Mishkan T'filah

A Reform Siddur

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Hineih Mah Tov

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

How good and how pleasant it is that brothers and sisters dwell together.

(Psalm 133:1)
Baruch atah, Adonai Eloheinu, Melech haolam, asher kid’shanu b’mitzvotav, v’tzivanu l’hadlik ner shel Shabbat.

Blessed are you, Adonai our God, Sovereign of the universe, who hallows us with mitzvot, commanding us to kindle the light of Shabbat.

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

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

Shamor v’zachor b’dibur echad,
hishmianu El ham’yuchad,
Adonai echad ush’mo echad,
l’shem ul’tiferet v’lithilah.

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

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

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

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

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

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

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

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. The first eight verses are arranged acrostically according to the author’s name (וֹלַחְמוֹ שֶׁמֶנָּא).
Kabbalat Shabbat

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

Hitor'ri, hitor'ri,
ki va oreich, kumi ori,
uri uri shir debeiri,
k'vod Adonai alayich niglah.

Lo teivoshi v'lo tikalmi,
mah tishtochachi umah tehemi,
bach yechesu aniyei ami,
v'nivn'rah ir al tilah.

V'hayu lim'shisah shosayich,
v'rachaku kol m'valayich,
yasis alayich Elohayich,
kimsos chatan al kalah.

Yamin usmol tifrotzi,
v'et Adonai taaritzi,
al yad ish ben partzi,
v'nism'chah v'nagilah.

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

Bo-i v'shalom ateret ba'lah,
gam b'simchah u'vezoholah,
toch emunei am s'gulah,
bo-i chalah, bo-i chalah.

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

For those who choose: When the congregation reaches the last verse, beginning Bo-i v'shalom, Enter in peace, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.
The Шма is one of the prayers one may recite in any language. M. Sotah 7:1

For those who choose: The prayer leader at the word בָּרוּךְ (the call to worship) bends the knees and bows from the waist, and at אֲדֹנָי stands straight. ברוך אדונֵי Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.
Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

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

Blessed is God’s glorious majesty forever and ever.

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


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

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

"לִלְעַמֵּצְיָהוּ וּמְשֵׁיחָם אֲלֵהִים אַתָּה הַאֲלָלְחָיָם"
Adonai Eloheichem EMET.

For those who choose: At the end of the Sh’mah, after the words שָׁמַע יִתְנָה אָלָלְחָיָם Adonai Eloheichem, the word רַעֲשֵׁית emet ("true") is added as an immediate affirmation of its truth.

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

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

7
**Mi Chamochah** ba-eilim, Adonai!

Mi kamochah nedar ba-kodesh,
nora t’hilot, oseih fele!

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

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

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

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

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

Baruch atah, Adonai, gaal Yisrael.
**THE PEOPLE OF ISRAEL** shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It is a sign for all time between Me and the people of Israel. For in six days Adonai made heaven and earth, and on the seventh day God ceased from work and was refreshed.

**YISM’CHU** v’malchut’cha
shomrei Shabbat v’korei oneg.
Am m’kad’shei shvi-i,
kulam yish’u v’yitangu mituvecha.
V’hashvi-i ratzita bo v’kidashto,
chemdat yamim oto karata,
zeicher l’maseh v’reishit.

**THOSE WHO KEEP SHABBAT** by calling it a delight will rejoice in Your realm.
The people that hallow Shabbat will delight in Your goodness.
For, being pleased with the Seventh Day, You hallowed it as the most precious of days, drawing our attention to the work of Creation.

**V’SHAMRU V’NEI YISRAEL**
et HaShabbat,
laasot et HaShabbat l’ Dorotam
b’rit olam.
Beini u’vein b’nei Yisrael
ot hi l’olam,
ki sheishet yamim asah Adonai
et hashamayim v’et haaretz,
u’vayom hashvi-i shavat vayinafash.
ADONAI, s’fatai tiftach,
ufi yagid t’hilatecha.

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

For those who choose: Before reciting תפלה, one takes three steps forward.

Adonai, s’fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17
PRAY AS IF everything depended on God.
Act as if everything depended on you.

