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.

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.
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.

Oh 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.

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
HINEIH MAH TOV

Hineh mah tov u’mah na-im
shevet achim gam yachad.

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

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

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.

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 yoredeh, hak’dosah hab’ruchah.
V’imah malachim, tz’va shalom um’nuchah.
Bo-i bo-i hamalkah, bo-i bo-i hakalah.
Shalom aleichem, malachei hashalom.

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.
DODI LI

Dodi li vaani lo haro-each bashoshanim.
Mi zot olah min hamidbar,
M'kuteret mor u'f'vonah .
Libavtni achot ha shalah.
Uri tzafon uvo'i teiman .

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 haheharim,
m'kapeitz al ha'g'vaot.

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.

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

EILEH CHAMDAH LIBI

Eileh chmdah libi,
chusah na' al na' titalam.

God is my heart’s desire. Appear! Do not hide.
L'CHAH DODI likrat kalah,
p'nei Shabbat n'kab'lah.

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

Shamor v'zachor b'dibur ehad,
hishtmanu El ham'yuchad,
Adonai ehad ush'mo ehad,
l'shem ul'tiferet v'l'hit'hilah.

"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'rchah,
meirosh mikedem n'suchah,
sof maseh b'machashava t'chilah.

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.

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-asfar kumi,
livshi bigdei tifarteich ami,
al yad ben Yishai Beit haLachmi,
korvah el nashki' g'alah.

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 (שִׁלְמוֹ הַלֵּוי אלָּבָּטֶֽץ).
Hitor'ri, hitor'ri,
ki va oreich, kumi ori,
uri uri shir dabeiri,
k'vod Adonai alayich niglah.

Awake, awake, your light has come! Arise, shine, awake and sing:
the Eternal's glory dawns upon you.

Lo teivoshi v'lo tikalmi,
mah tishtochachi umah tehemi,
bach yecheshu aniyei ami,
v'niv'tah ir al tilah.

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'ishah shosayich,
v'rahachku kol m'valayich,
yasis slayich Elohayich,
kimsos chatan al kalah.

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

Yamin usmol tifrotzi,
v'et Adonai taariti,
al yad ish ben parzi,
v'nism'chah v'nagilah.

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,
garn b'simchah uv'rezohelah,
toch emunei am s'gulah,
bo-i chalah, bo-i chalah.

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 בואו בשלום, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.
YITGADAL v’yitkodash shmeih raba
b’alma di v’re chirureih,
v’yamlich malchuteih
b’chayeichon u’v’yomeichon
u’v’chaye d’chol beit Yisrael,
baalat uviz man kariv,
v’imru: Amen.

Y’heih sh’mieih raba m’varach
l’alum ul’alum alayma.
Yitbarach v’yishabach v’yitpaar
v’yitromam v’yitnasei,
v’yit’hadar v’yitaleh v’yit’halal
sh’mieih d’kud’sha b’rich hu,
l’ela min kol birchata v’shirata,
tush’chata v’nechamata,
daamirat b’alma, v’imru: Amen.

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

Blessed be God’s great name to all eternity.
Blessed, praised, honored, exalted,
extolled, glorified, adored, and lauded
be the name of the Holy Blessed One,
beyond all earthly words and songs of blessing, praise, and comfort.
To which we say: Amen.

Chatzi Kaddish — The Kaddish is an ecstatic expression of praise to God and of hope
for the speedy acknowledgment of divine sovereignty by all humanity. It was originally recited in
Talmudic times at the end of a rabbinic study session. It is recited now in different forms at the
end of each section of the worship service. The “Half”, or “Reader’s”, Kaddish here marks the
conclusion of Kabbalat Shabbat.
**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 בָּרֵךְ בְּךָ בָּרֵךְ Bar'chu bends the knees and bows from the waist, and at בָּרֵךְ בְּךָ בָּרֵךְ Baruch Adonai stands straight. בָּרֵךְ בְּךָ Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.

בָּרֵךְ בְּךָ 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.

**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'Yotzev) in the morning (M. B'trachot 1:4). These benedictions praise God as Creator of light and darkness, Revealer of Torah, and Redeemer of Israel.
BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher bid’varo maariv aravim,
b’chochmah potem-ach sh’arim,
uvit’venah mishaneh itim
umachalif et hazmanim,
umtsadeir et hakochavim
b’mishm’roteihem barakia kirtzono.
Borei yom valalah,
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.

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.

Baruch atah, Adonai, hamaariv aravim.

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

Maariv Aravim (“Bringer of Evening”) — An evening benediction that responds to the ongoing cycle of sunset-sunrise, the times when Sh’ma 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 (Brachot 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.

