

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
 chasdim tovim, v'koneih hakol, v'zocheir
 chasdei avot v'imahot, umeivi g'ulah
 livnei v'neihem l'maan sh'mo b'ahavah.

*SHABBAT SHUVAH —

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

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

בָּרוּךְ אֱתָה, יְיָ אֱלֹהֵינוּ
אֱלֹהֵינוּ אֶבֶוֹתֵינוּ וְאַמּוֹתֵינוּ, אֱלֹהֵינוּ
אֶבְרָהָם, אֱלֹהֵינוּ יִצְחָק וְאֱלֹהֵינוּ יַעֲקֹב,
אֱלֹהֵינוּ שָׂרָה, אֱלֹהֵינוּ רְבָקָה, אֱלֹהֵינוּ
רְחָל וְאֱלֹהֵינוּ לְאָהָה. הָאֵל הַגָּדוֹל
הַגָּבוֹר וְמָנוֹרָא, אֵל עַלְיוֹן, גּוֹמֵל
מִסְדִּים טֻובִים, וְקוֹנֵה הַפְּלָל, וּזְכָר
מִסְדִּי אָבוֹת וְאֶמְהוֹת, וּמְבֵיא גָּאֵלה
לְבָנֵינוּ בָּנִים לְמַעַן שְׁמוּ בָּאֶמְבָּה.

— SHABBAT SHUVAH*

זִכְרָנוּ לְמִיעִים,
 מֶלֶךְ חַפֵּץ בְּחִיִּים,
 וְכַתְבָּנוּ בְּסִפְרֵר מִיעִים,
 לְמַעַן אֱלֹהִים מִיעִים.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעֵן וּמְגָנוֹ.
בָּרוּךְ אֱתָה, יְיָ,
מֶגֶן אֶבְרָהָם וְעֹזֶרת שָׂרָה.

אמות ואמהות
גבירות
קדשה
קדשות מים
עבורה
חוֹקָה
שלום
תפלת הלב

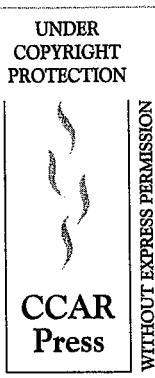
BLESSED ARE YOU, Adonai our God,
 God of our fathers and mothers,
 God of Abraham, God of Isaac, and God of Jacob,
 God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
 the great, mighty and awesome God, transcendent God
 who bestows lovingkindness, creates everything out of love,
 remembers 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 אֱתָה, יְיָ, מֶגֶן אֶבְרָהָם וְעֹזֶרת 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 **ברוך** Baruch and stands straight at the word **יי**, Adonai.

אָבוֹת וְאֶמְהוֹת Avot v'imahot . . . As God has been gracious to our forbears, so may we receive divine favor.

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

*WINTER — Mashiv haruach
umorid hagashem.

*SUMMER — Morid hatal.

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

SHABBAT SHUVAH —

Mi chamocha Av harachamim,
zocher y'tzurav l'chayim b'rachamim.

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

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

אַתָּה גָּבֹר לְעוֹלָם אֶذְנִי,
מַחְיֵה הַכָּל (מְתִים) אַתָּה,
רַב לְחוֹשֵׁיעַ.

— WINTER* — Mashiv haruach

umorid hagashem.

SUMMER* — Morid hatal.

מַכְלֵל תִּימָם בְּחִסְד,
מַחְיֵה הַכָּל (מְתִים)
בְּרַחֲמִים רַבִּים, סֻמּוֹךְ נַפְלִים,
וַרוֹפֵא חֹזֶלים, וַמְתִיר אֲסּוּרִים,
וּמַקִּים אַמּוֹנָתוֹ לִישְׁנֵי עָפָר.

מֵי קָמוֹךְ בָּעֵל גְּבוּרוֹת
וּמֵי דָׂמָה לְךָ, מֶלֶךְ מִמְּמִית
וּמַחְיֵה וּמַצְמִית יִשְׁועָה.

— SHABBAT SHUVAH

מֵי קָמוֹךְ אָב בְּרַחֲמִים,
זָכֵר יִצְרָאֵל לְתִימָם בְּרַחֲמִים.

