And if I can see myself as the companion,
of those fighting against oppression,

I can honor the struggle of people everywhere
to gain dignity and deliverance from bondage.

When I look at myself in the mirror
who will I see?

RELIGION EMBRACES both faith and action.
The primary quality is action,
for it lays the foundation for faith;
the more we do good,
the more readily do we grasp the meaning of duty and life
and the more readily do we believe in the Divine
from which stems the good.

נְסִים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

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

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

*For firm earth to
stand upon*

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

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

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

*For the gift of
motion*

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

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

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

*For clothing
the body*

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

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

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

*For renewed
enthusiasm for life*

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

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר שְׁנָה מֵעֵינַי,
וְתַנּוּמָה מֵעַפְעָפִי.

For reawakening

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

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D'Rabanan

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.

ברוך אתה יי, המלמד חסדים טובים לעמו ישראל.

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

L'OLAM y'hei adam y'rei shamayim

baseiter uvagalui,

umodeh al ha-emet,

v'doveir emet bil'vavo.

לְעוֹלָם יִהְיֶה אָדָם יָרֵא שָׁמַיִם

בְּסֵתֶר וּבְגִלּוּי,

וּמוֹדֶה עַל הָאֱמֶת,

וְדוֹבֵר אֱמֶת בְּלִבּוֹ.

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

נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

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

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

*For being in
the image of God*

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

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

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

*For being
a free person*

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

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

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

For being a Jew

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

Baruch atah, Adonai
Eloheinu, Melech haolam,
ozeir Yisrael big'vurah.

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

For purpose

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

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

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

For harmony

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

Shabbat Morning I

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Eilu D'varim

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.

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D'Rabanan

WE SEEKERS of God, how do we find You?

In good deeds and in the study of Torah.

And Your search for us?

You find us

in the bending of the knee,

in the rigor of study,

in the honesty of commerce,

through a good heart, through decency,

in respect, true fellowship, companionship and love,

through truth and peace,

in the No that is really No, and

the Yes that is really Yes.

בָּרוּךְ אַתָּה, יְיָ, הַמְלִמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

FROM THE COWARDICE that shrinks from new truth,

from the laziness that is content with half-truths,

from the arrogance that thinks it knows all truth,

O God of truth, deliver us.

Blessed is Adonai, Teacher of Torah to Your people Israel.

בָּרוּךְ אַתָּה, יְיָ, הַמְלִמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

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

יְצִיאַת מִצְרַיִם *Y'tziat Mitzrayim*: Recall the Exodus from Egypt — depart from whatever enslaves.

עֲמָלֵק *Amalek*: Recall Amalek who attacked from behind — be on guard against evil.

מַעֲמַד הַר סִינַי *Maamad Har Sinai*: Recall standing at Sinai — make Torah part of your daily life.

מַעֲשֵׂה עֵגֶל הַזָּהָב *Maaseh Eigel HaZahav*: Recall the Golden Calf — keep material desires in check and be wary of heresy.

קֹרַח *Korach*: Recall Korach's rebellion — prevent ego from misleading and destroying your way.

שַׁבָּת *Shabbat*: Recall the first gift, Shabbat — welcome Shabbat holiness each week.

Whether modern Jews believe that it is actually the word of God or some distillation of numerous ancient texts, Torah — the study of it, the interpretation of it, the struggle with it — is what committed Jews continue to base their faith upon. No moment in a Jew's life — not a *brit milah*, not a sunset, not the descent into death itself — is without its accompanying text, which in turn has its ultimate basis in the original text itself, the Torah. *Adam Sol*

We seekers of God . . . adapted from Seder Eliyahu Rabba 23

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

אלו דברים שאין להם שיעור,
 שאדם אוכל פירותיהם
 בעולם הזה
 והקרו קיימת לו לעולם הבא.
 ואלו הן:
 כבוד אב ואם,
 וגמילות חסדים,
 והשכמת בית המדרש
 שחרית וערבית,
 והכנסת אורחים,
 ובקור חולים,
 והכנסת כלה,
 ולית המית,
 ועיון תפלה,
 והבאת שלום בין אדם לחברו.
 ותלמוד תורה כנגד כלם.

דברים הבאים
 מודה / מודה אני
 שיר שבת
 נצח
 מה טוב
 אשר יצר
 אליה נשמה
 נסים בכל יום
 לגסוק
 והעבד
 אלו דברים
 קדיש דרבנן

THESE ARE THINGS that are limitless,
 of which a person enjoys the fruit of the world,
 while the principal remains in the world to come.
 They are: honoring one's father and mother,
 engaging in deeds of compassion,
 arriving early for study, morning and evening,
 dealing graciously with guests, visiting the sick,
 providing for the wedding couple,
 accompanying the dead for burial,
 being devoted in prayer,
 and making peace among people.
 But the study of Torah encompasses them all.

Kibud av va-eim — honoring one's father and mother. What can it mean to honor? Sometimes honoring one's parent is not easy. The word **kibud**, honor, has as its root **kavod** — heavy; it can be a burden to honor another. In honoring those who have given us life or sustenance, we honor the Source of Life. *Elyse D. Frishman*

V'hashkamat beit hamidrash . . . arriving early for study . . . The Rabbis understood this to convey enthusiasm and earnestness. *Yoel Kahn*

Talmud Torah, the study of Torah offers the knowledge of what is right and how to live justly. Jewish study includes the expectation that the lessons will be applied to life.

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

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

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Elohai N'shamah

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Laasok

V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

THE COVENANT calling and covenant work goes on in each act of teaching and learning of the Torah, through which at the same time, God is still being revealed.

Herbert Bronstein

THERE ARE EIGHT DEGREES in the giving of *tzedakah*, each one higher than the one before:

- to give grudgingly, reluctantly, or with regret;
- to give less than one should, but with grace;
- to give what one should, but only after being asked;
- to give before one is asked;
- to give without knowing who will receive it,
- although the recipient knows the identity of the giver;
- to give without making known one's identity;
- to give so that neither giver nor receiver knows the identity of the other;
- to help another to become self-supporting, by means of a gift, a loan,
- or by finding employment for the one in need.

Maimonides

WE NEED Jewish men and women to become a Jewishly inspired and informed leadership — not only rabbinical but also lay. We need Jews more conversant with the thought and teachings of Judaism, to whom Judaism is no cold remote theology and Hebrew learning a matter of mystical ignorance, and to whom Jewish culture is no proxied culture. We need a reassertion of faith and a reawakening of interest in a cultural heritage that is all too rapidly being relegated to the exclusive possession of graduates of rabbinical seminaries. . . . We desperately need such lay leaders today with vision and fortitude.

Paula Ackerman

כְּנֶגֶד כֻּלָּם *k'neged kulam* . . . encompasses them all . . . Implies equality in some sense, but the Hebrew does not say clearly what sense it is. Is studying Torah like each mitzvah, taken separately, for example, or like the entire group of mitzvot mentioned here, taken all together? *Joel Hoffman*

The word of the One God penetrated this people from its beginning. When the commandment of God awakes in humanity, freedom also opens its eyes; and where freedom commences, history begins. *Leo Baeck*

How can we exercise our humanity in the direction of goodness? By freely choosing what God would have us do. *Harold Kushner*

פְּסוּקֵי דְזִמְרָה

P'SUKEI D'ZIMRAH — VERSES OF PRAISE

BARUCH she-amar v'hayah haolam,

Baruch hu.

Baruch osech v'reishit,

baruch omeir v'osech,

baruch gozeir um'kayeim,

baruch m'racheim al haaretz,

baruch m'racheim al hab'riut,

baruch m'shaleim sachar tov lirei-av.

Baruch chai laad v'kayam lanetzach.

Baruch podeh umatzil, baruch sh'mo.

Bish'vachot uviz'mirot n'gadelcha

un'shabeichacha un'fa-ercha v'nazkir

shimcha v'namlich'cha, Malkeinu Eloheinu.

Yachid, chei haolamim, Melech m'shubach

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

Baruch atah, Adonai,

Melech m'hulal batishbachot.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,

בָּרוּךְ הוּא.

בָּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,

בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,

בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,

בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו.

בָּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.

בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ שְׁמוֹ.

בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדֶּלְךָ

וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְכִּיר

שְׁמֶךָ וְנִמְלִיכְךָ, מִלְכֵנוּ אֱלֹהֵינוּ.

יְחִיד, חַי הָעוֹלָמִים, מֶלֶךְ מְשֻׁבָּח

וּמִפְאָר, עַדִּי עַד שְׁמוֹ הַגָּדוֹל.

בָּרוּךְ אַתָּה, יי,

מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

בָּרוּךְ שֶׁאָמַר

מִזְמוֹר צ"ב

אֶשְׁרֵי

מִזְמוֹר קמ"ה

מִזְמוֹר ק"ג

נִשְׁמַת קָל חַי

יִשְׁתַּבַּח

חַצֵּי קָדִישׁ

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.

בָּרוּךְ אַתָּה, יי, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

Baruch atah, Adonai, Melech m'hulal batishbachot.

