



Siddur Lev Shalem*

Kabbalat Shabbat

*Excerpted and adapted for use at outdoor services,
during pandemic 2020, including prayers and
readings from additional sources.

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Lev Shalem page numbers (L.S.)

SHALOM ALEIKHEM

Peace to you, ministering angels,
messengers of the Most High,
sent by the Sovereign, the sovereign of all
sovereigns,
the Holy One, whom we bless.

Come in peace, angels of peace,
messengers of the Most High,
sent by the Sovereign, the sovereign of all sovereigns,
the Holy One, whom we bless.

Bless me with peace, angels of peace,
messengers of the Most High,
sent by the Sovereign, the sovereign of all sovereigns,
the Holy One, whom we bless.

Go in peace, angels of peace,
messengers of the Most High,
sent by the Sovereign, the sovereign of all sovereigns,
the Holy One, whom we bless.

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי הַשָּׁשְׂרֵת מַלְאָכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

**Shalom aleikhem, malakhei ha-shareit, malakhei elyon,
mi-melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.**

בּוֹאֲכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁשְׂלוֹם מַלְאָכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

**Bo-akhem l'shalom, malakhei ha-shalom, malakhei elyon,
mi-melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.**

בְּרַכּוּנִי לְשָׁלוֹם מַלְאָכֵי הַשָּׁשְׂלוֹם מַלְאָכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

**Bar'khuni l'shalom, malakhei ha-shalom, malakhei elyon,
mi-melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.**

צֵאתְכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁשְׂלוֹם מַלְאָכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

**Tzeit'khem l'shalom, malakhei ha-shalom, malakhei elyon,
mi-melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.**

An Introductory Song Welcoming Shabbat

הַקְדָּמָה

Y'DID NEFESH

Beloved of my soul, compassionate father, draw me, Your servant, to Your desire. Would that I could run like a gazelle, and bow before Your beauty, for I find Your love sweeter than honey or any delight.

Beautiful, splendrous light of the world, my soul is sick with love. God, please heal her by bathing her in Your serene light—then she shall surely be strengthened and healed and be Your servant forever.

Ancient One, let Your compassion flow. Have pity on the child whom You love—for I have yearned for so long to see Your luminescent power. My God, my beloved, hurry; please, do not hide!

Please, my beloved, reveal Yourself. Spread the *sukkah* of Your love over me. May the whole world be illuminated with Your glory; then shall we be glad and rejoice with You. My lover—come quickly, for the time has come—have compassion for me as in days of old.

יְדִיד נֶפֶשׁ, אָב הַרְחָמֵן, מְשׁוֹף עֲבָדְךָ אֶל רְצוֹנְךָ,
יְרוּץ עֲבָדְךָ כְּמוֹ אַיִל, יִשְׁתַּחֲוֶה מוֹל הַדְרָךְ,
כִּי יַעֲרַב לוֹ יְדִידוּתְךָ, מִנֶּפֶת צוּף וְכָל טַעַם.

הַדּוֹר, נְאֻה, זִיו הָעוֹלָם, נַפְשִׁי חוֹלַת אַהֲבָתְךָ,
אָנָּה, אֵל נָא, רְפֵא נָא לָהּ, בְּהַרְאוֹת לָהּ נְעִם זִיוְךָ,
אִז תִּתְחַזַּק וְתִתְרַפֵּא, וְהִיְתָה לְךָ שִׁפְחַת עוֹלָם.

וְתִיק, יְהֵמוּ רַחֲמֶיךָ, וְחוּס נָא עַל בֶּן אוֹהֲבֶךָ,
כִּי זֶה כְּמָה נִכְסוּף נִכְסוּף לְרֵאוֹת בְּתַפְאֲרַת עֲזֶךָ,
אָנָּה, אֱלֹהִי, מִחֲמַד לִבִּי, חוֹשֶׁה נָא, וְאֵל תִּתְעַלֵּם.

הַגְלֵה נָא, וּפְרוֹשׁ חֲבִיב עָלַי, אֶת סִפְת שְׁלוֹמְךָ,
תֵּאִיר אֶרֶץ מִכְבוֹדְךָ, נְגִילָה וְנִשְׁמָחָה בָּךְ,
מַהֵר אַהֲוֵב, כִּי בָּא מוֹעֵד, וְחַנְּנִי כִּימֵי עוֹלָם.

Y'did nefesh, av ha-rahaman, m'shokh avdakh el r'tzonakh,
yarutz avdakh k'mo ayal, yishta'haveh mul hadarakh,
ki ye-erav lo y'didutakh, mi-nofet tzuf v'khol ta-am.

Hadur, na-eh, ziv ha-olam, nafshi holat ahavatakh,
ana, El na, r'fa na lah, b'harot lah no-am zivakh,
az tit-hazek v'titrapei, v'haitah lakh shifhat olam.

Vatik, yehemu rahamekha, v'hus na al ben ohavakh,
ki zeh kamah nikhsaf nikhsaf lirot b'tiferet uzakh,
ana, eili, mahmad libi, hushah na, v'al titalam.

Higaleih na, u-fros haviv alai, et sukkat sh'lomakh,
ta-ir eretz mi-k'vodakh, nagilah v'nism'hah bakh,
maher ahuv, ki va mo-ed, v'honeini kimei olam.

⌘

LET US GO and sing to ADONAI,
let us trumpet praise to our protector.
Filled with thanks, let us greet God,
raising our voice in song.

Great is ADONAI,
a greater sovereign than all other deities.
God's hands formed the earth's deep,
mountain crests, too, are God's work;
the sea is God's, for God made it;
dry land was fashioned by God's hands.

Come, then, let us bow and kneel,
let us bend our knees,
in the presence of ADONAI, who formed us.

For ADONAI is our God
and we are God's flock, sheep in God's caring hands.

If only you would listen today to God's voice,
and not become hard-hearted like the people
at Merivah, like that time at Massah—in the desert,
when your ancestors tried Me, and tested Me,
though they had seen what I had wrought.

► For forty years I was troubled by that generation,
and I said, "These are a people whose hearts
have gone astray; they do not know My way,"
so, in anger, I swore they would not enter My rest.

L'khu n'ran'nah l'adonai,
nari-ah l'tzur yisheinu.
N'kadmah fanav b'todah,
bizmirot nari-ah lo.
Ki El gadol Adonai,
u-melekh gadol al kol elohim.
Asher b'yado meh'k'rei aretz,
v'to-afot harim lo.
Asher lo hayam v'hu asahu,
v'yabeshet yadav yatzaru.
Bo-u nishtaḥaveh v'nikhra-ah,
nivr'khah lifnei Adonai oseinu.
Ki hu eloheinu va-anahnu am marito v'tzon yado,
hayom im b'kolo tishma-u.
Al takshu l'vavkhem kimrivah,
k'yom masah bamidbar.
Asher nisuni avoteikhem,
b'hanuni gam ra-u fo-oli.
► Arba-im shanah akut b'dor,
va-omar am to-ei leivav hem,
v'hem lo yadu d'rakhai.
Asher nishbati v'api,
im y'vo-un el m'nuḥati.

Psalms 95

⌘

לְכוּ נְרַנְנָה לַיהוָה,
נְרִיעָה לְצוּר יִשְׁעֵנו.
נִקְדְּמָה פָנָיו בְּתוֹדָה,
בְּזִמְרוֹת נְרִיעַ לוֹ.
כִּי אֵל גָּדוֹל יְהוָה,
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מְחַקְרֵי אֶרֶץ,
וְתוֹעֵפוֹת הָרִים לוֹ.
אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,
וַיַּבֶּשֶׂת יַדָּיו יַצְרוּ.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה,
נִבְרַכָּה לְפָנָי יְהוָה עֲשֵׂנוּ.
כִּי הוּא אֱלֹהֵינוּ
וְאַנְחֵנוּ עִם מְרֻעֵינוּ
וְצִאֵנוּ יָדוּ,
הַיּוֹם, אִם בְּקִלּוֹ תִשְׁמָעוּ.
אֵל תִּקְשׁוּ לְבַבְכֶם בְּמְרִיבָה,
כַּיּוֹם מִסָּה בַּמִּדְבָּר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
בְּחַנּוּנֵי גַם רָאוּ פְעָלֵי.
◀ אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר,
וְאָמַר עִם תַּעֲיֵי לִבְבֵּהֶם,
וְהֵם לֹא יָדְעוּ דְרָכַי.
אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי,
אִם יִבְאוּן אֵל מְנוּחָתִי.

תהלים צה

L.S. 11, 12

כ

SING TO ADONAI a new song;
sing to ADONAI, all the earth;
sing to ADONAI, praise God's name;
day after day, tell of God's deliverance.

Tell the nations of God's glory;
speak of God's wonders among all peoples.
For ADONAI is great, surely to be praised,
more revered than other gods.
For the gods of the nations are man-made idols,
but ADONAI fashioned the very heavens.

Grandeur and glory are God's honor guard,
strength and joy where God is found.
Offer to ADONAI, peoples of the world,
offer to ADONAI honor and strength.
Offer to ADONAI the honor due God's name,
bring a gift of thanksgiving and enter God's presence.

Bow to ADONAI in the glory of this holy place;
tremble before God's presence, all who dwell on earth
Announce among the nations, "ADONAI reigns"—
the land is firm and will not be moved;
peoples will be truthfully judged.

► The heavens shall be glad and the earth rejoice,
the sea in its fullness roar;
the meadows and all that grows in them exult.
Even the trees of the forest shall sing praise—
as ADONAI comes,
comes to judge the earth,
judging lands with righteousness
and peoples with divine truth.

Shiru ladonai shir ḥadash,
shiru ladonai kol ha-aretz.
Shiru ladonai bar'khu sh'mo,
basru miyom l'yom y'shu-ato.

Sapru va-goyim k'vodo,
b'khol ha-amim niflotav.
Ki gadol Adonai u-m'hulal me'od,
nora hu al kol elohim.
Ki kol elohei ha-amim elilim,
vadonai shamayim asah.

Hod v'hadar l'fanav,
oz v'tiferet b'mikdasho.
Havu ladonai mishp'hot amim,
havu ladonai kavod va-oz.
Havu ladonai k'vod sh'mo,
se'u minḥah u-vo-u l'hatzrotav.

Hishtahavu ladonai b'hadrat kodesh,
hilu mi-panav kol ha-aretz.
Imru va-goyim Adonai malakh,
af tikon teiveil bal timot,
yadin amim b'meisharim.

