Candle Lighting

Some communities begin their services with candle lighting and an opening song or meditation to help separate the end of the work week from the beginning of Shabbat or the festival. Light the candles. Raise your hands as if to draw in the light, then cover your eyes as you say the blessing.

When lighting candles at the table, continue with Blessing the Children (page 48) followed by kiddush for Shabbat (page 50) or Havdol (page 53).

For Shabbat

Blessed are You, Adonai, Our God, Ruler of the Universe, who made us holy with Your Commandments, and commanded us to kindle the Shabbat light.

For Yom Tov

Recite this blessing on the first and last days of Pesah, Shavuot, and Sukkot, as well as on Rosh Hashanah:

Blessed are You, Adonai, Our God, Ruler of the Universe, who made us holy with Your Commandments, and commanded us to kindle the Shabbat and festival light.

For Yom Kippur

Recite this blessing on Kid Natere Eve, after finishing dinner:

Blessed are You, Adonai, Our God, Ruler of the Universe, who made us holy with Your Commandments, and commanded us to kindle the Shabbat and Yom Kippur light.

Blessed with Light

As soon as the sun set on the evening of the Sabbath, the Blessed Holy One wanted to hide the light, but also wanted to give honor to the Sabbath. And so it is written, “And God blessed the seventh day” for God blessed it with light.

When the sun set and it was dark, the light continued to shine. The whole world praised God, whose light reaches to the ends of the earth.

Midrash Ben Seshit Rabbah 11:2

Make Circles

- Make circles to take in the light that brings us Shabbat joy.
- Make circles to take in the light that brings us Shabbat rest.
- Make circles to take in the light that brings us Shabbat holiness.
- Make circles to take in the light that brings us Shabbat peace.
- Mark Frydenberg
Kab·ba·lat Shab·bat
A song, niggun (wordless melody), or guided meditation often sets the tone for prayer with the community.

Mah To·vu
Mah to·vu o ha·le·cha Ya·a·kov.
Mish k'no techa Yis·ra·eil.

Mah Ya·feh Ha·yom
Mah ya·feh ha·yom. Shab·bat Shal·om.

Bim Barn
Bim barn. Shab·bat Sha·lom.

Hi·neih Mah Tov
Hi·neih mah tov u·mah na·im she·vet a·chim gam ya·chad.

Ha·vah Na·shi·rah
Ha·vah na·shi·rah. Shir Ha·l'lu·yah.

Moments Alone
We begin Shabbat with a flame, a seemingly simple flame. Yet it is that flame which symbolizes the process each and every one of us must go through to reach Shabbat. As you study the flame before you, notice its layers. The outside of the flame is bright yellow - almost white - symbolizing the glare of the week. It represents all of those worldly thoughts with which we enter this time.

Next, notice the deeper yellow of the flame, somehow softer than the glaring white. As you reach this layer, close your eyes for a moment and feel those worldly concerns begin to fall away.

As you enter the flame, feel the deep warmth of the orange and reach into yourself for the warmth, the closeness, the peace of these moments of tranquility. Only through these thoughts are you able to truly perceive the next layer, the deep blue - your innermost being, your soul.

Look closer now. What is it that holds the flame to the wick? It is black space - seeming nothingness. Yet, it is that nothingness, the empty space, upon which the entire flame rests. Heschel speaks of Shabbat as a time to leave the realm of physical space in order to take the step into the realm of time - eternity, infinity - God's realm, the realm of seeming nothingness, yet that realm upon which all rests. Let it all slip away as you reach for that black which surrounds the wick - God's place, the place of Shabbat.

Lesley Ulman

On festival evenings, some communities recite selections from Hallel on page 88 before starting the Evening Service on page 16. On Shabbat during a festival, the Kabbalet Shabbat service begins with Psalm 92 on page 13.

Welcoming Shabbat

How Good
How good are Your tents, O Jacob.
Your dwelling places, O Israel.

What A Beautiful Day
What a beautiful day! Shabbat Shalom.

Behold, How Good It Is
Behold how good and how pleasant it is sitting as brothers and sisters in unity.

Let us Sing
Let us sing a song of praise. Halleluyah!

Moments Alone

Numbers 24:5

Psalm 133:1

On festival evenings, some communities recite selections from Hallel on page 88 before starting the Evening Service on page 16. On Shabbat during a festival, the Kabbalet Shabbat service begins with Psalm 92 on page 13.
Soul-mate

Soul-mate, Merciful Parent, draw Your servant to do Your will. Your servant will run like a ram, will bow down before Your splendor. For Your love is tastier than nectar or any imaginable delight.

You, pleasing in Splendor, Light of the World, my soul is love-sick for You. Please, God, heal her with the pleasure of Your light. Then she will be strengthened and healed and will be Your hand-maiden forever.

Ancient One, let Your mercies be aroused. Have pity on Your beloved child, who has so longed to see the beauty of Your power. Pray, my God, my heart’s desire, hurry, please, and do not hide.

Reveal Yourself, Beloved, spread over me Your canopy of peace. Let the land be lit up with Your glory, let us rejoice and revel in You. Come quickly, my Love, the time has come. Show me Your grace as of old.

1 Alternate version: v’ha’y’tah lah simchat o’lam nity’tah ve’chol ta’am.

2 Alternate version: El-leh chaim dib li bi, chu-sah na v’al na tit’al ha. (These things my heart desires; have mercy and do not hide.)

