MISHKAN T’FILAH

A Reform Siddur
HINEI MAH TOV

Hineih mah tov u’mah 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’zonecha.
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, malachi 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.
You may offer one of these before kindling the lights.

**As these Shabbat Candles** give light
to all who behold them,
so may we, by our lives, give light to all who behold us.

As their brightness reminds us
of the generations of Israel who have kindled light,
so may we, in our own day, be among those who kindle light.

**O Source** of light and truth,
Creator of the eternal law of goodness,
help us to find knowledge by which to live.
Lead us to take the words we shall speak
into our hearts and our lives.

Bless all who enter this sanctuary in need,
all who bring the offerings of their hearts.
May our worship lead us to acts of kindness, peace and love.

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Help me perfect my ways of loving and caring.
Inspire me to make myself whole
so that I may honor Your name and
create a world of justice and peace.

*Martin Buber*
KABBALAT PANIM — WELCOMING

BLESSINGS FOR SHABBAT

The candles are lit before the blessing is recited.

BARUCH atah, Adonai Eloheinu, Melech haolam,
ascher 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 12 [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.
KIDDUSH FOR EVENING OF SHABBAT

Fill a Kiddush cup with wine or grape juice.
Raise it and recite:

VAY'HI EREV vay'hi voker
yom hashishi.

AND THERE WAS EVENING and there was morning,
the sixth day.

VAY'CHULU hashamayim v'haaretz
v'chol tz'vaam.
Vay'chal Elohim bayom hashvi'i
m'lachto asher asah.
Vayishbot bayom hashvi'i
mikol m'lachto asher asah.
Vay'verech Elohim et yom hashvi'i
vay'kadeish oto ki vo shavat mikol
m'lachto asher bara Elohim laasot.

THE HEAVEN AND THE EARTH were finished, and all their array.
On the seventh day God finished the work that God had been doing,
and God ceased on the seventh day from all the work that God had done.
And God blessed the seventh day and declared it holy,
because on it God ceased from all the work of creation that God had done.

Shabbat Kiddush — The beginning of Shabbat is marked by reciting a benediction sanctifying the day (Kiddush HaYom or K'dushat HaYom, “Sanctification of the Day”; M. Brachot 8:1 and Psachim 10:2). The benediction praises God for the gift of Shabbat that marks Israel as unique. Since Kiddush is recited over a cup of wine, symbolizing joy, it is preceded by the wine benediction, borei p'ri haqefen, “Creator of the fruit of the vine.”

Vayhi erev . . . And there was evening . . . Genesis 1:31
Vaychulu . . . The heaven and the earth . . . Genesis 2:1–3
Kabbalat Panim for Shabbat

BARUCH atah, Adonai
Eloheinu, Melech haolam,
borei pri hagafen.

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav v'ratzah vanu,
v'Shabbat kodsho
b'ahavah uv'ratzon hinchilanu,
zikaron l'maaseih v'reishit.
Ki hu yom t'chilah l'mikra-ei kodesh,
zecher litziat Mitzrayim.
Ki vanu v'charta, v'otanu kidasha,
mikol ha'amim.
V'Shabbat kodsh'cha
b'ahavah uv'ratzon hinchalanu.
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.
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 ushimo echad,
L’shem ul’tiferet v’li’chilah.

“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’neilcha,
ki hi m’kor hab’rachah,
meirosh mikedem n’suchah,
sof maaseh b’machashava 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 miroch hahafeichah,
rav lach shevet b’emek habacha,
v’hu yacham 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.

Hitnari, mei-asfar kumi,
livshi bigdei tifarteich ami,
al yad ben Yishai Beit haLachmi,
korvah el naftsi 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 זלמן).
Hitoři, hitoři,
ki va oreich, kumi ori,
uri uri shir debeiri,
k'vod Adonai alayich nigliah.

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 aniyei ami,
v'nivrat'ah 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'rachakhu kol m'valayich,
yasis alayich Elohayich,
kimosos 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 ateret b'lah,
gam b'simchah uv'tzoholah,
toch emonei 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 באני בשלום, 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 Shma 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 ברוך ברוך Bar’chu (the call to worship) bends the knees and bows from the waist, and at אדוניה Adonai stands straight. ברוך ברוך Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.
Sh'ma Yisrael, Adonai Eloheinu, Adonai Echod!
Hear, O Israel, Adonai is our God, Adonai is One!
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 שְׁמֵית Shema (Hear) and the enlarged ד dalet at the end of יַהְנָא echad (one) combine to spell יַע eid (witness). We recite the Shema to bear witness to the Oneness of God.

Baruch shem k’vod... Blessed is God’s glorious... M. Yoma 3:8, inspired by Nehemiah 9:5
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-‘ilim, Adonai!
Mi kamochah nedar bakodesh,
nora ‘hilot, oseih 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,
average 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.

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 fadah Adonai . . . Adonai redeemed . . . Jeremiah 31:10
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.

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

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.
**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.

ברוך אתה, אדוני, הרוחutterstock שלום עולמינו
על כל עמו ישראלי ועל ירושלים.
Baruch atah, Adonai, ha-poreis 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.

ברוך אתה, אדוני, הרוחسلاح Sabbath שלום עולמינו
על כל עמו ישראלי ועל ירושלים.
Baruch atah, Adonai, ha-poreis sukot shalom aleinu
v'al kol amo Yisrael v'al Yerushalayim.
ADONAI, s'fatai tiftach,
ufi yagid r'hilatecha.

