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 I'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 Nahman Bialik

קבלת שבת

The קבלת שבת Psalms begin on page 15.

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

שלום עליכם 🜿

שָׁלוּם עַלִּיכָם מַלְאַבֵּי הַשָּׁרֵת, מַלְאַבֵי עֶלְיוּן, (מִ)מֵּלֶך מַלְבֵי הַמְּלָכִים, הַקָּדוֹש בָּרוּך הוּא. בּוֹאֲכָם לְשָׁלוּם מַלְאַבֵי הַשָּׁלוּם, מַלְאַבֵי עֶלְיוֹן, (מִ)מֶּלֶך מַלְבֵי הַמְּלָכִים, הַקָּדוֹש בָּרוּך הוּא. בָּרְכְוּנִי לְשָׁלוֹם מַלְאֲבֵי הַשָּׁלוּם, מַלְאַבֵי עֶלְיוֹן, (מִ)מֶּלֶך מַלְבֵי הַמְּלָכִים, הַקָּדוֹש בָּרוּך הוּא. (מִ)מֶּלֶך מַלְבֵי הַמְּלָכִים, הַקָּדוֹש בָּרוּך הוּא. (מִ)מֶּלֶך מַלְבֵי הַמְּלָכִים, הַקָּדוֹש בָּרוּך הוּא.

שבת המלכה 🌿

הַחַשָּׁה מֵרֹאשׁ הָאִילָנוֹת נִסְתַּלְקָה, בּאוּ וְנֵצֵא לִקְרַאת שַׁבָּת הַמַּלְבָה. הִנֵּה הִיא יוֹנֶרֶת הַקְּרוֹשָׁה הַבְּרוּכָה, וְעִשָּׁה מַלְאָכִים צְבָא שָׁלוֹם וּמְנוּחָה. בְּוֹאִי, בְּוֹאִי, הַמַּלְבָה. בְּוֹאִי, בְּוֹאִי, הַבַּלָה. שָׁלוֹם עֵלֵיכֶם מַלְאֲכֵי הַשָּׁלוֹם.

The hymn Shalom Aleikhem first appeared in a seventeenth-century siddur in Germany. The familiar prefix " (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 1912.

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.

罗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. יריד נפש %

יִדִיד גָּפָשׁ, אָב הָרַחַמָן, מְשׁוֹך עַבְדָרָ אָל רְצוֹנָך יָרוּץ עַבְדָרָ כִּמוֹ אַיָּל, יִשְׁתַחַנֶה אֶל מוּל הַדָרָך יֶעָרַב לוֹ יְדִידוּתָרְ מִנְּפָת צוּף וְכַל־טֵעַם.

שָּׁרוּר, נָאֶה, זִיו הָעוֹלָם, נַפְּשִׁי חוֹלַת אַהֲבָתָך אָנָּא, אֵל נָא, רְפָא נָא לָה בְּהַרְאוֹת לָה נְעֵם זִינָך אָז תִּתְחַזַק וְתִתְרַפֵּא, וְהָיְתָה לֶךְ שִׁפְחַת עוֹלָם. זְתִיק, יֶהֶמוּ רַחֲמֵיךּ, וְחוּס נָא עַל בֵּן אוֹהֲבָך כִּי זֶה כַּמָה נִכְסוֹף נִכְסַף לְרָאוֹת בְּתִפְאֵרֶת עָזָך אָנָּא, אֵלִי, מַחְמַר לִבִּי, חוּשָׁה נָּא, וְאַל תִּתְעַלָם הַנְּלֵה נָא וּפְרוֹשׁ, חָבִיב, עָלַי אֶת־סֻכַּת שְׁלוּמָך הַגְּלֵה נָא וּפְרוֹשׁ, חָבִיב, עָלַי אֶת־סֶכַּת שְׁלוּמָך הַנָּלֵה גָא הָוּב, כִּי בָא מוֹעַר, וְחַנֵּנִי כָּימֵי עוֹלַם.

% 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

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."

תהלים צ"ה **לְכוּ גְרַגְנָה** לֵיהוה, נָרְיעָה לְצוּר יִשְׁעֵנוּ. וְקַדְּמָה פָנָיו בְּתוֹדָה, בִּזְמִרוֹת נָרִיעַ לוֹ. כִּי אֵל גָּדוֹל יהוה, וּמֶלֶך גָּדוֹל עַל כָּל־אֱלהִים. אַשֶׁר בְּיָדוֹ מֶחְקָרִי־אָרֵץ, ותועפות הרים לו. אַשֶׁר לוֹ הַיָּם וְהוּא עשהו, וַיַבֶּשֶׁת יִדִיו יָצֵרוּ. באו נשתחוה ונכרעה, נְבְרְכָה לְפְנֵי יהוה עשנו. כִּי הוּא אַלהינוּ, ואַנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יֵדוֹ, הַיּוֹם אָם בְּקֹלוֹ תִשְׁמֵעוּ. אַל תַקשוּ לְבַבְכֵם כַּמריבה, כּיוֹם מַסָּה בּמּדבּר. אשר נסוני אבותיכם, בְּחָנוּנִי גֵּם רָאוּ פַעַלִי. אַרְבָּעִים שַׁנָה אָקוּט בִּדוֹר, 🗆 וָאמַר עַם תּעֵי לֵבָב הֵם, וְהֵם לֹא יָדְעוּ דְרָכֵי. אַשֶׁר נִשְׁבַּעָתִי בַאַפִּי אָם יָבֹאוּן אַל מנוּחתי.

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.

16 קבלת שבת

16 KABBALAT SHABBAT

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 שִׁירוּ לַיהוה שִׁיר חָדָשׁ, שִׁירוּ לַיהוה כָּל־הָאֶָרֶץ. שִׁירוּ לַיהוה, בָּרְכוּ שִׁמוֹ, בשרו מיום ליום ישועתו. סַפְּרוּ בַגוֹיִם כְּבוֹדוֹ, בְּכַל־הַעַמִים נְפָלָאוֹתֵיו. כִּי גַדוֹל יהוה וּמהַלֵּל מאֹד, נורא הוא על כל אלהים. כּי כַּל־אַלהֵי הָעַמִּים אֵלִילִים, ויהוה שמים עשה. הוֹד וְהָדָר לְפָנָיוֹ, עֹז וְתִפְאֶרֶת בְּמִקְדָשׁוֹ. הָבְוּ לֵיהוה מִשְׁפְּחוֹת עַמִים, הָבְוּ לֵיהוה כָּבוֹד וַעז. הַבִּוּ לֵיהוה כִּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבְאוּ לְחַצְרוֹתָיו. הָשְׁתַּחֵוּוּ לַיהוה בְּהַדְרַת קָּדֶשׁ, חֵילוּ מִפָּנָיו בַּל־הָאָרֶץ. אמרו בגוים יהוה מלה, אף תכון תבל בל תמוט. יִדִין עַמִּים בְּמֵישׁרים. יִשְׂמְחוּ הַשְׁמֵיִם וְתָגֵל הָאֶרֶץ, יְרְעַם הַיָּם וּמְלֹאוֹ. ַיָעַלוֹ שָׂדַי וְכָל־אֲשֶׁר בּוֹ, אָז יְרַנְּנוּ כָּל־עֲצֵי יֶעַר. , לְפְנֵי יהוה כִּי בָא, כִּי בָא לִשְׁפֹּט הָאֶרֶץ ישפט תַכַל בַּצֵדָק, ועמים באמונתו.

The highest goal of Jewish ethics is to imitate the attributes of divine providence, the ways in which God cares for us. This psalm reminds us that God is a righteous judge, and divine justice requires that we, similarly, practice justice and righteousness in our relations with one another.

PSALM 97

Adonai is Sovereign! Let the world rejoice.

God's throne is founded on justice. Though God be clouded from view, divine justice reveals God's presence.

God's lightning illumines the earth; fire consumes God's foes. Mountains melt like wax before Adonai; the earth trembles.

The heavens proclaim God's righteousness; all people behold God's majesty.

Shame covers those who worship idols, those who take pride in revering images which must themselves bow low before God.

Hearing of Your judgments, Adonai, Zion exults and the cities of Judah rejoice.

You are supreme over all the earth, highly exalted beyond all that is worshiped.

Those who love Adonai, hate evil; God protects the faithful and saves them from the wicked.

Light is stored for the righteous, joy for the honorable.

Rejoice in Adonai, you who are righteous; acclaim the holiness of God's name. תהלים צ״ז

יהוה מָלָך תָּגַל הָאָרֶץ, יִשְׂמְחוּ אִיִים רַבִּים. עָנָן וַעַרָפָל סְבִיבָיו, צֶדֶק וּמִשְׁפָּט מְכוֹן בִּסָאוֹ. אֵשׁ לְפָנָיו תֵּלֵךְ, וּתְלַהֵט סָבִיב צָרָיו. האירו ברקיו הבל, ראתה ותחל הארץ. הָרִים כַּדּוֹנֵג נַמֵסוּ מִלפני יהוה, מִלְפְנֵי אֲדוֹן כֵּלֹ־הָאָרֵץ. הגידו השמים צדקו, וָרָאוּ כָּל־הַעַמִים כּבוֹדוֹ. ַיַבְשׁוּ כָּל־עְבְדֵי פֶּסֶל הַמִּתְהַלְלִים כָּאֱלִילִים, הִשְׁתַּחֲווּ לוֹ כֵּל־אֵלהִים. שמעה ותשמח ציון, וַתָּגֵלְנָה בְּנוֹת יְהוּדֵה, לִמַעַן מִשְׁפַּטֵירָ יהוה. כִּי אַתָּה יהוה עֵלְיוֹן עַל כַּל־הָאָרֵץ, מאד נעלית על כל אלהים. אהבי יהוה שנאו רע, שׁמֵר נַפְשׁוֹת חֲסִידָיו, מִיַּד רְשָׁעִים יַצְילֵם. אור זָרֶעַ לַצַּדִּיק, וּלִישָׁרֵי לֵב שַׂמִחָה. שִׁמְחוּ צַדִּיקִים בַּיהוה, וְהוֹדוּ לוכר קדשוֹ.

18 קבלת שבת ההלים צ״ח

18 KABBALAT SHABBAT

The psalmist describes the overwhelming joy he feels, secure in God's presence. Sing a new song, implores the author. Sing aloud!

PSALM 98

Sing to Adonai a new song, for God has worked wonders. God's might has been triumphant, revealing supreme power to all.

God has remembered His steadfast love and faithfulness to the House of Israel.

The whole world has seen the triumph of our God. Let all on earth shout for joy and break into jubilant song!

Sing praise to Adonai with the harp; with trumpets and horns make a joyful noise.

Let the sea roar, and all its creatures; the world, and its many inhabitants.

Let the rivers applaud in exultation, let the mountains all echo earth's joyous song.

Adonai is coming to rule the earth: To sustain the world with kindness, to judge its people with fairness.

