

יָדִיד נֶפֶשׁ, אָב הַרְחֵמֵנוּ, מְשׁוֹף עֲבָדֶיךָ אֶל רְצוֹנֶךָ
 יְרוּץ עֲבָדֶיךָ כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ
 יַעֲרֵב לוֹ יְדִידוֹתֶיךָ מִנִּפְתַּת צוּף וְכָל-טַעַם.
 הַדּוּר, נְאֻה, זִיו הָעוֹלָם, נִפְשֵׁי חוֹלֵת אֶהְבְּתֶךָ
 אֲנָא, אֵל נָא, רְפֵא נָא לָהּ בְּהִרְאוֹת לָהּ גִּעַם זִינֶךָ
 אֲזוּ תִתְחַזֵּק וְתִתְרַפֵּא, וְהִיִּתָּה לָךְ שְׁפָחוֹת עוֹלָם.
 וְתִיק, יִהְמוּ רַחֲמֶיךָ, וְחוּס נָא עַל בֵּן אוֹהֶבְךָ
 כִּי זֶה כְּמָה נִכְסוּף נִכְסוּף לְרְאוֹת בְּתַפְאֲרַת עֲזֶךָ
 אֲנָא, אֵלִי, מִחֲמַד לְבִי, חוֹשָׁה נָא, וְאַל תִּתְעַלֵּם.
 הַגִּלָּה נָא וּפְרוֹשׁ, חֲבִיב, עָלֵי אֶת-סִבַּת שְׁלוֹמֶךָ
 תֵּאִיר אֶרֶץ מִכְבוֹדֶךָ, נְגִילָה וְנִשְׁמָחָה בְּךָ
 מִהֵרָ, אֲהוּב, כִּי בָא מוֹעֵד, וְחֲנֻנֵי כִימֵי עוֹלָם.

A SABBATH PRAYER

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

— Ruth Brin

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



YEDID NEFESH

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

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

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

Reveal Yourself, Beloved, for all the world to see,
And shelter me in peace beneath Your canopy.
Illumine all creation, lighting up the earth,
And we shall celebrate You in choruses of mirth.
The time, my Love, is now; rush, be quick, be bold.
Let Your favor grace me, in the spirit of days of old.

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תהלים צ"ה

לְכוּ נְרַנְנָה לַיהוָה, נְרִיעָה לְצוֹר יִשְׁעֵנו.
 נִקְדְּמָה פָּנֵינוּ בַתּוֹדָה, בְּזִמְרוֹת נְרִיעַ לּוֹ.
 כִּי אֵל גָּדוֹל יְהוָה,
 וּמִלֵּךְ גָּדוֹל עַל כָּל־אֱלֹהִים.
 אֲשֶׁר בִּידוֹ מְחַקְרֵי־אָרֶץ,
 וְתוֹעֲפוֹת הָרִים לוֹ.
 אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,
 וַיִּבְשֹׁת יַדָיו יַצְרוּ.
 בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה,
 נִבְרַכָה לְפָנֵי יְהוָה עֲשֵׂנו.
 כִּי הוּא אֱלֹהֵינוּ,
 וְאַנְחֵנו עִם מְרַעִיתוֹ וְצֵאן יָדוֹ,
 הַיּוֹם אִם בְּקִלּוֹ תִשְׁמְעוּ.
 אֵל תִּקְשׁוּ לְבַבְכֶם בְּמַרְיָבָה,
 כִּיּוֹם מִסָּה בַּמִּדְבָּר.
 אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
 בְּחַנוּנֵי גַם רָאוּ פִּעְלֵי.
 □ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,
 וְאָמַר עִם תַּעֲיֵי לִבְבִּי הֵם, וְהֵם לֹא יָדְעוּ דְרָכָי.
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם יִבְאוּן אֵל מְנוּחָתִי.

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. E'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.

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*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.”

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תהלים צ"ו

שִׁירוּ לַיהוָה שִׁיר קָדֵשׁ, שִׁירוּ לַיהוָה כָּל־הָאָרֶץ.
 שִׁירוּ לַיהוָה, בְּרָכוּ שְׁמוֹ,
 בְּשָׂרוּ מִיּוֹם לַיּוֹם יְשׁוּעָתוֹ.
 סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
 נוֹרָא הוּא עַל כָּל־אֱלֹהִים.
 כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,
 וַיהוָה שָׁמַיִם עָשָׂה.
 הוֹד וְהָדָר לִפְנֵינוּ, עַז וְתַפְאֲרַת בְּמִקְדָּשׁוֹ.
 הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הִבּוּ לַיהוָה כְּבוֹד וְעֹז.
 הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבָאוּ לְחַצְרוֹתָיו.
 הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קָדֵשׁ,
 חִילוּ מִפְּנֵי כָל־הָאָרֶץ.
 אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ,
 אֵף תִּכּוֹן תִּבְּל בַּל תִּמּוּט,
 יִדִּין עַמִּים בְּמִישְׁרֵיהֶם.
 יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, יִרְעֵם הַיָּם וּמְלֵאוּ.
 יַעֲלֹז שִׁדְי וְכָל־אֲשֶׁר בּוֹ, אֲזִי יִרְנְנוּ כָּל־עַצְי יַעַר.
 □ לִפְנֵי יְהוָה כִּי בָא, כִּי בָא לְשַׁפֵּט הָאָרֶץ,
 יִשְׁפֹט תִּבְּל בְּצַדֵּק, וְעַמִּים בְּאַמוֹנָתוֹ.

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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.*

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תהלים צ"ז

יהוה מֶלֶךְ תִּגַּל הָאָרֶץ, יִשְׁמְחוּ אַיִם רַבִּים.
 עֲנַן וְעַרְפֶּל סְבִיבֵי, צֶדֶק וּמִשְׁפָּט מְכוֹן בְּסָאוֹ.
 אֵשׁ לִפְנֵי תֵלֶךָ, וּתְלַהֵט סְבִיב צְרִיּוֹ.
 הָאֵירוּ בְּרָקִיו תִּבְלֵ, רָאֲתָה וּתְחַל הָאָרֶץ.
 הָרִים בְּדוֹנֵג נִמְסוּ מִלִּפְנֵי יְהוָה,
 מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ.
 הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ,
 וּרְאוּ כָל־הָעַמִּים כְּבוֹדוֹ.
 יִבְשׂוּ כָל־עֲבָדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֵלִילִים,
 הַשִּׁתְּחוּ לוֹ כָּל־אֱלֹהִים.
 שִׁמְעָה וְתִשְׁמַח צִיּוֹן,
 וְתִגְלַנָּה בְּנוֹת יְהוּדָה,
 לְמַעַן מִשְׁפָּטֶיךָ יְהוָה.
 כִּי אַתָּה יְהוָה עָלִינוּ עַל כָּל־הָאָרֶץ,
 מְאֹד נִעְלִיתָ עַל כָּל־אֱלֹהִים.
 אֲהַבִּי יְהוָה שְׁנָאוֹ רָע,
 שֹׁמֵר נַפְשׁוֹת חֲסִידָיו, מִיַּד רָשָׁעִים יִצִּילֵם.
 □ אור זָרַע לְצַדִּיק, וּלְיִשְׂרָיִל בִּלְבַב שְׂמֵחָה.
 שִׁמְחוּ צַדִּיקִים בִּיהוָה, וְהוֹדוּ לְזִכְרֵךָ קִדְשׁוֹ.

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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.*

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תהלים צ"ח

מזמור.

