Mishkan T'filah

A Reform Siddur
Baruch atah, Adonai
Eloheinu, Melech haolam,
borai p’ri hagafen.

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid’shnu b’mitzvotav v’ratzah vanu,
v’Shabbat kadosh
b’ahavah uv’ratzon hinchilanu,
zikaron l’maseh v’reishit.
Ki hu yom t’chilah l’mikraei kodesh,
zecher litziat Mitzrayim.
Ki vanu vacharta, v’otanu kidashta,
mikol haamim.
V’Shabbat kodsh’cha
b’ahavah uv’ratzon hinchaltanu.
Baruch atah, Adonai, m’kadeish HaShabbat.

Praise to You, Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the universe
who finding favor with us, sanctified us with mitzvot.
In love and favor, You made the holy Shabbat our heritage
as a reminder of the work of Creation.
As first among our sacred days, it recalls the Exodus from Egypt.
You chose us and set us apart from the peoples.
In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

Baruch atah, Adonai, m’kadeish HaShabbat.
HINIEH MAH TOV

Hineh mah tov ’umah na-im
shevet achim gam yachad.

How good and how pleasant it is that brothers and sisters dwell together.
(Psalm 133:1)

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

How lovely today is, Shabbat Shalom.

Y’DID NEFESH

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

Heart’s delight, Source of mercy, draw Your servant into Your arms:
I leap like a deer to stand in awe before You.

SHABBAT HAMALKAH

Hachamah meirosh ha-ilanot nistalkah,
bo-u v’neitzei likrat Shabbat hamalkah.
Hinei hi yoredet, hak’doshah hab’ruchah.
V’imah malachim, tz’va shalom um’nuchah.
Bo-i bo-i hamalkah, bo-i bo-i hakalah.
Shalom aleichem, malachei hashalom.

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our queen.
Behold her descending, the holy, the blessed,
and with her the angels of peace and of rest.
Draw near, draw near, and here abide,
draw near, draw near, O Sabbath bride.
Peace also to you, you angels of peace.
KABBALAT PANIM — WELCOMING

Blessings for Shabbat

The candles are lit before the blessing is recited.

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik

ner shel Shabbat.

Blessed are you, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of Shabbat.

For Kabbalat Shabbat, turn to page 130.

Shabbat Candle Blessing — The mitzvah of kindling Shabbat lights in the home is an early rabbinic practice (M. Shabbat 2:1ff.) The Shabbat candle blessing is first recorded in the ninth-century prayerbook, Seder Rav Amram. Lighting Shabbat candles as part of the synagogue service is an innovation of Reform Judaism.
L’CHAH Dodi likrat kalah,
p’nei Shabbat n’kab’lah.

BELOVED, COME to meet the bride; beloved come to greet Shabbat.

Shamor v’zachor b’dibur echad,
hishmianu El ham’yuchad,
Adonai echad ush’mo echad,
I’shem ul’tiferet v’lit’hilah.

“Keep” and “remember”: a single command the Only God caused us to hear;
the Eternal is One. God’s Name is One; glory and praise are God’s.

Likrat Shabbat l’chu v’neilecha,
ki hi m’kor hab’rachah,
meirosh mikedem n’suchah,
sof maaseh b’machshava t’chilah.

Come with me to meet Shabbat, forever a fountain of blessing.
Still it flows, as from the start: the last of days, for which the first was made.

Mikdash Melech, ir m’luchah,
kumi tz’i mitoch hahafeichah,
rav lach shevet b’emek habacha,
v’hu yachamol alayich chemlah.

Royal shrine, city of kings, rise up and leave your ravaged state.
You have dwelt long enough in the valley of tears; now God will shower mercy on you.

Hitnaari, mei-afar kumi,
livshi bigdei tifarteich ami,
al yad ben Yishai Beit haLachmi,
karvah el nafshi g’alah.

Lift yourself up! Shake off the dust! Array yourself in beauty, O my people!
At hand is Bethlehem’s David, Jesse’s son, bringing deliverance into my life.

This poem was composed by Shlomo Halevi Alkabetz, 16th century Safed kabbalist. The first eight verses are arranged acrostically according to the author’s name (שלמה הכהן).
Hito'ri, hitor'ri,
ki va oreich, kumi ori,
uri uri shir dabeiri.
k'vod Adonai alayich niglah.