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

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

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

הָרִינִי מִזְמֵן אֶת פִּי לְהוֹדוֹת
וְלִהְלֵל וּלְשַׁבֵּחַ אֶת בּוֹרְאִי.

WITH THIS do I prepare myself
to thank, praise and glorify my Creator.
Blessed are You, Sovereign of Life,
whom we praise with songs of glory.

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת.
Baruch atah, Adonai, Melech m'hulal batishbachot.

COUNTRIES GROW OLD and fall apart;
nations decline, torn;
generations grow moss and gather dust;
Still, every morning
a chapter of psalms
stands by the window
in the synagogue
and intones its eternal chant
over the world's tears.

בָּרוּךְ שְׁאָמַר Baruch She-amar . . . Blessed is the One who spoke . . . composed by the Rabbis, reflects God's ongoing Presence in the ever-renewing creation. This prayer is linked to Genesis 1, where the world came into being through divine speech. But God doesn't then withdraw from creation and let it fend for itself. God nourishes and sustains all life with compassion. Like a mother's enduring love for her child, so is God's care for all creatures. Janet Marder

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

PSALM 92:1-7, 13-16

MIZMOR shir l'yom HaShabbat.

Tov l'hodot l'Adonai

ul'zameir l'shimcha elyon.

L'hagid babokeir chasdecha,

ve-emunar'cha baleilot.

Alei asor vaalei navel,

alei higayon b'chinor.

Ki simachtani Adonai b'fo-olecha

b'maasei yadecha aranein.

Mah gadlu maasecha Adonai,

m'od amku machsh'votecha.

Ish baar lo yeida

uch'sil lo yavin et zot.

Tzaddik katamar yifrach

k'erez baL'vanon yisgeh.

Sh'tulim b'veit Adonai,

b'chatzrot Eloheinu yafrichu.

Od y'nuvun b'seivah,

d'sheinim v'raananim yih'yu.

L'hagid ki yashar Adonai

tzuri v'lo avlatah bo.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לְהוֹדוֹת לַיהוָה

וּלְזַמֵּיר לְשִׁמְךָ עֲלִיוֹן.

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,

וּבַלַּיְלוֹת.

עַל־עֲשׂוֹר וְעַל־נָבֶל,

עַל־הִגַּיֹן בְּכִנּוֹר.

כִּי שִׁמַּחְתָּנִי יְיָ בְּפַעֲלֶךָ

בְּמַעֲשֵׂי יְדֶיךָ אֲרָנוֹן.

מַה־גָּדְלוֹ מַעֲשֶׂיךָ, יְיָ,

מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ.

אִישׁ־בָּעֵר לֹא יֵדַע

וְכָסִיל לֹא־יָבִין אֶת־זֹאת.

צַדִּיק כְּתֹמֵר יִפְרַח

כְּאַרְזוֹ בַּלְבָּנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבֵית יְיָ,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנוּבוֹן בְּשִׁיבָה,

דְּשָׁנִים וְרֻעָנִים יִהְיוּ.

לְהַגִּיד כִּי־יָשָׁר יְיָ,

צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ.

A PSALM, a song for Shabbat.

It is good to praise Adonai; to sing hymns to Your name, O Most High,
to proclaim Your steadfast love at daybreak, Your faithfulness each night
with a ten-stringed harp, with voice and lyre together.

You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork.

How great are Your works, Adonai, how very subtle Your designs!

A brute cannot know, a fool cannot understand this:

The righteous bloom like a date-palm; they thrive like a cedar in Lebanon;

planted in the house of Adonai, they flourish in the courts of our God.

In old age they still produce fruit; they are full of sap and freshness,

attesting that Adonai is upright, my Rock, in whom there is no wrong.

קִרְדָּה שְׁאֵמֶר

מִזְמוֹר צֶבֶ

אֲשֶׁרִי

מִזְמוֹר קַמ־ה

מִזְמוֹר קֶז

נִשְׁמַת קַל חֵי

הַשַּׁבָּת

חֲצִי שְׂדֵישׁ

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

ASHREI yoshvei veitecha,
od y'hal'lucha selah.

Ashrei haam shekachah lo,
ashrei haam she-Adonai Elohav.

HAPPY are those who dwell in Your house; they forever praise You!
Happy the people who have it so; happy the people whose God is Adonai.

DAVID'S PSALM — PSALM 145:1-21

T'HILAH L'DAVID.

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'tzidkar'cha y'raneinu.

Chanun v'rachum Adonai,
erech apayim ug'dol chasesd.

Tov Adonai lakol,
v'rachamav al kol maasav.

Yoducha Adonai kol maasecha,
vachasidecha y'var'chuchah.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יִהְלָלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ,
אֲשֶׁרִי הָעַם שֶׁיְיָ אֱלֹהָיו.

תְּהִלָּה לְדָוִד.
אֲרֹמִמְךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאֶבְרַכָּה שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכָל-יוֹם אֶבְרַכְךָ,
וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,
וְלִגְדֻלְתּוֹ אֵין חֵסֶר.

דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ,
וְגִבּוֹרֹתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הוֹדֵךָ,
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נִרְאֹתֶיךָ לְאִמְרוֹ,
וְגִדְלֹתֶיךָ אֲסַפְּרָנָה.

זֶכֶר רַב-טוֹבָךָ יִבְעִיעוּ,
וְצִדְקֹתֶיךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְיָ,
אֶרְךָ אֲפִים וְגִדְל־חֶסֶד.

טוֹב יְיָ לְכָל,
וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.

יְהוָה יְיָ כָּל-מַעֲשֶׂיךָ,
וְחִסְדֶּיךָ יִבְרַכְּכָה.

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

Ashrei haam ... Happy the people ... Psalm 144:15

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

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

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

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

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

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

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

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

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

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

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

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

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וּגְבוּרַתְךָ יְדַבְּרוּ.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ,
וּכְבוֹד הַדָּר מַלְכוּתְךָ.

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר.

סוֹמֵךְ יְיָ לְכָל-הַנּוֹפְלִים,
וּזוֹקֵף לְכָל-הַכּוֹפְּוֹתִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת-יָדְךָ,
וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן.

צַדִּיק יְיָ בְּכָל-דְּרָכָיו,
וְחָסִיד בְּכָל-מַעֲשָׁיו.

קָרוֹב יְיָ לְכָל-קֹרְאָיו,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

רָצוֹן-יִרְאֵיו יַעֲשֶׂה,
וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יְיָ אֶת-כָּל-אֲהָבָיו,
וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד.

תְּהִלַּת יְיָ יְדַבֵּר-פִּי,
וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם קֹדֶשׁוֹ
לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נְבָרֶךְ יְיָ
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

בְּרוּךְ שְׁאֵמַר

מִזְמוֹר צ"ב

אֶשְׁרֵי

מִזְמוֹר קמ"ח

מִזְמוֹר ק"ג

יְשַׁמֵּת כָּל חַי

יְשַׁמְדָה

הַחַי קָדִישׁ

PSALM 150:1-6

HAL'LU 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!

הַלְלוּ יְהוָה!
הַלְלוּ-אֵל בְּקֹדֶשׁוֹ,
הַלְלוּהוּ בִּרְקִיעַ עֵא.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
הַלְלוּהוּ כָּרֵב גִּדְלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
הַלְלוּהוּ בְּנִגְבֵּל וְכִנּוֹר.
הַלְלוּהוּ בְּתוֹף וּמַחּוֹל,
הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי-תְרוּעָה.
כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה,
הַלְלוּ-יְהוָה!

בְּרִדּוֹ שְׁאֵמֶר
מִזְמוֹר צ"ב
אֲשֶׁר
מִזְמוֹר קמ"ה
מִזְמוֹר ק"ג
נִשְׁמַת כָּל חַי
לְשִׁתְּכָה
חֲצִי קֹדֶשׁ

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!

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

NISHMAT kol chai

t'vareich et shimcha Adonai Eloheinu,

v'ruach kol basar

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

Malkeinu, tamid.

Min haolam v'ad haolam atah El,

ein lanu melech ela atah.

Elohei harishonim v'haacharonim,

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

ham'hulal b'rov hatishbachot,

ham'naheig olamo b'chesed

uv'riotav b'rachamim.

VaAdonai lo yanum v'lo yishan.

Ham'oreir y'sheinim v'hameikitz nirdamim

v'hameisiach ilmim, v'hamatir asurim,

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

L'cha l'vad'cha anachnu modim.

נִשְׁמַת כָּל חַי

תְּבַרַךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ,

וְרוּחַ כָּל בָּשָׂר

תִּפְאֶרַת וְתְרוּמָה זִכְרֶךָ,

מִלְכֵנוּ, תָּמִיד.

מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,

אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרֹנִים,

אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,

הַמְהַלֵּל בְּרֹב הַתִּשְׁבָּחוֹת,

הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד

וּבְרִיּוֹתָיו בְּרַחֲמִים.

וְיָ לֹא יָנוּם וְלֹא יִישָׁן.

הַמְעוֹרֵר יֹשְׁנִים וְהַמְקִיץ נֹרְדָמִים,

וְהַמְשִׁיחַ אֲלָמִים, וְהַמְתִּיר אֲסוּרִים,

וְהַסוּמָךְ נוֹפְלִים, וְהַזְקֵף כְּפוּפִים.

לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

LET THE SOUL of everything alive bless Your name, Adonai, our God;
and the spirit of all flesh glorify and exalt Your name forever, O Sovereign.

Transcending space and time, You alone are God.

We have no Sovereign besides You.

God of the first and the last, God of all creatures,

Master of all generations, who is praised in a multitude of praises,

who guides the world with abundant loving-kindness,

and all creatures with mercy. Adonai neither slumbers nor sleeps.

God awakens the sleeping, arouses those who slumber,

gives speech to the mute;

and God loosens the bonds of captives, God supports the fallen,

and strengthens those who are bent over.

You alone do we acknowledge.

Min haolam v'ad haolam... Transcending space and time... based on Psalm 90:2

VaAdonai lo yanum... Adonai neither slumbers... based on Psalm 121:4

v'hamatir asurim... loosens the bonds of captives... based on Psalm 146:7

v'hasomeich noflim... supports the fallen... based on Psalm 145:14

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

אֵלֹהֵינוּ מְלֵא שִׁירָה בְּיָם,
 וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גָּלוֹי,
 וְשִׁפְתֹתֵינוּ שֶׁבַח כְּמֶרְחָבֵי רָקִיעַ,
 וְעֵינֵינוּ מְאִירוֹת בְּשֶׁמֶשׁ וּבְיָרֵחַ,
 וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׁרֵי שָׁמַיִם,
 וְרַגְלֵינוּ קָלוֹת כְּאַיָּלוֹת,
 אֵין אַנְחֵנוּ מְסַפִּיקִים לְהוֹדוֹת לְךָ,
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 וּלְבָרֵךְ אֶת שְׁמֶךָ
 עַל אַחַת מֵאַלֶּף, אֶלֶף אֲלֵפֵי אֲלָפִים
 וְרִבֵּי רִבּוֹת פְּעָמִים
 הַטּוֹבוֹת שֶׁעָשִׂיתָ
 עִם אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ וְעִמָּנוּ.

כְּרִיד שְׂאֵמֶר
 מִזְמוֹר צ"ב
 אֲשֶׁר
 מִזְמוֹר קמ"ה
 מִזְמוֹר ק"ג
 נִשְׁמַת קָל חַי
 מִשְׁתַּבַּח
 חֲצִי קָדִישׁ

EVEN IF OUR MOUTHS were full of song as the sea,
 and our tongues full of joy in countless waves,
 and our lips full of praise as wide as the sky's expanse,
 and were our eyes to shine like sun and moon;
 if our hands were spread out like heaven's eagles
 and our feet swift like young deer,
 we could never thank You adequately, Adonai,
 our God and God of our ancestors,
 to bless Your Name for a ten-thousandth
 of the many myriads of times
 You granted favors to our ancestors and to us.

Every praise could be music, the voice singing in harmony with the universe and its Creator!

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmas Kol Chai

Yishtabach

Chatzi Kaddish

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

על כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָּנוּ,
וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ,
וְלָשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ,
הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
וַיְפָאֲרוּ אֶת שִׁמְךָ, מַלְכֵנוּ.
כִּי כָל פֶּה לְךָ יוֹדֶה,
וְכָל לָשׁוֹן לְךָ תִּשְׁבַּע,
וְכָל בֶּרֶךְ לְךָ תִּכְרַע,
וְכָל קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה,
וְכָל לִבָּבוֹת יִירָאוּךָ,
וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ,
כַּדָּבָר שֶׁכָּתוּב: כָּל עֲצָמוֹתַי תֵּאֲמַרְנָה:
יְיָ, מִי כָמוֹךָ.
כְּאָמֹר: לְדָוִד, בָּרְכִי נַפְשִׁי אֶת יְיָ,
וְכָל קֶרְבִּי אֶת שֵׁם קֹדְשׁוֹ.

THEREFORE THESE LIMBS which You have formed in us,
and this spirit and soul that You breathed into our nostrils,
this tongue which You have set in our mouths,
they must acknowledge, bless, praise and glorify
Your Name, O our Sovereign.
For every mouth will acknowledge You
and every tongue pledge homage to You,
every knee bend in Your presence,
every upright person shall bow before You.
Every heart will revere You
and every inmost thought will sing to Your Name.
And David said:
"Let all my bones exclaim: 'Who is like You, Adonai?' "
As David continued:
"Bless Adonai, O my soul, and let my inner being praise Your holy Name."

וְכָל בֶּרֶךְ v'chol berech... every knee... based on Isaiah 45:23

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

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

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

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

קִדּוּךְ שְׁמֶךָ
מַסְדֵּר צִבּוֹר
אֲסִיר
מַסְדֵּר קְסִיָּה
מַסְדֵּר קֶרֶן
נִשְׁתָּה קַל נִי
יִשְׁתַּבַּח
תִּבְּרֵי קִדּוּשׁ

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

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתִּיב: רָנְנוּ צַדִּיקִים בְּיְיָ,
לִישָׁרִים נָאֻה תְּהִלָּה.
בְּפִי יִשָּׁרִים תִּתְהַלַּל.
וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ.
וּבִלְשׁוֹן חֲסִידִים תִּתְרומָם.
וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ.

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

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

O GOD, IN THE POWER of Your strength,
great in the glory of Your Name,
Mighty forever, Awesome in amazing deeds,
the Ruler who sits on a high and exalted throne.

O God, Your name is holy and exalted.
The Psalmist has said:
"Rejoice in Adonai, you righteous;
praise suits the upright."
In the mouths of the upright You will be praised,
and in the words of the righteous You will be blessed.
In the tongue of the faithful You will be exalted
and in the midst of the holy You will be sanctified.

In the multitude of choirs of Your people, the House of Israel,
Your name is to be glorified in joy in every generation, O our Sovereign.

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

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

רָנְנוּ צַדִּיקִים בְּיְיָ Ran'nu tzadikim b'Adonai . . . Rejoice in Adonai, you righteous . . . Psalm 33:1

Baruch She-amur

Psalms 92

Ashrei

Psalms 145

Psalms 150

Nishmas Kol Chai

Yishtabach

Chazzi Kaddish

YISHTABACH *shimcha laad Malkeinu,*

Ha-El HaMelech hagadol v'hakadosh

bashamayim uvzaretz.

Ki l'cha na-ch, Adonai Eloheinu

v'Elohei avoteinu v'imoteinu,

shir ush'vachah, haleil v'zimrah,

oz umemshalah, netzach

g'dulah ug'vurah,

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

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

יְשִׁתַּבַּח שְׁמֶךָ לְעַד מְלָכֶךָ,

הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ

בַּשָּׁמַיִם וּבָאָרֶץ.

כִּי לְךָ אֱתָה, יְיָ אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

שִׁיר וּשְׁבַחָהּ, הַלֵּל וְזִמְרָה,

עֹז וּמִמְשָׁלָה, נֶצַח

גְּדֻלָּה וּגְבוּרָה,

תְּהִלָּה וְתִפְאֶרֶת, קְדוּשָׁה וּמַלְכוּת,

בְּרָכּוֹת וְהוֹדָאוֹת מִעַתָּה וְעַד עוֹלָם.

YOU SHALL ALWAYS BE PRAISED.

great and holy God, our Sovereign in heaven and on earth.

Songs of praise and psalms of adoration become You,

acknowledging Your might and Your dominion.

Yours are strength and sovereignty, sanctity, grandeur and glory always.

We offer our devotion, open our hearts in acclamation.

Baruch atah, Adonai,

El Melech gadol batishbachot,

El hahodaot, Adon haniflaot,

habocheir b'shurei zimrah,

Melech El chei haolamim.

בָּרַךְ אַתָּה, יְיָ.

אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת,

אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,

הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,

מֶלֶךְ אֵל חַי הָעוֹלָמִים.

Praised are You, Sovereign of wonders,

crowned in adoration,

delighting in song.

Eternal Majesty.

The first half of יִשְׁתַּבַּח *Yishtabach* contains 15 expressions of praise for God. The last sentence (after בָּרַךְ אַתָּה, יְיָ *Baruch atah, Adonai*) contains 15 words. Some consider this an allusion to one of the Divine Names, יי, whose numerical value is 15. When we speak the 15 words, we metaphorically praise God's Name.

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

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

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

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻלְגָּא וּבְזִמָּן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,
לְעֵלָא מִן כָּל בְּרִכְתָּא וְשִׁירָתָא,
תְּשֻׁבָּתָא וְנַחֲמָתָא,
דְּאָמִירוּ בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.

ברוך שְׁאֵמֵר
מְזִמֹר צ"ב
אֲשֶׁר
מְזִמֹר קמ"ה
מְזִמֹר ק"ז
נְשִׁמַת קל ח'
יִשְׁתַּבַּח
תְּנִי קִדְיִשׁ

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*

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalms 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

YOU HAVE my attention: which is
a tenderness, beyond what I may say. And I have
Your constancy to something beyond myself.
The force of Your commitment
charges us — we live in the sweep of it, taking courage
one for the other.

