

The spirit of Shabbat

Shabbat has come with its embrace of peace,
With "Angels of Peace," with healing and hope.

*Bless us, O Lord, as we worship together;
Help us to share this Shabbat in love.*

We thank You, O God, for the strength to work;
We thank You also for the gift of rest.

*We thank You for Your gift of Shabbat,
A reminder of our liberation from Egyptian bondage.*

May this Shabbat bring us liberation
From care and worry, from anxiety and fear;

*May it break the chains which enslave us,
Keeping us in bondage to unworthy habits.*

May this Shabbat help us to free ourselves
From petty thoughts, harsh words, and mean acts;

*May it inspire us to work for the liberation of all—
From poverty and ignorance, violence and hatred.*

May this Shabbat lead us to enlist in Your service,
To study Your Torah, to walk in its ways,

*So that every day may be blessed with Your peace,
And the spirit of Shabbat may govern our lives.*

A LEGEND FROM THE TALMUD

When we come home on Sabbath evening, we are accompanied by two angels: the good Angel of Peace, and the Spirit of Evil.

If upon arrival, the angels find the table finely set, the Sabbath candles aglow, and all the family attired in festive garments, ready to bless the Day of Rest, then the Good Angel says: "May next Shabbat, and all your future Shabbat evenings, be like this one. Peace and joy be upon this dwelling!" And the Spirit of Evil is forced to say: "Amen!"

But if the house is not in order, if no preparations have been made for the Sabbath, if none within have joyously sung, "Come, let us greet the bride Shabbat," then the Spirit of Evil exults and says: "May all your Sabbaths be like this!" And the Angel of Peace, weeping in sadness, is compelled to respond: "Amen."

To each of us is given the power to determine which angel shall "bless" our home, and which shall say "Amen."

Beraita. Retold & interpreted by Adina N. Samuelson

SHALOM ALEYHEM

שָׁלוֹם עֲלֵיכֶם. מַלְאָכֵי הַשָּׁרֵת. מַלְאָכֵי עֲלִיּוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.
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צֵאתְכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:

Peace be unto you, O ministering angels,
Messengers of the Most High, the Supreme Sovereign,
The Holy and Blessed One.

May your coming be in peace, O messengers of peace.
May you bless us with peace, O messengers of peace;
And may you depart in peace, O messengers of peace,
Angels of the Most High, the Holy and Blessed One.

(A sixteenth-century Kabbalist)

Shalom aley-hem, mal-ahey ha-sha-reyt, mal-ahey el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.

Bo-ahem l'shalom, mal-ahey ha-shalom, mal-ahey el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.

Bar-huni l'shalom, mal-ahey ha-shalom, mal-ahey el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.

Tzeyt-hem l'shalom, mal-ahey ha-shalom, mal-ahey el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.

LEHU NERANENA

Come, let us sing to the Lord,
Let us acclaim the Rock of our redemption.

*Let us draw near to God with thankfulness;
Let us acclaim God with songs of praise.*

For the Lord is a great God,
A Sovereign exalted above all called gods.

*In God's hand are the depths of the earth;
God's, too, are the heights of the mountains.*

The sea belongs to God, who made it;
God's hands formed the dry land.

*Come, let us worship and bow down,
Let us bend the knee before the Lord, our Maker.*

For the Lord is our God and we are God's people;
We are the sheep God lovingly sustains.

*O that today you would obey Me,
And not harden your hearts as in the wilderness,*

When your ancestors repeatedly doubted Me,
Even though they had witnessed My great deeds.

*Forty years that generation wearied Me,
Questioning and misunderstanding My ways.*

Therefore I vowed in My anger,
That they would not enter the Promised Land.

Psalm 95

לְכוּ נִרְנְנָה לַיהוָה
נָרְיָעָה לְצוּר יִשְׁעֵנוּ:

נִקְדָּמָה פָּנָיו בַּתּוֹדָה
בְּזִמְרוֹת נָרְיָע לּוֹ:

כִּי אֵל גָּדוֹל יְיָ
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:

אֲשֶׁר בִּידוֹ מְחַקְרֵי-אָרֶץ
וְתוֹעֲפוֹת הָרִים לּוֹ:

אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ
וַיַּבֶּשֶׁת יָדָיו יָצְרוּ:

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה
נִבְרָכָה לִפְנֵי-יְיָ עֲשֵׂנוּ:

כִּי הוּא אֱלֹהֵינוּ
וְאִנְחָנוּ עִם מְרִעִיתוֹ וְצֹאן יָדוֹ

הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ:

אֶל-תִּקְשׁוּ לִבְבְּכֶם כְּמִרְיָבָה כִּיּוֹם מָסָה בְּמִדְבָּר:

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
בְּחִגּוּנִי גַם-רָאוּ פִּעְלִי:

אֲרָבָעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲזִי לִבְבִּי הֵם

וְהֵם לֹא-יָדְעוּ דֶּרֶךְִי:

אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי
אִם-יִבְאוּן אֶל-מְנוּחָתִי:

*L'hu n'ra-n'na la-donai, naria l'tzur yish-eynu.
N'kad-ma fanav b'toda, bi-z'mirot na-ria lo.*

*Ki Eyl gadol Adonai, u-meleh gadol al kol Elohim.
Asher b'yado meh-k'rey aretz, v'to-afot harim lo.*

LET THE HEAVENS REJOICE

Sing unto the Lord a new song,
Sing unto the Lord, all the earth.

*Sing unto the Lord; praise God's name,
Make known God's salvation day by day.*

Declare God's glory among the nations;
Proclaim God's wonders among all the peoples.

*For great is the Lord—greatly to be praised—
Who alone is to be revered as God.*

The gods of the heathens are worthless;
But the Lord made the heavens.

*Splendor and majesty are before God,
Strength and beauty are in God's sanctuary.*

Ascribe to the Lord, O families of nations,
Ascribe to the Lord glory and might.

*Render to God the honor due God's name;
Come into God's courts with a gift-offering.*

Worship the Lord in the beauty of holiness;
Stand in awe of the Lord, all the world.

*Declare among the nations: "The Lord reigns!
The world is set firm; God's justice prevails."*

Let the heavens rejoice and the earth be glad;
Let the sea and all within it roar praise.

*Let the field and all within it exult;
Let the trees of the forest break into song.*

For God comes to judge the world in righteousness,
To judge the nations by Divine truth.

Psalms 96

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ	שִׁירוּ לַיהוָה שִׁיר חָדָשׁ:
שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ	בְּשָׁרוּ מְיוֹם לְיוֹם יְשׁוּעָתוֹ:
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ	בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:
כִּי גָדוֹל יְיָ וּמְהֵלָל מְאֹד	נֹרָא הוּא עַל־כָּל־אֱלֹהִים:
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים	וַיִּשְׁמֵם עָשָׂה:
הוֹדִיָּהּ לְפָנָיו	עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים	הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ	שָׂאוּ מִנְּחָה וּבָאוּ לְחַצְרוֹתָיו:
הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ	חִילוּ מִפְּנֵי כָל־הָאָרֶץ:
אָמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ	אֲפִי־תִכּוֹן תִּבְל בְּלִתְמוֹת
	יִדִּין עַמִּים בְּמִישָׁרִים:
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ	יִרְעֵם הַיָּם וּמֵלֵאוֹ:
יַעֲלֹז שָׁדִי וְכָל־אֲשֶׁר־בוֹ	אֹז יִרְנְנוּ כָל־עֵצֵי־יַעַר:
לִפְנֵי יְיָ כִּי בָא	כִּי בָא לְשֹׁפֵט הָאָרֶץ
יִשְׁפֹּט־תִּבְל בְּצֶדֶק	וְעַמִּים בְּאִמּוֹנָתוֹ:

Shiru la-donai shir hadash, shiru la-donai kol ha-aretz.
Shiru la-donai barhu sh'mo, basru mi-yom l'yom y'shu-ato.

* * *

Yis-m'hu ha-shama-yim v'ta-geyl ha-aretz,
Yi-ram ha-yam u-m'lo-o.

LIGHT IS SOWN FOR THE RIGHTEOUS

The Lord reigns! Let the earth rejoice;
Let the many islands be glad.

Clouds and darkness surround God;
Righteousness and justice
Are the foundation of God's throne.

Fire goes before the Lord,
And it consumes adversaries on all sides.

God's lightnings illumine the world;
The earth beholds and trembles.

The mountains melt like wax before the Lord,
Before the Lord of all the earth.

The heavens proclaim God's victory,
Nations bear witness to God's majesty.

Ashamed be they who boastfully worship idols;
Prostrate yourselves before the Lord all you "gods."

Zion has heard and rejoiced,
The cities of Judah have exulted,
Because of Your judgments, O Lord.

For You, O Lord, are supreme over all the earth,
You are far exalted above all gods.

O you who love the Lord, hate evil;
God protects the faithful
And rescues them from the wicked.

Light is sown for the righteous,
And joy for the upright in heart.

Exult in the Lord, O you righteous,
And give thanks to God's holy name.

Psalm 97

יְשַׁמְחוּ אֵימִים רַבִּים:	יְיָ מֶלֶךְ תִּגַּל הָאָרֶץ
צֶדֶק וּמִשְׁפָּט מְכֹון בְּסֵאוֹ:	עֵנָן וְעַרְפָּל סְבִיבָיו
וַתִּלְהֹט סְבִיב צָרָיו:	אֵשׁ לִפְנֵי תֵלֶךְ
רָאֵתָה וַתַּחַל הָאָרֶץ:	הָאִירוּ בְּרַקִּיו תִּבְלִי
מִלִּפְנֵי אֲדֹנָן כָּל־הָאָרֶץ:	הָרִים כִּדְיוֹג נִמְסוּ מִלִּפְנֵי יְיָ
וַרְאוּ כָל־הָעַמִּים כְּבוֹדוֹ:	הִנִּידוּ הַשָּׁמַיִם צֶדֶקוֹ
הִמְתַּהַלְלִים בְּאֱלִילִים	יִבְשׁוּ כָל־עַבְדֵי פֶסֶל
הַשִּׁתְחַוְּרוּ לוֹ כָּל־אֱלֹהִים:	
וַתִּגְלַנָּה בְּנוֹת יְהוּדָה	שִׁמְעָה וַתִּשְׁמַח צִיּוֹן
לְמַעַן מִשְׁפָּטֶיךָ יְיָ:	
עַל־כָּל־הָאָרֶץ	כִּי־רָאֵתָה יְיָ עַלְיוֹן
עַל־כָּל־אֱלֹהִים:	מְאֹד נִעְלִיתָ
שָׁמַר נַפְשׁוֹת חֲסִידָיו	אֲהַבִּי יְיָ שְׁנֹאוֹ רָע
מִיַּד רָשָׁעִים יִצִּילֵם:	
וּלְיִשְׂרָאֵל שִׁמְחָה:	אוֹר וְרַע לַצַּדִּיק
וַהֲדֹרוּ לְזִכָּר קִדְשׁוֹ:	שִׁמְחוּ צַדִּיקִים בְּיְיָ

GOD HAS DONE MARVELOUS THINGS

Sing a new song unto the Lord,
Who has done marvelous things,
Whose holy power has brought deliverance.

*The Lord has made known this saving power,
And has revealed this triumph before the nations.*

God lovingly remembers this faithfulness to Israel;
The very ends of the earth
Have witnessed God's deliverance.

*Acclaim the Lord, all the earth,
Break forth into jubilant singing.*

Praise the Lord with the harp,
With the harp and the voice of song.

*With trumpets and the sound of the Shofar,
Shout praise before our Sovereign, the Lord.*

Let the sea roar and all within it;
Let the world and its inhabitants give praise.

*Let the rivers clap hands in gladness,
Let the mountains join in song.*

For the Lord is coming to judge the world,
To rule the nations in righteousness and equity.

Psalm 98

מזמור.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ	כִּי־נִפְלְאוֹת עָשָׂה
הוֹשִׁיעֵה־לוֹ יְמִינוֹ	וַיִּרְוַע קִדְשׁוֹ:
הוֹדִיעַ יְיָ יְשׁוּעָתוֹ	לְעֵינֵי הַגּוֹיִם גְּלוּתוֹ:
זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ	לְבֵית יִשְׂרָאֵל
רָאוּ כָל־אַפְסֵי־אֶרֶץ	אֵת יְשׁוּעַת אֱלֹהֵינוּ:
הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ	פָּצְחוּ וְרִנְנוּ וְזָמְרוּ:
וְזָמְרוּ לַיהוָה בְּכִנּוֹר וְקוֹל זָמְרָה:	בְּכִנּוֹר וְקוֹל זָמְרָה:
בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר	הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְיָ:
יִרְעַם הַיָּם וּמִלְאוּ	תִּבֵּל וַיִּשְׁבִּי בָהּ:
נְהָרוֹת יִמְחֲאוּ־כָף	יַחַד הָרִים יִרְנְנוּ:
לִפְנֵי יְיָ כִּי בָא לְשַׁפֵּט הָאָרֶץ	יִשְׁפֹּט תִּבֵּל בְּצֶדֶק
וְעַמִּים בְּמִישָׁרִים:	

Zamru la-donai b'hinor, b'hinor v'kol zimra.
Ba-ha-tzotz-rot v'kol shofar,
Ha-riu lifney ha- meleh Adonai.
Yiram ha-yam u-m'lo-o, tey-veyl v'yosh-vey va.
N'harot yim-ha-u haf, yahad harim y'ra-ney-nu.
Lifney Adonai ki va lish-pot ha-aretz,
Yish-pot tey-veyl b'tzedek, v'amim b'mey-sharim.

