

KABBALAT SHABBAT

Welcoming Shabbat

קַבְּלַת שַׁבָּת

*When Shabbat Eve and a Festival coincide,
omit "Leḥu Neranena" through "Leḥa Dodi" (pages 22-41).*

(When a Festival falls on a weekday, continue with "Barḥu," p. 50.)

יְדִיד נֶפֶשׁ אָב הַרְחָמָן. מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ.
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ.
תַּעֲרַב לוֹ יְדִידוֹתְךָ. מִנִּפְתַּת צוּף וְכָל־טַעַם:
הַדּוֹר נֶאֱדָה זִיו הָעוֹלָם. נִפְשֵׁי חוֹלַת אֲהַבְתְּךָ.
אֲנִי אֵל נָא רַפָּא נָא לָהּ. בְּהִרְאוֹת לָהּ נָעַם זִיוְךָ.
אֲזַ תִּתְחַזֵּק וְתִתְרַפָּא. וְהִיְתָה לָהּ שְׂמֵחַת עוֹלָם:
וְתִיק יְהֵמוֹ נָא רַחֲמֶיךָ. וְחֻסָּה נָא עַל בֶּן אֲהוּבְךָ.
כִּי זֶה כַּמָּה נִכְסָף נִכְסַפְתִּי. לְרְאוֹת בְּתַפְאֲרַת עֲזוּךָ.
אֲלֵה חֲמֻדָּה לְבִי. חֻסָּה נָא וְאֵל תִּתְעַלֵּם:
הַגִּילָה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי אֶת סִבַּת שְׁלוֹמְךָ.
תֵּאִיר אֶרֶץ מִכְבוֹדְךָ. נִגִּילָה וְנִשְׂמְחָה בְּךָ.
מִהַר אֲהוּב כִּי בָּא מוֹעֵד. וְחַנּוּנוֹ כִּימֵי עוֹלָם:

Y'did nefesh av ha-rahaman, m'shoḥ av-d'ḥa el r'tzo-neḥa,
Yarutz av-d'ḥa k'mo a-yal, yish-taḥa-veh el mul ha-dareḥa,
Te-erav lo y'didu-teḥa, mi-nofet tzuf v'ḥol ta-am.

Ha-dur na-eh ziv ha-olam, naf-shi ḥolat ahava-teḥa,
Ana Eyl na r'fa na la, b'ha-rot la no-am ziveḥa,
Az tit-ḥazeyk v'tit-rapey, v'ha-y'ta la simḥat olam.

Va-tik ye-hemu na raḥa-meḥa, v'ḥusa na al beyn ahu-veḥa,
Ki zeh ka-ma niḥ-sof niḥ-safti, lir-ot b'tif-eret u-zeha,
Eyleh ḥamda libi, ḥusa na v'al tit-alam.

Hi-galey na u-fros ḥa-vi-vi alai et sukat sh'lo-meḥa,
Ta-ir eretz mi-k'vo-deḥa, na-gilah v'nis-m'ḥah baḥ,
Ma-heyr ahuv ki va mo-eyd, v'ḥo-ney-nu kiy-mey olam.

Beloved of my soul, O merciful God,
Lead me, Your servant, closer to You in favor . . .
I yearn for Your love, O my Beloved . . .
Let me rejoice in Your grace and love, as in days of yore.

Eleazar Azikri

שְׁלוֹם עֲלֵיכֶם. מַלְאָכֵי הַשָּׁרֵת. מַלְאָכֵי עֲלִיּוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקְּדוֹשׁ בְּרוּךְ הוּא:

בְּרַבּוֹנֵי לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקְּדוֹשׁ בְּרוּךְ הוּא:

צֹאחֲכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקְּדוֹשׁ בְּרוּךְ הוּא:

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

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

(A sixteenth-century Kabbalist)

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

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

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

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

הַחֶמֶה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה.
 בָּאוּ וְנִצְּא לְקַרְאֵת שַׁבַּת הַמַּלְכָּה.
 הִנֵּה הִיא יוֹרֶדֶת. הַקְּדוּשָׁה. הַבְּרוּכָה.
 וְעִמָּהּ מַלְאָכִים. צְבֵא שְׁלוֹם וּמְנוּחָה.
 בָּאֵי בָּאֵי הַמַּלְכָּה. בָּאֵי בָּאֵי הַכְּלָה.
 שְׁלוֹם עֲלֵיכֶם. מַלְאָכֵי הַשְּׁלוֹם:

