### KABBALAT SHABBAT

The Kabbalat Shabbat Psalms begin on page 15.

On Shabbat Hol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins with Psalm 92, page 23.

### SHALOM ALEIKHEM

Shalom aleikhem mal'akhei ha-sharet, mal'akhei Elyon, (Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Bo'akhem l'shalom mal'akhei ha-shalom, mal'akhei Elyon, (Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Bar'khuni l'shalom mal'akhei ha-shalom, mal'akhei Elyon, (Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

Tzet'khem l'shalom mal'akhei ha-shalom, mal'akhei Elyon, (Mi-)melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

We wish you peace, attending angels, angels of the most sublime, the highest Sovereign — the Holy Exalted One.

Come to us in peace, bless us with peace, take your leave in peace, angels of peace, angels of the most sublime, the highest Sovereign — the Holy Exalted One.

### SHABBAT HA-MALKAH

Ha-ḥamah me-rosh ha-ilanot nistalkah, bo-u v'netze likrat Shabbat ha-malkah. Hinei hi yoredet ha-k'doshah ha-b'rukhah, v'imah mal'akhim tz'va shalom u-m'nuḥah. Bo-i, bo-i, ha-malkah. Bo-i, bo-i, ha-kallah. Shalom aleikhem mal'akhei ha-shalom.

The sun on the treetops no longer is seen.

Come, let us welcome Shabbat, the true Queen.

Behold her descending, the holy, the blessed,
and with her God's angels of peace and of rest.

Come now, dear Queen, with us abide.

Come now, come now, Shabbat, our Bride.

Shalom aleikhem, angels of peace.

— Hayim Naḥman Bialik

# קבלת שבת

The קבלת שבת Psalms begin on page 15.

On שבת חול המועד, or any שבת that coincides with or follows יום טוב, the service begins with Psalm 92, page 23.

### שלום עליכם 🖔

שָׁלּוֹם עֲלֵיכֶם מַלְאֲבֵי הַשָּׁרֵת, מַלְאֲבֵי עֶלְיוֹן,

(מִ)מֶּלֶךְ מַלְבֵי הַמְּלְבִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
בּוּאֲבֶם לְשָׁלוֹם מַלְאֲבֵי הַשָּׁלוֹם, מַלְאֲבֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְבֵי הַמְּלָבִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
בּרְכְוּנִי לְשָׁלוֹם מַלְאֲבֵי הַשָּׁלוֹם, מַלְאֲבֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְבֵי הַמְּלָבִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
צאתְבֶם לְשָׁלוֹם מַלְאֲבֵי הַשָּׁלוֹם, מַלְאֲבֵי עֶלְיוֹן,
(מִ)מֵּלֶךְ מַלְבֵי הַמְּלָבִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
(מִ)מֶּלֶךְ מַלְבֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

### שבת המלכה

הַחַּמָּה מֵרֹאשׁ הָאִילָנוֹת נִסְתַּלְּקָה, בֹּאוּ וְנֵצֵא לִקְרַאת שַׁבָּת הַמַּלְכָּה. הִנֵּה הִיא יוֹרֶדֶת הַקְּרוֹשָׁה הַבְּרוּכָה, וְעִמָּה מַלְאָכִים צְבָא שָׁלוֹם וּמְנוּחָה. בְּוֹאִי, בְּוֹאִי, הַמֵּלְכָּה. בְּוֹאִי, בְּוֹאִי, הַכַּלָה. שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁלוֹם.

The hymn Shalom Aleikhem first appeared in a seventeenth-century siddur in Germany. The familiar prefix p (here included in parentheses), is a more recent, questionable addition to the text. It was not, in fact, originally included in the well-known musical setting composed by Rabbi Israel Goldfarb, in 1918.

ידיד נפש יידיד נפש

Some congregations begin Kabbalat Shabbat with this lyrical poem, composed in sixteenth-century Eretz Yisrael by Rabbi Eleazar Azikri. The poet speaks of his passionate love for God — an inspirational prologue to the psalms which follow. Like the Song of Songs, also recited in some congregations before the Shabbat service, its role is to bring us into Shabbat with a willing heart.

### YEDID NEFESH

Soul mate, loving God, compassion's gentle source, Take my disposition and shape it to Your will. Like a darting deer will I rush to You. Before Your glorious presence humbly will I bow. Let Your sweet love delight me with its thrill, Because no other dainty will my hunger still.

How splendid is Your light, illumining the world. My soul is weary yearning for Your love's delight. Please, good God, do heal her; reveal to her Your face, The pleasure of Your presence, bathed in Your grace. She will find strength and healing in Your sight; Forever will she serve You, grateful, with all her might.

What mercy stirs in You since days of old, my God. Be kind to me, Your own child; my love for You requite. With deep and endless longing I yearned for Your embrace, To see my light in Your light, basking in Your grace. My heart's desire, find me worthy in Your sight. Do not delay Your mercy; please hide not Your light.

Reveal Yourself, Beloved, for all the world to see, And shelter me in peace beneath Your canopy. Illumine all creation, lighting up the earth, And we shall celebrate You in choruses of mirth. The time, my Love, is now; rush, be quick, be bold. Let Your favor grace me, in the spirit of days of old. יְדִיד נֶפֶשׁ, אָב הָרַחֲמָן, מְשׁוֹּך עַבְּדָּךְ אֶל רְצוֹּנֶךְ יָרוּץ עַבְדָּךְ כְּמוֹ אַיָּל, יִשְׁתַּחֲנֶה אֶל מוּל הֲדָרָך יָרוּץ עַבְדָּךְ כְּמוֹ אַיָּל, יִשְׁתַּחֲנֶה אֶל מוּל הֲדָרָך אָז תִּתְחַזֵּק וְתִתְרַפֵּא, וְהָיְתָה לָךְ שִׁפְחַת עוֹלֶם. אָנָא, אֵל נָא, רְפָּא נָא לָה בְּהַרְאוֹת לָה לְעַם זִינְךְ אָנָא, אֵלִי, מַחְמַד לִבִּי, חוּשָׁה נָּא, וְאַל תִּתְעַלֶּם. הָּגְּלֵה נָא וּפְרוֹשֹ, חָבִיב, עָלֵי אֶת־סֻבַּת שְׁלוֹמָךְ הָגָלֵה נָא וּפְרוֹשֹ, חָבִיב, עָלֵי אֶת־סֻבַּת שְׁלוֹמָךְ הַגְּלֵה נָא וּפְרוֹשֹ, חָבִיב, עָלֵי אֶת־כָּבָּר הַגְּלֵה, אָהוּב, כִּי בָא מוֹעֵד, וְחָנֵנְי כִּימֵי עוֹלָם. מַהַר, אָהוּב, כִּי בָא מוֹעֵד, וְחָנֵנְי כִּימֵי עוֹלָם.

## **A SABBATH PRAYER**

Dear God, help us now to make this a new Shabbat. After noise, we seek quiet; after crowds of indifferent strangers, we seek to touch those we love; after concentration on work and responsibility, we seek freedom to meditate, to listen to our inward selves. We open our eyes to the hidden beauties and the infinite possibilities in the world You are creating; we break open the gates of the reservoirs of goodness and kindness in ourselves and in others; we reach toward one holy perfect moment of Shabbat.

- Ruth Brin

15

God's essence is beyond human comprehension, but this psalm assures us that we can still recognize the Divine through discerning the way God intervenes in the affairs of the world, and by refusing to succumb to the rebelliousness of our ancestors.

PSALM 95

Let us sing to Adonai. Let us rejoice in our Creator! Let us greet God with thanksgiving, singing psalms of praise.

Adonai is the foundation of all life, exalted beyond all that is worshiped.

In God's hand rests the world He fashioned: sea and land, abyss and mountain peak.
All are God's.

Let us worship Adonai; exalt our Creator, our God. We are the flock guided by God; help is ours, even today, if only we would listen to the divine voice:

"Harden not your heart in the way of your ancestors, who tried and tested Me in the wilderness, even though they had witnessed My miracles.

"Forty years of contending with that generation led Me to say:
They are wayward;
they care not for My ways.

"In indignation, therefore, did I vow: Never would they reach My land the land of peace, the land of rest."

**לכו נרננה** ליהוה, נריעה לצור ישענו. נִקַדִּמָה פָנַיו בִּתוֹדָה, בִּזִמְרוֹת נַרְיעַ לוֹ. פי אל גדול יהוה, וּמֶלֶךְ גָּדוֹל עַל כַּל־אֵלהים. ָאֲשֶׁר בְּיָדוֹ מֶחְקְרֵי־אָרֶץ, ותועפות הרים לו. אשר לו הים והוא עשהו, ויבשת ידיו יצרו. באו נשתחוה ונכרעה, נברכה לפני יהוה עשנו. כִּי הוּא אֱלֹהֵינוּ, וָאַנַחָנוּ עַם מַרְעִיתוֹ וְצֹאן יַדוֹ, הַיּוֹם אָם בִּקלוֹ תִשְׁמֵעוּ. אַל תַּקשוּ לְבַבְכֵם כִּמְרִיבַה, כַּיוֹם מַסַּה בַּמַּדְבַּר. אַשר נִסּוּנִי אַבוֹתֵיכֶם, בַּחַנִוּנִי גַּם רַאוּ פַעַלִי. אַרְבַּעִים שַנַה אַקוּט בִּדוֹר, 🗆 ואמר עם תעי לבב הם, והם לא ידעו דרבי. אַשֶׁר נִשְׁבַּעָתִי בָאַפִּי אָם יִבֹאוּן אֵל מִנוּחַתִי.

