



מִנְחָה לַשַּׁבָּת

Selections from
MINCHAH L'SHABBAT
SHABBAT AFTERNOON

משכן תפלה

MISHKAN T'FILAH

A Reform Siddur



LeoBaeckTemple

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הַדְּלֵקֶת הַנֵּרוֹת
קְדוּשָׁה, עֲרֵבִית
בְּרוּכִים הַבָּאִים
שִׁירֵי שַׁבָּת

HINEIH MAH TOV

Hineih mah tov u'mah na-im
shevet achim gam yachad.

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים
שֵׁבֶת אַחִים גַּם־יַחַד.

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

(Psalm 133:1)

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מֵה יָפֵה הַיּוֹם, שַׁבָּת שְׁלוֹם.

How lovely today is, Shabbat Shalom.

Y'DID NEFESH

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

יְדִיד נֶפֶשׁ, אָב הַרַחֲמָן,
מְשׁוּךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
יָרוּץ עַבְדְּךָ כְּמוֹ אַיִל,
לְשִׁתְחַוְהָ אֶל מוּל הַדָּרְךָ.

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 meirosh 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, malachei hashalom.

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,
בָּאוּ וְנִצְאָה לְקִרְאֵת שַׁבָּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֵדֶת, הַקְּדוּשָׁה הַבְּרוּכָה.
וְעִמָּהּ מַלְאָכִים, צְבָא שְׁלוֹם וּמְנוּחָה.
בָּאוּ בָּאוּ הַמַּלְכָּה, בָּאוּ בָּאוּ הַכֹּהֵל.
שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם.

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.

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.

בְּרִכּוֹת הַשַּׁחַר

BIRCHOT HASHACHAR — MORNING BLESSINGS

MODEH / MODAH ani l'fanecha,

Melech chai v'kayam,

she-hechezarta bi nishmati b'chemlah,

rabbah emunatecha.

מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ,

מֶלֶךְ חַי וְקַיִם,

שֶׁהֶחֱזַרְתָּ בִּי נְשִׁמָּתִי בְּחֶמְלָה,

רַבָּה אֱמוּנָתֶךָ.

מוֹדָה / מוֹדָה אֲנִי
Modeh / Modah Ani

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,
oteh or kasalmah,
noteh shamayim kay'riah.

בְּרַכֵּי נַפְשִׁי אֶת יְיָ
יְיָ אֱלֹהֵי, גְדַלְתָּ מְאֹד.
הוֹד וְהַדָּר לְבָשְׁתָּ,
עֹטֶה אֹר בְּשַׁלְמָה,
נוֹטֶה שָׁמַיִם בְּיָרִיעָה.

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.

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

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

בְּרַכֵּי נַפְשִׁי *Bar'chi nafshi . . . 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*.

שַׁחֲרִית לְשַׁבָּת ב'

SHACHARIT L'SHABBAT II — SHABBAT MORNING II

INSPIRATION FOR PRAYER

בְּרוּכִים הַבָּאִים
Welcome

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.

שִׁמַּע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

Bar'chu et Adonai ham'vorach!

PRAISE ADONAI to whom praise is due forever!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Baruch Adonai ham'vorach l'olam va-ed!

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

בְּרָכוּ
Bar'chu

בְּרָכוּ *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 **בְּרָכוּ** *Bar'chu* bends the knees and bows from the waist, and at **יְיָ** *Adonai* stands straight. **יְיָ בְּרוּךְ** *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

יְיָ בְּרוּךְ *Baruch Adonai . . . Praise Adonai . . .* 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.

שִׁמַּע וּבְרָכוֹתֶיהָ *Sh'ma Uvirchoteha*, the *Sh'ma* and its Blessings, is the oldest liturgical rubric. At its core are words of Torah that declare our constant devotion to God and remind us of our religious obligations. Three paragraphs, Deuteronomy 6:4-9, Deuteronomy 11:13-21, and Numbers 15:37-41, are traditionally recited. (Deuteronomy 11:13-21 was omitted from the Reform prayerbook for reasons of theology, since its understanding of divine reward and punishment is viewed by Reform Judaism as problematic. Numbers 15:37-39 had been omitted; *Mishkan T'filah* restores it in the morning prayers, since many Reform Jews now choose to wear the *tallit* in prayer). On the basis of the Scriptural verse, “You shall speak of them (God’s words) when you lie down and when you rise up,” the *Sh'ma* is recited twice daily, in the evening and in the morning. The biblical *Sh'ma* becomes prayer by being surrounded with rabbinic benedictions: two before (*Maariv Aravim* and *Ahavat Olam*) and two after (*Emet ve-Emunah* and *Hashkiveinu*) in the evening; and two before (*Yotzeir Or* and *Ahavah Rabbah*) and one after (*Emet v'Yatziv*) in the morning (*M. B'rachot* 1:4). These benedictions praise God as Creator of light and darkness, Revealer of Torah, and Redeemer of Israel.