PRAYER INVITES
God’s Presence to suffuse our spirits,
God’s will to prevail in our lives.
Prayer may not bring water to parched fields,
nor mend a broken bridge,
nor rebuild a ruined city.
But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

IN AN ENVELOPE marked:
Personal
God addressed me a letter.
In an envelope marked:
Personal
I have given my answer.

Every word of one’s prayer should be like a rose that is picked from a bush. One gathers rose upon rose until a bouquet is formed and can be offered to God as a beautiful blessing. 

Nachman of Bratzlav

God has placed abilities and challenges in our heart, without regard to gender. Each of us has the duty, whether man or woman, to realize those gifts God has given. 

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

*SHABBAT SHUVAH — Zochreinu l’chayim,
Melech chafeitz bachayim,
v’chorveinu b’sefar hachayim,
l’manacha Elohim chayim.

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

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

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

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

Baruch atah, Adonai, magein Avraham v’ezrat Sarah.

*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.
For those who choose: At the beginning and end of the blessing, one bends the knees and bows
from the waist at the word ברכך Baruch and stands straight at the word אלהים Adonai.

Avot v’imahot . . . As God has been gracious to our forebears, so may we receive
divine favor.
**Shabbat Evening I**

**Avot v’Imahot**

*G’vurot*

*K’dushab*

*K’dushat HaYom*

*Avodah*

*Hodaah*

*Shalom*

*T’filat HaLev*

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**SOME PERISHED** by fire, some by water. Some crossed the sea, or watered the desert. Some-starved all week to make a Shabbat feast. Some were left childless until old age. Some-lifted their chins beneath a father’s knife. Those who came before us gave everything so that we, generations later, could glorify You.

And despite the dangers, with Your protection, some did survive, and even flourished, some reaped in joy, were spared the knife, were granted children. We are their inheritors, O God, and we know how rare is our good fortune to be born to such hard-won treasures.

A great responsibility is ours, and Yours as well, for if You do not sustain us, as you did Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah, then who will sing Your praises?

Who will lift their chins, as we do now, to sanctify Your name?

*ברוך אתה, אבינו, פוקד שם שרה ו אברהם.*

Baruch atah, Adonai, pokeid Sarah u’magein Avraham.

“...The word of Adonai came to Abram in a vision, saying: ‘Fear not, Abram, I am a shield to you and your reward shall be very great... Look to the heaven and count the stars... So shall your offspring be.’ And because he put his trust in God, God reckoned it to his merit.”

*Genesis 15:1, 5, 6*

In difficult moments of our lives we turn to God to help and sustain us. The classic *chatimah* (conclusion) to the *Avot/Imahot* prayer evokes God as “Abraham’s shield.” In this egalitarian version we evoke Genesis 21:1 where God takes note of Sarah (טפיה pokeid) as she struggles with infertility. The *chatimah*, as with the rest of the prayer, indicates that each of us experiences God differently.
Atah gibor l’olam, Adonai, n’chayeih hakol (meitim) atah, rav l’hoshia.

*WINTER — Mashiv haruach umorid hagashem.

*SUMMER — Morid hatal.

M’chalkeil chayim b’chesed, n’chayeih hakol (meitim) brachamim rabim, someich noflim, v’rofei cholim, umatir asurim, um’kayeim emunato lisheinei afar.

Mi chamochah baal g’vurot umi domeh lach, melech meimit um’chayeih umatzmiach y’shuah.

Shabbat Shuvah —
Mi chamochah Av harachamim, zocheir y’tzurav l’chayim b’chesed.

V’ne-eman atah l’hachayot hakol (meitim).

Baruch atah, Adonai, m’chayeih hakol (hameitim).

You ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

WINTER — You cause the wind to shift and rain to fall.

SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (who revives the dead).

Baruch atah, Adonai, m’chayeih hakol (hameitim).

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

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

*WINTER: Shimini Atzeret / Simchat Torah to Pesach. SUMMER: Pesach to Shimini Atzeret / Simchat Torah.
WE PRAY that we might know before whom we stand: the Power whose gift is life, who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower, and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us for no other reason save that we are human, for love through which we may all blossom into persons who have gained power over our own lives.

