משכן תפלה
MISHKAN T'FILAH
A Reform Siddur

הַדְלָקַת הַנֵּרוֹת
קִדּוּשׁ, עַרְבִית
בְּרוּכִים הַבָּאִים
שִׁירֵי שַׁבָּת

קַבָּלַת פָּנִים

KABBALAT PANIM — WELCOMING

BLESSINGS FOR SHABBAT

The candles are lit before the blessing is recited.

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

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

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

For Kabbalat Shabbat, turn to page 12 [130].

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

Candle Blessing
Kiddush, Evening
Welcome
Shabbat Songs

You may offer one of these before kindling the lights.

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

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

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

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

For Kabbalat Shabbat, turn to page 12 [130].

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

Martin Buber

הַדְלָקַת הַנֵּרוֹת
קִדּוּשׁ, עַרְבִית
בְּרוּכִים הַבָּאִים
שִׁירֵי שַׁבָּת

KIDDUSH FOR EVENING OF SHABBAT

Fill a Kiddush cup with wine or grape juice.
Raise it and recite:

VAY'HI EREV vay'hi voker
yom hashishi.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשִּׁשִּׁי.

AND THERE WAS EVENING and there was morning,
the sixth day.

VAY'CHULU hashamayim v'haaretz
v'chol tz'vaam.
Vay'chal Elohim bayom hashvi-i
m'lachto asher asah.
Vayishbot bayom hashvi-i
mikol m'lachto asher asah.
Vay'varech Elohim et yom hashvi-i
vay'kadeish oto ki vo shavat mikol
m'lachto asher bara Elohim laasot.

וַיְכֻלּוּ 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 בוֹ שָׁבַת מִכָּל־
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

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

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

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

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

Candle Blessing
Kiddush, Evening
Welcome
Shabbat Songs

BARUCH atah, Adonai	בָּרוּךְ אַתָּה, יְיָ
Eloheinu, Melech haolam,	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
borei p'ri hagafen.	בּוֹרֵא פְּרִי הַגָּפֶן.
Baruch atah, Adonai	בָּרוּךְ אַתָּה, יְיָ
Eloheinu, Melech haolam,	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
asher kid'shanu b'mitzvotav v'ratzah vanu,	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ,
v'Shabbat kodsho	וְשַׁבַּת קָדְשׁוֹ
b'ahavah uv'ratzon hinchilanu,	בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
zikaron l'maaseih v'reishit.	זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.
Ki hu yom t'chilah l'mikra-ei kodesh,	כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
zecher litziat Mitzrayim.	זֵכֶר לִיצִיאַת מִצְרָיִם.
Ki vanu vacharta, v'otanu kidashta,	כִּי בָנוּ בָחַרְתָּ, וְאוֹתָנוּ קִדַּשְׁתָּ
mikol haamim.	מִכָּל הָעַמִּים.
V'Shabbat kodsh'cha	וְשַׁבַּת קָדְשְׁךָ
b'ahavah uv'ratzon hinchaltanu.	בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
Baruch atah, Adonai, m'kadeish HaShabbat.	בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

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

Praise to You, Adonai our God, Sovereign of the universe
who finding favor with us, sanctified us with mitzvot.
In love and favor, You made the holy Shabbat our heritage
as a reminder of the work of Creation.
As first among our sacred days, it recalls the Exodus from Egypt.
You chose us and set us apart from the peoples.
In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

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

HINEIH MAH TOV

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

הִנֵּה מַה־טּוֹב וּמַה־נָּעִים
שֶׁבֶת אַחִים גַּם־יָחַד.

How good and how pleasant it is that brothers and sisters dwell together.
(Psalm 133:1)

MAH YAFEH HAYOM

Mah yafeh hayom, Shabbat shalom.

מַה יָּפֶה הַיּוֹם, שַׁבָּת שָׁלוֹם.

How lovely today is, Shabbat Shalom.

Y'DID NEFESH

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

יְדִיד נֶפֶשׁ, אָב הָרַחֲמָן,
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנֶךָ.
יָרוּץ עַבְדְּךָ כְּמוֹ אַיָּל,
יִשְׁתַּחֲוֶה אֶל מוּל הֲדָרֶךָ.

