

תְּפִלוֹת לְשַׁבָּת

T'FILOT L'SHABBAT

PRAYERS FOR SHABBAT

# קַבְּלַת פָּנִים

KABBALAT PANIM — WELCOMING

BLESSINGS FOR SHABBAT

*The candles are lit before the blessing is recited.*

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu l'hadlik  
ner shel Shabbat.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק  
נֵר שֶׁל שַׁבָּת.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,  
who hallows us with mitzvot,  
commanding us to kindle the light of Shabbat.

*For Kabbalat Shabbat, turn to page 130.*

*Shabbat Candle Blessing*—The mitzvah of kindling Shabbat lights in the home is an early rabbinic practice (*M. Shabbat 2:1ff.*) The Shabbat candle blessing is first recorded in the ninth-century prayerbook, *Seder Rav Amram*. Lighting Shabbat candles as part of the synagogue service is an innovation of Reform Judaism.

הַדְלַקַת הַנֵּרוֹת  
קְדוּשָׁה, עֲרֵבִית  
בְּרוּכִים הַבָּאִים  
שִׁירֵי שַׁבָּת

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***Candle Blessing***

*Kiddush, Evening*

*Welcome*

*Shabbat Songs*

*You may offer one of these before kindling the lights.*

AS THESE SHABBAT CANDLES give light  
to all who behold them,  
so may we, by our lives, give light to all who behold us.

As their brightness reminds us  
of the generations of Israel who have kindled light,  
so may we, in our own day, be among those who kindle light.

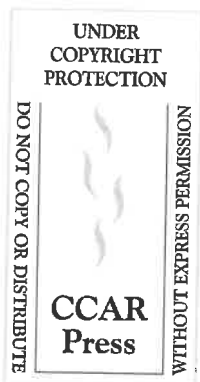
O SOURCE of light and truth,  
Creator of the eternal law of goodness,  
help us to find knowledge by which to live.  
Lead us to take the words we shall speak  
into our hearts and our lives.

Bless all who enter this sanctuary in need,  
all who bring the offerings of their hearts.  
May our worship lead us to acts of kindness, peace and love.

*For Kabbalat Shabbat, turn to page 130.*

Help me perfect my ways of loving and caring.  
Inspire me to make myself whole  
so that I may honor Your name and  
create a world of justice and peace.

*Martin Buber*



# 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 הַשִּׁשִּׁי.

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.

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.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צִבְאָם.  
וַיַּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי  
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכֹל-  
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 p'ri 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

הַדִּלְקוֹת הַנֵּרוֹת

קִדּוּשׁ, עֶרְבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

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Candle Blessing  
Kiddush, Evening  
Welcome  
Shabbat Songs

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
borei p'ri hagafen.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
בּוֹרֵא פְּרִי הַגָּפֶן.

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.

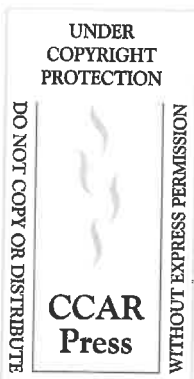
בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,  
וְשַׁבָּת קֹדֶשׁוֹ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,  
זִכְרוֹן לַמַּעֲשֵׂה בְּרֵאשִׁית.  
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,  
זִכָּר לִיְצִיאַת מִצְרָיִם.  
כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ  
מִכָּל הָעַמִּים.  
וְשַׁבָּת 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.



הדלקת הנרות

קדוש, ערבית

ברוכים הבאים

שירי שבת

WE ENTER THIS SANCTUARY to welcome Shabbat.  
Within these walls we sit surrounded by numberless generations.  
Our ancestors built the synagogue as a visible sign of God's Presence in their midst.  
Throughout our long history and our endless wanderings, it has endured,  
a beacon of truth, love, and justice for all humanity.  
Its presence guided our ancestors to lives of righteousness,  
holding up to them a vision of their truest selves.

Now we, in our turn, come into this sanctuary to affirm the sacredness of our lives.  
May we enter this place in peace.  
May holiness wrap around us as we cross its threshold.  
Weariness, doubt, the flaws within our human hearts,  
the harshness of the week — let these drop away at the door.  
In the brightness of Shabbat, let peace settle upon us as we lift our hearts in prayer.

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

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

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

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

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

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



*Candle Blessing*

*Kiddush, Evening*

**Welcome**

*Shabbat Songs*

WHERE HAS THIS WEEK VANISHED?

Is it lost forever?

Will I ever recover anything from it?

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

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

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

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

On this day, Shabbat, abide.

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

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

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

Let me find peace on this day.

Let me enter into a quiet world this day.

On this day, Shabbat, abide.



הדלקת הנרות

קדוש, ערבית

ברוכים הבאים

שירי שבת

I BEGIN WITH A PRAYER of gratitude  
for all that is holy in my life.  
God needs no words, no English or Hebrew,  
no semantics and no services.  
But I need them.  
Through prayer, I can sense my inner strength,  
my inner purpose,  
my inner joy, my capacity to love.  
As I reach upward in prayer,  
I sense these qualities in my Creator.  
To love God is to love each other,  
to work to make our lives better.  
To love God is to love the world God created  
and to work to perfect it.  
To love God is to love dreams of peace and joy  
that illumine all of us,  
and to bring that vision to life.



*Candle Blessing*

*Kiddush, Evening*

**Welcome**

*Shabbat Songs*

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

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

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

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

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

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

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

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

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



הַדְּלֵקָה הַנִּירוֹת

קְדוּשָׁה, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

## HINEIH MAH TOV

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

הִנֵּה מַה־טוֹב וּמַה־נָּעִים  
שְׁבֵת 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, שַׁבָּת שְׁלוֹם.

How lovely today is, Shabbat Shalom.

## Y'DID NEFESH

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

יָדִיד נֶפֶשׁ, אָב הַרַחֲמָן,  
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.  
יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל,  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ.

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

## SHABBAT HAMALKAH

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

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,  
בָּאוּ וְנִצְּאוּ לִקְרַאת שַׁבָּת הַמַּלְכָּה.  
הִנֵּה הִיא יוֹרֶדֶת, הַקְּדוּשָׁה הַבְּרוּכָה.  
וְעִמָּהּ מַלְאָכִים, צְבָא שְׁלוֹם וּמְנוּחָה.  
בָּאִי בָּאִי הַמַּלְכָּה, בָּאִי בָּאִי הַכֹּלֶה.  
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.

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Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

## DODI LI

Dodi li vaani lo haro-eh bashoshanim.

Mi zot olah min hamidbar,

M'kuteret mor ul'vonah . . .

Libavtini achoti chalah.

Uri tzafon uvo-i teiman . . .

דודי לי ואני לו הרעה בשושנים.

מי זאת עלה מן-המדבר,

מקטרת מור ולבונה . . .

לבבתיני, אחתי כלה.

עירי צפון ובואי תימן . . .

My beloved is mine and I am my beloved's who browses among the lilies.  
Who is this that comes up from the desert, in clouds of myrrh and frankincense?

You have captured my heart, my sister, my bride.

Awake, O north wind, come, O south wind!

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

## KOL DODI

Kol dodi hinei zeh ba,

midaleig al heharim,

m'kapeitz al hag'vaot.

