“And let them build Me a sanctuary that I may dwell in their midst.”
The publication of this prayerbook was made possible by a gift from Bob and Cobey Rapaport in honor of his mother Stella Fread Rapaport Fuld.

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שנשה בת אבראהים שרה שלמה

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Introduction

While prayer invites us to beseech God, we must also be open to what God wants from us. Samuel Karff wrote, “Each generation must struggle to hear the call, ‘Where art thou?’ Each must choose to answer, ‘Here I am, send me.” Each generation — not merely each individual. A siddur must challenge narcissism; that challenge begins by saying to a worshipper: your voice is here amidst others. To hear the call: to realize that prayer is not merely an outpouring of self; it is the opening of our senses to what is beyond our selves. Send me: prayer must motivate us to give selflessly.

In any worship setting, people have diverse beliefs. The challenge of a single liturgy is to be not only multi-vocal, but poly-vocal — to invite full participation at once, without conflicting with the keva text. (First, the keva text must be one that is acceptable; hence, the ongoing adaptations of certain prayers, over time, such as the G'vurot.) Jewish prayer invites interpretation; the left hand material was selected both for metaphor and theological diversity. The choices were informed by the themes of Reform Judaism and Life: social justice, feminism, Zionism, distinctiveness, human challenges. The heritage of Reform brings gems from the Union Prayer Book and from Gates of Prayer, as well as from Reform’s great literary figures over the last century and more.

Theologically, the liturgy needs to include many perceptions of God: the transcendent, the naturalist, the mysterious, the partner, the evolving God. In any given module of prayer, e.g., the Sh’ma and Its Blessings, we should sense all of these ways. The distinction of an integrated theology is not that one looks to each page to find one’s particular voice, but that over the course of praying, many voices are heard, and ultimately come together as one. The ethic of inclusivity means awareness of and obligation to others rather than mere self-fulfillment.

An integrated theology communicates that the community is greater than the sum of its parts. While individuals matter deeply, particularly in the sense of our emotional and spiritual needs and in the certainty that we are not invisible, that security should be a stepping stone to the higher value of community, privilege and obligation. We join together in prayer because together, we are stronger and more apt to commit to the values of our heritage. Abraham knew that just ten people made a difference. In worship, all should be reminded of the social imperatives of community.

Prayer must move us beyond ourselves. Prayer should not reflect “me”; prayer should reflect our values and ideals. God is not in our image; we are in God’s. It is critical that Reform Jews understand what is expected of them. The diverse theologies of the new siddur include religious naturalism, the theology of human adequacy, process theology,
Introduction

and the balance of particularism and universalism. But the essence of Reform liturgy continues to be what God demands of us, with heavy emphasis on ethical action and social justice.

In *Beyond the Worship Wars*, Thomas G. Long teaches, “Part of the joy of worship is to know the motions, know the words, know the song. The vital congregations knew their order of worship and moved through it with deep familiarity. What is more, the worshippers had active roles — speaking, singing, moving — and many of these they could perform from memory.” The *siddur* is a tool in the larger system of worship. Lawrence Hoffman teaches, “The book is less text than pre-text for the staging of an experience. We are returning to the age of orality, where performance of prayer matters more than the fixed words. The question of worship leadership has expanded now, to include the theology and artistry of being a *sh'liach tzibur* — how to orchestrate seating, fill empty space, provide the right acoustics, and honor individualism within the group experience.”

Using *Mishkan T’filah*, the actual selection of prayer can wait for the moment. The *sh’liach tzibur* must offer a recipe that works comfortably for the community, and be able to adapt each week to the particular needs of the community, and to individuals within that community.

*Mishkan T’filah* invites familiarity, even as it allows for diversity. Over time, one cannot help but memorize the book. The content of each page spread, though varied, becomes known. The constancy of the *keva* text (the right hand side of each page which offers the traditional prayer) anchors every creative prayer on the left. It is the cumulative effect of worshipping from this *siddur* that will deepen meaningful ritual.

The publication of *Mishkan T’filah* continues the Reform movement’s tradition of liturgical innovation. A single prayer book provides an important vehicle for group identification as well as personal prayer. *The Union Prayer Book* and its successor *Gates of Prayer* and now *Mishkan T’filah* each expresses the ethos and values of its own era, at the same time being fully rooted in the structure and substance of the historical liturgical tradition of the Jewish people.

The title *Mishkan T’filah* is drawn from Exodus 25:8 where God commands us to build a portable sanctuary that can accompany us on our wanderings. “And let them build Me a sanctuary that I may dwell among them.” *Mishkan T’filah* is a dwelling place for prayer, one that moves with us wherever we might be physically or spiritually. It offers the opportunity for God, the individual and community to meet.
Introduction

The desert mishkan was a portable sanctuary. Its care was guarded by the Levites and the priests yet it invited all to bring their offerings. Today, we are all caretakers of Mishkan T’filah; may our offerings be acceptable before God.

May all who enter find joy, solace and meaning.

RABBI ELYSE D. FRISHMAN

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Our acknowledgments begin with the original Siddur Group, chaired in the mid-1980’s by Rabbi H. Leonard Poller (z”l), which included some of the great scholars and liturgists of the day. They provided essential background studies for our work, based on Rabbi Joseph Glaser’s (z”l) original vision of what a new prayerbook could be. The late poet T. Carmi combed post-biblical Hebrew literature for texts appropriate for liturgical usage. Mr. Daniel Schechter, chair of the CCAR–UAHC Joint Commission on Religious Living and a member of the Siddur Group, arranged for substantial grants from the Lilly Endowment and the Cummings Foundation to fund a three-year research study on “Lay Involvement in Liturgical Change,” which yielded important guidance as we defined our criteria. By 2000 the editorial phase of this project began. In 2002, the Research Network of Tallahassee, Florida, led by Dr. Marc Gertz, designed and supervised an extensive piloting program that ultimately involved over 300 congregations and numerous conferences, conventions and focus groups.

As editor, Rabbi Elyse Frishman envisioned the overall prayerbook, contributed many selections and resource notes, and shepherded the project to its ultimate conclusion. She thanks the series of committees who worked in a truly collaborative manner to make this a genuine voice of our time. Rabbi Judith Z. Abrams, consulting editor, wrote numerous insightful and scholarly monographs on liturgical themes. Overseeing the whole, Rabbi Peter Knobel chaired the editorial committees and coordinated the enormous complexity of a prayerbook that reflects the voices of an entire movement.

A Task Force on Music created the list of musical texts. Our thanks to Cantors Richard Cohn, Alane Katzew, Marshall Portnoy and Josee Wolff; to Rabbis Lester Bronstein and Daniel Freelander, and to consultants Mark Dunn and Joyce Rosenzweig for their contributions, and to Cantors Jeffrey Klepper and Benjie Ellen Schiller who completed this phase of our work. Thanks are also due to Transcontinental Music Publications, and Joel Eglash in particular, for providing most of the musical texts in this volume. We express particular thanks to the leadership and Board of the American Conference of Cantors for enabling cantors to participate with rabbis in the manuscript review process, and for important feedback to the editorial committee.

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*Mishkan T’filah* was guided through its final stages by Rabbis Arnold Sher (Interim Executive Vice President, 2005, and Director of Placement, 1989–present) and Steven A. Fox (Executive Vice President, 2006–present), who also encouraged adoption of *Mishkan T’filah* as the unifying prayerbook of the Reform Movement. The entire CCAR staff contributed significantly to this Siddur. Rabbis Paul J. Menitoff (Executive Vice President, 1994–2005) and Elliot L. Stevens (Associate Executive Vice President, 1975–2007) were involved through the editorial process. Deborah Smilow, CCAR’s Managing Editor, devoted many hundreds of hours and meticulous care to the manuscript. In addition, Barry Nostradamus Sher, typographer, patiently went well beyond his commission to see the prayerbook through.
Acknowledgments

FROM THE EDITOR:

It is a privilege to serve, and moreover, to have one’s service accepted. I am humbly grateful to the Conference and the Movement for the sacred opportunity to participate in the creation of Mishkan T’filah. I would like to acknowledge with deep appreciation the two congregations who helped shape my understanding of worship, The Reform Temple of Suffern – Shir Shalom (NY), and Congregation B’nai Jeshurun – The Barnert Temple (Franklin Lakes, NJ); the latter especially is thanked for truly generous support throughout the project’s length. Dr. Lawrence A. Hoffman has been a mentor of liturgy and worship. Profound gratitude goes to my parents, Joan and Dr. Jack Frishman, and parents-in-law, Aviva and I. Robert Freelander, z”l, whose pride and love continue to inspire; to my children, Adam, Jonah and Devra, who bore the demands of the project with patience and appreciation, and whose own talents and characters fill their parents with pride; and to my husband, Rabbi Daniel H. Freelander, whose keen understanding, wisdom and warm love match the power of the sun’s rising each day.
A Note on Style and Usage

_Mishkan T’filah_ offers many opportunities for diverse usage and worship styles. Most of the prayers in this _siddur_ are set as a two-page spread, with the _keva_ (primary, traditional) liturgy on the right-hand page and alternative prayer choices on the left-hand side. The right-hand Hebrew text is accompanied by a faithful translation, and transliteration; the left-hand page contains poetry, prayers and _kavanot_ (meditations) thematically tied to the _keva_ text but reflecting diverse theological points of view.

**Layouts of the prayers invite different usage.** Some passages are set to facilitate responsive readings, though all passages allow for unison offering. It is suggested that the community vary its vocal expression in prayer, with quieter or more exuberant tones at appropriate moments, as guided by the worship leader.

**The two-page spreads are intended** so that _only one prayer per page spread is read, either in Hebrew or English_. Once that single piece is prayed, the worshipper turns the page. Thus pages need be announced only when they are skipped. (These simple instructions at the beginning of each service will guide new worshippers.) If the worship leader begins each prayer slowly, this will help worshippers to locate their places easily.

**A linear-style service option** is offered in Service II for Friday night and Shabbat morning. _Linear pages are designed with a blue frame around the page_. The English in these services is not a direct translation of the Hebrew prayers.

**To pray the most traditional liturgy**, one would use the right-hand side of the two-page spread of any service (except Services II).

**“Stage directions” and choreography** such as when to stand or sit are minimized for maximum flexibility and with respect for varying congregational customs.

**Spiritual commentaries**, notes on rabbinic practices, and source citations span the bottom of the pages, below the liturgical frame. The heading “For those who choose” refers to Jewish customs established by long usage. While not binding, many congregants will find them meaningful, and their use can enhance one’s _kavanah_. Text sources are abbreviated: _M. Shabbat 2:1_ is read as _Mishnah Shabbat, chapter 2, paragraph 1_. _Shabbat 2b–3a_ refers to the _Talmud tractate Shabbat, page 2b to page 3a_.

**Rubric headings** are on the outside margins, indicating the current prayer’s place within the service.
Source citations for prayers and readings by contemporary authors are found in the back of the book. Citations for the commentaries are found within the text.

An extensive selection of musical texts is found at the back of the book.

Page numbers in square brackets provide a cross-reference to the Weekday, Shabbat and Festivals edition of Mishkan T'filah.
T'FILOT L'SHABBAT

PRAYERS FOR SHABBAT
Blessed are you, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of Shabbat.
Kabbalat Panim for Shabbat

Candle Blessing
Kiddush, Evening
Welcome
Shabbat Songs

You may offer one of these before kindling the lights.

As these Shabbat Candles give light
to all who behold them,
so may we, by our lives, give light to all who behold us.

As their brightness reminds us
of the generations of Israel who have kindled light,
so may we, in our own day, be among those who kindle light.

O Source of light and truth,
Creator of the eternal law of goodness,
help us to find knowledge by which to live.
Lead us to take the words we shall speak
into our hearts and our lives.

Bless all who enter this sanctuary in need,
all who bring the offerings of their hearts.
May our worship lead us to acts of kindness, peace and love.

For Kabbalat Shabbat, turn to page 12 [130].

Help me perfect my ways of loving and caring.
Inspire me to make myself whole
so that I may honor Your name and
create a world of justice and peace.

Martin Buber
KIDDUSH FOR EVENING OF SHABBAT

Fill a Kiddush cup with wine or grape juice.
Raise it and recite:

VAY’HI EREV vay’hi voker
yom hashishi.

AND THERE WAS EVENING and there was morning,
the sixth day.

VAY’CHULU hashamayim v’haaretz
v’chol tz’vaam.
Vay’chal Elohim bayom hashvi-i
m’lachto asher asah.
Vayishbot bayom hashvi-i
mikol m’lachto asher asah.
Vay’varech Elohim et yom hashvi-i
vay’kadeish oto ki vo shavat mikol
m’lachto asher bara Elohim laasot.

THE HEAVEN AND THE EARTH were finished, and all their array.
On the seventh day God finished the work that God had been doing,
and God ceased on the seventh day from all the work that God had done.
And God blessed the seventh day and declared it holy,
because on it God ceased from all the work of creation that God had done.

Shabbat Kiddush — The beginning of Shabbat is marked by reciting a benediction sanctifying the day (Kiddush HaYom or K’dushat HaYom, “Sanctification of the Day”; M. B’rachot 8:1 and Psachim 10:2). The benediction praises God for the gift of Shabbat that marks Israel as unique. Since Kiddush is recited over a cup of wine, symbolizing joy, it is preceded by the wine benediction, borei p’ri bagafen, “Creator of the fruit of the vine.”
Kabbalat Panim for Shabbat

**BARUCH atah, Adonai**
Eloheinu, Melech haolam,
borei pri hagafen.

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid’shanu b’mitzvotav v’ratzah vanu,
v’Shabbat kodsho
b’ahavah uv’ratzon hinchilanu,
zikaron l’maseih v’reishit.

Ki hu yom t’chilah l’mikra-ei kodesh,
zecher litziat Mitzrayim.

Ki vanu vacharta, v’otanu kidashta,
mikol haamim.

V’Shabbat kodsh’cha
b’ahavah uv’ratzon hinchaltanu.

Baruch atah, Adonai, m’kadeish HaShabbat.

**PRAISE TO YOU,** Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the universe
who finding favor with us, sanctified us with mitzvot.
In love and favor, You made the holy Shabbat our heritage
as a reminder of the work of Creation.
As first among our sacred days, it recalls the Exodus from Egypt.
You chose us and set us apart from the peoples.
In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

Baruch atah, Adonai, m’kadeish HaShabbat.
We enter this sanctuary to welcome Shabbat.
Within these walls we sit surrounded by numberless generations.
Our ancestors built the synagogue as a visible sign of God’s Presence in their midst.
Throughout our long history and our endless wanderings, it has endured,
a beacon of truth, love, and justice for all humanity.
Its presence guided our ancestors to lives of righteousness,
holding up to them a vision of their truest selves.

Now we, in our turn, come into this sanctuary to affirm the sacredness of our lives.
May we enter this place in peace.
May holiness wrap around us as we cross its threshold.
Weariness, doubt, the flaws within our human hearts,
the harshness of the week — let these drop away at the door.
In the brightness of Shabbat, let peace settle upon us as we lift our hearts in prayer.

May the door of this synagogue be wide enough
to receive all who hunger for love, all who are lonely for friendship.

May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block
to young or straying feet.

May it be too high to admit complacency,
selfishness and harshness.

May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.
WHERE HAS THIS WEEK VANISHED?
Is it lost forever?
Will I ever recover anything from it?
The joy of life, the unexpected victory,
the realized hope, the task accomplished?
Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?
On this day let me keep for a while what must drift away.
On this day let me be free of the burdens that must return.
On this day, Shabbat, abide.

Help me to withdraw for a while
from the flight of time.
Contain the retreat of the hours and days from the
grasp of frantic life.

Let me learn to pause, if only for this day.
Let me find peace on this day.
Let me enter into a quiet world this day.
On this day, Shabbat, abide.
I BEGIN WITH A PRAYER of gratitude
for all that is holy in my life.
God needs no words, no English or Hebrew,
no semantics and no services.
But I need them.
Through prayer, I can sense my inner strength,
my inner purpose,
my inner joy, my capacity to love.
As I reach upward in prayer,
I sense these qualities in my Creator.
To love God is to love each other,
to work to make our lives better.
To love God is to love the world God created
and to work to perfect it.
To love God is to love dreams of peace and joy
that illumine all of us,
and to bring that vision to life.
There are days when we seek things for ourselves and measure failure by what we do not gain.

On Shabbat, we seek not to acquire but to share.

There are days when we exploit nature as if it were a horn of plenty that can never be exhausted.

On Shabbat, we stand in wonder before the mystery of creation.

There are days when we act as if we cared nothing for the rights of others.

On Shabbat, we remember that justice is our duty and a better world our goal.

So we embrace Shabbat: day of rest, day of wonder, day of peace.

We offer thanks, O God, for this Shabbat which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living, for Shabbat memories, glowing even in darkness, for Shabbat peace, born of friendship and love, we offer thanks and blessing, O God.
Kabbalat Panim for Shabbat

HINEIH MAH TOV

Hineh mah tov u’mah na-im
shevet achim gam yachad.

How good and how pleasant it is that brothers and sisters dwell together.

(Psalm 133:1)

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

How lovely today is, Shabbat Shalom.

Y’DID NEFESH

Y’did nefesh, av harachaman,
m’shoch avd’cha el r’tzonecha.
Yarutz avd’cha k’mo ayal,
yishtachaveh el mul hadarecha.

Heart’s delight, Source of mercy, draw Your servant into Your arms:
I leap like a deer to stand in awe before You.

SHABBAT HAMALKAH

Hachamah meirosesh ha-ilanot nistalkah,
bo-u v’neitzei likrat Shabbat hamalkah.
Hinei hi yoredet, hak’doshah hab’ruchah.
V’imah malachim, tz’va shalom um’nuchah.
Bo-i bo-i hamalkah, bo-i bo-i hakalah.
Shalom aleichem, malachet hashalom.

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our queen.
Behold her descending, the holy, the blessed,
and with her the angels of peace and of rest.
Draw near, draw near, and here abide,
draw near, draw near, O Sabbath bride.
Peace also to you, you angels of peace.
Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

DODI LI

Dodi li vaani lo haro-eh bashoshanim.
Mi zot olah min hamidbar,
M’kuteret mor ul’vonah . . .
Libavtini achoti chalah.
Uri tzafon uvo-i teiman . . .

My beloved is mine and I am my beloved’s who browses among the lilies.
Who is this that comes up from the desert, in clouds of myrrh and frankincense?
You have captured my heart, my sister, my bride.
Awake, O north wind, come, O south wind!

*(Song of Songs 2:16; 3:6; 4:9, 16)*

KOL DODI

Kol dodi hinei zeh ba,
midaleig al heharim,
m’kapeitz al ha’ga’ot.

Hark! My beloved comes leaping over the mountains, bounding over the hills.

*(Song of Songs 2:8)*

KI ESHM’RAH SHABBAT

Ki eshm’rah Shabbat El yishm’reini.
Ot hi l’olmei ad beino uveini.

When I keep Shabbat, God watches over me. It is a sign forever between God and me.

EILEH CHAMDAH LIBI

Eileh chamdah libi,
chusah na v’al na titalam.

God is my heart’s desire. Appear! Do not hide.
COME, LET US SING joyously to Adonai,  
raise a shout for our Rock and Deliverer;  
let us come into God's presence with praise;  
let us raise a shout for God in song!  
For Adonai is a great God,  
the great ruler of all divine beings.

Kabbalat Shabbat, “Welcoming Shabbat,” is one of the ritual innovations of the circle of Kabbalists (Jewish mystics) who gathered around Rabbi Isaac Luria in sixteenth-century Safed in the Land of Israel.

Psalms 95–99, 29 — This cycle of six psalms, representing the six days of creation, enjoins all creation to sing out the praises of God. God’s creative power is revealed in the world around us; God’s sovereignty is over all nature and all nations.
In God's hand are the depths of the earth;
the peaks of the mountains are God's.
God's is the sea, God made it;
and the land, which God's hands fashioned.
Come, let us bow down and kneel,
bend the knee before Adonai our maker,
for Adonai is our God,
and we are the people God tends, the flock in God's care.
O, if you would but heed God's charge this day.

SHIRU l’Adonai shir chadash,
shiru l’Adonai kol haaretz.
Shiru l’Adonai bar’chu sh’mo,
basru miyom l’yom y’shuato.
Sapru vagoyim k’vodo,
b’chol haamim niﬂotav.
Ki gadol Adonai um’hulal m’od,
nora hu al kol elohim.
Ki kol elohei haamim elilim
v’Adonai shamayim asah.
Hod v’hadar l’fanav,
oz v’tiferet b’mikdasho.

Yism’chu hashamayim v’tageil haaretz
yiram hayam um’lo-o.
Yaaloz saddai v’chol asher bo
az y’ran nu kol atzei yaar.
Lifnei Adonai ki va, ki va lishpot haaretz
yishpot teiveil b’tzedek v’amim be-emunato.

PSALM 96:1-6, 11-13

In God’s hand are the depths of the earth;
The peaks of the mountains are God’s.  
God’s is the sea, God made it;  
and the land, which God’s hands fashioned.  
Come, let us bow down and kneel, 
bend the knee before Adonai our maker, 
for Adonai is our God, 
and we are the people God tends, the flock in God’s care.  
O, if you would but heed God’s charge this day.

SHIRU l’Adonai shir chadash,  
shiru l’Adonai kol haaretz.  
Shiru l’Adonai bar’chu sh’mo,  
basru miyom l’yom y’shuato.  
Sapru vagoyim k’vodo,  
b’chol haamim niﬂotav.  
Ki gadol Adonai um’hulal m’od,  
nora hu al kol elohim.  
Ki kol elohei haamim elilim  
v’Adonai shamayim asah.  
Hod v’hadar l’fanav,  
oz v’tiferet b’mikdasho.  

Yism’chu hashamayim v’tageil haaretz  
yiram hayam um’lo-o.  
Yaaloz saddai v’chol asher bo  
az y’ran nu kol atzei yaar.  
Lifnei Adonai ki va, ki va lishpot haaretz  
yishpot teiveil b’tzedek v’amim be-emunato.
**Kabbalat Shabbat**

**SING TO ADONAI** a new song, sing to Adonai, all the earth. Sing to Adonai, bless God's name, proclaim God's victory day after day. Tell of God's glory among the nations, God's wondrous deeds, among all peoples. For Adonai is great and much acclaimed, God is held in awe by all divine beings. All the gods of the peoples are mere idols, but Adonai made the heavens. Glory and majesty are before God; strength and splendor are in God's temple. Let the heavens rejoice and the earth exult; let the sea and all within it thunder, the fields and everything in them exult; then shall all the trees of the forest shout for joy at the presence of Adonai, for God is coming, for God is coming to rule the earth; God will rule the world justly, and its peoples in faithfulness.

**PSALM 97:1-2, 10-12**

ADONAI malach tageil haaretz,
yism'chu iyim rabim.
Anan vaarafel s'vivav
tzedek umishpat m'chon kiso.

Ohavei Adonai sinu ra,
shomeir nafshot chasidav
miyad r'sha-im yatzileim.

Or zarua latzaddik
ul'yishrei lev simchah.
Simchu tzaddikim b'Adonai
v'hodu l'zeicher kodsho.
**ADONAI IS SOVEREIGN!**

Let the earth exult, the many islands rejoice!
Dense clouds are around God,
righteousness and justice are the base of God’s throne.
  
  O you who love Adonai, hate evil!
  
  God guards the lives of God’s loyal ones,
saving them from the hand of the wicked.
Light is sown for the righteous,
radiance for the upright.
O you righteous, rejoice in Adonai
and acclaim God’s holy name!

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**PSALM 98:1-9**

Sing to Adonai a new song,
for God has worked wonders;
God’s right hand, God’s holy arm,
has won God victory.
Adonai has manifested God’s victory,
has displayed God’s triumph in the sight of the nations.
God was mindful of God’s steadfast love and faithfulness
toward the house of Israel;
all the ends of the earth beheld the victory of our God.
Raise a shout to Adonai, all the earth,
break into joyous songs of praise!
SING PRAISE TO ADONAI with the lyre, with the lyre and melodious song.
With trumpets and the blast of the horn raise a shout before Adonai, the ruler. Let the sea and all within it thunder, the world and its inhabitants; let the rivers clap their hands, the mountains sing joyously together at the presence of Adonai, for God is coming to rule the earth; God will rule the world justly, and its peoples with equity.
**Kabbalat Shabbat**

**Psalms 95-99, 29**

*Le'hab Dodi*

Psalms 92-93

**Shalom Aleichem**

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**Adonai Malach** yirg’zu amim,
yosheiv k’ruvim tanut haaretz.
Adonai b’Tzion gadol
v’ram hu al kol haamim.
Yodu shimcha gadol v’nora,
kadosh hu.

V’oz Melech mishpat aheiv,
atah konanta meisharim,
mishpat utz’dakah b’Yaakov
atah asita.
Rom’nu Adonai Eloheinu
v’hishtachavu lahadom raglav,
kadosh hu.

Rom’nu Adonai Eloheinu
v’hishtachavu l’har kodsho,
ki kadosh Adonai Eloheinu.

---

**Adonai Enthroned** on cherubim, is sovereign,
peoples tremble, the earth quakes.
Adonai is great in Zion,
and exalted above all peoples.
They praise Your name as great and awesome;
God is holy!

Mighty ruler who loves justice,
it was You who established equity,
You who worked righteous judgment in Jacob.
Exalt Adonai our God
and bow down to God’s footstool;
God is holy!

Exalt Adonai our God,
and bow toward God’s holy hill,
for Adonai our God is holy.
MIZMOR L’DAVID.

Havu l’Adonai b’nei eilim,
habu l’Adonai kavod vaoz.
Havu l’Adonai k’vod sh’mo,
hishtachavu l’Adonai b’hadrat kodesh.
Kol Adonai al hamayim,
El hakavod hirim,
Adonai al mayim rabim.
Kol Adonai bako-ach kol Adonai behadar.
Kol Adonai shoveir arazim
vay’shabeir Adonai et arzei hal’vanon,
vayarkideim k’mo eigel
l’vanon v’siryon k’mo ven r’eimim.

A PSALM OF DAVID.

Ascribe to Adonai, O divine beings,
ascribe to Adonai glory and strength.
Ascribe to Adonai the glory of God's name;
bow down to Adonai, majestic in holiness.
The voice of Adonai is over the waters;
the God of glory thunders,
Adonai, over the mighty waters.
The voice of Adonai is power;
the voice of Adonai is majesty;
the voice of Adonai breaks cedars;
Adonai shatters the cedars of Lebanon.
God makes Lebanon skip like a calf,
Sirion, like a young wild ox.
Kabbalat Shabbat

Psalms 95-99, 29
L'chah Dodi
Psalms 92-93
Shalom Aleichem

Kol Adonai chorzeiv lahavot eish,
kol Adonai yachil midbar,
yachil Adonai midbar Kadeish.
Kol Adonai y'choleil ayalot
vayechesof y'arot
uv'heichalo kulo omeir kavod.
Adonai lamabul yashav
vayeishev Adonai Melech l'olam.

Adonai oz l'amo yitein
Adonai y'vareich et amo vashalom.

THE VOICE OF ADONAI kindles flames of fire;
the voice of Adonai convulses the wilderness;
Adonai convulses the wilderness of Kadesh;
the voice of Adonai causes hinds to calve,
and strips forests bare;
while in God's temple all say “Glory!”
Adonai sat enthroned at the Flood;
Adonai sits enthroned, sovereign forever.

May Adonai grant strength to God's people;
may Adonai bestow on God's people wellbeing.
L’CHAH DODI likrat kalah,
p’nei Shabbat n’kab’lah.

BELOVED, COME to meet the bride; beloved come to greet Shabbat.

Shamor v’zachor b’dibur echad,
hishmianu El ham’yuchad,
Adonai echad ush’mo echad,
l’shem ul’tiferet v’lit’hilah.

“Keep” and “remember”: a single command the Only God caused us to hear; the Eternal is One, God’s Name is One; glory and praise are God’s.

Likrat Shabbat l’chu v’neilcha,
ki hi m’kor hab’rachah,
meirosh mikedem n’suchah,
sof maaseh b’machashava t’chilah.

Come with me to meet Shabbat, forever a fountain of blessing.
Still it flows, as from the start: the last of days, for which the first was made.

Mikdash Melech, ir m’luchah,
kumi tz’i mitoch hahafeichah,
rav lach shevet b’emek habacha,
v’hu yachamol alayich chemlah.

Royal shrine, city of kings, rise up and leave your ravaged state.
You have dwelt long enough in the valley of tears; now God will shower mercy on you.

Hitnaari, mei-afar kumi,
livshi bigdei tifarteich ami,
al yad ben Yishai Beit haLachmi,
korvah el nafshi g’alah.

Lift yourself up! Shake off the dust! Array yourself in beauty, O my people!
At hand is Bethlehem’s David, Jesse’s son, bringing deliverance into my life.

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. The first eight verses are arranged acrostically according to the author’s name (שלמה Halevi).
Kabbalat Shabbat

Psalms 95-99, 29
L’chah Dodi
Psalms 92-93
Shalom Aleichem

Hitor’ri, hitor’ri,
ki va oreich, kumi ori,
uri uri shir dabeiri,
k’vod Adonai alayich niglah.

Lo teivoshi v’lo tikalmi,
mah tishtochachi umah tehemi,
bach yechesu aniyei ami,
v’nivn’tah ir al tilah.

V’hayu lim’shisah shosayich,
v’rachaku kol m’valayich,
yasis alayich Elohayich,
kimsos chatan al kalah.

Yamin usmol tifrotzi,
v’et Adonai taaritzi,
al yad ish ben partzi,
v’nism’chah v’nagilah.

For those who choose: When the congregation reaches the last verse, beginning Bo-i v’shalom, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.

Enter in peace, O crown of your husband; enter in gladness, enter in joy.

Come to the people that keeps its faith. Enter, O bride! Enter, O bride!
MIZMOR SHIR

l’yom HaShabbat.
Tov l’hodot l’Adonai
u’zameir l’shimcha elyon.
L’hagid babokeir chasdecha,
ve-emunatcha baleilot.
Alei asor vaalei navel
alei higayon b’chinor.
Ki simachani Adonai b’fo-olecha
b’maasei yadecha aranein.
Mah gadlu maasecha Adonai,
m’od amku machsh’votecha.
Ish baar lo yeida
uch’il lo yavin et zor.

Tzaddik katamar yifrach
k’erez baL’vanon yisgeh.
Shitulim 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.

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.

Psalm 92 — The psalm sung by the Levites in the ancient Temple (M. Tamid 7:4), taken by the Rabbis to refer to the longed-for future time when every day will be like Shabbat.

Mechila d’Rabbi Yishma-eil, Masechta d’Shabta I
ADONAI MALACH
gei-ut laveish,
laveish Adonai oz hitazar,
af tikon teiveil bal timot.

Nachon kisacha mei-az,
mei-olam atah.

Nasu n’harot Adonai,
nasu n’harot kolam,
visu n’harot dochyam.
Mikolot mayim rabim,
adirim mishb’rei yam,
adir bamarom Adonai.
Eidotecha ne-eminu m’od,
I’veitcha naavah kodesh,
Adonai l’orech yamim.

ADONAI IS SOVEREIGN,
God is robed in grandeur;
Adonai is robed,
God is girded with strength.
The world stands firm;
it cannot be shaken.
Your throne stands firm from of old;
from eternity You have existed.
The ocean sounds, Adonai,
the ocean sounds its thunder,
the ocean sounds its pounding.
Above the thunder of the mighty waters,
more majestic than the breakers of the sea
is Adonai, majestic on high.
Your decrees are indeed enduring;
holiness befits Your house,
Adonai, for all times.

Psalm 93 — Proclaiming the completion of God’s work of creation and the establishment of
divine sovereignty over all, this psalm serves as a fitting climax to Kabbalat Shabbat. See M. Tamid 7:4
**Shalom** aleichem, malachei hashareit,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

Bo-achem l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

Bar'chuni l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

Tzeit'chem l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

**Peace be to you,** O ministering angels, messengers of the Most High,
Majesty of majesties, Holy One of Blessing.

Enter in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Bless me with peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Depart in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

*Shalom Aleichem* — A 17th-century Shabbat table-song (ז'מירה, z'mirah), probably composed under the influence of Lurianic Kabbalah, alludes to *Shabbat 119b*, which states that two angels accompany each person home from the synagogue as Shabbat begins.
And Jacob left Beersheba and set out for Haran. Coming upon a certain place, he passed the night there, for the sun was setting; taking one of the stones of the place, he made it his head-rest as he lay down in that place. He dreamed, and lo — a ladder was set on the ground, with its top reaching to heaven, and lo — angels of God going up and coming down on it. And lo — Adonai stood up above it, and said, “I, Adonai, am the God of your father Abraham and God of Isaac; the land on which you are lying I will give to you and to your descendants. And your descendants shall be like the dust of the earth, and you shall spread out to the west and the east and the north and the south. Through you and your descendants all the families of the earth shall find blessing. And here I am, with you: I will watch over you wherever you go, and I will bring you back to this soil. I will not let go of you as long as I have yet to do what I have promised you.”

Waking from his sleep, Jacob said, “Truly, Adonai is in this place, and I did not know it!” He was awestruck, and said, “How awe-inspiring is this place! This is none other than the house of God, and this is the gate of heaven!”

And so we understand that ordinary people are messengers of the Most High. They go about their tasks in holy anonymity, often, even unknown to themselves. Yet, if they had not been there, if they had not said what they said or did what they did, it would not be the way it is now. We would not be the way we are now. Never forget that you, too, yourself may be a messenger. Perhaps even one whose errand extends over several lifetimes.  Lawrence Kushner
The *Kaddish* is marked by long strings of synonyms of praise. The rhythmical repetition of these words is meant to aid one in achieving a higher meditational state. Judith Z. Abrams

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**YITGADAL**

\[v'yitkadash sh'meih raba\]

\[b'alma di vra chiruteih,\]

\[v'yamlich malchuteih\]

\[b'chayeichon uv'yomeichon\]

\[uv'chaye d'chol beit Yisrael,\]

\[baagala uvizman kariv,\]

\[v'imru: Amen.\]

**Y'hei sh'meih raba m'varach**

\[l'alma u'almei almaya.\]

**Yitbarach v'yishchabach v'yitpaar**

\[v'yitromam v'yitnasei,\]

\[v'yir'hadar v'yitaleh v'yir'halal\]

\[sh'meih d'kudsha b'rich hu,\]

\[l'eila min kol birchata v'shirata,\]

\[tush'b'chata v'necemata,\]

\[daamiran b'alma, v'imru: Amen.\]

**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.
**Shabbat Evening I**

*Chatei Kaddish*

**TEACH ME, O God, a blessing, a prayer**
on the mystery of a withered leaf,
on ripened fruit so fair,
on the freedom to see, to sense,
to breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise,
as each morning and night
You renew Your days,
lest my day be today as the one before;
lest routine set my ways.

**ENTRANCES** to holiness are everywhere.
The possibility of ascent is all the time,
even at unlikely times and through unlikely places.
There is no place on earth without the Presence.
The Sh'ma is one of the prayers one may recite in any language. *M. Sotah* 7:1

For those who choose: The prayer leader at the word ברכו Bar'chu (the call to worship) bends the knees and bows from the waist, and at עון Adonai stands straight. ברכו Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.
There is one who sings the song of his own life, finding everything within himself. There is one who leaves the circle of her self, and sings the song of her people. There is one whose voice rings with the song of humanity, hoping for the highest perfection. And there is one who rises even higher, uniting with all creatures, with all worlds, filling the universe with song.

N'vareich! Let us bless!

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.

What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede 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
**Blessed** are You, Adonai our God, Ruler of the universe, who speaks the evening into being, skillfully opens the gates, thoughtfully alters the time and changes the seasons, and arranges the stars in their heavenly courses according to plan. You are Creator of day and night, rolling light away from darkness and darkness from light, transforming day into night and distinguishing one from the other. 

Adonai Tzvaot is Your Name.

Ever-living God, may You reign continually over us into eternity. Blessed are You, Adonai, who brings on evening.

Baruch atah, Adonai, hamaariv aravim.

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**Baruch** atah, Adonai Eloheinu, Melech haolam, asher bidvaro maariv aravim, b’chochmah potei-ach sh’arim, uvitunah mishaneh itim, umachalif et haz’manim, um’sadeir et hakochavim b’mishmi’oteihem barakia kirtzono.

Borei yom valailah, goleil or mipnei choshech, v’choshech mipnei or.

Umaavir yom uveivi lailah, umavdil bein yom uvein lailah, Adonai Tz’vaot sh’mo.

El chai v’kayam,

tamid yimloch aleinu l’olam va-ed.

Baruch atah, Adonai, hamaariv aravim.

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Baruch atah, Adonai, hamaariv aravim.

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Adonai Tzvaot: this is one of many names that help elucidate God’s attributes. God designs, creates and arranges the universe with order and purpose.

The darkness of the first day differed from the darkness that preceded creation. The root of maariv can also mean “mix,” suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.
I know that the tide is not an independent force, but merely the submission of the water to the movement of the moon in its orbit. And this orbit in its turn is subject to other orbits which are mightier far than it. And so the whole universe is held fast in the clinging grip of strong hands, the forces of Earth and Sun, planets, and comets, and galaxies, blindly erupting forces ceaselessly stirring in ripples of silence to the very depth of black space.  

_Amos Oz_
EVERLASTING LOVE You offered Your people Israel by teaching us Torah and mitzvot, laws and precepts. Therefore, Adonai our God, when we lie down and when we rise up, we will meditate on Your laws and Your commandments. We will rejoice in Your Torah forever. Day and night we will reflect on them for they are our life and doing them lengthens our days. Never remove Your love from us. Praise to You, Adonai, who loves Your people Israel.

Baruch atah, Adonai, ohev amo Yisrael.
Shabbat Evening I

Bar’chu
Maariv Aravim
Ahavat Olam
Sh’ma
Va’ahava
Limaan tizk’ru
Emet Ve-Emunah
Mi Chamochab
Hashkiveinu
V’shamru

AS YOU TAUGHT TORAH
to those whose names I bear,
teach me Torah, too.
Its mystery beckons,
yet I struggle with its truth.
You meant Torah for me:
did You mean the struggle for me, too?
Don’t let me struggle alone;
help me
to understand,
to be wise, to listen, to know . . .
Lead me into the mystery.

ברוחות אעתה, יי, אהבה עמו ישראל.
 Baruch atah, Adonai, ohev amo Yisrael.

Wisdom and Wonder,
passion and instruction,
story and symbol.

All these things,
Your Torah gives to us.

And the more we devote ourselves to it,
the more it grows and gives.

What could be a truer token
of Your abiding love
than this holiest of Your works,
and the living language
that gives it form?

ברוחות אעתה, יי, אהבה עמו ישראל.
 Baruch atah, Adonai, ohev amo Yisrael.

Torah is what God has revealed to us, and what we discern of God: ideas and ideals, laws and
mitzvot, our religious heritage. It unfolds our memories of Abraham and Sarah, of Moses and
Miriam and the Prophets. It is legislation and explanation, allowing questions that challenge,
answers that inspire: all a quest for meaning. It is our way of life, a path for our souls, and the
design for a better world. John Rayner
Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!
Hear, O Israel, Adonai is our God, Adonai is One!

Sh'ma Yisrael . . . Hear, O Israel . . . Deuteronomy 6:4
Baruch shem k’vod malchuto l’olam va-ed.
Blessed is God’s glorious majesty forever and ever.

The enlarged ע אוינ at the end of ש Marine Sh’ma (Hear) and the enlarged ת dalet at the end of א“One echad (one) combine to spell י ע eid (witness). We recite the Sh’ma to bear witness to the Oneness of God.

ברוך שם כבוד מלכותו לעולם ועד.
Baruch shem kvod... Blessed is God’s glorious... M. Yoma 3:8, inspired by Nehemiah 9:5
V’AHAVTA et Adonai Elohecha,


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

Thus you shall remember to observe all My commandments and to be holy to your God.

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

I am Adonai your God.

