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.”

Benaita. Retold & interpreted by Adino N. Samuelson

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-ḥem, mal-ḥeḥey ha-sha-reyt, mal-ḥeḥey el-yon,
Mi-meleḥ mal-ḥeḥey ha-m’laḥim, ha-kadosh baruḥ hu.

Bo-ḥeḥem l’shalom, mal-ḥeḥey ha-shalom, mal-ḥeḥey el-yon,
Mi-meleḥ mal-ḥeḥey ha-m’laḥim, ha-kadosh baruḥ hu.

Bar-ḥuni l’shalom, mal-ḥeḥey ha-shalom, mal-ḥeḥey el-yon,
Mi-meleḥ mal-ḥeḥey ha-m’laḥim, ha-kadosh baruḥ hu.

Tzeyt-ḥem l’shalom, mal-ḥeḥey ha-shalom, mal-ḥeḥey el-yon,
Mi-meleḥ mal-ḥeḥey ha-m’laḥim, ha-kadosh baruḥ hu.

KABBALAT SHABBAT
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

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

Ki Eyl gadol Adonai, u-meleḥ gadol al kol Elohim.
Asher b'yado meḥ-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.

Psalm 98

Shiru la-donai shir ḥadash,  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’li-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
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

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-asha-u ha-at, 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.

[KABBALAT SHABBAT]
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

Ro-m'mu Adonai Eloheynu,
V'hisht-tabavu 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.

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 shoever arazim,
Va-y’shayeyr Adonai et arseey ha-l’vanon.
Va-yar-kideym k’mo eygel, l’vanon v’isir-yon k’mo ven reymim.
Kol Adonai hotzeeyv la-havot eysh, kol Adonai yahil midbar,
Yahil Adonai midbar kadeysh.
Kol Adonai y’holeyl aya-lot,
Va-yehe-sof y’arat, uv-hey-halo kulo omeeyr kavod.
Adonai la-mabul ya-shav, va-yey-shev Adonai melehy l’olam.
Adonai oz l’amo yiteyn, Adonai y’varey’eh et amo va-shalom.

KABBALAT SHABBAT
LEHA 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 Leha Dodi is sung after each stanza.

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

Shamor v'za'hor b'dibur ehad, hish-mi-anu Eyi ha-m'yu'had,
Adonai ehad ash'mo ehad, l'sheym ul'tiferet v'lit-hila.
Leha dodi . . .

Likrat shabbat l'hu v'ney-l-ha, ki hi m'kor ha-b'raha.
Mey-rosh mi-kedem n'su'ha, sof ma-aseh b'mah-shava tehill.
Leha dodi . . .

Mikdash melech ir m'lu'ha, kumi tz'i mi-toh ha-hafei-y-ha,
Rav lah shevet b'eymek ha-ba'ha,
v'hu yaha-mol ala-yih hemla.
Leha dodi . . .

Hitna-ari mey-afar kumi, liv-shi bi-g'dey tifar-tey'hih ami,
Al yad ben yishai beyt ha-la-hmi, korva el nafshi g'ala.
Leha 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 greet you with pride,
Come in peace, Shabbat bride.

Consoling the mourners
(upon their entering the Synagogue)

Ha-makom y'na-heyem 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.

Leha dodi likrat kallah, p'ney shabbat n'kab-la.
Hit-or'ri hit-or'ri, ki va orery kumi ori,
Uri uri shir dabeyri, k'ved Adonai ala-yih nigla.
Leha dodi . . .
Lo teyvo-shi v'lo tikal-mi, ma tishto-hahji uma tehem,
Bah yeheesu aniyyey ami, v'niv-n'ta ir al tila.
Leha dodi . . .
V'ha-yu lim-shusa shosa-yih, v'ra'ahku kol m'vala-yih,
Ya-sis ala-yih Eloha-yih, kim'sos hathan al kallah.
Leha dodi . . .
Yamin us-mol tif-rotzi, v'et Adonai ta-aritzi,
Al yad ish ben partzi, v'nism'ha v'nagila.
Leha dodi . . .
Bo'i v'shalom ateret ba-la, gam b'simha uv-tzahola,
Toh emuney am s'gula, bo'i hallah, bo'i hallah.
Leha 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]
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.

