

# קַבְּלַת פָּנִים

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.

הַדְּלַקַת הַנְּרוֹת

קדוש, ערבית

ברוכים הבאים

שירי שבת

*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.*

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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*



הדלקת הנרות

קדוש, ערבית

ברכים הבאים

שירי שבת

**WE ENTER THIS SANCTUARY** to welcome Shabbat.

Within these walls we sit surrounded by numberless generations.

Our ancestors built the synagogue as a visible sign of God's Presence in their midst.

Throughout our long history and our endless wanderings, it has endured,  
a beacon of truth, love, and justice for all humanity.

Its presence guided our ancestors to lives of righteousness,  
holding up to them a vision of their truest selves.

Now we, in our turn, come into this sanctuary to affirm the sacredness of our lives.

May we enter this place in peace.

May holiness wrap around us as we cross its threshold.

Weariness, doubt, the flaws within our human hearts,  
the harshness of the week — let these drop away at the door.

In the brightness of Shabbat, let peace settle upon us as we lift our hearts in prayer.

**MAY THE DOOR** of this synagogue be wide enough  
to receive all who hunger for love, all who are lonely for friendship.

May it welcome all who have cares to unburden,  
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough  
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block  
to young or straying feet.

May it be too high to admit complacency,  
selfishness and harshness.

May this synagogue be, for all who enter,  
the doorway to a richer and more meaningful life.

*Candle Blessing*

*Kiddush, Evening*

***Welcome***

*Shabbat Songs*

## WHERE HAS THIS WEEK VANISHED?

Is it lost for ever?

Will I ever recover anything from it?

The joy of life, the unexpected victory,  
the realized hope, the task accomplished?

Will I ever be able to banish the memory of pain,  
the sting of defeat, the heaviness of boredom?

On this day let me keep for a while what must drift away.

On this day let me be free of the burdens that must return.

On this day, Shabbat, abide.

Help me to withdraw for a while  
from the flight of time.

Contain the retreat of the hours and days from the  
grasp of frantic life.

Let me learn to pause, if only for this day.

Let me find peace on this day.

Let me enter into a quiet world this day.

On this day, Shabbat, abide.



הַדְלָקַת הַנֵּרוֹת

קְדוּשָׁה, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירי שַׁבָּת

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.

*Candle Blessing*

*Kiddush, Evening*

*Welcome*

*Shabbat Songs*

THERE ARE DAYS when we seek things  
for ourselves and measure failure  
by what we do not gain.

On Shabbat, we seek not to acquire  
but to share.

There are days when we exploit nature  
as if it were a horn of plenty  
that can never be exhausted.

On Shabbat, we stand in wonder  
before the mystery of creation.

There are days when we act as if we  
cared nothing for the rights of others.

On Shabbat, we remember that justice is  
our duty and a better world our goal.

So we embrace Shabbat:  
day of rest, day of wonder, day of peace.

WE OFFER THANKS, O God, for this Shabbat  
which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living,  
for Shabbat memories, glowing even in darkness,  
for Shabbat peace, born of friendship and love,  
we offer thanks and blessing, O God.



HINEIH MAH TOV

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

הִנֵּה מַה־טוֹב וּמַה־נָּעִים  
שֵׁבֶת אַחִים גַּם־יַחַד.

How good and how pleasant it is that brothers and sisters dwell together.  
(Psalm 133:1)

הַדִּלְקַת הַנֵּרוֹת  
קְדוּשָׁה, עֶרְבִית  
בְּרוּכִים הַבָּאִים  
שִׁירֵי שַׁבָּת

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מַה יָּפֶה הַיּוֹם, שַׁבָּת שְׁלוֹם.

How lovely today is, Shabbat Shalom.

Y'DID NEFESH

Y'did nefesh, av harachaman,  
m'shoch avd'cha el r'tzonecha.  
Yarutz avd'cha k'mo ayal,  
yishtachaveh el mul hadarecha.

יְדִיד נֶפֶשׁ, אָב הַרַחֲמָן,  
מְשׁוּךְ עַבְדְּךָ אֶל רְצוֹנְךָ.  
יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל,  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ.

Heart's delight, Source of mercy, draw Your servant into Your arms:  
I leap like a deer to stand in awe before You.

SHABBAT HAMALKAH

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

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,  
בָּאוּ וְנִצְא לִקְרַאת שַׁבָּת הַמַּלְכָּה.  
הִנֵּה הִיא יוֹרֶדֶת, הַקְּדוּשָׁה הַבְּרוּכָה.  
וְעִמָּהּ מַלְאָכִים, צָבָא שְׁלוֹם וּמְנוּחָה.  
בָּאִי בָּאִי הַמַּלְכָּה, בָּאִי בָּאִי הַכֶּלֶה.  
שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם.

The sun on the treetops no longer is seen;  
come, gather to welcome the Sabbath, our queen.  
Behold her descending, the holy, the blessed,  
and with her the angels of peace and of rest.  
Draw near, draw near, and here abide,  
draw near, draw near, O Sabbath bride.  
Peace also to you, you angels of peace.

Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

Dodi li vaani lo haro-eh bashoshanim.

Mi zot olah min hamidbar,

M'kuteret mor ul'vonah . . .

Libavtini achoti chalah.

Uri tzafon uvo-i teiman . . .

DODI LI

דודי לי ואני לו הרעה בשושנים.

מי זאת עלה מן-המדבר,

מקטרת מור ולבונה . . .

לבבתני, אחתי כלה.

עורי צפון ובואי תימן . . .

My beloved is mine and I am my beloved's who browses among the lilies.  
Who is this that comes up from the desert, in clouds of myrrh and frankincense?  
You have captured my heart, my sister, my bride.  
Awake, O north wind, come, O south wind!

(Song of Songs 2:16; 3:6; 4:9, 16)

KOL DODI

Kol dodi hinei zeh ba,

midaleig al heharim,

m'kapeitz al hag'vaot.

קול דודי הנה זה-בא,

מדלג על-ההרים,

מקפץ על-הגבעות.

Hark! My beloved comes leaping over the mountains, bounding over the hills.

(Song of Songs 2:8)

KI ESHM'RAH SHABBAT

Ki eshm'rah Shabbat El yishm'reini.

Or hi l'olmei ad beino uveini.

כי אשמרה שבת אל ישמרני.

אות היא לעולמי עד בינו וביני.

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

EILEH CHAMDAH LIBI

Eileh chamdah libi,

chusah na v'al na titalam.

אלה חמדה לבי,

חוסה נא ואל נא תתעלם.

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



# קַבְּלַת שַׁבָּת

## KABBALAT SHABBAT — WELCOMING SHABBAT

*This section, until Shalom Aleichem on page 142, does not offer alternative readings.*

PSALM 95:1-7

L'CHU n'ran'na l'Adonai,  
nariyah l'tzur yisheinu.  
N'kadmah fanav b'todah,  
biz'mirot naria lo.

Ki El gadol Adonai,  
uMelech gadol al kol elohim.  
Asher b'yado mech'k'rei aretz,  
v'to-afot harim lo.  
Asher lo hayam v'hu asahu,  
v'yabeshet yadav yatzaru.

Bo-u nishtachaveh v'nichraah,  
nivr'cha lifnei Adonai oseinu.  
Ki hu Eloheinu,  
vaanachnu am marito v'tzon yado.

Hayom im b'kolo tishma-u.

לְכוּ נִרְנֶנָּה לַיהוָה,  
נְרִיעָה לְצוּר יִשְׁעֵינוּ.  
נִקְדָּמָה פָּנָיו בְּתוֹדָה,  
בְּזִמְרוֹת נָרִיעַ לוֹ.

כִּי אֵל גָּדוֹל יְיָ,  
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים.  
אֲשֶׁר בְּיָדוֹ מַחְקִי-אָרֶץ,  
וְתוֹעֲפוֹת הָרִים לוֹ.  
אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,  
וַיַּבֶּשֶׂת יָדָיו יָצָרוּ.

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה  
נִבְרָכָה לִפְנֵי-יְיָ עֲשֵׂנוּ.  
כִּי-הוּא אֱלֹהֵינוּ,  
וְאִנְחֵנוּ עִם מְרֻעֵיתוֹ וְצֶאן יָדוֹ,

הַיּוֹם אִם-בְּקוֹל תִּשְׁמָעוּ.

COME, LET US SING joyously to Adonai,  
raise a shout for our Rock and Deliverer;  
let us come into God's presence with praise;  
let us raise a shout for God in song!  
For Adonai is a great God,  
the great ruler of all divine beings.

**קַבְּלַת שַׁבָּת** *Kabbalat Shabbat*, "Welcoming Shabbat," is one of the ritual innovations of the circle of Kabbalists (Jewish mystics) who gathered around Rabbi Isaac Luria in sixteenth-century Safed in the Land of Israel.

Psalms 95–99, 29 — This cycle of six psalms, representing the six days of creation, enjoins all creation to sing out the praises of God. God's creative power is revealed in the world around us; God's sovereignty is over all nature and all nations.

מזמור צ"ה-צ"ט, כ"ט

לקה דודי

מזמור צ"ב-צ"ג

שלום עליכם

*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

In God's hand are the depths of the earth;  
the peaks of the mountains are God's.  
God's is the sea, God made it;  
and the land, which God's hands fashioned.  
Come, let us bow down and kneel,  
bend the knee before Adonai our maker,  
for Adonai is our God,  
and we are the people God tends, the flock in God's care.  
O, if you would but heed God's charge this day.

PSALM 96:1-6, 11-13

SHIRU l'Adonai shir chadash,

shiru l'Adonai kol haaretz.

Shiru l'Adonai bar'chu sh'mo,

basru miyom l'yom y'shuato.

Sapru vagoyim k'vodo,

b'chol haamim niflotav.

Ki gadol Adonai um'hulal m'od,

nora hu al kol elohim.

Ki kol elohei haamim elilim

v'Adonai shamayim asah.

Hod v'hadar l'fanav,

oz v'tiferet b'mikdasho.

Yism'chu hashamayim v'tageil haaretz

yiram hayam um'lo-o.

Yaalozei saddai v'chol asher bo

az y'ran'nu kol atzei yaar.

Lifnei Adonai ki va, ki va lishpot haaretz

yishpot teiveil b'tzedek v'amim be-emunato.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,  
שִׁירוּ לַיהוָה כָּל-הָאָרֶץ.  
שִׁירוּ לַיהוָה, בָּרְכוּ שְׁמוֹ,  
בְּשָׁרוֹ מִיּוֹם-לְיוֹם יְשׁוּעָתוֹ.  
סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,  
בְּכָל-הָעַמִּים נִפְלְאוֹתָיו.  
כִּי גָדוֹל יְיָ וּמְהֵלָּל מְאֹד,  
נֹרָא הוּא עַל-כָּל-אֱלֹהִים.  
כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים  
וַיְיָ שָׁמַיִם עָשָׂה.  
הוֹד-וְהָדָר לִפְנָיו,  
עַז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ  
יִרְעַם הַיָּם וּמִלְאוּ.  
יַעֲלֹז שַׁדַּי וְכָל-אֲשֶׁר-בּוֹ,  
אֲזִי יִרְנְנוּ כָּל-עֲצֵי-יָעַר.

