

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.

הַדְּלַקַת הַנְּרוֹת
קְדוּשָׁה, עֲרֵכִית
קְרוֹכִים הַבָּאִים
שִׁירֵי שַׁבָּת

הַקְּלֵטָה הַשְּׂרִיט

הַדְּיוּט, עֲרִיבִית

קְרוֹכִים הַבָּאִים

שִׁבְי שְׁקֵת

WE ENTER THIS SANCTUARY to welcome Shabbat.

Within these walls we sit surrounded by numberless generations.

Our ancestors built the synagogue as a visible sign of God's Presence in their midst.

Throughout our long history and our endless wanderings, it has endured,
a beacon of truth, love, and justice for all humanity.

Its presence guided our ancestors to lives of righteousness,
holding up to them a vision of their truest selves.

Now we, in our turn, come into this sanctuary to affirm the sacredness of our lives.

May we enter this place in peace.

May holiness wrap around us as we cross its threshold.

Weariness, doubt, the flaws within our human hearts,
the harshness of the week — let these drop away at the door.

In the brightness of Shabbat, let peace settle upon us as we lift our hearts in prayer.

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

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

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

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

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

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

סדרת ספרות

סדרת ערכות

קרוכים סכאים

שירי שבת

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.
רוץ עבדך כמו איל,
ישתחנה 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 הכלה.
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.

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

PSALM 97:1-2, 10-12

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

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

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

יְיָ מִלְדָּה, תִּגַּל הָאָרֶץ,
יִשְׁמְחוּ אֵימִים רַבִּים.
עָנָן וְעָרַפֶּל סָבִיבוֹ
צְדָק וּמִשְׁפָּט מִכּוֹן כִּסְאוֹ.

אֱהָבֵי יְיָ שָׂנְאוּ רָע,
שָׁמְרוּ נַפְשׁוֹת חַסִּידָיו
מִיַּד רָשָׁעִים וַצִּילֵם.

אוֹר זָרָע לְצַדִּיק
וּלְיִשְׁרֵי-לֵב שִׂמְחָה.
שִׂמְחוּ צַדִּיקִים בַּיְיָ
וְהוֹדוּ לְזֵכֶר קֹדְשׁוֹ.

קוּמוּר צִה-צִיט, כִּט

לְקַח יוֹדֵי

קוּמוּר צִה-צִיט

שְׁלֹם עַלְכֶם

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

לָכָה דוּדֵי לְקִרְאֵת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה.

סְמוֹר צִיחַ-צִיט, כִּיט

לָכָה דוּדֵי

סְמוֹר צִיחַ-צִיט

שְׁלֹמֹה אֱלִיָּהוּ

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

Shamor v'zachor b'dibur echad, שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד, (1)
hishmianu El ham'yuchad, הַשְּׁמִיעֵנוּ אֶל הַמְיֻחָד,
Adonai echad ush'mo echad, יְיָ אֶחָד וְשִׁמוֹ אֶחָד,
l'shem ul'tiferet v'lit'hilah. לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהִלָּה.

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

Likrat Shabbat l'chu v'neilcha, לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָה, (2)
ki hi m'kor hab'rachah, כִּי הִיא מְקוֹר הַבְּרָכָה,
meirosh mikedem n'suchah, מֵרֵאשִׁי מִקְדָּם וְנִסּוּחָה,
sof maaseh b'machashava t'chilah. 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, מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה, (3)
kumi tz'i mitoch hahafeichah, קוּמִי צִי מִתּוֹךְ הַהִפְכָּה,
rav lach shevet b'emek hab'acha, רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבְּאֵר,
v'hu yachamol alayich chemlah. 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, הִתְנַעְרִי, מֵעָפָר קוּמִי, (4)
livshi bigdei tifartech ami, לְבָשִׁי בְּגָדֵי תִפְאֵרֶתְךָ, עָמִי,
al yad ben Yishai Beit haLachmi, עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי,
korvah el nafshi g'alah. קַרְבָּה 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 הַלְוִי).

