

קַבְּלַת פְּנִים

KABBALAT PANIM — WELCOMING

הַדְּלַקַת הַנְּרוֹת

קָדוֹשׁ, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

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.

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 פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בְּנוֹ,
וְשִׁבַּת קֹדֶשׁ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
זְכוֹר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים.
וְשִׁבַּת קֹדֶשְׁךָ
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.

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

לְכָה דוּדֵי לְקִרְאֵת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה.

מְזֻמָּר צ"ה-צ"ט, כ"ט

לְכָה דוּדֵי

מְזֻמָּר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

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

Shamor v'zachor b'dibur echad, שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד, 1.
hishmianu El ham'yuchad, הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד,
Adonai echad ush'mo echad, יְיָ אֶחָד וּשְׁמוֹ אֶחָד,
l'shem ul'tiferet v'lit'hilah. לְשֵׁם וּלְתִפְרֵת 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, לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָה, 2.
ki hi m'kor hab'rachah, כִּי הִיא מְקוֹר הַבְּרָכָה,
meirosh mikedem n'suchah, מִרֵּאשׁ מִקְדָּם נְסוּכָה,
sof maaseh b'machashava t'chilah. סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תְּחִלָּה.

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, מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה, 3.
kumi tz'i mitoch hahafeichah, קוּמִי צְאִי מִתּוֹךְ הַהִפְיָכָה,
rav lach shevet b'emek hab'chah, רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּכָא,
v'hu yachamol alayich chemlah. 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, הִתְנַעְרִי, מֵעָפָר קוּמִי, 4.
livshi bigdei tifarteich ami, לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ, עָמִי,
al yad ben Yishai Beit haLachmi, עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי,
karvah el nafshi g'alah. קַרְבָּה 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,	הִתְעוֹרְרִי, הִתְעוֹרְרִי,	5.
ki va oreich, kumi ori,	כִּי בָּא אֲוִרְךָ, קוּמִי אֲוִרִי,	
uri uri shir dabeiri.	עוּרִי עוּרִי, שִׁיר דְּבַרִּי,	
k'vod Adonai alayich niglah.	כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה.	

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

Lo teivoshi v'lo tikalmi,	לֹא תִבּוֹשִׁי וְלֹא תִכַּלְמִי,	6.
mah tishtochachi umah tehem,	מַה תִּשְׁתּוֹחַחִי וּמַה תִּתְהַמִּי,	
bach yechesu aniyei ami,	בְּךָ יַחֲסוּ עַנְיֵי עַמִּי,	
v'nivn'tah ir al tilah.	וְנִבְנְתָה עִיר עַל תִּלְהָה.	

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,	וְהָיוּ לַמְשֻׁסָּה שְׂאִסְיֶךָ,	7.
v'rachaku kol m'valayich,	וְרַחְקוּ כָּל מְבַלְעֶיךָ,	
yasis alayich Elohayich,	יִשֵּׁשׂ עֲלֶיךָ אֱלֹהֶיךָ,	
kimsos chatan al kalah.	כְּמִשּׁוֹשׁ חַתָּן עַל כַּלָּה.	

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

Yamin usmol tifrotzi,	יָמִין וּשְׂמֹאל תִּפְרוֹצִי,	8.
v'et Adonai taaritz,	וְאֶת־יְיָ תַעֲרִיצִי,	
al yad ish ben partzi,	עַל יַד אִישׁ בֶּן פִּרְצִי,	
v'nism'chah v'nagilah.	וְנִשְׁמַחָה וְנִגִּילָה.	

Your space will be broad, your worship free: await the promised one;
we will exult, we will sing for joy!

Bo-i v'shalom ateret ba'lah,	בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ,	9.
gam b'simchah uv'tzoholah,	גַּם בְּשִׂמְחָה וּבְצֹהֳלָה,	
toch emunei am s'gulah,	תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ,	
bo-i chalah, bo-i chalah.	בּוֹאִי כָלָה, בּוֹאִי כָלָה.	

Enter in peace, O crown of your husband; enter in gladness, enter in joy.
Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

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

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

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

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

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

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

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

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

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

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיּוֹן,
מִמְלֶכֶת מַלְכֵי הַמְּלָכִים,
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 (זְמִירָה *zmirah*), probably composed under the influence of Lurianic Kabbalah, alludes to *Shabbat 119b*, which states that two angels accompany each person home from the synagogue as Shabbat begins.

