

PSALM 150:1-6

## HAL'LU YAH!

Hal'lu El b'kodsho,  
hal'luhu birkia uzo.  
Hal'luhu bigvurotav,  
hal'luhu k'tov gudlo.  
Hal'luhu b'teika shofar,  
hal'luhu b'neivel v'chinor.  
Hal'luhu b'tof umachol,  
hal'luhu b'minim v'ugav.  
Hal'luhu b'tziltz'lei shama,  
hal'luhu b'tziltz'lei t'ruah.  
Kol han'shamah t'haleil Yah,  
Hal'lu Yah!

## הַלְלוּ יְהוָה!

הַלְלוּ אֱלֹהִים בְּקֹדֶשׁוֹ,  
הַלְלוּהוּ בִּרְקִיעַ עֶזָּא.  
הַלְלוּהוּ בְּגִבּוּרֹתָיו,  
הַלְלוּהוּ כְּרֹב גִּדְּלוֹ.  
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,  
הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.  
הַלְלוּהוּ בְּתוֹף וּמַחֹל,  
הַלְלוּהוּ בְּמִנִּים וְעוּגָב.  
הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע,  
הַלְלוּהוּ בְּצִלְצְלֵי־תְרוּעָה.  
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,  
הַלְלוּ־יְהוָה!

## HALLELUJAH!

Praise God in God's sanctuary;  
praise God in the sky, God's stronghold.  
Praise God for mighty acts;  
praise God for God's exceeding greatness.  
Praise God with blasts of the horn;  
praise God with harp and lyre.  
Praise God with timbrel and dance;  
praise God with lute and pipe.  
Praise God with resounding cymbals;  
praise God with loud-clashing cymbals.  
Let all that breathes praise God.  
Hallelujah!

כִּידוֹן שְׁמִיר

קַמְזוֹר צ"ב

אֶשְׁרֵי

קַמְזוֹר קמ"ה

קַמְזוֹר ק"ו

וְשִׁמְשֵׁת קל ח

יְהִי־יִשְׁמַח

הָיִי קוֹדֵשׁ

SHALOM aleichem, malachei hashareit, malachei elyon, mimelech malchei ham'lachim, HaKadosh Baruch Hu.	שְׁלוֹם עליכם, מלאכי השָׁרֵת, מלאכי עֲלִיּוֹן, מְמַלֵּךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.	קטמו צ"ח-צ"ט, כ"ט לְהָא יוֹדִי קטמו צ"ח-צ"ט שְׁסֵם עֲלֵיכֶם
Bo-achem l'shalom, malachei hashalom, malachei elyon, mimelech malchei ham'lachim, HaKadosh Baruch Hu.	בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מְמַלֵּךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.	
Bar'chuni l'shalom, malachei hashalom, malachei elyon, mimelech malchei ham'lachim, HaKadosh Baruch Hu.	בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מְמַלֵּךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.	
Tzei'chem l'shalom, malachei hashalom, malachei elyon, mimelech malchei ham'lachim, HaKadosh Baruch Hu.	צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מְמַלֵּךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ 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 144–145.

For Shabbat Evening II, turn to page 263.

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

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birchat HaTorah

Mi Shebeirach

Hagabab

Birkat HaGomel

Birchat

HaHaftarah

Hachanot

HaTorah

**MI SHEBEIRACH** avoteinu v'imoteinu, **מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ**,  
 Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, **אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,**  
 Rachel v'Leah, hu y'vereich et hacholim, **רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים**  
 [names]. HaKadosh Baruch Hu yimalei **הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא**  
 rachamim aleihem, l'hachalimam ul'rapotam **רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם**  
 ul'hachzikam, v'yishlach lahem m'heirah **וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מִהֵרָה**  
 r'fuah, r'fuah shleimah min hashamayim, **רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,**  
 r'fuat hancesh u'fuat haguf, hashita **רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, הַשִּׁתָּא**  
 baagala uvizman kariv. V'nomar: Amen. **בְּעִגְלָא וּבְזִמָּן קָרִיב. וְנֹאמְר: 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 **מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ**  
 M'kor hab'rachah l'imoteinu. **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 **מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ**  
 M'kor hab'rachah laavoteinu. **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 HAGOMEL — בְּרִכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

**BARUCH ATAH, ADONAI** Eloheinu, **בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,**  
 Melech haolam, sheg'malanu kol tov. **מֶלֶךְ הָעוֹלָם, שֶׁגִּמְלָנוּ 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, **אָמֵן. מִי שֶׁגִּמְלָכֶם כָּל טוֹב,**  
 Hu yigmalchem kol tov. Selah. **הוּא יִגְמַלְכֶם 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 344-345.

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

# 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.

בְּרוּךְ 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 130.*

קולקט תפילות

תפילות, ערבית

קריאת התורה

שירי שבת

*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.

## Bati Legani (Shir Hashirim 29 & 5:1-2)

(Mebdy: R' Zamen Schacter-Shabm i)

Behold who stands behind our wall, gaz- ing from the windows, boking from the lattice. I have come to my garden, My Sister, My Bride; I have gathered My myrrh with My spice. The voice of my Be- loved knocks – "Open to me, My Sister, My Love!"	Sweet friend of my soul, source of kindli- ness Draw us again into your gracious favor Then will we rush to you, swift as the deer runs Bowling before your radiant beauty Your love is sweeter still than all sweet savors
He is zehomed, akharkotehu, akhar kotehu	Even the honeycomb, dripping with hon- ey.
Mashgach m'ni hakha bnot, meitzitz m'ni hakharach m'ni.	Hadur, Na'eh, Ziv Habam Na'eh icholatahava'echa Ana, Eilna, r'fa'na'ah
Bati Legani, Akhoti, Khashah, aritim ori m'basam i (2x)	B'ha'otah no'am ziv'echa. Az tit'haze k'v'itrapeh V'ha'lah'ah sim'cha to'am.
Yedid Ne'esh (attributed to R' Elazar ben Moshe Azkiri (1533-1600), mebdy and English by Steve Berman)	Beauty and majesty, splendour of the uni- verse My soul is beset with longing for you. O Eternal One, heal my soul now, I pray
Yedid Ne'esh avharachaman, meshoch avdechah elre'zonechah, ya'arutz avdechah k'mo ayal, yish'achave elmulhadarecha, ye-e'arav yedid'otecha, m'no'et tzufv'cho la'am.	Show her the loveliness of your radiant light Then will she grow strong and become whole again And her joyfulness will be unending.

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Song

DODI LI

Dodi li vaani lo haro-eh bashoshanim.	דודי לי ואני לו הרעה בשושנים.
Mi zot olah min hamidbar,	מי זאת עלה מן-המדבר,
M'kuteret mor ul'vonah . . .	מקטרת מור ולבונה . . .
Libavtini achoti chalah.	לבבתיני, אחתי כלה.
Uri tzafon uvo-i teiman . . .	עורי צפון ובואי תימן . . .

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,	קול דודי הנה זה-בא,
midaleig al heharim,	מדלג על-החרים,
m'kapeitz al hag'vaot.	מקפץ על-הגבעות.

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.	כי אשמרה שבת אל ישמרני.
Ot hi l'olmei ad beino uvcini.	אות היא לעולמי עד בינו וביני.

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

EILEH CHAMDAH LIBI

Eileh chamdah libi,	אלה חמדה לבי,
chusah na v'al na titalam.	חוסה נא ואל נא תתעלם.

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

# HINEIH MAH TOV

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

הנה מה־טוב ומה־נעים  
שבת אחים גם־יחד.

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

(Psalm 133:1)

הַדָּשִׁית הַשְּׁמִינִית

קְדוּשַׁת עֲרֵבִית

בְּרִיכוֹת הַבָּיִת

שִׁירֵי שַׁבָּת

## MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מה יפה היום, שבת שלום.

How lovely today is, Shabbat Shalom.

## Y'DID NEFESH

Y'did nefesh, av harachaman,

ידיד נפש, אב הרחמן,

m'shoch av'd'cha el r'zonecha.

משוך עבדך אל רצונך.

Yarutz av'd'cha k'mo ayal,

ירוצ עבדך כמו איל,

yishtachaveh el mul hadarecha.

ישתחוה אל מול הדרך.

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,

החמה מראש האילנות נסתלקה,

bo-u v'neitzei likrat Shabbat hamalkah.