Awake, awake, your light has come! Arise, shine, awake and sing:
the Eternal's glory dawns upon you.

Lo teivoshi v'lo tikalmi,
mah tishtochachi umah tehemi,
bach yechesu anyei ami,
v'nivn'nah ir al tilah.

An end to shame and degradation; forget your sorrow; quiet your groans. The afflicted of my people find respite in you, the city renewed upon its ancient ruins.

V'hayu lim'shisah shosayich,
v'rachaku kol m'valayich,
yasis alayich Elohayich,
kimsos chatan al kalah.

The scavengers are scattered, your devourers have fled; as a bridegroom rejoices in his bride, your God takes joy in you.

Yamin usmol tifrotzi,
v'et Adonai taaritzi,
al yad ish ben partzi,
v'nism'chah v'nagilah.

Your space will be broad, your worship free: await the promised one; we will exult, we will sing for joy!

Bo'i v'shalom ataret ba'lah,
gam b'simchah uv'zoholah,
toch emunei am s'gulah,
bo'i chalah, bo'i chalah.

Enter in peace, O crown of your husband; enter in gladness, enter in joy. Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

For those who choose: When the congregation reaches the last verse, beginning בואו בשלום Bo-i v'shalom, Enter in peace, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.
Bar’chu et Adonai ham’vorach!
Baruch Adonai ham’vorach
l’olam va-ed!

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

The Sh’mah is one of the prayers one may recite in any language. M. Sotah 7:1

For those who choose: The prayer leader at the word בְּרָכָה Bar’chu (the call to worship) bends the knees and bows from the waist, and at בָּרוּךְ Adonai stands straight. בָּרוּךְ Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.
Baruch atah, Adonai
Eloheinu, Melech haolam,
asher bid'varo ma'ariv aravim,
b'chochmah potei-ach sh'arim,
uxir'vunah mishaneh itim
umachalit et haz'manim,
um'sadeir et hakochavim
b'mishm'rotehim barakia kirtzono.
Borei yom valailah,
goleil or mipnei choshech,
v'choshech mipnei or.
Umaavir yom umevi'vi lai'lah,
umavdal bein yom uvein lai'lah,
Adonai Tzvaot shino.
El chai v'kayam,
tamid yimloch aleinu l'olam va-ed.
Baruch atah, Adonai, hamaariv aravim.

Blessed are You, Adonai our God, Ruler of the universe,
who speaks the evening into being,
skillfully opens the gates,
thoughtfully alters the time and changes the seasons,
and arranges the stars in their heavenly courses according to plan.
You are Creator of day and night,
rolling light away from darkness and darkness from light,
transforming day into night and distinguishing one from the other.
Adonai Tzvaot is Your Name.
Ever-living God, may You reign continually over us into eternity.
Blessed are You, Adonai, who brings on evening.

Baruch atah, Adonai, hamaariv aravim.

Adonai Tzvaot: this is one of many names that help elucidate God’s attributes. God designs, creates and arranges the universe with order and purpose.
The darkness of the first day differed from the darkness that preceded creation. The root of ma'ariv can also mean “mix,” suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.
Praise to You, Adonai our God,  
from whom the evening flows.  
Your wisdom sets the way on which time and season glide;  
Your breath guides the sail of the stars.  
Creator of the tide of time and light,  
You guide the current of day into night.  
As heaven spans to infinity,  
You set its course for eternity.  
Praise to You, Adonai our God,  
from whom the evening flows.

ברוך אתה, ז”ל, המאrouw ארבט.
Baruch atah, Adonai, hamaariv aravim.

This is an hour of change.  
Within it we stand uncertain on the border of light.  
Shall we draw back or cross over?  
Where shall our hearts turn?  
Shall we draw back, my brother, my sister,  
or cross over?  
This is the hour of change, and within it,  
we stand quietly  
on the border of light.  
What lies before us?  
Shall we draw back, my brother, my sister,  
or cross over?

ברוך אתה, ז”ל, המאrouw ארבט.
Baruch atah, Adonai, hamaariv aravim.