Psalms 95-99, 29

L'chah Dodi

Psalms 92-93

Shalom Aleichem

Hitor'ri, hitor'ri,	הַתְּעוֹרְרִי, הַתְּעוֹרְרִי,	(5)
ki va oreich, kumi ori,	כִּי בָּא אֹרֶךְ, קוּמִי אֹרִי,	
uri uri shir dabeiri,	עוּרִי עוּרִי, שִׁיר דַּבְּרִי,	
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,	מָה תִשְׁתַּוְּחָחִי וּמָה תִהְיֶמֶי,	
bach yechesu aniyei ami,	בַּד יַחֲסוּ עֲנֵי 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 respice in you, the city renewed upon its ancient ruins.

V'hayu lim'shisah shosayich,	וְהָיוּ לְמַשְׁסָּה שְׁשׂוּעֶיךָ,	(7)
v'rachaku kol m'valayich,	וְרָחְקוּ כָּל מְבַלְעֶיךָ,	
yasis alayich Elohayich,	יִשֵּׁשׂ עָלֶיךָ אֱלֹהֶיךָ,	
kimsos chatan al kalah.	כִּמְשׁוֹשׁ חָתָן 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 תִּפְרָצוּצִי,	(8)
v'et Adonai taaritzi,	וְאֶת־יְיָ תַעְרִיצִי,	
al yad ish ben partzi,	עַל יַד אִישׁ בֶּן פִּרְצִי,	
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 כַלָּה, בּוֹאִי כַלָּהּ.	

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.

SHALOM aleichem, malachei hashareit,
malachei elyon,
mimelech malchei ham'lachim,
HaKadosh Baruch Hu.

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

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

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

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

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיּוֹן,
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

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

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיּוֹן,
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

קְדוּשַׁת צִיּוֹן-צִיּוֹן, כִּיט
לְבַת דָּוִד
קְדוּשַׁת צִיּוֹן-צִיּוֹן
שְׁלוֹם עֲלֵיכֶם

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.

עֲרֵבִית לְשַׁבַּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

YITGADAL v'yitkadesh sh'meih raba

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

Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kudsha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

יִתְגַּדַּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ,
וַיְמַלִּיךְ מַלְכוּתְהָ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמֵי וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

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

Blessed be God's great name to all eternity.

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

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

קָרָא

טעגליכע אָרטיס

אָהבֿתֿ שְׁלֵמִים

שְׂמֵחִים

וְהַיְהִי

לְשֵׁנוֹ תְּהִלָּה

אֶתִּיתִי נְאֻמֵּיהֶּ

קִירְבָּנוֹתָ

הַיְהִיֵּנוּ

וְשִׂמְחָה

שְׁמַע וּבְרַכּוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם נְעַד!

PRAISE ADONAI to whom praise is due forever!

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

The *Sh'ma* is one of the prayers one may recite in any language. *M. Sotah 7:1*

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

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 בְּדַבְּרוֹ מַעְרִיב עֲרֵבִים,
 בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,
 וּבְתוּבָנָה מְשַׁנֶּה עֵתִים
 וּמַחְלִיף אֶת הַזְּמַנִּים,
 וּמְסַדֵּר אֶת הַכּוֹכָבִים
 בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
 בּוֹרֵא 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 עֲרֵבִים.

קָרָב
 סַעְרִיב עֲרֵבִים
 אֲחֵבֵת שִׁלָּם
 שְׁטַע
 וְאֲחֵבֵת
 לְמַעַן הַזְּכִיר
 אֲחֵבֵת וְאֲחֵבֵת
 סִירְכֵמְקָה
 סִירְכֵמְקָה
 וְשִׁירָה

BLESSED are You, Adonai our God, Ruler of the universe,
 who speaks the evening into being,
 skillfully opens the gates,
 thoughtfully alters the time and changes the seasons,
 and arranges the stars in their heavenly courses according to plan.
 You are Creator of day and night,
 rolling light away from darkness and darkness from light,
 transforming day into night and distinguishing one from the other.
Adonai Tz'vaot is Your Name.
 Ever-living God, may You reign continually over us into eternity.
 Blessed are You, Adonai, who brings on evening.