WHAT MAKES A FIRE BURN
is space between the logs,
a breathing space.
Too much of a good thing,
too many logs
packed in too tight
can douse the flames
almost as surely
as a pail of water would.
So building fires
requires attention
to the spaces in between,
as much as to the wood.
When we are able to build
open spaces
in the same way we have learned
to pile on the logs,
then we can come to see how
it is fuel, and absence of fuel
together, that make the fire possible.
We only need to lay a log
lightly from time to time.
A fire grows
simply because the space is there,
with openings in which the flame
that knows just how it wants to
burn
can find its way.

RISE and open the door that is shut.

Better a few prayers spoken with intention than many words prayed without intention.

Shulchan Aruch, Orach Chayim 1:4

I believe that God is in me, as the sun is in the color and fragrance of a flower,
the Light in my darkness, the Voice in my silence.

Helen Keller

שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ הַמְבָרָךְ!
בְּרוּךְ יְיָ הַמְבָרָךְ
לְעוֹלָם וָעֶד!

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

קִרְסוֹ
יָצַר
אֱהָבָה רַבָּה
שָׁמַע
וְאֶתְחַבֵּת
לְמַעַן תִּזְכְּרוּ
וְיִאמְרוּ יְיָ
אֱמֶת וְיִצִּיב
מִי־דַמְכָה

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

Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'ahavta

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher kid'shanu b'mitzvotav v'tzivanu

al mitzvat k'riat sh'ma

I'hamlichu b'leivav shaleim ul'yachdo

b'leiv tov ul'ovdo b'nefesh chafeitzah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל מִצְוַת קְרִיאַת שְׁמֶע
לְהַמְלִיכוֹ בְּלֵבָב שָׁלֵם וּלְיַחְדּוֹ
בְּלֵב טוֹב וּלְעַבְדּוֹ בְּנֶפֶשׁ חַפְצָה.

PRAISED ARE YOU, Adonai our God, Ruler of the Universe,
who hallows us with mitzvot,
commanding us how to recite the Sh'ma:
to declare wholeheartedly God's rule,
to declare earnestly God is One,
and to willingly worship God.

THREE THINGS there are together in my eye
that keep the thought of Thee forever nigh.
I think about Thy great and holy name
whenever I look up and see the sky.
My thoughts are roused to know how I was made,
seeing the earth's expanse where I abide.
The musings of my mind when I look inside —
at all times, O my soul, "Bless Adonai!"

What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede בָּרְכוּ Bar'chu are warm-ups for the individual. Now communal prayer begins. The leader asks, "Are you ready to pray?" And we respond, "Yes! Let us pray!"

adapted from Richard Levy

בָּרוּךְ אַתָּה, יי Baruch atah, Adonai . . . Praised are You, Adonai . . . So important was the recitation of the שְׁמֶע Sh'ma to our ancestors in אֶרֶץ יִשְׂרָאֵל Eretz Yisrael, that they introduced it with a blessing. That blessing fell out of use over a thousand years ago; we reclaim it here as part of our liturgical heritage.

BARUCH atah, Adonai

Eloheinu, Melech haolam,

yotzeir or uvorei choshech,

oseh shalom uvorei et hakol.

Hamei-ir laaretz

v'ladarim aleha b'rachamim,

uv'tuvo m'chadeish b'chol yom tamid

maaseih v'reishit.

Mah rabu maasecha, Adonai,

kulam b'chochmah asita,

mal'ah haaretz kinyanecha.

Titbarach, Adonai Eloheinu,

al shevach maaseih yadecha

v'al m'orei or she-asita,

y'faarucha selah.

Or chadash al Tzion tair,

v'nizkeh chulanu m'heirah l'oro.

Baruch atah, Adonai, yotzeir ham'orot.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,

עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.

הַמַּאִיר לָאָרֶץ

וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים,

וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד

מַעֲשֵׂה בְּרֵאשִׁית.

מָה רַבּוּ מַעֲשֵׂיךָ, יי

כֻּלָּם בְּחֻכְמָה עֲשִׂיתָ,

מְלֵאָה הָאָרֶץ קִינְיָנֶךָ.

תִּתְבָּרֵךְ, יי אֱלֹהֵינוּ,

עַל שִׁבְחַ מַעֲשֵׂה יָדֶיךָ

וְעַל מַאֲוְרֵי אוֹר שֶׁעֲשִׂיתָ,

יִפְאָרֶךְ סֵלָה.

אוֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר,

וְנִזְכֶּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ.

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמַּאֲוֹרוֹת.

בָּרוּךְ

יוֹצֵר

אֱלֹהֵינוּ

שָׁמַע

וְהִתְבָּרַךְ

לְמַעַן תִּזְכָּר

וְיִפְאָרֶךְ

אֶתְּ וְהַיִּיב

מִיְרַחֲמֶךָ

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

In mercy, You illumine the world and those who live upon it.

In Your goodness You daily renew creation.

How numerous are Your works, Adonai!

In wisdom, You formed them all, filling the earth with Your creatures.

Be praised, Adonai our God, for the excellent work of Your hands,

and for the lights You created, may they glorify You.

Shine a new light upon Zion, that we all may swiftly merit its radiance.

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

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמַּאֲוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

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

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .
Praised are You, Adonai . . . Who forms light and creates darkness . . . Isaiah 45:7

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

Bar'chu

Yotzeir

Ahavah Rabbah

Shima

V'ahava

Lmaan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

IN THE BEGINNING, even then,
a new light was sown for the righteous;
a promise that Your light would become
the catalyst, first for Order
and then for Hope.
Author of language and light,
help us to use words as You have,
to cast light into dark waters
and draw out justice and truth.

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

YOU ARE PRAISED
who rolls out the rough, raw clay of the universe
into delicate vessels of light;
and from nothing at all
we could perceive in a world that has turned old
a shimmering new Creation right before our eyes
made this moment
just for us.
How much of life reveals Your presence?
How much Torah unfolds from each new flower,
from each new wave that breaks upon the sea!
You are Praised, who forms from the clay that cloaks our lives,
the delicate vessels which contain our light.

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

The Architect of the universe creates anew each day. Therefore each day is an utterly new creation. Take as much as you can from what each day has to offer. *Nachman of Bratzlav*

Where were you when I laid the earth's foundations?
Speak if you have understanding.
Do you know who fixed its dimensions
or who measured it with a line?
Onto what were its bases sunk?
Who set its cornerstone
when the morning stars sang together
and all the divine beings shouted for joy?

Job 38:4-7

AHAVAH rabah ahavtanu, Adonai Eloheinu,
chemlah g'dolah viteirah chamalta aleinu.

Ba-avur avoteinu v'imoteinu shebat'chu v'cha
vat'lamdeim chukei chayim, kein t'choneinu
ut'lamdeinu. Ham'racheim, racheim aleinu,
v'tein b'libeinu l'havin ul'haskil, lishmo-a,
lilmod ul'lameid, lishmor v'laasot ul'kayeim
et kol divrei talmud Toratecha b'ahavah.

אַהבה רבה אהבתנו, יי אלהינו,
חמלה גדולה ויתרה חמלת עלינו.
בעבור אבותינו ואמותינו שבתחו בך
ותלמדם חקי חיים, כן ותחנונו
ותלמדנו. המרחם, רחם עלינו,
ותן בלבנו להבין ולהשכיל, לשמע,
ללמד וללמד, לשמר ולעשות ולקיים
את כל דברי תלמוד ותורתך באהבה.

קדו

יוצר

אֱהָבָה רַבָּה

שמע

ואהבה

למען תזכיר

ואמר יי

אמת וצדק

מירמקה

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'mitzvatecha,
v'yacheid l'avainu 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.

והאר עינינו בתורתך,
ודבק לבנו במצותיך,
ויחד לבבנו לאהבה
וליראה את שמך,
ולא נבוש ולא נכלם,
ולא נפשל לעולם ועד.
כי בשם קדשך הגדול והנורא
בטחנו, נגילה ונשמחה בישועתך.
והביאנו לשלום מארבע כנפות
הארץ, ותוליכנו קוממיות לארצנו.
כי אל פועל ישועות אתה, ובנו בחרת
וקרבתנו לשמך הגדול סלה באמת,
להודות לך וליחדך באהבה.
ברוך אתה, יי,
הבוחר בעמו ישראל באהבה.

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.

ברוך אתה, יי, הבוחר בעמו ישראל באהבה.

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

Bar'chu

Yotzeir

Ahavah Rabbah

Shima

V'ahavta

Lmaan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

ONCE OR TWICE in a lifetime,
a man or woman may choose
a radical leaving, having heard
Lech l'cha — Go forth.

God disturbs us toward our destiny
by hard events and by freedom's now urgent voice
which explode and confirm who we are.
We don't like leaving,
but God loves becoming.

בְּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

LOVE YOUR NEIGHBOR as yourself, You said.
And light-blinded we saw
that inner and outer worlds are one
as You are One.
You spoke and we wrote.
We reached for You down the centuries,
Your light moving before us
as we climbed, fell back and climbed again
Your Sinai of life.

בְּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

For those who choose: At the words וְהִבִּיאֵנוּ לְשָׁלוֹם *V'havi-einu l'shalom*, *Gather us in peace*, one gathers the four fringes of the tallit in the left hand and holds them throughout the שְׁמַע *Shima* to symbolize the ingathering of our people.

Without surrendering the right to think and act in freedom . . . I can believe in a very literal sense in the God who revealed the Torah to Israel. And I can try to carry on the Jewish tradition of study, worship, and deeds of love. *Bernard J. Bamberger*

Teach me, O God, and I will walk in Your truth; let my heart cling to You in full awe.

based on Psalm 86:11

שְׁמַע יִשְׂרָאֵל יְהוָה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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

אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

The enlarged ע *ayin* at the end of שְׁמַע *Shema* (Hear) and the enlarged ד *dalet* at the end of אֶחָד *echad* (one) combine to spell עֵד *eid* (witness). We recite the *Shema* to bear witness to the Oneness of God.

V'AHAVTA et Adonai Elohecha,
b'chol l'vav'cha uv'chol nafsh'cha uv'chol
m'odecha. V'hayu had'varim ha-eileh
asher anochi m'tzavcha hayom al
l'avvecha. V'shinantam l'vanecha v'dibarta
bam b'shivt'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Ukshartam l'ot al yadecha v'hayu
l'totafot bein einecha. Uch'tavtam
al m'zuzot beitecha uvish'arecha.

וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מַאֲדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-
לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

ברכו
יוצר
אתה רב
שמע
ואהבת
למען תזכור
והאמר יי
אמת ויציב
מי-קמך

YOU SHALL LOVE Adonai your God with all your heart,
with all your soul, and with all your might.
Take to heart these instructions with which I charge you this day.
Impress them upon your children.
Recite them when you stay at home and when you are away,
when you lie down and when you get up.
Bind them as a sign on your hand and let them serve as a symbol on your forehead;
inscribe them on the doorposts of your house and on your gates.

Continue or turn to pages 236–237.

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.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יי אֱלֹהֵיכֶם:

Thus you shall remember to observe all My commandments
and to be holy to your God.
I am Adonai, your God, who brought you out of the land of Egypt to be your God:
I am Adonai your God.

יי אֱלֹהֵיכֶם אֱמֶת.
Adonai Eloheichem EMET.

Turn to pages 238–239.

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

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

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

Bar'chu

Yotzeir

Ahavah Rabbah

Shma

Vahavta

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

WHEN JUSTICE BURNS within us
like a flaming fire,
when love evokes willing sacrifice from us,
when, to the last full measure of selfless devotion,
we demonstrate our belief in the ultimate triumph
of truth and righteousness —
then Your goodness enters our lives
and we can begin to change the world.
And then You live in our hearts,
and we, through righteousness, behold Your Presence.

IF WE CAN HEAR the words from Sinai
then love will flow from us;
and we shall serve all that is holy
with all our intellect and all our passion
and all our life.

If we can serve all that is holy,
we shall be doing all that humans can
to help the rains to flow,
the grasses to be green,
the grains to be golden like the sun,
and the rivers to be filled with life once more.

All the children of God shall eat
and there will be enough.
But if we turn from Sinai's words
and serve only what is common and profane,
making gods of our own comfort or power,
then the holiness of life will contract for us;
our world will grow inhospitable.

Let us therefore lace these words
into our passion and our intellect,
and bind them as a sign upon our hands and eyes.
Let us write them in *mezuzot* upon our doors,
and teach them to our children.

Let us honor the generations that came before us,
keeping the promise for those yet to be.

VAYOMER Adonai el Moshe leimor:

Dabeir el b'nei Yisrael

v'amarta aleihem v'asu lahem tzitzit

al kanfei vigdeihem l'dorotam

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

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

uz'chartem et kol mitzvot Adonai

vaasitem otam

v'lo taturu acharei l'vav'chem

v'acharei eineichem

asher atem zonim achareihem.

וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה לֵאמֹר:

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל

וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית

עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם

וְנָתַנּוּ עַל-צִיצִית הַכָּנָף פֶּתִיל וְתֵכֶלֶת:

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ

וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְיָ

וַעֲשִׂיתֶם אֹתָם

וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶּם

וְאַחֲרָי עֵינֵיכֶם

אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

בְּרַחוּ

חִצְרָה

אֶתְהָרָה רַבָּה

שְׁמַע

וְהִתְהַבֵּר

לְמַעַן תִּזְכְּרוּ

וְיִזְכְּרוּ יְיָ

אֶמֶת וְחַיִּיב

מִרְכָּמָה

ADONAI SAID TO MOSES as follows:

Speak to the Israelite people and instruct them to make for themselves

fringes on the corners of their garments throughout the ages;

let them attach a cord of blue to the fringe at each corner.

That shall be your fringe; look at it and recall all the commandments of Adonai

and observe them, so that you do not follow your heart and eyes in your lustful urge.

L'maan tizk'ru, vaasitem et

kol mitzvotai vihi'yitem k'doshim

l'Eloheichem. Ani Adonai Eloheichem asher

hotzeiti et-chem mei-eretz

Mitzrayim lih'yot lachem l'Elohim

ani Adonai Eloheichem.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-

כָּל-מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים

לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר

הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ

מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים

אֲנִי יְיָ אֱלֹהֵיכֶם:

Thus you shall remember to observe all My commandments

and to be holy to your God.

I am Adonai, your God, who brought you out of the land of Egypt to be your God:

I am Adonai your God.

יְיָ אֱלֹהֵיכֶם אֶמֶת.

Adonai Eloheichem EMET.

For those who choose: At the word צִיצִית *tzitzit* ("fringes") and at the final word אֶמֶת *emet* ("truth"), one brings the *tzitzit* to one's lips.

וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה Vayomer Adonai el Moshe . . . Adonai said to Moses . . . Numbers 15:37-39

לְמַעַן תִּזְכְּרוּ L'maan tizk'ru . . . Thus you shall remember . . . Numbers 15:40-41

Bar'chu

Yotzeir

Ahavah Rabbah

Shma

V'ahava

Umaan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

IF PEOPLE FALL, can they not also rise?
If they break away, can they not return?
The stork in the sky knows when to migrate,
the dove and the swallow know the season of return.
What human instinct knows the time to turn back?
What cue sparks the conscience of the soul?
We pray to sense this day anew,
attuned to the call of sacred living.

LIFE WITHOUT INTEGRITY
is like loosely hanging threads,
easily fraying from the main cloth,
while in acts of piety we learn to understand that
every instant is like a thread
raveling out of eternity to form a delicate tassel.
We must not cast off the threads
but weave them into the design of an eternal fabric.

Each day points to eternity;
the fate of all time depends upon a single moment.

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

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

EMET v'yatziv v'ahuv
v'chaviv v'nora v'adir v'tov v'yafeh
hadavar hazeh aleinu l'olam va-ed.
Emet, Elohei olam Malkeinu,
tzur Yaakov, magein yisheinu.
L'dor vador hu kayam
ush'mo kayam v'chiso nachon
umalchuto ve-emunato laad kayamet.
Ud'varav chayim v'kayamim,
ne-emanim v'nechemadim
laad ul'olmei olamim.
MiMitzrayim g'altanu, Adonai Eloheinu,
umibeit avadim p'ditanu. Al zot
shib'chu ahuvim v'rom'mu El,
v'natnu y'didim z'mirot shirot
v'tishbachot, b'rachot v'hodaot
l'Melech El chai v'kayam. Ram
v'nisa, gadol v'nora, mashpil
gei-im umagbi-ah sh'falim, motzi
asirim ufodeh anavim v'ozeir
dalim v'oneh l'amo b'eit shavam.
T'hilot l'El elyon, baruch
hu um'vorach. Moshe uMiryam
uv'nei Yisrael l'cha anu shirah
b'simchah rabah v'amru chulam:

אֱמֶת וַיֵּצִיב וַאֲהוּב
וְחָבִיב וְנוֹרָא וְאֲדִיר וְטוֹב וְיָפֵה
הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.
אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵנוּ,
צוּר יַעֲקֹב, מָגֵן יִשְׁעָנוּ.
לְדוֹר וָדוֹר הוּא קַיָּם
וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וְאֱמוּנָתוֹ לְעֵד קַיָּמֶת.
וּדְבָרָיו חַיִּים וְקַיָּמִים,
נְאֻמִּים וְנַחֲמָדִים
לְעֵד וּלְעוֹלָמֵי עוֹלָמִים.
מִמִּצְרַיִם גָּאֲלָתָנוּ, יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ. עַל זֹאת
שִׁבְּחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל,
וְנָתַנוּ יְדִידִים זְמִירוֹת שִׁירוֹת
וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת
לְמֶלֶךְ אֵל חַי וְקַיָּם. רַם
וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל
גֵּאִים וּמַגְבִּיָּה שְׁפָלִים, מוֹצִיא
אֲסִירִים וּפּוֹדֶה עֲנֻיִם וְעוֹזֵר
דָּלִים וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוֹעֵם.
תְּהַלּוֹת לְאֵל עֲלִיוֹן, בָּרוּךְ
הוּא וּמְבָרָךְ. מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

בָּרְכוּ
יֵצֶר
אֱהָבָה רַבָּה
שְׁמַע
וְאֱהָבָה
לְמַעַן תִּזְכָּר
וְאָמַר יְיָ
אֱמֶת וְנִשְׁבַּח
מִי־מִכָּה

FOR US, this eternal teaching is true and enduring, beloved and precious, awesome, good and beautiful. The God of the universe is truly our Sovereign, the Rock of Jacob, our Protecting Shield. God endures through all generations; God's name persists; God's throne is firm; God's sovereignty and faithfulness last forever. God's words live and endure, faithful and precious for eternity.

