

Services for Shabbat



משכן תפלה
MISHKAN T'FILAH

A Reform Siddur

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם

“And let them build Me a sanctuary
that I may dwell in their midst.”

CENTRAL CONFERENCE OF AMERICAN RABBIS

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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 בְּמִצְוֹתָיו,
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.

הַדְּלַקַת הַנְּרוֹת

קְדוּשָׁה, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

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

הַדְּלָקָה הַנִּרְוֶה

קַדוּשָׁה, 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 forever?

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.

הַדְּלֵקֶת הַנֵּרוֹת

קַדוּשָׁה, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

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־נְעִים
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'zonecha.
Yarutz avd'cha k'mo ayal,
yishtachaveh el mul hadarecha.

יְדִיד נֶפֶשׁ, אָב הַרַחֲמָן,
מְשׁוּךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
יָרוּץ עַבְדְּךָ כְּמוֹ אַיִל,
לְשִׁתְחַוֶּה אֶל מוֹל 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.
בָּאוּ בָּאוּ הַמַּלְכָּה, בָּאוּ בָּאוּ הַכֹּהֵל.
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. דוֹדִי לִי וְאֲנִי לוֹ הָרַעָה בְּשׁוֹשָׁנִים.
Mi zot olah min hamidbar, מִי זֹאת עֹלָה מִן־הַמִּדְבָּר,
M'kuteret mor ul'vonah . . . מְקַטְרֶת מֹר וּלְבוֹנָה . . .
Libavtini achoti chalah. לִבְבַּתִּי, אַחֹתִי כָלָה.
Uri tzafon uvo-i teiman . . . עֲרִי צָפוֹן וּבֹאֵי 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, קוֹל דוֹדִי הִנֵּה זֶה־בָּא,
midaleig al heharim, מִדַּלֵּג עַל־הַהַרִים,
m'kapeitz al hag'vaot. מְקַפֵּץ 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. כִּי אֶשְׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי.
Ot hi l'olmei ad beino uveini. אוֹת הִיא לְעוֹלָמֵי עַד בֵּינוֹ וּבֵינִי.

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

EILEH CHAMDAH LIBI

Eileh chamdah libi, אֵלֶּה חֲמֻדָּה לִבִּי,
chusah na v'al na titalam. חוּסָה נָא וְאַל נָא תִתְעַלֵּם.

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.
נִקְדְּמָה פָּנָיו בְּתוֹדָה,
בְּזִמְרוֹת נְרַיֵּעַ לוֹ.

כִּי אֵל גָּדוֹל יְיָ,
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי-אֶרֶץ,
וְתוֹעֵפּוֹת הָרִים לוֹ.
אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,
וַיַּבֶּשֶׂת יָדָיו יָצְרוּ.

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה
נִבְרַכָּה לְפָנֵי-יְיָ עֲשֵׂנוּ.
כִּי-הוּא אֱלֹהֵינוּ,
וְאִנְחָנוּ עִם מְרַעִיתוֹ וְצֵאן יָדוֹ,

הַיּוֹם אִם-בְּקוֹלוֹ תִשְׁמְעוּ.

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.

מְזִמּוֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדֵי

מְזִמּוֹר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

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.

Psalms 95-99, 29

Uchab 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.

Yaalo'z saddai v'chol asher bo

az y'ran'nu kol atzei yaar.

Lifnei Adonai ki va, ki va lishpot haaretz

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

שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ,

שִׁירוּ לַיְיָ כָּל־הָאָרֶץ.

שִׁירוּ לַיְיָ, בָּרְכוּ שְׁמוֹ,

בְּשָׂרוֹ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ.

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,

בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד,

נוֹרָא הוּא עַל־כָּל־אֱלֹהִים.

כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים

וַיְיָ שָׁמַיִם עָשָׂה.

הוֹדוּ־וְהִדְר לְפָנָיו,

עַז וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִרְעַם הַיָּם וּמְלֹאוֹ.

יַעֲלֹז שַׁדַּי וְכָל־אֲשֶׁר־בוֹ,

אֲז יִרְנְנוּ כָּל־עֵצֵי־יָעַר.

לִפְנֵי יְיָ כִּי בָא, כִּי בָא לְשַׁפֵּט הָאָרֶץ,

יִשְׁפֹּט תִּבֵּל בְּצֶדֶק וְעַמִּים בְּאֱמוּנָתוֹ

מזמור צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

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.

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

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

יְיָ מְלֹךְ, תִּגַּל הָאָרֶץ,
 יִשְׁמְחוּ אַיִם רַבִּים.
 עָנָן וְעָרְפֶל סְבִיבוֹ
 צִדְקָה וּמִשְׁפָּט מִכֹּון כְּסֹאוֹ.

אֱהָבֵי יְיָ שִׁנְאוּ רָע,
 שֹׁמְרֵי נַפְשׁוֹת חֲסִידָיו
 מִיַּד רְשָׁעִים יִצְּלֵם.

אוֹר זָרַע לְצַדִּיק
 וּלְיִשְׁרָיִלֵב שִׂמְחָה.
 שִׁמְחוּ צַדִּיקִים בַּיְיָ
 וְהוֹדוּ לְזֵכֶר קֹדֶשׁוֹ.

Psalms 95-99, 29

Echah 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'zameiru.