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

SHABBAT HAMALKAH

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

הַחַמָּה מֵרֹאשׁ הָאִילָנוֹת נִסְתַּלְקָה,
בֹּאוּ וְנֵצֵא לִקְרַאת שַׁבָּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת, הַקְּדוֹשָׁה הַבְּרוּכָה.
וְעִמָּהּ מַלְאָכִים, צְבָא שָׁלוֹם וּמְנוּחָה.
בּוֹאִי בּוֹאִי הַמַּלְכָּה, בּוֹאִי בּוֹאִי הַכַּלָּה.
שָׁלוֹם עֲלֵיכֶם, מַלְאֲכֵי הַשָּׁלוֹם.

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our queen.
Behold her descending, the holy, the blessed,
and with her the angels of peace and of rest.
Draw near, draw near, and here abide,
draw near, draw near, O Sabbath bride.
Peace also to you, you angels of peace.

מִזְמוֹר צ"ה-צ"ט, כ"ט
לְכָה דוֹדִי
מִזְמוֹר צ"ב-צ"ג
שָׁלוֹם עֲלֵיכֶם

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

לְכָה דוֹדִי לִקְרַאת כַּלָּה,
פְּנֵי שַׁבָּת נְקַבְּלָה.

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

(1)
Shamor v'zachor b'dibur echad,
hishmianu El ham'yuchad,
Adonai echad ush'mo echad,
l'shem ul'tiferet v'lit'hilah.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד,
הִשְׁמִיעָנוּ אֵל הַמְיֻחָד,
יְיָ אֶחָד וּשְׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה.

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

(2)
Likrat Shabbat l'chu v'neilcha,
ki hi m'kor hab'rachah,
meirosh mikedem n'suchah,
sof maaseh b'machashava t'chilah.

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה,
סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה.

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

(3)
Mikdash Melech, ir m'luchah,
kumi tz'i mitoch hahafeichah,
rav lach shevet b'emek habacha,
v'hu yachamol alayich chemlah.

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה,
רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא,
וְהוּא יַחֲמוֹל עָלַיִךְ חֶמְלָה.

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

(4)
Hitnaari, mei-afar kumi,
livshi bigdei tifarteich ami,
al yad ben Yishai Beit haLachmi,
korvah el nafshi g'alah.

הִתְנַעֲרִי, מֵעָפָר קוּמִי,
לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ, עַמִּי,
עַל יַד בֶּן יִשַׁי בֵּית הַלַּחְמִי,
קָרְבָה אֶל נַפְשִׁי גְּאָלָהּ.

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

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

Psalms 95-99, 29
L'chah Dodi
Psalms 92-93
Shalom Aleichem

(5)
Hitor'ri, hitor'ri, הִתְעוֹרְרִי, הִתְעוֹרְרִי,
ki va oreich, kumi ori, כִּי בָא אוֹרֵךְ, קוּמִי אוֹרִי,
uri uri shir dabeiri, עוּרִי עוּרִי, שִׁיר דַּבֵּרִי,
k'vod Adonai alayich niglah. כְּבוֹד יְיָ עָלַיִךְ נִגְלָה.

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

(6)
Lo teivoshi v'lo tikalmi, לֹא תֵבוֹשִׁי וְלֹא תִכָּלְמִי,
mah tishtochachi umah tehemi, מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי,
bach yechesu aniyei ami, בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי,
v'nivn'tah ir al tilah. וְנִבְנְתָה עִיר עַל תִּלָּהּ.

An end to shame and degradation; forget your sorrow; quiet your groans. The
afflicted of my people find respite in you, the city renewed upon its ancient ruins.

(7)
V'hayu lim'shisah shosayich, וְהָיוּ לִמְשִׁסָּה שֹׁאסָיִךְ,
v'rachaku kol m'valayich, וְרָחֲקוּ כָּל מְבַלְּעָיִךְ,
yasis alayich Elohayich, יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ,
kimsos chatan al kalah. כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה.