EXALT THE LORD OUR GOD

The Lord reigns; let the nations tremble;
The Lord sits in judgment; let the earth quake.

*God's greatness is proclaimed in Zion,
And is exalted by all peoples.*

They praise Your name, O great and revered God,
For it is, indeed, holy.

*O mighty Sovereign, who loves justice,
You have established Your world on equity;
You have dealt with us in justice and righteousness.*

Exalt the Lord our God,
Bow down before the Holy One.

*When Moses, Aaron, and Samuel called to the Lord,
God answered both priest and prophet—*

Speaking to them from a pillar of cloud;
For they kept God's statutes and the Law God gave them.

*O Lord our God, You answered them.
Though You punished their misdeeds,
You forgave them when they repented.*

Exalt the Lord our God,
And worship at God's holy mountain;
For the Lord our God is holy.

Psalm 99

יְיָ מֶלֶךְ יִרְגְּזוּ עַמִּים יֵשֶׁב כְּרוּבִים תִּנּוּט הָאָרֶץ:

יְיָ בִצִּיּוֹן גָּדוֹל וְרַם הוּא עַל־כָּל־הָעַמִּים:

יִדְּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא:

וְעַז מֶלֶךְ מְשַׁפֵּט אָהֵב אַתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל

מְשַׁפֵּט וּצְדָקָה בִּיעֲקֹב אַתָּה עֹשֵׂת:

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהֵדָם רִגְלָיו

קְדוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וְשִׁמְאוֹל בְּקִרְאֵי שְׁמוֹ

קִרְאִים אֶל־יְיָ וְהוּא יַעֲנֵם:

בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם שָׁמְרוּ עֲדֹתָיו וְחֹק נִתְּנָלָמוּ:

יְיָ אֱלֹהֵינוּ אַתָּה עֲנִיתָם אֵל נִשְׂא הִיִּיתָ לָהֶם

וְנָקָם עַל־עֲלִילוֹתָם:

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהֵר קְדֹשׁ

בִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*Ro-m'mu Adonai Eloheynu,
V'hish-tahavu l'har kod-sho,
Ki kadosh Adonai Eloheynu.*

GIVE GLORY TO THE LORD

Based on "Havu L'Adonai" (Psalm 29)

Give glory to the Lord on high,
Whose power we proclaim.
Heavenly hosts, sanctify
The glory of God's name!

The God of glory thunders out
Upon the waters wide;
The voice of God resounds aloud
Across the flowing tide.

Cedars of Lebanon God's voice breaks;
God's power they, too, know.
The voice of God the desert shakes
And lays the forest low.

Before the flood the Lord did rule—
And will rule evermore;
While in the Holy Temple all
God's glory will adore.

The Lord unto our people will
Give strength and good increase.
The Lord will bless our people still
With everlasting peace.

ULPS (adapted)

Psalm 29 describes a thunderstorm of great intensity. After the storm, God appears. However, "The Lord is not a God of ruin; the 'Sovereign of the Universe' is Ruler over the storm. In God's care, we are safe." God brings the gift of peace.

For us, Shabbat is intended as a day of peace. After the turbulence and stress of everyday life, Shabbat brings serenity, calm, and peace.

מזמור לדוד

הבו לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה אֱלֹהִים

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:

קוֹל יְיָ עַל־הַמַּיִם אֱלֹהֵי־הַכְּבוֹד הִרְעִים יְיָ עַל־מַיִם רַבִּים:

קוֹל־יְיָ בַּכַּחַּץ קוֹל יְיָ בְּהַדָּר:

קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְיָ אֶת־אֲרָזֵי הַלְבָּנוֹן:

וַיִּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וּשְׂרִיּוֹן כְּמוֹ בְּרֹדְאִים:

קוֹל־יְיָ חֹצֵב לְהַבֹּת אֵשׁ:

קוֹל יְיָ יַחִיל מִדְּבָר יַחִיל יְיָ מִדְּבַר קֹדֶשׁ:

קוֹל יְיָ יַחֲלֹל אֵילֹת וַיַּחֲשֹׁף יַעְרוֹת

וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד:

יְיָ לְמַבּוֹל יֵשֵׁב וַיָּשָׁב יְיָ מִלֶּךְ לְעוֹלָם:

יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

Mizmor l'David.

Havu la-donai b'ney eylim, havu la-donai kavod va-oz.

Havu la-donai k'vod sh'mo,

Hish-tahavu la-donai b'had-rat kodesh.

Kol Adonai al ha-ma-yim, Eyl ha-kavod hir-im,

Adonai al ma-yim rabim.

Kol Adonai ba-koah, kol Adonai be-hadar.

Kol Adonai shoveyr arazim,

Va-y'shabeyr Adonai et arzey ha-l'vanon.

Va-yar-kideym k'mo eygel, l'vanon v'sir-yon k'mo ven r'eymim.

Kol Adonai hotzeyv la-havot eysh, kol Adonai yahil midbar, Yahil Adonai midbar kadeysh.

Kol Adonai y'holeyl aya-lot,

Va-yehe-sof y'arot, uv-hey-halo kulo omeyr kavod.

Adonai la-mabul ya-shav, va-yey-shev Adonai meleḥ l'olam.

Adonai oz l'amo yiteyn, Adonai y'vareyh et amo va-shalom.

LEḤA DODI

Come, my friend, the Bride to meet,
The holy Shabbat let us now greet.

"Keep" and "Remember" in one Divine word,
Our people at Sinai God's command heard.
Our God is one; and One is God's name,
God's is the glory! God's is the fame!

To greet Shabbat now let us go;
Source of blessing, it has ever been so.
Conceived before life on earth began,
Last in God's work, first in God's plan.

Yerushalayim, shrine of our "King,"
Arise from your ruins, arise and sing.
Enough have you dwelled in the vale of tears,
Your God will mercifully dispel your fears.

Shake off your dust, arise from the mire;
Dress, my people, in your proudest attire.
Through a descendant of David, the poet-king,
Redemption and freedom God will bring.

The refrain Leḥa Dodi is sung after each stanza.

לָכָה דוֹדִי לְקִרְאָת כָּלָה. פָּנֵי שַׁבַּת נִקְבְּלָה:

שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד. הִשְׁמִיעֵנו אֵל הַמִּיָּחָד.
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶינָה:

לְקִרְאָת שַׁבַּת לָכֹו וְנִלְכָּה. כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:

מִקְדָּשׁ מְלֹךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא. וְהוּא יַחְמַל עָלֶיךָ חֲמָלָה:

הַתְּנַעֲרִי מֵעַפָּר קוּמִי. לְבָשִׁי בְּגָדֵי תַּפְאֶרֶת עָמִי.
עַל־יָד בֶּן יִשִׁי בֵּית הַלְחָמִי. קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה:

לָכָה דוֹדִי לְקִרְאָת כָּלָה. פָּנֵי שַׁבַּת נִקְבְּלָה: (Refrain)

Leḥa dodi likrat kallah, p'ney shabbat n'kab-la.

Shamor v'zaḥor b'dibur eḥad, hish-mi-anu Eyl ha-m'yuḥad,
Adonai eḥad ush'mo eḥad, l'sheym ul'tiferet v'lit-hila.
Leḥa dodi . . .

Likrat shabbat l'ḥu v'neyl-ḥa, ki hi m'kor ha-b'raḥa,
Mey-rosh mi-kedem n'suḥa, sof ma-aseh b'maḥ-shava teḥila.
Leḥa dodi . . .

Mikdash meleḥ ir m'luḥa, kumi tz'i mi-toḥ ha-hafey-ḥa,
Rav laḥ shevet b'eymek ha-baḥa,
v'hu yaḥa-mol ala-yiḥ ḥemla.
Leḥa dodi . . .

Hitna-ari mey-afar kumi, liv-shi bi-g'dey tifar-teyḥ ami,
Al yad ben yishai beyt ha-laḥmi, korva el nafshi g'ala.
Leḥa dodi . . .

Arise, arise, for your light has come,
The dawn has broken, the night is gone
Awake, awake, and joyously sing;
Heavenly glory to you God did bring.

Be not ashamed, be not distressed,
No longer bowed down like a city oppressed.
In you shall your children's hopes be fulfilled;
Out of your ashes you will again be rebuilt.

They who despoiled you will themselves be despoiled,
Your foes will be routed, their plots will be foiled.
In you will your God find joy and pride,
Loving you as a bridegroom loves his bride.

In every way may you prosper and grow;
Reverence for God may you ever know.
May you see the redemption that God will bring;
Songs of thanksgiving to God may you sing.

Come now, Shabbat, the day divine,
Come in joy, let your brightness shine.
Come to the people which greets you with pride,
Come in peace, Shabbat bride.

Consoling the mourners

(upon their entering the Synagogue)

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם:

Ha-makom y'na-heyim et-hem
b'toh sh'ar avey-ley tzion vi-rusha-la-yim.

May the Holy One, who comforts Israel,
Grant you solace in your bereavement.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי. כִּי בָּא אֹרֶךְ קוֹמֵי אֹרֵי.
עוֹרִי עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

לֹא תִבְשִׁי וְלֹא תִכְלָמִי. מָה תִּשְׁתַּחֲוִי וּמָה תִּהְיֶה.
בְּךָ יִחַסּוּ עַנְיֵי עַמִּי. וְנִבְנְתָה עִיר עַל תִּלָּה:

וְהָיוּ לְמִשְׁסָּה שְׂאֵסִיד. וְרָחֲקוּ כָּל-מְבַלְעִיד.
יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשּׁוֹשׁ חֶתֶן עַל כְּלָה:

יָמִין וּשְׂמָאל תִּפְרָצִי. וְאַתְּ יְיָ תַּעֲרִיצִי.
עַל יַד אִישׁ בֶּן פֶּרֶצִי. וְנִשְׁמָחָה וְנִגְלָה:

בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָה. גַּם בְּשִׂמְחָה וּבְצִהָלָה.
תּוֹךְ אֲמוּנֵי עַם סֻגְלָה: בּוֹאִי כְּלָה בּוֹאִי כְּלָה:

לְכָה דוֹדִי לְקִרְאָת כְּלָה. פָּנֵי שַׁבָּת נִקְבְּלָה: (Refrain)

Leḥa dodi likrat kallah, p'ney shabbat n'kab-la.

Hit-or'ri hit-or'ri, ki va oreyh kumi ori,
Uri uri shir dabeyri, k'vod Adonai ala-yih nigla.
Leḥa dodi...

Lo teyvo-shi v'lo tikal-mi, ma tishto-ḥaḥi uma tehem,
Baḥ yeḥesu aniyey ami, v'niv-n'ta ir al tila.
Leḥa dodi...

V'ha-yu lim-shisa shosa-yih, v'raḥaku kol m'vala-yih,
Ya-sis ala-yih Eloha-yih, kim'sos ḥatan al kallah.
Leḥa dodi...

Yamin us-mol tif-rotzi, v'et Adonai ta-aritzi,
Al yad ish ben partzi, v'nism'ha v'nagila.
Leḥa dodi...

Bo'i v'shalom ateret ba-la, gam b'simḥa uv-tzahola,
Toḥ emuney am s'gula, bo'i ḥallah, bo'i ḥallah.
Leḥa dodi...

THE SABBATH PSALM

It is good to thank You, O Lord,
To sing praises to Your exalted name,
To proclaim Your love every morning,
And Your faithfulness every night,
To the sound of the ten-string lyre,
With voice and the music of the harp.
Your works, O Lord, bring me gladness;
Of Your deeds, I sing with joy.
How great are Your deeds, O Lord;
How profound are Your designs.
The simple cannot comprehend,
The foolish cannot grasp this:
Though the wicked may thrive like grass,
And doers of evil seem to flourish,
Their doom is sure to come;
For Yours is the ultimate triumph.
Those who oppose You will perish;
The workers of iniquity will be routed.
You have given me extraordinary power;
I am like one who has been anointed.
I see the defeat of my foes,
I hear the doom of my enemies.
The righteous will flourish like the palm tree,
They will thrive like the cedar of Lebanon.
Planted in the house of the Lord,
They will flourish in the courts of our God.
Even in old age, they will bear fruit,
Retaining their vigor and their strength,
Proclaiming that the Lord is just,
My Rock, in whom there is no unrighteousness.

