

MAGEIN AVOT V'IMAHOT

LET US PRAISE Adonai,
Source of knowledge and light,
from whom we draw wisdom and insight.

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

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

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

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

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

שַׁחֲרִית לְשַׁבָּת א'

SHACHARIT L'SHABBAT I — SHABBAT MORNING I

INSPIRATION FOR PRAYER

EACH OF US enters this sanctuary with a different need.

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

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

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

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

חֲזַק, חֲזַק וְנִתְחַזֵּק

Chazak, chazak v'nitchazeik.

Let us lend strength to one another
and pray for the welfare of this community.

בְּרוּכִים הַבָּאִים

מוֹדֶה / מוֹדֶה אֲנִי

שִׁירֵי שַׁבָּת

צִיצִית

מֵה־טֹבוֹ

אֲשֶׁר יָצַר

אֱלֹהֵי נַשְׁמָה

נִסִּים בְּכָל יוֹם

לְעֶסֶק

וְהַעֲרַב־נָא

אֱלֹהֵי דְבָרִים

קֹדֶשׁ דְּרַבְּנָן

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Welcome

Modeh / Modah

Ani

Shabbat Songs

Tzitzit

Mah Tov

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

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

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

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

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

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

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

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

May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.

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בִּרְכוֹת הַשַּׁחַר

BIRCHOT HASHACHAR — MORNING BLESSINGS

MODEH / MODAH ani l'fanecha,
Melech chai v'kayam,
she-hechezarta bi nishmati b'chemlah,
rabbah emunatecha.

מוֹדֶה / מוֹדָה אֲנִי לַפָּנֶיךָ,
מֶלֶךְ חַי וְקַיָּם,
שֶׁהֲחֵזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתְךָ.

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

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדָה אֲנִי
שִׁירֵי שַׁבָּת
צִיצֵת
מִה־טָבוֹ
אֲשֶׁר יָצַר
אֱלֹהֵי נַשְׁמָה
נִסִּים בְּכָל יוֹם
לְעֶסֶק
וְהַעֲרַב־נָא
אֱלֹהֵי דְבָרִים
קוֹדֵשׁ דְּרַבְּנָן



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Kaddish

D'Rabanan

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

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

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MUSIC SELECTIONS

HINEIH MAH TOV

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

הִנֵּה מַה טוֹב וַיְמָה נַעִים
שֵׁבֶת אַחִים גַּם יַחְדָּ/
שֵׁבֶת אַחֵיּוֹת גַּם יַחְדָּ.

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

(Psalm 133:1)

PITCHU LI

Pitchu li shaarei tzedek,
avo vam odeh Yah.

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

Open the gates of victory for me that I may enter them and praise Adonai.

(Psalm 118:19)

V'TAHEIR LIBEINU

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

וַיְטַהֵר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת.

Purify our hearts to serve You in truth.

KOL HAN'SHAMAH T'HALEIL YAH

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

כָּל הַנִּשְׁמָה תְּהַלֵּל יְהוָה, הַלְלוּ-יְהוָה!

Let all that breathes praise God, Hallelujah!

(Psalm 150:6)

ESA EINAI

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

אֶשָּׂא עֵינַי אֶל הַהָרִים, מֵאֵינָן יָבֹא עֲזָרִי?
עֲזָרִי מֵעַם יְיָ, עֹשֶׂה שָׁמַיִם וָאָרֶץ.

I turn my eyes to the mountains; from where will my help come?

My help comes from God, Maker of heaven and earth.

(Psalm 121:1-2)

בְּרוּכִים הַנִּבְּאִים

מוֹדֶה / מוֹדֶה אֲנִי

שִׁיר שְׁבֹת

צִיצִית

מִה־טוֹבוֹ

אֲשֶׁר יָצַר

אֱלֹהֵי נַשְׁמָה

נִסִּים בְּכָל יוֹם

לְעֶסֶק

וְהַעֲרַבְתָּ

אֱלֹו דְּבָרִים

קִדְּשׁ דְּרַבָּנָן

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MAH GADLU

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D'Rabanan

Mah gadlu maasecha Yah,

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

מה גדלו מעשיך יה,
מאד עמקו מחשבתך. הללו־יה.

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

(Psalm 92:6)

MI HA-ISH

Mi ha-ish hechafeitz chayim,

ohev yamim lirot tov?

N'tzor l'shoncha meira,

us'fatecha midabeir mirmah;

sur meira vaaseih tov,

bakeish shalom v'rodfeihu.

מי האיש החפץ חיים,
אהב ימים לראות טוב?
נצר לשונך מרע,
ושפתך מדבר מרמה;
סור מרע ועשה טוב,
בקש שלום ורדפו.

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

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

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

(Psalm 34:13-15)

HAL'LI

Hal'li nafshi et Adonai.

Ahal'lah Adonai b'chayai,

azamrah l'Elohai b'odi.

הללי נפשי את־י.
אהללה יי בחיי,
אזמרה לאלהי בעודי.

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

sing hymns to my God while I exist.

(Psalm 146:1-2)

VAANACHNU N'VAREICH YAH

Vaanachnu n'vareich Yah,

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

ואנחנו נברך יה,
מעתה ועד עולם, הללויה.

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

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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.

בִּרְכִי נַפְשִׁי אֶת יְיָ
יְיָ אֱלֹהֵי, גְדַלְתָּ מְאֹד,
הוֹד וְהַדָּר לַבִּשְׁתָּ.
עֹטָה אוֹר כַּסְלָמָה,
נוֹטָה 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 בַּצִּיצִית.

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

ברוכים הבאים

מוֹדָה / מוֹדָה אֲנִי

שִׁירִי שְׁבֹת

צִיצִית

מִתְעַטֵּפוּ

אֲשֶׁר יָצַר

אֱלֹהֵי נַשְׁמָה

נִשְׁמָה בְּכָל יוֹם

לְעֶסֶק

וְהַעֲרַבְנָה

אֱלֹהֵי דְבָרִים

קִדְּשָׁנוּ בְּצִיצִית

וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית. v'tzivanu l'hitateif batzitzit. . . . commanding us to wrap ourselves in the fringes. This mitzvah is drawn from Numbers 15:38–39.

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Kaddish

D'Rabanan

WHOEVER WRAPPED in a tallit in one's youth will never forget: taking it out of the soft sack, opening the folded tallit, spreading it, kissing the border along its length (sometimes embroidered and sometimes embossed). Afterwards, a great sweep over the head like the heavens, like a huppah, like a parachute. Afterwards, folding it around one's head as if playing hide and seek, and then wrapping the body in it, tight tight, letting it fold you like a cocoon and then opening it like wings for flying.

And why are there stripes and not black-white squares like a chessboard? Because squares are finite without hope and stripes comes from infinity and go on to infinity like the runways at the airport so that angels may land and take off.

When you wrap yourself in a tallit you cannot forget coming out of a swimming pool or the sea and being wrapped in a great towel and casting it over one's head and wrapping in it, tight tight and shivering a little and laughing and — blessing.

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

Perhaps: the new day begins when you can recognize the face of your brother or sister.

based on B'rachot 9b

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-טֹּבוֹ אֹהֲלֶיךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל!

וְאֲנִי בְּרֹב חַסְדֶּךָ
אָבוֹא בֵּיתְךָ,
אֶשְׁתַּחֲוֶה אֶל-הַיְּחָל קֹדֶשְׁךָ
בִּירְאֶתְךָ.

יְיָ, אֶהְבְּתִי מֵעוֹן בֵּיתְךָ
וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה,
אֶבְרַכָּה לִפְנֵי-יְיָ עָשִׂי.

וְאֲנִי תַפְלִיתִי-לְךָ, יְיָ,
עֵת רָצוֹן.

אֱלֹהִים, בְּרֹב-חַסְדֶּךָ,
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדֶה אֲנִי
שִׁירֵי שֶׁבַת
צִיצֵת
מַה-טֹּבוֹ
אֲשֶׁר יָצָר
אֱלֹהֵי נַשְׁמָה
נִסִּים בְּכָל יוֹם
לְעֶסֶק
וְהַעֲרַבְנָה
אֱלֹהֵי דְבָרִים
קוֹדֵשׁ דְּרַבָּנָן

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

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

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

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

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

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

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

מַה-טֹּבוֹ *Mah tovu . . . How fair . . .* Numbers 24:5

וְאֲנִי בְּרֹב חַסְדֶּךָ *Vaani b'rov chasd'cha . . . I, through Your abundant love . . .* Psalm 5:8

יְיָ, אֶהְבְּתִי *Adonai, ahavti . . . Adonai, I love . . .* Psalm 26:8

וְאֲנִי תַפְלִיתִי *Vaani t'filati . . . As for me, may my prayer . . .* Psalm 69:14

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MAY THE ONE whose spirit is with us in every righteous deed,
be with all who work for the good of humanity
and bear the burdens of others,
and who give bread to the hungry,
who clothe the naked,
and take the friendless into their homes.
May the work of their hands endure,
and may the seed they sow bring abundant harvest.

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

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

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

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

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

Mikdash M'at, a traditional manual for prayer



BARUCH ATAH, Adonai

Eloheinu, Melech haolam,

asher yatzar et haadam b'chochmah

uvava vo n'kavim n'kavim,

chalulim, chalulim.

