

# Shabbat Morning Service

## (Shacharit)

Maimonides informs us that we pray for three reasons: 1. to thank God; 2. to praise God; 3. to make requests of God. To this, the modern person might add that we pray simply to experience a heightened sense of God's presence and personal well-being. Traditionally, when a Jew wakes up in the morning, he or she offers prayers praising God for the many blessings of life. *Birchot haShachar* (dawn blessings) are mostly prayers of a personal nature. We thank God for our health, for our spiritual capacities, for our ability to think, and for making us unique individuals. These personal morning blessings also prepare us to pray as a group, moving the individual from the private realm of sleep to the public domain of group prayer and study.

### *Bracha for Tallit*

Baruch atah Adonai,  
Eloheinu Melech haolam,  
asher kidshanu b'mitzvotav,  
v'tzivanu l'hitateif batzitzit.

ברוך אתה יי, אלהינו מלך העולם,  
אשר קדשנו במצותיו,  
וצונו להתעטף בציצית.

Praised are You, Adonai our God, Whose presence fills the world,  
Who sanctifies us through commandments and commands us to wear fringes.

### *Mah Tov*

**Mah tovu** ohalecha Yaakov,  
mishk'notecha Yisrael.

מה טובו אהליך יעקב,  
משכנתיך ישראל.

How beautiful are your tents, Jacob, the places you live, Israel!  
Because of Your abundant love, I come to Your house  
and I bow in awe before Your holy presence.

---

*L'hitateif batzitzit* - The wearing of ritual fringes (tzitzit) on the corners of our garments is commanded in Num. 15:38-19. Since the invention of tailored clothing, we developed a ritual shawl, the *tallit*, to honor that commandment. The *tallit* and the *tzitzit* are worn by adult Jews (over the age of thirteen) to signify that we bind ourselves to God and the commandments.

*Mah Tov* - The first verse is the declaration of the Gentile prophet Bilaam when he beheld the camp of the Israelites (Num. 24:5). According to the Sages, Bilaam was praising the houses of Torah study the Israelites had set up in the midst of the camp. Therefore, this prayer is sung when first entering a synagogue, continuing that tradition.

## Asher Yatzar

Baruch atah Adonai,  
Eloheinu Melech haolam,  
asher yatzar et haadam  
b'chochmah, u'vara vo n'kavim  
n'kavim, chalulim chalulim.  
Galui v'yadua lifnei chisei  
ch'vodecha, sheim y'pateiach echad  
meihem, o yisatem echad meihem,  
ee efshar l'hitkayeim v'laamod  
l'fanecha. Baruch atah Adonai,  
rofei chol basar umafla laasot.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה,  
וּבְרָא בּוֹ נְקָבִים וְנְקָבִים,  
חַלּוּלִים חַלּוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי  
כָּסֵא כְבוֹדְךָ, שָׁאֵם יִפְתַּח אֶחָד מֵהֶם,  
אוֹ יִסְתֵּם אֶחָד מֵהֶם, אִי אֶפְשָׁר  
לְהִתְקַיֵּם וּלְעֲמוֹד לִפְנֶיךָ.  
בָּרוּךְ אַתָּה יְיָ,  
רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

We praise You Adonai, Your presence fills the world.  
You have made humanity with wisdom and created  
in us life-sustaining channels and organs.  
How well we understand that if only one were to fail,  
we would not be able to live and thrive before You.  
Praised are You, Adonai, Who daily heals all flesh and does wonders.

## רופא

---

Asher Yatzar - Over time, Jewish tradition has developed many personal devotional prayers that now precede public worship. This particular prayer affirms God's genius and goodness as manifested through the design of our bodies. This early morning prayer is expressly intended to be recited at the time of bodily elimination. Note that it is a conscious rejection of the Hellenistic perception that such functions of the body are inferior or corrupt.

## Elohai N'shamah

Elohai, n'shamah shenatata bi,  
t'horah hi. Atah b'ratah,  
atah y'tzartah, atah n'fachtah bee,  
v'atah m'shamrah b'kirbi.  
Kol z'man shehan'shamah b'kirbi,  
modeh/modah ani l'fanecha,  
Adonai Elohai v'Eilohei avotai,  
veilohei imotai,  
Ribon kol hamaasim,  
Adon kol han'shamot.  
Baruch atah Adonai,  
asher b'yado nefesh kol chai  
v'ruach kol b'sar ish.

אֱלֹהִי, נְשָׁמָה שֶׁנָּתַתָּ בִּי,  
טְהוֹרָה הִיא. אַתָּה בְּרַאתָהּ,  
אַתָּה יִצְרַתָּהּ, אַתָּה נִפְחַתָּהּ בִּי,  
וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.  
כָּל זְמַן שֶׁהִנֵּשְׁמָה בְּקִרְבִּי,  
מוֹדֶה \ מוֹדָה אֲנִי לְפָנֶיךָ,  
יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,  
וְאֱלֹהֵי אֲמוֹתַי, רְבוּן כָּל הַמַּעֲשִׂים,  
אֲדוֹן כָּל הַנְּשָׁמוֹת.  
בָּרוּךְ אַתָּה יְיָ, אֲשֶׁר בְּיָדוֹ  
נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בָּשָׂר אִישׁ.

My God, the soul You have given me is pure.  
You created and formed it, breathed it into me,  
and secured it within me. As long as I have breath,  
therefore, I will give thanks to You,  
Adonai my God and God of my ancestors,  
Master of all Creation, Sovereign of every soul.  
Praised is Adonai, in Whose hand is the vitality of all the living  
and the spirits of all flesh.

אֲדוֹן

---

Elohai N'shamah - Just as the body is good, so, too, the human spirit reflects God's beneficence. And just as Asher Yatzar contains a polemical element, so, too, this prayer. The affirmation of the soul's purity contrasts with faiths that teach innate human depravity. In its traditional version, this prayer includes a passage explicitly affirming the doctrine of resurrection. Reform Judaism has adopted a more equivocal text.

## *B'rachot B'chol Yom*

Baruch atah Adonai,  
Eloheinu, Melech haolam,  
asher natan lasechvi vinah  
l'havchin bein yom u'vein lailah.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לְשִׁכְוִי בִּינָה לְהִבְחִין  
בֵּין יוֹם וּבֵין לַיְלָה.

Praised are You, Adonai, Whose presence fills the world,  
Who has implanted mind and instinct within every living being.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

Praised are You, Adonai, Whose presence fills the world,  
Who opens the eyes of the blind.

Baruch atah Adonai, Eloheinu  
Melech haolam, malbish arumim.

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

Praised are You, Adonai, Whose presence fills the world,  
Who clothes the naked.

Baruch atah Adonai, Eloheinu  
Melech haolam, matir asurim.

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

Praised are You, Adonai, Whose presence fills the world,  
Who frees the captive.

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

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

Praised are You, Adonai, Whose presence fills the world,  
Who lifts up the fallen.



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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, הַמַּכִּין מִצְעָדֵי גֵבֶר.

Praised are You, Adonai, Whose presence fills the world,  
Who makes firm each person's steps.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעֹף כָּח.

Praised are You, Adonai, Whose presence fills the world,  
Who gives strength to the weary.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בֶן\בַּת חוֹרִין.

Praised are You, Adonai, Whose presence fills the world,  
Who has made me to be free.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

Praised are You, Adonai, Whose presence fills the world,  
Who has made me a Jew.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

Praised are You, Adonai, Whose presence fills the world,  
Who girds Israel with strength.

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

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

Praised are You, Adonai, Whose presence fills the world, Who crowns Israel with glory.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמַּעֲבִיר שֵׁנָה מֵעֵינַי  
וְתִנּוּמָה מֵעַפְעַפִּי.

Praised are You, Adonai, Whose presence fills the world,  
Who removes sleep from the eyes, slumber from the eyelids.

זוֹקֵף

---

*B'rachot b'chol yom* - These personal morning blessings follow the progress of a person as he or she wakes and dresses for the morning. There are several versions of this list derived from Talmud *Ber.* 60b. The most problematic blessing in the traditional version, "...Who has not made me a woman," has been revised in all Reform prayer books.

## *Divrei Torah*

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

ברוך אתה יי, אלהינו מלך העולם,  
אשר קדשנו במצותיו,  
וצונו לעסוק בדברי תורה.

*Praised are You, Adonai our God,  
Holy One of blessing, Whose presence fills the world,  
Who sanctifies us through commandments  
and commands us to engage in words of Torah.*

## *Eilu D'varim*

Eilu d'varim she-ein lahem shiur,  
v'eilu hein.

אלו דברים שאין להם שעור,  
ואלו הן:

These are our perpetual duties. They are:

*Honoring father and mother,  
doing acts of loving-kindness,  
studying daily,  
welcoming the stranger,  
visiting the sick,  
rejoicing with the bride and groom,  
caring for the dead,  
praying with sincerity,  
making peace between people.  
But the study of Torah equals them all.*

---

Divrei Torah - By affirming the need to make study a daily part of our lives, this b'racha completes a liturgical picture of the Jewish individual as incorporating body, spirit, and mind. In traditional liturgy, this passage is the opening line of a longer blessing. All siddurim will include passages here so the worshipper can immediately do the mitzvah of study. In our siddur, it is a passage from Talmud, *Shabbat* 127a, that gives examples of commandments that simultaneously benefit us while also creating a better world.