► Yism'hu ha-shamayim v'tagel ha-aretz,
yiram hayam u-m'lo-o.
Ya-aloz sadai v'khol asher bo,
az y'ran'nu kol atzei ya-ar.
Lifnei Adonai ki va,
ki va lishpot ha-aretz,
yishpot teiveil b'tzedek,
v'amim be-emunato.

Psalm 96

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
שִׁירוּ לַיהוָה כָּל־הָאָרֶץ.
שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ,
בְּשָׂרוֹ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
נֹרָא הוּא עַל כָּל־אֱלֹהִים.
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,
וַיהוָה שָׁמַיִם עָשָׂה.

הוֹד וְהַדָּר לְפָנָיו,
עֹז וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ.
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,
הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
שִׂאוּ מִנְחָה וּבְאוּ לַחֲצֹרוֹתָיו.
הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ,
חִילוּ מִפְּנֵי כָל־הָאָרֶץ.
אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ,
אִף תִּבּוֹן תִּבַּל בַּל תִּמוּט,
יָדִין עַמִּים בְּמִישָׁרִים.

◀ יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,
יִרְעַם הַיָּם וּמְלֹאוֹ,
יַעֲלוּ שָׂדֵי וְכָל אֲשֶׁר בּוֹ,
אֲזוּ יִרְנְנוּ כָּל־עֵצֵי יַעַר.
לְפָנֵי יְהוָה כִּי בָּא,
כִּי בָּא לְשַׁפֵּט הָאָרֶץ,
יִשְׁפֹט תִּבַּל בְּצֶדֶק,
וְעַמִּים בְּאִמּוֹנָתוֹ.

תהלים צו

L.S. 13,14

ADONAI REIGNS:

let the earth be glad,
the many distant lands rejoice.

Clouds and thick darkness surround the Divine;
righteousness and justice secure God's throne.

Fire goes before God,
consuming besiegers round about.

Flashes of lightning illumine the land;
the earth watches and trembles—
mountains melt like wax
at the approach of ADONAI,
at the approach of the master of all the earth.

The heavens tell of God's righteousness
and all the nations see God's glory.

Worshippers of idols be shamed
for praising false gods;
all that is deemed supreme bow before God.

Zion hears of it and rejoices,
the cities of Judah exult,
as You, ADONAI, pass judgment.

You, ADONAI, are above all that is earthly,
exalted over all that is worshipped as divine.

► Those who love ADONAI hate evil;
God protects the lives of the faithful,
saving them from the hands of the sinful.

Light is sown for the righteous
and joy for the upright.
Rejoice in ADONAI, you righteous people,
and thank God as you pronounce the divine holy name.

Adonai malakh tagel ha-aretz,
yism'hu iyim rabim.
Anan va-arafel s'vivav,
tzedek u-mishpat m'khon kiso.
Esh l'fanav telekh,
u-t'lahet saviv tzarav.
Hei-iru v'rakav teiveil,
ra-atah va-tahel ha-aretz.
Harim ka-donag namasu mi-lifnei Adonai,
mi-lifnei adon kol ha-aretz.
Higidu ha-shamayim tzidko,
v'ra-u khol ha-amim k'vodo.

Yeivoshu kol ovdei fesel,
ha-mit-hal'lim ba-elilim,
hishtahavu lo kol elohim.
Shamah va-tismaḥ tziyon,
va-tageilnah b'not y'hudah,
l'ma-an mishpatekha Adonai.
Ki atah Adonai elyon al kol ha-aretz,
me'od na-aleita al kol elohim.
► Ohavei Adonai sinu ra,
shomer nafshot ḥasidav,
miyad r'sha-im yatzileim.
Or zaru-a la-tzadik,
u-l'yishrei lev simḥah.
Simḥu tzadikim badonai,
v'hođu l'zeikher kodsho.

Psalm 97

יהוה מֶלֶךְ תִּגַּל הָאָרֶץ,
יִשְׁמְחוּ אֵיִם רַבִּים.
עָנָן וְעָרַפֶּל סְבִיבָיו,
צְדָק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ.
אֵשׁ לְפָנָיו תֵּלֵךְ,
וּתְלַהֵט סְבִיב צָרָיו.
הָאֵירוּ בְרָקָיו תֵּבֵל,
רָאֵתָה וּתְחַל הָאָרֶץ.
הָרִים כַּדּוֹנָג נִמְסוּ מִלִּפְנֵי יְהוָה,
מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ.
הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ,
וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ.
יִבְשׂוּ כָל־עֹבְדֵי פֶסֶל,
הַמְתִּיחֵלִילִים בְּאֱלִילִים,
הַשְׁתַּחֲוּוּ לוֹ כָּל־אֱלֹהִים.
שָׁמְעָה וּתְשַׂמַּח צִיּוֹן,
וּתְגַלְגֵּל נֶגְוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה.
כִּי אַתָּה יְהוָה עֲלִיוֹן עַל כָּל־הָאָרֶץ,
מְאֹד נֶעְלִיתָ עַל כָּל־אֱלֹהִים.
◀ אֱהִיבִי יְהוָה שִׁנְאוֹ רָע,
שׁוֹמֵר נַפְשׁוֹת חֲסִידָיו,
מִיַּד רְשָׁעִים יִצִּילֵם.
אוֹר זָרַע לְצַדִּיק
וּלְיֹשְׁרֵי לֵב שִׂמְחָה.
שִׁמְחוּ צְדִיקִים בִּיהוָה,
וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁוֹ.

תהלים צז

L.S. 15,16

ADONAI REIGNS: nations tremble;
the one enthroned amidst the cherubim
makes the world quake.

ADONAI is great in Zion, above all nations.
They shall acknowledge Your name, saying:
“Great, awe-inspiring, Holy One.”

A sovereign’s strength lies in the love of justice,
and You forged the paths of truth,
judging Jacob righteously and justly.

Exalt ADONAI, our God;
bow down before God, the Holy One.

Moses and Aaron among God’s priests,
and Samuel among those who called upon the
divine name,
called to You and You answered them.
You spoke to them from amidst the cloud;
they kept Your covenant and the law You gave them.
You answered them, ADONAI our God,
You were a forgiving God to them,
even as You punished them for their transgressions.

► Exalt ADONAI, our God, and bow down
at God’s holy mountain, for ADONAI our God is holy.

Adonai malakh yirg’zu amim,
yoshev k’ruvim tanut ha-aretz.
Adonai b’tziyon gadol,
v’ram hu al kol ha-amim.
Yodu shim-kha gadol v’nora kadosh hu.
V’oz melekh mishpat ahev,
atah konanta meisharim,
mishpat u-tzedakah b’ya-akov atah asita.
Rom’mu Adonai eloheinu,
v’hishtahavu lahadom raglav kadosh hu.

Moshe v’aharon b’khohanav
u-shmuel b’korei sh’mo,
korim el Adonai v’hu ya-anem.
B’amud anan y’daber aleihem,
shamru eidotav v’hok natan lamo.
Adonai eloheinu atah anitam,
El nosei hayita lahem,
v’nokem al alilotam.
► Rom’mu Adonai eloheinu,
v’hishtahavu l’har kodsho,
ki kadosh Adonai eloheinu.

Psalm 99

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים,
יֵשֵׁב בְּרוֹבַיִם תְּנוּט הָאָרֶץ.
יהוה בְּצִיּוֹן גָּדוֹל,
וְרָם הוּא עַל כָּל־הָעַמִּים.
יִדְּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא.
וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,
אַתָּה בּוֹנֵנֵת מִיִּשְׂרָאֵל,
מִשְׁפָּט וּצְדָקָה בִּיעֲקֹב אַתָּה עָשִׂיתָ.
רוֹמְמוּ יְהוה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהַדֹּם רַגְלָיו קְדוֹשׁ הוּא.

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ,
קֹרְאִים אֶל יְהוה וְהוּא יַעֲנֵם.
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,
שָׁמְרוּ עֲדוֹתָיו וְחֹק נָתַן לָמוֹ.
יְהוה אֱלֹהֵינוּ אַתָּה עֲנִיתָם,
אֵל נִשְׂא הָיִיתָ לָהֶם,
וְנִקַּם עַל עֲלִילוֹתָם.
◀ רוֹמְמוּ יְהוה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ,
כִּי־קְדוֹשׁ יְהוה אֱלֹהֵינוּ.

תהלים צט

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine;
acclaim ADONAI, with honor and strength.
Acclaim ADONAI, with the honor due God's name;
bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters;
God, glorious, thunders—
ADONAI, over the great sea.

The voice of ADONAI, with all its power;
the voice of ADONAI, with all its majesty;
the voice of ADONAI shatters the cedars.

ADONAI shatters the cedars of Lebanon—
making the trees dance like calves,
the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire;
the voice of ADONAI convulses the wilderness,
ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve
and strips forests bare, and in God's sanctuary
all acknowledge the glory of God.

ADONAI was enthroned above the flood waters:
enthroned, ADONAI is eternally sovereign.
ADONAI will grant strength to God's people;
ADONAI will bless them with peace.

Mizmor l'david:

havu l'adonai b'nei eilim, havu l'adonai kavod va-oz.

Havu l'adonai k'vod sh'mo, hishtaḥavu l'adonai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko-aḥ, kol Adonai be-hadar.

Kol Adonai shover arazim, va-y'shaber Adonai et arzei ha-l'vanon.

Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven re'eimim.

Kol Adonai ḥotzev lahavot esh.

Kol Adonai yaḥil midbar, yaḥil Adonai midbar kadesh.

Kol Adonai y'holel ayalot,

va-yeḥesof ye'arot, u-v'heikhalo kulo omer kavod.

Adonai lamabul yashav, va-yeshev Adonai melekh l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo vashalom.

מִזְמוֹר לְדָוִד

הִבּוּ לַיהוָה בְּנֵי אֱלֹהִים,

הִבּוּ לַיהוָה כְּבוֹד וְעֹז,

הִבּוּ לַיהוָה כְּבוֹד שָׁמַיִם,

הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.

קוֹל יְהוָה עַל הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים,

יְהוָה עַל מַיִם רַבִּים;

קוֹל יְהוָה בִּכְחָ;

קוֹל יְהוָה בְּהַדָּר;

קוֹל יְהוָה שֹׁבֵר אֲרָזִים,

וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן,

וַיִּרְקִידֵם כְּמוֹ עֵגֶל,

לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בּוֹרְאֵמִים;

קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ;

קוֹל יְהוָה יַחִיל מִדְּבַר, יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ;

קוֹל יְהוָה יַחֲלֵל אֵילוֹת, וַיַּחֲשֹׁף יַעֲרוֹת,

וּבְהִיכָלוֹ כָּלוּ אֵמֶר כְּבוֹד.