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

(8)
Yamin usmol tifrotzi, יָמִין וּשְׂמֹאל תִּפְרֹוצִי,
v'et Adonai taaritzi, וְאֶת־יְיָ תַּעֲרִיצִי,
al yad ish ben partzi, עַל יַד אִישׁ בֶּן פַּרְצִי,
v'nism'chah v'nagilah. וְנִשְׂמְחָה וְנָגִילָה.

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

(9)
Bo-i v'shalom ateret ba'lah, בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ,
gam b'simchah uv'tzoholah, גַּם בְּשִׂמְחָה וּבְצָהֳלָה,
toch emunei am s'gulah, תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה,
bo-i chalah, bo-i chalah. בּוֹאִי כַלָּה, בּוֹאִי כַלָּה.

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

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

מִזְמוֹר צ"ה-צ"ט, כ"ט
לְכָה דוֹדִי
מִזְמוֹר צ"ב-צ"ג
שָׁלוֹם עֲלֵיכֶם

SHALOM aleichem, malachei hashareit,	שָׁלוֹם עֲלֵיכֶם, מַלְאֲכֵי הַשָּׁרֵת,
malachei elyon,	מַלְאֲכֵי עֶלְיוֹן,
mimelech malchei ham'lachim,	מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים,
HaKadosh Baruch Hu.	הַקָּדוֹשׁ בָּרוּךְ הוּא.
Bo-achem l'shalom, malachei hashalom,	בּוֹאֲכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם,
malachei elyon,	מַלְאֲכֵי עֶלְיוֹן,
mimelech malchei ham'lachim,	מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים,
HaKadosh Baruch Hu.	הַקָּדוֹשׁ בָּרוּךְ הוּא.
Bar'chuni l'shalom, malachei hashalom,	בָּרְכוּנִי לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם,
malachei elyon,	מַלְאֲכֵי עֶלְיוֹן,
mimelech malchei ham'lachim,	מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים,
HaKadosh Baruch Hu.	הַקָּדוֹשׁ בָּרוּךְ הוּא.
Tzeit'chem l'shalom, malachei hashalom,	צֵאתְכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם,
malachei elyon,	מַלְאֲכֵי עֶלְיוֹן,
mimelech malchei ham'lachim,	מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים,
HaKadosh Baruch Hu.	הַקָּדוֹשׁ בָּרוּךְ הוּא.

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

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

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

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

For Shabbat Evening I, turn to pages 26–27 [144–145].
For Shabbat Evening II, turn to page 145 [263].

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

בָּרְכוּ
מַעֲרִיב עֲרָבִים
אַהֲבַת עוֹלָם
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
אֱמֶת וֶאֱמוּנָה
מִי־כָמֹכָה
הַשְׁכִּיבֵנוּ
וְשָׁמְרוּ

שְׁמַע וּבִרְכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

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

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ!
בָּרוּךְ יְיָ הַמְבֹרָךְ
לְעוֹלָם וָעֶד!

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

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

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

בָּרְכוּ
מַעֲרִיב עֲרָבִים
אַהֲבַת עוֹלָם
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
אֱמֶת וֶאֱמוּנָה
מִי־כָמֹכָה
הַשְׁכִּיבֵנוּ
וְשָׁמְרוּ

BARUCH atah, Adonai	בָּרוּךְ אַתָּה, יְיָ
Eloheinu, Melech haolam,	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
asher bidvaro maariv aravim,	אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים,
b'chochmah potei-ach sh'arim,	בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,
uvitvunah m'shaneh itim	וּבִתְבוּנָה מְשַׁנֶּה עִתִּים
umachalif et haz'manim,	וּמַחֲלִיף אֶת הַזְּמַנִּים,
um'sadeir et hakochavim	וּמְסַדֵּר אֶת הַכּוֹכָבִים
b'mishm'roteihem barakia kirtzono.	בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ.
Borei yom valailah,	בּוֹרֵא יוֹם וָלָיְלָה,
goleil or mipnei choshech,	גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
v'choshech mipnei or.	וְחֹשֶׁךְ מִפְּנֵי אוֹר,
Umaavir yom umeivi lailah,	וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה,
umavdil bein yom uvein lailah,	וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה,
Adonai Tz'vaot sh'mo.	יְיָ צְבָאוֹת שְׁמוֹ.
El chai v'kayam,	אֵל חַי וְקַיָּם,
tamid yimloch aleinu l'olam va-ed.	תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
Baruch atah, Adonai, hamaariv aravim.	בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.

