שִׁירֵי שַׁבָּת

Shirei Shabbat

Songs of Shabbat

A Friday-Night Siddur

by Rabbi Daniel Bogard

Central Reform Congregation · Saint Louis

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת

A song for the day of Shabbat.

WELCOME

This book is for you

However you have come to this room — whatever you believe or doubt, whatever your background, whoever you love, however you name yourself, whether you have prayed a thousand Friday nights or none — you belong here, and this book is yours. It is meant to be sung from, wondered at, and learned from, all at once.

If tonight is your first time — or your first time in years

There is nothing to get wrong. When the community stands or sits, the rabbi will say so — you cannot miss a cue that is spoken aloud. Sing what you can; hum what you can't; let the rest be music. In the English letters, *ch* is the soft sound at the back of the throat (as in *Bach*), and an apostrophe (*b'racha*) is just a quick half-breath of a vowel. If you are not Jewish: we are glad you are here. Everything in this book is open to you — join in all of it, some of it, or simply be with us. That is participation too. And the words themselves? Some of us believe every one; some of us sing them as poetry, or memory, or hope. The book holds all of us.

And one thing to know at the door: like all Hebrew books, this one opens from the right — what feels like the back is the front.

HOW THE PAGE WORKS

On each page, the **Hebrew** and a **transliteration** — the sounds in English letters — run side by side, so anyone can join the singing aloud. The **translation** sits just below, in italics; it is faithful but unafraid to be a little free where that lets it sing.

A small note at the foot of many prayers offers a piece of their story — a way to learn a little Torah simply by turning the pages.

ABOUT THE WORDS

Where the Hebrew names God, the transliteration keeps the sound our people have sung for centuries — *Adonai* — and the translation steps back in reverence: *HaShem*, "the Name," or simply *the One*. Where the Hebrew reaches for the images of an ancient royal court — king, lord, master — our English reaches for what we believe those words were always pointing at: Presence, Source, the One who was and is and will be. Where a prayer's whole song is God's sovereignty — as in Aleinu, or the crown the High Holy Days keep — the English lets the older image stand. The Hebrew is untouched; the English is a door, not a wall — walk through whichever way you can.

The rail on the outer edge is a map: it shows the four parts of the evening — Kabbalat Shabbat, the Sh'ma and Its Blessings, the Amidah, and the Concluding prayers — with the seasonal insertions and Kiddush kept at the back, and it quietly marks where you are within them.

Finding your way through the evening

THE RAIL ON THE OUTER EDGE

Look to the outer edge of any page and you'll find a rail — a small map of the whole evening. It lists the four parts of our service, top to bottom, in the order we move through them: **Kabbalat Shabbat**, welcoming Shabbat in; the **Sh'ma and Its Blessings**; the **Amidah**; and the **Concluding** prayers. Wherever we are right now, that section opens up and shows its own prayers underneath, one after another, with the one we're singing marked by a slim gold line. The other three sections wait quietly above and below, so you can always see not just where you are but where you've been and where we're headed.

THE STAIRCASE ON THE FORE-EDGE

Come in late? Close the book and glance at its edge. The dark tab marking tonight's section sits a little lower for each part we've passed — a small staircase you can read without opening a thing. Find our stair, open to it, and you're home.

THE GOLD MARK IN THE MARGIN

Here and there in the margin you'll see a single small gold mark. It points to an inherited way of praying with the body — a bow, a covering of the eyes, a few steps taken inward — offered, never required. The words beside it tell you what some of us do, and quietly why. Nothing here asks anything of you: do what your body allows, and let the rest simply be there, the way an old melody is there whether or not you know the tune.

THE GOLD LINE

Now and then the words scatter — some of us read ahead, some linger, some are still finding the page. That's fine. From the Sh'ma and Its Blessings onward, most

prayers close with a line set apart in gold: gold in the margins points, but gold in the words gathers. Wherever you've wandered, we arrive there together, and move on together. And that slim italic line tucked beneath the rail simply names what's happening in the moment, in case you'd like the words for it.

Welcoming Shabbat

קַבָּלַת שַׁבָּת

singing the week out, welcoming her in

KABBALAT SHABBAT
Yedid Nefesh 2
Lighting the Candles 3
Shalom Aleichem 4
Psalm 95 5
Psalm 96 6
Psalm 97 8
Psalm 98 9
Psalm 99 10
Psalm 29 11
Ana B'koach 13
L'cha Dodi 14
Psalm 92 16
Psalm 93 18

SH'MA & ITS BLESSINGS

AMIDAH

CONCLUDING

Kabbalat Shabbat — "welcoming Shabbat" — is the youngest part of the service, built in the 1500s by the mystics of Safed, who walked into the fields at sunset to greet Shabbat as a bride. We begin with song and candlelight, move through the psalms that crown Creation, and rise to meet Shabbat with L'cha Dodi.

However we each greet her, we rise together at L'cha Dodi and turn to meet the bride.

Yedid Nefesh

יְדִיד נֶפֶשׁ

Yedid nefesh, Av harachaman, m'shoch avd'cha el r'tzonecha. Yarutz avd'cha k'mo ayal, yishtachave el mul hadarecha. Ye'erav lo y'didotecha, minofet tzuf v'chol ta'am.

יְדִיד נֶפֶשׁ אָב הָרַחֲמָן, מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנֶךָ. יָרוּץ עַבְדְּךָ כְּמוֹ אַיָּל, יִשְׁתַּחֲוֶה אֶל מוּל הֲדָרֶךָ. יֶעֱרַב לוֹ יְדִידוֹתֶיךָ, מִנֹּפֶת צוּף וְכָל טָעַם.

Hadur na'e ziv ha'olam, nafshi cholat ahavatecha. Ana El na r'fa na lah, b'har'ot lah no'am zivecha. Az titchazek v'titrape, v'hayta lah simchat olam.

הָדוּר נָאֶה זִיו הָעוֹלָם, נַפְשִׁי חוֹלַת אַהֲבָתֶךָ. אָנָּא אֵל נָא רְפָא נָא לָהּ, בְּהַרְאוֹת לָהּ נֹעַם זִיוֶךָ. אָז תִּתְחַזֵּק וְתִתְרַפֵּא, וְהָיְתָה לָהּ שִׂמְחַת עוֹלָם.

Vatik, yehemu na rachamecha, v'chusa na al ben ahuvecha. Ki ze kama nichsof nichsafti lir'ot m'hera b'tif'eret uzecha. Ele chamda libi, v'chusa na v'al tit'alem.

וָתִיק יֶהֱמוּ נָא רַחֲמֶיךָ, וְחוּסָה נָא עַל בֵּן אֲהוּבֶךָ. כִּי זֶה כַּמָּה נִכְסוֹף נִכְסַפְתִּי לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ. אֵלֶּה חָמְדָה לִבִּי, וְחוּסָה נָא וְאַל תִּתְעַלָּם.

Higale na uf'ros, chavivi, alai et sukat sh'lomecha. Ta'ir eretz mik'vodecha, nagila v'nism'cha bach. Maher ehov ki va mo'ed, v'chonenu kimei olam.

הִגָּלֶה נָּא וּפְרוֹס חֲבִיבִי עָלַי אֶת סֻכַּת שְׁלוֹמֶךָ. תָּאִיר אֶרֶץ מִכְּבוֹדֶךָ, נָגִילָה וְנִשְׂמְחָה בָּךְ. מַהֵר אֱהֹב כִּי בָא מוֹעֵד, וְחָנֵּנוּ כִּימֵי עוֹלָם.

Beloved of the soul, compassionate Source: draw me toward what You want of me. I would run like a deer to bow before Your splendor; Your love is sweeter to me than honey, than any taste. Splendor and grace, radiance of the world — my soul is sick with love for You.

Please, heal her by letting her glimpse the sweetness of Your light; then she will grow strong and be well, and hers will be a joy without end. Timeless One, let Your mercy stir; have compassion on the beloved child. So long, so deeply I have ached to see the beauty of Your strength — this is my heart's desire; have compassion, and do not hide.

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Yedid Nefesh
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Shalom Aleichem
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Psalm 97
Psalm 98
Psalm 99
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SH'MA & ITS BLESSINGS
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CONCLUDING
SEASONAL & KIDDUSH

We open with a love song — the soul aching toward its Beloved before a word of liturgy is spoken.

Two flames, and Shabbat begins. We cover our eyes to bless the light before we let ourselves see it.

Reveal Yourself, my Beloved, and spread over me the shelter of Your peace. Let the earth shine with Your glory — we will delight and rejoice in You. Hurry, Beloved: the time has come.

Be gracious to us as in the days of old.[1]

KABBALAT SHABBAT

Lighting the Shabbat Candles הַדְלָקַת נֵרוֹת

We kindle the lights, and then, covering our eyes, we bless.

some shield their eyes, then bless

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat.

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

Blessed are You, HaShem our God, Presence of the universe, who makes us holy with mitzvot and calls us to kindle the light of Shabbat.

Kindling these lights is a mitzvah the Sages gave us, not one the Torah commands: the Talmud names its purpose as *shalom bayit*, peace in the home, since no household rests easy in the dark. The blessing itself is younger — first attested in the prayerbooks of the Geonim, a millennium after the Torah.

[1] We open with *Av harachaman*, "compassionate Source." The Hebrew for compassion, *rachamim*, is built from *rechem*, the womb: to ask for God's rachamim is to ask the Holy One to feel toward us as a womb feels toward what it holds — the tradition's own deepest image of the mothering God. The poem is credited to Elazar Azikri (1533–1600) of Safed, its four stanzas opening with the letters of the divine Name.

Shalom Aleichem

שָׁלוֹם עֲלֵיכֶם

THE TRADITIONAL TEXT

Shalom aleichem, malachei hasharet, malachei elyon, mimelech malchei ham'lachim, haKadosh baruch hu.

שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת, מַלְאֲכֵי עֶלְיוֹן, מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

Bo'achem l'shalom, malachei hashalom, malachei elyon, mimelech malchei ham'lachim, haKadosh baruch hu.

בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן, מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

Barchuni l'shalom, malachei hashalom, malachei elyon, mimelech malchei ham'lachim, haKadosh baruch hu.

בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן, מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

Tzet'chem l'shalom, malachei hashalom, malachei elyon, mimelech malchei ham'lachim, haKadosh baruch hu.

צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן, מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

Each verse is sung three times.

AS WE SING IT

Shalom aleichem malachei hashalom · Bo'achem l'shalom malachei hashalom · Barchuni l'shalom malachei hashalom · Tzet'chem l'shalom malachei hashalom.

שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁלוֹם · בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם · בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם · צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם.

Peace be upon you, angels of peace, angels of the Most High.

Come in peace; bless me with peace.

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CONCLUDING
SEASONAL & KIDDUSH

We welcome the unseen guests home with us — greeting the angels who, tradition says, walk each of us in.

And when you take your leave, go in peace, angels of peace.[1]

KABBALAT SHABBAT

Psalm 95 · L'chu N'ran'na

לְכוּ נְרַנְּנָה

The first of the welcoming psalms — an invitation to sing that turns, mid-breath, into a warning not to harden.

SUNG

L'chu n'ran'na l'Adonai, nari'a l'tzur yish'enu. N'kad'ma fanav b'toda, bizmirot nari'a lo.

לְכוּ נְרַנְּנָה לַיְיָ נָרִיעָה לְצוּר
יִשְׁעֵנוּ, נְקַדְּמָה פָנָיו בְּתוֹדָה
בִּזְמִרוֹת נָרִיעַ לוֹ.

Ki El gadol Adonai, umelech gadol al kol elohim. Asher b'yado mechk'rei aretz, v'to'afot harim lo. Asher lo hayam v'hu asahu, v'yabeshet yadav yatzaru.

כִּי אֵל גָּדוֹל יְיָ, וּמֶלֶךְ גָּדוֹל
עַל־כָּל־אֱלֹהִים. אֲשֶׁר בְּיָדוֹ
מֶחְקְרֵי־אָרֶץ וְתוֹעֲפֹת הָרִים לוֹ.
אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ,
וְיַבֶּשֶׁת יָדָיו יָצָרוּ.

Bo'u nishtachave v'nichra'a, nivr'cha lifnei Adonai osenu. Ki hu Eloheinu, va'anachnu am mar'ito v'tzon yado, hayom im b'kolo tishma'u.

בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה, נִבְרְכָה
לִפְנֵי־יְיָ עֹשֵׂנוּ. כִּי הוּא אֱלֹהֵינוּ,
וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ,
הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ.

RECITED

Al takshu l'vavchem kimriva, k'yom masa bamidbar. Asher nisuni avoteichem, b'chanuni gam ra'u fo'oli. Arba'im shana akut b'dor, va'omar am to'ei levav hem, v'hem lo yad'u d'rachai. Asher nishba'ti v'api, im y'vo'un el m'nuchati.

אַל־תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה,
כְּיוֹם מַסָּה בַּמִּדְבָּר. אֲשֶׁר נִסּוּנִי
אֲבוֹתֵיכֶם, בְּחָנוּנִי גַּם־רָאוּ
פָּעֳלִי. אַרְבָּעִים שָׁנָה אָקוּט
בְּדוֹר וָאֹמַר עַם תֹּעֵי לֵבָב הֵם,
וְהֵם לֹא־יָדְעוּ דְרָכָי.
אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי אִם־יְבֹאוּן
אֶל־מְנוּחָתִי.

[1]The Talmud imagines two angels walking each of us home on Shabbat eve — and teaches that if the home is warm and ready, even the doubting angel must answer *Amen*. The hymn itself is younger, composed by the kabbalists of Safed in the sixteenth or seventeenth century. Behind the hymn stands an older promise: "You charge Your angels to guard us on all our ways" (Psalm 91:11).

Come, let us sing out — let us shout with joy to the rock of our rescue. Let us come before the Presence with thanks, and raise a song of praise.

For the One is a great God, great above all powers. In that hand are the depths of the earth, and the mountain peaks; the sea belongs to the One who made it, whose hands formed the dry land.

Come, let us bow, let us bend low, let us kneel before the One who made us. For this is our God, and we are the people of that pasture, the flock of a guiding hand — today, if we would only listen for the voice.

