Kabbalat Panim — Welcoming

Blessings for Shabbat

The candles are lit before the blessing is recited.

ברוך אתה, אדונاي
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik
ner shel Shabbat.

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

For Kabbalat Shabbat, turn to page 12 [130].

Shabbat Candle Blessing — The mitzvah of kindling Shabbat lights in the home is an early rabbinic practice (M. Shabbat 2:1ff.) The Shabbat candle blessing is first recorded in the ninth-century prayerbook, Seder Rav Amram. Lighting Shabbat candles as part of the synagogue service is an innovation of Reform Judaism.
Kabbalat Panim for Shabbat

BARUCH atah, Adonai
Eloheinu, Melech haolam,
borei p'ri hagafen.

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'razhah vanu,
v'Shabbat kodsho
b'ahavah uv'ratzon hinchilanu,
zikaron l'maaseih v'reishit.
Ki hu yom t'chilah l'mi'kra-ei kodesh,
zeicher litziat Mitzrayim.
Ki vanu vacharta, v'otanu kidashta,
miko haamim.
V'Shabbat kodsh'cha
b'ahavah uv'ratzon hinchaltanu.
Baruch atah, Adonai,
m'kadeish HaShabbat.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.

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

Praise to You, Adonai, who sanctifies Shabbat.

Baruch atah, Adonai, m'kadeish HaShabbat.
You may offer one of these before kindling the lights.

As these Shabbat candles give light to all who behold them, so may we, by our lives, give light to all who behold us.

As their brightness reminds us of the generations of Israel who have kindled light, so may we, in our own day, be among those who kindle light.

O source of light and truth, Creator of the eternal law of goodness, help us to find knowledge by which to live. Lead us to take the words we shall speak into our hearts and our lives.

Bless all who enter this sanctuary in need, all who bring the offerings of their hearts. May our worship lead us to acts of kindness, peace and love.

For Kabbalat Shabbat, turn to page 12 [130].

Help me perfect my ways of loving and caring.
Inspire me to make myself whole
so that I may honor Your name and
create a world of justice and peace.  

(Martin Buber)
WE ENTER THIS SANCTUARY to welcome Shabbat.
Within these walls we sit surrounded by numberless generations.
Our ancestors built the synagogue as a visible sign of God's Presence in their midst.
Throughout our long history and our endless wanderings, it has endured, a beacon of truth, love, and justice for all humanity.
Its presence guided our ancestors to lives of righteousness, holding up to them a vision of their truest selves.

Now we, in our turn, come into this sanctuary to affirm the sacredness of our lives.
May we enter this place in peace.
May holiness wrap around us as we cross its threshold.
Weariness, doubt, the flaws within our human hearts, the harshness of the week — let these drop away at the door.
In the brightness of Shabbat, let peace settle upon us as we lift our hearts in prayer.

MAY THE DOOR of this synagogue be wide enough to receive all who hunger for love, all who are lonely for friendship.

May it welcome all who have cares to unburden, thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block to young or straying feet.

May it be too high to admit complacency, selfishness and harshness.

May this synagogue be, for all who enter, the doorway to a richer and more meaningful life.
WHERE HAS THIS WEEK VANISHED?
Is it lost forever?
Will I ever recover anything from it?
The joy of life, the unexpected victory,
the realized hope, the task accomplished?
Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?
On this day let me keep for a while what must drift away.
On this day let me be free of the burdens that must return.
On this day, Shabbat, abide.

Help me to withdraw for a while
from the flight of time.
Contain the retreat of the hours and days from the
grasp of frantic life.

Let me learn to pause, if only for this day.
Let me find peace on this day.
Let me enter into a quiet world this day.
On this day, Shabbat, abide.
**HINEIH MAH TOV**

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

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

(Psalm 133:1)

**MAH YAFEH HAYOM**

Mah yafeh hayom, Shabbat shalom.

How lovely today is, Shabbat Shalom.

**Y'DID NEFESH**

Y'did nefesh, av harachaman,
m'shoch avd'cha el r'tzonecha.
Yarutz avd'cha k'mo ayal,
yishtachaveh el mul hadarecha.

Heart's delight, Source of mercy, draw Your servant into Your arms:
I leap like a deer to stand in awe before You.

**SHABBAT HAMALKAH**

Hacharnah meirosh ha-ilanot nistalkah,
bo-u v'neitzei likrat Shabbat hamalkah.
Hinei hi yoredet, hak'dosha hab'ruchah.
V'imah malechim,
tz'va shalom um'unuchah.
Bo-i bo-i hamalkah, bo-i bo-i hakalah.
Shalom aleichem, malachei hashalom.

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our queen.
Behold her descending, the holy, the blessed,
and with her the angels of peace and of rest.