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

בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.
Baruch atah, Adonai, hamaariv aravim.

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

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

Bar'chu
Maariv Aravim
Ahavat Olam
Sh'ma
V'ahavta
L'maan tizk'ru
Emet Ve-Emunah
Mi Chamochah
Hashkiveinu
V'shamru

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

בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.
Baruch atah, Adonai, hamaariv aravim.

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

בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.
Baruch atah, Adonai, hamaariv aravim.

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

בָּרְכוּ
מַעֲרִיב עֲרָבִים
אַהֲבַת עוֹלָם
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
אֱמֶת וֶאֱמוּנָה
מִי־כָמֹכָה
הַשְׁכִּיבֵנוּ
וְשָׁמְרוּ

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ,
תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לִמַּדְתָּ.
עַל כֵּן, יְיָ אֱלֹהֵינוּ,
בְּשָׁכְבֵּנוּ וּבְקוּמֵנוּ
נָשִׂיחַ בְּחֻקֶּיךָ,
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאוֹרֶךְ יָמֵינוּ
וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה.
וְאַהֲבָתְךָ
אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ahavat olam

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

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

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

Bar'chu
Maariv Aravim
Ahavat Olam
Sh'ma
V'ahavta
L'maan tizk'ru
Emet Ve-Emunah
Mi Chamochah
Hashkiveinu
V'shamru

As you taught Torah

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

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ohev amo Yisrael.

Wisdom and wonder,

passion and instruction,
story and symbol.

All these things,
Your Torah gives to us.

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

What could be a truer token
of Your abiding love

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

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ohev amo Yisrael.

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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

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

בָּרְכוּ
מַעֲרִיב עֲרָבִים
אַהֲבַת עוֹלָם
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
אֱמֶת וֶאֱמוּנָה
מִי־כָמֹכָה
הַשְׁכִּיבֵנוּ
וְשָׁמְרוּ

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־
מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־
לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ
לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

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

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

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

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

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

יְיָ אֱלֹהֵיכֶם אֱמֶת.
Adonai Eloheichem EMET.

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

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

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

Bar'chu
Maariv Aravim
Ahavat Olam
Sh'ma
V'ahavta
L'maan tizk'ru
Emet Ve-Emunah
Mi Chamochah
Hashkiveinu
V'shamru

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

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

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

IN A WORLD torn by violence and pain,
a world far from wholeness and peace,
give us the courage to say, Adonai:
There is one God in heaven and earth.
The high heavens declare Your glory;
may earth reveal Your justice and love.

From bondage in Egypt, we were delivered;
at Sinai, we bound ourselves to Your way.
Inspired by prophets and instructed by sages,
time and again, we overcame oppressive forces.

Though our failings are many and our faults are great,
it has been our glory to bear witness to our God,
keeping alive in dark ages
Your vision of a world redeemed.
Let us continue to work for the day
when the nations will be one and at peace.
Then shall we rejoice as Israel did,
singing on the shores of the Sea:

בָּרְכוּ
מַעֲרִיב עֲרָבִים
אַהֲבַת עוֹלָם
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
אֱמֶת וֶאֱמוּנָה
מִי־כָמֹכָה
הַשְׁכִּיבֵנוּ
וְשָׁמְרוּ

מִי־כָמֹכָה בָּאֵלִם, יְיָ!
מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא!

מַלְכוּתְךָ רָאוּ בָנֶיךָ,
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.
זֶה אֵלִי, עָנוּ וְאָמְרוּ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה, יְיָ, גָּאַל יִשְׂרָאֵל.

MI CHAMOCHAH ba-eilim, Adonai!
Mi kamochah nedar bakodesh,
nora t'hilot, oseih fele!