ל’מהן תזכרו ושהיתם אומות את אדונך נ القيام עם כל נדרך בלבכם: לכל מקומם והייתה לכם קדושה: אני Adonai אדוניך.

For those who choose: At the end of the שמע Sh'ma, after the words את אדוניכם Adonai Eloheichem, the word את אמת emet (“true”) is added as an immediate affirmation of its truth.

בוחנת ... You shall love ... Deuteronomy 6:5–9

ל’מהן תזכרו ... Thus you shall remember ... Numbers 15:40-41
Shabbat Evening I

Bar'chu
Maariv Aravim
Ahavat Olam
Sh'ma
Vahavta
L'maan tisch'ru
Emet Ve-Emunah
Mi Chamochah
Hashkiveinu
V'shamru

**LOVE** your God with every heartbeat,
with every breath,
with every conscious act.
Keep in mind the words I command you today.
Teach them to your children,
talk about them at work:
whether you are tired or you are rested.
Let them guide the work of your hands;
keep them in the forefront of your vision.
Do not leave them at the doorway of your house,
or outside your gate.
They are reminders to do all of My mitzvot,
so that you can be holy for God.
I am Adonai your God.
I led you out of Egypt to become your God,
I am Adonai your God!

Judaism is a doing which can be grasped only by the heart. *Julius Lester*

When people come to you for help, do not turn them off with pious words, saying: “Have faith and take your troubles to God!” Act instead as if there were no God, as though there were only one person in all the world who could help — only yourself. *Martin Buber*

Abaye said: Spread the love of God through your actions. If you yourself study and help others to do so, if your business activities are decent and trustworthy, what will people say? “Have you seen the behavior of one who studies Torah? How beautiful! What a fine person!” Thus Isaiah (49:3) taught, “You are My servant Israel. I will be glorified through you.” *based on Yoma 86a*
EMET ve-emunah kol zot,
v'kayam aleinu, ki hu Adonai Eloheinu
v'ein zulato, vaanachnu Yisrael amo.
Hapodeinu miyad m'lachim, Malkeinu
hago-aleinu mikaf kol he-aritzim,
haoseh g'dolot ad ein cheiker
v'niflaot ad ein mispar, hasam
nafsheinu bachayim, v'lo natan lamot
ragleinu, haoseh lanu nisim
l'Faroh, oto umoftim
b'admat b'nei Cham. Vayotzei et
amo Yisrael mitocham l'cheirut
olam. V'ra-u vanav g'vurato, shib'chu
v'hodu lishmo. Umalchuto b'ratzon
kiblu alehem. Moshe uMiryam
uv'nei Yisrael l'cha anu shirah
b'simchah rabah, v'amru chulam:

All this we hold to be true and trustworthy for us.
You alone are our God, and we are Israel Your people.
You are our Sovereign and Savior,
who delivers us from oppressors’ hands
and saves us from tyrants’ fists.
You work wonders without number, marvels beyond count.
You give us life and steady our footsteps.
You performed miracles for us before Pharaoh,
signs and wonders in the land of the Egyptians;
You led Your people Israel out from their midst to freedom for all time.
When Your children witnessed Your dominance
they praised Your Name in gratitude.
And they accepted Your sovereignty —
Moses, Miriam and all Israel sang to You together,
lifting their voices joyously:

Haoseh g'dolot . . . You work wonders . . . Job 9:10
Shabbat Evening I

STANDING on the parted shores of history
we still believe what we were taught
before ever we stood at Sinai’s foot;

that wherever we go, it is eternally Egypt
that there is a better place, a promised land;
that the winding way to that promise
passes through the wilderness.

That there is no way to get from here to there
except by joining hands, marching
together.

IN A WORLD torn by violence and pain,
a world far from wholeness and peace,
give us the courage to say, Adonai:
There is one God in heaven and earth.
   The high heavens declare Your glory;
   may earth reveal Your justice and love.

From bondage in Egypt, we were delivered;
at Sinai, we bound ourselves to Your way.
   Inspired by prophets and instructed by sages,
   time and again, we overcame oppressive forces.

Though our failings are many and our faults are great,
it has been our glory to bear witness to our God,
keeping alive in dark ages
Your vision of a world redeemed.
   Let us continue to work for the day
   when the nations will be one and at peace.
   Then shall we rejoice as Israel did,
singing on the shores of the Sea:
**Mi chamochah ba-eilim, Adonai!**
Mi kamochah nedar bakodesh,
nora t’hilot, oseih fele!
Malchut’cha ra-u vanecha,
bokei-a yam lifnei Moshe uMiryam.
Zeh Eli, anu v’amru,
Adonai yimloch l’olam va-ed!
V’ne-emar: ki fadah Adonai et Yaakov,
ug’alo miyad chazak mimenu.
Baruch atah, Adonai, gaal Yisrael.

**Who is like You, O God,**
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

> Your children witnessed Your sovereignty,
the sea splitting before Moses and Miriam.
> “This is our God!” they cried.
> “Adonai will reign forever and ever!”

Thus it is said,
> “Adonai redeemed Jacob,
from a hand stronger
than his own.”
Praised are You, Adonai, for redeeming Israel.

Baruch atah, Adonai, gaal Yisrael.

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Mi chamochah . . . Who is like You . . . Exodus 15:11
Zeh Eli . . . This is our God . . . Exodus 15:2
Adonai yimloch . . . Adonai will reign . . . Exodus 15:18
Ki fadah Adonai . . . Adonai redeemed . . . Jeremiah 31:10
Shabbat Evening I

Bar'chu
Maariv Aravim
Ahavat Olam
Sh'ma
V'ahava
Lmaan tizk'ru
Emet Ve-Emunah
Mi Chamochah
Hashkiveinu
V'shamru

Sing the song of men and women joined in understanding and respect.
The song of God's miracles, an earth protected and cherished;
a gift for our children and the generations to come.
The song of a land once ravaged by war, now quiet and content;
her soldiers home, to leave no more.
The song of a world redeemed: the song of peace.

Salvation is the Jews' victory over human limitations: ignorance or insensitivity. It is the conquest of sinfulness, of the evils resident within the self: pride, selfishness, hate, lust, cynicism, the deliberate rejection of goodness and truth. Milton Steinberg
Grant, O God, that we lie down in peace,
and raise us up, our Guardian, to life renewed.
Spread over us the shelter of Your peace.
Guide us with Your good counsel; for Your Name’s sake, be our help.
Shield and shelter us beneath the shadow of Your wings.
Defend us against enemies, illness, war, famine and sorrow.
Distance us from wrongdoing.
For You, God, watch over us and deliver us. For You, God, are gracious and merciful.
Guard our going and coming, to life and to peace, evermore.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us,
over all Your people Israel, and over Jerusalem.

Baruch atah, Adonai, haporeis sukat shalom aleinu
v’al kol amo Yisrael v’al Yerushalayim.
Shabbat Evening I

Bar'chu  
Maariv Aravim  
Ahavat Olam  
Sh'ma  
V'ahavta  
Lmaan tizk'ru  
Emet Ve-Emunah  
Mi Chamochah  
Hashkiveinu  
V'shamru

LET THERE BE love and understanding among us.  
Let peace and friendship be our shelter from life's storms.  
Adonai, help us to walk with good companions,  
to live with hope in our hearts and eternity in our thoughts,  
that we may lie down in peace and rise up waiting to do Your will.

ברוך אתה, אדונاي, המבורך ס puta שולח עולם  
על כל עם ישראל ועל ירושלים.

Baruch atah, Adonai, haporeis sukot shalom aleinu  
v'al kol amo Yisrael v'al Yerushalayim.

GIVE US A PLACE TO REST, Adonai, our God.  
Bring us into shelter  
in the soft, long, evening shadows of Your truth.  
For with You are true protection and safety,  
and in Your Presence are acceptance and gentle love.  
Watch over us as we go forth.  
Prepare for us as we return.  
Spread over us Your shelter of peace,  
over all we love — over our Jerusalem and Yours.

ברוך אתה, אדונאי, המבורך סパタ שולח עולם  
על כל עם ישראל ועל ירושלים.

Baruch atah, Adonai, haporeis sukat shalom aleinu  
v'al kol amo Yisrael v'al Yerushalayim.
Exodus 31:16–17

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.

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 sheishet yamim asah Adonai
et hashamayim v’et haaretz,
u’vayom hashvi-i shavat vayinafash.

YISM’CHU v’malchut’cha
shomrei Shabbat v’korei oneg.
Am m’kad’shei shvi-i,
kulam yish’u v’yitangu mituvecha.
V’hashvi-i ratzita bo v’kidashto,
chemdat yamim oto karata,
zeicher l’maseh v’reishit.

THOSE WHO KEEP SHABBAT by calling it a delight will rejoice in Your realm.
The people that hallow 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
V’SHAMRU v’NEI YISRAEL . . . The people of Israel shall keep . . . Exodus 31:16–17
YISM’CHU contains twenty-four Hebrew words said to correspond to the twenty-four hours of Shabbat.
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.
The Sabbath 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.  
Abad Ha-Am
For those who choose: Before reciting הַתְפִלָּה T'filah, one takes three steps forward.

Adonai, s'fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17
Shabbat Evening I

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.

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.

IN AN ENVELOPE marked:
Personal
God addressed me a letter.
In an envelope marked:
Personal
I have given my answer.

Every word of one’s prayer should be like a rose that is picked from a bush. One gathers rose upon rose until a bouquet is formed and can be offered to God as a beautiful blessing.

Nachman of Bratzlav

God has placed abilities and challenges in our heart, without regard to gender. Each of us has the duty, whether man or woman, to realize those gifts God has given.

Regina Jonas
Shabbat Evening I

**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
livnei 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.

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

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

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

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 Baruch and stands straight at the word ??, Adonai.

Avtot imahot — Avot v’imahot . . . *As God has been gracious to our forebears, so may we receive
divine favor.*
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

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

Baruch atah, Adonai, pokeid Sarah u’magein Avraham.
**Shabbat Evening**

**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 upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

**Shabbat Shuvah** — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (who revives the dead).

ברוך אתה, אדונاي,шеיתת כלぬמים
Baruch atah, Adonai, m’chayei hakol (hameitim).

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Meshich Krut / Morid hatal — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

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.

*Winter: Shimini Atzeret / Simchat Torah to Pesach.  Summer: Pesach to Shimini Atzeret / Simchat Torah.
WE PRAY that we might know before whom we stand:
the Power whose gift is life,
who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness,
for cleansing rains to make parched hopes flower,
and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us
for no other reason save that we are human,
for love through which we may all blossom into persons
who have gained power over our own lives.

We pray to stand upright, we fallen;
to be healed, we sufferers;
we pray to break the bonds that keep us from the world of beauty;
we pray for opened eyes,
we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life,
our own powers in touch with the power of the world.

Praised be the God whose gift is life,
whose cleansing rains let parched men and women
flower toward the sun.

Baruch atah, Adonai, m’chayeih hakol (hameitim).

The metaphor “reviving the dead” is widely used rabbinically. The Talmud recommends saying
Baruch atah Adonai, m’chayeih hameitim for greeting a friend
after a lapse of seeing the person for twelve months, and for awakening from sleep.

Brachot 58b, Y. Brachot 4:2
This third blessing of praise in the Amidah emphasizes God’s holy nature. Even God’s name is holy.
Days pass and the years vanish, and we walk sightless among miracles.

God, fill our eyes with seeing and our minds with knowing; let there be moments when Your Presence, like lightning, illumines the darkness in which we walk.

Help us to see, wherever we gaze, that the bush burns unconsumed.

And we, clay touched by God, will reach out for holiness, and exclaim in wonder:

How filled with awe is this place, and we did not know it!

Blessed is the Eternal One, the Holy God!

Baruch atah, Adonai, Ha-El hakadosh.

Where might I go to find You, Exalted, Hidden One?

Yet where would I not go to find You, Everpresent, Eternal One?

My heart cries out to You:

Please draw near to me.

The moment I reach out for You, I find You reaching in for me.

Baruch atah, Adonai, Ha-El hakadosh.

Holiness occurs when power and goodness co-exist in perfect harmony.

adapted from Mordecai Kaplan

How shall we sanctify God’s name? By being holy ourselves. How do we accomplish this? Let our prayers bring us to sacred deed, to actions that promote justice, harmony and peace.
\textbf{ATAH} kidashta et yom hashvi-i lishmecha, tachlit maaseih shamayim vaaretz. Uveirachto mikol hayamim, v’kidasho mikol ha’z’amanim, v’chein katuv b’Toratecha:

\textbf{VAY’CHULU} hashamayim v’haaretz v’chol tza’am. Vay’chal Elohim bayom hashvi-i lachto asher asah, vayishbot bayom hashvi-i mikol m’lachto asher asah. Vay’varech Elohim et yom hashvi-i vay’kadeish oto, ki vo shavat mikol m’lachto asher bara Elohim lasot.

\textbf{YOU SET ASIDE} the seventh day for Your Name, the pinnacle of Creation; and You blessed it above all other days, more sacred than all Festival times. So it is written in Your Torah: The heaven and the earth were finished and all their array. On the seventh day, God had completed the work that had been done, ceasing then on the seventh day from all the work that [God] had done. Then God blessed the seventh day and made it holy, and ceased from all the creative work that God [had chosen] to do.

Eloheinu v’Elohei avoteinu v’imoteinu, r’tzeih vim’nuchateinu. Kad’sheinu b’mitzvotecha v’chein chelkeinu b’Toratecha.

Sabeinu mituvecha, v’samecheinu biy’shuatecha, v’taheir libeinu l’ovd’cha be-emet, v’hanchileinu Adonai Eloheinu b’ahavah uv’ratzon Shabbat kodshecha, v’yanochu vah Yisrael m’kadshei sh’mecha.

Baruch atah, Adonai, m’kadeish HaShabbat.

Our God and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

\textbf{Baruch atah, Adonai, m’kadeish HaShabbat.}
MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.
May all who struggle find rest on this day.
May all who suffer find solace.
May all who hurt find healing on this day.
May all who despair find purpose.
May all who hunger find fulfillment on this day.
And may this day fulfill its promise.

Baruch atah, Adonai, m’kadeish HaShabbat.

DISTURB US, Adonai, ruffle us from our complacency;
Make us dissatisfied. Dissatisfied with the peace of ignorance,
the quietude which arises from a shunning of the horror, the defeat,
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us
the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us
from the sweet and sad poignancies rendered by
half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary
is not the border of living
and the walls of Your temples are not shelters
from the winds of truth, justice and reality.

Disturb us, O God, and vex us;
let not Your Shabbat be a day of torpor and slumber;
let it be a time to be stirred and spurred to action.

Baruch atah, Adonai, m’kadeish HaShabbat.

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the
tyranny of things in space; on Shabbat we try to become attuned to the holiness of time. It is a
day on which we are called upon to share in what is eternal in time, to turn from the results of
Creation to the mystery of Creation, from the world of Creation to the creation of the world.

Abraham Joshua Heschel
R’TZEI, Adonai Eloheinu, b’amcha Yisrael,
ut’ilatam b’ahavah t’kabeil,
ut’hi l’ratzon tamid
avodat Yisrael amecha.
El karov l’chol korav,
p’nei el avadecha v’choneinu,
sh’foch ruchacha aleinu.

FIND FAVOR, Adonai, our God, with Your people Israel
and accept their prayer in love.
May the worship of Your people Israel always be acceptable.
God who is near to all who call, turn lovingly to Your servants.
Pour out Your spirit upon us.

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v’Elohei avoteinu v’imoteinu,
yaaleh v’yavo, v’yizacheir zichroneinu
v’zichron kol amcha beit Yisrael l’fanecha,
I’tovah, I’chein u’chesed u’rachamim,
l’chayim u’lishalom, b’Yom
Rosh HaChodesh hazeh.
Chag HaMatzot hazeh.
Chag HaSukkot hazeh.
Ufokeinu vo liv’rachah. Amen.

Our God and God of our fathers and mothers, on this
(first day of the new month) — (day of Pesach) — (day of Sukkot)
be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace.
Remember us for wellbeing. Amen.

V’techezenah eineinu b’shuv’cha
l’Tzion b’rachamim.

LET OUR EYES BEHOLD Your loving return to Zion.
Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai,
hamachazir Shechinato l’Tzion.
Shabbat Evening I

**R’TZEI**, Adonai Eloheinu, b’amcha Yisrael,

ut’filatam b’ahavah t’kabeil,

ut’hi l’ratzon tamid

avodat Yisrael amecha.

Baruch atah, Adonai,

she-ot-cha l’vadcha b’yirah naavod.

**EVERPRESENT ONE**, may we, Your people Israel,

be worthy in our deeds and our prayer.

Wherever we live, wherever we seek You —

in this land, in Zion restored, in all lands —

You are our God, whom alone we serve in reverence.

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.

**YOU ARE WITH US** in our prayer, our love and our doubt,

in our longing to feel Your Presence and do Your will.

You are the still clear voice within us.

Therefore, O God, when doubt troubles us,

when anxiety makes us tremble,

when pain clouds the mind,

we look inward for the answer to our prayers.

There may we find You,

and there find courage, insight and endurance.

And let our worship bring us closer to one another,

that all Israel, and all who seek You,

may find new strength for Your service.

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.
MODIM anachnu lach, shaatah hu Adonai Eloheinu v’Elohei avoteinu v'imoteinu l'olam va-ed. Tzur chayeinu, magen yisheinu, atah hu l'dor vador.


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

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

On Chanukah, continue on page 264 [556].

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

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

V'chol hachayim yoducha selah,
vi'y'hal'lu et shimcha be-emet,
Ha-El y'shuatenu v'ezratenu selah.
Baruch atah, Adonai,
hatov shimcha ul'cha na-eh l'ho'odot.

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.

Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'ho'odot.
GOD OF GOODNESS, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

כְּרוֹדָה אַתָּה, יִהְמָּה חֲסִינָה שִׁמְךָ וְלָהֶה נֵאָה לְדָוֹדָה.
Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.

WHEN WE BEHOLD Your heavens, the work of Your fingers,
the moon and stars that You set in place —
What are we humans that You are mindful of us?
We mortals that You take note of us?
You made us little less than divine,
adorned us with glory and majesty.
You gave us dominion over Your handiwork,
laying the world at our feet . . .
how majestic is Your name throughout the earth!

כְּרוֹדָה אַתָּה, יִהְמָּה חֲסִינָה שִׁמְךָ וְלָהֶה נֵאָה לְדָוֹדָה.
Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.

For those who choose: On page 58 [176], at the word מְדִימָּה Modim, one bows at the waist. At יי Adonai, one stands up straight.

When we behold Your heavens . . .  Psalm 8:4-7, 10
"Seek peace and pursue it." (Psalm 34:15) . . . The midrash observes, we must “seek” peace in our own place, and “pursue it” in every other place. Numbers Rabbah, Chukat 19:27
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 every land.
Plant virtue in every soul,
and may the love of Your Name hallow every home and every heart.
Praised are You, Eternal One, who blesses our people with peace.

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

Lo yisa goi el goi cherev.
V’lo yilm’du od milchamah.

Nation shall not take up sword against nation; they shall never again know war.

Don’t stop after beating the swords
into ploughshares, don’t stop! Go on beating
and make musical instruments out of them.

Whoever wants to make war again
will have to turn them into ploughshares first.

Great is peace, for peace is to the world as leaven is to dough. Perek HaShalom 1:1

By three things does the world endure: justice, truth, and peace. R. Muna said: The three are one
because if justice is done, truth has been effected and peace is brought about. Perek HaShalom 1:2

Great is peace, for even in a time of war one should begin (by attempting to arrange) peace. Perek HaShalom 1:14

Lo yisa goi . . . Nation shall not . . . Isaiah 2:4
**Elohai, nitzor l’shoni meira us’fatai**

midabeir mirmah, v’limkaf’lai nafshi
tidom, v’nafshi ke-afar lakol tih’yeh.
P’tach libi b’Toratecha, uv’mitzvotecha
tirdof nafshi. V’chol hachoshvim
alai raah, n’heirah hafeir atzatam
v’kalkeil machashvatam. Aseih l’maan
sh’meca, aseih l’maan y’minecha, aseih
l’maan k’dushatecha, aseih l’maan
Toratecha. L’maan yeichaltzun y’didecha,
hoshiah y’minecha vaaneini.

**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’faneka, Adonai tzuri v’go-ali.

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,
ha yaaseh shalom aleinu,
v’al kol Yisrael, v’al kol yoshvei teiveil,
v’imru: Amen.

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

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For those who count the Omer, every evening between Pesach and Shavuot, turn to page 278 [570].
Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].

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Based on Psalm 34:14

*L’maan yeichaltzun . . . so that Your loved ones . . .* Psalm 60:7

*Yih’yu l’ratzon . . . May the words of my mouth . . .* Psalm 19:15

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Shabbat Evening I

Avot v’Imahot
G’vurot
K’dushah
K’duhat HaYom
Avodah
Hodaah
Shalom
T’filat HaLev

CREATE a pure heart within me;
let my soul wake up in Your light.
Open me to Your Presence;
flood me with Your holy spirit.
Then I will stand and sing out
the power of Your forgiveness.
I will teach Your love to the lonely;
the lost will find their way home.
Adonai, open up my lips
and my mouth will declare Your praise.

WE REACH for You, our God
from our quiet places.
May we stand still, for a brief moment,
and listen to the rain —
Stand still, for a brief moment,
and watch the play of sunlight and shadow on the leaves.
For a brief moment — listen to the world.

Let us stop the wheels of every day to be aware of Shabbat.
Find the stillness of the sanctuary which the soul cherished.
Renew the Covenant of an ancient people.

We need a quiet space to test the balance of our days.
The weight of our own deeds
against the heaviness of the world’s demands.
The balance is precarious — steady us with faith:

Quiet places and stillness —
where we will hear our own best impulses speak.
Quiet places and stillness —
from which we will reach out to each other.

We will find strength in silence
and with this strength
we will turn again to Your service.

For those who count the Omer, every evening between Pesach and Shavuot, turn to page 278 [570].
Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].

Create a pure heart within me . . . adapted from Psalm 51
Blessed are You, Adonai our God and God of those who came before us:
God of Abraham, God of Isaac, God of Jacob,
God of Sarah, God of Rebecca, God of Rachel and God of Leah.
Great, mighty and revered God, God transcendent,
Maker of heaven and earth.

With a word, You shielded our ancestors; with a phrase, You give all things life.
Sacred God, beyond compare,
who took joy in providing rest for Your people on Your holy Shabbat day.
We will serve You reverently,
acknowledging on each and every day forever, just who You are:
the One to whom blessing goes, the One to whom thanksgiving is due,
Source of peace, who recalls the time of creation
by sanctifying Shabbat, blessing the seventh day,
and in holiness, granting rest to a people overflowing with joy.
Shabbat Evening I

Magein Avot v’Imahot

Let us praise Adonai,
Source of knowledge and light,
from whom we draw wisdom and insight.

Let us savor the fullness of each and every day
and fill our souls with the treasures of Shabbat.
And let us appreciate these distinctions:
sacred from profane, charity from greed,
purpose from drift.

Let us affirm our covenant as God’s people.
Let us honor those who study Torah.
Let us uphold the truth of ongoing revelation.

Let us celebrate the glory of our tradition
and draw refreshment from the wellsprings of prayer.
Let us respect tradition and encourage creative faith.

And let us dress ourselves in the garments of God —
compassion for the needy, embrace of the stranger —
and then spread the canopy of peace over all the world.

In this traditional prayer that summarizes the Amidah for Friday night, God appears uniquely as מִון חַבְרָךְ, literally, an “abode” (or “place”) of blessing. Over time, however, this reading was lost through a scribal error, and does not appear in traditional prayer books. We restore it here, so as to sense God as a place where we can enter and be at home, a spiritual destination where we go to find the blessings we seek.
INSPIRATION FOR PRAYER

EACH OF US enters this sanctuary with a different need.

Some hearts are full of peace and gratitude, overflowing with love and joy.
They are eager to confront the day, to make the world a better place.
They are recovering from illness, or have escaped misfortune.
We rejoice with them.

Some hearts ache with sorrow;
disappointments weigh heavily on them.
Families have been broken; loved ones lie on a bed of pain;
death has taken a cherished loved one.
May our presence and caring bring them comfort.

Some hearts are embittered:
ideals are betrayed and mocked, answers sought in vain,
life has lost its meaning and value.
May the knowledge that we, too, are searching
restore our hope, and renew our faith.

WHO DOES NOT HUNGER:
for friendship, understanding, warmth, and love.

Chazak, chazak v’nitchazeik.
Let us lend strength to one another
and pray for the welfare of this community.
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

I ENTER this sacred space to voice the longings of my heart in prayer.
In sacred company,
I offer my love to the Holy One.

I devote myself this morning to psalm and song, study and prayer.
May my heart be lifted,
may my thoughts be deepened,
and may my soul like the eagle soar.

MAY THE DOOR of this synagogue be wide enough to receive all who hunger for love, all who are lonely for friendship.

May it welcome all who have cares to unburden, thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block to young or straying feet.

May it be too high to admit complacency, selfishness and harshness.

May this synagogue be, for all who enter, the doorway to a richer and more meaningful life.
BIRCHOT HASHACHAR — MORNING BLESSINGS

MODEH / MODAH

ani l'faneca,
Melech chai v'kayam,
she-hechezarta bi nishmati b'chemlah,
rabbah emunatecha.

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

THERE IS GRACE that every dawn renews,
A loveliness making every morning fresh.
We will endure, we will prevail—
We, the children of Hope,
Children of the One
Who crowds the heavens with stars,
Endows the earth with glory,
And fills the mind with wonder!

TO YOU THE STARS of morning sing,
From You their bright radiance must spring.
And steadfast in their vigils, day and night,
The children of God, flooded with fervor, ring
Your praise; they teach the holy ones to bring
Into Your house the breadth of early light.
MUSIC SELECTIONS

HINEIH MAH TOV

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

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.

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.

Purify our hearts to serve You in truth.

KOL HAN'SHAMAH T'HALEIL YAH

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

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

ESA EINAI

Esa einai el heharim, mei-ayin yavo ezri?
Ezri mei-im Adonai, oseih shamayim vaaretz.

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)
Welcome
Modeh / Modah
Ani
Shabbat Songs
Tzitzit
Mah Tovu
Asher Yatzar
Elohai N’shamah
Neshim B’chol Yom
Laasok
V’haarev Na
Eilu D’varim
Kaddish
D’Rabanan

Shabbat Morning I

MAH GADLU

Mah gadlu maasecha Yah,
mi’od amku machsh’votecha. Hal’lu Yah.

How great are Your works, Adonai. How very profound Your designs! Hallelujah.
(Psalm 92:6)

MI HA-ISH

Mi ha-ish hechafeitz chayim,
oheiv yamim lirot tov?
N’tzor l’shoncha meira,
us’fatecha midabeir mirmah;
sur meira vaaseih tov,
bakeish shalom v’rodfeihu.

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.
Ahal’lah Adonai b’chayai,
azamrah l’Elohai b’odi.

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,
mei-atah v’ad olam, hal’luyah.

But we will bless Adonai now and forever. Hallelujah. (Psalm 115:18)
FOR THOSE WHO WEAR TALLIT

AS I WRAP myself in the tallit, I fulfill the mitzvah of my Creator.

Before putting on tallit

BAR’CHI nafshi et Adonai, Adonai Elohai, gadalta m’od, hod v’hadar lavashta. Oteh or kasalmah, noteh shamayim kay’ria.

BLESS, ADONAI, O my soul! Adonai my God, how great You are. You are robed in glory and majesty, wrapping Yourself in light as in a garment, spreading forth the heavens like a curtain.

Baruch atah, Adonai Eloheinu, Melech haolam, asher kid’shanu b’mitzvotav v’itzivamu l’hitateif batzitzit.

BLESSSED ARE YOU, Adonai our God, Sovereign of the universe, who hallows us with mitzvot, commanding us to wrap ourselves in the fringes. This mitzvah is drawn from Numbers 15:38–39.
**Whoever wrapped** in a tallit in one’s youth will never forget: taking it out of the soft sack, opening the folded tallit, spreading it, kissing the border along its length (sometimes embroidered and sometimes embossed). Afterwards, a great sweep over the head like the heavens, like a huppah, like a parachute. Afterwards, folding it around one’s head as if playing hide and seek, and then wrapping the body in it, tight tight, letting it fold you like a cocoon and then opening it like wings for flying. And why are there stripes and not black-white squares like a chessboard? Because squares are finite without hope and stripes come from infinity and go on to infinity like the runways at the airport so that angels may land and take off. When you wrap yourself in a tallit you cannot forget coming out of a swimming pool or the sea and being wrapped in a great towel and casting it over one’s head and wrapping in it, tight tight and shivering a little and laughing and — blessing.

How do we know when night ends and the new day begins so that morning prayers can commence? One sage taught: Night ends and morning begins when you can distinguish between a blue and white thread. Another replied: From the time you can distinguish a friend from a distance of four cubits. Perhaps: the new day begins when you can recognize the face of your brother or sister.

*based on Brachot 9b*
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.

Vaani b’rov chas’d’cha
avo veitecha,
eshtachaveh el heichal kodh’cha
b’yiratecha.

Adonai, ahavi m’on beirecha
um’kom mishkan k’vodecha.

Vaani eshtachaveh v’echarah,
evr’chah lifnei Adonai osi.

Vaani t’filati l’cha, Adonai,
eit ratzon.

Elohim b’rov chasdecha,
an’ini be-emet yishecha.

**Mah tovu** ohalecha, Yaakov,
mishk’notecha, Yisrael!

Vaani b’rov chas’d’cha
avo veitecha,
eshtachaveh el heichal kodh’cha
b’yiratecha.

Adonai, ahavi m’on beirecha
um’kom mishkan k’vodecha.

Vaani eshtachaveh v’echarah,
evr’chah lifnei Adonai osi.

Vaani t’filati l’cha, Adonai,
eit ratzon.

Elohim b’rov chasdecha,
an’ini 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.

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*
When you see the synagogue from a distance, say, “How fair are your tents, O Jacob, your dwellings, O Israel.”

Upon arriving at the synagogue door, stop momentarily to arrange your clothes properly, and say, “I, through Your abundant love, enter Your house.”

Then enter with dignity and awe, bowing slightly toward the holy ark, and say, “I bow down in awe at Your holy temple. I love Your temple abode, the dwelling place of Your glory.”

Then walk in a bit, and, bowing again, say, “I will humbly bow down low before Adonai, my Maker.”

Then leave some charity for the poor — as much as you can afford — and, concentrating within yourself, say, “Here I stand, ready and willing to perform the commandment, ‘Love your neighbor as yourself.’” Then you may pursue the love of God.

*Mikdash M’at, a traditional manual for prayer*
BARUCH ATAH, Adonai
Eloheinu, Melech haolam,
asher yatzar et haadam b’chochmah
uvra vo n’kavim n’kavim,
chalulim, chalulim.
Galui v’yadua lifnei chisei ch’vodecha
she-im y’pati-ach ehad meihem
o yisateim ehad meihem,
i efshar l’hitkayeim
v’laamod l’faneca.
Baruch atah, Adonai,
rofei chol basar umaflia laasot.

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.

Baruch atah, Adonai, rofei chol basar umaflia laasot.
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.

Baruch atah, Adonai, rofei chol basar umafli 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 become
the last fly
trembling terrified
on a windowpane.
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.

Baruch atah, Adonai, rofei chol basar umafla lasott.
ELOHAI, n'shamah shenata bi
t'horah hi.
Atah v'ratat, atah y'zar-tat,
atah n'fachtat bi,
v'atah m'shamrah b'k'irbi.
Kol z'man shehan'shamah b'k'irbi,
modeh/modah ani l'fanecha,
Adonai Elohai
v'Elohe 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.

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.

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

 Elohai, nishamah . . .  My God, the soul . . .  based on Brachot 60b
asher b'yado . . . in whose hand . . .  Job 12:10
**Shabbat Morning I**

**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.

**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.

And God blew into the nostrils the breath of life — *nishmat chayim*, and the human became a living being — *nefesh chayab*, based on Genesis 2:7.
NISIM B’CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher natan lasechvi vinah
l’havchin bein yom uvein lailah.

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.

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.

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

Baruch atah, Adonai
Eloheinu, Melech haolam,
zokeif k’fufim.

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

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

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.

Praise to you, Adonai our God, Sovereign of the universe, who strengthens our steps.

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

Praise to you, Adonai our God, Sovereign of the universe, who clothes the naked.

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

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, ut’numah mei-afapai.

Praise to you, Adonai our God, Sovereign of the universe, who removes sleep from the eyes, slumber from the eyelids.
Shabbat Morning I

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Shabbat Songs
Tzitzit
Mah Tovu
Asher Yatzar
Elohai N’shamah
Nisim B’chol Yom
Lasok
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Eilu D’varim
Kaddish
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.

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 bivavo.

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

L’olam y’hei adam... Always, may each person... Tanna D’vi Eliyahu Rabba, Ch. 21
NISIM B’CHOL YOM — FOR DAILY MIRACLES

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

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.

For being a free person

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

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

For being a Jew

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

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

For purpose

Baruch atah, Adonai
Eloheinu, Melech haolam,
ozeir Yisrael bigvurah.

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

For harmony

Baruch atah, Adonai
Eloheinu, Melech haolam,
ooteir Yisrael b’tifarah.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who crowns Israel with splendor.
Welcome
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Nisim B’chol Yom
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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.
BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid’shanu b’mitzvotav
v’zivanu laasok b’divrei Torah.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

V’HAAREV NA Adonai Eloheinu
et divrei Torat-cha b’finu,
uv’fi amcha beit Yisrael,
v’ni’ih’yeh anachnu v’zete-etza-einu,
v’zete-etza-ei amcha beit Yisrael,
kulanu yodei sh’mecha,
v’lomdei Toratecha lishmah.
Baruch atah, Adonai,
ham’lameid Torah l’amo Yisrael.

O ADONAI, our God,
let the words of Torah be sweet in our mouths
and the mouths of Your people Israel,
so that we, our descendants and the descendants of all Your people Israel
may know You, by studying Your Torah for its own sake.
Blessed are You, Adonai, who teaches Torah to Your people Israel.

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

“Descendants” includes men and women who embrace the Jewish people and faith.

The two blessings above (derived from Brachot 11b) are both Torah blessings and introduce the study which follows on pages 87 [205], 89 [207], 91 [209], and 93 [211].

Laasok . . . to engage . . . Eilu d’varim . . . These are things . . . The traditional placement of these prayers differs. Here they are linked to emphasize the study of Torah and its influence on our daily ethical behavior.
Shabbat Morning

Welcome
Modeh / Modah
Ani
Shabbat Songs
Tzitzit
Mah Tovu
Asher Yatzar
Elohai N’shamah
Niinim B’chol Yom
Laasok
V’haarev Na
Eilu D’varim
Kaddish
D’Rabanah

**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.

ברוך אתיה, יי, המלומד ח峊ה לעום ישראל.
Baruch atah, Adonai, ham’lameid Torah l’am 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.

ברוך אתיה, יי, המלומד ח峊ה לעום ישראל.
Baruch atah, Adonai, ham’lameid Torah l’am Yisrael.

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

Yaazit Mitzrayim: Recall the Exodus from Egypt — depart from whatever enslaves.
Amael: Recall Amalek who attacked from behind — be on guard against evil.
Maamad Har Sinai: Recall standing at Sinai — make Torah part of your daily life.
Maaseh Eigel HaZahav: Recall the Golden Calf — keep material desires in check and be wary of heresy.
Korach: Recall Korach’s rebellion — prevent ego from misleading and destroying your way.
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 Rabbah 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
shcharit v’arvit,
v’hachnasat orchim,
v’ukur cholim,
v’hachnasat kalah,
v’layat hameit,
v’iyun t’filah,
vahavat shalom bein adam lachaveiro.
V’talmud Torah k’neged kulam.

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 דָּבֵד kaveid — 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
Shabbat Morning I

STUDY TEXTS

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

kneged 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
Shabbat Morning I

YITGADAL v’yitkodash sh’meh raba
b’alma di v’ra chiruteih,
v’yamlich malchuteih
b’chayeichon uv’yomeichon
uv’chaye d’chol beit Yisrael,
baagala uvizman kariv,
v’imru: Amen.

Y’hei sh’meh raba m’varach
l’alam ul’almi almaya.
Yitbarach v’yishtabach v’yitpaar
v’yitromam v’yitnasei,
v’yir’hadar v’yiraleh v’yir’halal
sh’meh d’kudsha b’rich hu,
l’eila min kol birchata v’shirata,
tush’chata v’nechemata,
daamiran b’alma, v’imru: Amen.

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.

Kaddish D’Rabanan continues on pages 92–93 [210–211].

Current scholarship sees the Kaddish D’Rabanan as but one of many alternative early versions of the Kaddish. It emerged in an oral form in the first or second century. Like other forms of the Kaddish, it is an elaborate praise of God, calling for the coming of God’s ultimate dominion. Its unique name, Kaddish d’Rabanan (“Kaddish of the Rabbis”), reflects its central paragraph, acknowledging those who study Torah, indicating the role of Torah study as both an intellectual and a spiritual activity. This Kaddish concludes text study that takes place during worship and other occasions.
FOR OUR TEACHERS and their students, and the students of the students, we ask for peace and lovingkindness, and let us say, Amen.

And for those who study Torah here and everywhere, may they be blessed with all they need, and let us say, Amen.

We ask for peace and lovingkindness, and let us say, Amen.

I find by experience, not by reasoning, but by my own discovery that God is near me, and I can be near God at all times. I cannot explain it, but I am as sure of my experience as I am of the fact that I live and love. I cannot explain how I have come to live and love, but I know I do. In the same way, I know I am in contact with God.
GOD OF HEAVEN AND EARTH, grant abundant peace
to our people Israel and their rabbis, to our teachers and their disciples,
and to all who engage in the study of Torah here and everywhere.

Let there be for them and for us all, grace, love, and compassion,
a full life, ample sustenance, and salvation from God, and let us respond: Amen.

For us and all Israel, may the blessing of peace and the promise of life come true,
and let us respond: Amen.

May the One who causes peace to reign in the high heavens,
let peace descend on us, and on all Israel, and on all the world,
and let us respond: Amen.
Shabbat Morning I

STUDY TEXTS

As soon as, in accordance with Jewish teaching, your lives have been touched by aspiration, all your windows are thrown open and the light of infinite hope enters. Then the community as a whole demands your help and you dare not say, “Why bother?” . . . Let us consider well, in the light of religion, what are the things worth bothering about. Perhaps we shall find ourselves bothering about mere trivialities — indulging in fears which have no foundation now and never will have any reality. Perhaps we are wasting our opportunities altogether or using them in a futile way. Let us pray for guidance, and as we pray let us remember that when all the rubbish is pushed to one side, there are many things which we shall have to bother about, which concern us immensely because they concern the wellbeing of the community as a whole. . . . In spite of our absurd inadequacy, in spite of all our weaknesses, we can affect by our lives, the life of humanity in its progress towards God.  

Lily Montagu

Prayer gives us the guidance we need. It opens the mind to the illumination of God. The prophets made their whole life an act of prayer — so they received the inspiration of God. Our humbler minds, standing much below the heights in which they stood, receiving for the most part only a reflected illumination, may now and then by climbing a little higher catch a glimpse of the direct light. Through prayer, we can receive the guidance of God to strengthen our hold on truth, goodness, righteousness and purity which are the laws for humanity emanating from the nature of God.

Israel I. Mattuck

Why fixed prayers? To learn what we should value, what we should pray for. To be at one with our people, the household of Israel. To ensure that the ideals painfully learned and purified, and for which many have lived and died, shall not perish from the community, and shall have a saving influence upon the individual.

