

Bar/Bat/Be Mitzvah Service Outline



Note: This is a general template. The service is tailored to each student, both to their capacity and their personality.

Everything in **bold** is *READ/SUNG* by the **student**

Sung by the Soloist Typically done by selected Family Members

Rabbi welcomes the congregation, then the **Student**, Rabbi, and **Soloist** will co-lead the liturgical service.

Tallit presentation (optional)

Page 287 – **A, B, or C**

Page 288 – **Modeh Ani**

Page 290 – *Mah Tovu (Soloist)*

Page 291 – **Baruch**

Bottom of page

Pages 293 – 296 – **Nisim B'chol Yom**

Page 298 – **English**

Page 301 - **1st 2 lines of Hebrew minimum, & bottom in English**

Page 306 – *Halleluyah (Soloist)*

Page 313- **Barchu**

Page 314 – **The World English**

Page 317 -**English & Hebrew at bottom**

Page 318 – **Shema**

Page 319 – **V'ahavta**

Page 321 - **English**

Page 322 – *Mi Chamocha (Soloist)*

Page 323 – **325 Adonai S'fatai/Avot v'imahot/g'vurot (with Soloist)**

Pages 326 - 328 *Kedusha (Soloist)*

Page 328 – **V'Shamru or Read English**

Page 329 – **Those who keep Yism'chu (Soloist)**

Page 330 *R'tzei (Soloist)*
"On this shabbat day"

Pages 332– 333 bottom

English & Hebrew

Page 334 – *Sim Shalom (Soloist)*

Pages 336-37 – **A, B, or C**

Page 337 – **Oseh shalom Yi-h'yu L'ratzon (with Soloist)**

Ark is Opened

The Torah is removed

Torah Passing

Parents bless their child

Torah Processional

Undressing Torah

Blessing before each Torah Portion

For each Torah portion an Aliyah

Torah Reading

Blessing after Torah Reading

Dressing Torah

Mi Shebeirach

Blessing before Haftarah reading

Haftarah portion

Blessing after Haftarah Reading

Torah is returned to the Ark

D'var Torah/Sermon

Rabbi's Response / Blessing

Page 587 – Aleinu

Page 598 – Mourners Kaddish

Congregational Gifts

Candy Offering (optional)

Final Prayers and Closing Songs

Motzi

READ

A, B, OR C

שַׁחֲרִית לְשַׁבָּת ב'

SHACHARIT L'SHABBAT II — SHABBAT MORNING II

INSPIRATION FOR PRAYER

ברוכים הבאים

Welcome

A 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.

B 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.

C 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.

בְּרָכוֹת הַשַּׁחַר

BIRCHOT HASHACHAR — MORNING BLESSINGS

READ

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 אֱמוּנָתְךָ.

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.

SING with Soloist

MAH TOVU ohalecha Yaakov,
mishk'notecha Yisrael!

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

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

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

Vaani t'filati l'cha Adonai
eit ratzon,

Elohim b'rov chasdecha
aneini be-emet yishecha.

מַה-טֹּבוּ אֱהָלֶיךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל!

וְאֲנִי בְרַב חַסְדֶּיךָ
אָבָא בֵיתְךָ,
אֲשַׁתְּחֹוּהָ אֶל-הַיְחָל קֹדֶשְׁךָ
בִּירְאֶתְךָ.

יְיָ, אֶהְבֶּתִי מֵעוֹן בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשַׁתְּחֹוּהָ וְאֶכְרַעָה,
אֶבְרַכָּה לִפְנֵי-יְיָ עֹשִׂי.

וְאֲנִי תְפִלְתִּי לְךָ, יְיָ,
עֵת רְצוֹן.

אֱלֹהִים, בְּרַב-חַסְדֶּיךָ,
עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ.