באו ונצא לקראת שבת המלכה.

Hinei hi yoredet, hak'doshah hab'ruchah.

הנה היא יורדת, הקדושה הברוכה.

V'imah malachim, tz'va shalom um' nuchah.

ועמה מלאכים, צבא שלום ומנוחה.

Bo-i bo-i hamalkah, bo-i bo-i hakalah.

באי באי המלכה, באי באי הכלה.

Shalom aleichem, malachei hashalom.

שלום עליכם, מלאכי השלום.

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.

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

לָכֶה דּוֹדִי לְקִרְאָת כָּלָה,  
פְּנֵי שַׁבָּת נִקְבְּלָה.

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

קוֹסֵם בְּזוּיָט, כִּיט

לָכֶה דּוֹדִי

קוֹסֵם בְּזוּיָט

פְּנֵים אֵלֶיךָ

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

(1) שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד,  
הִשְׁמִיעֵנוּ אֶל הַמְיֻחָד,  
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְיֶיָה.

"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'neicha,  
ki hi m'kor hab'rachah,  
meirosh mikedem n'suchah,  
sof maaseh b'machshava t'chilah.

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

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

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

(3) מִקְדָּשׁ מֶלֶךְ עִיר מְלֻכָּה,  
קוּמִי צֵאִי מִתּוֹךְ הַחֲפִיכָה,  
רַב לָךְ שִׁבְתְּ בְּעֵמֶק הַבָּכָה,  
וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.

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

Hitnaari, mei-afar kumi,  
livshi bigdei tifarreich ami,  
al yad ben Yishai Beit ha'Lachmi,  
korvah el nafshi g'alah.

(4) הִתְנַעֲרִי, מֵעָפָר קוּמִי,  
לְבָשִׁי בְּגָדֵי תִפְאֶרֶתְךָ, עָמִי,  
עַל יַד בֶּן יִשָּׂאִי בֵּית הַלַּחְמִי,  
קִרְבָּה אֶל נַפְשִׁי גָאֻלָּה.

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

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

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

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

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

(7) והיו למשסה שאסיד, V'hayu lim'shisah shosayich,  
 ורחקו כל מבליעיד, v'rachaku kol m'valayich,  
 ישיש עליך אלהיך, yasis alayich Elohayich,  
 כמשוש חתן על כלה. kimsos chatan al kalah.

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

(8) ימיו ושמאל תפרוצי, Yamin usmol tifrotzi,  
 ואת יי תעריצי, v'et Adonai taaritzti,  
 על יד איש בן פרוצי, al yad ish ben partzi,  
 ונשמחה ונגילה. v'nism'chah v'nagilah.

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

(9) בואי בשלום עטרת בעלה, Bo-i v'shalom ateret ba'lah,  
 גם בשמחה ובצהלה, gam b'simchah uv'zoholah,  
 תודי אמוני עם סגלה, toch emunei am s'gulah,  
 בואי כלה, בואי כלה. bo-i chalah, bo-i chalah.

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

בואי בשלום For those who choose: When the congregation reaches the last verse, beginning  
 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.

# עֲרֵבִית לְשַׁבָּת ב'

AR'VIT L'SHABBAT II — SHABBAT EVENING II

For Candle Lighting and Blessings, turn to page 120.

For Kabbalat Shabbat, turn to pages 130–131.

חצי קדיש

Chazi Kaddish

YITGADAL v' yitkadesh shmeih rabu

b'alma di vra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beir Yisrael,

baagala uvizman kariv,

v'imru: Amen.

Y'hei sh'meih rabu m'varach

l'alam ul'almei almay.

Yitbarach v' yishtabach v' yitpaar

v' yitromam v' yitnasei,

v' yi'hadar v' yitaleh v' yi'halal

sh'meih d'kudsha b'rich hu,

l'eila min kol birchata v'shirata,

rushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְנוֹ קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ

לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרֻמֵּם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שֵׁמֶה דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

תְּשַׁבַּחְתָּא 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.

**חצי קדיש** Chazi Kaddish — The Kaddish is an ecstatic expression of praise to God and of hope for the speedy acknowledgment of divine sovereignty by all humanity. It was originally recited in Talmudic times at the end of a rabbinic study session. It is recited now in different forms at the end of each section of the worship service. The "Half-", or "Reader's", Kaddish here marks the conclusion of Kabbalat Shabbat.

# שִׁמְעַ וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ:

Bar'chu et Adonai ham'vorach!

PRAISE ADONAI to whom praise is due forever!

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

Baruch Adonai ham'vorach l'olam va-ed!

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

קריט

Bar'chu

ברכו *Bar'chu* ("Call to Worship") — The congregation stands up to praise God. The main body of the service begins here.

For those who choose: The prayer leader at the word בָּרְכוּ *Bar'chu* bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. בָּרוּךְ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

יְיָ בָּרוּךְ *Baruch Adonai . . . Praise Adonai . . .* This is the congregation's response of acknowledgement. It is often repeated afterward by the prayer leader to indicate his/her identification with the congregation: the prayer leader, too, is part of the community.

שִׁמְעַ וּבְרָכוֹתֶיהָ *Sh'ma Uvirchoteha*, the *Sh'ma* and its Blessings, is the oldest liturgical rubric. At its core are words of Torah that declare our constant devotion to God and remind us of our religious obligations. Three paragraphs, Deuteronomy 6:4-9, Deuteronomy 11:13-21, and Numbers 15:37-41, are traditionally recited. (Deuteronomy 11:13-21 was omitted from the Reform prayerbook for reasons of theology, since its understanding of divine reward and punishment is viewed by Reform Judaism as problematic. Numbers 15:37-39 had been omitted; *Mishkan T'filah* restores it in the morning prayers, since many Reform Jews now choose to wear the *tallit* in prayer). On the basis of the Scriptural verse, "You shall speak of them (God's words) when you lie down and when you rise up," the *Sh'ma* is recited twice daily, in the evening and in the morning. The biblical *Sh'ma* becomes prayer by being surrounded with rabbinic benedictions: two before (*Maariv Anavim* and *Ahavat Olam*) and two after (*Emet ve-Emunah* and *Hashkiveinu*) in the evening; and two before (*Yotzeir Or* and *Ahavat Rabbah*) and one after (*Emet v'Yatziv*) in the morning (*M. B'rachot* 1:4). These benedictions praise God as Creator of light and darkness, Revealers of Torah, and Redeemer of Israel.

Baruch atah, Adonai

Eloheinu, Melech ha'olam,

asher bidvaro maariv aravim,

b'chochmah potei-ach sh'arim,

uvivunah mishaneh itim

umachalif et haz'manim,

um'sadeir et hakochevim

b'mishm'roteihem barakia kirtzono.

Borei yom valailah,

goleil or mipnei choshech,

v'choshech mipnei or.

Umaavir yom umeiv 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.

ברוך אתה, יי

אלהינו, מלך העולם,

אשר בדברו מעריב ערבים,

בחכמה פותח שערים,

ובתבונה משנה עתים

ומחליף את הימים,

ומסדר את הכוכבים

במשמרותיהם בקיע כרצונו.

בורא יום ולילה,

גולל אור מפני חשך

וחשך מפני אור,

ומעביר יום ומביא לילה,

ומבדיל בין יום ובין לילה,

יי צבאות שמו.

אל חי וקיים,

תמיד ימלך עלינו לעולם ועד.

ברוך אתה, יי, המעריב ערבים.

Adonai, Your majesty is proclaimed by the marvels of earth and sky.

Sun, moon, and stars testify to Your power and wisdom.

Day follows day in endless succession, and the years vanish,  
but Your sovereignty endures.Though all things pass, let not Your glory depart from us.  
Help us to become co-workers with You,  
and endow our fleeting days with abiding worth.

ברוך אתה, יי, המעריב ערבים.

Baruch atah, Adonai, hamaariv aravim.

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.Maariv Aravim ("Bringer of Evening") — An evening benediction that responds  
to the ongoing cycle of sunset-sunrise, the times when *Shema* is recited. The regular movement  
of the heavenly bodies in their courses bespeaks the order of the universe and the beneficent  
providence of its mindful Creator (*Brachot 11b*).

## AHAVAT OLAM

beit Yisrael amcha ahavia,  
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'mitzvotecha 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,  
ohav amo Yisrael.

