Siddur Chaveirimim Kol Yisrael
In the Fellowship of all Israel
Siddur Chaveirim Kol Yisraeil
*In the Fellowship of All Israel*

*Prayers and Readings for Shabbat and Festival Evenings*

Third Edition
(including Weekday Minchah)

Edited by
Mark Frydenberg
and
Barry Dov Walfish
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Introduction

The preliminary edition of Siddur Chaveirim Kol Yisraeil was published by the now defunct Progressive Chavurah community of Boston for its own use in 1997. After introducing this siddur at the National Havurah Committee’s Summer Institute, a revised and expanded edition published by Ktav, followed in 2000. Many synagogues, havurot, minyanim and Hillels across America have adopted this prayer book, as it was one of the first with complete transliterations, faithful gender-neutral translations of traditional liturgy in a linear format, and explanations, interpretations, and alternatives in the margins.

Since then, the editors have published the bencher L’chu N’ran’nah (Let us Sing!), with blessings before and after meals, as well as z’mirot (songs) and home rituals. Among its features, this bencher introduces options recognizing a variety of family relationships in its formulation of Sabbath blessings for partners, and blessings for weddings and baby namings.

This compact edition of Siddur Chaveirim Kol Yisraeil introduces Minchah, the afternoon service, and makes minor changes and corrections to the original text, to offer users the complete liturgy for Friday evening in one compact volume. In a change from earlier editions, this siddur uses <angle brackets> to indicate liturgical choices where the worshipper may select one of the alternatives shown. Square brackets [] indicate optional phrases that may be inserted or omitted.

The editors wish to acknowledge Jeremy Golding and Jim Propp, assistant editors of previous editions, and business manager David Merfeld, for their contributions.

We hope that this siddur will continue to find favor in the eyes of the communities that choose to use it and in the eyes of the Creator of all things.

Mark Frydenberg
Barry Dov Walfish
January 2020 • Tevet 5780
This table was developed with the aid of new Hebrew readers who identified the letter combinations that helped them to correctly pronounce the equivalent Hebrew words. It is not meant to be scientific or scholarly.

### CONSONANTS

<table>
<thead>
<tr>
<th>Roman Equivalent</th>
<th>Name of Letter</th>
<th>Hebrew Letter</th>
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</thead>
<tbody>
<tr>
<td>(depends on vowel)</td>
<td>alef</td>
<td>א</td>
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<tr>
<td>b</td>
<td>bet</td>
<td>ב</td>
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<td>v</td>
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<td>g</td>
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<tr>
<td>z</td>
<td>zayin</td>
<td>ז</td>
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<tr>
<td>ch as in loch or Bach</td>
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<td>ח</td>
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<td>t</td>
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<tr>
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<td>כ</td>
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<tr>
<td>ch as in loch or Bach</td>
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<tr>
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<td>lamed</td>
<td>ל</td>
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<tr>
<td>m</td>
<td>mem, final mem</td>
<td>מ</td>
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<tr>
<td>n</td>
<td>nun, final nun</td>
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<tr>
<td>s</td>
<td>samech</td>
<td>ס</td>
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<td>(depends on vowel)</td>
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<td>ע</td>
</tr>
<tr>
<td>p</td>
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<td>פ</td>
</tr>
<tr>
<td>f</td>
<td>fei, final fei</td>
<td>פ</td>
</tr>
<tr>
<td>tz</td>
<td>tzadi, final tzadi</td>
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</tr>
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<td>kof</td>
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<tr>
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<tr>
<td>sh</td>
<td>shin</td>
<td>ש</td>
</tr>
<tr>
<td>s</td>
<td>sin</td>
<td>ש</td>
</tr>
<tr>
<td>t</td>
<td>tav</td>
<td>ת, ט</td>
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</tbody>
</table>
The vocalization and the transliteration indicate the pronunciation of words with kamatz katan such as חַשְׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇׇвой

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<thead>
<tr>
<th>Roman Equivalent</th>
<th>Name of Vowel</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>a as in car</td>
<td>patach, chataf patach</td>
<td>ט, ט</td>
</tr>
<tr>
<td>a as in car</td>
<td>kamatz gadol</td>
<td>ט</td>
</tr>
<tr>
<td>o as in for</td>
<td>kamatz katan, chataf kamatz katan</td>
<td>ט, ט</td>
</tr>
<tr>
<td>e as in red</td>
<td>segol, chataf segol</td>
<td>ט, ט</td>
</tr>
<tr>
<td>ei as in weigh</td>
<td>tzeirei</td>
<td>ט</td>
</tr>
<tr>
<td>o as in for</td>
<td>cholam</td>
<td>ט, ט</td>
</tr>
<tr>
<td>u as in June</td>
<td>shuruk</td>
<td>ט</td>
</tr>
<tr>
<td>u as in June</td>
<td>kubutz</td>
<td>ט</td>
</tr>
<tr>
<td>i as in mirror</td>
<td>chirik</td>
<td>ט</td>
</tr>
<tr>
<td>‘ as in isn’t</td>
<td>sh’va na¹</td>
<td>ט</td>
</tr>
<tr>
<td>syllable break</td>
<td>sh’va nach²</td>
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<tr>
<td>ai as in Thai</td>
<td>אֵי</td>
<td>א</td>
</tr>
<tr>
<td>ei as in weigh</td>
<td>אֵי</td>
<td>א</td>
</tr>
<tr>
<td>i as in ski</td>
<td>אֵי</td>
<td>א</td>
</tr>
<tr>
<td>oi as in coil</td>
<td>או</td>
<td>או</td>
</tr>
</tbody>
</table>

The dagesh (dot in some Hebrew letters) is not represented by doubling the English consonant (e.g., הַיּוֹם, ha.yom), except in words which commonly appear in English with the letters doubled, e.g., Shabbat or Sukkot.

The raised dot symbol (sym-bol) is used to indicate syllable breaks.

Accentuation of the Hebrew: Hebrew words are usually stressed on the last syllable. Deviations from this default state are indicated by a vertical line (meteg) under the syllable to be accented.

¹ Appears at the beginning of a word or syllable.
² Appears at the end of a syllable and is silent.
Afternoon Service for Weekdays

Ashrei

Happy are those who dwell in Your house;
Forever they will praise You. Selah. —Psalm 84:5

Happy the people who have it so;
happy the people whose God is Adonai. —Psalm 144:15

A song of praise of David.

I will extol You, my God and Ruler,
and bless Your name forever and ever.

Every day I will bless You,
and praise Your name forever and ever.

Great is Adonai and much praised
God’s greatness cannot to be fathomed.

Generation to generation shall extol your deeds,
and Your mighty acts they shall proclaim.

On the glorious splendor of Your majesty,
and on Your wondrous works, I will meditate.

The might of Your awesome deeds shall be spoken of,
and of Your greatness I will tell.

The fame of Your abundant goodness they will utter,
and of Your righteousness will they sing.

Gracious and merciful is Adonai,
slow to anger and abounding in loving kindness.

Adonai is good to all,
Adonai’s compassion is upon all creatures.

Ashrei

The Talmud teaches that one who thoughtfully recites the Ashrei prayer three times a day is assured a place in the World to Come (B’rachot 4b). For this reason, it is recited twice in the morning service, and once in the afternoon service, and many of its verses appear in other places throughout Jewish liturgy. Verses from Psalms 84:5 (“Happy are those who dwell in your house. Forever they will praise You, Selah!”) and Psalm 144:15 (“Happy are the people who have it so. Happy is the people whose God is Adonai”) begin the Ashrei prayer. The main text is Psalm 145 in its entirety, and the prayer concludes with Psalm 115:18 (“But we will bless Adonai now and forever, Halleluyah!”).

Psalm 145 is an alphabetical acrostic of twenty-one verses, one less than the number of letters in the Hebrew alphabet. The missing letter is nun. One explanation for this absence is that nun is the first letter of the Hebrew word noflim, which means fallen. The next verse, someich Adonai l’chol hanoflim, refers to God’s support for the fallen. Rav Kook teaches that the Ashrei prayer affirms Judaism’s core belief that God created the universe and continues to watch over it. The prayer contains all the letters of the Hebrew alphabet, with which God created the world. And verse 16, pote’ach et yadecha u’masbia lechol chai ratzon – “You open Your hand, satisfying the desire of every living thing,” affirms our belief that God will watch over us. Some have the custom to extend and open their hands when reciting this verse as a way of connecting with God’s sharing presence.
Ashrei yosh-vei vei-te-cha,
od y’ha-lu-cha se-lah.

Ashrei ha-am she-ka-chah lo,
ash-rei ha-am she-A-do-nai e-lo-hav.

T’hi-lah l’Da-vid.

A-ro-mim-cha E-lo-hai ha-Melech,
va-a-va’r’chah shim-cha l’o-lam va-ed.

B’chol yom a-va’r’che-ka, va-a-ha-l’lah
shim-cha l’o-lam va-ed.

Ga-dol A-do-nai u-m’hul-lal m’od,
v’lig-du-la-to ein chei-ker.

Dor l’Idor y’sha-bach ma-ase-cha,
 u-g’vu-ro-te-cha ya-gi-du.

Ha-dar k’vod ho-de-cha,
v’di-vrei nifl’o-te-cha a-si-cha.

Ve-ezuz nor-o-te-cha yo-mei-ru,
u-g’du-lat-cha a-sap-re-nah

Zei-chere rav tuv-cha ya-bi-u,
v’tzid-kat-cha y’ra-nei-nu.

Cha-nun v’ra-chum A-do-nai,
e-rech a-pa-yim u-g’do-l cha-sed.

Tov A-do-nai la-kol,
v’ra-cha-mav al kol ma-a-sav.
All Your creatures shall give You thanks, Adonai, and all Your faithful shall bless you.

Of the glory of Your sovereignty they shall speak, and of Your might they shall tell.

To make known to all people Your mighty deeds, and the glorious splendor of Your sovereignty

Your sovereignty is an everlasting sovereignty, and Your dominion is for all generations.

Adonai supports all who are falling, and straightens all who are bent over.

The eyes of all look to You in hope, and You give them their food in due season.

You open Your hand, Satisfying the desire of every living thing.

You are just, Adonai, in all Your ways, and kind in all Your deeds.

You are near, Adonai, to all who call upon You, To all who call upon You in truth.

You fulfill the desire of all who are in awe of You; Their cry You hear and You save them.

You watch, Adonai, over all who love You, but all the wicked You will destroy.

The praise of Adonai my mouth will speak, and all flesh will bless Your holy Name forever and ever. — Psalms 145:21

But we will bless Yah From now until forever. Halleluyah. — Psalms 115:18

Open

Open my eyes, that I may notice the wonders of Your teaching. (Ps 119:18)

Open my lips, that my mouth shall declare Your praise. (Ps 51:17)

Open my heart, that my soul will follow your Commandments. (B’rachot 17a)

Open to me the gates of righteousness, that I may enter them and thank You. (Ps 118:19)

Then You shall reach out:

Open Your hand, that You may satisfy the needs of all living things with favor. (Ps 145:16)
 Yo-du·cha A·do·nai kol ma·a·se·cha, va·cha·si·de·cha y’va·r’chu·chah.

K’vod mal-chut·cha yo·mei·ru, u·g’vu·rat·cha y’da·bei·ru.

L’ho·dia liv·nei ha·a·dam g’vu·ro·tav, u·ch’vod ha·dar mal-chu·to.

Mal-chut·cha mal-chut kol o·la·mim, u·mem·shal·t’cha b’chol dor va·dor.

So·meich A·do·nai l’chol ha·nof·lim, v’zo·keif l’chol ha·k’fu·fim.

Ei·nei chol ei·le·cha y’sa·bei·ru, v’a·tah no·tein la·hem et och·lam b’i·to.

Po·tei·ach et ya·de·cha, u·mas·bi·a l’chol chai ra·tzon.

Tza·dik A·do·nai b’chol d’ra·chav, v’cha·sid b’chol ma·a·sav.

Ka·rov A·do·nai l’chol kor·av, l’chol a·sher yik·ra·u·hu ve·e·met.

R’tzon y’rei·av ya·a·seh, v’et shav·a·tam yish·ma v’yo·shi·eim.

Sho·meir A·do·nai et kol o·ha·vav, v’et kol ha·r’sha·im yash·mid.

T’hi·lat A·do·nai y’da·ber pi, vi·va·reich kol ba·sar sheim kod·sho l’o·lam va·ed.

Va·a-nach·nu n’va·reich yah, mei·a·tah v’ad o·lam, ha’l’lu·yah.

Yo·du·cha A·do·nai kol ma·a·se·cha, va·cha·si·de·cha y’va·r’chu·chah.

K’vod mal-chut·cha yo·mei·ru, u·g’vu·rat·cha y’da·bei·ru.

L’ho·dia liv·nei ha·a·dam g’vu·ro·tav, u·ch’vod ha·dar mal-chu·to.

Mal-chut·cha mal-chut kol o·la·mim, u·mem·shal·t’cha b’chol dor va·dor.

So·meich A·do·nai l’chol ha·nof·lim, v’zo·keif l’chol ha·k’fu·fim.

Ei·nei chol ei·le·cha y’sa·bei·ru, v’a·tah no·tein la·hem et och·lam b’i·to.

Po·tei·ach et ya·de·cha, u·mas·bi·a l’chol chai ra·tzon.

Tza·dik A·do·nai b’chol d’ra·chav, v’cha·sid b’chol ma·a·sav.

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T’hi·lat A·do·nai y’da·ber pi, vi·va·reich kol ba·sar sheim kod·sho l’o·lam va·ed.

Va·a-nach·nu n’va·reich yah, mei·a·tah v’ad o·lam, ha’l’lu·yah.
Standing in the shadow of history, I approach You, God of all Generations.

**Amidah**

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

— *Psalms 51:17*

**God of Our Ancestors**

Blessed are You, Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; [God of Sarah, God of Rebekah, God of Rachel, and God of Leah], The great, mighty and awesome God, Supreme God, who performs acts of kindness, and creates all things, and remembers the good deeds of our ancestors, and brings a redeemer / redemption to their children’s children for the sake of The Name, with love.

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1 Jewish tradition teaches that God will bring a Messiah [גואל Go'el, Redeemer] to redeem the Jewish people. A liberal interpretation suggests that every generation must work with God to perfect the world, for at that time, God will bring a Messianic Age [גאולה Gulaḥ, Redemption] to the Jewish people.
Recite the Amidah quietly in private conversation with God.

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

A•do•nai s’fa•tai ti•ftach
u•fi ya•gid t’hi•la•te•cha.

B•a•ruch
A•tah A•do•nai E•lo•hei•nu
vE•i•lo•hei a•vo•tei•nu [v’i•mo•tei•nu],
E•lo•hei Av•ra•ham,
E•lo•hei Yitz•chak, vE•i•lo•hei Ya•a•kov;
[E•lo•hei Sa•rah, E•lo•hei Riv•kah,
E•lo•hei Ra•cheil, vE•i•lo•hei Lei•ah],
Ha•Eil ha•ga•dol ha•gi•bor v’ha•no•ra
Eil El•yon,
go•meil cha•sa•dim to•vim,
v’ko•neih ha•kol,
v’zo•cheir
chas•dei a•vot [v’i•ma•hot]
u•mei•vi <go•e•il / g’u•lah>
liv•nei v’nei•hem
l’ma•an sh’mo b’a•ha•vah.
Remember us for life, Ruler who desires life,  
and write us in the Book of Life  
for Your sake, Living God.

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

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

God’s Might

You are mighty forever, Adonai,  
giving life to <the dead / all that lives>,¹  
abounding in deliverance.

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

You cause the dew to fall.

You nourish the living in kindness,  
give life to <the dead / all that lives>  
in great mercy,  
support the falling,  
heal the sick, release the bound,  
and keep faith with those who sleep in the dust.  
Who is like You, Master of Mighty Deeds,  
and who compares to You,  
Ruler who causes death and restores life  
and makes salvation grow?

For You are the Source of Protection  
and the Mind of Remembrance.  
Praise to You, The One,  
Enduring throughout the Generations  
from Abraham and Sarah until today.

God's Might

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

¹ Traditional liturgy reflects the belief that God  
resurrects the dead (מְחַיֵּה הַמֵּתִים m’chayeih hameitim).  Contemporary liberal alternatives  
use the phrases מְחַיֵּה הַכֹּל m’chayeih ha·kol (God gives life to all things) or  
m’chayeih kol chai (God gives life to all living things).  Another understanding of the  
traditional phrase מְחַיֵּה הַמֵּתִים m’chayeih ha-meitim suggests that God grants us a  
measure of immortality in that we live on in  
the memories of our loved ones and in the  
effects of our good works and creative acts.
Between Rosh Hashanah and Yom Kippur, say:

בְּרֻכָּה אַתָּה יְיָ וּפֹקֵד שָׂרָה מָגֵן אַבְרָהָם אַתָּה גִּבּוֹר לְעֹלָם אֲדֹנָי לְחַי יָתֵה מְחַיֵּה מְכַלְכֵּל בָּרוּךְ אַתָּה יְיָ וּפֹקֵד לוֹוֹשׁוּיָה וּמַעַנְךָ אֱלֹהִים חַיִּים מֶלֶךְ עוֹזֵר וּמוֹשִּיעַ וּמָגֵן.

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

מַשִּיב הָרוּחַ וּמוֹרִיד הַגֶּשֶם מַשִיב הָרוּחַ וּמוֹרִיד הַגֶּשֶם.

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

מוֹרִיד הַטָּל מַשִיב נְפַלֶים וְרָפַא חוֹלִים וּמַתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר מִי כָּמַּוְךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

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

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

A-tah gi-bor I-o-lam A-do-nai,
m’chayeih <mei-tim / kol chai> A-tah,
rav l’ho-shi-a.

Ma-shiv ha-ru-ach u-mo-rid ha-ge-shem.

Mo-rid ha-tal.

M’chal-keil cha-yim b’che-sed,
m’cha-yeih <mei-tim / kol chai>
b’ra-cha-mim ra-bim,
so-mech nof-lim v’ro-fei cho-lim,
 u-matir a-su-rim,
u-m’ka-yeim e-mu-na-to lishei-nei a-far.
Mi cha-mo-cha, ba-al g’vu-rot,
u-mi do-meh lach,
Me-lech mei-mit u-m’cha-yeh
u-matzmi-ach y’shu-ah.
Who is like You, Merciful Parent, in mercy remembering Your creatures for life?

You are faithful, giving life to <the dead / all that lives>. Blessed are You, Adonai, who gives life to <the dead / all that lives>.

**Holiness**

You are holy and Your Name is holy and holy beings praise You every day. *Blessed are You, Adonai, the Holy God.*

Blessed are You, Adonai, the Holy Ruler.

We constantly seek Your support, Your healing power, and Your promise, that we may live, and our souls may live on. You provide for us in life and in death. Praise to You, The One, Nurturing all of Humanity.

**Holiness**

Guide us along the path of Holiness; Bring us closer to all that is holy. Praise to You, the One, Naming all that is Holy.
Between Rosh Hashanah and Yom Kippur, say:

Mi cha-mo-cha Av ha-ra-cha-mim,
zo-cheir y’tzu-rav l’cha-yim b’ra-cha-mim.

V’ne-e-man A-tah l’ha-chayot
<mei-tim / kol chai>.
Ba-ruch A-tah A-do-nai,
 m’cha-yeih <ha-mei-tim / kol chai>.

A-tah ka-dosh v’shim-cha ka-dosh
u-k’dos-im b’chol yom y’hal’lu-cha, se-lah.
*Ba-ruch A-tah A-do-nai, ha-Eil ha-ka-dosh.

*Between Rosh Hashanah and Yom Kippur, say:

**K’dushah**

Let us sanctify Your name in this world just as they sanctify it in the highest heaven, as it is written by (the hand of) Your prophet, “Each calls to the other:

‘Holy, holy, holy! God of all forces! God’s glorious presence fills all the earth!’”

Facing them, they say: 

“Blessed is the glorious presence of Adonai from God’s place!”

And in Your holy writings it is written:

“Adonai shall reign forever — your God, O Zion, from generation to generation, Halleluyah!”

From generation to generation we will declare Your greatness; for all eternity we will proclaim Your holiness. The praise of You, our God, will never depart from our mouths, for You are a great and holy God and Ruler. *Blessed are You, Adonai, the Holy God.

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**K’dushah (Holiness)**

We make Your Name Holy in this world Through who we are, Through what we do. We rise like angels, calling out Kadosh! Kadosh! Kadosh! Holy, holy, holy! God’s presence fills the world. And we acknowledge that our thoughts and our actions bring You near to us that we may proclaim, "Blessed is God’s presence in this place." You rule over the world for all time, and for this we give praise. All generations will call You "holy" and like You, we bring holiness into the world. Praise to You, the One, Naming all that is Holy.

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Blessed are You, Adonai, the Holy Ruler.
N’ka·deish et shim·cha ba-o·lam
k’sheim she·mak·di·shim
o·to bish·mei ma·rom,
ka·ka·tuv al yad n’vi·e·cha,
v’ka-ra zeh el zeh v’a·mar:

K’a·dosh ka·dosh ka·dosh!
Adonai tz’va·ot!
mi·lo chol ha·a·retz k’vo·do!
L’u·ma·tam ba·ruch yo·mei·ru:
Ba·ruch k’vod Adonai,
mi·m’ko·mo.
U·v’div·rei kod·sh’cha ka·tuv lei·mor.
Yim·loch Adonai l’o·lam —
Elo·ha·yich tzi·yon
I’dor va·dor, Ha·l’lu·yah!

L’dor va·dor
na·gid god·le·cha
u·l’nei·tzach n’tza·chim k’du·shat·cha
V’shiv·cha·cha Elo·he·nu
mi pi·nu lo ya·mush l’o·lam
ki Eil me·lech ga·dol
*Ba·ruch A·tah A·do·nai, ha·Eil ha·ka·dosh.

Leader:
L’dor v’dor
ba·gil·de·cha
V’shiv·cha·cha Elo·he·nu
mi pi·nu lo ya·mush l’o·lam
ki Eil me·lech ga·dol
*Ba·ruch A·tah A·do·nai, ha·Eil ha·ka·dosh.

*Between Rosh Hashanah and Yom Kippur, say instead: בָּרוּךְ אַתָּה יְיָ, הַמֶּֽלֶךְ הַקָּדוֹשׁ
Knowledge
You grace humanity with knowledge and teach mortals understanding. Grace us with the knowledge, understanding and discernment that come from You. Blessed are You, Adonai, who graciously grants knowledge.

Repentance
Bring us back, our Father, to Your Torah. Draw us near, our King, to Your service. Lead us back to You in perfect repentance. Blessed are You, Adonai, who desires repentance.

Forgiveness
Forgive us, our Parent, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You are a pardoner and forgiver. Blessed are You, Adonai, the gracious One who repeatedly forgives.

Redemption
See our affliction, and plead our cause, and redeem us speedily for Your name’s sake, for You are a powerful Redeemer. Blessed are You, Adonai, the Redeemer of Israel.

Knowledge
Let us be wise and thoughtful that we may learn to find our way in the world. Praise to You, The One, Offering knowledge and understanding.

Repentance
Support us that we may return to a place free of judgment, free of blame, where we can acknowledge our shortcomings, so that we may improve. Praise to You, the One, Turning us so we change our ways.

Forgiveness
We have wronged You, and those near to us with our words and our deeds. Open our hearts that we may forgive and be forgiven. Praise to You, The One, Forgiving us with compassion.

Redemption
We have seen difficult times; help us to move forward from all that holds us back. Praise to You, the One, Bringing Israel and the world to a better place.
A·tah cha·nei·nu l’a·dam da·at,
u·m’la·meid le·e·nosh bi·nah.
Cho·nei·nu mei·it’cha dei·ah,
bi·nah v’has·kel.
Ba·ruch a·tah A·do·nai,
cho·nei·nu ha·da·at.

Haa·shi·vei·nu A·vi·nu l’Tora·te·cha,
v’kar·vei·nu mal·kei·nu la·a·vo·da·te·cha,
v’ha·cha·zi·rei·nu bi·t’shu·vah
sh’lei·mah l’fa·ne·cha.
Ba·ruch a·tah A·do·nai, ha·ro·tze·h bi·t’shu·vah.

S’lach la·nu A·vi·nu ki cha·ta·nu,
m’chal la·nu mal·kei·nu ki fa·sha·nu,
ki mo·cheil v’so·lei·ach a·tah.
Ba·ruch a·tah A·do·nai,
cha·nu·n ha·mar·beh lis·lo·ach.

R’e·h v’on·yei·nu v’ri·vah ri·vei·nu
u·g’a·lei·nu m’hei·rah l’ma·an sh’me·cha,
ki go·e·il cha·zak a·tah.
Ba·ruch a·tah A·do·nai, go·e·il Yis·ra·e·l.

בַּרְוּךְ אַתָּה יְיָ, חָנֵן הַדָּעַת.
הֲשִׁיבֵנוּ וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
בָּרוּךְ אַתָּה יְיָ, הָרוֹצֶה בִּתְשׁוּבָה.
כִּי חָטָאנוּ, סְלַח לָנוּ מְחַל לָנוּ,
כִּי פָשָׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה.
בָּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל.

אַתָּה חוֹנֵן לְאָדוֹם דַעַת,
וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה.
חָנֵנוּ מֵאִתְּךָ דֵּעָה,
בִּינָה וְהַשְׂכֵּל.
בָּרוּךְ אַתָּה יְיָ,
חוֹנֵן הַדָּעַת.