Draw near, draw near, and here abide,
draw near, draw near, O Sabbath bride.
Peace also to you, you angels of peace.
Kabbalat Panim for Shabbat

DODI LI

Dodi li vaani lo haro-eh bashoshanim.
Mi zot olah min hamidbar,
M'kuteret mor ul'vonah . . .
Libavtini achoti chalah.
Uri tzafon uvo-i teiman . . .

My beloved is mine and I am my beloved's who browses among the lilies.
Who is this that comes up from the desert, in clouds of myrrh and frankincense?
You have captured my heart, my sister, my bride.
Awake, O north wind, come, O south wind!
(Song of Songs 2:16; 3:6; 4:9, 16)

KOL DODI

Kol dodi hinei zeh ba,
midaleig al heharim,
m'kapeitz al hag'vaot.

Hark! My beloved comes leaping over the mountains, bounding over the hills.
(Song of Songs 2:8)

KI ESHM'RAH SHABBAT

Ki eshm'rah Shabbat El yishm'reini.
Ot hi l'olmei ad beino uveini.

When I keep Shabbat, God watches over me.
It is a sign forever between God and me.

EILEH CHAMDAH LIBI

Eileh chamdah libi,
chusah na v'al na titalam.

God is my heart's desire. Appear! Do not hide.
In God's hand are the depths of the earth; 
the peaks of the mountains are God's. 
God's is the sea, God made it; 
and the land, which God's hands fashioned. 
Come, let us bow down and kneel, 
bend the knee before Adonai our maker, 
for Adonai is our God, 
and we are the people God tends, the flock in God's care. 
O, if you would but heed God's charge this day.

PSALM 96:1-6, 11-13

SHIRU l'Adonai shir chadash, 
shiru l'Adonai kol haaretz. 
Shiru l'Adonai bar'chu sh'mo, 
basru miyom l'yom y'shuato. 
Sapru vagoyim k'vodo, 
b'chol haamim niflotav. 
Ki gadol Adonai um'hula m'o'd, 
nora hu al kol elohim. 
Ki kol elohei haamim elilim 
v'Adonai shamayim asah. 
Hod v'hadar l'fanav, 
z'v'tiferet b'mikdasho.

Yism'chu hashamayim v'tageil haaretz 
yiram hayam um'lo-o. 
Yaaloz saddai v'chol asher bo 
az y'ran'nu kol aztei yaar. 
Lifnei Adonai ki va, 
ki va lishpot haaretz 
yishpot teiveil b'tzedek 
v'amim be-emunato.
L'CHAH DODI ikrat kalah,
p'nei Shabbath n'kab'lah.

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

Shamor v'zachor b'dibur echad,
heishmianu El ham'yuchad,
Adonai echad ush'mo echad,
l'shem ul'tiferet v'lit'hilah.

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

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

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

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

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

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

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

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. The first eight verses are arranged acrostically according to the author's name (שלמה הנביא).
Hitor're, hitor're, 
ki va oreich, kumi ori, 
uri uri shir dabeiri, 
k'vod Adonai alayich niglah.

Awake, awake, your light has come! Arise, shine, awake and sing: 
the Eternal's glory dawns upon you.

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

An end to shame and degradation; forget your sorrow; quiet your groans. 
The afflicted of my people find respite in you, the city renewed upon its 
ancient ruins.

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

The scavengers are scattered, your devourers have fled; 
as a bridegroom rejoices in his bride, your God takes joy in you.

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

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

Bo-i v'shalom ataret ba'lah, 
gam b'simchah uv'tzolahah, 
 toch emunei am s'gulah, 
bo-i chalah, bo-i chalah.

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

For those who choose: When the congregation reaches the last verse, beginning 
Bo-i v'shalom, Enter in peace, all rise and turn toward the entrance of 
the sanctuary, as if to greet the Presence of Shabbat.
A PSALM. A SONG for Shabbat.

It is good to praise Adonai; to sing hymns to Your name, O Most High, to proclaim Your steadfast love at daybreak, Your faithfulness each night, with a ten-stringed harp, with voice and lyre together.

You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork.

How great are Your works, Adonai, how very subtle Your designs!

A brute cannot know, a fool cannot understand this:

The righteous bloom like a date-palm; they thrive like a cedar in Lebanon;

planted in the house of Adonai, they flourish in the courts of our God.

In old age they still produce fruit; they are full of sap and freshness, attesting that Adonai is upright, my Rock, in whom there is no wrong.
PEACE BE TO YOU, O ministering angels, messengers of the Most High,
Majesty of majesties, Holy One of Blessing.

Enter in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Bless me with peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

Depart in peace, O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.

For Shabbat Evening I, turn to pages 26–27 [144–145].
For Shabbat Evening II, turn to page 145 [263].

