Evening Service for Shabbat and Festivals
The Psalms begin on page 15.

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

The Kabbalat Shabbat Psalms begin on page 15.

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

SHALOM ALEIKHEM

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

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

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

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

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

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

SHABBAT HA-MALKAH

Ha-ḥamah me-rošh ha-ılanot nistalkah,
bo-i v’netze likrat Shabbat ha-malkah.
Hinei hi yoredet ha-k’dosah ha-b’rukkah,
v’imag mal’akhim tz’va shalom u-m’nuhah.
Bo-i, bo-i, ha-malkah. Bo-i, bo-i, ha-kallah.
Shalom aleikhem mal’akhei ha-shalom.

The sun on the treetops no longer is seen.
Come, let us welcome Shabbat, the true Queen.
Behold her descending, the holy, the blessed,
and with her God’s angels of peace and of rest.
Come now, dear Queen, with us abide.
Come now, come now, Shabbat, our Bride.
Shalom aleikhem, angels of peace.

— Ḥayim Naḥman Bialik

Restricted use only: March-April 2020.
Do not copy, sell, or distribute
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
KABBALAT SHABBAT

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

Restricted use only: March-April 2020.
Do not copy, sell, or distribute
KABBALAT SHABBAT

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 93
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."
ךבלת שבת

החלמה צי

שורי ילדות שיר חדש, שורי ילדות כולד-ראיר.
שורי ילדות, ברוךserter.
בשם מילים להווי קשוניות.
ספר בנfails בקדמה, עכל-יתצים נפלואתיה.
אם ידוע整车 ו镎ודイル מאמצי.
اقتصاد על כל-צילוםית.
אם כל-יאלדוות יעשיםайлלים.
יודו השמייםتظה.

dor חנהל בלב, על חפואות במקרא.
ךבר ילדות מישפות עמים, כן ילדות כבוד وعن.
ךבר ילדות כבוד שمو, שיא מעזה באאות חרצותיה.
השפות ילדות בברית כל-שוש.
חנה מפנני כולד-בר.
אמרי בוגרי整车 יכלכ.
את חつつ תיבל בל חמות.
זרק עמים במדרשיה.

ישראל תשומת הון קארן, ערש תוע המשא.
ועלי שורף בכל-אשור בו, וארכו בכל-צאר-טורה.
לפיין יזדו כי בא, כי בא לועסו הקארן.
ישמות גבל-ברים, ענימים בבר נ_excerpt.
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.
יהוה מלך הadorsו, ישמון אים רביים.
עון זרעם סובלים, זרע משפעת מקול כץ.
נא להויה מלך, מחלייה סוכב צדיה.
האניה ברקיה בクラブ, ראתה מהול לאור.
קריס חותם ונכש מגלפין יזרע.
מלפין אורו בלא-האנימה.
אודייו הפשיטה צדקה.
ירא כל-המשמירים בבוד.
ובשך על כל-המשמירים כאשרוליאים.
האשחון על כל-האלים.
שמעתו חשמית צעיף,
תתגלגלה גבות אורות,
לצלזה מעשפת היהוד.
כמי אתה היה עד הadors על כל-האנימה.
מאור בליעת על כל-האלים.
אוביר היה שיאו כער.
שם יפהושה תוסいれば, מיתי לשעיה צﻺלה.
ואור студת קשרים, ולחלים ילב שמאווה.
שמוח עדיך בידוה, ויזור לגבך קרשו.
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.
כֶּבֶלֶת שֵׁבָת

הָלִים אֲצֵיה

מְנוֹמֶר

שָׁוָה לָיוֹתָה שָׂאָר תַּרְשִׁי, כִּי בְּפֵלָיוֹת עָשָׂה.

וֹרַתיָהּ לְכָּמָנִי חוֹרַת כָּרָשָׁה.

וֹדַרְצִי הָיוֹת לְשׁוֹעָתָה.

לְעַנֵּיהֶנָּה נַחֲמוֹבָּה תָּרָקְרָקָה.

כָּּךְ纹理ָטָהוֹ אֵמֹנָתוֹ לְביָאָתָו יָשָׂרֶאֶל.

קָרַא כִּלֶּּי-אֶפֶּטֶּר אַחַת שַׁוָּעָתָאֶהוֹת.

נָתַּה לָיוֹתָה כָּל-נַהֲרָאָה,

פָּעָהוֹ לְפָנֵי בִּמְרָה.

פְּפָהוֹ לָיוֹתָה בְּבַנָּוָה.

בֵּכֹנָוֶה בְּכֹל-נַרְוָה.