Do not harden your heart as at Meribah, as on that day at Massah in the wilderness, when your ancestors tested Me though they had seen My work. Forty years I bore that generation with grief, and said: they are a people whose heart wanders, who have not known My ways — so I vowed in My anger that they would not come into My rest.[1]

KABBALAT SHABBAT

Psalm 96 · Shiru l'Adonai

שִׁירוּ לַיְיָ

Shiru l'Adonai shir chadash, shiru l'Adonai kol ha'aretz. Shiru l'Adonai barchu sh'mo, basru miyom l'yom yeshuato. Sap'ru vagoyim k'vodo, b'chol ha'amim nifl'otav.

שִׁירוּ לַיְיָ שִׁיר חָדָשׁ, שִׁירוּ לַיְיָ
כָּל־הָאָרֶץ. שִׁירוּ לַיְיָ בָּרְכוּ שְׁמוֹ,
בַּשְּׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ.
סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ,
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.

Ki gadol Adonai umhulal me'od, nora hu al kol elohim. Ki kol elohei ha'amim elilim, va'Adonai shamayim asa. Hod v'hadar l'fanav, oz v'tif'eret b'mikdasho.

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, נוֹרָא
הוּא עַל־כָּל־אֱלֹהִים. כִּי
כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְיָ
שָׁמַיִם עָשָׂה. הוֹד־וְהָדָר לְפָנָיו,
עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

[1]The psalm turns without warning from pure invitation — "Come, let us sing!" — to the hard memory of Meribah and Massah, where our ancestors doubted in the desert. It refuses to pretend faith is easy: the voice that calls us to sing is the same one that will not let us harden our hearts.

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Six psalms — one for each day of the week just ended — before we rise to greet Shabbat herself.

Six psalms — one for each day of the week just ended — before we rise to greet Shabbat herself.

Havu l'Adonai mishp'chot amim, havu l'Adonai kavod va'oz. Havu l'Adonai k'vod sh'mo, s'u mincha uvo'u l'chatzrotav. Hishtachavu l'Adonai b'hadrat kodesh, chilu mipanav kol ha'aretz.

הָבוּ לַיְיָ מִשְׁפְּחוֹת עַמִּים, הָבוּ לַיְיָ כָּבוֹד וָעֹז. הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ, שְׂאוּ־מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו. הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת־קֹדֶשׁ, חִילוּ מִפָּנָיו כָּל־הָאָרֶץ.

Imru vagoyim Adonai malach, af tikon tevel bal timot, yadin amim b'meisharim.

אִמְרוּ בַגּוֹיִם יְיָ מָלָךְ, אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט, יָדִין עַמִּים בְּמֵישָׁרִים.

SUNG

Yism'chu hashamayim v'tagel ha'aretz, yir'am hayam umlo'o. Ya'aloz sadai v'chol asher bo, az y'ran'nu kol atzei ya'ar. Lifnei Adonai ki va, ki va lishpot ha'aretz, yishpot tevel b'tzedek, v'amim be'emunato.

יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ, יִרְעַם הַיָּם וּמְלֹאוֹ. יַעֲלֹז שָׂדַי וְכָל־אֲשֶׁר־בּוֹ, אָז יְרַנְּנוּ כָּל־עֲצֵי־יָעַר. לִפְנֵי יְיָ כִּי בָא, כִּי בָא לִשְׁפֹּט הָאָרֶץ, יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק וְעַמִּים בֶּאֱמוּנָתוֹ.

Sing to the One a new song — sing, all the earth. Sing and bless the Name; tell the good news of rescue day after day. Declare that glory among the nations, those wonders among all peoples.

For great is the One and greatly to be praised, awesome beyond all powers. The gods of the nations are hollow, but the One made the heavens. Splendor and majesty fill that presence; strength and beauty, the holy place.

Give to the One, all you families of peoples — give honor and strength. Give the honor due that Name; lift up an offering and come into those courts. Bow to the One in the beauty of holiness; let the whole earth tremble before the Presence.

Say among the nations: the One reigns! The world stands firm and will not fall; the peoples will be judged with fairness. Let the heavens rejoice and the earth be glad; let the sea thunder and all that fills it.

Let the fields exult and everything in them — then all the trees of the forest will sing before the One, who comes, who comes to set the earth right, judging the world with justice and the peoples in faithfulness.[1]

[1]Three times in two short breaths it commands us to sing — "sing a new song, sing all the earth, sing and bless the Name" — and its vision is startlingly wide: not Israel alone but all the earth — the fields, the trees, the roaring sea — summoned to rejoice before a God whose coming means not fear but justice, the setting-right of everything alive.

Psalm 97 · Adonai Malach

יְיָ מָלָךְ

Adonai malach, tagel ha'aretz, yism'chu iyim rabim. Anan va'arafel s'vivav, tzedek umishpat m'chon kis'o.

יְיָ מָלָךְ תָּגֵל הָאָרֶץ, יִשְׂמְחוּ
אִיִּים רַבִּים. עָנָן וַעֲרָפֶל סְבִיבָיו,
צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ.

Esh l'fanav telech, ut'lahet saviv tzarav. He'iru v'rakav tevel, ra'ata vatachel ha'aretz. Harim kadonag namasu milifnei Adonai, milifnei adon kol ha'aretz. Higidu hashamayim tzidko, v'ra'u chol ha'amim k'vodo. Yevoshu kol ovdei fesel, hamit'hal'lim ba'elilim, hishtachavu lo kol elohim.

אֵשׁ לְפָנָיו תֵּלֵךְ, וּתְלַהֵט סָבִיב
צָרָיו. הֵאִירוּ בְרָקָיו תֵּבֵל,
רָאֲתָה וַתָּחֶל הָאָרֶץ. הָרִים
כַּדּוֹנַג נָמַסּוּ מִלִּפְנֵי יְיָ, מִלִּפְנֵי
אֲדוֹן כָּל־הָאָרֶץ. הִגִּידוּ הַשָּׁמַיִם
צִדְקוֹ, וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ.
יֵבֹשׁוּ כָּל־עֹבְדֵי פֶסֶל,
הַמִּתְהַלְלִים בָּאֱלִילִים,
הִשְׁתַּחֲווּ־לוֹ כָּל־אֱלֹהִים.

Sham'a vatismach Tziyon, vatagelna b'not Yehuda, l'ma'an mishpatecha Adonai. Ki ata Adonai elyon al kol ha'aretz, m'od na'aleta al kol elohim.

שָׁמְעָה וַתִּשְׂמַח צִיּוֹן, וַתָּגֵלְנָה
בְּנוֹת יְהוּדָה, לְמַעַן מִשְׁפָּטֶיךָ
יְיָ. כִּי־אַתָּה יְיָ עֶלְיוֹן
עַל־כָּל־הָאָרֶץ, מְאֹד נַעֲלֵיתָ
עַל־כָּל־אֱלֹהִים.

Ohavei Adonai sin'u ra, shomer nafshot chasidav, miyad r'sha'im yatzilem.

אֹהֲבֵי יְיָ שִׂנְאוּ־רָע, שֹׁמֵר נַפְשׁוֹת
חֲסִידָיו, מִיַּד רְשָׁעִים יַצִּילֵם.

SUNG

Or zaru'a latzadik, ulyishrei lev simcha. Simchu tzadikim b'Adonai, v'hodu l'zecher kodsho.

אוֹר זָרֻעַ לַצַּדִּיק, וּלְיִשְׁרֵי־לֵב
שִׂמְחָה. שִׂמְחוּ צַדִּיקִים בַּיְיָ,
וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.

The One reigns — let the earth rejoice, let the many shores be glad. Cloud and deep mist surround the Presence; justice and right are the ground on which it stands. Fire goes ahead, blazing round every foe.

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Still climbing through the six weekday psalms — the earth trembling, the far shores glad, as sovereignty is sung into being.

The lightnings light the world; the earth sees and shudders. Mountains melt like wax before the One, before the Source of all the earth. The heavens tell that justice, and all the peoples see the glory.

Ashamed are all who serve carved images, who boast in hollow gods — bow down, every power. Zion hears and is glad, the daughters of Judah rejoice, because of Your judgments, O One. For You are the Most High over all the earth, raised far above every power.

You who love the One — hate evil. The One keeps watch over the lives of the faithful, and rescues them from the hand of the cruel. Light is sown for the just, and joy for the upright in heart.

Rejoice in the One, you righteous, and give thanks to that holy Name.[1]

KABBALAT SHABBAT

Psalm 98 · Mizmor Shiru — מִזְמוֹר שִׁירוּ

SUNG

Mizmor, shiru l'Adonai shir chadash, ki nifla'ot asah; hoshi'ah lo y'mino uzro'a kodsho. Hodi'a Adonai yeshu'ato, l'einei hagoyim gila tzidkato. Zachar chasdo ve'emunato l'veit Yisra'el, ra'u chol afsei aretz et yeshu'at Eloheinu.

מִזְמוֹר שִׁירוּ לַיְיָ שִׁיר חָדָשׁ
כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ
יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ. הוֹדִיעַ יְיָ
יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גִּלָּה
צִדְקָתוֹ. זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ
לְבֵית יִשְׂרָאֵל רָאוּ
כָּל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת
אֱלֹהֵינוּ.

All creation joins the choir — rivers clapping, mountains singing — as we sing our way toward the seventh day.

Hari'u l'Adonai kol ha'aretz, pitzchu v'ran'nu v'zameru. Zam'ru l'Adonai b'chinor, b'chinor v'kol zimrah. Bachatzotz'rot v'kol shofar, hari'u lifnei haMelech Adonai.

הָרִיעוּ לַיְיָ כָּל־הָאָרֶץ פִּצְחוּ
וְרַנְּנוּ וְזַמֵּרוּ. זַמְּרוּ לַיְיָ בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זִמְרָה. בַּחֲצֹצְרוֹת
וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ
יְיָ.

[1] At its heart this coronation psalm plants a seed: "Light is sown for the righteous" — the promise that justice done quietly now is a seed that will one day break into open light.

Yir'am hayam umlo'o, tevel v'yosh'vei vah. N'harot yimcha'u chaf, yachad harim y'ranenu. Lifnei Adonai, ki va lishpot ha'aretz; yishpot tevel b'tzedek, v'amim b'meisharim.

יִרְעַם הַיָּם וּמְלֹאוֹ תֵּבֵל וְיֹשְׁבֵי
בָהּ. נְהָרוֹת יִמְחֲאוּ־כָף יַחַד
הָרִים יְרַנֵּנוּ. לִפְנֵי־יְיָ כִּי בָא
לִשְׁפֹּט הָאָרֶץ יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק
וְעַמִּים בְּמֵישָׁרִים.

Sing a new song, for wonders have been done: freedom won by an outstretched arm. That saving power is made known to all the nations, and steady, faithful love kept for the house of Israel — until the very ends of the earth have seen the rescue our God brings.

Shout out, all the earth — burst into song, break open with music! Make music on the harp, with the harp and the sound of singing; with trumpets and the call of the shofar, raise a shout before the One who reigns over all.

Let the sea thunder and all that fills it, the world and all who dwell in it. Let the rivers clap their hands, let the mountains sing together — for the One who comes to set the earth right, to judge the world with justice and the peoples with fairness.[1]

KABBALAT SHABBAT

Psalm 99 · Adonai Malach

יְיָ מָלָךְ

Adonai malach, yirg'zu amim; yoshev k'ruvim, tanut ha'aretz. Adonai b'Tziyon gadol, v'ram hu al kol ha'amim. Yodu shimcha gadol v'nora — kadosh hu.

יְיָ מָלָךְ יִרְגְּזוּ עַמִּים יֹשֵׁב כְּרוּבִים
תָּנוּט הָאָרֶץ. יְיָ בְּצִיּוֹן גָּדוֹל וְרָם
הוּא עַל־כָּל־הָעַמִּים. יוֹדוּ שִׁמְךָ
גָּדוֹל וְנוֹרָא קָדוֹשׁ הוּא.

V'oz melech mishpat ahev, atah konanta meisharim; mishpat utz'daka b'Ya'akov atah asita. Rom'mu Adonai Eloheinu, v'hishtachavu lahadom raglav — kadosh hu.

וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב אַתָּה
כּוֹנַנְתָּ מֵישָׁרִים מִשְׁפָּט וּצְדָקָה
בְּיַעֲקֹב אַתָּה עָשִׂיתָ. רוֹמְמוּ יְיָ
אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו
קָדוֹשׁ הוּא.

[1]Here even nature is drawn into the choir: the rivers clap their hands and the mountains sing, for the God who comes to judge the earth with righteousness is cause for all creation to rejoice, not to tremble. In this vision justice is not punishment but relief — the setting-right that everything alive has been waiting for.

The last of the weekday psalms of ascent — three times it names the Holy One before we reach the storm.

The thunderstorm psalm that crowns the week — the world's roar resolving, in its final word, into peace.

משֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וּשְׁמוּאֵל
בְּקֹרְאֵי שְׁמוֹ קֹרְאִים אֶל־יְיָ
וְהוּא יַעֲנֵם. בְּעַמּוּד עָנָן יְדַבֵּר
אֲלֵיהֶם שָׁמְרוּ עֵדֹתָיו וְחֹק
נָתַן־לָמוֹ.

Moshe v'Aharon b'chohanav, ush'mu'el b'kor'ei sh'mo — kor'im el Adonai, v'hu ya'anem. B'amud anan y'daber aleihem; shamru edotav, v'chok natan lamo.

יְיָ אֱלֹהֵינוּ אַתָּה עֲנִיתָם אֵל נֹשֵׂא
הָיִיתָ לָהֶם וְנֹקֵם עַל־עֲלִילוֹתָם.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ
לְהַר קָדְשׁוֹ כִּי־קָדוֹשׁ יְיָ
אֱלֹהֵינוּ.

Adonai Eloheinu, atah anitam; El nose hayita lahem, v'nokem al alilotam. Rom'mu Adonai Eloheinu, v'hishtachavu l'har kodsho — ki kadosh Adonai Eloheinu.

The Holy One reigns — let the peoples tremble; enthroned on the cherubim — let the earth shake. Great in Zion, high above all peoples: let them praise Your name, great and awesome — holy is the One.

Mighty One who loves justice, You who founded fairness — justice and righteousness in Jacob are Your doing. Exalt HaShem our God and bow low at the place where holiness rests — holy is the One.

Moses and Aaron among the priests, and Samuel among those who called on the Name — they called, and they were answered. From a pillar of cloud came the answer; they kept the teachings, the law that was given to them.