עֲרֵבִית לְשַׁבָּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

YITGADAL v'yitkadesh sh'meih raba

b'alma di vra chirateih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv,
v'imru: Amen.

Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kud'sha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתְהָ,
וַיְמַלִּיךְ מַלְכוּתְהָ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרַומַם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא,
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְאָמְרוּן 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*

בָּרְכוּ

מַעֲרִיב עֲרֵבִים

אֶהְבֵּת עוֹלָם

שִׁמְעַ

וְאֶהְבֵּת

לְמַעַן תִּזְכְּרוּ

אֶמֶת נְאֻמֹתֶיהָ

מִי־כַמְנָה

הַשָּׁמַיִם

וְשָׁמְרוּ

שִׁמְעַ וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!

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

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

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

AHAVAT OLAM

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

אַהֲבַת עוֹלָם
 בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ,
 תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.
 עַל כֵּן, יְיָ אֱלֹהֵינוּ,
 בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ
 נִשְׂיַח בְּחֻקֶיךָ,
 וְנִשְׂמַח בְּדִבְרֵי תוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
 כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ
 וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה.
 וְאָהַבְתָּךְ
 אַל תִּסַּר מִמֵּנוּ לְעוֹלָמִים.
 בָּרוּךְ אַתָּה, יְיָ,
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

בְּרָכוּ
 מְעַרְבֵי עַרְבִים
 אַהֲבַת עוֹלָם
 שְׁמַע
 וְאָהַבְתָּ
 לְמַעַן תִּזְכְּרוּ
 אֶמֶת וְנִאֲמִנְתָּה
 מִי־כַמְכָה
 הַשְׁפִּיבֵנוּ
 וְשִׁמְרוּ

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

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

שמע ישראל יהוה אחד

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

שמע ישראל *Sh'ma Yisrael*... *Hear, O Israel*... Deuteronomy 6:4

אֱלֹהֵינוּ יְהוָה אֶחָד

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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

בְּרוּךְ שֵׁם כְּבוֹד בְּרוּךְ שֵׁם כְּבוֹד *Baruch shem k'vod . . . Blessed is God's glorious . . . M. Yoma 3:8, inspired by Nehemiah 9:5*

V'AHAVTA et Adonai Elohecha,
 b'chol l'avcha uv'chol nafsh'cha uv'chol
 m'odecha. V'hayu had'varim ha-eileh
 asher anochi m'tzav'cha hayom al
 l'avvecha. V'shinantam l'vanecha v'dibarta
 bam b'shivt'cha b'veitecha uv'lecht'cha
 vaderech uv'shochb'cha uv'kumecha.
 Uk'shartam l'ot al yadecha v'hayu
 l'totafot bein einecha. Uch'tavtam
 al m'zuzot beitecha uvish'arecha.

L'maan tizk'ru, vaasitem et
 kol mitzvotai vih'yitem k'doshim
 l'Eloheichem. Ani Adonai Eloheichem,
 asher horzeiti 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 אֱלֹהֵיכֶם *Adonai Eloheichem*, the word אֱמַת *emet* ("true") is added as an immediate affirmation of its truth.

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

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-
 מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם עַל-
 לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
 בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
 עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
 כָּל-מְצֻוֹתַי וְהֵייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לַהֲיוֹת לָכֶם לֵאלֹהִים
 אֲנִי יְיָ אֱלֹהֵיכֶם:

בְּרָכוּ
 מְעַרְבֵי עֲרָבִים
 אֲהַבַת עוֹלָם
 שְׁמַע
 וְאָהַבְתָּ
 לִמְעַן תִּזְכְּרוּ
 אֱמַת נֶאֱמַנָה
 מִיִּקְמָכָה
 הַשְׂקִיבֵנו
 וְשִׁמְרוּ

MI CHAMOCHAH ba-eilim, Adonai!

Mi kamochah nedar bakodesh,
nora r'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־כְמוֹחָהּ בְּאֵלִים, יְיָ!
מִי כְמוֹחָהּ נִאֲדָר בִּקְדוּשׁ,
נוֹרָא תְהִלָּתָהּ, עֹשֶׂה פִלְאֵי!