קול דודי הנה זה בא,

מדלג על-ההרים,

מקפץ על-הגבעות.

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

(Song of Songs 2:8)

## KI ESHM'RAH SHABBAT

Ki eshm'rah Shabbat El yishm'reini.

Ot hi l'olmei ad beino uveini.

כי אשמרה שבת אל ישמרני.

אות היא לעולמי עד בינו וביני.

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

## EILEH CHAMDAH LIBI

Eileh chamdah libi,

chusah na v'al na titalam.

אלה חמדה לבני,

חוסה נא ואל נא תתעלם.

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



# קַבְּלַת שַׁבָּת

## KABBALAT SHABBAT — WELCOMING SHABBAT

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

PSALM 95:1-7

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

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

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

Hayom im b'kolo tishma-u.

לְכוּ נִרְנְנָה לַיהוָה,  
נִרְיָעָה לְצוּר יִשְׁעֵנוּ.  
נִקְדְּמָה פָנֵינוּ בַּתּוֹדָה,  
בִּזְמִירוֹת נִרְיָע לּוֹ.

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

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

הַיּוֹם אִם-בְּקוֹל תִּשְׁמָעוּ.

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

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

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

מזמור צ"ה-צ"ט, כ"ט

לכה דודי

מזמור צ"ב-צ"ג

שלום עליכם

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*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

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

PSALM 96:1-6, 11-13

SHIRU l'Adonai shir chadash,

shiru l'Adonai kol haaretz.

Shiru l'Adonai bar'chu sh'mo,

basru miyom l'yom y'shuato.

Sapru vagoyim k'vodo,

b'chol haamim niflotav.

Ki gadol Adonai um'hulal m'od,

nora hu al kol elohim.

Ki kol elohei haamim elilim

v'Adonai shamayim asah.

Hod v'hadar l'fanav,

oz v'tiferet b'mikdasho.

Yism'chu hashamayim v'tageil haaretz

yiram hayam um'lo-o.

Yaaloze saddai v'chol asher bo

az y'ran'nu kol atzei yaar.

Lifnei Adonai ki va, ki va lishpot haaretz

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

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,

שִׁירוּ לַיהוָה כָּל-הָאָרֶץ.

שִׁירוּ לַיהוָה, בְּרַכּוּ שְׁמוֹ,

בַּשָּׁרוּ מִיוֹם-לְיוֹם יְשׁוּעָתוֹ.

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,

בְּכָל-הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד,

נוֹרָא הוּא עַל-כָּל-אֱלֹהִים.

כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים

וְיְיָ שָׁמַיִם עָשָׂה.

הוֹד-וְהָדָר לִפְנָיו,

עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִרְעַם הַיָּם וּמִלְאוּ.

יַעֲלֹז שַׁדֵּי וְכָל-אֲשֶׁר-בּוֹ,

אֲזַ יִרְנְנוּ כָּל-עֵצֵי-יָעַר.

לִפְנֵי יְיָ כִּי בָא, כִּי בָא לְשִׁפֹּט הָאָרֶץ,

יִשְׁפֹּט תִּבְלַת בְּצֶדֶק וְעַמִּים בְּאֱמוּנָתוֹ.

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מזמור צ"ה-צ"ט, כ"ט

לכה דודי

מזמור צ"ב-צ"ג

שלום עליכם

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

PSALM 97:1-2, 10-12

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

יְיָ מַלְאךְ, תִּגַּל הָאָרֶץ,  
יִשְׁמְחוּ אֵיִם רַבִּים.  
עָנָן וַעֲרַפֵּל סְבִיבוֹ  
צֶדֶק וּמִשְׁפָּט מִכּוֹן כִּסְאוֹ.

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

אֲהַבֵּי יְיָ שְׂנְאוּ רָע,  
שֹׁמְרֵ נַפְשׁוֹת חֲסִידָיו  
מִיַּד רְשָׁעִים יִצְּלֵם.

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

אוֹר זָרַע לְצַדִּיק  
וּלְיֹשְׁרֵי לֵב שִׂמְחָה.  
שִׂמְחוּ צַדִּיקִים בַּיְיָ  
וְהוֹדוּ לַזֵּכֶר קֹדֶשׁוֹ.

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*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

# ADONAI IS SOVEREIGN!

Let the earth exult, the many islands rejoice!

Dense clouds are around God,

righteousness and justice are the base of God's throne.

O you who love Adonai, hate evil!

God guards the lives of God's loyal ones,  
saving them from the hand of the wicked.

Light is sown for the righteous,  
radiance for the upright.

O you righteous, rejoice in Adonai  
and acclaim God's holy name!

PSALM 98:1-9

## MIZMOR.

Shiru l'Adonai shir chadash,

ki niflaot asah,

hoshiah lo y'mino uz'ro-a kodsho.

Hodia Adonai y'shuato,

l'einei hagoyim gilah tzidkato.

Zachar chasdo ve-emunato

l'veit Yisrael, ra-u chol afsei aretz

et y'shuat Eloheinu.

Hariu l'Adonai kol haaretz

pitz'chu v'ran'nu v'zameiru.

## מִזְמוֹר.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,

כִּי נִפְלְאוֹת עָשָׂה,

הוֹשִׁיעָה-לוֹ יְמִינוֹ וַיִּזְרֹעַ קִדְשׁוֹ.

הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,

לְעֵינֵי הַגּוֹיִם גִּלָּה תְּצִדְקָתוֹ.

זָכַר חֲסִדּוֹ וְאֱמוּנָתוֹ

לְבֵית יִשְׂרָאֵל, רְאוּ כָל-אֶפְסֵי-אֶרֶץ

אֶת יְשׁוּעַת אֱלֹהֵינוּ.

הִרְיעוּ לַיהוָה כָּל-הָאֶרֶץ

פִּצְחוּ וְרַנְנוּ וְזָמְרוּ.

## A PSALM.

Sing to Adonai a new song,

for God has worked wonders;

God's right hand, God's holy arm,

has won God victory.

Adonai has manifested God's victory,

has displayed God's triumph in the sight of the nations.

God was mindful of God's steadfast love and faithfulness  
toward the house of Israel;

all the ends of the earth beheld the victory of our God.

Raise a shout to Adonai, all the earth,

break into joyous songs of praise!

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

זָמְרוּ לַיְי בְּכִנּוֹר,  
בְּכִנּוֹר וְקוֹל זִמְרָה.  
בַּחֲצוֹצְרוֹת וְקוֹל שׁוֹפָר  
הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ.  
יִרְעַם הַיָּם וּמְלֹאֵו  
תִּבֵּל וְיֹשְׁבֵי בָהּ.  
נְהָרוֹת יִמְחֲאוּ-כָף  
יַחַד הָרִים יִרְנְנוּ.  
לִפְנֵי-יְיָ כִּי-בָא  
לְשֹׁפֵט הָאֶרֶץ  
יִשְׁפֹּט-תִּבֵּל בְּצֶדֶק  
וְעַמִּים בְּמִישָׁרִים.

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

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



*Psalms 95-99, 29*

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

PSALM 99: 1-5, 9

ADONAI MALACH yirg'zu amim,

yosheiv k'ruvim tanut haaretz.

Adonai b'Tzion gadol

v'ram hu al kol haamim.

Yodu shimcha gadol v'nora,

kadosh hu.