קִבְּלֵנוּ פָּנֵי שַׁבַּת בְּרִנְנָה וְתַפְלָה.
 הַבְּיָתָה נְשׁוּבָה בְּלֵב מְלֵא גִילָה.
 שָׁם עָרוּךְ הַשְּׁלֶחָן. הַגְּרוֹת יֵאָירוּ.
 כָּל פְּנוֹת הַבַּיִת יִזְרְחוּ. יִזְהִירוּ.
 שַׁבַּת שְׁלוֹם וּבְרָכָה. שַׁבַּת שְׁלוֹם וּמְנוּחָה.
 בְּאַכְּם לְשְׁלוֹם. מַלְאָכֵי הַשְּׁלוֹם:

The sun on the treetops no longer is seen;
 Come, gather to welcome the Sabbath, our Queen!
 Behold her descending, the holy, the blest,
 And with her the angels, of peace and of rest.
 Draw near, O Queen, and here abide;
 Draw near, draw near, O Sabbath bride.
 Peace be unto you, angels of peace.

(Chaim N. Bialik)

Ha-ḥama mey-rosh ha-ilanot nis-talka,
 Bo-u v'ney-tzey likrat shabbat ha-malka,
 Hiney hi yoredet, ha-k'dosha ha-b'ruḥa,
 V'ima mal-aḥim, tz'va shalom u-m'nuḥa,
 Bo-i bo-i ha-malka, bo-i bo-i ha-kalla,
 Shalom aley-ḥem, mal-aḥey ha-shalom.

Kibalnu p'ney shabbat bi-r'nana u-t'fila,
 Ha-bai-ta na-shuva b'leyv maley gila,
 Sham aruḥ ha-shul-ḥan, ha-ney-rot ya-iru,
 Kol pinot ha-ba-yit yiz-raḥu, yaz-hiru,
 Shabbat shalom u-v'raḥa, shabbat shalom u-m'nuḥa,
 Bo-aḥem l'shalom, mal-aḥey ha-shalom.

לְכוּ נִרְנְנָה לַיְיָ נְרִיעָה לְצוּר יִשְׁעָנוּ:
 נִקְדָּמָה פָּנָיו בְּתוֹדָה בְּזִמְרוֹת נְרִיעַ לוֹ:
 כִּי אֵל גָּדוֹל יִי וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:
 אֲשֶׁר בְּיָדוֹ מְחַקְרֵי-אָרֶץ וְתוֹעֲפוֹת הַרִים לוֹ:
 אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ וַיַּבֶּשֶׂת יַדָיו יָצְרוּ:
 בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרַכָּה לְפָנָיו עֲשֵׂנוּ:
 כִּי הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ עִם מַרְעִיתוֹ וְצֵאן יָדוֹ
 הַיּוֹם אִם-יִבְקְלוּ תִשְׁמְעוּ:
 אֵל-תִּקְשׁוּ לְבַבְכֶם כְּמַרְיָבָה כִּיּוֹם מָסָה בְּמִדְבָּר:
 אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחֻנּוּנֵי נִסֵּי-רָאוּ פָּעָלִי:
 אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲי לְבַב הֵם
 וְהֵם לֹא-יִדְעוּ דְרָכָי:
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם-יִבְאוּן אֵל-מְנוּחָתִי:

L'hu n'ra-n'na la-donai, naria l'tzur yish-eynu.

N'kad-ma fanav b'toda, bi-z'mirot na-ria lo.

Ki Eyl gadol Adonai, u-meleh gadol al kol Elohim.

Asher b'yado meh-k'rey aretz, v'to-afot harim lo.

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|---|---------------------------------------|
| שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ | שִׁירוּ לַיְיָ כָּל־הָאָרֶץ: |
| שִׁירוּ לַיְיָ בְּרָכוּ שְׁמוֹ | בְּשָׂרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ: |
| סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ | בְּכָל־הָעַמִּים גִּפְּלֹאוֹתָיו: |
| כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד | נִרְאָה הוּא עַל־כָּל־אֱלֹהִים: |
| כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים | וַיְיָ שָׁמַיִם עָשָׂה: |
| הוֹדוּ־וְהִדְרֵם לִפְנֵי | עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ: |
| הָבוּ לַיְיָ מִשְׁפָּחוֹת עַמִּים | הָבוּ לַיְיָ כְּבוֹד וְעֹז: |
| הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ | שֵׁאוּ מִנְחָה וּבָאוּ לְחַצְרוֹתָיו: |
| הִשְׁתַּחֲווּ לַיְיָ בְּהִדְרַת־קֹדֶשׁ | חִילוּ מִפְּנֵי כָּל־הָאָרֶץ: |
| אָמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ | אֶת־תְּכוֹן תִּבְּל בְּלִתְמוֹט |
| דִּין עַמִּים בְּמִישְׁרִים: | |
| יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ | יְרַעַם הַיָּם וּמְלֹאוֹ: |
| יַעֲלֹז שָׂרֵי וְכָל־אֲשֶׁר־בּוֹ | אֲזוּ יִרְנְנוּ כָּל־עַצְיֵי־עַר: |
| לִפְנֵי יְיָ כִּי בָּא | כִּי בָּא לְשַׁפֵּט הָאָרֶץ |
| יִשְׁפֹּט־תִּבְּל בְּצָדֵק | וְעַמִּים בְּאִמּוֹנָתוֹ: |