מַעְרִיב עֶרְבִים
Maariv Aravim

BARUCH atah, Adonai
 Eloheinu, Melech haolam,
 asher bidvaro maariv aravim,
 b'chochmah potei-ach sh'arim,
 uvitvunah m'shaneh itim
 umachalif et haz'manim,
 um'sadeir et hakochavim
 b'mishm'roteihem barakia kirtzono.
 Borei yom valailah,
 goleil or mipnei choshech,
 v'choshech mipnei or.
 Umaavir yom umeivi 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.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים,
 בְּחֹכְמָה פּוֹתֵחַ שְׁעָרִים,
 וּבִתְבוּנָה מְשַׁנֶּה עֵתִים
 וּמַחְלִיף אֶת הַזְּמַנִּים,
 וּמְסַדֵּר אֶת הַכּוֹכָבִים
 בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
 בּוֹרֵא יוֹם וְלַיְלָה,
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
 וְחֹשֶׁךְ מִפְּנֵי אוֹר,
 וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,
 וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
 יי צְבָאוֹת שְׁמוֹ.
 אֵל חַי וְקַיָּם,
 תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֶרְבִים.

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.

בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

יי צְבָאוֹת *Adonai Tz'vaot*: this is one of many names that help elucidate God's attributes. God designs, creates and arranges the universe with order and purpose.

מַעְרִיב עֶרְבִים *Maariv Aravim* (“Bringer of Evening”) — An evening benediction that responds to the ongoing cycle of sunset-sunrise, the times when *Sh'ma* 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 (*B'rachot 11b*).

AHAVAT OLAM

beit Yisrael amcha ahavta,
 Torah umitzvot,
 chukim umishpatim, otanu limad'ta.
 Al kein, Adonai Eloheinu,
 b'shochbeinu uv'kumeinu
 nasiach b'chukecha,
 v'nismach b'divrei Torat'cha
 uv'mitzvotcha l'olam va-ed.
 Ki heim chayeinu v'orech yameinu
 uvahem neh'geh yomam valailah.
 V'ahavat'cha
 al tasir mimenu l'olamim.
 Baruch atah, Adonai,
 ohev amo Yisrael.

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַתְּ,
 תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.
 עַל כֵּן, יְיָ אֱלֹהֵינוּ,
 בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ
 נִשְׁיַח בְּחֻקֶיךָ,
 וְנִשְׁמַח בְּדִבְרֵי תּוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
 כִּי הֵם חַיֵּינוּ וְאַרְךְּ יָמֵינוּ
 וּבֵהֶם נִהְגֶה יוֹמָם וְלַיְלָה.
 וְאַהֲבַתְךָ
 אַל תִּסֵּר מִמֶּנּוּ לְעוֹלָמִים.
 בָּרוּךְ אַתָּה, יְיָ,
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

אַהֲבַת עוֹלָם
Ahavat Olam

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.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

אַהֲבַת עוֹלָם *Ahavat Olam* (“Eternal love”) — A Torah benediction followed immediately by the recitation of *Shma*. 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.

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, hal'lu, hal'lu Yah. כל הנשמה ותהלל יה, הללו, הללו יה.

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. ופרש עלינו סכת שלומך.

Spread over us a shelter of peace.

EL NA R'FA NA LAH

El na r'fa na lah. אל נא רפא נא לה.

God, I pray, heal her. (Numbers 12:13)

BIRKAT HAGOMEIL

Creator of miracles, mercy and life, Kol tov selah
protect us from danger, keep us from harm. Kol tov selah
Creator of wonders, compassion and hope, Kol tov selah
bless us with healing, surround us with love. Kol tov selah

Kol tov selah . . . Give thanks for all that is good.

May God who is gracious, be gracious to you, Kol tov selah
protect you and bless you and care for you. Kol tov selah
For all you are, and all you hope to be, Kol tov selah
we give thanks for all that is good. Kol tov selah

שְׁמַע
Sh'ma

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael* . . . *Hear, O Israel* . . . Deuteronomy 6:4-9 is a single unit. (The line שְׁמַע יִשְׂרָאֵל *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. B'rachot* 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 (*B'rachot* 13*b*). Historically, following the old Babylonian custom, one remains seated.