לִפְנֵי יְיָ כִּי בָא, כִּי בָא לְשַׁפֹּט הָאָרֶץ,  
יִשְׁפֹּט תִּבְלָה בְּצֶדֶק וְעַמִּים בְּאֱמוּנָתוֹ.



SING TO ADONAI a new song,  
sing to Adonai, all the earth.  
Sing to Adonai, bless God's name,  
proclaim God's victory day after day.  
Tell of God's glory among the nations,  
God's wondrous deeds, among all peoples.  
For Adonai is great and much acclaimed,  
God is held in awe by all divine beings.  
All the gods of the peoples are mere idols,  
but Adonai made the heavens.  
Glory and majesty are before God;  
strength and splendor are in God's temple.  
Let the heavens rejoice and the earth exult;  
let the sea and all within it thunder,  
the fields and everything in them exult;  
then shall all the trees of the forest shout for joy  
at the presence of Adonai, for God is coming,  
for God is coming to rule the earth;  
God will rule the world justly,  
and its peoples in faithfulness.

PSALM 97:1-2, 10-12

ADONAI malach tageil haaretz,  
yism'chu iyim rabim.  
Anan vaarafel s'vivav  
tzedek umishpat m'chon kiso.

Ohavei Adonai sinu ra,  
shomeir nafshot chasidav  
miyad r'sha-im yatzileim.

Or zarua latzaddik  
ul'yishrei lev simchah.  
Simchu tzaddikim b'Adonai  
v'hodu l'zecher kodsho.

יְיָ מֶלֶךְ, תִּגַּל הָאָרֶץ,  
יִשְׁמְחוּ אֵימִים רַבִּים.  
עָנָן וְעָרַפֶּל סְבִיבָיו  
צֶדֶק וּמִשְׁפָּט מִכֹּון כִּסְאוֹ.

אֲהַבֵּי יְיָ שָׂנְאוּ רָע,  
שֹׁמְרֵי נַפְשׁוֹת חֲסִידָיו  
מִיַּד רְשָׁעִים יַצִּילֵם.

אוֹר זָרָע לַצַּדִּיק  
וּלְיִשְׁרֵי-לֵב שִׂמְחָה.  
שִׂמְחוּ צַדִּיקִים בַּיְיָ  
וְהוֹדוּ לַזִּכָּר קֹדֶשׁ.

מזמור צ"ה-צ"ט, כ"ט

לכה דודי

מזמור צ"ב-צ"ג

שלום עליכם

*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

# ADONAI IS SOVEREIGN!

Let the earth exult, the many islands rejoice!  
Dense clouds are around God,  
righteousness and justice are the base of God's throne.  
O you who love Adonai, hate evil!  
God guards the lives of God's loyal ones,  
saving them from the hand of the wicked.  
Light is sown for the righteous,  
radiance for the upright.  
O you righteous, rejoice in Adonai  
and acclaim God's holy name!

PSALM 98:1-9

## MIZMOR.

Shiru l'Adonai shir chadash,  
ki niflaot asah,  
hoshiah lo y'mino uz'ro-a kodsho.  
Hodia Adonai y'shuato,  
l'einei hagoyim gilah tzidkato.  
Zachar chasdo ve-emunato  
l'veit Yisrael, ra-u chol afsei aretz  
et y'shuat Eloheinu.

Hariu l'Adonai kol haaretz  
pitz'chu v'ran'nu v'zameiru.

## מִזְמוֹר.

שִׁירוּ לַיְי שִׁיר חֲדָשׁ,  
כִּי נִפְלְאוֹת עָשָׂה,  
הוֹשִׁיעָה-לוֹ יְמִינוֹ וַיִּזְרַע קֹדֶשׁוֹ.  
הוֹדִיעַ יְיָ יִשְׁמְעֵתוֹ,  
לְעֵינֵי הַגּוֹיִם גִּלָּה צְדִקְתּוֹ.  
זָכַר חֲסִדּוֹ וְאֱמוּנָתוֹ  
לְבַיִת יִשְׂרָאֵל, רְאוּ כָל-אַפְסֵי-אֶרֶץ  
אֵת יִשְׁמֵעַת אֱלֹהֵינוּ.  
הָרִיעוּ לַיְי כָּל-הָאָרֶץ  
פִּצְחוּ וְרַנְנוּ וְזָמְרוּ.

## A PSALM.

Sing to Adonai a new song,  
for God has worked wonders;  
God's right hand, God's holy arm,  
has won God victory.  
Adonai has manifested God's victory,  
has displayed God's triumph in the sight of the nations.  
God was mindful of God's steadfast love and faithfulness  
toward the house of Israel;  
all the ends of the earth beheld the victory of our God.  
Raise a shout to Adonai, all the earth,  
break into joyous songs of praise!



Zamru l'Adonai b'chinnor,  
b'chinnor v'kol zimrah.  
Bachatzotz'rot v'kol shofar  
hariau lifnei HaMelech Adonai.  
Yiram hayam um'lo-o  
teiveil v'yoshvei vah.  
N'harot yimcha-u chaf  
yachad harim y'raneinu.  
Lifnei Adonai ki va  
lishpot haaretz  
yishpot teiveil b'tzedek  
v'amim b'meisharim.

זָמְרוּ לַיהוָה בְּכִנּוֹר,  
בְּכִנּוֹר וְקוֹל זִמְרָה.  
בַּחֲצוֹצְרוֹת וְקוֹל שׁוֹפָר  
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ.  
יִרְעַם הַיָּם וּמְלֹאֵהוּ  
תִבֵּל וְיוֹשְׁבֵי בָהּ.  
נְהָרוֹת יִמְחֲאוּ כָף  
יַחַד הָרִים יִרְנְנוּ.  
לִפְנֵי יְיָ כִּי-בָא  
לְשֹׁפֵט הָאֶרֶץ  
יִשְׁפֹּט-תִּבֵּל בְּצֶדֶק  
וְעַמִּים בְּמִישָׁרִים.

מזמור צ"ה-צ"ט, כ"ט  
לכה דודי  
מזמור צ"ב-צ"ג  
שלום עליכם

SING PRAISE TO ADONAI with the lyre,  
with the lyre and melodious song.  
With trumpets and the blast of the horn  
raise a shout before Adonai, the ruler.  
Let the sea and all within it thunder,  
the world and its inhabitants;  
let the rivers clap their hands,  
the mountains sing joyously together  
at the presence of Adonai,  
for God is coming to rule the earth;  
God will rule the world justly,  
and its peoples with equity.

*Psalms 95-99, 29*

*Lchah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

PSALM 99: 1-5, 9

ADONAI MALACH yirg'zu amim,

yosheiv k'ruvim tanut haaretz.

Adonai b'Tzion gadol

v'ram hu al kol haamim.

Yodu shimcha gadol v'nora,

kadosh hu.

V'oz Melech mishpat aheiv,

atah konanta meisharim,

mishpat utz'dakah b'Yaakov

atah asita.

Rom'mu Adonai Eloheinu

v'hishtachavu lahadom raglav,

kadosh hu.

Rom'mu Adonai Eloheinu

v'hishtachavu l'har kodsho,

ki kadosh Adonai Eloheinu.

יְיָ מֶלֶךְ יִרְגְּזוּ עַמִּים,  
יָשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.  
יְיָ בְּצִיּוֹן גָּדוֹל  
וְרָם הוּא עַל-כָּל-הָעַמִּים.  
יִדּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא,  
קָדוֹשׁ הוּא.

וְעוֹז מֶלֶךְ מִשְׁפָּט אָהֵב,  
אַתָּה כּוֹנֵנֶת מִישָׁרִים,  
מִשְׁפָּט וְצִדְקָה בִּיַּעֲקֹב  
אַתָּה עָשִׂיתָ.  
רוֹמְמוּ יְיָ אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלָיו,  
קָדוֹשׁ הוּא.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ,  
כִּי-קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

ADONAI ENTHRONED on cherubim, is sovereign,  
peoples tremble, the earth quakes.

Adonai is great in Zion,  
and exalted above all peoples.

They praise Your name as great and awesome;  
God is holy!

Mighty ruler who loves justice,  
it was You who established equity,  
You who worked righteous judgment in Jacob.

Exalt Adonai our God  
and bow down to God's footstool;  
God is holy!

Exalt Adonai our God,  
and bow toward God's holy hill,  
for Adonai our God is holy.



PSALM 29:1-11

# MIZMOR L'DAVID.

Havu l'Adonai b'nei eilim,  
havu l'Adonai kavod va'oz.  
Havu l'Adonai k'vod sh'mo,  
hishtachavu l'Adonai b'hadrat kodesh.  
Kol Adonai al hamayim,  
El hakavod hirim,  
Adonai al mayim rabim.  
Kol Adonai bako-ach kol Adonai behadar.  
Kol Adonai shoveir arazim  
vay'shabeir Adonai et arzei ha'vanon,  
vayarkideim k'mo eigel  
l'vanon v'siryon k'mo ven r'eimim.

מִזְמוֹר לְדָוִד.  
הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,  
הָבוּ לַיהוָה כְּבוֹד וְעֹז.  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,  
הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ.  
קוֹל יְיָ עַל־הַמַּיִם,  
אֱלֹהֵי־הַכְּבוֹד הִרְעִים,  
יְיָ עַל־מַיִם רַבִּים.  
קוֹל־יְיָ בִּפְנֵי קוֹל יְיָ בְּהַדָּר.  
קוֹל יְיָ שֹׁבֵר אֲרָזִים  
וַיִּשְׁבֹּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן,  
וַיַּרְקִידֵם כְּמו־עֵגֶל  
לְבָנוֹן וְשִׁרְיוֹן כְּמו־בֶן־רֵאִמִּים.

מִזְמוֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מִזְמוֹר צ"ב-צ"ג

שְׁלֹם עֲלֵיכֶם

## A PSALM OF DAVID.

Ascribe to Adonai, O divine beings,  
ascribe to Adonai glory and strength.  
Ascribe to Adonai the glory of God's name;  
bow down to Adonai, majestic in holiness.  
The voice of Adonai is over the waters;  
the God of glory thunders,  
Adonai, over the mighty waters.  
The voice of Adonai is power;  
the voice of Adonai is majesty;  
the voice of Adonai breaks cedars;  
Adonai shatters the cedars of Lebanon.  
God makes Lebanon skip like a calf,  
Sirion, like a young wild ox.