We pray to stand upright, we fallen; to be healed, we sufferers; we pray to break the bonds that keep us from the world of beauty; we pray for opened eyes, we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life, our own powers in touch with the power of the world.

Praised be the God whose gift is life, whose cleansing rains let parched men and women flower toward the sun.

ברוך אתה, ה' אלוהי העולמים (המתים).
Baruch atah, Adonai, m'chayeih hakol (hameitim).

The metaphor “reviving the dead” is widely used rabbinically. The Talmud recommends saying ברוך אתה, ה' אלוהי העולמים for greeting a friend after a lapse of seeing the person for twelve months, and for awakening from sleep.

Brachot 58b, Y. Brachot 4:2
This third blessing of praise in the Amidah emphasizes God’s holy nature. Even God’s name is holy.
DAYS PASS and the years vanish, and we walk sightless among miracles.

God, fill our eyes with seeing and our minds with knowing;
let there be moments when Your Presence, like lightning,
iluminates the darkness in which we walk.

Help us to see, wherever we gaze, that the bush burns unconsumed.
And we, clay touched by God, will reach out for holiness, and exclaim in wonder:
How filled with awe is this place, and we did not know it!

Blessed is the Eternal One, the Holy God!

Where might I go to find You,
Exalted, Hidden One?
Yet where would I not go to find You,
Everpresent, Eternal One?

My heart cries out to You:
Please draw near to me.
The moment I reach out for You,
I find You reaching in for me.

Blessed is the Eternal One, the Holy God!
מְקַדְּשֵׁה הָאָרֶץ הָאָרֶץ וַתִּמְנַעֲשֶׁה). וַיִּקְדַּשׁ אֶלֹהִים לְרֹאשָׁו יָמִים וַיִּקְדַּשׁ אֶלֹהִים לְסֵפֶר שָׁבָתָו.

Eloheinu v'Elohei avoteinu v'imoteinu,

ר'ז'הו וּר'ז'הו. קד'ש'הו בְּמִיּוֹתָהו, v'samecheinu b'iy'shuatecha,

v'taher libeinu l'o'd'cha be-emet,

v'hanchileinu Adoni Eloheinu

ב'אהבה שַבָּתָו וַתִּמְנַעֲשֶׁה. וַיִּקְדַּשׁ אֶלֹהִים לְרֹאשָׁו יָמִים וַיִּקְדַּשׁ אֶלֹהִים לְסֵפֶר שָׁבָתָו, v'yanuchu vah Yisrael m'kadshei sh'mecha.

Baruch atah, Adoni, m'kadeish HaShabbat.

Our God and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

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

Baruch atah, Adonai, m’kadeish HaShabbat.

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

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

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

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

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

Baruch atah, Adonai, m’kadeish HaShabbat.

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

Abraham Joshua Heschel
R’TZEI, Adonai Eloheinu, b’amcha Yisrael,
ut’filatam b’ahavah t’kabiel,
ut’hi l’ratzon tamid
avodat Yisrael amecha.
El karov l’chol korav,
p’nei el avadecha v’choneinu,
sh’foch ruchach aleinu.

FIND FAVOR, Adonai, our God, with Your people Israel
and accept their prayer in love.
May the worship of Your people Israel always be acceptable.
God who is near to all who call, turn lovingly to Your servants.
Pour out Your spirit upon us.

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v’Elohei avoteinu v’imoteinu,
yaaleh v’yavo, v’yizacheir zichroneinu
v’zichron kol amcha beit Yisrael l’fanecha,
‘tovah, I’chein ul’chesed ul’rachamim,
l’chayim ul’shalom, b’Yom Rosh HaChodesh hazeh.
Chag HaMatzot hazeh.
Chag HaSukkot hazeh.
Ufokdeinu vo liv’rachah. Amen.

Our God and God of our fathers and mothers, on this
(first day of the new month) — (day of Pesach) — (day of Sukkot)
be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace.
Remember us for wellbeing. Amen.

V’tchezenah einineu b’shuv’cha
l’Tzion b’rachamim.

LET OUR EYES BEHOLD Your loving return to Zion.
Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai,
hamachazir Shechinato l’Tzion.
Shabbat Evening I

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

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

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.