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

* * * * *

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

לְכָה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד. הִשְׁמִיעֵנוּ אֵל הַמִּיָּחָד.
” אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֵרֶת וּלְתַהֲלָה:

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מְקַדְּמִים נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:

מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה. קוֹמֵי צְאֵי מִתּוֹךְ הַהִפְכָּה.
רַב לֶךְ שַׁבַּת בְּעַמֶּק הַבְּכָא. וְהוּא יַחֲמַל עָלֶיךָ חֲמָלָה:

הַתְּנַעֲרֵי מֵעַפָּר קוֹמֵי. לְבָשִׁי בְּגָדֵי תַפְאֵרֶת עָמִי.
עַל־יַד בֶּן יִשִׁי בֵּית הַלְחָמִי. קִרְבָּה אֵל נַפְשִׁי גְאֻלָּה:

(Refrain) לְכָה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

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

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

Leḥa dodi . . .

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

Leḥa dodi . . .

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

Leḥa dodi . . .

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

Leḥa dodi . . .

LEHA DODI

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

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

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

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

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

הַתְּעוֹרְרִי הַתְּעוֹרְרִי. כִּי בָּא אֲוֶרֶךְ קוֹמֵי אֲוֶרֶי.
עוֹרֵי עוֹרֵי שִׁיר דַּבְּרֵי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

לֹא תִבְשֵׂי וְלֹא תִכְלְמִי. מַה תִּשְׁתַּחֲוֶה וּמַה תִּהְיֶה.
בְּךָ יִחַסּוּ עַנְיֵי עַמִּי. וְנִבְנְתָה עִיר עַל תִּלָּה:

וְהָיוּ לְמִשְׁסָה שְׂאֵסִיךְ. וְרַחֲקוּ בְּלִמְבֻלְעֵיךְ.
יֵשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשׁוֹשׁ חֶתָן עַל כְּלָה:

יָמִין וְשְׂמֹאל תִּפְרָצִי. וְאַתְּ יְיָ תַעֲרִיצִי.
עַל יַד אִישׁ בֶּן פְּרָצִי. וְנִשְׁמָחָה וְנִגְיָלָה:

בּוֹאֵי בְּשָׁלוֹם עֲמֻרְתְּ בְּעֵלָה. גַּם בְּשִׂמְחָה וּבְצִהְלָה.
תּוֹךְ אֲמוּנֵי עַם סִגְלָה: בּוֹאֵי כְלָה בּוֹאֵי כְלָה:

(Refrain) לָכֵה דוֹדֵי לְקִרְאֵת כְּלָה. פְּנֵי שִׁבְתְּ נִקְבְּלָה:

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

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

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

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

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

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

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

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

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

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

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

Consoling the mourners
(upon their entering the Synagogue)

הַמָּקוֹם יַנְחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבְלֵי צִיּוֹן וִירוּשָׁלַיִם:

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

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

Life, faith, and remembrance

To us, O Lord of life, You have entrusted Your spirit,
Fashioning us in Your image, and granting us Your gifts:

*The power to create, the will to perfect,
The ability to dream, the capacity to love.*

These are among Your priceless gifts to Your children,
To be used wisely on our earthly journey.

*At journey's end, our souls return
To You, O God, Source of life and love.*

Comfort us, we pray; and deepen our faith
That with You each soul is reunited and loved.

*In Your keeping are the souls of the living,
And the spirits of those who have passed on.*

For it is from You that we come,
And it is to You that we return.

*Our few years on earth are but a prologue
To the drama which continues beyond time.*

This is the faith which sustains us at this hour
As we reaffirm the words of the Psalmist:

*"Into Your hand we entrust our spirits,
You will redeem us, O Lord, God of truth."*

A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.

In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God's name
In the hallowed words of the Kaddish.

Before the Mourner's Kaddish

I

Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your sustaining love, those who mourn now rise to sanctify Your name.

II

Almighty and Eternal God, in adversity as in joy, You are ever with us. As we recall with affection those who have been taken from our midst, we thank You for the example of their lives, for our years of companionship with them, for the cherished memories and the undying inspiration which they leave behind.

Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, those who mourn now rise to sanctify Your holy name.

(M.S.—a.)

III

Eternal God, source of consolation and healing, Your children's hearts are turned to You, in this hour of grief and remembrance.