HaShem our God, You answered them; You were forgiving to them, holding them accountable for their deeds. Exalt HaShem our God, and bow toward the holy mountain — for holy is HaShem our God.[1]

KABBALAT SHABBAT

Psalm 29 · Mizmor l'David — מִזְמוֹר לְדָוִד

מִזְמוֹר לְדָוִד הָבוּ לַיְיָ בְּנֵי אֵלִים
הָבוּ לַיְיָ כָּבוֹד וָעֹז. הָבוּ לַיְיָ
כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיְיָ
בְּהַדְרַת־קֹדֶשׁ.

Mizmor l'David. Havu l'Adonai b'nei elim, havu l'Adonai kavod va'oz. Havu l'Adonai k'vod sh'mo, hishtachavu l'Adonai b'hadrat kodesh.

[1] Three times this psalm calls God kadosh — holy — yet it grounds that holiness not in remoteness but in answered prayer, recalling Moses, Aaron, and Samuel, who called and were answered. It deliberately names Samuel, not a priest by birth, alongside the priests — a hint that access to the Holy is opened by the honesty of one's calling, not by pedigree.

קוֹל יְיָ עַל־הַמָּיִם אֵל־הַכָּבוֹד
הִרְעִים יְיָ עַל־מַיִם רַבִּים.
קוֹל־יְיָ בַּכֹּחַ קוֹל יְיָ בֶּהָדָר. קוֹל
יְיָ שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְיָ
אֶת־אַרְזֵי הַלְּבָנוֹן. וַיַּרְקִידֵם
כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיֹן כְּמוֹ
בֶּן־רְאֵמִים.

Kol Adonai al hamayim, El hakavod hir'im, Adonai al mayim rabim. Kol Adonai bako'ach, kol Adonai behadar. Kol Adonai shover arazim, vay'shaber Adonai et arzei haL'vanon. Vayarkidem k'mo egel, L'vanon v'Siryon k'mo ven r'emim.

קוֹל־יְיָ חֹצֵב לַהֲבוֹת אֵשׁ. קוֹל יְיָ
יָחִיל מִדְבָּר יָחִיל יְיָ מִדְבַּר
קָדֵשׁ. קוֹל יְיָ יְחוֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ
אֹמֵר כָּבוֹד.

Kol Adonai chotzev lahavot esh. Kol Adonai yachil midbar, yachil Adonai midbar Kadesh. Kol Adonai y'cholel ayalot vayechesof y'arot, uvheichalo kulo omer kavod.

SUNG

יְיָ לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְיָ מֶלֶךְ
לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ
אֶת־עַמּוֹ בַּשָּׁלוֹם.

Adonai lamabul yashav, vayeshev Adonai melech l'olam. Adonai oz l'amo yiten, Adonai y'varech et amo vashalom.

A song of David. Give to the Holy One, you children of the mighty — give glory and strength. Give the glory due to the Name; bow before the One in the beauty of holiness.

The voice of the Holy One over the waters — the God of glory thunders, over the vast waters. The voice, in power; the voice, in splendor. The voice shatters cedars, splinters the cedars of Lebanon, makes the mountains skip like a calf, Lebanon and Sirion like a young wild ox.

The voice carves out flames of fire; the voice makes the wilderness shudder, shakes the wilderness of Kadesh; the voice sends the deer into labor and strips the forests bare — and in the sanctuary, everything cries out: kavod. *Above the flood the Holy One was enthroned, and reigns as sovereign of all, forever. May the Holy One give strength to this people; may the Holy One bless this people with peace.*[1]

The thunderstorm psalm that crowns the week — the world's roar resolving, in its final word, into peace.

[1]Seven times this psalm thunders kol Adonai, the voice of the Holy One, across the waters, and the Divine Name appears eighteen times — an ancient storm-poem the Safed mystics set as the sixth of the weekday psalms and the crown of them all, so that the roar of the world resolves at last into the single word that ends it: shalom, peace.

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Ana B'koach

אָנָּא בְּכֹחַ

Ana b'koach g'dulat y'mincha tatir tz'rura. Kabel rinat amcha, sagvenu, taharenu, nora.

אָנָּא בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה. קַבֵּל רִנַּת עַמְּךָ שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא.

Na gibor, dorshei yichudcha k'vavat shomrem. Barchem, taharem, rachamem, tzidkatcha tamid gomlem.

נָא גִּבּוֹר דּוֹרְשֵׁי יִחוּדְךָ כְּבָבַת שָׁמְרֵם. בָּרְכֵם טַהֲרֵם רַחֲמֵם צִדְקָתְךָ תָּמִיד גָּמְלֵם.

Chasin kadosh, b'rov tuvcha nahel adatecha. Yachid ge'e, l'amcha p'ne, zochrei k'dushatecha.

חָסִין קָדוֹשׁ בְּרֹב טוּבְךָ נַהֵל עֲדָתֶךָ. יָחִיד גֵּאֵה לְעַמְּךָ פְּנֵה, זוֹכְרֵי קְדֻשָּׁתֶךָ.

Baruch shem is said softly, as after the Sh'ma

Shav'atenu kabel ushma tza'akatenu, yode'a ta'alumot. Baruch shem k'vod malchuto l'olam va'ed.

שַׁוְּעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת. בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

A whispered plea between the psalms and the bride — seven short lines, an ancient reaching to be set free.

Please — by the great strength of Your right hand, set the bound ones free. Receive the glad song of Your people; lift us, purify us, awesome One.

Please, Mighty One — guard those who seek Your oneness like the pupil of an eye. Bless them, purify them, show them compassion; let Your justice always be their reward.

Mighty and holy One, in Your abundant goodness, guide Your community. You who are one and exalted, turn toward Your people — those who call Your holiness to mind.

Accept our cry and hear our plea, You who know all that is hidden. Blessed is the name of Your glorious majesty forever and ever.[1]

[1]Seven lines of six words each hide, in their opening letters, the mystical forty-two-letter Name of God — a prayer folded quietly inside a prayer. Tradition assigns it to the first-century sage Nechunya ben HaKanah, but scholars read that as legend and the poem itself as most likely medieval; the reaching-out is no less real for that.

L'cha Dodi

לְכָה דוֹדִי

REFRAIN

L'cha dodi likrat kala, p'nei Shabbat n'kab'la.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

1 · SHAMOR V'ZACHOR

Shamor v'zachor b'dibur echad, hishmi'anu El ham'yuchad. Adonai echad ushmo echad, l'shem ultif'eret v'lit'hila.

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

(refrain)

2 · LIKRAT SHABBAT

Likrat Shabbat l'chu v'neil'cha, ki hi m'kor hab'racha. Merosh mikedem n'sucha, sof ma'ase b'machashava t'chila.

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

(refrain)

3 · MIKDASH MELECH

Mikdash melech ir m'lucha, kumi tz'i mitoch hahafecha. Rav lach shevet b'emek habacha, v'hu yachmol alayich chemla.

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

(refrain)

4 · HITNA'ARI

Hitna'ari me'afar kumi, livshi bigdei tif'artech ami. Al yad ben Yishai beit halachmi, korva el nafshi g'ala.

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

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We rise and turn to the door: the week is behind us, and Shabbat the bride is arriving now.

(refrain)

5 · HIT'OR'RI

Hit'or'ri, hit'or'ri, ki va orech kumi ori. Uri uri shir daberi, k'vod Adonai alayich nigla.

הִתְעוֹרְרִי, הִתְעוֹרְרִי, כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי. עוּרִי עוּרִי שִׁיר דַּבֵּרִי, כְּבוֹד יְיָ עָלַיִךְ נִגְלָה.

(refrain — L'cha dodi likrat kala, p'nei Shabbat n'kab'la)

6 · LO TEVOSHI

Lo tevoshi v'lo tikal'mi, ma tishtochachi uma tehemi. Bach yechesu aniyei ami, v'nivn'ta ir al tila.

לֹא תֵבוֹשִׁי וְלֹא תִכָּלְמִי, מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי. בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי, וְנִבְנְתָה עִיר עַל תִּלָּהּ.

(refrain)

7 · V'HAYU LIMSHISA

V'hayu limshisa shosayich, v'rachaku kol m'val'ayich. Yasis alayich Elohayich, kimsos chatan al kala.

וְהָיוּ לִמְשִׁסָּה שֹׁסָיִךְ, וְרָחֲקוּ כָּל מְבַלְּעָיִךְ. יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ, כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה.

(refrain)

8 · YAMIN USMOL

Yamin usmol tifrotzi, v'et Adonai ta'aritzi. Al yad ish ben Partzi, v'nism'cha v'nagila.

We rise and turn to the door: the week is behind us, and Shabbat the bride is arriving now.

יָמִין וּשְׂמֹאל תִּפְרוֹצִי, וְאֶת יְיָ תַּעֲרִיצִי. עַל יַד אִישׁ בֶּן פַּרְצִי, וְנִשְׂמְחָה וְנָגִילָה.

(refrain)

9 · BO'I V'SHALOM

some bow to greet Shabbat the bride

Bo'i v'shalom ateret ba'la, gam b'simcha uvtzohola. Toch emunei am s'gula, bo'i chala, bo'i chala, bo'i chala Shabbat malk'ta.

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ, גַּם בְּשִׂמְחָה וּבְצָהֳלָה. תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה, בּוֹאִי כַלָּה, בּוֹאִי כַלָּה, בּוֹאִי כַלָּה שַׁבָּת מַלְכְּתָא.

(refrain)

REFRAIN *Come, my beloved, to greet the bride; together let us welcome the presence of Shabbat.*

1 · Shamor v'zachor *"Keep" and "remember" — spoken as a single word, the One made us hear them as one. You are one and Your name is one, for renown and beauty and praise.*

2 · Likrat Shabbat *Come, let us go out to meet Shabbat, for she is the wellspring of blessing — poured out from the very beginning, last in creation but first in intention.*

3 · Mikdash melech *Sanctuary and city renewed: rise up out of the ruins. Too long have you dwelt in the valley of tears — now you will be held with tenderness.*

4 · Hitna'ari *Shake off the dust and rise; put on the garments of your glory, my people. Redemption draws near — come close, and set my soul free.*

5 · Hit'or'ri *Awaken, awaken, for your light has come — rise up and shine! Wake, wake and sing: the glory of the Holy One is revealed upon you.*

6 · Lo tevoshi *Do not be ashamed, do not be disgraced. Why so bowed down, why do you moan? In you the poor of my people find shelter, and the city shall be rebuilt on its own ground.*

7 · V'hayu limshisa *Those who plundered you will be scattered, and all who would devour you kept far away. Your God will rejoice over you as one who is glad rejoices over a beloved.*

8 · Yamin usmol *You will spread out to the right and the left, and hold the Holy One in awe. Through the promise of a redeemer we will rejoice and be glad.*

9 · Bo'i v'shalom *Come in peace, O crown of your people, in gladness and in joyful song, among the faithful of a treasured people. Come, O bride; come, O bride; come, O bride — Shabbat, the queen.*[1]

KABBALAT SHABBAT

Psalm 92 · Mizmor Shir

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת

Shabbat has arrived — now the first psalm sung inside it, the only one the Torah names for this day.

SUNG

Mizmor shir l'yom haShabbat.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

[1]Shabbat as a bride is the tradition's boldest image of God's own nearness — the Shechinah, the feminine, indwelling Presence, arriving to be welcomed. The mystics of Safed who sang this took every part in the wedding: they were the lovers, the attendants, at moments the bride herself. Whoever you are, however you love, there is a place in this song to stand. (Solomon Alkabetz of Safed, c. 1505–1584, signed it: his name threads the opening letters of its verses.)

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טוֹב לְהֹדוֹת לַיְיָ וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן. לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת. עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר.

Tov l'hodot la'Adonai, ulzamer l'shimcha elyon. L'hagid baboker chasdecha, ve'emunatcha baleilot. Alei-asor va'alei-navel, alei higayon b'chinor.

כִּי שִׂמַּחְתַּנִי יְיָ בְּפָעֳלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן. מַה־גָּדְלוּ מַעֲשֶׂיךָ יְיָ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ.

Ki simachtani Adonai b'fo'olecha, b'ma'asei yadecha aranen. Mah gadlu ma'asecha Adonai, m'od amku machsh'votecha.

RECITED

אִישׁ־בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין אֶת־זֹאת. בִּפְרֹחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד. וְאַתָּה מָרוֹם לְעֹלָם יְיָ. כִּי הִנֵּה אֹיְבֶיךָ יְיָ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן. וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן. וַתַּבֵּט עֵינִי בְּשׁוּרָי בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי.

Ish-ba'ar lo yeda, uch'sil lo-yavin et-zot. Bifroach r'sha'im k'mo-esev, vayatzitzu kol-po'alei aven, l'hishamdam adei-ad. V'ata marom l'olam Adonai. Ki hine oyvecha Adonai, ki-hine oyvecha yovedu, yitpardu kol-po'alei aven. Vatarem kir'em karni, baloti b'shemen ra'anan. Vatabet eini b'shurai, bakamim alai m're'im tishma'na oznai.

SUNG

Shabbat has arrived — now the first psalm sung inside it, the only one the Torah names for this day.

צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה. שְׁתוּלִים בְּבֵית יְיָ בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ.

Tzadik katamar yifrach, k'erez balvanon yisge. Sh'tulim b'veit Adonai, b'chatzrot Eloheinu yafrichu.

עוֹד יְנוּבוּן בְּשֵׂיבָה דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ. לְהַגִּיד כִּי־יָשָׁר יְיָ צוּרִי וְלֹא־עַוְלָתָה בּוֹ.

Od y'nuvun b'seiva, d'shenim v'ra'ananim yihyu. L'hagid ki-yashar Adonai, tzuri v'lo-avlata bo.

A psalm, a song for the day of Shabbat. It is good to give thanks to You, to sing to Your name, Most High — to tell of Your love in the morning and Your faithfulness through the nights, on the ten-stringed harp and the lyre, to the murmuring of the harp.

You have gladdened me by what You have made; at the work of Your hands I sing for joy. How great are Your works — how deep beyond us are Your thoughts.

A brutish person cannot know this, a fool cannot grasp it: though the wicked spring up like grass and all who do harm blossom, it is only to be destroyed forever — while You are exalted for all time. For look: those who set themselves against You, the ones who do harm, scatter and are undone.

You have lifted my strength high; I am anointed with fresh oil. My eyes look out with confidence; my ears take in the fate of those who would rise against me.

