

# קַבְּלַת פְּנִים

KABBALAT PANIM — WELCOMING

הדלקת הנרות

קדוש, ערבית

ברוכים הבאים

שירי שבת

## 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.

בְּרוּךְ 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.

HINEIH MAH TOV

הדלקת הנרות  
קדוש, ערבית  
ברוכים הבאים  
שירי שבת

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

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

How good and how pleasant it is that brothers and sisters dwell together.

(Psalm 133:1)

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מַה יָּפֶה הַיּוֹם, שַׁבַּת שְׁלוֹם.

How lovely today is, Shabbat Shalom.

Y'DID NEFESH

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

יְדִיד נֶפֶשׁ, אָב הַרַחֲמָן,  
מְשׁוּךְ עַבְדְּךָ אֶל רְצוֹנְךָ.  
יְרוּץ עַבְדְּךָ כְּמוֹ אַיִל,  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְגָה.

Heart's delight, Source of mercy, draw Your servant into Your arms:

I leap like a deer to stand in awe before You.

SHABBAT HAMALKAH

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

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,  
בָּאוּ וְנִצְאָ לְקִרְאֹת שַׁבַּת הַמַּלְכָּה.  
הִנֵּה הִיא יוֹרֶדֶת, הַקְּדוּשָׁה הַבְּרוּכָה.  
וְעַמָּה מַלְאָכִים, צְבָא שְׁלוֹם וּמְנוּחָה.  
בָּאִי בָּאִי הַמַּלְכָּה, בָּאִי בָּאִי הַכֹּלָה.  
שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם.

The sun on the treetops no longer is seen;  
come, gather to welcome the Sabbath, our queen.

Behold her descending, the holy, the blessed,  
and with her the angels of peace and of rest.

Draw near, draw near, and here abide,  
draw near, draw near, O Sabbath bride.

Peace also to you, you angels of peace.

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

לְכֶה דּוּדֵי לְקִרְאֵת כָּלָה,  
פְּנֵי שַׁבָּת נִקְבְּלָה.

מְזֻמָּר צ"ה צ"ט, כ"ט  
לְכֶה דּוּדֵי  
מְזֻמָּר צ"ב צ"ג  
שְׁלוֹם עֲלֵיכֶם

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.

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,  
הִשְׁמִיעֵנו אֵל הַמְיֻחָד,  
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְרָאֶרֶת 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'machshava t'chilah.

לְקִרְאֵת שַׁבָּת לְכוּ וְנִלְכֶה,  
כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֵאשׁ מִקֶּדֶם נִסּוּחָה,  
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה 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 hab'kachah,  
v'hu yachamol alayich chemlah.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה,  
רַב לָךְ שִׁבְתְּ בְּעֵמֶק הַבְּכָא,  
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.

הִתְנַעֲרִי, מֵעַפָּר קוּמִי,  
לְבָשִׁי בְּגָדֵי תִפְאָרְתֶךָ, עִמִּי,  
עַל יַד בֶּן יִשָּׂי בֵּית הַלַּחְמִי,  
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

Lift yourself up! Shake off the dust! Array yourself in beauty, O my people!  
At hand is Bethlehem's David, Jesse's son, bringing deliverance into my life.

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. The first eight verses are arranged acrostically according to the author's name (שְׁלֹמֹה הַלֵּוִי).

Psalms 95-99, 29

*L'chah Dodi*

Psalms 92-93

*Shalom Aleichem*

Hitor'ri, hitor'ri,  
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 yechesu aniyei ami,  
v'nivn'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'shisah shosayich,  
v'rachaku kol m'valayich,  
yasis alayich 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 taaritzu,  
al yad ish ben partzi,  
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,  
gam b'simchah uv'tzoholah,  
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!

הִתְעוֹרְרִי, הִתְעוֹרְרִי, (5)  
כִּי בָּא אֹרֶךְ, קוּמִי אֹרִי,  
עוּרִי עוּרִי, שִׁיר דַּבְּרִי,  
כְּבוֹד יְיָ עָלְיָךְ נִגְלָה.

לֹא תִבּוֹשִׁי וְלֹא תִכַּלְמִי, (6)  
מַה תִּשְׁתַּוְּחָחִי וּמַה תִּהְיֶמְנִי,  
בַּח יֵעָשׂוּ אֲנֵיִי עָמִי,  
וְנִבְנְתָה עִיר עַל תִּלְהָה.