מה טובו
Mah Tovv

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

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

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

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

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

“We continue on Page 291”

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

אֲשֶׁר יָצַר
Asher Yatzar

READ

BARUCH ATAH, Adonai
Eloheinu, Melech haolam,
asher yatzar et haadam b'chochmah
uvvara vo n'kavim n'kavim,
chalulim, chalulim.
Galui v'yadua lifnei chisei ch'vodecha
she-im y'patei-ach echad meihem
o yisateim echad meihem,
i efshar l'hitkayeim
v'laamod l'fanecha.
Baruch atah, Adonai,
rofei chol basar umafli laasot.

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
וּבָרָא בּוֹ נְקָבִים וְנְקָבִים,
חַלּוּלִים חַלּוּלִים.
גָּלוּי וְיָדוּעַ לִפְנֵי כֶסֶף כְּבוֹדְךָ
שֶׁאִם יִפְתַּח אֶחָד מֵהֶם
אוֹ יִסְתֵּם אֶחָד מֵהֶם,
אִי אֶפְשָׁר לְהִתְקַיֵּם
וּלְעַמֵּד לְפָנֶיךָ.
בְּרוּךְ אַתָּה, יְיָ,
רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

READ

BLESSED ARE YOU, Adonai our God, Sovereign of the universe.
With divine wisdom You have made our bodies,
combining veins, arteries and vital organs
into a finely balanced network.
Wondrous Maker and Sustainer of life,
were one of them to fail —
how well we are aware! —
we would lack the strength to sustain life before You.
Blessed are You, Adonai,
Source of our health and strength.

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

“Please continue on page 293”

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

בְּרִכּוֹת הַשַּׁחַר *Birchot HaShachar / Morning Benedictions* — Initially, these benedictions were to be recited at home in the morning upon waking, stirring, rising, getting out of bed, getting dressed, etc. They are expressions of gratitude for the renewal of life upon awakening every morning and celebrations of the miracles that we experience every day; they first appear in the Babylonian Talmud (*B'rachot 60b*). By the mid-ninth century, they had been moved into the synagogue, at the beginning of the morning service, to make sure that everyone recited them and to teach everyone how to recite them properly (*Seder Rav Amram*). Here, the traditional sequence is varied to reflect a modern understanding of their application.

נְסִימ בְּכֹל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

READ

For awakening

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁכְוֵי בֵינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

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

For vision

Baruch atah, Adonai
Eloheinu, Melech haolam,
pokei-ach ivrim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
פּוֹקֵחַ עֵוְרִים.

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

*For the ability
to stretch*

Baruch atah, Adonai
Eloheinu, Melech haolam,
matir asurim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מַתִּיר אֲסוּרִים.

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

*For rising to the
new day*

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
זוֹקֵף כְּפוּפִים.

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

אֲשֶׁר נָתַן לְשִׁכְוֵי בֵינָה *asher natan lasechvi vinah* . . . *who has given the mind the ability* . . . In *B'rachot 60b*, this is to be recited upon hearing the rooster crow at sunrise; it cites Job 38:36, "Who gave understanding to the mind?" We marvel at the order of creation and the natural "clock" implanted within God's creatures.

פּוֹקֵחַ עֵוְרִים *pokei-ach ivrim* . . . *who opens the eyes* . . . In *B'rachot 60b*, this is to be recited upon opening our eyes in the morning. Metaphorically, we are grateful for vision.

מַתִּיר אֲסוּרִים *matir asurim* . . . *who frees the captive* . . . In *B'rachot 60b*, this is to be recited upon stretching and sitting up in bed. We are grateful for the ability to stretch ourselves.

זוֹקֵף כְּפוּפִים *zokeif k'fufim* . . . *who lifts up the fallen* . . . In *B'rachot 60b*, this is to be recited upon straightening up to get out of bed. We are grateful for the ability to stand erect.

