

Shabbat Shalom í ã ù úáù

Receiving the Sabbath Bride úáù ùì á÷



Traditionally, *Kabbalat Shabbat* begins with six chapters (95 -99 and 29) from the book of Psalms (ancient songs recited in the Temple) followed by *L'chah Dodi*, and two more psalms. These songs, which precede the basic evening service, serve to spiritually prepare us for prayer. Here, we have inserted a series of modern songs for the same purpose. It is particularly popular to recite the poem *Y'did Nefesh* before the beginning of Shabbat

Bim Bam

Bim, bam, bim bim-bim bam,
 Bim bim-bim-bim bim bam.
 Shabbat shalom, Shabbat shalom,
 Shabbat Shabbat Shabbat Shabbat shalom.

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בם בם בם בם בם בם.
 בם בם בם בם בם בם.
 שַׁבַּת שְׁלוֹם. שַׁבַּת שְׁלוֹם.
 שַׁבַּת שְׁלוֹם. שַׁבַּת שְׁלוֹם.



Y'did Nefesh

Y'did nefesh Av HaRachaman, (2x)
 M'shoch av'd'cha, el r'tzon'cha, (2x)
 Yarutz avdecha, k'mo ayal
 Yish'tachaveh lai (9x)
 El mul hadar'cha.

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יְדִיד נֶפֶשׁ אָב הַרַחֲמָן. (2x)
 מְשׁוֹחַ עַבְדְּךָ. אֵל רְצוֹנְךָ. (2x)
 יָרוּץ עַבְדְּךָ. כְּמוֹ אֵיל
 יִשְׁתַּחֲוֶה לִי (9x).
 אֵל מוֹל הַדָּרֶךְ.

Soul-mate, compassionate Parent, draw Your servant to Your will. Like a deer, Your servant will run, bowing down facing Your path. (Eliezer Azkari, Sixteenth-century)



Lo Yisa Goi

Lo-yisa goi el goi cherev,
 V'lo-yil'm'du od milchamah.
Nation shall not lift sword against nation, nor ever again shall they learn for war. (Isaiah 2:4).

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לֹא-יִשָּׂא גוֹי אֶל גוֹי חֶרֶב.
 וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.



Hineih Mah Tov

Hineih mah-tov umah-na-im,
 Shevet achim gam yachad.
How good it is and how pleasant when we dwell together in unity. (Psalms 133:1)

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הִנֵּה מַה-טוֹב וּמַה-נְּעִים.
 שַׁבַּת אַחִים גַּם-יַחַד.

**Eili Eili**

Eili Eili, shelo yigameir l'olam:
Hachol v'hayam, rishrush shel hamayim,
B'rak hashamayim, t'filat ha-adam.

*Eternal, my God, I pray that these things never end:
The sand and the sea, the rush of the water,
The crash of the heaven, the prayer of the heart.*

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אֵלֵי אֵלֵי, שְׁלֹא יִגְמַר לְעוֹלָם:
הַחֹל וְהַיָּם, רִישְׁרוּשׁ שֶׁל הַמַּיִם,
בְּרַק הַשָּׁמַיִם, תְּפִלַּת הָאָדָם.



We light candles to usher in most holidays. It is traditional to use two candles on Shabbat, symbolic of the two commandments to *remember* and to *observe* Shabbat.

Candle Blessing

Baruch Atah Adonai, Eloheinu Melech ha-
olam,
asher kid'shanu b'mitzvotav v'tzivanu
l'hadlik neir shel Shabbat.

*Praised be our Eternal God, Ruler of the universe, who hallows us with mitzvot
and commands us to kindle the light of Shabbat.*

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



L'chah Dodi, a Sixteenth-century mystical poem by Shlomo Halevi Alkabetz of Safed, is sung to welcome the Sabbath Bride. It links the ordinary weekday with the holy Sabbath. We welcome the Sabbath, described here as a bride, into our lives as if we, the Jewish people, are her groom on her wedding day.

L'chah Dodi

L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.

Shamor v'zachor b'dibur echad,
Hish'mi-anu El ham'yuchad,
Adonai echad, ush'mo echad,
L'sheim ul'tif'eret v'lit'hilah.
Lik'rat Shabbat l'chu v'neil'chah,
Ki hi m'kor hab'rachah,
Meirosh mikedem n'suchah,
Sof ma-aseh b'machashavah t'chilah.

Hitor'ri, hitor'ri,
Ki va oreich! Kumi ori
Uri uri, shir dabeiri;
K'vod Adonai alayich nig'lah.

All rise and face the entrance to welcome the Sabbath Bride

Bo-i v'shalom, ateret ba'lah;

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לְכֵה דוּדֵי לְקִרְאָת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה.

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד.
הַשְּׁמִיעֵנוּ אֵל הַמִּיּוּחָד.
יְיָ אֶחָד, וּשְׁמוֹ אֶחָד.
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה.

לְקִרְאָת שַׁבָּת לְכוּ וְנִלְכֵה.
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקְדָּם נְסוּכָה.
סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה.

הִתְעוֹרְרִי. הִתְעוֹרְרִי.
כִּי בָּא אֹרְחָ! קוּמִי אוּרִי.
עוּרִי עוּרִי שִׁיר דְּבִירִי,
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

בוֹאִי בְּשָׁלוֹם עֲטוּרַת בְּעָלָה.

Gam b'simchah uv'tzoholah

גַּם בְּשִׂמְחָה וּבְצִהּלָהּ.

Toch emunei am s'gulah,
Bo-i chalah! Bo-i chalah!

תוֹךְ אֶמוּנֵי עַם סְגֻלָּה.
בוֹאֵי כְלָה! בוֹאֵי כְלָה!

