

Ma·a·riv L'Shabbat v'Yom Tov

מעריב לשבת ויום טוב

Recite Ba'r'chu while standing. It is customary to bow at the waist when saying Ba'r'chu, and again at Ba'ruch, and to straighten up at A·do·nai. In traditional communities, the reader repeats the second line after the congregation recites it.

Ba'r'chu

ברכו

Ba'r'chu et A·do·nai ha·m'vo·rach!

ברכו את יי המבורך:

Ba'ruch A·do·nai ha·m'vo·rach l'o·lam va·ed.

ברוך יי המבורך לעולם ועד:

Ma·a·riv A·ra·vim

מעריב ערבim

Ba'ruch A·tah A·do·nai E·lo·heinu
Me·lech ha·O·lam.

ברוך אתה יי, אלהינו
מלך העולם,

A·sher bi·d'var·o ma·a·riv a·ra·vim

אשר בדברו מעריב ערבim,

b'choch·mah po·tei·ach sh'a·rim

בהכמה פותח שערים,

u·vit·vu·nah m'sha·neh i·tim,

ובתבונה משנה עתים,

u·ma·cha·lif et ha·z'ma·nim,

ומחליף את הזמנים,

u·m'sa·deir et ha·ko·cha·vim,

ומסדר את הכוכבים,

b'mish·m'ro·tei·hem ba·ra·ki·a kir'tzo·no.

במשמרותיהם ברקיע ברצונו.

Bo·rei yom va·lai·lah,
go·teil or mi·p'nei cho·shech,

בורא יום ולילה,
גולל אור מפני חשך,

v'cho·shech mi·p'nei or,

וחשך מפני אור,

u·ma·a·vir yom u·mei·vi lai·lah

ומעביר יום ומביא לילה,

u·mav·dil bein yom u·vein lai·lah.

ומבדיל בין יום ובין לילה.

A·do·nai Tz'va·ot sh'mo.

יי צבאות שמו.

❖ Eil chai v'ka·yam,

❖ אל חי וקיים,

ta·mid yim·loch a·lei·nu l'o·lam va·ed.

תמיד ימלוך עלינו לעולם ועד.

Ba'ruch A·tah A·do·nai, ha·ma·a·riv a·ra·vim.

ברוך אתה יי, המעריב ערבim:

Evening Service for Shabbat and Festivals

Recite Ba'r'chu while standing. It is customary to bow at the waist when saying Bless, again at Blessed be, and to straighten up at A·do·nai. In traditional communities, the reader repeats the second line after the congregation recites it.

The Call to Prayer

Bless Adonai, the Blessed One!

Blessed be Adonai, the Blessed One, forever and ever.

You Bring On Evenings

Blessed are You, Adonai, Our God,
Ruler of the Universe.

Your word brings on evenings,
with wisdom You open heaven's gates,
with understanding You change fixed times
and alternate the seasons
and arrange the stars
in their places in the sky according to Your will.

Creator of day and night,
rolling light before darkness
and darkness before light,
You cause day to pass and bring on night
and distinguish between day and night.
"God of All Forces" is Your Name.

❖ God, living and enduring,
always rule over us forever and ever.
Blessed are You, Adonai, who brings on evenings.

Ba'r'chu calls the community to prayer and begins the Evening (Ma·a·riv) Service. The reader proclaims and the congregation responds, "Blessed be Adonai, the Blessed One, forever and ever."

Ma·a·riv A·ra·vim is the first of two blessings preceding the Sh'ma in the Evening Service. It recalls God's role as Creator of the world. The Torah teaches that God said "Let there be light!" and with God's spoken word, the world came into being. God's word brought on "evening and morning, one day."

Ba'r'chu, Dear One

Ba'r'chu, Dear One, Sh'chi·nah, Holy Name.
When I call on the Light of my Soul, I come home.

Lev Friedman

You Bring On the Evening

Blessed are You, our Eternal God, Ruler of the Universe, who completed acts of creation on the seventh day and called it a pleasure, Your holy Sabbath. You instituted rest for The People Israel from evening to evening. With pleasure, You roll light away from darkness and darkness from before light.

Blessed are You, our Eternal God, who brings on the evening.

Based on the Siddur of Rabbi Saadya Gaon, 10th century.
This blessing was written for use on Erev Shabbat

A·ha·vat O·lam

אהבת עולם

A·ha·vat o·lam
beit Yis·ra·eil am cha a·hav·ta.
To·rah u·mitz·vot, chu·kim u·mish·pa·tim
o·ta·nu li·mad·ta.

אהבת עולם
בית ישראל עמך אהבת.
תורה ומצוות, חקים ומשפטים,
אותנו למדת.

Al kein A·do·nai E·lo·hei·nu
b'shoch·bei·nu u·v'ku·mei·nu
na·si·ach b'chu·ke·cha,
v'nis·mach b'div·rei to·ra·te·cha
u·v'mitz·vo·te·cha l'o·lam va·ed.

על כן יי אלהינו,
בשכבנו ובקומנו
נשים בתורתך.
ונשמח בךברי תורתך
ובמצותיך לעולם ועד.

❖ Ki heim cha·yei·nu
v'o·rech ya·mei·nu,
u·va·hem neh·geh yo·mam va·lai·lah.
V'a·ha·vat·cha al ta·sir mi·me·nu l'o·la·mim.

כי הם חיינו
וארץ ימינו,
ובהם נהנה יומם ולילה,
ואהבתך אל תסיר ממנו לעולמיהם.

Ba·ruch A·tah A·do·nai,
o·heiv a·mo Yis·ra·eil.

ברוך אתה יי,
אזהב עמו ישראל:

Traditional communities recite the Sh'ma while seated, and say the line beginning Ba ruch Sheim silently. In recognition of its centrality to Judaism's belief in One God, some Reform communities rise to recite the Sh'ma and say the line beginning Ba ruch Sheim aloud. Many people cover their eyes when reciting the first line of the Sh'ma. If praying without a minyan, it is customary to add the words אל תסיר ממנו Eil Me·lech ne e·man.

Your Love is Eternal

With eternal love
You have loved the House of Israel, Your people.
Torah and Mitzvot, laws and statutes
You taught us.

Therefore, Adonai our God,
when we lie down and when we arise
we will discuss Your laws,
and rejoice in the words of Your Torah
and in Your Mitzvot forever and ever.

❖ Because they are our life
and the length of our days
and on them we will meditate day and night.
Never take away Your love from us.

Blessed are You Adonai,
Lover of Your people Israel.

Traditional communities recite the Sh'ma while seated, and say the line beginning Ba ruch Sheim silently. In recognition of its centrality to Judaism's belief in One God, some Reform communities rise to recite the Sh'ma and say the line beginning Ba ruch Sheim aloud. Many people cover their eyes when reciting the first line of the Sh'ma. If praying without a minyan, it is customary to add the words God is a faithful Ruler.

Hear, Israel

Hear, Israel, Adonai is our God. Adonai is One.
Deuteronomy 6:4

Blessed is the Name of God's glorious majesty
for ever and ever.

A·ha·vat O·lam praises God for giving us the Torah, as its teaching guides our lives. The revelation of God's Torah at Mount Sinai is at the heart of the Jewish experience. It defines the unique relationship between God and the Jewish people. The prayer concludes with the second of two blessings before the *Sh'ma*, acknowledging God's love for us, the Jewish people.

With Eternal Love

With eternal love, You have loved the House of Israel, Your people. Because of Your love for them, You have planted a tree of life among them. You sanctified the Sabbath above all other days, and gave it as a heritage to those who worship You. Let Your love never leave us, for it is the crown on our heads, our eternal glory.

Blessed are You, who loves Your people Israel.

Based on the Siddur of Rabbi Saadya Gaon, 10th century. This blessing was written for use on Erev Shabbat.

Sh'ma Yis·ra·eil

שמע ישראל

Sh'ma Yis·ra·eil A·do·nai E·fo·hei·nu A·do·nai E·chad.

שמע ישראל, יי אלהינו, יי אחד:

Deuteronomy 6:4

Ba·ruch sheim k'vod mal·chu·to
l'o·lam va·ed.

ברוך שם כבוד מלכותו
לעולם ועד:

Sh'ma is at the center of the first part of the *Ma·a·riv* Service. Preceded by *A·ha·vat O·lam*, proclaiming God's love for us and followed by *V'a·hav·ta*, admonishing us to love God, the *Sh'ma* affirms that God is One, Master of life and death, heaven and earth, past and future. The *Sh'ma* is written in the Torah with two enlarged letters (ע of שמע *Sh'ma* and ר of אחד *e·chad*, spelling יר *eid*, witness). We bear witness to God's Oneness, unique and unfathomable.

V'a-hav-ta

V'a-hav-ta eit A-do-nai E-lo-he-cha
b'chol l'vav-cha u-v'chol naf-sh'cha,
u-v'chol m'o-de-cha.
V'ha-yu ha-d'va-rim ha-ei-leh
a-sher A-no-chi m'tza-v'cha ha-yom al l'va-ve-cha.
V'shi-nan-tam l'va-ne-cha
v'di-bar-ta bam b'shiv-t'cha b'vei-te-cha,
u-v'lech-t'cha va-de-rech
u-v'shoch-b'cha u-v'ku-me-cha.
U-k'shar-tam l'ot al ya-de-cha,
v'ha-yu l'to-ta-fot bein ei-ne-cha.
U-ch'tav-tam al m'zu-zot be'i-te-cha
u-vi-sh'a-re-cha.

