



# Temple Avodah

Friday Night  
Shabbat  
Streaming  
Service

# 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 12 [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 הַנֵּרוֹת

קְדוּשָׁה, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

SHALOM aleichem, malachei hashareit,  
malachei elyon,  
mimelech malchei ham'lachim,  
HaKadosh Baruch Hu.

שָׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְדוֹשׁ בְּרוּךְ הוּא.

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

Bo-achem l'shalom, malachei hashalom,  
malachei elyon,  
mimelech malchei ham'lachim,  
HaKadosh Baruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְדוֹשׁ בְּרוּךְ הוּא.

Bar'chuni l'shalom, malachei hashalom,  
malachei elyon,  
mimelech malchei ham'lachim,  
HaKadosh Baruch Hu.

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְדוֹשׁ בְּרוּךְ הוּא.

Tzeit'chem l'shalom, malachei hashalom,  
malachei elyon,  
mimelech malchei ham'lachim,  
HaKadosh Baruch Hu.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְדוֹשׁ בְּרוּךְ 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 26–27 [144–145].*

*For Shabbat Evening II, turn to page 145 [263].*

שָׁלוֹם עֲלֵיכֶם *Shalom Aleichem* — A 17th-century Shabbat table-song (זְמִירָה *z'mirah*), 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.

מזמור צ"ה-צ"ט, כ"ט

לכה דודי

מזמור צ"ב-צ"ג

שלום עליכם

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

לְכָה דוּדִי לְקִרְאֵת כַּלָּה,  
פְּנֵי שַׁבָּת נִקְבְּלָה.

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) שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד,  
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד,  
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהִלָּה.

"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) לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָּה,  
כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֵאשׁ מִקֶּדֶם נְסֻיָּה,  
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה 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 מְלֻכָּה,  
קוּמִי צֹאִי מִתּוֹךְ הַהִפְכָּה,  
רַב לָךְ שִׁבְתְּ בְּעֵמֶק הַבָּכָא,  
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,  
korvah el nafshi g'alah.

(4) הִתְנַעֲרִי, מֵעָפָר קוּמִי,  
לְבִשִׁי בְּגָדֵי תִפְאֶרֶתְךָ, עָמִי,  
עַל יַד בֶּן יִשָּׁי 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).



# קַבְּלַת שַׁבָּת

## KABBALAT SHABBAT — WELCOMING SHABBAT

*This section, until Shalom Aleichem on page 24 [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'krei 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,  
נִרְיֶעָה לְצֹר יִשְׁעֵנוּ.  
נִקְדָּמָה פָּנָיו בְּתוֹדָה,  
בְּזִמְרוֹת נָרִיעַ לוֹ.

כִּי אֵל גָּדוֹל הוּא,  
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים.  
אֲשֶׁר בְּיָדוֹ מַחְקֵרֵי-אֶרֶץ,  
וְתוֹעֲפֹת הָרִים לוֹ.  
אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ,  
וַיַּבֶּשֶׂת יָדָיו יָצָרוּ.

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה  
נִבְרָכָה לִפְנֵי-יְיָ עֲשֵׂנוּ.  
כִּי-הוּא אֱלֹהֵינוּ,  
וְאִנַּחְנוּ עַם מְרֻעֵיתוֹ וְצֹאן 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.

מזמור צ"ה-צ"ט, כ"ט

לכה דודי

מזמור צ"ב-צ"ג

שלום עליכם

שַׁבָּת 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.

Psalms 95-99, 29

L'chab 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.

Yaalo'z 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 לַיְי שִׁיר חֲדָשׁ,

שִׁירוּ לַיְי כָּל-הָאָרֶץ.

שִׁירוּ לַיְי, בָּרְכוּ שְׁמוֹ,

בַּשָּׁרוּ מִיּוֹם-לְיוֹם וְשׁוּעָתוֹ.

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,

בְּכָל-הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְיָ וּמְהֵלָל מְאֹד,

נֹרָא הוּא עַל-כָּל-אֱלֹהִים.

כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים

וַיַּי שְׁמַיִם עָשָׂה.

הוֹד-וְהָדָר לִפְנָיו,

עַז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִרְעַם הַיָּם וּמִלְאוּ.

יַעֲלֹז שַׁדַּי וְכָל-אֲשֶׁר-בּוֹ,

אֲזַי יִרְנְנוּ כָּל-עֵצֵי-יָעַר.

לִפְנֵי יְיָ כִּי בָּא, כִּי בָּא לְשַׁפֹּט הָאָרֶץ,

יִשְׁפֹּט תִּבְלַת בְּצַדֵּק וְעַמִּים בְּאֱמוּנָתוֹ.

מזמור צ"ה-צ"ט, כ"ט

לכה דודי

מזמור צ"ב-צ"ג

שלוש עליכם

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.

יְיָ מַלְאךְ, תִּגְּל הָאָרֶץ,  
יִשְׁמְחוּ אֵימִים רַבִּים.  
עָנָן וְעַרְפֶּל סְבִיבָיו  
צֶדֶק וּמִשְׁפָּט מִכֹּון כִּסֵּאוֹ.

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

אֹהֲבֵי יְיָ שִׁנְאוּ רָע,  
שֹׁמְרֵ נַפְשׁוֹת חֲסִידָיו  
מִיַּד רְשָׁעִים יַצִּילֵם.

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

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

*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 לַיהוָה שִׁיר חֲדָשׁ,  
כִּי נִפְלְאוֹת עָשָׂה,  
הוֹשִׁיעָה-לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ.  
הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,  
לְעֵינֵי הַגּוֹיִם גִּלָּה צְדִקָּתוֹ.  
זָכַר חֲסֵדוֹ וְאֱמוּנָתוֹ  
לְבֵית יִשְׂרָאֵל, רְאוּ כָל-אֶפְסֵי-אֶרֶץ  
אֶת יְשׁוּעַת אֱלֹהֵינוּ.