Psalm 92

As we praise God's greatness and might in the "Sabbath Psalm," we look forward, with the Psalmist, to the day when the righteous will flourish, when all of God's children will live in harmony and justice, and when the spirit of Shabbat, symbol of a perfected world, will inspire all human conduct.

(Ben Saul)

מזמור שיר ליום השבת:

טוב להודות לך
להגיד בבקר חסדך
על-עשור ועל-יגבל
כי שמחתני יי בפעלך
מהגדלו מעשיך יי
אישבער לא ידע
בפרח רשעים כמו-עשב
להשמדם עדי-עד:
ואתה מרום לעלם יי:
כי הנה איביך יי
יתפרדו כל-פעלי און:
ותרם כראים קרני
ותבט עיני בשורך
צדיק בתמר יפרח
שתולים בבית יי
עוד ינובון בשיבה
להגיד כי-ישך יי
ולזמר לשמך עליון:
ואמונתך בלילות:
עלי הגיון בכנור:
במעשי ידך ארנן:
מאד עמקו מחשבתך:
וכסיל לא-יבין את-זאת:
ויצצו כל-פעלי און
להשמדם עדי-עד:
ואתה מרום לעלם יי:
כי הנה איביך יי
יתפרדו כל-פעלי און:
בלתי בשמן רענן:
בקמים עלי מרעים תשמענה אזני:
כארז בלבנון ישנה:
בחצרות אלהינו יפריחו:
דשנים ורעננים יהיו:
צורי ולא-יעולתה בו:

Tov l'hodot la-donai, u-l'za-meyr l'shim-ħa el-yon.
L'hagid ba-boker ħas-deħa, ve-emu-nat-ħa ba-ley-lot.
Aley asor va-aley navel, aley hi-ga-yon b'ħinor.
Ki simah-tani Adonai b'fa-oleħa, b'ma-asey ya-deħa ara-neyn.
Ma gadlu ma-aseħa Adonai, m'od am-ku mah-sh'vo-teħa.

* * * * *

Tzadik ka-tamar yif-rah, k'erez ba-l'va-non yis-geh.
Sh'tulim b'veyt Adonai, b'ħatz-rot Eloheynu yaf-riħu.
Od y'nu-vun b'sey-va, d'shey-nim v'ra-a-nanim yi-h'yu.
L'ha-gid ki ya-shar Adonai, tzu-ri v'lo av-la-ta bo.

The gift of the Sabbath

Out of a vast and formless mass, O Lord,
You, our Creator, fashioned a world.

Light You brought into darkness,
Order where all was confusion,
And living creatures to inhabit the earth.

You created humankind in Your own image,
Giving us stewardship over all Your works.

Then You rejoiced in Your Creation,
Beholding Your work, and considering it good.

You who ordained Shabbat as a "remembrance of Creation,"
And implanted within us a spark of the Divine,

Help us to share with You the joy of Creation;
And may You find our efforts good.

May we, too, bring light where there is darkness,
Thus ennobling Your children's hearts and minds.

Sovereign of all Creation, acclaimed as Most High,
Your spirit is manifest in the lives of individuals and nations.

You delivered Israel from bondage in Egypt,
For it is Your will that all be free.

Shabbat has been given us to commemorate that freedom,
To teach us that none should be master or slave.

Help us to break every shackle asunder,
Hastening the day when the strong shall be just,
And the weak shall no longer know fear.

You, our Creator, are mindful of Your handiwork;
"Your ordinances are all in wisdom conceived."

You have commanded us to cease from our labor,
That we may find joy and peace in Sabbath rest.

The Sabbath has been given us for regeneration,
A day for renewal of spirit and soul;

For we were created not only to labor,
But also to reflect, and to commune with You.

We thank You, our Creator, for the legacy of Shabbat,
Your gift to the House of Israel, by which all are blessed.

Morris & Althea Silverman
(Adapted by Adina N. Samuelson)

Psalm 93—God Rules Supreme

יְיָ מֶלֶךְ גִּבּוֹר לְבָשׁ
לְבָשׁ יְיָ עֵז הַתְּאֵזָר
אֶף-תִּכּוֹן תִּבְל בְּלִתְמוֹט:

נָכוֹן כִּסְאָךְ מֵאֵז
מֵעוֹלָם אֶתָּה:
נִשְׂאוּ נְהָרוֹת יְיָ
נִשְׂאוּ נְהָרוֹת דְּכָיִם:

מִקְלוֹת מַיִם רַבִּים
אֲדִיר בְּמָרוֹם יְיָ:
עֲדִיתִךְ נֶאֱמָנוּ מְאֹד
לְבֵיתֶךָ נֶאֱוָה-קֹדֶשׁ
יְיָ לְאֶרֶץ יְמִים:

Eydo-teha ne-emnu m'od, l'veytha na-avah kodesh,
Adonai l'oreh yamim.

O Lord, You are Sovereign, robed in majesty,
Adorned with splendor, girded with strength.

You established the earth securely;
You created a world that stands firm.

Your throne is established from of old;
You are eternal.

The rivers lift up their voice,
They raise a mighty roar.

The mighty breakers of the sea declare:
"God rules supreme."

Your testimonies are ever dependable;
Creation attests to Your holiness;
You are the eternal Lord.

Some say
Mourner's Kaddish, p. 124.

To praise God and God's Creation is to celebrate the world into which
we have been born; it is to dig beneath its sorrow and injustice to find the
beauty which might redeem the ugliness which is too readily apparent.

Yet praise of the world as it exists can linger on our lips just so long;
and then we must cry out: There are evils which we shall not accept, there
are cruelties and horrors which we shall not let our celebration conceal!

And so our praise is not complete until we take the world which our
Sabbath vision celebrates, and make of it the text of a new song—
shattering the rhythms of the familiar life we know with a chorus of resolve
to wipe out cruelty and ugliness, writing an anthem which all people
may sing, in a world of justice, love, and peace.

Richard Levy (adapted)

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Praised be the Lord, Source of all blessing, forever.

MAARIV ARAVIM: Lord of night and day

Praised are You, Lord our God, Ruler of the universe,
Whose word brings on the dusk of evening.

Your wisdom opens the gates of dawn;
Your understanding regulates time and seasons.

The stars above follow their appointed rounds,
In response to Your divine will.

You create day and night;
You alternate darkness and light.

You remove the day and bring on the night;
You separate one from the other.

We call You "Lord of heavenly hosts";
You are our living God.

May You rule over us as You rule over nature;
Praised are You, O Lord, who brings the evening dusk.

O Lord, Your word brings on the evening twilight;
The heavens proclaim Your glory;

And we, Your creatures on earth,
Behold in wonder Your endless miracles.

Help us to recognize Your guiding power
In distant galaxies and in our own souls.

Teach us Your law of righteousness and love,
So that Your spirit may govern our lives.

Source of peace, bless our worship;
May our meditations find favor in Your sight.

May our gratitude for Your wonders
Lead us, in love, to Your service,

So that, like the changing seasons, the days, the nights,
Our lives, too, will proclaim Your glory. Amen.

BARHU: The call to worship

Reader:

בְּרַחוּ אֱתֵי הַמְּבָרָךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדָבָרוֹ
מַעְרִיב עַרְבִים בְּחֻמָּה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנָּה
עֵתִים וּמַחְלִיף אֶת־הַיּוֹמִים וּמַסְדֵּר אֶת־הַכִּכְבִּים
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עַרְבִים:

Reader:

Barhu et Adonai ha-m'vo-rah.

Congregation and Reader:

Baruh Adonai ha-m'vo-rah l'olam va-ed.

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'hoḥma potey-aḥ sh'arim u-vitvuna m'shaneḥ itim,
U-maḥa-lif et ha-z'manim u-m'sadeyr et ha-koḥavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ḥo-sheḥ v'ḥo-sheḥ mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl hai v'ka-yam tamid yimloḥ aleynu l'olam va-ed,
Baruh ata Adonai, ha-ma-ariv aravim.

AHAVAT OLAM—Signs of God's love: Torah and Mitzvot

With everlasting love You have loved the House of Israel,
Teaching us Your Torah, its *Mitzvot*, laws, and judgments.

Therefore, when we lie down and when we rise up,
We shall speak of Your Commandments,
And rejoice forever in Your Torah and in Your *Mitzvot*.

For they are our life and the length of our days;
On them we will meditate day and night.

May Your love never depart from us!
Praised are You, O Lord,
Bestower of love upon Your people Israel.

WITH EVERLASTING LOVE

Before the Shema we are reminded of God's "everlasting love" for us.
After the Shema (in *V'ahavta*), it is we who are called upon to love God.

God's love came first. Because of this love, God endowed us with the capacity to love—and gave us the Torah, the ultimate gift of love!

Through the Torah, we have found the purpose for which to live, and the strength and inspiration with which to live.

Morning and night, our prayers remind us of God's love, so that we may be moved to "love the Lord," and let the spirit of Torah guide our lives.

A PRELUDE TO THE SHEMA

The six Hebrew words which constitute the Shema are the first words of prayer which we are called upon to teach our children. They are the last words to be uttered at life's end.

Each time we recite the Shema, we declare our belief in the One, invisible, and incomparable God.

Each time we recite the Shema, we take upon ourselves the obligation to love God with all our hearts, minds, and souls—and to live faithfully in accordance with God's commandments.

Each time we recite the Shema, we link ourselves to countless generations of Jews who steadfastly recited these sacred words; and we recall those who uttered these words as they prepared to surrender life itself rather than embrace an alien faith.

Each time we recite the Shema, we reaffirm that One God is the Parent of us all; and that all of God's children are related by a bond which transcends differences of origin or belief.

Each time we recite the Shema, we proclaim our creed, and hear a call for noble living, in the presence of the Lord, our God.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבָתָּ.
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.
עַל-כֵּן יְיָ אֱלֹהֵינוּ בְּשֹׂכְכֵנוּ וּבִקְוֵמָנוּ נִשְׁיחַ בְּחֻקֶּיךָ.
וְנִשְׂמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה.
וְאַהֲבָתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt yisrael am-ḥa ahavta,
Torah u-mitzvot, ḥukim u-mish-patim otanu limad'ta.
Al keyn Adonai Eloheynu,
B'shoḥ-beynu u-v'ku-meynu nasi-aḥ b'ḥukeḥa,
V'nismaḥ b'divrey torateḥa u-v'mitz-voteḥa l'olam va-ed.
Ki heyim ḥa-yeynu v'oreḥ ya-meynu,
U-va-hem neh-geh yomam va-laila.
V'aha-vat-ḥa al tasir mimenu l'olamim,
Baruh ata Adonai, oheyv amo yisrael.

TO BE REMINDED

The Shema is often called "the best-known prayer of Judaism;" yet it makes no request of God. Rather, it affirms that God is One.

Its recital is not needed by God—who needs no reminder of the Divine Unity. It is needed by us; we must be reminded that God is One!

It is we who must be reminded that only God is to be worshiped; or else we might worship idols, or power, or wealth, or prestige, or any of the other false gods—which can claim people today as easily as they did three thousand years ago.

To worship something means to devote all that one possesses, all of one's talents and energies, to this end.

Thus, a person who worships power may sacrifice honor for power, may neglect family for power, or may destroy character for power.

Thrice daily we recite the Shema, so that we may be reminded that there is but One God, to whom we should be totally devoted.

(Based on F. M. Isserman, A.N.S.)

The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

Praised be God's glorious sovereignty for ever and ever.

V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin (ע); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word עד (Eyd) which means "witness."

Whenever we recite the Sh'ma, we are responding to the Divine call: Atem Eydai, "You are My witnesses" (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses"—in both our personal and collective lives. (Ben Saul)

V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others. (Levi Yitzhak of Berditchev)

V'AHAVTA: Love leading to action

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action. (Leo Baeck)

The Shema

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ
הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבִנְיֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

[Baruh sheym k'vod mal-huto l'olam va-ed.]

V'ahavta eyt Adonai Eloheha
B'hol l'avvha, u-v'hol naf-sh'ha, u-v'hol m'odeha.
V'ha-yu ha-d'varim ha-eyleh
Asher anohi m'tza-v'ha ha-yom al l'va-veha.
V'shi-nan-tam l'va-neha v'dibarta bam
B'shiv-t'ha b'vey-teha u-v'leh-t'ha va-dereh,
U-v'shoh-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection.

(Maimonides)

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah!

(Nahman of Bratzlav)

Rav Aha said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.

(Talmud Yerushalmi, Peah)

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוְהָ אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֶרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפַּת דֶּגֶף וְתִירֶשֶׁף וַיִּצְדָּרְךָ: וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לַבְהֶמְתָּךְ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פְּרִיפְתָּה לִבְבְּכֶם וּסְרַתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דִּבְרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרַתֶּם אִתָּם לְאוֹת עַל-יַדְכֶם וְהָיוּ לְטוֹטַפֹּת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אִתָּם אֶת-יְבִינֵיכֶם לְדַבֵּר בָּם בַּשָּׁבָתָךְ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֶתֶם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵאמֹר לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Pirkey Avot 1:3)

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Pirkey Avot 4:2)

If you think of reward, you think of yourself, not God.