מזמור. שִׁירוּ לַיהוה שִׁיר חָדָש, כִּי נִפְלָאוֹת עָשָׂה, הושיעה לו יִמִינוֹ וּזְרָוֹעַ קָרָשׁוֹ. הוֹדִיעַ יהוה יִשׁוּעָתוֹ, לעיני הגוים גלה צדקתו. וַכַר חַסְדּוֹ וָאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל, ראו כָל־אַפְסֵי אֲרֶץ אֵת יְשוּעַת אֱלהֵינו. הֶרֶיעוּ לַיהוה כַּל-הָאָרֵץ, פּצְחוּ וְרַנְנוּ וְזַמֵרוּ. זמרו ליהוה בכנור, בְּכְנוֹר וָקוֹל זְמֵרָה. בַּחֲצֹצְרוֹת וִקוֹל שׁוֹפֵר הריעו לפני המלך יהוה. יִרְעַם הַיָּם וּמְלֹאוֹ, הֵבֵל וְיְשְׁבֵי בָה. נְהֶרוֹת יִמְחֵאוּ כַף, יַחִד הָרִים יִרנֵנוּ. , לְפְנֵי יהוה כִּי בָא לִשְׁפֹּט הָאָרֶץ ישפט תבל בצדק ועמים במישרים.

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 ירגזו עמים, ישֵׁב כִּרוּבִים תָּנוּט הָאָרֵץ. יהוה בְּצִיוֹן גָּדוֹל, וְרָם הוּא עַל כַּל־הָעַמִים. יודו שמך גדול ונורא, קדוש הוא. ועז מלך משפט אהב, אַתָּה בּוֹנֵנָת מֵישָׁרִים, מִשְׁפָּט וּצָרַקָה בִּיַעַקֹב אַתָּה עַשִׂית. רוממו יהוה אלהינו, וְהַשְׁתַּחֵוּ לְהֵדֹם רְגָלֵיו, קָדוֹש הוּא. משה ואהרן בכהניו ושמואל בקראי שמו קראים אל יהוה והוא יענם. בעמוד ענן ידבר אליהם, שַׁמְרוּ עֵדֹתֵיו וְחֹק נֵתַן לַמוֹ. יהוה אֵלֹהֵינוּ אַתָּה עֵנִיתָם, אל נשא היית להם, ונקם על עלילותם. ם רוממו יהוה אלהינו והשתחוו להר קרשו, כּי קַרוש יהוה אלהינו.

Psalm 29 portrays the power of God as revealed in a thunderous storm. Seven times "the voice of Adonai" is mentioned. Some interpret this as an allusion to the seven days of Creation, culminating in Shabbat.

PSALM 29

A Song of David.

Acclaim Adonai, exalted creatures; Acclaim Adonai, glorious and mighty. Acclaim Adonai, whose name is majestic; Worship Adonai in sacred splendor.

The voice of Adonai thunders over rushing waters. The voice of Adonai roars with might. The voice of Adonai echoes with majesty. The voice of Adonai shatters the cedars.

Adonai splinters the cedars of Lebanon, Making Mount Lebanon skip like a calf, Compelling Siryon to leap like a ram.

The voice of Adonai splits rock with lightning. The voice of Adonai stirs the wilderness. The voice of Adonai strips the forest bare, While in God's sanctuary all chant: Glory!

Adonai sat enthroned at the Flood; Adonai will sit enthroned forever, Bestowing strength upon His people, Blessing His people with peace.

A PRAYER FOR DELIVERANCE

Ana B'khoah forms a bridge between the awesome majesty of Psalm 29 and the reassuring anticipation of redemption in L'kha Dodi.

God whose mighty hand makes nations free, release all captives, hear our humble plea. Accept this plaintive song we offer You

to praise and glorify Your name. Preserve the righteous ones who seek You, who, in love, sing out Your oneness. Guard and bless with Your great goodness

Your people who revere Your name. You, our God, who are alone exalted, turn to us; hearken to our prayer,

our thoughts revealed, laid bare before You as Your dominion ever we proclaim.

It is customary to stand for the recitation of this psalm.

^{תהלים} כ״ט מִזְמוֹר לְדָוִד.

הָבְּוֹ לַיהוה, בְּנֵי אַלִים, הָבְוּ לַיהוה בְּבוֹד וָעָז.
הָבְוֹ לַיהוה בְּבוֹד שְׁמוֹ, הְשְׁתַּחֵווּ לַיהוה בְּהַרְרֵת לֶדֶשׁ.
הְיֹּהוֹה עַל הַמָּיִם, אֵל הַבָּבוֹד הִרְעִים,
קוֹל יהוה עַל מַיִם רַבִּים.
קוֹל יהוה בַּבְּחָ, קוֹל יהוה בֶּהָדָר.
קוֹל יהוה שׁבֵר אַרָזִים, וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְבָנוֹן.
נְיָהַרְיָים, מוֹל יהוה בָּבְּרַזָים, וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְבָנוֹן.
נְיָהוֹל יהוה שׁבֵר אַרָזִים, וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְבָנוֹן.
נְיַרְקִידֵם בְּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרְיוֹן בְּמוֹ בֶּרְאַמִים.
נְיַרְקִידֵם בְּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרְיוֹן בְּמוֹ בֵּרְרָאַמִים.
נְיָרְקִידֵם בְּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרְיוֹן בְּמוֹ בֵּרְאַמִים.
נְיָהוֹה חֹצֵב לַהֲבוֹת אֵש.
קוֹל יהוה חֹצַב לַהֲבוֹת אֵש.
קוֹל יהוה יחוֹבַל אַיָּלוֹת
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת
יהוה לַמַבּוֹל וּשָׁרָ, וַהְהָשָׁב, וַיָּשָׁב, וַהוּה מַרְבַּר לָבָנוֹן.

אנא בכח

Ana B'khoah is a Kabbalistic poem that pleads for Israel's redemption from exile. Although of unknown authorship, tradition attributes it to a sage of the second century. Its seven lines of six words each their first letters spelling out a secret divine name have served as the basis of much mystical speculation.

אָנָּא, בְּכְחַ גְּדֻלַת יְמִינְהְ תַּתִּיר צְרוּרָה. קַבֵּל רַנַּת עַמְּהָ, שַׁגְּבֵנוּ, טַחֲרֵנוּ, נוֹרָא. נָא, גִבּוֹר, דּוֹרְשֵׁי יִחוּדְךְ כְּבָבַת שֶׁמְרֵם. בָּרְכֵם, טַחֲרֵם, רַחֲמֵם, צִדְקָתְך תָּמִיד גָּמְלֵם. חַסִין קָדוֹשׁ, בְּרֹב טוּבְךְ נַהֵל עֵדָתֶך. יַחִיד גַּאָה, לְעַמְך פְּנֵה, זוֹרְרֵי קָדָשֶׁתֶך. שַׁוִעָתֵנוּ קַבֵּל, וּשְׁמֵע צַעֵקָתֵנוּ, יוֹדֵע תַּעַלֻמוֹת. בָּרוּך שֵׁם בְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

21 קבלת שבת

21 KABBALAT SHABBAT

📽 l'KHA 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 %

לְבָה דוֹדִי לִקְרַאת כַּלָה, פְּנֵי שֵׁבָּת נִקַבְּלָה.

שמור וזכור בדבור אחד השמיענו אל המיוחד. יהוה אחר ושמו אחר לשם ולתפארת ולתהלה. ּלְכָה דוֹדִי לִקְרַאת כַּלָה, פְּנֵי שֵׁבָּת נְקַבְּלָה. לקראת שבת לכו ונלכה כֵּי הֵיא מֵקוֹר הבּרכה. מראש מקדם נסוכה סוף מעשה במחשבה תחלה. לְכָה דוֹדִי לְקָרֵאת כַּלֵה, פּנֵי שׁבֵת נַקְבֵּלָה. מקדש מלך עיר מלובה, קומי צאי מתוך ההפכה. רַב לָך שֶׁבָת בְּעֵמֵק הַבָּכָא, וְהוּא יַחֲמוֹל עַלַיָר חֵמִלַה. לְכָה דוֹדִי לִקְרַאת כַּלָה, פְּנֵי שֵׁבָּת נְקַבְּלָה. התנערי, מעפר קומי, לבשי בגדי תפארתה עמי, על יד בּוֹ־ישׁי בּית הלחמי. קרבה אל נפשי גאלה. לְכָה דוֹדִי לְקָרַאת כַּלָה, פְּנֵי שֵׁבָּת נְקַבְּלָה. התעוררי התעוררי כּי בַא אוֹרָך קומי אורי. עורי עורי שיר דַבֵּרִי, כּבוֹד יהוה עַלֵיָהְ נָגָלָה.

לְכָה דוֹדִי לִקְרַאת כַּלֶה, פְּנֵי שֵׁבָּת 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 בָּתוֹךְ שָׁאָר אַבֶלֵי צִיוֹן וִירוּשֵׁלַיִם.

Ha-makom y'nahem etkhem b'tokh sh'ar avelei Tziyon virushalayim. May God comfort you together with all the other mourners of Zion and Jerusalem. לא תַבְּשִׁי וְלֹא תַבָּלְמִי, מַה תִּשְׁתוֹחַחִי וּמַה תֶּהֲמִי. בְּרְ יָחֶסוּ עַנַיֵּי עַמִּי, וְנִבְנְתָה עִיר עַל תִּלָה. לְכָה דוֹדִי לְקַרַאת כַּלָה, פְּנֵי שֻׁבָּת נְקַבְּלָה. וְהָיוּ לִמְשִׁפָּה שֹׁאסֵיָך וְרָחַקוּ כִּל־מְבַלְעֵיַךָּ וְרָחַקוּ כָּל־מְבַלְעֵיַךָ נְּשִׁישׁ עַלֵיךָ אֱלֹהֵיך נְּשִׁישׁ עַלֵיךָ אֱלֹהֵיך נְמִין וּשְׁמֹאל תִּפְּרְצִי וְאֶת־יהוה תַעַרִיצִי. וַגִּשְׁמְחָה וְנָגְיְלָה. וְנָשְׁמְחָה וְנָגְיָלָה.

The congregation rises and faces the entrance.

ּבְּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ, גַּם בְּשִׁמְחָה וּבְצָהֲלָה, תּוֹךְ אֱמוּנֵי עַם סְגֻּלָּה, בְּאִי כַלָּה, בְּאִי כַלָּה. לְכָה דוֹדִי לִקְרַאת בַּלָה, פְּנֵי שֵׁבָּת 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״כ מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְוַמֵּר לְשָׁמְךָ עֶלְיוֹן. לְהַגִּיד בַּבְּקֶר חַסְדֶךָ, וֶאֱמוּנָתְךָ בַּלֵילוֹת. אַלֵי־עָשוֹר וַאַלֵי־נָבֶל, אַלֵי הַגָּיוֹן בְּכִנּוֹר. כִּי שִׂמַחְתַּנִי יהוה בְּפָּעֱלֶךּ, בְּמַעֲשֵׁי זָדֶיךּ אֲרַגַּן. מַה־גָּדְלוּ מַעַשֵּׁיךּ יהוה, מְאֹד עָמְקוּ מַחִשְׁבֹתֶיךָ. איש־בַּעַר לא יִדָע, וּכְסִיל לא יָבִין אַת־וֹאַת. בְּפְרְחַ רְשָׁעִים בְּמוֹ עֵשֶׁב, וַיָּצִיצוּ בֶּל־פְּעֲלֵי אֶוֶן, להשמרם עדי־עד. ואַתָּה מָרוֹם לְעֹלֵם יהוה. פּי הַנָּה איבֵיך, יהוה, כִּי הַנֵּה איִבֵיך יאבדו, יְתְפָּרְדוּ כֵּל־פַּעַלי אוז. ותרם כראים קרני, בּלתִי בִּשֵׁמֵן רַעַנן. ותַבָּט עֵינֵי בְּשוּרֵי, בַקַמִים עָלַי מְרֵאִים תִּשְׁמַעְנָה אָזְנָי. צַדּיק כַּתָּמָר יִפְרָח, בְּאֵרֶז בַּלְבַנוֹן יִשְׂגֵה. שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ. ט עור יְנוּבוּן בְּשֵׁיבָה, דְּשֵׁנִים וְרַאֲנַוִּים יִהְיוּ. לְהַגִּיד כִּי יָשֶׁר יהוה, צוּרִי וְלֹא עַוְלָתָה בּוֹ.