וְהָיוּ לְמִשְׁפָּה שְׂאֵסוּף, (7)  
וְרָחְקוּ כָּל מְבַלְעֵיךָ,  
יָשִׁישׁ עָלְיָךְ אֱלֹהֶיךָ,  
כְּמִשׁוֹשׁ חַתָּן עַל כַּלָּה.

יְמִין וּשְׂמֹאל תִּפְרֹצִי, (8)  
וְאֶת־יְיָ תַעֲרִיצִי,  
עַל יַד אִישׁ בֶּן פֶּרְצִי,  
וְנִשְׁמְחָה וְנִגְלִיָּה.

בּוֹאִי בְּשָׁלוֹם עֹטְרַת בַּעֲלָהּ, (9)  
גַּם בְּשִׂמְחָה וּבְצֹהֳלָה,  
תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ,  
בּוֹאִי כַּלָּה, בּוֹאִי כַּלָּה.

For those who choose: When the congregation reaches the last verse, beginning **בּוֹאִי בְּשָׁלוֹם** *Bo-i v'shalom*, *Enter in peace*, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.

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

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶת מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

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

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

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶת מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

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

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶת מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

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

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכֶת מַלְכֵי הַמַּלְאָכִים,  
הַקְּדוֹשׁ 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].*

שְׁלוֹם עֲלֵיכֶם *Shalom Aleichem* — A 17th-century Shabbat table-song (*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.

# עֲרֵבִית לְשַׁבָּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

YITGADAL v'yitkadash sh'meih 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'alum uf'almei almayta.

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 בְרָא כְרַעוּתְהָ,  
וְיַמְלִיךְ מַלְכוּתְהָ  
בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְנֵי קָרִיב,  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלְמֵי וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,  
תְּשֻׁבְחָתָא וְנַחֲמָתָא,  
דְאָמִירוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

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

Blessed be God's great name to all eternity.

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

The קדיש *Kaddish* is marked by long strings of synonyms of praise. The rhythmic repetition of these words is meant to aid one in achieving a higher meditational state. *Judith Z. Abrams*

# שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

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

בְּרָכוּ אֶת יְיָ הַמְבָרָךְ!  
 בָּרוּךְ יְיָ הַמְבָרָךְ  
 לְעוֹלָם וָעֶד!

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

בְּרָכוּ  
 מִעֲרִיב עַרְבִים  
 אֶהְבֵּת עוֹלָם  
 שְׁמוֹעַ  
 וְאֶהְבֵּת  
 לְמַעַן תִּזְכְּרוּ  
 אֲמוֹת נְאֻמוֹתֶיהָ  
 מִי כַמֶּלֶךְ  
 הַשְּׂכִיבֵנוּ  
 וְשִׁמְרוּ

The *Sh'ma* is one of the prayers one may recite in any language. *M. Sotah 7:1*

For those who choose: The prayer leader at the word בְּרָכוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. יְיָ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

**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, יְיָ  
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עַרְבִים,  
 בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,  
 וּבִתְבוּנָה מְשַׁנֶּה עֵתִים  
 וּמַחְלִיף אֶת הַזְּמַנִּים,  
 וּמְסַדֵּר אֶת הַכּוֹכָבִים  
 בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כִּרְצוֹנוֹ.  
 בּוֹרֵא יוֹם וְלַיְלָה,  
 גּוֹלֵל אוֹר מִפְּנֵי חוֹשֶׁךְ  
 וְחוֹשֶׁךְ מִפְּנֵי אוֹר,  
 וּמַעֲבִיר יוֹם וּמְבִיא לַיְלָה,  
 וּמְבַדֵּל בֵּין יוֹם וּבֵין לַיְלָה,  
 יְיָ צְבָאוֹת שְׁמוֹ.  
 אֵל חַי וְקַיָּם,  
 תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
 בָּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עַרְבִים.

בָּרוּךְ  
 מַעְרִיב עַרְבִים  
 אֶת הַבַּיִת  
 שְׁמַע  
 וְאֶת הַתּוֹרָה  
 לְמַעַן תִּזְכְּרוּ  
 אֲמוֹת וְאֲמוֹנֹתָ  
 מִי כְמוֹתָהּ  
 הַשְּׂפִיכֵנוּ  
 יְשׁוּעָה

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

בָּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עַרְבִים.

Baruch atah, Adonai, hamaariv aravim.