הָרִיעוּ לַיהוָה כָּל-הָאָרֶץ  
פִּצְחוּ וְרַנְּנוּ 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'chinar,  
 b'chinar v'kol zimrah.  
 Bachatzotz'rot v'kol shofar  
 hariu 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 לַיְי בְּכִנּוֹר,  
 בְּכִנּוֹר וְקוֹל זִמְרָה.  
 בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר  
 הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יי.  
 יִרְעַם הַיָּם וּמִלְאוּ  
 תִּבֵּל וְיֹשְׁבֵי בָהּ.  
 נְהָרוֹת יִמְחֲאוּ-כָף  
 יַחַד הָרִים יִרְנְנוּ.  
 לִפְנֵי יי כִּי-בָא  
 לְשִׁפּוֹט הָאָרֶץ  
 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

L'chah 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,  
יָשִׁב בְּרוּבִים תְּנוּט הָאָרֶץ.  
יְיָ בְּצִיּוֹן גָּדוֹל  
וְרָם הוּא עַל-כָּל-הָעַמִּים.  
יִדּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא,  
קָדוֹשׁ הוּא.

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,  
אַתָּה כּוֹנֵנֶת מִישָׁרִים,  
מִשְׁפָּט וצִדְקָה בִּיעֲקֹב  
אַתָּה עָשִׂיתָ.  
רוֹמְמוּ יְיָ אֱלֹהֵינוּ  
וְהִשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו,  
קָדוֹשׁ הוּא.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ  
וְהִשְׁתַּחֲוּוּ לַהֲרָ קֹדְשׁוֹ,  
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 hal'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,  
 הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ.  
 קוֹל יְיָ עַל־הַמַּיִם,  
 אֶל־הַכְּבוֹד הַרְעִים,  
 יְיָ עַל־מַיִם רַבִּים.  
 קוֹל־יְיָ בִפְנֵי קוֹל יְיָ בְּהַדָּר.  
 קוֹל יְיָ שֹׁבֵר אֲרָזִים  
 וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְבָּנוֹן,  
 וַיִּרְקִידֵם כְּמו־עֵגֶל  
 לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בֶן־רְאִמִּים.

מִזְמוֹר צִיֵּה-צִיֵּט, כ"ט

לְכָה דוֹדִי

מִזְמוֹר צִיֵּב-צִיֵּג

שְׁלוֹם 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 חֹצֵב לַהֲבוֹת אֵשׁ,

קוֹל יְיָ יַחִיל מִדְבָּר,

יַחִיל יְיָ מִדְבָּר קֹדֶשׁ.

קוֹל יְיָ יַחֲלִיל אֵילֹת

וַיַּחֲשֹׁף יַעֲרוֹת

וּבְהִיכְלוֹ כָּלוּ 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.

# עֲרֵבִית לְשַׁבָּת ב'

AR'VIT L'SHABBAT II — SHABBAT EVENING II

For Candle Lighting and Blessings, turn to page 2 [120].

For Kabbalat Shabbat, turn to pages 12–13 [130–131].

חֲצִי קָדִישׁ  
Chatzi Kaddish

**YITGADAL** v'yitkdash shmeih raba

b'alma di vra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv,

v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'meih d'kudsha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

**יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא**

בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,

וְיַמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזֶמַּן קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרֹמֵם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,

לְעָלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

תְּשֻׁבָתָא 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.

**חֲצִי קָדִישׁ Chatzi Kaddish** — The *Kaddish* is an ecstatic expression of praise to God and of hope for the speedy acknowledgment of divine sovereignty by all humanity. It was originally recited in Talmudic times at the end of a rabbinic study session. It is recited now in different forms at the end of each section of the worship service. The “Half-”, or “Reader’s”, *Kaddish* here marks the conclusion of *Kabbalat Shabbat*.

# שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

Bar'chu et Adonai ham'vorach!

**PRAISE ADONAI** to whom praise is due forever!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Baruch Adonai ham'vorach l'olam va-ed!

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

בְּרָכוּ  
Bar'chu

בְּרָכוּ *Bar'chu* (“Call to Worship”) — The congregation stands up to praise God. The main body of the service begins here.

For those who choose: The prayer leader at the word בְּרָכוּ *Bar'chu* 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.

יְיָ בְּרוּךְ *Baruch Adonai . . . Praise Adonai . . .* This is the congregation's response of acknowledgement. It is often repeated afterward by the prayer leader to indicate his/her identification with the congregation: the prayer leader, too, is part of the community.

שְׁמַע וּבְרָכוֹתֶיהָ *Sh'ma Uvirchoteha*, the *Sh'ma* and its Blessings, is the oldest liturgical rubric. At its core are words of Torah that declare our constant devotion to God and remind us of our religious obligations. Three paragraphs, Deuteronomy 6:4-9, Deuteronomy 11:13-21, and Numbers 15:37-41, are traditionally recited. (Deuteronomy 11:13-21 was omitted from the Reform prayerbook for reasons of theology, since its understanding of divine reward and punishment is viewed by Reform Judaism as problematic. Numbers 15:37-39 had been omitted; *Mishkan T'filah* restores it in the morning prayers, since many Reform Jews now choose to wear the *tallit* in prayer). On the basis of the Scriptural verse, “You shall speak of them (God's words) when you lie down and when you rise up,” the *Sh'ma* is recited twice daily, in the evening and in the morning. The biblical *Sh'ma* becomes prayer by being surrounded with rabbinic benedictions: two before (*Maariv Aravim* and *Ahavat Olam*) and two after (*Emet ve-Emunah* and *Hashkiveinu*) in the evening; and two before (*Yotzeir Or* and *Ahavah Rabbah*) and one after (*Emet v'Yatziv*) in the morning (*M. B'rachot* 1:4). These benedictions praise God as Creator of light and darkness, Revealer of Torah, and Redeemer of Israel.



מַעְרִיב עֶרְבִים  
Maariv Aravim

**BARUCH** atah, Adonai  
Eloheinu, Melech haolam,  
asher bidvaro maariv aravim,  
b'chochmah potei-ach sh'arim,  
uvitvunah 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, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים,  
בְּחָכְמָה פּוֹתֵי־אֶחָד שְׁאֵרִים,  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים  
וּמַחְלִיף אֶת הַזְּמָנִים,  
וּמְסַדֵּר אֶת הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרָצוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ  
וְחֹשֶׁךְ מִפְּנֵי אוֹר,  
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יי צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיָּם,  
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֶרְבִים.

