

PSALM 150:1-6

HAL'LU YAH!

Hal'lu El b'kodsho,
 hal'luhu birkia uzo.
 Hal'luhu bigvurotav,
 hal'luhu k'rov 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 בְּרִקְיעַ עֲזָא.
 הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
 הַלְלוּהוּ כְּרֹב גִּדְלוֹ.
 הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
 הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר.
 הַלְלוּהוּ בְּתוֹף וּמַחּוֹל,
 הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
 הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע,
 הַלְלוּהוּ בְּצִלְצְלֵי־תְרוּעָה.
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,
 הַלְלוּ־יְהוָה!

כְּרֹב גִּדְלוֹ
 מְזִמּוֹר צ"ב
 אֲשֶׁנִּי
 מְזִמּוֹר קמ"ה
 מְזִמּוֹר ק"ג
 וְשִׁמְתָה כָּל חַי
 וְשִׁמְתָה
 חֲצֵי קִדְיִשׁ

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!

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.

קְדוֹשׁ בָּרוּךְ הוּא, כִּיט

לְכָה דוּדִי

קְדוֹשׁ בָּרוּךְ הוּא

שָׁלוֹם עֲלֵיכֶם

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

בּוֹאֲכֶם 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 144–145.

For Shabbat Evening II, turn to page 263.

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

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafab

Birchot HaTorah

Mi Shebeirach

Hagbahab

Birkat HaGomeil

Birchot

HaHaftarah

Hachzarat

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 uvizman kariv. V'nomar: Amen.

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
[names]. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מִהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְׂתָּא
בְּעִגְלָא וּבְזִמְנו 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 שֶׁבִּרַךְ אֲבוֹתֵינוּ
מְקוֹר 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 שֶׁבִּרַךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

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

BIRKAT HAGOMEIL — בְּרַכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

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

בְּרַוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁגָּמְלָנוּ כֹּל 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 שֶׁגָּמְלָכֶם כֹּל טוֹב,
הוּא יִגְמְלָכֶם כֹּל 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.

Birkat HaGomeil — בְּרַכַּת הַגּוֹמֵל — 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.

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 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.

סְדֵקַת הַנְּרוֹת
קְדוּשָׁה, עֲרֵכִית
קְרוֹכִים הַקָּאִים
שִׁבְי שַׁבָּת

Bati Legani (Shir HaShirim 2:9 & 5:1-2)

(Melody: R' Zalman Schacter-Shalomi)

Behold who stands behind our wall, gazing from the windows, looking 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 Beloved knocks – “Open to me, My Sister, My Love!”

Hinei zeh omeid, akhar kotleinu, akhar kotleinu

Mashgiach min hakhalonot, meitzitz min hakharachim.

Bati legani, Akhoti, Khalah, ariti mori im basami (2x)

Kol dodi dofek, “Pit’khi li!” (2x) “Pit’khi li, Akhoti, Ra’yati, Pit’khi li! Pit’khi li!

Yedid Nefesh

(attributed to R' Elazar ben Moshe Azkiri (1533-1600), melody and English by Steve Berman)

Yedid Nefesh av harachaman,
meshoch avdechah el retzonechah,
ya'arutz avdechah kmo ayal,
yishtachave el mul hadarecha,
ye-erav lo yedidotecha,
minofet tzuf v'chol ta-am.

Sweet friend of my soul, source of kindness

Draw us again into your gracious favor

Then will we rush to you, swift as the deer runs

Bowing before your radiant beauty

Your love is sweeter still than all sweet savors

Even the honeycomb, dripping with honey.

Hadur, Na’eh, Ziv Ha’olam

Nafshi cholat ahavatecha

Ana, Eil na, r’fa na lah

B’harot lah no’am zivecha.

Az titchazeik v’titrapeh

V’haitah lah simchat olam.

Beauty and majesty, splendor of the universe

My soul is lovesick with longing for you.

O Eternal One, heal my soul now, I pray

Show her the loveliness of your radiant light

Then will she grow strong and be made whole again

And her joyfulness will be unending.

