

סידור עץ חיים

Siddur Etz Chaim

Ritual Committee of Congregation Etz Chaim/MTJC

Rabbi BENJAMIN LEVY

5781



General Introduction

This Siddur Etz Chaim represents the combined efforts and input of the members of Congregation Etz Chaim/MTJC; the synagogue where everyone is welcome. We are grateful for the hard-work and dedication of our Ritual Committee under the direction of Robynn Mann, and continued interest and support of the entire community.

This prayer book reflects the liturgy and choreography of the divine service such as we currently practice here in Monroe Township, NJ; a ritual which has evolved over the preceding twenty-five years. In addition, this siddur presents paths of alternatives which we hope will lead to an enhancement of our *Kavana*, our sacred focus. It seeks to accomplish this by helping to organize the various rubrics of the traditional Jewish prayer service for the worshipper, by providing scholarly insight into the history and meaning of the liturgy, by indicating the Biblical origins of the various prayer texts, by the inclusion of gender-neutral language, and by directly addressing the Eternal. The latter, of course assumes God listens to our prayers; a bold theological statement apparently at odds with the outlook of previous prayer books we have used.

Pirkei Avot, the Mishnaic compendium of ethical behavior presents the words of Simon the Righteous (Avot 1:2): “The world stands upon three things; upon the Torah, and upon Worship and upon Deeds of Loving Kindness.”

This volume attempts to move us closer together as a holy community, to teach Torah and Mitzvot through prayer, provide members and visitors with a user-friendly guide to worship the Divine, and inspire all of us to faithfully perform Deeds of Loving Kindness.

BML, Monroe Township, NJ 5781

Introduction to the Evening Service

The Talmud presents a debate concerning the nature of Jewish prayer: “Rabbi Yosi ben Rabbi Chanina said, ‘The prayers were instituted by the Patriarchs.’ Rabbi Yehoshua ben Levi said, ‘The prayers were instituted to replace the daily sacrifices’” (*B’rachot* 26b).

Who is right? Why, both of them, of course!

The Patriarchs were prophets who through their extraordinary religious sensitivity individually spoke and listened to G-d as the need arose. They prayed from the depths of their hearts and souls. No two prayers were the same.

On the other hand, a hereditary priesthood brought the sacrifices publicly to the Tabernacle in the Wilderness and then to the Temple in Jerusalem on behalf of the people. The service followed a strict structure. The actions of the service and the words of prayer remained the same day after day. The priests presided over two worship services daily, one in the morning and one in the afternoon. At night they burned sacrificial meats upon the altar.

Jewish prayer emerges from both these traditions; the patriarchal-prophetic and the priestly. We seek the spontaneity of the patriarchs, the ability to speak and listen to God as individuals with all our hearts and souls. But at the same time we come before the Master of the Universe as a holy congregation of Jews. As a “kingdom of priests” (Exodus 19:6) we pray at specific times and on a regular basis with a set liturgy. We voice most of our prayers in the collective “we;” and we reserve the utterance of certain holy words for the presence of a *minyan*, a quorum of ten adult Jews that represents a community.

It has been taught in accordance with Rabbi Yosi ben Rabbi Chanina that the biblical Ya’akov established the evening prayer, as it says: “He encountered the Place” (Genesis 28:11). Since the Place constitutes one of the Divine names, Ya’akov’s encounter was one of prayer and perhaps unexpected connection. Afraid and alone he happens upon the Divine. He bumps into God, as it were.

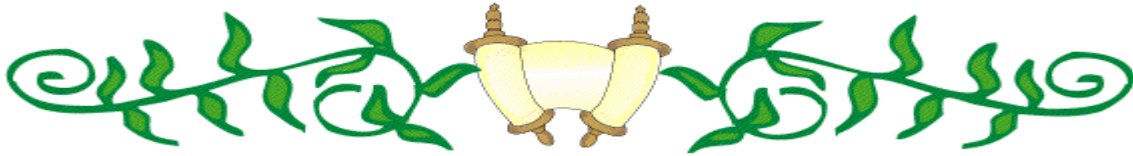
From the divine perspective, the Eternal seeks Ya’akov out and provides him the image of a ladder connecting heaven and earth, a nighttime epiphany in the midst of

Ya'akov's fearful flight from his brother Eisav's wrath. Ya'akov awakens as from a spiritual malaise to exclaim: "Surely the Eternal is in this place and I didn't know it! ...How awesome is this place, this is none other than the House of God and this is the gate of the heavens!" (Genesis 28: 16-17).

As we move to engage the evening service, may we understand and fulfill the potential of both strains of Jewish prayer tradition. May we remain open to the personal encounter with the Eternal championed by our Patriarchs and prophets. And, at the same time, may we prove consistent with our priestly tradition; coming before God on a regular basis as a holy congregation of Jews, devoted to Divine service through awareness of and dedication to the details our sacred Scriptures reveal.

Welcoming the Sabbath/קבלת שבת

Opening Song Candles <i>L'cha Dodi</i> Chatzi Kaddish	שיר נרות לכה דודי חצי קדיש
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(א)

♪ Hinei ma tov
 u'ma nayim,
 shevet achim gam yachad!

♪ הִנֵּה מַה-טוֹב
 וּמַה-נָּעִים
 שֵׁבֶת אַחִים גַּם-יַחַד!

Behold how good and how pleasant it is when brothers and sisters can sit down together (and worship) in peace!¹

(ב)

♪ Al shlosa d'varim
 ha-olam omeid:
 al haTorah, v'al ha-avoda,
 v'al g'milut Chasadim

♪ עַל שְׁלֹשָׁה דְּבָרִים
 הָעוֹלָם עוֹמֵד:
 עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,
 וְעַל גְּמִילוּת חֲסָדִים.

Upon three things does the world stand:

upon the Torah, and upon Worship, and upon Acts of Loving Kindness.²

¹ Psalm 133:1.

Pirkei Avot 1:2.²

Welcoming the Sabbath: The sixteenth century Kabbalists of Tzfat in northern Israel originated this preliminary service to the Evening Service proper as a way of accepting upon themselves the Sabbath and immersing themselves in its spirit, as it were.

Welcoming the Sabbath/קבלת שבת

<p>Opening Song Candles <i>L'cha Dodi</i> Chatzi Kaddish</p>	<p>שיר נרות לכה דודי חצי קדיש</p>
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(ד)

♪ *Mah ya-feh ha-yom; Shabbat shalom!*

♪ מַה יָּפֶה הַיּוֹם, שַׁבַּת שָׁלוֹם!

How beautiful is this day; a Sabbath of peace!

(ה)

♪ *Shalom Aleichem, Malachei hashareit,
Malachei Elyon,
MiMelech Malachei Ha'm'lachim,
HaKadosh baruch Hu.*

שָׁלוֹם עֲלֵיכֶם,
מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיוֹן,
מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Peace be to you, O ministering angels, messengers of the Most High,
From the King of Kings, the Holy One, blessed be He.

*Bo-achem l'shalom,
Malachei Hashalom, Malachei Elyon
MiMelech Malachei Ha'm'lachim,
HaKadosh baruch Hu.*

בּוֹאֲכֶם לְשָׁלוֹם,
מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,
מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Enter in peace, O angels of peace, messengers of the Most High,
From the King of Kings, the Holy One, blessed be He.

*Ba'r'chuni l'shalom,
Malachei Hashalom, Malachei Elyon
MiMelech Malachei Ha'm'lachim,
HaKadosh baruch Hu.*

בְּרַכּוּנִי לְשָׁלוֹם,
מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,
מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Bless me with peace, O angels of peace, messengers of the Most High,
From the King of Kings, the Holy One, blessed be He.

*Tzeitchem l'shalom,
Malachei Hashalom, Malachei Elyon
MiMelech Malachei Ha'm'lachim,
HaKadosh baruch Hu.*

צֵיתְכֶם לְשָׁלוֹם,
מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,
מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Depart in peace, O angels of peace, messengers of the Most High,
From the King of Kings, the Holy One, blessed be He.

Welcoming the Sabbath/קבלת שבת

Opening Song Candles <i>L'cha Dodi</i> Chatzi Kaddish	שיר נרות לכה דודי חצי קדיש
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A member of the congregation customarily steps forward to bless the lamps of Shabbat and lead the community in the following responsive reading:

Come let us welcome Shabbat.

May its radiance illumine our hearts.

Light is the symbol of the divine.

“The Eternal is my light and my salvation.”

Light is the symbol of the divine within us.

“The human spirit is the light of the Eternal.”

Light is the symbol of the divine law.

“For the Mitzvah is a lamp and the Torah a light.”

Light is the symbol of Israel’s mission.

“I, the Eternal, have made you a covenant people, a light to the nations.”

Welcoming the Sabbath/קבלת שבת

Opening Song Candles <i>L'cha Dodi</i> Chatzi Kaddish	שיר נרות לכה דודי חצי קדיש
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*Baruch Atah Adonai,
Eloheinu Melech Ha'olam
asher ki-d'shanu b'mitzvotav
v'tzivanu l'hadlik neir shel Shabbat.*

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

**Blessed are You, O Eternal, our God who makes our lives holy through Divine
Mitzvot and has commanded us to kindle the Shabbat lamp.**

May the Eternal bless us with Shabbat joy. *Amein*

May the Eternal bless us with Shabbat peace. *Amein*

May the Eternal bless us with Shabbat holiness. *Amein*

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In ancient days the concept of the Shabbat lamp stood as a point of contention. The Saducees and their successors, the Karaites, in rejecting the Rabbinic interpretation of the Torah took the commandment, “לא תבערן אש בכל משבותיכם ביום השבת,” “You shall not burn fire in any of your dwellings on the Sabbath day” (Exodus 35:3) to mean one must sit in the dark on the Sabbath. The Rabbis, on the other hand, understood the verse not only to promulgate a prohibition solely upon *kindling* light during any part of the Seventh Day but as a *requirement* to enjoy light on Shabbat kindled prior to the holy day. They therefore established the practice of lighting the Sabbath lamp eighteen minutes before sundown on Friday afternoon to protect the Shabbat from violation via forbidden kindling, and to assert their right to interpret Torah for all Judaism. Speaking for the Eternal they established the kindling of the Shabbat lamp as one of the seven Rabbinic “mitzvot,” and they sanctified the task with the blessing that appears above. The Reform practice of blessing the Sabbath candles in the sanctuary points to our embrace of light as a symbol of Shabbat and our heritage as Rabbinic Jews.

Welcoming the Sabbath/קבלת שבת

Opening Song Candles <i>L'cha Dodi</i> Chatzi Kaddish	שיר נרות לכה דודי חצי קדיש
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*L'cha dodi likrat kala,
p'nei Shabbat n'kabla. L'cha...*

**לכה דודי לקראת פלה.
פני שבת נקבלה: לכה**

Come my beloved to greet the bride. The Sabbath presence let us welcome!

*Shamor v'zachor b'dibur Echad.
Hishmi'anu Eil ha-m'yuchad.
Adonai Echad u'shmo Echad.
L'sheim ultiferet v'lithilah.*

**שמור וזכור בדבור אחד.
השמיענו אל המיוחד.
יהוה אחד ושמו אחד.
לשם ולתפארת ולתהלה: לכה**

“Observe” and “Remember” in a single utterance the One and Only God made us hear
The Eternal is one and God's name is one; for renown and for splendor and for praise.
Enter in peace, O crown of her husband, even in gladness and good cheer. In the midst of the treasured nation's faithful;
come O bride, come O bride!

*Likrat Shabbat l'chu v'neilchah.
Ki hi m'kor habrachah.
Mei-rosh mi-kedem n'suchah.
Sof ma'aseh b'mach-shavah t'chilah.*

**לקראת שבת לכו ונלכה.
כי היא מקור הברכה.
מראש מקדם נסוכה.
סוף מעשה במחשבה תחלה: לכה**

To welcome Shabbat, come let us go; for she is the source of blessing!
From the beginning, from antiquity she was honored; last to be created, first in thought.

*Hit-o-r'ri, hit-o-r'ri.
ki va o-reich kumi ori.
Uri, uri shir da-beiri.
K'vod Adonai ala-yich niglah.*

**התעוררי, התעוררי.
כי בא אורך קומי אורי.
עורי שיר דברי.
כבוד יהוה עליך נגלה: לכה**

Awake, awake for your light has come; rise up and shine.
Awaken, awaken and sing a song; the glory of the Eternal is revealed upon you.

Welcoming the Sabbath/קבלת שבת


Opening Song	שיר
Candles	נרות
<i>L'cha Dodi</i>	לכה דודי
Chatzi Kaddish	חצי קדיש


***The congregation customarily rises at this point and faces the sanctuary entrance. Upon the phrase
** “Bo-i chalah, bo-i challah” (Come O bride, Come O bride!) the worshippers bow in welcome :**

**Bo-i v'shalom ateret ba-alah.
Gam b'shimcha uv'tza-halah.
Toch emunei am s'gulah.
**Bo-i chalah, bo-i chalah.*

***בואי בשלום עטרת בעלה.
גם בשמחה ובצלה.
תוך אמוני עם סגלה.
בואי כלה. בואי כלה : לכה ****

Enter in peace, O crown of her husband, even in gladness and good cheer. In the midst of the treasured nation's faithful;
come O bride, come O bride!

 *L'cha dodi likrat kala,
p'nei Shabbat n'kabila. L'cha...*

 **לכה דודי לקראת כלה.
פני שבת נקבלה : לכה**

Come my beloved to greet the bride. The Sabbath presence let us welcome!

Rabbi Sh'lomo Alkabetz, a sixteenth century Tz'fat Kabbalist, penned, “L'cha Dodi.” The hymn reflects the practice of his community to don white wedding clothing and go out into the fields to welcome the Sabbath Bride; hence the lyric, “Come my beloved let us greet the Sabbath Bride.” On one level, the hymn depicts the marriage between the Sabbath and the Jewish people, a concept well attested to in midrashic literature. On another level, the composition reflects the mystical belief certain aspects of the Godhead (or *Sephirot*) are masculine and others feminine. According to this belief the oceanic experience of Shabbat emerges from the wedding of God's feminine and masculine aspects.

The lyrics reflect Biblical allusions to the Sabbath as a time of redemption and a testimony to Creation. “Observe and Remember” (שְׁמור וּזְכור) refers to the two versions of the Sabbath commandment appearing in the two versions of the Ten Statements, Deuteronomy 5:12 and Exodus 20: 8, respectively. The Talmud (*Shavuot* 20b) teaches God uttered both these versions in a single mystical utterance to reveal various aspects of the Shabbat.

Welcoming the Sabbath/קבלת שבת

Opening Song Candles <i>L'cha Dodi</i> Chatzi Kaddish	שיר נרות לכה דודי חצי קדיש
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*The Congregation Rises (Congregational responses in large print.):

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן) בְּעֶלְמָא דִּי בְּרָא כְרְעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ. בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל בֵּית יִשְׂרָאֵל
בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא!

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא. לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרוּן בְּעֶלְמָא. וְאָמְרוּ: אָמֵן:

May God's great name be magnified and sanctified (Amen) in the world willingly created. May God establish God's kingdom in your lifetime, in your days and in the days of the entire House of Israel, speedily and soon, and say: **Amen**.

May God's great name be blessed for ever and ever!

Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, **Blessed be God**, beyond any blessing, song, praise and consolation uttered in the world; and let us say: **Amen**.

Hebrew responses: *Amein. Amein. Y'hei sh'mei raba m'varach l'alam ul-almay almaya.*
B'rich Hu. Amein.

Contrary to popular belief the Kaddish (or Sanctification in Aramaic) does not directly mention the dead. Rather, the prayer is a doxology, an unadulterated praise of God calling for the magnification and sanctification of the Eternal's great name in the Time to Come. While in some cases worshippers will say Kaddish in honor of their deceased loved ones, in this instance the *chazzan* leads the prayer which functions as a sort of comma between sections of the service. That is, it calls attention to the fact the Welcoming the Sabbath rubric has been completed and now the congregation will begin the Evening Service proper.

Sabbath Evening Service/ערבית לשבת
Shema and its Blessings/שמע וברכותיה

Barchu	ברכו
Creation	מעריב ערבים
Revelation	אהבת עולם
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה
The Shadow of Your Wings	השכיבנו
V'shamru	ושמרו



The Leader begins (bending the knee on “Bless” and rising upon utterance of God’s name):

♪ בָּרְכוּ אֶת יְהוָה הַמְבָרָךְ!

Barchu et Adonai Ham'vorach!

Bless the Eternal, to Whom our praise is due!

The Congregation responds (bending the knee on “Blessed” and rising upon utterance of God’s name):

♪ בָּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד!

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

*Blessed is the Eternal, to Whom our praise is due,
 now and forever!*

The *Barchu*, often referred to as the “call to worship” stems from an ancient formula perhaps based upon Nehemiah 9:5 that depicts the Levites calling the congregation to communal prayer during the early days following the return from Babylonian exile, “Bless the Eternal.” In addition, Mishnah B'rachot 5:1 states, “The pious men of old used to wait an hour before prayer in order that they might concentrate their thoughts upon their Parent in Heaven.” This “waiting” however, was not passive. The pious would gather before the beginning of communal prayers to prepare by reciting psalms. The prayer leader’s announcement to “Bless” signaled the formal commencement of the community’s worship service.

According to custom, worshippers bend the knees and bow when they utter the words, “Bless” or “Blessed,” and return to stand erect upon vocalizing God’s name. The Hebrew word, Barchu (בָּרְכוּ) or Bless comes from the word for knee (בֶּרֶךְ), hence the gesture of bending the knee to bless.

ערבית לשבת/Sabbath Evening Service/
שמע וברכותיה/Shema and its Blessings/

Barchu	ברכו
Creation	מעריב ערבים
Revelation	אהבת עולם
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה
The Shadow of Your Wings	השכיבנו
V'shamru	ושמרו

Creation

ברוך אתה יהוה. אלהינו מלך העולם. אשר בדברו מעריב ערבים. בחכמה פותח שערים. ובתבונה משנה עתים ומחליף את הזמנים. ומסדר את הכוכבים במשמרותיהם בקיע, כרצונו. בורא יום ולילה. גילל אור מפני חשך וחשך מפני אור. ומעביר יום ומביא לילה. ומבדיל בין יום ובין לילה. יהוה צבאות שמו: אל חי וקיים תמיד ומלוד עלינו לעולם ועד:

Eternal God, Your majesty is proclaimed by the marvels of earth and sky. Sun, moon, and stars testify to Your power and wisdom. Day follows day in endless succession, and the years vanish, but Your sovereignty endures.

Though all things pass, let not Your glory depart from us. Help us to become co-workers with You and endow our fleeting days with abiding worth.

**Baruch Ata Adonai,
ha-ma'ariv aravim!**

**ברוך אתה יהוה.
המעריב ערבים!**

Blessed are you, O Eternal, Who brings on the evening!

The rubric known as the "Shema and its Blessings" begins with *Barchu* and then proceeds to declare four blessings relating to four aspects of our faith: the above blessing concerning Creation, a blessing thanking the Eternal for Revelation, and then blessings about Redemption and Divine Providence. The *Shema* and *V'ahavta*, the Biblical high point of the Evening Service, appear in the midst of these blessings, after those for Creation and Revelation and prior to those concerning Redemption and Providence.

ערבית לשבת/Sabbath Evening Service
שמע וברכותיה/Shema and its Blessings

Barchu	ברכו
Creation	מעריב ערבים
Revelation	אהבת עולם
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה
The Shadow of Your Wings	השכיבנו
V'shamru	ושמרו

Revelation

♪Ahavat olam Beit Yisra-el am-cha
ahavta.
Torah u'mitzvot, Chukim u'mishpatim
otanu lamad'ta.
Al kein Adonai Eloheinu b'shochbeinu
uv'kumeinu nasiach b'chukecha.
V'nismach b'divrei Tora-techa uv'mitzvo-
techa l'olam va-ed.
Ki heim cha-yeinu v'orech ya-meinu
u'vahem ne-h-geh yomam va'leilah.
V'ahavat-cha al tasir mi-menu l'olamim.
Baruch Atah Adonai oheiv amo Yisrael.

♪אהבת עולם, בית ישראל עמך,
אהבת. תורה ומצוות חקים
ומשפטים אותנו למדת.
על כן, יהוה אלהינו, בשכבנו
ובקומנו נשיח בחקיך.
ונשמח בדברי תורתך ובמצותיך
לעולם ועד: כי הם חיינו וארך
ימינו ובהם נהגה יומם ולילה:
ואהבתך אל תסיר ממנו לעולמים.
ברוך אתה יהוה. אוהב עמו
ישראל:

With eternal love have You loved Your people, the House of Israel. Torah and Commandments, statutes and judgements have You taught us. Therefore O Eternal our God, when we lay down and when we rise up we will discuss your statutes; and rejoice in the words of Your Torah and your Commandments forever. For they are our lives and the length of our days, and we will meditate upon them day and night. May You never remove Your love from us forever and ever. Blessed are You O Eternal, Who loves God's people, Israel.

The above prayer recognizes and thanks the Eternal for the Revelation of the Torah. Although some outside of Judaism decry the Torah, opining its six-hundred-thirteen commandments levy a terrible burden, we the faithful thank God for these spiritually uplifting rules to live by. Our Sages teach the Torah's promulgation of these laws constitute a sign of Divine love for the Jewish people. Included amongst these holy commandments, of course, are those of Sabbath observance.

ערבית לשבת/Sabbath Evening Service
שמע וברכותיה/Shema and its Blessings

Barchu	ברכו
Creation	מעריב ערבים
Revelation	אהבת עולם
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה
The Shadow of Your Wings	השכיבו
V'shamru	ושמרו

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Shema Yisrael Adonai Eloheinu, Adonai Echad!

Hear O Israel, the Eternal is our God, the Eternal is One!³

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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

Blessed be the glorious name of the One Whose kingdom is for ever and ever.

Jewish tradition calls upon the worshipper to concentrate upon the words “*Shema Yisrael*” with undivided attention as the Hebrew word *shema* not only means to hear, but to understand, internalize and hearken to. Hence, many have adopted the custom of covering their eyes to aid such concentration. In addition, the Rabbis see “*Shema Yisrael*” as the ultimate statement of the acceptance of the Yoke of Heaven. That is, they regard the recitation of the *Shema* as a declaration of the unique authority of the Eternal God in our lives and our loyalty to the covenant between God and the Jewish people; which of course implies our commitment the moral behavior the Covenant demands. In Reform practice the *Shema* has come to be known as the “watchword of our faith.” As Reform Judaism has consistently valued acts of faith, Reform practice has it that the congregation stands while uttering these words. Some regard the *Shema* as the “pledge of allegiance” of the Jewish people.

We customarily recite the words “*Baruch Sheim Kavod*” in an undertone to indicate they are not part of the Biblical text. Rather, these words constitute the liturgical formula worshippers in the Jerusalem Temple would utter as they prostrated themselves upon hearing the Tetragrammaton, the four-letter name of God. In memory of this liturgical moment we still utter these words today.

³ Deuteronomy 6: 4.

Sabbath Evening Service/ערבית לשבת
Shema and its Blessings/שמע וברכותיה

Barchu	ברכו
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V'shamru	ושמרו

*The congregation is seated:

V'ahavta eit Adonai Elohecha,
 b'col l'vav'cha uv'chol naf'sh'cha uv'chol
 m'odecha. V'hayu ha'd'varim ha'eileh asher
 Anochi m'tzav'cha hayom al l'vavecha.
 V'shinantam l'vanecha v'debarta bam,
 b'shivt'cha b'veitecha uv'lech-t'cha vaderch,
 uv'shoshbcha uv'kumecha. Ukshartam l'ot al
 yadecha, v'hayu l'totafot bein einecha.
 Uchtavtam al m'zuzot beitecha u'visharecha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ
 וּבְכָל-נַפְשְׁךָ וּבְכָל מַאֲדְךָ: וְהָיוּ
 הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם
 עַל לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם,
 בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ
 וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ
 לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
 מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

You shall love the Eternal your God with all your heart and with all your soul and with all your might. These words which I command you today shall be upon your heart. Teach them diligently to your children; speak of them when sitting in your home and in your traveling on the way, and when you lie down and when you rise up. And you shall bind them as a sign upon your hand and they shall be emblems between your eyes; and write them upon the doorposts of your house and upon your gates.⁴

L'ma'an tiz-k'ru va-asitem et kol
 mitzvotai. Vi-h'yitem k'doshim lei-lo-hei-
 chem. Ani Adonai Eloheichem asher ho-
 tzeiti et-chem me-eret Mitzrayim li-h'yot
 lachem lei-lo-him. Ani Adonai Eloheichem.

לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי.
 וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי
 יְהוָה אֱלֹהֵיכֶם: אָמֵן...

In order that you remember My Mitzvot and do them; so shall you consecrate yourselves to your God. I, the Eternal, am your God who took you out of Egypt to be your God; I the Eternal am your God.⁵ True...

⁴ Deuteronomy 6: 5-9.

⁵ Numbers 15:40-41.

ערבית לשבת/Sabbath Evening Service שמע וברכותיה/Shema and its Blessings

Barchu	ברכו
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V'shamru	ושמרו

Redemption

אֱמֶת וְאַמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ. כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ. וְאַנְחֵנוּ יִשְׂרָאֵל עָמוֹ : הַפּוֹדֵנוּ מִיַּד מְלָכִים. מִלִּפְנֵי הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ. וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אוֹיְבֵי נַפְשֵׁנוּ : הָעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר. וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים. וְלֹא נָתַן לָמוּט רִגְלָנוּ : הַמְדַּרְיָכֵנוּ עַל בְּמוֹת אוֹיְבֵינוּ. וְיָרֵם קִרְנֵנוּ עַל כָּל שׂוֹנְאֵינוּ : הָעוֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפְּרָעָה. אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. הַמַּכָּה בְּעֶבְרַתוֹ כָּל בְּכוֹרֵי מִצְרָיִם. וְיוֹצֵא אֶת עָמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם : וְרָאוּ בְּנֵי גְבוּרָתוֹ. שֶׁבָּחוּ וְהוֹדוּ לְשִׁמּוֹ, וּמִלְכוּתוֹ, בְּרָצוֹן קִבְּלוּ עָלֵיהֶם : מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כֻלָּם :

Eternal truth it is that You alone are God, and there is none else.

May the righteous of all nations rejoice in Your love and exult in Your justice.

Let them beat their swords into plowshares;

Let them beat their spears into pruning hooks.⁶

Let nation not lift up sword against nation; let them study war no more.⁷

You shall not hate another in your heart;⁸ you shall love your neighbor as yourself.⁹

Let the stranger in your midst be to you as the native;

for you were strangers in the land of Egypt.¹⁰

From the House of Bondage we went forth to freedom,

So let all be free to sing with joy:

⁶ Isaiah 2:4; Micah 4:3.

⁷ Isaiah 2:4; Micah 4:3.

⁸ Leviticus 19:17.

⁹ Leviticus 19:18.

¹⁰ A paraphrase of Leviticus 19: 33-34. One of thirty-three times Scripture commands justice and compassion for the stranger. The Rabbis point to kindness towards the stranger being one of the Eternal's prime concerns; along with kindness toward the widow, orphan and the poor.

Sabbath Evening Service/ערבית לשבת
Shema and its Blessings/שמע וברכותיה

Barchu	ברכו
Creation	מעריב ערבים
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V'shamru	ושמרו

♪ Mi cha-mocha ba-eilim Adonai?
Mi ka-mocha ne-dar ba-kodesh, norah
t'hilot o-seih fe-leh?

Malchut-cha ra-u va-necha bo-ke-a yam
lifnei Moshe. Zeh Eili anu v'amru:

Adonai yim-loch l'olam va-ed. V'ne-e-
mar: Ki fada Adonai et Ya'akov ug'a-lo
miyad chazak mi-men-u.

Baruch Atah Adonai ga'al Yisrael!

ל מי כמכה באלים יהוה.
מי כמכה נאדר בקדש.
נורא תהלות עשה פלא:
מלכותך ראו בניך. בוקע ים
לפני משה. זה אלי ענו ואמרו:
יהוה ימלך לעלם ועד:
ונאמר: כי פדה יהוה את
יעקב. וגאלו מיד חזק ממנו:
ברוך אתה יהוה. גאל ישראל:

Who is like You among the gods that are worshipped, O Eternal? Who is like You, majestic in holiness? Awesome in praises; doing wonders!¹¹

Your children saw Your kingdom, the splitting of the sea before Moses. They exclaimed, "This is my God!"¹² and continued: "The Eternal will rule forever and ever!"¹³

As it is said: "For the Eternal has redeemed Jacob and has delivered him from the hand of one stronger than him."¹⁴

The section on Redemption culminates in the rhetorical question, "*Mi chamocha*," "Who is like you?" This question along with the statement, "The Eternal will rule forever and ever" arguably constitute the essence of the Song of the Sea (Exodus 15), the song our ancestors sang as they crossed the midst of the Reed Sea "on dry land," the Redemption from Egypt in ancient days. The Rabbis teach we will again sing the Song of the Sea at the time of the Ingathering of the Exiles in the Messianic Era, the Redemption at the End of Days. Not only has the Eternal redeemed Israel in ancient days, but God does so today and will bring redemption in the future!

¹¹ Exodus 15:11

¹² Exodus 15: 2

¹³ Exodus 15:18

¹⁴ Jeremiah 31: 10

ערבית לשבת/Sabbath Evening Service
שמע וברכותיה/Shema and its Blessings

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**הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם. וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סֶפֶת
 שְׁלוֹמְךָ. וְתַקֵּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהָגֵן בְּעַדֵּנוּ. וְהַסֵּר
 מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעָב וְיָגוֹן.**

Cause us, O Eternal our God, to lie down in peace and to awaken each morning to renewed life and strength. Spread over us the holy shelter of Your Peace.

Help us to order our lives by your counsel and lead us in the paths of righteousness. Be a shield about us, protecting us from hate and war, from pestilence and sorrow.

**וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ
 אַתָּה. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
 וְעַד עוֹלָם: וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ: בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם:**

Curb also within us the inclination to do evil and shelter us beneath the shadow of Your wings. Guard our going out and our coming in unto life and peace, from this time forth and forever.

Blessed are You O Eternal, Whose holy shelter of Peace is spread over us, over all God's people Israel, and over Jerusalem!

The Talmud (*B'rachot* 4a) considers this prayer an extension of the previous liturgy concerning Redemption. Just as we look for Divine help in bringing the Messianic Age we seek the Eternal as our Savior from the "terrors of the night."

ערבית לשבת/Sabbath Evening Service
שמע וברכותיה/Shema and its Blessings

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♪ *V'shamru v'nei Yisrael*
et ha-Shabbat. La-a-sot et ha-Shabbat
l'doro-tam b'rit o-lam: V'shamru...

♪ וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת.
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם: וְשָׁמְרוּ...

Bei-ni u'vein B'nei Yisrael
ot hi l'olam: V'shamru...

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעוֹלָם: וְשָׁמְרוּ...

Ki shei-shet yamim asah Adonai et ha-
shamyim v'et ha-aretz: VShamru...

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת
הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְשָׁמְרוּ...

U'va-Yom ha-Sh'vi-i
shavat v'yi-na-fash: V'shamru...

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:
וְשָׁמְרוּ...

And the Children of Israel shall observe the Sabbath; to make the Sabbath throughout their generations as an eternal covenant. Between Me and the Children of Israel it shall be a sign forever. For in six days did the Eternal make the heavens and the earth. And on the Seventh Day God rested and refreshed the Divine soul!¹⁵

The insertion of the Biblical paragraph, *V'shamru*, at this point in the liturgy serves a practical purpose. It immediately precedes the *Amidah* to remind the worshipper the upcoming *Amidah* is the Sabbath version of the prayer containing seven blessings, and not the weekday version of nineteen blessings. The paragraph itself, taken from the Biblical epic of the building of the *Mishkan*, the Sanctuary in the Wilderness, again reminds the congregation of forbidden categories of Sabbath work as the Rabbis derive the definition of "work" (מלאכה) from this text as any of the thirty-nine classifications of activities associated with the building of the Sanctuary. The paragraph famously describes the Shabbat as rest for the body and refreshment for the soul.

¹⁵ Exodus 31: 16-17.

ערבית לשבת/Sabbath Evening Service/ עמידה/Amidah

Avot (Ancestors)	אבות
G'vurot (Strengths)	גבורות
K'dushat Hashem (Holiness of the Name)	קדושת השם
Holiness of the Day	קדושת היום
Acceptance of Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

The congregation takes three steps back, then forward, stands at attention to pray in silent devotion:

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

O God open up my lips that my mouth may declare Your glory!¹⁶

בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק. וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה. אֱלֹהֵי רִבְקָה. אֱלֹהֵי רָחֵל. וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים. וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמָּהוֹת. וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:
בְּעִשְׂרֵית: זְכָרְנוּ לְחַיִּים. מְלֶךְ חַיֵּץ בְּחַיִּים. וְכֹתֵבְנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בָּרוּךְ אַתָּה יְהוָה, מִגֵּן אַבְרָהָם וְשָׂרָה:

Blessed are You, O Eternal our God and God of our Patriarchs and God of our Matriarchs: God of Abraham, God of Isaac and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah. The great, mighty and awesome God, God Most High! Who bestows loving kindness and creates all and remembers the loving deeds of the Patriarchs and Matriarchs, and in love brings a redeemer to the children of their children for the sake of the Divine name. (On Shabbat Shuvah: Remember us for good, Ruler Who delights in life; and inscribe us in the Book of Life for Your sake, O God of Life!) Ruler, Helper, and Savior, and Shield. Blessed are You, Eternal, Shield of Abraham and Sarah.