The Kabbalat Shabbat passages on pages 15-24 were compiled by the mystics of sixteenth-century Safed to introduce the Shabbat evening service. The opening six psalms extol God as the Creator of nature and the Master of history, and correspond to the six days of Creation. L'kha Dodi, the hymn welcoming Shabbat, envisioned as a royal bride, follows. This portion of the service ends with Psalms 92 and 93, tributes to Shabbat and to God's creative power.

קבלת שבת

In this psalm we are instructed to tell the nations that God is the Creator who formed the world on a sound foundation. God is the equitable Judge of both individuals and peoples.

PSALM 96

Sing a new song to Adonai! Acclaim Adonai, all people on earth.

Sing to Adonai; proclaim each day God's awesome might. Announce to the world God's glory and wonders.

For Adonai is great, deserving of praise; Adonai alone is to be revered as God.

All the gods of the nations are nothingness, but Adonai created the heavens.

Majesty and might accompany God: splendor and strength adorn God's sanctuary.

Acknowledge Adonai, all families of nations; acclaim God's majestic power. Acknowledge God's glory, and bring Him tribute.

Worship Adonai in resplendent reverence; let the earth tremble in God's presence.

Declare to the world: Adonai is sovereign. God has steadied the world, which stands firm, and judges all nations with fairness.

Let the heavens rejoice; let the earth be glad. Let the sea and all it contains exult.

Let field and forest sing for joy; Adonai comes to rule the earth: To rule the world justly, the nations with faithfulness.

תהלים צ"ו שירוּ ליהוה שִיר חַבש, שַירוּ לַיהוה כַּל־הַאַרֵץ. שַׁירוּ לַיהוה, בַּרכוּ שָׁמוּ, בשרו מיום ליום ישועתו. סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ, בְּכַל־הָעַמִּים נִפִּלְאוֹתֵיו. בי גדול יהוה ומהלל מאד, נורא הוא על כל־אלהים. פי כל-אלהי העמים אלילים, ויהוה שַׁמֵיִם עשַה. הוֹד וִהָדַר לְפַנַיו, עוֹ וְתִפְּאֶרֶת בְּמִקְדָשׁוֹ. הַבִּוּ לֵיהוה מִשִּׁפְּחוֹת עַמִּים, הַבִּוּ לַיהוה כַּבוֹד וַעוֹ. הַבִּוּ לֵיהוה כָּבוֹד שָמוֹ, שָאוּ מִנְחַה וּבָאוּ לְחַצְרוֹתֵיוּ. הִשְּתַחַווּ לַיהוה בְּהַרְרֵת קֹרֵשׁ, חַילוּ מִפַּנִיו כַּל־הַאַרֵץ. אמרו בגוים יהוה מלך, אף תכון תבל כל תמוט, ַנַדִין עַמִּים בַּמֵישַׁרִים. יִשְׂמָחוּ הַשַּׁמֵיִם וְתָגֵל הַאָרֵץ, יִרְעַם הַיַּם וּמְלֹאוֹ. יעלו שדי וכל־אשר בּוֹ, אַז יַרַנְנוּ כַּל־עַצִי יַעַר.

ֶ לַפָּנֵי יהוה כִּי בַא, כִּי בַא לְשַׁפּט הַאַרֵץ,

יִשַׁפּט תַבַל בַּצֵדַק, וְעַמִּים בַּאַמוּנַתוֹ.

The contrast between human and divine justice is the theme of this psalm. God alone judges the world with righteousness, and the children of Jacob are a superb example of the righteousness of divine judgment. Yet God, though bestowing compassion on Israel, does not show arbitrary favoritism. Even our greatest leaders must answer for their misdeeds.

PSALM 99

Adonai is sovereign; nations tremble. God is enthroned on high; the very earth quivers.

Adonai is great in Zion, exalted over all peoples. Let them praise God, for God is awesome, holy.

A sovereign, mighty, rules with a love of justice; You alone bring about equity, ordaining justice and compassion for the people of Jacob.

Exalt Adonai our God. Worship God, who is holy.

Moses, Aaron, and Samuel, God's chosen ones, called out to Adonai, who answered them in a pillar of cloud.

They zealously strove to obey the divine law, even when God's decrees were beyond their grasp.

You responded to them with compassion, even as You rebuked them for their offenses.

Extol Adonai, and bow toward God's holy mountain. Adonai our God is holy.

תהלים צ"ט יהוה מלך ירגוו עפים, ישֶב בּרוּבִים תַנוּט הָאָבֶץ. יהוה בְּצִיּוֹן גָּרוֹל, וְרָם הוּא עַל בָּל־הָעַמִּים. יוֹדוּ שָׁמִךְ גַּדוֹל וְנוֹרָא, קַדוֹשׁ הוֹא. ועז מַלֶּךְ מִשְׁפַּט אָהֵב, אַתַּה כּוֹנֵנְתָּ מֵישָׁרִים, ּמִשְׁפָּט וּצְדָקָה בְּיַעַקב אַתָּה עָשִיתָ. רוֹמְמוּ יהוה אֱלֹהֵינוּ, וָהְשְׁתַּחֲווּ לַהֲרֹם רַגְּלָיוּ, קָרוֹשׁ הוּא. משֶׁה וְאַהַרֹן בְּכֹהֲנִיו וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ קראים אל יהוה והוא יַעַנִם. בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם, שמרו עדתיו וחק נתן למו. יהוה אלהינו אַתַּה עַנִיתָם, אל נשא הַיִיתַ לָהֶם, ונקם על עלילותם. רוממו יהוה אֵלהֵינוּ 🗆 וָהָשְׁתַּחָווּ לְהַר קַּרְשׁוֹ, כי קדוש יהוה אַלהֵינוּ.

## **ELKHA DODI**

This song, composed in sixteenth-century Safed by the mystic Solomon Halevi Alkabetz (whose name appears as a Hebrew acrostic) is the crowning glory of Kabbalat Shabbat. Its universal acceptance into the liturgy is a tribute to its mystical beauty, depicting both Shabbat's grandeur and messianic redemption, our vision of an ideal world.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

"Keep" and "remember" were uttered as one By our Creator, beyond comparison. Adonai is One and His name is One, Reflected in glory, in fame, and in praise.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Come, let us greet Shabbat, Queen sublime, Fountain of blessings in every clime. Anointed and regal since earliest time, In thought she preceded Creation's six days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Holy city, majestic, banish your fears. Arise, emerge from your desolate years. Too long have you dwelled in the valley of tears. God will restore you with mercy and grace.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Arise and shake off the dust of the earth. Wear glorious garments reflecting your worth. Messiah will lead us all soon to rebirth. Let my soul now sense redemption's warm rays.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Awake and arise to greet the new light, For in your radiance the world will be bright. Sing out, for darkness is hidden from sight. Through you, Adonai His glory displays.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days. לכה דודי 🖔

לָבָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד הִשְׁמִיעֲנוּ אֵל הַמְיוּחָד. יהוה אֶחָד וּשְׁמוֹ אֶחָד לִשֵׁם וּלִתִפָּאֵרֵת וִלִתִהִּלָּה.

לָכַה דוֹדִי לִקְרַאת כַּלָּה, פְּנִי שַׁבָּת נְקַבְּלָה.

לָקְרַאת שַׁבָּת לְכוּ וְגַלְכָה בִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֹאשׁ מִקֶּדֶם נְסוּכָה סוֹף מֵעֵשָּׁה בְּמַחֲשָׁבָה תְּחִלָּה.

לָכָה דוֹדִי לִקְרַאת בַּלָה, פְּנֵי שַׁבָּת נְקַבְּלָה.

**מִ**קְבַשׁ מֶלֶךְ עִיר מְלוּכָה, קַנּמִי צְאִי מִתּוֹךְ הַהְבֵּכָה. רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא, וְהוּא יַחֲמוֹל עָלֵיִךְ חֶמְלָה.

לְכָה דוֹדִי לִקְרַאת כַּלָה, פְּנֵי שַׁבָּת נְקַבְּלָה.

הָתְנַעֲרִי, מֵעָפָּר קוּמִי, לִבְשִׁי בִּגְדֵי תִפְּאַרְתֵּךְ עַמִּי, עַל יַד בֶּן־יִשֵּׁי בֵּית הַלַּחְמִי. קָרְבָה אֶל נַפְשִׁי גְאָלָה.

לְּכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

הָתְעוֹּרְרִי הִתְעוֹּרְרִי כִּי בָא אוֹרֵךְ קְוּמִי אְוֹרִי. כְּבוֹד יהוה עָלַיִךְ נִגְּלָה.

לְכָה דוֹדִי לִקְרַאת כַּלָה, פְּנֵי שַׁבָּת נְקַבְּלָה.

In your redemption you will never be shamed; Be not downcast, you will not be defamed. Sheltered by you will My poor be reclaimed. The city renewed from its ruins is raised.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Then your destroyers will themselves be destroyed; Ravagers, at great distance, will live in a void. Your God then will celebrate you, overjoyed, As a groom with his bride when her eyes meet his gaze.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Break out of your confines, to the left and the right. Revere Adonai in whom we delight. The Messiah is coming to gladden our sight, Bringing joy and rejoicing in fullness of days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

We rise and turn to the entrance, symbolically greeting Shabbat as a bride.

Come in peace, soul-mate, sweet Bride so adored, Greeted with joy, in song and accord, Amidst God's people, the faithful restored, Come, Bride Shabbat; come, crown of the days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Mourners do not observe public mourning on Shabbat. During shivah, however, as Shabbat is welcomed, mourners attending services are welcomed by the congregation, who offer these words of comfort:

### ַהַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיוֹן וִירוּשָׁלָיִם.

Ha-makom y'naḥem etkhem b'tokh sh'ar avelei Tziyon virushalayim. May God comfort you together with all the other mourners of Zion and Jerusalem. **ל**א תֵלְשִׁי וְלֹא תִכָּלְמִי, מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֲמִי. בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי, וִנְבָנָתַה עִיר עַל תִּלָה.

לָכַה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

וְהֵיוּ לִמְשִׁפֶּה שֹאסֵיִךְ וְרָחֲקוּ בָּל-מְבַלְּעָיִךְ יָשִּׁישׁ עָלַיִּךְ אֶלֹהָיִךְ בִּמְשׁוֹשׁ חָתָן עַל כַּלָּה.

לָכָה דוֹדִי לִקְרַאת כַּלָה, פְּנֵי שַׁבָּת נְקַבְּלָה.

נָמִין וּשְׂמֹאל תִּפְּרְצִי וְאֶת־יהוה תַּעֲרִיצִי. עַל יַד אִישׁ בֶּן־פַּרְצִי, וְנִשְׂמְחָה וְנָגִילָה.

לָכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

The congregation rises and faces the entrance.

בְּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ, גַם בְּשִׂמְחָה וּבְצְהֲלֶה, תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה, בְּאִי כַלָּה, בְּאִי כַלָּה.

לְבָה דוֹדִי לִקְרַאת בַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

This psalm was recited by the Levites on Shabbat with the offering of the Tamid, the daily sacrifice. Rashi considers this psalm's dedication to Shabbat appropriate because it portrays an ideal world. This will become a reality only in messianic times, an era often described in rabbinic tradition as one long unbroken Shabbat.

PSALM 92

A Song for Shabbat.

It is good to acclaim Adonai, to sing Your praise, exalted God,

to affirm Your love each morning, and Your faithfulness each night, to the music of the lute and the melody of the harp.

Your works, Adonai, make me glad; I sing with joy of Your creation.

How vast Your works, Adonai! Your designs are beyond our grasp.

The thoughtless cannot comprehend; the foolish cannot fathom this:

The wicked may flourish, springing up like grass, but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish; all the wicked shall crumble.

But me You have greatly exalted; I am anointed with fragrant oil. I have seen the downfall of my foes; I have heard the despair of my attackers.

The righteous shall flourish like the palm tree; they shall grow tall like a cedar in Lebanon. Planted in the house of Adonai, they will thrive in the courts of our God.

They shall bear fruit even in old age; they shall be ever fresh and fragrant, to proclaim: Adonai is just my Rock, in whom there is no flaw. On Shabbat Hol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins here.

תהלים צ״ב מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךּ עֵלְיוֹן. לְהַגִּיד בַּבְּּלֶר חַסְדֶּךְ, וֶאֲמוּנָתְךְּ בַּלֵּילוֹת. עֲלֵי־עָשׁוֹר וַעֲלֵי־נָבֶל, עֲלֵי הִגִּיוֹן בְּכִנּוֹר. פִּי שִׁמַחְתַּנִי יהוה בְּפָּעֲלֶךְ, בְּמַעֲשֵׁי יָדֶיךְ אֲרַנֵּן. מִה־נָּדְלוּ מַעֲשֶׂיךְ יהוה, מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךְ. אִישׁ־בַּעַר לֹא יִדָע, וּכְסִיל לֹא יָבִין אֶת־וֹאת. בִּפְרְחַ רְשָׁעִים בְּמוֹ עֲשֶׂב, וַיָּצִיצוּ בָּל־פְּעֲלֵי אָנֶן, לִהְשַּׁמִדָם עֲדִי־עַר.

וְאַתָּה מָרוֹם לְעֹלֶם יהוה.

כִּי הִנֵּה אֹיְבֶיךּ, יהוה, כִּי הִנֵּה אֹיְבֶיךּ יֹאבֵדוּ, יִתְפַּרְדוּ כָּל־פְּעֲלֵי אֶנֶן.

ַנַתְּרֶם כִּרְאֵים קַרְנִי, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן.

וַתַבֵּט עִינִי בְשׁוּרָי,

בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָהַ אָזְנָי.

צַדִּיק בַּתָּמָר יִפְרָח, בְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה.

שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְּרִיחוּ.

עוֹד יְנוּבוּן בְּשֵׂיבָה, דְשׁנִים וְרַעֲנַנִּים יִהְיוּ.
 לְהַגִּיד כִּי יָשֶׁר יהוה, צוּרִי וְלֹא עַוְלֶתָה בּוֹ.

### K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

Bar'khu et Adonai ha-m'vorakh. Praise Adonai, the Exalted One.

Congregation, then Reader:

Barukh Adonai ha-m'vorakh l'olam va-ed. Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah, we acknowledge the miracle of creation.

Praised are You Adonai our God, who rules the universe, Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set out the succession of seasons, and arrange the stars in the sky according to Your will. Adonai Tz'va-ot, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall forever embrace us. Praised are You Adonai, for each evening's dusk.

> Light and darkness, night and day; We marvel at the mystery of stars.

Moon and sky, sand and sea; We marvel at the mystery of sun.

Twilight, high noon, dusk, and dawn; Though we are mortal, we are creation's crown.

Flesh and bone, steel and stone; We dwell in fragile, temporary shelters.

Grant steadfast love, compassion, grace; Sustain us, O God — our origin is dust.

Majesty, mercy, love endure; We are but little lower than the angels.

Resplendent skies, sunset, sunrise; The grandeur of creation lifts our lives.

Evening darkness, morning dawn; Renew our lives as You renew all time.

- Jules Harlow

## קריאת שמע וברכותיה 🇯

Hazzan:

**ברכו** את־יהוה המברך.

Congregation, then Hazzan: בַּרוּך יהוה הַמִּבֹרַךְ לְעוֹלַם וַעֵּד.

The first ברכה before קריאת שמע

**ברוּר** אתַה יהוה אַלהינוּ מַלַרְ מַעַרִיב עַרַבִּים, בְּחַכַמַה פּוֹתָחַ משנה עתים ומחליף את-הזמנים, ומסדר את-הכוכבים בָּמִשְׁמִרוֹתֵיהֵם בַּרַקִּיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וליַלה, גוֹלַל מפני חשר וחשר מפני אור, ם ומביא לילה, ומבדיל בין יום ובין לילה, יהוה צבאות שָׁמוֹ. אֵל חַי וִקַיַּם, תַּמִיד יִמְלֹךְ עַלֵּינוּ לְעוֹלַם וַעֵּד. בַּרוּךְ אַתַּה יהוה הַמַּעַרִיב עַרַבִּים.

To offer options and to embellish the themes of the evening service, readings from a variety of sources are presented on the following pages, along with the traditional text of the service.

Beloved are You, eternal God, by whose design the evening falls, by whose command dimensions open up and aeons pass away and stars spin in their orbits. You set the rhythms of day and night; the alternation of light and darkness sings Your creating word. In rising sun and in spreading dusk, Creator of all, You are made manifest. Eternal, everlasting God, may we always be aware of Your dominion. Beloved are You, Adonai, for this hour of nightfall. In this b'rakhah, we extol God for giving us the Torah, testimony to God's love for Israel.

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

The Torah is a tapestry that can adorn the days in which we dwell.

Let us embrace it and make it our own, weave its text into the texture of our lives.

Its teachings sustain us, its beauty delights us when we open our eyes to its splendor.

It is not a mystery, far beyond reach; it is not in heaven, beyond our grasp.