The song of the universe, at its most powerful, pales beside God's might, and gives eloquent testimony to God's supremacy. Holiness resides with God alone.

PSALM 93

Adonai is sovereign, crowned with splendor; Adonai reigns, robed in strength.

You set the earth on a sure foundation. You created a world that stands firm.

Your kingdom stands from earliest time. You are eternal.

The rivers may rise and rage, the waters may pound and pulsate, the floods may swirl and storm.

Yet above the crash of the sea and its mighty breakers is Adonai our God, supreme.

Your decrees, Adonai, never fail. Holiness befits Your house for eternity.

MOURNER'S KADDISH

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'hayim 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.

Bar'khu is on page 28.

תהלים צ׳ג יהוה מָלָך גַּאוּת לָבֵשׁ, יְּבַשׁ יהוה, עֹז הָתְאַזָר, אַף תִּכּוֹן הַיָבַל בַּל תִּמוֹט. נָכוֹן כִּסְאַך מֵאָז, מֵעוֹלָם אָתָּה. נָשְׁאוּ נְהָרוֹת יהוה, נָשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׁאוּ נְהָרוֹת יְהוה, נָשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׁאוּ נְהָרוֹת יְהוה, בַּמָּרוֹם אַדְּירִים מִשְׁבְּרֵי יָם, אַדְּיִר בַּמָּרוֹם יהוה.

לְבֵיתְך נַאַנְה־קֶׁדֶשׁ יהוה, לְאְרֶך יָמִים.

קריש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, בְּרְעוּתֵה, וְיַמְלִיהְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׁרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאַמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְּבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵּלֶה וְיִתְהַלֵּל שְׁמֵה דְקָדְשָׁא, בְּרִיךְ הוּא יּלְעֵלָא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָא לְעֵלָא מְבַּל־בְּרְבָתָא וְשִׁירַתָא :שבת שובה *nOr*

ְיְהֵא שְׁלָמֶא רַבֶּא מִן שְׁמַיֶּא וְחַיִּים עָלֵינוּ וְעַל כֶּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעַשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כְּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

EVENING SERVICE — MA'ARIV

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

ערבית

קריאת שמע וברכותיה 🌿

. אָריהוה הַמְבֹרַךָ.

Congregation, then Hazzan: בַּרוּך יהוה הַמַבֹרך לעוֹלם ועד.

The first ברכה before קריאת שמע

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשֵׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְמַנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים מְשֵׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְמַנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמֶרוֹתֵיהֶם בָּרָקֵיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלֵיְלָה, גוֹלֵל אוֹר מִפְּנֵי חְשֶׁךְ וְחְשֶׁךְ מִפְנֵי אוֹר, ם וּמַעֲבִיר יוֹם וּמַבִיא לֵילָה, וּמַבְהַיל בֵּין יוֹם וּבֵין לֵיְלָה, יהוה צְבָאוֹת שְׁמוֹ. אֵל חֵי וְקַיֶּם, תַּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶר. בְּרוּך אַתָּה יהוה הַמַעַרִיב עַרְבִים.

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. — Andre Ungar

29 MA'ARIV FOR SHABBAT AND FESTIVALS

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. The second ברכה before קריאת שמע

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְךָ אָהֲבְתָּ. תּוֹרָה וּמִצְוֹת, חֶקִים וּמִשְׁפָּטִים אוֹתֵנוּ לִמֵּדְתָ. עַל בֵּן יהוה אֱלֹהֵינוּ בְּשָׁרָבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֵּיךָ, וְּנִשְׁמַח בְּדִבְרֵי תוֹרָתֶך וּבְמִצְוֹתֵיך לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאָרֶך יָמֵינוּ וּבָהֶם נֶהְגֶה יוֹמָם וָלֵיְלָה. ם וְאַהֲבָתְךָ אַל תָּסִיר מִמֵּנוּ לְעוֹלָמִים. בָּרוּך אַתָּה יהוה אוֹהֵב עַמוֹ יִשְׁרָאֵל.

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 Ehad. 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 I'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 I'vavekha. V'shinantam I'vanekha v'dibarta bam b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam I'ot al yadekha v'hayu I'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 מֶלֶך נָאֵמָן

רברים ויזרי-טי שְׁמַע יִשְׂרָאֵל יהוָה אֶלהֵינוּ יהוָהוּאֶחֶד: Silently:

בַּרוּך שֵׁם כָּבוֹד מַלְכוּתוֹ לְעוֹלֵם ועד.

וּאָהַרְּתָּ אָת יהוָה אֶלֹהֻיךְ הְּכָל־לְבָרְךָ וּרְכָל־נַפִּשְׁךָ וּרְכָל־מְאֹדֶךְ: וְהָיוּ הַדְּבָרִים הָאַלֶה אַשֶׁר אָנכִי מְצַוּךָ הַיִּוֹם עַל־לְבָבֶך: וְשִׁנַּוְתֵם לְבָנִיךְ וְדִבְרְתָ בֶּם בְּשְׁרְתָר בְּבִיתָרְ וּבְלָכִתְרָ בַדֶּרָרְ וּבְשָׁרִתָּם לְאוֹת גַּרֹיָדֶךְ וְהָיָוּ לְטְטָפָת בֵּין עֵינֵיךְ: וּרְתַבְתָם עַל־מְזָוֹת בֵּיתֶרְ וּבִשְׁעָרֶיךָ:

דברים ו״א ו״ג-כ״א

וְהָיָה אָם־שַׁמֹע הָשַמעוֹ אָל־מַצוֹתִי אָשר אַנֹבי מצוה אֶתְכֶם הַיָּוֹם לְאַהֵֿבָה אֶת־יהוָה אֵלְהֵיכֶם וּלְעָבִד'ו בְּכָל־ לְבַבְכֵם וּבְכַל־נַפִּשְׁכֵם: וְנֵתַתֵּי מְטֵר־אַרְצְכֶם בְּעָתָוֹ יוֹרֶה וּמַלְקוֹשׁ וָאָסַפָּתַ דְגָנֶרְ וְתִירְשָׁךְ וְיִצְהָרֶךְ: וְנַתַתִּי עַשָּׁב בּשֶׁדַהַ לְבָהֵמְתַהְ וָאָכַלְתַ וְשָׁבַעַתַּ: הָשָׁמְרוּ לְבָה פּוְ־יִפּתָה לבַבְכֵם וְסֵרְתֵּם וַעַבַדְתֵם אָלהִים אחרים והשתחויתם להם: וחַרָה אַף־יהוֹה בַּכָם ועצר את־השׁמים ולא־יהיה מַטֶּר וְהַאֲדַמָּה לֹא תִתּן את־יבוּלה ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם: ושמתם את דברי אַלה על־לבבכם ועל־נפשכם וקשרתם אתם לאות עליידכם והיו לטוטפת בין עיניכם: ולמדתם אתם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בִּשִׁרְתָךָ בְּבֵיתֵׁךָ וּבְלֵכָתָךָ בַדֵּרֵך וּבְשֶׁכִבְּהַ וּבִקוּמֵה: וּכִתַבְהֵם עַל־מִזוּזוֹת בֵּיתָה וּבִשְׁעַרֵיה: לְמַעַן יִרְבָּוּ יְמֵיכֶם וִימֵי בְנֵיכֶּם עֵל הֵאֲדָמָה אֲשֶׁר נִשְׁבַע יהנה לאבתיכם לתת להם כימי השמים על הארץ:

31 MA'ARIV FOR SHABBAT AND FESTIVALS

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. — Shalom Spiegel

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

במדבר ט״ו:ל״ז-מ״א

וּיָּאַמֶּר יהוָה אֶל־משֶׁה לֵאמְר: דַבּּר אֶל־בְּנֵי יִשְׁרָאֵל וְאָמַרְתָ אַלֵּהֶם וְעָשׁוּ לָהֶם צִיצֶת עַל־כַּנְפֵי בִגְדֵיהֶם לְדְרֹתֵם וְנֶתְנֵּוּ עַל־צִיצַת הַכָּגָף פִּתִיל תִּכֵלֶת: וְהָיָה לָכֶם לְצִיצָת וּרְאִיתֵם אֹתו וּזְכַרְשָּם אֶת־כָּל־מִצְוֹת יהוֹה וַעֲשִׁיתֶם אֹתֶם וּרְאִיתֵם אֹתו וּזְכַרְשָּם אֶת־כָּל־מִצְוֹת יהוֹה וַעֲשִׁיתֶם אֹתֶם וְלָא תְּתוּרוּ אָחַרֵי לְבַרְכָם וְאָחַרַי עֵינֵיכָם אֲשֶׁר־אַתֶּם וֹנְים אָחַרִיהָם: לְמַעַן תּזְבְרוּ וְעֲשִׁיתֶם אֶת־כָּל־מִצְוֹתֵי וֹנְים אָחַרֵיהֵם: לְמַעַן תּזְבְרוּ וְעֲשִׁיתֶם אֶת־כָּל־מִצְוֹתֵי וֹנְים אַחַרֵיהֵם: לְמַעַן תּזְבְרוּ וְעֲשִׁיתֶם אֶת־כָּם אַשֶּׁר־אַתֶּם וֹנְים אַחַרִיהָם: לְמַעַן תּזִבְרוּ וַעֲשִׁיתָם אֶת־כָּב אַשָּׁר אָתָ וֹנְים אַחְרַיהָם: אַנִי יהוָה אָלָהַיכָם אָעָר יהוָה אָלָהַיכָם אַמָּר הוּצַאָתִי אֶתְכָם מַאָרֵץ מִצְרָיִם לְהָיוֹת לָכֶם לְאַלְהֵים אַנֶי