## אהבת עולם

בית ישראל עמך אהבתי,  
תורה ומצוות,  
חוקים ומשפטים, אותנו למדת.  
על כן, יי אלהינו,  
בשכבנו ובקומנו  
נשיח בחקך,  
ונשמח בדברי תורתך  
ובמצותיך לעולם ועד.  
כי הם חיינו וארץ ימינו  
ובהם נהגה יומם ולילה.  
ואהבתך  
אל תסיר ממנו לעולמים.  
ברוך אתה, יי,  
אוהב עמו ישראל.

אהבת עולם  
Ahavat Olam

**IN EACH AGE** we receive and transmit Torah.

At each moment we are addressed by the World.

In each age we are challenged by our ancient teaching.

At each moment we stand face to face with Truth.

In each age we add our wisdom to that which has gone before.

At each moment the knowing heart is filled with wonder.

In each age the children of Torah become its builders  
and seek to set the world firm on a foundation of Truth.

ברוך אתה, יי, אוהב עמו ישראל.

Baruch atah, Adonai, ohav amo Yisrael.

**אהבת עולם** *Ahavat Olam* ("External love") — A Torah benediction followed immediately by the recitation of *Shema*. God's eternal love for the people Israel is made tangible through the gift of Torah, divine instruction. Israel's response to the gift of Torah is to be engaged perpetually in its study.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

HEAR O ISRAEL, Adonai is our God, Adonai is One.

בְּרוּךְ שֵׁם כְּבוֹד מְלָכּוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael* . . . *Hear, O Israel* . . . Deuteronomy 6:4-9 is a single unit. (The line שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael* is Deuteronomy 6:4). Israel is called upon to be totally devoted to God, whose Torah is to be ever-present in our waking thoughts. The Rabbis call the content of this paragraph "Accepting the Yoke of Divine Sovereignty" (*M. Brachot* 2:2). The first verse is singled out for special focus: over the centuries it was understood to refer to the unity and singularity of God. It also came to be associated with Jewish martyrdom. These are the last words to be recited before going to bed at night as well as before one's death. Classical Reform Judaism treated this verse as the core statement of Jewish faith. Hence the Reform custom has been to rise before reciting the *Sh'ma*. Rabbi Yochanan taught that the entire first paragraph should be said standing (*Brachot* 13b). Historically, following the old Babylonian custom, one remains seated.

בְּרוּךְ שֵׁם כְּבוֹד *Baruch shem k'vod* . . . *Blessed is God's glorious majesty* . . . According to *M. Yoma* 3:8, this was the congregational response in the Temple courtyard on the Day of Atonement, when the High Priest would pronounce the name of God and the people would prostrate themselves in awe. Classical Reform practice grouped this response with the *Sh'ma* for singing or congregational recitation; traditionally it is recited silently because it interrupts the biblical paragraph.



# V'AHAVTA et Adonai Elohecha,

b'chol l'av'cha uv'chol nafsh'cha uv'chol  
m'odecha. V'hayu had'varim ha-eileh  
asher anochi mitzav'cha hayom al  
l'avvecha. V'shinantam l'vanecha v'dibarta  
bam b'shiv'cha b'veitecha uv'lechl'cha  
vaderech uv'shochb'cha uv'kumecha.  
Ukshartam 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-eret  
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 אֱמַת.**

Adonai Eloheichem EMET.

**וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ**  
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
מַאֲדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם עֲלֶי-  
לְבָבְךָ: וּשְׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַחְתְּךָ  
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וְקָשַׁרְתָּם לְאֹזֶן עַל-יָדְךָ וְהָיוּ  
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם  
עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:  
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-  
כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים  
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים  
אֲנִי יְיָ אֱלֹהֵיכֶם:

ואהבת  
V'ahavta

למען תזכרו  
L'maan tizk'ru

**וְאָהַבְתָּ** V'ahavta ... *You shall love* ... Deuteronomy 6:5-9; this instruction to love God and to be devoted to the study of Torah is the continuation of the first line of the *Sh'ma*, not a separate unit. Reform practice has been to recite this out loud or to chant it using Torah cantillation; rabbinic practice is to recite it silently.

**לְמַעַן תִּזְכְּרוּ** L'maan tizk'ru ... *Thus you shall remember* ... Numbers 15:40-41; the end of the third paragraph of the *Sh'ma* is an exhortation to be mindful of our religious obligations and to be holy, since God, in redeeming Israel from Egypt, established a claim to the Jewish people's loyalty.

וְהָאֱלֹהִים שְׂמַחַתְּ מִן עַל מַצֵּיתִי אֲשֶׁר אֲנִי מַעֲבָדְתֶּם וְהָאֱלֹהִים

אֲתִי הָיָה אֲלֵיכֶם וְעַבְדְּכֶם לְבַבְכֶם וּבְכֶל־שִׁשְׁכֶם: וְהָיָה

מִטֶּר אֲרָצְכֶם בְּעֵת אֲרֵהוּ מִלִּקְשׁ וְאִם־פֶּתַח דְּגִלְיָו תִּתֵּן וְיָצָה הָיָה: וְהָיָה

עֲשֵׂב הַשָּׂדֶה לְבֵהּ מִתֵּד וְאִם־עֵלֶי וְשִׁמְתִּי לְכֶם פֶּן־יִפְתָּה לְבַבְכֶם

וְסִיחֵי עֲבָדֶיךָ אֲלֵי תַסְמִיחֵי וְהַשֵּׁת חֲוֹתֶם לְהַסִּיחַ: וְהָיָה אִי הָיָה בְכֶם

עֲצָרָת וְשִׁמְמָה וְלֹא־יִחַי מִטֶּר וְהָאֱלֹהִים לֹא יִתֵּן אֲתִי בְּלֵה וְאִם־יִתֵּן

מִהָרָה מֵעַל הָאָרֶץ וְשִׁבְהָ אֲשֶׁר יִחַי וְתִלְכֶם: שִׁמְתִּי מִתֵּד לֹא תִדְבַר אֱלֹהִים

עַל־לְבַבְכֶם עַל־שִׁשְׁכֶם: וְשִׁמְתִּי אֲתֶם לֹא תִלְכֶם וְהָיָה לְטֹטֵף תִּבְּרִין

עֵינֵיכֶם: וְעַל־תַּסְמִיחֵי בְּכֶם לְיָדְכֶם מִשִּׁבְהוֹ בְּחֶבְרֵת וְיִבְלֶכְתֶּךָ

בְּיָדְךָ וְשִׁבְהוֹ בְּכָדְךָ וְכָדְךָ: וְכָדְךָ עַל־מִזְבֵּחַ תִּבְּרִין בְּשִׁבְהוֹ: לְמַעַן יִרְאֶה

יָמֵיכֶם וְיִבְכֶם עַל־הָאֱלֹהִים אֲשֶׁר מִשְׁעֵי הָאֱלֹהִים לֹא תִלְכֶם מִן־

שִׁמְמָה עַל־הָאָרֶץ:

If, then, you obey the commandments that I enjoin upon you this day, by-  
ing Hashem your God and serving God with all your heart and soul, I will  
grant the rain for your land in season, the early rain and the late. You shall  
gather in your new grain and wine and oil— I will also provide grass in the  
fields for your cattle—and thus you shall eat your fill. Take care not to be  
lured away to serve other gods and bow to them. For Hashem's anger will  
flare up against you, and I will shut up the skies so that there will be no rain  
and the ground will not yield its produce; and you will soon perish from the  
good land that Hashem is assigning to you. Therefore impress these My  
words upon your very heart: bind them as a sign on your hand and let them  
serve as a symbol on your forehead, and teach them to your children—  
speaking them when you stay at home and when you are away, when you  
lie down and when you get up; and inscribe them on the doorposts of your  
house and on your gates—to the end that you and your children may en-  
dure, in the land that Hashem swore to your ancestors to give to them, as  
long as there is a heaven over the earth.