(Salanter)

The main purpose of the Mitzvot performed through physical action is to make us sensitive to those Mitzvot performed with the heart and mind, which are the pillars of the service of God.

(Bahya)

TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

(Numbers 15:37-41)

A CHORUS OF HOPE AND THANKSGIVING

(A Prelude to Emet V'emunah)

The truth which we affirm
is that our God is One,
and that the incomparable Holy One
redeems us in every age.

God delivered us from bondage,
from tyrannies, old and new,
enabling us to sing our praise
on the shores of many lands.

The Lord has ever been our hope,
our strength in times of woe;
saving our people from despair,
from disaster, and confusion.

God's wonders we behold each day;
God's redemption we await each night.
God's guidance is still with us now,
as it was in years long passed.

We praise the Lord in words of song
which echo from ancient times,
joining memories of deliverance
with a chorus of hope and thanksgiving.

(Ben Saul, adapted)

מִיִּכְמֹכָה...

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל־כַּנְּפֵי בְגָדֵיהֶם
לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִת הַכֶּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

DELIVERANCE FROM PERIL (A Prelude to Emet V'emunah)

We acknowledge that there is but one universal God, and
that to God's service Israel stands eternally committed.

We recognize in God the Power that has enabled us to
triumph over defeat, persecution, and oppression.

It was God who redeemed us from Egyptian bondage, and
delivered us from the despotism of the Pharaohs;

For God wills that we be free to use our powers for worthy
ends, unfettered by the arbitrary rule of any mortal.

Whenever human tyrants usurp Divine authority, oppressing
or exploiting others,

The hardening of their hearts proves their own undoing;
their unrelenting arrogance writes their doom.

Therefore we will not be discouraged or dismayed, when
unrighteous powers rise up against us.

Though enemy hosts pursue us, we shall remember how
our ancestors were saved at the Sea.

We shall recall, in every age, the words of triumph with
which they gave thanks for their deliverance from peril.

(M. M. Kaplan, adapted)

מִיִּכְמֹכָה...

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God, Incomparable,
And that we, the Household of Israel, are God's people.

*It is God who redeemed us from the might of tyrants,
Delivering us from slavery unto freedom.*

Great are the things which God has done,
With wonders which are without number,

*Delivering our ancestors from Egyptian bondage,
Inspiring hope and faith in every generation.*

May God continue to protect our people,
And guard all humankind from disaster.

*When the Children of Israel beheld God's might,
They gave thanks and praised the Divine Name.*

They accepted God's sovereignty willingly
And sang in joyous thanksgiving.

*Moses and the Children of Israel
Proclaimed in great exultation—*

"Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?"

*When You rescued the Israelites at the Sea,
Your children beheld Your majesty and power.*

"This is my God!" they exclaimed, and said:
"The Lord shall reign for ever and ever!"

*As You delivered the Children of Israel from a mightier power,
So may You redeem all Your children from oppression.*

Praised are You, O Lord,
Redeemer of Israel.

Morris Silverman (adapted by A.N.S.)
Based on the Hebrew

אֱמֶת וְאֱמוּנָה כְּלִזְזֹת וְקִים עָלֵינוּ
כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זִולָתוֹ וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

הַפִּדְנוּ מִיַּד מְלָכִים מְלָכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אֹיְבֵי נַפְשָׁנוּ:
הָעֹשֶׂה גְדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר:
הָשֵׁם נַפְשָׁנוּ בַּחַיִּים וְלֹא נָתַן לָמוּט רִגְלָנוּ:
הַמְדְּרִיכָנוּ עַל בָּמוֹת אֹיְבֵינוּ וְיָרֵם קִרְנָנוּ עַל כָּל־שֹׁנְאֵינוּ:
הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה אוֹתָת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.
הַמַּכָּה בַּעֲבָרְתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם
וְיוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם:
הַמַּעֲבִיר בָּנוּ בֵּין גִּזְרֵי יַם־סוּף
אֶת רוּדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע.
וְרָאוּ בָנוּ גְבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לִשְׁמוֹ.

וּמְלִכּוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם.

מִי־כִמְכָּה בָּאֵלִים יי. מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ.
נוֹרָא תְהִלָּת. עֲשֵׂה פֶלֶא:

מְלִכּוּתְךָ רָאוּ בְנִיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֵלֵי עָנוּ וְאָמְרוּ.
יי יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֹאמַר. כִּי־פָדָה יי אֶת־יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יי נָאֵל יִשְׂרָאֵל:

Emet ve-emunah kol zot v'ka-yam aleynu,
Ki hu Adonai Eloheynu v'eyn zulato, va-anahnu yisrael amo.
Mi hamoħa ba-eylim Adonai. Mi kamohā nedar ba-kodesh.
Nora t'hilot osey fe-leh... Adonai yimloh l'olam va-ed.

HASHKIVENU: Help us to lie down in peace

Help us, O God, to lie down in peace;
And awaken us to life on the morrow.
May we always be guided by Your good counsel,
And thus find shelter in Your tabernacle of peace.
Shield us, we pray, against our foes,
Against disease, destruction, and sorrow.
Strengthen us against the forces of evil
Which abound on every side.
May we always sense Your loving care;
For You are our merciful God and Sovereign.
Guard us always and everywhere;
Bless us with life and peace.
Praise to You, O God of peace,
Whose love is always with us,
Who shelters Your people Israel,
And protects Jerusalem in love.

PEACE MEANS MORE THAN QUIET

Help us, O God, to lie down in peace;
But teach us that peace means more than quiet.
*Remind us that if we are to be at peace at night,
We must take heed how we live by day.*
Grant us the peace that comes from honest dealing,
So that no fear of discovery will haunt our sleep.
*Rid us of resentments and hatreds
Which rob us of the peace we crave.*
Liberate us from enslaving habits
Which disturb us and give us no rest.
*May we inflict no pain, bring no shame,
And seek no profit from another's loss.*
May we so live that we can face the world
With serenity and with grace.
*May we feel no remorse at night
For what we have done during the day.*
May we lie down in peace tonight,
And awaken tomorrow to a richer and fuller life.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לַחַיִּים. וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנו
לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעָב
וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבָצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ
כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל מְלָךְ חַנוּן וְרַחוּם אַתָּה.
וּשְׁמוֹר צִאֲתָנוּ וּבּוֹאֲנוּ לַחַיִּים וּלְשָׁלוֹם מַעֲתָה וְעַד עוֹלָם.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם:

TO LIE DOWN IN PEACE

Help us, O God, to lie down in peace,
And protect us, with Your love, as we sleep.
Lighten our burdens and soften our hurts;
Restore our bodies and refresh our souls.
May we rest secure and untroubled,
And arise with confidence to the challenges of a new day.
O Guardian of Israel, who neither slumbers nor sleeps,
Shelter us, and our people, in Your tabernacle of peace.

YOUR TABERNACLE OF PEACE

Spread Your tabernacle of peace, O Lord,
Over us and our people, we pray;
Bless all who tonight are in our prayers,
And all who should be in our thoughts—
To the sick and the suffering, send Your hope;
To the forgotten and the lonely, send Your love.
To the confused and the distressed, send Your light;
To the weary and the wronged, send renewed strength.
To the pursuers of justice, send wisdom and faith;
To the seekers of peace, send unwavering resolve.
To Jerusalem and its people, send tranquility and joy;
To the world tonight, send the blessings of peace.

(Ben Saul)

VESHAMRU: Shabbat—an everlasting Covenant

On Shabbat:

The Children of Israel shall observe the Sabbath,
maintaining it throughout their generations
as an everlasting Covenant.

It is a sign between Me and the Children of Israel for all time;
in six days the Lord made heaven and earth;
and on the seventh day the Lord ceased this work and rested.

Exodus 31:16-17

SHABBAT HAS KEPT US ALIVE

A Jew who feels a real tie with the life of our people throughout
the generations will find it utterly impossible to think of the
existence of the Jew without the Shabbat. One can say without
exaggeration that more than the Jew has kept the Shabbat, the
Shabbat has kept the Jew.

Ahad Ha-Am

VA-Y'DABEYR MOSHE: Proclaiming the Festivals

And Moses proclaimed the Festivals of the Lord
to the Children of Israel.

Leviticus 23:44

Continue with Hatzki Kaddish (page 97) followed by the Festival Amidah.

VESHAMRU

On Shabbat:

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לָעֶלְם.
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

V'shamru v'ney yisrael et ha-shabbat,
La-asot et ha-shabbat l'doro-tam b'rit olam.
Bey-ni u-veyn b'ney yisrael ot hi l'olam.
Ki shey-shet yamim asa Adonai
Et ha-shama-yim v'et ha-aretz,
U-va-yom ha-sh'vi-i shavat va-yi-nafash.

On Festivals:

VA-Y'DABEYR MOSHE

וַיְדַבֵּר מֹשֶׁה אֶת־מִעֲדֵי יי אֶל בְּנֵי יִשְׂרָאֵל:

Va-y'dabeyr moshe et mo-adey Adonai el b'ney yisrael.

Continue with Hatzki Kaddish (page 97) followed by the Festival Amidah.

Reader's Short Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

Sabbath Amidah, page 68 or page 69.

(Festival Amidah, page 98 or page 99.)

A NOTE ON THE AMIDAH

The Amidah occupies a position of centrality in each of the daily, Sabbath, and Festival services. The Talmud calls it simply T'fillah—"The Prayer."

Recited while in a standing position (b'amidah), it is a composite of benedictions, encompassing a variety of themes. On Shabbat and Festivals, the Amidah has seven benedictions, while on weekdays it has nineteen (originally eighteen).

The "standard" or Weekday Amidah consists of three groups of blessings:

- three Blessings of Praise,
- thirteen Blessings of Petition—recited only on weekdays, and replaced on Shabbat and Festivals by one: "Sanctification of the Day,"
- three Blessings of Thanksgiving.

All versions of the Amidah open by invoking our earliest ancestors and their merit (Zehut Avot), and end with a prayer for peace. By following the teachings of our ancestors, we hope to attain peace and wholeness.

In the Amidah we praise God as our ancestral "Shield," acclaim God's might and holiness, express the hope that our worship will find favor, pray for the full return of God's presence to Zion, thankfully acknowledge the miracles in our lives, and look forward to the day when all humanity will praise God's name, in a world at peace.

[For the Blessings of Petition, see the Note to Weekday Amidah, p. 641.]

The closing, "Guard my tongue from evil," cited in the Talmud as a personal meditation, stresses care in speech, humility, and forgiveness.

Reader's Hatzi Kaddish

יְתִתֵּנָּה לְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרֵינוּ
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

*On Shabbat Shuvah, repeat לְעָלְמָא.

Sabbath Amidah, page 68 or page 69.

(Festival Amidah, page 98 or page 99.)

TO MEET GOD IN PRAYER

Any kind of injustice, corruption, or cruelty, desecrates the very essence of the prayer adventure, since it encases one in an ugly little world into which God is unwilling to enter. If one craves to meet God in prayer, then one must purge oneself of all that separates us from God.

Joseph B. Soloveitchik

Amidah for Shabbat Evening: Interpretive Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation.

Maariv Amidah for Shabbat Interpretive Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.
וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [וְגֹאֵל] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרֵנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.
וְזָכְרֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.
בָּרוּךְ אַתָּה יְיָ מִגֹּן אֲבֹרָהם וְעֹזֶרֶת שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמְקִיִּים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ
מְלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים:

SANCTIFYING GOD'S NAME

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, *the holy God.

SANCTIFYING THE SABBATH

You consecrated the seventh day as Your own, for it marked the end and purpose of the creation of heaven and earth. You blessed it above all the other days and hallowed it above all the Festivals, as it is written in Your Torah:

"The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work of Creation; and so God rested from all this work. Then God blessed the seventh day and sanctified it because on it God ceased all the Divine work of Creation."

RETZEY VI-M'NUHATEYNU: Accept our rest, and purify our hearts

Our God and God of our ancestors, may our Shabbat rest be acceptable to You.

May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah.

May we find contentment in Your blessings, and joy in Your sustaining power.

Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Shabbat.

May Your people Israel, who hallow Your name, find rest on this day. Praised are You, O Lord, who hallows the Shabbat.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

*On Shabbat Shuvah: the holy Sovereign.