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

The first ברכה following קריאת שמע

אֶמֶת וָאֲמוּנָה כָּל־זֹאת וְקָיָם עָלֵינוּ, כִּי הוּא יהוה אֱלֹהֵינוּ וְאִין זוּלָתוֹ, וַאַנְחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹהֲנוּ מִיַּד מְלָכִים, מַלְבֵנוּ הַגּוּאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים, הָאֵל הַנִּפְרֶע לֵנו מִלְבֵנוּ הַגּוּאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים, הָאֵל הַנִּפְרֶע לֵנו מִלְבֵנוּ הַגּוּאֲלֵנוּ מִכַּף כָּל־אוּיְבֵי נַפְשֵׁנוּ, הָעוֹשֶׁה גְּדוֹלוֹת עִד אֵין חֵקֶר וְנִפְּלָאוֹת עַד אֵין מִסְפָּר, הַשָּׁם נַפְשֵׁנוּ בַחַיִים עַד אֵין חֵקֶר וְנִפְלָאוֹת עַד אֵין מִסְפָּר, הַשָּׁם נַפְשֵׁנוּ בַחַיִּים וְלֹא נְהַן לַמוֹט רַגְלֵנוּ, הַמַּדְרִיבֵנוּ עַל בָּמוֹת אוֹיְבִינוּ וַזֶּרֶם קַרְנֵנוּ עַל כָּל־שוֹנְאֵינוּ, הָעוֹשֶׁה לְנָוּ נִסִים, הַמַּכָּה בְּפַרְעָה אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם, הַמַּבֶּה בְעָבְרָתוֹ בָּל־ אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם, הַמַּכָּה בְעָבְרָתוֹ אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם, הַמַּכָּה בְעָבְרָתוֹ אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם, הַמַּכָּה בְעָבְרָתוֹ אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם, הַמַּבָּרָתוֹ וּאַת־שוֹנָאַיהָם בַקּיָם עַבָּין בָּיִים וּאַת־שוֹרָמֵים הַמָּבָרָי וּאַת־שוֹרָאַיָם מוּנְתִים בְאַדְמַת בְּנֵין גַיָּנוּ זיַר מָיָרָיבָין יוֹבָנוּ מָגוּאַבָּרָים וּבָּרָלָרָשוֹים וּמוֹבָר הָשָּרָבין מָרָנוּ בָין בָּנוּתוּרָאָרָים וּמַבָּרָים הָיוּזיבּין הַיּמָרָרָם בָּנָין בָּרָים וּבָּנוּ וּשְׁרָאַל מָרָן בָּנִיוּ בָּנִיוּ בָּעָרוּ בָעָיוּ בָּרָיוֹתוֹת וּמוֹקרַים בּעָרוּ בָּנָיוֹת עַרָּשָּים בְּבָרוּן בָשָּים מָשָּרָים בְּתָים וּשָּרָשָר בָּנָי אַרָן בּיוּבּין הַיּים בְּנָין בָשָּרָים בָּנָיוּ בָּזוּין

> מִי־כָּמְׁכָה בָּאֵלִם יהוה, מִי בָּמְכָה נֶאְדָר בַּקְׂדֶש, נוֹרָא תְהָלֹת, עְשֵׁה־פֵּלֵא.

> > ם מַלְכוּתְךּ רָאוּ בָנֵיךּ, בּוֹקֵעַ יָם לִפְנֵי משֶׁה. זֶה אֵלִי עָנוּ וְאַמְרוּ:

> > > יהוה ימלך לעלם ועד.

וְנֶאֶמַר: כִּי פָדָה יהוה אֶת־יַעֵקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנוּ.
בְּרוּך אַתָּה יהוה גָאַל 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 MA'ARIV FOR SHABBAT AND FESTIVALS

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

הַשְׁפִּיבֵנוּ יְהוּה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֵמִידֵנוּ מַלְפֵנוּ לְחַיִּים, וּפְרוֹשׁ עֵלֵינוּ סֻפַּת שְׁלוֹמֶך, וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְפְנֵיך, וְהַקוֹנוּ אוֹיֵב וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶך. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶך. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶך. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב בָּרֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב בְּרֵנוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶך. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב בְּרָנוּ וּהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶך. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר שָׁטָן מִלְפְנֵינוּ וּמֵאַחֵבִינוּ, וּבִיאַרֵנוּ וּבוּאַתָּה, בִּי בְּכָר וְחֵוֶרֵב וְרָעָב וְיָגוֹן, וְהָסֵר שָׁטָן מִלְפְנֵינוּ וּמַאַחֵבִינוּ. וּבוּאַנוּה, בִּי גַּל שוֹמְרֵנוּ וּמַצִילֵנוּ אֲתָה, בִּי וּבְצֵע בְּנֵגוּ וּבוּאֲנוּ לְחַיָּים, אַכָּר מְטָן מִלְפָנֵינוּ וּמַצִילֵנוּ אוּהָ, בִי גּג מְתָר וּנוּ גוּמַצִילֵנוּ אוּהָה, בִּי אַל מוֹמְרֵנוּ וּמַצִילֵנוּ וּבוּאַנוּ אוֹיָה, אָתָה, בּי אַל מוֹמְרֵנוּ וּמַצִילֵנוּ אוֹתָעוּה, בִי לְחַיָּמוּר גַאַרָרָנוּ בּוּחַים אָתָה. בּי וּבוּאַנוּ אַתָּה, בִי אַל מְזָים וּנוּן וְרַשוּנוּ וּבחוּמוּבוּ אוּהָה, בּי אַלְחַייִים וּלְשָרוּם מֵעַתָּנוּ וּכוּהוּם אָתָהָה וּבוּאוּנוּ בּרוּמַעוּנוּ וּבוּאוּנוּ וּבוּאַנוּ וּקרוּשוּ עַלִינוּ עוּנוּ וּבוּאוּן וּרָשָרוּה, בּיוּקוּה, בּיוּקוּה, בּיוּקוּהיים וּנוּן וְרָחוּם מֵעַתָּה וְעָר עוֹלָם. וּשְׁמוֹין בּוּישׁים עַלִינוּ שָּרוּשוּ בוּוּשַרוּוּ בוּבוּאוּנוּ וּבוּאוּנוּ וּבוּאַנוּוּ וּקוּיים וּשְׁנוּין בוּוּים מַעַתָּה וּשָרוּ בוּוּה בּוּשָרוּוּ בוּוּשָרוּים בּיּבוּנוּים בּוּוּים בּעוּרָים בּיוּשָרוּים בּיוּשָּמוּרוּוּ בוּאַבוּיןן, וּשָּרָהוּ בוּיוּשָרוּינוּינוּ גוּוּרוּקוּן וּין בוּעָנוּין בוּבוּים בּרוּר בוּשָנוּין בוּיים גוּיים בּינוּיוּ בוּעוּין בוּיןין בוּרָוּין בוּבוּין בוּעוּיןנוּיים בּיןינוּיוּין בוּבוּגוּ בּעוּין בוּוּין בוּשְרוּן בוּוּרָן בוּיוּיןנוּיוּין בוּיןינוּין בוּיוּין בוּיוּשָרוּין גוּיןן בוּשָרוּיין גוּן ו וּבּרוּישוּיןיןנוּן בוּיןוּן בוּיוּהיינוּיוּין בוּיוּין בוּיוּינוּיוּין בוּיוּין בוּיוּין בוּיןים בוּיוּין בוּי בוּבּוּבו

> 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 Jerusalem.

- 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

34 MA'ARIV FOR SHABBAT AND FESTIVALS

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 Hol 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. שמות ל״א:ט״ז-ו״ז

שֶׁמְרָוּ בְנֵי־יִשְׁרָאֵל אֶת־הַשַּׁבֶּת לֵעֲשַׁוֹת אֶת־הַשַּׁבָּת לְדְרֹתֶם בְּרָית עוֹלֵם: בֵּינִי וּבֵין בְּנֵי יִשְׁרָאֵל אָוֹת הֶוּא לְעֹלֶם בִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוה אֶת־הַשָּׁמַיִם וְאֶת־הָאֶֶׁרֶץ וּבַּיּוֹם הַשְׁבִיאִי שָׁבָת וַיִּנָפַש:

יום טוב תO:

ויקרא כ״ג מ״ד

ַנְיִדַבָּ**ר** משֶׁה אֶת־מְעֵדֵי יהוֶה אֶל בְּנֵי יִשְׂרָאֵלי

חצי קדיש 🌿

Hazzan:

יִתְאַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךָ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׁרָאֵל, בַּעַגָּלָא וּבִזִמן קַרִיב, וְאָמָרוּ אַמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלֵם וּלְעָלְמֵי עָלְמֵיָא.

Hazzan:

יִתְּבָּרַךְ וִיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְקָרְשָׁא, בְּרִיךְ הוּא ילְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻשְׁבְחָתָא וְנֶחָמָתָא דַאֲמִירָן בְּעַלְמָא, וָאָמִרוּ אַמֵן.

לעלא לעלא מפל־בּרָכָתָא וִשִׁירָתָא ישבת שובה *יסיי*

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

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

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

35a ערבית לשבת

35a MA'ARIV FOR SHABBAT

^{⁹%} AMIDAH FOR SHABBAT MA'ARIV

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

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, 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 whe delights in life. Inscribe us in the Book of Life, for Your sake, living God.

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

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

"From Sh'mini Atzeret until Pesaly: 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 Shevah:

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 Adonal, holy God.

"On Shabbot Shuvah: Praised are You Adanai, holy Sovereign.

Continue on page 36.

*From Preach to Sh'mini Atzenet, some add: You cause the dew to fall. Restricted use only: March-April 2020.

עמידה – ערבית לשבת 🗏

אַלגַי, שְׁפָתֵי הִפְהָתו וּפִי יַגִיד הְהַלֶּתָרְ:

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהֶם אֱלֹהַי יִצְחָק וֵאלֹהַי יַעֵקֹב, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אַל שֶׁלְיוֹן, גוֹמַל הַסְּדִים טוֹבִים וְקוֹנֵה הַכּּל, וְווֹכֵר הַסְדֵי אֶבוֹת וּמַבִיא גוֹאֵל לְבָנֵי בְגֵיהָם לְמַעֵן שְׁמוֹ בָּאַהֲכָה.

> שבת שבת שנת On זְכָרְט לְחַיִּים, מֵלֶך חָפַץ בַּחַיִּים, וְכֶּתְבֵט בְּסֵפֶר הַחַיִּים, לְמֵעַנְך אֵלהִים תַיִּים.

מֶלֶך עוֹזֵר וּמוֹשְׁיעַ וּמָגֵן. בָּרוּך אַתָּה יהוה מָגֵן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלֶם אֲוֹנֶי, מְחֵיֵה מֵתִים אֲתֶה, רֵב לְהוֹשִׁיעַ.

אסת until שמיני עצרת "hom". מַשְׁיב הֶרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

ַמְכַּלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרָחֲמִים רַבִּים, סוֹמֵך נוּפְלִים וְרוֹפַא חוּלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישַׁנֵי עָפָר. מִי כָּמִוּךְ בַּעַל גְּבוּרוֹת ימִי דְּוֹמֶה לֶךְ, מֶלֶך מֵמִית וּמְחֵיֶה וּמַצְמִיחַ יְשׁוּעָה.

ישבת שיבוז On

מי בְּמָוֹך אֶב הֶרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִים בְּרַחֲמִים,

וְגָאֲמָן אַתָּה לְהַחֵיוֹת מֵתִים. בָּרוּך אַתָּה יהוה מְחַיֵּה הַפֵּתִים.

אַתָּה קָרוֹשׁ וְשְׁמְרָ קֵרוֹשׁ, וּקְרוֹשִׁים בְּכָל־יוֹם יְהַלְלְוּךְ פֶּלָה. בּרוּך אַתָּה יהוה הָאֵל הַקָּרוֹש.

Continue on page 36.

מוויד השל. some odd במוויד השל. Restricted use only: March-April 2020.

ארבית לשבת 35b

35b MA'ARIV FOR SHABBAT

WE 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 Pesah:

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.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

עמידה – ערבית לשבת (כולל אמהות) 🜿

אַדֹנִי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהַלֶּתֶך:

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעַקֹב, אֱלֹהֵי שֶׁרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי יִצְחָק וֵאלֹהֵי לֵאָה, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אֶבוֹת וּמֵבִיא גוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בָּאַהַבָה.

: שבת שובה On

זַכְרֵנוּ לְחַיִּים, מֶלֶך חָפֵץ בַּחַיִּים, וְכָּחְבֵנוּ בְּסֵפֶּר הַחַיִּים לְמַעַנְך אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמָגַן. בָּרוּך אַתָּה יהוה מָגֵן אַבְרָהָם וּפֹקֵר שַׂרָה.