We sometimes call the *Amidah* ("Standing Prayer") the *T'fillah* ("The Prayer" par excellence) because it constitutes the main Rabbinic prayer of the worship service. Many also refer to the prayer as the *Sh'moneh Esrei* which means "Eighteen" because its weekday version originally contained eighteen blessings (the weekday version now contains nineteen blessings). The Shabbat *Amidah* consists of seven blessings. The first three and final three remain standard to all versions of the prayer, while the middle one specifically blesses the holiness of the Sabbath. As noted in the Introduction, from ancient days a debate has ensued as to the origins of the worship service. Some attach its beginnings to the prayers of the Patriarchs. Others argue the prayer service and, in particular, the *Amidah* actually takes the place of the daily sacrifices. Since the priests made only two daily sacrifices, morning and afternoon, the Rabbis ruled the morning and afternoon *Amidah* obligatory. However, because the sacrificial meats etc. remained on the altar all night, there are those who declared the praying of the evening *Amidah* preferable but not a must. Hence neither the prayer leader nor the congregation chants the prayer aloud, as would be the case in the morning and the afternoon. By the Middle Ages the Rambam opined the evening *Amidah* had become so ingrained a custom its silent evening offering had become obligatory.

¹⁶ Psalm 51:17.

ערבית לשבת/Sabbath Evening Service
עמידה/Amidah

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Thanksgiving	הודאה
Peace	שלום

אתה גבור לעולם, אדני, מחיה הכל (מתים) אתה. רב להושיע:
בקיץ: מוריד הטל. בחורף: משיב הרוח ומוריד הגשם:
מכלכל חיים בחסד. מחיה הכל (מתים) ברחמים רבים. סומך נופלים ורופא
חולים ומתיר אסורים. ומקים אמונתו לישיני עפר. מי כמוך בעל גבורות ומי
דומה לך. מלך ממית ומחיה ומצמיח ישועה:
(בעשרת ימי תשובה: מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים.)
ונאמן אתה להחיות הכל (מתים):
ברוך אתה יהוה, מחיה הכל (המתים):

You are eternally mighty, my Lord. You give life to all (the dead) and have great power to save.

In summer: God causes dew to fall. In winter: God makes the wind blow and causes rain to fall.

God sustains the living with loving-kindness, and with great compassion gives life to all (the dead). God supports the fallen, heals the sick, sets captives free and keeps faith with those who sleep in the dust. Who is like among the mighty and who may be compared to You; Ruler who brings death and gives life and makes salvation grow. (Ten Days of Teshuvah: Who is like You, Parent of mercy who remembers God's creatures with mercy for life?) Faithful are You to give life to all (revive the dead).

Blessed are You, Eternal, Who gives life to all (revives the dead).

אתה קדוש ושמך קדוש. וקדושים בכל יום יהללוך סלה.
ברוך אתה יהוה האל (בעשיית: המלך) הקדוש:

You are holy and Your name is holy; the holy ones everyday praise You forever.

Blessed are You O Eternal, *the Holy God! (*Ten Days of Teshuvah: the Holy King!)

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**אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וַיְבָרְכֵנוּ מִכָּל הַיָּמִים. וְקִדַּשְׁתָּנוּ מִכָּל הַזְּמַנִּים. וַיְכַן כְּתוֹב בְּתוֹרָתְךָ:
וַיְכַלּוּ 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 בּו שְׁבֹת מִכָּל מְלַאכְתּוֹ אֲשֶׁר
בָּרָא אֱלֹהִים לַעֲשׂוֹת:**

You have sanctified the seventh day for the sake of Your name; the culmination of the making of heaven and earth. Of all days You blessed it. And of all seasons You sanctified it. As it written in Your Torah: "Thus, the heavens and the earth and all their hosts were completed. And God finished the work He had done on the seventh day. And He rested on the seventh day from all the work He had done. And God blessed the seventh day and sanctified it. For on it God rested from all the work He had created to do."¹⁷

Each Shabbat *Amidah*, as well as each Sabbath meal, reflects a theme. Creation stands as the theme of Friday night. The theme of Shabbat morning is Revelation. Redemption characterizes Shabbat afternoon. Consistent with the theme of Creation the Friday night *Amidah* quotes Genesis 2: 1-3, depicting the Sabbath as the culmination of the seven days of Creation. Biblical commentators note Scripture mentions holiness for the first time in the verse quoted above in relation to the Sabbath. Others ask: if God accomplishes Creation in seven days, what does the deity create on the Shabbat? They answer: why, rest, of course! God builds the principle of rest into the very fabric of Creation. That is, our Creator designed all created things to possess two complementary phases, a diastolic and systolic, or a flexing and a relaxation. A muscle that attempts only to flex, for instance, will not be able to function for very long. Rather, the muscle requires a relaxation. God builds this need to relax into the very fabric of Creation. Just as the muscle needs to let go in order to function, so do we as human beings as part of God's Creation require rest in order to function properly. The Torah teaches Shabbat is the time to relax, par excellence! Hence, the Friday night *Amidah* in its emphasis upon Creation reflects these concepts.

¹⁷ Genesis 2:1-3.

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**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחֵינוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן
חֵלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטּוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת
קִדְשֶׁךָ. וְיִנּוּחוּ בּוֹ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ:
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:**

Our God and God of our ancestors, find favor in our rest. Sanctify us with your Mitzvot and grant us our share in Your Torah. Satisfy us with Your goodness and grant us joy in Your salvation and purify our hearts so we may serve You in truth. In love and favor Eternal our God grant us as a heritage Your holy Sabbath so that Israel who sanctifies Your name may find rest during it.
Blessed are You, Eternal, Who sanctifies the Sabbath.

**רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהַשֵּׁב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתֶךָ. וְאַשִּׁי יִשְׂרָאֵל וּתַפְלָתָם. בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן. וְתֵהִי
לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:**

May You take delight in Your people Israel and their prayer. May You return the service to the shrine of Your House. And may You accept the devotions and prayer of Israel with favor in love. O may the worship of Your people Israel always be acceptable to You!

The final three blessings of the *Amidah* begin with *R'tzei* (רצה), "May You take delight." As we near the end of the *Tefillah* this section of the liturgy gives voice to our prayer that the Eternal accepts our worship. Since the destruction of the Jerusalem Temple in 70 C.E. the blessing has contained a phrase expressing our desire to return to the Temple's inner sanctum for worship there in fulfillment the Torah's prescription. As the rebuilt or Third Temple stands as a symbol of the Messianic Age, the prayer reflects our yearning for the Redemption of humanity in the End of Days. The resumption of the sacrificial cult, however, remains a matter of debate.
The blessings for Thanksgiving and Peace follow *R'tzei*.

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On Rosh Chodesh and Chol Hamoed we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבוֹא וְיַגִּיעַ. וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע. וְיִפְקֹד וְיִזְכֹּר
זְכוּרֵנוּ וּפְקֻדֹתֵנוּ. וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזִכְרוֹן יְרוּשָׁלַיִם
עִיר קְדוֹשָׁה. וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל. לְפָנֶיךָ. לְפִלִּיטָה לְטוֹבָה. לַחַן וּלְחֶסֶד
וּלְרַחֲמִים, לְחַיִּים טוֹבִים וּלְשָׁלוֹם בְּיוֹם

בראש חדש: ראש החדש הזה בחומ"פ: חג המצות הזה בחומ"ס: חג הסוכות הזה.
זכרנו יהוה אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים.
ובדבר ישועה ורחמים חוס וחנונו ורחם עלינו והושיענו.
כי אליך עינינו. כי אל מלך חנון ורחום אתה:

Our God and God of our ancestors may there rise and come and reach, and appear, and be favored and heard, and regarded and remembered before You: our recollection and our remembrance, as well as the remembrance our ancestors and the remembrance of the Davidic Messiah Your servant, and the remembrance of Jerusalem Your holy city and the remembrance of all of Your people the House of Israel -- for deliverance, for good, for grace and love and compassion, for a good life and peace on this day of

(on first day of the new month) Rosh Chodesh

(on Chol Hamoed Pesach) the Festival of Unleavened Bread

(on Chol Hamoed Succot) the Festival of Succot

Remember us O Eternal our God for good, and be mindful of us for blessing, and deliver us for life. In accordance with Your promise of deliverance and compassion, have mercy upon us and be gracious to us and have compassion upon us and save us; for our eyes are turned to You for You are a gracious and compassionate Ruler.

On all days we continue:

וְתִחַזְּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים:
בְּרוּךְ אַתָּה יְהוָה. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

May our eyes witness Your return to Zion in mercy. Blessed are You, Eternal, Who returns the Divine Presence to Zion.

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*One bows on “Modim” or “We give thanks” and rises on God’s name:

***מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ. מִגֵּן יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר: נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ. וְעַל נְסִיךְ שְׁבָכָל-יוֹם עִמָּנוּ. וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל
עֵת. עָרַב וּבִקֵּר וְצַהֲרִים:
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ.
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ.
מֵעוֹלָם קוִינֵנוּ לָךְ:**

We give thanks to You, for You are the Eternal our God and God of our ancestors for ever and ever. You are the Rock of our lives, the Shield of our salvation from generation to generation. We will give thanks to You and recount Your praise for our lives which are entrusted to Your hand; and for our souls, which are placed in Your charge, and upon Your miracles which are with us every day, and Your wonders and Your acts of goodness which are with us at all times, evening and morning and afternoon.

You are the Good – Your compassion never ends.

You are Compassion – Your love never ceases.

We have always placed our hope in You.

According to Rabbi Lawrence Hoffman the liturgy **מוֹדִים אֲנַחְנוּ לָךְ** (*Modim anachnu Lach*) translated above, “We give thanks to you,” may also be construed not only as Thanksgiving but a praise of the Holy Blessed One. The word **מוֹדִים** (*Modim*) can mean to confess or acknowledge. The greatness of God and our dependence upon the Eternal’s compassion and goodness move us to the point of acknowledgment at this point in the liturgy.

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For Chanukah:

על הנסים ועל הפֶּרֶקוֹן ועל הגְּבוּרוֹת ועל התְּשׁוּעוֹת ועל המְלַחְמוֹת שְׁעָשִׂיתָ
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה:
בַּיָּמִים מִתְּתִיחֵהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָאִי וּבָנָיו. כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל
עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ: וְאַתָּה בִּרְחֻמֶּיךָ הָרַבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבֵּת אֶת רִיבָם. דִּנְתָּ אֶת דֵּינָם. נִקְמְתָּ אֶת נִקְמָתָם.
מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים. וְרַבִּים בְּיַד מַעֲטִים. וּטְמֵאִים בְּיַד טְהוֹרִים. וְרָשָׁעִים
בְּיַד צַדִּיקִים. וְזָדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ.
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפֶרֶקוֹן כְּהַיּוֹם הַזֶּה: וְאַחֵר כַּךְ בָּאוּ בָנֶיךָ לְדַבֵּר
בִּיתְּךָ. וּפָנּוּ אֶת הַיְכָלְךָ. וְטָהְרוּ אֶת מִקְדָּשְׁךָ. וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ. וְקִבְּעוּ
שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶּי. לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

For the miracles, and for the deliverance and for the mighty acts and for the acts of salvation and for the battles that You performed for our ancestors in those days at this season: In the days of Mattathias son of Yochanan the High Priest the Hasmonean and his sons; when the evil Greek kingdom stood against Your people Israel to make them forget Your Torah and force them to transgress the statutes of Your will. You in your great compassion stood by them in the time of their tribulation. You championed their cause. You judged their claim. You avenged their wrong. You delivered the powerful into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the evil into the hands of the righteous, and the arrogant into the hands of those engaged in Your Torah. For Your sake You made Your name great and holy in Your world. And for Your people Israel you performed a great salvation and redemption that still affects us today. Afterwards your children entered the holiest part of Your House and cleansed Your Temple and purified Your Sanctuary and kindled the lamps in Your holy courts; and set these eight days of Chanukah to thank and praise Your great name.

“For the miracles,” the special prayer for Chanukah inserted into the *Amidah*, reminds the worshipper not only of the story of the holiday but of the overarching theme of the eight day Rabbinic festival is the amazing survival of the Jewish people and Judaism against fantastic odds. This survival is not the result of coincidence and is not a product of sociology. Rather, God authors our redemption in the days of the Hasmoneans and in every age.

ערבית לשבת/Sabbath Evening Service
עמידה/Amidah

Avot (Ancestors)	אבות
G'vurot (Strengths)	גבורות
K'dushat Hashem (Holiness of the Name)	קדושת השם
Holiness of the Day	קדושת היום
Acceptance of Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

וְעַל כָּל אֵלֶּם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תָמִיד לְעוֹלָם וָעֶד :

For all these things may Your name be blessed and exalted our Ruler continually for all time.

בש"ת וכתב לחיים טובים כל בְּנֵי בְרִיתְךָ :

(Ten Days of Teshuvah: And may You inscribe all the Children of Your Covenant for a good life.)

*One bows on "Baruch" and rises upon the mention of God's name:

**וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל יִשְׁוֹעֵתָנוּ
וְעִזָּרְתָנוּ סֵלָה. *בָּרוּךְ אַתָּה יְהוָה. הַטוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת:**

Let all that lives thank You, forever, and praise Your name in truth, God our Savior and Help. Blessed are You, Eternal, Whose name is Good and to Whom it is fitting to give thanks.

**שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן
לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ :**

May You grant abundant Peace upon Israel forever, for You are the Master of all Peace. May it be good in Your eyes to bless Your people Israel with Your Peace at all times and in every hour.

During the Ten Days of Repentance one adds:

בעשי"ת : בְּסֵפֶר חַיִּים. בְּרַכָּה וְשָׁלוֹם. וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל עַמָּךְ בֵּית
יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם :

May we be remembered and inscribed before You in the Book of Life, Blessing and Peace, and ample Sustenance...we and Your entire people, the Family of Israel, for a good life and Peace.

בָּרוּךְ אַתָּה יְהוָה. הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם :

Blessed are You, O Eternal, Who blesses the Godly people Israel with Peace!

ערבית לשבת/Sabbath Evening Service עמידה/Amidah

Avot (Ancestors)	אבות
G'vurot (Strengths)	גבורות
K'dushat Hashem (Holiness of the Name)	קדושת השם
Holiness of the Day	קדושת היום
Acceptance of Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

**אֱלֹהֵי. נִצַּר לְשׁוֹנִי מִרָע וּשְׁפָתִי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי נַפְשִׁי תִּדְם. וְנִפְשִׁי
כְּעֹפֶר לִפְלִ תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ. וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִּים עָלַי
רָעָה. מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן שְׁמֶךָ. עֲשֵׂה לִמְעַן יְמִינְךָ.
עֲשֵׂה לִמְעַן תּוֹרָתְךָ. עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ. לִמְעַן יִחַלְצוֹן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ
וְעַנֵּנִי: יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יְהוָה צוּרִי וְגֹאֲלִי:**

The worshipper takes three steps back; bows left on "Oseh," right on "Hu," and center on "Aleinu":

עֲשֵׂה שָׁלוֹם בְּמִרְוּמָיו. הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

My God, guard my tongue from evil and my lips from speaking deceit. To those who curse me, let my soul be silent; may my soul be to all like the dust. Open my heart to Your Torah and let my soul pursue Your Mitzvot. And for all who plan evil against me, swiftly thwart their counsel and frustrate their plans¹⁸. Act for the sake of Your name. Act for the sake of Your right hand. Act for the sake of Your Torah. Act for the sake of Your holiness. That Your beloved ones may be delivered, save with Your right hand and answer me¹⁹. May the words of my mouth and the meditations of my heart be acceptable unto You, O Eternal, my Rock and my Redeemer²⁰. May the One who makes peace in God's highest heavens make peace for us and for all Israel; and let us say: Amen.

Once all have completed the Amida we customarily sing "Oseh Shalom," together:

♪ *Oseh shalom bimromav.*
Hu ya-aseh shalom aleinu
v'al kol Yisrael. V'imru Amein.

♪ **עֲשֵׂה שָׁלוֹם בְּמִרְוּמָיו.
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:**

The Amidah ends with a personal meditation composed in the fourth century by the school of Mar son of Ravina. This meditation highlights the importance of proper speech before our fellow human beings and thus forms a counterpoint to the opening focus of proper speech before God.

¹⁸ Talmud *B'rachot* 17a

¹⁹ Psalm 60:7.

²⁰ Psalm 19: 15.

Sabbath Evening Service/ערבית לשבת Concluding Prayers/סיום תפילה

Aleinu Kaddish Closing Hymn Simcha Shabbat Counting of the Omer Kiddush Hamotz	עלינו קדיש שיר שמחה שבת ספירת העומר קידוש המוציא
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During the days between Pesach and Shavuot we customarily Count the Omer, p. 41.
On the first Sabbath of the month we celebrate Simcha Shabbat, p. 34.



The congregation rises:

*♪Aleinu l'shabeirach la-don hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei ha-aratzot
v'lo samanu k'mish'p'chot ha-
adamah, shelo sam chelkeinu kahem
v'goraleinu k'chol ha-monam.*

**עֲלֵינוּ לְשַׁבֵּחַ לַאֲדֹן הַכֹּל.
לִתְתּוֹ גְּדֻלָּה לַיּוֹצֵר בְּרֵאשִׁית.
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרֶצוֹת.
וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֶלְקֵנוּ כֶּהֱם
וְגִוְרָלֵנוּ כְּכֹל-הַמּוֹנֵם:**

It is incumbent upon us to praise the Master of all, to ascribe greatness to the One who accomplishes Creation. For God did not make us as the nations of the lands, and did not place us according to the families of the earth, and did not place our portion as theirs, nor our lot according to their multitude:

*Worshippers bends their knees and bow:

*Va'anachnu ko-r'im
umishtachavim umodim
lifnei Melech malchei hamlachim
HaKadosh Baruch Hu.*

**וְאֲנַחְנוּ *כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא:**

We therefore bend our knees and bow in worship and give thanks before the Ruler of Rulers the Holy and Blessed One.

Originally part of the Rosh Hashanah shofar service emphasizing the sovereignty of the Holy One, Jews have employed the *Aleinu* as a closing prayer for the morning, afternoon and evening services since the Middle Ages. The prayer not only recognizes God, but also the role of the Jewish people in bringing about the Eternal's vision of a world redeemed. This prayer brings the first example of the term *Tikkun Olam* (תיקון עולם), Healing the World as a Jewish responsibility.

ערבית לשבת/Sabbath Evening Service
סיום תפילה/Concluding Prayers

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Simcha Shabbat	שמחה שבת
Counting of the Omer	ספירת העומר
Kiddush	קידוש
Hamotz	המוציא

♪ *She-hu noteh shamayim v'yoseid aretz.*
U'moshav y'karo ba-shamayim mi-ma'al
ushchinat uzo b'govhei m'romim. Hu
Eloheinu ein od, emet Malkeinu
efes zulato, ka-katuv b'Torato:
v'yadata hayom, va-hashevota el
l'vavecha. Ki Adonai hu haElohim
ba-shamayim mi-ma'al v'al ha'aretz
mi-tachat ein od.

לִשְׁהוּא נוֹטֶה שָׁמַיִם וַיּוֹסֵד אֶרֶץ.
וּמוֹשָׁב יִקְרוּ בַשָּׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא
אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְכֵנוּ. אֶפֶס
זוֹלָתוֹ. כִּפְתוּב בַּתּוֹרָתוֹ: וַיִּדְעַת
הַיּוֹם וְהַשַּׁבָּת אֶל לִבָּבָהּ. כִּי יְהוָה
הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת. אֵין עוֹד:

For God spreads forth the heavens and establishes the earth,²¹ and God's essence dwells in the heavens above and strength resides in the highest heights. There is no other God; our Ruler is faithful and there is none to compare as is written in the Torah: Know then today and take it to your heart, the Eternal is God in the heavens above and the earth below, there is none other.²²

וְעַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בַּתְּפִאֲרָת עֲזֶךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ.
וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת
אֱלֹהִים כָּל רִשְׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל. כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ. תִּשָּׁבַע כָּל לִשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרֶה יִתְנוּ. וַיִּקְבְּלוּ כָלֵם אֶת עַל מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד. כִּפְתוּב
בַּתּוֹרָתֶךָ. יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

*We therefore, hope in You, O Eternal our God, soon to behold the
splendor of Your might. Then will false gods vanish from the earth
and the idols will be utterly cut off; to heal the world through the
sovereignty of the Almighty!*

²¹ Isaiah: 51:13.

²² Deuteronomy 4:39.

Sabbath Evening Service/ערבית לשבת
Concluding Prayers/סיום תפילה

Aleinu Kaddish Closing Hymn Simcha Shabbat Counting of the Omer Kiddush Hamotz	עלינו קדיש שיר שמחה שבת ספירת העומר קידוש המוציא
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Then will all acclaim You as their God, and forsaking evil, turn to You alone.

Let all who dwell on earth acknowledge that unto You every knee must bend, and every tongue swear loyalty.²³

Before You, O Eternal our God let them humble themselves.

To Your glorious name let them give honor.

Let all accept the yoke of Your dominion, that You may rule over them soon and forever. For the dominion is Yours and You will rule in glory, as it is written: "The Eternal will reign forever and ever."²⁴

♪ V'ne'emar: v'haya Adonai

l'melech al kol ha'aretz.

Ba-yom ha-hu

yi-h'yeh Adonai Echad

u'shmo Echad!

♪ וְנֵאמַר: וְהָיָה יְהוָה
 לְמֶלֶךְ עַל כָּל הָאָרֶץ.
 בַּיּוֹם הַהוּא
 יְהָיָה יְהוָה אֶחָד
 וּשְׁמוֹ אֶחָד!

As it is said: "And it shall be that the Eternal will reign over all the earth; on that day the Eternal shall be One and God's name shall be One."²⁵

The prophet Zechariah's vision of a day when the Eternal shall be One and God's name shall be one does not indicate one day all the earth shall be Jewish. Rather, it points to a Messianic Age when all good people will have joined together to redeem the world. The symbol of that era of perfection will be the rebuilt Third Temple in which we will once again pronounce the Tetragrammaton, the four-letter name of God currently unutterable. Hence, God's name will be one!

²³ Isaiah 45:23.

²⁴ Exodus 15: 18.

²⁵ Zechariah 14:9.

ערבית לשבת/Sabbath Evening Service
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn Simcha Shabbat Counting of the Omer Kiddush Hamotzi	עלינו קדיש שיר שמחה שבת ספירת העומר קידוש המוציא
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Yitgadal v'yitkadash sh'mei rabbah.
(Amein) *b'alma divra chi-rutei v'yamlich*
malkchutei,
b'chayeichon uv-yomeichon
uv-chayei d'chol beit Yisrael,
*ba-agala u'vizman kariv, v'imru: **Amein.***
Y'hei sh'mei rabbah m'varach l'alam ul-
almei almaya!
Yitbarach v'yishtabach, v'yit-pa'ar v'yit-
romam v'yit-nasei v'yit-hadar v'yit-haleh
*v'yit-halal sh'mei d'kudshah, **b'rich Hu,***
l'eilah min kol birchata v'shirata tush-
b'chata v'nechemata da-amiran b'alma,
*v'imru: **Amein.** Y'hei sh'lama rabah min*
sh'maya v'chayim aleinu v'al kol Yisrael,
*v'imru: **Amein.** Oseh shalom bim-romav*
Hu ya'aseh shalom aleinu v'al kol Yisrael,
*v'imru: **Amein.***

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן)
בְּעֲלָמָא דִּי בְרָא כְרְעוּתֵיהּ וַיְמַלִּיךְ
מַלְכוּתֵיהּ. בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזָמַן קָרִיב.
וְאָמְרוּ: אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא!
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלַם מִן
כָּל בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְּאִמְרִין בְּעֲלָמָא. וְאָמְרוּ:
אָמֵן: יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ:
אָמֵן: עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ: אָמֵן:

May God's great name be magnified and sanctified (**Amen**) in the world willingly created. May God establish God's dominion in your lifetime, in your days and in the days of the entire House of Israel, speedily and soon, and say: **Amen. May God's great name be blessed for ever and ever!** Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, **Blessed be God**, beyond any blessing, song, praise and consolation uttered in the world; and let us say: **Amen.** May there be abundant peace from heaven and life for us and all Israel; and let us say: **Amen.** May the One Who makes peace in the celestial heights make peace for us and all Israel; and let us say: **Amen.**

May the Source of Peace send peace to all who mourn and comfort to all who are bereaved!

ערבית לשבת/Sabbath Evening Service/ סיום תפילה/Concluding Prayers

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Simcha Shabbat	שמחה שבת
Counting of the Omer	ספירת העומר
Kiddush	קידוש
Hamotzi	המוציא

Bim Bam, Shabbat shalom!

(א) בים בם, שבת שלום!

Bim Bam, a Sabbath of peace!

♪ Adon olam asher Malach. B'terem kol
y'tzir nivrah. L'eit na'asah v'chef-tzo kol.
Azai Melech sh'mo nikrah.

(ב) אֲדֹנָי עוֹלָם אֲשֶׁר מָלַךְ. בְּטֶרֶם כָּל
יִצְרִיר נִבְרָא: לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל.
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:

Master of the universe Who ruled before all Creation was formed. When by the Creator's will all things were made, then
God's name was declared Ruler.

V'acharie kichlot hakol. L'vado yimloch
nora. V'Hu haya, v'Hu hoveh, v'Hu yi-
h'yeh b'tif-arah.

וְאַחֲרֵי כִכְלוֹת הַכֹּל. לְבָדּוֹ יִמְלֹךְ נֹרָא:
וְהוּא הֵיךְ וְהוּא הוֹה. וְהוּא יִהְיֶה
בְּתִפְאַרָה:

And when all things shall cease to be, God alone will reign in awe. God was, and God is, and God shall be splendid forever.

V'Hu Echad v'ein Sheini. L'shamshil Lo
l'hach-birah. B'li reishit, beli tachlit. V'Lo
ha-oz v'ha-misrah.

וְהוּא אֶחָד וְאֵין שֵׁנִי. לְהַמְשִׁיל לוֹ
לְהַחְבִּירָה: בְּלִי רֵאשִׁית בְּלִי תַכְלִית.
וְלוֹ הָעֹז וְהַמְשָׁרָה:

The Eternal is One, beyond compare, unique; without beginning or end. Ultimate strength and authority are the Eternal's.

V'Hu Eile v'chai Go-ali. V'Tzur chevli b'ait
tzarah. V'Hu nisi u'manos li. M'nat kosi
b'yom ekrah.

וְהוּא אֵלִי וְחַי גּוֹאֲלִי. וְצוּר חֲבִלִי בַעֲת
צָרָה: וְהוּא נָסִי וּמָנוֹס לִי.
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:

And the Eternal is my God; my redeemer lives. And the Eternal is the Rock on whom I rely in time of distress. And the
Eternal is my banner and my refuge, my overflowing cup when I call.

B'yado afkid ruchi. B'ait Ishan v'a-i-rah.
V'im ruchi g'viyati.
Adonai li v'lo i-ra.

בְּיָדוֹ אֶפְקִיד רוּחִי. בְּאֵית אִישָׁן,
וְאֶעֱיָרָה: וְעִם רוּחִי גְוִיָּתִי.
יְהוָה לִי וְלֹא אֵירָא:

Into the Eternal's hand I place my soul, awake and sleeping. Soul and body, the Eternal is with me I shall not fear.

Sabbath Evening Service/ ערבית לשבת
Concluding Prayers/ סיום תפילה

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Simcha Shabbat	שמחה שבת
Counting of the Omer	ספירת העומר
Kiddush	קידוש
Hamotzi	המוציא

♪ *Yigdal Elohim chai v'yish-ta-bach, nim-tzah v'ein eit el m'tzi-u-to.*
Echad v'ein yachid k'yichudo,
ne-lam v'ein sof l'ahch-du-to.

(ד) יגדל אלהים חי וישתבח, נמצא ואין עת אל-מציאותו.
אחד ואין יחיד כיחודו,
נעלם וגם אין סוף לאחדותו.

Magnified and praised be the living God; Divine existence is eternal.
One and unique like none other; unfathomable and unending in oneness.

Ein lo d'mut ha-guf v'eino guf,
lo na'aroch eilav k'dusha-to.
kadmon l'chol davar asher nivra,
Rishon v'ein reishit l'rei-shito.

אין לו דמות הגוף ואינו גוף,
לא נערך אליו קדשותו.
קדמון לכל דבר אשר נברא,
ראשון ואין ראשית לראשיתו.

No bodily form and incorporeal; holiness without compare.
Preceding all creation; the First without finite beginning.

Hino Adon Olam l'chol no-tzar,
yo-reh g'dula-to u'mal-chu-to.
shefa n'vu-a-to n'tano, el
anshei s'gula-to v'tif-ar-to.

הנו אדון עולם לכל נוצר,
יורה גדלותו ומלכותו.
שפע נבואתו נתנו, אל
אנשי סגלתו ותפארתו.

Behold the Ruler of the World to all created; making known to them greatness and realm.
An abundance of Divine prophecy given to the treasured and glorious people.

Lo ya-cha-lif ha-El v'lo yamir dat-o,
l'olamim l'zu-la-to.
Tzo-feh v'yo-dei-a s'tarei-nu,
mabit l'sof davar b'kad-ma-to.

לא יחליף האל ולא ימיר דתו,
לעולמים לזולתו.
צופה ויודע סתרינו,
מביט לסוף דבר בקדמותו.

God does not change nor the Divine Law; always to remain unchanged,
God sees and knows our secrets; God perceives the end of a matter before it begins.

Sabbath Evening Service/ערבית לשבת
Concluding Prayers/סיום תפילה

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Simcha Shabbat	שמחה שבת
Counting of the Omer	ספירת העומר
Kiddush	קידוש
Hamotzi	המוציא

*Lo kam b'Yisrael k'Moshe od,
navi u'mabit et t'mu-na-to.
Torah emet natan l'amo Eil,
al yad n'vi-o ne-e-man beit-o.*

**לא קם בישראל כמשה עוד,
נביא ומביט את תמונתו.
תורת אמת נתן לעמו אל,
על יד נביאו נאמן ביתו.**

There has never arisen a prophet like Moses; a prophet who perceived Divine essence.
A Torah of truth did God give to the Godly people; through the faithful prophet of God's house.

*Go-meil l'ish chesed k'mif-a-lo,
no-tein l'rasha ra k'rish-a-to.
Yishlach l'keitz ya-min m'shi-chei-nu,
lif-dot m'cha-kei keitz y'shu-a-to.*

**גומל לאיש חסד כמפעלו,
נותן לרשע רע כרשעתו.
ישלח לקץ ימין משיחנו,
לפדות מחפי קץ ישועתו.**

Bestowing love commensurate with one's good deeds; recompensing the wicked person according to his wickedness. Sending our annointed in the end of days; to redeem those longing for salvation.

*Meitim y'cha-yeh b'rov chas-do;
baruch adei ad sheim t'hi-la-to.*

**מתים יחיה אל ברב חסדו,
ברוך עדי עד שם תהלתו.**

Reviving the dead in abundant love; blessed is God's glorious name forever and ever!

A hymn of uncertain authorship, *Yigdal* (Magnified) reflects Maimonides' thirteen principles of faith as delineated in his commentary to Mishnah *Sanhedrin*, chapter ten. The principles include the Oneness, eternality and incorporeal nature of the deity; the reality of prophecy, the singular nature of Moses' prophecy, the timelessness and unchanging nature of the Torah, the bringing of Mashiach and the Resurrection of the Dead in the end of days. According to the Rambam, denial of any of these principles constitutes heresy. In certain siddurim this hymn also appears as part of the Birchot HaShachar, the Morning Blessings section of the morning service as a statement of faith.

Sabbath Evening Service/ ערבית לשבת
Concluding Prayers/ סיום תפילה

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Kiddush	שמחה שבת
Hamotzi	קידוש
Simcha Shabbat	המוציא
Counting of the Omer	ספירת העומר

Kiddush

The leader begins:

Savri maran, v'rabbanan, v'rabotai:

סברי מרנן ורבנן ורבתי:

With your permission our masters, and our rabbis, and my betters:

The congregation responds:

L'chaim!

לחיים!

To Life!

*Baruch Atah Adonai,
 Eloheinu Melech Ha'olam,
 borei p'ri hagafen.
 Baruch Atah Adonai,
 Eloheinu Melech Ha'olam
 Asher kid'shanu b'mitzvotav
 v'ratzah vanu
 v'Shabbat kodsho b'ahavah
 u'v'ratzon hinchilanu,
 zikaron l'ma'aseh v'reishit.
 Ki hu yom techilah l'mikra-eih
 kodesh, zecher L'tziat Mitzraim.
 Ki vanu v'charta v'otanu kidashta
 mekol ha'amim,
 v'Shabbat kod'sh'cha b'ahavah
 u'v'ratzon hinchaltanu.
 Baruch Atah Adonai,
 m'kadesh haShabbat!*

**ברוך אתה יהוה,
 אלהינו מלך העולם
 בורא פרי הגפן.
 ברוך אתה יהוה,
 אלהינו מלך העולם,
 אשר קדשנו במצוותיו
 ורצה בנו,
 ושבט קדשו באהבה
 וברצון הנחילנו,
 זכרון למעשה בראשית.
 כי הוא יום תחלה למקראי
 קדש, זכר לצאת מצרים.
 כי בנו בחרת ואותנו קדשת מכל-
 העמים, ושבט קדשך באהבה
 וברצון הנחלתנו.
 ברוך אתה יהוה,
 מקדש השבת!**

ערבית לשבת/Sabbath Evening Service
סיום תפילה/Concluding Prayers

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Kiddush	שמחה שבת
Hamotzi	קידוש
Simcha Shabbat	המוציא
Counting of the Omer	ספירת העומר

Blessed are You O Eternal, our God, Ruler of the Universe, Who creates the fruit of the vine.