Shalom Aleichem — A 17th-century Shabbat table-song (זמריה z’mirah), probably composed under the influence of Lurianic Kabbalah, alludes to Shabbat 119b, which states that two angels accompany each person home from the synagogue as Shabbat begins.
Sh'ma u'virchoteha — Sh'ma and Its Blessings

Bar'chu et Adonai ham'vorach!
Baruch Adonai ham'vorach
l'olam va-ed!

Praise Adonai to whom praise is due forever!
Praised be Adonai to whom praise is due,
now and forever!

The Sh'ma is one of the prayers one may recite in any language. (M. Sotah 7:1)

For those who choose: The prayer leader at the word ברכו Bar'chu (the call to worship) bends the knees and bows from the waist, and at ויזי Adonai stands straight. ויזי Baruch Adonai is the communal response, whereupon the community repeats the choreography of the first line.
THERE IS ONE who sings the song of his own life, finding everything within himself.  
There is one who leaves the circle of her self, and sings the song of her people.  
There is one whose voice rings with the song of humanity, hoping for the highest perfection.  
And there is one who rises even higher, uniting with all creatures, with all worlds, filling the universe with song.

N'vareich! נברכה!
Let us bless!

O GOD, You are as near as the very air we breathe, yet farther than the farthermost star.

We yearn to reach You.  
We seek the light and warmth of Your Presence.  
Though we say You are near, we are lonely and alone.

O let our desire be so strong that it will tear the veil that keeps You from our sight!  
Let Your light release our darkness and reveal the glory and joy of Your Presence.

What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede Bar'chu are warm-ups for the individual. Now communal prayer begins. The leader asks, “Are you ready to pray?” And we respond, “Yes! Let us pray!”  
(adapted from Richard Levy)
Blessed are You, Adonai our God, Ruler of the universe, who speaks the evening into being, skillfully opens the gates, thoughtfully alters the time and changes the seasons, and arranges the stars in their heavenly courses according to plan. You are Creator of day and night, rolling light away from darkness and darkness from light, transforming day into night and distinguishing one from the other. Adonai Tz’vaot is Your Name. Ever-living God, may You reign continually over us into eternity. Blessed are You, Adonai, who brings on evening.

תב话语权, יי, ומפריכי ערבא. Baruch atah, Adonai, hamaariv aravim.

Adonai Tz’vaot: this is one of many names that help elucidate God's attributes. God designs, creates and arranges the universe with order and purpose.

The darkness of the first day differed from the darkness that preceded creation. The root of maariv can also mean “mix,” suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.

[148]
Everlasting Love

You offered Your people Israel
by teaching us Torah and mitzvot, laws and precepts.
Therefore, Adonai our God,
when we lie down and when we rise up,
we will meditate on Your laws and Your commandments.
We will rejoice in Your Torah forever.
Day and night we will reflect on them
for they are our life and doing them lengthens our days.
Never remove Your love from us.
Praise to You, Adonai, who loves Your people Israel.

Baruch atah, Adonai, ohev amo Yisrael.
AS YOU TAUGHT TORAH
to those whose names I bear,
teach me Torah, too.
Its mystery beckons,
yet I struggle with its truth.
You meant Torah for me:
did You mean the struggle for me, too?
Don't let me struggle alone;
help me
to understand,
to be wise, to listen, to know . . .
Lead me into the mystery.

ברוך אתה, ז' פ' אברם ו' יושע
Baruch atah, Adonai, ohev amo Yisrael.

WISDOM AND WONDER,
passion and instruction,
story and symbol.

All these things,
Your Torah gives to us.

And the more we devote ourselves to it,
the more it grows and gives.

What could be a truer token
of Your abiding love

than this holiest of Your works,
and the living language
that gives it form?

ברוך אתה, ז' פ' אברם ו' יושע
Baruch atah, Adonai, ohev amo Yisrael.

Torah is what God has revealed to us, and what we discern of God: ideas and ideals, laws and mitzvot, our religious heritage. It unfolds our memories of Abraham and Sarah, of Moses and Miriam and the Prophets. It is legislation and explanation, allowing questions that challenge, answers that inspire: all a quest for meaning. It is our way of life, a path for our souls, and the design for a better world. (John Rayner)
Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!
Hear, O Israel, Adonai is our God, Adonai is One!
ברוך שם ק'וד מלכותו לעלם עַד.

Blessed is God’s glorious majesty forever and ever.

The enlarged י ayin at the end of ש’מה (Hear) and the enlarged ת dalet at the end of תְּנַה echad (one) combine to spell דּוּן eid (witness). We recite the Sh’ma to bear witness to the Oneness of God.