*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

Kol Adonai chotzeiv lahavot eish,  
kol Adonai yachil midbar,  
yachil Adonai midbar Kadeish.  
Kol Adonai y'choleil ayalot  
vayechesof y'arot  
uv'heichalo kulo omeir kavod.  
Adonai lamabul yashav  
vayeishev Adonai Melech l'olam.

Adonai oz l'amo yitein  
Adonai y'vareich et amo vashalom.

קוֹל־יְיָ חֲצֵב לַהֲבוֹת אֵשׁ,  
קוֹל יְיָ יַחִיל מִדְבָּר,  
יַחִיל יְיָ מִדְבָּר קֹדֶשׁ.  
קוֹל יְיָ יַחֲלִיל אַיָּלוֹת  
וַיַּחֲשׂוּף יַעֲרוֹת  
וַיִּהְיֶיכְלוּ כֻּלּוֹ אֹמֵר כְּבוֹד.  
יְיָ לַמַּבּוּל יָשָׁב  
וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם.

יְיָ עֹז לְעַמּוֹ יִתֵּן,  
יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

THE VOICE OF ADONAI kindles flames of fire;  
the voice of Adonai convulses the wilderness;  
Adonai convulses the wilderness of Kadesh;  
the voice of Adonai causes hinds to calve,  
and strips forests bare;  
while in God's temple all say "Glory!"  
Adonai sat enthroned at the Flood;  
Adonai sits enthroned, sovereign forever.  
May Adonai grant strength to God's people;  
may Adonai bestow on God's people wellbeing.



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

לָכָה דוּדִי לְקִרְאָת כָּלָה,  
פְּנֵי שַׁבָּת נִקְבְּלָה.

מזמור צ"ה-צ"ט, כ"ט

לכה דודי

מזמור צ"ב-צ"ג

שלום עליכם

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

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

1. שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד,  
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד,  
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְלָה.

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

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

2. לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָה,  
כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה,  
סוֹף מַעֲשֵׂה בַּמַּחֲשָׁבָה תִּחְלָה.

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

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

3. מִקְדָּשׁ מֶלֶךְ עִיר מְלֻכָה,  
קוּמִי צֵאִי מִתּוֹךְ הַהִפְכָה,  
רַב לָךְ שְׁבֵת בְּעֵמֶק הַבָּצָא,  
וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.

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

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

4. הִתְנַעֲרִי, מֵעָפָר קוּמִי,  
לְבָשִׁי בְּגָדֵי תִפְאֶרֶתְךָ, עָמִי,  
עַל יַד בֶּן יִשָּׂי בֵּית הַלַּחְמִי,  
קִרְבָּה אֶל נַפְשִׁי גָאֻלָּה.

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, 5.  
 ki va oreich, kumi ori, כִּי בָא אֹרֶךְ, קוּמִי אֹרֶי,  
 uri uri shir dabeiri. עֲוִרִי עֲוִרִי, 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, 6.  
 mah tishtochachi umah tehemi, לֹא תִבּוֹשִׁי וְלֹא תִכַּלְמִי,  
 bach yechesu aniyei ami, מַה תִּשְׁתּוֹחָחִי וּמַה תִּהְיֶמֶי,  
 v'nivn'tah ir al tilah. בָּךְ יִחְסוּ עַנְיֵי עַמִּי,  
 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, 7.  
 v'rachaku kol m'valayich, וְהָיוּ לְמִשְׁפָּה שְׂשׂוּיֶיךָ,  
 yasis alayich Elohayich, וְרָחֲקוּ כָּל מְבַלְעֶיךָ,  
 kimsos chatan al kalah. יֵשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ,  
 כְּמִשּׁוֹשׁ חָתָן עַל כָּלָה.

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

Yamin usmol tifrotzi, 8.  
 v'et Adonai taaritzi, יָמִין וּשְׂמָאל תִּפְרֹצִי,  
 al yad ish ben partzi, וְאֶת־יְיָ תַעֲרִיצִי,  
 v'nism'chah v'nagilah. עַל יַד אִישׁ בֶּן פֶּרֶצִי,  
 וְנִשְׁמַחָה 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, 9.  
 gam b'simchah uv'tzoholah, בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ,  
 toch emunei am s'gulah, גַּם בְּשִׂמְחָה וּבְצִהְלָהּ,  
 bo-i chalah, bo-i chalah. תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ,  
 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.



PSALM 92:1-7, 13-16

## MIZMOR SHIR

l'yom HaShabbat.

Tov l'hodot l'Adonai

ul'zameir l'shimcha elyon.

L'hagid babokeir chasdecha,

ve-emunatcha baleilot.

Alei asor vaalei navel

alei higayon b'chinor.

Ki simachtani Adonai b'fo-olecha

b'maasei yadecha aranein.

Mah gadlu maasecha Adonai,

m'od amku machsh'votcha.

Ish baar lo yeida

uch'sil lo yavin et zot.

Tzaddik katamar yifrach

k'erez baL'vanon yisgeh.

Sh'tulim b'veit Adonai,

b'chatzrot Eloheinu yafrichu.

Od y'nuvun b'seivah,

d'sheinim v'raananim yih'yu.

L'hagid ki yashar Adonai,

tzuri v'lo avlatah bo.

## מִזְמוֹר שִׁיר

לְיוֹם הַשַּׁבָּת.

טוֹב לְהוֹדוֹת לַיְי

וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן.

לְהַגִּיד בַּבֹּקֶר חֶסֶדְךָ,

וּבַלַּיְלוֹת.

עַל־עֲשׂוֹר וְעַל־נָבֶל,

עַל־הִגַּיֹן בְּכִנּוֹר.

כִּי שִׁמַּחְתָּנִי יי בַּפֶּעֱלָךְ

בְּמַעֲשֵׂי יְדֶיךָ אֲרָנוֹן.

מַה־גָּדְלוֹ מַעֲשֶׂיךָ, יי,

מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ.

אִישׁ־בָּעַר לֹא יֵדַע

וְכָסִיל לֹא־יָבִין אֶת־זֹאת.

צַדִּיק כְּתֹמֵר יִפְרַח

כְּאַרְזֹ בַלְבָּנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבֵית יי,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנּוּבוֹן בְּשִׁיבָה,

דְּשָׁנִים וְרִעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי־יָשָׁר יי,

צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ.

מִזְמוֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מִזְמוֹר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

## A PSALM. A SONG FOR SHABBAT.

It is good to praise Adonai; to sing hymns to Your name, O Most High,  
to proclaim Your steadfast love at daybreak, Your faithfulness each night,  
with a ten-stringed harp, with voice and lyre together.

You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork.  
How great are Your works, Adonai, how very subtle Your designs!

A brute cannot know, a fool cannot understand this:

The righteous bloom like a date-palm; they thrive like a cedar in Lebanon;  
planted in the house of Adonai, they flourish in the courts of our God.  
In old age they still produce fruit; they are full of sap and freshness,  
attesting that Adonai is upright, my Rock, in whom there is no wrong.

Psalm 92 — The psalm sung by the Levites in the ancient Temple (*M. Tamid* 7:4), taken by the Rabbis to refer to the longed-for future time when every day will be like Shabbat.

*Mechilta d'Rabbi Yishma-eil, Masechta d'Shabta I*

Psalms 95-99, 29

Lchah Dodi

Psalms 92-93

Shalom Aleichem

PSALM 93:1-5

ADONAI MALACH gei-ut laveish,

laveish Adonai oz hitazar,

af tikon teiveil bal timot.

Nachon kisacha mei-az,

mei-olam atah.

Nasu n'harot Adonai,

nasu n'harot kolam,

ysisu n'harot dochyam.

Mikolot mayim rabim,

adirim mishb'rei yam,

adir bamarom Adonai.

Eidotecha ne-emnu m'od,

l'veitcha naavah kodesh,

Adonai l'orech yamim.

יְיָ מֶלֶךְ גָּאוֹת לְבִשׁ,  
לְבִשׁ יְיָ עַז הַתְּאֵזָר,  
אֶף-תִּכּוֹן תִּבֵּל בְּלִתְמוֹט.

נָכוֹן כִּסְאֶךָ מֵאֶז,  
מֵעוֹלָם אַתָּה.

נִשְׂאוּ נְהָרוֹת, יְיָ,  
נִשְׂאוּ נְהָרוֹת קוֹלָם,  
יִשְׂאוּ נְהָרוֹת דְּכָכִים.  
מִקְלּוֹת מַיִם רַבִּים,  
אֲדִירִים מִשְׁבְּרֵי-יָם,  
אֲדִיר בַּמָּרוֹם יְיָ.  
עֲדִתְךָ נֶאֱמְנוּ מְאֹד,  
לְבֵיתְךָ נֶאֱנֹה-קִדְשׁ,  
יְיָ לְאַרְךָ יָמִים.

ADONAI IS SOVEREIGN,

God is robed in grandeur;

Adonai is robed,

God is girded with strength.

The world stands firm;

it cannot be shaken.

Your throne stands firm from of old;

from eternity You have existed.

The ocean sounds, Adonai,

the ocean sounds its thunder,

the ocean sounds its pounding.

Above the thunder of the mighty waters,

more majestic than the breakers of the sea

is Adonai, majestic on high.

Your decrees are indeed enduring;

holiness befits Your house,

Adonai, for all times.

Psalms 93 — Proclaiming the completion of God's work of creation and the establishment of divine sovereignty over all, this psalm serves as a fitting climax to *Kabbalat Shabbat*. See *M. Tamid* 7:4



SHALOM aleichem, malachei hashareit,  
malachei elyon,  
mimelech mal'chei hamlachim,  
HaKadosh Baruch Hu.

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְדוֹשׁ בָּרוּךְ הוּא.

מזמור צ"ה-צ"ט, כ"ט  
לכה דודי  
מזמור צ"ב-צ"ג  
שְׁלוֹם עֲלֵיכֶם

Bo-achem l'shalom, malachei hashalom,  
malachei elyon,  
mimelech mal'chei hamlachim,  
HaKadosh Baruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְדוֹשׁ בָּרוּךְ הוּא.

Bar'chuni l'shalom, malachei hashalom,  
malachei elyon,  
mimelech mal'chei hamlachim,  
HaKadosh Baruch Hu.

בָּרְכֵנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְדוֹשׁ בָּרוּךְ הוּא.

Tzeit'chem l'shalom, malachei hashalom,  
malachei elyon,  
mimelech mal'chei hamlachim,  
HaKadosh Baruch Hu.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים,  
הַקְדוֹשׁ בָּרוּךְ הוּא.