מִזְמוֹר.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
 כִּי-נִפְלְאוֹת עָשָׂה,
 הוֹשִׁיעָה-לוֹ יְמִינוֹ וַיִּזְרַע קִדְשׁוֹ.
 הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,
 לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.
 זָכַר חֶסֶדּוֹ וְאֱמוּנָתוֹ
 לְבַיַּת יִשְׂרָאֵל, רְאוּ כָל-אַפְסֵי-אֶרֶץ
 אֵת יְשׁוּעַת אֱלֹהֵינוּ.
 הֲרִיעוּ לַיהוָה אֶת-כָּל-הָאָרֶץ
 פִּצְחוּ וְרַנְּנוּ וְזָמְרוּ.

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 לַיְי בְּכִנּוֹר,
 בְּכִנּוֹר וְקוֹל זִמְרָה.
 בַּחֲצוֹצְרוֹת וְקוֹל שׁוֹפָר
 הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יי.
 יִרְעַם הַיָּם וּמְלֹאוֹ
 תִבֵּל וַיֹּשְׁבֵי בָהּ.
 נְהָרוֹת יִמְחֲאוּ כָף
 יַחַד הָרִים יִרְנְנוּ.
 לִפְנֵי־יְי כִּי־בָא
 לִשְׁפֹט הָאָרֶץ
 יִשְׁפֹט־תִּבְל בְּצֶדֶק
 וְעַמִּים בְּמִישָׁרִים.

מזמור צ"ה-צ"ט, כ"ט

לְכָה דוֹדֵי

מזמור צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

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

Echah Dodi

Psalms 92-93

Shalom Aleichem

PSALM 99: 1-5, 9

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
וְרָם הוּא עַל־כָּל־הָעַמִּים.
יֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא,
קְדוֹשׁ הוּא.

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,
אֶתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל,
מִשְׁפָּט וְצִדְקָה בִּיַּעֲקֹב
אֶתָּה עָשִׂיתָ.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלֵינוּ,
קְדוֹשׁ הוּא.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קְדִשׁוֹ,
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

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 ha'vanon,
 vayarkideim k'mo eigel
 l'vanon v'siryon k'mo ven r'eimim.

מִזְמוֹר לְדָוִד.

הָבוּ לַיְי בְּנֵי אֱלֹהִים,
 הָבוּ לַיְי כְּבוֹד וְעֹז.
 הָבוּ לַיְי כְּבוֹד שְׁמוֹ,
 הַשְׁתַּחֲוּוּ לַיְי בְּהַדְרַת־קֹדֶשׁ.
 קוֹל יְיָ עַל־הַמַּיִם,
 אֶל־הַכְּבוֹד הַרְעִים,
 יְיָ עַל־מַיִם רַבִּים.
 קוֹל־יְיָ בִפְתָח קוֹל יְיָ בְּהַדָּר.
 קוֹל יְיָ שֹׁבֵר אֲרָזִים
 וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן,
 וַיִּרְקֵדֵם כְּמו־עֵגֶל
 לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בַּרְרֵאִמִּים.

מִזְמוֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדֵי

מִזְמוֹר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

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

Echab 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 חֹצֵב לְהַבּוֹת אֵשׁ,

קוֹל יְיָ יַחִיל מִדְּבָר,

יַחִיל יְיָ מִדְּבָר קָדֵשׁ.

קוֹל יְיָ יַחֲוִיל אַיָּלוֹת

וַיַּחֲשׂוּ יַעֲרוֹת

וּבְהִיכְלוֹ כָּלוּ אֵמֶר כְּבוֹד.

יְיָ לַמַּבּוּל יָשָׁב

וַיֵּשֶׁב יְיָ מֶלֶךְ 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 דוּדֵי לְקִרְאֵת כָּלָה,
פְּנֵי שַׁבָּת נְקַבְּלָה.

מְזֻמָּר צ"ה-צ"ט, כ"ט

לְכֶה דוּדֵי

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.

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד, (1)
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד,
יְיָ אֶחָד וְשִׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְרֵת וּלְתִהִילָה.

“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,
meiresh mikedem n'suchah,
sof maaseh b'machashava t'chilah.

לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכֶה, (2)
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה,
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה וְתַחֲלָה.

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'acha,
v'hu yachamol alayich chemlah.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה, (3)
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה,
רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּכָא,
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 tifarteich ami,
al yad ben Yishai Beit haLachmi,
korvah el nafshi g'alah.

הִתְנַעְרִי, מֵעַפָּר קוּמִי, (4)
לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עָמִי,
עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי,
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

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, התעוררי, התעוררי, (5)
 ki va oreich, kumi ori, כי בא אורך, קומי אורי,
 uri uri shir dabeiri, עורי עורי, שיר דברי,
 k'vod Adonai alayich niglah. כבוד יי עליך נגלה.

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

Lo teivoshi v'lo tikalmi, לא תבושי ולא תכלמי, (6)
 mah tishtochachi umah tehem, מה תשתוחחי ומה תהמי,
 bach yechesu aniyei ami, בד יחסו עניי עמי,
 v'nivn'tah ir al tilah. ונבנתה עיר על תלה.

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, והיו למשסה שאסיך, (7)
 v'rachaku kol m'valayich, ורחקו כל מבלעיך,
 yasis alayich Elohayich, ישיש עליך אלהיך,
 kimsos chatan al kalah. כמשוש חתן על כלה.

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

Yamin usmol tifrotzi, ימין ושמאל תפרוצי, (8)
 v'et Adonai taaritzi, ואתי תעריצי,
 al yad ish ben partzi, על יד איש בן פרצי,
 v'nism'chah v'nagilah. ונשמחה ונגילה.