V'oz Melech mishpat aheiv,

atah konanta meisharim,

mishpat utz'dakah b'Yaakov

atah asita.

Rom'mu Adonai Eloheinu

v'hishtachavu lahadom raglav,

kadosh hu.

Rom'mu Adonai Eloheinu

v'hishtachavu l'har kodsho,

ki kadosh Adonai Eloheinu.

יְיָ מֶלֶךְ יִרְגְּזוּ עַמִּים,  
יָשֵׁב כְּרוּבִים תִּנּוּט הָאָרֶץ.

יְיָ בָּצִוֹן גָּדוֹל  
וְרָם הוּא עַל-כָּל-הָעַמִּים.  
יֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא,  
קָדוֹשׁ הוּא.

וְעַז מֶלֶךְ מְשַׁפֵּט אֱהָב,  
אַתָּה כּוֹנֵנֶת מִישָׁרִים,  
מְשַׁפֵּט וּצְדָקָה בִּיַּעֲקֹב  
אַתָּה עָשִׂיתָ.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהֵדֶם רַגְלֵיו,  
קָדוֹשׁ הוּא.

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

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

Adonai is great in Zion,

and exalted above all peoples.

They praise Your name as great and awesome;

God is holy!

Mighty ruler who loves justice,

it was You who established equity,

You who worked righteous judgment in Jacob.

Exalt Adonai our God

and bow down to God's footstool;

God is holy!

Exalt Adonai our God,

and bow toward God's holy hill,

for Adonai our God is holy.

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PSALM 29:1-11

## MIZMOR L'DAVID.

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

מִזְמוֹר לְדָוִד.  
 הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,  
 הָבוּ לַיהוָה כְּבוֹד וְעֹז.  
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,  
 הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת-קֹדֶשׁ.  
 קוֹל יְיָ עַל-הַמַּיִם,  
 אֶל-הַכְּבוֹד הַרְעִים,  
 יְיָ עַל-מַיִם רַבִּים.  
 קוֹל-יְיָ בִּפְנֵי קוֹל יְיָ בְּהָדָר.  
 קוֹל יְיָ שֹׁבֵר אֲרָזִים  
 וַיִּשְׁבֵּר יְיָ אֶת-אַרְצֵי הַלְבָּנוֹן,  
 וַיַּרְקִידֵם כְּמוֹ-עֵגֶל  
 לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בֶן-רְעִימִים.

## A PSALM OF DAVID.

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

מִזְמוֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מִזְמוֹר צ"ב-צ"ג

שְׁלֹם עֲלֵיכֶם

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**Psalms 95-99, 29**

*L'chah Dodi*

*Psalms 92-93*

*Shalom Aleichem*

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

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

קול־יְיָ חֲצַב לְהַבּוֹת אֵשׁ,  
קול יְיָ יַחִיל מִדְבָּר,  
יַחִיל יְיָ מִדְבָּר קֹדֶשׁ.  
קול יְיָ יַחֲלִיל אַיָּלוֹת  
וַיַּחֲשֹׁף יַעְרוֹת  
וַיְהִיכֵלּוּ כָּלֹ אֹמֵר כְּבוֹד.  
יְיָ לַמַּבּוּל יָשָׁב  
וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם.

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

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

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

לְכָה דוֹדִי לְקִרְאֵת כַּלָּה,  
פְּנֵי שַׁבָּת נִקְבְּלָה.

מזמור צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מזמור צ"ב-צ"ג

שלום עליכם

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

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

(1) שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד,  
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד,  
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְרָת וּלְתִהִלָּה.

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

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

(2) לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָּה,  
כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֵאשׁ מִקֶּדֶם נִסּוּכָה,  
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה.

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

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

(3) מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה,  
רַב לָךְ שְׁבֵת בְּעֵמֶק הַבָּכָא,  
וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.

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

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

(4) הִתְנַעְרִי, מֵעָפָר קוּמִי,  
לְבָשִׁי בְּגָדֵי תִפְאַרְתֶּךָ, עָמִי,  
עַל יַד בֶּן יִשָּׂי בֵּית הַלַּחְמִי,  
קִרְבָּה אֶל נַפְשִׁי גָאֻלָּה.

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

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

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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 tehem,

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 taaritzi,

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!

(5)  
הִתְעוֹרְרִי, הִתְעוֹרְרִי,  
כִּי בָּא אֹרֶךְ, קוּמִי אֹרִי,  
עוֹרִי עוֹרִי, שִׁיר דְּבִירִי,  
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

(6)  
לֹא תִבּוֹשִׁי וְלֹא תִכַּלְמִי,  
מַה תִּשְׁתַּחֲוֶה וּמַה תִּהְיֶה,  
בַּח יַעֲשֶׂה אֲנֵי אָמִי,  
וְנִבְנְתָה עִיר עַל תִּלָּהּ.

(7)  
וְהָיוּ לְמַשָּׁחָה שׁוֹסְאֵיךָ,  
וְרַחֲקוּ כָּל מְבַלְעֶיךָ,  
יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ,  
כְּמִשׁוֹשׁ חַתָּן עַל כִּלָּהּ.

(8)  
יָמִין וּשְׂמֹאל תִּפְרֹצִי,  
וְאֶת־יְיָ תַעֲרִיצִי,  
עַל יַד אִישׁ בֶּן פֶּרֶצִי,  
וְנִשְׁמַחָה וְנִגִּילָהּ.

(9)  
בּוֹאִי בְּשָׁלוֹם אֶתֶּרֶת בַּעֲלָהּ,  
גַּם בְּשִׂמְחָה וּבִצְהֻלָּה,  
תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ,  
בּוֹאִי כִלָּהּ, בּוֹאִי כִלָּהּ.

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.

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PSALM 92:1-7, 13-16

## MIZMOR SHIR

l'yom HaShabbat.

Tov l'hodot l'Adonai

ul'zameir l'shimcha elyon.

L'hagid babokeir chasdecha,

ve-emunatcha baleilot.

Aleí asor vaalei navel

alei higayon b'chinor.

Ki simachtani Adonai b'fo-olecha

b'maasei yadecha aranein.

Mah gadlu maasecha Adonai,

m'od amku machsh'votcha.

Ish baar lo yeida

uch'sil lo yavin et zot.

Tzaddik katamar yifrach

k'erez baL'vanon yisgeh.

Sh'tulim b'veit Adonai,

b'chatzrot Eloheinu yafrichu.

Od y'nuvun b'seivah,

d'sheinim v'raananim yih'yu.

L'hagid ki yashar Adonai,

tzuri v'lo avlatah bo.

## מִזְמוֹר שִׁיר

לְיוֹם הַשַּׁבָּת.

טוֹב לְהַדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלִינוֹ.

לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,

וְאֱמוּנָתְךָ בַּלַּיִלֹת.

עַל־עֶשׂוֹר וְעַל־נָבֶל,

עַל־הַגַּיּוֹן בְּכִנּוֹר.

כִּי שִׂמַּחְתָּנִי יְיָ בְּפַעֲלֶךָ

בְּמַעֲשֵׂי יָדֶיךָ אֲרָנוֹ.

מַה־גָּדְלוֹ מַעֲשֶׂיךָ, יְיָ,

מֵאֵד עֲמָקוֹ מִחֲשֻׁבְתֶּיךָ.