Some communities also sing “Shon ha-Me’ir (page 49)” or “Shabbat ha-Me’ir (page 47) at the start or conclusion of services.
Psalm 96
Sing to Adonai a new song, 
sing to Adonai all the earth.

Sing to Adonai, bless God’s Name, 
proclaim God’s victory from day to day. 
Recount among the nations God’s glory, 
among all the peoples God’s wonders.

For great is Adonai and most deserving of praise, 
to be held in awe above all gods. 
For all the gods of the peoples are idols, 
but Adonai made the heavens.

Splendor and majesty are before The One, 
strength and beauty are in The Sanctuary.

Give to Adonai, O families of the peoples, 
give to Adonai glory and power.
Give to Adonai the glory due The Name, 
bear an offering and enter God’s courts.

Bow down to Adonai in the majesty of holiness. 
Tremble before God all the land.
Say among the nations: “Adonai rules. 
Firmly established is the world, it cannot be shaken. 
Adonai judges the peoples with uprightness.”

Let the heavens be glad, and the earth rejoice. 
Let the sea roar, and all that fills it. 
Let the field exult and everything in it. 
Then shall all the trees of the wood sing out —
L'chah Do-di
L'chah do-di li'k'rat kalah.
Pinei Shabbat n'ka-b'lah.

1. Sha-mor v'zach-bor b'di-bur e-chad
hish'mi-u-nu Eli ha-m'yachad.
A-donai E-chad u'sh'mo E-chad
l'sheim u'hif'eret v'il-hilah.
L'chah do-di li'k'rat kalah.
Pinei Shabbat n'ka-b'lah.

2. Li'k'rat Shabbat l'chah v'neni-chah
ki hi m'kor ha-b'ra-chah.
Meirosh niken dem nisu-chah
sof ma-a-seh, b'ma-cha-sha-vah, t'chi-lah.
L'chah do-di li'k'rat kalah.
Pinei Shabbat n'ka-b'lah.

3. Mik-dash me-lech, ir m'tuchah,
kum mi-tzi mi-tdoch ha-ha-fei-chah.
Rav lach shevet b'er-mek ha-ba-chah.
V'hu ya-cha-nol a-la-yich chem-lah.
L'chah do-di li'k'rat kalah.
Pinei Shabbat n'ka-b'lah.

4. Hit'nari mei-ar, ku-mi,
ivshii b'dei tifhar-teich a-mi.
Al yad ben Yi-shai Beit ha-Lach-mi,
kar'vah el na-fshi g'a-lah.
L'chah do-di li'k'rat kalah.
Pinei Shabbat n'ka-b'lah.

5. Hit'o-ri, hit'o-ri,
ki va o'rech ku-mi ori.
Uri, u-ri, shir debeeri
kv'd vi Ado-nai a-la-yich nig-lah.
L'chah do-di li'k'rat kalah.
Pinei Shabbat n'ka-b'lah.

---

1. "Keep" and "remember" in one utterance did the one God cause us to hear.
Adonai is One, and The Name is One for fame, for glory, for praise.

2. To meet the Sabbath, go, let us go for she is the source of the blessing.
From the very beginning was she established, last in deed, in thought, first.

3. Regal shrine, royal city, rise up, go out from amidst the desolation.
Too long have you dwelled in the valley of tears.
God, with mercy, will have mercy upon you.

4. Shake off the dust, rise up, put on your garments of glory, My people.
Through Jesse's scion, the Bethlehemite, draw near to My soul, redeem it.

5. Wake up, wake up, for Your light has come, rise and shine.
Get up, get up, utter a song.
The glory of Adonai is revealed upon you.

---

1. The Sages explained the discrepancy in the two versions of the fourth commandment (Exodus 20:8, Deuteronomy 5:12) by saying that God uttered both words Sha-mor and Za-chor simultaneously.

2. A reference to the Messiah.
6 Do not be ashamed, do not be embarrassed. Why are you so downcast, why are you moaning? The poor of My people will take shelter in you, and the city will be rebuilt on its ruins.

Shabbat Shalom,
Shabbat Shalom,
Shabbat Shalom,
Shabbat Shalom,
Shabbat Shalom,
u-nevorchu.

7 They will be for plunder, those that plunder you, and they will be removed, all those that devour you. Your God will rejoice over you as a bridegroom rejoices over his bride.

A Shabbat of Peace and Blessing!

8 To the right and to the left you will burst out and Adonai will you revere. By the hand of the descendant of Perez we will rejoice and be happy.

9 Come in peace, crown of her mate with both joy and exultation among the faithful of the treasured people. Come, O bride, come, O bride.

1 Perez also refers to the Messiah. Perez was the son of Judah, and an ancestor of David.

2 According to tradition, the Sh'chi-nah resides in the west. In most synagogues, which face east, the door is at the back, facing west.

3 Ha-Makom literally translated means "The Place", and is a term used to signify God's Presence.

Welcoming Shabbat 12
Kadish

It is customary to recite a form of the Kadish to separate the end of Kabbalat Shabbat from the start of Ha-arah. This may be the Mourner's Kadish or the Chai or Kadish.