בָּרוּךְ שֵׁם כְּבוֹד *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 et Adonai Elohecha,

b'chol l'av'cha uv'chol nafsh'cha uv'chol
m'odecha. V'hayu had'varim ha-eileh
asher anochi m'tzav'cha hayom al
l'avvecha. V'shinantam l'vanecha v'dibarta
bam b'shiv'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Ukshartam l'ot al yadecha v'hayu
l'totafot bein einecha. Uch'tavtam
al m'zuzot beitecha 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.

יְיָ אֱלֹהֵיכֶם אַמַּת.

Adonai Eloheichem EMET.

וְאֶהְבֶּתְךָ יְיָ אֱלֹהֶיךָ
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-
לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ
בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל-יְדֶיךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיוֹת לְכֶם לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

וְאֶהְבֶּתְךָ
V'ahavta

לְמַעַן תִּזְכְּרוּ
L'maan tizk'ru

וְאֶהְבֶּתְךָ 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 *Shma*, 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.

לְמַעַן תִּזְכְּרוּ L'maan tizk'ru . . . Thus you shall remember . . . Numbers 15:40-41; the end of the third paragraph of the *Shma* . . . 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.

אֱמֶת וְאֱמוּנָה
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, 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
b'Faroh, otot 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 aleihem. Moshe uMiryam
uv'nei Yisrael l'cha anu shirah
b'simchah rabah, v'amru chulam:

אֱמֶת וְאֱמוּנָה כָּל-זֹאת
וְקַיָּם עָלֵינוּ, כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זולָתוֹ, וְנֶאֱחָזְנוּ יִשְׂרָאֵל עִמּוֹ.
הַפּוֹדֵנוּ מִיַּד מְלָכִים, מִלְּכֵנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל-הַעֲרִיצִים,
הַעֹשֶׂה גְדוֹלוֹת עַד אֵין חֵקֵר
וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם
נִפְשָׁנוּ בְּחַיִּים, וְלֹא נָתַן לְמוֹט
רַגְלֵנוּ, הַעֹשֶׂה לָנוּ נִסִּים
בְּפָרֹה, אוֹתוֹת וּמוֹפְתִים
בְּאֲדַמַּת בְּנֵי חָם. וַיּוֹצֵא אֶת-
עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
עוֹלָם. וְרָאוּ בְּנֵי גְבוּרָתוֹ, שְׂבָחוּ
וְהוֹדוּ לְשֵׁמוֹ. וּמִלְּכוּתוֹ בְּרָצוֹן
קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלֵם:

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!

אֱמֶת וְאֱמוּנָה *Emet ve-emunah* (“True and trustworthy”) — Recited immediately after the scriptural passages, this benediction, also called גְּאֻלָּה *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 kamochoh 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.**מִי־כְּמוֹחַ בְּאֱלִים, יְיָ!**
מִי כְּמוֹחַ נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֹשֶׂה פִּלְאִי!מַלְכוּתְךָ רָאוּ בְנֵיךָ,
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.
זֶה אֱלֹהֵינוּ וְאָמְרוּ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!וְנֵאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.**WHO IS LIKE YOU, O God,**
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?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.**בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.**
Baruch atah, Adonai, gaal Yisrael.מי־כְּמוֹחַ *Mi Chamochah* . . . *Who is like You* . . . Exodus 15:11זֶה אֱלֹהֵינוּ *Zeh Eli* . . . *This is our God* . . . Exodus 15:2יְיָ יִמְלֹךְ *Adonai yimloch* . . . *Adonai will reign* . . . Exodus 15:18יְיָ כִּי פָדָה *Ki fadah Adonai* . . . *Adonai redeemed* . . . Jeremiah 31:10

Select either *V'shamru* or *Yism'chu*

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.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל
אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

וְשָׁמְרוּ
V'shamru

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,
kulam yisb'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashto,
chemdat yamim oto karata,
zeicher l'maaseh v'reishit.

וְיִשְׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדַּשְׁתָּו,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

וְיִשְׂמְחוּ
Yism'chu

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.

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

וְיִשְׂמְחוּ *Yism'chu* — This call to rejoice on Shabbat is a text from the *K'dushat HaYom* benediction in the traditional Shabbat *Musaf* (“additional”) service.

תְּפִלָּה

T'FILAH

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

אֲדֹנָי, שְׁפְתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתְךָ.

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

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

The תְּפִלָּה *T'filah* (“Prayer”) or עֲמִידָה *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”).

אֲדֹנָי שְׁפְתַי תִּפְתָּח . . . Adonai s'fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17. According to a Talmudic tradition (*B'rachot* 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).

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'avahavah.