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

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



## 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 אַהֲבַתְּ,  
תּוֹרָה וּמִצְוֹת,  
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתְּ.  
עַל כֵּן, יְיָ אֱלֹהֵינוּ,  
בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ  
נִשְׂיַח בְּחֻקֶיךָ,  
וְנִשְׂמַח בְּדִבְרֵי תּוֹרַתְךָ  
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמֵינוּ  
וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה.  
וְאַהֲבַתְךָ  
אַל תִּסֵּר מִמֵּנוּ לְעוֹלָמִים.  
בָּרוּךְ אַתָּה, יְיָ,  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

בְּרָכוּ  
מִשְׁרִיב עֲרֵבִים  
אַהֲבַת עוֹלָם  
שְׂמִיעַ  
וְאַהֲבַת  
לְמַעַן תִּזְכְּרוּ  
אַמֹּת נְאֻמוֹתֶיךָ  
מִי כְמוֹתֶיךָ  
הַשְׂכִּיבֵנוּ  
וְשִׁמְרוּ

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

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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

V'AHAVTA et Adonai Elohecha,  
 b'chol l'vav'cha uv'chol nafsh'cha uv'chol  
 mi'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.  
 Uk'shartam l'ot al yadecha v'hayu  
 l'totafot bein einecha. Ucht'avtam  
 al m'zuzot beitecha uvisharecha.

Lmaan tizk'ru, vaasitem et  
 kol mitzvotai vih'yitem k'doshim  
 l'Eloheichem. Ani Adonai Eloheichem,  
 asher hotzeitu et-chem mei-eretz  
 Mitzrayim lih'yot lachem l'Elohim  
 ani Adonai Eloheichem.

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

Thus you shall remember to observe all My commandments  
 and to be holy to your God.  
 I am Adonai, your God, who brought you out of the land of Egypt to be your God:  
 I am Adonai your God.

יְיָ אֱלֹהֵיכֶם אֱמַת.  
 Adonai Eloheichem EMET.

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

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

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ  
 בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-  
 מְאֹדֶךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
 אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם עַל-  
 לְבָבְךָ; וְשָׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ  
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ  
 בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ;  
 וְקִשְׁרַתָּם לְאוֹת עַל-יְדֶיךָ וְהָיוּ  
 לְטֹטְפוֹת בֵּין עֵינֶיךָ; וְכָתַבְתָּם  
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;

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

כִּרְכוּ  
 מעריב ערבים  
 אהבת עולם  
 שמע  
 ואהבת  
 למען תזכרו  
 אמת ואמונה  
 מי כמכה  
 השכיבנו  
 ושמרו

MI CHAMOCHAH ba-cilim, Adonai!

Mi kamochoh 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 בְּקֹדֶשׁ,  
נוֹרָא תְהִילֹת, עֹשֶׂה פְלֵא!

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

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

בְּרַכּוּ  
מֵעֲרִיב עֲרֵבִים  
אַהֲבַת עוֹלָם  
לְשִׁבְעָה  
וְאַחֲבָת  
לְמַשׁוֹ תִּקְרֹוּ  
אַמַּת נְאֻמֹתָה  
מִי־כַמֹּכָה  
הַשְׂכִּיבֵנו  
וְשִׁמְרוּ

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

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

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

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

מִי־כַמֹּכָה *Mi chamochoh . . . 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

*Bar'chu*

*Maariv Aravim*

*Abavai Olam*

*Shma*

*V'avava*

*Lmaan rizk'ru*

*Emet Ve-Emunah*

*Mi Chamochab*

*Hashkiveinu*

*V'shamru*

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

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עֲלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

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

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עֲלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

אבות ואמהות  
גבורות  
קדושה  
קדושת היום  
עבודה  
הינאה  
שלום  
תפלת הלב

# תַּפִּילָה

T'FILAH

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

אֲדֹנָי, שְׁפִתַי תִּפְתָּח,  
וּפִי יגיד תְּהִלָּתֶךָ.

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

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

אֲדֹנָי, שְׁפִתַי תִּפְתָּח *Adonai, s'fatai tiftach* . . . *Adonai, open up my lips* . . . Psalm 51:17

**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'neiheim 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 umagen.  
 Baruch atah, Adonai,  
 magein Avraham v'ezrat Sarah.