אתה קדוש ושְׁמךָ קדוש וקדושים בכל־יום יהללוך
סְלָה. בָּרוּךְ אַתָּה יי *הָאֵל הַקָּדוֹשׁ:

אתה קדשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית מַעֲשֶׂה
שָׁמַיִם וָאָרֶץ. וּבִרְכָּתוֹ מְכַל הַיָּמִים וְקִדְשָׁתוֹ מְכַל־הַיָּמִיִּם
וְכֵן בָּתוֹב בְּתוֹרַתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם: וַיְכַל אֱלֹהִים
בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי
מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר־
בְּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחָתֵנוּ. קִדְּשֵׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ. שְׂבַעְנוּ מִטוֹבְךָ וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְשֶׁךָ. וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל
מִקִּדְשֵׁי שִׁמְךָ. בָּרוּךְ אַתָּה יי מִקִּדְשׁ הַשַּׁבָּת:

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וּתְפַלְתֶּם בְּאַהֲבָה
תִּקְבַּל בְּרַצוֹן. וְתֵהִי לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

*On Shabbat Shuvah: הַמֶּלֶךְ הַקָּדוֹשׁ.

On Rosh Hodesh and Intermediate Days of Festivals add:

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of

Rosh Hodesh. Pesah. Sukkot.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

On Hanukkah add: We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In the days of the High Priest Mattathias, son of Yoḥanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes.

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Your Torah.

Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel.

Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

On Rosh Hodesh and Hol Hamoed add:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה וישמע. ויפקד ויזכר. וזכרוננו 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

(Rosh Hodesh) ראש החדש (Pesah) חג המצות (Sukkot) חג הסוכות
הזה. וזכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו. כי אליך ענינו. כי אל מלך חנון ורחום אתה:

ותחזיקנו עינינו בשוכך לציון ברחמים. ברוך אתה יי המחזיר שבינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה שבכל יום ערב ובקר וצהרים. הטוב כי לא יכלו רחמיה. והמרחם כי לא יתמו חסדיה. מעולם קנינו לך:

(On Hanukkah) על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתתיהו. ביוחנן כהן גדול חשמונאי ובניו. כשעמדה מלכות יון הרשעה עליעמך ישראל. להשביחם תורתך. ולהעבירם מחקי רצונה. ואתה ברחמיה הרבים עמדת להם בעת צרתם. רבת את ידיכם. דנת את ידינם. נקמת את נקמתם. מסרת גבורים ביד חלשים. ורבים ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל עשית תשועה גדולה ופרקן בהיום הזה. ואחר כן באו בגיה לדיבר ביתך. ופנו את היכלך. וטהרו את מקדשך. והדליקו נרות בנצרות קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך הגדול:

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

On Shabbat Shuvah add:

Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SHALOM RAV: Grant Abundant Peace

Grant abundant and lasting peace to Your people Israel
And to all who dwell on earth;
For You are the supreme Sovereign of all peace.
May it please You to bless Your people Israel,
In every season and at every hour, with Your peace.*
Praised are You, O Lord,
Bestower of peace upon Your people Israel.

WE YEARN FOR PEACE

May we have peace in our hearts and peace in our homes,
Peace in our community and peace in our land,
Peace in Israel and peace throughout the world.

**On Shabbat Shuvah conclude thus:*

In the book of life and blessing, peace and prosperity, may we and all Your people, the House of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

וְעַל-כָּלֶם יִתְבָּרַךְ וַיְתְּרוּמָם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יְשׁוּעָתָנוּ
וַיְזַרְתָּנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלֹךְ נָאָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל-יְיֹשְׁבֵי תֵּבֶל
תָּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.*
בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Shalom rav al yisrael am-ha

*V'al kol yosh-vey tey-veyl tasim l'olam,
Ki ata hu meleḥ adon l'hol ha-shalom.
V'tov b'eyneḥa l'vareyḥ et am-ha yisrael
B'hol eyt u-v'hol sha-ah bi-sh'lo-meḥa.*

**On Shabbat Shuvah conclude thus:*

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

GUARD MY TONGUE FROM EVIL

O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

"May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer."
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

AN INTERPRETIVE ELOHAI NETZOR

O Lord, guard my tongue from evil
And my lips from speaking guile;
Guard my heart from hatred
And my mind from harmful thoughts.
Help me to avoid shameful speech
As well as shameful silence.

May my words be messengers of Your will,
Humble in spirit, helpful in purpose,
Seeking justice, and pursuing peace.

O Lord, guard my spirit from weakness;
And my soul from gloom or despair.

Strengthen my worthy desires
That I may serve You, in joy, every day;
Thus may I reflect honor on Your holy name
In all that I say and do.

Ben Saul

אלהי. נצור לשוני מרע ושפתי מדבר מרמה.
ולמקללי נפשי תדום ונפשי כעפר לכל תהיה:
פתח לבי בתורתך ובמצותיך תרדוף נפשי.
וכל החושבים עלי רעה.
מהרה הפר עצתם וקלקל מחשבתם:
עשה למען שמך עשה למען ימינך
עשה למען קדשתך עשה למען תורתך:
למען יחלצון ידיך הושיעה ימינך וענני:
יהיו לרצון אמריי פי והגיון לבי לפניה.
יי צורי וגאלי:
עשה שלום במרומוי הוא יעשה שלום
עלינו ועל כל ישראל. ואמרו אמן:

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
Adonai tzuri v'go-ali.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

GUARD MY TONGUE . . .

Our Sages denounced the sin of slander and malicious gossip as a loathsome moral disease. They taught that "leshon ha-ra" (evil speech) kills three people: the person who speaks it, the person who listens to it, and the person about whom it is spoken.

According to one authority, a person who spreads evil gossip is as blameworthy as one who has violated all five books of the Torah.

Jewish tradition repeatedly underscores the Biblical teaching that life itself is "in the power of the tongue" (see Proverbs 18:21).

Words possess awesome power—for good and for evil. Therefore we pray three times each day: "O Lord, guard my tongue from evil!"

VAY'HULU: God blessed the seventh day

The heavens and the earth, and all within them, were finished.
By the seventh day God had completed the work of Creation.
And so God rested from all this work.
Then God blessed the seventh day and sanctified it,
For on it God ceased all the Divine work of Creation.

Genesis 2:1:3

THE GLORY OF CREATION

O Lord, our Lord,
How glorious is Your name in all the earth,
Whose majesty is proclaimed above the heavens.
When I behold Your heavens, the work of Your fingers,
The moon and the stars, which You have established;
What are we, that You are mindful of us,
Mere mortals, that You take account of us?
Yet You have made us but little lower than the angels,
And have crowned us with glory and honor.
You have given us dominion over the works of Your hands;
You have put all things at our feet:
Sheep and oxen, all of them, and the beasts of the field;
The fowl of the air, and the fish of the sea;
Whatever travels the paths of the seas.
O Lord, our Lord,
How glorious is Your name in all the earth!

Selected from Psalm 8

VAY'HULU

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ.
כִּי בּוֹ שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Va-y'hulu ha-shama-yim v'ha-aretz v'hol tz'va-am.
Va-y'hal Elohim ba-yom ha-sh'vi-i m'lahto asher asa,
Va-yish-bot ba-yom ha-sh'vi-i mi-kol m'lahto asher asa,
Va-y'vareh Elohim et yom ha-sh'vi-i va-y'kadeysh oto,
Ki vo shavat mi-kol m'lahto asher bara Elohim la-asot.

OUR SHARE IN CREATION

When creating the world, God deliberately made everything a bit incomplete. Instead of making bread grow out of the earth, God made wheat grow, so that we might bake it into bread. Instead of making the earth of bricks, God made it of clay, so that we might bake the clay into bricks. Why? So that we could become God's partners in Creation.

From the Midrash (adapted)

TO GUARD THE WORLD

After creating Adam, God showed him all the trees in the garden of Eden and said, "See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you abuse or desolate it, there is no one to repair it after you."

Midrash Ecclesiastes Rabbah 7:28

MIRACLES

The world is full of wonders and miracles; but we take our hands, and cover our eyes, and see nothing.

Israel Baal Shem Tov

MAGEYN AVOT: Our shield in all generations

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, revered, and supreme, Lord of heaven and earth.

Your word was a shield to our ancestors;
And Your decree confers immortal life.

You alone are the holy God;
You give rest to Your people on Your holy Shabbat,
Because You take delight in them.

Help us to worship You in reverence and awe,
And to give thanks to You every day.

From You all blessings flow;
To You all praise is due.

You are the Lord of peace,
Who hallows the Shabbat
And blesses the seventh day,

Giving to Your people the delights of Shabbat rest,
A joyful commemoration of Creation.

Adapted from the Hebrew

MAY YOUR WORD SHIELD US TOO

O God, whose word was a shield to our ancestors, speak to us again,
in our own day, words which will shield us too.

When we are burdened with sorrow, shield us from despair with Your
word of comfort.

When we are riddled by doubt, shield us from cynicism with Your
word of faith.

When we are disappointed or despondent, shield us from depression
with Your word of hope.

When we are bitter or angry, shield us from consuming hatred with
Your word of love.

When we are overwhelmed by our adversaries, shield us from
defeatism with Your word of promise.

And when we are troubled by turbulence in our lives, shield us from
chaos and confusion with Your reassuring word of Sabbath peace.

Based on Ben Saul

Reader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן
קִנְיָ שָׁמַיִם וָאָרֶץ:

Congregation and Reader:

מִגֵּן אֲבוֹת בְּדָבָר מַחִיָּה מֵתִים בְּמֵאֲמָרוֹ.
*הָאֵל הַקָּדוֹשׁ שֶׁאֵין כְּמוֹהוּ הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ.
כִּי בָם רָצָה לְהִנִּיחַ לָהֶם.
לְפָנָיו נַעֲבֹד בִּירְאָה וּפֶחַד
וְנוֹדָה לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד מַעֲיִן הַבְּרָכוֹת.
אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם. מְקַדֵּשׁ הַשַּׁבַּת וּמְבַרֵּךְ שְׁבִיעִי.
וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשָּׁנִי עֲנֵה. זְכֹר לְמַעֲשֶׂה בְּרֵאשִׁית:

Mageyn avot bi-d'varo m'ha-yey meytim b'ma-amaro.
*Ha-Eyl ha-kadosh sheh-eyn kamohu
Ha-meyniah l'amo b'yom shabbat kod-sho.
Ki vam ratza l'haniah lahem,
L'fanav na-avod b'yira va-fahad,
V'no-deh li-sh'mo b'hol yom tamid mey-eyn ha-b'rahot.
Eyl ha-hoda-ot adon ha-shalom,
M'kadeysh ha-shabbat u-m'vareyh sh'vi-i,
U-meyni-ah bi-k'dusha l'am m'dush-ney oneg,
Zeyher l'ma-asey v'reyshit.

*On Shabbat Shuvah say: הַמְּלִךְ הַקָּדוֹשׁ – Ha-meleh ha-kadosh.

SHABBAT: A heritage of holiness and joy

Our God and God of our ancestors,
may our Shabbat rest be acceptable to You.

*May Your Mitzvot lead us to holiness,
and may we be among those
who devote themselves to Your Torah.*

May we find contentment in Your blessings,
and joy in Your sustaining power.

*Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of Your holy Shabbat.*

May Your people Israel, who sanctify Your name,
find true rest on this day.

*Praised are You, O Lord,
who sanctifies the Shabbat.*

WHERE CAN WE FIND HOLINESS?

There is holiness when we strive to be true to the noblest teachings of our faith.

There is holiness when we love and serve—without any thought of reward or hope for personal gain.

There is holiness when we promote family harmony, and when we seek to unite others, near and far.

There is holiness when we share with others—our resources, our ideas, our enthusiasms.

There is holiness when we are willing to be laughed at for what we believe in.

There is holiness when we relieve suffering, visit the sick, and comfort the bereaved.

There is holiness when we remember the lonely and the neglected, or bring cheer into a dark corner.

There is holiness when we sacrifice time and energy to teach and preserve our sacred heritage.

There is holiness when we pray, in truth and in humility, to the Holy One, who has endowed us with the power to pray.

*"Holy, holy, holy is the Lord of hosts;"
All of life can be filled with God's glory!*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחֵתָנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ.

שְׂבַעְנוּ מִטוֹבֶךָ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ.

וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת.

וְהַנְחֵלְנוּ יְיָ אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְּשֶׁךָ.

וַיְנַחֲמוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ הַשַּׁבָּת:

V'ta-heyr libeynu l'ov-d'ha be-emet.

(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,

R'tzey vi-m'nuha-teynu,

Kad-sheynu b'mitz-vo-teha,

V'teyn hel-keynu b'tora-teha,

Sab-eynu mi-tu-veha,

V'sam-heynu bi-y'shu-ateha.

V'taheyr libeynu l'ov-d'ha be-emet,

V'han-ḥi-leynu Adonai Eloheynu

B'ahava u-v'ratzon shabbat kod-sheha,

V'ya-nuḥu va yisrael m'kad-shey sh'me-ha,

Baruh ata Adonai, m'kadeysh ha-shabbat.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Reader's Kaddish Shalem

יְתִידֵנוּ וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיד מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיד הוּא. לְעָלְמָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי־בְשַׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romav v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Shabbat Shuvah: repeat לְעָלְמָא.