Chaim Stern
Baruch she-amar v’hayah haolam,
Baruch hu.
Baruch oseh v’reishit,
baruch omeir v’oseh,
baruch gozeir um’kayeim,
baruch m’racheim al haaretz,
baruch m’racheim al hab’riyot,
baruch m’shaleim sachar tov lirei-av.
Baruch chai laad v’kayam lanetzach.
Baruch podeh umatzil, baruch sh’mo.
Bishvachot uvizmirot n’gadelcha
un’shabeichacha un’fa-eracha v’nazkir
shimcha v’namlitch’cha, Malkeinu Eloheinu.
Yachid, chei haolamim, Melech m’shubach
um’fo-ar, adei ad sh’mo hagadol.
Baruch atah, Adonai,
Melech m’hulal batishbachot.

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.
Baruch atah, Adonai, Melech m’hulal batishbachot.


Shabbat Morning I

Baruch She-amar
Psalm 92
Ashrei
Psalm 145
Psalm 150
Nishmat Kol Chai
Yishtabach
Chatzi Kaddish

Hareini m’zamein et pi l’hodot
ul’halel ul’shabei-ach et bori.

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.

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.

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

95 [213]
This section through Yishtabach on page 105 [223] offers no alternative readings.

PSALM 92:1–7, 13–16

MIZMOR shir l’yom HaShabbat.

Tov l’hodot l’Adonai
ul’zameir l’ishimcha elyon.
L’hagid babokeir chasdecha,
ve-emunat’cha baleilot.
Alei asor vaalei navel,
alei higayon b’chino.
Ki simachtani Adonai b’fo-olecha
b’maasei yadecha aranein.
Mah gadlu maasecha Adonai,
m’od amku machsh’vorecha.
Ish baar lo yeida
uch’sil lo yavin et zot.

Tzaddik katamar yifrach
k’erez baL’vanon yisgeh.
Sh’tulim b’beit Adonai,
b’chatzrot Eloheinu yafrichu.
Od y’nuvan b’seivah,
d’sheinim v’raananim yih’yu.
L’hagid ki yashar Adonai
tzuri v’lo avatah bo.

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.
A Shrei yoshvei veitecha,
od y’hal’ucha selah.
Ashrei haam shekachah lo,
ashreih haam she-Adonai Elohay.

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.

ASHREI yoshvei veitecha,
Ashrei haam shekachah lo,
ashreih haam she-Adonai Elohay.

Baruch She-amar
Psalms 92
Ashrei
Psalms 145
Psalms 150
Nishmat Kol Chai
Yishtabach
Chatzi Kaddish

Ashrei haam... Happy are those who dwell... Psalm 84:5
Ashrei haam... Happy the people... Psalm 144:15
Kvod malchut'cha yomeiru,
ug'vurat'cha y'dabei.  
L'hodi-a livnei haadam g'vurotav,
uch'vod hadar malchuto.
Malchur'cha malchut kol olamim,
unemshalt'cha b'chol dor vador.
Someich Adonai l'chol hanoflim,
v'zokeif l'chol hak'ufim.
Einei chol eilecha y'sabei,
v'atah notein lahem et ochlam b'ito.
Potei-ach et yadecha,
umasbi-a l'chol chai ratzon.
Tzaddik Adonai b'chol d'rarach,
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'et kol har'sha-im yashmid.
T'hilat Adonai y'daber pi,
vi'y'vareich kol basar shem kodsho,
l'olam va-ed.
Vaanachnu n'vareich Yah
mei-atah v'ad olam, hal'luyah.

Vaanachnu niv'reich Yah . . . and all creatures shall bless . . . Psalm 115:18
DAVID’S SONG OF PRAISE

I will extol You, my God and Sovereign,
and bless Your name forever and ever.
Every day will I bless You and praise Your name forever and ever.
Great is Adonai and much acclaimed;
God’s greatness cannot be fathomed.
One generation shall laud Your works to another
and declare Your mighty acts.
The glorious majesty of Your splendor
and Your wondrous acts will I recite.
They shall talk of the might of Your awesome deeds,
and I will recount Your greatness.
They shall celebrate Your abundant goodness,
and sing joyously of Your beneficence.
Adonai is gracious and compassionate,
slow to anger and abounding in kindness.
Adonai is good to all, and God’s mercy is upon all God’s works.
All Your works shall praise You, Adonai,
and Your faithful ones shall bless You.
They shall talk of the majesty of Your sovereignty,
and speak of Your might,
to make God’s mighty acts known among mortals
and the majestic glory of Your sovereignty.
Your sovereignty is eternal; Your dominion is for all generations.
Adonai supports all who stumble,
and makes all who are bent stand straight.
The eyes of all look to You expectantly,
and You give them their food when it is due.
You give it openhandedly,
feeding every creature to its heart’s content.
Adonai is beneficent in all ways and faithful in all works.
Adonai is near to all who call
to all who call upon God with sincerity.
Adonai fulfills the wishes of those who fear God;
Adonai hears their cry and delivers them.
Adonai watches over all who love God,
but all the wicked God will destroy.
My mouth shall utter the praise of Adonai,
and all creatures shall bless God’s holy name forever and ever.
We will bless You, God, now and always. Hallelujah!
HAL'LU YAH!

Ha'l'lu El b'kodsho,
hal'luhu birkia uzo.
Ha'l'luhu bigvurotav,
hal'luhu k'rov gudlo.
Ha'l'luhu b'neika shofar,
hal'luhu b'neivel v'chinor.
Ha'l'luhu b'tof umachol,
hal'luhu b'minim v'ugav.
Ha'l'luhu b'tziltz'lei shama,
hal'luhu b'tziltz'lei t'ruah.
Kol han'shamah t'haleil Yah,
Ha'l'lu Yah!

HALLELUJAH!

Praise God in God’s sanctuary;
praise God in the sky, God’s stronghold.
Praise God for mighty acts;
praise God for God’s exceeding greatness.
Praise God with blasts of the horn;
praise God with harp and lyre.
Praise God with timbrel and dance;
praise God with lute and pipe.
Praise God with resounding cymbals;
praise God with loud-clashing cymbals.
Let all that breathes praise God.
Hallelujah!
Shabbat Morning I

NIshMAT kol chai

NIShMAT kole chai
't'vareich et shimcha Adonai Eloheinu,
v'ruach kol basar
t'fa-eir ut'romeim zichr'cha,
Malkinu, tamid.
Min haolam v'ad haolam atah El,
ein lanu melech ela atah.
Elohe harishonim v'haacharonim,
Elo-ah kol b'riot, Adon kol toladot,
ham'huulal b'rov hatishbachot,
ham'naheig olamo b'chesed
uv'riotav b'raehamim.
VaAdonai lo yanum v'lo yishan.
Ham'oreir y'sheinim v'hameikitz nirdamim
v'hameisiach ilimim, v'hamatir asurim,
v'hasomeich noflim, v'azokeif k'fufim.
L'cha l'vad'cha anachnu modim.

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

101 [219]
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!
Shabbat Morning I

Baruch She-amar
Psalm 92
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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
vifaru shimcha, Malkeinu.
Ki chol peh l'cha yodeh,
v'chol lasonh l'cha tishava,
v'chol berech l'cha tichra,
v'chol komah l'fanecha tishchataveh,
v'chol Ivavot 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 kravai et shem kodsho.

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."

v'chol berech . . .  every knee . . . based on Isaiah 45:23
kol atzmotai tomarnah . . .  Let all my bones exclaim . . .  Psalm 35:10
bar'chi nafshi et Adonai . . .  Bless Adonai, O my soul . . .  Psalm 103:1
Ha-El b’taatzumot uzecha,
hagadol bichvod sh’mecha,
hagibor lanetzach
v’hanora b’norotecha,
HaMelech hayosheiv
al kisei ram v’nisa.

Shochein ad, marom v’kadash sh’mo.
V’chatuv: Ran’nu tzadikim b’Adonai,
lay’sharim navah t’hilah.
B’fi y’sharim tir’halal.
Uv’divrei tzadikim titbarach.
Uvishon chasidim titromam.
Uv’kerev k’doshim titkadosh.

Uv’mak’halot riv’vot amcha, beit Yisrael,
br’inah yitpaar shimcha Malkeinu,
b’chol dor vador.

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.
Yishtabach

Shimcha laad Malkeinu,
Ha-El HaMelech hagadol v’hakadosh
bashamayim uvaaretz.
Ki l’cha na-eh, Adonai Eloheinu
v’Elohei avoteinu v’imoteinu,
shir ush’vachah, haleil v’zimrah,
oz umemshalah,
netzach g’duleh ug’vurah,
t’hilah v’tiferet, kdushah umalchut,
b’rachot v’hodaot mei-atah v’ad olam.

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

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

Praised are You, Sovereign of wonders,
crowned in adoration,
delightning in song,
Eternal Majesty.

The first half of Yishtabach contains 15 expressions of praise for God. The last sentence (after Baruch atah, Adonai) contains 15 words. Some consider this an allusion to one of the Divine Names, 'יה', whose numerical value is 15. When we speak the 15 words, we metaphorically praise God's Name.
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
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.
For those who choose: The prayer leader at the word ברכו (the call to worship) bends the knees and bows from the waist, and at אדונاي stands straight. ברכו אדונאי is the communal response, whereupon the community repeats the choreography of the first line.

Praise Adonai to whom praise is due forever!
Praised be Adonai to whom praise is due, now and forever!
Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav v'etzivanu
al mitzvat k'riat Sh'ma
l'hamlich o b'lev yad shel elohay yisrael
b'lev tov u'leiv tov b'nefesh chafeitzah.

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 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

Baruch atah, Adonai ... Praised Are You, Adonai ... So important was the recitation of the Sh'ma to our ancestors in 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 choschec,
oseh shalom uvorei et hakol.
Hamei-ir laaretz
v’ladarim aleha b’rahamim,
uv’tuvo m’chadeish b’chol yom tamid
maaseih v’reishit.
Mah rabu maasecha, Adonai,
ku’lam b’chochmah asita,
ma’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.

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.

Baruch atah, Adonai, yotzeir ham’orot.

Or chadash al Tzion tair . . .  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

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

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.

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 v’iteirah chamalta aleinu. 

Ba-avur avoteinu v’imoteinu sheb’er’chuvein v’cha var’tamdeim chukei chayim, kein t’choneinu ut’lamdeinu. Ham’racheim, racheim aleinu, v’tein b’libeinu l’havin u’haskil, lishmo-a, lilmod u’l’ayim, lishmor u’l’asot et kol divrei talmud Toratecha b’ahavah.

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.

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.

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

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.

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

For those who choose: At the words 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 Sh’mah 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
Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!
Hear, O Israel, Adonai is our God, Adonai is One!

Sh'ma Yisrael . . . Hear, O Israel . . . Deuteronomy 6:4
Baruch shem k’vod malchuto l’olam va-ed.

Blessed is God’s glorious majesty forever and ever.

The enlarged ג שׂים שְׂמִיא מַלְכְּתֵה לְעוֹלָם וְאֶד. גָּעַיִן at the end of שִׁמְא (Hear) and the enlarged ד דַּלֶּט at the end of אָחָד (one) combine to spell ד לָעְד (witness). We recite the שִׁמְא to bear witness to the Oneness of God.

M. Yoma 3:8, inspired by Nehemiah 9:5
Shabbat Morning I

\textbf{V'AHAVTA et Adonai Elohecha,}

b'chol l'vav'cha u'v'chol nafsh'cha u'v'chol m'odecha. V'hayu had'varim ha-eileh asher anochi m'tzavcha hayom al l'vavecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha b'veitecha u'veitecha v'lecht'cha u'veitecha. Ukshartam l'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha u'veisharecha.

\textbf{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.

\textit{Continue or turn to pages 118–119 [236–237].}

\textbf{L'amaan tizk'ru, vaasitem et kol mitzvotai vih'item kdoshim l'Eloheichem. Ani Adonai Eloheichem asher hotzeiti et-chem mei-eretz Mitzrayim lih'yet l'Chem ani Adonai Eloheichem.}

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.

\textit{Turn to pages 120–121 [238–239].}

For those who choose: At the end of the \textit{Sh'ma}, after the words \textit{V'ahavta . . . You shall love . . .} Deuteronomy 6:5–9

\textit{L'maan tizk'ru . . . Thus you shall remember . . .} Numbers 15:40–41
Shabbat Morning I

**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.
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.

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.

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

Vayomer Adonai el Moshe... Adonai said to Moses... Numbers 15:37–39

Lemaan tizk’ru... Thus you shall remember... Numbers 15:40–41
Shabbat Morning I

Bar'chu
Yotzeir
Ahavah Rabbah
Shoma
V’ahavta
Lemaan tizk’ru
Vayomer Adonai
Emet v’Vatziv
Mi Chamocha

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

If people fall . . . adapted from Jeremiah 8:4,7
EMET v’yatzei 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’edor vador hu kayam
ush’mo kayam v’chiso nachon
umalchuto ve-emunato la’ad kayamet.
U’dvarav chayim v’kayamim,
ne-emanim v’nechemadim
laad uf’olmei olamim.
MiMitzrayim g’altanu, Adonai Eloheinu,
umibet 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’ozir
dalim v’oneh l’am 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:

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:
Shabbat Morning I

Bar'chu
Yotzeir
Ahavah Rabbah
Sh'ma
V'ahavta
Lemaan tizk'ru
Vayomer Adonai
Emet v'Yatziv
Mi Chamochab

\[\text{EMET, there is no place}\\] where You are not; even in the wilderness there is Your word.

\[\text{EMET, that pen strokes of lightning, white fire, black flame, stirs 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!

\[\text{Emet v'yatziv... true and enduring... We join the last words of the Sh'ma 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.}\\]

\[\text{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}\\]

\[\text{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 ba-eilim, Adonai!
Mi kamochah nedar bakodesh,
nora t’hilot, oseih fele!

Shirah chadashah shib’chu g’ulim
l’shimcha al s’fat hayam.
Yachad kulam hodu v’himlichu v’amru:
Adonai yimloch l’olam va-ed.

Tzur Yisrael, kumah b’ezrat Yisrael
uf’deh chinumecha Y’hudah v’Yisrael.
Go-aleinu Adonai Tz’vaot sh’mo,
k’dosh Yisrael.
Baruch atah, Adonai, gaal Yisrael.

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.

Baruch atah, Adonai, gaal Yisrael.

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

Mi chamochah . . . Who is like You . . . Exodus 15:11
Adonai yimloch l’olam va-ed . . . Adonai will reign forever . . . Exodus 15:18
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_
**Adonai**, open up my lips,
that my mouth may declare Your praise.

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

**Adonai**, s’fatai tiftach,
ufi yagid t’hilatecha.
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 ha-gadol
hagibor v’hanora, El elyon, gomeil chasadim tovim, v’koneih hakol, v’zocheir chasdei avot v’imahot, umeivi g’ulah
livnei v’n’nehem l’maan sh’mo b’ahavah.

*BABBAT 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.

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.

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 Baruch and stands straight at the word 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
**Shabbat Morning I**

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.

ברוך אתה, אבrahamו, ומיי אבrahamו, ומיי יサラמה.
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.

ברוך אתה, אבrahamו, ומיי יサラמה.
Baruch atah, Adonai, pokeid Sarah u’imagein 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 (pokeid, pokeid) as she struggles with infertility. The chatimah, as with the rest of the prayer, indicates that each of us experiences God differently.
The Gvurot 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

**Shabbat Morning I**

**Atah** gibor l’olam, Adonai, m’chayeih hakol (meitim) atah, rav l’hoshia.

*WINTER — Mashiv haruach umorid hagashem.*

*SUMMER — Morid hatal.*

M’chalkeil chayim b’chesed, m’chayeih hakol (meitim) b’rachamim rabim, someich noflim, v’rofei cholim, umatir asurim, um’kayeim emunato lisheinei afar.

Mi chamocha baal g’vurot umi domeh lach, melech meimit um’chayeh hakol (meitim).

**Shabbat Shuva**

Mi chamocha El harachamim, zoucher y’tzurav l’chayim b’rachamim.

V’ne-eman atah l’hachayot hakol (meitim). Baruch atah, Adonai, m’chayeih hakol (hameitim).

**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 Shuva** — 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).

Baruch atah, Adonai, m’chayeih hakol (hameitim).
Shabbat Morning I

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.

ברוך אתה, אַדונָי, נוּטֵעׁ בְּתוֹכֵינוּ חַיֶּי עֹלוֹם.
Baruch atah, Adonai, notei-a b’tsocheinu chayei olam.

The metaphor of reviving the dead is widely used rabbinically. The Talmud recommends saying ברוך אתה, אַדונָי, מְחיָאִי הָמאֵיִם Baruch atah, Adonai, m’chayeih hameitim, “Blessed are You, Adonai, reviver of the dead,” for greeting a friend after a lapse of twelve months and after awakening from sleep. Brachot 58b, Y. Brachot 4:2

משיב חָרָא / מוריד בֶּתְלָה Mashiv haru-ach / Morid batal — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מוריד בֶּתְלָה Morid batal . . . 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, Minbag America, Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

notei-a b’tsocheinu 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 bishmei 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
I’dor vador, hal’uyah.

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!

I’dor vador nagid godlecha u’l’neitzach n’tzachim
k’dushat-cha nakdish, v’shivchacha Eloheinu,
mipinu lo yamush l’olam va-ed.*
Baruch atah, Adonai, Ha-El hakadosh.

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.
Baruch atah, Adonai, Ha-El hakadosh.

*BABBAT SHUVAH — Blessed are You, Adonai, Holy Sovereign.
Baruch atah, Adonai, HaMelech hakadosh.

For those who choose: At the words הְוָקַרָא זֶה v’kara zeh one bows to the left and at הֶלֶקֶז el zeh one bows to the right, and at each mention of קָדוֹשׁ kadosh, one rises on one’s toes.
Shabbat Morning I

Adonai Spoke

to Moses saying:

Speak to the whole community
of Israel and say to them,
You shall be holy, for I, Adonai, am holy.

You shall each revere
your father and your mother
and keep My Sabbaths.
When you reap your harvest,
leave the corners and the gleanings
for the poor and the stranger.
You shall not steal;
you shall not deal deceitfully or falsely
with one another.
You shall not swear falsely by My name.
You shall not defraud your neighbor.
You shall not commit robbery.
The wages of the worker shall not remain
with you until morning.
You shall not insult the deaf
or place a stumbling block
before the blind.
You shall not render an unfair decision:
do not favor the poor
or show deference to the rich;
judge your neighbor fairly.
Do not go about as a talebearer.
Do not profit by the blood of your neighbor.
You shall not hate your kinfolk
in your heart.
Reprove your neighbor,
but incur no guilt doing so.
Do not take vengeance or bear a grudge
against your kinfolk.
Love your neighbor as yourself:
I am Adonai.
**Select either Yism’chu or V’shamru**

**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,
zeicher l’maseih v’reishit.

**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 hashvi-i shavat vyinafash.

**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.

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_Yism’chu_ contains twenty-four Hebrew words — said to correspond to the twenty-four hours of Shabbat.

_Şhamru v’nei Yisrael... The people of Israel shall keep..._ Exodus 31:16-17
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. The Sabbath 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. Abad 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.” 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
ELOHEINU v’Elohei
avoteinu v’imoteinu,
r’tzeih vim’nuchateinu.
Kad’sheinu b’mitzvotecha
v’tein chelkeinu b’Toratecha,
sabeinu mituvecha,
v’sam’cheinu bishuatecha,
v’taheir libeinu l’ovd’cha b’emet,
v’hanchileinu Adonai Eloheinu,
b’a’ahavah uv’ratzon Shabbat kodshecha
v’y’anuchu vah Yisrael, m’kad’shei sh’mecha.
Baruch atah, Adonai, m’kadeish HaShabbat.

OUR GOD and God of our ancestors,
be pleased with our rest.
Sanctify us with Your mitzvot,
and grant us a share in Your Torah.
Satisfy us with Your goodness
and gladden us with Your salvation.
Purify our hearts to serve You in truth.
In Your gracious love, Adonai our God,
grant us Your holy Shabbat as a heritage.
May Israel who sanctifies Your Name rest on Shabbat.
Blessed are You, Adonai, who sanctifies Shabbat.

Baruch atah, Adonai, m’kadeish HaShabbat.
**WE OFFER THANKS**, O God, for this Shabbat which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living, for Shabbat memories, glowing even in darkness, for Shabbat peace, born of friendship and love, we offer thanks and blessing, O God.

\[ \text{Baruch atah, Adonai, m'kadeish HaShabbat.} \]

**WHERE HAS** this week vanished?

Is it lost for ever?

Will I ever recover anything from it?

The joy of life, the unexpected victory, the realized hope, the task accomplished?

Will I ever be able to banish the memory of pain, the sting of defeat, the heaviness of boredom?

On this day let me keep for a while what must drift away. On this day let me be free of the burdens that must return. On this day, Shabbat, abide.

Help me to withdraw for a while from the flight of time. Contain the retreat of the hours and days from the grasp of frantic life.

Let me learn to pause, if only for this day. Let me find peace on this day. Let me enter into a quiet world this day. On this day, Shabbat, abide.

\[ \text{Baruch atah, Adonai, m'kadeish HaShabbat.} \]
R'TZEI, Adonai Eloheinu, b'amcha Yisrael, u't’filatam b’ahavah t’kabeil, u’t’hi l’ratzon tamid avodat Yisrael amecha. El karov l’chol korav, p’nei el avadecha v’choneinu, sh’foch ruchacha aleinu.

FIND FAVOR, Adonai, our God, with Your people Israel and accept their prayer in love. May the worship of Your people Israel always be acceptable. God who is near to all who call, turn lovingly to Your servants. Pour out Your spirit upon us.

ROSH CHODESH, PESACH, AND SUKKOT


Our God and God of our fathers and mothers, on this (first day of the new month) — (day of Pesach) — (day of Sukkot) be mindful of us and all Your people Israel, for good, for love, for compassion, life and peace. Remember us for wellbeing. Amen. Visit us with blessing. Amen. Help us to a fuller life. Amen.

V’techezenah einueinu b’shuv’cha l’Tzion b’rachamim.

LET OUR EYES BEHOLD Your loving return to Zion. Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai, hamachazir Shechinato l’Tzion.
Shabbat Morning I

R’ TZEI, Adonai Eloheinu, b’amcha Yisrael, ut’filatam b’ahavah t’kabeil, ut’hi l’ratzon tamid avodat Yisrael amecha.

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.

EVERPRESENT ONE, may we, Your people Israel, be worthy in our deeds and our prayer. Wherever we live, wherever we seek You — in this land, in Zion restored, in all lands — You are our God, whom alone we serve in reverence.

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.

ON THIS HOLY SHABBAT, may we draw nearer to life, to peace and to joy.

May we find true rest, holiness in our deeds, worth in our study of Torah.

Let us feed on the love of goodness, let us drink from the love of goodness, restrain our thirst for excess, and cleanse our hearts to serve life well.

On this holy Shabbat, may we draw nearer in life, in peace and in joy.

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.
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 nischa sheb'chol yom
imanu, v'al ni'fletecha v'tovotecha
sheb'chol eit, erev vavoker v'tzohorayim.

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

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

On Chanukah, continue on page 264 [556].

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

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

V'chol hachayim yoducha selah,
v'yahl'lu et shimcha be-emet,
Ha-El y'shalteinu v'eze'teinu selah.
Baruch atah, Adonai,
hatov shimcha ul'cha na-eh l'hodot.

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.
Shabbat Morning I

FOR THE EXPANDING GRANDEUR of Creation,
worlds known and unknown, galaxies beyond galaxies,
filling us with awe and challenging our imaginations,
Modim anachnu lach.

For this fragile planet earth, its times and tides,
its sunsets and seasons,
Modim anachnu lach.

For the joy of human life, its wonders and surprises,
its hopes and achievements,
Modim anachnu lach.

For human community, our common past and future hope,
our oneness transcending all separation, our capacity to work
for peace and justice in the midst of hostility and oppression,
Modim anachnu lach.

For high hopes and noble causes, for faith without fanaticism,
for understanding of views not shared,
Modim anachnu lach.

For all who have labored and suffered for a fairer world,
who have lived so that others might live in dignity and freedom,
Modim anachnu lach.

For human liberties and sacred rites:
for opportunities to change and grow, to affirm and choose,
Modim anachnu lach.

We pray that we may live not by our fears but by our hopes,
not by our words but by our deeds.

Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

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

For those who choose: On page 138 [256], at the word Modim, one bows at the waist.
At Adonai, one stands up straight.
SIM SHALOM
tovah uv'rachah,
chein vachesed v'rachamim,
aleinu v'al kol Yisrael amecha.
Bar'cheinu, yotzreinu, kulanu k'echad
b'or panecha,
ki v'or panecha natata lanu,
Adonai Eloheinu,
Torat chayim v'ahavat chesed,
uz'dakah uv'rachah v'rachamim
v'chayim v'shalom.
V'tov b'einecha l'verech et amcha Yisrael
b'chol eit uv'chol shaah bishlomecha.
SHABBAT SHUVAH — B'sefer chayim,
brachah v'shalom, ufarnashah tovah,
nizacheir v'nikateiv l'panecha,
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.

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

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.

ברוך אַתָּה, ה’ הָגָיֹרָן אַת אֶמוּ דין יְאָרָאָל בָּשָׂלוֹם.
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.

ברוך אַתָּה, ה’ הָגָיֹרָן אַת אֶמוּ דין יְאָרָאָל בָּשָׂלוֹם.
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
**Shabbat Morning I**

**ELOHAI, n'tzor l'shoni meira us'fatai**
midabeir mirmah, v'limkaf'ailai nafshi
tidom, v'nafshi ke-afar lakol tih'yeh.

P'tach libi b'Toratecha, uv'mitzvoteca
tirdof nafshi. V'chol hachoshvim
alai raah, m'heirah hafeir atzatam
v'kalkeil machashvatam. 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.

**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'faneya, Adonai tzuri v'go-ali.

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.

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 266–267 [558–559] or page 268 [560].*

*Reading of the Torah is on page 244 [362].*
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 266–267 [558–559] or page 286 [560].

Reading of the Torah is on page 244 [362].
Chatzi Kaddish — The Kaddish is an ecstatic expression of praise to God and of hope for the speedy acknowledgment of divine sovereignty by all humanity. It was originally recited in Talmudic times at the end of a rabbinic study session. It is recited now in different forms at the end of each section of the worship service. The “Half-”, or “Reader’s”, Kaddish here marks the conclusion of Kabbalat Shabbat.
Shabbat Evening II

Bar’chu (“Call to Worship”) — The congregation stands up to praise God. The main body of the service begins here.

For those who choose: The prayer leader at the word בָּרוּךְ Bar’chu bends the knees and bows from the waist, and at אֲדֹנָי Adonai stands straight. בָּרוּךְ Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.

This is the congregation’s response of acknowledgement. It is often repeated afterward by the prayer leader to indicate his/her identification with the congregation: the prayer leader, too, is part of the community.

شعם וברך — Sh’mah and Its Blessings

בָּרוּךְ et Adonai ham’vorach!

PRAISE ADONAI to whom praise is due forever!

בָּרוּךְ Adonai ham’vorach l’olam va-ed!

Praised be Adonai to whom praise is due, now and forever!
Adonai, Your majesty is proclaimed by the marvels of earth and sky.
Sun, moon, and stars testify to Your power and wisdom.
Day follows day in endless succession, and the years vanish,
but Your sovereignty endures.
Though all things pass, let not Your glory depart from us.
Help us to become co-workers with You,
and endow our fleeting days with abiding worth.

ברוך אָתָּה, אֲדֹנָי, הַמַּעֲרָבִים
Baruch atah, Adonai, hamaariv aravim.

Adonai Tzevaot: this is one of many names that help elucidate God’s attributes. God designs, creates and arranges the universe with order and purpose.

Maariv Aravim (“Bringer of Evening”) — An evening benediction that responds to the ongoing cycle of sunset-sunrise, the times when Shma is recited. The regular movement of the heavenly bodies in their courses bespeaks the order of the universe and the beneficent providence of its mindful Creator (Brachot 11b).
Ahavat Olam ("Eternal love") — A Torah benediction followed immediately by the recitation of Sh'ma. God’s eternal love for the people Israel is made tangible through the gift of Torah, divine instruction. Israel's response to the gift of Torah is to be engaged perpetually in its study.

In each age we receive and transmit Torah.
At each moment we are addressed by the World.
In each age we are challenged by our ancient teaching.
At each moment we stand face to face with Truth.

In each age we add our wisdom to that which has gone before.
At each moment the knowing heart is filled with wonder.
In each age the children of Torah become its builders and seek to set the world firm on a foundation of Truth.

Baruch atah, Adonai, ohev amo Yisrael.
Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

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

Blessed is God’s glorious majesty forever and ever.

Sh'ma Yisrael . . . Hear, O Israel . . . Deuteronomy 6:4-9 is a single unit. (The line שמע ישראל is Deuteronomy 6:4). Israel is called upon to be totally devoted to God, whose Torah is to be ever-present in our waking thoughts. The Rabbis call the content of this paragraph “Accepting the Yoke of Divine Sovereignty” (M. Brachot 2:2). The first verse is singled out for special focus: over the centuries it was understood to refer to the unity and singularity of God. It also came to be associated with Jewish martyrdom. These are the last words to be recited before going to bed at night as well as before one’s death. Classical Reform Judaism treated this verse as the core statement of Jewish faith. Hence the Reform custom has been to rise before reciting the Sh’ma. Rabbi Yochanan taught that the entire first paragraph should be said standing (Brachot 13b). Historically, following the old Babylonian custom, one remains seated.

Baruch shem k’vod . . . Blessed is God’s glorious majesty . . . According to M. Yoma 3:8, this was the congregational response in the Temple courtyard on the Day of Atonement, when the High Priest would pronounce the name of God and the people would prostrate themselves in awe. Classical Reform practice grouped this response with the Sh’ma for singing or congregational recitation; traditionally it is recited silently because it interrupts the biblical paragraph.
**V’AHAVTA**

Adonai Elohecha,

b’chol l’vav’cha uv’chol nafsh’cha uv’chol
m’odecha. V’hayu had’varim ha-eileh
asher anochi mitzav’cha hayom al
l’avecha. V’shinantam l’vanecha v’dibarta
bam b’shivt’cha b’veitecha uv’lech’tcha
vaderech uv’shochba’cha uv’kumecha.

Ulkhartam l’ot al yadecha v’hayu
l’totafot bein einecha. Uch’tavtam
al m’zuzot beitecha uvisharecha.

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.

---

**YOU SHALL LOVE**

Adonai your God with all your heart,
with all your soul, and with all your might.

Take to heart these instructions with which I charge you this day.

Impress them upon your children.

Recite them when you stay at home and when you are away,
when you lie down and when you get up.

Bind them as a sign on your hand
and let them serve as a symbol on your forehead;
inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments
and to be holy to your God.

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

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V’ahavta . . . You shall love . . . Deuteronomy 6:5-9; this instruction to love God and to be devoted to the study of Torah is the continuation of the first line of the *Sh’mara*, not a separate unit. Reform practice has been to recite this out loud or to chant it using Torah cantillation; rabbinic practice is to recite it silently.

L’maan tisk’ru . . . Thus you shall remember . . . Numbers 15:40-41; the end of the third paragraph of the *Sh’mara* is an exhortation to be mindful of our religious obligations and to be holy, since God, in redeeming Israel from Egypt, established a claim to the Jewish people’s loyalty.
**Shabbat Evening II**

**Emet ve-Emunah**

**EMET** ve-emunah kol zot,
v'kayam aleinu, ki hu Adonai Eloheinu
v’ein zulato, vaanachnu Yisrael amo.
Hapodeinu miyad m’lachim, Malkenu
hago-aleinu mikaf kol he-aritzim,
haoseh g’dolot ad ein cheiker
v’niflaot ad ein mispar, hasam
nafsheinu bachayim, v’lo natan lamot
ragleinu, haoseh lanu nisim
b’Faroh, otot umoftim
b’admat b’nei Cham. Vayotezi et
amo Yisrael mitocham l’cheirut
olam. V’ra-u vanav g’vurato, shib’chu
v’hodu lishmo. Umalchuto b’ratzon
kiblu alehem. Moshe uMiryam
uv’nei Yisrael l’cha anu shirah
b’simchah rabah, v’amru chulam:

*We worship* the power
that unites the universe,
a promise of harmony for all.
Yet that oneness eludes our grasp
as imperfection and evil abound.

Before our eyes there is a vision
of perfection, order and goodness.

There is evil enough to break the heart,
and there is good enough to exult the soul.

When will redemption come?
When we grant everyone
what we claim for ourselves.

Long ago, we escaped the tyranny of Egypt.
Our people saw the power of the Most High.
We learned: God’s presence redeems time and event;
so we celebrate this power that makes for freedom!

**Emet ve-Emunah** (“True and trustworthy”) — Recited immediately after the scriptural passages, this benediction, also called ג buscar G’ulah, “Redemption,” acknowledges the truth and trustworthiness of God’s covenant and promise of redemption. It concludes by acclaiming God as the past, and ultimate, Redeemer of Israel. The redemption from Egypt, and Israel's exultant praises at the Reed Sea (citing Exodus 15:11,18) are deemed to be exemplary for the future. Jeremiah 31:10 is cited at the end.
Mi Chamochah ba-eilim, Adonai!
Mi kamochah nedar bakodesh,
nora t'hilot, oseih fele!

Malchut'cha ra-u vanecha,
bokei-a yam lifnei Moshe uMiryam.
Zeh Eli, anu v'amru,
Adonai yimloch l'olam va-ed!

V’ne-emar: ki fadah Adonai et Yaakov,
u'g'alo miyad chazak mimenu.
Baruch atah, Adonai, gaal Yisrael.

Who is like You, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

Your children witnessed Your sovereignty,
the sea splitting before Moses and Miriam.
“This is our God!” they cried.
“Adonai will reign forever and ever!”

Thus it is said,
“Adonai redeemed Jacob,
from a hand stronger
than his own.”
Praised are You, Adonai, for redeeming Israel.

Baruch atah, Adonai, gaal Yisrael.
**Hashkiveinu** (Hashkiveinu)

Hashkiveinu, Adonai Eloheinu,

I’shalom, v’haamideinu shomreinu l’chayim,

ufros aleinu sukat sh’lomecha,

v’takneinu b’etzah tovah mifanecha,

v’hoshi-einu l’maan sh’mecha.

V’hagein baadeinu,

v’haseir mei-aleinu oyeiv, dever,

v’cherev, v’raav, v’yagon,

v’harcheik mimenu avon vafesha.

Uvtzeil k’nafecha tastireinu,

ki El shomreinu umatzileinu atah,

ki El chanun v’rachum atah.

Ushmor tziteinu uvo-einu

l’chayim ul’shalom,

mei-atun v’dol olam.

Baruch atah, Adonai,

haporeis sukat shalom aleinu

v’al kol amo Yisrael v’al Yerushalayim.

GIVE US a place to rest, O God.

Shelter us in the long, soft, evening shadows of Your truth.

You are true protection and safety,

in Your Presence we find love and acceptance.

Watch over us as we go forth.

Prepare for us as we return.

Spread over us Your shelter of peace,

over all we love — over our Jerusalem and Yours.

Baruch atah, Adonai, haporeis sukat shalom aleinu

v’al kol amo Yisrael v’al Yerushalayim.
Select either V’shamru or Yism’chu

V’SHAMRU V’NEI YISRAEL
et HaShabbat,
lasot et HaShabbat l’edorotam
b’rit olam.
Beini u’vein b’nei Yisrael
ot hi l’olam,
ki sheishet yamim asah Adonai
et hashamayim v’et haaretz,
u’vayom hashvi-i shavat vayinafash.

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.

YISM’CHU v’mal’chut’cha
shomrei Shabbat v’korei oneg.
Am m’kad’shei shvi-i,
ku’lam yisb’u v’yitangu mituvecha.
V’hashvi-i ratzita bo v’kidashto,
chemdat yamim oto karata,
zeicher l’maaseh v’reishit.

THOSE WHO KEEP SHABBAT by calling it a delight
will rejoice in Your realm.
The people that hallow 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.
For those who choose: Before reciting the T’filah one takes three steps forward.

The T’filah (“Prayer”) or Amidah (“Standing Prayer”) is the centerpiece of Jewish worship. Traditionally recited three times a day, it embodies the aspirations and needs of both the community and its individual members. On weekdays, the core of this unit is a sequence of thirteen petitionary benedictions for physical and spiritual well-being and for redemption; these are replaced on Shabbat and festivals with a single benediction expressing the sanctity and themes of the holy day (K’dushat HaYom; “Sanctification of the Day”). On all days, the core is surrounded by the same six benedictions: three of praise before (Avot v’Imahot, “Ancestors;” G’vurot, “God’s Mighty Deeds;” K’dushat HaShem, “God’s Sanctity”), and three of petition and thanksgiving after (Avodah, “For the Acceptance of Worship;” Hodaah, “Thanksgiving;” Shalom, “For Peace”).

Adonai s’fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17.

According to a Talmudic tradition (Brachot 4b), the T’filah must begin and conclude with a scriptural verse expressing the worshipper’s stance before God: at the outset, we pray for the ability to praise (Psalm 51:17); at the end, we pray that our words of prayer and meditation may be acceptable (Yihyu l’ratzon; Psalm 19:15).
SOURCE OF ALL BEING, we turn to You as did our people in ancient days. They beheld you in the heavens, they felt You in their hearts, they sought You in their lives. Their quest is ours.

Help us to see the wonder of being.

Give us the courage to search for truth;
teach us the path to a better life.

So shall we, by our lives and our labors,
bring nearer the world we envision,
one of justice, freedom and peace.

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

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 ברכו Baruch and stands straight at the word אדונai Adonai.

Avot v'imahot ("Ancestors") — The T'filah begins by invoking the God of our fathers and mothers; we are links in a chain of Jewish tradition that transcends both ourselves and the present moment. As God has been gracious to our forebears, so may we receive divine favor. The benediction includes phrases from Deuteronomy 10:17 and Nehemiah 9:32 ("God great, mighty, and awesome"). In Genesis 15:1 God says to Abraham, “I am a shield to you.”
We pray that we might know before whom we stand,
the Power whose gift is life,
who quickens those who have forgotten how to live,
having implanted within us an eternal spirit.

We pray for winds to disperse the air of sadness,
for rains to make parched hopes rise again.

Classical Reform prayerbooks replaced the hope for a personal messianic Redeemer (go-eil) with a more generalized hope for redemption (g’ulah). Contemporary prayerbooks include the Matriarchs (Imahot) as well as the Patriarchs (Avot). The brief poem, Zochreinu l’chayim, inserted on Shabbat Shuvah, asks that we may be remembered for life during the season of judgment, and ties in with the benediction’s daily assertion that God remembers on our behalf the good deeds of our ancestors.

*WINTER: From Atzeret–Simchat Torah to Pesach.
*SUMMER: From Pesach to Atzeret–Simchat Torah.
We pray for love to encompass us
for no reason save that we are human,
that we may blossom into persons
who have gained power over our own lives.

We pray to stand upright, we fallen; to be healed, we sufferers.
We pray to break the bonds that keep us from the world of beauty.
We pray to be open to our own true selves.
We pray that we may walk in a garden of purpose,
in touch with the power of the world.

Praised be the God whose gift is life,
whose cleansing rains let parched men and women rise again.

בָּרוּךְ אַתָּה, אֲדֹנָי, מְחַיֵּה הַקּוֹל (הַמְּטָיוֹמִים).
Baruch atah, Adonai, m’chayeih hakol (hameitim).

**Atah**

Kadosh v’shimcha kadosh
uk’doshim b’chol yom
y’ha’l’ucha, selah.*

Baruch atah, Adonai, Ha-El hakadosh.

*Shabbat Shuvah — Baruch atah,
Adonai, HaMelech hakadosh.

**You are Holy,** Your Name is holy,
and those who are holy praise You every day.*
Blessed are You, Adonai, the Holy God.

ברוך אַתָּה, אֲדֹנָי, הַנֶּאֶל הַקֶּדֶשׁ.
Baruch atah, Adonai, Ha-El hakadosh.

*Shabbat Shuvah —
Praised are You, Adonai, Holy Sovereign.
Baruch atah, Adonai, HaMelech hakadosh.