אִישׁ־בָּעֵר לֹא יֵדַע

וְכִסִּיל לֹא־יָבִין אֶת־זֹאת.

צַדִּיק כְּתָמָר יִפְרַח

כְּאַרְז בְּלִבָּנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבֵית יְיָ,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנּוּבוּן בְּשִׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי־יָשָׁר יְיָ,

צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ.

מִזְמוֹר צ"ה-צ"ט, כ"ט

לְכָה דוֹדִי

מִזְמוֹר צ"ב-צ"ג

שְׁלוֹם עֲלֵיכֶם

## A PSALM. A SONG for Shabbat.

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

You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork.

How great are Your works, Adonai, how very subtle Your designs!

A brute cannot know, a fool cannot understand this:

The righteous bloom like a date-palm; they thrive like a cedar in Lebanon;  
planted in the house of Adonai, they flourish in the courts of our God.

In old age they still produce fruit; they are full of sap and freshness,

attesting that Adonai is upright, my Rock, in whom there is no wrong.

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

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

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*Psalms 95-99, 29*

*L'chab Dodi*

***Psalms 92-93***

*Shalom Aleichem*

PSALM 93:1-5

ADONAI MALACH gei-ut laveish,  
laveish Adonai oz hitazar,  
af tikon teveil bal timot.

Nachon kisacha mei-az,  
mei-olam atah.

Nasu n'harot Adonai,  
nasu n'harot kolam,  
yisu n'harot dochyam.  
Mikolot mayim rabim,  
adirim mishb'rei yam,  
adir bamarom Adonai.  
Eidotecha ne-emnu m'od,  
l'veitcha naavah kodesh,  
Adonai l'orech yamim.

יְיָ מֶלֶךְ גִּאוּת לָבֵשׁ,  
לָבֵשׁ יְיָ עֹז הִתְאַזָּר,  
אִף תִּכּוֹן תֵּבֵל בִּלְתִּמּוֹת.

נָכוֹן כִּסְאֶךָ מֵאֶז,  
מֵעוֹלָם אַתָּה.

נָשְׂאוּ נְהָרוֹת, יְיָ,  
נָשְׂאוּ נְהָרוֹת קוֹלָם,  
יִשְׂאוּ נְהָרוֹת דְּכָכִים.  
מִקְלוֹת מַיִם רַבִּים,  
אֲדִירִים מִשְׁבְּרֵי יָם,  
אֲדִיר בְּמָרוֹם יְיָ.  
עִדְתֶּיךָ נֶאֱמְנוּ מְאֹד,  
לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ,  
יְיָ לְאַרְךָ יָמִים.

ADONAI IS SOVEREIGN,  
God is robed in grandeur;  
Adonai is robed,  
God is girded with strength.  
The world stands firm;  
it cannot be shaken.  
Your throne stands firm from of old;  
from eternity You have existed.  
The ocean sounds, Adonai,  
the ocean sounds its thunder,  
the ocean sounds its pounding.  
Above the thunder of the mighty waters,  
more majestic than the breakers of the sea  
is Adonai, majestic on high.  
Your decrees are indeed enduring;  
holiness befits Your house,  
Adonai, for all times.

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



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

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכְךָ מַלְכֵי הַמַּלְאָכִים,  
הַקְדוֹשׁ בְּרוּךְ הוּא.

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

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

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכְךָ מַלְכֵי הַמַּלְאָכִים,  
הַקְדוֹשׁ בְּרוּךְ הוּא.

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

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכְךָ מַלְכֵי הַמַּלְאָכִים,  
הַקְדוֹשׁ בְּרוּךְ הוּא.

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

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶכְךָ מַלְכֵי הַמַּלְאָכִים,  
הַקְדוֹשׁ בְּרוּךְ הוּא.

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

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

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

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

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

*For Shabbat Evening II, turn to page 263.*

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



Waking from his sleep, Jacob said, “Truly, Adonai is in this place, and I did not know it!” He was awestruck, and said, “How awe-inspiring is this place! This is none other than the house of God, and this is the gate of heaven!”

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ  
חֲרָנָה: וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם  
כִּי-בָא הַשֹּׁמֵשׁ וַיִּקַּח מֵאֲבִנָּי  
הַמָּקוֹם וַיִּשֶׂם מְרֹאֲשֵׁתָיו  
וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:  
וַיַּחֲלֹם וְהִנֵּה סֹלֶם מַצֵּב אֶרֶץ  
וְרֹאשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וְהִנֵּה  
מַלְאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ:  
וְהִנֵּה יְיָ נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי  
יְיָ אֱלֹהֵי אֲבֹרָתְךָ אֲבִיד וְאֱלֹהֵי  
יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב  
עָלֶיהָ לָךְ אֶתְנַנָּה וְלִזְרָעָךְ:  
וְהִנֵּה זִרְעֶךָ כְּעֹפֶר הָאָרֶץ  
וַיִּפְרֹצֶתָ יָמָה וַקִּדְמָה וַצִּפְנָה  
וַנִּגְבָּה וַנִּבְרָכוּ בְךָ כָּל-מִשְׁפָּחוֹת  
הָאֲדָמָה וּבִזְרָעָךְ:  
וְהִנֵּה אֲנֹכִי עֹמֵד וּשְׁמִרְתִּיךָ בְּכָל  
אֲשֶׁר-תֵּלֶךְ וְהַשְׁבֵּתִיךָ אֶל-הָאֲדָמָה  
הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר  
אִם-עָשִׂיתִי אֶת אֲשֶׁר-דִּבַּרְתִּי לָךְ:  
וַיִּיקָץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר  
אֲכֹן יֵשׁ יְיָ בַּמָּקוֹם הַזֶּה וְאֲנֹכִי  
לֹא יָדָעְתִּי:  
וַיִּירָא וַיֹּאמֶר מִה-נֹרָא הַמָּקוֹם  
הַזֶּה אֲנִי זֶה כִּי אִם-בֵּית  
אֱלֹהִים זֶה שַׁעַר הַשָּׁמַיִם:

*For Shabbat Evening II, turn to page 263.*

And so we understand that ordinary people are messengers of the Most High. They go about their tasks in holy anonymity, often, even unknown to themselves. Yet, if they had not been there, if they had not said what they said or did what they did, it would not be the way it is now. We would not be the way we are now. Never forget that you, too, yourself may be a messenger. Perhaps even one whose errand extends over several lifetimes. *Lawrence Kushner*

וַיֵּצֵא יַעֲקֹב מִבְּעֶרְשָׁהּ . . . And Jacob left Beersheba . . . Genesis 28:10-17

# עֲרֵבִית לְשַׁבָּת א'

AR'VIT L'SHABBAT I — SHABBAT EVENING I

YITGADAL v'yitkdash sh'meih raba

b'alma di vra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman 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'kudsha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

וְיִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵהּ,

וְיַמְלִיךְ מַלְכוּתֵהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזֶמַן קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עֵלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרֹמֵם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,

תְּשֻׁבָּתָא וְנֶחֱמָתָא,

דְּאָמִירָן 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*

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LAMDEINI, Elohai, bareich v'hitpaleil  
al sod aleh kameil,  
al nogah p'ri basheil,  
al hacheirut hazot;  
Lirof, lachush, linshom,  
ladaat, layacheil, l'hikasheil.

