

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, עֲרֵבִית
קְרוֹכִים הַקְּאִים
שִׁבְעֵי שַׁבָּת

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

You may offer one of these before kindling the lights.

AS THESE SHABBAT CANDLES give light
to all who behold them,
so may we, by our lives, give light to all who behold us.

As their brightness reminds us
of the generations of Israel who have kindled light,
so may we, in our own day, be among those who kindle light.

O SOURCE of light and truth,
Creator of the eternal law of goodness,
help us to find knowledge by which to live.
Lead us to take the words we shall speak
into our hearts and our lives.

Bless all who enter this sanctuary in need,
all who bring the offerings of their hearts.
May our worship lead us to acts of kindness, peace and love.

For Kabbalat Shabbat, turn to page 130.

Help me perfect my ways of loving and caring.
Inspire me to make myself whole
so that I may honor Your name and
create a world of justice and peace.

Martin Buber

נדלגות טעיות
קדיש, ערכית
קרוכים הקאים
שיני שקת

HINEIH MAH TOV

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

הנה מה־טוב ומה־נעים
שֶׁבֶת אַחִים גַּם־יַחַד.

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

(Psalm 133:1)

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מה יפה היום, שֶׁבֶת שְׁלוֹם.

How lovely today is, Shabbat Shalom.

Y'DID NEFESH

Y'did nefesh, av harachaman,
m'shoch avd'cha el r'tzonecha.
Yarutz avd'cha k'mo ayal,
yishtachaveh el mul hadarecha.

יְדִיד נֶפֶשׁ, אָב הַרַחֲמָן,
מְשׁוּדַּע עֲבָדְךָ אֶל רְצוֹנְךָ.
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל,
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ.

Heart's delight, Source of mercy, draw Your servant into Your arms:

I leap like a deer to stand in awe before You.

SHABBAT HAMALKAH

Hachamah meirosh ha-ilanot nistalkah,
bo-u v'neitzei likrat Shabbat hamalkah.
Hinei hi yoredet, hak'doshah hab'ruchah.
V'imah malachim, tz'va shalom um'nuchah.
Bo-i bo-i hamalkah, bo-i bo-i hakalah.
Shalom aleichem, malachei hashalom.

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,
בָּאוּ וְנִצְאָ לְקִרְאֵת שֶׁבֶת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת, הַקְּדוּשָׁה הַבְּרוּכָה.
וְעִמָּהּ מַלְאָכִים, צְבָא שְׁלוֹם וּמְנוּחָה.
בָּאִי בָּאִי הַמַּלְכָּה, בָּאִי בָּאִי הַכֹּלֵה.
שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם.

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our queen.

Behold her descending, the holy, the blessed,
and with her the angels of peace and of rest.

Draw near, draw near, and here abide,
draw near, draw near, O Sabbath bride.

Peace also to you, you angels of peace.

קטור צ'ח-צ'ט, כ"ט

לכה דודי

קטור צ'ב-צ'ג

שלים עליכם

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

לְכֵה דוּדֵי לְקִרְאֵת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה.

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

(2) לְקִרְאֵת שַׁבָּת לָכוּ וּנְגַלְכֶה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשִׁי מִקֶּדֶם נְסוּכָה,
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

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

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

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

(4) הִתְנַעֲרִי, מֵעַפָּר קוּמִי,
לְבָשִׁי בְּגָדֵי תִפְאֵרֶתְךָ, עַמִּי,
עַל יַד בֶּן יֵשׁוּעַ בֵּית הַלְחָמִי,
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).

עֲרֵבִית לְשַׁבָּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

YITGADAL v'yitkdash sh'meih raba

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

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְנוֹ קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשׁוּבַחְתָּא וְנַחֲמַתָּא,
דְאָמִירוֹן 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*

Chemi Kaddish

LAMDEINI, Elohai, bareich v'hitpaleil

al sod aleh kameil,
al nogah p'ri basheil,
al hacheirut hazot;
Lirof, lachush, linshom,
ladaat, layacheil, l'hikasheil.