ברוך שם ק'וד . . . Blessed is God’s glorious . . . M. Yoma 3:8, inspired by Nehemiah 9:5
V’AHAVTA et Adonai Elohecha,
b’chol I’vav’cha uv’chol nafsh’cha uv’chol
m’odecha. V’hayu had’varim ha-eileh
asher anochi m’ztav’cha hayom al
l’avecha. V’shinantam l’vanecha v’dibarta
bam b’shiv’tcha b’veitecha uv’lecht’cha
vaderech uv’shochb’cha uv’kumecha.
Uk’shartam l’ot al yadecha v’hayu
l’totafot bein einecha. Uch’tavtam
al m’zuzot beitecha uvisharecha.

L’maan tizk’ru, vaasitem et
kol mitzvotai vih’yitem k’doshim
l’Eloheichem. Ani Adonai Eloheichem,
asher hotzeiti et-chem mei-eretz
Mitzrayim lih’yot lachem l’Elohim
ani Adonai Eloheichem.

YOU SHALL LOVE Adonai your God with all your heart,
with all your soul, and with all your might.
Take to heart these instructions with which I charge you this day.
Impress them upon your children.
Recite them when you stay at home and when you are away,
when you lie down and when you get up.
Bind them as a sign on your hand and let them serve as a symbol on your
forehead; inscribe them on the doorposts of your house and on your gates.
Thus you shall remember to observe all My commandments
and to be holy to your God.
I am Adonai, your God, who brought you out of the land of Egypt to be your
God: I am Adonai your God.

לאמותי יהוה אלהיך
Adonai Eloheichem EMET.

For those who choose: At the end of the שֵׁם Sh’ma, after the words שֵׁם יהוה אלהיך, the word אמת emet (“true”) is added as an immediate affirmation of its truth.

וַאֲהַבְתָּךְ ... You shall love ... Deuteronomy 6:5–9
כָּלָּם זֹאת אָכְרֶר ... Thus you shall remember ... Numbers 15:40–41
Mi CHAMOCHAH ba-elim, Adonai!

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

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

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

Baruch atah, Adonai, gaal Yisrael.

Mi chamochah... Who is like You... Exodus 15:11
Zeh Eli... This is our God... Exodus 15:2
Adonai yimloch... Adonai will reign... Exodus 15:18
Ki fadah Adonai... Adonai redeemed... Jeremiah 31:10
v’al kol amo Yisrael v’al Yerushalayim.

Grant, O God, that we lie down in peace, and raise us up, our Guardian, to life renewed. Spread over us the shelter of Your peace. Guide us with Your good counsel; for Your Name’s sake, be our help. Shield and shelter us beneath the shadow of Your wings. Defend us against enemies, illness, war, famine and sorrow. Distance us from wrongdoing. For You, God, watch over us and deliver us. For You, God, are gracious and merciful. Guard our going and coming, to life and to peace, evermore. Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.

Baruch atah, Adonai, haporeis sukot shalom aleinu
v’al kol amo Yisrael v’al Yerushalayim.

Grant, O God, that we lie down in peace... Following a reading from Seder Rav Amram, our first known comprehensive prayerbook, circa 860 c.e.
LET THERE BE love and understanding among us.
Let peace and friendship be our shelter from life's storms.
Adonai, help us to walk with good companions,
to live with hope in our hearts and eternity in our thoughts,
that we may lie down in peace and rise up waiting to do
Your will.

ברוך אתה, אני, והפורשין שמחת שלום עליינו
על כל עמו ישראלי על ישראל.

Baruch atah, Adonai, haporeis sukat shalom aleinu
va'al kol amo Yisrael va'al Yerushalayim.

GIVE US A PLACE TO REST, Adonai, our God.
Bring us into shelter
in the soft, long, evening shadows of Your truth.
For with You are true protection and safety,
and in Your Presence are acceptance and gentle love.
Watch over us as we go forth.
Prepare for us as we return.
Spread over us Your shelter of peace,
over all we love — over our Jerusalem and Yours.

ברוך אתה, אני, והפורשין שמחת שלום עליינו
על כל עמו ישראלי על ישראל.

Baruch atah, Adonai, haporeis sukat shalom aleinu
va'al kol amo Yisrael va'al Yerushalayim.
ADONAI, s'fatai tiftach,
ufi yagid t'hillatecha.

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

For those who choose: Before reciting תִּפְלָה T'filah, one takes three steps forward.

Adonai, s'fatai tiftach . . . Adonai, open up my lips . . . Psalm 51:17
BARUCH atah, Adonai Eloheinu
v’Elohei avoteinu v’imoteinu, Elohei
Avraham, Elohei Yitzchak v’Elohei Yaakov,
Elohei Sarah, Elohei Rivkah, Elohei
Rachel v’Elohei Leah. Ha-El hagadol
hagibor v’hanora, El elyon, gomeil
chasadim tovim, v’konei hakol, v’zocheir
chasdei avot v’imahot, umei’vi g’ulah
livnei v’neihem l’maan sh’mo b’ahavah.