Galui v'yadua lifnei chisei ch'vodecha

she-im y'patei-ach echad meihem

o yisateim echad meihem,

i efshar l'hitkayeim

v'laamod l'fanecha.

Baruch atah, Adonai,

rofei chol basar umafla laasot.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
וּבְרָא בּוֹ נְקָבִים וְנְקָבִים,
חֲלוּלִים חֲלוּלִים.
גָּלוּי וְיָדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ
שֶׁאִם יִפְתָּח אֶחָד מֵהֶם
אוֹ יִסָּתֵם אֶחָד מֵהֶם,
אִי אֶפְשָׁר לְהִתְקַיֵּם
וְלַעֲמֹד לִפְנֶיךָ.
בָּרוּךְ אַתָּה, יי,
רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

ברוכים הבאים
מוֹדָה / מוֹדָה אֲנִי
שִׁירֵי שַׁבָּת
צִיצִת
מִה־טָבוֹ
אֲשֶׁר יָצַר
אֱלֹהֵי נַשְׁמָה
נִשְׁמֹת בְּכָל יוֹם
לַעֲסוֹק
וְהַעֲרָבָנָה
אֱלֹהֵי דְבָרִים
קֹדֵשׁ דְּרַבָּנָן

PRAISE TO YOU, Adonai our God,
Sovereign of the universe,
who formed the human body with skill,
creating the body's many pathways and openings.
It is well known before Your throne of glory
that if one of them be wrongly opened or closed,
it would be impossible to endure and stand before You.
Blessed are You, Adonai, who heals all flesh, working wondrously.

בָּרוּךְ אַתָּה, יי, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafla laasot.



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D'Rabanan

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

With divine wisdom You have made our bodies,
combining veins, arteries and vital organs
into a finely-balanced network.

Wondrous Maker and Sustainer of life,
were one of them to fail —
how well we are aware! —
we would lack the strength to stand before You.
Blessed are You, Adonai,
Source of our health and strength.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umaflia laasot.

DON'T LET ME FALL

as a stone falls upon the hard ground.
And don't let my hands become dry
as the twigs of a tree
when the wind beats down the last leaves.
And when the storm raises dust from the earth
with anger and howling,
don't let me fall.
I have asked for so much,
but as a blade of Your grass in a distant wild field
lets drop a seed in the lap of the earth
and dies away,
sow in me Your living breath,
as You sow a seed in the earth.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umaflia laasot.

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ELOHAI, n'shamah shenatata bi
t'horah hi.

Atah v'ratah, atah y'tzartah,

atah n'fachtah bi,

v'atah m'shamrah b'kirbi.

Kol z'man shehan'shamah b'kirbi,

modeh/modah ani l'fanecha,

Adonai Elohai

v'Elohei avotai v'imotai,

Ribon kol hamaasim,

Adon kol han'shamot.

Baruch atah, Adonai,

asher b'yado nefesh kol chai

v'ruach kol b'sar ish.

אֱלֹהֵי, נִשְׁמָה שֶׁנָּתַתָּ בִּי
טְהוֹרָה הִיא.

אַתָּה בְּרָאָתָה, אַתָּה יִצְרָתָה,

אַתָּה נִפְחָתָה בִּי,

וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.

כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי,

מוֹדֶה / מוֹדָה אֲנִי לְפָנֶיךָ,

יְיָ אֱלֹהֵי

וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,

רִבּוֹן כָּל הַמַּעֲשִׂים,

אֲדוֹן כָּל הַנִּשְׁמוֹת.

בָּרוּךְ אַתָּה, יְיָ,

אֲשֶׁר בְּיָדוֹ נִפְּשׁ כָּל חַי

וְרוּחַ כָּל בָּשָׂר אִישׁ.

בְּרוּכִים הַבָּאִים

מוֹדֶה / מוֹדָה אֲנִי

שִׁירֵי שִׁבְתְּ

צִיצִת

מַחֲטָט

אֲשֶׁר יָצָר

אֱלֹהֵי נִשְׁמָה

נִשְׁמָה בְּכָל יוֹם

לְעֶסֶק

וְהַעֲרֵב־נָא

אֱלֹהֵי דְבָרִים

קִדְּשׁ דְּרַבָּנָא

MY GOD, the soul You have given me is pure.
You created it, You shaped it, You breathed it into me,
and You protect it within me.

For as long as my soul is within me,

I offer thanks to You,

Adonai, my God

and God of my ancestors,

Source of all Creation, Sovereign of all souls.

Praised are You, Adonai,

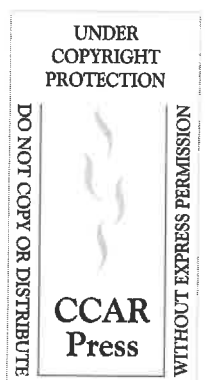
in whose hand is every living soul and the breath of humankind.

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

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

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

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



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D'Rabanan

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

בָּרוּךְ אַתָּה, יי, אֲשֶׁר בָּיְדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.

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

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

בָּרוּךְ אַתָּה, יי, אֲשֶׁר בָּיְדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.

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

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

נְסִימ בְּכֹל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher natan lasechvi vinah

l'havchin bein yom uvein lailah.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לַשְׁכָּוִי בִּינָה

לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

For awakening

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

pokei-ach ivrim.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

פּוֹקֵחַ עֵוְרִים.

For vision

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

matir asurim.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

מַתִּיר אֲסוּרִים.

*For the ability
to stretch*

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

zokeif k'fufim.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

זוֹכֵף כְּפוּפִים.

*For rising to the
new day*

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

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

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

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

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D'Rabanan

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

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

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

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

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

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



נסים בכל יום

NISIM B'CHOL YOM — FOR DAILY MIRACLES

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

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

*For firm earth to
stand upon*

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

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

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

*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 לַיָּעֹף כֹּחַ.

*For renewed
enthusiasm for life*

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

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

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

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



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AS I AWAKEN, let this be my thought:
may my day be filled with acts of lovingkindness.
Let me be drawn to learning and discernment,
and may my actions be shaped by mitzvot.

Keep me from iniquity, disgrace and sin;
May I not be overwhelmed by temptation or despair.

Distance me from evil people and false friends.
Let me cultivate a life of goodness.

May my hands reach out in kindness,
and I will serve God through acts of righteousness.

Today and every day, may I merit Your mercy,
by living my life with compassion and love.

Holy One of Blessing, draw me to Your words;
teach me the art of sacred living.

בְּרוּךְ אַתָּה יְיָ, הַמְלַמֵּד חֲסִידִים טוֹבִים לַעֲמוֹ יִשְׂרָאֵל.

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

L'OLAM y'hei adam y'rei shamayim

baseiter uvagalui,

umodeh al ha-emet,

v'doveir emet bilvavo.

לְעוֹלָם יִהְיֶה אָדָם יִרְאֵה שָׁמַיִם
בִּסְתֵּר וּבְגָלוּי,
וּמוֹדֶה עַל הָאֱמֶת,
וְדוֹבֵר אֱמֶת בְּלִבּוֹ.

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



לְעוֹלָם יִהְיֶה אָדָם L'olam y'hei adam . . . Always, may each person . . . Tanna D'vei Eliyahu Rabba, Ch. 21

נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

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

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

*For being in
the image of God*

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

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

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

*For being
a free person*

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

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

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

For being a Jew

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

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

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

For purpose

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

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

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

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

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D'Rabanan

I AM A JEW because
the faith of Israel demands no abdication of my mind.

I am a Jew because
the faith of Israel requires all the devotion of my heart.

I am a Jew because
in every place where suffering weeps, the Jew weeps.

I am a Jew because
at every time when despair cries out, the Jew hopes.

I am a Jew because
the word of Israel is the oldest and the newest.

I am a Jew because
Israel's promise is the universal promise.

I am a Jew because
for Israel, the world is not completed; we are completing it.

I am a Jew because
for Israel, humanity is not created; we are creating it.

I am a Jew because
Israel places humanity and its unity
above the nations and above Israel itself.

I am a Jew because above humanity, image of the divine Unity,
Israel places the unity which is divine.



In prayer, "Israel" often refers to the Jewish people.

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעֹסוֹק בְּדִבְרֵי תוֹרָה.

בְּרוּכִים הַבָּאִים
מוֹדֵה / מוֹדֵה אֲנִי
שִׁירֵי שְׁבֹת
צִיצֵת

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

מִתְקָבוּ
אֲשֶׁר יָצַר
אֱלֹהֵי נְשָׁמָה
נִסִּים בְּכָל יוֹם
לְעֹסוֹק

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

וְהִעֲרֵב־נָא יי אֱלֹהֵינוּ
אֶת־דִּבְרֵי תוֹרַתְךָ בְּפִינוּ,
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְנִהְיָה אֲנַחְנוּ וְצִאָצְאֵינוּ,
וְצִאָצְאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ,
וְלֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
בָּרוּךְ אַתָּה, יי,
הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

וְהִעֲרֵב־נָא
אֵלֵינוּ דְּבָרִים
קִדְּשׁ דְּרַבָּנָן

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

בָּרוּךְ אַתָּה, יי, הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

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

The two blessings above (derived from *B'rachot 11b*) are both Torah blessings and introduce the study which follows on pages 205, 207, 209, and 211.