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Song

DODI LI

Dodi li vaani lo haro-eh bashoshanim. דוֹדִי לִי נֶאֱנִי לוֹ הַרְעָה בְּשׁוֹשָׁנִים.
Mi zor olah min hamidbar, מִי זֹאת עֹלָה מִן־הַמִּדְבָּר,
M'kuteret mor ul'vonah . . . מְקַטְרֶת מֹר וּלְבוֹנָה . . .
Libavtini achoti chalah. לְבַבְתָּנִי, אַחֹתִי כָלָה.
Uri tzafon uvo-i teiman . . . עוּרִי צָפוֹן וּבֹאִי תִימָן . . .

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 uvcini. אוֹת הִיא לְעוֹלָמִי עַד בֵּינוּ 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 לְבִי,
chusah na v'al na titalam. חוּסָה נָא וְאַל נָא תִתְעַלֵּם.

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)

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,
m'shoch avd'cha el r'zonecha.

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

ידיד נפש, אב הרחמן,
משוך עבדך אל רצונך.
ירוצ עבדך כמו איל,
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,
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.

החמה מראש האילנות נסתלקה,
באו ונצא לקראת שבת המלכה.
הנה היא יורדת, הקדושה הברוכה.
ועמה מלאכים, צבא שלום ומנוחה.
באי באי המלכה, באי באי הפלה.
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.

לְכָה דוּדֵי לְקִרְאֵת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה.

קְוֹמֹר צִיחַ-צִיט, כִּיט

לְכָה דוּדֵי

קְוֹמֹר צִיחַ-צִיט

שְׁלֹמֹה אֲלֵיכֶם

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

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

(1) שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד,
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְאָרֶת וּלְתִהְלָה.

"Keep" and "remember": a single command the Only God caused us to hear;
the Eternal is One, God's Name is One; glory and praise are God's.

Likrat Shabbat l'chu v'neilcha,
ki hi m'kor hab'rachah,
meirosh mikedem n'suchah,
sof maaseh b'machashava t'chilah.

(2) לְקִרְאֵת שַׁבָּת לְכוּ וְנִלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה,
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תְּחִלָּה.

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 habacha,
v'hu yachamol alayich chemlah.

(3) מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה,
רַב לָךְ שָׁבֶת בְּעֵמֶק הַבָּכָא,
וְהוּא יַחְמוֹל עָלֶיךָ חֲמָלָה.

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

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

(4) הִתְנַעֲרִי, מֵעָפָר קוּמִי,
לְבָשִׁי בְּגָדֵי תִפְאָרֶתְךָ, עַמִּי,
עַל יַד בֶּן יִשָּׂי 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,	הִתְעוֹרְרִי, הִתְעוֹרְרִי,	(5)
ki va oreich, kumi ori,	כִּי בָּא אֲרִיבְךָ, קוּמִי אֲרִיבְךָ,	
uri uri shir dabeiri,	עוּרִי עוּרִי, שִׁיר דְּבַרְךָ,	
k'vod Adonai alayich niglah.	כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.	

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

Lo teivoshi v'lo tikalmi,	לֹא תִבּוֹשִׁי וְלֹא תִקַּלְמִי,	(6)
mah tishtochachi umah tehemi,	מַה תִּשְׁתַּחֲחִי וּמַה תִּהְיֶמֶי,	
bach yechesu aniyei ami,	בַּדָּ יִחְסוּ עַנְיֵי עַמִּי,	
v'nivn'tah ir al tilah.	וְנִבְנְתָה עִיר עַל תִּלָּהּ.	

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

V'hayu lim'shisah shosayich,	וְהָיוּ לְמַשְׁסָּה שְׂחֵסֶיךָ,	(7)
v'rachaku kol m'valayich,	וְרָחֲקוּ כָּל מְבַלְעֵיךָ,	
yasis alayich Elohayich,	יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ,	
kimsos chatan al kalah.	כִּמְשׂוֹשׁ חַתָּן עַל כַּלָּהּ.	