I know that the tide is not an independent force, but merely the submission of the water to the movement of the moon in its orbit. And this orbit in its turn is subject to other orbits which are mightier far than it. And so the whole universe is held fast in the clinging grip of strong hands, the forces of Earth and Sun, planets, and comets, and galaxies, blindly erupting forces ceaselessly stirring in ripples of silence to the very depth of black space. Amos Oz
Everlasting Love

You offered Your people Israel by teaching us Torah and mitzvot, laws and precepts. Therefore, Adonai our God, when we lie down and when we rise up, we will meditate on Your laws and Your commandments. We will rejoice in Your Torah for ever. Day and night we will reflect on them for they are our life and doing them lengthens our days. Never remove Your love from us. Praise to You, Adonai, who loves Your people Israel.

Baruch atah, Adonai, ohev amo Yisrael.
The enlarged י ayin at the end of שִׁמְעוּ שִׁמְעוּ (Hear) and the enlarged ד dalet at the end of תָּהֳמֵ אָכַד (one) combine to spell יְדֹ (witness). We recite the Sifras to bear witness to the Oneness of God.

ברוך שם קדוש מלכותי לעלם ועד.
Blessed is God’s glorious majesty forever and ever.

שמע ישראל יהוה אלהינו יהוה הוא.
Hear, O Israel, Adonai is our God, Adonai is One!
V’AHAVTA et Adonai Elohecha,
b’chol l’vavecha u’v’chol nafsh’cha u’v’chol
m’odecha. V’hayu had’varim ha-eileh
asher anochi m’izav’cha hayom al
l’vavecha. V’shinantam l’vanecha v’dibarta bam b’shivr’cha b’veitecha u’v’lecht’cha
vaderech u’v’shoch’cha u’v’kumecha.
Uk’shartam l’ot al yadecha v’hayu l’totafot bein einecha. Uch’tavtam
al m’izuzot beitecha uvish’arecha.

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

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

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

ינ אֱלֹהֵיכָם אָמָרֵי
Adonai Eloheichem EMET.

For those who choose: At the end of the שמעו Shma, after the words יִנָּהֳלֶיכָם, the word אֶמֶת “true” is added as an immediate affirmation of its truth.

V’habatta... You shall love... Deuteronomy 6:5–9
לneau תָּקֹרֶא... Thus you shall remember... Numbers 15:40–41
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.

In a world torn by violence and pain,
a world far from wholeness and peace,
give us the courage to say, Adonai:
There is one God in heaven and earth.
The high heavens declare Your glory;
may earth reveal Your justice and love.

From bondage in Egypt, we were delivered;
at Sinai, we bound ourselves to Your way.
Inspired by prophets and instructed by sages,
time and again, we overcame oppressive forces.

Though our failings are many and our faults are great,
it has been our glory to bear witness to our God,
keeping alive in dark ages
Your vision of a world redeemed.
Let us continue to work for the day
when the nations will be one and at peace.
Then shall we rejoice as Israel did,
singing on the shores of the Sea:
Mi chamochah ba-eilim, Adonai!
Mi kamochah nedar bakodesh,
nora t’hillot, oseh fele!

Malchut’cha ra-u vanecha,
bokei-a yam lifnei Moshe uMiryam.
Zeh Eli, anu v’amru,
Adonai yimloch l’olam va-ed!

V’ne-emar: ki fadah Adonai et Yaakov,
ug’alo miyad chazak mimenu.
Baruch atah, Adonai, gaal Yisrael.

Who is like you, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

Your children witnessed Your sovereignty,
the sea splitting before Moses and Miriam.
“This is our God!” they cried.
“Adonai will reign forever and ever!”

Thus it is said,
“Adonai redeemed Jacob,
from a hand stronger
than his own.”
Praised are You, Adonai, for redeeming Israel.

Baruch atah, Adonai, gaal Yisrael.
Grant, O God, that we lie down in peace,
and raise us up, our Guardian, to life renewed.
Spread over us the shelter of Your peace.
Guide us with Your good counsel; for Your Name’s sake, be our help.
Shield and shelter us beneath the shadow of Your wings.
Defend us against enemies, illness, war, famine and sorrow.
Distance us from wrongdoing.
For You, God, watch over us and deliver us. For You, God, are gracious and merciful.
Guard our going and coming, to life and to peace, evermore.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us,
over all Your people Israel, and over Jerusalem.

Grant, O God, that we lie down in peace...
Let there be love and understanding among us.
Let peace and friendship be our shelter from life's storms.
Adonai, help us to walk with good companions,
to live with hope in our hearts and eternity in our thoughts,
that we may lie down in peace and rise up waiting to do Your will.