Yit-gadal v'yit-kadash sh'meir ha-ra-ba
bal-ma di v'ra ch'i'u-teih.
V'yam-lich mal-chu-teih
b'cha'y-ei chon u'v'y-o-me-chon
u'v'yach'e y d'chol bet Yis-ra-eil.
Ba-a-ga-la u'v'i-z'man kariv, v'im-ru a mein.

Congregation and reader respond:

Yhei sh'meir ra-ba m'va-rach
i'lam u'v'al-me al-ma-yah.

Yit ba rach v'yish-ta-bach
v'yt par a v'yish-ro-mam v'yit-na-sei
v'yit-ha-da r v'yit a leh v'yit ha-lal
sh'meir d'ku d'sha b'rich hu,
L'e-ila (**Yisra-ya**) min kol
bir-ch'a ta v'shi-ru-ta,
tush-b'cha ta v'ne-ke-ma-ta
da-am-ri ran b'al-ma, v'im ru a mein.

Chai Kadish ends here.

Yhei sh'la ma ra-ba min sh'ma ya
v'cha'yim a-lei-ru v'al kol Yis-ra-eil
v'im ru a mein.

Take three steps backward. Bow left at O seh sha'lam, right at hu ya seh sha'la un, and forward at v'al kol Yis-ra-eil.

O seh sha'lam bi'm'ro-mav,
hu ya a seh sha' lam a-lei-ru,
v'al kol Yis-ra-eil,
v'al kol yosh-vei tei-vei,
v'im ru a mein.

May The Great Name be made great and holy in the world created according to Divine will. May The One's Rule be established in your lifetimes and in your days and in the lifetimes of all the House of Israel, speedily and in a short time, and say Amen.

Congregation and reader respond:

May The Great Name be blessed in all worlds, forever and ever.

Blessed, lauded, glorified, exalted, exalted, beautified, raised up, and praised be the Name of the Blessed Holy One,

(* Between Rosh HaShanah and Yom Kippur: far) beyond all blessing and song, praise and consolation that are said in the world, and say Amen.

Chai Kadish ends here.

May there be a great peace from the heavens, with life and goodness for us and all Israel, and say Amen.

Take three steps backward. Bow left at May the One who makes peace, right at make peace for us, and forward at and for all Israel.

May The One who makes peace in the heavens, make peace for us and for all Israel,
[and for all who dwell on earth,] and say Amen.

The Kadish prayer is written in Aramaic, the language spoken by Jews of Babylonia. It was originally recited by the rabbis (as the Kadish d'Rabbanan, page 96) upon completion of study, and now marks a point of transition in the service.

Its words remind us of our task to make God's Name great and holy in our lives and in the world.
Ma'ariv L'Shabbat v'Yom Tov

Recite Bar'chu while standing. It is customary to bow at the waist when saying Bar'chu, and again at Baruch, and to straighten up at A-donai. In traditional communities, the reader repeats the second line after the congregation recites it.

Bar'chu

Bar'chu et A-donai ha'm'vo-rach!

Baruch A-donai ha'm'vo-rach l'o-lam va-ed.

Ma'ariv A-ra-vim

Baruch Atah A-donai E-lo-hei-nu Me-lech ha'O-lam.

Asher bid'varo ma'ariv a-ra-vim b'choch-mah po-te'i-ach sh'ar-im v'hit-vu-nah m'sha-neh r'im, u-ma-cha-li'f et ha'z'ma-nim, u-m'se-deir et ha'ko-cha-vim, b'mish-m'ro-tei-hem bar-ra-kim k'ri'tzo-no.

Ma'ariv L'Shabbat v'Yom Tov

כברך:
краו כה איה כי ממברך
כברך כי ממברך לוולך זרץ.
כברך ערבם.
ברוך יא ה' אלהים, יא י télécharg
אשר ברךPrince.
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ברך...
Your Love is Eternal

With eternal love
You have loved the House of Israel, Your people.
Torah and Mitzvot, laws and statutes
You taught us.

Therefore, Adonai our God, when we lie down and when we arise
we will discuss Your laws,
and rejoice in the words of Your Torah
and in Your Mitzvot forever and ever.

Because they are our file
and the length of our days
and on them we will meditate day and night.
Never take away Your love from us.

Blessed are You, Adonai,
Lover of Your people Israel.

Sh’ma is at the center of the first part of the Ma-ariv Service. Proceeded by A-ha-vat O-lam, proclaiming God’s love for us and followed by Va’havta, admonishing us to love God, the Sh’ma affirms that God is One, Master of life and death, heaven and earth, past and future. The Sh’ma is written in the Torah with two enlarged letters (ו של ש מא and a של ח Chad, spelling ו אד, witness). We bear witness to God’s Oneness, unique and unfathomable.

Baruch Shem k’vod mal-chu to
O-lam vared.

Blessed is the Name of God’s glorious majesty
for ever and ever.

Hear, Israel
Hear, Israel, Adonai is our God. Adonai is One.
Deuteronomy 6:4

Sh’ma is the center of the first part of the Ma-ariv Service. Proceeded by A-ha-vat O-lam, proclaiming God’s love for us and followed by Va’havta, admonishing us to love God, the Sh’ma affirms that God is One, Master of life and death, heaven and earth, past and future. The Sh’ma is written in the Torah with two enlarged letters (ו של ש מא and a של ח Chad, spelling ו אד, witness). We bear witness to God’s Oneness, unique and unfathomable.