READ

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

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

*For firm earth to
stand upon*

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

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

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

*For the gift of
motion*

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

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

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

*For clothing
the body*

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

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

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

*For renewed
enthusiasm for life*

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

רוֹקַע הָאָרֶץ עַל הַמַּיִם roka haaretz al hamayim . . . who stretches the earth over the waters . . .
In *B'rachot 60b*, this is to be recited upon stepping onto the ground. We are grateful for the solid earth under our feet.

הַמַּכִּין מִצְעָדֵי גָבֵר hameichin mitzadei gaver . . . who strengthens our steps . . . In *B'rachot 60b*, this is to be recited upon taking our first steps after getting out of bed. We are grateful for the ability to walk.

מַלְבִּישׁ עֲרֻמִּים malbish arumim . . . who clothes the naked . . . In *B'rachot 60b*, this is to be recited upon getting dressed in the morning.

הַנוֹתֵן לַיַּעַף כֹּחַ hanotein laya-eif ko-ach . . . who gives strength to the weary . . . This is the only Morning Benediction not found in the Talmud; it appears for the first time in *Machzor Vitry* (12th century, Rhineland), and cites Isaiah 40:29. We are grateful for renewed strength and vigor each morning.

READ

For reawakening

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר שֵׁנָה מֵעֵינַי,
וּתְנוּמָה מֵעַפְעָפִי.

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

*For being in the
image of God*

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שָׁעַשְׂנִי בְּצַלְמֵ אֱלֹהִים.

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

*For being
a free person*

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

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

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

For being a Jew

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

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

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

הַמַּעֲבִיר שֵׁנָה מֵעֵינַי *hamaavir sheinah mei-einai . . . who removes sleep from the eyes . . .* In *B'rachot 60b*, this is to be recited upon washing our faces, removing the last vestiges of sleep from our eyelids. We are grateful for wakefulness.

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

שָׁעַשְׂנִי בֶן / בַּת חוֹרִין *she-asani ben / bat chorin . . . who has made me free . . .* A gender-equalized, positively stated revision of “who has not made me a slave (*M'nachot 43b*).” Human beings were created with dignity, to be free.

שָׁעַשְׂנִי יִשְׂרָאֵל *she-asani Yisrael . . . who has made me a Jew . . .* This variant of *M'nachot 43b* is found in the Sephardic rite. We are grateful to be Jews, having been entrusted with a divine task.

READ

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

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

For purpose

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

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

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

For harmony

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

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

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעֶסוֹק בְּדִבְרֵי תוֹרָה.

לְעֶסוֹק
Laasok

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

“Please join me on page 298”

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

אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה ozeir Yisrael big'vurah . . . who girds Israel with strength . . . In *B'rachot* 60*b*, this is to be recited upon fastening one's belt. We are girded each morning with new strength.

עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה oteir Yisrael b'tifarah . . . who crowns Israel with splendor . . . In *B'rachot* 60*b*, this is to be recited when putting on a hat or other headgear. We are crowned each morning with divine glory and presence.

READ

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.

אֵלוֹ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר,
 שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם
 בְּעוֹלָם הַזֶּה
 וְהֶקְרָן קַיֶּמֶת לוֹ לְעוֹלָם הַבָּא.
 וְאֵלוֹ הֵן:
 כְּבוֹד אָב וָאִם,
 וְגִמְלוֹת חֲסָדִים,
 וְהִשְׁכַּמַּת בֵּית הַמִּדְרָשׁ
 שַׁחְרִית וְעֶרְבִית,
 וְהַכְנָסַת אוֹרְחִים,
 וּבִקּוּר חוֹלִים,
 וְהַכְנָסַת כַּלָּה,
 וְלִוְיַת הַמֵּת,
 וְעִיּוֹן תְּפִלָּה,
 וְהַבָּאָת שְׁלוֹם
 בֵּין אָדָם לְחֵבְרוֹ.
 וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם.

אֵלוֹ דְּבָרִים
Eilu D'varim

READ

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.

“Please turn to
 page 301”

אֵלוֹ דְּבָרִים *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.