The just flourish like the date palm and grow tall like a cedar of Lebanon — planted in Your house, they blossom in the courtyards of our God. Even in old age they still bear fruit, staying full of sap and green — to declare that You are upright, my Rock, in whom there is no wrong.[1]

KABBALAT SHABBAT

Psalm 93 · Adonai Malach

יְיָ מָלָךְ

Adonai malach geut lavesh, lavesh Adonai oz hit'azar, af-tikon tevel bal-timot.

יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז
הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל
בַּל־תִּמּוֹט.

Nachon kis'acha me'az, me'olam ata. Nasu n'harot Adonai, nasu n'harot kolam, yisu n'harot dochyam.

נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה.
נָשְׂאוּ נְהָרוֹת יְיָ נָשְׂאוּ נְהָרוֹת
קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם.

Mikolot mayim rabim, adirim mishb'rei-yam, adir bamarom Adonai.

מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים
מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם יְיָ.

Edotecha ne'emnu m'od, l'veitcha naava-kodesh, Adonai l'orech yamim.

עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד לְבֵיתְךָ
נַאֲוָה־קֹדֶשׁ יְיָ לְאֹרֶךְ יָמִים.

You reign, robed in majesty; robed and girded in strength. The world stands firm; it will not be shaken.

Your throne stands firm from of old; from all eternity, You are. The rivers lift up — the rivers lift up their voice; the rivers lift up their roaring.

Mightier than the thunder of great waters, mightier than the breakers of the sea, You are mighty on high. Your teachings are utterly trustworthy; holiness graces Your house for all the

[1]This is the only psalm in the whole book titled "for the Sabbath day," and it was the very song the Levites sang in the Temple each Shabbat. The Sages noticed it never once names Shabbat, and taught that it points past the week itself toward "the day that is entirely Shabbat" — the world we rehearse each Friday night.

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The psalm of Friday itself — we close the week by singing the very crown creation sang when it was new.

length of days.[1]

The psalm of Friday itself — we close the week by singing the very crown creation sang when it was new.

[1]Short and surging, this psalm answers the flood: the waters lift their voice, yet mightier than the thunder of great waters is the Holy One on high. It is also the psalm of the sixth day, Friday — so as we complete the week we sing the same crowning the world sang when it was first complete.

Sh'ma & Its Blessings

שְׁמַע וּבִרְכוֹתֶיהָ

one God: creation, love, freedom

KABBALAT SHABBAT

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AMIDAH

CONCLUDING

The heart of the evening: Israel's watchword of God's oneness, wrapped in blessings for the One who brings on evening, who loves us through Torah, and who redeems. We rise for Bar'chu and move through creation, revelation, and redemption to the Sh'ma itself.

Scattered or gathered, we come back to the gold line as one.

SH'MA & ITS BLESSINGS

Bar'chu · The Call to Bless בָּרְכוּ

The leader calls; the community answers, then the leader repeats.

Barchu et Adonai ham'vorach.

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ.

ALL

Baruch Adonai ham'vorach l'olam va'ed.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.

♀ *some bow here, rising at the Name*

Bless the Source of blessing.

The formal call to prayer — the moment a room of individuals becomes a community. We rise together.

Blessed is the Source of blessing, now and forever.[1]

SH'MA & ITS BLESSINGS

Ma'ariv Aravim · Who Brings on Evening

מַעֲרִיב עֲרָבִים

Baruch ata Adonai, Eloheinu melech ha'olam, asher bidvaro ma'ariv aravim, b'chochma poteach sh'arim, uvitvuna m'shane itim umachalif et haz'manim, umsader et hakochavim b'mishm'roteihem baraki'a kirtzono.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב
עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים
וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף
אֶת־הַזְּמַנִּים וּמְסַדֵּר
אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בָּרָקִיעַ כִּרְצוֹנוֹ.

Bore yom valayla, golel or mipnei choshech v'choshech mipnei or, uma'avir yom umevi layla, umavdil bein yom uvein layla, Adonai tz'va'ot sh'mo.

בּוֹרֵא יוֹם וָלָיְלָה גּוֹלֵל אוֹר מִפְּנֵי
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר וּמַעֲבִיר
יוֹם וּמֵבִיא לָיְלָה וּמַבְדִּיל בֵּין
יוֹם וּבֵין לָיְלָה יְיָ צְבָאוֹת שְׁמוֹ.

Night is falling as we pray — the first blessing thanks the One who turns the sky, evening after evening.

El chai v'kayam tamid yimloch aleinu l'olam va'ed. Baruch ata Adonai, hama'ariv aravim.

**אֵל חַי וְקַיָּם תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ
הַמַּעֲרִיב עֲרָבִים.**

Blessed are You, our God, Presence of the universe, whose word brings on the evening, whose wisdom opens the gates of the sky, whose understanding turns the seasons and sets the stars in their watches across the dome of heaven, just so.

You create day and night, rolling light away before the dark and dark before the light. You make the day pass and bring on the night, drawing a line between day and night — Source of all being is Your name.

Living and enduring God, may You guide us always, now and forever. Blessed are You, the One who brings on evening.[2]

[1] Bar'chu is the formal call to public prayer — the moment the gathering becomes a community. The Talmud teaches that these words require a minyan — a person praying alone cannot say them (Berakhot 21b); Bar'chu as the summons to prayer is discussed in Megillah 23b.

[2] The first blessing before the Sh'ma is a hymn to the daily miracle of nightfall. Its rabbinic authors chose to praise God not for a single act of creation long ago but for the ongoing turning of the sky — evening after evening — insisting that the natural order itself is a continuing gift.

Ahavat Olam · With Everlasting Love

אַהֲבַת עוֹלָם

Ahavat olam beit Yisra'el amcha ahavta, Tora umitzvot, chukim umishpatim otanu limadta.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ.

Al ken Adonai Eloheinu b'shochveinu uvkumeinu nasi'ach b'chukecha, v'nismach b'divrei Toratecha uvmitzvotecha l'olam va'ed.

עַל כֵּן יְיָ אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

Ki hem chayeinu v'orech yameinu, uvahem neh'ge yomam valayla. V'ahavatcha al tasir mimenu l'olamim. Baruch ata Adonai, ohev amo Yisra'el.

כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה. וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

With everlasting love You have loved the house of Israel, Your people: Torah and mitzvot, teachings and just ways — these You taught us.

And so, our God, lying down and rising up, we will speak of Your teachings and delight in the words of Your Torah and its mitzvot, forever.

For they are our life and the length of our days; on them we will meditate day and night. May Your love never depart from us. Blessed are You, the One who loves Your people Israel.[1]

Before we command ourselves to love, we pause on the love already given — Torah handed to us as tenderness.

[1]The second blessing reframes revelation as intimacy: the gift of Torah is named as an act of love. Placed just before the Sh'ma, it teaches that the commandment to love God (which the Sh'ma will soon demand) is a response — we love because we have first been loved.

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SH'MA & ITS BLESSINGS

The Sh'ma

קְרִיאַת שְׁמַע

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ | אֶחָד׃

some cover their eyes for this line

Sh'ma Yisra'el, Adonai Eloheinu, Adonai echad.

Listen, Israel: HaShem is our God, HaShem is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va'ed. · Blessed is the radiant Name whose glory is forever. (said softly)

The line we say lying down and rising up, and hope to say last of all — Israel's whole faith in six words.

V'AHAVTA

V'ahavta et Adonai Elohecha, b'chol l'vavcha uvchol nafsh'cha uvchol m'odecha. V'hayu had'varim ha'ele asher anochi m'tzav'cha hayom al l'vavecha. V'shinantam l'vanecha v'dibarta bam, b'shivt'cha b'veitecha uvlecht'cha vaderech, uvshochb'cha uvkumecha.

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם
לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha.

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ
וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ׃

We read the first paragraph aloud together; the tradition continues below, and we gather again at the gold line.

THE SECOND PARAGRAPH

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ
אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְיָ
אֱלֹהֵיכֶם וּלְעָבְדוֹ
בְּכָל־לְבַבְכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי
מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה
וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ
וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי
עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ
וְאָכַלְתָּ וְשָׂבָעְתָּ:

Hisham'ru lachem pen yifte l'vavchem, v'sartem va'avadtem elohim acherim v'hishtachavitem lahem. V'chara af Adonai bachem, v'atzar et hashamayim v'lo yihyeh matar, v'ha'adama lo titen et y'vula, va'avadtem m'hera me'al ha'aretz hatova asher Adonai noten lachem.

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה
לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְיָ בָּכֶם
וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ
נֹתֵן לָכֶם:

And now the answer: love with all your heart — bound to the hand, worn on the fringe, spoken to the children.

וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה
עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין
עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם
בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ
יְמֵיכֶם וִימֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ
לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

Vayomer Adonai el Moshe lemor:

וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה לֵאמֹר:

THE THIRD PARAGRAPH

Daber el b'nei Yisra'el v'amarta alehem, v'asu lahem tzitzit al kanfei vig'deihem l'dorotam, v'natnu al tzitzit hakanaf p'til t'chelet.

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם
צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם
לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת
הַכָּנָף פְּתִיל תְּכֵלֶת:

And now the answer: love with all your heart — bound to the hand, worn on the fringe, spoken to the children.

V'haya lachem l'tzitzit, ur'item oto uzchartem et kol mitzvot Adonai, va'asitem otam, v'lo taturu acharei l'vavchem v'acharei eineichem asher atem zonim achareihem.

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם
אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְיָ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ
אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים
אַחֲרֵיהֶם:

L'ma'an tizk'ru va'asitem et kol mitzvotai, vih'yitem k'doshim leloheichem. Ani Adonai Eloheichem, asher hotzeti etchem me'eretz Mitzrayim lih'yot lachem lelohim, ani Adonai Eloheichem.

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

And you shall love HaShem your God with all your heart, with all your soul, and with all your might. Let these words that I command you today rest upon your heart. Teach them again and again to your children; speak them when you sit in your home and when you walk on the way, when you lie down and when you rise.

Bind them as a sign upon your hand, let them be a symbol before your eyes, and write them on the doorposts of your house and on your gates.

If you truly listen — and keep on listening — to the mitzvot I give you this day, loving HaShem your God and serving with all your heart and all your soul, then the rains will fall on your land in their season, the early rain and the late; you will gather your grain and your wine and your oil, and there will be grass in your fields for your animals — you will eat, and be satisfied.

But take care, for a heart is easily led astray: when we turn away, chasing other powers and bowing down to them, the bond frays — the skies seem to close, the rain holds back, the ground withholds its yield, and we find ourselves adrift, soon lost from the good land. So set these words upon your heart and soul; bind them as a sign on your hand and let them rest between your eyes; teach them to your children, speaking them at home and on the way, when you lie down and when you rise; and write them on the doorposts of your house and on your gates — that your days, and your children's days, may be many on the land, as many as the days of the heavens over the earth.

HaShem said to Moses: tell the people of Israel to make themselves fringes on the corners of their garments, in every generation, and to set on each corner a thread of blue. Look at it and remember all the mitzvot of HaShem, and do them — and do not go chasing after the cravings of your own heart and eyes.

So that you will remember and do all My mitzvot, and be holy to your God. I am HaShem your God, who brought you out of the land of Egypt to be your God. I am HaShem your God.[1]

And now the answer: love with all your heart — bound to the hand, worn on the fringe, spoken to the children.

[1]The scribes enlarged the ע of *Sh'ma* and the ד of *echad* so that together they spell עֵד — "witness": to say these words is to testify. And the passage is set to close on the Exodus, so the Sh'ma always ends in the memory of freedom (Berakhot 12b).

SH'MA & ITS BLESSINGS

Emet v'Emunah · True and Faithful

אֱמֶת וֶאֱמוּנָה

Emet ve'emuna kol zot v'kayam aleinu, ki hu Adonai Eloheinu v'ein zulato, va'anachnu Yisra'el amo. Hapodeinu miyad m'lachim malkeinu, hago'aleinu mikaf kol he'aritzim.

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים.

Hasam nafsheinu bachayim, v'lo natan lamot ragleinu.

הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ.

Ha'oseh lanu nisim, vayotze et amo Yisra'el mitocham l'cherut olam.

הָעֹשֶׂה לָנוּ נִסִּים וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם.

Hama'avir banav bein gizrei yam suf. V'ra'u vanav g'vurato, shibchu v'hodu lishmo. L'cha anu shira b'simcha raba, v'amru chulam:

הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף. וְרָאוּ בָנָיו גְּבוּרָתוֹ שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ. לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

Having declared the One, we remember the sea — the third blessing turns from creed to the memory of freedom.

THE SONG AT THE SEA

Mi chamocha ba'elim Adonai, mi kamocha nedar bakodesh, nora t'hilot oseh fele.

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

Malchut'cha ra'u vanecha, bokea yam lifnei Moshe uMiryam, ze Eli anu v'amru:

מַלְכוּתְךָ רָאוּ בָנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם, זֶה אֵלִי עָנוּ וְאָמְרוּ:

Adonai yimloch l'olam va'ed.

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

V'ne'emar: ki fada Adonai et Ya'akov, ug'alo miyad chazak mimenu. Baruch ata Adonai, ga'al Yisra'el.

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

All this we hold true and faithful, binding upon us: that You are our God, and there is none else, and we are Your people. You are the One who redeems us from the grip of tyrants and frees us from the hand of every oppressor.

You keep our very soul among the living, and do not let our feet give way.

You work wonders for us — and You brought Your people out from among their oppressors into lasting freedom.

You led us through the parted sea. Beholding that power, we praised and gave thanks, and with great joy we all sang out:

Who is like You among the mighty, O Source of freedom? Who is like You — glorious in holiness, awesome in praises, working wonders!

Your children beheld Your majesty as You split the sea before Moses and Miriam; "This is my God!" they answered, and said:

The One will reign forever and ever.

And it is said: the Source has redeemed us and freed us from a hand stronger than our own. Blessed are You, Redeemer of Israel.

This blessing links the Sh'ma to memory: having declared God's oneness, we recall the Exodus as proof that oneness acts in history. Mi Chamocha is the song Moses and Miriam sang at the sea (Exodus 15:11, 18) — the liturgy places the redemption song here so that every evening ends by rehearsing the move from slavery to freedom.

The song at the shore, sung again tonight — the moment slavery broke open and a people first sang free.