From Egypt You redeemed us, freeing us from bondage. For that, Your beloved sang praise, exalting You. Your dear ones offered hymns, songs, praise, blessing, and thanksgiving to You as Sovereign, the living and enduring God. High and exalted, great and awesome, God ever humbles the proud, raises the lowly, frees the imprisoned, redeems the afflicted, helps the oppressed, answering our people when we cry out. Praise to God Most High; blessed is God and deserving of blessing! In great joy, Moses, Miriam and Israel responded with song to You, all of them proclaiming:

Bar'chu

Yotzeir

Ahavah Rabbah

Shma

V'ahavta

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

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

אֱמֶת EMET, that pen strokes of lightning,
white fire, black flame,
stir the soul's passion, guide our sacred way.
True and enduring is Torah.

Your truth for us is certain and established,
now and forever more.
Like Moses, Miriam and all Israel,
we sing out and rejoice!

THE ETERNAL TRUTH

is that You alone are God and there is none else.

May the righteous of all nations
rejoice in Your love and exult in Your justice.

Let them beat their swords into plowshares
and their spears into pruning hooks.

Let nation not lift up sword against nation
nor learn war any more.

You shall not hate your brother or your sister in your heart.

The stranger that sojourns with you
shall be accepted as your equal,
for you were strangers in the land of Egypt.

"Why do you crush My people and oppress the poor?" asks God.

We know that the Eternal One defends the poor
and upholds the rights of the needy.

Praise to God Most High;
blessed is God and deserving of blessing!

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

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

מִמִּצְרַיִם גָּאֲלָתָנוּ MiMitzrayim g'altanu . . . From Egypt You redeemed us . . . Prayers of thanksgiving, addressed to God, are not meant to imply that God does not work through human channels. Roland B. Gittelsohn

Mi chamochah be-elim. Adonai?

Mi kamochah nedar bakodesh,

mora t'halot, oseh t'lel'

Shirah chadashah shib'chu g'ulim

Ishimcha al s'far hayam.

Yachad kulam bodu v'himlichu v'amru:

Adonai yimloch l'olam va-ed.

Tzur Yisrael, kumah b'ezrat Yisrael

af'deih chinumecha Y'hudah v'Yisrael.

Go-aleinu Adonai Tz'vaot sh'mo,

Kdosh Yisrael.

Baruch arah, Adonai, gaal Yisrael.

מי כמֹכָה בָּאֵלִים, יי?

מי כמֹכָה נֶאֱדָר בְּקֹדֶשׁ,

נֹרָא וְתִהְיֶה, עֹשֶׂה פִלֵּא

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גִּילִים

לְשִׁמְךָ עַל שְׂפַת הַיָּם.

יַחַד כָּלֶם הִזְדּוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צֹר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל

וּפִדֵּה כְנָאֲמֶךָ יִהְיֶה וְיִשְׂרָאֵל.

גָּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,

קָדוֹשׁ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.

קִיּוּם

יִי

אֲתָה רַבָּה

סִפָּא

חֲדָשָׁה

לִשְׁמֵךְ יִסְטִיר

יִמְלֹךְ יְיָ

אֲתָה רַבָּה

מִיִּקְוָאָה

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 arah, Adonai, gaal Yisrael.

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

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

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

Bar'chu

Yotzeir

Ahavah Rabbah

Shma

V'ahavta

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

THE GOOD IN US will win,
over all the wickedness, over all the wrongs we have done.
We will look back at the pages of written history, and be amazed,
and then we will laugh and sing,
and the good that is in us, children in their cradles, will have won.

Our hearts beat with certainty
that there is a day and an hour, and a mountain called Zion,
and that all of the sufferings will gather there and become song,
ringing out into every corner of the earth, from end to end,
and the nations will hear it,
and like the caravans in the desert will all to that morning throng.

AND WHAT IS my life span?
I'm like a man gone out of Egypt;
the Red Sea parts, I cross on dry land,
two walls of water; on my right and on my left
Pharaoh's army and his horsemen behind me.
Before me the desert,
perhaps the Promised Land, too.
That is my life span.

It is not enough to be concerned for the life to come. Our immediate concern must be with justice and compassion in life here and now, with human dignity, welfare, and security.

Abraham J. Heschel

Egypt is symbolic of any bondage, any slavery. In singing the Song at the Sea, we sing our present experience of redemption as well as the historic redemption of Israel from Egypt in our past. Every day, said the rabbis, we are sold into slavery; every day we are delivered; and every day we experience the miraculous as real as that at the Sea. *Herbert Bronstein*

אבות ואמהות

גבורות

קדשה

קדשות היום

עבודה

הודאה

שלום

תפלת הלב

תפלה

T'FILAH

ADONAI, s'fatai tiftach,
ufi yagid r'hilatecha.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, A
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח *Adonai s'fatai tiftach* . . . *Adonai, open up my lips* . . . Psalm 51:17

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

PRAY AS IF everything depended on God.
Act as if everything depended on you.

O GOD, YOU ARE as near as
the very air we breathe,
yet farther than the farthest star.

We yearn to reach You.
We seek the light and warmth of Your Presence.
Though we say You are near,
we are lonely and alone.

O let our desire be so strong
that it will tear the veil that keeps You from our sight!
Let Your light release our darkness
and reveal the glory and joy of Your Presence.

As the fish gives himself to the sea,
as the bird gives herself to the air,
so may we give ourselves to You.

PRAYER INVITES

God's presence to suffuse our spirits,
God's will to prevail in our lives.
Prayer may not bring water to parched fields,
nor mend a broken bridge,
nor rebuild a ruined city.
But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

Kavanah is the clearing of the mind of all private or selfish thoughts. *Maimonides*

Rabbi Ammi taught: A person's prayer is not acceptable unless one's heart is in one's hands.

Taanit 8a

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

*SHABBAT SHUVAH —

Zochreinu l'chayim,
Melech chafeitz bachayim,
v'chorveinu b'sefer hachayim,
l'maancha Elohim chayim.

Melech ozeir umoshia umagen.
Baruch atah, Adonai,
magein Avraham v'ezrat Sarah.

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

— SHABBAT SHUVAH*

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה, יְיָ,
מִגְן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

אֲבוֹת וְאִמּוֹת
גִּבּוֹרִים
קִדְשָׁה
קִדְשַׁת הַיָּם
עֲבוֹדָה
הַנּוֹרָא
שְׁלֹם
תְּפִלַּת הַלֵּב

BLESSED ARE YOU, Adonai our God,
God of our fathers and mothers,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
the great, mighty and awesome God, transcendent God
who bestows lovingkindness, creates everything out of love,
remembers the love of our fathers and mothers,
and brings redemption to their children's children for the sake of the Divine Name.

*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,
Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

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

*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word בָּרוּךְ *Baruch* and stands straight at the word יְיָ *Adonai*.

The content of this prayer has to do with *the merit of our ancestors*. This is traditionally conceived of as a sort of bank account into which the Patriarchs and Matriarchs deposited funds of righteousness that were so great that they covered all future generations. *Judith Z. Abrams*

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

OUR FATHERS AND MOTHERS PRAYED,

each through their own experience of God,

each through their own visions which we have come to share.

Abraham with the fervor of justice, pleaded the cause of cities.

Sarah, in the pain of waiting, dared to hope for new life.

Isaac, meditating alone in the field, lifted his eyes to find love.

Rebecca asked for the ability to discern God's call.

Jacob climbed the rungs of his night into heaven, seeking destiny.

Leah dreamed of love; and Rachel sought harmony.

We as they seek God's Presence.

בָּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם וְעֶזְרַת שָׂרָה.

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

IT WAS THE DAY You defended Abraham,

the very day You took note of Sarah:

the pledge of the covenant,

crystal grains, stars of heaven,

pinpricks of fire to flame eternal.

Radiating from the past,

Your promise lights the future.

בָּרוּךְ אַתָּה, יְיָ, פּוֹקֵד שָׂרָה וּמֶגֶן אַבְרָהָם.

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

"... the word of Adonai came to Abram in a vision, saying, 'Fear not, Abram, I am a shield to you and your reward shall be very great... Look to the heaven and count the stars... So shall your offspring be.' And because he put his trust in God, God reckoned it to his merit."