My beloved, come to greet the bride; let us receive the Sabbath.

The only God caused us to hear "keep" and "remember" in one utterance; the Eternal is One and God's name is One, for honor and glory and praise.

Come, let us go to greet the Sabbath, which is the source of blessing. From its opening it is pouring as from the beginning; the end of Creation from the beginning of thought.

Wake up! Wake up! For your light has come! Rise up my light! Awake! Awake! Sing! The Eternal's glory is revealed to you!

Enter in peace, O Crown of Your husband; enter in joy and exultation. Come, O Bride! Come, O Bride! To the faithful people of the treasured nation.



Psalm 92 praises God in reference to Shabbat.

Mizmor Shir

עוֹ עוֹ אֵ

Miz'mor shir l'yom HaShabbat tov l'hodot L'Adonai,

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת טוֹב לְהַדוֹת לַיְי.

Ul'zamer l'shim'cha el'yon.

וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן.

L'hagid baboker chas'de'cha ve'emumat'cha baleilot.

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ וְאֶמוּנַתְךָ בַּלַּיְלוֹת.

Alei asor va'alei-navel alei higayon b'chinor.

עֲלֵי-עֶשׂוֹר וְעֲלֵי-נֶבֶל, עֲלֵי הַגִּיּוֹן בְּכִנּוֹר.

A song for the Sabbath. It is good to give thanks to the Eternal One, to sing hymns to Your name, O Most High! To tell of Your love in the morning and Your faithfulness in the night; to pluck the string and to sound the lute; to make the harp vibrate (Psalm 92:1-4).



SH'MA AND ITS BLESSINGS

The Bar'chu is the "call to worship" and is formally the first part of the evening service. It requires a *minyan* (ten people), calling everyone together for prayer.

Bar'chu

אַעֹא

Bar'chu et Adonai ham'vorach!

בְּרַכּוּ אֶת-יְי הַמְּבֹרָךְ!

Baruch Adonai ham'vorach l'olam va-ed!

בְּרוּךְ יְי הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

Praised be the Eternal One to whom our praise is due!

Praised be the Eternal One, to whom our praise is due now and forever!



Ma-ariv Aravim

אֵעֹא

Baruch Atah Adonai, Eloheinu Melech ha-olam,

בְּרוּךְ אַתָּה יְי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

Asher bid'varo ma-ariv aravim,

אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים.

B'choch'mah potei-ach sh'arim,

בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים.

Uvit'vunah m'shaneh itim,

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים.

Umachalif et-haz'manim, um'sadeir et-hakochovim,

וּמַחְלִיף אֶת-הַזְּמָנִים, וּמְסַדֵּר אֶת-הַכּוֹכָבִים.

B'mishm'roteihem baraki-a kir'tzono.

בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.

Borei yom valai'lah,
Goleil or mip'nei choshech v'choshech mip'nei or,
Uma-avir yom umeivi lai'lah,
umav'dil bein yom uvein lail'ah, Adonai tz'va-ot
sh'mo.
El chai v'kayam, tamid yim'loch aleinu l'olam va-ed.
Baruch Atah, Adonai, hama-ariv aravim.

בוֹרֵא יוֹם וְלַיְלָה
גוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר,
וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,
וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם. תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרֵבִים.

Praised be our Eternal God, Ruler of the universe, whose word brings on the evening twilight. With wisdom You open heaven's gates, and with understanding You make the ages pass and the seasons alternate. Your will controls the stars as they travel through the skies. You are the Creator of day and night, rolling light away from darkness and darkness from light. You cause day to pass and bring on the night, separating day from night. You command the hosts of Heaven! May the living and eternal God rule us always, to the end of time! Blessed are You Eternal One, whose word makes evening fall.



God, like a parent, showers us with love, in part by teaching us right from wrong through Torah.

Ahavat Olam

Ahavat olam beit Yisrael am'cha ahav'ta:
Torah umitzvot, chukim umish'patim otanu limad'ta.
Al ken Adonai Eloheinu, beshoch'beinu uv'kumeinu
Nasiach b'chukecha, v'nis'mach b'divrei toratecha
Uv'mitz'votecha l'olam vaed. Ki heim chayeinu
V'orech yameinu, uvahem neh'geh yomam valai'lah.
V'ahavat'cha al-tasir mimenu l'olamim!
Baruch Atah Adonai, ohev amo Yisrael.

You've loved Israel Your people with an eternal love. You have taught us Torah and Commandments, laws and judgments. Therefore, O God, when we lie down and rise up, we will discuss Your laws and rejoice in the words of Your Torah and commandments forever and ever. For they are our life and length of our days; we will meditate on them day and night. Do not remove Your love from us ever! Blessed are You Eternal One, lover of the people Israel.



The premier declaration of faith in Judaism, *Sh'ma* proclaims God's unity and eternity. There is a tradition to cover one's eyes to help concentrate.

Sh'ma

Sh'ma Yisrael: Adonai Eloheinu, Adonai echad.
Baruch sheim k'vod mal'chuto l'olam va-ed.

*Hear, O Israel: the Eternal One is our God, the Eternal One alone. (Deuteronomy 6:4)
Blessed is God's glorious majesty forever and ever.*

All are seated.

אֱהָבָה עוֹלָם

אֱהָבָה עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֱהָבָתָ:
תּוֹרָה וּמִצְוֹת. חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.
עַל כֵּן יְיָ אֱלֹהֵינוּ. בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ
נִשְׂיַח בְּחֻקֶיךָ. וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ
וְאֹרֶךְ יָמֵינוּ. וּבְהֵם נִהְגֶה יוֹמָם וְלַיְלָה.
וְאֱהָבָתְךָ אֶל-תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים!
בְּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

שְׁמַע יִשְׂרָאֵל

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ. יְיָ אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

We declare our loyalty and love for God with this Torah text, a concrete example of God's love for us as mentioned in *Ahavat Olam*. We love God with everything—

heart, soul, body, good and bad inclinations, and with more strength than we think we possess.

