



משכן תפלה  
MISHKAN T'FILAH

*A Reform Siddur*

תְּפִלוֹת לְשַׁבָּת

T'FILOT L'SHABBAT

PRAYERS FOR SHABBAT

# קַבְּלַת פְּנִים

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.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ,  
וְצִוָּנוּ לְהַדְלִיק  
נֵר שֶׁל שַׁבָּת.

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.

הדלקת הנרות  
קדוש, ערבית  
ברוכים הבאים  
שירי שבת

*Candle Blessing*

*Kiddush, Evening*

*Welcome*

*Shabbat Songs*

*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.

*For Kabbalat Shabbat, turn to page 12 [130].*

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*

## KIDDUSH FOR EVENING OF SHABBAT

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

הַדְּלָקַת הַנְּרוֹת

קְדוּשַׁת עֶרְבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

VAY'HI EREV *vay'hi voker*  
yom hashishi.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר  
יוֹם הַשְּׁשִׁי.

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'varech Elohim et yom hashvi-i  
vay'kadeish oto ki vo shavat mikol  
m'lachto asher bara Elohim laasot.

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צְבָאָם.  
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מְכָל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי  
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שָׁבַת מְכָל-  
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

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. B'rachot* 8:1 and *P'sachim* 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 hagafen*, "Creator of the fruit of the vine."

וַיְהִי עֶרֶב *Vay'hi erev . . . And there was evening . . .* Genesis 1:31

וַיִּכְלּוּ *Vay'chulu . . . The heaven and the earth . . .* Genesis 2:1-3

*Candle Blessing*

*Kiddush, Evening*

*Welcome*

*Shabbat Songs*

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
borei p'ri 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 vacharta, v'otanu kidashtra,  
mikol haamim.  
V'Shabbat kodsh'cha  
b'ahavah uv'ratzon hinchaltanu.  
Baruch atah, Adonai, m'kadeish HaShabbat.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הַגֶּפֶן.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בְּנוֹ,  
וְשַׁבַּת קִדְּשׁוֹ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,  
זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית.  
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,  
זְכוֹר לְיִצְיַאת מִצְרָיִם.  
כִּי בְנוֹ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ  
מִכָּל הָעַמִּים.  
וְשַׁבַּת קִדְּשְׁךָ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.  
בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

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.

בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.  
Baruch atah, Adonai, m'kadeish HaShabbat.

הַדְּלָקָה הַגְּדוּלָה

קְדוּשָׁה, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

WE ENTER THIS SANCTUARY to welcome Shabbat.  
Within these walls we sit surrounded by numberless generations.  
Our ancestors built the synagogue as a visible sign of God's Presence in their midst.  
Throughout our long history and our endless wanderings, it has endured,  
a beacon of truth, love, and justice for all humanity.  
Its presence guided our ancestors to lives of righteousness,  
holding up to them a vision of their truest selves.

Now we, in our turn, come into this sanctuary to affirm the sacredness of our lives.  
May we enter this place in peace.  
May holiness wrap around us as we cross its threshold.  
Weariness, doubt, the flaws within our human hearts,  
the harshness of the week — let these drop away at the door.  
In the brightness of Shabbat, let peace settle upon us as we lift our hearts in prayer.

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

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

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

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

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

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

*Candle Blessing*

*Kiddush, Evening*

*Welcome*

*Shabbat Songs*

WHERE HAS THIS WEEK VANISHED?  
Is it lost for ever?  
Will I ever recover anything from it?  
The joy of life, the unexpected victory,  
the realized hope, the task accomplished?  
Will I ever be able to banish the memory of pain,  
the sting of defeat, the heaviness of boredom?  
On this day let me keep for a while what must drift away.  
On this day let me be free of the burdens that must return.  
On this day, Shabbat, abide.

Help me to withdraw for a while  
from the flight of time.  
Contain the retreat of the hours and days from the  
grasp of frantic life.

Let me learn to pause, if only for this day.  
Let me find peace on this day.  
Let me enter into a quiet world this day.  
On this day, Shabbat, abide.

הדלקת הנרות

קדוש, ערבית

ברוכים הבאים

שימי שבת

I BEGIN WITH A PRAYER of gratitude  
for all that is holy in my life.  
God needs no words, no English or Hebrew,  
no semantics and no services.  
But I need them.  
Through prayer, I can sense my inner strength,  
my inner purpose,  
my inner joy, my capacity to love.  
As I reach upward in prayer,  
I sense these qualities in my Creator.  
To love God is to love each other,  
to work to make our lives better.  
To love God is to love the world God created  
and to work to perfect it.  
To love God is to love dreams of peace and joy  
that illumine all of us,  
and to bring that vision to life.

*Candle Blessing*

*Kiddush, Evening*

*Welcome*

*Shabbat Songs*

THERE ARE DAYS when we seek things  
for ourselves and measure failure  
by what we do not gain.

On Shabbat, we seek not to acquire  
but to share.

There are days when we exploit nature  
as if it were a horn of plenty  
that can never be exhausted.

On Shabbat, we stand in wonder  
before the mystery of creation.

There are days when we act as if we  
cared nothing for the rights of others.

On Shabbat, we remember that justice is  
our duty and a better world our goal.

So we embrace Shabbat:  
day of rest, day of wonder, day of peace.

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

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

הַדְּלֵקֶת הַנֵּרוֹת  
קְדוּשָׁה, עֲרֵבִית  
בְּרוּכִים הַבָּאִים  
שִׁירֵי שַׁבָּת

HINEIH MAH TOV

Hineih mah tov u'mah na-im  
shevet achim gam yachad.

הִנֵּה מֵה־טוֹב וּמֵה־נִּפְעִים  
שֵׁבֶת אַחִים גַּם יַחַד.

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

*(Psalm 133:1)*

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מֵה יָפֵה הַיּוֹם, שַׁבָּת שְׁלוֹם.

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.

יְדִיד נֶפֶשׁ, אָב הַרַחֲמָן,  
מִשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.  
יָרוּץ עַבְדְּךָ כְּמוֹ אַיִל,  
יִשְׁתַּחֲוֶה אֶל מוּל הַדָּרְךָ.

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.

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,  
בָּאוּ וְנִצְאָה לְקִרְאֵת שַׁבָּת הַמַּלְכָּה.  
הִנֵּה הִיא יוֹרֵדֶת, הַקְּדוּשָׁה הַבְּרוּכָה.  
וְעִמָּהּ מַלְאָכִים, צְבָא שְׁלוֹם וּמְנוּחָה.  
בָּאִי בָּאִי הַמַּלְכָּה, בָּאִי בָּאִי הַכֹּלֵה.  
שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם.

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.

*Candle Blessing*

*Kiddush, Evening*

*Welcome*

*Shabbat Songs*

DODI LI

Dodi li vaani lo haro-eh bashoshanim.

Mi zot olah min hamidbar,

M'kuteret mor ul'vonah . . .

Libavtini achoti chalah.

Uri tzafon uvo-i teiman . . .

דוּדִי לִי וְאֲנִי לוֹ הָרַעַה בְּשׁוֹשַׁנִּים.

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר,

מִקְטֶרֶת מֹר וּלְבוֹנָה . . .

לִבְּבִתִּי, אַחֹתִי כָלָה.

עוּרִי צָפוֹן וּבֹאִי תֵימָן . . .

My beloved is mine and I am my beloved's who browses among the lilies.  
Who is this that comes up from the desert, in clouds of myrrh and frankincense?  
You have captured my heart, my sister, my bride.  
Awake, O north wind, come, O south wind!

*(Song of Songs 2:16; 3:6; 4:9, 16)*

KOL DODI

Kol dodi hinei zeh ba,

midaleig al heharim,

m'kapeitz al hag'vaot.

קוֹל דוּדִי הִנֵּה זֶה־בָּא,

מִדְּלֵג עַל־הַהַרִּים,

מִקַּפֵּץ עַל־הַגְּבְעוֹת.

Hark! My beloved comes leaping over the mountains, bounding over the hills.

*(Song of Songs 2:8)*

KI ESHM'RAH SHABBAT

Ki eshm'rah Shabbat El yishm'reini.

Ot hi l'olmei ad beino uveini.

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי.

אוֹת הִיא לְעוֹלָמִי עַד בְּיָנוּ וּבְיָנִי.

When I keep Shabbat, God watches over me. It is a sign forever between God and me.

EILEH CHAMDAAH LIBI

Eileh chamdah libi,

chusah na v'al na titalam.

אֵלֶּה חֲמֻדָּה לִבִּי,

חֹסֶה נָא וְאֵל נָא תִּתְעַלֵּם.

God is my heart's desire. Appear! Do not hide.

# קַבְּלַת שַׁבָּת

KABBALAT SHABBAT — WELCOMING SHABBAT

*This section, until Shalom Aleichem on page 24 [142], does not offer alternative readings.*

PSALM 95:1-7

L'CHU n'ran'na l'Adonai,  
nariyah l'tzur yisheinu.  
N'kadmah fanav b'todah,  
biz'mirot naria lo.

Ki El gadol Adonai,  
uMelech gadol al kol elohim.  
Asher b'yado mech'krei aretz,  
v'to-afot harim lo.  
Asher lo hayam v'hu asahu,  
v'yabeshet yadav yatzaru.

Bo-u nishtachaveh v'nichraah,  
nivr'cha lifnei Adonai oseinu.  
Ki hu Eloheinu,  
vaanachnu am marito v'tzon yado.

Hayom im b'kolo tishma-u.

לְכוּ נְרַנְנָה לַיהוָה,  
נְרַיְעָה לְצוּר יִשְׁעֵינוּ.  
נְקַדְמָה פָּנָיו בְּתוֹדָה,  
בִּזְמֵרוֹת נְרַיַע לוֹ.

כִּי אֵל גָּדוֹל יְיָ,  
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים.  
אֲשֶׁר בְּיָדוֹ מְחַקְרֵי-אֶרֶץ,  
וְתוֹעֲפוֹת הַרִים לוֹ.  
אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,  
וַיַּבֶּשֶׂת יָדָיו יָצָרוּ.

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה  
נִבְרַכָּה לְפָנֵי-יְיָ עֹשֵׂנוּ.  
כִּי-הוּא אֱלֹהֵינוּ,  
וְאַנְחֵנוּ עִם מְרַעִיתוֹ וְצֵאן יָדוֹ,

הַיּוֹם אִם-בְּקוֹלוֹ תִשְׁמָעוּ.

COME, LET US SING joyously to Adonai,  
raise a shout for our Rock and Deliverer;  
let us come into God's presence with praise;  
let us raise a shout for God in song!  
For Adonai is a great God,  
the great ruler of all divine beings.

קַבְּלַת שַׁבָּת *Kabbalat Shabbat*, "Welcoming Shabbat," is one of the ritual innovations of the circle of Kabbalists (Jewish mystics) who gathered around Rabbi Isaac Luria in sixteenth-century Safed in the Land of Israel.