**Gvurot** (“God’s Might”) — The second T’filah benediction acknowledges divine power: to sustain the earth with life-giving rain and dew; to give, nourish, and take human life; to restore health and to set free those who are bound. Classical Reform prayerbooks replaced this benediction’s image of physical resurrection of the dead (m’chayeih meitim) with more generalized imagery expressing the hope for a spiritual immortality. *Mishkan T’filah* provides the original language as an option, acknowledging its metaphorical power. Joining our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel, *Mishkan T’filah*
Shabbat Evening II

reintroduces the seasonal inserts for rain during the winter, and dew during the summer (the latter from the Sephardic rite). The two-line poem inserted during the Days of Repentance is another request that we be remembered for life.

YOU SET ASIDE the seventh day for Your Name, the pinnacle of Creation; and You blessed it above all other days, more sacred than all Festival times.

So it is written in Your Torah:

THE HEAVEN AND THE EARTH were finished and all their array.
On the seventh day, God had completed the work that had been done, ceasing then on the seventh day from all the work that [God] had done.
Then God blessed the seventh day and made it holy,
and ceased from all the creative work that God [had chosen] to do.

Eloheinu v’Elohe avoteinu v'imoteinu, r'tzeih vim'nuchateinu.
Kad'sheinu b'mitzvotcha v'tein chelkeinu b'Toratecha,
sabeinu mituvecha v'samcheinu biy'shuatecha, v'raheir libeinu l'ovd'cha be-emet,

reintroduces the seasonal inserts for rain during the winter, and dew during the summer (the latter from the Sephardic rite). The two-line poem inserted during the Days of Repentance is another request that we be remembered for life.

K'dushat HaShem (“God's Holiness”) — The third T'filah benediction invokes with awe and wonder the sanctity and “wholly otherness” of God. Between Rosh Hashanah and Yom Kippur, it concludes with an acclamation of divine sovereignty (HaMelech).
Shabbat Evening II

May these hours of rest and renewal open our hearts to joy and our minds to truth. May all who struggle find rest on this day. May all who suffer find solace. May all who hurt find healing on this day. May all who despair find purpose. May all who hunger find fulfillment on this day. And may we all live in such a way that this day fulfill its promise.

Baruch atah, Adonai, m'kadeish HaShabbat.

K'dushat HaYom (“Sanctity of the Day”) — On Shabbat, the middle benediction of the T'filah acknowledges the special character of the day of rest as a divine gift. The evening version of this benediction evokes the seventh day of Creation when all divine work ceased. The biblical account of the first Shabbat (Genesis 2:1-3) is recited. Traditionally, the remainder of the text is constant for all Shabbat services and gives praise for Shabbat rest.
R’TZEI, Adonai Eloheinu,
b’amcha Yisrael,
ut’filatam b’ahavah t’kabeil,
ut’hi l’ratzon tamid
avodat Yisrael amecha.
El karov l’chol korav,
p’nei el avadecha v’choneinu,
sh’foch ruchacha aleinu.

BE GRACIOUS, Adonai our God, to Your people Israel,
and receive our prayers with love.
O may our worship always be acceptable to You.
Fill us with the knowledge that You are near to all who seek You in truth.

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v’Elohei avoteinu v’imoteinu,
yaaleh v’yavo, v’yizacheir zichroneinu
v’zichron kol amcha beit Yisrael l’fanecha,
l’tovah, l’chein ul’chesed ul’rachamim,
l’chayim ul’shalom, b’Yom
Rosh HaChodesh hazeh.
Chag HaMarzot hazeh.
Chag HaSukkot hazeh.
Ufokdeinu vo liv’racha. Amen.

Avodah (“For the Acceptance of Our Worship”) — The first of the three concluding benedictions of the T’filah, this is a prayer for the acceptance of the congregation’s worship. Following the destruction of the Second Temple in 70 C.E., public prayer came to take the place of sacrifice as the community’s daily offering to God. This petition asks that our prayer may find divine favor and acceptance. The Reform prayerbook has omitted from this benediction all mention of sacrificial worship. Gates of Prayer, taking into account the rebirth of the modern state of Israel, reintroduced the hope that God's presence may again be found in Zion.
Our God and God of our fathers and our mothers,
be truly mindful of us and all Your people Israel on this
(first day of the new month) / (day of Pesach) / (day of Sukkot)
and renew in us love and compassion, goodness, life and peace.
This day remember us for well-being. Amen.
This day bless us with Your nearness. Amen.
This day help us to a fuller life. Amen.

LET OUR EYES behold Your Presence in our midst and in the midst of our
people in Zion. Blessed is Adonai, whose Presence renews Zion.

V’TECHEZENAH eineinu
b’shuva’cha l’Tzion b’rachamim.
Baruch atah, Adonai,
hamachazit Shechinato l’Tzion.

MODIM anachnu lach,
shaatah hu Adonai Eloheinu
v’Elohei avoteinu v’imoteinu
l’olam va-ed.
Tzur chayeinu, magein yisheinu,
atat hu l’od vador.
Nodeh l’cha un’sapeir t’hilatecha
al chayeinu ham’surim b’yadecha,
v’al nishmoteinu hap’kudot lach,
v’al nisecha sh’b’chol yom imanu,
v’al niﬂotecha v’tovotecha
sheb’chol et,
er’ev vavoker v’tzohorayim.

Yaaleh v’yavo . . . Be mindful of us . . . This abbreviated version of the insertion
into the Avodah benediction on Rosh Chodesh (the first day of the month) and the intermediate
days of Sukkot and Pesach derives from the Festival liturgy. It is a petition that we may be
remembered for blessing on these auspicious days.

For those who choose: At the word modim one bows at the waist. At Adonai one stands
up straight.
Shabbat Evening II

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

FOR THE GOOD in us, which calls us to a better life, we give thanks.

For the strength to improve the world with our hearts and our hands,
we offer praise.

For the desire in us which leads us to work for peace, we are grateful.

For life and nature, harmony and beauty, for the hope of tomorrow,
all praise to the Source of Being.

On Chanukah, turn to page 264 [556].

V’al kulam yitbarach v’yitromam shimcha,
Malkinu, tamid l’olam va-ed.

SHABBAT SHUVAH — Uch’tov l’chayim
tov 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.

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.

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

Hodaah (”Thanksgiving/Acknowledgment”) — The second of the concluding benedictions expresses gratitude for the daily miracles of our lives and the divine blessings with which we are showered at all times. The seasonal insertions tie the themes of the occasion to that of the benediction: a prayer for renewed life on Shabbat Shuvah, and an expression of gratitude for miraculous salvation during Chanukah.
SHALOM RAV al Yisrael amcha
tasim l’olam,
ki atah hu Melech Adon
l’chol hashalom.
V’tov b’einecha l’vareich
et amcha Yisrael
b’chol eit uv’chol shaah bishlomecha.

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 bashalam.

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.

SHABBAT SHUVAH — Remember to inscribe us in the Book of Life for blessing,
peace and prosperity; include all of Your people Israel for a good life and peace.
Blessed is Adonai, Source of peace.

Baruch atah, Adonai, oseih hashalom.

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

Baruch atah, Adonai, ham’vareich et amo Yisrael bashalam.

Shalom (“For Peace”) — The T’filah concludes with a prayer for peace and well-being (the Hebrew word means both). The evening version, briefer than the daytime version, begins with the words שלוּם רָב Shalom rav (“Abundant peace”). In this regard, Reform practice follows that of the central and eastern European Jewish liturgies (Minhag Ashkenaz) from which it was originally derived. (The Sephardic rite uses the daytime text in the evening service as well.) The insertion for Shabbat Shuvah again is a petition that we may be inscribed in the Book of Life.
**ELOHAI, nizkor l’shoni meira**
us’fatai midabeir mirmah,
v’limkal’lai nafshi tidom,
v’nafshi ke-afar lakol tih’yeh.
P’tech libi b’Toratecha,
uv’mitzvotcha tirdof nafshi.
V’chol hachoshvim alai raah,
n’heirah hafeir atzatam
v’kalkeil machashvatam.
Aseih l’maan sh’micha,
aseih l’maan y’minecha,
aseih l’maan k’dushatecha,
aseih l’maan Toratecha.
L’maan yeichaltzun y’didecha,
hoshia y’mincha vaaneini.

**MY GOD,**
keep my tongue from evil
and my lips from speaking guile.
To those who revile me, let my soul be silent,
my soul shall be to all as dust.

Open my heart to Your Torah;
let my soul hasten to do Your commandments.

Let the words of my mouth and my heart’s meditation
be acceptable in Your presence,
O God, my Rock and my Redeemer.

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**Elohai, nizkor** — The Rabbis in the Talmud considered the need for personal prayer amidst the communal prayer of the *T’filah* (*Avodah Zarah* 7b-8a). *Brachot* 16b-17a cites a number of examples of private prayers that various Rabbis recited; this prayer of Mar bar Rabina has appeared in all prayerbooks since the ninth century. Private prayer concludes with Psalm 19:15, *Yihyu l’ratzon* (“May the words of my mouth”) and *Oseh shalom* (from the *Kaddish*), another prayer for peace.
HELP ME, O GOD,
to find still moments,
quiet spaces within to refresh my soul;
cease my questions, my inner debates,
and let me meditate on Your goodness.

Help me, O God,
to nurture my courage,
recalling moments of strength.
Let me remember days of fortitude
and the certainty of your regard.

Help me, O God,
to turn to the light,
to feel the warmth of Your touch,
my own face and fingers outstretched,
alive, alive in Your sight.

LEND US THE WIT, O God,
to speak the lean and simple word;
give us the strength to speak
the found word, the meant word;
grant us the humility to speak
the friendly word, the answering word.

And make us sensitive, God,
sensitive to the sound of the words
which others speak —
sensitive to the sound of their words —
and to the silences between.

Without surrendering the right to think and act in freedom . . . I can believe in a very literal sense of 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
Shabbat Evening II

CREATE a pure heart within me; let my soul wake up in Your light. Open me to Your presence; flood me with Your holy spirit. Then I will stand and sing out the power of Your forgiveness. I will teach Your love to the lonely; the lost will find their way home. Adonai, open up my lips and my mouth will declare Your praise.

YIH’YU L’RATZON imrei fi v’hegyon libi l’fanecha, Adonai tzuri v’go-ali.

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 yoshvei teiveil, v’imru: Amen.

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

For those who count the Omer, between the second day of Pesach and Shavuot, turn to page 278 [570].
Reading of the Torah is on page 244 [362].
Aleinu and Kaddish are on pages 282–283 [586–587].

Whoever dedicates their life to others . . . must not only comfort with words but through deeds. Regina Jonas

Create a pure heart . . . adapted from Psalm 51
IT IS NOT WE ALONE who pray;  
all things pray.  
All things pour forth their souls.  
The heavens pray, the earth prays,  
every creature and every living thing prays.  
In all life, there is longing.  
Creation itself is but a longing,  
a prayer to the Almighty.  
What are the clouds, the rising and the setting of the sun,  
the soft radiance of the moon, and the gentleness of the night?  
What are the flashes of the human mind  
and the storms of the human heart?  
They are all prayers —  
the outpouring of boundless longing for God.

WE GIVE THANKS to You, O God, for this Shabbat day,  
which unites us as a community of faith and hope.  
For the holiness of Shabbat, which can lead us to fulfill  
the best that is in us, we give thanks.  
For the memories of Shabbat, enriched by generations of our people  
who observed it and from it drew courage to face hardship,  
and light to banish darkness, we are grateful.  
We offer thanks for the peace of Shabbat,  
the day consecrated to family love.  
O God, our turning to You exalts our humanity.  
You are the joy of our life,  
the Source of its greatness, its power and its beauty.  
Help us, O God, to find inspiration for the coming week;  
help us to find peace within ourselves and one another.
MAY MY LIFE be one link in a chain of goodness.
As I say the prayers of my ancestors,
help me to recall their devotion and faithfulness,
their joy and suffering, which are in every word.
Holiness is my heritage, may I be worthy of it.

May our tradition live in me
and pass from me to generations I shall never know,
enriched by the truth that I have found
and the good deeds I have done.
So may I fulfill my task on earth and receive my blessing.

And when the service ends and the prayers have ceased,
help me to bring their spirit into the world in which I live.
May I love God above all, and my neighbor as myself,
and be a living witness to the truth that never changes.

ברכות דוחה
BIRCHOT HASHACHAR — MORNING BLESSINGS

Modeh / Modah ani l’fanecha,
Melech chai v’kayam,
she-hechezarta bi nishmati b’chemlah,
rabbah emunatecha.

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

AS I WRAP myself in the tallit,
I fulfill the mitzvah of my Creator.

Before putting on tallit

BAR’CHI nafshi et Adonai,
Adonai Elohai gadalta m’od,
hod v’hadar lavashta,
otheh kasalmah,
noteh shamayim kay’riah.

BLESS, ADONAI, O my soul!
Adonai my God, how great You are.
You are robed in glory and majesty,
wrapping Yourself in light as in a garment,
spreading forth the heavens like a curtain.

BARUCH ATAH, ADONAI
Eloheinu, Melech haolam,
asher kid’shanu b’mitzvotav
v’tzivanu l’hitateif batzitzit.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to wrap ourselves in the fringes.

ברכי נפשי ... בָּלָּשׁוּנָּהוּ, וּמִצְוֹתֵנוּ, וּצְיוֹנֵנוּ לְחַטֵּית בַּתֶּיץִיט. ברוך אתה, אַלֹהֵינוּ, מֵלֶךְ הָאָוָם, שֶׁהָלַחְנוּ בְּמִצְוֹתֵנוּ, וּצְיוֹנֵנוּ לְחַטֵּית בַּתֶּיץִיט.

Bless Adonai, O my soul...
Psalm 104:1-2. The custom of reciting these verses before putting on the tallit derives from Lurianic Kabbalah (15th century) which held that, at the time of creation, God was “wrapped in light” in the same way that one is wrapped in a tallit (cf. Midrash Tanhuma, ed. S. Buber, on Parashat B’reishit, 10).

Blessing over the fringes (tzitzit) — M’nachot 43a; the biblical commandment regarding fringes (tzitzit) is at Numbers 15:38-39. Viewing the fringes should remind us of the obligation to observe God’s mitzvot.
Mah Tovu ohalecha Yaakov,
mishk’notecha Yisrael!

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

Adonai, ahavi m’on beitecha
um’kom mishkan k’vodecha.

Vaani eshtachaveh v’ehraah,
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 moment;
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

Mah Tovu... How fair... Numbers 24:5; Psalms 5:8, 26:8, 95:6, 69:14. Numbers 24:5 is part of the gentile prophet Balaam’s blessing of Israel. Summoned to curse the invading Israelites, he is compelled by God to bless them. The “tents” and “dwellings” in Balaam’s blessing are identified by the Rabbis with Israel’s synagogues and houses of study (Sanhedrin 105b); for this reason, Seder Rav Amram, the earliest prayerbook (9th c. Babylonia), mandates the recitation of this verse upon entering a synagogue. In the following psalm verses, the House of God (originally, the Jerusalem Temple) is also identified with the synagogue. The reference to a “time of favor” when it is appropriate to offer up one’s personal prayer is identified in Brachot 8a as the time of public worship when the congregation offers up its prayers; thus each of us in our own
Shabbat Morning II

Baruch atah, Adonai

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 sustain life before You. Blessed are You, Adonai, Source of our health and strength.

Baruch atah, Adonai, rofei chol basar umafli laasot.

Prayers should try to identify with the community as a whole. Together, these verses express the reverent attitude that is fitting for us to bring to our prayers.

Birchot haShachar / Morning Benedictions — Initially, these benedictions were to be recited at home in the morning upon waking, stirring, rising, getting out of bed, getting dressed, etc. They are expressions of gratitude for the renewal of life upon awakening every morning and celebrations of the miracles that we experience every day; they first appear in the Babylonian Talmud (B’rachot 60b). By the mid-ninth century, they had been moved into the synagogue, at the beginning of the morning service, to make sure that everyone recited them and to teach everyone how to recite them properly (Seder Rav Amram). Here, the traditional sequence is varied to reflect a modern understanding of their application.
ELOHAI, n’shamah shenata bi
t’horah hi. Atah v’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.

THE SOUL that You have given me, O God, is pure!
You created and formed it, breathed it into me,
and within me You sustain it.
So long as I have breath, therefore,
I will give thanks to You,
my God and the God of all ages,
Source of all being, loving Guide of every human spirit.

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

In B’rachot 60b, these are the first words to be recited upon waking up in the morning. We immediately praise God for restoring our souls (our consciousness) after our loss of consciousness during the night’s sleep, which is likened to death. The Reform prayerbook has emended the traditional benediction and its conclusion slightly, to eliminate an analogy to the resurrection of the dead. The Reform conclusion draws on the language of Job 12:10, “In (God’s) hand is every living soul and the breath of all humankind.”
Baruch atah, Adonai, Eloheinu, Melech haolam, asher natan lasechvi vinah, l’havchin bein yom uvein lailah.

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.

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.

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

Baruch atah, Adonai, Eloheinu, Melech haolam, zokeif k’fufim.

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

Asher natan lasechvi vinah… who has given the mind the ability… In Brachot 60b, this is to be recited upon hearing the rooster crow at sunrise; it cites Job 38:36, “Who gave understanding to the mind?” We marvel at the order of creation and the natural “clock” implanted within God’s creatures.

Pokh’ach ivrim… who opens the eyes… In Brachot 60b, this is to be recited upon opening our eyes in the morning. Metaphorically, we are grateful for vision.

Matir asurim… who frees the captive… In Brachot 60b, this is to be recited upon stretching and sitting up in bed. We are grateful for the ability to stretch ourselves.

Zokeif k’fufim… who lifts up the fallen… In Brachot 60b, this is to be recited upon straightening up to get out of bed. We are grateful for the ability to stand erect.
Baruch atah, Adonai
Eloheinu, Melech haolam,
roka haaretz al hamayim.

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.

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

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

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.

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

In Brachot 60b, this is to be recited upon stepping onto the ground. We are grateful for the solid earth under our feet.

In Brachot 60b, this is to be recited upon taking our first steps after getting out of bed. We are grateful for the ability to walk.

In Brachot 60b, this is to be recited upon getting dressed in the morning.

This is the only Morning Benediction not found in the Talmud; it appears for the first time in Machzor Vitry (12th century, Rhineland), and cites Isaiah 40:29. We are grateful for renewed strength and vigor each morning.
Shabbat Morning II

**For reawakening**
Baruch atah, Adonai
Eloheinu, Melech haolam,
hamaavir sheinah mei-cinai,
ut’numah mei-afapai.

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

**For being in the image of God**
Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani b’tzelem Elohim.

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

**For being a free person**
Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani ben / bat chorin.

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

**For being a Jew**
Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani Yisrael.

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

חמאביכי שיאיתא מייני hamaavir sheinah mei-cinai . . . who removes sleep from the eyes . . . In B’nachot 60b, this is to be recited upon washing our faces, removing the last vestiges of sleep from our eyelids. We are grateful for wakefulness.

שעשועי ביצאלם אלוהים she-asani b’tzelem Elohim . . . who made me in the image of God . . . A gender-neutral and humanistic variant of “who has made me a Jew” (in the Sephardic rite); cf. M’nachot 43b. It draws on the language of Genesis 1:27, “. . . in the divine image God created humankind.” A spark of divinity is implanted within every human being.

שעשועי בן / בת חורין she-asani ben / bat chorin . . . who has made me free . . . A gender-equalized, positively stated revision of “who has not made me a slave (M’nachot 43b).” Human beings were created with dignity, to be free.

שעשועי ישראל she-asani Yisrael . . . who has made me a Jew . . . This variant of M’nachot 43b is found in the Sephardic rite. We are grateful to be Jews, having been entrusted with a divine task.
Shabbat Morning II

**For purpose**

Baruch atah, Adonai
Eloheinu, Melech haolam,
ozeir Yisrael bigvurah.

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

**For harmony**

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

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

**Laasok**

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid’shanu b’mitzvotav
v’tzivanu laasok b’divrei Torah.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

In prayer, “Israel” often refers to the Jewish people.

ואור ישראל בגבורה... who girds Israel with strength... In Brachot 60b, this is to be recited upon fastening one's belt. We are girded each morning with new strength.

ועזת ישראל בתפארת... who crowns Israel with splendor... In Brachot 60b, this is to be recited when putting on a hat or other headgear. We are crowned each morning with divine glory and presence.
Shabbat Morning II


ADONAI, OUR GOD,
make the words of Your Torah sweet to us and to the House of Israel, Your People, that we and our children may be lovers of Your name and students of Your Torah.
We praise You, O God, Teacher of Torah to our people Israel.

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

Torah benedictions — B’rachot 11b. After expressing our gratitude for being alive, the next words that come out of our mouths should be words of Torah. Thus the first daily activity of a pious Jew is to study Torah, preceded by a Torah benediction. This, too, would originally have been done at home and was moved into the synagogue together with the Morning Benedictions by the mid-ninth century.
The lessons of Torah are meant to be applied to our lives, guiding us to live ethically and righteously.
Eilu d’varim she-ein lahem shiur, 
she-adam ocheil peiroteihem 
baolam hazeh 
v’hakenen kayemet lo laolam haba. 
V’eilu hein: 
kibud av va-eim, 
ug’milut chasadim, 
v’hashkamat beit hamidrash 
shcharit 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.

**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.

Eilu D’varim

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

Eilu d’varim... These are things... Peah 1:1. This articulates the rabbinic value system: we are all responsible for each other, and this lesson is learned through the study of Torah.
YITGADAL v’yitkadash sh’meih raba
b’alma di v’ra chiruteih,
v’yamlich malchuteih b’chayechon
uv’yomeichon uv’chayeih d’chol beit Yisrael,
baagala uvizman kariv, v’imru: Amen.

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

Yitbarach v’yishtabach v’yitpaar v’yitromam
v’yitnasei, v’yit’hadar v’yit’aleh v’yit’halal
sh’meih d’kudshah, b’rich hu,
l’ela min kol birchata v’shirata,
tushb’cha v’nechemata,
daamiran b’alma, v’imru: Amen.

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.

Current scholarship sees the קדיש רבה (Kaddish d’Rabanan) as but one of many alternative early versions of the Kaddish. It arose, in an oral form, in the first or second century. Like other forms of the Kaddish, it is an elaborate praise of God, calling for the coming of God’s ultimate dominion. Its unique name, קדיש רבה, Kaddish d’Rabanan (“Kaddish of the Rabbis”) reflects its central paragraph, indicating the role of Torah study as both an intellectual and a spiritual activity. This Kaddish concludes text study that takes place during worship.
A religion is best made known by the lives which express it. *Lily Montagu*

**Psukei d’zimrah (Verses of Song)** — Originally this was the first portion of the morning service that was recited communally. This section begins and concludes with benedictions, *Baruch She-amar* and *Nishmat Kol Chai/Yishtabach.*
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.

Baruch atah, Adonai, Melech m’hulal batishbachot.

The introductory benediction that precedes the recitation of psalms is itself an ecstatic hymn of praise to God. It is first found in Seder Rav Amram, about 860 C.E.
MIZMOR shir l’yom HaShabbat.
Tov l’hodot l’Adonai
ul’zameir l’ishchina elyon.
L’hagid babokeir chasdecha,
ve-emuna’cha baleilot.
Alei asor vaalei navel,
alei higayon b’chinar.
Ki simachtani Adonai b’fo-olecha
b’masei yadecha aranein.
Mah gadlu maasecha Adonai,
m’od amku machsh’votecha.
Ish baar lo yeida
uch’al lo yavim et zot.

Tzaddik katamar yifrach
k’arez baL’vanon yisgeh.
Sh’ulim b’beit Adonai,
b’chatzrot Eloheinu yafrichu.
Od y’nuvun b’seivah,
d’sheinim v’raanim yih’yu.
L’hagid ki yashar Adonai
tzuri v’lo avlah bo.

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.

Psalm 92:1-7, 13-16

MIZMOR shir l’yom HaShabbat.
Tov l’hodot l’Adonai
ul’zameir l’ishchina elyon.
L’hagid babokeir chasdecha,
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Psalm 92:1-7, 13-16
ASHREI yoshvei veitecha,
od y’hal’lucha selah.
Ashrei haam shekacha lo,
ashrei haam she-Adonai Elohay.

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.

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 yangidu.

Hadar k’vod hodecha,
v’divrei niflotecha asichah.

Ve-ezuz norotecha yomeiru,
ug’dulat’cha asaprenah.

Zecher rav tuvcha yabiyu,
v’zidkat’cha y’raneinu.

Chanun v’rachum Adonai,
erech apayim ug’dol chased.

Tov Adonai lakol,
v’rachamav al kol maasav.

Ashrei... Happy are those... Psalm 145, preceded by two verses, Ps. 84:5 and 144:15 (the final verse of this psalm). Brachot 4b recommends that Psalm 145 be recited three times a day. Therefore, the two preceding verses repeat the word Ashrei (“happy” or “fortunate”) three times. The psalm is an alphabetical acrostic, without a line for the letter nun. The final exclamation, “We shall praise God now and forever, Hallelujah!” is Psalm 115:18.
Yoducha Adonai kol maasecha,
vachasidecha y’var’chuchah.

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

L’hodi-a livnei haadam g’vurotav,
uch’vod hadar malchuto.

Malchut’cha malchut kol olamim,
umemshalt’cha b’chol dor vador.

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

Einei chol eilecha y’sabei,
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’zox y’rei-av yaaseh,
v’et shavatam yishma v’yoshi-eim.

Shomeir Adonai et kol ohavav,
v’eit kol har’sha-im yashmid.

T’hilat Adonai y’daber pi,
v’yvreich kol basar shem kodsho,
l’olam va-ed.

Vaanachnu v’vreich Yah
mei-atah v’ad olam, hal’uyah.

Vaanachnu v’vreich Yah . . . We will bless God . . . Psalm 115:18
DAVID’S SONG OF PRAISE
I will extol You, my God and sovereign,
and bless Your name forever and ever.
Every day will I bless You
and praise Your name forever and ever.

Great is Adonai and much acclaimed;
God’s greatness cannot be fathomed.
One generation shall laud Your works to another
and declare Your mighty acts.

The glorious majesty of Your splendor
and Your wondrous acts will I recite.
They shall talk of the might of Your awesome deeds,
and I will recount Your greatness.

They shall celebrate Your abundant goodness,
and sing joyously of Your beneficence.
Adonai is gracious and compassionate,
slow to anger and abounding in kindness.

Adonai is good to all,
and God’s mercy is upon all God’s works.
All Your works shall praise You, Adonai,
and Your faithful ones shall bless You.

They shall talk of the majesty of Your sovereignty,
and speak of Your might,
to make God’s mighty acts known among mortals
and the majestic glory of Your sovereignty.

Your sovereignty is eternal;
Your dominion is for all generations.
Adonai supports all who stumble,
and makes all who are bent stand straight.

The eyes of all look to You expectantly,
and You give them their food when it is due.
You give it openhandedly,
feeding every creature to its heart’s content.

Adonai is beneficent in all ways
and faithful in all works.
Adonai is near to all who call,
to all who call upon God with sincerity.
Adonai fulfills the wishes of those who fear God;  
Adonai hears their cry and delivers them.  
   Adonai watches over all who love God,  
   but all the wicked God will destroy.

My mouth shall utter the praise of Adonai,  
and all creatures shall bless God's holy name forever and ever.  
   We will bless God now and always.  
   Hallelujah!

HAL'LU YAH!  
Hal'lu El b'kodsho,  
hal'luhu birkia uzo.  
Hal'luhu bigvurotav,  
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 hanishamah t'haleil Yah,  
Hal'lu Yah!

HALLELUJAH!  
Praise God in God's sanctuary;  
praise God in the sky, God's stronghold.  
Praise God for mighty acts;  
praise God for God's exceeding greatness.  
Praise God with blasts of the horn;
Shabbat Morning II

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 Adonai,
Hallelujah!

Nishmat kol chai

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. You are the unique Sovereign who is Redeemer and Savior. 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.

Nishmat kol chai, Let the soul of everything — Sometimes called Birkat HaShir (“the Benediction of Song”; Pesachim 118a), this is an elaborate concluding benediction to the Psukei d’zimrah section that recapitulates its theme: the ecstatic praise of God and our inadequacy as finite creatures to fully express it. This extended hymn is used only on Shabbat (and at the Pesach Seder, at the conclusion of Hallel after the meal). On weekdays, the benediction begins at Yishtabach.

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

V’Adonai lo yanum . . . Adonai neither slumbers . . . based on Psalm 121:4
We acknowledge that You, alone,
awaken the sleeping, arouse those who are not alert,
give speech to the mute;
and You loosen the bonds of captives, supporting the fallen,
and strengthening those who are bent over.
You alone do we acknowledge.

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 give off light like sun and moon;

\[ \text{Based on Psalm 146:7} \]

\[ \text{Based on Psalm 145:14} \]
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, or bless Your name for one thousandth of the many thousands or tens of thousands, the countless times that you granted good things to our ancestors and to us.

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, glorify, exalt, express adulation, sanctify and enthrone Your Name, O our Sovereign. For every mouth will acknowledge You and every tongue pledge homage to You, every knee bend in Your presence and all that stands shall bow before You.

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, Malkineinu.
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'amru lishmecha,
kadavar shekatuv, kol atzmotai tomarnah.
Adonai, mi chamocha.
Kaamur: l'David, bar'chi nafshi et Adonai,
v'chol k'ra'avi et shem kodsho.

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, glorify, exalt, express adulation, sanctify and enthrone Your Name, O our Sovereign. For every mouth will acknowledge You and every tongue pledge homage to You, every knee bend in Your presence and all that stands shall bow before You.
All hearts will fear You
while our very innards will sing to Your name.
It is as the Psalmist said,
"Let all my bones exclaim: 'Who is like You, Adonai?'"
As it said by David,
"Bless Adonai, O my soul, and let all the organs of my body praise . . ."

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.

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Ha-El b’taatzumot uzecha . . . O God, in the power of your strength . . .
based on Isaiah 68:36

 lcm v’nisa. Shochein ad . . . alludes to Isaiah 57:15

Ran’nu tzaddikim b’Adonai . . . Rejoice in Adonai, you righteous . . . Psalm 33:1
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 should be praised,
and in the words of the righteous, You should be blessed.
In the tongue of the faithful, You should be exalted
and in the midst of the holy, You should be sanctified.

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

Yishtabach

Let Your name be praised, Your name be praised
among kings, throughout all the land;
Your name is to be glorified in joy, O our Sovereign.

MAY YOU ALWAYS BE PRAISED, great and holy God,
our Sovereign in heaven and on earth.
We offer our devotion, open our hearts in acclamation:
Praised are You, Adonai,
crowned in adoration,
God of praises, Sovereign of wonders,
delighting in song,
Eternal Majesty.
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.

Chatzi Kaddish — The Kaddish is an ecstatic expression of praise to God, and of hope 
for the speedy acknowledgement of divine sovereignty by all humanity. It was originally recited, 
in Talmudic times, at the end of a rabbinic study session. It is recited now, in different forms, at 
the end of each section of the worship service. The “Half” or “Reader’s” Kaddish here marks the conclusion of P'sukei D'zimrah.
SH’MA UVIRCHOTEHA — SH’MA AND ITS BLESSINGS

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

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

BARUCH atah, Adonai
echo'n El, Melech ha'olam,
yotzer 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 kinyaneca.
Titbarach, Adonai Eloheinu,
al shevach maasei yadecha
v'al m'orei or she-asita,
y'farucha selah.
Or chadash al Tzion ta'ir,
v'nikhe chulanu m'heirah l'or.
Baruch atah, Adonai, yotzer ham'orot.

For those who choose: The prayer leader at the word ברכו 'Bar’chu (the call to worship) bends the knees and bends from the waist, and at בָּרוּךָ Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.

Creator "Creator (of Light)" — A morning benediction that responds to the renewal of life and light at sunrise, a sign of God's compassion and a testimony to the divine ordering of the
The world is sunlight, restoring the soul, rejoicing the heart, bringing light to the eyes; more welcomed than gold. A Torah from heaven.

I have no light to give the morning. My Torah, my special human gift, is words. As I bring my words forth from silence, welcome them, You who redeems the sun from darkness.

Baruch atah, Adonai, yotzeir ham’orot.

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universe. The first line lightly emends Isaiah 45:7, “I form light and create darkness; I make weal and create woe,” so as not to invoke woe in the context of prayer. Psalm 104:24 also is cited. The benediction is discussed at Brachot 11a and 11b. The version in the Reform prayer book is considerably abbreviated; the traditional text also depicts sunrise as the time when the angels renew their praise of God in heaven while Israel on earth joins in the chorus acclaiming God’s sanctity (Kadosh! Kadosh! Kadosh!).
GOD OF ALL CREATION, You are blessed with each soul's breath.
Your greatness and goodness fill the world.
Knowledge and understanding surround your glory.
Holiest are You among the holy,
seated in glorious splendor,
radiating purity and justice,
bestowing loving-kindness.
In knowledge and understanding You created the heavenly lights,
giving them strength and power to bring light into the world;
full of splendor, they radiate brightness.
The world is warmed by their flames.
We rejoice in their comings and goings,
reflecting the will of their Creator.
Glory and honor they give to You, glowing praises to Your rule.
You call to the sun and it gives forth light; You set the patterns of the moon.
You are honored throughout the heavens with songs of glory and praise.
Abundant love

A Torah benediction that immediately precedes the recitation of Sh'ma. God’s abundant love for Israel is made manifest in the gift of Torah, divine instruction; Israel responds by being perpetually engaged in its study.
Shabbat Morning II

O GOD, Inspiration and Guide for all,
You have spoken in a thousand tongues for us to hear.
In every land and every age,
Your children have heard You and imagined You in separate ways.
And yet, O God, You are One, Unifier of humanity.

We give thanks for the sages and teachers
who bring us understanding of Your will.
Gratefully we recall the lawgivers and prophets,
the psalmists and sages of Israel.
And joyfully we remember that from the dawn of Israel’s life,
we would turn to You and find purpose.

May the teachings of our ancestors live on in our minds,
and their passion for righteousness stir our hearts.
Help us to live so that our daily conduct
reveals the beauty and wisdom of Your truth.

בָּרוּךְ אַתָּה, אַדְוָנוֹ, הָבֹּכְיֶה בָּהַמָּו יִשְׂרָאֵל בָּהָֽאָוָה.
Baruch atah, Adonai, habocheir b’amo Yisrael b’ahavah.

For those who choose: At the words וַחֲבִיאֵינוּ לְשָלֹם V’havi-einu Ishalom, Gather us in peace, one gathers the four נְשֵׁיָא תִיצְיֶז Tzitzit in the left hand and holds them throughout the שָמָה Sh’ma to symbolize the ingathering of our people.
Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

Baruch shem k'vod malchuto l'olam va-ed.
Blessed is God's glorious majesty forever and ever.

Sh'ma, Hear — Deuteronomy 6:4-9 is a single unit. (The line Sh'ma Yisrael is Deuteronomy 6:4). Israel is called upon to be totally devoted to God, whose Torah is to be ever-present in our waking thoughts. The Rabbis call the content of this paragraph “Accepting the Yoke of Divine Sovereignty” (M. Brachot 2:2). The first verse is singled out for special focus: over the centuries it was understood to refer to the unity and singularity of God, where Judaism differed from Christianity. It also came to be associated with Jewish martyrdom, based on a legend of Rabbi Akiba's death. These are the last words to be recited before going to sleep at night as well as before one’s death.

Baruch shem k'vod . . . Blessed is God's glorious . . . According to M. Yoma 3:8, this was the congregational response in the Temple courtyard on the Day of Atonement when the High Priest would pronounce the name of God and the people would prostrate themselves in awe. Classical Reform practice grouped this response with the Sh'ma for singing or congregational recitation; traditionally it is recited silently because it interrupts the biblical paragraph.
Shabbat Morning II

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’tzav’cha hayom al l’vavecha. V’shinantam l’vanecha v’dibarta bam b’shiv’tcha b’veitecha uv’lech’tcha vaderech uv’shochb’cha uv’kumecha. Ukshartam l’ot al yadecha v’hayu al m’zuzot beitecha uvisharecha.


LOVE ADONAI your God with every heartbeat, with every breath, with every conscious act. Keep in mind the words I command you today. Teach them to your children, talk about them at work; whether you are tired or you are rested. Let them guide the work of your hands; keep them in the forefront of your vision. Do not leave them at the doorway of your house, or outside your gate. They are reminders to do all of My mitzvot, so that you can be holy for God. I am Adonai your God. I led you out of Egypt to become your God, I am Adonai your God!

V’ahavta... You shall love... Deuteronomy 6:5-9; this instruction to love God and to be devoted to the study of Torah is the continuation of the first line of Sh’mah, not a separate unit. Reform practice has been to recite this out loud or to chant it using Torah cantillation; traditionally it is recited silently.

L’maan Tick’ru... They are reminders... Numbers 15:40-41; the end of the third paragraph of the Sh’mah is an exhortation to be mindful of our religious obligations and to be holy, since God, in redeeming Israel from Egypt, established a claim to the Jewish people’s loyalty.
ADONAI SPOKE to Moses, saying,
Speak to the Israelites and tell them that each generation shall form a fringe on the corner of their clothes, and place a blue cord on the corner fringe. When this fringe catches your eye, you will remember all the mitzvot of the Eternal, and do them, and not follow after your heart and your eyes which draw you astray.

That you may remember and do all My mitzvot and be consecrated to your God. I am Adonai, who bore you up from the land of Egypt to be your God: I am Adonai your God.
Shabbat Morning II

**Emet v’Yatziv**

“True and enduring” — Recited immediately after the Scriptural passages, this benediction acknowledges the truth and reliability of God’s covenantal words and promises of redemption. It concludes by acclaiming God as the past, and ultimate, Redeemer of Israel.

**Sing the Song**

Of men and women joined in understanding and respect.
The song of God’s miracles, an earth protected and cherished;
a gift for our children and the generations to come.
The song of a land once ravished by war, now quiet and content;
her soldiers home, to leave no more.
The song of a world redeemed: the song of peace.
**Mi Chamochah**

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

Shira chadashah shib'chu g'ulim
I'sh'mcha al s'fat hayam.
Yachad kulam hodu v'himlichu v'amru:
Adonai yimloch l'olam va-ed.

Tzur Yisrael, kumah b'ezrat Yisrael
uf'deih chinumecha Y'hudah v'Yisrael.
Go-aleinu Adonai Tz'vaot sh'mo,
k'dosh Yisrael.
Baruch atah, Adonai, gaal Yisrael.

**Who is like you, O God,**

among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

With new song, inspired,
at the shore of the Sea, the redeemed sang Your praise.

In unison they all offered thanks.
Acknowledging Your Sovereignty, they said:
“Adonai will reign forever!”

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

ברוך אתה, בְּרֻכָּה
בְּרֻכָּה ה' צוּר יִשְׂרָאֵל
Baruch atah, Adonai, gaal Yisrael.

For those who choose: When the prayer leader recites the word **קומה kumah**, rise, the congregation rises for the **אֲמִדָּה Amidah**, the Standing Prayer.

מִי קֹמְךָ מִי קֹמְךָ ? Exodus 15:11

מִי כֹּמְכָה מִי כֹּמְכָה ? Exodus 15:18
Shabbat Morning II

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

The T'filah or.displayName Amidaה ("the Prayer" or "the Standing Prayer") is the centerpiece of Jewish worship. Traditionally recited three times a day, it embodies the aspirations and needs of both the community and its individual members. On weekdays, the core of this unit is a sequence of thirteen petitionary benedictions for physical and spiritual wellbeing and for redemption; these are replaced on Shabbat and festivals with a single benediction expressing the sanctity and themes of the holy day (Kedushat HaYom; "Sanctification of the Day"). On all days, the core is surrounded by the same six benedictions: three of praise before (Avot v'Imahot, "Ancestors;" G'vurot, "God's Mighty Deeds;" K'dushah, "God's Holiness"), and three of petition and thanksgiving after (Avodah, "For the Acceptance of Worship;" Hodaah, "Thanksgiving;" Shalom, "For Peace").