Malchut'cha ra-u vanecha,
bokei-a yam lifnei Moshe uMiryam.
Zeh Eli, anu v'amru,
Adonai yimloch l'olam va-ed!

V'ne-emar: ki fadah Adonai et Yaakov,
ug'alo miyad chazak mimenu.
Baruch atah, Adonai, gaal Yisrael.

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

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

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

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

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

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

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

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

בָּרְכוּ
מַעֲרִיב עֲרָבִים
אַהֲבַת עוֹלָם
שְׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
אֱמֶת וֶאֱמוּנָה
מִי־כָמֹכָה
הַשְׁכִּיבֵנוּ
וְשָׁמְרוּ

HASHKIVEINU, Adonai Eloheinu,	הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ,
l'shalom, v'haamideinu shomreinu l'chayim,	לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,
ufros aleinu sukat sh'lomecha,	וּפְרֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ,
v'takneinu b'eitzah tovah milfanecha,	וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
v'hoshi-einu l'maan sh'mecha.	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
V'hagein baadeinu,	וְהָגֵן בַּעֲדֵנוּ,
v'haseir mei-aleinu oyeiv, dever,	וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר,
v'cherev, v'raav, v'yagon,	וְחֶרֶב, וְרָעָב, וְיָגוֹן,
v'harcheik mimenu avon vafesha.	וְהָרְחֵק מִמֶּנּוּ עָוֹן וָפֶשַׁע.
Uv'tzeil k'nafecha tastireinu,	וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ,
ki El shomreinu umatzileinu atah,	כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה,
ki El chanun v'rachum atah.	כִּי אֵל חַנּוּן וְרַחוּם אָתָּה.
Ushmor tzeiteinu uvo-einu	וּשְׁמֹר צֵאתֵנוּ וּבוֹאֵנוּ
l'chayim ul'shalom,	לְחַיִּים וּלְשָׁלוֹם
mei-atah v'ad olam.	מֵעַתָּה וְעַד עוֹלָם.
Baruch atah, Adonai,	בָּרוּךְ אַתָּה, יְיָ,
haporeis sukat shalom aleinu	הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ
v'al kol amo Yisrael v'al Yerushalayim.	וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

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

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

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

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

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

Bar'chu
Maariv Aravim
Ahavat Olam
Sh'ma
V'ahavta
L'maan tizk'ru
Emet Ve-Emunah
Mi Chamochah
Hashkiveinu
V'shamru

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

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

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

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

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

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

אָבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
תְּפִלַּת הַלֵּב

תְּפִלָּה

T'FILAH

אֲדֹנָי, שְׂפָתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתֶךָ.

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

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

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

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

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
רָחֵל וֵאלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת וְאִמָּהוֹת, וּמֵבִיא גְּאֻלָּה
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*SHABBAT SHUVAH — זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

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

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

*SHABBAT SHUVAH — Zochreinu l'chayim,
Melech chafeitz bachayim,
v'chotveinu b'sefer hachayim,
l'maancha Elohim chayim.

Melech ozeir umoshia umagen.
Baruch atah, Adonai,
magein Avraham v'ezrat Sarah.

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

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

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

בָּרוּךְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

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

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

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

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

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

מַשִּׁיב הָרוּחַ — WINTER*
וּמוֹרִיד הַגֶּשֶׁם.
מוֹרִיד הַטַּל — SUMMER*

*WINTER — Mashiv haruach
umorid hagashem.
*SUMMER — Morid hatal.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

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

— SHABBAT SHUVAH
מִי כָמוֹךָ אַב הָרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

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

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת הַכֹּל (מֵתִים).
בָּרוּךְ אַתָּה, יְיָ, מְחַיֵּה הַכֹּל (הַמֵּתִים).

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

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).
WINTER — You cause the wind to shift and rain to fall.
SUMMER — You rain dew upon us.
You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?
SHABBAT SHUVAH — Who is like You, Compassionate God,
who mercifully remembers Your creatures for life?
Blessed are You, Adonai, who gives life to all (who revives the dead).