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, בואי בשלום עטרת בעלה, (9)
 gam b'simchah uv'tzoholah, גם בשמחה ובצהלה,
 toch emunei am s'gulah, תודי אמוני עם סגלה,
 bo-i chalah, bo-i chalah. בואי כלה, בואי כלה.

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 **בואי בשלום** *Bo-i v'shalom*, *Enter in peace*, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.

PSALM 92:1–7, 13–16

MIZMOR SHIR

l'yom HaShabbat.

Tov l'hodot l'Adonai

ul'zameir l'shimcha elyon.

L'hagid babokeir chasdecha,

ve-emunatcha baleilot.

Alel asor vaalei navel

alel 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.

מִזְמוֹר שִׁיר

לְיוֹם הַשַּׁבָּת.

טוֹב לְהַדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,

וְאֱמוּנָתְךָ בַּלַּיְלוֹת.

עַל־עֲשׂוֹר וְעַל־נָבֶל,

עַל־הַגַּיֹן בְּכִנּוֹר.

כִּי שִׂמַּחְתָּנִי יְיָ בְּפַעֲלֶךָ

בְּמַעֲשֵׂי יְדֶיךָ אֲרָנוּ.

מַה־גָּדְלוֹ מַעֲשֵׂיךָ, יְיָ,

מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ.

אִישׁ־בָּעַר לֹא יֵדַע

וְכִסִּיל לֹא־יָבִין אֶת־זֹאת.

צַדִּיק בְּתִמְרֵי יִפְרַח

כְּאֶרֶז בְּלְבָנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבַיִת יְיָ,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנוּבוּן בְּשֵׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי־יָשָׁר יְיָ,

צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ.

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

מִזְמוֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מִזְמוֹר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

Psalms 95-99, 29

Echah Dodi

Psalms 92-93

Shalom Aleichem

PSALM 93:1-5

ADONAI MALACH gei-ut laveish,

laveish Adonai oz hitazar,
af tikon teiveil 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 גָּאוֹת לְבָשׁ,
לְבָשׁ יְיָ עֹז הַתְּאֵזָר,
אֶף־תִּכּוֹן תִּבֶּל בַּל־תִּמּוֹט.

נִכּוֹן כִּסְאֶךָ מֵאֶז,
מֵעוֹלָם אַתָּה.

נִשְׂאוּ נְהָרוֹת, יְיָ,
נִשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דְּכִכָּם.
מִקְלוֹת מַיִם רַבִּים,
אֲדִירִים מִשְׁפְּרִיָּם,
אֲדִיר בַּמָּרוֹם יְיָ.
עֲדִיתִךָ נֶאֱמְנוּ מְאֹד,
לְבֵיתֶךָ 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.

Psalms 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 malchei ham'lachim,
HaKadosh Baruch Hu.

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

מְזֻמָּר צ"ה-צ"ט, כ"ט
לְכָה דוֹדֵי
מְזֻמָּר צ"ב-צ"ג
שְׁלוֹם עֲלֵיכֶם

Bo-achem l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

בוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Bar'chuni l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

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

Tzeit'chem l'shalom, malachei hashalom,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיּוֹן,
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 *z'mirah*), 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.

עֲרֵבִית לְשַׁבָּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

YITGADAL v'yitkadash sh'meih raba

b'alma di vra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv,
v'imru: Amen.

Y'hei sh'meih 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'meih d'kudsha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ,
וְיִמְלִיךְ מַלְכוּתְהָ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלַם וּלְעֵלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְאָמִירוּ 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 *שִׁיר קַדִּישׁ* *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;
Lirof, 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.

לְמַדְנִי, אֱלֹהֵי, בְּרַךְ וְהִתְפַּלֵּל
עַל סוּד אֶלֶה קָמֵל,
עַל נֹגַהּ פְּרֵי בָשֵׁיִל,
עַל הַחֲרוּת הַזֹּאת:
לְרֹאשׁוֹת, לְחוּשׁ, לְנִשְׁמָה,
לְדַעַת, לְיַחַל, לְהַכְפִּישׁ.

לְמַד אֶת שִׁפְתוֹתַי
בְּרַכָּה וְשִׁיר הַלֵּל,
בְּהִתְחַדֵּשׁ זְמַנְךָ
עִם בְּקָר וְעִם לַיִל,
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם
כְּתִמּוֹל שְׁלִשּׁוֹם,
לְבַל יִהְיֶה עָלַי יוֹמֵי הַרְגֵל.

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.

בְּרָכוּ

מְעַרֵב עַרְבִים

אֶהְבֵּת עוֹלָם

שְׁמַע

וְאֶהְבֵּת

לְמַעַן תִּזְכְּרוּ

אֲמַת וְאֲמוֹנָה

מִי־מִכָּה

הַשְּׂכִיבֵנִי

וְשָׁמְרוּ

שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

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

Bar'chu

Maariv Aravim

Ahavat Olam

Sh'ma

V'havta

Lmaan tizk'ru

Emet Ve-Emunah

Mi Chamochab

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! נְבָרְךָ!
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 נְבָרְךָ, *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 bidvaro maariv aravim,
 b'chochmah potei-ach sh'arim,
 uvitvunah m'shaneh itim
 umachalif et haz'manim,
 um'sadeir et hakoachavim
 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.