Lameid et siftotai  
b'rachah v'shir hallel,  
b'hit'chadeish z'mancha  
im boker v'im leil,  
l'val yih'yeh yomi hayom  
kitmol shilshom,  
l'val yih'yeh alai yomi hergeil.

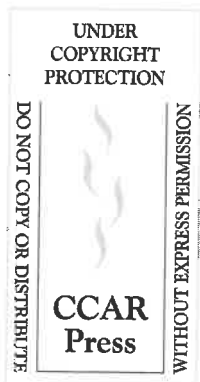
לְמַדְנִי, אֱלֹהֵי, בְּרַךְ וְהִתְפַּלֵּל  
עַל סוּד אֶלֶה קָמֵל,  
עַל נֹגַהּ פְּרִי בָשֵׁי,ל  
עַל הַחֲרוּת הַזֹּאת:  
לְרֹאשׁוֹת, לְחֹשֶׁשׁ, לְנֶשֶׁם,  
לְדַעַת, לְיִחָל, לְהַכְשִׁיל.

לְמַד אֶת שִׁפְתוֹתַי  
בְּרַכָּה וְשִׁיר הַלֵּל,  
בְּהִתְחַדֵּשׁ זְמַנְךָ  
עִם בְּקָר וְעִם לַיִל,  
לְבַל יִהְיֶה יוֹמִי הַיּוֹם  
כְּתִמּוֹל שְׁלֹשׁוֹם,  
לְבַל יִהְיֶה עָלַי יוֹמִי הֶרְגֵּל.

TEACH ME, O God, a blessing, a prayer  
on the mystery of a withered leaf,  
on ripened fruit so fair,  
on the freedom to see, to sense,  
to breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise,  
as each morning and night  
You renew Your days,  
lest my day be today as the one before;  
lest routine set my ways.

ENTRANCES to holiness are everywhere.  
The possibility of ascent is all the time,  
even at unlikely times and through unlikely places.  
There is no place on earth without the Presence.



# שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ 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

מְעַרְבֵי עַרְבִים

אֶהְיֶה עוֹלָם

שְׁמַע

וְאֶהְיֶה

לְמַעַן תִּזְכְּרוּ

אֲמֹת וְאֲמוֹנָה

מִי־כְמֹכָהּ

הַשְּׁכִיבֵנוּ

וְשִׁמְרוּ

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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. בָּרוּךְ יְיָ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

**Bar'chu**

*Maariv Aravim*

*Ahavat Olam*

*Sh'ma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

THERE IS ONE who sings the song of his own life,  
finding everything within himself.  
There is one who leaves the circle of her self,  
and sings the song of her people.  
There is one whose voice rings with the song of humanity,  
hoping for the highest perfection.  
And there is one who rises even higher,  
uniting with all creatures, with all worlds,  
filling the universe with song.

N'vareich!      בָּרְכֵהוּ!  
Let us bless!

O GOD, You are as near as  
the very air we breathe,  
yet farther than the farthest star.

We yearn to reach You.  
We seek the light and warmth of Your Presence.  
Though we say You are near,  
we are lonely and alone.

O let our desire be so strong  
that it will tear the veil that keeps You from our sight!  
Let Your light release our darkness  
and reveal the glory and joy of Your Presence.

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What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede בָּרְכֵהוּ, *Bar'chu* are warm-ups for the individual. Now communal prayer begins. The leader asks, "Are you ready to pray?" And we respond, "Yes! Let us pray!"

*adapted from Richard Levy*

BARUCH atah, Adonai  
 Eloheinu, Melech haolam,  
 asher bidvaro maariv aravim,  
 b'chochmah potei-ach sh'arim,  
 uvitvunah m'shanech itim  
 umachalif et haz'manim,  
 um'sadeir et hakochavim  
 b'mishm'roteihem barakia kirtzono.  
 Borei yom valailah,  
 goleil or mipnei choshech,  
 v'choshech mipnei or.  
 Umaavir yom umeivi lailah,  
 umavdil bein yom uvein lailah,  
 Adonai Tz'vaot sh'mo.  
 El chai v'kayam,  
 tamid yimloch aleinu l'olam va-ed.  
 Baruch atah, Adonai, hamaariv aravim.

בָּרוּךְ אַתָּה, יי  
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר בְּדִבְרוֹ מַעְרִיב עֲרֵבִים,  
 בְּחָכְמָה פּוֹתֵי־אֶחָד שְׁעָרִים,  
 וּבִתְבוּנָה מְשַׁנֶּה עֵתִים  
 וּמַחְלִיף אֶת הַיָּמִים,  
 וּמַסְדִּיר אֶת הַכּוֹכָבִים  
 בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כִּרְצוֹנוֹ.  
 בּוֹרֵא יוֹם וְלַיְלָה,  
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ  
 וְחֹשֶׁךְ מִפְּנֵי אוֹר,  
 וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,  
 וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
 יי צְבָאוֹת שְׁמוֹ.  
 אֵל חַי וְקַיָּם,  
 תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
 בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֲרֵבִים.

בָּרוּךְ  
 מַעְרִיב עֲרֵבִים  
 אֲהַבֵּת עוֹלָם  
 שְׁמֵעַ  
 וְאַהֲבָת  
 לְמַעַן תִּזְכְּרוּ  
 אֶמֶת וְאַמוּנָה  
 מִיְּכַמְכָּה  
 הַשְׂכִּיבֵנוּ  
 וְשִׁמְרוּ

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

בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֲרֵבִים.  
 Baruch atah, Adonai, hamaariv aravim.

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

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



Bar'chu

**Maariv Aravim**

*Ahavat Olam*

*Sh'ma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

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

בָּרוּךְ אַתָּה, יי, הַמַּעֲרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

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

בָּרוּךְ אַתָּה, יי, הַמַּעֲרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

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

# AHAVAT OLAM

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

# אהבת עולם

בית ישראל עמך אהבת,  
תורה ומצוות,  
חקים ומשפטים, אותנו למדת.  
על כן, יי אלהינו,  
בשכבנו ובקומנו  
נשיח בחקך,  
ונשמח בדברי תורתך  
ובמצותיך לעולם ועד.  
כי הם חיינו וארך ימינו  
ובהם נהגה יומם ולילה.  
ואהבתך  
אל תסיר ממנו לעולם.  
ברוך אתה, יי,  
אוהב עמו ישראל.

ברכו  
מעריב ערב  
אהבת עולם  
שמע  
ואהבת  
למען תזכרו  
אמת ואמונה  
מירמנה  
השכינה  
ושמרו

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.

ברוך אתה, יי, אוהב עמו ישראל.

Baruch atah, Adonai, ohav amo Yisrael.

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Bar'chu

Maariv Aravim

**Ahavat Olam**

Sh'ma

V'ahavta

L'maan tizk'ru

Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

V'shamru

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

בָּרוּךְ אַתָּה, יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

WISDOM AND WONDER,  
passion and instruction,  
story and symbol.

All these things,  
Your Torah gives to us.

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

What could be a truer token  
of Your abiding love

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

בָּרוּךְ אַתָּה, יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.