According to a Talmudic tradition (B. Brachot 4b), the T'filah must begin and conclude with a scriptural verse expressing the worshipper's stance before God: at the outset, we pray for the ability to praise (Psalm 51:17); at the end, we pray that our words of prayer and meditation may be acceptable (Yihyu l'ratzon; Psalm 19:15).
SOURCE OF ALL BEING, we turn to You as did our people in ancient days. They beheld You in the heavens, they felt You in their hearts, they sought You in their lives. Their quest is ours. Help us to see the wonder of being. Give us the courage to search for truth. Teach us the path to a better life. So shall we, by our lives and our labors, bring nearer the world we envision, one of justice, freedom and peace.

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

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 ברוך "Barukh" and stands straight at the word אדונai "Adonai."
Classical Reform prayerbooks replaced the hope for a personal messianic Redeemer (go-eil) with a more generalized hope for redemption (g'ulah). Contemporary prayerbooks include the Matriarchs (Imahot) as well as the Patriarchs (Avot). The brief poem, Zochreinu l’chayim, inserted on Shabbat Shuvah, asks that we may be remembered for life during the season of judgment, and ties in with the benediction’s daily assertion that God remembers on our behalf the good deeds of our ancestors.

*WINTER: From Atzeret–Simchat Torah to Peach.
*SUMMER: From Peach to Atzeret–Simchat Torah.
I found my questions: waiting to be posed, they filled me with wonder. Sit with me, Eternal Teacher, encourage my seeking: as I fill my hours with Your mitzvot, so shall I be filled. Send me through Your door stretching up to honor Your Name, sharing out this wonder, enriching myself in the giving.

**Shabbat Shuva** — Who is like You, Merciful One, mercifully remembering Your creatures for life.

Blessed are You, Adonai, who gives life to all (revives the dead).

Baruch atah, Adonai, m’chayeih hakol (hameitim).

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**N’kadeish**

et shimcha baolam,  
k’shem shemakdishim oto  
bishmei 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.

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**K’dushah**

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**G’vurot** (“God’s Might”) — The second *T’filah* benediction acknowledges divine power: to sustain the earth with life-giving rain and dew; to give, nourish, and take human life; to restore health and to set free those who are bound. Classical Reform prayer books replaced this benediction’s image of physical resurrection of the dead (*m’chayeih meitim*) with more generalized imagery expressing the hope for a spiritual immortality. *Mishkan T’filah* provides the original language as an option, acknowledging its metaphorical power. *Mishkan T’filah* also reintroduces the seasonal inserts for rain during the winter and dew during the summer (the latter from the Sephardic rite). The two-line poem inserted during the Days of Repentance is another request that we be remembered for life.
We sanctify Your name on earth, even as all things, to the end of time and space, proclaim Your holiness; and in the words of the prophet we say:

Holy, Holy, Holy, is the God of all creation; 
the whole earth is filled with God's glory!

Adir adireinu, Adonai Adoneinu, 
mah adir shimcha b’chol haaretz.

Baruch k’vod Adonai mimkomo.

Source of our strength, Sovereign God, how majestic is Your name in all the earth!

Praised be the glory of God in heaven and earth.

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 
I’dor vador, hal’luyah.

You alone are our God and our Creator; You are our Ruler and our Helper; 
and in Your mercy, You will proclaim before all of the living; 
I am Adonai, Your God!

Adonai shall reign for ever; Your God, O Zion, 
from generation to generation. Hallelujah.

For those who choose: At the words רָאָהָ אֵל זֶהוּ שֶׁהוּא (hebrew vkara zeh) one bows to the left and at הת릭 אל zeh one bows to the right, and at each mention of קדוש (hebrew kadosh) one rises on one’s toes.

K’dushah (“God’s Holiness”) — The third T’filah benediction invokes, with awe and wonder, the sanctity and “wholly otherness” of God. In the morning and afternoon services, the angelic K’dushah is inserted at this point. Israel on earth acclaims the sanctity of God as do the angels on high. Isaiah’s and Ezekiel’s visions of the angels praising God also inspired early Jewish mystics. The scriptural verses cited are Isaiah 6:3, Ezekiel 3:12, and Psalm 146:10.
To all generations we will make known Your greatness and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.*

Blessed are You, Adonai, the Holy God.

Baruch atah, Adonai, Ha-El hakadosh.

*L'SHABBAT SHUVAH —

Blessed are You, Adonai, Holy Sovereign.

Baruch atah, Adonai, HaMelech hakadosh.

Select either V'shamru or Yism'chu

V'SHAMRU v'nei Yisrael et HaShabbat,
laasot et HaShabbat I'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 hashivi l'shabat vayinafash.

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.

*SHABBAT SHUVAH —

Blessed are You, Adonai, Holy Sovereign.

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and on the seventh day God ceased from work and was refreshed.

K'dushat HaYom

Shabbat Morning II

THE MEANING OF SHABBAT is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on Shabbat we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world.

Baruch atah, Adonai, m’kadeish HaShabbat.

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.

Baruch atah, Adonai, m’kadeish HaShabbat.

THE MEANING OF SHABBAT is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on Shabbat we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world.

Baruch atah, Adonai, m’kadeish HaShabbat.

*K’dushat HaYom (“Sanctity of the Day”) — On Shabbat, the middle benediction of the T’filah acknowledges the special character of the day of rest as a divine gift.

Yism’chu . . . * Those who keep . . . Often sung by itself, this call to rejoice on Shabbat is a text from the K’dushat HaYom benediction in the traditional Shabbat Musaf (“additional”) service.
Avodah ("For the Acceptance of Our Worship") — The first of the three concluding benedictions of the T'filah, this is a prayer for the acceptance of the congregation's worship. Following the destruction of the Second Temple in 70 C.E., public prayer came to take the place of sacrifice as the community's daily offering to God. This petition asks that our prayer may find divine favor and acceptance. The Reform prayer book has omitted from this benediction all mention of sacrificial worship. Gates of Prayer, taking into account the rebirth of the modern state of Israel, reintroduced the hope that God’s presence may again be found in Zion.

R’TZEI, Adonai Eloheinu,

b’amcha Yisrael,
ut’filatam b’ahavah t’kabei,
ut’hi l’ratzon tamid
avodat Yisrael amecha.*

Baruch atah, Adonai,
she-ot’cha l’vad’cha b’yirah naavod.

ON THIS SHABBAT DAY,
as You graciously receive our prayers,
help us to hear Your call.
Grant us enough health to fulfill our duties,
and the compassion we need to attend to others.

Teach us humility that we may perceive our own faults,
and grant us the wisdom to be forgiving of others.
Give us the courage to be true to our highest selves,
and the charity to see the best in those around us.

Give us patience enough not to become discouraged,
hope enough to overcome all fears for the future,
and faith enough to know Your Presence.
O Source of Blessing, look with favor upon us;
may our offerings be acceptable to You.*

We praise You, Adonai, whom alone we serve in reverence.

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.

* On Rosh Chodesh, Pesach, and Sukkot, continue on facing page.
Shabbat Morning II

**ROSH CHODESH, PESACH, AND SUKKOT**

Eloheinu v’Elohei avoteinu v’imoteinu, yaaleh v’yavo, v’yizacheir zichroneinu v’zichron kol amcha beit Yisrael l’fanechu, l’tovah, l’chein ul’chesed ul’rachamim, l’chayim ul’shalom, b’Yom Rosh HaChodesh hazeh.

Chag HaMatzot hazeh.

Chag HaSukkot hazeh.


Ufokdeinu vo liv’rachah. Amen.


Our God and God of our fathers and mothers, on this (first day of the new month) — (day of Pesach) — (day of Sukkot) be mindful of us and all Your people Israel, for good, for love, for compassion, life and peace. Remember us for wellbeing. Amen. Visit us with blessing. Amen. Help us to a fuller life. Amen.

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.

**MODIM** anachnu lach,

shaatah hu Adonai Eloheinu v’Elohei avoteinu v’imoteinu l’olam va-ed. Tzur chayeinu, magen yisheinu, atah hu l’dor vador.

This abbreviated version of the insertion into the Avodah benediction on Rosh Chodesh (the first day of the month) and the intermediate days of Sukkot and Pesach derives from the festival liturgy. It is a petition that we may be remembered for blessing on these auspicious days.

For those who choose: At the word מודים, one bows at the waist. At ב”, Adonai one stands up straight.
Hodaah ("Thanksgiving/Acknowledgment") — The second of the concluding benedictions expresses gratitude for the daily miracles of our lives and the divine blessings with which we are showered at all times.

Nodeh l’cha un’sapeir t’hilatecha.
Al chayeinu ham’surim b’yadcha,
v’al nishmoteinu hap’kudot lach,
v’al nisecha sheb’chol yom imanu,
v’al niflotecha v’tovotecha
sheb’chol eit, erev vavoker v’tzohorayim.
Hatov ki lo chalu rachamecha,
v’ham’racheim ki lo tamu chasadecha,
mei-olam kivinu lach.

V’al kulam yirbarach
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,
v’yi’hal’lu et shimcha be-emet,
Ha-El y’shatureinu v’ezrateinu selah.
Baruch atah, Adonai,
hatov shimcha ul’cha na-eh l’hodot.

For the expanding grandeur of Creation,
worlds known and unknown,
galaxies beyond galaxies,
filling us with awe
and challenging our imaginations,
Modim anachnu lach.

For this fragile planet earth,
its times and tides,
its sunsets and seasons,
Modim anachnu lach.
For the joy of human life,
its wonders and surprises,
its hopes and achievements,
Modim anachnu lach.

For human community,
our common past and future hope,
our oneness transcending all separation,
our capacity to work for peace and justice
in the midst of hostility and oppression,
Modim anachnu lach.

For high hopes and noble causes,
for faith without fanaticism,
for understanding of views not shared,
Modim anachnu lach.

For all who have labored
and suffered for a fairer world,
who have lived so that others might live
in dignity and freedom,
Modim anachnu lach.

For human liberties and sacred rites:
for opportunities to change and grow,
to affirm and choose,
Modim anachnu lach.

SHABBAT SHUVAH — Let life abundant be
the heritage of all Your children.

We pray that we may live
not by our fears but by our hopes,
not by our words but by our deeds.

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

The seasonal insertions tie the themes of the occasion to that of the benediction: a prayer for renewed life on Shabbat Shuvah, and an expression of gratitude for miraculous salvation during Chanukah.
Shabbat Morning II

SHABBAT SHUVAH — B’seefer chayim,

Baruch atah, Adonai, oseih hashalom.

Baruch atah, Adonai,

ham’vareich et amo Yisrael bashalom.

O GOD, may we never become complacent,

faltering in our effort to build a world of peace.

Let the nations know and understand that

justice and right are better than dominion and conquest;

May all come to see that it is not by might nor by power

but by Your spirit that life prevails.

Shalom (“For Peace”) — The T’fillah concludes with a prayer for peace and well-being

(the Hebrew word shalom means both). The insertion for Shabbat Shuvah again is a petition that

we may be inscribed in the Book of Life, for blessing, peace, and prosperity.
Shabbat Shuva – Inscribe us for life, blessing, peace, and prosperity, remembering all Your people Israel for life and peace.
Blessed are You, Adonai, Source of peace.
Baruch atah, Adonai, oseh hashalom.

Praised are You, Adonai, who blesses Your people Israel with peace.
Baruch atah, Adonai, ham’vareich et amo Yisrael bashalom.

Elohai, nitzor l’shoni meira
us’fatai midabeir mirmah,
v’limkal’lai nafshi tidom,
v’nafshi ke-afar lakol tihiyeh.
P’tach libi b’Toratecha,
v’ mitzvotecha tirdof nafshi.
V’chol hachoshvim alai raah,
m’heirah hafeir atzatam
v’kalkeil machashvatam.
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’minchcha vaaneini.

Elohai, nitzor — The Rabbis in the Talmud considered the need for personal prayer amidst the communal prayer of the T’filah (Avodah Zarah 7b-8a). Brachot 16b-17a cites a number of examples of private prayers that various Rabbis recited; this prayer of Mar bar Rabina has appeared in all prayerbooks since the ninth century. Private prayer concludes with Psalm 19:15, ‘v’inn shmirat shelom (“May the words of my mouth”) and Oseh shelom (from the Kaddish), another prayer for peace.
WE SIT in community:
elbow to elbow, eye to eye.
So close, perhaps, we brush against each other
as we move in prayer.
Ears filled with the voices of friends, teachers, fellow travelers —
who pray with us from the next seat, from across the room.
We come to silence.
Rhythm of words, shared melody, hushed.

Connected first one to one to all,
we now let go.
To be alone
with the Holy One.
To speak in mind, and heart, and soul,
but not with lips.

The prayers we weave together cannot replace
that private conversation:
God, our partner, awaits us:
One by one,
a miracle.

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.
Prayer is not purely an act; all things pray, and all things pour forth their souls. The heavens pray, the earth prays, every creature and every living thing. In all life, there is longing. Creation is itself but a longing, a kind of prayer to the Almighty. What are the clouds, the rising and the setting of the sun, the soft radiance of the moon and the gentleness of the night? What are the flashes of the human mind and the storms of the human heart? They are all prayers — the wordless outpouring of boundless longing for God.

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

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 yoshvei teiveil, v'imru: Amen.

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, the Shabbat in Pesach, Chanukah, and the Shabbat in Sukkot, Hallel may be recited on pages 266–267 [558–559] or page 268 [560].

Reading of the Torah is on page 244 [362].

Aleinu and Kaddish are on pages 282–283 [586–587].
Ashrei yoshvei veitecha,
od y’hal’lucha selah.
Ashrei haam shekacha lo,
ashrei haam she-Adonai Elohay.

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 avarkecha,
vaahal’lah shimcha l’olam va-ed.

Gadol Adonai um’hulal m’od,
v’lig’dulato ein cheiker.

David’s Song of Praise.
I will extol You, my God and sovereign,
and bless Your name forever and ever.

Every day will I bless You
and praise Your name forever and ever.

Great is Adonai and much acclaimed;
God’s greatness cannot be fathomed.

Ashrei yoshvei... Happy are those who dwell... Psalm 84:5
Ashrei haam... Happy the people... Psalm 144:15
One generation shall laud Your works to another and declare Your mighty acts.

The glorious majesty of Your splendor and Your wondrous acts will I recite.

They shall talk of the might of Your awesome deeds, and I will recount Your greatness.

They shall celebrate Your abundant goodness, and sing joyously of Your beneficence.

Adonai is gracious and compassionate, slow to anger and abounding in kindness.

Adonai is good to all, and God's mercy is upon all God's works.

All Your works shall praise You, Adonai, and Your faithful ones shall bless You.
They shall talk of the majesty of Your sovereignty,
and speak of Your might,

to make God’s mighty acts known among mortals
and the majestic glory of Your sovereignty.

Your sovereignty is eternal;
Your dominion is for all generations.

Adonai supports all who stumble,
and makes all who are bent stand straight.

The eyes of all look to You expectantly,
and You give them their food when it is due.

You give it openhandedly,
feeding every creature to its heart’s content.
Shabbat Afternoon

Ashrei
Psalm 145
Chatzi Kaddish

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

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

R’zon 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.

Adonai is beneficent in all ways
and faithful in all works.

Adonai is near to all who call
to all who call upon God with sincerity.

Adonai fulfills the wishes of those who fear God;
Adonai hears their cry and delivers them.

Adonai watches over all who love God,
but all the wicked God will destroy.

My mouth shall utter the praise of Adonai,
and all creatures shall bless God’s holy name forever and ever.

We will bless You God, now and always.
Hallelujah!
YITGADAL v’yitkadesh sh’meh raba
b’alma di v’ra chiruteih,
v’yamlich malchuteih
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisrael,
baagala uvizman kariv,
v’imru: Amen.

Y’hei sh’meh raba m’varach
l’alal ul’almei almaya.

Yitbarach v’yishtabach v’yitpaar
v’yitromam v’yitnasei,
v’yir’hadar v’yitaleh v’yir’halal
sh’meh d’kudsha b’rich hu,
l’eila min kol birchata v’shirata,
tush’b’chata v’nechemata,
daamiran b’alma, v’imru: Amen.

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.

Reading of the Torah is on page 244 [362].
There are times when the love of God burns so powerfully within your heart that the words of prayer seem to rush forth, quickly and without deliberation.

At such times it is not you yourself who speak; rather it is through you that the words are spoken.

Thou comest, God, in the ancient speech, in long-loved sound, in comfortable prayer — sublimity brought near.

Yet take from me the loveliness of words barbed with the sting of beauty — essence of the heart. Empty the goblet of the soul and where no word is — God, come Thou.
For those who choose: Before reciting תפלה, one takes three steps forward.

Adonai, s'fatai tiftach, Adonai, open up my lips that my mouth may declare Your praise.

Psalm 51:17

Adonai, s'fatai tiftach . . . Adonai, open up my lips . . .
Shabbat Afternoon

Avot v’Imahot
G’vurot
K’dushah
K’dushat HaYom
Avodah
Hodaah
Shalom
T’filat HaLev

O God, You are as near as
the very air we breathe,
yet farther than the farthermost 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.

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.
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
livnei v’naihem l’maan sh’mo b’ahavah.

*Shabbat Shuvah*
—
Zochreinu l’chayim,
Melech chafeitz bachayim,
v’horveinu b’sefer hachayim,
l’maancha Elohim chayim.

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

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.

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 Baruch and stands straight at the word Adonai.

Avot v’imahot... As God has been gracious to our forbears, so may we receive
divine favor.
**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.

ברוך אֵֽהָבָּנֹת, בְּמַעְלָהָם בְּפַלְפַלָּם שֵׁרָה וְעֵֽמְּרָּה
Baruch atah, Adonai, pokeid Sarah u’magein Avraham.

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 (פְּרָה, pokeid) as she struggles with infertility. The chatimah, as with the rest of the prayer, indicates that each of us experiences God differently.
Shabbat Afternoon

**ATAH** gibor l’olam, Adonai, m’chayeih hakol (meitim) atah, rav l’hoshia.

*WINTER — Mashiv haruach umorid hagashem.*

*SUMMER — Morid hatal.*

M’chalkeil chayim b’chesed, m’chayeih hakol (meitim) b’rachamim rabim, someich noflim, v’rofei cholim, umatir asurim, um’kayeim emunato lisheinei afar.

Mi chamocha baal g’vurot umi domeh lach, melech meimit um’chayeh umatziach y’shuah.

**SHABBAT SHUVAH** —

Mi chamocha Av harachamim, zocheir y’zurav l’chayim b’rachamim.

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

Baruch atah, Adonai, m’chayeih hakol (hameitim).

**YOU ARE** forever mighty, Adonai; You give life to all (revive the dead).

*WINTER — You cause the wind to shift and rain to fall.*

*SUMMER — You rain dew upon us.*

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

**SHABBAT SHUVAH** — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (who revives the dead).

Baruch atah, Adonai, m’chayeih hakol (hameitim).

**Mashiv haruach / Morid hatal** — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

**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.

*WINTER: Atzeret–Simchat Torah to Pesach. SUMMER: Pesach to Sh’mini Atzeret / Simchat Torah.*

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Shabbat Afternoon

Avot v’Imahot

G’vurot

K’dushah

K’dushat HaYom

Avodah

Hodaah

Shalom

T’fillat HaLev

**Your might**, O God, is everlasting;
help us to use our strength for good and not evil.

You are the Source of life and blessing;
help us to choose life for ourselves and our children.

You are the support of the falling;
help us to lift up the fallen.

You are the author of freedom;
help us to free the captive.

You are our hope in death as in life;
help us to keep faith with those who sleep in the dust.

Your might, O God, is everlasting;
help us to use our strength for good.

For blessing and not for curse,
for life and not death.
for abundance, not want.

*ברוך אתה, אדונָי, מְ cháָיֵה הָכָל (המָיְיתִים).*

Baruch atah, Adonai, m’chayeih hakol (hameitim).

The metaphor “reviving the dead” is widely used rabbinically. The Talmud recommends saying *ברוך אתה אֲדונָי, מְ cháָיֵה הָמָיְיתִים* (Baruch atah Adonai, m’chayeih hameitim) for greeting a friend after a lapse of seeing the person for twelve months, and for awakening from sleep.

*Brachot 58b, Y. Brachot 4:2*
N’KADEISH et shimcha baolam, k’shem shemakdishim oto bishmei marom, kakatu 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’enei kol chai.

Ani Adonai Eloheichem.

Yimloch Adonai l’olam, Elohayich Tzion l’dor vador, hal’uyah.

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’ador vador nagid godlecha u’neitzach n’zachim k’dushat-cha nakdish, vishivachah Eloheinu, mipinu lo yamush l’olam va-ed.*

Baruch atah, Adonai, Ha-El hakadosh.

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.

Baruch atah, Adonai, Ha-El hakadosh.

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

Baruch atah, Adonai, HaMelech hakadosh.

For those who choose: At the words הַגְּדוֹל הַדְּרוֹת הַגְּדוֹלִים לְנַעֲצָךְ, v’kara zeh one bows to the left and at הַגְּדוֹל הַדְּרוֹת הַגְּדוֹלִים לְנַעֲצָךְ el zeh one bows to the right, and at each mention of הודו kadosh, one rises on one’s toes.
Shabbat Afternoon

Avot v'Imahot
G'vurot
K’dushah
K’dushat HaYom
Avodah
Hodaah
Shalom
T’filat HaLev

**HOW SHALL WE** sanctify God’s name?
By being holy ourselves.
How do we accomplish this?
Let our prayers bring us to sacred deed,
to actions that promote justice, harmony and peace.

**V’EIZEHU CHACHAM,**
halomeid mikol adam.
V’eizehu gbor, hakaveish et yitzro.
V’eizehu ashir hasamei-ach b’chelko.

**AN D WHO IS WISE?** The one who learns from everyone. And who is mighty? One who controls one’s urges. And who is rich? One who is happy with what one has.

*Pirkei Avot 4:1*

**RABBI CHALAFTA BEN DUSA**

ish K’far Chananya omeir:
Asarah sheyoshvin v’oskin baTorah,
Shechinah sh’ruyah veineihem, shene-emar:
Elohim nitzav baadat El.

**RABBI CHALAFTA BEN DOSA,** who lived in Kefar Chenanya, used to say: If ten sit and engage in Torah study, the Divine Presence abides among them, as it is said, “Adonai stands in the congregation of God” (Psalm 82:1). *Pirkei Avot 3:6*

Morality, then, cannot be created by God. It is never a divine gift. It is a human achievement. It is not the child of grace but of effort. *Joshua Loth Liebman*

In doing this work, I derived, little by little, a sense of the divinity of pregnancy. That it is, above all, a creation of a sacred being. We tend to think of physical acts as not being sacred because they are shared by animals. But I read texts that conveyed a powerful image — that the body does not just carry a divine spark, but is itself part of a divine sacredness — the body contains the name of God. *Tivka Frymer-Kensky*

OUR GOD and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

Baruch atah, Adonai, m’kadeish HaShabbat.
Shabbat Afternoon

Avot v'Imahot
G'vurot
K'dushah
K'dushat HaYom
Avodah
Hodaah
Shalom
T'filat HaLev

Our ancestors brought You spices and foods
to gain Your favor, O God.
Most precious in our day is the offering of time.
Accept this gift we have set aside,
the sanctity of this full day.
Oh! To revel in Your presence,
to celebrate the beauty of Your handiwork,
to rejoice in the gift of life!

Baruch atah, Adonai, m'kadeish HaShabbat.

For the good in us
which calls us to a better life,
we give thanks.

For the strength to improve the world
with our hearts and hands,
we give praise.

For the peace in us
which leads us to work for peace,
we are grateful.

For the gift of Shabbat
which renews us for life,
we offer blessing.

Baruch atah, Adonai, m'kadeish HaShabbat.
Shabbat Afternoon

R’TZEI, Adonai Eloheinu, b’amcha Yisrael,
ur’tifatam b’ahavah t’kabeil,
ut’hi l’ratzon tamid
avodat Yisrael amecha.
El karov l’chol korav,
p’nei el avadecha v’choneinu,
sh’foch ruchacha aleinu.

FIND FAVOR, Adonai, our God, with Your people Israel
and accept their prayer in love.
May the worship of Your people Israel always be acceptable.
God who is near to all who call, turn lovingly to Your servants.
Pour out Your spirit upon us.

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v’Elohei avoteinu v’imoteinu,
yaal veh’Yavo, v’yizacheir zichroneinu
v’zichron kol amcha beit Yisrael l’faneca,
l’tovah, l’chein u’fchesed u’rachamim,
l’chayim u’l’shalom, b’Yom
Rosh HaChodesh hazeh.
Chag HaMatzot hazeh.
Chag HaSukkot hazeh.
Ufokeinu vo liv’rachah. Amen.

Our God and God of our fathers and mothers, on this
(first day of the new month) — (day of Pesach) — (day of Sukkot)
be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace.
Remember us for wellbeing. Amen.

V’tchezenah einineu b’shuv’cha
l’Tzion b’rachamim.

LET OUR EYES BEHOLD Your loving return to Zion.
Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai,
hamachazir Shechinato l’Tzion.
Words of prayer do not ascend to God automatically. They need the burning desire of the heart in order to rise like perfumed offerings to heaven. 

Nachman of Bratzlav
MODIM anachnu lach, shaah hah
Adonai Eloheinu v’Elohei avoteinu v’imoteinu
l’olam va-ed. Tzur chayenu, magein yisheinu,
atah ha l’dor vador.

Nodeh l’cha un’sapeir t’hilatecha. Al chayenu
ham’surim b’yadecha, v’al nishmoteinu
hap’kudot lach, v’al nisecha she’h chol yom
imanu, v’al niflotecha v’tovotecha
she’h chol eit, erev vavoker v’tzohorayim.

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

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

On Chanukah, continue on page 264 [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.

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.

Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.
Shabbat Afternoon

Avot v'Imahot
G'verot
K'dushah
K'dushat HaYom
Avodah
Hodaah
Shalom
T'filat HaLev

FOR THE GIFT of our souls, for the promise of our lives,
for all we are and all we might yet become,
for the creative seeds sown within our minds,
whose nurturing can yield a grand harvest;
for all these gifts, we thank You, O God,
and pray that we prove ourselves worthy.

May our lives be ripe with the fruit of compassion,
sweetly sustaining those in need.
May we use our gifts wisely and with love,
true messengers of blessing to the world.

Baruch atah, Adonai, hatov shimcha u'lecha na-eh l'hodot.

WHEN WE BEHOLD Your heavens, the work of Your fingers,
the moon and stars that You set in place —
What are we humans that You are mindful of us?
We mortals that You take note of us?
You made us little less than divine,
adorned us with glory and majesty.
You gave us dominion over Your handiwork,
laying the world at our feet . . .
Adonai, our God, how majestic is Your name throughout the earth!

Baruch atah, Adonai, hatov shimcha u'lecha na-eh l'hodot.

For those who choose: On page 238 [356], at the word מודים modim, one bows at the waist. At ת"א Adonai one stands up straight.

When we behold Your heavens . . . Psalm 8:4–7, 10

239 [357]
Shabbat Afternoon

Grant Abundant Peace to Israel Your people forever, for You are the Sovereign God of all peace. May it be pleasing to You to bless Your people Israel in every season and moment with Your peace.

SHABBAT SHUVAH — In the book of life, blessing, peace and prosperity, may we be remembered and inscribed by You, we and all Your people Israel for a good life and for peace. Blessed are You, Adonai, who makes peace.

Baruch atah, Adonai, who blesses Your people Israel with peace.

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

“Seek peace and pursue it.” (Psalm 34:15) . . . The midrash observes, we must “seek peace” in our own place, and “pursue it” in every other place. Numbers Rabbah, Chukat 19:27
Shabbat Afternoon

ELOHEINU V’ELOHEI
avoteinu v’imoteinu,
Bar’cheinu bab’racha ham’shuleshet.

Y’varech’cha Adonai v’yishm’recha
Kein y’hi ratzon.

Ya-eir Adonai panav eilecha vichuneka.
Kein y’hi ratzon.

Yisa Adonai panav eilecha
v’yaseim l’cha shalom.
Kein y’hi ratzon.

OUR GOD and God of our ancestors,
bless us with this threefold blessing:

May God bless you and keep you.
May it be so.

May God’s radiance shine upon you and be gracious to you.
May it be so.

May God’s presence be upon you and grant you peace.
May it be so.

MAH NAVU al heharim raglei m’vaseir mashmia shalom, mashmia y’shuah.
Baruch atah, Adonai, oseih hashalom.

HOW WELCOME on the mountain are the footsteps of the herald,
announcing peace, proclaiming deliverance.

Baruch atah, Adonai, oseih hashalom.

Y’varech’cha Adonai . . . May God bless you . . .
the first verse of the Priestly Blessing asks for physical sustenance, for health and protection from evil. The second line asks for spiritual health. And the third, in asking for wholeness, seeks the integration of both in our lives.

Y’varech’cha Adonai . . . May God bless you . . . Numbers 6:24-26
Mah navu . . . How welcome . . . Isaiah 52:7
ELOHAI, n‘tzor l‘shoni meira us‘fatai
midabeir mirmah, v‘limkal‘lai nafshi
tidom, v‘nafshi ke-afar lakol tih‘yeh.
Ptach libi b‘Toratecha, uv‘mitzvoteca
tirdof nafshi. V‘chol hachoshvim
alai raah, m‘heirah hafeir atzatam
v‘kalkeil machashavtam. Aseih l‘maan
shinecha, aseih l‘maan y‘minecha, aseih
l‘maan k‘dushatecha, aseih l‘maan
Toratecha. L‘maan yeichaltzun y‘didecha,
hoshiah y‘mincha vaaneini.

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.

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.

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

Aleinu and Kaddish are on pages 282–283 [586–587].

242 [360]
Shabbat Afternoon

Avot v’Imahot
G’vurot
K’dušah
K’dušat HaYom
Avodah
Hodaah
Shalom
T’filat HaLev

CREATE a pure heart within me;  
let my soul wake up in Your light.  
Open me to Your presence;  
flood me with Your holy spirit.  
Then I will stand and sing out  
the power of Your forgiveness.  
I will teach Your love to the lonely;  
the lost will find their way home.  
Adonai, open up my lips  
and my mouth will declare Your praise.

HELP ME, O GOD, to find still moments,  
quiet spaces within to refresh my soul;  
cease my questions, my inner debates.  
And let me meditate on Your goodness.  
Help me, O God, to nurture my courage,  
recalling moments of strength,  
remembering days of fortitude,  
the certainty of Your regard.  
Help me, O God, to turn to the light,  
warmed face and fingers outstretched,  
alive, alive in Your sight.

Aleinu and Kaddish are on pages 282–283 [586–587].

Create a pure heart within me . . .  adapted from Psalm 51
**Reading the Torah on Shabbat**

**Seder K'riat Hatorah l'Shabbat — Reading the Torah on Shabbat**

*The Ark is opened. Remove the Torah.*

**EIN KAMOCHA** vaElohim Adonai,
v’ein k’maasecha.
Malchut’cha malchut kol olamim,
umemshalt’cha b’chol dor vador.
Adonai melech, Adonai malach,
Adonai yimloch l’olam va-ed.
Adonai oz l’amo yitein,
Adonai y’vareich et amo vashalom.

**THERE IS NONE LIKE YOU** among the gods, Adonai,
and there are no deeds like Yours.
You are Sovereign over all worlds,
and Your dominion is in all generations.
Adonai reigns, Adonai has reigned,
Adonai will reign forever and ever.
Adonai will give strength to our people,
Adonai will bless our people with peace.

Av harachamim,
heitivah virtzoncha et Tzion,
tivneh chomot Y’rushalayim.
Ki v’cha l’vad batachnu,
Melech El ram v’nisa, Adon olamim.

Source of mercy: favor Zion with your goodness;
rebuild the walls of Jerusalem.
For in You alone do we trust,
Sovereign, high and exalted, God Eternal.
Reading the Torah on Shabbat

Kabbalat HaTorah
Hakafah
Birkat HaTorah
Hagbahah
Mi Shebeirach
Birkat HaGomeil
Birkot HaHaftarah
Hachzarat HaTorah

**HAK’HEIL et haam,**
haanashim v’hanashim v’hataf
v’geircha asher bish’arecha,
I’maan yishm’u ul’maan yilm’du
v’yaru et Adonai Eloheichem,
v’shamru la-asot
et kol divrei HaTorah hazot.
Uv’neihem asher lo yadu
yishm’u v’lamdu l’yirah
et Adonai Eloheichem.

**ASHREI adam matza chochmah**
v’adam yafik t’vunah.
Ki tov sachrah mis’char kasef
umeicharutz t’vuatah.
Y’karah hi mipninim
v’chol chafatzecha lo yishv’u vah.

**HAPPY IS THE ONE** who finds wisdom,
the one who gains understanding;
for its value is greater than silver, its yield than fine gold.
It is more precious than rubies, no treasure can match it.

Ashrei adam matza . . . Happy is the one . . . Proverbs 3:13-15
Ki mitziyon teitzei Torah, ud’var Adonai miY’rushalayim.

For from out of Zion will come the Torah, and the word of Adonai from Jerusalem.


Lift up your heads, O gates! Lift yourselves up, O ancient doors! Let the Sovereign of glory enter. Who is this Sovereign of glory? The God of Hosts is the Sovereign of glory!

People’s life from Sinai until now. Freedom is its gift to all who treasure it.
\textit{Reading the Torah on Shabbat}

\textbf{Kabbalat HaTorah}

\textit{Hakafah}

\textit{Birchat HaTorah}

\textit{Mi Shebeirach}

\textit{Hagbahah}

\textit{Birchat HaGomeil}

\textit{Birchat HaHaftarah}

\textit{Hachzarat HaTorah}

\textbf{Lo Yarei-u} v'lo yashchitu

b'chol har kodshi ki malah haaretz
dei-ah et Adonai kamayim layam m'chasim.

V'yashvu ish tachat gafno

v'tachat t'einato v'ein macharid.

\textbf{V'chit'tu} charvotam l'itim

vchanitoteihem l'mazmeirot.

Lo yisa goy el goy cherev

v'lo yilm'du od milchamah.

\textbf{They shall not hurt} or destroy in My holy mountain, for the earth shall be filled with the knowledge of Adonai as the sea-bed is covered by water. And all shall sit under their vines and fig trees, and none shall make them afraid.

\textbf{V'chit'tu} charvotam l'itim

vchanitoteihem l'mazmeirot.

Lo yisa goy el goy cherev

v'lo yilm'du od milchamah.

\textbf{They shall beat their swords} into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation; never again shall they learn war.

\textbf{In this scroll is the secret of our}

Its teaching is love and justice, goodness and hope.
Standing with the Torah, recite these verses.

**Baruch** shenatan Torah

l’amo Yisrael bikdushato.

**Blessed is God** who in holiness gave the Torah to the people Israel.

Shema Yisrael, Adonai Eloheinu, Adonai Echad.

**Hear, O Israel**, Adonai is our God, Adonai is One.

Echad Eloheinu gadol Adoneinu,

kadosh sh’mo.

**Our God is One**, Adonai is great, holy is God’s Name.

Gadlu l’Adonai iti,

un’rom’mah sh’mo yachdav.

**Exalt Adonai** with me, let us extol God’s Name together.

L’cha Adonai ha’g’dulah v’hag’vurah

v’hatiferet v’haneitzach v’hahod,

ki chol bashamayim uvaaretz.

L’cha Adonai ha’amamlachah

v’hamitnasei l’chol l’rosh.

**Yours, Adonai**, is the greatness, might, splendor, triumph, and majesty —

yes, all that is in heaven and on earth.

To You, Adonai, belong sovereignty and preeminence above all.

*The Torah is unwrapped.*
EXALT ADONAI our God and bow down toward God’s holy mountain,
for Adonai our God is holy.

THE WORLD is sustained by three things: Torah, worship and loving deeds.

NATION SHALL not lift up sword against nation;
neither shall they learn war anymore.
HAVU GODEL l’Eloheinu
ut’nu chavod laTorah.

LET US DECLARE the greatness of our God and give honor to the Torah.

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

ADONAI imachem. MAY GOD be with you!
Congregation responds:
Y’varech’cha Adonai.

BLESSING BEFORE THE READING OF THE TORAH

BAR’CHU et Adonai ham’vorach.
Baruch Adonai ham’vorach l’olam va-ed.
Baruch atah, Adonai
Eloheinu, Melech haolam,
asher bachar banu mikol haamim,
v’natan lanu et T orato.
Baruch atah, Adonai, notein haTorah.

BLESS ADONAI who is blessed.
Blessed is Adonai who is blessed now and forever.
Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

BLESSING AFTER THE READING OF THE TORAH

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher natan lanu Torat emet,
v’chayei olam nata b’torcheinu.
Baruch atah, Adonai, notein haTorah.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life.
Blessed are You, Adonai, who gives the Torah.
Reading the Torah on Shabbat

Kabbalat HaTorah
Hakafah
Birchat HaTorah
Mi Shebeirach
Hagbahah
Birkat HaGomeil
Birchat HaHaftrah
Hachzarat HaTorah

ALTERNATIVE BLESSING
BEFORE THE READING OF THE TORAH

HOLY ONE OF BLESSING,
Your Presence fills creation.
You have enlightened this path
with the wisdom of Torah,
giving it to the Jewish people
as their particular way.
Blessed are You, Merciful One,
who gives this Torah to the Jewish people.

ALTERNATIVE BLESSING
AFTER THE READING OF THE TORAH

HOLY ONE OF BLESSING,
Your Presence fills creation.
This Torah is a teaching of truth,
whole and balanced,
and from it comes eternal life
for the people who embrace it.
Blessed are You, Merciful One,
who gives this Torah to the Jewish people.
MI SHEBEIRACH FOR ALIYAH

MI SHEBEIRACH avoteinu v'imoteinu,
Avraham Yitzchak v'Yaakov,
Sarah, Rivkah, Rachel v'Lei-ah,
ha y'vareich et [name] ben/bat [parents]
baavur she-alah/she-altah
lichvod HaMakom, lichvod haTorah.
Bis-char zeh HaKadosh Baruch Hu
yishm'reihu/yishm'rehah
v'atzileihu/v'atzilehah
mikol tzarah v'tzukah umikol nega umachalah,
v'yishlach b'rachah v'hazlachah
v'chol maaseh yadav/yadeha,

MAY THE ONE WHO BLESSED our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless [name] son/daughter of [parents], since he/she has come up to the Torah in honor of God and Torah. May he/she merit from the Holy One of Blessing protection, rescue from any trouble or distress, and from any illness, minor or serious; may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.

HAGBAHAH UG'LILAH— The Torah is raised, rolled, and wrapped.

V'ZOT haTorah asher sam Moshe
lifnei b'nei Yisrael,
al pi Adonai b'yad Moshe.

THIS IS THE TORAH which Moses placed
before the people of Israel,
God's word through the hand of Moses.

Prayers of Our Community are on page 258 [376].
Shabbat Minchah T'filah is on pages 226–227 [344–345].
**Reading the Torah on Shabbat**

**PRAYERS FOR HEALING**

**MII SHEBEIRACH**


**MAY THE ONE**

who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal those who are ill [names]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

**MII SHEBEIRACH**

M’kor hab’rachah l’imoteinu. May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing and let us say, Amen.

**MI SHEBEIRACH**

M’kor hab’rachah laavoteinu. Bless those in need of healing with r’fuah sh’leimah, the renewal of body, the renewal of spirit, and let us say, Amen.

**BIRKAT HAGOMEIL**

— THANKSGIVING BLESSING

**BARUCH ATAH, ADONAI**

Eloheinu Melech haolam, sheg’malanu kol tov. 

**BLESSED ARE YOU,** Adonai our God, Sovereign of the universe, who has bestowed every goodness upon us.

Congregation responds:


Amen. May the One who has bestowed goodness upon us continue to bestow every goodness upon us forever.

*Shabbat Minchah T’filah is on pages 226–227 [344–345].*

**Birkat HaGomeil** — may be recited by one who has survived a life-challenging situation.
**Reading the Torah on Shabbat**

**Blessing Before the Haftarah**

**Baruch** atah, Adonai Eloheinu, Melech haqolam, tzaddik b’chol hadorot, HaEl hane-eman, haomeir v’oseh, ham’dabeir um’kayeim, shekol d’varav emet vantzedek.