אַתָּה גִּבּוֹר לְעוֹלֶם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רֵב לְהוֹשֵׁיעַ.

*From שמיני עצרת until פסח:

ַמַשִּׁיב הָרְוּחַ וּמוֹרִיר הַגָּשֶׁם.

אַכַּלְבֵּל חַיִּים בְּחֵסֶד, מְחַיֵּה מֵתַים בְרַבִּים, סוֹמֵך מֹכְלְבֵּל חַיִּים בְּחֵסֶד, מְחַיֵּה מֵתַים בְרַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹך בַּעַל גְּבוּרוֹת וּמִי הְוֹמֶה לָךְ, מֶלֶך מַמִית וּמְחַיֵּה וּמַצְמֵיחַ יִשׁוּעֵה.

:שבת שובה מO

מִי כָּמִוֹך אֶב הָרַחֲמִים, זוֹבֵר יְצוּרֶיו לְחַיִּים בְּרַחֲמִים.

וְגֶאֱמָן אַתָּה לְהַחֵיוֹת מֵתִים. בָּרוּך אַתָּה יהוה מִחַיֵּה הַמֵּתִים.

אַתָּה קָרוֹשׁ וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכָל־יוֹם יְהַלְלְוּךָ פֶּלָה. **בָרוּך אַתָּה יהוה הָאֵל הַקַרוֹש.

> שכת שובה On* בּרוּך אַתַה יהוה הַמֵּלַך הַקּרוֹש.

36 ערבית לשבת

36 MA'ARIV FOR SHABBAT

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 קַדָּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶך, תַּכְלִית מַעֲשֵׁה שְׁמֵיִם וָאֶֶרֶץ. וּבַרַכְתּוֹ מִכֶּל־הַיָּמִים וְקַדַּשְׁתּוֹ מִכֶּל־הַוְּמַנִּים, וְכֵן כָּתוּב בְּתוֹרָתֶךָ.

וּזְכָּלְּוּ הַשָּׁמִיִם וְהָאֶָרֶץ וְכָל־צְבָאָם. וַזְכַל אֱלֹהִים בַּיּוֹם הַשְׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עֲשָׁה, וַיִּשְׁבֹּת בַּיּוֹם הַשְׁבִיעִי מִכְּל־מְלַאכְתּוֹ אֲשֶׁר עֲשָׁה. וַיְבָרֶך אֱלֹהִים אֶת־יוֹם הַשְׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׁוֹת.

אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֵיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעֲתֶךָ, וְטַהַר לִבְּנוּ לְעָבְדְךָ בָּאֶמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲכָה וּבְרָצוֹן שַׁבַּת קַדְשֶׁךָ, וְיָנְוּחוּ בָה יִשְׁרָאֵל מְקַדְשֵׁי שְׁמֶךָ. בָּרוּך אַתָּה יהוה מִקַדֵּשׁ הַשַּׁבַּת.

רְצֵה יהוֹה אֱלֹהֵינוּ בְּעַמְך יִשְׂרָאֵל וּבִתְפִּלָתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לְדְבִיר בֵּיתֶךּ, וּתִפּלֶתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֵּךָ.

On שבת חול המועד and ראש חודש:

אָלֹהֵינוּ וַאלֹהֵי אַבּוֹתֵינוּ, יַעֵּלֶה וְיָבוֹא וְיַגִּיַעָ, וְיָרָאָה וְיֵרָאָה וְיִשְׁמַע, וְיִפְּקֵר וְיָזָכֵר זְכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ, וְזְכְרוֹן אַבוֹתֵינוּ, וְזִכְרוֹן מַשְׁיִם בֶּן־דָוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְךָ בַּית יִשְׁרָאֵל לְפָנֵיךָ, לְפְנֵיטָה לְטוֹבָה, לְחֵן וּלְחֵסֶר וּלְרַחֵמִים, לְחַיִים וּלְשָׁלוֹם, בִּיוֹם

On ראש הַחָרֵש הַזָּה. :ראש חודש

חַג הַסָּבּוֹת הַזֶּה. יסוכות On חַג הַמַּצוֹת הַזֶּה. יסס On זַכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקַדֵנוּ בוֹ לְבְרָכָה, וְהוּשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יִשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיך עֵינֵינוּ, כִּי אֵל מֵלֶך חַנוּן וְרַחוּם אֲתָה.

> וְתֶחֲזֶינָה אֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּך אַתָּה יהוה הַמַּחֲזִיר שְׁבִינָתוֹ לְצִיּוֹן.

37 MA'ARIV FOR SHABBAT

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 אַנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךְ וּנְסַפּּר תְּהָלָתֶךְ, עַל חַיֵּינוּ הַמְסוּרִים בְּיָדֶךְ וְעַל נִשְׁמוֹתֵינוּ הַפּּקוּדוֹת לָךְ, וְעַל נְסֵיךְ שֶׁבְּכָל־יוֹם עִמְנוּ וְעַל נִפְּלְאוֹתֵינּ הַפּקוּדוֹת לֶךְ, וְתַל נְסֵיךָ שֶׁבְּכָל־יוֹם עִמְנוּ וְעַל נִפְלְאוֹתֵיך וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבְקֶר וְצָהֱרָיִם. הַטּוֹב כִּי לֹא כָלְוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מַעוֹלָם קַוּיְנוּ לָךְ.

On חנוכה:

על הַגָּפִים וְעַל הַפָּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַגָּפּים וְעַל הַגָּפּיָס וְעַל הַגָּפּיָס וָעַל הַגָּפּיָס הַבּוּכוּ בַּיָּמִים הַהַם וּבַוּמַן הַזָּה.

בּיֹמֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, בְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְך יִשְׁרָאֵל לְהַשְׁבִיחָם תּוֹרָתֶך וּלְהַעֲבִירָם מַחֻפֵּי רְצוֹנֵך, וְאַתָּה בְּרַחַמֵיך הָרַבִּים עָמַדְתָּ לָהֶ בְּעַת צָרָתָם, רְבָתָ אֶת־רִיבָם, דַּנְקָ אֶת־דִינָם, נָקַמְתָ אֶת־נַקְמָתָם, מְסֵרְתָ גִבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַשִים, וּטְמַאים בְּיַד מְסֵרְתָ גִבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַשִים, וּטְמַאים בְּיַד מְסֵרְתָ גִבּוֹרִים בְיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַשִים, וּטְמָאים בְּיַד מְסֵרְתָ גַבּוֹרִים בְּיַד זַיָּשְׁשִׁים, וְרַבִּים בְּיַד מְעַשִים, וּיָרָתֶרָ, וּלְרָ מְסֵרְתָ גַבּוֹרִים בְּיָד וַדְשָׁשִים, וְרַבִים בְּיָד עוֹסְקִי תוֹרָתֶרָ וּלְתָשָּים אָרְיִם, וּרְשָׁעִים בְּיַד זַבְיּשְׁים, וְרַבִים בְּיַד מְעַשִים, וּזְדַים גָּשִית שִׁמָרָים, וּרָשָׁעָה בְּיָשָׁתָרָים, וְדָדִים בְּיַד עוֹסְקִי תוֹרָתֶרָ גָשִית שִׁם גָּרוֹל וְקָרוֹש בְּעוֹלְמֶךָ, וְהָדְלִיקוּ וּשְׁרָאֵר לְקביר בֵּיתֶךּ וּפְנוּ גַרוֹלָה וּבְנוּת הַיָּרוֹת בְיוֹם הַזֶּהוֹ וְזַרוֹש בְּעוֹלָמֶר, וְהַדְיּים גָשִית מָיַר שִׁרָרָם גָּרוֹל וַשְׁיָרוֹש בְּעוֹבָשִים בְּיוֹם הַשָּרוֹם בְּעָרָהָר בִיתָרָים בְּיַרָם בְּיַרוֹים גַרָים הַבָּרוֹם בְּתָרוּ הָרָבָים בְּרָדָים בְּקָרָים בְּיָרָם בְּרָבָים בְּיּים בָּיוֹד בַרָּיָרָים בְּעָקּרָים בְּיוֹם הַזָּרוֹם בְּיָרוֹם בְּיוֹם בַיָּדוֹים בְּעוּרָרָבִים בְּיַים גַעַיִירַבְעָּר אָרָרָים בְּיָרָים בְּיוֹם הַיָּים בְּיוֹים בָּיוֹם בַיָּים בְּרָיוֹים בְיּים בְּיָים בְּיָרוֹים בְּיָרוֹים בְיּרָים בְיוֹים בְעָיוּים בְיוֹים בָּיוֹים בְעָים בְּיוֹים בְיוֹים בָיָים בְּיָרִים בְּיוּרִיוֹן בּרוֹים בְיוֹים בְיוּשִינוּין בְיוּים בְיוּשִירָם בְיוּרָרָים בְיוּרָים בְיּשִירָים בְיּים בְיוּשִירָה בְיּיןם בּיוּים בְעָיים בְיוּיםים בּיוּבּין בָיוּים בְיוּים בְיוּרָים בְיוּים בְיוּים בְיוּים בְיוּים בְיוּים בְיוּרָרָים בְירוּים בָים בְיוּשָעָים בְים בּים בְיוּקּתָר בַיוּים בְיוּבּרוּים בּיוּים בַיוּים בַיוּשְׁיים בְיוּים בּייוּים בָעָים בָּיוּים בָּיָים בּיין בָּיוּים בְיוּים בּייוּים בָּיים בָיין בָיים בָיין בּיוּים בָּיָים בּיוּים בָּיים בָיין ב

וְעַל כָּלָם יִתְבָּרַך וְיִתְרוֹמֵם שִׁמְך מַלְבֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

שנת שונה On וּכְתוֹב לְחַיִּים טוֹבִים כֵּל־בְּנֵי בִרִיתֵךּ.

וְכֹל הַחַיִּים יוֹדְוּך פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְך בָּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּך אַתָּה יהוה הַטּוֹב שִׁמְך וּלִך נַאֵה לְהוֹדוֹת.

38 MA'ARIV FOR SHABBAT

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.

שָׁלּוֹם דָב עַל יִשְׂרָאֵל עַמְךּ וְעַל בָּל־יוּשְׁבֵי תֵבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוּב בְּעֵינֶיְךָּ לְבָרֵךְ אֶת־עַמְךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בְּרוּך אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמוֹ יִשְׂרָאֵל בַּשְׁלוֹם.

*On שבת שובה, substitute the following:

ַבְּמֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַּרְנָסָה טוֹבָה, נִזְכֵר וְנִכָּתֵב לְפָנֵיךָ, אַנַחְנוּ וְכָל־עַמְךּ בֵּית יִשְׂרָאֵל, לְחַיִים טוֹבִים וּלְשָׁלוֹם. בָּרוּך אַתַּה יהוה עשֶׁה הַשֵּׁלוֹם.