יְהוָה לְמַבּוֹל יִשָּׁב,

וַיִּשָּׁב יְהוָה מִלֶּקֶךְ לְעוֹלָם.

יְהוָה עֹז לְעַמּוֹ יִתֵּן,

יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

תהלים כט

A MEDITATION: ANA, B'KHO-AḤ

If You would, may Your mighty right hand
undo the knot that ties us up.

*Accept the prayers of Your people;
You who are revered, raise us up, cleanse us.*

Almighty, if You would, guard as the apple of Your eye
those who seek Your unity.

*Bless them, cleanse them, have compassion on them,
always act justly toward them.*

Mighty, Holy One, in Your abundant goodness,
guide Your people.

Alone exalted, turn to Your people who invoke Your holiness.

Listen to our pleas, hear our cries,
knowing the hidden depths within us.

*Praised be the name of the one
whose glorious sovereignty is forever and ever.*

אָנָּא, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה.
קַבֵּל רִנַּת עַמְּךָ, שֶׁגִּבְנוּ, טַהֲרֵנוּ, נוֹרָא.
נָא גִבּוֹר, דּוֹרְשֵׁי יְחִוּדְךָ, כְּבַבְתָּ שְׁמֵרֵם.
בְּרַכֶּם, טַהֲרֵם, רַחֲמֵם, צְדָקָתְךָ תָּמִיד גְּמִלֵם.
חֲסִין קְדוֹשׁ, בְּרַב טוֹבָךָ, נַהֵל עֲדָתְךָ.
יְחִיד גְּאֵה, לְעַמְּךָ פְּנֵה, זֹכְרֵי קִדְשֶׁתְךָ.
שׁוֹעֲתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדֵעַ תַּעֲלוּמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ana, b'kho-aḥ g'dulat y'minkha, tatir tz'rurah.
Kabel rinat am'kha, sagveinu, tahareinu, nora.
Na gibor, dorshei yiḥud'kha, k'avat shomrem.
Bar'khem, taharem, raḥamem, tzidkat'kha tamid gomlem.
Ḥasin kadosh, b'rov tuvka, nahel adatekha.
Yaḥid gei-eh, l'am'kha p'neih, zokh'rei k'dushatekha.
Shavateinu kabel, u-shma tza-akateinu, yodei-a ta-alumot.
Barukh shem k'vod malkhuto l'olam va-ed.

L'kha Dodi

*Come, my beloved, to welcome the bride;
let us greet Shabbat as she arrives.*

“Observe” and “remember” were uttered as one
we heard it thus from the singular One.
God’s name is one and God is one,
renowned with honor and deserving of praise.

Come, my beloved. . .

Let us go out to greet Shabbat,
sacred wellspring of blessing,
conceived at the beginning of time,
finally formed at the end of six days.

Come, my beloved. . .

Shrine of our sovereign, royal city,
rise up from destruction and fear no more.
End your dwelling in the tear-filled valley,
for with God’s compassion you will be upraised.

Come, my beloved. . .

Awake! Rise up from the dust!
Dress yourself in this people’s pride.
By the hand of Jesse’s son, of Bethlehem’s tribe
bring my redemption without further delays.

*Come, my beloved, to welcome the bride;
let us greet Shabbat as she arrives.*

Rouse yourself, rouse yourself,
for your lamp is lit; let the flame rise up and glow.
Awake awake, utter songs of praise,
for God’s glory is revealed to your gaze.

Come, my beloved. . .

continued

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Shamor v'zakhor b'dibur ehad,
hishmi-anu El ha-m'yuhad.
Adonai ehad u-shmo ehad,
l'shem u-l'tiferet v'lit-hilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Likrat shabbat l'khu v'neil'khah,
ki hi m'kor ha-b'rakhah.
Meirosh mi-kedem n'sukhah,
Sof ma-aseh b'mahashavah t'hilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Mikdash melekh ir m'lukhah,
kumi tze'i mitokh ha-hafeikhah.
Rav lakh shevet b'emek ha-bakha,
v'hu yahamol alayikh hemlah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Hitna-ari, mei-afar kumi,
livshi bigdei tifartekh ami.
Al yad ben yishai beit ha-lahmi,
korvah el nafshi ge'alah.

L'kha dodi likrat kalah, p'nei shabbat

Hitor'ri hitor'ri,
ki va orekh kumi ori.
Uri uri shir dabeiri,
k'vod Adonai alayikh niglah.

L'kha dodi likrat kalah, p'nei shabbat

לְכָה דוּדִי לְקִרְאֵת בְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׁמִיעֵנוּ אֶל הַמִּיחָד.
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְרֵת וּלְתִהִילָה.

לְכָה דוּדִי לְקִרְאֵת בְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקְדָּם נִסּוּכָה
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּנְחַלָּה.

לְכָה דוּדִי לְקִרְאֵת בְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שַׁבַּת בְּעַמְּקֵי הַבְּכָא,
וְהוּא יִחְמוֹל עֲלֶיךָ חֲמֻלָּה.

לְכָה דוּדִי לְקִרְאֵת בְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

הִתְנַעֲרִי, מֵעַפָּר קוּמִי,
לְבָשִׁי בְּגָדֵי תִפְאָרְתֵךְ עָמִי,
עַל יַד בֶּן־יִשָּׁי בֵּית הַלְחָמִי.
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

לְכָה דוּדִי לְקִרְאֵת בְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

הִתְעוֹרְרִי הִתְעוֹרְרִי
כִּי בָּא אוֹרֵךְ קוּמִי אוֹרִי.
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי,
כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.

לְכָה דוּדִי לְקִרְאֵת בְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

continued

Do not be embarrassed, do not be ashamed.
Why are you downcast? Why do you moan?
The poorest of your people, trust in this:
the city will be rebuilt as in ancient days.

Come, my beloved . . .

Your despoilers shall be despoiled,
your tormentors removed far away.
God and you will celebrate together,
a bride and groom in joyful embrace.

*Come, my beloved, to welcome the bride;
let us greet Shabbat as she arrives.*

You will spread out to the left and the right,
acclaiming ADONAI our God with delight.
Redeemed by the scion of Peretz's line,
we shall joyously chant songs of praise.

Come, my beloved . . .

We rise and turn toward the entrance.

Come in peace, crown of your spouse,
surrounded by gladness and joyous shouts.
Come to the faithful, the people You treasure with pride,
come, my bride; come, my bride . . .

Come, my beloved . . .

Lo teivoshi v'lo tikalmi,
mah tishtoḥaḥi u-mah tehemi.
Bakh yeḥesu aniyei ami,
v'nivn'tah ir al tilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

V'hayu lim-shisah shosayikh,
v'raḥaku kol m'valayikh.
Yasis alayikh elohayikh,
kimsos ḥatan al kalah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Yamin usmol tifrotzi,
v'et Adonai ta-aritzi.
Al yad ish ben partzi,
v'nism'ḥah v'nagilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Bo-i v'shalom ateret balah,
gam b'simḥah u-v'tzoholah,
tokh emunei am s'gulah,
bo-i khalah, bo-i khalah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

לֹא תִבְשִׂי וְלֹא תִקַּלְמִי,
מַה תִּשְׁתוֹחָחִי וּמַה תִּהְיֶמֶי.
בַּכְּ יִחְסוּ עֲנֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּהּ.

לְכָה דוֹדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

וְהָיוּ לְמִשְׁפָּחָה שְׂאֵסִיף
וְרַחֲקוּ כָּל־מְבַלְעֵיָהּ.
יִשֵּׁשׂ עָלֶיךָ אֱלֹהֶיךָ
כַּמְשׁוֹשׁ חָתָן עַל כַּלָּהּ.

לְכָה דוֹדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

יָמִין וּשְׂמֹאל תִּפְרָצֵי
וְאֶת־יְהוָה תִּעְרִיצֵי,
עַל יַד אִישׁ בֶּן־פֶּרֶצִי,
וְנִשְׁמַחָה וְנִגִּילָהּ.

לְכָה דוֹדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

We rise and turn toward the entrance.

בּוֹאֵי בְּשָׁלוֹם עֲטוּרֹת בַּעֲלָהּ,
גַּם בְּשִׂמְחָה וּבִצְהָלָהּ,
תּוֹךְ אַמּוּנֵי עַם סִגְלָהּ,
בּוֹאֵי כַּלָּה, בּוֹאֵי כַּלָּהּ.

לְכָה דוֹדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

From the Book of Psalms

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI,
and sing to Your name, Most High;
to proclaim Your love at daybreak,
Your faithfulness each night.

*Finger the lute, pluck the harp,
let the sound of the lyre rise up.*

You gladdened me with Your deeds, ADONAI,
and I shall sing of Your handiwork.

*How wonderful are Your works, ADONAI,
how subtle Your designs!*

The arrogant do not understand,
the fool does not comprehend this:
the wicked flourish like grass
and every evildoer blossoms,
only to be destroyed forever—

but You, ADONAI, are exalted for all time.

Mizmor shir l'yom ha-shabbat.

Tov l'hodot l'adonai, u-l'zamer l'shimkha elyon.

L'hagid ba-boker ḥasdekha, ve-emunat'kha baleilot.

Alei asor va-alei na-vel, alei higayon b'khinor.

Ki simaḥtani Adonai b'fo-olekha,

b'ma-asei yadekha aranen.

Mah gadlu ma-asekha Adonai, me'od amku maḥsh'votekha.

Ish ba-ar lo yeida, u-kh'sil lo yavin et zot.

Bifro-aḥ r'sha-im k'mo esev va-yatzitzu kol po-alei aven,

l'hishamdā adei ad.

V'atah marom l'olam Adonai.

continued

מִזְמוֹר תְּהִלִּים

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת

טוֹב לְהַדוֹת לַיהוָה,

וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן,

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,

וְאִמּוֹנְתְךָ בַּלַּיְלוֹת.

עָלִי עֲשׂוֹר וְעָלִי נָבֵל,

עָלִי הִגְיוֹן בְּכִנּוֹר.

כִּי שִׂמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ,

בְּמַעֲשֵׂי יְדִיךָ אֲרַנֶּן.