אָבִֽינוּ לְתוֹרָתֶךָ,
הֲשִׁיבֵֽנוּ וְקָרְבֵֽנוּ מַלְכֵּֽנוּ לַעֲבוֹדָתֶֽךָ,
וְהַחֲזִירֵֽנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶֽיךָ.
בָּרוּךְ אַתָּה יְיָ, הָרוֹצֶה בִּתְשׁוּבָה.
Healing
Heal us, Adonai, and we shall be healed.
Save us and we shall be saved,
for You are our praise.
Bring complete healing
for all our ailments,
for You are God, Ruler,
and a faithful and compassionate Healer.
Blessed are You, Adonai,
Healer of the sick of Your people Israel.

Prosperity
Bless for us, Adonai our God,
this year
and all its types of produce for good.

Grant blessing

Grant dew and rain as a blessing
on the face of the earth,
and satisfy us from Your goodness,
and bless our year as the best of years.
Blessed are You, Adonai, who blesses the years.

Ingathering
Sound a great shofar for our freedom,
lift up a banner to gather our exiles,
and gather us together
from the four corners of the earth.
Blessed are You, Adonai,
who gathers the dispersed of your people Israel.

Healing
Heal us
in body, mind, and spirit
that we may recover from all that ails us.
Praise to You, The One.
Healing those in need of healing.

Prosperity
Let this be a good year for us,
bringing success in all our endeavors,
filling our lives with purpose.
Praise to You, the One
Prospering our years.

Ingathering
Bring us to a place
where we may stand in freedom
to worship You.
Praise to You, the One,
Bringing Israel together
from distant lands.
R’fa·ei·nu A·do·nai v’nei·ra·fei,
o·shi·ei·nu v’ni·va·shei·ah,
ki t’hi·la·tei·nu a·tah,
v’ha·a·leih r’fu·ah sh’le·i·mah
l’chol ma·ko·tei·nu.
Ki eil me·lech
ro·fe ne·e·man v’ra·cha·man a·tah.
Ba·ruch a·tah A·do·nai,
ro·fei cho·lei a·mo Yis·ra·e·il.

Ba·reich a·lei·nu A·do·nai E·lo·he·i·nu
et ha·sha·nah hazot
v’et kol mi·nei t’vu·a·tah l’to·vah
v’tein (b’ra·chah)
(v’tein tal u·ma·tar liv·ra·chah)
al p’nei ha·a·da·mah.
v’sab·ei·nu mi·tu·ve·cha,
u·va·re·ich sh’na·tei·nu ka·sha·nim ha·to·vō.
Ba·ruch a·tah A·do·nai, m’va·re·ich ha·sha·nim.

T’ka b’sho·far ga·dol l’chei·ru·tei·nu,
v’sa neis l’ka·beitz ga·lu·yo·tei·nu,
v’ka·b’tzei·nu ya·chad
mei·ar·ba ka·nō·fōt ha·a·re·tz.
Ba·ruch a·tah A·do·nai,
m’ka·beitz nid·chei a·mo Yis·ra·e·il.

From the first day of Chol HaMoed Pesach until December 4th (in a year before a civil leap year, 5th)

v’tein (b’ra·chah)
(v’tein tal u·ma·tar liv·ra·chah)
al p’nei ha·a·da·mah.
v’sab·ei·nu mi·tu·ve·cha,
u·va·re·ich sh’na·tei·nu ka·sha·nim ha·to·vō.
Ba·ruch a·tah A·do·nai, m’va·re·ich ha·sha·nim.

From December 5th (in a year before a civil leap year, 6th) until Pesach:

v’tën (b’ra·chah)
(v’tën tal u·ma·tar liv·ra·chah)
al p’nei ha·a·da·mah.
v’sab·ei·nu mi·tu·ve·cha,
u·va·re·ich sh’na·tei·nu ka·sha·nim ha·to·vō.
Ba·ruch a·tah A·do·nai, m’va·re·ich ha·sha·nim.

T’ka b’sho·far ga·dol l’chei·ru·tei·nu,
v’sa neis l’ka·beitz ga·lu·yo·tei·nu,
v’ka·b’tzei·nu ya·chad
mei·ar·ba ka·nō·fōt ha·a·re·tz.
Ba·ruch a·tah A·do·nai,
m’ka·beitz nid·chei a·mo Yis·ra·e·il.

From the first day of Chol HaMoed Pesach until December 4th (in a year before a civil leap year, 5th)

From December 5th (in a year before a civil leap year, 6th) until Pesach:
Justice

Restore our judges as of yore
and our counsellors as at first,
and remove from us sorrow and sighing.
And reign over us, You, Adonai
alone, with lovingkindness and compassion,
and vindicate us in justice.
Blessed are You, Adonai,
*the Ruler who loves righteousness and justice.

Against Informers

For the informers let there be no hope,
and may all wickedness perish in an instant.
May all Your people's enemies swiftly be cut down.
And as for the arrogant, may You swiftly uproot,
crush, cast down and humble them
swiftly in our days.
Blessed are You, Adonai,
who destroys enemies and humbles the arrogant.

Justice

Bring justice to the world,
with kindness and compassion,
as judges did in ages past.
Praise to You, the One,
Embracing justice for all.

Against Informers

From all who wish to harm us,
grant us safety.
From all who wish to hurt us,
grant us protection.
May all wickedness be destroyed.
Praise to You, The One,
Guarding us from dangerous forces.
Ha·shi·vah shof·tei·nu k’va·ri-sho·nah, v’yo·a·tzei·nu k’va·t’chi·lah, v’ha·ser mi·me·nu ya·gon va·a·na·chah, u·m’loch a·lei·nu a·tah A·do·nai l’va·d’cha b’che·sed u·v’ra·cha·mim, v’tzad’kei·nu ba·mish·pat. Ba·ruch a·tah A·do·nai, *me·lech o·heiv tz’da·kah u·mish·pat.

V’la·mal·shi·nim al t’hi tikvah, v’chol ha·rish·ah k’re·ga to·veid, v’chol oi·vei am·cha m’hei·rah yi·ka·rei·tu, v’hazei·dim m’hei·rah t’a·keir u·t’sha·beir u·t’ma·geir v’tach·ni·a bim·hei·rah v’ya·mei·nu. Ba·ruch a·tah A·do·nai, sho·veir oi·vim u·mach·ni·a zei·dim.

*Between Rosh Hashanah and Yom Kippur, end the blessing:*

מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

הלֵפָלְשִׁיִים אֵל תַּהֲיָה תִּקְוָה, וֹכֶל הַרְשָׁעָה מְרַגְּמוּ תְאָבֵד, וֹכֶל אָוֶרֶבֶּנִי עִמְּרָה מוֹדֵּר אֵלָּה, וֹתֵן הָדְרִיָּה תְעַקֵּר, וֹתֵנְשֵׁבְּרָה וֹתֵנְמַגֵּר וֹתֵנְכַּנָּה בָּּמֵרָהּ יִנְמָלְחָה, בְּרֹק אֱלֹהִים אֵל תַּהֲיָה תִּקְוָה, שֶׁבֶר אָוֶרֶבֶּנִי מְחַנְּעַ הֶזֶּדִים.
The Righteous
For the righteous, the pious, the elders of Your people the house of Israel, the remnant of their scholars, the righteous converts, and for us, may Your compassion be aroused, Adonai our God. Grant a good reward to all who sincerely trust in Your name. Set our lot with them for ever, so that we will never be ashamed, for in You we trust. Blessed are You, Adonai, the support and haven of the righteous.

Rebuild Jerusalem
To Jerusalem, Your city, may You return in compassion, and may You dwell in it as You said. May You rebuild it soon in our days as an everlasting structure, and establish within it soon the throne of David. Blessed are You, Adonai, builder of Jerusalem.

Majesty of David
The offshoot of Your servant David may You soon bring to flower, and may You raise up his pride by Your salvation, for we hope for Your salvation all day. Blessed are You, Adonai, who brings to flower the pride of salvation.

The Righteous
Have mercy upon us and upon the righteous and the pious, upon the elders of our community, and those dedicated to sharing their teachings, and upon those who came to believe in You that we may learn by their example to serve You with without shame. Praise to You, The One, Keeping suffering from the righteous.

Rebuild Jerusalem
Let us reestablish a holy place where all can seek You, where all can worship You. Praise to You, The One, Building a place of peace and wholeness.

Majesty of David
Let our deliverance sprout quickly like a flower, watered with the songs of King David. Praise to You, The One, Sprouting salvation with Your glory.
עַל הַחֲסִידִים וּעַל הַצַּדִּיקִים וּעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלֵיטַת סוףְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ נָא רַחֲמֶֽיךָ, יְיָ אֱלֹהֵֽינוּ, וְתֵן שָׂכָר טוֹב ל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת, וְשִׂים חֶלְקֵֽנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נֵבוֹשׁ כִּי בְךָ בָּטָֽחְנוּ.

בָּרוּךְ אַתָּה יְיָ, מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים.

עִירְךָ וְלִירוּשָׁלַֽיִם בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּֽרְתָּ, וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵֽינוּ בְִניַן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין.

בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשַָׁלָֽיִם.

עַבְדְּךָ אֶת צֶֽמַח דָּוִד מְהֵרָה תַצְמִֽיחַ, וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶֽךָ, ל הַיּוֹם. כִּי לִישׁוּעָתְךָ קִוִּֽינוּ כּ בָּרוּךְ אַתָּה יְיָ, מַצְמִֽיחַ קֵֵֶֽרֶן יְשׁוּעָה.
Hear Our Voice
Hear our voice, Adonai our God.
Spare us and have mercy on us,
and accept with mercy
and favor our prayer,
for You are a God who hears prayers
and pleas.
From Your presence, our Ruler,
do not turn us away empty-handed.
For you hear the prayer
of your people Israel with compassion.
Blessed are You, Adonai, who hears prayer.

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

Hear Our Voice
Hear our voice,
and accept our prayer
with favor and kindness,
for You are the One
who hears our prayers,
Praise to You, The One,
Hearing with compassion.

Receive Our Prayers
Be pleased with us and our prayers
so that our deeds and our words
draw us closer to You.
May we learn
to sense Your Presence
when we gather for prayer.
Praise to You, the One,
Enriching our lives with Your Presence.

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1 Some omit this phrase, which traditionally is interpreted to refer to the restoration of Temple rituals. A modern interpretation of the phrase suggests the hope for all Jews to be able to pray freely in God's Sanctuary.
Sh’mah ko-lei-nu A-do-nai E-lo-hei-nu,
chus v’ra-cheim a-lei-nu
v’ka-beil b’ra-cha-mim
uv’ra-tzon et t’fi-la-tei-nu,
ki eil sho-meia t’fi-lot
v’ta-cha-nu-nim a-tah,
u-mi-l’fa-ne-cha mal-kei-nu
rei-kam al t’shi-vei-nu.
Ki a-tah sho-meia t’fi-lat
a-m’cha Yis-ra-eil b’ra-cha-mim.
Ba-ruch a-tah A-do-nai, sho-meia t’fi-lah.

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

Sh’mah ko-lei-nu א-דוֹנָי א-לוֹ-הֵינוּ,
הוֹשֵׁר רְחוֹם עָלֵינוּ,
ְכִּי אֵל שׁוֹמֵעַ תְּפִלָּתָהּ,
וּהָשֵׁב אֶת הָעֲבוֹדָה
לִדְבִּיר בֵּיתֶֽךָ
וּתְפִלָּתָם בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּֽךָ.

ראָצוּה יְיָ אֱלֹהֵינוּ,
בּעָמְךָ יִשְׂרָאֵל וְהָשֵׁב אֶת הָעֲבוֹדָה
לִדְבִּיר בֵּיתֶֽךָ
וּתְפִלָּתָם בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּֽךָ.


Ya’aleh v’Yavo

Our God, and God of our ancestors,
let ascend, come, arrive,
appear, be accepted, be heard,
be recollected, and be remembered
our remembrance and recollection,
the remembrance of our ancestors,
the remembrance of the Messiah son of David, Your servant,
the remembrance of Jerusalem Your holy city,
and the remembrance of all Your people
the House of Israel before You,
for survival, for goodness,
for grace, for kindness, and for mercy,
for life and for peace, on this day of
  the New Moon.
  the Matzot Festival.
  the Festival of Sukkot.

Remember us, Adonai, our God,
this day for good;
recall us this day for blessing;
save us this day for life.

With an act of salvation and mercy,
spare us, be gracious to us,
have pity on us, and save us,
for our eyes are upon You,
for You are a gracious and merciful Ruler.
E·lo·hei·nu vei·lo·hei a·vo·tei·nu [v‘i·mo·tei·nu],
y·ya·a·leh v‘ya·vo v‘ya·gi·a,
vyei·ra·eh, vyei·ra·tzeh, vyi·sha·ma,
vyi·pa·keid, vyi·za·cheir
zich·ro·nei·nu u·fik·do·nei·nu,
v‘zich·ron a·vo·tei·nu [v‘i·mo·tei·nu],
v‘zich·ron Ma·shi·ach ben Da·vid av·de·cha,
v‘zich·ron Y‘ru·sha·la·yim ir kod·she·cha,
v‘zich·ron kol am·cha
be·it Yis·ra·eil l‘fa·ne·cha,
li·fel·ti·ah, l‘to·vah,
li‘che·in u‘l‘che·sed u‘l‘ra·cha·mim,
li‘cha·yim u‘l‘sha·lom, b‘yom
Rosh ha·Cho·desh hazeh.
Chag ha·Ma·tzot hazeh.
Chag ha·Suk·kot hazeh.
Zoch·rei·nu A·do·nai E·lo·hei·nu,
bo l‘to·vah,
u·fok·dei·nu vo liv·ra·chah,
v‘ho·shi·ei·nu vo l‘cha·yim.
U·vi·d‘var y‘shu·ah v‘ra·cha·mim,
chus v‘cho·nei·nu,
v‘ra·cheim a·le·i·nu, v‘ho·shi·ei·nu,
ki Ei·le·cha ei·nei·nu
ki Eil me·lech cha·nun v‘ra·chum A·tah.

on Rosh Chodesh or Chol Hamoeid add:

אֶלֹהֵינוּ וַעֲבוֹדֵי נּוּ [וְעֲבוֹדֵי נּוּ],
יִשָּׁמַע, וְיֵשֶׁם,
יִשָּׁמַע, וְיֵשֶׁמֶש.

וְאִמּוֹתֵֽינוּ אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ
וְיַגִּֽיעַ, יַעֲלֶה, וְיָבֹא,
וּפִקְדוֹנֵֽנוּ, וִיְּשָׁמַֽע,
וְזִכְרוֹנֵֽנוּ וּפִקְדוֹנֵֽנוּ,
וְזִכְרוֹן אֲבוֹתֵֽינוּ
וְזִכְרוֹן מָשִֽׁיחַ בֶּן דָּוִד עַבְדֶּֽךָ,
וְזִכְרוֹן יְרוּשָׁלַֽיִם עִיר קֹדֶשֶֽׁךָ,
וְזִכְרוֹן כּוֹל עַמְּךָ
וְזִכְרוֹן יְשַׁרְיָה עִם קָדֵם
וְזִכְרוֹן צַדְּקָן עִם בֶּן דָּוִד אָבֵד
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם
רֹאשׁ הַחֹֽדֶשׁ הַזֶּה.

on Rosh Chodesh
Chag ha·Matzot hazeh.
Chag ha·Sukkot hazeh.
Zoch·rei·nu א·דו·נai E·lo·hei·nu,
bo l‘to·vah,
u·fok·dei·nu vo liv·ra·chah,
v‘ho·shi·ei·nu vo l‘cha·yim.
U·vi·d‘var y‘shu·ah v‘ra·cha·mim,
chus v‘cho·nei·nu,
v‘ra·cheim a·le·i·nu, v‘ho·shi·ei·nu,
ki Ei·le·cha ei·nei·nu
ki Eil me·lech cha·nun v‘ra·chum A·tah.

on Passover
Chag ha·Matzot hazeh.
Chag ha·Sukkot hazeh.
Zoch·rei·nu א·דו·נai E·lo·hei·nu,
bo l‘to·vah,
u·fok·dei·nu vo liv·ra·chah,
v‘ho·shi·ei·nu vo l‘cha·yim.
U·vi·d‘var y‘shu·ah v‘ra·cha·mim,
chus v‘cho·nei·nu,
v‘ra·cheim a·le·i·nu, v‘ho·shi·ei·nu,
ki Ei·le·cha ei·nei·nu
ki Eil me·lech cha·nun v‘ra·chum A·tah.

on Sukkot
May our eyes behold
Your return to Zion in mercy.
Blessed are You, Adonai,
who returns Your Presence to Zion.

Thanksgiving

We thank You
for being Adonai Our God
and God of our ancestors
forever and ever.
Rock of our lives,
Shield of our deliverance,
are You from generation to generation.
We thank You and recount Your praises
for our lives that are entrusted into Your hand,
and for our souls that are in Your care,
and for Your miracles that are with us every day
and for Your wonders and favors
that are at every time:
evening, morning, and noon.
O Good One, whose mercies never end,
O Merciful One, whose kindnesses never cease,
we have always put our hope in You.

Thanksgiving

Let us and all who live
proclaim You as our Creator,
our Pillar of Strength,
and the Cornerstone of our Lives.
Throughout the ages,
throughout each day,
we see the reflections of Your wonders
and Your goodness
as we make our way in the world.
For all of these, we give thanks.
Let all that lives give thanks
for the guidance and strength You provide.
You are the Source of Goodness
in our lives.
Praise to You, The One,
Bringing Goodness to our lives.
During the repetition of the Amidah, the readers recite this paragraph while the congregation recites the one on the next page.

Bow at Modim, straighten up at Adonai.

M-13 Minchah I’Chol


**Modim d’Rabbanan**

We thank You
for being Adonai Our God
and God of our ancestors
God of all flesh,
who created us, and formed the universe.
Blessings and thanks
are due to Your great and holy Name,
for keeping us alive and sustaining us.
So may You continue to give us life and sustain us,
and may You gather our exiles
to the courts of your Holy Place,
to keep Your laws and do Your will,
and to serve You with a pure heart,
for we give You thanks.
Blessed is the God of thanksgiving.

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1 This paragraph, known as *Modim d’Rabbanan*, is a collection of expressions of thanksgiving from a number of talmudic sages (Bavli Sotah 40a).
Bow at Modim, straighten up at Adonai.

Mo·dim a·nach·nu lach,
sha·a·tah hu A·do·nai E·lo·hei·nu
vEi·lo·hei a·vo·tei·nu [v'i·mo·tei·nu],
E·lo·hei chol ba·sar,
yotz·rei·nu, yo·tzeir b'rei·shit.
B'ra·cho·t v'ho·da·ot
l'ish·im·cha ha·ga·dol v'ha·ka·dosh,
al she·he·che·yi·ta·nu v'k'i·yam·ta·nu.
kein t'cha·yei·nu u·t'kai·mei·nu,
v'te·e-sof ga·lu·yo·tei·nu
l'chatz·rot kod·she·cha,
lish·mor chu·ke·cha v'la·a·sot r'tzo·ne·cha,
u·l'ov·d'cha b'lei·vav sha·leim,
al she·a·nach·nu mo·dim lach.
Ba·ruch Eil ha·ho·da·ot.
Al Hanisim

For the miracles,
for the redemption, for the mighty deeds,
for the saving acts, and for the battles
You carried out for our ancestors
in those days, at this time of year —

In the days of Matityahu ben Yochanan, the High Priest,
the Hasmonae and his sons,
when a wicked Hellenic government
opposed Your people Israel,
[determined] to make them forget Your Torah,
and transgress the laws of Your will,
You, in Your great mercy,
stood by them in their time of distress,
You championed their cause, defended their rights,
and avenged their injustice.
You delivered the strong into the hands of the weak,
the many into the hands of the few,
the impure into the hands of the pure,
the wicked into the hands of the righteous,
and the arrogant into the hands of the students of your Torah.
You made for Yourself
a great and holy name in Your world,
and for Your people Israel You performed
a great act of salvation
and deliverance [lasting] to this day.
Afterwards, Your children came
to the inner sanctum of Your house,
cleansed Your Temple, purified Your sanctuary,
lit lamps in Your holy courtyards,
and set these eight days of Chanukah
for giving thanks and praise to Your great Name.
על הניסים,
וֹעַל הַפּוּרְקָן, וֹעַל הָנִִסִּים,
וֹעַל הַחַשְׁמוֹנַא, וֹעַל הַמִּלְחָמוֹת,
שֶׁעָשִֽׂיתָ לַאֲבוֹתֵֽינוּ
בַּיּוָֽם הָאָֽלֶֽחֶם בַּזְּמַֽן הַזֶּֽה.

בִּיְמֵי מַתִּתְיָֽהוּ בֶּן 요ֹחָנָן כֹּהֵן גָּדוֹל,
חַשְׁמוֹנַא וּבָנָיו,
כְּשֶׁעָמְדָה מַלְכוּת יָוָֽן הָרְשָׁעָה
עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחָם תּוֹרָתֶֽךָ,
וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶֽךָ,
וְאַתָּה בְּרַחֲמֶֽךָ הָרַבִּים
עָמַֽדְתָּ לָהֶם בְּעֵת צָרָתָם,
רַֽבְתָּ אֶת רִיבָם, דַּֽנְתָּ אֶת דִּינָם,
נָקַֽמְתָּ אֶת נִקְמָתָם.
מָסַֽרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים,
וְרַבִּים בְּיַד מְעַטִּים,
וּטְמֵאִים בְּיַד טְהוֹרִים,
וּרְשָׁעִים בְּיַד צַדִּיקִים,
וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶֽךָ.
וּלְךָ עָשִֽׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶֽךָ,
וּלְעַמְּךָ יִשְׂרָאֵל עָשִֽׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה.

וְאַחַר כֵּן בָּֽאוּ בָֽנֶֽיךָ
לִדְבִיר בֵּיתֶֽךָ,
וּפִנּוּ אֶת הֵיכָלֶֽךָ,
וְטִהֲרוּ אֶת מִקְדָּשֶֽךָ,
דְּשֶֽךָ
וְהִדְלִֽיקוּ נֵרוֹת בְּחַצְרוֹת ק
וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵֽלּוּ,
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

On Chanukkah, add:

אל הָנִִסִּים,
וֹעַל הַפּוּרְקָן, וֹעַל הָנִִסִּים,
וֹעַל הַחַשְׁמוֹנַא, וֹעַל הַמִּלְחָמוֹת,
שֶׁעָשִֽׂיתָ לַאֲבוֹתֵֽינוּ
בַּיְמֵי מַתִּתְיָֽהוּ בֶּן יוֹחָנָן,
כֹּהֵן גָּדוֹל, חַשְׁמוֹנַא וּבָנָיו,
כְּשֶׁעָמְדָה מַלְכוּת יָוָֽן הָרְשָׁעָה
עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחָם תּוֹרָתֶֽךָ,
וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶֽךָ,
וְאַתָּה בְּרַחֲמֶֽךָ הָרַבִּים
עָמַֽדְתָּ לָהֶם בְּעֵת צָרָתָם,
רַֽבְתָּ אֶת רִיבָם, דַּֽנְתָּ אֶת דִּינָם,
נָקַֽמְתָּ אֶת נִקְמָתָם.
מָסַֽרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים,
וְרַבִּים בְּיַד מְעַטִּים,
וּטְמֵאִים בְּיַד טְהוֹרִים,
וּרְשָׁעִים בְּיַד צַדִּיקִים,
וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶֽךָ.
וּלְךָ עָשִֽׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶֽךָ,
וּלְעַמְּךָ יִשְׂרָאֵל עָשִֽׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה.

וְאַחַר כֵּן בָּֽאוּ בָֽנֶֽיךָ
לִדְבִיר בֵּיתֶֽךָ,
וּפִנּוּ אֶת הֵיכָלֶֽךָ,
וְטִהֲרוּ אֶת מִקְדָּשֶֽךָ,
דְּשֶֽךָ
וְהִדְלִֽיקוּ נֵרוֹת בְּחַצְרוֹת ק
וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵֽלּוּ,
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

M-15  Minchah I’Chol
For All These Things

For all these things, blessed and exalted be
Your Name, our Ruler,
constantly, forever and ever.

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

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

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

Peace

Bestow abundant peace upon Your people Israel
forever,
because You are the Supreme Ruler
of all peace.
It is good in Your eyes
to bless Your people Israel,
at every time and at every hour with Your peace.
*Blessed are You, Adonai,
who blesses Your people Israel
[and all the world] with peace.

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

V’al k’u·lam  yit·ba·rach v’yit·ro·mam
Shim·cha mal·kei·nu
ta·mid l’o·lam va·ed.

U·ch’tov l’cha·yim to·vim kol b’nei v’ri·te·cha.

V’chol ha·cha·yim yo·du·cha se·lah
vi·ha’·l’u et shim·cha be·e·met,
ha·Eil y’shu·a·tei·nu v’ezra·tei·nu se·lah.

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

Bend your knees at Baruch, bow at Atah, straighten up at Adonai.

B·sei·fer cha·yim b’ra·chah v’sha·lom
u·far·na·sah to·vah,
niza·chir v’ni·ka·tei·v l’fa·ne·cha,
An·ach·nu v’chol am·cha Beit Yis·ra·eil,
l’cha·yim to·vim u·l’sha·lom.