Lameid et siftotai
b'rachah v'shir hallel,
b'hit'chadeish z'mancha
im boker v'im leil,
l'val yih'yeh yomi hayom
kitmol shilshom,
l'val yih'yeh alai yomi hergeil.

לְמַדְנִי, אֱלֹהֵי בְרַךְ וְהִתְפַּלֵּל
עַל סוּד עֲלֵה קָמֵיל,
עַל נֹגַהּ פְּרֵי בָשֵׁיל,
עַל הַחֲרוּת הַזֹּאת:
לְרֹאזוֹת, לְחוּשׁ, לְנִשְׁמָה,
לְדַעַת, לְיַחַל, לְהַכְשִׁיל.

לְמַד אֶת שְׁפֹתַי
בְּרַכָּה וְשִׁיר הַלֵּל,
בְּהִתְחַדְּשׁ זְמַנְךָ
עִם בְּקָר וְעִם לַיִל,
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם
כְּתִמּוֹל שְׁלִשׁוֹם,
לְבַל יִהְיֶה עָלַי יוֹמֵי הַרְגֵּל.

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

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

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

קָרָא

טאַג'דיג אָרבייט

אַהבת שלום

אָסע

וואַס זײַט

לעבן זײַט

אַמת נאָמונה

טײַטש

טײַטש

וואַס זײַט

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 וָעֶד!

PRAISE ADONAI to whom praise is due forever!

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

The *Shma* 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 hakoachavim
 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 בְּדָבָרוֹ מַעְרִיב עֲרֵבִים,
 בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,
 וּבִתְבוּנָה מְשַׁנֶּה עֵתִים
 וּמַחְלִיף אֶת הַזְּמַנִּים,
 וּמְסַדֵּר אֶת הַכּוֹכָבִים
 בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ 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
 סַעֲרִיב אֲרָבִים
 אֶחְבַּת עוֹלָם
 שְׁטוּעַ
 וְאֶחְבַּת
 לְשֹׁנוֹ תִּקְרֶי
 אֶחָד וְאֶחָד
 סִדְרָתָם
 סִדְרָתָם
 וְשִׁקְרוֹ

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.

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּ,
 תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.
 עַל כֵּן, יְיָ אֱלֹהֵינוּ,
 בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ
 נִשְׁיַח בְּחֻקֶיךָ,
 וְנִשְׂמַח בְּדִבְרֵי תּוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
 כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ
 וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה.
 וְאֲהַבְתָּךְ
 אַל תִּסְרֵם מִמֶּנּוּ לְעוֹלָמִים.
 בְּרוּךְ אַתָּה, יְיָ,
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

קָרָב
 טַעֲרִיב אֲזָכִיר
 אֲהַבַת עוֹלָם
 שְׂמֵחַ
 וְאֲהַבְתָּ
 לְמַעַן תִּזְכְּרוּ
 אֲסִית וְאֲמִינָה
 טִירְכְמוֹנָה
 טִיִּקְיָנוּ
 וְשִׁקְרוּ

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.

בְּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.
 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 כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

The enlarged ע *ayin* at the end of שמע *Shima* (Hear) and the enlarged ד *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 כְבוֹד *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'av'cha uv'chol nafsh'cha uv'chol
 m'odecha. V'hayu had'varim ha-eileh
 asher anochi m'tzav'cha hayom al
 l'vavecha. V'shinantam l'vanecha v'dibarta
 bam b'shiv'cha b'veitecha uv'lecht'cha
 vaderech uv'shochb'cha uv'kumecha.
 Uk'sharta l'ot al yadecha v'hayu
 l'totafot bein cinecha. Uch'tavtam
 al m'uzot beitecha uvisharecha.

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

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

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

יְיָ אֱלֹהֵיכֶם אֱמֶת.
 Adonai Eloheichem EMET.