It is as close to us as we allow it — on our lips, in our heart, integral to our deeds.

Let us study its words, fulfill its commands, and make its instruction our second nature.

It is the tangible gift of God's love.

Weave its text into the texture of your lives.

— Jules Harlow

"The secret things belong to Adonai our God; what is revealed belongs to us and to our children forever, that we may apply all the provisions of this teaching" (Deuteronomy 29:28). Revelation does not deal with the mystery of God, but with a person's life as it should be lived in the presence of that mystery. "This teaching is not beyond reach. It is not in heaven, that you should say: 'Who among us can go up to heaven and get it for us and impart it to us, that we may do it?'... No, the word is very close to you in your mouth and in your heart, to do it" (Deuteronomy 30:11-14).

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

קריאת שמע before ברכה

אַהְבַּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךְ אָהְבְּהָ. תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמְּדְתָּ. עַל בֵּן יהוה אֱלֹהֵינוּ בְּשָׁרְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֵּיךְּ, וְנִשְׂמֵח בְּדִבְרֵי תוֹרָתֶךְ וּבְמִצְוֹתֶיךְ לְעוֹלָם וָעֶד. □ וְאַהְבַתְךְ אַל תָּסִיר מִמֶּנוּ לְעוֹלָמִים. בַּרוֹּךְ אַתַּה יהוה אוֹהֵב עַמּוֹ יִשְׂרָאֵלַ.

Torah is a closed book until it is read with an open heart.

House of Israel, great and small, open your hearts to the words of Torah.

Torah is demanding, yet sweeter than honey, more precious than gold.

House of Israel, young and old, open yourselves, heart and soul, to its treasures.

Torah sanctifies life;

it teaches us how to be human and holy.

House of Israel, near and far, cherish the eternal sign of God's love.

Torah is given each day; each day we can choose to reject or accept it.

House of Israel, now as at Sinai, choose to accept and be blessed by its teachings.

- Jules Harlow

Your love has embraced us always in wilderness and promised land, in good times and in bad.

Night and day Your Torah sustains us, reviving the spirit, delighting the heart, informing the soul, opening the eyes, granting us a glimpse of eternity.

Because of Your love we shall embrace Torah night and day, in devotion and delight.

Beloved are You Adonai, whose Torah reflects Your love.

— Jules Harlow

## K'RIAT SH'MA

If there is no minyan, add: God is a faithful sovereign.

**DEUTERONOMY 6:4-9** 

Sh'ma Yisra-el Adonai Eloheinu, Adonai Eḥad.

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

#### DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God 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 have an ample harvest of grain, wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

## קריאת שמע 🖔

If there is no minyan, add: אֵל מֵלֶךְ נָאָמָן

דברים ו':ד'-ט

## יִשְׁרָאֵל יהוָה אֱלֹהֵינוּ יהוָהוּאֶחֶד:

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

יְאָהַבְּתָּ אֶת יהנה אֶלֹהֶיְךּ בְּכָל־לְבָבְךּ וּבְכָל־נַפְשְׁךּ וּבְכָל־מְאֹדֶךּ: וְהָיִּוּ הַדְּבָרִים הָאֵלֶה אֲשֶׁר אֵנֹכֵי מְצַוְּךְּ הַיִּיִּם עַל־לְבָבֶךּ: וְשִׁנַּנְתָּם לְבָנֶיךּ וְדִבּּרְתָּ בָּם בְּשִׁבְתְּךּ בְּבֵיתֶׂךּ וּבְלֶּכְתְּךָּ וְשְׁנַּנְתָּם לְבָנֶיךּ וְדְבַּרְתָּ בָּם בְּשִׁבְתְּךְ עַל־מְאָרָירָ: בִּיתֶךְ וּבִשְׁעָרֶירָ:

#### דברום ו"א:ו"ג-כ"א

יהנה לַאַבְּתִיכֶם לָתַת לָהֶם פִימֵי הַשָּׁמֵים עַל-הָאָרֵץ:
יהנה לַאַבְּתִיכֶם לְתַת לָהֶם פִימֵי הַשָּׁמֵים עַל-הָאָרֵץ:
יהנה לַאַבְּרָכֶם וֹּבְכָל-נַפְשְׁכֶם: וְנְתַרְשְׁךָ וִיצְהָרֶבְ וּבְלָּכְחּוֹ וְעָצַרְ אָת־יהוֹה אֲלְהֵיכֶם וּלְעַבְּרוֹ בְּכָלוְמַלְקוֹשׁ וְאָסַפְּתָּ וְאַכַלְתָּ וְשִׂבְעְתַּ: הִשְּׁמְרָוּ לָכֶם בְּּוִייָהָ מִעְרּ וְמַבְּרָתְּ וְאַבַּלְתָּ וְשִׂבְּעְתַּ: הִשְּׁמְרָוּ לָכֶם בְּּוִייִהָם אֹתְם לְאַבְּרְתָּ וְשִׂבְּעְתַּ וְשִׁבְּעְתָּ וְיִצְּהָרָהְ מִעְלֹ לְאַבִּיְהָ מִעְלֹ וְעָצַרְ אָת־יְבִּשְּׁמַנִים וְהִשְׁתָּם אֹתָם לְאַרִיּהְהָ מָעִל לְבָּבְכֶם וְעַלַּרְנִּשְׁ וְאָצַרְ אֶת־יְבִּעָּם וְעָבַרְתָּם אֹתָם לְאִרִּיְהְעָּ וְעָצַרְ אֶת־הַשָּׁמַנִים וְלִא־יִהְהָּתָּ הַשְּבְּלְהָ וְשִׁבְּעָהַ אִנְקְר בִּיִּלְּהָ וְעָבַרְתָּם אִתְּם אִתְּם לִאֹתְרְ בָּבָּרְתָּם אִתְּם לִאִרְיְהְבָּעְ וְשִׁבְּעָהָ וְעָצַרְ אֶת־יְבְּבָּתְ וְשִׁבְּתָּה אֹתְם לְאוֹת בִּיתָרְ וְבָּבְּרָתְ וְשָׁבְּעָהְ וְעָצַרְ אֶת־יְבְּבָּתְ וְשִׁבְּתְּהָ בְּלָּיתְן וְעָבַּרְתָּם אִתְרְ בָּבְּלָם בְּוֹלְתְּ וְעָבֵּיךְ בָּשְׁעָם וְעָבַרְתָּם אֹתְרְיִבְּבְּעָם וְעִבְּרְהָם אֹתְרִילְ לָּעָבְיוֹ וְעָבַרְתָּם אֹתְרִילְ וְעָבֵּייְ בְּשְׁעָּתְן יִרְבָּוֹ וְעָבְרְתָּם אְתִּבְּיתְּן בְּיִבְּעָם וְתִּלְ לְעָבְיוֹ וְתִּיְלְן וְעָבְּרְתָּם עְּבִיתְּן וְעָבֵּיךְ בִּשְּעָתְן יִרְבָּי וְשִׁתְּנִים וְעָבֵירְ בָּשְׁעָרְיִיוּ וְעָבֵּיךְ בִּשְּעָרְיִיוּ וְעִבְּיוֹ בְּעָּעְרָיוֹ וְעָבְיְרְבָּי וְתָּבְייִבְּעְ וְעָבְיִי וְעָבְייִים וְעָבְיוֹבְיּעְ עְלִייְוְ וְעָבְיִיבְּעְ וְתָּבְיוֹ בְּעִבְּעְיִין וְתְיְבְּיוֹ בְּשְׁעְתְיִי לְּעָבְיוֹ בְּעְעָבְיוֹ בְּעְעָבְיוֹ בְּעְעְבְּתְיבְּיּי בְּנִבְּעְיִבְן יִבְּלְיבְּעְ וְיִבְּיְיבְם וְתְּבְיוֹ בְּעְעִבְין וְנְבְּיְעְבְיּבְיוֹ בְּעְעְבְיוֹי בְּבְעִיבְן יִבְּבְעְיבְּיוֹ בְּעְעְבְיוֹ בְּבְעְיבְיוּ בְּבְעְיבְיוּ בְּבְּעִבְיוֹ בְּבְעִים וְיִבְיְיבְּיוּ בְּבְעִיבְיוּ בְּבְעִיבְן יִבְּבְעִיבְן יִבְּבְעִבְּיוּ בְּעִבְּיוֹ בְּבְעְבְּיוּתְם בְּיתְבְּי בְּבְּבְּעְבְיוּ בְּבְעִיבְיוּ בְּבְעִיבְיוּ בְּבְיוּבְבְיוּ בְּבְעִים וְיוֹבְיוֹ בְּבְעִיבְן וְיִבְּבְיוּבְיוֹ בְּעִבְיוּ בְּבְיּעְבְיוּ בְּבְעִיבְיוּ בְּבְעְיבְיוּתְיוּב

#### NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, who is Truth.

There is little we may claim to know about God, but this much is certain:

One cannot come before God save in integrity of heart and mind.