מֵה גָדְלוֹ מַעֲשֵׂיךָ יְהוָה,

מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ.

אִישׁ בַּעַר לֹא יֵדַע,

וּכְסִיל לֹא יִבִּין אֶת־זֹאת.

בַּפֶּרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב

וַיִּצְיָצוּ כָּל־פְּעָלֵי אָוֶן,

לְהַשְׁמָדֵם עַד־י עֵד,

וְאַתָּה מְרוֹם לְעֵלָם יְהוָה.

continued

Surely Your enemies, ADONAI,
surely Your enemies will perish;
all who commit evil will be scattered.

*As a wild bull raises up its horn,
You raised my head high,
anointed it with fresh oil.*

As my enemies gather against me,
my gaze remains steady,
for my ears listen and hear:

► *The righteous flourish like the date palm,
thrive like a cedar in Lebanon;
planted in the house of ADONAI,
they flourish in our God's courtyards.*

In old age they remain fruitful,
still fresh and bountiful,
proclaiming: ADONAI is upright,
my rock in whom there is no flaw.

Ki hineih oyvekha Adonai,
ki hineih oyvekha yoveidu,
yitpardu kol po-alei aven.
Va-tarem kireim karni,
baloti b'shemen ra-anan.
Va-tabeit eini b'shurai,
bakamim alai m'rei-im tishmanah oznai.
► Tzadik katamar yifrah,
k'erez balvanon yisgeh.
Sh'tulim b'veit Adonai,
b'hatzrot eloheinu yafrihu.
Od y'nuvun b'seivah,
d'sheinim v'ra-ananim yihyu.
L'hagid ki yashar Adonai,
tzuri v'lo avlatah bo.

Psalm 92

כִּי הִנֵּה אֵיבֶיךָ יְהוָה,
כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,
יִתְפָּרְדוּ כָּל־פְּעֻלֵי אָוֶן.
וַתָּרֵם כַּרְנֵי קַרְנֵי,
בַּלְתִּי בְשֶׁמֶן רִעְנָן.
וַתַּבֵּט עֵינַי בְּשׁוּרַי,
בְּקַמִּים עָלַי מִרְעִים תִּשְׁמַעְנָה אָזְנִי,
צַדִּיק כַּתְּמֹר יִפְרַח,
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה,
שְׁתוּלִים בְּבַיִת יְהוָה,
בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יִנּוּבוּן בְּשִׁיבָה,
דְּשָׁנִים וְרִעְנָנִים יִהְיוּ,
לְהַגִּיד כִּי יָשָׁר יְהוָה,
צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ.

תהלים צב

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth].

And we say: *Amen*.

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih,
v'yamlikh malkhuteih b'hayekhona u-v'yomeikhona
u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv,
v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,
l'eila min kol [on *Shabbat Shuvah* we substitute: l'eila l'eila mikol]
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma,
v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael,
v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, פרעוניה,
וימליך מלכותה בחייכון וביומיכון
ובחיי דכלבית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל-
[on *Shabbat Shuvah* we substitute: מכל-]
ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כלי ישראל,
ואמרו אמן.

עשה שלום במרומו הוא יעשה שלום
עלינו ועל כלי ישראל [ועל כליושבי תבל]
ואמרו אמן.

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכְנוּ ("praise") and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בָּרוּךְ ("praise") and straightens to full height at יהוה (Adonai).

An alternate version of this b'rakhah may be found on the following page.

Leader:

Praise ADONAI, to whom all praise is directed.

Bar-khu et Adonai ha-m'vorakh.

Congregation, then the leader repeats:

פָּרַשׁ Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

Leader:

בָּרַכְנוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

פָּרַשׁ בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

*First B'rakhah before the Sh'ma:
The Coming of Evening Light*

Barukh atah ADONAI, our God, sovereign of time and space,
whose word brings the evening dusk,
whose wisdom opens the gates of dawn,
whose understanding changes the day's division,
whose will sets the succession of seasons
and arranges the stars in their places in the sky,
who creates day and night,
who rolls light before darkness and darkness from light,
▶ who makes day pass into night,
who distinguishes day from night;
Adonai Tz'va-ot is Your name.
Living and ever-present God,
may Your rule be with us, forever and ever.
Barukh atah ADONAI, who brings each evening's dusk.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֶרְבִים,
בְּחִכְמָה פּוֹתַח שְׁעָרִים,
וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת־הַיָּמִים,
וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עֶרְבִים.

*Barukh Atah Adonai Eloheinu Melekh ha-olam,
Asher bidvaro ma'ariv aravim,
B'chokhmah potei-ach sh'arim,
U'vitvunah mishaneh iteem,
U'machalif et haz'manim,
U'misader et hakokavim b'mish-m'roteihem, barakiya kir-tzono.
Borei yom v'laylah,
Gollel or mipnei choshekh, v'choshekh mipnei or.*

- ▶ *Uma'avir yom umeivi laylah,
Umavdil bein yom uvein laylah,
Adonai tziva-ot sh'mo.
El chai v'kayom, tamid yimlokh aleinu l'olam va-ed.
Barukh Atah Adonai, ha-ma'ariv aravim.*

Second B'rakhah before the Sh'ma:

Torah and God's Love

With timeless love, You have loved Your people,
the house of Israel:

You have taught us Torah and mitzvot, statutes and laws.
Therefore, ADONAI our God, as we lie down and as we rise up,
we shall speak of Your laws,
rejoicing in the words of Your Torah and in Your mitzvot
forever and ever.

For they are our life and the fullness of our days,
and on them we shall meditate day and night.

► Do not ever withdraw Your love from us.

Barukh atah ADONAI, who loves the people Israel.

Ahavat olam beit yisrael am'kha ahavta,
torah u-mitzvot, hukim u-mishpatim otanu limadta.
Al ken Adonai eloheinu, b'shokhveinu u-v'kumeinu
nasi-ah b'hukekha,
v'nismah b'divrei toratekha u-v'mitzvotekha l'olam va-ed.
Ki hem hayeinu v'orekh yameinu,
u-vahem nehgeh yomam va-lailah.

► V'ahavat'kha al tasir mimenu l'olamim.

Barukh atah Adonai, ohev amo yisrael.

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל

עִמָּךְ אַהֲבָתְךָ,

תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים

אוֹתָנוּ לְמַדַּתְךָ.

עַל כֵּן יְיָהוָה אֱלֹהֵינוּ,

בְּשִׂכְבֵּנוּ וּבְקוּמָנוּ

נְשִׂיחַ בְּחֻקֶיךָ,

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ

לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ

וְאַרְךָ יָמֵינוּ,

וּבְהֵם נִהְגֶה יוֹמָם וְלַיְלָה,

◀ וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.

בְּרוּךְ אַתָּה יְיָהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

קְרִיאַת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following: אֵל מֶלֶךְ נֶאֱמָן.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Recited quietly: בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malkhuto l'olam va-ed

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart,
with all your soul, and with all that is yours.

These words that I command you this day
shall be taken to heart.

Teach them again and again to your children;
speak of them when you sit in your home,
when you walk on your way,
when you lie down,
and when you rise up.

Bind them as a sign upon your hand
and as a symbol above your eyes;
inscribe them upon the doorposts of your home
and on your gates.

Deuteronomy 6:4-9

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְנֶךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֻכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

V'ahavta et Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha
u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi
m'tzav'kha hayom al l'vavekha. V'shinantam l'vanekha v'dibarta
bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha
u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein
einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13-21

וְהָיָה אִם־שָׁמַעַתְּ מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֹתִי וְלִשְׁמֹרָתוֹ וְלַעֲבֹדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטֵר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגַנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכְלֹת וּשְׂבַעְתָּ: הַשְּׂמֵרוּ לָכֶם פְּרִי־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְיָהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטֵר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר לָתֵת לָהֶם פְּרִי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל־פְּנֵי בְגָדֵיהֶם
לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִת הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת
לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לו-מא

אֵמֶת

When there is a minyan, the leader adds:

◀ יְהוָה אֱלֹהֵיכֶם – אֵמֶת –

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before 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—

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

First B'rakhah after the Sh'ma

This is our enduring affirmation, binding on us:
that ADONAI is our God and there is none other,
and we, Israel, are God's people.

God is our sovereign, redeeming us from earthly rulers,
delivering us from the hand of all tyrants,
bringing judgment upon our oppressors
and just retribution upon all our mortal enemies,
performing wonders beyond understanding
and marvels beyond all reckoning.

God places us among the living,
not allowing our steps to falter,
and leads us past the false altars of our enemies,
exalting us above all those who hate us.

ADONAI avenged us with miracles before Pharaoh,
offered signs and wonders in the land of Egypt.

God [*some omit on Shabbat*: smote, in anger, all of Egypt's firstborn,]
brought Israel from its midst to lasting freedom,
and led them through the divided water of the Sea of Reeds.
As their pursuers and enemies drowned in the depths,
God's children beheld the power of the Divine;
they praised and acknowledged God's name,

Ha-ma-avir banav bein gizrei yam suf,
et rodfeihem v'et soneihem bi-t'homot tiba.
V'ra-u vanav g'vurato, shibhu v'hodu lishmo,

וְאִמּוּנָה כְּלִזְמַת, וְקִים עָלֵינוּ,
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ,
וְאִנְחָנוּ יִשְׂרָאֵל עַמּוֹ.
הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מִמְּלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעַרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,
וְהַמְשַׁלֵּם גָּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ,
הָעֹשֶׂה גְדוּלוֹת עַד אֵין חִקָּה,
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים,
וְלֹא נָתַן לְמוֹט רַגְלֵנוּ.
הַמְדַרְיֵכְנוּ עַל בָּמוֹת אוֹיְבֵינוּ,
וְיָרֵם קַרְנֵנוּ עַל כָּל־שׁוֹנְאֵינוּ.
הָעֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפְרָעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.
[*some omit on Shabbat*: הַמְכַּה בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם,]
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.
הַמְעֲבִיר בְּנָיו בֵּין גְּזָרֵי יָם סוּף,
אֶת־רוֹדְפֵיהֶם וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.
וְרָאוּ בְנָיו גְּבוּרָתוֹ,
שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ,

► willingly accepting God's sovereignty.

Then Moses, Miriam, and the people Israel joyfully sang to You:

► U-malkhuto b'ratzon kiblu aleihem, moshe u-miryam u-v'nei yisrael l'kha anu shirah, b'simḥah rabah v'amru khulam:

“Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!”