Grant strength, O Lord, to all who mourn; sustain them in their sorrow. Help them to face the future with confidence and hope, even as they continue to honor the souls of their loved ones.

As we recall those taken from our midst, we offer our thanks—for the years which we shared, for the companionship which we enjoyed, for the love which we knew, and for the memories which we now treasure.

May we create living memorials to our departed through acts of kindness, of compassion, and of loyalty.

May all who mourn today find comfort in Your unfailing love, as they now rise to recite the hallowed words of the Kaddish.

וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיד מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעַלְמֵי עַלְמַיָּא:

Mourners:

וְיִתְבַרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיד הוּא. לְעֵלְא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

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

Congregation and mourners:

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

Mourners:

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

*Shabbat Shuvah: repeat לְעֵלְא.

MAARIV

Sabbath & Festival Evenings

מֵעֶרֶיב לְשַׁבָּת וְלַחֲגֻלִים

Reader:

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ:

Congregation and Reader:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עַרְבִים בְּחִקְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה
עֵתִים וּמַחְלִיף אֶת־הַיָּמִים וּמְסַדֵּר אֶת־הַכִּכְבּוֹת
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מְפַנֵּי חֹשֶׁךְ וְחֹשֶׁךְ מְפַנֵּי אוֹר. וּמַעֲבִיר יוֹם וּמְבִיא
לַיְלָה וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עַרְבִים:

Reader:

Barhu et Adonai ha-m'vo-rah.

Congregation and Reader:

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

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

BARĤU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

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

MAARIV ARAVIM: Lord of night and day

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

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

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

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

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

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

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

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

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

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

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

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

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

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

אהבת עולם בית ישראל עמה אהבת.
 תורה ומצות חקים ומשפטים אותנו למדת.
 על-כן יי אלהינו בשכבנו ובקוּמנו נשיח ברחוקי.
 ונשמח בדברי תורתך ובמצותיך לעולם ועד.
 כי הם תנינו וארך ימינו ובהם נהנה יומם ולילה.
 ואהבתך אל תסיר ממנו לעולם.
 ברוך אתה יי אהב עמו ישראל:

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

TO BE REMINDED

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

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

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

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

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

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

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

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

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

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

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

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

WITH EVERLASTING LOVE

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

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

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

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

A PRELUDE TO THE SHEMA

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

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

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

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

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

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל-לֵבְבְךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלַקְתָּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכַתְּבָתָם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

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

The Shema

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

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

V'AHAVTA: You shall love the Lord

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

Deuteronomy 6:4-9

THE SHEMA: A call to witness

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

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

V'AHAVTA: You shall love the Lord

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

V'AHAVTA: Love leading to action

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

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מַצְוֶה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטֵר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלִקוֹשׁ
וְאִסְפֹת דָּגָה וְחִירֶשֶׁף וַיִּצְהַרְהוּ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ
וְאָכְלֹת וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטֵר וְהִאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאָבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשָׂמַתֶּם אֶת־דְּבַר־יְהוָה אֱלֹהֵיכֶם עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכַתְּבֶתֶם עַל־מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעֲרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
נִשְׁבַע יְהוָה לְאַבְתִּיכֶם לָחֵת לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

(Pirkey Avot 1:3)

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

(Pirkey Avot 4:2)

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

(Salanter)

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

(Bahya)

וַיֹּאמֶר יְהוָה אֱלֹהֵינוּ לְאָמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם
לְדַרְתָּם וְנִתְּנוּ עַל־צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מַצּוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבִבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מַצּוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

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

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

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

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

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

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

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

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

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

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

מִי־כִמְכָה...

(M. M. Kaplan, adapted)

TO SEE, TO REMEMBER, AND TO OBSERVE!

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

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

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

(Numbers 15:37-41)

A CHORUS OF HOPE AND THANKSGIVING

(A Prelude to Emet V'emunah)

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

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

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

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

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

(Ben Saul, adapted)

מִי־כְמֹכָה ...

אמת ואמונה כל־זאת וקיים עלינו
כי הוא יי אלהינו ואין וולתו ואנחנו ישראל עמו.

הפודנו מיד מלכים מלכנו הוואלנו מכף בלהעריצים.
האל הנפרע לנו מצרינו והמשלם גמול לכל־אויבי נפשנו:
העשה גדלות עד אין חקר ונפלאות עד אין מספר:
השם נפשנו בחיים ולא נתן למוט רגלנו:
המדריקנו על במות אויבינו וירם קרננו על כל־שנאינו:
העשה לנו נסים ונקמה בפרעה אותת ומופתים באדמת בני חנ
המכה בעברתו כל־בכורי מצרים
ויוצא את עמו ישראל מתוכם לחרות עולם:
המעביר בגיו בין גורי ים־סוף
את רודפיהם ואת שונאיהם בתהומות טבע.
וראו בגיו גבורתו שבחו והודו לשמו.
ומלכותו ברצון קבלו עליהם.