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

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

בְּרָכוּ

מִצְרַיִם עַרְבִים

אֲהַבְתָּ עוֹלָם

שְׁמַע

וְאַחֲרָיִךְ

לְמַעַן תִּזְכְּרוּ

אֲמִת וְאַמוּנָה

מִי־כְמוֹחָהּ

הַשְׂכִּיבֵנוּ

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, גֹּאֵל יִשְׂרָאֵל.
Baruch atah, Adonai, gaal Yisrael.

מִי־כְמוֹחָהּ *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

HASHKIVEINU, Adonai Eloheinu,
 l'shalom, v'haamideinu shomreinu l'chayim,
 ufros aleinu sukot 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 sukot shalom aleinu
 v'al kol amo Yisrael v'al Yerushalayim.

השְׁכִיבֵנוּ, יְיָ אֱלֹהֵינוּ,
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים,
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
 וְתַקֵּנֵנוּ בְּעֶזְרָה טוֹבָה מִלְּפָנֶיךָ,
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
 וְהִגֵּן בְּעַדֵּנוּ,
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,
 וְחָרֵב, וְרָעַב, וְיָגוֹן,
 וְהִרְחִיק מִמֶּנּוּ עוֹן וּפְשָׁע.
 וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,
 כִּי אֵל חַנוּן וְרַחוּם אַתָּה.
 וּשְׁמֹר צִדְקוֹתֵינוּ וּבֹאֲנוּ
 לְחַיִּים וּלְשָׁלוֹם
 מֵעַתָּה וְעַד עוֹלָם.
 בָּרוּךְ אַתָּה, יְיָ,
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

בְּרָכוּ
 מְעַרְבֵי עַרְבִים
 אֲהַבַת עוֹלָם
 שְׁמַע
 וְאַהֲבַת
 לְמַעַן תִּזְכְּרוּ
 אֲמִתּוֹת וְאַמוּנָה
 מִי־קִבְלָה
הַשְׁכִּיבֵנוּ
 וּשְׁמֹרוּ

GRANT, O GOD, that we lie down in peace,
 and raise us up, our Guardian, to life renewed.
 Spread over us the shelter of Your peace.
 Guide us with Your good counsel; for Your Name's sake, be our help.
 Shield and shelter us beneath the shadow of Your wings.
 Defend us against enemies, illness, war, famine and sorrow.
 Distance us from wrongdoing.
 For You, God, watch over us and deliver us. For You, God, are gracious and merciful.
 Guard our going and coming, to life and to peace, evermore.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us,
 over all Your people Israel, and over Jerusalem.

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

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

Grant, O God, that we lie down in peace . . . Following a reading from *Seder Rav Amram*, our first known comprehensive prayerbook, circa 860 C.E.

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 וַיִּנְפֹּשׁ.

בָּרְכוּ
מַעֲרִיב עֲרֵבִים
אֶהְבֵּת עוֹלָם
שָׁמַע
וְאֶהְבֵּת
לְמַצּוֹת וְתִקְוֵי
אֲמִת וְאֲמוּנָה
מִי־כִמְכָה
הַשְּׁפִיבֵנו
וְשָׁמְרוּ

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.

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

וְשָׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדַּשְׁתָּו,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

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

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

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

אבות ואמהות
גבורות
קדשה
קדשת היום
עבודה
הודאה
שלום
תפלת הלב

תַּפִּילָה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתְךָ.

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

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

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

BARUCH atah, Adonai Eloheinu
 v'Elohei avoteinu v'imoteinu, Elohei
 Avraham, Elohei Yitzchak v'Elohei Yaakov,
 Elohei Sarah, Elohei Rivkah, Elohei
 Rachel v'Elohei Leah. Ha-El hagadol
 hagibor v'hanora, El elyon, gomeil
 chasadim tovim, v'koneih hakol, v'zocheir
 chasdei avot v'imahot, umeivi g'ulah
 liv'nei v'neihem l'maan sh'mo b'avahavah.