Baruch atah, Adonai, haporeis sukot shalom aleinu
v'al kol amo Yisrael v'al Yerushalayim.

Give us a place to rest, Adonai, our God.
Bring us into shelter
in the soft, long, evening shadows of Your truth.
For with You are true protection and safety,
and in Your Presence are acceptance and gentle love.
Watch over us as we go forth.
Prepare for us as we return.
Spread over us Your shelter of peace,
over all we love — over our Jerusalem and Yours.

Baruch atah, Adonai, haporeis sukot shalom aleinu
v'al kol amo Yisrael v'al Yerushalayim.
Shabbat Evening I

Select either V’shamru or Yism’chu

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

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

Yism’chu
v’malchut’cha
shomrei Shabbat v’korei oneg.
Am m’kad’shei shvi-i,
kulam yisb’u v’yitangu mituvecha.
V’hashvi-i ratzita bo v’kidashto,
chemdat yamim oto karata,
zecher I’maseh v’reishit.

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

V’shamru v’nei Yisrael . . . The people of Israel shall keep . . . Exodus 31:16–17

Yism’chu contains twenty-four Hebrew words said to correspond to the twenty-four hours of Shabbat.
Adonai, s’fatai tiftach, ufi yagid t’hilatecha.

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

For those who choose: Before reciting师事务所 תפילת t’filah, one takes three steps forward.

Adonai, s’fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17

*SHABBAT SHUVAH — Zichreinu l’chayim, Melech chafeitz bachayim,
v’choteinu b’eser hachayim, l’maancha Elohim chayim.

Melech ozeir umoshia umagen.

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

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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 loving kindness, 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.

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

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*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 ? Baruch and stands straight at the word ?? Adonai. Avoth lo’amotot ... As God has been gracious to our forebears, so may we receive divine favor.
Atah gibor l’olam, Adonai, m’chayeih hakol (meitim) atah, rav l’hoshia.

*WINTER — Mashiv haruach umorid hagashem.
*SUMMER — Morid hatal.

M’chakeil chayim b’chesed, m’chayeih hakol (meitim) b’rachamim rabim, someich noflim, v’rofei cholim, umatir asurim, um’kayeyim emunato lisheinei afar.

Mi chamochah baal g’vurot
umi domeh lach, melech meimit
um’chayeih umatzmiach y’shuah.

Shabbat Shuvah —
Mi chamochah Av harachamim, zocheir y’tzurav l’chayim b’rachamim.
V’ne-eman atah l’hachayot hakol (meitim).
Baruch atah, Adonai, m’chayeih hakol (hameitim).

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 (who revives the dead).

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

Mashiv haruach / Morid hatal — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

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.

*Winter: Shmini Atzeret / Simchat Torah to Pesach. Summer: Pesach to Shmini Atzeret / Simchat Torah.
**Shabbat Shuva** — Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH —* Baruch atah, Adonai, HaMelech hakadosh.

—atoh kadosh v’shimcha kadosh
uk’doshim b’chol yom
y’halucha, selah.*

Baruch atah Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH — Baruch atah,
Adonai, HaMelech hakadosh.

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

Blessed are You, Adonai, the Holy God.

ברוך אתה בברכה
מֵאֵלֶּיךָ מַלֵּךְ יָהֳדָשׁ
Baruch atah, Adonai, Ha-El hakadosh.

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

ברוך אתה בברכה
מֵאֵלֶּיךָ מַלֵּךְ יָהֳדָשׁ
Baruch atah, Adonai, HaMelech hakadosh.

This third blessing of praise in the Amidah emphasizes God's holy nature. Even God’s name is holy.
MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.
May all who struggle find rest on this day.
May all who suffer find solace.
May all who hurt find healing on this day.
May all who despair find purpose.
May all who hunger find fulfillment on this day.
And may this day fulfill its promise.

ברוך אתה, יִמְצָאשׁ חַשָּׁבָתָה.
Baruch atah, Adonai, m’kadeish HaShabbat.

DISTURB US, Adonai, ruffle us from our complacency;
Make us dissatisfied. Dissatisfied with the peace of ignorance,
the quietude which arises from a shunning of the horror, the defeat,
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us
the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us
from the sweet and sad poignancies rendered by
half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary
is not the border of living
and the walls of Your temples are not shelters
from the winds of truth, justice and reality.