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

\*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,  
 מֶלֶךְ הַפֶּזַח בְּחַיִּים,  
 וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,  
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן.  
 בָּרוּךְ אַתָּה, יְיָ,  
 מְגִן אַבְרָהָם וְעֲזֵרַת שָׂרָה.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת היום  
 עבודה  
 הודאה  
 שלום  
 תפלת הלב

**BLESSED ARE YOU**, Adonai our God, God of our fathers and mothers,  
 God of Abraham, God of Isaac, and God of Jacob,  
 God of Sarah, God of Rebecca, God of Rachel, and God of Leah,  
 the great, mighty and awesome God, transcendent God  
 who bestows loving kindness, creates everything out of love,  
 remembers the love of our fathers and mothers,  
 and brings redemption to their children's children for the sake of the Divine Name.

\*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life,  
 and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,  
 Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.  
**בָּרוּךְ** אַתָּה, יְיָ, מְגִן אַבְרָהָם וְעֲזֵרַת שָׂרָה.  
 Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

\*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word **בָּרוּךְ** *Baruch* and stands straight at the word **יְיָ** *Adonai*.

אבות ואמהות *Avot v'imahot* . . . As God has been gracious to our forebears, so may we receive divine favor.

ATAH gibor l'olam, Adonai,  
m'chayehi hakol (meitim) atah,  
rav l'hoshia.

\*WINTER — Mashiv haruach  
umorid hagashem.

\*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayehi hakol (meitim)  
b'rachamim rabim, someich noflim,  
v'rofei cholim, umatir asurim,  
um'kayeim emunato lishenei afar.  
Mi chamochah baal g'vurot  
umi domeh lach, melech meimit  
umi'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH —

Mi chamochah Av harachamim,  
zocheir y'tzurav l'chayim b'rachamim.

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

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

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

WINTER\* — מְשִׁיב הַרְיָח  
וּמוֹרִיד הַגֶּשֶׁם.

SUMMER\* — מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה הַכֹּל (מֵיַתִּים)  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת  
וּמִי דוֹמֶה לָךְ, מְלֶכֶךְ מֵיַתִּים  
וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,  
זוֹכֵר וְצוֹרֵךְ לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵיַתִּים).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּיַתִּים).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

WINTER — You cause the wind to shift and rain to fall.

SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God,  
who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (who revives the dead).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּיַתִּים).

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

מְשִׁיב הַרְיָח / מוֹרִיד הַטַּל *Mashiv haruach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מוֹרִיד הַטַּל *Morid hatal* . . . *You rain dew upon us* . . . A seasonal insertion into the *G'vurot* acknowledges God as the Source of the power of nature. The variations in climate like growth and decay, birth and death, are part of the fixed pattern of the universe created by God. In his prayerbook, *Minhag America*, Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

\*WINTER: *Shmini Atzeret / Simchat Torah to Pesach*. SUMMER: *Pesach to Shmini Atzeret / Simchat Torah*.

אֲבוֹת וְאִמָּהוֹת  
גְּבוּרוֹת  
קִדְשָׁה  
קִדְשׁוֹת הַיּוֹם  
צְבֻדָּה  
הוֹדָאָה  
שְׁלוֹם  
תְּפִלַּת הַלַּב



*Avot v'Imahot*

**G'vurot**

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

WE PRAY that we might know before whom we stand:  
the Power whose gift is life,  
who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness,  
for cleansing rains to make parched hopes flower,  
and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us  
for no other reason save that we are human,  
for love through which we may all blossom into persons  
who have gained power over our own lives.

We pray to stand upright, we fallen;  
to be healed, we sufferers;  
we pray to break the bonds that keep us from the world of beauty;  
we pray for opened eyes,  
we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life,  
our own powers in touch with the power of the world.

Praised be the God whose gift is life,  
whose cleansing rains let parched men and women  
flower toward the sun.

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְּתִים).

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

The metaphor “reviving the dead” is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמְּתִים *Baruch atah Adonai, m'chayeih hameitim* for greeting a friend after a lapse of seeing the person for twelve months, and for awakening from sleep.

*B'rachot 58b, Y. B'rachot 4:2*

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  
 וְקְדוּשִׁים בְּכָל יוֹם  
 יִהְיֶה לְךָ שְׂלָה.\*  
 בְּרוּךְ אַתָּה, יְיָ הָאֵל הַקְּדוֹשׁ.  
 \*SHABBAT SHUVAH — בְּרוּךְ אַתָּה,  
 יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ.