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

פְּסוּקֵי דְזִמְרָה

P'SUKEI D'ZIMRAH — VERSES OF PRAISE

READ in Hebrew

ברוך שְׂאֵמַר
Baruch She-amar

BARUCH she-amar v'hayah haolam,
Baruch hu.
Baruch oseh v'reishit,
baruch omeir v'oseh,
baruch gozeir um'kayeim,
baruch m'racheim al haaretz,
baruch m'racheim al hab'riut,
baruch m'shaleim sachar tov lirei-av.
Baruch chai laad v'kayam lanetzach.
Baruch podeh umatzil, baruch sh'mo.

בְּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם,
בְּרוּךְ הוּא.
בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירֵאָיו.
בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.
בְּרוּךְ פּוֹדֵה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.

Bish'vachot uviz mitot n'gadelcha
un'shabeichacha un'fa-ercha v'nazkir
shimcha v'namlich'cha, Malkeinu Eloheinu.
Yachid, chei haolamim, Melech m'shubach
um'fo-ar, adei ad sh'mo hagadol.
Baruch atah, Adonai,
Melech m'hulal batishbachot.

בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדָלְךָ
וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְכָּר
שְׁמֶךָ וְנִמְלִיכְךָ, מְלַכְנוּ אֱלֹהֵינוּ.
יְחִיד, חַי הָעוֹלָמִים, מֶלֶךְ מְשֻׁבָּח
וּמְפֹאֵר, עַדִּי עַד שְׁמוֹ הַגָּדוֹל.
בְּרוּךְ אַתָּה, יי,
מֶלֶךְ מְהַלֵּל בַּתִּשְׁבָּחוֹת.

READ

In English

BLESSED is the One who spoke and the world came to be. Blessed is the One! Blessed is the One who continually authors creation. Blessed is the One whose word is deed; blessed is the One who decrees and fulfills. Blessed is the One who is compassionate towards the world; blessed is the One who is compassionate towards all creatures. Blessed is the One who rewards the reverent; blessed is the One who exists for all time, ever-enduring. Blessed is the One who redeems and saves; blessed is God's Name! With songs of praise, we extol You and proclaim Your Sovereignty, for You are the Source of life in the universe. One God, Life of the Universe, praised and glorious Ruler, Your Name is Eternal.

Blessed are You, Adonai, Sovereign who is glorified through praise.

בְּרוּךְ אַתָּה, יי, מֶלֶךְ מְהַלֵּל בַּתִּשְׁבָּחוֹת.

Baruch atah, Adonai, Melech m'hulal batishbachot.

ברוך שְׂאֵמַר *Baruch She-amar* . . . *Blessed is the One who spoke* . . . The introductory benediction that precedes the recitation of psalms is itself an ecstatic hymn of praise to God. It is first found in *Seder Rav Amram*, about 860 C.E.

Adonai fulfills the wishes of those who fear God;
Adonai hears their cry and delivers them.

Adonai watches over all who love God,
but all the wicked God will destroy.

My mouth shall utter the praise of Adonai,
and all creatures shall bless God's holy name forever and ever.

We will bless God now and always.

Hallelujah!

Soloist

HALLU YAH!

Hal'lu El b'kodsho,

hal'luhu bir'kia uzo.

Hal'luhu big'vurotav,

hal'luhu k'rov gudlo.

Hal'luhu b'teika shofar,

hal'luhu b'neivel v'chinor.

Hal'luhu b'tof umachol,

hal'luhu b'minim v'ugav.

Hal'luhu b'tziltz'lei shama,

hal'luhu b'tziltz'lei t'ruah.

Kol han'shamah t'haleil Yah,

Hal'lu Yah!

הַלְלוּ יְהוָה!

הַלְלוּ-אֱלֹהִים בְּקֹדֶשׁוֹ,

הַלְלוּהוּ בְּרִקְיעַ עֶזוֹ.