שִׁירוּ לַיהוָה שִׁיר חֹדֶשׁ, כִּי נִפְלְאוֹת עָשָׂה,
 הוֹשִׁיעָה לּוֹ יְמֵינוּ וְזָרוּעַ קִדְשׁוֹ.
 הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,
 לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ.
 זָכַר חֲסֵדוֹ וְאֶמּוֹנָתוֹ לְבַיִת יִשְׂרָאֵל,
 רָאוּ כָל־אֲפָסֵי אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ.
 הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ,
 פִּצְחוּ וְרַנְּנוּ וְזַמְרוּ.
 זַמְרוּ לַיהוָה בְּכִנּוֹר,
 בְּכִנּוֹר וְקוֹל זְמִרָה.
 בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר
 הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה.
 יִרְעֵם הַיָּם וּמְלֵאוּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ.
 נִהְרֹת יִמְחֵאוּ כַּף, יַחַד הָרִים יִרְנְנוּ.
 □ לִפְנֵי יְהוָה כִּי בָּא לִשְׁפֹט הָאָרֶץ,
 יִשְׁפֹט תִּבֵּל בְּצַדֵּק וְעַמִּים בְּמִישְׁרִים.

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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.

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תהלים צ"ט

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים,
 יֵשֵׁב בְּרוֹבִים תִּנּוּט הָאָרֶץ.
 יהוה בְּצִיּוֹן גָּדוֹל, וְרֵם הוּא עַל כָּל-הָעַמִּים.
 יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא, קְדוֹשׁ הוּא.
 וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,
 אַתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל,
 מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב אַתָּה עֲשִׂית.
 רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
 וְהִשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו, קְדוֹשׁ הוּא.
 מִשָּׁה וְאַהֲרֹן בְּכֹהֲנָיו וּשְׂמוּאֵל בְּקִרְאֵי שְׁמוֹ
 קִרְאִים אֶל יְהוָה וְהוּא יַעֲנֵם.
 בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,
 שָׁמְרוּ עֲדוֹתָיו וְחֻק גִּתֵּן לָמוֹ.
 יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתֵם,
 אֵל נִשְׂא הַיִּתָּ לָהֶם,
 וְנָקַם עַל עֲלִילוֹתֵם.
 □ רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
 וְהִשְׁתַּחֲוּוּ לָהֶר קְדָשׁוֹ,
 כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

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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.*


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

תהלים כ"ט
מזמור לדוד.

הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים,
יְהוָה עַל מַיִם רַבִּים.
קוֹל יְהוָה בַּפֶּה, קוֹל יְהוָה בְּהַדְרָה.
קוֹל יְהוָה שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן.
וַיִּרְקְדִים כָּמוֹ עֵגֶל, לְבָנוֹן וּשְׁרִיזוֹן כָּמוֹ בְּדֶרֶאמִים.
קוֹל יְהוָה חֹצֵב לְהַבֹּת אֵשׁ.
קוֹל יְהוָה יַחֲלִיל מְדָבָר, יַחֲלִיל יְהוָה מְדַבֵּר קֹדֶשׁ.
קוֹל יְהוָה יַחֲלִיל אֵילֹת
וַיַּחֲשֹׁף יַעֲרוֹת, וַיְבַהֲכֵלוּ כֵּלָּו אִמֵּר כְּבוֹד.
□ יְהוָה לַמַּבּוּל יִשָּׁב, וַיִּשָּׁב יְהוָה מִלֶּךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

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.

אֲנָא, בְּכַח גְּדֻלַּת יְמִינָה תַתִּיר צְרוּרָה.
קָבַל רַנַּת עֲמָךְ, שְׂגָבְנוּ, טַהֲרָנוּ, נוֹרָא.
נָא, גְּבוּר, דּוֹרְשֵׁי יַחֲוֹדָה כְּכַבַּת שְׁמֵרִם.
בְּרַכְּבִם, טַהֲרִם, רַחֲמִם, צְדָקָתְךָ תְּמִיד גְּמִלִם.
חֲסִין קְדוּשׁ, בְּרַב טוֹבָךָ נִהַל עֲדָתְךָ.
יַחֲדִיד גְּאָה, לְעֲמָךְ פָּנָה, זוֹכְרֵי קִדְשְׁתָּךְ.
שׁוֹעֲתָנוּ קָבַל, וּשְׁמַע צַעֲקָתָנוּ, יוֹדֵעַ תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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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.

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לכה דודי 

לְכֵה דוּדֵי לְקִרְאֵת כְּלֵה, פְּנֵי שַׁבַּת נִקְבְּלָה.

שְׁמוֹר וְזָכוֹר בְּדַבּוֹר אֶחָד
הַשְּׁמִיעֵנוּ אֶל הַמְּיוֹחָד.
יְהוּה אֶחָד וְשִׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֲרַת וּלְתִהְלֵה.

לְכֵה דוּדֵי לְקִרְאֵת כְּלֵה, פְּנֵי שַׁבַּת נִקְבְּלָה.

לְקִרְאֵת שַׁבַּת לָכוּ וּגְלִכֵּה
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מְקֻדָּם נְסוּכָה
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלֵה.

לְכֵה דוּדֵי לְקִרְאֵת כְּלֵה, פְּנֵי שַׁבַּת נִקְבְּלָה.

מְקֻדָּשׁ מְלֶךְ עִיר מְלוּכָה,
קוּמֵי צְאֵי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שַׁבַּת בְּעַמְּקֵי הַבְּכָא,
וְהוּא יַחְמוּל עָלֶיךָ חֶמְלָה.

לְכֵה דוּדֵי לְקִרְאֵת כְּלֵה, פְּנֵי שַׁבַּת נִקְבְּלָה.

הַתְּנַעֲרֵי, מַעֲפֵר קוּמֵי,
לְבָשֵׁי בְּגָדֵי תַפְאֲרַתְךָ עָמִי,
עַל יַד בְּנֵי־יִשְׂרָאֵל בֵּית הַלְחָמֵי.
קַרְבָּה אֶל נַפְשֵׁי גְאֻלָּה.

לְכֵה דוּדֵי לְקִרְאֵת כְּלֵה, פְּנֵי שַׁבַּת נִקְבְּלָה.

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי
כִּי בָּא אֹרֶךְ קוּמֵי אֹרֵי.
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי,
כְּבוֹד יְהוּה עָלֶיךָ נִגְלָה.

לְכֵה דוּדֵי לְקִרְאֵת כְּלֵה, פְּנֵי שַׁבַּת נִקְבְּלָה.

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 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.*

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לֹא תִבְשִׂי וְלֹא תִבְלְמִי,
 מִהַ תִּשְׁתַּחֲוֶה וּמִהַ תִּהְיֶה מִי.
 בָּךְ יִחַסּוּ עֲנֵי עַמִּי,
 וְנִבְנְתָה עִיר עַל תְּלָהּ.
 לָכֵּה דוֹדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

וְהָיוּ לְמִשְׁפָּה שְׂאִסְיָךְ
 וְרַחֲקוּ כָּל־מִבְלְעֶיךָ.
 יִשֵּׁשׂ עָלֶיךָ אֱלֹהֶיךָ
 כְּמִשׁוֹשׁ חֲתָן עַל כְּלָהּ.
 לָכֵּה דוֹדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

יִמִּין וּשְׂמֹאל תִּפְרָצִי
 וְאֶת־יְהוּדָה תַעֲרִיצִי.
 עַל יַד אִישׁ בֶּן־פְּרָצִי,
 וְנִשְׁמַחָה וְנִגִּילָהּ.
 לָכֵּה דוֹדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

The congregation rises and faces the entrance.

בּוֹאֵי בְּשָׁלוֹם עֵטְרַת בְּעָלָהּ,
 גַּם בְּשִׂמְחָה וּבִצְהָלָהּ,
 תִּנּוֹךְ אָמוּנֵי עַם סִגְלָהּ,
 בּוֹאֵי כְּלָהּ, בּוֹאֵי כְּלָהּ.
 לָכֵּה דוֹדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

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

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

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

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

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

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

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

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

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

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

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

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

Ha-makom y'naḥem etkhem b'tokh sh'ar avelei Tziyon virushalayim.
May God comfort you together with all the other mourners
of Zion and Jerusalem.