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

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

The darkness of the first day differed from the darkness that preceded creation. The root of **מַעְרִיב** *maariv* can also mean "mix," suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.

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'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,
 ohev amo Yisrael.

אהבת עולם

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

ברכו
 סגריב צרכים
 אהבת עולם
 שסע
 ואהבת
 לטעו תזכרו
 אמת נאמנה
 סירבמנה
 סשיבנו
 וספרו

EVERLASTING LOVE You offered Your people Israel
 by teaching us Torah and mitzvot, laws and precepts.
 Therefore, Adonai our God,
 when we lie down and when we rise up,
 we will meditate on Your laws and Your commandments.
 We will rejoice in Your Torah forever.
 Day and night we will reflect on them
 for they are our life and doing them lengthens our days.
 Never remove Your love from us.
 Praise to You, Adonai, who loves Your people Israel.

ברוך אתה, יי, אוהב עמו ישראל.
 Baruch atah, Adonai, ohev amo Yisrael.

שִׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

שִׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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

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

V'AHAVTA et Adonai Elohecha,
 b'chol l'vav'cha uv'chol nafsh'cha uv'chol
 m'odecha. V'hayu had'varim ha-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.
 Uk'shartam l'ot al yadecha v'hayu
 l'totafot bein einecha. Uch'tavtam
 al m'zuzot beitecha uvisharecha.

L'maan tizk'ru, vaasitem et
 kol mitzvotai vih'yitem k'doshim
 l'Eloheichem. Ani Adonai Eloheichem,
 asher hotzeiti et-chem mei-eretz
 Mitzrayim lih'yot lachem l'Elohim
 ani Adonai Eloheichem.

YOU SHALL LOVE Adonai your God with all your heart,
 with all your soul, and with all your might.
 Take to heart these instructions with which I charge you this day.
 Impress them upon your children.
 Recite them when you stay at home and when you are away,
 when you lie down and when you get up.
 Bind them as a sign on your hand and let them serve as a symbol on your forehead;
 inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments
 and to be holy to your God.
 I am Adonai, your God, who brought you out of the land of Egypt to be your God:
 I am Adonai your God.

יְיָ אֱלֹהֵיכֶם אֱמֶת.

Adonai Eloheichem EMET.

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

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

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-
 לִבְבְּךָ: וּשְׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
 בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
 עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

קִרְבו
 טַעֲמֵי אֲרָבִים
 עֲקֵבַת עוֹלָם
 שְׂסִיעַ
 וְאִסְקֵת
 לְטַעַם תּוֹכְרוּ
 עֲקֵבַת הַמְּבוֹרָה
 מִיִּרְמִיָּהוּ
 מִשְׁלֵבֵינוּ
 וְשִׁיר

MI CHAMOCHAH ba-cilim, Adonai!

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

Malchur'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־כֹמְכָה בְּאֵלִים, יְיָ!
מִי כֹמְכָה נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֹשֶׂה פִלֵּא:

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

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

קָרָב
סַעֲרֵיב צְרִיבִים
אַהֲבַת שְׁלָם
פְּסִיג
וְהִתְקַדַּשׁ
לְמַעַן תִּזְכְּרוּ
אַהֲבַת וְהַבְּטִיחָה
סִי־כֹמְכָה
הַשְׂחִיבֵנוּ
וְשִׁקְרוּ

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

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

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

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

Bar'chu

Maariv Anavim

Ahavat Olam

Shina

V'ahava

Lmaan tisk'ru

Emet Ve-Emunah

Mi Chamochab

Hakhievinu

V'hamru

LET THERE BE love and understanding among us.
Let peace and friendship be our shelter from life's storms.
Adonai, help us to walk with good companions,
to live with hope in our hearts and eternity in our thoughts,
that we may lie down in peace and rise up waiting to do Your will.

בְּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עֲלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

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

GIVE US A PLACE TO REST, Adonai, our God.
Bring us into shelter
in the soft, long, evening shadows of Your truth.
For with You are true protection and safety,
and in Your Presence are acceptance and gentle love.
Watch over us as we go forth.
Prepare for us as we return.
Spread over us Your shelter of peace,
over all we love — over our Jerusalem and Yours.

בְּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עֲלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

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

Select either V'shamru or Yism'chu

V'SHAMRU V'NEI YISRAEL

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

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

קָרְבו
הַצְדִּיק אֲרָכִים
אֶתְכֶם שִׁלְמָה
שָׁמֵחַ
וְהַסִּקָּה
לְמַעַן הַזְכִּיר
אֶת־נִצְמוֹתָהּ
מִי־מִקְדָּשְׁךָ
הַשְּׁמַיִתִי
וְשָׁמְרוּ

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.

YISM'CHU v'malchut'cha

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

יִשְׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כָּל־עַם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדְּשָׁתוֹ,
חֲמַדַּת יָמִים אוֹתוֹ קָרָאתָ,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

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

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

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

עבודת האקרות
גבורות
קדושה
קדושת הים
עבודה
הודאה
שלום
תפלת הלב

תַּפְּלָה

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 תַּפְּלָה *T'filah*, one takes three steps forward.

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

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'choteveinu b'sefer hachayim,
 l'maancha Elohim chayim.

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

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 עֲלִיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חֲסָדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בַּחַיִּים,
 וְקוֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה, יְיָ,
 מֶגֶן אַבְרָהָם וְעֲזַרַת שָׂרָה.

אבות ואמהות
 נבירות
 קנישה
 קנישת חיים
 צניחה
 חודשה
 שלום
 תפלת הלב

BLESSED ARE YOU, Adonai our God, God of our fathers and mothers,
 God of Abraham, God of Isaac, and God of Jacob,
 God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
 the great, mighty and awesome God, transcendent God
 who bestows loving kindness, creates everything out of love,
 remembers the love of our fathers and mothers,
 and brings redemption to their children's children for the sake of the Divine Name.

*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life,
 and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,
 Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

בָּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם וְעֲזַרַת שָׂרָה.
 Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

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

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

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

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

*WINTER — Mashiv haruach
umorid hagashem.

*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,
m'chayeih hakol (meitim)
b'rachamim rabim, someich noflim,
v'rofei cholim, umatir asurim,
um'kayeim emunato lisheinei afar.
Mi chamochoh baal g'vuror
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH —

Mi chamochoh Av harachamim,
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).

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

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

*WINTER — מְשִׁיב הַרְיָח

וּמוֹרִיד הַגֶּשֶׁם.

*SUMMER — מוֹרִיד הַטֵּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָי.
מִי כְמוֹךָ בְּעַל גְּבוּרֹת
וּמִי דוֹמֵה לָךְ, מֶלֶךְ מְמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּתִים).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

WINTER — You cause the wind to shift and rain to fall.

SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God,
who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (who revives the dead).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּתִים).

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

מְשִׁיב הַרְיָח / מוֹרִיד הַטֵּל *Mashiv haruach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מוֹרִיד הַטֵּל *Morid hatal* . . . *You rain dew upon us* . . . A seasonal insertion into the *G'vurot* acknowledges God as the Source of the power of nature. The variations in climate like growth and decay, birth and death, are part of the fixed pattern of the universe created by God. In his prayerbook, *Minhag America*, Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

*WINTER: *Shmini Atzeret / Simchat Torah to Pesach*. SUMMER: *Pesach to Shmini Atzeret / Simchat Torah*.

