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MISHKAN T’FILLAH

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Please do not remove from the Harris Chapel.
Prayers for Weekdays
WE ARE CALLED unto life, destiny uncertain.
Yet we offer thanks for what we know,
for health and healing, for labor and repose,
for renewal of beauty in earth and sky,
for that blend of human-holy which inspires compassion,
and for hope: eternal, promising light.

For life, for health, for hope,
for beautiful, bountiful blessing,
all praise to the Source of Being.

Baruch atah, Adonai,
M'kor nefesh kol chai.
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!

All holy acts require summoning.

For those who choose: The prayer leader at the word ברוך Bar'chu (the call to worship) bends the knees and bows from the waist, and at ע נאוי stands straight. ע נאוי Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.
Praised 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.
Praise to You, Adonai, who brings on evening.

ברוך אתה,ippy, מאיריב ערבים.
Baruch atah, Adonai, hamaariv aravim.

Ever-living God, Your majesty is proclaimed
by the marvels of earth and sky.
Sun, moon and stars testify to the power of Your wisdom.
Day follows day in endless succession
and the years vanish from our sight,
but Your sovereignty endures.
Though all things pass,
let not Your glory depart from our lives.
Help us to become co-workers with You,
and fill our days with abiding worth.

ברוך אתה,ippy, מאיריב ערבים.
Baruch atah, Adonai, hamaariv aravim.

The darkness of the first day differed from the darkness that preceded creation. The root of Maariv can also mean “mix,” suggesting God mixed light into the primordial darkness. The tiniest sparks of light can transform darkness.

To be “religious” might mean to have an intuitive feeling of the unity of the cosmos. . . . Oneness is grounded in scientific reality: we are made of the same stuff as all of creation. The deepest marvel is the unity in diversity. Daniel Matt
As you taught Torah
to those whose names I bear,
teach me Torah, too.
Its mystery beckons,
yet I struggle with its truth.
You meant Torah for me:
did You mean the struggle for me, too?
Don’t let me struggle alone;
help me to understand,
to be wise, to listen, to know . . .  
Lead me into the mystery.

ברוך אתה, יהוה, אמרם ישראל.
Baruch atah, Adonai, ohev amo Yisrael.

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.

ברוך אתה, יהוה, אמרם ישראל.
Baruch atah, Adonai, ohev amo Yisrael.

Torah is what God has revealed to us, and what we discern of God: ideas and ideals, laws and
mitzvot, our religious heritage. It unfolds our memories of Abraham and Sarah, of Moses and
Miriam and the Prophets. It is legislation and explanation, allowing questions that challenge,
answers which inspire: all a quest for meaning. It is our way of life, a path for our souls, and the
design for a better world. John Rayner
שנאם יישראלי יהוה אלהינו יהוה אחד.
Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!
Hear, O Israel, Adonai is our God, Adonai is One!

שנאם יישראלי... Hear, O Israel... Deuteronomy 6:4
ברוך שם קבוד מלchestra לolieת נאדם.
Baruch shem k’vod malchuto l’olam va-ed.
Blessed is God’s glorious majesty forever and ever.

The enlarged י ayin at the end of שימה (Hear) and the enlarged ד dalet at the end of אחד echad (one) combine to spell יא eid (witness). We recite the Shma to bear witness to the Oneness of God.
V’AHAVTA et Adonai Elohecha,
 b’chol I’vav’cha uv’chol nafsh’cha uv’chol
 m’odecha. V’hayu had’varim ha-cileh
 asher anochi m’tzav’cha hayom al
 I’vavecha. V’shinantam I’vanecha v’divarta
 bam b’shiy’tcha b’vitecha uv’lech’tcha
 vaderech uv’soch b’cha uv’kumecha.
 Uk’shartam l’ot al yadecha v’hayu
 l’totafot bein echa. Uch’tavtam
 al m’zuzot beitecha uvish’arecha.

L’maan tizk’ru vaasitem et
 kol mitzvotai v’h’yitem k’doshim
 l’Eloheichem. Ani Adonai Eloheichem,
 asher hotzeitu et-chem mei-eretz
 Mitzrayim lih’yot 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.