וְאַמְנוּ אַתָּה לְהַחֲיוֹת הַכָּל (מְתִים).

בָּרוּךְ אַתָּה, יְיָ, מַחְיֵה הַכָּל (הַמְּתִים).

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, יְיָ, מַחְיֵה הַכָּל (הַמְּתִים).

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

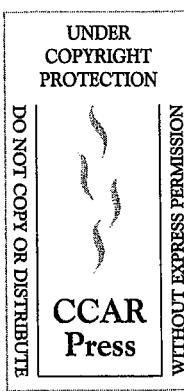
Baruch atah, Adonai, m'chayeh hakol (hameitim). *Mashiv haruach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

Morid hatal . . . You rain dew upon us . . . A seasonal insertion into the *G'verot* 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: Atzeret-Simchat Torah to Pesach.

SUMMER: Pesach to Sh'mini Atzeret / Simchat Torah.

אבות ואמהות
גָּמְוֹת
קְדֻשָּׁה
קְדֻשָּׁת הַיּוֹם
עֲבוֹדָה
הַזָּהָר
שָׁלוֹם
תְּפִלָּת הַלְבָד



ואהבת
Vahavta

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'venecha v'dibarta
 bam b'shivt'cha b'veitecha uv'lecht'cha
 vaderech uv'shochb'cha uv'kumecha.
 Ukhartam 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'yon lachem l'Elohim
 ani Adonai Eloheichem.

וְאַהֲבָתְּ אֶת יְיָ אֱלֹהִיךְ
 בְּכָל־לְבָבְךָ וּבְכָל־נֶפֶשׁךָ וּבְכָל־
 מַדְּךָ: וְמֵי מְדֻבְּרִים הָאֶלְהָ
 אֲשֶׁר אָנֹכִי מִצְוָת מִזְמָן עַל־
 לְבָבְךָ: וְשִׁנְתָּמָם לְבָנִיךְ וְדִבְרָתָךְ
 בְּפָטָחָךְ וּבְשִׁכְבָּתָךְ וּבְקַוְמָתָךְ:
 וְקִשְׁרָתָם לְאַוְתָּעַלְיָהָךְ וּמִיעַ
 לְטִיפָּת בֵּין עֵינֵיכָה: וּכְתַבְתָּם
 עַל־מִזְזָות בֵּינְךָ וּבְשָׂעָרָיךָ:
 לְמַעַן תִּזְכְּרוּ וְעִשְׂתָּם אֶת־
 כָּל־מִצְוֹתֵי וְהִיְתָם קְדָשִׁים
 לְאֱלֹהִיכָם: אַנְיִי יְיָ אֱלֹהִיכָם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִאֶרֶץ
 מִצְרָיִם לְחַיּוֹת לְכֶם לְאֱלֹהִים
 אַנְיִי יְיָ אֱלֹהִיכָם:

לְמַעַן תִּזְכְּרוּ
L'maan tizk'ru

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.

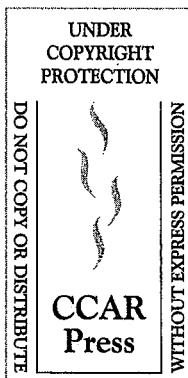
I am Adonai, your God, who brought you out of the land of Egypt
 to be your God: I am Adonai your God.

יְיָ אֱלֹהִיכָם אֶתְמָתָה.

Adonai Eloheichem EMET.

וְאַהֲבָתְּ Vahavta . . . 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 Sh'ma, 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 Sh'ma 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.



ערבית לשבת 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.