בְּרוּךְ אַתָּה, יְיָ
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרָבִים,
 בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,
 וּבִתְבוּנָה מְשַׁנֵּה עֵתִים
 וּמַחְלִיף אֶת הַיָּמִים,
 וּמְסַדֵּר אֶת הַכּוֹכָבִים
 בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
 בּוֹרֵא יוֹם וְלַיְלָה,
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
 וְחֹשֶׁךְ מִפְּנֵי אוֹר,
 וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,
 וּמְבַדֵּל בֵּין יוֹם וּבֵין לַיְלָה,
 יְיָ צְבָאוֹת שְׁמוֹ.
 אֵל חַי וְקַיָּם,
 תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עֲרָבִים.

בְּרָכוּ
 מַעְרִיב עֲרָבִים
 אֲהַבַת עוֹלָם
 שְׁמַע
 וְאֲהַבַת
 לְמַעַן תִּזְכְּרוּ
 אֲמַת וְאֲמוּנָה
 מִי־כַמְכָה
 הַשְׂכִּיבֵנִי
 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.

בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עֲרָבִים.

Baruch atah, Adonai, hamaariv aravim.

צְבָאוֹת יְיָ *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 Chamochab

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, יי, 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, יי, 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
 uvahem neh'geh yomam valailah.
 V'ahavat'cha
 al tasir mimenu l'olamim.
 Baruch atah, Adonai,
 ohev amo Yisrael.

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ,
 תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְּתָּ.
 עַל כֵּן, יְיָ אֱלֹהֵינוּ,
 בְּשׁוֹכְבֵינוּ וּבְקוּמֵנוּ
 נָשִׂיחַ בְּחֻקֶיךָ,
 וְנִשְׂמַח בְּדִבְרֵי תוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
 כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ
 וּבָהֶם נִהְגֶה יוֹמָם וּלְיַלְלָהּ.
 וְאָהַבְתָּךְ
 אַל תִּסֵּר מִמֵּנוּ לְעוֹלָמִים.
 בָּרוּךְ אַתָּה, יְיָ,
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

בְּרָכוּ
 מְעַרֵב עַרְבִים
 אָהַבַת עוֹלָם
 שְׁמַע
 וְאָהַבְתָּ
 לְמַעַן תִּזְכְּרוּ
 אֲמַת וְאַמוּנָה
 מִיִּרְמִכָה
 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 rejoice in Your Torah forever.
 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, ohev amo Yisrael.

Bar'chu

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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.

בָּרַךְ אֶתְּךָ אֱלֹהֵינוּ, 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?

בָּרַךְ אֶתְּךָ אֱלֹהֵינוּ, 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 אֱלֹהֵינוּ יְהוָה אֶחָד

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

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 שמע *Shima* (Hear) and the enlarged ט *dalet* at the end of אחד *echad* (one) combine to spell עד *eid* (witness). We recite the *Shima* to bear witness to the Oneness of God.

בְּרוּךְ שֵׁם כְּבוֹד בְּרוּךְ שֵׁם כְּבוֹד *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'vav'cha uv'chol nafsh'cha uv'chol
 m'odecha. V'hayu had'varim ha-eileh
 asher anochi m'tzav'cha hayom al
 l'vavecha. 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 uvisharecha.

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 אָמֵת.

Adonai Eloheichem EMET.

For those who choose: At the end of the שְׁמַע *Sh'ma*, after the words יְיָ אֱלֹהֵיכֶם *Adonai Eloheichem*, the word אָמֵת *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 אָנֹכִי מְצַוֶּה הַיּוֹם עָלֶיךָ-
 לַבֹּבֵה: וְשָׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
 בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

בְּרָכוּ
 מַעֲרִיב עַרְבִים
 אַהֲבַת עוֹלָם
 שְׁמַע
 וְאָהַבְתָּ
 לִמְעַן תִּזְכְּרוּ
 אָמֵת וְאֱמוּנָה
 מִי־כַמְכָה
 הַשְׂכִּיבְנִי
 וְשַׁמְרוּ

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Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

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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 וְאֵמוּנָה כָּל-זֹאת
 וְקַיָּם עֲלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ
 וְאֵין זִילָתוֹ, וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.
 הַפּוֹדֵנוּ מִיַּד מְלָכִים, מִלְּכֵנוּ
 הַגּוֹאֲלֵנוּ מִכַּף כָּל-הָעַרִיצִים,
 הָעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשָּׂם
 נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לַמוֹט
 רַגְלֵנוּ, הָעֹשֶׂה לָנוּ נִסִּים
 בַּפָּרֹעַ, אוֹתוֹת וּמוֹפְתִים
 בְּאֶדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת-
 עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
 עוֹלָם. וְרָאוּ בְנֵי גְבוּרָתוֹ, שֶׁבָחוּ
 וְהוֹדוּ לִשְׁמוֹ. וּמִלְכוּתוֹ בְּרָצוֹן
 קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּמִרְיָם
 וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

בְּרָכוּ
 מַעֲרִיב עַרְבִים
 אֲהַבַת עוֹלָם
 שְׁמַע
 וְאֲהַבַת
 לְמַעַן תִּזְכְּרוּ
 אֱמֶת וְאֵמוּנָה
 מִי־מַכָּה
 הַשְׂכִּיבֵנִי
 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:

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

הַשָּׂם נַפְשֵׁנוּ בַחַיִּים *Hasam nafsheinu bachayim . . . You give us life . . .* Psalm 66:9

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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 kamochoh 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 בְּאֱלִים, יְיָ!
מִי כְמוֹחָהּ נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלּוֹת, עֹשֶׂה פְלֵא!**

**מְלֻכּוֹתֶיךָ רָאוּ בְנִיךָ,
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.
זֶה אֱלֹהֵינוּ וְנֹאמְרוּ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!**

**וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.**

בְּרָכוּ
מְעַרְבֵי עַרְבִים
אַהֲבַת עוֹלָם
שְׁמַע
וְאַהֲבַת
לְמַעַן תִּזְכְּרוּ
אַמֶּת וְאַמוּנָה
מִי־כְמוֹחָהּ
הַשְׂכִּיבֵנוּ
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, גֹאֵל 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

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

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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 ravaged 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 chanan 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 שׁוֹמְרֵנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
וּתְקַנְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהִגּוּ בְּעֵדֵנוּ,
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,
וְחָרֵב, וְרָעָב, וְיָגוֹן,
וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,
כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,
כִּי אֵל חַנּוּן וְרַחוּם אַתָּה.
וּשְׁמֹר צִאתֵנוּ וּבוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה, יְיָ,
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

בְּרָכוּ

מַעֲרִיב עַרְבִים

אֲהַבַת עוֹלָם

שְׁמַע

וְאֲהַבַת

לְמַעַן תִּזְכְּרוּ

אֲמַת וְאַמּוֹנָה

מִיִּרְמְכָה

הַשְּׂכִיבֵנוּ

וְשִׁמְרוּ

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.

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

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

Bar'chu

Maariv Aravim

Ahavat Olam

Sh'ma

V'havta

Lmaan 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.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

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.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

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

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

V'SHAMRU V'NEI YISRAEL

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

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

בְּרָכוּ
מַעֲרִיב עֲרָבִים
אֲהַבַת עוֹלָם
שָׁמַע
וְאֲהַבַת
לְמַעַן תִּזְכְּרוּ
אֲמַת וְאֲמוּנָה
מִי־מִכָּה
הַשְּׂכִיבֵנִי
וְשָׁמְרוּ

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,
zeicher l'maaseh v'reishit.

וְשִׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׂבִיעִי רָצִיתָ בוֹ וְקִדַּשְׁתָּו,
חֲמַדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

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

וְשִׂמְחוּ? *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

Vahavta

Lmaan tizk'ru

Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

Vshamru

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.
The Sabbath arrives in the world,
scattering a song in the silence of the night:
Eternity utters a day.

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום
תפלת הלב

תפילה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתְךָ.

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

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

אֲדֹנָי, שְׁפֹתַי 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
 livnei v'neihem l'maan sh'mo b'avahav.

*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.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
 רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חֲסָדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְאֻלָּה
 לְבָנָי בְּיָמֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חַפֵּץ בְּחַיִּים,
 וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה, יְיָ,
 מָגֵן אַבְרָהָם וְעֲזַרַת 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.

בְּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם וְעֲזַרַת 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 **בְּרוּךְ** *Baruch* and stands straight at the word **יְיָ** *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 וּמַגֵּן 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'chayeh hakol (meitim) atah,
rav l'hoshia.

*WINTER — Mashiv haruach
umorid hagashem.

*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,
m'chayeh hakol (meitim)
b'rachamim rabim, someich noflim,
v'rofei cholim, umatir asurim,
um'kayeim 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'chayeh hakol (hameitim).

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

מְשִׁיב הַרְיָח — WINTER*

וּמוֹרִיד הַגֶּשֶׁם.

מוֹרִיד הַטַּל — SUMMER*

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה הַכּוֹל (מֵיַתִּים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת
וּמִי דוֹמֵה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנִאֲמָן אַתָּה לְהַחְיֹת הַכּוֹל (מֵיַתִּים).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (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).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמֵּיַתִּים).

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

מְשִׁיב הַרְיָח / 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*.

אַבוֹת וְאִמְהוֹת
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 (הַמְתִּים).

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

The metaphor “reviving the dead” is widely used rabbinically. The Talmud recommends saying **בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמְתִּים** *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.

B'rachot 58b, Y. B'rachot 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
וְקְדוֹשִׁים בְּכָל יוֹם
יְהִלְלוּךָ סֵלָה.*
בָּרוּךְ אַתָּה, יְיָ הָאֵל הַקָּדוֹשׁ.
בָּרוּךְ אַתָּה — SHABBAT SHUVAH*
יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ.

אבות ואמהות
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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'dushah

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,
illuminates 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!

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

WHERE might I go to find You,
Exalted, Hidden One?
Yet where would I not go to find You,
Everpresent, Eternal One?

My heart cries out to You:
Please draw near to me.
The moment I reach out for You,
I find You reaching in for me.

יְהוָה אֱמַצְאָה
מְקוֹמִי נִעְלָה וְנִעְלָם
וְאֵינִי לֹא אֶמְצְאָה
כְּבוֹדֶךָ מִלֵּא עוֹלָם.

דְּרָשְׁתִּי קִרְבָּתְךָ
בְּכָל לְבָבִי קִרְאֵתִיךָ
וּבְצִאתִי לְקִרְאֵתְךָ
לְקִרְאֵתִי מְצִאתִיךָ.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

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,

וּבִרְכָתוֹ מִכָּל הַיָּמִים,

וְקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים,

וְכֵן כָּתוּב בְּתוֹרַתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם

הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרַךְ

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. Kad'sheinu 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 vah Yisrael m'kadshei sh'mecha.

Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

רְצֵה בְּמִנוּחֵינוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,

שְׂבַעְנוּ מִטוֹבֶךָ וּשְׂמַחְנוּ בִישׁוּעֶתְךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ

וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְּשֵׁי שִׁמְךָ.