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,
nora t'hilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and said:

“ADONAI will reign forever and ever.”

Malkhut'kha ra'u vanekha, bokei-a yam lifnei moshe,
zeh eili anu v'amru: Adonai yimlokh l'olam va-ed.

► And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”

Barukh atah ADONAI, who redeemed the people Israel.

◀ ומלכותו ברצון קבלו עליהם,
משה ומרים ובני ישראל לך ענו שירה
בשמחה רבה, ואמרו כלם:

מי כמכה באלם יהוה,
מי כמכה נאדר בקדש,
נורא תהלות, עשה פלא.

מלכותך ראו בניך, בוקע ים לפני משה,
זה אלי ענו ואמרו:

יהוה ימלך לעלם ועד.

◀ ונאמר: כי פדה יהוה את יעקב,
וגאלו מיד חזק ממנו.
ברוך אתה יהוה, גאל ישראל.

*Second B'rakhah after the Sh'ma:
Peace in the Night*

Allow us, ADONAI our God, to sleep peacefully;
awaken us to life, O sovereign.
Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.
Shield us.

Some omit on Shabbat:

Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.

Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You, God, are sovereign, merciful, and compassionate.

► Ensure our going and coming for life and peace,
now and forever.

May You spread over us Your canopy of peace.

Barukh atah ADONAI, who spreads the canopy of peace
over us, over all the people Israel, and over Jerusalem.

Hashkiveinu Adonai eloheinu l'shalom,
v'ha-amideinu malkeinu l'hayim.
U-fros aleinu sukkat sh'lomekha,
v'takneinu b'eitzah tovah milfanekha,
v'hoshi-einu l'ma-an sh'mekha.

V'hagein ba-adeinu,

Some omit on Shabbat:

v'haseir mei-aleinu oyev, dever, v'h'erev, v'ra-av, v'yagon,
v'haseir satan mi-l'faneinu u-mei-ahareinu,

u-v'tzeil k'nafekha tastireinu,

ki El shomreinu u-matzileinu atah,

ki El melekhanun v'rahum atah,

► u-sh'mor tzeiteinu u-vo-einu l'hayim u-l'shalom,
mei-atah v'ad olam.

U-fros aleinu sukkat sh'lomekha.

Barukh atah Adonai, ha-poreis sukkat shalom aleinu
v'al kol amo yisrael, v'al yerushalayim.

הַשְּׁכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ כֶּסֶת שְׁלוֹמְךָ,
וְתַקַּנְנוּ בְּעֶצְרָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהַגֵּן בְּעַדֵּנוּ,

Some omit on Shabbat:

וְהַסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב, וְיָגוֹן,
וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבְצִל כְּנָפֶיךָ תִּסְתֵּירֵנוּ,
כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה,
◀ וְשׁוֹמֵר צְאֲתָנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,
יַמְעַתָּה וְעַד עוֹלָם.
וּפְרוֹשׁ עָלֵינוּ כֶּסֶת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ כֶּסֶת שְׁלוֹם עָלֵינוּ
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Biblical Sanctification of the Day

V'shamru v'nei yisrael et ha-shabbat,
la-asot et ha-shabbat l'dorotam b'rit olam.
Beini u-vein b'nei yisrael ot hi l'olam,
ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,
u-vayom ha-sh'vi-i shavat vayinafash.

On Festivals:

Thus Moses proclaimed the festivals of ADONAI to
the people Israel.

We recite the following biblical passages while standing.

On Shabbat:

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

Biblical Sanctification of the Day

We recite the following biblical passages while standing.

On Shabbat:

The people Israel shall observe Shabbat, maintaining it as an
everlasting covenant throughout all generations. It is a sign
between Me and the people Israel for all time, that in six days
ADONAI made the heavens and the earth, and on the seventh
day, ceased from work and rested.

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

Leader:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and Leader:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Leader:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on *Shabbat Shuvah* we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּן וּבְיוֹמֵינוּן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל- [לְעֵלְמָא לְעֵלְמָא מְבָל-
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

The Friday Night Amidah

תפילת העמידה לערבית לשבת

First B'rakhah: Our Ancestors

ADONAI, open my lips that my mouth may speak Your praise.

With Patriarchs and Matriarchs:

ברוך אתה אֲדוֹנָי,
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,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children's
children for the sake of
divine honor.

Baruch atah, Adonai Eloheinu
v'Elohei avoteinu v'imoteinu,
Elohei Avraham, Elohei Yitzchak
v'Elohei Ya-akov, Elohei Sarah,
Elohei Rivkah, Elohei Rachel
v'Elohei Leah. Ha-Eil hagadol
hagibor v'hanora, Eil elyon, gomeil
chasadim tovim, v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem
l'ma-an sh'mo b'ahavah.

*Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign פ indicates the places to bow.
The Amidah concludes on page 52.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

פְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
זוֹכֵר חֲסָדֵי אֲבוֹת
[וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs and Matriarchs:

You are the sovereign
who helps and guards,
saves and shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

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

[From Pesah until Sh'mini Atzeret, some add:

You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life

**Melech ozeir u'phokeid
U'moshiah u'magein.
Baruch atah, Adonai,
Magein Avraham u'phokeid
Sarah.**

**Atah gibor l'olam Adonai
m'chayei meitim Atah rav l'hoshiyah**

(in summer add) morid hatal

**M'khalkeil chayyim b'chesed
m'chayei meitim b'rachamim rabim
someikh noflim v'rofei cholim
u'matir asurim
u'm'kayeim emunato li'sheinei afar
mi khamokha ba'al g'vurot, u'mi domeh
lakh
melekh meimit, u'michayei u'matzmi-ach
yeshuah**

**V'ne-eman Atah l'hachayot meitim
Baruch Atah, Adonai, m'chayeih ha-
meitim.**

On Shabbat Shuvah we add:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְצֵי בַחַיִּים,
וְכַתְּבֵנו בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים הַיּוֹם.

With Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,
מַחִיָּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

*מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם, [From Sh'mini Atzeret until Pesah:
[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל,]*

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ,
מֶלֶךְ יַמְמִית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנִצְאָמֶן אַתָּה לְהַחֲיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחִיָּה הַמֵּתִים.

Third B'rakhah: God's Holiness

Holy are You and holy is Your name;
holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

Fourth B'rakhah: The Holiness of Shabbat

You dedicated the seventh day to Your name,
the culmination of the creation of heaven and earth,
blessing it above all other days,
sanctifying it beyond other times,
as it is written in Your Torah:

The heavens and the earth, and all they contain,
were completed.

On the seventh day God finished the work,
ceasing from all work on the seventh day.

Then God blessed the seventh day, making it holy—
for on it, God ceased from all the work of creation.

Our God and God of our ancestors,
embrace our rest.

Make us holy through Your mitzvot
and let the Torah be our portion.

Fill our lives with Your goodness
and gladden us with Your deliverance.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly
grant that we inherit Your holy Shabbat,
that the people Israel, who make Your name holy,
may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.

אתה קדוש וְשִׁמְךָ קָדוֹשׁ,
וְקַדוּשֵׁים בְּכָל־יּוֹם יִהְלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה קִדְשַׁת אֶת־יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,
תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וּבִרְכָתוֹ מִכָּל־הַיָּמִים,
וְקִדְשָׁתוֹ מִכָּל־הַיָּמִים,
וְכֵן פְּתוּב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם.
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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
רַצָּה בְּמִנוּחֵתֵנוּ,

קִדְשָׁנוּ בְּמִצְוֹתֶיךָ,

וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,

שִׁפְעֵנוּ מִטּוֹבָךָ,

וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן

שִׁבַּת קִדְשֶׁךָ,

וַיְנַחֲמוּנו בְּהַיָּשׁוּעָה מִקְדָּשֵׁי שִׁמְךָ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבִיטָה.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh: Rosh Hodesh. *On Pesah:* Festival of Matzot. *On Sukkot:* Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

*Sixth B'rakhah:
Gratitude for Life and Its Blessings*

† We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon. You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם, והשב אתה עבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו [ואמותינו], וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

On Sukkot: חג הסוכות. *On Pesah:* חג המצות. *On Rosh Hodesh:* ראש החדש

הזה. וזכרנו, יהוה אלהינו, בו לטובה, ופקדנו בו לכרחה, והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס וחסד, ורחם עלינו והושיענו, פי אליך עינינו, פי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשוכך לציון ברחמים.
ברוך אתה יהוה, המחזיר שכירתו לציון.

† מודים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו] לעולם ועד. צור חיינו, מגן ישענו, אתה הוא לדור ודור. גודה לך ונספר תהלתך, על חיינו המסורים בידיך, ועל נשמותינו הפקודות לך, ועל נסיון שפבל-יום עמנו, ועל נפלאותיך וטובותיך שפבל-עת, ערב ובקר וצהרים. הטוב, פי לא כלו רחמיה, והמרחם, פי לא תמו חסדיך, מעולם קוינו לך.

L.S.50

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

On Shabbat Shuvah we add:

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

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

† *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

Seventh B'rakhah: Prayer for Peace

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

**Shalom rav al yisrael am'kha v'al kol yosh'vei teiveil tasim l'olam,
ki atah hu melekh adon l'khol ha-shalom.
V'tov b'einekha l'varekh et am'kha yisrael b'khol
eit u-v'khol sha-ah bishlomekha.**

ועל כלם יתברך ויתרומם שמך מלפניו תמיד לעולם ועד.

On Shabbat Shuvah we add:

וכתוב לחיים טובים כל בני בריתך.

וכל החיים יודוך סלה,

ויהללו את שמך באמת,

האל ישועתנו ועזרתנו סלה.

† ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

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

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it, and then continue on the next page:

בספר חיים, ברכה, ושלום, ופרנסה טובה,

נזכר ונכתב לפניך, אנהנו וכל עמך בית ישראל,

לחיים טובים ולשלום.

ברוך אתה יהוה, עושה השלום.

ברוך אתה יהוה, המברך את עמו ישראל בשלום.

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph;
act for the sake of Your holiness; act for the sake of Your Torah.
Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart
be acceptable to You, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth]. And we say: Amen.