משה ובני ישראל לה ענו שירה בשמחה רבה ואמרו כלם.

מי־כמכה באלם יי. מי כמכה נאדר בקדש.
נורא תהלת. עשה פלא:

מלכותך ראו בגיך בוקע ים לפני משה זה אלי ענו ואמרו.
יי ימלך לעלם ועד:

ונאמר. כִּי־פָדָה יי אֶת־יַעֲקֹב וְנֶאֱלֹא מִיַּד חֶזֶק מִמֶּנּוּ.
כְּרוּךְ אַתָּה יי נֶאֱלֵא יִשְׂרָאֵל:

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

EMET VE-EMUNAH: God our Redeemer

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

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

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

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

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

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

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

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

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

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

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

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

Praised are You, O Lord,
Redeemer of Israel.

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

השכיבנו יי אלהינו לשלום והעמידנו מלפניו לחיים. ופרוש
 עלינו סבת שלומך ותקנתו בעצה טובה מלפניך והושיענו
 למען שמך. והגן בעדנו והסר מעלינו אויב דבר וחרב ורעב
 ויגון והסר שטן מלפנינו ומאחרינו. ובצל כנפיך מסתירנו
 כי אל שומרנו ומצילנו אתה כי אל מלך חנון ורחום אתה.
 ושומר צאתנו ובואנו לחיים ולשלום מעתה ועד עולם.
 ופרוש עלינו סבת שלומך. ברוך אתה יי הפורש סבת שלום
 עלינו ועל כל-עמו ישראל ועל ירושלים:

TO LIE DOWN IN PEACE

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

YOUR TABERNACLE OF PEACE

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

HASHKIVENU: Help us to lie down in peace

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

PEACE MEANS MORE THAN QUIET

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

On Shabbat:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:
 בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעֹלָם.
 כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ:

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

On Festivals:

VA-Y'DABEYR MOSHE

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יי אֶל בְּנֵי יִשְׂרָאֵל:

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

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

VESHAMRU: Shabbat—an everlasting Covenant

On Shabbat:

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

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

Exodus 31:16-17

SHABBAT HAS KEPT US ALIVE

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

Ahad Ha-Am

VA-Y'DABEYR MOSHE: Proclaiming the Festivals

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

Leviticus 23:44

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

Reader's Hatzi Kaddish

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּתַיִיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*On Shabbat Shuvah, repeat לְעֵלְמָא.

Sabbath Amidah, page 68 or page 69.

(Festival Amidah, page 98 or page 99.)

TO MEET GOD IN PRAYER

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

Joseph B. Soloveitchik

(אֲדַנְי שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקָנָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אָבוֹת
וּמְבִיא גּוֹאֵל [גְּאֻלָּה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יי מִגֵּן אֲבֹרָהֶם וְעֹזֶרְת שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנְי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרְיֹחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקִים אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ
מְלֶךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

Amidah for Shabbat Evening: Interpretive Opening Blessings

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

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebekah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

On Shabbat Shuvah add:

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

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

SOURCE OF LIFE AND MASTER OF NATURE

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

From Shemini Atzeret to Pesah add:

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

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

On Shabbat Shuvah add:

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

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

ON THE INTERPRETIVE OPENING BLESSINGS

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

אָתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל־יּוֹם יְהִלְלוּךָ
סְלָה. בְּרוּךְ אַתָּה יי *הָאֵל הַקָּדוֹשׁ:

אָתָּה קִדְשָׁתָּ אֶת־יּוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תִּכְלִית מַעֲשֵׂה
שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקִדְשָׁתוֹ מִכָּל־הַיָּמִינִים
וְכֵן כְּתוּב בְּתוֹרַתְךָ:

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

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ. רְצָה בְּמִנוּחֵינוּ. קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרַתְךָ. שְׂבַעְנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחֵלְנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְּשֶׁךָ. וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל
מִקִּדְּשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יי מִקִּדְּשׁ הַשַּׁבָּת:

רְצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלְתֵם בְּאַהֲבָה
תִּקְבַּל בְּרִצּוֹן. וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

*On Shabbat Shuvah: הַמְּלֶךְ הַקָּדוֹשׁ

SANCTIFYING GOD'S NAME

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

SANCTIFYING THE SABBATH

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

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

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

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

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

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

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

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

ACCEPT OUR PRAYER AND BLESS ZION

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

*On Shabbat Shuvah: the holy Sovereign.