V'ha-yah im sha-mo-a tish-m'u el mitz-vo-tai
a-sher A-no-chi m'tza-veh et-chem ha-yom,
l'a-ha-vah et A-do-nai E-lo-hei-chem,
u-l'ov-do b'chol l'vav-chem,
u-v'chol naf-sh'chem,
v'na-ta-ti m'tar ar-tz'chem b'i-to,
yo-reh u-mal-kosh, v'a-saf-ta
d'ga-ne-cha v'ti-ro-sh'cha v'yitz-ha-re-cha.
V'na-ta-ti ei-sev b'sa-d'cha li-v'hem-te-cha,
v'a-chal-ta v'sa-va-ta.
Hi-sha-m'ru la-chem pen yif-teh l'vav-chem,
v'sar-tem va-a-vad'tem e-lo-him a-chei-rim
v'hish-ta-cha-vi-tem la-hem. ←

וְאָהַבְתָּ

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
בְּכָל לִבְּךָ, וּבְכָל נַפְשְׁךָ,
וּבְכָל מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל לִבְּךָ:
וְשִׁנַּנְתָּם לְבָנֶיךָ,
וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בַדֶּרֶךְ,
וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.
וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ,
וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ,
וְכַתַּבְתָּם עַל מְזוֹת בְּיַתְּךָ
וּבְשַׁעְרֶיךָ:

Deuteronomy 6:5-9

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֶל מִצְוֹתַי
אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם,
לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם,
וּלְעֲבֹדוֹ בְּכָל לִבְבְּכֶם
וּבְכָל נַפְשְׁכֶם.
וְנָתַתִּי מִטַּר אֶרְצְכֶם בְּעִתּוֹ,
יֹרֵה וּמְלִקוֹשׁ, וְאָסַפְתִּי
דְגָנְךָ וְתִירֹשֶׁךָ וַיִּצְהַרְךָ.
וְנָתַתִּי עֵשֶׂב בְּשֹׁדְךָ לְבַהֲמֹתֶיךָ,
וְאָכַלְתָּ וּשְׂבַעְתָּ.
הִשְׁמְרוּ לְכֶם פֶּן יִפְתֶּה לְבַבְכֶם,
וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וַהֲשַׁמְתִּיכֶם לָהֶם. ←

And You Are To Love

And you are to love Adonai your God
with all your heart, with all your soul,
and with all your might.
These words
that I command you today shall be upon your heart.
You should teach them to your children
speaking of them when you sit in your house,
and when you go on your way,
when you lie down and when you rise up.
Bind them as a sign upon your hand,
and let them be a symbol between your eyes.
Write them upon the doorposts of your house
and upon your gates.

Deuteronomy 6:5-9

And if you will surely listen to My commandments
that I command you today,
to love Adonai your God,
and to serve God with all your heart,
and with all your being,
then I will provide rain for your land in its time,
the early rain and the late rain, so you may gather
your grain, your wine, and your oil.
I will provide grass in your field for your cattle,
and you will eat and be satisfied.
Beware that your heart not be seduced,
and you turn astray and worship other gods
and bow to them. ←

And Thou Shalt Love

Hear O Israel! Adonai our God. Adonai is One.
And thou shalt love the Lord thy God with all thy
heart, with all thy soul, and with all thy might.
And these words which I command thee on this
day shall be upon thy heart. And thou shalt
teach them diligently unto thy children, and thou
shalt speak of them when thou sittest in thy
house, when thou walkest by the way, and when
thou liest down, and when thou risest up. And
thou shalt bind them for a sign upon thy hand,
and they shall be for frontlets between thine
eyes. And thou shalt write them on the
doorposts of thy house, and upon thy gates.
That ye may remember and do all of My
commandments, and be holy unto your God.
Classic Translation

Open Your Heart

Open your heart and mind
to the glory of the One,
and seek after holiness with all your might.
These words which have commanded our people
through all generations
shall be in your heart.
Teach them to your children.
Speak of them at home
and when you travel,
when you lie down and when you get up.
Bind them to your hand as a reminder
and let them be an ornament on your brow.
Write them on the doorposts of your house
and on your gates.
Judith Kerman

V'cha-rah af A-do-nai ba-chem
 v'a-tzar et ha-sha-ma-yim
 v'lo yi-h'yeh ma-tar,
 v'ha-a-da-mah lo ti-tein et y'vu-lah.
 va-a-va-d'tem m'hei-rah mei al ha-a-retz ha-to-vah
 a-she'r A-do-nai no-tein la-chem.
 V'sam-tem et d'va-rai ei-leh al l'vav-chem
 v'al naf-sh'chem.
 U-k'shar-tem o-tam l'ot al yed-chem
 v'ha-yu l'to-ta-fot bein ei-nei-chem.
 V'li-ma-d'tem o-tam et b'nei-chem,
 l'da-beir bam b'shiv-t'cha b'vei-te-cha,
 u-v'lech-t'cha va-de-rech
 u-v'shoch-b'cha u-v'ku-me-cha.
 U-ch'tav-tam al m'zu-zot bei-te-cha
 u-vi-sh'ar-e-cha.
 L'ma-an yir-bu y'mei-chem
 vi-mei b'nei-chem
 al ha-a-da-mah a-she'r nish-ba A-do-nai
 la-a-vo-tei-chem la-teit la-hem
 ki-mei ha-sha-ma-yim al ha-a-retz.

Va-yo-mer A-do-nai el Mo-sheh lei-mor:
 Da-beir el b'nei Yis-ra-eil v'a-mar-ta a-lei-hem
 v'a-su la-hem tzi-tzit al kan-fei vig-dei-hem
 l'do-ro-tam
 v'na-t'nu al tzi-tzit ha-ka-naf p'til t'chei-let.
 V'ha-yah la-chem l'tzi-tzit,
 u-r'i-tem o-to
 u-z'char-tem et kol mitz-vot A-do-nai
 va-a-si-tem o-tam. ←

וְחָרָה אַף יי' בְּכֶם
 וְעָצַר אֶת הַשָּׁמַיִם
 וְלֹא יִהְיֶה מָטָר,
 וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ.
 וְאַבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטּוֹבָה
 אֲשֶׁר יי' נֹתֵן לָכֶם:
 וְשָׂמֶתֶם אֶת דְּבָרַי אֱלֹהֵי עַל לְבַבְכֶם
 וְעַל נַפְשְׁכֶם.
 וְקָשַׁרְתֶּם אֹתָם לְאוֹת עַל יְדְכֶם,
 וְהָיוּ לְטוֹטוֹפֹת בֵּין עֵינֵיכֶם:
 וְלִמְדַתֶּם אֹתָם אֶת בְּנֵיכֶם,
 לְדַבֵּר בָּם, בְּשֹׂכְבְתֶךָ בְּבֵיתֶךָ,
 וּבְלִכְתֶּךָ בַּדֶּרֶךְ,
 וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
 וְכָתַבְתֶּם עַל מְזוֹזוֹת בֵּיתֶךָ
 וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם
 וְיָמֵי בְנֵיכֶם
 עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי'
 לְאַבְתֵּיכֶם לָהֶם לְהֵם,
 כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

Deuteronomy 11:13-21

וַיֹּאמֶר יי' אֶל מֹשֶׁה לֵאמֹר:
 דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם:
 וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם
 לְדֹרֹתָם,
 וְנָתַנוּ עַל צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת.
 וְהָיָה לָכֶם לְצִיצִית,
 וּרְאִיתֶם אֹתוֹ
 וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יי',
 וַעֲשִׂיתֶם אֹתָם. ←

Then the wrath of Adonai will blaze against you
 and the heavens will be held back
 so that there will be no rain,
 and the ground will not yield its produce.
 You will quickly perish from the good land
 which Adonai is giving you.
 Place these words of Mine upon your heart
 and upon your being.
 Bind them as a sign upon your hand
 and let them be a symbol between your eyes.
 Teach them to your children,
 and speak of them when you sit in your house,
 while you walk on your way,
 when you lie down and when you get up.
 Write them upon the doorposts of your house
 and upon your gates.
 In order that your days may increase
 and the days of your children
 on the land that Adonai has sworn
 to your ancestors to give to them
 like the days of the heavens over the earth.

Deuteronomy 11:13-21

Now Adonai spoke to Moses saying:
 Speak to the children of Israel and tell them
 to make tassels on corners of their garments
 throughout all their generations,
 and on each corner tassel they are to put a blue strand.
 It shall be for you a tassel,
 and you may look at it
 and you will remember all of God's Commandments
 and observe them. ←

Listen to My Commandments

If you listen to My commandments and do them,
 the rain that falls on your fields will also fall in
 your lives, enabling everything to grow. Your
 fields will be fruitful and your animals will be
 fruitful, and you will be fruitful in body and in
 spirit.

But if you turn away from My commandments,
 then you will also turn away from My rain; You
 will no longer be aware of this blessing and its
 source, so that, for you, the rain will no longer
 exist. Your fields will no longer be fruitful, and
 your lives will no longer bear fruit.

Listen to My commandments, be mindful of My
 blessings, and inherit the promises I made to
 your ancestors: of fields rich with My bounty,
 of lives rich with My presence.

Joe Rosenblatt

Doorposts of the Soul

The ears are doorposts of the soul
 and the mouth is one of its gates.
 Let us inscribe God's name there,
 so that when we hear the words of others
 and speak words of our own,
 we do not lose sight of the holiness
 that belongs to all people,
 as children of The One.

Jim Propp

V'lo ta-tu-ru a-cha-rei l'av-chem
v'a-cha-rei ei-nei-chem,
a-she-tem zo-nim a-cha-rei-hem.

L'ma-an tiz-k'ru va-a-si-tem
et kol mitz-vo-tai
vi-h'yi-tem k'do-shim l'Ei-lo-hei-chem.
A-ni A-do-nai E-lo-hei-chem
a-she-tem ho-tzei-ti et-chem mei-eretz Mitz-ra-yim,
li-h'yot la-chem lei-lo-him,
A-ni A-do-nai E-lo-hei-chem.

❖ A-do-nai E-lo-hei-chem e-met.

E-met v'E-mu-nah

E-met v'e-mu-nah kol zot v'ka-yam a-lei-nu
ki hu A-do-nai E-lo-hei-nu
v'ein zu-la-to,
va-a-nach-nu Yis-ra-eil a-mo.

Ha-po-dei-nu mi-yad m'la-chim,
Mal-kei-nu ha-go-a-lei-nu mi-kaf kol he-a-ri-tzim.
Ha-Eil ha-nif-ra la-nu mi-tza-rei-nu,
v'ha-m'sha-leim g'mul l'chol oi-vei naf-shei-nu.