For those who choose: At the end of the שמע Shma, after the words אני אבינו Adonai Eloheichem, the word אניemet (“true”) is added as an immediate affirmation of its truth.

V’ahavta . . . You shall love . . . Deuteronomy 6:5–9
L’naan tizk’ru . . . Thus you shall remember . . . Numbers 15:40–41
Sing the song of men and women
joined in understanding and respect.
The song of God's miracles,
an earth protected and cherished:
a gift for our children
and the generations to come.
The song of a land once ravished by war,
now quiet and content:
her soldiers home, to leave no more.
The song of a world redeemed:
the song of peace.

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-cilim, Adonai!*

Mi kamochah nedar bakodesh,
nora 'hilot, oseih fele!

*WHO IS LIKE YOU, O God,*
among the gods that are worshipped?  
*Who is like You, majestic in holiness,*  
*awesome in splendor, working wonders?*

---

Mi chamochah... *Who is like you...* Exodus 15:11

*Zeh Eli... This is our God...* Exodus 15:2

*Adonai yimloch... Adonai will reign...* Exodus 15:18

*Ki fidah Adonai... Adonai redeemed...* Jeremiah 31:10
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.

Blessed are You, Adonai, Guardian of Israel.

ברוך אתה, נאם, שמעו עם ישראל.
Baruch atah, Adonai, shomeir amo Yisrael laad.

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.

ברוך אתה, נאם, שמעו עם ישראל.
Baruch atah, Adonai, shomeir amo Yisrael laad.

Grant, O God, that we lie down in peace . . . Following a reading from Seder Rav Amram, our first known comprehensive prayerbook, circa 860 C.E.
Please Rise

**Adonai**, s'fatai tiacht,
ufi yagid thilatecha.

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

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For those who choose: Before reciting the שלום T'filah, one takes three steps forward.

"Adonai, open my lips that my mouth may declare Your praise; for You have no delight in sacrifice. If I were to give a burnt offering, You would not be pleased." According to the Midrash, Israel said to God, "We are impoverished now that we cannot offer sacrifices." God answered, "I seek words from you now, as it is written, "Take words with you when you return to your God" (Hosea 14:3)." *Midrash Shinot Rabbah* 38:4

אָדוֹנָי, שָׁפְתָא תִּשְׁחַ תָּעָלָה Adonai, s'fatai tiacht... Adonai, open up my lips... Psalm 51:17
Baruch atah, Adonai Eloheinu
v’Elohei avoteinu v’imoteinu, Elohei
Avraham, Elohei Yitzchak v’Elohei Yaakov,
Elohei Sarah, Elohei Rivkah, Elohei
Rachel v’Elohei Lei-ah. Ha-El hagadol
hagibor v’hanora, El elyon, gomeil
chasdim tovim, v’koneih hakol, v’zocheir
chasdei avot v’imahot, umeivi g’ulah
liv’nei v’neihem l’maan sh’mo b’ahavah.

BETWEEN ROSH HA'SHANAH AND
YOM KIPPUR — Zchoreinu l’chayim,
Melech chafeitz bachayim,
v’chotzeivnu b’sefer hachayim,
l’maacha Elohim chayim.

Melech ozeir umosha umagein.
Baruch atah, Adonai,
magein Avraham v’ezrat Sarah.

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

BETWEEN ROSH HA'SHANAH AND YOM KIPPUR —
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.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows
from the waist at the word בראות Baruch and stands straight at the word אדונai Adonai.
Your might, O God, is everlasting;
Help us to use our strength for good and not evil.
You are the Source of life and blessing;
Help us to choose life for ourselves and our children.
You are the support of the falling;
Help us to lift up the fallen.
You are the author of freedom;
Help us to free the captive.
You are our hope in death as in life;
Help us to keep faith with those who sleep in the dust.
Your might, O God, is everlasting;
Help us to use our strength for good.

ברוך אתה, ב_plugins תNotFoundException (PluginNotFoundException) ב-4:2

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

The metaphor of reviving the dead is widely used rabbinically. The Talmud recommends saying ברוך אתה, ב-4:2, “Blessed are You, Adonai, reviver of the dead,” for greeting a friend after a lapse of twelve months and after awakening from sleep. *Brachot* 58b, Y. *Brachot* 4:2

משיב הרוח / מוריד חטול 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.