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

תהלים צ"ב

מזמור שיר ליום השבת.

טוב להרות ליהוה, ולזמר לשמך עליון.
 להגיד בבקר חסדך, ואמונתך בלילות.
 עלי-עשור ועלי-נבל, עלי הגיון בכנור.
 כי שמחתני יהוה בפעלה, במעשי ידיך ארנן.
 מהגדלו מעשיך יהוה, מאד עמקו מחשבתך.
 איש-בער לא ידע, וכסיל לא יבין את-זאת.
 בפרח רשעים כמו עשב, ויציו כל-פעלי און,
 להשמדם עדי-עד.
 ואתה מרום לעלם יהוה.
 כי הנה איביך, יהוה,
 כי הנה איביך יאבדו,
 יתפרדו כל-פעלי און.
 ותקם בראים קרני,
 בלתי בשמן רענן.
 ותבט עיני בשורי,
 בקמים עלי מרעים תשמענה אזני.
 צדיק בתמר יפרח, בארו בלבנון ישגה.
 שתולים בבית יהוה, בחצרות אלהינו יפריחו.
 □ עוד ינובון בשיבה, דשנים ורעננים יהיו.
 להגיד כי ישר יהוה, צורי ולא עולתה בו.

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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.*

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תהלים צ"ג

יהוה מֶלֶךְ גָּאוֹת לְיֵשׁ,
 לְבֶשׂ יְהוּדָה, עַז הַתְּאֲזָר,
 אָף תִּפְוֹן תִּבְל בַּל תִּמְוֹט.
 נִכּוֹן כְּסֵאֵךְ מֵאֲזוּ, מֵעוֹלָם אֶתָּה.
 נִשְׂאוּ נְהָרוֹת יְהוּדָה, נִשְׂאוּ נְהָרוֹת קוֹלָם,
 יִשְׂאוּ נְהָרוֹת דְּכָבִים.
 מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם,
 אֲדִיר בְּמָרוֹם יְהוּדָה.
 □ עֲדַתְיָךְ נֶאֱמָנוּ מְאֹד,
 לְבֵיתְךָ נֶאֱוָה-קֹדֶשׁ יְהוּדָה, לְאֶרֶץ יָמִים.

קדיש יתום 

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
 יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֹדֶשׁא, בְּרִיךְ הוּא *לְעֵלָא
 מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
 בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

**On שבת שובה:*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
 וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
 כָּל-יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

ברכו is on page 28.

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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'yishtabaḥ 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: l'ela l'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.

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SOURCES FOR STUDY AND REFLECTION 

One or more of the following texts may be selected for study following the Kabbalat Shabbat Psalms.

On a Shabbat when the service begins with מומור שיר ליום השבת, including a Festival or Shabbat Ḥol Ha-mo'ed, or when a Festival concludes on a Friday, these texts are usually omitted.

משנה שבת ב, ה

הַמְכַבֵּה אֶת-הַנֵּר מִפְּנֵי שֶׁהוּא מְתַירָא מִפְּנֵי נְכָרִים, מִפְּנֵי לְסֻטִים, מִפְּנֵי רוּחַ רָעָה, אוּ בְשִׁבִיל הַחֹלָה שְׁיִישָׁן – פָּטוּר. בָּחַס עַל הַנֵּר, בָּחַס עַל הַשָּׁמֶן, בָּחַס עַל הַפְּתִילָה – חַיֵּב. וְרַבֵּי יוֹסִי פוּטֵר בְּכֶלֶן חוּץ מִן הַפְּתִילָה, מִפְּנֵי שֶׁהוּא עוֹשֶׂה פָּחַם.

משנה שבת ב, ז

שֶׁלְשָׁה דְּבָרִים צָרִיף אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבַּת עִם חֲשֻׁכָה: עֲשִׂיתֶם? עֲרַבְתֶּם? הַדְּלִיקוּ אֶת-הַנֵּר!

משנה שבת י"ב, א

הַבּוֹנֶה כִּמְדָה יִבְנֶה וְיִהְיֶה חַיֵּב? הַבּוֹנֶה כָּל-שְׁהוּא, וְהַמְּסִתָּת, וְהַמְּכָה בַּפְּטִישׁ וּבַמַּעְצָד, הַקּוֹדֵם כָּל-שְׁהוּא, חַיֵּב. זֶה הַכֹּלֵל: כָּל-הַעוֹשֶׂה מְלָאכָה וּמְלָאכָתוֹ מִתְקַיְּמַת בַּשַּׁבָּת, חַיֵּב.

משנה שבת י"ח, ג

אֵין מְיַלְדִין אֶת-הַבְּהֵמָה בְּיוֹם טוֹב, אֲבָל מְסַעְדִין וּמְיַלְדִין אֶת-הָאִשָּׁה בַּשַּׁבָּת, וְקוֹרִין לָהּ חֲכָמָה מִמָּקוֹם לְמָקוֹם, וּמִחֲלָלִין עָלֶיהָ אֶת-הַשַּׁבָּת, וְקוֹשְׁרִין אֶת-הַטְּבוּר. רַבֵּי יוֹסִי אוֹמֵר: אֵף חוֹתְכִין. וְכָל-צָרְכֵי מִילָה עוֹשִׂין בַּשַּׁבָּת.

שבת י"ב.

תְּנִינָא, אָמַר רַבִּי חֲנַנְיָה:

חַיֵּב אָדָם לְמַשְׁמַשׁ בְּגָדָיו בְּעֶרֶב שַׁבַּת עִם חֲשֻׁכָה, שְׁמָא יִשְׁכַּח וַיֵּצֵא. אָמַר רַב יוֹסֵף: הֲלֹכְתָא רַבְתָּא לְשַׁבְּתָא.

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 SOURCES FOR STUDY AND REFLECTION

It is traditional, following Kabbalat Shabbat, to engage in a brief period of study of the rabbinic sources on the observance of Shabbat, enabling one to enter Shabbat in a spirit of holiness and solemnity.

The rabbinic texts on these pages are of two types:

Halakhic (legal) texts on page 25, and

Aggadic (homiletic) texts on page 26.

SHABBAT 2:5

One who puts out the light of a lamp on Shabbat eve from fear of marauders or thieves or evil forces, or to allow a sick person to sleep, has not violated Shabbat. One who does it, however, with the intention of sparing the lamp, the oil, or the wick, has violated Shabbat. Rabbi Yose exempts one who performs any of these acts, except in the case of the wick, since by extinguishing the wick one produces charcoal.

SHABBAT 2:7

On the eve of Shabbat, as darkness sets in, one should say three things in one's home: "Have you tithed the food we are to eat on Shabbat? Have you prepared the eruv? Kindle the Shabbat light."

SHABBAT 12:1

If one builds anything on Shabbat, how much must be built for it to be considered a violation of Shabbat? One violates Shabbat by building anything at all: by hewing stone, wielding a hammer, chiseling, or boring a hole. This is the general rule: One who does work on Shabbat, and the work is enduring, has violated Shabbat.

SHABBAT 18:3

One may not deliver the young of cattle on a Festival, but may assist an animal in giving birth. One may deliver a child on Shabbat, and also summon a midwife for the mother from anywhere, and even desecrate Shabbat for her sake and tie up the umbilical cord. Rabbi Yose says: One may cut the cord as well. And all acts necessary for a circumcision may be done on Shabbat.