אבות ואמהות  
 גבורות  
 קדושה  
 קדשת היום  
 עבודה  
 הודאה  
 שלום  
 תפלת הלב

YOU ARE HOLY, Your Name is holy,  
 and those who are holy praise You every day.\*  
 Blessed are You, Adonai, the Holy God.  
 בְּרוּךְ אַתָּה, יְיָ הָאֵל הַקְּדוֹשׁ.  
 Baruch atah, Adonai, Ha-El hakadosh.

\*SHABBAT SHUVAH —  
 Praised are You, Adonai, Holy Sovereign.  
 בְּרוּךְ אַתָּה, יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ.  
 Baruch atah, Adonai, HaMelech hakadosh.

This third blessing of praise in the עמידה *Amidah* emphasizes God's holy nature. Even God's name is holy.

R<sup>1</sup>TZEI, Adonai Eloheinu, b'amcha Yisrael,  
 ur'filatam b'havah t'kabeil,  
 ur'hi l'ratzon tamid  
 avodat Yisrael amecha.  
 El karov l'chol korav,  
 p'nei el avadecha v'choneinu,  
 sh'foch ruchacha aleinu.

רָצֵה, יי אֱלֹהֵינוּ, בְּעֵמֶךָ יִשְׂרָאֵל,  
 וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל,  
 וּתְהִי לְרָצוֹן תָּמִיד  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
 אֵל קָרוֹב לְכֹל קָרוֹבָיו,  
 פְּנֵי אֵל עַבְדֶיךָ וְחֲנֹנֵנוּ,  
 שְׂפוֹךְ רוּחְךָ עָלֵינוּ.

עֲבוֹת וְאַמְוָת  
 גְּבוּרֹת  
 קִדְשָׁה  
 קִדְשַׁת הַיּוֹם  
 עֲבוֹדָה  
 הַיּוֹמָה  
 שְׁלוֹם  
 תְּפִלַּת הַלֵּב

FIND FAVOR, Adonai, our God, with Your people Israel  
 and accept their prayer in love.  
 May the worship of Your people Israel always be acceptable.  
 God who is near to all who call, turn lovingly to Your servants.  
 Pour out Your spirit upon us.

#### 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

Rosh HaChodesh hazeh.

Chag HaMatzot hazeh.

Chag HaSukkot hazeh.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וַיָּבֹא וַיִּזְכֹּר וַיִּזְכְּרֵנוּ  
 וַיִּזְכְּרוּן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
 לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם, בַּיּוֹם

רֹאשׁ הַחֹדֶשׁ הַזֶּה.

חַג הַמַּצּוֹת הַזֶּה.

חַג הַסּוּכּוֹת הַזֶּה.

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.  
 וּפְקֹדֵנוּ בּוֹ לְרַחֲמֶיךָ. אָמֵן.  
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

Our God and God of our fathers and mothers, on this  
 (first day of the new month) — (day of Pesach) — (day of Sukkot)  
 be mindful of us and all Your people Israel,  
 for good, for love, for compassion, life and peace.  
 Remember us for wellbeing. Amen.  
 Visit us with blessing. Amen. Help us to a fuller life. Amen.

V'techezenah eineinu b'shuv'cha  
 l'Tzion b'rachamim.

וּתְחַזְזֵנָה עֵינֵינוּ בְּשׁוּבָךָ  
 לְצִיּוֹן בְּרַחֲמִים.

LET OUR EYES BEHOLD Your loving return to Zion.  
 Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai,  
 hamachazir Shechinato l'Tzion.

בָּרוּךְ אַתָּה, יי,  
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

**MODIM** anachnu lach, shaatah hu  
Adonai Eloheinu v'Elohei avoteinu v'imoteinu  
l'olam va-ed. Tzur chayeinu, magen yisheinu,  
atah hu l'dor vador.

Nodeh l'cha un'sapeir t'hilatecha. Al chayeinu  
ham'surim b'yadecha, v'al nishmoteinu  
hap'kudot lach, v'al nisecha sheb'chol yom  
imanu, v'al niflorecha v'tovotecha  
sheb'chol eit, erev vavoker v'tzohorayim.

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

**מוֹדִים** אַנְחֵנו לְךָ, שְׂאֵתָה הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
לְעוֹלָם וָעֶד. צִוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנו,  
אַתָּה הוּא לְדוֹר וָדוֹר.

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

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

אבות ואמהות  
גבורות  
קדושה  
קדושת היום  
עבודה  
הודאה  
שלום  
תפלת הלב

**WE ACKNOWLEDGE** with thanks that You are Adonai, our God and the God of our ancestors forever. You are the Rock of our lives, and the Shield of our salvation in every generation. Let us thank You and praise You — for our lives which are in Your hand, for our souls which are in Your care, for Your miracles that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning and noon. O Good One, whose mercies never end, O Compassionate One, whose kindness never fails, we forever put our hope in You.