*From Kaddish D'Rabbanan*

For our teachers and their students,  
and the students of the students,  
we ask for peace and loving-kindness;  
and let us say, *Amen*.

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

We ask for peace and loving-kindness;  
and let us say, *Amen*.

שִׁמְהָ רַבָּה

---

*Kaddish d'Rabbanan* - We conclude the *Birchot haShachar* with a short selection from the "teacher's Kaddish." There are six versions of *Kaddish* that appear in Jewish liturgy. In a traditional synagogue, different versions of the *Kaddish* appear up to five times during a single service, but the number has been reduced in Reform worship. This translation is taken from *Mishkan T'filah*.

## Pesukei D'Zimra

Having finished the personal prayers of the *Birchot haShachar*, the *Pesukei D'Zimra* (Verses of Song) is the communal phase of our preliminary “warm up” prayers and is recited as people arrive. Traditionally, this section has as its core a *Hallel* (praise collection) of psalms, and is framed beginning and end by rabbinic songs of praise.

### *Baruch She'Amar*

Baruch she-amar v'hayah haolam,	בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,
baruch hu.	בְּרוּךְ הוּא.
Baruch oseh v'reishit,	בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית,
baruch omeir v'oseh,	בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,
baruch gozeir um'kayeim,	בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,
baruch m'racheim al haaretz,	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,
baruch m'racheim al hab'riyot,	בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
baruch m'shaleim sachar tov	בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו.
lirei-av.	בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח,
Baruch chai laad v'kayam	בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.
lanetzach,	
baruch podeh umatzil,	
baruch sh'mo.	

Blessed is the One who spoke and the world came to be.

Blessed is the One!

Blessed is the One who made the cosmos, who speaks and does,

blessed is the One who decrees and establishes.

Blessed is the One who has compassion upon the earth,

blessed is the One who has compassion upon the living,

blessed is the One who fully rewards with goodness those who are reverent,

blessed is the One who is ever-living, enduring for all time.

Blessed is the One who redeems and helps.

Blessed is God's name.

---

*Baruch She'Amar* - This medieval hymn of praise first appears in the 9th century. There are several versions used by Jews in different parts of the world. The Kabbalists believe that the ten repetitions of *baruch* move the congregation up the ten stages of Creation (*Avot* 5:1; *Zohar* 3:11b) and open in us a channel for us to commune with God.

*From Psalm 92*

It is good to give thanks to Adonai, to sing hymns to Your name,  
Most High! To tell of Your love in the morning, to sing at night of Your  
faithfulness, with strings of the harp, with voice and lyre in harmony.

*Your deeds, Adonai, fill me with gladness; Your works move me to song.  
How great are Your works, Adonai, how profound Your design.*

The fool will never learn, the dullard never grasp this:  
The wicked may flourish like grass, all who do evil may blossom,  
Yet they are doomed to destruction,  
while You, Adonai, are exalted for ever.

*The righteous shall flourish like palms, grow tall like cedars in Lebanon.  
Rooted in the house of Adonai, they shall be ever fresh and green,  
proclaiming that God is just, my Rock in whom there is no wrong.*

*From Psalm 19*

The heavens declare the glory of God; the arch of sky, God's handiwork.

*Day pours out speech to day; one night spreads knowledge to the other.*

They have no speech, they use no words, no voice of theirs is heard.

*Yet their words go out through all the earth,  
their words to the edge of the universe.*

---

*Psalm 92* - Called in the Bible, "Psalm for the Sabbath," it is always a part of Shabbat morning worship. This translation is adapted from *Gates of Prayer* (1975).

*Psalm 19* - This psalm celebrates the harmony of God's Creation, as well as declares that all existence honors God, with speech, noise, and silence, making it a fitting choice for our verses of praise. This translation is from *Gates of Prayer* (1975).



Psalm 126

Shir hamalot,  
b'shuv Adonai  
et shivat Tzion  
hayeenu k'cholmim.  
Az yimalei s'chok pinu  
ulshoneinu rinah.  
Az omru vagoyim,  
higdil Adonai la'asot im eileh.  
Higdil Adonai laasot imanu  
hayinu s'meichim.  
Shuvah Adonai et sh'viteinu  
kaafikim banegev.  
Hazorim b'dimah b'rinah yiktzoru.  
Haloch yeilech uvacho,  
nosei meshech hazara  
bo yavo vrinah nosei alumotav.

שִׁיר הַמַּעֲלוֹת,  
בְּשׁוּב יי  
אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים.  
אֲזַי מָלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה.  
אֲזַי אָמְרוּ בַּגּוֹיִם, הִגְדִּיל יי  
לַעֲשׂוֹת עִם אֱלֹהִים.  
הִגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ  
הָיִינוּ שְׂמֵחִים. שׁוּבָה יי אֶת שְׁבִיתֵנוּ  
כְּאֶפִיקִים בְּנֶגֶב.  
הִזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ.  
הַלֹּךְ יֵלֵךְ וּבִכְהָ,  
נִשָּׂא מִשָּׁךְ הַזֶּרַע בָּא  
יָבֵא בְּרִנָּה נִשָּׂא אֶלְמָתֵיו.

When Adonai restores the captives of Zion, we see it as in a dream.  
Our mouths shall be filled with laughter,  
and our tongues with songs of joy.  
They say among the nations: Adonai has done great things for them!  
Adonai *has* done great things for us; so we rejoice!

*Restore our fortunes, Adonai, as streams reappear in the Negev.  
They that sow in tears, shall reap in joy. Those that go forth weeping,  
bearing only seed bags, shall return with joy, bearing their sheaves.*

---

Psalm 126 - This hymn offers us motifs of liberation, restoration, and bounty. It is traditionally sung on Shabbat after every meal, so we include it here between the morning and afternoon repast.

## Ashrei

Ashrei yoshvei veitecha,  
od y'hal'lucha selah.  
Ashrei haam shekacha lo,  
ashrei haam  
she-Adonai Elohav.

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ,  
עוֹד יִהְלְלוּךָ סֵלָה.  
אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ,  
אַשְׁרֵי הָעָם שֶׁיְי אֱלֹהָיו.

Happy are those who dwell in Your house;  
they will sing Your praise forever.

*Happy the people who have it so;  
happy the people whose God is Adonai!*

## From Psalm 145

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.*

---

Ashrei - This lectionary of two verses (Ps. 84:5 and Ps. 144:15) serves as a segue to Psalm 145, traditionally considered the one psalm to be recited in this section if you are in a hurry. If one imagines prayer as a spiritual pilgrimage into God's presence, these verses reflect our progress. At the beginning of the service, we enter God's palace singing *Mah Tov*. With Ashrei, we now take our place and "dwell" before the Divine. This translation is adapted from *Mishkan T'filah* (2007).

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 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.*

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

Psalm 150

Hal'lu-Yah! Hal'lu El b'kodsho,  
hal'luhu bir'kia 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.

הַלְלוּיָהּ. הַלְלוּ אֵל בְּקֹדֶשׁוֹ,  
הַלְלוּהוּ בִּרְקִיעַ עֲזוֹ.  
הַלְלוּהוּ בְּגִבּוֹרָתוֹ,  
הַלְלוּהוּ בְּרֹב גִּדְלוֹ.  
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,  
הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.  
הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל,  
הַלְלוּהוּ בְּמִנִּים וְעָגָב,  
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,  
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

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

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּיָהּ.

Hallelu Yah! Praise God in the sanctuary.  
Praise Adonai in the firmament of power.  
Praise Adonai's might.  
Praise Adonai's abundant greatness.  
Praise Adonai with the shofar.  
Praise Adonai with harp and lyre.  
Praise Adonai with drum and dance.  
Praise Adonai with strings and flute.  
Praise Adonai with resounding cymbals.  
Praise Adonai with blasting cymbals.  
Let every breath Praise God! Hallelu Yah!

---

*Halleluyah* - Ps. 150, the final hymn in the book of Psalms, provides a worthy conclusion to our preparations. Having found ourselves now ready to commune with God, we burst into praise. The structure of this psalm is quite elegant, getting progressively longer with each verse, creating a swelling sense of joy. The word, *neshamah*, translated as "breath" in the last verse, also means "soul" or "living thing." Combine all these meanings and it suggests all Creation continually praises God. The divine name *Yah*, used throughout the song and familiar to us in the praise *Halleluyah* (Praise Yah), is an abbreviated form of the four-letter name of God we normally indicate in English as *Adonai*.

## *El Adon*

El Adon al kol hama'asim,  
baruch um'vorach  
b'fi kol n'shamah,  
godlo v'tuvo malei olam.  
Da'at utvunah sovvim oto.  
Hamitga-eh al chayot hakodesh,  
v'nedar b'chavod al hamerkavah,  
z'chut umishor lifnei chiso,  
chesed v'rachamim  
lifnei ch'vodo.