Ha-o-seh g'do-lot ad ein chei-ker,
v'nif-la-ot ad ein mis-par.
Ha-sam naf-shei-nu ba-cha-yim
v'lo na-tan la-mot rag-lei-nu. ←

ולא תתורו אחרי לבבכם
ואחרי עיניכם,
אשר אתם זנים אחריהם:

Some communities read aloud:

למען תזכרו ועשיתם
את כל מצותי,
והייתם קדשים לאלהיכם:
אני יי אלהיכם,
אשר הוצאתי אתכם מארץ מצרים,
להיות לכם לאלהים.
אני יי אלהיכם:

Numbers 15:37-41

❖ יי אלהיכם אמת:

אמת ואמונה

אמת ואמונה כל זאת, וקיים עלינו,
כי הוא יי אלהינו
ואין זולתו,
ואנחנו ישראל עמו.

הפדנו מיד מלכים,
מלכנו הגואלנו מפני כל העריצים.
האל הנפרע לנו מצרינו,
והמשלם גמול לכל איבי נפשנו.

העשה גדולות עד אין תקור,
ונפלאות עד אין מספר.
השם נפשנו בחיים,
ולא נמן למוט רגלנו. ←

You will not go exploring after your heart
and after your eyes
after which you go astray.

Some communities read aloud:

In order that you will remember and perform
all My Mitzvot
and be holy unto your God.
I am Adonai your God,
who took you out of the land of Egypt
to be your God.

I, Adonai, am your God.

Numbers 15:37-41

❖ Adonai, your God, is True.

True and Reliable

True and reliable is all this. We are certain
that You are Adonai, our God,
and there are no others,
and we are Israel, Your people.

You freed us from the hands of rulers,
Our Ruler, redeeming us from the hold of all tyrants.
The God who punishes our oppressors,
and brings retribution on all our mortal enemies.

You do great things beyond comprehension,
and wonders beyond number.
You keep us among the living,
and do not let our feet stumble. ←

The Hebrew word תתורו (ta-tu-ru) really means *scout out* or *explore* and seems to be an allusion to the spies' story from the Torah portion of Sh'lach L'cha. In scouting תור (tur; Numbers 13:1), the spies whored זנה (za-nah; Numbers 14:33) after their eyes and brought a false report. By wearing the tzitzit, Israel would be prevented from ever again "scouting" and "whoring" after their heart and eyes. Moreover, wearing the tzitzit also converted their dress into uniforms of the royal priests of God.

The Hebrew root זנה means *to be faithless* or *to prostitute oneself*. Thus the nuance of the warning "after which you go astray" אשר אתם זנים אחריהם (a-she-tem zo-nim a-cha-rei-hem) is quite stern.

(Adapted from Jacob Milgrom, IPS Torah Commentary for Bemidbar.)

E-met v'E-mu-nah speaks of the third major theme of the prayer service: Redemption. We pray that God's people will be redeemed.

It begins: True and reliable is all this. "This" refers to the Sh'ma that we just recited. *E-met v'E-mu-nah* is said only in the evening, for Psalm 92 tells us "to proclaim in the morning Your kindness, Your faithfulness (*e-mu-nah*) in the nights."

This prayer includes *Mi Cha-mo-chah*, declaring God's power at the splitting of the Red Sea. There Moses sang and Miriam danced as the Children of Israel crossed the Sea and were redeemed from Egyptian slavery.

Ha-mad-ri-chei-nu al ba-mot oi-vei-nu,
va-ya-rem kar-nei-nu al kol son-ei-nu.
Ha-o-seh la-nu ni-sim
u-n'ka-mah b-far-oh,
o-tot u-mo-tim b'ad-mat b'nei Cham.

הַמַּדְרִיכֵינוּ עַל בְּמוֹת אוֹיְבֵינוּ,
וַיִּרְם קַרְנֵינוּ, עַל כָּל שׁוֹנְאֵינוּ.
הַעֲשֵׂה לָנוּ נִסִּים,
וּנְקָמָה בְּפַרְעֹה,
אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם.

Ha-ma-keh v'ev-ra-to kol b'cho-rei Mitz-ra-yim,
va-yo-tzei et a-mo Yis-ra-eil mi-to-cham,
l'chei-rut o-lam.

הַמַּכֵּה בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם,
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם
לְחֵרוֹת עוֹלָם.

Ha-ma-ra-vir ba-nav bein giz-rei yam suf,
et rod-fei-hem v'et son-ei-hem
bi-t'ho-mot li-ba.

הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי יַם סוּף,
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם
בְּתַהוֹמוֹת טָבַע.

V'ra-u va-nav g'vu-ra-to,
shi-b'chu v'ho-du li-sh'mo.
❖ U-mal-chu-to b'ra-tzon ki-b'lu a-lei-hem.

וְרָאוּ בְנֵיו גְבוּרָתוֹ,
שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ.
❖ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.

Mo-sheh [u-Mir-yam] u-v'nei Yis-ra-eil
l'cha a-nu shi-rah b'sim-chah ra-bah,
v'am-ru chu-lam:

מֹשֶׁה [וּמִרְיָם] וּבְנֵי יִשְׂרָאֵל
לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלֵם:

Mi Cha-mo-chah ba-ei-lim A-do-nai.
Mi ka-mo-chah ne-dar ba'ko-desh.
No-ra t'hi-lot o-seih fe-le.

מִי כְמוֹכָה בְּאֱלִים יְיָ,
מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ,
נִרְאָה תְהִלָּתוֹ, עֲשֵׂה פִלָּא:

Exodus 15:11

❖ Mal-chut-cha ra-u va-ne-cha,
bo-kei-a yam li-f'nei Mo-sheh.
Zeh Ei-li a-nu v'am-ru: ←

❖ מַלְכוּתְךָ רָאוּ בְנֵיךָ
בְּכֹנֵעַ יָם לְפָנַי מֹשֶׁה.
זֶה אֱלֵי עָנּוּ וְאָמְרוּ: ←

You let us trample the high places of our enemies,
and raise our strength over all our foes.
You made for us miracles,
and vengeance against Pharaoh,
signs and wonders in the Hamites' land.¹

In Your anger You slew all of Egypt's first born,
and brought Your people Israel from slavery
to everlasting freedom.

You led Your children through the split Sea of Reeds,
and their pursuers and enemies
You drowned in its depths.

Your children saw Your power,
and praised and gave thanks to Your Name.
❖ They willingly accepted Your rule.

Moses, [Miriam,] and the Children of Israel
sang to You with much joy,
and they all said:

Who is like You, among those called gods, Adonai?
Who is like You, majestic in holiness?
Awesome in praises, doing wonders?

Exodus 15:11

❖ Your children saw Your majesty
when You split the sea before Moses.
"This is my God" they shouted,² and said: ←

Release Us

Adonai, God of the outstretched hand,
who brought our ancestors out of
confinement in Egypt,
release all those bodily confined
for the pursuit of justice.

Release us from the prisons
and the calluses we have constructed
around our hearts.

Release our hands from the shackles
we have placed on them,
and guide them to their work.

Release our minds from the deceptions
in which they are imprisoned.
Remove exhaustion
from our eyelids and bodies.
Release our spirits from terror and fear.

Renew us that we may be renewed,
set us on our journey to the land
we are to enter.

Ellen Dannin

¹ This refers to Africa, where the children of Ham, Noah's second son, were supposed to have settled.

² A Midrash says that at the Red Sea, the people recognized the One who was with them in their slavery, and so they shouted in recognition, "This is my God!"

A-do-nai yim-loch l'o-lam va-ed.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
Erosus 15:18

❖ V'ne-e-mar ki fa-dah A-do-nai et Ya-a-kov,
u-g'a-lo mi-yad cha-zak mi-me-nu.

❖ וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב,
וַגְּאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
Jeremiah 31:11

Ba-ruch A-tah A-do-nai, ga-al Yis-ra-eil.

בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

Hash-ki-vei-nu

הַשְׁכִּיבֵנוּ

Hash-ki-vei-nu A-do-nai E-lo-hei-nu l'sha-lom,
v'ha-a-mi-dei-nu mal-kei-nu l'cha-yim,
u-fros a-lei-nu suk-kat sh'lo-me-cha,
v'tak-nei-nu b'ei-tzah to-vah mi-l'fa-ne-cha,
v'ho-shi-rei-nu l'ma-an sh'me-cha

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּכֵנוּ לְחַיִּים
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
וְתַקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

V'ha-gein ba-a-dei-nu, v'ha-seir mei-a-lei-nu
o-yeiv, de-ver, v'che-rev, v'ra-av, v'ya-gon,
v'ha-seir sa-tan mil'fa-nei-nu
u-mei-a-cha-rei-nu,
u-v'tzeil k'na-fe-cha tas-ti-rei-nu.

וְהַגֵּן בְּעַדְנוּ, וְהַסֵּר מֵעָלֵינוּ
אֹיֵב, דָּבָר, וְחָרָב, וְרֶעֶב, וְיָגוֹן,
וְהַסֵּר שָׂטָן מִלְּפָנֵינוּ
וּמֵאֲחֵרֵינוּ,
וּבְצֵל כְּנַפְיֶךָ תִּסְתַּיְרֵנוּ.

Ki Eil shom-rei-nu u-ma-tzi-lei-nu A-tah,
ki Eil me-lech cha-nun v'ra-chum A-tah.
U-sh'mor tzei-tei-nu u-vo-ei-nu,
l'cha-yim u-l'sha-lom, mei-a-tah v'ad o-lam.
❖ U-fros a-lei-nu suk-kat sh'lo-me-cha.

כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.
וּשְׁמֹר צִאתָנוּ וּבוֹאֵנוּ,
לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
❖ וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

Ba-ruch A-tah A-do-nai,
ha-po-reis suk-kat sha-lom
a-lei-nu v'al kol a-mo Yis-ra-eil
v'al Y'ru-sha-la-yim.

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

Adonai will rule forever and ever.
Isaiah 45:18

❖ And it is said, "For Adonai has freed Jacob
and redeemed him from a hand mightier than his."
Jeremiah 31:11
Blessed are You, Adonai, who has redeemed Israel.

