

PSALM 150:1-6

HAL'LU YAH!

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

הַלְלוּ יְהוָה!

הַלְלוּ־אֱלֹהִים בְּקֹדֶשׁוֹ,
 הַלְלוּהוּ בְּרִקְיעַ עֲזָא.
 הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
 הַלְלוּהוּ כְּרֹב גִּדְלוֹ.
 הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
 הַלְלוּהוּ בְּנֵיבֶל וְכִנּוֹר.
 הַלְלוּהוּ בְּתוֹף וּמַחּוֹל,
 הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
 הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע,
 הַלְלוּהוּ בְּצִלְצְלֵי־תְרוּעָה.
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,
 הַלְלוּ־יְהוָה!

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

HALLELUJAH!

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

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

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

קְדוּשַׁת צִדְדֵי-צִיט, כִּיט

לְכָה דוּדֵי

קְדוּשַׁת צִדְדֵי-צִיט

שְׁלֹם עֲלֵיכֶם

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

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

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

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

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

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

PEACE BE TO YOU, O ministering angels, messengers of the Most High,
Majesty of majesties, Holy One of Blessing.

Enter in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Bless me with peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Depart in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

For Shabbat Evening I, turn to pages 144–145.

For Shabbat Evening II, turn to page 263.

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

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birchot HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchot

HaHaftarah

Hachzarat

HaTorah

MI SHEBEIRACH avoteinu v'imoteinu,
Avraham, Yitzchak v'Yaakov, Sarah, Rivkah,
Rachel v'Lei-ah, hu y'vareich et hacholim
[*names*]. HaKadosh Baruch Hu yimalei
rachamim aleihem, l'hachalimam ul'rapotam
ul'hachazikam, v'yishlach lahem m'heirah
r'fuah, r'fuah shleimah min hashamayim,
r'fuat hanefesh ur'fuat haguf, hashta
baagala uvizman kariv. V'nomar: Amen.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
[*names*]. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאוֹתָם
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׂתָא
בְּעִגְלָא וּבְזִמְנו קָרִיב. וְנֹאמַר: אָמֵן.

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

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

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

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

Mi shebeirach imoteinu
M'kor hab'rachah laavoteinu.

מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

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

BIRKAT HAGOMEIL — בְּרַכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

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

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

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

Congregation responds:

Amen. Mi sheg'malchem kol tov,
Hu yigmolchem kol tov. Selah.

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

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

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

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

קַבְּלַת פְּנִים

KABBALAT PANIM — WELCOMING

BLESSINGS FOR SHABBAT

The candles are lit before the blessing is recited.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik
ner shel Shabbat.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of Shabbat.

For Kabbalat Shabbat, turn to page 130.

Shabbat Candle Blessing — The mitzvah of kindling Shabbat lights in the home is an early rabbinic practice (*M. Shabbat 2:1ff.*) The Shabbat candle blessing is first recorded in the ninth-century prayerbook, *Seder Rav Amram*. Lighting Shabbat candles as part of the synagogue service is an innovation of Reform Judaism.

סְדֵקַת הַנְּרוֹת
קְדוּשָׁה, עֲרֵכִית
קְרוֹכִים הַקָּאִים
שִׁבְי שַׁבָּת

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

(Melody: R' Zalman Schacter-Shalomi)

Behold who stands behind our wall, gazing from the windows, looking from the lattice. I have come to my garden, My Sister, My Bride; I have gathered My myrrh with My spice. The voice of my Beloved knocks – “Open to me, My Sister, My Love!”

Hinei zeh omeid, akhar kotleinu, akhar kotleinu

Mashgiach min hakhalonot, meitzitz min hakharachim.

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

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

Yedid Nefesh

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

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

Sweet friend of my soul, source of kindness

Draw us again into your gracious favor

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

Bowing before your radiant beauty

Your love is sweeter still than all sweet savors

Even the honeycomb, dripping with honey.

Hadur, Na’eh, Ziv Ha’olam

Nafshi cholat ahavatecha

Ana, Eil na, r’fa na lah

B’harot lah no’am zivecha.

Az titchazeik v’titrapeh

V’haitah lah simchat olam.

Beauty and majesty, splendor of the universe

My soul is lovesick with longing for you.

O Eternal One, heal my soul now, I pray

Show her the loveliness of your radiant light

Then will she grow strong and be made whole again

And her joyfulness will be unending.