הַלְלוּהוּ בְּגִבוֹרֹתָיו,

הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,

הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.

הַלְלוּהוּ בְּתֹף וּמַחּוֹל,

הַלְלוּהוּ בְּמִנִּים וְעִגָּב.

הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע,

הַלְלוּהוּ בְּצִלְצְלֵי-תְרוּעָה.

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה,

הַלְלוּ-יְהוָה!

מזמור ק"ג
Psalm 150:1-6

HALLELUJAH!

Praise God in God's sanctuary;

praise God in the sky, God's stronghold.

Praise God for mighty acts;

praise God for God's exceeding greatness.

Praise God with blasts of the horn;

“Please turn to
page 313 and Rise”

שִׁמַע וּבְרַכּוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

READ

בְּרַכּוֹ
Bar'chu

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

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ
לְעוֹלָם וָעֶד!

“Please turn to page 314”

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 bakol.
Hamei-ir laaretz
v'ladarim aleha b'rachamim,
uv'ruvo 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'orci 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 לָאָרֶץ
וְלַדָּרִים עֲלֶיהָ בְּרַחֲמִים,
וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד
מַעֲשֵׂה בְרֵאשִׁית.
מַה רַבּוּ מַעֲשֵׂיךָ, יְיָ,
כֻּלָּם בְּחָכְמָה עָשִׂיתָ,
מְלֵאָה הָאָרֶץ קִינְיָנֶיךָ.
תִּתְבָּרָךְ, יְיָ אֱלֹהֵינוּ,
עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ
וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ,
יְפָאֲרוּךְ סֵלָה.
אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר,
וְנִזְכֶּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹרוֹת.

For those who choose: The prayer leader at the word בְּרַכּוֹ *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

READ

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.

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.
Baruch atah, Adonai, yotzeir ham'orot.

“Please join us
on page 317”

EL ADON al kol hamaasim

baruch um'vorach b'fi kol n'shamah.

godlo v'nivo malei olam,

Daat ut'vunah sov'vim oto.

Hamitga-ch 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,

בָּרוּךְ וּמְבֻרָךְ בְּפִי כָּל נִשְׁמָה,

גִּדְלוֹ וְטִיבוֹ מְלֵא עוֹלָם,

דַּעַת וְתְבוּנָה סְבִיבִים אוֹתוֹ.

הַמְתַּנַּחֵה עַל חַיּוֹת הַקֹּדֶשׁ,

וְנִהְדָּר בְּכָבוֹד עַל הַמְּרֻכָּבָה,

זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ,

חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ,

יְצַרְם בְּדַעַת, בְּרָאֵם 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 *B'rachot 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!*).

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 וְקִרְבַּתָּנוּ
לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאַמֶּת,
לְהוֹדוֹת לְךָ וּלְיַחֲדָךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

“Please read responsively”

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 *צִיְצִית tzitzit* in the left hand and holds them throughout the *שְׁמַע Shema* to symbolize the ingathering of our people.

SING

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.

“Please be seated”

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.

SING

וְאָהַבְתָּ
V'ahavta

V'AHAVTA et Adonai Elohecha,
b'chol l'vavcha 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'shivt'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Ukshartam l'ot al yadecha v'hayu
l'totafot bein einecha. Uch'tavtam
al m'zuzot beitecha uvish'arecha.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-
לִבְבְּךָ: וּשְׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקִשַׂרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Continue or turn to page 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.

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

Turn to page 321.

“Please join me on page 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!