Blessed are You O Eternal, our God, Ruler of the Universe, Who sanctifies us with His Mitzvot and takes delight in us and has bequeathed to us His holy Shabbat with love and favor, a memorial to the work of Creation. For it is first among our sacred days, a remembrance of the Exodus from Egypt. For You have chosen us and set us apart from all the peoples, and Your holy Shabbat in love and favor have you bequeathed to us.

Blessed are You, Who makes holy the Shabbat!

Hamotzi

The person blessing the Challah uses the laver to wash his/her hands, and while drying them says:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch ata Adonai, Eloheinu Melech ha-olam,

asher kidshanu b'mitzvotav vitzivanu al n'tilat yadayim.

Blessed are You, Eternal our God, Ruler of the universe, Who has sanctified us with Godly commandments, and commanded us concerning the lifting of the hands.

He/she uncovers the Challah and recites the following blessing:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

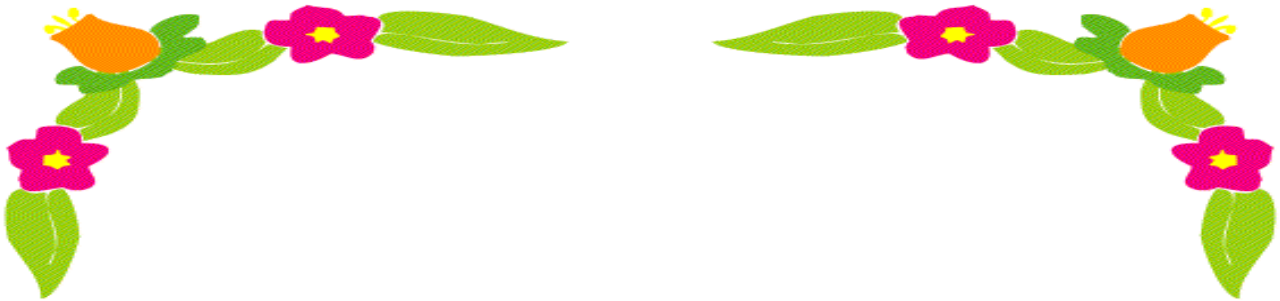
Baruch ata Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha'aretz.

Blessed are You, Eternal our God, Ruler of the universe,

Who brings forth bread from the earth.

Sabbath Evening Service/ ערבית לשבת
Concluding Prayers/ סיום תפילה

Aleinu Kaddish Closing Hymn Kiddush Hamotzi Simcha Shabbat Counting of the Omer	עלינו קדיש שיר שמחה שבת קידוש המוציא ספירת העומר
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*Congregation Etz Chaim/
MTJC*

Welcomes you to

שִׂמְחָה שַׁבָּת

SIMCHA SHABBAT



Sabbath Evening Service/ערבית לשבת
Concluding Prayers/סיום תפילה

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Kiddush	שמחה שבת
Hamotzi	קידוש
Simcha Shabbat	המוציא
Counting of the Omer	ספירת העומר

We cusomarilly invite all who will be celebrating a simcha in the coming month to the bima:

Shout joyfully to the Eternal, all the earth!

Serve the Eternal with joy!

Come into God's presence with singing!

Acknowledge that the Eternal is God.

God made us and we are God's,

God's people, God's beloved flock.

We enter God's gates with thanksgiving;

And God's courts with praise.

Give thanks to God, bless God's holy name!

For the Eternal is good,

God's love is everlasting,

God's faithfulness goes from generation to generation.²⁶

You are my God, and I will thank you.

You are my God, and I will exalt you.

O give thanks to the Eternal, for God is good!

For God's love is everlasting.²⁷

²⁶ Psalm 100: 1-5.

²⁷ Psalm 118: 28-29.

Sabbath Evening Service/ ערבית לשבת
Concluding Prayers/ סיום תפילה

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Kiddush	שמחה שבת
Hamotzi	קידוש
Simcha Shabbat	המוציא
Counting of the Omer	ספירת העומר

Tonight we gather with our family of families in gratitude.

Tonight we celebrate the goodness of life;

The milestones: the birthdays, the anniversaries, the graduations,
the commencements, the fresh ventures, the births of new lives.

Tonight we celebrate Simcha Shabbat!

Our family of families is certainly there for us in times of need!

Their empathy and kindness makes those times easier to bear.

Our family of families is also here for us in times of joy!

Your presence makes the wine taste sweeter and the Challah more delicious!

Tonight we celebrate Simcha Shabbat!

O God, we joyously welcome all who come to Your house to celebrate and gratefully acknowledge Your ongoing blessings in the following Simchas....

At this point the celebrants customarily announce the nature of their celebrations (birthday, graduation, anniversary, new job, trip to Israel, etc.).

Sabbath Evening Service/ ערבית לשבת
Concluding Prayers/ סיום תפילה

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Kiddush	שמחה שבת
Hamotzi	קידוש
Simcha Shabbat	המוציא
Counting of the Omer	ספירת העומר

We pray:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

May the Eternal bless you and keep you.

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.

*May the Eternal shine the Divine countenance upon you,
and be gracious unto you.*

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם!

*May the Eternal continue to show you favor
and grant you Peace! Amen.²⁸*

♪ סִמָּן טוֹב וּמָזָל טוֹב, יְהִי לָנוּ וּלְכָל-יִשְׂרָאֵל!

♪ Siman tov u'mazal tov, y'hei lanu u'lchol Yisrael!

May this be a good sign and good fortune for us and all Israel!²⁹

²⁸ Numbers 6: 24-26.

²⁹ From the traditional Sanctification of the Moon ceremony offered at the sight of the New Moon. This ceremony celebrates the ongoing nature of not only Jewish survival, but the Mission of Israel to make this world a better and more holy place; to heal the world in the name of the Almighty.

**ערבית לשבת/Sabbath Evening Service/
סיום תפילה/Concluding Prayers**

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Kiddush	שמחה שבת
Hamotzi	קידוש
Simcha Shabbat	המוציא
Counting of the Omer	ספירת העומר

We ritually count the days from the second day of Pesach until the day before Shavuot.

We read in the Torah:

“You shall count seven weeks from the day after the sabbath, from the day you will have brought an omer as a wave-offering, so that the day after the seventh week will make it fifty days.”³⁰

**וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת
מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה.
שִׁבְעַת שָׁבָתוֹת תְּמַיִמוֹת תִּהְיֶינָה. עַד
מַמַּחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ
חֲמִשִּׁים יוֹם.**

In observance of this Mitzvah we count the days of the early harvest season of ancient Israel, from Pesach till Shavuot. So once more we walk the road from Egypt to Mount Sinai, from liberty to law, from freedom to responsibility.

**בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעוֹמֶר:**

*Blessed are You, O Eternal, our God, Ruler of the Universe Who makes our
lives holy through Divine Mitzvot and has commanded us concerning the
Counting of the Omer.*

Today is day one of the Omer.
Today is two days of the Omer.
Today is three days of the Omer.
Today is eight days, which are one
week and one day of the Omer...

**הַיּוֹם יוֹם אֶחָד לְעוֹמֶר:
הַיּוֹם שְ�נַי יָמִים לְעוֹמֶר:
הַיּוֹם שְׁלֹשָׁה יָמִים לְעוֹמֶר...
הַיּוֹם שְ�מוֹנֶה יָמִים
שֶׁהֵם שְׁבוּעַת אֶחָד וַיּוֹם אֶחָד לְעוֹמֶר...**

³⁰ Leviticus 23: 15-16,

Introduction to the Morning Service

As with the Evening Service previously discussed, the Rabbis stand divided as to the origins of the Morning Prayer service. Some teach the morning prayer service grows out of the priestly tradition of the daily morning sacrifice our ancestors brought to the Tabernacle in the Wilderness, and then to the Temple in Jerusalem. Others teach Abraham, our Patriarch, originates the morning service when in Genesis 18:22 he “stands before the Eternal” to discuss the issue of justice for Sodom. Abraham’s intricate conversation with the Eternal indicates the ethical-prophetic function within monotheism and speaks to us of an ongoing relationship between humanity and the Holy One.

But again, who is right? Does the Morning Worship service stem from Abraham’s conversation with God over the deity’s exercise of justice or from the daily morning sacrifice of the ancient Tabernacle and Temple?

And again the answer is: Yes! Our morning worship owes its origin to both sources. In truth, like the daily sacrifice, we offer our service on a regular basis. The community gathers at specific times to share in the ritual. And just as our ancestors regarded the daily sacrifice as necessary for the continuity of the world, so do we regard our regular ritual as necessary to the ongoing nature of our Jewish commitment. Our service then represents the democratization of holiness in this post-Temple era, a manifestation of our role as a “kingdom of priests and a holy people” (Exodus 19:6).

On the other hand, despite the regularity of our devotion, we know our prayers must never become rote. Just as Abraham stands before the Eternal with passion born of relationship and moral conviction and engages the Most High in meaningful conversation, so do we.

Sabbath Morning Service/לשבת שחרית
Morning Blessings/ברכות השחר

Tallit	טלית
Opening Song	שיר
I Thank	מודה אני
Health	אשר יצר
Soul	נשמה
Torah	תורה
Blessings	ברכות

For donning the Tallit:

Bless the Eternal, O my soul!
O Eternal, You are very great!
You are robed in glory and majesty.
You wrap yourself in light as a garment. You
spread out the heavens like a curtain.³¹

בְּרַכֵּי נַפְשִׁי אֶת יְהוָה!
יְהוָה אֱלֹהֵי גְדֻלַּת מַאֲד!
הוֹד וְהָדָר לְבִשְׁתָּ:
עוֹטָה אֹר כְּפָשֶׁלֶמָה.
נוֹטָה שָׁמַיִם כִּי־יַעַה:

**Blessed are You, O Eternal our God,
Sovereign of the universe who hallows
us with *Mitzvot* and has commanded
us to wrap ourselves in the *Tzitzit*.**

בָּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

Tzitzit: The Tallit or prayer shawl bears ritual fringes called, *Tzitzit*. As all Hebrew letters not only bear sound but represent numbers, the numerical value of the word, *Tzitzit* stands at 600. Add the five knots and eight strings of each fringe and the total comes to 613. The Rabbis teach the Torah reveals 613 Mitzvot (commandments). Hence, the Tallit serves as a symbol of the Torah's Mitzvot incumbent upon Jews. The custom of our community requires all Jews who ascend the Bimah (raised platform) don a Tallit as a symbol of their devotion to and respect for the Covenant between God and the Jewish people. Both men and women wear the Tallit in our synagogue. Numbers 15: 37-41 reveal the commandment to attach fringes to four-cornered garments in order that "you remember and do all My commandments and you become holy to your God."
The above blessing takes the standard form of those we say before the performance of a Mitzvah: The first ten words proclaim the holiness instilled the by commandment one is about to perform. The final words specifically mention the nature of the commandment; in this case "to wrap ourselves in the *Tzitzit*."

³¹ Psalm 104: 1-2.

שחרית לשבת/Sabbath Morning Service
ברכות השחר/Morning Blessings

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♪ *Hinei ma tov*

u'mah nayim,

shevet achim gam yachad!

Behold how good and how pleasant it is when brothers and sisters can sit down together (and worship) in peace!³²

(א) הִנֵּה מַה-טוֹב

וְמַה-נָּעִים

שֵׁבֶת אַחִים גַּם-יַחַד!

♪ *Al shloshah d'varim ha-olam omeid:*

al haTorah, v'al ha-avodah,

v'al G'milut Chasadim.

Upon three things does the world stand:
upon the Torah, and upon Worship, and upon Acts of Loving Kindness.³³

(ב) עַל שְׁלֹשָׁה דְּבָרִים

הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,

וְעַל גְּמִילוּת חֲסָדִים.

♪ *Bim Bam, Shabbat shalom!*

Bim Bam, a Sabbath of peace!

(ג) בִּים בָּם, שַׁבָּת שְׁלוֹם!

³² Psalm 133:1.
³³ Pirkei Avot 1:2.

שחרית לשבת/Sabbath Morning Service Morning Blessings/ברכות השחר

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♪ *Ma tovu ohalecha*

Ya'akov, mishk'notecha Yisrael!

How goodly are your tents O Jacob, your dwelling places O Israel!³⁴

ד) מה טובו אהליך יַעֲקֹב,
מִשְׁכְּנֶיךָ יִשְׂרָאֵל!

*Va'ani b'rov chas-d'cha avo beitecha,
eshtachave el heichal kodsh'cha b'yiratecha.*

וְאֲנִי, בְּרַב חֶסֶדְךָ אָבֹא בֵּיתְךָ,
אֶשְׁתַּחֲוֶה אֶל הַיְּכָל קֹדֶשְׁךָ
בִּירְאֶתְךָ:

As for me, I will come into Your house because of Your abundant love, I will prostrate towards your holy sanctuary in awe of You.³⁵

*Adonai ahavti m'on beitecha
um'kom Mishkan k'vodecha.
Va'ani eshtachave v'echra'a
lifnei Adonai Osi.*

יְהוָה, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ
וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ:
וְאֲנִי, אֶשְׁתַּחֲוֶה וְאֶכְרַע,
אֲבָרְכָה לִפְנֵי יְהוָה עֹשִׂי:

Eternal, I have loved your Temple abode, the place where Your glory dwells. As for me, I will prostrate and bow and bend the knee before the Eternal, my Creator.³⁶

*Va'ani t'filati l'cha
Adonai eit ratzon.
Elohim b'rov chas'decha
aneini be'emet yishecha.*

וְאֲנִי תַפְלִיתִי לָךְ
יְהוָה עֵת רָצוֹן,
אֱלֹהִים בְּרַב חֶסֶדְךָ
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

As for me, may my prayer come before You, Eternal at a time of favor. God in Your great love answer me with the truth of Your salvation.³⁷

The Torah depicts (Numbers 24:5) the gentile prophet Bilam looking out over the Israelite encampment in the Wilderness and uttering the phrase: "How goodly are your tents O Jacob, your dwelling places O Israel!" The Talmud (*Bava Batra* 60a) teaches Bilam saw our ancestors did not align the entrances of their tents directly opposite one another; a sign of consideration, respect, modesty and peace. Rashi comments "Your dwelling places" refers to the places the Shechinah (God's earthly presence) dwells; the Temple of ancient days, and by extension the modern synagogue. The words "Your dwelling places," Mishkan (the Sanctuary in the Wilderness) and Shechinah all share the same Hebrew root (ש כ נ).

³⁴ Numbers 24:5

³⁵ Psalm 5:8

³⁶ Psalm 26:8, the second half based upon Psalm 95:6, which is couched in the plural.

³⁷ Psalm 69:14

שחרית לשבת/Sabbath Morning Service
ברכות השחר/Morning Blessings

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Thanks

♪ *Modeh Ani l'fanechah Melech chai v'kayam*
she-he-che-zarta bi nishmati b'chemlah,
rabah emunatechah!

ל מודה אני לפניך מלך חי וקים
 שהחזרת בי נשמתִי בְּחֶמְלָה,
 רבה אמונתך!

I thank You, living and eternal Sovereign, for returning my soul unto me in mercy.
 Great is Your faithfulness!

For Health

ברוך אתה יהוה אלהינו מלך העולם אשר יצר את האדם בחכמה
 וברא בו נקבים חלולים. גלוי וידוע לפני כסא כבודך שאם יפתח אחד
 מהם או יסתם אחד מהם אי אפשר להתקיים ולעמוד לפניך אפילו
 שעה אחת:

ברוך אתה יהוה רופא כל בשר ומפליא לעשות!

*Blessed are You O Eternal our God, Ruler of the Universe, Who has
 made our bodies with wisdom; combining veins, arteries and vital
 organs into a finely balanced network. Wondrous Fashioner and
 Sustainer of life, Source of our health and our strength, we give You
 thanks and praise!*

Blessed are You, O Eternal, Who heals all flesh and does wonders!

שחרית לשבת/Sabbath Morning Service
ברכות השחר/Morning Blessings

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For the Soul

אֱלֹהִי. נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא! אֶתָּה בְּרָאתָהּ. אֶתָּה יָצַרְתָּהּ. אֶתָּה נִפְחַתָּהּ בִּי. וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי. וְאַתָּה עֲתִיד לְטַלָּהּ מִמֶּנִּי. וּלְהַחְזִירָהּ בִּי לְעֲתִיד לְבוֹא. כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי וְאַלֹהֵי אֲבוֹתַי. רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנִּשְׁמוֹת:

בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר נִשְׁמוֹת לַפְּגָרִים מֵתִים:

The soul that You have given me, O God, is a pure one! You have created and formed it, breathed it into me, and within me You sustain it; and You will hereafter take my soul to life everlasting.

So long as I have breath, therefore, I will give thanks to You, O Eternal my God and God of all ages, Master of all Creation, Ruler of every human spirit.

Blessed are You, O Eternal, in Whose hands are the souls of all the living and the spirits of all flesh.³⁸

Judaism recognizes and celebrates the value and integration of both body and soul, hence the blessings acknowledging the divine origins of and gratitude for both. The morning ritual continues with blessings over Torah. Talmud Torah or the Study of Torah nourishes both body and soul, as we learn in Pirkei Avot 3:17, "Rabbi Elazar ben Azariah says: If there is no flour there can be no Torah, if there is not Torah there cannot be any flour." That is, both body (symbolized by flour) and soul (represented by Torah), the physical and the spiritual, prove vital to successful living. Shabbat celebrates both relaxation and pleasure for the body, as well as spiritual refreshment for the soul; "And on the seventh day, God rested [from the work of Creation] and refreshed the Divine soul" (Exodus 31: 17).

³⁸ Talmud *B'rachot* 60b

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ברכות השחר/Morning Blessings

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For Torah

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְעִסּוֹק בְּדִבְרֵי תוֹרָה:**

***Blessed are You, Eternal our God, Ruler of the Universe, Who hallows
us with Mitzvot and has commanded us
to engage in words of Torah.***

**וְהָעֶרְב נָא יְהוָה אֱלֹהֵינוּ אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל. וְנִהְיָ אֲנִי
וְצִאצְאֵינוּ.
(וְצִאצְאֵי צִאצְאֵינוּ) וְצִאצְאֵי עַמְּךָ בֵּית יִשְׂרָאֵל.
כִּלְנוּ יוֹדְעֵי שְׁמֶךָ וְלומְדֵי תוֹרָתְךָ לְשִׁמָּה:
בְּרוּךְ אַתָּה יְהוָה הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:**

**Eternal our God, make the words of Your Torah sweet to us
and to the House of Israel, Your people,
that we and our children may be lovers of Your name
and students of Your Torah for its own sake.**

Blessed are You, O Eternal, the Teacher of Torah to God's people Israel.

The word **לעסוק** (*la'a'sok*), translated above as "to engage" also serves as the language of business. That is, we fulfill the divine will when we engage in Torah study as we would our business pursuits. By identifying Torah Study as a divine commandment and depicting God as the Teacher of Torah we raise Torah study as a supreme religious value.

שחרית לשבת/Sabbath Morning Service
ברכות השחר/Morning Blessings

Tallit	טלית
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אלו דברים שאדם אוכל פירותיהם בעולם הזה והקרן קיימת לו לעולם הבא ואלו הן.

These are the obligations of whose fruit we eat in this world and whose full reward awaits us in the World to Come:

*To honor father and mother;
 To perform acts of loving kindness;
 To attend the House of Study daily;
 To welcome the stranger;
 To visit the sick;
 To welcome bride and groom;
 To accompany the deceased;
 To pray with sincerity;
 To bring peace when there is strife;
 But the study of Torah is equal to them
 all...because it leads to them all!*

**כבוד אב ואם.
 וגמילות חסדים.
 והשכמת בית המדרש שחרית
 וערבית. והכנסת אורחים.
 ובקור חולים.
 והכנסת פלה.
 ולוית המת.
 ועיון תפלה.
 והבאת שלום בין אדם לחברו.
 ותלמוד תורה כנגד כלם!**

Having declared the supreme value of Torah study through the verbalization of the above blessing we immediately fulfill its message by engaging in words of Torah. The traditional siddur contains three examples of Torah: Written Torah from the Book of Numbers (the Priestly Blessing), Oral Torah from the Mishnah (Peah 1:1; "These are the obligations without measure: the corner of the field [which must be left for the poor], and the first-fruits offering, and the pilgrimage, and acts of loving kindness, and the study of Torah"), and the Talmud. The Talmud selection, which contains some of the identical elements to those of Mishnah *Peah*, appears in the liturgy above.

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For Our Blessings

ברוך אתה יהוה אלהינו מלך העולם. אשר נתן לשכוי בינה להבחין בין יום ובין לילה :
 Blessed are You, Eternal our God, Ruler of the universe, Who has implanted mind
 and instinct within every living being. *Amein!*

ברוך אתה יהוה אלהינו מלך העולם. שעשני ישראל :
Blessed are You, Eternal our God, Ruler of the universe, Who has made me Israel.
Amein!

ברוך אתה יהוה אלהינו מלך העולם. שעשני בן חורין :
 Blessed are You, Eternal our God, Ruler of the universe, Who has made me to be
 free. *Amein!*

ברוך אתה יהוה אלהינו מלך העולם. שעשני בצלמו :
Blessed are You, Eternal our God, Ruler of the universe, Who has made me in the
Divine image. Amen!

ברוך אתה יהוה אלהינו מלך העולם. פוקח עורים :
 Blessed are You, Eternal our God, Ruler of the universe, Who opens the eyes of the
 blind. *Amein!*

ברוך אתה יהוה אלהינו מלך העולם. מלביש ערומים :
Blessed are You, Eternal our God, Ruler of the universe, Who provides clothes for
the naked. Amen!

ברוך אתה יהוה אלהינו מלך העולם. מתיר אסורים :
 Blessed are You, Eternal our God, Ruler of the universe, Who brings freedom to the
 captive. *Amein!*

ברוך אתה יהוה אלהינו מלך העולם. זוקף כפופים :
Blessed are You, Eternal our God, Ruler of the universe, Who lifts the fallen.
Amein!

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ברוך אתה יהוה אלהינו מלך העולם. המכין מצעדי גבר :

Blessed are You, Eternal our God, Ruler of the universe, Who makes firm each person's steps. *Amein!*

ברוך אתה יהוה אלהינו מלך העולם. אוזר ישראל בגבורה :

Blessed are You, Eternal our God, Ruler of the universe, Who girds our people Israel with strength. Ameyn!

ברוך אתה יהוה אלהינו מלך העולם. עוטר ישראל בתפארה :

Blessed are You, Eternal our God, Ruler of the universe, Who crowns our people Israel with glory. *Amein!*

ברוך אתה יהוה אלהינו מלך העולם. הנותן ליער כח :

Blessed are You, Eternal our God, Ruler of the universe, Who gives strength to the weary. Ameyn!

ברוך אתה יהוה אלהינו מלך העולם. המעביר שנה מעיני ותנומה מעפעפי :

Blessed are You, Eternal our God, Ruler of the universe, Who removes sleep from the eyes, and slumber from the eyelids. *Amein!*

The above benedictions call attention to the everyday blessings our Creator provides that we may otherwise overlook. Rabbi Joshua Abraham Heschel lists among his paths to God, "radical amazement." That is, the ability to maintain perception of and perspective upon the power of the Divine gifts that daily characterize and deepen our lives. This sense of wonder at everyday "miracles" provides strength to help recognize the ongoing Divine role in Creation, encounter God, generate profound gratitude and thereby immeasurably enrich our lives and the lives of others. In addition to finding "radical amazement" in Creation, Heschel also champions the idea of finding the divine in Revelation, the holy texts of our tradition, and Redemption, God's compassionate and just incursions into human affairs.

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For Conscience

ויהי רצון מלפניך יהוה אלהינו ואלהי אבותינו שתרגילנו בתורתך. ודבקנו במצותיך.

May it be Your will O Eternal our God and God of our ancestors to lead us in Your Torah and bind us to Your Mitzvot.

ואל תביאנו לא לידי חטא. ולא לידי עברה ועון. ולא לידי נסיון. ולא לידי בזיון. ואל ישלט בנו יצר הרע. והרחיקנו מאדם רע ומחבר רע.

Help us to keep far from sin, to master temptation and to avoid falling under its spell. May our darker passions not rule us, nor evil companions lead us astray.

ודבקנו ביצר הטוב ובמעשים טובים. וכף את יצרנו להשתעבד לך. ותננו היום ובכל יום לחן ולחסד ולרחמים בעיניך ובעיני כל רואינו. ותגמלנו חסדים טובים: ברוך אתה יהוה הגומל חסדים טובים לעמו ישראל:

Bind us to the impulse for good and to virtuous deeds. Bend our every impulse to Your service, so that this day and every day we may find grace, love and mercy in Your eyes and in the eyes of all who behold us; and bestow upon us loving kindness.

Blessed are You, O Eternal, Who bestows loving kindness upon the people Israel.

At all times let us revere God inwardly as well as outwardly, acknowledge the truth and speak it within our hearts.

שחרית לשבת/Sabbath Morning Service
פסוקי דזמרה/Verses of Song

<p>Blessed is the One Psalm 92 Ashrei Psalm 150 Nishmat Chatzi Kaddish</p>	<p>ברוך שאמר מזמור שיר ליום השבת אשרי תהילה קנ נשמת חצי קדיש</p>
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Blessed is the One/For Life

**בָּרוּךְ שֶׁאָמַר וַהֲיָה הָעוֹלָם. בָּרוּךְ הוּא. בָּרוּךְ אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ
 עוֹשֶׂה בְּרָאשִׁית. בָּרוּךְ מְרַחֵם עַל הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת. בָּרוּךְ מְשַׁלֵּם שְׂכָר
 טוֹב לַיִּרְאָיו. בָּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח. בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ:**



Blessed is the One Who spoke and the world came to be.

Blessed is God.

Blessed is the source of Creation.

Blessed is the One Who says and does.

Blessed is the One Who decrees and fulfills.

Blessed is the One Whose compassion covers the earth and all its creatures.

Blessed is the One Who pays proper reward to those who revere God.

Blessed is the One Who lives and endures forever.

Blessed is the One Who redeems and saves.

Blessed be God's name.

The Verses of Song or *P'sukei d'Zimra* constitutes the second preparatory rubric of prayer (the Morning Blessings or *Birchat HaShachar* is the first) leading to the Morning Service proper. In ancient days worshippers would arrive early and on their own prepare to pray by reciting verses of praise in consonance with the teaching of Talmud *B'rachot* 32b, "A person should first recount the praise of the Holy Blessed One and [only] then pray." The Verses of Song serve this function today.

שחרית לשבת/Sabbath Morning Service
פסוקי דזמרה/Verses of Song

Blessed is the One Psalm 92 Ashrei Psalm 150 Nishmat Chatzi Kaddish	ברוך שאמר מזמור שיר ליום השבת אשרי תהילה קנ נשמת חצי קדיש
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**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל הָאֵב הָרַחֲמָן הַמְהִלֵּל בְּפֶה עַמּוֹ. מְשַׁבַּח
וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבִשְׂרִיר דָּוִד עַבְדְּךָ. נְהַלֵּלְךָ, יְיָ אֱלֹהֵינוּ, בְּשִׁבְחוֹת
וּבְזִמְרוֹת. וְנַגְדֵּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִמְלִיכְךָ וְנִזְכִּיר שְׁמֶךָ מְלַכְנוּ אֱלֹהֵינוּ. יְחִיד חַי
הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד עַד שְׁמוֹ הַגָּדוֹל:
בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהִלֵּל בְּתִשְׁבָּחוֹת:**

Blessed are You, Eternal our God Ruler of the Universe the merciful Parent extolled by the words of God's people, praised and glorified by words of pious servants; and with the songs of David your servant we will praise You, O Eternal our God.

With praises and psalms we will magnify, and laud, and glorify, and declare Your sovereignty and proclaim Your name, our Ruler, our God.

The only One, the Source of life in the universe.

The Sovereign Whose great name is praised and glorified to all eternity.

Blessed are You, Eternal, Sovereign extolled with songs of praise!

Blessed is the One or *Baruch Sh'amar*, a compound (two-part) blessing introduces the second rubric of the Shabbat morning service, the Verses of Song. The prayer begins with ten utterances of the word, "Blessed," corresponding to the ten statements with which God creates the world. In its second part, *Baruch Sh'amar* specifies the featured Verses of Song as those of the Book of Psalms, the ancient Biblical prayer book, songs of praise associated with King David as author and/or patron. *Baruch Sh'amar* first appears in print in Rav Amram Gaon's ninth century Siddur.

שחרית לשבת/Sabbath Morning Service
פסוקי דזמרה/Verses of Song

Blessed is the One Song of Thanksgiving A Song for the Sabbath Day Ashrei Psalm 150 Nishmat Chatzi Kaddish	ברוך שאמר מזמור לתודה מזמור שיר ליום השבת אשרי תהילה קנ נשמת חצי קדיש
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Psalm 100

**מִזְמוֹר לַתּוֹדָה. לֵא הָרִיעוּ לַיהוָה כָּל הָאָרֶץ: עֲבֹדוּ אֶת יְהוָה בְּשִׂמְחָה. בָּאוּ לִפְנֵי בְרִנָּה:
 דָּעוּ כִּי יְהוָה הוּא אֱלֹהִים.
 הוּא עֲשָׂנוּ. וְלוֹ אֲנַחְנוּ, עָמוּ וְצֹאן מִרְעִיתוֹ: בָּאוּ שְׁעָרָיו בְּתוֹדָה. חֲצִרְתָּיו בְּתִהְלָה. הוֹדוּ
 לוֹ בְּרָכוּ שְׁמוֹ: כִּי טוֹב יְהוָה. לְעוֹלָם חֲסִדּוֹ. וְעַד דּוֹר וָדוֹר אֱמוּנָתוֹ:**

A Psalm of Thanksgiving:³⁹ Let all the earth sing out to God in gladness!

Worship God in pure joyful service.

Gather before God...

In happy song!

Know that the Eternal is God.

God made us and we belong to God.

We are God's people, the flock the Divine tends.

Enter God's gates with thanksgiving, God's courts with praise.

Thank God and bless God's name.

The goodness and mercy of God before...

Shall bless all generations for ever more.

♪ *Lai. Hariu ladonai kol ha'aretz. Ivdu et Adonai b'simcha. Bo'u l'fanav birnanahh.*

Let all the earth sing out to God in gladness! Worship God in pure joyful service.

Gather before God in happy song. Kitov Adonai l'olam chasdo. V'ad dor va-dor emunato! The goodness and mercy of God before...Shall bless all generations for ever more.

³⁹ Psalm 100.

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Psalm 92

A song for the Sabbath Day:⁴⁰

מְזֻמָּר שִׁיר לַיּוֹם

הַשַּׁבָּת:

♪ *Tov l'hodot ladonai.*

U'l'zameir l'shimcha Elyon!

L'hagid baboker chasdecha

ve'emunatcha ba'leilot.

♪ טוֹב לְהוֹדוֹת לַיהוָה.

וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן:

לְהַגִּיד בַּבּוֹקֶר חַסְדֶּךָ.

וְאֱמוּנָתְךָ בַּלַּיְלוֹת:

עָלִי עֲשׂוֹר וְעָלִי נָבֵל. עָלִי הַגִּיוֹן בְּכִנּוֹר:

It is good to give thanks to the Eternal,
 To sing hymns to Your name, O Most High!
 To tell of your love in the morning,
 To sing at night of Your faithfulness;
 To pluck the strings, to sound the lute,
 To make the harp vibrate.

**כִּי שִׁמְחָתְנִי יְהוָה בְּפַעֲלֶךָ. בְּמַעֲשֵׂי יָדֶיךָ אֲרִנֵּן:
 מֵה גָדְלוֹ מַעֲשֶׂיךָ יְהוָה. מְאֹד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ:**

*Your deeds, O Eternal, fill me with gladness,
 Your work moves me to song.
 How great are Your works, O Eternal.
 How profound Your design!*

⁴⁰ Psalm 92.

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**אִישׁ בַּעַר לֹא יֵדַע. וְכָסִיל לֹא יָבִין אֶת זֹאת:
בִּפְרוֹחַ רִשְׁעִים כָּמוֹ עֵשֶׁב. וַיִּצְיָצוּ כָּל פְּעָלֵי אָוֶן.
לְהַשְׁמָדָם עַד עַד: וְאַתָּה מָרוֹם לְעוֹלָם יְהוָה:**

The fool will never learn,
The dullard will never grasp this:
The wicked may flourish like grass,
All who do evil may blossom,
Yet they are doomed to destruction,
While You, O Eternal, are exalted for all time.

**כִּי הִנֵּה אֵיבֹיךָ יְהוָה. כִּי הִנֵּה אֵיבֹיךָ יֹאבְדוּ.
יִתְפָּרְדּוּ כָּל פְּעָלֵי אָוֶן:
וְתָרַם כְּרָאִים קִרְנִי. בִּלְתִּי בִשְׁמֹן רַעְנָן:
וְתַבֵּט עֵינֵי בְשׁוּרֵי. בְּקָמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אָזְנִי:**

See how Your enemies, O Eternal,
See how Your enemies shall perish,
How all who do evil shall be scattered.
You lift up my head in pride,
I am bathed in freshening oil.
I shall see the defeat of my foes,
My ears shall hear of their fall.