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Psalm 93—God Rules Supreme

Eydo-teḥa ne-emnu m’od, Ivetha 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
Mourners’ 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.

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

Ahavat olam beyt yisrael am-ḥa ahavta,
Torah u-mitzvot, ḥukim u-mish-patim otanu limad'at.
Al keyn Adonai Eloheynu,
B'shoḥ-heynu u-v'ku-meynu nasi-aḥ b'huкеha,
V'nismah b'divrey torateha u-v'mitz-voteha l'olam va-ed.
Ki heytn ha-yeynu v'oreh ya-meynu,
U-va-hem neh-geh yomam va-la'ilah.
V'aha-vat-ḥa al tasir mimenu l'olamim,
Baruḥ ata Adonai, ohev yamo 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. Iserman, 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’mà” is written with an enlarged final ayin (י); and the word “Eh’d” with an enlarged final daled (ד). These two letters form the Hebrew word יד (Yid) which means “witness.”

Whenever we recite the Sh’mà, we are responding to the Divine call: Atem Eydi. “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 Sugen)

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)

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

[Baruk sheym k’vod mal-hooto l’olam va-ed.]

V’ahavta eyt Adonai Eloheha
B’houl l’avah, u-v’hol naf-sh’ha, u-v’hol m’odeh. V’ha-yu ha-d’varim ha-eyeley
Asher anohi m’tza-v’ha ha-yom al l’va-veha. V’shi-nan-tam l’va-nehva v’dibarta bam
B’shiv-t’ha b’vey-teha u-v’leh-t’ha va-dereh,
U-v’sho’o-h’ha u-v’ku-mehe.
U-k’shar-tam l’ot al ya-deha,
V’ha-yu l’totafot beyn eynhe.
U-h’tav-tam al m’zuzot bey-teha u-vish-areha.
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 11:22-21

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]

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.

[Pinkey Avot 1:3]

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

[Pinkey 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]

MAARIV / SHABBAT & REGALIM

[58]
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 mankind 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
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.

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 Sali)
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 H'atzi Kaddish (page 97) followed by the Festival Amidah.

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VINISU: Shabbat—Counting the Years

On Shabbat:

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 shoy-shet yamim asa Adonai
Et ha-shama-yim v'et ha-aretz,
U-va-yom ha-sh'vi'i shavat va-yi-nafash.

VA-Y'DABEYR MOSHE

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

Continue with H'atzi Kaddish (page 97) followed by the Festival Amidah.

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MAARIV / SHABBAT & REGALIM

[64]
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’filah—“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.

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

MAARIV / SHABBAT & REGALIM
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 "Goulah" (Redemption), a term which lends itself to broad interpretation.

[69] SABBATH EVE AMIDAH / INTERPRETIVE BLESSINGS

Maariv Amidah for Shabbat
Interpretive Opening Blessings

On the second day of the week, Sabbath, when we are about to receive the Shabbat, how great is our joy in the Torah, O Lord, how great is our longing!

On the Shabbat after Shabbat, how great is our joy in the Torah, how great is our longing to receive the Shabbat, in order to have the day after Shabbat, and to rejoice in the Torah, with love and joy, we praise You, O Lord, our God, and the God of our ancestors.

On Shabbat before Shabbat, how great is our joy in the Torah, how great is our longing to receive the Shabbat, and to rejoice in the Torah, with love and joy, we praise You, O Lord, our God, and the God of our ancestors.

On Shabbat after Shabbat, how great is our joy in the Torah, how great is our longing to receive the Shabbat, and to rejoice in the Torah, with love and joy, we praise You, O Lord, our God, and the God of our ancestors.

On Shabbat before Shabbat, how great is our joy in the Torah, how great is our longing to receive the Shabbat, and to rejoice in the Torah, with love and joy, we praise You, O Lord, our God, and the God of our ancestors.

[69] MAARIV LE-SHABBAT / INTERPRETIVE AMIDAH BLESSINGS
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."

RETZEH VI-MNUHATEYNU: 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 Shavah: the holy Sovereign.
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 Yohanan of the Hasmonaean 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.

[73] SABBATH EVE AMIDAH
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.