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

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

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

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

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

בימי מתתיהו. בדיוחן פהו גדול חשמונאי ובניו. בשעמדה מלכות
וון הרשעה על-עמך ישראל. להשפיתם תורתך. ולהעבירם מחקי
רצונך. ואתה ברחמיך הרבים עמדת להם בעת צרתם. רבת את-ריכם.
בנת את-דינם. נקמת את-נקמתם. מסרת גבורים ביד חלשים. ורבים
ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. ונדים ביד
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל
עשית תשועה גדולה ופרקו בהיום הזה. ואחר כן באו בניך לךביר
ביתך. ופנו אתהיכלך. וטהרו את-מקדשך. והדליקו נרות במצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך הגדול:

On Rosh Hodesh and Intermediate Days of Festivals add:

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

Rosh Hodesh. Pesah. Sukkot.

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

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

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

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

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

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

וְעַל-כֵּלָם יִתְבַּרְךָ וַיִּתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תָּמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יִשׁוּעַתָּנוּ
וְעִזְרַתָּנוּ סֵלָה. בְּרוּךְ אַתָּה יי הטוב שְׁמֶךָ וְלֵךְ נָא לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל-יְשׁוּבֵי תְּבִיל
תָּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל-הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.*
בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם:

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

**On Shabbat Shuvah conclude thus:*

בְּסִפּוּר חַיִּים בְּרָכָה וְשִׁלּוֹם וּפְרִנָּסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְסִנְיָהּ. אֲנַחְנוּ וְכָל-
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשִׁלּוֹם. בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

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

On Shabbat Shuvah add:

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

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

SHALOM RAV: Grant Abundant Peace

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

WE YEARN FOR PEACE

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

**On Shabbat Shuvah conclude thus:*

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

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

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

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

GUARD MY TONGUE . . .

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

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

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

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

GUARD MY TONGUE FROM EVIL

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

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

Amen.

Adapted from the Hebrew by Morris Silverman

AN INTERPRETIVE ELOHAI NETZOR

O Lord, guard my tongue from evil
And my lips from speaking guile;

Guard my heart from hatred
And my mind from harmful thoughts.

Help me to avoid shameful speech
As well as shameful silence.

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

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

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

Ben Saul

O Lord, whom our ancestors called
 "Maker of peace in the heavens,"
 be with us and bless us in our quest for peace.

*Help us, O Source of Peace, to find true peace—
 in our own lives and with our neighbors;
 but keep us from a "peace" of complacency,
 or a quiet of false security.*

Help us, O Source of Peace, to labor for peace—
 in our community and in our nation;
 but keep us loyal to our convictions
 as we seek to reach out to others.

*Help us, O Source of Peace, to strengthen the hands
 of those who work for peace in our troubled world;
 but strengthen too our devotion to freedom
 and our dedication to justice for all Your children.*

Help us to welcome truth from whatever source,
 and to sustain hopeful spirits at all times.
 Keep us from being prisoners of precedent
 or hostages of habit—in thought or deed.

*As You have taught us, the House of Israel,
 to "love peace and pursue it,"
 grant us, we pray, the blessing of Sabbath peace.*

Ben Saul

עֲשֵׂה שְׁלוֹם בְּמִרְמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

O Maker of peace in the heavens,
 Grant peace to us and to all the House of Israel. Amen.

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד.
 עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים:

Al sh'lo-shah d'varim ha-olam omeyd,
 Al ha-Torah, v'al ha-avodah, v'al g'milut ḥasadim.

The world is sustained by three things:
 By Torah, by worship, and by deeds of lovingkindness. (Avot 1:2)

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

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

OUR SHARE IN CREATION

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

From the Midrash (adapted)

TO GUARD THE WORLD

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

Midrash Ecclesiastes Rabbah 7:28

MIRACLES

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

Israel Baal Shem Tov

VAY'HULU: God blessed the seventh day

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

Genesis 2:1:3

THE GLORY OF CREATION

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

Selected from Psalm 8

Reader:

ברוך אתה יי אלהינו ואלהי אבותינו.
אלהי אברהם אלהי יצחק ואלהי יעקב.
אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.
האל הגדול הגבור והנורא אל עליון
קנה שמים וארץ:

Congregation and Reader:

מגן אבות בדברו מחיה מתים במאמרו.
*האל הקדוש שאין כמותו המניח לעמו ביום שבת קדשו.
כי כם רצה להניח להם.
לפניו נעבוד ביראה ופחד
ונודה לשמו בכל יום תמיד מעין הברכות.
אל ההודאות אדון השלום. מקדש השבת ומברך שביעי.
ומניח בקדשה לעם מדשני ענג. וזכר למעשה בראשית:

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

*On Shabbat Shuvah say: המלך הקדוש – Ha-meleh ha-kadosh.