We pray that there not be a moment in our lives that we do not show God this love. We also hearken to our experience as slaves in Egypt and remember that we could find freedom.

V'ahavta eit Adonai Elohecha
 b'chol l'vav'cha uv'chol naf'sh'cha, uv'chol m'odecha.
 V'hayu had'varim ha-eileh
 Asher Anochi m'tzav'cha hayom al-l'vavecha.
 V'shinantam l'vanecha v'dibarta bam
 B'shiv't'cha b'veitecha uv'lecht'cha vaderech
 Uv'shoch'b'cha uv'kumecha.
 Uk'shartam l'ot al yadecha
 V'hayu l'totafot bein einecha.
 Uch'tav'tam al m'zuzot beitecha uvish'arecha.

L'ma-an tizk'ru va-asitem et kol mitz'votai
 Vih'yitem k'doshim l'Eloheichem. Ani Adonai
 Eloheichem asher hotzeiti et'chem me'erezt Mitz'rayim
 Lih'yot lachem l'Elohim. Ani Adonai Eloheichem.

You shall love your Eternal God with all your heart, with all your soul, and with all your might.

And all these words, which I command you on this day, shall be upon your heart.

And you shall teach them diligently to your children. And you shall speak of them when you sit in your house,

When you walk by the way, and when you lie down, and when you rise up.

And you shall bind them for a sign upon your hand. And they shall be for frontlets between your eyes.

And you shall write them on the doorposts of your house and upon your gates. (Deuteronomy 6:5-9)

So that you will remember and do all My commandments and be holy to your God.

I am your Eternal God who led you out of Egypt to be your God. I am your Eternal God (Numbers 15:40-41).



After freedom from slavery, our people sang these words at the Sea of Reeds (Red Sea) to celebrate their freedom (Exodus 15). Today, we sing them to conjure images of our own future redemption and freedom. We imagine a day when the world will be perfected.

Mi Chamocha

Mi chamochah ba-eilim Adonai? Mi-kamochah,
 Ne'dar bakodesh, nora t'hilot, oseh feleh?

Who is like You, Eternal One, among the gods? Who is like You, majestic in holiness, awesome in splendor, doing wonders? (Exodus 15:11)

Malchutcha ra'u vanecha, bokei'a yam lifnei Mosheh;
 Zeh Eilil! anu v'am'ru:

Adonai yim'loch l'olam va'ed!

Your children witnessed Your sovereignty, splitting the sea before Moses. "This is my God!" They spoke up and said, "The Eternal One will rule forever and ever!" (Exodus 15:11,18)

V'ne-emar: Ki-fadah Adonai et-Ya-akov, ug'alo miyad
 chazak mimenu." Baruch Atah, Adonai, ga-al Yisrael.

It is said: the Eternal One rescued Jacob and redeemed him from the hand of one stronger than ourselves (Jeremiah 31:11). Blessed are You Eternal One, redeemer of Israel.

וְאֶהְבֶּתְּ אֶת יְיָ אֱלֹהֶיךָ
 בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ.
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ.
 וְשִׁנַּנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָם.
 בְּשֹׁבְתְךָ בְּבֵיתְךָ וּבְלִכְתּוֹךָ בַּדֶּרֶךְ
 וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
 וְקִשְׂרְתָם לְאָזְנוֹת עַל-יְדֶיךָ
 וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.
 וְכָתַבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
 וְהָיִיתֶם קְדוֹשִׁים לֹאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם
 לְהָיוֹת לְכֶם לֹאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

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מִי-כַמּוֹכָה בָּאֱלֹהִים. יְיָ? מִי כַמּוֹכָה,
 נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתוֹ, עֹשֶׂה פִלְאָ?

מְלִכּוּתְךָ רָאוּ בְנֵיךָ, בּוֹקַעַת יָם לְפָנַי מִשָּׁה;
 זֶה אֱלֹהֵי! עָנוּ וְאָמְרוּ:
 יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

וְנֹאמַר: כִּי-פָדָה יְיָ אֶת-יַעֲקֹב, וַיִּגְאֹל מִיַּד
 חֲזַק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ, גֹּאֵל יִשְׂרָאֵל.



We ask God to protect us while we sleep. Sleep is “1/60 of death” (Brachot 57b), our most fragile state. Like a *sukkah* shelters a field worker at night, we ask God to “shelter” us at night.

Hashkiveinu

U'ros aleinu sukkat sh'lomecha.
Baruch Atah Adonai, haporeis sukkat shalom aleinu, v'al-kol-amo-Yisrael v'al Yerushalayim.

Spread over us a shelter of Your peace.

Blessed are You Eternal One, Who spreads a shelter of peace over us, over all the people Israel, and over Jerusalem.

וְאֵל

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



We seek to emulate God, who rested on the seventh day, by making Shabbat a holy day of rest.

V'shamru

V'sham'ru v'nei-Yisrael et haShabbat,
La-asot et-haShabbat l'dorotam b'rit olam.
Beini uvein b'nei Yisrael ot hi l'olam,
Ki sheishet yamim asah Adonai
Et-hashamayim v'et-ha-aretz,
Uvayom hash'vi-i shavat vayinafash.

The children of Israel shall keep the Shabbat, observing Shabbat as an eternal covenant for all generations. It is a sign forever between Me and the people of Israel, for the Eternal One made the heavens and earth in six days, but on the seventh day, God rested and was refreshed. (Exodus 31:16 -17)

וְאֵל

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת.
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדוֹרוֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעֹלָם.
כִּי-שִׁשִּׁת יָמִים עָשָׂה יְיָ
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.