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים,  
בָּרוּךְ וּמְבֹרָךְ בְּפִי כָל נְשָׁמָה,  
גָּדְלוֹ וְטוּבוֹ מְלֵא עוֹלָם.  
דַּעַת וְתְבוּנָה סִבְבִּים אוֹתוֹ.  
הַמִּתְגַּאֵה עַל חַיּוֹת הַקֹּדֶשׁ,  
וְנִהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה,  
זְכוּת וּמִשׁוֹר לִפְנֵי כִסֵּאוֹ,  
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

God, Master of all creation, blessed with every breath of all the living;  
God's greatness and goodness fills the universe,  
surrounded by Knowledge and Understanding.  
God is exalted above angels, adorned in glory upon the celestial chariot;  
Merit and Mercy stand before the throne, Love and Compassion before God's glory.

## *Ashreinu*

Ashreinu mah tov chelkeinu,  
umah naim goraleinu,  
umah yafah yerushateinu!

אֲשֶׁרֵינוּ מַה-טוֹב חֶלְקֵנוּ,  
וּמַה-נְּעִים גּוֹרָלֵנוּ,  
וּמַה יָפָה יְרֻשָּׁתֵנוּ!

How greatly are we blessed. How good our portion.  
How pleasant our lot. And how beautiful our heritage!

---

*El Adon* - This 8th-Century mystical hymn envisions abstract virtues as angels arrayed around God's throne. The image of the heavenly chariot is drawn from Ezekiel 1, a favorite passage of the *Merkavah* mystics. The poem is an acrostic, with 22 verses corresponding to the Hebrew alphabet. Only eight are included here.

*Ashreinu* - This passage is part of a longer, early medieval composition, *Ribbon Kol HaOlamim*. This section concludes with a summary affirming how blessed one is to be a child of Israel, a kind of emotional bookend to *Ashrei* (p. 10). It also shifts to communal language (we, our) as the *Sh'ma* begins. This translation is from *Gates of Prayer* (1975).

## Chatzi Kaddish

Yitgadal v'yitkadesh sh'mei raba  
(Amen). B'alma di-v'ra chirutei,  
v'yamlich malchutei

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,  
וְיַמְלִיךְ מַלְכוּתֵיהּ

bechayeichon uv'yomeichon  
uv'chayei d'chol beit Yisrael,  
baagala uviz'man kariv, v'imru:  
Amen.  
Yehei shemei raba mevarach  
lealam ul'almei almay. Yitbarach

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעָגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ

Yitbarach v'yishtabach, v'yitpaar  
v'yitromam v'yitnasei, v'yit'hadar  
v'yitaleh v'yit'halal  
sh'mei d'kud'sha,

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרֹמֵם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְּקֻדְשָׁא:

B'rich Hu,

בְּרִיךְ הוּא,

l'eila min kol birchata veshirata,

לְעֵילָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

tushb'chata v'nechemata, daamiran  
b'alma, v'imru: Amen.

תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְּאָמִירָן  
בְּעָלְמָא, וְאָמְרוּ: אָמֵן.

Let the Glory of God be extolled; let the Great Name be hallowed in the world  
whose Creation God willed. May the Kingdom of Heaven soon prevail, in our day,  
in our own lives, and the life of all Israel, and let us say: *Amen*.

Let God's Great Name be blessed for ever and ever.

Let the Glory of God be extolled, let God's Great Name be sanctified in the world whose  
creation God willed. May the Holy One be glorified, exalted and honored, though God is  
beyond all the praises, songs, and adorations we could utter, and let us say: *Amen*.

---

Chatzi Kaddish - Appearing at the start of the public worship, Kaddish highlights the messianic theme of this prayer, dedicating ourselves to the goal of integrating our lives with God's purpose. This short (*chatzi*) version is used to mark transitions between sections of the service. The responsive reading is meant to unite us as a congregation. Most Reform services use two versions of Kaddish: the *Chatzi Kaddish* and the *Kaddish Yatom*, or Mourner's Kaddish, near the conclusion of the service.



## Sh'ma u'Virchotecha

The Talmudic Rabbis taught that the *Sh'ma*, affirming God's unity, must be recited with three blessings (*B'rachot* 12a), since together these affirmations comprise a basic theological statement of what Judaism teaches regarding God. They ordained that the *Sh'ma* should be framed by two preceding it and one following:

- 1) a blessing acknowledging God as Creator;
- 2) a blessing for God as a God of revelation; and
- 3) a blessing for God as a redeeming God.

The *Sh'ma* also centers on the theme of love. In *Ahavah Rabbah*, the blessing before the *Sh'ma*, we speak of God's boundless love for us. Immediately following the *Sh'ma*, in the *V'ahavta*, we speak of our commitment to love God.

## Barchu

(Please stand, if able. Service leader bends at the knee and bows.)

Barchu et Adonai ham'vorach!

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ.

(All bend at the knee and bow)

*Baruch Adonai ham'vorach*  
*l'olam va-ed.*

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

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

## לְעוֹלָם

---

*Barchu* - This responsive reading begins the community worship, which requires a minimum of ten adults present (*minyan*). The prayer leader speaks the first words, "Praise Adonai," to alert the community that the service is starting. The *kahal* (assembly) responds with "Praised be Adonai," (Ps. 113:2) indicating they are ready, bringing us into spiritual unity. Traditionally, ten adult males must be present for a public service; liberal congregations count both men and women. This translation is adapted from *Mishkan T'filah* (2007).

## Yotzer Or

Baruch atah Adonai,  
 Eloheinu Melech haolam,  
 yotzer or uvorei choshech,  
 oseh shalom uvorei et hakol.  
 Hamei-ir laaretz v'ladarim  
 aleha b'rachamim.  
 Uv'tuvo m'chadeish b'chol yom  
 tamid maasei v'reishit.  
 Mah rabu maasecha, Adonai.  
 Kulam b'chochma asita,  
 mal'ah ha'aretz kinyanecha.  
 Titbarach, Adonai Eloheinu,  
 al shevach,  
 maasei yadecha  
 v'al m'orei or sheasita  
 y'faarucha, selah.  
 Or chadash al Tzion ta'ir,  
 v'nizkeh chulanu  
 m'heirah l'oro.  
 Baruch atah Adonai,  
 yotzeir ham'orot.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,  
 עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל.  
 הַמְאִיר לָאָרֶץ  
 וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים.  
 וּבִטְוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם  
 תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית.  
 מַה רַבּוּ מַעֲשֵׂיךָ יְיָ.  
 כָּלֵם בְּחָכְמָה עֲשִׂיתָ,  
 מְלֵאָה הָאָרֶץ קִינְיָנְךָ.  
 תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ  
 עַל שְׁבַח, מַעֲשֵׂה יָדֶיךָ.  
 וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ  
 יְפָאָרוּךְ, סֵלָה.  
 אוֹר חָדָשׁ עַל צִיּוֹן תְּאִיר,  
 וְנִזְכֶּה כָּלֵנוּ מְהֵרָה לְאוֹרוֹ.  
 בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאֹרוֹת.

Praised are You, Adonai our God, Whose presence fills the world,  
 Who forms light and creates darkness, Who makes peace and creates all things.  
 With love, God gives light to the world and to all who dwell there,  
 and in goodness renews the work of Creation continuously, day by day.  
 How manifold are Your works, Adonai!  
 In wisdom You made them all; the world is full of Your creations.  
 Let all praise You, Adonai our God, for the excellence of Your handiwork,  
 and for the illuminations of light You make.  
 Praised is Adonai, the Maker of light.

---

Yotzer Or - The first blessing acclaims God as Creator. Light, the lifegiving force and the first thing created, stands as a symbol of God's creativity and love for this Creation (Isa. 45:7; Ps. 19:2). In a traditional *siddur*, this blessing includes a long description of the angelic court. Reform Judaism eliminates this from our *siddurim*. This translation is adapted from *Gates of Prayer* (1975). The tune we use is unique to Kol Ami, an adaption of the medieval *Shir haKavod*.

## *Ahavah Rabbah*

Ahavah rabbah ahavtanu,  
Adonai Eloheinu, chemlah g'dolah  
viteirah chamalta aleinu.

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יְיָ אֱלֹהֵינוּ,  
חֲמַלְתָּ גְדוּלָּה וִיטִירָה חֲמַלְתָּ עָלֵינוּ.

Deep is Your love for us, and abiding Your compassion.  
Our ancestors trusted in You, and You taught them the laws of life.  
Be gracious to us also and teach us.

*Enlighten our eyes with Your Torah, help us to do Your mitzvot,  
and unite our hearts in love and reverence for You.*

We trust in You, and so we will never be ashamed.  
Joy and happiness will be ours because You are our salvation,  
the Author of many deliverances.

*In love, You have chosen us and drawn us close to praise You and  
proclaim Your unity. Praised are You, Adonai, Who has chosen the people  
Israel in love.*

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

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל  
בְּאַהֲבָה.

Praised are You, Adonai our God, Whose presence fills the world,  
Who chooses Israel with love.