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

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

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם עַל-
לֵבְבְךָ: וּשְׁנַנְתֶּם לְבַיִתְךָ וּדְבַרְתֶּם
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכַתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
וּקְשַׁרְתֶּם לְאוֹת עַל-יָדְךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וּכְתַבְתֶּם
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לִמְנוּן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

נָרְכוּ
 סְעִיב עֲרֵכִים
 חֲבֵקת שׁוֹלֵם
 שְׂמֵעַ
 וְחֲסִידָתְךָ
 לְשׁוֹן תִּזְכְּרוּ
 חֲסִידַת נְצִיחוֹתָהּ
 מִיְרַמְּקָהּ
 מִשְׂפָּרְקָהּ
 וְשִׁדְרֵי

MI CHAMOCHAH ba-cilim, Adonai!

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

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

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

מִי־כֹמְכָה בָּאֱלֹם, יְיָ!
מִי כֹמְכָה נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֲשֵׂה פִּלְאֵ!

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

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

קִרְבֵּי
סַעֲרֵיב אֲדָרִים
אֲהַבַת שִׁלֵּם
פִּסְעֵי
וְהִתְקַנְיָה
לְמַעַן תִּזְכְּרוּ
אֲהַבַת נְצֻמִינָה
סִירְכֻמְכָה
סִיִּקֵיכֵנּוּ
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

HASHKIVEINU, Adonai Eloheinu,
 l'shalom, v'haamideinu shomreinu l'chayim,
 ufros aleinu sukat sh'lomecha,
 v'takneinu b'citzah tovah milfanecha,
 v'hoshi-einu l'maan sh'mecha.
 V'hagein baadeinu,
 v'haser 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.

הַשְּׁכִיבֵנוּ, יי אֱלֹהֵינוּ,
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
 וּתְקַנֵּנוּ בְּעֶצְהָ טוֹבָה מִלְּפָנֶיךָ,
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ.
 וְהִגּוּ בְּעַדְנוּ,
 וְהִסַּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,
 וְחָרֵב, וְרָעַב, וְיָגוֹן,
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.
 וּבְצֵל כְּנַפֶּיךָ תִּסְתִּירֵנוּ,
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,
 כִּי אֵל חַנוּן וְרַחוּם אַתָּה.
 וְשָׁמֵר צִאתָנוּ וּבֹאֵנוּ
 לְחַיִּים וּלְשָׁלוֹם
 מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה, יי,
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

קָרָב
 סַעֲרִיב צָרִיבִים
 אֶהְבֵּת שׁוֹלֵם
 שִׁשְׁעָה
 וְהִסְבִּיתָ
 לְמַעַן הַיּוֹקֵר
 אֶהְבֵּת וְהַמְוִיָּה
 סִי־כִמְכָה
הַשְּׁכִיבֵנוּ
 וְשִׁקְרָה

GRANT, O GOD, that we lie down in peace,
 and raise us up, our Guardian, to life renewed.
 Spread over us the shelter of Your peace.
 Guide us with Your good counsel; for Your Name's sake, be our help.
 Shield and shelter us beneath the shadow of Your wings.
 Defend us against enemies, illness, war, famine and sorrow.
 Distance us from wrongdoing.
 For You, God, watch over us and deliver us. For You, God, are gracious and merciful.
 Guard our going and coming, to life and to peace, evermore.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us,
 over all Your people Israel, and over Jerusalem.

**בְּרוּךְ אַתָּה, 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.

Grant, O God, that we lie down in peace . . . Following a reading from *Seder Rav Amram*, our first known comprehensive prayerbook, circa 860 C.E.

Bar'chu

Maariv Anvim

Abavat Olam

Shina

V'havta

Umaan tizk'ru

Emet Ve-Emunah

Mi Chamochab

Hashhivenu

V'ibamru

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'dorotam
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 לְדֹרוֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

קָרָב
סְעִיב צְרִיבִים
עֲקֵבַת שִׁלָּם
שִׁסְעַ
וְהִיבֵקָה
לְמַצּוֹ הַזְּקָרִי
עֲקֵבַת נְצַמְיָקָה
סִי־קִמְקָה
סִשְׁבִּיעֵיבָה
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.

יְשַׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוּבְךָ.
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתָּו,
חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ,
זֵכֶר 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

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

עבודת האקרוסות
גבורות
קדושה
קדושת הים
עבודה
הודאה
שילוח
תפלת הלב

תַּפִּילָה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגִיד תְּהִלָּתְךָ.