Psalms 95–99, 29 — This cycle of six psalms, representing the six days of creation, enjoins all creation to sing out the praises of God. God's creative power is revealed in the world around us; God's sovereignty is over all nature and all nations.

מזמור צ"ה-צ"ט, כ"ט

לכה דודי

מזמור צ"ב-צ"ג

שלום עליכם

*Psalms 95-99, 29*

*L'chab Dodi*

*Psalms 92-93*

*Shalom Aleichem*

In God's hand are the depths of the earth;  
 the peaks of the mountains are God's.  
 God's is the sea, God made it;  
 and the land, which God's hands fashioned.  
 Come, let us bow down and kneel,  
 bend the knee before Adonai our maker,  
 for Adonai is our God,  
 and we are the people God tends, the flock in God's care.  
 O, if you would but heed God's charge this day.

PSALM 96:1-6, 11-13

SHIRU l'Adonai shir chadash,

shiru l'Adonai kol haaretz.

Shiru l'Adonai bar'chu sh'mo,

basru miyom l'yom y'shuato.

Sapru vagoyim k'vodo,

b'chol haamim niflotav.

Ki gadol Adonai um'hulal m'od,

nora hu al kol elohim.

Ki kol elohei haamim elilim

v'Adonai shamayim asah.

Hod v'hadar l'fanav,

oz v'tiferet b'mikdasho.

Yism'chu hashamayim v'tageil haaretz

yiram hayam um'lo-o.

Yaaloz saddai v'chol asher bo

az y'ran'nu kol atzei yaar.

Lifnei Adonai ki va, ki va lishpot haaretz

yishpot teiveil b'tzedek v'amim be-emunato.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,

שִׁירוּ לַיהוָה כָּל־הָאָרֶץ.

שִׁירוּ לַיהוָה בְּרַכּוּ שְׁמוֹ,

בְּשָׁרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ.

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,

בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד,

נֹרָא הוּא עַל־כָּל־אֱלֹהִים.

כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים

וְיְיָ שָׁמַיִם עָשָׂה.

הוֹדוּ־וְהַדְרִי לְפָנָיו,

עַז וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִרְעַם הַיָּם וּמְלֵאוּ.

יַעֲלוּ שְׂדֵי וְכָל־אֲשֶׁר־בוֹ,

אֲזוּ יִרְנְנוּ כָּל־עֵצֵי־יַעַר.

לְפָנָיו יְיָ כִּי בָא, כִּי בָא לְשִׁפֹּט הָאָרֶץ,

יִשְׁפֹּט תִּבְלַב בְּצַדִּיק וְעַמִּים בְּאִמּוֹנָתוֹ.

מזמור צ"ה-צ"ט, כ"ט

לְקַה דוֹדֵי

מזמור צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

SING TO ADONAI a new song,  
sing to Adonai, all the earth.  
Sing to Adonai, bless God's name,  
proclaim God's victory day after day.  
Tell of God's glory among the nations,  
God's wondrous deeds, among all peoples.  
For Adonai is great and much acclaimed,  
God is held in awe by all divine beings.  
All the gods of the peoples are mere idols,  
but Adonai made the heavens.  
Glory and majesty are before God;  
strength and splendor are in God's temple.  
Let the heavens rejoice and the earth exult;  
let the sea and all within it thunder,  
the fields and everything in them exult;  
then shall all the trees of the forest shout for joy  
at the presence of Adonai, for God is coming,  
for God is coming to rule the earth;  
God will rule the world justly,  
and its peoples in faithfulness.

PSALM 97:1-2, 10-12

ADONAI malach tageil haaretz,  
yism'chu iyim rabim.  
Anan vaarafel s'vivav  
tzedek umishpat m'chon kiso.

יְיָ מֶלֶךְ, תִּגַּל הָאָרֶץ,  
יִשְׂמְחוּ אֱיִים רַבִּים.  
עָנָן וְעָרְפֶל סְבִיבוֹ  
צֶדֶק וּמִשְׁפָּט מִכֹּון כִּסְאוֹ.

Ohavei Adonai sinu ra,  
shomeir nafshot chasidav  
miyad r'sha-im yatzileim.

אֲהַבֵי יְיָ שְׁנְאוּ רָע,  
שְׁמֹר נַפְשׁוֹת חַסִידָיו  
מִיַּד רְשָׁעִים יִצְיֵלֵם.

Or zarua latzaddik  
ul'yishrei lev simchah.  
Simchu tzaddikim b'Adonai  
v'hodu l'zecher kodsho.

אוֹר זָרַע לְצַדִּיק  
וּלְיִשְׁרֵי-לֵב שִׂמְחָה.  
שְׂמְחוּ צַדִּיקִים בְּיְיָ  
וְהוֹדוּ לְזֵכֶר קֹדְשׁוֹ.

*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

### ADONAI IS SOVEREIGN!

Let the earth exult, the many islands rejoice!

Dense clouds are around God,

righteousness and justice are the base of God's throne.

O you who love Adonai, hate evil!

God guards the lives of God's loyal ones,  
saving them from the hand of the wicked.

Light is sown for the righteous,  
radiance for the upright.

O you righteous, rejoice in Adonai  
and acclaim God's holy name!

PSALM 98:1-9

### MIZMOR.

Shiru l'Adonai shir chadash,

ki niflaot asah,

hoshiah lo y'mino uz'ro-a kodsho.

Hodia Adonai y'shuato,

l'einei hagoyim gilah tzidkato.

Zachar chasdo ve-emunato

l'veit Yisrael, ra-u chol afsei aretz

et y'shuat Eloheinu.

Hariu l'Adonai kol haaretz

pitz'chu v'ran'nu v'zameir.

### מִזְמוֹר.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,

כִּי-נִפְלְאוֹת עָשָׂה,

הוֹשִׁיעָה-לוֹ יְמִינוֹ וַיִּרְוַע קִדְשׁוֹ.

הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,

לְעֵינֵי הַגּוֹיִם גְּלָה צְדִקְתּוֹ.

זָכַר חֲסִדוֹ וְאֱמוּנָתוֹ

לְבַיִת יִשְׂרָאֵל, רָאוּ כָל-אַפְסֵי-אֲרֶץ

אֶת יְשׁוּעַת אֱלֹהֵינוּ.

הֲרִיעוּ לַיהוָה אֲרֶץ

כָּל-הָאֲרֶץ וַיִּזְמְרוּ.

### A PSALM.

Sing to Adonai a new song,

for God has worked wonders;

God's right hand, God's holy arm,

has won God victory.

Adonai has manifested God's victory,

has displayed God's triumph in the sight of the nations.

God was mindful of God's steadfast love and faithfulness

toward the house of Israel;

all the ends of the earth beheld the victory of our God.

Raise a shout to Adonai, all the earth,

break into joyous songs of praise!

Zamru l'Adonai b'chinar,  
 b'chinar v'kol zimrah.  
 Bachatzotz'rot v'kol shofar  
 hariu lifnei HaMelech Adonai.  
 Yiram hayam um'lo-o  
 teiveil v'yoshvei vah.  
 N'harot yimcha-u chaf  
 yachad harim y'raneinu.  
 Lifnei Adonai ki va  
 lishpot haaretz  
 yishpot teiveil b'tzedek  
 v'amim b'meisharim.

זָמְרוּ לַיהוָה בְּכִנּוֹר,  
 בְּכִנּוֹר וְקוֹל זִמְרָה.  
 בַּחֲצוֹצְרוֹת וְקוֹל שׁוֹפָר  
 הִרְיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ.  
 יִרַעַם הַיָּם וּמְלֹאוֹ  
 תִבֵּל וַיֹּשְׁבֵי בָהּ.  
 נְהָרוֹת יִמְחֲאוּ כָף  
 יַחַד הָרִים יִרְנְנוּ.  
 לִפְנֵי־יְיָ כִּי־בָא  
 לְשֹׁפֵט הָאָרֶץ  
 יִשְׁפֹט-תִּבְל בְּצֶדֶק  
 וְעַמִּים בְּמִישָׁרִים.

מזמור צ"ה-צ"ט, כ"ט

לקה זודי

מזמור צ"ב-צ"ג

שלום עליכם

SING PRAISE TO ADONAI with the lyre,  
 with the lyre and melodious song.  
 With trumpets and the blast of the horn  
 raise a shout before Adonai, the ruler.  
 Let the sea and all within it thunder,  
 the world and its inhabitants;  
 let the rivers clap their hands,  
 the mountains sing joyously together  
 at the presence of Adonai,  
 for God is coming to rule the earth;  
 God will rule the world justly,  
 and its peoples with equity.

*Psalms 95-99, 29*

PSALM 99: 1-5, 9

*L'chab Dodi*

*Psalms 92-93*

*Shalom Aleichem*

ADONAI MALACH yirg'zu amim,

yosheiv k'ruvim tanut haaretz.

Adonai b'Tzion gadol

v'ram hu al kol haamim.

Yodu shimcha gadol v'nora,

kadosh hu.

V'oz Melech mishpat aheiv,

atah konanta meisharim,

mishpat utz'dakah b'Yaakov

atah asita.

Rom'mu Adonai Eloheinu

v'hishtachavu lahadom raglav,

kadosh hu.

Rom'mu Adonai Eloheinu

v'hishtachavu l'har kodsho,

ki kadosh Adonai Eloheinu.

יְיָ מֶלֶךְ יִרְגְּזוּ עַמִּים,  
יָשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.

יְיָ בְּצִיּוֹן גָּדוֹל  
וְרַם הוּא עַל-כָּל-הָעַמִּים.  
יֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא,  
קְדוֹשׁ הוּא.

וְעוֹז מֶלֶךְ מִשְׁפָּט אָהֵב,  
אַתָּה כּוֹנֵנֶת מִישָׁרִים,  
מִשְׁפָּט וְצְדָקָה בְּיַעֲקֹב  
אַתָּה עָשִׂיתָ.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלֵינוּ,  
קְדוֹשׁ הוּא.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ,  
כִּי-קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

ADONAI ENTHRONED on cherubim, is sovereign,  
peoples tremble, the earth quakes.

Adonai is great in Zion,

and exalted above all peoples.

They praise Your name as great and awesome;

God is holy!

Mighty ruler who loves justice,

it was You who established equity,

You who worked righteous judgment in Jacob.

Exalt Adonai our God

and bow down to God's footstool;

God is holy!

Exalt Adonai our God,

and bow toward God's holy hill,

for Adonai our God is holy.