Ba·ruch A·tah A·do·nai, O·seih ha·Sha·lom.
Elohai, N’tzor

My God, guard my tongue from evil and my lips from speaking deceit.
To those who curse me may my soul be silent, and may my soul be like dust to all.
Open my heart to Your Torah that my soul may pursue Your commandments, and as for all who plot evil against me, quickly frustrate their plan and ruin their plot.
Do it for the sake of Your Name.
Do it for the sake of Your right hand.
Do it for the sake of Your holiness.
Do it for the sake of Your Torah.
So that Your loved ones be rescued, save [with] Your right hand and answer me.
May the words of my mouth and the meditation of my heart be pleasing before You, Adonai, my Rock and my Redeemer.

May The One who makes peace in the heavens, make peace for us and for all Israel [and for all who dwell on earth], and say Amen.
E-lo-hai, n’tzor l’sho-ni mei-ra
u’s’fa-tai mi-da-beir mir-mah.
V’lim-ka-l’lai naf-shi ti-dom,
v’naf-shi ke-a-far la-kol tih-yeh.

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

Aseih l’ma-an sh’me-cha.
Aseih l’ma-an y’mi-ne-cha.
Aseih l’ma-an k’du-sha-te-cha.
Aseih l’ma-an to-ra-te-cha.
L’ma-an yei-chal-tzun y’di-de-cha,
ho-shi-ah y’min-cha va-a-nei-ni.

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

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

Take three steps backward. Bow left at Oseh shalom,
right at Hu ya‘aseh shalom, and forward at v’al kol Yisraeil.
Upon concluding your personal prayers, you may be seated.

Elohai, zavor levonim merti,
vesifato medaber merka.
olamkelu vesifah tov,
vepeshei keshuv ol kel tahoa.

Pehu lel barohteh,
vebamzetnik horad horash.
vekol hahovshim aliy ruch,
maher hup azotm
okelel mishavemat.

vesheh lemush shekh,
vesheh lemush mimkh,
vesheh lemush kodesh,
vesheh lemush horesh.
lemev nolchoven yiddir,
verushiya mimik tove.

Yihyu lezer ha’avori fi
vehegyon lebi
Leho-necha,
Mi Adonai Tzuri.

Oseh shalom bemoromim;
hoez yitseh shalom ulenim,
vevel kel shelchal
[vevel kel nisvem halal],
veamuri: amen.
Full Kaddish

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

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

Blessed, lauded, glorified, exalted, extolled, beautified, raised up, and praised be the Name of the Blessed Holy One,

(Between Rosh Hashanah and Yom Kippur: far) beyond all blessing and song, praise and consolation that are said in the world, and say Amen.

May the prayers and pleas of all Israel be accepted by their Father in heaven, and say Amen.

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

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

¹ The additional phrase ולְיוֹשְׁבֵי תֵבֵל v'al Yoshvei Tei'el (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth's inhabitants.
Between Rosh Hashanah and Yom Kippur, say:

ה眙ד השם והקר acos וכתיב לברא
נכבד ולקריב את עולמו
וכתר ומליך את מלכותו
בעולם כי ieee ובעולמו
בברוות ובזמן קרוב אמרי אמן.

Congregation and reader respond:

יהוה השם רברב
לעלם ועלמים עולמי.

Reader:

ונברך וnishtabch
ותפאר ויתרומם ויתנשא,
ותחדר ויתעלה ויתהלל
שם דקדושא ברייה ויה
לברכתא ולשירתא,
מינ כל תשבחת הישנאה.
ואמרים בעלמים, אמרים אמן.

Take three steps backward. Bow left at Oseh shalom, right at hu yaaseh shalom, and forward at v'al kol Yisraeil.
Aleinu

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

It is up to us to praise to the Foundation of all, to attribute greatness to the One who formed creation, to repair the world for Shadai’s dominion, so that all humanity will call out Your Name, For the dominion is Yours, and for all eternity You will rule in glory.1

We kneel
and bow and give thanks before <the Supreme Ruler / the Source of Life> the blessed Holy One.

Who stretches out the skies and founds the earth whose glory dwells in the heavens above and whose powerful Presence is in the exalted heights. The One is our God, there is no other. True is our Ruler, all else is insignificant. As it is written in The Torah:

1 The last four lines are taken from the paragraph beginning “Al kein n’kaveh” on the next page, the beginning of which is often recited individually.
A-le·ni l’sha·bei·ach la-a·don ha·kol,
l’a·teit g’du·lah l’yo·tei·zir b’rei·shit,
sh-e·lo a·sa·nu k’go·yei ha·a·ra·tzot,
v’lo sa·ma·nu k’mish·p’cho·t ha·a·da·mah.
She·lo sam chel·ke·nu ka·hem
v’go·ra·lei·nu k’cho·l ha·mo·nam.

This alternative text includes phrases reflecting our responsibility to repair the world so God will rule over all humanity in glory.

A-le·ni l’sha·bei·ach la-a·don ha·kol,
l’a·teit g’du·lah l’yo·tei·zir b’rei·shit
l’ta·kei·n o·lam b’mal·chut Sha·dai,
v’chol b’nei va·sar yik·r’u vish·me·cha,
Ki ha·mal·chut shel·cha hi
u·l’ol·mei ad tim·loch b’cha·vod.

Continue here; kneel and bow at Va’anachnu kor’im;
straighten at Lifnei melech.

She·hu no·teh sha·ma·yim v’yos·eit a·retz,
 u·mo·shav y’ka·ro ba·sha·ma·yim mi·ma·al,
 u’sh’chi·nat uzo b’go·v’he·i m’ro·mim.
Hu e·lo·he·ni nu ein od.
E·me·tal·ke·ni nu e·fes zu·la·to.
Ka·ka·tuv b’tor·a·to:

Recite Aleinu while standing.
The traditional text begins here and continues after the shaded area.
“Know today and make it dwell in your heart that Adonai is our God in the heavens above and on the earth below. There is no other.”

— Deuteronomy 4:39

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

They will realize and know, all the world’s inhabitants, that to You every knee must bend, and every tongue pledge loyalty. Before You, Adonai our God, will they bow and prostrate themselves, and to the glory of Your Name, give honor. All will accept the authority of Your rule, and You will rule over them soon, forever and ever.

For the dominion is Yours, and for all eternity You will rule in glory. As it is written in Your Torah, “Adonai will rule forever and ever.” — Exodus 15:18

And it is said: “Adonai will become Ruler over all the earth. On that day, Adonai will be One, and The Name, One.”
V’ya-da-ta ha-yom va-ha-shei-vo-ta el l’va-ve-cha  
k'i A-do-nai hu ha-E-lo-him  
ba-sha-ma-yim mi-ma-al,  
v'al ha-a-retz mi-ta-chat, ein od.

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

Ya-ki-ru v’yeid-u kol yosh-vei tei-veil.  
Ki l’cha tich-ra kol be-rech,  
ti-sha-va kol la-shon.  
L’fa-ne-cha A-do-nai E-lo-hei-nu yich-r’u v’yî-po-lu,  
v’lich-vod shim-cha y’ka-r yi-tei-nu.

Vi-ka-b’lu chu-lam et ol mal-chu-te-cha  
v’tim-loch a-lei-hem m’heï-rah  
I’o-lam va-ed.

Ki ha-mal-chut shel-cha hi  
’u-l’ol-mei ad tim-loch b’cha-vod.  
Ka-ka-tuv b’to-ra-te-cha,  

**V’ne-emar**  
v’ha-yah A-do-nai  
I’mel-lech al kol ha-a-retz.

Bay-yom ha-hu yih-yeh A-do-nai e-chad,  
u-sh’mo e-chad.

**When reciting the alternative version, continue with V’ne’emar below.**
Mourner’s Kaddish

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

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

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

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

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

Magnified and sanctified is the name of Yah in the world by will created.
May Yah’s governance govern in your lifetime, and in your days, and in the life of the Family Israel, speedily, and in a time come near. And we say: Amen.

We praise the Name of Yah, unceasing, Eternally turning to eternity.

May it be blessed, and it be acclaimed, and it be gloried, and it be adorned, and it be hailed, and it be adored, and it be raised, and it be praised — the name, the Holy Name, Blessed Be — far beyond any blessings and hymns, praises and solace uttered in this world. And we say: Amen.

May there be abundant peace from Heaven, and life upon us and on all Israel. And we say: Amen.

May the Maker of peace above continue to make peace upon us and on all Israel and on the world wherein we dwell. And we say: Amen.

— Translation by Richard Heiberger
Between Rosh Hashanah and Yom Kippur, say:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהָּ רַבָּא
בְּעָלְמָא דִּי בְּרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
ל בֵּית יִשְׂרָאֵל,
וּבְחַיֵּי דְכִי בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן.

Congregation and reader respond:

יָהְיֶה שְׁמֵהָּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמָיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהָּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵֽלָּא (לְעֵֽלָּא)
ל בִּרְכָתָא וְשִׁירָתָא,
מִן כּ תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרֵי אָמֵן.

Yit·ga·dal v·yit·ka·dash sh’meh ra·ba
B’al·ma di v’ra ch·ir·u·teih,
v’yam·lich mal·chu·teih
b’chaye·i·chon u·v’yo·mei·chon
u·v’cha·yei·chon d’chol beit Yis·ra·eil,
Ba·a·ga·la u·v‘iz·man ka·riv, v‘im·ru a·mein (cong. A·mein).

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

Yit·ba·rach v’yish·ta·bach
v’yit·pa·ar v’yit·ro·mam v’yit·na·sei,
v’yitha·dar v’yita·leh v’yitha·lal
sh’meh d’kud·sha b’rich hu (cong. B’rich hu!)

l’eila (l’eila)  Between Rosh Hashanah and Yom Kippur, say: l’eila l’eila.

min kol bir·cha·ta v’shi·ra·ta,
tush·b’cha·ta v’ne·che·ma·ta
da·a·mi·ran b’al·ma, v‘im·ru a·mein (cong. A·mein).

Y’hei sh’la·ma ra·ba min sh’mya·ya
v’cha·yim a·lei·nu v’al kol Yis·ra·eil
v‘im·ru a·mein (cong. A·mein).

O·seh sha·lom bim·ro·mav,
Hu ya·a·seh sha·lom a·lei·nu
v’al kol Yis·ra·eil
[v’al kol yosh·vei·tei·veil],
v‘im·ru a·mein (cong. A·mein).
Candle Lighting

For Shabbat
Blessed are You, Adonai,
Our God, Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to kindle the Shabbat light.

For Yom Tov
Blessed are You, Adonai,
Our God, Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to kindle the (Shabbat and) festival light.

For Yom Kippur
Blessed are You, Adonai,
Our God, Ruler of the Universe,
who made us holy with Your Commandments,
and commanded us to kindle the (Shabbat and) Yom Kippur light.

Shehecheyanu
Blessed are You, Adonai,
Our God, Ruler of the Universe,
who has kept us alive, sustained us,
and enabled us to reach this season.

Make Circles
Make circles
to take in the light
that brings us Shabbat joy.

Make circles
to take in the light
that brings us Shabbat rest.

Make circles
to take in the light
that brings us Shabbat holiness.

Make circles
to take in the light
that brings us Shabbat peace.

— Mark Frydenberg

Blessed with Light
As soon as the sun set on the evening of the Sabbath, the Blessed Holy One wanted to hide the light, but also wanted to give honor to the Sabbath. And so it is written, “And God blessed the seventh day” for God blessed it with light.

When the sun set and it was dark, the light continued to shine. The whole world praised God, whose light reaches to the ends of the earth.

— Midrash Bereshit Rabbah 11:2
Hadlakat Neirot

Some communities begin their services with candle lighting and an opening song or meditation to help separate the end of the work week from the beginning of Shabbat or the festival. Light the candles. Raise your hands as if to draw in the light, then cover your eyes as you say the blessing.

**Baruch Atah Adonai**
Elohei-nu Melech Ha-Olam,
a-scher ki-d’sha-nu b’mitzvo-tav
v’tzi-va-nu l’had-lik neir shel Shab-bat.

* תְרוּךְ אַתָּה אֲדוֹנָי אֱלֹהֵינוּ מֶלֶךְ הָאוֹלָם אֲשֶׁר קִדְשָׁנוּ בְּמִצְוָֽתָיו וְצִוָּֽנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Light the candles and recite this blessing on the first and last days of Pesach, Shavuot, and Sukkot, as well as on Rosh Hashanah:

**Baruch Atah Adonai**
Elohei-nu Melech Ha-Olam,
a-scher ki-d’sha-nu b’mitzvo-tav
v’tzi-va-nu l’had-lik neir (shel Shab-bat v’)
shel Yom Tov.

* בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוָֽתָיו וְצִוָּֽנוּ לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְ)
שֶׁל יוֹם טוֹב.

Light the candles and recite this blessing on Yom Kippur eve, after the pre-fast meal:

**Baruch Atah Adonai**
Elohei-nu Melech Ha-Olam,
a-scher ki-d’sha-nu b’mitzvo-tav
v’tzi-va-nu l’had-lik neir (shel Shab-bat v’)
shel Yom ha-Kip-purim.

* בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְווֹתָיו וְצִוָּֽנוּ לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְ)
שֶׁל יוֹם הַכִּפּוּרִים.

Recite Shehecheyanu on the first night of all festivals, on Kol Nidre Eve, and to mark special occasions.

**Baruch Atah Adonai**
Elohei-nu Melech Ha-Olam,
sh-he-che-ya-nu, v’kiy’ma-nu,
v’hi-gi-a-nu laz’mah hazeh.

* בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָאוֹלָם שֶׁהָכְחֵֽן מְכַמֶּֽהּ וְהִגִּֽיאֲֽנוּ לַזְּמַנְּהֵֽן הָזֶּה.
Welcoming Shabbat

Mah Tovu
How good are Your tents, O Jacob.
Your dwelling places, O Israel.
— Numbers 24:5

Mah Yafeh Hayom
What a beautiful day! Shabbat Shalom.

Bim Bam
Bim bam. Shabbat Shalom.

Hineih Mah Tov
Behold how good and how pleasant it is
sitting as brothers and sisters in unity.
— Psalm 133:1

Havah Nashirah
Let us sing a song of praise. Halleluyah!
A song, niggun (wordless melody), or guided meditation often sets the tone for prayer with the community.

Mah to·vu o·ha·le·cha Ya·a·kov.
Mish·k’no·tech Ya·a·je·lah.

Mah ya·feh ha·yom. Shab·bat Sha·lom.

Bim bam. Shab·bat Sha·lom.

Hi·neih mah tov u·mah na·im
she·vet a·chim gam ya·chad.

Ha·vah na·shi·rah, shir Ha·l’lu·yah.

On an ordinary Shabbat, the Kabbalat Shabbat service begins with Yedid Nefesh on page 3. On Shabbat during Pesach, Shavuot, or Sukkot, the Kabbalat Shabbat service begins with Psalm 92 on page 13.
Many communities follow the Chasidic custom of beginning Kabbalat Shabbat with Y’did Nefesh, a love poem to God, written by Rabbi Eleazar Azikri, a sixteenth-century kabbalist of Safed (Tz’fat). The first letters of the four verses form an acrostic, spelling out the four-letter name of God.

The poet speaks of God as parent, master, and especially lover, expressing a profound desire for union with the Divine Presence and asking for healing, mercy, and protection. The fourth verse expresses the poet’s desire to be sheltered under God’s canopy of peace, a theme which resonates with the Hashkiveinu prayer in the Maariv service.

The text given here is the original, based on the author’s autographed manuscript. In Chasidic communities, another equally popular version has evolved, which contains some significant variants. Several alternatives are given below.

**Alternate version:**
1ve-hay-tah lah sim-chat o-lam.  
and she will rejoice in you forever.

**Hasidic version:**
2El-leh cham-dah li-bi  
 holster ha val ay ha-hatselel.  
 These things my heart desires; 
 have mercy and do not hide.

---

**Y’did Nefesh**

Soul-mate, Merciful Parent, 
draw Your servant to do Your will. 
Your servant will run like a ram, 
will bow down before Your splendor. 
For Your love is tastier 
than nectar or any imaginable delight. 
Pleasing in splendor, light of the world, 
my soul is love-sick for You. 
Please, God, heal her, 
shine on her Your soothing light. 
Then she will be strengthened and healed 
and will be Your hand-maiden forever.¹

Ancient One, let Your mercies be aroused 
and take pity on Your beloved child, 
who has so longed to see 
the beauty of Your power. 
Pray, my God, my heart’s desire, 
hurry, please, and do not hide.²

Reveal Yourself, Beloved, and spread over me 
Your canopy of peace. 
Let the land be lit up with Your glory, 
let us rejoice and revel in You. 
Come quickly, my Love, the time has come, 
show me Your grace as of old.
Y’did ne·fesh, av ha-ra·cha-man,
mi·no-fet tzuf v’cho·let ta-am.

Ha·dur na·eh, ziv ha·o·lam,
naf·shi cho·lat a·ha·va-tach.
A·na, Eil na, r’fa na lah,
b’har·ot lah no·am zi·vach.
Az tit·cha·zeik v’tit·ra·pei
v’ha·y’tah lach shi·fach o·lam.1

Va·tik, ye·he·mu ra·cha·me·cha
v’chos na al bein o·ha·vach,
ki zeh ka·mah nich·sof nich·sa
li·rot b’ti·fe·ret u·zach.
A·na, El·li, mach·mad li·bi,
chu·sha·h na, v’al tit·a·lam.2

Hi·ga·leh na, u·f’ros, cha·viv, a·lai
et suk·kat sh’lo·mach.
Ta·ir e·retz mi·k’vo·dach,
na·gi·lah v’nis·m’chah bach.
Ma·hei·r, a·huv, ki va mo·e·id,
v’cho·nei·ni kiy·mei o·lam.
Psalm 95

Come, let us sing to Adonai,
let us shout out to the Rock of our salvation.
Let us receive Adonai’s countenance with thanks,
with hymns let us shout out to God.

For a great god is Adonai,
a great ruler, above all other gods.
In whose hand are the depths of the earth,
and to whom the mountain peaks belong.

The sea is Yours, Adonai; You made it.
Your hands created the dry land.
Come, let us prostrate ourselves, bow down,
bend the knee before Adonai, our Maker.

For You, Adonai, are our God,
and we are the people You tend,
the flock of Your hand, if this day
we would only heed Your voice:

Do not harden your heart as at Merivah,
as on the day of Massah in the wilderness,1
when your ancestors tried Me,
they tested Me, though they had seen My deeds.

❖ For forty years I loathed that generation,
I said: “They are a people whose hearts go astray,
they do not know My ways.”
So, I vowed in my anger:
“Never shall they enter my resting place.”

Welcoming Shabbat

Kabbalat Shabbat, the special service to welcome the Sabbath, was introduced by the kabbalists of Safed (Tz’fat) in the 16th Century. These Jewish mystics would re-enact a teaching from the Talmud, relating how our sages would dress in their best clothes and walk in the fields to welcome the Sabbath queen.

Rabbi Moshe Cordovero, one of this group, selected seven psalms (95, 96, 97, 98, 99, 29, and 92) to comprise the Kabbalat Shabbat Service. They represent the six working days and Shabbat. His brother-in-law, Shlomo Alkabetz, wrote L’chah Do-di, a poem comparing Shabbat to a bride.

When Shabbat coincides with or occurs during a festival, the six preliminary psalms and L’chah Do-di are omitted; on these occasions the service begins with Psalm 92, the Psalm for Shabbat.

If the service you are attending allows time for reciting all seven psalms, you may wish to use them as a meditation. Recall with each of the first six psalms each work day of the week now ending, then put that day aside in your mind, to help you prepare for Shabbat’s arrival.

The Kabbalat Shabbat service begins with Psalm 95, L’chu n’ran’nah, a psalm in appreciation of all that God has done for us. It ends with God warning us not to “go astray in the wilderness” as our ancestors did; but rather to follow God’s path and heed God’s voice.

1Merivah means “quarreling” and Massah means “trial,” a reference to Exodus 17:7, in which the name Massah uMerivah is given to one of the places in the desert where the Israelites complained about the lack of water.
לכים גורגה ליה
כרייה לזר ישעון.
כקדמאה פתי בתרדה
בכרותר עניינו.
כ אל בודל כי
ומלך בודל על כל אללהים.
אשרא בידנו מחקרה צור.
והתרפאות הרם לו.
אשרא לע יהו וווה עשה
וبيدשת בדר יוצר.
באא נשתחו וברה
וברכה לפני ישהו.
כ יהו אללהינו
ואנחנו עם מעריתו
זאת ידו, חיו
אמ בקול השמעו:  
אל תשק ללבכם כפריכבה
כוס מפש הבית.
אשר כוסיכו אבותיכם
בותחלת ונאמ פעל.
ארבטים שני עוקץ בודר
ואמר עמש עלי עלבله
והול לא יעה דרכ.
אשרא נשכחתו באפי
ואם במאו אל מנוחה.
Psalm 96

Sing to Adonai a new song,  
sing to Adonai all the earth.

Sing to Adonai, bless God’s Name,  
proclaim God’s victory from day to day.  
Recount among the nations God’s glory,  
among all the peoples God’s wonders.

For great is Adonai and most deserving of praise,  
to be held in awe above all gods.  
For all the gods of the peoples are idols,  
but Adonai made the heavens.

Splendor and majesty are before The One,  
strength and beauty are in The Sanctuary.

Give to Adonai, O families of the peoples,  
give to Adonai glory and power.  
Give to Adonai the glory due The Name,  
bear an offering and enter God’s courts.

Bow down to Adonai in the majesty of holiness.  
Tremble before God all the land.  
Say among the nations: “Adonai rules.  
Firmly established is the world, it cannot be shaken.  
Adonai judges the peoples with uprightness.”

Let the heavens be glad, and the earth rejoice.  
Let the sea roar, and all that fills it.  
Let the fields exult and everything in them.  
Then shall all the trees of the wood sing out

Psalm 96 suggests that we will “sing to Adonai a new song” when declaring God’s glory and speaking of God’s wonders. On that day “the heavens will be glad and the earth will rejoice,” for God will have come to judge the people in righteousness, and the nations in truth.

A midrash teaches that the word “sing” is mentioned three times in this psalm because each corresponds to one of the three daily prayer services. We “sing to Adonai a new song” at Shaḥa-rit (morning), for God renews creation; Minchah (afternoon) is the time for “all the earth” to “sing to Adonai” having enjoyed the light of the day; and at Maariv (evening) we “sing to Adonai, bless God’s Name,” when God shelters us with peace and watches over us throughout the night.
Shi·ru lA·do·nai shir cha·dash,
shi·ru lA·do·nai kol ha-a·retz.
Shi·ru lA·do·nai ba·r’chu sh’mo,
ba-s’ru mi-yom l’yom y’shu·a·to.
Sa·p’ru va·go·yim k’vo-do,
b’cho·l ha-a·mim nif{l’o·tav.

Ki ga·dol A·do·nai u·m’hu·lal m’od,
no·ra hu al kol e·lo·him.
Ki kol e·lo·hei ha·a·mim e·li·lim,
vA·do·nai sha·ma·yim a·sah.
Hod v’ha·dar I’fa·nav.
oz v’tif·e·ret b’mik·da·sho.
Ha·vu lA·do·nai mish·p’chot a·mim,
Ha·vu lA·do·nai ka·vod va·o·z.
Ha·vu lA·do·nai k’vod sh’mo,
s’u min·chah u·vo·u l’chatz·ro·tav.

Hish·ta·cha·vu lA·do·nai b’had·rat ko·desh
Chi·lu mi·pa·nav kol ha-a·retz.
Im·ru va·go·yim A·do·nai ma·lach.
Af ti·kon tei·veil bal ti·mot.
Ya·din a·mim b’mei·sha·rim.

Yis·m’chu ha·sha·ma·yim v’ta·geil ha·a·retz,
Yir·am ha·yam u·m’lo·o,
Ya·a·loz sa·dai v’cho·l as·her bo
az y’ra·n’nu kol a·tzei ya·ar

Kabbalat Shabbat
before Adonai, when You come, when You come to judge the earth. You will judge the world with righteousness and the peoples with divine Faithfulness.

Psalm 97

Adonai rules, let the earth rejoice, the many isles be glad! Cloud and fog surround God. Righteousness and justice are the foundation of God’s throne.

Fire goes before God, burning foes all around. God’s lightning-flashes light up the world, the earth sees and trembles. Mountains melt like wax before Adonai, before the Ruler of all the earth.

The heavens declare God’s righteousness. All the peoples see God’s glory. Ashamed will be all who serve images, who boast of idols. Bow down to the One God, all you gods!

Zion hears and is glad, the daughters of Judah rejoice because of Your judgments, Adonai. For You, Adonai, are the Most High, above all the earth. You are most exalted, above all gods.

Psalm 97 reminds us that God rules over all the earth. Those who love God will hate evil, and for them, God’s light will shine, bringing joy, gladness, and thanks in remembrance of God’s holiness.

How Wise is Our Tradition

How wise is our tradition to command us to take time to feel joy.

How wise is our tradition to command us to study Torah, and what joy it is to be guided by her words.

How wise is our tradition to command us to seek rest on Shabbat, and what joy it is for our souls to be refreshed.

How wise is our tradition to command us to kindle Shabbat candles, and what joy it is to marvel in their light.

How wise is our tradition to command us to be mindful of Shabbat, and what joy it is to remember God’s holiness.

Light is sown for the righteous; joy for those who are upright. The righteous will rejoice in Adonai, give thanks, and remember God’s holiness.

— Mark Frydenberg
לפניך יי כי בא
כי בא לשפט הארץ
يشפט מבל בצדק
ഏ름ם באמרתו.