Lay Us Down In Peace

Lay us down, Adonai our God, in peace,
and awaken us, our Ruler, to life,
and spread over us Your sukkah of peace,
and help us with Your good counsel,
and save us for the sake of Your Name.

Shield us, and remove from us
enemy, disease, and sword, and hunger, and sorrow,
and remove the evil forces from before us
and from behind us,
and in the shadow of Your wings shelter us.

For God, You watch over us and rescue us;
for God, You are a gracious and merciful Ruler.
Watch over our going and coming,
for life and for peace, from now until forever.
❖ And spread over us Your sukkah of peace.

Blessed are You, Adonai,
the One who spreads a sukkah of peace
over us, and over all Your people Israel
and over Jerusalem.

The Promise of Redemption

Just as redemption requires the working of God's
wonders, so does the earning of a livelihood; and
just as one must earn a livelihood every day, so must
redemption be earned every day.
Midrash Bereshit Rabbah 20:9
We praise You, God, for the promise of redemption.

Hash-ki-vei-nu concludes with the second of two
blessings after the *Sh'ma*, asking God to spread
over us a protecting *sukkah* (canopy) of peace.

Shelter Me With Peace

I imagine Your Presence
as the gracious, majestic,
rich-green canopy of a tree
stretching upward, outward,
with me nestled quietly against the sturdy trunk,
resting on sweet smelling leaves and soft moss.

Keep me dry from the rains of sadness.
Save me from the cold winds of doubt.
Protect me from the darkness of the unknown,
so that I may rise and venture forth
and touch Your world.

Your sacred Breath whisks away
all but the purest Presence in me;
Angel wings brush my face.

Watch over me
as a parent peers on a sleeping child.
Be the Presence I feel,
soft, sheltering, strong,
cradling me to safety,
Your canopy over me,
under me,
surrounding me,
sheltering me with peace.

Lisa Stark

V'sha-m'ru

וְשָׂמוּ

*Recite V'sha m'ru on Shabbat.
In some communities, the congregation rises.*

V'sha-m'ru v'nei Yis-ra'eil et ha-Shab-bat,
la-a-sot et ha-Shab-bat
l'do-ro-tam b'rit olam.
Bei-ni u-vein b'nei Yis-ra'eil
ot hi l'o-lam,
ki shei-shet ya-mim a-sah A-do-nai
et ha-sha-ma-yim v'et ha-a-retz,
u-va-yom ha-sh'vi-i
sha-vat va-yi-na-fash.

וְשָׂמוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדוֹרָתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפֹשׁ.

Exodus 31:16-17

And They Shall Keep the Sabbath

*Recite V'sha m'ru on Shabbat.
In some communities, the congregation rises.*

And the Children of Israel shall keep the Sabbath
to make the Sabbath
for their generations as an eternal covenant.
Between Me and the Children of Israel
it is a sign for all eternity,
since for six days Adonai made
the heavens and the earth,
and on the seventh day
God rested and was refreshed.

Exodus 31:16-17

V'sha-m'ru recalls the covenant of Shabbat
between God and the Jewish people.

You Ensouled Me

God who fills my lungs with breath,
each breath from You is a special gift.
Ru'ach, Breath, Spirit, Life.

Just for today, just for Shabbat,
I give up to You my yesterdays,
and my tomorrows.
They were, and have gone.
They will be, but are not. Yet.

Just for today, will I live, for today.
I give You thanks.
Just for today, I will live in today,
Your Shabbat.

I sing You praise.

Today, oh my God, my body and my spirit
are one, *sha-feim*, whole.

Ba-r'che-inu Av-i-nu,
Bless me, and us,
Ku-la-nu K'e-chad,
Each, at one with him or herself,
and together, one with all,
B'or Pa-ne-cha,
With the light of Your face.

U'va-yom ha-sh'vi-i,
sha-vat va-yi-na-fash
On the seventh day
You ensouled me
with My eternal soul,
ne-fesh, n'sha-mah, breath,
and with Your life breath I sing.

Jeremy Golding

(This translation may be sung to a popular Israeli melody for V'sha m'ru.)

The Children of Israel observed
the mitzvah of the Sabbath day
keeping this heritage alive
for generations yet unborn.

God said: Between Me and all Jews,
this day is a sign, a sign for all time,
for all Jews an everlasting sign.

A sign that God made the world in six days,
in six busy days,
made the sky, the earth, and what's between.

And then on Shabbat
God rested from work, God put down the work,
God beheld the world and was refreshed.

The Children of Israel observe
the mitzvah of the Sabbath day
keeping this heritage alive
for generations yet unborn.

Jim Propp

A-mi-dah L'E-rev Shab'bat

A-do nai s'fa-tai lif tach
u fi ya gid t'hi la-te cha.

*Standing quietly with your feet together, take three steps backward,
then three forward, as if approaching God, the Supreme Ruler.
Bend your knees at Ba ruchi; bow at A'tah, straighten up at A do nai.*

A-vot [v'l-ma-hot]

Bar-uch A-tah A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu [v'i-mo-tei-nu,]
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya-a-kov,
[E-lo-hei Sa-rah, E-lo-hei Riv-kah,
E-lo-hei Ra-cheil, vEi-lo-hei Lei-ah]...
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra
Eil El-yon,
go-meil cha'sa-dim to-vim,
v'ko-neih ha-kol,
v'zo-cheir chas-dei a-vot [v'i-ma-hot]
u-mei-vi [go-eil | g'u-lah]
li-v'nei v'nei-hem
l'ma-an sh'mo b'a-ha-vah. ←

v'zo cheir chas-dei a-vot
v'cheil i-ma-hot
u-mei-vi [go-eil | g'u-lah]
li-v'nei v'nei-hem
l'ma-an sh'mo b'a-ha-vah,
ki A-tah E-lo-hei Sa-rah,
E-lo-hei Riv-kah, E-lo-hei Ra-cheil,
vEi-lo-hei Lei-ah,
u-fo-keid et b'nei v'nei-hem
bi-s'char p'u-la-tan b'a-ha-vah. ←

זוכר חסדי אבות
ותיל אמהות
ומביא [גואל | גאולה]
לבני בניהם
למען שמו באהבה,
כי אתה אלהי שרה,
אלהי רבקה, אלהי רחל,
[אלהי לאה,
ופוקד את בני בניהן
בשכר פעולתן באהבה: ←
Rabbi David Seidenberg

עמידה לערב שבת

אדני שפתי תפתח
וכפי יגיד תהלהך:

אבות [ואמהות]

ברוך אתה יי אלהינו
ואלהי אבותינו [ואמותינו],
אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
[אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה]...
האל הגדול הגבור והנורא,
אל עליון,
גומל חסדים טובים,
וקונה הכל,
וזכר חסדי אבות [ואמהות],
ומביא [גואל | גאולה]
לבני בניהם
למען שמו באהבה: ←

remembering the kindness of the fathers
and the valor of the mothers²
and brings [a redeemer | redemption]¹
to their children's children
for the sake of The Name, with love,
for You are the God of Sarah,
the God of Rebecca, the God of Rachel
and the God of Leah,
and You revisit³ their children's children
and reward their work⁴ in love. ←

Amidah (Standing Prayer) for Shabbat Evening

O God, open up my lips
that my mouth may declare Your praise. Psalm 51:17

*Standing quietly with your feet together, take three steps backward, then
three forward, as if approaching God, the Supreme Ruler. Bend your
knees at Blessed; bow at are You, straighten up at Adonai.*

God of Our Ancestors

Blessed are You Adonai, our God
and God of our ancestors,
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,
Supreme God,
who performs acts of kindness,
and creates all things,
and remembers the good deeds of our ancestors,
and brings [a redeemer | redemption]¹
to their children's children
for the sake of The Name, with love. ←

This alternative incorporates biblical phrases which acknowledge God's relationship with our foremothers.

Bar-uch A-tah A-do-nai E-lo-hei-nu
vEi-lo-hei a-vo-tei-nu v'i-mo-tei-nu,
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya-a-kov,
Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra,
Eil El-yon,
go-meil cha'sa-dim to-vim,
v'ko-neih ha-kol, ←

ברוך אתה יי אלהינו
ואלהי אבותינו ואמותינו,
אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
האל הגדול הגבור והנורא,
אל עליון,
גומל חסדים טובים,
וקונה הכל, ←

Blessed are You Adonai, our God
and God of our ancestors,
God of Abraham,
God of Isaac, and God of Jacob,
The great, mighty and awesome God,
Supreme God,
who performs acts of kindness,
and creates all things. ←

² Ruth 4:11; ³ Genesis 21:1; ⁴ Jeremiah 31:15

Recite the A-mi-dah quietly in private conversation with God.

Standing in the shadow of history,
I approach You, God of all Generations.

God of Our Ancestors

As You protected Abraham,
brought Wonder to Isaac,
and redeemed Jacob;
as You remembered Sarah,
granted the prayers of Rebecca,
listened to Leah,
and heard Rachel's cry,
also hear our cry.
Listen to us;
grant our prayers and remember us.
Redeem us, teach us to wonder,
and protect us. ←

¹ Jewish tradition teaches that God will bring a Messiah
[go-eil, Redeemer] to redeem the Jewish
people. A liberal interpretation suggests that every
generation must work with God to perfect the world,
for at that time, God will bring a Messianic Age [גאולה
G'u-lah, Redemption] to the Jewish people.

On the Shabbat before Yom Kippur, say:

Zoch rei nu l'cha yim, me lech cha fe-tz ba cha yim,
v'chot vei nu b'sei fer ha cha yim, l'ma an'cha E lo him Cha yim.

Me-lech o-zeir
u-mo-shi-a u-ma-gein [u-fo-keid].

Bend your knees at Ba-ru-ch; bow at A-tah, straighten up at A-do-nai.

Bar-uch A-tah A-do-nai,
ma-gein Av-ra-ham [u-fo-keid Sa-rah].

G'vu-rot

A-tah gi-bor l'o-lam A-do-nai,
m'cha-yeih [mei-tim | kol chai] A-tah,
rav l'ho-shi-a.

