

KABBALAT SHABBAT

The Kabbalat Shabbat Psalms begin on page 15.

On Shabbat *Hol Ha-mo'ed*, or any Shabbat that coincides with or follows a Festival, the service begins with Psalm 92, page 23.

SHALOM ALEIKHEM

Shalom aleikhem mal'akhei ha-sharet, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Bo'akhem l'shalom mal'akhei ha-shalom, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Bar'khuni l'shalom mal'akhei ha-shalom, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Tzet'khem l'shalom mal'akhei ha-shalom, mal'akhei Elyon,
(Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

We wish you peace, attending angels,
angels of the most sublime,
the highest Sovereign, the Holy Exalted One.

Come to us in peace, bless us with peace,
take your leave in peace,
angels of peace, angels of the most sublime,
the highest Sovereign, the Holy Exalted One.

SHABBAT HA-MALKAH

Ha-ḥamah me-rosh ha-ilanot nistalkah,
bo-u v'netze likrat Shabbat ha-malkah.
Hinei hi yoredet ha-k'doshah ha-b'rukhaḥ,
v'imah mal'akhim tz'va shalom u-m'nuḥah.
Bo-i, bo-i, ha-malkah. Bo-i, bo-i, ha-kallah.
Shalom aleikhem mal'akhei ha-shalom.

The sun on the treetops no longer is seen.
Come, let us welcome Shabbat, the true Queen.
Behold her descending, the holy, the blessed,
and with her God's angels of peace and of rest.
Come now, dear Queen, with us abide.
Come now, come now, Shabbat, our Bride.
Shalom aleikhem, angels of peace.

קבלת שבת

The Kabbalat Shabbat Psalms begin on page 15.

On שבת חול המועד, or any שבת that coincides with or follows a Festival, the service begins with Psalm 92, page 23.

שלום עליכם

שְׁלוֹם עֲלֵיכֶם מְלֹאכֵי הַשָּׁרֵת, מְלֹאכֵי עֲלִיּוֹן,

(מ)מְּלֶךְ מְלֹכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשֵׁלוֹם מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן,

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בְּרֻכּוֹנֵי לְשֵׁלוֹם מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן,

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יֵצְאֲתֶכֶם לְשֵׁלוֹם מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן,

(מ)מְּלֶךְ מְלֹכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שבת המלכה

הַחֲמָה יִרְאֵשׁ הָאֵילָנוֹת נִסְתַּלְקָה,

בָּאוּ וְנִצְא לְקִרְאֵת שַׁבַּת הַמְּלָכָה.

הִנֵּה הִיא יוֹרֶדֶת הַקְּדוּשָׁה הַבְּרוּכָה,

וְעִמָּהּ מְלֹאכֵים צְבָא שְׁלוֹם וּמְנוּחָה.

בּוֹאֵי, בּוֹאֵי, הַמְּלָכָה. בּוֹאֵי, בּוֹאֵי, הַכֹּלָה.

שְׁלוֹם עֲלֵיכֶם מְלֹאכֵי הַשָּׁלוֹם.

The hymn *Shalom Aleikhem* first appeared in a seventeenth-century *Siddur* in Germany. The familiar prefix מ (here included in parentheses), is a more recent, questionable addition to the text. It was not, in fact, originally included in the well known musical setting composed by Rabbi Israel Goldfarb, in 1912.

Some congregations begin Kabbalat Shabbat with this lyrical poem, composed in sixteenth-century Eretz Yisrael by Rabbi Eleazar Azikri. It speaks of our passionate love for God — an inspirational prelude to the Psalms which follow. Like the Song of Songs, also recited in some congregations before the Shabbat service, its role is to bring us into Shabbat with a willing heart.

YEDID NEFESH

Soul mate, loving God, compassion's gentle source,
Take my disposition and shape it to Your will.
Like a darting deer will I rush to You.
Before Your glorious presence humbly will I bow.
Let Your sweet love delight me with its thrill,
Because no other dainty will my hunger still.

How splendid is Your light, illumining the world.
My soul is weary yearning for Your love's delight.
Please, good God, do heal her; reveal to her Your face,
The pleasure of Your presence, bathed in Your grace.
She will find strength and healing in Your sight;
Forever will she serve You, grateful, with all her might.

What mercy stirs in You since days of old, my God.
Be kind to me, Your own child; my love for You requite.
With deep and endless longing I yearned for Your embrace,
To see my light in Your light, basking in Your grace.
My heart's desire, find me worthy in Your sight.
Do not delay Your mercy; please hide not Your light.

Reveal Yourself, Beloved, for all the world to see,
And shelter me in peace beneath Your canopy.
Illumine all creation, lighting up the earth,
And we shall celebrate You in choruses of mirth.
The time, my Love, is now; rush, be quick, be bold.
Let Your favor grace me, in the spirit of days of old.

יְדִיד נֶפֶשׁ

יְדִיד נֶפֶשׁ, אָב הַרְחֵמֵן, מְשׁוֹף עֲבֹדָה אֶל רְצוֹנָה
יְרוּץ עֲבֹדָה כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָה
יַעֲרֵב לוֹ יְדִידוֹתָהּ מִנִּפְתַּת צוּף וְכָל-טַעַם.

הַדּוֹר, נְאֻה, זִיו הָעוֹלָם, נִפְשֵׁי חוֹלֵת אֶהְבֶּתָהּ
אֲנָא, אֵל נָא, רַפָּא נָא לָהּ בְּהִרְאוֹת לָהּ נָעַם זִיוָהּ
אִז תִּתְחַזֵּק וְתִתְרַפָּא, וְהִיִּתָּה לָהּ שְׂפִיחַת עוֹלָם.

וְתִיק, יְהִמוּ רַחֲמֶיךָ, וְחוּס נָא עַל בֵּן אוֹהֶבְךָ
כִּי זֶה כְּפִמָּה נִכְסוּף נִכְסוּף לְרְאוֹת בְּתַפְאֲרַת עֲזָךָ
אֲנָא, אֵילִי, מִחֲמַד לְבִי, חוֹשֶׁה נָא, וְאֵל תִּתְעַלֵּם.

הַגִּילָה נָא וּפְרוֹשׁ, חֲבִיב, עָלַי אֶת-סִכַּת שְׁלוֹמְךָ
תֹּאִיר אֶרֶץ מְכַבֹּדָה, נִגְיִלָה וְנִשְׁמַחָה בָּךְ
מִהֵר, אֶהוּב, כִּי בָא מוֹעֵד, וְחֲנִנִי כִימֵי עוֹלָם.

A SABBATH PRAYER

Dear God, help us now to make this a new Shabbat.
After noise, we seek quiet;
after crowds of indifferent strangers,
we seek to touch those we love;
after concentration on work and responsibility,
we seek freedom to meditate,
to listen to our inward selves.
We open our eyes to the hidden beauties
and the infinite possibilities
in the world You are creating;
we break open the gates of the reservoirs
of goodness and kindness in ourselves and in others;
we reach toward one holy perfect moment of Shabbat.

— Ruth Brin

*God's essence is beyond human comprehension,
but this Psalm tells us that we can still recognize
the Divine through discerning the way God intervenes
in the affairs of the world, and by refusing to succumb
to the rebelliousness of our ancestors.*

PSALM 95

Let us sing to Adonai.
Let us rejoice in our Creator!
Let us greet God with thanksgiving,
singing psalms of praise.

*Adonai is the foundation of all life,
exalted beyond all that is worshiped.*

In God's hand rests the world He fashioned:
sea and land,
abyss and mountain peak.
All are God's.

*Let us worship Adonai; exalt our Creator, our God.
We are the flock guided by God;
help is ours, even today,
if only we would listen to the divine voice:*

“Harden not your heart
in the way of your ancestors,
who tried and tested Me in the wilderness,
even though they had witnessed My miracles.

*“Forty years of contending with that generation
led Me to say:
They are wayward;
they care not for My ways.*

“In indignation, therefore, did I vow:
Never would they reach My land —
the land of peace,
the land of rest.”

תהלים צ"ה

לְכוּ נִרְנְנָה לַיהוָה, נְרִיעָה לְצוֹר יִשְׁעֵנו.
נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ.
כִּי אֵל גָּדוֹל יְהוָה,
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.
אֲשֶׁר בִּידוֹ מְחַקְרֵי־אָרֶץ,
וְתוֹעֲפוֹת הָרִים לוֹ.
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,
וַיִּבְשֹׁת יַדָּיו יַצְרוּ.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה,
נִבְרַכָּה לְפָנֵי יְהוָה עֲשֹׂנו.
כִּי הוּא אֱלֹהֵינוּ,
וְאֶנְחֵנוּ עִם מְרַעִיתוֹ וְצֵאן יָדוֹ,
הַיּוֹם אִם בָּקְלוּ תִשְׁמְעוּ.
אֵל תִּקְשׁוּ לְבַבְכֶם כְּמַרְיָבָה,
כִּי־וּמָסָה בַּמִּדְבָּר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
בְּחַזְנוּנִי גַם רָאוּ פִּעְלִי.
□ אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר,
וְאָמַר עִם תַּעֲזִי לַיָּבֵב הֵם, וְהֵם לֹא יִדְעוּ דַרְכֵי.
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם יִבְאוּן אֵל מְנוּחָתִי.