It would not do to try to feign or fib for the greater glory of God.

It cannot be required of man, and surely it can never be made a duty, to plead falsely to the God of Truth.

The fearless seeker of truth, even the honest blasphemer, is nearer to God than the liars for the benefit of religion.

Cherish My words in your heart and soul; wear them as proud reminders on your arm and on your forehead. Instill them in your children and be guided by them at home and in public, night and day.

Write them on your doorposts and gates.

Then will your lives and your children's lives be as enduring on this good earth as the stars in the sky.

Thus did God promise your ancestors.

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink into dissoluteness and lose your joyous, God-given heritage.

- Andre Ungar

- Shalom Spiegel

במדבר ט"ו:ל"ז-מ"א

וּלָאמֶר יהוָה אֶל-משֶׁה לֵאמְר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאֶמַרְהָּ אֲלֵהֶׁם וְעָשׁׁוּ לָהֶם צִיצֶר עַל-בַּנְפֵּי בִגְּדֵיהֶם לְּרְרֹתֶם וֹנְים אְחֲבִיהֶם: לְמַעַן תִּוְבְּלִה יְהוֹה וֲעֲשִׁיתֶם אִתֶּם וֹנְים אְחֲבִיהֶם: לְמַעַן תִּוְבְּלִה וְאַחֲבִי עִינִיכֶּם אֲשֶׁר-אַתֶּם וֹנְים אְחֲבִיהֶם: לְמַעַן תִּוְבְּלִי וְאֲחֲבִי עִינִיכֶּם אֲשֶׁר-אַתֶּם וֹנְיִם אְחֲבִיהֶם: לְמַעַן תִּוְבְּלִי וְאַחֲבִי עִינִיכֶּם אֲשֶׁר-אַתֶּם וֹנְיִתְם מְאָבָים וְאַלּהִיכֶם אֲשֶׁר אַתְּם הוֹצְאָתִי אָלְבִיכֶם אֲשֶׁר אַנְבְּים הַּבְּיִּתְם הוֹצְאָרוֹת לָכֶם לֵאלהֹהִים אֲנֶי הוֹצְאָתִי אֶלְבָּים: אֱמֶת בְּבִּים הוֹנְה אֶלהִיכֶם: אֱמֶת בִּיהוֹה אֶלהִיכֶם: אֱמֶת

You are My witnesses, says God:

There is no king without a kingdom, no sovereign without subjects.

When you are My witnesses, I am Adonai.

The coin of God's kingdom is Torah, to be reflected in study and deeds.

God is the first, God is the last, there is no God but Adonai.

The Torah is given each day; each day we receive it anew if we wish to make it our own.

Testify for Me, says Adonai; in your love for Me teach your children, embracing the Torah now and forever.

We accept God's sovereignty in reverence, treating others with love, studying Torah. May this be our will as we witness.

- Adapted from Jules Harlow

The Gerer Rabbi said: "When one learns the Torah, prays much, and begins to think 'I am truly pious; I overlook nothing in the performance of my religious duties,' such a one transgresses the command 'Do not be seduced by your heart nor led astray by your eyes.' Let such people look at the *tzitzit* and be reminded who they are."

In this b'rakhah, we praise God as our eternal Redeemer.

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You:

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh, nora t'hilot, oseh feleh.

"Who is like You, Adonai, among all that is worshiped! Who is, like You, majestic in holiness, awesome in splendor, working wonders!"

As You divided the sea before Moses, Your children beheld Your sovereignty. "This is my God," they proclaimed:

Adonai yimlokh l'olam va-ed.

"Adonai shall reign throughout all time."

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful." Praised are You Adonai, Redeemer of the people Israel.

Daily You renew our souls, restoring us as You redeemed our ancient nation Israel from slavery to freedom, from sorrow to triumph, blessing our people with the springtime of its life to be renewed by all of us each year.

Healer of our wounds, holy God, do not abandon us to enemies who threaten, to tyrants who deny Your sovereignty. Into Your care we commit our souls, now as in the past, sustained by Your truth, embraced by Your love, inspired with hope for the future by Your faith in us. Beloved are You, Redeemer of the people Israel, whose faithfulness in ages past assures our future too.

- Jules Harlow

דריאת שמע following ברכה

אָמֶת וָאָמוּנָה פָּל־זֹאת וְקַנְּם עָלֵינוּ, פִּי הוּא יהוֹה אֶלֹהֵינוּ וְאֵין זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמוֹ. הַפּּוֹדֵנוּ מִיַּד מְלָכִים, מַלְבֵּנוּ הַגּוֹּאֲלֵנוּ מִבַּף בָּל־אוֹיְבִי נַפְשֵׁנוּ, הָעוֹשֶׂה גְּדוֹלוֹת מָצְרֵינוּ וְהַמְשַׁלֵם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ, הָעוֹשֶׂה גְּדוֹלוֹת עַר אֵין חֵקֶר וְנִפְּלָאוֹת עַר אֵין מִסְפָּר, הַשָּׁם נַפְשְׁנוּ בַּחַיִּים וְלֹא נָתַן לַמוֹט רַגְלֵנוּ, הַמֵּיְרִיבנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיְּנֶם אוֹתוֹת וּמוֹפְתִים בְּאַרְמֵת בְּנֵי חָם, הַמַּבֶּה בְעָבְרָתוֹ בָּל־ אוֹתוֹת וּמוֹפְתִים בְּאַרְמֵת בְּנֵי חָם, הַמַּבֶּה בְעָבְרָתוֹ בָּל־ בְּכוֹרֵי מִצְּרָיִם, וַיִּיוֹצֵא אֶת־עֵמוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם, הַמַּעְבִיר בָּנִיוֹ בִּין גִּזְרֵי יִם סוּף, אֶת־רוֹּרְפִיהֶם וְאֶת־שוֹּנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע, וְרָאוֹ בְנָיוֹ גְּבוֹיְתוֹ, שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ. □ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוֹ עֲלֵיהֶם. משֶׁה וּבְנִי וְשְׁרָאֵל לִךְּ עַנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כַּלָּם:

> מִי־כָמְכָה בָּאֵלִם יהוה, מִי כָּמְכָה נֶאְדָר בַּקְּׁדֶשׁ, נורא תָהָלֹת, עִשָּׁה־פֵּלֵא.

> > ם מַלְכוּתְךּ רָאוּ בָנֶיךּ, בּוֹקֵעַ יָם לִפְנֵי משֶׁה. זָה אֵלִי עַנוּ וָאָמִרוּ:

> > > יהוה יִמְלֹךְ לְעֹלֶם וַעֶּד.

ם וְנֶאֶמֵר: כִּי פָּדָה יהוה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיֵּד חָזָק מִמֶּנוּ. בַּרוּך אַתַּה יהוה גַאַל יִשְׂרָאֵל.

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparations for ultimate redemption.

- Adapted from Martin Buber

33

In this b'rakhah, we thank God for the peace and protection we are given in our times of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your shelter of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going; grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You Adonai, who spreads the shelter of peace over us, over all His people Israel, and over Jerusalem.

> Protect us with Your gift of peace by helping us to overcome temptation.

When we are weak, sustain us; when we despair, open our hearts to joy.

Shelter us in Your embrace of peace when we are caught by conflict or desire.

When we are torn, heal us: when we are tormented, touch us with tranquility.

Cherish our fragmented lives; make our lives whole again through integrity.

When we deceive, turn us to You; when we corrupt, capture our hearts anew.

Protect us from ourselves: when we falter, help us to conquer the enemy within.

When we blunder, restore us; with compassion teach us that peace is based on Your truth.

- Jules Harlow

Creator of peace, compassionate God, guide us to a covenant of peace with all Your creatures — birds and beasts as well as all humanity — a reflection of Your image of compassion and peace. Give us strength to help sustain Your promised covenant abolishing blind strife and bloody warfare, so they will no longer devastate the earth, so discord will no longer tear us asunder. Then all that is savage and brutal will vanish, and we shall fear evil no more. Guard our coming and our going, now toward waking, now toward sleep, always within Your tranquil shelter. Beloved are You, Sovereign of peace, whose embrace encompasses Jerusalem, the people Israel, and all humanity.

- Jules Harlow

The second ברכה following קריאת שמע

השפיבנו יהוה אלהינו לְשַׁלוֹם, וְהַעַמִידֵנוּ מַלְכֵּנוּ לְחַיִּים, וּפָרושׁ עַלֵינוּ סְכַּת שָלוֹמֶךּ, וְתַקְנֵנוּ בִּעָצַה טוֹבַה מִלְפַנֵיךּ, וָהוֹשִׁיעֵנוּ לְמַעַן שְׁמַךְּ. וְהַגֵּן בַּעַדֵנוּ, וְהַסֶר מַעַלִּינוּ אוֹיֵב וחרב וְרַעַב וְיַגוֹן, וְהַסֵר שַׂטַן מִלְּפַנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כָּנַפֵּיך תַּסָתִירֵנוּ, כִּי אֵל שׁוֹמָרֵנוּ וּמַצִילֵנוּ אַתַּה, כִּי מֵלֶךְ חַנּוּן וָרַחוּם אַתַּה. ם וּשָׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לחיים ולשלום מעתה ועד עולם. ופרוש עלינו סכת שׁלוֹמֵך. בַּרוּך אַתַּה יהוה הַפּוֹרֵשׁ סכַּת שַלוֹם עלינוּ ַועל כַּל־עַמּו יִשְרַאָל וְעַל יִרוּשַׁלַיִם.