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צָדִיק כְּתֹמַר יִפְרֹחַ. כָּאֶרֶז בְּלִבְנוֹן יִשָּׁגָה:
שְׂתוּלִים בְּבֵית יְהוָה. בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבוֹן בְּשִׁיבָהּ. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי יֵשֶׁר יְהוָה. צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ:

*The righteous shall flourish like palms,
Grow tall like cedars in Lebanon.
Rooted in the house of the Eternal,
They shall be ever fresh and green.
Proclaiming that the Eternal is just,
My Rock in Whom there is no wrong.*

Ashrei/Happy are Those

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְלֹוּךְ סֶלָה:
אֲשֶׁרֵי הָעַם שֶׁפָּכָה לוֹ. אֲשֶׁרֵי הָעַם שֶׁיְהוָה אֱלֹהָיו:

Happy are those who dwell in Your house;
They will sing Your praise for ever.⁴¹

*Happy the people to whom such blessing falls;
Happy the people whose God is the Eternal.*⁴²

“Happy are those”: The liturgist has appended verses from Psalms 84 and 144 to Psalm 145 so that the word, “Happy” or “Ashrei” appears three times, perhaps a reminder that this prayer should be offered three times daily by the faithful. The prominence of the word *Ashrei* has given the prayer its title. Psalm 145, which follows is a Hebrew alphabetic acrostic praising God from A to Z, as it were (or more accurately from *aleph* to

⁴¹ Psalm 84:5

⁴² Psalm 144:15.

tav). *Ashrei* introduces the unit sometimes known as the Daily Praise or *Hallel* which includes the final six chapters of the Book of Psalms, Psalms 145-150.

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A Psalm of David.

תְּהַלֵּה לַדָּוִד.
אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ. וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל יוֹם אֶבְרַכְךָ. וְאֶהַלֵּלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

I will exalt You, my Sovereign God;
I will bless Your name for ever.

*Every day will I bless You;
I will extol Your name for ever.*

גָּדוֹל יְהוָה וּמֵהֵלֵל מְאֹד. וְלִגְדֹלְתוֹ אֵין חֶקֶר:
דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ. וּגְבוּרָתֶיךָ יִגִּידוּ:

Great is the Eternal and worthy of praise;
God's greatness is infinite.

*One generation shall acclaim Your work to the next;
They shall tell of Your mighty acts.*

הֵדֵר כְּבוֹד הַדָּד.
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

They shall consider Your radiant glory;

They shall reflect on Your wondrous works.

וְעִזּוֹ נִזְרָאוּתֶיךָ יֹאמְרוּ. וּגְדֹלְתֶךָ אֲסַפְּרֶנָּה:
זְכֹר רַב טוֹבֶיךָ יִבְיְעוּ. וְצִדְקָתֶךָ יִרְנְנוּ:

They shall speak of Your awesome might,
And make known Your greatness.

They shall tell the world of Your great goodness,

And sing of Your righteousness.

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**חֲנוּן וְרַחוּם יְהוָה. אֶרֶךְ אַפַּיִם וְגָדֹל חֶסֶד:
טוֹב יְהוָה לְכָל. וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:**

“The Eternal is gracious and compassionate,
Endlessly patient, overflowing with love.”

*“The Eternal is good to all: God’s compassion
Shelters all God’s creatures.”*

**יִדְוֹד יְהוָה כָּל מַעֲשָׂיו.
וְחִסְדֵּיךָ יְבָרְכֻכָּה:**

All Your works, O Eternal, shall thank You;

Your faithful shall bless You.

**כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ. וְגִבּוֹרֶתְךָ יִדְבָּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ. וְכְבוֹד הַדָּר מַלְכוּתְךָ:**

They shall speak of the glory of Your realm and tell of Your strength:

*To reveal Your power to the world, and
The glorious splendor of Your realm.*

**מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים.
וּמִשְׁלֶתְךָ בְּכָל דּוֹר וָדָר:**

Your realm is everlasting.

Your dominion endures through all generations.

סוּמֵךְ יְהוָה לְכָל הַנְּפִלִים. וְזִקְן לְכָל הַכְּפוּפִים:
עֵינֵי כָל אֱלִיד יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:

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Eternal, You support the falling; You raise up all who are bowed down.

The eyes of all are turned to You in hope; You sustain them in time of need.

פֹּתַח אֶת יָדְךָ. וּמַשְׁבִּיעַ לְכָל חַי רְצוֹן:
צַדִּיק יְהוָה בְּכָל דַּרְכָּיו. וְחֹסֵיד בְּכָל מַעֲשָׂיו:

You open Your hand to satisfy every living thing with favor.

Eternal, You are just in all Your ways, and loving in all your deeds.

קְרוֹב יְהוָה לְכָל קְרָאִיו. לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:
רְצוֹן יִרְאִיו יַעֲשֶׂה. וְאֶת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

The Eternal is near to all who call, to all who call in truth.

*Fulfilling the hope of all who revere the Divine,
God will hear their cry and save them.*

שׁוֹמֵר יְהוָה אֶת כָּל אֲהָבָיו.
וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד:

The Eternal guards all those who love the Divine,

But will destroy those who insist upon evil.

תִּהְלֶת יְהוָה יִדְבֹּר פִּי. וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד:
וְאֶנְחֵנוּ נִבְרָךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

My mouth shall speak the praise of the Eternal; let all flesh bless God's holy name
for ever and ever.

*We will bless the Eternal now and forever. Halleluyah!*⁴³

שחרית לשבת/Sabbath Morning Service פסוקי דזמרה/Verses of Song

Blessed is the One Song of Thanksgiving A Song for the Sabbath Day Ashrei Psalm 150 Nishmat Chatzi Kaddish	ברוך שאמר מזמור לתודה מזמור שיר ליום השבת אשרי תהילה קנ נשמת חצי קדיש
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♪ *Halleluyah! Halelu Eil b'kodsho. Halleluhu
birkiya uzo. Halleluhu bigvurotav.
Halleluhu k'rov gudlo.
Halleluhu b'teika shofar.
Halleluhu b'neivel v'chinor.
Halleluhu b'tof u'machol.
Halleluhu b'minim v'ugav.
Halleluhu b'tziltzilei shama.
Halleluhu b'tziltzilei t'ruah.
Kol ha-nishama t'haleil Ya, Halleluyah!
Kol ha-nishama t'haleil Ya, Halleluyah!*

ל הַלְלוּיָהּ. הִלְלוּ אֵל בְּקֹדֶשׁוֹ.
הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו.
הַלְלוּהוּ כְּרֹב גִּדְלוֹ:
הַלְלוּהוּ בְּתַקַּע שׁוֹפָר.
הַלְלוּהוּ בְּנִבֵּל וְכִנּוֹר:
הַלְלוּהוּ בְּתֵף וּמַחּוֹל.
הַלְלוּהוּ בְּמִנִּים וְעָגָב:
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע.
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ. הַלְלוּיָהּ:
כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ. הַלְלוּיָהּ:

Halleluyah!⁴⁴ Praise God in God's sanctuary; Praise God whose power the heavens proclaim;
 Praise God for God's mighty acts; Praise God for God's surpassing greatness;
 Praise God with shofar blast; Praise God with harp and lute; Praise God with drum and dance;
 Praise God with strings and pipe; Praise God with clashing cymbals;
 Praise God with resounding cymbals.
 Let every soul praise the Eternal. Halleluyah! Let every soul praise the Eternal. Halleluyah!⁴⁵

Each Biblical Psalm features a signature verse appearing at the song's end. In some way each signature verse sums up what has been said in the body of the hymn. Psalm 150, the final in the Book of Psalms, functions as a signature to the entire book; concluding as it does with a resounding

⁴³ Psalm 115:18.

⁴⁴ Psalm 150.

praise of the Eternal. The instruments mentioned may reflect the musical traditions of the ancient Jerusalem Temple.

שחרית לשבת/Sabbath Morning Service פסוקי דזמרה/Verses of Song

Blessed is the One Song of Thanksgiving A Song for the Sabbath Day Ashrei Psalm 150 Nishmat Chatzi Kaddish	ברוך שאמר מזמור לתודה מזמור שיר ליום השבת אשרי תהילה קנ נשמת חצי קדיש
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Nishmat/Let Every Living Soul

נְשַׁמֵּת כָּל חַי תְּבָרֵךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ, וְרוּחַ כָּל בֶּשָׂר תִּפְאֹר וּתְרוֹמִם זְכָרְךָ מִלְּפָנֶיךָ תָּמִיד:
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמִבְּלָעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל, עֹזֵר וְסוֹמֵךְ
אַלֵּא אַתָּה:

Let every living soul bless Your name, O Eternal our God, and let every human being acclaim Your majesty, for ever and ever. Through all time and space You are God;⁴⁶ we have no Sovereign Who redeems and saves, helps and supports but You.

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרוֹב הַתְּשַׁבְּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחָסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיְהִי לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר יְשָׁנִים, וְהַמְקִיץ
נֹרְדָּמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזֹּקֵף כְּפוּפִים, לֵךְ לְבַדְּךָ אֲנַחְנוּ
מוֹדִים:

God of all ages, Ruler of all creatures, Master of all generations; extolled by a multitude of praises, the One Who guides the world with loving kindness and the creatures with tender mercy. The Eternal neither slumbers nor sleeps;⁴⁷ but rather, wakes the sleeping and arouses the dormant, gives speech to the silent, and releases the bound,⁴⁸ and supports the fallen and raises those who are bowed down.⁴⁹ To You alone we give thanks.

וְאֵלֵינוּ מִלֵּא שִׁירָה כִּיִּם, וְלִשְׁוֹנֵנוּ רִנָּה כְּהִמּוֹן גָּלִיו, וְשִׁפְתוֹתֵינוּ שִׁבַּח כְּמִרְחָבִי רִקִּיעַ, וְעֵינֵינוּ
מֵאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרָח, וְיָדֵינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת, אֵין אֲנַחְנוּ
מִסְפִּיקִים לַהֲדוֹת לְךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרְךָ אֶת שְׁמֶךָ מִלְּפָנֶיךָ, עַל אַחַת מֵאַלְפֵי אֲלָף
אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת נִסִּים וְנִפְלְאוֹת שְׁעֲשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ:

⁴⁶ Psalm 92:2

⁴⁷ Psalm 121:4

⁴⁸ Psalm 146:7

⁴⁹ Psalm 145: 4

שחרית לשבת/Sabbath Morning Service פסוקי דזמרה/Verses of Song

Blessed is the One Song of Thanksgiving A Song for the Sabbath Day Ashrei Psalm 150 Nishmat Chatzi Kaddish	ברוך שאמר מזמור לתודה מזמור שיר ליום השבת אשרי תהילה קנ נשמת חצי קדיש
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Though our mouths should overflow with song as the sea, our tongues with melody as the roaring waves, our lips with praise as the heavens' wide expanse; and though our eyes were to shine as the sun and the moon, our arms extend like eagles' wings, our feet speed swiftly as deer – still we could not fully thank You, Eternal our God and God of all ages, or bless Your name enough, for even one of the infinite kindnesses, miracles and wonders You performed for our ancestors and for us.

על כן אֲבָרִים שְׁפִלְגֵת בְּנוֹ, וְרוּחַ וְנִשְׁמָה שְׁנִפְחֹת בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ, הֵן הֵם, יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיִּשְׁוֹרְרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד: כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לִשׁוֹן לְךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל הַלְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, כְּדָבָר שֶׁכָּתוּב: כָּל עֲצָמוֹתַי תֹּאמַרְנָה: "יְהוָה מִי כָמוֹךָ?" כָּאֲמֹר "לְדָוִד, בָּרְכִי נַפְשִׁי אֶת יְהוָה, וְכָל קֶרְבִּי אֶת שֵׁם קִדְשׁוֹ!"

Therefore, limbs and spirit and soul and tongue shall join to thank and bless, praise and extol Your name. For every tongue will yet affirm You, and every knee will bend, all the upright shall bow to You, and every heart will revere You; and our innermost being shall sing praises to Your name, as it is written: "All my bones shall say, 'Eternal who is like you?'"⁵⁰ And David sang: "Bless the Eternal, O my soul, and let all that is within me bless God's holy name!"⁵¹

הָאֵל בְּתַעֲצֻמוֹת עֶזְךָ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגָּבוֹר לְנִצָּח וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ:
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא:

God, You are tremendous in Your power, great in the glory of Your name mighty forever and awesome in Your works; the Sovereign supreme and exalted.⁵²

⁵⁰ Psalm 35:10.

⁵¹ Psalm 103:1

⁵² The English paraphrases Isaiah 6:1 (הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא), which describes the prophet's vision of "the Eternal sitting upon a throne supreme and exalted."

שחרית לשבת/Sabbath Morning Service פסוקי דזמרה/Verses of Song

Blessed is the One Song of Thanksgiving A Song for the Sabbath Day Ashrei Psalm 150 Nishmat Chatzi Kaddish	ברוך שאמר מזמור לתודה מזמור שיר ליום השבת אשרי תהילה קנ נשמת חצי קדיש
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Shochein Ad/God Abides Forever

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ, וְכַתוּב, "רַנְּנוּ צְדִיקִים בַּיהוָה,
לִישָׁרִים נְאֻה תְּהִלָּה:"

God abides forever and holy is God's name. Therefore let all who are righteous sing God's song; as it is written: "Sing, you righteous to the Eternal; the upright do well to acclaim the Divine."⁵³

בְּפִי יִשְׁרִים תִּתְרַומֶּם,
וּבשְׁפְתֵי צְדִיקִים תִּתְבָּרַךְ,
וּבִלְשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ,
וּבִקְרֹב קְדוֹשִׁים תִּתְהַלֵּל:

*By the mouths of the upright, You shall be acclaimed.
By the words of the righteous, You shall be blessed
By the tongues of the pious, You shall be sanctified.
And in the midst of the holy, You shall be praised.*

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מְלַכְנוּ, בְּכָל דּוֹר וָדוֹר.

And the assembled hosts of Your people, the House of Israel, in every generation glorify Your name in song.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.

May Your name be praised for ever our Sovereign, the great and holy God, Ruler in heaven and earth.

בְּרוּךְ אַתָּה יְהוָה, אֵל מֶלֶךְ גָּדוֹל וּמְהֻלָּל בְּתַשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, בּוֹרֵא כָּל
הַנְּשָׁמוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ יַחֲיד אֵל חַי הָעוֹלָמִים:

Blessed are You, Eternal, God and Sovereign exalted in praises, God of Thanksgivings, Master of Wonders, Creator of Souls, Who delights in hymns of song, the Only Ruler, the Life of the Universe.

⁵³ Psalm 33:1.

שחרית לשבת/Sabbath Morning Service
פסוקי דזמרה/Verses of Song

Blessed is the One Song of Thanksgiving A Song for the Sabbath Day Ashrei Psalm 150 Nishmat Chatzi Kaddish	ברוך שאמר מזמור לתודה מזמור שיר ליום השבת אשרי תהילה קנ נשמת חצי קדיש
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*The Congregation Rises (Congregational responses in large print.):

**יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן) בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ. בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמַן קָרִיב.
וְאָמְרוּ: אָמֵן:**

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָא וְלְעַלְמֵי עַלְמֵיָא!

**יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא. לְעַלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵי בְּעֶלְמָא. וְאָמְרוּ: אָמֵן:**

May God's great name be magnified and sanctified (**Amen**) in the world willingly created. May God establish God's kingdom in your lifetime, in your days and in the days of the entire House of Israel, speedily and soon, and say: **Amen**.

May God's great name be blessed for ever and ever!

Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, **Blessed be God**, beyond any blessing, song, praise and consolation uttered in the world; and let us say: **Amen**.

Hebrew responses: ***Amein. Amein. Y'hei sh'mei raba m'varach l'alam ul-almay almaya. B'rich Hu. Amein.***

Scholars classify the Kaddish a doxology, an unadulterated praise of God. That is, the prayer offers general praise of the Eternal without specifying any particular reason for such. The Kaddish does however possess a direction in that it prays for the speedy advent of God's Realm, the Messianic Age, the time when God's name will be "magnified and sanctified." The Kaddish at this point in the worship service functions to mark a transition between one rubric of the worship service to the next, from the *P'sukei D'zimra* to Shacharit, the Morning Service proper. The Morning Service proper begins with the Call to Worship, *Barchu*.

שחרית לשבת/Sabbath Morning Service
שמע וברכותיה/Shema and it's Blessings

Barchu	ברכו
Creation	יוצר
Revelation	אהבה רבה
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה



The Leader begins (bending the knee on “Bless” and rising upon utterance of God’s name):

בְּרַכּוּ אֶת יְהוָה הַמְבָרָךְ!

Barchu et Adonai Ham'vorach!

Bless the Eternal, to Whom our praise is due!

The Congregation responds (bending the knee on “Bless” and rising upon utterance of God’s name):

בָּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד!

Baruch Adonai Ham'vorach l'olam va'ed!

*Blessed is the Eternal, to Whom our praise is due,
now and forever!*

The *Barchu*, often referred to as the “call to worship” stems from an ancient formula perhaps based upon Nehemiah 9:5 that depicts the Levites calling the congregation to communal prayer during the early days following the return from Babylonian exile, “Bless the Eternal.” In addition, Mishnah B’rachot 5:1 states, “The pious men of old used to wait an hour before prayer in order that they might concentrate their thoughts upon their Parent in Heaven.” This “waiting” however, was not passive. The pious would gather before the beginning of communal prayers to prepare by reciting psalms. The prayer leader’s announcement to “Bless” signaled the formal commencement of the community’s worship service. According to custom, worshippers bend the knees and bow when they utter the word, “Bless” or “Blessed,” and return to stand erect upon vocalizing God’s name. The Hebrew word, Barchu (בְּרַכּוּ) or Bless comes from the word for knee (בִּרְךְ), hence the gesture of bending the knee to bless.

שחרית לשבת/Sabbath Morning Service
שמע וברכותיה/Shema and it's Blessings

Barchu	ברכו
Creation	יוצר
Revelation	אהבה רבה
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה

Creation

**בָּרוּךְ, אַתָּה, יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ.
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:**

*Baruch Ata Adonai Eloheinu Melech ha-olam yotzeir or u'vorei choshech,
oseh shalom u'vorei et a kol.*

*Blessed are You, O Eternal our God, Ruler of the Universe Who forms
light and creates darkness, Who makes peace and creates all things.⁵⁴*

**הַמֵּאִיר לָאָרֶץ וְלִדְוָרִים עָלֶיהָ בְּרַחֲמִים. וּבִטְוֵבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה
בְּרָאשִׁית. מֶה רַבּוֹ מַעֲשֵׂיךָ, יְהוָה. כָּלֵם בְּחֻכְמָה עֲשִׂיתָ. מְלֵאָה הָאָרֶץ קִנְיָנְךָ: כְּאִמּוֹר:
לַעֲשֵׂה אוֹרִים גְּדֹלִים. כִּי לְעוֹלָם חֲסִדּוֹ. בָּרוּךְ אַתָּה יְהוָה. יוֹצֵר הַמְּאוֹרוֹת:**

*With compassion God gives light to the earth and all who dwell there;
with goodness God renews the work of Creation continually day by
day. How manifold are Your works O Eternal! In wisdom You have
made them all. The earth is full of Your creations.⁵⁵ As it says: Praise
the One Who makes the great luminaries, for God's love endures
forever!⁵⁶*

Blessed are You, O Eternal, Who forms the radiant lights.

The Morning Service consists of three blessings, two preceding the Shema and one after. This first section of the Morning Service, *Yotzeir*, concerns God as Creator. The second *Ahavah Rabbah* will address the Eternal as Revealer of Torah. The third will regard the Divine as Redeemer, focusing upon God having saved our ancestors and us from slavery in Egypt. The Rabbis see these three Godly roles as paths to recognizing the reality of the Omnipresent in our lives.

⁵⁴ Based upon Isaiah 45:7 which includes the phrase, "and creates evil." The liturgist has substituted "and creates all things" for the sake of the mood and emotional impact of the worship service.

⁵⁵ Psalm 104: 24.

⁵⁶ Psalm 136: 7.

שחרית לשבת/Sabbath Morning Service
שמע וברכותיה/Shema and it's Blessings

Barchu	ברכו
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Redemption	גאולה

Revelation

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ, יְהוָה אֱלֹהֵינוּ. חֶמְלָה גְדוֹלָה וַיִּתֶּרָה חֶמְלָתְךָ עָלֵינוּ: אָבִינוּ מִלְּפָנֶינוּ. בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטַחוּ בְּךָ. וְתַלְמִידִם חֲקִי חַיִּים כֵּן תַּחֲנִנֵנוּ וְתַלְמִידֵנוּ:

You have loved us with a great love, Eternal our God. With surpassing compassion have You had compassion upon us. Our Parent and Ruler for the sake of our ancestors who trusted in You, and to whom You taught the ways of life, bestow grace upon us and teach us.

אָבִינוּ הָאֵל הַרְחֵמוֹ, הַמְּרַחֵם, רַחֵם עָלֵינוּ. וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל. לְשִׁמְעַ. לְלַמֵּד וּלְלַמֵּד. לְשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תַלְמוּד תּוֹרָתְךָ בְּאַהֲבָה:

Our Parent, the Merciful One, Who performs acts of kindness; have compassion upon us. And instill in our hearts the desire to understand and discern, to hear, learn and teach, observe and perform and fulfill all the teachings of Your Torah with love:

It is our custom to sing the following Hebrew paragraph together as a congregation:

*♪ V'ha'eir eineinu b'Toratecha v'dabeik
libeinu b'Mitzvotcha, v'yacheid
l'vaveinu l'ahava u'l'yirach et
shemecha. V'lo neivosh l'olam va-ed.
Ki v'sheim kodshecha hagadol
v'hanora batachnu.
Nagila v'nis'm'cha bishuatecha!*

**♪ וְהָאֵל עֵינֵינוּ בְּתוֹרָתְךָ. וְדַבֵּק
לִבֵּנוּ בְּמִצְוֹתֶיךָ. וַיַּחַד לִבֵּנוּ
לְאַהֲבָה וּלְיִרְאָה אֶת שִׁמְךָ.
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: כִּי בְּשֵׁם
קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטַחְנוּ.
נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ!**

Enlighten our eyes with Your Torah and let our hearts cling to Your Mitzvot. Unite our hearts to love and revere Your name, so that we may never be shamed. And because we have trusted in Your great, holy and awesome name may we be glad and rejoice in Your salvation!

שחרית לשבת/Sabbath Morning Service
שמע וברכותיה/Shema and it's Blessings

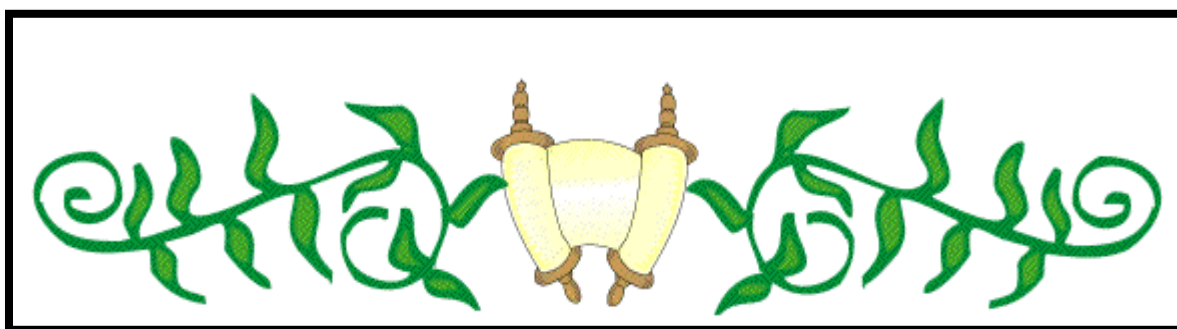
Barchu	ברכו
Creation	יוצר
Revelation	אהבה רבה
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה

Some customarily take hold of the *Tzitzit* (Fringes) of the *Talit* gathering them together in the left hand:

וְהֵבֵאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ. וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל
 יְשׁוּעוֹת אַתָּה. וּבָנוּ בְּחֶרֶת מְכַל עַם וְלָשׁוֹן. וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל, סֶלָה בְּאַמֶּת,
 לַהּוֹדוֹת לָךְ וּלְיַחְדְּךָ בְּאַהֲבָה: בָּרוּךְ אַתָּה יְהוָה. הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה!

Bring us in peace from the four corners of the earth and lead us upright to our Land. For You are God Who performs acts of salvation, as You have chosen us from all people and tongues, bringing us close to Your great name for ever in truth that we may thank You and proclaim Your unity in love.

Blessed are You, O Eternal, Who chooses the people Israel in love!



Sabbath Morning Service/שחרית לשבת
Shema and it's Blessings/שמע וברכותיה

Barchu	ברכו
Creation	יוצר
Revelation	אהבה רבה
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה

Some practice the custom of covering their eyes with the right hand in order to better concentrate on the words: "Shema Yisrael..."

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Shema Yisrael Adonai Eloheinu, Adonai Echad!

*Hear O Israel, the Eternal is our God,
the Eternal is One!*⁵⁷

The congregation customarily chants "Baruch Sheim..." in an undertone:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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

*Blessed be the glorious name of the One
Whose kingdom is for ever and ever.*

Known colloquially as the "watchword of our faith" the *Shema* may be considered a pledge of allegiance of the Jewish people to divine authority and the yoke of the Mitzvot this authority implies. The word *Shema* itself means to hear, listen, meditate upon, declare, internalize, understand and respond.

"Blessed be the glorious name..." is the ancient liturgical response to hearing the Tetragrammaton (the four letter name of the Eternal, **יהוה**) as it was pronounced in the Temple. Today we generally substitute the word Adonai, "My Lord," or Hashem, literally, "The Name" for the Tetragrammaton. The Rabbis not only consider it too holy to pronounce in our world yet unredeemed, but the correct pronunciation remains unknown and a matter of debate. We customarily chant "Blessed be the glorious name..." in an undertone to indicate this sentence is not part of the Biblical text, but rather a response recalling the liturgical moment as practiced in the ancient Jerusalem Temple.

⁵⁷ Deuteronomy 6: 4.

שחרית לשבת/Sabbath Morning Service שמע וברכותיה/Shema and it's Blessings

Barchu	ברכו
Creation	יוצר
Revelation	אהבה רבה
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה

*The congregation is seated and chants in unison:

V'ahavta eit Adonai Elohecha, b'chol
l'vav'cha uv'chol naf'sh'cha uv'chol
m'odecha. V'hayu ha'd'varim ha'eileh
asher Anochi m'tzav'cha hayom al
l'vavecha. V'shinantam l'vanecha
v'debarta bam, b'shivt'cha b'veitecha
uv'lech-t'cha vaderch, uv'shoshbcha
uv'kumecha. Ukshartam l'ot al yadecha,
v'hayu l'totafot bein einecha. Uchtavtam
al m'zuzot beitecha u'visharecha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-
לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי
מְצַוְךָ הַיּוֹם עַל לְבָבְךָ: וּשְׁנַנְתָּם
לְבִנְיָךְ, וְדִבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

You shall love the Eternal your God with all your heart and with all your soul and with all your might. These words which I command you today shall be upon your heart. Teach them diligently to your children; speak of them when sitting in your home and in your traveling on the way, and when you lie down and when you rise up. And you shall bind them as a sign upon your hand and they shall be emblems between your eyes; and write them upon the doorposts of your house and upon your gates.⁵⁸

As the prelude to the *Shema* concluded with a blessing declaring the Eternal's love for Israel, the Torah now calls the people to mutuality. That is, to respond to God with love. Of course, one may ask how Scripture can command love? After all love constitutes an involuntary emotional reaction, does it not? The Chasidic commentator the *S'fas Emet* teaches each of us possesses a place deep within where he or she truly loves God with all her or his heart and soul and might. One of the purposes of prayer is to find that place so that our love manifests itself in the performance of Mitzvot.

⁵⁸ Deuteronomy 6: 5-9.

שחרית לשבת/Sabbath Morning Service שמע וברכותיה/Shema and it's Blessings

Barchu Creation Revelation Shema-V'ahavta Redemption	ברכו יוצר אהבה רבה שמע-ואהבת גאולה
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*L'ma'an tiz-k'ru va-asitem et kol
mitzvotai. Vi-h'yitem k'doshim lei-lo-
hei-chem. Ani Adonai Eloheichem
asher ho-tzeiti et-chem me-eretz
Mitzrayim li-h'yot lachem lei-lo-him.
Ani Adonai Eloheichem.*

למען תזכרו, ועשיתם את-כל-
מצותי. והייתם קדשים
לאלהיכם: אני יהוה אלהיכם,
אשר הוצאתי אתכם מארץ מצרים
להיות לכם לאלהים. אני יהוה
אלהיכם: אמת...

***In order that you remember My Mitzvot and do them; so shall you
consecrate yourselves to your God. I, the Eternal, am your God who
took you out of Egypt to be your God; I the Eternal am your
God.⁵⁹True...***

These final words of the *Shema/V'ahavta* rubric introduce the concept of Redemption: the mention of the divine incursion into history saving the Jewish people from Egyptian slavery. The Rabbis view this miraculous rescue as an act of love, nothing less than the courting of the Jewish people to an intimate relationship consummated in "marriage" between the Eternal God and Israel. The Exodus also declares clearly and for all time that the Eternal is the God of freedom and human rights. The verbalization of this verse fulfills the Mitzvah of recalling (through verbal recognition) the Exodus from Egypt daily. The blessing of Redemption follows the *V'ahavta*. Mishnah B'rachot 2:2 establishes the rule not to interrupt the connection between the final words of the *Shema/V'ahavta* rubric, "I am the Eternal your God," and the first word of the Redemption section, "True." Hence, the liturgy in effect reads, "The Eternal your God is true;" a statement of Divine faithfulness. The addition of "True" also connects the *Shema/V'ahavta* to the third and final blessing before the Amidah, that of Redemption. Hence the three blessings surrounding the *Shema/V'ahavta* speak of three ways we can come to know the Eternal; through Creation (God created and daily recreates the universe), Revelation (the Eternal reveals Torah) and Redemption (the Exodus from Egypt illustrates divine concern for humanity and its freedom and becomes the model for all other redemptions in every age, including the ultimate Redemption in the end of days, the Messianic Age). The *Shema/V'ahavta* itself prescribes we maintain a relationship of love with the "Eternal, your God."

⁵⁹ Numbers 15:40-41.

Sabbath Morning Service/שחרית לשבת
Shema and it's Blessings/שמע וברכותיה

Barchu	ברכו
Creation	יוצר
Revelation	אהבה רבה
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה

Redemption

**אֱמֶת וְיִצִיב וְנִכּוֹן וְקִים וְיֵשֶׁר וְנֶאֱמָן וְאֱהוּב וְחָבִיב וְנִחְמָד וְנִעִים וְנוֹרָא וְאֲדִיר וּמִתְקָן
וּמְקַבֵּל וְטוֹב וְיָפָה הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד: אֱמֶת. אֱלֹהֵי עוֹלָם, מְלַכְנוּ. צוּר יַעֲקֹב
מִגֵּן יִשְׁעֵנוּ.**

**True and enduring, beloved and precious, awesome, good, and
beautiful is this eternal teaching.**

***This truth we hold to be forever certain: the Eternal God is our Ruler,
the Rock of Jacob, the Shield of our Salvation.***

**לְדוֹר וָדוֹר הוּא קִים וְשָׁמוֹ קִים. וְכִסְאוֹ נָכוֹן. וּמְלֻכוֹתוֹ וְאַמוֹנָתוֹ לְעֶד קִימָת: וּדְבָרֵינוּ
חַיִּים וְקִימִים. נְאֻמָּנִים וְנִחְמָדִים לְעֶד וּלְעוֹלָמֵי עוֹלָמִים.**

**God abides through all generations and God's name is Eternal.
God's throne stands firm; and Divine sovereignty and faithfulness
are everlasting.**

God's words live and endure, true and precious to all eternity.

מִמִּצְרַיִם גָּאֻלְתָּנוּ, יְהוָה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.

Eternal our God, You redeemed us from Egypt;

You set us free from the house of bondage.

**עַל זֹאת שָׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל. וְנִתְּנוּ יָדִידִים זְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת
וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקִים.**

For this Your beloved praised You, exalting God in song.

***Your dear ones offered hymns, songs, praises, blessings and
thanksgiving to You as Sovereign, the living and enduring God.***

שחרית לשבת/Sabbath Morning Service
שמע וברכותיה/Shema and it's Blessings

Barchu	ברכו
Creation	יוצר
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רם ונשא. גדול ונורא. משפיל גאים. ומגביה שפלים. מוציא אסירים. ופודה עניים. ועוזר דלים. ועונה לעמו בעת שועם אליו:

**High and exalted, mighty and awesome; Who humbles the proud
and raises the lowly, who frees the captive and helps the oppressed,
Who Answers God's people when they cry out.**

תהלות לאל עליון. ברוך הוא ומברך.

משה ובני ישראל לך ענו שירה בשמחה רבה. ואמרו כלם:

**All praise to God Most High, the Source of blessing! Like Moses and
Israel we raise our voices in the joy of Redemption and sing as one:**

**♪ Mi Chamocha ba'eilim Adonai,
mi kamocha nedar bakodesh,
nora t'hilot osei feleh!**

מי כמכה באלים, יהוה
מי כמכה נאדר בקדש.
נורא תהלות, עשה פלא:

*Shira chadasha shibchu g'ulim
l'shimcha al s'fat hayam.
Yachad kulam hodu v'himlichu v'amru:*

שירה חדשה שבחו גאולים
לשמך על שפת הים.
יחד כלם הודו והמליכו ואמרו:

Adonai yimloch l'olam va-ed!

יהוה ימלך לעולם ועד:

"Who is like You amongst the gods who are worshiped, O Eternal; who is like You majestic in holiness, awesome in praises, doing wonders?"⁶⁰ A new song did the redeemed sing to Your name at the shore of the sea. In unison they all gave thanks and acknowledged Your sovereignty when they said: "The Eternal will reign forever and ever!"⁶¹

⁶⁰ Exodus 15: 11

⁶¹ Exodus 15: 18

שחרית לשבת/Sabbath Morning Service
שמע וברכותיה/Shema and it's Blessings

Barchu	ברכו
Creation	יוצר
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Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה

**The Congregation rises:*

♪ *Tzur Yisrael, *kuma b'ezrat*

Yisrael uf'dei chinumecha

Yehudah v'Yisrael. Go-aleinu

Adonai Tz'va-ot sh'mo K'dosh

Yisrael.