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Sh’ma is the center of the first part of the Ma-ariv Service. Proceeded by A-ha-vat O-lam, proclaiming God’s love for us and followed by Va’havta, admonishing us to love God, the Sh’ma affirms that God is One, Master of life and death, heaven and earth, past and future. The Sh’ma is written in the Torah with two enlarged letters (ו של ש מא and a של ח Chad, spelling ו אד, witness). We bear witness to God’s Oneness, unique and unfathomable.

Baruch Shem k’vod mal-chu to
O-lam vared.

Blessed is the Name of God’s glorious majesty
for ever and ever.

Hear, Israel
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And You Are To Love

And you are to love Adonai your God with all your heart, with all your soul, and with all your might. These words that I command you today shall be upon your heart. You should teach them to your children speaking of them when you sit in your house, and when you go on your way, when you lie down and when you rise up. Bind them as a sign upon your hand, and let them be a symbol between your eyes. Write them upon the doorposts of your house and upon your gates.

Deuteronomy 6:5-9

Open Your Heart

Open your heart and mind to the glory of the One, and seek after holiness with all your might. These words which have commanded our people through all generations shall be in your heart. Teach them to your children. Speak of them at home and when you travel, when you lie down and when you get up. Bind them to your hand as a reminder and let them be an ornament on your brow. Write them on the doorposts of your house and on your gates.

Judith Kerem

Evening Service for Shabbat and Festivals 18
לא תтурו את ארור לבכם
אותרו עוזיכם.
פור להצלאתכם.
אשת אמת נינו stopwatch.

Some communities read about:
לспект צוקר לטרחה.
את לפני ודרחה.
היא קונה לבלדונא.
אנא יקראו לבלדונא.

Some communities read about:
In order that you will remember and perform
all My Mitzot
and be holy unto your God.
I am Adonai your God,
who took you out of the land of Egypt
to be your God.
I, Adonai, am your God.
Numbers 15:37-41

Adonai, your God, is True.
True and Reliable

True and reliable is all this. We are certain
that You are Adonai, our God,
and there are no others,
and we are Israel, Your people.

You freed us from the hands of rulers,
Our Ruler, redeeming us from the hold of all tyrants.
The God who punishes our oppressors,
and brings retribution on all our mortal enemies.

You do great things beyond comprehension,
and wonders beyond number.
You keep us among the living,
and do not let our feet stumble.

The Hebrew word תורע (ta-tu-na) really means
scout out or explore and seems to be an allusion
to the spies' story of the Torah portion of
Sh'chach 'Icha. In scouting רוע (Numbers
13:1), the spies whored רוע (za-ran, Numbers
14:33) after their eyes and brought a false
report. By wearing the tzitzit, Israel would be
prevented from ever again "scouting" and
"whoring" after their heart and eyes. Moreover,
wearing the tzitzit also converted their dress into
uniforms of the royal priests of God.

The Hebrew root תור means to be faithless or to
prostitute oneself. Thus the nuance of the
warning "after which you go astray" יודע רוע רוע
(а a sher a tem zo nim a cha-rei-hem) is quite
t stern.

(Adapted from Jacob Milgrom, I'm Torah Commentary for Remi'bat.)

E-met v'E-munah speaks of the third major
theme of the prayer service: Redemption. We
pray that God's people will be redeemed.

It begins: True and reliable is all this. "This"
refers to the Sh'na that we just recited. E-met
v'Emunah is said only in the evening, for Psalm
92 tells us "to proclaim in the morning Your
kindness, Your faithfulness (v'Emunah) in the
nights."

This prayer includes Mi Cha-mo-chah, declaring
God's power at the splitting of the Red Sea.
There Moses sang and Miriam danced as the
Children of Israel crossed the Sea and were
redeemed from Egyptian slavery.

Evening Service for Shabbat and Festivals 20
You let us trample the high places of our enemies, and raise our strength over all our foes. You made for us miracles, and vengeance against Pharaoh, signs and wonders in the Hamites' land.\(^1\)

In your anger you slew all of Egypt's firstborn, and brought Your people Israel from slavery to everlasting freedom.

You led Your children through the split Sea of Reeds, and their pursuers and enemies You drowned in its depths.

Your children saw Your power, and praised and gave thanks to Your Name.\(^2\) They willingly accepted Your rule.

Moses, [Miriam,] and the Children of Israel sang to You with much joy, and they all said:

Who is like You, among those called gods, Adonai? Who is like You, majestic in holiness? Awesome in praises, doing wonders?\(^3\)

\(\text{Exodus 15:11}\)

\(\text{Exodus 15:11}\)

\(\text{Exodus 15:11}\)

\(\text{Exodus 15:11}\)

\(\text{Exodus 15:11}\)

\(\text{Exodus 15:11}\)

1 This refers to Africa, where the children of Ham, Noah's second son, were supposed to have settled.

2 A Midrash says that at the Red Sea, the people recognized the One who was with them in their slavery, and so they shouted in recognition, "This is my God!"

Evening Service for Shabbat and Festivals 21
Adonai will rule forever and ever.

And it is said, "For Adonai has freed Jacob and redeemed him from a hand mightier than his."

Blessed are You, Adonai, who has redeemed Israel.