*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 עֶלְיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חֲסָדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זָכְרֵנוּ לְחַיִּים, — SHABBAT SHUVAH*
 מֶלֶךְ חַפֵּץ בְּחַיִּים,
 וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וְיֹמֵשׁוּעַ וּמָגֵן.
 בָּרוּךְ אַתָּה, יְיָ,
 מָגֵן אַבְרָהָם וְעֵזֶרֶת שָׂרָה.

אֲבוֹת וְאִמּוֹת
 גְּבוּרוֹת
 קְדוּשָׁה
 קְדוּשַׁת הַיּוֹם
 עֲבוֹדָה
 הוֹדָאָה
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

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

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

Sovereign, Deliverer, Helper and Shield,
 Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

בָּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם וְעֵזֶרֶת 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*.

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

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

SHABBAT SHUVAH —

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

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

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

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

מְשִׁיב הַרוּחַ — WINTER*
וּמורֵיד הַגֶּשֶׁם.

מורֵיד הַטַּל — SUMMER*

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵיַתִּים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָי.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן 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'chayeh hakol (hameitim).

מְשִׁיב הַרוּחַ / מורֵיד 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.

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

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

אָבוֹת וְאִמָּהוֹת

גְּבוּרוֹת

קְדוּשָׁה

קְדוּשַׁת הַיּוֹם

עֲבוּדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

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 הַכּוּל (הַמְתִּים).

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

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

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

אבות ואמהות

גבורות

קדשה

קדשת היום

עבודה

הודאה

שלום

תפלת הלב

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
יְהִלְלוּךָ סֵלָה.*
בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

בָּרוּךְ אַתָּה, — SHABBAT SHUVAH*

יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

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.

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Baruch atah, Adonai, HaMelech hakadosh.

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

DAYS PASS and the years vanish, and we walk sightless among miracles.
 God, fill our eyes with seeing and our minds with knowing;
 let there be moments when Your Presence, like lightning,
 illumines the darkness in which we walk.
 Help us to see, wherever we gaze, that the bush burns unconsumed.
 And we, clay touched by God, will reach out for holiness, and exclaim in wonder:
 How filled with awe is this place, and we did not know it!

Blessed is the Eternal One, the Holy God!

בָּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

WHERE might I go to find You,
 Exalted, Hidden One?
 Yet where would I not go to find You,
 Everpresent, Eternal One?

יְהוָה אֱמַצְאָה
 מְקוֹמִי נִעְלָה וְנִעְלָם
 וְאֵינִי לֹא אֶמְצְאָה
 כְּבוֹדְךָ מִלֵּא עוֹלָם.

My heart cries out to You:
 Please draw near to me.
 The moment I reach out for You,
 I find You reaching in for me.

דְּרָשְׁתִּי קִרְבָּתְךָ
 בְּכָל לִבִּי קִרְאתִיךָ
 וּבְצִאתִי לְקִרְאתִיךָ
 לְקִרְאתִי מִצִּאתִיךָ.

בָּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

Holiness occurs when power and goodness co-exist in perfect harmony.

adapted from Mordecai Kaplan

How shall we sanctify God's name? By being holy ourselves. How do we accomplish this? Let our prayers bring us to sacred deed, to actions that promote justice, harmony and peace.

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.

אַתָּה קִדְשַׁתְּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וַיְבָרַכְתּוּ מִכָּל הַיָּמִים,
וְקִדְשְׁתּוּ מִכָּל הַזְּמַנִּים,
וְכֹן כָּתוּב בְּתוֹרַתְךָ:

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם: וַיִּכַּל 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:

אבות ואמהות
גבורות
קדשה
קדשת היום
עבודה
הודאה
שלום
תפלת הלב

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. Kadsheinu b'mitzvatecha
v'tein chelkeinu b'Toratecha.
Sabeinu mituvecha, v'samcheinu biy'shuatecha,
v'taheir libeinu l'ovd'cha be-emet,
v'hanchileinu Adonai Eloheinu
b'ahavah uv'ratzon Shabbat kodshecha,
v'yanuchu va Yisrael m'kadshei sh'mecha.
Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
רְצֵה בְּמִנוּחֵתֵנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,
שְׂבַעֵנוּ מִטוֹבֶךָ וּשְׂמַחֵנוּ בִישׁוּעֶתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרָצוֹן שָׁבַת קִדְשְׁךָ
וְנַוְחֵנוּ בָּהּ יִשְׂרָאֵל, מִקְדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשָּׁבַת.