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

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

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

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

*For Shabbat Evening I, turn to pages 144–145.  
For Shabbat Evening II, turn to page 263.*

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

# 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 uviz'man kariv,

v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'meih d'kud'sha b'rich hu,

l'eila min kol birchata v'shirata,

rushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵהּ,

וְיַמְלִיךְ מַלְכוּתֵהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמָּן קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרֹמֵם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,

לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

תְּשַׁבְּחָתָא וְנַחֲמָתָא,

דְּאָמִירוּ 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 חצי 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*



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 אֶלֶה קָמֵיל,  
עַל נֹגַהּ פְּרִי בַשֵּׁייל,  
עַל הַחֲרִוּת הַזֹּאת:  
לְרֹאשׁוֹת, לְחוּשׁ, לְנִשְׁמָה,  
לְדַעַת, לְיַחַל, לְהִכְשִׁיל.

לִמַּד אֶת שִׁפְתוֹתַי  
בְּרַכָּה וְשִׁיר הַלֵּל,  
בְּהִתְחַדֵּשׁ זְמַנְךָ  
עִם בִּקְרָה וְעִם לַיִל,  
לְבַל יִהְיֶה יוֹמִי הַיּוֹם  
כְּתִמּוֹל שְׁלִשּׁוֹם,  
לְבַל יִהְיֶה עָלַי יוֹמִי הֶרְגֵּל.

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.

# שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ 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!

בְּרָכוּ

מְעַרְבֵי עֶרְבִים

אֶהְיֶה עִלָּם

שְׁמַע

וְאֶהְיֶה

לְמַעַן תִּזְכְּרוּ

אֶמֶת וְאֶמוּנָה

מִי־מִמֶּנּוּ

הַשְׂכִּיבֵנוּ

וְשִׁמְרוּ

The Sh'ma 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 בְּרָכוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. בְּרוּךְ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.



**Bar'chu**

*Maariv Aravim*

*Ahavat Olam*

*Shima*

*V'ahavta*

*Lmaan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*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!      בָּרְכֵנוּ!  
Let us bless!

O GOD, You are as near as  
the very air we breathe,  
yet farther than the farthestmost 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 בָּרְכֵנוּ, *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*

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher bid'varo maariv aravim,

b'chochmah potei-ach sh'arim,

uvit'vunah m'shaneh itim

umachalif et haz'manim,

um'sadeir et hakochavim

b'mishm'roteihem barakia kirtzono.

Borei yom valailah,

goleil or mipnei choshech,

v'choshech mipnei or.

Umaavir yom umeivi lailah,

umavdil bein yom uvein lailah,

Adonai Tz'vaot sh'mo.

El chai v'kayam,

tamid yimloch aleinu l'olam va-ed.

Baruch atah, Adonai, hamaariv aravim.

בָּרוּךְ אַתָּה, יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים,  
בְּחָכְמָה פּוֹתֵי אֶחָד שְׁאֵרִים,  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים  
וּמַחְלִיף אֶת הַזְּמָנִים,  
וּמְסַדֵּר אֶת הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כִּרְצוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ  
וְחֹשֶׁךְ מִפְּנֵי אוֹר,  
וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְיָ צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיָּם,  
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עֶרְבִים.

בָּרוּךְ  
מַעְרִיב עֶרְבִים  
אֶתְבַּת עוֹלָם  
שְׁמַע  
וְאֶתְבַּת  
לְמַעַן תִּזְכְּרוּ  
אֶתְבַּת וְאֶתְבַּת  
מִיִּרְמָכָה  
הַשְׂכִּיבֵנוּ  
וְשִׁמְרוּ

BLESSED are You, Adonai our God, Ruler of the universe,  
who speaks the evening into being,  
skillfully opens the gates,  
thoughtfully alters the time and changes the seasons,  
and arranges the stars in their heavenly courses according to plan.  
You are Creator of day and night,  
rolling light away from darkness and darkness from light,  
transforming day into night and distinguishing one from the other.  
*Adonai Tz'vaot* is Your Name.  
Ever-living God, may You reign continually over us into eternity.  
Blessed are You, Adonai, who brings on evening.

בָּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

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

The darkness of the first day differed from the darkness that preceded creation. The root of *מַעְרִיב* *maariv* can also mean "mix," suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.



*Bar'chu*

***Maariv Aravim***

*Ahavat Olam*

*Shma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

PRAISE to You, Adonai our God,  
from whom the evening flows.  
Your wisdom sets the way on which time and season glide;  
Your breath guides the sail of the stars.  
Creator of the tide of time and light,  
You guide the current of day into night.  
As heaven spans to infinity,  
You set its course for eternity.  
Praise to You, Adonai our God,  
from whom the evening flows.

בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

THIS IS AN HOUR of change.  
Within it we stand uncertain on the border of light.  
Shall we draw back or cross over?  
Where shall our hearts turn?  
Shall we draw back, my brother, my sister,  
or cross over?  
This is the hour of change, and within it,  
we stand quietly  
on the border of light.  
What lies before us?  
Shall we draw back, my brother, my sister,  
or cross over?

בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

I know that the tide is not an independent force, but merely the submission of the water to the movement of the moon in its orbit. And this orbit in its turn is subject to other orbits which are mightier far than it. And so the whole universe is held fast in the clinging grip of strong hands, the forces of Earth and Sun, planets, and comets, and galaxies, blindly erupting forces ceaselessly stirring in ripples of silence to the very depth of black space. *Amos Oz*

# AHAVAT OLAM

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

אַהֲבַת עוֹלָם  
בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ,  
תּוֹרָה וּמִצְוֹת,  
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.  
עַל כֵּן, יְיָ אֱלֹהֵינוּ,  
בְּשׁוֹכְבֵּנוּ וּבִקְוֵמֵנוּ  
נִשְׁיַח בְּחֻקֶּיךָ,  
וְנִשְׁמַח בְּדִבְרֵי תּוֹרַתְךָ  
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ  
וּבָהֶם נִהְגֶּה יוֹמָם וּלְיָלָה.  
וְאָהַבְתָּךְ  
אַל תִּסְרֵם מִמֶּנּוּ לְעוֹלָמִים.  
בָּרוּךְ אַתָּה, יְיָ,  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

בָּרְכוּ  
מַעֲרִיב עֲרֵבִים  
אַהֲבַת עוֹלָם  
שְׁמַע  
וְאָהַבְתָּ  
לְמַעַן תִּזְכְּרוּ  
אַמֶּת וְאַמוּנָה  
מִי־כַמְלָה  
הַשְׂכִּיבֵנוּ  
וְשִׁמְרוּ

EVERLASTING LOVE You offered Your people Israel  
by teaching us Torah and mitzvot, laws and precepts.  
Therefore, Adonai our God,  
when we lie down and when we rise up,  
we will meditate on Your laws and Your commandments.  
We will rejoice in Your Torah for ever.  
Day and night we will reflect on them  
for they are our life and doing them lengthens our days.  
Never remove Your love from us.  
Praise to You, Adonai, who loves Your people Israel.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.  
Baruch atah, Adonai, ohev amo Yisrael.



*Bar'chu*

*Maariv Aravim*

***Ahavat Olam***

*Sh'ma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

## AS YOU TAUGHT TORAH

to those whose names I bear,  
teach me Torah, too.  
Its mystery beckons,  
yet I struggle with its truth.  
You meant Torah for me:  
did You mean the struggle for me, too?  
Don't let me struggle alone;  
help me  
to understand,  
to be wise, to listen, to know . . .  
Lead me into the mystery.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

## WISDOM AND WONDER,

passion and instruction,  
story and symbol.

All these things  
Your Torah gives to us.

And the more we devote ourselves to it,  
the more it grows and gives.

What could be a truer token  
of Your abiding love

than this holiest of Your works,  
and the living language  
that gives it form?

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

Torah is what God has revealed to us, and what we discern of God: ideas and ideals, laws and mitzvot, our religious heritage. It unfolds our memories of Abraham and Sarah, of Moses and Miriam and the Prophets. It is legislation and explanation, allowing questions that challenge, answers that inspire: all a quest for meaning. It is our way of life, a path for our souls, and the design for a better world. *John Rayner*

# שמע ישראל יהוה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael* . . . *Hear, O Israel* . . . Deuteronomy 6:4



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אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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The enlarged ע *ayin* at the end of שְׁמַע *Sh'ma* (Hear) and the enlarged ד *dalet* at the end of אֶחָד *echad* (one) combine to spell עֵד *eid* (witness). We recite the *Sh'ma* to bear witness to the Oneness of God.

בָּרוּךְ שֵׁם כְּבוֹד בָּרוּךְ *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'avcha uv'chol nafsh'cha uv'chol  
m'odecha. V'hayu had'varim ha-eileh  
asher anochi m'tzav'cha hayom al  
l'avacha. 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 uvish'arecha.

L'maan tizk'ru, vaasitem et  
kol mitzvotai vih'yitem k'doshim  
l'Eloheichem. Ani Adonai Eloheichem,  
asher hotzeiti et-chem mei-eret  
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 אֱמַת.  
Adonai Eloheichem EMET.

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

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

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-  
לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכַתְּךָ  
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ  
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם  
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

בָּרְכוּ  
מְעִרֵב עֲרָבִים  
אֶהְבֵּת עוֹלָם  
שְׁמַע  
וְאָהַבְתָּ  
לִמְעַן תִּזְכְּרוּ  
אֱמַת וְאֱמוּנָה  
מִי־כַמְכָה  
הַשְׂכִּיבֵנו  
וְשִׁמְרוּ



*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

***V'ahava***

***L'maan tizk'ru***

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

LOVE your God with every heartbeat,  
with every breath,  
with every conscious act.  
Keep in mind the words I command you today.  
Teach them to your children,  
talk about them at work:  
whether you are tired or you are rested.  
Let them guide the work of your hands;  
keep them in the forefront of your vision.  
Do not leave them at the doorway of your house,  
or outside your gate.  
They are reminders to do all of My mitzvot,  
so that you can be holy for God.  
I am Adonai your God.  
I led you out of Egypt to become your God,  
I am Adonai your God!