*SHABBAT SHUVAH — Zochreinu l'chayim,

Melech chafeitz bachayim,

v'chotveinu b'sefer hachayim,

l'maancha Elohim chayim.

Melech ozeir umoshia umagein.

Baruch atah, Adonai,

magein Avraham v'ezrat Sarah.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
 רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חַסְדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה, יְיָ,

מָגֵן אַבְרָהָם וְעִזְרַת שָׂרָה.

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.**בְּרוּךְ** אַתָּה, יְיָ, מָגֵן אַבְרָהָם וְעִזְרַת שָׂרָה.

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

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

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

אֲבוֹת וְאִמּוֹת *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.”

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 umatzmiach y'shuah.

SHABBAT SHUVAH — Mi chamocha

Av harachamim, zocheir y'tzurav

l'chayim b'rachamim.

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

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכֹּל (מֵימַיִם) אַתָּה,
רַב לְהוֹשִׁיעַ.

WINTER — מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

SUMMER — מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵימַיִם)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
מִי כְמוֹךָ בְּעַל גְבוּרוֹת
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מִמַּיִת
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

SHABBAT SHUVAH — מִי כְמוֹךָ

אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו

לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵימַיִם).
בְּרוּךְ אַתָּה, יְיָ,
מְחַיֶּה הַכֹּל (הַמֵּימַיִם).

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, יְיָ, מִחַיֵּה הַכּוֹל (הַמַּתִּים).

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

ATAH kadosh v'shimcha kadosh

uk'doshim b'chol yom

y'hal'lucha, selah.*

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH — Baruch atah,

Adonai, HaMelech hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ

וְקָדוֹשִׁים בְּכֹל יוֹם

יְהַלְלוּךָ סֵלָה.*

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

בָּרוּךְ אַתָּה, — SHABBAT SHUVAH*

יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

קְדוּשַׁת הַשֵּׁם
K'dushat HaShem

YOU ARE HOLY, Your Name is holy,
and those who are holy praise You every day.*

Blessed are You, Adonai, the Holy God.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH —

Praised are You, Adonai, Holy Sovereign.

Baruch atah, Adonai, HaMelech hakadosh.

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

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

קְדוּשַׁת הַיּוֹם
K'dushat HaYom

ATAH kidashta et yom

hashvi-i lishmecha,
tachlit maaseih shamayim vaaretz.
Uveirachto mikol hayamim,
v'kidashto mikol haz'manim,
v'chein katuv b'Toratecha:

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.

אַתָּה קְדַשְׁתָּ אֶת יוֹם

הַשְּׁבִיעִי לְשִׁמְךָ,
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וּבִרְכָתוֹ מִכָּל הַיָּמִים,
וְקְדַשְׁתּוֹ מִכָּל הַזְּמַנִּים,
וְכֵן כָּתוּב בַּתּוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

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'tein chelkeinu b'Toratecha,
sabeinu mituvecha v'samcheinu
biy'shuatecha, v'taheir libeinu
l'ovd'cha be-emet,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ.
קְדַשְׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בַּתּוֹרָתְךָ,
שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ
לְעִבְדֶּךָ בְּאֵמֶת,

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.

הַשֵּׁם *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*).

וַיְכַלּוּ *Vay'chulu, The heaven . . .* Genesis 2:1-3.

v'hanchileinu, Adonai Eloheinu,

b'ahavah uv'ratzon Shabbat kodshecha

v'yanuchu vah Yisrael, m'kadshei sh'mecha.

Baruch atah, Adonai, m'kadeish HaShabbat.

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ

וַיַּנְחוּ בָּהּ יִשְׂרָאֵל, מִקְדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

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.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

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 we all live in such a way
that this day fulfill its promise.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

הַיּוֹם קְדוּשַׁת הַיּוֹם *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.

עבודָה
Avodah

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.

רְצֵה, יי אֱלֹהֵינוּ,
בְּעֵמֶד יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל,
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קֹרְאָיו,
פְּנֵי אֵל עֲבָדֶיךָ וְחֲנֹנֵנוּ,
שִׁפּוֹךְ רוּחְךָ עָלֵינוּ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
יַעֲלֶה וְיָבֹא וְיִזְכֹּר וְיִזְכְּרוּנָנוּ
וְיִזְכְּרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Rosh HaChodesh hazeh.
Chag HaMatzot hazeh.
Chag HaSukkot hazeh.

רֹאשׁ הַחֹדֶשׁ הַזֶּה.
חַג הַמַּצּוֹת הַזֶּה.
חַג הַסּוּכּוֹת הַזֶּה.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.
Ufokdeinu vo liv'racha. Amen.
V'hoshi-einu vo l'chayim. Amen.