SHABBAT 12a

It has been taught: Rabbi Ḥananyah said:

A person is required to examine the contents of his clothing to free it of inappropriate items on the eve of Shabbat prior to dark, for one might forget and go out without having done so. Rav Yoseph said: This is an essential law of Shabbat observance.

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פסיקתא רבתי, פיסקא עשרת הרברות

אָמַר רַבִּי בְּרַכְיָה בְּשֵׁם רַבִּי חִיָּה בַּר אֲבָא:
 לֹא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַעֲנוּג. רַבִּי חֲגִי בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר
 נַחֲמָן: לֹא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַלְמוּד תּוֹרָה. וְאִין מְחַלְוֹקֵת
 בִּינֵיהֶם. מַה שְּׁאָמַר רַבִּי בְּרַכְיָה לְתַעֲנוּג – אֵלּוּ תַלְמִידֵי
 חֲכָמִים, שֶׁהֵם יִגְעִים בַּתּוֹרָה כָּל יְמוֹת הַשַּׁבָּת וּבַשַּׁבָּת הֵם
 בָּאִים וּמְתַעֲנֵגִים; וּמַה שְּׁאָמַר רַבִּי חֲגִי לְתַלְמוּד תּוֹרָה – אֵלּוּ
 הַפּוֹעֲלִים, שֶׁהֵם עֲסוּקִים בְּמִלְאכְתָּם כָּל יְמוֹת הַשַּׁבָּת וּבַשַּׁבָּת
 הֵם בָּאִים וּמְתַעֲסָקִים בַּתּוֹרָה.

בראשית רבה י"א:ט

תַּנִּי רַבִּי שְׁמַעוֹן בֶּן יוֹחָאי:
 אָמְרָה שַׁבָּת לְפָנַי הַקְּדוֹשׁ-בְּרוּךְ-הוּא: רְבוּנוּ-שְׁלֵ-עוֹלָם, לְכַלֵּן
 יֵשׁ בְּנִי-זוּג וְלִי אֵין בְּנִי-זוּג! אָמַר לָהּ הַקְּדוֹשׁ-בְּרוּךְ-הוּא: כְּנִסַּת
 יִשְׂרָאֵל הִיא בְּנִי-זוּגָה. וּבֵינָן שְׁעֻמְדוֹ יִשְׂרָאֵל לְפָנַי הֵרָ סִינֵי,
 אָמַר לָהֶם הַקְּדוֹשׁ-בְּרוּךְ-הוּא: זְכְרוּ הַדָּבָר שְׁאָמַרְתִּי לַשַּׁבָּת
 – כְּנִסַּת יִשְׂרָאֵל הִיא בְּנִי-זוּגָה. הִינּוּ דְבֹר (שְׁמוֹת כ"ח): "זְכוּר
 אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ."

שבת קי"ט:

אָמַר רַבָּא, וְאִיתִימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:
 אֶפִּילוּ יַחֲדַי הִמְתַּפְּלִל בְּעֶרְבַּ שַׁבָּת צָרִיךְ לֹמַר "וַיִּכְלוּ". דְּאָמַר
 רַב הַמְּוָנָא: כָּל הִמְתַּפְּלִל בְּעֶרְבַּ שַׁבָּת וְאֹמַר "וַיִּכְלוּ" –
 מַעֲלָה עָלָיו הַכְּתוּב כְּאִילוּ נַעֲשָׂה שׁוֹתֵף לְהַקְּדוֹשׁ-בְּרוּךְ-הוּא
 בְּמַעֲשֵׂה בְּרָאשִׁית, שְׁנֵאמַר: וַיִּכְלוּ – אֵל תִּקְרִי "וַיִּכְלוּ" אֶלָּא
 "וַיִּכְלוּ".

בראשית רבה י"א:ד

רַבְּנֵי עֲשָׂה סְעֻדָּה לְאַנְטוֹנוּנוּס בַּשַּׁבָּת, הֵבִיא לְפָנָיו תְּבַשְׂלִין
 שֶׁל צוּנָן, אֲכַל מֵהֶם וְעָרַב לוֹ. עֲשָׂה לוֹ סְעוּדָה בַּחֹל, הֵבִיא
 לְפָנָיו תְּבַשְׂלִין רוֹתְחִים. אָמַר לוֹ: אוֹתָם עָרְבוּ לִי יוֹתֵר מֵאֵלּוּ.
 אָמַר לוֹ: תְּבַלִּין אַחַד הֵם חֲסָרִים. אָמַר לוֹ: וְכִי הַקִּילָרִין שֶׁל
 מְלַךְ חֲסַר כְּלוּם? אָמַר לוֹ: שַׁבָּת הֵם חֲסָרִים, יֵשׁ לָךְ שַׁבָּת?

PESIKTA RABATI: TEN COMMANDMENTS

Rabbi Berekhiah said in the name of Rabbi Ḥiya bar Abba: Shabbat was given only for rejoicing. Rabbi Ḥaggai said in the name of Rabbi Sh'muel bar Naḥman: Shabbat was given only for the study of Torah. There is no contradiction between them, for what Rabbi Berekhiah said about rejoicing refers to scholars, who labor in Torah all the days of the week — and on Shabbat, they rejoice; and what Rabbi Ḥaggai said about the study of Torah refers to laborers, who work at their trade all week long — and on Shabbat, they come and study Torah.

GENESIS RABBAH 11:9

It was taught by Rabbi Shim'on bar Yoḥai: Shabbat protested before the Holy Exalted One: "Sovereign of the universe! Everything has a partner, but I have no partner!" Said the Holy One: "The congregation of Israel will be your partner." Thus, when Israel stood before Mount Sinai, the Holy One admonished them: "Remember what I told Shabbat: The congregation of Israel will be your partner." This is the meaning of the Commandment: "Remember the day of Shabbat to sanctify it (i.e. be wedded to it)."

SHABBAT 119b

Rava said (according to some it was Rabbi Joshua ben Levi): Even an individual, praying on Shabbat eve, should recite *Va-yekhulu* (Genesis 2:1-3). For, according to Rav Himnuna, anyone who is praying on Shabbat eve and recites *Va-yekhulu* should be thought of as one who is God's partner in creating the world, since the word ought not to be understood as if vocalized *Va-yekhulu* (heaven and earth *were completed*), but *Va-yekhallu* (*they completed* the creation of heaven and earth).

GENESIS RABBAH 11:4

Rabbi Judah Ha-nasi prepared a feast for Antoninus Pius, the Roman emperor, on Shabbat. He placed cold foods before the emperor, who ate and enjoyed them. The rabbi prepared another feast for him on a weekday, and served hot foods. The emperor then asked: "How is it that I found those other foods more tasty than these?" Explained Rabbi Judah: "These are missing one essential ingredient." Antoninus cried: "It is inconceivable that the pantry of the emperor lacks anything!" The rabbi replied, "The ingredient this meal lacked was Shabbat. Can Shabbat be found in your pantry?"

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ברכות סד.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא:
 תְּלַמְדֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכָל-בְּנֵיךָ
 לְמוֹדֵי יְהוּדָה, וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלָּא בּוֹנֵיךָ.
 שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מְכַשׁוֹל. יְהִי שְׁלוֹם
 בְּחִילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֲוֵי וְרַעֲוֵי, אֲדַבְּרֶה-נָא
 שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְהוּדָה אֶלְהִינּוּ, אֲבַקֶּשָׁה טוֹב לְךָ. יְהוּדָה עֲזוֹ
 לְעַמּוֹ יִתֵּן, יְהוּדָה יִבְרַךְ אֶת-עַמּוֹ בְּשְׁלוֹם.