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.

בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשָּׁבַת.
Baruch atah, Adonai, m'kadeish HaShabbat.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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 this day fulfill its promise.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

DISTURB US, Adonai, ruffle us from our complacency;
Make us dissatisfied. Dissatisfied with the peace of ignorance,
the quietude which arises from a shunning of the horror, the defeat,
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us
the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us
from the sweet and sad poignancies rendered by
half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary
is not the border of living
and the walls of Your temples are not shelters
from the winds of truth, justice and reality.

Disturb us, O God, and vex us;
let not Your Shabbat be a day of torpor and slumber;
let it be a time to be stirred and spurred to action.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things in space; on Shabbat we try to become attuned to the holiness of time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of Creation to the mystery of Creation, from the world of Creation to the creation of the world.

Abraham Joshua Heschel

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,
 ut'filatam b'ahavah r'kabeil,
 ut'hi l'ratzon tamid
 avodat Yisrael amecha.
 El karov l'chol korav,
 p'nei el avadecha v'choneinu,
 sh'foch ruchacha aleinu.

רצה, יי אלהינו, בעמך ישראל,
 ותפלתם באהבה תקבל,
 ותהי לרצון תמיד
 עבודת ישראל עמך.
 אל קרוב לכל קראיו,
 פניה אל עבדיך וחנונו,
 שפוך רוחך עלינו.

אבות ואמהות
 גבורות
 קדשה
 קדשת היום
 עבודה
 הודאה
 שלום
 תפלת הלב

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.

אלהינו ואלהי אבותינו ואמותינו,
 יעלה ויבא ויזכר זכרוננו
 וזכרון כל עמך בית ישראל לפניך,
 לטובה, לחן ולחסד ולרחמים,
 לחיים ולשלום, ביום
 ראש החדש הזה.
 חג המצות הזה.
 חג הסוכות הזה.
 זכרנו, יי אלהינו, בו לטובה. אמן.
 ופקדנו בו לברכה. אמן.
 והושיענו בו לחיים. אמן.

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.

ותחזינה עינינו בשובך
 לציון ברחמים.

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.

ברוך אתה, יי,
 המחזיר שכנתו לציון.

Avot v'Imahot

R[']TZEI, Adonai Eloheinu, b'amcha Yisrael,

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל,

G'vurot

ut'filatam b'ahavah t'kabeil,

וּתְפַלֶּתֶם בְּאַהֲבָה תִקְבַּל,

K'dushah

ut'hi l'ratzon tamid

וּתְהִי לְרָצוֹן תָּמִיד

K'dushat HaYom

avodat Yisrael amecha.

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

Avodah

Baruch atah, Adonai,

בְּרוּךְ אַתָּה, יי,

Hodaah

she-ot'cha l'vadcha b'yirah naavod.

שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֹד.

Shalom

EVERPRESENT ONE, may we, Your people Israel,

T'filat HaLev

be worthy in our deeds and our prayer.

Wherever we live, wherever we seek You —

in this land, in Zion restored, in all lands —

You are our God, whom alone we serve in reverence.

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֹד.

Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

YOU ARE WITH US in our prayer, our love and our doubt,
in our longing to feel Your Presence and do Your will.

You are the still clear voice within us.

Therefore, O God, when doubt troubles us,

when anxiety makes us tremble,

when pain clouds the mind,

we look inward for the answer to our prayers.

There may we find You,

and there find courage, insight and endurance.

And let our worship bring us closer to one another,

that all Israel, and all who seek You,

may find new strength for Your service.

בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבִדְךָ בְּיִרְאָה נֶעֱבֹד.

Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

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

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

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לָךְ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכְךָ יוֹם
עֲמָנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכְךָ עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ, מֵעוֹלָם קוִינֵנוּ לָךְ.

אבות ואמהות
גבורות
קדשה
קדשת 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'rিতেcha.

V'chol hachayim yoducha selah,
viy'hal'lu et shimcha be-emet,
Ha-El y'shuateinu v'ezrateinu selah.
Baruch atah, Adonai,
hatov shimcha ul'cha na-eh l'hodot.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרומם שְׁמֶךָ,
מִלְּפָנֵינוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוֹב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
בָּרוּךְ אַתָּה, יְיָ,
הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

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

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נֶאֱחָ לְהוֹדוֹת.