*SHABBAT SHUVAH — Zochreinu l’chayim,
Melech chafetz bachayim,
v’choteinu b’sefer hachayim,
l’maancha Elohim chayim.

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

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

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

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

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

*Shabbat Shuvah: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word מְבָרֵךְ Baruch and stands straight at the word מְלֹא אָדָם. As God has been gracious to our forebears, so may we receive divine favor.
**Shabbat Evening**

**Atah** gibor l'olam, Adonai, m'chayeih hakol (meitim) atah, rav l'hoshia.

*Winter — Mashiv haruach umorid hagashem.*

*Summer — Morid hatal.*

M'chakkeil chayim b'chesed, m'chayeih hakol (meitim) b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, um'kayeim emunato lischeini ataf.

Mi chamochah baal g'vurot umi domeh lach, melech meimt umi'chayeih umatzmiach y'shuah.

**Shabbat Shuvah**

Mi chamochah Av harachamim, zocheir y'zurav l'chayim b'rachamim.

V're-eman atah l'hachayot hakol (meitim).

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

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

*Winter — You cause the wind to shift and rain to fall.*

*Summer — You rain dew upon us.*

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

**Shabbat Shuvah** — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

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

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

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

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

Blessed are You, Adonai, the Holy God.

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH — Praised are You, Adonai, Holy Sovereign.

Baruch atah, Adonai, HaMelech hakadosh.

This third blessing of praise in the Amidah emphasizes God's holy nature. Even God's name is holy.
DAYS PASS and the years vanish, and we walk sightless among miracles. God, fill our eyes with seeing and our minds with knowing; let there be moments when Your Presence, like lightning, illumines the darkness in which we walk.
Help us to see, wherever we gaze, that the bush burns unconsumed. And we, clay touched by God, will reach out for holiness, and exclaim in wonder: How filled with awe is this place, and we did not know it!
Blessed is the Eternal One, the Holy God!

Baruch atah, Adonai, Ha-El hakadosh.

WHERE might I go to find You,
Exalted, Hidden One?
Yet where would I not go to find You,
Everpresent, Eternal One?
My heart cries out to You:
Please draw near to me.
The moment I reach out for You,
I find You reaching in for me.

Baruch atah, Adonai, Ha-El hakadosh.

Holiness occurs when power and goodness co-exist in perfect harmony.
(adapted from Mordecai Kaplan)

How shall we sanctify God's name? By being holy ourselves. How do we accomplish this? Let our prayers bring us to sacred deed, to actions that promote justice, harmony and peace.
MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.
May all who struggle find rest on this day.
May all who suffer find solace.
May all who hurt find healing on this day.
May all who despair find purpose.
May all who hunger find fulfillment on this day.
And may this day fulfill its promise.

Baruch atah, Adonai, m'kadeish HaShabbat.

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

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

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

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

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

Baruch atah, Adonai, m'kadeish HaShabbat.

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

Vay'chulu ... The heaven and the earth ... Genesis 2:1-3
MODIM anachnu lach, shaatah hu
Adonai Eloheinu v'Elohe avoteinu
v'imoteinu l'olam va-ed. Tzur chayenu,
magen yisheinu, atah hu l'dor vador.

Nodeh l'cha un'sapeir t'hilatecha. Al
chayenu ham'surim b'yadecha, v'al
nishmoteinu hap'kudot lach, v'al nisecha
sheb'chol yom imanu, v'al nifioteca
v'tovotecha sheb'chol eit, erev vavoker
v'tzchorayim.

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

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

On Chanukah, continue on page 264 [556].

V'al kulum yitbarach v'yi'tromam shimcha,
Malkineinu, tamid l'olam va-ed.

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

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

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

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

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

Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hadot.
SHALOM RAV al Yisrael amcha
tasim l'olam,
ki atah hu Melech Adon
l'chol hashalom.
V'tov b'einecha l'vareich
et amcha Yisrael
b'chol eit uv'chol shaah bishlomecha.

SHABBAT SHUVAH — B'sefer chayim,
b'rachah, v'shalom, ufarnasah tovah,
nizakeir v'nikateiv l'anecha,
anachnu v'chol amcha beit Yisrael,
I'chayim tovim ul'shalom.
Baruch atah, Adonai, oseih hashalom.
Baruch atah, Adonai,
ham'vareich et amo Yisrael bashalom.

GRANT ABUNDANT PEACE to Israel Your people forever,
for You are the Sovereign God of all peace.
May it be pleasing to You to bless Your people Israel
in every season and moment with Your peace.