Serving to break up sections of the service, the *Chatzi Kaddish* declares God's sovereignty and authority over the world. Sometimes called the Half (*Chatzi Kaddish*) because it is shorter than other *Kaddish* prayers, it is usually led responsively by the prayer leader, hence its name. Every *Kaddish* is a doxology, or a statement of praise to God.

Reader's Kaddish

Yit'gadal v'yit'kadash sh'meih raba:
 B'alma di-v'ra chi'rutei,
 V'yam'lich mal'chutei, b'chayeichon
 Uv'yomeichon uv'chayei d'chol-beit Yisrael,
 Ba-agala uviz'man kariv, v'im'ru: Amen.

Y'hei sh'meih raba m'varach
 l'alam ul'al'mei al'maya.

Yit'barach v'yish'tabach v'yit'pa-ar
 V'yit'romam v'yit'nasei,
 V'yit'hadar v'yitaleh v'yit'halal sh'meih d'kud'sha,
 B'rich hu, l'eila min-kol-bir'chata v'shirata,
 Tush'b'chata v'nechemata da-amiran b'al'ma
 V'imru: Amen.

May God's great name be extolled and sanctified in the world that God created at will. May God's authority rule in our lives and days and in the life of all Israel, now and in coming times, and let us say: Amen.

May God's great name be praised forever and ever.

May the name of the Holy One, Blessed be God, be blessed, praised, honored, elevated, carried high, glorified, raised, and rejoiced, who is above all the blessings and songs, praises and adorations that we utter in the world.

And let us say: Amen.



All rise

AMIDAH אָמֵן

The *Amidah* (Standing Prayer), begins with three blessings of praise. *Avot v'Imahot*, the first, extols God's greatness and reminds God of our *z'chut avot*, the merit of our ancestors, through whom we hope to be seen as worthy of good things as well. Traditionally, the evening *Amidah* is recited silently.

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

Eternal God, open my lips, that my mouth may declare Your glory (Psalms 51:17).

1. Avot v'Imahot

Baruch Atah Adonai, Eloheinu v'Elohei avoteinu
 V'Imoteinu, Elohei Avraham, Elohei Yitzchak,
 V'Elohei Ya-akov. Elohei Sarah, Elohei Rivkah,
 Elohei Leah, v'Elohei Rachel. Ha-El hagadol
 Hagibor v'hanora, El elyon. Gomeil chasadim
 Tovim, v'koneih hakol, v'zocheir chasdei avot
 V'imahot, umeivi g'ulah liv'nei v'neihem, l'ma-an
 Sh'mo b'ahava.

אָמֵן

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא:
 בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
 וְיַמְלִיךְ מַלְכוּתָהּ. בְּחַיֵּיכוּן
 וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל.
 בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרוֹמֵם וְיִתְנַשֵּׂא.
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא
 בְּרִיךְ הוּא. לְעֵלְא מִן-כָּל-בְּרִכְתָּא וְשִׁירָתָא.
 תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרֵן בְּעֵלְמָא.
 וְאָמְרוּ: אָמֵן.

אָדְנֵי שְׁפָתַי תִּפְתָּח. וּפִי יַגִּיד תְּהִלָּתְךָ.

אָמֵן

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאִמּוֹתֵינוּ אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק.
 וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה. אֱלֹהֵי רִבְקָה.
 אֱלֹהֵי לֵאָה. וְאֱלֹהֵי רַחֵל. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים
 טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת
 וְאִמּוֹת. וּמְבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם.
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Melech ozeir umoshia umagein.
Baruch Atah Adonai, magen Avraham v'ezrat Sarah.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה, יְיָ, מַגֵּן אַבְרָהָם וְעֹזֵר שָׂרָה.

Blessed are You, Eternal our God and God of our forefathers and foremothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, God of Leah and God of Rachel; the great, powerful, and awesome God, God exalted, who bestows good and kindness and controls everything, Who remembers the kindnesses of our forefathers and foremothers, and who with love brings redemption to their children's children for the sake of Your name; Ruler, Helper, Savior, and Protector. Blessed are You, Eternal One, Shield of Abraham and Protector of Sarah.

The second *Amidah* blessing gives examples of the wondrous daily acts of loving-kindness bestowed upon us. God helps those crushed in spirit and even body.

2. G'vurot

Atah gibor l'olam, Adonai, m'chayeih hakol atah,
Rav l'hoshi-a. M'chalkel chayim b'chesed,
M'chayeih hakol b'rachamim rabim.
Somech noflim, v'rofe cholim, umatir asurim,
Um'kayeim emunato lisheinei afar.
Mi chamocha ba-al g'vurot, umi domeh lach,
Melech meimit um'chayeh umatzmiach
y'shuah?
V'ne-eman atah l'hachayot hakol.
Baruch Atah Adonai, m'chayeh hakol.

You are eternally mighty, O God; You give life to everything, great is Your ability to save! With kindness You sustain the living, with great compassion give life to all, helping the fallen and healing the sick; bringing freedom to the restrained and keeping faith with those who sleep in the dust. Who is like You, Master of Might, and Who is like You, O Ruler who causes death and life and the birth of salvation? You faithfully give life to all. Blessed are You Eternal One, giving life to all.

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אַתָּה גִּבּוֹר לְעוֹלָם. אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה.
רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים.
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת. וּמִי דוֹמֶה לָךְ.
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה?
וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.
בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל.

The third blessing focuses on God's holiness and our desire to act in a "holy" manner.