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

אָלֹהַיּ, נָּצוּר לְשׁוֹנִי מֵרָע וּשְׁפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַּבְּשִׁי תִדּם, וְנַבְּשִׁי כֶּעָפָר לַבּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶך וּבְמִצְוֹתֶיךּ תִּרְדֹף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלֵי רָעָה, מְהֵרָה הָפֵּר עֵצָתָם וְקַלְקַל מַחֲשַׁבְתָם. עַשָּׁה לְמַעַן שְׁמֶך, עֲשֵׁה לְמַעַן יְמִינֶךּ, עַשֵּׁה לְמַעַן קָדָשָׁתֶךּ, עֲשָׁה לְמַעַן שְׁמֶך, עַשֵּׁה לְמַעַן יִמִינֶרָ, עַשַּׁה לְמַעַן קָדָשָׁתֶרָ, עַשָּׁה לְמַעַן שְׁמֶך, עַשָּׁה לְמַעַן יִמִינֶרָ, הוֹשְׁבִיּרָ, הוֹשִׁיעָה יְמִינְרָ וַעֲנְנָי. יִהְיוּ לְרָצוֹן אַמְנִר־פִּי וְהָגְיוֹן לְבֵּי לְפָנֵיךָ, יהוה צוּרִי וְגוּאֲלִי. עְשָׁה שָׁלוֹם בִּמְרוֹמִיו, הוּא יַעֲשָׁה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׁרָאֵל, וְאַמְרֵי אָמֵן.

An alternative concluding prayer

זַבּגִי לְשִׁמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לִסְעֹם טַעַם עְׂנָג שַׁבָּת בָּאֶמֶת. זַבְּנִי שֶׁלֹא יַעֲלָה עַל לִבִּי עַצְבוּת בְּיוֹם שַׁבָּת קְׁדָש. שַׁמֵּחַ נָבָּשׁ מְשָׁרְתֶךּ, בִּי אֵלֶיךְ אֲדֹנִי נַפְשִׁי אֶשָׁא. עַזְרְנִי לְּהַרְבּוֹת בְּתַעֵנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׁמְחָה שֶׁל שַׁבָּת לְשַׁשֶׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אְרַח חַיִּים. שְׁבַע שְׁמָחוֹת אֶת־פָּגֶיךְ, נְעִימוֹת בִּימִינְךְ נְצַח. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהָגִיוֹן לְבִּי לְפָנֵיךְ יהוה צוּרִי וְגוֹאֲלִי. עַשֶּׁה שֶׁלוֹם בַּמְרוֹמָיו, הוּא יַבַּשָּׁה שָׁלום בַּמְרוֹמָיו, הוּא

Continue on page 47.

40 MA'ARIV FOR SHABBAT

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May you find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death; Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Culminating the birth of the cosmos You consecrated to Your own glory the day of Shabbat — blessed above all days, holiest of times, as it is written in Your Torah:

"Heaven and earth and all they contain were complete. In the seventh phase God brought to a halt His creative work and rested from all endeavor. And God blessed the seventh day because on it God desisted from all effort and striving and creation."

O our God, our ancestors' God, find pleasure in our Shabbat, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You O God, whose Shabbat is sacred.

ערבית ליום טוב 41b

41b MA'ARIV FOR FESTIVALS

WE AMIDAH FOR FESTIVAL 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. 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.

*On Simhat Torah and the first night of Pesah: 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. 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.

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

On Saturday night add:

Adonai our God, You have shown us laws that embody Your justice, and have taught us to fulfill, through them, Your sovereign will. You have given us just laws, true teachings, goodly statutes, and mitzvot: with seasons of joy, appointed times of holiness, and Festivals for free-will offerings as a heritage. You have transmitted to us the sanctity of Shabbat, the glory of the holy day and the celebration of the Festival.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.

(כולל אמהות) עמידה – ערבית ליום טוב (כולל אמהות)

אַרֹנָי, שְׁפָתֵי תִּפְתָּח וּפִי יַגִּיד תִּהַלָּתֵף:

בְּרוּךְ אַתָּה יהוה אֲלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֵּקֹב, אֱלֹהֵי שֶׁרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי יִצְחָל וֵאלֹהֵי יַעֵּקֹב, הֶאָל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹוֵה הַכּּל, וְזוֹבֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהָבָה. מֵלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגַן. בָּרוּך אַתָּה יהוה מָגַן אַבְרָהָם וּפֹקֵד שֶׁרָה.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אֲתָּה, רֵב לְהוֹשֵׁיעַ.

*On שמחת תורה and the first night of שמחת תורה of משִׁיב הַרוּח ומוריד הגשם.

מְכַלְבֵּל חַיִּים בְּחֵסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹך בְּעַל גְּבוּרוֹת וּמִי דְוֹמֶה לֶךְ, מֶלֶך מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֵיוֹת מֵתִים. בָּרוּך אַתָּה יהוה מִחַיֵּה הַמֵּתִים.

אַתָּה קָרוֹש וְשִׁמְך קָרוֹש, וּקְרוֹשִׁים בְּכָל־יוֹם יְהַלְלְוּך פֶּלָה. בְּרוּך אַתָּה יהוה הָאֵל הַקָּרוֹש.

אַתָּה בְחַרְתֵּנוּ מִפָּל־הָעַמִּים, אָהַבְתָּ אוֹתְנוּ וְרָצִיתָ בְּנוּ, וְרוֹמַמְתֵּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקְדַשְׁתֵנוּ בְּמִצְוֹתֶיךּ, וְקֵרַבְתֵנוּ מַלְבֵּנוּ לַעֲבוֹדָתֶךּ, וְשִׁמְךּ הַגָּרוֹל וְהַקָּרוֹש עָלֵינוּ קָרֵאתָ.

On Saturday night add:

וַתּוֹדִיאֵנוּ יהוה אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צְרְקֶךָּ, וַתְּלַמְוְרָנוּ לַעֲשוֹת חַפֵּי רְצוֹנֶךָ. וַתִּתֶּרְלֶנוּ יהוה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוּרוֹת אֶמֶת, חֻקִּים וּמִצְוֹת טוֹבִים, וַתַּנְחִילֵנוּ זְמַנֵּי שָׁשוֹן וּמוּעֲדֵי קֶׁדֶשׁ וְחַגֵּי נְדָבָה, וַתּוֹרִישֵׁנוּ קָרָשַׁת שַׁבָּת וּכָבוֹד מוֹעָד וַחַגִּיגַת הַרָגֵל.

42 ערבית ליום טוב

42 MA'ARIV FOR FESTIVALS

You have distinguished, Adonai our God, between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness.

Lovingly, Adonai our God, have You given us (Shabbat for rest.) Festivals for joy, and holidays for happiness, among them this (Shabbat and this)

Festival of Sukkot, season of our rejoicing,

Festival of Sh'mini Atzeret, season of our rejoicing,

Festival of Matzot, season of our liberation,

Festival of Shavuot, season of the giving of our Torah.

a day of sacred assembly, recalling the Exodus from Egypt.

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

Festival of Sukkot. Festival of Sh'mini Atzeret. Festival of Matzot. Festival of Shavuot.

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. וַתַּבְדֵּל יהוה אֱלֹהֵינוּ בֵּין קָּדֶשׁ לְחוֹל, בֵּין אוֹר לְחְשֶׁך, בֵּין יִשְׂרָאֵל לֶעַמִּים, בֵּין יוֹם הַשְׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמֵּעֲשֶׁה. בֵּין קָדָשַׁת שַׁבָּת לְקָרָשֵׁת יוֹם טוֹב הַבְדֵּלְתָ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשְׁשֶׁת יְמֵי הַמַּעֲשֶׂה קַדֵּשְׁתָ, הִבְדֵלְתָ וְקָדֵשְׁתָ אֶת־עַמְך יִשְׂרָאֵל בְקָדָשֶׁתֶך.

וַתִּתֶּן־לֶנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַּבָּתוֹת לְמְנוּחָה וּ) מוֹעֲדִים לְשָׁמְחָה, חַגִּים וּזְמַנִּים לְשָׁשוֹן, אֶת־יוֹם (הַשַּבָּת הַזֶּה וְאֶת־יוֹם)

> חַג הַסֻּבּוֹת הַזָּה, זְמַן שִׂמְחָתֵנוּ, שמיני עצרת On שמיני עצרת On הַשְׁמִינִי, חַג הָעֲצֶרֶת הַזָּה, זְמַן שִׂמְחָתֵנוּ, סֵג הַמַּצּוֹת הַזָּה, זְמַן חֵרוּתֵנוּ, ישכועות הַזָּה, זְמַן מַתַן תּוֹרַתַנוּ, תַג הַשָּׁבְעוֹת הַזָּה, זְמַן מַתַן תּוֹרַתַנוּ,

On חוכות On:

(בְּאַהַבָה) מִקְרָא קָדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אָלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יֵעֲלֶה וְיָבוֹא וְיֵגְיִעַ, וְיַרָאָה וְיָרָאָה וְיָרָאָה וְיִשְׁמַע, וְיִפָּקֵד וְיָזָכֵר זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁים בֶּן־דָּוִד עַבְהֶךָּ, וְזִכְרוֹן יְרוּשְׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְך בֵּית יִשְׁרָאֵל, לְפָנֵיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֵסֵד וּלְחֵסֵד וּלְחַמִים, לְחַיִים וּלְשָׁלום

On שמיני עצרת and שמיני:	סוכות On:
בּיוֹם הַשְׁמִינִי, חַג הָעַצֶרֶת הַזֶּה.	בְּיוֹם חַג הַסְּכּוֹת הַזֶּה.
שברעות On:	On nee:
בּיוֹם הַג הַשֶּׁבְעוֹת הַזָּה.	בִּיוֹם חַג הַמַּצוֹת הַזֵּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְּקְדֵנוּ בוֹ לְבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבְדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֵיךְ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אֶתָּה.

43 ערבית ליום טוב

43 MA'ARIV FOR FESTIVALS

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, even as You have promised. 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 and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat.) the people Israel and the Festivals.

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.

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

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.

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

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. וְהַשִּׁיאֵנוּ יהוה אֱלֹהֵינוּ אֶת־בְּרְפַּת מוֹעֲדֶיךְ לְחַיִים וּלְשָׁלוֹם, לְשִׁמְחָה וּלְשָׁשׁוֹן, פַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינו ואלהֵי אֲבוֹתֵינוּ, (רְצֵה בִמְנוּחָתֵנוּ,) קַדְשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְעֵנוּ מְטוּבֶךְ וְשַׁמְחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבְּנוּ לְעַבְדְךָ בָּאֶמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ (בִּאַהַבָּה וּבְרָצוֹן) בְּשִׁמְחָה וּבְשָׁמוֹן (שַׁבָּת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְישִׁמְחוּ בְרָ יִשְׁרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךָ אַתָּה יהוה מְקַדֵּשׁ (הַשַּבָּת וִיִּקְרָאֵל וְהַזְמַנִים.

רְצָה יהוה אֱלֹהֵינוּ בְּעַמְך יִשְׂרָאֵל וּבִתְפָּלֶתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לִדְבִיר בֵּיתֶךּ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָמִיד עֲבוֹדַת יִשְׁרָאֵל עַמֵּךָ.

> וְתֶחֶזֶינָה אֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּך אַתָּה יהוה הַמַּחֲזִיר שְׁכִינַתוֹ לְצִיוֹן.

מּוֹדִים אַנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּיְנוּ מָגַן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לְךְ וּנְסַפֵּר תְּהָלָתֶךְ, עַל חַיֵּינוּ הַמְסוּרִים בְּיָבֶךְ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נָסֶיךְ שֶׁבְּכָל־יוֹם עִמְנוּ וְעַל נִפְלְאוֹתֵיךּ וְטוֹבוֹתֶיךְ שֶׁבְּכָל־עֵת, עֶרֶב וְלְקָר וְצָהֲרֵיִם. הַטוֹב כִּי לֹא כָלְוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָבֶיךָ, מַעוֹלָם קָוִינוּ לָךָ.