[75] SABBATH EVE AMIDAH

maariv / amidah le-shabbat [74]
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

[77] SABBATH EVE AMIDAH

GUARD MY TONGUE . . .

Our Sages denounced the sin of slander and malicious gossip as a loathsome moral disease. They taught that “lashon 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!”

Yi-h’yu l’ratzon imrey fi, v’heg-yon libi l’fa-ne’ha,
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 . . .

[76] MAARIV / AMIDAH LE-SHABBAT
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 2:3

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

81 EVENING SERVICE / SABBATH

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’areh 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 in no one to repair it after you.”

Midrash Ecclesiastes Rabbah 7:38

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

80 MAARIV / SHABBAT
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

*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 meyn 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-asex v’reyshit.

*On Shabbat Shuvah say: 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!

V’ta-heyr libeynu l’ov-d’ha be-emet.
(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,
R’tzoy vi-m’nuh-o-teynu,
Kad-sheynu b’mitz-vo-teha,
V’teyn kei-keynu b’tora-teha,
Sab-eynu mi-tu-veha.
V’sam-hey nu bi-y’shu-ateha.
V’taheyn libeynu l’ov-d’ha be-emet,
V’han-ki-leynu Adonai Eloheynu
B’ahava u-v’ratzon shabbat kod-sheha,
V’ya-nu’hu va yisrael m’kad-shey sh’meha,
Baru’h ata Adonai, m’kadeysh ha-shabbat.

[85] EVENING SERVICE / SABBATH

MAARIV / SHABBAT [84]
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.
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”
(Re redemption), a term which lends itself to broad interpretation.
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.

On Sabbath add the words in brackets.
Nachtam lelo, ki alalni ba’ba’ah [sheveta le’olamah,]
Mitzvotam le’emekol timim vo’emekol shev’o. Eit ha’olam [sheveta]

On Pesah

On Shavuot

On Sukkot

On Shemini Atzeret
and Simhat Torah

[101] FESTIVAL EVE AMIDAH

MAARIV / AMIDAH LI-REGALIM [100]
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.
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 kindesses 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.

Shalom rav al yisrael am-ha
V'al kol yosh-vey toy-veyl tasim l'olam,
Ki ata hu melekh adon l'hol ha-shalom.
V'tov b'eyneha l'varey et am-ha yisrael
B'hol et y'ey t'v'hol sha-ah bi-sh'l'lo-meha.

MAARIV / AMIDAH LI-REGALIM
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

[107] FESTIVAL EVE AMIDAH

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.

Adapted from the Hebrew

Amen.

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 tsuri 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 Berditschev 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-meyniyah l’amo b’yom shabbat kod-sho.
Ki vam ratza l’hania lahem,
L’fanav na-avod b’yira va-fahad,
V’no-deh li-sh’mo b’hul yom tamid mey-eyn ha-b’rahot.
Eyl ha-hoda-at adon ha-shalom,
M’kadeysh ha-shabbat u-m’vareysh 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.

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

Reader:

Congregation and Reader:

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’voreh 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.)

MAARIV / REGALIM

[109] EVENING SERVICE / FESTIVALS

[108]
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:

שלום לאלים אבותינו. ראה במשהו.
קריסיש במטואים אימ הלאים ברערמה.
שכוננו מעופקַה מקומינו בישמרִים.
שביר לברך לעברך יוםה.
המאתלו יאולתנו
במהבה בברויא ששם ברעה.
באותי בברך על כל קדשך שםו.
ברוך אתה וקדושך שםך.

V'ta-heyr libeynu l'ov-d'ha be-emet.
(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,
R'tseyn v-in-m'nua-ha-teynu,
Kad-sheynu b'mitz-voh-teha,
V'teyn ha-le-kheynu b'tora-teha,
Sab-einu 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-nu-hu va yisrael m'kad-shey sh'me-ha,
Baru'h ata Adonai, m'kadeysh ha-shabbat.
Kaddish Shalem: READER’S FULL KADDESH

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.

(Hakkaft for Simhat Torah, page 518.)
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).

Baruh ata Adonai, Eloheynu melech ha-olam, asher kid-shanu b’mitz-votav, v’zivnu al s’fira 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 us to counting the Omer.

Specify the appropriate day:

Today is the first day of the Omer.

Today is the second day of the Omer.