---

*Ahavah Rabbah* - The second *brachah* affirms God to be a God of revelation, who not only creates us, but also lovingly gives us guidance to live. Notice, though, that the phrase "Enlighten our eyes," carries forward the theme of light from *Yotzer Or*. Note, also, that this prayer begins and ends with the word *ahavah* (love). Judaism regards the giving of Torah as the greatest manifestation of God's love for us. The words of the *brachah* are Talmudic, but because there are two different prayers of this theme offered by different Sages, we use them both. In the evening service, the other version, *Ahavat Olam*, is recited at this place in the service. This translation is adapted from *Gates of Prayer* (1975).

## *Sh'ma*

Sh'ma Yisrael, Adonai Eloheinu,  
Adonai Echad. Baruch shem k'vod  
malchuto l'olam va-ed.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.  
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם  
וָעֶד.

Hear, O Israel: Adonai is our God, Adonai is One.  
Praised is God's glorious rule for ever and ever.

(Please be seated)



---

*Sh'ma* - Just as light rays go out in all directions from a star, so, too, all the other prayers and blessings that surround the *Sh'ma* flow from it. It declares God's unity and the Jewish people's relationship to the one God. It is the central affirmation of Judaism. When the *Sh'ma* appears in the text of the Torah (Deut. 6:4), the letters *ayin* and *dalet* are enlarged. Abudraham observes that together they spell *eid*, the Hebrew word for "witness," as if to say, 'We must bear witness to God's oneness.' Jews at worship have different ways of giving liturgical expression to this. Reform Jews recite it standing; traditional Jews may close or cover their eyes to better concentrate on its meaning. The second verse is a Talmudic phrase, but may be based on Neh. 9:5. Many recite this second verse in a hushed undertone to distinguish it from the biblical verse.

## V'ahavta

V'ahavta et Adonai Elohecha,  
 b'chol l'avacha, uv'chol nafsh'cha,  
 uv'chol m'odecha. V'hayu  
 had'varim ha-eileh, asher anochi  
 m'tzav'cha hayom, al l'avacha.  
 V'shinantam l'vanecha,  
 v'dibarta bam b'shivt'cha  
 b'veitecha, uv'lecht'cha vaderech,  
 uv'shochb'cha uv'kumecha.  
 Ukshartam l'ot al yadecha, v'hayu  
 l'totafot bein einecha, uch'tavtam  
 al m'zuzot beitecha uvish'arecha.  
 L'maan tizk'ru vaasitem et kol  
 mitzvotai, vih'yitem k'doshim  
 lei-loheichem. Ani Adonai  
 Eloheichem, asher hotzeiti et-chem  
 mei-eretz Mitzrayim, lih'yot  
 lachem lei-lohim,  
 Ani Adonai Eloheichem.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְּךָ,  
 וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.  
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה,  
 אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל לִבְּךָ.  
 וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם  
 בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ בַּדֶּרֶךְ,  
 וּבְשֹכְבְּךָ וּבְקוּמְךָ.  
 וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ,  
 וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ,  
 וּכְתַבְתָּם עַל מְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.  
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל  
 מִצְוֹתַי, וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.  
 אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי  
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם  
 לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

*You shall love Adonai your God with all your mind, with all your  
 soul, with all your being.*

*These words, which I command you this day, shall be upon your heart.  
 Teach them diligently to your children;  
 speak of them in your home and on your way,  
 when you lie down and when you rise up. Bind them as a sign upon  
 your hand; let them be a symbol before your eyes;  
 write them on the doorposts of your house, and on your gates.*

*Be mindful of all My mitzvot, and do them; so shall you dedicate  
 yourselves to your God. I, Adonai, am your God who led you out of  
 Egypt to be your God; I, Adonai, am your God.*

---

V'ahavta - These biblical passages (Deut. 6:59; Num. 15:37-41) are considered integral with the Sh'ma, but Reform Judaism distinguishes them to highlight the unique importance of God's oneness. These passages outline what faith in God entails. In the Hebrew text, there is a switch from second-person singular to second-person plural, as if to emphasize that this is simultaneously a personal and communal commitment. Reform Judaism has shortened the V'ahavta by one paragraph. This translation is adapted from *Gates of Prayer* (1994).

## *Emet v'Yatziv*

*Standing on the parted shores of history,  
we still believe what we were taught  
before ever we stood at Sinai's foot;  
that wherever we go, it is eternally Egypt;  
that there is a better place, a promised land;  
that the winding way to that promise passes through the wilderness;  
That there is no way to get from here to there  
except by joining hands, marching together.*

אֱמֶת

---

*Emet v'Yatziv* - The third and final brachah for the *Sh'ma* praises God as Redeemer. Since the deliverance from Egypt is the paradigmatic Jewish experience of God's redemptive power, the prayer culminates in singing *Mi Chamochah* (Ex. 15:11,18). In the evening service, a different prayer on the same theme (*Emet v'emunah*) is recited here. The traditional version of this prayer lingers over the doom of the Egyptians. Reform Judaism removed those passages. Traditionally, the worshiper does not pause between the end of the *Sh'ma* and the word *emet* (*B'rachot* 14a). This translation is from *Gates of Prayer* (1975).



## Mi Chamochah

Mi chamochah ba-eilim Adonai!  
mi kamochah nedar bakodesh.  
Norah t'hilot, oseh fele.

מִי-כַמֹּכָה בְּאֵלִים יְיָ!  
מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ.  
נֹרָא תְהִילָת, עֹשֶׂה פֶלֶא.

Tzur Yisrael, kumah b'ezrat  
Yisrael, ufdei chinumecha  
Y'hudah v'Yisrael.  
Go-aleinu Adonai Tz'vaot sh'mo,  
K'dosh Yisrael.  
Baruch atah Adonai, Gaal Yisrael.

צֹר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,  
וּפְדֵה כְנָאֲמֹךְ יְהוּדָה וְיִשְׂרָאֵל.  
גָּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,  
קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל.

Who is like You, Adonai, among the divine.  
Who is like You,  
arrayed in holiness, awesome in praise, doing wonders?

Rock of Israel, come to Israel's help.  
Fulfill Your promise of redemption for Judah and Israel.  
Our Redeemer, Adonai of Hosts is Your name, the Holy One of Israel.  
Praised are You, Adonai, Redeemer of Israel.

נֹרָא

---

*Tzur Yisrael* - Immediately following our celebration of God's past redemption, we offer a petition for deliverance in the present. This prayer is filled with longing for God to bring a final healing to the world, and is sung in a mournful minor key. The penultimate line, "Our Redeemer, Adonai of Hosts is Your name, the Holy One of Israel," is a biblical verse from Isaiah (47:4), where Isaiah offers a glorious vision of the future. Some Reformers objected to the particularistic call for the redemption of "Judah and Israel," but the prayer has proven popular enough that still it is regularly recited in Reform congregations. In some congregations, the worshipers may rise at "Rock of Israel" (*Tzur Yisrael*).

## T'filah

The second and central element in Jewish worship is T'filah (Prayer), or Amidah (Standing [prayer]), a series of blessings (*b'rachot*) composed by the Talmudic Sages, though they are infused with biblical language and allusion. On Shabbat and festivals, seven *b'rachot* are said. On weekdays, this expands to nineteen. Traditionally, this section is first read individually in an undertone and afterward the service leader recites it aloud. In Reform Judaism, these *b'rachot* are read aloud in unison.

(Rise, if able)

Adonai s'fatai tiftach ufi yagid  
t'hilatecha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

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

# תְּהִלָּתְךָ

---

Adonai s'fatai - We begin T'filah with Psalms, "...open up my lips..." (Ps. 51:17). Abudraham states that we offer this petition because we may need God's help to articulate our feelings. Traditionally, the worshipper takes three small steps forward, so as to 'approach' God with our prayers.

## Avot v'Imahot

(Bow each time "baruch" is said in this prayer)

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'hanorah,  
El elyon, gomeil chasadim tovim,  
v'konei hakol, v'zocheir chasdei  
avot v'imahot,  
umeivi g'ulah liv'nei v'neiheim  
l'maan sh'mo b'ahavah.  
Melech ozeir umoshia umagein.  
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  
עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה  
הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,  
וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ  
בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בָּרוּךְ אַתָּה יְיָ,  
מַגֵּן אַבְרָהָם וְעֹזֶר שָׂרָה.

We praise You, our God and God of Abraham and Sarah,  
God of Isaac and Rebecca, and God of Jacob, Rachel, and Leah,  
the great, mighty and awesome God, God most high.  
Bestower of loving kindness, Creator of all,  
You remember the piety of our ancestors  
and bring redemption to their descendants out of love alone.  
You are Sovereign, Helper, Savior, and Shield.  
Praised are You, Adonai, Shield of Abraham and Helper of Sarah.