וַאֲמַר יְהוָה אֶל מֹשֶׁה הֲלֹאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אֱלֹהִים וְשֵׁן  
 לָהֶם צִצְתָּעַל כֶּנָּף; בְּגִדָּהֶם לְדֶרֶתָם וְנִתְּנָה־עַל־צִצְתָּ תִּגְרָף, תִּלְתָּ כָל־תָּ:  
 וְיִהְיֶה לָּכֶם לְצִצְתָּ תֹרֶם אֲתָם וְתִזְכְּרֶם אֶת־כָּל־מִצְוַת יְהוָה וְשֵׁן תָּם  
 אֲתָם וְלֹא־תִתְּנוּ אַחֲרָיָה לְבַבְכֶּם וְלֹא־חָהֶם עֵינֵיכֶם אֲשֶׁר אֲתָם זֵלֶם אַחֲרָהֶם:  
 לִמְעַן תִּדְּוּ וְשֵׁן תִּמְאֶת־כָּל־מִצְוַת יְהוָה וְיִתְּנֶם קִשְׁלָם לֵאמֹר: אֲנִי־יְהוָה  
 אֱלֹהֵיכֶם אֲשֶׁר חָצֵאתִי אֶתְכֶם מִמִּצְרָיִם לֵאמֹר תִּלְכֶּם לֵאמֹר אֲנִי־יְהוָה  
 אֱלֹהֵיכֶם:

Hashem said to Moses as follows: Speak to the Israelite people and in-  
 struct them to make for themselves fringes on the corners of the garments  
 throughout the ages; let them attach a cord of blue to the fringe at each  
 corner. That shall be your fringe; look at it and recall all the commandments  
 of the LORD and observe them, so that you do not follow your heart and  
 eyes in your lustful urge. Thus you shall be reminded to observe all My  
 commandments and to be holy to your God. I, Hashem, am your God, who  
 brought you out of the land of Egypt to be your God: I, Hashem, your God.

(Caroline's interpretive translation 2001)

And you will know my mitzvot and you will do them ,  
 and the sun will shine in its right time and the rain will come in its right time  
 And you will see the abundance I offer to you .  
 But if you are distracted by false gods  
 You will be too busy to see what is laid at your feet .  
 So I will give you many reminders that the essence of being is about Love .  
 Place these words of love on your heart and soul  
 Repeating them to yourself every evening and morning  
 Tell them to anyone who will listen  
 Let them Guide your goings out and your comings in .

And another reminder I give you is the tzitzit

A symbol that we are bound together in love

And in the corner of your tzitzit place p'til techelet (violet-blue thread)

And they will be for you tzitzit

So you will remember to follow the path of mitzvot

Which lines up your energy with the Oneness

For I am the G-d who brought you out of Mitzrayim to be your G-d

I am Hashem, your G-d.

Emet! (True!)

אָמֶת וְעִמּוּנָה  
*Emet ve-emunah*

**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 gdolat ad ein cheiker  
v'niflaot ad ein mispar, hasam  
nafsheinu bachayim, v'lo natan lamot  
ragleinu, haoseh lanu nisim  
b'Faroh, otot umofim  
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 וְעִמּוּנָה כָּל־זֹאת**  
וְקָיָם עָלֵינוּ, כִּי הוּא יי' אֱלֹהֵינוּ  
וְאֵין זִלְזוּתוֹ, וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.  
הִפְדּוּנוּ מִיַּד מַלְכִּים, מֶלֶכֵּנוּ  
הִגּוּאֲלֵנוּ מִכָּף כָּל־הָעֲרִיצִים,  
הַעֲשֶׂה גְדוּלוֹת עַד אֵין חֵקֶר  
וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשָּׂם  
נַפְשֵׁנוּ בַּחַיִּים, וְלֹא נָתַן לָמוֹת  
רַגְלֵנוּ, הַעֲשֶׂה לָנוּ נִסִּים  
בַּפָּרֹעַ, אוֹתוֹת וּמוֹפְתִים  
בְּאַדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת־  
עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת  
עוֹלָם. וְרָאוּ בְּנֵי גִבּוֹרָתוֹ, שֶׁבָּחוּ  
וְהוֹדוּ לִשְׁמוֹ. וּמַלְכוּתוֹ בְּרָצוֹן  
קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם  
וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

**WE WORSHIP** the power  
that unites the universe,  
a promise of harmony for all.  
Yet that oneness eludes our grasp  
as imperfection and evil abound.  
Before our eyes there is a vision  
of perfection, order and goodness.  
There is evil enough to break the heart,  
and there is good enough to exult the soul.  
When will redemption come?  
When we grant everyone  
what we claim for ourselves.  
Long ago, we escaped the tyranny of Egypt.  
Our people saw the power of the Most High.  
We learned: God's presence redeems time and event;  
so we celebrate this power that makes for freedom!

**אֱמֶת וְעִמּוּנָה** *Emet ve-emunah* ("True and trustworthy") — Recited immediately after the scriptural passages, this benediction, also called **גְּאֻלָּה** *G'ulah*, "Redemption," acknowledges the truth and trustworthiness of God's covenant and promise of redemption. It concludes by acclaiming God as the past, and ultimate, Redeemer of Israel. The redemption from Egypt, and Israel's exultant praises at the Reed Sea (citing Exodus 15:11,18) are deemed to be exemplary for the future. Jeremiah 31:10 is cited at the end.

**Mi CHAMOCHAH** ba-elim, Adonai!

Mi kamochah nedar bakodesh,  
nora t'hilot, oseih fele!

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

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

**מִי־כְמוֹחָהּ** בָּאֱלִים, יְיָ

מִי כְמוֹחָהּ נֹאדָר בְּקֹדֶשׁ,  
נֹרָא תִהְיֶה, עֹשֶׂה פֶלֶא:

מַלְכוּתְךָ רָאוּ בְנֶיךָ,  
בֹּקַעַי יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.  
זֶה אֱלֹהֵינוּ וְאָמְרוּ,  
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

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

מִי־כְמוֹחָהּ

*Mi Chamochoh*

**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 Chamochoh*... *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 כָדָה *Ki fadah Adonai*... *Adonai redeemed*... Jeremiah 31:10

## Hashkiveinu

(Melody: Joe Friedman)

Haskiveinu, Adonai, E bheinu, lsha b'm

V ha b'm ideinu, M akeinu, lcha in

Cover us with the shelter of Your peace, Adonai.

Keep us straight in Your pathway, teach us and guide us with Your word.

For You care for us and you free us, You are my Yah

Mercy, kindness, love and mystery, life and wholeness are Your gifts.

הַשְׁכִּיבֵנוּ  
Hashkiveinu

**הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ,**  
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים,  
 וּפְרֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,  
 וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ.  
 וְהִגֵּן בְּעֵדְנוּ,  
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,  
 וְחָרֵב, וְרָעָב, וְיָגוֹן,  
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפֶשַׁע.  
 וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,  
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
 כִּי אֵל חַנוּן וְרַחוּם אַתָּה.  
 וְשָׁמֵר צִאתָנוּ וּבֹאֵנוּ  
 לְחַיִּים וּלְשָׁלוֹם  
 מִשְׁתָּה וְעַד עוֹלָם.  
 בָּרוּךְ אַתָּה, יְיָ,  
 הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

**GIVE US** a place to rest, O God.  
 Shelter us in the long, soft, evening shadows of Your truth.  
 You are true protection and safety,  
 in Your Presence we find love and acceptance.  
 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 סֶכֶת שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.  
 Baruch atah, Adonai, haporeis sukat shalom aleinu  
 v'al kol amo Yisrael v'al Yerushalayim.

הַשְׁכִּיבֵנוּ Hashkiveinu... Give us a place to rest... Recited only at night, this final benediction in the *Shema* section is a prayer for divine protection as we sleep.

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 לְדֹרֹתָם  
בְּרִית עוֹלָם.  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הִיא לְעוֹלָם,  
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

**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'mal'chut'cha

shomrei Shabbat v'korei oneg.  
Am m'kad'shei shvi-i,  
kulam yish'u v'yitangu minuvecha.  
V'hashvi-i ratzita bo v'kidashto,  
chemdat yamim oto karata,  
zeicher l'maseh v'reishit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ  
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.  
עַם מְקַדְשֵׁי שְׁבִיעִי,  
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ.  
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתָּו,  
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,  
זֵכֶר לַמַּעֲשֶׂה בְּרֵאשִׁית.

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

וְשָׁמְרוּ  
V'shamru

יִשְׁמְחוּ  
Yism'chu

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

יִשְׁמְחוּ Yism'chu — This call to rejoice on Shabbat is a text from the *K'dushat HaYom* benediction  
in the traditional Shabbat *Musaf* ("additional") service.