PSALM 29:1-11

מזמור צ"ה-צ"ט, כ"ט

לכה דודי

מזמור צ"ב-צ"ג

שלום עליכם

## MIZMOR L'DAVID.

Havu l'Adonai b'nei eilim,  
 havu l'Adonai kavod va'oz.  
 Havu l'Adonai k'vod sh'mo,  
 hishtachavu l'Adonai b'hadrat kodesh.  
 Kol Adonai al hamayim,  
 El hakavod hirim,  
 Adonai al mayim rabim.  
 Kol Adonai bako-ach kol Adonai behadar.  
 Kol Adonai shoveir arazim  
 vay'shabeir Adonai et arzei hal'vanon,  
 vayarkideim k'mo eigel  
 l'vanon v'siryon k'mo ven r'eimim.

מִזְמוֹר לְדָוִד.  
 הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,  
 הָבוּ לַיהוָה כְּבוֹד וְעֹז.  
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,  
 הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ.  
 קוֹל יְיָ עַל־הַמַּיִם,  
 אֶל־הַכְּבוֹד הַרְעִים,  
 יְיָ עַל־מַיִם רַבִּים.  
 קוֹל־יְיָ בִּפְתָח קוֹל יְיָ בְּהַדָּר.  
 קוֹל יְיָ שֹׁבֵר אֲרָזִים  
 וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן,  
 וַיִּרְקֵדֵם כְּמוֹ־עֵגֶל  
 לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בֶן־רְעָמִים.

## A PSALM OF DAVID.

Ascribe to Adonai, O divine beings,  
 ascribe to Adonai glory and strength.  
 Ascribe to Adonai the glory of God's name;  
 bow down to Adonai, majestic in holiness.  
 The voice of Adonai is over the waters;  
 the God of glory thunders,  
 Adonai, over the mighty waters.  
 The voice of Adonai is power;  
 the voice of Adonai is majesty;  
 the voice of Adonai breaks cedars;  
 Adonai shatters the cedars of Lebanon.  
 God makes Lebanon skip like a calf,  
 Sirion, like a young wild ox.

*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

Kol Adonai chotzeiv lahavot eish,  
kol Adonai yachil midbar,  
yachil Adonai midbar Kadeish.  
Kol Adonai y'choleil ayalot  
vayechesof y'arot  
uv'heichalo kulo omeir kavod.  
Adonai lamabul yashav  
vayeishev Adonai Melech l'olam.

Adonai oz l'amo yitein  
Adonai y'vareich et amo vashalom.

קוֹל־יְיָ חִצֵּב לְהַבּוֹת אֵשׁ,  
קוֹל יְיָ יַחִיל מִדְּבָר,  
יַחִיל יְיָ מִדְּבָר קֹדֶשׁ.  
קוֹל יְיָ יַחֲזִיל אַיָּלוֹת  
וַיַּחֲשׂוּף יַעֲרוֹת  
וַיְהִיכֵלוּ כֵּלֹו אֵמֶר כְּבוֹד.  
יְיָ לְמַבּוּל יֹשֵׁב  
וַיֵּשֶׁב יְיָ מִלְּךָ לְעוֹלָם.

יְיָ עֹז לְעַמּוֹ יִתֵּן,  
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

THE VOICE OF ADONAI kindles flames of fire;  
the voice of Adonai convulses the wilderness;  
Adonai convulses the wilderness of Kadesh;  
the voice of Adonai causes hinds to calve,  
and strips forests bare;  
while in God's temple all say "Glory!"  
Adonai sat enthroned at the Flood;  
Adonai sits enthroned, sovereign forever.  
May Adonai grant strength to God's people;  
may Adonai bestow on God's people wellbeing.

L'CHAH DODI likrat kalah,  
p'nei Shabbat n'kab'lah.

לְכֶה דוֹדִי לְקִרְאֵת כַּלָּה,  
פְּנֵי שַׁבָּת נִקְבְּלָה.

מְזֻמָּר צ"ה-צ"ט, כ"ט

לְכֶה דוֹדִי

מְזֻמָּר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

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,  
l'shem ul'tiferet v'lit'hilah.

1. שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד,  
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד,  
יְיָ אֶחָד וְשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְרֵת וּלְתִהִלָּה.

"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.

2. לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכֶה,  
כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֵאשׁ מִקְדָּם נְסוּכָה,  
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה.

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 hab'achah,  
v'hu yachamol alayich chemlah.

3. מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַחֲפִיכָה,  
רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּאֵר,  
וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.

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 tifarreich ami,  
al yad ben Yishai Beit haLachmi,  
karvah el nafshi g'alah.

4. הִתְנַעְרִי, מֵעַפָּר קוּמִי,  
לְבָשִׁי בְּגֵדֵי תִפְאַרֶתְךָ, עַמִּי,  
עַל יַד בֶּן יִשָּׂי בֵּית הַלַּחְמִי,  
קַרְבָּה אֶל נַפְשִׁי גְאָלָה.

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 (שְׁלֹמֹה הַלֵּוִי).

*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

Hitor'ri, hitor'ri,	הִתְעוֹרְרִי, הִתְעוֹרְרִי,	5.
ki va oreich, kumi ori,	כִּי בָּא אֹרֶךְ, קוּמִי אֹרִי,	
uri uri shir dabeiri.	עֲוִרִי עֲוִרִי, שִׁיר דְּבִירִי,	
k'vod Adonai alayich niglah.	כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.	

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

Lo teivoshi v'lo tikalmi,	לֹא תִבּוֹשִׁי וְלֹא תִכַּלְמִי,	6.
mah tishtochachi umah tehemi,	מַה תִּשְׁתַּחֲחִי וּמַה תִּתְהַמִּי,	
bach yechesu aniyei ami,	בַּדַּי יַחֲסוּ עַנְיֵי עַמִּי,	
v'nivn'tah ir al tilah.	וְנִבְנְתָה עִיר עַל תִּלָּהּ.	

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,	וְהָיוּ לְמַשְׁסָּה שְׂאֵסִיךָ,	7.
v'rachaku kol m'valayich,	וְרַחְקוּ כָּל מְבַלְעִיךָ,	
yasis alayich Elohayich,	יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ,	
kimsos chatan al kalah.	כְּמִשּׁוֹשׁ חַתָּן עַל כַּלָּה.	

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

Yamin usmol tifrotzi,	יָמִין וּשְׂמֹאל תִּפְרוֹצִי,	8.
v'et Adonai taaritz,	וְאֶת־יְיָ תַעֲרִיצִי,	
al yad ish ben partzi,	עַל יַד אִישׁ בֶּן פִּרְצִי,	
v'nism'chah v'nagilah.	וְנִשְׁמַחָה וְנִגְלִילָה.	

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 ba'lah,	בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ,	9.
gam b'simchah uv'tzoholah,	גַּם בְּשִׂמְחָה וּבְצֹהֳלוֹהּ,	
toch emunei am s'gulah,	תּוֹךְ אֲמוּנֵי עַם סֻגְלָהּ,	
bo-i chalah, bo-i chalah.	בּוֹאִי כָּלָה, בּוֹאִי כָּלָה.	

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 **בּוֹאִי בְּשָׁלוֹם** *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.

PSALM 92:1-7, 13-16

מזמור צ"ה-צ"ט, כ"ט

לקה דודי

מזמור צ"ב-צ"ג

שלוש עליכם

## MIZMOR SHIR

l'Yom HaShabbat.

Tov l'hodot l'Adonai

ul'zameir l'shimcha elyon.

L'hagid babokeir chasdecha,

ve-emunatcha baleilot.

AleI asor vaalei navel

alei higayon b'chinor.

Ki simachtani Adonai b'fo-olecha

b'maasei yadecha aranein.

Mah gadlu maasecha Adonai,

m'od amku machsh'votecha.

Ish baar lo yeida

uch'sil lo yavin et zot.

Tzaddik katamar yifrach

k'erez baL'vanon yisgeh.

Sh'tulim b'veit Adonai,

b'chatzrot Eloheinu yafrichu.

Od y'nuvun b'seivah,

d'sheinim v'raanim yih'yu.

L'hagid ki yashar Adonai,

tzuri v'lo avlatah bo.

## מזמור שיר

ליום השבת.

טוב להודות ליי

ולזמר לשמך עליון.

להגיד בבקר חסדך,

ואמונתך בלילות.

עלי-עשור ועלי-נבל,

עלי הגיון בכנור.

כי שמחתני יי בפעלך

במעשי ידך ארנון.

מה גדלו מעשיך, יי,

מאד עמקו מחשבתך.

איש-בער לא ידע

וכסיל לא-יבין את-זאת.

צדיק פתמר יפרח

כארז בלבנון ישגה.

שתולים בבית יי,

בחצרות אלהינו יפרחו.

עוד ינובון בשיבה,

דשנים ורעננים יהיו.

להגיד כי-ישר יי,

צורי ולא-עולתה בו.

## A PSALM. A SONG FOR SHABBAT.

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

You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork.  
How great are Your works, Adonai, how very subtle Your designs!

A brute cannot know, a fool cannot understand this:

The righteous bloom like a date-palm; they thrive like a cedar in Lebanon;  
planted in the house of Adonai, they flourish in the courts of our God.  
In old age they still produce fruit; they are full of sap and freshness,  
attesting that Adonai is upright, my Rock, in whom there is no wrong.

Psalm 92 — The psalm sung by the Levites in the ancient Temple (*M. Tamid* 7:4), taken by the Rabbis to refer to the longed-for future time when every day will be like Shabbat.

*Mechilta d'Rabbi Yishma-eil, Masechta d'Shabta I*

*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

PSALM 93:1-5

ADONAI MALACH *gei-ut laveish,*  
laveish Adonai oz hitazar,  
af tikon teveil bal timot.

Nachon kisacha mei-az,  
mei-olam atah.

Nasu n'harot Adonai,  
nasu n'harot kolam,  
yisu n'harot dochyam.  
Mikolot mayim rabim,  
adirim mishb'rei yam,  
adir bamarom Adonai.  
Eidotecha ne-emnu m'od,  
l'veitcha naavah kodesh,  
Adonai l'orech yamim.

יְיָ מֶלֶךְ גִּאוּת לְבִישׁ,  
לְבִישׁ יְיָ עֵז הַתְּאֵזָר,  
אֲרִי־תִכּוֹן תִּבְּל בַּל־תִּמּוֹט.

נָכוֹן כִּסְאֶךָ מֵאֶז,  
מֵעוֹלָם אַתָּה.

נִשְׂאוּ נְהָרוֹת, יְיָ,  
נִשְׂאוּ נְהָרוֹת קוֹלָם,  
יִשְׂאוּ נְהָרוֹת דְּכָכִים.  
מִקְלוֹת מַיִם רַבִּים,  
אֲדִירִים מִשְׁבְּרֵי־יָם,  
אֲדִיר בַּמָּרוֹם יְיָ.  
עִדְתֶיךָ נֶאֱמְנוּ מְאֹד,  
לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ,  
יְיָ לְאֶרֶץ יָמִים.