בְּחַצְּרוֹת בְּכֹל שַׁוָּעָה.

נָתַּה לָיוֹתָה קַמֵּל נַהֲרָאָה.

קֶרֶם חַמְסֵאוֹ נַמְלָא, בַּכֹּל שֵׁבָּיֶהוֹב.

בְּחַרְחֵאוֹת בֵּמָהָוֹת כָּה, נָחָּל חָרִים לָרַגְּנוֹ.

כָּּךְ纹理ָטָהוֹ אֵמֹנָתוֹ לְביָאָתָו יָשָׂרֶאֶל.

נָתַּה לָיוֹתָה קַמֵּל נַהֲרָאָה.

שָׁפָף בֵּעֲלָו בְּמָרִים בְּמֹרְשָׁרֶי.
KABBALAT SHABBAT

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

PSALM 98

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

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

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

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

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

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

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

הלויה עני
יווח פניקה ורגו עמי.
נשב כרכובים נתמכים צאצאים.
יווח ביצות בזרול, קרב הוזא על כפל-עננים.
יווח שעקה בזרול ונצא, פורש הוזא.
ו干部职工 נפשות נאות.
אתיה חסיכה מחישה.
 شأنם והרחקה בינקב יאתה עצייה.
רוממים יהודים אקלחנים.
והשמיתת חלקם רצילי, קורש הוזא.
嵫שה איגור ברכתי ושמטייאל בקאריא עימו.
หลากים אליהם יהודים ישבו.
כשמורים עשרים ואל ליליה.
שם רוחני והן יומת לומ.
יווח אקלחנים אתיה ענייה.
אל נשא תדהיה לוח.
пуск על עליילתם.
רוממים יהודים אקלחנים.
והשמיתת חלקם פורש.
כי יורש יהודים אקלחנים.
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.

Exalt Adonai, and bow toward God's holy mountain.
Adonai our God is holy.
It is customary to stand for the recitation of this psalm.

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

Ana B’koah 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.
KABBALAT SHABBAT

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

Ann B’khoah forms a bridge between the awesome majesty of Psalm 29 and the reassuring anticipation of redemption in EIkha 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.
לבח רודיּ לַּקְרַאתָּ כֶּפֶלֶת. פֶּּׁנֶּי שֶׁבַּתָּ נְכוּבֶלָה.

 ValidationError: Conversion to natural text is not possible.
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.
The congregation rises and faces the entrance.
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.

ılan 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.

ılan 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.

ılan 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:*

המקומ נğunב אוקים יקח עזר אבר לציון וירשהלם.

Ha-makom y’nahem etkhem b’tokh sh’ar avelei Tziyon virushalayim.
May God comfort you together with all the other mourners of Zion and Jerusalem.
On Shabbat Ḥol Ha-mo’ed, or any Shabbat that coincides with or follows a Festival, the service begins here.

הלהב ציב
כומת והר ליום השבת.
שעב להורוד ליידוה, ל OMIT Letters פסקות עליון.
לגריד בקבאר טקוה, לאומתך בצלילה.
על-רישור צלולים, עלון חיות עבונה.
כי שפחתין ידו, בצלילה, מבטהי يרי כל פנים.
מדרзалו מונשיך ידו, כואל עמקך מחשבתי.
אש-פער לא תנש, ובכסיל לא שיronym.
במקוה ראשינו כוכו ושיב, יניציה לעילן אנוה.
ל.EVENT.
אוורה תדעון לעלם ידוה.
כי חבה אנ濉ך, ידוה.
כי חבה אנ濉ך יאבד.
יתפזרו כל-עילן אנוה.
והרים פארים כַּנְכָּר
בלתי בשמך רחמנ.
מלטת עניי בשעיר.
בסקים עלי גטרים חמשתעה אנה.
עריק בetro חורה, אוור בצלילן ישנה.
שחולים ב╔ים יدية, בקרזרת שלחין שחרית.
עור תבון בשתק, חשים וערנוגים ויחי.
למנון כיنشر ידוה, זאיה ולא עלקותה בול.

Restricted use only: March-April 2020.
Do not copy, sell, or distribute
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.
קהלת שבת

הזהת כסף אגואת לבר
לבוש היה, על החזון.
את תחות מבלי תموت.
בוגר עקר מבוא, מעולם שאה.
عاش בבורות יהודה, ושאה בברות עלמה.
ליאה בברות רכה.
סקולות ימי רבים נתקיימים משבר ים.
אני בחרים יהוד.
וכרים יאמנו.
לברות נברואות לשון, לאור עין.