קדיש דרבנן

*Traditionally, Kaddish D'Rabbanan has been recited
 by mourners and those observing Yahrzeit,
 but it may be recited by anyone who has read or heard
 the teaching of a text based on Torah.*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעַלְמָא דִּי בְּרָא, בְּרַעוּתָהּ, וְיִמְלִיךָ
 מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא
 וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
 וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא *לְעַלְמָא מִן כָּל-בְּרַכְתָּא
 וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעַלְמָא, וְאָמְרוּ אָמֵן.

**לְעַלְמָא לְעַלְמָא מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא: שבת שובה On*

עַל יִשְׂרָאֵל וְעַל רַבְּנָן וְעַל תְּלַמְדֵיהוֹן, וְעַל כָּל-תְּלַמְדֵי
 תְּלַמְדֵיהוֹן, וְעַל כָּל-מָאן דְעִסְקִין בְּאוּרֵיתָא, דִּי בְּאַתְרָא
 הָדִין וְדִי בְּכָל-אַתְר וְאַתְר, יְהִי לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,
 חָנָא וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אַרְיִכִין וּמְזוֹנָא רְוִיחָא, וּפּוֹרְקָנָא
 מִן קָדָם אַבוּהוֹן דִּי בְּשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל
 כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
 כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

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B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Ḥanina:
 Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of “your children” (*banayikh*) means all who have true understanding (*bonayikh*). Thus it is written in the Book of Psalms: *Those who love Your Torah have great peace; nothing makes them stumble* (119:165). *May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the house of Adonai I will seek your welfare* (122:7-9). *May Adonai grant His people strength; may Adonai bless His people with peace* (29:11).


KADDISH D'RABBANAN

After the study of Torah we praise God with the Kaddish, and include in it a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.

A translation of this prayer for teachers is on page 71.

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
 v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon
 u-v'ḥayei d'khol beit Yisra-el,
 ba'agala u-vi-z'man kariv, v'imru amen.

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

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'ḥata v'neḥamata
 da'amiran b'alma, v'imru amen.

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

Al Yisra-el v'al rabanan v'al talmideihon,
 v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita,
 di v'atra ha-dein v'di v'khol atar v'atar,
 y'hei l'hon u-l'khon sh'lama raba, ḥina v'ḥisda v'raḥamin,
 v'ḥayin arikhin u-m'zona r'viḥa,
 u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

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

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

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ערבית

קריאת שמע וברכותיה

Hazzan:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then Hazzan:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

The first bracha before שמע

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עַרְבִים, בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה
מְשַׁנֵּה עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים, וּמְסַדֵּר אֶת־הַפּוֹכְבִּים
בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ כְּרִצּוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, □ וּמַעְבִּיר יוֹם
וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוָה צְבָאוֹת
שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה הַמְּעַרֵב 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

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 em-
brace 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

The second קריאת שמע before ברכה

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת.
 תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת.
 עַל כֵּן יְהוּה אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ,
 וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
 כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה.
 □ וְאֶהְבֵּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
 בְּרוּךְ אַתָּה יְהוּה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

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

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*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.

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קריאת שמע 

אל מִלֵּךְ נֶאֱמָן: *If there is no minyan, add:*

דברים ו': ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

Silently:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֵהָבָהְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
 הַיּוֹם עַל-לִבְבְּךָ: וּשְׁנַנְתָּם לְבִיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת
 עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוּזוֹת
 בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א: י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לְאֵהָבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
 לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וּנְתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
 וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ: וּנְתַתִּי עֵשֶׂב
 בְּשׂוֹדְךָ לְבַהֲמֹתְךָ וְאֶכְלֹת וּשְׂבַעְתָּ: הַשְּׁמֵרוּ לָכֶם פֶּן-יִפְתָּה
 לְבַבְכֶם וְסַרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעִצֵּר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
 מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דְּבָרֵי
 אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
 עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם
 אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
 יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

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

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

DEUTERONOMY 11:13-21

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

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במדבר ט"ו:ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל-צִיצִית הַכַּנֵּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אֲתָם
זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי
□ יְהוָה אֱלֹהֵיכֶם: אָמֵן

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."

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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

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The first following שמע ברכה

אֱמַת וְאִמוּנָה כָּל־זֹאת וְקִים עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ
וְאֵין זולתו, וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מַלְכִים,
מִלְּכָנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעָרִיצִים, הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשָׁנוּ, הָעוֹשֶׂה גְּדוּלוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם נַפְשָׁנוּ בַּחַיִּים
וְלֹא נִתֵּן לְמוֹט רַגְלָנוּ, הַמְדַרְיֵכֵנוּ עַל בְּמוֹת אוֹיְבֵינוּ וַיִּרֶם
קַרְנֵנוּ עַל כָּל־שׁוֹנְאֵינוּ, הָעוֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם, הַמַּכֶּה בְּעִבְרָתוֹ כָּל־
בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת
עוֹלָם, הַמַּעֲבִיר בָּנָיו בֵּין גְּזָרֵי יַם סוּף, אֶת־רוֹדְפֵיהֶם
וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טֶבַע, וְרָאוּ בָנָיו גְּבוּרָתוֹ, שָׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ. □ וּמַלְכוּתוֹ בְּרִצּוֹן קָבְלוּ עֲלֵיהֶם. מִשָּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי־כִמְכָה בְּאֵלִים יְהוָה, מִי כִמְכָה נְאֻדָר בַּקֹּדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה־פְלֵא.

□ מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה.
זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

□ וְנֹאמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֶזֶק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה גָּאֵל 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

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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

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The second ברכה following קריאת שמע

הַשְׁפִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֵינוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמָךְ, וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנַפְיֶךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמֵרֵנוּ וּמַצִּילֵנוּ אַתָּה, כִּי
אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה. □ וְשָׁמֹר צִאתָנוּ וּבוֹאָנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִבַּת
שְׁלוֹמָךְ. בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

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

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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

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On שבת:

שמות ל"א:ט"ז-י"ז

וּשְׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לְעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם
כִּי־שָׁשַׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

On יום טוב:

ויקרא כ"ג:מ"ד

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:

חצי קדיש

Hazzan:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֹלְמֵי עֲלְמַיָּא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא *לְעֵלְא
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*On לְעֵלְא לְעֵלְא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא: שבת שובה On

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

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

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

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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 almay.
May God's great name be praised throughout all time.

Reader:

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


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

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

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

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עמידה – ערבית לשבת 

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֶּלֶל, זוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זְכַרְנוּ לְחַיִּים, מְלַךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*From שמיני עזרת until פסח:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ
לִישׁוּנֵי עֶפְרָי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלַךְ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

On שבת שובה:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֵה מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁי בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

**On שבת שובה:

בְּרוּךְ אַתָּה יְהוָה הַמְּלַךְ הַקְּדוֹשׁ.

Continue on page 36.

מוריד הטל. *From שמיני עזרת to פסח some add:

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 **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 who 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 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.

Continue on page 36.

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

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עמידה — ערבית לשבת (כולל אמהות)

אַדְנִי, שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, זוֹכֵר חֲסָדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זְכַרְנוּ לְחַיִּים, מְלַךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים.

מְלַךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וּפֹקֵד שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אַדְנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עזרת until פסח:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ
לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלַךְ
מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

On שבת שובה:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.


***On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלַךְ הַקָּדוֹשׁ.

**From שמיני עזרת to פסח, some add: מוֹרִיד הַטֶּל.*

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 **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.*

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אתה קדשת את-יום השביעי לשמך, תכלית מעשה שמים וארץ. וברכתו מכל-הימים וקדשתו מכל-הזמנים, וכן פתוב בתורתך.

ויכלו השמים והארץ וכל-צבאם. ויכל אלהים ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל-מלאכתו אשר עשה. ויברך אלהים את-יום השביעי ויקדש אתו, כי בו שבת מכל-מלאכתו אשר ברא אלהים לעשות.