---

Avot - This first *Brachah* is a prayer of praise and affirmation, celebrating the familial relationship between God and the Jewish people. It expresses a belief in *zechut avot*, that the merit of our ancestors benefits us so that, regardless of our individual spiritual or moral condition, simply being part of the Jewish people gives us a special bond with God. Reform Judaism changed the word *go-el* (redeemer) to *g'ulah* (redemption), lest people misconstrue that belief in a *personal* messiah is a necessary doctrine of Judaism. Reform also includes the Matriarchs along with the Patriarchs. Many bow at the word *baruch*, since we are supplicants before God, but the Talmud discourages this after the Avot, seeing it as a display of excessive humility (B'rachot 34a). This translation is slightly paraphrased to highlight that it is a prayer giving thanks for the generations of Jews before us.

## G'vurot

Atah gibor l'olam Adonai, m'chayei  
 hakol (meitim), atah rav l'hoshiah.  
 M'chalkeil chayim b'chesed,  
 m'chayei hakol (meitim)  
 b'rachamim rabim,  
 someich noflim, v'rofei cholim,  
 u'matir asurim,  
 um'kayeim emunato lisheinei afar.  
 Mi chamocha baal g'vurot  
 umi-domeh lach, Melech meimit  
 um'chayei umatzmiach y'shua.  
 V'ne-eman atah l'hachayot hakol  
 (meitim). Baruch atah Adonai,  
 m'chayei hakol (hameitim).

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,  
 מְחַיֶּה הַכֹּל (מֵתִים),  
 אַתָּה רַב לְהוֹשִׁיעַ.  
 מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
 מְחַיֶּה הַכֹּל (מֵתִים) בְּרַחֲמִים רַבִּים,  
 סוֹמֵךְ נוֹפְלִים,  
 וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
 וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.  
 מִי כָמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָּךְ,  
 מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יֵשׁוּעָה.  
 וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).  
 בָּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל (הַמֵּתִים).

Your might is everlasting, Adonai, You give life to all things.  
 Abundant is Your power to save.

With love, You sustain the living; with great compassion, revitalize all.  
 You help the falling and heal the sick;  
 You free the captive and keep faith with those who sleep in the dust.

Who is like You, Mighty One? Who is Your equal, Ruler of life and death,  
 Source of salvation? You faithfully sustain all life. Praised be You, Adonai,  
 who revitalizes all life.

---

G'vurot - G'vurot means "strength," and this *brachah* praises God's life-giving powers. Traditionally, this prayer includes the phrase "m'chayei meitim" (Who revives the dead). Abudraham understands that the three repetitions of this phrase in the prayer reflect three different ideas about its meaning: 1) awaking from (deathlike) sleep; 2) the annual revival of life in the Spring; and 3) resurrection of the dead. Reform Judaism, not wanting to present resurrection as a dogma, changed the wording to the more equivocal "revitalizes all." Because of the second interpretation associated with this prayer, in traditional congregations seasonal petitions for precipitation are inserted (Isa. 26:19). This translation is adapted from *Gates of Prayer* (1994).

## *K'dushah*

N'kadesh et shimcha baolam,  
k'sheim shemak'dishim oto  
bish'mei marom,  
kakatuv al yad n'viecha,  
v'kara zeh el zeh v'amar:

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,  
כְּשֵׁם שִׁמְךָ יְשִׁים אוֹתוֹ בְּשָׁמַי  
מְרוֹם, כְּכָתוּב עַל יַד נְבִיאָךְ,  
וְקָרָא זֶה אֶל זֶה וְאָמַר:

(Some worshipers lift their heels with the recitation of each "Kadosh")

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

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ  
צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ!

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

אֲדִיר אֲדִירֵנוּ יְיָ אֲדִינֵנוּ, מָה אֲדִיר  
שִׁמְךָ בְּכָל הָאָרֶץ.

Baruch k'vod Adonai, mim'komol!

בָּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ.

Echad hu Eloheinu, hu avinu, hu  
Malkeinu, hu Moshi-einu, v'hu  
Yash'mi-einu b'rachamav l'einei  
kol chai.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,  
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי  
כָל חַי.

Ani Adonai Eloheichem!  
Yimloch Adonai l'olam,  
Elohayich Tzion,  
l'dor vador, hal'luyah!

אֲנִי יְיָ אֱלֹהֵיכֶם!  
יִמְלֹךְ יְיָ לְעוֹלָם,  
אֱלֹהֶיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ!

(You may be seated)

---

*K'dushah* - This third and climactic prayer of praise celebrates the awesome holiness of God. Inspired by prophetic visions (Isa. 6:3 and Ez. 3:12), the worshipers reenact the words and actions of the angels mentioned in these passages. Thus, like Ezekiel's angels (Ez. 1.7), the worshipers stand with feet together during the reading. Like Isaiah's serafim, we first turn one way and then the other, and, with the three-fold declaration, "Kadosh kadosh, kadosh," we lift our heels three times, as if we could take flight with the angelic singers. This translation is adapted from *Gates of Prayer* (1975).

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצְח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ, וְשִׁבְחְךָ, אֱלֹהֵינוּ, מִפִּינוּ  
לֹא יִמוּשׁ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

We sanctify Your name in the world, just as Your name is sanctified  
in the heavens on high and, in the words of Your prophet, we declare to each other:

Holy! Holy! Holy! is Adonai of Hosts. The fullness of the earth is Your glory.

Source of our strength, Eternal Ruler, how majestic is Your presence in all the earth!

Praised is God's glory through time and space! Our God is One, our Source, our

Sovereign, our Salvation, whose compassion is evident in all life.

Adonai shall reign forever; your God, Zion, for all generations. Halleluyah!

In every generation we will tell of Your greatness. We will proclaim You forever. Your  
praise, God, shall never depart from our lips! Praised is the Holy God!

נִגִּיד גְּדֻלָּךְ

## *V'shamru*

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

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

The Children of Israel shall keep Shabbat, observing Shabbat in every generation as an  
eternal covenant. It is a sign forever between Me and the Children of Israel,  
for in six days Adonai God made heaven and earth,  
and on the seventh day He rested and was refreshed.

(or)

## *Yism'chu V'Malchutecha*

Yism'chu v'malchut'cha  
shomrei Shabbat v'korei oneg.  
Am m'kad'shei sh'vi-i,  
kulam yisb'u v'yitangu mituvecha.  
Uvash'vi-i ratzita bo v'kadashto,  
chemdat yamim oto karata,  
zecher l'maaseih v'reishit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת  
וְקוֹרְאֵי עֲנֹג. עִם מְקַדְשֵׁי שְׁבִיעִי,  
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.  
וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ,  
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,  
זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית.

Those who keep the Shabbat and call it a delight shall rejoice in Your kingdom. The  
people who sanctify the seventh day shall be gladdened by Your goodness. This day is  
Your desire, sanctified and blessed by You, the most precious of days, a memorial to the  
work of Creation.

---

*Birkat Shabbat* - The first of these, *V'shamru*, is actually a Torah text, Ex. 31:16-17. The other  
blessing, *Yism'chu*, is a Rabbinic composition inspired by biblical language (Isa. 58:13 and  
Ex. 20:11). It is composed of twenty-four words, corresponding to the twenty-four hours of  
Shabbat. Both affirmations invoke Shabbat as a symbol of God's Creation and a special gift God  
bestows on us as part of our covenantal relationship. Above all, Shabbat is understood to be  
both a delight meant for our enjoyment, and an expression of God's love for us.

## R'tzei

R'tzei, Adonai Eloheinu, b'amcha  
Yisraeil, ut'filatam b'ahavah  
t'kabeil, ut'hi l'ratzon tamid avodat  
Yisrael amecha.  
Baruch Atah Adonai, she-ot'cha  
l'vad'cha b'yirah naavod.

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמְךָ יִשְׂרָאֵל,  
וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל, וּתְהִי לְרָצוֹן  
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
בָּרוּךְ אַתָּה יי, שְׂאֵתָךְ  
לְבַדְךָ בִּירְאָה נֶעֱבֹד.

Adonai, our God, show favor toward Your people Israel  
and lovingly receive their prayers.  
May the worship of Your people Israel always be acceptable,  
for You alone do we hold in reverence.

## Modim

We give thanks to You, Adonai our God and God of our ancestors. You  
are the Rock of our lives, the Shield of our salvation for all generations.  
We thank You and recite Your praises:

*Let all the living affirm You and praise Your name in truth  
as the God of our salvation and help.  
Praised are You, Adonai, whose name is Goodness.  
All praises to You.*

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

בָּרוּךְ אַתָּה יי, הַטוֹב שִׁמְךָ  
וְלְךָ נֶאֱדָה לְהוֹדוֹת.

---

*R'tzei* - First of the concluding three *brachot* in the *Amidah*, this prayer effectively sums up the petitionary prayers by asking that all we have done find favor with the Almighty. In a traditional service, this prayer is a plea for the return of the sacrificial system in Jerusalem. In liberal congregations, there is a popular tune for this Hebrew wording that is often sung.

*Modim* - This is a prayer of praise and thanksgiving, offered in recognition of the many gifts God gives us daily. Practitioners of *gematria* (the spiritual study of numbers) have noted that the numeric value of the word *modim* equals 100 - the number of blessings with which a Jew should ideally thank God each day. Some traditional congregations bow at the word *Baruch* in this prayer. This translation is adapted from *Gates of Prayer* (1975).