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Song

DODI LI

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

My beloved is mine and I am my beloved's who browses among the lilies.
Who is this that comes up from the desert, in clouds of myrrh and frankincense?
You have captured my heart, my sister, my bride.
Awake, O north wind, come, O south wind!
(Song of Songs 2:16; 3:6; 4:9, 16)

KOL DODI

Kol dodi hinei zeh ba, קוֹל דוֹדִי הִנֵּה זֶה־בָּא,
midaleig al heharim, מִדַּלֵּג עַל־הַהַרִים,
m'kapeitz al hag'vaot. מְקַפֵּץ עַל־הַגְּבְעוֹת.

Hark! My beloved comes leaping over the mountains, bounding over the hills.
(Song of Songs 2:8)

KI ESHM'RAH SHABBAT

Ki eshm'rah Shabbat El yishm'reini. כִּי אֶשְׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי.
Ot hi l'olmei ad beino uvcini. אוֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינִי.

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

EILEH CHAMDAH LIBI

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

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

HINEIH MAH TOV

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

הנה מה טוב ומה נעים
שבת אחים גם יחד.

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

(Psalm 133:1)

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מה יפה היום, שבת שלום.

How lovely today is, Shabbat Shalom.

Y'DID NEFESH

Y'did nefesh, av harachaman,
m'shoch avd'cha el r'zonecha.

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

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

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

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

SHABBAT HAMALKAH

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

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

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

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

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

Peace also to you, you angels of peace.

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

לְכָה דוּדֵי לְקִרְאֵת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה.

קְוֹמֹר צִיָּה-צִיָּט, כִּיט

לְכָה דוּדֵי

קְוֹמֹר צִיָּה-צִיָּט

שְׁלֹמֹה אֲלֵיכֶם

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

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

(1) שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הִשְׁמִיעֵנו אֵל הַמְיֻחָד,
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָה.

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

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

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

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

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

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

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

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

(4) הִתְנַעֲרִי, מֵעַפָּר קוּמִי,
לְבָשִׁי בְּגָדֵי תִפְאֵרֶתְךָ, עַמִּי,
עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי,
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

Lift yourself up! Shake off the dust! Array yourself in beauty, O my people!
At hand is Bethlehem's David, Jesse's son, bringing deliverance into my life.

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. The first eight verses are arranged acrostically according to the author's name (שְׁלֹמֹה הַלֵּוִי).

Psalms 95-99, 29

L'chab Dodi

Psalms 92-93

Shalom Aleichem

Hitor'ri, hitor'ri,	הִתְעוֹרְרִי, הִתְעוֹרְרִי,	(5)
ki va oreich, kumi ori,	כִּי בָּא אֲרִיבְךָ, קוּמִי אֲרִי,	
uri uri shir dabeiri,	עוּרִי עוּרִי, שִׁיר דְּבַרִּי,	
k'vod Adonai alayich niglah.	כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.	

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

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

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

V'hayu lim'shisah shosayich,	וְהָיוּ לִמְשָׁסָה שְׂשׂוּיֶיךָ,	(7)
v'rachaku kol m'valayich,	וְרָחֲקוּ כָּל מְבַלְעֵיֶיךָ,	
yasis alayich Elohayich,	יִשִּׁישׁ אֶלֶיֶךָ אֱלֹהֵיֶיךָ,	
kimsos chatan al kalah.	כִּמְשׂוֹשׁ חַתָּן עַל כַּלָּהּ.	

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

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

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

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

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

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

עֲרֵבִית לְשַׁבָּת ב'

AR'VIT L'SHABBAT II — SHABBAT EVENING II

For Candle Lighting and Blessings, turn to page 120.

For Kabbalat Shabbat, turn to pages 130–131.

חֲצִי קָדִישׁ
Chatzi Kaddish

YITGADAL v'yitkadesh shmeih raba

b'alma di vra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv,
v'imru: Amen.
Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.
Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kudsha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,
וַיִּמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְנוֹן קָרִיב,
וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמֵי עֲלְמֵיָא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרַומֵם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמִירוֹ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

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

To which we say: Amen.

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

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

שִׁמְעַ וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בְּרָכוּ אֶת יי המְבָרָךְ!

Bar'chu et Adonai ham'vorach!

PRaise ADONAI to whom praise is due forever!