חָצֵי קָדִישׁ
Chatzi Kaddish

YITGADAL v'yitkadash shmeih raba
b'alma di vra chiruteih,
v'yamllich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariy,
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'eilah min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

תְּגַדֵּל וַיְתַקְדִּשׁ שְׁמֵה רֶבֶא
בָּעֵלֶמֶא דִי בָּרָא כְּרוּוֹתָה,
וַיְמַלֵּךְ מֶלֶכֶתָה
בְּחִיכָּזָן וּבְיוֹמִיכָּן
וּבְחִיכָּי דָּכָל בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזָמָן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהָא שְׁמֵה רֶבֶא מִבְרָךְ
לְעוֹלָם וּלְעַלְמִי עַלְמָנָא.
תִּבְרָךְ וַיְשַׁפְּךְ וַיְתַפְּאֵר
וַיִּתְרוּם וַיִּתְנַשֵּׁא,
וַיִּתְהַדֵּר וַיִּתְעַלֵּה וַיִּתְמַלֵּל
שְׁמֵה דְקָדְשָׁא בְּרִיךְ הָוּא,
לְעַלְלָא מִן כָּל בָּרְכָתָא וּשִׁירָתָא,
תְּשִׁבְחָתָא וּנְחַמְתָּא,
דְאָמְרוּ בָעֵלֶמֶא 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.

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חָצֵי 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*.

עלינוּ

ALEINU

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

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yonzeir 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 ham'lachim
HaKadosh Baruch Hu.

עלינוּ לשְׁבָט לְאַדְזֹן הַפֵּל,
לִתְמַת גִּדְלָה לִיוֹצָר בֶּרֶאשִׁית,
שֶׁחָיה נוֹטָה שְׁמָיִם וִיסְדָּקָרָא,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמִים מִפְּעָל,
וּשְׁכִינַת עָזָן בְּגַבְבָּהּ מְרוֹמִים,
הִיא אֱלֹהֵינוּ אֵין עוֹד.
וְאַנְחָנוּ כּוֹרְעִים
וּמְשֻׁתְּחִווּם וּמוֹדִים,
לִפְנֵי מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

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

Continue on page 589.

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

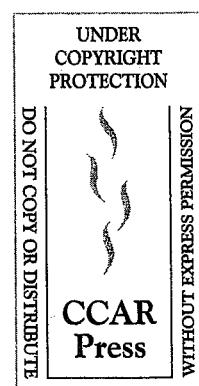
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
HaKadosh Baruch Hu.

עלינוּ לשְׁבָט לְאַדְזֹן הַפֵּל,
לִתְמַת גִּדְלָה לִיוֹצָר בֶּרֶאשִׁית,
שֶׁלֹּא עָשָׂנוּ בָּגּוּיִהּ הָאָרֶצֶת,
וְלֹא שְׁמָנוּ בְּמִשְׁפְּחוֹת הָאָדָם.
שֶׁלֹּא שֵׁם חִלְקָנוּ בָּהֶם,
וְגַרְלָנוּ בְּכָל-הַמּוֹנוֹם.
וְאַנְחָנוּ כּוֹרְעִים
וּמְשֻׁתְּחִווּם וּמוֹדִים,
לִפְנֵי מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

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

Continue on page 588 or 589.

וּמְשֻׁתְּחִווּם kor'im, one bends the knees; at umishtachavim, one bows at the waist; and at lifnei Melech, one stands straight.



MOURNER'S KADDISH

קידוש יתום

YITGADAL v'ytikdash 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'imru: Amen.

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

Yitbarach v'yishtabach v'yitpaar
v'ytromam v'yitnasei,
v'yt'hadar v'yitaleh v'yt'halal
sh'mei d'kudsha b'ruch 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.

תְּהִלָּה וַיְתִקְדֹּשׁ שְׁמָה רֶבֶא.
בְּעֵלֶמֶא ذַי בְּרָא כְּרוּוּתָה,
וַיִּמְלִיךְ מֶלֶכְוֹתָה,
בְּתִיעִכּוֹן וַיִּזְמִיכּוֹן
וּבְחִיאִי דָּכָל בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזָמָנוֹ קָרִיב. וְאַמְرָה אָמָן.