וְאָהַבְתָּ V'ahavta . . . You shall love . . . Deuteronomy 6:5-9; this instruction to love God and to be devoted to the study of Torah is the continuation of the first line of *Sh'ma*, 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 *Sh'ma* 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.
L'dor vador hu kayam
ush'mo kayam v'chiso nachon
umalchuto ve-emunato laad kayamet.
Ud'varav chayim v'kayamim,
ne-emanim v'nechemadim
laad ul'olmei olamim.
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 יִשְׁעָנוּ.
לְדוֹר וָדוֹר הוּא קַיָּם
וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעַד קַיָּמֹת.
וְדַבְּרֵיו חַיִּים וְקַיָּמִים,
נְאֻמִּים וְנִחְמָדִים
לְעַד וּלְעוֹלָמֵי עוֹלָמִים.
מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

“Please read
with me”

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.

Soloist

Mi CHAMOCHAH ba-eilim, Adonai!

Mi kamochoh 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 כְמוֹכָה בְּאֵלִים, יְיָ!
מִי כְמוֹכָה נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֲשֵׂה פִלֵּא!

שִׁירָה חֲדָשָׁה שְׁבָחוּ גְאוּלִים
לְשִׁמְךָ עַל שְׂפַת הַיָּם.
יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל
וּפְדֵה כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

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

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

“Please rise”

SING with Soloist

תְּפִלָּה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

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 s'fatai 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 (*Yih'yu l'ratzon*; Psalm 19:15).

SING with Soloist

BARUCH atah, Adonai, Eloheinu
 v'Elohei avoteinu v'imoteinu, Elohei
 Avraham, Elohei Yitzchak v'Elohei Yaakov,
 Elohei Sarah, Elohei Rivkah, Elohei
 Rachel v'Elohei Leah. Ha-El hagadol
 hagibor v'hanora, El elyon, gomeil
 chasadim tovim, v'koneih hakol, v'zocheir
 chasdei avot v'imahot, umeivi g'ulah
 liv'nei v'neihem l'maan sh'mo b'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, יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
 רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חֲסָדֵי אָבוֹת וְאִמּוֹת, וְמַבִּיא גְאֻלָּה
 לְבָנָי בְּנִיחָם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

SHABBAT SHUVAH* — זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חַפֵּץ בְּחַיִּים,
 וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
 בְּרוּךְ אַתָּה, יי,
 מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

אבות ואמהות
 Avot v'Imahot

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, יי, 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 יי *Adonai*.

אבות ואמהות *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."

SING with Soloist

גבורות
G'vurot

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

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכּוֹל (מֵתִים) אַתָּה,
רַב לְהוֹשִׁיעַ.

*WINTER — Mashiv haruach umorid hagashem.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם. — WINTER*

*SUMMER — Morid hatal.

מוֹרִיד הַטַּל. — SUMMER*

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכּוֹל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹד בְּעַל גְּבוּרוֹת
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

SHABBAT SHUVAH — Mi chamochah

מִי כְמוֹד — SHABBAT SHUVAH

Av harachamim, zocheir y'tzurav

אָב הַרַחֲמִים, זוֹכֵר יְצוּרָיו

l'chayim b'rachamim.

לְחַיִּים בְּרַחֲמִים.

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

וְנֶאֱמַן אַתָּה לְחַיּוֹת הַכּוֹל (מֵתִים).

Baruch atah, Adonai,

בְּרוּךְ אַתָּה, יְיָ,

m'chayeh hakol (hameitim).

מְחַיֶּה הַכּוֹל (הַמֵּתִים).

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 (*Imabot*) 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 הַכּוּל (הַמֵּתִים).

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

Soloist

N'KADEISH et shimcha baolam,
 k'shem shemakdishim oto
 bish'mei marom,
 kakatuv al yad n'vi-echa,
 v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh
 Adonai tz'vaot,
 m'lo chol haaretz k'vodo.

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

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ
 יְיָ צְבָאוֹת,
 מְלֵא כָּל 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'chayeih meitim*) with more generalized imagery expressing the hope for a spiritual immortality. *Mishkan T'filah* provides the original language as an option, acknowledging its metaphorical power. *Mishkan T'filah* also reintroduces the seasonal inserts for rain during the winter and dew during the summer (the latter from the Sephardic rite). The two-line poem inserted during the Days of Repentance is another request that we be remembered for life.

