



שַׁחֲרִית לְשַׁבָּת

Selections from
SHACHARIT L'SHABBAT
SHABBAT MORNING

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 מוֹל 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 וְנִצְּאוּ 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 נְשָׁמָתִי 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 כְּשַׁלְמָה,
נוֹטֶה שָׁמַיִם כַּיָּרִיעָה.

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.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

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.

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

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

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.

אלו דברים *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.

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

שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בְּרָכוֹ
Bar'chu

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ הַמְבָרֵךְ!

בְּרוּךְ יְיָ הַמְבָרֵךְ

לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!

Praised be Adonai to whom praise is due,

now and forever!

יוֹצֵר
Yotzeir

BARUCH atah, Adonai

Eloheinu, Melech haolam,

yotzeir or uvorei choshech,

oseh shalom uvorei et hakol.

Hamei-ir laaretz

v'ladarim aleha b'rachamim,

uv'tuvo m'chadeish b'chol yom tamid

maaseih v'reishit.

Mah rabu maasecha, Adonai,

kulam b'chochmah asita,

mal'ah haaretz kinyanecha.

Titbarach, Adonai Eloheinu,

al shevach maaseih yadecha

v'al m'orei or she-asita,

y'faarucha selah.

Or chadash al Tzion ta-ir,

v'nizkeh chulanu m'heirah l'oro.

Baruch atah, Adonai, yotzeir ham'orot.

בְּרוּךְ אַתָּה, יְיָ

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכּוֹל.

הַמַּאִיר לְאֶרֶץ

וְלַדָּרִים עֲלֶיהָ בְּרַחֲמִים,

וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד

מַעֲשֵׂה בְרָאשִׁית.

מַה רַבּוּ מַעֲשֵׂיךָ, יְיָ

כְּלָם בְּחֻכְמָה עֲשִׂיתָ,

מְלֶאכֶה הָאֶרֶץ קִנְיָנֶךָ.

תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ,

עַל שֶׁבַח מַעֲשֵׂה יְדֶיךָ

וְעַל מְאֹרֵי אוֹר שֶׁעֲשִׂיתָ,

יִפְאָרְךָ סֵלָה.

אוֹר חֲדָשׁ עַל צִיּוֹן תִּבְאֵר,

וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

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

יוֹצֵר *Yotzeir* “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.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.
Baruch atah, Adonai, yotzeir ham'orot.

EL ADON al kol hamaasim
baruch um'vorach b'fi kol n'shamah.
godlo v'tuvo malei olam,
Daat ut'vunah sov'vim oto.
Hamitga-eh al chayot hakodesh,
v'nehdar b'chavod al hamerkava,
z'chut umishor lifnei chiso,
chesed v'rachamim lifnei ch'vodo.
Tovim m'orot she'bara Eloheinu,
y'tzaram b'daat, b'raam b'haskeil.

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים,
בְּרוּךְ וּמְבֹרָךְ בְּפִי כָּל נְשָׁמָה,
גָּדֹלוֹ וְטוֹבוֹ מְלֵא עוֹלָם,
אֵיֶעֱת וְתִבְוִנָה סִבְבִּים אוֹתוֹ.
הַמְתַּגָּאָה עַל חַיּוֹת הַקֹּדֶשׁ,
וְנִהְדָּר בְּכָבוֹד עַל הַמְרֻכָּבָה,
זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ,
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.
טוֹבִים מְאוֹרוֹת שֶׁבָרָא אֱלֹהֵינוּ,
יִצְרָם בְּדַעַת, בְּרָאָם בְּהַשְׂכֵּל.

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!*).

AHAVAH rabah ahavtanu,

Adonai Eloheinu,

chemlah g'dolah viteirah

chamalta aleinu.

Baavur avoteinu v'imoteinu

shebat'chu v'cha

vat'lamdeim chukei chayim,

kein t'choneinu ut'lamdeinu.

Ham'racheim, racheim aleinu,

v'tein b'libeinu l'havin ul'haskil,

lishmo-a, lilmod ul'lameid,

lishmor v'laasot ul'kaycim

et kol divrei

talmud Toratecha b'ahavah.