ב

Grant me the liberating joy of Shabbat, the ability to truly taste
its delights. May my heart not be weighed down by sorrow on
this holy Shabbat. Fill the soul of Your servant with gladness—
for to You, ADONAI, I offer my entire being. Help me to
increase the joys of Shabbat and to extend its joyful spirit to
the other six days of the week. Show me the path of life, that I
may be filled with the joy of being in Your presence, the
delight of being close to You forever.

May the words of my mouth and the meditations of my heart
be acceptable to You, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth]. And we say: Amen.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

*The silent recitation of the Amidah concludes
with a personal prayer or one of the following:*

א

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי
נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה,
מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמה,
עשה למען ימינה, עשה למען קדשתה, עשה למען
תורתך. למען יחלצון ידידיה, הושיעה ימינה וענני.

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

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עשה שלום במרומיו, הוא יעשה שלום עלינו
ועל פלישתראל [ועל פלייושבי תבל], ואמרו אמן.

ב

זפני לשמחה וחרות של שבת, לטעם טעם ענג שבת
באמת. זפני שלא יעלה על לבי עצבות ביום שבת
קדש. שמח נפש משרתה, כי אליך אדני נפשי אשא.
עזרני להרבות בתענוגי שבת, ולהמשיך השמחה של
שבת לששת ימי החול. תודיעני ארח חיים, שבע
שמחות אתפניה, נעימות בימינה נצח.

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

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עשה שלום במרומיו, הוא יעשה שלום עלינו
ועל פלישתראל [ועל פלייושבי תבל], ואמרו אמן.

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign ¶ indicates the places to bow.

ADONAI, open my lips that my mouth may speak Your praise.

אֲדַנִּי שְׁפֹתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

¶ *Barukh atah 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,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children's
children for the sake of
divine honor.
You are the sovereign
who helps and guards,
saves and shields.

¶ *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

Barukh atah Adonai,
eloheinu veilohei avoteinu
[v'imoteinu], elohei Avraham,
elohei Yitzhak, veilohei Yaakov,
Elohei Sarah, elohei Rivkah,
elohei Rahel, veilohei Leah,
ha-El hagadol ha-gibor v'hanora,
El elyon, gomel hasadim tovim,
v'koneih hakol, v'zokher
hasdei avot [v'imahot],
u-meivi go-el livei v'neihem
l'm-an sh'mo b'ahavah.

Melekh ozeir u'phokeid
U'moshiah u'magein.
Baruch atah, Adonai,
Magein Avraham u'phokeid
Sarah.

With Patriarchs and Matriarchs:

¶ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֶּל, וְזוֹכֵר
חֲסָדֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.

¶ בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

You cause the wind to blow and the rain to fall,
[*At all other times, some add: You cause the dew to fall,*]
You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

**Atah gibor l'olam Adonai
m'chayei meitim Atah rav l'hoshiyah**

(From Shemini Atzeret until Pesah we add)
Mashiv ha-ruah u-morid ha-gashem
(in summer add) morid hatal

**M'khalkeil chayyim b'chesed
m'chayei meitim b'rachamim rabim
someikh noflim v'rofei cholim
u'matir asurim
u'm'kayeim emunato li'sheinei afar
mi khamokha ba'al g'vurot, u'mi
domeh lakh
melekh meimit, u'michayei u'matzmi-
ach yeshuah**

**V'ne-eman Atah l'hachayot meitim
Baruch Atah, Adonai, m'chayeih ha-
meitim.**

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

*The following is added at Arvit and Shaḥarit on the first day of Pesah,
at Minhah on Sh'mini Atzeret, and at all services on Simḥat Torah:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*At all other times, some add: מוֹרִיד הַטַּל*]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַדְפָּה.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ,
מְלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

Third B'rakhah: God's Holiness

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

All continue here:

Fourth B'rakhah: The Holiness of the Festival

You have chosen us among all peoples, loving us, wanting us.
You have distinguished us among all nations, making us holy
through Your commandments, drawing us close to Your
service, and calling us by Your great and holy name.

*On Saturday evening, the following prayer
is recited to mark the end of Shabbat:*

ADONAI our God, You have taught us Your righteous laws,
and instructed us to follow in the paths that please You.

You have given us just laws, true teachings, goodly precepts
and mitzvot.

You have bestowed on us as an inheritance seasons of joy,
sacred moments, and festivals of free-will offerings; and You
have given us a heritage that celebrates the sacredness of
Shabbat, honors the seasons, and celebrates the festivals.

ADONAI our God, You have distinguished between the sacred
and the ordinary, light and darkness, the people Israel and the
peoples of the world, and between the seventh day and the six
days of creation.

As You distinguished between Shabbat and the festivals,
imbuing the seventh day with a sanctity above all other days,
so have You distinguished and endowed Your people Israel
with Your holiness.

The following paragraph is said only when the entire Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקְדוּשֵׁים בְּכָל־יּוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

All continue here:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבֹדְתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

*On Saturday evening, the following prayer
is recited to mark the end of Shabbat:*

וּתְוַדְּעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה,
וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ.
וּתְתַן־לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וּתְנַחֵלְנוּ זְמַנֵי שָׁשׁוֹן וּמוֹעֲדֵי קָדֶשׁ וְחַגֵי נְדָבָה,
וּתְוַרֶשְׁנוּ קְדָשׁת שַׁבַּת וּכְבוֹד מוֹעֵד וְחַגֵּיגַת הַרְּקָל.
וּתְבַדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קָדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין־יּוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קְדָשׁת שַׁבַּת לְקְדָשׁת יוֹם טוֹב הַבְּדִלְתָּ,
וְאֶת־יּוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קְדָשְׁתָּ.
הַבְּדִלְתָּ וְקִדְשָׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ.

The words in brackets are added when a Festival falls on Shabbat.

Lovingly, You have bestowed on us, ADONAI our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation,

On Shavuot: Festival of Shavuot, season of the giving of our Torah,

On Sukkot: Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret, season of our rejoicing,

[with love,] a sacred day, a symbol of the exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Pesah: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us.

Our eyes are turned to You, for You are a compassionate and caring sovereign.

The words in brackets are added when a Festival falls on Shabbat.

וְתַתְּנֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
[שָׁבֻת לְמִנוּחָה וְ] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת־יָוִם [הַשְּׁבֻת הַזֶּה וְאֶת־יָוִם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרַתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שְׂמֵחַתֵנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה, זְמַן שְׂמֵחַתֵנוּ,

[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא,
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְזָכְרוּנוּ
וּפְקֹדוּנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ
בְּיָדוֹ עֲבֹדָה, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ, וְזָכְרוֹן
כָּל־עַמּוּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיָוִם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה.

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה.

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה.

זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֹדֵנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,
חֹסֵד וְחַנּוּן, וְרַחֲמֵי עֲלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest;] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

Kad'sheinu b'mitzvotekha v'tein ḥelkeinu b'toratekha,
sabeinu mi-tuvekha v'samḥeinu bishuatekha,
v'taḥer libeinu l'ovd'kha be-emet.

ADONAI our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes [Shabbat,] Israel and the festivals holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. May our eyes behold Your compassionate return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

וְהַשִּׂיאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ,
לְחַיִּים וְלְשָׁלוֹם, לְשִׂמְחָה וְלִשְׂשׂוֹן,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בְּמִנוּחָתְנוּ],
קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבַעֲנוּ מִטּוֹבֶךָ, וְשִׂמְחֵנוּ בִישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרִצּוֹן]
בְּשִׂמְחָה וּבִשְׂשׂוֹן [שִׁבְתָּ וּ] מוֹעֲדֵי קִדְשֶׁךָ,
וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מִקִּדְשׁ [הַשִּׁבְתָּ וּ] יִשְׂרָאֵל וְהַזְּמִינִים.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
וְהַשֵּׁב אֶת־הָעֲבוֹדָה לְדַבֵּיר בֵּיתְךָ,
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן,
וְתַהִי לְרִצּוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Sixth B'rakhah: Gratitude for Life and Its Blessings

¶ We thank you, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

¶ מוֹדִים אֲנִיחֶנּוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ
שְׂבָכְלֵי־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְלֵ־עֵת,
עֶרֶב וּבֹקֵר וְצָהָרִים. ◀ הַטּוֹב, בִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם, בִּי לֹא תָמוּ חֲסֵדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תָמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאֵמֶת,

הַיָּל יִשְׁוַעְתְּנוּ וְעִזְרָתְנוּ סְלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת.

Seventh B'rakhah: Prayer for Peace

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace. *Barukh atah ADONAI*, who blesses Your people Israel with peace.

Shalom rav al yisrael am'kha v'al
kol yosh'vei teiveil tasim l'olam,
ki atah hu melekch adon l'khol
ha-shalom. V'tov b'einekha
l'varekh et am'kha yisrael b'khol
eit u-v'khol sha-ah bishlomekha.

At Minhah and Arvit we recite:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל־יְוֹשְׁבֵי תֵבֵל תְּשִׂימ
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

My God, keep my tongue from evil, my lips from deceit.

Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.

Frustrate the designs of those who plot evil against me; nullify their schemes.

Act for the sake of Your name,

act for the sake of Your triumph,

act for the sake of Your holiness,

act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

Sovereign Master of joy, in whose presence there is no sadness, grant me the capacity to welcome and extend the holiness of this festival with joy and delight. Teach me to transform troubled times into moments of happiness, for estrangement from You grows out of despair. Revive me with the joy of Your deliverance; may Your generous spirit support me. May it be Your will, ADONAI my God, to open for me the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and friendship, peace and companionship.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

31h

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי

נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך,

ובמצותיך תרדוף נפשי. וכלהחושבים עלי רעה,

מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמה,

עשה למען ימינה, עשה למען קדשתך, עשה למען

תורתך. למען יחלצון ידידיך, הושיעה ימינה וענני.

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

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עשה שלום במרומינו, הוא יעשה שלום עלינו

ועל פלישתא [ועל פליושבי תבל], ואמרו אמן.

ב

רבנו של עולם, אדון השמחה שאין לפניו עצבות,

וכני לקבל ולהמשיך עלי קדשת יום טוב בשמחה

וחדוה. למדני להפוך יגון לשמחה, שההתרחקות

ממך באה לנו על ידי העצבות. השיבה לי ששון ישעך,

ורוח נדיבה תסמכני. יהי רצון מלפניך, יהוה אלהי,

שתפתח לי שערי תורה, שערי חכמה, שערי אהבה

ואחווה, שלום ורעות.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עשה שלום במרומינו, הוא יעשה שלום עלינו

ועל פלישתא [ועל פליושבי תבל], ואמרו אמן.