From Sh'mini Atzeret until the first day of Pesach, say:

Ma shiv ha ru ach u mo nid ha ga shem.

From the second day of Pesach until the last day of Sukkot, say:

Mo nid ha tal.

M'chal-keil cha-yim b'che-sed,
m'cha-yeih [mei-tim | kol chai] b'ra-cha-mim ra-bim,
so-meich nof-lim v'ro-fei cho-lim,
u-ma-tir a-su-rim,
u-m'ka-yeim e-mu-na-to li-shei-nei a-far.
Mi cha-mo-ctia, ba-al g'vu-rot,
u-mi do-meh lach,
Me-lech mei-mit u-m'cha-yeh
u-matz-mi-ach y'shu-ah.

זָכוּתוֹ לְחַיִּים. מֶלֶךְ תּוֹפֵץ בְּחַיִּים,
וְכוֹתֵבנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עֲזוּר
וּמוֹשִׁיעַ וּמַגֵּן [וּפּוֹקֵד]:

בְּרוּךְ אַתָּה יְיָ,
מַגֵּן אַבְרָהָם [וּפּוֹקֵד שָׂרָה]:

גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדוֹנָי,
מְחַיֶּה [מֵתִים | כָּל חַי] אַתָּה,
רַב לְהוֹשִׁיעַ:

מְשִׁיב הָרוּחַ וּמוֹנֵד הַגָּשָׁם:

מוֹנֵד הַטַּל:

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה [מֵתִים | כָּל חַי] בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר,
מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מְחַיֶּה וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה:

On the Shabbat before Yom Kippur, say:

Remember us for life, Ruler who desires life,
and write us in the Book of Life for Your sake, Living God.

Ruler who helps
and saves and protects [and remembers].

Bend your knees at Blessed; bow at are You, straighten up at Adonai.

Blessed are You, Adonai,
Who protects Abraham [and remembers Sarah].

God's Might

You are mighty forever, Adonai,
giving life to [the dead | all that lives],¹
abounding in deliverance.

From Sh'mini Atzeret until the first day of Pesach, say:

You cause the wind to blow and the rain to fall.

From the second day of Pesach until the last day of Sukkot, say:

You cause the dew to fall.

You nourish the living in kindness,
give life to [the dead | all that lives] in great mercy,
support the falling, heal the sick,
release the bound,
and keep faith with those who sleep in the dust.
Who is like You, Master of Mighty Deeds,
and who compares to You,
Ruler who brings on death and restores life
and causes deliverance to flourish?

For You are the Source of Protection
and the Mind of Remembrance.

Praise to You, The One
Enduring throughout the Generations
from Abraham and Sarah until today.

God's Might

With tenderness You keep us alive,
with compassion You show us
the frailty of life and the reality of death. ←

¹ Traditional liturgy reflects the belief that God resurrects the dead [מְחַיֶּה הַמֵּתִים m'cha-yeih ha-mei-tim]. Reform and Reconstructionist liturgy both indicate that God is the Source of Life. Reform liturgy uses the phrase מְחַיֶּה הַכֹּל m'cha-yeih ha-kol, God gives life to all, while Reconstructionist liturgy uses קוֹל חַי m'cha-yeih kol chai, God gives life to all that lives. Some interpret מְחַיֶּה הַמֵּתִים m'cha-yeih ha-mei-tim as God grants us a measure of immortality in that we live on in the memories of our loved ones and in the effects of our good works and creative acts.

Between Rosh Hashanah and Yom Kippur, say:

Me cha no cha Av ha ra cha mim,
zo cheir y'tzu rav l' cha yim b'ra cha mim.

V'ne-e-man A-tah l'ha-cha-yot
[mei-tim | kol chai].

Ba-ruch A-tah A-do-nai,
m'cha-yeih [ha-mei-tim | kol chai].

K'du-shat ha-Sheim

A-tah ka-dosh v'shim-cha ka-dosh
u-k'do-shim b'chol yom y'hal'lu-cha, se-lah.

Ba-ruch A-tah A-do-nai, ha-Eil ha-ka-dosh.

On the Shabbat before Yom Kippur, conclude instead:

Ba ruch A tah A do nai, ha Me lech ha ka dosh.

K'du-shat ha-Yom

A-tah ki-dash-ta et yom ha-sh'vi-i li-sh'me-cha,
tach-lit ma-a-seih sha-ma-yim va-a-retz.

U-vei-rach-to mi-kol ha-ya-mim,

v'ki-dash-to mi-kol ha-z'ma-nim,

v'chein ka-tuv b'To-ra-te-cha:

מי כמוך אב הרחמים,
זוכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות
[מתים | כל חי].

ברוך אתה יי,
מחיה [המתים | כל חי]:

קדושת השם

אתה קדוש ושםך קדוש
וקדושים בכל יום יהללוך. סלה.

ברוך אתה יי, האל הקדוש.

ברוך אתה יי, המלך הקדוש:

קדושת היום

אתה קדשת את יום השביעי לשםך.

תכלית מעשה שמים וארץ.

וברכתו מכל הימים,

וקדשתו מכל הזמנים

ובן כתוב בתורתך:

Between Rosh Hashanah and Yom Kippur, say:

Who is like You, Merciful Parent,
in mercy remembering Your creatures for life?

You are faithful, giving life to
[the dead | all that lives].

Blessed are You, Adonai,
who gives life to [the dead | all that lives].

God's Name is Holy

You are holy and Your Name is holy
and holy beings praise You every day.

Blessed are You, Adonai, the Holy God.

On the Shabbat before Yom Kippur, conclude instead:
Blessed are You, Adonai, the Holy Ruler.

The Day is Holy

You sanctified the seventh day for Your Name's sake,
the completion of the creation of heaven and earth.

You blessed it above all the days,
and made it holy above all the festivals,
and thus it is written in Your Torah:

We constantly seek Your support,
Your healing power, and Your promise,
that we may live, and our souls may live on.
You provide for us in life and death.

Praise to You, The One
Nurturing all of humanity.

God's Name is Holy

Guide us along the path of Holiness;
Bring us closer to all that is holy.

Praise to You, The One
Naming all that is holy.

The Day is Holy

You delighted in Shabbat,
making it a day
on which we refresh our souls
and marvel at all of Creation.

Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz
v'chol Iz'va-am.
Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-sheer a-sah,
va-yish-bot ba-yom ha-sh'vi-i
mi-kol m'lach-to a-sheer a-sah.

Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to,
ki vo sha-vat mi-kol m'lach-to
a-sheer ba-ra E-lo-him la-a-sot.

E-lo-hei-nu vei-lo-hei a-vo-tei-nu [v'i-mo-tei-nu],
r'tzeih vi-m'nu-cha-tei-nu.
Ka-d'shei-nu b'mitz-vo-te-cha
v'tein chel-kei-nu b'To-ra-te-cha,
sa-b'ei-nu mi-tu-ve-cha,
v'sa-m'chei-nu bi-shu-a-te-cha
V'ta-heir li-bei-nu l'ov-d'cha be-e-met.

V'han-chi-lei-nu A-do-nai E-lo-hei-nu
b'a-ha-vah u-v'ra-tzon Shab-bat kod-she-cha,
v'ya-nu-chu vah Yis-ra-eil,
m'ka-d'shei sh'me-cha.

Ba-ruch A-tah A-do-nai,
m'ka-deish ha-Shab-bat.

ויכלו השמים והארץ
וכל צבאם:
ויכל אלהים ביום השביעי,
מלאכתו אשר עשה,
וישבת ביום השביעי
מכל מלאכתו אשר עשה:

ויברך אלהים את יום השביעי
ויקדש אותו,
כי בו שבת מכל מלאכתו,
אשר ברא אלהים לעשות:

Genesis 2:1-3

אלהינו ואלהי אבותינו [ונאמותינו],
רצה כמנוחתנו.
קדשנו במצוותיך
ותן חלקנו בתורתך.
שבענו מטובך,
ושמחנו בישועתך,
וטהר לבנו לעבדך באמת.

ותנחילנו יי אלהינו
באהבה וברחמים שבת קדשך,
ויגדו בה ישראל,
מקדשי שמך.

ברוך אתה יי,
מקדש השבת:

The heavens and the earth were completed
and all their forces.
On the seventh day God completed
the work that God had been doing,
and God ceased on the seventh day
from all the work that God had been doing.

God blessed the seventh day
and made it holy,
for on it God ceased from all The Work
in creation, that God had done.

Genesis 2:1-3

Our God and God of our ancestors,
be pleased with our rest.
Make us holy with Your commandments
and give us our share in Your Torah.
Satisfy us with Your goodness,
make us rejoice in Your deliverance,
and purify our hearts to serve You in truth.

Give us as our inheritance, Adonai our God,
in love and in desire Your holy Sabbath,
and on it may Israel rest,
who sanctify Your Name.

Blessed are You, Adonai,
who makes the Sabbath holy.

For the heavens
and the earth were finished,
the work of Creation was completed,
the world was whole.

it was a time for blessing
and proclaiming the wholeness
and holiness of Creation.

Enable us to find rest on Shabbat.

Renew us and inspire us
to act with an open heart,
with honesty, and truth.

Let all generations cherish
the gift of Shabbat,
a sign of Your eternal love.

Praise to You, The One
Creating sacred moments.

A-vo-dah

R'tzeih A do-nai E lo hei nu
b'am cha Yis-ra-eil u vi t'fi la-tam.
[v'ha she'iv et ha'a vo-dah
li d'vir beite cha.]
u t'fi la-tam b'a ha vah t'ka-beil b'ra-tzon,
u t'hi l'ra-tzon ta-mid a-vo-dat Yis-ra-eil a-me-cha.

On Rosh Chodesh or a festival, add Ya a leh v'ya vo, on page 34.

V'te-che-ze-nah ei-nei-nu b'shuv-cha l'Tzi-yon
b'ra-cha-mim.

Ba-ruch A-tah A-do-nai,
ha-ma-cha-zir Sh'chi-na-to l'Tzi-yon.