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

Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.
MODIM

anachnu lach, shaatah hu
Adonai Eloheinu v’Elohei avoteinu v'imoteinu
l’olam va-ed. Tzur chayeinu, magen yisheinu,
atoh hu l’dor vador.

Nodeh l’cha un’sapeir t’hilatecha. Al chayeinu
ham’surim b’yadecha, v’al nishmoteinu
hap’kudot lach, v’al nisecha sheb’chol yom
imanu, v’al niflotecha v’tovotecha
sheb’chol eit, erev vavoker v’tzohorayim.

Hatov ki lo chalu rachamecha, v’ham’racheim
ki lo tamu chasadecha, mei-olam kivinu lach.

WE ACKNOWLEDGE with thanks that You are Adonai, our God and the God of our
ancestors forever. You are the Rock of our lives, and the Shield of our salvation in every
generation. Let us thank You and praise You — for our lives which are in Your hand, for
our souls which are in Your care, for Your miracles that we experience every day and for
Your wondrous deeds and favors at every time of day: evening, morning and noon. O
Good One, whose mercies never end, O Compassionate One, whose kindness never fails,
we forever put our hope in You.

On Chanukah, continue on page 264 [556].

V’al kulum yitbarach v’yitromam shimcha,
Malkeinu, tamid l’olam va-ed.

SHABBAT SHUVAH — Uch’tov l’chayim
tovim kol b’nei v’ritecha.

V’chol hachayim yoducha selah,
viy’hal’lu et shimcha be-emet,
Ha-El y’shuateinu v’ezrateinu selah.
Baruch atah, Adonai,
hatov shimcha ul’cha na-eh l’hodot.

For all these things, O Sovereign, let Your Name be forever praised and blessed.

SHABBAT SHUVAH — Inscribe all the children of Your covenant for a good life.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in
truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.
Shabbat Evening I

Avot v’Imahot

G’vurot

K’dushah

K’dushat HaYom

Avodah

Hodaah

Shalom

T’filat HaLev

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

ברוך אתה, אדונא, הרוח שומך עליך נאם להודות.

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

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

ברוך אתה, אדונא, הרוח שומך עליך נאם להודות.

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

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

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

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

**Shabbat ShuvaH —**

B’sefer chayim,
b’rachah, v’shalom, ufaranasah tovah,
nizacheir v’nikateiv l’fanecha,
anachnu v’chol amcha beit Yisrael,
l’chayim tovim ul’shalom.
Baruch atah, Adonai, oseih hashalom.

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

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**Grant Abundant Peace** to Israel Your people forever,
for You are the Sovereign God of all peace.
May it be pleasing to You to bless Your people Israel
in every season and moment with Your peace.

**Shabbat ShuvaH —**

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

Baruch atah, Adonai, oseih hashalom.

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

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

“Seek peace and pursue it.” (Psalm 34:15) . . . The midrash observes, we must “seek” peace *in our own place*, and “pursue it” *in every other place*. *Numbers Rabbah, Chukat 19:27*
GRANT US PEACE, Your most precious gift,  
O Eternal Source of peace. 
And give us the will to proclaim its message 
to all the peoples of the earth. 
Bless our country as a safeguard of peace, 
its advocate among the nations. 
May contentment reign within our borders, 
health and happiness within our homes. 
Strengthen the bonds of friendship and fellowship 
among all the inhabitants of every land. 
Plant virtue in every soul, 
and may the love of Your Name hallow every home and every heart. 
Praised are You, Eternal One, who blesses our people with peace.

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

LO YISA GOI el goi cherev.  
V’lo yilm’du od milchamah. 
NATION shall not take up sword against nation; they shall never again know war.

DON’T STOP after beating the swords 
into ploughshares, don’t stop! Go on beating 
and make musical instruments out of them. 

Whoever wants to make war again 
will have to turn them into ploughshares first.