Soloist

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,
מַה אָדיר שִׁמְךָ בְּכֹל הָאָרֶץ.

Baruch k'vod Adonai mimkomo.

בְּרוּךְ 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 יִשְׁמִיעֵנוּ 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 אֵל 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.

Soloist

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 גּוֹדְלֶיְכָה
 וּלְנִצַּח נִצְחִים
 קְדוּשַׁתְךָ נִקְדִּישׁ,
 וְשִׁבְחֶיךָ, אֱלֹהֵינוּ,
 מִפִּינוּ לֹא יִמוּשׁ
 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.

“Please be seated”

Select either V'shamru or Yism'chu

SING OR READ in English

V'SHAMRU v'nei Yisrael et HaShabbat,
 laasot et HaShabbat l'dorotam
 b'rit olam.
 Beini u'vein b'nei Yisrael
 ot hi l'olam,
 ki sheshet yamim asah Adonai
 et hashamayim v'et haaretz,
 u'vayom hash'vi-i shavat vayinafash.

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

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

2

THEN Soloist will sing this

YISM'CHU v'malchut'cha
 shomrei Shabbat v'korei oneg.
 Am m'kad'shei sh'vi-i,
 kulam yisb'u v'yitangu mituvecha.
 V'hashvi-i ratzita bo v'kidashto,
 chemdat yamim oto karata,
 zecher l'maasih v'reishit.

יְשַׁמְחוּ בַמְלְכוּתְךָ
 שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֵנֶג.
 אִם מְקַדְשֵׁי שְׁבִיעִי,
 כֻּלָּם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוּבְךָ.
 וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ,
 חֵמֶדַת יָמִים אוֹתוֹ קָרָאתָ,
 זֵכֶר לְמַאֲסֵי הַבְּרִאשִׁית

1

READ THIS

FIRST

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.

3

SING
 with
 Soloist

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

אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 רָצֵה בְּמִנּוּחֵתֵינוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,
 שְׂבַעְנוּ מִטוּבְךָ,
 וְשַׂמְחֵנוּ בִישׁוּעֶתְךָ,
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
 וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קֹדֶשְׁךָ
 וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל,
 מְקַדְשֵׁי שְׁמֶךָ.
 בָּרוּךְ 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.

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

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.
 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.

Soloist

b'amcha Yisrael,
ut'filatam b'ahavah t'kabeil,
ut'hi l'ratzon tamid
avodat Yisrael amecha.*
Baruch atah, Adonai,
she-ot'cha l'vad'cha b'yirah naavod.

בְּעִמְךָ יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבֵּל,
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמְךָ.*
בָּרוּךְ אַתָּה, יְיָ,
שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נְעִבְדְּךָ.

Avodah

READ

ON THIS SHABBAT DAY,
as You graciously receive our prayers,
help us to hear Your call.
Grant us enough health to fulfill our duties,
and the compassion we need to attend to others.

Teach us humility that we may perceive our own faults,
and grant us the wisdom to be forgiving of others.
Give us the courage to be true to our highest selves,
and the charity to see the best in those around us.

Give us patience enough not to become discouraged,
hope enough to overcome all fears for the future,
and faith enough to know Your Presence.
O Source of Blessing, look with favor upon us;
may our offerings be acceptable to You.*

We praise You, Adonai, whom alone we serve in reverence.

בָּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נְעִבְדְּךָ.
Baruch atah, Adonai, she-ot'cha l'vadcha b'yirah naavod.

* On Rosh Chodesh, Pesach, and Sukkot, continue on facing page.

“We continue on
page 332”

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 prayer book has omitted from this benediction all mention of sacrificial worship. *Gates of Prayer*, taking into account the rebirth of the modern state of Israel, reintroduced the hope that God's presence may again be found in Zion.