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

עֲבוֹדָה *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'shuv'cha l'Tzion b'rachamim.
Baruch atah, Adonai,
hamachazir Shechinato l'Tzion.

וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

MODIM anachnu lach,
shaatah hu Adonai Eloheinu
v'Elohei avoteinu v'imoteinu
l'olam va-ed.
Tzur chayeinu, magein yisheinu,
atah hu l'dor vador.
Nodeh l'cha un'sapeir t'hilatecha
al chayeinu ham'surim b'yadecha,
v'al nishmoteinu hap'kudot lach,
v'al nisecha sheb'chol yom imanu,
v'al niflotecha v'tovotecha
sheb'chol eit,
erev vavoker v'tzohorayim.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מָגֵן וְשֹׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלַּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסְיָךְ שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת,
עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

הוֹדָאָה
Hodaah

יַעֲלֶה וְיָאֹוֹ *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 **מוֹדִים** *modim* one bows at the waist. At **יְיָ** *Adonai* one stands
up straight.

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

הטוב כי לא כָּלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ,
מֵעוֹלָם קִיּוּנוֹ לָךְ.

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,
Malkeinu, tamid l'olam va-ed.

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

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

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

SHABBAT SHUVAH — וּכְתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יִשְׁוּעֵתָנוּ וְעִזְרֵתָנוּ סֵלָה.
בָּרוּךְ אַתָּה, יְיָ,
הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת.

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

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת.

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

הוֹדָאָה *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 bashalom.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ

תְּשִׁים לְעוֹלָם,

כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן

לְכֹל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמָּךְ יִשְׂרָאֵל

בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים, — SHABBAT SHUVAH

בְּרַכָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה,

נִזְכָּר וְנִקְטָב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ,

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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.

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

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

בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

שְׁלוֹם *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 רַב שְׁלוֹם *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.

תפלת הלב
T'filat HaLev

ELOHAI, n'tzor l'shoni meira

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

אֱלֹהֵי, נָצַר לְשׁוֹנֵי מִרְעָ
וּשְׁפָתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם,
וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
פְּתַח לְבָבִי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכֹל הַחֹשֶׁשִׁים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם
וְקִלְקַל מַחְשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ,
עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.

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.

נָצַר אֱלֹהֵי, *Elohai, n'tzor* — The Rabbis in the Talmud considered the need for personal prayer amidst the communal prayer of the *T'filah* (*Avodah Zarah* 7b-8a). *B'rachot* 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, לְרַצוֹן יְהִי לְפִי Yih'yu l'ratzon ("May the words of my mouth") and עֲשֵׂה שְׁלוֹם *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*

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.

יְהִי לְרָצוֹן אִמְרֵי פִי
וְהִגִּיז לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

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.

עֹשֶׂה שְׁלוֹם בְּמִרְמֹי,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ: אָמֵן.

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

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

קבלת התורה

הקפה

ברכות התורה

הגבהה

מי שברך

ברכת הגומל

ברכות ההפטרה

החזרת התורה

KI MITZIYON teitzei Torah,
ud'var Adonai miY'rushalayim.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
וְדַבְרֵי יְיָ מִירוּשָׁלַיִם.

FOR FROM OUT OF ZION will come the Torah,
and the word of Adonai from Jerusalem.

S'U SH'ARIM rasheichem,
us'u pit'chei olam,
v'yavo Melech hakavod.
Mi hu zeh Melech hakavod?
Adonai Tz'vaot
hu Melech hakavod. Selah.

שִׂאוּ שְׁעָרֵיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?
יְיָ צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

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.

שִׂאוּ שְׁעָרֵיכֶם *S'u sh'arim . . . Lift up . . .* Psalm 24:9-10 is interpreted rabbinically as the psalm recited when the original ark of the covenant was brought to Jerusalem. It is a longstanding Reform innovation in this part of the service, ever since the first German Reform prayer book of 1819 and used therefore, in Reform liturgy as we remove the Torah from the ark.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה *Ki mitziyon teitzei Torah . . . For from out of Zion . . .* Isaiah 2:3

Kabbalat HaTorah

Hakafah

Birchot HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchot

HaHaftarah

Hachzarat

HaTorah

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.

לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ
בְּכָל-הָהָר קֹדְשֵׁי כִּי-מְלֵאָה הָאָרֶץ
דְּעָה אֶת-יְיָ כַּמַּיִם לַיָּם מִכַּסִּים.
וַיֵּשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ
וְתַחַת תְּאֵנָתוֹ וְאֵין מַחְרִיד.