*On Chanukah, continue on page 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,  
v'y'hal'lu et shimcha be-emet,  
Ha-El y'shuateinu v'ezrateinu selah.  
Baruch atah, Adonai,  
hatov shimcha ul'cha na-eh l'hodot.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרֹמַם שִׁמְךָ,  
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוּב לְחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה,  
וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעֵתֵנוּ וְעֲזָרְתֵנוּ סֶלָה.  
בְּרוּךְ אַתָּה, יְיָ,  
הַטוֹב שִׁמְךָ וְלֶךָ נְאֻה לְהוֹדוֹת.

For all these things, O Sovereign, let Your Name be forever praised and blessed.

SHABBAT SHUVAH — Inscribe all the children of Your covenant for a good life.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בְּרוּךְ אַתָּה, יְיָ, הַטוֹב שִׁמְךָ וְלֶךָ נְאֻה לְהוֹדוֹת.

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

*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

***Hodaah***

*Shalom*

*T'filat HaLev*

GOD OF GOODNESS, we give thanks  
for the gift of life, wonder beyond words;  
for the awareness of soul, our light within;  
for the world around us, so filled with beauty;  
for the richness of the earth, which day by day sustains us;  
for all these and more, we offer thanks.

בָּרַךְ אֱתָהּ, יי, הַטּוֹב שְׂמֵךְ וּלְךָ נָא הַהוֹדוֹת.

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

WHEN WE BEHOLD Your heavens, the work of Your fingers,  
the moon and stars that You set in place —  
What are we humans that You are mindful of us?  
We mortals that You take note of us?  
You made us little less than divine,  
adorned us with glory and majesty.  
You gave us dominion over Your handiwork,  
laying the world at our feet . . .  
how majestic is Your name throughout the earth!

בָּרַךְ אֱתָהּ, יי, הַטּוֹב שְׂמֵךְ וּלְךָ נָא הַהוֹדוֹת.

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

For those who choose: On page 58 [176], at the word מוֹדִים *Modim*, one bows at the waist. At יי, *Adonai*, one stands up straight.

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

**Shalom**

T'filat HaLev

GRANT US PEACE, Your most precious gift,  
O Eternal Source of peace.

And give us the will to proclaim its message  
to all the peoples of the earth.

Bless our country as a safeguard of peace,  
its advocate among the nations.

May contentment reign within our borders,  
health and happiness within our homes.

Strengthen the bonds of friendship and fellowship  
among all the inhabitants of every land.

Plant virtue in every soul,

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

Praised are You, Eternal One, who blesses our people with peace.

בָּרוּךְ אַתָּה, יי, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

LO YISA GOI el goi cherev.

V'lo yilm'du od milchamah.

לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב,  
וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

NATION shall not take up sword against nation; they shall never again know war.

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

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

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

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

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

לֹא יִשָּׂא גּוֹי *Lo yisa goi . . . Nation shall not . . .* Isaiah 2:4

ELOHAI, n'tzov 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'mitzvotecha  
 tirdof nafshi. V'chol hachoshvim  
 alai raah, m'heirah hafeir atzatan  
 v'kalkeil machashavtam. Aseih l'maan  
 sh'mecha, aseih l'maan y'minecha, aseih  
 l'maan k'dushatecha, aseih l'maan  
 Toratecha. Lmaan yeichaltzun y'didecha,  
 hoshiah y'mincha vaaneini.

אֱלֹהִי, נִצֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי  
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי  
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכָל הַתְּהִיָּה.  
 פְּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוֹף נַפְשִׁי וְכָל הַחֹשְׁבִים  
 עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם  
 וְקִלְקַל מִחֻשְׁבֹתָם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנֶךָ, עֲשֵׂה  
 לְמַעַן קִדְשֶׁתְּךָ, עֲשֵׂה לְמַעַן  
 תוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.