Judaism is a doing which can be grasped only by the heart. *Julius Lester*

When people come to you for help, do not turn them off with pious words, saying: "Have faith and take your troubles to God!" Act instead as if there were no God, as though there were only one person in all the world who could help — only yourself. *Martin Buber*

Abaye said: Spread the love of God through your actions. If you yourself study and help others to do so, if your business activities are decent and trustworthy, what will people say? "Have you seen the behavior of one who studies Torah? How beautiful! What a fine person!" Thus Isaiah (49:3) taught, "You are My servant Israel. I will be glorified through you." *based on Yoma 86a*

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

אֱמֶת וְאֱמוּנָה כָּל-זֹאת  
 וְקָיָם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ  
 וְאֵין זִלְתּוֹ, וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.  
 הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵנוּ  
 הַגּוֹאֲלֵנוּ מִכַּף כּוֹל הָעָרִיצִים,  
 הַעוֹשֶׂה גְדוֹלוֹת עַד אֵין חֵקֶר  
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשָּׁם  
 נִפְשָׁנוּ בַחַיִּים, וְלֹא נָתַן לָמוֹת  
 רַגְלֵנוּ, הַעֹשֶׂה לָנוּ נִסִּים  
 בְּפָרֹחַ, אוֹתוֹת וּמוֹפְתִים  
 בְּאַדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת-  
 עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת  
 עוֹלָם. וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ  
 וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן  
 קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם  
 וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה  
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ חֻלָּם:

בָּרְכוּ  
 מַעֲרִיב עַרְבִים  
 אֶהְבֵּת עוֹלָם  
 שְׁמַע  
 אֶהְבֵּת  
 לְמַעַן תִּזְכְּרוּ  
 אֱמֶת וְאֱמוּנָה  
 מִיִּדְמָה  
 הַשְׂכִּיבֵנוּ  
 וְשִׁמְרוּ

ALL THIS WE HOLD to be true and trustworthy for us.  
 You alone are our God, and we are Israel Your people.  
 You are our Sovereign and Savior,  
 who delivers us from oppressors' hands  
 and saves us from tyrants' fists.  
 You work wonders without number, marvels beyond count.  
 You give us life and steady our footsteps.  
 You performed miracles for us before Pharaoh,  
 signs and wonders in the land of the Egyptians;  
 You led Your people Israel out from their midst to freedom for all time.  
 When Your children witnessed Your dominance  
 they praised Your Name in gratitude.  
 And they accepted Your sovereignty —  
 Moses, Miriam and all Israel sang to You together,  
 lifting their voices joyously:

הַעֹשֶׂה גְדוֹלוֹת *Haoseh g'dolot ... You work wonders ...* Job 9:10

הַשָּׁם נִפְשָׁנוּ בַחַיִּים *Hasam nafsheinu bachayim ... You give us life ...* Psalm 66:9



*Bar'chu*

*Maariv Aravim*

*Abavat Olam*

*Sh'ma*

*V'ahavta*

*L'maan tizk'ru*

***Emet Ve-Emunah***

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

STANDING on the parted shores of history  
we still believe what we were taught  
before ever we stood at Sinai's foot;

that wherever we go, it is eternally Egypt  
that there is a better place, a promised land;  
that the winding way to that promise  
passes through the wilderness.

That there is no way to get from here to there  
except by joining hands, marching  
together.

IN A WORLD torn by violence and pain,  
a world far from wholeness and peace,  
give us the courage to say, Adonai:  
There is one God in heaven and earth.

The high heavens declare Your glory;  
may earth reveal Your justice and love.

From bondage in Egypt, we were delivered;  
at Sinai, we bound ourselves to Your way.  
Inspired by prophets and instructed by sages,  
time and again, we overcame oppressive forces.

Though our failings are many and our faults are great,  
it has been our glory to bear witness to our God,  
keeping alive in dark ages  
Your vision of a world redeemed.

Let us continue to work for the day  
when the nations will be one and at peace.  
Then shall we rejoice as Israel did,  
singing on the shores of the Sea:

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.

מִי־כֹמֶכָה בָּאֵלִים, יְיָ!

מִי כֹמֶכָה נֶאֱדָר בִּקְדֹשׁ,  
נֹרָא תְהִלַּת, עֹשֶׂה פֶלֶא!

מַלְכוּתְךָ רָאוּ בְנֵיךָ,

בֹּקַע יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.

זֶה אֱלֹהֵינוּ וְאָמְרוּ,

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֵאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

בָּרוּךְ אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.

בְּרַכּוֹ  
מַעְרִיב עַרְבִים  
אַהֲבַת עוֹלָם  
שְׁמַע  
וְאַהֲבַת  
לְמַעַן תִּזְכְּרוּ  
אַמֶּת וְאַמוּנָה  
מִי־כֹמֶכָה  
הַשְׂכִּיבֵנו  
וְשִׁמְרוּ

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 אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

מִי־כֹמֶכָה 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



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*Maariv Aravim*

*Abavat Olam*

*Shma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

***Mi Chamochah***

*Hashkiveinu*

*V'shamru*

SING THE SONG of men and women  
joined in understanding and respect.  
The song of God's miracles,  
an earth protected and cherished;  
a gift for our children  
and the generations to come.  
The song of a land once ravished by war,  
now quiet and content;  
her soldiers home, to leave no more.  
The song of a world redeemed:  
the song of peace.

---

Salvation is the Jews' victory over human limitations: ignorance or insensitivity. It is the conquest of sinfulness, of the evils resident within the self: pride, selfishness, hate, lust, cynicism, the deliberate rejection of goodness and truth. *Milton Steinberg*

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'teil 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.

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ,  
לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,  
וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.  
וְהִגֵּן בְּעֵדֵנוּ,  
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר,  
וְחָרֵב, וְרָעַב, וְיָגוֹן,  
וְהִרְחִיק מִמֶּנּוּ עוֹן וּפְשָׁע.  
וּבָצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,  
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
כִּי אֵל חַנוּן וְרַחוּם אַתָּה.  
וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ  
לְחַיִּים וּלְשָׁלוֹם  
מֵעַתָּה וְעַד עוֹלָם.  
בָּרוּךְ אַתָּה, יְיָ,  
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

בָּרְכוּ  
מַעֲרִיב עֲרֵבִים  
אַהֲבַת עוֹלָם  
שְׁמוֹעַ  
וְאַהֲבַת  
לְמַעַן תִּזְכְּרוּ  
אַמֶּת וְאַמוּנָה  
מִי־כַמְכָה  
הַשְׁכִּיבֵנוּ  
וְשְׁמֹר

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.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

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.



*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

***Hashkiveinu***

*V'shamru*

LET THERE BE love and understanding among us.  
Let peace and friendship be our shelter from life's storms.  
Adonai, help us to walk with good companions,  
to live with hope in our hearts and eternity in our thoughts,  
that we may lie down in peace and rise up waiting to do Your will.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

GIVE US A PLACE TO REST, Adonai, our God.  
Bring us into shelter  
in the soft, long, evening shadows of Your truth.  
For with You are true protection and safety,  
and in Your Presence are acceptance and gentle love.  
Watch over us as we go forth.  
Prepare for us as we return.  
Spread over us Your shelter of peace,  
over all we love — over our Jerusalem and Yours.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

Select either V'shamru or Yism'chu

# V'SHAMRU V'NEI YISRAEL

et HaShabbat,

laasot et HaShabbat l'dorotam

b'rit olam.

Beini u'vein b'nei Yisrael

ot hi l'olam,

ki sheishet yamim asah Adonai

et hashamayim v'et haaretz,

u'vayom hashvi-i shavat vayinafash.

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

בָּרְכוּ  
מְעִיב עֲרֵבִים  
אֶהְבֶּת עוֹלָם  
שְׁמַע  
וְאֶהְבֶּת  
לְמַעַן תִּזְכְּרוּ  
אֶמֶת וְאֶמוּנָה  
מִי־קִמְּךָ  
הַשְׁכִּיבְנוּ  
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,

zecher l'maaseh v'reishit.

וְשִׂמְחוּ בְּמַלְכוּתְךָ  
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.  
עִם מְקַדְּשֵׁי שְׁבִיעִי,  
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוּבְּךָ.  
וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתָּו,  
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,  
זֵכֶר לַמַּעֲשֶׂה בְּרֵאשִׁית.

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

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

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



*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

*V'ahava*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

WE ARE A PEOPLE in whom the past endures,  
in whom the present is inconceivable without moments gone by.  
The Exodus lasted a moment, a moment enduring forever.  
What happened once upon a time happens all the time.

A THOUGHT has blown the market place away.  
There is a song on the wind and joy in the trees.  
Shabbat arrives in the world,  
scattering a song in the silence of the night:  
Eternity utters a day.

# תַּפִּילָה

T'FILAH

אבות ואמהות

גבורות

קדושה

קדושת היום

עבודה

הודאה

שלום

תפלת הלב

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 תַּפִּילָה *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.

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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, umeivi g'ulah  
liv'nei v'neihem l'maan sh'mo b'ahavah.

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

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

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי  
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי  
רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל  
חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
חֲסֵדֵי אֲבוֹת וְאִמּוֹת, וְמַבִּיא גְּלוּלָה  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

SHABBAT SHUVAH\* — זָכְרֵנוּ לְחַיִּים,  
מֶלֶךְ חַפֵּץ בַּחַיִּים,  
וְכוֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.  
בָּרוּךְ אַתָּה, יְיָ,  
מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.

אבות ואמהות  
גבורות  
קדושה  
קדושת היום  
עבודה  
הודאה  
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, יְיָ, מָגֵן אַבְרָהָם וְעֶזְרַת 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 יְיָ *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?

בָּרוּךְ אַתָּה, יי, פּוֹקֵד שָׂרָה וּמַגֵּן אַבְרָהָם.

Baruch atah, Adonai, pokeid Sarah u'magein Avraham.

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"... 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'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'kayem 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'chayeh hakol (hameitim).

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

WINTER\* — מְשִׁיב הָרוּחַ  
וּמוֹרִיד הַגֶּשֶׁם.

SUMMER\* — מוֹרִיד הַטֵּל.

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

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הָרַחֲמִים,  
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמֵּתִים).

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'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'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, *Minbag America*, Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

\*WINTER: *Sh'mini Atzeret / Simchat Torah to Pesach.*

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

אבות ואמהות

גבורות

קדשה

קדשת היום

עבודה

הודאה

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תפלת הלב



*Avot v'Imahot*

**G'vurot**

*K'dushah*

*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 הַכֹּל (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*

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, erev vavoker v'tzohorayim.

Hatov ki lo chalu rachamecha, v'ham'racheim  
ki lo tamu chasadecha, mei-olam kivinu lach.

מודים אנחנו לך, שאַתָּה הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לְךָ, וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם  
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר וְצֹהֲרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם  
כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִוִּינוּ לְךָ.

אבות ואמהות

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הודאה

שלוש

תפלת הלב

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 כָּלֶם יִתְבָּרַךְ וְיִתְרומם שִׁמְךָ,  
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וְכָתוּב לְחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהִלּוּ אֶת שִׁמְךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֵלָה.  
בָּרוּךְ אַתָּה, יְיָ,  
הַטּוֹב שִׁמְךָ וְלֹךְ נָאָה 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, הַטּוֹב שִׁמְךָ וְלֹךְ נָאָה לְהוֹדוֹת.