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.

V'CHIT'TU charvotam l'itim
vachanitoteihem l'mazmeirot.
Lo yisa goy el goy cherev
v'lo yilm'du od milchamah.

וְכִתְּתוּ חַרְבוֹתָם לְאֵתִים
וְחַנִּיתוֹתֵיהֶם לְמַזְמֵרוֹת.
לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב
וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

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.

IN THIS SCROLL IS THE SECRET OF OUR

Its teaching is love and justice, goodness and hope.

לֹא-יִרְעוּ *Lo yarei-u . . . They shall not hurt . . .* Isaiah 11:9

וַיֵּשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ *V'yashvu ish tachat gafno... And all shall sit under their vines . . .* Micah 4:4

וְכִתְּתוּ חַרְבוֹתָם לְאֵתִים *V'chit'tu charvotam l'itim . . . They shall beat their swords . . .* Isaiah 2:4

קבלת התורה

הקפה

ברכות התורה

מי שברך

הגבחה

ברכת הגומל

ברכות ההפטרה

החזרת התורה

Standing with the Torah, recite these verses.

BARUCH shenatan Torah
l'amo Yisrael bikdushato.

בָּרוּךְ שֵׁנַתָּן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

BLESSED IS GOD who in holiness gave the Torah to the people Israel.

שִׁמְעוּ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

Echad Eloheinu gadol Adoneinu,
kadosh sh'mo.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קָדוֹשׁ שְׁמוֹ.

OUR GOD IS ONE, Adonai is great, holy is God's Name.

Gadlu l'Adonai iti,
un'rom'mah sh'mo yachdav.

גִּדְלוּ לַיְיָ אֱתֵי,
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

EXALT ADONAI with me, let us extol God's Name together.

L'cha Adonai hag'dulah v'hag'vurah
v'hatiferet v'haneitzach v'hahod,
ki chol bashamayim uvaaretz.
L'cha Adonai hamamlachah
v'hamitnasei l'chol l'rosh.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתְּפִאָּרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ.
לְךָ יְיָ הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.

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.

שִׁמְעוּ יִשְׂרָאֵל Sh'ma Yisrael . . . Hear O Israel . . . Deuteronomy 6:4

גִּדְלוּ לַיְיָ אֱתֵי Gadlu l'Adonai iti . . . Exalt Adonai with me . . . Psalm 34:4

לְךָ יְיָ הַגְּדֻלָּה L'cha Adonai hag'dulah . . . Yours, Adonai, is the greatness . . . I Chronicles 29:11

Kabbalat HaTorah

Hakafah

Birchat HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchat

HaHaftarah

Hachzarat

HaTorah

HAKAFAH SELECTIONS

Rom'mu Adonai Eloheinu,
v'hishtachavu l'har kodsho,
ki kadosh Adonai Eloheinu.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ,
כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

EXALT ADONAI our God and bow down toward God's holy mountain,
for Adonai our God is holy.

Al sh'loshah d'varim haolam omeid:
al HaTorah v'al haavodah
v'al g'milut chasadim.

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
וְעַל גְּמִילוּת חֲסָדִים.

THE WORLD is sustained by three things: Torah, worship and loving deeds.

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

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

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

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

הַלְלוּ . . .
כָּל הַנְּשָׁמָה תִּהְיֶה לַיהוָה,
הַלְלוּ, הַלְלוּ-יְהוָה.

LET all that breathes praise God. Hallelujah!

יְיָ Rom'imu Adonai . . . Exalt Adonai . . . Psalm 99:9

עַל שְׁלֹשָׁה דְּבָרִים Al sh'loshah d'varim . . . The world is sustained by three things . . . Pirkei Avot 1:2

לֹא יִשָּׂא גּוֹי Lo yisa goy . . . Nation shall not lift up . . . Isaiah 2:4

כָּל הַנְּשָׁמָה Kol han'shamah . . . Let all that breathes . . . Psalm 150:6

HAVU GODEL l'Eloheinu
ut'nu chavod laTorah.

הָבוּ גִדּוֹל לַאֱלֹהֵינוּ,
וְתַנּוּ כְבוֹד לַתּוֹרָה.

קִבְּלַת הַתּוֹרָה
הַקִּפּוּף
בְּרָכוֹת הַתּוֹרָה
מִי שֶׁבָרַךְ
הַגְּבִיחַ
בְּרַכְּת הַגּוֹמֵל
בְּרָכוֹת הַהַפְּטָרָה
הַחֲזֵרֵת הַתּוֹרָה

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! **עִמָּכֶם. יי**

Congregation responds:

Y'varech'cha Adonai. **MAY GOD** bless you! **יְבָרְכֶךָ. יי**

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 Torato.
Baruch atah, Adonai, notein haTorah.