V'ha-eir eineinu b'Toratecha,

v'dabeik libeinu b'mitzvotcha,

v'yacheid l'vaveinu l'ahavah

ul'yirah et sh'mecha,

v'lo neivosh v'lo nikaleim,

v'lo nikasheil l'olam va-ed.

Ki v'sheim kodsh'cha

hagadol v'hanora batachnu,

nagilah v'nism'chah bishuatecha.

אֶהְבָּה רַבָּה אֶהְבְּתָנוּ,

יְי אֱלֹהֵינוּ,

חֲמָלָה גְדוֹלָה וַיִּתְּרָה

חֲמָלַת עָלֵינוּ.

בְּעִבּוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

שֶׁבְּטָחוּ בָךְ

וַתִּלְמְדֵם חֻקֵי חַיִּים,

כִּן תִּחַנְנוּ וַתִּלְמְדָנוּ.

הַמְּרַחֵם, רַחֵם עָלֵינוּ,

וְתוּן בְּלִבְנוּ לְהַבִּין וּלְהַשְׁפִּיל,

לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד,

לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם

אֶת־כָּל־דְּבָרֶי

תִּלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,

וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ,

וַיַּחַד לִבְבְּנוּ לְאַהֲבָה

וּלְיִרְאָה אֶת־שִׁמְךָ,

וְלֹא נִבּוֹשׁ וְלֹא נִקָּלֵם,

וְלֹא נִקְשֵׁל לְעוֹלָם וָעֶד.

כִּי בְשֵׁם קִדְשְׁךָ

הַגָּדוֹל וְהַנּוֹרָא בְּטָחָנוּ,

נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

אהבה רבה Ahavah rabah . . . Abundant love . . . A Torah benediction that immediately precedes the recitation of שמע 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.

Vahavi-einu l'shalom
mei-arba kanfot haaretz,
v'tolicheinu kom'miyut l'artzeinu.
Ki El po-eil y'shuot atah,
uvanu vacharta v'keiravtanu
l'shimcha hagadol selah be-emet,
l'hodot l'cha ul'yachedcha b'ahavah.
Baruch atah, Adonai,
habocheir b'amo Yisrael b'ahavah.

וְהִבִּיאֵנוּ לְשָׁלוֹם
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וּבָנוּ בְּחַרְתָּ וְקִרַבְתָּנוּ
לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאֵמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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.

בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

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

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 יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

שְׁמַע
Sh'ma

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

שְׁמַע *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. 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, 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.

בְּרוּךְ שֵׁם כְּבוֹד *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.

וְאַהֲבַת
V'ahavta

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'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.

Continue or turn to page 202 [320].

לְמַעַן תִּזְכְּרוּ
L'maan Tizk'ru

L'maan tizk'ru, vaasitem et
kol mitzvotai vih'yitem k'doshim
l'Eloheichem. Ani Adonai Eloheichem
asher hotzeiti et-chem mei-eretz
Mitzrayim lih'yot lachem l'Elohim
ani Adonai Eloheichem.

Turn to page 203 [321].

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

וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-
מַאֲדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-
לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהָיוֹת לָכֶם לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

וְאַהֲבַת 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 *Shma*, not a separate unit. Reform practice has been to recite this out loud or to chant it using Torah cantillation; traditionally it is recited silently.

לְמַעַן תִּזְכְּרוּ L'maan tizk'ru . . . They are reminders . . . 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 וַיִּצִיב
Emet v'Yatziv

EMET v'yatziv v'ahuv
 v'chaviv v'nora v'adir v'tov v'yafeh
 hadavar hazeh aleinu l'olam va-ed.
 Emet, Elohei olam Malkeinu,
 tzur Yaakov, magein yisheinu.
 Ldor vador hu kayam
 ush'mo kayam v'chiso nachon
 umalchuto ve-emunato laad kayamet.
 Ud'varav chayim v'kayamin,
 ne-emanim v'nechemadim
 laad ul'olmei olamin.
 Moshe uMiryam
 uv'nei Yisrael l'cha anu shirah
 b'simchah rabah v'amru chulam:

אֱמֶת וַיִּצִיב וְאֱהוּב
 וְחָבִיב וְנוֹרָא וְאֲדִיר וְטוֹב וְיָפֵה
 הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.
 אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵנוּ,
 צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ.
 לְדוֹר וָדוֹר הוּא קַיָּם
 וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
 וּמַלְכוּתוֹ וְאֱמוּנָתוֹ לְעַד קַיָּמֶת.
 וַדְּבָרָיו חַיִּים וְקַיָּמִים,
 נְאֻמָּנִים וְנִחְמָדִים
 לְעַד וּלְעוֹלָמֵי עוֹלָמִים.
 מֹשֶׁה וּמִרְיָם
 וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

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.

אֱמֶת וַיִּצִיב *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.

MI CHAMOCHAH ba-eilim, Adonai!

Mi kamochoah nedar bakodesh,

Nora t'hilot, oseih fele!

Shirah chadashah shib'chu g'ulim

l'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu v'amru:

Adonai yimloch l'olam va-ed.

Tzur Yisrael, kumah b'ezrat Yisrael

uf'deih chinumecha Y'hudah v'Yisrael.

Go-aleinu Adonai Tz'vaot sh'mo,

k'dosh Yisrael.

Baruch atah, Adonai, gaal Yisrael.

מִי-כַמּוֹכָה בָּאֱלִים, יְיָ!

מִי כַמּוֹכָה נֹאדָר בְּקֹדֶשׁ,

נוֹרָא תְהִלַּת, עֲשֵׂה פִּלְא!

שִׁירָה חֲדָשָׁה שְׁבָחוּ גְאוּלִים

לְשִׁמְךָ עַל שְׁפַת הַיָּם.

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל

וּפְדֵה כְנַעַמְךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,

קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יְיָ, גְּאֹל יִשְׂרָאֵל.

מי-כמוכה

Mi Chamochah

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.

בְּרוּךְ אַתָּה, יְיָ, גְּאֹל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

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

מִי-כַמּוֹכָה *Mi chamochah* . . . *Who is like You* . . . Exodus 15:11

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

תְּפִלָּה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי 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* or עֲמִידָה *Amidah* (“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”).

אֲדֹנָי שְׁפֹתַי תִּפְתָּח . . . *Adonai sfatai tiftach . . . Adonai open up my lips . . .* Psalm 51:17. According to a Talmudic tradition (*B. 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 (*Yib’yu 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 — זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין.

בְּרוּךְ אַתָּה, יְיָ,

מַגֵּן 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, מַגֵּן 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 (“Our 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'chayeh hakol (meitim) atah,
rav l'hoshia.

*WINTER — Mashiv haruach umorid hagashem.

*SUMMER — Morid hatal.

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

SHABBAT SHUVAH — Mi chamochah

Av harachamim, zocheir y'tzurav

l'chayim b'rachamim.

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

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכּוֹל (מֵיַמַּיִם) אַתָּה,
רַב לְהוֹשִׁיעַ.

WINTER — מְשִׁיב הַרוּחַ וּמוֹרֵד הַגֶּשֶׁם.

SUMMER — מוֹרֵד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכּוֹל (מֵיַמַּיִם)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מַמְיֹת
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

SHABBAT SHUVAH — מִי כְמוֹךָ

אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו

לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכּוֹל (מֵיַמַּיִם).
בְּרוּךְ אַתָּה, יְיָ,
מְחַיֶּה הַכּוֹל (הַמֵּיַמַּיִם).

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,

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*.

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 SHUVAH — Who is like You, Merciful One,
 mercifully remembering Your creatures for life.

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

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְּתִימִים).

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

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.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
 כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
 בְּשָׁמַי מְרוֹם,
 כְּכָתוּב עַל יַד נְבִיאֶךָ,
 וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ

יְיָ צְבָאוֹת,

מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

קְדוּשָׁה
K'dushah

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 prayer books 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. *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.

אָדיר אַדירֵינוּ, יי אָדוֹנֵינוּ,
מָה אָדיר שִׁמְךָ בְּכֹל הָאָרֶץ.

Baruch k'vod Adonai mimkomo.

בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

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.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יְשַׁמֵּיעֵנוּ בְּרַחֲמָיו
לְעֵינֵי כָל חַי. אֲנִי יי אֱלֹהֵיכֶם.

Yimloch Adonai l'olam,
Elohayich Tzion
l'dor vador, hal'luyah.

יִמְלֹךְ יי לְעוֹלָם,
אֱלֹהֵיךָ צִיּוֹן
לְדוֹר וָדוֹר, הַלְלוּיָהּ.

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 וְקָרָא זֶה *v'kara zeh* one bows to the left and at אֶל זֶה *el zeh* one bows to the right, and at each mention of קָדוֹשׁ *kadosh*, one rises on one's toes.

קְדוּשָׁה *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.

L'dor vador nagid godlecha
 ul'neitzach n'tzachim
 k'dushat'cha nakdish,
 v'shivchacha Eloheinu,
 mipinu lo yamush
 l'olam va-ed.*

Baruch atah, Adonai, Ha-El hakadosh.

לְדוֹר וָדוֹר נִגִּיד גּוֹדְלֶךָ
 וְלִנְצַח נְצַחִים
 קְדֻשַׁתְךָ נִקְדִּישׁ,
 וְשִׁבְחֶךָ, אֱלֹהֵינוּ,
 מִפִּינוּ לֹא יָמוּשׁ
 לְעוֹלָם וָעֶד.*
 בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

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.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH —

Blessed are You, Adonai, Holy Sovereign.

Baruch atah, Adonai, HaMelech hakadosh. בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

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

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתֵם
 בְּרִית עוֹלָם.
 בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
 אוֹת הִיא לְעוֹלָם,
 כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

קְדוּשַׁת הַיּוֹם
K'dushat HaYom

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.

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

YISM'CHU v'malchut'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'maaseih v'reishit.

יְשַׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֵנֶג.
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ.
וְהַשְׁבִּיעֵי רַצִּיתָ בּוֹ וְקִדַּשְׁתָּו,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

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.

ELOHEINU v'Elohei
avoteinu v'imoteinu,
r'tzeih vim'nuchateinu.
Kad'sheinu b'mitzvotecha
v'tein chelkeinu b'Toratecha,
sabeinu mituvecha,
v'samcheinu bishuatecha,
v'taheir libeinu l'ovd'cha be-emet,
v'hanchileinu Adonai Eloheinu,
b'avahavah uv'ratzon Shabbat kodshecha
v'yanuchu vah Yisrael,
m'kad'shei sh'mecha.
Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
רְצֵה בְּמִנוּחֵינוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,
שְׂבַעֵנוּ מִטּוֹבְךָ,
וְשַׂמְחֵנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהַנְּחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קִדְּשָׁךָ
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל,
מְקַדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

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.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.
Baruch atah, Adonai, m'kadeish HaShabbat.

קִדְּשַׁת 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.

יְשַׁמְחוּ *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.

Nodeh l'cha un'sapeir t'hilatecha.
 Al chayeinu ham'surim b'yadecha,
 v'al nishmoteinu hap'kudot lach,
 v'al nisecha sheb'chol yom imanu,
 v'al niflotecha v'tovotecha
 sheb'chol eit, erev vavoker v'tzohorayim.
 Hatov ki lo chalu rachamecha,
 v'ham'racheim ki lo tamu chasadecha,
 mei-olam kivinu lach.

נוֹדֶה לְךָ וְנִסְפֵר תְּהִלָּתְךָ.
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,
 וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שְׂבָכְךָ עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
 מֵעוֹלָם קִוִּינוּ לְךָ.

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 כֻּלָּם יִתְבָּרַךְ
 וְיִתְרומַם שִׁמְךָ, מַלְכֵנוּ,
 תָּמִיד לְעוֹלָם וָעֶד.
 שַׁבַּת שׁוּבָה — וּכְתוֹב לְחַיִּים
 טוֹבִים כָּל בְּנֵי בְרִיתְךָ.
 וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה,
 וַיְהִלּוּ אֶת שִׁמְךָ בְּאֵמֶת,
 הָאֵל יִשְׁוֹעַתֵנוּ וְעִזְרָתֵנוּ סֵלָה.
 בְּרוּךְ אַתָּה, יְיָ,
 הַטּוֹב שִׁמְךָ וְלֹךְ נֶאֱמָה לְהוֹדוֹת.