ADONAI IS SOVEREIGN,  
God is robed in grandeur;  
Adonai is robed,  
God is girded with strength.  
The world stands firm;  
it cannot be shaken.  
Your throne stands firm from of old;  
from eternity You have existed.  
The ocean sounds, Adonai,  
the ocean sounds its thunder,  
the ocean sounds its pounding.  
Above the thunder of the mighty waters,  
more majestic than the breakers of the sea  
is Adonai, majestic on high.  
Your decrees are indeed enduring;  
holiness befits Your house,  
Adonai, for all times.

Psalm 93 — Proclaiming the completion of God's work of creation and the establishment of divine sovereignty over all, this psalm serves as a fitting climax to *Kabbalat Shabbat*. See *M. Tamid* 7:4

SHALOM aleichem, malachei hashareit,  
malachei elyon,  
mimelech mal'chei hamlachim,  
HaKadosh Baruch Hu.

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,  
מַלְאָכֵי עֲלִיוֹן,  
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

מזמור צ"ה-צ"ט, כ"ט  
לכה דודי  
מזמור צ"ב-צ"ג  
שלום עליכם

Bo-achem l'shalom, malachei hashalom,  
malachei elyon,  
mimelech mal'chei hamlachim,  
HaKadosh Baruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיוֹן,  
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Bar'chuni l'shalom, malachei hashalom,  
malachei elyon,  
mimelech mal'chei hamlachim,  
HaKadosh Baruch Hu.

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיוֹן,  
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Tzeit'chem l'shalom, malachei hashalom,  
malachei elyon,  
mimelech mal'chei hamlachim,  
HaKadosh Baruch Hu.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיוֹן,  
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

PEACE BE TO YOU, O ministering angels, messengers of the Most High,  
Majesty of majesties, Holy One of Blessing.

Enter in peace, O messengers of peace, angels of the Most High,  
Majesty of majesties, Holy One of Blessing.

Bless me with peace, O messengers of peace, angels of the Most High,  
Majesty of majesties, Holy One of Blessing.

Depart in peace, O messengers of peace, angels of the Most High,  
Majesty of majesties, Holy One of Blessing.

*For Shabbat Evening I, turn to pages 26–27 [144–145].*

*For Shabbat Evening II, turn to page 145 [263].*

שְׁלוֹם עֲלֵיכֶם *Shalom Aleichem* — A 17th century Shabbat table-song (זְמִירָה *zmirah*), probably composed under the influence of Lurianic Kabbalah, alludes to *Shabbat 119b*, which states that two angels accompany each person home from the synagogue as Shabbat begins.

Psalms 95-99

Psalm 29

L'cha Dodi

Psalms 92-93

Shalom Aleichem

AND JACOB LEFT Beersheba and set out for Haran. Coming upon a [certain] place, he passed the night there, for the sun was setting; taking one of the stones of the place, he made it his head-rest as he lay down in that place. He dreamed, and lo — a ladder was set on the ground, with its top reaching to heaven, and lo — angels of God going up and coming down on it. And lo — Adonai stood up above it, and said, “I, Adonai, am the God of your father Abraham and God of Isaac: the land on which you are lying I will give to you and to your descendants. And your descendants shall be like the dust of the earth and you shall spread out to the west and the east and the north and the south. Through you and your descendants all the families of the earth shall find blessing. And here I am, with you: I will watch over you wherever you go, and I will bring you back to this soil. I will not let go of you as long as I have yet to do what I have promised you.”

Waking from his sleep, Jacob said, “Truly, Adonai is in this place, and I did not know it!” He was awestruck, and said, “How awe-inspiring is this place! This is none other than the house of God and this is the gate of heaven!”

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ  
 חֲרָנָה: וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם  
 כִּי-בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי  
 הַמָּקוֹם וַיִּשָּׂם מִרְאֲשֵׁתוֹ  
 וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:  
 וַיִּחְלֹם וְהִנֵּה סֹלֶם מֵצֵב אֶרֶצָה  
 וְרֹאשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וְהִנֵּה  
 מַלְאָכָיו אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ:  
 וְהִנֵּה יְיָ נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי  
 יְיָ אֱלֹהֵי אֲבֹתֶיךָ אֱלֹהֵי  
 יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב  
 עָלֶיהָ לְךָ אֶתְנַנְנָה וּלְזָרְעֶךָ:  
 וְהָיָה זָרְעֶךָ כְּעֹפֶר הָאָרֶץ  
 וַיַּרְצֵתָ יָמָה וְקִדְמָה וְצַפְנָה  
 וְנִגְבָּה וַנְּבָרְכֶךָ בְּכָל-מְשַׁפְּחוֹת  
 הָאָדָמָה וּבְזָרְעֶךָ:  
 וְהִנֵּה אֲנֹכִי עִמָּךְ בְּכָל וַיִּשְׁמְרֵתִיךָ  
 אֲשֶׁר-תֵּלֵךְ וְהִשְׁבֵּתִיךָ אֶל-הָאָדָמָה  
 הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר  
 אֶס-עֲשִׂיתִי אֶת אֲשֶׁר-דִּבַּרְתִּי לְךָ:  
 וַיִּיקָץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר  
 אָכֵן יֵשׁ יְיָ בַּמָּקוֹם הַזֶּה וְאֲנֹכִי  
 לֹא יָדַעְתִּי:  
 וַיִּירָא וַיֹּאמֶר מִה-נִּזְרָא הַמָּקוֹם  
 הַזֶּה אֲיֵן זֶה כִּי אֶס-בֵּית  
 אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:

For Shabbat Evening I, turn to pages 26–27 [144–145].

For Shabbat Evening II, turn to page 145 [263].

And so we understand that ordinary people are messengers of the Most High. They go about their tasks in holy anonymity, often, even unknown to themselves. Yet, if they had not been there, if they had not said what they said or did what they did, it would not be the way it is now. We would not be the way we are now. Never forget that you, too, yourself may be a messenger. Perhaps even one whose errand extends over several lifetimes. *Lawrence Kushmer*

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע And Jacob left Beersheba . . . Genesis 28:10-17

# עֲרֵבִית לְשַׁבָּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

YITGADAL v'yitkdash sh'meih raba

b'alma di vra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man kariv,

v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'meih d'kud'sha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתְהָ,

וְיַמְלִיךְ מַלְכוּתְהָ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרֹמֵם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,

תְּשַׁבְּחָתָא וְנִחַמְתָּא,

דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

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.

The קדיש *Kaddish* is marked by long strings of synonyms of praise. The rhythmic repetition of these words is meant to aid one in achieving a higher meditational state. *Judith Z. Abrams*

Chatzi Kaddish

LAMDEINI, Elohai, bareich v'hitpaleil

al sod aleh kameil,

al nogah p'ri basheil,

al hacheirut hazot;

Lerot, lachush, linshom,

ladaat, layacheil, l'hikashail.

Lameid et siftotai

b'rachah v'shir hallel,

b'hit'chadeish z'mancha

im boker v'im leil,

l'val yih'yeh yomi hayom

kitmol shilshom,

l'val yih'yeh alai yomi hergeil.

לְמִדְּנִי, אֱלֹהֵי, בְּרַךְ וְהִתְפַּלֵּל  
עַל סוּד עֲלֵה קָמֵל,  
עַל נֹגַהּ פְּרֵי בָשֵׁייל,  
עַל הַחֵירוּת הַזֹּאת:  
לְרֹאוֹת, לְחוּשׁ, לְנִשְׁמָה,  
לְדַעַת, לְיַחַל, לְהִכָּשֵׁיל.

לְמִד אֶת שִׁפְתוֹתַי  
בְּרַכָּה וְשִׁיר הַלֵּל,  
בְּהִתְחַדֵּשׁ זְמַנְךָ  
עִם בְּקָר וְעִם לַיִל,  
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם  
כְּתַמּוֹל שְׁלִשׁוֹם,  
לְבַל יִהְיֶה עָלַי יוֹמֵי הַרְגֵּיל.

TEACH ME, O God, a blessing, a prayer  
on the mystery of a withered leaf,  
on ripened fruit so fair,  
on the freedom to see, to sense,  
to breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise,  
as each morning and night  
You renew Your days,  
lest my day be today as the one before;  
lest routine set my ways.

ENTRANCES to holiness are everywhere.  
The possibility of ascent is all the time,  
even at unlikely times and through unlikely places.  
There is no place on earth without the Presence.

בָּרְכוּ

מְעַרְבֵי עַרְבִים

אֶהְבֵּת עוֹלָם

שְׁמַע

וְאֶהְבֵּת

לְמַעַן תִּזְכְּרוּ

אֶמֶת וְאַמוּנָה

מִי־כַמְנָה

הַשְּׂפִיכֵנוּ

וְשִׁמְרוּ

# שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ!

בָּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!

Praised be Adonai to whom praise is due,

now and forever!

The Sh'ma 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 בָּרְכוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. בָּרוּךְ יְיָ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

THERE IS ONE who sings the song of his own life,  
finding everything within himself.  
There is one who leaves the circle of her self,  
and sings the song of her people.  
There is one whose voice rings with the song of humanity,  
hoping for the highest perfection.  
And there is one who rises even higher,  
uniting with all creatures, with all worlds,  
filling the universe with song.

N'vareich!      בָּרְכֵנוּ!  
Let us bless!

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

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

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

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

*adapted from Richard Levy*

BARUCH atah, Adonai  
 Eloheinu, Melech haolam,  
 asher bid'varo maariv aravim,  
 b'chochmah potei-ach sh'arim,  
 uvit'vunah m'shaneh itim  
 umachalif et haz'manim,  
 um'sadeir et hakochavim  
 b'mishm'roteihem barakia kirtzono.  
 Borei yom valailah,  
 goleil or mipnei choshech,  
 v'choshech mipnei or.  
 Umaavir yom umeivi lailah,  
 umavdil bein yom uvein lailah,  
 Adonai-Tz'vaot sh'mo.  
 El chai v'kayam,  
 tamid yimloch aleinu l'olam va-ed.  
 Baruch atah, Adonai, hamaariv aravim.

בָּרוּךְ אַתָּה, יי  
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרָבִים,  
 בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,  
 וּבְתוּנָה מְשַׁנֶּה עֵתִים  
 וּמַחְלִיף אֶת הַיָּמִינִים,  
 וּמְסַדֵּר אֶת הַכּוֹכָבִים  
 בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.  
 בּוֹרֵא יוֹם וְלַיְלָה,  
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ  
 וְחֹשֶׁךְ מִפְּנֵי אוֹר,  
 וּמַאֲוִיר יוֹם וּמְבַיֵּא לַיְלָה,  
 וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה,  
 יי צְבָאוֹת שְׁמוֹ.  
 אֵל חַי וְקַיָּם,  
 תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
 בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֲרָבִים.