The Kabbalat Shabbat passages on pages 15-24 were compiled by the mystics of sixteenth-century Safed as a prelude to the Shabbat evening service. The opening six Psalms extol God as the Creator of nature and the Master of history, and correspond to the six days of creation. L'kha Dodi, the hymn welcoming Shabbat, envisioned as a royal bride, follows. This portion of the service ends with Psalms 92 and 93, tributes to Shabbat and God's creative power.

In this Psalm we are instructed to tell the nations that God is the Creator who formed the world on a sound foundation. God is the equitable Judge of both individuals and peoples.

PSALM 96

Sing a new song to Adonai!
Acclaim Adonai, all people on earth.

*Sing to Adonai;
proclaim each day God's awesome might.
Announce to the world God's glory and wonders.*

For Adonai is great, deserving of praise;
Adonai alone is to be revered as God.

*All the gods of the nations are nothingness,
but Adonai created the heavens.*

Majesty and might accompany God;
splendor and strength adorn God's sanctuary.

*Acknowledge Adonai, all families of nations;
acclaim God's majestic power.
Acknowledge God's glory,
and bring Him tribute.*

Worship Adonai in resplendent reverence;
let the earth tremble in God's presence.

*Declare to the world: Adonai is sovereign.
God has steadied the world, which stands firm,
and judges all nations with fairness.*

Let the heavens rejoice; let the earth be glad.
Let the sea and all it contains exult.

*Let field and forest sing for joy;
Adonai comes to rule the earth:
To rule the world justly,
the nations with faithfulness.*

תהלים צ"ו

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, שִׁירוּ לַיהוָה כָּל־הָאָרֶץ.

שִׁירוּ לַיהוָה, בְּרָכוּ שְׁמוֹ,
בְּשִׁירוֹ מִיּוֹם לְיוֹם יִשׁוּעַתּוֹ.

סִפְרוּ בַגּוֹיִם כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
נוֹרָא הוּא עַל כָּל־אֱלֹהִים.

כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,
וַיהוָה שְׁמַיִם עָשָׂה.

הוֹד וְהָדָר לִפְנֵינוּ, עוֹ וְתִפְאָרֶת בְּמִקְדָּשׁוֹ.

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעוֹ.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבָאוּ לְחִצְרוֹתָיו.

הִשְׁתַּחֲווּ לַיהוָה בַּהֲדָרֶת קֹדֶשׁ,

חִילוֹ מִפְּנֵי כָל־הָאָרֶץ.

אָמְרוּ בַגּוֹיִם יְהוָה מֶלֶךְ,

אֵף תִּכּוֹן תִּבְּל בַּל תִּמוּט,

יִדִין עַמִּים בְּמִישְׁרִים.

יִשְׁמְחוּ הַשְּׁמַיִם וְתִגַּל הָאָרֶץ, יִרְעַם הַיָּם וּמְלֵאוֹ.

יַעֲלֹז שִׁדְי וְכָל־אֲשֶׁר בּוֹ, אֲז יִרְנְנוּ כָל־עֲצֵי יַעַר.

□ לִפְנֵי יְהוָה כִּי בָא, כִּי בָא לִשְׁפֹט הָאָרֶץ,

יִשְׁפֹט תִּבְּל בְּצַדֵּק, וְעַמִּים בְּאִמוּנָתוֹ.

Psalm 29 portrays the power of God as revealed in a thunderous storm. Seven times "the voice of Adonai" is mentioned. Some interpret this as an allusion to the seven days of creation, culminating in Shabbat.

PSALM 29

A Song of David.

Acclaim Adonai, exalted creatures;
Acclaim Adonai, glorious and mighty.
Acclaim Adonai, whose name is majestic;
Worship Adonai in sacred splendor.

*The voice of Adonai thunders over rushing waters.
The voice of Adonai roars with might.
The voice of Adonai echoes with majesty.
The voice of Adonai shatters the cedars.*

Adonai splinters the cedars of Lebanon,
Making Mount Lebanon skip like a calf,
Compelling Siryon to leap like a ram.

*The voice of Adonai splits rock with lightning.
The voice of Adonai stirs the wilderness.
The voice of Adonai strips the forest bare,
While in God's sanctuary all chant: Glory!*

Adonai sat enthroned at the Flood;
Adonai will sit enthroned forever,
Bestowing strength upon His people,
Blessing His people with peace.



A PRAYER FOR DELIVERANCE

Ana B'khoah forms a bridge between the awesome majesty of Psalm 29 and the reassuring anticipation of redemption in L'kha Dodi.

God whose mighty hand makes nations free,
release all captives, hear our humble plea.
Accept this plaintive song we offer You
to praise and glorify Your name.

Preserve the righteous ones who seek You,
who, in love, sing out Your oneness.
Guard and bless with Your great goodness
Your people who revere Your name.

You, our God, who are alone exalted,
turn to us; hearken to our prayer,
our thoughts revealed, laid bare before You
as Your dominion ever we proclaim.

It is customary to stand for the recitation of this Psalm.

ההלים כ"ט
מזמור לְדָוִד.

הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים,
יְהוָה עַל מַיִם רַבִּים.
קוֹל יְהוָה בַּכַּף, קוֹל יְהוָה בְּהַדָּר.
קוֹל יְהוָה שֹׁבֵר אֲרָזִים, וְיֹשֶׁבֶר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן.
וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרְיוֹן כְּמוֹ בְּוֵרְאֵמִים.
קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ.
קוֹל יְהוָה יַחִיל מִדְּבַר, יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ.
קוֹל יְהוָה יַחֲוִיל אֵילוֹת
וַיַּחֲשֶׁף יַעֲרוֹת, וּבִהִיכְלוּ כְּלוֹ אִמֵּר כְּבוֹד.
□ יְהוָה לְמַבּוּל יֵשֵׁב, וַיֵּשֶׁב יְהוָה מִלֶּקַח לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

אנא בכח 

Ana B'khoah is a Kabbalistic poem that pleads for Israel's redemption from exile. Although of unknown authorship, tradition attributes it to a sage of the second century. Its seven lines of six words each — their first letters spelling out a secret divine name — have served as the basis of much mystical speculation.

אֲנָא, בְּכַח גְּדֻלַּת יְמִינְךָ תַּתִּיר צָרוּךְ.
קַבֵּל רַחֵם עִמָּךְ, שְׂגָבְנוּ, טְהַרְנוּ, נוֹרָא.
נָא, גְּבוּר, דּוֹרְשֵׁי יַחֲוֹדֶךָ כְּבַבַּת שְׁמֵרָם.
בְּרַכֵּם, טְהַרֵם, רַחֲמֵם, צְדָקָתְךָ תָּמִיד גְּמִלֵם.
חֲסִין קְדוּשׁ, בְּרַב טוֹבְךָ נִהַל עֲדָתְךָ.
יַחֲדֵי גָאָה, לְעַמָּךְ פָּנֵה, זוֹכְרֵי קְדוּשָׁתְךָ.
שׁוּעַתְנוּ קַבֵּל, וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדְעַ תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

 L'KHA DODI

This song, composed in sixteenth-century Safed by the mystic Solomon Halevi Alkabetz (whose name appears as a Hebrew acrostic) is the crowning glory of Kabbalat Shabbat. Its universal acceptance into the liturgy is a tribute to its mystical beauty, depicting both Shabbat's grandeur and messianic redemption, our vision of an ideal world.

Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

L'kha dodì likrat kallah, p'nei Shabbat n'kab'lah.

"Keep" and "remember" were uttered as one
By our Creator, beyond comparison.
Adonai is One and His name is One,
Reflected in glory, in fame, and in praise.

*Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.*

Come, let us greet Shabbat, Queen sublime,
Fountain of blessings in every clime.
Anointed and regal since earliest time,
In thought she preceded Creation's six days.

L'kha dodì likrat kallah, p'nei Shabbat n'kab'lah.

Holy city, majestic, banish your fears.
Arise, emerge from your desolate years.
Too long have you dwelled in the valley of tears.
God will restore you with mercy and grace.

*Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.*

Arise and shake off the dust of the earth.
Wear glorious garments reflecting your worth.
Messiah will lead us all soon to rebirth.
Let my soul now sense redemption's warm rays.

L'kha dodì likrat kallah, p'nei Shabbat n'kab'lah.

Awake and arise to greet the new light,
For in your radiance the world will be bright.
Sing out, for darkness is hidden from sight.
Through you, Adonai His glory displays.

*Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.*

 לכה דודי

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׂמִיעֵנוּ אֶל הַמִּיּוֹחָד.
יְהוּדָה אֶחָד וְשִׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֲרַת וּלְתִהְלָה.

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

לְקִרְאֵת שַׁבַּת לְכוּ וְנִלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֹאשׁ מְקֻדָּם נְסוּכָה
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה.

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

מְקֻדָּשׁ מְלֶךְ עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שַׁבַּת בְּעַמְּקֵי הַבְּכָא,
וְהוּא יַחְמוּל עָלֶיךָ חֲמֵלָה.