**Hash ki-ve'nu concludes with the second of two blessings after the Sh'ma, asking God to spread over us a protecting sukkah (canopy) of peace.**

**Shelter Me With Peace**

I imagine Your Presence as the gracious, majestic, rich-green canopy of a tree stretching upward, outward, with me nestled quietly against the sturdy trunk, resting on sweet smelling leaves and soft moss. Keep me dry from the rains of sadness. Save me from the cold winds of doubt. Protect me from the darkness of the unknown, so that I may rise and venture forth and touch Your world.

Your sacred Breath whisks away all but the purest Presence in me; Angel wings brush my face.

Watch over me as a parent peers on a sleeping child. Be the Presence I feel, soft, sheltering, strong, cradling me to safety, Your canopy over me, under me, surrounding me, sheltering me with peace.

Lisa Stark

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**The Promise of Redemption**

Just as redemption requires the working of God’s wonders, so does the earning of a livelihood; and just as one must earn a livelihood every day, so must redemption be earned every day.

**Hashkafah Benei Torah 20:9**

We praise You, God, for the promise of redemption.

---

**Shituf**

I lay down, Adonai our God, in peace, and awaken us, our Ruler, to life, and spread over us Your sukkah of peace, and help us with Your good counsel, and save us for the sake of Your Name.

Shield us, and remove from us enemy, disease, and sword, and hunger, and sorrow, and remove the evil forces from before us and from behind us, and in the shadow of Your wings shelter us.

For God, You watch over us and rescue us; for God, You are a gracious and merciful Ruler. Watch over our going and coming, for life and for peace, from now until forever.

Blessed are You, Adonai, the One who spreads a sukkah of peace over us, and over all Your people Israel and over Jerusalem.

---

**Hash ki-ve'nu**

Blessed are You, Adonai, who has redeemed Israel.

---

Baruch Atah Adonai, hash-mor sukkat shalom
aleinu v'al kol amo Yisra-iel v'al Yis-ral-yim.
A-vot [V'ma-hot]
Baruch Atah Adonai E-lohenu
V'lo elohi avo-teinu [V'mo-teinu,]
Elohei Avraham,
Elohei Yitz'chak, Elohei Yaakov, [E-lohei Sarah, E-lohei Rivkah, E-lohei Rachell, V'elohi Leiah]...
Ha-Ell ha-ga-dol ha-gi-bor v'ha-no-r listed the names...
Al Ell, v'kolektu temah, v'koineh hakol, v'zo-chier chas-dei a-vot [V'ma-hot]
urmeevi [g'voll] v'nineh

This alternative incorporates biblical phrases which acknowledge God's relationship with our forefathers.

Blessed are You Adonai, our God and God of our ancestors, 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, Supreme God, who performs acts of kindness, and creates all things, remembering the kindness of the fathers and the valor of the mothers and brings [a redeemer | redemption] to their children's children for the sake of the Name, with love.

Baruch Atah Adonai E-lohenu
V'lo elohi avo-teinu [V'mo-teinu,]
Elohei Avraham,
Elohei Yitz'chak, Elohei Yaakov, Ha Ell ha-ga-dol ha-gi-bor v'ha-no-r listed the names...
Al Ell, v'kolektu temah, v'koineh hakol, v'zo-chier chas-dei a-vot [V'ma-hot]
urmeevi [g'voll] v'nineh

G'del tov li k'shanah bahavah. ε

God of Our Ancestors
As You protected Abraham, brought Wonder to Isaac, redeemed Jacob; as You remembered Sarah, granted the prayers of Rebecca, listened to Leah, and heard Rachel's cry, also hear our cry. Listen to us; grant our prayers and remember us. Redeem us, teach us to wonder, and protect us. ε

1 Jewish tradition teaches that God will bring a Messiah [G'del Go-ell, Redeemer] to redeem the Jewish people. A liberal interpretation suggests that every generation must work with God to perfect the world, for at that time, God will bring a Messianic Age [G'del Go-ell, Redemption] to the Jewish people.

2 Blessed are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, The great, mighty and awesome God, Supreme God, who performs acts of kindness, and creates all things, ε

Rabbi David Silelberg

Standing quietly with your feet together, take three steps backward, then three forward, as if approaching God, the Supreme Ruler. Bend your knees at Baruch; bow at A-Rah, straighten up at A-do-nai.

O God, open up my lips that my mouth may declare Your praise. Psalm 51:17

Standing in the shadow of history, I approach You, God of all Generations.
On the Shabbat before Yom Kippur, say:

Remember us for life, Ruler who desires life, and write us as in the Book of Life for Your sake, Living God.

Ruler who helps
and saves and protects [and remembers].

Praise to You, The One
Enduring throughout the Generations
from Abraham and Sarah until today.

God's Might
With tenderness You keep us alive,
with compassion You show us
the frailty of life and the reality of death.

You nourish the living in kindness,
give life to [the dead] all that lives in great mercy,
support the fallen, heal the sick,
release the bound,
and keep faith with those who sleep in the dust.
Who is like You, Master of Mighty Deeds,
and who compares to You,
Ruler who brings on death and restores life
and causes deliverance to flourish?

1 Traditional liturgy reflects the belief that God resurrects the dead [חסما יאנאי יואד m'cha yeih ha-me'ot]. Reform and Reconstructionist liturgy both indicate that God is the Source of Life. Reform liturgy uses the phrase חסמה יאנאי יואד m'cha yeih kol kol, God gives life to all, while Reconstructionist liturgy uses חסמה יאנאי יואד m'cha yeih kol kol, God gives life to all that lives. Some interpret חסמה יאנאי יואד as God grants us a measure of immortality that we live on in the memories of our loved ones and in the effects of our good works and creative acts.
Between Rosh Hashanah and Yom Kippur, say:

We constantly seek Your support,
Your healing power, and Your promise,
that we may live, and our souls may live on.
You provide for us in life and death.