Amidah for Festival Evenings

Interpretive Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—

You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

*From Simhat Torah through the first night of Pesah add:
You cause the wind to blow and the rain to fall.*

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

Praised are You, O Lord,
Who grants to the departed eternal life.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation.

Maariv Amidah for Festivals

Interpretive Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [וְנִאֲלָה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגּוֹן.
בְּרוּךְ אַתָּה יְיָ מִגּוֹן אֲבֹרָהֶם וְעִזְרַת שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

*From Simhat Torah through the first night of Pesah add:
מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:*

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ
מְלֶכֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים:

SANCTIFYING GOD'S NAME

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, the holy God.

YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your commandments. Thus You have linked us with Your great and holy name.

On Saturday night add:

O Lord our God, You have made known to us Your ordinances of righteousness and have taught us to perform Your laws. You have given us, O Lord our God, just ordinances, true teachings, good statutes and commandments. You have enriched us with seasons of rejoicing, appointed times of holiness, and Festivals for bringing free-will offerings. You have given us as our heritage the holiness of the Sabbath, the glory of the Festival, the pilgrimage season. You have made a distinction, Lord our God, between the holy and the ordinary, between light and darkness, between the Children of Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the Festival, and have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness.

THE FESTIVALS: A gift of love

On Sabbath add the words in brackets.

In love have You given us, O Lord our God, [Sabbaths for rest,] appointed times for gladness, Festivals and seasons for joy, even [this Sabbath day and] this

Festival of Matzot, the season of our freedom;

Festival of Shavuot, the season of the giving of the Torah;

Festival of Sukkot, the season of our gladness;

Festival of Shemini Atzeret, the season of our gladness;

it is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

אתה קדוש ושמוך קדוש וקדושים בכל יום יהללוך
סלה. ברוך אתה יי האל הקדוש:

אתה בחרתנו מכל העמים. אהבת אותנו ורצית בנו.
ורוממתנו מכל הלושונות. וקדשתנו במצותיך. וקרבתנו
מלכנו לעבודתך. ושמוך הגדול והקדוש עלינו קראת:

On Saturday night add:

ותוריענו יי אלהינו את משפטי צדקך ותלמדנו לעשות חקי
וצוונך. ותתן לנו יי אלהינו משפטים ישרים ותורות אמת חקים
ומצות טובים. ותנהילנו זמני ששון ומועדי קדש וחגי נדבה.
ותורישנו קדשת שבת וכבוד מועד וחגיגת הרגל. ותבדל יי
אלהינו בין קדש לחול בין אור לחשך בין ישראל לעמים
בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת
יום טוב הבדלה ואת יום השביעי מששת ימי המעשה קדשת.
הבדלה וקדשת את עמך ישראל בקדשתך:

On Sabbath add the words in brackets.

ותתן לנו יי אלהינו באהבה [שבתות למנוחה ו]
מועדים לשמחה חגים וזמנים לששון. את יום [השבת
הזה ואת יום]

חג המצות הזה. זמן חרותנו On Pesah

חג השבועות הזה. זמן מתן תורתנו On Shavuot

חג הסוכות הזה. זמן שמחתנו On Sukkot

השמיני חג העצרת הזה. זמן שמחתנו On Shemini Atzeret
and Simhat Torah

[באהבה] מקרא קדש. ובר ליציאת מצרים:

YAALEH V'YAVO: Invoking the merits and faith of our ancestors as we pray for redemption

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of

Pesah.

Shavuot.

Sukkot.

Shemini Atzeret.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

SANCTITY AND JOY THROUGH OUR FESTIVALS AND TORAH

On Sabbath add the words in brackets.

Lord our God, bestow upon us the blessing of Your Festivals for life and peace, for joy and gladness, even as You have graciously promised to bless us.

Our God and God of our ancestors, [may our Shabbat rest be acceptable to You,] may Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah.

May we find contentment in Your blessings, and joy in Your sustaining power.

Purify our hearts to serve You in truth; and may we inherit [in love and favor,] in gladness and joy, Your holy [Shabbat and] Festivals.

May Your people Israel, who sanctify Your name, rejoice in You. Praised are You, O Lord, who sanctifies [the Shabbat,] Israel, and the Festivals.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא וַיְגִיעַ. וַיֵּרָא
וַיִּרְצֶה וַיִּשְׁמַע. וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֹנָנוּ וּפְקֻדוֹנָנוּ. וְזָכְרוּ
אֲבוֹתֵינוּ. וְזָכְרוּן מַשִּׁיחַ בְּיָדוֹר עֲבָדָךְ. וְזָכְרוּן יְרוּשָׁלַיִם
עִיר קֹדֶשְׁךָ. וְזָכְרוּן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
לְפָלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם
בְּיוֹם

On Shavuot say:

חַג הַשָּׁבָעוֹת

On Pesah say:

חַג הַמַּצּוֹת

*On Shemini Atzeret
and Simhat Torah say:*

הַשְּׁמִינִי חַג הָעֲצָרָת

On Sukkot say:

חַג הַסֻּכּוֹת

הַזֶּה: זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּרַחֲמִים חוּס וְחַנּוּ
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנוּן
וּרְחוּם אַתָּה:

On Sabbath add the words in brackets.

וְהוֹשִׁיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם
לְשִׂמְחָה וּלְשִׁשׁוֹן כְּאֲשֶׁר רָצִיתָ וְאַמְרָתָ לְבָרְכָנוּ: אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [רָצָה בְּמִנוּחֵינוּ] קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ וְתֵן
חֶלְקֵנוּ בְּתוֹרָתְךָ שֶׁבַעֲנוּ מִטּוֹבָךְ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטָהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [בְּאַהֲבָה
וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׁשׁוֹן [שָׁבָת ו] מוֹעֲדֵי קֹדֶשְׁךָ. וַיִּשְׁמְחוּ
בְּךָ יִשְׂרָאֵל מִקֹּדֶשׁ שִׁמְךָ. בְּרוּךְ אַתָּה יְיָ מִקֹּדֶשׁ [הַשָּׁבָת ו]
יִשְׂרָאֵל וְהַזְמִינִים:

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SHALOM RAV: Grant Abundant Peace

Grant abundant and lasting peace to Your people Israel
And to all who dwell on earth;
For You are the supreme Sovereign of all peace.
May it please You to bless Your people Israel,
In every season and at every hour, with Your peace.
Praised are You, O Lord,
Bestower of peace upon Your people Israel.

WE YEARN FOR PEACE

May we have peace in our hearts and peace in our homes,
Peace in our community and peace in our land,
Peace in Israel and peace throughout the world.

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

ותחזיקה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכנתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה
לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיד שבכל-יום עמנו ועל נפלאותיך
וטובותיך שבכל-עת ערב ובקר וצהרים. הטוב כי לא-כלו
רחמיך. והמרחם כי לא-תמו חסדיך. מעולם קנינו לך:

ועל-כך יתברך ויתרומם שמך מלכנו תמיד לעולם ועד:

וכל החיים יודוך סלה ויהללו את שמך באמת האל ישועתנו
ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך נאה להודות:

שלום רב על ישראל עמך ועל כל-יושבי תבל
תשים לעולם. כי אתה הוא מלך אדון לכל-השלום.
וטוב בעיניך לברך את-עמך ישראל
בכל-עת ובכל-שעה בשלומך.
ברוך אתה יי המברך את-עמו ישראל בשלום:

Shalom rav al yisrael am-ha
V'al kol yosh-vey tey-veyl tasim l'olam,
Ki ata hu meleḥ adon l'hol ha-shalom.
V'tov b'eyneḥa l'vareyḥ et am-ha yisrael
B'hol eyt u-v'hol sha-ah bi-sh'lo-meḥa.

GUARD MY TONGUE FROM EVIL

I O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II O Lord, guard my tongue from evil
and my lips from speaking falsehood.
Help me to ignore those who slander me,
and to be humble and forgiving to all.
Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.
Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.
Save Your loved ones, O Lord;
answer me with Your redeeming power.
“May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer.”
O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

אלהי. נצור לשוני מרע ושפתי מדבר מרמה.
ולמקללי נפשי תדום ונפשי כעפר לכל תהיה:
פתח לבי בתורתך ובמצותיך תרדוף נפשי.
וכל החושבים עלי רעה.
מהרה הפר עצתם וקלקל מחשבתם:
עשה למען שמך עשה למען ימינך
עשה למען קדשך עשה למען תורתך:
למען יחלצון ידיך הושיעה ימינך וענני:
יהיו לרצון אמרייפי והגיון לבי לפניך.
י צורי וגאלי:
עשה שלום במרומו הוא יעשה שלום
עלינו ועל כלי ישראל. ואמרו אמן:

*When a Festival falls on a weekday,
continue with Kaddish Shalem on page 112.*

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
Adonai tzuri v'go-ali.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

THE WORDS WE PRAY AND SPEAK

Levi Yitzhak of Berditchev taught: The words we utter to God can elevate the words we later speak to those around us. Thus it is when we conclude the Amidah, and move three steps backward, bowing, and saying, “Guard my tongue from evil and my lips from speaking guile. . . .” This prayer may well keep us from frivolous or evil speech afterward. For later we will think: “Just a moment ago I uttered these words of purity and truth before the great and awesome One; and soon I will pray again to God ‘Whose glory fills the world.’ How dare this very same mouth speak offensive words now?”

When a Festival falls on Shabbat, pages 108-111 are added.

VAY'HULU: God blessed the seventh day (Genesis 2:1-3)

The heavens and the earth, and all within them, were finished.
By the seventh day God had completed the work of Creation.
And so God rested from all this work.
Then God blessed the seventh day and sanctified it,
For on it God ceased all the Divine work of Creation.

MAGEYN AVOT: Our shield in all generations (Adapted from the Hebrew)

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, revered, and supreme, Lord of heaven and earth.

Your word was a shield to our ancestors;
And Your decree confers immortal life.

You alone are the holy God;
You give rest to Your people on Your holy Shabbat,
Because You take delight in them.

Help us to worship You in reverence and awe,
And to give thanks to You every day.

From You all blessings flow;
To You all praise is due.

You are the Lord of peace,
Who hallows the Shabbat and blesses the seventh day,
Giving to Your people the delights of Shabbat rest,
A joyful commemoration of Creation.

Mageyn avot bi-d'varo m'ha-yey meytim b'ma-amaro.
Ha-Eyl ha-kadosh sheh-eyn kamohu
Ha-meyniah l'amo b'yom shabbat kod-sho.
Ki vam ratza l'haniah lahem,
L'fanav na-avod b'yira va-fahad,
V'no-deh li-sh'mo b'hol yom tamid mey-eyn ha-b'rahot.
Eyl ha-hoda-ot adon ha-shalom,
M'kadeysh ha-shabbat u-m'vareyh sh'vi-i,
U-meyni-ah bi-k'dusha l'am m'dush-ney oneg,
Zeyher l'ma-asey v'reyshit.

When a Festival falls on Shabbat, pages 108-111 are added.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ.
כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

On the first night of Pesah,
continue with Kaddish Shalem, p. 112.

Reader:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קֵנֵה שָׁמַיִם וָאָרֶץ:

Congregation and Reader:

מִגֵּן אֲבוֹת בְּדָבָרוֹ מַחִיָּה מֵתִים בְּמַאֲמָרוֹ.
הָאֵל הַקְדוֹשׁ שְׁאִין כְּמוֹהוֹ הַמְּנִיחַ לַעֲמֹו בַּיּוֹם שְׁבַת קְדֻשּׁוֹ.
כִּי בָּם רָצָה לְהִנָּח לָהֶם. לִפְנֵינוּ נַעֲבֹד בִּירְאָה וּפֶחַד
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת.
אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם. מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי.
וּמְנִיחַ בְּקֻדְשָׁהּ לַעֲם מְדֻשָּׁנִי עֲנֵנּוּ. וְכֹר לְמַעֲשֵׂה בְּרָאשִׁית:

VAY'HULU

Va-y'hulu ha-shama-yim v'ha-aretz v'hol tz'va-am.
Va-y'hal Elohim ba-yom ha-sh'vi-i m'lahto asher asa,
Va-yish-bot ba-yom ha-sh'vi-i mi-kol m'lahto asher asa,
Va-y'vareh Elohim et yom ha-sh'vi-i va-y'kadeysh oto,
Ki vo shavat mi-kol m'lahto asher bara Elohim la-asot.

("Mageyn Avot" transliteration on facing page.)

SHABBAT: A heritage of holiness and joy

Our God and God of our ancestors,
may our Shabbat rest be acceptable to You.

*May Your Mitzvot lead us to holiness,
and may we be among those
who devote themselves to Your Torah.*

May we find contentment in Your blessings,
and joy in Your sustaining power.

*Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of Your holy Shabbat.*

May Your people Israel, who sanctify Your name,
find true rest on this day.