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

הַתְּנַעֲרִי, מַעֲפָר קוּמִי,
לְבָשֵׁי בְּגָדֵי תַפְאֲרֶתְךָ עִמִּי,
עַל יַד בְּנֵי־יִשְׂרָאֵל בֵּית הַלְהוֹמִי.
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אֹרֶךְ קוּמִי אֹרִי.
עוֹרִי עוֹרִי שִׁיר דְּבָרִי,
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

לְכָה דוּדִי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

In your redemption you will never be shamed;
Be not downcast, you will not be defamed.
Sheltered by you will My poor be reclaimed.
The city renewed from its ruins is raised.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Then your destroyers will themselves be destroyed;
Ravagers, at great distance, will live in a void.
Your God then will celebrate you, overjoyed,
As a groom with his bride when her eyes meet his gaze.

*Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.*

Break out of your confines, to the left and the right.
Revere Adonai in whom we delight.
The Messiah is coming to gladden our sight,
Bringing joy and rejoicing in fullness of days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

*We rise and turn to the entrance,
symbolically greeting Shabbat as a bride.*

Come in peace, soul-mate, sweet Bride so adored,
Greeted with joy, in song and accord,
Amidst God's people, the faithful restored,
Come, Bride Shabbat; come, crown of the days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

*Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.*

*Mourners do not observe public mourning on Shabbat.
During Shivah, however, as Shabbat is welcomed,
mourners attending services are welcomed by the
congregation, who offer these words of comfort:*

הַמְּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

Ha-makom y'nahem etkhem b'tokh sh'ar avelei Tziyon virushalayim.

May God comfort you together with all the other mourners
of Zion and Jerusalem.

לֹא תִבְשִׂי וְלֹא תִכְלָמִי,
מֵה תִשְׁתַּחֲחִי וּמֵה תִהְיֶינִי.
כִּי יִחַסוּ עֲנֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלְהָה.

לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נְקַבְּלָה.

וְהָיוּ לְמִשְׁסָה שְׂאֵסוּיָהּ
וְרָחֲקוּ כָל-מִבְלַעֲיָהּ.
יִשֵּׁשׂ עַלֶיךָ אֱלֹהֶיךָ
כְּמִשׁוֹשׁ חֲתָן עַל בְּלָה.

לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נְקַבְּלָה.

יָמִין וּשְׂמֹאל תִּפְרָצֵי
וְאֶת-יְהוָה תִּעְרִיצֵי.
עַל יַד אִישׁ בֶּן-פְּרָצֵי,
וְנִשְׁמָחָה וְנִגִּילָה.

לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נְקַבְּלָה.

The congregation rises and faces the entrance.

בּוֹאֵי בְּשִׁלוֹם עֲטֹרַת בַּעֲלָהּ,
גַּם בְּשִׁמְחָה וּבְצִדָּהּ לָהּ,
תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ,
בָּאֵי כְּלָהּ, בָּאֵי כְּלָהּ.

לְכָה דוּדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נְקַבְּלָה.

This Psalm was recited by the Levites on Shabbat with the offering of the Tamid, the daily sacrifice. Rashi considers this Psalm's dedication to Shabbat appropriate because it portrays an ideal world. This will become a reality only in messianic times, an era often described in rabbinic tradition as one long unbroken Shabbat.

PSALM 92

A Song for Shabbat.

It is good to acclaim Adonai,
to sing Your praise, exalted God,

*to affirm Your love each morning,
and Your faithfulness each night,
to the music of the lute
and the melody of the harp.*

Your works, Adonai, make me glad;
I sing with joy of Your creation.

*How vast Your works, Adonai!
Your designs are beyond our grasp.*

The thoughtless cannot comprehend;
the foolish cannot fathom this:

*The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.*

Your enemies, Adonai, Your enemies shall perish;
all the wicked shall crumble.

*But me You have greatly exalted;
I am anointed with fragrant oil.
I have seen the downfall of my foes;
I have heard the despair of my attackers.*

The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.
Planted in the house of Adonai,
they will thrive in the courts of our God.

*They shall bear fruit even in old age;
they shall be ever fresh and fragrant,
to proclaim: Adonai is just —
my Rock, in whom there is no flaw.*

On Shabbat Ḥol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins here.

תהלים צ"ב

מזמור שיר ליום השבת.

טוב להודות ליהוה, ולומר לשמך עליון.

להגיד בבקר חסדך, ואמונתך בלילות.

עלי-עשור ועלי-נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלך, במעשי ידך ארנן.

מה-גדלו מעשיך יהוה, מאד עמקו מחשבתך.

אי-שבער לא ידע, וכסיל לא יבין את-זאת.

בפרח רשעים כמו עשב, ויציצו כל-פעלי און,

להשמדם עדי-עד.

ואתה מרום לעלם יהוה.

כי הנה איביך, יהוה,

כי הנה איביך יאבדו,

יתפרדו כל-פעלי און.

ותתם פראים קרני,

בלתי בשמן רענן.

ותבט עיני בשורי,

בקמים עלי מרעים תשמענה אזני.

צדיק בתמר יפרח, כארו בלבנון ישגה.

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

□ עוד ינובון בשיבה, דשנים ורעננים יהיו.

להגיד כי ישר יהוה, צורי ולא עולתה בו.

The song of the universe, at its most powerful, pales beside God's might, and gives eloquent testimony to God's supremacy. Holiness resides with God alone.

PSALM 93

Adonai is sovereign, crowned with splendor;
Adonai reigns, robed in strength.

*You set the earth on a sure foundation.
You created a world that stands firm.*

Your kingdom stands from earliest time.
You are eternal.

*The rivers may rise and rage,
the waters may pound and pulsate,
the floods may swirl and storm.*

Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.

*Your decrees, Adonai, never fail.
Holiness befits Your house for eternity.*

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'hayekhon u-v'yomeikhon
u-v'hayei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'hata v'nehamata
da'amiran b'alma, v'imru amen.

**On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,*

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

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

Bar'khu is on page 28.

תהלים צ"ג

יהוה מלך גאות לבש,
לבש יהוה, עז התאזר,
אף תכון תיבל בל תמוט.
נכון כסאך מאז, מעולם אָתָה.
נשאו נהרות יהוה, נשאו נהרות קולם,
ישאו נהרות דכאים.
מקלות מים רבים אדירים משברי ים,
אדיר במרום יהוה.
□ עדתִיךָ נאִמְנוּ מֵאֵד,
לְבֵיתֶךָ נִאֲוָה קִדְשׁ יְהוָה, לְאֶרֶץ יָמִים.

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא.

Mourners:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא *לְעֵלְמָא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*לְעֵלְמָא לְעֵלְמָא מְכַל-בְּרִכְתָּא וְשִׁירְתָּא: שבת שובה *On*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

ברכו is on page 28.

EVENING SERVICE — MA'ARIV

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

Bar'khu et Adonai ha-m'vorakh.
Praise Adonai, the Exalted One.

Congregation, then Reader:

Barukh Adonai ha-m'vorakh l'olam va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah, we acknowledge the miracle of creation.

Praised are You Adonai our God, who rules the universe, Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set out the succession of seasons, and arrange the stars in the sky according to Your will. *Adonai Tz'va-ot*, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall forever embrace us. Praised are You Adonai, for each evening's dusk.

Light and darkness, night and day;
We marvel at the mystery of stars.

*Moon and sky, sand and sea;
We marvel at the mystery of sun.*

Twilight, high noon, dusk, and dawn;
Though we are mortal, we are creation's crown.

*Flesh and bone, steel and stone;
We dwell in fragile, temporary shelters.*

Grant steadfast love, compassion, grace;
Sustain us, O God — our origin is dust.

*Majesty, mercy, love endure;
We are but little lower than the angels.*

Resplendent skies, sunset, sunrise;
The grandeur of creation lifts our lives.

*Evening darkness, morning dawn;
Renew our lives as You renew all time.*

— Jules Harlow

ערבית

קריאת שמע וברכותיה

Hazzan:

בְּרַכּוּ אֶת־יְהוָה הַמְבָרֵךְ.

Congregation, then Hazzan:

בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

The first שמע ברכה before קריאת שמע

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ
מַעְרִיב עֲרָבִים, בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים, וּבְתַבּוּנָה
מְשַׁנֵּה עֵתִים וּמַחְלִיף אֶת־הַיָּמִים, וּמַסְדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ פְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, □ וּמַעְבִּיר יוֹם
וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוָה צְבָאוֹת
שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה הַמְעַרֵּב עֲרָבִים.

To offer options and to embellish the themes of the evening service, readings from a variety of sources are presented on the following pages, along with the traditional text of the service.

Beloved are You, eternal God,
by whose design the evening falls,
by whose command dimensions open up
and aeons pass away and stars spin in their orbits.
You set the rhythms of day and night;
the alternation of light and darkness
sings Your creating word.
In rising sun and in spreading dusk,
Creator of all, You are made manifest.
Eternal, everlasting God,
may we always be aware of Your dominion.
Beloved are You, Adonai, for this hour of nightfall.

— Andre Ungar

*In this b'rakhah, we extol God for giving us the Torah,
testimony to God's love for Israel.*

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

The Torah is a tapestry
that can adorn the days in which we dwell.

Let us embrace it and make it our own,
weave its text into the texture of our lives.