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

Yamin usmol tifrotzi,	יְמִין וּשְׂמֹאל תִּפְרֹצִי,	(8)
v'et Adonai taaritz,	וְאֶת־יְיָ תַעֲרִיצִי,	
al yad ish ben partzi,	עַל יַד אִישׁ בֶּן פֶּרְצִי,	
v'nism'chah v'nagilah.	וְנִשְׁמַחָה וְנִגִּילָהּ.	

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

Bo-i v'shalom ateret ba'lah,	בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ,	(9)
gam b'simchah uv'tzoholah,	גַּם בְּשִׂמְחָה וּבְצֹהֳלָהּ,	
toch emunei am s'gulah,	תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ,	
bo-i chalah, bo-i chalah.	בּוֹאִי כָלָה, בּוֹאִי כָלָה.	

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

For those who choose: When the congregation reaches the last verse, beginning **בּוֹאִי בְּשָׁלוֹם** *Bo-i v'shalom*, *Enter in peace*, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.

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.

חֲצִי קָדִישׁ
Chatzi Kaddish

YITGADAL v'yitkadesh shmeih 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 וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,
וַיִּמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְנוֹן קָרִיב,
וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרַומֵם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמִירוֹ 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.

חֲצִי קָדִישׁ Chatzi 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

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

Bar'chu et Adonai ham'vorach!

PRaise ADONAI to whom praise is due forever!

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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

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

ברכו
Bar'chu

בְּרָכוּ *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 בְּרָכוּ *Bar'chu* bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. יְיָ 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 *Shma Uvirchoteha*, the *Shma* 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 *Shma* is recited twice daily, in the evening and in the morning. The biblical *Shma* becomes prayer by being surrounded with rabbinic benedictions: two before (*Maariv Aravim* and *Ahavat Olam*) and two after (*Emet ve-Emunah* and *Hashkiveinu*) in the evening; and two before (*Yotzeir Or* and *Ahavah Rabbah*) and one after (*Emet v'Yatziv*) in the morning (*M. Brachot* 1:4). These benedictions praise God as Creator of light and darkness, Revealer of Torah, and Redeemer of Israel.

סְעָרִיב עֲרָבִים
Maariv Aravim

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 hakochavim
b'mishm'roteihem barakia kirtzono.
Borei yom valailah,
goleil or mipnei choshech,
v'choshech mipnei or.
Umaavir yom umcivi lailah,
umavdil bein yom uvein lailah,
Adonai Tz'vaot sh'mo.
El chai v'kayam,
tamid yimloch aleinu l'olam va-ed.
Baruch atah, Adonai, hamaariv aravim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרָבִים,
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים
וּמַחְלִיף אֶת הַיָּמִים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
וְחֹשֶׁךְ מִפְּנֵי אוֹר,
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יי צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם,
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֲרָבִים.

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.

בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֲרָבִים.
Baruch atah, Adonai, hamaariv aravim.

יי צְבָאוֹת Adonai Tz'vaot: this is one of many names that help elucidate God's attributes. God designs, creates and arranges the universe with order and purpose.

מַעְרִיב עֲרָבִים 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 (*B'rachot 11b*).

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 אַהֲבַתְּ,
תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.
עַל כֵּן, יְיָ אֱלֹהֵינוּ,
בְּשׁוֹחֲבֵינוּ וּבְקוּמֵנוּ
נָשִׂיחַ בְּחֻקֶיךָ,
וְנִשְׁמַח בְּדִבְרֵי תוֹרַתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאֶרֶץ יָמֵינוּ
וּבָהֶם נִהְגֶּה יוֹמָם וְלַיְלָה.
וְאַהֲבַתְּךָ
אֵל תִּסֵּר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

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.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

עוֹלָם אַהֲבַת עוֹלָם *Ahavat Olam* ("Eternal 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
Sh'ma

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ 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. B'rachot 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 (*B'rachot 13b*). Historically, following the old Babylonian custom, one remains seated.