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Hashkivenu · Lay Us Down in Peace

הַשְׁכִּיבֵנוּ

Hashkiveinu Adonai Eloheinu l'shalom,
v'ha'amideinu shomreinu l'chayim,
ufros aleinu sukat sh'lomecha,
v'takneinu b'etza tova milfanecha,
v'hoshi'einu l'ma'an sh'mecha.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים
וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ
וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

V'hagen ba'adeinu, v'haser me'aleinu
oyev, dever v'cherev, v'ra'av v'yagon,
uvtzel k'nafecha tastireinu, ki El
shomreinu umatzileinu ata, ki El
melech chanun v'rachum ata.

וְהָגֵן בַּעֲדֵנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב
דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן וּבְצֵל
כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ
וּמַצִּילֵנוּ אָתָּה כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אָתָּה.

Ushmor tzeteinu uvo'einu l'chayim
ulshalom me'ata v'ad olam. Ufros
aleinu sukat sh'lomecha.

וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.
וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ.

Baruch ata Adonai, hapores sukat shalom aleinu v'al kol amo Yisra'el v'al Yerushalayim.

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

We ask to be laid down safely into the dark — sleep as a nightly act of trust, under a canopy of peace.

Lay us down in peace, our God, and raise us up again to life. Spread over us Your shelter of peace, set us right with good counsel, and save us for the sake of Your name.

Shield us: turn away from us the enemy, plague and sword, famine and grief. Hide us in the shadow of Your wings, for You are the One who guards and rescues us, gracious and compassionate.

Watch over our going out and our coming in, for life and for peace, now and forever. Spread over us Your shelter of peace. Blessed are You, who spreads a shelter of peace over us, over all Your people Israel, and over Jerusalem.[1]

[1]Hashkivenu is the prayer of nightfall's vulnerability — sleep as a small rehearsal of trust. Its image of the sukat shalom, the "shelter of peace" spread overhead, gives the Friday-evening version its name; unlike the weekday close, Shabbat ends not with a plea for protection but with the serene canopy of peace.

V'shamru · Keep the Sabbath

וְשָׁמְרוּ

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל
אֶת־הַשַּׁבָּת לַעֲשׂוֹת
אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם׃

V'shamru v'nei Yisra'el et haShabbat,
la'asot et haShabbat l'dorotam b'rit
olam.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת
הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים
עָשָׂה יְיָ אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנָּפַשׁ׃

Beini uvein b'nei Yisra'el ot hi l'olam, ki
sheshet yamim asa Adonai et
hashamayim v'et ha'aretz, uvayom
hashvi'i shavat vayinafash.

The people of Israel shall keep Shabbat, observing Shabbat in every generation as a covenant for all time.

It is a sign forever between Me and the people of Israel, for in six days the Source made heaven and earth, and on the seventh day rested and drew breath.[1]

Two verses from Sinai, sung: Shabbat as the sign of an unbreakable promise, kept in every generation.

[1]These verses from Exodus 31:16–17 name Shabbat as an ot, a "sign" of covenant. In the Torah's word for God's rest — vayinafash, "caught breath, was refreshed" — the rabbis heard nefesh, soul: as if even the Creator were re-souled on the seventh day, the model for our own weekly renewal.

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Chatzi Kaddish · The Half-Kaddish

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
(אָמֵן.) בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן
קָרִיב וְאִמְרוּ אָמֵן.

Yitgadal v'yitkadash sh'meh raba.
(Amen.) B'alma di v'ra chir'uteh,
v'yamlich malchuteh b'chayeichon
uvyomeichon uvchayei d'chol beit
Yisra'el, ba'agala uvizman kariv,
v'imru: Amen.

ALL

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Y'he sh'meh raba m'varach l'alam
ulalmei almaya.

✦ **Ten Days: "l'eila ul'eila" — see p. 59**

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא לְעֵלָּא מִן־כָּל־בִּרְכָתָא
וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן.

Yitbarach v'yishtabach v'yitpa'ar
v'yitromam v'yitnase v'yit'hadar
v'yit'ale v'yit'halal sh'meh d'kudsha
b'rich hu, l'ela min kol birchata
v'shirata, tushb'chata v'nechemata
da'amiran b'alma, v'imru: Amen.

A hinge in the service — this short Kaddish closes the Sh'ma and its blessings and turns us toward the Amidah.

May the great name be made great and holy in the world that was created by divine will. May its majesty be known in your lifetime and in your days and in the life of all the house of Israel, swiftly and soon — and say: Amen.

May the great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, raised and honored, uplifted and celebrated be the name of the Holy One — far beyond any blessing or song, any praise or consolation that can be spoken in the world — and say: Amen.[1]

[1]The Chatzi (Half) Kaddish marks a seam in the service, closing the Sh'ma and its blessings before the Amidah begins. Though famous as a mourner's prayer, the Kaddish contains no mention of death: it is written in everyday Aramaic and is, at heart, a communal yearning for a world made whole.

Amidah

עֲמִידָה

standing close, each in our own silence

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CONCLUDING

The *Amidah* — "the standing" — is the prayer of prayers; tradition also calls it simply *T'filah*, "prayer." We pray it silently, each at our own pace — seven blessings for Shabbat — then rise together for Vayechulu and Me'ein Sheva, Friday night's own communal blessing that gathers the whole Amidah into one.

From the silence, we gather again at the gold line and turn.

The silent Amidah — we rise and pray these seven blessings, each at our own pace.

Three steps forward, as if entering a small room — and for a few minutes a hall full of people goes quiet together.

AMIDAH

We Open Our Lips

אֲדֹנָי שְׂפָתַי

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

יְ אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

some step in, feet together, like angels

You, open my lips — and my mouth will speak Your praise.[1][2]

[1] A single verse from Psalm 51 is the doorway into the Amidah. Before we ask for anything, we ask only for the ability to pray at all — a reminder that even our words are a gift we receive before we offer them.

[2] Some of us step in and stand feet together — one single foot, like the angels of Ezekiel's vision — and bow four times across the prayer: knees bending at *Baruch*, body bowing at *ata*, standing straight again

AMIDAH

Our Fathers and Mothers אָבוֹת וְאִמָּהוֹת

We enter by naming our people — every mother and father, the remembered and the long-unnamed, standing behind us.

some bow as the blessing opens

Baruch ata Adonai, Eloheinu ve'lohei avoteinu v'imoteinu,

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

Elohei Avraham, Elohei Yitzchak, ve'lohei Ya'akov;

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב;

Elohei Sara, Elohei Rivka, Elohei Le'a, Elohei Rachel, Elohei Bilha, ve'lohei Zilpa.

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, אֱלֹהֵי רָחֵל, אֱלֹהֵי בִלְהָה, וֵאלֹהֵי זִלְפָּה.

Ha'El hagadol hagibor v'hanora, El elyon, gomel chasadim tovim, v'koneh hakol, v'zocher chasdei avot v'imahot, umevi go'el livnei v'neihem l'ma'an sh'mo b'ahava.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

✦ **Ten Days: Zochrenu — see p. 58**

some bow again as the blessing seals

Melech ozer umoshi'a umagen. Baruch ata Adonai, magen Avraham v'ezrat Sara.

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

Blessed are You, our God and God of our fathers and mothers — God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Leah, God of Rachel, God of Bilhah, and God of Zilpah.

Great, mighty, and awesome God, God most high, who acts with love, who creates all, who remembers the faithfulness of our fathers and mothers, and who lovingly brings redemption to their children's children for the sake of Your name.

You are our help, our rescue, our shield. Blessed are You, the One, shield of Abraham and help of Sarah.[1]

before the Name. At Modim, head and body bow together, "like a reed." Inherited choreography, freely offered — stand in this prayer however your body stands.

[1]The oldest layer of this blessing names only the patriarchs; egalitarian siddurim add the four matriarchs, and here we go further, reclaiming Bilhah and Zilpah — the enslaved women (Genesis 30) whose children became four of the twelve tribes but whom the tradition long left unnamed. To speak their names is to insist that the covenant runs through them too.

G'vurot

גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה הַכֹּל/מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Ata gibor l'olam Adonai, m'chayeh hakol/meitim ata, rav l'hoshi'a.

IN WINTER *mashiv haruach umorid hagashem* מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם — *You cause the wind to blow and the rain to fall.*

FROM PESACH THROUGH SUKKOT *morid hatal* מוֹרִיד הַטָּל — *You cause the dew to fall.*

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

M'chalkel chayim b'chesed, m'chayeh hakol/meitim b'rachamim rabim, somech nof'lim, v'rofe cholim, umatir asurim, umkayem emunato lishenei afar. Mi chamocha ba'al g'vurot, umi domeh lach, melech memit umchayeh umatzmi'ach y'shu'a.

✦ **Ten Days: Mi Chamocha av harachamim — see p. 58**

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת הַכֹּל/מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַכֹּל/מֵתִים.

V'ne'eman ata l'hachayot hakol/meitim. Baruch ata Adonai, m'chayeh hakol/meitim.

You are forever mighty — You give life to all — revive the dead — and Your saving power is great. You sustain the living with love, giving life to all with great compassion; You hold up the falling, heal the sick, free the captive, and keep faith with those who sleep in the dust.

Who is like You, Source of all power? Who can compare — bringing death and life, and making rescue blossom? You are faithful to give life to all — to revive the dead. Blessed are You, the One who gives life to all — who revives the dead.[1]

[1]This siddur prints both, side by side — מְחַיֵּה הַכֹּל / מֵתִים, "who gives life to all," "who revives the dead." The older phrase (*m'chayeh (ha)metim*) speaks of reviving the dead; the Reform phrase (*m'chayeh hakol*) opens that hope to all. Pray whichever speaks to you — many hear it as metaphor for renewal: the buried seed, the waking dawn, the promise that nothing loved is finally lost.

The blessing of the power that revives — of falling and being held, of the buried seed and the returning green.

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The Holiness of the Name — קְדֻשַּׁת הַשֵּׁם

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

Ata kadosh v'shimcha kadosh,
ukdoshim b'chol yom y'hal'lucha,
selah. Baruch ata Adonai, ha'El
hakadosh.

✦ **Ten Days: haMelech hakadosh — see p. 59**

You are holy, and Your name is holy, and those who seek holiness praise You every day. Blessed are You, the holy God.[1]

AMIDAH

The Holiness of the Day — קְדֻשַּׁת הַיּוֹם

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי
לִשְׁמֶךָ, תַּכְלִית מַעֲשֵׂה שָׁמַיִם
וָאָרֶץ, וּבֵרַכְתּוֹ מִכָּל הַיָּמִים,
וְקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים, וְכֵן
כָּתוּב בְּתוֹרָתֶךָ:

Ata kidashta et yom hashvi'i lishmecha,
tachlit ma'aseh shamayim va'aretz,
uverachto mikol hayamim, v'kidashto
mikol hazmanim, v'chen katuv
b'toratecha:

Alone and silent, the holiness prayer stays in its oldest, plainest form — three sentences holding one word to the light.

[1] In the morning and afternoon, when the Amidah is repeated aloud, this blessing opens into the communal Kedushah. The evening Amidah is never repeated — so here, even in a full congregation, it keeps its short, ancient form: three plain sentences that simply hold the word "holy" up to the light. (Friday night's communal sanctification comes later, in Me'ein Sheva.)

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

Vay'chulu hashamayim v'ha'aretz v'chol tz'va'am. Vay'chal Elohim bayom hash'vi'i m'lachto asher asah, vayishbot bayom hash'vi'i mikol m'lachto asher asah. Vay'varech Elohim et yom hash'vi'i vay'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim la'asot.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ,
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ
בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ,
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ
לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְיָ
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת
קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת.

Eloheinu ve'lohei avoteinu v'imoteinu, r'tzeh vimnuchatenu, kad'shenu b'mitzvotecha, v'ten chelkenu b'toratecha, sab'enu mituvecha, v'samchenu bishu'atecha, v'taher libenu l'ovd'cha be'emet. V'hanchilenu Adonai Eloheinu b'ahava uvratzon Shabbat kodshecha, v'yanuchu vah Yisra'el m'kad'shei sh'mecha. Baruch ata Adonai, m'kadesh haShabbat.

You made the seventh day holy to Your name, the crown of the making of heaven and earth. You blessed it above all days and made it holy above all seasons — as it is written in Your Torah:

The heavens and the earth were finished, and all their array. On the seventh day God completed the work that had been made, and rested on the seventh day from all that work; God blessed the seventh day and made it holy, for on it God rested from all the work of creation. (Genesis 2:1–3)

Our God and God of our fathers and mothers — take pleasure in our rest. Make us holy through Your mitzvot and give us our portion in Your Torah; fill us with Your goodness, gladden us with Your saving help, and make our hearts pure to serve You in truth. In love and favor, grant us Your holy Shabbat as our inheritance, and let Israel, who make Your name holy, find rest in her. Blessed are You, who makes Shabbat holy.[1]

The one blessing that changes with the day — tonight it becomes our meditation on rest itself.

[1]The middle blessing of every Amidah changes with the day; on Shabbat it becomes this meditation on rest. At its center sits *Vaychulu* (Genesis 2:1–3), the Torah's own account of the first Shabbat — so that when we rest, we are not merely stopping work but re-enacting the completion of creation.

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AMIDAH

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CONCLUDING

SEASONAL & KIDDUSH

Draw Near

עֲבוֹדָה

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל
וּבִתְפִלָּתָם, וּבְאַהֲבָה תְקַבֵּל
בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

R'tzeh Adonai Eloheinu b'am'cha Yisra'el uvitfilatam, uvahava t'kabel b'ratzon, uthi l'ratzon tamid avodat Yisra'el amecha.

✦ Ya'aleh V'yavo — on Rosh Chodesh & festivals, see p. 55

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

V'techezena eineinu b'shuvcha l'Tziyon b'rachamim. Baruch ata Adonai, hamachazir sh'chinato l'Tziyon.

Take pleasure, O Source, our God, in Your people Israel and in their prayer; in love receive that prayer with favor, and may the service of Your people Israel always be pleasing to You.

May our eyes behold Your loving return to Zion. Blessed are You, who returns Your presence to Zion.

This blessing once pleaded for the restoration of the Temple sacrifices; here that language is set aside, keeping only the deeper longing beneath it — that the *Shechinah*, the indwelling Presence, come home, and that our own prayer be received as an offering of the heart.

We ask that our prayer be received the way an offering once was — the Presence longed home to dwell among us.

We Give Thanks

מוֹדִים

Modim anachnu lach, sha'ata hu Adonai Eloheinu ve'lohei avoteinu v'imoteinu l'olam va'ed. Tzur chayeinu, magen yish'enu ata hu l'dor vador. Nodeh l'cha unsaper t'hilatecha, al chayeinu ham'surim b'yadecha, v'al nishmoteinu hap'kudot lach, v'al nisecha sheb'chol yom imanu, v'al nifl'otecha v'tovotecha sheb'chol et, erev vavoker v'tzohorayim.