אלהינו ואלהי אבותינו, רצה במנוחתנו. קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושמחנו בישועתך, וטהר לבנו לעבדך באמת. והנחילנו יהוה אלהינו באהבה וברצון שבת קדשה, ויניחו ביה ישראל מקדשי שמך. ברוך אתה יהוה מקדש השבת.

רצה יהוה אלהינו בעמך ישראל ובתפלתם, והשב את-העבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

שבת חול המועד and ראש חודש:

אלהינו ואלהי אבותינו, יעלה ויבוא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר וזכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן-דוד עבדך, וזכרון ירושלים עיר קדשה, וזכרון כל-עמך בית ישראל לפניך, לפליטה לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

ראש החדש הזה: ראש חודש

חג הספות הזה: טוכות On חג המצות הזה: פסח On

זכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחנונו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יהוה המחזיר שכניתו לציון.

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.

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מוֹדִים אֲנַחְנוּ לָךְ שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
 לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וְנִסְפַר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
 נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׁבַכְל־יוֹם עִמָּנוּ וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבַכְל־עֵת, עָרַב וּבִקֵּר וְצַהֲרִים.
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ,
 מֵעוֹלָם קִוִּינוּ לָךְ.

On חנוכה:

עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
 הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵי הַזֶּה.

בַּיָּמִי מִתְהַיְהוּ בְּנִי-יְהוֹנָן כַּהֵן גָּדוֹל חֲשֻׁמוֹנָאֵי וּבְנָיו, כְּשֶׁעָמְדָה
 מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ
 וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
 בְּעַת צָרָתָם, רָבַתְּ אֶת-רִיבָם, הִנֵּיתָ אֶת-דֵּינָם, נִקְמַתְּ אֶת-נַקְמָתָם,
 מִסַּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְטָמְאִים בְּיַד
 טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוּדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ
 עָשִׂיתָ שֵׁם גָּדוֹל וְקְדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
 גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ
 אֶת-הַיְכָלְךָ, וְטָהְרוּ אֶת-מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ,
 וְקָבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלֹהֵינוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שִׁמְךָ מִלְּכָנוּ תִּמְיֵד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלְלוּ אֶת-שִׁמְךָ בְּאַמְתָּ, הָאֵל
 יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סְלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שִׁמְךָ
 וְלָךְ נִאֶה לְהוֹדוֹת.

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 never-ending. 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 Yoḥanan, 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.

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שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל-יְשׁוּבֵי תְּבֵל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשָׁלוֹמָךְ. *בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם.

**On שבת שובה, substitute the following:*

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּח לְפָנֶיךָ,
אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ
אַתָּה יְהוָה עֹשֵׂה הַשָּׁלוֹם.

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תוֹדִים, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תְּרַדְּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה
הַפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה
לְמַעַן יִמְיָנֶךָ, עֲשֵׂה לְמַעַן קְדוּשָׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ,
לְמַעַן יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יִמְיָנֶךָ וְעַנְּנִי. יְהִיו לְרָצוֹן
אֲמָרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי. עֲשֵׂה
שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאֲמָרוֹ אָמֵן.

An alternative concluding prayer

זַכְּנֵי לְשִׁמְחָה וְחַרוֹת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֲנֵג שַׁבָּת
בְּאֵמֶת. זַכְּנֵי שְׂלֵא יַעֲלֶה עַל לְבִי עֲצָבוֹת בְּיוֹם שַׁבָּת קֹדֶשׁ.
שִׂמְחַ נֶפֶשׁ מִשְׁרָתְךָ, כִּי אֵלֶיךָ אֲדַנִּי נַפְשִׁי אֲשָׂא. עֲזָרְנִי
לְהַרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׁמְחָה שֶׁל שַׁבָּת
לְשֵׁשֶׁת יְמֵי הַחֹל. תוֹדִיעֵנִי אֲרַח חַיִּים. שְׁבַע שְׂמֵחוֹת
אֶת-פָּנֶיךָ, נְעִימוֹת בְּיִמְיָנֶךָ נִצַּח. יְהִיו לְרָצוֹן אֲמָרֵי-פִי וְהִגִּיוֹן
לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגוֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאֲמָרוֹ אָמֵן.

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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.

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 **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.

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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.

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עמידה – ערבית ליום טוב 

אֲדַנִּי, שִׁפְתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם.
אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**On פסח and the first night of שמחת תורה:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקִים אָמוּנָתוֹ
לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלַךְ
מַמְיֵת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל־יוֹם יְהַלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוּמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלִּפְנֵי לַעֲבוּדְתְּךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

On Saturday night add:

וּתְדַיְעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה, וְתִלְמַדְנוּ לַעֲשׂוֹת
חֻקֵי רְצוֹנְךָ. וְתִתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים, וְתִנְחַלְלֵנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ
וְחַגֵּי נְדָבָה, וְתוֹרִישְׁנוּ קֹדֶשׁ שַׁבָּת וְכְבוֹד מוֹעֵד וְחֻגֵיגַת הַרְגָּל.

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**From מוֹרִיד הַטָּל. שְׁמִינֵי עֶצֶר to פֶּסַח:*

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 **AMIDAH FOR FESTIVAL 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. 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.

**On Simḥat 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.

Continue on page 42.

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

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עמידה – ערבית ליום טוב (כולל אמהות)

אֲדַנִּי, שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לְאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מְגַן
אַבְרָהָם וּפְקֹד שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**On פסח and the first night of שמחת תורה*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ
לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלַךְ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל-יוֹם יְהַלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים, אֶהְבֵּת אוֹתָנוּ וּרְצִיתָ בָּנוּ,
וְרוּמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת, וְקִדְשַׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלְּפָנֶיךָ לְעִבּוּדְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.


On Saturday night add:

וּתְוַדִּיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת-מִשְׁפָּטֵי צְדָקָה, וּתְלַמְּדֵנוּ לַעֲשׂוֹת
חֻקֵי רְצוֹנְךָ. וּתְתַנֶּן-לָנוּ יְהוָה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים, וּתְנַחֵלְנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ
וְחַגֵּי נְדָבָה, וּתְוַרִישְׁנוּ קִדְשַׁת שַׁבָּת וּכְבוֹד מוֹעֵד וְחֻגֵיגַת הַרְגָּל.

**From פסח to שמני עצרת, some add: מוֹרִיד הַטֶּל.*

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 **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.*

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וּתְבַדֵּל יְהוּדָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבַת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּתָהּ, וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִבְּשָׁתָהּ, הַבְּדִלָּתָהּ וְקִבְּשָׁתָהּ אֶת-עַמּוּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ.

וּתְתַן-לָנוּ יְהוּדָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנּוּחָהּ ו) מוֹעֲדִים לְשִׂמְחָהּ, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, אֶת-יוֹם (הַשְּׁבַת הַזֶּה וְאֶת-יוֹם)

טוכות On:

חג הספות הזה, זמן שמחתנו,

שמחת תורה and שמיני עצרת On

השמיני, חג העצרת הזה, זמן שמחתנו,

פסח On:

חג המצות הזה, זמן חרותנו,

שבועות On:

חג השבועות הזה, זמן מתן תורתנו,

(באהבה) מקרא קדש, זכר ליציאת מצרים.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיִגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בְּנֵי-דָוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל-עַמּוּךָ בֵּית יִשְׂרָאֵל, לְפָנֶיךָ, לְפִלִיטָה לְטוֹבָה, לְחַן וְלִחְסֵד וְלִרְחֻמִּים, לְחַיִּים וְלְשָׁלוֹם

טוכות On:

ביום חג הספות הזה.