Disturb us, O God, and vex us;
let not Your Shabbat be a day of torpor and slumber;
let it be a time to be stirred and spurred to action.

ברוך אתה, יִמְצָאשׁ חַשָּׁבָתָה.
Baruch atah, Adonai, m’kadeish HaShabbat.

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the
tyranny of things in space; on Shabbat we try to become attuned to the holiness of time. It is a
day on which we are called upon to share in what is eternal in time, to turn from the results of
Creation to the mystery of Creation, from the world of Creation to the creation of the world.

Abraham Joshua Heschel
GOD OF GOODNESS, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

כּוֹדֵחַ אַתָּה, נָּאָ הַתָּבְּרוֹכָה שָּמֵךְ לְכָלָה נָאָ הַתָּבְּרוֹכָה.
Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.

WHEN WE BEHOLD Your heavens, the work of Your fingers,
the moon and stars that You set in place —
What are we humans that You are mindful of us?
We mortals that You take note of us?
You made us little less than divine,
adorned us with glory and majesty.
You gave us dominion over Your handiwork,
laying the world at our feet . . .
how majestic is Your name throughout the earth!

כּוֹדֵחַ אַתָּה, נָּאָ הַתָּבְּרוֹכָה שָּמֵךְ לְכָלָה נָאָ הַתָּבְּרוֹכָה.
Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.

For those who choose: At the word Modim, one bows at the waist. At Adonai, one stands up straight.

When we behold Your heavens . . . Psalm 8:4-7, 10
PRAYERS FOR HEALING

MI SHEBEIRACH avoteinu v'imoteinu,
Avraham, Yitzchak v'Yaakov, Sarah, Rivkah,
Rachel v'Lei-ah, hu y'vareich et hacholim
[names]. HaKadosh Baruch Hu yimalei
rachamim alehem, l'hachalimam u'rapotam
ul'hachazikam, v'yishlach lahem m'heirah
r'fuah, r'fuah shleimah min hashamayim,
r'fuat hanefesh ur'fuat haguf, haisha

MAY THE ONE who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca,
Rachel and Leah, bless and heal those who are ill [names]. May the Blessed Holy One be
filled with compassion for their health to be restored and their strength to be revived.
May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

MI SHEBEIRACH avoteinu
M'kor hab'rachah l'imoteinu.
May the Source of strength who blessed the ones before us
help us find the courage to make our lives a blessing and let us say, Amen.

MI SHEBEIRACH imoteinu
M'kor hab'rachah laavoteinu.
Bless those in need of healing with r'fuah shleimah,
the renewal of body, the renewal of spirit, and let us say, Amen.

BIRKAT HAGOMEIL — ברכות חוג şirk — THANKSGIVING BLESSING

Individual recites:

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

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

Congregation responds:

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

Amen. May the One who has bestowed goodness upon us
continue to bestow every goodness upon us forever.

Shabbat Mincha T'filah is on pages 344–345.

Birkat HaGomeil — ברכת חוג прек — may be recited by one who has survived a life-challenging situation.
Grant Abundant Peace

To Israel Your people forever,
for You are the Sovereign God of all peace.
May it be pleasing to You to bless Your people Israel
in every season and moment with Your peace.

Shabbat Shuvah —
In the book of life, blessing, peace and prosperity,
may we be remembered and inscribed by You,
we and all Your people Israel for a good life and for peace.
Blessed are You, Adonai, who makes peace.

Baruch atah, Adonai, me-chem cucem
Blessed are You, Adonai, who blesses Your people Israel with peace.

Baruch atah, Adonai, me-chem cucem

“Seek peace and pursue it.” (Psalm 34:15) . . . The midrash observes, we must “seek” peace in our own place, and “pursue it” in every other place. Numbers Rabbah, Chukat 19:27
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’mitzvoticha
tirdof nafshi. V’chol hachoshvim
alai raah, m’heirah hafeir arzatah
v’kalkeil machashavta. Aseih l’maan
sh’mecha, aseih l’maan y’minecha, aseih
l’maan k’dushatecha, aseih l’maan
Toratecha. L’maan yeichaltzu y’didecha,
hoshiah y’mincha vaaneini.

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.