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

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WE SEEKERS of God, how do we find You?
In good deeds and in the study of Torah.
And Your search for us?
You find us
in the bending of the knee,
in the rigor of study,
in the honesty of commerce,
through a good heart, through decency,
in respect, true fellowship, companionship and love,
through truth and peace,
in the No that is really No, and
the Yes that is really Yes.

בְּרוּךְ אַתָּה, יי, הַמְלִמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

FROM THE COWARDICE that shrinks from new truth,
from the laziness that is content with half-truths,
from the arrogance that thinks it knows all truth,
O God of truth, deliver us.
Blessed is Adonai, Teacher of Torah to Your people Israel.

בְּרוּךְ אַתָּה, יי, הַמְלִמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

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

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

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

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

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

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

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

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

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

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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.

אֵלֵינוּ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר,
 שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם
 בְּעוֹלָם הַזֶּה
 וְהִקְרָן קַיֵּמֶת לוֹ לְעוֹלָם הַבָּא.
 וְאֵלֵינוּ הֵינּוּ:
 כְּבוֹד אָב וָאִם,
 וּגְמִילוּת חֲסָדִים,
 וְהִשְׁכָּמַת בֵּית הַמִּדְרָשׁ
 שַׁחֲרִית וְעֶרְבִית,
 וְהַכְנָסַת אוֹרְחִים,
 וּבִקּוּר חוֹלִים,
 וְהַכְנָסַת כֶּלֶה,
 וּלְוִיַּת הַמֵּית,
 וְעִיּוֹן תְּפִלָּה,
 וְהַבָּאָה שְׁלוֹם בֵּין אָדָם לַחֲבֵירוֹ.
 וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

בְּרוּכִים הַבָּאִים
 מוֹדָה / מוֹדָה אֲנִי
 שִׁירֵי שְׁבֹת
 צִיצִת
 מַחֲטָבוֹ
 אֶשֶׁר יָצָר
 אֱלֹהֵי נְשָׁמָה
 נִסִּים בְּכָל יוֹם
 לַעֲסוֹק
 וְהַעֲרַבָּנָה
 אֵלֵינוּ דְּבָרִים
 קָדִישׁ דְּרַבָּנּוּ

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.

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

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

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

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

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



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

Herbert Bronstein

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

to give grudgingly, reluctantly, or with regret;

to give less than one should, but with grace;

to give what one should, but only after being asked;

to give before one is asked;

to give without knowing who will receive it,

although the recipient knows the identity of the giver;

to give without making known one's identity;

to give so that neither giver nor receiver knows the identity of the other;

to help another to become self-supporting, by means of a gift, a loan,

or by finding employment for the one in need.

Maimonides

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

Paula Ackerman

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

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

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

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

Y'hei sh'meih raba m'varach
 l'alam ul'almei almay.
 Yitbarach v'yishtabach v'yitpaar
 v'yitromam v'yitnasei,
 v'yit'hadar v'yitaleh v'yit'halal
 sh'meih d'kudsha b'rich hu,
 l'eila min kol birchata v'shirata,
 tushb'chata v'nechemata,
 daamiran b'alma, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתֵהּ,
 וְיַמְלִיךְ מַלְכוּתֵהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמָּן קָרִיב,
 וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרומֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,
 לְעֵלְא מִן כָּל בְּרַכְתָּא וּשְׁיִרְתָּא,
 תְּשֻׁבְחָתָא וְנִחְמָתָא,
 דְּאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

ברוכים הבאים
 מוֹדָה / מוֹדָה אָנִי
 שִׁירֵי שְׁבֶת
 צִיצֵת
 מַחֲטָוִי
 אֲשֶׁר יָצָא
 אֱלֹהֵי נִשְׁמָה
 נְסִים בְּכָל יוֹם
 לְעֶסֶק
 וְהַעֲרַבְנָא
 אֱלֹו דְּבָרִים
 קִדִּישׁ דְּרַבָּנָן

EXALTED and hallowed be God's great name,
 in the world which God created, according to plan.
 May God's majesty be revealed in the days of our lifetime
 and the life of all Israel —
 speedily, imminently.
 To which we say: Amen.

Blessed be God's great name to all eternity.

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

Kaddish D'Rabanan continues on pages 210–211.

Current scholarship sees the קִדִּישׁ דְּרַבָּנָן *Kaddish d'Rabanan* as but one of many alternative early versions of the *Kaddish*. It emerged in an oral form in the first or second century. Like other forms of the *Kaddish*, it is an elaborate praise of God, calling for the coming of God's ultimate dominion. Its unique name, קִדִּישׁ דְּרַבָּנָן *Kaddish d'Rabanan* ("Kaddish of the Rabbis"), reflects its central paragraph, acknowledging those who study Torah, indicating the role of Torah study as both an intellectual and a spiritual activity. This Kaddish concludes text study that takes place during worship and other occasions.

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FOR OUR TEACHERS and their students,
and the students of the students,
we ask for peace and lovingkindness,
and let us say, Amen.

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

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

I FIND by experience, not by reasoning,
but by my own discovery that God is near me,
and I can be near God at all times.
I cannot explain it, but I am as sure of my experience
as I am of the fact that I live and love.
I cannot explain how I have come to live and love,
but I know I do.
In the same way, I know I am in contact with God.

Kaddish D'Rabanan continues on pages 210–211.

A religion is best made known by the lives which express it. *Lily Montagu*

Yose ben Yoezer, leader of Tz'reidah, taught: "Let your house be a meeting place for sages; sit in the dust of their feet and drink in their words thirstily." *Pirkei Avot 1:5*

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Al Yisrael v'al rabanan,

v'al talmideihon

v'al kol talmidei talmideihon,

v'al kol man d'askin b'oraita,

di v'atra hadein v'di

v'chol atar vaatar.

Y'hei l'hon ul'chon sh'lama raba,

china v'chisda v'rachamin,

v'chayin arichin,

um'zonei r'vichei, ufurkana,

min kadam avuhon

di vishmaya v'ara v'imru: Amen.

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

v'chayim tovim aleinu v'al kol

Yisrael v'imru: Amen.

Oseh shalom bimromav

hu b'rachamav yaaseh shalom

aleinu v'al kol Yisrael, v'al kol

yoshvei teiveil, v'imru: Amen.

על ישראל ועל רבָּנָן,

ועל תלמידיהון

ועל כל תלמידי תלמידיהון,

ועל כל מן דעסקין באורייתא,

די באַתרא הדין ודי

בכל אתר ואַתַּר.

יהא להון ולכון שלָמָא רבָּא,

חנָא וחסדָא ורחמין,

וחיין אַריכין,

ומזוֹנֵי רויחי, ופרקנָא,

מן קדָם אבוהון

די בשמָיא וארעָא ואמרו: אָמֵן.

יהא שלָמָא רבָּא מן שְמָיא,

וחיים טובים עלינו ועל כל

ישראל ואמרו: אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרְמֵי

הוא בְּרַחֲמֵי יַעֲשֵׂה שָׁלוֹם

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל

יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ: אָמֵן.

ברוכים הבאים

מוֹדָה / מוֹדָה אֲנִי

שירי שבת

ציצת

מה־טובו

אשר יצר

אלהי נשמה

נסים בכל יום

לעסוק

והערב־נָא

אלו דברים

קדיש דרבָּנָן

GOD OF HEAVEN AND EARTH, grant abundant peace
to our people Israel and their rabbis, to our teachers and their disciples,
and to all who engage in the study of Torah here and everywhere.

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

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

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



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

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

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



פְּסוּקֵי דְזִמְרָה

P'SUKEI D'ZIMRAH — VERSES OF PRAISE

BARUCH she-amar v'hayah haolam,

Baruch hu.

Baruch oseh v'reishit,

baruch omeir v'oseh,

baruch gozeir um'kayeim,

baruch m'racheim al haaretz,

baruch m'racheim al hab'riyot,

baruch m'shaleim sachar tov lirei-av.

Baruch chai laad v'kayam lanetzach.

Baruch podeh umatzil, baruch sh'mo.

Bishvachot uvizmirot n'gadelcha

un'shabeichacha un'fa-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.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,

בְּרוּךְ הוּא.

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו.

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.

בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.

בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלָךְ

וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְכִּיר

שִׁמְךָ וְנִמְלִיכְךָ, מִלְּפָנֶיךָ אֱלֹהֵינוּ.

יְחִיד, חַי הָעוֹלָמִים, מְלֶךְ מְשֻׁבָּח

וּמְפָאָר, עַדִּי עַד שְׁמוֹ הַגָּדוֹל.

בְּרוּךְ אַתָּה, יי,

מְלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

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, מְלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

Baruch atah, Adonai, Melech m'hulal batishbachot.

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

בְּרוּךְ שֶׁאָמַר

מְזִמְרָה צ"ב

אֲשֶׁרִי

מְזִמְרָה קמ"ה

מְזִמְרָה ק"נ

נִשְׁמַת כָּל חַי

יִשְׁתַּבַּח

חֲצִי קָדִישׁ

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Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

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

הָרִינִי מִזְמֵן אֶת פִּי לְהוֹדוֹת
וּלְהַלֵּל וּלְשַׁבֵּחַ אֶת בּוֹרְאִי.

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

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

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

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

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

PSALM 92:1-7, 13-16

MIZMOR shir l'yom HaShabbat.

Tov l'hodot l'Adonai

ul'zameir l'shimcha elyon.