בָּרוּךְ  
 מַעְרִיב עֲרָבִים  
 אֲהַבֵּת עוֹלָם  
 שְׂמַע  
 וְאֲהַבֵּת  
 לְמַעַן תִּזְכְּרוּ  
 אֲמַת נְאֻמֹתָהּ  
 מִי־כַמְכָה  
 הַשְׁפִּיבֵנוּ  
 וְשִׁמְרוּ

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 Tz'vaot* is Your Name.  
 Ever-living God, may You reign continually over us into eternity.  
 Blessed are You, Adonai, who brings on evening.

בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֲרָבִים.

Baruch atah, Adonai, hamaariv aravim.

יי צְבָאוֹת *Adonai Tz'vaot*: 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 *מַעְרִיב* *maariv* can also mean "mix," suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Sh'ma*

*V'ahavta*

*Lmaan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

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.

בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֶרְבִים.

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?

בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֶרְבִים.

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*

## AHAVAT OLAM

beit Yisrael amcha ahavta,  
Torah umitzvot,  
chukim umishpatim, otanu limad'ta.  
Al kein, Adonai Eloheinu,  
b'shochbeinu uv'kumeinu  
nasiach b'chukecha,  
v'nismach b'divrei Torat'cha  
uv'mitzvotcha l'olam va-ed.  
Ki heim chayeinu v'orech yameinu  
uva hem nech'geh yomam valailah.  
V'ahavat'cha  
al tasir mimenu l'olamim.  
Baruch atah, Adonai,  
ohav amo Yisrael.

אַהֲבַת עוֹלָם  
בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבָתְךָ,  
תּוֹרָה וּמִצְוֹת,  
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדּוֹת.  
עַל כֵּן, יְיָ אֱלֹהֵינוּ,  
בְּשׁוֹכְבֵינוּ וּבְקוּמֵנוּ  
נִשְׁיַח בְּחֻקֶיךָ,  
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ  
וּבָהֶם נִהְיֶה יוֹמָם וּלְיַלָּה.  
וְאַהֲבָתְךָ  
אֵל תִּסֹּר מִמֵּנוּ לְעוֹלָמִים.  
בָּרוּךְ אַתָּה, יְיָ,  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

בְּרַכּוֹ  
מְעֵרֵב עַרְבִים  
אַהֲבַת עוֹלָם  
שָׁמַע  
וְאַהֲבָתְךָ  
לְמַעַן תִּזְכְּרוּ  
אַמֹּת וְאַמוֹנָה  
מִי־כַמְכָה  
הַשְׂכִּיבֵנוּ  
וְשָׁמְרוּ

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 réjoice 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.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.  
Baruch atah, Adonai, ohav amo Yisrael.

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Sh'ma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

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.

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

WISDOM AND WONDER,  
passion and instruction,  
story and symbol.

All these things  
Your Torah gives to us.

And the more we devote ourselves to it,  
the more it grows and gives.

What could be a truer token  
of Your abiding love

than this holiest of Your works,  
and the living language  
that gives it form?

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל.

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 that 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*

שְׁמַע יִשְׂרָאֵל יְהוָה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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

אֱלֹהֵינוּ יְהוָה יֶחֱדָד

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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

בְּרוּךְ שֵׁם כְּבוֹד בְּרוּךְ *Baruch shem k'vod . . . Blessed is God's glorious . . . M. Yoma 3:8, inspired by Nehemiah 9:5*

V'AHAVTA et Adonai Elohecha,  
 b'chol l'avcha uv'chol nafsh'cha uv'chol  
 m'odecha. V'hayu had'varim ha-eileh  
 asher anochi m'tzav'cha hayom al  
 l'avvecha. V'shinantam l'vanecha v'dibarta  
 bam b'shivt'cha b'veitecha uv'lecht'cha  
 vaderech uv'shochb'cha uv'kumecha.  
 Uk'shartam 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  
 l'Eloheichem. Ani Adonai Eloheichem,  
 asher hotzeiti 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.

יְיָ אֱלֹהֵיכֶם אֱמֶת.  
 Adonai Eloheichem EMET.

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

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

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ  
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
 אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-  
 לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ  
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ  
 בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
 וְקָשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ  
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם  
 עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

בְּרָכוּ  
 מְעַרְיב עֶרְבִים  
 אֶהְבֵּת עוֹלָם  
 שְׁמַע  
 וְאָהַבְתָּ  
 לִמְעַן תִּזְכְּרוּ  
 אֶמֶת וְאֱמוּנָה  
 מִי-כַמְכָה  
 הַשְׂפִּיכֵנוּ  
 וְשִׁמְרוּ

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

LOVE your God with every heartbeat,  
with every breath,  
with every conscious act.  
Keep in mind the words I command you today.  
Teach them to your children,  
talk about them at work:  
whether you are tired or you are rested.  
Let them guide the work of your hands;  
keep them in the forefront of your vision.  
Do not leave them at the doorway of your house,  
or outside your gate.  
They are reminders to do all of My mitzvot,  
so that you can be holy for God.  
I am Adonai your God.  
I led you out of Egypt to become your God,  
I am Adonai your God!

Judaism is a doing which can be grasped only by the heart. *Julius Lester*

When people come to you for help, do not turn them off with pious words, saying: "Have faith and take your troubles to God!" Act instead as if there were no God, as though there were only one person in all the world who could help — only yourself. *Martin Buber*

Abaye said: Spread the love of God through your actions. If you yourself study and help others to do so, if your business activities are decent and trustworthy, what will people say? "Have you seen the behavior of one who studies Torah? How beautiful! What a fine person!" Thus Isaiah (49:3) taught, "You are My servant Israel. I will be glorified through you." *based on Yoma 86a*

EMET ve-emunah kol zot,  
 v'kayam aleinu, ki hu Adonai Eloheinu  
 v'ein zulato, vaanachnu Yisrael amo.  
 Hapodeinu miyad m'lachim, Malkeinu  
 hago-aleinu mikaf kol he-aritzim,  
 haoseh g'dolot ad ein cheiker  
 v'niflaot ad ein mispar, hasam  
 nafsheinu bachayim v'lo natan lamot  
 ragleinu, haoseh lanu nisim  
 b'Faroh, otot umoftim  
 b'admat b'nei Cham. Vayotzei et  
 amo Yisrael mitocham l'cheirut  
 olam. V'ra-u vanav g'vurato, shib'chu  
 v'hodu lishmo. Umalchuto b'ratzon  
 kiblu aleihem. Moshe uMiryam  
 uv'nei Yisrael l'cha anu shirah  
 b'simchah rabah, v'amru chulam:

אֱמֶת וְאֱמוּנָה כָּל-זֹאת  
 וְקַיָּם עָלֵינוּ, כִּי הוּא יי אֱלֹהֵינוּ  
 וְאֵין זולָתוֹ, וְאֶנְחֵנוּ יִשְׂרָאֵל עִמּוֹ.  
 הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ  
 הַגּוֹאֲלֵנוּ מִכָּף כָּל-הָעָרִיצִים,  
 הַעוֹשֶׂה גְדוּלוֹת עַד אֵין חֵקֵר  
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם  
 נִפְשָׁנוּ בְּחַיִּים, וְלֹא נָתַן למוֹט  
 רַגְלֵנוּ, הַעֹשֶׂה לָנוּ נִסִּים  
 בְּפָרֹעַ, אוֹתוֹת וּמוֹפְתִים  
 בְּאֶדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת-  
 עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת  
 עוֹלָם. וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְחוּ  
 וְהוֹדוּ לְשֵׁמוֹ. וּמַלְכוּתוֹ בְּרָצוֹן  
 קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם  
 וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּל־ם:

בְּרַכּוֹ  
 מְעַרֵב עַרְבִים  
 אֶהְבֵּת עוֹלָם  
 שְׁמַע  
 וְאֶהְבֵּת  
 לְמַעַן תִּזְכְּרוּ  
 אֱמֶת וְאֱמוּנָה  
 מִי-כְמֹכָה  
 הַשְׂכִּיבְנוּ  
 וְשִׁמְרוּ

ALL THIS WE HOLD to be true and trustworthy for us.  
 You alone are our God, and we are Israel Your people.  
 You are our Sovereign and Savior,  
 who delivers us from oppressors' hands  
 and saves us from tyrants' fists.  
 You work wonders without number, marvels beyond count.  
 You give us life and steady our footsteps.  
 You performed miracles for us before Pharaoh,  
 signs and wonders in the land of the Egyptians;  
 You led Your people Israel out from their midst to freedom for all time.  
 When Your children witnessed Your dominance  
 they praised Your Name in gratitude.  
 And they accepted Your sovereignty —  
 Moses, Miriam and all Israel sang to You together,  
 lifting their voices joyously:

הַעֹשֶׂה גְדוּלוֹת *Haoseh g'dolot . . . You work wonders . . .* Job 9:10

הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים *Hasam nafsheinu bachayim . . . You give us life . . .* Psalm 66:9

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shima*

*V'ahavta*

*Lmaan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochab*

*Hashkiveinu*

*V'shamru*

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'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.

מִי־כְמוֹחָהּ בָּאֱלִים, יְיָ!  
מִי כְמוֹחָהּ נִאֲדָר בִּקְדוֹשׁ,  
נוֹרָא תְהִלַּת, עֲשֵׂה פִלְא!

מְלֻכּוּתְךָ רָאוּ בְנֵיךָ,  
בּוֹקַע יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.  
זֶה אֱלֹהֵינוּ וְאָמְרוּ,  
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,  
וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.  
בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

בְּרִיכוֹ  
מַעֲרִיב עֲרֵבִים  
אֶהְבֵּת עוֹלָם  
שְׂמַע  
וְאֶהְבֵּת  
לַמַּעַן תִּזְכְּרוּ  
אֶמֶת וְאִמוּנָה  
מִי־כְמוֹחָהּ  
חֲשִׁבְנוּ  
וְשִׁמְרוּ

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.

בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.  
Baruch atah, Adonai, gaal Yisrael.

מִי־כְמוֹחָהּ *Mi chamochah . . . Who is like You . . .* Exodus 15:11

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

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

כִּי פָדָה יְיָ *Ki fadah Adonai . . . Adonai redeemed . . .* Jeremiah 31:10

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochab*

*Hashkiveinu*

*V'shamru*

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.

Salvation is the Jews' victory over human limitations: ignorance or insensitivity. It is the conquest of sinfulness, of the evils resident within the self: pride, selfishness, hate, lust, cynicism, the deliberate rejection of goodness and truth. *Milton Steinberg*

HASHKIVEINU, Adonai Eloheinu,  
 l'shalom, v'haamideinu shomreinu l'chayim,  
 ufros aleinu sukot sh'lomecha,  
 v'takneinu b'eitzah tovah milfanecha,  
 v'hoshi-einu l'maan sh'mecha.  
 V'hagein baadeinu,  
 v'haseir mei-aleinu oyeiv, dever,  
 v'cherev, v'raav, v'yagon,  
 v'harcheik mimenu avon vafesha.  
 Uv'tzeil k'nafecha tastireinu,  
 ki El shomreinu umatzileinu atah,  
 ki El chanun v'rachum atah.  
 Ushmor tzeiteinu uvo-einu  
 l'chayim ul'shalom,  
 mei-atah v'ad olam.