Baruch Ata Adonai,

Ga'al Yisrael!

לְצֹר יִשְׂרָאֵל. *קוּמָה
 בְּעֶזְרַת יִשְׂרָאֵל. וּפְדֵה כְּנָאֲמֶךָ
 יְהוּדָה וְיִשְׂרָאֵל. גָּאֲלֵנוּ יְהוֹה
 צְבָאוֹת שְׁמוֹ קָדוֹשׁ יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יְהוֹה.
 גָּאֵל יִשְׂרָאֵל!

**Rock of Israel, *rise in Israel's help; and as You promised, redeem
 Judah and Israel. Our Redeemer, Eternal of Legions is God's name,
 Holy One of Israel.⁶²**

Blessed are You O Eternal, Who redeemed Israel!

The *Amidah* or Standing Prayer follows directly. This prayer constitutes the Rabbinic high point of the service. The Talmud knows it by the name, *Tefilla* or The Prayer, par excellence. In our congregation the first three blessings reflect the priestly call to public worship as we pray in unison. We offer the next four blessings in silence, our private moment with God, as it were. The first blessing, the *Avot* (Ancestors), looks to the past as the worshipper approaches God, a link in a chain of tradition going back to the Matriarchs and Patriarch. The second, the *G'vurot* (Powerful Deeds), recognizes Divine strength as we look to the future Redemption. The *K'dushah* (Sanctification), the third benediction, concentrates upon the present as the worshipper joins the angels on high (as the Prophets have conceived them) and Jews around the world in praising the Eternal's holiness.

⁶² Isaiah 47: 4

שחרית לשבת/Sabbath Morning Service
עמידה/Amidah

Avot	אבות
G'vurot	גבורות
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Thanksgiving	הודאה
Peace	שלום

***Worshippers take three steps forward, stand at attention and bow at "Blessed." The congregation customarily chants the first three blessings of the Amidah in unison, then concludes in silent devotion:**

♪ אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ :

Adonai s'fatai tiftach u'fi yagid t'hilatecha!

O God open up my lips that my mouth may declare Your glory!⁶³

♪ *Baruch Ata Adonai, Eloheinu*

Velohei Avoteinu Velohei Imoteinu.

Elohei Avraham. Elohei Yitzchak. Velohei

Ya'akov. Elohei Sara.

Elohei Rivka. Elohei Ra-cheil. Velohei Leah.

HaEil Hagadol Hagibor v'Hanora

Eil Elyon. Gomeil chasadim tovim.

V'konei hakol.

V'zocheir chasdei Avot v'Imahot.

U'meivi go-eil liv'nei v'neihem

l'ma'an shmo b'ahava:

(During the Ten Days of T'shuvah: Zochreinu

l'chayim. Melech chafetz bachayim. V'chot'veinu

b'seifer Hachayim. L'ma'ancha Elohim Chayim.)

Melech Ozeir u'Moshia u'Magein:

Baruch Ata Adonai,

Magein Avraham v'Sara:

♪ בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ.

אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק.

וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה. אֱלֹהֵי

רַבֵּקָה. אֱלֹהֵי רָחֵל. וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל

עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים.

וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת

וְאִמָּהוֹת. וּמַבִּיא גּוֹאֵל לְבָנָי

בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

בַּעַשׂ"ת: זִכְרֵנוּ לְחַיִּים. מֶלֶךְ חַפֵּץ בְּחַיִּים. וְכֹתֵבנוּ

בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בָּרוּךְ אַתָּה יְהוָה,

מַגֵּן אַבְרָהָם וְשָׂרָה:

⁶³ Psalm 51:17.

שחרית לשבת/Sabbath Morning Service עמידה/Amidah

Avot	אבות
G'vurot	גבורות
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Blessed are You, O Eternal our God and God of our Patriarchs and God of our Matriarchs: God of Abraham, God of Isaac and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah. The great, mighty and awesome God, God Most High! Who bestows loving kindness and creates all and remembers the loving acts of the Patriarchs and Matriarchs, and in love brings a redeemer to the children of their children for the sake of his name. (During the ten days of Teshuvah: Remember us for good, Ruler Who delights in life; and inscribe us in the Book of Life for Your sake, O God of Life!) Ruler, Helper, and Savior, and Shield. Blessed are You, Eternal, Shield of Abraham and Sarah.

♪ *Ata gibor l'olam Adonai m'chayei*

hakol (meitim) Ata rav l'hoshia.

Summer: Morid hatal. Winter: Mashiv

haruach u'morid hageshem.

M'chalkeil chaim b'chesed. M'chayei

hakol (meitim) b'rachamim rabim.

Someich noflim v'rofei cholim u'matir

asurim. U'm'kayiem emunato lisheinei

afar. Mi Chamocha ba'al g'vorot u'mi

domeh Lach? Melech meimit

u'm'chayeh u'matzmiach y'shua. (Ten

Days of Teshuvah: Mi Chamocha Av

Harachamim. Zocheir y'tzurav l'chaim

b'rachamim.) V'ne'eman Ata l'chayot

hakol (meitim). Baruch Ata Adonai,

m'chayei hakol (Hameitim).

♪ **אתה גבור לעולם, אדני, מחיה
הכל (מתים) אתה. רב להושיע:**

בקץ: מוריד הטל: בחורף: משיב הרוח ומוריד
הגשם:

מכלכל חיים בחסד. מחיה הכל

(מתים) ברחמים רבים. סומך

נופלים ורופא חולים ומתיר

אסורים. ומקים אמונתו לישיני

עפר. מי כמוך בעל גבורות ומי

דומה לך. מלך ממית ומחיה

ומצמיח ישועה:

(בש"ת: מי כמוך אב הרחמים. זוכר יצוריו לחיים
ברחמים.)

ונאמן אתה להחיות הכל (מתים):

ברוך אתה יהוה,

מחיה הכל (המתים):

You are eternally mighty, my Lord. You give life to all (the dead) and have great power to save. (In summer: Who causes dew to fall.) (In winter: Who makes the wind blow and causes rain to fall.) God sustains the living with loving-kindness, and with great compassion gives life to all (the dead). God supports the fallen, heals the sick, sets captives free and keeps faith with those who sleep in the dust. Who is like among the mighty and who may be compared to You; Ruler who brings death and gives life and makes salvation grow. (Ten Days of Teshuvah: Who is like You, Parent of mercy who remembers God's creatures with mercy for life?) Faithful are You to give life to all (revive the dead). Blessed are You, Eternal, Who gives life to all (revives the dead).

שחרית לשבת/Sabbath Morning Service עמידה/Amidah

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With a *minyan* present the congregation chants the Kedushah below, rising to their toes on the congregational responses: "*Kadosh*," "*Baruch*," and "*Yimloch*" :

♪ *N'kadeish et shimcha ba-olam, k'sheim*
Sh'makdishim oto bishmei marom, ka-katuv
Al yad n'vi-echa, v'kara zeh el zeh v'amar:

Kadosh, Kadosh, Kadosh Adonai
Tziva'ot m'lo chol ha'aretz k'vodo!

Adir adireinu, Adonai Adoneinu, mah adir
Shimcha b'chol ha'artez!

Baruch k'vod Adonai mimkomo.

Echad hu Eloheinu, hu Avinu, hu Malkeinu, hu
moshieinu. V'hu yash-mi-einu b'rachamav sheinit
L'einei kol chai: Ani Adonai Eloheichem!

Yimloch Adonai l'olam, Elohaiyich
Tzion l'dor vador Halleluyah!

לְנִקְדֹּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם
שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמִי מְרוֹם, כְּכָתוּב
עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ הוֹה
צְבָאוֹת. מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ:
אֲדִיר אֲדִירָנוּ יְיָ אֲדִינָנוּ, מָה אֲדִיר
שְׁמֶךָ בְּכָל-הָאָרֶץ!
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:
אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ. הוּא
מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו שְׁנִית לַעֲיִנִי כָּל חַי: אָנִי
יְיָ הוֹה אֱלֹהֵיכֶם!
יְמַלֵּךְ יְיָ הוֹה לְעוֹלָם. אֱלֹהֵינוּ
צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּיָהּ!

We sanctify Your name in the world just as they proclaim Your holiness in the highest heavens, as it is written by the hand of Your prophet: "And they called to one another and said, *Holy, Holy, Holy is the Eternal of Legions; the entire earth is full of G-d's glory!*"⁶⁴ Strength of our strength, Eternal our Sovereign, how majestic is Your name in all the earth. Blessed is the Eternal's glory from God's place.⁶⁵ The One is our God, the One is our Parent, the One is our Ruler, the One is our Savior; and in compassion will save us a second time in the eyes of all the living: "I am the Eternal, your God!" The Eternal shall reign forever; your God, O Zion, from generation to generation, Halleluyah!⁶⁶

⁶⁴ Isaiah 6:3.

⁶⁵ Ezekiel 3: 12.

⁶⁶ Psalm 146:10.

שחרית לשבת/Sabbath Morning Service עמידה/Amidah

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♪ *L'dor vador nagid godlecha. Ul'neitzach
n'tzachim k'dushatcha nakdish. V'shiv-chacha
Eloheinu mipinu lo yamush l'olam va'ed.*

*Baruch Atah Adonai
HaEil hakadosh.*

לְדוֹר וָדוֹר נִגִּיד גִּדְלָךְ. וְלִנְצַח
נִצְחִים קְדֻשְׁתְּךָ נִקְדִּישׁ. וְשִׁבְחֶךָ
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יְהוָה.
הָאֵל (בש"ת: הַמֶּלֶךְ) הַקָּדוֹשׁ:

From generation to generation we will declare Your greatness, and we will proclaim Your holiness for evermore. Your praise, our God, shall never depart from our mouths for ever and ever, for You, God, are a great and holy Sovereign. Blessed are You, Eternal, the holy God (Ten Days of Teshuvah: Sovereign).

If no *minyan* is present:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יְהוָה הָאֵל (בש"ת: הַמֶּלֶךְ) הַקָּדוֹשׁ:

You are holy and Your name is holy; the holy ones everyday praise You forever. Blessed are You O Eternal, the Holy God!

On all days continue here:

יְשֻׁמַּח מֹשֶׁה בְּמִתְנַת חֻלְקוֹ. כִּי עָבַד נֶאֱמָן קָרָאתָ לוֹ. כָּלִיל תִּפְאָרֶת בְּרָאשׁוֹ
נָתַתָּ לוֹ. בַּעֲמָדוֹ לִפְנֶיךָ עַל הַר סִינַי. וְשָׁנִי לַחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב
בָּהֶם שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

Moses rejoiced at the gift of his portion when You called him "faithful servant." A crown of glory You placed upon his head when he stood before You on Mount Sinai. And two tablets of stone he brought down in his hand;⁶⁷ and written upon them was the observance of Sabbath. And so it is written in Your Torah:

This next section of the Amidah, the Holiness of the Day (קְדוּשַׁת הַיּוֹם), speaks of the Shabbat. For each of the three daily prayers of the Sabbath the Holiness of the Day section maintains a distinct focus. The liturgy of the Morning Service concentrates upon Divine Revelation of the Shabbat through Torah, hence the depiction above of the Revelation at Sinai and the Scriptural instructions received upon the building of the Sanctuary in the Wilderness, a portable Mt. Sinai, as it were. The Mishnah looks to the revelation concerning the construction of the Sanctuary as providing the definition of prohibiting work on the Sabbath.

⁶⁷ Exodus 32:15.

שחרית לשבת/Sabbath Morning Service/ עמידה/Amidah

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**וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת. לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הָיָא לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת
הַשָּׁמַיִם וְאֶת הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ:**

The Children of Israel shall observe the Sabbath, to make the Sabbath throughout their generations as an eternal covenant. Between Me and the Children of Israel she is a sign for ever. For in six days did the Eternal make the heavens and the earth, but on the seventh day rested and refreshed God's soul.⁶⁸

**וְלֹא נָתַתּוּ יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת. וְלֹא הִנְחַלְתּוּ מַלְכָּנוּ לְעוֹבְדֵי
פְּסִילִים. וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים. כִּי לְיִשְׂרָאֵל עִמָּךְ נָתַתּוּ בְּאַהֲבָה.
לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בְּחִרְתָּ: עִם מְקַדְּשֵׁי שְׁבִיעִי. כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ
מִטּוֹבָךְ. וּבִשְׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ. חֲמֹדַת יָמִים אוֹתוֹ קָרָאתָ. זִכָּר לַמַּעֲשֶׂה
בְּרֵאשִׁית:**

The Eternal our God did not give it to the nations of the world, nor did our Sovereign give it as a heritage to those who worship idols. In its rest the uncircumcised do not dwell. For You gave it in love to Your people Israel, to the seed of Jacob whom You chose. May the people who sanctify the seventh day all find satisfaction and delight in Your goodness, for you favored the seventh day and made it holy. You called it the most cherished of all days, a remembrance of the act of Creation.

⁶⁸ Exodus 31:16-17.

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**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחֵינוּ. קְדֹשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלקֵנוּ
בְּתוֹרָתֶךָ. שְׂפַעְנוּ מִטּוֹבֶיךָ וּשְׂמַחְנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבֵת קְדֹשְׁךָ. וַיְנוּחוּ בּוֹ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׁמֶךָ:
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשְּׁבֵת:**

Our God and God of our ancestors, find favor in our rest. Sanctify us with your Mitzvot and grant us our share in Your Torah. Satisfy us with Your goodness and grant us joy in Your salvation and purify our hearts so we may serve You in truth. In love and favor Eternal our God grant us as a heritage Your holy Sabbath so that Israel who sanctifies Your name may find rest during it. Blessed are You, Eternal, Who sanctifies the Sabbath.

**רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמֶּיךָ יִשְׂרָאֵל וּבִתְפִלָּתָם שְׁעָה. וְהִשָּׁב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתֶךָ. וְאַשִּׁי יִשְׂרָאֵל וּתְפִלָּתָם. בְּאַהֲבָה תִקְבַּל בְּרָצוֹן.
וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:**

May You take delight in Your people Israel and turn toward their prayer. May You return the service to the shrine of Your House. And may You accept the fires and prayer of Israel with favor in love. O may the worship of Your people Israel always be acceptable to You.

On Rosh Chodesh and Chol Hamoed:

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא וַיִּגִּיעַ. וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע. וַיִּפְקֹד וַיִּזְכֹּר
זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ. וַיִּזְכֹּר אֲבוֹתֵינוּ. וַיִּזְכֹּר מִשִּׁיחַ בֶּן דָּוִד עֲבָדֶיךָ. וַיִּזְכֹּר יְרוּשָׁלַיִם עִיר
קְדֹשְׁךָ. וַיִּזְכֹּר כָּל עַמֶּיךָ בֵּית יִשְׂרָאֵל. לְפָנֶיךָ. לְפִלִּיטָה לְטוֹבָה. לָחַן וּלְחֶסֶד וּלְרַחֲמִים.
לְחַיִּים טוֹבִים וּלְשָׁלוֹם בְּיוֹם**

בראש חדש ראש החדש בחוהמ"פ חג המצות בחוהמ"ס חג הסוכות הזה.

**זְכֹרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה
וּרְחֻמִּים חִס וְחֲנּוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵל מְלַךְ חֲנוּן וְרַחוּם
אַתָּה:**

שחרית לשבת/Sabbath Morning Service עמידה/Amidah

Avot	אבות
G'vurot	גבורות
K'dushah	קדושה
Kedushat Hayom	קדושת היום
Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

Our God and God of our ancestors may there rise and come and reach, and appear, and be favored and heard, and regarded and remembered before You: our recollection and our remembrance, as well as the remembrance our ancestors and the remembrance of the Davidic Messiah Your servant, and the remembrance of Jerusalem Your holy city and the remembrance of all of Your people the House of Israel -- for deliverance, for good, for grace and love and compassion, for a good life and peace on this day of

(on first day of the new month) Rosh Chodesh

(on Chol Hamoed Pesach) the Festival of Unleavened Bread

(on Chol Hamoed Succot) the Festival of Succot

Remember us O Eternal our God for good, and be mindful of us for blessing, and deliver us for life. In accordance with Your promise of deliverance and compassion, have mercy upon us and be gracious to us and have compassion upon us and save us; for our eyes are turned to You for You are a gracious and compassionate Ruler.

**וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים:
בְּרוּךְ אַתָּה יְיָהוָה. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:**

May our eyes witness Your return to Zion in mercy. Blessed are You, Eternal, Who returns the Divine Presence to Zion.

*One bows on "Modim" or "We give thanks" and rises on God's name:

***מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָה הוּא יְיָהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ. מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר: נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נַסִּיךְ שְׂבָכָל-יוֹם
עִמָּנוּ. וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת. עָרַב וּבָקַר וְצִהָרִים:
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ. מֵעוֹלָם קוִינֵנוּ לָךְ:**

We give thanks to You, for You are the Eternal our God and God of our ancestors for ever and ever. You are the Rock of our lives, the Shield of our salvation from generation to generation. We will give thanks to You and recount Your praise for our lives which are entrusted to Your hand; and for our souls, which are placed in Your charge, and upon Your miracles which are with us every day, and Your wonders and Your acts of goodness which are with us at all times, evening and morning and afternoon. You are the Good – Your compassion never ends. You are Compassion – Your love never ceases. We have always placed our hope in You.

שחרית לשבת/Sabbath Morning Service
עמידה/Amidah

Avot	אבות
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Peace	שלום

For Chanukah:

עַל הַנִּסִּים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה:
בַּיָּמִים מִתְתִּיחֶהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבָנָיו. כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ: וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בַּעַת צָרָתָם. רַבֵּת אֶת רִיבָם. דָּנֵת אֶת דִּינָם. נִקְמָת אֶת נִקְמָתָם. מִסֶּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים. וְרַבִּים בְּיַד מַעֲטִים. וְטַמְאִים בְּיַד טְהוֹרִים. וְרָשָׁעִים בְּיַד צַדִּיקִים. וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֹךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כִּהְיוֹם הַזֶּה: וְאַחֲרַי כִּךְ בָּאוּ בְנֶיךָ לְדַבֵּר בֵּיתְךָ. וּפְנוּ אֶת הַיִּכְלָךְ. וְטִהְרוּ אֶת מִקְדָּשְׁךָ. וְהִדְלִיקוּ נֵרוֹת בַּחֲצֳרוֹת קֹדֶשְׁךָ. וְקִבְעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶּה. לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

For the miracles, and for the deliverance and for the mighty acts and for the acts of salvation and for the battles that You performed for our ancestors in those days at this season: In the days of Mattathias son of Yochanan the High Priest the Hasmonean and his sons; when the evil Greek kingdom stood against Your people Israel to make them forget Your Torah and force them to transgress the statutes of Your will. You in your great compassion stood by them in the time of their tribulation. You championed their cause. You judged their claim. You avenged their wrong. You delivered the powerful into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the evil into the hands of the righteous, and the arrogant into the hands of those engaged in Your Torah. For Your sake You made Your name great and holy in Your world. And for Your people Israel you performed a great salvation and redemption that still affects us today. Afterwards your children entered the holiest part of Your House and cleansed Your Temple and purified Your Sanctuary and kindled the lamps in Your holy courts; and set these eight days of Chanukah to thank and praise Your great name.

“For the miracles,” the special prayer for Chanukah inserted into the Amidah, reminds the worshipper not only of the story of the holiday, but of the overarching theme of the eight day Rabbinic festival: The amazing survival of the Jewish people and Judaism against fantastic odds. This survival is not the result of coincidence and is not a product of sociology. Rather, God authors our redemption in the days of the Hasmoneans and in every age.

שחרית לשבת/Sabbath Morning Service
עמידה/Amidah

Avot	אבות
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וְעַל כָּלֶם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תָמִיד לְעוֹלָם וָעֶד :

For all these things may Your name be blessed and exalted our Ruler continually for all time.

בש"ת וכתב לחיים טובים כל בְּנֵי בְרִיתְךָ :

(Ten Days of Teshuvah: And may You inscribe all the Children of Your Covenant for a good life.)

***One bows on "Baruch" and rises upon God's name:**

**וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ
סֵלָה. *בָּרוּךְ אַתָּה יְהוָה. הַטוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת:**

Let all that lives thank You, forever, and praise Your name in truth, God our Savior and Help.

Blessed are You, Eternal, Whose name is Good and to Whom it is fitting to give thanks.

**שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה. חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד. וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.
(בש"ת : בְּסֹפֶר חַיִּים. בְּרַכָּה וְשְׁלוֹם. וּפְרָנְסָה טוֹבָה. נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם :)
בָּרוּךְ אַתָּה יְהוָה. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.**

Grant peace, goodness and blessing, grace and love and compassion to us and all Israel, Your people. Bless us our Parent, one and all in the light of Your presence; for in the light of your presence did You give us, O Eternal our God, the Torah of life and loving compassion, and justice and blessing and mercy and life and peace. May it be proper in Your eyes to bless Your people Israel at all times and every hour with Your peace. (Ten Days of Teshuvah: In the book of life, blessing and peace, and prosperity may we and all Your people the House of Israel be remembered and written before You for a good life, and for peace.)

Blessed are You, Eternal, Who blesses God's people Israel with peace.

שחרית לשבת/Sabbath Morning Service Amidah/עמידה

Avot	אבות
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אֱלֹהֵי. נִצַּר לְשׁוֹנִי מִרַע וּשְׁפָתִי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִּדְם. וְנַפְשִׁי כְּעֶפֶר לִכְל
תִּהְיֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ. וּבְמִצְוֹתֶיךָ תִּרְדּוּ נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרָה
הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן שְׁמֶךָ. עֲשֵׂה לִמְעַן יְמִינְךָ. עֲשֵׂה לִמְעַן
קִדְשֶׁתְךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:

My God, guard my tongue from evil and my lips from speaking deceit. To those who curse me, let my soul be silent; may my soul be to all like the dust. Open my heart to Your Torah and let my soul pursue Your Mitzvot. And for all who plan evil against me, swiftly thwart their counsel and frustrate their plans⁶⁹. 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 Your beloved ones may be delivered, save with Your right hand and answer me⁷⁰.

יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יְהִיָּה צוּרִי וְגוֹאֲלִי:

May the words of my mouth and the meditations of my heart be acceptable unto You, O Eternal, my Rock and my Redeemer⁷¹.

The worshipper takes three steps back and bows left on "Oseh, right on "Hu" and center on "Aleinu":

♪ עֲשֵׂה שָׁלוֹם בְּמִרְוֵמָיו. הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

♪ *Oseh shalom bimromav Hu ya-aseh shalom aleinu v'al kol Yisrael. V'imru Amein.*

May the One who makes peace in God's highest heavens make peace for us and for all Israel; and let us say: Amen.

When all have concluded the Amidah we customarily sing "Oseh Shalom."

The Amidah ends with a personal meditation composed in the fourth century by the school of Mar son of Ravina. This meditation serves as a counter-point to the one with which we began the Amidah. There at the beginning we prayed to God to "Open my lips" in order to say the proper things before the Holy One. Now we pray for divine assistance in order to keep from saying anything improper before our fellow human beings.

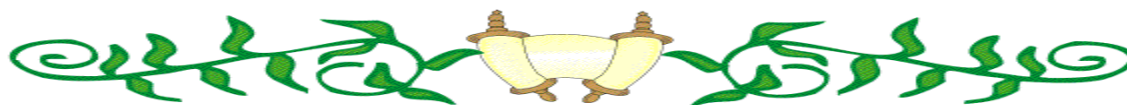
⁶⁹ Talmud *B'rachot* 17a

⁷⁰ Psalm 60:7.

⁷¹ Psalm 19: 15.

שחרית לשבת/Sabbath Morning Service
הלל קצר/Short Hallel

Psalm 117 Psalm 118	תהילה קיז תהילה קיח
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On Rosh Chodesh and Chol Hamoed we recite a short Hallel:

♪ *Hallelu et Adonai kol goyim!*
Shabchuhu kol ha-umim!
Ki gavar aleinu chasdo,
ve-emet Adonai l'olam.
Halleluyah!

♪ הַלְלוּ אֶת-יְהוָה כָּל-גּוֹיִם!
שִׁבְּחוּהוּ כָּל-הָאֻמִּים!
כִּי גָבַר עָלֵינוּ חֶסֶדּוֹ,
וְאֶמֶת יְהוָה לְעוֹלָם.
הַלְלוּיָהּ!

Praise the Eternal all nations!
Extol God all peoples!
For great is God's love for us,
And everlasting is the Eternal's faithfulness.
Halleluyah! (Praise the Eternal!)⁷²

In ancient times, pilgrims from all over the world would visit the holy Temple in Jerusalem to worship on Rosh Chodesh, Pesach, Shavuot, Succot and Chanukah. The psalms of the Hallel or Praise recall the experience of visiting the Temple during these holy days in ancient times. The recitation of Hallel during Rosh Chodesh, Pesach, Shavuot, Succot and Chanukah constitutes one of the seven "mitzvot" established by authority of the Rabbis (in addition to the 613 Mitzvot revealed in the Torah, "the word of God").

Psalm 117 is the Bible's shortest, at just two verses. It simply invites all the nations of the earth to recognize the universality of the Eternal's goodness. Psalm 118 literally calls for Israel, the House of Aaron, and all who revere the Eternal to exclaim, "God's love is everlasting (כִּי לְעוֹלָם חֶסֶדּוֹ)." One may also interpret this final phrase to indicate thanks that the Master of the Universe cares about us and thus turns to the world with covenantal love.

⁷² Psalm 117.

Sabbath Morning Service/שחרית לשבת
Short Hallel/הלל קצר

Psalm 117 Psalm 118	תהילה קיז תהילה קיח
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♪ *Hodu Ladonai ki tov,*
ki l'olam chasdo.

ל הודו לַיְיָ כִּי-טוֹב,
כִּי לְעוֹלָם חַסְדּוֹ.

Yomar na Yisrael:
ki l'olam chasdo.

יֹאמַר-נָא יִשְׂרָאֵל:
כִּי לְעוֹלָם חַסְדּוֹ.

Yomru na veit Aharon:
ki l'olam chasdo.

יֹאמְרוּ-נָא בֵּית-אַהֲרֹן:
כִּי לְעוֹלָם חַסְדּוֹ.

Yomru na yirei Adonai:
ki l'olam chasdo.

יֹאמְרוּ-נָא יְרֵאֵי יְהוָה:
כִּי לְעוֹלָם חַסְדּוֹ.

O give thanks to the Eternal for God is good,
God's love is everlasting.

Let Israel now say:
God's love is everlasting.

Let the House of Aaron now say:
God's love is everlasting.

Let all who revere the Eternal now say:
God's love is everlasting.

Sabbath Morning Service/שחרית לשבת
Short Hallel/הלל קצר

Psalm 117
Psalm 118

תהילה קיז
תהילה קיח

Open the gates of righteousness,
That I may enter and praise the Eternal.

*This is the gateway of the Eternal,
The righteous shall enter through it.*

This is the day the Eternal has made;

Let us rejoice and be glad in it!

Blessed is the one who comes to seek the Eternal;
We bless you from the house of the Eternal.

*You are my God and I will thank You;
You are my God and I will exalt you.*

O give thanks to the Eternal, for God is good.

*God's love is everlasting!*⁷³

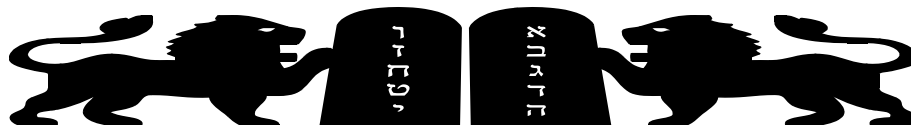
*Hodu Ladonai ki tov,
ki l'olam chasdo.*

הִדּוּ לַיהוָה כִּי-טוֹב,
כִּי לְעוֹלָם חַסְדּוֹ.

⁷³ Psalm 118: 1-4, 19-20, 24, 26-29.

שחרית לשבת/Sabbath Morning Service Order for the Reading of the Torah/סדר קריאת התורה

Removal	הוצאת ספר תורה
Torah Blessings	ברכות התורה
Mi Shebeirach	מי שברך
Haftarah Blessings	ברכות ההפטר
Blessing the new month	ברכת החדש
Return	הכנסת ספר תורה



Chazzan and Congregation:

♪ *Ein kamocha vaElohim Adonai,*
v'ein k'ma'asecha. Malchutcha
malchut kol olamim u'memshaltcha
b'chol dor vador. Adonai Melech,
Adonai Malach, Adonai yimloch l'olam
va-ed. Adonai oz l'amo yitein, Adonai
y'vareich et amo vashalom:

♪ **אֵין כַּמוֹךָ בָּאֱלֹהִים אֲדֹנִי.**
וְאֵין כְּמַעֲשֶׂיךָ: מַלְכוּתְךָ מַלְכוּת כָּל
עוֹלָמִים. וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר:
יְהוָה מֶלֶךְ. יְהוָה מֶלֶךְ. יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד: יְהוָה עֹז לְעַמּוֹ יִתֵּן.
יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

There is none like You among the gods, O Eternal, and no deeds like Yours⁷⁴. Your reign is an everlasting reign, and Your dominion endures through all generations⁷⁵. The Eternal reigns. The Eternal has reigned. The Eternal will reign forever and ever. The Eternal will give strength to His people; the Eternal will bless His people with peace⁷⁶.

The public reading of the Torah stands at the center of the Shabbat Morning Service. It serves at once as an exercise in *Talmud Torah* (Torah learning), and a congregational reenactment of *Ma'amad Har Sinai* (the Standing at Sinai), the moment of Revelation. The Jews of ancient Israel read the Torah on a triennial cycle. That is, they divided the Five Books of Moses into approximately 150 *sidrot*, completing all five books each three years. In modern times the Jewish world has adopted the ancient Babylonian custom of dividing the Torah into 54 *parashiyot*, reading two portions on some Shabbatot in order to complete the Pentateuch yearly at Simchat Torah. The Rabbis regard the Torah the "constitution" of the Jewish people. Certainly all would agree the Torah not only chronicles our people's early encounters with the divine, but in its revelation of the 613 commandments and their eternal religious truth serves as the sourcebook for Judaism.

⁷⁴ Psalm 86:8.

⁷⁵ Psalm 145:13.

⁷⁶ Psalm 29: 11.

שחרית לשבת/Sabbath Morning Service

סדר קריאת התורה/Order for the Reading of the Torah

Removal	הוצאת ספר תורה
Torah Blessings	ברכות התורה
Mi Shebeirach	מ' שברך
Haftarah Blessings	ברכות ההפטר
Blessing the new month	ברכת החדש
Return	הכנסת ספר תורה

The Congregation rises:

<p>♪ <i>Av harachamim heitiva virtzoncha</i> <i>et Tziyon. Tivneh chomot Yerushalayim</i> <i>ki v'cha l'vad batachnu, Melech Eil ram</i> <i>v'nisa, Adon olamim.</i></p>	<p>אָב הָרַחֲמִים. הֵיטִיבָה בְּרָצוֹנָךְ אֶת צִיּוֹן. תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם: כִּי בְדָ לְבַד בְּטַחְנוּ. מֶלֶךְ אֵל רָם וְנִשָּׂא אֲדוֹן עוֹלָמִים:</p>
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Parent of compassion, may it be Your will to favor Zion with Your goodness; may You build the walls of Jerusalem. For we trust in You alone, O Sovereign, God, exalted and uplifted, Master of Worlds.

We open the Ark:

<p>♪ <i>Va-y'hi binsoa ha-aron vayomer</i> <i>Moshe: kuma Adonai v'yafutzu o-</i> <i>y'vecha v'yanusu m'sanecha</i> <i>mipanecha.</i> <i>Ki mitziyon Teitzei Torah</i> <i>u'd'var Adonai mirushalyim.</i> <i>Baruch she-natan Torah</i> <i>l'amo Yisrael bikdushato.</i></p>	<p>וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה וַיִּפְּצוּ אֵיבָיֶךָ. וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה. וּדְבַר יְהוָה מִירוּשָׁלַיִם: בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְּשָׁתוֹ:</p>
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"When the Ark would travel, Moses would say, 'Arise O Eternal, and let Your foes be scattered, let those who hate You flee before You.'"⁷⁷ For out of Zion shall go forth Torah and the word of the Eternal from Jerusalem."⁷⁸ Blessed is the One Who in holiness gave Torah to the people Israel.

The initial quotation, "When the Ark would travel" chronicles life in the unredeemed world of the Wilderness. The foes cited might be double-fold: the enemy nations the Children of Israel face in their conquest of the Land, as well as the obstacles to the observance of the Torah. The second verse, "For out of Zion," presents a prophetic vision for the Messianic Age. This verse highlights our faith that the Torah remains the vehicle that will lift us from an age of enmity to one of peace.

⁷⁷ Numbers 10:35.

⁷⁸ Isaiah 2:3.

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

Removal	הוצאת ספר תורה
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On Yom Tov we call out the attributes of the Eternal's mercy three times:

Adonai, Adonai, Eil rachum v'chanun.

Erech a-pa-yim v'rav chesed v'emet.

No-tzeir chesed la-a-la-fim, no-sei avon

va-fesha v'chata-ah v'na-kei.

**יְהוָה. אֵל רַחוּם וְחַנוּן.
אֶרֶךְ אַפִּים וְרַב חֶסֶד וְאֱמֶת:
נֹצֵר חֶסֶד לְאֵלִפִּים. נֹשֵׂא עוֹן
וּפֹשֵׁעַ וְחַטָּאָה וְנִקָּה:**

The Eternal, the Eternal, merciful and gracious God, slow to anger, and bounding in love and truth. Who guards loving kindness to the thousands of generations, forgiving iniquity and willful transgression and sin, and acquitting the penitent.⁷⁹

We take the Torah from the Ark; prayer leader and congregation:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael Adonai Eloheinu, Adonai Echad!