Praise to You, The One
Nurturing all of humanity.

God’s Name is Holy

You are holy and Your Name is holy
and holy beings praise You every day.

Blessed are You, Adonai, the Holy God.

On the Shabbat before Yom Kippur, conclude instead:

Blessed are You, Adonai, the Holy Ruler.

The Day is Holy

You sanctified the seventh day for Your Name’s sake,
the completion of the creation of heaven and earth.
You blessed it above all the days,
and made it holy above all the festivals,
and thus it is written in Your Torah:

You are faithful, giving life to
[the dead | all that lives].

Blessed are You, Adonai,
who gives life to [the dead | all that lives].

God’s Name is Holy

Guide us along the path of Holiness;
Bring us closer to all that is holy.

Praise to You, The One
Naming all that is holy.

Between Rosh Hashanah and Yom Kippur, say:

Who is like You, Merciful Parent,
in mercy remembering Your creatures for life?

No creature lives without You.

[As the dead | all that lives].

Blessed are You, Adonai,
who gives life to [the dead | all that lives].

God’s Name is Holy

You are holy and Your Name is holy
and holy beings praise You every day.

Blessed are You, Adonai, the Holy God.

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You are faithful, giving life to
[the dead | all that lives].

Blessed are You, Adonai,
who gives life to [the dead | all that lives].

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Guide us along the path of Holiness;
Bring us closer to all that is holy.

Praise to You, The One
Naming all that is holy.

Between Rosh Hashanah and Yom Kippur, say:

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in mercy remembering Your creatures for life?

No creature lives without You.

[As the dead | all that lives].

Blessed are You, Adonai,
who gives life to [the dead | all that lives].

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and holy beings praise You every day.

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the completion of the creation of heaven and earth.
You blessed it above all the days,
and made it holy above all the festivals,
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[the dead | all that lives].

Blessed are You, Adonai,
who gives life to [the dead | all that lives].

God’s Name is Holy

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Bring us closer to all that is holy.

Praise to You, The One
Naming all that is holy.

Between Rosh Hashanah and Yom Kippur, say:

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in mercy remembering Your creatures for life?

No creature lives without You.

[As the dead | all that lives].

Blessed are You, Adonai,
who gives life to [the dead | all that lives].

God’s Name is Holy

You are holy and Your Name is holy
and holy beings praise You every day.

Blessed are You, Adonai, the Holy God.

On the Shabbat before Yom Kippur, conclude instead:

Blessed are You, Adonai, the Holy Ruler.

The Day is Holy

You sanctified the seventh day for Your Name’s sake,
the completion of the creation of heaven and earth.
You blessed it above all the days,
and made it holy above all the festivals,
and thus it is written in Your Torah:
The heavens and the earth were completed and all their forces.
On the seventh day God completed the work that God had been doing, and God ceased on the seventh day from all the work that God had been doing.

God blessed the seventh day and made it holy, for on it God ceased from all The Work in creation, that God had done.

Genesis 2:1-3

Our God and God of our ancestors, be pleased with our rest.
Make us holy with Your commandments and give us our share in Your Torah.
Satisfy us with Your goodness, make us rejoice in Your deliverance, and purify our hearts to serve You in truth.

Give us as our inheritance, Adonai our God, in love and in desire Your holy Sabbath, and on it may Israel rest, who sanctify Your Name.

Blessed are You, Adonai, who makes the Sabbath holy.

Enable us to find rest on Shabbat.
Renew us and inspire us to act with an open heart, with honesty, and truth.
Let all generations cherish the gift of Shabbat, a sign of Your eternal love.
Praise to You, The One Creating sacred moments.
Worship

Be pleased with us and our prayers so that our deeds and our words draw us closer to You.

May we learn to sense Your Presence when we gather for prayer.

On Rosh Chodesh or a festival, add: Ye a leh v'ye vo, on page 34.

May our eyes behold Your return to Zion in mercy.

Blessed are You, Adonai, who returns Your Presence to Zion.

Bow at we thank You, straighten up at Adonai.

Thanksgiving

Let us and all who live proclaim You as our Creator, our Pillar of Strength, and the Cornerstone of our Lives.

Throughout the ages, throughout each day, we see the reflections of Your wonders and Your goodness as we make our way in the world.

For all of these, we give thanks.

1 Some omit this phrase, which traditionally is interpreted to refer to the restoration of Temple rituals. A modern interpretation of the phrase suggests the hope for all Jews to be able to pray freely in God’s Sanctuary.

29 Ma’ariv L’Shabbat v’Yom Tov
O Good One, whose mercies never end,
O Merciful One, whose kindnesses never cease,
we have always put our hope in You.

On Chanukah, add N ha-Ha-sim on page 79.

And for all of this, blessed and exalted be
Your Name, our Ruler, constantly, forever and ever.

On the Shabbat before Yom Kippur, say:

And enrobe all the children of Your covenant for a good life.

Let all that lives give thanks for the guidance and strength You provide.

You are the Source of Goodness in our lives.