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נֶאֱחָ לְהוֹדוֹת.

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 יְיָ *Adonai*, one stands up straight.

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

SHALOM RAV al Yisrael amcha
tasim l'olam,
ki atah hu Melech Adon
l'chol hashalom.
V'tov b'einecha l'vareich
et amcha Yisrael
b'chol eit uv'chol shaah bish'lomecha.

SHABBAT SHUVAH — B'sefer chayim,
b'rachah, v'shalom, ufarnasah tovah,
nizacheir v'nikateiv l'fanecha,
anachnu v'chol amcha beit Yisrael,
l'chayim tovim ul'shalom.
Baruch atah, Adonai, osei hashalom.

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

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
תְּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכֹל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,
בְּרַחָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום

תפלת הלב

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

SHABBAT SHUVAH —

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

בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

Baruch atah, Adonai, osei hashalom.

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

בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

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

Plant virtue in every soul,
and may the love of Your Name hallow every home and every heart.

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

בָּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ 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'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 atzatham
 v'kalkeil machashavtam. Aseih l'maan
 sh'mecha, aseih l'maan y'minecha, aseih
 l'maan k'dushatecha, aseih l'maan
 Toratecha. L'maan yeichaltzun y'didecha,
 hoshiah y'mincha vaaneini.

אֱלֹהִי, נֹצֵר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים
 עָלַי רָעָה, מְהִרָה הִפֵּר עֲצָתָם
 וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן
 שְׂמִיךְ, עֲשֵׂה לְמַעַן יִמְיֶנְךָ, עֲשֵׂה
 לְמַעַן קִדְשְׁתֶּךָ, עֲשֵׂה לְמַעַן
 תּוֹרַתְךָ. לְמַעַן יַחְלְצוּן יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

אבות ואמהות
 גבורות
 קדשה
 קדשת מים
 עבודה
 הודאה
 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.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לִבִּי
 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 בְּמְרוֹמָיו,
 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 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].*

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

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

WE REACH for You, our God
from our quiet places.
May we stand still, for a brief moment,
and listen to the rain —
Stand still, for a brief moment,
and watch the play of sunlight and shadow on the leaves.
For a brief moment — listen to the world.

Let us stop the wheels of every day to be aware of Shabbat.
Find the stillness of the sanctuary which the soul cherished.
Renew the Covenant of an ancient people.

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

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

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

*For those who count the Omer between the second day of Pesach and Shavuot, turn to page 278 [570].
Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].*

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

מִגַּן אֲבוֹת וְאִמּוֹת

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, konei shamayim vaaretz.

Magein avot v'imahot bidvaro,

m'chayei hakol (meitim) b'maamaro.

Ha-El hakadosh, she-ein kamohu,

hameiniach l'amo b'yom Shabbat kodsho

ki vam ratzah l'haniach lahem

l'fanav naavod b'yirah vafachad,

v'nodeh lish'mo b'chol yom tamid,

m'on hab'rachot, El hahodaot,

Adon hashalom, m'kadeish HaShabbat

um'vareich sh'vi-i, umeiniach bik'dushah l'am

m'dushnei oneg, zecher l'maasei v'reishit.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק

וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,

אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל

וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

מִגַּן אֲבוֹת וְאִמּוֹת בְּדַבְּרוֹ,

מְחַיֶּה הַכֹּל (מֵתִים) בְּמֵאֲמָרוֹ.

הָאֵל הַקְּדוֹשׁ שְׂאִין כְּמוֹהוּ,

הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קְדֻשׁוֹ

כִּי בַּסּ רָצָה לְהַנִּיחַ לָהֶם

לְפָנָיו נֶעֱבַד בְּיִרְאָה וּפְחָד,

וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד,

מְעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת,

אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת

וּמְבַרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקְדֻשָּׁה לְעַם

מְדַשְׁנֵי-עֹנֵג, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

BLESSED ARE YOU, Adonai our God and God of those who came before us:

God of Abraham, God of Isaac, God of Jacob,

God of Sarah, God of Rebecca, God of Rachel and God of Leah.

Great, mighty and revered God, God transcendent,

Maker of heaven and earth.