A-do-nai ma-lach ta-geil ha-a-rettz
yis-m’chu i-yim ra-bim.
A-nan va-a-ra-fel s’vi-vav.
Tze-dek umish-pat
m’chon kis-o.

Eish l’fa-nav tei-leich ut’la-heit sa-viv tza-rav.
Hei-ru v’ra-kav tei-veil,
ra-a-tah va-ta-cheil ha-a-rettz.
Ha-rim ka-do-nag na-ma-su mi-lif-nei A-do-nai,
mi-lif-nei a-don kol ha-a-rettz.

Hi-gi-du ha-sha-may-im tzid-kо.
V’ra-u chol ha-a-mim k’vo-do.
Ye-i-vо-shu kol ov-dei fe-sel
Hish-ta-cha-vu lo kol el-o-him.

Sham-ah va-tis-mach Tzi-yon
va-ta-geil-nah b’not Y’hу-dah
l’ma’an mish-pa-te-cha A-do-nai.
Ki A-tah A-do-nai el-yon,
al kol ha-a-rettz
M’od na-a-lei-ta al kol e-lo-him.

לפניך יי כי בא
כי בא לשפט הארץ
يشפט מבל בצדק
এপ্রিম বামুন।
Lovers of Adonai, hate evil.
God preserves the souls of the faithful.
From the hands of the wicked will God save them.

❖ Light is sown for the righteous,
for the straight-hearted, joy.
Be glad, righteous ones, in Adonai,
and give thanks in remembrance of God’s holiness.

**Psalm 98**

A Psalm. Sing to Adonai a new song for wonders You have performed.
Your right hand,
Your holy arm, has brought You victory.
Adonai, You have made known Your victory, before the eyes of the nations
You have revealed Your justice.

You have remembered Your kindness and faithfulness to the House of Israel.
All the ends of the earth have seen our God’s victory.

Sing out to Adonai, all the earth.
Break out, exult, make music!
Make music to Adonai with the lyre, with the lyre and the sound of music.
With trumpets and the sound of the horn, sing out before the ruler, Adonai.

Let the sea roar and all that fills it, the world and those who dwell in it.

*Psalm 98* invites us to “sing a new song” to God, who has done wonders, saved us, and remembered us. All the world breaks into song and sings God’s praises. The rivers clap and the mountains sing before the One who judges the earth.

**The Wonder of Life**

Sing a new song to God,
Give thanks for the wonders God has performed.

When we are trapped in narrow places, yet find strength to move forward with confidence and trust;

When we could look the other way, yet take a chance to reach out to one another with openness and compassion;

When we experience great pain or sorrow, yet find light in the midst of darkness;

When we recognize the Wonder of Life, ordinary moments become sacred.

— Mark Frydenberg
O·ha·vei A·do·nai sin·u ra.
Sho·meir naf·shot cha·si·dav
mi·yad r’sha·im ya·tzi·leim.
❖ Or za·ru·a la·tza·dik,
u·l’yish·rei leiv sim·chah.
Sim·chu tza·di·kim bA·do·nai,
v’ho·du l’zei·cher kod·sho.

Miz·mor. Shi·ru lA·do·nai shir cha·dash
ki nif·la·ot a·sah.
Ho·shi·ah lo,
y’mi·no uz’ro·a kod·sho.
Ho·di·a A·do·nai y’shu·a·to,
l’ei·nei ha·go·yim
gi·lah tzid·ka·to.
Za·char chas·do ve·e·mu·na·to
l’veit Yis·ra·eil
ra·u chol afsei a·retz
eit y’shu·at El·lo·hei·nu.
Har·i·u lA·do·nai kol ha·a·retz.
Pitz·chu v’ra·n’nu v‘za·mei·ru.
Zam·ru lA·do·nai b’chi·nor,
b’chi·nor v’kol zim·rah.
Ba·cha·tzotz·rot v’kol sho·far,
ha·ri·u lif·nei ha·me·lech A·do·nai.
Yir·am ha·yam u·m’lo·o,
tei·veil v’yosh·vei vah.
The rivers will clap hands,  
together the mountains will sing  
❖ before Adonai, who comes to judge the earth.  
God will judge the world with righteousness  
and the peoples with uprightness.

**Psalm 99**

Adonai rules, peoples tremble;  
God is enthroned on the cherubim, the earth quakes.  
Adonai in Zion is great,  
high is God over all the peoples.  
Let them praise Your Name,  
great and awesome, holy it is,  
and the power of the Ruler who loves justice.  
You have established uprightness.  
Justly and righteously  
with Ya’akov You Yourself have dealt.

Exalt Adonai our God, bow down  
at the footstool of God’s feet; holy is God.  
Moses and Aaron among God’s priests,  
and Samuel among those who call out The Name,  
call out to Adonai, and You, God, answer them.  
In a pillar of cloud, You, God, speak to them.  
They kept Your testimonies, the law You gave them.  
Adonai our God, You Yourself answered them.  
You were a forgiving God for them,  
but a punisher of their misdeeds.  
❖ Exalt Adonai, our God,  
bow down at The Holy Mountain,  
for Adonai, our God, is holy.

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**Psalm 99** continues the theme of God’s majesty, ruling the world in justice and righteousness from on high. God is above the winged cherubim (angels) atop the Aron (Ark) housing the Two Tablets of the Law that the Jewish people carried through the desert and into the Promised Land. (See Exodus 25:18-22.)

God was faithful and forgiving to our ancestors Moses, Aaron, and Samuel, and answered their prayers because they kept the laws that God gave them. We ask that God show us the same compassion, for we too sense God’s holiness when we sing God’s praises.

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1 Moses and Aaron were punished for their role in the incident of the waters of Merivah (Numbers 20:1-14); they were forbidden to enter the Land of Israel. Samuel was punished for not bringing up his sons in the proper way. Some interpret, with regard to Moses and Aaron, that God punished their opponents as in the incident with Korah and his followers.
A-do-nai ma·lach yir·g’zu a·mim;
yo·sheiv k’ru·vim ta·nut ha·a·retz.
A·do·nai b’Tzi·yon ga·dol,
v’ram hu al kol ha·a·mim.
Yo·du shim·cha,
gu·dal v’nó·ra ka·dosh hu,
V’oz me·lech mish·pat a·heiv.
A·ta·h ko·nan·ta mei·sha·rim.
Mish·pat u·tzt’da·kah
b’Ya·a·kov A·ta·h a·si·ta.
Ro·m’mu A·do·nai E·lo·hei·nu v’his·ta·chu·vu
la·ha·dom rag·lav ka·dosh hu.
Mo·sheh v’A·ha·ron b’cho·ha·nav
u·Sh’mu·eil be·korei sh’mo.
Ko·rim el A·do·nai v’hú ya·a·neim.
B’a·mud a·nan y’dá·beir a·lei·hem.
Sham·ru ei·do·tav v’chok na·tan la·mo.
A·do·nai E·lo·hei·nu A·ta·h a·ni·tam.
El no·sei ha·yi·ta la·hem,
v’no·keim al a·li·lo·tam.
❖ Ro·m’mu A·do·nai E·lo·hei·nu
v’his·ta·chu·vu l’har kod·sho
ki ka·dosh A·do·nai E·lo·hei·nu.

N’ha·rot yim·cha·u chaf,
ya·chad ha·rim y’ra·nei·nu.
❖ Lif·nei A·do·nai ki va lish·pot ha·a·retz.
Yish·pot tei·veil b’tze·dek
v’a·mim b’mei·sha·rim.

A·do·nai ma·lach yir·g’zu a·mim;
yo·sheiv k’ru·vim ta·nut ha·a·retz.
A·do·nai b’Tzi·yon ga·dol,
v’ram hu al kol ha·a·mim.
Yo·du shim·cha,
gu·dal v’nó·ra ka·dosh hu,
V’oz me·lech mish·pat a·heiv.
A·ta·h ko·nan·ta mei·sha·rim.
Mish·pat u·tzt’da·kah
b’Ya·a·kov A·ta·h a·si·ta.
Ro·m’mu A·do·nai E·lo·hei·nu v’his·ta·chu·vu
la·ha·dom rag·lav ka·dosh hu.
Mo·sheh v’A·ha·ron b’cho·ha·nav
u·Sh’mu·eil be·korei sh’mo.
Ko·rim el A·do·nai v’hú ya·a·neim.
B’a·mud a·nan y’dá·beir a·lei·hem.
Sham·ru ei·do·tav v’chok na·tan la·mo.
A·do·nai E·lo·hei·nu A·ta·h a·ni·tam.
El no·sei ha·yi·ta la·hem,
v’no·keim al a·li·lo·tam.
❖ Ro·m’mu A·do·nai E·lo·hei·nu
v’his·ta·chu·vu l’har kod·sho
ki ka·dosh A·do·nai E·lo·hei·nu.

Ro·m’mu A·do·nai E·lo·hei·nu
v’his·ta·chu·vu l’har kod·sho
ki ka·dosh A·do·nai E·lo·hei·nu.

Ro·m’mu A·do·nai E·lo·hei·nu
v’his·ta·chu·vu l’har kod·sho
ki ka·dosh A·do·nai E·lo·hei·nu.

Ro·m’mu A·do·nai E·lo·hei·nu
v’his·ta·chu·vu l’har kod·sho
ki ka·dosh A·do·nai E·lo·hei·nu.

Ro·m’mu A·do·nai E·lo·hei·nu
v’his·ta·chu·vu l’har kod·sho
ki ka·dosh A·do·nai E·lo·hei·nu.

Ro·m’mu A·do·nai E·lo·hei·nu
v’his·ta·chu·vu l’har kod·sho
ki ka·dosh A·do·nai E·lo·hei·nu.

Ro·m’mu A·do·nai E·lo·hei·nu
v’his·ta·chu·vu l’har kod·sho
ki ka·dosh A·do·nai E·lo·hei·nu.
Psalm 29

A Psalm of David.
Give to Adonai, children of gods, give to Adonai glory and power.
Give to Adonai the glory of God’s Name, bow down to Adonai in the majesty of holiness.

The voice of God is upon the waters.
The God of glory thunders, Adonai is upon the many waters.

The voice of God is in might itself.
The voice of God is in majesty indeed.
The voice of God breaks the cedars.
Adonai smashed the cedars of Lebanon.

God made them leap like a calf, Lebanon and Siryon, like a young wild ox.

The voice of Adonai flashes out flames of fire.
The voice of Adonai makes the desert tremble.
Adonai makes tremble the desert of Kadesh.
The voice of Adonai makes the deer writhe.

God strips the forests bare and in God’s palace, everything says: “Glory.”

❖ Adonai at the flood sat enthroned.
Adonai sits enthroned, ruling forever.
Adonai, You will give strength to Your people.
Adonai, You will bless Your people with peace.

Psalm 29 celebrates God’s might and majesty in the midst of chaos. God rules over all the earth, bringing times of peace to those who hear God’s voice.

The Talmud teaches that the phrase Havu l’Adonai appears three times, representing the first three blessings of the Amidah. Kol Adonai appears seven times, corresponding to the seven blessings in the Shabbat Amidah, and the name Adonai appears eighteen times, one for each of the eighteen blessings of the weekday Amidah.

This psalm acknowledges that the glory of God thunders, as a powerful storm, in four directions: from the “many waters” of the Mediterranean Sea on Israel’s western border to the (Judean) Desert in the east; from the cedars of Lebanon and Siryon (Mount Hermon) in the north to the Desert of Kadesh in the south. In the center is Jerusalem, City of Peace.

Others have seen this Psalm as a poetic rendering of the presence of God within a tremendous thunderstorm, the repeated use of the word kol, referring to thunderclaps.

However viewed, the psalm concludes with quiet and peace, just as our turbulent week ends with the peace of Shabbat.
Mizmor L'David.

Ha-vu IA-do-nai b'nei ei-lim,
ha-vu IA-do-nai ka-vod va-oz.
Ha-vu IA-do-nai k'ved sh'mo,
hish-ta-cha-va IU-do-nai b'had-ray ko-desh.

Kol A-do-nai al ha-mayim.
Eil ha-ka-vod hir-im,
A-do-nai al may-im ra-bim.

Kol A-do-nai ba-ko-ach.
Kol A-do-nai be-ha-dar.
Kol A-do-nai sho-veir a-ra-zim.
Va-y'sha-beir A-do-nai et arzei ha-L'va-non.

Va-yarki-deim k'mo ei-gel,
L'va-non v'Siryon k'mo ven rei-mim.

Kol A-do-nai cho-tzeiv la-ha-vot eish.
Kol A-do-nai ya-chil mid-bar.
Ya-chil A-do-nai mid-bar Ka-deish.
Kol A-do-nai y'cho-leil aya-lot.

Va-ye-che-sof ya-rot
uv'hei-cha-lo ku-lo o-meir ka-vod.

❖ A-do-nai la-ma-bul ya-shav.
Va-yeye-shev A-do-nai me-lech l'o-lam.
A-do-nai oz l'a-mo yi-tein.
A-do-nai y'va-reich et a-mo va-sha-lom.

מנומר ל'דוד.
הבו לְיהוָה בְּנֵי אֵילֵים
הבו ליהוה כבוד וָזֶה.
הבו ליהוה כבוד שָׁמוֹ.
השתחוּ ליהוה לבחירת קֹדֶשׁ.

הוֹלִים לַיְיָ עַל הַמָּיִם
כָּבוֹד הִרְעִים
עַל מַיִים רַבִּים.

הוֹלִים לַיְיָ בַּכֹּחַ
הוֹלִים ליהוָה בֶּהָדָר.

הוֹלִים לַיְיָ שֹׁבֵר אָרָזִים
וַיְשַׁבֵּר יְהוָה אֶת أַרְזֵי הַלְּבָנוֹן,
וַיַּרְקִידֵם כְּמוֹ עֵגֶל
לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶּן רְאֵמִים.

הוֹלִים לַיְיָ חֹצֵב לַהֲוֹת אֵשׁ
הוֹלִים ליהוָה יָחִיל מִדְבָּר.

הוֹלִים ליהוָה יְחֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יָעָרוֹת
וּבְהֵיכָלוֹ כֻּלוֹ אֹֽמֵר כָּבוֹד.

❖

לַיְיָ לַמַּבּוּל יָשָׁב
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם
יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם.
Ana, B’choach

Please, with the power of Your great right hand free the bound.

Accept the song of Your people, empower us, make us pure, Awesome One!

Please, Mighty One, the seekers of Your unity, watch them like the pupil of an eye.

Bless them, make them pure, have mercy on them; Your justness bestow upon them always.

Tremendous Holy One, in Your abundant goodness lead Your community.

One and Only, Exalted One, face Your people who remember Your holiness.

Accept our prayer, hear our cry, Knower of secrets.

Blessed is the name of God’s glorious majesty forever and ever.

Ana, b’Choach is a mystical meditation attributed to Rabbi Nechunya ben Hakanah of the second century. It contains seven names of God (Awesome One, Mighty One, Tremendous One, Holy One, One and Only, Exalted One, Knower of Secrets) which are said to correspond to the seven voices of God (Kol Adonai) in the previous psalm. It is usually recited among traditional communities.

The following reading expresses ways in which our tradition enables us to experience these names of God in our own lives and through our own actions.

So Many Ways To Pray

There are so many ways to pray, so many doors that open our minds to greater understanding, so many paths that open our hearts to greater caring.

Ours is a tradition which recognizes the infinite manifestations of the Divine in the miracles of nature, in the sanctity of deeds.

Ours is a tradition which calls us to an encounter with the Divine, to seek the signs of transcendence in the commonplace, to seek holiness through intimacy.

— Rabbi Laurence Elis Milder
A-na, b’cho-ach

גְּדֻלַּת יְמִינְךָ
תַּתִּיר צְרוּרָה.

קַבֵּל רִנַּת עַמְּךָ שַׂגְּבֵֽנוּ
טַהֲרֵֽנוּ נוֹרָא.

נָא גִבּוֹר דּוֹרְשֵׁי יִחוּדְךָ
מְרֵם.

כְָבָבַת שׁ בָּרְכֵם טַהֲרֵֽם שַׂמְרֵה; צִדְקָתְךָ
מְלֵם.

הַשָּׁמֶרֶת הַגְּדוֹל הַמְּלַוְּת גַּם
וֹדֵעַ תַּעֲלֻמוֹת.

בָּרוּךְ שֵׁם כְָבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.
L’chah Dodi

Come, my love, to meet the bride.
Let us welcome the presence of the Sabbath.

1  “Keep” and “remember” in one utterance\(^1\) did the one God cause us to hear.
Adonai is One, and The Name is One for fame, for glory, and for praise.
Come, my love, to meet the bride. Let us welcome . . . .

2  To meet the Sabbath, go, let us go for she is the source of the blessing.
From the very beginning was she established, last in deed, in thought, first.
Come, my love, to meet the bride. Let us welcome . . . .

3  Regal shrine, royal city,
rise up, go out from amidst the desolation.
Too long have you dwelled in the valley of tears.
God, with mercy, will have mercy upon you.
Come, my love, to meet the bride. Let us welcome . . . .

4  Shake off the dust, rise up, \(^2\) put on your garments of glory, My people.
Through the son of Jesse, \(^3\) the Bethlehemite, draw near to my soul, redeem it.
Come, my love, to meet the bride. Let us welcome . . . .

5  Wake up, wake up,
for Your light has come, rise and shine.
Get up, get up, utter a song.
The glory of Adonai is revealed upon you.
Come, my love, to meet the bride. Let us welcome . . . .

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L’chah Dodi is an acrostic poem, written by the 16th-century Kabbalist Rabbi Shlomo Ha-Levi Alkabetz of Safed (Tz’fat). The first letter of each Hebrew verse spells out his name. The title is taken from Song of Songs, 7:12, “Come my beloved, let us go out into the field.”

As the sun would set over the hilltops of Safed, Rabbi Isaac Luria and his followers would go out into the countryside, and sing this song, which uses the metaphor of a bridegroom and his bride to describe the relationship of the Jewish people to the Sh’chinah (the Sabbath Queen).

Only the first two and last verses mention Shabbat explicitly; the fifth verse invites us to praise God and see God’s light and glory. The other verses reflect hope for the Messianic age and recall various stages of the rebuilding of Jerusalem. Since these themes are often omitted in Reform liturgy, some communities sing only verses 1, 2, 5, and 9.

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\(^1\) The Sages explained the discrepancy in the two versions of the fourth commandment (Exodus 20:8, Deuteronomy 5:12) by saying that God uttered both words Shamor and Zachor simultaneously.

\(^2\) Isaiah 52:2

\(^3\) A reference to the Messiah.
לִקְרַאת כַּלָּה
לְכָה דוֹדִי
פְּנֵי שַׁבָּת نְקַבְּלָה.

1 שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד
הִשְׁמִיעָֽנוּ אֵל הַמְּיֻחָד
יְיָ אֶחָד וּשְׁמוֹ אֶחָד.
לְשֵׁם וּלְתִפְאֶֽרֶת וְלִתְהִלָּה.

2 לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֹאשׁ מִקֶּֽדֶם נְסוּכָה.
סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִילָה.

3 מִקְדַּשׁ מֶֽלֶךְ עִיר מְלוּכָה.
קֽוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה
רַב לָךְ שֶֽׁבֶת בְּעֵֽמֶק הַבָּכָא.
וְהוּא יַחֲמוֹל עָלַֽיִךְ חֶמְלָה.

4 לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי
עַל יַד בֶּן יִשַׁי בֵּית הַלַּחְמִי.
רְבָה אֶל נַפְשִׁי גְאָלָה.

5 הִתְנַעֲרִי מֵעָפָר, קֽוּמִי.
לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי
עַל יַד בֶּן יִשַׁי בֵּית הַלַּחְמִי.
רְבָה אֶל נַפְשִׁי גְאָלָה.

Kabbalat Shabbat
6  Do not be ashamed, do not be embarrassed. Why are you so downcast, why are you moaning? The poor of My people will take shelter in you, and the city will be rebuilt on its ruins.

   Come, my love, to meet the bride. Let us welcome . . . .

7  They will be for plunder, those that plunder you, and they will be removed, all those that devour you. Your God will rejoice over you as a bridegroom rejoices over his bride.

   Come, my love, to meet the bride. Let us welcome . . . .

8  To the right and to the left you will burst out and Adonai will you revere.

   By the hand of the descendant of Perez\(^1\) we will rejoice and be happy.

   Come, my love, to meet the bride. Let us welcome . . . .

9  Come in peace, crown of her mate with both joy and exultation among the faithful of the treasured people.

   Come, O bride, come, O bride.

   Come, my love, to meet the bride. Let us welcome . . . .

May God's Presence\(^3\) comfort you among all the mourners of Zion and Jerusalem.

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1 Perez also refers to the Messiah. Perez was the son of Judah, and an ancestor of David.

2 According to tradition, the Sh'chi·nah resides in the west. In most synagogues, which face east, the door is at the back, facing west.

3 HaMakom literally translated means “The Place,” and is a term used to signify God’s Presence.
6 Lo tei·vo·shi v'lo ti·kal·mi.
Mah tish·to·cha·chi u·mah te·he·mi.
Bach ye·che·su a·niyei a·mi,
v'niv·n'tah ir al ti·lah.
L'chah do·di li·k'rat ka·lah. P'nei Shab·bat n'ka·b'lah.

6 לא תבושי ולא תכלמי.
מה תשתחו מה אתה.
בחק ירח נני עמי.
גנבתי לע עלי צעדים.
לכה דודילקחאת célת. פנ שבטנקבלת.

7 V'ha·yu lim·shi·sah sho·sa·yich
v'ra·cha·ku kol m'val·a·yich.
Ya·sis a·la·yich E·lo·ha·yich
kim·sos cha·tan al ka·lah.
L'chah do·di li·k'rat ka·lah. P'nei Shab·bat n'ka·b'lah.

7 והיו لهمשה שלכם.
ורחקו כל מבליים.
ישיש כל𝛌אלהים.
כמשועת עוה עלי כלת.
לכה דודילקראתכלת.פנו שבטנקבלת.

8 Ya·min u·s'mol tif·ro·tzi
v'et A·do·nai ta·a·ri·tzi.
Al yad ish ben Par·tzi
v'nis·m'chah v'na·gi·lah.
L'chah do·di li·k'rat ka·lah. P'nei Shab·bat n'ka·b'lah.

8 ימיני ושמאלא תפרצך.
ואצרי תפרץ.
על יד איש בן פרצך.
ונשמחוהנמאהלה.
לכה דודילקראתכלת.פנו שבטנקבלת.

When mourners come to the synagogue on the first Friday evening during or after Shivah, we greet them with these words of consolation.

9 Bo·i v'sha·lom a·te·ret ba·lah
gam b'sim·chah u·v'tza·ho·lah
toch e·mu·nei am s'gu·lah.
Bo·i cha·lah, bo·i cha·lah.
L'chah do·di li·k'rat ka·lah. P'nei Shab·bat n'ka·b'lah.

9 בואים שלום但他们בלה.
gam בשמחת וצהלת.
תוח אמינו עם целת.
בואי כלת, בואי כלת.
לכה דודילקראתכלת.פנו שבטנקבלת.

It is customary to stand facing the door while reciting the last verse, to symbolically welcome the Shabbat bride.
It is customary to bow when saying the last line.

Ha-Ma·kom y'na·cheim et·chem
B'toch sh'ar a·vei·lei Tzi·yon vi·ru·sha·lay·im.

המוקס ינהמש 앤칠큼.
בתוך שאר אהלי ציון וירשהلزم.
Psalm 92

A Psalm, a Song for the Sabbath Day. It is good to give thanks to Adonai, to sing to Your Name, Most High.

To proclaim in the morning Your kindness, Your faithfulness in the nights, with ten-stringed lyre and lute, with a melody on the harp.

For You have made me glad, Adonai, with Your work. I will revel in the works of Your hands.

How great are Your deeds, Adonai! Very deep are Your thoughts.

A stupid person cannot know, a fool cannot understand this:
Though the wicked flower like grass and all wrongdoers blossom, ultimately, they will be destroyed.

But You are exalted for all time, Adonai. For see how Your enemies, Adonai, for see how Your enemies have perished. They will be scattered, all the evildoers.

But You raised up my horn like that of a wild ox. I am anointed with fresh oil.
My eye has seen [the downfall of] my enemies1 When evildoers rose against me, my ears have heard [of their doom].

Psalm 92, Mizmor Shir i’Yom haShabbat, is the psalm specifically written for Shabbat. In it, we give praise for all God has done for the Jewish people in overcoming the forces set against us. The psalm ends with Tzadik katamar yifrach, promising that the righteous will flourish and thrive.

Psalm 92 (Interpretive Translation)

It is good to give thanks to the Eternal, and to sing praise to the Great Name, to tell about Your love in the morning and Your faithfulness every night, with the ten-stringed harp and the lute, in song and meditation.

For I delight in Your world, Source of Joy, in Your deeds, in the works of Your hands. How great are Your designs, Creator; they are beyond our comprehension!

The foolish do not perceive this, the shallow cannot understand:
though the wicked flourish like the weeds, though they spring up like grass, they will be cut down, for You shine on high forever.

Behold, Your enemies shall perish, the evil ones will fall apart.

You lift me. You increase my strength like the wild ram. I am fragrant with oil.
My eye has seen [the downfall of] my enemies1 When evildoers rose against me, my ears have heard [of their doom].

1 Literally, “those who spy on me.”
Mizmor Shir l’yom ha-Shabbat.

Tov l’ho-dot IA-do-nai
u-l’za-meir l’ishim-cha Elyon.
L’ha-gid ba-bo-ker chas-de-cha,
ve-e-mu-nat-cha ba-lei-lot,
a-lei a-sor va-a-lei na-vel
a-lei hi-ga-yon b’chi-nor.