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

Blessed are You, Adonai, who blesses Your people Israel with peace.
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

“Seek peace and pursue it.” (Psalm 34:15) . . . The midrash observes, we must
(“seek” peace in our own place, and “pursue it” in every other place.
(Numbers Rabbah, Chukat 19:27)
Ki mitziyon teitzei Torah,
ud'var Adonai miYrushalayim.

For from out of Zion will come the Torah,
and the word of Adonai from Jerusalem.

S'u sh'arim rasheichem,
us'u pit'chei olam,
v'yavo Melech hakavod.
Mi hu zeh Melech hakavod?
Adonai Tz'vaot
hu Melech hakavod. Selah.

Lift up your heads, O gates! Lift yourselves up, O ancient doors!
Let the Sovereign of glory enter. Who is this Sovereign of glory?
The God of Hosts is the Sovereign of glory!

People's life from Sinai until now.
Freedom is its gift to all who treasure it.

S'u sh'arim ... Lift up ... Psalm 24:9-10 is interpreted rabbinically as the psalm recited when the original ark of the covenant was brought to Jerusalem. It is a longstanding Reform innovation in this part of the service, ever since the first German Reform prayer book of 1819 and used therefore, in Reform liturgy as we remove the Torah from the ark.

Ki mitziyon teitzei Torah ... For from out of Zion ... Isaiah 2:3
Standing with the Torah, recite these verses.

**BARUCH** shenatan Torah
I'amo Yisrael bikkudusha.

**BLESSED IS GOD** who in holiness gave the Torah to the people Israel.

שומע ישראל, יא אלהינו, יא אדוןנו, יא אדון
Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

HEAR, O ISRAEL, Adonai is our God, Adonai is One.

Echod Eloheinu gadol Adoneinu,
kadosh sh'mo.

OUR GOD IS ONE, Adonai is great, holy is God's Name.

Gadlu l'Adonai iti,
un'r'om'mah sh'mo yachdav.

EXALT ADONAI with me, let us extol God's Name together.

L'cha Adonai hag'dulah v'hag'vurah
v'hatiferet v'haneitzach v'hahod,
ki chol bashamayim uvaaretz.
L'cha Adonai hamamlachah
v'hamitnasei l'chol l'rosh.

YOURS, ADONAI, is the greatness, might, splendor, triumph, and majesty —
yes, all that is in heaven and on earth.
To You, Adonai, belong sovereignty and preeminence above all.

The Torah is unwrapped.

Sh'ma Yisrael ... Hear O Israel ... Deuteronomy 6:4
Gadlu l'Adonai iti ... Exalt Adonai with me ... Psalm 34:4
L'cha Adonai hag'dulah ... Yours, Adonai, is the greatness ... I Chronicles 29:11
HAKAFAH SELECTIONS

Rom'mu Adonai Eloheinu,
v'hishtachavu l'har kodsho,
ki kadosh Adonai Eloheinu.

EXALT ADONAI our God and bow down toward God's holy mountain,
for Adonai our God is holy.

Al sh'loshah d'varim haolam omeid:
al HaTorah v'al haavodah
v'al g'milut chasidim.

THE WORLD is sustained by three things: Torah, worship and loving deeds.

Lo yisa goy el goy cherev
v'lo yilm'du od milchamah.

NATION SHALL not lift up sword against nation;
neither shall they learn war anymore.

Ha'llu...
Kol han'shamah t'haleil Yah,
Ha'llu, ha'llu Yah!

LET all that breathes praise God. Hallelujah!
MI SHEBEIRACH FOR ALIYAH

MAY THE ONE WHO BLESSED our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless [name] son/daughter of [parents], since he/she has come up to the Torah in honor of God and Torah. May he/she merit from the Holy One of Blessing protection, rescue from any trouble or distress, and from any illness, minor or serious; may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.

HAGBAHAH UG’LILAH—
The Torah is raised, rolled, and wrapped.

V’ZOT haTorah asher sam Moshe
lifnei b’nei Yisrael,
al pi Adonai b’yad Moshe.

THIS IS THE TORAH which Moses placed before the people of Israel,
God’s word through the hand of Moses.

Prayers of Our Community are on page 258 [376].
Shabbat Minchah T’filah is on pages 226–227 [344–345].

V’zot haTorah … This is the Torah … Deuteronomy 4:44
al pi Adonai … God’s word … Numbers 9:23
PRAYERS FOR HEALING

MI SHEBEIRACH avoteinu v'imoteinu, Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lei-ah, hu y'vereich et hacholim [names]. HaKadosh Baruch Hu yimalei rachamim aleihem, l'hachalim ul'rapotam ul'hachazikam, v'yishlach lahem m'heirah r'fuah, r'fuah shleimah min hashamayim, r'fuat hanefesh ur'fuat haguf, hashta baagaala uvizman kariv. V'nomar: Amen.