אבות ואמהות  
 גבורות  
 קדושה  
 קדושת היום  
 צדקה  
 חסד  
 שלום  
 תפלת הלב

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

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

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגְיוֹן לְבִי  
 לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

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

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

*For those who count the Omer, every evening between 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].*

נִצֹר לְשׁוֹנֵי מִרְעַע אֱלֹהִי, Elohai, n'tzov l'shoni meira . . . My God, guard my speech from evil . . .  
 based on Psalm 34:14  
 יִחַלְצוּן לְמַעַן Lmaan yeichaltzun . . . so that Your loved ones . . . Psalm 60:7  
 יְהִי לְרָצוֹן Yih'yu l'ratzon . . . May the words of my mouth . . . Psalm 19:15

## PRAYERS FOR HEALING

*Kabbalat HaTorah**Hakafah**Birchot HaTorah**Mi Shebeirach**Hagbahah**Birkat HaGomeil**Birchot**HaHaftarah**Hachzarat**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,  
 אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,  
 רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים  
 [names]. הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא  
 רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וְלְרַפְּאֵתָם  
 וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה  
 רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
 רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׁתֵּי  
 בַעֲגָלָא וּבְזִמַּן קָרִיב. וְנֹאמֵר: 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  
 מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

**מִי שֶׁבִּירַךְ** אִמּוֹתֵינוּ  
 מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

**BIRKAT HAGOMEIL** — בְּרַכַּת הַגּוּמֵל — THANKSGIVING BLESSING*Individual recites:***BARUCH** ATAH, ADONAI Eloheinu

Melech haolam, sheg'malanu kol tov.

**בְּרוּךְ** אַתָּה, יְיָ אֱלֹהֵינוּ,  
 מֶלֶךְ הָעוֹלָם, שֶׁגְּמַלְנוּ 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 שֶׁגְּמַלְכֶם 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].**Birkat HaGomeil* — may be recited by one who has survived a life-challenging situation.



*Aleinu*

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

lateit g'dulah l'yotzeir b'reishit,

shehu sam chelkeinu

l'yacheid et shimo

v'goraleinu l'hamlich malchuto.

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech malchei ham'lachim

haKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁהוּא שָׁם חֲלָקְנוּ  
לְיַחַד אֶת שְׁמוֹ  
וְגִרְלָנוּ לְהַמְלִיךְ מַלְכוּתוֹ.  
וְאִנְחֵנו כּוֹרְעִים  
וּמוֹשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator whose unity we are charged to declare; whose realm it is our purpose to uphold. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

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

LET US ADORE the ever-living God,  
and render praise unto You  
who spreads 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.

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech malchei ham'lachim

haKadosh Baruch Hu.

וְאִנְחֵנו כּוֹרְעִים  
וּמוֹשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

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

We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope, and in failure, the possibility of repair. *Eugene Borowitz*

Maybe God and perfection are at the end and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, and not something to start with. *Henry Slonimsky*

*Aleinu*, one of our oldest prayers, was composed to introduce the sound of the shofar on Rosh HaShanah, announcing God's ultimate and universal rule. By the fourteenth century, this prayer joined the final קדיש *kaddish* as a concluding note of hope for every service. Reform Jewish tradition emphasizes the universal aspect of this hope, represented by the English prayer "Let us adore," going back to the original *Union Prayer Book* of 1895.

SHEHU noteh shamayim v'yoiseid 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 mitachar, ein od.

שְׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,  
 וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל  
 וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.  
 הוּא אֱלֹהֵינוּ אֵין עוֹד,  
 אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ.  
 כִּכְתוּב בְּתוֹרָתוֹ, וְיָדַעְתָּ הַיּוֹם  
 וְהִשְׁבַּתְתָּ 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.  
 Ltakein olam b'malchut Shaddai,  
 v'chol b'nei vasar yikr'u vishmecha.  
 Lhafnot eilecha kol rishei aretz.

עַל כֵּן נִקְוֶה לְךָ יְיָ אֱלֹהֵינוּ,  
 לְרֹאוֹת מְהֵרָה בְּתִפְרֵי אֶפְרַיִם,  
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ  
 וְהָאֵלִילִים כָּרוֹת יִכָּרְתוּן.  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדַי,  
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ.  
 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.

עוֹד 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 (Shehu) noteh shamayim . . . (For You) spread out the heavens . . . Isaiah 51:13

וְיָדַעְתָּ 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].*

תְּקוּן 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 *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 *שמע 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'yitkadash 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'imru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yic'hadar v'yitaleh v'yic'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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ,

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזְמַן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

וְיִתְרוֹמַם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,

תְּשַׁבְּחַתָּא וְנַחֲמַתָּא,

דְאָמְיָרָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,

הוּא יַעֲשֵׂה 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.