Hear O Israel, the Eternal is our God, the Eternal is One⁸⁰.

יְהוָה אֱלֹהֵינוּ. גָּדוֹל אֱדוֹנֵינוּ. קָדוֹשׁ שְׁמוֹ!

Echad Eloheinu. Gadol Adoneinu. Kadosh sh'mo!

Our God is unique, great is our Master, holy is God's name!

The prayer leader faces the Ark, bows and declares:

גָּדְלוּ לַיהוָה אֱתִי. וּנְרַמְמָה שְׁמוֹ יַחְדָּו:

Magnify the Eternal with me; and let us exalt the divine name together.⁸¹

⁷⁹ Exodus 34: 6-7.

⁸⁰ Deuteronomy 6:4.

⁸¹ Psalm 34: 4.

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

Removal	הוצאת ספר תורה
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The leader and honorees parade the Torah scroll around the sanctuary, all sing:

♪ L'cha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzach v'ha-hod ki chol bashamayim uva-arets. L'cha Adonai ha-mamlacha v'ha-mitnasei l'chol l'rosh.

**לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי
כָל בְּשָׁמַיִם וּבָאָרֶץ: לְךָ יְהוָה
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל
לְרֹאשׁ:**

*Ro-m'mu Adonai Eloheinu
v'hishtachavu l'hadom raglav
kadosh hu. Ro-m'mu Adonai
Eloheinu v'hishtachavu l'har
kodsho ki kadosh
Adonai Eloheinu.*

**רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֶדֶם רַגְלָיו קְדוֹשׁ
הוא: רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קְדֻשּׁוֹ
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.**

Yours, O Eternal is the greatness, and the power, and the splendor, and the triumph and the majesty; for all that is in heaven and earth is Yours; Yours O Eternal is the dominion, and You are supreme over all⁸². Exalt the Eternal our God, and worship at his footstool; holy is God. Exalt the Eternal our God, and worship at the Divine's holy mountain; for holy is the Eternal our God⁸³.

The Gabbai helps remove the Torah's garments, places the scroll on the reading table, and begins calling the honorees to the Torah:

Jewish tradition refers to each honoree called to the Torah as an *Aliyah*, One Who Ascends as the honoree not only steps up to the *Bimah* (raised reading platform) but rises spiritually by helping to promulgate the sacred words of Torah. In this way the *Aliyah* also lifts the others present in holiness.

⁸² I Chronicles 29:11.

⁸³ Psalm 99:5, 9.

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

Removal	הוצאת ספר תורה
Torah Blessings	ברכות התורה
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Return	הכנסת ספר תורה

The Aliyah ascends the Bimah, stands to the rights of the Torah Reader, touches the *Tzitzit* to the Torah scroll, kisses the *Tzitzit*, grabs hold of the Torah rollers and blesses:

Bar'chu et Adonai ha-m'vorach! **בְּרַכּוּ אֶת יְהוָה הַמְבָרָךְ!**
 Bless the Eternal Who is to be blessed!

The congregation responds, and then the Aliyah repeats:

Baruch Adonai ha-m'vorach **בָּרוּךְ יְהוָה הַמְבָרָךְ**
l'olam va-ed. **לְעוֹלָם וָעֶד:**
 Bless the Eternal Who is to be blessed forever and ever.

The Aliyah continues:

Baruch Atah Adaonai, **בָּרוּךְ אַתָּה יְהוָה,**
Eloheinu Melech Ha-olam, **אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,**
asher bachar banu mikol ha-amim **אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים**
v'natan lanu et Torato. **וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.**
Baruch Atah Adaonai, **בָּרוּךְ אַתָּה יְהוָה,**
notien haTorah. **נוֹתֵן הַתּוֹרָה:**

Blessed are You O Eternal our God Ruler of the Universe Who has chosen us from all the peoples and gave us the Divine Torah.
 Blessed are You, Eternal, Who gives the Torah.

The blessing begins with "*Barchu*," an invitation to the congregation to participate in the blessing, similar to the one which introduces the Morning Service proper. The blessing goes on to address the concept of Choseness: The Creator has chosen all peoples for a role in this world. The role of the Jewish people is to preserve and promote the Torah. Pursuant to this role the blessing initially calls attention to the fact the Eternal first *gave* the Torah thousands of years ago, and the blessing ends with the assurance God still in effect *gives* the Torah today, whenever we read it.

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

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Following the reading the Aliyah blesses:

*Baruch Atah Adonai,
 Eloheinu Melech Ha-olam,
 asher natan lanu Torat emet
 v'chayei olam nata b'tocheinu.
 Baruch Atah Adonai,
 notien HaTorah.*

**בְּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת
 וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
 בְּרוּךְ אַתָּה יְהוָה,
 נוֹתֵן הַתּוֹרָה:**

Blessed are You, O Eternal our God, Ruler of the Universe Who has given us a Torah of truth and implanted eternal life within us.
 Blessed are You O Eternal, Who gives the Torah.

Gabbai's prayer:

Bless, O God this congregation, those who lead and serve it, those who contribute to its strength. Bless all who enter this House, that the worship offered within its walls may be worthy of Your greatness and Your love, and that all who seek Your presence here may find it. For the joy of community, the gift of diversity, and the vision of harmony, we offer our grateful thanks.

Bless our land and all its inhabitants. Prosper us in all our undertakings. Be with those whom we have chosen to lead us that they may strive to establish justice and opportunity for all, and labor to bring peace to the family of nations.

Bless the household of Israel wherever they dwell. Be with us here, where we worship You in freedom. And may those who live under oppressive rule find release and liberty speedily, in our own day.

May Your favor rest upon Israel, her land, her people. Protect her against hatred and war. Grant that the promise of her beginning may ripen into fulfillment, bringing comfort to those who seek refuge, light to those who dwell in darkness, new hope to all humanity. And let us say: Amen.

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

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For those in need of healing:

**מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק, וְיַעֲקֹב שָׂרָה, רִבְקָה, לֵאָה וְרַחֵל הוּא יְבָרֵךְ וְיִרְפֵּא
אֶת הַחוֹלִים הָאֵלֶּה... הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁלַח לָהֶם רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
וְרְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף בְּעֵבוֹר שְׁאַנְחָנוּ מִתַּפְלָלִים בְּעֵבוֹרָם כָּאֵן בְּיוֹם שַׁבַּת קוֹדֶשׁ
הַזֶּה בְּתוֹךְ שְׁאֵר הַחוֹלִים. וְנֹאמַר אָמֵן:**

May the One Who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Leah and Rachel bless and heal the aforementioned. May the Holy One send them a “*r’fuah sh’leimah*” a complete and a speedy recovery from Heaven; a recovery not only of body and mind, but of spirit and soul as we all pray for them here on this holy Shabbat morning, amongst the rest who are stricken. And let us say: Amen.

A Mi Shebeirach for our world:

Bless this planet and all things on it...
Bless our human family that we bind together in peace, and understanding,
As we are all from the same Creator...

Watch over those born at this time and let the generation of survivors
Truly bring this world to fruition, as it is written,
So You may be with us in peace, harmony, prosperity, fulfillment and
spirituality...


Help our leaders be Wise, Compassionate, and Understanding,
God don't let Democracy end!
Let us have leadership at every level that respects the humanity of all.
Let our country become a true United States of America.

Hashem, let us be able to do for You, as You do for us! Baruch Hashem!
And let us say: *Amein!*

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

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When the *Magbimah* (Torah Lifter) raises the Torah Scroll, the congregation declares:

 *V'zot HaTorah asher sam Moshe*
lifnei b'nei Yisrael.
Al pi Adonai b'yad Moshe.

זֶאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְנֵי יִשְׂרָאֵל:
עַל-פִּי יְהוָה בְּיַד מֹשֶׁה:

This is the Torah that Moses placed before the Children of Israel⁸⁴.
 From the mouth of the Eternal, through the hand of Moses⁸⁵.

As the *Golellet* (Torah Dresser) rolls and dresses the Scroll the congregation sometimes sings:

 *Yisrael v'Oraita*
v'Kudsha b'rich Hu chad hu,
Torah orah!

יִשְׂרָאֵל וְאוֹרֵייתָא
וְקוֹדֶשָׁא בְּרִיךְ הוּא חֵד הוּא,
תּוֹרָה אוֹרָה!

Israel and the Torah and the Holy One are one: Torah is light!

Blessing before the recitation of the Haftarah:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים. וְרָצָה
בְּדַבְרֵיהֶם הַנִּאמָרִים בְּאַמֶּת. בָּרוּךְ אַתָּה יְהוָה. הַבּוֹחֵר בַּתּוֹרָה וּבַמֹּשֶׁה
עַבְדּוֹ. וּבִישְׂרָאֵל עַמּוֹ. וּבְנְבִיאֵי הָאַמֶּת וְצִדִּיק:

Blessed are You, O Eternal our God, Ruler of the Universe Who has chosen good prophets and has taken delight in their words spoken in truth. Blessed are You, Eternal Who chooses the Torah and Moses, servant of the Divine, and Israel, the Godly people and the prophets of truth and righteousness.

⁸⁴ Deuteronomy 4:44.

⁸⁵ Numbers 9:23.

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

Removal	הוצאת ספר תורה
Torah Blessings	ברכות התורה
Mi Shebeirach	מי שברך
Haftarah Blessings	ברכות ההפטר
Blessing the new month	ברכת החדש
Return	הכנסת ספר תורה

Blessing following the recitation of the Haftarah:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. צוּר כָּל הָעוֹלָמִים. צַדִּיק בְּכָל הַדּוֹרוֹת. הָאֵל הַנָּאֵמָן הָאוֹמֵר וְעוֹשֶׂה. הַמְדַבֵּר וּמַקְיֵם שְׂכָל דְּבָרָיו אִמֵּת וְצֶדֶק:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שֶׁנִּתְּנָה לָנוּ יְיָ אֱלֹהֵינוּ לְקֹדֶשׁ וּלְמִנוּחָה לְכָבוֹד וּלְתִפְאָרֶת:

עַל הַכֹּל. יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד:
בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

Blessed are You, O Eternal our God, Ruler of the Universe, Rock of all worlds, righteous for all generations, the faithful God who says and does, speaks and fulfills, all of Whose words are truth and righteousness.

For the Torah, and for Worship, and for the prophets, and for this Sabbath day that You have given us, Eternal our God for holiness and rest, for honor and splendor – for everything do we thank and bless You, Eternal our God. May Your name be blessed by the mouths of all who live, continually, forever and ever.

Blessed are You, Eternal, Who sanctifies the Sabbath.

Blessing the New Month:

According to our calendar, the month of...begins on...

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ. שֶׁתַּחַדֵּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבִרְכָּה. וְתֵתֵן לָנוּ חַיִּים אֲרוּכִים. חַיִּים שֶׁל שְׁלוֹם. חַיִּים שֶׁל טוֹבָה. חַיִּים שֶׁל בִּרְכָּה. חַיִּים שֶׁל פְּרִנְסָה. חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת. חַיִּים שְׂיֵשׁ בָּהֶם יִרְאֵת שָׁמַיִם וְיִרְאֵת חֹטָא. חַיִּים שְׂאִין בָּהֶם בּוֹשָׁה וּכְלָמָה. חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד. חַיִּים שֶׁתִּהְיֶה בָּנוּ אֱהָבַת תּוֹרָה וְיִרְאֵת שָׁמַיִם. חַיִּים שְׂיִמְלֵא יְיָ הַזֶּה מְשָׁאֲלוֹת לִבֵּנוּ לְטוֹבָה:

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

Removal	הוצאת ספר תורה
Torah Blessings	ברכות התורה
Mi Shebeirach	מי שברך
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Blessing the new month	ברכת החדש
Return	הכנסת ספר תורה

O Eternal our God and God of our ancestors, may it be Your will to renew for us this month, for good and blessing. May You grant us long life; a life of peace, good, blessing, sustenance and good health, a life marked by reverence for Heaven and fear of sin, a life free from shame or disgrace, a life of plenty and honor, a life characterized by our love of Torah and reverence for Heaven. May You Eternal fulfill our hearts' desires for truth.

מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וְגָאֵל אוֹתָם מֵעֲבָדוֹת לְחֵרוֹת. הוּא יְגַאֵל אוֹתָנוּ בְּקֶרֶב וִיקַבֵּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ. חֲבֵרִים כָּל יִשְׂרָאֵל וְנֹאמַר אָמֵן:

May the One Who performed miracles for our ancestors and redeemed them from slavery to freedom redeem us speedily and gather our dispersed from the four corners of the earth making all Israel one united people. And let us say: Amen.

רֵאשׁ חֹדֶשׁ... יְהִיָּה בַּיּוֹם ... הִבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל לְטוֹבָה וְלִבְרָכָה. לְשִׁשּׁוֹן וְלִשְׂמִיחָה. לִישׁוּעָה וְלִנְחֻמָּה. לְפִרְנָסָה וְלִכְלִכָּלָה. לְחַיִּים וְלְשָׁלוֹם: וְנֹאמַר אָמֵן:

May the Holy One renew the next month, for us and the entire Godly people Israel, with good and blessing, joy and happiness, deliverance and comfort, livelihood and sustenance, life and peace. And let us say: Amen.

Let us praise the name of the Eternal Whose name alone is exalted. God's splendor covers heaven and earth and has lifted the horn of God's people for all the pious of the Children of Israel, the people close to the Divine; Halleluyah!⁸⁶

⁸⁶ Psalm 148: 13-14.

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

Removal	הוצאת ספר תורה
Torah Blessings	ברכות התורה
Mi Shebeirach	מי שברך
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Blessing the new month	ברכת החדש
Return	הכנסת ספר תורה

The congregation rises and sings together:

♪ *Y'hallelu et sheim Adonai*

ki nishgav sh'mo l'vado.

Hodo al Eretz v'shamayim,

va-yarem keren l'amo

t'hilah l'chol chasidav livnei Yisrael am

k'rovo, Halleluyah!

♪ יְהַלְלוּ אֶת שֵׁם יְהוָה

כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם:

וַיָּרֶם קֶרֶן לְעַמּוֹ,

תְּהִלָּה לְכָל חֲסִידָיו לְבָנֵי

יִשְׂרָאֵל עִם קְרֹבּוֹ, הַלְלוּיָהּ:

We return the Scroll to the Ark, the *Magbimah* facing the open Ark leads the following prayer:

The Torah of the Eternal is perfect, reviving the soul.

The teaching of the Eternal is sure, making wise the simple.

The precepts of the Eternal are right, delighting the mind.

The Mitzvah of the Eternal is clear, giving light to the eyes.

The word of the Eternal is pure, enduring forever.

The judgments of the Eternal are true, and altogether just.⁸⁷

Behold, a good doctrine has been given you, My Torah; do not forsake it⁸⁸. It is a tree of life to those who hold it fast, and all who support it find happiness. Its ways are ways of pleasantness, and all its paths are peace.⁸⁹

⁸⁷ Psalm 19: 9-10.

⁸⁸ Proverbs 4:2.

⁸⁹ Proverbs: 3: 18, 17.

שחרית לשבת/Sabbath Morning Service
סדר קריאת התורה/Order for the Reading of the Torah

Removal	הוצאת ספר תורה
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Return	הכנסת ספר תורה

♪ *Eitz Chaim hi*

la-machazikim bah,

v'tom-che-ha m'ushar.

D'ra-che-hah darchei no-am

v'chol n'ti-vo-te-ha shalom.

Hashiveinu Adonai

eileicha v'na-shuvah.

Chadeish yameinu k'kedem.

♪ עץ חיים היא

למחזיקים בה.

ותמכיה מאשר:

דרכיה דרכי-נעם וכל

נתיבתיה שלום:

השיבנו יהוה

אליך ונשובה.

חדש ימינו כקדם:

Turn us toward You, Eternal and we shall return. Renew our days as of old.⁹⁰

We close the Ark.

Just as we remove the Torah from the Ark with pomp and circumstance, so too do we return the Scroll with great ceremony. When we took the Torah initially, we noted the disparity between the unredeemed nature of the world in which we live and the moral glory of the Messianic Age. We further took note of the advent of Torah, the vehicle divinely assigned to bridge the gap between our present circumstance and the End of Days. Here too, the liturgy our sages take from the Book of Lamentations points to the unredeemed nature of our world. And again we look to our Torah as a "Tree of Life," providing spiritual sustenance in this world and the World to Come; and representing God's stimulus to turn and "return;" that is, to perfect humanity and change the very nature of this world through our guardianship, observance and sharing of Torah and its tennets. In addition, the placing of the Torah in the Ark recalls the Ark of ancient days reminding us of our spiritual-moral heritage and responsibilities thereof as the world's oldest ethical-monotheistic faith.

⁹⁰ Lamentations 5: 21.

שחרית לשבת/Sabbath Morning Service
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn	עלינו קדיש שיר
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The congregation rises:

♪ *Aleinu l'shabei-ach la-adon
 hakol, lateit g'dulah l'yotzeir
 b'reishit, shelo asanu k'goyei ha-
 aratzot v'lo samanu k'mish'p'chot
 ha-adamah,
 shelo sam chelkeinu kahem
 v'goraleinu k'chol ha-monam.*

אֵלֵינוּ לְשִׁבְחָ לְאֲדוֹן הַכֹּל.
 לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
 שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת.
 וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת
 הָאָדָמָה.
 שֶׁלֹא שָׂם חֵלְקֵנוּ כֶּהֱם
 וְגוֹרְלֵנוּ כְּכֹל-הַמּוֹנִים:

It is incumbent upon us to praise the Master of all, to ascribe greatness to the One who accomplishes Creation. For God did not make us as the nations of the lands, and did not place us according to the families of the earth, and did not place our portion as theirs, nor our lot according to their multitude:

*Worshippers bend the knees and bows:

*Va'anachnu *ko-r'im
 umishtachavim umodim
 lifnei Melech malchei hamlachim
 HaKadosh Baruch Hu.*

וְאֶנְחֵנוּ *כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
 הַקָּדוֹשׁ בָּרוּךְ הוּא:

We therefore bend our knees and bow in worship and give thanks before the Ruler of Rulers
 the Holy and Blessed One.

The word *umishtachavim* (ומשתחווים) translated above as “we bow in worship” literally means “we prostrate ourselves.” An ancient prayer posture, prostration indicates a surrender to the will of the Eternal, author of the Covenant. The Bible repeatedly depicts prostration. Exodus 24: 2 for instance chronicles the prostration of Israel’s leadership upon Mt. Sinai. While today we bow before the Holy One, our ancestors practiced prostration in the ancient Temple.

שחרית לשבת/Sabbath Morning Service
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn	עלינו קדיש שיר
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♪ *She-hu noteh shamayim v'yoseid
 aretz. U'moshav y'karo ba-shamayim
 mi-ma'al ushchinat uzo b'govhei
 m'romim. Hu Eloheinu ein od, emet
 Malkeinu efes zulato,
 ka-katuv b'Torato:
 v'yadata hayom, va-hashevota el
 l'vavecha. Ki Adonai hu haElohim
 ba-shamayim mi-ma'al v'al ha'aretz
 mi-tachat ein od.*

לִשְׁהוּא נוֹטֶה שָׁמַיִם וַיּוֹסֵד
 אֶרֶץ. וּמוֹשָׁב יִקְרוּ בַּשָּׁמַיִם
 מִמַּעַל. וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי
 מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד.
 אֱמֶת מַלְכֵנוּ. אָפֶס זֹלָתוֹ. כִּכְתוּב
 בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם וְהַשְּׁבֹתָ
 אֶל לִבְבָּךְ. כִּי יְהוָה הוּא
 הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל
 הָאָרֶץ מִתַּחַת. אֵין עוֹד:

For God spreads forth the heavens and establishes the earth,⁹¹ and God's essence dwells in the heavens above and strength resides in the highest heights. There is no other God; our Ruler is faithful and there is none to compare as is written in the Torah: Know then today and take it to your heart, the Eternal is God in the heavens above and the earth below, there is none other.⁹²

וְעַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ. לְהַעֲבִיר גְּלוּלִים מִן
 הָאָרֶץ. וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. וְכָל בְּנֵי בָשָׂר יִקְרָאוּ
 בְּשִׁמְךָ לְהַפְנוֹת אֱלִידְךָ כָּל רִשְׁעֵי אֶרֶץ. יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל. כִּי לָךְ תִּכְרַע כָּל
 בָּרֶךְ. תִּשָּׁבַע כָּל לָשׁוֹן. לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
 וַיִּקְבְּלוּ כָל־אֶת עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ
 הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד. כִּכְתוּב בְּתוֹרָתְךָ. יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

***We therefore, hope in You, O Eternal our God, soon to behold
 the splendor of Your might. Then will false gods vanish from
 the earth and the idols will be utterly cut off; to heal the world
 through the sovereignty of the Almighty!***

⁹¹ Isaiah: 51:13.

⁹² Deuteronomy 4:39.

שחרית לשבת/Sabbath Morning Service
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn	עלינו קדיש שיר
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*Then will all acclaim You as their God, and forsaking evil,
turn to You alone.
Let all who dwell on earth acknowledge that unto You every
knee must bend, and every tongue swear loyalty.⁹³
Before You, O Eternal our God let them humble themselves.
To Your glorious name let them give honor.
Let all accept the yoke of Your dominion, that You
may rule over them soon and forever. For the dominion is
Yours and You will rule in glory, as it is written: “The Eternal
will reign forever and ever.”⁹⁴*

♪ V'ne'emar: v'haya Adonai

I'melech al kol ha'aretz.

Ba-yom ha-hu

yi-h'yeh Adonai Echad

u'shmo Echad!

וְנֵאמָר: וְהָיָה יְהוָה
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא
יְהִי יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד!

As it is said: “And it shall be that the Eternal will reign over all the earth; on that day the
Eternal shall be One and God’s name shall be One.”⁹⁵



⁹³ Isaiah 45:23.

⁹⁴ Exodus 15: 18.

⁹⁵ Zechariah 14:9.

**שחרית לשבת/Sabbath Morning Service/
Concluding Prayers /סיום תפילה**

Aleinu Kaddish Closing Hymn	עלינו קדיש שיר
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קדיש יתום

*Yitgadal v'yitkadash sh'mei rabbah.
(Amein) b'alma divra chi-rutei
v'yamlich malkchutei,
b'chayeichon uv-yomeichon
uv-chayei d'chol beit Yisrael,
ba-agala u'vizman kariv, v'imru:
Amein. Y'hei sh'mei rabbah m'varach
l'alam ul-almei almaya!*
*Yitbarach v'yishtabach, v'yit-pa'ar
v'yit-romam v'yit-nasei v'yit-hadar
v'yit-haleh v'yit-halal sh'mei
d'kudshah, b'rich Hu, l'eilah min
kol birchata v'shirata tush-b'chata
v'nechemata da-amiran b'alma,
v'imru: **Amein. Y'hei sh'lama rabah
min sh'maya v'chayim aleinu v'al kol
Yisrael, v'imru: **Amein.*****
*Oseh shalom bim-romav Hu ya'aseh
shalom aleinu v'al kol Yisrael, v'imru:
Amein.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן)
בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ. בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֻגְלָא
וּבְזִמָּן קָרִיב. וְאָמְרוּ: אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא!
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלַם
מִן כָּל בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְּאִמְרִין בְּעֻלְמָא. וְאָמְרוּ:
אָמֵן: יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן:
עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ: אָמֵן:

May God's great name be magnified and sanctified (**Amen**) in the world willingly created. May God establish God's dominion in your lifetime, in your days and in the days of the entire House of Israel, speedily and soon, and say: **Amen. May God's great name be blessed for ever and ever!** Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, **Blessed be God**, beyond any blessing, song, praise and consolation uttered in the world; and let us say: **Amen.** May there be abundant peace from heaven and life for us and all Israel; and let us say: **Amen.** May the One Who makes peace in the celestial heights make peace for us and all Israel; and let us say: **Amen.**

May the Source of Peace send peace to all who mourn and comfort to all the bereaved!

שחרית לשבת/Sabbath Morning Service
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn	עלינו קדיש שיר
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א) אין פֿאלהײַנו. אין פֿאדוֹנײַנו. אין פֿמלֿקנו. אין פֿמוֹשׁיעֵנו.
Ein Keiloheinu, Ein Kadoneinu, Ein K'malkeinu, Ein K'moshi-einu.

There is none like our God, There is none like our Master, There is none like our Sovereign,
 There is none like our Savior!

מי פֿאלהײַנו. מי פֿאדוֹנײַנו. מי פֿמלֿקנו. מי פֿמוֹשׁיעֵנו.
Mi Keiloheinu, Mi Kadoneinu, Mi K'malkeinu, Mi K'moshi-einu.

Who is like our God, Who is like our Master, Who is like our Sovereign,
 Who is like our Savior?

נוֹדֶה לֵאלֹהֵינוּ. נוֹדֶה לַאֲדוֹנֵינוּ. נוֹדֶה לְמַלְכֵנוּ. נוֹדֶה לְמוֹשִׁיעֵנו.
Nodeh Leiloheinu, Nodeh Ladoneinu, Nodeh L'malkeinu, Nodeh L'moshi-einu.

We will give thanks to our God, We will give thanks to our Master, We will give thanks to our
 Sovereign, We will give thanks to our Savior.

בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ אֲדוֹנֵינוּ. בָּרוּךְ מַלְכֵנוּ. בָּרוּךְ מוֹשִׁיעֵנו.
Baruch Eloheinu, Baruch Adoneinu, Baruch Malkeinu, Baruch Moshi-einu.

Blessed is our God, Blessed is our Master, Blessed is our Sovereign, Blessed is our Savior.

אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ. אַתָּה הוּא מַלְכֵנוּ. אַתָּה הוּא מוֹשִׁיעֵנו.
Atah Hu Eloheinu, Atah Hu Adoneinu, Atah hu Malkeinu, Atah Hu Moshi-einu.

You are our God, You are our Master, You are our Sovereign, You are our Savior!

ב) בִּים בָּם, שַׁבַּת שְׁלוֹם!

Bim Bam, Shabbat shalom!

Bim Bam, a Sabbath of peace!

ג) דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיִם!

David Melech Yisrael chai v'kayam!

David king of Israel lives and endures!

שחרית לשבת/Sabbath Morning Service
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn	עלינו קדיש שיר
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♪ *Adon olam asher Malach.*
B'terem kol y'tzir nivrah.
L'eit na'asah v'chef-tzo kol.
Azai Melech sh'mo nikrah.

**ד) אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ.
בְּטֶרֶם כָּל־יִצְרִיר נִבְרָא:
לֵעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל.
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:**

Master of the universe Who ruled before all Creation was formed. When by the Creator's will all things were made, then God's name was declared Ruler.

V'acharei kichlot hakol. L'vado yimloch nora. V'Hu haya, v'Hu hoveh, v'Hu yi-h'yeh b'tif-arah.

**וְאַחֲרֵי כִכְלוֹת הַכֹּל. לְבָדּוֹ יִמְלֹךְ
נֹרָא: וְהוּא הֵיךְ וְהוּא הוֹה.
וְהוּא יִהְיֶה בְּתִפְאַרֶה:**

And when all things shall cease to be, God alone will reign in awe. God was, and God is, and God shall reign in splendor forever.

V'Hu Echad v'ein Sheini. L'shamshil Lo l'hach-birah. B'li reishit, beli tachlit. V'Lo ha-oz v'ha-misrah.

**וְהוּא אֶחָד וְאֵין שֵׁנִי. לְהַמְשִׁיל
לוֹ לְהַחְבִּירָה: בְּלִי רֵאשִׁית בְּלִי
תַּכְלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה:**

The Eternal is One, beyond compare, unique; without beginning or end. Ultimate strength and authority are the Eternal's.

V'Hu Eili v'chai Go-ali. V'Tzur chevli b'eit tzarah. V'Hu nisi u'manos li. M'nat kosi b'yom ekrah.

**וְהוּא אֵלִי וְחַי גּוֹאֲלִי. וְצוּר חֶבְלִי
בְּעֵת צָרָה: וְהוּא נֹסִי וּמָנוֹס לִי.
מִנַּת כּוֹסִי בְּיוֹם אֶקְרָא:**

And the Eternal is my God; my redeemer lives. And the Eternal is the Rock on whom I rely in time of distress. And the Eternal is my banner and my refuge, my overflowing cup when I call.

B'yado afkid ruchy. B'eit ishan v'a-i-rah. V'im ruchy g'viyati. Adonai li v'lo i-ra.

**בְּיָדּוֹ אֶפְקִיד רוּחִי. בְּעֵת אִישָׁן,
וְאֶעֱיָרָה: וְעִם רוּחִי גִוִּיתִי.
יְהוָה לִי וְלֹא אִירָא:**

Into the Eternal's hand I place my soul, awake and sleeping. Soul and body, the Eternal is with me I shall not fear.

שחרית ליום טוב/Yom Tov Morning Service
עמידה/Amidah

Avot	אבות
G'vurot	גבורות
K'dushah	קדושה
Kedushat Hayom	קדושת היום
Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

***Worshippers take three steps forward, stand at attention and bow at "Blessed." The congregation customarily chants the first three blessings of the Amidah in unison, then concludes in silent devotion:**

♫ אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ :

Adonai s'fatai tiftach u'fi yagid t'hilatecha!

***O God open up my lips that my mouth may declare Your glory!*⁹⁶**

♫ *Baruch Ata Adonai, Eloheinu*

Velohei Avoteinu Velohei Imoteinu.

Elohei Avraham. Elohei Yitzchak. Velohei

Ya'akov. Elohei Sara.

Elohei Rivka. Elohei Ra-cheil. Velohei Leah.

HaEil Hagadol Hagibor v'Hanora

Eil Elyon. Gomeil chasadim tovim.

V'konei hakol.

V'zocheir chasdei Avot v'Imahot.

U'meivi go-eil liv'nei v'neihem

I'ma'an shmo b'ahava:

Melech Ozeir u'Moshia u'Magein:

Baruch Ata Adonai,

Magein Avraham v'Sara:

♫ בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק.
וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה. אֱלֹהֵי
רַבֵּקָה. אֱלֹהֵי רָחֵל. וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל
עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים.
וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת
וְאִמָּהוֹת. וּמְבִיא גּוֹאֵל לְבָנָי
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן:
בָּרוּךְ אַתָּה יְהוָה,
מַגִּן אַבְרָהָם וְשָׂרָה:

⁹⁶ Psalm 51:17.

שחרית ליום טוב/ Yom Tov Morning Service עמידה/Amidah

Avot	אבות
G'vurot	גבורות
K'dushah	קדושה
Kedushat Hayom	קדושת היום
Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

Blessed are You, O Eternal our God and God of our Patriarchs and God of our Matriarchs: God of Abraham, God of Isaac and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah. The great, mighty and awesome God, God Most High! Who bestows loving kindness and creates all and remembers the loving acts of the Patriarchs and Matriarchs, and in love brings a redeemer to the children of their children for the sake of his name. (During the ten days of Teshuvah: Remember us for good, Ruler Who delights in life; and inscribe us in the Book of Life for Your sake, O God of Life!) Ruler, Helper, and Savior, and Shield. Blessed are You, Eternal, Shield of Abraham and Sarah.

♪ *Ata gibor l'olam Adonai m'chayei*

hakol (meitim) Ata rav l'hoshia.

Summer: Morid hatal. Winter: Mashiv

haruach u'morid hageshem.

M'chalkeil chaim b'chesed. M'chayei

hakol (meitim) b'rachamim rabim.

Someich noflim v'rofei cholim u'matir

asurim. U'm'kayiem emunato lisheinei

afar. Mi Chamocha ba'al g'vorot u'mi

domeh Lach? Melech meimit

u'm'chayeh u'matzmiach y'shua.

♪ **אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מַחֲיָה
הַכֹּל (מֵתִים) אַתָּה. רַב לְהוֹשִׁיעַ:**

בקץ: מוריד הטל: בחורף: משיב הרוח ומוריד הגשם:

**מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחֲיָה הַכֹּל
(מֵתִים) בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר
אֲסוּרִים. וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי
דּוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמַחֲיָה
וּמַצְמִיחַ יֵשׁוּעָה:**

V'ne'eman Ata l'chayot hakol (meitim).

Baruch Ata Adonai, m'chayei hakol

(Hameitim).

**וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים):
בָּרוּךְ אַתָּה יְהוָה,
מַחֲיָה הַכֹּל (הַמֵּתִים):**

You are eternally mighty, my Lord. You give life to all (the dead) and have great power to save. (In summer: Who causes dew to fall.) (In winter: Who makes the wind blow and causes rain to fall.) God sustains the living with loving-kindness, and with great compassion gives life to all (the dead). God supports the fallen, heals the sick, sets captives free and keeps faith with those who sleep in the dust. Who is like among the mighty and who may be compared to You; Ruler who brings death and gives life and makes salvation grow. (Ten Days of Teshuvah: Who is like You, Parent of mercy who remembers God's creatures with mercy for life?) Faithful are You to give life to all (revive the dead). Blessed are You, Eternal, Who gives life to all (revives the dead).

שחרית ליום טוב/Yom Tov Morning Service עמידה/Amidah

Avot	אבות
G'vurot	גבורות
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Peace	שלום

With a *minyan* present the congregation chants the Kedushah below, rising to their toes on the congregational responses: "*Kadosh*," "*Baruch*," and "*Yimloch*" :

♪ *N'kadeish et shimcha ba-olam, k'sheim*
Sh'makdishim oto bishmei maron, ka-katuv
Al yad n'vi-echa, v'kara zeh el zeh v'amar:

Kadosh, Kadosh, Kadosh Adonai
Tziva'ot m'lo chol ha'aretz k'vodo!

Adir adireinu, Adonai Eloheinu, mah adir
Shimcha b'chol ha'artez!