*Praised are You, O Lord,
who sanctifies the Shabbat.*

On Shabbat add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחָתָנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ.

שְׂבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.

וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשָׁךְ.

וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ הַשַּׁבָּת:

V'ta-heyr libeynu l'ov-d'ha be-emet.

(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,

R'tzey vi-m'nuha-teynu,

Kad-sheynu b'mitz-vo-teha,

V'teyn hel-keynu b'tora-teha,

Sab-eynu mi-tu-veha,

V'sam-heynu bi-y'shu-ateha.

V'taheyr libeynu l'ov-d'ha be-emet,

V'han-hi-leynu Adonai Eloheynu

B'ahava u-v'ratzon shabbat kod-sheha,

V'ya-nuhu va yisrael m'kad-shey sh'me-ha,

Baruh ata Adonai, m'kadeysh ha-shabbat.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

(Hakkafot for Simhat Torah, page 518.)

Reader's Kaddish Shalem

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָלְמָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל־בִּרְכָתָא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמָתָא דְאָמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'ha-ta v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

COUNTING THE OMER

4. היום ארבעה ימים לעומר:
5. היום חמשה ימים לעומר:
6. היום ששה ימים לעומר:
7. היום שבועה ימים שהם שבוע אחד לעומר:
8. היום שמונה ימים שהם שבוע אחד ויום אחד לעומר:
9. היום תשעה ימים שהם שבוע אחד ושני ימים לעומר:
10. היום עשרה ימים שהם שבוע אחד ושלשה ימים לעומר:
11. היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעומר:
12. היום שנים עשר יום שהם שבוע אחד וחמשה ימים לעומר:
13. היום שלשה עשר יום שהם שבוע אחד וששה ימים לעומר:
14. היום ארבעה עשר יום שהם שני שבועות לעומר:
15. היום חמשה עשר יום שהם שני שבועות ויום אחד לעומר:
16. היום ששה עשר יום שהם שני שבועות ושני ימים לעומר:
17. היום שבועה עשר יום שהם שני שבועות ושלשה ימים לעומר:
18. היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעומר:
19. היום תשעה עשר יום שהם שני שבועות וחמשה ימים לעומר:
20. היום עשרים יום שהם שני שבועות וששה ימים לעומר:
21. היום אחד ועשרים יום שהם שלשה שבועות לעומר:
22. היום שנים ועשרים יום שהם שלשה שבועות ויום אחד לעומר:
23. היום שלשה ועשרים יום שהם שלשה שבועות ושני ימים לעומר:
24. היום ארבעה ועשרים יום שהם שלשה שבועות ושלשה ימים לעומר:
25. היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעומר:
26. היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעומר:
27. היום שבועה ועשרים יום שהם שלשה שבועות וששה ימים לעומר:
28. היום שמונה ועשרים יום שהם ארבעה שבועות לעומר:
29. היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעומר:
30. היום שלשים יום שהם ארבעה שבועות ושני ימים לעומר:
31. היום אחד ושלשים יום שהם ארבעה שבועות ושלשה ימים לעומר:
32. היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעומר:

Counting the Omer

From the second night of Pesah until Shavuot:

In the days of the ancient Temple, when our ancestors were agricultural people, they brought an Omer, or measure of barley, on the second day of Pesah as a thanksgiving-offering for the spring harvest. And on that day they began to count forty-nine consecutive days (seven complete weeks) to the Festival of Shavuot, the Feast of Weeks, which marked the beginning of the wheat harvest.

By counting the days between Pesah and Shavuot, they also established a vital link between the two Festivals: Pesah, which celebrates freedom, was connected with Shavuot, which stresses Torah. Thus our ancestors anticipated the teaching of the Sages that "Only that person is truly free who engages in the study of Torah." Our ancestors were not yet fully free when they were liberated from Egypt. It was only when they stood at Sinai and accepted the Torah that they became truly free people.

As we count the Omer we are reminded of the importance of counting each day of our lives, and of striving to make each day count. Thus can we give meaning to the prayer of the Psalmist:

"Teach us to count our days

So that we may acquire a heart of wisdom."

BEFORE COUNTING THE OMER

We are about to fulfill the Mitzvah of counting the Omer, as it is written in the Torah: "You shall count from the day following the day of rest, from the day that you brought an Omer of grain as an offering, seven full weeks shall be counted; you shall count fifty days to the day following the seventh week" (Leviticus 23:15-16).

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו
וצונו על ספירת העומר:

Baruh ata Adonai, Eloheynu meleh ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu al s'firat ha-omer.

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the counting of the Omer.

Specify the appropriate day:

- | | |
|--------------------------------------|--------------------------|
| Today is the first day of the Omer. | 1. היום יום אחד לעומר: |
| Today is the second day of the Omer. | 2. היום שני ימים לעומר: |
| Today is the third day of the Omer. | 3. היום שלשה ימים לעומר: |

We remember the Holocaust

We recall with bitter grief the catastrophe which overwhelmed our people in Europe, adding an unprecedented chapter to our history of suffering.

We mourn for six million of our people, brutally destroyed by "civilized people" behaving like savages.

The cruelties of Pharaoh, Haman, Nebuchadnezzar, and Titus cannot be compared with the diabolical schemes of the modern tyrants who sought to exterminate an entire people.

The blood of the innocent who perished in the gas chambers of Auschwitz, Bergen-Belsen, Buchenwald, Dachau, Treblinka, and Theresienstadt, cries out to God and humanity.

We will never forget the burning of the synagogues and houses of study, the destruction of holy books and scrolls of Torah, the sadistic torment and murder of scholars, sages, and teachers.

They tortured the flesh of our brothers and sisters; but they could not crush their spirit, their faith, their love.

We recall our brothers and sisters in the Warsaw Ghetto and in other hellish places who valiantly rose up and defied the monstrous adversaries.

We recall the heroism of those who, in the face of unprecedented and overwhelming force, maintained Jewish life and culture, and asserted Jewish values in the very midst of enslavement and degradation.

Even as we mourn, we recall those precious few compassionate men and women of other faiths and nationalities who, at the peril of their lives, saved some of our people.

Of such individuals did our sages teach: "The righteous of all nations have a share in the world to come."

O Lord, remember Your martyred children. Remember all who have given their lives for the sanctification of Your name.

Morris Silverman (adapted)

COUNTING THE OMER

33. היום שלשה ושלשים יום שהם ארבעה שבועות וחמשה ימים לעמר:

34. היום ארבעה ושלשים יום שהם ארבעה שבועות וששה ימים לעמר:

35. היום חמשה ושלשים יום שהם חמשה שבועות לעמר:

36. היום ששה ושלשים יום שהם חמשה שבועות ויום אחד לעמר:

37. היום שבעה ושלשים יום שהם חמשה שבועות ושני ימים לעמר:

38. היום שמונה ושלשים יום שהם חמשה שבועות ושלשה ימים לעמר:

39. היום תשעה ושלשים יום שהם חמשה שבועות וארבעה ימים לעמר:

40. היום ארבעים יום שהם חמשה שבועות וחמשה ימים לעמר:

41. היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעמר:

42. היום שנים וארבעים יום שהם ששה שבועות לעמר:

43. היום שלשה וארבעים יום שהם ששה שבועות ויום אחד לעמר:

44. היום ארבעה וארבעים יום שהם ששה שבועות ושני ימים לעמר:

45. היום חמשה וארבעים יום שהם ששה שבועות ושלשה ימים לעמר:

46. היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעמר:

47. היום שבעה וארבעים יום שהם ששה שבועות וחמשה ימים לעמר:

48. היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעמר:

49. היום תשעה וארבעים יום שהם שבעה שבועות לעמר:

CONTINUATION OF MAARIV:

On Sabbath and Festival evenings, continue on p. 118.

On Weekday evenings, continue on p. 662.

Alenu

Let us now praise the Lord of all;
 Let us acclaim the Author of Creation,
 Who made us unlike the pagans who surrounded us,
 Unlike the heathens of the ancient world,
 Who made our heritage different from theirs,
 And assigned to us a unique destiny.
 We bend the knee and reverently bow
 Before the supreme Sovereign,
 The Holy One, who is to be praised,
 Who spread forth the heavens and established the earth,
 And whose glorious presence can be found everywhere.
 The Lord is our God; there is no other.
 Truly, our sovereign Lord is incomparable.
 As it is written in the Torah:
 "This day accept, with mind and heart,
 That God is the Lord of heaven and earth;
 There is no other."

(Alenu continues on next page)

Among the themes which find majestic expression in the Alenu are thanksgiving for the unique religious heritage of the Jewish People, and confident hope for a world transformed, under the sovereignty of our Creator. When the realities of the world (or of our lives) discourage or distress us, the Alenu reminds us of our Vocation, calls upon us to reaffirm our Faith, and redirects our troubled thoughts toward a future of renewed hope.

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
 U-mo-shav y'karo ba-shama-yim mi-maal,
 U-sh'hinat uzo b'gov-hey m'romim.
 Hu Eloheynu eyn od,
 Emet mal-keynu efes zu-lato, ka-katuv b'torato,
 V'yada-ta ha-yom va-ha-shey-vota el l'va-veha
 Ki Adonai hu ha-Elohim
 Ba-shama-yim mi-maal v'al ha-aretz mi-tahat, eyn od.

Alenu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.
 שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
 שֶׁלֹא שָׁם חָלַקְנוּ כָּהֵם
 וְגִדְּלָנוּ כְּכָל-הַמּוֹנִים:
 וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל
 וּשְׂכִינֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מִלְּכָנוּ
 אָפֶס זִלְתּוֹ. בְּכַתּוּב בְּתוֹרָתוֹ. וַיְדַעַת הַיּוֹם וְהִשְׁבַּת אֶל-לִבָּךְ
 כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

In the Alenu, we reverently acclaim God as Creator of the universe; we affirm the distinctive character of our People and our Faith; and we pray, with hope, for the salvation of all God's children, looking beyond the idolatries which still abound.

Alenu is thus a quintessential Jewish prayer; for here the voices of the "universal" and the "particular" are joined, in a chorus of faith and hope.

Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam hel-keynu ka-hem,
 V'gora-leynu k'hol hamonam.
 Va-anahnu kor-im u-mishta-havim u-modim,
 Lifney meleḥ malhey ha-m'lahim,
 Ha-kadosh baruh hu.

WE HOPE FOR THE DAY

I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the sovereignty of the Almighty, and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your rule; and may You rule over them speedily and forevermore. For sovereignty is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One.

(M.S.—a.)

BECAUSE WE BELIEVE IN YOU

II Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will reflect the sovereignty of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.
May all the living fervently acknowledge
That to You every knee must bend,
Every tongue vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your rule.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."
The prophet too, proclaimed this promise:
"The Lord shall reign over all the earth;
On that day the Lord shall be One and shall be acclaimed as One."

על־כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹד.
לְהַעֲבִיר גִּלּוּלִים מִדְּהָאָרֶץ וְהָאֱלִילִים בְּרוֹת יִכְרַתוֹן. לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדִי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
כָּל־רָשָׁעֵי אֶרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע
כָּל־בָּרֶךְ תִּשָּׁבַע כָּל־לִשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָלֶם אֶת עַל מַלְכוּתְךָ. וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שְׁלֹךְ הִיא. וְלְעוֹלָמִי
עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוֹב בְּתוֹרַתְךָ. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
וַיֵּאמֶר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:

A PROPHETIC VISION OF THE FUTURE (Isaiah 2:2-4)

*It shall come to pass in the latter days
that the mountain of the House of the Lord
shall be established as the highest of the mountains,
and shall be raised above the hills;
and all the nations shall flow to it.*

*And many peoples shall come and say:
"Come, let us go up to the mountain of the Lord,
to the House of the God of Jacob,
so that we may be taught God's ways,
and walk in God's paths."*

*For out of Zion shall go forth Torah,
and the word of the Lord from Jerusalem.*

*The Lord shall judge between the nations,
and shall decide for many peoples.*

*And they shall beat their swords into plowshares
and their spears into pruning hooks.*

*Nation shall not lift up sword against nation,
neither shall they learn war any more.*

V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.

Mourner's Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:

May God's great name be praised to all eternity.

Mourners:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Penitential Psalms (Rosh Hodesh Elul through Shemini Atzeret), page 170.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא* מִן כָּל־בִּרְכָתָא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאַמִּירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Shabbat Shuvah: repeat לְעָלְמָא.

Yigdal Elohim hai v'yish-tabah,
Nimtza v'eyn eyt el m'tzi-uto.

Ehad v'eyn yahid k'yi-hudo,
Ne-lam v'gam eyn sof l'ah-duto.

Eyn lo d'mut ha-guf v'eyno guf,
Lo na-aroh eylav k'dushato.

Kadmon l'hol davar asher niv-ra,
Rishon v'eyn reyshit l'reyshito.