# תפילה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

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

The תפילה *T'filah* ("Prayer") or עמידה *Amidah* ("Standing Prayer") is the centerpiece of Jewish worship. Traditionally recited three times a day, it embodies the aspirations and needs of both the community and its individual members. On weekdays, the core of this unit is a sequence of thirteen petitionary benedictions for physical and spiritual well-being and for redemption; these are replaced on Shabbat and festivals with a single benediction expressing the sanctity and themes of the holy day (*K'dushat HaYom*; "Sanctification of the Day"). On all days, the core is surrounded by the same six benedictions: three of praise before (*Avot v'Imahot*, "Ancestors"; *G'vurot*, "God's Mighty Deeds"; *K'dushat HaShem*, "God's Sanctity"), and three of petition and thanksgiving after (*Avodah*, "For the Acceptance of Worship"; *Hodaah*, "Thanksgiving"; *Shalom*, "For Peace").

תפילה *Adonai s'fatai tiftach . . . Adonai, open up my lips . . .* Psalm 51:17. According to a Talmudic tradition (*Brachot* 4b), the *T'filah* must begin and conclude with a scriptural verse expressing the worshipper's stance before God: at the outset, we pray for the ability to praise (Psalm 51:17); at the end, we pray that our words of prayer and meditation may be acceptable (*Yihyu Pratzon*; Psalm 19:15).



## Amidah for Shabbat Evening

(Outline – Please elaborate in your own words)

### 1 – Avot v'imahot Ancestors

Blessed is the One Who taught the ancestors to do acts of lovingkindness by bestowing it upon them, and in Whose merit You protect and redeem their descendants.

### 2 – Gvurot Strength

Blessed is the One Who enlivens the lifeless, in great mercy; Who is there to aid all who are in need.

### 3 – Kdushat Hashem The Holiness of God

Blessed is the One Whose name is holy and Whose praises are sung a tall times by the energies of the universe.

### 4 – Kdushat Hayom The Holiness of the Day

Blessed is the One Who blessed the seventh day, having ceased creating Creation on the seventh day, and enjoining us to do the same by making Shabbat holy.

### 5 – Avodah Service

Blessed is the One Who receives our fervent prayers. May we have eyes open to see Your return to the holy place we create in our hearts.

### 6 – Hoda'ah Thanksgiving

Blessed is the One to Whom all thanks are due, forgiving us life and sustaining it in us, making mistakes every moment. Your name is Goodness.

### 7 – Shalom Peace

Blessed is the One Who blesses God's people with peace.

Y'hyu l'ratzon m'ei

V'hegyon l'bil'anecha

Adonai, Tzuriv G'ali

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

שְׁהֵאֵל עַל סִבְמָהּ מִן חַ אֵשׁ הָשָׁל עָלַי וְעַל כָּל יִשְׂרָאֵל אָמֵן:

Oseh shalom b' b' in om avhu ya'aseh shalom a'enu v' l'ko l'Yisrael (v' l'ko l'yishmael v' l'ko l'yoshvei teiv'e l'), v'im u, Ameh!

May the One Who makes peace in the Above make peace on us and all Israel (and all Ishmael and all who dwell on earth), and say, Ameh!

BARUCH atah, Adonai, Eloheinu

v'Elohei avoteinu v'imoteinu, Elohei

Avraham, Elohei Yitzhak 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, umevi g'ulah

livnei v'neihem l'maan sh'imo b'ahavah.

בָּרוּךְ 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 עֶלְיוֹן, גּוֹמֵל

חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר

חֲסֵדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְּאֻלָּה

לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

\*SHABBAT SHUVAH — Zochreinu l'chayim,

Melech chafetz bachayim,

v'choteinu b'sefet hayayim,

l'ma'ancha Elohim chayim.

Melech ozeir umoshia umagein.

Baruch atah, Adonai,

magein Avraham v'ezrat Sarah.

\*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,

מֶלֶךְ חָפֵץ בְּחַיִּים,

וְכוֹתֵנוּ בְּסִפְרֵי חַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה, יְיָ,

מַגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

אבות ואמהות

Avot v'Imahot

SOURCE OF ALL BEING, we turn to You as did our people in ancient days.

They beheld you in the heavens, they felt You in their hearts,

they sought You in their lives. Their quest is ours.

Help us to see the wonder of being.

Give us the courage to search for truth;

teach us the path to a better life.

So shall we, by our lives and our labors,

bring nearer the world we envision,

one of justice, freedom and peace.

\*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.

בָּרוּךְ אַתָּה, יְיָ, מַגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

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

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

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

אֲבוֹת וְאִמּוֹת *Avot v'Imahot* ("Ancestors") — The *T'filah* begins by invoking the God of our fathers and mothers; we are links in a chain of Jewish tradition that transcends both ourselves and the present moment. As God has been gracious to our forebears, so may we receive divine favor. The benediction includes phrases from Deuteronomy 10:17 and Nehemiah 9:32 ("God great, mighty, and awesome"). In Genesis 15:1 God says to Abraham, "I am a shield to you."

**אַתָּה** גִּבּוֹר לְעוֹלָם, אֲדֹנָי,  
מַחְיֵה הַכֹּל (מֵתִים) אַתָּה,  
רַב לְהוֹשִׁיעַ.

\*WINTER — מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם. \*WINTER —

\*SUMMER — מוֹרִיד הַטֶּל. \*SUMMER —

M'chaleil chayim b'chesed,  
מַחְלֵל חַיִּים בְּחֶסֶד,  
מַחְיֵה הַכֹּל (מֵתִים)  
b'rachamim rabim, someich noftim,  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,  
v'rofei cholim, umatir asurim,  
וּמְקַיֵּם אֱמוּנָתוֹ לַיֹּשְׁנֵי עֶפְרָיִם.  
um'kayem emunato lisheinei afar.  
מִי כְמוֹד בְּעַל גְּבוּרוֹת  
Mi chamocha baal g'vurot  
וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מְמִית  
umi domeh lach, melech meimit  
וּמַחְיֵה וּמַצְמִיחַ יְשׁוּעָה.  
um'chayeh umatzmich y'shuah.

SHABBAT SHUVAH — מִי כְמוֹד SHABBAT SHUVAH —

Av harachamim, zocheir y'tzurav אֲבִי הַרַחֲמִים, זֹכֵר יְצוּרָב

l'chayim b'rachamim. לַחַיִּים בְּרַחֲמִים.

V'ne-eman atah l'hachayot hakol (meitim). וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).  
Baruch atah, Adonai, בְּרוּךְ אַתָּה, יְיָ,  
מַחְיֵה הַכֹּל (הַמֵּתִים).  
m'chayeh hakol (hameitim).

**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,  
having implanted within us an eternal spirit.

We pray for winds to disperse the air of sadness,  
for rains to make parched hopes rise again.

Classical Reform prayerbooks replaced the hope for a personal messianic Redeemer (*go-zil*) with a more generalized hope for redemption (*g'ulah*). Contemporary prayerbooks include the Patriarchs (*Imatut*) as well as the Patriarchs (*Avot*). The brief poem, *Zochreinu l'chayim*, inserted on Shabbat Shuvah, asks that we may be remembered for life during the season of judgment, and ties in with the benediction's daily assertion that God remembers on our behalf the good deeds of our ancestors.

\*WINTER: From *Azzeret-Simchat Torah* to *Pesach*.

\*SUMMER: From *Pesach* to *Azzeret-Simchat Torah*.

We pray for love to encompass us  
for no reason save that we are human,  
that we may 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 to be open to our own true selves.  
We pray that we may walk in a garden of purpose,  
in touch with the power of the world.

Praised be the God whose gift is life,  
whose cleansing rains let parched men and women rise again.

ברוך אתה, יי, מחיה הכול (המתים).  
Baruch atah, Adonai, m'chayeh hakol (hameitim).

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.

אתה קדוש ושמך קדוש

וקדושים בכל יום

יהללך סלה.\*

ברוך אתה, יי, האל הקדוש.

\*SHABBAT SHUVAH — ברוך אתה,  
יי, המלך הקדוש.

קדושת השם  
K'dushat HaShem

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

ברוך אתה, יי, האל הקדוש.  
Baruch atah, Adonai, Ha-El hakadosh.

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

ברוך אתה, יי, המלך הקדוש.  
Baruch atah, Adonai, HaMelech hakadosh.