Ki si-mach-ta-ni A-do-nai b’fa-o-le-cha.
B’ma-a-sei ya-de-cha a-ra-nein.

Mah gad-lu ma-a-se-cha A-do-nai.
M’od am-ku mach-sh’vo-te-cha.

Ish ba-ar lo yei-da
u-ch’sil lo ya-vin et zot:
Bif-ro-ach r’sha-im k’mo ei-sev
va-ya-tzi-tzu kol po-a-lei a-ven,
l’hi-sham-dam a-dei ad.

V’ta-tah ma-rom l’o-lam A-do-nai.
Ki hi-neih o’i-ve-cha A-do-nai,
ki hi-neih o’i-ve-cha yo-vei-du.
Yit-par-du kol po-a-lei a-ven.

Va-ta-rem kir-eim kar-ni
ba-lo-ti b’she-men ra-a-nan.
V’ta-bei-ni b’shu-rai.
Ba-ka-mim a-la’i m’rei-im,
tish-ma-nah oz-nai.
The righteous, like the date-palm, will flower, like a cedar in Lebanon they will flourish. Planted in the house of Adonai, in the courtyards of our God will they flower.

❖ They will still bear fruit in old age; vigorous and fresh will they be to proclaim that Adonai is upright, My Rock, in whom there is no crookedness.

Psalm 93
Adonai rules, in majesty clothed. Clothed is Adonai, in strength girded. Firmly established is the world, it cannot be shaken.

Established of old was Your throne. You are from eternity.

The rivers raised up, Adonai, the rivers raised up their voices. The rivers will raise up their pounding.

Above the sounds of many waters, mighty breakers of the sea, supreme on high is Adonai.

❖ Your laws are very certain. Holiness befits your house, Adonai, for all the length of days.

Psalm 93 acknowledges that God is above all Creation, and that God has ruled the world since the time of Creation.

It has become the custom among traditional communities to add these five verses following Psalm 92 in order to complete the selection of psalms proclaiming God’s majesty.
Kabbalat Shabbat

Tza·dik ka·ta·mar yif·rach

k’e·rez ba·L’va·non yis·geh.
Sh’tu·lim b’veit A·do·nai,
b’chatzrot E·lo-hei·nu yaf·ri·chu.

❖ Od y’nu·vun b’sei·vah
d’shei·nim v’ra·na·nim yih·yu l’ha·gid ki ya·shar A·do·nai,
Tzu·ri, v’lo av·la·tah bo.

A·do·nai ma·lach gei·ut la·veish.
La·veish A·do·nai oz hit·a·zar.
Af ti·kon tei·vel
bal ti·mot.

Na·chon kis·a·cha mei·az.
Mei·o·lam A·tah.

Nas·u n’ha·rot A·do·nai,
nas·u n’ha·rot ko·lam.
Yis·u n’ha·rot doch·yam.

Mi·ko·lot ma·yim ra·bim,
a·di·rim mish·b’rei yam,
a·dir ba·ma·rom A·do·nai.

❖ Ei·do·te·cha ne·em·nu m’od
L’veit·cha na·a·vah ko·desh,
A·do·nai, l’o·rech ya·mim.
Mourner's Kaddish

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

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

Blessed, lauded, glorified, exalted, extolled, beautified, raised up, and praised be the Name of the Blessed Holy One,

(Between Rosh Hashanah and Yom Kippur: far) beyond all blessing and song, praise and consolation that are said in the world, and say Amen.

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

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

¹ The additional phrase לְיוֹשְׁבֵי תֵבֵל (v’al kol yosh·vei tei·veil) (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth’s inhabitants.

The Kaddish prayer is written in Aramaic, the language spoken by Jews of Babylonia. It was originally recited by the rabbis (as the Kaddish d’Rabbanan) upon completion of study, and now marks a point of transition in the service.

Its words remind us of our task to make God’s Name great and holy in our lives and in the world.

For an alternative translation by Richard Heibiger, see page M-21.
Yit·ga-dal v'yit·ka·dash sh'meih ra·ba (cong. A·mein)
B'al·ma di v'ra chir·u·teih,
v'yam·lich mal·chu·teih
b'chayei·chon u·v'yo·mei·chon
u·v'cha·yei d'chol beit Yis·ra·e·il,
Ba·ga·la u·vizi·man ka·riv, v'im·ru a·mein (cong. A·mein).

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

Yit·ba·rach v'yish·ta·bach
v'yit·pa·ar v'yit·ro·mam v'yit·na·sei,
v'yit·ha·dar v'yita·leh v'yit·ha·lal
sh'meih d'kud·sha b'rich hu (cong. B'rich hu!)

l'eila (l'eila)

min kol bir·cha·ta v'shi·ra·ta,
tush·b'cha·ta v'ne·che·ma·ta
da·a·mi·ran b'al·ma, v'im·ru a·mein (cong. A·mein).

Y'hei sh'la·ma ra·ba min sh'ma·ya
v'cha·yim a·lei·nu v'al kol Yis·ra·e·il
v'im·ru a·mein (cong. A·mein).

O·seh sha·lom bim·ro·mav,
Hu ya·a·seh sha·lom a·lei·nu
v'al kol Yis·ra·e·il
[v'al kol yosh·vei tei·veil] v'im·ru a·mein (cong. A·mein).
Evening Service for Shabbat and Festivals

**Bar’chu**

Bless Adonai, the Blessed One!

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

**Maariv Aravim**

Blessed are You, Adonai,
Our God, Ruler of the Universe.
Your word brings on evenings,
with wisdom You open heaven’s gates,
with understanding You change fixed times
and alternate the seasons
and arrange the stars
in their places in the sky according to Your will.

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

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

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**Barchu** calls the community to prayer and begins the Evening (Maariv) Service. The reader proclaims and the congregation responds, “Blessed be Adonai, the Blessed One, forever and ever.”

**Maariv Aravim** is the first of two blessings preceding the Sh’mah in the Evening Service. It recalls God’s role as Creator of the world. The Torah teaches that God said “Let there be light!” and with God’s spoken word, the world came into being. God’s word brought on “evening and morning, one day.”

**Bar’chu, Dear One**

Bar’chu, Dear One,
Sh’chinah, Holy Name.
When I call on the Light of my Soul, I come home.
— Lev Friedman

**You Bring On the Evening**

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

Blessed are You, our Eternal God, who brings on the evening.
— Based on the Siddur of Rabbi Saadia Gaon, 10th century. This blessing was written for use on Erev Shabbat.
Maariv l’Shabbat v’Yom Tov

Recite Bar’chu while standing. It is customary to bow at the waist when saying Bar’chu, again at Baruch, and to straighten up at Adonai. In traditional communities, the reader repeats the second line after the congregation recites it.

Bar’chu et A-do-nai ha-m’vo-rach!

Ba’ruch Ado-nai ha-m’vo-rach l’o-lam va-ed.

Baruch Adonai ha-m’vorach l’o-lam va-ed.

Ba-ruch A-tah A-do-nai
E-lo-hei-nu Me-lech ha-o-lam.
Asher bid-var-o ma-a-riv a-ra-vim
b’choch-mah po-tei-ach sh’a-rim
u-vitvu-nah m’sha-neh i-tim,
u-ma-cha-lif et ha-z’ma-nim,
u-m’sa-deir et ha-ko-cha-vim,
b’mish-m’ro-tei-hem ba-ra-ki-a kirtzo-no.

Bo-rei yom va-la-i-lah,
go-leil or mi-p’nei cho-shech,
v’cho-shech mi-p’nei or,
U-ma-a-vir yom u-meiv-yi lai-lah
U-mav-dil bein yom u-vein lai-lah.
A-do-nai Tz’va-ot sh’mo.

ﻐエル חי וְקַיָם,
❖ תָּמִיד יִמְלוֹךְ עָלֵֽינוּ לְעוֹלָם וָעֶד
Baruch Adonai, ha-m’vorach l’o-lam va-ed.

Maariv l’Shabbat v’Yom Tov
Ahavat Olam

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

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

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

Blessed are You Adonai,
Lover of Your people Israel.

God is a faithful Ruler.

Sh’mah

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

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

Sh’mah is at the center of the first part of the Maariv Service. Preceded by Ahavat Olam, proclaiming God’s love for us and followed by V’ahavta, admonishing us to love God, the Sh’mah affirms that God is One, Master of life and death, heaven and earth, past and future. The Sh’mah is written in the Torah with two enlarged letters (ע of שְׁמַע Sh’mah and א of אֶחָד echad, spelling עֵד eid, witness). We bear witness to God’s Oneness, unique and unfathomable.

Ahavat Olam praises God for giving us the Torah, as its teaching guides our lives. The revelation of God’s Torah at Mount Sinai is at the heart of the Jewish experience. It defines the unique relationship between God and the Jewish people. The prayer concludes with the second of two blessings before the Sh’mah, acknowledging God’s love for us, the Jewish people.

With Eternal Love

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

Blessed are You, who loves Your people Israel.

— Based on the Siddur of Rabbi Saadia Gaon, 10th century. This blessing was written for use on Erev Shabbat.
A·ha·vat o·lam
beit Yis·ra·eil a·m’cha a·hav·ta.
To·rah u·mitz·vot, chu·kim u·mish·pa·tim
o·ta·nu li·ma·d’ta.
Al kein A·do·nai E·lo·hei·nu
b’shoch·bei·nu u·v’ku·mei·nu
na·si·ach b’chu·ke·cha,
v’nis·mach b’div·rei to·ra·te·cha
u·v’mitz·vo·te·cha l’o·lam va·ed.
❖ Ki heim cha·yei·nu
v’o·rech ya·mei·nu,
u·va·hem neh·geh yo·mam va·lai·lah.
V’a·ha·vat·cha al ta·sir mi·me·nu l’o·la·mim.
Ba·ruch A·tah A·do·nai,
o·heiv a·mo Yis·ra·eil.

Eil Me·lech ne’e·man.

Sh’ma Yis·ra·eil
A·do·nai E·lo·hei·nu A·do·nai E·chad.
Ba·ruch sheim k’vod mal·chu·to
l’o·lam va·ed.

Many people cover their eyes when reciting the first line of the Sh’má.

When praying without a minyan, begin with Eil Melech ne’eman.
**V’ahavta**

And you are to love Adonai your God with all your heart, with all your soul, and with all your might.

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

— *Deuteronomy 6:5-9*

**V’hayah Im Shamoa**

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

---

**Open Your Heart**

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

— Judith Kerman

**And Thou Shalt Love**

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

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

— Classic Translation
V’ha-yah im shamo-a

tish-mu el mitzvo-tai
a-sher A-no-chi m’tza-veh et-chem ha-yom,
l’a-havah et A-do-nai Elo-hei-chem,
u-l’ov-do b’chol l’vav-chem,
u-v’chol nafsh’chem,
v’na-ta-ti m’tar artz’chem b’i-to,
yo-reh u-mal-kosh, v’a-saat’a
d’ga-ne-cha v’ti-rosh’cha v’yitz-cha-re-cha.
V’na-ta-ti e-is-ev b’sad-cha liv-hem-te-cha,
v’chal-ta v’sav-a-ta.
Hi-sha-m’ru la-chem pen yifteh l’vav-chem,
v’sartem va-a-vad-tem e-lo-him a-chei-rim
v’hish-ta-cha-vi-tem la-hem.

V’ha-yah ha-d’va-rom ha-ei-leh
a-sher A-no-chi m’tza-v’cha ha-yom al l’vav-cha.

V’shi-nan-tam l’va-ne-cha
v’di-barta bam b’shi-v’tcha b’vei-te-cha,
u-v’lech-t’cha va-de-rech
u-v’shoch-b’cha v-u’ku-me-cha.
U-k’shart-tam l’ot al ya-de-cha,
v’hayu l’to-ta-fot bein ei-ne-cha.
U-ch’tav-tam al m’zu-zot bei-te-cha
u-vish’a-re-cha.

V’a-hav-ta eit A-do-nai E-lo-he-cha
b’chol l’vav-cha u-v’chol nafsh’cha,
 u-v’chol m’o-de-cha.

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

— Deuteronomy 11:13-21

**Vayomer Adonai**

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

— Deuteronomy 22:13-21

**Listen to My Commandments**

If you listen to My commandments and do them, the rain that falls on your fields will also fall in your lives, enabling everything to grow. Your fields will be fruitful and your animals will be fruitful, and you will be fruitful in body and in spirit.
But if you turn away from My commandments, then you will also turn away from My rain; You will no longer be aware of this blessing and its source, so that, for you, the rain will no longer exist. Your fields will no longer be fruitful, and your lives will no longer bear fruit.
Listen to My commandments, be mindful of My blessings, and inherit the promises I made to your ancestors: of fields rich with My bounty, of lives rich with My presence.

— Joe Rosenstein

**Doorposts of the Soul**

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

— Jim Propp
וְחָרָה אַף יְיָ בָּכֶם
וְעָצַר אֶת הַשָּׁמַֽיִם
וְלֹא יִהְיֶה מָטָר,
וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ.
וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָֽרֶץ הַטֹּבָה
אֲשֶׁר יְיָ נֹתֵן לָכֶם.
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יֶדְכֶם,
וּהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם.
וְלִמַּדְתֶּם אֹתָם אֶת بְּנֵיכֶם,
לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶֽךָ,
וּבְלֶכְתְּךָ בַדֶּֽרֶךְ,
וּבְשָׁכְבְּךָ וּבְקֻמֶֽךָ.
וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶֽךָ
וּבִשְׁעָרֶֽיךָ.
לְמַֽעַן יִרְבּוּ יְמֵיכֶם
וִימֵי בְנֵיכֶם
עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לַאֲבֹתֵיכֶם לָתֵת לָהֶם,
כִּיְמֵי הַשָּׁמַֽיִם עַל הָאָֽרֶץ.

אֶל מֹשֶׁה לֵּאמֹר:
וַיֹּאמֶר יְיָ
דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וְעָשׂוּ לָהֶם צִיצִת
עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם,
וְנָתְנוּ עַל צִיצִת הַכָּנָף פְּתִיל תְּכֵֽלֶת.
וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ
ל מִצְוֹת יְיָ,
וּזְכַרְתֶּם אֶת כּ
וַעֲשִׂיתֶם אֹתָם,

Va-yo-mer A-do-nai el Mo-sheh lei-mor:
Da-beir el b’nei Yis-ra-el v’amarta a-lei-hem
v’asu la-hem tzi-tzit
al kan-fei vig-dei-hem l’do-ro-tam
v’nah-nu al tzi-tzit ha-ka-naf p’til t’chei-let.
V’ha-yah la-chem l’tzi-tzit, u’r’i-item o-to
uz’chartem et kol mitzvot A-do-nai
va-as-i-item o-tam.
You will not go exploring after your heart
and after your eyes
after which you go astray.

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

— Numbers 15:37-41

❖ Adonai, your God, is True.

Emet veEmunah

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

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

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

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

The Hebrew root זנה means to be faithless or to prostitute oneself. Thus the nuance of the warning “after which you go astray” אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם (asher atem zonim achareihem) is quite stern.

— Adapted from Jacob Milgrom, JPS Torah Commentary for Bemidbar

Emet veEmunah speaks of the third major theme of the prayer service: Redemption. We pray that God’s people will be redeemed.

It begins: True and reliable is all this. “This” refers to the Sh’ma that we just recited. Emet veEmunah is said only in the evening, for Psalm 92 tells us “to proclaim in the morning Your kindness, Your faithfulness (emunah) in the nights.”

This prayer includes Mi Chamochah, declaring God’s power at the splitting of the Red Sea. There Moses sang and Miriam danced as the Children of Israel crossed the Sea and were redeemed from Egyptian slavery.
וְלֹא תָתֽוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם.

לְמַֽעַן תִּזְכְּרֻו וַעֲשִׂיוּ ל מִצְוֹתָי, אֶת כּוּ וִהְיִיתֶם קְדֹשִים לֵאלֹהֵיכֶם.

אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵֽאתִי אֶתְכֶם מֵאֶֽרֶץ מִצְרַֽיִם, לִהיֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

אֲנִי אֶלֹהִים אֱמֶת, ❖.

ל זֹאת אֱמֶת וֶאֱמוּנָה וְקַיָּם עָלֵֽינוּ, כִּי הוּא יְיָ אֱלֹהֵֽינוּ וְאֵין זוּלָתוֹ, وַאֲנַֽחְנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵֽנוּ מִיַּד מְלָכִים, ל הֶעָרִיצִים. ❖.

וַאֲנַֽחְנוּ יִשְׂרָאֵל עַמּוֹ.

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

Ha·po·dei·nu mi·yad m'la·chim,
Mal·kei·nu ha·go·a·lei·nu mi·kaf kol he·a·ri·tzim. ❖.

Ha·Eil ha·nif·ra la·nu mi·tza·rei·nu,
v'ha·m'sha·leim g'mul l'chol oi·vei naf·shei·nu.

Ha·o·seh g'do·lot ad ein chei·ker,
v'nif·la·ot ad ein mis·par.
Ha·sam naf·shei·nu ba·cha-yim
v'lo na·tan la·mot rag·lei·nu.
Release Us
Adonai, God of the outstretched hand, who brought our ancestors out of confinement in Egypt, release all those bodily confined for the pursuit of justice.

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

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

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

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

— Ellen Dannin

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

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

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

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

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

Mi Chamochah

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

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

Adonai will rule forever and ever.

— Exodus 15:11

— Exodus 15:18

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

2 A Midrash says that at the Red Sea, the people recognized the One who was with them in their slavery, and so they shouted in recognition, “This is my God!”
המדריכנו על במות אויבינו.

וירם קרחנו, על כל שלושאנו.

העשתה لن בשם

נכם בכרעה.

athonו ומופתים הצרפתים בפי ח.

המכה בברחת כל בוכריו מצרים.

ויצא את עמו ישראל מהכוס.

לתרות עולמם.

המשיבים בנינו

ienie גוזר ים סוף,

את רודפים ואת שונאיהם.

בחרונות Tob.

וראו בני ובנותו.

שבתו והוזדו לשלום.

ומלכות ברצות כל עולם.

משה [امرוס] בני ישראל

לה יעنى שירתה במשחה רבה.

ואםרו כלם:

מי כלכם באליי יי.

מי כלכם נאדר בבדיש.

נורא תהלך, נשיא פלוא.

ומלכים יהוא בברית.

בוקש ים לפנים משחה.

וזי אלי עון אמצתי.

יי ימלך לעולמו צד.

Mi cha-mo-chah ba-ai-lim A-do-nai.

Mi ka-mo-chah ne-dar ba-ko-desh.

No-ra t’hi-lot o-seih fe-le.

Mal-chut-cha ra-u va-ne-cha,

bo-kei-a yam lifnei Mo-sheh.

Zeh Ei-li a-nu v’am-ru:

And it is said, “For Adonai has freed Jacob and redeemed him from a hand mightier than his.”

— Jeremiah 31:11

Blessed are You, Adonai, who has redeemed Israel.

Hashkiveinu

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

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

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

And spread over us Your sukkah of peace.

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

The Promise of Redemption

Just as redemption requires the working of God’s wonders, so does the earning of a livelihood; and just as one must earn a livelihood every day, so must redemption be earned every day.

— Midrash Bereishit Rabbah 20:9

We praise You, God, for the promise of redemption.

Hashkiveinu concludes with the second of two blessings after the Sh’mi, asking God to spread over us a protecting sukkah (canopy) of peace.

Shelter Me With Peace

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

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

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

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

— Lisa Stark
וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב וּגְאָלוֹ מִיַּד חָזָק מִמֶּֽנּוּ.

בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל.

יְיָ אֱלֹהֵֽינוּ לְשָׁלוֹם, הַשְׁכִּיבֵֽנוּ וְהַעֲמִידֵֽנוּ מַלְכֵּֽנוּ לְחַיִּים וּפְרוֹשׂ עָלֵֽינוּ סֻכַּת שְׁלוֹמֶֽךָ, וְתַקְּנֵֽנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶֽיךָ, וְהוֹשִׁיעֵֽנוּ לְמַֽעַן שְׁמֶֽךָ, וְהָגֵן בַּעַדֵֽנוּ, וְהָסֵר מֵעָלֵֽינוּ אוֹיֵב, דֶֽבֶר, וְחֶֽרֶב, וְרָעָב וְיָגוֹן, וְהָסֵר שָׂטָן מִלְּפָנֶֽיךָ וּמֵאַחֲרֵֽינוּ, וּבְצֵל כְּנָפֶֽיךָ תַּסְתִּירֵֽנוּ.

כִּי אֵל שׁוֹמְרֵֽנוּ וּמַצִּילֵֽנוּ אָֽתָּה, כִּי אֵל מֶֽלֶךְ חַנּוּן וְרַחוּם אָֽתָּה, וּשְׁמוֹר צֵאתֵֽנוּ וּבוֹאֵֽנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

וּפְרֹשׂ עָלֵֽינוּ suk·kat sh'lo·me·cha.

וּפְרֹשׂ עָלֵֽינוּ Suk·kat Sh'lo·me·cha. Bar·uch A·tah A·do·nai, ga·al Yis·ra·e·il.
V’sham’ru

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

— Exodus 31:16-17

And Moses proclaimed the festivals of Adonai to the Children of Israel.

— Leviticus 23:44

You Ensouled Me

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

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

Just for today, will I live, for today. I give You thanks.

Just for today, I will live in today, Your Shabbat.

I sing You praise.

Today, oh my God, my body and my spirit are one, shaleim, whole.

Barcheinu Avinu, bless me, and us, kulanu k’echad, each, at one with him or herself, and together, one with all, b’or Panecha, with the light of Your face.

U’vayom hash’vi’i, shavat vayinafash, On the seventh day You ensouled me with my eternal soul, nefesh, n’shamah, breath, and with Your life breath I sing.

— Jeremy Golding
Recite V’sham’ru on Shabbat.

In some communities, the congregation rises.

V’sham’ru v’nei Yisra-eil et ha-Shab-bat, l’a-sot et ha-Shab-bat l’do-ro-tam b’rit olam.

Beinu u-vein b’nei Yisra-eil ot hi l’olam,

ki shei-shet ya-mim a-sah A-do-nai et ha-sha-mayim v’et ha-a-retz, u-vayom ha-sh’vi-i sha-vat vayi-na-fash.


(This translation may be sung to a popular Israeli melody for V’sham’ru.)

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

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

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

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

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

— Jim Propp
The Chatzi Kaddish indicates a transition between different sections of the liturgy. Having just completed the Sh’mà and its blessings, we are about to begin the Amidah (Standing Prayer).

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**Half Kaddish**

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

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

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

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**May The Great Name Be Blessed**

When the people of Israel enter synagogues and houses of study, and answer “Y’hei sh’méih raba m’varach May The Great Name be blessed,” the Blessed Holy One nods and says, “Happy is the Ruler in whose house such praise is spoken . . . .”

—— *Talmud B’rachot 3a*
Between Rosh Hashanah and Yom Kippur, say:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהָּ רַבָּא
בְּעָלְמָא דִּי בְּרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
ל בֵּית יִשְׂרָאֵל,
וּבְחַיֵּי דְכ
בַּעֲגָלָא וּבִזְמַן קָרִיב
וּאִמְרוُ אָמֵן.

Congregation and reader respond:

יְהֵא שְׁמֵהָּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל
שְׁמֵהָּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵֽלָּא (לְעֵֽלָּא)
ל בִּרְכָּתָא וְשִׁירָתָא,
מִן כּ
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא,
וּאִמְרוُ אָמֵן.

The Amidah for Shabbat evenings begins on page 25
and continues through page 31.

The Amidah for festival evenings begins on page 32
and continues through page 36.
Amidah for Shabbat evenings

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

— Psalms 51:17

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

God of Our Ancestors

Blessed are You Adonai, our God
and God of our ancestors,
God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebekah,
God of Rachel, and God of Leah;
The great, mighty and awesome God,
Supreme God,
who performs acts of kindness,
and creates all things,
and remembers
the good deeds of our ancestors,
and brings <a redeemer / redemption>\(^1\)
to their children’s children
for the sake of The Name, with love.

\(^1\) Jewish tradition teaches that God will bring a Messiah [גּוֹאֵל Go'eil, Redeemer] to redeem the Jewish people. A liberal interpretation suggests that every generation must work with God to perfect the world, for at that time, God will bring a Messianic Age [גְּאוּלָה G’ulah, Redemption] to the Jewish people.
Recite the Amidah quietly in private conversation with God.

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

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

Ba·ruch Ata·h A·do·nai E·lo·hei·nu
vE·lo·hei a·vo·tei·nu [v’i·mo·tei·nu],
E·lo·hei A·v·ra·ham,
E·lo·hei Yitz·chak, vE·lo·hei Ya·a·kob;
[E·lo·hei Sa·rah, E·lo·hei Riv·kah,
E·lo·hei Ra·cheil, vE·lo·hei Lei·ah];
Ha·Eil ha·ga·dol ha·gi·bor v’ha·no·ra
Eil El·yon,
go·mei·l cha·sa·dim to·vim,
v’ko·neih ha·kol,
v’zo·cheir
chas·dei a·vot [v’i·ma·hot]
u·mei·vi <go·eil / g’u·lah>
liv·nei v’nei·hem
I’ma·an sh’mo b’a·ha·vah.
Remember us for life, Ruler who desires life, and write us in the Book of Life for Your sake, Living God.