בְּרוּךְ יי המְבָרָךְ לְעוֹלָם וָעֶד!

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

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

ברכו
Bar'chu

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

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

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

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

סְעִירֵי עֶרְבִים
Maariv Aravim

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher bidvaro maariv aravim,
b'chochmah potei-ach sh'arim,
uvitvunah m'shaneh itim
umachalif et haz'manim,
um'sadeir et hakochavim
b'mishm'roteihem barakia kirtzono.
Borei yom valailah,
goleil or mipnei choshech,
v'choshech mipnei or.
Umaavir yom umcivi lailah,
umavdil bein yom uvein lailah,
Adonai Tz'vaot sh'mo.
El chai v'kayam,
tamid yimloch aleinu l'olam va-ed.
Baruch atah, Adonai, hamaariv aravim.

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

ADONAI, Your majesty is proclaimed by the marvels of earth and sky.
Sun, moon, and stars testify to Your power and wisdom.

Day follows day in endless succession, and the years vanish,
but Your sovereignty endures.

Though all things pass, let not Your glory depart from us.
Help us to become co-workers with You,
and endow our fleeting days with abiding worth.

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

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

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

AHAVAT OLAM

beit Yisrael amcha ahavta,
Torah umitzvot,
chukim umishpatim, otanu limad'ta.
Al kein, Adonai Eloheinu,
b'shochbeinu uv'kumeinu
nasiach b'chukecha,
v'nismach b'divrei Torat'cha
uv'mitzvotcha l'olam va-ed.
Ki heim chayeinu v'orech yameinu
uvahem neh'geh yomam valailah.
V'ahavat'cha
al tasir mimenu l'olamim.
Baruch atah, Adonai,
ohev amo Yisrael.

אַהַבַּת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַתְּ,
תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.
עַל כֵּן, יְיָ אֱלֹהֵינוּ,
בְּשׁוֹחֲבֵינוּ וּבְקוּמֵנוּ
נָשִׂיחַ בְּחֻקֶיךָ,
וְנִשְׁמַח בְּדִבְרֵי תוֹרַתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ
וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה.
וְאַהֲבַתְךָ
אַל תִּסֹּר מִמֵּנוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

IN EACH AGE we receive and transmit Torah.

At each moment we are addressed by the World.

In each age we are challenged by our ancient teaching.

At each moment we stand face to face with Truth.

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

At each moment the knowing heart is filled with wonder.

In each age the children of Torah become its builders

and seek to set the world firm on a foundation of Truth.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

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

שְׁמַע
Sh'ma

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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

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

V'AHAVTA et Adonai Elohecha,
 b'chol l'vav'cha uv'chol nafsh'cha uv'chol
 m'odecha. V'hayu had'varim ha-cileh
 asher anochi m'tzav'cha hayom al
 l'vavecha. V'shinantam l'vanecha v'dibarta
 bam b'shivt'cha b'veitecha uv'lecht'cha
 vaderech uv'shochb'cha uv'kumecha.
 Ukshartam l'ot al yadecha v'hayu
 l'totafot bein einecha. Uch'tavtam
 al m'zuzot beitecha uvisharecha.

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

YOU SHALL LOVE Adonai your God with all your heart,
 with all your soul, and with all your might.
 Take to heart these instructions with which I charge you this day.
 Impress them upon your children.
 Recite them when you stay at home and when you are away,
 when you lie down and when you get up.
 Bind them as a sign on your hand
 and let them serve as a symbol on your forehead;
 inscribe them on the doorposts of your house and on your gates.
 Thus you shall remember to observe all My commandments
 and to be holy to your God.
 I am Adonai, your God, who brought you out of the land of Egypt
 to be your God: I am Adonai your God.

וְיִי אֱלֹהֵיכֶם אֱמַת.
 Adonai Eloheichem EMET.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
 מַאֲדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-
 לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ
 בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וְקָשַׁרְתָּם לְאֹזֵן עַל-יָדְךָ וְהָיוּ
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
 כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
 לַאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לִהְיוֹת לָכֶם לַאֱלֹהִים
 אֲנִי יְיָ אֱלֹהֵיכֶם:

ואהבת
V'ahavta

למען תזכרו
L'maan tizk'ru

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

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

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

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

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

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

(Caroline's interpretive translation 2001)

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

And another reminder I give you is the tzitzit
A symbol that we are bound together in love
And in the corner of your tzitzit place p'til techelet (violet-blue thread)
And they will be for you tzitzit
So you will remember to follow the path of mitzvot
Which lines up your energy with the Oneness
For I am the G!d who brought you out of Mitzrayim to be your G!d
I am Hashem, your G!d.
Emet! (True!)