3. K'dushat HaShem-God is holy; contemplate that which is holy.

Atah kadosh v'shimcha kadosh
Uk'doshim b'chol-yom y'hal'lucha, Selah!
Baruch Atah Adonai, ha-El hakadosh.

*You are holy, Your name is holy, and holy ones shall praise You every day: ,elah!
Blessed are You Eternal One, the holy God.*

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אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים בְּכָל-יוֹם יְהַלְלוּךָ. סְלָה!
בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

On Shabbat and holidays, a fourth blessing replaces the thirteen intermediary prayers found in the weekday *Amidah*, and is called *K'dushat Hayom*, or "The holiness of the day." Unlike the weekdays, we refrain from petitioning God on Shabbat, both as a recognition that it is God's day of rest and because Shabbat is a taste of the world to come (*olam ha-ba*), the utopian future, when our needs will all be met and we will no longer need to ask God to fulfill them.

4. K'dushat Hayom

Atah kidash'ta et-yom hash'vi-i lish'mecha:
Tach'lit ma-aseih shamayim va-aretz,
Uveirach'to mikol hayamim v'kidash'to
Mikol-haz'manim, v'chein katuv b'Toratecha:
You sanctified the seventh day for Your Name; the completion of the acts of creating the heavens and earth. You blessed it more than other days, sanctified it more than other times. Thus is read in Your Torah:
Vay'chulu hashamayim v'ha-aretz v'chol tz'va'am.
Vay'chal E-lohim bayom hash'vi-i,
M'lachto asher asah.
Vayish'bot bayom hash'vi-i
Mikol m'lachto asher asah.
Vay'vareich Elohim et yom hash'vi-i vaykadeish oto.
Ki vo shavat mikol m'lach'to
Asher-bara Elohim la-asot.

The heavens, the earth, and all their hosts were finished. God finished the work on the seventh day which was done, and rested on the seventh day from all the work done. God blessed the seventh day and sanctified it, for on it God rested from all the work that God had created to do (Gen. 2:1-3).

Eloheinu v'Elohei avoteinu v'imoteinu,
R'tzeih vim'nuchateinu. Kad'sheinu b'mitz'votcha,
V'tein chel'keinu b'Toratecha. Sabeinu mituvecha,
V'sam'cheinu bishu-atecha, v'taheir libeinu
L'ov'd'cha be-emet. V'han'chileinu, Adonai Eloheinu,
B'ahavah uv'ratzon Shabbat kod'shecha
v'yanuchu vah Yisrael m'kad'shei sh'mecha.
Baruch Atah Adonai, m'kadeish haShabbat.

Our God and God of our ancestors, may our rest be acceptable. Sanctify us with Your mitzvot and place our share in Your Torah. Satisfy us with Your goodness, and make us joyous with Your salvation, and purify our hearts to serve You truthfully. O Adonai our God, give us a heritage of Your holy Sabbath out of love and divine will, that Israel, the sanctifiers of Your name, will rest. Blessed are You, EternalOne, who sanctifies the Sabbath.

Blessings 5 – 7 are found in every *Amidah*. *Avodah* shows how our prayer replaced the sacrificial system in the Temple. Priests at the end of their sacrifice would ask God to accept their labors; so too we pray for acceptance of our prayer.

5. Avodah - Receive our prayers.

R'tzeih, Adonai Elohienu, b'am'cha Yisrael, ut'filatam
B'ahavah t'kabeil, ut'hi l'ratzon tamid avodat
Yisrael amecha. Eil karov l'chol-kor'av p'neih el
Avadecha v'chaneinu. Sh'foch ruchacha aleinu.

Be favorable, Adonai our God, toward Your people Israel, and receive their prayers with love. May the worship of Israel Your people always be acceptable. God is near to all who call out. Turn to Your servants and be gracious to us. Pour out Your spirit upon us.

וְ אֱלֹהֵינוּ וְ אֱלֹהֵי אֲבוֹתֵינוּ וְ אִמּוֹתֵינוּ.

אֶתְּךָ אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ וְ אִמּוֹתֵינוּ
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וּבִרְכָתְךָ מִכָּל הַיָּמִים וְקִדְשָׁתְךָ
מִכָּל-הַזְּמַנִּים. וְכֵן בְּתוֹב בְּתוֹרָתְךָ:
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי.
מִלְאֲכֹתוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלָאֲכֹתוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ.
כִּי בּוֹ שָׁבַת מְכָל-מְלָאֲכֹתוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְ אֱלֹהֵי אֲבוֹתֵינוּ וְ אִמּוֹתֵינוּ.
רְצֵה בְּמִנּוּחֵינוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ.
וּתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ מִטוֹבְךָ.
וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ. וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ. יְיָ אֱלֹהֵינוּ.
בְּאַהֲבָה וּבְרַצוֹן שָׁבַת קִדְשֶׁךָ
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ מִקִּדְשׁ הַשָּׁבַת.

אֱלֹהֵינוּ

רְצֵה. יְיָ אֱלֹהֵינוּ. בְּעֶמְךָ יִשְׂרָאֵל. וּתְכַלְתֶּם
בְּאַהֲבָה תְּקַבֵּל. וּתְהִי לְרַצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל-קוֹרְאָיו פְּנֵה אֶל
עַבְדֶּיךָ וְחַנּוּנוֹ. שְׂפוֹךְ רוּחְךָ עָלֵינוּ.

Rosh Chodesh is the beginning of the month and is marked by a new moon. We offer a special prayer that just as the moon reappears out of the darkness, so may God reappear in our lives during our darkest times.