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Symbolic Repetition of the Amidah

The following biblical passage is recited while standing:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation.

Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim bayom ha-sh'vi-i m'lakhto asher asah, vayishbot bayom ha-sh'vi-i mikol m'lakhto asher asah. Va-y'varekh Elohim et yom ha-sh'vi-i va-y'kadesh oto, ki vo shavat mikol m'lakhto, asher bara Elohim la-asot.

The following passages are recited only with a minyan.

With Patriarchs:

Barukh atah ADONAI,
our God and God of our
ancestors, God of Abraham,
God of Isaac, and God of
Jacob, great, mighty, awe-
inspiring, transcendent God,
creator of heaven and earth.

With Patriarchs and Matriarchs:

Barukh atah 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, great, mighty,
awe-inspiring, transcendent
God, creator of heaven and
earth.

מעין שבע

The following biblical passage is recited while standing:

וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם.
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,
כִּי בּוֹ שָׁבַת מְכֹל־מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם
וְאָרֶץ.

With Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם
וְאָרֶץ.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy God [*on Shabbat Shuvah we substitute: holy Sovereign*], desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God's presence and offer thanks to God's name, each day, always. The source of blessings, the master of peace, God, to whom all thanks are due, sanctifies Shabbat and blesses the seventh day, providing sacred rest to a people filled with joy, celebrating it as a symbol of the work of creation.

מִגֵּן אֲבוֹת בְּדַבְרוֹ, מַחֲיֵה מֵתִים בְּמֵאֲמָרוֹ,
 הָאֵל הַקְּדוֹשׁ [הַמֶּלֶךְ הַקְּדוֹשׁ] [*on Shabbat Shuvah we substitute:*
 שָׂאִין כְּמוֹהוּ, הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קְדוֹשׁ,
 כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נֶעֱבֵד בִּירְאָה וּפְחָד,
 וְנוֹדָה לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד. מְעוֹן הַבְּרָכוֹת,
 אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבַרְךְ
 שְׁבִיעֵי, וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָג,
 זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.]

Magen avot bidvaro, m'ḥayeh meitim b'ma-amaro, ha-El [*on Shabbat Shuvah we substitute: ha-melekh*] ha-kadosh she-ein kamohu,
 ha-meini-ah l'amo b'yom shabbat kodsho, ki vam ratzah l'hani-ah lahem.
 L'fanav na-avod b'yirah vafaḥad, v'nodeh lishmo b'khol yom tamid.
 Me'on ha-b'rakhot, El ha-hoda-ot, adon ha-shalom, m'kadesh
 ha-shabbat u-m'varekh sh'vi-i, u-meini-ah bikdushah l'am m'dushnei
 oneg, zeikher l'ma-aseih v'reishit.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רַצָּה בְּמִנוּחָתָנוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ,
 שְׂפַעְעֵנוּ מִטּוֹבֶךָ וְשִׁמְחֵנוּ בִּישׁוּעָתֶךָ,
 וְטַהֵר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצּוֹן שַׁבַּת קִדְּשֶׁךָ,
 וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְהוָה, מִקְדֵּשׁ הַשַּׁבָּת.

► Our God and God of our ancestors, embrace our rest. Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly. ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day. *Barukh atah ADONAI*, who makes Shabbat holy.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher libeinu l'ovd'kha be-emet, v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha, v'yanuḥu vah yisrael m'kad'shei sh'mekha.

Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael
[v'al kol yosh'vei teiveil], v'imru amen.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־] *[on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

הַרֹפֵא לְשִׁבְרֵי לֵב

Ha-Rofeh l'sh'vurei lev
Healer of the Brokenhearted

וּמְחַבֵּשׁ לְעֵצְבוֹתָם

u'mchabesh l'atzvotam
Binder of our wounds

מוֹנֵה מִסְפָּר לְכוֹכְבִים

Moneh mispar lakokhavim
Counter of uncountable stars

לְכֹלֵם שֵׁמוֹת יִקְרָא

L'kulam sheimot yikra
You know who you are
(From Psalm 147)

אָנָּה אֵל נָא רְפָא נָא לָהּ

Ana El Na R'fa Na Lah

(Please G-d, please Heal Now)
Numbers 12:13

Arranged by: Shir Yaakov Feit

Prayers for Healing

Mi sheberakh avotetnu
m'kor ha-b'rakhah l'imotetnu,
May the Source of strength
who blessed the ones
before us
help us find the courage
to make our lives a blessing,
and let us say: *Amen.*

Mi sheberakh imotetnu
m'kor ha-b'rakhah la-avotetnu,
bless those in need of
healing
with *r'fuah sh'letmah:*
the renewal of body,
the renewal of spirit,
and let us say: *Amen.*

—DEBBIE FRIEDMAN
AND DRORAH SETEL

מי שברך לחולים
מי שברך אבותינו אברהם יצחק ויעקב,
ואמותינו שרה רבקה רחל ולאה,
הוא יברך וירפא את- [החולה\החולה\החולים]
(names of loved ones and friends may be added here)

בְּנֵי אֲבֹתָנוּ
הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים

For a male:

עָלֶיךָ, לְהַחְזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ

For a female:

עָלֶיךָ, לְהַחְזִיקָהּ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ

For a group:

עָלֵיהֶם, לְהַחְזִיקֵם וּלְרַפְּאוֹתֵם, וְיִשְׁלַח לָהֶם

מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנַּפֶּשׁ
וּרְפוּאָת הַגּוּף, בְּתוֹךְ שְׁאֵר הַחֹלִים, וְחִזֵּק אֶת יָדֵי
הַעוֹסְקִים בְּצָרְכֵיהֶם, שֶׁבֶת הִיא מְלַעֵוֶק וּרְפוּאָה
קְרוּבָה לְבוֹא, הַשְׁמָא בַּעֲגָלָא וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though Shabbat is a time to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: *Amen.*

Avinu Shebashamyim,

We turn to You at this time of deep global concern, to bestow mercy upon all the inhabitants of our vulnerable world, which is now so seriously afflicted.

El Chai v'kayam, who sustains the living with lovingkindness, supports the fallen and heals the sick, grant consolation to the bereaved families and send a speedy and complete recovery to all who have contracted the virus.

Bless with strength those who are suffering. Bless with resilience those in isolation. Bless with hope those who are despondent. Bless with wisdom all those who seek a cure and bless with compassion all those who offer comfort.

Bless the leaders of our nations. Give them and their advisors knowledge and foresight to act with wisdom and compassion for the wellbeing of all whom they serve.

Bless the doctors, nurses, all healthcare professionals and key workers who tirelessly seek to heal and help those affected, while in so doing put themselves at risk.

Open our hearts in prayer and our hands in generosity to guarantee that the physical distance this virus creates between us will be bridged through compassion and kindness.

God of healing and hope, at this time of heightened global awareness of our mutual interdependence, enable all of humankind to appreciate the strength that comes from being united in concern and love, rather than divided with hate and prejudice. As we look to the future, may You endow all people with the capacity to build and sustain societies of unity, tolerance, harmony and peace.

Adonai, our Rock and Salvation, lead us speedily from despair to hope, from fear to trust and from the dread of death to the celebration of life.
May this prayer come before You at a propitious time.
And may this be Your will, *Ken yehi ratzon, Amein.*

(Chief Rabbi of UK, Ephraim Mirvis- gently adapted by Rabba Kaya Stern-Kaufman)

Prayer for Medical Workers
by Rabbi Ayelet Cohen

מי שברך אבותינו ואמותינו

May the One who blessed our ancestors,
Bless all those who put themselves at risk to care for the sick:
Physicians and nurses and orderlies,
Technicians and home health aides,
EMTs and pharmacists,
Hospital social workers and respiratory therapists.
And bless especially (Please include other frontline healthcare workers: _____)
Who navigate the unfolding dangers of the world each day,
To tend to those they have sworn to help.
Bless them in their coming home and bless them in their going out.
Ease their fear. Sustain them.
Source of all breath, healer of all beings,
Protect them and restore their hope.
Strengthen them, that they may bring strength;
Keep them in health, that they may bring healing.
Help them know again a time when they can breathe without fear.
Bless the sacred work of their hands.
May this plague pass from among us, speedily and in our days.
And let us say: Amen.

Concluding Prayers

We rise.

Aleinu

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.
† And so we bow, acknowledging the supreme sovereign,
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else;
ours is the true sovereign, there is no other.

As it is written in the Torah:

“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'hol hamonam.*

† *Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu ein od.*

*Emet malkeinu efes zulato,
ka-katuv b'torato:*

*v'yadata hayom va-hasheivota el l'vavekha, ki Adonai hu ha-elohim
ba-shamayim mima-al v'al ha-aretz mitahat, ein od.*

סיום התפילה

We rise.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֻלְקֵנוּ כִּהֵם,
וְגַרְלָנוּ בְּכָל־הַמוֹנָם.

† וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמַת מַלְכֵנוּ אָפֶס זוּלָתוֹ,
כְּפָתוּב בְּתוֹרָתוֹ:

וְיַדְעֵת הַיּוֹם וְהִשְׁבַּתְתְּ אֶל לְבַבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל, וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

Va-hasheivota el l'vavekha, ki Adonai hu ha-elohim

And so, ADONAI our God, we await You,
 that soon we may behold Your strength revealed in full glory,
 sweeping away the abominations of the earth,
 obliterating idols,
 establishing in the world the sovereignty of the Almighty.
 All flesh will call out Your name—
 even the wicked will turn toward You.
 Then all who live on earth will understand and know
 that to You alone every knee must bend,
 all allegiance be sworn.
 They will bow down and prostrate themselves before You,
 ADONAI our God,
 treasure Your glorious name,
 and accept the obligation of Your sovereignty.
 May You soon rule over them forever and ever,
 for true dominion is Yours;
 and You will rule in glory until the end of time.

► As is written in Your Torah:
 “ADONAI will reign forever and ever.”
 And as the prophet said:
 “ADONAI shall be acknowledged sovereign of all the earth.
 On that day ADONAI shall be one, and the name of God, one.”