L'hagid babokeir chasdecha,

ve-emunar'cha baleilot.

Alei asor vaalei navel,

alei higayon b'chinor.

Ki simachtani Adonai b'fo-olecha

b'maasei yadecha aranein.

Mah gadlu maasecha Adonai,

m'od amku machsh'votcha.

Ish baar lo yeida

uch'sil lo yavin et zot.

Tzaddik katamar yifrach

k'erez baL'vanon yisgeh.

Sh'tulim b'veit Adonai,

b'chatzrot Eloheinu yafrichu.

Od y'nuvun b'seivah,

d'sheinim v'raananim yih'yu.

L'hagid ki yashar Adonai

tzuri v'lo avlatah bo.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לְהוֹדוֹת לַיְי

וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.

לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,

וְאֶמְוֶנְתֶּךָ בַּלַּיִלוֹת.

עָלֵי-עֵשׂוֹר וְעָלֵי-נָבֶל,

עָלֵי הַגֵּיוֹן בְּכִנּוֹר.

כִּי שִׁמַּחְתָּנִי יְיָ בַּפִּעֲלָךְ

בְּמַעֲשֵׂי יָדֶיךָ אֲרָנוּ.

מִה־גָּדְלוֹ מַעֲשֵׂיךָ, יְיָ,

מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ.

אִישׁ-בָּעַר לֹא יָדַע

וְכִסִּיל לֹא-יָבִין אֶת-זֹאת.

צַדִּיק כְּתָמָר יִפְרַח

כְּאַרְזֵי בִלְבָנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבֵית יְיָ,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנּוּבוּן בְּשִׁיבָה,

דָּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי-יָשָׁר יְיָ,

צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ.

A PSALM, a song for Shabbat.

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

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

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

A brute cannot know, a fool cannot understand this:

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

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

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

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

בְּרִידָה שְׁאֵמֶר

מִזְמוֹר צ"ב

אֲשֶׁרִי

מִזְמוֹר קמ"ה

מִזְמוֹר ק"נ

נִשְׁמַת כָּל חַי

יִשְׁתַּבַּח

חֲצִי קָדִישׁ

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Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

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

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

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

DAVID'S PSALM — PSALM 145:1-21

T'HILAH L'DAVID.

Aromimcha Elohai HaMelech,
vaavar'chah shimcha l'olam va-ed.

B'chol yom avarcheka,
vaahal'lah shimcha l'olam va-ed.

Gadol Adonai um'hulal m'od,
v'ligdulato ein cheiker.

Dor l'dor y'shabach maasecha,
ug'vurotecha yagidu.

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

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

Zecher rav tuvcha yabiyu,
v'tzidkat'cha y'raneinu.

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

Tov Adonai lakol,
v'rachamav al kol maasav.

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

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יִהְלֹךְ סֶלָה.

אֲשֶׁרִי הָעַם שְׁכָכָה לוֹ,
אֲשֶׁרִי הָעַם שֶׁיְי אֱלֹהָיו.

תִּהְיֶה לְדָוִד.

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל-יוֹם אֶבְרַכְּךָ,
וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְי וּמְהֻלָּל מְאֹד,
וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ,
וּגְבוּרָתֶיךָ וְגִידוֹ.

הַדָּר כְּבוֹד הוֹדְךָ,
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעֲזוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ,
וּגְדֻלְתְּךָ אֲסַפְּרָנָה.

זֵכֶר רַב-טוֹבָךָ יִבְיְעוּ,
וְצִדְקָתְךָ יִרְגְּנוּ.

חֲנוּן וְרַחוּם יְי,
אֶרֶךְ אַפִּים וְגָדֹל-חֶסֶד.

טוֹב יְי לְכָל,
וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.

יוֹדֶךָ יְי כָּל-מַעֲשֶׂיךָ,
וְחִסְדֶּיךָ יִבְרַכּוּכָה.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וּגְבוּרַתְךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ,
וּכְבוֹד הַדָּר מַלְכוּתְךָ.

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

סוֹמֵךְ יי לְכָל-הַנּוֹפְלִים,
וְזוֹקֵף לְכָל-הַכּוֹפּוּפִים.

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

פּוֹתֵחַ אֶת-יָדְךָ,
וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן.

צַדִּיק יי בְּכָל-דְּרָכָיו,
וְחָסִיד בְּכָל-מַעֲשָׁיו.

קָרוֹב יי לְכָל-קָרָאִיו,
לְכָל אֲשֶׁר יִקְרָאֻהוּ בְּאַמֶּת.

רָצוֹן-יִרְאִיו יַעֲשֶׂה,
וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיִשְׁיַעֵם.

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

תְּהִלַּת יי יִדְבֹּר-פִּי,
וְיִבְרַךְ כָּל-בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נִבְרַךְ יְיָ
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

בְּרוּךְ שְׁאֵמַר

מִזְמוֹר צ"ב

אֲשֶׁרִי

מִזְמוֹר קמ"ה

מִזְמוֹר ק"נ

נִשְׁמַת כָּל חַי

יִשְׁתַּבַּח

חֲצִי קֳדִישׁ

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Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

DAVID'S SONG OF PRAISE

I will extol You, my God and Sovereign,
and bless Your name forever and ever.

Every day will I bless You and praise Your name forever and ever.
Great is Adonai and much acclaimed;
God's greatness cannot be fathomed.

One generation shall laud Your works to another
and declare Your mighty acts.

The glorious majesty of Your splendor
and Your wondrous acts will I recite.

They shall talk of the might of Your awesome deeds,
and I will recount Your greatness.

They shall celebrate Your abundant goodness,
and sing joyously of Your beneficence.

Adonai is gracious and compassionate,
slow to anger and abounding in kindness.
Adonai is good to all, and God's mercy is upon all God's works.

All Your works shall praise You, Adonai,
and Your faithful ones shall bless You.
They shall talk of the majesty of Your sovereignty,
and speak of Your might,

to make God's mighty acts known among mortals
and the majestic glory of Your sovereignty.
Your sovereignty is eternal; Your dominion is for all generations.

Adonai supports all who stumble,
and makes all who are bent stand straight.

The eyes of all look to You expectantly,
and You give them their food when it is due.

You give it openhandedly,
feeding every creature to its heart's content.
Adonai is beneficent in all ways and faithful in all works.

Adonai is near to all who call
to all who call upon God with sincerity.
Adonai fulfills the wishes of those who fear God;
Adonai hears their cry and delivers them.

Adonai watches over all who love God,
but all the wicked God will destroy.
My mouth shall utter the praise of Adonai,
and all creatures shall bless God's holy name forever and ever.

We will bless You, God, now and always. Hallelujah!

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PSALM 150:1-6

HAL'LU YAH!

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

הַלְלוּ יְהוָה!

הַלְלוּ-אֱלֹהִים בְּקֹדֶשׁוֹ,
הַלְלוּהוּ בְּרִקְיעַ עֲזָא.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
הַלְלוּהוּ בְּרֹב גִּדְלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
הַלְלוּהוּ בְּנֶגֶב וְכִנּוֹר.
הַלְלוּהוּ בְּתוֹף וּמַחּוֹל,
הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי-תְרוּעָה.
כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה,
הַלְלוּ-יְהוָה!

HALLELUJAH!

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

בְּרִיךְ שְׁאֵמֵר
מִזְמוֹר צ"ב
אֲשֶׁר י
מִזְמוֹר ק"ג
נִשְׁמַת כָּל חַי
לְשִׁיתֵבַח
חֲצִי קָדִישׁ

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Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

NISHMAT kol chai

t'vareich et shimcha Adonai Eloheinu,

v'ruach kol basar

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

Malkeinu, tamid.

Min haolam v'ad haolam atah El,

ein lanu melech ela atah.

Elohei harishonim v'haacharonim,

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

ham'hulal b'rov hatishbachot,

ham'naheig olamo b'chesed

uv'riotav b'rachamim.

VaAdonai lo yanum v'lo yishan.

Ham'oreir y'sheinim v'hameikitz nirdamim

v'hameisiach ilimim, v'hamatir asurim,

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

L'cha l'vad'cha anachnu modim.

נִשְׁמַת כָּל חַי

תְּבַרְךָ אֶת שִׁמְךָ, יְיָ אֱלֹהֵינוּ,

וְרוּחַ כָּל בָּשָׂר

תִּפְאֵר וּתְרוֹמֵם זִכְרְךָ,

מַלְכֵנוּ, תָּמִיד.

מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,

אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרֹנִים,

אֱלֹהֶי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,

הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת,

הַמְנִיחַ עוֹלָמוֹ בְּחֶסֶד

וּבְרִיּוֹתָיו בְּרַחֲמִים.

וְיָ לֹא יָנוּם וְלֹא יִישָׁן.

הַמַּעֲזִיר יְשָׁנִים וְהַמְּקִיץ נִרְדָּמִים,

וְהַמְּשִׁיחַ אֱלָמִים, וְהַמַּתִּיר אֲסוּרִים,

וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזֹּקֵף כְּפוּפִים.

לְךָ לְבָדְךָ אֲנַחְנוּ מוֹדִים.

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

Transcending space and time, You alone are God.

We have no Sovereign besides You.