Its teachings sustain us, its beauty delights us
when we open our eyes to its splendor.

It is not a mystery, far beyond reach;
it is not in heaven, beyond our grasp.

It is as close to us as we allow it —
on our lips, in our heart, integral to our deeds.

Let us study its words, fulfill its commands,
and make its instruction our second nature.

It is the tangible gift of God's love.
Weave its text into the texture of your lives.

— Jules Harlow

“The secret things belong to Adonai our God; what is revealed belongs to us and to our children forever, that we may apply all the provisions of this teaching” (Deuteronomy 29:28). Revelation does not deal with the mystery of God, but with a person's life as it should be lived in the presence of that mystery. “This teaching is not beyond reach. It is not in heaven, that you should say: ‘Who among us can go up to heaven and get it for us and impart it to us, that we may do it?’...No, the word is very close to you in your mouth and in your heart, to do it” (Deuteronomy 30:11-14).

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

The second ברכה before קריאת שמע

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבָתָּ.
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּתָּ.
עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ,
וְנִשְׂמַח בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וּלְיָלֵלָה.
□ וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Torah is a closed book
until it is read with an open heart.

*House of Israel, great and small,
open your hearts to the words of Torah.*

Torah is demanding,
yet sweeter than honey, more precious than gold.

*House of Israel, young and old,
open yourselves, heart and soul, to its treasures.*

Torah sanctifies life;
it teaches us how to be human and holy.

*House of Israel, near and far,
cherish the eternal sign of God's love.*

Torah is given each day;
each day we can choose to reject or accept it.

*House of Israel, now as at Sinai,
choose to accept and be blessed by its teachings.*

— Jules Harlow

Your love has embraced us always
in wilderness and promised land,
in good times and in bad.
Night and day Your Torah sustains us,
reviving the spirit, delighting the heart,
informing the soul, opening the eyes,
granting us a glimpse of eternity.
Because of Your love
we shall embrace Torah night and day,
in devotion and delight.
Beloved are You Adonai, whose Torah reflects Your love.

— Jules Harlow

K'RIAT SH'MA

If there is no minyan, add: God is a faithful Sovereign.

DEUTERONOMY 6:4-9

Sh'ma Yisra-el Adonai Eloheinu, Adonai Ehad.

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

קריאת שמע

If there is no minyan, add: אל מלך נאמן

דברים ו':ד'-ט'

שמע ישראל יהוה אלהינו יהוה אחד:

Silently:

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך: והיו הדברים האלה אשר אנכי מצוה היום על לבבך: ושונתם לבניך ודברתם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם לאות על ידך והיו לטטפת בין עיניך: וכתבתם על מזוזות ביתך ובשעריך:

דברים ו':א'-ג'-כ"א

והיה אם שמע תשמעו אל מצותי אשר אנכי מצוה אתכם היום לאהבה את יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם: ונתתי מטרי ארצכם בעתו יורה ומלקוש ואספת דגנה ותירשה ויצהרה: ונתתי עשב בשדה לבהמתך ואכלת ושבעת: השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחוייתם להם: וחרה אף יהוה בכם ועצר את השמים ולא יהיה מטר והאדמה לא תתן את יבולה ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם: ושמרתם את דברי אלה על לבבכם ועל נפשכם וקשרתם אתם לאות על ידכם והיו לטטפת בין עיניכם: ולמדתם אתם את בניכם לדבר בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וכתבתם על מזוזות ביתך ובשעריך: למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם פימי השמים על הארץ:

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, *who is Truth*.

There is little we may claim to know about God,
but this much is certain:
One cannot come before God
save in integrity of heart and mind.
It would not do to try to feign or fib
for the greater glory of God.
It cannot be required of man,
and surely it can never be made a duty,
to plead falsely to the God of Truth.
The fearless seeker of truth,
even the honest blasphemer,
is nearer to God than the liars for the benefit of religion.

— Shalom Spiegel

Cherish My words in your heart and soul;
wear them as proud reminders on your arm and on your forehead.
Instill them in your children and be guided by them
at home and in public, night and day.
Write them on your doorposts and gates.
Then will your lives and your children's lives
be as enduring on this good earth as the stars in the sky.
Thus did God promise your ancestors.

If you faithfully obey My laws today, and love Me, I shall give you
your livelihood in good time and in full measure. You shall work
and reap the results of your labor, satisfied with what you have
achieved. Be careful, however. Let not your heart be seduced,
lured after false goals, seeking alien ideals, lest God's image
depart from you and you sink into dissoluteness and lose your
joyous, God-given heritage.

— Andre Ungar

במדבר ט"ו:ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל-צִיצִית הַכַּנֹּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר-אַתֶּם
זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לְאֱלֹהִים אֲנִי
יְהוָה אֱלֹהֵיכֶם: אָמֵן

You are My witnesses, says God:

*There is no king without a kingdom,
no sovereign without subjects.*

When you are My witnesses, I am Adonai.

*The coin of God's kingdom is Torah,
to be reflected in study and deeds.*

God is the first, God is the last,
there is no God but Adonai.

*The Torah is given each day;
each day we receive it anew
if we wish to make it our own.*

Testify for Me, says Adonai;
in your love for Me teach your children,
embracing the Torah now and forever.

*We accept God's sovereignty in reverence,
treating others with love, studying Torah.
May this be our will as we witness.*

— Adapted from Jules Harlow

The Gerer Rabbi said: "When one learns the Torah, prays much, and begins to think 'I am truly pious; I overlook nothing in the performance of my religious duties,' such a one transgresses the command 'Do not be seduced by your heart nor led astray by your eyes.' Let such people look at the *tzitzit* and be reminded who they are."

In this b'rakhah, we praise God as our eternal Redeemer.

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You:

Mi khamokha ba-elim Adonai, mi kamokha, ne'dar ba-kodesh,
nora t'hilot, oseh feleh.

"Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!"

As You divided the sea before Moses, Your children beheld
Your sovereignty. "This is my God," they proclaimed,

Adonai yimlokha l'olam va-ed.

"Adonai shall reign throughout all time."

And thus it is written: "Adonai has rescued Jacob; God
redeemed him from those more powerful." Praised are You
Adonai, Redeemer of the people Israel.

Daily You renew our souls, restoring us
as You redeemed our ancient nation Israel
from slavery to freedom, from sorrow to triumph,
blessing our people with the springtime of its life
to be renewed by all of us each year. Healer of our wounds,
holy God, do not abandon us to enemies who threaten,
to tyrants who deny Your sovereignty.
Into Your care we commit our souls, now as in the past,
sustained by Your truth, embraced by Your love,
inspired with hope for the future by Your faith in us.
Beloved are You, Redeemer of the people Israel,
whose faithfulness in ages past assures our future too.

— Jules Harlow

The first b'racha following שמע ישראל

אָמֵת וְאִמּוּנָה כָּל־זֹאת וְקִים עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ
וְאִין זולָתוֹ, וְאַנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מִלְכָּנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעֲרִיצִים, הָאֵל הַנּוֹפֵר לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָ לְכָל־אוֹיְבֵי נַפְשָׁנוּ, הָעוֹשֶׂה גְדוּלוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים
וְלֹא נָתַן לְמוֹט רַגְלָנוּ, הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ וַיָּרֶם
קַרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ, הָעוֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפָּרְעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם, הַמְכִּה בְּעַבְרָתוֹ
כָּל־בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת
עוֹלָם, הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם סוּף, אֶת־רוּדְפֵיהֶם
וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע, וַרְאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ. □ וּמַלְכוּתוֹ בְּרִצּוֹן קָבְלוּ עֲלֵיהֶם. מִשָּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי כְמוֹכָה בְּאֵלִים יְהוָה, מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ,
נּוֹרָא תְהִלַּת עֲשֵׂה־פִלָּא.

□ מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה.
זֶה אֱלֵי עָנוּ וְאָמְרוּ:

יְהוָה יְמִלְךָ לְעֹלָם וָעֶד.

□ וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֵק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה גְּאֹל יִשְׂרָאֵל.

You cannot find redemption until you see the flaws in your own
soul, and try to efface them. Nor can a people be redeemed until
it sees the flaws in its soul and tries to efface them. But whether
it be an individual or a people, whoever shuts out the
realization of their flaws is shutting out redemption. We can
be redeemed only to the extent to which we see ourselves.

The world is in need of redemption, but the redemption must
not be expected to happen as an act of sheer grace. Our task is
to make the world worthy of redemption. Our faith and our
works are preparations for ultimate redemption.

— Adapted from Martin Buber

In this b'rakhah, we thank God for the peace and protection we are given in our times of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your shelter of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going; grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You Adonai, who spreads the shelter of peace over us, over all His people Israel, and over Jerusalem.

Protect us with Your gift of peace
by helping us to overcome temptation.

*When we are weak, sustain us;
when we despair, open our hearts to joy.*

Shelter us in Your embrace of peace
when we are caught by conflict or desire.

*When we are torn, heal us;
when we are tormented, touch us with tranquility.*

Cherish our fragmented lives;
make our lives whole again through integrity.