Bow at Mo-dim, straighten up at A-do-nai.

Mo-dim

Mo-dim a-nach-nu lach,
she-A-tah hu A-do-nai E-lo-hei-nu
v'ei-lo-hei a-vo-tei-nu [v'i-mo-tei-nu],
l'o-lam va-ed.
Izur cha-yei-nu, ma-gein yish-ei-nu,
A-tah hu l'dor va-dor.
No-deh l'cha u-n'sa-peir t'hi-la-te-cha,
al cha-yei-nu ha-m'su-rim b'ya-de-cha,
v'al nish-mo-tei-nu ha-p'ku-dot lach,
v'al ni-se-cha she-b'chol yom i-ma-nu,
v'al nif'l'o-te-cha v'to-vo-te-cha
she-b'chol eit
e-rev, va-vo-ker, v'tza-ho-ra-yim. ←

עבודה

רצה, יי אלהינו,
בעמך ישראל ובתפלתם,
והשב את העבודה
לדביר ביתך.¹
והתפללם באהבה תקבל בראון,
והיה לראון תמיד עבודת ישראל עמך.

והתזיננה עינינו בשובך לציון
ברחמים.

ברוך אתה יי,
המתזיר שכינתו לציון.

מודים

מודים אנחנו לך,
שאתה הוא יי אלהינו
ואלהי אבותינו [ואמותינו],
לעולם ועד.
צור חיינו, מגן ישענו,
אתה הוא לדור ודור:
גודה לך ונספר תהלתך,
על חיינו המסורים בידך,
ועל נשמותינו הפקודות לך,
ועל נסוף ששקבל יום עמנו,
ועל נפלאותיך וטובותיך
ששקבל עת,
ערב, ובקר, וצהריים. ←

Worship

Be pleased Adonai our God
with Your people Israel and with their prayers,
[and restore worship
to the Sanctuary of Your Temple]¹
and receive their loving prayers willingly,
and may Your people Israel's worship always be
pleasing to You.

On Rosh Chodesh or a festival, add Ascend, come, on page 34.

May our eyes behold Your return to Zion
in mercy.

Blessed are You, Adonai,
who returns Your Presence to Zion.

Bow at We thank You, straighten up at Adonai.

Thanksgiving

We thank You
for being Adonai Our God
and God of our ancestors
forever and ever. [You are the]
Rock of our lives, Shield of our deliverance,
from generation to generation.
We thank You and speak Your praises
for our lives that are entrusted into Your hand,
and for our souls that are in Your care,
and for Your miracles that are with us every day
and for Your wonders and favors
that are at every time:
evening, morning, and noon. ←

Worship

Be pleased with us and our prayers
so that our deeds and our words
draw us closer to You.

May we learn
to sense Your Presence
when we gather for prayer.

Praise to You, The One
Enriching our lives with Your Presence.

Thanksgiving

Let us and all who live
proclaim You as our Creator,
our Pillar of Strength,
and the Cornerstone of our Lives.
Throughout the ages,
throughout each day,
we see the reflections of Your wonders
and Your goodness
as we make our way in the world.
For all of these, we give thanks.

¹Some omit this phrase, which traditionally is interpreted to refer to the restoration of Temple rituals. A modern interpretation of the phrase suggests the hope for all Jews to be able to pray freely in God's Sanctuary.

Ha-tov ki lo cha-lu ra-cha me-cha,
v'ha-m'ra-cheim ki lo ta-mu cha-sa-de-cha,
mei-o-lam ki-vi-nu lach.

On Chanukah, add Al ha Ni sim, on page 79.

V'al ku lam yit-ba-rach v'yit-ro-mam
Shim-cha mal-kei-nu ta-mid l'o-lam va-ed.

On the Shabbat before Yom Kippur, say:

U ch'tov l'cha yim to-vm kol b'nei v'ri-te-cha.

V'chol ha-cha-yim yo-du-cha se-lah
vi-ha-l'lu et shim-cha be-e-met,
ha-Eil y'shu-a-tei-nu v'ez-ra-tei-nu se-lah.

Bend your knees at Ba-ruch, bow at A-tah, straighten up at A-do-nai.

Ba-ruch A-tah A-do-nai, ha-tov shim-cha
u-l'cha na-eh l'ho-dot.

Sha-lom

Sha-lom rav al Yis-ra-eil am-cha
ta-sim l'o-lam,
ki A-tah hu me-lech a-don l'chol ha-sha-lom,
V'tov b'ei-ne-cha l'va-reich et am-cha Yis-ra-eil,
b'chof eit u-v'chol sha-ah bi-sh'l'o-me-cha.

Ba-ruch A-tah A-do-nai,
ha-m'va-reich et a-mo Yis-ra-eil
[v'et kol ha-o-lam] ba-sha-lom.

On the Shabbat before Yom Kippur, conclude instead:

B-sei-fer cha-yim b'ra-dah v'sha-lom u-far-na-sah to-vah,
ni-za-dheir v'ni-ka-teiv l'fa-ne-cha,
A-nach-nu v'chol am-cha Beit Yis-ra-eil,
l'cha-yim to-vm u-l'sha-lom.
Ba-ruch A-tah A-do-nai, O-seih ha-Sha-lom.

הטוב כי לא כלו רחמיה,
והמרחם כי לא תמו חסדיה,
מעולם קיינו לה.

ועל כלם יתברך ויתרומם
שמך מלפניו תמיד לעולם ועד.

ותכות לחיים טובים כל בני ברייתך:

וכל החיים יודוך סלה,
ויהללו את שמך באמת,
האל ישועתנו וצרתנו סלה.

ברוך אתה יי, הטוב שמך
ולך נאה להודות.

שלום

שלום רב על ישראל עמך
תשים לעולם,
כי אתה הוא מלך אדון לכל השלום.
וטוב בעיניך לברך את עמך ישראל,
בכל עת ובכל שעה בשלומך.

ברוך אתה יי,
המברך את עמו ישראל
[ואת כל העולם] בשלום.

קספר חיים, ברךה ושלום ופרנסה טובה,
נזכר ונכתב לפניך,
אנחנו וכל עמך בית ישראל,
לחיים טובים ושלום,
ברוך אתה יי, עשה השלום.

o Good One, whose mercies never end,
o Merciful One, whose kindnesses never cease,
we have always put our hope in You.

On Chanukah, add Al ha Ni sim on page 79.

And for all of this, blessed and exalted be
Your Name, our Ruler, constantly, forever and ever.

On the Shabbat before Yom Kippur, say:

And inscribe all the children of Your covenant for a good life.

And all living things shall thank You
and will praise Your Name in truth,
God of our deliverance and our help.

Bend your knees at Blessed, bow at are You, straighten up at Adonai.

Blessed are You, Adonai, whose Name is Good
and to whom it is fitting to give thanks.

Peace

Bestow abundant peace upon Your people Israel
forever,
because You are Supreme Ruler of all peace.
It is good in Your eyes to bless Your people Israel,
at every time and at every hour with Your peace.

Blessed are You, Adonai,
who blesses Your people Israel
[and all the world] ¹ with peace.

On the Shabbat before Yom Kippur, conclude instead:

In the Book of Life, Blessing, and Peace, and Good Livelihood,
may we be remembered and inscribed before You,
we and all Your people the House of Israel,
for a good life and for peace.
Blessed are You, Adonai, Maker of Peace.

Let all that lives give thanks
for the guidance and strength You provide.

You are the Source of Goodness in our lives.

Praise to You, The One
Bringing Goodness to our lives.

Peace

Grant peace to us and the world
for You are the Source of Peace.
Bless us this moment
and every moment,
with peace.

Praise to You, The One
Blessing Your people
and all the world with peace.

¹The additional Hebrew words enhance our prayer that God bless the people of Israel, and all the world, with peace. See the addition to *O-seh Sha-lom* on the next page.

E-lo-hai, n'tzor l'sho-ni mei-ra
u-s'fa-tai mi-da-beir mir-mah.
V'li-m'ka-l'lai naf-shi ti-dom,
v'naf shi ke-a-far la-kol ti-h'yeh.

P'tach li-bi b'To-ra-te-cha
u-v'mitz-vo-te-cha tir-dof naf-shi.
V'chol ha-chosh-vim a-lai ra-ah,
m'hei-rah ha-feir a-tza-tam
v'kal-keil ma-cha-shav-tam.

A-seih l'ma-an Sh'me-cha.
A-seih l'ma-an y'mi-ne-cha.
A-seih l'ma-an k'du-sha-te-cha.
A-seih l'ma-an To-ra-te-cha.
L'ma-an yei-chal-tzun y'di-de-cha,
ho-shi-ah y'min-cha va-a-nei-ni.

Yi-h'yu l'ra-tzon im-rei fi
v'heg-yon li-bi
l'fa-ne-cha,
A-do-nai Tzu-ri v'Go-a-li.

*Take three steps backward. Bow left at O-seh sha-lom, right at hu ya-a-seh sha-lom, and forward at v'al kol Yis-ra-eh.
Upon concluding your personal prayers, take your seat.*

O-seh sha-lom bi-m'ro-mav,
hu ya-a-seh sha-lom a-lei-nu,
v'al kol Yis-ra-eil,
[v'al kol yosh-vei tei-veil,]
v'imru a-mein.

*Traditional services continue with Va-y'chu-lu on page 37.
For Mi-she-bei-rach, see page 130.
For Torah study blessings, see page 94.
Some communities may continue with Kaddish Sha-lem on page 40
or additional prayers followed by A-lei-nu, as indicated on page 41.*

אלהי, נצור לשוני מרע.
ושפתי מדבר מרמה:
ולמקללי נפשי תדם,
ונפשי כעפר לכל תהיה.

פתת לבי בתורתך,
ובמצותיך תרדוף נפשי.
וכל החוששים עלי רעה,
מהרה קצר עצתם
וקלקל מתשבתם.

עשה למען שמך.
עשה למען ימינך.
עשה למען קדשך.
עשה למען תורתך.
למען יחלצנו ידידיך,
הושיעה ימינך וענני.