> As a mother comforts her children, so I Myself will comfort you, says Adonai. And you will find peace in Jerusalem.

Past troubles will be forgotten, hidden from sight. Jerusalem will be a delight, her people a joy. And you will find peace in Jerusalem.

None shall hurt or destroy in all My holy mountain, says the Creator whose throne is heaven, says Adonai who also seeks peace in Jerusalem.

Each month at the new moon, each week on Shabbat all people, all My children, shall worship Me, says Adonai who will also find peace and consolation in Ierusalem.

- Jules Harlow

O God, You are a consolation to Your creatures, for in moments of forgetting, we but call to mind Your care, and we are comforted. When we hope no more, a pattern in the snow reminds us of Your lovingkindness. Your dawns give us confidence, and sleep is a friend. Our sorrows dissipate in the presence of an infant's smile, and oldmen's words revive our will-to-wish. Your hints are everywhere, Your signals in the most remote of places. You are here: we fail words to say, "Mah Tov!" How good our breath, our rushing energies, our silences of love.

- Danny Siegel

On Shabbat:

EXODUS 31:16-17

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nai Yisra-el et ha-Shabbat, la'asot et ha-Shabbat l'dorotam b'rit olam. Bei-ni u-vein b'nai Yisra-el ot hi l'olam, ki sheshet yamim asah Adonai et ha-shamayim v'et ha-aretz u-va-yom ha-sh'vi-i shavat va-yinafash.

On Festivals:

LEVITICUS 23:44

Thus Moses proclaimed the Festivals of Adonai before the people Israel.

### HATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

> On Shabbat (including Shabbat Ḥol Ha-mo'ed), continue with Amidah on page 35a or 35b (with Matriarchs) through page 38.

On Festivals (including those on Shabbat), continue with Amidah on page 41a or 41b (with Matriarchs) through page 44.

For an interpretive Meditation on the Shabbat Amidah, see page 39; on the Festival Amidah, page 45.

שבת On:

34

שמות ל״א:ט״ז-י״ז

**שָׁמְרָוּ** בְנֵיְ־יִשְּׂרָאֶל אֶת־הַשַּׁבֶּת לֵצְשַׂוֹת אֶת־הַשַּׁבָּת לְדְרֹתֶם בְּרִית עוֹלֶם: בִּינִי וּבִין בְּנֵי יִשְׂרָאֵל אָוֹת הָוא לְעֹלֶם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוה אֶת־הַשָּׁמַיִם וְאֶת־הָאָׁרֶץ וּבַיּוֹם הַשָּׁבִיעִִּי שֲבֵת וַיִּנַפֵּש:

יום טוב On:

ויקרא כ"ג:מ"ד

ַ**וּיְרַבֵּר** משֶּׁה אֶת־מְעַדֶּי יהוֶה אֶל בְּנֵי יִשְׂרָאֵל:

## חצי קריש 🖔

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתִהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְּׂרָאֵל, בַּעֲגָלָא וּבִזְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

ְיָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקְדְשָׁא, בְּרִיךְ הוּא \*לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

\*On לְעֵלֵא לְעַלַא מְבָּל־בִּרְבַתָא וְשִׁירַתַא מבּת שובה

On שבת (including שבת חול המועד), continue with עמידה on page 35a or 35b (with אמהות) through page 38.

On יום טוב (including those on שבת), continue with עמידה on page 41a or 41b (with אמהות) through page 44.

For notes on recitation of the Amidah, see page 155.

### 🎉 AMIDAH FOR SHABBAT MA'ARIV

(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:

Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

\*From Sh'mini Atzeret until Pesaḥ:

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

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name. Holy are those who praise You each day. \*\*Praised are You Adonai, holy God.

\*\*On Shabbat Shuvah:

Praised are You Adonai, holy Sovereign.

## עמידה – ערבית לשבת (כולל אמהות) %

אָדֹנָי, שְׂפַתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלֶּתְךּ:

בָּרוּךְּ אַתָּה יִהוֹה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, אֱלֹהֵי אַבְּרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲלְב, אֱלֹהֵי שְּׁרָה אֱלֹהֵי וְבְּקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹבֵר חַסְבִי אַבוֹת וּמֵבִיא גוֹאֵל לִבְנִי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָר.

ושבת שובה On:

זַכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכַרְבֵנוּ בְּסֵפֶּר הַחַיִּים לְמַעַנְךְ אֶלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגַן. בּרוּך אַהַּה יהוה מָגֵן אַבְרָהָם וּפֹקֵד שָּׂרָה.

אַתָּה גָּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

\*From שמיני עצרת until פסח:

מַשִּׁיב הַרִּוּחַ וּמוֹרִיד הַגַּשֶּׁם.

מְכַלְּכֵּל חַיִּים בְּחֶטֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמֵתִּיר אֲסוּרִים, וּמְלַיֵּם אֶמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְבוּרוֹת וּמִי דְּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמְוֹךְ אָב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֶמֶן אַתָּה לְהַחֲיוֹת מֵתִים. בַּרוּך אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךּ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְּלְוּךְ פֶּלָה. \*\*בַּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

\*\*On שבת שובה:

ברוּך אַתַּה יהוה הַמֵּלֶךְ הַקָּדוֹשׁ.

<sup>\*</sup>From Pesaḥ to Sh'mini Atzeret, some add: You cause the dew to fall.

You sanctified the seventh day, the pinnacle of the creation of heaven and earth, to enhance Your name. You blessed it above all other days, sanctifying it above all other times. Thus it is written in Your Torah:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and Hol Ha-mo'ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

אַתָּה קַדְּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךּ, תַּבְלּית מַעֲשֵׂה שָׁמֵיִם וָאָרֶץ. וּבַרַכְתּוֹ מִבְּל־הַיָּמִים וְקְדֵּשְׁתּוֹ מִבְּל־הַוְּמֵנִּים, וֹכֵן כַּתוּב בְּתוֹרָתֶךְ.

וְיָבֶלְּוּ הַשָּׁמַיִם וְהָאֶרֶץ וְכָל־צְבָאָם. וַיְבַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבְּרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִבְּל-מְלַאכְתּוֹ אֲשֶׁר בַּעַשְׂר.

אָלֹהֵינוּ בַּרוּךְ אַתָּרוּ רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶרְּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךְ, שַׂבְּעֵנוּ מִטוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעְתֶךּ, בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קַדְשֶׁךְ, וְיָנְיּחוּ בָּה יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךְ. בָּרוּךְ אַתָּה יהוה מְקַדִּשׁ הַשַּׁבָּת. שְׁמֶךְ. בָּרוּךְ אַתָּה יהוה מְקַדִּשׁ הַשַּׁבָּת.

רְצָה יהוה אֱלֹהֵינוּ בְּעַמְּךְ יִשְּׂרָאֵל וּבְתְפִּלְּתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לִדְבִיר בִּיתֶךּ, וּתְפִּלְּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתִהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

On ראש חודש and שבת חול המועד:

אָלֹתִינוּ נִאלֹהֵי אֲבוּתֵינוּ, יַעֲלֶה וְיָבוּא וְיַגִּיעַ, וְזִרְאָה וְיַבְּאָה וְיָבוּא וְיַבְּאָה וְיִבְּא וְזִכְרוֹן מָשְׁיחַ בֶּן־דָּוִד עַבְּדֶּךְּ, וְזִכְרוֹן יְרוּשָׁלֵיִם עִיר קְּוְשְׁרָּ וְזִכְרוֹן מָשְׁיחַ בֶּן־דָּוִד עַבְדֶּךְּ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְּוְשְׁרָּ וְזִכְרוֹן מָשְׁיחַ בָּן־דָּוִד עַבְדֶּךְּ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְּוְשְׁרָּוֹם, וְיִבְּיּ

On ראש הַּחְׁדֶשׁ הַנֶּה. :ראש חודש

חַג הַסָּבּוֹת הַזֶּה. :סוכות On חַג הַמַּצוֹת הַזֶּה.

זְכְרֵנוּ יהוֹה אֱלֹהֵינוּ בּוּ לְטוּבָה, וּפְּקְבֵנוּ בוּ לִבְרָכָה, וְהוּשִׁיעֵנוּ בוּ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךּ עִינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אֶתָּה.