וַעַל כָּכָּם יִתְבָרַך וְיִתְרוֹמַם שִׁמְך מַלְבֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדְוּך פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְך בָּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעָזְרָתֵנוּ סֶלָה. בָּרוּך אַתָּה יהוה הַטּוֹב שִׁמְך וּלְךְ נָאֶה לְהוֹדוֹת.

44 MA'ARIV FOR FESTIVALS

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.

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

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May it be Your will, Adonai my God, to open for me the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and harmony, peace and companionship. May God who ordains universal peace bring peace to us and to all the people Israel. Amen.

On Shabbat, continue on page 47.

On a weekday, continue with Kaddish Shalem, page 48.

שָׁלּוֹם רָב עַל יִשְׂרָאֵל עַמְּך וְעַל כָּל־יוֹשְׁבֵי תַבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכֵל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךְ לְבָרַךְ אֶת־עַמְך יִשְׁרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךְ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּו יִשְׂרָאֵל בַּשְׁלוֹם.

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

אֶלֹהַיּ, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי תִדּם, וְנַפְשִׁי כָּעָפָר לַכּל תִהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶך וּרְמִצְוֹתֶיך תִּרְדּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלֵי רָעָה, מְהַרָה הָפֵּר עֵצָתָם וְקַלְקַל מַחֲשַׁרָתָם. עֲשֵׁה לְמַעַן שְׁמֶך, עֲשֵׁה לְמַעַן יְמִינֶך, עֲשֵׁה לְמַעַן קָדָשָׁתֶך, עֲשֵׁה לְמַעַן שְׁמֶך, עַשֵּׁה לְמַעַן יִמִינֶך, עֲשֵׁה לְמַעַן קָדָשָׁתֶר, עַשֵּׁה לְמַעַן שְׁמֶך, עַשָּׁה לְמַעַן יִמִינֶך, עַשֵּׁה לְמַעַן קָדָשָׁתֶר, הוֹשִׁיעָה יְמִינָר וַעַנְנִי. יִהְיוּ לְרָצוֹן אַמְעַן יַמִינֶר, וְגוּאֲלִי. עשָׁה שָׁלום בַּמְרוֹמִיו, הוּא יַעַשָּׁה שָׁלום עָלֵינוּ וְעַל בָּל־יִשְׁרָאֵל, וְאַמְרִי אָמֵן.

An alternative concluding prayer

רְּבּוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשִּׁמְחָה שָׁאֵין לְפָנָיו עַצְבוּת, זַבְּנִי לְקַבֵּל וּלְהַמְשִׁיךּ עָלֵי קְדוּשַׁת יוֹם טוֹב בְּשִׁמְחָה וְחֶדְנָה. לַמְּדְנִי לַהַפּוֹך יָגוֹן לְשִׁמְחָה, שֶׁהַהְתַרְחַקוּת מִמְּךְ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִי שְׁשוֹן יִשְׁעֵךּ, וְרוּחַ נְדִיבָה תּסְמְבֵנִי. יְהִי רָצוֹן מִלְפָנֵיךּ, יהוה אֱלֹהַי, שֶׁתִּפְתַח לִי שַׁעֲבִי תוֹרָה, שַעֵרֵי חָכְמָה, שַׁעֵרֵי דַעָה, שַׁעֵרֵי פַרְנָסָה וְכַלְבָלָה, שַעֵרֵי חַיִים, שַׁעֵרֵי אָהַבָה וְאַחָנָה, שָׁלוֹם וְבַעוּת, עשָׁה שַעֵרֵי חַיִּים, שַׁעֵרֵי אָהַבָה וְאַחָנָה, שָׁלוֹם וְרֵעוּת. עשָׁה שָׁלוֹם בִמְרוֹמִיו, הוּא יַעֲשָׁה שָׁלוֹם עָלֵינוּ וְעֵל כָּל־יִשְׁרָאֵל, וְאַמְוֹם בִמְרוֹמִיו, הוּא יַעֲשָׁה שָׁלוֹם עָלֵינוּ וְעַל כָּלייִשְׁרָאֵל,

On שבת, continue on page 47.

On a weekday, continue with קריש שלם, page 48.

On Shabbat (including Festivals and Shabbat Hol Ha-mo'ed):

It is customary to remain standing for this passage.

GENESIS 2:1-3

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.

Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah, va-yishbot ba-yom hash'vi-i mi-kol m'lakhto asher asah. Va-y'varekh Elohim et yom hash'vi-i va-y'kadesh oto, ki vo shavat mi-kol m'lakhto asher bara Elohim la'asot.

The following passages are recited only with a minyan. (On the first night of Pesah they are omitted.)

Reader:

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God, Creator of heaven and earth, Reader: (with Matriarchs)

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, Creator of heaven and earth,

Reader and congregation:

Shield of our ancestors by His promised word, Guarantor of life to the dead, Holy God (on Shabbat Shuvah: Holy Sovereign) beyond compare, who bestows rest to His people on the holy Shabbat, who takes pleasure in them, and invites them to rest. We will honor God with reverence and awe, and offer our thanks day after day*. The Source of blessings, God worthy of acclaim, the Master of peace, hallows Shabbat, the seventh day — granting Shabbat in holiness to a people overflowing with joy — this day that recalls the act of Creation.

> *Some texts read: with appropriate blessings. God worthy of acclaim,

On שבת (including יום טוב and שבת (meluding):

It is customary to remain standing for this passage.

בראשית ב׳: א׳-ב׳

השמים והארץ ביום אלהים ביום השביעי השביעי מלאכתו עשה וישבת אשר אלהים את־יום ויברה :עשה אשר מלאכתו מפל השביעי ויקדש אתו כי בו מלאכתו אשר שבת מפל ברא אלהים לעשות:

> The following passages are recited only with a minyan. (On the first night of non they are omitted.)

Hazzan: (with אמהות)

בְּרוּך אַתָּה יהוה אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתִינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי אֲבוֹתִינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וַאלֹהֵי יַעַקֹב, אֱלֹהֵי שֶׂרָה אֱלֹהֵי רְבָקָה אֱלֹהֵי רָחֵל וַאלֹהֵי לֵאָה, הָאֵל הַנָּרוֹל הַנְּבּוֹר וְהַנוֹרָא, אַל עַלִיוֹן, קוֹנַה שַׁמִים וַאָרץ, בּרוּך אַתָּה יהוה אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהֶם אֱלֹהֵי יִצְחָק וַאלֹהֵי יַעַקב, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, קוֹנַה שַׁמַיִם וָאָרַץ,

Hazzan:

Hazzan and congregation:

מָגַן אָבוֹת בּּדְבָרוֹ, מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ, הָאֵל (הַמֶּלֶך) הַקְּרוֹשׁ שֶׁאֵין בָּמְוֹהוּ, הַמֵּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ, כִּי בָם רָצָה לְהָנִיחַ לָהֶם. לְפָנָיו נַעֲבֹד בְּיִרְאָה וַפְחַד, וְנוֹדֶה לִשְׁמוֹ בְּכָל־יוֹם תָּמִיד*. מְעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת, אֲרוֹן הַשָּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי, וּמֵנְיחַ בְּקֶרָשָׁה לְעַם מְדָשְׁנִי־עְנָג, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

מַעֵין הַבְּרַכוֹת. אֵל הַהוֹדָאוֹת, Some texts read:

Magen avot bid'varo, m'hayei metim b'ma'amaro, ha-El (*on Shabbat Shuvah:* ha-Melekh) ha-kadosh she-ein kamohu, ha-meniaḥ l'amo b'yom Shabbat kodsho, ki vam ratzah l'hani-aḥ lahem. L'fanav na'avod b'yir-ah va-faḥad, v'nodeh li-sh'mo b'khol yom tamid*. Me-on ha-b'rakhot, El ha-hoda-ot, Adon ha-shalom, m'kadesh ha-Shabbat u-m'varekh sh'vi-i, u-meni-aḥ bi-k'dushah l'am m'dushnei oneg, zekher l'ma'asei v'reshit. **Some texts read:* me-ein ha-b'rakhot. El ha-hoda-ot,

47 ערבית לשבת

48 MA'ARIV FOR SHABBAT AND FESTIVALS

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.

Hazzan:

אַלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְשְׁנוּ בְּמִצְוֹתֵיוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךּ, שַׂבְּעֵנוּ מִטוּבֶךּ וְשַׁמְחֵנוּ בִּישׁוּעֲתֶךּ, וְטַהַר לִבְּנוּ לְעָבְדְרָ בָּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךּ, וְיָנִיּחוּ בָה יִשְׂרָאֵל מְקַדְשׁי שְׁמֶךָ. בָּרוּך אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

קריש שלם

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְיַמְלִיה מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׁרָאֵל, בַּעֲגָלֶא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

> Congregation and Hazzan: יָהֵא שַׁמֵה רַבָּא מְבָרַך לְעָלֵם וּלְעָלְמֵי עָלְמַיָּא.

> > Hazzan:

יִתְבָּרַהְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַתַּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְקֵרְשָׁא, בְּרִיךְ הוּא יְלְעֵלָא מן בָּל־בְּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַאֲמִירָן בּעַלמא, וָאַמְרוּ אַמן.

לעלא לעלא מבּל־בּרְכָתָא וְשִׁירָתָא שבת שובה "On

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֶדָם אֲבוּהוֹן דִּי בִשְׁמַיֵּא וָאַמְרוּ אָמֵן.

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיֶּא וְחַוִּים עָלֵינוּ וְעַל בְּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עשֶׁה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כְּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On הקפות continue with הקפות nage 213.

49 ערבית לשבת

49 MA'ARIV FOR SHABBAT

KIDDUSH FOR SHABBAT

Barukh atah Adonai, Eloheinu melekh ha-olam, borei p'ri ha-gafen.

Barukh atah Adonai, Eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'ratzah vanu, v'Shabbat kodsho b'ahavah u-v'ratzon hin-ḥilanu, zikaron l'ma-asei v'reshit. Ki hu yom t'ḥilah l'mikra-ei kodesh, zekher li-y'tzi-at mitzrayim. Ki vanu vaḥarta v'otanu kidashta mi-kol ha-amim, v'Shabbat kod'sh'kha b'ahavah u-v'ratzon hin-ḥal-tanu. Barukh atah Adonai, m'kadesh ha-Shabbat.

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot and cherishing us by granting us His holy Shabbat lovingly, gladly, a reminder of Creation. It is the first among our days of sacred assembly that recall the Exodus from Egypt. Thus You have chosen us — endowing us with holiness — from among all peoples, granting us Your holy Shabbat lovingly and gladly. Praised are You Adonai, who hallows Shabbat.

On Shabbat Hol Ha-mo'ed Sukkot, if Kiddush is recited in the sukkah, conclude with the following b'rakhah: Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to dwell in the sukkah.

From the second night of Pesah until Shavuot, the Omer is counted, page 55.

Continue with Aleinu, page 51.