יהיו לרצון אמרי פי
והגיון לבי
לפניך,
יי צורי וגואלי.

עשה שלום במרומינו,
הוא יעשה שלום עלינו,
ועל כל ישראל,
[ועל כל יושבי תבל,]
[אמרו אמן].

My God, guard my tongue from evil
and my lips from speaking deceit.
To those who curse me may my soul be silent,
and may my soul be like dust to all.

Open my heart to Your Torah
that my soul may pursue Your commandments,
and as for all who plot evil against me,
quickly frustrate their plan
and ruin their plot.

Do it for the sake of Your Name.
Do it for the sake of Your right hand.
Do it for the sake of Your holiness.
Do it for the sake of Your Torah.
So that Your loved ones be rescued,
save (with) Your right hand and answer me.

May the words of my mouth
and the meditation of my heart be pleasing
before You,
Adonai, my Rock and my Redeemer.

*Take three steps backward. Bow left at May the One who makes peace, right at make peace for us, and forward at and for all Israel.
Upon concluding your personal prayers, take your seat.*

May The One who makes peace in the heavens,
make peace for us
and for all [Israel],
[and for all who dwell on earth,]¹
and say Amen.

*Traditional services continue with Va-y'chu-lu on page 37.
For Mi-she-bei-rach, see page 130.
For Torah study blessings, see page 94.
Some communities may continue with Kaddish Sha-lem on page 40
or additional prayers followed by A-lei-nu, as indicated on page 41.*

Watch over me
that I may speak kindly to others.

Protect me from harm's way.

Guide me with Your Teachings
that all that I say
and all that I do
give honor to Your Name.

Accept my prayers,
my thoughts,
and my meditations.

Bless all who live on earth with peace.

Mark Frydenberg

¹ Reconstructionist liturgy has institutionalized the additional phrase ועל כל יושבי תבל v'al kol yosh-vei tei-veil (and for all who dwell on earth) praying for peace for the Jewish people and to all the earth's inhabitants.

Take three steps backward. Bow left at O seh sha lom, right at hu ya a seh sha lom, and forward at v'al kol Yis ra el.

O-seh sha lom bi-m'ro-mav,
hu ya-a-seh sha lom a-lei nu,
v'al kol Yis-ra-eil,
{v'al kol yosh-vei tei-veil,}
v'im ru a-mein.

עֲשֵׂה שְׁלוֹם בְּמַרוֹמַי,
הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל
[וְעַל כָּל יוֹשְׁבֵי תְּהוֹמֹת,
וְאָמְרוּ אָמֵן.]

Where Kiddush is recited as part of the service, see page 51.
From the second night of Pesach until Shavuot, the Omer is counted. See page 81.
For Mi she bei rach, see page 130.
For Torah study blessings, see page 94.
On the Shabbat before Rosh Chodesh, some communities announce the new month. See page 76.

A-lei nu

Recite A lei nu while standing.
The traditional text begins here and continues on top of the next page.

A-lei nu l'sha-bei-ach la-a-don ha kol,
la-teit g'du-lah l'yo-tzeir b'rei-shit,
she-lo a-sa-nu k'go-yei ha-a-ra-tzot
v'lo sa-ma-nu k'mish-p'chot ha-a-da-mah.
She-lo sam chel-kei-nu ka-hem
v'go-ra-lei-nu k'chol ha-mo-nam. ←

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׂם חֵלְקֵנוּ כִּהֵם,
וְגַרְלָנוּ כְּכָל הַמּוֹנֵם : ←

This interpretive version recognizes that all nations play a role in God's plan for humanity.

A-lei nu l'sha-bei-ach la-a-don ha kol,
la-teit g'du-lah l'yo-tzeir b'rei-shit
she-hu a-sah go-yim ra-bim
v'cho-lam cha-fei-tzim
l'hav-chin bi-d'ra-chav,
v'na-tan la-nu go-ral m'yu-chad
she-gi-lah la-nu et mish-pa-tav. ←

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא עָשָׂה גוֹיִם רַבִּים
וְכוֹלָם חִפְצִים
לְהִבְחִין בְּדַדְּבָרָיו,
וְנָתַן לָנוּ גוֹרָל מִיּוֹחַד
שֶׁגִּלָּה לָנוּ אֶת מִשְׁפָּטָיו : ←

Rabbi David Seidenberg

Take three steps backward. Bow left at May the One who makes peace, right at make peace for us, and forward at and for all Israel.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
{and for all who dwell on earth,}
and say Amen.

May the Creator
of peace and harmony in the universe,
create peace in our world as well,
peace for us,
peace for all of Israel,
peace for all people and peoples. Amen!

Joe Rosenstein

Where Kiddush is recited as part of the service, see page 51.
From the second night of Pesach until Shavuot, the Omer is counted. See page 81.
For Mi she bei rach, see page 130.
For Torah study blessings, see page 94.
On the Shabbat before Rosh Chodesh, some communities announce the new month. See page 76.

It is up to us

Recite A lei nu while standing.
The traditional text begins here and continues on top of the next page.

It is up to us to praise the Foundation of all,
to attribute greatness to the One who formed creation,
who did not make us like the nations of the lands,
and has not placed us like the families of the earth,
who did not make our portion like theirs,
nor our fate like that of all their masses. ←

A-lei nu acknowledges the special role that God gave the Jewish people by giving us the Torah. It ends with a vision of the day when all people will acknowledge God's rule, for that will enable us to perfect the world under Shaddai's (God's) dominion.

This interpretive version recognizes that all nations play a role in God's plan for humanity.

It is up to us to praise to the Foundation of all,
to attribute greatness to the One who formed creation,
who made many nations,
all of whom seek
to perceive God's ways,
and who gave to us a unique destiny
by revealing to us Divine laws. ←

This interpretive version may be sung to the traditional melody.

We praise, praise the Foundation of all,
the One of glory, Creator of Worlds,
who made us a nation
among all the earth
and gave us our portion
with all humankind.

Who made us seekers of Truth
and gave us the treasures
our Teachings bestow. ←

Continue here; kneel and bow at: Va a nach nu ko-r'im; straighten at: Lif nei me-lech.

Var-a-nach-nu ko-r'im u-mish-ta-cha-vim u-mo-dim
lif-nei
[me-lech mai-chei ha-m'la-chim | m'kor ha-cha-yim],
ha-Ka-dosh Ba-ruch Hu.

She-hu no-teh sha-ma-yim v'yo-seid a-retz,
u-mo-shav y'ka-ro ba-sha-ma-yim mi-ma'al,
u-sh'chi-nat u-zo
b'gov-hei m'ro-mim.

Hu e-lo-hei-nu ein od.
E-met mal-kei-nu e-fes zu-la-to.
Ka-ka-tuv b'to-ra-to: V'ya-da-ta ha-yom
va-ha-shei-vo-ta el l'va-ve-cha
ki A-do-nai hu ha-E-lo-him ba-sha-ma-yim mi-ma'al,
v'ai ha-a-retz mi-ta-chat, ein od.

Al kein n'ka-veh l'cha A-do-nai E-lo-hei-nu
li-r'ot m'hei-rah b'tif-e-ret u-ze-cha,
l'ha-a-vir gi-lu-lim min ha-a-retz
v'ha-e-li-lim ka-rot yi-ka-rei-tun,
l'ta-kein o-lam b'mal-chut Sha-dai,
v'chol b'nei va-sar yik-r'u vi-sh'me-cha,
l'haf-not ei-le-cha kol rish-ei a-retz.

Ya-ki-ru v'yei-d'u kol yosh-vei tei-veil.
Ki l'cha tich-ra kol be-rech,
ti-sha-va kol la-shon. ←

וְאֵנַחְנוּ כּוֹרְעִים וּמְשַׁתְּחִיִּים וּמוֹדִים,
לִפְנֵי
[מֶלֶךְ, מַלְכֵי הַמַּלְכִּים | מְקוֹר הַחַיִּים]
הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיָסַד אֶרֶץ,
וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשָׁכֵנַת עֲזוֹ
בְּגִבְהֵי מְרוֹמִים.

הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ אֶפֶס זוּלָּתוֹ.
כְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּחְתָּ אֵל לְבָבְךָ
כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִמַּחַת, אֵין עוֹד:

Deuteronomy 4:39

עַל כֵּן נִקְוֶה לְךָ יי אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲזֶךָ,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִבְרַחֲנָן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
וְכָל בְּנֵי כָשֶׁר יִקְרְאוּ בְּשִׁמְךָ,
לְהִפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ.

יִקְרְאוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל,
כִּי לְךָ תִּכְרַע כָּל בְּרֶגֶל,
וְשָׁבַע כָּל לְשׁוֹן: ←

Continue here; kneel and bow at: We kneel and bow; straighten at: before the Supreme Ruler.

We kneel and bow and give thanks
before
[the Supreme Ruler | the Source of Life]
the blessed Holy One.

Who stretches out the skies and founds the earth
whose glory dwells in the heavens above
and whose powerful Presence
is in the exalted heights.

The One is our God, there is no other.
True is our Ruler, all else is insignificant.
As it is written in The Torah: "Know today
and make it dwell in your heart
that Adonai is our God in the heavens above
and on the earth below. There is no other."

Deuteronomy 4:39

Thus we hope for You, Adonai our God,
to see quickly the beauty of Your strength,
removing idols from the earth,
utterly destroying false gods,
to repair the world for Shadai's dominion,
so that all humanity will call out Your Name,
to turn back to You all the wicked of the earth.

They will realize and know, all the world's inhabitants,
that to You every knee must bend,
and every tongue pledge loyalty. ←

We kneel, bow, give thanks
to the true Source of Life,
to the Holy Eternal of old
the Holy One, blessed be.

Who stretched the skies above,
placed the land and poured the sea,
who made the radiance shine
through eternal space and time.
The Source of all Truth, the Source of all Life,
Eternal Source of all.

You are the true God, You the only One,
You that we seek in all the paths of life.
As Torah tells, as Torah tells:
You will know it today, you will know it today
and keep it in your heart:

One is Eternal in the skies above,
One is Eternal in the land below.
No other exists, no other exists.
The One, the One is All, the One is All.

