

HEIVEINU SHALOM ALEICHEM

Heiveinu shalom aleichem,
aleichem heiveinu shalom.

הַבְּאֵנוּ שְׁלוֹם עֲלֵיכֶם,
עֲלֵיכֶם הַבְּאֵנוּ שְׁלוֹם.

פיוטים

שבת

הקדשה

שירים

Let us bring you peace.

שני אצו וקראל

קמים נראים

שלוש קנלים

סבות

פסח

שבעות

הנקה

ט"ו בשבט

פורים

זכור

HINEIH MAH TOV

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

הִנֵּה מַה־טוֹב וּמַה־נְּעִים
שֶׁבֶת אַחִים גַּם־יַחַד.

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

(Psalm 133:1)

IM EIN ANI LI MI LI?

Im ein ani li, mi li?
Uch'she-ani l'atzmi, mah ani?
V'im lo achshav, eimatai?

אִם אֵין אָנִי לִי, מִי לִי?
וּכְשֶׁאֲנִי לְעַצְמִי, מַה אָנִי?
וְאִם לֹא עֲכָשְׂיוֹ, אֵימָתַי?

קדיטצה וסחלמה

שירים לאמנים

If I am not for myself, who will be for me?

And if I am for myself, what am I?

And if not now, when?

(Pirkei Avot 1:14)

IM TIRTZU

Im tirtzu, ein zo agadah
lih'yot am chofshi b'artzeinu,
b'Eretz Tzion, viY'rushalayim.

אִם תִּרְצוּ, אֵין זוֹ אַגְדָּה
לְהִיֹּת עַם חֲפָשִׁי בְּאַרְצֵנוּ,
בְּאַרֶץ צִיּוֹן, וִירוּשָׁלַיִם.

If you will it, it is no dream.

To be a free people in our land of Zion and Jerusalem.

IVDU ET ADONAI B'SIMCHAH

Ivdu et Adonai b'simchah,
bo-u l'fanav birnanah.

עֲבֹדוּ אֶת יְיָ בְּשִׂמְחָה,
בָּאוּ לְפָנָיו בְּרִנָּה.

Worship God with gladness! Come into God's presence with singing.

(Psalm 100:2)

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

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.

סדרת ספרות
קדוש. ערכית
קריכים הנאים
שיני שקת

הדלקת הנרות

הדין, ערכות

ברכות הנאום

שירי שבת

I BEGIN WITH A PRAYER of gratitude
for all that is holy in my life.
God needs no words, no English or Hebrew,
no semantics and no services.
But I need them.
Through prayer, I can sense my inner strength,
my inner purpose,
my inner joy, my capacity to love.
As I reach upward in prayer,
I sense these qualities in my Creator.
To love God is to love each other,
to work to make our lives better.
To love God is to love the world God created
and to work to perfect it.
To love God is to love dreams of peace and joy
that illumine all of us,
and to bring that vision to life.

קט"ו צ"ח-צ"ט, כ"ט

לקה דודי

קט"ו צ"ב-צ"ג

שלים אלקים

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

לְכָה דוּדִי לְקִרְאֵת כְּלָה,
פְּנֵי שַׁבָּת וְקַבְּלָהּ.

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

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

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

Likrat Shabbat l'chu v'neilcha, לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָהּ, (2)
ki hi m'kor hab'rachah, כִּי הִיא מְקוֹר הַבְּרָכָה,
meirosh mikedem n'suchah, מֵרֵאשׁ מִקֶּדֶם נְסוּכָה,
sof maaseh b'machashava t'chilah. סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָהּ.

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

Mikdash Melech, ir m'luchah, מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה, (3)
kumi tz'i mitoch hahafeichah, קוּמִי צְאִי מִתּוֹךְ הַהִפְכָה,
rav lach shevet b'emek hab'acha, רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבְּאָה,
v'hu yachamol alayich chemlah. וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָהּ.

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

Hitnaari, mei-afar kumi, הִתְנַעְרִי, מֵעָפָר קוּמִי, (4)
livshi bigdei tifartech ami, לְבָשִׁי בְּגָדֵי תִפְאֵרְתֶךָ, עָמִי,
al yad ben Yishai Beir haLachmi, עַל יַד בֶּן יִשָּׁי בֵּית הַלְחָמִי,
korvah el nafshi g'alah. קַרְבָּה אֶל נַפְשִׁי גְאֻלָּהּ.