Genesis 15:1,5,6

We are shaped by those who came before us. As an acorn is formed by the tree that preceded it, yet gives rise to a tree uniquely its own, so we are formed by our ancestors, yet give rise to a Judaism uniquely ours. *Rami Shapiro*

Why "God of Abraham, God of Isaac... God of Sarah?" Why not "God of Abraham, Isaac... and Sarah?" Each of our ancestral parents shared a relationship with the One God; yet each relationship was different. Why not "God of Abraham and Sarah, God of Isaac and Rebecca...?" Though they were bound to each other through the covenant of marriage, each also was bound individually to the covenant with God.

In difficult moments of our lives we turn to God to help and sustain us. The classic *chatimah* (conclusion) to the Avot/Imahot prayer evokes God as "Abraham's shield." In this egalitarian version we evoke Genesis 21:1 where God takes note of Sarah (פּוֹקֵד, *pokeid*) as she struggles with infertility. The *chatimah*, as with the rest of the prayer, indicates that each of us experiences God differently.

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

*WINTER — Mashiv haruach umorid hagashem.

*SUMMER — Morid hatal.

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

SHABBAT SHUVAH —

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

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

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

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה 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 בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵל הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בָּרוּךְ אַתָּה, יי, 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 (revives the dead).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּתִים).

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

The *G'vurot* emphasizes God's ability to renew us in the future. The resurrection of the dead, which may be taken literally, is best understood as a powerful metaphor for understanding the miracle of hope. Winter gives way to spring. *Judith Z. Abrams*

*WINTER: *Shmini Atzeret / Simchat Torah to Pesach*

SUMMER: *Pesach to Shmini Atzeret / Simchat Torah*

אֲבוֹת וְאִמּוֹת

גְּבוּרוֹת

קִדְשָׁה

קִדְשַׁת הַיָּם

עֲבוּדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

YOU ARE the Open Door
that beckons me in;
peeking around the door frame,
I begin to enter into Your glory.

You move me forward, O Eternal,
to step beyond self-made boundaries:
lift my foot over the threshold
that I might abide with You.

In the house of the Eternal,
I found my questions:
waiting to be posed,
they filled me with wonder.

Sit with me, Eternal Teacher,
encourage my seeking:
as I fill my hours with Your mitzvot,
so shall I be filled.

Send me through Your door
stretching up to honor Your Name,
sharing out this wonder,
enriching myself in the giving.

בָּרוּךְ אַתָּה, יְיָ, נוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם.

Baruch atah, Adonai, notei-a b'tocheinu chayei olam.

The metaphor of reviving the dead is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמֵּתִים *Baruch atah, Adonai, m'chayeh hameitim*, "Blessed are You, Adonai, reviver of the dead," for greeting a friend after a lapse of twelve months and after awakening from sleep. *B'rachot 58b, Y. B'rachot 4:2*

מְשִׁיב הָרוּחַ / מוֹרִיד הַטֶּל *Mashiv haru-ach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מְשִׁיב הָרוּחַ / מוֹרִיד הַטֶּל *Morid hatal* . . . *You rain dew upon us* . . . A seasonal insertion into the *G'vurot* acknowledges God as the Source of the power of nature. The variations in climate like growth and decay, birth and death, are part of the fixed pattern of the universe created by God. In his prayerbook, *Minhag America*, Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

נוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם *notei-a b'tocheinu chayei olam* . . . *who plants within us eternal life* . . . Living by the word of God, as interpreted through Torah, brings eternal life to the Jewish people.

N'KADEISH et shimcha baolam,

k'shem shemakdishim oto bish'mei marom,

kakatuv al yad n'vi-echa,

v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh Adonai tz'vaot,

m'lo chol haaretz k'vodo.

Adir adireinu, Adonai Adoneinu,

mah adir shimcha b'chol haaretz.

Baruch k'vod Adonai mimkomo.

Echad hu Eloheinu, hu Avinu,

hu Malkeinu, hu Moshi-einu,

v'hu yashmi-einu b'rachamav l'einei kol chai.

Ani Adonai Eloheichem.

Yimloch Adonai l'olam, Elohayich Tzion

l'dor vador, hal'luyah.

נְקַדִּישׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,

כְּכַתוּב עַל יַד נְבִיאֶךָ,

וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת,

מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירֵנוּ, יְיָ אֲדוֹנֵנוּ,

מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,

הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ,

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.

אֲנִי יְיָ אֱלֹהֵיכֶם.

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן

לְדֹר וָדֹר, הַלְלוּיָהּ.

אֲבוֹת וְאֻמּוֹת

גְּבוּרֹת

קְדוּשָׁה

קְדוּשַׁת הַיָּם

עֲבוֹדָה

חֻדְשָׁה

שְׁלוֹם

תְּפִלַּת הַלֵּב

LET US SANCTIFY Your Name on earth, as it is sanctified in the heavens above.

As it is written by Your prophet:

Holy, holy, holy is *Adonai Tz'vaot*! God's presence fills the whole earth.

Source of our strength, Sovereign One, how majestic is Your presence in all the earth!

Blessed is the presence of God, shining forth from where God dwells.

God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living: I am Adonai your God!

Adonai shall reign forever, your God, O Zion,

from generation to generation, Hallelujah!

L'dor vador nagid godlecha ul'neitzach n'tzachim

k'dushat-cha nakdish, v'shivchacha Eloheinu,

mipinu lo yamush l'olam va-ed.*

Baruch atah, Adonai, Ha-El hakadosh.

לְדֹר וָדֹר נָגִיד גּוֹדְלֶךָ וְלִנְצַח נִצְחִים

קְדוּשַׁתְּךָ נְקַדִּישׁ, וְשִׁבְחָךָ, אֱלֹהֵינוּ,

מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד.*

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

TO ALL GENERATIONS we will declare Your greatness, and for all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.*

Blessed are You, Adonai, the Holy God.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

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

Baruch atah, Adonai, HaMelech hakadosh.

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

For those who choose: At the words וְקָרָא *v'kara zeh* one bows to the left and at *el zeh* one bows to the right, and at each mention of קְדוֹשׁ *kadosh*, one rises on one's toes.

Select either Yism'chu or V'shamru

אבות ואמהות

גבורות

קדושה

קדושת חיים

עבודה

הודאה

שלום

תפלת הלב

YISM'CHU v'malchut'cha

shomrei Shabbat v'korei oneg.

Am m'kad'shei sh'vi-i,

kulam yisb'u v'yitangu mituvecha.

V'hashvi-i ratzita bo v'kidashto,

chemdat yamim oto karata,

zecher l'maaseih v'reishit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ

שומרי שבת וקוראי עונג.

עם מקדשי שבועי,

כלם ישבועו ויתענגו מטובך.

והשביעי רצית בו וקדשתו,

חמדת ימים אותו קראת,

זכר למעשה בראשית.

THOSE WHO KEEP Shabbat by calling it a delight will rejoice in Your realm.
The people that hallows Shabbat will delight in Your goodness.
For, being pleased with the Seventh Day, You hallowed it
as the most precious of days, drawing our attention to the work of Creation.

V'SHAMRU v'nei Yisrael et HaShabbat,

laasot et HaShabbat l'dorotam

b'rit olam.

Beini u'vein b'nei Yisrael

ot hi l'olam,

ki sheshet yamim asah Adonai

et hashamayim v'et haaretz,

u'vayom hash'vi-i shavat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,

לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם

בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הִיא לְעָלָם,

כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי

אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

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.

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

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

WE ARE A PEOPLE in whom the past endures,
in whom the present is inconceivable without moments gone by.
The Exodus lasted a moment, a moment enduring forever.
What happened once upon a time happens all the time.

A THOUGHT has blown the market place away.
There is a song on the wind and joy in the trees.
Shabbat arrives in the world,
scattering a song in the silence of the night:
Eternity utters a day.

More than the Jewish People has kept Shabbat, Shabbat has kept the Jewish people.

Ahad Ha-am

A famous Jacob Riis photograph of the Jewish Lower East Side displays a bearded immigrant dressed in his only suit, sitting with challah and wine at his Shabbat table, regally enjoying his respite from the backbreaking labor that filled his weekdays. He sits alone; his table virtually fills his tiny one-room home — which is a coal cellar! But even there, he insists on fulfilling the mitzvah of *oneg shabbat*, “declaring Shabbat a delight.” יִסְמַח? *Yism'chu* is a prayer affirming that declaration. It appears in the Musaf (“Additional”) service, which Reform Jews traditionally omit because of its association with the ancient sacrificial cult. We place it here, however, to regain the reminder of Shabbat joy. *Lawrence A. Hoffman*

MODIM anachnu lach, shaatah hu
Adonai Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, magein yisheinu,
atah hu l'dor vador.

Nodeh l'cha un'sapeir t'hilatecha. Al chayeinu
ham'surim b'yadecha, v'al nishmoteinu
hap'kudot lach, v'al nisecha sheb'chol yom
imanu, v'al niflothecha v'tovotecha
sheb'chol eit, erev vavoker v'tzohorayim.

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

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

נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמֹתֵינוּ
הַפְּקוּדוֹת לְךָ, וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר וְצֹהֲרָיִם.

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

אבות ואמהות

גבורות

קדשה

קדשת היום

עבודה

חידא

שלום

תפלת הלב

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

On Chanukah, continue on page 556.