יְהָא שְׁמָה רֶבֶא מִבְּרָךְ
לְעוֹלָם וּלְעַלְמִי עַלְמִיא.
יְתִפְרַךְ וּיְשִׁתְבַּחַת, וּיְתִפְאַר
וּיְתִרְזַּפּוּם וּיְתִנְשָׁא,
וּיְתִמְדֵּר וּיְתִעְלַחַת וּיְתִהְלַל
שְׁמָה דָּקְדָּשָׁא בְּרִיךְ חַיאָ,
לְעַלְלָא מָנוֹ כָּל בְּרָכָתָא וּשִׁירָתָא,
תְּשִׁבְחָתָא וּנְחַמְתָּא,
דָּאַמְרָן בְּעֵלֶמֶא. וְאַמְרָה אָמָן.

יְהָא שְׁלָמָא רֶבֶא מָנוֹ שְׁמִיא,
וּמִים עַלְיוֹן וּעַל כָּל יִשְׂרָאֵל.
וְאַמְרָה אָמָן.

עֲשָׂה שָׁלוֹם בְּמִרְזָמִיו,
הָוּא יָעֲשָׂה שָׁלוֹם עַלְיוֹן,
וּעַל כָּל יִשְׂרָאֵל. וְאַמְרָה אָמָן.

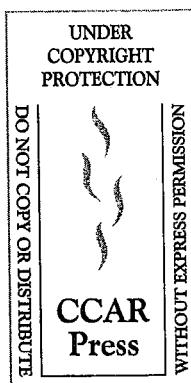
EXALTED and hallowed be God's great name
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel — speedily, imminently, to which we say Amen.

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.



תפלה

T'FILAH

אבות ואמורות
גבורות
קדשה
קדשת מים
עבורה
חזאה
שלום
 תפלה חלק

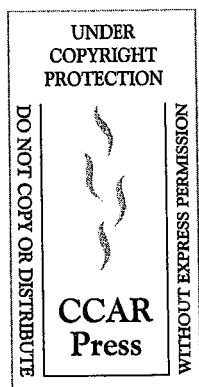
ADONAI, s'fatai tiftach,
ufi yagid t'hilatecha.

אָדֹנִי, שְׁפַתִּי תִּפְתַּח,
וְיִגְאַד תְּהִלָּתָךְ.

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

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

Adonai, s'fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17



ברך

יוצר

אפקה רביה

שמע

ואכבה

למען תזכרו

ולאחר יי

אות וציב

מי-מאתה

שמע וברכותיה

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

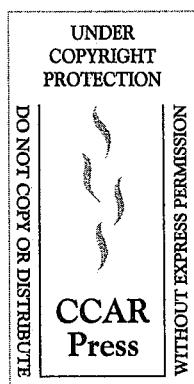
BAR'CHU et Adonai ham'vorach!
Baruch Adonai ham'vorach
l'olam va-ed!

ברכו את יי המברך!
ברוך יי המברך
לעולם ועד!

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

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 ברך Bar'chu (the call to worship) bends the knees and bows from the waist, and at יי Adonai stands straight. ברוך יי Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.



BARUCH atah, Adonai
 Eloheinu, Melech haolam,
 yotzeir or uvorei choshech,
 oseh shalom uvorei et hakol.
 Hamei-ir laaretz
 v'ladarim aleha b'rachamim,
 uv'tuvo m'chadeish b'chol yom tamid
 maaseih v'reishit.
 Mah rabu maasecha, Adonai,
 kulam b'chochmah asita,
 mal'ah haaretz kinyanecha.
 Titbarach, Adonai Eloheinu,
 al shevach maaseih yadeca
 v'al m'orei or she-asita,
 y'faarucha selah.
 Or chadash al Tzion ta-ir,
 v'nizkeh chulanu m'heirah l'oro.
 Baruch atah, Adonai, yotzeir ham'orot.