Today is the third day of the Omer.
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)
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.

Shehu Noteh Shama-yim
Shehu 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-vata el l'va-veha
Ki Adonai hu ha-Elohim
Ba-shama-yim mi-maal v'al ha-aretz mi-taḥat, eyn od.

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 I'sha-bey-ah la-adon ha-kol,
La-tyet g'dula l'yonetzeyr b'reyshit.
Sheh-lo asanu k'go-yey ha-aratzot,
V'lo samanu k'mish-p'hot ha-adama.
Sheh-lo sam ḥel-keynu ka-hem,
V'gora-leynu k'hol hamonam.
Va-anahnu kor-im u-mishta-ḥavim u-modim,
Lifney melēh malēh ha-m'laḥim,
Ha-kadosh baruḥ 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.

(B.M.—c.)

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."

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.

[121] EVENING SERVICE / SABBATH & FESTIVALS

MAARIV / SHABBAT & REGALIM [120]
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.
YIGDAL

Yigdal Elohim hai v’yish-tabah,
Nimtzah v’eyn eyt el m’tsi-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’hul davar asher niv-ra,
Rishon v’eyn reyshit l’reyshito.
Hino adon olam v’hol notzar
Yoreh g’duluto u-mal-ḥuto.
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 yaha-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 ḥesed k’mif-alo,
Noteyn l’rasha ra k’rish-ato.
Yish-laḥ l’keytz yamin m’shi-ḥeynu,
Lifdot m’hakey keytz y’shu-ato.
Meytim y’ha-yeh Eyl b’rov ḥasdo,
Baruḥ 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.

שָׁבָט שָׁלוֹם וְכֶלֶּבָּר
SHABBAT SHALOM ... U-M’VORAH!

On Festivals:

שָׁבָט שָׁלוֹם וְכֶלֶּבָּר
V’sa-maḥta b’hagehah v’ha-yita ah sameyah!

(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.

MAARIV / SHABBAT & REGALIM
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)
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.

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Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
borey p’ri ha-gafen.

Baruḥ 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-hi-lanu
Zikaron l’ma-asey v’reyshit.
Ki hu yom t’hila l’mik-ra-ey kodesh
Zeyḥer liy-tzi-at mitz-ra-yim.

Ki vanu vaḥarta v’otanu kidashta mi-kol ha-amim,
V’shabbat kod-sh’ha b’ahava u-v’ratzon hin-hal-tanu.
Baruḥ 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.

[115] FESTIVAL EVE KIDDUSH

Festival Kiddush

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

On Shabbat add words in brackets.

ברוך אמן או אלוהים מלך עולם ב肇רא דבר הקדשה
ברוך אמן או אלוהים מלך עולם אברך דבר ב肇газ רוח comunità נעמותני קדישא ב肇газ
להי או אלוהים אברך [שהה למשה וו זי] מפיפי
למשהו לגו החכים לשלושו. אדניוה [משה בהו האדנייה]

On Pesah

On Shavuot

On Sukkot

On Shemini Atzeret and Simhat Torah

ברוך אמן או אלוהים [משה וו] ירא אדנייה
ברוך אמן או אלוהים נקמה ברו אברך נקמה.
ברוך אמן או אלוהים קדישא ב肇газ
ברוך אמן או אלוהים ב肇газ ב肇газ ב肇газ
ברוך אמן או אלוהים [משה וו] ירא אדנייה

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

Omit on the last two nights of Pesah:

ברוך אמן או אלוהים מלך עולם
שברך אנו בענני נחום ליום קדשה
Baruḥ ata Adonai, Eloheynu meleḥ hu-olam,
sheh-heh-ḥey-yanu, v’kiy’manu,
v’hiq-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 אמן או אלוהים מלך עולם
ברוך אמן או אלוהים נקמה ברו אברך נקמה
אשצר קדישא ב肇газ ב肇газ

KIDDUSH LI-REGALIM [114]
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.

William Herberg (adapted)

A NOTE ON THE ALENU

Aleu 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 Aleu 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 Malbukot (Divine Sovereignty) section of the Rosh Hashanah Musaf. (Some claim that it was composed even earlier.)

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

During the Middle Ages, Aleu 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.

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:

In the Sukkah add:

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