## *Sim Shalom*

Sim shalom tovaḥ uv'rachah,  
chein vachessed v'rachamim,  
aleinu v'al kol Yisrael amecha.  
Bar'cheinu, aveenu, kulanu k'echad  
b'or panecha, ki v'or panecha natata  
lanu, Adonai Eoheinu,  
Torat chayim v'ahavat chesed,  
utz'dakah uv'rachah v'rachamim  
v'chayim uv'shalom.  
V'tov b'einecha l'vareich et amcha  
Yisrael b'chol eit uv'chol shaah  
bish'lomecha. Baruch atah Adonai,  
ham'vareich et amo Yisrael  
bashalom.

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד  
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ, אֲבִינוּ, כָּלֵנוּ כְּאַחַד בְּאוֹר  
פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ, יי  
אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ  
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה  
בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ  
אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Peace, happiness, and blessing; grace and love and mercy;  
may these descend on us and upon all Your people Israel.  
Bless us, one and all, with the light of Your presence;  
for, by that light, You have given us a teaching of life, love, and caring;  
of righteousness and blessing, of compassion, and peace.*

*And may it be Your will to bless Your people Israel at all times,  
in every moment, with Your peace.  
Praised are You, Adonai,  
who blesses all people with peace.*

# שָׁלוֹם

---

*Sim Shalom* - The concluding prayer petitions God for peace, the penultimate value after God himself. This is the prayer recited during the morning. *Shalom Rav* is recited in the evening. In the traditional siddur, this prayer accompanies the *Birkat Kohanim*, the Priestly Blessing (Num. 6:24-26). The translation is from *Gates of Prayer* (1975).

## *Silent meditation*

May the doorway of my heart be wide enough to receive all  
who hunger for love, all who are lonely for fellowship.  
May it welcome all who have cares to unburden,  
thanks to express, hopes to nurture.  
May the door of my heart be narrow enough to shut out  
pettiness and pride, envy and enmity.  
May it be too high to admit complacency, selfishness, and harshness.  
May my heart be the doorway  
to a richer and more meaningful life.

## *Oseh Shalom*

Oseh shalom bimromav, hu ya'aseh  
shalom aleinu, v'al kol Yisrael,  
v'imru: Amen.

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו, הוּא יַעֲשֶׂה  
שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ: אָמֵן.

May the One who makes peace above, make peace descend on all of us and Israel,  
and let us say, "Amen."

## *Yih'yu L'ratzon*

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 וְגוֹאֲלִי.

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

---

*Oseh Shalom* - A prayer for peace, this concludes the Amidah. Traditionally, if one is standing, one takes three steps back at this point and then sits down.

*Yih'yu l'ratzon* - This famous verse from Psalm 19 has been part of a longer "personal prayer" at the end of the Amidah, but is now used as a free-standing meditation. A favorite of the Reform movement, this prayer combines themes of intention and action.

## Torah Service (Seder K'riat haTorah)

Responding to the verse, "You shall cleave to Adonai, Your God..." the Talmud asks rhetorically, "How can one cleave to God, Who is described elsewhere in Scripture as '...a consuming fire?'" The answer is to cleave to God's ways. Torah (Instruction) is the fundamental avenue to God in Judaism. Thus, from early in our history, communal reading of Torah has been a regular part of Jewish life. We see it first described in the Bible itself (Neh. 8:8). Traditionally, public readings occur three times a week: on Shabbat, Monday, and Thursday. The Torah is currently divided into fifty-four weekly *parshiyot* to be read throughout the year.

### *Ein Kamocha*

Ein kamocha vaElohim Adonai,  
v'ein k'maasecha.  
Malchut'cha malchut kol olamim,  
umemshalt'cha b'chol dor vador.  
Adonai Melech, Adonai malach,  
Adonai yimloch l'olam vaed.  
Adonai oz l'amo yitein, Adonai  
y'vareich et amo vashalom.

אֵין כְּמוֹךָ בָּאֱלֹהִים יְיָ,  
וְאֵין כְּמַעֲשֶׂיךָ.  
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,  
וּמַמְשִׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.  
יְיָ מֶלֶךְ, יְיָ מַלְאָךְ, יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.  
יְיָ עֹז לְעַמּוֹ יִתֵּן,  
יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

There is none like You, Adonai, among the gods that are worshipped,  
and there are no deeds like Yours.  
Your dominion reigns for all time  
and Your rule endures through all generations.  
Adonai has reigned, Adonai reigns, Adonai will reign for ever and ever.  
May Adonai give strength to our people; may Adonai bless our people with peace.

(Rise, if able)

---

*Ein Kamocha* - The opening prayer for the Torah reading on Shabbat is a string of verses from the *Tanakh* (Pss. 86:8, 145:13, 10:16, 93:1, Exo. 15:18, Ps. 29:11). The declaration of God's incomparable nature and supremacy underscores the uniqueness and authority of God's Torah as we are about to read it.

## Bringing the Torah to the Congregation

Av harachamim, heitvah  
virtzoncha et Tzion, tivneh  
chomot Y'rushalaiyim. Ki v'cha  
l'vad batachnu, Melech El ram  
v'nisa, Adon olamim.

אב הרחמים, היטיבה ברצונך  
את ציון, תבנה חומות ירושלים.  
כי כך לבד בטחנו,  
מלך אל רם ונשא, אדון עולמים.

Source of mercy, let Your desire be to make good come to Zion; let Jerusalem be rebuilt.  
In You alone do we trust, O Sovereign God, high and exalted, Master of all worlds.

(The Torah is removed from the *Aron Hakodesh*)

Ki miTzion teitzei Torah,  
ud'var Adonai miYrushalaiyim.  
Baruch shenatan Torah  
l'amo Yisrael bikdushato.

כי מציון תצא תורה,  
ודבר יי מירושלים.  
ברוך שנתן תורה  
לעמו ישראל בקדושתו.

For out of Zion shall go forth Torah, and the word of Adonai from Jerusalem.  
Praised be Adonai, Who in holiness has given instruction to the people Israel.

Sh'ma Yisrael, Adonai Eloheinu,  
Adonai Echad. Echad Eloheinu,  
gadol Adoneinu, kadosh sh'mo.

שמע ישראל, יי אלהינו, יי אחד.  
אחד אלהינו, גדול אדוננו,  
קדוש שמו.

Hear, O Israel: Adonai is our God, Adonai is One.  
Our God is One; our Sovereign is great; holy is God's name.

גְּדֹלוֹ לַיְי אֱתִי, וְנִרְמָמָה שְׁמוֹ יַחְדָּו.

O magnify Adonai with me, and together let us exalt God's name.

---

*Av Harachamim* - This petition, invoked at the moment we attend to God's word, is a plea for God to fulfill His covenantal responsibilities just as we fulfill ours. It also underscores that not even Torah, for all its holiness, is paramount. God alone is declared supreme.

*Ki miTzion* - Here our ritual enacts our words. Just as Torah was transmitted from Zion, one of Judaism's two sacred mountains (Isa. 2:3), so, too, does the assembly bring out these words from the ark for our instruction. Standing before the ark, we affirm God's oneness, power, and holiness by reiterating the *Sh'ma*. We are then called to celebrate Torah coming to the people.

## *Songs for the HAKAFAH*

(Torah is paraded among the congregation)

L'cha Adonai hag'dulah v'hag'vurah  
v'hatiferet v'haneitzach v'hahod,  
ki chol bashamayim uva'aretz.  
L'cha Adonai, hamam'lachah  
v'hamit'nasei l'chol l'rosh.

לְךָ יְיָ הַגְדֻלָּה וְהַגְבוּרָה וְהַתְפָּאֶרֶת  
וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם  
וּבָאָרֶץ. לְךָ יְיָ,  
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא  
לְכָל לְרֹאשׁ.

Yours, Adonai, is the greatness and the the power and the splendor and the triumph and  
the majesty; indeed everything that is in heaven and earth. To You, Adonai, belongs  
sovereignty and authority above all.

Al sh'loshah devarim haolam  
omeid: Al haTorah, v'al haavodah,  
v'al g'milut chasadim.

עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:  
עַל הַתּוֹרָה, עַל עֲבֹדָה,  
וְעַל גְּמִילוּת חֲסִדִּים.

The world is upheld by three things: Torah, worship, and acts of love.

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

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

Exalt Adonai our God and worship at this holy mountain, for Adonai our God is holy.

(You may be seated when the Torah is set down on the *shulchan*)

---

*Hakafah* - Having been summoned as a community to receive God's sacred word (Ps. 34:4), the Torah is brought down from on high into the midst of the congregation (Ps. 95:5,9). There it is paraded in joy and veneration. In removing the Torah from the Aron *haKodesh*, the Torah is transmitted from holy space into the rough and tumble of real human existence. The pattern in doing the *hakafah*/circuit is largely dictated by the configuration of the sanctuary. It is customary to honor the Torah by touching it through a sacred object, such as a prayerbook or tallit. In the traditional siddur, there are more prayers that are recited prior to the reading that Reform liturgists have either eliminated or relocated to alternative services.