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.

ברכה אתה, יי, אוקב עמו ישראלי.
Baruch atah, Adonai, ohev amo Yisrael.

Ahavat Olam (“Eternal love”) — A Torah benediction followed immediately by
the recitation of Shma. 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.
שומע ישראל, ים אלוהינו, ים אחד.

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

ברוך שם קבוד מלכותו לנצח נאמו.

Blessed is God’s glorious majesty forever and ever.

Sh’mi Yisrael . . . Hear, O Israel . . . Deuteronomy 6:4-9 is a single unit. (The line Sh’mi 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. Brachot 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’mi. Rabbi Yochanan taught that the entire first paragraph should be said standing (Brachot 13b). Historically, following the old Babylonian custom, one remains seated.

ברוך שם קבוד . . . 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’mi for singing or congregational recitation; traditionally it is recited silently because it interrupts the biblical paragraph.
V'AHAVTA et Adonai Elohecha,

b’chol l’vavecha u’v’chol nafsh’cha u’v’chol m’decha. V’hayu had’varim ha-eileh

asher anochi m’tzav’cha hayom al

l’vavecha. V’shinantam l’vanecha v’dibarta

baram b’shit’cha b’veitecha u’v’lecht’cha

vaderech u’v’shochb’cha u’v’kumecha.

Ulshartam l’ot al yadecha v’hayu

l’totafot bein einicha. Uch’tavtam

al m’zuzot beitecha uvishe’arecha.

L’maan tizk’ru, vaasitem et

kol mitzvotai vihi’tem k’doshim

l’Eloheichem. Ani Adonai Eloheichem,

asher hotzeiti et-chem mei-etetz

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.

Adonai Eloheichem EMET.

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

L’maan tizk’ru . . . Thus you shall remember . . . Numbers 15:40-41; the end of the third paragraph of the Shma is an exhortation to be mindful of our religious obligations and to be holy, since God, in redeeming Israel from Egypt, established a claim to the Jewish people’s loyalty.
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!
Mi Chamocha. Ba-ilim, Adonai!
Mi kamochah nedar bakodesh,
nora t'hilat, 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-eman: ki fadah Adonai et Yaakov,
ug'alo miyd chazak mimenu.
Baruch atah, Adonai, gaal Yisrael.

Who is like you, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

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

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

Baruch atah, Adonai, gaal Yisrael.

Mi Chamocha... Who is like You... Exodus 15:11
Zeh Eli... This is our God... Exodus 15:2
Adonai yimloch... Adonai will reign... Exodus 15:18
Ki fadah Adonai... Adonai redeemed... Jeremiah 31:10
Shabbat Evening II

**Hashkiveinu**

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.

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

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*Hashkiveinu*... *Give us a place to rest*... Recited only at night, this final benediction in the *Shma* section is a prayer for divine protection as we sleep.
V'SHAMRU V'NEI YISRAEL

et HaShabbat,
aasot 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.

THE PEOPLE OF ISRAEL shall keep Shabbat,
observering 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'chur'cha
shomrei Shabbat v'korci oneg.
Am m'kad'shei shvi-i,
kulam yish'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashto,
chemdah yamim oto karata,
zecher l'maaseh v'reishit.

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.

V'shamru v'nei Yisrael... The people of Israel shall keep...
Exodus 31:16–17.

Yism'chu — This call to rejoice on Shabbat is a text from the K'dushat HaYom benediction
in the traditional Shabbat Musaf ("additional") service.
ADONAI s'fatai tiftach,
ufi yagid t'hilat'cha.

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

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

The T'filah ("Prayer") or Ḥamot Ḥamidah ("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, "Thanksgivings;" Shalom, "For Peace").

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

According to a Talmudic tradition (Brachot 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 (Yikuy h'ratzon; Psalm 19:15).
BARUCH atah, Adonai, Eloheinu
v’Eloheiv avoteinu v’imoteinu, Elohe
Avraham, Elohei Yitzchak v’Elohei Yakov,
Elohe Sarah, Elohei Rivkah, Elohei
Rachel v’Elohei Leah. Ha-El hagadol
hagibor v’hanora, El elyon, gomei
chasadim tovim, v’koneih hakol, v’zocher
chasedei avot v’imahot, umeivi g’ulah
liv’nei v’neihem l’maan sh’mo b’ahavah.

*SHABBAT SHUVAH — Zochreini l’chayim,
Melech chafeitz bachayim,
v’chvreini b’sefer hachayim,
I’mannacha Elohim chayim.