Baruch k'vod Adonai mimkomo.

Atah hu Eloheinu, hu Avinu, hu Malkeinu, hu
moshieinu. V'hu yash-mi-einu b'rachamav sheinit
L'einei kol chai: Ani Adonai Eloheichem!

Yimloch Adonai l'olam, Elohaiyich
Tzion l'dor vador Halleluyah!

לְנִקְדֹּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם
שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמִי מְרוֹם, כְּכָתוּב
עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ יְהוָה צְבָאוֹת. מְלֵא כָל
הָאָרֶץ כְּבוֹדוֹ:
אֲדִיר אֲדִירָנוּ יְיָ אֲדִינָנוּ, מָה אֲדִיר
שְׁמֶךָ בְּכָל-הָאָרֶץ!
בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ:
אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ. הוּא
מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו שְׁנִית לַעֲיִנִי כָל חַי: אָנִי
יְהוָה אֱלֹהֵיכֶם!
יִמְלֹךְ יְהוָה לְעוֹלָם. אֱלֹהֵינוּ
צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּיָהּ!

We sanctify Your name in the world just as they proclaim Your holiness in the highest heavens, as it is written by the hand of Your prophet: "And they called to one another and said, *Holy, Holy, Holy is the Eternal of Legions; the entire earth is full of G-d's glory*⁹⁷! Strength of our strength, Eternal our Sovereign, how majestic is Your name in all the earth. Blessed is the Eternal's glory from God's place.⁹⁸ The One is our God, the One is our Parent, the One is our Ruler, the One is our Savior; and in compassion will save us a second time in the eyes of all the living: "I am the Eternal, your God!"The Eternal shall reign forever; your God, O Zion, from generation to generation, Halleluyah⁹⁹!

⁹⁷ Isaiah 6:3.

⁹⁸ Ezekiel 3: 12.

⁹⁹ Psalm 146:10.

שחרית ליום טוב/Yom Tov Morning Service עמידה/Amidah

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♪ *L'dor vador nagid godlecha. Ul'neitzach
n'tzachim k'dushatcha nakdish. V'shiv-chacha
Eloheinu mipinu lo yamush l'olam va'ed.*

*Baruch Atah Adonai
HaEil hakadosh.*

לְדוֹר וָדוֹר נִגִּיד גִּדְלָךְ. וְלִנְצַח
נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ. וְשִׁבְחָךְ
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יְהוָה.
הָאֵל הַקָּדוֹשׁ:

From generation to generation we will declare Your greatness, and we will proclaim Your holiness for evermore. Your praise, our God, shall never depart from our mouths for ever and ever, for You, God, are a great and holy Sovereign. Blessed are You, Eternal, the holy God (Ten Days of Teshuvah: Sovereign).

If no *minyan* is present:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקִדְּוָשִׁים בְּכָל יוֹם יִהְלֹךְ סֵלָה. בְּרוּךְ אַתָּה יְהוָה הָאֵל (בש"ת: הַמֶּלֶךְ) הַקָּדוֹשׁ:

You are holy and Your name is holy; the holy ones everyday praise You forever. Blessed are You O Eternal, the Holy God!

On all days continue here:

אַתָּה בְּחֵרְתָּנוּ מִכָּל הָעַמִּים אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל-
הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ. וְשִׁמְךָ הַגָּדוֹל
וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ:
וַתִּתֵּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (לשבת: שְׁבֻתוֹת לְמִנּוּחָהּ ו) מוֹעֲדִים לְשִׂמְחָה
חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם (לשבת: הַשְּׁבֻתָּה הַזֶּה. וְאֶת יוֹם)
לַפֶּסַח: חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ: לַשְּׁבוּעוֹת: חַג הַשְּׁבוּעוֹת הַזֶּה. זְמַן מִתּוֹן
תּוֹרָתָנוּ: לַסּוּכוֹת: חַג הַסּוּכּוֹת הַזֶּה. זְמַן שְׂמִיחָתָנוּ: לַשְּׁמִינִי וּשְׁמִינִי חַג
הָעֲצֵרֶת הַזֶּה. זְמַן שְׂמִיחָתָנוּ: (לשבת: בְּאַהֲבָה)
מִקְרָא קָדֹשׁ.
זְכֹר לִיציאת מִצְרַיִם:

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Avot	אבות
G'vurot	גבורות
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Kedushat Hayom	קדושת היום
Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

You have chosen us from all the peoples and loved us. You have taken delight in us and exalted us from among the speakers of all tongues; and sanctified us through Your commandments and brought us close O Sovereign to Your service. And You have called us by Your great and holy name.

And You have given us in love, O Eternal our God, (on Shabbat: Sabbaths for rest, and) Festivals for joy, feasts and seasons for rejoicing, this day of (on Sabbath: Shabbat and this day of)

(on Pesach: the Festival of Unleavened Bread, Season of our Freedom),

(on Succot: This feast of Tabernacles, Season of our Joy),

(on Sh'mimi Atzeret: This feast of Completion, Season of our Joy),

A sacred assembly

(on Sabbath: with love) a remembrance of the Exodus from Egypt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא וַיִּגִּיעַ. וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע.
וַיִּפְקֹד וַיִּזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדּוֹתֵנוּ וַיִּזְכֹּר אֲבוֹתֵינוּ. וַיִּזְכֹּר מֹשֶׁה בֶּן דָּוִד
עֲבָדְךָ. וַיִּזְכֹּר יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ. וַיִּזְכֹּר כָּל עַמְּךָ בֵּית יִשְׂרָאֵל.
לִפְנֶיךָ. לַפְּלִיטָה לְטוֹבָה. לַחַן וּלְחֶסֶד וּלְרַחֲמִים. לְחַיִּים וּלְשָׁלוֹם
בַּיּוֹם (לִפְסֹח: חַג הַמִּצּוֹת הַזֶּה)
(לְשַׁבּוּעוֹת: חַג הַשָּׁבּוּעוֹת הַזֶּה)
(לְסוּכּוֹת: חַג הַסּוּכּוֹת הַזֶּה)
(לְשִׁמִּינִי עֲצֶרֶת וְשִׁמְחַת תּוֹרָה: שְׁמִינִי חַג הָעֲצֶרֶת הַזֶּה)

זִכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדּוֹ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן וּרְחֻם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי
אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

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Avot (Ancestors)	אבות
G'vurot (Strengths)	גבורות
K'dushat Hashem (Holiness of the Name)	קדושת השם
Holiness of the Day	קדושת היום
Acceptance of Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

Our God and God of our ancestors, may the remembrance of us, of our ancestors, of the Messiah scion of David Your servant, of Jerusalem Your holy city, and all Your people the House of Israel ascend, and come, and arrive, and be seen, and be accepted, and be heard, and be noted, and be recalled before You for deliverance and for good, for grace and love and mercy, for life and peace. On this day of

Pesach: the Feast of Unleavened Bread

Shavuot: the Feast of Weeks

Succot: the Feast of Tabernacles

Sh'mini Atzeret and Simchat Torah: the Feast of the Eighth Day of Completion

remember us, O Eternal our God for good, and be mindful of us for blessing, and deliver us to life. With promise of salvation and compassion have pity and behave gracefully toward us, and have mercy and save us. For our eyes look to You, because You are a gracious and merciful God and Sovereign.

**וְהַשִּׂיאוּנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ. לְחַיִּים וּלְשָׁלוֹם לְשִׁמְחָה
וּלְשָׁשׂוֹן. כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
(לְשַׁבַּת: רָצָה בְּמִנוּחֵתֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (לְשַׁבַּת בְּאַהֲבָה וּבְרָצוֹן) בְּשִׁמְחָה וּבְשָׁשׂוֹן
(שַׁבַּת ו) מוֹעֲדֵי קִדְּשֶׁךָ. וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ: בְּרוּךְ
אַתָּה יְהוָה. מְקִדֵּשׁ (הַשַּׁבַּת ו) יִשְׂרָאֵל וְהַזְמָנִים:**

And bestow upon us, O Eternal our God, the blessing of your Festivals; for life and for peace, for joy and gladness as You have desired to and promised to bless us. Our God and God of our ancestors (On Sabbath: be satisfied with our rest), sanctify us through Your commandments, and grant us our portion of Your Torah. Satisfy us with Your goodness, and gladden us with Your salvation, and purify our heart to serve You in truth. And grant as our heritage, O Eternal our God, (on Sabbath: in love and favor) with gladness and joy (on Sabbath: Sabbath and) Your holy Festivals, and may Israel, the sanctifiers of Your name rejoice in You. Blessed are You, O Eternal, Who sanctifies (on Sabbath: the Sabbath and) Israel and the Festivals.

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עמידה/Amidah

Avot (Ancestors)	אבות
G'vurot (Strengths)	גבורות
K'dushat Hashem (Holiness of the Name)	קדושת השם
Holiness of the Day	קדושת היום
Acceptance of Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

**רַצֵּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשִׁב אֶת הָעֲבוֹדָה
לְדָבִיר בֵּיתְךָ. וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם. בְּאַהֲבָה תִקְבַּל בְּרָצוֹן. וְתִהְיֶה
לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה. הַמַּחְזִיר
שְׂכִינְתּוֹ לְצִיּוֹן:**

Favor, O Eternal our God, Your people, Israel and their prayer; and restore the Worship service to Your most holy shrine. Accept with favor Israel's devotions and their prayer. And may the worship of Your people always be favorable to You. Blessed are You O Eternal, Who returns the Divine Presence to Zion.

**וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים:
בְּרוּךְ אַתָּה יְהוָה. הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן:**

May our eyes witness Your return to Zion in mercy. Blessed are You, Eternal, Who returns the Divine Presence to Zion.

*One bows on "Modim" or "We give thanks" and rises on God's name:

***מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ. מִגֵּן יְשַׁעֲנוּ אַתָּה הוּא לְדוֹר וָדוֹר: נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נִסֶּיךָ שְׂבָכָל-יוֹם
עִמָּנוּ. וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת. עָרַב וּבָקֵר וְצַהֲרָיִם:
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ. מֵעוֹלָם קוִינֵנוּ לָךְ:**

We give thanks to You, for You are the Eternal our God and God of our ancestors for ever and ever. You are the Rock of our lives, the Shield of our salvation from generation to generation. We will give thanks to You and recount Your praise for our lives which are entrusted to Your hand; and for our souls, which are placed in Your charge, and upon Your miracles which are with us every day, and Your wonders and Your acts of goodness which are with us at all times, evening and morning and afternoon. You are the Good – Your compassion never ends. You are Compassion – Your love never ceases. We have always placed our hope in You.

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עמידה/Amidah

Avot	אבות
G'vurot	גבורות
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Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָמִיד לְעוֹלָם וָעֶד:

For all these things may Your name be blessed and exalted our Ruler continually for all time.

*One bows on "Baruch" and rises upon God's name:

**וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת. הָאֵל יִשְׁוַעְתָּנוּ וְעִזָּרְתָּנוּ
סֵלָה. *בָּרוּךְ אַתָּה יְיָהוָה. הַטוֹב שְׁמֶךָ וְלֶךְ נָאֶה לְהוֹדוֹת:**

Let all that lives thank You, forever, and praise Your name in truth, God our Savior and Help.

Blessed are You, Eternal, Whose name is Good and to Whom it is fitting to give thanks.

**שָׁמַיִם שְׁלוֹם טוֹבָה וּבְרָכָה. חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.
בְּרַכְנוּ אֲבוֹנֵנוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ. כִּי בְאוֹר פְּנִיךָ נִתַּת לָנוּ יְיָהוָה אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד. וַיְצַדֶּקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יְיָהוָה. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.**

Grant peace, goodness and blessing, grace and love and compassion to us and all Israel, Your people. Bless us our Parent, one and all in the light of Your presence; for in the light of your presence did You give us, O Eternal our God, the Torah of life and loving compassion, and justice and blessing and mercy and life and peace. May it be proper in Your eyes to bless Your people Israel at all times and every hour with Your peace.

Blessed are You, Eternal, Who blesses God's people Israel with peace.

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Avot	אבות
G'vurot	גבורות
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אֱלֹהֵי. נִצַּר לְשׁוֹנִי מִרַע וּשְׁפָתִי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִדָּם. וְנַפְשִׁי כְּעֶפֶר לִכְל
תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרָתְךָ. וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרָה
הִפֹּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן שְׁמֶךָ. עֲשֵׂה לִמְעַן יְמִינְךָ. עֲשֵׂה לִמְעַן
קִדְשֶׁתְךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:

My God, guard my tongue from evil and my lips from speaking deceit. To those who curse me, let my soul be silent; may my soul be to all like the dust. Open my heart to Your Torah and let my soul pursue Your Mitzvot. And for all who plan evil against me, swiftly thwart their counsel and frustrate their plans¹⁰⁰. 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 Your beloved ones may be delivered, save with Your right hand and answer me¹⁰¹.

יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ. יְהִי צוּרִי וְגֹאֲלִי:

May the words of my mouth and the meditations of my heart be acceptable unto You, O Eternal, my Rock and my Redeemer¹⁰².

The worshipper takes three steps back and bows left on "Oseh, right on "Hu" and center on "Aleinu":

♪ עֲשֵׂה שָׁלוֹם בְּמִרְוֵמָיו. הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

♪ *Oseh shalom bimromav Hu ya-aseh shalom aleinu v'al kol Yisrael. V'imru Amein.*

May the One who makes peace in God's highest heavens make peace for us and for all Israel; and let us say: Amen.

When all have concluded the Amidah we customarily sing "Oseh Shalom."

¹⁰⁰ Talmud *B'rachot* 17a

¹⁰¹ Psalm 60:7.

¹⁰² Psalm 19: 15.

שחרית ליום טוב/ Yom Tov Morning Service
סדר נזכרת נשמות/ Yizkor Memorial Service

Prayers and Psalms Yizkor God Full of Compassion	תפילות ותהלים יזכור אל מלא רחמים
--	--

On the final days of Pesach, Shavuot and Succot we customarily say Yizkor in honor and in memory of our departed loved ones:

Psalm 23

The Eternal is my shepherd, I shall not want.
God makes me lie down in green pastures.

God leads me beside the still waters.
God restores my soul.

God leads me in right paths for the sake of the divine name.
Even when I walk in the valley of the shadow of death, I will fear no evil.

For You are with me; Your rod and Your staff comfort me.
You have set a table before me in the presence of my enemies.

You have anointed my head with oil, my cup overflows.
Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Eternal forever!

Psalm 121

I lift up my eyes to the mountains; what is the source of my help?
My help will come from the Eternal, maker of heaven and earth.

God will not allow your foot to slip; your Guardian will not slumber.
Behold, the Guardian of Israel neither slumbers nor sleeps.

The Eternal is your Keeper, the Eternal is your shade at your right hand.
The sun will not harm you by day, nor the moon by night.

The Eternal will guard you from all evil, God will protect your being.
The Eternal will guard you going and coming, from this time forth and forever.

שחרית ליום טוב/ Yom Tov Morning Service
סדר נזכרת נשמות/ Yizkor Memorial Service

Prayers and Psalms Yizkor God Full of Compassion	תפילות ותהלים יזכור אל מלא רחמים
--	--

O God, this hour revives in us memories of loved ones who are no more. What happiness we shared when they walked among us! What joy, when, loving and loved, we lived our lives together!

Their memory is a blessing for ever.

Months or years may have passed, yet we feel near to them. Our hearts yearn for them. Though the bitter grief has softened, a duller pain abides, for the place where once they stood is empty now forever. The links of life are broken, but the links of love and longing cannot break.

Their souls are bound up in our forever.

We see them now with the eye of memory, their faults forgiven, their virtues grown larger. So does goodness live, and weakness fade from sight. We remember them with gratitude and bless their names.

Their memory is a blessing for ever.

And we remember as well the women and men who but yesterday were part of our congregation and community. To all who cared for us and labored for the well-being of our people and of humanity, we pay tribute. May we prove worthy of carrying on the tradition of our people and our faith, for now the task is ours.

Their souls are bound up with ours forever.

We think, too, of the whole household of Israel and its martyrs. The tragedy of our own age is still a fresh wound within us. And we recall how often in ages past our people walked through the flames of the furnace. Merciful God, let the memory never fade of the faithful and upright who have given their lives to hallow Your name. Even in death they continue to speak to us of faith and courage.

We will remember, and never forget them.

שחרית ליום טוב/Yom Tov Morning Service
סדר נזכרת נשמות/Yizkor Memorial Service

Prayers and Psalms Yizkor God Full of Compassion	תפילות ותהלים יזכור אל מלא רחמים
--	--

In gratitude for all the blessings our loved ones, friends, teachers, and the martyrs of our people have brought to us, to our people, and to humanity, we dedicate ourselves anew to the sacred faith for which they lived and died, and to the tasks they have bequeathed to us. Let them be remembered for blessing. O God, together with the righteous of all peoples, and let us say: *Amein*.

Silent Remembrance

For our loved ones

יזכור אלהים נשמות יקירי שהלכו לעולמם בעבור אָנָּא תהינָּה
נפשותם צרורות בצרור החיים ותהי מנוחתם כבוד. שבע שמחות את-
פניך, נעימות בימינך נצח. אמן.

May God remember forever my loved ones who have gone to
their eternal rest. May they be at one with the One who is life eternal
May the beauty of their lives shine for evermore, and may my life
always bring honor to their memory. Amein.

For the martyrs of our people

יזכור אלהים נשמת כל-אחינו בני ישראל שמסרו את-נפשותיהם על קדוש
השם. אָנָּא תהינָּה נפשותם צרורות בצרור החיים ותהי מנוחתם כבוד.
שבע שמחות את-פניך, נעימות בימינך נצח. אמן.

May God remember forever our sisters and brothers of the House of
Israel who gave their lives for the Sanctification of the Divine Name.
May they be at one with the One who is life eternal. May the beauty of
their lives shine for evermore, and may my life always bring honor to
their memory. Amein.

שחרית ליום טוב/Yom Tov Morning Service
סדר נזכרת נשמות/Yizkor Memorial Service

Prayers and Psalms Yizkor God Full of Compassion	תפילות ותהלים יזכור אל מלא רחמים
--	--

In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening of buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

When we have joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.

The congregation rises:

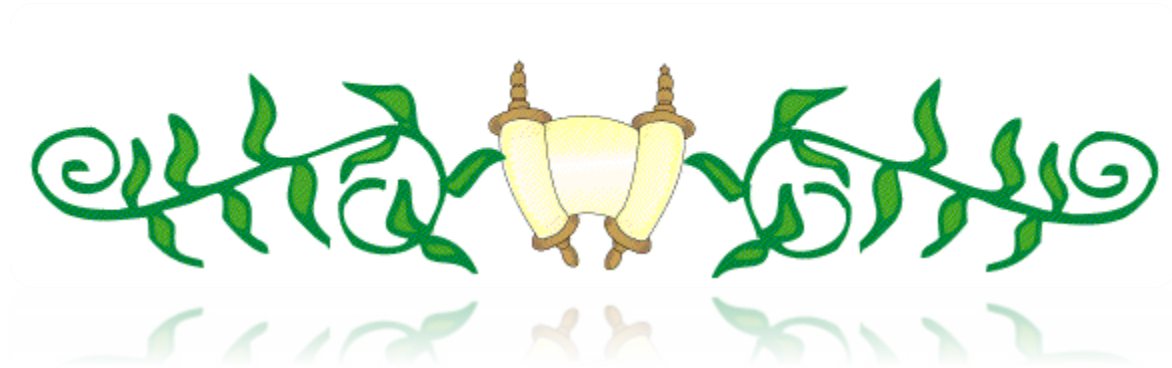
God Full of Compassion

אל מלא רחמים שוכן במרומים, המצא מנוחה נכונה על
פנפי השכינה עם קדושים וטהורים פזהר הרקיע מזהירים
לנשמות יקירינו שהלכו לעולמם. בגן עדן תהיו מנוחתם,
לכן בעל הרחמים יסתירהם בסתר פנפיו לעולמים ויצרר
בצור החיים את נשמתם יהוה הוא נחלתם וינוחו בשלום
על משפכם ונאמר אמן:

שחרית ליום טוב/ Yom Tov Morning Service
סדר נזכרת נשמות/ Yizkor Memorial Service

Prayers and Psalms	תפילות ותהלים
Yizkor	יזכור
God Full of Compassion	אל מלא רחמים

God full of compassion, Eternal spirit of the universe, grant perfect rest under the wings of Your Presence to our loved ones who have entered eternity. Master of Mercy, let them find refuge for ever in the shadow of Your wings, and let their souls be bound up in the bond of eternal life. The Eternal God is their inheritance. And may they rest in peace! And let us say: Amein.



ערבית ליום טוב/Evening Service for Festivals
מבוא תפילה/Introductory Prayers

Opening Song Candles Chatzi Kaddish	שיר נרות חצי קדיש
--	--------------------------------



(א)

♪ Hinei ma tov
 u'ma nayim,
 shevet achim gam yachad!

♪ הִנֵּה מַה-טוֹב
 וְמַה-נְּעִים
 שֵׁבֶת אַחִים גַּם-יַחַד!

Behold how good and how pleasant it is when brothers and sisters can sit down together (and worship) in peace!¹⁰³

(ב)

♪ Al shloshe d'varim
 ha-olam omeid:
 al haTorah, v'al ha-avoda,
 v'al g'milut Chasadim

♪ עַל שְׁלֹשָׁה דְּבָרִים
 הָעוֹלָם עוֹמֵד:
 עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
 וְעַל גְּמִילוּת חֲסָדִים.

Upon three things does the world stand:

upon the Torah, and upon Worship, and upon Acts of Loving Kindness.¹⁰⁴

¹⁰³ Psalm 133:1.

Pirkei Avot 1:2.¹⁰⁴

Evening Service for Festivals/ערבית ליום טוב
Introductory Prayers/מבוא תפילה

Opening Song Candles Chatzi Kaddish	שיר נרות חצי קדיש
--	-------------------------

A congregational member customarily comes forward to bless the Yom Tov lights and share the following reading:

It has been said:
"You shall keep
the flame burning
upon the Altar
continually;
it shall not go out."¹⁰⁵

In this spirit
would we
keep alive within us
the flame of faith.

And in this spirit
we kindle and bless
the Yom Tov lights.

¹⁰⁵ Leviticus 6:6

**Evening Service for Festivals/ערבית ליום טוב/
Introductory Prayers/מבוא תפילה**

Opening Song Candles Chatzi Kaddish	שיר נרות חצי קדיש
---	-------------------------

*Baruch Atah Adonai,
Eloheinu Melech Ha'olam
asher ki-d'shanu b'mitzvotav
v'tzivanu l'hadlik neir shel
(Shabbat v'shel) Yom Tov .*

**בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל
(שַׁבָּת וְשֶׁל) יוֹם טוֹב.**

Blessed are You, O Eternal, our God who makes our lives holy through Divine Mitzvot and has commanded us to kindle the lamp of (Shabbat and of) Yom Tov.

May the Eternal bless us with joy. *Amein*

May the Eternal bless us with peace. *Amein*

May the Eternal bless us with holiness. *Amein*

If Shabbat coincides with Yom Tov we share the following psalm:

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

**טוֹב לַיהוָה לִיהְיוֹת. וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בְּבוֹקֶר חֶסֶדְךָ. וְאֶמְנֶתְךָ בַּלַּיְלוֹת:
עָלֵי עֶשׂוֹר וְעָלֵי נֶבֶל. עָלֵי הַגִּיטוֹן בְּכִנּוֹר:**

A song for the Sabbath Day:¹⁰⁶

**It is good to give thanks to the Eternal, To sing hymns to Your name, O Most High!
To tell of your love in the morning, To sing at night of Your faithfulness;
To pluck the strings, to sound the lute, To make the harp vibrate.**

¹⁰⁶ Psalm 92.

ערבית ליום טוב/Evening Service for Festivals
מבוא תפילה/Introductory Prayers

Opening Song Candles Chatzi Kaddish	שיר נרות חצי קדיש
---	-------------------------

כִּי שִׂמְחַתְנִי יְהוָה בְּפַעֲלֶךָ. בְּמַעֲשֵׂי יָדֶיךָ אֲרִנּוּ:
מִה גָדְלוֹ מַעֲשֵׂיךָ יְהוָה. מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:

*Your deeds, O Eternal, fill me with gladness, Your work moves me to song.
How great are Your works, O Eternal. How profound Your design!*

אִישׁ בְּעַר לֹא יֵדַע. וְכָסִיל לֹא יָבִין אֶת זֹאת:
בְּפֶרֶחַ רָשָׁעִים כָּמוֹ עֵשֶׂב. וְנִצְצוּ כָּל פְּעָלֵי אֱוֹן.
לְהַשְׁמָדָם עַד־עַד: וְאַתָּה מָרוֹם לְעוֹלָם יְהוָה:

The fool will never learn, and the dullard will never grasp this:
The wicked may flourish like grass, All who do evil may blossom,
Yet they are doomed to destruction, While You, O Eternal, are exalted for all time.

כִּי הִנֵּה אֵיבֶיךָ יְהוָה. כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ.
יִתְפָּרְדּוּ כָּל פְּעָלֵי אֱוֹן:
וְתֵרֶם כְּרָאִים קֶרְנִי. בִּלְתִּי בְשֶׁמֶן רַעֲנֹן:
וְתִבֹּט עֵינִי בְּשׁוּרִי. בְּקָמִים עָלֵי מְרָעִים תִּשְׁמַעְנָה אֲזִנִּי:

See how Your enemies, O Eternal, See how Your enemies shall perish,
How all who do evil shall be scattered.
You lift up my head in pride, I am bathed in freshening oil.
I shall see the defeat of my foes; My ears shall hear of their fall.

צְדִיק כְּתֹמֶר יִפְרֹחַ. כְּאַרְז בְּלִבְנוֹן יִשְׁגֶּה:
שְׁתּוּלִים בְּבֵית יְהוָה. בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבֹן בְּשִׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי יֵשֶׁר יְהוָה. צוּרֵי וְלֹא עוֹלְתָה בּוֹ:

*The righteous shall flourish like palms, Grow tall like cedars in Lebanon.
Rooted in the house of the Eternal, They shall be ever fresh and green,
Proclaiming that the Eternal is just, My Rock, in Whom there is no wrong.*

ערבית ליום טוב/Evening Service for Festivals
מבוא תפילה/Introductory Prayers

Opening Song	שיר
Candles	נרות
Chatzi Kaddish	חצי קדיש

*The Congregation Rises (Congregational responses in large print.):

**יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן) בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ. בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל
בְּעֶגְלָא וּבְזֵמַן קָרִיב. וְאָמְרוּ: אָמֵן:**

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא עָלְמָא!

**יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל בְּרַכָּתָא
וּשְׁיִרְתָּא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרוּן בְּעֶלְמָא. וְאָמְרוּ: אָמֵן:**

May God's great name be magnified and sanctified (Amen) in the world willingly created. May God establish God's kingdom in your lifetime, in your days and in the days of the entire House of Israel, speedily and soon, and say: **Amen**.

May God's great name be blessed for ever and ever!

Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, **Blessed be God**, beyond any blessing, song, praise and consolation uttered in the world; and let us say: **Amen**.

Hebrew responses: *Amein. Amein. Y'hei sh'mei raba m'varach l'alam ul-almay almaya.*
B'rich Hu. Amein.

There are five versions of the Kaddish. While in some cases worshippers will say the "Mourner's Kaddish" (literally, "the Orphan's Kaddish, קדיש יתום) in honor of their deceased loved ones, in this instance the *chazzan* leads the version of the prayer known as the "Half Kaddish" or "Reader's Kaddish." This Kaddish is again a doxology, an unadulterated praise of God that in its present position in the service functions as a sort of comma between two sections of the service. That is, this Kaddish calls attention to the fact the introductory prayers have been completed and now the congregation will begin the Evening Service proper with the next section known as the "Shema and its Blessings."

Evening Service for Festivals/ערבית לשבת
Shema and its Blessings/שמע וברכותיה

Barchu	ברכו
Creation	מעריב ערבים
Revelation	אהבת עולם
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה
The Shadow of Your Wings	השכיבנו
Va-y'daber	וידבר



The Leader begins (bending the knee on “Bless” and rising upon utterance of God’s name):

בְּרַכּוּ אֶת יְהוָה הַמְבָרָךְ!

Barchu et Adonai Ham'vorach!

Bless the Eternal, to Whom our praise is due!

The Congregation responds (bending the knee on “Blessed” and rising upon utterance of God’s name):

בָּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד!

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

Blessed is the Eternal, to Whom our praise is due, now and forever!

The *Barchu*, often referred to as the “call to worship” stems from an ancient formula perhaps based upon Nehemiah 9:5 that depicts the Levites calling the congregation to communal prayer during the early days following the return from Babylonian exile, “Bless the Eternal.” In addition, Mishnah B’rachot 5:1 states, “The pious men of old used to wait an hour before prayer in order that they might concentrate their thoughts upon their Parent in Heaven.” This “waiting” however, was not passive. The pious would gather before the beginning of communal prayers to prepare by reciting psalms. The prayer leader’s announcement to “Bless” signaled the formal commencement of the community’s worship service. According to custom, worshippers bend the knees and bow when they utter the words, “Bless” or “Blessed,” and return to stand erect upon vocalizing God’s name. The Hebrew word, Barchu (בְּרַכּוּ) or Bless comes from the word for knee (בֶּרֶךְ), hence the gesture of bending the knee to bless.

ערבית לשבת/Evening Service for Festivals
שמע וברכותיה/Shema and its Blessings

Barchu	ברכו
Creation	מעריב ערבים
Revelation	אהבת עולם
Shema-V'ahavta	שמע-ואהבת
Redemption	גאולה
The Shadow of Your Wings	השכיבנו
Va-y'dabeir	וידבר

Creation

ברוך אתה יהוה. אלהינו מלך העולם. אשר בדברו מעריב ערבים. בַּחֲכָמָה
 פִּתְחָה שְׁעָרִים. וּבִתְבוּנָה מְשַׁנָּה עֲתִים וּמַחֲלִיף אֶת הַיָּמִינִים. וּמַסְדֵּר אֶת
 הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ, כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי
 חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה. וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה.
 יְהוֹה צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד וּמְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד:

*Eternal God, Your majesty is proclaimed by the marvels of
 earth and sky. Sun, moon, and stars testify to Your power and
 wisdom.*

*Day follows day in endless succession, and the years vanish,
 but Your sovereignty endures.*

*Though all things pass, let not Your glory depart from us. Help
 us to become co-workers with You, and endow our fleeting
 days with abiding worth.*

**Baruch Ata Adonai,
 ha-ma'ariv aravim!**

**ברוך אתה יהוה,
 המעריב ערבים!**

Blessed are you, O Eternal, Who brings on the evening!

The rubric known as the "Shema and its Blessings" begins with *Barchu* and then proceeds to declare four blessings relating to four aspects of our faith: the above blessing concerning Creation, a blessing thanking the Eternal for Revelation, and then blessings about Redemption and Divine Providence. The *Shema* and *V'ahavta*, the Biblical high point of the Evening Service, appear in the midst of these blessings, after those for Creation and Revelation and prior to those concerning Redemption and Providence.

ערבית לשבת/Evening Service for Festivals
שמע וברכותיה/Shema and its Blessings

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Revelation

♪Ahavat olam Beit Yisra-el am-cha
ahavta.

*Torah u'mitzvot, Chukim u'mishpatim
otanu lamad'ta.*

*Al kein Adonai Eloheinu b'shochbeinu
uv'kumeinu nasiach b'chukecha.*

*V'nismach b'divrei Tora-techa
uv'mitzvo-techa l'olam va-ed.*

*Ki heim cha-yeinu v'orech ya-meinu
u'vahem ne-h-geh yomam va'leilah.*

*V'ahavat-cha al tasir mi-menu
l'olamim.*

*Baruch Atah Adonai
ohev amo Yisrael.*

♪ אַהֲבַת עוֹלָם, בֵּית יִשְׂרָאֵל

עֲמַד, אֶהְבֶּתָּ. תּוֹרָה וּמִצְוֹת
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.
עַל כֵּן, יְהוָה אֱלֹהֵינוּ, בְּשִׁכְבֵּנוּ
וּבְקוּמֵנוּ נָשִׁיחַ בְּחֻקֶּיךָ.

וְנִשְׁמַח בְּדִבְרֵי תוֹרַתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד: כִּי הֵם חַיֵּינוּ וְאַרְךְ
יָמֵינוּ וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה:
וְאַהֲבַתְךָ אֶל תִּסֵּר מִמֶּנּוּ
לְעוֹלָמִים.

בְּרוּךְ אַתָּה יְהוָה.
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

With eternal love have You loved Your people, the House of Israel. Torah and Commandments, statutes and judgements have You taught us. Therefore O Eternal our God, when we lay down and when we rise up we will discuss your statutes; and rejoice in the words of Your Torah and your Commandments forever. For they are our lives and the length of our days, and we will meditate upon them day and night. May You never remove Your love from us forever and ever.

Blessed are You O Eternal, Who loves God's people, Israel.

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שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

♪ *Shema Yisrael Adonai Eloheinu, Adonai Echad!*

*Hear O Israel, the Eternal is our God, the Eternal is One!*¹⁰⁷

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

♪ *Baruch sheim k'vod malchuto l'olam va-ed.*

Blessed be the glorious name of the One Whose kingdom is for ever and ever.

Jewish tradition calls upon the worshipper to concentrate upon the words “*Shema Yisrael*” with undivided attention as the Hebrew word *shema* not only means to hear, but to understand, internalize and hearken to. Hence, many have adopted the custom of covering their eyes to aid such concentration. In addition, the Rabbis see “*Shema Yisrael*” as the ultimate statement of the acceptance of the Yoke of Heaven. That is, they regard the recitation of the *Shema* as a declaration of the unique authority of the Eternal God in our lives and our loyalty to the covenant between God and the Jewish people; which of course implies our commitment the moral behavior the Covenant demands. In Reform practice the *Shema* has come to be known as the “watchword of our faith.” As Reform Judaism has consistently valued acts of faith, Reform practice has it that the congregation stands while uttering these words. Some regard the *Shema* as the “pledge of allegiance” of the Jewish people.