ברוך אתה, ייִהְוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יָצַר אור וּבָרוּא חַשָּׁה,
עֲשָׂה שָׁלוֹם וּבָרוּא אֶת-הַבָּلָל.
הַפְּמַאיָּר לְאָרֶץ
וְלְדָרִים עַלְיָה בְּרַחְמִים,
וּבְטוּבוֹ מְחֻדָּש בְּכָל יוֹם תָּמִיד
מְעָשָׂה בְּרָאשִׁית.
מָה רַבּוּ מְעָשִׂיךְ, ייִהְוָה
בְּכָל מִדְכָּמָה עֲשִׂיתָ,
מְלָאת הָאָרֶץ קָנִינִיכְךָ.
תָּתַבְּרֹךְ, ייִהְוָה אֱלֹהֵינוּ,
עַל שְׁבָח מְעָשָׂה נִזְיקָךְ
וְעַל מִאוֹרִי אָוֶר שְׁעָשִׂיךְ,
יְפָרֹעַךְ סְלָה.
אָוֶר חֻדֶּשׁ עַל צִיּוֹן תָּאִיר,
וְנִנְפַּח כָּלָנוּ מִמְּרֹה לְאָוֶר.
ברוך אתה, ייִהְוָה יָצַר הַמְּאוֹרוֹת.

PRAISED ARE YOU, Adonai our God, Sovereign of the universe,
 Creator of light and darkness, who makes peace and fashions all things.
 In mercy, You illumine the world and those who live upon it.
 In Your goodness You daily renew creation.
 How numerous are Your works, Adonai!
 In wisdom, You formed them all, filling the earth with Your creatures.
 Be praised, Adonai our God, for the excellent work of Your hands,
 and for the lights You created; may they glorify You.
 Shine a new light upon Zion, that we all may swiftly merit its radiance.
 Praised are You, Adonai, Creator of all heavenly lights.

ברוך אתה, ייִהְוָה יָצַר הַמְּאוֹרוֹת.

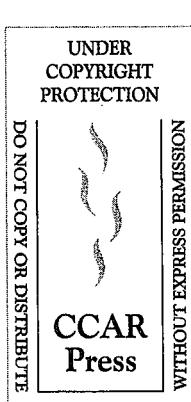
Baruch atah, Adonai, yotzeir ham'orot.

אוֹר חֻדֶּשׁ עַל צִיּוֹן תָּאִיר *Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .*
 Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the restoration of this passage to *Mishkan T'filah*, our movement consciously affirms its devotion to the modern State of Israel and signals its recognition of the religious significance of the reborn Jewish commonwealth. *David Ellenson*

ברוך אתה, ייִהְוָה יָצַר אָוֶר וּבָרוּא חַשָּׁה . . . *Baruch atah, Adonai . . . yotzeir or uvorei choshech . . . Praised are You, Adonai . . . Creator of light and darkness . . . based on Isaiah 45:7*

מָה רַבּוּ *Mah rabu . . . How numerous . . . Psalm 104:24*

ברכו
 יוציאו
 אפקה רביה
 שמע
 ואפקבת
 למלען ותפכחו
 ולאקמר ייִהְוָה
 אפקות ויאכיב
 מי-קמבה



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.

ברוך אתה, ייְהוָה, בָּרוּךְ אֶלְקֹנִינוּ, מֶלֶךְ הָעוֹלָם,
בָּרוּךְ פַּרְעֹזִי הַגָּפֹן.

ברוך אתה, ייְהוָה, בָּרוּךְ אֶלְקֹנִינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קָדַשְׂנוּ בְמִצְוֹתָיו וְרָצָה בְּנֵינוּ,
וּשְׁבַת קָדְשׁוֹ
בָּאֱמָבָה וּבְרָצָן הַנְּחִילָנוּ,
זָכָר לְמַעַשָּׂה בְּרָאשֵׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָא קָדֵשׁ
זָכָר לִיצְיאַת מִצְרָיִם.
כִּי בְּנֵינוּ בְּכָרְתָּת, וְאָוֹתָנוּ קָדְשָׁת
מְכֻלָּה מְעֻפִים.
וּשְׁבַת קָדְשׁוֹ
בָּאֱמָבָה וּבְרָצָן הַנְּחִילָתָנוּ.
ברוך אתה, ייְהוָה, בָּרוּךְ מִקְדָּשׁ הַשְּׁבָתָה.

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.

ברוך אתה, ייְהוָה, בָּרוּךְ מִקְדָּשׁ הַשְּׁבָתָה.
Baruch atah, Adonai, m'kadeish HaShabbat.

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Mi CHAMOCHAH ba-eilim, Adonai!