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

Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v’al kol Yisrael, v’al kol yoshvei teivei,
v’imru. Amen.

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

For those who count the Omer between the second day of Pesach and Shavuot, turn to page 570.
Reading of the Torah is on page 362. Aleinu and Kaddish are on pages 586–587.

Elohai, n’tzor l’shoni meira... My God, guard my speech from evil...

Based on Psalm 34:14

L’maan yeichaltzu... so that Your loved ones...

Psalm 60:7

Yih’yu l’ratzon... May the words of my mouth...

Psalm 19:15
Aleinu

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

Continue on page 589.

Aleinu

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

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

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

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

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

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

Kaddish begins on page 592.

Tikkun olam (literally, “repairing the world”) originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the Aleinu, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the Shema. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. Elyse D. Frishman

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. Adam Sol
Kaddish Yatom — Mourners’ Kaddish

Meditations before Kaddish

1.

When I die, give what’s left of me away to children and old men that wait to die.
And if you need to cry,
cry for your brother walking the street beside you.
And when you need me, put your arms around anyone and give them what you need to give me.

I want to leave you something,
something better than words or sounds.
Look for me in the people I’ve known or loved,
as if you cannot give me away, at least let me live in your eyes and not in your mind.

You can love me best by letting hands touch hands, and by letting go of children that need to be free.
Love doesn’t die, people do.
So, when all that’s left of me is love, give me away.

Kaddish Yatom . . . Mourners’ Kaddish . . . The Kaddish is a hymn of praise to God and a prayer for the speedy establishment of God’s sovereignty on earth, recited at the conclusion of rabbinic study and exposition of Scripture. In its essence it is not a mourner’s prayer, and various forms of the Kaddish are used to mark the conclusion of each part of the service. The custom of reciting Kaddish for a year (or eleven months) after the death of a parent and on the anniversary of that death (Yahrzeit) originated in the Rhineland during the Crusades (eleventh century).
2.

**In nature’s ebb and flow.** God’s eternal law abides. When tears dim our vision or grief clouds our understanding, we often lose sight of God’s eternal plan. Yet we know that growth and decay, life and death, all reveal a divine purpose.

God who is our support in the struggles of life, is also our hope in death. We have set God before us and shall not despair.

In God’s hands are the souls of all the living and the spirits of all flesh. Under God’s protection we abide, and by God’s love are we comforted. O Life of our life, Soul of our soul, cause Your light to shine into our hearts, and fill our spirits with abiding trust in You.

3.

**The light of life** is a finite flame. Like the Shabbat candles, life is kindled, it burns, it glows, it is radiant with warmth and beauty. But soon it fades, its substance is consumed, and it is no more.

In light we see; in light we are seen. The flames dance and our life burns down and gutters. There is an end to the flames. We see no more and are no more seen, yet we do not despair, for we are more than a memory slowly fading into the darkness. With our lives we give life. Something of us can never die: we move in the eternal cycle of darkness and death, of light and life.
4.

WHY should I wish to see God better than this day?  
I see something of God in each hour of the twenty-four,  
and each moment then:  
In the faces of men and women I see God,  
and in my own face in the glass.  
I find letters from God dropt in the street,  
and every one is sign’d by God’s name.  
And I leave them where they are,  
for I know that whereso’er I go,  
others will punctually come forever and ever.

5.

IT IS A FEARFUL THING to love  
what death can touch.

A fearful thing to love,  
hope, dream: to be —  
to be, and oh! to lose.

A thing for fools this, and  
a holy thing,  
a holy thing to love.

For  
your life has lived in me,  
your laugh once lifted me,  
your word was gift to me.

To remember this brings a painful joy.  
‘Tis a human thing, love,  
a holy thing,  
to love  
what death has touched.
6.

IT IS HARD to sing of oneness when the world is not complete,
when those who once brought wholeness to our life have gone,
and naught but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved;
it cannot help us find what each of us, alone, must now become.
Yet no one is really alone:
those who live no more, echo still within our thoughts and words,
and what they did is part of what we have become.

We do best homage to our dead when we live our lives more fully,
even in the shadow of our loss.
For each of our lives is worth the life of the whole world;
in each one is the breath of the Ultimate One.
In affirming the One, we affirm the worth of each one
whose life, now ended, brought us closer to the Source of life,
in whose unity no one is alone and every life finds purpose.