## Blessings for the Reading of Torah

(Before the reading)

Bar'chu et Adonai ham'vorach!  
*Baruch Adonai hamvorach l'olam vaed.*  
Baruch Adonai hamvorach l'olam  
va-ed! Baruch atah Adonai,  
Eloheinu Melech haolam, asher  
bachar banu mikol haamim, v'natan  
lanu et Torato.  
Baruch atah Adonai, *notein haTorah.*  
*Amen.*

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ!  
בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,  
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Praise Adonai, to Whom our praise is due! Praised be Adonai, to Whom our praise is due,  
now and forever. Praised are You, Adonai our God, whose presence fills the world,  
Who has chosen us from all the peoples and given to us the Torah.  
Praised are You, Adonai, Giver of the Torah.

(After the reading)

Baruch atah Adonai, Eloheinu  
Melech haolam, asher natan lanu  
Torat emet, v'chayei olam nata  
b'tocheinu. Baruch atah Adonai,  
*notein haTorah. Amen.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,  
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.  
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Praised are You Adonai, Whose presence fills the world,  
Who has given us a Torah of truth, implanting within us eternal life.  
Praised is Adonai, Giver of the Torah.

---

Bar'chu - This phrase, which we also use to start public worship, was originally said only by the first person doing an *aliyah* (blessing for the Torah). Since late Talmudic times (*Meg.* 21b), all who say the blessing also say this preamble. The *brachah* said before the reading emphasizes that having the Torah marks us as people treasured by God. The *brachah* said afterward declares that having Torah grants us immortality, which can be understood as applying individually (to an afterlife) and/or collectively (we have become an eternal people). Despite the conventional English phrase, we do not actually *bless* the Torah. Rather, we offer a *brachah* as a thanks to God, much as we say a blessing for our food, as an acknowledgement of God's love. Traditionally, up to seven people are honored with an *aliyah* on Shabbat.

(All rise)

V'zot haTorah asher sam Moshe,  
lifnei b'nei Yisrael, al pi Adonai,  
b'yad Moshe.

וזאת התורה אשר שם משה, לפני  
בני ישראל, על פי יי, ביד משה.

This is the Torah that Moses placed before the people of Israel by God's instruction.

### *Blessings for reading the Haftarah*

(Before the reading)

Baruch atah Adonai, Eloheinu  
Melech haolam, asher bachar  
bin'vi-im tovim, v'ratzah  
v'divrei hem hane-emarim be-emet.  
Baruch atah Adonai, habocheir  
baTorah, uvMoshe avdo,  
uv'Yisrael amo,  
uvin'vi-ei ha-emet vatzedek.

ברוך אתה יי, אלהינו מלך העולם,  
אשר בחר בנביאים טובים,  
ורצה בדבריהם הנאמרים באמת.  
ברוך אתה יי,  
הבוחר בתורה ובמשה עבדו,  
ובישראל עמו,  
ובנביאי האמת וצדק.

Praised are You, Adonai our God, Whose presence fills the world, Who has chosen  
faithful prophets to speak words of truth. Praised is Adonai, for the revelation of Torah,  
for Moses, for the people Israel,  
and for the prophets of truth and righteousness.

---

V'zot haTorah - This phrase from the Bible (Deut. 4:44; Num 9:23) is said when the scroll is held high for all to see (Neh. 8:5). This muscular gesture of celebration makes a vivid conclusion to the dramatic ritual of public reading, for the display of the text emphasizes that the Torah is the possession of *all* Israel.

Haftarah - Abudraham claims the haftarah reading developed in times when the Torah reading was prohibited by hostile authorities. More likely, it is a way of reminding us that though Torah is preeminent, it does not exhaust our sacred Scriptures. The first *brachah* gives thanks for prophecy, the source of these texts. The concluding *brachah* gives thanks for the blessings we enjoy at this moment: Shabbat, Torah, and worship. The traditional version includes a petition for the coming of the Messiah and messianic restoration to Zion. The traditional siddur also includes other prayers and liturgical poems no longer included in Reform worship.

(After the reading)

Baruch atah Adonai, Eloheinu  
Melech haolam, tzur kol haolamim,  
tzadik b'chol hadorot,  
ha El hane-eman, haomeir v'oseh,  
ham'dabeir um'kayeim,  
shekol d'varav emet vatzedek.

ברוך אתה יי, אלהינו מלך העולם,  
צור כל העולמים,  
צדיק בכל הדורות,  
האל הנאמן, האומר ועשה,  
המדבר ומקיים,  
שכל דבריו אמת וצדק.

Al haTorah, v'al haavodah,  
v'al han'vi-im, v'al yom haShabbat  
hazeh, shenatata lanu Adonai  
Eloheinu, lik'dusha v'lim'nucha,  
l'chavod ul'tifaret.

על התורה, ועל העבודה,  
ועל הנביאים, ועל יום השבת הזה,  
שנתת לנו יי אלהינו,  
לקדשה ולמנוחה,  
לכבוד ולתפארת.

Al hakol, Adonai Eloheinu,  
anachnu modim lach, um'var'chim  
otach, yitbarach shimcha b'fi kol  
chai, tamid l'olam va-ed.  
Baruch atah Adonai,  
m'kadeish haShabbat.

על הכל יי אלהינו, אנחנו מודים  
לך, ומברכים אותך, יתברך שמך  
בפי כל חי תמיד לעולם ועד. ברוך  
אתה יי, מקדש השבת.

Praised are You Adonai our God,  
Whose presence fills the world,  
Rock of all Creation,  
Righteous One of all generations,  
the faithful God whose word is deed,  
Whose every command is just and true.

For the Torah,  
for the privilege of service,  
for the prophets,  
and for this Shabbat  
that You, Adonai our God,  
have given us for holiness and rest,  
for honor and glory,  
we thank and praise You.

May Your name be praised for ever by all living things.  
Praised is Adonai, for the Shabbat and its holiness.



## *Mi Shebeirach*

מִי שֶׁיִּבְרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאַמּוֹתֵינוּ.

*Mi shebeirach avoteinu  
M'kor habrachah l'imoteinu.  
May the Source of strength  
Who blessed the ones before us,  
Help us find the courage  
To make our lives a blessing,  
And let us say:  
Amen.*

מִי שֶׁיִּבְרַךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאַבּוֹתֵינוּ.

*Mi shebeirach imoteinu  
M'kor hab'rachah laavoteinu.  
Bless those in need of healing  
With r'fuah shleima,  
The renewal of body,  
The renewal of spirit,  
And let us say:  
Amen.*

---

*Mi Shebeirach* - A communal prayer on behalf of the sick and ailing which has been a feature of Jewish worship since it first appeared in the influential medieval prayerbook, *Machzor Vitry*. There is no fixed text, and we use a contemporary version by Debbie Friedman. We follow the Sefardic custom of reciting it after the Haftarah reading. We also follow the custom of the 13th-century rabbi, Elijah Menachem of London, who taught that the prayer should be recited once for all, after all have been publicly named. This is different than the Eastern European custom of reciting a separate prayer for each ailing person.

## Returning the Torah to the Aron HaKodesh

(Rise, if able)

יְהַלְלוּ אֶת־שֵׁם ייִ כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ

Let us praise the name of Adonai, for God's name alone is exalted.

Hodo al eretz v'shamyyim.  
Vayarem keren l'amo,  
t'hilah l'chol-chasidav,  
liv'nei Yisrael, am-k'rovo.  
Hal'lelu yah!

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

God's splendor is upon heaven and earth. God is the source of strength for this people,  
exalting all the pious, the Children of Israel, a people close to God. Halleluyah!

(After the Torah is placed in the *Aron haKodesh*)

The Torah of Adonai is wholesome, reviving the soul;  
*The teaching of Adonai is sure, making wise the simple.*

The precepts of Adonai are right, delighting the mind;  
*The mitzvot of Adonai are clear, giving light to the eyes.*

The word of Adonai is pure, enduring forever;  
*The judgments of Adonai are true, and altogether just.*

Behold, a good doctrine has been given you: My Torah. Do not forsake it.

It is a tree of life to those who hold it fast,  
and all who cling to it find happiness.

Its ways are ways of pleasantness, and all its paths are peace.

---

*Hodo* - Taken from Ps. 148:13-14, this affirmation celebrates God's supremacy. It also exalts us because through Torah we enjoy a special relationship with the Divine.

*The Torah of Adonai* - This is Ps. 19:8-10 combined with Prov. 4:2. In a traditional congregation, this may be recited before the Torah is read.

*Behold* - This leads immediately to *Etz Chayim*. This translation is adapted from *Gates of Prayer* (1975).

## *Etz Chayim Hi*

Etz chayim hi, lamachazikim bah,  
v'tom'cheha m'ushar.  
D'racheha darchei no-am,  
v'chol n'tivotecha shalom.  
Hashiveinu Adonai,  
eileha v'nashuvah,  
chadeish yAmenu k'kedem.

עץ חיים היא, למחזיקים בה,  
ותומכיה מאשר.  
דרכיה דרכי נועם,  
וכל נתיבותיה שלום.  
השיבנו יי, אליך ונשובה,  
חדש ימינו בקדם.