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

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

who guides the world with abundant loving-kindness,

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

God awakens the sleeping, arouses those who slumber,

gives speech to the mute;

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

and strengthens those who are bent over.

You alone do we acknowledge.

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

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

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

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

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

אֵלֹהֵינוּ מְלֵא שִׁירָה כַּיָּמִם,
 וְלִשְׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גָּלִיָּו,
 וְשִׁפְתֹתֵינוּ שֶׁבַח כְּמֶרְחָבֵי רַקִּיעַ,
 וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרָח,
 וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׁרֵי שָׁמַיִם,
 וְרַגְלֵינוּ קָלוֹת כְּאֵיִלוֹת,
 אֵין אַנְחֵנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ,
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 וּלְבָרֵךְ אֶת שְׁמֶךָ
 עַל אַחַת מֵאַלֶּף, אֶלֶף אֶלְפֵי אֶלְפִים
 וְרִבֵּי רִבּוֹת פְּעָמִים
 הַטּוֹבוֹת שֶׁעָשִׂיתָ
 עִם אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ וְעִמָּנוּ.

בְּרוּךְ שְׁאֵמַר
 מְזֻמּוֹר צ"ב
 אֲשֶׁרִי
 מְזֻמּוֹר קמ"ה
 מְזֻמּוֹר ק"נ
 נִשְׁמַת קָל חַי
 יִשְׁתַּבַּח
 חֲצִי קָדִישׁ

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

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



Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

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

על כן אברים שפלגת בנו,
ורוח ונשמה שנפחת באפינו,
ולשון אשר שמת בפינו,
הן הם יודו ויברכו וישבחו
ויפארו את שמך, מלכנו.
כי כל פה לך יודה,
וכל לשון לך תשבוע,
וכל ברך לך תכרע,
וכל קומה לפניך תשתחוה,
וכל לבבות יראוך,
וכל קרב וכליות יזמרו לשמך,
כדבר שכתוב: כל עצמותי ותאמרנה:
י, מי כמוך.
באמור: לדוד, ברכי נפשי את יי,
וכל קרבי את שם קדשך.

THEREFORE THESE LIMBS which You have formed in us,
and this spirit and soul that You breathed into our nostrils,
this tongue which You have set in our mouths,
they must acknowledge, bless, praise and glorify
Your Name, O our Sovereign.

For every mouth will acknowledge You
and every tongue pledge homage to You,
every knee bend in Your presence,
every upright person shall bow before You.
Every heart will revere You
and every inmost thought will sing to Your Name.

And David said:

"Let all my bones exclaim: 'Who is like You, Adonai?' "

As David continued:

"Bless Adonai, O my soul, and let my inner being praise Your holy Name."

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

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

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

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

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

Shochein ad, marom v'kadosh sh'mo.
V'chatuv: Ran'nu tzadikim b'Adonai,
lay'sharim navah t'hilah.
B'fi y'sharim tit'halal.
Uv'divrei tzadikim titbarach.
Uvilshon chasidim titromam.
Uv'kerev k'doshim titkadesh.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכָתוּב: רַנְּנוּ צַדִּיקִים בְּי',
לִישָׁרִים נָאֻה תְּהִלָּה.
בְּפִי יִשְׁרִים תִּתְהַלָּל.
וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ.
וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם.
וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ.

Uvmak'halot riv'vot amcha, beit Yisrael,
b'rinah yitpaar shimcha Malkeinu,
b'chol dor vador.

וּבְמִקְהֵלוֹת רִבּוֹת עַמְּךָ, בֵּית יִשְׂרָאֵל,
בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מַלְכֵנוּ
בְּכָל דּוֹר וְדוֹר.

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

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

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

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

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

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

בְּרוּךְ שְׁאָמַר
מִזְמוֹר צ"ב
אֲשֶׁרִי
מִזְמוֹר קמ"ה
מִזְמוֹר ק"נ
נִשְׁמַת קָל חַי
יִשְׁתַּבַּח
חֲצִי קָדִישׁ

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Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

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

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ,
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ.
כִּי לְךָ נָאֵה, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
שִׁיר וּשְׁבָחָה, הַלֵּיל וְזִמְרָה,
עֹז וּמִמְשָׁלָה, נֶצַח
גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאָרֶת, קְדוּשָׁה וּמַלְכוּת,
בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

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

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

בָּרוּךְ אַתָּה, יְיָ,
אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ אֵל חַי הָעוֹלָמִים.

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

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

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

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

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

EXALTED and hallowed be God's great name,
 in the world which God created, according to plan.
 May God's majesty be revealed in the days of our lifetime
 and the life of all Israel —
 speedily, imminently.
 To which we say: Amen.

Blessed be God's great name to all eternity.

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

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְרָא כְרַעֲוִיתָהּ,
 וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְנָן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
 תְּשֻׁבָּתָא וְנֶחֱמָתָא,
 דְאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

ברוך שְׁאָמַר
 מְזִמּוֹר צ"ב
 אֲשֶׁרִי
 מְזִמּוֹר קמ"ה
 מְזִמּוֹר ק"נ
 נְשִׁמַּת כָּל חַיִּי
 לְשִׁתְּבַח
 חֲצִי קוֹדֵשׁ

God can hardly be listening to the actual words of our prayers: how unendingly boring to hear such repetition days without number! And anyone who prays with any regularity or sincerity knows that the same prayers mean different things on different readings. Instead, each prayer is a metaphoric representation of the speaker's heart and mind. Now to God, that is an interesting and unending text, ever-changing, and God is the ultimate reader of nuance and allusion. *Adam Sol*



Baruch She-amar

Psalms 92

Ashrei

Psalms 145

Psalms 150

Nishmat Kol Chai

Yishtabach

Chatzi Kaddish

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

WHAT MAKES A FIRE BURN

is space between the logs,
a breathing space.
Too much of a good thing,
too many logs
packed in too tight
can douse the flames
almost as surely
as a pail of water would.
So building fires
requires attention
to the spaces in between,
as much as to the wood.

When we are able to build
open spaces
in the same way we have learned
to pile on the logs,
then we can come to see how
it is fuel, and absence of fuel
together, that make the fire possible.

We only need to lay a log
lightly from time to time.

A fire grows
simply because the space is there,
with openings in which the flame
that knows just how it wants to
burn
can find its way.

RISE and open the door that is shut.

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

Shulchan Aruch, Orach Chayim 1:4

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

Helen Keller



שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ
לְעוֹלָם וָעֶד!

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

בְּרָכוּ

יוֹצֵר

אֱלֹהֵינוּ רַבָּה

שְׁמַע

וְאֶהְיֶה

לְמַעַן תִּזְכְּרוּ

וְיִאמְרוּ יְיָ

אֱמֶת וְנִצָּיִם

מִי־קִמְּךָ

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

Bar'chu

Yotzeir

Ahava Rabbah

Sh'ma

V'ahava

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher kid'shanu b'mitzvotav v'tzivanu

al mitzvat k'riat sh'ma

l'hamlichu b'leivav shaleim ul'yachdo

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

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

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

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

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

adapted from Richard Levy

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

BARUCH atah, Adonai

Eloheinu, Melech haolam,

yotzeir or uvorei choshech,

oseh shalom uvorei et hakol.

Hamei-ir laaretz

v'ladarim aleha b'rachamim,

uv'tuvo m'chadeish b'chol yom tamid

maaseih v'reishit.

Mah rabu maasecha, Adonai,

kulam b'chochmah asita,

mal'ah haaretz kinyanecha.

Titbarach, Adonai Eloheinu,

al shevach maaseih yadecha

v'al m'orei or she-asita,

y'faarucha selah.

Or chadash al Tzion tair,

v'nizkeh chulanu m'heirah l'oro.

Baruch atah, Adonai, yotzeir ham'orot.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.
הַמַּאִיר לָאָרֶץ
וְלָדָרִים עָלֶיהָ בְּרַחֲמִים,
וּבטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד
מַעֲשֵׂה בְּרֵאשִׁית.
מַה רַבּוּ מַעֲשֵׂיךָ, יי,
כֻּלָּם בְּחֹכְמָה עָשִׂיתָ,
מְלָאָה הָאָרֶץ קִינְיָנֶיךָ.
תִּתְבָּרֵךְ, יי אֱלֹהֵינוּ,
עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ
וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ,
יִפְאָרֶךְ סֵלָה.
אוֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר,
וְנִזְכֶּה כָּלֵנוּ מְהֵרָה לְאוֹרוֹ.
בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאֹרוֹת.

בָּרְכוּ

יוֹצֵר

אֱלֹהֵי רַבָּה

שָׁמַע

וְאֶהְיֶה

לְמַעַן תִּזְכְּרוּ

וְיִאֱמָר יי

אֶמֶת וְיִצִּיב

מִי־כִמְכָּה

PRAISED ARE YOU, Adonai our God, Sovereign of the universe,
Creator of light and darkness, who makes peace and fashions all things.
In mercy, You illumine the world and those who live upon it.
In Your goodness You daily renew creation.
How numerous are Your works, Adonai!
In wisdom, You formed them all, filling the earth with Your creatures.
Be praised, Adonai our God, for the excellent work of Your hands,
and for the lights You created, may they glorify You.
Shine a new light upon Zion, that we all may swiftly merit its radiance.
Praised are You, Adonai, Creator of all heavenly lights.