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

שְׁמַע יִשְׂרָאֵל יְהוָה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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



אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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

בָּרוּךְ שֵׁם כְּבוֹד בָּרוּךְ 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'av'cha 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. Uchtavtam  
al m'zuzot beitecha uvisharecha.

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

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

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

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם עָלֶיךָ  
לְבַבְךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכַתְּךָ  
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וְקִשְׁרָתָם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ  
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם  
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לִמְנוּן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-  
כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים  
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵמִצְרַיִם  
מִצְרַיִם לְהָיוֹת לָכֶם לְאֱלֹהִים  
אֲנִי יְיָ אֱלֹהֵיכֶם:

בְּרָכוּ  
מַעְרִיב עֶרְבִים  
אֲהַבַת עוֹלָם  
שְׁמַע  
וְאֲהַבְתָּ  
לִמְנוּן תִּזְכְּרוּ  
אָמֵן וְאֱמוּנָה  
מִי-כְמֻכָּה  
הַשְׂכִּיבֵנוּ  
וְשִׁמְרוּ

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Bar'chu

Maariv Aravim

Ahavat Olam

Sh'ma

Vahavta

L'maan tizk'ru

Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

V'shamru

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

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

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

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

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

אֱמֶת וְאֱמוּנָה כָּל-זֹאת  
 וְקָיָם עָלֵינוּ, כִּי הוּא יי אֱלֹהֵינוּ  
 וְאֵין זולָתוֹ, וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.  
 הַפּוֹדֵנוּ מִיַּד מְלָכִים, מִלִּפְנֵי  
 הַגּוֹאֲלֵנוּ מִכָּף כָּל-הָעָרִיצִים,  
 הַעוֹשֶׂה גְדוּלוֹת עַד אֵין חֵקֶר  
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשָּׁם  
 נִפְשָׁנוּ בַחַיִּים, וְלֹא נָתַן למוֹט  
 רַגְלֵנוּ, הַעֲשֶׂה לָנוּ נִסִּים  
 בַּפָּרֹעַ, אוֹתוֹת וּמוֹפְתִים  
 בְּאַדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת-  
 עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת  
 עוֹלָם. וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ  
 וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן  
 קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם  
 וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
 בְּשִׂמְחָה רַבָּה, וַאֲמָרוּ כָלָם:

בָּרְכוּ  
 מַעֲרִיב עַרְבִים  
 אֲהַבַת עוֹלָם  
 שְׁמַע  
 וְאֲהַבָה  
 לְמַעַן תִּזְכְּרוּ  
 אֱמֶת וְאֱמוּנָה  
 מִי-כְמֹכָה  
 הַשְׂכִּיבֵנוּ  
 וְשִׁמְרוּ

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

הַעֲשֶׂה גְדוּלוֹת *Haoseh g'dolot . . . You work wonders . . .* Job 9:10

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



*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

*V'ahavta*

*L'maan tizk'ru*

***Emet Ve-Emunah***

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

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

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

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

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

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

From bondage in Egypt, we were delivered;  
at Sinai, we bound ourselves to Your way.

Inspired by prophets and instructed by sages,  
time and again, we overcame oppressive forces.

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

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



Mi CHAMOCHAH ba-eilim, Adonai!

Mi kamochah nedar bakodesh,

nora t'hilot, oseih fele!

Malchut'cha ra-u vanecha,

bokei-a yam lifnei Moshe uMiryam.

Zeh Eli, anu v'amru,

Adonai yimloch l'olam va-ed!

V'ne-emar: ki fadah Adonai et Yaakov,

ug'alo miyad chazak mimenu.

Baruch atah, Adonai, gaal Yisrael.

מִי־כֹמֶכָה בָּאֵלִים, יְיָ!

מִי כֹמֶכָה נֶאֱדָר בִּקְדֻשָּׁה,

נוֹרָא תִהְיֶה, עֹשֶׂה פֶלֶא!

מַלְכוּתְךָ רָאוּ בְנֶיךָ,

בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.

זֶה אֱלֹהֵינוּ וְאָמְרוּ,

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

בָּרוּךְ אַתָּה, יְיָ, גָּאֹל יִשְׂרָאֵל.

בְּרַכִּי

מִעֲרִיב עֲרֵבִים

אֶהְבֶּת עוֹלָם

נְשַׁמֵּעַ

וְאֶהְבֶּת

לְמַעַן תִּזְכְּרוּ

אֲמֹת וְאֶמוּנָה

מִי־כֹמֶכָה

הַשְׂכִּיבֵנִי

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

מִי־כֹמֶכָה *Mi chamochah* . . . *Who is like You* . . . Exodus 15:11

זֶה אֱלֹהֵינוּ *Zeh Eli* . . . *This is our God* . . . Exodus 15:2

יְיָ יִמְלֹךְ *Adonai yimloch* . . . *Adonai will reign* . . . Exodus 15:18

כִּי פָדָה *Ki fadah Adonai* . . . *Adonai redeemed* . . . Jeremiah 31:10



*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

*Vahavta*

*Lmaan tizkru*

*Emet Ve-Emunah*

***Mi Chamochah***

*Hashkiveinu*

*V'shamru*

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

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

בָּרְכוּ

מַעֲרִיב אֲרָבִים

אֶהְבֵּת עוֹלָם

שָׁמַע

וְאֶהְבֵּת

לְמַעַן תִּזְכְּרוּ

אֶמֶת וְאַמוּנָה

מִי־כַמְכָּה

הַשְׂכִּיבֵנוּ

וְשָׁמְרוּ

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

הַשְׂכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ,  
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים,  
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,  
 וְתַקֵּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.  
 וְהִגֵּן בְּעֲדָנוּ,  
 וְהַסִּיר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר,  
 וְחָרֵב, וְרָעָב, וְיָגוֹן,  
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפֶשַׁע.  
 וּבָצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ,  
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
 כִּי אֵל חַנוּן וְרַחוּם אַתָּה.  
 וּשְׁמֹר צִיּוֹנֵנוּ וּבְנֵינוּ  
 לְחַיִּים וּלְשָׁלוֹם  
 מֵעַתָּה וְעַד עוֹלָם.  
 בָּרוּךְ אַתָּה, יְיָ,  
 הַפּוֹרֵשׁ סִכַּת שָׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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 שָׁלוֹם עָלֵינוּ  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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



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

*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Sh'ma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

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

בְּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

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.

בְּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

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



Select either V'shamru or Yism'chu

בָּרְכוּ

מַעֲרִיב עֶרְבִים

אֶהְבֵּת עוֹלָם

שְׁמִיעַ

וְאֶהְבֵּת

לְמַעַן תִּזְכְּרוּ

אֲמֹת וְאֲמוֹנָה

מִי־כַמֶּכֶה

הַשְּׂכִיבְנוּ

וְשָׁמְרוּ

V'SHAMRU V'NEI YISRAEL

et HaShabbat,

laasot et HaShabbat l'dorotam

b'rit olam.

Beini u'vein b'nei Yisrael

ot hi l'olam,

ki sheishet yamim asah Adonai

et hashamayim v'et haaretz,

u'vayom hashvi-i shavat vayinafash.

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

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'malchur'cha

shomrei Shabbat v'korei oneg.

Am m'kad'shei shvi-i,

kulam yisb'u v'yitangu mituvecha.