שמחת תורה and שמיני עצרת On:

ביום השמיני, חג העצרת הזה.

פסח On:

ביום חג המצות הזה.

שבועות On:

ביום חג השבועות הזה.

זְכַרְנוּ יְהוּדָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

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.

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וְהִשְׂאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וְלְשָׁלוֹם,
 לְשִׂמְחָה וְלִשְׁשׂוֹן, בְּאִשֶּׁר רְצִיתָ וְאִמְרַתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחָתְנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן
 חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר
 לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (בְּאֵהָבָה
 וּבְרַצוֹן) בְּשִׂמְחָה וּבִשְׁשׂוֹן (שֶׁבֶת וּ) מוֹעֲדֵי קִדְּשֶׁךָ, וְיִשְׂמַחוּ
 בְּךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ (הַשֶּׁבֶת
 וּ) יִשְׂרָאֵל וְהַזְּמִינִים.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשֵּׁב אֶת־
 הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וּתְפִלָּתָם בְּאֵהָבָה תִּקְבַּל בְּרַצוֹן,
 וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
 נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיף שְׂבָכ־לַיּוֹם עִמָּנוּ וְעַל
 נְפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכ־לַעֲתָ, עָרֵב וּבָקֵר וְצִהָרִים.
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסֵדֶיךָ,
 מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלִּבְנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וְיִהְיֶה לָּךְ אֶת־שְׁמֶךָ בְּאֵמֶת, הָאֵל
 יִשׁוּעָתְנוּ וְעֲזָרָתְנוּ סְלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ
 וְלָךְ נֶאֱדָה לְהוֹדוֹת.

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 never-ending. 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.

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שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל-יְשׁוּבֵי תְּבֵל תְּשִׁים
 לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם. וְטוֹב
 בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה
 בְּשָׁלוֹמָךְ. בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
 בְּשָׁלוֹם.

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי
 נַפְשֵׁי תְּדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה
 לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ,
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יְהִיו לְרִצּוֹן
 אֲמִרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה
 שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן.

An alternative concluding prayer

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׂמִחָה שָׂאִין לְפָנָיו עֲצָבוֹת, וְכַפֵּי
 לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדוּשַׁת יוֹם טוֹב בְּשִׂמְחָה וְחִדּוּהָ.
 לְמַדְּנִי לְהַפּוֹךְ יְגוֹן לְשִׂמְחָה, שְׂהֵה תְּרַחֲקוֹת מִמֶּךָ בָּאָה לָנוּ
 עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה
 תְּסַמְּכֵנִי. יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי
 תּוֹרָה, שַׁעֲרֵי חֲכָמָה, שַׁעֲרֵי דַעַה, שַׁעֲרֵי פְּרָנְסָה וְכָל-כְּלָהּ,
 שַׁעֲרֵי חַיִּים, שַׁעֲרֵי אֲהָבָה וְאַחֻוּהָ, שָׁלוֹם וְרַעוּת. עֲשֵׂה
 שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן.

On שבת, continue on page 47.

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

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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.

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 **A MEDITATION ON THE AMIDAH
FOR FESTIVALS**

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.

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us (Sabbaths for rest,) Festivals for joy, feasts and holy days for delight,

 this Festival of Sukkot, season of our rejoicing,

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

 this Feast of Matzah, season of our liberation,

 this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

Our God, our ancestors' God, let an awareness of us and our destiny, of our ancestors, and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is Israel, rise and ascend, soar and unfold, and shine in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life and peace on this festive day. Remember us generously, find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy show us grace, solace, and pity, and help us, O our God, our Guardian, tender and gentle; our eyes look toward You always.

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Shower upon us, *Adonai Eloheinu*, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You O God, whose holiness illumines Israel and the sacred seasons.

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.

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On (including יום טוב and חול המועד שבת):

It is customary to remain standing for this passage.

בראשית ב': א-ב'

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיִּכְלֹ אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכֹל-מְלֹאכְתּוֹ אֲשֶׁר-
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

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

Hazzan: (with אמרות)

Hazzan:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֵלֵינוּ וְאֵלֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֵלֵינוּ יַעֲקֹב, אֱלֹהֵי שָׂרָה וְאֵלֵינוּ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ,	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֵלֵינוּ אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֵלֵינוּ יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ,
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Hazzan and congregation:

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ, הָאֵל (הַמְּלֶךְ)
הַקְּדוֹשׁ שְׂאִין כְּמוֹהוֹ, הַמְּנַיֵחַ לְעַמּוֹ בַּיּוֹם שְׁבַת קְדָשׁוֹ, כִּי
בָּם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נִעְבַּד בִּירְאָה וּפְחָד, וְנוֹדָה
לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד*. מְעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי, וּמְנַיֵחַ בְּקִדְשָׁהּ
לְעַם מְדַשְׁנֵי-עַנְג, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

*Some texts read: מְעִין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת,

Magen avot bid'varo, m'hayei metim b'ma'amaro,
ha-El (on Shabbat Shuvah: ha-Melekh) ha-kadosh she-ein kamohu,
ha-meniah l'amo b'yom Shabbat kodsho,
ki vam ratzah l'hani-ah lahem.
L'fanav na'avod b'yir-ah va-fahad,
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-ah 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,

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On Shabbat (including Festivals and Shabbat Ḥol 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, awe-
some, 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, awe-
some, 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,

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Hazzan:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעְנוּ מְטוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְּשֶׁךָ, וְיִנְּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי
שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מִקִּדְּשׁ הַשַּׁבָּת.

קדיש שלם 

Hazzan:

יְתַגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקִדְּשָׁא, בְּרִיךְ הוּא *לְעֵלְא
מִן כָּל־בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

לְעֵלְא לְעֵלְא מְכָל־בְּרִכְתָּא וְשִׁירְתָּא: שבת שובה *On

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבוּהוֹן
דִּי בְּשַׁמַּיָּא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

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

Reader:

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



KADDISH SHALEM

Reader:

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

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

May God's great name be praised throughout all time.

Reader:

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

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

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

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

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

On Simhat Torah, continue with Hakafot, page 213.

On Shabbat Hol Ha-mo'ed,

continue with the Shabbat Kiddush, page 49.

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קידוש לשבת 

סְבָרֵי מְרַנֵּן (וְרַבָּנָן וְרַבּוֹתֵי)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,

וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ,

זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי-קִדְּשׁ,

זָכַר לִיצִיאַת מִצְרָיִם.

כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים,

וְשַׁבַּת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ.

בְּרוּךְ אַתָּה יְהוָה מִקְדֵּשׁ הַשַּׁבָּת.

On the second night of Pessach, if Kiddush is recited in the sukkah, conclude with the following ברכה:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בְּסֻכָּה.

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

Continue with עלינו, 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.

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 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 vaharta 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 Ḥol 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.*

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קידוש ליום טוב 

On evenings of the פסח Seder, קידוש is not chanted in the synagogue.

סבְּרֵי מְרַגְּן (וְרַבָּנָן וְרַבּוּתֵי)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל־
עַם וְרוֹמְמָנוּ מִכָּל־לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְהִתְתַּן־לָנוּ יְהוָה
אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חֲגִים
וְזִמְנִים לְשִׂשׁוֹן, אֶת־יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת־יוֹם)

On סוכות:

חַג הַסּוּכּוֹת הַזֶּה, זְמַן שְׂמֻחָתָנוּ,

שמחת תורה and שמיני עצרת:

הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה, זְמַן שְׂמֻחָתָנוּ,

On שבועות:

On פסח:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתָנוּ, חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מִתַּן תּוֹרָתָנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכָר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ
 וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים, (וְשֻׁבֹת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה
 וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ. בְּרוּךְ אַתָּה יְהוָה מִקְדֵּשׁ
 (הַשְּׁבֻת וְיִשְׂרָאֵל וְהַזִּמְנִים).