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

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

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

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

אָבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
תְּפִלַּת הַלֵּב

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וּקְדוֹשִׁים בְּכָל יוֹם
יְהַלְלוּךָ סֶלָה.*
בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

*SHABBAT SHUVAH — בָּרוּךְ אַתָּה,
יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

ATAH kadosh v'shimcha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.*
Baruch atah Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH — Baruch atah,
Adonai, HaMelech hakadosh.

YOU ARE HOLY, Your Name is holy,
and those who are holy praise You every day.*
Blessed are You, Adonai, the Holy God.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.
Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH —
Praised are You, Adonai, Holy Sovereign.
בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.
Baruch atah, Adonai, HaMelech hakadosh.

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

Avot v'Imahot
G'vurot
K'dushah
K'dushat HaYom
Avodah
Hodaah
Shalom
T'filat HaLev

MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.
May all who struggle find rest on this day.
May all who suffer find solace.
May all who hurt find healing on this day.
May all who despair find purpose.
May all who hunger find fulfillment on this day.
And may this day fulfill its promise.

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

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

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

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

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

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

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

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

Abraham Joshua Heschel

Avot v'Imahot
G'vurot
K'dushah
K'dushat HaYom
Avodah
Hodaah
Shalom
T'filat HaLev

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל,
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.
בָּרוּךְ אַתָּה, יְיָ,
שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבֹד.

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

EVERPRESENT ONE, may we, Your people Israel,
be worthy in our deeds and our prayer.
Wherever we live, wherever we seek You —
in this land, in Zion restored, in all lands —
You are our God, whom alone we serve in reverence.

בָּרוּךְ אַתָּה, יְיָ, שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבֹד.
Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

YOU ARE WITH US in our prayer, our love and our doubt,
in our longing to feel Your Presence and do Your will.
You are the still clear voice within us.
Therefore, O God, when doubt troubles us,
when anxiety makes us tremble,
when pain clouds the mind,
we look inward for the answer to our prayers.
There may we find You,
and there find courage, insight and endurance.
And let our worship bring us closer to one another,
that all Israel, and all who seek You,
may find new strength for Your service.

בָּרוּךְ אַתָּה, יְיָ, שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבֹד.
Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

Avot v'Imahot
G'vurot
K'dushah
K'dushat HaYom
Avodah
Hodaah
Shalom
T'filat HaLev

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

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

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

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

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

אָבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
תְּפִלַּת הַלֵּב

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ
תָּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן
לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.

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

בְּסֵפֶר חַיִּים — SHABBAT SHUVAH
בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

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

בָּרוּךְ אַתָּה, יְיָ,
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

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

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

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

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

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

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

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

אָבוֹת וְאִמָּהוֹת
גְּבוּרוֹת
קְדֻשָּׁה
קְדֻשַּׁת הַיּוֹם
עֲבוֹדָה
הוֹדָאָה
שָׁלוֹם
תְּפִלַּת הַלֵּב

אֱלֹהַי, נְצֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי
מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי
תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים
עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה
לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן
תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

Elohai, n'tzor l'shoni meira us'fatai
midabeir mirmah, v'limkal'lai nafshi
tidom, v'nafshi ke-afar lakol tih'yeh.
P'tach libi b'Toratecha, uv'mitzvotecha
tirdof nafshi. V'chol hachoshvim
alai raah, m'heirah hafeir atzatam
v'kalkeil machashavtam. Aseih l'maan
sh'mecha, aseih l'maan y'minecha, aseih
l'maan k'dushatecha, aseih l'maan
Toratecha. L'maan yeichaltzun y'didecha,
hoshiah y'mincha vaaneini.

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

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי
לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

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

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאִמְרוּ: אָמֵן.