V'hashvi-i ratzita bo v'kidashto,

chemdat yamim oto karata,

zeicher l'maaseh v'reishit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ  
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג.  
עִם מְקַדְּשֵׁי שְׁבִיעִי,  
כֻּלָּם יִשְׁבְּעוּ וַיִּתְּעֲנְגוּ מִטוּבְּךָ.  
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,  
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,  
זֵכֶר לַמַּעֲשֶׂה בְּרֵאשִׁית.

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

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

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



*Bar'chu*

*Maariv Aravim*

*Ahavat Olam*

*Shma*

*V'ahavta*

*L'maan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochah*

*Hashkiveinu*

*V'shamru*

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

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



More than the Jewish People has kept Shabbat, Shabbat has kept the Jewish People. *Ahad Ha-Am*

אבות ואמהות  
גבורות  
קדושה  
קדושת היום  
עבודה  
הודאה  
שלום  
תפלת הלב

# תפלה

T'FILAH

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

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

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



*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

PRAY AS IF everything depended on God.  
Act as if everything depended on you.

PRAYER INVITES  
God's Presence to suffuse our spirits,  
God's will to prevail in our lives.  
Prayer may not bring water to parched fields,  
nor mend a broken bridge,  
nor rebuild a ruined city.  
But prayer can water an arid soul,  
mend a broken heart,  
rebuild a weakened will.

IN AN ENVELOPE marked:  
*Personal*  
God addressed me a letter.  
In an envelope marked:  
*Personal*  
I have given my answer.



Every word of one's prayer should be like a rose that is picked from a bush. One gathers rose upon rose until a bouquet is formed and can be offered to God as a beautiful blessing.

*Nachman of Bratzlav*

God has placed abilities and challenges in our heart, without regard to gender. Each of us has the duty, whether man or woman, to realize those gifts God has given. *Regina Jonas*

BARUCH atah, Adonai Eloheinu  
 v'Elohei avoteinu v'imoteinu, Elohei  
 Avraham, Elohei Yitzchak v'Elohei Yaakov,  
 Elohei Sarah, Elohei Rivkah, Elohei  
 Rachel v'Elohei Leah. Ha-El hagadol  
 hagibor v'hanora, El elyon, gomeil  
 chasadim tovim, v'koneih hakol, v'zocheir  
 chasdei avot v'imahot, umeivi g'ulah  
 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 עֶלְיוֹן, גּוֹמֵל  
 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
 חֲסֵדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְּלוּלָה  
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

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

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

אֲבוֹת וְאִמּוֹת  
 גִּבּוֹרִים  
 קְדוּשָׁה  
 קְדוּשַׁת הַיּוֹם  
 עֲבוּדָה  
 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 וְעֵזְרַת 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.

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*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T'filat HaLev*

SOME PERISHED by fire, some by water.  
Some crossed the sea, or watered the desert.  
Some starved all week to make a Shabbat feast.  
Some were left childless until old age.  
Some lifted their chins beneath a father's knife.  
Those who came before us gave everything  
so that we, generations later, could glorify You.

And despite the dangers, with Your protection,  
some did survive, and even flourished,  
some reaped in joy, were spared the knife,  
were granted children.  
We are their inheritors, O God,  
and we know how rare is our good fortune  
to be born to such hard-won treasures.

A great responsibility is ours,  
and Yours as well,  
for if You do not sustain us,  
as you did Abraham and Sarah,  
Rebecca and Isaac, Jacob, Rachel and Leah,  
then who will sing Your praises?

Who will lift their chins, as we do now,  
to sanctify Your name?

בָּרוּךְ אַתָּה, יי, פּוֹקֵיד שָׂרָה וּמַגֵּין אַבְרָהָם.

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

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“ . . . The word of Adonai came to Abram in a vision, saying: ‘Fear not, Abram, I am a shield to you and your reward shall be very great . . . Look to the heaven and count the stars . . . So shall your offspring be.’ And because he put his trust in God, God reckoned it to his merit.”

*Genesis 15:1, 5, 6*

In difficult moments of our lives we turn to God to help and sustain us. The classic *chatimah* (conclusion) to the *Avot/Imahot* prayer evokes God as “Abraham’s shield.” In this egalitarian version we evoke Genesis 21:1 where God takes note of Sarah (פּוֹקֵיד *pokeid*) as she struggles with infertility. The *chatimah*, as with the rest of the prayer, indicates that each of us experiences God differently.

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

\*WINTER — Mashiv haruach  
umorid hagashem.

\*SUMMER — Morid hatal.

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

SHABBAT SHUVAH —

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

V'ne-eman atah l'hachayot hakol (meitim).  
Baruch atah, Adonai, m'chayeh hakol (hameitim).

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

WINTER\* — מְשִׁיב הָרוּחַ  
וּמוֹרִיד הַגֶּשֶׁם.

SUMMER\* — מוֹרִיד הַטַּל.

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

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,  
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

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 (הַמֵּתִים).

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

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

Morid hatal . . . You rain dew upon us . . . A seasonal insertion into the G'vurot acknowledges God as the Source of the power of nature. The variations in climate like growth and decay, birth and death, are part of the fixed pattern of the universe created by God. In his prayerbook, *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

קִדְשַׁת הַיּוֹם

עֲבוּדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

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



The metaphor "reviving the dead" is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יְיָ, מְחַיֵּה הַמֵּתִים *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*

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 קדוש וְשִׁמְךָ קדוש

וְקדושים בְּכָל יום

יְהַלְלוּךָ סֵלָה.\*

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

SHABBAT SHUVAH\* — בָּרוּךְ אַתָּה,

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.

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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,  
illuminates 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!

ברוך אתה, יי, האל הקדוש.

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?

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.

יה אנה אמצאך  
מקומך נעלה ונעלם  
ואנה לא אמצאך  
כבודך מלא עולם.

דרשתי קרבך  
בכל לבי קראתיך  
ובצאתי לקראתך  
לקראתי מצאתיך.

ברוך אתה, יי, האל הקדוש.

Baruch atah, Adonai, Ha-El hakadosh.

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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 קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,  
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,  
וּבִרְכֹתוֹ מִכָּל הַיָּמִים,  
וּקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים,  
וְכֵן כָּתוּב בַּתּוֹרָתְךָ:  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צָבָאָם: וַיְכַל 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  
קדושה  
קדושת היום  
עבודה  
הודאה  
שלום  
תפלות 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. Kad'sheinu 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 vah Yisrael m'kadshei sh'mecha.  
Baruch atah, Adonai, m'kadeish HaShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
רְצֵה בְּמִנוּחֵינוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתֵן חֶלְקֵנוּ בַּתּוֹרָתְךָ,  
שְׂבַעֲנוּ מִטוֹבֶךָ וּשְׂמַחֲנוּ בִישׁוּעֶתְךָ,  
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,  
וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ  
וַיְנַחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְּשֵׁי שִׁמְךָ.  
בָּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

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

בָּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.  
Baruch atah, Adonai, m'kadeish HaShabbat.

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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.

בָּרוּךְ 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.

בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

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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 t'kabeil,  
ut'hi l'ratzon tamid  
avodat Yisrael amecha.  
El karov l'chol korav,  
p'nei el avadecha v'choneinu,  
sh'foch ruchacha aleinu.