גְּבוּרַת וְאֱמוּנָה

גְּבוּרֹת

קִדְשָׁה

קִדְשֵׁי הַיָּם

צְבוּרָה

חֻדְשָׁה

שְׁלוֹם

תְּקִיף הַלֵּב

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

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

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

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְתִּים).

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

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

B'rachot 58b, Y. B'rachot 4:2

אבות ואמהות
 נבואות
 קדושה
 קדושת היום
 צבודה
 הודאה
 שלום
 תפלת הלב

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 קדוש ושְׁמִיךָ קדוש
 וקדושים בְּכֹל יוֹם
 יִהְיֶה לְךָ שְׁלָחָה.*
 בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.
 *SHABBAT SHUVAH — בָּרוּךְ אַתָּה,
 יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

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

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

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

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

Avot v'Imahot

G'vurot

K'dushab

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

DAYS PASS and the years vanish, and we walk sightless among miracles.
God, fill our eyes with seeing and our minds with knowing;
let there be moments when Your Presence, like lightning,
illuminates the darkness in which we walk.
Help us to see, wherever we gaze, that the bush burns unconsumed.
And we, clay touched by God, will reach out for holiness, and exclaim in wonder:
How filled with awe is this place, and we did not know it!

Blessed is the Eternal One, the Holy God!

ברוך אתה, יי, האל הקדוש.

Baruch atah, Adonai, Ha-El hakadosh.

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

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

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

דַרְשִׁיתִי קִרְבְּתֵךְ
בְּכֹל לְבִי קִרְאֵתִיךְ
וּבְצִאֵתִי לְקִרְאֵתֵךְ
לְקִרְאֵתִי מִצִּאֵתִיךְ.

ברוך אתה, יי, האל הקדוש.

Baruch atah, Adonai, Ha-El hakadosh.

Holiness occurs when power and goodness co-exist in perfect harmony.

adapted from Mordecai Kaplan

How shall we sanctify God's name? By being holy ourselves. How do we accomplish this? Let our prayers bring us to sacred deed, to actions that promote justice, harmony and peace.

ATAH kidashta et yom hashvi-i lishmecha,

tachlit maaseih shamayim vaaretz.

Uveirachto mikol hayamim,

v'kidashto mikol haz'manim,

v'chein katuv b'Toratecha:

VAY'CHULU hashamayim v'haaretz

v'chol tz'vaam. Vay'chal Elohim bayom

hashvi-i m'lachto asher asah,

vayishbot bayom hashvi-i mikol

m'lachto asher asah. Vay'varech

Elohim et yom hashvi-i vay'kadeish oto,

ki vo shavat mikol m'lachto

asher bara Elohim laasot.

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,

תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,

וּבִרְכָתוֹ מִכָּל הַיָּמִים,

וְקִדַּשְׁתוּ מִכָּל הַזְּמַנִּים,

וְכֹן כָּתוּב בַּתּוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם

הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ

אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ

כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ

אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אבות ואמהות

גבורות

קדושה

קדושת היום

צבונה

הודאה

שלום

תקנת הלב

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

Eloheinu v'Elohei avoteinu v'imoteinu,

r'tzeih vim'nuchateinu. Kad'sheinu b'mitzvotekha

v'tein chelkeinu b'Toratecha.

Sabeinu mituvecha, v'samcheinu biy'shuatecha,

v'taheir libeinu l'ovd'cha be-emet,

v'hanchileinu Adonai Eloheinu

b'ahavah uv'ratzon Shabbat kodshecha,

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

Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

רְצֵה בְּמִנוּחֵתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֶלְקֵנוּ בַּתּוֹרָתְךָ,

שְׂבַעְנוּ מִטוּבֶךָ וּשְׂמַחְנוּ בִישׁוּעֶתְךָ,

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ

וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְּשֵׁי שִׁמְךָ.

בְּרוּךְ אַתָּה, יְיָ, מִקִּדְּשֵׁי 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, מִקִּדְּשֵׁי הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

Avot vImahot

Grurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.
May all who struggle find rest on this day.
May all who suffer find solace.
May all who hurt find healing on this day.
May all who despair find purpose.
May all who hunger find fulfillment on this day.
And may this day fulfill its promise.