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

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

Psalms 95-99, 29

L'chah Dodi

Psalms 92-93

Shalom Aleichem

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

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

Lo teivoshi v'lo tikalmi,	לֹא תִבּוֹשִׁי וְלֹא תִקַּלְמִי,	(6)
mah tishtochachi umah tehemi,	מָה תִשְׁתַּחֲחִי וּמָה תִהְיֶינִי,	
bach yechesu aniyei ami,	בַּח יַחֲסוּ עַנְיֵי עַמִּי,	
v'nivn'tah ir al tilah.	וְנִבְנְתָה עִיר עַל תִּלָּה.	

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 לִמְשִׁסָּה שְׁשׂוּיֶיךָ,	(7)
v'rachaku kol m'valayich,	וְרָחְקוּ כָּל מְבַלְעֶיךָ,	
yasis alayich Elohayich,	יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ,	
kimsos chatan al kalah.	כְּמִשּׁוֹשׁ חַתָּן עַל כַּלָּה.	

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 תִּפְרוֹצִי,	(8)
v'et Adonai taaritz,	וְאֵת יְיָ תַעְרִיצִי,	
al yad ish ben partzi,	עַל יַד אִישׁ בֶּן פִּרְצִי,	
v'nism'chah v'nagilah.	וְנִשְׂמַחָה וְנִגִּילָה.	

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 בַּעֲלָה,	(9)
gam b'simchah uv'tzoholah,	גַּם בְּשִׂמְחָה וּבִצְהֹלָה,	
toch emunei am s'gulah,	תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה,	
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.

Chatzi 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, בְּרַךְ וְהִתְפַּלֵּל

עַל סוּד עֲלֵה קָמֵל,
עַל נֹגַח פְּרֵי בַשֵּׁייל,
עַל הַחֲרִוּת הַזֹּאת:
לְרֹאשׁוֹת, לְחֹשׁ, לְנֶשֶׁם,
לְדַעַת, לְיַחַל, לְהַכְשִׁיל.

לְמַד אֶת שְׁפִתוֹתַי
בְּרַכָּה וְשִׁיר הַלֵּל,
בְּהִתְחַדֵּשׁ זְמַנְךָ
עִם בְּקָר וְעִם לַיִל,
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם
כְּתִמּוֹל שְׁלִשׁוֹם,
לְבַל יִהְיֶה עָלַי יוֹמֵי הֶרְגֵל.

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.

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,
וַיַּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְנוֹן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרַומַם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,
תְּשׁוּבַתָּא 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.

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*

קָרָם

סְאֵרִיב אֲרָכִים

אֲרָכִית שִׁלָּם

אֲרָכִי

וְהִסְבִּיחַ

לְשֵׁנו תִּזְכְּרִי

אֲרָכִית נְאֻמֶיךָ

סְרִיבִיכֶנָּה

סְרִיבִיכֶנָּה

וְשִׁירִי

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 *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

Bar'chu

Maariv Aravim

Abavat Olam

Shma

V'ahava

Umaan tizk'ru

Emet Ve-Emunah

Mi Chamochab

Hashkiveinu

V'shamru

THERE IS ONE who sings the song of his own life,
finding everything within himself.
There is one who leaves the circle of her self,
and sings the song of her people.
There is one whose voice rings with the song of humanity,
hoping for the highest perfection.
And there is one who rises even higher,
uniting with all creatures, with all worlds,
filling the universe with song.

N'vareich! נְבָרְךָ!
Let us bless!

O GOD, You are as near as
the very air we breathe,
yet farther than the farthest star.

We yearn to reach You.
We seek the light and warmth of Your Presence.
Though we say You are near,
we are lonely and alone.

O let our desire be so strong
that it will tear the veil that keeps You from our sight!
Let Your light release our darkness
and reveal the glory and joy of Your Presence.

What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede בְּרַכּוֹת, *Bar'chu* are warm-ups for the individual. Now communal prayer begins. The leader asks, "Are you ready to pray?" And we respond, "Yes! Let us pray!"

adapted from Richard Levy

שמע ישראל יהוה אלהינו יהוה אחד

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

שמע ישראל *Sh'ma Yisrael . . . Hear, O Israel . . . Deuteronomy 6:4*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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

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

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

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

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

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

יְיָ אֱלֹהֵיכֶם אֱמֶת.
 Adonai Eloheichem EMET.