גבורות *Gvurot* ("God's Might") — The second *T'filah* benediction acknowledges divine power: to sustain the earth with life-giving rain and dew; to give, nourish, and take human life; to restore health and to set free those who are bound. Classical Reform prayerbooks replaced this benediction's image of physical resurrection of the dead (*m'chayeh meitim*) with more generalized imagery expressing the hope for a spiritual immortality. *Mishkan T'filah* provides the original language as an option, acknowledging its metaphorical power. Joining our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel, *Mishkan T'filah*

ATAH kidasha et yom

hashvi-i lishmecha,

tachlit maaseh shamayim va'aretz.

Uveirachto mikol hayanim,

v'kidasho mikol haz'manim,

v'chein katuv b'Toratecha:

VAY'CHULU hashamayim v'ha'aretz

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,

וּבֵרַכְתּוּ מִכָּל הַיָּמִים,

וּקִדַּשְׁתּוּ מִכָּל הַזְּמַנִּים,

וְכֵן כָּתוּב בַּתּוֹרָתְךָ:

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל-צִבְאָם: וַיַּכֵּל אֱלֹהִים בַּיּוֹם

הַשְּׁבִיעִי מִלַּמְּכָתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-

מַלְאכָתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ

אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ

אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מַלְאכָתּוֹ

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

**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,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

וְאִמּוֹתֵינוּ, רְצֵה בְּמִנּוּחֵינוּ.

קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,

שְׂבִיעֵנוּ מִטוֹבֶךָ וְשָׂמְכֵנוּ

בִּישׁוּעֶתְךָ, וְטַהֵר לִבֵּנוּ

לְעַבְדְּךָ בְּאֵמֶת,

reintroduces the seasonal inserts for rain during the winter, and dew during the summer (the latter from the Sephardic rite). The two-line poem inserted during the Days of Repentance is another request that we be remembered for life.

**הַשֵּׁם קִדְּשָׁהּ HaShem** ("God's Holiness") — The third *T'filah* benediction invokes with awe and wonder the sanctity and "wholly otherness" of God. Between Rosh Hashanah and Yom Kippur, it concludes with an acclamation of divine sovereignty (*HaMelech*).

וַיִּכְלּוּ Vay'chulu, The heaven . . . Genesis 2:1-3.

v'hanchileinu, Adonai Eloheinu, וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
b'ahavah uv'ratzon Shabbat kodshecha בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קֹדֶשְׁךָ  
v'yanuchu vah Yisrael, m'kadshei sh'mecha. וַיַּנּוּחוּ בָּהּ יִשְׂרָאֵל, מִקְדְּשֵׁי שְׁמֶךָ.  
Baruch atah, Adonai, m'kadeish HaShabbat. בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ 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, מְקַדֵּשׁ הַשַּׁבָּת.  
Baruch atah, Adonai, m'kadeish HaShabbat.

**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 we all live in such a way  
that this day fulfill its promise.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.  
Baruch atah, Adonai, m'kadeish HaShabbat.

**קְדוּשַׁת הַיּוֹם** *K'dushat HaYom* ("Sanctity of the Day") — On Shabbat, the middle benediction of the *T'filah* acknowledges the special character of the day of rest as a divine gift. The evening version of this benediction evokes the seventh day of Creation when all divine work ceased. The biblical account of the first Shabbat (Genesis 2:1-3) is recited. Traditionally, the remainder of the text is constant for all Shabbat services and gives praise for Shabbat rest.

R'TZEI, Adonai Eloheinu,

b'amcha Yisrael,

ur'filatam b'ahavah t'kabeil,

ur'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,

בְּעַמְּךָ יִשְׂרָאֵל,

וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,

וּתְהִי לְרָצוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.

אֵל קָרוֹב לְכָל קָרָאִי,

פְּנֵי אֵל עֲבָדֶיךָ וְחֲנֹנֵנוּ,

שְׂפּוֹךְ רֹחַךְ עָלֵינוּ.

BE GRACIOUS, Adonai our God, to Your people Israel,

and receive our prayers with love.

O may our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth.

## 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.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.

Ufokdeinu vo liv'racha. Amen.

V'hoshi-einu vo l'chayim. Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

יַעֲלֶה וַיָּבֹא וַיִּזְכֹּר זִכְרוֹנֵנוּ

וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ,

לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,

לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

רֹאשׁ הַחֹדֶשׁ הַזֶּה.

חַג הַמַּצּוֹת הַזֶּה.

חַג הַסֻּכּוֹת הַזֶּה.

זָכוּרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפִקְדֵנוּ בּוֹ לְבִרְכָּה. אָמֵן.

וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן.

**עבודה** *Avodah* ("For the Acceptance of Our Worship") — The first of the three concluding benedictions of the *T'filah*, this is a prayer for the acceptance of the congregation's worship. Following the destruction of the Second Temple in 70 C.E., public prayer came to take the place of sacrifice as the community's daily offering to God. This petition asks that our prayer may find divine favor and acceptance. The Reform prayerbook has omitted from this benediction all mention of sacrificial worship. *Gates of Prayer*, taking into account the rebirth of the modern state of Israel, reintroduced the hope that God's presence may again be found in Zion.



Our God and God of our fathers and our mothers,  
be truly mindful of us and all Your people Israel on this  
(first day of the new month) / (day of Pesach) / (day of Sukkot)  
and renew in us love and compassion, goodness, life and peace.

This day remember us for well-being. Amen.

This day bless us with Your nearness. Amen.

This day help us to a fuller life. Amen.

LET OUR EYES behold Your Presence in our midst and in the midst of our  
people in Zion. Blessed is Adonai, whose Presence renews Zion.

V'TECHEZENAH einu

b'shuv'cha l'Tzion b'rachamim.

Baruch atah, Adonai,

hamachazir Shechinato l'Tzion.

ותחיזנה עינינו

בשובך לציון ברחמים.

ברוך אתה, יי,

המחזיר שכינתו לציון.

MODIM anachnu lach,

shaatah hu Adonai Eloheinu

v'Elohei avoteinu v'imoteinu

l'olam va-ed.

Tzur chayeinu, magein 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 niflocha v'tovotecha

sheb'chol eit,

erev vavoker v'tzohorayim.

מודים אנחנו לך,

שאתה הוא יי אלהינו

ואלהי אבותינו ואמותינו

לעולם ועד.

צור חיינו, מגן ישענו,

אתה הוא לדור ודור.

נודה לך ונספר תהלתך

על חיינו המסורים בידך,

ועל נשמותינו הפקודות לך,

ועל נסיד שבכל יום עמנו,

ועל נפלאותיך וטובותיך

שבכל עת,

ערב ובקר וצהריים.

תפארה

Hodah

עלה ייבא *Yaaleh v'yavo . . . Be mindful of us . . .* This abbreviated version of the insertion  
into the *Avodah* benediction on Rosh Chodesh (the first day of the month) and the intermediate  
days of Sukkot and Pesach derives from the Festival liturgy. It is a petition that we may be  
remembered for blessing on these auspicious days.

For those who choose: At the word מודים *modim* one bows at the waist. At יי *Adonai* one stands  
up straight.



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

הטוב כי לא כלו רחמיך,  
והמרחם כי לא תמו חסדיך,  
מעולם קוּינו לך.

**FOR THE GOOD** in us, which calls us to a better life, we give thanks.  
For the strength to improve the world with our hearts and our hands,  
we offer praise.  
For the desire in us which leads us to work for peace, we are grateful.  
For life and nature, harmony and beauty, for the hope of tomorrow,  
all praise to the Source of Being.

*On Chanukah, turn to page 556.*

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

ועל כָּלֵם יִתְבָּרַךְ ויִתְרֹמַם שְׁמֶךָ,  
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — Uch'lov l'chayim  
tovim kol b'nei v'itecha.

SHABBAT SHUVAH — וְכָתוּב לְחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

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.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.  
בָּרוּךְ אַתָּה, יְיָ,  
הַטוֹב שְׁמֶךָ וְלֶךְ נָאֶה לְהוֹדוֹת.

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

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ וְלֶךְ נָאֶה לְהוֹדוֹת

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

**הוֹדָאָה** *Hoda'ah* ("Thanksgiving/Acknowledgment") — The second of the concluding benedictions expresses gratitude for the daily miracles of our lives and the divine blessings with which we are showered at all times. The seasonal insertions tie the themes of the occasion to that of the benediction: a prayer for renewed life on Shabbat Shuvah, and an expression of gratitude for miraculous salvation during Chanukah.