MAGEYN AVOT: Our shield in all generations

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

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

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

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

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

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

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

Adapted from the Hebrew

MAY YOUR WORD SHIELD US TOO

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

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

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

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

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

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

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

Based on Ben Saul

Kiddush for Shabbat Eve

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:
ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו ורצה בנו. ושבת קדשו באהבה וברצון
הנהילנו וזרון למעשה בראשית. כי הוא יום תחלה
למקראי קדש וזכר ליציאת מצרים. כי יבנו בחרת
ואתנו קדשת מכל העמים ושבת קדשך באהבה
וברצון הנהלתנו. ברוך אתה יי מקדש השבת:

In the Sukkah add:

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצננו לישיב בסכה:

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

Alenu, page 118.

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

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

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

Baruh ata Adonai, m'kadeysh ha-shabbat.

Kiddush for Shabbat Eve

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

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

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

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

In the Sukkah add:

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

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

Alenu, page 119.

Alenu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְחַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
וְלֵא שְׁמָנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שְׁלֵא שָׁם חִלְקֵנוּ בָהֶם
וְגַרְלָנוּ בְּכָל-הַמוֹנָם:
וְאֲנַחְנוּ בְּזֵרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם מִמַּעַל
וּשְׁכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אִמַּת מְלַכְנוּ
אִפְסֵ זוּלָתוֹ. בְּכַתוּב בְּחוֹרְתוֹ. וְיִדְעַתְּ הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְבְּךָ
כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

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

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

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

Alenu

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

(Alenu continues on next page)

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

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

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

על־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲנֶךָ.
 לְהַעֲבִיר גְּלוּלִים מִדְּהָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן. לְמַקֵּן
 עוֹלָם בְּמַלְכוּת שְׂדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
 כְּלִירְשֵׁי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כְּלִי־שֹׁבֵי חֶבֶל. כִּי לָךְ תִּכְרַע
 כְּלִי־בָרֶךְ תִּשָּׁבַע כְּלִי־שׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶוּ. וַיִּקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא. וְלַעֲוִלָּמִי
 עַד תִּמְלֹךְ בְּכַבוֹד: כְּכַתוּב בְּתוֹרָתֶךָ. יי יִמְלֹךְ לְעֹלָם וָעֶד:
 וַיֹּאמֶר. וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

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

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

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

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

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

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

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

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

WE HOPE FOR THE DAY

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

(M.S.-a.)

BECAUSE WE BELIEVE IN YOU

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

Life, faith, and remembrance

To us, O Lord of life, You have entrusted Your spirit,
Fashioning us in Your image, and granting us Your gifts:

*The power to create, the will to perfect,
The ability to dream, the capacity to love.*

These are among Your priceless gifts to Your children,
To be used wisely on our earthly journey.

*At journey's end, our souls return
To You, O God, Source of life and love.*

Comfort us, we pray; and deepen our faith
That with You each soul is reunited and loved.

*In Your keeping are the souls of the living,
And the spirits of those who have passed on.*

For it is from You that we come,
And it is to You that we return.

*Our few years on earth are but a prologue
To the drama which continues beyond time.*

This is the faith which sustains us at this hour
As we reaffirm the words of the Psalmist:

*"Into Your hand we entrust our spirits,
You will redeem us, O Lord, God of truth."*

A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.

In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God's name
In the hallowed words of the Kaddish.

Before the Mourner's Kaddish

I

Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your sustaining love, those who mourn now rise to sanctify Your name.

II

Almighty and Eternal God, in adversity as in joy, You are ever with us. As we recall with affection those who have been taken from our midst, we thank You for the example of their lives, for our years of companionship with them, for the cherished memories and the undying inspiration which they leave behind.

Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, those who mourn now rise to sanctify Your holy name.

(M.S.—a.)

III

Eternal God, source of consolation and healing, Your children's hearts are turned to You, in this hour of grief and remembrance.

Grant strength, O Lord, to all who mourn; sustain them in their sorrow. Help them to face the future with confidence and hope, even as they continue to honor the souls of their loved ones.

As we recall those taken from our midst, we offer our thanks—for the years which we shared, for the companionship which we enjoyed, for the love which we knew, and for the memories which we now treasure.

May we create living memorials to our departed through acts of kindness, of compassion, and of loyalty.

May all who mourn today find comfort in Your unfailing love, as they now rise to recite the hallowed words of the Kaddish.

וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיד מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֵלְמַיָּא:

Mourners:

וְיִתְבַרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיד הוּא. לְעֵלְא* מִן כָּל-בֵּרְכָתָא
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

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

Congregation and mourners:

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

Mourners:

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

*Shabbat Shuvah: repeat לְעֵלְא.