בְּרוּךְ אַתָּה, יְיָ, מִקִּדְּשׁ 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.

בְּרוּךְ אַתָּה, יְיָ, מִקִּדְּשׁ 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.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ 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.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ 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.

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, בְּעֶמְדָּךָ יִשְׂרָאֵל,
 וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל,
 וּתְהִי לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 אֵל קָרוֹב לְכָל קוֹרְאָיו,
 פְּנֵי אֵל עֲבָדֶיךָ וְחֲנֹנֵנוּ,
 שִׁפּוֹךְ רוּחְךָ עָלֵינוּ.

אבות ואמהות
 גבורות
 קדושה
 קדושת 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 וְיָבֹא וְיִזְכֹּר וְיִזְכְּרֵנוּ
 וְיִזְכְּרוּן כָּל עֲמֻדָּ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם
 ראש החודש הזה.
 חג המצות הזה.
 חג הסוכות הזה.

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

זְכֹרֵנוּ, יי אֱלֹהֵינוּ, בּו לְטוֹבָה. אָמֵן.
 וּפְקֹדֵנוּ בּו לְבְרָכָה. אָמֵן.
 וְהוֹשִׁיעֵנוּ בּו לְחַיִּים. אָמֵן.

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.

וּתְחַזְּנֵנָה 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.

בְּרוּךְ אַתָּה, יי,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,
 ut'filatam b'ahavah t'kabeil,
 ut'hi l'ratzon tamid
 avodat Yisrael amecha.
 Baruch atah, Adonai,
 she-ot'cha l'vadcha b'yirah naavod.

רְצֵה, יי אֱלֹהֵינוּ, בְּעִמְךָ יִשְׂרָאֵל,
 וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 בְּרוּךְ אַתָּה, יי,
 שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֵד.

EVERPRESENT ONE, may we, Your people Israel,
 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.

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבִדְךָ 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.

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבִדְךָ 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 niflotecha 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.

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.

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

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

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם
כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

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וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרומם שְׁמֶךָ,
מְלַכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוֹב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת,
הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה, יְיָ,
הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה 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.

בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה 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, יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נֶאֱחָ 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, יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נֶאֱחָ 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
יְיָ *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 bishlomecha.

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 בְּשִׁלּוּמֶךָ.

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

בָּרוּךְ אַתָּה, יְיָ,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום
תפלת הלל

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.

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.
Baruch atah, Adonai, oseih hashalom.

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

בָּרוּךְ 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, יי, 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'mitzvotcha
 tirdof nafshi. V'chol hachoshvim
 alai raah, m'heirah hafeir atzatam
 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.

אֱלֹהֵי, נָצַר לְשׁוֹנֵי מִרְעָה וּשְׁפָתַי
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.
 פְּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוֹף נַפְשִׁי וְכָל הַחֹשֵׁבִים
 עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם
 וְקִלְקַל מַחְשְׁבֹתָם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה
 לְמַעַן קִדְשֹׁתֶךָ, עֲשֵׂה לְמַעַן
 תּוֹרַתְךָ. לְמַעַן יַחְלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

אֲבוֹת וְאִמָּהוֹת
 גְּבוּרוֹת
 קִדְשָׁה
 קִדְשַׁת הַיּוֹם
 עֲבוּדָה
 הוֹדָאָה
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

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, יְיָ צוּרִי וְגוֹאֲלִי.

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

Oseh shalom bimromav,
 hu yaaseh shalom aleinu,
 v'al kol Yisrael, v'al kol yoshvei teiveil,
 v'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו,
 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, every evening between Pesach and Shavuot, turn to page 278 [570].
 Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].*

אֱלֹהֵי, נָצַר לְשׁוֹנֵי מִרְעָה *Elohai, n'tzor l'shoni meira . . . My God, guard my speech from evil . . .*
based on Psalm 34:14

לְמַעַן יַחְלְצוּן *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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

WE REACH for You, our God
from our quiet places.
May we stand still, for a brief moment,
and listen to the rain —
Stand still, for a brief moment,
and watch the play of sunlight and shadow on the leaves.
For a brief moment — listen to the world.

Let us stop the wheels of every day to be aware of Shabbat.
Find the stillness of the sanctuary which the soul cherished.
Renew the Covenant of an ancient people.

We need a quiet space to test the balance of our days.
The weight of our own deeds
against the heaviness of the world's demands.
The balance is precarious — steady us with faith:

Quiet places and stillness —
where we will hear our own best impulses speak.
Quiet places and stillness —
from which we will reach out to each other.

We will find strength in silence
and with this strength
we will turn again to Your service.

*For those who count the Omer, every evening between Pesach and Shavuot, turn to page 278 [570].
Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].*

מגן אבות ואמהות

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, konei shamayim vaaretz.

Magein avot v'imahot bidvaro,

m'chayei hakol (meitim) b'maamaro.

Ha-El hakadosh, she-ein kamohu,

hameiniach l'amo b'yom Shabbat kodsho

ki vam ratzah l'haniach lahem

l'fanav naavod b'yirah vafachad,

v'nodedh lish'mo b'chol yom tamid,

m'on hab'rachot, El hahodaot,

Adon hashalom, m'kadeish HaShabbat

um'vareich shvi-i, umeiniach bik'dushah l'am

m'dushnei oneg, zecher l'maasei v'reishit.