בָּרוּךְ 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'vav'cha uv'chol nafsh'cha uv'chol
 m'odecha. V'hayu had'varim ha-cileh
 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.
 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-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 אָמֵן.
 Adonai Eloheichem EMET.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
 מַאֲדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-
 לִבְבְּךָ: וְשִׁנַּנְתָּם לְבְנֶיךָ וּדְבַרְתָּ
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ
 בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
 וְקָשַׁרְתָּם לְאָזְנוֹת עַל-יָדֶיךָ וְהָיוּ
 לְטוֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
 כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
 לַאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לִהְיוֹת לָכֶם לַאֱלֹהִים
 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 *Shema*, 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 *Shema* 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.

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשׁוֹכֶם: וְנָתַתִּי
מְטַר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקֹזֶשׁ וְאֶסְפַּתְּ דְגָנְךָ וְתִירְשָׁךָ וְיִצְהַרְךָ: וְנָתַתִּי
עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם
וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם
וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטָר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם
מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי
עַל־לִבְבְּכֶם וְעַל־נַפְשׁוֹכֶם וְקִשְׁרְתֶם אֶתֶּם לְאוֹת עַל־יְדֹכֶם וְהָיוּ לְטוֹטְפֹת בֵּין
עֵינֵיכֶם: וְלִמְדַתֶּם אֶתֶּם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ
בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ
יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּי־מִי
הַשָּׁמַיִם עַל־הָאָרֶץ:

If, then, you obey the commandments that I enjoin upon you this day, loving 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 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 endure, in the land that Hashem swore to your ancestors to give to them, as long as there is a heaven over the earth.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ:
לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וּנְתַנּוּ עַל־צִיצִית הַכַּנָּף פְּתִיל תְּקָלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעָשִׂיתֶם
אֹתָם וְלֹא־תָתְרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה
אֱלֹהֵיכֶם:

Hashem said to Moses as follows: Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their 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 evening and morning
Tell the 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!)

אֵמֶת וְאֱמוּנָה
Emet ve-emunah

EMET ve-emunah kol zot,
v'kayam aleinu, ki hu Adonai Eloheinu
v'cin zulato, vaanachnu Yisrael amo.
Hapodeinu miyad m'lachim, Malkeinu
hago-aleinu mikaf kol he-aritzim,
haoseh g'dolor 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:

אֵמֶת וְאֱמוּנָה כָּל־זֹאת
וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ
וְאֵין זֹלָתוֹ, וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.
הַפּוֹדֵנוּ מִיַּד מְלָכִים, מִלְּכֵנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים,
הַעֹשֶׂה גְדוּלוֹת עַד אֵין חֵקֶר
וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשָּׂם
נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לַמוֹט
רַגְלֵנוּ, הַעֹשֶׂה לָנוּ נִסִּים
בְּפָרֹה, אוֹתוֹת וּמוֹפְתִים
בְּאֶדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת־
עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
עוֹלָם. וְרָאוּ בְנֵיו גְבוּרָתוֹ, שֶׁבָחוּ
וְהוֹדוּ לְשִׁמּוֹ. וּמִלְּכוּתוֹ בְּרָצוֹן
קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לָדָּע עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

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!

אֵמֶת וְאֱמוּנָה *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-cilim, Adonai!Mi kamochoh nedar bakodesh,
nora t'hilot, oseih fele!Malchut'cha ra-u vanecha,
bokci-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־כְמוֹחָה** בְּאֵלִים, יְיָ!
מִי כְמוֹחָה נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֹשֶׂה פִּלְאִי!מַלְכוּתְךָ רָאוּ בְנֵיךָ,
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.
זֶה אֱלֹהֵינוּ וְאָמְרוּ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.**WHO IS LIKE YOU**, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?Your children witnessed Your sovereignty,
the sea splitting before Moses and Miriam.
"This is our God!" they cried.
"Adonai will reign forever and ever!"Thus it is said,
"Adonai redeemed Jacob,
from a hand stronger
than his own."
Praised are You, Adonai, for redeeming Israel.**בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.**
Baruch atah, Adonai, gaal Yisrael.מִי־כְמוֹחָה *Mi Chamochah* . . . *Who is like You* . . . Exodus 15:11זֶה אֱלֹהֵינוּ *Zeh Eli* . . . *This is our God* . . . Exodus 15:2יְיָ יִמְלֹךְ *Adonai yimloch* . . . *Adonai will reign* . . . Exodus 15:18יְיָ פָדָה יְיָ *Ki fadah Adonai* . . . *Adonai redeemed* . . . Jeremiah 31:10