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'fefer chayim,

b'rachah, v'shalom, ufarnasah tovah,

nizacheir v'nikateiv l'vanecha,

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

לְכָל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמְּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֶפֶר חַיִּים,

בְּרָכָה וְשָׁלוֹם וּפְרֻקָּה טוֹבָה,

נִזְכָּר וְנִקְטָב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה, יי,

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

שְׁלוֹם  
Shalom

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 our world.

Plant virtue in every soul,

and may the love of Your Name hallow every home and every heart.

SHABBAT SHUVAH — Remember to inscribe us in the Book of Life for blessing,

peace and prosperity; include all of Your people Israel for a good life and peace.

Blessed is Adonai, Source of peace.

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

Praised are You, Adonai, who blesses Your people with peace.

בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

שְׁלוֹם *Shalom* ("For Peace") — The *T'filah* concludes with a prayer for peace and well-being (the Hebrew word means both). The evening version, briefer than the daytime version, begins with the words שְׁלוֹם רַב *Shalom rav* ("Abundant peace"). In this regard, Reform practice follows that of the central and eastern European Jewish liturgies (*Minhag Ashkenaz*) from which it was originally derived. (The Sephardic rite uses the daytime text in the evening service as well.) The insertion for Shabbat Shuvah again is a petition that we may be inscribed in the Book of Life.

תפלת הלל  
Tfilat Hallel

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 atzatzam  
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.

אלהי, נצור לשוני מרע

ושפתי מדבר מרמה,  
ולמקללי נפשי תדום,  
ונפשי כעפר לכל תהיה.  
פתח לבי בתורתך,  
ובמצותיך תרדוף נפשי.  
וכל החושבים עלי רעה,  
מהרה הפר עצתם  
וקלקל מחשבתם.  
עשה למען שמך,  
עשה למען מינך,  
עשה למען קדשך,  
עשה למען תורתך.  
למען יחלצון ידידיך,  
הושיעה מינך ועמך.

My God,

keep my tongue from evil  
and my lips from speaking guile.  
To those who revile me, let my soul be silent,  
my soul shall be to all as dust.

Open my heart to Your Torah;  
let my soul hasten to do Your commandments.

Let the words of my mouth and my heart's meditation  
be acceptable in Your presence,  
O God, my Rock and my Redeemer.

אלהי, נצור Elohai, n'tzor — The Rabbis in the Talmud considered the need for personal prayer amidst the communal prayer of the *T'filah* (*Avodah Zarah* 7b-8a). *Brachot* 16b-17a cites a number of examples of private prayers that various Rabbis recited; this prayer of Mar bar Rabina has appeared in all prayerbooks since the ninth century. Private prayer concludes with Psalm 119:15, יהי לרצון Yih'y l'ratzon ("May the words of my mouth") and עשה שלום Oseh shalom (from the *Kaddish*), another prayer for peace.

HELP ME, O GOD,  
to find still moments,  
quiet spaces within to refresh my soul;  
cease my questions, my inner debates,  
and let me meditate on Your goodness.

Help me, O God,  
to nurture my courage,  
recalling moments of strength.  
Let me remember days of fortitude  
and the certainty of your regard.

Help me, O God,  
to turn to the light,  
to feel the warmth of Your touch,  
my own face and fingers outstretched,  
alive, alive in Your sight.

LEND US THE WIT, O God,  
to speak the lean and simple word;  
give us the strength to speak  
the found word, the meant word;  
grant us the humility to speak  
the friendly word, the answering word.

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

Without surrendering the right to think and act in freedom . . . I can believe in a very literal sense of God who revealed the Torah to Israel. And I can try to carry on the Jewish tradition of study, worship, and deeds of love. *Bernard J. Bamberger*

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.

YIH'YU L'RATZON imrei fi

v'hegyon libi l'fanecha,

Adonai tzuri v'go-ali.

יְהִי לְרָצוֹן אִמְרֵי פִי  
וְהִגִּיֵּן לִבִּי לִפְנֶיךָ,  
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 teivul,

v'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרְמֹוֹ,  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תֵבֶל,  
וְאָמְרוּ: אָמֵן.

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

*For those who count the Omer, between the second day of Pesach and Shavuot, turn to page 570.*

*Reading of the Torah is on page 362.*

*Aleinu and Kaddish are on pages 586-587.*

Whoever dedicates their life to others . . . must not only comfort with words but through deeds.

*Regina Jonas*

*Create a pure heart . . . adapted from Psalm 51*

## FOR OUR COUNTRY

THUS SAYS ADONAI, This is what I desire:

to unlock the fetters of wickedness, and untie the cords of lawlessness;  
to let the oppressed go free, to break off every yoke.  
Share your bread with the hungry, and take the wretched poor into your home.  
When you see the naked, give clothing, and do not ignore your own kin.

If you banish the yoke from your midst, the menacing hand, the evil speech;  
if you offer compassion to the hungry and satisfy the famished creature —  
then your light shall shine in darkness.

GUARDIAN of life and liberty,

may our nation always merit Your protection.

Teach us to give thanks for what we have

by sharing it with those who are in need.

Keep our eyes open to the wonders of creation,  
and alert to the care of the earth.

May we never be lazy in the work of peace;

may we honor those who have died in defense of our ideals.

Grant our leaders wisdom and forbearance.

May they govern with justice and compassion

Help us all to appreciate one another,

and to respect the many ways that we may serve You.

May our homes be safe from affliction and strife,

and our country be sound in body and spirit.

Amen.

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*Thus says Adonai . . . Selected verses from Isaiah 58*

# עלינו

## ALEINU

עלינו

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.

Vaanchnu kor'im

umishtachavim umodim,

lifnei Melech mal'chei ham'lachim

HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,

לתת גדלה ליוצר בראשית,

שהוא נוטה שמים ויסד ארץ,

ומושב יקרו בשמים מעל,

ושכינת עא בגבהי מרומים,

הוא אלהינו אין עוד.

ואנחנו כורעים

ומשתחווים 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 589.

**ALEINU** l'shabei-ach laadon hakol,

lateit g'dulah l'yotzeir b'reishit,

shelo asanu k'goyei haaratzot,

v'lo samanu k'mishp'choi haadamah.

Shelo sam chelkeinu kahem,

v'goraleinu k'chol hamonam.

Vaanchnu 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 האדם.

שלא שם חלקנו כהם,

וגרלנו ככל המונים.

ואנחנו כורעים

ומשתחווים 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 588 or 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.



עלי

**SHEHU** notch shamayim v'yosid aretz,  
umoshav y'karo bashamayim mimaal  
ush'chinat uzo b'govhei m'romim.  
Hu Eloheinu ein od,  
emet Malkenu afes zolatu.  
Kakaruv b'Torato, V'yadata hayom  
v'hashevota el l'vavecha,  
ki Adonai hu HaElohim  
bashamayim mimaal,  
v'al haaretz mitachat, ein od.

**שְׁהוּא** נוֹטָה שָׁמַיִם וַיְסִיד אֶרֶץ,  
וּמוֹשָׁב יִקְרוּ בַשָּׁמַיִם מִמַּעַל  
וּשְׁכִינֵת עֹזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ אֵין עוֹד,  
אֱמֶת מַלְכֵנוּ אִפְסֵ זולָתוֹ.  
כִּכְרוּב בְּתוֹרָתוֹ, וַיַּדַּעַת 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 yik'r'u vishmecha.  
L'hafnot eilecha kol rishei aretz.

עַל כֵּן נִקְוֶה לְךָ יְיָ אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתִפְרֵת וְזֶעֶךָ,  
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ  
וְהָאֱלִילִים כְּרוֹת יִכָּרְתוּן.  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.  
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ.

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.