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

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

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֶנְכִי מְצַוֶּה הַיּוֹם עֲלֶיךָ-
 לַעֲבֹד: וְשָׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ
 בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבִלְכַתְּךָ
 בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וְקָשַׁרְתָּם לְאוֹת עַל-יְדֶיךָ וְהָיוּ
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

בְּכָל
 טַעֲרִיב אֲנִי
 אֶהְיֶה עִמָּךְ
 שְׂמֵךְ
 וְאֶהְיֶה
 לְמַעַן תִּזְכְּרוּ
 אֶהְיֶה עִמָּךְ
 מִיִּזְמַן
 מִיִּזְמַן
 וְשֹׁכְבְּךָ
 וְקוּמְךָ

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־כְמוֹחָהּ בְּאֵלִים, יְיָ!
מִי כְמוֹחָהּ נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֹשֶׂה פִלְאִי!

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

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

בְּרַב
סְעָרֵיב אֲרָבִים
אֲהַבַת שֵׁלֵם
פְּסִיג
וְאִסְקָה
לְמַעַן הַזְכִּיר
אֲהַבַת נִצְמִינָה
סִיכְמוֹחָהּ
סְעָרֵיבֵנוּ
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, גְּאֹל יִשְׂרָאֵל.
Baruch atah, Adonai, gaal Yisrael.

מִי־כְמוֹחָהּ *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 sukot 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 sukot shalom aleinu
 v'al kol amo Yisrael v'al Yerushalayim.

הַשְׁכִּיבֵנוּ, יי אֱלֹהֵינוּ,
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,
 וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ,
 וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ.
 וְהִגֵּן בְּעֵדֵנוּ,
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,
 וְחָרֵב, וְרָעַב, וְיָגוֹן,
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.
 וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,
 כִּי אֵל חַנוּן וְרַחוּם אַתָּה.
 וְשֹׁמֵר צִדְקוֹתֵינוּ וּבֹאֵנוּ
 לְחַיִּים וּלְשָׁלוֹם
 מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה, יי,
 הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

נָרְכוּ
 טַעֲמֵיב אַרְבִּים
 אֶתְכֵת שָׁלוֹם
 שְׁסֵע
 וְהַסְבֵּת
 לְמַעַן תִּזְכְּרוּ
 אֶתְכֵת נְחִמָּתָה
 מִיִּרְחֻמְךָ
 טַעֲמֵיב
 וְשִׁקְרוּ

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 סִבַּת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Baruch atah, Adonai, haporeis sukot 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.

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

בָּרְכוּ
הַעֲרִיב אֲרָבִים
אַהֲבַת שָׁלוֹם
שָׁמֵחַ
וְהַיְהִי
לְמַעַן הַזְכִּיר
אֶת־נִאֲמֻנָהּ
מִי־בְמִכָּה
הַשְּׁבִיעִי
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.

וְשִׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

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

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

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

אבות ואמהות
נבחרות
קדושה
קדושת סוס
צבודה
הודאה
שלוש
תפילת סגב

תְּפִלָּה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

For those who choose: Before reciting תְּפִלָּה *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, umcivi g'ulah
 livnei v'neihem l'maan sh'mo b'ahavah.

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

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ
 ואלהי אבותינו ואמותינו, אלהי
 אברהם, אלהי יצחק ואלהי יעקב,
 אלהי שרה, אלהי רבקה, אלהי
 רחל ואלהי לאה. האל הגדול
 הגבור והנורא, אל עליון, גומל
 חסדים טובים וקונה הכל, וזוכר
 חסדי אבות ואמהות, ומביא גאולה
 לבני בניהם למען שמו באהבה.

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

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

אבות ואמהות
 נבירות
 קדושה
 קדושת הים
 צניעות
 הודעה
 שלום
 תפלת הלב

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

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

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

בָּרוּךְ אַתָּה, יי, מֶגֶן אַבְרָהָם וְעֵזְרַת 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*.

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

Avot v'Imahot

G'vurot

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?

בְּרוּךְ אַתָּה, יְיָ, פּוֹקֵד שָׂרָה וּמַגֵּן 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'chayehi hakol (meitim) atah,
rav l'hoshia.