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

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

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.

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

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. מוֹדִים אֲנַחְנוּ לָךְ.

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

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. מוֹדִים אֲנַחְנוּ לָךְ.

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

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.
בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שִׁמְחָה וְלֶךְ נִאֶה לְהוֹדוֹת.
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 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.
 בְּרוּךְ אַתָּה, יְיָ, עֹשֵׂה הַשְּׁלוֹם.
 Baruch atah, Adonai, oseih hashalom.

Praised are You, Adonai, who blesses Your people Israel with peace.
 בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.
 Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

תפילת 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.
 L'maan yeichaltzun y'didecha,
 hoshiah y'mincha vaaneini.

אֱלֹהֵי, נֹצֵר לְשׁוֹנֵי מִרְעַ
 וּשְׁפָתַי מִדַּבֵּר מִרְמָה,
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם,
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבִי בְּתוֹרַתְךָ,
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכֹל הַחוֹשְׁבִים עָלַי רָעָה,
 מְהֵרָה הִפֵּר עֲצָתָם
 וְקַלְקַל מַחֲשַׁבְתָּם.
 עֲשֵׂה לְמַעַן שְׁמֶךָ,
 עֲשֵׂה לְמַעַן יְמִינֶךָ,
 עֲשֵׂה לְמַעַן קְדֻשַׁתְךָ,
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי.

אֱלֹהֵי, נֹצֵר *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). *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, יְהִי לְרָצוֹן *Yihyu l'ratzon* (“May the words of my mouth”) and עֹשֵׂה שְׁלוֹם *Oseh shalom* (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.

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 teveil,
v'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרְמֹוֹ,
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.

*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].

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,
וּדְבַר־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 שְׂעָרִים רָאשֵׁיכֶם,
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 שְׂעָרִים *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

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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 מִכִּסִּים.
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 שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ.

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

שְׁמַע 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 לִי אֶתֵי,
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.

לָךְ יְיָ הַגְדֻלָּה וְהַגְבוּרָה
וְהַתְפָּאָרַת וְהַנִּצָּח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ.
לָךְ 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.

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

גִּדְלוּ לִי אֶתֵי Gadlu l'Adonai iti . . . Exalt Adonai with me . . . Psalm 34:4

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

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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
בְּרַכּוֹת הַתּוֹרָה
מִי שֶׁבָרַךְ
הַגְּבִיחַ
בְּרַכַּת הַגּוֹמֵל
בְּרַכּוֹת הַהַפְּטָרָה
הַחֲזִירַת 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! **יְיָ עִמָּכֶם.**

Congregation responds:

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

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 יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה, יְיָ, 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, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה, יְיָ, 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, הַשְּׂתָא
 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 סְלָה.

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'divreiham

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

הַקִּפּוּי

בְּרִכּוֹת הַתּוֹרָה

מִי שְׁבַרְךָ

הַנְּבִיחָה

בְּרִכַת הַגּוֹמֵל

בְּרִכּוֹת הַהַפְטָרָה

הַחֲזִרְתַּת 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,

שִׁנְתָּתָּ לָנוּ יי אֱלֹהֵינוּ, לְקִדְשָׁהּ

וּלְמִנוּחָהּ, לְכָבוֹד וּלְתִפְאַרֶת.

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.

קִבְּלַת הַתּוֹרָה

הַקִּפָּה

בְּרִכוֹת הַתּוֹרָה

מִי שֶׁבִרְךְ

הַגְּבִיחַ

בְּרִכַּת הַגּוֹמֵל

בְּרִכוֹת הַהִפְטָרָה

הַחֲזוֹת 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־קְרוּבוֹ.
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,
תּוֹרָתִי 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 נֹעַם,
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.

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, וְיִהְיֶה 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].

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

10.

יִזְכּוֹר 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

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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרַחְמָא וְשִׁירְתָּא,
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.