בְּרַכּוּ אֶת יי הַמְּבָרָךְ.
בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

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'tocheinu.
Baruch atah, Adonai, notein haTorah.

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

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.

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birchat HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchat

HaHaftarah

Hachzarat

HaTorah

MI SHEBEIRACH avoteinu v'imoteinu,
 Avraham, Yitzchak v'Yaakov, Sarah, Rivkah,
 Rachel v'Lei-ah, hu y'vareich et hacholim
 [names]. HaKadosh Baruch Hu yimalei
 rachamim aleihem, l'hachalimam ul'rapotam
 ul'hachazikam, v'yishlach lahem m'heirah
 r'fuah, r'fuah shleimah min hashamayim,
 r'fuat hanefesh ur'fuat haguf, hashta
 baagala uviz'man kariv. V'nomar: Amen.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
 רָחֵל וְלֵיאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
 [names]. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא
 רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאוֹתָם
 וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מִהֵרָה
 רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
 רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׁתֵּא
 בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר: אָמֵן.

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.

MI SHEBEIRACH avoteinu
 M'kor hab'rachah l'imoteinu.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ
 מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

May the Source of strength who blessed the ones before us
 help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu
 M'kor hab'rachah laavoteinu.

מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ
 מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

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

BIRKAT HAGOMEIL — בְּרֵכַת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

BARUCH ATAH, ADONAI Eloheinu
 Melech haolam, sheg'malanu kol tov.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
 מֶלֶךְ הָעוֹלָם, שֶׁגַּמְלָנוּ כָּל טוֹב.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
 who has bestowed every goodness upon us.

Congregation responds:

Amen. Mi sheg'malchem kol tov,
 Hu yigmolchem kol tov. Selah.

אָמֵן. מִי שֶׁגַּמְלָכֶם כָּל טוֹב,
 הוּא יְגַמְלָכֶם כָּל טוֹב סֵלָה.

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].

בְּרֵכַת הַגּוֹמֵל *Birkat HaGomeil*— may be recited by one who has survived a life-challenging situation.

BLESSING BEFORE THE HAFTARAH

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher bachar binvi-im tovim,

v'ratzah v'divreiheem

hane-emarim be-emet.

Baruch atah, Adonai, habocheh baTorah

uv'Moshe avdo, uv'Yisrael amo,

uvinvi-ei ha-emet vatzedek.

בְּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,

וְרָצָה בְּדִבְרֵיהֶם

הַנְּאֻמִּים בְּאֵמֶת.

בְּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה

וּבְמֹשֶׁה עַבְדּוֹ, וּבַיִשְׂרָאֵל עַמּוֹ,

וּבְנְבִיאֵי הָאֵמֶת וְצַדִּיק.

קְבַלַת הַתּוֹרָה

הַקִּפּוּיָה

בְּרִכּוֹת הַתּוֹרָה

מִי שְׁבַרְךָ

הַנְּבִיחָה

בְּרִכַּת הַגּוֹמֵל

בְּרִכּוֹת הַהַפְטָרָה

הַחֲזִרְתָּ הַתּוֹרָה

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

haolam, tzur kol haolamim, tzaddik

b'chol hadorot, HaEl hane-eman,

haomeir v'oseh, ham'dabeir um'kayeim,

shekol d'varav emet vatzedek.

Al haTorah, v'al haavodah, v'al

han'vi-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.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ

הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק

בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,

הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,

שְׁכָל דְּבָרָיו אֵמֶת וְצַדִּיק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל

הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,

שִׁנַּתָּתָּ לָנוּ יי אֱלֹהֵינוּ, לְקִדְשָׁהּ

וּלְמִנוּחָהּ, לְכָבוֹד וּלְתִפְאָרֶת.

עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים

לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שִׁמְךָ

בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.**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.

Y'HALLU et shem Adonai,
ki nishgav sh'mo l'vado.

יְהַלְלוּ אֶת שֵׁם יְיָ,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

קְבַלַת הַתּוֹרָה
הַקִּפּוּף
בְּרִכּוֹת הַתּוֹרָה
מִי שֶׁבִרְדָּה
הַגְּבִיחָה
בְּרִכַת הַגּוֹמֵל
בְּרִכּוֹת הַהַפְּטָרָה
הַחֲזִנַת הַתּוֹרָה

LET 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,
r'hilah l'chol chasidav,
liv'nei Yisrael am k'rovo.
Hal'lu Yah!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חַסִּידָיו,
לְבְנֵי יִשְׂרָאֵל עַם־קְרוֹבוֹ.
הַלְלוּ־יָהּ!