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



*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

***Hodaah***

*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.

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha ul'cha na-eh 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!

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת.

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

For those who choose: On page 176, at the word מוֹדִים *Modim*, one bows at the waist. At יְיָ *Adonai*, one stands up straight.

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

SHALOM RAV al Yisrael amcha

tasim l'olam,

ki atah hu Melech Adon

l'chol hashalom.

V'tov b'einecha l'vareich

et amcha Yisrael

b'chol eit uv'chol shaah bish'lomecha.

SHABBAT SHUVAH — B'sefer chayim,

b'rachah, v'shalom, ufarnasah tovah,

nizacheir v'nikateiv l'fanecha,

anachnu v'chol amcha beit Yisrael,

l'chayim tovim ul'shalom.

Baruch atah, Adonai, oseih hashalom.

Baruch atah, Adonai,

ham'vareich et amo Yisrael bashalom.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ

תָּשִׂים לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן

לְכֹל הַשָּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמְּךָ יִשְׂרָאֵל

בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,

בְּרַחָה וְשָׁלוֹם וּפִרְנָסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ,

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אֲבוֹת וְאִמָּהוֹת

גְּבוּרֹת

קִדְשָׁה

קִדְשֵׁי הַיּוֹם

עֲבוּדָה

הוֹדָאָה

שָׁלוֹם

תְּפִלַּת הַלֵּב

GRANT ABUNDANT PEACE to Israel Your people forever,  
for You are the Sovereign God of all peace.  
May it be pleasing to You to bless Your people Israel  
in every season and moment with Your peace.

SHABBAT SHUVAH —

In the book of life, blessing, peace and prosperity,  
may we be remembered and inscribed by You,  
we and all Your people Israel for a good life and for peace.  
Blessed are You, Adonai, who makes peace.

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

Blessed are You, Adonai, who blesses Your people Israel with peace.

בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

"Seek peace and pursue it." (Psalm 34:15) . . . The midrash observes, we must "seek" peace *in our own place*, and "pursue it" *in every other place*. *Numbers Rabbah, Chukat 19:27*



Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

GRANT US PEACE, Your most precious gift,  
O Eternal Source of peace.  
And give us the will to proclaim its message  
to all the peoples of the earth.  
Bless our country as a safeguard of peace,  
its advocate among the nations.  
May contentment reign within our borders,  
health and happiness within our homes.  
Strengthen the bonds of friendship and fellowship  
among all the inhabitants of every land.  
Plant virtue in every soul,  
and may the love of Your Name hallow every home and every heart.  
Praised are You, Eternal One, who blesses our people with peace.  
בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.  
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

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 know war.

DON'T STOP after beating the swords  
into ploughshares, don't stop! Go on beating  
and make musical instruments out of them.

Whoever wants to make war again  
will have to turn them into ploughshares first.

Great is peace, for peace is to the world as leaven is to dough. *Perek HaShalom 1:1*

By three things does the world endure: justice, truth, and peace. R. Muna said: The three are one because if justice is done, truth has been effected and peace is brought about. *Perek HaShalom 1:2*

Great is peace, for even in a time of war one should begin (by attempting to arrange) peace.  
*Perek HaShalom 1:14*

לֹא-יִשָּׂא גּוֹי . . . Nation shall not . . . Isaiah 2:4

ELOHAI, n'tzor l'shoni meira us'fatai  
 midabeir mirmah, v'limkal'lai nafshi  
 tidom, v'nafshi ke-afar lakol tih'yeh.  
 P'tach libi b'Toratecha, uv'mitzvotcha  
 tirdof nafshi. V'chol hachoshvim  
 alai raah, m'heirah hafeir atzatam  
 v'kalkeil machashavtam. Aseih l'maan  
 sh'mecha, aseih l'maan y'minecha, aseih  
 l'maan k'dushatecha, aseih l'maan  
 Toratecha. L'maan yeichaltzun y'didecha,  
 hoshiah y'mincha vaaneini.

אֱלֹהִי, נֹצֵר לְשׁוֹנִי מֵרָע וּשְׁפָתִי  
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלִי נַפְשִׁי  
 תִּדּוֹם, וְנַפְשִׁי כֶּעָפָר לְכָל תִּהְיֶה.  
 פָּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוֹף נַפְשִׁי. וְכָל הַחוֹשְׁבִּים  
 עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם  
 וְקָלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה  
 לְמַעַן קְדֻשַּׁתְךָ, עֲשֵׂה לְמַעַן  
 תּוֹרַתְךָ. לְמַעַן יַחְלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

אבות ואמהות  
 גבורות  
 קדשה  
 קדשת היום  
 עבודה  
 חודאה  
 שלום  
 תפלת הלב

MY GOD, guard my speech from evil and my lips from deception.  
 Before those who slander me, I will hold my tongue; I will practice humility.  
 Open my heart to Your Torah, that I may pursue Your mitzvot.  
 As for all who think evil of me, cancel their designs and frustrate their schemes.  
 Act for Your own sake, for the sake of Your Power,  
 for the sake of Your Holiness, for the sake of Your Torah;  
 so that Your loved ones may be rescued, save with Your power. And answer me.

Yih'yu l'ratzon imrei fi v'hegyon libi  
 l'fanecha, Adonai tzuri v'go-ali.

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגְיוֹן לִבִּי  
 לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

May the words of my mouth and the meditations of my heart  
 be acceptable to You, Adonai, my Rock and my Redeemer.

Oseh shalom bimromav,  
 hu yaaseh shalom aleinu,  
 v'al kol Yisrael, v'al kol yoshvei teveil,  
 v'imru. Amen.

עֹשֶׂה שָׁלוֹם בְּמִרְוֹמָיו,  
 הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ  
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,  
 וְאָמְרוּ: אָמֵן.

May the One who makes peace in the high heavens  
 make peace for us, for all Israel and all who inhabit the earth. Amen.

*For those who count the Omer between the second day of Pesach and Shavuot, turn to page 570.  
 Reading of the Torah is on page 362. Aleinu and Kaddish are on pages 586-587.*

Elohai, n'tzor l'shoni meira . . . My God, guard my speech from evil . . .  
 based on Psalm 34:14

L'maan yeichaltzun . . . so that Your loved ones . . . Psalm 60:7  
 Yih'yu l'ratzon . . . May the words of my mouth . . . Psalm 19:15



*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

CREATE a pure heart within me;  
let my soul wake up in Your light.  
Open me to Your Presence;  
flood me with Your holy spirit.  
Then I will stand and sing out  
the power of Your forgiveness.  
I will teach Your love to the lonely;  
the lost will find their way home.  
Adonai, open up my lips  
and my mouth will declare Your praise.

WE REACH for You, our God  
from our quiet places.  
May we stand still, for a brief moment,  
and listen to the rain —  
Stand still, for a brief moment,  
and watch the play of sunlight and shadow on the leaves.  
For a brief moment — listen to the world.  
  
Let us stop the wheels of every day to be aware of Shabbat.  
Find the stillness of the sanctuary which the soul cherished.  
Renew the Covenant of an ancient people.

We need a quiet space to test the balance of our days.  
The weight of our own deeds  
against the heaviness of the world's demands.  
The balance is precarious — steady us with faith:

Quiet places and stillness —  
where we will hear our own best impulses speak.  
Quiet places and stillness —  
from which we will reach out to each other.

We will find strength in silence  
and with this strength  
we will turn again to Your service.

*For those who count the Omer between the second day of Pesach and Shavuot, turn to page 570.  
Reading of the Torah is on page 362. Aleinu and Kaddish are on pages 586–587.*

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*Create a pure heart within me . . . adapted from Psalm 51*

**Kabbalat HaTorah**

*Hakafah*

*Birchot HaTorah*

*Hagbahah*

*Mi Shebeirach*

*Birkat HaGomeil*

*Birchot*

*HaHaftarah*

*HaChazarat*

*HaTorah*

**HAK'HEIL** et haam,  
 haanashim v'hanashim v'hataf  
 v'geircha asher bish'arecha,  
 l'maan yishm'u ul'maan yilm'du  
 v'yarū et Adonai Eloheichem,  
 v'shamru la-asot  
 et kol divrei HaTorah hazot.  
 Uv'neiham asher lo yadu  
 yishm'u v'lamdu l'yirah  
 et Adonai Eloheichem.

**הַקְהֵל** אֶת-הָעָם,  
 הָאֲנָשִׁים וְהַנָּשִׁים וְהַטָּף  
 וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ,  
 לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ  
 וְיִרְאוּ אֶת-יְיָ אֱלֹהֵיכֶם,  
 וְשָׁמְרוּ לַעֲשׂוֹת  
 אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת.  
 וּבְנֵיהֶם אֲשֶׁר לֹא-יָדְעוּ  
 יִשְׁמְעוּ וּלְמַדּוּ לִירְאָה  
 אֶת-יְיָ אֱלֹהֵיכֶם.

**ASSEMBLE THE PEOPLE**, men, women and children,  
 and the strangers in your cities, to hear, to learn, to revere Adonai your God,  
 to observe faithfully the words of this Torah.  
 And let their children, who do not yet know it, hear,  
 that they, too, may learn to revere Adonai your God.

**ASHREI** adam matza chochmah  
 v'adam yafik t'vunah.  
 Ki tov sachrah mis'char kasef  
 umeicharutz t'vuatah.  
 Y'karah hi mipnanim  
 v'chol chafatzecha lo yishvu vah.

**אֲשֶׁרִי** אָדָם מָצָא חֲכָמָה  
 וְאָדָם יָפִיק תְּבוּנָה.  
 כִּי טוֹב סַחְרָה מִסַּחֲר-כֶּסֶף  
 וּמִחְרוּץ תְּבוּאָתָהּ.  
 יִקְרָה הִיא מִפְּנִינִים  
 וְכָל-חַפְצֶיךָ לֹא יִשְׁוּוּ-בָּהּ.

**HAPPY IS THE ONE** who finds wisdom,  
 the one who gains understanding;  
 for its value is greater than silver, its yield than fine gold.  
 It is more precious than rubies, no treasure can match it.

**הַקְהֵל** אֶת-הָעָם *Hak'heil et haam* . . . *Assemble the people* . . . Deuteronomy 31:12-13

**אֲשֶׁרִי** אָדָם מָצָא *Ashrei adam matza* . . . *Happy is the one* . . . Proverbs 3:13-15



KI MITZIYON teitzei Torah,  
ud'var Adonai miY'rushalayim.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,  
וּדְבַר יְיָ מִירוּשָׁלַיִם.