Hashkiveinu

(Melody: Joe Friedman)

Haskiveinu, Adonai, Eloheinu, I'shalom

V'ha'amideinu, Malkeinu, I'chaim

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, tenderness, love and mystery, life and whole ness are Your gifts.

הַשְּׂכִיבֵנו
Hashkiveinu

HASHKIVEINU, Adonai Eloheinu,

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

הַשְּׂכִיבֵנו, יי אֱלֹהֵינוּ,

לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
וּתְקַנֵּנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ.
וְהִגּוּ בְּעֵדֵנוּ,
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,
וְחָרֵב, וְרָעַב, וְיָגוֹן,
וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,
כִּי אֵל חַנוּן וְרַחוּם אַתָּה.
וּשְׁמֹר צִאתָנוּ וּבואָנוּ
לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה, יי,
הַפּוֹרֵשׁ סִכַּת 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, יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

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

וְשָׁמְרוּ
V'shamru

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 yisb'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashto,
chemdat yamim oto karata,
zeicher l'maasech v'reishit.

וְשִׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדַּשְׁתּוֹ,
חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית.

וְשִׂמְחוּ
Yism'chu

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* — This call to rejoice on Shabbat is a text from the *K'dusbat HaYom* benediction in the traditional Shabbat *Musaf* (“additional”) service.

תְּפִלָּה

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 the תְּפִלָּה *T'filah* one takes three steps forward.

The תְּפִלָּה *T'filah* ("Prayer") or עֲמִידָה *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").

אֲדֹנָי שְׁפֹתַי תִּפְתָּח . . . *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 (*Yibyu l'ratzon*; 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 – G'vurot/Strength

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

3 – K'dushat Hashem/The Holiness of G!d

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

4 – K'dushat 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, for giving us life and sustaining it in us, making miracles every moment. Your name is Goodness.

7 – Shalom/Peace

Blessed is the One Who blesses G!d's people with peace.

Yihiyu l'ratzon imrei fi

V'hegyon libi l'fanecha

Adonai, Tzuri v'Go'ali

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

עוֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ עַל כָּל יִשְׂרָאֵל וְעַל אֲמֵרָתוֹ: אָמֵן

Oseh shalom bimromav hu ya'aseh shalom alenu v'al kol Yisrael, (v'al kol yishmael, v'al kol yoshvei teivel), v'imru, Amein!

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, Amein!

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'ahavah.

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

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה
לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן.
בָּרוּךְ אַתָּה, יי,
מְגִן אַבְרָהָם וְעִזְרַת שָׂרָה.

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, יי, מְגִן אַבְרָהָם וְעִזְרַת שָׂרָה

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

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

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

אֲבוֹת וְאִמּוֹת *Avot v'Imahot* ("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."

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'kayem emunato lisheinei afar.
Mi chamocha baal g'vurot
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH — Mi chamocha

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

WINTER — מְשִׁיב הַרוּחַ וּמורֵיד הַגֶּשֶׁם.

SUMMER — מורֵיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וּרּוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

SHABBAT SHUVAH — מִי כְמוֹךָ

אָב הַרַחֲמִים, זוֹכֵר יְצוּרָיו

לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).
בְּרוּךְ אַתָּה, יי,
מְחַיֶּה הַכֹּל (הַמֵּתִים).

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-eil*) with a more generalized hope for redemption (*g'ulah*). Contemporary prayerbooks include the Matriarchs (*Imahot*) 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 *Atzeret-Simchat Torah to Pesach*.