**ADONAI**, Your majesty is proclaimed by the marvels of earth and sky.  
Sun, moon, and stars testify to Your power and wisdom.

Day follows day in endless succession, and the years vanish,  
but Your sovereignty endures.

Though all things pass, let not Your glory depart from us.  
Help us to become co-workers with You,  
and endow our fleeting days with abiding worth.

**בָּרוּךְ** אַתָּה, יי, הַמַּעְרִיב עֶרְבִים.  
Baruch atah, Adonai, hamaariv aravim.

**צְבָאוֹת** יי *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.

**מַעְרִיב עֶרְבִים** *Maariv Aravim* ("Bringer of Evening") — An evening benediction that responds to the ongoing cycle of sunset-sunrise, the times when *Shema* is recited. The regular movement of the heavenly bodies in their courses bespeaks the order of the universe and the beneficent providence of its mindful Creator (*B'rachot 11b*).

## 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 אַהֲבַת,  
 תּוֹרָה וּמִצְוֹת,  
 חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.  
 עַל כֵּן, יְיָ אֱלֹהֵינוּ,  
 בְּשׁוֹכְבֵּנוּ וּבִקְוֵמֵנוּ  
 נָשִׁיחַ בְּחֻקֶּיךָ,  
 וְנִשְׂמַח בְּדִבְרֵי תּוֹרַתְךָ  
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
 כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ  
 וּבָהֶם נִהְגֶּה יוֹמָם וְלַיְלָה.  
 וְאַהֲבַתְךָ  
 אַל תִּסֵּר מִמֶּנּוּ לְעוֹלָמִים.  
 בָּרוּךְ אַתָּה, יְיָ,  
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

אַהֲבַת עוֹלָם  
*Ahavat Olam*

**IN EACH AGE** we receive and transmit Torah.

At each moment we are addressed by the World.

In each age we are challenged by our ancient teaching.

At each moment we stand face to face with Truth.

In each age we add our wisdom to that which has gone before.

At each moment the knowing heart is filled with wonder.

In each age the children of Torah become its builders

and seek to set the world firm on a foundation of Truth.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

**אַהֲבַת עוֹלָם** *Ahavat Olam* ("Eternal love") — A Torah benediction followed immediately by the recitation of *Shema*. God's eternal love for the people Israel is made tangible through the gift of Torah, divine instruction. Israel's response to the gift of Torah is to be engaged perpetually in its study.

שמע  
Sh'ma

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael* . . . *Hear, O Israel* . . . Deuteronomy 6:4-9 is a single unit. (The line שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael* is Deuteronomy 6:4). Israel is called upon to be totally devoted to God, whose Torah is to be ever-present in our waking thoughts. The Rabbis call the content of this paragraph “Accepting the Yoke of Divine Sovereignty” (*M. B'rachot* 2:2). The first verse is singled out for special focus: over the centuries it was understood to refer to the unity and singularity of God. It also came to be associated with Jewish martyrdom. These are the last words to be recited before going to bed at night as well as before one's death. Classical Reform Judaism treated this verse as the core statement of Jewish faith. Hence the Reform custom has been to rise before reciting the *Sh'ma*. Rabbi Yochanan taught that the entire first paragraph should be said standing (*B'rachot* 13b). Historically, following the old Babylonian custom, one remains seated.

בָּרוּךְ שֵׁם כְּבוֹד *Baruch shem k'vod* . . . *Blessed is God's glorious majesty* . . . According to *M. Yoma* 3:8, this was the congregational response in the Temple courtyard on the Day of Atonement, when the High Priest would pronounce the name of God and the people would prostrate themselves in awe. Classical Reform practice grouped this response with the *Sh'ma* for singing or congregational recitation; traditionally it is recited silently because it interrupts the biblical paragraph.

V'AHAVTA et Adonai Elohecha,

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

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

וְאֶהְבֵּתָ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-  
לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ  
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ  
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם  
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:  
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-  
כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים  
לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים  
אֲנִי יְיָ אֱלֹהֵיכֶם:

למען תזכרו  
L'maan tizk'ru

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

Thus you shall remember to observe all My commandments  
and to be holy to your God.

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

יְיָ אֱלֹהֵיכֶם אֶמֶת.

Adonai Eloheichem EMET.

וְאֶהְבֵּתָ V'ahavta . . . You shall love . . . Deuteronomy 6:5-9; this instruction to love God and to be devoted to the study of Torah is the continuation of the first line of the *Shema*, not a separate unit. Reform practice has been to recite this out loud or to chant it using Torah cantillation; rabbinic practice is to recite it silently.

לְמַעַן תִּזְכְּרוּ L'maan tizk'ru . . . Thus you shall remember . . . Numbers 15:40-41; the end of the third paragraph of the *Shema* is an exhortation to be mindful of our religious obligations and to be holy, since God, in redeeming Israel from Egypt, established a claim to the Jewish people's loyalty.



אֵמֶת וְאֱמוּנָה  
Emet ve-emunah

EMET ve-emunah kol zot,  
v'kayam aleinu, ki hu Adonai Eloheinu  
v'ei' 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:

אֵמֶת וְאֱמוּנָה כָּל־זֹאת  
וְקִיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ  
וְאֵין זִוְלָתוֹ, וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.  
הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵנוּ  
הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים,  
הָעֹשֶׂה גְדוּלוֹת עַד אֵין חֵקֶר  
וְנִפְלָאוֹת עַד אֵין מִסְפָּר, הַשֶּׁם  
נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לָמוֹט  
רַגְלֵנוּ, הָעֹשֶׂה לָנוּ נִסִּים  
בְּפָרֹה, אוֹתוֹת וּמוֹפְתִים  
בְּאַדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת־  
עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת  
עוֹלָם. וְרָאוּ בְנֵיו גְּבוּרָתוֹ, שִׁבְּחוּ  
וְהוֹדוּ לִשְׁמוֹ. וּמַלְכוּתוֹ בְּרָצוֹן  
קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם  
וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

WE WORSHIP the power  
that unites the universe,  
a promise of harmony for all.  
Yet that oneness eludes our grasp  
as imperfection and evil abound.  
Before our eyes there is a vision  
of perfection, order and goodness.  
There is evil enough to break the heart,  
and there is good enough to exult the soul.  
When will redemption come?  
When we grant everyone  
what we claim for ourselves.  
Long ago, we escaped the tyranny of Egypt.  
Our people saw the power of the Most High.  
We learned: God's presence redeems time and event;  
so we celebrate this power that makes for freedom!