Great is peace, for peace is to the world as leaven is to dough.  Perek HaShalom 1:1

By three things does the world endure: justice, truth, and peace. R. Muna said: The three are one 
because if justice is done, truth has been effected and peace is brought about. Perek HaShalom 1:2

Great is peace, for even in a time of war one should begin (by attempting to arrange) peace. 
Perek HaShalom 1:14

Lo yisa goi . . . Nation shall not . . . Isaiah 2:4
ELOHAI, n'tzor l'shoni meira us'fatai
midabeir mirmah, v'imkal'hai nafshi
tidom, v'nafshi ke-afar lakol tih’yeh.
P’tach libi b’Toratecha, uv’mitzvotecha
tirdof nafshi. V’chol hachoshvim
alai raah, m’heirah hafeir atzatam
v’kalkeil machashvatam. Aseih l’maan
sh’mecha, aseih l’maan y’minecha, aseih
l’maan k’dushatecha, aseih l’maan
Toratecha. L’maan yeichaltzun y’didecha,
hoshiah y’mincha vaaneini.

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

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

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

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

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

For those who count the Omer, every evening between Pesach and Shavuot, turn to page 278 [570].
Reading of the Torah is on page 244 [362]. Aleinu and Kaddish are on pages 282–283 [586–587].
MI SHEBEIRACH avoteinu v'imoteinu,
Avraham, Yitzchak v'Yaakov, Sarah, Rivkah,
Rachel v'Lei-ah, hu y'vareich et hacholim
[names], HaKadosh Baruch Hu yimalei
rachamim aleihem, l'hachalim ul'rapotam
u'le'hachazikam, v'yishlach lahem m'heirah
r'fuah, r'fuah shleimah min hashamayim,
r'fuat hanefesh ur'fuat haguf, hashta

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

MI SHEBEIRACH avoteinu
M'kor hab'rachah l'imoteinu.
May the Source of strength who blessed the ones before us
help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu
M'kor hab'rachah laavoteinu.
Bless those in need of healing with r'fuah sh'leimah,
the renewal of body, the renewal of spirit, and let us say, Amen.

BIRKAT HAGOMEIL — ברכת גומאיל — THANKSGIVING BLESSING

Individual recites:

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

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

Congregation responds:

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

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

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

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

l’shabei-ach laadon hakol,
lateit g’dulah l’yotzeir b’reishit,
shehu noteh shamayim v’yoseid aretz,
unoshav y’karo bashamayim mimaal,
ush’chinat uzo b’govhei m’romim,
hu Eloheinu ein od.

Vaanachnu kor’im
umishtachavim umodim,
lifnei Melech mal’chei hamlachim
Hu Eloheinu ein od.

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

*Continue on page 285 [589].*

**ALEINU**
l’shabei-ach laadon hakol,
lateit g’dulah l’yotzeir b’reishit,
shehu noteh shamayim v’yoseid aretz,
unoshav y’karo bashamayim mimaal,
ush’chinat uzo b’govhei m’romim,
hu Eloheinu ein od.

Vaanachnu kor’im
umishtachavim umodim,
lifnei Melech mal’chei hamlachim
HaKadosh Baruch Hu.

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

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

For those who choose: At the word kor’im, one bends the knees; at umishtachavim, one bows at the waist; and at lifnei Melech, one stands straight.
Aleinu and Mourners Kaddish

**Aleinu**

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

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

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

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

Kaddish readings begin on page 288 [592]. Kaddish is on page 294 [598].
MOURNER’S KADDISH

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

Blessed be God’s great name to all eternity.

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

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

May the One who creates harmony on high, bring peace to us and to all Israel.
To which we say Amen.
PRAISE TO YOU, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

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

Praise to You, Adonai, who sanctifies Shabbat.

Baruch atah, Adonai, m’kadeish HaShabbat.
Adon olam asher malach,
b’terem kol y’tzir nivra.

You are our Eternal God, who reigned before any being had been created;
then all was done according to Your will, then You were called Ruler.

When all was done according to Your will, then You were called Ruler.

And after all ceases to be, You alone will rule in majesty.
You have been, are yet, and will be in glory.

And You are One; none other can compare to or consort with You.
You are without beginning, without end. To You belong power and dominion.

And You are my God, my living Redeemer, my Rock in times of trouble and distress.
You are my standard bearer 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; Adonai is with me and I shall not fear.