בְּרוּךְ 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 עֲלִיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

מָגֵן אֲבוֹת וְאִמּוֹת בְּדַבְּרוֹ,
מְחַיֵּה הַכֹּל (מֵיַתִּים) בְּמַאֲמָרוֹ.
הָאֵל הַקָּדוֹשׁ שְׂאִין כְּמוֹהוּ,
הַמְנִיחַ לְעַמּוֹ בַּיּוֹם שֶׁבֶת קֹדֶשׁוֹ
כִּי בָם רָצָה לְהִנִּיחַ לָהֶם
לְפָנָיו נֶעֱבַד בִּירָאָה וּפְחָד,
וְנוֹדָה לְשִׁמּוֹ בְּכֹל יוֹם תָּמִיד,
מְעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשֶּׁבֶת
וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לְעַם
מְדַשְׁנֵי-עֹנֵג, זֶכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

BLESSED ARE YOU, Adonai our God and God of those who came before us:

God of Abraham, God of Isaac, God of Jacob,

God of Sarah, God of Rebecca, God of Rachel and God of Leah.

Great, mighty and revered God, God transcendent,

Maker of heaven and earth.

With a word, You shielded our ancestors; with a phrase, You give all things life.

Sacred God, beyond compare,

who took joy in providing rest for Your people on Your holy Shabbat day.

We will serve You reverently,

acknowledging on each and every day forever, just who You are:

the One to whom blessing goes, the One to whom thanksgiving is due,

Source of peace, who recalls the time of creation

by sanctifying Shabbat, blessing the seventh day,

and in holiness, granting rest to a people overflowing with joy.

MAGEIN AVOT V'IMAHOT

LET US PRAISE Adonai,
Source of knowledge and light,
from whom we draw wisdom and insight.

Let us savor the fullness of each and every day
and fill our souls with the treasures of Shabbat.
And let us appreciate these distinctions:
sacred from profane, charity from greed,
purpose from drift.

Let us affirm our covenant as God's people.
Let us honor those who study Torah.
Let us uphold the truth of ongoing revelation.

Let us celebrate the glory of our tradition
and draw refreshment from the wellsprings of prayer.
Let us respect tradition and encourage creative faith.

And let us dress ourselves in the garments of God —
compassion for the needy, embrace of the stranger —
and then spread the canopy of peace over all the world.

In this traditional prayer that summarizes the *Amidah* for Friday night, God appears uniquely as *מְעוֹן הַבְּרָכוֹת* *m'on hab'rachot*, literally, an “abode” (or “place”) of blessing. Over time, however, this reading was lost through a scribal error, and does not appear in traditional prayer books. We restore it here, so as to sense God as a place where we can enter and be at home, a spiritual destination where we go to find the blessings we seek.

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birchat HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchat

HaHaftarah

Haazarat

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 וּלְרַפְּאוֹתָם
 וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מִהֵרָה
 רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
 רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׁתָּא
 בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר: 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 shleimah*,
 the renewal of body, the renewal of spirit, and let us say, Amen.

BIRKAT HAGOMEIL — בְּרֵכַת 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 יְגַמְלָכֶם 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].

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

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
ומשתחוים ומודים,
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 malchei ham'lachim
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-המונם.
ואנחנו כורעים
ומשתחוים ומודים,
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 *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 malchei ham'lachim
 haKadosh Baruch Hu.

אֵלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שֶׁהוּא שָׁם חֶלְקֵנוּ
 לְיַחַד אֶת שְׁמוֹ
 וּגְרָלְנוּ לְהַמְלִיךְ מַלְכוּתוֹ.
 וְאֶנְחֵנוּ כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנָי 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 malchei ham'lachim
 haKadosh Baruch Hu.

וְאֶנְחֵנוּ כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנָי 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*

אֵלֵינוּ *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 קַדִּישׁ *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,
 וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
 וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ אֵין עוֹד,
 אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ.
 כִּכְתוּב בְּתוֹרָתוֹ, וְיָדַעַת הַיּוֹם
 וְהִשְׁבֵּת אֶל לְבַבְךָ,
 כִּי יְיָ 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 נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתִפְאַרֶת עֲזָךְ,
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
 וְהָאֵלִילִים כָּרוֹת יִכָּרְתוּן.
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
 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*

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

הַיּוֹם 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 בְּתִפְאַרֶת עֲזִיבָה,
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.

יִכְּרוּ וַיֵּידְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
כִּי לְךָ תִכְרַע כָּל בְּרֵךְ,
תִּשָּׁבַע כָּל-לָשׁוֹן:
לְפָנֶיךָ יִי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ.
וַיִּקְבְּלוּ כָּל־עוֹל מַלְכוּתְךָ,
וַתִּמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,
כַּכָּתוּב בְּתוֹרָתְךָ:
יִי יִמְלֹךְ לְעוֹלָם וָעֶד:
וַנֵּאמֶר, 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 (לִי) כִּי לְךָ *Ki l'cha (li) tichra, . . . Unto You (Me) every knee must bend . . .* Isaiah 45:23

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

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

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

Aleinu

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

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

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

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 *עֲלֵינוּ 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 *שְׁמַע 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*

MOURNER'S KADDISH

קדיש ותום

YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv. V'imru: 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'kudsha 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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה 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.

HYMNS / PIYUTIM

ADON OLAM

Hymns*Shabbat**Havdalah**Songs**Israeli Songs**Days of Awe**Three Festivals**Sukkot**Pesach**Shavuot**Chanukah**Tu B'shvat**Purim**Songs of Memory**Meditation and
Healing**National Hymns*

Adon olam asher malach,
b'terem kol y'tzir nivra.
L'eit naasah v'cheftzo kol,
azai Melech sh'mo nikra.