*When we deceive, turn us to You;
when we corrupt, capture our hearts anew.*

Protect us from ourselves;
when we falter, help us to conquer the enemy within.

*When we blunder, restore us;
with compassion teach us
that peace is based on Your truth.*

— Jules Harlow

Creator of peace, compassionate God, guide us to a covenant of peace with all Your creatures — birds and beasts as well as all humanity — a reflection of Your image of compassion and peace. Give us strength to help sustain Your promised covenant abolishing blind strife and bloody warfare, so they will no longer devastate the earth, so discord will no longer tear us asunder. Then all that is savage and brutal will vanish, and we shall fear evil no more. Guard our coming and our going, now toward waking, now toward sleep, always within Your tranquil shelter. Beloved are You, Sovereign of peace, whose embrace encompasses Jerusalem, the people Israel, and all humanity.

— Jules Harlow

The second ברכה following שמע קריאת

הַשְׂכִּיבֵנו יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּבָנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ, וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדָּנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן, וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי
אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה. □ וּשְׁמוֹר צְאֲתָנוּ וּבּוֹאֵנו
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סֶכֶת
שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ
וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

As a mother comforts her children,
so I Myself will comfort you, says Adonai.
And you will find peace in Jerusalem.

*Past troubles will be forgotten, hidden from sight.
Jerusalem will be a delight, her people a joy.
And you will find peace in Jerusalem.*

None shall hurt or destroy in all My holy mountain,
says the Creator whose throne is Heaven,
says Adonai who also seeks peace in Jerusalem.

*Each month at the new moon, each week on Shabbat
all people, all My children, shall worship Me,
says Adonai who will also find peace
and consolation in Jerusalem.*

— Jules Harlow

O God, You are a consolation to Your creatures,
for in moments of forgetting,
we but call to mind Your care, and we are comforted.
When we hope no more,
a pattern in the snow reminds us of Your lovingkindness.
Your dawns give us confidence, and sleep is a friend.
Our sorrows dissipate in the presence of an infant's smile,
and oldmen's words revive our will-to-wish.
Your hints are everywhere,
Your signals in the most remote of places.
You are here; we fail words to say, "Mah Tov!"
How good our breath,
our rushing energies,
our silences of love.

— Danny Siegel

On Shabbat:

EXODUS 31:16-17

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

V'shamru v'nai Yisra-el et ha-Shabbat,
la'asot et ha-Shabbat l'dorotam b'rit olam.
Bei-ni u-vein b'nai Yisra-el ot hi l'olam,
ki sheshet yamim asah Adonai et ha-shamayim v'et ha-aretz
u-vayom ha-sh'vi-i shavat va-yinafash.

On Festivals:

LEVITICUS 23:44

Thus Moses proclaimed the Festivals of Adonai before the people Israel.


HATZI KADDISH
Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almayta.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

*On Shabbat (including Shabbat Hol Ha-mo'ed),
continue with Amidah on page 35a or 35b
(with Matriarchs) through page 38.*

*On Festivals (including those on Shabbat),
continue with Amidah on page 41a or 41b
(with Matriarchs) through page 44.*

*For a Meditation on the Shabbat Amidah, see page 39;
on the Festival Amidah, page 45.*

On שבת:


שמות ל"א:ט"ז-י"ז

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

On יום טוב:

ויקרא כ"ג:מ"ד

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:


חצי קדיש
Hazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיף מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֵלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא *לְעֵלְא
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

**On לעלא לעלא מכל-ברכתא ושירתא: שבת שובה*

*On שבת (including חול המועד), continue with עמידה
on page 35a or 35b (with אמהות) through page 38.*

*On יום טוב (including those on שבת), continue with עמידה
on page 41a or 41b (with אמהות) through page 44.*

For notes on the recitation of the Amidah, see page 155.

AMIDAH FOR SHABBAT MA'ARIV
(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesah:*

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

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

**From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*

עמידה — ערבית לשבת (כולל אמהות)

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לָאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, זוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים,
וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מְגַן אֲבֹרָהם וּפֹקֵד שָׂרָה.

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

**From שמיני עזרת until פסח:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, טוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלֶךְ
מַמְיֵת וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מַחְיֶה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

***On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

**From שמיני עזרת to פסח, some add: מוריד הטל*

You sanctified the seventh day, the pinnacle of the creation of heaven and earth, to enhance Your name. You blessed it above all other days, sanctifying it above all other times. Thus it is written in Your Torah:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and Hol Ha-mo'ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

אתה קדשֶׁת אֶת־יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל־הַיָּמִים וְקִדְשָׁתוֹ מִכָּל־הַזְּמַנִּים, וְכֵן כָּתוּב בְּתוֹרָתְךָ.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֻלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבַת קִדְשָׁךָ, וַיְנַחֵמוּ בְּךָ יִשְׂרָאֵל מִקִּדְשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשָּׁבַת.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשֵּׁב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

שבת חול המועד and ראש חודש

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֵה וְיָבֹא וַיְגִיעַ, וַיִּרְאֶה וַיִּרְצֵה וַיִּשְׁמַע, וַיִּפְקֵד וַיִּזְכֹּר וְזָכְרוּנוּ וּפְקִדוֹנֵנוּ, וְזָכְרוּן אֲבוֹתֵינוּ, וְזָכְרוּן מְשִׁיחַ בְּוָדוֹד עִבְדְּךָ, וְזָכְרוּן יְרוּשָׁלַיִם עִיר קִדְשָׁךָ, וְזָכְרוּן כָּל־עַמְּךָ בְּיַת יִשְׂרָאֵל לְפָנֶיךָ, לְפַלִּיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בַּיּוֹם

ראש החודש הַזֶּה. ראש חודש

חג הסוכות הַזֶּה. סוכות On *חג המצות הַזֶּה. פסח* On

וְזָכְרוּנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקִדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל-יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

חנוכה On:

עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בַּיָּמִי מִתְהַנְּהוּ בְּיַדְיֶיךָ גְּדוֹל חֲשֵׁמוֹנָאֵי וּבְנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחָם תּוֹרַתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאֵתָהּ בְּרַחֲמֶיךָ הַרְבִּים עָמְדָתָּ לָהֶם בְּעֵת צָרָתָם, רַבַּת אֶת-רִיבָם, הִנֵּת אֶת-דֵּינָם, נִקְמַת אֶת-נִקְמָתָם, מִסָּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְטִמְאִים בְּיַד טְהוּרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוֹדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת-הַיִּכְלָל, וְטָהְרוּ אֶת-מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנֵת יָמִי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהִלָּל לְשִׁמְךָ הַגְּדוֹל.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכַנּוּ תְּמִיד לְעוֹלָם וָעֶד.

שבת שובה On:

וְכָתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלְלוּ אֶת-שְׁמֶךָ בְּאֶמְתָּהּ, הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses the people Israel with peace.

**On Shabbat Shuvah substitute the following:*

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer:

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all Shabbat's pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

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שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל-יְיֹשְׁבֵי תְּבֵל תְּשִׁימָה לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ. *בְּרוּךְ אַתָּה יְיָ הוֹדֵה הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

**On שבת שובה substitute the following:*

בְּסִפּוּר חַיִּים בְּרִכָּה וְשָׁלוֹם, וּפְרִיָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ הוֹדֵה עֲשֵׂה הַשָּׁלוֹם.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְּדָם, וְנַפְשֵׁי עֶפְפָּר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכָל-הַחֹשְׁבִים עָלַי רַעָה, מִהֲרֵה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, אֲמַרְיֵי פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יְיָ הוֹדֵה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

An alternative concluding prayer:

זַכֵּנִי לְשִׂמְחָה וְחֵרוֹת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֲנֵג שַׁבָּת בְּאֵמֶת. זַכֵּנִי שְׂלֵא יַעֲלֶה עַל לְבִי יָגוֹן וְאֲנָחָה בְּיוֹם שַׁבָּת קִדְשׁ. שְׂמַח נִפְשׁ עַבְדְּךָ, כִּי אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא. עֲזָרְנִי לְהִרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת, לְהַמְשִׁיךְ הַשִּׂמְחָה שֶׁל שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחֹל. תוֹדִיעֵנִי אֲרַח חַיִּים. שְׁבַע שְׂמֵחוֹת אֶת-פָּנֶיךָ, נְעִימוֹת בְּיְמִינְךָ נִצַּח. יְהִי לְרָצוֹן אֲמַרְיֵי פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ יְיָ הוֹדֵה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

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On Shabbat (including Festivals and Shabbat Ḥol Ha-mo'ed):

It is customary to remain standing for this passage.

GENESIS 2:1-3

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

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

*The following passages are recited only with a minyan.
(On the first night of Pesah they are omitted.)*

Reader:

Praised are You Adonai,
our God and God of our
ancestors, God of Abraham,
God of Isaac, and God
of Jacob, great, mighty, awe-
some, exalted God, Creator
of heaven and earth,

Reader: (with Matriarchs)

Praised are You Adonai, our
God and God of our ancestors,
God of Abraham, Isaac, and
Jacob, Sarah, Rebecca, Rachel,
and Leah, great, mighty, awe-
some, exalted God, Creator of
heaven and earth,

Reader and congregation:

Shield of our ancestors by His promised word, Guarantor of life to the dead, Holy God (*on Shabbat Shuvah: Holy Sovereign*) beyond compare, who bestows rest to His people on the holy Shabbat, who takes pleasure in them, and invites them to rest. We will honor God with reverence and awe, and offer our thanks day after day*. The Source of blessings, God worthy of acclaim, the Master of peace, hallows Shabbat, the seventh day — granting Shabbat in holiness to a people overflowing with joy — this day that recalls the act of Creation.