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

DISTURB US, Adonai, ruffle us from our complacency;
Make us dissatisfied. Dissatisfied with the peace of ignorance,
the quietude which arises from a shunning of the horror, the defeat,
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us
the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us
from the sweet and sad poignancies rendered by
half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary
is not the border of living
and the walls of Your temples are not shelters
from the winds of truth, justice and reality.

Disturb us, O God, and vex us;
let not Your Shabbat be a day of torpor and slumber;
let it be a time to be stirred and spurred to action.

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

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things in space; on Shabbat we try to become attuned to the holiness of time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of Creation to the mystery of Creation, from the world of Creation to the creation of the world.

Abraham Joshua Heschel

אבות ואמהות
נבחרות
קנשיה
קנשיות טיב
עבודה
הודנה
שלום
תפלה סג

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

רְצֵה, יי אלהינו, בעמך ישראל,
ותפלתם באהבה תקבל,
ותהי לרצון תמיד
עבודת ישראל עמך.
אל קרוב לכל קרואיו,
פנה אל עבדיך וחננו,
שפוך רוחך עלינו.

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

ROSH CHODESH, PESACH, AND SUKKOT

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

אלהינו ואלהי אבותינו ואמותינו,
יעלה ויבא ויזכר ויזכרנו
וזכרון כל עמך בית ישראל לפניך,
לטובה, לחן ולחסד ולרחמים,
לחיים ולשלום, ביום
ראש החדש הזה.
חג המצות הזה.
חג הסוכות הזה.

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

זכרנו, יי אלהינו, בו לטובה. אמן.
ופקדנו בו לברכה. אמן.
והשיענו בו לחיים. אמן.

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

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

ותחזינה עינינו בשובך
לציון ברחמים.

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

Baruch atah, Adonai,
hamachazir Shechinato l'Tzion.

ברוך אתה, יי,
המחזיר שכירתו לציון.

Avot v'Imahot

G'vurot

K'dushab

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

ur'filatam b'ahavah t'kabeil,

ur'hi l'ratzon tamid

avodat Yisrael amecha.

Baruch atah, Adonai,

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

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,

וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,

וּתְהִי לְרִצּוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

בְּרוּךְ אַתָּה, יי,

שְׂאוֹתֶךָ לְבִדְּךָ בְּיִרְאָה נֶעֱבֹד.

EVERPRESENT ONE, may we, Your people Israel,

be worthy in our deeds and our prayer.

Wherever we live, wherever we seek You —

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

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

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבִדְּךָ בְּיִרְאָה נֶעֱבֹד.

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

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

You are the still clear voice within us.

Therefore, O God, when doubt troubles us,

when anxiety makes us tremble,

when pain clouds the mind,

we look inward for the answer to our prayers.

There may we find You,

and there find courage, insight and endurance.

And let our worship bring us closer to one another,

that all Israel, and all who seek You,

may find new strength for Your service.

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבִדְּךָ בְּיִרְאָה נֶעֱבֹד.

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

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

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

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

מוֹדִים אַנְחֵנו לְךָ, שְׂאֵתָה הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנו,
אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לְךָ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לְךָ, וְעַל נְסִיךְ שְׂבָכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל עֵת, עָרֵב וּבִקֵּר וְצָהָרִים.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִוִּינוּ לְךָ.

אבות ואמהות
גבורות
קדושה
קדושת היום
צבדח
חודשא
שלום
תפלת הלב

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

On Chanukah, continue on page 556.

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

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

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

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרַומַם שְׁמֶךָ,
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוֹב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.
בָּרוּךְ אַתָּה, יְיָ,
הַטוֹב שְׁמֶךָ וְלֶךָ נֶאֱהָ 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 וְלֶךָ נֶאֱהָ לְהוֹדוֹת.