*WINTER — Mashiv haruach
umorid hagashem.

*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,
m'chayehi 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'chayehi hakol (hameitim).

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

WINTER — מְשִׁיב הַרְיָח

וּמוֹרִיד הַגֶּשֶׁם.

SUMMER — מוֹרִיד הַטַּל

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

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,

זוֹכֵר וְצוֹרֵךְ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּתִים).

אבות ואמהות

גבורות

קנשיה

קנשיה חיים

עבודת

הודאה

שלום

תפלת סגב

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'chayehi hakol (hameitim).

מְשִׁיב הַרְיָח / 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*.

Asot v'Imahot

G'vuros

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, יְיָ, מְחַיֶּה הַכּוֹל (הַמְּחַיֶּה הַמֵּתִים).

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

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

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

אבות ואמהות
נביות
קדושה
קדושת הים
עבודה
הודאה
שלום
תפילות סגוב

ATAH kadosh v'shimcha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.*
Baruch atah Adonai, Ha-El hakadosh.

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

אתה קדוש ושְׁמֶךָ קדוש
וקדושים בְּכֹל יוֹם
יְהַלְלוּךָ סֵלָה.*
בְּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.
*SHABBAT SHUVAH — בְּרוּךְ אַתָּה,
יי, הַמֶּלֶךְ הַקְּדוֹשׁ.

YOU ARE HOLY, Your Name is holy,
and those who are holy praise You every day.*
Blessed are You, Adonai, the Holy God.
בְּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.
Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH —
Praised are You, Adonai, Holy Sovereign.
בְּרוּךְ אַתָּה, יי, 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'dushab 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 אֱלֹהֵי אֲמִצְאֶךָ
מִקוֹמֶךָ נִעְלָה וְנִעְלָם
וְאֵינִי לֹא אֲמִצְאֶךָ
כְּבוֹדֶךָ מְלֵא עוֹלָם.

דַּרְשֵׁתִי קִרְבָּתְךָ
בְּכָל לִבִּי קִרְאֵתִיךָ
וּבְצִאתִי לְקִרְאֵתְךָ
לְקִרְאֵתִי מִצִּאתִיךָ.

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 karuv 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 קִדְשַׁתְּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וּבִרְכַתּוֹ מִכָּל הַיָּמִים,
וּקִדְשַׁתּוֹ מִכָּל הַזְּמַנִּים,
וְכֹן כָּתוּב בְּתוֹרַתְךָ:
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

מִבּוֹת וְאִמְרוֹת
נְבוּרוֹת
קִדְשָׁה
קִדְשׁוֹת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שְׁלֹם
הַפְּסָק הַסֵּב

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 בְּמִנוּחֵינוּ. קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ,
שְׂבַעְנוּ מִטוֹבֶךָ וּשְׂמַחְנוּ בִישׁוּעֶתְךָ,
וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,
וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרָצוֹן שָׁבַת קִדְשְׁךָ
וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְשֵׁי שְׁמֶךָ.
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

G'vurot

K'dushab

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

בְּרוּךְ 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.

בְּרוּךְ 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'TZEI, 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 תִקְבֹּל,
 וּתְהִי לְרִצּוֹן תָּמִיד
 עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.
 אֵל קָרוֹב לְכֹל קֹרְאָיו,
 פְּנֵי אֵל עַבְדֶיךָ וְחֹנְנֵנוּ,
 שִׁפּוֹךְ רוּחְךָ עָלֵינוּ.

אבות ואמהות
 גבורות
 קדושה
 קדושת היום
 עבודה
 תודעה
 שלום
 תפלת הלב

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

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v'Elohei avoteinu v'imoteinu,
 yaaleh v'yavo, v'yizacheir zichroneinu
 v'zichron kol amcha beit Yisrael l'fanecha,
 l'tovah, l'chein ul'chesed ul'rachamim,
 l'chayim ul'shalom, b'Yom

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 יַעֲלֶה וְיָבֹא וְיִזְכֹּר וְיִזְכְּרֵנוּ
 וְיִזְכְּרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

רֹאשׁ הַחֹדֶשׁ הַזֶּה.
 חַג הַמַּצּוֹת הַזֶּה.
 חַג הַסּוּכּוֹת הַזֶּה.