**עֵין** *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) נוֹטָה שָׁמַיִם ... *(For You) spread out the heavens* ... Isaiah 51:13

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



Yakiru v'yaidu kol yoshei teivel,      יִכִּירוּ וַיֵּידְעוּ כָּל יוֹשְׁבֵי תֵבֵל,  
 ki l'cha tichra kol berech,      כִּי לְךָ תִּכְרַע כָּל בִּרְךְ,  
 tishava kol lashon.      תִּשָּׁבַע כָּל-לָשׁוֹן:  
 L'fanecha Adonai Eloheinu yichr' u v'yipolu.      לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.  
 V'lichvod shimcha y'kar yiteinu.      וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתֵּנוּ.  
 Vikablu chulam et ol malchutecha,      וַיִּקְבְּלוּ כָּל־עוֹל מַלְכוּתְךָ,  
 v'timloch aleihem m'heirah l'olam va-ed.      וְתִמְלֹךְ עֲלֵיהֶם מִהֵרָה לְעוֹלָם וָעֵד.  
 Ki hamalchut shelcha hi,      כִּי הַמַּלְכוּת שְׁלֶךָ הִיא,  
 ul'olmei ad timloch b'chavod,      וּלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,  
 kakatuv b'Toratecha:      כַּכְּתוּב בְּתוֹרַתְךָ:  
 Adonai yimloch l'olam va-ed.      יי יִמְלֹךְ לְעוֹלָם וָעֵד:  
 V'ne-emar, V'hayah Adonai      וְנֹאמַר, וְהָיָה יי  
 l'Melech al kol haaretz.      לְמֶלֶךְ עַל כָּל הָאָרֶץ.  
 Bayom hahu yih'yeh Adonai echad      בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד  
 ush'mo echad.      וּשְׁמוֹ אֶחָד.

על

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 592. Kaddish is on page 598.*

יִכִּירוּ (לי) תִּכְרַע      Ki l'cha (li) tichra, ... Unto You (Me) every knee must bend... Isaiah 45:23

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

וְהָיָה יי לְמֶלֶךְ      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	וְנֵאמָר, וְהָיָה יי
l'Melech al kol haaretz.	לְמֶלֶךְ עַל כָּל הָאָרֶץ.
Bayom hahu yih'yeh Adonai echad	בְּיוֹם תְּהוּא יְהִיָּה יי אֶחָד
ush'mo echad.	וְשִׁמוֹ 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 592. Kaddish is on page 598.*

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

The oneness of God is declared in the **שְׁמַיָּה** *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 יתום

<b>YITGADAL</b> v'yitkdash sh'mei raba.	<b>יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.</b>
B'alma di v'ra chirutei,	בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתֵהּ,
v'yamlich malchutei,	וְיַמְלִיךְ מַלְכוּתֵהּ,
b'chayeichon uv'yomeichon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
uv'chayei d'chol beir Yisrael,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
baagala uvizman kariv. V'imru: Amen.	בְּעֵגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ: אָמֵן.
Y'hei sh'mei raba m'varach	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
l'alam ul'almei almaya.	לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא.
Yitbarach v'yishtabach v'yitpaar	יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
v'yitromam v'yitnasei,	וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
v'yir'hadar v'yitaleh v'yir'halal	וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
sh'mei d'kudsha b'rich Hu,	שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
l'eila min kol birchata v'shirata,	לְעֵילָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
tushb'chata v'nechemata,	תְּשֻׁבְּחָתָא וְנַחֲמָתָא,
daamiran b'alma. V'imru: Amen.	דְּאָמִירוּ בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
Y'hei sh'lama raba min sh'maya,	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
v'chayim aleinu v'al kol Yisrael.	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
V'imru: Amen.	וְאָמְרוּ: אָמֵן.
Oseh shalom bimromav,	עֹשֶׂה שְׁלוֹם בְּמִרְמְיוֹ,
Hu yaaseh shalom aleinu,	הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
v'al kol Yisrael. V'imru: Amen.	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

**Hymn***Shabbat**Hardalah**Song**Israeli Song**Days of Awe**Three Festivals**Sukkot**Psach**Shavuot**Chanukah**Tu B'Shvat**Parim**Songs of Memory**Meditation and  
Healing**National Hymns*

Adon olam asher malach,	אֲדֹן עוֹלָם אֲשֶׁר מָלַךְ,
b'terem kol y'tzir nivra.	בְּטֶרֶם כָּל יַצִּיר נִבְרָא.
L'eit naasah v'cheftzo kol,	לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
azai Melech sh'imo nikra.	אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
V'acharei kichlot hakol,	וְאַחֲרֵי כִכְלוֹת הַכֹּל,
I'vado yimloch nora.	לְבַדּוֹ יִמְלֹךְ נוֹרָא.
V'hu hayah, v'hu hoveh,	וְהוּא הָיָה, וְהוּא הוֹבֵה,
v'hu yih'yeh, b'tifarah.	וְהוּא יִהְיֶה, בְּתִפְאַרֶה.
V'hu echad v'ein sheini,	וְהוּא אֶחָד וְאֵין שֵׁנִי,
I'hamshil lo l'hachbirah.	לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
B'li reishit b'li tachlit,	בְּלִי רֵאשִׁית בְּלִי תַּחֲלִית,
v'lo haoz v'hamisrah.	וְלֹ הָעֹז וְהַמְשִׁרָה.
V'hu Eli v'chai go-ali,	וְהוּא אֵלִי וְחַי גֹּאֲלִי,
v'tzur chevli b'eit tzarah.	וְצוּר חֲבֻלִי בְּעֵת צָרָה.
V'hu nisi umanos li	וְהוּא נָסִי וּמָנוֹס לִי
m'nat kosi b'yom ekra.	מִנֵּת כּוֹסִי בְּיוֹם אֶקְרָא.
B'yado afkid ruchi,	בְּיָדוֹ אֶפְקֹד רוּחִי,
b'eit ishan v'a-irah.	בְּעֵת אִישָׁן וְאֶעִירָה.
V'im ruchi g'vivyati,	וְעִם רוּחִי גִוִּיַּתִּי,
Adonai li v'lo ira.	יְיָ לִי וְלֹא אֶירָא.

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.

# Family Blessing

Kiddush, Morning

HaMotzi

Birkat HaMazon

Harudalah

FOR A BOY

FOR A GIRL

Y'SIMCHA Elohim	יְשִׁמְחֵךְ אֱלֹהִים	Y'SIMEICH Elohim	יְשִׁמְעֵךְ אֱלֹהִים
k'Efrayim	כְּאֶפְרַיִם	k'Sarah, k'Rivkah,	כְּרִבְקָה, כְּרִבְקָה,
v'chiM' nasheh.	וְכִמְנָשָׁה.	k'Rachel uch' Leah.	כְּרָחֵל וְכֵלֵאָה.

MAY GOD inspire you to live  
like Ephraim and Menasseh.

MAY GOD inspire you to live  
like Sarah, Rebecca, Rachel and Leah.

FOR BOTH BOYS AND GIRLS

Y'varech'cha Adonai v'yishm'recha.	יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
Ya-eir Adonai panav eilecha vichuneka.	יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּנְךָ.
Yisa Adonai panav eilecha	יִשָּׂא יי פָּנָיו אֵלֶיךָ.
v'yaseim l'cha shalom.	וְיָשִׂים לְךָ שְׁלוֹם.

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

## KIDDUSH FOR EVENING OF SHABBAT

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

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

וַיְהִי עֶרֶב וַיְהִי בֹקֶר  
יוֹם הַשְּׁשִׁי.

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

VAY'CHULU *hashamayim v'haaretz*  
v'chol tz'vaam.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צִבְאָם.

Vay'chal Elohim bayom hashvi-i  
m'lachto asher asah.

וַיַּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מַלְאָכְתּוֹ אֲשֶׁר עָשָׂה.

Vayishbot bayom hashvi-i  
mikol m'lachto asher asah.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מִכָּל-מַלְאָכְתּוֹ אֲשֶׁר עָשָׂה.

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

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי  
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל-  
מַלְאָכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

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

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

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

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

תְּחִלַּת הַקִּדּוּשׁ

קדוש, ארבע

ברכות הקדוש

שְׂדֵי שָׂדֵה

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.

ברוך אתה, יי  
אלהינו, מלך העולם,  
בורא פרי הגפן.

ברוך אתה, יי  
אלהינו, מלך העולם,  
אשר קדשנו במצותיו ורצה בנו,  
ושבת קדשו

באהבה וברצון הנחילנו,  
זכרון למעשה בראשית.

כי הוא יום תחלה למקראי קדש,  
זכר ליציאת מצרים.

כי בנו בחרת, ואותנו קדשת  
מכל העמים.

ושבת קדשך  
באהבה וברצון הנחלתנו.

ברוך אתה, יי, מקדש השבת.

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.

ברוך אתה, יי, מקדש השבת.

Baruch atah, Adonai, m'kadeish HaShabbat.