אֵמֶת וְאֱמוּנָה Emet ve-emunah ("True and trustworthy") — Recited immediately after the scriptural passages, this benediction, also called גְּאֻלָּה *G'ulah*, "Redemption," acknowledges the truth and trustworthiness of God's covenant and promise of redemption. It concludes by acclaiming God as the past, and ultimate, Redeemer of Israel. The redemption from Egypt, and Israel's exultant praises at the Reed Sea (citing Exodus 15:11,18) are deemed to be exemplary for the future. Jeremiah 31:10 is cited at the end.



**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־כַמֹּכָה** בָּאֵלִים, יְיָ!  
מִי כַמֹּכָה נִאֲדָר בִּקְדֻשָּׁה,  
נוֹרָא תְהִלֹת, עֹשֶׂה פֶלֶא!

מַלְכוּתְךָ רָאוּ בְנֵינוּ,  
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.  
זֶה אֱלֹהֵינוּ וְאָמְרוּ,  
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,  
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.  
בָּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

**WHO IS LIKE YOU**, O God,  
among the gods that are worshipped?  
Who is like You, majestic in holiness,  
awesome in splendor, working wonders?

Your children witnessed Your sovereignty,  
the sea splitting before Moses and Miriam.  
"This is our God!" they cried.  
"Adonai will reign forever and ever!"

Thus it is said,  
"Adonai redeemed Jacob,  
from a hand stronger  
than his own."  
Praised are You, Adonai, for redeeming Israel.

**בָּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.**  
Baruch atah, Adonai, gaal Yisrael.

מִי־כַמֹּכָה *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

השְׁכִיבֵנוּ  
Hashkiveinu

**H**ASHKIVEINU, Adonai Eloheinu,  
l'shalom, v'haamideinu shomreinu l'chayim,  
ufros aleinu sukat sh'lomecha,  
v'takneinu b'eitzah tovah milfanecha,  
v'hoshi-einu l'maan sh'mecha.  
V'hagein baadeinu,  
v'haseir mei-aleinu oyeiv, dever,  
v'cherev, v'raav, v'yagon,  
v'harcheik mimenu avon vafesha.  
Uv'tzeil k'nafecha tastireinu,  
ki El shomreinu umatzileinu atah,  
ki El chanun v'rachum atah.  
Ushmor tzeiteinu uvo-einu  
l'chayim ul'shalom,  
mei-atah v'ad olam.  
Baruch atah, Adonai,  
haporeis sukat shalom aleinu  
v'al kol amo Yisrael v'al Yerushalayim.

**הַשְׁכִּיבֵנוּ**, יי אֱלֹהֵינוּ,  
לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,  
וְתַקְנֵנוּ בְּעֶצְהָ טוֹבָה מִלְּפָנֶיךָ,  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.  
וְהִגּוּ בְּעֵדֵנוּ,  
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,  
וְחָרֶב, וְרָעָב, וְיָגוֹן,  
וְהִרְחֵק מִמֶּנּוּ עוֹן וּפֶשַׁע.  
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,  
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
כִּי אֵל חַנוּן וְרַחוּם אַתָּה.  
וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ  
לְחַיִּים וּלְשָׁלוֹם  
מֵעַתָּה וְעַד עוֹלָם.  
בָּרוּךְ אַתָּה, יי,  
הַפּוֹרֵשׁ סִכַּת שָׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

**GIVE US** a place to rest, O God.  
Shelter us in the long, soft, evening shadows of Your truth.  
You are true protection and safety,  
in Your Presence we find love and acceptance.  
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, יי, הַפּוֹרֵשׁ סִכַּת שָׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

הַשְׁכִּיבֵנוּ Hashkiveinu . . . Give us a place to rest . . . Recited only at night, this final benediction in the *Sh'ma* section is a prayer for divine protection as we sleep.

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 לְדֹרוֹתָם  
בְּרִית עוֹלָם.  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הִיא לְעוֹלָם,  
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

וְשָׁמְרוּ  
*V'shamru*

**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'mal'chut'cha

shomrei Shabbat v'korei oneg.  
Am m'kad'shei shvi-i,  
kulam yisb'u v'yitangu mituvecha.  
V'hashvi-i ratzita bo v'kidashto,  
chemdat yamim oto karata,  
zeicher l'maaseh v'reishit.

## יִשְׁמְחוּ בַּמְלְכוּתְךָ

שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.  
עַם מְקַדְשֵׁי שְׁבִיעִי,  
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.  
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ,  
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,  
זֵכֶר לַמַּעֲשֶׂה בְּרֵאשִׁית.

יִשְׁמְחוּ  
*Yism'chu*

**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.

יִשְׁמְחוּ *Yism'chu* — This call to rejoice on Shabbat is a text from the *K'dushat HaYom* benediction in the traditional Shabbat *Musaf* (“additional”) service.

# תפילה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

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

The תפילה *T'filah* ("Prayer") or עמידה *Amidah* ("Standing Prayer") is the centerpiece of Jewish worship. Traditionally recited three times a day, it embodies the aspirations and needs of both the community and its individual members. On weekdays, the core of this unit is a sequence of thirteen petitionary benedictions for physical and spiritual well-being and for redemption; these are replaced on Shabbat and festivals with a single benediction expressing the sanctity and themes of the holy day (*K'dushat HaYom*; "Sanctification of the Day"). On all days, the core is surrounded by the same six benedictions: three of praise before (*Avot v'Imahot*, "Ancestors;" *G'vurot*, "God's Mighty Deeds;" *K'dushat HaShem*, "God's Sanctity"), and three of petition and thanksgiving after (*Avodah*, "For the Acceptance of Worship;" *Hodaah*, "Thanksgiving;" *Shalom*, "For Peace").