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

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

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

PRAYER INVITES

God's Presence to suffuse our spirits,
God's will to prevail in our lives.
Prayer may not bring water to parched fields,
nor mend a broken bridge,
nor rebuild a ruined city.
But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

IN AN ENVELOPE marked:

Personal

God addressed me a letter.

In an envelope marked:

Personal

I have given my answer.

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

Nachman of Bratzlav

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

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

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

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

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

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

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

אבות ואמהות
נבחרות
קדושה
קדושת הים
צניעה
הודעה
שלום
הפלת 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, יי, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

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

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

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

Avot v'Imahot

Givurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

בָּרוּךְ אַתָּה, יי, פּוֹקֵד שָׂרָה וּמַגֵּין אַבְרָהָם.

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

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

Genesis 15:1, 5, 6

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

ATAH gibor l'olam, Adonai,
m'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 chamochah baal g'vurot
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH —

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

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

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

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

WINTER — מְשִׁיב הַרְוּחַ

וּמוֹרִיד הַגֶּשֶׁם.

SUMMER — מוֹרִיד הַטַּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָי.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֵה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,

זוֹכֵר וְצוֹרֵךְ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּתִים).

אבות ואמהות

גבורות

קדושה

קדושת חיים

עבודה

הודעה

שלום

תפילת סוכה

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

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

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

Avot v'Imahot

G'vurot

K'dushab

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, יי, מְחַיֶה הַכּוֹל (הַמְתִּים).

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

The metaphor “reviving the dead” is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יי, מְחַיֶה 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.

Brachot 58b, Y. Brachot 4:2

ATAH kadosh v'shimcha kadosh

uk'doshim b'chol yom

y'hal'lucha, selah.*

Baruch atah Adonai, Ha-El hakadosh.

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

אַתָּה קדוש וְשִׁמְךָ קדוש
וְקדוּשִׁים בְּכָל יוֹם
יְהִלְלוּךָ סֵלָה.*
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.
— SHABBAT SHUVAH*
יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

אבות ואמהות

נברות

קדושה

קדושת היים

עבודה

הודאה

שילום

תפלת הלב

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

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

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

בָּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

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

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

יְהוָה אֵנָּה אֲמָצֵא
מְקוֹמָהּ גַּעְלָהּ וְנִעְלָם
וְאֵינָהּ לֹא אֲמָצֵא
כְּבוֹדָהּ מִלֵּא עוֹלָם.

דְּרָשְׁתִּי קִרְבָּתְךָ
בְּכָל לְבִי קִרְאֵתִיךָ
וּבְצִאתִי לְקִרְאֵתְךָ
לְקִרְאֵתִי מִצִּאתֵיךָ.

בָּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

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

adapted from Mordecai Kaplan

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

ATAH kidashta et yom hashvi-i lishmecha,

tachlit maaseih shamayim vaaretz.

Uveirachto mikol hayamim,

v'kidashto mikol haz'manim,

v'chein katuv b'Toratecha:

VAY'CHULU hashamayim v'haaretz

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

hashvi-i m'lachto asher asah,

vayishbot bayom hashvi-i mikol

m'lachto asher asah. Vay'varech

Elohim et yom hashvi-i vay'kadeish oto,

ki vo shavat mikol m'lachto

asher bara Elohim laasot.

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,

תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,

וּבִרְכָתוֹ מִכָּל הַיָּמִים,

וְקִדַּשְׁתּוֹ מִכָּל הַיָּמִינִים,

וְכֹן כָּתוּב בְּתוֹרַתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם

הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ

אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ

כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

עֲבוֹת וְאֶמְנוּת

נְבוּרֹת

קְדוּשָׁה

קְדוּשַׁת הַיּוֹם

עֲבוֹדָה

הוֹדָעָה

שְׁלֵם

תְּפִלַּת הַיָּבֵב

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

Eloheinu v'Elohei avoteinu v'imoteinu,

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

v'tein chelkeinu b'Toratecha.