Al haTorah, v’al haavodah, v’al hanvi-im, v’al yom HaShabbat hazeh, shenatata lanu Adonai Eloheinu, likdushah v’limnuchah, l’chavod ul’tifaret.

Al hakol Adonai Eloheinu, anachnu modim lach, um’var’chim otach, yitbarach shimcha b’fi chol chai tamid l’olam va-ed.

Baruch atah, Adonai, m’kadeish HaShabbat.

**Praise to You**, Adonai our God, Sovereign of the universe, who has chosen faithful prophets to speak words of truth.

Praise to You, Adonai, for the revelation of Torah, for Your servant Moses, for Your people Israel and for prophets of truth and righteousness.

**Blessing After the Haftarah**

**Baruch** atah, Adonai Eloheinu, Melech haqolam, tzur kol haqolamim, tzaddik

Al haTorah, v’al haavodah, v’al hanvi-im, v’al yom HaShabbat hazeh, shenatata lanu Adonai Eloheinu, likdushah v’limnuchah, l’chavod ul’tifaret.

Baruch atah, Adonai, m’kadeish HaShabbat.

**Praise to You**, Adonai our God, Sovereign of the universe, Rock of all creation, Righteous One of all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and for this Shabbat that You, Adonai our God, have given us for holiness and rest, for honor and glory: we thank and bless You.

May Your name be blessed forever by every living being.

Praise to You, Adonai, for the Sabbath and its holiness.

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Reading the Torah on Shabbat

Kabbalat HaTorah
Hakafah
Birchat HaTorah
Mi Shebeirach
Hagbahah
Birkat HaGomeil
Birchat HaHaftarah
Hachzarat HaTorah

I, THE ETERNAL, have called you to righteousness, and taken you by the hand, and kept you; I have made you a covenant people, a light of nations.

We are Israel: witness to the covenant between God and God's children.

This is the covenant I make with Israel:
I will place My Torah in your midst, and write it upon your hearts.
I will be your God, and you shall be My people.

We are Israel: our Torah forbids the worship of race or nation, possessions or power.

You who worship gods that cannot save you, hear the words of the Eternal One: I am God, there is none else!

We are Israel: our prophets proclaimed an exalted vision for the world.

Hate evil, and love what is good; let justice well up as waters and righteousness as a mighty stream.

We are Israel, schooled in the suffering of the oppressed.
You shall not oppress your neighbors nor rob them.
You shall not stand idle while you neighbor bleeds.

We are Israel, taught to beat swords into plowshares, commanded to pursue peace.

Violence shall no longer be heard in your land, desolation and destruction within your borders. All your children will be taught of your God, and great shall be the peace of your children.

We are Israel, O God, when we are witnesses to Your love and messengers of Your truth.
Y’HAL’LU et shem Adonai,  
ki nisgav sh’mo l’vado.

LETS US PRAISE the Name of Adonai,  
for God’s Name alone is exalted!

Alternative readings are found on the facing page.

HODO al eretz v’shamayim.  
Vayarem keren l’amo,  
t’hilah l’chol chasidav,  
 liv’nei Yisrael am k’rovo.  
Hal’lu Yah!

GOD’S MAJESTY is above the earth and heaven; and God is the strength of our people, making God’s faithful ones, Israel, a people close to the Eternal. Halleluyah!

The Torah is returned to the Ark.

KI LEKACH tov natati lachem,  
Torati al taazovu.

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

Hashiveinu Adonai eilecha v’nashuvah,  
chadeish yameinu k’kedem.

FOR I HAVE GIVEN YOU good instruction; do not abandon My Torah.

IT IS A TREE OF LIFE for those who hold fast to it, and all its supporters are happy. Its ways are ways of pleasantness and all its paths are peace. Return us to You, Adonai, and we will return; renew our days as of old.
**Reading the Torah on Shabbat**

One of these passages may be read before returning the Torah to the Ark.

GOD’S TORAH IS PERFECT, reviving the soul;
God’s teaching is sure, making wise the simple.
God’s precepts are right, delighting the mind;
God’s mitzvot are clear, giving light to the eyes.
God’s word is pure, enduring forever;
God’s judgments are true and altogether just.

WHEN TORAH ENTERED the world, freedom entered it.
The whole Torah exists only to establish peace.

Its highest teaching is love and kindness.
What is hateful to you, do not do to any person.

That is the whole Torah; all the rest is commentary. Go and learn it.
Those who study Torah are the true guardians of civilization.

Honoring one another, doing acts of kindness,
and making peace: these are our highest duties.
But the study of Torah is equal to them all,
because it leads to them all.

Let us learn in order to teach.
Let us learn in order to do!
COMMUNITY

FOR OUR CONGREGATION

SOURCE of all being,
may the children of this community learn these passions from us:
love of Torah, devotion in prayer, and support of the needy.
May we guide with integrity, and may our leadership be in Your service.
May those who teach and nourish us be blessed with satisfaction,
and may we appreciate their time and their devotion.
Bless us with the fruits of wisdom and understanding,
and may our efforts bring fulfillment and joy.

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.

FOR OUR COUNTRY

THUS SAYS ADONAI. This is what I desire:
to unlock the fetters of wickedness, and untie the cords of lawlessness;
to let the oppressed go free, to break off every yoke.
Share your bread with the hungry, and take the wretched poor into your home.
When you see the naked, give clothing, and do not ignore your own kin.

If you banish the yoke from your midst, the menacing hand, the evil speech;
if you offer compassion to the hungry and satisfy the famished creature —
then your light shall shine in darkness.

O GUARDIAN of life and liberty,
may our nation always merit Your protection.
Teach us to give thanks for what we have
by sharing it with those who are in need.
Keep our eyes open to the wonders of creation,
and alert to the care of the earth.
May we never be lazy in the work of peace;
may we honor those who have died in defense of our ideals.
Grant our leaders wisdom and forebearance.
May they govern with justice and compassion
Help us all to appreciate one another,
and to respect the many ways that we may serve You.
May our homes be safe from affliction and strife,
and our country be sound in body and spirit.
Amen.

Thus says Adonai . . . Selected verses from Isaiah 58
PRAYERS OF OUR
FOR THE STATE OF ISRAEL

SHAALU sh’lom Y’rushalayim,
yishlayu ohavayich.

O HEAVENLY ONE, Protector and Redeemer of Israel,
bless the State of Israel which marks the dawning of hope for all who seek peace.
Shield it beneath the wings of Your love; spread over it the canopy of Your peace;
send Your light and truth to all who lead and advise,
guiding them with Your good counsel.
Establish peace in the land and fullness of joy for all who dwell there.
Amen.
MAY IT BE YOUR WILL, our God and God of our ancestors, that You lead us in peace and help us reach our destination safely, joyfully and peacefully. May You protect us on our leaving and on our return, and rescue us from any harm, and may You bless the work of our hands, and may our deeds merit honor for You. Praise to You, Adonai, Protector of Israel.

Baruch atah, Adonai, shomeir Yisrael laad.
Reading the Torah on Shabbat

PRAYERS OF OUR

Y'HI RATZON milpanecha,
Adonai Eloheinu
v'Elohei avoteinu v'imoteinu,
she'chadeish aleinu et ha'hodesh
haba (hazeh) l'ovah v'liv'rachah.
V'titen lanu chayim arukim,
chayim shel shalom,
chayim shel parnasah,
chayim she'hei vanu
ahavat Torah v'yirat shamayim,
chayim sheyimalu mishalot
libeinu l'tovah. Amen.

OUR GOD and God of our ancestors,
may the new month bring us goodness and blessing.
May we have long life, peace, prosperity,
a life exalted by love of Torah and reverence for the divine;
a life in which the longings of our hearts are fulfilled for good.

Rosh Chodesh [name of month] [name of month]
yih'yeh b'yom [day] / hu hayom. THE NEW MONTH of _____ will begin on _____ / begins today.

The custom of announcing the beginning of the new Hebrew month in the synagogue dates to the geonic period (circa 9th century). This prayer is recited on the Shabbat preceding the beginning of the new Hebrew month, with the exception of the month of Tishevi, which always coincides with Rosh HaShanah. This Shabbat is called Shabbat M'vorchim. We pray for blessing in the month ahead.
Reading the Torah on Shabbat

COMMUNITY

FOR A BAR AND BAT MITZVAH

INTO OUR HANDS, O God, You have placed Your Torah, to be held high by parents and children, and taught by one generation to the next. Whatever has befallen us, our people have remained steadfast in loyalty to the Torah. It was carried in the arms of parents that their children might not be deprived of their birthright.

And now, we pray that you, [name], may always be worthy of this inheritance. Take its teaching into your heart, and in turn pass it on to your children and those who come after you. May you be a faithful Jew, searching for wisdom and truth, working for justice and peace.

May the One who has always been our Guide inspire you to bring honor to our family and to the House of Israel.

Baruch atah, Adonai, shenatan li et hazchut v’et hakavod lateit l’cha / lach Torah.
Blessed is Adonai our God, who gives me the honor and privilege of entrusting you with Torah.

OUR HEARTS are one on this joyous day as you commit yourself to a life of Torah:
a life, we pray, filled with wisdom, caring and right action.

We pray that you will grow each day in compassion for the needy, in concern for the stranger, in love of all people.

May the One who blessed our ancestors, Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel and Leah, bless you on your becoming a Bar/t Mitzvah.

May you grow with strength and courage, with vision and sensitivity. And may you always be certain of our love.

Amen.
Reading the Torah on Shabbat

PRAYERS OF OUR SOURCE

MAY YOU LIVE to see your world fulfilled, may your destiny be for worlds still to come, and may you trust in generations past and yet to be. May your heart be filled with intuition and your words be rich in understanding. May songs of praise ever be upon your tongue, and your vision clarify a straight path before you. May your eyes shine with the light of Torah and your face reflect the brightness of the heavens. May your lips ever speak wisdom and your fulfillment be in righteousness, even as you ever yearn to hear the words of the Ancient One of Holiness.

WEDDING BLESSING

SOURCE of laughter and gladness, let Your Presence accompany these loving companions. Pour love over them; grant them growth, each alone and together. May health and devotion, laughter and understanding abound for them. May they have the strength to share life’s sorrows. May their love deepen and flower. Open their hearts to one another and may their hands be open to family, to friends, to our people Israel, to all humanity.

Amen.
Al Hanisim, v'al hapurkan,
v'al hakvurot, v'al hat'shu-ot,
v'al hamilchamot,
she-asita laavoteinu v'imoteinu,
bayamim haheim baz'man hazeh.

We thank you for the miracles, for the redemption, for the mighty deeds and saving acts, brought about by You, and for the wars which You waged for our ancestors in the days of old, at this season.
IN THE DAYS OF THE HASMONEANS, Mattathias ben Yohanan, the high priest, and his children, when the evil government of Greece rose up against Your People Israel to make them forget Your Torah and to make them leave the laws of Your will; in Your great mercy You rose up with them in their time of trouble and fought in their fight, judged their cause just. You delivered the mighty into the hands of the weak, the many into the hands of the few, the unclean into the hands of the pure, the evil into the hands of the righteous, and the arrogant into the hands of those who engage in Your Torah. For You, You made a great and holy name in Your world; and for Your People Israel, You brought about the great triumph and redemption on that very day. And when Your children came to the Holy of Holies, and emptied Your temple, and purified Your holy place, and lit candles in Your holy courts, and established these eight days of Chanukah grateful to acknowledge, and to praise, Your great name.

Continue with “V’al kulam, For all these things”—
For Shabbat Evening I, continue on page 58 [176].
For Shabbat Morning I, continue on page 138 [256].
For Shabbat Evening II, continue on page 163 [281].
For Shabbat Morning II, continue on page 214 [332].

רַבַּת אֶת רִיבֶם Ravta et rivam . . . You gave them strength to struggle . . . cf. Jeremiah 51:36
עֲלֵיָם אַשְּאֵל עַשֵּׂי Ul’amcha Yisrael asita . . . cf. I Samuel 19:5
Baruch atah, Adonai
Eloheinu, Melech ha-olam,
asher kid'shanu b'mitzvotav,
v'tzivanu li kro et HaHallel.

Blessed are You, Adonai our God, Sovereign of all,
who hallows us with mitzvot, commanding us to recite Hymns of Praise.

Praise Adonai, all you nations; extol God, all you peoples.
For great is God's steadfast love toward us; the faithfulness of Adonai endures forever.

Praise Adonai for God is good, God’s steadfast love is eternal.
Let Israel declare, “God's steadfast love is eternal.”
Let the House of Aaron declare, “God's steadfast love is eternal.”
Let those who fear Adonai declare, “God's steadfast love is eternal.”
May the one who enters be blessed in the name of Adonai;
we bless You from the House of Adonai. You are my God and I will praise You;
You are my God and I will extol You.
Praise Adonai for God is good, God’s steadfast love is eternal.

For reading the Torah, turn to page 244 [362].
As I looked the poplar rose in the shining air
like a slender throat,
and there was an exaltation of flowers,
the surf of apple tree delicately foaming.

All winter, the trees had been
silent soldiers, a vigil of woods,
their hidden feelings
scrawled and became
scores of black vines,
barbed wire sharp against the ice-white sky.
Who could believe then
in the green, glittering vividness of full-leafed summer?
Who will be able to believe, when winter again begins
after the autumn burns down again, and the day is ashen,
and all returns to winter and winter's ashes,
wet, white, ice, wooden, dulled and dead, brittle and frozen,
who will believe or feel in mind and heart
the reality of the spring and of birth,
in the green warm opulence of summer, and the inexhaustible vitality
and immortality of the earth?
HALLEL II

This service offers no alternative readings.

Baruch atah, Adonai Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav v'tzivanu likro et haHallel.

Praise to you, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot, commanding us to sing hymns of praise.

Hallel is a collection of psalms, recited after the morning T'filah on Festivals, on Chanukah and on Rosh Chodesh. A shorter version of Hallel appears on pages 266–267 [558–559].
Hallel II

HAL'LUYAH hal’lu avdei Adonai,
hal’lu et shem Adonai,
y’hi shem Adonai m’vorach,
mei-atah v’ad olam.
Mimizrach shemesh ad m’vo-o,
m’hullal shem Adonai.
Ram al kol goyim Adonai,
al hashamayim k’vodo.
Mi k’Adonai Eloheinu,
hamagbihi lashavet.
Hamashpili lirot,
bashamayim uvaaretz.
Mikimi mei-afar dal,
mei-ashpot yarim evyon.
L’hoshivi im n’divim,
im n’divei amo.
Moshivi akeret habayit,
cim habanim s’meichah,
Hal’luyah.

HALLELUJAH.
O servants of Adonai, give praise;
praise the name of Adonai.
let the name of Adonai be blessed now and forever.
From east to west, the name of Adonai is praised,
Adonai is exalted above all nations;
God’s glory is above the heavens.
Who is like Adonai our God,
who, enthroned on high, sees what is below,
in heaven and on earth?
God raises the poor from the dust,
lifts up the needy from the refuse heap
to set them with the great,
with the great of God’s people.
God sets the childless woman among the household
as a happy mother of children. Hallelujah.
B’TZEIT YISRAEL miMitzrayim,
beit Yaakov mei-am lo-eiz.
Hay’ta Yehudah l’kodsho,
Yisrael mamsh’lotav.
Hayam raah vayanos,
haYardein yisov l’achor.
Heharim rakdu che’elim,
g’vaot k’nei tzon.
Ma l’cha hayam ki tanus,
haYardein tisov l’achor.
Heharim tirk’du, ch’e’elim,
g’vaot k’nei tzon.
Milifnei adon chuli aretz,
milifnei Elo-ah Yaakov.
Hahof’chi hatzur agam mayim,
chalamish l’may’no mayim.

WHEN ISRAEL went forth from Egypt,
the house of Jacob from a people of strange speech,
Judah became God’s holy one,
Israel, God’s dominion.
The sea saw them and fled,
Jordan ran backward,
mountains skipped like rams,
hills like sheep.
What alarmed you, O sea, that you fled,
Jordan that you ran backward,
mountains that you skipped like rams,
hills, like sheep?
Tremble, O earth, at the presence of Adonai,
at the Presence of the God of Jacob,
who turned the rock into a pool of water,
the flinty rock into a fountain.
ADONAI Z’CHARANU y’vareich,
y’vareich et beit Yisrael,
y’vareich et beit Aharon.
Y’vareich yirei Adonai,
hak’tanim im hag’dolim.
Yosef Adonai aleichem,
aleichem v’al b’neichem.
B’ruchim atem l’Adonai,
oseh shamayim vaaretz.
Hashamayim shamayim l’Adonai,
v’haaretz natan liv’nei adam.
Lo hameitim y’hal’lu Yah,
v’lo kol yordei dumah.
Vaanachnu n’vareich Yah,
mei-atah v’ad olam, Hal’luyah!

ADONAI IS MINDFUL of us.
God will bless us:
God will bless the house of Israel;
God will bless the house of Aaron;
God will bless those who fear Adonai,
small and great alike.

May Adonai increase your numbers,
yours and your children’s also.
May you be blessed by Adonai,
Maker of heaven and earth.
The heavens belong to Adonai,
but the earth God gave over to humans.
The dead cannot praise Adonai,
nor any who go down into silence.
But we will bless Adonai,
now and forever.
Hallelujah.
PSALM 116: 12-19

MA ASHIV l’Adonai,
kol tagmulohi alai.
Kos y’shuot esa,
uv’shem Adonai ekra.
N’darai l’Adonai ashaleim,
egdah na l’chol amo.
Yakar b’einei Adonai,
hamavtah l’chasidav.
Ana Adonai ki ani avd’cha,
ben amatecha,
pitachta l’moseirai.
L’cha ezbach zevach todah,
uv’shem Adonai ekra.
N’darai l’Adonai ashaleim,
egdah na l’chol amo.
B’chatzrot beit Adonai,
b’toschechi Y’rushalayim ha’lluya.

HOW CAN I REPAY Adonai for all God’s bounties to me?
I raise up the cup of deliverance and invoke the name of Adonai.
I will pay my vows to Adonai in the presence of all God’s people.
The death of God’s faithful ones is grievous in Adonai’s sight.

Adonai, I am Your servant, Your servant, the son of Your maidservant;
You have undone the cords that bound me.
I will sacrifice a thanks offering to You and invoke the name of Adonai.
I will pay my vows to Adonai in the presence of all God’s people,
in the courts of the house of Adonai, in the midst of Jerusalem.
Hallelujah.
Hallel II

Hallel II

Hallel II

HAL'LU et Adonai kol goyim,
shab'chuhu kol ha-umim.
Ki gavar aleinu chasdo,
ve'emet Adonai l’olam. Hal’luyah!

PRAISE ADONAI, all you nations;
extol God, all you peoples,
for great is God’s steadfast love toward us;
Adonai’s faithfulness endures forever. 
Hallelujah.

PSALM 118

HODU l’Adonai ki tov,
ki l’olam chasdo.
Yomar na Yisrael,
ki l’olam chasdo.
Yomru na veit Aharon,
ki l’olam chasdo.
Yomru na yirei Adonai,
ki l’olam chasdo.

Min hameitzar karati Yah,
anani vamerchav Yah.
Adonai li lo ira,
ma yaaseh li adam?
Adonai li b’ozrai,
vaani ereh v’sonai.

Tov l’chasot b’Adonai,
mib’to-ach baadam.

Kol goyim s’vavuni,
b’shem Adonai ki amilam.
Praise Adonai, for God is good,
God’s steadfast love is eternal.
Let Israel declare,
“God’s steadfast love is eternal.”
Let the house of Aaron declare,
“God’s steadfast love is eternal.”
Let those who fear Adonai declare,
“God’s steadfast love is eternal.”
In distress I called on Adonai:
God answered me and brought me relief.
Adonai is on my side, I have no fear;
what can a mortal do to me?
With Adonai on my side as my helper,
I will see the downfall of my foes.

It is better to take refuge in Adonai than to trust in mortals;
it is better to take refuge in Adonai than to trust in the great.
All nations have beset me;  
by the name of Adonai I will surely cut them down.  
They beset me, they surround me;  
by the name of Adonai I will surely cut them down.  
They have beset me like bees;  
they shall be extinguished like burning thorns;  
by the name of Adonai I will surely cut them down.  
You pressed me hard, I nearly fell;  
but Adonai helped me.  
Adonai is my strength and might;  
God has become my deliverance.  
The tents of the victorious resound  
with joyous shouts of deliverance.  
The right hand of Adonai is triumphant!  
I shall not die but live  
and proclaim the works of Adonai.  
Adonai punished me severely,  
but did not hand me over to death.

Psalm 118:19–29

Pit'chu Li
shaarei tzedek,
avo v'am odeh Yah.
Zeh hashaar l'Adonai,
tzadikim yavo-u vo.
Odcha, ki anitani,
vat'hi li liyshuah.
Even maasu habonim,
hay'tah l'rosh pinah.
Mei-éit Adonai hay tah zot,
hi niflat b'eineinu.

Psalm 118:19–29

בֵּיתוּ חוּר לָשׁוּר עַזְּקִי,
אֲבֹּת בָּם אָדֹּת יְהֹא.
זֶה חַשֵּׁעַ לָם,
נְזֶדְקִים יְבֹאָו בֹּה.
אָדוֹןָ הָיְתָה מְעַתְּנִית,
כִּי לְלִישְׁעָה.
אֶבֶן מְאָסָי חֲמִים,
קְחָה לְרָאשׁ פְּנָה.
מַאֲתָ לְמִיהְתָּה אָאוֹת,
זֶה נְפֹלָת בְּיֵיְיִנָּה.
Hallel II

Zeh hayom asah Adonai,
nagilah v'nism'chah vo.
Ana Adonai hoshiah na.
Ana Adonai hatzlichah na.
Baruch haba b'sheim Adonai,
beirachnuchem mibeit Adonai.
El Adonai v'ya-er lanu,
isru chag ba'avotim,
ad karnot hamizbei-ach.
Eli atah v'odeka,
Elohai arom'meka.
Hodu l'Adonai ki tov,
ki l'olam chasdo.

Open the gates of righteousness for me
that I may enter them and praise Adonai.
This is the gateway to Adonai —
the righteous shall enter through it.
I praise You, for You have answered me,
and have become my deliverance.
The stone that the builders rejected has become the chief cornerstone.
This is Adonai’s doing; it is marvellous in our sight.
This is the day that Adonai has made —
let us exult and rejoice on it.
O Adonai, deliver us! O Adonai, let us prosper!
May the one who enters be blessed in the name of Adonai;
we bless you from the House of Adonai. Adonai is God;
God has given us light;
bind the festal offering to the horns of the altar with cords,
You are my God and I will praise You;
You are my God and I will extol You.
Praise Adonai for God is good, God’s steadfast love is eternal.
Y’HAL’LUCHA — CLOSING BLESSING

Y’HAL’LUCHA Adonai Eloheinu
kol ma’asecha,
v’chasidecha tzadikim.
Osei r’zonecha,
v’chol amcha beit Yisrael
b’rinah yodu vivarchu
vishab’chu vifaru viron’mu
v’yaaritzu v’yakdishu
v’yamlichu et shimcha Malkeinu,
ki l’cha tov l’hodot
ul’shmcha na-eh l’zameir,
ki mei-olam v’ad olam
atah El.
Baruch atah, Adonai,
melech m’hulal batishbachot.

ALL YOUR WORKS shall praise You, Adonai our God.
And Your faithful ones, the righteous who do Your will,
and all Your people, the House of Israel, thank You in joyous song,
and bless, praise, glorify, extol, sanctify,
and proclaim the sovereignty of Your name.
For it is good to give You thanks and to sing praises to Your name
because throughout all time to eternity You are God.
Praise to You Adonai, Sovereign, praised in song.

For reading the Torah, turn to page 244 [362].

Y’hal’ucha... shall praise You... concludes the Hallel. It is referred to as Birkat HaShir
(Blessing of the Song) in Pesachim 118a.
S’FIRAT HAOMER—COUNTING THE OMER

This ritual is recited before Aleinu every evening from the second day of Pesach to the day before Shavuot.

**HIN’NI** muchan um’zuman l’kayeim
mitzvat asei shel s’firat haomer.

**I AM READY** to fulfill the mitzvah of counting the Omer.

**BARUCH ATAH**, Adonai
Eloheinu, Melech haolam,
asher kid’shanu b’mitzvotav
v’tzivanu al s’firat haomer.

OUR PRAISE TO YOU, Adonai, Sovereign of all,
who hallows us with mitzvot, commanding us to count the Omer.

Hayom _____ yom sheheim ____ shavuot v’____ yamim laOmer.

Today is the ______ day, which is ______ weeks and ______ days of the Omer.

_**S’firat HaOmer, the Counting of the Omer:**_ And from the day on which you bring the omer offering — the day after the day of rest — you shall count off seven weeks. They must be complete.

_Leviticus 23:15_

Pesach and Shavuot are respectively the times of harvesting barley and wheat. Torah therefore called for sacrifices of thanksgiving for the seven weeks in between. “Omer” denoted the measure of grain being offered. The Rabbis designed a ritual of counting the days, a practice that has been interpreted as bringing to consciousness our people’s movement from slavery to Sinai. The purpose of freedom is not simply freedom from servitude, but freedom to devote ourselves to God’s purposes.
Baruch atah, Adonai Eloheinu, Melech ha'olam,  
asher kid'shanu b'mitzvotav  
v'tsivanu l'hadlik ner shel Chanukah.

Blessed are You, Adonai our God, Sovereign of all,  
who hallows us with mitzvot, commanding us to kindle the Chanukah lights.

Baruch atah, Adonai Eloheinu, Melech ha'olam,  
she-asah nisim la'avoteinu v'imoteinu  
bayamim haheim baz'man hazeh.

Blessed are You, Adonai our God, Sovereign of all,  
who performed wondrous deeds for our ancestors in days of old at this season.

For first night only

Baruch atah, Adonai Eloheinu, Melech ha'olam,  
shehecheyanu v'kiy' manu v'higianu laz'man hazeh.

Blessed are You, Adonai our God, Sovereign of all,  
for giving us life, for sustaining us, and for enabling us to reach this season.

Hanerot Halalu —  

We kindle these lights because of the wondrous deliverance You performed  
for our ancestors. During these eight days of Chanukah, these lights are sacred;  
we are not to use them but only to behold them, so that their glow may rouse us to give thanks  
for Your wondrous acts of deliverance.
Aleinu and Mourners' Kaddish
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.

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.

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.

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.

For those who choose: At the word kor’im, one bends the knees; at umishtachavim, one bows at the waist; and at lifnei Melech, one stands straight.
We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope, and in failure, the possibility of repair.  Eugene Borowitz

Maybe God and perfection are at the end and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, and not something to start with.  Henry Slonimsky

Aleinu, one of our oldest prayers, was composed to introduce the sound of the shofar on Rosh HaShanah, announcing God’s ultimate and universal rule. By the fourteenth century, this prayer joined the final קדיש kaddish as a concluding note of hope for every service. Reform Jewish tradition emphasizes the universal aspect of this hope, represented by the English prayer “Let us adore,” going back to the original Union Prayer Book of 1895.
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.

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.

 아니 לעוד 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

(שוחו) noteh shamayim... (For You) spread out the heavens... Isaiah 51:13

V’yadarta hayom... Know then this day... Deuteronomy 4:39
**Aleinu and Mourners' Kaddish**

**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,
lirot m'heirah b'tiferet uzecha,
Itakein olam b'malchut Shaddai.

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.
Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. Before You, Adonai, our God, let them pay homage. Let them give glory to Your honored Name. Let all accept the yoke of Your reign, that You may rule over us soon and forever. For Sovereignty is Yours and to all eternity You will reign in glory, as it is written in Your Torah: Adonai will reign forever and ever. Thus it has been said: Adonai will become Sovereign of all the earth. On that day Adonai will become One and God’s Name will be One.

Kaddish readings begin on page 288 [592]. Kaddish is on page 294 [598].


Aleinu

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

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

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

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 288 [592]. Kaddish is on page 294 [598].

Tikkun olam (literally, “repairing the world”) originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the 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 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
When I die give what’s left of me away
To children and old men that wait to die.
And if you need to cry,
cry for your brother walking the street beside you.
And when you need me, put your arms around anyone
and give them what you need to give me.

I want to leave you something,
something better than words or sounds.
Look for me in the people I’ve known or loved,
and if you cannot give me away,
at least let me live in your eyes and not in your mind.

You can love me best by letting hands touch hands,
by letting bodies touch bodies,
and by letting go of children that need to be free.
Love doesn’t die, people do.
So, when all that’s left of me is love,
give me away.
Aleinu and Mourners Kaddish

2.

IN NATURE’S EBB AND FLOW, God’s eternal law abides. When tears dim our vision or grief clouds our understanding, we often lose sight of God’s eternal plan. Yet we know that growth and decay, life and death, all reveal a divine purpose. God who is our support in the struggles of life, is also our hope in death. We have set God before us and shall not despair. In God’s hands are the souls of all the living and the spirits of all flesh. Under God’s protection we abide, and by God’s love are we comforted. O Life of our life, Soul of our soul, cause Your light to shine into our hearts, and fill our spirits with abiding trust in You.

3.

THE LIGHT OF LIFE is a finite flame. Like the Shabbat candles, life is kindled, it burns, it glows, it is radiant with warmth and beauty. But soon it fades, its substance is consumed, and it is no more. In light we see; in light we are seen. The flames dance and our lives are full. But as night follows day, the candle of our life burns down and gutters. There is an end to the flames. We see no more and are no more seen, yet we do not despair, for we are more than a memory slowly fading into the darkness. With our lives we give life. Something of us can never die: we move in the eternal cycle of darkness and death, of light and life.
4.

WHY should I wish to see God better than this day?
I see something of God in each hour of the twenty-four,
and each moment then:
In the faces of men and women I see God,
and in my own face in the glass.
I find letters from God dropt in the street,
and every one is sign'd by God's name.
And I leave them where they are,
for I know that whereso'er I go,
others will punctually come forever and ever.

5.

IT IS A FEARFUL THING to love
what death can touch.

A fearful thing to love,
hope, dream: to be —
to be, and oh! to lose.

A thing for fools this, and
a holy thing,
a holy thing to love.

For
your life has lived in me,
your laugh once lifted me,
your word was gift to me.

To remember this brings a painful joy.
'Tis a human thing, love,
a holy thing,
to love
what death has touched.
Aleinu and Mourners’ Kaddish

6.

It is hard to sing of oneness when the world is not complete, when those who once brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone: those who live no more, echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives more fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of life, in whose unity no one is alone and every life finds purpose.

7.

THERE ARE STARS up above, so far away we only see their light long, long after the star itself is gone. And so it is with people that we loved — their memories keep shining ever brightly though their time with us is done. But the stars that light up the darkest night, these are the lights that guide us. As we live our days, these are the ways we remember.

YEISH kochavim she-oram magia artzah rak kaasher heim atzam avdu v’einam. Yeish anashim sheziv zichram mei-ir kaasher heim atzam einam od b’tochromeinu.

Orot eileh hamavhikim b’cheschat halayil heim heim shemarim laadam et haderech.
8.

When cherished ties are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times, the pain of separation seems more than we can bear, but if we dwell too long on our loss, we embitter our hearts and harm ourselves and those about us.

The Psalmist said that in his affliction, he learned the law of God. And in truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silent in their presence, and when a word will assure them of our love and concern.

Thus, even when they are gone, the departed are with us, moving us to live as, in their higher moments, they themselves wished to live. We remember them now; they live in our hearts; they are an abiding blessing.

9.

We have lived in numberless towns and villages; and in too many of them we have endured cruel suffering. Some we have forgotten; others are sealed in our memory, a wound that does not heal. A hundred generation of victims and martyrs; still their blood cries out from the earth. And so many, so many at Dachau, at Buchenwald, at Babi Yar . . .

What can we say? What can we do? How bear the unbearable, or accept what life has brought to our people? All who are born must die, but how shall we compare the slow passage of time with the callous slaughter of the innocent, cut off before their time?

They lived with faith. Not all but many. And, surely, many died, with faith in God, in life, in the goodness that even flames cannot destroy. May we find a way to the strength of that faith, that trust, that sure sense that life and soul endure beyond this body's death.

They have left their lives to us: let a million prayers rise whenever Jews worship; let a million candles glow against the darkness of these unfinished lives.
Mourner's Kaddish

10. YIZKOR . . . We remember

Remember our people who suffered and died so that we could be free and secure; may their memory be more than a distant shadow.

   For their dreams left unfulfilled and lives taken too soon: we remember.

Remember our brothers and sisters whose sacrifice kept the dream of democracy and justice alive; may their courage be our inspiration and strength.

   For life cut short and vision unrealized: we remember.

Remember the fallen of our armed services, the victims of terror and tragedy; may the darkness of their loss not obscure the light of peace. They were in love with our land and in love with life.

   For the agony, the tears, the mothers and the fathers, for the children who were and for the children yet to be: we remember.

OUR THOUGHTS TURN to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people whose graves are unmarked, and those of every race and nation whose lives have been a blessing to humanity. As we remember them, we meditate on the meaning of love and loss, of life and death.
MOURNER’S KADDISH

YITGADAL v’yitkash sh’mei raba.
B’alma di v’ra chirutei,
v’yamlich malchutei,
b’chayeichon uv’yomeichon
uv’chaye d’chol beit Yisrael,

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’kudsha b’rich Hu,
l’eila min kol birchata v’shirata,
tushb’chata v’nechemata,
daamiran b’alma. V’im’ru: Amen.

Y’hei sh’lama raba min sh’maya,
v’chayim aleinu v’al kol Yisrael.
V’im’ru: Amen.

Oseh shalom bimromav,
Hu yaaseh shalom aleinu,

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.
We think of our loved ones
whom death has recently taken from us,
those who died at this season in years past,
and those whom we have drawn into our hearts
with our own . . .

אַרְוָאֵת לְכַרְכָּה.
Zichronam livrachah.
May their memories be for blessing.
ברכות לבית ולビュー vil חקנסט
B’RACHOT LABAYIT UL’VEIT HAK’NESSET

Blessings for the Home and Synagogue
Blessings for the Home and Synagogue

ברכזת תほうが
BIRCHOT HAMISHPACHAH — FAMILY BLESSINGS

IN PRAISE OF A WOMAN

A woman of valor, seek her out;
she is to be valued above rubies.
She opens her hand to those in need
and extends her help to the poor.
Adorned with strength and dignity,
she faces the future cheerfully.
Her speech is wise; the law of kindness is on her lips.
Those who love her rise up with praise and call her blessed:
“Many have done well, but you surpass them all.”
Charm is deceptive and beauty short-lived,
but a woman loyal to God has truly earned praise.
Honor her for all of her offerings;
her life proclaims her praise.

IN PRAISE OF A MAN

Blessed is the man who reveres Adonai,
who greatly delights in God’s commandments!
His descendants will be honored in the land
the generation of the upright will be blessed.
His household prospers, and his righteousness endures forever.
Light dawns in the darkness for the upright;
for the one who is gracious, compassionate and just.
He is not afraid of evil tidings;
his mind is firm trusting in Adonai.
His heart is steady, he will not be afraid.
He has distributed freely,
he has given to the poor;
his righteousness endures forever;
his life is exalted in honor.

A woman of valor . . . Proverbs 31
Blessed is the man . . . Psalm 112
Blessings for the Home and Synagogue

Family Blessings

Kiddush, Morning
HaMotzi
Birkat HaMazon
Havdalah

FOR A BOY

Y'SIMCHA Elohim
k’Efrayim
v’chiM’nasheh.

FOR A GIRL

Y’SIMEICH Elohim
k’Sarah, k’Rivkah,
k’Rachel uch’Leah.

FOR BOTH BOYS AND GIRLS

Y’varech’cha Adonai v’yishm’recha.
Ya-eir Adonai panav eilecha vichuneka.
Yisa Adonai panav eilecha
v’yaseim l’cha shalom.

MAY GOD inspire you to live
like Ephraim and Menasseh.

MAY GOD inspire you to live
like Sarah, Rebecca, Rachel and Leah.

May God bless you and keep you.
May God’s light shine upon you, and may God be gracious to you.
May you feel God’s Presence within you always, and may you find peace.

Y’varech’cha . . .  May God bless you . . .  Numbers 6:24–26
KIDDUSH FOR SHABBAT MORNING

Fill a Kiddush cup with wine or grape juice. Raise it and recite:

V’SHAMRU v’nei Yisrael et HaShabbat, laasot et HaShabbat l’dorotam b’rit olam.

Beini uvein b’nei Yisrael ot hi l’olam,
ki sheishet yamim asah Adonai et hashamayim v’et haaretz,
uvayom hashvi-i shavat vayinafash.

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It shall be 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.

V’shamru v’nei Yisrael . . . The people of Israel shall keep . . . Exodus 31:16–17
Blessings for the Home and Synagogue

Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

Al kein beirach Adonai et Yom HaShabbat vay'kadsheihu.

Therefore Adonai blessed the day of Shabbat and hallowed it.

Baruch atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.

Praise to You, Adonai our God, Sovereign of the universe,

Creator of the fruit of the vine.

Al kein... Therefore Adonai... Exodus 20:8–11
Blessings for the Home and Synagogue

HAMOTZI AND BIRKAT HAMAZON

FOR FOOD

Baruch atah, Adonai Eloheinu,
Melech haolam,
hamotzi lechem min haaretz.

Our praise to You, Adonai our God, Sovereign of the universe,
who brings forth bread from the earth.

BIRKAT HAMAZON, BLESSING AFTER EATING

ON SHABBAT

Shir hamaalot, b’shuv Adonai
et shivat Tziyon, hayinu k’choleim.
Az yimalei s’chok pinu
ul’shoneinu rinah.
Az yomru vagoym,
higdil Adonai laasot im eileh.
Higdil Adonai laasot imanu,
hayinu s’michim.
Shuvah Adonai et sh’viteinu
kaafikim banegev.
Hazorim b’dimah b’rinah yiktzoru.
Haloch yeileich uvachoh
nosei meshech hazarah,
bo yavo v’rinah, nosei alomotav.

A song of ascents. When Adonai restores the fortunes of Zion, we see it as in a dream, our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, “Adonai has done great things for them!” Adonai will do great things for us and we shall rejoice. Restore our fortunes, Adonai, like watercourses in the Negev. They who sow in tears shall reap with songs of joy. Those who go forth weeping, carrying the seed-bag, shall come back with songs of joy, carrying their sheaves.

ALL DAYS

Leader

Chaveirim vachaveirot, n’vareich!

Let us praise God.

Shir hamaalot . . . A song of ascents . . . Psalm 126
Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

Group

Y’hi shem Adonai m’vorach
mei-atah v’ad olam.

Praised be the name of God, now and forever!

Leader

Y’hi shem Adonai m’vorach
mei-atah v’ad olam.

Birshut hachevrah, n’vareich Eloheinu
she-achalnu mishelo.

Praised be the name of God, now and forever!

Group

Baruch Eloheinu she-achalnu mishelo
uv’tuvo chayinu.

Praised be our God, of whose abundance we have eaten.

Leader

Baruch Eloheinu she-achalnu mishelo
uv’tuvo chayinu.

Baruch hu uvaruch sh’mo.

Praised be our God, of whose abundance we have eaten,
and by whose goodness we live.

Group

Baruch atah, Adonai Eloheinu,
Melech haolom, hazan et haolam
kulo b’tuvo, b’chein b’chesed uv’rachamim.
Hu notein lechem l’chol basar,
ki l’olam chasdo.
Uv’tuvo hagadol tamid lo chasar lanu,
v’al yechsar lanu mazon l’olam va-ed.
Baavur sh’mo hagadol,
ki hu El zan um’farneis lakol,
umeitiv lakol, umeichin mazon
l’chol b’riyotav asher bara.
Baruch atah, Adonai, hazan et hakol.
Sovereign God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

Kakatu, v’achalta v’savata,
uveirachta et Adonai Elohecha
al haaretz hatovahasher natan lach.
Baruch atah, Adonai,
al haaretz v’al hadazon.