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

הַשְּׂכִיבֵנוּ, יְיָ אֱלֹהֵינוּ,  
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים,  
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,  
 וְתִקַּנְנוּ בְּעֶצְהָ טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.  
 וְהִגֵּן בְּעַדְנוּ,  
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,  
 וְחָרֵב, וְרָעַב, וְיָגוֹן,  
 וְהִרְחִיק מִמֶּנּוּ עוֹן וּפְשָׁע.  
 וּבְצֵל כְּנַפֶּיךָ תִּסְתִּירֵנוּ,  
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,  
 כִּי אֵל חַנוּן וְרַחוּם אַתָּה.  
 וּשְׁמֹר צִיּוֹתֵנוּ וּבֹאֵנוּ  
 לְחַיִּים וּלְשָׁלוֹם  
 מֵעַתָּה וְעַד עוֹלָם.  
 בָּרוּךְ אַתָּה, יְיָ,  
 הַפּוֹרֵשׁ סִכַּת שָׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

בְּרַכּוֹ  
 מַעֲרִיב עַרְבִים  
 אֲהַבַת עוֹלָם  
 שְׁמַע  
 וְאֲהַבַת  
 לְמַעַן תִּזְכְּרוּ  
 אֲמוֹת וְאַמּוֹנָה  
 מִי־כַמְכָה  
 הַשְּׂכִיבֵנוּ  
 וּשְׁמֹרוּ

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.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שָׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם

Baruch atah, Adonai, haporeis sukot 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.

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochab*

*Hashkiveinu*

*V'shamru*

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.

בְּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Baruch atah, Adonai, haporeis sukat 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.

בְּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

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

בָּרְכוּ

מְעַרְבֵי עַרְבִים

אֶהְבֵּת עוֹלָם

שָׁמַע

וְאֶהְבֵּת

לְמַעַן תִּזְכְּרוּ

אֶמֶת וְאִמוּנָה

מִי־כַמְכָה

הַשְּׁפִיבֵנוּ

וְשָׁמְרוּ

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.

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 וַיִּנְפֹּשׁ.

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 l'maaseh v'reishit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ  
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.  
עִם מְקַדְּשֵׁי שְׁבִיעִי,  
כְּלָם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.  
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ,  
חֲמַדַּת יָמִים אוֹתוֹ קָרָאתָ,  
זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

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.

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

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

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Sh'ma*

*V'ahavta*

*Lmaan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochab*

*Hashkiveinu*

*V'shamru*

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

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

אבות ואמהות  
גבורות  
קדשה  
קדשת היום  
עבודה  
הודאה  
שלום  
תפלת הלב

# תִּפְלָה

T'FILAH

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

אֲדֹנָי, שְׁפִתַי תִּפְתָּח,  
וּפִי יגיד תְּהִלָּתְךָ.

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

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

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

*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

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

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.

IN AN ENVELOPE marked:

*Personal*

God addressed me a letter.

In an envelope marked:

*Personal*

I have given my answer.

Every word of one's prayer should be like a rose that is picked from a bush. One gathers rose upon rose until a bouquet is formed and can be offered to God as a beautiful blessing.

*Nachman of Bratzlav*

God has placed abilities and challenges in our heart, without regard to gender. Each of us has the duty, whether man or woman, to realize those gifts God has given. *Regina Jonas*

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

\*SHABBAT SHUVAH — Zochreinu l'chayim,  
 Melech chafeitz bachayim,  
 v'chotveinu b'sefer hachayim,  
 l'maancha Elohim chayim.

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

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

SHABBAT SHUVAH\* — זָכְרֵנוּ לְחַיִּים,  
 מֶלֶךְ חַפֵּץ בַּחַיִּים,  
 וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,  
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
 בָּרוּךְ אַתָּה, יי,  
 מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

אֲבוֹת וְאִמּוֹת  
 גְּבוּרוֹת  
 קְדוּשָׁה  
 קְדוּשַׁת הַיּוֹם  
 עֲבוּדָה  
 הוֹדָאָה  
 שְׁלוֹם  
 תְּפִלַּת הַלֵּב

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.

בָּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.  
 Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

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

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

אֲבוֹת וְאִמּוֹת *Avot v'imahot* . . . As God has been gracious to our forebears, so may we receive divine favor.

*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

SOME PERISHED by fire, some by water.  
Some crossed the sea, or watered the desert.  
Some starved all week to make a Shabbat feast.  
Some were left childless until old age.  
Some lifted their chins beneath a father's knife.  
Those who came before us gave everything  
so that we, generations later, could glorify You.

And despite the dangers, with Your protection,  
some did survive, and even flourished,  
some reaped in joy, were spared the knife,  
were granted children.  
We are their inheritors, O God,  
and we know how rare is our good fortune  
to be born to such hard-won treasures.

A great responsibility is ours,  
and Yours as well,  
for if You do not sustain us,  
as you did Abraham and Sarah,  
Rebecca and Isaac, Jacob, Rachel and Leah,  
then who will sing Your praises?

Who will lift their chins, as we do now,  
to sanctify Your name?

בָּרוּךְ אַתָּה, יְיָ, פּוֹקֵד שָׂרָה וּמַגֵּין אַבְרָהָם.

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

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

*Genesis 15:1, 5, 6*

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

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

\*WINTER — Mashiv haruach  
umorid hagashem.

\*SUMMER — Morid hatal.

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

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי,  
מְחַיֶּה הַכֹּל (מֵיַתִּים), אַתָּה,  
רַב לְהוֹשִׁיעַ.

מְשִׁיב הַרוּחַ — WINTER\*  
וּמוֹרִיד הַגֶּשֶׁם.

מוֹרִיד הַטַּל — SUMMER\*

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה הַכֹּל (מֵיַתִּים)

בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.  
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת  
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מֵמִית  
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,  
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵיַתִּים).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּיַתִּים).

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).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּיַתִּים).

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

הַטַּל / מוֹרִיד הַטַּל / מְשִׁיב הַרוּחַ / מוֹרִיד הַטַּל — *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.

מוֹרִיד הַטַּל / *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: *Sh'mini Atzeret / Simchat Torah to Pesach*.

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

אֲבוֹת וְאִמּוֹת  
גְּבוּרוֹת  
קְדוּשָׁה  
קְדוּשַׁת הַיּוֹם  
עֲבוּדָה  
הוֹדָאָה  
שְׁלוֹם  
תְּפִלַּת הַלֵּב

*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

WE PRAY that we might know before whom we stand:  
the Power whose gift is life,  
who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness,  
for cleansing rains to make parched hopes flower,  
and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us  
for no other reason save that we are human,  
for love through which we may all blossom into persons  
who have gained power over our own lives.

We pray to stand upright, we fallen;  
to be healed, we sufferers;  
we pray to break the bonds that keep us from the world of beauty;  
we pray for opened eyes,  
we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life,  
our own powers in touch with the power of the world.

Praised be the God whose gift is life,  
whose cleansing rains let parched men and women  
flower toward the sun.

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְּתִימִים).

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

The metaphor "reviving the dead" is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמְּתִימִים *Baruch atah Adonai, m'chayeih hameitim* for greeting a friend after a lapse of seeing the person for twelve months, and for awakening from sleep.

*Brachot 58b, Y. Brachot 4:2*

ATAH kadosh v'shimcha kadosh  
 uk'doshim b'chol yom  
 y'hal'lucha, selah.\*  
 Baruch atah Adonai, Ha-El hakadosh.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ  
 וְקָדוֹשִׁים בְּכָל יוֹם  
 יִהְלְלוּךָ סֵלָה.\*  
 בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.  
 , בָּרוּךְ אַתָּה, — SHABBAT SHUVAH\*  
 יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת היום  
 עבודה  
 הודאה  
 שלום  
 תפלת הלב

YOU ARE HOLY, Your Name is holy,  
 and those who are holy praise You every day.\*  
 Blessed are You, Adonai, the Holy God.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.  
 Baruch atah, Adonai, Ha-El hakadosh.

\*SHABBAT SHUVAH —  
 Praised are You, Adonai, Holy Sovereign.  
 בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.  
 Baruch atah, Adonai, HaMelech hakadosh.

This third blessing of praise in the עֲמִידָה *Amidah* emphasizes God's holy nature. Even God's name is holy.

Avot v'Imahot

G'vurot

K'dushab

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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!

ברוך אתה, יי, האל הקדוש.

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?

יה אנה אמצאך  
 מקומך נעלה ונעלם  
 ואנה לא אמצאך  
 כבודך מלא עולם.

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.

דַרְשֵׁתִי קִרְבְּתֶךָ  
 בְּכֹל לְבִי קִרְאֵתֶיךָ  
 וּבְצֵאתִי לְקִרְאֵתֶךָ  
 לְקִרְאֵתִי מִצֵּאתֶיךָ.

ברוך אתה, יי, האל הקדוש.

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.

ATAH kidashta et yom hashvi-i lishmecha,  
tachlit maaseih shamayim vaaretz.

Uveirachto mikol hayamim,  
v'kidashto mikol haz'manim,  
v'chein katuv b'Toratecha:

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'varech  
Elohim et yom hashvi-i vay'kadeish oto,  
ki vo shavat mikol m'lachto  
asher bara Elohim laasot.

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,  
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,  
וַיְבָרַכְתּוּ מִכָּל הַיָּמִים,  
וְקִדַּשְׁתּוּ מִכָּל הַזְּמַנִּים,  
וְכֹן כָּתוּב בְּתוֹרַתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ  
כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ  
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אבות ואמהות  
גבורות  
קדשה  
קדשת היום  
עבודה  
הודאה  
שלום  
תפלת הלב

YOU SET ASIDE the seventh day for Your Name, the pinnacle of Creation; and You blessed it above all other days, more sacred than all Festival times. So it is written in Your Torah: The heaven and the earth were finished and all their array. On the seventh day, God had completed the work that had been done, ceasing then on the seventh day from all the work that [God] had done. Then God blessed the seventh day and made it holy, and ceased from all the creative work that God [had chosen] to do.