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר
חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר
תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם.

some bow low here, like a reed

✦ **Al HaNisim — on Hanukkah & Purim, see p. 56**

Hatov ki lo chalu rachamecha, v'hamrachem ki lo tamu chasadecha, me'olam kivinu lach.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

✦ **Ten Days: Uch'tov l'chayim — see p. 58**

V'al kulam yitbarech v'yitromam shimcha tamid l'olam va'ed. V'chol hachayim yoducha selah, vihal'lu et shimcha be'emet, ha'El y'shu'atenu v'ezratenu selah. Baruch ata Adonai, hatov shimcha ulcha na'eh l'hodot.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ
תָּמִיד לְעוֹלָם וָעֶד. וְכֹל הַחַיִּים
יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת שִׁמְךָ
בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ
סֶלָה. בָּרוּךְ אַתָּה יְיָ, הַטּוֹב
שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

some bow once more, in thanks

We thank You, for You are the One, our God and the God of our fathers and mothers, forever. Rock of our life, shield of our rescue — so You are, in every generation. We give thanks and tell Your praise: for our lives, held in Your hand; for our souls, entrusted to You; for Your miracles that are with us every day; and for Your wonders and Your gifts at every moment — evening, morning, and noon.

You are the Good, whose mercies never end; the Compassionate, whose kindnesses never fail — always we have placed our hope in You.

The blessing that stops to count the ordinary — breath, morning, the body's small mercies — the miracles we forget are miracles.

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For all these things may Your name be blessed and raised up, always and forever. Let all that lives give thanks to You, and praise Your name in truth, God of our rescue and our help. Blessed are You, whose name is Goodness, and to whom thanks are due.[1]

AMIDAH

Abundant Peace

שָׁלוֹם רָב

Shalom rav al Yisra'el am'cha tasim l'olam, ki ata hu melech adon l'chol hashalom. V'tov b'einecha l'varech et am'cha Yisra'el b'chol et uvchol sha'a bishlomecha.

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

✦ **Ten Days: B'sefer chayim — see p. 58**

Baruch ata Adonai, hamvarech et amo Yisra'el bashalom.

בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Grant abundant peace to Your people Israel forever, for You are the source of all peace. May it be good in Your eyes to bless Your people Israel, in every season and at every hour, with Your peace.

Blessed are You, who blesses Your people Israel with peace.[2]

The evening's own plea for peace — shorter than its daytime sister, asking a covering of quiet over Israel and all who sleep tonight.

[1] *Modim* is said with a slight bow, and tradition holds it is the one blessing a person must speak in their own voice rather than lean on the prayer leader — because gratitude, unlike petition, cannot be delegated. It thanks God not for the extraordinary but for the daily: the breath, the ordinary morning, the miracles "that are with us every day."

[2] The Amidah ends where it has been reaching all along — *shalom*, peace, from the root meaning wholeness. *Shalom Rav* is the shorter evening form of the peace blessing; the daytime service uses the longer *Sim Shalom*. Both make peace the last word, the goal toward which every other blessing has been quietly bending.

My God, Guard My Tongue

אֱלֹהַי נְצוֹר

Elohai, n'tzor l'shoni mera, usfatai midaber mirma, v'limkal'lai nafshi tidom, v'nafshi ke'afar lakol tihyeh. P'tach libi b'toratecha, uvmitzvotecha tirdof nafshi.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.

V'chol hachosh'vim alai ra'a, m'hera hafer atzatam v'kalkel machashavtam. Aseh l'ma'an sh'mecha, aseh l'ma'an y'minecha, aseh l'ma'an k'dushatecha, aseh l'ma'an toratecha. L'ma'an yechal'tzun y'didecha, hoshi'a y'min'cha va'aneni.

וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanecha, Adonai tzuri v'go'ali.

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

Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisra'el, v'al kol yosh'vei tevel, v'imru: Amen.

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

some step back, bowing, taking leave

My God, guard my tongue from evil and my lips from speaking deceit. To those who wrong me, let my soul stay silent; let my soul be humble as the dust before all. Open my heart to Your Torah, that my soul may pursue Your mitzvot.

And all who plan evil against me — quickly undo their designs and unravel their schemes. Act for the sake of Your name; act for the sake of Your right hand; act for the sake of Your holiness; act for the sake of Your Torah. That those You love may be freed, let Your right hand save — answer me.

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

May the One who makes peace in the high places make peace for us, for all Israel, and for all

It begins by asking to guard the tongue, then opens a silence — room to pour in whatever we could not say aloud.

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who dwell on earth — and say: Amen.[1]

Here we may add our own words, in silence.

AMIDAH

Vayechulu

וַיְכֻלּוּ

We rise, and say together — as witnesses.

Vay'chulu hashamayim v'ha'aretz v'chol tz'va'am. Vay'chal Elohim bayom hash'vi'i m'lachto asher asah, vayishbot bayom hash'vi'i mikol m'lachto asher asah. Vay'varech Elohim et yom hash'vi'i vay'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim la'asot.

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ
שָׁבַת מִכָּל־מְלַאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

The heavens and the earth were finished, and all their vast array. On the seventh day God completed the work that had been made, and rested on the seventh day from all the work. And God blessed the seventh day and made it holy, because on it God rested from all the work of creation.[2]

After the long hush of the silent prayer, sound comes back into the room — the very words Genesis uses for the first evening finished.

[1] The Amidah closes not with a fixed blessing but with a private meditation attributed to the fourth-century sage Mar bar Ravina (Berakhot 17a) — a turn inward from the grand "we" of the fixed prayers to a single, vulnerable "I" asking only to speak less harm and hold less pride. The verse from Psalm 19:15 hands our own imperfect words back to God; *Oseh Shalom*, the same plea for peace that seals the Kaddish, walks us gently back out into the world.

[2] Vayechulu is the Torah's own account of the first Shabbat (Genesis 2). We rise and say it together, standing as witnesses — testifying that the world was made, and that rest is what completes it. Friday night says these verses three times — inside the Amidah, here standing together, and again over the Kiddush cup — a triple echo the tradition itself remarks on.

Me'ein Sheva

מְעֵין שֶׁבַע

THE OPENING

Baruch ata Adonai Eloheinu ve'lohei avoteinu v'imoteinu — Elohei Avraham, Elohei Yitzchak, ve'lohei Ya'akov; Elohei Sara, Elohei Rivka, Elohei Le'a, Elohei Rachel, Elohei Bilha, ve'lohei Zilpa — ha'El hagadol hagibor v'hanora, El elyon koneh shamayim va'aretz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
אֱלֹהֵי לֵאָה אֱלֹהֵי רָחֵל אֱלֹהֵי
בִּלְהָה וֵאלֹהֵי זִלְפָּה, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ.

MAGEN AVOT — THE SEVENFOLD BLESSING

Magen avot bidvaro, m'chayeh hakol/meitim b'ma'amaro, ha'El hakadosh she'ein kamohu, hameniach l'amo b'yom Shabbat kodsho, ki vam ratza l'haniach lahem. L'fanav na'avod b'yir'a vafachad, v'nodeh lishmo b'chol yom tamid me'ein hab'rachot. El hahoda'ot, Adon hashalom, m'kadesh haShabbat um'varech shvi'i, umeniach bik'dusha l'am m'dushnei oneg, zecher l'ma'asei v'reshit.

מָגֵן אָבוֹת בִּדְבָרוֹ, מְחַיֵּה
הַכֹּל/מֵתִים בְּמַאֲמָרוֹ, הָאֵל
הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ, הַמֵּנִיחַ
לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ, כִּי בָם
רָצָה לְהָנִיחַ לָהֶם. לְפָנָיו נַעֲבוֹד
בְּיִרְאָה וָפַחַד, וְנוֹדֶה לִשְׁמוֹ בְּכָל
יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת. אֵל
הַהוֹדָאוֹת, אֲדוֹן הַשָּׁלוֹם,
מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי,
וּמֵנִיחַ בִּקְדֻשָּׁה לְעַם מְדֻשְּׁנֵי עֹנֶג,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

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Friday night's own communal blessing, sung aloud — a kindness born to let latecomers finish and walk home safe.

Friday night's own communal blessing, sung aloud — a kindness born to let latecomers finish and walk home safe.

Eloheinu ve'lohei avoteinu v'imoteinu r'tzeh vimnuchatenu, kad'shenu b'mitzvotecha v'ten chelkenu b'toratecha, sab'enu mituvecha v'samchenu bishu'atecha, v'taher libenu l'ovd'cha be'emet, v'hanchilenu Adonai Eloheinu b'ahava uvratzon Shabbat kodshecha, v'yanuchu vah Yisra'el m'kad'shei sh'mecha.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ,
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ
בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ
לְעָבְדְּךָ בֶּאֱמֶת, וְהַנְחִילֵנוּ יְיָ
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת
קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.

Baruch ata Adonai m'kadesh haShabbat.

בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

We bless the Source of Life, God of our ancestors — God of Abraham, Isaac, and Jacob; God of Sarah, Rebecca, Leah, Rachel, Bilhah, and Zilpah — the great, the mighty, the awesome; God most high, maker of heaven and earth.

Shield of our ancestors by a word — giving life to all, reviving the dead, by a spoken promise. The Holy One beyond compare settles the people into rest on the holy day of Shabbat, for in them God delighted, to give them rest. Before this Presence we serve in awe and trembling, giving thanks to the Name every day, always — an echo of all the blessings. God of all gratitude, Source of peace: You hallow Shabbat and bless the seventh day, giving rest in holiness to a people brimming with delight — a remembrance of creation.

Our God and God of our fathers and mothers — take pleasure in our rest. Make us holy through Your mitzvot and give us our portion in Your Torah; fill us with Your goodness, gladden us with Your saving help, and make our hearts pure to serve You in truth. In love and favor, grant us Your holy Shabbat as our inheritance, and let Israel, who make Your name holy, find rest in her. Blessed are You, who makes Shabbat holy.[1]

[1]Me'ein Sheva — "an echo of the seven" — folds the whole Shabbat Amidah into one blessing the community sings aloud. It began as a kindness, from talmudic times: where synagogues stood out in the fields beyond the town, it gave latecomers time to finish and walk home safely (Shabbat 24b). CRC has never had it — here it is, at last. (Two calendar notes: on Shabbat Shuvah its "ha'El hakadosh" becomes "haMelech hakadosh," and on a Friday night that is the first night of Pesach, Me'ein Sheva is traditionally not said.)

Kaddish Shalem · The Full Kaddish

קַדִּישׁ שָׁלֵם

Yitgadal v'yitkadash sh'meh raba. (Amen.) B'alma di v'ra chir'uteh, v'yamlich malchuteh b'chayeichon uvyomeichon uvchayei d'chol beit Yisra'el, ba'agala uvizman kariv, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
(אָמֵן.) בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן
קָרִיב וְאִמְרוּ אָמֵן.

ALL

Y'he sh'meh raba m'varach l'alam ulalmei almaya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

✦ Ten Days: "l'eila ul'eila" — see p. 59

Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnase v'yit'hadar v'yit'ale v'yit'halal sh'meh d'kudsha b'rich hu, l'ela min kol birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma, v'imru: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא
בְּרִיךְ הוּא לְעֵלָּא מִן־כָּל־בִּרְכָתָא
וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן.

May the great name be made great and holy in the world that was created by divine will. May its majesty be known in your lifetime and in your days and in the life of all the house of Israel, swiftly and soon — and say: Amen.

May the great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, raised and honored, uplifted and celebrated be the name of the Holy One — far beyond any blessing or song, any praise or consolation that can be spoken in the world — and say: Amen.

Titkabel tz'lot'hon uva'ut'hon d'chol beit Yisra'el kodam avuhon di vishmaya, v'imru: Amen.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן
דְכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן.

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The full Kaddish seals the Amidah — asking, beyond every praise, that the prayers just offered be received.

Receive the prayers and pleas of all the house of Israel before the One in heaven — and say: Amen.

Y'he sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisra'el,
v'imru: Amen.

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

some step back, bowing, taking leave

Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisra'el, v'al kol yosh'vei tevel, v'imru: Amen.

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

May great peace from heaven, and life, be upon us and upon all Israel — and say: Amen. May the One who makes peace in the high places make peace for us, for all Israel, and for all who dwell on earth — and say: Amen.

Kaddish comes in sizes. The Half-Kaddish marks a seam; this, the Full Kaddish, seals a whole service of prayer — its one extra sentence, titkabel, dares to ask that everything just prayed be received. On Friday night it follows Me'ein Sheva, closing the Amidah's arc before we turn toward home.

The full Kaddish seals the Amidah — asking, beyond every praise, that the prayers just offered be received.

Concluding Prayers

סִיּוּם

healing, memory, blessing — and out into the week

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We gather what the evening has opened. We pray for healing, bow the ancient bow that seals every service, hold our dead in the community's arms, receive a blessing as old as Scripture, and close with a hymn of trust — Shabbat carrying us out as gently as it drew us in.

One last time, we meet at the gold line — then out into the week together.

CONCLUDING

Mi Shebeirach · A Prayer for Healing

מִי שֶׁבֵּרַךְ

We name, aloud or in our hearts, those in need of healing.

Mi shebeirach avoteinu v'imoteinu,
Avraham v'Sara, Yitzchak v'Rivka,
Ya'akov, Rachel v'Le'a, Bilha v'Zilpa, hu
y'varech virape et kol hacholim.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אַבְרָהָם וְשָׂרָה, יִצְחָק וְרִבְקָה,
יַעֲקֹב, רָחֵל וְלֵאָה, בִּלְהָה
וְזִלְפָּה, הוּא יְבָרֵךְ וִירַפֵּא אֶת כָּל
הַחוֹלִים.

V'yishlach lahem bimheira r'fua
sh'leima, r'fuat hanefesh ur'fuat haguf,
v'nomar: Amen.

וְיִשְׁלַח לָהֶם בִּמְהֵרָה רְפוּאָה
שְׁלֵמָה, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת
הַגּוּף, וְנֹאמַר: אָמֵן.

We speak the names aloud, or hold them in the heart — the community turning to care for its own.