As it is written: When you have eaten and are satisfied, give praise to your God who has given you this good earth.
We praise You, O God, for the earth and for its sustenance.

Uv’nei Y’rushalayim ir hakodesh
bimheirah v’yameinu.
Baruch atah, Adonai,
boneh v’rachamay Y’rushalayim. Amen.

Let Jerusalem, the holy city, be renewed in our time.
We praise You, Adonai, in compassion You rebuild Jerusalem. Amen.

Harachaman, hu yimloch aleinu
l’olam va-ed.

Merciful One, be our God forever.

Harachaman, hu yitbarach
bashamayim u’vaaretz.

Merciful One, heaven and earth alike are blessed by Your presence.

Harachaman, hu yishlach brachah m’rubah
babayit hazeh,
v’al shulchan zeh she’achalnu alav.

Merciful One, bless this house and this table at which we have eaten.
Blessings for the Home and Synagogue

Family Blessings
Kiddush, Morning
HaMotzi
Birkat HaMason
Havdalah

ON SHABBAT

Harachaman, hu yishlach lanu et Eiliyahu HaNavi, zachur latov, vivaser lanu b’sorot tovot, y’shuot v’nechamot.

Merciful One, send us tidings of Elijah, glimpses of good to come, redemption and consolation.

Harachaman, hu yanchileinu yom shekulo Shabbat um’nuchah l’chayei haolamim.
Shabbat tov for all the world to come.

Merciful One, help us to see the coming of a time when all is Shabbat.

ON YOM TOV

Harachaman, hu yanchileinu yom shekulo tov.

Merciful One, help us to see the coming of a time when all is good.

ALL DAYS

Oseh shalom bimromav,

May the Source of peace grant peace

ha yaaseh shalom,
to us, to all Israel, and to all the world.

aleinu v’al kol Yisrael,

Adonai oz l’amo yitein.

v’al kol yoshvei teiveil, v’imru amen.

Adonai y’vareich et amo va’shalom.

May Adonai grant strength to our people.

May Adonai bless our people with peace.
Blessings for the Home and Synagogue

As Shabbat ends, the Havdalah candle is lit.

**HINEIH** El y’shuati, evtach v’lo efchad.
Ki ozi v’zimrat Yah Adonai, vay’hi li lishuah.
Ush’avtem mayim b’sason
mimaa-y’nei hay’shuah.
L’Adonai hay’shuah,
al amcha virchatecha, selah.
Adonai tz’vaot imanu,
misgav lanu Elohei Yaakov, selah.
Adonai tz’vaot, ashrei adam botei-ach bach.
Adonai hoshiah,
haMelech yaaneinu v’yom koreinu.
La-Y’hudim hay’nah
orah v’simchah v’sason vikar;
kein tih’yeh lanu.
Kos y’shuot esa, uvsheim Adonai ekra.

**Behold** the God who gives me triumph! I am confident, unafraid; for Adonai is my strength and might, and has been my deliverance. Joyfully shall you draw water from the fountains of triumph, deliverance is Adonai’s; Your blessing be upon Your people! Selah.

*Adonai Tz’vaot* is with us; the God of Jacob is our haven. Selah.
*Adonai Tz’vaot*, happy is the one who trusts in You. O Adonai, grant victory!
May the Sovereign answer us when we call.
The Jews enjoyed light and gladness, happiness and honor. So may it be for us.
I raise the cup of deliverance and invoke the name of Adonai.

Havdalah means separation, the separation of Shabbat from the beginning of the new work week.

Hineih El y’shuati . . . Behold the God who gives me triumph! . . . Shabbat is a foretaste of the world-to-come, a time of perfect peace. These verses call upon God to recall and act on the promise of redemption.

For those who choose: At the last sentence Kos y’shuot esa, I raise the cup of deliverance, one lifts a cup of wine or grape juice without tasting and proceeds directly to the blessing.
I’ll let you in on a secret
about how one should pray the sunset prayer.
It's a juicy bit of praying,
like strolling on grass,
obody's chasing you, nobody hurries you.
You walk toward your Creator
with gifts in pure, empty hands.
The words are golden,
their meaning is transparent,
it’s as though you’re saying them
for the first time.

If you don’t catch on
that you should feel a little elevated,
you’re not praying the sunset prayer.
The tuner is sheer simplicity,
you’re just lending a helping hand
to the sinking day.
It’s a heavy responsibility.
You take a created day
and you slip it
into the archive of life,
where all our lived-out days are lying together.

The day is departing with a quiet kiss.
It lies open at your feet
while you stand saying the blessings.
You can’t create anything yourself, but you
can lead the day to its end and see
clearly the smile of its going down.
See how whole it all is,
not diminished for a second,
how you age with the days
that keep dawning,
how you bring your lived-out day
as a gift to eternity.

Hineih El y'shuati . . .   Behold the God who gives me triumph . . .   Isaiah 12:2-3
vakhi li lishuah . . .   and has been my deliverance . . .   Psalm 3:9
L’Adonai hay'shuah . . .   deliverance is Adonai’s . . .   Psalm 46:12
Ashei adam botei-ach bach . . .   happy is the one who trusts in You . . .   Psalm 84:13
Adonai hoshiah . . .   O Adonai, grant victory! . . .   Psalm 20:10
onah v’simchah . . .   light and gladness . . .   Esther 8:16
Kos yishuot esa . . .   I raise the cup of deliverance . . .   Psalm 116:13
Blessings for the Home and Synagogue

THE WINE OR GRAPE JUICE

The blessing may be said over wine or grape juice.
Lift the goblet but do not drink until after the Blessing of Separation.

Baruch atah, Adonai
Eloheinu, Melech haolam,
borei p'ri hagafen.
Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

THE SPICES

Lift the spice box.

Baruch atah, Adonai
Eloheinu, Melech haolam,
borei minei v'samim.
Praise to You, Adonai our God, Sovereign of the universe, Creator of varied spices.

Circulate the spice box.

THE LIGHT

Raise the Havdalah candle.

Baruch atah, Adonai
Eloheinu, Melech haolam,
borei m'orei ha-eish.
Praise to You, Adonai our God, Sovereign of the universe, Creator of the lights of fire.

The filled and raised cup is symbolic of the joy felt when expressing gratitude to God. The wine or grape juice is not sipped until after the final blessing (next page).

The spices, coming from the earth, remind us of our duty during our work-week to protect the fragile balance of nature.
Blessings for the Home and Synagogue

Family Blessings
Kiddush, Morning
HaMotzi
Birkat HaMazon
Havdalah

TAste the Purple Dusk, the shimmer of green that grow on the hills of Carmel near the caves that hint at life. Taste the orange beaming beneath leaves in the endless expanse of the Negev fields. Taste the joy of these blessings that grow from the earth, and sustain us, and nourish us throughout the week. Blessed is the fruit and its seed.

Smell the spices that awaken us, sharp as memory pushing into the week's rush of days, cacophonous and long, spices that cling, a delicate perfume scenting the week with possibilities. Blessed are the spices that awaken us.

Fire, sign of home, of safety, of awe, as when we gather to tell the stories our mothers passed down — the wild nights dancing, drums beating, singing the ancient songs, words we no longer know, though we feel them twining around us like the many wicks of the flame uniting in one. Fire and light and the shadows they create. Blessed is the fire within each of us.

Dawn and dusk, light and dark, memory and forgetfulness, sacred and mundane, words and silence, division and wholeness, the whole made easy, made soft as a pillow when you're tired. The division a beehive of honey, the complicated sweetness that lets us know bitter. Blessed are the differences that make up the whole.

As Shabbat draws to an end, we hope that the week ahead will continue to bear the light of this day. New and unanticipated challenges await us; we pray that, revitalized by Shabbat, we will be sustained throughout the coming week. May the sweetness of the wine and the aroma of the Havdalah spices linger within us as the sun sets and the new week begins.
THE BLESSING OF SEPARATION

**Baruch** atah, Adonai
Eloheinu, Melech haolam,
hamavdel bein kodesh l’chol,
bein or l’choshech,
bein Yisrael laamim,
bein yom hashvi-i
l’sheishet y’mei hamaaseh.
Baruch atah, Adonai,
hamavdel bein kodesh l’chol.

Praise to You, Adonai our God, Sovereign of the universe:
who distinguishes between the holy and ordinary, between light and dark,
between Israel and the nations, between the seventh day and the six days of work.
Praise to You, Adonai who distinguishes between the holy and ordinary.

*Sip the wine or grape juice.*

Extinguish the Havdalah candle in the remaining wine or grape juice,
while the following passages are sung or said:

**Hamavdil** bein kodesh l’chol,
chatoteinu hu yimchol,
zareinu v’chaspeinu yarbeh kachol,
v’chakochavim balailah.

Shavua tov . . .

May the One who distinguishes between the holy and the ordinary, pardon our sins; multiply our offspring and our possessions as grains of sand and as the stars at night.

A good week, a week of peace, may gladness reign and joy increase.


**Blessings for the Home and Synagogue**

*Family Blessings*

*Kiddush, Morning*

**HaMotzi**

**Birkat HaMazon**

**Havdalah**

**Havdalah** is not for the close of Shabbat alone; it is for all the days.
Havdalah means: separate yourself from the unholy; strive for holiness.
   Havdalah means: separate yourself from fraud and exploitation;
   be fair and honest with all people.
Havdalah means: separate yourself from indifference to the poor and the deprived,
the sick and the aged; work to ease their despair and their loneliness.
   Havdalah means: separate yourself from hatred and violence;
   promote peace among people and nations.
May God give us understanding to reject the unholy and to choose the way of holiness.
May God who separates the holy from the profane inspire us to perform these acts of Havdalah.

**O GOD**, God of our ancestors,
with good sign and good fortune begin for us
the six days that approach us — for peace,
separated from transgression and attached to the study of Torah
and to good deeds.
Grant us wisdom, understanding and knowledge from You.

Let us hear in these days joy and happiness.
Let there not arise jealousy of us in the heart of any person
and let there not arise jealousy of any person in our hearts...

Open up for us, Adonai our God,
this week, and every week,
gates of light and gates of blessing
so that all who enter may know peace and goodness.
Blessings for the Home and Synagogue

**Eliyahu** hanavi,
Eliyahu hatishbi,
Eliyahu hagiladi.

Bimheirah v’yameinu,
yavo eileinu,
im Mashiach ben David.

**MAY ELIJAH** the prophet,
Elijah the Tishbite,
Elijah of Gilead,
quickly in our day come to us
heralding redemption.

“Elijah the Tishbite” is a paraphrase of the introduction of the Elijah story in I Kings 17:1.

*Marc Brettler*

Elijah in Jewish folklore is the champion of the poor and downtrodden, an agent of mercy and hope. He is the bearer of good tidings, the harbinger of the messianic age.
Blessings for the Home and Synagogue

Family Blessings
Kiddush, Morning
HaMotzi
Birkat Hamazon
Havdalah

Miriam, the prophet, strength and song are in her hand.
Miriam will dance with us to swell earth's song.
Miriam will dance with us to redeem the world.
Soon, in our day, she will bring us to the waters of redemption.

Elijah is not the only figure in Jewish tradition to fulfill a role as God's messenger and harbinger of hope. The sages in the Midrash shaped two biblical women, Serah bat Asher (Genesis 46:17) and Miriam, into such visionary personalities. Each woman gave advice and served as models of redemption for the Jewish people. This prayer which includes Miriam in the Havdalah service is a welcome addition to our liturgy.
Songs and Hymns
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**Songs and Hymns**

**HYMNS / PIYUTIM**

**ADON OLAM**

Adon olam ash'er malach,
b'terem kol y'tzir nivra.
Leit naasah v'chefizo kol,
azai Melech sh'mo nikra.

V'acharei kichlot kol,
l'vado yimloch nora.
V'hu hayah, v'hu hoveh,
v'hu yih'yeh, b'tifarah.

V'hu echad v'ein sheini,
l'hamshil lo l'hachbirah.
B'li reishit b'li tachlit,
v'lo haoz v'hamisrah.

V'hu Eli v'ham go-ali,
v'zuz chevli b'ite tzarah.
V'hu nisi umanos li
m'nat kosi b'yom ekra.

B'yado afkid ruchi,
b'ite shan v'a-irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

You are our Eternal God, who reigned before any being had been created;
when all was done according to Your will, then You were called Ruler.

And after all ceases to be, You alone will rule in majesty.
You have been, are yet, and will be in glory.

And You are One; none other can compare to or consort with You.
You are without beginning, without end. To You belong power and dominion.

And You are my God, my living Redeemer, my Rock in times of trouble and distress.
You are my standard bearer and my refuge, my benefactor when I call on You.

Into Your hands I entrust my spirit, when I sleep and when I wake,
and with my spirit my body also; Adonai is with me and I shall not fear.
Ein k’Eloheinu, ein k’Adoneinu,
ein k’Malkeinu, ein k’Moshi-einu.

Mi ch’Eloheinu, mi ch’Adoneinu,
mi ch’Malkeinu, mi ch’Moshi-einu?

Nodeh l’Eloheinu, nodeh l’Adoneinu,
nodeh l’Malkeinu, nodeh l’Moshi-einu.

Baruch Eloheinu, baruch Adoneinu,
baruch Malkeinu, baruch Moshi-einu.

Atah hu Eloheinu, atah hu Adoneinu,
atah hu Malkeinu, atah hu Moshi-einu.

There is none like our God; there is none like our Eternal One;
There is none like our Ruler; there is none like our Redeemer.

Who is like our God? Who is like our Eternal One?
Who is like our Ruler? Who is like our Redeemer?

We will give thanks to our God; we will give thanks to our Eternal One;
We will give thanks to our Ruler; we will give thanks to our Redeemer.

Praised be our God; praised be our Eternal One;
Praised be our Ruler; praised be our Redeemer.

You are our God; You are our Eternal One;
You are our Ruler; You are our Redeemer.
Songs and Hymns

**SHALOM ALEICHEM**

Peace be to you, O ministering angels, messengers of the Most High, Majesty of majesties, Holy One of Blessing.

Enter in peace, O messengers of peace, angels of the Most High, Majesty of majesties, Holy One of Blessing.

Bless me with peace, O messengers of peace, angels of the Most High, Majesty of majesties, Holy One of Blessing.

Depart in peace, O messengers of peace, angels of the Most High, Majesty of majesties, Holy One of Blessing.
YIGDAL

Yigdal Elohim chai v’yishtabach,  
nimta, v’ein eit el m’tzuto.  
Echad, v’ein yachid k’yichudo,  
nelam v’gam ein sof l’achduto.

Ein lo d’mut haguf v’eino guf,  
lo naaroch eilav k’dushato.  
Kadmon l’chol davar asher nivra,  
rishon, v’ein reishit l’reishito.

Hino Adon olam l’chol notzar,  
yoreh g’dulato umalchuto.  
Shefa n’vuato n’tano, el  
ansei s’gulato v’tifarto.

Lo kam b’Yisrael k’Moshe od,  
navi u’mabit et t’munato.  
Torat emet natan l’amo El,  
ad yad n’vio ne-eman beito.

Lo yachalif HaEl v’lo yamir dato,  
l’olamim l’zulato.  
Tzofeh v’yodei-a s’tareinu,  
mablit l’sof davar b’kadmato.

Gomeil l’ish chesed k’mifalo,  
notein l’rasha ra k’rishato.  
Yishlach l’keitz yamin p’dut olam,  
Kol chai v’yeish yakir y’huato.

Chayei olam nata b’tochromei,  
baruch adei ad sheim t’hilato.
Magnified and praised be the living God; God's existence is Eternal. God's unity is infinite; God is unfathomable, and God's Oneness is unending.

God has neither form nor body; God is incorporeal; God's holiness is beyond compare. God preceded all creation; God is the first and uncreated.

Behold the Eternal, who reveals greatness and sovereignty to every creature. God inspired with the gift of prophecy those chosen to make known God's glory.

Never has there been a prophet like Moses, whose closeness to God is unmatched. A Torah of truth did God give our people, through this prophet, this faithful servant.

God does not change; God's teaching will not be supplanted; God will always be the same. God watches us and knows our secret thoughts; God perceives the end of every matter before it begins.

God deals kindly with those who merit kindness and brings upon the wicked the evil consequences of their deeds. At the end of days, God will send an everlasting redemption; all that lives and breathes will witness God's deliverance.

God has implanted eternal life within us. Blessed is God's glorious Name to all eternity.

**ANIM Z’MIROT**

I seek pleasing melodies and thirst for songs, for my soul thirsts for You.

My soul desires to know what You veil, every mysterious secret.

Whenever I speak of Your glory, my heart yearns for Your love.

Let my prayer be sweet to You, for my soul thirsts for You.
MAH TOVU

Mah tovu ohalecha, Yaakov,
mishk'notecha Yisrael!
Vaani b'rov chasd'cha
avo veitecha.
Eshtachaveh el heichal kodsh'cha
b'yiratecha.
Adonai, ahvati 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.

(Numbers 24:5)
I, through Your abundant love, enter Your house.
I bow down in awe at Your holy temple.
(Psalm 5:8)
Adonai, I love Your temple abode, the dwelling-place of Your glory.
I will humbly bow down low before Adonai, my Maker.
(Psalm 26:8, 95:6)
As for me, may my prayer come to You, Adonai, at a favorable moment;
O God, in Your abundant faithfulness, answer me with Your sure deliverance.
(Psalm 69:14)
EIN K’ELOHEINU — NON KOMO MUESTRO DIO
(SEPHARDIC/LADINO)

Ein k’Eloheinu, ein k’Adoneinu,
Ein k’Malkeinu, ein k’Moshi-einu.
Non komo muestro Dio, non komo muestro Señor,
Non komo muestro Rei, non komo muestro Salvador.

Mi ch’Eloheinu, mi ch’Adoneinu,
Mi ch’Malkeinu, mi ch’Moshi-einu?
Ken komo muestro Dio? Ken komo muestro Señor?
Ken komo muestro Rei? Ken komo muestro Salvador?

Nodeh l’Eloheinu, nodeh l’Adoneinu,
Nodeh l’Malkeinu, nodeh l’Moshi-einu.
Loaremos a muestro Dio, loaremos a muestro Señor,
Loaremos a muestro Rei, loaremos a muestro Salvador.

Baruch Eloheinu, baruch Adoneinu,
Baruch Malkeinu, baruch Moshi-einu.
Bendicho muestro Dio, bendicho muestro Señor,
Bendicho muestro Rei, bendicho muestro Salvador.

Atah hu Eloheinu, atah hu Adoneinu,
Atah hu Malkeinu, atah hu Moshi-einu.
Tu sos muestro Dio, Tu sos muestro Señor,
Tu sos muestro Rei, Tu sos muestro Salvador.
Ein Adir

Mipi El umipi El
y’vorach kol Yisrael.

Ein adir k’Adonai
v’ein baruch k’ven Amram.
Ein g’dolah kaTorah
v’ein darshaneha k’Yisrael.

Ein hadur k’Adonai
v’ein vatik k’ven Amram.
Ein zakah kaTorah
v’ein chachameha k’Yisrael.

Ein tahor k’Adonai
v’ein yachid k’ven Amram.
Ein kabirah kaTorah
v’ein lamdanah k’Yisrael.

Ein podeh k’Adonai
v’ein tzaddik k’ven Amram.
Ein k’doshah kaTorah
v’ein tom’cheha k’Yisrael.

From the mouth of God all of Israel is blessed.

There is none as mighty as God, no one as blessed as Amram’s son, nothing great as the Torah, and no interpreters like Israel.

There is none as glorified as God, no one as pious as Amram’s son, nothing as pure as the Torah, and no scholars like Israel.

There is none as pure as God, no one equal to Amram’s son, nothing as mighty as the Torah, and no students like Israel.

There is none who can redeem like God, no one as righteous as Amram’s son, nothing as holy as the Torah, and no supporters like Israel.
At dawn I seek You, my Rock and Stronghold; I place before You my morning and evening prayers. Before Your greatness I stand in awe, for Your eye sees all my thoughts. What can heart and tongue do, and what is my spirit’s strength within me? Behold, our human song will gain Your favor. Therefore I will affirm You while yet Your spirit lives within me.

Guardian of Israel, guard the remnant of Israel. Let Israel not perish, those who say “Sh’ma Yisrael.”

Guardian of the unique people, guard the remnant of that people. Let that people not perish, those who proclaim the Oneness of Your Name.
SHABBAT

YOM ZEH L’YISRAEL

This is Israel's day of light and joy, a Shabbat of rest.

You bade us standing assembled at Mount Sinai,
that all the year through we should keep Shabbat and the festivals:
To set out a full table to honor the Shabbat of rest.

When the work of creating the world was done,
You sanctified and blessed it more than all other days.
On it mourners will find safety and tranquility, a Shabbat of rest.

KI ESHM’RAH SHABBAT

When I keep Shabbat, God keeps me. It is a sign forever between God and me.

MAH YAFEH HAYOM

How lovely today is, Shabbat Shalom.
SHABBAT HAMALKAH

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our Queen.
Behold her descending, the holy, the blessed,
and with her the angels of peace and of rest.
Draw near, draw near, and here abide;
draw near, draw near, O Sabbath bride.
Peace also to you, you angels of peace.

SHABBAT SHALOM (SHIR HAMAALOT)

— I —

Shabbat shalom.

— II —

Shabbat shalom um’vorach.

— III —

Shir hamaalot b’shuv Adonai
et shivat Tziyon hayinu k’cholmim.
az yimalei s’chok pinu ul’shoneinu rinah.
Az yomru vagoyim
higdil Adonai laasot im eileh.

A peaceful Shabbat.
A peaceful and blessed Shabbat.
A song of ascents.
When Adonai returns the exiles of Zion,
we will be like dreamers.
Then our mouths will fill with laughter,
and our tongues with joy.
Then it will be said among the nations,
“Adonai has done great things for them!”

(Psalms 126:1–2)
Y’DID NEFESH

Y’did nefesh, av harachaman,
m’shoch av’d’cha el r’tzonecha.
Yarutz av’d’cha k’imo ayal
yishtachaveh el mul hadarecha.
Ye-erav lo y’didutecha
minofet tzuf v’chol taam.

Hadur na-eh, ziv haolam,
nafshi cholat ahavatecha.
Ana El, na r’fa na lah,
b’harot lah no-am zivecha.
Az titchazeik v’titrapei,
v’hay‘tah lah simchat olam.

Vatik, yehemu na rachamecha,
v’chusah na al ben ahuvecha.
Ki zeh kamah nichsof nichsafti
lirot b’tiferet uzecha.
Ana, Eli, chemdat libi,
chusah na v’al na titalam.

Higaleih na, ufros, chavivi alai,
et sukkat sh’lomecha.
Ta-ir eretz mik’vodecha;
nagilah v’nism’chah bach.
Maheir, ahuv, ki va mo-eid,
v’choneinu kimei olam.

Heart’s delight, Source of mercy,
draw Your servant into Your arms.
I leap like a deer
to stand in awe before You.
Your love is sweeter to me
than the taste of honey.

Yarutz av’d’cha k’imo ayal
yishtachaveh el mul hadarecha.
Ye-erav lo y’didutecha
minofet tzuf v’chol taam.

Ki zeh kamah nichsof nichsafti
lirot b’tiferet uzecha.
Ana, Eli, chemdat libi,
chusah na v’al na titalam.

Heart’s delight, Source of mercy,
draw Your servant into Your arms.
I leap like a deer
to stand in awe before You.
Your love is sweeter to me
than the taste of honey.
Songs and Hymns

Hymns

Shabbat

Havdalah

Songs

Israeli Songs

Days of Awe

Three Festivals

Sukkot

Pesach

Shavuot

Chanukah

Tu Bishvat

Purim

Songs of Memory

Meditation and Healing

National Hymns

Have compassion, O Faithful One, pity for Your loved child.
How long have I hoped to see Your glorious might.
O God, my heart’s desire, have pity and hold back no more.

Show Yourself, Beloved, and cover me with the shelter of Your peace.
Light up the world with Your Presence that we may exult and rejoice in You.
Hurry, Loved One, the appointed time has come. Show us grace as long ago.

TZUR MISHELO

Tzur, mishelo aachelnu, bar’chu emunai;
savanu v’hotarnu kid’var Adonai.

Al kein, nodeh lish’mo un’hal’lo b’finu
amarnu v’aninu: Ein kadosh K’Adonai.

My faithful ones, bless the Rock, from whose food you have eaten.
We ate and have some left, according to God’s word.
You nourish Your world, Protective Shepherd, so that we may eat Your bread and drink Your wine. We give You thanks and praise, responding to Your goodness with: “There is no Holy One like Adonai.”

YAH RIBON

Yah ribon alam v’almaya,
ant hu malka, melech malchaya.

Sh’vachin asader tzafra v’ramsha,
lach elaha kadisha di v’ra chol nafsha,
irin kadishin uv’nei anasha,
cheivat bara v’ofei sh’maya.

God of this and all worlds, You are supreme, the Sovereign God.
Your mighty, wondrous work moves my heart to praise You.

I will offer praises morning and night, for You, holy God, who has created all life, holy beings and humans, animals on land and birds in the sky.
D’ROR YIKRA

D’ror yikra l’ven im bat
v’yintzorchem k’mo yavat.
N’im shimchem v’lo yushbat
sh’vu v’nuchu b’yom Shabbat.

D’rosh navi v’ulami
v’ot yesha aseih imi.
N’ta soreik b’toch karmi,
sh’eih shavit b’nei ami.

May God proclaim freedom for all sons and daughters
and keep you as the apple of God’s eye.
Pleasant is your name; it will not be destroyed.
Repose, relax on Shabbat.

Revisit my holy Temple
and give me a sign of deliverance.
Plant a vine in my vineyard;
look to my people; hear their laments.

COME O SABBATH DAY

Come, O Sabbath day and bring
Peace and healing on thy wing;
And to every weary one
Let God’s word of blessing come:
Thou shalt rest, thou shalt rest.

Welcome Sabbath, let depart
Every care of troubled heart;
Now the daily task is done,
Let God’s word of comfort come:
Thou shalt rest, thou shalt rest.

Wipe from every cheek the tear,
Banish care and silence fear;
All things working for the best,
Teach us the divine behest:
Thou shalt rest, thou shalt rest.
Shabbos

שַׁבָּת, יִדּוּזְאַל יִנְיָן.
שַׁבָּת אָלִיךְ דָּעְרֵךְ וְנַעֲצוּרֵךְ וּעֲלֵךְ.

וויטְוִוְיָן, יִדּוּזְאַל יִנְיָן.
וויטְוִוְיָן, אָלִיךְ דָּעְרֵךְ וְנַעֲצוּרֵךְ וּעֲלֵךְ.

שלומָה, יִדּוּזְאַל יִנְיָן.
שלומָה אָלִיךְ דָּעְרֵךְ וְנַעֲצוּרֵךְ וּעֲלֵךְ.

Shabbos shabbos shabbos, yidn zol zayn Shabbos.
Shabbos zol zayn, shabbos zol zayn. Shabbos oyf der gantser velt.

Yontef yontef yontef, yidn zol zayn yontef.
Yontef zol zayn, yontef zol zayn. Yontef oyf der gantser velt.

Sholem sholem sholem, yidn zol zayn sholem.
Sholem zol zayn, sholem zol zayn. Sholem oyf der gantser velt.

Shabbat: Jews should celebrate Shabbat. There should be Shabbat throughout the world.

Holidays: Jews should celebrate holidays. There should be holidays throughout the world.

Peace: Jews should have peace. There should be peace throughout the world.

CHIRI BIM

Az ikh vel zingen “L’choh Dodi,”
zolst du zingen “Chiri biri bim!”
Az ikh vel zingen “Likras Kalloh,”
zolst du zingen “Chiri biri bam!”

CHIRI BIM

When I sing, “Come, my Beloved,” you sing, “Chiri biri bim!”

When I sing, “To greet the bride,” you sing, “Chiri biri bam!”

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**MIZMOR SHIR L’YOM HASHABBAT**

Mizmor shir l’Yom HaShabbat.

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 profound Your designs!

*(Psalm 92:1–6)*

**HAVDALAH**

**LAY’HUDIM HAY’TAH ORAH**

The Jews had light, joy, gladness, and honor.

*(Esther 8:16)*
LANEIR V’LIV’SAMIM

Laneir v’liv’samim nafshi m’yacheilah
im titnu li kos yayin l’havdalah.
Einai ani esa, el al b’lev koseif
mamzti tz’rachai li, bayom uvalalah.

My soul awaits the candle and the spices,
if you should but give me a cup of wine for Havdalah.

I will lift up my eyes with a full heart to God,
who fulfills my every need day and night.

ELIYAHU HANAVI

Eliyahu hanavi,
Eliyahu HaTishbi,
Eliyahu HaGiladi.

Bimheirah v’yameinu,
yavo eileinu,
im Mashiach ben David.

May Elijah the prophet, Elijah of Tishbi, Elijah of Gilead,
quickly in our day come to us, heralding redemption.

SHAVUA TOV, MAY YOU HAVE A GOOD WEEK

The twisted candle brightens our hearts as together we watch the Sabbath depart.
We smell the spices, taste the wine, as the stars in the sky begin to shine.

Shavua tov, may you have a good week,
may you find the happiness you seek.
Shavua tov, may your week be fine,
may it be as sweet as the Sabbath wine.

We say goodbye to a special friend, another Shabbath has come to an end.
“Shavua tov” are the words we speak to say, “May you have a happy week.”
SONGS

ADONAI OZ

Adonai oz l’amo yitein,
Adonai y’vareich et amo vashalom.

May Adonai grant strength to our people;
may Adonai bless our people with peace.
(Psalm 29:11)

AL SH’LOSHAH D’VARIM

Al sh’loshah d’varim haolam omeid:
al HaTorah, v’al haavadah
v’al g’milut chasadim.

The world is sustained by three things: Torah, worship and loving deeds.
(Pirkei Avot 1:2)

AM YISRAEL CHAI

Am Yisrael chai! Od avinu chai!

The people of Israel lives! Our God yet lives!

BLESSING FOR SOCIAL JUSTICE

Baruch ata Adonai Eloheinu Melech haolam
Asher kid’shanu b’mitzvotav,
V’rzivanu lirdof tzedek.

Blessed is the Eternal our God, Ruler of the universe, who hallows us with mitzvot,
commanding us to pursue justice.

EILEH CHAMDAH LIBI

Eileh chamdah libi
chusah na v’al na titalam.

God is my heart’s desire. Appear! Do not hide.
**Songs and Hymns**

### ESA EINAI

Esa einai el heharim, mei-ayin yavo ezri?

Ezri mei-im Adonai, oseih shamayim vaaretz.

I lift my eyes to the mountains; from where does my help come? My help comes from God, maker of heaven and earth. *(Psalm 121:1–2)*

### GESHER TZAR M’OD

Kol haolam kulo gesher tzar m’od

v’ha-ikar lo l’facheid klal.

The entire world is but a narrow bridge; the most important thing is not to be afraid.

### HAL’LI

Hal’li nafshi et Adonai.

Ahal’lah Adonai b’chayai,

azam’rah l’Elohai b’odi.

Praise Adonai, O my soul! I will praise Adonai all my life, sing hymns to my God while I exist. *(Psalm 146:1–2)*

### HAL’LU

Hal’lu …

Kol han’shamah t’hallel Yah, hal’lu, hal’lu Yah.

Let all that breathes praise Adonai. Hallelujah. *(Psalm 150:6)*

### HAVAH NASHIRAH

Havah nashirah shir hal’lu Yah.

Let us sing a song of praise. Hallelujah.
HEIVEINU SHALOM ALEICHEM

Heiveinu shalom alechem,
aleichem heiveinu shalom.

Let us bring you peace.

HINEIH MAH TOV

Hineih mah tov u’mah na-im
shevet achim gam yachad.

How good and how pleasant it is that brothers/sisters dwell together.

(Psalms 133:1)

IM EIN ANI LI MI LI?

Im ein ani li, mi li?
Uch’she-ani l’atzmi, mah ani?
V’im lo achshav, eimatai?

If I am not for myself, who will be for me?
And if I am for myself, what am I?
And if not now, when?

(Pirkei Avot 1:14)

IM TIRTZU

Im tirtzu, ein zo agadah
li’hoyt am chofshi b’artzeinu,
b’Eretz Tzion, viY’rushalayim.

If you will it, it is no dream.
To be a free people in our land of Zion and Jerusalem.

IVDU ET ADONAI B’SIMCHAH

Yevdu et Adonai b’simchah,
bo-u l’fanav birnanah.

Worship God with gladness! Come into God’s presence with singing.

(Psalms 100:2)
Songs and Hymns

L’CHI LACH

L’chi lach, lech l’cha.

L’simchat chayim, l’chi lach.

L’chi lach to a land that I will show you,
Lech l’cha to a place you do not know,
L’chi lach, on your journey I will bless you,
And you shall be a blessing, you shall be a blessing,
You shall be a blessing, l’chi lach.

L’chi lach and I shall make your name great,
Lech l’cha and all shall praise your name,
L’chi lach, to the place that I will show you,
L’simchat chayim (3x), l’chi lach.

LO ALECHA

Lo alecha ham’lachah ligmor
v’lo atah ben chorin l’hibateil mimnah.

It is not your duty to complete the work.
Neither are you free to desist from it.   (Pirkei Avot 2:16)

LO YAREI-U

Lo yarei-u v’lo yashchitu
V’chit’tu charvo’tam l’itim
v’chanitoteihem l’mazmeirot.

They shall not hurt or destroy.
They shall beat their swords into plowshares,
and their spears into pruning hooks.   (Isaiah 11:9, 2:4)

LO YISA GOI

Lo yisa goi el goi cherev,
v’lo yilm’du od milchamah.

Nation shall not take up sword against nation; they shall never again study war.  (Isaiah 2:4)
Songs and Hymns

MAH GADLU

Mah gadlu maasecha Yah,  
mood amku machshevotecha.

How great are Your works, Adonai,  
how very profound Your designs!  
(Psalms 92:6)

MIRIAM’S SONG

And the women dancing with their timbrels  
Followed Miriam as she sang her song,  
Sing a song to the One whom we’ve exalted,  
Miriam and the women danced and danced the whole night long.

And Miriam was a weaver of unique variety,  
The tapestry she wove was one which sang our history.  
With every thread and every strand she crafted her delight.  
A woman touched with spirit, she dances toward the light.

As Miriam stood upon the shores and gazed across the seas  
The wonder of this miracle she soon came to believe.  
Whoever thought the sea would part, with an outstretched hand  
And we would pass to freedom, and march to the promised land?

And Miriam the prophet took her timbrel in her hand  
And all the women followed her, just as she had planned.  
And Miriam raised her voice in song, she sang with praise and might:  
We’ve just lived through a miracle, we’re going to dance tonight!

MITZVAH GORERET MITZVAH

Mitzvah goreret mitzvah,  
aveirah goreret aveirah.  
Lih’yot tzaddik zeh tov mood.

One mitzvah leads to another.  
One sin leads to another.  
(Pirkei Avot 4:2)  
To be righteous is very good.


**MODEH / MODAH ANI**

Modeh / Modah ani l'faneva,
Melech chai v'kayam,
Shehechezarta bi nishmati b'chemlah,
Rabbah emunatecha.

I offer thanks to You, ever-living Sovereign,
that You have restored my soul to me in mercy; how great is Your trust.

**OD YISHAMA**

Od yishama b'arei Y'hudah
uv'chutzot Y'rushalayim
kol sason v'kol simchah,
kol chatan v'kol kallah.

There shall yet be heard in the cities of Judah and the outskirts of Jerusalem the
sounds of gladness and joy, the voice of bridegroom and bride.

*(abridgement of Jeremiah 33:10-11)*

**OR ZARUA**

Or zarua latzadik ul'yishrei lev simchah.

Light is sown for the righteous, joy for the upright.  
*(Psalm 97:11)*

**OSEH SHALOM**

Oseh shalom bimromav,
hu yaaseh shalom aleinu
v'al kol Yisrael, v'imru: Amen.

May the One who causes peace to reign in the high heavens let peace
descend on us and on all Israel, and let us say: Amen.

**OZI V'ZIMRAT YAH**

Ozi v'zimrat Yah, vay'hi li lishuah.

Adonai is my strength and might; God will be my salvation.  
*(Exodus 15:2)*
**PITCHU LI**

Pitchu li shaarei tzedek  
avo vam odeh Yah.

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

**SHEHECHEYANU**

Baruch atah, Adonai Eloheinu, Melech haolam,  
shiru l'Adonai kol haaretz.  
shehecheyanu v'kiy'manu v'higianu  
laz'man hazeh.

Praise to You, Adonai our God, Sovereign of the universe,  
for giving us life, sustaining us, and enabling us to reach this season.

**SHIR CHADASH**

Shiru l'Adonai kol haaretz  
shiru l'Adonai shir chadash.

Sing unto God, all the earth, a new song.  
I will sing unto God a new song.  
Sing unto God and we'll all sing along,  
all the earth, a new song, unto God.  
*(based on Psalm 96:1)*

**SIMAN TOV UMAZAL TOV**

Siman tov umazal tov.  
Umazal tov v'siman tov.  
Y'hei lanu.  
Y'hei lanu, y'hei lanu, ul'chol Yisrael.

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

**T’FILAT HADERECH**

May we be blessed as we go on our way.
May we be guided in peace.
May we be blessed with health and joy.
May this be our blessing, Amen.

May we be sheltered by the wings of peace.
May we be kept in safety and in love.
May grace and compassion find their way to every soul.
May this be our blessing, Amen.

**THIS IS VERY GOOD**

When God made the world and made it full of light,
The sun to shine by day, the moon and stars by night,
God made it full of life, lilies, oaks, and trout;
Tigers and bears; sparrows, hawks and apes.

And God took clay from Earth’s four corners
To give it the breath of life, and God said:

This is very good, this is very good,
man, woman, and child, all are good.

Man, woman, and child resemble God.
Like God we love, like God we think, like God we care.

**V’EIZEHU**

V’eizehu chacham, halomeid mikol adam.
V’eizehu gibor, hakoveish et yitzro.
V’eizehu ashir, hasamei-ach b’chelko.

Who are wise? Those who learn from everyone.
Who are mighty? Those who control their urges.
Who are rich? Those who are happy with what they have.

*(based on Pirkei Avot 4:1)*
Songs and Hymns

V’HA-EIR EINEINU

V’ha-eir einenu b’Toratecha,
v’dabeik libeinu b’mitzvotenecha.
V’yacheid l’vaveinu,
l’ahavah ul’yirah et shimecha,
v’lo neivosh, v’lo nikaleim,
v’lo nikesheil l’olam va-ed.

Enlighten our eyes with Your Torah. Cause our hearts to cling to Your commandments. Unite our hearts to love and revere Your name, so that we may never be put to shame.

V’NOMAR L’FANAV

V’nomar l’fanav shirah chadashah. Hal’lu Yah.

Sing before God a new song, Hallelujah.

V’TAEHEIR LIBEINU

V’taheir libenu l’ovd’cha be-emet.

Purify our hearts to serve You in truth. (based on Proverbs 20:9)

V’YASHVU ISH

V’yashvu ish tachat gafno
v’tachat t’einato v’ein macharid.

And all shall sit under their vines and fig trees, and none shall make them afraid. (Micah 4:4)

YISM’CHU HASHAMAYIM

Yism’chu hashamayim v’tageil haaretz.
Yiram hayam umlo-o.

Let the heavens rejoice and the earth exult. Let the sea roar and everything within it. (Psalm 96:11)
My Good God, keep these safe: the honey and sting, the bitter and the sweet, and our baby daughter; the burning flame, the pure water, and the man returning home from afar.

Keep all of these safe my Good God: the honey and the sting, the bitter and the sweet. Do not uproot what has been planted; do not forget the hope. Return me, and I will return to the good land.

[Cont.]
My God, keep this house, this garden and this wall from sorrow, from unexpected fear and from war. Keep safe what little I have, the light and the children, and the ripened fruit that has yet to be picked.