مورיד חטול 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.
YOU ARE HOLY, Your Name is holy, and those who are holy praise You every day.*

Blessed are You, Adonai, the holy God.

Baruch atah, Adonai, Ha-El hakadosh.

*This third blessing of praise in the Amidah emphasizes God’s holy nature. Even God’s Name is holy.
**Adonai, our God** grant us knowledge.
Having granted us knowledge, accept our repentance.
Having accepted our repentance, forgive our sins.
Having forgiven us, redeem us.
Having redeemed us, heal our ills.
Having healed us, bless our years.
Having blessed our years, gather us together.
Having gathered us together, judge us righteously.
Having judged us righteously, defeat evil.
Having defeated evil, let goodness flourish.
Now that the righteous flourish, make Jerusalem heavenly for us.
Hear our entreaties and accept us. In Your great goodness, grant Jerusalem peace.

Baruch atah, Adonai, shomei-a t’filah.

Blessed are You, Adonai, who hears prayer.

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**Give us insight**, Adonai our God, to understand Your ways,
and consecrate our hearts to revere You.
From our sins redeem us with forgiveness; from pain and sorrow keep us far.
Bestow upon us Your earth’s abundance,
and gather our exiles from earth’s four corners.
To those who stray, bring correction; upon the lawless, place Your hand.
Let the righteous rejoice in the building of Your city
and the flowering of Your redemption.
Before we call comes Your reply.

Blessed is Adonai, who hearkens to prayer.

Baruch atah, Adonai, shomei-a t’filah.

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*Meyn Sh’moneh Esrei* is a short form of the *Amidah*, various versions of which were used by the Rabbis of antiquity. We contribute here with language drawn from tradition, but expressive of contemporary yearning.
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.

ברוך אֲתָה יְהֹוָה שְׁמֵךְ יָדֵךְ קָדָשׁ לְךָ נִעַמָּה לְתוֹדוֹתָה.
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!

ברוך אֲתָה יְהֹוָה שְׁמֵךְ יָדֵךְ קָדָשׁ לְךָ נִעַמָּה לְתוֹדוֹתָה.
Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.

For those who choose: At the word מַדִּים modim, one bows at the waist. At_vendor? Adonai, one stands up straight.

When we behold Your heavens . . . Psalm 8:4–7, 10
LEND US THE WIT, O God, to speak the lean and simple word; give us the strength to speak the found word, the meant word; grant us the humility to speak the friendly word, the answering word.

And oh, make us sensitive, God, sensitive to the sound of the words which others speak — sensitive to the sound of their words — and to the silences between.

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

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

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

R. Eleazar would say: May it be Your will . . . to bring love and fellowship, peace and friendship. May our borders be rich in disciples. . . . Confirm us with a good companion and a good impulse in Your world . . .

R. Zera would conclude: May it be Your will . . . that we not sin nor bring upon ourselves shame or disgrace before our parents!

R. Safra would add: May it be Your will to establish peace amidst the celestial family and amidst the earthly family . . .

*Based on Brachot 16b–17a*
**MAY WE FIND** peace with those we love, growing together over time.

May we be at peace with ourselves and with the labors that fill our days.

May we fashion peace in our world with wisdom and gentle patience.

Blessed are You, Adonai, who blesses our people Israel with peace.

ברוך אתה, נב, שבברך את אשר חאל 미국ך בשלום.

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

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**PRAYERS FOR HEALING**

**MI SHEBEIRACH** avoteinu v'imoteinu, לוי שבברך אבותינו ואמותינו,

**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.
**Let Us Adore** the ever-living God, and render praise unto You who spreads 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.

Vaanachnu kor'im
unishtachavim umodim,
li'nei Melech mal'chei ham'lachim
haKadosh Baruch Hu.

Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

**Let the Time** not be distant, O God, when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service. Then shall Your realm be established on earth, and the word of Your prophet fulfilled: “Adonai will reign for ever and ever.”