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

On Chanukah, turn to page 556.

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

וְעַל כֻּלָּם יִתְבָּרַךְ
 וְיִתְרומַם שִׁמְךָ, מַלְכֵנוּ,
 תָּמִיד לְעוֹלָם וָעֶד.

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

SHABBAT SHUVAH — וְכָתוּב לְחַיִּים
 טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

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.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
 וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,
 הָאֵל יִשְׁוּעֵתָנוּ וְעִזְרָתָנוּ סֵלָה.
 בָּרוּךְ אַתָּה, יְיָ,
 הַטּוֹב שִׁמְךָ וְלֹךְ נֶאֱחָה לְהוֹדוֹת.

READ

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

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

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.

READ

For the joy of human life,
its wonders and surprises,
its hopes and achievements,

מוֹדִים אֲנַחְנוּ לָךְ. *Modim anachnu lach.*

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

מוֹדִים אֲנַחְנוּ לָךְ. *Modim anachnu lach.*

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

מוֹדִים אֲנַחְנוּ לָךְ. *Modim anachnu lach.*

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

מוֹדִים אֲנַחְנוּ לָךְ. *Modim anachnu lach.*

For human liberties and sacred rites:
for opportunities to change and grow,
to affirm and choose,

מוֹדִים אֲנַחְנוּ לָךְ. *Modim anachnu lach.*

SHABBAT SHUVAH — Let life abundant be
the heritage of all Your children.

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

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שִׁמְךָ וְלֶךְ נֶאֱחָ 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.

Soloist

SIM SHALOM tovah uv'rachah,
 chein vachessed v'rachamim,
 aleinu v'al kol Yisrael amecha.
 Bar'cheinu, yotzreinu, kulanu k'echad
 b'or panecha,
 ki v'or panecha natata lanu,
 Adonai Eloheinu,
 Torat chayim v'avavat chesed,
 utz'dakah uv'rachah v'rachamim
 v'chayim v'shalom.
 V'tov b'einecha l'vareich
 et amcha Yisrael
 b'chol eit uv'chol shaah bish'lomecha.

SHABBAT SHUVAH — B'sefer chayim,
 b'rachah v'shalom, ufarnasah tovah,
 nizacheir v'nikateiv l'fanecha,
 anachnu v'chol amcha beit Yisrael,
 l'chayim tovim ul'shalom.
 Baruch atah, Adonai, oseih hashalom.

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

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
 חֵן וְחֶסֶד וְרַחֲמִים,
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
 בְּרַכְנוּ, יוֹצְרֵנוּ, כְּלָנוּ כְּאַחַד
 בְּאוֹר פְּנֵיךָ,
 כִּי בְאוֹר פְּנֵיךָ נִתְּתָה לָנוּ,
 יְיָ אֱלֹהֵינוּ,
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וּצְדָקָה וּבְרָכָה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
 אֶת-עַמְּךָ יִשְׂרָאֵל
 בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,
 בְּרָכָה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה,
 נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
 בְּרוּךְ אַתָּה, יְיָ, עֹשֵׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,
 הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

שְׁלוֹם
Shalom

O GOD, may we never become complacent,
 faltering in our effort to build a world of peace.
 Let the nations know and understand that
 justice and right are better than dominion and conquest;
 May all come to see that it is not by might nor by power
 but by Your spirit that life prevails.

שְׁלוֹם *Shalom* ("For Peace") — The *T'filah* concludes with a prayer for peace and well-being (the Hebrew word *shalom* means both). The insertion for Shabbat Shuvah again is a petition that we may be inscribed in the Book of Life, for blessing, peace, and prosperity.

On Rabbi's Cue, READ A, B, or C

A 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.

B 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.

C

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
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
יְי 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 עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ: אָמֵן.

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

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

Reading of the Torah is on page 362.

Aleinu and Kaddish are on pages 586–587.