Mi kamochah 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.

מִיכְמָכָה בְּאַלְמָם, יי'
מִכְמָכָה נָאֵר בְּקֹדֶשׁ,
נוֹרָא תְּהִלָּתְךָ עֲשָׂה פָּלָא!

מֶלֶכְתְּךָ רָאוּ בְּנִידָךְ,
בָּזְקָעָם לִפְנֵי מֹשֶׁה וּמֹרִים.
זֶה אֱלֹהִים עָנוּ וְאָמְרוּ,
יְהוָה יְמַלֵּךְ לְעוֹלָם נְעָד!

וַיֹּאמֶר: כִּי פְּדָה יי' אֶת-יִצְחָק,
וְגַאֲלוּ מִיד חִזְקִים מִפְנֵי.
בָּרוּךְ אֱתָה, יי', גָּאֵל 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.

בָּרוּךְ אֱתָה, יי', גָּאֵל יִשְׂרָאֵל.
Baruch atah, Adonai, gaal Yisrael.

מִיכְמָכָה Mi chamochah . . . Who is like You . . . Exodus 15:11

Zeh Eli . . . This is our God . . . Exodus 15:2

Adonai yimloch . . . Adonai will reign . . . Exodus 15:18

Ki fadah Adonai . . . Adonai redeemed . . . Jeremiah 31:10

ברכו

מעירב ערבים

אהבת עולם

שמע

ואהבת

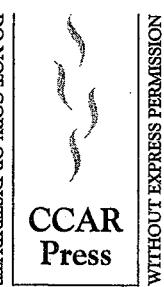
למען תזכרו

אמות ואמונה

מי-כמכתה

תשפיכנו

ושמירה



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.

השְׁפִיבָנוּ ייְ אֱלֹהֵינוּ,
לְשָׁלוֹם, וְהַעֲמִידָנוּ שׁוֹמְרָנוּ לְחִים,
וּפָרֶשׁ עֲלֵינוּ סְכָתֶ שְׁלֹמָה,
וּמִקְנָנוּ בְּעֵצָה טֻבָה מַלְפִינִים,
וְהוֹשִׁיעָנוּ לִמְעָן שְׁמָדָ.

וְגַנוּ בְּעֵדָנוּ,
וּמְסִרּ מַעֲלֵינוּ אוֹיֵב, זָבָר,
וְחַרְבָּ, וְרַעַב, וְגַ�וּ,
וְהַרְחָקָ מִפְנֵי עָזָן וְפִשְׁעָ.
וּבָאֵל בְּנֵפִיךְ תִּסְתִּירָנוּ,
בַּיְ אֵל שׁוֹמְרָנוּ וּמַצְילָנוּ אַתָּה,
בַּיְ אֵל חָנוֹן וּרְחוּם אַתָּה.
וַיִּשְׁמֹר צָאתָנוּ וּבוֹאָנוּ
לְחִים וְלְשָׁלוֹם
מַעַתָּה וְעַד עוֹלָם.

ברוך אתה, ייְ, הַפָּרֶשׁ סְכָתֶ שְׁלֹמָה עֲלֵינוּ
וְעַל כָּל עַפּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָם.

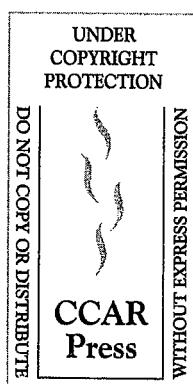
GRANT, O GOD, that we lie down in peace,
and raise us up, our Guardian, to life renewed.
Spread over us the shelter of Your peace.
Guide us with Your good counsel; for Your Name's sake, be our help.
Shield and shelter us beneath the shadow of Your wings.
Defend us against enemies, illness, war, famine 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.

ברוך אתה, ייְ, הַפָּרֶשׁ סְכָתֶ שְׁלֹמָה עֲלֵינוּ
וְעַל כָּל עַפּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָם.

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

ברכו
פעיריב ערבים
אחתבת עולם
שמעו
ואמברת
למען תזכרו
אמות נאמויה
מייכנעה
משכיבני
ולשומו



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.