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

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

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

אֱלֹהַי, נְצֹר לְשׁוֹנִי מֵרָע *Elohai, n'tzor l'shoni meira . . . My God, guard my speech from evil . . . based on* Psalm 34:14
לְמַעַן יֵחָלְצוּן *L'maan yeichaltzun . . . so that Your loved ones . . .* Psalm 60:7
יִהְיוּ לְרָצוֹן *Yih'yu l'ratzon . . . May the words of my mouth . . .* Psalm 19:15

Mi Shebeirach

May the One who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and heal those who are ill. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

Harriet Aaronson
Janice Kat Abercrombie
Sheri Abernethy
Rosalie Alexander
Bill Allen
Michael Altstein
Israel Beer
Lyle Bergal
Freda Bieler
Carol Bomash
Lou Bordman
Sybil Bouse
Eric Boyer
Robert Cohee
Terri Cohee
Judy Cohn
Carole Curtis
Leslie Dial
Jimmy Duncan
Coco Dwyer
Michael Ferreira
Neil Fleming
Susan Furman
Ilene Greene
Maria Gudima
Laura Haberman
Claudette Hudes
Daphne Jackson
Rose Jacobson
Bea Kaplan
Jerry Kasten
Allan Kerr
Ellen Kleinman
Mira Kochurovsky
Dan Krause
Boris Kutman
Bella Kuznik
Tamra Kuznik
Hugo Levi
Sheri Levson
Susan Levy
Sonia Linke
Maurice Marram
Dr. Mike Milstein
Toby Nelson-Smith
Sarah Niklas
Kim Painter
Judy Parker
Ken Portnoy
Brachuh bat Raphael
Dennis Raymond
Shlomo Reichler
Stanton Rice
Betty Roth
Lin Schentes
Leonard Schwartz
Wendy Sims
Sheila Sparks
Cheryl Spellman
Tammany Stern
Judy Swinney
Robert Swinney
Linda Szych
Irina Vaserfirer
Shayna Rebecca Vincent
Joanna Wasserman
Eric Weiner
Scott Widman
Sheldon Widman
Jane Winer

Please notify caring@templeshalomdallas.org if you or someone you know needs our help during an illness.

Kabbalat HaTorah
Hakafah
Birchot HaTorah
Mi Shebeirach
Hagbahah
Birkat HaGomeil
Birchot HaHaftarah
Hachzarat HaTorah

PRAYERS FOR HEALING

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחוֹלִים
[*names*]. הַקָּדוֹשׁ בָּרוּךְ הוּא יִמָּלֵא
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפּאתָם
וּלְחַזְּקָם, וְיִשְׁלַח לָהֶם מְהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, הַשְׁתָּא
בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר: אָמֵן.

MI SHEBEIRACH avoteinu v'imoteinu, Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lei-ah, hu y'vareich et hacholim [*names*]. HaKadosh Baruch Hu yimalei rachamim aleihem, l'hachalimam ul'rapotam ul'hachazikam, v'yishlach lahem m'heirah r'fuah, r'fuah shleimah min hashamayim, r'fuat hanefesh ur'fuat haguf, hashta baagala uviz'man kariv. V'nomar: Amen.

MAY THE ONE who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal those who are ill [*names*]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

MI SHEBEIRACH avoteinu
M'kor hab'rachah l'imoteinu.

May the Source of strength who blessed the ones before us
help us find the courage to make our lives a blessing and let us say, Amen.

מִי שֶׁבֵּרַךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לַאֲבוֹתֵינוּ.

Mi shebeirach imoteinu
M'kor hab'rachah laavoteinu.

Bless those in need of healing with *r'fuah sh'leimah,*
the renewal of body, the renewal of spirit, and let us say, Amen.

BIRKAT HAGOMEIL — בִּרְכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁגְּמָלַנוּ כָּל טוֹב.

BARUCH ATAH, ADONAI Eloheinu
Melech haolam, sheg'malanu kol tov.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who has bestowed every goodness upon us.

Congregation responds:

אָמֵן. מִי שֶׁגְּמָלְכֶם כָּל טוֹב,
הוּא יִגְמָלְכֶם כָּל טוֹב סֶלָה.

Amen. Mi sheg'malchem kol tov,
Hu yigmolchem kol tov. Selah.

Amen. May the One who has bestowed goodness upon us
continue to bestow every goodness upon us forever.

Shabbat Minchah T'filah is on pages 226–227 [344–345].