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

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

God’s Might

You are mighty forever, Adonai, giving life to <the dead / all that lives>,¹ abounding in deliverance.

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

You cause the dew to fall.

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

For You are the Source of Protection and the Mind of Remembrance.
Praise to You, The One Enduring throughout the Generations from Abraham and Sarah until today.

God’s Might

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

¹ Traditional liturgy reflects the belief that God resurrects the dead (מְחַיֵּה הַמֵּתִים m’chayeih hameitim). Contemporary liberal alternatives use the phrases מְחַיֵּה הַכֹּל (God gives life to all things) or מְחַיֵּה כֹּל חַי (God gives life to all living things). Another understanding of the traditional phrase מְחַיֵּה הַמֵּתִים suggests that God grants us a measure of immortality in that we live on in the memories of our loved ones and in the effects of our good works and creative acts.
Bend your knees at Baruch; bow at Atah, straighten up at Adonai.

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

M’chal-keil chayim b’che-sed,
m’cha-yeh <mei-tim / kol chai>
b’ra-cha-mim ra-bim,
so-meich nof-lim v’ro-fei cho-lim,
u-ma-tir a-su-rim,
u-m’ka-yeim e-mu-na-to lishei-nei a-far.
Mi cha-mo-cha, ba-al g’vu-rot,
u-mi do-meh lach,
Me-lech mei-mit u-m’cha-yeh
u-matzmi-ach y’shu-ah.

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

Mo-rid ha-tal.

M’cha-yei <mei-tim / kol chai>
A-tah gi-bor l’o-lam A-do-nai,
m’cha-yeh <mei-tim / kol chai> A-tah,
rav l’ho-shi-a.

Ma-shiv ha-ru-ach u-mo-rid ha-ge-shem.

Between Rosh Hashanah and Yom Kippur, say:

Zoch-rei-nu l’cha-yim, me-lech cha-feitz ba-cha-yim,
v-chot-vei-nu b’se-fer ha-cha-yim,
I’ma-an-cha E-lo-him Chay-im.

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

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

A-tah gi-bor l’o-lam A-do-nai,
m’cha-yeh <mei-tim / kol chai> A-tah,
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v-chot-vei-nu b’se-fer ha-cha-yim,
I’ma-an-cha E-lo-him Chay-im.

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

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

A-tah gi-bor l’o-lam A-do-nai,
m’cha-yeh <mei-tim / kol chai> A-tah,
rav l’ho-shi-a.

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Mo-rid ha-tal.

M’cha-yei <mei-tim / kol chai>
A-tah gi-bor l’o-lam A-do-nai,
m’cha-yeh <mei-tim / kol chai> A-tah,
rav l’ho-shi-a.

Ma-shiv ha-ru-ach u-mo-rid ha-ge-shem.
Who is like You, Merciful Parent, in mercy remembering Your creatures for life?

You are faithful, giving life to <the dead / all that lives>.
Blessed are You, Adonai, who gives life to <the dead / all that lives>.

Holiness

You are holy and Your Name is holy and holy beings praise You every day.
*Blessed are You, Adonai, the Holy God.

Blessed are You, Adonai, the Holy Ruler.

Holiness of the Day

You sanctified the seventh day for Your Name’s sake, the completion of the creation of heaven and earth. You blessed it above all the days, and made it holy above all the festivals, and thus it is written in Your Torah:

We constantly seek Your support, Your healing power, and Your promise, that we may live, and our souls may live on. You provide for us in life and death. Praise to You, The One Nurturing all of humanity.

Holiness

Guide us along the path of Holiness; Bring us closer to all that is holy. Praise to You, The One Naming all that is holy.

Holiness of the Day

You delighted in Shabbat, making it a day on which we refresh our souls and marvel at all of Creation.
Between Rosh Hashanah and Yom Kippur, say:

**Mi cha·mo·cha Av ha·ra·cha·mim,**
zo·cheir y’tzu·rav l’cha·yim b’ra·cha·mim.

V’ne·e·man A·tah l’ha·cha·yot
<mei·tim / kol chai>.
Ba·ruch A·tah A·do·nai,
m’chayeih <ha·mei·tim / kol chai>.

**A·tah ka·dosh v’shim-cha ka·dosh**

u·k’do·shim b’chol yom y’hal’lu·cha, se·lah.
*Ba·ruch A·tah A·do·nai, ha·Eil ha·ka·dosh.

**A·tah ki·dash·ta**

et yom ha·sh’vi·i lish·me·cha,
tach·lit ma·a·seih sha·ma·yim va·a·retz.
U·vei·rach·to mi·kol ha·ya·mim,
v’ki·dash·to mi·kol ha·z’ma·nim,
v’chein ka·tuv b’Tor·a·te·cha:

**Atah Kadosh veShem Kadosh**

v’kadosh b’chol yom yehalecha, selah.
*Ba·ruch A·tah A·do·nai, ha·Eil ha·ka·dosh.

*Between Rosh Hashanah and Yom Kippur, say:

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

Atah Kadosh et Yom Hashabiti l’Shemor.
Tikelat meshava Shemim V’Araz.
V’bekarot Meshava Meshim.
V’kadosha Meshava Meshim.
V’kon Matim Bathorot:
The heavens and the earth were completed and all their forces. 
On the seventh day God completed the work that God had been doing, and God ceased on the seventh day from all the work that God had been doing. God blessed the seventh day and made it holy, for on it God ceased from all The Work in creation, that God had done.

— *Genesis* 2:1-3

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

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

Blessed are You, Adonai, who makes the Sabbath holy.
Va·y'chu·lu ha·sha·may·im v'ha·a·retz
v'chol tz'va·am.
Va·y'chal E·lo·him ba·yom ha·sh'vi·i
m'lach·to a·sher a·sa·h,
va·yish·bot ba·yom ha·sh'vi·i
mi·kol m'lach·to a·sher a·sa·h.
Va·y'va·rech E·lo·him et yom ha·sh'vi·i
va·y'ka·deish o·to,
ki vo sha·vat mi·kol m'lach·to
a·sher ba·ra E·lo·him la·a·sot.

E·lo·hei·nu vei·lo·hei
a·vo·tei·nu [v'i·mo·tei·nu],
r'tzeih vim·nu·cha·tei·nu.
Ka·d'shei·nu b'mitz·vo·te·cha
v'tein chel·kei·nu b'To·ra·te·cha,
sa·b'ei·nu mi·tu·ve·cha,
v'sa·m'chei·nu bishu·a·te·cha
V'ta·heir li·be·i·nu l'ov·d'cha be·e·met.
V'han·chi·lei·nu A·do·nai E·lo·hei·nu
b'a·ha·vah u·v'ra·tzon Shab·bat kod·she·cha,
v'ya·nu·chu vah Yis·ra·eil,
m'ka·d'shei sh'me·cha.
Ba·ruch A·tah A·do·nai,
m'ka·deish ha·Shab·bat.
Receive Our Prayers

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

May our eyes behold
Your return to Zion in mercy.

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

Thanksgiving

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

Receive Our Prayers

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

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

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

Thanksgiving

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

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

R’tzeih Ado-nai E-lo-hei-nu
b’a-m’cha Yis-ra-eil u-vit-fi-la-tam,
[v’ha-sheiv et ha-a-vo-dah
lid-ir bei-te-cha],
uf-fi-la-tam b’a-ha-vah t’ka-beil b’ra-tzon,
uf’hi l’ra-tzon ta-mid
a-vo-dat Yis-ra-eil a-me-cha.

V’tche-ze-nah ei-nei-nu
b’shuv-cha l’Tzi-yon b’ra-cha-mim.
Ba-ruch A-tah A-do-nai,
ha-ma-cha-zir Sh’chi-na-to l’Tzi-yon.

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

On Rosh Chodesh or Chol Hamo’eid, add Ya’aleh v’yavo, on page 34.

Bow at Modim, straighten up at Adonai.

םֹדֵים אַנְוַנְוְהָנָּךְ,
שָׁאַתָּה אֵלֹהָנָּךְ, יְיָ אֱלֹהֵֽינוּ
וְאִםּוֹתֵֽינוּ
לְעֹלָם וָעֶד,
צוּר חַיֵּֽינוּ, מָגֵן יִשְׁעֵֽנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
אֲנַֽחְנוּ לָךְ,
מוֹדִים
שָׁאַתָּה הוּא, יְיָ אֱלֹהֵֽינוּ
וְאִמּוֹתֵֽינוּ
לְעֹלָם וָעֶד.
עֵינֵֽינוּ
ינָה יְזִֽהְצֶה
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

On Rosh Chodesh or Chol Hamo’eid, add Ya’aleh v’yavo, on page 34.

Bow at Modim, straighten up at Adonai.
O Good One, whose mercies never end,
O Merciful One, whose kindnesses never cease,
we have always put our hope in You.

For all these things, blessed and exalted be
Your Name, our Ruler, constantly, forever and ever.

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

Let all living things thank You, Selah,
and praise Your Name in truth,
God of our deliverance and our help, Selah.

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

Peace

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

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

*In the Book of Life, Blessing, and Peace, and Good Livelihood,
may we be remembered and inscribed before You,
we and all Your people the House of Israel,
for a good life and for peace.
Blessed are You, Adonai, Maker of Peace.
Ha-tov ki lo cha-lu ra-cha-me-cha,

הַטּוֹבְּכַי לֹא כָלוּ רַחֲמֶֽיךָ

וְהַמְרַחֵם כִּי לֹא תַֽמּוּ חֲסָדֶֽיךָ

מֵעוֹלָם קוּינוּ לָךְ.

On Chanukkah, add Al Hanisim, on page M-15 (in Minchah).

V’al ku-lam yit-ba-rach v’yit-ro-mam

Shim-cha mal-kei-nu ta-mid l’o-lam va-ed.

V’chol ha-cha-yim yo-du-cha se-lah

vi-ha-l’lu et shim-cha be-e-met,

ha-Eil y’shu-a-tei-nu v’ez-ra-tei-nu se-lah.

Bend your knees at Baruch, bow at Atah, straighten up at Adonai.

Between Rosh Hashanah and Yom Kippur, add:

עַל יִשְׂרָאֵל עַמְּךָ שָׁלוֹם רָב

תָּשִׂים לְעוֹלָם,

ל הַשָּׁלוֹם.

B’sei-fer cha-yim b’ra-chah v’sha-lom u-far-na-sah to-vah,

B’sei-fer cha-yim b’ra-chah v’sha-lom u-far-na-sah to-vah,

niza-cher v’ni-ka-tei l’fa-ne-cha,

Anach-nu v’chol am-cha Beit Yis-ra-eil,

l’cha-yim to-vim u’l’sha-lom.

B’chol-yam ha-sha-lo-ni


Ba-ruch A-tah A-do-nai,

u-l’cha na-eh l’ho-dot.

Shalom rav al Yis-ra-eil am-cha

ta-sim l’o-lam,

ki A-tah hu me-lech a-don l’chol ha-sha-lom.

V’to-v b’ei-ne-cha l’va-reich et am-cha Yis-ra-eil,

b’chol eit u’v’chol sha-ah bish-lo-me-cha.

Between Rosh Hashanah and Yom Kippur, conclude instead:

*Ba-ruch A-tah A-do-nai,

ha-m’va-reich et a-mo Yis-ra-eil

V’tov b’e-i-ne-cha ly’va-reich et am-cha Yis-ra-eil,

b’chol eit u’v’chol sha-ah bish-lo-me-cha.

*Ba-ruch A-tah A-do-nai,

ha-m’va-reich et a-mo Yis-ra-eil

[ly’v’tov b’e-i-ne-cha ly’va-reich et am-cha Yis-ra-eil,

V’tov b’e-i-ne-cha ly’va-reich et am-cha Yis-ra-eil,

b’chol eit u’v’chol sha-ah bish-lo-me-cha.

B’sei-fer cha-yim b’ra-chah v’sha-lom u-far-na-sah to-vah,

B’sei-fer cha-yim b’ra-chah v’sha-lom u-far-na-sah to-vah,

niza-cher v’ni-ka-tei l’fa-ne-cha,

Anach-nu v’chol am-cha Beit Yis-ra-eil,

l’cha-yim to-vim u’l’sha-lom.

Ba-ruch A-tah A-do-nai, O-seih ha-Sha-lom.
Elohai, N’tzor

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

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

Do it for the sake of Your Name. Do it for the sake of Your right hand. Do it for the sake of Your holiness. Do it for the sake of Your Torah. So that Your loved ones be rescued, save [with] Your right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before You, Adonai, my Rock and my Redeemer.

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

¹ The additional phrase לְיוֹשְׁבֵי תֵבֵל v’al kol yosh·vei tei·veil (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth’s inhabitants.
E·lo·hai, n’tzor l’šo·ni mei·ra
u·s’fa·tai mi·da·beir mir·mah.

V’li·m’ka·l’lai naf·shi ti·dom,
v’na·fshi ke·a·far la·kol ti·h·yeh.

P’tach li·bi b’To·ra·te·cha
u·v’mi·tzvo·te·cha ti·rdof na·f·shi.

V’chol ha·chosh·vim a·lai ra·ah,
m’hei·rah ha·feir a·tza·tam
v’kal·keil ma·cha·shav·tam.

A·seih l’ma·an Sh’me·cha.
A·seih l’ma·an y’mi·ne·cha.
A·seih l’ma·an k’du·sha·te·cha.
A·seih l’ma·an To·ra·te·cha.

L’ma·an yei·chal·tzun y’di·de·cha,
ho·shi·ah y’min·cha va·a·nei·ni.

Yih·yu l’ra·tzon im·rei fi
v’heg·yon li·bi
I’fa·ne·cha,
A·do·nai Tzu·ri v’Go·a·li.

O·seh sha·lom bim·ro·mav,
hu ya·a·seh sha·lom a·lei·nu,
v’al kol Yis·ra·eil
[va·l kol yosh·vei tei·veil],
v’im·ru a·mei·nu.

A·la·h·a, n’tzor l’sho·ni mei·ra
u·s’fa·tai mi·da·beir mir·mah.

V’li·m’ka·l’lai naf·shi ti·dom,
v’na·fshi ke·a·far la·kol ti·h·yeh.

פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶךָ תִּרְדוּפָּנָה.

לְשׁוֹנִי מֵרָע
אֱלֹהַי, נְצוֹר
וַשְׂפָתַי מִדַּבֵּר מִרְמָה.

וְלִמְקַלְלַי נַפְשִׁי תִּדְוִים,
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.

פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶךָ תִּרְדוּפָּנָה.

פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶךָ תִּרְדוּפָּנָה.

וְכָל הַחֹשְׁבִים עָלָֽיו
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמֶֽךָ,
עֲשֵׂה לְמַֽעַן יְמִינֶֽךָ,
עֲשֵׂה לְמַֽעַן קְדֻשָּׁתֶֽךָ,
עֲשֵׂה לְמַֽעַן תּוֹרָתֶֽךָ.

לְמַֽעַן יֵחָלְצוּן יְדִידֶֽיךָ,
הוֹשִֽׁיעָה יְמִינְךָ וַעֲנֵֽנִי.

יִהְיוּ לְרָצוֹן אִמְרֵי פִּי
וְהֶגְיוֹן לִבִּי
לְפָנֶֽיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵֽינוּ,
ל יִשְׂרָאֵל
וְעַל כּוֹל יוֹשְׁבֵי תֵּבֵל,
וְאִמְרוּ: אָמֵן.

Take three steps backward. Bow left at Oseh shalom,
right at Hu ya’aseh shalom, and forward at v’al kol Yisraeil.
Upon concluding your personal prayers, you may take your seat.
Standing quietly with your feet together, take three steps backward, then three forward, as if approaching God, the Supreme Ruler.

Bend your knees at Baruch, bow at Atah, straighten up at Adonai.

A·dō·nai s’fā·tai tift·ach  O God, open up my lips that
u·fi ya·gīd t’hī·la·te·cha.  my mouth may declare Your praise.

Blessed are You Adonai, our God
and God of our ancestors,
God of Abraham,
God of Isaac,
and God of Jacob;
God of Sarah,
God of Rebekah,
God of Rachel,
and God of Leah;
The great, mighty and awesome God,
Supreme God,
who performs acts of kindness
and creates all things,
and remembers
the good deeds of our ancestors,
and brings <a redeemer/redemption>
to their children’s children
for the sake of the Name, with love.

Ruler who helps and saves
and protects [and remembers.]
**God’s Might**

You are mighty forever, Adonai, giving life to <the dead / all that lives>, abounding in deliverance.

*On Simchat Torah and the first night of Pesach:*

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

*On all other Yom Tov evenings, some say:*

You cause the dew to fall.

You nourish the living in kindness, give life to <the dead / all that lives> in great mercy, support the falling, heal the sick, release the bound, keep faith with those who sleep in the dust.

Who is like You, Master of Mighty Deeds, and who compares to You, Ruler who brings on death and restores life and causes deliverance to flourish?

You are faithful, giving life to <the dead / all that lives>.

Blessed are You, Adonai, who gives life to <the dead / all that lives>.

**Holiness**

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

*Blessed are You, Adonai, the Holy God.*
Holiness of the Day

You chose us [from all peoples|for Your service];
You loved us,
and favored us;
You exalted us above all tongues
and sanctified us
with Your commandments.
You, our Ruler, have brought us near
to Your service
and Your great and holy Name
You have called upon us.

On Saturday night, add:
You have made known to us,
Adonai our God,
Your righteous judgments,
and You have taught us to perform
statutes according to Your will.
You have given us, Adonai our God,
honest judgments,
truthful teachings,
good laws and commandments.
You have granted us times of joy,
holy festivals,
and feasts for voluntary offerings.
You have bequeathed to us
the holiness of the Sabbath,
the glory of the festival,
the celebration of the pilgrimage feast.
You have distinguished,
Adonai our God,
between the sacred and the profane,
between light and darkness,
between Israel and the nations,
between the seventh day

A·tah v’ch·arta-nu
You chose us
You loved us,
and favored us;

A·do·nai E·lo·hei·nu
Adonai our God,
Your righteous judgments,
and You have taught us to perform
statutes according to Your will.

et mish·p’tei tzid·ke·cha,
Your righteous judgments,
and You have taught us to perform
statutes according to Your will.
Vat·ti·ten la·nu A·do·nai E·lo·hei·nu,
You have given us, Adonai our God,
honest judgments,
truthful teachings,
good laws and commandments.
Vat·an·chi·lei·nu z’ma·nei sa·son
You have granted us times of joy,
holy festivals,
and feasts for voluntary offerings.

On Saturday night, add:
You have bequeathed to us
the holiness of the Sabbath,
the glory of the festival,
the celebration of the pilgrimage feast.
You have distinguished,
Adonai our God,
between the sacred and the profane,
between light and darkness,
between Israel and the nations,
between the seventh day
 Amidah l'Shabbat v'Yom Tov

On all days, continue here:

Vati·ten la·nu A·do·nai E·lo·hei·nu
Ve·ha·vah
Shab·ba·tot lim·nu·chah
U·mo·a·dim l'sim·chah,
Cha·gim u·z'ama·nim l'sa·son,
Et yom ha·Shab·bat ha·zeh
V'et yom

On Pesach:
Chag ha·Matzot ha·zeh,
Z'man chei·ru·tei·nu

On Shavuot:
Chag ha·Sha·vu·ot ha·zeh,
Z'man ma·tan To·ra·tei·nu

On Sukkot:
Chag ha·Sukkot ha·zeh,
Z'man sim·cha·tei·nu

On Sh'mini Atzeret:
Ha·Sh'mi·ni
Chag ha·A·tze·ret ha·zeh,
Z'man sim·cha·tei·nu

On Yom Tov that falls on Shabbat, add the words in parentheses:
(b'ha·vah)
Mik·ra ko·desh,
Zei·cher li·ti·zi·atMit·za·ray·im.

On all days, continue here:

You, Adonai our God, have given us with love Sabbaths for rest and appointed times for happiness, holidays and times for joy: this day of Sabbath and this day of

the Festival of Matzot, the time of our liberation

the Festival of Weeks, the time of the Giving of our Torah

the Festival of Booths, the time of our rejoicing

the Eighth day Festival of Assembly, the time of our rejoicing

(a holy convocation, a reminder of the exodus from Egypt.)
Amidah for Festival evenings

zich-ro-nei-nu u-fik-do-nei-nu, v’zich-ron


Ya’aleh v’Yavo

Our God, and God of our ancestors, let ascend, come, arrive, appear, be accepted, be heard, be recollected, and be remembered our remembrance and recollection, the remembrance of our ancestors, the remembrance of the Messiah son of David, Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel before You, for survival, for goodness, for grace, for kindness, and for mercy, for life and for peace, on this day of the Festival of Matzot. the Festival of Weeks. the Festival of Sukkot. the 8th Day Festival of Assembly. Remember us, Adonai, our God, this day for good; recall us this day for blessing; save us this day for life. With an act of salvation and mercy, spare us, be gracious to us, have pity on us, and save us, for our eyes are upon You,
כִּי אֵל Меֶלֶךְ חַנּוּן
וְרַחוּם אָֽתָּה.

בְּאַהֲבָה וּבְרָצוֹן,
בְּשִׂמְחָה וּבְשָׂשׂוֹן
שַבָּת וּמוֹעֲדֵי קָדְשֶֽׁךָ,
וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶֽךָ.

בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל
וְהַזְּמַנִּים.

לְיַעַף מֶלֶךְ חַנּוּן
וְרַחוּם אָֽתָּה.

בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל
וְהַזְּמַנִּים.

Receive Our Prayers

Be pleased Adonai our God
with Your people Israel
and with their prayers,
and restore service
to the Sanctuary of Your Temple.
u·t’fi·latam b’a·ha·vah
and receive their loving prayers

wah·di li·ra·tzon
willingly,

a·vo·dat Yis·ra·eil a·me·cha.
and may You find pleasing

V’te-cheze-nah ei-nei-nu
the service of Your people Israel.

b’shuv·cha l’Tzi·yon b’ra·cha·mim.

Baruch A·tah A·do-nai,
May our eyes behold

ha·ma·cha·zir Sh’chi·na·to l’Tzi·yon.
Your return to Zion in mercy.

Ba·ruch A·tah A·do·nai,
Blessed are You, Adonai,

V’Teh·ze·nah ei·nei·nu
who returns Your Presence to Zion.

b’shuv·cha l’Tzi·yon b’ra·cha·mim.

Mo·dim a-nach-nu lach,
Thanksgiving

sha·a-tah hu
We thank You

A·do-nai E·lo·hei·nu ve·E·lo·hei
for being

a·vo-tei·nu [v’il-mo-tei·nu],
Adonai Our God and God of

l’o·lam va·ed.
our ancestors

Tzur cha·yei·nu,
forever and ever.

ma·gein yish·ei·nu,
Rock of our lives,

A·tah hu l’dor va·dor.
Shield of our deliverance,

No·deh l’cha
are You from generation to generation.

u·n’sa·peir t’hi·la·te·cha,
We thank You

al cha·yei·nu
and recount Your praises

ha·m’su·rim b’ya·de·cha,
for our lives

v’al nish·mo·tei·nu
that are entrusted into Your hand,

ha·p’ku·dot lach,
and for our souls

v’al ni·se·cha
that are in Your care,

she·b’chol yom i·ma·nu,
and for Your miracles

v’al nip’hui·to·te·cha
that are with us every day

she·b’chol yom i·ma·nu,
and for Your wonders and favors

she·b’chol yom i·ma·nu,
that are at every time:

e-rev, va·vo·ker, v’tza·ho·ra·yim.
evening, morning, and noon.

Ha-tov
O Good One,

ki lo cha·lu ra·cha·me·cha,
whose mercies never end,

v’ham·ra·cheim
O Merciful One,

ki lo ta·nu cha·sa·de·cha,
whose kindnesses never cease,

mei·o·lam ki·vi·nu lach.
we have always put our hope in You.

mei·o·lam ki·vi·nu lach.
Val ku·lam
yitba·rach v’yit·ro·mam Shim·cha
mal·kei·nu ta·mid
l’o·lam va·ed.

V’chol ha·chay·im
yo·du·cha se·lah
vi·ha·l’lu et shim·cha be·e·met,
ha·Eil y’shu·a·tei·nu
v’ez·ra·tei·nu se·lah.

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

Shalom
Sha·lom rav
al Yis·ra·eil am·cha
ta·sim l’o·lam,
ki A·tah hu
me·lech a·don I’chol ha·sha·lom.
V’tov b’ei·ne·cha
I’vre·ich et a·m’cha Yis·ra·eil
b’chol eit u·v’chol sha·ah
bish·lo·me·cha.

Ba·ruch A·tah A·do·nai,
hal’va·re·ich
et a·mo Yis·ra·eil
[v’et kol ha·o·lam]
ba·sha·lom.

For all these things,
blessed and exalted be Your Name,
our Ruler, constantly,
forever and ever.

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

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

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

Blessed are You, Adonai,
who blesses
Your people Israel
[and all the world]
with peace.
Elohai, N’tzor

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

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

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

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

O-seh sha-lom

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

Time, your Creator conceived you glorious,
Majestic, awesome, burning like the bush,
Yet not consumed.
The Sabbath: a great sanctuary in time,
Wherein humanity would meet God’s presence.
The feasts, God’s holy shrines,
would mark the seasons’ turning.

Recalling times
Not yet past, still present
In the wisdom of a people.
New moons, white slivers of hope
Would mark the prayer of women
For happiness and peace.