With a word, You shielded our ancestors; with a phrase, You give all things life.

Sacred God, beyond compare,

who took joy in providing rest for Your people on Your holy Shabbat day.

We will serve You reverently,

acknowledging on each and every day forever, just who You are:

the One to whom blessing goes, the One to whom thanksgiving is due,

Source of peace, who recalls the time of creation

by sanctifying Shabbat, blessing the seventh day,

and in holiness, granting rest to a people overflowing with joy.

MAGEIN AVOT V'IMAHOT

LET US PRAISE Adonai,
Source of knowledge and light,
from whom we draw wisdom and insight.

Let us savor the fullness of each and every day
and fill our souls with the treasures of Shabbat.
And let us appreciate these distinctions:
sacred from profane, charity from greed,
purpose from drift.

Let us affirm our covenant as God's people.
Let us honor those who study Torah.
Let us uphold the truth of ongoing revelation.

Let us celebrate the glory of our tradition
and draw refreshment from the wellsprings of prayer.
Let us respect tradition and encourage creative faith.

And let us dress ourselves in the garments of God —
compassion for the needy, embrace of the stranger —
and then spread the canopy of peace over all the world.

In this traditional prayer that summarizes the *Amidah* for Friday night, God appears uniquely as *מְעוֹן הַבְּרָכוֹת* *m'on hab'rachot*, literally, an “abode” (or “place”) of blessing. Over time, however, this reading was lost through a scribal error, and does not appear in traditional prayer books. We restore it here, so as to sense God as a place where we can enter and be at home, a spiritual destination where we go to find the blessings we seek.

T'filot K'hilab

T'filat Haderech

Rosh Chodesh

Blessing for Bar/Bat

Mitzvah

Wedding Blessing

PRAYERS OF OUR

FOR THE STATE OF ISRAEL

SHAALU sh'lom Y'rushalayim,
yishlayu ohavayich.

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם,
יִשְׁלְיוּ אֹהֲבָיִךְ.

PRAY for the peace of Jerusalem;
may those who love you prosper.

AVINU SHEBASHAMAYIM,

tzur Yisrael v'go-alo,
bareich et m'dinat Yisrael,
reishit tz'michat g'ulateinu.
Hagein aleha b'evrat chasdecha,
ufros aleha sukat sh'lomecha.
Ush'lach orcha vaamit'cha l'rasheha,
sareha v'yo-atzeha,
v'takneim b'eitzah tovah milfanecha.
V'natata shalom baaretz,
v'simchat olam l'yoshveha.
V'nomar: Amen.

אָבִינוּ שֶׁבַשְׁמַיִם,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית תְּצַמִּיחַת גְּאוֹלַתֵּנוּ.
הַגֵּן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ,
וּפְרוֹס עָלֶיהָ סִכַּת שְׁלוֹמֶךָ.
וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ,
שָׂרְיָהּ וְיוֹעֲצֵיהָ,
וּתְקַנֵּם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
וְנָתַתְּ שְׁלוֹם בְּאֶרֶץ,
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ.
וְנֹאמַר: אָמֵן.

○ HEAVENLY ONE, Protector and Redeemer of Israel,
bless the State of Israel which marks the dawning of hope for all who seek peace.
Shield it beneath the wings of Your love; spread over it the canopy of Your peace;
send Your light and truth to all who lead and advise,
guiding them with Your good counsel.
Establish peace in the land and fullness of joy for all who dwell there.
Amen.

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם Shaalu sh'lom Y'rushalayim . . . Pray for the peace of Jerusalem . . . Psalm 122:6

עלינו

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,
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 לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
וְאֶנְחֵנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ 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 I'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֵלְקֵנוּ כֵּהֵם,
וְגִרְלָנוּ כְּכֹל־הַמּוֹנָם.
וְאֶנְחֵנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ 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 ומִשְׁתַּחֲוִים *umishtachavim*, one bows at the waist; and at לִפְנֵי מֶלֶךְ *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.

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

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

MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

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

sh'mei d'Kud'sha B'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

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

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

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

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
 וַיַּמְלִיךְ מַלְכוּתֵיהּ,
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
 וַיִּתְרַומַם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
 תְּשׁוּבַחְתָּא וְנַחֲמָתָא,
 דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.
 עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
 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.