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

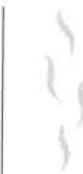
אוֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .
Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its
mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the
restoration of this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

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

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

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Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'ahavta

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

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

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

YOU ARE PRAISED

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

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

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

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

Job 38:4-7

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

אהבה רבה אהבתנו, יי אלהינו,
חמלה גדולה ויתרה חמלת עלינו.
בעבור אבותינו ואמותינו שבטחו בך
ותלמדו חקי חיים, כן תחננו
ותלמדנו. המרחם, רחם עלינו,
ותן בלבנו להבין ולהשכיל, לשמור,
ללמוד וללמד, לשמר ולעשות ולקיים
את כל דברי תלמוד תורתך באהבה.

HOW DEEPLY You have loved us Adonai, our God, gracing us with surpassing
compassion! On account of our forebears whose trust led You to teach them the laws
of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us
by making us able to understand and discern, to heed, learn, and teach, and, lovingly,
to observe, perform, and fulfill all that is in Your Torah.

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

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

Enlighten our eyes with Your Torah, focus our minds on Your mitzvot, unite our
hearts in love and reverence for Your Name. Then we will never feel shame, never
deserve rebuke, and never stumble. Having trusted in Your great and awesome
holiness, we shall celebrate Your salvation with joy.

Gather us in peace from the four corners of the earth and lead us upright to our land.
For You, O God, work wonders. You chose us. Truly, You drew us near to Your
Great Name, that we might acknowledge You, declaring You One in love.
Praised be You, Adonai, who chooses Your people Israel in love.

ברוך אתה, יי, הבוחר בעמו ישראל באהבה.

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

ברכו
יוצר
אהבה רבה
שמע
ואהבה
למען תזכרו
ויאמר יי
אמת ויציב
מי-כמה

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Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'ahavta

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

ONCE OR TWICE in a lifetime,
a man or woman may choose
a radical leaving, having heard
Lech l'cha — Go forth.
God disturbs us toward our destiny
by hard events
and by freedom's now urgent voice
which explode and confirm who we are.
We don't like leaving,
but God loves becoming.

ברוך אתה, יי, הבורח בעמו ישראל באהבה.
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

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

ברוך אתה, יי, הבורח בעמו ישראל באהבה.
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

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

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

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

based on Psalm 86:11

שמע ישראל יהוה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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

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אֱלֹהֵינוּ יְהוּדָה אֱלֹהֵינוּ

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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The enlarged ע *ayin* at the end of שמע *Sh'ma* (Hear) and the enlarged ד *dalet* at the end of אחד *echad* (one) combine to spell עד *eid* (witness). We recite the *Sh'ma* to bear witness to the Oneness of God.

V'AHAVTA et Adonai Elohecha,
b'chol l'av'cha uv'chol nafsh'cha uv'chol
m'odecha. V'hayu had'varim ha-eileh
asher anochi m'tzavcha hayom al
l'av'echa. V'shinantam l'vanecha v'dibarta
bam b'shiv'cha b'veitecha uv'lechr'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.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מַאֲדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-
לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
עַל-מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

בְּרָכוּ
יוֹצֵר
אֱהֵבָה רַבָּה
שְׁמַע
וְאֵהֱבָה
לְמַעַן תִּזְכְּרוּ
וְיִאֱמָרוּ יְיָ
אֱמֶת וְיִצִּיב
מִי־קִמְכָה

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

Continue or turn to pages 236–237.

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

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

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

יְיָ אֱלֹהֵיכֶם אֱמֶת.
Adonai Eloheichem EMET.

Turn to pages 238–239.

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

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

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

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Bar'chu

Yotzeir

Ahavah Rabbah

Shina

Vahava

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

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

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

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

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

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

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



Turn to pages 236-237 or 238-239.

VAYOMER Adonai el Moshe leimor:

Dabeir el b'nei Yisrael

v'amarta aleihem v'asu lahem tzitzit

al kanfei vigdeihem l'dorotam

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

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

uz'chartem et kol mitzvot Adonai

vaasitem otam

v'lo taturu acharei l'avchem

v'acharei eineichem

asher atem zonim achareihem.

וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה לֵאמֹר:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית

עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם

וְנָתַנּוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת:

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ

וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְיָ

וַעֲשִׂיתֶם אֹתָם

וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶּם

וְאַחֲרָי עֵינֵיכֶם

אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

בָּרְכוּ

יוֹצֵר

אֶהְיֶה רַבָּה

שְׁמִיעַ

וְאֶהְבֶּתָּ

לְמַעַן תִּזְכְּרוּ

וַיֹּאמֶר יְיָ

אֲמַת וְיָצִיב

מִי־כַקְחָה

ADONAI SAID TO MOSES as follows:

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

fringes on the corners of their garments throughout the ages;

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

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

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

L'maan tizk'ru, vaasitem et

kol mitzvotai vih'yitem k'doshim

l'Eloheichem. Ani Adonai Eloheichem asher

hotzeiti et-chem mei-eretz

Mitzrayim lih'yot lachem l'Elohim

ani Adonai Eloheichem.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־

כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים

לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר

הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם

מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים

אֲנִי יְיָ אֱלֹהֵיכֶם:

Thus you shall remember to observe all My commandments

and to be holy to your God.

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

I am Adonai your God.

יְיָ אֱלֹהֵיכֶם אֲמַת.

Adonai Eloheichem EMET.

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

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

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

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Bar'chu

Yotzeir

Ahavah Rabbah

Shema

V'ahavta

Lmaan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

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

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

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

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

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

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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'kayamim,

ne-emanim v'nechemadim

laad ul'olmei olamim.

MiMitzrayim g'altanu, Adonai Eloheinu,

umibeit avadim p'ditanu. Al zot

shib'chu ahuvim v'rom'mu El,

v'natnu y'didim z'mirot shirot

v'tishbachot, b'rachot v'hodaot

l'Melech El chai v'kayam. Ram

v'nisa, gadol v'nora, mashpil

gei-im umagbi-ah sh'falim, motzi

asirim ufodeh anavim v'ozeir

dalim v'oneh l'amo b'eit shavam.

T'hilot l'El elyon, baruch

hu um'vorach. Moshe uMiryam

uv'nei Yisrael l'cha anu shirah

b'simchah rabah v'amru chulam:

אֱמֶת וְיָצִיב וְאָהוּב
וְחָבִיב וְנוֹרָא וְאָדִיר וְטוֹב וְיָפֵה
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.
אֱמֶת, אֱלֹהֵי עוֹלָם מְלַכְנוּ,
צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ.
לְדוֹר וָדוֹר הוּא קַיָּם
וְשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעֵד קַיָּמֶת.
וְדַבְּרוּ חַיִּים וְקַיָּמִים,
נְאֻמִּים וְנַחֲמָדִים
לְעֵד וּלְעוֹלָמֵי עוֹלָמִים.
מִמִּצְרַיִם גָּאֲלָתָנוּ, יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ. עַל זֹאת
שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל,
וְנִתְּנוּ יָדִידִים זְמִירוֹת שִׁירֹת
וְתִשְׁבְּחוּת, בְּרָכוֹת וְהוֹדָאוֹת
לְמֶלֶךְ אֵל חַי וְקַיָּם. רַם
וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל
גָּאִים וּמַגְבִּיָּה שְׁפָלִים, מוֹצִיא
אֲסִירִים וּפּוֹדֶה עֲנֻוִּים וְעוֹזֵר
דָּלִים וְעוֹנֶה לְעַמּוֹ בְּעֵת שְׁוֹעַם.
תְּהַלּוֹת לְאֵל עֲלִיוֹן, בָּרוּךְ
הוּא וּמְבָרָךְ. מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

בָּרְכוּ

יוֹצֵר

אֱהָבָה רַבָּה

שְׁמַע

וְאֱהָבָה

לְמַעַן תִּזְכְּרוּ

וְאָמַר יְיָ

אֱמֶת וְיָצִיב

מִי־כְמֹכָהּ

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

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

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Bar'chu

Yotzeir

Abavah Rabbah

Sh'ma

V'ahavia

Lmaan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

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

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

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

THE ETERNAL TRUTH

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

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

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

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

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

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

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

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

Praise to God Most High;

blessed is God and deserving of blessing!

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אֱמֶת וַיָּצִיב *Emet v'yatziv* . . . *true and enduring* . . . We join the last words of the *Sh'ma* to *Emet* as a statement of ongoing commitment to the truth. God's word is the promise that we will survive evil and uphold the vision of freedom and peace. This prayer affirms that God is the sole power in the universe and that God has the power to bring about redemption.

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

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

MI CHAMOCHAH ba-eilim, Adonai!

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

Shirah chadashah shib'chu g'ulim
l'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu v'amru:
Adonai yimloch l'olam va-ed.

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

מִי־כְמוֹכָה בָּאֵלִים, יְיָ!
מִי כְמוֹכָה נֶאֱדָר בִּקְדֹשׁ,
נוֹרָא תִהְיֶה, עֹשֶׂה פֶלֶא!

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

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

בָּרְכוּ

יוֹצֵר

אֱהָבָה רַבָּה

שִׁמְעַ

וְאֶהְבֶּתָּ

לְמַעַן תִּזְכְּרוּ

וְיִאמְרוּ יְיָ

אֱמֶת וְיִצִּיב

מִי־כְמוֹכָה

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!"