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

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

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

BIRKAT HAGOMEIL — THANKSGIVING BLESSING

Individual recites:

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

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

Congregation responds:

Amen. Mi sheg'malchem kol tov,
Hu yigmolchem kol tov. Selah.
Amen. May the One who has bestowed goodness upon us continue to bestow every goodness upon us forever.

Shebbat Minchah T'filah is on pages 226–227 [344–345].
Y’HAL’LU et shem Adonai,
ki nisgav sh’mo l’vado.

LET US PRAISE the Name of Adonai,
for God’s Name alone is exalted!

Alternative readings are found on the facing page.

HODO al eretz v’shamayim.
Vayarem keren l’amo,
th’lih l’chol chasidav,
livnei Yisrael am k’rovo.
Hal’lu Yah!

GOD’S MAJESTY is above the earth and heaven; and God is the strength of our people, making God’s faithful ones, Israel, a people close to the Eternal. Halleluyah!

The Torah is returned to the Ark.

KI LEKACH tov natati lachem,
Torati al taazovu.

Eitz chayim hi lamachazikim bah,
v’tom’cheha m’ushar.
D’rachehah darchei no-am,
v’chol n’tivoteha shalom.
Hashiveinu Adonai eilecha v’nashuvah,
chadeish yameinu k’kedem.

FOR I HAVE GIVEN YOU good instruction; do not abandon My Torah.

IT IS A TREE OF LIFE for those who hold fast to it, and all its supporters are happy. Its ways are ways of pleasantness and all its paths are peace. Return us to You, Adonai, and we will return; renew our days as of old.

... Y’hal’lu ... Hodo ... Let us praise ... God’s majesty ... Psalm 148:13-14

... Ki lekach tov ... For I have given you ... is an agglomeration of Proverbs 4:2,
Proverbs 3:18, Proverbs 3:17, and Lamentations 5:21

[374]
COMMUNITY

FOR OUR CONGREGATION

SOURCE of all being,
may the children of this community learn these passions from us:
love of Torah, devotion in prayer, and support of the needy.
May we guide with integrity, and may our leadership be in Your service.
May those who teach and nourish us be blessed with satisfaction,
and may we appreciate their time and their devotion.
Bless us with the fruits of wisdom and understanding,
and may our efforts bring fulfillment and joy.

Baruch atah, Adonai, she-ol'cha l'vad'cha b'iyrah na'avod.

FOR OUR COUNTRY

THUS SAYS ADONAI, This is what I desire:
to unlock the fetters of wickedness, and untie the cords of lawlessness;
to let the oppressed go free, to break off every yoke. Share your bread with the
hungry, and take the wretched poor into your home.
When you see the naked, give clothing, and do not ignore your own kin.

If you banish the yoke from your midst, the menacing hand, the evil speech;
if you offer compassion to the hungry and satisfy the famished creature —
then your light shall shine in darkness.

O GUARDIAN of life and liberty,
may our nation always merit Your protection.
Teach us to give thanks for what we have
by sharing it with those who are in need.
Keep our eyes open to the wonders of creation,
and alert to the care of the earth.
May we never be lazy in the work of peace;
may we honor those who have died in defense of our ideals.
Grant our leaders wisdom and forebearance.
May they govern with justice and compassion
Help us all to appreciate one another,
and to respect the many ways that we may serve You.
May our homes be safe from affliction and strife,
and our country be sound in body and spirit.
Amen.

Thus says Adonai . . . Selected verses from Isaiah 58
SHAALU sh’lom Y’rushalayim,
yishlayu ohavayich.

P R A Y for the peace of Jerusalem;
may those who love you prosper.

AVINU SHEBASHAMAYIM,
tzur Yisrael v’go-alo,
bareich et m’dinat Yisrael,
reishit tz’michat g’ulateinu.
Hagein aleha b’evrat chasdecha,
ufros aleha sukot sh’lomecha.
Ush’lach orcha vaamit’cha l’rasheha,
sareha v’yo-atzeha,
v’takneim b’itzah tovah mifanecha.
V’nataha shalom baaretz,
v’simchat olam l’yoshveha.
V’nomar: Amen.

O HEAVENLY ONE, Protector and Redeemer of Israel,
bless the State of Israel which marks the dawning of hope for all who seek
peace. Shield it beneath the wings of Your love;
spread over it the canopy of Your peace;
send Your light and truth to all who lead and advise,
guiding them with Your good counsel.
Establish peace in the land and fullness of joy for all who dwell there.
Amen.
ALEINU

Select one of the four passages on this or the facing page.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamanayim: v'yoseid aretz,
umoshav y'kar o bashamayim mimaal,
ush'chinat uzo b'govhei m'romim, hu Eloheinu ein od.
  Vaanachnu kor'im umishtachavim
  umodim, lifnei Melech malchowi
  ham'lachim HaKadosh Baruch Hu.