Sabeinu mituvecha, v'samcheinu biy'shuatecha,

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

v'hanchileinu Adonai Eloheinu

b'ahavah uv'ratzon Shabbat kodshecha,

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

Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

רְצֵה בְּמִנְחָתֵנוּ. קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,

שְׂבַעֲנוּ מִטוּבֶךָ וּשְׂמַחְנוּ בִישׁוּעֶתְךָ,

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,

בְּאַהֲבָה וּבְרָצוֹן שָׁבַת קִדְּשְׁךָ

וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל, מִקְדְּשֵׁי שִׁמְךָ.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשָּׁבַת.

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, מִקְדֵּשׁ הַשָּׁבַת.

Baruch atah, Adonai, m'kadeish HaShabbat.

Avot v'Imahot

Givurot

K'dushab

K'dushab 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

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

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,
 וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל,
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.
 אֵל קָרוֹב לְכָל קוֹרְאָיו,
 פְּנֵה אֶל עַבְדֶיךָ וְחֲנֵנוּ,
 שְׂפוֹךְ רוּחְךָ עָלֵינוּ.

עֲבוֹת וְאַקְחוּת
 גְבוּרוֹת
 קְדוּשָׁה
 קְדוּשַׁת הַיָּמִים
 עֲבוֹדָה
 חוֹדְשָׁה
 שְׁלוֹם
 תְּפִלַּת הַקָּב

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

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

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

רֵאשׁ הַחֹדֶשׁ הַזֶּה.
 חַג הַמַּצּוֹת הַזֶּה.
 חַג הַסּוּכּוֹת הַזֶּה.

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

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּו לְטוֹבָה. אָמֵן.
 וּפְקֹדֵנוּ בּו לְבִרְכָה. אָמֵן.
 וְחוֹשִׁיעֵנוּ בּו לְחַיִּים. אָמֵן.

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

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

וְתַחַזְּינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים.

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

Baruch atah, Adonai,
 hamachazir Shechinato l'Tzion.

בָּרוּךְ אַתָּה, יי,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,
 וּתְפִלָּתָם בְּאַהֲבָה תִקְבֵּל,
 וּתְהִי לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 בְּרוּךְ אַתָּה, יי,
 שְׂאוֹתֶךָ לְבִדְּךָ בְּיִרְאָה נְעַבְדְּךָ.

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

נֹדֶה לְךָ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ, וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עָרֵב וּבִקֵּר וְצָהָרִים.

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

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-ch l'hodot.

וְעַל כָּל־ם יִתְבָּרַךְ וְיִתְרֹמַם שְׁמֶךָ,
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוֹב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה, יְיָ,
הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

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

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

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

בְּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

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

אֲבוֹת וְאִמּוֹת
גְּבוּרוֹת
קִדְשָׁהּ
קִדְשָׁתָהּ הַיּוֹם
צְבוּדָהּ
חִוּוֹנָהּ
שְׁלֵמָהּ
תְּקִימַת הַלֵּב

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׂמַחַ וְלֶךְ נְאֻחַ 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, יי, הַטּוֹב שְׂמַחַ וְלֶךְ נְאֻחַ 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 יי *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 על ישראל עמך

תָּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכֹל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמֶךָ.

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

בָּרוּךְ אַתָּה, יְיָ,
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אָבוֹת וְנִקְמָוֹת
נְבוּרוֹת
קְדוּשָׁה
קְדוּשַׁת הַיּוֹם
צְבוּתָה
הוֹדָאָה
שְׁלוֹם
תְּקִלַּת הַלֵּב

GRANT ABUNDANT PEACE to Israel Your people forever,
for You are the Sovereign God of all peace.
May it be pleasing to You to bless Your people Israel
in every season and moment with Your peace.

SHABBAT SHUVAH —
In the book of life, blessing, peace and prosperity,
may we be remembered and inscribed by You,
we and all Your people Israel for a good life and for peace.
Blessed are You, Adonai, who makes peace.

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

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

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ 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*

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'mitzvot
 tirdof nafshi. V'chol hachoshvim
 alai raah, m'heirah hafeir atzatan
 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 vaancini.