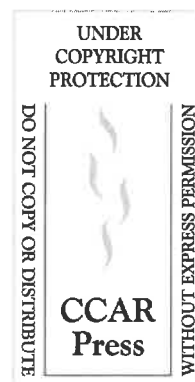
Rock of Israel, rise in support of Israel
and redeem Judah and Israel as You promised.
Our Redeemer, *Adonai Tz'vaot* is Your Name.
Blessed are You, Adonai, for redeeming Israel.

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



Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'ahavta

Lmaan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

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

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

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

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

Abraham J. Heschel

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

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תְּפִלָּה

T'FILAH

אֲבוֹת וְאִמָּהוֹת
גְּבוּרֹת
קִדְשָׁה
קִדְשֵׁי הַיָּם
עֲבוּדָה
הוֹדָאָה
שְׁלוֹם
תְּפִלַּת הַלֵּב

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

אֲדֹנָי, שְׁפִתַי 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.

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



Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

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

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

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

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

Taanit 8a

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

*SHABBAT SHUVAH —

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

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

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

— SHABBAT SHUVAH*

זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חַפֵּץ בַּחַיִּים,
 וְכוֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.
 מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
 בָּרוּךְ אַתָּה, יְיָ,
 מַגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

אבות ואמהות
 גבורות
 קדושה
 קדושת היום
 עבודה
 הודאה
 שלום
 תפלת הלב

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

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

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

בָּרוּךְ אַתָּה, יְיָ, מַגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

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

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

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

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

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Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

OUR FATHERS AND MOTHERS PRAYED,
each through their own experience of God,
each through their own visions which we have come to share.
Abraham with the fervor of justice, pleaded the cause of cities.
Sarah, in the pain of waiting, dared to hope for new life.
Isaac, meditating alone in the field, lifted his eyes to find love.
Rebecca asked for the ability to discern God's call.
Jacob climbed the rungs of his night into heaven, seeking destiny.
Leah dreamed of love; and Rachel sought harmony.
We as they seek God's Presence.

בָּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם וְעֶזְרַת שָׂרָה.

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

IT WAS THE DAY You defended Abraham,
the very day You took note of Sarah:
the pledge of the covenant,
crystal grains, stars of heaven,
pinpricks of fire to flame eternal.
Radiating from the past,
Your promise lights the future.

בָּרוּךְ אַתָּה, יְיָ, פּוֹקֵד שָׂרָה וּמֶגֶן אַבְרָהָם.

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

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

Genesis 15:1,5,6

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

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

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



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

*WINTER — Mashiv haruach umorid hagashem.

*SUMMER — Morid hatal.

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

SHABBAT SHUVAH —

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

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

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

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכֹּל (מֵיָתִים) אַתָּה,
רַב לְהוֹשִׁיעַ.

WINTER — מְשִׁיב הָרוּחַ וּמוריד הַגֶּשֶׁם.

SUMMER — מוריד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵיָתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כָמוֹךְ בֹּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כָמוֹךְ אֵל רַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵיָתִים).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּיָתִים).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

*WINTER — You cause the wind to shift and rain to fall.

*SUMMER — You rain dew upon us.

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

SHABBAT SHUVAH — Who is like You, Compassionate God,
who mercifully remembers Your creatures for life?

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

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּיָתִים).

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

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

*WINTER: *Sh'mini Atzeret / Simchat Torah to Pesach*

SUMMER: *Pesach to Sh'mini Atzeret / Simchat Torah*

אֲבוֹת וְאִמּוֹת

גְּבוּרוֹת

קִדְשָׁה

קִדְשַׁת הַיּוֹם

עֲבוּדָה

הוֹדָאָה

שָׁלוֹם

תְּפִלַּת הַלֵּב

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Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

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

ברוך אתה, יי, נוטע בתוכנו חיי עולם.
Baruch atah, Adonai, notei-a b'tocheinu chayeit olam.

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

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

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

נוטע בתוכנו חיי עולם *notei-a b'tocheinu chayeit olam* . . . *who plants within us eternal life* . . . Living by the word of God, as interpreted through Torah, brings eternal life to the Jewish people.

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

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

Adir adireinu, Adonai Adoneinu,
mah adir shimcha b'chol haaretz.

Baruch k'vod Adonai mimkomo.
Echad hu Eloheinu, hu Avinu,
hu Malkeinu, hu Moshi-einu,
v'hu yashmi-einu b'rachamav l'einei kol chai.
Ani Adonai Eloheichem.

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

נִקְדִּישׁ אֶת שְׁמֶךָ בְּעוֹלָם,
כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשֵׁמֵי מָרוֹם,
כַּכָּתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
אֲדִיר אֲדִירֵנוּ, יְיָ אֲדוֹנֵינוּ,
מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.
אֲנִי יְיָ אֱלֹהֵיכֶם.
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן
לְדוֹר וָדוֹר, הַלְלוּיָהּ.

אבות ואמהות
גבורות
קדשה
קדשת הים
עבודה
הודאה
שלום
תפלת הלב

LET US SANCTIFY Your Name on earth, as it is sanctified in the heavens above.
As it is written by Your prophet:

Holy, holy, holy is *Adonai Tz'vaot!* God's presence fills the whole earth.
Source of our strength, Sovereign One, how majestic is Your presence in all the earth!
Blessed is the presence of God, shining forth from where God dwells.
God alone is our God and our Creator, our Ruler and our Helper; and in
mercy, God is revealed in the sight of all the living: I am Adonai your God!
Adonai shall reign forever, your God, O Zion,
from generation to generation, Hallelujah!

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

לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ וּלְנִצָּח וּלְנִצָּחִים
קְדֻשַׁתְךָ נִקְדִּישׁ, וְשִׁבְחָךָ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֵד.*
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

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

Blessed are You, Adonai, the Holy God.

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

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

Baruch atah, Adonai, HaMelech hakadosh.

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

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

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ADONAI SPOKE

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

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

וַיְדַבֵּר יי

אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-כָּל-עֵדוּת
בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
קְדוֹשִׁים תִּהְיוּ
כִּי קָדוֹשׁ אֲנִי יי אֱלֹהֵיכֶם:

אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ
וְאֶת-שַׁבְּתוֹתַי תִּשְׁמְרוּ
וּבְקַצְרְכֶם אֶת-קְצִיר אֲרָצְכֶם לֹא תִכְלֶה
פֶּאת שָׂדֶךְ לַקָּצֵר
וְלִקְט קְצִירָהּ לֹא תִלְקֹט:
לְעָנִי וְלִגֵּר תַּעֲזֹב אֹתָם
לֹא תִגְנוּבוּ
וְלֹא-תִכְחֲשׂוּ וְלֹא-תִשְׁקֹרוּ
אִישׁ בְּעַמִּיתוֹ:
וְלֹא-תִשְׁבְּעוּ בִשְׁמִי לִשְׁקֹר
לֹא-תַעֲשֶׂק אֶת-רֵעֶךָ
וְלֹא תִגְזֹל
לֹא-תִלְוִי פְעֻלַּת שָׂכִיר אֹתָךְ
עַד-בֹּקֶר:
לֹא-תִקַּל חֵרֶשׁ
וְלִפְנֵי עֹר לֹא תִתֵּן מַכְשָׁל
לֹא-תַעֲשֶׂה עֹל בְּמִשְׁפָּט
לֹא-תִשָּׂא פָנֶיךָ לַ
וְלֹא תִהְדָּר פָּנֶיךָ גָּדוֹל
בְּצֹדֶק תִּשְׁפֹּט עַמִּיתָךְ:
לֹא-תִלְךָ רָכִיל בְּעַמִּיךָ
לֹא תַעֲמֹד עַל-דֵּם רֵעֶךָ
לֹא-תִשָּׂא אֶת-אֲחִיךָ בְּלִבְבְּךָ
הוֹכַח וְנִזְכִּיר אֶת-עַמִּיתָךְ
וְלֹא-תִשָּׂא עָלָיו חֲטָא:
לֹא-תִקֹּם וְלֹא-תִטּוֹר אֶת-פָּנֶיךָ עָמֶךָ
וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ
אֲנִי יי:

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וַיְדַבֵּר יי Vaidabeir Adonai . . . Adonai spoke . . . Selected verses from Leviticus 19

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ Kadosh, kadosh, kadosh . . . Holy, holy, holy . . . Isaiah 6:3

בָּרוּךְ בָּרוּךְ Baruch k'vod . . . Blessed is the presence . . . Ezekiel 3:12

יִמְלֹךְ אֲדֹנָי לְעוֹלָם Yimloch Adonai l'olam . . . Adonai shall reign forever . . . Psalm 146:10

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

YISM'CHU v'malchut'cha

shomrei Shabbat v'korei oneg.

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

kulam yisb'u v'yitangu mituvecha.

V'hashvi-i ratzita bo v'kidashto,

chemdat yamim oto karata,

zeicher l'maaseih v'reishit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ
 שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
 עִם מְקַדְשֵׁי שְׁבִיעִי,
 כֻּלָּם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוּבֶךָ.
 וְהַשְׁבִּיעִי רְצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,
 חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
 זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית.

אבות ואמהות

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תפלת הלב

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

V'SHAMRU v'nei Yisrael et HaShabbat,

laasot et HaShabbat l'dorotam

b'rit olam.