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן.
 וְהוֹשִׁיעֵנוּ בּוֹ 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'tchezenah cincinu b'shuv'cha
 l'Tzion b'rachamim.

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.

וּתְחַזְּנֵנָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה, יי,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Avot v'Imahot

G'vurot

K'dushab

K'dushat HaYom

Avodab

Hodaah

Shalom

T'filat HaLev

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

ur'filatam b'ahavah t'kabeil,

ur'hi l'ratzon tamid

avodat Yisrael amecha.

Baruch atah, Adonai,

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

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל,

וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל,

וּתְהִי לְרָצוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

בְּרוּךְ אַתָּה, יי,

שְׂאוֹתֶךָ לְבַדְּךָ 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 לְבַדְּךָ 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 לְבַדְּךָ 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 אַנְחֵנוּ לָךְ, שְׂאֵתָהּ הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.

נִוְדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נִסְיֵיךָ שֶׁבְּכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עָרֵב וּבִקֵּר וְצָהָרִים.

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

אֲבוֹת וְאִמּוֹת

נִבְרוֹת

קִדְשָׁהּ

קִדְשַׁת הַיָּמִים

צְבוּדָהּ

חֻדְוָהּ

שְׁלֵמָהּ

תְּקִלַּת הַלֵּב

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

On Chanukah, continue on page 556.

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

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

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

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

SHABBAT SHUVAH — וּכְתוֹב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
בָּרוּךְ 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.

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

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

Avot v'Imahot

G'vurot

K'dushab

K'dushat HaYom

Avodah

Hodaab

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.

בָּרַךְ אֶתְּךָ אֱתָהּ, יי, הַטּוֹב שְׂמִיךָ וְלֵךְ נָאָה 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!

בָּרַךְ אֶתְּךָ אֱתָהּ, יי, הַטּוֹב שְׂמִיךָ וְלֵךְ נָאָה 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 אֱדוֹנָי *Adonai*, one stands up straight.

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

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Bircbot HaTorah

*Atzeret-Simchat
Torah*

Mi Shebeirach

Hagbahab

Birkat HaGomeil

Bircbot

HaHafiarah

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,
רַחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
[names]. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, הַשְּׂתָא
בְּעִגְלָא וּבִזְמַן קָרִיב. וְנֹאמַר: אָמֵן.

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

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

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

Mi shebeirach imoteinu
M'kor hab'rachah laavoteinu.

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

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ
מִקּוּר הַבְּרָכָה לְאִמּוֹתֵינוּ.

מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ
מִקּוּר הַבְּרָכָה לְאֲבוֹתֵינוּ.

BIRKAT HAGOMEIL — בְּרִכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

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

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

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

Congregation responds:

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

אָמֵן. מִי שֶׁגִּמְלָכֶם כָּל טוֹב,
הוּא יְגִמְלָכֶם כָּל טוֹב סֵלָה.

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

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

עֲלֵינוּ

ALEINU

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

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

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

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'chot 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,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עַז בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
וְאֶנְחֵנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֵלְקֵנוּ כִּהֵם,
וְגִרְלָנוּ כְּכָל־הַמוֹנָם.
וְאֶנְחֵנוּ 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 ומִשְׁתַּחֲוִים *umishtachavim*, one bows at the waist; and at לְפָנֵי מֶלֶךְ *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 *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 *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*

MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

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

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'mei d'kudsha b'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

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

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

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

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵהּ,
 וְיַמְלִיךְ מַלְכוּתֵהּ,
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזָמַן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
 תְּשׁוּבָתָא וְנַחֲמָתָא,
 דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו,
 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.

L'CHI LACH

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

L'chi lach, lech l'cha.

L'simchat chayim, l'chi lach.

לְכִי לַחַד, לְכִי לְחַד.
לְשִׂמְחַת חַיִּים, לְכִי לַחַד.

L'chi lach to a land that I will show you,
Lech l'cha to a place you do not know,
L'chi lach, on your journey I will bless you,
And you shall be a blessing, you shall be a blessing,
You shall be a blessing, *l'chi lach*.

L'chi lach and I shall make your name great,
Lech l'cha and all shall praise your name,
L'chi lach, to the place that I will show you,
L'simchat chayim (3x), *l'chi lach*.