Time, let eternity touch you,
Let timelessness enfold you in her arms,
And as a mother calms her crying child,
Let God’s eternal presence bring stillness
To your restive spirit.

Let Sabbaths still be called ‘delight’,
The new moon still remain our ‘feast-day’,
And festivals of joy our sanctuaries in time,
Dedicated to You, transcendent God,
Eternal One of time and space.

Rabbi Alexandra Wright
Vay’chulu

The heavens and the earth were completed and all their forces. On the seventh day God completed the work that God had been doing, and God ceased on the seventh day from all the work that God had been doing. God blessed the seventh day and made it holy, for on it God ceased from all The Work in creation, that God had done.

— *Genesis* 2:1-3

Abbreviated Repetition of the Amidah

Blessed are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, [God of Sarah, God of Rebekah, God of Rachel, and God of Leah], The great, mighty, and awesome God Creator of heaven and earth.

God the Creator

Technological civilization is human beings’ conquest of space. It is a triumph achieved by sacrificing an essential ingredient of existence, namely time.

But time is at the heart of our existence. Life goes wrong when the control of space becomes our sole concern. We must not forget that it is not a thing that lends significance to a moment; it is the moment that lends significance to a thing. The meaning of Shabbat, then, is to celebrate time rather than space. On Shabbat, we try to become attuned to holiness in time. It is a day to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.

— Paraphrased from *The Sabbath: Its Meaning for Modern Man* by Abraham Joshua Heschel

According to the Talmud, this shortened form of the Amidah, called *b'rachah achat mei'ein sheva* (one blessing comprising seven), was added for the congregation to recite, so that those who arrived to the synagogue late might catch up in their individual prayers. Then everyone could leave the synagogue at the same time and walk home safely.
On Shabbat, including a festival or an intermediate day of Sukkot or Pesach, traditional communities stand to recite Va·y'chu·lu:

**Va·y’chu·lu** ha·sha·ma·yim v'ha-a·retz
v’chol tz’va-am.
Va·y’chal E·lo·him ba-yom ha·sh’vi·i
m’lach·to a·sher a·sah,
va·yish·bot ba-yom ha·sh’vi·i
mi·kol m’lach·to a·sher a·sah.
Va·y’va·rech E·lo·him et yom ha·sh’vi·i
va·y’ka·deish o·to,
ki vo sha·vat mi·kol m’lach·to
a·sher ba·ra E·lo·him la·a-sot.

The next three paragraphs, said while standing, summarize the themes of the Amidah.

*They are recited when Shabbat does not coincide with Yom Tov evening.*

**Ba·ruch A·tah A·do·nai**
E·lo·hei·nu vEi-lo·hei
a·vo·tei·nu [v’i·mo·tei·nu],
E·lo·hei Av·ra·ham,
E·lo·hei Yitz·chak, vEi-lo·hei Ya·a·kov,
[E·lo·hei Sa·rah, E·lo·hei Riv·kah,
E·lo·hei Ra·cheil, vEi-lo·hei Lei·ah],
Ha·Eil ha·ga·dol ha·gi·bor v’ha-no·ra,
Eil el·yon,
ko·neih sha·ma·yim va·a·retz.
The verses of *Magein Avot* correspond to the seven blessings of the Amidah:

*Magein Avot* [You shield our ancestors] corresponds to the first blessing of the Amidah, *Magein Avraham* [Shield of Abraham].

*M'chayeih Hameitim* [God gives life to the dead] corresponds to the second blessing.

*HaEil HaKadosh* [Holy God] corresponds to the third blessing of the Amidah.

*M'chayeih Hameitim* [God gives life to the dead] corresponds to the second blessing.

*HaEil HaKadosh* [Holy God] corresponds to the third blessing of the Amidah.

*Hameiniach l’amo* [You bring rest to Your people] corresponds to *R’tzeih vim’nuchateinu* [Be pleased with our rest], the fourth blessing.

*L’fanav na’avad* [We worship You] corresponds to the line from the fifth section, *U’t’hi l’ratzon tamid avodat Yisraeil amecha* [and may Your people Israel’s worship always be pleasing to You].

*V’nodeh lishmo* [We give thanks to Your Name] corresponds to the sixth section of the Amidah, beginning *Modim anachnu lach* [We thank You].

*Adon haShalom* [Foundation of Peace] corresponds to the seventh blessing, beginning *Shalom Rav* [Bestow abundant peace].

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**Magein Avot**

You shield [and remember] our ancestors with your word,
You give life to *<the dead / all that lives>* with an utterance.

God, ([Between Rosh Hashanah and Yom Kippur Ruler.])

holy,
beyond compare,
You bring rest to Your people on the Holy Sabbath
for so You see fit to do.

We worship You with reverence and awe,
we give thanks to Your Name every day.

Source of Blessings¹,

Object of Thanks,

Foundation of Peace²,

You sanctify the Sabbath
and bless the seventh day,

You give holy rest
to a people sated with pleasure,
a reminder of the act of creation.

---

¹ The phrase *M’on hab’rachot* [Source of Blessing] is used here rather than the more common *mei’ein hab’rachot* (with appropriate blessings) since it was found in earliest versions of the Siddur. One may also read *mayan*, Wellspring.

² The phrase *Adon haShalom* is translated as “Foundation of Peace.” The Hebrew word *Adon* has the same root letters as the Hebrew word *eden*, which means base or foundation.
Ma·gein a·vot [u·fo·keid i·ma·hot]
bid·va·ro
m’cha·yeih <mei·tim / kol chai>
b’ma-a·ma·ro.

Ha·Eil (Between Rosh Hashanah and Yom Kippur Ha·me·lech) [nepho] (Between Rosh Hashanah and Yom Kippur)
ha·ka·dosh
she·ein ka·mo·hu,
ha·mei·ni·ach l’a·mo
b’yom Shab·bat kod·sho.
Ki vam ra·tzah l’ha·ni·ach la·hem.

L’fa·nav na·a·vod b’yir·ah va·fa·chad,
v·no·deh lish·mo b’chol yom ta·mid.

M’on ha·b’ra·chot,
Eil ha·ho·da·ot,
A·don ha·sha·lom,
m’ka·dei·sh ha·Shab·bat
u·m’va·reich sh’vi·i,

u·mei·ni·ach bik·du·shah
l’am m’dush·nei o·neg,
zei·cher l’ma·a·seih v’rei·shit.
You Respond in Many Ways

Our God and God of our ancestors,
You respond individually to the many ways in which we observe Shabbat.

For those whose Shabbat is a time for relaxation and sleep,
You take delight in our Shabbat rest;

For those who observe the details of Shabbat regulations,
You sanctify us through Your commandments;

For those who spend Shabbat in study,
You grant our portion in the Torah;

For those whose Shabbat is a day of celebration,
You fill us with Your bounty;

For those whose Shabbat is a time for spirituality,
You make us rejoice in Your salvation;

For those whose Shabbat focuses on service and prayer,
You sanctify our hearts to serve You in truth.

May You continue to provide us lovingly and with delight,
this gift of Shabbat.

And may all of those who honor Your Essence find in it true serenity.

Blessed are You, Eternal, who hallows Shabbat.

— Joe Rosenstein

Holiness of the Day

Our God and God of our ancestors,
be pleased with our rest.
Make us holy with Your commandments and give us our share in Your Torah.

Satisfy us with Your goodness, make us happy in Your deliverance, and purify our hearts to serve You in truth.

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

Blessed are You, Adonai, who makes the Sabbath holy.
E·lo·hei·nu vei·lo·hei
a·vo·tei·nu [v'i·mo·tei·nu],
r'tzeih vim·nu·cha·tei·nu.
Kad'shei·nu b'mitz·vo·te·cha
v'tein chel·kei·nu b'to·ra·te·cha.
Sa·b'ei·nu mi·tu·ve·cha,
v'sa·m'chei·nu bi·shu·a·te·cha
V'ta·heir li·be·i·nu l'ov·d'cha be·e·met.
V'han·chi·le·i·nu A·do·nai E·lo·hei·nu
b'a·ha·vah u·v'ra·tzon Shab·bat kod·she·cha,
v'ya·nu·chu vah Yis·ra·eil,
m'ka·d'shei sh'me·cha.
Ba·ruch A·tah A·do·nai,
m'ka·deish ha·Shab·bat.
Full Kaddish

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

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

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

May the prayers and pleas of all Israel be accepted by their Father in heaven, and say Amen.

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

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

Kaddish Shaleim
(Interpretive Translation)

May God’s great Name be hallowed and enhanced through all creation!

May God’s dominion soon be manifest in our lives, and in our lifetimes, and those of all Israel!

Amen!

May God’s great name be blessed forever, and through an infinity of eternities.

Bless God! Praise God!
Hallow God! Worship God!
Acclaim God! Honor God!
Thank God! Exalt God!

Beyond all the words and songs and tributes that human beings can utter!

Amen!

May God, our loving and divine Parent, hear all of our prayers and meditations!

Amen!

May God provide an overflow of life and peace to us, to all of Israel, and to all humankind!

Amen!

— Joe Rosenstein

¹ The additional phrase הל יושבי תבל yoshvei teiveil (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth’s inhabitants.
Between Rosh Hashanah and Yom Kippur, say:

לְהֵא שְׁמֵהָא רַבָּא מְבָרַךְ לַעֲלָה (לַעֲלָה)

Congregation and reader respond:

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

וְעַל כּוֹל יוֹשְׁבֵי תֵּבֵל

לְעָלְמִי שְׁמֵהָא.

O·seh sha·lom bim·ro·mov,
Hu ya·a·seh sha·lom a·lei·nu
v'al kol Yis·ra·e·il
v'im·ru a·mein (cong. A·mein).

Take three steps backward. Bow left at Oseh shalom, right at hu ya-a-seh shalom, and forward at v'al kol Yisraeil.
Aleinu

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

We kneel and bow and give thanks before <the Supreme Ruler / the Source of Life> the blessed Holy One.

Who stretches out the skies and founds the earth whose glory dwells in the heavens above and whose powerful Presence is in the exalted heights. The One is our God, there is no other. True is our Ruler, all else is insignificant. As it is written in The Torah:

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

This interpretive version may be sung to the traditional melody.

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

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

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

Who stretched the skies above, placed the land and poured the sea, who made the radiance shine through eternal space and time. The Source of all Truth, the Source of all Life, Eternal Source of all. You are the true God, You the only One, You that we seek in all the paths of life. As Torah tells, as Torah tells:

Between the second night of Pesach and Shavuot, the Omer is counted here. See page 55. When reciting Kiddush as part of the service, see page 52. For Mishebeirach, see page 58.

Recite Aleinu while standing.

The traditional text begins here and continues after the shaded area.


Continue here; kneel and bow at Va’anachnu kor’im; straighten at Lifnei melech.

Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim lif-nei <me-lech mal-chei ha-m’la-chim/ m’kor ha-chay-im>, ha-Ka-dosh Ba-ruch Hu.

She-hu no-teh sha-ma-yim v’yo-seid a-retz, u-mo-shav y’k’a-ro ba-sha-ma-yim mi-ma-al, u-sh’ch’i-nat uzo b’gov-hei m’ro-mim. Hu e-lo-hei-nu ein od. Emet mal-kei-nu e-fes zu-la-to. Ka-ka-tuv b’to-ra-to.

This alternative text includes phrases reflecting our responsibility to repair the world so God will rule over all humanity in glory.


Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim lif-nei <me-lech mal-chei ha-m’la-chim/ m’kor ha-chay-im>, ha-Ka-dosh Ba-ruch Hu.

She-hu no-teh sha-ma-yim v’yo-seid a-retz, u-mo-shav y’k’a-ro ba-sha-ma-yim mi-ma-al, u-sh’ch’i-nat uzo b’gov-hei m’ro-mim. Hu e-lo-hei-nu ein od. Emet mal-kei-nu e-fes zu-la-to. Ka-ka-tuv b’to-ra-to:

A’lei-nu l’sha-bei-ach la-a-don ha-kol, la-teit g’du-lah l’yo-tzeir b’rei-shit, she-lo a-sa-nu k’go-yei ha-a-ra-tzot, v’lo sa-ma-nu k’mish-p’chet ha-a-da-mah.

Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim lif-nei <me-lech mal-chei ha-m’la-chim/ m’kor ha-chay-im>, ha-Ka-dosh Ba-ruch Hu.

She-hu no-teh sha-ma-yim v’yo-seid a-retz, u-mo-shav y’k’a-ro ba-sha-ma-yim mi-ma-al, u-sh’ch’i-nat uzo b’gov-hei m’ro-mim. Hu e-lo-hei-nu ein od. Emet mal-kei-nu e-fes zu-la-to. Ka-ka-tuv b’to-ra-to:

A’lei-nu l’sha-bei-ach la-a-don ha-kol, la-teit g’du-lah l’yo-tzeir b’rei-shit, she-lo a-sa-nu k’go-yei ha-a-ra-tzot, v’lo sa-ma-nu k’mish-p’chet ha-a-da-mah.

Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim lif-nei <me-lech mal-chei ha-m’la-chim/ m’kor ha-chay-im>, ha-Ka-dosh Ba-ruch Hu.

She-hu no-teh sha-ma-yim v’yo-seid a-retz, u-mo-shav y’k’a-ro ba-sha-ma-yim mi-ma-al, u-sh’ch’i-nat uzo b’gov-hei m’ro-mim. Hu e-lo-hei-nu ein od. Emet mal-kei-nu e-fes zu-la-to.
Know today and make it dwell in your heart that Adonai is our God in the heavens above and on the earth below. There is no other.”

_Deuteronomy 4:39_

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

They will realize and know, all the world’s inhabitants, that to You every knee must bend, and every tongue pledge loyalty. Before You, Adonai our God, will they bow and prostrate themselves, and to the glory of Your Name, give honor. All will accept the authority of Your rule, and You will rule over them soon, forever and ever.

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

_Exodus 15:18_

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

You will know it today, you will know it today and keep it in your heart: One is Eternal in the skies above, One is Eternal in the land below. No other exists, no other exists. The One, the One is All, the One is All.

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

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

In Your light will we bow and honor Your Name, and know Your peace, the world which is Yours unto the ends of space, until the end of time.

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

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

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

— Judith Kerman
V’ya-da-ta ha-yom va-ha-she-i-vo-ta el l’va-ve-cha
ki A-do-nai hu ha-E-lo-him
ba-sha-ma-yim mi-ma-al,
v’al ha-a-re tz mi-ta-chat, ein od.

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

Ya-ki-ru v’yehi-d’u kol yosh-vei tei-veil.
Ki l’cha tich-ra kol be-rech,
ti-sha-va kol la-shon.
L’fa-ne-cha A-do-nai E-lo-hei-nu yich-r’u v’y’i-po-lu,
v’lich-vod shim-cha y’kar yi-tei-nu.
Vi-ka-b’lu chu-lam et ol mal-chu-te-cha
v’tim-loch a-lei-hem m’hei-rah
l’o-lam va-ed.

Ki ha-mal-chut shel-cha hi
u-l’ol-mei ad tim-loch b’cha-vod.
Ka-ka-tuv b’to-ra-te-cha,

**V’ne-em-ar** v’ha-yah A-do-nai
l’me-lech al kol ha-a-re tz.
Bay-yom ha-hu yih-yeh A-do-nai e-chad,
u-sh’mo e-chad.

When reciting the alternative version,
continue with V’ne’emar below.
Mourner’s Kaddish

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

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

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

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

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

See page M-21 for alternative translation.

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

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

The word yatom יתומ literally means “orphan.” A medieval story suggests that this Kaddish is so named because Rabbi Akiva helped an orphan save his father’s soul from punishment in Gehenna (hell). Rabbi Akiva taught the boy to recite the phrase Yitgadal v’yitkadash sh’mei raba. When the congregation responded Y’hei sh’mei raba m’varach, the boy’s father’s soul was rescued and sent to eternal rest.
Yit·ga·dal v·yit·ka·dash sh’meih ra·ba (CONG. A·mein)
B’al·ma di v’ra chir·u·teih,
v·yam·lich mal·chu·teih
b’cha·yei·chon u·vyo·mei·chon
u·v’cha·yei d’chol beit Yis·ra·eil,
Ba·a·ga·la u·viz·man ka·riv, v’im·ru a·mein (CONG. A·mein).

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

Yit·ba·rach v‘yish·ta·bach
v‘yit·pa·ar v‘yit·ro·mam v‘yit·na·sei,
v‘yit·ha·dar v‘yit·a·le·h v‘yit·ha·la·l
sh’meih d’ku·d·sha b’rich hu (CONG. B’rich hu!)
l’eila (l’eila) Between Rosh Hashanah and Yom Kippur, say: l’eila l’eila.

min kol bir·cha·ta v’shi·ra·ta,
tush·b’cha·ta v’ne·che·ma·ta
da·a·mi·ran b’al·ma, v’im·ru a·mein (CONG. A·mein).

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

O·seh sha·lom bim·ro·mav,
Hu ya·a·seh sha·lom a·lei·nu
v’al kol Yis·ra·eil
[v’al kol yosh·vei tei·veil],
v’im·ru a·mein (CONG. A·mein).

Mourners, those observing a Yahrzeit (the anniversary of the death of a loved one)
and those whose custom it is to stand for Kaddish now rise for the recitation of the Mourner’s Kaddish.

Yit·ga·dal v·yit·ka·dash sh’meih ra·ba (CONG. A·mein)
B’al·ma di v’ra chir·u·teih,
v·yam·lich mal·chu·teih
b’cha·yei·chon u·vyo·mei·chon
u·v’cha·yei d’chol beit Yis·ra·eil,
Ba·a·ga·la u·viz·man ka·riv, v’im·ru a·mein (CONG. A·mein).

Congregation and reader respond:

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

Reader:

Yit·ga·dal v·yit·ka·dash sh’meih ra·ba (CONG. A·mein)
B’al·ma di v’ra chir·u·teih,
v·yam·lich mal·chu·teih
b’cha·yei·chon u·vyo·mei·chon
u·v’cha·yei d’chol beit Yis·ra·eil,
Ba·a·ga·la u·viz·man ka·riv, v’im·ru a·mein (CONG. A·mein).

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

Take three steps backward. Bow left at Oseh shalom, right at hu ya’aseh shalom, and forward at v’al kol Yisraeil.
Psalm 27

By David.
Adonai is my light and my salvation
Whom shall I fear?
Adonai is the strength of my life,
of whom shall I be afraid?

When evil ones come near me
to eat my flesh,
my distressors and enemies against me,
it is they who stumble and fall.

If an army would camp out against me,
my heart would not fear;
if war would break out against me,
in this I trust:

One thing I ask of Adonai,
for this I yearn:
that I may dwell in Adonai’s house
all the days of my life,
to behold Adonai’s Beauty
and to frequent in The Palace.

For The One will hide me in Shelter
on a day of peril
and will conceal me in the Tent’s hiding place,
and upon a rock will raise me.

Then my head will be raised up
above my enemies surrounding me,
I will sacrifice in the Tent with shouts of joy,
I will sing and chant to Adonai.

This psalm was chosen because it contains verses which convey our trust that God will help and support us in the coming year. A midrash teaches that the first line of the psalm, “Adonai is my light and my help, whom shall I fear?” refers to both Rosh Hashanah (“light”) and Yom Kippur (“salvation”) since God formed light on the first day of Creation (corresponding to the first day of Rosh Hashanah) and we seek salvation on Yom Kippur.

Reciting the same psalm each day lets us consider its words carefully. “One thing I ask of Adonai, for this I yearn: that I may dwell in Adonai’s house all the days of my life, to behold Adonai’s Beauty, to contemplate in The Palace.” The psalm continues, “Hear my voice when I call. Be gracious to me and answer me.”

Each morning during the month of Elul we listen to a single blast of the Shofar. Sometimes it is clear, sometimes it is muffled, sometimes its voice is louder, sometimes softer, sometimes a whisper, sometimes powerful, sometimes comforting.

If you could ask one thing of God in the coming year, what would it be? Next time you hear the sound of the Shofar, listen carefully, for its voice may contain the answer.

1 Because of the reference to a sukkah as God’s Sheltering Presence, many have the custom to continue to recite this psalm following the Days of Awe, until the end of Sukkot.
A-donai o·ri v’yish·i
mi-mi i-ra
A-donai ma·oz cha·yai
mi-mi ef·chad?

Bik·rov a·lai m’rei·im
le·e·chol et b’sa·ri
tza·rai, v’oi·vai li
hei·mah kash·lu v’na·fa·lu.

Im ta·cha·neh a·lai ma·cha·neh
lo yi·ra li·bi,
im ta·kum a·lai mil·cha·mah
b’zot a·ni vo·tei·ach.

A·chat sha·al·ti
mei-eit A·do·nai,
 o·tah a·va·keish:
Shiv·ti b’veit A·do·nai
kol y’mei cha·yai,
la·chazot b’no·am A·do·nai
u·l’va·keir b’hei·cha·lo.

Ki yitz·p’nei·ni b’su·koh
b’yom ra·ah,
yast•re-i·ni b’sei•ter a·ho·lo
b’tzur y’ro·m’mei·ni.

V’ata·h ya·rum ro·shi
al oi·vai s’vi·vo·tai
v’ez·b’chah v’aho·lo ziv·chei t’ru·ah,
a·shi·rah va·aza·m’rah IA·do·nai.

This psalm is recited from Rosh Chodesh Elul through Sh’mini Atzeret, the day after Sukkot.
Listen, Adonai, to my voice when I call.
Be gracious to me and answer me.

For You, my heart has said,
“Seek My face”;
Your face I shall seek.

Do not hide Your face from me.
Do not turn away Your servant in anger.
You have been my helper.
Do not abandon or forsake me,
God of my Salvation.

If my father and my mother abandon me,
Adonai will take me in.

Teach me Your way, Adonai,
and lead me in the way of uprightness,
for the sake of those [enemies of mine] watching me.
Do not surrender me to the will of my enemies,
for there have risen against me false witnesses
and unjust accusers.

❖ For I had faith that I would see
the goodness of Adonai
in the land of the living.

Hope to Adonai,
be strong and let your heart be brave,
and hope to Adonai.

A Mere Pebble
Through time I travel,
picking up pieces of the world
and adding them to my life.

The people I meet,
the memories of childhood,
bits of wisdom
passed on by parents and grandparents,
books I’ve read,
inner learning and outer wonder.
They are with me now.

My journey is short, yet lengthy,
my life, a mere pebble.

Yet it is unique,
a creation of God, creating ripples,
ever knowing how large an effect
that one pebble will have.

All the minerals, sand, rushes of water,
animals, and children
that were a part of its creation
will never know their contributions
to such a tiny, special pebble.

These paths are evidence
of love and joy and purpose,
God’s plan manifest through my life
and the effect I have on the world.

— Lisa Stark
Sh’má A-do-nai ko-li ek-ra
v’cho-nei-ni va-a-nei-ni.

L’cha a-mar li-bi,
ba-k’shu fa-nai
et pa-ne-cha A-do-nai a-va-keish.

Al tast-éir pa-ne-cha mi-men-ni,
al tat b’af av-de-cha,
ez-ra-ti ha-yi-ta,
al tit-she-i-ni v’al ta-az-vei-ni
E-lo-hei yish-i.

Ki a-vi v’i-mi a-za-ru-ni,

Ho-rei-ni A-do-nai dar-ke-cha,
u-n’chei-ni b’ó-ra-ch mi-shor,
I’m-án sho-r’ra.
Al tit-nei-ni b’ne-fesh tza-rai,
ki ka-mú vi ei-dei she-ker
vi-fei-ach cha-mas.

❖ Lu-lei he-e-man-ti
li-rót b’tuv A-do-nai
b’e-retz chay-im.

Ka-vei-h el A-do-nai,
chazak v’ya-a-meitz li-be-cha
v’ka-vei-h el A-do-nai.

Recite Mourner’s Kaddish, page 43
**Yigdal**

Great is the living God and praised,  
Existing now, and existing beyond time.

One, whose Oneness is unique,  
unknowable, whose Oneness is without end.

Lacking bodily form, unbodylike,  
holy beyond comparison.

Preceding all things that were created,  
First and foremost, without a beginning.

Foundation of the World, every formed being  
proclaims Your greatness and majesty.

The fullness of prophecy was given  
to those treasured and glorified.

Never has there arisen in Israel another like Moses,  
a prophet who saw God’s image.

The Torah of Truth God gave to the people,  
by means of this prophet, God’s faithful servant.

God will not change nor alter the Divine Law  
forever, for any other.

Perceiving, knowing our secrets,  
foreseeing the outcome from the start.

Rewarding the righteous according to their deeds,  
punishing the wicked according to their wickedness.

God will bring on Redemption at the end of days,  
redeeming all who wait for deliverance.

God, in great kindness, will give life to the dead,  
blessed is The Glorious Name for all eternity.

— Mark Frydenberg

1 While each verse of Yigdal would seem to summarize one of Maimonides’s thirteen principles of faith, a closer examination reveals that the first phrase of the first verse serves as an introduction and the last phrase of the last verse serves as a conclusion. Many Yigdal melodies group the verses into pairs. As there is no fourteenth verse; the thirteenth verse is repeated. An alternative is to sing the first and last phrases as the fourteenth verse, concluding Yigdal with its own summary: Yigdal Elohim chai v’yishtabach, baruch adei ad sheim t’hilato. Great is the living God and praised, blessed is The Glorious Name for all eternity.

— Joe Rosenstein
It is customary to conclude with Yigdal, Adon Olam, or another song.