Beini u'vein b'nei Yisrael

ot hi l'olam,

ki sheshet yamim asah Adonai

et hashamayim v'et haaretz,

u'vayom hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
 בְּרִית עוֹלָם.
 בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
 אוֹת הִיא לְעָלָם,
 כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

THE PEOPLE OF ISRAEL shall keep Shabbat,
 observing Shabbat throughout the ages as a covenant for all time.
 It is a sign for all time between Me and the people of Israel.
 For in six days Adonai made heaven and earth,
 and on the seventh day God ceased from work and was refreshed.

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

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

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Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

Ahad Ha-am

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



ELOHEINU v'Elohei

avoteinu v'imoteinu,

r'tzeih vim'nuchateinu.

Kad'sheinu b'mitzvotcha

v'tein chelkeinu b'Toratecha,

sabeinu mituvecha,

v'sam'cheinu bishuatecha,

v'taheir libeinu l'ovd'cha b'emet,

v'hanchileinu Adonai Eloheinu,

b'ahavah uv'ratzon Shabbat kodshecha

v'yanuchu vah Yisrael, m'kad'shei sh'mecha.

Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

רְצֵה בְּמִצְוֹתֶיךָ.

קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,

שְׂבַעֲנוּ מִטוֹבֶיךָ,

וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ

וְיָנוּחוּ בָּהּ יִשְׂרָאֵל, מִקְדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

אבות ואמהות

גבורות

קדשה

קדשת מיום

עבודה

הודאה

שלום

תפלת הלב

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

בָּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

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Hodaah

Shalom

T'filat HaLev

WE OFFER THANKS, O God, for this Shabbat
which unites us in faith and hope.

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

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

WHERE HAS this week vanished?

Is it lost for ever?

Will I ever recover anything from it?

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

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

On this day let me keep for a while what must drift away.

On this day let me be free of the burdens that must return.

On this day, Shabbat, abide.

Help me to withdraw for a while
from the flight of time.

Contain the retreat of the hours and days
from the grasp of frantic life.

Let me learn to pause, if only for this day.

Let me find peace on this day.

Let me enter into a quiet world this day.

On this day, Shabbat, abide.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

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

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמְדְּךָ יִשְׂרָאֵל,
 וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,
 וּתְהִי לְרָצוֹן תָּמִיד
 עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.
 אֵל קָרוֹב לְכָל קוֹרְאֵיו,
 פָּנֶה אֶל עַבְדֶּיךָ וְחֻנְנוּ,
 שְׂפּוֹךְ רוּחְךָ עָלֵינוּ.

אבות ואמהות
 גבורות
 קדשה
 קדשת היום
 עבודה
 הודאה
 שלום
 תפלת הלב

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

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v'Elohei avoteinu v'imoteinu,
 yaaleh v'yavo, v'yizacheir zichroneinu
 v'zichron kol amcha beit Yisrael l'fanecha,
 l'tovah, l'chein ul'chesed ul'rachamim,
 l'chayim ul'shalom, b'Yom

Rosh HaChodesh hazeh.

Chag HaMatzot hazeh.

Chag HaSukkot hazeh.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 יַעֲלֶה וְיָבֹא וְיִזְכֹּר זִכְרוֹנֵנוּ
 וְזִכְרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

ראש החודש הזה.

חג המצות הזה.

חג הסוכות הזה.

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

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

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

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

Baruch atah, Adonai,
 hamachazir Shechinato l'Tzion.

וּתְחַזְּינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה, יי,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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Hodaah

Shalom

T'filat HaLev

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,

ut'filatam b'ahavah t'kabeil,

ut'hi l'ratzon tamid

avodat Yisrael amecha.

Baruch atah, Adonai,

she-ot'cha l'vadcha b'yirah naavod.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,

וּתְקַבֵּלֵם בְּאַהֲבָה תְּקַבֵּל,

וּתְהִי לְרָצוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

בְּרוּךְ אַתָּה, יי,

שְׁאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נַעֲבֹד.

EVERPRESENT ONE, may we, Your people Israel,
be worthy in our deeds and our prayer.

Wherever we live, wherever we seek You —

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

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

בְּרוּךְ אַתָּה, יי, שְׁאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נַעֲבֹד.

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

ON THIS HOLY SHABBAT,

may we draw nearer

to life, to peace and to joy.

May we find true rest,

holiness in our deeds,

worth in our study of Torah.

Let us feed on the love of goodness,

let us drink from the love of goodness,

restrain our thirst for excess,

and cleanse our hearts to serve life well.

On this holy Shabbat,

may we draw nearer

in life, in peace and in joy.

בְּרוּךְ אַתָּה, יי, שְׁאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נַעֲבֹד.

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

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MODIM anachnu lach, shaatah hu

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

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

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

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

נוֹדֶה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ
הַמְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קוִינֵנוּ לָךְ.

אבות ואמהות

גבורות

קדשה

קדשת היום

עבודה

הודאה

שלום

תפלת הלב

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

On Chanukah, continue on page 556.

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

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

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

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרַמֵּם שִׁמְךָ,
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וְכָתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֵלָה.
בָּרוּךְ אַתָּה, יְיָ,
הַטוֹב שִׁמְךָ וְלָךְ נָאֶה לְהוֹדוֹת.

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

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שִׁמְךָ וְלָךְ נָאֶה לְהוֹדוֹת.

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

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Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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.

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת.

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



For those who choose: On page 256, at the word **מוֹדִים** *Modim*, one bows at the waist. At **יְיָ** *Adonai*, one stands up straight.

SIM SHALOM tovah uv'rachah,

chein vacheshed v'rachamim,

aleinu v'al kol Yisrael amecha.

Bar'cheinu, yotzreinu, kulanu k'echad

b'or panecha,

ki v'or panecha natata lanu,

Adonai Eloheinu,

Torat chayim v'ahavat chesed,

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 bishlomecha.

SHABBAT SHUVAH — B'sefer chayim,

b'rachah v'shalom, ufarnasah tovah,

nizacheir v'nikateiv l'fanecha,

anachnu v'chol amcha beit Yisrael,

l'chayim tovim ul'shalom.

Baruch atah, Adonai, oseih hashalom.

Baruch atah, Adonai,

ham'vareich et amo Yisrael bashalom.

GRANT PEACE, goodness and blessing, grace, kindness and mercy,
to us and to all Your people Israel.

Bless us, our Creator, all of us together, through the light of Your Presence.

Truly through the light of Your Presence, Adonai our God,

You gave us a Torah of life —

the love of kindness, justice and blessing, mercy, life, and peace.

May You see fit to bless Your people Israel

at all times, at every hour, with Your peace.

SHABBAT SHUVAH — Inscribe us for life, blessing, peace, and prosperity, remembering all
Your people Israel for life and peace. Blessed are You, Adonai, Source of peace.

ברוך אתה, יי, עשה השלום.

Baruch atah, Adonai, oseih hashalom.

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

ברוך אתה, יי, המברך את עמו ישראל בשלום.

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

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,

חוּ וְחֶסֶד וְרַחֲמִים,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ.

בְּרַכְנוּ, יוֹצְרֵנוּ, כֹּלְנוּ כְּאֶחָד

בְּאוֹר פָּנֶיךָ,

כִּי בְּאוֹר פָּנֶיךָ נִתְּנָה לָנוּ,

יְיָ אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

וּצְדָקָה וּבְרָכָה וְרַחֲמִים

וְחַיִּים וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמּוֹךְ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמֶךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,

בְּרָכָה וְשְׁלוֹם, וּפְרִיָּסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמּוֹךְ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ, עֹשֶׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

אבות ואמהות

גבורות

קדשה

קדשת היום

עבודה

הודאה

שלום

תפלת הלב

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Avot v'Imahot

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T'filat HaLev



WE OUGHTN'T pray for what we've never known,
and humanity has never known:

unbroken peace,
unmixed blessing.

No.

Better to pray for pity,
for indignation,
discontent,
the will to see and touch,
the power to do good and make new.

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

GRANT US PEACE, Your most precious gift,
O Eternal Source of peace.

And give us the will to proclaim its message
to all the peoples of the earth.

Bless our country as a safeguard of peace,
its advocate among the nations.

May contentment reign within our borders,
health and happiness within our homes.

Strengthen the bonds of friendship and fellowship
among all the inhabitants of our world.

Plant virtue in every soul,
and may the love of Your Name hallow every home and every heart.

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

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

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Great is peace, since all blessings are in it.

Great is peace, since even in a time of war one should begin with peace.

Great is peace, since the Holy One is called Peace.

Leviticus Rabbah 9:9

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

אֱלֹהִי, נָצַר לְשׁוֹנִי מֵעַר וּשְׁפָתִי
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלִי נַפְשִׁי
 תִּדּוֹם, וְנַפְשִׁי כֶּעָפָר לְכֹל תִּהְיֶה.
 פָּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִּים
 עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם
 וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן
 שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה
 לִמְעַן קִדְשְׁתֶּךָ, עֲשֵׂה לִמְעַן
 תּוֹרַתְךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

אבות ואמהות
 גבורות
 קדשה
 קדשת היום
 עבודה
 הודאה
 שלום
 תפלת הלב

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

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

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

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

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

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

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

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

Reading of the Torah is on page 362.

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

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

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

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

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

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

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