► **Ka-katuv b'toratekha: Adonai yimlokh l'olam va-ed.**
 V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
 bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹרָה
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהָאֱלִילִים כָּרוֹת יַכְרִתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
 וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אָרֶץ.
 יִפְּרוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תְּבֵלָה,
 כִּי לְךָ תִּכְרַע כָּל־בְּרִיהַ,
 תִּשָּׁבַע כָּל־לְשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ,
 וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ יְהִנּוּ,
 וַיִּקְבְּלוּ כָּל־מַלְכוּתְךָ.
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וְלְעוֹלָמֵי עֵד תִּמְלֹךְ בְּכָבוֹד.

◀ כְּכַתוּב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
 וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

A Psalm for the Season of Repentance: Psalm 27

A PSALM OF DAVID

ADONAI is my light and my help. Whom shall I fear?

ADONAI is the stronghold of my life. Whom shall I dread?

When evil people assail me to devour my flesh,

my enemies and those who besiege me,

it is they who stumble and fall.

Should an armed camp be arrayed against me,

my heart would show no fear;

if they were to go to war against me, of this I would be sure.

One thing I ask of ADONAI—this is what I seek:

to dwell in the House of God all the days of my life,

to behold God's peacefulness and to pray in God's sanctuary.

Ahat sha-alti mei-et Adonai, otah avakesh:

shivti b'veit Adonai, kol y'mei hayai,

lahazot b'no-am Adonai u-l'vakeir b'heikhalo.

In a time of calamity, You would hide me in Your *sukkah*,

enfold me in the secret recesses of Your tent,

and You raise me up to a stronghold.

Now my head is raised high above my enemies round about,

and I come with offerings, amidst trumpet blasts, to God's tent,

chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;

be gracious to me, and answer me.

It is You of whom my heart said, "Seek my face!"

It is Your presence I seek, ADONAI.

Do not hide Your face from me; do not act with anger toward me.

You have always been my help; do not forsake me;

do not abandon me, my God, my deliverer.

Though my father and mother abandon me,

ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path

despite those arrayed against me.

Do not hand me over to those who besiege me;

for false witnesses who breathe hatred have risen against me.

► If only I could trust that I would see God's goodness

in the land of the living . . .

Place your hope in ADONAI.

Be strong and take courage and place your hope in ADONAI.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

לְדוֹד

יהוה אורי וישעי ממי אירא,

יהוה מעוז חיי ממי אפחד.

בקרב עלי מרעים לאכל את-בשרי,

צרי ואיבי לי, המה כשלו ונפלו.

אם תחנה עלי מחנה לא יירא לבי,

אם תקום עלי מלחמה בזאת אני בוטח.

אחת שאלתי מאת יהוה, אותה אבקש,

שבתני בבית יהוה כל-ימי חיי

לחזות בנעם יהוה ולבקר בהיכלו.

כי יצפנני בספה ביום רעה,

יסתרני בסתר אהלו, בצור ירוממני.

ועתה ירום ראשי על איבי סביבותי

ואזבחה באהלו זבחי תרועה,

אשירה ואזמרה ליהוה.

שמע יהוה קולי אקרא, ורחמי וענני.

לך אמר לבי בקשו פני, את-פניך יהוה אבקש.

אל תסתר פניך ממני,

אל תט באף עבדך, עזרתי היית,

אל תטשני ואל תעזבני אלהי ישעי.

כי אבי ואמי עזבוני, ויהוה יאספני.

הורני יהוה דרכך, ונחני בארץ מישור, למען שררי.

אל תתנני בנפש צרי,

כי קמו בי עדי שקר ויפח המס.

◀ לולא האמנתי, לראות בטוב יהוה בארץ חיים.

קנה אל יהוה, חזק ויאמץ לך וקנה אל יהוה.

תהלים כז

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth].

And we say: *Amen*.

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih,
v'yamlikh malkhuteih b'hayekhoh u-v'yomeikhoh
u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv,
v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,
l'eila min kol [on *Shabbat Shuvah* we substitute: l'eila l'eila mikol]
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma,
v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael,
v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעותה,
וימליך מלכותה בחייכון וביומיכון
ובחיי דכל-בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל-
[on *Shabbat Shuvah* we substitute: מכל-]
ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל-ישראל,
ואמרו אמן.

עשה שלום בברומיו הוא יעשה שלום
עלינו ועל כל-ישראל [ועל כל-יושבי תבל].
ואמרו אמן.

ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in wondrous majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

אָדוֹן עוֹלָם אֲשֶׁר מְלַךְ,
לְעַת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,
וְאַחֲרֵי כְּבִלּוֹת הַכֹּל,
וְהוּא הָיָה וְהוּא הוֹה,
וְהוּא אֶחָד וְאֵין שֵׁנִי,
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְהוּא אֵלֵי וְחֵי גַּאֲלֵי,
וְהוּא נָסִי וּמְנוּס לִי,
בְּיָדוֹ אֶפְקִיד רוּחִי,
וְעַם רוּחִי גּוֹיְתִי,

Adon olam asher malakh
L'et na-asah v'heftzo kol
V'aharei ki-kh'lot ha-kol
V'hu hayah v'hu hoveh
V'hu ehad v'ein sheni
B'li reishit b'li takhlit
V'hu eli v'hai go-ali
V'hu nisi u-manos li
B'yado afkid ruhi
V'im ruhi g'viyati

b'terem kol y'tzir nivra.
azai melekh sh'mo nikra.
l'vado yimlokh nora.
v'hu yihyeh b'tifarah.
l'hamshil lo l'haḥbirah.
v'lo ha-oz v'ha-misrah.
v'tzur hevli b'et tzarah.
m'nat kosi b'yom ekra.
b'eit ishan v'a-irah
Adonai li v'lo ira.

Glorify and praise the living God
who exists, but not in time—

singular and unique,
hidden and unbounded,

having no body, not a physical being:
we cannot describe God's distinctness.

God existed before every thing;
first of all—but with no beginning.

This is the master of the world; all of creation
points to God's greatness and sovereignty.

Prophetic inspiration was bestowed
upon the people God treasured and honored.

There never arose in Israel another like Moses,
a prophet able to see the very likeness of the Divine.

By the hand of this prophet, trusted in God's house,
Torah, a truthful teaching, was given to God's people.

God will never alter the divine law,
nor change it for another.

God knows our innermost thoughts,
and foresees their consequence from the start.

God repays the righteous for their deeds;
punishes evildoers in accord with their transgressions.

The Divine will send us our Messiah at the end of days,
redeeming those who wait for the time of God's triumph.

God, with great mercy, will give life to the dead—
may God's name be praised forever.

Yigdal elohim hai v'yishtabah, nimtza v'ein eit el m'tzi-uto.
Ehad v'ein yahid k'yihudo, nelam v'gam ein sof l'ahduto.
Ein lo d'mut ha-guf v'eino guf, lo na-arokh eilav k'dushato.
Kadmon l'khol davar asher nivra, rishon v'ein reishit l'reishito.
Hino adon olam, v'khol notzar, yoreh g'dulato u-malkhuto.
Shefa n'vu-ato n'tano, el anshei s'gulato v'tifarto.
Lo kam b'yisrael k'mosheh od, navi u-mabit et t'munato.
Torat emet natan l'amo El, al yad n'vi-o ne-eman beito.
Lo yahalif ha-El v'lo yamir dato, l'olamim l'zulato.
Tzofeh v'yodei-a s'tareinu, mabit l'sof davar b'kadmato.
Gomel l'ish hesed k'mifalo, noten l'rasha ra k'rishato.
Yishlah l'keitz yamin m'shiheinu, lifdot m'hakei keitz y'shu-ato.
Meitim y'hayeh El b'rov hasdo, barukh adei ad shem t'hilato.

יגדל אלהים חי וישתבח,

נמצא ואין עת אל מציאותו.

אחד ואין יחיד ביחודו,

נעלם, וגם אין סוף לאחדותו.

אין לו דמות הגוף ואינו גוף,

לא נערוף אליו קדשותו.

קדמון לכל דבר אשר נברא,

ראשון ואין ראשית לראשיתו.

הנו אדון עולם וכל־נוצר

יורה גדלותו ומלכותו.

שפע נבואתו נתנו

אל אנשי סגלתו ותפארתו.

לא קם בישראל במשה עוד

נביא ומביט את־תמונתו.

תורת אמת נתן לעמו אל

על יד נביאו נאמן ביתו.

לא יחליף האל ולא ימיר דתו

לעולמים לזולתו.

צופה ויודע סתרינו,

מביט לסוף דבר בקדמתו.

גומל לאיש חסד במפעלו,

נותן לרשע רע כרשעתו.

ישלח לקץ ימין משיחנו,

לפדות מחכי קץ ישועתו.

מתים יחיה אל ברוב חסדו,

ברוך עדי עד שם תהלתו.

Barukh atah adonai eloheinu melek ha-olam,
asher kid'shanu b'mitzvotav v'ratzah vanu,
v'shabbat kodsho b'ahavah u-v'ratzon hinhilanu
zikaron l'ma-aseih v'reishit,
ki hu yom t'hilah l'mikra-ei kodesh,
zeikher litziat mitzrayim,
ki vanu vaharta v'otanu kidashta mikol ha-amim,
v'shabbat kodsh'kha b'ahavah u-v'ratzon hinhaltanu.
Barukh atah Adonai, m'kadeish ha-shabbat.

Kiddush for Shabbat Evening

We rise.

With the assent of my friends:

*Barukh atah ADONAI, our God, sovereign of time and space,
who creates the fruit of the vine.*

Barukh atah Adonai eloheinu melek ha-olam, borei pri ha-gafen.

*Barukh atah ADONAI, our God, sovereign of time and space,
who has desired us and has provided us with a path to
holiness through the observance of mitzvot,
and who lovingly and willingly has bestowed on us Shabbat,
a measure of God's holiness, a symbol of the work of creation.*

For it is the first of sacred times,

a symbol of the exodus from Egypt.

*You have chosen us, and sanctified us among all peoples by
lovingly and willingly bestowing on us Your holy Shabbat.*

Barukh atah ADONAI, who makes Shabbat holy.

קְדוּשַׁת לַיְלִיל שַׁבָּת

We rise.

סְבָרֵי חֲבֵרֵי חֲבֵרוֹתַי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,

וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ

זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית,

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,

זְכוֹר לְיִצִיאת מִצְרָיִם,

כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים,

וְשַׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

Hamotzi: Breaking Bread

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.

**Barukh atah Adonai,
eloheinu melekh ha-olam,
hamotzi lechem min
ha-aretz.**

*Barukh atah, ADONAI, our
God, sovereign of time and space
Who brings forth bread from
The earth.*