> וְתֶחֶזֶינָה עֵינֵינוּ בְּשׁוּבְךְּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness neverending. We have always placed our hope in You.

#### On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohen, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shuvah:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim. מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לְּךְ וּנְסַפֵּר הְּהִלֶּתֶךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךְ וְעַל נִשֶּׁיךְ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִשֶּׁיךְ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפֶּיךְ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפֶּיךְ שֶׁבְּכָל־עִת, עֶרֶב וְלְקֶר וְצְהָרָיִם. נִפְיל אוֹתְכּוּ חָסְדֶיךְ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךְ, הַשׁוֹב כִּי לֹא תַמּוּ חֲסָדֶיךְ, מְמוֹנִלֵּם קְנִּינוּ לָךְ.

וחנוכה On:

על הַנְּפִּים וְעַל הַפָּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלֹחָמוֹת שֶּעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָמִים הָהֵם וּבַזְמַן הַזֶּה.

בּימֵי מַתִּתְיֶהוּ בֶּן־יוֹחָנָן כֹּהֵן נָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוְן הָרְשָׁעָה עַל עַמְּךְ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךְּ וּלְהַעֲבִירָם מַחָפֵּי רְצוֹנֶךְּ, וְאַתָּה בְּרַחַמֶּיךְ הָרַבִּים עָמַרְתָּ כָּקְמָתָּ אֶת־רִּיבָם, דְּנְתָּ אֶת־דִּינָם, נָקְמְתָּ אֶת־נְקְמָתָם, בְּעֵת צָרָתָם, רְבְּתָּ אֶת־רִיבָם, דְּנְתָּ אֶת־דִּינָם, נָקְמְתָּ אֶת־נְתֶךְּ, וּלְעַמְּרְ הִעִּיְסִקּ תוֹרָתֶךְ. וּלְבְּעִיּים בְּיֵד עוֹסְמֵי תוֹרָתֶךְ. וּלְעַמְּרְ יִשְׁנִים בְּיֵד עוֹסְמֵי תוֹרָתֶךְ. וּלְעַמְּרְ יִשְׁמוֹנִת וְּלְשִׁים, וְּיִבְּים בְּיֵד עוֹסְמֵי תוֹרָתֶךְ. וּלְעִמְּרְ וִנְדִים בְּיֵד עוֹסְמֵי תוֹרָתֶךְ. וּלְבְּעִיּים בְּיֵד עוֹסְמֵי הָוֹלְתְּךָ, וְהִדְּלִיקוּ בָּוֹלְ הְשִׁיְרְ וְחָדְיֹת בְּעָבְיִר בִּיתֶךְ וּפְנִיּוֹם הָיָּה. וְאָחַר בֵּן בָּאוֹ בָנֵיךְ לִדְבִיר בִּיתֶךְ וּפְנִיּעְּהְ אָמְרְ הַבְּיִלְם בְּתְּרְ הְבִּילִם אָתִרְ הְשִׁרְם בְּנִילְם הָשִׁרְם הְּנִיוֹם בְּיֵיוֹם הָיָּה, וְאָחַר בִּן בָּאוֹ בָנֵיךְ לִידְּלִיקוּ בָּנִין בְּיִבְיר בִּיתֶּךְ וּמְדִּעְיִם בְּלֵיךְ וְבִּרוֹי בְּעִירְ הִיּשְׁבְּיוֹ בְּשְׁעְרְיִם בְּיִבִּי עִּחְרָבִי הְיִילְבְּיִיךְ בִּיּיִים בְּעָבְיים הְעַבְּרִי בְּיִילְם בְּעִיים בְּיִים הְעָבְרִי בְּיִים בְּיִהְ בְּיִבְיים הְּתִּבְיים בְּבְּיִים בְּיִילְם בְּנִייוֹם בְּיִים הְעָּבְרִיים בְּיִבְיים הְעָבְרִים בְּיִים בְּעְבְייִם בְּיִבְיים בְּתְּבְייִם בְּנִייוֹם בְּיִים הְעָבְייִם בְּעִיבְיים בְּבְּיִים בְּעִיבְייִים בְּיִילְם בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְייִם בְּיִים בְּיִבְייִם בְּיִים בְּיִים בְּיִים בְּיִבְייִם בְּיִים בְּיִבְיים בְּיִים בְּיִבְיים בְּיוֹבְיוֹ בְּיוֹם בְּיוֹים בְּיִים בְּיִבְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיִים בְּיוֹים בְּיִים בְּיִבְייוֹ בְּיוֹים בְּיוֹים בְּיוּים בְּיבְיים בְּיִבְיוּים בְּיוֹבְיוֹים בְּבְיוּים בְּיבְיים בְּבְּבְייִם בְּיִים בְּיִים בְּיבְּיוּים בְּיִים בְּיבְיוֹים בְּיוּבְיוּים בְּיִבְיוּים בְּיִים בְּיִם בְּיבִּיוּ בְּיוֹים בְּיבְיוּים בְּיִים בְּיִבְּיוֹם בְּיוֹים בְּיוֹם בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּבְּיוֹם בְּיוֹים בְּיִים בְּבְיוֹים בְּיִים בְּיִים בְּיִים בְּבְּיוֹם בְּיב

ּוְעַל בֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךְ מֵלְבֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךְ.

וְכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֶמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלְךָּ נָאֶה לְהוֹדוֹת. Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. \*Praised are You Adonai, who blesses the people Israel with peace.

\*On Shabbat Shuvah, substitute the following:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

### An alternative concluding prayer

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during these holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all Shabbat's pleasures, to extend its spirit to the other days of the week. Show me the path of life, the fullness of Your presence, the bliss of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

Continue on page 47.

שלום רב על ישראל עמק ועל כּל־יוֹשׁבי תבל תּשֹׁים שׁלוֹם בי לְעוֹלֶם, כִּי אַתַּה הוּא מֶלֶךְ אַדוֹן לְכַל־הַשַּׁלוֹם. וְטוֹב לְבַרֶר אֶת־עַמָּךְ יִשְׂרַאֵל בִּכַל־עֵת וּבְכַל־שַעַה בִּשׁלוֹמֵךָ. \*בַּרוּךְ אַתַּה יהוה הַמִּבַרֶךְ אֵת־עַמּוֹ יִשְׂרַאֵל

\*On שבת שובה, substitute the following:

ַחַיִּים בַּרַכַה וְשַׁלוֹם, וּפַרְנַסָה טוֹבַה, נְזַכֵר וְנְכַּתֵב לְפַנֵיךּ, וכל-עמה בית ישראל, לחיים טובים וּלשלום. אתה יהוה עשה השלום.

> The silent recitation of the עמידה concludes with a personal prayer.

אלהי, נצור לשוני מרע ושפתי מדבר מרמה, ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך וּבמצוֹתיךּ תּרדּף נפשי. וכל-החושבים עלי רעה, מהרה ַעַצַתַם וָקַלָּקָל מַחֲשַׁבָתַם. עַשָּה לִמַעַן שְמֵךּ, עַשָה ּלָמַעַן יִמִינֶךָּ, עֲשִׂה לְמַעַן קְרָשָּׁתֶךָּ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָּ, יְדִידֶיךָּ, הוֹשִׁיעָה יְמִינְךָּ וַעַגַנִי. יִהְיוּ לְרָצוֹן אָמָרֵי־פִּי וְהֻגִּיוֹן לָבִּי לְפַנֵיךָ, יהוה צוּרִי וְגוֹאֱלִי. עֹשֵׂה שלום בַּמַרומַיו, הוא יַעשָה שַלום עלינו ועל כּל־יִשַּראַל, וָאָמָרוּ אַמֶן.

An alternative concluding prayer

זכני לשמחה וחרות של שבת, לטעם טעם ענג שבת באמת. זַבַנִי שַלא יַעַלָה עַל לְבִּי עַצְבוּת בִּיוֹם שַבַּת קָדשׁ. שַׂמֵּחַ נָפָשׁ מִשַּׁרָתֶךּ, כִּי אֶלֵיךּ אַדֹנַי נַפְשִׁי אָשַא. עַזְרֵנִי לַהַרְבּוֹת בָּתַעַנוּגֵי שַבַּת, וּלְהַמִשִׁיךְ הַשְּמְחַה שָׁל שַבַּת לְשֵׁשֶׁת יְמֵי הַחוֹל. תוֹדִיעֵנִי אָרַח חַיִּים. שָׁבַע שְׁמַחוֹת אָת־פַּנֵיךּ, נִעִימוֹת בִּימִינָךְ נֵצַח. יִהִיוּ לְרַצוֹן אָמְרֵי־פִּי וְהֵגִיוֹן לְפַנֵיךְ יהוה צוּרָי וָגוֹאֱלִי. עשָה שַלוֹם בְּמְרוֹמֵיו, הוּא ַיַעשה שלום עלינו ועל כַּל־יִשׂרָאַל, ואַמָרוּ אַמַן.