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

Continue on page 285 [589].

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu asanu k'goyei haaratztot,
v'lo samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.
  Vaanachnu kor'im umishtachavim
  umodim, lifnei Melech malchowi
  ham'lachim HaKadosh Baruch Hu.

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

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

For those who choose: At the word l'shabei-ach kor'im, one bends the knees; at the word umishtachavim, one bows at the waist; and at l'shabei-ach l'esvayim, one stands straight.

[586]
MAY WE GAIN WISDOM in our lives, overflowing like a river with understanding. Loved, each of us, for the peace we bring to others. May our deeds exceed our speech, and may we never lift up our hand but to conquer fear and doubt and despair.

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

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

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

Kaddish readings begin on page 288 [592]. Kaddish is on page 294 [598].

Tikkun olam (literally, “repairing the world”) originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the Aleinu, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the Sh'ma. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. (Elyse D. Frishman)

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. (Adam Sol)
YIZKOR ... We remember

Remember our people who suffered and died so that we could be free and secure; may their memory be more than a distant shadow.

For their dreams left unfulfilled and lives taken too soon:
we remember.

Remember our brothers and sisters whose sacrifice kept the dream of democracy and justice alive; may their courage be our inspiration and strength.

For life cut short and vision unrealized: we remember.

Remember the fallen of our armed services, the victims of terror and tragedy; may the darkness of their loss not obscure the light of peace. They were in love with our land and in love with life.

For the agony, the tears, the mothers and the fathers, for the children who were and for the children yet to be:
we remember.

OUR THOUGHTS TURN to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people whose graves are unmarked, and those of every race and nation whose lives have been a blessing to humanity. As we remember them, we meditate on the meaning of love and loss, of life and death.
EXALTED and hallowed be God's great name
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

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

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

May the One who creates harmony on high, bring peace to us and to all Israel. To which we say Amen.
Adon olam asher malach,  
b’terem kol y’tzir niv-ra.  
L’eit na’asah b’cheftzo kol,  
azai melech sh’mo nikra.

V’acharei kichlot hakol,  
l’vado yimloch nora.  
V’hu hayah, v’hu hoveh,  
v’hu yihye, b’tifarah.

V’hu echad v’ein sheni,  
l’hamishl lo l’hachbirah.  
B’li reishit b’li tachlit,  
v’lo haoz v’hamisra.

V’hu eili v’chai goali  
v’tsur chevli b’eit tsarah.  
V’hu nisi umanos li,  
m’nat kosi b’yom ekrah.

B’yado afkid ruchi,  
b’eit ishan v’airah.  
V’im ruchi g’viati,  
Adonai li v’lo irah.

Translation:

He is Lord of the universe, who reigned ere any creature yet was formed:
At the time when all things were made by his desire, then was his name proclaimed King.
And after all things shall have had an end, he alone, the dreaded one, shall reign;
Who was, who is, and who will be in glory.
And he is One, and there is no second to compare to him, to consort with him:
Without beginning, without end: to him belong strength and dominion.
And he is my God—my Redeemer liveth and—a rock in my travail in time of distress;
And he is my banner and my refuge, the portion of my cup on the day when I call.
Into his hand I commend my spirit, when I sleep and when I wake;
And with my spirit, my body also: the Lord is with me, and I will not fear.

Translation from the Authorized Daily Prayer Book by Simeon Singer, published in 1890 (now in public domain)

Information:
Ein Keloheinu אֵין קֶלֶוֵיָנוּ

Ein keloheinu, ein kadoneinu, ein kemalkeinu, ein kemosheinu.

Mi keloheinu, mi kadoneinu, mi kemalkeinu, mi kemosheinu.

Nodeh leloheinu, nodeh ladoneinu, nodeh lemalkeinu, nodeh lemosheinu.

Baruch eloheinu, baruch adoneinu, baruch malkeinu, baruch mosheinu.

Ata hu eloheinu, Ata hu adoneinu, Ata hu malkeinu, Ata hu mosheinu.

Ata hu she’hikti avoteinu lefaneicha et ketoret hasamim.

Translation:

There is none like our God: none like our Lord. There is none like our King: none like our Savior.

Who is like our God: who is like our Lord? Who is like our King: who is like our Savior?

We will give thanks unto our God: we will give thanks unto our Lord. We will give thanks unto our King: we will give thanks unto our Savior.

Blessed be our God: blessed be our Lord. Blessed be our King: blessed be our Savior.

Thou art our God: thou art our Lord. Thou art our King: thou art our Savior.

Thou art he unto whom our fathers burnt incense of spices.

Translation from The Standard Prayer book by Simeon Singer (1915) (public domain)

Information:

From the Musaf service. The first letter of the first three verses form the word AMEN.