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

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

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

*BShabbat 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 ברוך Baruch and stands straight at the word אדונai Adonai.
Shabbat Evening I

**Atah** gibor l’olam, Adonai, m’chayeih hakol (meitim) atah, rav l’hoshia.

*Winter — Mashiv haruach umorid hagashem.*

*Summer — Morid hatal.*

M’chalkei chayim b’chesed, m’chayeih hakol (meitim) b’rachamim rabim, someich noflim, v’rofei cholim, umatar asurim, um’kayem emunato lishai nei 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).

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**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 which that 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).

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Mas’heih k’rachim v’meridim k’tsel 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 Gvurot 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.

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*Winter: Shimini Atzeret / Simchat Torah to Pesach. Summer: Pesach to Shimini Atzeret / Simchat Torah.*
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.

*Shabbat Shuvah —
Praised are You, Adonai, Holy Sovereign.
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, צ Rohingים, ברוך אתה, צ lesbi.
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 Shabbath 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 Shabbath be a day of torpor and slumber;
let it be a time to be stirred and spurred to action.

ברוך אתה, צ藜合理性, ברוך אתה, צ lesbi.
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.

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!

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

For those who choose: On page 58 [176], at the word מָדוּים Modim, one bows at the waist. At ה' Adonai, one stands up straight.

When we behold Your heavens . . . Psalm 8:4-7, 10
Elohai, nitzor l'shoni meira usfatai,
midabeir mirmah, v'limkal'loi naftsi
tidom, v'naftsi ke-afar lakol tihyeh.
P'sach libi b'Toratecha, uv'mitzvotecha
tirdof naftsi. V'chol hachoshvim
alai rah, m'heirah hafeir atzatam
v'kalkeil machashavatam. Aseih l'maan
shimecha, aseih l'maan y'minecha, aseih
l'maan kedushatecha, aseih l'maan
Toratecha. L'maan yeichalszun 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'faneca, 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 teiveil,
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, every evening between Pesach and Shavuot, turn to page 278 [570].
Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].
**Mi Shebeirach**

May the One who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and heal those who are ill. 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.

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<td>Beverly Given</td>
<td>George Morris</td>
<td>Scott Widman</td>
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<td>Kerry Goldstein</td>
<td>Toby Nelson-Smith</td>
<td>Sheldon Widman</td>
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<td>Carolyn Goodson</td>
<td>Sarah Niklas</td>
<td>Jane Winer</td>
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To add or remove a name from this list, email hgottlieb@templeshalomdallas.org.
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 alehim, l’hachalim ul’rapotam
ul’hachazikam, v’yishlach lahem m’heirah
r’fuah, r’fuah sheleimah min hashamayim,
r’fuah hanefesh ur’fuah haguf, hashata
baagala uviz’m’an kariv. V’nomar: Amen.

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 sheleimah,
the renewal of body, the renewal of spirit, and let us say, Amen.

BIRKAT HAGOMEIL — THANKSGIVING BLESSING

Baruch atah, Adonai Eloheinu
Melech haolam, she’gimalnu 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.

Shabat Minchah T’fillah is on pages 226–227 [344–345].

Birkat Hagomeil — may be recited by one who has survived a life-challenging situation.
ALEINU

Select one of the four passages on this or the facing page.

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 285 [589].

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.
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 readings begin on page 288 [592]. Kaddish is on page 294 [598].
### Kaddish

*May their memory be a blessing*

We continue to remember those whose death occurred in recent weeks whose shloshim, 30 days of mourning, we still observe.

- Carol Bomash
- Dorothy Flax
- Edward Gothard
- Jerry Kasten
- Sheri Marsh

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**On this Shabbat we commemorate the Yahrzeit of the following:**

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<thead>
<tr>
<th>Freida Aidman</th>
<th>William Glick</th>
<th>Nathan Milstein</th>
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<tr>
<td>Henry Baer</td>
<td>Phyllis Glouberman</td>
<td>Maxine Nitishin</td>
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<td>Charles L. Baroff</td>
<td>Maxine Goldman</td>
<td>Nathan R. Protas</td>
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<td>Sandra Bernstein</td>
<td>Morris T. Hamburg</td>
<td>Marian Robins</td>
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<td>Gertrude Brown</td>
<td>Lillian Hoffman</td>
<td>Sid Salzman</td>
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<td>Gil Bruneman</td>
<td>Irving Hudes</td>
<td>Mano Schoenbrun</td>
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<td>Betty S. Cohen</td>
<td>Leo T. Hyman</td>
<td>Otto Schuster</td>
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<td>Philip Dreiseszun</td>
<td>Samuel Kantrowitz</td>
<td>Rebecca Segal</td>
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<td>Samuel Jerome Feinberg</td>
<td>Sheldon Kaplan</td>
<td>Betty Davidson Sibitt</td>
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<td>Helen Feldman</td>
<td>Jack Kurtzer</td>
<td>Lily Switzman</td>
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<td>Marjorie Fine</td>
<td>Lena Lakofsky</td>
<td>Harry Utay</td>
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<td>Philip Landa</td>
<td>David Volfson</td>
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<td>Byrna M. Funk</td>
<td>Eleanor Barash Mirman Lippman</td>
<td>Isaac Zagoory</td>
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<td>Deborah Gersh</td>
<td>Gary Litman</td>
<td>Morris Bernard Zale</td>
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<td>Mildred Ginsburg</td>
<td>Irving Marmurek</td>
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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.
WE THINK OF OUR LOVED ONES
whom death has recently taken from us,
those who died at this season in years past,
and those whom we have drawn into our hearts
with our own . . .

זיכרון לברכה.
Zichronam livrachah.
May their memories be for blessing.