**Some texts read:*

with appropriate blessings. God worthy of acclaim,

On שבת (including חול המועד and יום טוב שבת):

It is customary to remain standing for this passage.

בראשית ב': א'-ב'

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרַךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-
בְּרָא אֱלֹהִים לַעֲשׂוֹת:

*The following passages are recited only with a minyan.
(On the first night of פסח they are omitted.)*

Hazzan: (with אמרות)

Hazzan:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אֲבֹרָהִם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה
וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וְאָרֶץ,
קוֹנֵה שָׁמַיִם וְאָרֶץ,

Hazzan and congregation:

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מַחֲיָה מֵתִים בְּמֵאֲמָרוֹ, הָאֵל (הַמְּלִיךְ)
הַקְּדוֹשׁ שְׂאִין כְּמוֹהוּ, הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שַׁבַּת קְדֻשׁוֹ, כִּי
בָּם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֵד בִּירְאָה וּפְחָד, וְנוֹדָה
לְשִׁמּוֹ בְּכָל-יוֹם תְּמִיד*. מִעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבַּת וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ
לְעַם מְדַשְׁנֵי-עֲנָג, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

**Some texts read: מעין הברכות. אל ההודאות.*

Magen avot bid'varo, m'hayei metim b'ma'amaro,
ha-El (*On Shabbat Shuvah: ha-Melekh*) ha-kadosh she-ein kamohu,
ha-meniah l'amo b'yom Shabbat kodsho,
ki vam ratzah l'hani-ah lahem.
L'fanav na'avod b'yir-ah va-fahad,
v'nodeh li-sh'mo b'khol yom tamid*. Me-on ha-b'rakhot,
El ha-hoda-ot, Adon ha-shalom, m'kadesh ha-Shabbat
u-m'varekh sh'vi-i, u-meni-ah bi-k'dushah l'am m'dushnei oneg,
zekher l'ma'asei v'reshit.

**Some texts read: me-ein ha-b'rakhot. El ha-hoda-ot,*

Reader:

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

On Simhat Torah, continue with Hakafot, page 213.

Hazzan:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְּשֶׁךָ, וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי
שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מִקִּדְּשׁ הַשַּׁבָּת.

קדיש שלם

Hazzan:

וְתִגְדֹּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Hazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקִדְּשָׁא, בְּרִיךְ הוּא *לְעֵלְא
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָא דְּאַמִּירָן
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

**On שבת שובה:* לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְּשִׁמְיָא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On שמחת תורה, continue with Hakafot, page 213.

All goes well with the man who is generous,
 whose dealings are marked by integrity.
 He shall never be shaken,
 his kindness will always be remembered.
 Evil tidings do not frighten him;
 his mind is firm, trusting in Adonai.
 His heart is steady, he will not be fearful,
 for his enemies are destined to be overcome.
 He has given freely to the poor;
 his goodness is an inspiration to others;
 his life is exalted in honor.

FOR THE BLESSINGS

For the blessings which You lavish upon us
 in forest and sea, in mountain and meadow, in rain and sun,
 we thank You.

For the blessings You implant within us,
 joy and peace, meditation and laughter,
 we are grateful to You.

For the blessings of friendship and love,
 of family and community,

For the blessings we ask of You
 and those we cannot ask,

For the blessings You bestow upon us openly
 and those You give us in secret,

For all these blessings, Creator of the Universe,
 we thank You and are grateful to You.

For the blessings we recognize
 and those we fail to recognize,

For the blessings of our tradition
 and the joy of this holy Shabbat,

For the blessings of return and forgiveness,
 of memory, of vision, and of hope —

For all these blessings which surround us on every side
 Dear God, hear our thanks and accept our gratitude.

— Ruth Brin

יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט.	טוֹב אִישׁ חוֹנֵן וּמְלוֹה
לְזָכֵר עוֹלָם יְהִיָּה צְדִיק.	פִּי-לְעוֹלָם לֹא יִמוּט
נִכּוֹן לְבוֹ בְּטַח בִּיהוּה.	מִשְׁמוּעָה רָעָה לֹא יִירָא
עַד אֲשֶׁר-יִרְאֶה בְּצָרָיו.	סְמוּךְ לְבוֹ לֹא יִירָא
צְדָקָתוֹ עֲמֶדֶת לְעַד	פֶּיֶר נָתַן לְאֲבִיוֹנִים
	קָרְנוּ תָרוּם בְּכָבוֹד.

It is customary for parents to bless their children by placing their hands on the head of each child and bless each individually.

For sons:

וְשִׁימָךְ אֱלֹהִים בְּאַפְרַיִם וּבְמִנַּשֶּׁה.

May God grant you the blessings of Ephraim and Menasheh.

*May you be blessed by God as were Ephraim and Menasheh,
 who understood that wherever they lived
 their Jewishness was the essence of their lives,
 who loved and honored their elders and teachers,
 and who cherished one another
 without pettiness or envy,
 accepting in humility the blessings that were theirs.*

For daughters:

וְשִׁימָךְ אֱלֹהִים בְּשָׂרָה רַבֵּקָה רַחֵל וְלֵאָה.

May God grant you the blessings of Sarah, Rebecca, Rachel,
 and Leah.

*May God bless you
 with the strength and vision of Sarah,
 with the wisdom and foresight of Rebecca,
 with the courage and compassion of Rachel
 with the gentleness and graciousness of Leah,
 and their faith in the promise of our people's heritage.*

The blessing concludes thus for all children:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.
 יֵשֵׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

May Adonai bless you and guard you.
 May Adonai show you favor and be gracious to you.
 May Adonai show you kindness and grant you peace.

 KIDDUSH FOR SHABBAT

Barukh atah Adonai, Eloheinu melekh ha-olam, borei p'ri ha-gafen.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'ratzah vanu,
v'Shabbat kodsho b'ahavah u-v'ratzon hin-hilanu,
zikaron l'ma-asei v'reshit.

Ki hu yom t'hilah l'mikra-ei kodesh, zekher li-y'tzi-at mitzrayim.
Ki vanu vaḥarta v'otanu kidashta mi-kol ha-amim,
v'Shabbat kod'sh'kha b'ahavah u-v'ratzon hin-haltanu.
Barukh atah Adonai, m'kadesh ha-Shabbat.

Praised are You Adonai our God, who rules the universe,
creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot and cherishing us by
granting us His holy Shabbat lovingly, gladly, a reminder of
Creation. It is the first among our days of sacred assembly
that recall the Exodus from Egypt. Thus You have chosen us
— endowing us with holiness — from among all peoples,
granting us Your holy Shabbat lovingly and gladly. Praised are
You Adonai, who hallows Shabbat.

*On Shabbat Ḥol Ha-mo'ed Sukkot, if Kiddush is recited
in the sukkah, conclude with the following b'rakhah:*

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to dwell in the sukkah.

*From the second night of Pesah until Shavuot,
the Omer is counted, page 55.*

Continue with Aleinu, page 51.

*Since antiquity, wine has been associated with moments of sanctity
and joy; it was used as an offering upon the altar in the Temple.
The rabbis suggested that God looked upon our use of wine for
Kiddush with satisfaction (B'rakhot 35a). They saw it as a symbol of
profound spiritual significance. Wine represents the incorruptible
— it does not deteriorate, but improves with age. Wine thus
symbolizes all the idealized treasures of the Jewish people — the
Torah, the Righteous, the Messiah, Jerusalem, and Eretz Yisrael.
Since the primary goal of Shabbat is to impart holiness to our lives,
the wine suggests that this holiness must not be permitted to
dissipate, but must, rather, grow deeper with the passage of time.*

 קידוש לשבת

סְבִירֵי מִרְנָן (וּרְבִנָּן וּרְבוֹתֵי)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וּרְצָה בָּנוּ,

וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,

זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי־קִדְּשׁ,

זְכוֹר לְיִצְיַאת מִצְרָיִם.

כִּי בָנוּ בְּחֶרֶף וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים,

וְשַׁבַּת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת.

סוכה, if Kiddush is recited in the sukkah, conclude with the following

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בְּסֻכָּה.

שבועות פסח until Shavuot, the Omer is counted, page 55.

Continue with Aleinu, page 51.

*The twin Commandments in Exodus and Deuteronomy, to
"remember" and "observe" Shabbat, were understood by our
sages to mean that God revealed both texts simultaneously. Our
observance of Shabbat, the rabbis concluded, commemorates both
God's act of Creation and the Exodus from Egypt. Both themes are
recalled side by side in the Kiddush.*

*It is believed that Kiddush was originally recited in the home. Since
it was common in early Talmudic times for itinerant strangers to
have their meal in the synagogue, the wine of the Kiddush became
a prelude to their meal. Later the Kiddush was incorporated into the
Shabbat evening service.*

 ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth, whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other."