On Rosh Chodesh Add:

Eloheinu v'Elohei avoteinu v'imoteinu, ya-aleh, v'yavo, V'yizacher zich'roneinu v'zich'ron kol-am'cha beit Yisrael L'fanecha, l'tovah l'chein, l'chesed ul'rachamim, l'chayim Ul'shalom b'yom Rosh HaChodesh hazeh.

Zoch'reinu, Adonai Eloheinu, bo l'tovah. Amen. אָמֵן.
 Ufok'deinu vo liv'rachah. Amen. אָמֵן.
 V'hoshiyeinu vo l'chayim. Amen. אָמֵן.

Our God and God of our ancestors, may our existence be raised, come up and be remembered, along with the memory of all Your people Israel, for goodness, grace, kindness and compassion, for life and for peace on this New Moon.

Remember us today, Adonai our God, for well-being.

Visit us on this day with blessing.

Save us on this day with life.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. יַעֲלֶה, יָבֵא.
 וְיִזְכֹּר זְכוֹרֵנוּ וְזְכוֹרוֹן כָּל-עַמֶּךָ בַּיּוֹם.
 יִשְׂרָאֵל לְפָנֶיךָ. לְטוֹבָה לְחַן. לְחֶסֶד וּלְרַחֲמִים.
 לְחַיִּים וּלְשָׁלוֹם בְּיוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה.
 זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה.
 וּפְקֹדֵנוּ בּוֹ לְבְרָכָה.
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

Amen.

Amen.

Amen.

V'techezenah eineinu b'shuv'cha l'Tzion b'rachamim.

Baruch Atah Adonai, hamachazir sh'chinato l'tzion.

May our eyes gaze upon your return to Zion with mercy. Blessed are You, Eternal One, whose Presence returns to Zion.

וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

We express our gratefulness here for our lives, daily miracles, and all the gifts bestowed upon us. Just as a subject bows to a ruler before taking leave of his or her presence, so do we bow in reverence, once at the beginning and once at the end of this blessing.

6. Hoda'ah

Modim anach'nu lach, sha'atah hu Adonai Eloheinu

v'Elohei avoteinu v'imoteinu l'olam va-ed.

Tzur chayeinu, magein yish'einu, Atah hu

L'dor vador. Nodeh l'cha un'sapeir t'hilatecha,

Al-chayeinu ham'surim b'yadecha, v'al-nish'moteinu

Hap'kudot lach, v'al-nisecha sheb'chol-yom imanu,

V'al-nif'lotecha v'tovotecha sheb'chol-eit,

Erev vavoker v'tzoharayim. Hatov:

Ki lo-chalu rachamecha v'ham'racheim:

Ki-lo tamu chasadecha, mei-olam kivinu lach.

We acknowledge You, for You are our God and the God of our ancestors forever and ever. You are the Rock of our life, the Protector of our salvation for each and every generation. We are thankful to You and sing Your praises: for our lives, which are delivered into Your hands, and for our souls, which are under Your auspices, and for Your miraculous activities, which are with us daily, and for Your wonders and acts of goodness of every time, evening morning and afternoon. The Good One, for Your compassion never ceases. The Compassionate One, for your kindness never fails. We have hoped for You eternally.

V'al kulam yit'barach v'yit'romam shim'cha,

Mal'keinu, tamid l'olam va-ed. V'chol hachayim

Yoducha Selah, vihal'lu et shim'cha be-emet,

Ha-El y'shuateinu v'ezrateinu Selah. Baruch Atah

Adonai, hatov shim'cha ul'cha na-eh l'hodot.

For all these things, may Your name be praised and exalted, O Ruler, always and forever. Let all who live thank you, Selah, and praise your name in truth, O God, our Savior and Helper, Selah. Blessed are You Eternal one, whose name is good, and to whom it is befitting to give thanks.

וְעַל כָּל־מַלְכֵנוּ יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ.
 מְלָכֵנוּ תָמִיד לְעוֹלָם וָעֶד. וְכָל הַחַיִּים
 יוֹדוּךָ סֵלָה. וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֱמֶת.
 הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה בְּרוּךְ אַתָּה
 יְיָ הַטוֹב שִׁמְךָ וְלֹךְ נֶאֱדָה לְהוֹדוֹת.

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מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.
 צוּר חַיֵּינוּ. מָגֵן יִשְׁעֵנוּ. אַתָּה הוּא
 לְדוֹר וָדוֹר. נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ.
 עַל-חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ. וְעַל-נְשָׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ. וְעַל-נְסִיךְ שְׁבָכָל-יוֹם עִמָּנוּ.
 וְעַל-נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל-עֵת.
 עָרַב וּבִקֵּר וְצָהַרְתָּ. הַטוֹב:
 כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם:
 כִּי-לֹא תָמוּ חַסְדֶיךָ. מֵעוֹלָם קוֹיָנוּ לָךְ.

7. Shalom Rav

Shalom rav al-Yisrael am'cha tasim l'olam,
 Ki Atah hu Melech Adon l'chol-hashalom.
 V'tov b'einecha l'vareich et-am'cha Yisrael
 B'chol-eit uv'chol-sha'ah bish'lomecha.
 Baruch Atah Adonai,
 Ham'varech et-amo Yisrael bashalom.

Put forth an abundance of peace upon Israel, Your people; You are Ruler and Master of all the peace. May it be good in your eyes to bless Your people Israel at all times and every hour with Your peace. Blessed are You Eternal One, who blesses Israel with peace.