Bend your knees at Blessed, bow at Are You, straighten up at Adonai.

Blessed are You, Adonai, whose Name is Good and to whom it is fitting to give thanks.

Peace

Bestow abundant peace upon Your people Israel forever,
because You are Supreme Ruler of all peace.
It is good in Your eyes to bless Your people Israel,
at every time and at every hour with Your peace.

Blessed are You, Adonai,
who blesses Your people Israel
[and all the world]1 with peace.

Praise to You, The One
Blessing Your people and all the world with peace.

1The additional Hebrew words enhance our prayer that God bless the people of Israel, and all the world, with peace. See the addition to O-seh Sha-lom on the next page.

Bend your knees at Amen, bow at Are You, straighten up at Adonai.

Praise to You, The One Bringing Goodness to our lives.

Peace

Grant peace to us and the world for You are the Source of Peace.
Bless us this moment and every moment,
with peace.

Shalom

Shalom rav al Yis-ra-eil am cha
tsim l'olam,
ki A-tah hu me-lich adon l'moch ha-sha-lom.
V'tov be-ene cha l've-areich et am cha Yis-ra-eil,
b'choh eit v'choh sha-ah bi-sh'lo-me cha.

Baruch Atah Adonai,
ham've-areich et a'mo Yis-ra-eil
[v'et kol ha-o-lam] ba-sha-lom.

On the Shabbat before Yom Kippur, conclude instead:

B'sefer chayim b'rech at v'shalom u'far-nah sah to-vah,
in v'choh v'choh Yis-ra-eil Yis-ra-iel,
Anachnu v'choh am cha Bet Yis-ra-eil,
Y'hayim tovim u'v'shalom.
Baruch Atah Adonai, O-seh ha Shalom.

Peace

Shalom

Shalom rav al Yis-ra-eil am cha
tsim l'olam,
ki A-tah hu me-lich adon l'moch ha-sha-lom.
V'tov be-ene cha l've-areich et am cha Yis-ra-eil,
b'choh eit v'choh sha-ah bi-sh'lo-me cha.

Baruch Atah Adonai,
ham've-areich et a'mo Yis-ra-eil
[v'et kol ha-o-lam] ba-sha-lom.

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Anachnu v'choh am cha Bet Yis-ra-eil,
Y'hayim tovim u'v'shalom.
Baruch Atah Adonai, O-seh ha Shalom.

Peace

Shalom

Shalom rav al Yis-ra-eil am cha
tsim l'olam,
ki A-tah hu me-lich adon l'moch ha-sha-lom.
V'tov be-ene cha l've-areich et am cha Yis-ra-eil,
b'choh eit v'choh sha-ah bi-sh'lo-me cha.

Baruch Atah Adonai,
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Y'hayim tovim u'v'shalom.
Baruch Atah Adonai, O-seh ha Shalom.

Peace

Shalom

Shalom rav al Yis-ra-eil am cha
tsim l'olam,
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V'tov be-ene cha l've-areich et am cha Yis-ra-eil,
b'choh eit v'choh sha-ah bi-sh'lo-me cha.

Baruch Atah Adonai,
ham've-areich et a'mo Yis-ra-eil
[v'et kol ha-o-lam] ba-sha-lom.

On the Shabbat before Yom Kippur, conclude instead:

B'sefer chayim b'rech at v'shalom u'far-nah sah to-vah,
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Anachnu v'choh am cha Bet Yis-ra-eil,
Y'hayim tovim u'v'shalom.
Baruch Atah Adonai, O-seh ha Shalom.

Peace

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Shalom rav al Yis-ra-eil am cha
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ki A-tah hu me-lich adon l'moch ha-sha-lom.
V'tov be-ene cha l've-areich et am cha Yis-ra-eil,
b'choh eit v'choh sha-ah bi-sh'lo-me cha.

Baruch Atah Adonai,
ham've-areich et a'mo Yis-ra-eil
[v'et kol ha-o-lam] ba-sha-lom.

On the Shabbat before Yom Kippur, conclude instead:

B'sefer chayim b'rech at v'shalom u'far-nah sah to-vah,
in v'choh v'choh Yis-ra-eil Yis-ra-iel,
Anachnu v'choh am cha Bet Yis-ra-eil,
Y'hayim tovim u'v'shalom.
Baruch Atah Adonai, O-seh ha Shalom.

Peace

Shalom

Shalom rav al Yis-ra-eil am cha
tsim l'olam,
ki A-tah hu me-lich adon l'moch ha-sha-lom.
V'tov be-ene cha l've-areich et am cha Yis-ra-eil,
b'choh eit v'choh sha-ah bi-sh'lo-me cha.

Baruch Atah Adonai,
ham've-areich et a'mo Yis-ra-eil
[v'et kol ha-o-lam] ba-sha-lom.

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B'sefer chayim b'rech at v'shalom u'far-nah sah to-vah,
in v'choh v'choh Yis-ra-eil Yis-ra-iel,
Anachnu v'choh am cha Bet Yis-ra-eil,
Y'hayim tovim u'v'shalom.
Baruch Atah Adonai, O-seh ha Shalom.
My God, guard my tongue from evil and my lips from speaking deceit. To those who curse me may my soul be silent, and may my soul be like dust to all. Open my heart to Your Torah that my soul may pursue Your commandments, and as for all who plot evil against me, quickly frustrate their plan and ruin their plot.