Eloheinu v'Elohei avoteinu v'imoteinu,  
r'tzeih vim'nuchateinu. Kadsheinu b'mitzvatecha  
v'tein chelkeinu b'Toratecha.  
Sabeinu mituvecha, v'samcheinu biy'shuatecha,  
v'taheir libeinu l'ovd'cha be-emet,  
v'hanchileinu Adonai Eloheinu  
b'ahavah uv'ratzon Shabbat kodshecha,  
v'yanuchu va Yisrael m'kadshei sh'mecha.  
Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
רְצֵה בְּמִנוּחֵתֵנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,  
שִׂבְעֵנוּ מִטוּבֶךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ,  
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,  
וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ  
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְּשֵׁי שִׁמְךָ.  
בָּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

Our God and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

בָּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.  
Baruch atah, Adonai, m'kadeish HaShabbat.

*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

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.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

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.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

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*

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

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמְדְךָ יִשְׂרָאֵל,  
 וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל,  
 וּתְהִי לְרָצוֹן תָּמִיד  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
 אֵל קָרוֹב לְכֹל קוֹרְאָיו,  
 פְּנֵה אֶל עַבְדֶיךָ וְחֲנֹנֵנוּ,  
 שְׂפוֹךְ רוּחְךָ עָלֵינוּ.

אבות ואמהות  
 גבורות  
 קדשה  
 קדשת היום  
 עבודה  
 הודאה  
 שלום  
 תפלת הלב

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

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v'Elohei avoteinu v'imoteinu,  
 yaaleh v'yavo, v'yizacheir zichroneinu  
 v'zichron kol amcha beit Yisrael l'fanecha,  
 l'tovah, l'chein ul'chesed ul'rachamim,  
 l'chayim ul'shalom, b'Yom  
 Rosh HaChodesh hazeh.  
 Chag HaMatzot hazeh.  
 Chag HaSukkot hazeh.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וְיָבֵא וְיִזְכֹּר וְיִזְכְּרֵנוּ  
 וְיִזְכְּרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
 לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם  
 ראש החדש הזה.  
 חג המצות הזה.  
 חג הסוכות הזה.  
 זְכַרְנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.  
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. אָמֵן.  
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

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

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

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

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ  
 לְצִיּוֹן בְּרַחֲמִים.

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

Baruch atah, Adonai,  
 hamachazir Shechinato l'Tzion.

בָּרוּךְ אַתָּה, יי,  
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

*Avot v'Imahot*

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

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,

*G'vurot*

ut'filatam b'ahavah t'kabeil,

וּתְפַלְתֶּם בְּאַהֲבָה תִּקְבֹּל,

*K'dushah*

ut'hi l'ratzon tamid

וּתְהִי לְרָצוֹן תָּמִיד

*K'dushat HaYom*

avodat Yisrael amecha.

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

*Avodah*

Baruch atah, Adonai,

בָּרוּךְ אַתָּה, יְיָ,

*Hodaah*

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

שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאָה נֶעֱבֵד.

*Shalom*

EVERPRESENT ONE, may we, Your people Israel,

*T'filat HaLev*

be worthy in our deeds and our prayer.

Wherever we live, wherever we seek You —

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

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

בָּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאָה נֶעֱבֵד.

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

YOU ARE WITH US in our prayer, our love and our doubt,  
in our longing to feel Your Presence and do Your will.

You are the still clear voice within us.

Therefore, O God, when doubt troubles us,

when anxiety makes us tremble,

when pain clouds the mind,

we look inward for the answer to our prayers.

There may we find You,

and there find courage, insight and endurance.

And let our worship bring us closer to one another,

that all Israel, and all who seek You,

may find new strength for Your service.

בָּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבַדְּךָ בְּיִרְאָה נֶעֱבֵד.

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

MODIM anachnu lach, shaatah hu  
Adonai Eloheinu v'Elohei avoteinu v'imoteinu  
l'olam va-ed. Tzur chayeinu, magen yisheinu,  
atah hu l'dor vador.

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

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

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

נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם  
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׂבָכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

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

אבות ואמהות  
גבורות  
קדשה  
קדשת היום  
עבודה  
הודאה  
שלום  
תפלת הלב

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

*On Chanukah, continue on page 264 [556].*

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

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

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

וְעַל כָּל־ם יִתְבָּרַךְ וְיִתְרומם שְׁמֶךָ,  
מִלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וְכָתוּב לְחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֱמֶת,  
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.  
בָּרוּךְ אַתָּה, יְיָ,  
הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

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

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

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

*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

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.

בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׂמַח וְלֶךְ נְאֻה לְהוֹדוֹת.

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!

בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׂמַח וְלֶךְ נְאֻה לְהוֹדוֹת.

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

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

*When we behold Your heavens . . .* Psalm 8:4-7, 10

SHALOM RAV al Yisrael amcha  
tasim l'olam,  
ki atah hu Melech Adon  
l'chol hashalom.  
V'tov b'einecha l'vareich  
et amcha Yisrael  
b'chol eit uv'chol shaah bish'lomecha.

SHABBAT SHUVAH — B'sefer chayim,  
b'rachah, v'shalom, ufarnasah tovah,  
nizacheir v'nikateiv l'fanecha,  
anachnu v'chol amcha beit Yisrael,  
l'chayim tovim ul'shalom.  
Baruch atah, Adonai, oseih hashalom.

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

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ  
תְּשִׁים לְעוֹלָם,  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכֹל הַשְּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמְּךָ יִשְׂרָאֵל  
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,  
בְּרַחָה וְשָׁלוֹם וּפְרִיָּטָה טוֹבָה,  
נִזְכָּר וְנִקְטָב לְפָנֶיךָ,  
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.  
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,  
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אבות ואמהות  
גבורות  
קדושה  
קדושת היום  
עבודה  
הודאה  
שלום  
תפלת הלב

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.

בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

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

בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

“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*

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

Strengthen the bonds of friendship and fellowship  
among all the inhabitants of every land.

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

Praised are You, Eternal One, who blesses our people with peace.

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

LO YISA GOI el goi cherev.

V'lo yilm'du od milchamah.

לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב,  
וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

NATION shall not take up sword against nation; they shall never again know war.

DON'T STOP after beating the swords  
into ploughshares, don't stop! Go on beating  
and make musical instruments out of them.

Whoever wants to make war again  
will have to turn them into ploughshares first.

Great is peace, for peace is to the world as leaven is to dough. *Perek HaShalom 1:1*

By three things does the world endure: justice, truth, and peace. R. Muna said: The three are one because if justice is done, truth has been effected and peace is brought about. *Perek HaShalom 1:2*

Great is peace, for even in a time of war one should begin (by attempting to arrange) peace.

*Perek HaShalom 1:14*

לֹא-יִשָּׂא גּוֹי *Lo yisa goi . . . Nation shall not . . .* Isaiah 2:4

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'mitzvotecha  
 tirdof nafshi. V'chol hachoshvim  
 alai raah, m'heirah hafeir atzatom  
 v'kalkeil machashavtam. Aseih l'maan  
 sh'mecha, aseih l'maan y'minecha, aseih  
 l'maan k'dushatecha, aseih l'maan  
 Toratecha. L'maan yeichaltzun y'didecha,  
 hoshiah y'mincha vaaneini.

אֱלֹהִי, נִצֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי  
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי  
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.  
 פְּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים  
 עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם  
 וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה  
 לְמַעַן קִדְשֹׁתֶיךָ, עֲשֵׂה לְמַעַן  
 תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְגִּי.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת היום  
 עבודה  
 הודאה  
 שלום  
 תפלת הלב

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

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

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי  
 לְפָנֶיךָ, יי 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 bimromav,  
 hu yaaseh shalom aleinu,  
 v'al kol Yisrael, v'al kol yoshvei teiveil,  
 v'imru. Amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,  
 הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ  
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,  
 וְאָמְרוּ: אָמֵן.

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 278 [570].  
 Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].*

נִצֹר לְשׁוֹנֵי מִרְעַ אֱלֹהִי, n'tzor l'shoni meira . . . My God, guard my speech from evil . . .  
 based on Psalm 34:14

לְמַעַן יִחַלְצוּן L'maan yeichaltzun . . . so that Your loved ones . . . Psalm 60:7  
 יְהִיו לְרָצוֹן Yih'yu l'ratzon . . . May the words of my mouth . . . Psalm 19:15

PRAYERS FOR HEALING

*Kabbalat HaTorah*

*Hakafah*

*Birchot HaTorah*

*Mi Shebeirach*

*Hagbahah*

*Birkat HaGomeil*

*Birchot*

*HaHaftarah*

*HaChazarat*

*HaTorah*

**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 aleihem, l'hachalimam ul'rapotam  
ul'hachazikam, v'yishlach lahem m'heirah  
r'fuah, r'fuah shleimah min hashamayim,  
r'fuat hanefesh ur'fuat haguf, hashta  
baagala uviz'man kariv. V'nomar: Amen.

**מִי שֶׁבִּירַךְ** אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,  
רָחֵל וְלֵיאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים  
[names]. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא  
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם  
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מִהֵרָה  
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׂתֵא  
בְּעִגְלָא וּבִזְמַן קָרִיב. וְנֹאמֵר: אָמֵן.

**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.

**מִי שֶׁבִּירַךְ** אֲבוֹתֵינוּ  
מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

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.

**מִי שֶׁבִּירַךְ** אִמּוֹתֵינוּ  
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

Bless those in need of healing with *r'fuah sh'leimah*,  
the renewal of body, the renewal of spirit, and let us say, Amen.

**BIRKAT HAGOMEIL — בְּרִכַּת הַגּוֹמֵל — THANKSGIVING BLESSING**

*Individual recites:*

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

**בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,**  
מֶלֶךְ הָעוֹלָם, שֶׁגַּמְלָנוּ כָּל טוֹב.

**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.

אָמֵן. מִי שֶׁגַּמְלָכֶם כָּל טוֹב,  
הוּא יִגְמְלָכֶם כָּל טוֹב סֵלָה.

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

*Shabbat Minchah T'filah is on pages 226–227 [344–345].*

**בְּרִכַּת הַגּוֹמֵל** *Birkat HaGomeil* — may be recited by one who has survived a life-challenging situation.



עֲלֵינוּ וְקַדִּישׁ יְתוֹם

ALEINU V'KADDISH YATOM

ALEINU AND MOURNER'S KADDISH

## עלינו

## ALEINU

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

ALEINU l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit,  
shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush'chinat uzo b'govhei m'romim,  
hu Eloheinu ein od.

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech mal'chei hamlachim

HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שהוא נוטה שמים ויסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים,  
הוא אלהינו אין עוד.

ואנחנו כורעים

ומשתחווים ומודיים,

לפני מלך מלכי המלכים

הקדוש ברוך הוא.

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].

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

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech mal'chei hamlachim

HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שלא עשנו כגויי הארצות,  
ולא שמנו כמשפחות האדמה.  
שלא שם חלקנו בהם,  
וגרלנו ככל-המונים.