As with the introductory sentence to the *Amidah*, we now return to the singular in our prayer. While we make our prayers communal, there is a place in our prayers for individual communications with God. **This can be a moment to meditate on one's own life.**

Elohai N'tzor

Elohai, n'tzor l'shoni meira, us'fatai midabeir
 Mir'mah. V'lim'kal'lai nafshi tidom,
 V'nafshi ke-afar lakol tih'yeh.
 P'tach libi b'Toratecha, uv'mitz'votcha tir'dof
 Nafshi. V'chol-hachosh'vim alai ra-ah,
 m'heirah hafar atzatom
 V'kal'keil machashav'tam. Aseih l'ma'an sh'mecha,
 Aseih l'ma-an y'minecha, aseih l'ma-an k'dushatecha,
 Aseh l'ma-an Toratecha.
 L'ma-an yechal'tzun y'didecha,
 Hoshi-ah y'min'cha va-aneini.

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, that I may hasten to do Your mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may rejoice. (based on B'rachot 18a by Mar ben Rabina)

Yih'yu L'ratzon

Y'hiyu l'ratzon im'rei-fi v'hegyon libi l'fanecha,
 Adonai, tzuri v'go-ali.

May the words of my mouth and the meditations of my heart be acceptable to You, O God, my Rock and my Redeemer. (Psalms 19:15)

Oseh Shalom

Oseh shalom bim'romav, hu ya-aseh shalom
 Aleinu v'al-kol-Yisrael, v'imru: Amen.

May the Maker of peace in the high places make peace descend upon us and upon all Israel, and let us say: Amen.

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שְׁלוֹם רַב עַל-יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם.
 כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל
 בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת-עַמּוֹ
 יִשְׂרָאֵל בְּשָׁלוֹם.

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אֱלֹהֵי נִצְר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדַּבָּר
 מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם.
 וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.
 פְּתַח לִבִּי בְּתוֹרַתְךָ. וּבְמִצְוֹתֶיךָ תִּרְדּוּף
 נַפְשִׁי; וְכָל-הַחֹשֶׁשִׁים עָלַי רַעָה.
 מְהֵרָה הַפֵּר עֲצָתְךָ
 וְקַלְקַל מַחֲשַׁבְתְּךָ. עֲשֵׂה לְמַעַן שְׁמֶךָ.
 עֲשֵׂה לְמַעַן יִמְנָגְךָ. עֲשֵׂה לְמַעַן קְדֻשַׁתְךָ.
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ.
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

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יְהִיו לְרָצוֹן אִמְרֵי-פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ.
 יְיָ צוּרִי וְגֹאֲלִי.

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עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם
 עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.



D'VAR TORAH



We ask for strength for those in need of spiritual and physical healing. This prayer is traditionally recited only when the Torah is read, but since the Friday night service is the “main” service in most Reform congregations, many include it here.

Mi Shebeirach - For Healing

עֹשֶׁת אֱ

Mi shebeirach avoteinu M'kor hab'rachah l'imoteinu. מי שִׁבְרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.
May the Source of strength, who blessed the ones before us,
Help us find the courage to make our lives a blessing, and let us say, Amen.

Mi shebeirach imoteinu M'kor habrachah l'avoteinu. מי שִׁבְרַךְ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.
Bless those in need of healing with *r'fuah sh'leimah*,
The renewal of body, the renewal of spirit, and let us say, Amen. (words by Debbie Friedman)



All rise

We acknowledge Israel's distinct position in the world. The Jewish people accept the one God, Creator of all. We look to share this quality with all peoples of the world who will one day recognize the redemptive qualities of believing in the one God.

Aleinu

אֱלֹהֵינוּ

Aleinu l'shabei-ach la-Adon hakol, lateit g'dulah
L'yotzer b'reishit, shelo asanu k'goyei ha-aratzot,
Velo samanu k'mishp'chot ha-adamah; shelo sam
Chelkeinu kahem, v'goraleinu k'chol-hamonam. Va-
Anachnu kor'im umish'tachavim umodim lif'nei
Melech Mal'chei haM'lachim, haKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא
שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה; שְׁלֹא שָׁמ
חֲלָקְנוּ כָהֶם. וְגוֹרְלָנוּ כְּכֹל-הַמּוֹנֵם.
וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי
מֶלֶךְ מְלָכֵי הַמְּלָכִים. הַקָּדוֹשׁ בְּרוּךְ הוּא.

It is our duty to praise the Master of all, to offer greatness to the fashioner of creation, who has not made us like the nations of the land and who has not placed us like the families of the earth, who has not placed our portion with them, nor our lot with all their multitudes. We bow and prostrate and acknowledge the Ruler, Ruler of Rulers, the Holy One of Blessing.

Shehu noteh shamayim v'yoseid aretz,
Umoshav y'karo bashamayim mima-al,
Ush'chinat uzo b'gov'hei m'romim.
Hu Eloheinu, ein od. Emet
Mal'keinu, efes zulato, kakatuv b'Torato: V'yada'ta
Hayom v'hasheivota el-l'vavecha, ki Adonai Hu
Ha'Elohim bashamayim mima-al v'al ha-aretz
Mitachat, ein od.

שְׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ.
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת
מֵלְכֵנוּ. אֶפֶס זוֹלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ: וַיֵּדַעְתָּ
הַיּוֹם וְהִשְׁבַּתְתָּ אֶל-לִבְבְּךָ. כִּי יְיָ הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
מִתַּחַת. אֵין עוֹד.

V'ne-emar: v'hayah Adonai l'Melech al-kol-ha-aretz;
Bayom hahu yih'yeh Adonai echad, ush'mo echad!

וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ;
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד. וְשְׁמוֹ אֶחָד!

God stretches out the heavens and establishes the earth. (Isaiah 51:13) You are our God; there is none else. In truth You alone are our Sovereign God, as it is written in the Torah: Know this day and place it in your heart that the Eternal One is God in the heavens above and on the earth below; there is none else (Deuteronomy 4:39). And it has been said: The Eternal One shall rule over all the earth; On that day the Eternal shall be One and God's name shall be One (Zechariah 14:9).