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

Avot v'Tmabot

G'vurot

K'dushab

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

GOD OF GOODNESS, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמַחַ וְלֶךְ נֶאֱחָ לְהוֹדוֹת.

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

WHEN WE BEHOLD Your heavens, the work of Your fingers,
the moon and stars that You set in place —
What are we humans that You are mindful of us?
We mortals that You take note of us?
You made us little less than divine,
adorned us with glory and majesty.
You gave us dominion over Your handiwork,
laying the world at our feet . . .
how majestic is Your name throughout the earth!

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמַחַ וְלֶךְ נֶאֱחָ לְהוֹדוֹת.

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

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

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

SHALOM RAV al Yisrael amcha

tasim l'olam,

ki atah hu Melech Adon

l'chol hashalom.

V'tov b'einecha l'vareich

et amcha Yisrael

b'chol eit uv'chol shaah bishlomecha.

SHABBAT SHUVAH — B'sefer chayim,

b'rachah, v'shalom, ufarnasah tovah,

nizacheir v'nikateiv l'fanecha,

anachnu v'chol amcha beit Yisrael,

l'chayim tovim ul'shalom.

Baruch atah, Adonai, oseih hashalom.

Baruch atah, Adonai,

ham'vareich et amo Yisrael bashalom.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ

תְּשִׂים לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן

לְכֹל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמָּךְ יִשְׂרָאֵל

בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשְׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,

בְּרַחַה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה,

נִזְכָּר וְנִקְטָב לְפָנֶיךָ,

אֲנַחְנוּ וְכֹל עַמָּךְ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה, יי,

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אבות ואמהות

גבורות

קדושה

קדושת היום

עבודה

הודאה

שלוש

תפילות הליל

GRANT ABUNDANT PEACE to Israel Your people forever,

for You are the Sovereign God of all peace.

May it be pleasing to You to bless Your people Israel

in every season and moment with Your peace.

SHABBAT SHUVAH —

In the book of life, blessing, peace and prosperity,

may we be remembered and inscribed by You,

we and all Your people Israel for a good life and for peace.

Blessed are You, Adonai, who makes peace.

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

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

בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

"Seek peace and pursue it." (Psalm 34:15) . . . The midrash observes, we must "seek" peace *in our own place*, and "pursue it" *in every other place*. *Numbers Rabbah, Chukat 19:27*

Avot v'Tmabot

G'vurot

K'dushab

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

GRANT US PEACE, Your most precious gift,
O Eternal Source of peace.
And give us the will to proclaim its message
to all the peoples of the earth.
Bless our country as a safeguard of peace,
its advocate among the nations.
May contentment reign within our borders,
health and happiness within our homes.
Strengthen the bonds of friendship and fellowship
among all the inhabitants of every land.
Plant virtue in every soul,
and may the love of Your Name hallow every home and every heart.
Praised are You, Eternal One, who blesses our people with peace.
ברוך אתה, יי, המברך את עמו ישראל בשלום.
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

LO YISA GOI el goi cherev.

V'lo yilm'du od milchamah.

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

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

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

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

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

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

Great is peace, for even in a time of war one should begin (by attempting to arrange) peace.
Perek HaShalom 1:14

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

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafab

Birchat HaTorah

Mi Shebeirach

Hagbahab

Birkat HaGomeil

Birchat

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 שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֲבָרְהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
 [names]. **הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא**
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְׁתָּא
בְּעֵגְלָא וּבְזִמָּן 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.

May the Source of strength who blessed the ones before us

help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu

M'kor hab'rachah laavoteinu.

Bless those in need of healing with *r'fuah sh'leimah*,

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

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

BIRKAT HAGOMEIL — בִּרְכַת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

BARUCH ATAH, ADONAI Eloheinu

Melech haolam, sheg'malanu kol tov.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁגָּמְלָנוּ כָּל טוֹב.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who has bestowed every goodness upon us.