אֲדֹנָי שְׁפֹתַי תִּפְתָּח *Adonai s'fatai tiftach* . . . *Adonai, open up my lips* . . . Psalm 51:17. According to a Talmudic tradition (*B'rachot* 4b), the *T'filah* must begin and conclude with a scriptural verse expressing the worshipper's stance before God: at the outset, we pray for the ability to praise (Psalm 51:17); at the end, we pray that our words of prayer and meditation may be acceptable (*Yihyu l'ratzon*; Psalm 19:15).



**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

livnei v'neiham l'maan sh'mo b'ahavah.

\*SHABBAT SHUVAH — Zochreinu l'chayim,

Melech chafeitz bachayim,

v'chotveinu b'sefer hachayim,

l'maancha Elohim chayim.

Melech ozeir umoshia umagein.

Baruch atah, Adonai,

magein Avraham v'ezrat Sarah.

**בְּרוּךְ** 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 עֲלִיוֹן, גּוֹמֵל

חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר

חֲסָדֵי אֲבוֹת וְאִמּוֹת, וְמַבִּיא גְאֻלָּה

לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

\*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,

מֶלֶךְ חָפֵץ בַּחַיִּים,

וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

**בְּרוּךְ** אַתָּה, יְיָ,

מָגֵן אַבְרָהָם וְעִזְרַת שָׂרָה.

**SOURCE OF ALL BEING**, we turn to You as did our people in ancient days.

They beheld you in the heavens, they felt You in their hearts,

they sought You in their lives. Their quest is ours.

Help us to see the wonder of being.

Give us the courage to search for truth;

teach us the path to a better life.

So shall we, by our lives and our labors,

bring nearer the world we envision,

one of justice, freedom and peace.

\*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.

**בְּרוּךְ** אַתָּה, יְיָ, מָגֵן אַבְרָהָם וְעִזְרַת 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 **בְּרוּךְ** *Baruch* and stands straight at the word **יְיָ** *Adonai*.**אֲבוֹת וְאִמּוֹת** *Avot v'Imahot* ("Ancestors") — The *T'filah* begins by invoking the God of our fathers and mothers; we are links in a chain of Jewish tradition that transcends both ourselves and the present moment. As God has been gracious to our forebears, so may we receive divine favor. The benediction includes phrases from Deuteronomy 10:17 and Nehemiah 9:32 ("God great, mighty, and awesome"). In Genesis 15:1 God says to Abraham, "I am a shield to you."



גְבוּרוֹת  
G'vurot

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'kaycim emunato lisheinei afar.  
Mi chamocha baal g'vurot  
umi domeh lach, melech meimit  
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH — Mi chamocha

Av harachamim, zocheir y'tzurav

l'chayim b'rachamim.

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

Baruch atah, Adonai,

m'chayeh hakol (hameitim).

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

WINTER\* — מְשִׁיב הָרוּחַ וּמורֵיד הַגֶּשֶׁם.

SUMMER\* — מורֵיד הַטַּל.

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

SHABBAT SHUVAH — מִי כְמוֹךָ

אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו

לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בָּרוּךְ אַתָּה, יי,

מְחַיֶּה הַכֹּל (הַמֵּתִים).

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,  
having implanted within us an eternal spirit.

We pray for winds to disperse the air of sadness,  
for rains to make parched hopes rise again.

Classical Reform prayerbooks replaced the hope for a personal messianic Redeemer (*go-eil*) with a more generalized hope for redemption (*g'ulah*). Contemporary prayerbooks include the Matriarchs (*Imahot*) as well as the Patriarchs (*Avot*). The brief poem, *Zochreinu l'chayim*, inserted on Shabbat Shuvah, asks that we may be remembered for life during the season of judgment, and ties in with the benediction's daily assertion that God remembers on our behalf the good deeds of our ancestors.

\*WINTER: *From Atzeret–Simchat Torah to Pesach.*

\*SUMMER: *From Pesach to Atzeret–Simchat Torah.*

We pray for love to encompass us  
for no reason save that we are human,  
that we may 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 to be open to our own true selves.  
We pray that we may walk in a garden of purpose,  
in touch with the power of the world.

Praised be the God whose gift is life,  
whose cleansing rains let parched men and women rise again.

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמַּיִתִּים).

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

ATAH kadosh v'shimcha kadosh

uk'doshim b'chol yom

y'hal'lucha, selah.\*

Baruch atah, Adonai, Ha-El hakadosh.

\*SHABBAT SHUVAH — Baruch atah,

Adonai, HaMelech hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ

וְקָדוֹשִׁים בְּכָל יוֹם

יְהַלְלוּךָ סֵלָה.\*

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

SHABBAT SHUVAH — בָּרוּךְ אַתָּה,

יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

YOU ARE HOLY, Your Name is holy,  
and those who are holy praise You every day.\*  
Blessed are You, Adonai, the Holy God.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

\*SHABBAT SHUVAH —

Praised are You, Adonai, Holy Sovereign.

Baruch atah, Adonai, HaMelech hakadosh.

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

גְּבוּרוֹת *G'vurot* ("God's Might") — The second *T'filah* benediction acknowledges divine power: to sustain the earth with life-giving rain and dew; to give, nourish, and take human life; to restore health and to set free those who are bound. Classical Reform prayerbooks replaced this benediction's image of physical resurrection of the dead (*m'chayeh meitim*) with more generalized imagery expressing the hope for a spiritual immortality. *Mishkan T'filah* provides the original language as an option, acknowledging its metaphorical power. Joining our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel, *Mishkan T'filah*

קִדְּשַׁת הַיּוֹם  
K'dushat HaYom

ATAH kidashta et yom  
hashvi-i lishmecha,  
tachlit maaseih shamayim vaaretz.  
Uveirachto mikol hayamim,  
v'kidashto mikol haz'manim,  
v'chein katuv b'Toratecha:  
VAY'CHULU hashamayim v'haaretz  
v'chol tz'vaam. Vay'chal Elohim bayom  
hashvi-i m'lachto asher asah,  
vayishbot bayom hashvi-i mikol  
m'lachto asher asah. Vay'varech  
Elohim et yom hashvi-i vay'kadeish  
oto, ki vo shavat mikol m'lachto  
asher bara Elohim laasot.