It is a tree of life to those who hold fast to it and all its supporters are happy.  
Its ways are ways of pleasantness and all its paths are peace.  
Help us to return to You, Adonai; then, truly, shall we return.  
Renew our days as in the beginning.

(The Aron haKodesh is closed. All are seated)

## נשובה

---

Etz Chayim Hi (Prov. 3:18; 17) - These words teach us that Torah, the Tree of Life, is the path that can return us to an Eden-like condition of contentment (Gen. 2:9). This is made explicit in the words of Hashkiveinu (Isa. 5:24), spoken as we close the doors of the Aron haKodesh, which asks God to "...renew our days as in the beginning."

## Aleinu and Kaddish

(All stand, facing Aron haKodesh)

Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzer b'reishit,  
shelo asanu k'goyei haaratzot, v'lo  
samanu k'mishp'chot haadamah.  
Shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לְתַת  
גְּדֻלָּה לַיּוֹצֵר בְּרֵאשִׁית, שֶׁלֹא עָשָׂנוּ  
כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ  
כְּמִשְׁפְּחוֹת הָאָדָמָה.  
שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם,  
וְגָרְלָנוּ בְּכֹל הַמּוֹנֵם.

(Bend at the knee and bow)

Va'anachnu kor'im  
umish'tachavim umodim,  
lifnei Melech, mal'chei  
ham'lachim, haKadosh Baruch Hu.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

We must praise the Creator of all, to give acclaim to the Master of Creation,  
Who made us unlike other peoples of the world,  
and did not establish us to be like the other families of the earth.  
Who made our heritage different from theirs, and assigned us a unique destiny.

Therefore we bend the knee, bow and give thanks before the supreme Sovereign,  
the Holy One of Blessing.

---

*Aleinu* - This prayer of combined affirmation and petition is profoundly forward-looking and messianic. Coming at the end of the service, it is meant to inspire us as we return to the ordinary tasks of our life. Combining themes of universalism and Jewish particularism, it is a prayer of hope for the whole world. However, its triumphalist tone was controversial, and it has been censored both by non-Jewish authorities and Jewish leaders seeking to defuse conflict. The first paragraph emphasizes the uniqueness of both God and God's people Israel (Isa 45:20; 51:13; Deut. 4:39). This prayer first may have been used at High Holy Days only, but its reading spread to other services. At one time, the worshipper actually prostrated himself. The general practice today is to bend at the knee and bow at the phrase, "Va'anachu kor'im" and rise at "lifnei Melech." In most traditional congregations, this is done with the ark closed. Most Reform congregations open the doors of the ark from "Aleinu" to "haKadosh Baruch Hu."

## *Shehu Noteh Shamayim*

Shehu noteh shamayim v'yoseid  
aretz, umoshav y'karo  
bashamayim mimaal,  
ush'chinat uzo b'govhei m'romim.  
Hu Eloheinu ein od,  
emet Malkeinu efes zulato,  
kakativ b'Torato. V'yadata hayom  
v'hasheivota el l'vavecha,  
ki Adonai hu HaElohim  
bashamayim mimaal,  
v'al haaretz mitachat, ein od.

שהוא נוטה שמים ויסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבחי מרומים.  
הוא אלהינו אין עוד.  
אמת מלכנו אפס זולתו,  
כפתוב בתורתו. וידעת היום  
והשבת אל לבבך,  
כי יי הוא האלהים בשמים ממעל,  
ועל הארץ מתחת, אין עוד.

(The doors of the *Aron haKodesh* are closed. Please be seated.)

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

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

Bayom hahu,  
yih'yeh Adonai echad,  
ush'mo echad.

ביום ההוא, יהיה יי אחד,  
ושמו אחד.

And on that day, God shall be One and God's Name shall be One.

---

*Shehu Noteh* - The second paragraph of *Aleinu* emphasizes God's uniqueness and authority as Creator of the universe. The third paragraph petitions for *Tikkun Olam*, the perfection of the world. It concludes with words of redemption and universal reconciliation (Exodus 15:18; Zech. 14:9). The prophet's statement that God and God's "Name" are not yet "One" (*On that day He shall be One and His Name shall be One*) has served as the springboard for many theological speculations. The English reading is from *Mishkan T'filah* (1999).

## *In Your Hands*

Our lives, O God, are in Your hands.  
In You we trust.  
Whatever may be our destiny  
we know that You will be there.

Though we may never fathom the mysteries  
of life and death,  
we know of Your gift of life,  
which each of us has treasured.

No matter what the final end,  
let us rejoice in the sweetness of the past  
and our faith in the life to come:  
There will we find You,  
Your love, Your blessing.  
(*Ruth Brin*)

\*\*\*

The leaves fall, fall as from afar...  
They fall with slow and lingering descent.  
And in the night the heavy earth, too, falls,  
From out the stars into the solitude.  
Thus all must fall.  
This hand of mine must fall, and lo! the other one - it is the law.  
But there is One Who holds the falling infinitely softly in His hand,  
in Her hands.  
(*Gates of Repentance*)

## *Kaddish Yatom*

We recall with love and gratitude the names of those whom we have  
recently lost, as well as those whose anniversary of death occurs this  
week.

(Rise, if able.)

Yitgadal v'yitkadash,  
sh'mei rabah.  
B'alma di v'ra chirutei,  
v'yamlich malchutei b'chayeichon  
uv'yomeichon uv'chaye d'chol  
beit Yisrael, baagala uviz'man  
kariv, v'imiru: Amen.  
Y'hei sh'mei raba m'varach  
l'alam ul'almei almaya.  
Yitbarach, v'yishtabach, v'yitpaar  
v'yitromam, v'yitnasei, v'yithadar  
v'yitaleh, v'yithalal, sh'mei  
d'Kud'sha, B'rich Hu, l'eila min kol  
bir'chata v'shirata, tushb'chata  
v'nechemata, daamiran b'alma,  
v'imru: Amen.  
Y'hei sh'lama raba min sh'maya  
v'chayim aleinu v'al kol Yisrael,  
v'imru: Amen.  
Oseh shalom bim'romav,  
Hu yaaseh shalom aleinu,  
v'al kol Yisrael, v'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ, שְׁמֵהּ רַבָּא. בְּעֶלְמָא  
דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ,  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמָּן  
קָרִיב וְאַמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי  
עָלְמֵיָא. יִתְבָּרַךְ, וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרומם, וְיִתְנַשֵּׂא, וְיִתְהַדָּר,  
וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דְקֻדְשָׁא:  
בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרִכְתָּא  
וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא,  
דְּאַמְרִין בְּעֶלְמָא, וְאַמְרוּ: אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ: אָמֵן.  
עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ: אָמֵן.

Let the Glory of God be extolled, let God's great name be sanctified in the world Whose will created it. May the Dominion of Heaven soon prevail, in our day, in our own lives, and the life of all Israel, and let us say: Amen. Let God's great name be blessed for ever and ever. Let the name of the Holy One be glorified, exalted and honored, though God is beyond all the praises, songs and adorations we could utter, and let us say: Amen. May the One Who causes peace on high cause peace to descend on us and upon all Israel, and let us say: Amen.

---

*Kaddish* - Alongside the *Sh'ma*, this is the most familiar Jewish prayer. The mourner's version, *Kaddish Yatom*, concludes with the phrase "Oseh shalom...", emphasizing the yearning for serenity in the face of great loss. Growing out of a Talmudic tradition (*B'rachot* 3a) that associates it with mourning the destruction of Jerusalem, *Kaddish* prayers were also originally used to conclude a session of Torah study. These dual associations eventually led to its use as a prayer at the conclusion of a life, though it never mentions death in any way. Both its flexible application (much like the *Shehecheyanu* in our own day) and fact that it is written in Aramaic, the common language of Talmudic times, reflects the 'popular' nature of the *Kaddish*. Though in traditional communities only mourners rise, in many Reform shuls, all worshippers rise to show solidarity with the mourners. This translation is taken from *Gates of Prayer* (1994).

## Kiddush for Shabbat Morning

V'shamru v'nei Yisrael et  
haShabbat, laasot et haShabbat  
l'dorotam b'rit olam.  
Beini uvein b'nei Yisrael,  
ot he l'olam, ki sheishet yamim  
asah Adonai et hashamayim v'et  
haaretz. Uvayom hashvi-i,  
shavat vayinafash.

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

The Children of Israel shall keep the Shabbat,  
observing the Shabbat in every generation as an eternal covenant.  
It is a sign forever between Me and the Children of Israel,  
for in six days Adonai made heaven and earth,  
and on the seventh day He rested and was refreshed.

Baruch atah Adonai, Eloheinu  
Melech haolam,  
borei p'ri hagafen: Amen.

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

Praised are You Adonai, Holy One of blessing, Whose presence fills the world,  
Creator of the fruit of the vine.

## Motzi for Before the Meal

Baruch atah Adonai, Eloheinu  
Melech haolam, hamotzi lechem  
min haaretz.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Praised are You Adonai, Holy One of blessing, Whose presence fills the world,  
Who brings bread from the earth.