Congregation responds:

Amen. Mi sheg'malchem kol tov,

Hu yigmolchem kol tov. Selah.

אָמֵן. מִי שֶׁגָּמְלָכֶם כָּל טוֹב,
הוּא יְגַמְלָכֶם כָּל טוֹב סֵלָה.

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

Shabbat Minchah T'filah is on pages 344–345.

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

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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עַז בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

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'choth haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
HaKadosh Baruch Hu.

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

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 כּוֹרְעִים *kor'im*, one bends the knees; at ומִשְׁתַּחֲוִים *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'hashevota el l'vavecha,
 ki Adonai hu HaElohim
 bashamayim mimaal,
 v'al haaretz mitachat, ein od.

שְׁהוּ הוּא נוֹטֵה שָׁמַיִם וַיֹּסֵד אֶרֶץ,
 וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
 וּשְׁכִינַת עֹזוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ אֵין עוֹד,
 אֱמֶת מַלְכֵנוּ אֶפֶס זִלְלוֹתוֹ.
 כְּכָתוּב בְּתוֹרָתוֹ, וַיַּדְעַת הַיּוֹם
 וְהִשְׁבֹּת אֶל לְבָבְךָ,
 כִּי יי הוּא הָאֱלֹהִים
 בַּשָּׁמַיִם מִמַּעַל,
 וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

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

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

עַל כֵּן נִקְוֶה לְךָ יי אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתִפְרֵי עֲצָדְךָ,
 לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ
 וְהָאֱלִילִים כְּרוֹת יִקְרֹעוּן.
 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 (שְׁהוּ) נוֹטֵה (שְׁהוּ) *(Shehu) noteh shamayim* . . . *(For You) spread out the heavens* . . . Isaiah 51:13

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

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
וְשְׁמוֹ 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 **שְׁמַע** *Sh'ma*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*

MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'mei d'kudsha b'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ,
 וְיִמְלִיךְ מַלְכוּתָהּ,
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעֵלְמַי וְלְעֵלְמֵי עֻלְמַיָּא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
 תִּשְׁבַּחְתָּא וְנַחֲמָתָא,
 דְאָמִירוֹן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵי,

הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name
 in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime
 and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

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

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

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

HYMNS / PIYUTIM

ADON OLAM

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

Adon olam asher malach,

b'terem kol y'tzir nivra.

L'eit naasah v'cheftzo kol,

azai Melech sh'mo nikra.

V'acharei kichlot hakol,

l'vado yimloch nora.

V'hu hayah, v'hu hoveh,

v'hu yih'yeh, b'tifarah.

V'hu echad v'ein sheini,

l'hamshil lo l'hachbirah.

B'li reishit b'li tachlit,

v'lo haoz v'hamisrah.

V'hu Eli v'chai go-ali,

v'tzur chevli b'eit tzarah.

V'hu nisi umanos li

m'nat kosi b'yom ekra.

B'yado afkid ruchi,

b'eit ishan v'a-irah.

V'im ruchi g'viyati,

Adonai li v'lo ira.

אָדון עולם אֲשֶׁר מָלַךְ,

בְּטֶרֶם כָּל יִצִּיר נִבְרָא.

לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,

אֲזִי מְלָךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,

לְבַדּוֹ יִמְלֹךְ נֹרָא.

וְהוּא הָיָה, וְהוּא הוֹבֵה,

וְהוּא יִהְיֶה, בְּתִפְאַרְהָ.

וְהוּא אֶחָד וְאֵין שֵׁנִי,

לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.

בְּלִי רֵאשִׁית בְּלִי תַחְלִית,

וְלֹ הָאֵז וְהַמִּסְרָה.

וְהוּא אֵלֵי וְחֵי גְאֻלִּי,

וְצוּר חֲבֻלִי בְּעֵת צָרָה.

וְהוּא נָסִי וּמְנוּס לִי

מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,

בְּעֵת אִישׁוֹן וְאַעִּירָה.

וְעִם 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.