ואנחנו כורעים

ומשתחווים ומודיים,

לפני מלך מלכי המלכים

הקדוש ברוך הוא.

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.

Continue on page 284 [588] or 285 [589].

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

*Aleinu*

ALEINU l'shabei-ach laadon hakol,  
 lateit g'dulah l'yotzeir b'reishit,  
 shehu sam chelkeinu  
 l'yacheid et sh'mo  
 v'goraleinu l'hamlich malchuto.  
 Vaanachnu kor'im  
 umishtachavim umodim,  
 lifnei Melech mal'chei ham'lachim  
 haKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
 שֶׁהוּא שָׂם חֶלְקֵנוּ  
 לְיַחַד אֶת שְׁמוֹ  
 וְגָרְלָנוּ לְהַמְלִיךְ מַלְכוּתוֹ.  
 וְאֶנְחֵנוּ כּוֹרְעִים  
 וּמִשְׁתַּחֲוִים וּמוֹדִים,  
 לְפָנָיו מֶלֶךְ מַלְכֵי הַמְּלָכִים  
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator whose unity we are charged to declare; whose realm it is our purpose to uphold. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

*Continue on page 284 [588] or 285 [589].*

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  
 umishtachavim umodim,  
 lifnei Melech mal'chei ham'lachim  
 haKadosh Baruch Hu.

וְאֶנְחֵנוּ כּוֹרְעִים  
 וּמִשְׁתַּחֲוִים וּמוֹדִים,  
 לְפָנָיו מֶלֶךְ מַלְכֵי הַמְּלָכִים  
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

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

*Continue on page 284 [588] or 285 [589].*

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*

עֲלֵינוּ *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 קְדִישׁ *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.

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.  
 Kakatuv b'Torato, V'yadata hayom  
 v'hasheivota el l'vavecha,  
 ki Adonai hu HaElohim  
 bashamayim mimaal,  
 v'al haaretz mitachat, ein od.

שְׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,  
 וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל  
 וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.  
 הוּא אֱלֹהֵינוּ אֵין עוֹד,  
 אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ.  
 כִּכְתוּב בְּתוֹרָתוֹ, וְיָדַעַת הַיּוֹם  
 וְהִשְׁבַּת אֶל לְבַבְךָ,  
 כִּי יי הוּא הָאֱלֹהִים  
 בַּשָּׁמַיִם מִמַּעַל,  
 וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

FOR YOU SPREAD OUT THE HEAVENS and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: Know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else.

Al kein n'kaveh l'cha Adonai Eloheinu,  
 lirot m'heirah b'tiferet uzecha,  
 l'haavir gilulim min haaretz  
 v'ha-elilim karot yikareitun.  
 L'takein olam b'malchut Shaddai,  
 v'chol b'nei vasar yikr'u vishmecha.  
 L'hafnot eilecha kol rishei aretz.

עַל כֵּן נִקְוֶה לְךָ יי אֱלֹהֵינוּ,  
 לְרֹאוֹת מְהֵרָה בְּתִפְרֵי אֶצְדְּךָ,  
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ  
 וְהָאֵלִילִים כָּרוֹת יִכָּרְתוּן.  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדַי,  
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.  
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

We therefore hope in You, Adonai our God. may we soon behold the glory of Your might: sweeping away the false gods of the earth that idolatry be utterly destroyed; perfecting the world under the rule of God that all humanity invoke Your name; turning all the wicked of the earth toward You.

אֵין עוֹד *ein od* . . . *There is none else* . . . The Kabbalah's interpretation is "Adonai is God; there is nothing (!) else," the idea being, "God is all there is!" God and the universe become the same, interwoven in history. *Joel Hoffman*

נוֹטֵה שָׁמַיִם (שְׁהוּא) *(Shehu) noteh shamayim* . . . *(For You) spread out the heavens* . . . Isaiah 51:13

וְיָדַעַת הַיּוֹם *V'yadata hayom* . . . *Know then this day* . . . Deuteronomy 4:39

*Aleinu*

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."

Al kein n'kaveh l'cha Adonai Eloheinu,  
lirot m'heirah b'tiferet uzecha,  
l'takein olam b'malchut Shaddai.

עַל כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ,  
לְרֵאוֹת מְהֵרָה בְּתִפְאֵרֶת עֲזֶיךָ,  
לְתִקּוֹן עוֹלָם בְּמַלְכוּת שְׁדַי.

Adonai our God, how soon we hope to behold the perfection of our world,  
guided by a sacred Covenant drawn from human and divine meeting.

Yakiru v'yeidu kol yoshvei teivel,  
ki l'cha tichra kol berech,  
tishava kol lashon.

L'fanecha Adonai Eloheinu yichr'u v'yipolu.

V'lichvod shimcha y'kar yiteinu.

Vikablu chulam et ol malchutecha,

v'timloch aleihem m'heirah l'olam va-ed.

Ki hamalchut shelcha hi,

ul'olmei ad timloch b'chavod,

kakatuv b'Toratecha:

Adonai yimloch l'olam va-ed.

V'ne-emar, V'hayah Adonai

l'Melech al kol haaretz.

Bayom hahu yih'yeh Adonai echad

ush'mo echad.

יִכְרֹוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,  
כִּי לְךָ תִכְרַע כָּל בְּרֵךְ,  
תִּשָּׁבַע כָּל-לָשׁוֹן:  
לְפָנֶיךָ יִי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.  
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.  
וַיִּקְבְּלוּ גַלְסִים אֶת עוֹל מַלְכוּתְךָ,  
וַתִּמְלֹךְ עָלֵיהֶם מִהַרְהָ לְעוֹלָם וָעֶד.  
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,  
כַּכָּתוּב בְּתוֹרָתְךָ:  
יִי יִמְלֹךְ לְעוֹלָם וָעֶד:  
וְנֹאמַר, וְהָיָה יִי  
לְמֶלֶךְ עַל כָּל הָאָרֶץ.  
בַּיּוֹם הַהוּא יִהְיֶה יִי אֶחָד  
וּשְׁמוֹ אֶחָד.

Let all who dwell on earth acknowledge  
that unto You every knee must bend and every tongue swear loyalty.

Before You, Adonai, our God, let them pay homage.

Let them give glory to Your honored Name.

Let all accept the yoke of Your reign,  
that You may rule over us soon and forever.

For Sovereignty is Yours  
and to all eternity You will reign in glory,  
as it is written in Your Torah:

Adonai will reign forever and ever.

Thus it has been said:

Adonai will become Sovereign of all the earth.

On that day Adonai will become One and God's Name will be One.

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

יִכְרַע (לי) כִּי לְךָ *Ki l'cha (li) tichra, . . . Unto You (Me) every knee must bend . . .* Isaiah 45:23

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

וְהָיָה יִי לְמֶלֶךְ *V'hayah Adonai l'Melech . . . Adonai will become Sovereign . . .* Zechariah 14:9

בַּיּוֹם הַהוּא *Bayom hahu . . . On that day . . .* Zechariah 14:9

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.

וְנֵאמָר, וְהָיָה יי  
לְמֶלֶךְ עַל כָּל הָאָרֶץ.  
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד  
וּשְׁמוֹ אֶחָד.

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].*

תִּקּוּן עוֹלָם *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 *Sh'ma*. 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*

## קדיש יתום

## KADDISH YATOM — MOURNER'S 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,  
and 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.

קדיש יתום *Kaddish Yatom* . . . Mourner's 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.

*Mourner's  
Kaddish*

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 atzmam avdu v'einam.

Yeish anashim sheziv zichram mei-ir

kaasher heim atzmam einam od b'tocheinu.

Orot eileh hamav'hikim

b'cheshkat halayil

heim heim shemarim laadam et haderech.

יֵישׁ כּוֹכָבִים שְׁאוֹרֵם מִגִּיעַ אֶרְצָה

רַק כִּפְאֶשֶׁר הֵם עֲצָמָם אָבְדוּ וְאֵינָם.

יֵישׁ אָנָשִׁים שְׁזִיו זְכָרָם מֵאִיר

כִּפְאֶשֶׁר הֵם עֲצָמָם אֵינָם עוֹד בְּתוֹכֵינוּ.

אוֹרוֹת אֵלֶּה הַמְּבַהֲיָקִים

בְּחֶשֶׁקֶת הַלַּיִל

הֵם הֵם שְׁמֵרָאִים לְאָדָם אֶת הַדֶּרֶךְ.

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.

8.

WHEN CHERISHED TIES are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times, the pain of separation seems more than we can bear, but if we dwell too long on our loss, we embitter our hearts and harm ourselves and those about us.

The Psalmist said that in his affliction, he learned the law of God. And in truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silent in their presence, and when a word will assure them of our love and concern.

Thus, even when they are gone, the departed are with us, moving us to live as, in their higher moments, they themselves wished to live. We remember them now; they live in our hearts; they are an abiding blessing.

9.

WE HAVE LIVED in numberless towns and villages; and in too many of them we have endured cruel suffering. Some we have forgotten; others are sealed in our memory, a wound that does not heal. A hundred generation of victims and martyrs; still their blood cries out from the earth. And so many, so many at Dachau, at Buchenwald, at Babi Yar . . .

What can we say? What can we do? How bear the unbearable, or accept what life has brought to our people? All who are born must die, but how shall we compare the slow passage of time with the callous slaughter of the innocent, cut off before their time?

They lived with faith. Not all but many. And, surely, many died, with faith in God, in life, in the goodness that even flames cannot destroy. May we find a way to the strength of that faith, that trust, that sure sense that life and soul endure beyond this body's death.

They have left their lives to us: let a million prayers rise whenever Jews worship; let a million candles glow against the darkness of these unfinished lives.

10.

*Mourner's  
Kaddish*

יִזְכוֹר YIZKOR . . . We remember

Remember our people who suffered and died so that we could be free and secure;  
may their memory be more than a distant shadow.

For their dreams left unfulfilled and lives taken too soon: we remember.

Remember our brothers and sisters whose sacrifice kept the dream of democracy and  
justice alive; may their courage be our inspiration and strength.

For life cut short and vision unrealized: we remember.

Remember the fallen of our armed services, the victims of terror and tragedy;  
may the darkness of their loss not obscure the light of peace. They were in love with  
our land and in love with life.

For the agony, the tears, the mothers and the fathers,  
for the children who were and for the children yet to be: we remember.

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.

## MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'Kud'sha B'rich Hu,

l'eila min kol birchata 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 bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וַיִּמְלִיךְ מַלְכוּתֵיהּ,

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר

וַיִּתְרַומֵם וַיִּתְנַשֵּׂא,

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,

תְּשֻׁבְחָתָא וְנִחְמָתָא,

דְאָמִירוּן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

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.

*Mourner's  
Kaddish*

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 . . .

זְכוֹרֵנוּם לְבִרְכָה.

Zichronam liv'rachah.

May their memories be for blessing.