A tree rustles in the wind. A star cascades in the distance. And now my heart’s desires are recorded in the darkness. Please keep all of these safe for me. Keep safe the ones I love, the quiet, the crying, and this very song.

ANI V’ATAH

Ani v’atah n’shaneh et haolam,
an i v’atah, az yavo-u k’var kulam.
Amru et zeh kodem l’fanai,
(zeh) lo m’shaneh
ani v’atah n’shaneh et haolam.
Ani v’atah n’aseh meihat’chalah;
yih’yeh lanu ra, ein davar, zeh lo nora.

You and I will change the world, you and I. Then all will join us. Though it’s been said before it doesn’t matter. You and I will change the world. You and I will start from the beginning. It may be difficult, but it doesn’t matter.

BASHANAH HABAAN

Bashanah habaah neisheiv al hamirpeset
v’nispor tziporim nod’dot.
Y’ladim bachufshah y’sachaku tofeset
bein habayit l’vein hasadot.
Od tireh, od tireh
kamah tov yih’yeh
bashanah bashanah habaah.

Anavim adumim yavshilu ad ha-erev
v’yugshu tzon’nim lashulchan.
V’ruchet r’dumim yisu al eim haderech
itnim y’shanim k’an.
Bashanah habaah nifros kapot yadayim
mul haor hanigar halavan.
Anafah l’vanah tifros baor k’nafayim
v’hashemesh tizrach b’tochan.
Songs and Hymns

Next year we will sit on the porch and count migrating birds.
Children on vacation will play catch between the house and the fields.

You will yet see how good it will be next year.

Red grapes will ripen till the evening and will be served chilled to the table.
And lazy winds will carry to the crossroads old newspapers like a cloud.

Next year we will spread our own hands toward the radiant light.
A white heron will spread her wings in the light as the sun shines through them.

DODI LI

Dodi li vaani lo haro-eh bashoshanim.
Mi zot olah min hamidbar,
Mi kuteret mor ul'vonah?
Libavtini, achoti chalah.
Uri tzafon uvo-i teiman.

My beloved is mine and I am my beloved's, a shepherd among the lilies.
Who is this that comes up from the desert, fragrant with myrrh and frankincense?
You have captured my heart, my sister, my bride.
Awake, O north wind. Come, O south wind!

(Song of Songs 2:16; 3:6; 4:9, 16)

ELI ELI (HALICHAH L'KEISARIAH)

Eli Eli, shelo yigameir l'olam:
Hachol v'hayam, rishrush shel hamayim,
b'rk hashamayim, t'filat haadam.

O God, my God, I pray that these things never end
The sand and the sea, the rush of the waters,
The crash of the heavens, the prayer of the heart.

(Song of Songs 2:16; 3:6; 4:9, 16)
**ERETZ ZAVAT CHALAV**

Eretz zavat chalav u’d’vash.

A land flowing with milk and honey.

*(Exodus 3:8)*

**EREV SHEL SHOSHANIM**

Erev shel shoshanim neitzei na el habustan.

Mor, b’samim ul’vonah l’ragleich miftan.

Lailah yoreid l’at v’ruach shoshan noshvah

Havah elchash lach shir balat,

zemer shel ahavah.

Shachar homah yonah rosheich malei t’lalim

Pich el haboker shoshanah ekt’fenu li.

It is an evening of roses. Let us go out to the grove.

Myrrh, spices, and frankincense are a carpet for you to tread.

The night comes slowly, and a breeze of roses is blowing.

Let me whisper a ballad, a song of love.

It is dawn. A dove is cooing. Your hair is filled with dew.

Your lips are like a rose to the morning. I shall pick it for myself.

**HAVAH NAGILAH**

Havah nagilah v’nism’chah.

Havah n’ran’nah v’nism’chah.

Uru achim b’lev samei-ach.

Come, let us be glad and rejoice.

Let us sing and rejoice. Awake, friends, with a joyful heart.
HAVA NEITZEI B’MACHOL

Havah neitzei b’machol
Havah neitzei bimcholot
Yaleli . . .

Come, let us go out and dance.

ITI MIL’VANON

Iti mil’vanon, iti kallah tavo-i
mimonot arayot meirosh S’nir v’Chermon.

Hinach yafah rayati einayich kayonim.
Zeh dodi, zeh rei-i
b’not Y’rushalayim, zeh dodi.

With me, from Lebanon, come with me, my bride,
from the dens of the lions, from the tops of Mt. Senir and Mt. Hermon.

(Song of Songs 4:8)

Behold, you are beautiful, my beloved. Your eyes are like doves. (Song of Songs 4:1)
This is my beloved. This is my friend. Daughters of Jerusalem, this is my beloved.

(Song of Songs 5:16)

KOL DODI

Kol dodi hinei zeh ba,
midaleig al heharim,
m’kapeitz al hag’vaot.

Hark! My beloved comes leaping over mountains, bounding over the hills.

(Song of Songs 2:8)
LU Y’HI

Od yeish mifras lavan baohek
mul anan shachor kaveid.
Kol shen’vakeish, lu y’hi.
V’im bachalonot ha-erev
or nerot hechag ro-eid.
Kol shen’vakeish, lu y’hi.

Lu y’hi, lu y’hi, ana lu y’hi,
kol shen’vakeish, lu y’hi.

Im ham’vaseir omeid badelet
tein milah tovah b’fiv.
Kol shen’vakeish, lu y’hi.
Im nafsh’cha lamut sho-elet
miprichah umei-asif.
Kol shen’vakeish, lu y’hi.

Ma kol anot ani shomei-a
col shofar v’kol tupim?
Kol shen’vakeish, lu y’hi.
Lu tishama b’toch kol eileh
gam t’filah achat mipi.
Kol shen’vakeish, lu y’hi.

B’toch sh’chunah k’tanah mutzelet
bayit kat im gag adom.
Kol shen’vakeish, lu y’hi.
Zeh sof hakayitz, sof haderech
tein lahem lashuv halom.
Kol shen’vakeish, lu y’hi.
Songs and Hymns

There is still a white sail on the horizon opposite a heavy black cloud.
May all that we ask for come to pass.
And if in the evening windows, the light of holiday candles flickers,
may all that we ask for come to pass.

May all that we ask for come to pass.

If the messenger is standing at the door, may he have a good word.
May all that we ask for come to pass.
If your soul seeks to die, from blossom or from harvest.
May all that we ask for come to pass.

What are these sounds I hear, the sound of the shofar, the sound of the drums?
May all that we ask for come to pass.
Let one prayer from my lips be heard from among all these.
May all that we ask for come to pass.

In a small shady neighborhood, there is a small house with a red roof.
May all that we ask for come to pass.
It is the end of the summer, the end of the road; let them come back here.
May all that we ask for come to pass.

MAH NAVU

Mah navu al heharim raglei m’vasei,
Mashmia y’shuah mashmia shalom.
Kol tzofayich nasu kol yachdav y’raneinu,
Ki ayin b’ayin yiru b’shuv Adonai Tziyon.

How beautiful on the mountains are the feet of the herald announcing salvation,
announcing peace. Hark! Your sentries raise their voices, as one they shout for joy,
when every eye shall behold Adonai’s return to Zion.

(Isaiah 52:7–8)

OD YAVO SHALOM ALEINU

Od yavo shalom aleinu v’al kulam.
Salaam, aleinu v’al kol haolam,
Salaam, Salaam.

Peace will surely come to us, to everyone. Salaam, for us and for the entire world.
Let the sun rise, the morning dawn. The purest of prayers will not bring us back. Bitter crying will not awaken or return those whose candle has gone out and who have been buried in the dust. It won’t return anyone to us from dark pits. Here neither joy of victory nor songs of praise will be of any use.

So just sing, sing for peace! Don’t whisper a prayer. It is far better to sing for peace, in one great shout.

Let the sun shine through the flowers. Don’t look back; leave that to pedestrians. Lift up your eyes in hope, not through gun sights. Sing a song of love, not of war!

Don’t say the day will come. Bring the day! Because it is not a dream. In every city square cry out for peace.
**TZADDIK KATAMAR**

Tzadik katamar yifrach; k’erez bal’vanon yisgeh.

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

*(Psalm 92:13)*

**USH’AVTEM MAYIM**

Ush’avtem mayim b’ason mimaay’nei hay’shuah.

Joyfully shall you draw water from the wells of salvation.

*(Isaiah 12:3)*

**Y’RUSHALAYIM (MEI-AL PISGAT HAR HATZOFIM)**

Mei-al pigsat Har Hatzofim, shalom lach Y’rushalayim!

Mei-al pigsat Har Hatzofim, eshtachaveh lach apayim.

Mei-ah dorot chalamti alayich, lizkot lirot b’or panayich.

Y’rushalayim, Y’rushalayim!

Ha-iri panayich livneich!

Y’rushalayim, Y’rushalayim!

Meichorvotayich evneich.

From the peak of Mt. Scopus, shalom, Jerusalem! From the peak of Mt. Scopus, I bow down low before you. A hundred generations I have dreamed of you, dreamed of the privilege to bask in your light. Jerusalem, Jerusalem! Smile on your children! Jerusalem, Jerusalem! Out of your ruins will I rebuild you!

**Y’VARECH’CHA ADONAI MITZION**

Y’varech’cha Adonai miTzion ur’eih be’tuv Y’rushalayim kol y’mei y’mei chayecha; ur’eih vanim l’vanecha shalom al Yisrael.

May God bless you from Zion; may you see Jerusalem’s well-being all the days of your life. And may you see children for your children. Shalom for Israel!

*(Psalm 128:5-6)*
Y’RUSHALAYIM SHEL ZAHAV

Avir harim tzalul kayayin v’rei-ach oranim
nisa b’ruach haarbayim im kol paamonim.
Uv’tardeimat ilan va-even sh’vuyah bachalomah
ha-ir asher badad yoshevet uv’libah chomah.

Y’rushalayim shel zahav
v’sheh n’choshet v’sheh or
Halo I’chol shirayich ani kinar!

Eichah yay’shu borot hamayim,
kikar hashuk reikah.
V’ein pokeid et Har Habayit
ba-ir Haatikah.
Uvamarot asher basela
m’yal’lot ruchot.
V’ein yoreid el Yam Hamelach
b’derech Y’richo.

Ach b’vo-i hayom lashir lach
v’lach likshor k’tarim,
katoni mitz’ir banayich
umei-acharon hamishor’rim.
Ki sh’meich tzoreiv et has’fatayim
kin’shkat saraf.
Im eshkacheich Y’rushalayim asher kulah zahav.

Chazarnu el borot hamayim lashuk v’lakikar
shofar Korei b’Har Habayit ba-ir Haatikah.
Uvamarot asher basela
aflei sh’mashot zorchot
v’shuv neireid el Yam Hamelach
b’derech Y’richo.
Songs and Hymns

The mountain air is clear as wine and the fragrance of pine is carried in the evening breeze with the sound of bells. In the slumber of tree and stone, captive within her dream, is the city which sits deserted, and the wall at its heart.

Jerusalem of gold, of bronze, and of light, am I not a harp for all your songs?

How the cisterns have dried up! The market square is empty. No one attends the Temple Mount in the Old City. And in the caves in the rock winds moan. No one descends to the Dead Sea by way of Jericho.

But when I come today to sing unto you and to bind crowns for you, I become smaller than the youngest of your sons or the least of the poets. For your name burns the lips like the kiss of a seraph if I forget you, O Jerusalem, that is all of gold.

We have returned to the cisterns, to the market and to the square. A shofar calls out on the Temple Mount in the Old City. And in the caves in the rock, thousands of suns shine. We will once again descend to the Dead Sea by way of Jericho.
**DAYS OF AWE**

**ACHAT SHAALTI**

Achat shaalti mei-eit Adonai otah avakeish;  
shivti b’veit Adonai kol y’mei chayai,  
lachazot b’no-am Adonai ul’vakeir b’heichalo.

One thing I ask of Adonai, only that do I seek:  
to live in the house of Adonai all the days of my life,  
to gaze upon the beauty of Adonai, and to frequent God’s Temple.

*(Psalm 27:4)*

**AVINU MALKEINU**

Avinu Malkeinu choneinu vaaneinu  
ki ein banu maasim.  
Aseih imanu tz’dakah vachesed v’hoshi-einu.

Avinu Malkeinu, be gracious and answer us, even when we have little merit;  
treat us generously and with kindness, and be our help.

**HASHIVEINU**

Hashiveinu, Adonai, eilecha v’nashuvah;  
chadeish yameinu k’kedem.

Return us to You and we will return. Renew our days as of old!  
*(Lamentations 5:21)*

**L’SHANAH TOVAH**

L’shanah tovah tikateivu v’teichateimu.  

May you be inscribed and sealed for a good year.


**THREE FESTIVALS**

**LIVRACHAH**

Livrachah v’lo liklalah,
I’sova v’lo l’raison,
I’chayim v’lo l’mavet.

For the blessing and not for the curse, for plenty and not for scarcity, for life and not for death.

**SISU V’SIMCHU**

Sisu v’simchu, b’simchat Torah
Ut’nu chavod laTorah.

Rejoice and celebrate on Simchat Torah, and give honor to the Torah.

**SISU V’SIMCHU B’SIMCHAT CHAG**

Sisu v’simchu b’simchat chag,
Macha-u kapayim.
Nagnu shir b’kol chazak,
Haku vim’tziltayim.
Yad el yad kulanu k’echad,
Koh basach naavorah.
Shevach laEl, ki l’Yisrael
Hay’nah simchah v’orah.

Rejoice and celebrate on this happy holiday. Clap your hands. Play a song out loud. Crash the cymbals. Hand in hand, all of us as one, that is how we’ll pass through this joyful crowd. Praise to God, for Israel had joy and light!

**V’SAMACHTA B’CHAGECHA**

V’samachta b’chagecha v’hay’ta ach samei-ach.

You shall rejoice in your festival and you shall have nothing but joy.

*(based on Deuteronomy 16:14–15)*
SUWKOT

TURN, TURN, TURN

To everything turn, turn, turn
There is a season turn, turn, turn
And a time to every purpose under heaven

A time to be born, a time to die
A time to plant, a time to reap
A time to kill, a time to heal
A time to laugh, a time to weep

A time to build up, a time to break down
A time to dance, a time to mourn
A time to cast away stones
A time to gather stones together

A time of love, a time of hate
A time of war, a time of peace
A time you may embrace
A time to refrain from embracing

A time to gain, a time to lose
A time to rend, a time to sew
A time of love, a time of hate
A time for peace, I swear it’s not too late!

(based on Ecclesiastes 3:1–8)

UFROS ALEINU

Ufros aleinu sukhat sh’lomecha.

Spread over us the shelter of Your peace.

HAPOREIS SUKAT SHALOM

Baruch atah, Adonai,

haporeis sukhat shalom aleinu

v’al kol amo Yisrael v’al Yerushalayim.

Blessed are You, Adonai, You spread Your shelter of peace over us,
over all Your people Israel, and over Jerusalem.
PESACH

AVADIM HAYINU

עבדים היינו
עבדים בני חורין.

We were slaves, but now we are free people.

LET MY PEOPLE GO

When Israel was in Egypt land,
Let my people go!
Oppressed so hard they could not stand,
Let my people go!

Go down, Moses, way down in Egypt land
Tell old Pharaoh, to let my people go!

Thus saith the Lord, bold Moses said,
Let my people go!
If not I'll smite your firstborn dead,
Let my people go!

No more shall they in bondage toil,
Let my people go!
Let them come out with Egypt's spoil,
Let my people go!

B’CHOL DOR VADOR

בך’ולם דור

In every generation we must see ourselves
as if we personally came out of Egypt.
MIRYAM HAN’VIAH

Miriam han’viah oz v’zimrah b’yadah.
Miriam tirkod itanu
l’hagdil zimrat olam.
Miriam tirkod itanu
l’takein et haolam.
Bimheira b’yameinu hi t’vi-einu
El mei hay’shuah.

Miriam the prophet, strength and song are in her hand.
Miriam will dance with us to swell earth’s song.
Miriam will dance with us to mend the world.
Soon, in our day, she will bring us to the waters of redemption.

GOD OF MIGHT

God of might, God of right,
Thee we give all glory;
Thine all praise in these days,
As in ages hoary;
When we hear, year by year,
Freedom’s wondrous story.

Now as erst, when Thou first
Made the proclamation,
Warning loud every proud,
Every tyrant nation,
We, Thy fame still proclaim,
Bowed in adoration.

Be with all who in thrall
To their tasks are driven;
By Thy power speed the hour
When their chains are riven;
Earth around will resound
Joyful hymns to heaven.

L’SHANAH HABA‘AH BIY’RUSHALAYIM

L’shanah habaah BiY’rushalayim.

Next year in Jerusalem.
SHAVUOT

AL TIFG’I VI

Al tifg’i vi l’ozveich lashuv mei-acharayich
ki el asher teilchi eileich
uvaasher talini alin
ameich ami v’Elohayich Elohai.

Baasher tamuti amut v’sham ekaveir
koh yaashe Adonai li v’choh vosif
ki hamavet yafrid beini uveineich.

Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die, and there I will be buried. Thus and more, may Adonai do to me, if anything but death parts me from you.  

(Ruth 1:16-17)

KADDISH D’RABANAN

For our teachers and their students,
And the students of the students
We ask for peace and loving kindness
And let us say, Amen

And for those who study Torah,
Here and everywhere
May they be blessed with all they need
And let us say, Amen

We ask for peace and loving kindness
And let us say, Amen

LAASOK B’DIVREI TORAH

Baruch atah Adonai
Eloheinu Melech haolam,
asher kidshanu b’mitzvotav
v’zivanu laasok b’divrei Torah.

Blessed are You, Adonai our God, Sovereign of the universe, who has sanctified us through Your commandments, and commanded us to engage in words of Torah.
CHANUKAH

HANEROT HALALU

Hanerot halalu anachnu madlikim
al hanisim, v'al haniflaot
v'al ha'tshuot v'al hamilchamot,
she-asita laavoteinu, she-asita l'imoteinu,
bayamim haheim baz'man hazeh.

We kindle these lights for the miracles, the wonders, the deliverances, and the wars which You brought for our ancestors in those days at this time of year.

MI Y'MALEIL

Mi y'maleil g'vurot Yisrael
otan mi yimneh?
Hein b'chol dor yakum hagibor, go-eil haam.

Who can retell the things that befell us, who can count them? In every age a hero or sage came to our aid.

Hark!
In days of yore, in Israel's ancient land, brave Maccabeus led the faithful band.
And now all Israel must as one arise, redeem itself through deed and sacrifice!

Ah!
At this time of year in days of yore, Maccabees the Temple did restore.
And today our people as we dreamed, Will arise, unite and be redeemed!
Sons and Hymns

Maoz Tzur

Maoz Tzur y’shuati, l’cha na-eh l’shabei-ach
Tikon beit t’filati, v’sham todah n’zabei-ach
L’eit tachin matbei-ach, mitzar ham’nabei-ach
Az egmor b’shir mizmor
Chanukat hamizbei-ach

Rock of Ages, let our song praise Your saving power.
You amidst the raging foes were our sheltering tower.
Furious they assailed us but Your arm availed us.
And Your word broke their sword when our own strength failed us.

Children of the Maccabees, whether free or fettered,
wake the echoes of the songs where you may be scattered.
Yours the message cheering, that the time is nearing
which will see all people free, tyrants disappearing.

Not by Might

Not by might and not by power,
but by spirit alone shall we all live in peace.

The children sing. The children dream.
And their tears may fall, but we’ll hear them call
and another song will rise, another song will rise,
another song will rise.

(Ozchariah 4:6)

O Chanukah

O Chanukah, O Chanukah,
come light the menorah.
Let’s have a party. We’ll all dance the horah.
Gather round the table, we’ll give you a treat,
S’vivon to play with, and latkes to eat.
And while we are playing, the candles are burning low.
One for each night.
They shed a sweet light to remind us of days long ago!

O Chanukah, O Chanukah,
a festival of joy.
A holiday, a jolly day for every girl and boy.
Spin the whirling dreidels all week long, eat the sizzling latkes, sing a happy song.
Now light them, tonight then.
The flickering candles in a row retell the wondrous story of God’s eternal glory.
and dance by the candles’ cheering glow.
Oy khanike, oy khanike, a yontef a sheyner,
a lustiker, a freylekher, nito nokh azoyner.
Ale nakht in dreydlekh shpiln mir,
zudik heyse latkes, est on a shir.
Geshvinder, zingt kinder, di dininke likhtelekh on.
Zingt, “al hanisim”, loybt got far di nisim,
un kumt gikher tantsn in kon.

Y’mei HaChanukah, chanukat mikdasheinu
B’gil u’simechah m’malim et lebeinu,
Lailah vayom s’vivoneinu yasov,
Sufganiyot nochal bam larov.
Ha-iru, hadliku, neirot Chanukah rabim,
Al hanisim v’al hanisim, un kumt gikher tantsn in kon.

S’vivon sov, sov, sov,
Chanukah hu chag tov!
Chanukah hu chag tov!
S’vivon sov, sov, sov.
Chag simchah hu laam,
Neis gadol hayah sham,
Neis gadol hayah sham,
Chag simchah hu laam!

Dreidel, spin. Chanukah is a good holiday.
A happy holiday for the people. A great miracle happened there!
LIGHT ONE CANDLE

Light one candle for the Maccabee children.  
With thanks that their light didn’t die.  
Light one candle for the pain they endured  
When their right to exist was denied.  
Light one candle for the terrible sacrifice  
Justice and freedom demand.  
But light one candle for the wisdom to know  
When the peacemaker’s time is at hand.

Don’t let the light go out,  
It’s lasted for so many years.  
Don’t let the light go out,  
Let it shine through our love and our tears.

Light one candle for the strength that we need  
To never become our own foe.  
Light one candle for those who are suffering  
The pain we learned so long ago.  
Light one candle for all we believe in  
Let anger not tear us apart.  
And light one candle to bind us together  
With peace as the song in our heart.

What is the memory that’s valued so highly  
That we keep alive in that flame?  
What’s the commitment to those who have died  
When we cry out, they’ve not died in vain?  
We have come this far always believing  
That justice will somehow prevail.  
This is the burden, and this is the promise  
And this is why we will not fail! 

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**TU BISH’VAT**

**HASHKEIDIYAH PORACHAT**

Hashkeidiyah porachat v’shemesh paz zorachat

**تكوين**

טפטריה פרקית ישמש פא זראחת

**ציפורים מראות כל גן**

מברשות את באה הקשה

**Tu BiSh’vat higi-a Chag Ha-Ilanot**

טוע כל היא ובש צבע אדרננים שוע ניש

**ארז צמח הילג וברור**

את צמח, חלב וברור.

**Tu BiSh’vat higi-a, Chag Ha-Ilanot**

טוע ב磡ט ההיגים חוכ האילנות

The almond tree is blooming and a golden sun shines. Birds, from the top of every roof, bring tidings of the coming of the festival. Tu BiSh’vat has arrived, the Festival of Trees.

We will plant every mountain and hill from Dan to Be’er Sheva. We will once again inherit our land, a land of olives, milk, and honey. Tu BiSh’vat has arrived, the Festival of Trees.

**KI TAVO-U**

Ki tavo-u el haaretz un’tatem

**when you come to the land of Israel and plant trees, each tree shall give its fruit, and the land shall give its abundance. It is time for planting trees!**

(Leviticus 19:23)

**ATZEI ZEITIM OMDIM**

Atzei zeitim omdim.

**Olive trees are standing.**
Songs and Hymns

Hymns
Shabbat
Havdalah
Songs
Israeli Songs
Days of Awe
Three Festivals
Sukkot
Peac
Shavuot
Chanukah
Tu Bish'vat
Purim
Songs of Memory
Meditation and Healing
National Hymns

PURIM

CHAG PURIM

Chag Purim, Chag Purim,
chag gadol laY'hudim.

Maseichot, raashanim,
z'mirot, rikudim.

Havah narishah, raash, raash, raash,
baraashanim.

Shoshanat Yaakov

Utzu eitzah v'tufar
dabru davar v'lo yakum
ki imanu El.

The holiday of Purim is a great festival for the Jews
with masks, noisemakers, songs and dancing.
Let’s make lots of noise with greggers!

SHOSHANAT YAAKOV

L'hodia shekol kovecha lo yeivoshu,
v'lo yikalmu lanetzach kol hachosim bach.

The rose of Jacob was cheerful and joyous when they saw Mordechai robed in royal
blue. You have been their everlasting redemption and their hope in every generation.
You make known that all who hope in You will not be embarrassed, and those who
take refuge in You will never be humiliated. Cursed is Haman who sought to destroy
me. Blessed is Mordechai the Jew. Blessed is Esther who acted for me.

UTZU EITZAH

Utzu eitzah v'tufar
dabru davar v'lo yakum
ki imanu El.

Make your plans; they will be annulled.
Scheme against us; it will be to no avail, for God is with us. (Isaiah 8:10)
SONGS OF MEMORY

AL NAHAROT BAVEL

Al naharot Bavel
sham yashavnu gam bacinu
b'zochreinu et Tzion.

By the rivers of Babylon we sat and wept as we remembered Zion. (Psalm 137:1)

BY THE WATERS OF BABYLON

By the waters, the waters of Babylon
We lay down and wept, and wept for thee Zion
We remember thee, remember thee, remember thee Zion
(Psalm 137)

ELI TZION

Eli Tzion v'areha,
k'mo ishah v'tzireha.
V'chiv'tulah chagurat sak,
al baal n'ureha.

Alei galut m'shartei El,
manimei shir z'mareha.
V'al damam asher shupach,
k'mo meimei y'oreha.

For Zion and her cities who are like a woman in bitter anguish,
mourning the husband of her youth. For the exile of God's servants,
who play the songs of her melodies, and for their spilled blood,
which is like the water of her streams.

LO IRA

Lo ira meiriv'vot am
asher saviv shatu alai.
Kumah Adonai v'hoshi-eini!

I will not fear the tens of thousands that surround me.
Rise up, O God, and save me! (Psalm 3:7-8)
Hymns
Shabbat
Havdalah
Songs
Israel Songs
Days of Awe
Three Festivals
Sukkot
Passover
Shavuot
Chanukah
Tu Bishvat
Purim
Songs of Memory
Meditation and Healing
National Hymns

Songs and Hymns

ANI MAAMIN

Ani maamin
b‘emunah sh‘leimah b‘viat hamashiach.
V‘af al pi sheyitmamei-ah,
im kol zeh ani maamin.
Im kol zeh achakeh lo b‘chol yom sheyavo.

I believe with perfect faith in the Messiah’s coming.
And even if the Messiah is delayed, I will wait day by day.
(Habakkuk 3:2)

ASHREI HAGAFRUR

Ashrei hagafrur
shenisraf v‘hitzit lehavot.
Ashrei hal‘vavot sheyadu lachadol b‘chavod.
Ashrei hagafrur shenisraf v‘hitzit l’havot.

Blessed is the match consumed in kindling a flame.
Blessed is the heart with the strength to stop its beating for honor’s sake.
Blessed is the match consumed in kindling a flame.

YEISH KOCHAVIM

Yeish kochavim she-oram magia artzah
rak kaasher heim atzmam avdu v‘einam.
Yeish anashim sheziv zichram mei-ir
kaasher heim atzmam einam od b’tomcheinu.
Orot eileh hamav‘hikim
b‘cheshkat halayil.
Heim heim shemarim laadam et haderech.

Yeish kochavim she-oram magia artzah
rak kaasher heim atzmam avdu v‘einam.
Yeish anashim sheziv zichram mei-ir
kaasher heim atzmam einam od b’tomcheinu.
Orot eileh hamav‘hikim
b‘cheshkat halayil.
Heim heim shemarim laadam et haderech.

There are stars up above, so far away we only see their light — long, long after the star itself is gone. So it is with people that we loved — their memories keep shining ever brightly, though their time with us is done. But the stars that light up the darkest night, these are the lights that guide us. As we live our days, these are the ways we remember.
ZOG NIT KEINMOL — THE PARTISAN’S SONG

You must not say that you now walk the final way, because the darkened heavens hide the blue of day. The time we’ve longed for will at last draw near, and our steps, as drums, will sound that we are here.

From land all green with palms to lands all white with snow, we now arrive with all our pain and all our woe. Where our blood sprayed out and came to touch the land, there our courage and our faith will rise and stand.

HOSHI’A ET AMECHA

Save Your people; bless Your heritage. Tend them and exalt them for ever. (Psalm 28:9)

VIY’HUDAH L’OLAM TEISHEIV

Judah shall abide forever and Jerusalem from generation to generation. (Joel 4:20)
Songs and Hymns

MEDITATION & HEALING

OPEN UP OUR EYES

Open up our eyes, teach us how to live
Fill our hearts with joy and all the love You have to give
Gather us in peace
As You lead us to Your Name
And we will know that You are One.

KOL HAN’SHAMAH

Kol han’shamah t’haleil Yah, ha’l’lu, ha’l’lu Yah.

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

OH GUIDE MY STEPS

Oh guide my steps and help me find my way;
I need Your shelter now.
Rock me in Your arms and guide my steps.
And help me make each day
a song of praise to You.
Rock me in Your arms and guide my steps.

Ufros aleinu sukkat sh’lomecha.

 Spread over us a shelter of peace.

EL NA R’FA NA LAH

El na r’fa na lah.

 God, I pray, heal her. (Numbers 12:13)

BIRKAT HAGOMEIL

Creator of miracles, mercy and life,
protect us from danger, keep us from harm.
Creator of wonders, compassion and hope,
bless us with healing, surround us with love.

Kol tov selah . . .
Give thanks for all that is good.

May God who is gracious, be gracious to you,
protect you and bless you and care for you.
For all you are, and all you hope to be,
we give thanks for all that is good.
**LAMDEINI ELOHAI**

Lamdeini, Elohai, bareich v’hitpaleil
al sod aleh kameil,
al nogah p’ri basheil,
al hacheirut hazot,
lirot, lachush, linshom,
ladaat, layacheil, l’hiksheil.

Lameid et sifotai b’rachah v’shir hallel,
b’hit’chadeish z’mancha im boker v’im leil,
l’val yih’yeh yomi hayom kitmol shilshom,
l’val yih’yeh alai yomi hergeil.

Teach me, O God, a blessing, a prayer on the mystery of a withered leaf on ripened fruit so fair on the freedom to see, to sense, to breathe, to know, to hope, to despair.

Lamdeini Elohai, bareich v’hitpaleil lameid et sifotai b’rachah v’shir hallel.

**NATIONAL HYMNS**

**HATIKVAH**

Kol od balevav p’nimah nefesh Y’hudi homiyah u’l’faatei mizrach kadimah ayin l’Tzion tzofiyah.

Od lo avdah tikvateinu hatikvah bat sh’not alpayim lih’yot am chofshi b’artzeinu Eretz Tziyon viY’rushalayim.

So long as within the inmost heart a Jewish spirit sings, so long as the eye looks eastward, gazing toward Zion, our hope is not lost — the hope of two thousand years: to be a free people in our land, the land of Zion and Jerusalem.
STAR SPANGLED BANNER

O say, can you see
By the dawn’s early light,
What so proudly we hailed
At the twilight’s last gleaming?
Whose broad stripes and bright stars,
Through the perilous fight,
O’er the ramparts we watched
Were so gallantly streaming!

And the rockets’ red glare,
The bombs bursting in air,
Gave proof through the night
That our flag was still there!
O say, does that star-spangled banner yet wave
O’er the land of the free, and the home of the brave?

O CANADA

O Canada!
Our home and native land!
True patriot love in all thy sons command.

With glowing hearts we see thee rise,
The True North strong and free!

From far and wide,
O Canada, we stand on guard for thee.

God keep our land glorious and free!
O Canada, we stand on guard for thee.

O Canada, we stand on guard for thee.
GOD BLESS AMERICA

God bless America,
Land that I love.
Stand beside her, and guide her
Thru the night with the light from above.
From the mountains, to the prairies,
To the oceans, white with foam
God bless America,
My home sweet home.
**AMERICA THE BEAUTIFUL**

O beautiful for spacious skies,  
For amber waves of grain,  
For purple mountain majesties  
Above the fruited plain!

America! America!  
God shed His grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea!

O beautiful for pilgrim feet  
Whose stern impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness.

America! America!  
God mend thine every flaw,  
Confirm thy soul in self-control,  
Thy liberty in law.

O beautiful for heroes prov'd  
In liberating strife,  
Who more than self their country loved,  
And mercy more than life.

America! America!  
May God thy gold refine  
Till all success be nobleness,  
And ev'ry gain divine.

O beautiful for patriot dream  
That sees beyond the years  
Thine alabaster cities gleam  
Undimmed by human tears.

America! America!  
God shed His grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea.
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Abrams, Judith Z., for the selections Adonai our God, we give thanks; Adonai, our God, grant us knowledge; In the morning; May we find peace and several notes.

Ackerman, Paula: Fleeing from God (1951).


Akum Ltd: Al Kol Eileh, text by Naomi Shemer; Ani V’atah, text by Arik Einstein; Bashanah Haba’ah, text by Ehud Manor, Eli Eli (Halicha L’Kesaria, text by Hannah Senesh; Eretz Zavat Chalav, based on Exodus 3:8; Erev Shel Shoshanim, text by Moshe Dor; Lu Y’hi, text by Naomi Shemer; Od Yavo Shalom Aleinu; Shir Lashalom, texts by Moshe Ben-Ari; Yrushalayim Shel Zahav, text by Naomi Shemer; Yerushalayim (Me’alig Pisgam Har Hattzfim), text by Avigdor Hameiri.


Bronstein, Herbert: The covenant calling; Egypt is symbolic. Used by permission of the author.


Charles Scribner and Sons: “Character is the architecture” by Louise Nevelson in Dawns and Dusks: Taped Conversations with Diana MacKown (1976).


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Karff, Samuel M.:“Why is it important” in *Permissions to Believe: Finding Faith in Troubled Times* with permission of the author.

Klepper, Jeffrey: “*Shatua Tov, ” “This Is Very Good,” translations of “*Yesh Kochavim,”* and “Open Up Our Eyes.”

Levy, Richard: selections from *As I wrap myself, As you taught Torah; Our Fathers and Mothers prayed, The world is sunlight. Our ancestors brought you spices, The colors of early evening, Here in prayer* and several notes.


Maller, Allen S.: “*My Soul,*” used by permission of Rabbi Allen S. Maller.

Marder, Janet: note on “*Baruch She-amar.*”

Malloy, Merrit: “When I die,” used by permission.


Peter Yarrow Productions: “*Light One Candle*” by Peter Yarrow.


Shapiro, Rami M.: “We are shaped by those who came before us” and “May These Hours” from *Kol Haneshama*, published by the Reconstructionist Press (1996).


Sol, Adam, for contributing the selections “In my half-sleep, O God,” “Some perished by fire,” “Wisdom and wonder,” and several notes.

Sounds Write Productions, Inc: *L’chi Lach; Miriam’s Song; T’filat Haderech; Mi Shebeirach; Not by Might; Kaddish D’Rabanan* by Debbie Friedman. *Birkat Gomeil* by Debbie Friedman and Elyse Frishman, used by permission of authors. Permission is also granted to use the text of *Shir Chadash* in the English/Hebrew version by Julie Silver. Used by permission of Sounds Write Productions, Inc.

Steinbaum, Ellen, for an adaptation of Rami Shapiro’s “Love God with all the power of the heart,” and for “We enter this sanctuary.”


**Kabbalat Panim for Shabbat**

3 *As these Shabbat candles* . . . Chaim Stern
3 *O Source of light and truth* . . . Chaim Stern
6 *We enter this sanctuary to welcome* . . . Ellen Steinbaum
6 *May the door* . . . Sydney Greenberg
7 *Where has this week vanished?* . . . David Polish
8 *I begin with a prayer of gratitude* . . . Ruth Brin
9 *There are days* . . . Harvey J. Fields
10 *Y’did nefesh* . . . Eleazar ben Moses Azikri
10 *Shabbat Hamalkah* . . . Haim Nachman Bialik
11 *Eileh chamdah libi* . . . Eleazar ben Moses Azikri

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27 *Lamdeini Elohai* . . . Leah Goldberg, translated by Pnina Peli
27 *Entrances to holiness are everywhere* . . . Lawrence Kushner
29 *There is one* . . . Abraham Isaac Kook, adapted
29 *O God, You are as near* . . . Chaim Stern
31 *Praise to You, Adonai our God* . . . Elyse Frishman
31 *This is an hour of change* . . . Leah Goldberg, adapted
33 *As You taught Torah* . . . Richard Levy
33 *Wisdom and wonder, passion* . . . Adam Sol
37 *Love your God* . . . William Berkowitz
39 *Standing on the parted shores of history* . . . Michael Walzer, adapted
39 *In a world torn* . . . adapted from Chaim Stern
41 *Sing the song of men and women* . . . Elyse Goldstein, adapted from “At the shores of the Sea”
43 *Let there be love and understanding* . . . Chaim Stern, based on Brachot 16b

43 *Give us a place to rest* . . . Richard Levy
45 *We are a people in whom the past endures* . . . Abraham Joshua Heschel
45 *A thought has blown the market place away* . . . Abraham Joshua Heschel
47 *Pray as if everything depended* . . . Ferdinand Isserman
47 *Prayer invites* . . . Abraham Joshua Heschel, adapted
47 *In an envelope marked* . . . Langston Hughes
49 *Some perished by fire, some by* . . . Adam Sol
49 *In difficult moments of our* . . . Lawrence Hoffman
50 *Tal . . . dew* . . . Bernard H. Mehlman
51 *We pray that we might know* . . . Richard Levy
53 *Days pass and the years vanish* . . . Chaim Stern
53 *Where might I go* . . . Yehudah Halevi, translated by Joel Hoffman and Larry Hoffman
55 *May these hours of rest and renewal* . . . Rami Shapiro
55 *Disturb us, Adonai, ruffle us from* . . . Mitchell Salem Fisher, adapted
57 *Everpresent One, may we* . . . Harvey J. Fields and Chaim Stern, adapted
57 *You are with us* . . . Harvey J. Fields
59 *God of Goodness, we give thanks* . . . Judith Z. Abrams
61 *When we behold Your heavens* . . . adapted by Bernard Mehlman
61 *Grant us peace* . . . adapted from Union Prayer Book
63 *Don't stop* . . . Yehuda Amichai
63 *Create a pure heart* . . . Stephen Mitchell, adapted from Psalm 51
65 *We reach for You* . . . Priscilla Stern
65 *Let us praise Adonai* . . . adapted from “I believe in one,” Shalom Rav, The Shabbat Morning Siddur

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66 *Each of us enters this sanctuary* . . . Robert I. Kahn, adapted by Chaim Stern
I enter this sacred space . . . Elyse Frishman, inspired and adapted from Union Prayer Book

May the door . . . Sidney Greenberg, adapted

There is grace . . . Chaim Stern, Gates of Prayer

To You the stars . . . Judah Halevi, translated by Olga Marks in The Language of Faith, ed. N.N. Glatzer

As I wrap myself . . . Richard Levy

Blessed . . . with divine wisdom . . . Cited in Brachot 60b, Seder Rav Amram Gaon, ed. Daniel Goldschmidt

Don’t let me fall . . . Kadya Molodowsky; translated by Kathryn Hellerstein

Matter is never destroyed . . . Allan S. Maller, adapted

My soul came to me pure . . . Elyse Frishman

I can stay the tears . . . Jewish Fund for Justice

Religion embraces . . . Leo Baack

As I awaken . . . Chaim Stern, adapted from Brachot 60b

I am a Jew because . . . Edmund Fleg

Countries grow old . . . Yaakov-Yitskhok Segal, translated by Grace Schulman

You have my attention . . . Denise Levertof

What makes a fire burn? . . . Judy Brown

Three things there are . . . Solomon Ibn Gabirol, translated by Raymond Scheindlin

In the beginning, even then . . . Elyse Frishman

You are praised who rolls out . . . Richard Levy
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344 Shir chadash . . . Julie Silver
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