LO ALECHA

Lo alecha ham'lachah ligmor

v'lo atah ben chorin l'hibateil mimenah.

לֹא עֲלֶיךָ הַמְּלָאכָה לְגַמּוֹר
וְלֹא אַתָּה בֶּן חֹרִין לְהִבְטֵל מִמֶּנָּה.

It is not your duty to complete the work.

Neither are you free to desist from it.

(Pirkei Avot 2:16)

LO YAREI-U

Lo yarei-u v'lo yashchitu

V'chir'tu charvotam l'itim

vachanitoteihem l'mazmeirot.

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ
וְכִתְּנוּ חֲרֻבוֹתֵם לְאַתִּים
וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת.

They shall not hurt or destroy.
They shall beat their swords into plowshares,
and their spears into pruning hooks.

(Isaiah 11:9, 2:4)

LO YISA GOI

Lo yisa goi el goi cherev,

v'lo yilm'du od milchamah.

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

Nation shall not take up sword against nation; they shall never again study war.

(Isaiah 2:4)

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

BARUCH atah, Adonai

Eloheinu, Melech haolam,

borei p'ri hagafen.

Baruch atah, Adonai

Eloheinu, Melech haolam,

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

v'Shabbat kodsho

b'ahavah uv'ratzon hinchilanu,

zikaron l'maaseih v'reishit.

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

zecher litziat Mitzrayim.

Ki vanu vacharta, v'otanu kidashta,

mikol haamim.

V'Shabbat kodsh'cha

b'ahavah uv'ratzon hinchaltanu.

Baruch atah, Adonai, m'kadeish HaShabbat.

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

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

Baruch atah, Adonai, m'kadeish HaShabbat.

הַמוֹצֵיאַ, בְּרַכַּת הַמַּזוֹן

HAMOTZI AND BIRKAT HAMAZON

FOR FOOD

Baruch atah, Adonai Eloheinu,
Melech haolam,
hamotzi lechem min haaretz.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
הַמוֹצֵיאַ לֶחֶם מִן הָאָרֶץ.

Our praise to You, Adonai our God, Sovereign of the universe,
who brings forth bread from the earth.

BIRKAT HAMAZON, BLESSING AFTER EATING

ON SHABBAT

Shir hamaalot, b'shuv Adonai
et shivat Tziyon, hayinu k'cholmim.
Az yimalei s'chok pinu
ul'shoneinu rinah.
Az yomru vagoyim,
higdil Adonai laasot im eileh.
Higdil Adonai laasot imanu,
hayinu s'meichim.
Shuvah Adonai et sh'viteinu
kaafikim banegev.
Hazorim b'dimah b'rinah yiktzoru.
Haloch yeileich uvachoh
nosei meshech hazarah,
bo yavo v'rinah, nosei alumotav.

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ
אֶת־שִׁיבַת צִיּוֹן, הָיִינוּ כְּחֹלְמִים.
אִז יִמְלֵא שְׂחֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה.
אִז יֹאמְרוּ בְּגוֹיִם,
הִגְדִּיל יְיָ לַעֲשׂוֹת עִם־אֱלֹהֵי.
הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ,
הָיִינוּ שְׂמֵחִים.
שׁוּבָה יְיָ אֶת־שְׁבִיתֵנוּ
כְּאַפִּיקִים בְּנֶגֶב.
הֲזֹרִיעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ.
הַלֹּךְ יֵלֵךְ וּבָכָה
נֹשֵׂא מִשְׂדֵּה־הָזָרָע,
בֹּא־יָבוֹא בְּרִנָּה נֹשֵׂא אֲלֻמֹּתָיו.

A song of ascents. When Adonai restores the fortunes of Zion, we see it as in a dream, our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, "Adonai has done great things for them!" Adonai will do great things for us and we shall rejoice. Restore our fortunes, Adonai, like watercourses in the Negev. They who sow in tears shall reap with songs of joy. Those who go forth weeping, carrying the seed-bag, shall come back with songs of joy, carrying their sheaves.

ALL DAYS

Leader

Chaveirim vachaveirot, n'vareich!

חֲבֵרִים וְחֲבֵרוֹת, נְבָרֵךְ!

Let us praise God.

ברכות המשפחה
קדושה, ששירת
המוציא
ברכת הסיון
הקדושה