FOR FROM OUT OF ZION will come the Torah,  
and the word of Adonai from Jerusalem.

קבלת התורה

השקפה

ברכות התורה

הגנה

מי שברך

ברכת הגומל

ברכות ההפטרה

החזרת התורה

S'U SH'ARIM rasheichem,  
us'u pit'chei olam,  
v'yavo Melech hakavod.  
Mi hu zeh Melech hakavod?  
Adonai Tz'vaot  
hu Melech hakavod. Selah.

שִׂאוּ שַׁעְרֵיכֶם,  
וּשְׂאוּ פִתְחֵי עוֹלָם,  
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?  
יְיָ צְבָאוֹת  
הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

LIFT UP your heads, O gates! Lift yourselves up, O ancient doors!  
Let the Sovereign of glory enter. Who is this Sovereign of glory?  
The God of Hosts is the Sovereign of glory!

## PEOPLE'S LIFE FROM SINAI UNTIL NOW.

Freedom is its gift to all who treasure it.

שִׂאוּ שַׁעְרֵיכֶם S'u sh'arim... Lift up... Psalm 24:9-10 is interpreted rabbinically as the psalm recited when the original ark of the covenant was brought to Jerusalem. It is a longstanding Reform innovation in this part of the service, ever since the first German Reform prayer book of 1819 and used therefore, in Reform liturgy as we remove the Torah from the ark.

כי מִצִּיּוֹן תֵּצֵא תּוֹרָה Ki mitzion teitzei Torah... For from out of Zion... Isaiah 2:3

**Kabbalat HaTorah**

*Hakafah*

*Birchot HaTorah*

*Mi Shebeirach*

*Hagbahah*

*Birkat HaGomeil*

*Birchot*

*HaHaftarah*

*HaChazarat*

*HaTorah*

LO YAREI-U v'lo yashchitu

b'chol har kodshi ki malah haaretz

dei-ah et Adonai kamayim layam m'chasim.

V'yashvu ish tachat gafno

v'tachat t'einato v'ein macharid.

לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ  
בְּכָל-הָר קֹדְשִׁי כִּי-מָלְאָה הָאָרֶץ  
דְּעָה אֶת-יְיָ בַּמַּיִם לַיָּם מְכֻסִּים.  
וְיָשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ  
וְתַחַת תְּעִינָתוֹ וְאֵין מַחְרִיד.

THEY SHALL NOT HURT or destroy in My holy mountain,  
for the earth shall be filled with the knowledge of Adonai  
as the sea-bed is covered by water.  
And all shall sit under their vines and fig trees,  
and none shall make them afraid.

V'CHIT'TU charvotam l'itim

vachanitoteihem l'mazmeirot.

Lo yisa goy el goy cherev

v'lo yilm'du od milchamah.

וְכִתְּתוּ חֲרֻבֹתֵם לְאֵתִים  
וְחִנִּיתוּתֵיהֶם לְמַזְמֵרוֹת.  
לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב  
וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

THEY SHALL BEAT THEIR SWORDS into plowshares  
and their spears into pruning hooks.  
Nation shall not lift up sword against nation; never again shall they learn war.

IN THIS SCROLL IS THE SECRET OF OUR  
Its teaching is love and justice, goodness and hope.

לֹא-יִרְעוּ Lo yarei-u . . . They shall not hurt . . . Isaiah 11:9

וְיָשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ V'yashvu ish tachat gafno... And all shall sit under their vines . . . Micah 4:4

וְכִתְּתוּ חֲרֻבֹתֵם לְאֵתִים V'chit'tu charvotam l'itim . . . They shall beat their swords . . . Isaiah 2:4



*Standing with the Torah, recite these verses*

BARUCH shenatan Torah  
l'amo Yisrael bik'dushato.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה  
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

BLESSED IS GOD who in holiness gave the Torah to the people Israel.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

Echad Eloheinu gadol Adoneinu,  
kadosh sh'mo.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,  
קָדוֹשׁ שְׁמוֹ.

OUR GOD IS ONE, Adonai is great, holy is God's Name.

Gadlu l'Adonai iti,  
un'rom'mah sh'mo yachdav.

גָּדְלוּ לַיְיָ אֱתֵי,  
וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

EXALT ADONAI with me, let us extol God's name together.

L'cha Adonai hag'dulah v'hag'vurah  
v'hatiferet v'haneitzach v'hahod,  
ki chol bashamayim uvaaretz.  
L'cha Adonai hamamlachah  
v'hamitnasei l'chol l'rosh.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה  
וְהַתִּפְאָרֶת וְהַנִּצָּח וְהַחֹד,  
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ.  
לְךָ יְיָ הַמַּמְלָכָה  
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

YOURS, ADONAI, is the greatness, might, splendor, triumph, and majesty —  
yes, all that is in heaven and on earth.  
To You, Adonai, belong sovereignty and preeminence above all.

*The Torah is unwrapped*

שְׁמַע יִשְׂרָאֵל Sh'ma Yisrael . . . Hear O Israel . . . Deuteronomy 6:4

גָּדְלוּ לַיְיָ אֱתֵי Gadlu l'Adonai iti . . . Exalt Adonai with me . . . Psalm 34:4

לְךָ יְיָ הַגְּדֻלָּה L'cha Adonai hag'dulah . . . Yours, Adonai, is the greatness . . . I Chronicles 29:11

קבלת התורה

השפה

ברכות התורה

מי שברך

הגבהה

ברכת הגומל

ברכות ההפטרה

החזרת התורה

HAVU GODEL l'Eloheinu  
ut'nu chavod laTorah.

הָבוּ גִדּוֹל לֵאלֹהֵינוּ,  
וְנִתְּנוּ כְבוֹד לַתּוֹרָה.

קִבְּלַת הַתּוֹרָה

הַקִּפָּה

בְּרָכוֹת הַתּוֹרָה

מִי שֶׁבִּרְךְ

הַגְּבִיחָה

בְּרַכַּת הַזִּמְלָה

בְּרָכוֹת הַהִפְסָרָה

הַחֲזִנְתַּת הַתּוֹרָה

LET US DECLARE the greatness of our God and give honor to the Torah.

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

ADONAI imachem. MAY GOD be with you! יְיָ עִמָּכֶם.

*Congregation responds:*

Y'varech'cha Adonai. MAY GOD bless you! יְבָרְכֶךָ יְיָ.

BLESSING BEFORE THE READING OF THE TORAH

BAR'CHU et Adonai ham'vorach.  
Baruch Adonai ham'vorach l'olam va-ed.  
Baruch atah, Adonai  
Eloheinu, Melech haolam,  
asher bachar banu mikol haamim,  
v'natan lanu et Torato.  
Baruch atah, Adonai, notein haTorah.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.  
בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה, יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,  
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESS ADONAI who is blessed.

Blessed is Adonai who is blessed now and forever.

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

BLESSING AFTER THE READING OF THE TORAH

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher natan lanu Torat emet,  
v'chayei olam nata b'tocheinu.  
Baruch atah, Adonai, notein haTorah.

בָּרוּךְ אַתָּה, יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,  
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.  
בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,  
who has given us a Torah of truth, implanting within us eternal life.  
Blessed are You, Adonai, who gives the Torah.



## MI SHEBEIRACH FOR ALIYAH

MI SHEBEIRACH avoteinu v'imoteinu,

Avraham Yitzchak v'Yaakov,

Sarah, Rivkah, Rachel v'Lei-ah,

hu y'vareich et [name] ben/bat [parents]

baavur she-alah/she-altah

lich'vod HaMakom, lich'vod haTorah.

Bis'char zeh HaKadosh Baruch Hu

yishm'reihu/yishm'rehah

v'yatzileihu/v'yatzilehah

mikul tzarah v'tzukah umikol nega umachalah,

v'yishlach b'rachah v'hatzlachah

v'chol maaseh yadav/yadeha,

im kol Yisrael. V'nomar: Amen.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

אַבְרָהָם יִצְחָק וְיַעֲקֹב,

סָרָה, רִבְקָה, רָחֵל וְלֵאָה,

הוּא יְבָרַךְ אֶת [name] בֶּן/בַּת [parents]

בְּעִבּוּר שְׁעָלָה/שְׁעֲלָתָהּ

לְכָבוֹד הַמָּקוֹם, וְלְכָבוֹד הַתּוֹרָה.

בְּשֹׂכֶר זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא

יִשְׁמְרֵהוּ/יִשְׁמְרֶהָ

וְיַצִּילֵהוּ/וְיַצִּילֶהָ

מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחְלָה,

וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה

בְּכָל מַעֲשֵׂה יָדָיו/יָדֶיהָ,

עִם כָּל יִשְׂרָאֵל. וְנֹאמַר: אָמֵן.

קבלת התורה

הקפה

ברכות התורה

מי שברך

הגבהה

ברכת הנופל

ברכות התפילה

התורה התורה

MAY THE ONE WHO BLESSED our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless [name] son/daughter of [parents], since he/she has come up to the Torah in honor of God and Torah. May he/she merit from the Holy One of Blessing protection, rescue from any trouble or distress, and from any illness, minor or serious; may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.

HAGBAHAH UG'LILAH— הגבהה וגלילה

*The Torah is raised, rolled and wrapped*

V'ZOT haTorah asher sam Moshe

lifnei b'nei Yisrael,

al pi Adonai b'yad Moshe.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה

לִפְנֵי בְנֵי יִשְׂרָאֵל,

עַל-פִּי יי בְּיַד-מֹשֶׁה.

THIS IS THE TORAH which Moses placed  
before the people of Israel,  
God's word through the hand of Moses.

*Prayers of Our Community are on page 376.**Shabbat Minchah T'filah is on pages 344–345.*

וְזֹאת הַתּוֹרָה V'zot haTorah . . . This is the Torah . . . Deuteronomy 4:44

עַל-פִּי יי al pi Adonai . . . God's word . . . Numbers 9:23



PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birhot HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birhot

HaHaftarah

HaChazarat

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 uviz'man kariv. V'nomar: Amen.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
אֲבִרָהִם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,  
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים  
[names]. הַקָּדוֹשׁ בָּרוּךְ הוּא יִמְלֵא  
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם  
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה  
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְׂתָּא  
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  
מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ  
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

BIRKAT HAGOMEIL — בְּרַכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

BARUCH ATAH, ADONAI Eloheinu

Melech haolam, sheg'malanu kol tov.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם, שְׁגַמְלָנוּ 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 שְׁגַמְלָכֶם כָּל טוֹב,  
הוּא יִגְמְלָכֶם כָּל טוֹב סֵלָה.