*SUMMER: From *Pesach to Atzeret-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, מְחַיֶּה הַכֹּל (הַמְּתִימִים).
Baruch atah, Adonai, m'chayeh hakol (hamcitim).

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
וְקְדוּשִׁים בְּכָל יוֹם
יְהִלְלוּךָ סֵלָה.*
בְּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.
— SHABBAT SHUVAH*
יי, הַמֶּלֶךְ הַקְּדוֹשׁ.

קְדוּשַׁת הַשֵּׁם
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.

בְּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.
Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH —
Praised are You, Adonai, Holy Sovereign.
Baruch atah, Adonai, HaMelech hakadosh. בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקְּדוֹשׁ.

גְּבוּרוֹת *G'vurot* ("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 kidashta et yom

hashvi-i lishmecha,
tachlit maascih 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'kadecish
oto, ki vo shavat mikol m'lachto
asher bara Elohim laasot.

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'mitzvotecha
v'tein chelkeinu b'Toratecha,
sabeinu mituvecha v'samcheinu
biy'shuatecha, v'taheir libeinu
l'ovd'cha be-emet,

אַתָּה קְדַשְׁתָּ אֶת יוֹם

הַשְּׁבִיעִי לְשִׁמְךָ,
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וּבִרְכַתּוֹ מִכָּל הַיָּמִים,
וְקְדַשְׁתּוֹ מִכָּל הַזְּמַנִּים,
וְכֹן כָּתוּב בְּתוֹרַתְךָ:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ.
קְדַשְׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,
שְׂבַעְנוּ מִטוּבְךָ וְשִׂמְחָנוּ
בִּישׁוּעֹתֶיךָ, וְטַהַר לִבֵּנוּ
לְעִבְדְּךָ 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 קְדוּשַׁת הַשֵּׁם *K'dushat 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*).

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

v'hanchileinu, Adonai Eloheinu,

b'avahavah uv'ratzon Shabbat kodshecha

v'yanuchu vah Yisrael, m'kadshei sh'mecha.

Baruch atah, Adonai, m'kadeish HaShabbat.

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ
וַיַּנְחוּ בָּהּ יִשְׂרָאֵל, מְקַדְּשֵׁי שְׁמֶךָ.
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 תִקְבֹּל,
וּתְהִי לְרִצּוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכֹל קָרוֹבָיו,
פָּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ,
שִׁפּוֹךְ רוּחְךָ 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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
יַעֲלֶה וְיָבֹא וְיִזְכֹּר וְיִזְכְּרֵנוּ
וְיִזְכְּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְטוֹבָה, לְחַן וְלַחֲסֵד וְלִרְחָמִים,
לְחַיִּים וְלְשָׁלוֹם, בְּיוֹם

Rosh HaChodesh hazeh.
Chag HaMatzot hazeh.
Chag HaSukkot hazeh.

רֵאשׁ הַחֹדֶשׁ הַזֶּה.
חַג הַמַּצּוֹת הַזֶּה.
חַג הַסֻּכּוֹת הַזֶּה.

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

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

עבודת 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 eincinu
b'shuv'cha l'Tzion b'rachamim.
Baruch atah, Adonai,
hamachazir Shechinato l'Tzion.

וְתַחְזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה, יי,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

MODIM anachnu lach,
shaatah hu Adonai Eloheinu
v'Elohei avoteinu v'imoteinu
l'olam va-ed.
Tzur chaycinu, magein yisheinu,
atah hu l'dor vador.
Nodeh l'cha un'sapeir t'hilatecha
al chaycinu 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,
crev vavoker v'tzohorayim.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלַּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶיךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת,
עֲרֵב וּבָקֵר וְצַהֲרֵים.

הַיְדָא
Hodaab

יַעֲלֵה וַיַּבֵּא *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 **מוֹדִים** *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 רחמֵיך,
והמרחם כי לא תמו חסדֵיך,
מעולם קוינו 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.

SHABBAT SHUVAH — Uch'ov 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-ch l'hodot.