אֱלֹהֵי, נָצַר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים
 עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם
 וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה
 לְמַעַן קִדְשֹׁתְךָ, עֲשֵׂה לְמַעַן
 תּוֹרַתְךָ. לְמַעַן יִחַלְצוּ יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

אבות ומקורות
 נבואות
 קנשה
 קנשת סידם
 צבונה
 חודאה
 שלום
 תפלת הלב

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

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

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי
 לְפָנֶיךָ, יי צוּרִי וְגוֹאֲלִי.

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

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

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

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

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

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

L'maan yeichaltzun . . . *so that Your loved ones . . .* Psalm 60:7

Yih'yu l'ratzon . . . *May the words of my mouth . . .* Psalm 19:15

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birchat HaTorah

Mi Shebeirach

Hagbahah

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,
אֲבָרָהִם, 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,
רְפוּאֵת הַנֶּפֶשׁ וּרְפוּאֵת הַגּוּף, הַשְּׂתָא
בְּעִגְלָא וּבְזִמַּן קָרִיב. וְנֹאמַר: אָמֵן.

MAY THE ONE who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal those who are ill [names]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

MI SHEBEIRACH avoteinu
M'kor hab'rachah l'imoteinu.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

May the Source of strength who blessed the ones before us
help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu
M'kor hab'rachah laavoteinu.

מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

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

BIRKAT HAGOMEIL — בְּרִכַּת 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.

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

עלינו

ALEINU

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

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עז בגבהי מרומים,
הוא אלהינו אין עוד.
ואנחנו כורעים
ומשתחוים ומודים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 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.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה.
שלא שם חלקנו כהם,
וגרלנו ככל המונם.
ואנחנו כורעים
ומשתחוים ומודים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Continue on page 588 or 589.

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

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 **אַלֵינוּ** *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** *Shema*. 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*

10.

יִזְכּוֹר YIZKOR . . . We remember

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

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

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

For life cut short and vision unrealized: we remember.

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

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

OUR THOUGHTS TURN to those who have
departed this earth: our own loved ones, those whom
our friends and neighbors have lost, the martyrs of
our people whose graves are unmarked, and those of
every race and nation whose lives have been a blessing
to humanity. As we remember them, we meditate on
the meaning of love and loss, of life and death.

MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala 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 yaasch shalom aleinu,

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ,
 וְיִמְלִיךְ מַלְכוּתָהּ,
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,
 תִּשְׁבַּחְתָּא וְנַחֲמָתָא,
 דְאָמִירוּ בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וּחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
 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.

***Mourner's
Kaddish***

WE THINK OF OUR LOVED ONES
whom death has recently taken from us,
those who died at this season in years past,
and those whom we have drawn into our hearts
with our own . . .

זְכוֹרָנוּם לְבְרָכָה.

Zichronam livrachah.

May their memories be for blessing.

EIN K'ELOHEINU

פיוקים

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

אין כַּאלֹהֵינוּ, אין כַּאֲדוֹנֵינוּ,
אין כַּמְלָכֵנוּ, אין כְּמוֹשִׁיעֵנוּ.

שְׁכֵת

הַקְדָּלָה

שִׁירִים

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

מִי כַּאלֹהֵינוּ, מִי כַּאֲדוֹנֵינוּ,
מִי כַּמְלָכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ?

שִׁירֵי אֶרֶץ יִשְׂרָאֵל

שִׁירֵי טַרְאָים

שִׁלֵּשׁ קְנָלִים

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

נֹדֶה לְאֱלֹהֵינוּ, נֹדֶה לְאֲדוֹנֵינוּ,
נֹדֶה לְמַלְכֵנוּ, נֹדֶה לְמוֹשִׁיעֵנוּ.

שְׁכֵת

קַטָּח

שְׁבָעוֹת

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

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

תַּשְׁבָּח

ט"ו בְּשַׁבָּת

פּוֹרִים

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

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

זְכוֹר

סְדֵימָנָה וְהַלְמָה

שִׁירִים לְאַתָּים

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

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

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

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

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