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמְדְּךָ יִשְׂרָאֵל,  
וּתְפַלֶּתָם בְּאַהֲבָה תִּקְבֹּל,  
וּתְהִי לְרָצוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
אֵל קָרוֹב לְכָל קוֹרְאָיו,  
פָּנֶה אֶל עַבְדֶּיךָ וְחֲנֹנֵנוּ,  
שִׁפּוֹךְ רוּחְךָ עָלֵינוּ.

אבות ואמהות  
גבורות  
קדושה  
קדושת 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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
יַעֲלֶה וְיָבֹא וְיִזְכָּר וְיִזְכְּרֵנוּ  
וְיִזְכְּרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לִפְנֶיךָ,  
לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם  
רֹאשׁ הַחֹדֶשׁ הַזֶּה.  
חַג הַמַּצּוֹת הַזֶּה.  
חַג הַסֻּכּוֹת הַזֶּה.  
זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.  
וּפִקְדֵנוּ בּוֹ לְבִרְכָּה. 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.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבְךָ  
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.



*Avot v'Imahot*

*G'vurot*

*K'dushah*

*K'dushat HaYom*

***Avodah***

*Hodaah*

*Shalom*

*T'filat HaLev*

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,  
ut'filatam b'ahavah t'kabeil,  
ut'hi l'ratzon tamid  
avodat Yisrael amecha.  
Baruch atah, Adonai,  
she-ot'cha l'vadcha b'yirah naavod.

רִצֵּה, יְיָ אֱלֹהֵינוּ, בְּעֶמְדְּךָ יִשְׂרָאֵל,  
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,  
וּתְהִי לְרָצוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
בָּרוּךְ אַתָּה, יְיָ,  
שְׂאוֹתְךָ לְבָדְךָ בִּירְאָה נֶעֱבֹד.

EVERPRESENT ONE, may we, Your people Israel,  
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.

בָּרוּךְ אַתָּה, יְיָ, שְׂאוֹתְךָ לְבָדְךָ בִּירְאָה 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.

בָּרוּךְ אַתָּה, יְיָ, שְׂאוֹתְךָ לְבָדְךָ בִּירְאָה נֶעֱבֹד.  
Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

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אבות ואמהות  
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קדשה  
קדשת היום  
עבודה  
הודאה  
שלום  
תפלת הלב

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.

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

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.

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

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

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

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

On Chanukah, continue on page 556.

V'al kulam yitbarach v'yitromam shimcha,  
Malkeinu, tamid l'olam va-ed.

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

SHABBAT SHUVAH — Uch'tov l'chayim  
tovim kol b'nei v'ritecha.

SHABBAT SHUVAH — וּכְתוֹב לַחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

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.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.  
בָּרוּךְ אַתָּה, יְיָ,  
הַטוֹב שְׁמֶךָ וְלָךְ נָאֶה 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, הַטוֹב שְׁמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת.

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

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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 שְׂמֵחַ וְלֵךְ נָאָה לְהוֹדוֹת.

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵחַ וְלֵךְ נָאָה לְהוֹדוֹת.

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

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

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

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

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

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

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

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,  
בְּרָכָה וְשָׁלוֹם וּפְרָנְסָה טוֹבָה,  
נִזְכָּר וְנִקְטָב לְפָנֶיךָ,  
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.  
בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

בָּרוּךְ אַתָּה, יְיָ,  
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אֲבוֹת וְאֻמָּהוֹת  
גְּבוּרוֹת  
קְדוּשָׁה  
קְדוּשַׁת הַיּוֹם  
עֲבוּדָה  
הוֹדָאָה  
שָׁלוֹם  
תְּפִלַּת הַלֵּב

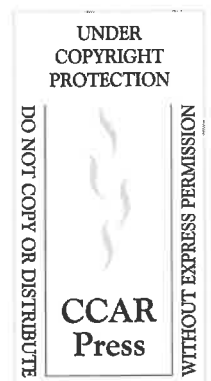
GRANT ABUNDANT PEACE to Israel Your people forever,  
for You are the Sovereign God of all peace.  
May it be pleasing to You to bless Your people Israel  
in every season and moment with Your peace.

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

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.  
Baruch atah, Adonai, oseih hashalom.

Blessed are You, Adonai, who blesses Your people Israel with peace.  
בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.  
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

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



Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

GRANT US PEACE, Your most precious gift,  
O Eternal Source of peace.  
And give us the will to proclaim its message  
to all the peoples of the earth.  
Bless our country as a safeguard of peace,  
its advocate among the nations.  
May contentment reign within our borders,  
health and happiness within our homes.  
Strengthen the bonds of friendship and fellowship  
among all the inhabitants of every land.  
Plant virtue in every soul,  
and may the love of Your Name hallow every home and every heart.  
Praised are You, Eternal One, who blesses our people with peace.

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

LO YISA GOI el goi cherev.

V'lo yilm'du od milchamah.

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

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

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

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

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

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

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

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

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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, נָצַר לְשׁוֹנִי מֵרָע וּשְׁפָתִי  
 מִדַּבֵּר מִרְמָה, וְלִמְקַלְלִי נַפְשִׁי  
 תִּדּוֹם, וְנַפְשִׁי כֶּעָפָר לְכֹל תִּהְיֶה.  
 פָּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִּים  
 עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם  
 וְקָלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן  
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה  
 לְמַעַן קִדְשָׁתְךָ, עֲשֵׂה לְמַעַן  
 תּוֹרַתְךָ. לְמַעַן יַחְלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי.

אבות ואמהות  
 גבורות  
 קדשה  
 קדשת היום  
 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.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לִבִּי  
 לִפְנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

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

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

עֹשֶׂה שְׁלוֹם בְּמִרְוֹמָיו,  
 הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ  
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵּבֵל,  
 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 570.  
 Reading of the Torah is on page 362. Aleinu and Kaddish are on pages 586–587.*

אֱלֹהִי, נָצַר לְשׁוֹנִי מֵרָע ElohAI, 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  
 יְהִי לְרָצוֹן Yih'yu l'ratzon . . . May the words of my mouth . . . Psalm 19:15

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*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, every evening between Pesach and Shavuot, turn to page 570.  
Reading of the Torah is on page 362. Aleinu and Kaddish are on pages 586–587.*

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

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# מגן אבות ואמהות

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 shvi-i, umeiniach bik'dushah l'am

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

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, קוֹנֵה שָׁמַיִם וָאָרֶץ.

מָגֵן אָבוֹת וְאִמּוֹת בְּדַבָּרוֹ,

מַחֲיֵה הַכֹּל (מֵתִים) בְּמַאֲמָרוֹ.

הָאֵל הַקָּדוֹשׁ שְׁאִין כְּמוֹהוּ,

הַמְנִיחַ לַעַמּוֹ בַּיּוֹם שֶׁבֶת קֹדֶשׁ

כִּי בָם רָצָה לְהַנִּיחַ לָהֶם

לִפְנֵי נֶעֱבַד בִּירְאָה וּפֶחַד,

וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד,

מַעֲוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת,

אֲדוֹן הַשָּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת

וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לָעָם

מְדַשְׁנֵי-עוֹנֵג, זֶכֶר 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.