Since antiquity, wine has been associated with moments of sanctity and joy; it was used as an offering upon the altar in the Temple. The rabbis suggested that God looked upon our use of wine for Kiddush with satisfaction (B'rakhot 35a). They saw it as a symbol of profound spiritual significance. Wine represents the incorruptible — it does not deteriorate, but improves with age. Wine thus symbolizes all the idealized treasures of the Jewish people — the Torah, the Righteous, the Messiah. Jerusalem, and Eretz Yisrael. Since the primary goal of Shabbat is to impart holiness to our lives, the wine suggests that this holiness must not be permitted to dissipate, but must, rather, grow deeper with the passage of time. קירוש לשבת 🜿

סַבְרִי מְרָנָן (וַרַבָּנָן וְרַבּוֹתַי) בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶך הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

> בָּרוּןּ אַתָּה יהוה אָלֹהֵינוּ מֶלֶךּ הָעוֹלָם, אֲשֶׁר קִדְּשֶׁנוּ בְּמִצְוֹתָיו וְרָצָה בְנוּ, וְשַׁבַּת קָדְשׁוֹ בְּאַהֲכָה וּבְרָצוֹן הִנְחִילֵנוּ, זִבָּרוֹן לְמַעֲשֵׁה בְרֵאשִׁית. כִּי הוּא יוֹם תְּחָלֶה לְמִקְרָאֵי־לְדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בְנוּ בָחַרְתָּ וְאוֹתֵנוּ קַדְשְׁתָ מִכֶּל־הָעַמִּים, וְשַׁבַּת קָדְשְׁךָ בְּאַהֲכָה וּבְרָצוֹן הִנְחַלְתֵנוּ. בָּרוּך אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

On סוכות, if קידוש is recited in the סוכות, onclude with the following ברכה:

בָּרוּף אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךּ הָעוֹלָם, אֲשֶׁר קַדְשֶׁנוּ בְּמִצְוֹתָיו וְצְוֵנוּ לֵישֵׁב בַּסֻּבָּה.

From the second night of שבועות until שבועות, the עומר is counted, page 55.

Continue with עליט, page 51.

The twin Commandments in Exodus and Deuteronomy, to "remember" and "observe" Shabbat, were understood by our sages to mean that God revealed both texts simultaneously. Our observance of Shabbat, the rabbis concluded, commemorates both God's act of Creation and the Exodus from Egypt. Both themes are recalled side by side in the Kiddush.

It is believed that Kiddush was originally recited in the home. Since it was common in early Talmudic times for itinerant strangers to have their meal in the synagogue, the wine of the Kiddush became a prelude to their meal. Later the Kiddush was incorporated into the Shabbat evening service.

2 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 ehad.

> 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 הַפּּל, לָתֵת גְּדָלָה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹא עָשֶׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שְׁמֵנוּ בְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

ואַנַחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶך מַלְכֵי הַמְּלָכִים, הַקָּדוֹש בָּרוּך הוּא,

שָׁהוּא נוֹטָה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוד. אֱמֶת מַלְבֵנוּ, אֱפֶס זוּלָתוֹ, כַּכְּתוּב בְּתוֹרָתוֹ: וְיָדַעְתֵּ הַיּוֹם וַהַשֵּׁבֹתֶ אֶל לְבָבֶךּ, כִּי יהוה הוּא הָאֱלֹהִים בַּשְׁמַיִם מִמַּעַל וְעַל הָאֱרֶץ מִתֵּחַת, אֵין עוֹד.

עַל כַּן נְקָוֶה לְךָ יהוה אֱלֹהֵינוּ, לְרְאוֹת מְהָרָה בְּתִפְאֶרֶת עָזֶך, לְהַעֲבִיר גּלּוּלִים מִן הָאֶרָץ וְהָאֱלִילִים כָּרוֹת יִכָּרַתוּן, לְתַקֵן עוֹלָם בְּמַלְכוּת שַׁדֵּי, וְכָל־בְּנֵי בָשָׁר יִקְרְאוּ בִשְׁמֶךּ, לְהַפְנוֹת אֵלֵיך כָּלִרִשְׁעֵי אֶרֶץ. יַבְּירוּ וְיַדְעוּ כִּלְימִוּ, לְפָנֵיְרָ תַבַל, כִּי לְךָ תִּכְרַע כָּל־בָּעֵי אֶרֶץ. יַבְּירוּ וְיַדְעוּ כָּל־יוֹשְׁבִי תַבַל, כִּי לְךָ תִּכְרַע כָּל־בָּעֵי אֶרֶץ. יַבְּירוּ וְיַדְעוּ כָּל־יוֹשְׁבִי יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךּ יְאֵנִיהֶם מְהַרָה וּיקַבְּלוּ כָלָם אֶת־על מַלְכוּתָרְ וְתִמְלֹךְ עַלֵיהֶם מְהַרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּרָ הִיא וּלְעוֹלְמֵי עֵד תִּמְלֹך בְּכָבוֹד, כַּכְּם אֶת־על מַלְכוּת שָׁלָּך הִיא וּלְעוֹלְמֵי עַד תִמְלֹך בְעוֹלָם וָעֶד, כִּי הוּה לְמֵלְכוּת שָׁלָּך הִיא וּלְעוֹלְמֵי עַד תִמְלֹך בְּכָבוֹד, כַּבְּכָתוּ בְתוֹרָהָרָי הוֹה לְמָלָר הַיָּרָר וְהָיהוּה ימְלֹך וּנָאֶמַר: וְהָיָה יהוה לְמֵלֶך עַל כָּלִיהָאָרָץ, בַּיוֹם הַהוּא יהוה אָחַר וּשָׁמן אָחַד.

> From הושענא רבה through ראש הודש 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.

W 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 *I'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'hayim 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.

קריש יתום 🌿

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:

וּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיהְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׁרָאֵל, בַּעַגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא יּלְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דֵאֲמִירָן בְּעַלְמֵא, וְאָמִרוּ אַמֵן.

לעלא לעלא מבליברכתא ושירתא שכת שוכה חסי

יְהֵא שְׁלָמֶא רַבֶּא מִן שְׁמַיֶּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וָאָמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בּּמְרוֹמָיו הוּא יַעֲשָׂה שָׁלוֹם עָלֵינוּ וְעַל כַּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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% YIGDAL

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Maimonides' thirteen principles of faith state: God is eternal. God is one, unique, with neither body nor form. Only God is to be worshiped. God alone created and crectes all things. The words of the prophets are true. Moses was the greatest prophet. The source of the Torah is divine. The Torah is immutable. God knows our deeds and thoughts. God rewards and punishes. The Messiah will come. God. ever loving will resurrect the dead.

Revere the living God, sing praises to God's name, Both immanent and timeless, through eternity.

God's oneness is unique, no other can compare; Unlimited and boundless is God's majesty.

No image can be seen, no form or body known; No mortal mind can fathom God's totality.

Before creation's start, the world as yet unformed. The living God endured in endless mystery.

The Ruler of the world! whose creatures all declare The glory and the greatness of God's sovereignty.

God chose devoted servants, wise and faithful seers, And showered on each one the gift of prophecy.

In Israel none arose like Moses - touched by God -Whose visions probed the limits of humanity.

The Torah, in its truth, God granted to us all, Which loyal servant Moses taught us faithfully.

Our God will neither change nor modify His law; Its place remains established for eternity.

God penetrates our minds, the promptings of cur hearts. Anticipating actions that are yet to be.

God grants reward to those who lead a noble life, While punishing transgressors sinning wantonly.

Messiah, God will send, to greet the end of days, Redocming all who long for God to make them free.

In love our God restores the life of all our souls -May God be ever praised until eternity.

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The hymn Yigdo, is based on the thirteen principles of faith articulated by Maimonides as part of his Commentary on the Mishnah. This postic version is attributed to Laniel ben Judah, who lived in Rome in the late fourteenth century.

נמצא. ואין עת אל מציאותו. נעלם וגם אין סוף לאחרותו. לא נערך אליו קדשתו. ראשון ואין ראשית לראשיתו. יורה גדלתו ומלכותו. אל אנשי סגלתו ותפארתו. נביא, ומביט את־תמונתו. על יד נביאו נאמן ביתו. לא יחליף האל ולא ימיר דתו לעולמים לזולתו. מַבִּיט לְכוֹף דֵּבָר בְקָדְמָתוֹ. נותן לרשע, רע פרשעתו. לפדות בחבי קץ ישועתו. ברוך עדי עד שם תהלתו.

Yigdal Elohim hai v'yishatabah. Ehad y'ein yahid k'yihudo, Ein lo d'mut ha-guf v'eino guf, Kadmon l'khol davar asher nivra.

Hino Adon olam, v'khol notzar Shefa n'vu-ato n'tano

Lo kam b'Yisra-el k'Nosheh od Torat emet natan l'amo El

Lo vahalif ha-El v'lo varnir dato Tzofeh v'vode-a s'tareinu,

Gomel l'ish hesed k'mif-alo. Yishlah l'ketz ha-yamin m'shihenu,

Metim y'hayeh El b'rov hasdo,

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nimtza, v'ein et el metzi-uto. ne'lam v'gam ein sof l'abduto. lo na'arokh elav k'dushato. rishon v'ein reshit l'reshito.

yorch g'dulato u-malkhuto. el anshei s'gulato v'tif-arto.

navi, u-mabit et t'munato. al yad n'vi-o ne'eman beito.

l'olamim l'zulato. mabit l'sof davar b'kadmato.

noten l'rasha ra k'rish-ato. lifdot m'hakei ketz y'shu-ato.

barukh adei ad shem t'hilato.

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וגדל אלהים חי וישתבח.

אין לו דמות הגוף ואינו גוף,

קדמון לכל־דָּבֶר אַשׁר נָבָרָא,

לא קם בישראל כמשה עוד

תורת אמת נתן לעמו אל

גומל לאיש חסד במפעלו,

ישלח לקץ הימין משיחנו,

מתים יחיה אל ברב חסרו,

הנו ארון עולם, וכל־נוצר

שפע נבואתו נתנו

צופה ויודע סתרינו,

אחר ואין יחיד כיחודו,

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% 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 lowing 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.

בְּעֵרֶם כָּל־יִצִיר נְבָרָא. אֲזֵי מֶלְך שְׁמוֹ נְקְרָא. לְבַדּוֹ יִמְלֹך נוֹרָא. זְהוּא יִהְיֶה בְּתַפְּאָרָה. לְהַמִשִׁ'ל לוֹ לְהַחִבְּיָרָה. זְלוֹ הֶעוֹ זְהַמִּשְׁרָה. זְצוּר הֶבְלִי בְּעֵת צֶרָה. מְנָת כּוּסִי בְּיוֹם אֶקֶרָא. בְּעַת אִישַׁן וָאַעִירָה.

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

V'aharei kikh-let ha-koł V'hu hayah v'hu hoveh,

V'hu ehad v'eir sheni B'li rei-sheet b'l takhleet,

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

B'yado alkid ruhi V'im ruhi g'viyati,

ארון עולם 🞉

אַדוּזָ עוּלָם אַשֶׁר מָלַך לְעֵת נְעֲשָׁה בְּחָפְצו כּל וְאַחֲרֵי כְּכָלוֹת הַכּל וְהוּא הֶיָה וְהוּא הֹוֶה וְהוּא אֶחֶר וְאֵין שֵׁנִי בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְהוּא גַשִּׁ וְחֵוּ גּוֹאֲלִי, בְּיָדוֹ אַפְקִיד רוּחֵי וְעָם רוּחִי גַּוְיַתֵי

b'terem kol y'tzir nivra, azai Melekh sh'mo nikra.

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

l'hamshil lo l'hahbirah, v'lo ha-oz v'hamisrah.

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

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

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