Aleinu l'shabe-ah la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha'aratzot
v'lo samanu k'mishp'hot ha'adamah,
she-lo sahm helkenu kahem, v'goralenu k'chol hamonam.

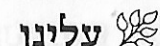
Va-anahnu kor'im u-mishta'avim u-modim
lifnei Melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: that You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever." Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yih'yeh Adonai ehad u-sh'mo ehad.

*From Rosh Hodesh Elul through Hoshana Rabbah
(in some congregations, through Yom Kippur)
Psalm 27 is recited, page 80.*

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

 עלינו

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות, ולא שמנו כמשפחות
האדמה, שלא שם חלקנו בהם, וגורלנו ככל-המונים.

ואנחנו פורעים ומשתחוים ומודים


לפני מלך מלכי המלכים הקדוש ברוך הוא,

שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים
ממעל, ושכינת עזו בגבתי מרומים. הוא אלהינו אין
עוד. אמת מלבנו, אפס זולתו, בכתוב בתורתו: וידעת
היום והשבת אל לבבך, כי יהוה הוא האלהים בשמים
ממעל ועל הארץ מתחת, אין עוד.

על כן נקודה לך יהוה אלהינו, לראות מהרה בתפארת
עזך, להעביר גלולים מן הארץ והאלילים פרות יפרתון,
לתקן עולם במלכות שדי, וכל-בני בשר יקראו בשמך,
להפנות אליך כל-רשעי ארץ. יפירו וידעו כל-יושבי
תבל, כי לך תכרע כל-ברך, תשבוע כל-לשון. לפניה
יהוה אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו,
ויקבלו כלם את-על מלכותך ותמלך עליהם מהרה
לעולם ועד, כי המלכות שלך היא ולעולמי עד תמלך
בכבוד, בכתוב בתורתך: יהוה ימלך לעלם ועד.
□ ונאמר: והיה יהוה למלך על כל-הארץ, ביום ההוא
יהיה יהוה אחד ושמו אחד.

*From Hoshana Raba through Rosh Hodesh Elul
congregations, through (יום כפור), Psalm 27 is recited,
page 80.*

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our universalist hope that someday God will be worshiped by all humanity.


MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation, with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon
u-v'hayei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'hata v'nehamata
da-amiran b'alma, v'imru amen.

**On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,*

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

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

*An English translation of the Mourner's Kaddish
may be found on page 12.*


קדיש יתום

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלְמָא
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

**On Shabbat Shuvah: שבת שובה: שבת שובה*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

 YIGDAL

*Maimonides' thirteen principles of faith state:
God is eternal. God is one, unique, with neither body
nor form. Only God is to be worshiped. God alone
created and creates all things. The words of the
prophets are true. Moses was the greatest prophet.
The source of the Torah is divine. The Torah is
immutable. God knows our deeds and thoughts.
God rewards and punishes. The Messiah will come.
God, ever loving, will resurrect the dead.*

Revere the living God, sing praises to God's name,
Both immanent and timeless, through eternity.

God's oneness is unique, no other can compare;
Unlimited and boundless is God's majesty.

No image can be seen, no form or body known;
No mortal mind can fathom God's totality.

Before creation's start, the world as yet unformed,
The living God endured in endless mystery.

The Ruler of the world! whose creatures all declare
The glory and the greatness of God's sovereignty.

God chose devoted servants, wise and faithful seers,
And showered on each one the gift of prophecy.

In Israel none arose like Moses — touched by God —
Whose visions probed the limits of humanity.

The Torah, in its truth, God granted to us all,
Which loyal servant Moses taught us faithfully.


Our God will neither change nor modify His law;
Its place remains established for eternity.

God penetrates our minds, the promptings of our hearts,
Anticipating actions that are yet to be.

God grants reward to those who lead a noble life,
While punishing transgressors sinning wantonly.

Messiah, God will send, to greet the end of days,
Redeeming all who long for God to make them free.

In love our God restores the life of all our souls —
May God be ever praised until eternity.

 יגדל

*The hymn Yigdal is based on the thirteen principles
of faith articulated by Maimonides as part of his
Commentary on the Mishnah. This poetic version
is attributed to Daniel ben Judah, who lived in Rome
in the late fourteenth century.*

נִמְצָא, וְאֵין עֵת אֶל מְצִיאֹתָיו.	יִגְדַל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִעְלָם וְגַם אֵין סוֹף לְאַחַדֹתָיו.	אֶחָד וְאֵין יְחִיד בְּיַחְדּוֹ,
לֹא נִעְרַף אֱלִיו קִדְשָׁתּוֹ.	אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף,
רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתּוֹ.	קִדְמוֹן לְכָל-דְּבַר אֲשֶׁר נִבְרָא,
יֹרֵה גְדֻלָּתּוֹ וּמְלֻכוֹתּוֹ.	הֵנוּ אֲדוֹן עוֹלָם, וְכָל-נוֹצֵר
אֶל אֲנָשֵׁי סִגְלָתּוֹ וְתַפְאֲרָתּוֹ.	שִׁפְעַב נְבוֹאָתּוֹ נִתְּנוֹ
נָבִיא, וּמַבִּיט אֶת-תְּמוֹנָתּוֹ.	לֹא קָם בְּיִשְׂרָאֵל כַּמֶּשֶׁה עוֹד
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתּוֹ.	תּוֹרַת אָמֶת נִתַּן לְעַמּוֹ אֵל
לְעוֹלָמִים לְזוֹלָתּוֹ.	לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתּוֹ
מַבִּיט לְסוֹף דְּבַר בְּקִדְמָתּוֹ.	צוּפֵה וְיֹדֵעַ סְתֵרֵינוּ,
נוֹתֵן לְרָשָׁע, רַע בְּרִשְׁעָתּוֹ.	גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
לְפִדּוֹת מַחְבֵּי קֶץ יִשׁוּעָתּוֹ.	יִשְׁלַח לְקֶץ הַיָּמִין מְשִׁיחָנוּ,
בְּרוּךְ עַדֵי עַד שֵׁם תְּהִלָּתּוֹ.	יִתֵּן אֵל בָּרַב חֶסְדּוֹ,

Yigdal Elohim hai v'yishatabah,
Ehad v'ein yahid k'yihudo,

nimtza v'ein et el metzi-uto.
ne'lam v'gam ein sof l'ahduto.

Ein lo d'mut ha-guf v'eino guf,
Kadmon l'khol davar asher nivra,

lo na'arokh elav k'dushato.
rishon v'ein reshit l'reshito.

Hino Adon olam, v'khol notzar
Shefa n'vu-ato n'tano

yoreh g'dulato u-malkhuto.
el anshei s'gulato v'tif-arto.

Lo kam b'Yisra-el k'Mosheh od
Torat emet natan l'amo El,

navi, u-mabit et t'munato.
al yad n'vi-o ne'eman beito.

Lo yahalif ha-El v'lo yamir dato
Tzofeh v'yode-a s'tareinu,

l'olamim l'zulato.
mabit l'sof davar b'kadmato.

Gomel l'ish hesed k'mif-alo,
Yishlah l'ketz ha-yamin m'shihenu,

noten l'rasha ra k'rish-ato.
lifdot m'hakei ketz y'shu-ato.

Metim y'hayah El b'rov hasdo,

barukh adei ad shem t'hilato.

On Friday or Yom Tov evenings,
the service continues, following the counting,
with Aleinu, page 51.

On Saturday night, the service continues,
following the counting, with Havdalah, page 299.

On weekday evenings (including Ḥol Ha-mo'ed Pesah),
the service continues, following the counting,
with Aleinu, page 297.

Today is _____ of the Omer.

1. הַיּוֹם יוֹם אֶחָד לְעֹמֶר.
1 day (16 Nisan, 2nd night of Pesah)
2. הַיּוֹם שְׁנֵי יָמִים לְעֹמֶר.
2 days (17 Nisan, 1st night of Ḥol Ha-mo'ed)
3. הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר.
3 days (18 Nisan, 2nd night of Ḥol Ha-mo'ed)
4. הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר.
4 days (19 Nisan, 3rd night of Ḥol Ha-mo'ed)
5. הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר.
5 days (20 Nisan, 4th night of Ḥol Ha-mo'ed)
6. הַיּוֹם שֵׁשָׁה יָמִים לְעֹמֶר.
6 days (21 Nisan, 7th night of Pesah)
7. הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שְׁבוּעַת אֶחָד לְעֹמֶר.
7 days — one week (22 Nisan, 8th night of Pesah)
8. הַיּוֹם שְׁמוֹנֶה יָמִים שֶׁהֵם שְׁבוּעַת אֶחָד וַיּוֹם אֶחָד לְעֹמֶר.
8 days — a week and one day (23 Nisan)
9. הַיּוֹם תְּשֻׁעָה יָמִים שֶׁהֵם שְׁבוּעַת אֶחָד וּשְׁנֵי יָמִים לְעֹמֶר.
9 days — a week and two days (24 Nisan)
10. הַיּוֹם עֶשְׂרֵה יָמִים שֶׁהֵם שְׁבוּעַת אֶחָד וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
10 days — a week and three days (25 Nisan)
11. הַיּוֹם אֶחָד עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַת אֶחָד וְאַרְבָּעָה יָמִים לְעֹמֶר.
11 days — a week and four days (26 Nisan)
12. הַיּוֹם שְׁנַיִם עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַת אֶחָד וְחֲמִשָּׁה יָמִים לְעֹמֶר.
12 days — a week and five days (27 Nisan, Yom Ha-shoah)
13. הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַת אֶחָד וְשֵׁשָׁה יָמִים לְעֹמֶר.
13 days — a week and six days (28 Nisan)



From the second night of Pesah until the night
before Shavuot, we stand as the Omer is counted.