Continue on page 47.

Reader:

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

### KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

#### Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

On Simhat Torah, continue with Hakafot, page 213. On Shabbat Hol Ha-mo'ed, continue with the Shabbat Kiddush, page 49. אָלֹהֵינוּ נֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךְּ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךְ, שַּׁבְּעֵנוּ מִטוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעֶתֶךְ,
וְטַהֵר לִבֵּנוּ לְעַרְדְךְ בָּאֲמֶת. וְהַנְחִוּ בָה יִשְׂרָאֵל מְקַדְשִׁי
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָּדְשֶׁךְ, וְיָנְיּחוּ בָה יִשְׂרָאֵל מְקַדְשִׁי
שִׁמֶךְ. בַּרוּךְ אַתַּה יהוה מִקְדָשׁ השׁבַּת.

## קדיש שלם 🖔

Hazzan:

יִ**תְגַּדֵּל** וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְּרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרַךְּ וְיִשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר מְן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

\*On לְעֵלָּא לְעֵלָּא מִבֵּל־בִּרְכָתָא וְשִׁירָתָא לְעֵלָּא

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֶדָם אֲבוּהוֹן דִּי בִשְׁמַיֵּא וָאָמָרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיֶּא וְחַיִּים עָלֵינוּ וְעַל כֶּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמֵיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

> On שמחת תורה, continue with הקפות, page 213. On שבת חול המועד, continue with קידוש לשבת, page 49.

## **ALEINU**

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other."

Aleinu l'shabe-aḥ la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit, she-lo asanu k'goyei ha'aratzot v'lo samanu k'mishp'ḥot ha'adamah, she-lo sahm ḥelkenu kahem, v'goralenu k'khol hamonam.

Va-anaḥnu kor'im u-mishtaḥavim u-modim lifnei Melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever." Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

> From Rosh Hodesh Elul through Hoshana Rabbah (in some congregations, through Yom Kippur), Psalm 27 is recited, page 80.

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

עלינו 🖔

**עָלֵינוּ** לְשַׁבֵּחַ לַאֲדוֹן הַכּּל, לָתֵת גְּדָלָה לְיוֹצֵר בְּרֵאשִׁיהְ, שֶׁלֹא עָשֶׂנוּ בְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמְנוּ בְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ בְּכָל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְבֵי הַמְּלָבִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמִיִם וְיוֹסֵד אֶרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמִיִם מִמְעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֶלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְבֵּנוּ, אֱפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתְ אֶל לְבָבֶךְ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמִים מִמֵּעַל וְעַל הָאָרֵץ מִתָּחַת, אֵין עוֹד.

על בּן נְקַנֶּה לְּךָ יהוֹה אֱלֹהֵינוּ, לִרְאוֹת מְהַרָה בְּתִּפְּאֶרֶת עֻזֶּךְ, לְהַאֲלִים מָן הָאֶרֶץ וְהָאֱלִילִים כָּרוֹת יִבְּרִתְּוֹן, לְהַאֲלִילִים כָּרוֹת יִבְּרִתְּוֹן, לְהַבְּנוֹת אֵלֶיךְ בְּשְׁלֵּךְ, וְבְּלִירִּ וְיִדְעוּ בִּשְׁמֶךְ, לְהַפְּנוֹת אֵלֶיךְ בָּלֹירִ שְׁדֵּי, וְכָל־בְּנֵי בְשָׁר יִקְרְאוּ בִּשְׁמֶךְ, תְּבֶל, כִּי לְּךְ תִּכְרַע בָּל־בָּנֶרְ וְוִבְּלוּ וְלִבְבוֹד שִׁמְךְ יְלָכוֹן לְפָנֵיךְ וִתְּלְךְ וְלִבְיֹי עַר תִּמְלֹךְ וְלִבְּלוּ לְעִילְם וְעֶר, בִּי הַמֵּלְכוּת שֶׁלְּךְ וְתִמְלֹךְ עֲלִילְמֵי עַד תִּמְלֹךְ לְעוֹלְם וְעֶד, בִּי הַמֵּלְכוּת שֶׁלְּךְ וִתְּלְּךְ וְתִמְלֹךְ וְלִנְיִם וְעָד, בִּיוֹם הַהוּא בְּבְבוֹד הִיהוֹה אֶחָר וּשְׁלְבוֹ וְעָר, בִּיוֹם הַהוּא בְּנְלֶּלְ עַל בְּל־הָאֶרֶץ, בַּיּוֹם הַהוּא יִהָּה וְּתִּלְרֹ עַל בָּל־הָאֶרֶץ, בַּיּוֹם הַהוּא יִהְנִה יהוֹה אֶחָר וּשְׁמֹוֹ אֶחָד.

From אלול רבה through אלול (in some congregations, through יום כפור), Psalm 27 is recited, page 80.

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our universalist hope that someday God will be worshiped by all humanity.

## MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation, with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit: Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners: Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

#### Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu \*l'ela min kol birkhata v'shirata, tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

\*On Shabbat Shuvah: I'ela I'ela mi-kol birkhata v'shirata,

Y'hei sh'lama raba min sh'maya v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

> An English translation of the Mourner's Kaddish may be found on page 12.

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

וְיָתְקַדֵּשׁ שָׁמֵה רַבַּא, בְּעַלְמַא דִי בְרַא, כִּרְעוּתָהּ, מַלְכוּתָה בָּחַיֵּיכוֹן וּבִיוֹמֵיכוֹן וּבְחַיֵּי דְכַל־בֵּית יִשְׂרָאֵל, בַּעַגַלָא וּבִזְמַן קַרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

ָרָהָא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלִמֵיָא.

Mourners:

וישתבח ויתפאר שמה בַּל־בִּרְכָתָא וִשִּׁירַתַא תשבחתא ונחמתא ַבְעַלְמַא, וְאִמְרוּ אֲמֶן.

\*On לְעֵלֵּא לְעֵלֵּא מְבַּל־בִּרְכָתָא וְשִׁירָתָא ישבת שובה

יָהֵא שָׁלֶמֶא רַבָּא מִן שִׁמַיָּא וְחַיִּים עַלֵינוּ וְעַל כַּל־יִשְּׂרָאֵל, וָאִמְרוּ אַמֵן.

עֹשֵּׂה שַׁלוֹם בְּמִרוֹמֵיו הוּא יַעֲשָׂה שַׁלוֹם בל־ישראל, ואמרו אמן.

## $\bowtie$ ADON OLAM

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philospher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world, God, eternal, reigned alone;

but only with creation done could God as Sovereign be known.

When all is ended, God alone will reign in awesome majesty.

God was, God is, always will be glorious in eternity.

God is unique and without peer, with none at all to be compared.

Without beginning, endlessly, God's vast dominion is not shared.

But still — my God, my only hope, my one true refuge in distress,

my shelter sure, my cup of life, with goodness real and limitless.

I place my spirit in God's care; my body too can feel God near.

When I sleep, as when I wake, God is with me; I have no fear.

# ארון עולם 🕦

בְּטֶרֶם בָּל־יְצִיר נִבְרָא. אֲזֵי מֶלֶךְ שִׁמוֹ נִקְרָא. לְבַדּוֹ יִמְלֹךְ נוֹרָא. לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. יְלוֹ הָעֹז וְהַמִּשְׂרָה. יְצוּר חֶבְלִי בְּעֵת צָרָה. מְנָת כּוֹסִי בְּיוֹם אֶקְרָא. בְּעֵת אִישַׁן וְאָעִירָה. בְּעֵת אִישַׁן וְאָעִירָה. אָדוֹן עוֹלָם אֲשֶׁר מָלַךְּ לְעֵת נַעֲשָׁה בְּחֶפְצוֹ כּל וְאַחֲרֵי כִּכְלוֹת הַכֹּל וְהוּא הָיָה וְהוּא הֹנֶה, בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְהוּא אֵלִי וְחֵי גּוֹאֲלִי, וְהוּא נִפִּי וּמָנוֹס לִי בְּיָדוֹ אַפְּקִיד רוּחִי וְעִם רוּחִי גְּוֹיָתִי

Adon olam asher malakh L'eit na'asah b'ḥeftzo kol,

V'aḥarei kikh-lot ha-kol V'hu hayah v'hu hoveh,

V'hu eḥad v'ein sheni B'li rei-sheet b'li takhleet,

V'hu e-li v'ḥai go-ali V'hu nisi u-manos li,

B'yado afkid ruḥi V'im ruḥi g'viyati, b'terem kol y'tzir nivra, azai Melekh sh'mo nikra.

l'vado yimlokh nora, v'hu yih'yeh b'tif-arah.

I'hamshil lo l'haḥbirah, v'lo ha-oz v'hamisrah.

v'tzur ḥevli b'et tzarah, m'nat kosi b'yom ekra.

b'et ishan v'a-irah, Adonai li v'lo ira.