V'acharei kichlot hakol,
l'vado yimloch nora.
V'hu hayah, v'hu hoveh,
v'hu yih'yeh, b'tifarah.

V'hu echad v'ein sheini,
l'hamshil lo l'hachbirah.
B'li reishit b'li tachlit,
v'lo haoz v'hamisrah.

V'hu Eli v'chai go-ali,
v'tzur chevli b'eit tzarah.
V'hu nisi umanos li
m'nat kosi b'yom ekra.

B'yado afkid ruchi,
b'eit ishan v'a-irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כֹּל יִצְרֵי נִיבְרָא.
לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹהֵב,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הֵעֵז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גְאֵלֵי,
וְצוּר חֲבֻלֵי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי
מִנַּת כּוֹסֵי בָּיִם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁוֹן וְאַעֲרִירָה.
וְעַם רוּחִי גְוִיָּתִי,
יְיָ לִי וְלֹא אִירָא.

You are our Eternal God, who reigned before any being had been created;
when all was done according to Your will, then You were called Ruler.

And after all ceases to be, You alone will rule in majesty.
You have been, are yet, and will be in glory.

And You are One; none other can compare to or consort with You.
You are without beginning, without end. To You belong power and dominion.

And You are my God, my living Redeemer, my Rock in times of trouble and distress.
You are my standard bearer and my refuge, my benefactor when I call on You.

Into Your hands I entrust my spirit, when I sleep and when I wake,
and with my spirit my body also; Adonai is with me and I shall not fear.

EIN K'ELOHEINU

Ein k'Eloheinu, ein k'Adoneinu,
ein k'Malkeinu, ein k'Moshi-einu.

אין כְּאלֹהֵינוּ, אין כְּאֲדוֹנֵינוּ,
אין כְּמַלְכֵנוּ, אין כְּמוֹשִׁיעֵנוּ.

פיוטים

שֶׁבֶת

הַבְּדִלָה

שירים

Mi ch'Eloheinu, mi ch'Adoneinu,
mi ch'Malkeinu, mi ch'Moshi-einu?

מִי כְּאלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ,
מִי כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ?

שירי אֶרֶץ יִשְׂרָאֵל

קמים נוצאים

שֶׁלֶשׁ רְגָלִים

Nodeh l'Eloheinu, nodeh l'Adoneinu,
nodeh l'Malkeinu, nodeh l'Moshi-einu.

נוֹדֶה לְאֱלֹהֵינוּ, נוֹדֶה לְאֲדוֹנֵינוּ,
נוֹדֶה לְמַלְכֵנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.

סִכּוֹת

פֶּסַח

שִׁבְעוֹת

Baruch Eloheinu, baruch Adoneinu,
baruch Malkeinu, baruch Moshi-einu.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ,
בָּרוּךְ מַלְכֵנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.

חֲנֻכָּה

ט"ו בשבט

פורים

Atah hu Eloheinu, atah hu Adoneinu,
atah hu Malkeinu, atah hu Moshi-einu.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

זָכוֹר

מְדִיטָצְיָה וְהַקְלָמָה

שירים לְאֲמִיִּים

There is none like our God; there is none like our Eternal One;
There is none like our Ruler; there is none like our Redeemer.

Who is like our God? Who is like our Eternal One?
Who is like our Ruler? Who is like our Redeemer?

We will give thanks to our God; we will give thanks to our Eternal One;
We will give thanks to our Ruler; we will give thanks to our Redeemer.

Praised be our God; praised be our Eternal One;
Praised be our Ruler; praised be our Redeemer.

You are our God; You are our Eternal One;
You are our Ruler; You are our Redeemer.

SHALOM ALEICHEM

Hymns		
<i>Shabbat</i>	Shalom aleichem, malachei hashareit,	שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,
<i>Havdalah</i>	malachei Elyon,	מַלְאָכֵי עֲלִיוֹן,
<i>Songs</i>	miMelech mal'chei hamlachim,	מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
<i>Israeli Songs</i>	HaKadosh Baruch Hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא.
<i>Days of Awe</i>		
<i>Three Festivals</i>	Bo-achem l'shalom, malachei hashalom,	בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
<i>Sukkot</i>	malachei Elyon,	מַלְאָכֵי עֲלִיוֹן,
<i>Pesach</i>	miMelech mal'chei hamlachim,	מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
<i>Shavuot</i>	HaKadosh Baruch Hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא.
<i>Chanukah</i>	Bar'chuni l'shalom, malachei hashalom,	בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
<i>Tu B'shvat</i>	malachei Elyon,	מַלְאָכֵי עֲלִיוֹן,
<i>Purim</i>	miMelech mal'chei hamlachim,	מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
<i>Songs of Memory</i>	HaKadosh Baruch Hu.	הַקְּדוֹשׁ בְּרוּךְ הוּא.
<i>Meditation and Healing</i>	Tzeit'chem l'shalom, malachei hashalom,	צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
<i>National Hymns</i>	malachei Elyon,	מַלְאָכֵי עֲלִיוֹן,
	miMelech mal'chei hamlachim,	מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
	HaKadosh Baruch Hu.	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.

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 kidashta,

mikol haamim.

V'Shabbat kodsh'cha

b'ahavah uv'ratzon hinchaltanu.

Baruch atah, Adonai, m'kadeish HaShabbat.

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קִדְּשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זְכוֹר לְיְצִיאַת מִצְרָיִם.
כִּי בָנוּ 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.