**YOU SET ASIDE** the seventh day for Your Name, the pinnacle of Creation;  
and You blessed it above all other days, more sacred than all Festival times.  
So it is written in Your Torah:

THE HEAVEN AND THE EARTH were finished and all their array.  
On the seventh day, God had completed the work that had been done,  
ceasing then on the seventh day from all the work that [God] had done.  
Then God blessed the seventh day and made it holy,  
and ceased from all the creative work that God [had chosen] to do.

Eloheinu v'Elohei avoteinu  
v'imoteinu, r'tzeih vim'nuchateinu.  
Kad'sheinu b'mitzvatecha  
v'tein chelkeinu b'Toratecha,  
sabeinu mituvecha v'samcheinu  
biy'shuatecha, v'taheir libeinu  
l'ovd'cha be-emet,

אַתָּה קִדְּשַׁת אֶת יוֹם  
הַשְּׁבִיעִי לְשִׁמְךָ,  
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,  
וּבִרְכָּתוֹ מִכָּל הַיָּמִים,  
וְקִדְּשָׁתוֹ מִכָּל הַזְּמַנִּים,  
וְכֵן כָּתוּב בְּתוֹרָתְךָ:  
וַיַּכְּלוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל־צָבָאָם: וַיַּכֵּל אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ  
אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ  
אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ  
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ, רְצֵה בְּמִנוּחָתֵנוּ.  
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,  
שְׂבַעֲנוּ מִטוֹבְךָ וְשִׂמְחָנוּ  
בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ  
לְעַבְדְּךָ בְּאֵמֶת,

reintroduces the seasonal inserts for rain during the winter, and dew during the summer (the latter from the Sephardic rite). The two-line poem inserted during the Days of Repentance is another request that we be remembered for life.

הַשֵּׁם קִדְּשַׁת הַשֵּׁם *K'dushat HaShem* ("God's Holiness") — The third *T'filah* benediction invokes with awe and wonder the sanctity and "wholly otherness" of God. Between Rosh Hashanah and Yom Kippur, it concludes with an acclamation of divine sovereignty (*HaMelech*).

וַיַּכְּלוּ *Vay'chulu*, *The heaven* . . . Genesis 2:1-3.

v'hanchileinu, Adonai Eloheinu,

b'ahavah uv'ratzon Shabbat kodshecha

v'yanuchu vah Yisrael, m'kadshei sh'mecha.

Baruch atah, Adonai, m'kadeish HaShabbat.

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ  
וְיַנְחוּ בָּהּ יִשְׂרָאֵל, מְקַדְּשֵׁי שְׁמֶךָ.  
בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Our God and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

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

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

**קְדֻשַּׁת הַיּוֹם** *K'dushat HaYom* ("Sanctity of the Day") — On Shabbat, the middle benediction of the *T'filah* acknowledges the special character of the day of rest as a divine gift. The evening version of this benediction evokes the seventh day of Creation when all divine work ceased. The biblical account of the first Shabbat (Genesis 2:1-3) is recited. Traditionally, the remainder of the text is constant for all Shabbat services and gives praise for Shabbat rest.



עבודה  
Avodah

R'TZEI, Adonai Eloheinu,  
b'amcha Yisrael,  
ut'filatam b'ahavah t'kabeil,  
ut'hi l'ratzon tamid  
avodat Yisrael amecha.  
El karov l'chol korav,  
p'nei el avadecha v'choneinu,  
sh'foch ruchacha aleinu.

רְצֵה, יְיָ אֱלֹהֵינוּ,  
בְּעַמְּךָ יִשְׂרָאֵל,  
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,  
וּתְהִי לְרָצוֹן תָּמִיד  
עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.  
אֵל קָרוֹב לְכָל קָרָאִי,  
פָּנֶה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ,  
שִׁפּוֹךְ רוּחְךָ עָלֵינוּ.

BE GRACIOUS, Adonai our God, to Your people Israel,  
and receive our prayers with love.  
O may our worship always be acceptable to You.  
Fill us with the knowledge that You are near to all who seek You in truth.

ROSH CHODESH, PESACH, AND SUKKOT

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
יַעֲלֶה וְיָבֹא וְיִזְכֹּר זִכְרוֹנֵנוּ  
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ,  
לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

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

רֹאשׁ הַחֹדֶשׁ הַזֶּה.  
חַג הַמַּצּוֹת הַזֶּה.  
חַג הַסֻּכּוֹת הַזֶּה.

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

זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.  
וּפָקְדָנוּ בּוֹ לְבִרְכָּה. אָמֵן.  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

עבודה Avodah ("For the Acceptance of Our Worship") — The first of the three concluding benedictions of the *T'filah*, this is a prayer for the acceptance of the congregation's worship. Following the destruction of the Second Temple in 70 C.E., public prayer came to take the place of sacrifice as the community's daily offering to God. This petition asks that our prayer may find divine favor and acceptance. The Reform prayerbook has omitted from this benediction all mention of sacrificial worship. *Gates of Prayer*, taking into account the rebirth of the modern state of Israel, reintroduced the hope that God's presence may again be found in Zion.



Our God and God of our fathers and our mothers,  
be truly mindful of us and all Your people Israel on this  
(first day of the new month) / (day of Pesach) / (day of Sukkot)  
and renew in us love and compassion, goodness, life and peace.

This day remember us for well-being. Amen.

This day bless us with Your nearness. Amen.

This day help us to a fuller life. Amen.

LET OUR EYES behold Your Presence in our midst and in the midst of our  
people in Zion. Blessed is Adonai, whose Presence renews Zion.

V'TECHEZENAH eineinu

b'shuv'cha l'Tzion b'rachamim.

Baruch atah, Adonai,

hamachazir Shechinato l'Tzion.

וְתַחֲזִינָה עֵינֵינוּ  
בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.  
בָּרוּךְ אַתָּה, יְיָ,  
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

**MODIM** anachnu lach,

shaatah hu Adonai Eloheinu

v'Elohei avoteinu v'imoteinu

l'olam va-ed.

Tzur chayeinu, magein 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.

**מוֹדִים** אֲנַחְנוּ לָךְ,  
שְׁאֵתָה הוּא יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
אַתָּה הוּא לְדוֹר וָדוֹר.  
נוֹדֶה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל עֵת,  
עֶרֶב וּבֹקֶר וְצֹהֲרַיִם.