Melech ozeir umosha umagein.
Baruch atah, Adonai,
magein Avraham v’ezrat Sarah.

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.

Baruch atah, Adonai, magein Avraham v’ezrat Sarah.

*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.
For those who choose: At the beginning and end of the blessing, one bends the knees and bows
from the waist at the word ברוך Baruch and stands straight at the word אדונai Adonai.

Avot v’Imahot (“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.”
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 (goeil) with a more generalized hope for redemption (g'ulah). Contemporary prayerbooks include the Matriarchs (Imabot) as well as the Patriarchs (Avot). The brief poem, Zachreinu 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.

Baruch atah, Adonai, m’chayei hakol (hamiteim).

**Shabbat Shuvah** — Shabbat Shuvah
Adonai, HaMelech hakadosh.

_Breathe_ Raham, _Breath of Divine Life_ K’dushat HaShem
uk’doshim b’chol yom
y’ha’lucha, selah.*
Baruch atah, Adonai, Ha-El hakadosh.

*Shabbat Shuvah — Baruch atah,
Adonai, HaMelech hakadosh.

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

Baruch atah, Adonai, Ha-El hakadosh.

*Shabbat Shuvah —
Praised are You, Adonai, Holy Sovereign.
Baruch atah, Adonai, HaMelech hakadosh.

_Gvurot_ (“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’chayei me’tim) 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_
v'chanishleinu, Adonai Eloheinu,
b'ahavah uv'ratzon Shabbat kodeshecha
v'yanuchu va'Yisrael, m'kadesh sh'mecheha.
Baruch atah, Adonai, m'kadeish HaShabbat.

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.

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.

Baruch atah, Adonai, m'kadeish HaShabbat.

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

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 vri’echa.
V’chol hachayim yoducha selah,
vii’hal’lu et shimcha be-emet,
Ha-El y’shuateinu v’exrateinu selah.
Baruch atah, Adonai,
hatov shimcha ul’cha na-eh l’hodot.

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.

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

Hodaah (“Thanksgiving/Acknowledgment”) — The second of the concluding benedic-
tions 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 bish’lomecha.

Shabbat Shuvah — Bi’sefor chayim,
brachah, v’shalom, ufarnasah tovah,
nizacheir v’nikatev l’anecha,
anachnu v’chol amcha beit Yisrael,
l’chayim tovim u’shalom.

Baruch atah, Adonai, oseih hashalom.

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

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.

Baruch atah, Adonai, oseih hashalom.

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

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

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 בְּשָׁלוֹם 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.
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’fan’echa,
Adonai tzuri v’go-ali.

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.

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.

Create a pure heart . . . adapted from Psalm 51
PRAYERS FOR HEALING

M ShiBEIRACH avoteinu v'imoteinu,
Avraham, Yitzchak v'Yaakov, Sarah, Rivkah,
Rachel v'Lei-ah, hu v'vareich et hacholim
[names]. HaKodash Baruch Hu yimalei
rachamim aleihem, l'hachalim u'rapotam
u'hachazikam, v'yishlach lahem m'heirah
r'fuah, r'fuah shleimah min hashamayim,
r'fuah hanefesh u'r'fuah haguf, hashita

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.

M ShiBEIRACH 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 laavoroteinu.

Bless those in need of healing with r'fuah shleimah,
the renewal of body, the renewal of spirit, and let us say, Amen.

BIRKAT HAGOMEIL — ברקת הוםיל — THANKSGIVING BLESSING

Individual recites:

BARUCH ATAH, ADONAI Eloheinu
Melech haolam, sheg'malanu kol tov.

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.

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.

Brakhot Tzofiel — may be recited by one who has survived a life-challenging situation.
ALEINU

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

ALEINU I'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelhu noteh shamarayim v'ytoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'ryomim,
uhu Eloheinu ein od.

Vaanachnu kor'im
umishchavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

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

Continue on page 285 [589].

ALEINU I'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'gozi k'haramiot,
v'lo samano k'mishp'chot haadamah.
Shelo sam cheleenu kahem,
v'goraleinu k'choz hamomam.

Vaanachnu kor'im
umishchavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

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

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

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

Vne-emar, v'hayah Adonai  
l'Melech al kol haaretz.  
Bayom hahu yih'ye Adonai echad  
ush'no echad.

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].

Tikkun olam (literally, “repairing the world”) originally (second-third century)  
referred to rabbinic legislation to remedy specific social ills or legal injustices. In the 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 역시 Shma. Yet that oneness is not apparent in the world.  
Human action can bring oneness and peace to all. Elyse D. Fishman

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
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.

'1 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.