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.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרַתִּי אֶל תַּעֲזֹבוּ.

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

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתַמְכֶיךָ מֵאֲשֶׁר.
דְּרָכֶיךָ דְרָכֵי נֶעֱם,
וְכָל נְתִיבוֹתֶיךָ שְׁלוֹם.

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

הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

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.

הוֹדוּ . . . יְהַלְלוּ . . . Y'hal'lu . . . Hodo . . . Let us praise . . . God's majesty Psalm 148:13-14

כִּי לָקַח טוֹב . . . Ki lekach tov . . . For I have given you . . . is an agglomeration of Proverbs 4:2,
Proverbs 3:18, Proverbs 3:17, and Lamentations 5:21

עלינו

ALEINU

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

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים,
הוא אלהינו אין עוד.
ואנחנו כורעים
ומשתחוים ומודים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

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

Continue on page 285 [589].

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה.
שלא שם חלקנו בהם,
וגרלנו ככל-המונים.
ואנחנו כורעים
ומשתחוים ומודים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Continue on page 284 [588] or 285 [589].

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

Aleinu

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

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

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

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

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

Kaddish readings begin on page 288 [592]. Kaddish is on page 294 [598].

תְּקוּן עוֹלָם *Tikkun olam* (literally, “repairing the world”) originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the *Aleinu* עֲלֵינוּ, 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 שְׁמַע *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*

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.

*Mourner's
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.

YEISH kochavim she-oram magia artzah
rak kaasher heim atzmam avdu v'ainam.
Yeish anashim sheziv zichram mei-ir
kaasher heim atzmam einam od b'tocheinu.
Orot eileh hamavhikim
b'cheshkat halayil
heim heim shemarim laadam et haderech.

יֵשׁ כּוֹכָבִים שְׂאוֹרִם מְגִיעַ אֶרְצָה
רַק כְּאֲשֶׁר הֵם עֲצָמָם אֲבָדוּ וְאֵינָם.
יֵשׁ אַנְשִׁים שְׁזִיו זְכָרָם מֵאִיר
כְּאֲשֶׁר הֵם עֲצָמָם אֵינָם עוֹד בְּתוֹכֵינוּ.
אוֹרוֹת אֵלֶּה הַמְּבַהֲיָקִים
בְּחֶשֶׁקֶת הַלַּיִל
הֵם הֵם שְׂמֵרָאִים לְאָדָם אֶת הַדֶּרֶךְ.

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.

MOURNER'S KADDISH

קדיש ותום

YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv. V'imru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'mei d'kudsha b'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

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

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name
in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime
and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded
be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,
praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel.
To which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.
To which we say Amen.

ברכות המשפחה

קדוש, שחרית

המוצאי

ברכת המזון

הבדלה

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.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

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.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיְּנֵי בְּשָׂמִים.

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.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

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.

THE BLESSING OF SEPARATION

ברכות המשפחה

קדוש, שחרית

המוציא

ברכת המזון

הבדלה

BARUCH atah, Adonai
 Eloheinu, Melech haolam,
 hamavdil bein kodesh l'chol,
 bein or l'choshech,
 bein Yisrael laamim,
 bein yom hashvi-i
 l'sheishet y'mei hamaaseh.
 Baruch atah, Adonai,
 hamavdil bein kodesh l'chol.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,
 בֵּין אור לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים,
 בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
 בָּרוּךְ אַתָּה, יי,
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.

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 . . .

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,
 חַטֹּאתֵינוּ הוּא יִמְחַל,
 זָרְעֵנוּ וְכֶסֶפֶנוּ יִרְבֶּה כָּחֹל,
 וְכִכּוֹכָבִים בַּלַּיְלָה.
 שְׁבֻעַ טוֹב . . .

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.

ברכות המשפחה

קדוש, שחרית

המוציא

ברכת המזון

הבדלה

ELIYAHU hanavi,

Eliyahu hatishbi,

Eliyahu hagiladi.

Bimheirah v'yameinu,

yavo eileinu,

im Mashiach ben David.

אֱלִיָּהוּ הַנָּבִיא,

אֱלִיָּהוּ הַתִּשְׁבִּי,

אֱלִיָּהוּ הַגִּלְעָדִי.

בְּמַהֲרָה בְּיָמֵינוּ,

יָבוֹא אֵלֵינוּ,

עִם מָשִׁיחַ בֶּן־דָּוִד.

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.