Yigdal E-lo-him chai v'yish-ta-bach, nim-tza v'ein eit el m'tzi-u-to.
E-chad v'ein ya-chid k'yi-chu-do, ne-lam v'gam ein sof l'ach-du-to.
Ein lo d'mut ha-guf v'e-i-no guf, lo na-a-roch ei-lav k'du-sha-to.
Kad-mon l'chol da-var a-sher niv-ra, ri-shon v'ein re-ishit l'rei-shi-to.
Hi-no a-don o-lam, v'chol no-tzar yo-reh g'du-la-to u-mal-chu-to.
She-fa n'vu-a-to n'ta-no, el an-shei s'gu-la-to v'tif-a-rto.
Lo kam b'Yis-ra-eil k'Mo-sheh od na-vi u-ma-bit et t'mu-na-to.
To-rat e-met na-tan l'a-mo Eil, al yad n'vi-o ne-e-man bei-to.
Lo ya-cha-lif ha-Eil v'lo ya-mir da-to l'o-la-mim, l'zu-la-to.
Tzo-feh v'yo-dei-a s'ta-rei-nu, ma-bit l'isof da-var b'kad-ma-to.
Go-meil l'ish cha-sid k'mi-fa-lo, no-tein l'ra-sha ra k'ri-sha-to.
Yish-lach l'keitz ya-min, m'shi-chei-nu, lif-dot m'cha-kei keitz y'shu-a-to.
Mei-tim y'cha-yeh Eil b'rov chas-do, ba-ruch a-dei ad sheim t'hi-la-to.
Adon Olam

Foundation of the World, who ruled before any creature was formed. At the time when all was made by Your will, then was Your Name proclaimed “Ruler.”

And after all things cease to be, Only the Awesome One will rule, The One Who was, Who is, Who will be in glory.

The One and Only, there is no second with whom to compare or to associate. Without beginning, without end, power and dominion are Yours.

You are my God, my living Redeemer, and my Rock of refuge in times of trouble. You are my banner and my destiny, the portion of my cup on the day I call.

In Your hand I entrust my spirit, at the time when I sleep and awaken. And as long as my soul is with my body, Adonai is with me, I will not fear.

Adon Olam is a hymn usually attributed to Solomon ibn Gabirol, a philosopher and poet who lived in Spain in the 11th century. The poem acknowledges God’s rule, power, and presence in our lives.

This interpretive version may be sung to the traditional Hebrew melody.

The Source of all, the only One, Before creation ruled alone: Before the sky and stars unfurled, the beast and bird, the sea and stone.

And when all things shall cease to be, The One, transcendent, yet shall be. The Source of All, the life, the truth will live and rule eternally.

The One is all, unique and free. The Undivided, whole, complete. Without beginning, without end, Fulfilling ancient mystery.

The living Source that shows the way, In grief and trial, health and joy, To give me life, to give me strength, The faith and hope of every day.

The life that flows in all my veins The body’s joys, the body’s pains. Awake, asleep, I will not fear. The One abides; my soul remains.

— Judith Kerman
A-don O-lam a-sher ma-lach,
be-te-rem kol y’tzir niv-ra.
L’eit na-a-sah v’cheftzo kol,
azai me-lech sh’mo nikra.

V’cha-rei kich-loh ha-kol,
I’va-do yim-loch no-rah,
v’hu hayah, v’hu ho-veh,
v’hu yih-yeh b’tifa-rah.

V’hu e-chad v’ein shei-ni
l’ham-shil lo l’hach-bi-rah.
B’li rei-shit, b’li tach-lish,
v’lo ha-oz v’ha-mis-rah.

V’hu Ei-li v’chai go-ali,
v’tzur chev-li b’eiit tza-rah.
V’hu ni-si u-ma-no-los li
m’nat ko-si b’yom ekra.

B’ya-do afkid ru-chi,
b’eiit i-shan v’ai-i-rah.
V’im ru-chi g’vi-ya-ti,
A-donai li v’lo i-rah.
Shabbat haMalkah

The sun from above
the treetops has faded,
let us go out
to greet the Sabbath Queen.
Here she descends,
the holy one, the blessed one,
and with her the angels,
a force of peace and rest.

Come in, come in, [Sabbath] Queen,
Come in, come in, [Sabbath] Bride.
Peace be with you, angels of peace.

We received the [face of] Sabbath
with joyous song and prayer
Now we return home
with hearts full of gladness.
There we find the table set,
the candles burning.
Every corner of the house
shines and glows.

A Sabbath of peace and blessing,
A Sabbath of peace and rest!
Come in peace, angels of peace!

This poem was written by Chaim Nachman Bialik (1873-1934). The popular English translation by A. Irma Cohon, adapted below, may be sung to the same melody as the Hebrew.

Sabbath Bride

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, our Sabbath bride!
Peace also to you, angels of peace.

We’ve welcomed the Sabbath
with song and with prayer
And home we return,
our hearts’ gladness to share.
The table is set
and the candles are lit,
The tiniest corner
for Shabbat made fit.

A day of blessing, day of rest,
A day of peace, forever blessed.
Bring peace to us all, angels of peace.
Ha·cha·mah mei·rosh

ha'i·la·not nis·ta·l'kah,
bo·u v'nei·tzei
likrat Shab·bat ha·mal·kah.
Hi·neih hi yo·re·det,
ha·k'do·shah, ha·b'ru·chah,
v'i·mah mal·a·chim,
tz'va sha·lom u·m'nu·chah.

Bo·i bo·i ha·mal·kah!
Bo·i bo·i ha·mal·kah!
Sha·lom a·lei·chem, mal·a·chei ha·sha·lom!
Ki·bal·nu p'nei Shab·bat
bir·na·nah u·t'fi·lah;
ha·bai·tah na·shu·vah
b'leiv ma·lei gi·lah.
Sham a·ruch ha·shul·chan,
ha·nei·rot ya·i·ru,
kol pi·not ha·ba·yit
yiz·ra·chu, yaz·hi·ru.

Shab·bat sha·lom u·m'vo·rach!
Shab·bat sha·lom u·m'vo·rach!
Bo·a·chem l'sha·lom, mal·a·chei ha·sha·lom!
Dwell, pure one, among us
and with your radiance light up
night and day,
then you will move on.
We will honor you
with fine clothes,
with songs, prayers,
and three feasts.

And with complete rest,
And with pleasant rest.
Bless me with peace, angels of peace!

The sun from above
the treetops has faded,
come, let us escort
the Sabbath Queen.
Depart in peace,
holy one, pure one,
know that for six days
we shall await your return . . .

So [may it be] for next Shabbat!
So [may it be] for next Shabbat!
Depart in peace, angels of peace!
Sh·vi, za·kah, i·ma·nu 
va·yom, 
ac·har ta·a·vo·ri.

Va·a·nach·nu n’cha·b’deh 
b’vig·dei cha·mu·dot, 
biz·mi·rot u·t’fi·lot 
v’sha·losh s’u·dot.

U·vim·nu·chah sh’lei·mah, 
U·vim·nu·chah na·ei·mah.

Ba·r’chu·ni l’sha·lom, mal·a·chei ha·sha·lom!

Some recite this verse at the Havdalah ceremony.

Ha·cha·mah mei·rosh 
ha·i·la·not nis·ta·l’kah, 
bo·u u·n’la·veh 
et shab·bat ha·mal·kah.

Tzei·teich l’sha·lom, 
ha·k’do·shah, ha·za·kah, 
d’i, shei·shet ya·mim 
el shu·veich n’cha·keh . . .

Kein la·shab·bat ha·ba’ah!
Kein la·shab·bat ha·ba’ah!
Tzeit Kein l’sha·lom, mal·a·chei ha·sha·lom!
Shalom Aleichem

Peace to you,
attending angels,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Come in peace,
angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Bless me with peace,
angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Go in peace,¹
angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

The practice of singing Shalom Aleichem at the dinner table was introduced by the mystics of Tz’fat (Safed) in the sixteenth century.

According to the Zohar Chadash: When coming home from the synagogue on Friday evening, a person is accompanied by angels on either side, and the Sh’chinah oversees them, as a mother does with her children. When the Sh’chinah sees the candles burning, the table set, and the family together in happiness and peace, the Sh’chinah says, “This is mine, Israel in whom I take pride.”

This story, which has its origins in the Talmud (Shabbat 119b), has here been transformed.

A Chasidic interpretation suggests that just as Jacob had two camps of angels watching over him (one when he was inside, and another when he was outside the land of Israel), there are two groups of angels watching over us as well: those that watch over us during the week and those that watch over us on Shabbat.

We say Shalom Aleichem to welcome the Sabbath angels, and Tzeitchem l’shalom to bid farewell to the weekday angels, who can now celebrate Shabbat knowing that we are in good care.

Shalom Aleichem is traditionally recited in the home before Kiddush.

¹ In one of her last compositions, Debbie Friedman (z”l) replaces צֵאתְכֶם לְשָׁלוֹם “Tzeitchem l’shalom” (Go in peace) with שְׁוּבְכֶם לְשָׁלוֹם “Shuvchem l’shalom” (Return in peace). Rather than focusing on seeing the angels off, this alternative closing verse invites the angels to join us again next Shabbat.
Sha·lom a·lei·chem,
mal·a·chei ha·sha·reit,
mal·a·chei Elyon,
mi·Me·lech Mal·chei ha·M'la·chim,
ha·Ka·dosh Ba·ruch Hu.

Bo·a·chem l'sha·lom,
mal·a·chei ha·sha·lom,
mal·a·chei Elyon,
mi·Me·lech Mal·chei ha·M'la·chim,
ha·Ka·dosh Ba·ruch Hu.

Ba·r'chu·ni l'sha·lom,
mal·a·chei ha·sha·lom,
mal·a·chei Elyon,
mi·Me·lech Mal·chei ha·M'la·chim,
ha·Ka·dosh Ba·ruch Hu.

Tzeit·chem l'sha·lom,
mal·a·chei ha·sha·lom,
mal·a·chei Elyon,
mi·Me·lech Mal·chei ha·M'la·chim,
ha·Ka·dosh Ba·ruch Hu.
Kiddush for Shabbat Evening

And God saw
all that God had made
and behold it was very good. — Genesis 1:31

And there was evening, and there was morning,

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

God blessed the seventh day
and made it holy,
for on it God ceased from all the work
that God had created to do. — Genesis 1:31, 2:1-3
יִוְרָא אֱלֹהִים
אַתָּל אָשֶׂר עָשָּׂה
וְהִנֵּה טוֹב מְאֹד.

וַיְהִי עֶֽרֶב וַיְהִי בֹֽקֶר שִּׁשִּׁי.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָּׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכּוֹל מְלַאכְתּוֹ אֲשֶׁר עָשָּׂה.
וַיְבָֽרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
ל מְלַאכְתּוֹ כִּי בוֹ שָׁבַת מִכּוֹל אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

And God saw all that God had made and behold it was very good.
And there was evening, and there was morning, The sixth day.
Thus were completed the heavens and the earth and all their array.
God completed on the seventh day the work that God had been doing, and God ceased on the seventh day from all the work that God had been doing.
God blessed the seventh day and made it holy, for on it God ceased from all the work that God had created to do.

When reciting Kiddush at the start of the Shabbat meal, begin here.
When reciting Kiddush as part of the service, begin on page 52.
Following a Chasidic custom, some people begin:

וַיַרְא אֱלֹהִים
ל אֲשֶׂר עָשָּׂה
אֶת כּ
וְהִנֵּה טוֹב מְאֹד.

Many begin here (reciting the next line in an undertone):

יום השישי.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָּׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכּוֹל מְלַאכְתּוֹ אֲשֶׁר עָשָּׂה.
וַיְבָֽרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
ל מְלַאכְתּוֹ כִּי בוֹ שָׁבַת מִכּוֹל אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.
With the approval of my friends,

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

Blessed are You, Adonai,
Our God, Ruler of the Universe,
who made us holy with Your Commandments
and favored us. Your holy Sabbath
in love and favor You gave us as our heritage,
a reminder of the work of Creation.
For it is first among the days
called holy,
a reminder of the Exodus from Egypt.
For You have chosen us1 and set us apart
<from all other peoples | to serve You>
and Your holy Sabbath
with love and favor You have given us as a heritage.

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

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1. A central Jewish belief is that God chose the Jewish people over all other nations and entered into an eternal covenant with it. A modern interpretation suggests that our distinction as a people reflects our task, to live our lives guided by God’s teachings.
Sa·v’rei cha·vei·rai,

Ba·ruch A·tah A·do·nai,
E·lo·hei·nu Me·lech ha·O·lam,
bo·rei p’ri ha·ga·fen.

Ba·ruch A·tah A·do·nai,
E·lo·hei·nu Me·lech ha·O·lam,
a·sher ki·d’sha·nu b’mitz·vo·tav
v’ra·tzah va·nu, v’Shab·bat kod·sho
b’a·ha·vah u’v’ra·tzon hin·chi·la·nu,
zi·ka·ron l’ma·a·seih v’rei·shit.

Ki hu yom t’chil·lah
l’mik·ra·ei ko·desh,
zei·cher li·tzi·at Mi·tza·ry·im.
Ki va·nu va·char·ta v’o·ta·nu ki·dash·ta
<mi·kol·ha·a·mi·m | la·a·vo·da·te·cha>
v’Shab·bat kod·sh’cha
b’a·ha·vah u’v’ra·tzon, hin·chal·ta·nu.

Ba·ruch A·tah A·do·nai,
m’ka·deish ha·Shab·bat.

When reciting Kiddush in the service, begin here.

The leader raises the cup of wine or grape juice.
Kiddush for Festival Evenings

And God saw
all that God had made
and behold it was very good. — Genesis 1:31

And there was evening, and there was morning,

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

God blessed the seventh day
and made it holy,
for on it God ceased from all the work
that God had created to do. — Genesis 1:31, 2:1-3

Blessed are You, Adonai,
Our God, Ruler of the Universe,
Creator of the fruit of the vine.
Va·yar E·lo·him
et kol a·sher a·sah
v’hi·neih tov m’od.

Many begin here (reciting the next line in an undertone):

Va·y’hi e·rev va·y’hi vo·ker

Yom Ha·shi·shi.
Va·y’chu·lu Ha·sha·mayim v’ha·a·retz
v’chol tz’va-am.
Va·y’chal E·lo·him ba·yom ha·sh’vi·i
m’lach·to a·sher a·sah,
va·yish·bot ba·yom ha·sh’vi·i
mi·kol m’lach·to a·sher a·sah.

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

When reciting Kiddush in the service, or on a weekday, begin here.
The leader raises the cup of wine or grape juice.

Ba·ruch A·ta·ha A·do·nai,
E·lo·he·nu Me·lech ha·O·lam,
bo·rei p’ri ha·ga·fen.
Blessed are You, Adonai,
Our God, Ruler of the Universe,
who chose us <from all other nations | to serve You>
and raised us above every tongue,
and made us holy with Your Commandments.

You gave us, Adonai our God, with love
(Sabbaths for rest
and) festivals for joy,
holidays and seasons for rejoicing,
(this day of the Sabbath, and) this day of

the Festival of Matzot, the time of our freedom,

the Festival of Weeks, the time of the giving of our Torah,

the Festival of Sukkot, the time of our Rejoicing,

the Eighth day Festival of Assembly, the time of our Rejoicing,

(in love) a sacred convocation,
a reminder of the Exodus from Egypt.

For You have chosen us and set us apart
<from all other peoples | to serve You>
(and the Sabbath) and Your sacred times
(with love and favor,) with joy and gladness,
You have given us as a heritage.

Blessed are You, Adonai,
who sanctifies (the Sabbath
and) Israel and the seasons.
Baruch Atah Adonai,
Eloheinu Melech ha-Olam,
asher ba-char ba-nu <mi-kol-am la-va-da-to> v’ro-m’ma-nu mi-kol la-shon, v’ki’d’shu-nu b’mitzvo-tav.

Vati’ten la-nu Adonai Eloheinu b’ha-vah (Shab-ba-tot li-m’nu-chah u-mo-a-dim l’sim-chah, cha-gim u’z’ma-nim l’sa-son, (et yom ha-Shab-bat hazeh v’)et yom)

Chag ha-Matzot hazeh, z’man chei-ru-tei-nu,
Chag ha-Sha-vu-ot hazeh, z’man ma-tan to-ra-tei-nu,
Chag ha-Sukkot hazeh, z’man sim-cha-tei-nu,


Baruch Atah Adonai, m’ka-deish (ha-Shab-bat v’)Yis-ra-eil v’haz’ma-nim.

On Pesach:
Chag ha-Matzot hazeh, z’man chei-ru-tei-nu,

On Shavuot:
Chag ha-Sha-vu-ot hazeh, z’man ma-tan to-ra-tei-nu,

On Sukkot:
Chag ha-Sukkot hazeh, z’man sim-cha-tei-nu,

On Sh’mi-ni Atzeret/Simchat Torah:
Counting the Omer

I am prepared and ready to fulfill the mitzvah of counting the Omer as it is written in the Torah:

“And you shall count for yourselves from the day following the day of rest from the day you bring the Omer as the grain offering seven complete weeks there shall be, until the day after the seventh week, you shall count fifty days; and you shall bring a new offering to God.”

— Leviticus 23:15-16

Blessed are You, Adonai our God, Ruler of the Universe, who made us holy with Your Commandments, and commanded us to count the Omer.

Seven Weeks of Spiritual Preparation

According to Rabbi Yitzchak Luria, when we experience the Exodus from Egypt in the Passover Seder, we have a special expanded consciousness of freedom and life possibility. Immediately afterwards, however, we often return to a more limited level of consciousness as exemplified by the Israelites slipping back into complaining and wishing for the familiar life of Egypt.

By using the seven weeks (49 days) from the second night of Passover until Shavuot as a period of personal preparation and growth, we can make this time of expanded consciousness a regular part of our lives.

Each week is dedicated to working on life issues related to one of the seven “human levels” s’firot (worlds) of the Kabbalistic Tree of Life. In turn, each day of the week is also dedicated to one of the same seven s’firot, making a total of 49 combinations. For example, on the first day we work on chesed (our capacity for loving kindness) in the context of the week of chesed; on the second day we work on g’vurah (our capacity for judgment) in the week of chesed, (lovingkindness) and so on.

After seven weeks, when Shavuot arrives, may we reach a level of expanded consciousness and be open to hear what Torah has to teach us for the coming year.

— Rabbi Jeff Foust

Associations with the Seven S’firot of the Omer Period

1. **Chesed**  Overflowing Loving kindness
2. **G’vurah**  Judgment, Justice, Rigor
3. **Tiferet**  Compassion, Beauty, Balance
4. **Netzach**  Victory, Efficiency, Prevailing
5. **Hod**  Glory, Splendor
6. **Y’sod**  Foundation, Intimacy, Generativity
7. **Malchut**  Majesty, God’s Earthly Realm
The Omer is counted during the Evening Service before Aleinu each night from the second night of Pesach until the night before Shavuot.

Hi·n’ni mu·chan u·m’zu·man
l’ka·yeim mitzvat
a·seh shel s’fi·rat ha·o·mer
k’mo she·ka·tuv ba·To·rah:

U·s’far·tem la·chem
mi·ma·cho·rat ha·Shab·bat
mi·yom ha·vi·a·chem
et o·mer ha·t’nu·fah
sh·eva sha·ba·tot tih·ye·nah,
Ad mi·ma·cho·rat ha·shab·bat ha·sh’vi·it,
tis·p’ru cha·mi·shim yom
v’hik·rav·tem min·chah cha·da·shah lA·do·nai.

Ba·ruch A·tah A·do·nai
E·lo·hei·nu Me·lech ha·O·lam
a·sher ki·d’sha·nu b’mitz·vo·tav
v’tzi·va·nu al s’fi·rat ha·o·mer.

Hayom yom e·chad la·o·mer.

Hayom sh’nei ya·mim la·o·mer.

Hayom sh’lo·sha ya·mim la·o·mer.

Hayom ar·ba·ah ya·mim la·o·mer.

Hayom cha·mi·shah ya·mim la·o·mer.

Hayom shi·shah ya·mim la·o·mer.

Hayom shiv·ah ya·mim,
she·he·im sha·vu·a·t e·chad
la·o·mer.

Today numbers 1 day of the Omer.

Today numbers 2 days of the Omer.

Today numbers 3 days of the Omer.

Today numbers 4 days of the Omer.

Today numbers 5 days of the Omer.

Today numbers 6 days of the Omer.

Today numbers 7 days, which make one week of the Omer.
Today numbers 8 days, which make one week and one day of the Omer.

Hayom sh’mo-nah ya-mim, she-heim sha-vu-a e-chad v’yom e-chad la-o-mer.

Hayom tish-ah ya-mim, she-heim sha-vu-a e-chad u-sh’nei ya-mim la-o-mer.

Hayom a-sa-rah ya-mim, she-heim sha-vu-a e-chad u-sh’lo-shah ya-mim la-o-mer.

Hayom a-chad a-sar yom, she-heim sha-vu-a e-chad v’ar-ba-ah ya-mim la-o-mer.

Hayom sh’nei m a-sar yom, she-heim sha-vu-a e-chad va-cha-mi-shah ya-mim la-o-mer.

Hayom sh’lo-shah a-sar yom, she-heim sha-vu-a e-chad v’shi-shah ya-mim la-o-mer.

Hayom ar-ba-ah a-sar yom, she-heim sh’nei sha-vu-o t la-o-mer.

Hayom cha-mi-shah a-sar yom, she-heim sh’nei sha-vu-o t v’yom e-chad la-o-mer.

Hayom shi-shah a-sar yom, she-heim sh’nei sha-vu-o t u-sh’nei ya-mim la-o-mer.

Hayom shiv-hah a-sar yom, she-heim sh’nei sha-vu-o t u-sh’lo-shah ya-mim la-o-mer.

Hayom sh’mo-nah a-sar yom, she-heim sh’nei sha-vu-o t v’ar-ba-ah ya-mim la-o-mer.

Hayom sh’mo-nah ya-mim, she-heim sha-vu-a e-chad v’yom e-chad la-o-mer.

Hayom tish-ah ya-mim, she-heim sha-vu-a e-chad u-sh’nei ya-mim la-o-mer.

Hayom a-sa-rah ya-mim, she-heim sha-vu-a e-chad u-sh’lo-shah ya-mim la-o-mer.

Hayom a-chad a-sar yom, she-heim sha-vu-a e-chad v’ar-ba-ah ya-mim la-o-mer.

Hayom sh’nei m a-sar yom, she-heim sha-vu-a e-chad va-cha-mi-shah ya-mim la-o-mer.

Hayom sh’lo-shah a-sar yom, she-heim sha-vu-a e-chad v’shi-shah ya-mim la-o-mer.

Hayom ar-ba-ah a-sar yom, she-heim sh’nei sha-vu-o t la-o-mer.

Hayom cha-mi-shah a-sar yom, she-heim sh’nei sha-vu-o t v’yom e-chad la-o-mer.

Hayom shi-shah a-sar yom, she-heim sh’nei sha-vu-o t u-sh’nei ya-mim la-o-mer.

Hayom shiv-hah a-sar yom, she-heim sh’nei sha-vu-o t u-sh’lo-shah ya-mim la-o-mer.

Hayom sh’mo-nah a-sar yom, she-heim sh’nei sha-vu-o t v’ar-ba-ah ya-mim la-o-mer.
Today numbers 19 days, which make two weeks and five days of the Omer.

Today numbers 20 days, which make two weeks and six days of the Omer.

Today numbers 21 days, which make three weeks of the Omer.

Today numbers 22 days, which make three weeks and one day of the Omer.

Today numbers 23 days, which make three weeks and two days of the Omer.

Today numbers 24 days, which make three weeks and three days of the Omer.

Today numbers 25 days, which make three weeks and four days of the Omer.

Today numbers 26 days, which make three weeks and five days of the Omer.

Today numbers 27 days, which make three weeks and six days of the Omer.

Today numbers 28 days, which make four weeks of the Omer.

Today numbers 29 days, which make four weeks and one day of the Omer.
Today numbers 30 days, which make four weeks and two days of the Omer.

Today numbers 31 days, which make four weeks and three days of the Omer.

Today numbers 32 days, which make four weeks and four days of the Omer.

Today numbers 33 days, which make four weeks and five days of the Omer.

Today numbers 34 days, which make four weeks and six days of the Omer.

Today numbers 35 days, which make five weeks of the Omer.

Today numbers 36 days, which make five weeks and one day of the Omer.

Today numbers 37 days, which make five weeks and two days of the Omer.

Today numbers 38 days, which make five weeks and three days of the Omer.

Today numbers 39 days, which make five weeks and four days of the Omer.

Today numbers 40 days, which make five weeks and five days of the Omer.
Today numbers 41 days, which make five weeks and six days of the Omer.

Today numbers 42 days, which make six weeks of the Omer.

Today numbers 43 days, which make six weeks and one day of the Omer.

Today numbers 44 days, which make six weeks and two days of the Omer.

Today numbers 45 days, which make six weeks and three days of the Omer.

Today numbers 46 days, which make six weeks and four days of the Omer.

Today numbers 47 days, which make six weeks and five days of the Omer.

Today numbers 48 days, which make six weeks and six days of the Omer.

Today numbers 49 days, which make seven weeks of the Omer.
Mi Shebeirach

Mi she·bei·rach a·vo·tei·nu
M’kor ha·b’ra·chah l’i·mo·tei·nu
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 she·bei·rach i·mo·tei·nu
M’kor ha·b’ra·chah la·avo·tei·nu
Bless those in need of healing
With r’fu·ah sh’lei·mah
The renewal of body
The renewal of spirit
And let us say, Amen.

— Debbie Friedman and Drorah Setel
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