May the One who blessed our fathers and our mothers — Abraham and Sarah, Isaac and Rebecca, Jacob, Rachel and Leah, Bilhah and Zilpah — bless and heal all who are in need of healing. Send them, soon and gently, r'fuah sh'leimah, a complete healing — healing of the spirit and healing of the body — and let us say together: Amen.

Many communities sing this moment to the beloved Mi Shebeirach of Debbie Friedman and Drorah Setel (written 1987; © 1988), which is under copyright and not printed here; communities should license that setting from its rights holders, or set their own words in its place. What stands here is the classical formula — a blessing once spoken over individuals at the Torah, turned toward the whole community's care for its own.

CONCLUDING

Aleinu · It Is Ours to Praise

עָלֵינוּ

Aleinu l'shabeach la'adon hakol, latet g'dula l'yotzer b'reshit, shelo asanu k'goyei ha'aratzot, v'lo samanu k'mishp'chot ha'adama; shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Va'anachnu kor'im umishtachavim umodim, lifnei melech malchei ham'lachim, haKadosh baruch hu.

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

some bend and bow at these words

AS IT IS WRITTEN IN THE TORAH

Shehu note shamayim v'yosed aretz, umoshav y'karo bashamayim mima'al, ushchinat uzo b'govhei m'romim. Hu Eloheinu ein od, emet malkeinu efes zulato, kakatuv b'torato: v'yadata hayom vahashevota el l'vavecha, ki Adonai hu ha'Elohim bashamayim mima'al v'al ha'aretz mitachat, ein od.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ אֵין עוֹד, אֱמֶת
מַלְכֵּנוּ אֶפֶס זוּלָתוֹ, כַּכָּתוּב
בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ
אֶל לְבָבֶךָ, כִּי יְיָ הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
מִתָּחַת, אֵין עוֹד.

Al ken n'kave l'cha Adonai Eloheinu, lir'ot m'hera b'tif'eret uzecha, l'ha'avir gilulim min ha'aretz, v'ha'elilim karot yikaretun, l'taken olam b'malchut Shadai. V'chol b'nei vasar yikr'u vishmecha, l'hafnot eilecha kol rish'ei aretz.

עַל כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ
לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן, לְתַקֵּן
עוֹלָם בְּמַלְכוּת שַׁדַּי. וְכָל בְּנֵי
בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת
אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

The bow that seals every service — we bend together, rising toward the day when God's name is One.

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The bow that seals every service — we bend together, rising toward the day when God's name is One.

Yakiru v'yed'u kol yosh'vei tevel, ki l'cha tichra kol berech, tishava kol lashon. L'fanecha Adonai Eloheinu yichr'u v'yipolu, v'lichvod shimcha y'kar yitenu, vikab'lu chulam et ol malchutecha, v'timloch aleihem m'hera l'olam va'ed. Ki hamalchut shel'cha hi, ul'olmei ad timloch b'chavod, kakatuv b'toratecha: Adonai yimloch l'olam va'ed.

יַכִּירוּ וְיֵדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לְךָ תִכְרַע כָּל בֶּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ, וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ, וִיקַבְּלוּ כֻּלָּם אֶת עֹל מַלְכוּתֶךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

V'ne'emar: v'haya Adonai l'melech al kol ha'aretz, bayom hahu yihyeh Adonai echad ushmo echad.

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

It is ours to praise the One of all, to give greatness to the One who forms creation — who did not make us like the nations of the lands, nor set us like the families of the earth; who did not make our portion like theirs, nor our lot like their multitude. And so we bend, and bow, and give thanks before the Sovereign beyond all sovereigns, the Holy One of blessing.

The One who stretches out the heavens and founds the earth, whose glory dwells in the heavens above and whose strength abides in the highest heights — this is our God; there is no other. In truth our Sovereign, there is none else, as it is written in the Torah: Know this day and take it to heart, that the Eternal is God in the heavens above and on the earth below; there is no other.

And so we place our hope in You, the Eternal our God — soon to behold the splendor of Your strength: when the idols of the earth have passed away and falsehood is swept from the world, and the world itself is mended whole beneath Your reign. Then all who live will call upon Your name, and all the earth's wrongdoing will turn back toward You.

Let all who dwell in the world come to know that to You alone every knee shall bend and every tongue pledge faith. Before You, the Eternal our God, may all bow low and give honor to Your name, and take upon themselves the yoke of Your reign — and may You reign over them, soon and forever. For sovereignty is Yours, and to all eternity You will reign in glory — as it is written in Your Torah: The Eternal will reign forever and ever.

And it is said: The Eternal shall be Sovereign over all the earth; on that day the Eternal shall be One, and God's name One.[1]

[1] Aleinu began as a coronation prayer for the High Holy Days and, by the Middle Ages, became the seal of every service. We keep its ancient first paragraph in full — long a target of Christian censors — hearing its distinction of Israel not as superiority but as particular calling: every people in this room has one. Its second paragraph gave the tradition one of its defining phrases — *l'takken olam*, "to mend the world" — a hope not of conquest but of repair, when every people comes to know the One.

CONCLUDING

Mourner's Kaddish

קַדִּישׁ יָתוֹם

Mourners rise; all who wish may stand with them.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
(אָמֵן.) בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן
קָרִיב וְאִמְרוּ אָמֵן.

Yitgadal v'yitkadash sh'meh raba.
(Amen.) B'alma di v'ra chir'uteh,
v'yamlich malchuteh b'chayeichon
uvyomeichon uvchayei d'chol beit
Yisra'el, ba'agala uvizman kariv,
v'imru: Amen.

ALL

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Y'he sh'meh raba m'varach l'alam
ulalmei almaya.

✦ Ten Days: "l'eila ul'eila" — see p. 59

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא
בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל
בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

Yitbarach v'yishtabach v'yitpa'ar
v'yitromam v'yitnase v'yit'hadar
v'yit'ale v'yit'halal sh'meh d'kudsha
b'rich hu, l'ela min kol birchata
v'shirata, tushb'chata v'nechemata
da'amiran b'alma, v'imru: Amen.

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

Y'he sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisra'el,
v'imru: Amen.

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

Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol Yisra'el, v'al kol yosh'vei tevel, v'imru: Amen.

some step back, bowing, taking leave

Mourners rise; the community answers, and no one grieves alone — a prayer for the dead with no word for death.

Mourners rise; the community answers, and no one grieves alone — a prayer for the dead with no word for death.

May the great name be made great and holy in the world that was created by divine will. May its majesty be known in your lifetime and in your days and in the life of all the house of Israel, swiftly and soon — and say: Amen.

May the great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, raised and honored, uplifted and celebrated be the name of the Holy One — far beyond any blessing or song, any praise or consolation that can be spoken in the world — and say: Amen.

May great peace from heaven, and life, be upon us and upon all Israel — and say: Amen. May the One who makes peace in the high places make peace for us, for all Israel, and for all who dwell on earth — and say: Amen.

The Kaddish never mentions death; it is a soaring praise of life and a yearning for a world made whole, spoken in the everyday Aramaic once shared across Jewish communities. We add *v'al kol yosh'vei tevel* — "and upon all who dwell on earth" — widening the circle of peace to embrace the whole human family.

CONCLUDING

Birkat Kohanim · The Blessing

בִּרְכַּת כֹּהֲנִים

The clergy may offer this ancient blessing over the community.

Y'varech'cha Adonai v'yishm'recha.

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ׃

Ya'er Adonai panav eilecha vichuneka.

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

Yisa Adonai panav eilecha v'yasem l'cha shalom.

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

May the Eternal bless you and keep you. May the Eternal's face shine upon you and be gracious to you. May the Eternal's face turn toward you and grant you peace.

This is the oldest blessing still in daily use: its words were found inscribed on tiny silver scrolls from the seventh century BCE — the earliest fragment of any biblical text ever discovered. Its three lines widen from three words to five to seven, like two hands slowly opening (Numbers 6:24–26).

The oldest words still spoken among us — three lines widening like two hands slowly opening over the room.

KABBALAT SHABBAT

SH'MA & ITS BLESSINGS

AMIDAH

CONCLUDING

Mi Shebeirach — Healing
Aleinu
Mourner's Kaddish
Priestly Blessing
Adon Olam

SEASONAL & KIDDUSH

CONCLUDING

Adon Olam · Eternal One

אֲדוֹן עוֹלָם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל יְצִיר נִבְרָא. לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל, אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

Adon olam asher malach, b'terem kol y'tzir nivra. L'et na'asa v'cheftzo kol, azai melech sh'mo nikra.

וְאַחֲרֵי כִּכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נוֹרָא. וְהוּא הָיָה וְהוּא הֹוֶה, וְהוּא יִהְיֶה בְּתִפְאָרָה.

V'acharei kichlot hakol, l'vado yimloch nora. V'hu haya v'hu hove, v'hu yihyeh b'tif'ara.

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֹז וְהַמִּשְׂרָה.

V'hu echad v'ein sheni, l'hamshil lo l'hachbira. B'li reshit b'li tachlit, v'lo ha'oz v'hamisra.

וְהוּא אֵלִי וְחַי גּוֹאֲלִי, וְצוּר חֶבְלִי בְּעֵת צָרָה. וְהוּא נִסִּי וּמָנוֹס לִי, מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.

V'hu Eli v'chai go'ali, v'tzur chevli b'et tzara. V'hu nisi umanos li, m'nat kosi b'yom ekra.

We close as we will one night close everything — a song of trust, letting go, and being held.

בְּיָדוֹ אַפְקִיד רוּחִי, בְּעֵת אִישַׁן וְאָעִירָה. וְעִם רוּחִי גְּוִיָּתִי, יְיָ לִי וְלֹא אִירָא.

B'yado afkid ruchi, b'et ishan v'a'ira. V'im ruchi g'viyati, Adonai li v'lo ira.

Eternal One, who reigned before any form was created; when all was made by Your will, then were You called Sovereign. And after all has ceased to be, You alone will reign in awe. You were, You are, You will be in glory.

You are One; there is no second to compare or set beside You. Without beginning, without end — Yours are the strength and the majesty. You are my God, my living Redeemer, my Rock in time of trouble; my banner, my refuge, the portion of my cup on the day I call.

Into Your hand I entrust my spirit, when I sleep and when I wake; and with my spirit, my body too — the Eternal is with me, I will not fear.[1]

[1] A hymn of pure trust, sung to countless melodies. Often credited to Solomon ibn Gabirol of eleventh-century Spain, its author is finally unknown. Its closing lines — "into Your hand I entrust my spirit… I will not fear" — are the words said at bedtime and at the very end of life; ending the service with them lets each Shabbat close as a gentle rehearsal of letting go and being held.

Seasonal Insertions & Kiddush

The words we add when the calendar calls for them, and the Kiddush over wine.

The everyday Friday-night pages stay clean. These are the words we add when the calendar calls for them — we add each where the small ✦ mark appears in the service.

On Rosh Chodesh and the intermediate days of festivals, add in the Amidah:

SEASONAL & KIDDUSH

Rise and Come

יַעֲלֶה וְיָבֹא

Eloheinu ve'lohei avoteinu v'imoteinu, ya'aleh v'yavo v'yagi'a v'yeraeh v'yeratzeh v'yishama v'yipaked v'yizacher zichronenu ufikdonenu, v'zichron avoteinu v'imoteinu, v'zichron Y'rushalayim ir kodshecha, v'zichron kol am'cha beit Yisra'el l'fanecha,

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,

lifleita l'tova l'chen ulchesed ulrachamim, l'chayim ulshalom b'yom

לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

NAME THE DAY

Rosh haChodesh haze / Chag haMatzot haze / Chag haSukot haze.

רֹאשׁ הַחֹדֶשׁ הַזֶּה / חַג הַמַּצּוֹת הַזֶּה / חַג הַסֻּכּוֹת הַזֶּה.

Rise and Come
For the Miracles
In the Days of Mordechai
Remember Us for Life
Counting the Omer
Festival Kiddush
Shehecheyanu
Kiddush

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה,
וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ
לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים
חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

Zochrenu Adonai Eloheinu bo l'tova, ufokdenu vo livracha, v'hoshi'enu vo l'chayim. Uvidvar y'shu'a v'rachamim chus v'chonenu, v'rachem aleinu v'hoshi'enu, ki eilecha eineinu, ki El melech chanun v'rachum ata.

Our God and God of our fathers and mothers — may the memory of us rise and come and reach You; be seen, accepted, and heard; be counted and remembered — the memory of us and of our ancestors, the memory of Jerusalem Your holy city, and the memory of all Your people the house of Israel — for deliverance and goodness, for grace, kindness, and compassion, for life and for peace, on this day of the New Moon / the Festival of Matzot / the Festival of Sukkot.

Remember us this day, O Source, our God, for goodness; count us on it for blessing; save us on it for life. With a word of rescue and mercy, spare us and be gracious to us; have compassion on us and save us — for our eyes are turned to You, for You are a gracious and compassionate God and Sovereign.[1]

On Hanukkah, add in the Modim (Thanksgiving) blessing:

SEASONAL & KIDDUSH

For the Miracles — עַל הַנִּסִּים

OPENING — SAID ALSO ON PURIM

עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל
הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַנִּפְלָאוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן
הַזֶּה.

Al hanisim v'al hapurkan v'al hag'vurot v'al hat'shu'ot v'al hanifla'ot she'asita la'avoteinu v'imoteinu bayamim hahem baz'man haze.

[1] *Ya'aleh v'yavo* — "rise and come" — is inserted into the fifth blessing of the Amidah (the Avodah) on Rosh Chodesh and the intermediate days of festivals. (On a festival evening that itself falls on Shabbat, the Amidah's middle blessing changes instead, and the community prays it from a festival supplement.) Its cascade of eight verbs asking to be "remembered" gives the prayer its character: on the days that mark sacred time, we ask that our own small lives be held in mind.

בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנָאִי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ, וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ,

Bimei Matityahu ben Yochanan Kohen Gadol Chashmona'i uvanav, k'she'am'da malchut Yavan har'sha'a al am'cha Yisra'el l'hashkicham toratecha, ulha'aviram mechukei r'tzonecha,

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת רִיבָם, דַּנְתָּ אֶת דִּינָם, נָקַמְתָּ אֶת נִקְמָתָם, מָסַרְתָּ גִבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ.

v'ata b'rachameicha harabim amadeta lahem b'et tzaratam, raveta et rivam, danta et dinam, nakamta et nikmatam, masarta giborim b'yad chalashim, v'rabim b'yad m'atim, ut'me'im b'yad t'horim, ursha'im b'yad tzadikim, v'zeidim b'yad os'kei toratecha.

וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ, וּפִנּוּ אֶת הֵיכָלֶךָ, וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

Ulcha asita shem gadol v'kadosh b'olamecha, ulam'cha Yisra'el asita t'shu'a g'dola ufurkan k'hayom haze. V'achar ken ba'u vanecha lidvir beitecha, ufinu et heichalecha, v'tiharu et mikdashecha, v'hidliku nerot b'chatzrot kodshecha, v'kav'u sh'monat y'mei Chanuka eilu, l'hodot ulhalel l'shimcha hagadol.

For the miracles and the rescue, for the mighty acts, the deliverances, and the wonders that You did for our fathers and mothers in those days, at this season:

In the days of Mattathias son of Yochanan, the High Priest, the Hasmonean, and his sons — when a wicked empire rose against Your people Israel to make them forget Your Torah and turn them from the laws of Your will — You in Your great mercy stood by them in their time of trouble. You took up their cause, judged their claim, and answered their wrong; You gave the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the guilty into the hands of the innocent, and the arrogant into the hands of those who kept Your Torah.

For Yourself You made a great and holy name in Your world, and for Your people Israel You worked a great deliverance and rescue, as on this very day. Afterward Your children came into Your sanctuary, cleared Your Temple, purified Your holy place, and kindled lights in Your

sacred courts — and they set these eight days of Hanukkah to give thanks and praise to Your great name.[1]

On Purim, add in the Modim (Thanksgiving) blessing — beginning with the same "Al hanisim" opening above, then:

SEASONAL & KIDDUSH

In the Days of Mordechai בִּימֵי מָרְדְּכַי

Bimei Mord'chai v'Ester b'Shushan habira, k'she'amad aleihem Haman harasha, bikesh l'hashmid laharog ulabed et kol haY'hudim, mina'ar v'ad zaken, taf v'nashim, b'yom echad, bishlosha asar l'chodesh sh'neim asar, hu chodesh Adar, ushlalam lavoz.

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד, בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז.

V'ata b'rachameicha harabim hefarta et atzato, v'kilkalta et machashavto, vahashevota lo g'mulo b'rosho, v'talu oto v'et banav al ha'etz.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הֵפַרְתָּ אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וַהֲשֵׁבוֹתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו עַל הָעֵץ.

In the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose against them and sought to destroy, to kill, and to wipe out all the Jews — young and old, children and women — in a single day, the thirteenth of the twelfth month, the month of Adar, and to plunder their possessions:

You in Your great mercy overturned his plan, spoiled his scheme, and turned his own design back upon his head — and he and his sons were hanged upon the gallows.[2]

[1] *Al hanisim* thanks God not for the cruse of oil — a later legend from the Talmud (Shabbat 21b) — but for the deliverance itself: "the many into the hands of the few." The prayer is a window onto the oldest meaning of Hanukkah, a victory of the vulnerable, retold every winter in the middle of the gratitude blessing.

[2] The Purim version of *Al hanisim* tells the whole Esther story in two sentences. Unlike the Hanukkah insertion, it names no priests and no Temple — only a threatened people and a reversal of fortune, the *v'nahafoch hu* ("it was overturned") that is the heart of the holiday. The reversal turns on a woman's risk — Esther's "if I perish, I perish" — though the prayer names her only in its dateline.

From Rosh Hashanah through Yom Kippur, four short lines are added to the Amidah, and one of its seals changes (a second changes only in the weekday Amidah). Insert each line where noted.

SEASONAL & KIDDUSH

Remember Us for Life

זָכְרֵנוּ לְחַיִּים

Into the first blessing (Avot v'Imahot), after "...for the sake of Your name in love":

Zochrenu l'chayim, melech chafetz bachayim, v'chotvenu b'sefer hachayim, l'ma'ancha Elohim chayim.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

Remember us for life, You who delight in life, and write us in the Book of Life — for Your own sake, living God.

Into the second blessing (G'vurot), after "...and makes rescue blossom":

Mi chamocha av harachamim, zocher y'tzurav l'chayim b'rachamim.

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

Who is like You, Source of mercy, who in compassion remembers Your creatures for life?

Into the Modim (Thanksgiving) blessing, near its close:

Uch'tov l'chayim tovim kol b'nei v'ritecha.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.

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

Into the final blessing (Shalom), just before its closing seal:

B'sefer chayim b'racha v'shalom ufarnasa tova, nizacher v'nikatev l'fanecha, anachnu v'chol am'cha beit Yisra'el, l'chayim tovim ulshalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

In the Book of Life, blessing, and peace, and of good sustenance, may we be remembered and inscribed before You — we and all Your people the house of Israel — for a good life and for peace.

Two seals also change during these days. In the third blessing, the words ha'El hakadosh *("the holy God") become:*

THE HOLY SOVEREIGN

Baruch ata Adonai, haMelech hakadosh.

בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

And where the weekday Amidah would seal the blessing for justice, it reads haMelech hamishpat *("the Sovereign of justice") —* הַמֶּלֶךְ הַמִּשְׁפָּט.[1]

One more change during these days: in every Kaddish, the phrase l'eila min kol birchata *— "beyond all blessing" — is doubled to* l'eila ul'eila*:*

IN EVERY KADDISH

...l'eila ul'eila mikol birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma...

...לְעֵלָּא וּלְעֵלָּא מִכָּל בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא...

...far, far beyond any blessing or song, any praise or consolation we can speak...[2]

From the second night of Pesach through the eve of Shavuot, count the Omer — one blessing, then the count of the night:

SEASONAL & KIDDUSH

Counting the Omer — סְפִירַת הָעֹמֶר

THE BLESSING

Baruch ata Adonai, Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al s'firat ha'omer.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

THE FIRST NIGHT

Hayom yom echad ba'omer.

הַיּוֹם יוֹם אֶחָד בָּעֹמֶר.

THE SECOND NIGHT, AND SO ON

Hayom sh'nei yamim ba'omer. ...

הַיּוֹם שְׁנֵי יָמִים בָּעֹמֶר. ...

[1]These are the days between Rosh Hashanah and Yom Kippur, when tradition pictures the Book of Life lying open. Every insertion asks the same thing in a different key — to be remembered, inscribed, sealed for life — and the seasonal seal *haMelech hakadosh* replaces "the holy God" with "the holy Sovereign," the one image of majesty the High Holy Days keep even where the rest of this siddur sets it aside.

[2]This Kaddish change belongs to the Ten Days of Repentance only — Rosh Hashanah through Yom Kippur — not to the whole month of Elul. The doubled "l'eila l'eila" lifts the praise one degree higher for the days when the Book of Life lies open.

Blessed are You, our God, Source of the universe, who makes us holy through Your mitzvot and calls us to count the Omer.

Today is the first day of the Omer. (On the second night: Today is two days of the Omer — and so through all forty-nine nights, adding weeks once seven days are reached: "…which is one week and one day of the Omer," and onward.)

The Omer is counted aloud for forty-nine nights — seven weeks — bridging the barley harvest of Pesach to the wheat harvest and Torah of Shavuot. Counting the days by hand turns waiting into a discipline: freedom in the spring is only the beginning; it takes seven weeks of counting to be ready to receive.

On a festival that falls on Shabbat — the Friday-night Kiddush over wine (begin with Vayechulu, as in the Shabbat Kiddush; the festival's name is spoken in the marked place):

SEASONAL & KIDDUSH

Festival Kiddush · on Shabbat

קִדּוּשׁ לְשַׁבָּת וְיוֹם טוֹב

OVER THE WINE

Baruch ata Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch ata Adonai, Eloheinu melech ha'olam, asher bachar banu mikol am, v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Vatiten lanu Adonai Eloheinu b'ahava shabbatot limnucha umo'adim l'simcha, chagim uzmanim l'sason, et yom haShabbat haze v'et yom

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עָם, וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם

NAME THE FESTIVAL

Chag haMatzot haze, z'man cheroteinu / Chag haShavu'ot haze, z'man matan torateinu / Chag haSukot haze, z'man simchatenu,

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ / חַג הַשָּׁבוּעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ / חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

b'ahava mikra kodesh, zecher litzi'at Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim, v'Shabbat umo'adei kodshecha b'ahava uv'ratzon b'simcha uvsason hinchaltanu.

בְּאַהֲבָה מִקְרָא קֹדֶשׁ, זֵכֶר
לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ
וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים,
וְשַׁבָּת וּמוֹעֲדֵי קָדְשֶׁךָ בְּאַהֲבָה
וּבְרָצוֹן בְּשִׂמְחָה וּבְשָׂשׂוֹן
הִנְחַלְתָּנוּ.

Baruch ata Adonai, m'kadesh haShabbat v'Yisra'el v'hazmanim.

**בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת
וְיִשְׂרָאֵל וְהַזְּמַנִּים.**

Blessed are You, our God, Source of the universe, who creates the fruit of the vine.

Blessed are You, our God, Source of the universe, who chose us from among all peoples, lifted us up above every tongue, and made us holy through Your mitzvot. In love You gave us, O Source, our God, Shabbatot for rest and seasons for gladness, festivals and set times for joy — this Shabbat, and this day of the Festival of Matzot, the season of our freedom / this day of the Festival of Shavuot, the season of the giving of our Torah / this day of the Festival of Sukkot, the season of our rejoicing — a sacred gathering, a remembrance of the going-out from Egypt. For You chose us and made us holy from among all peoples, and gave us Your holy Shabbat and festivals, in love and favor, in gladness and joy, as our inheritance.

Blessed are You, who makes Shabbat, Israel, and the seasons holy.

When a festival falls on Shabbat, the Kiddush weaves the two together and seals "who makes Shabbat, Israel, and the seasons holy." The tradition (Pesachim 117b) marks the difference between them — Shabbat's holiness is fixed in creation, while the festivals depend on Israel setting the calendar; here both are joined in one cup.

On the first night of a festival, and at joyful firsts — a new season, a milestone, a beginning — we add the Shehecheyanu:

Shehecheyanu · For Reaching This Moment

שֶׁהֶחֱיָנוּ

THE BLESSING

Baruch ata Adonai, Eloheinu melech ha'olam, shehecheyanu v'kiy'manu v'higi'anu lazman haze.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Blessed are You, our God, Source of all being, who has kept us alive, sustained us, and brought us to this moment.

The simplest and most portable of blessings — said at first fruits and new clothes, at reunions and beginnings, on the first night of a festival, at a naming or a wedding. It thanks God not for what we have but for having arrived: alive, still here, and standing at a threshold.

KABBALAT SHABBAT
SH'MA & ITS BLESSINGS
AMIDAH
CONCLUDING
SEASONAL & KIDDUSH
Rise and Come
For the Miracles
In the Days of Mordechai
Remember Us for Life
Counting the Omer
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Kiddush · Sanctifying Shabbat קִדּוּשׁ

We raise the cup of wine and bless.

Genesis 2:1–3 — the Torah's account of the first Shabbat.

VAYECHULU

Vay'chulu hashamayim v'ha'aretz
v'chol tz'va'am.

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל־צְבָאָם׃

Vay'chal Elohim bayom hash'vi'i
m'lachto asher asah, vayishbot bayom
hash'vi'i mikol m'lachto asher asah.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃

Vay'varech Elohim et yom hash'vi'i
vay'kadesh oto, ki vo shavat mikol
m'lachto asher bara Elohim la'asot.

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ
שָׁבַת מִכָּל־מְלַאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃

The heavens and the earth were finished, and all their vast array. On the seventh day God completed the work that had been made, and rested on the seventh day from all the work. And God blessed the seventh day and made it holy, because on it God rested from all the work of creation.

BLESSING OVER THE WINE

Baruch ata Adonai, Eloheinu melech
ha'olam, borei p'ri hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Blessed are You, HaShem our God, Source of all being, Creator of the fruit of the vine.

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We lift the cup and say it aloud: Shabbat is holy — the world made, and a people set free, in one blessing.

We lift the cup and say it aloud: Shabbat is holy — the world made, and a people set free, in one blessing.

SANCTIFYING THE DAY

Baruch ata Adonai, Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'ratza vanu, v'Shabbat kodsho b'ahava uvratzon hinchilanu, zikaron l'ma'asei v'reishit.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ, וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.

Ki hu yom t'chila l'mikra'ei kodesh, zecher litzi'at mitzrayim.

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

Ki vanu vacharta v'otanu kidashta mikol ha'amim, v'Shabbat kodsh'cha b'ahava uvratzon hinchaltanu. Baruch ata Adonai, m'kadesh haShabbat.

כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Blessed are You, HaShem our God, Source of all being: You have made us holy with Your mitzvot and taken delight in us. In love and favor You have given us Your holy Shabbat as an inheritance — a remembrance of the work of creation. It is the first of our sacred days, a reminder of our going-out from Egypt. You chose us from among all peoples and made us holy, and in love and favor You have given us Your holy Shabbat. Blessed are You, who makes Shabbat holy.[1]

[1]Kiddush means "sanctification": we do not merely welcome Shabbat — we declare it holy, aloud, over a full cup; the Sages taught to remember Shabbat over wine (Pesachim 106a). (And why does Kiddush live at the back of this book? Because its true home is a table: the oneg after the service is the heir of the very meal in the synagogue courtyard for which the synagogue Kiddush was first created.) Its blessing binds the two reasons the Torah gives for Shabbat — a remembrance of creation, and a reminder of the Exodus: the world made, and a people set free. And "chose us"? Many of us have flinched at it; we hear it not as rank but as task — every people is chosen for something, and this is ours: to keep this day.

COLOPHON

Shirei Shabbat — Songs of Shabbat was created by Rabbi Daniel Bogard of Central Reform Congregation, St. Louis: liturgy curated and arranged, translations, transliterations, teaching notes, and design. Communities are welcome to adapt this book for their own use under CC BY-NC-SA 4.0 — adaptations must retain this credit.

Hebrew texts follow the Masoretic text and standard siddurim, verified against Sefaria. Translations and transliterations are original to this siddur.

At CRC, the prayer for healing is sung to the Mi Shebeirach of Debbie Friedman and Drorah Setel (written 1987; © 1988), used by license; the public edition of this book prints the classical formula in its place.

Set in David Libre and Ezra SIL (Hebrew) and Libertinus Serif (English), each under the SIL Open Font License.

Typeset in Typst. This book's source lives at *github.com/RavBogard/shirei-shabbat-siddur* — corrections welcome.

We lift the cup and say it aloud: Shabbat is holy — the world made, and a people set free, in one blessing.