אמת ואמונה
Emet ve-emunah

EMET ve-emunah kol zot,
v'kayam aleinu, ki hu Adonai Eloheinu
v'cin zulato, vaanachnu Yisrael amo.
Hapodeinu miyad m'lachim, Malkeinu
hago-aleinu mikaf kol he-aritzim,
haoseh g'dolor ad ein cheiker
v'niflaot ad ein mispar, hasam
nafsheinu bachayim, v'lo natan lamot
ragleinu, haoseh lanu nisim
b'Faroh, otot umoftim
b'admat b'nei Cham. Vayotzei et
amo Yisrael mitocham l'cheirut
olam. V'ra-u vanav g'vurato, shib'chu
v'hodu lishmo. Umalchuto b'ratzon
kiblu aleihem. Moshe uMiryam
uv'nei Yisrael l'cha anu shirah
b'simchah rabah, v'amru chulam:

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

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

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

MI CHAMOCHAH ba-cilim, Adonai!

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

Malchut'cha ra-u vanecha,
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־כַמְּכָה בָּאֵלִים, יְיָ!
מִי כַמְּכָה נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֹשֶׂה פִּלְאִי!

מַלְכוּתְךָ 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.

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־כַמְּכָה *Mi Chamochoh* . . . *Who is like You* . . . Exodus 15:11

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

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

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

Hashkiveinu

(Melody: Joe Friedman)

Haskiveinu, Adonai, Eloheinu, I'shalom

V'ha'amideinu, Malkeinu, I'chaim

Cover us with the shelter of Your peace, Adonai.

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

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

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

הַשְּׂכִיבֵנוּ
Hashkiveinu

HASHKIVEINU, Adonai Eloheinu,

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

הַשְּׂכִיבֵנוּ, יי אֱלֹהֵינוּ,

לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
וּתְקַנְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהִגּוּ בְּעַדְנוּ,
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,
וְחָרֵב, וְרָעַב, וְיָגוֹן,
וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.
וּבְצֵל כְּנַפְךָ תִּסְתִּירֵנוּ,
כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,
כִּי אֵל חַנוּן וְרַחוּם אַתָּה.
וּשְׁמֹר צְאֲתָנוּ וּבֹאֲנוּ
לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה, יי,
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

GIVE US a place to rest, O God.
Shelter us in the long, soft, evening shadows of Your truth.
You are true protection and safety,
in Your Presence we find love and acceptance.
Watch over us as we go forth.
Prepare for us as we return.
Spread over us Your shelter of peace,
over all we love — over our Jerusalem and Yours.

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.

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

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

V'SHAMRU V'NEI YISRAEL

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

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

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

YISM'CHU v'mal'chut'cha

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

יְשַׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדַּשְׁתָּו,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לַמַּעֲשֵׂה 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 בְּנֵי יִשְׂרָאֵל *V'shamru v'nei Yisrael* . . . *The people of Israel shall keep* . . . Exodus 31:16–17.

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

וְשָׁמְרוּ
V'shamru

יְשַׂמְחוּ
Yism'chu

תְּפִלָּה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתְךָ.

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

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

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

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

Amidah for Shabbat Evening

(Outline – Please elaborate in your own words)

1 – Avot v'imahot/Ancestors

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

2 – G'vurot/Strength

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

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

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

4 – K'dushat HaYom/The Holiness of the Day

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

5 – Avodah/Service

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

6 – Hoda'ah/Thanksgiving

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

7 – Shalom/Peace

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

Yihiyu l'ratzon imrei fi

V'hegyon libi l'fanecha

Adonai, Tzuri v'Go'ali

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

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ עַל כָּל יִשְׂרָאֵל וְעַל אֲמֵרוֹ: אָמֵן

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

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

עֲלֵינוּ

ALEINU

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

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

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

Continue on page 589.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'choi haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

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

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

Continue on page 588 or 589.