The "Omer" (literally "sheaf") refers to an offering from the new barley crop, brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Pesah. Omer has come to be the name of the period between Pesah and Shavuot. By counting these days (s'firat ha-omer), we recall our people's liberation from enslavement, commemorated by Pesah — along with God's gift of Torah, commemorated by Shavuot. As we count the Omer, our hearts turn to the revelation of Torah, so essential for our spiritual sustenance. We count the days between Pesah and Shavuot to heighten our anticipation of celebrating the revelation, the event that gave meaning to our liberation and continued meaning to our existence as Jews.

הַנְּגִי מוֹכֵן וּמְזַמֵּן לְקִיָּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר, כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבֵּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת תְּמַיִמֹת תִּהְיֶינָה. עַד מַמְחֲרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם.

I am ready to fulfill the mitzvah of counting the Omer, as it is ordained in the Torah: "You shall count from the eve of the second day of Pesah, when an Omer of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days" (Leviticus 23:15-16).

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to count the Omer.

26. הַיּוֹם שֶׁשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֵר.
 26 days — three weeks and five days (11 Iyar)
27. הַיּוֹם שֶׁבַעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֵר.
 27 days — three weeks and six days (12 Iyar)
28. הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֵר.
 28 days — four weeks (13 Iyar)
29. הַיּוֹם תְּשַׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֵר.
 29 days — four weeks and one day (14 Iyar, Pesah Sheni)
30. הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנַיִם יָמִים לְעֹמֵר.
 30 days — four weeks and two days (15 Iyar)
31. הַיּוֹם אַחַד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֵר.
 31 days — four weeks and three days (16 Iyar)
32. הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.
 32 days — four weeks and four days (17 Iyar)
33. הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֵר.
 33 days — four weeks and five days (18 Iyar, Lag Ba'Omer)
34. הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֵר.
 34 days — four weeks and six days (19 Iyar)
35. הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לְעֹמֵר.
 35 days — five weeks (20 Iyar)
36. הַיּוֹם שֵׁשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֵר.
 36 days — five weeks and one day (21 Iyar)
37. הַיּוֹם שֶׁבַעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנַיִם יָמִים לְעֹמֵר.
 37 days — five weeks and two days (22 Iyar)

14. הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנַיִם שָׁבוּעוֹת לְעֹמֵר.
 14 days — two weeks (29 Nisan)
15. הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנַיִם שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֵר.
 15 days — two weeks and one day (30 Nisan, first day of Rosh Hodesh)
16. הַיּוֹם שֵׁשָׁה עָשָׂר יוֹם שֶׁהֵם שְׁנַיִם שָׁבוּעוֹת וּשְׁנַיִם יָמִים לְעֹמֵר.
 16 days — two weeks and two days (1 Iyar, second day of Rosh Hodesh)
17. הַיּוֹם שֶׁבַעָה עָשָׂר יוֹם שֶׁהֵם שְׁנַיִם שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֵר.
 17 days — two weeks and three days (2 Iyar)
18. הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם שֶׁהֵם שְׁנַיִם שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.
 18 days — two weeks and four days (3 Iyar)
19. הַיּוֹם תְּשַׁעָה עָשָׂר יוֹם שֶׁהֵם שְׁנַיִם שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֵר.
 19 days — two weeks and five days (4 Iyar)
20. הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנַיִם שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֵר.
 20 days — two weeks and six days (5 Iyar, Yom Ha-atzma'ut*)
21. הַיּוֹם אַחַד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֵר.
 21 days — three weeks (6 Iyar)
22. הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֵר.
 22 days — three weeks and one day (7 Iyar)
23. הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנַיִם יָמִים לְעֹמֵר.
 23 days — three weeks and two days (8 Iyar)
24. הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֵר.
 24 days — three weeks and three days (9 Iyar)
25. הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.
 25 days — three weeks and four days (10 Iyar)

*When 5 Iyar falls on Friday or Shabbat, Yom Ha-atzma'ut is celebrated on the preceding Thursday.

תהלים קכ"ח
שיר המעלות.

אֲשֶׁרֵי כָל־יְרֵא יְהוָה, הִהְלֵךְ בְּדַרְכָּיו. יִגְיַע כַּפְיָךְ כִּי תֹאכֵל,
אֲשֶׁרֵיךָ וְטוֹב לָךְ. אֲשַׁתְּךָ כַּגֶּפֶן פְּרִיָהּ בְּיַרְכְּתֵי בֵיתָךְ, בְּנֵיךָ
כַּשְׁתֵּלֵי זֵיתִים סָבִיב לְשַׁלְחָנְךָ. הִנֵּה כִי־כֵן יִבְרַךְ גֹּבֵר יְרֵא
יְהוָה. יִבְרַכְךָ יְהוָה מִצִּיּוֹן, וְרָאָה בְטוֹב יְרוּשָׁלַיִם כֹּל יְמֵי
חַיֶּיךָ. וְרָאָה בָנִים לְבָנֶיךָ, שְׁלוֹם עַל יִשְׂרָאֵל.

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A Song of Ascent.

Blessed are all who revere Adonai, who follow in God's ways. You shall enjoy the fruit of your labors; you shall be happy and prosper. Your wife shall be as a fruitful vine within your house, your children like olive shoots round about your table. This is the blessing of one who reveres Adonai. May Adonai bless you from Zion. May you see Jerusalem prosper all the days of your life. May you live to see children's children. May there be peace for the people Israel.

A concluding prayer:

Our personal journeys in life are marked by enslavements and liberations, revelations and promised lands. Just as we mark the approach of significant moments in our own lives, so we count such days in the life of our people. As we pause to recall our ancestors' bond with the soil, their dependence on its fertility, and their gratitude for the annual harvest of grain, we also give thanks to God for renewing for us a year of life and of blessing.

On Friday or Yom Tov evenings, continue with Aleinu, page 51.

On Saturday night, continue with Havdalah, page 299.

On weekday evenings (including Hōl Ha-mo'ed Pesah), continue with Aleinu, page 297.

38. הַיּוֹם שְׂמוֹנֶה וְשָׁלֹשִׁים יוֹם שָׁהֵם חֲמֵשֶׁה שָׁבוּעוֹת וְשֵׁשֶׁה יָמִים לְעֹמֵר.

38 days — five weeks and three days (23 Iyar)

39. הַיּוֹם תְּשַׁעָּה וְשָׁלֹשִׁים יוֹם שָׁהֵם חֲמֵשֶׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.

39 days — five weeks and four days (24 Iyar)

40. הַיּוֹם אַרְבָּעִים יוֹם שָׁהֵם חֲמֵשֶׁה שָׁבוּעוֹת וְחֲמֵשֶׁה יָמִים לְעֹמֵר.

40 days — five weeks and five days (25 Iyar)

41. הַיּוֹם אַחַד וְאַרְבָּעִים יוֹם שָׁהֵם חֲמֵשֶׁה שָׁבוּעוֹת וְשֵׁשֶׁה יָמִים לְעֹמֵר.

41 days — five weeks and six days (26 Iyar)

42. הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשֶׁה שָׁבוּעוֹת לְעֹמֵר.

42 days — six weeks (27 Iyar)

43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשֶׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֵר.

43 days — six weeks and one day (28 Iyar, Yom Yerushalayim)

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשֶׁה שָׁבוּעוֹת וְשְׁנַיִם יָמִים לְעֹמֵר.

44 days — six weeks and two days (29 Iyar)

45. הַיּוֹם חֲמֵשֶׁה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשֶׁה שָׁבוּעוֹת וְשָׁלֹשָׁה יָמִים לְעֹמֵר.

45 days — six weeks and three days (Rosh Hodesh Sivan)

46. הַיּוֹם שֵׁשֶׁה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשֶׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.

46 days — six weeks and four days (2 Sivan)

47. הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשֶׁה שָׁבוּעוֹת וְחֲמֵשֶׁה יָמִים לְעֹמֵר.

47 days — six weeks and five days (3 Sivan)

48. הַיּוֹם שְׂמוֹנֶה וְאַרְבָּעִים יוֹם שָׁהֵם שֵׁשֶׁה שָׁבוּעוֹת וְשֵׁשֶׁה יָמִים לְעֹמֵר.

48 days — six weeks and six days (4 Sivan)

49. הַיּוֹם תְּשַׁעָּה וְאַרְבָּעִים יוֹם שָׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֵר.

49 days — seven weeks (5 Sivan, Erev Shavuot)