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.

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 אדונai Adonai.

Avot v’imahot... As God has been gracious to our forbears, so may we receive divine favor.
**SHABBAT SHUVAH**

Mi chamocha Av harachamim,
zocheir y‘tzurav l‘chayim b‘rachamim.

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

Baruch atah, Adonai, m‘chayeish hakol (ameitim).

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**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).

Baruch atah, Adonai, m‘chayeish hakol (ameitim).
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.

Adonai Eloheichem EMET.

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 Shma, 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.

L'maan tizkru... Thus you shall remember... Numbers 15:40-41; the end of the third paragraph of the Shma 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.
לברית 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.

YITGADAL v’yirtkodash shmeih raba
b’alma di v’ra chiruteih,
v’yamlich malchuteih
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisrael,
baagala uvizman kariv,
v’imru: Amen.

Y’hei sh’meh raba m’varach
l’alam ul’almei almaya.

Yisbarach v’yishtabach v’yitpaar
v’yitrosam v’yitnasei,
v’yir’hadar v’yiteleh v’yir’halal
sh’mehi d’kudsha b’rich hu,
l’eila min kol birchata v’shirata,
tushb’chatav’nechemata,
daamiran b’alma, v’imru: Amen.

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.

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.
ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelu noshai shamayim v'yoseid aretz,
umosheiv y'karo bashamayim mim'al,
ush'chinat uzo b'govhei m'romim,
Hu Eloheinu ein od.

Vaanachnu kor'im
umishtachavim umodim,
li'fei 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,
shelu asanu k'goeyi haaratzot,
v'lo samunu k'mishp'chot haadamah.
Shelu sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

Vaanachnu kor'im
umishtachavim umodim,
li'fei Melech mal'chei hamlachim
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.

For those who choose: At the word kor'im, one bends the knees; at umishtachavim, one bows at the waist; and at li'fei Melech, one stands straight.
MOURNER'S KADDISH

YITGADAL v'yitkadash sh'mei raba.
B'alma di v'tra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uv'zman kariv. V'imru: Amen.
Y'hei sh'mei raba m'verach
l'alam u'l'almei almaya.

Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yir'hadar v'yitaleh v'yir'halal
sh'mei d'kudsha b'rech hu,
l'eila min kol birchata v'shirata,
rushb'chata v'nechemata,
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,

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

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

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

Adonai, s'fatai tiftach... Adonai, open up my lips... Psalm 51:17
SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

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

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

בראשית אתת, יִזְרוּ עָלֶיךָ נַפְלֵי
Baruch atah, Adonai, yotzeir ham'orot.

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

בראשית אתת, יִזְרוּ עָלֶיךָ נַפְלֵי . . . Baruch atah, Adonai . . . yotzeir or uvorei choshech . . . Praised are You, Adonai . . . Creator of light and darkness . . . based on Isaiah 45:7

Mah rabu . . . How numerous . . . Psalm 104:24
Kabbalat Panim for Shabbat

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'mikraei kodesh,
zecher litziat Mitzrayim.
Ki vanu vacharta, v'otanu kidasha,
mikol haamin.
V'Shabbat kodsh'cha
b'ahavah uv'ratzon hinchaltanu.
Baruch atah, Adonai, m'kadeish HaShabbat.

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.
Baruch atah, Adonai, m'kadeish HaShabbat.
Mi CHAMOCHAH ba-elim, Adonai!
Mi kamochah nedar bakodesh,
nora t'hilot, oseih fele!

Malchut'cha ra-u vanecha,
bokei-a yam lifnei Moshe uMiryaam.
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.

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.

Baruch atah, Adonai, gaal Yisrael.
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.

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