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

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

V'chol hachayim yoducha selah,
viy'hal'lu et shimcha be-emet,
Ha-El y'shuateinu v'ezrateinu selah.
Baruch atah, Adonai,
hatov shimcha ul'cha na-eh l'hodot.

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

SHABBAT SHUVAH — וְכָתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יִשְׁוּעֵתָנוּ וְעִזְרָתָנוּ סֵלָה.
בָּרוּךְ אַתָּה, יְיָ,
הַטּוֹב שְׁמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת.

For all these things, O Sovereign, let Your Name be forever praised and blessed.

SHABBAT SHUVAH — Inscribe all the children of Your covenant for a good life.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת.

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

SIM SHALOM tovah uv'rachah,

chein vachessed v'rachamim,

aleinu v'al kol Yisrael amecha.

Bar'cheinu, yotzreinu, kulanu k'echad

b'or panecha,

ki v'or panecha natata lanu,

Adonai Eloheinu,

Torat chayim v'avavat chesed,

utz'dakah uv'rachah v'rachamim

v'chayim v'shalom.

V'tov b'einecha l'vareich et amcha Yisrael

b'chol eit uv'chol shaah 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, יי, עשה השלום.

Baruch atah, Adonai, oseih hashalom.

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

ברוך אתה, יי, המברך את עמו ישראל בשלום.

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

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,

חוֹ וְחֶסֶד וְרַחֲמִים,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

בְּרַכְנוּ, יוֹצְרֵנוּ, כְּלָנוּ כְּאַחַד

בְּאוֹר פְּנִיךָ,

כִּי בְּאוֹר פְּנִיךָ נִתַּתָּ לָנוּ,

יְיָ אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

וּצְדִיקָה וּבְרָכָה וְרַחֲמִים

וְחַיִּים וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,

בְּרָכָה וְשְׁלוֹם, וּפְרִנָּסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ, עֹשֶׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

אבות ואמהות

גבורות

קדושה

קדושת היום

עבודה

הודאה

שלום

תפלת הלב

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

WE OUGHTN'T pray for what we've never known,
and humanity has never known:
unbroken peace,
unmixed blessing.
No.
Better to pray for pity,
for indignation,
discontent,
the will to see and touch,
the power to do good and make new.

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

GRANT US PEACE, Your most precious gift,
O Eternal Source of peace.
And give us the will to proclaim its message
to all the peoples of the earth.
Bless our country as a safeguard of peace,
its advocate among the nations.
May contentment reign within our borders,
health and happiness within our homes.
Strengthen the bonds of friendship and fellowship
among all the inhabitants of our world.
Plant virtue in every soul,
and may the love of Your Name hallow every home and every heart.
Praised are You, Adonai, who blesses Your people with peace.

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

Great is peace, since all blessings are in it.
Great is peace, since even in a time of war one should begin with peace.
Great is peace, since the Holy One is called Peace.

Leviticus Rabbah 9:9

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

אֱלֹהִי, נֹצֵר לְשׁוֹנִי מֵרָע וּשְׁפָתִי
מִדְּבַר מִרְמָה, וְלִמְקַלְלִי נַפְשִׁי
תִּדּוֹם, וְנַפְשִׁי כֶּעָפָר לְכָל תְּהִיָּה.
פֶּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוֹף נַפְשִׁי. וְכָל הַחֹשֶׁשִׁים
עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם
וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה
לְמַעַן קִדְשֶׁתְּךָ, עֲשֵׂה לְמַעַן
תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלוש
תפלת הלב

MY GOD, guard my speech from evil and my lips from deception.
Before those who slander me, I will hold my tongue; I will practice humility.
Open my heart to Your Torah, that I may pursue Your mitzvot.
As for all who think evil of me, cancel their designs and frustrate their schemes.
Act for Your own sake, for the sake of Your Power,
for the sake of Your Holiness, for the sake of Your Torah,
so that Your loved ones may be rescued.
Save with Your power, and answer me.

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

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי
לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

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

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

עֹשֶׂה שָׁלוֹם בְּמִרְמֵי, הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ. אָמֵן.

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

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

Reading of the Torah is on page 362.

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

HOLY ONE,

give me a quiet heart,
and help me to hear the still,
small voice that speaks within me.
It calls me to come close to You
and to grow in Your likeness.
It teaches me to do my work faithfully,
even when no one's eye is upon me.
It counsels me to judge others kindly
and to love them freely,
for it persuades me to see divinity
in everyone I meet.
Help me, O God,
to come to the end of each day
feeling that I used its gifts wisely
and faced its trials bravely.

I NEED STRENGTH, humility, courage, patience.
Strength to control my passions,
humility to assess my own worth,
courage to rise above defeats,
patience to cleanse myself of imperfections.

And wisdom: to learn and live by our sacred teachings.

Let me not be discouraged by my failings.
Let me take heart
from all that is good and noble in my character.
Keep me from falling victim to cynicism.
Teach me sincerity and enthusiasm.
Endow me with perception and courage,
that I may serve others with compassion and love.

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

Reading of the Torah is on page 362.

עלינו

ALEINU

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

עלינו

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech mal'chei hamlachim

HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים,
הוא אלהינו אין עוד.

ואנחנו כורעים

ומשתחוים ומודים,

לפני מלך מלכי המלכים

הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 589.

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

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech mal'chei hamlachim

HaKadosh Baruch Hu.

עלינו לשבח 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.

Continue on page 588 or 589.

For those who choose: At the word כורעים *kor'im*, one bends the knees; at ומשתחוים *umishtachavim*, one bows at the waist; and at לפני מלך *lifnei Melech*, one stands straight.

SHEHU notch shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal
ush'chinat uzo b'govhei m'romim.
Hu Eloheinu ein od,
emet Malkeinu efes zulato.
Kakatuv b'Torato, V'yadata hayom
v'hasheivota el l'vavecha,
ki Adonai hu HaElohim
bashamayim mimaal,
v'al haaretz mitachat, ein od.

שְׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ אֵין עוֹד,
אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ.
כְּכָתוּב בְּתוֹרָתוֹ, וְיָדַעַת הַיּוֹם
וְהִשְׁבַּת אֶל לְבָבְךָ,
כִּי יְיָ הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

FOR YOU SPREAD OUT THE HEAVENS and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: Know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else.

Al kein n'kaveh l'cha Adonai Eloheinu,
lirot m'heirah b'tiferet uzecha,
l'haavir gilulim min haaretz
v'ha-elilim karot yikareitun.
L'takein olam b'malchut Shaddai,
v'chol b'nei vasar yikr'u vishmecha.
L'hafnot eilecha kol rishei aretz.

עַל כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ,
לִרְאוֹת מְהֵרָה בְּתִפְרֵי עֲצָדְךָ,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֵלִילִים כָּרוֹת וּפְרִיתוֹן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵיךָ,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ.

We therefore hope in You, Adonai our God. may we soon behold the glory of Your might: sweeping away the false gods of the earth that idolatry be utterly destroyed; perfecting the world under the rule of God that all humanity invoke Your name; turning all the wicked of the earth toward You.

אֵין עוֹד *ein od* . . . *There is none else* . . . The Kabbalah's interpretation is "Adonai is God; there is nothing (!) else," the idea being, "God is all there is!" God and the universe become the same, interwoven in history. *Joel Hoffman*

שְׁמַיִם (שְׁהוּא) *notch shamayim* . . . *(For You) spread out the heavens* . . . Isaiah 51:13

וְיָדַעַת הַיּוֹם *V'yadata hayom* . . . *Know then this day* . . . Deuteronomy 4:39

Aleinu

LET THE TIME not be distant, O God,
when all shall turn to You in love,
when corruption and evil shall give way to integrity and goodness,
when superstition shall no longer enslave the mind,
nor idolatry blind the eye.
O may all, created in Your image,
become one in spirit and one in friendship,
forever united in Your service.
Then shall Your realm be established on earth,
and the word of Your prophet fulfilled:
"Adonai will reign for ever and ever."

Al kein n'kaveh l'cha Adonai Eloheinu,
l'rot m'heirah b'tiferet uzecha,
l'takein olam b'malchut Shaddai.

עַל כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ,
לְרֵאוֹת מְהֵרָה בְּתִפְאֶרֶת עֲצֻדָּה,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי.

Adonai our God, how soon we hope to behold the perfection of our world,
guided by a sacred Covenant drawn from human and divine meeting.

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
l'Melech al kol haaretz.
Bayom hahu yih'yeh Adonai echad
ush'mo echad.

וְנֵאמָר, וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וּשְׁמוֹ אֶחָד.

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

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

תִּקּוּן 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 *עֲלֵינוּ 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 שְׁמַיָּה *Sh'ma*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*

MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkdash 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'im'ru: 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'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא.

בְּעֶלְמָא דִּי בְּרָא כְרֻעֵיתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ,

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

וְיִתְרֻמֵּם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שֵׁמֶה דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

תְּשַׁבַּחְתָּא וְנַחֲמָתָא,

דְאָמְרִין בְּעֶלְמָא. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְמָיו,

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.