Mourner's Kaddish

אֱלֹהֵינוּ יְיָ

This prayer assures mourners that death is not the end. God remains a source of strength even as one struggles through difficult times. *Kaddish* entails interaction between mourners and their community, reminding them not to retreat from society because of emotional distress. *Kaddish* takes the form of a doxology, a liturgical praise of God.

We recall the loved ones whom death has recently taken from us.

**We remember those whose names were mentioned,
those whose names remain in our thoughts,
and all those for whom there is no one left to say *Kaddish*.**

Loving God, we praise Your name:

Yit'gadal v'yit'kadash sh'meih raba.

B'alma di-v'ra chir'uteih, v'yam'lich mal'chuteih

B'chayeichon uv'yomeichon uv'chayei d'chol beit

Yisrael, ba-agala uviz'man kariv, v'im'ru: Amen.

Y'hei sh'meih raba m'vorach l'alam ul'almei al'maya.

Yit'barach v'yish'tabach v'yit'pa-ar v'yit'romam

V'yit'nasei v'yit'hadar v'yit'aleh v'yit'halal sh'meih

D'kud'sha, B'rich Hu, l'eila min-kol-bir'chata

V'shirata tush'b'chata v'nechemata da-amiran

B'alma, v'imru: Amen.

Y'hei sh'lama raba min-sh'maya v'chayim aleinu

V'al-kol-Yisrael, v'im'ru: Amen.

Oseh shalom bim'romav, Hu ya-aseh shalom

Aleinu v'al-kol-Yisrael, v'imru: Amen

Let the glory of God be extolled and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen. Let God's great name be praised for ever and ever. Beyond all praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen. For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen. May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.

**May the Source of peace send peace to all who mourn
and comfort to all who are bereaved. Amen.**

All are seated.



יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא.

בְּעֵלְמָא דִּי-בְרָא כְרַעוּתֵיהּ. וְיִמְלִיף מַלְכוּתֵיהּ

בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית

יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם.

וְיִתְנַשֵּׂא. וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ

דְּקוּדְשָׁא. בְּרִיף הוּא. לְעֵלְא מִן-כָּל-בְּרַכְתָּא

וְשִׁירְתָּא. תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאִמְרִין

בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עֲלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם

עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

Adon Olam

Adon Olam is a traditional *piyut*, or liturgical poem, attributed to R. Solomon ibn Gabirol (Eleventh-century Spain).

Adon olam, asher malach, b'terem kol-y'tzir niv'ra,
L'eit na-asah v'cheftzo kol, azai Melech sh'mo
nik'ra.

V'acharei kich'lot hakol, l'vado yim'loch nora,
V'hu hayah, v'hu hoveh, v'hu yih'yeh b'tif'arah.

V'hu echad, v'ein sheini l'ham'shil lo, l'hach'birah,
B'li reisheet, b'li tach'lit, v'lo ha'oz v'hamis'ra.

V'hu Eili, v'chai go-ali, v'tzur chev'li b'eit tzarah,
V'hu nisi umanos li, m'nat kosi b'yom ek'ra.

B'yado af'kid ruchi, b'eit ishan v'a-irah,
V'im-ruchi g'viyati, Adonai li, v'lo ira.

דוֹן עוֹלָם, אֲשֶׁר מַלְאךְ, בְּטֶרֶם כָּל-יִצְרֵר נִבְרָא.
א

לְעֵת נַעֲשֶׂה בְחַפְצוֹ כֹּל, אַזֵּי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל, לְבָדוֹ יִמְלֹךְ נוֹרָא,
וְהוּא הָיָה, וְהוּא הוֹה, וְהוּא יִהְיֶה בְּתִפְאַרָה.

וְהוּא אֶחָד, וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה,
בְּלִי רֵאשִׁית, בְּלִי תַכְלִית,
וְלוֹ הֶעֱזַ וְהַמְשִׁירָה.

וְהוּא אֵלֵי, וְחִי גְאֻלִּי, וְצוֹר חֲבָלֵי בְעֵת צָרָה,
וְהוּא נְסִי וּמְנוֹס לִי, מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאַעִירָה,
וְעַם-רוּחִי גְוִיִּתִי, יְיָ לִי, וְלֹא אֵיֶרָא.

You are the Eternal God, who reigned before any being had been created; when all was done according to Your will, already then You were Sovereign. And after all has ceased to be, still You reign in solitary majesty; You were, You are, You will be in glory. And You are One; none other can compare to You or consort with You; You are without beginning, without end; You alone are power and dominion. And You are my God, my living Redeemer, my Rock in time of trouble and distress; You are my banner and my refuge, my benefactor when I call on You. Into Your hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also: You are with me, I shall not fear.



Hal'luyah

Va'anachnu n'vareich Yah mei-atah v'ad-olam
hal'luyah

We shall bless God now and forever. Halleluyah! (Psalm 115:18)

אֱלֹהֵינוּ

וְאֶנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ.



Kol Han'shamah

Kol han'shamah t'haleil Yah, hal'luyah.

Let every soul praise God. Halleluyah! (Psalm 150:6)

אֵי הַלְלוּ

כֹּל הַבְּשָׂמָה תְהַלֵּל יְיָ, הַלְלוּיָהּ.



Shehecheyanu

Baruch Atah Adonai Eloheinu Melech ha-olam,
Shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.

*Blessed are You Eternal One, our God and Ruler of time and space,
who has kept us alive, sustained us, and allowed us reach this point in time.*

אֱלֹהֵינוּ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיֵּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמַּן הַזֶּה.

Shabbat Shalom