ועל כלם יתברך ויתרומם שמך,
מלכנו, תמיד לעולם ועד.

SHABBAT SHUVAH — וכתוב לחיים
טובים כל בני בריתך.

וכל החיים יודוך סלה,
ויהללו את שמך באמת,
האל ישועתנו ועזרתנו סלה.
ברוך אתה, יי,
הטוב שמך ולך נאה להודות.

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.

ברוך אתה, יי, הטוב שמך ולך נאה להודות.

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

הודאה *Hodaah* ("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'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

תְּשִׂים לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן

לְכָל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמְּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,

בְּרַכָּה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה,

נִזְכָּר וְנִקְטָב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה, יי,

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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 בְּשְׁלוֹם.

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 הלב
T'filat HaLev

ELOHAI, n'tzor l'shoni meira
 us'fatai midabeir mirmah,
 v'limkal'lai nafshi tidom,
 v'nafshi ke-afar lakol tih'yeh.
 P'tach libi b'Toratecha,
 uv'mitzvotecha tirdof nafshi.
 V'chol hachoshvim alai raah,
 m'heirah hafeir 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.

אֱלֹהִי, נצור לשוני מרע
 וּשְׁפָתַי מִדַּבֵּר מִרְמָה,
 וְלִמְקַלְלִי נַפְשִׁי תִדּוֹם,
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבָבִי בְּתוֹרַתְךָ,
 וּבְמִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי.
 וְכֹל הַחוֹשְׁבִים עָלַי רָעָה,
 מְהִרָה הִפֵּר עֲצָתָם
 וְקִלְקַל מַחְשַׁבְתָּם.
 עֲשֵׂה לְמַעַן שְׁמֶךָ,
 עֲשֵׂה לְמַעַן יְמִינֶךָ,
 עֲשֵׂה לְמַעַן קְדֻשַׁתְךָ,
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
 לְמַעַן יִחַלְצוּן יְדֵיֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְנַעֲנֵנִי.

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.

אֱלֹהִי, 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). *B'rachot* 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 19:15, **יְהִי לְרָצוֹן** *Yih'yu L'ratzon* ("May the words of my mouth") and **עֲשֵׂה שְׁלוֹם** *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 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 בְּמִרְוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
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.

O 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.

עֲלֵינוּ

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.

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.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
HaKadosh Baruch Hu.

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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל,
וְשָׁכִינַת עֵז בְּגַבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֶלְקֵנוּ כֶּהֱם,
וְגַרְלָנוּ כְּכָל־הַמּוֹנָם.
וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

For those who choose: At the word כּוֹרְעִים *kor'im*, one bends the knees; at מִשְׁתַּחֲוִים *umishtachavim*, one bows at the waist; and at לְפָנֵי מֶלֶךְ *lifnei Melech*, one stands straight.

SHEHU noteh shamayim v'yoseid aretz,
 umoshav y'karo bashamayim mimaal
 ush'chinat uzo b'govhei m'romim.
 Hu Eloheinu ein od,
 emet Malkeinu efes zulato.
 Kakatuv b'Torato, V'yadata hayom
 v'hasheivota el l'vavecha,
 ki Adonai hu HaElohim
 bashamayim mimaal,
 v'al haaretz mitachat, ein od.

שְׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
 וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
 וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ אֵין עוֹד,
 אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ.
 כִּכְתוּב בְּתוֹרָתוֹ, וְיָדַעְתָּ הַיּוֹם
 וְהִשְׁבַּתְתָּ אֶל לְבָבְךָ,
 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 נִקְוֶה לְךָ יְיָ אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתִפְרֵי עֲזֶךָ,
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
 וְהָאֱלִילִים כָּרוֹת יִקָּרְעוּן.
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדַי,
 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.

עוֹד אֵין *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) *(Shehu) noteh shamayim* . . . *(For You) spread out the heavens* . . . Isaiah 51:13

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

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.