On Saturday night הכולה is added:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחָל, בֵּין
אוֹר לְחָשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשִּׁת יְמֵי
הַמַּעֲשֵׂה. בֵּין קֹדֶשׁ שְׁבֻת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּתָ, וְאֶת־יוֹם
הַשְּׁבִיעִי מִשִּׁשִּׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשׁ, הַבְּדִלָּתָ וְקֹדֶשׁ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּקֹדֶשׁתָּ. בְּרוּךְ אַתָּה יְהוָה הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

This ברכה is omitted on the last two nights of פסח:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁחִקְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה.

On סוכות, when קידוש is chanted in the סוכה, add the following ברכה. (On the first night, before שהחיונו; on the second night, after שהחיונו.)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִישֵׁב בְּסֻכָּה.

On פסח, starting with the second night, the עומר is counted, page 55.

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 **KIDDUSH FOR FESTIVALS**

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, choosing
and distinguishing us from among all others by instilling in us the
holiness of mitzvot. Lovingly have You given us (Shabbat for rest,
Festivals for joy and holidays for happiness, among them this
(Shabbat and this) day of

Sukkot, season of our rejoicing,

Sh'mini Atzeret, season of our rejoicing,

Matzot, season of our liberation,

Shavuot, season of the giving of our Torah,

a day of sacred assembly recalling the Exodus from Egypt. Thus You
have chosen us — endowing us with holiness — from among all
peoples, granting us (Shabbat and) Your hallowed Festivals (lovingly
and gladly,) in happiness and joy. Praised are You Adonai, who
hallows (Shabbat,) the people Israel and the Festivals.

On Saturday night:

Praised are You Adonai our God, who rules the universe,
creating the lights of fire.

Praised are You Adonai our God, who rules the universe,
endowing all creation with distinctive qualities, distinguishing
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. Praised are You Adonai, who
distinguishes one sacred time from another.

Omit on the last two nights of Pesah:

Praised are You Adonai our God, who rules the universe,
granting us life, sustaining us, and enabling us to reach this day.

On Sukkot, when Kiddush is chanted in the sukkah:

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.

*On Pesah, starting with the second night,
the Omer is counted, page 55.*

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עלינו 

עֲלֵינוּ לְשִׁבְחָךְ לְאֲדוֹן הַכֹּל, לְתַתּוֹ גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹּא שָׁם חָלְקָנוּ כָּהֵם, וְגוֹרְלָנוּ כְּכֹל־הַמּוֹנֵם.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אָמֵת מִלְּכָנוּ, אָפֶס זוֹלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ
הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוּה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאָרְתְּ
עֲזֹךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רָשָׁעֵי אָרֶץ. יִכְירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי
תְּבֵל, כִּי לָךְ תִּכְרַע כָּל־בְּרִיהַ, תִּשָּׁבַע כָּל־לְשׁוֹן. לְפָנֶיךָ
יְהוּה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,
וַיִּקְבְּלוּ כָל־עַל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ
בְּכָבוֹד, כְּפָתוּב בְּתוֹרָתְךָ: יְהוּה יִמְלֹךְ לְעֹלָם וָעֶד.
□ וְנֹאמַר: וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא
יְהִיָּה יְהוּה אֶחָד וְשִׁמוֹ אֶחָד.

הושענא רבה through ראש חודש אלול
(in some congregations, through 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.

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 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-ah la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha'aratzot
v'lo samanu k'mishp'hot ha'adamah,
she-lo sahm hekenu kahem, v'goralenu k'khol hamonom.

Va-anahnu kor'im u-mishta'avim 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 ehad 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.

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קדיש 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:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא *לְעָלְמָא
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְרִין
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

*לְעָלְמָא לְעָלְמָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא: שבת שובה *On*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.


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'hayekhohon 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: l'ela l'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.*

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יגדל 

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

נִמְצָא, וְאֵין עֵת אֶל מְצִיאֹתוֹ.	יִגְדַל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נְעֻלָם וְגַם אֵין סוֹף לְאַהֲדוּתוֹ.	אֶחָד וְאֵין יְחִיד כְּיְהוּדוֹ,
לֹא נִעְרַף אֱלֹיו קְדוּשָׁתוֹ.	אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף,
רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ.	קְדֻמוֹן לְכָל־דְּבָר אֲשֶׁר נִבְרָא,
יֹרֵה גְדֻלָּתוֹ וּמְלֻכוּתוֹ.	הֵנוּ אֲדוֹן עוֹלָם, וְכָל־נוֹצֵר
אֶל אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.	שֹׁפֵעַ נְבוֹאָתוֹ נְתָנוּ
נִבְיָא, וּמִבֵּיט אֶת־תְּמוּנָתוֹ.	לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ.	תּוֹרַת אֲמַת נָתַן לְעַמּוֹ אֵל
לְעוֹלָמִים לְזוּלָתוֹ.	לֹא יִחַלֵּף הָאֵל וְלֹא יִמִּיר דָּתוֹ
מִבֵּיט לְסוֹף דְּבָר בְּקִדְמָתוֹ.	צוֹפֵה וְיוֹדֵעַ סִתְרֵינוּ,
נוֹתֵן לְרָשָׁע, רָע כְּרִשְׁעָתוֹ.	גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
לְפִדּוֹת מַחְבֵּי קֶץ יִשׁוּעָתוֹ.	יִשְׁלַח לְקֶץ הַיָּמִין מְשִׁיחֵנוּ,
בְּרוּךְ עַד־עַד עַד שֵׁם תְּהִלָּתוֹ.	מֵתִים יִחְיֶה אֵל בְּרַב חֶסְדּוֹ,

Yigdal Elohim hai v'yishatabah, Ehad v'ein yahid k'yihudo,	nimtza, v'ein et el metzi-uto. ne'lam v'gam ein sof l'ahduto.
Ein lo d'mut ha-guf v'eino guf, Kadmon l'khol davar asher nivra,	lo na'arokh elav k'dushato. rishon v'ein reshit l'reshito.
Hino Adon olam, v'khol notzar Shefa n'vu-ato n'tano	yoreh g'dulato u-malkhuto. el anshei s'gulato v'tif-arto.
Lo kam b'Yisra-el k'Mosheh od Torat emet natan l'amo El	navi, u-mabit et t'munato. al yad n'vi-o ne'eman beito.
Lo yahalif ha-El v'lo yamir dato Tzofeh v'yode-a s'tareinu,	l'olamim l'zulato. mabit l'sof davar b'kadmato.
Gomel l'ish hesed k'mif-alo, Yishlah l'ketz ha-yamin m'shihenu,	noten l'rasha ra k'rish-ato. lifdot m'hakei ketz y'shu-ato.
Metim y'hayeh El b'rov hasdo,	barukh adei ad shem t'hilato.

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 YIGDAL

*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 creates 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 our 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,
Redeeming 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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אֲדוֹן עוֹלָם 

בְּטָרֵם כָּל-יִצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מַלְךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאֲחֵרֵי בְּכָלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הַיְוָה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֶז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוֹר חֲבִלֵי בְּעַת צָרָה.	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי,
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוֹס לִי
בְּעַת אִישָׁן וְאֶעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחֵי
יִהוּה לִי וְלֹא אִירָא.	וְעַם רוּחֵי גְוִיָּתֵי

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

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

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

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

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

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

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

I'hamshil lo l'haḥbirah,
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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 **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 philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world,
God, eternal, reigned alone;
but only with creation done
could God as Sovereign be known.

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

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

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

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

But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.

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

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

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