We customarily recite the words “*Baruch Sheim Kavod*” in an undertone to indicate they are not part of the Biblical text. Rather, these words constitute the liturgical formula worshippers in the Jerusalem Temple would utter as they prostrated themselves upon hearing the Tetragrammaton, the four-letter name of God. In memory of this liturgical moment we still utter these words today.

¹⁰⁷ Deuteronomy 6: 4.

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*The congregation is seated:

V'ahavta eit Adonai Elohecha,
 b'col l'vav'cha uv'chol naf'sh'cha uv'chol
 m'odecha. V'hayu ha'd'varim ha'eileh
 asher Anochi m'tzav'cha hayom al
 l'vavecha. V'shinantam l'vanecha
 v'debarta bam, b'shivt'cha b'veitecha
 uv'lech-t'cha vaderch, uv'shoshbcha
 uv'kumecha. Ukshartam l'ot al yadecha,
 v'hayu l'totafot bein einecha. Uchtavtam
 al m'zuzot beitecha u'visharecha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-
 לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל מַאֲדְךָ:
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי
 מְצַוְּךָ הַיּוֹם עַל לִבְּךָ: וּשְׁנַנְתָּם
 לְבְנֶיךָ, וְדִבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ
 לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
 מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

You shall love the Eternal your God with all your heart and with all your soul and with all your might. These words which I command you today shall be upon your heart. Teach them diligently to your children; speak of them when sitting in your home and in your traveling on the way, and when you lie down and when you rise up. And you shall bind them as a sign upon your hand and they shall be emblems between your eyes; and write them upon the doorposts of your house and upon your gates¹⁰⁸.

L'ma'an tiz-k'ru va-asitem et kol
 mitzvotai. Vi-h'yitem k'doshim lei-lo-
 hei-chem. Ani Adonai Eloheichem
 asher ho-tzeiti et-chem me-eret
 Mitzrayim li-h'yot lachem lei-lo-him.
 Ani Adonai Eloheichem.

לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת-כָּל-
 מִצְוֹתַי. וְהֵייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם,
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
 לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְהוָה
 אֱלֹהֵיכֶם: אָמֵן...

In order that you remember My Mitzvot and do them; so shall you consecrate yourselves to your God. I, the Eternal, am your God who took you out of Egypt to be your God; I the Eternal am your God.¹⁰⁹ True...

¹⁰⁸ Deuteronomy 6: 5-9.

¹⁰⁹ Numbers 15:40-41.

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Redemption

אַמֶּת וְאַמוּנָה כָּל זֹאת וְקִים עָלֵינוּ. כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ. וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ : הַפּוֹדֵנוּ מִיַּד מַלְכִּים. מִלִּכְנֵי הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ. וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אוֹיְבֵי נַפְשֵׁנוּ : הָעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר. וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים. וְלֹא נָתַן לָמוּט רִגְלֵנוּ : הַמְדַּרְיֵכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ. וַיָּרֶם קִרְנֵנוּ עַל כָּל שׂוֹנְאֵינוּ : הָעוֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפָּרֶעָה. אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. הַמַּכָּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם. וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם : וְרָאוּ בְנֵי גְבוּרָתוֹ. שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ, וּמִלְכוּתוֹ, בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם : מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָדָּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאַמְרוּ כֻלָּם :

Eternal truth it is that You alone are God, and there is none else.

May the righteous of all nations rejoice in Your love and exult in Your justice.

Let them beat their swords into plowshares;

*Let them beat their spears into pruning hooks.*¹¹⁰

Let nation not lift up sword against nation; let them study war no more.¹¹¹

*You shall not hate another in your heart;*¹¹² *you shall love your neighbor as yourself.*¹¹³

Let the stranger in your midst be to you as the native;
for you were strangers in the land of Egypt.¹¹⁴

¹¹⁰ Isaiah 2:4; Micah 4:3.

¹¹¹ Isaiah 2:4; Micah 4:3.

¹¹² Leviticus 19:17.

¹¹³ Leviticus 19:18.

¹¹⁴ A paraphrase of Leviticus 19: 33-34. One of thirty-three times Scripture commands justice and compassion for the stranger. The Rabbis point to kindness towards the stranger being one of the Eternal's prime concerns; along with kindness toward the widow, orphan and the poor.

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*From the House of Bondage we went forth to freedom,
 So let all be free to sing with joy:*

♪ Mi cha-mocha ba-eilim Adonai?
Mi ka-mocha ne-dar ba-kodesh, norah
t'hilot o-seih fe-leh?

מי כמכה באלים יהוה.
מי כמכה נאדר בקדש.
נורא תהלות עשה פלא:

Malchut-cha ra-u va-necha bo-ke-a
yam lifnei Moshe. Zeh Eili anu v'amru:

מלכותך ראו בניך. בוקע ים
לפני משה. זה אלי ענו ואמרו:

Adonai yim-loch l'olam va-ed.

יהוה ימלך לעלם ועד:

V'ne-e-mar: Ki fada Adonai et Ya'akov
ug'a-lo miyad chazak mi-men-u.

ונאמר: כי פדה יהוה את יעקב.
וגאלו מיד חזק ממנו:

Baruch Atah Adonai ga'al Yisrael!

ברוך אתה יהוה. גאל ישראל:

Who is like You among the gods that are worshipped, O Eternal? Who is like You, majestic in holiness?
 Awesome in praises; doing wonders!¹¹⁵

Your children saw Your kingdom, the splitting of the sea before Moses. They exclaimed, "This is my
 God!"¹¹⁶ and continued: "The Eternal will rule forever and ever!"¹¹⁷

As it is said: "For the Eternal has redeemed Jacob, and has delivered him from the hand of one stronger
 than him."¹¹⁸

¹¹⁵ Exodus 15:11

¹¹⁶ Exodus 15: 2

¹¹⁷ Exodus 15:18

¹¹⁸ Jeremiah 31: 10

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**השְׁכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם. וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִפְת שְׁלוֹמָךְ.
וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהִגֵּן בְּעַדָּנוּ. וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן.**

Cause us, O Eternal our God, to lie down in peace and to awaken each morning to renewed life and strength. Spread over us the holy shelter of Your Peace.

Help us to order our lives by your counsel and lead us in the paths of righteousness. Be a shield about us, protecting us from hate and war, from pestilence and sorrow.

**וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבָצַל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה.
כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:
וּפְרוֹשׁ עָלֵינוּ סִפְת שְׁלוֹמָךְ: בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִפְת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם:**

Curb also within us the inclination to do evil and shelter us beneath the shadow of Your wings. Guard our going out and our coming in unto life and peace, from this time forth and forever.

Blessed are You O Eternal, Whose holy shelter of Peace is spread over us, over all God's people Israel, and over Jerusalem!

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי ה' אֶל בְּנֵי יִשְׂרָאֵל!

And Moshe declared the appointed Festivals of the Eternal to the Children of Israel!¹¹⁹

On the Festivals we replace the V'shamru of Shabbat (usually uttered at this point in the service) with Leviticus 23: 44 as a reminder of to the congregation that tonight we pray the special Yom Tov Amida.:

¹¹⁹ Leviticus 23: 44.

Evening Service for Festivals/טוב ליום ערבית

Amidah/עמידה

Avot (Ancestors)	אבות
G'vurot (Strengths)	גבורות
K'dushat Hashem (Holiness of the Name)	קדושת השם
Holiness of the Day	קדושת היום
Acceptance of Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

The congregation takes three steps back, then forward, stands at attention to pray in silent devotion:

אֲדַנִּי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

O God open up my lips that my mouth may declare Your glory!¹²⁰

בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם.
אֱלֹהֵי יִצְחָק. וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה. אֱלֹהֵי רִבְקָה. אֱלֹהֵי רָחֵל. וְאֱלֹהֵי
לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים. וְקוֹנֵה
הַכֹּל. וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמָּהוֹת. וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בָּרוּךְ אַתָּה יְהוָה, מִגֵּן אַבְרָהָם וְשָׂרָה:

Blessed are You, O Eternal our God and God of our Patriarchs and God of our Matriarchs: God of Abraham, God of Isaac and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah. The great, mighty and awesome God, God Most High! Who bestows loving kindness and creates all, and remembers the loving deeds of the Patriarchs and Matriarchs, and in love brings a redeemer to the children of their children for the sake of the Divine name.

Ruler, Helper, and Savior, and Shield. Blessed are You, Eternal, Shield of Abraham and Sarah.

Like the *Amidah* of Shabbat, the Festival Standing Prayer consists of seven blessings. The first three; Ancestors, Mighty Acts, and Holiness of the Name are common to all versions of the *Amidah*. So too, do the final three blessings, Acceptance, Thanksgiving, and Peace occur in all versions. The middle section, the Holiness of the Day is specific to the particular Festival we celebrate, Pesach, Shavuot or Succot.

¹²⁰ Psalm 51:17.

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G'vurot (Strengths)	גבורות
K'dushat Hashem (Holiness of the Name)	קדושת השם
Holiness of the Day	קדושת היום
Acceptance of Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

אתה גבור לעולם, אדני, מחיה הכל (מתים) אתה. רב להושיע:
 בקיץ: מוריד הטל. בחורף: משיב הרוח ומוריד הגשם:
מכלכל חיים בחסד. מחיה הכל (מתים) ברחמים רבים. סומך נופלים
ורופא חולים ומתיר אסורים. ומקים אמונתו לישיני עפר. מי כמוך בעל
גבורות ומי דומה לך. מלך ימית ומחיה ומצמיח ישועה:
(ונאמן אתה להחיות הכל (מתים):
ברוך אתה יהוה, מחיה הכל (המתים):

You are eternally mighty, my Lord. You give life to all (the dead) and have great power to save.

In summer: God causes dew to fall. In winter: God makes the wind blow and causes rain to fall.

God sustains the living with loving-kindness, and with great compassion gives life to all (the dead). God supports the fallen, heals the sick, sets captives free and keeps faith with those who sleep in the dust. Who is like among the mighty and who may be compared to You; Ruler who brings death and gives life and makes salvation grow. Faithful are You to give life to all (revive the dead).

Blessed are You, Eternal, Who gives life to all (revives the dead).

אתה קדוש ושםך קדוש. וקדושים בכל יום יהללוך סלה.
ברוך אתה יהוה האל הקדוש:

You are holy and Your name is holy; and the holy ones every day will praise You forever.
Blessed are You, O Eternal, the Holy God.

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אתה בחרתנו מכל העמים אהבת אותנו ורצית בנו. ורוממתנו מכל-
הלשונות. וקדשתנו במצותיך. וקרבתנו מלפני לעבודתך. ושמך הגדול
והקדוש עלינו קראת:
ותתן-לנו יהוה אלהינו באהבה (לשבת: שבתות למנוחה ו)מועדים לשמחה
חגים וזמנים לששון את יום (לשבת: השבת הזה. ואת יום)
לפסח: חג המצות הזה. זמן חרותנו: לשבועות: חג השבועות הזה. זמן מתן
תורתנו: לסוכות: חג הסוכות הזה. זמן שמחתנו: לשמי"ע וש"ת: שמיני חג
העצרת הזה. זמן שמחתנו: (לשבת: באהבה) מקרא קדש.
זכר ליציאת מצרים:

You have chosen us from all the peoples and loved us. You have taken delight in us and
exalted us from among the speakers of all tongues; and sanctified us through Your
commandments, and brought us close O Sovereign to Your service. And You have called us by
Your great and holy name.

And You have given us in love, O Eternal our God, (on Shabbat: Sabbaths for rest, and)
Festivals for joy, feasts and seasons for rejoicing, this day of (on Sabbath: Shabbat and this
day of)

(on Pesach: the Festival of Unleavened Bread, Season of our Freedom),

(on Succot: This feast of Tabernacles, Season of our Joy),

(on Sh'mimi Atzeret: This feast of Completion, Season of our Joy),

A sacred assembly (on Sabbath: with love) a remembrance of the Exodus from Egypt.

אלהינו ואלהי אבותינו. יעלה ויבוא ויגיע. ויראה וירצה וישמע.
ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו. וזכרון משיח בן דוד
עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל עמך בית ישראל.
לפניך. לפליטה לטובה. לחן ולחסד ולרחמים. לחיים ולשלום
ביום (לפסח: חג המצות הזה)
(לשבועות: חג השבועות הזה)
(לסוכות: חג הסוכות הזה)
(לשמיני עצרת ושמחת תורה: שמיני חג העצרת הזה)

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**זְכֵרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חֹסֵם וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי
אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:**

Our God and God of our ancestors, may the remembrance of us, of our ancestors, of the
Messiah scion of David Your servant, of Jerusalem Your holy city, and all Your people the
House of Israel ascend, and come, and arrive, and be seen, and be accepted, and be heard,
and be noted, and be recalled before You for deliverance and for good, for grace and love and
mercy, for life and peace. On this day of

Pesach: the Feast of Unleavened Bread

Shavuot: the Feast of Weeks

Succot: the Feast of Tabernacles

Sh'mini Atzeret and Simchat Torah: the Feast of the Eighth Day of Completion

remember us, O Eternal our God for good, and be mindful of us for blessing, and deliver us to
life. With promise of salvation and compassion have pity and behave gracefully toward us
and have mercy and save us. For our eyes look to You, because You are a gracious and
merciful God and Sovereign.

**וְהוֹשִׁיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בִּרְכַּת מוֹעֲדֶיךָ. לְחַיִּים וּלְשָׁלוֹם לְשִׁמְחָה
וּלְשָׁשׂוֹן. כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבִרְכָּנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
(לְשִׁבָּת: רָצָה בְּמִנוּחֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
שְׂבַעֲנוּ מִטוֹבֶךָ וּשְׂמַחְנוּ בִּישׁוּעָתֶךָ. וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (לְשִׁבָּת בְּאַהֲבָה וּבְרָצוֹן) בְּשִׁמְחָה וּבְשָׁשׂוֹן
(שִׁבָּת ו) מוֹעֲדֵי קִדְּשֶׁךָ. וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ: בְּרוּךְ
אַתָּה יְהוָה. מְקַדֵּשׁ (הַשִּׁבָּת ו) יִשְׂרָאֵל וְהַזְמַנִּים:**

And bestow upon us, O Eternal our God, the blessing of your Festivals; for life and for peace,
for joy and gladness as You have desired to and promised to bless us. Our God and God of our
ancestors (On Sabbath: be satisfied with our rest), sanctify us through Your commandments,

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and grant us our portion of Your Torah. Satisfy us with Your goodness, and gladden us with Your salvation, and purify our heart to serve You in truth. And grant as our heritage, O Eternal our God, (on Sabbath: in love and favor) with gladness and joy (on Sabbath: Sabbath and) Your holy Festivals, and may Israel, the sanctifiers of Your name rejoice in You. Blessed are You, O Eternal, Who sanctifies (on Sabbath: the Sabbath and) Israel and the Festivals.

**רָצָה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשִׁב אֶת הָעֲבוֹדָה
לְדָבִיר בֵּיתְךָ. וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם. בְּאַהֲבָה תִקְבַּל בְּרָצוֹן. וְתִהְיֶה
לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
וְתַחְזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה. הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן:**

Favor, O Eternal our God, Your people, Israel and their prayer; and restore the Worship service to Your most holy shrine. Accept with favor Israel's devotions and their prayer. And may the worship of Your people always be favorable to You. Blessed are You O Eternal, Who returns the Divine Presence to Zion.

*One bows on "Modim" or "We give thanks" and rises on God's name:

***מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ. מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר
וָדוֹר: נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נַסִּיךְ שְׁבָכָל-יוֹם עִמָּנוּ. וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת. עֶרֶב וּבֹקֶר וְצַהֲרָיִם:
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ.
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ.
מֵעוֹלָם קוִינֵנוּ לָךְ:**

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We give thanks to You, for You are the Eternal our God and God of our ancestors for ever and ever. You are the Rock of our lives, the Shield of our salvation from generation to generation. We will give thanks to You and recount Your praise for our lives which are entrusted to Your hand; and for our souls, which are placed in Your charge, and upon Your miracles which are with us every day, and Your wonders and Your acts of goodness which are with us at all times, evening and morning and afternoon.

You are the Good – Your compassion never ends.

You are Compassion – Your love never ceases.

We have always placed our hope in You.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְכָּנוּ תָמִיד לְעוֹלָם וָעֶד :

For all these things may Your name be blessed and exalted our Ruler continually for all time.

*One bows on "Baruch" and rises upon the mention of God's name:

**וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת. הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. *בָּרוּךְ אַתָּה יְיָ הוֹה. הַטּוֹב שְׁמֶךָ וְלֹךְ
נֶאֱמָה לְהוֹדוֹת:**

Let all that lives thank You, forever, and praise Your name in truth, God our Savior and Help.
Blessed are You, Eternal, Whose name is Good and to Whom it is fitting to give thanks.

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**שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תִּשָּׂים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל
עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:**

May You grant abundant Peace upon Israel forever, for You are the Master of all Peace.
May it be good in Your eyes to bless Your people Israel with Your Peace at all times and in every hour.

בָּרוּךְ אַתָּה יְהוָה. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Blessed are You, O Eternal, Who blesses the Godly people Israel with Peace!

**אֱלֹהֵי. נִצַּר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדֹם.
וְנַפְשֵׁי כְּעֹפֶר לְכָל תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרָתְךָ. וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכָל
הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן
שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיִנְךָ. עֲשֵׂה לְמַעַן תוֹרָתְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. לְמַעַן
יִחַלְצוֹן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יִהְיוּ לְרָצוֹן אֲמָרֵי כִּי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ. יְהוָה צוּרִי וְגֹאֲלִי:**

The worshipper takes three steps back; bows left on "Oseh," right on "Hu," and center on "Aleinu":

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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G'vurot (Strengths)	גבורות
K'dushat Hashem (Holiness of the Name)	קדושת השם
Holiness of the Day	קדושת היום
Acceptance of Worship	עבודה
Thanksgiving	הודאה
Peace	שלום

My God, guard my tongue from evil and my lips from speaking deceit. To those who curse me, let my soul be silent; may my soul be to all like the dust. Open my heart to Your Torah and let my soul pursue Your Mitzvot. And for all who plan evil against me, swiftly thwart their counsel and frustrate their plans¹²¹. Act for the sake of Your name. Act for the sake of Your right hand. Act for the sake of Your Torah. Act for the sake of Your holiness. That Your beloved ones may be delivered, save with Your right hand and answer me¹²². May the words of my mouth and the meditations of my heart be acceptable unto You, O Eternal, my Rock and my Redeemer¹²³. May the One who makes peace in God's highest heavens make peace for us and for all Israel; and let us say: Amen.

Once all have completed the Amida we customarily sing "*Oseh Shalom*," together:

♪ *Oseh shalom bimromav.*
Hu ya-aseh shalom aleinu
v'al kol Yisrael.
V'imru Amein.

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו.
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

The Amidah ends with a personal meditation composed in the fourth century by the school of Mar son of Ravina. This meditation highlights the importance of proper speech before our fellow human beings and thus forms a cogent counterpoint to the opening meditation which focuses upon proper speech before God. As the "guarding of our tongues," that is, avoiding *lashon hara* (לְשׁוֹן הָרָע) presents a great moral challenge we ask for Divine assistance in the accomplishment of this important Mitzvah.

¹²¹ Talmud *B'rachot* 17a

¹²² Psalm 60:7.

¹²³ Psalm 19: 15.

ערבית ליום טוב/Evening Service for Festivals
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn Kiddush Hamotzi	עלינו קדיש שיר קידוש המוציא
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The congregation rises.

*Aleinu l'shabeirach la-don
 hakol, lateit g'dulah l'yotzeir
 b'reishit, shelo asanu k'goyei ha-
 aratzot v'lo samanu k'mish'p'chot
 ha-adamah, shelo sam chelkeinu
 kahem v'goraleinu k'chol
 ha-monam.*

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל.
 לְתֵת גְּדֻלָּה לַיּוֹצֵר בְּרֵאשִׁית.
 שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרֶצוֹת.
 וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
 שֶׁלֹא שָׂם חֶלְקֵנוּ כֶּהֱם
 וְגוֹרְלָנוּ כְּכָל-הַמוֹנִים:

It is incumbent upon us to praise the Master of all, to ascribe greatness to the One who accomplishes Creation. For God did not make us as the nations of the lands, and did not place us according to the families of the earth, and did not place our portion as theirs, nor our lot according to their multitude:

*Worshippers bends their knees and bow:

*Va'anachnu ko-r'im
 umishtachavim umodim
 lifnei Melech malchei hamlachim
 HaKadosh Baruch Hu.*

וְאַנְחֵנוּ *כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
 הַקָּדוֹשׁ בָּרוּךְ הוּא:

We therefore bend our knees and bow in worship and give thanks before the Ruler of Rulers
 the Holy and Blessed One.

ערבית ליום טוב/Evening Service for Festivals
סיום תפילה/Concluding Prayers

<p>Aleinu Kaddish Closing Hymn Kiddush Hamotzi</p>	<p>עלינו קדיש שיר קידוש המוציא</p>
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♪ *She-hu noteh shamayim v'yoseid
 aretz. U'moshav y'karo ba-shamayim
 mi-ma'al ushchinat uzo b'govhei
 m'romim. Hu Eloheinu ein od, emet
 Malkeinu
 efes zulato, ka-katuv b'Torato:
 v'yadata hayom, va-hashevota el
 l'vavecha. Ki Adonai hu haElohim
 ba-shamayim mi-ma'al v'al ha'aretz
 mi-tachat ein od.*

לַשֵּׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד
 אֶרֶץ.
 וּמוֹשָׁב יִקְרוּ בַּשָּׁמַיִם מִמַּעַל.
 וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:
 הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת
 מַלְכֵנוּ. אָפֶס זולָתוֹ. כִּפְתּוּב
 בַּתּוֹרָתוֹ:
 וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ.
 כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
 מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת. אֵין
 עוֹד:

For God spreads forth the heavens and establishes the earth,¹²⁴ and God's essence dwells in the heavens above and strength resides in the highest heights. There is no other God; our Ruler is faithful and there is none to compare as is written in the Torah: Know then today and take it to your heart, the Eternal is God in the heavens above and the earth below, there is none other.¹²⁵

וְעַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בַּתְּפִאֲרָת עֲזֶךָ. לְהַעֲבִיר גְּלוּלִים
 מִן הָאֶרֶץ. וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן. לְתִקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. וְכָל בְּנֵי בָשָׂר
 יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל. כִּי
 לָךְ תִּכְרַע כָּל בָּרֶךְ. תִּשָּׁבַע כָּל לָשׁוֹן. לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
 לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלַעֲוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד. כִּפְתּוּב
 בַּתּוֹרָתֶךָ. יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

¹²⁴ Isaiah: 51:13.

¹²⁵ Deuteronomy 4:39.

ערבית ליום טוב/Evening Service for Festivals
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn Kiddush Hamotzi	עלינו קדיש שיר קידוש המוציא
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We therefore, hope in You, O Eternal our God, soon to behold the splendor of Your might. Then will false gods vanish from the earth and the idols will be utterly cut off; to heal the world through the sovereignty of the Almighty!
Then will all acclaim You as their God, and forsaking evil, turn to You alone. Let all who dwell on earth acknowledge that unto You every knee must bend, and every tongue swear loyalty.¹²⁶ Before You, O Eternal our God let them humble themselves. To Your glorious name let them give honor. Let all accept the yoke of Your dominion, that You may rule over them soon and forever. For the dominion is Yours and You will rule in glory, as it is written:
“The Eternal will reign forever and ever.”¹²⁷

♪ V'ne'emar: v'haya Adonai

l'melech al kol ha'aretz.

Ba-yom ha-hu

yi-h'yeh Adonai Echad

u'shmo Echad!

וְנֵאמַר: וְהָיָה יְהוָה
 לְמֶלֶךְ עַל כָּל הָאָרֶץ.
 בַּיּוֹם הַהוּא
 יְהָיָה יְהוָה אֶחָד
 וּשְׁמוֹ אֶחָד!

As it is said: “And it shall be that the Eternal will reign over all the earth; on that day the Eternal shall be One and God’s name shall be One.”¹²⁸

¹²⁶ Isaiah 45:23.

¹²⁷ Exodus 15: 18.

¹²⁸ Zechariah 14:9.

ערבית ליום טוב/Evening Service for Festivals
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn Kiddush Hamotzi	עלינו קדיש שיר קידוש המוציא
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Yitgadal v'yitkadash sh'mei rabbah.
(Amein) b'alma divra chi-rutei
v'yamlich malkchutei,
b'chayeichon uv-yomeichon
uv-chayei d'chol beit Yisrael,
ba-agala u'vizman kariv, v'imru:
Amein. Y'hei sh'mei rabbah m'varach
l'alam ul-almei almaya!
Yitbarach v'yishtabach, v'yit-pa'ar
v'yit-romam v'yit-nasei v'yit-hadar
v'yit-haleh v'yit-halal sh'mei
d'kudshah, b'rich Hu, l'eilah min kol
birchata v'shirata tush-b'chata
v'nechemata da-amiran b'alma,
*v'imru: **Amein. Y'hei sh'lama rabah***
min sh'maya v'chayim aleinu v'al kol
*Yisrael, v'imru: **Amein.***
Oseh shalom bim-romav Hu ya'aseh
shalom aleinu v'al kol Yisrael,
*v'imru: **Amein.***

יתגדל ויתקדש שמה רבא. (אמן)
 בעלמא די ברא כרעותיה וימליך
 מלכותיה. בחייכון וביומייכון
 ובחיי דכל בית ישראל בעגלא
 ובזמן קריב. ואמרו: **אמן:**
יהא שמה רבא מברך לעלם
ולעלמי עלמאי!
 יתברך וישתבח ויתפאר ויתרומם
 ויתנשא ויתהדר ויתעלה ויתהלל
 שמה דקדשא. בריך הוא. לעלא
 מן כל ברכתא ושירתא תשבחתא
 ונחמתא דאמירן בעלמא. ואמרו:
אמן: יהא שלמא רבא מן שמיא
 וחיים עלינו ועל כל ישראל.
ואמרו: אמן:
 עושה שלום במרומו הוא יעשה
 שלום עלינו ועל כל ישראל
ואמרו: אמן:

May God's great name be magnified and sanctified (**Amen**) in the world willingly created. May
 God establish God's dominion in your lifetime, in your days and in the days of the entire House
 of Israel, speedily and soon, and say: **Amen. May God's great name be blessed for ever and**
ever! Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the
 name of the Holy One, **Blessed be God**, beyond any blessing, song, praise and consolation
 uttered in the world; and let us say: **Amen.** May there be abundant peace from heaven and life
 for us and all Israel; and let us say: **Amen.** May the One Who makes peace in the celestial
 heights make peace for us and all Israel; and let us say: **Amen.**

May the Source of Peace send peace to all who mourn and comfort to all the bereaved amongst
us!

ערבית ליום טוב/Evening Service for Festivals
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn Kiddush Hamotzi	עלינו קדיש שיר קידוש המוציא
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♪ *Adon olam asher Malach.*

*B'terem kol y'tzir nivrah. L'eit
na'asah v'chef-tzo kol. Azai
Melech sh'mo nikrah.*

♪ אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ. בְּטֶרֶם
כָּל יִצִּיר נִבְרָא: לֵעֵת נַעֲשֶׂה
בְּחֶפְצוֹ כָּל. אֲזַי מֶלֶךְ שְׁמוֹ
נִקְרָא:

Master of the universe Who ruled before all Creation was formed. When by the Creator's will all things were made,
then God's name was declared Ruler.

*V'acharie kichlot hakol. L'vado
yimloch nora. V'Hu haya, v'Hu
hoveh, v'Hu yi-h'yeh b'tif-arah.*

וְאַחֲרֵי כִכְלוֹת הַכֹּל. לְבַדּוֹ יִמְלֹךְ
נוֹרָא: וְהוּא הָיָה וְהוּא הוֹה.
וְהוּא יִהְיֶה בְּתִפְאַרֶה:

And when all things shall cease to be, God alone will reign in awe. God was, and God is, and God shall be splendid
forever.

*V'Hu Echad v'ein Sheini.
L'shamshil Lo l'hach-birah. B'li
reishit, beli tachlit. V'Lo ha-oz
v'ha-misrah.*

וְהוּא אֶחָד וְאֵין שֵׁנִי. לְהַמְשִׁיל
לוֹ לְהַחְבִּירָה: בְּלִי רֵאשִׁית בְּלִי
תַּכְלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה:

The Eternal is One, beyond compare, unique; without beginning or end. Ultimate strength and authority are the
Eternal's.

*V'Hu Eile v'chai Go-ali. V'Tzur
chevli b'eit tzarah. V'Hu nisi
u'manos li. M'nat kosi b'yom
ekrah.*

וְהוּא אֵלִי וְחַי גּוֹאֲלִי. וְצוּר חֲבָלִי
בְּעֵת צָרָה: וְהוּא נֹסִי וּמָנוֹס לִי.
מִנַּת כּוֹסִי בְּיוֹם אֶקְרָא:

And the Eternal is my God; my redeemer lives. And the Eternal is the Rock on whom I rely in time of distress. And
the Eternal is my banner and my refuge, my overflowing cup when I call.

*B'yado afkid ruch. B'eit Ishan v'a-
i-rah. V'im ruch g'viyati. Adonai li
v'lo i-ra.*

בְּיָדוֹ אֶפְקִיד רוּחִי. בְּעֵת אִישָׁן,
וְאֶעֱיָרָה: וְעִם רוּחִי גִוִּיתִי. יְהוָה
לִי וְלֹא אִירָא:

Into the Eternal's hand I place my soul, awake and sleeping. Soul and body, the Eternal is with me I shall not fear.

ערבית ליום טוב/Evening Service for Festivals
סיום תפילה/Concluding Prayers

Aleinu Kaddish Closing Hymn Kiddush Hamotzi	עלינו קדיש שיר קידוש המוציא
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*Baruch Atah Adonai Eloheinu Melech
 Ha-olam, borei p'ri ha-gafen.*

**ברוך אתה יהוה אלהינו מלך
 העולם בורא פרי הגפן:**

*Baruch Atah Adonai Eloheinu Melech
 Ha-olam asher bachar banu mi-kol am
 v'rom'memanu mi-kol lashon,
 v'kid'shanu b'mitz-votav. Va'ti-ten lanu
 Adonai Eloheinu b'ahavah (on
 Sabbath: Shabbatot lim'nucha u') mo-
 adim l'simchah. Chagim uz'manim
 l'sason. Et yom (on Sabbath: Ha-
 Shabbat hazeh v'et yom)*

Pesach: *Chag HaMatzot hazeh, z'man
 cheiruteinu.*

Shavuot: *Chag HaShavuot hazeh,
 z'man matan Tora-teinu.*

Succot: *Chag Ha-Succot,
 z'man Simcha-teinu.*

Shmini Atzeret/Simchat Torah:
*Sh'mini Chag Ha-Atzeret hazeh,
 z'man simhca-teinu.*

*(on Sabbath: b'ahavah) mikra kodesh
 zei-cher li-tzi-at Mitz-ra-yim. Ki vanu
 va-char-ta, v'otanu kidashta mi-kol ha-
 amim. (on Sabbath: v'Shabbat) u'mo-
 adei kod-shechah (on Sabbath:
 b'ahavah uv-ratzon) b'simchah
 uv'sason hin-chal-tanu.*

*Baruch Atah Adonai, m'ka-deish
 (on Sabbath: Ha-Shabbat v')
 Yis-ra-eil v'haz-manim.*

**ברוך אתה יהוה אלהינו מלך
 העולם אשר בחר בנו מכל עם
 ורוממנו מכל לשון וקדשנו
 במצותיו. ותתן לנו יהוה
 אלהינו באהבה (לשבת: שבתות
 למנוחה ו) מועדים לשמחה.
 חגים וזמנים לששון. את יום
 (לשבת: השבת הזה ואת יום)
 לפסח: חג המצות הזה זמן חרותנו.
 לשבועות: חג השבועות הזה זמן מתן
 תורתנו.
 לסוכות: חג הסוכות הזה זמן
 שמחתנו.
 לשמ"ע ולש"ת: שמיני חג העצרת
 הזה זמן שמחתנו.
 (לשבת: באהבה) מקרא קדש זכר
 ליציאת מצרים. כי בנו בחרת
 ואותנו קדשת מכל
 העמים. (לשבת: שבת) ומועדי
 קדשך (לשבת: באהבה וברצון)
 בשמחה ובששון הנחלתנו:
 ברוך אתה יהוה.
 מקדש (לשבת: השבת ו) ישראל
 והזמנים:**

ערבית ליום טוב/Evening Service for Festivals
סיום תפילה/Concluding Prayers

Aleinu	עלינו
Kaddish	קדיש
Closing Hymn	שיר
Kiddush	קידוש
Hamotzi	המוציא

Baruch Atah Adonai

*Elo-hei-nu melech ha-olam, she-he-chi-
yanu v'ki'y'manu v'hi-gi-yanu
laz-man ha-zeh.*

**ברוך אתה יהוה אלהינו מלך
העולם שהחינו וקיימנו והגיענו
לזמן הזה:**

Blessed are You, O Eternal, our God, ruler of the universe for giving us life, and for sustaining us, and allowing us to reach this season!

**לסוכות: ברוך אתה יהוה אלהינו מלך העולם. אשר קדשנו במצותיו. וצונו
לישב בסוכה:**