בִּרְכַּת הַגּוֹמֵל *Birkat HaGomeil* — may be recited by one who has survived a life-challenging situation.

עָלֵינוּ

ALEINU

Select one of the four passages on this or the facing page.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
וַאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 285 [589].

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.
וַאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
HaKadosh Baruch Hu.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

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

For those who choose: At the word כּוֹרְעִים *kor'im,* one bends the knees; at וּמִשְׁתַּחֲוִים *umishtachavim*, one bows at the waist; and at לִפְנֵי מֶלֶךְ *lifnei Melech*, one stands straight.

Aleinu

MAY WE GAIN WISDOM in our lives,
overflowing like a river with understanding.
Loved, each of us, for the peace we bring to others.
May our deeds exceed our speech,
and may we never lift up our hand
but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.
Cause light to go forth over all the lands between the seas.
And light up the universe with the joy
of wholeness, of freedom, and of peace.

וְנֶאֱמַר, וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וּשְׁמוֹ אֶחָד.

V'ne-emar, v'hayah Adonai
l'Melech al kol haaretz.
Bayom hahu yih'yeh Adonai echad
ush'mo echad.

Thus it has been said, Adonai will be Sovereign over all the earth.
On that day, Adonai will be one, and God's Name will be one.

Kaddish readings begin on page 288 [592]. Kaddish is on page 294 [598].

תִּקּוּן עוֹלָם *Tikkun olam* (literally, "repairing the world") originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the עָלֵינוּ *Aleinu,* composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

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

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

KADDISH

May their memory be a blessing

We extend our condolences to the family of
Ruth Slomowitz, mother of Alan Slomowitz,
whose death occurred this week.

We continue to remember those whose death occurred in recent weeks whose shloshim, 30 days of mourning, we still observe.
Gwen Appelson
Donald Arthur Potash

On this Shabbat we commemorate the Yahrzeit of the following

Stanley Applebaum
Charles Baroff
Kenneth Baum
Irene Bernholtz
Jack Efseroff
Rose Elgison
Samuel Feinberg
Nanci Fine
Marvin Gardner
Alan Garment
Deborah Gersh
Samuel Gilbert
Anna Golden
Harry Harris
Irving Hudes
Clara Keller
Simon Kharmats
Irving Klein
Ina Kurland
Stanley D. Leslie
Martin Levy
Eleanor Lippman
Christina Marie Meredith
Barbara Messer
Elfreida Meth
Steven Gary Migdol
Nathan Milstein
Shirley Passer
Eva Radnitz
Alvin Schmucker
Rodney Schwartz
Mark Slotkin
Theodore Solomon
Goldye Taper
Alvin Taurog
Norman Turkel
Isaac Zagoory

MOURNER'S KADDISH

קַדִּישׁ יָתוֹם

YITGADAL v'yitkadash sh'mei raba.	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
B'alma di v'ra chirutei,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
v'yamlich malchutei,	וְיַמְלִיךְ מַלְכוּתֵהּ,
b'chayeichon uv'yomeichon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
uv'chayei d'chol beit Yisrael,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
baagala uvizman kariv. V'im'ru: Amen.	בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ: אָמֵן.
Y'hei sh'mei raba m'varach	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
l'alam ul'almei almaya.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Yitbarach v'yishtabach v'yitpaar	יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר
v'yitromam v'yitnasei,	וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
v'yit'hadar v'yitaleh v'yit'halal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
sh'mei d'kudsha b'rich Hu,	שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,
l'eila min kol birchata v'shirata,	לְע�ֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
tushb'chata v'nechemata,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
daamiran b'alma. V'imru: Amen.	דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ: אָמֵן.
Y'hei sh'lama raba min sh'maya,	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
v'chayim aleinu v'al kol Yisrael.	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
V'imru: Amen.	וְאִמְרוּ: אָמֵן.
Oseh shalom bimromav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
Hu yaaseh shalom aleinu,	הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
v'al kol Yisrael. V'imru: Amen.	וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ: אָמֵן.

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

Blessed be God's great name to all eternity.

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

May there be abundant peace from heaven, and life, for us and all Israel.
To which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.
To which we say Amen.