הוֹדָאָה  
Hodaah

**יַעֲלֶה וְיָבֹא** *Yaaleh v'yavo . . . Be mindful of us . . .* This abbreviated version of the insertion  
into the *Avodah* benediction on Rosh Chodesh (the first day of the month) and the intermediate  
days of Sukkot and Pesach derives from the Festival liturgy. It is a petition that we may be  
remembered for blessing on these auspicious days.

For those who choose: At the word **מוֹדִים** *modim* one bows at the waist. At **יְיָ** *Adonai* one stands  
up straight.

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

הטוב כי לא חלו רחמים,  
והמרחם כי לא תמו חסדך,  
מעולם קיינו לך.

**FOR THE GOOD** in us, which calls us to a better life, we give thanks.

For the strength to improve the world with our hearts and our hands,  
we offer praise.

For the desire in us which leads us to work for peace, we are grateful.

For life and nature, harmony and beauty, for the hope of tomorrow,  
all praise to the Source of Being.

*On Chanukah, turn to page 264 [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.

ועל כלם יתברך ויתרומם שמך,  
מלכנו, תמיד לעולם ועד.

SHABBAT SHUVAH — וכתוב לחיים  
טובים כל בני בריתך.

וכל החיים יודוך סלה,  
ויהללו את שמך באמת,  
האל ישועתנו ועזרתנו סלה.  
ברוך אתה, יי,  
הטוב שמך ולך נאה להודות.

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.

ברוך אתה, יי, הטוב שמך ולך נאה להודות.

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

**הודאה Hodaah** (“Thanksgiving/Acknowledgment”) — The second of the concluding benedictions expresses gratitude for the daily miracles of our lives and the divine blessings with which we are showered at all times. The seasonal insertions tie the themes of the occasion to that of the benediction: a prayer for renewed life on Shabbat Shuvah, and an expression of gratitude for miraculous salvation during Chanukah.

## 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 bishlomecha.

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.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ

תְּשִׁים לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן

לְכָל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמְּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,

בְּרַחָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ,

הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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 our world.

Plant virtue in every soul,

and may the love of Your Name hallow every home and every heart.

SHABBAT SHUVAH — Remember to inscribe us in the Book of Life for blessing,

peace and prosperity; include all of Your people Israel for a good life and peace.

Blessed is Adonai, Source of peace.

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

Praised are You, Adonai, who blesses Your people with peace.

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

שְׁלוֹם *Shalom* ("For Peace") — The *T'filah* concludes with a prayer for peace and well-being (the Hebrew word means both). The evening version, briefer than the daytime version, begins with the words שְׁלוֹם רַב *Shalom rav* ("Abundant peace"). In this regard, Reform practice follows that of the central and eastern European Jewish liturgies (*Minhag Ashkenaz*) from which it was originally derived. (The Sephardic rite uses the daytime text in the evening service as well.) The insertion for Shabbat Shuvah again is a petition that we may be inscribed in the Book of Life.

תפלת הלב  
T'filat HaLev

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, נָצֹר לְשׁוֹנִי מִרַע  
וּשְׁפָתֵי מִדְבֵּר מִרְמָה,  
וּלְמִקְלָלִי נַפְשִׁי תִדּוֹם,  
וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.  
פְּתַח לְבִי בְּתוֹרַתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
וְכָל הַחוֹשְׁבִים עָלַי רָעָה,  
מְהֵרָה הִפֵּר עֲצָתָם  
וְקִלְקַל מַחֲשַׁבְתָּם.  
עֲשֵׂה לְמַעַן שְׁמֶךָ,  
עֲשֵׂה לְמַעַן יְמִינֶךָ,  
עֲשֵׂה לְמַעַן קִדְשֶׁךָ,  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
לְמַעַן יִחְלְצוּן יְדִידֶיךָ,  
הוֹשִׁיעָה יְמִינְךָ וְעַנְּנִי.

MY GOD,

keep my tongue from evil

and my lips from speaking guile.

To those who revile me, let my soul be silent,

my soul shall be to all as dust.

Open my heart to Your Torah;

let my soul hasten to do Your commandments.

Let the words of my mouth and my heart's meditation

be acceptable in Your presence,

O God, my Rock and my Redeemer.

אֱלֹהִי, נָצֹר *Elohai, n'tzor* — The Rabbis in the Talmud considered the need for personal prayer amidst the communal prayer of the *T'filah* (*Avodah Zarah* 7b-8a). *B'rachot* 16b-17a cites a number of examples of private prayers that various Rabbis recited; this prayer of Mar bar Rabina has appeared in all prayerbooks since the ninth century. Private prayer concludes with Psalm 19:15, לְרָצוֹן *Yih'yu l'ratzon* ("May the words of my mouth") and עֲשֵׂה שְׁלוֹם *Oseh shalom* (from the *Kaddish*), another prayer for peace.

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.

YIH'YU L'RATZON imrei fi  
v'hegyon libi l'fanecha,  
Adonai tzuri v'go-ali.

יְהִי לְרָצוֹן אִמְרֵי 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 teiveil,  
v'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרְמָו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,  
וְאָמְרוּ: אָמֵן.

May the One who makes peace in the high heavens  
make peace for us, 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 278 [570].*

*Reading of the Torah is on page 244 [362].*

*Aleinu and Kaddish are on pages 282–283 [586–587].*

Whoever dedicates their life to others . . . must not only comfort with words but through deeds.

*Regina Jonas*

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



## PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birhot HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birhot

HaHaftarah

Hachzanat

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,  
אֲבִרָה, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,  
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים  
[names]. הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא  
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאוֹתָם  
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה  
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְׁתָּא  
בְּעֵגְלָא 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 — בְּרִכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

BARUCH ATAH, ADONAI Eloheinu

Melech haolam, sheg'malanu kol tov.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם, שֶׁגְּמָלָנוּ 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 שֶׁגְּמָלְכֶם כָּל טוֹב,  
הוּא יְגַמְלְכֶם 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 226–227 [344–345].