Hino adon olam v'hol notzar
Yoreh g'dulato u-mal-huto.

She-fa n'vu-ato n'tano,
El an-shey s'gulato v'tif-arto.

Lo kam b'yisrael k'moshe od,
Navi u-mabit et t'munato.

Torat emet natan l'amo Eyl,
Al yad n'vi-o ne-eman beyto.

Lo yaḥa-lif ha-Eyl v'lo yamir dato,
L'olamim l'zulato.

Tzo-feh v'yo-dey-a s'ta-reynu,
Ma-bit l'sof davar b'kad-mato.

Gomeyl l'ish hesed k'mif-alo,
Noteyn l'rasha ra k'rish-ato.

Yish-lah l'keytz yamin m'shi-heyenu,
Lifdot m'hakey keytz y'shu-ato.

Meytim y'ha-yeh Eyl b'rov ḥasdo,
Baruh adey ad sheym t'hilato.

May God, whom we acclaim in song,
The One to whom we all belong,
Grant to every heart and home
The blessing of Shabbat Shalom.

שַׁבַּת שְׁלוֹם וּמְבָרָךְ!

SHABBAT SHALOM . . . U-M'VORAH!

(A.N.S.)

On Festivals:

וְשִׁמְחָה בְּחִנּוּךְ וְהִיטָא אֶךְ שְׂמִיחָה!

V'sa-maḥta b'hageḥa v'ha-yita ah sameyah!

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ:

אַחַד וְאֵין יְחִיד בְּיַחְדּוֹ נֶעְלָם וְגַם אֵין סוֹף לְאַחֲדוֹתוֹ:

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף לֹא נִעְרוֹךְ אֵלָיו קִדְשָׁתוֹ:

קִדְמוֹן לְכָל־דְּבָר אֲשֶׁר נִבְרָא רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:

הֵנוּ אֲדוֹן עוֹלָם וְכָל־נוֹצָר יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:

שִׁפְעַת נְבוֹאָתוֹ נִתְּנוֹ אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ:

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נָבִיא וּמַבִּיט אֶת־תְּמוֹנָתוֹ:

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל עַל־יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ:

לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:

צוּפָה וְיֹדֵעַ סִתְרֵינוּ מַבִּיט לְסוֹף דְּבָר בְּקִדְמָתוֹ:

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ נוֹתֵן לְרָשָׁע רַע כְּרִשְׁעָתוֹ:

יִשְׁלַח לְקַץ יָמִין מְשִׁיחֵנוּ לְפָדוֹת מַחְבֵּי קֶץ יְשׁוּעָתוֹ:

מַתִּים יְחִיָּה אֵל בְּרַב חֶסֶדוֹ בְּרוּךְ עַד־יְעַד שֵׁם תְּהִלָּתוֹ:

(Transliteration on facing page.)

YIGDAL, a poetic summary of the Thirteen Principles of Faith, formulated by Maimonides (Commentary on the Mishnah, Sanhedrin 10:1), is believed to have been written by Daniel ben Judah, a fourteenth-century Italian poet.

1. God is Eternal; 2. God is One; 3. God is incorporeal; 4. God created the universe in time; 5. God alone is to be worshiped; 6. God revealed Divine truth to the prophets; 7. Moses was the greatest prophet; 8. The Torah is true; 9. The Torah is immutable; 10. God knows our thoughts and the future; 11. God rewards those who obey the Divine will and punishes those who transgress; 12. A Messiah will come; 13. God grants eternal life.

The Eternal Lord reigned alone
While yet the universe was naught;
When by Divine Will all things were wrought,
God's sovereign name was first known.

And when this all shall cease to be,
In dread splendor shall God yet reign;
God was, God is, God shall remain
In glorious eternity.

For God is one, no other shares
God's nature or uniqueness;
Unending and beginningless,
All strength is God's; all sway God bears.

Acclaim the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within God's palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Israel Zangwill (adapted by Adina N. Samuelson)

בְּטֶרֶם כָּל יִצִּיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא:	לָעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל
לְבָדוֹ יִמְלֹךְ נִוְרָא:	וְאַחֲרֵי כָּבֳלוֹת הַכָּל
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הִיָּה וְהוּא הִנֵּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שֵׁנִי
וְלוֹ הָעֵז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבֵלִי בְּעֵת צָרָה:	וְהוּא אֵלִי וְחִי גּוֹאֲלִי
מִנַּת כּוֹסֵי בַּיּוֹם אֶקְרָא:	וְהוּא נָסִי וּמְנוֹס לִי
בְּעֵת אִישָׁן וְאַעֲרָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵירָא:	וְעַם רוּחִי גּוֹיָתִי

Adon olam asher malah, b'terem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol, azai meleḥ sh'mo nikra.
V'aharey kih-lot ha-kol, l'vado yim-loḥ nora.
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
V'hu eḥad v'eyn shey-ni, l'ham-shil lo l'haḥ-bira.
B'li reyshit b'li tahlit, v'lo ha-oz v'ha-misra.
V'hu Eyli v'ḥai go-ali, v'tzur hevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi b'yom ekra.
B'yado afkid ruḥi, b'eyt ishan v'a-ira.
V'im ruḥi g'vi-yati, Adonai li v'lo ira.

Kiddush for Shabbat Eve

Praised are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot. Lovingly You have favored us with the gift of Your holy Shabbat as our inheritance, a reminder of Creation, first among the sacred days which recall the Exodus from Egypt.

You have chosen us of all peoples for Your service, and You have given us a sacred purpose in life. In loving favor, You have given us Your holy Shabbat as a heritage.

Praised are You, O Lord, who hallows the Shabbat.

In the Sukkah add:

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and ordained that we dwell in the Sukkah.

Between Pesah and Shavuot the Omer is counted. See page 732.

Alenu, page 119.

Kiddush for Shabbat Eve

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו ורצה בנו. ושבת קדשו באהבה וברצון
הנחילנו וזרזנו למעשה בראשית. כי הוא יום תחלה
למקראי קדש וזכר ליציאת מצרים. כי בנו בחרת
ואתנו קדשת מכל העמים ושבת קדשך באהבה
וברצון הנחלתנו. ברוך אתה יי מקדש השבת:

In the Sukkah add:

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו לישב בסכה:

Between Pesah and Shavuot the Omer is counted. See page 732.

Alenu, page 118.

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
borey p'ri ha-gafen.

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
Asher kid-shanu b'mitz-votav v'ratza vanu,
V'shabbat kod-sho b'ahava u-v'ratzon hin-ḥi-lanu
Zikaron l'ma-asey v'reyshit.
Ki hu yom t'hila l'mik-ra-ey kodesh
Zeyher liy-tzi-at mitz-ra-yim.

Ki vanu vaharta v'otanu kidashta mi-kol ha-amim,
V'shabbat kod-sh'ha b'ahava u-v'ratzon hin-ḥal-tanu.

Baruh ata Adonai, m'kadeysh ha-shabbat.

Kiddush for Festival Eve

On Shabbat add words in brackets.

Praised are You, Lord our God, Ruler of the universe,
Creator of the fruit of the vine.

Praised are You, Lord our God, Ruler of the universe,
who has chosen us of all peoples for Divine service and
distinguished us by teaching us the way of holiness
through the Mitzvot. In love have You given us, O Lord our
God, [Sabbaths for rest,] appointed times for gladness,
Festivals and seasons for joy, even [this Sabbath day and] this

Festival of Matzot, the season of our freedom;

Festival of Shavuot, the season of the giving of the Torah;

Festival of Sukkot, the season of our gladness;

Festival of Shemini Atzeret, the season of our gladness;

it is for us [in love] a holy convocation, commemorating
the Exodus from Egypt.

You have chosen us of all peoples for Your service, and
You have given us a sacred purpose in life. Therefore You
gave us [with loving favor,] in gladness and joy, Your holy
[Shabbat and] Festivals as a heritage.

Praised are You, O Lord, who hallows [the Shabbat,]
Israel, and the Festivals.

When a Festival falls on Saturday night, continue on p. 116.

Omit on the last two nights of Pesah:

Praised are You, Lord our God, Ruler of the universe,
who has kept us in life, sustained us,
and enabled us to reach this season.

On the second and last two nights of Pesah, the Omer is counted (p. 732).

In the Sukkah add:

Praised are You, Lord our God, Ruler of the universe,
who has taught us the way of holiness through the Mitzvot,
and ordained that we dwell in the Sukkah.

(On 1st & 2nd Pesah nights, omit in synagogue.) Festival Kiddush

On Shabbat add words in brackets.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:
ברוך אתה יי אלהינו מלך העולם אשר בחר בנו
מכל העם ורוממנו מכל לשון וקדשנו במצותיו. ותתן
לנו יי אלהינו באהבה [שבתות למנוחה ו] מועדים
לשמחה חגים וזמנים לששון. את־יום [השבת הַזֶּה וְאֵת־יוֹם]

חג המצות הַזֶּה. זמן חרותנו On Pesah

חג השבועות הַזֶּה. זמן מתן תורתנו On Shavuot

חג הסוכות הַזֶּה. זמן שמחתנו On Sukkot

השמיני חג העצרת הַזֶּה. זמן שמחתנו On Shemini Atzeret
and Simhat Torah

[באהבה] מקרא קדש וְכָר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ
בְּחֶרֶף וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים. [וְשַׁבָּת] וּמוֹעֲדֵי
קִדְּשֶׁךָ [בְּאַהֲבָה וּבְרַצוֹן] בְּשִׂמְחָה וּבְשִׂשׂוֹן הִנַּחֲלָתָנוּ.
ברוך אתה יי מקדש [השבת ו] יִשְׂרָאֵל וְהַזְמָנִים:

When a Festival falls on Saturday night, continue on p. 116.

Omit on the last two nights of Pesah

ברוך אתה יי אלהינו מלך העולם
שֶׁהֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמְנֵי הַזֶּה:

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
sheh-heh-heh-yanu, v'kiy'manu, v'higi-anu
la-z'man hazeh.

On the second and last two nights of Pesah, the Omer is counted (p. 732).

In the Sukkah add:

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו לישב בסוכה:

The will of the Living God

What does "the sovereignty of God" mean in Hebraic religion? Its implications are inexhaustible; but above everything else it means that the God who created the universe is the absolute Lord over nature, life, and history. No aspect of existence escapes God's sovereign rule: "All people must bring all of their lives under the will of God."

Life cannot be departmentalized into secular and sacred, material and spiritual, with the latter alone falling under Divine jurisdiction. No such distinction is recognized in Hebraic religion; the attempt to withdraw anything, no matter how seemingly insignificant, from Divine rule is branded as an attempt to set up a rival, idolatrous claim against the sovereignty of God: "I am the Lord thy God . . . thou shalt have no other gods before Me." All life, all existence, is governed by one ultimate principle and that principle is the will of the Living God.

Will Herberg (adapted)

A NOTE ON THE ALENU

Alelu is one of the oldest Jewish prayers, and one of the most majestic. It acclaims God as Creator of the universe, to whom our praise is due, and gratefully acknowledges the unique legacy of the Jewish people.

The second section of the Alelu hopefully anticipates the day when a united humanity will acknowledge God's sovereignty, in a perfected world.

Most scholars attribute this prayer to Rav, a third-century Babylonian Talmudist. He is said to have introduced it into the liturgy of the High Holy Days, as a prelude to the Malhuyot (Divine Sovereignty) section of the Rosh Hashanah Musaf. (Some claim that it was composed even earlier.)

Since the early fourteenth century, Alelu has been recited at the conclusion of every formal worship service, throughout the year.

During the Middle Ages, Alelu became the prayer of Jewish martyrs. By that time, it had come to be regarded by devout Jews as a ringing "declaration of faith;" and it has remained so for untold generations.

CONCLUSION OF FESTIVAL KIDDUSH ON SATURDAY NIGHTS

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:
ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש לחל
בין אור לחשך בין ישראל לעמים בין יום השביעי לששת ימי
המעשה. בין קדשת שבת לקדשת יום טוב הבדלת ואתייום
השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את-עמך
ישראל בקדשתך. ברוך אתה יי המבדיל בין קדש לקדש:

Omit on the last two nights of Pesah:

ברוך אתה יי אלהינו מלך העולם
שהחיינו וקיימנו והגיענו לזמן הזה:

In the Sukkah add:

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו לישב בסכה:

On second and last two nights of Pesah, the Omer is counted (p. 732).

Praised are You, Lord our God, Ruler of the universe, Creator of the light of the fire.

Praised are You, Lord our God, Ruler of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the Children of Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the Festival, and You have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness. Praised are You, O Lord, who has made a distinction between the holiness of the Sabbath and the holiness of the Festival.

Omit on the last two nights of Pesah:

Praised are You, Lord our God, Ruler of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

In the Sukkah add:

Praised are You, Lord our God, Ruler of the universe,
who has taught us the way of holiness through the Mitzvot,
and ordained that we dwell in the Sukkah.