Do it for the sake of Your Name. Do it for the sake of Your right hand. Do it for the sake of Your holiness. Do it for the sake of Your Torah. So that Your loved ones be rescued, save (with) Your right hand and answer me.

May the words of my mouth and the meditation of my heart be pleasing before You, Adonai, my Rock and my Redeemer.

Take three steps backward. Bow left at O-seh shalom, right at hu ya-a-seh shalom, and forward at v’al kol Yisra-el.

Upon concluding your personal prayers, take your seat.

May The One who makes peace in the heavens, make peace for us and for all Israel, [and for all who dwell on earth,]¹ say Amen.

¹ Reconstructionist liturgy has institutionalized the additional phrase "v’al kol yishuv yovel" (and for all who dwell on earth) praying for peace for the Jewish people and to all the earth's inhabitants.
We kneel and bow and give thanks before [the Supreme Ruler | the Source of Life] the blessed Holy One.

Who stretches out the skies above, placed the land and poured the sea, who made the radiance shine through eternal space and time. The Source of all Truth, the Source of all Life, Eternal Source of all. You are the true God, You the only One, You that we seek in all the paths of life. As Torah tells, as Torah tells: You will know it today, you will know it today and keep it in your heart:

One is Eternal in the skies above, One is Eternal in the land below. No other exists, no other exists. The One, the One is All, the One is All.

Thus we hope for You, Adonai our God, to see quickly the beauty of Your strength, removing idols from the earth, utterly destroying false gods, to repair the world for Shadai's dominion, so that all humanity will call out Your Name, to turn back to You all the wicked of the earth. They will realize and know, all the world's inhabitants, that to You every knee must bend, and every tongue pledge loyalty.

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Mourner's Kaddish

May The Great Name be made great and holy in the world created according to Divine will.
May The One's Rule be established in your lifetimes and in your days and in the lifetimes of all the House of Israel, speedily and in a short time, and say Amen.

Our thoughts now turn to those whose lives have touched our lives. Some of us may stand to remember relatives or friends; others rise to recall those who died and have no one to remember them; still others may stand in silence, in support of those who recite these words of faith as Jews have done throughout the ages.

Like other versions of the Kaddish prayer, the Mourner's Kaddish does not mention death. Recited by mourners, it reminds us that one should affirm faith in God in times of sorrow as well as in times of joy.

The word ya'arim יאֲרֵי מִיתוּ literally means "orphan." A medieval story suggests that this Kaddish is so named because Rabbi Akiva helped an orphan save his father's soul from punishment in Gehenna (hell). Rabbi Akiva taught the boy to recite the phrase "Yit'ga'dal v'yit'kadash sh'meir ra'ba." When the congregation responded "Yhei sh'meir ra'ba m'va'tach," the boy's father's soul was rescued and sent to eternal rest.

May there be a great peace from the heavens, with life for us and all Israel, and say Amen.

Take three steps backward. Bow left at O-seh shalom, right at hu ya'a seh shalom, and forward at v'al kol Yisrael.
Peace to You

Peace to you, attending angels, messengers of the Most High, the Supreme Ruler, the Blessed Holy One.

Come in peace, angels of peace, messengers of the Most High, the Supreme Ruler, the Blessed Holy One.

Bless me with peace, angels of peace, messengers of the Most High, the Supreme Ruler, the Blessed Holy One.

Go in peace, angels of peace, messengers of the Most High, the Supreme Ruler, the Blessed Holy One.

Sha-lom A-lei-chem is traditionally recited before Kiddush.

This practice was introduced by the mystics of Tzfat (Safed) in the sixteenth century. According to the Zohar Chadash: When coming home from the synagogue on Friday evening, a person is accompanied by angels on either side, and the Sh’chinah oversees them, as does a mother with her children. When the Sh’chinah sees the candles burning and the table set, and the family together in happiness and peace, the Sh’chinah says, “This is mine, Israel in whom I take pride.”

This story, which has its origins in the Talmud (Shabbat, 119b) has here been transformed. A Chasidic interpretation suggests that just as Jacob had two camps of angels watching over him (one when he was inside, and another when he was outside the land of Israel), there are two groups of angels watching over us as well: those that watch over us during the week and those that watch over us on Shabbat. We say Sha-lom A-lei-chem to welcome the Sabbath angels, and Tzeit-chem Isha-lom to bid farewell to the weekday angels, who can now celebrate Shabbat knowing that we are in good care.

Some communities may also sing Sha-lom A-lei-chem at the start or conclusion of services.
The One Who Blessed

For a male who is ill:

May the One Who blessed our fathers Abraham, Isaac, and Jacob, and our mothers Sarah, Rebecca, Rachel, and Leah, bless and heal the ailing ______ the son of ________.

May the Blessed Holy One show him mercy, heal him and make him well, strengthen him, and give him life, and send him speedily a complete healing, healing of soul, healing of body, soon and in the near future, and let us say Amen.

The One Who Blessed

For a female who is ill:

May the One Who blessed our fathers Abraham, Isaac, and Jacob, and our mothers Sarah, Rebecca, Rachel, and Leah, bless and heal the ailing ______ the daughter of ________.

May the Blessed Holy One show her mercy, heal her and make her well, strengthen her, and give her life, and send her speedily a complete healing, healing of soul, healing of body, soon and in the near future, and let us say Amen.