7.

YEISH kochavim she-oram magia artzah
rak kaasher heim arzam avdu v’einam.
Yeish anashim sheziv zichram mei-ir
kaasher heim arzam einam od b’tocheinu.
Orot cileh hamav’hikim
b’cheshkat halayil
heim heim shamarim laadam et haderech.

THERE ARE STARS up above,
so far away we only see their light
long, long after the star itself is gone.
And so it is with people that we loved —
their memories keep shining ever brightly
though their time with us is done.
But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days, these are the ways we remember.
MOURNER’S KADDISH

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

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

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

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

Our praise to You, Adonai our God, Sovereign of the universe,
who brings forth bread from the earth.

Birkat Hamazon, Blessing After Eating

On Shabbat

Shir hamaalot, b’shuv Adonai
et shivat Tziyon, hayinu k’cholmim.
Az yimalei s’chok,
pinu ul’shoneinu rinah.
Az yomru vagoyim,
higdil Adonai laasot im cileh.
Higdel Adonai laasot imanu,
hayinu s’michim.
Shuvah Adonai et sh’viteinu
kaasikim banegev.
Hazorim bdinah bri’nah yiktzoru.
Haloch yeileich uvachoh
nosei meshech hazarah,
bo yavo v’rinah, nosei alumotav.

A song of ascents. When Adonai restores the fortunes of Zion, we see it as in
a dream, our mouths shall be filled with laughter, our tongues, with songs of
joy. Then shall they say among the nations, “Adonai has done great things for
them!” Adonai will do great things for us and we shall rejoice. Restore our
fortunes, Adonai, like watercourses in the Negev. They who sow in tears shall
reap with songs of joy. Those who go forth weeping, carrying the seed-bag,
shall come back with songs of joy, carrying their sheaves.

All Days

Leader

Chaveirim vachaveilot, n’vareich!

Let us praise God.
**THE WINE OR GRAPE JUICE**

*The blessing may be said over wine or grape juice.*

*Lift the goblet but do not drink until after the Blessing of Separation.*

**Baruch atah, Adonai**

Eloheinu, Melekh ha'olam,
borei pri hagafen.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

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**THE SPICES**

*Lift the spice box.*

**Baruch atah, Adonai**

Eloheinu, Melekh ha'olam,
borei minei v'samim.

Praise to You, Adonai our God, Sovereign of the universe, Creator of varied spices.

*Circulate the spice box.*

---

**THE LIGHT**

*Raise the Havdalah candle.*

**Baruch atah, Adonai**

Eloheinu, Melekh ha'olam,
borei morei ha-eish.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the lights of fire.

---

The filled and raised cup is symbolic of the joy felt when expressing gratitude to God. The wine is not sipped until the final blessing.

The spices, coming from the earth, remind us of our duty during our work-week to protect the fragile balance of nature.
THE BLESSING OF SEPARATION

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

PRAISE TO YOU, Adonai our God, Sovereign of the universe:
who distinguishes between the holy and ordinary, between light and dark,
between Israel and the nations, between the seventh day and the six days of work.
Praise to You, Adonai who distinguishes between the holy and ordinary.

Sip the wine or grape juice.

Extinguish the Havdalah candle in the remaining wine or grape juice,
while the following passages are sung or said:

HAMAVDIL bein kodesh l’chol,
chatoteinu hu yimchol,
zareinu v’chaspeinu yarbeh kachol,
v’chakochavim balailah.

Shavua tov . . .

MAY THE ONE who distinguishes between the holy and the ordinary, pardon our sins; multiply our offspring and our possessions as grains of sand and as the stars at night.

A good week, a week of peace, may gladness reign and joy increase.
Eliyahu hanavi,
Eliyahu hatishbi,
Eliyahu hagiladi.

Bimheirah b'ymeinu,
yavo eileinu,
im Mashiach ben David.

MAY ELIJAH the prophet,
Elijah the Tishbite,
Elijah of Gilead,
quickly in our day come to us
heralding redemption.

"Elijah the Tishbite" is a paraphrase of the introduction of the Elijah story in I Kings 17:1.

Marc Brettler

Elijah in Jewish folklore is the champion of the poor and downtrodden, an agent of mercy and hope. He is the bearer of good tidings, the harbinger of the messianic age.