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

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

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



## BLESSING BEFORE THE HAFTARAH

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher bachar bin'vi-im toyim,

v'ratzah v'divreiheem

hane-emarim be-emet.

Baruch atah, Adonai, habocheh baTorah

uv'Moshe avdo, uv'Yisrael amo,

uvin'vi-ei ha-emet vatzedek.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בְּנָבִיאִים טוֹבִים,

וְרָצָה בְּדִבְרֵיהֶם

הַנֶּאֱמָרִים בְּאֵמֶת.

בָּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה

וּבִמְשָׁה עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ,

וּבְנָבִיאֵי הָאֵמֶת וְצֶדֶק.

קבלת התורה

הקפה

ברכות התורה

מי שברך

הגבהה

ברכת הגומל

ברכות ההפטרה

החזרת התורה

PRAISE TO YOU, Adonai our God, Sovereign of the universe,

who has chosen faithful prophets to speak words of truth.

Praise to You, Adonai, for the revelation of Torah, for Your servant Moses,

for Your people Israel and for prophets of truth and righteousness.

## BLESSING AFTER THE HAFTARAH

BARUCH atah, Adonai Eloheinu, Melech

haolam, tzur kol haolamim, tzaddik

b'chol hadorot, HaEl hane-eman,

haomeir v'oseh, ham'dabeir um'kayeim,

shekol d'varav emet vatzedek.

Al haTorah, v'al haavodah, v'al

han'vi-im, v'al yom HaShabbat hazeh,

shenatata lanu Adonai Eloheinu, lik'dushah

v'lim'nuchah, l'chavod ul'tifaret.

Al hakol Adonai Eloheinu, anachnu modim

lach, um'var'chim otach, yitbarach shimcha

b'fi kol chai tamid l'olam va-ed.

Baruch atah, Adonai, m'kadeish HaShabbat.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ

הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק

בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן,

הַאֹמֵר וְעֹשֶׂה, הַמְדַּבֵּר וּמְקַיֵּם,

שֶׁכָּל דִּבְרָיו אֵמֶת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל

הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,

שֶׁנִּתַּתָּ לָנוּ יי אֱלֹהֵינוּ, לְקֹדֶשׁ

וּלְמִנוּחָה, לְכָבוֹד וּלְתִפְאָרֶת.

עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים

לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שִׁמְךָ

בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,

Rock of all creation, Righteous One of all generations,

the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets,

and for this Shabbat that You, Adonai our God, have given us

for holiness and rest, for honor and glory: we thank and bless You.

May Your name be blessed for ever by every living being.

Praise to You, Adonai, for the Sabbath and its holiness.

Y'HAL'LU et shem Adonai,  
ki nishgav sh'mo l'vado.

LET US PRAISE the Name of Adonai,  
for God's Name alone is exalted!

*Alternative readings are found on opposite page*

HODO al eretz v'shamayim.  
Vayarem keren l'amo,  
t'hilah l'chol chasidav,  
liv'nei Yisrael am k'rovo.  
Hal'lu Yah!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.  
וַיָּרֶם קֶרֶן לְעַמּוֹ,  
תְּהִלָּה לְכָל-חֲסִידָיו,  
לְבָנֵי יִשְׂרָאֵל עַם-קְרוּבוֹ.  
הִלְלוּ-יָהּ!

GOD'S MAJESTY is above the earth and heaven; and God is the strength of our people, making God's faithful ones, Israel, a people close to the Eternal. Halleluyah!

*The Torah is returned to the Ark*

KI LEKACH tov natati lachem,  
Torati al taazovu.

Eitz chayim hi lamachazikim bah,  
v'tom'cheha m'ushar.  
D'rachehah darchei no-am,  
v'chol n'tivoteha shalom.

Hashiveinu Adonai eilecha v'nashuvah,  
chadeish yameinu k'kedem.

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,  
תּוֹרָתִי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,  
וְתִמְכֶּיהָ מֵאֲשֶׁר.  
דַּרְכֶּיהָ דַּרְכֵי נֶעֱם,  
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה,  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

FOR I HAVE GIVEN YOU good instruction; do not abandon My Torah.

IT IS A TREE OF LIFE for those who hold fast to it, and all its supporters are happy.  
Its ways are ways of pleasantness and all its paths are peace.  
Return us to You, Adonai, and we will return; renew our days as of old.

הוֹדוּ . . . יְהִלְלוּ Y'hal'lu . . . Hodo . . . Let us praise . . . God's majesty Psalm 148:13-14

כִּי לֶקַח טוֹב Ki lekach tov . . . For I have given you . . . is an agglomeration of Proverbs 4:2,  
Proverbs 3:18, Proverbs 3:17, and Lamentations 5:21

קִבְלַת הַתּוֹרָה

הַשְׁקָפָה

בְּרָכוֹת הַתּוֹרָה

מִי שֶׁבִּרְדָּ

הַגְּבִהָה

בְּרַכַּת הַגּוֹמֵל

בְּרָכוֹת הַהַפְסָדָה

הַחֲזוֹנָת הַתּוֹרָה



One of these passages may be read before returning the Torah to the Ark.

Kabbalat HaTorah

Hakafah

Birhot HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birhot

HaHaftarah

HaChazarat

HaTorah

TORAT Adonai t'mimah,

m'shivat nafesh.

Eidut Adonai ne-emanah,

mach'kimat peti.

Pikudei Adonai y'sharim,

m'samchei lev.

Mitzvat Adonai barah,

m'irat einayim.

Yirat Adonai t'horah,

omedet laad.

Mishp'tei Adonai emet,

tzadku yachdav.

תּוֹרַת יְיָ תְּמִימָה,

מְשִׁיבַת נֶפֶשׁ.

עֵדוּת יְיָ נֶאֱמָנָה,

מַחְכִּימַת פִּתִּי.

פְּקוּדֵי יְיָ יִשְׁרִים,

מְשַׁמְּחֵי לֵב.

מִצְוֹת יְיָ בָּרָה,

מְאִירַת עֵינָיִם.

יִרְאַת יְיָ טְהוֹרָה,

עוֹמֶדֶת לָעַד.

מִשְׁפָּטֵי יְיָ אֱמֶת,

צָדְקוֹ יַחְדָּו.

GOD'S TORAH IS PERFECT, reviving the soul;  
God's teaching is sure, making wise the simple.  
God's precepts are right, delighting the mind;  
God's mitzvot are clear, giving light to the eyes.  
God's word is pure, enduring forever;  
God's judgments are true and altogether just.

WHEN TORAH ENTERED the world, freedom entered it.  
The whole Torah exists only to establish peace.

Its highest teaching is love and kindness.  
What is hateful to you, do not do to any person.

That is the whole Torah; all the rest is commentary. Go and learn it.  
Those who study Torah are the true guardians of civilization.

Honoring one another, doing acts of kindness,  
and making peace: these are our highest duties.  
But the study of Torah is equal to them all,  
because it leads to them all.

Let us learn in order to teach.  
Let us learn in order to do!

## עלינו

## ALEINU

עלינו

*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.

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שהוא נוטה שמים ויסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבחי מרומים,  
הוא אלהינו אין עוד.

ואנחנו כורעים

ומשתחוים ומודים,

לפני מלך מלכי המלכים

הקדוש ברוך הוא.

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

*Continue on page 589.*

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

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech mal'chei hamlachim

HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שלא עשנו כגווי הארצות,  
ולא שמנו כמשפחות האדם.  
שלא שם חלקנו בהם,  
וגרלנו בכל המונם.

ואנחנו כורעים

ומשתחוים ומודים,

לפני מלך מלכי המלכים

הקדוש ברוך הוא.

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 כורעים *kor'im*, one bends the knees; at ומשתחוים *umishtachavim*, one bows at the waist; and at לפני מלך *lifnei Melech*, one stands straight.



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

שְׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,  
 וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמָּעַל  
 וּשְׁכִינַת עֹזוֹ בְּגִבְהֵי מְרוֹמִים.  
 הוּא אֱלֹהֵינוּ אֵין עוֹד,  
 אֱמֶת מַלְכֵנוּ אֶפֶס זִלְתּוֹ.  
 כְּכָתוּב בְּתוֹרָתוֹ, וְיָדַעַת הַיּוֹם  
 וְהִשְׁבַּת אֶל לְבָבָהּ,  
 כִּי יְיָ הוּא הָאֱלֹהִים  
 בַּשָּׁמַיִם מִמָּעַל,  
 וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

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

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

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ,  
 לִרְאוֹת מְהֵרָה בְּתִפְרֵי עֲצָדְךָ,  
 לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ  
 וְהָאֵלִילִים כָּרוֹת וּפְרִיתוֹן.  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵיךָ,  
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.  
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ.

We therefore hope in You, Adonai our God. may we soon behold the glory of Your might: sweeping away the false gods of the earth that idolatry be utterly destroyed; perfecting the world under the rule of God that all humanity invoke Your name; turning all the wicked of the earth toward You.

אֵין עוֹד *ein od* . . . *There is none else* . . . The Kabbalah's interpretation is "Adonai is God; there is nothing (!) else," the idea being, "God is all there is!" God and the universe become the same, interwoven in history. *Joel Hoffman*

שְׁמַיִם (שְׁהוּא) *notch shamayim* . . . *(For You) spread out the heavens* . . . Isaiah 51:13

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

*Aleinu*

LET THE TIME not be distant, O God,  
when all shall turn to You in love,  
when corruption and evil shall give way to integrity and goodness,  
when superstition shall no longer enslave the mind,  
nor idolatry blind the eye.  
O may all, created in Your image,  
become one in spirit and one in friendship,  
forever united in Your service.  
Then shall Your realm be established on earth,  
and the word of Your prophet fulfilled:  
"Adonai will reign for ever and ever."

Al kein n'kaveh l'cha Adonai Eloheinu,  
l'rot m'heirah b'tiferet uzecha,  
l'takein olam b'malchut Shaddai.

עַל כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ,  
לְרֵאוֹת מְהֵרָה בְּתִפְאֶרֶת עֲצֻדָּה,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי.

Adonai our God, how soon we hope to behold the perfection of our world,  
guided by a sacred Covenant drawn from human and divine meeting.



*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.*

תִּקּוּן 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 *עֲלֵינוּ Aleinu*, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

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

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

## MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkdash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man 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'Kud'sha 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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא.

בְּעֶלְמָא דִּי בְּרָא כְרֻעֵיתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ,

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שֵׁמֶה דְקֻדְשָׁא בְּרִיךְ הוּא,

לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

תְּשַׁבַּחְתָּא וְנַחֲמָתָא,

דְאָמְרִין בְּעֶלְמָא. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְמָיו,

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name

in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime

and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded

be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,

praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel.

to which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.

To which we say Amen.