We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope, and in failure, the possibility of repair. *Eugene Borowitz*

Maybe God and perfection are at the end and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, and not something to start with. *Henry Slonimsky*

**Aleinu**, one of our oldest prayers, was composed to introduce the sound of the shofar on Rosh HaShanah, announcing God’s ultimate and universal rule. By the fourteenth century, this prayer joined the final *nochrim kaddish* as a concluding note of hope for every service. Reform Jewish tradition emphasizes the universal aspect of this hope, represented by the English prayer “Let us adore,” going back to the original *Union Prayer Book* of 1895.
Our thoughts turn to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people whose graves are unmarked, and those of every race and nation whose lives have been a blessing to humanity. As we remember them, we meditate on the meaning of love and loss, of life and death.

We remember them now. They live in our hearts; They are an abiding blessing.
YITGADAL v’yitkادשם sh’mei raba.
B’alma di v’ra chirutei,
v’yamlich malchutei,
b’chaiveichon uv’yomeichon
uv’chaivei d’chol beit Yisrael,
Y’hei sh’mei raba m’varach
l’alam u’almei almaya.
Yitbarach v’yishatabach v’yipaar
v’yitromam v’yitnasei,
v’yitarhar v’yitalch v’yit’halal
sh’mei d’Ku’dsha B’rich Hu,
l’eila min kol birchata v’shirata,
tush’chata v’nechemata,
daamiran b’alma. V’imru: Amen.
Y’hei sh’lama raba min sh’maya,
v’chayim aleinu v’al kol Yisrael.
V’imru: Amen.
Oseh shalom bimromav,
Hu yaaseh shalom aleinu,

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

Blessed be God’s great name to all eternity.

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

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

May the One who creates harmony on high, bring peace to us and to all Israel.
To which we say Amen.
PRAYER INVITES
God's Presence to suffuse our spirits,
God’s will to prevail in our lives.
Prayer may not bring water to parched fields,
nor mend a broken bridge,
nor rebuild a ruined city.
But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

CREATE A PURE HEART within me;
let my soul wake up in Your light.
Open me to Your Presence;
flood me with Your holy spirit.
Then I will stand and sing out
the power of Your forgiveness.
I will teach Your love to the lonely;
the lost will find their way home.
Adonai, open up my lips
and my mouth will declare Your praise.

Prayer is not a shout into an empty void answered only by its own echo. Prayer is the spirit within us reaching out to the Spirit of the universe, and prayer is that Spirit responding to us.

Robert I. Kahn

Create a pure heart within me... adapted from Psalm 51
Days pass and the years vanish, and we walk sightless among miracles. God, fill our eyes with seeing and our minds with knowing; let there be moments when Your Presence, like lightning, illumines the darkness in which we walk. Help us to see, wherever we gaze, that the bush burns unconsumed. And we, clay touched by God, will reach out for holiness, and exclaim in wonder:

How filled with awe is this place, and we did not know it! Blessed is the Eternal One, the Holy God!

Baruch atah, Adonai, Ha-El hakadosh.

Where might I go to find You, Exalted, Hidden One? Yet where would I not go to find You, Everpresent, Eternal One? My heart cries out to You: Please draw near to me. The moment I reach out for You, I find You reaching in for me.

Baruch atah, Adonai, Ha-El hakadosh.

Holiness occurs when power and goodness co-exist in perfect harmony.

adapted from Mordecai Kaplan

How shall we sanctify God’s name? By being holy ourselves. How do we accomplish this? Let our prayers bring us to sacred deed, to actions that promote justice, harmony and peace.

What does God demand of you? Do justly, love mercy, and walk humbly before your God.

Micah 6:8
Y’varech’cha Adonai v’yishmrecha.

May God bless you.

May God’s light shine upon you, and may God be gracious to you.
May you feel God’s Presence within you always, and may you find peace.

Y’varech’cha b’chol tov

May God bless you with all good
and keep you from all evil.
May God enlighten your heart with immortal wisdom
and grace you with eternal knowledge.
May God lift up merciful countenance upon you for eternal peace.

Y’varech’cha Adonai v’yishmrecha... May God bless you... Numbers 6:24-26

Y’varech’cha... May God bless... An expansion of the priestly blessing (Numbers 6:24-26), from the Dead Sea Scrolls.