Thus we hope to see the majesty of the One
replace the worship of things
made by human hands and minds
among the beings of the earth,
that all beings everywhere may know
the true Source of all nourishment,
of all life and power.

All the voices of life
will acknowledge the Source
and the causes of evil will be stilled
when all who live
keep faith with the Source of Truth. ←

L'fa-ne-cha A-do-nai E-lo-hei-nu yich-r'u
v'yi-po-lu,
v'li-ch'vod shim-cha y'kar yi-tei-nu.
Vi-ka-b'lu chu-iam et of mal-chu-te-cha
v'tim-loch a-lei-hem m'hei-rah l'o-lam va-ed.

Ki ha-mal-chut shel-cha hi
u-l'ol-mei ad tim-loch b'cha-vod.
Ka-ka-tuv b'to-ra-te-cha,
A-do-nai yim-loch l'o-lam va-ed.

V'ne-e-mar v'ha-yah A-do-nai
l'me-lech al kol ha-a-retz.
Ba-yom ha-hu yi-h'yeh A-do-nai e-chad,
u-sh'mo e-chad.

Psalm 27 is traditionally recited each day during the month of Elul, and through the end of Yom Kippur (or in some communities, through Simchat Torah, the last of the Tishrei holidays). See page 84.

לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ
וְיִפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
וְיִקְבְּלוּ כָל־עַם אֶת עוֹל מְלֹכוֹתֶיךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.

כִּי הַמְּלָכוֹת שֶׁלְּךָ הֵיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד:
בְּכָתוּב בְּתוֹרַתְךָ,
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

Exodus 15:18

וְנֹאמַר, וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
כִּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,
וְשֵׁמוֹ אֶחָד:

Zechariah 14:9

Before You, Adonai our God, will they bow
and prostrate themselves,
and to the glory of Your Name, give honor.
All will accept the authority of Your rule,
and You will rule over them soon, forever and ever.

For the dominion is Yours,
and for all eternity You will rule in glory.
As it is written in Your Torah,
"Adonai will rule forever and ever."

Exodus 15:18

And it is said: "Adonai will become
Ruler over all the earth.
On that day, Adonai will be One,
and The Name, One."

Zechariah 14:9

Psalm 27 is traditionally recited each day during the month of Elul, and through the end of Yom Kippur (or in some communities, through Simchat Torah, the last of the Tishrei holidays). See page 84.

In Your light will we bow
and honor Your Name,
and know Your peace,

the world which is Yours
unto the ends of space,
until the end of time.

As the Torah tells,
the Source of Truth is eternal.

And we all say: Eternal is the Source,
the Source of all Creation.

And on that day, and on that day,
the One will be One indeed.
And the Name, and the Name,
and the Name be One.

Judith Kerman

Merger Poem: A Vision for the Future

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.

Judy Chicago

Kad-dish Ya·tom

Mourners, those observing a Yahr-zeit (the anniversary of the death of a loved one) and those in communities whose custom it is that everyone rises, now stand to recite the Mourner's Kaddish.

Yit-ga·dal v'yit-ka·dash sh'meih ra·ba
b'al·ma di v'ra chi·r'u·teih.
V'yam·lich mal·chu·teih
b'cha·yei·chon u·v'yo·mei·chon
u·v'cha·yei d'chol beit Yis·ra·eil.
Ba·a·ga·la u·vi·z'man kar·riv, v'im·ru a·mein.

Congregation and reader respond:

Y'hei sh'meih ra·ba m'va·rach
l'a·lam u·l'al·mei al·ma·ya.

Yit·ba·rach v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam v'yit·na·sei
v'yit·ha·dar v'yit·a·leh v'yit·ha·lal
sh'meih d'ku·d'sha b'rich hu.
L'ei·la (*l'ei·la) min kol
bir·cha·ta v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma, v'im·ru a·mein.

Y'hei sh'la·ma ra·ba min sh'ma·ya
v'cha·yim a·lei·nu v'al kol Yis·ra·eil
v'im·ru a·mein.

Take three steps backward. Bow left at O seh sha lom, right at hu ya a-seh sha lom, and forward at v'al kol Yis ra eil.

O·seh sha·lom bi·m'ro·mav,
hu ya·a·seh sha·lom a·lei·nu,
v'al kol Yis·ra·eil.
[v'al kol yosh·vei tei·veil,]
v'im·ru a·mein.

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעָלְמָא דִּי כְּרָא כְרֻעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְנָן קָרִיב, וְאָמְרוּ אָמֵן :

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא :

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ רַבָּא דְקֻדְשָׁא בְּרִיךְ הוּא :
לְעָלְא (*לְעָלְא) מִן כּוּל
בְּרַבְתָּא וְשִׁירְתָּא,
תְּשׁוּבָתָתָא וְנַחֲמָתָא,
דְאָמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן :

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כּוּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן :

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כּוּל יִשְׂרָאֵל,
[וְעַל כּוּל יוֹשְׁבֵי תְהוֹמֵי הָאָרֶץ.]
וְאָמְרוּ אָמֵן.

Mourner's Kaddish

Mourners, those observing a Yahr-zeit (the anniversary of the death of a loved one) and those in communities whose custom it is that everyone rises, now stand to recite the Mourner's Kaddish.

May The Great Name be made great and holy
in the world created according to Divine will.
May The One's Rule be established
in your lifetimes and in your days
and in the lifetimes of all the House of Israel,
speedily and in a short time, and say Amen.

Congregation and reader respond:

May The Great Name be blessed
in all worlds, forever and ever.

Blessed, lauded,
glorified, exalted, extolled,
beautified, raised up, and praised
be the Name of the Blessed Holy One.
(* Between Rosh Hashanah and Yom Kippur: Far) beyond all
blessing and song,
praise and consolation
that are said in the world, and say Amen.

May there be a great peace from the heavens,
with life for us and all Israel,
and say Amen.

Take three steps backward. Bow left at May the One who makes peace, right at make peace for us, and forward at and for all Israel.

May The One who makes peace in the heavens,
make peace for us
and for all Israel,
[and for all who dwell on earth,]
and say Amen.

Our thoughts now turn to those whose lives have touched our lives. Some of us may stand to remember relatives or friends; others rise to recall those who died and have no one to remember them; still others may stand in silence, in support of those who recite these words of faith as Jews have done throughout the ages.

Like other versions of the Kaddish prayer, the Mourner's Kaddish does not mention death. Recited by mourners, it reminds us that one should affirm faith in God in times of sorrow as well as in times of joy.

The word *ya·tom* יתום literally means "orphan." A medieval story suggests that this Kaddish is so named because Rabbi Akiva helped an orphan save his father's soul from punishment in Gehenna (hell). Rabbi Akiva taught the boy to recite the phrase *Yit-ga·dal v'yit-ka·dash sh'meih ra·ba*. When the congregation responded *Y'hei sh'meih ra·ba m'va·rach*, the boy's father's soul was rescued and sent to eternal rest.

Kid-dush L'E-rev Shab-bat

קדוש לערב שבת

Following a Chasidic custom, some people begin:

Va-yar E-lo-him et kol a-sher a-sah
v'hi-neih tov m'od.

וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה
וְהִנֵּה טוֹב מְאֹד.

Genesis 1:31

Many begin here:

Va-y'hi e-rev. Va-y'hi vo-ker

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

Yom Ha-shi-shi. Va-y'chu-lu Ha-sha-ma-yim
v'ha-a-retz v'chol tz'va-am.

יוֹם הַשִּׁשִּׁי. וַיְכַלּוּ הַשָּׁמַיִם
וְהָאָרֶץ וְכָל צְבָאָם:

Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-sher a-sah,
va-yish-bot ba-yom ha-sh'vi-i,
mi-kol m'lach-to a-sher a-sah.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to,
ki vo sha-vat mi-kol m'lach-to
a-sher ba-ra E-lo-him la-a-sot.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ,
כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ,
אֲשֶׁר כָּרָא אֱלֹהִים לַעֲשׂוֹת:

Genesis 1:31, 2:1-3

The leader raises the cup of wine.

Sav-rei cha-vei-rai: ←

סָבְרֵי חֲבֵרֵי: ←

Kiddush for Shabbat Evening

Following a Chasidic custom, some people begin:

And God saw all that God had made
and behold it was very good.

Genesis 1:31

Many begin here:

And there was evening, and there was morning.

The sixth day. The heavens and the earth were
completed and all their forces.

On the seventh day God completed
the work that God had been doing,
and God ceased on the seventh day,
from all the work that God had been doing.

God blessed the seventh day
and made it holy,
for on it God ceased from all The Work
in creation, that God had done.

Genesis 1:31, 2:1-3

The leader raises the cup of wine.

With the approval of my friends: ←

Making Kiddush at Home

We recite the Kiddush while standing, holding a
full cup of wine or grape juice. Before the
Shabbat evening meal, we begin with the words
"And it was evening, and it was morning, the
sixth day." Adding these words allows us to
recognize God the Creator of the World by
including an acrostic for God's Name as indicated
by the bold Hebrew letters.

According to Chasidic custom, some recite the
entire verse (Genesis 1:31), for it is a reminder
of the essential wonder and goodness of the
Creation which we celebrate on Shabbat.

Attention, Friends

Opinions differ as to the meaning of the
invocation beginning *Sav-rei*. According to one
view, the person reciting Kiddush is calling those
present to attention to remind them that they will
not have to say Kiddush for themselves. Another
view states that the leader is asking those
present if they agree to fulfill their obligation
through this recitation. The response is *l'cha-yei*,
which indicates agreement.

According to Midrash Tanchuma (P'kudei 2)
these were the words a judge would use to
question the witnesses in a capital case. "What
do you think, gentlemen (*Sav-rei, ma-ra-nan*). Is
the accused guilty as charged?" They would
reply either: "To life!" or "To death!" If found
guilty and had to be stoned, the accused was
given a cup of strong wine to numb the senses.
This wine, then, was for death. When we say
Kiddush and introduce it with these words, the
proper response is "*L'cha-yim!*" This wine is for
life.