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

## עֲלֵינוּ

## ALEINU

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

**ALEINU** l'shabei-ach laadon hakol,

lateit g'dulah l'yotzeir b'reishit,

shehu noteh shamayim v'yoseid aretz,

umoshav y'karo bashamayim mimaal,

ush'chinat uzo b'govhei m'romim,

hu Eloheinu ein od.

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech mal'chei hamlachim

HaKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ,  
וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,  
וְשֹׁכֵנֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,  
הוּא אֱלֹהֵינוּ אֵין עוֹד.

וְאִנְחָנוּ כּוֹרְעִים

וּמִשְׁתַּחֲוִים וּמוֹדִים,

לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים

הַקָּדוֹשׁ בְּרוּךְ הוּא.

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

Continue on page 285 [589].

**ALEINU** l'shabei-ach laadon hakol,

lateit g'dulah l'yotzeir b'reishit,

shelo asanu k'goyei haaratzot,

v'lo samanu k'mishp'choth haadamah.

Shelo sam chelkeinu kahem,

v'goraleinu k'chol hamonam.

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech malchei ham'lachim

HaKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה.  
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם,  
וּגְרָלְנוּ כְּכָל־הַמּוֹנִם.

וְאִנְחָנוּ כּוֹרְעִים

וּמִשְׁתַּחֲוִים וּמוֹדִים,

לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים

הַקָּדוֹשׁ בְּרוּךְ הוּא.

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

Continue on page 284 [588] or 285 [589].

For those who choose: At the word כּוֹרְעִים *kor'im*, one bends the knees; at *umishtachavim*, one bows at the waist; and at לִפְנֵי מֶלֶךְ *lifnei Melech*, one stands straight.

**SHEHU** noteh 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 מִמַּעַל  
 וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.  
 הוּא אֱלֹהֵינוּ אֵין עוֹד,  
 אֱמֶת מַלְכֵנוּ אֶפֶס זִלְלוֹ.  
 כְּכָתוּב בְּתוֹרָתוֹ, וְיָדַעַת הַיּוֹם  
 וְהִשְׁבֵּת אֶל לְבָבְךָ,  
 כִּי יְיָ הוּא הָאֱלֹהִים  
 בַּשָּׁמַיִם מִמַּעַל,  
 וְעַל הָאָרֶץ 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 לְךָ יְיָ אֱלֹהֵינוּ,  
 לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֲזֶךָ,  
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ  
 וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדַי,  
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ.  
 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) נוֹטֵה שָׁמַיִם . . . (Shehu) noteh shamayim . . . (For You) spread out the heavens . . . Isaiah 51:13

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



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 288 [592]. Kaddish is on page 294 [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 שְׁמָע *Shema*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

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

## MOURNER'S KADDISH

קדיש יתום

**YITGADAL** v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

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

Y'hei sh'mei raba m'varach

l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'mei d'kudsha b'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

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

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

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

**יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא.****בְּעֶלְמָא דִּי בְּרָא כְרֻעֻתָּהּ,****וְיִמְלִיךְ מַלְכוּתָּהּ,****בְּחַיֵּינוּ וּבְיוֹמֵינוּ****וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,****בְּעֶגְלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ: אָמֵן.****יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ****לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.****יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר****וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,****וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל****שֵׁמֶה דְּקֻדְשָׁא בְּרִיךְ הוּא,****לְעֶלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,****תְּשֻׁבָּתָא וְנִחְמָתָא,****דְּאָמִירָן בְּעֶלְמָא. וְאָמְרוּ: אָמֵן.****יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,****וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.****וְאָמְרוּ: אָמֵן.****עֹשֶׂה שְׁלוֹם בְּמִרְמִיּוֹ,****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.



## HYMNS / PIYUTIM

## ADON OLAM

*Hymns**Shabbat**Havdalah**Songs**Israeli Songs**Days of Awe**Three Festivals**Sukkot**Pesach**Shavuot**Chanukah**Tu B'shvat**Purim**Songs of Memory**Meditation and  
Healing**National Hymns*

Adon olam asher malach,

b'terem kol y'tzir nivra.

L'eit naasah v'cheftzo kol,

azai Melech sh'mo nikra.

V'acharei kichlot hakol,

l'vado yimloch nora.

V'hu hayah, v'hu hoveh,

v'hu yih'yeh, b'tifarah.

V'hu echad v'ein sheini,

l'hamshil lo l'hachbirah.

B'li reishit b'li tachlit,

v'lo haoz v'hamisrah.

V'hu Eli v'chai go-ali,

v'tzur chevli b'eit tzarah.

V'hu nisi umanos li

m'nat kosi b'yom ekra.

B'yado afkid ruchi,

b'eit ishan v'a-irah.

V'im ruchi g'viyati,

Adonai li v'lo ira.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,

בְּטֶרֶם כָּל יָצִיר נִבְרָא.

לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,

אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,

לְבָדּוֹ יִמְלֹךְ נוֹרָא.

וְהוּא הָיָה, וְהוּא הוֹה,

וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,

לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.

בְּלִי רֵאשִׁית בְּלִי תַכְלִית,

וְלֹו הָעֹז וְהַמְשָׁרָה.

וְהוּא אֵלִי וְחִי גָאֲלִי,

וְצוּר חֲבָלִי בַּעֵת צָרָה.

וְהוּא נָסִי וּמְנוּס לִי

מִנֵּת כּוֹסִי בַּיּוֹם אֶקְרָא.

בְּיָדּוֹ אֶפְקִיד רוּחִי,

בַּעֵת אִישָׁן וְאַעִּירָה.

וְעַם רוּחִי גְוִיָּתִי,

יְיָ לִי וְלֹא אֵירָא.

You are our Eternal God, who reigned before any being had been created;  
when all was done according to Your will, then You were called Ruler.

And after all ceases to be, You alone will rule in majesty.  
You have been, are yet, and will be in glory.

And You are One; none other can compare to or consort with You.  
You are without beginning, without end. To You belong power and dominion.

And You are my God, my living Redeemer, my Rock in times of trouble and distress.  
You are my standard bearer and my refuge, my benefactor when I call on You.

Into Your hands I entrust my spirit, when I sleep and when I wake,  
and with my spirit my body also; Adonai is with me and I shall not fear.