Mourner's Kaddish

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

Congregation and mourners:

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

Mourners:

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

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

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

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

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו:
 אהר ואין יחיד ביחודו נעלם וגם אין סוף לאהדותו:
 אין לו דמות הגוף ואינו גוף לא נערוך אליו קדשתו:
 קדמון לכל דבר אשר נברא ראשון ואין ראשית לראשיתו:
 הנו אדון עולם וכל-נוצר יורה גדלתו ומלכותו:
 שפע נבואתו נתנו אל אנשי סגלתו ותפארתו:
 לא קם בישראל כמשה עוד נביא ומביט את-תמונתו:
 תורת אמת נתן לעמו אל על-יד נביאו נאמן ביתו:
 לא יחליף האל ולא ימיר דתו לעולמים לזולתו:
 צופה ויודע סתרינו מביט לסוף דבר בקדמתו:
 גומל לאיש חסד כמפעלו נותן לרשע רע כרשעתו:
 ישלח לקץ ימין משיחנו לפדות מחבי קץ ישועתו:
 מתים יחיה אל ברב חסדו ברוך עדי עד שם תהלתו:

(Transliteration on facing page.)

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

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

YIGDAL

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

Ehad v'eyn yahid k'yi-hudo,
Ne-lam v'gam eyn sof l'ah-duto.
Eyn lo d'mut ha-guf v'eyno guf,
Lo na-aroh eylvav k'dushato.

Kadmon l'hol davar asher niv-ra,
Rishon v'eyn reyshit l'reyshito.
Hino adon olam v'hol notzar
Yoreh g'dulato u-mal-huto.

She-fa n'vu-ato n'tano,
El an-shey s'gulato v'tif-arto.
Lo kam b'yisrael k'moshe od,
Navi u-mabit et t'munato.

Torat emet natan l'amo Eyl,
Al yad n'vi-o ne-eman beyto.
Lo yaḥa-lif ha-Eyl v'lo yamir dato,
L'olamim l'zulato.

Tzo-feh v'yo-dey-a s'ta-reynu,
Ma-bit l'sof davar b'kad-mato.
Gomeyl l'ish ḥesed k'mif-alo,
Noteyn l'rasha ra k'rish-ato.

Yish-lah l'keytz yamin m'shi-heyneu,
Lifdot m'hakey keytz y'shu-ato.
Meytim y'ha-yeh Eyl b'rov ḥasdo,
Baruh adey ad sheym t'hilato.

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

שַׁבַּת שְׁלוֹם וּמְבֹרָךְ!

SHABBAT SHALOM . . . U-M'VORAH!

(A.N.S.)

On Festivals:

וְשִׂמְחָה בְּחִנּוּךְ וְהִי יְאֵךְ שְׂמֵחָ!

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

| | |
|--------------------------------|---------------------------------|
| בְּטֶרֶם כָּל יִצִיר נִבְרָא: | אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ |
| אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא: | לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל |
| לְבָדוֹ יִמְלוֹךְ נִוְרָא: | וְאַחֲרַי בְּכָלֹת הַכֹּל |
| וְהוּא יִהְיֶה בְּתַפְאָרָה: | וְהוּא הֵיךָ וְהוּא הוֹה |
| לְהַמְשִׁיל לוֹ לְהַחֲבִירָה: | וְהוּא אֶחָד וְאֵין שְׁנַי |
| וְלוֹ הָעֵז וְהַמְשָׁרָה: | בְּלִי רֵאשִׁית בְּלִי תַכְלִית |
| וְצוֹר חֲבֵלִי בְּעַת צָרָה: | וְהוּא אֵלֵי וְחַי גּוֹאֲלִי |
| מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא: | וְהוּא נְסִי וּמְנוּס לִי |
| בְּעַת אִישָׁן וְאַעֲיָרָה: | בְּיָדוֹ אֶפְקִיד רוּחִי |
| יְיָ לִי וְלֹא אִירָא: | וְעַם רוּחִי גְנוּתִי |

Adon olam asher malaḥ, b'terem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol, azai meleḥ sh'mo nikra.

V'aharey kih-lot ha-kol, l'vado yim-loḥ nora.
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.

V'hu eḥad v'eyn shey-ni, l'ham-shil lo l'haḥ-bira.
B'li reyshit b'li taḥlit, v'lo ha-oz v'ha-misra.

V'hu Eyli v'ḥai go-ali, v'tzur ḥevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi b'yom ekra.

B'yado afkid ruḥi, b'eyt ishan v'a-ira.
V'im ruḥi g'vi-yati, Adonai li v'lo ira.

ADON OLAM

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

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

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

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

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

Israel Zangwill (adapted by Adina N. Samuelson)