## KIDDUSH FOR EVENING OF SHABBAT

*Fill a Kiddush cup with wine or grape juice.**Raise it and recite:*VAY'HI EREV *vay'hi voker*

yom hashishi.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר  
יוֹם הַשְּׁשִׁי.AND THERE WAS EVENING and there was morning,  
the sixth day.VAY'CHULU *hashamayim v'haaretz*

v'chol tz'vaam.

Vay'chal Elohim bayom hashvi-i

m'lachto asher asah.

Vay'ishbot 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.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צְבָאָם.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ נִשְׁבַּת מְכַל-

מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

THE HEAVEN AND THE EARTH were finished, and all their array.  
On the seventh day God finished the work that God had been doing,  
and God ceased on the seventh day from all the work that God had done.  
And God blessed the seventh day and declared it holy,  
because on it God ceased from all the work of creation that God had done.

*Shabbat Kiddush* — The beginning of Shabbat is marked by reciting a benediction sanctifying the day (*Kiddush HaYom* or *K'dushat HaYom*, "Sanctification of the Day"; *M. B'rachot* 8:1 and *P'sachim* 10:2). The benediction praises God for the gift of Shabbat that marks Israel as unique. Since Kiddush is recited over a cup of wine, symbolizing joy, it is preceded by the wine benediction, *borei pri hagafen*, "Creator of the fruit of the vine."

וַיְהִי עֶרֶב *Vay'hi erev . . . And there was evening . . .* Genesis 1:31

וַיְכַלּוּ *Vay'chulu . . . The heaven and the earth . . .* Genesis 2:1–3

הדלקת הנרות

קדוש, ערבית

ברוכים הבאים

שירי שבת

Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

FOR A BOY

FOR A GIRL

Y'SIMCHA Elohim    יְשִׁמְךָ אֱלֹהִים  
 k'Efrayim            כְּאֶפְרַיִם  
 v'chiM'nasheh.      וְכִמְנַשֶּׁה.

Y'SIMEICH Elohim    יְשִׁמְךָ אֱלֹהִים  
 k'Sarah, k'Rivkah,    כְּסָרָה, כְּרִבְקָה,  
 k'Rachel uch'Leah.    כְּרָחֵל וְכֵלֵאָה.

MAY GOD inspire you to live  
 like Ephraim and Menasseh.

MAY GOD inspire you to live  
 like Sarah, Rebecca, Rachel and Leah.

FOR BOTH BOYS AND GIRLS

Y'varech'cha Adonai v'yishm'recha.  
 Ya-eir Adonai panav eilecha vichuneka.  
 Yisa Adonai panav eilecha  
 v'yaseim l'cha shalom.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.  
 יֵאָר יי פְּנֵי אֱלֹהֶיךָ וַיַּחַנְךָ.  
 יִשָּׂא יי פְּנֵי אֱלֹהֶיךָ  
 וַיַּשֵּׂם לְךָ שְׁלוֹם.

May God bless you and keep you.

May God's light shine upon you, and may God be gracious to you.  
 May you feel God's Presence within you always, and may you find peace.

*Candle Blessing*

*Kiddush, Evening*

*Welcome*

*Shabbat Songs*

BARUCH atah, Adonai

Eloheinu, Melech haolam,

borei p'ri hagafen.

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher kid'shanu b'mitzvotav v'ratzah vanu,

v' Shabbat kodsho

b'ahavah uv'ratzon hinchilanu,

zikaron l'maaseih v'reishit.

Ki hu yom t'chilah l'mikra-ei kodesh,

zecher litziat Mitzrayim.

Ki vanu vacharta, v'otanu kidashta,

mikol haamim.

V' Shabbat kodsh'cha

b'ahavah uv'ratzon hinchaltanu.

Baruch atah, Adonai, m'kadeish HaShabbat.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הַגָּפֶן.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וּרְצָה בָּנוּ,  
וְשַׁבַּת קִדְּשׁוֹ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,  
זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.  
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,  
זְכוֹר לְיִצְיַאת מִצְרָיִם.  
כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ  
מִכָּל הָעַמִּים.  
וְשַׁבַּת קִדְּשְׁךָ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.  
בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

PRaise TO YOU, Adonai our God, Sovereign of the universe,  
Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the universe  
who finding favor with us, sanctified us with mitzvot.

In love and favor, You made the holy Shabbat our heritage  
as a reminder of the work of Creation.

As first among our sacred days, it recalls the Exodus from Egypt.

You chose us and set us apart from the peoples.

In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.