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

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

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

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

שְׁהוּ הוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
 וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
 וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ אֵין עוֹד,
 אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ.
 כְּכָתוּב בְּתוֹרָתוֹ, וְיָדַעְתָּ הַיּוֹם
 וְהִשְׁבַּתְתָּ אֶל לְבָבְךָ,
 כִּי יְיָ הוּא הָאֱלֹהִים
 בַּשָּׁמַיִם מִמַּעַל,
 וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

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

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

עַל כֵּן נִקְוֶה לְךָ יְיָ אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתִפְרֵי עֲזֶךָ,
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
 וְהָאֱלִילִים כָּרוֹת יִקָּרְעוּן.
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדָי,
 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 (Shehu) noteh shamayim . . . (For You) spread out the heavens . . . Isaiah 51:13

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

Yakiru v'yeidu kol yoshvei teivel,
 ki l'cha tichra kol berech,
 tishava kol lashon.
 L'fanecha Adonai Eloheinu yichr'u v'yipolu.
 V'lichvod shimcha y'kar yiteinu.
 Vikablu chulam et ol malchutecha,
 v'timloch aleihem m'heirah l'olam va-ed.
 Ki hamalchut shelcha hi,
 ul'olmei ad timloch b'chavod,
 kakatuv b"Toratecha:
 Adonai yimloch l'olam va-ed.
 V'ne-emar, V'hayah Adonai
 l'Melech al kol haaretz.
 Bayom hahu yih'yeh Adonai echad
 ush'mo echad.

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

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

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

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

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

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

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

Aleinu

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

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

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

וְנֵאמָר, וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.
On that day, Adonai will be one, and God's Name will be one.

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

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

The oneness of God is declared in the שְׁמַיָּה *Sh'ma*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

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

MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkdash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

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

Y'hei sh'mei raba m'varach

l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'mei d'kudsha b'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

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

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaasch shalom aleinu,

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

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

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

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

Blessed be God's great name to all eternity.

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

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

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

HYMNS / PIYUTIM

ADON OLAM

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

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

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

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

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

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

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְחֶפְצוֹ כָּל,
אִזֵּי מָלַךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹבֵה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

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

וְהוּא אֵלֵי וְחֵי גְאֻלִּי,
וְצוּר חֲבֻלִי בְּעַת צָרָה.
וְהוּא נֹסִי וּמְנוּס לִי
מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא.

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

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

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

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

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

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

Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

FOR A BOY

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

MAY GOD inspire you to live
like Ephraim and Menasseh.

FOR A GIRL

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

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

FOR BOTH BOYS AND GIRLS

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

יְבָרְכֶךָ יי' וַיְשַׁמְרֶךָ.
יֵאֵר יי' פָּנָיו אֵלֶיךָ וַיְחַנְּךָ.
יִשָּׂא יי' פָּנָיו אֵלֶיךָ
וַיַּשֵּׂם לְךָ שְׁלוֹם.

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

KIDDUSH FOR EVENING OF SHABBAT

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

VAY'HI EREV vay'hi voker
yom hashishi.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשִּׁשִּׁי.

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

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

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

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

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

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרַךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי

וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שָׁבַת מְכֹל-

מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

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

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

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

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

סדרת שבת

קדוש, ערבית

ברכות הבאים

שירי שבת

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Song

BARUCH atah, Adonai

Eloheinu, Melech haolam,

borei p'ri hagafen.

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher kid'shanu b'mitzvotav v'ratzah vanu,

v'Shabbat kodsho

b'ahavah uv'ratzon hinchilanu,

zikaron l'maaseih v'reishit.

Ki hu yom t'chilah l'mikra-ei kodesh,

zecher litziat Mitzrayim.

Ki vanu vacharta, v'otanu kidashta,

mikol haamim.

V'Shabbat kodsh'cha

b'ahavah uv'ratzon hinchaltanu.

Baruch atah, Adonai, m'kadeish HaShabbat.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בְּנוֹ,
וְשַׁבַּת קִדְּשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זְכוֹר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים.
וְשַׁבַּת קִדְּשְׁךָ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the universe
who finding favor with us, sanctified us with mitzvot.

In love and favor, You made the holy Shabbat our heritage
as a reminder of the work of Creation.

As first among our sacred days, it recalls the Exodus from Egypt.

You chose us and set us apart from the peoples.

In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת

Baruch atah, Adonai, m'kadeish HaShabbat.