יִכִּירוּ וַיֵּידְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
 כִּי לְךָ תִכְרַע כָּל בִּרְךָ,
 תִּשְׁבַּע כָּל-לָשׁוֹן:
 לְפָנֶיךָ יִי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִיתֵנוּ.
 וַיִּקְבְּלוּ כָל־עַל מַלְכוּתֶךָ,
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
 כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,
 כַּכָּתוּב בְּתוֹרָתְךָ:
 יִי יִמְלֹךְ לְעוֹלָם וָעֶד:
 וְנֹאמַר, וְהָיָה יִי
 לְמֶלֶךְ עַל כָּל הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יִי אֶחָד
 וּשְׁמוֹ אֶחָד.

Let all who dwell on earth acknowledge
 that unto You every knee must bend and every tongue swear loyalty.
 Before You, Adonai, our God, let them pay homage.
 Let them give glory to Your honored Name.
 Let all accept the yoke of Your reign,
 that You may rule over us soon and forever.
 For Sovereignty is Yours
 and to all eternity You will reign in glory,
 as it is written in Your Torah:
 Adonai will reign forever and ever.
 Thus it has been said:
 Adonai will become Sovereign of all the earth.
 On that day Adonai will become One and God's Name will be One.

Kaddish readings begin on page 592. Kaddish is on page 598.

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

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

יִי 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
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 592. Kaddish is on page 598.

תְּקוּן 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 **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

YITGADAL v'yitkdash 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'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'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 yaasch shalom aleinu,

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְּרָא כְרַעוּתְהָ,
 וְיַמְלִיךְ מַלְכוּתְהָ,
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרֻמֵּם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
 תְּשׁוּבָתָא וְנַחֲמָתָא,
 דְאָמִירוּ בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וּחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

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

Blessed be God's great name to all eternity.

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

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

May the One who creates harmony on high, bring peace to us and to all Israel.
 To which we say Amen.

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'cin 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 כָּל יִצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְחֶפְצוֹ כָּל,
אֲזַי מְלֶכֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה, וְהוּא הוֹבֵה,
וְהוּא יִהְיֶה, בְּתִפְרָאָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַחְלִית,
וְלוֹ הָעוֹז וְהַמְשַׁרָה.

וְהוּא אֵלֵי וְחֵי גְאֻלִּי,
וְצוּר חֲבֻלִי בְעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי
מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁוֹן וְאַעִירָה.
וְעַם רוּחִי גְוִיָּתִי,
יְיָ לִי וְלֹא אֵירָא.

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 Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalab

FOR A BOY

Y'SIMCHA Elohim יְשִׁימְךָ אֱלֹהִים
k'Efrayim כְּאֶפְרַיִם
v'chiM'nasheh. וְכִמְנַשֶּׁה.

MAY GOD inspire you to live
like Ephraim and Menasseh.

FOR A GIRL

Y'SIMEICH Elohim יְשִׁימְךָ אֱלֹהִים
k'Sarah, k'Rivkah, כְּסָרָה, כְּרִבְקָה,
k'Rachel uch'Leah. כְּרָחֵל וְכְלֵאָה.

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

FOR BOTH BOYS AND GIRLS

Y'varech'cha Adonai v'yishm'recha.
Ya-eir Adonai panav eilecha vichuneka.
Yisa Adonai panav eilecha
v'yaseim l'cha shalom.

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ.
יֵאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנְּךָ.
יִשָּׂא יי פָּנָיו אֵלֶיךָ
וַיַּשֵּׂם 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.

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

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

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

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם.

וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרַךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי

וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שָׁבַת מְכֹל-

מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

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

Shabbat Kiddush — The beginning of Shabbat is marked by reciting a benediction sanctifying the day (*Kiddush HaYom* or *K'dushat HaYom*, "Sanctification of the Day"; *M. 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."

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

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

סדרת ספרות

קדוש, ערבית

ברוכים הבאים

שיני שבת

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Song

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 פְרֵי הַגֶּפֶן.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בְּנוֹ,
וְשַׁבַּת קֹדֶשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
זְכוֹר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בְחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים.
וְשַׁבַּת קֹדֶשְׁךָ
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.