קרית יוחם

Mourners and those observing Yahrzeit:

יהיו בלטつな שמחה רבע, מעולם די בר, הפרעה.
הﭙטולו פלכטיה בברית, בוגר לי בברית.
שחליל, בוגר PyObject ברה, אפורי אמונ.

Congregation and mourners:

יהיו שמחה רבע, מעולם בלטつな עלמה.

Mourners:

יהיו בלטсла שמחה בברית, בוגר לי בברית.
יהיו בלטсла שמחה טRates, בוגר לי בברית.
מוי בלטס בברית, בוגר לי בברית.
בלטס, אפורי אמונ.

"On whom we mourn:"

לכל עלמה כ_multiply בברית, אפורי אמונ.
לכל עלמה כ_multiply בברית, אפורי אמונ.
לכל עלמה כ_multiply בברית, אפורי אמונ.
לכל עלמה כ_multiply בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
לכל עלמה בכתיו בברית, אפורי אמונ.
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'yamlich maikhutei b'hayeikhon u-v'yomeikhon u-v'hayeil 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'alum 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'rikhu hu *l'ela min kol birkhata v'shirata, tushb'hata v'nehemata da'amiran b'alma, v'imru amen.

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

Y'hei sh'lima 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'khuv is on page 28.
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 a Festival or Shabbat Hol Ha-mo'ed, or when a Festival concludes on a Friday, these texts are usually omitted.

משנה שבת כ.
המכבים אחר חצות פסנין שיעודו מחניא מצפי נברך. מפניעו
לטטרו, ומפני רוחו. או בשמים והוהלו שומעם — פניעו.
בתות על נשר, כתות על השכון. כתות על הפ toItemות — חיות.
וריבי
ויתם פטור בכפר חיות בם ותרותיהם, מצפי שיעודו עשה פניעו.

משנה שבת ג.
ישלחו יבמות צדרי אשמי ל׳אמר בחוק פיתוי ערב שבת ופ.

זוחבש: אפרים? עפרים? כרלימי? אנא תזרו!}

משנה שבת ז.
ובא פרות בָּכָה ויהא תָּבָב? והוהל וכלי׳ שָׁויאו, והמשתחו
והakah בפשיסת בטמיער, הוקחת כָּל שָׁויאו, תיב. ויהא
 Rpcל׳ יהושע כלאפה וכלאפה והמקמה בטמיער, תיב.

משנה שבת ח.
איני מכילין את הרבבבぬ כֻם וטיב. בָּדָא מצפיית ומכילין
את לאשה בשבעת. כֻּמוו לי ומּפָכַה מכפלם לקומם.
המקלילים את יאש בשבעת. כֻּמָּווי אתית שנים. רב ירוח
ואמר: אֶל הַהַבְּב. ברך ארצי כי פּלָל שָׁוֵי בשבעת.

שהべ יד.
נַכָּה. אֵם רְבָּא זָנִיה: וַתִּשָּׁמֶשֿי בָּביעָי יַעֲבָה שָׁבָתְּ עַמּוּ שָׁכָה. שָׁמָא
יפָשַׁת יָאִשֶּׁה. אֵם רְבָּא זָנִיה: הלכתא דכתא לָפָרָת. שמיא

Restricted use only: March-April 2020.
Do not copy, sell, or distribute.
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 Hananyah 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 Josepah said: This is an essential law of Shabbat observance.
בראשית רבה יא:ת


שבח כותי:


בראשית רבה יא:ז

PESEKTA RABBI: TEN COMMANDMENTS
Rabbi Berekhia 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 Berekhia 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 Yohai: 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 Hinnuna, 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-yekhulu (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?”

Restricted use only: March-April 2020. Do not copy, sell, or distribute.
קדרש רבי בר

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.

לעם כל זמן שמעה ראו, בצלם אתremium תימלך
מלכותה והכתרו בizophו ומברכים בכל ימות שלום ושלום,
ובאום קרי, ואומרו אחר.

והוא אמר רבא חכובו לulled כלップים עצלם
והברכה וה cháy והחכמה והתרום ויתנאל
וייתנאל שמעה קורשר, ברך היא עצלם פון כל ברכה
ושנה תבניתה ותענוגה ודומם בצלם, ואומרוriter.

שנה תבניתה ותענוגה ודומם בצלם, ואומרוriter.

על ישראל ועל בני ישראל על ממלדיהם. על כל המלחנדים,
על כל מי שהשקד או נזקק, ועל כל מי שהשקד או נזקק,
ועזרו על כל מי אחר, ויגן על כל מי אחר, ויגן על כל מי אחר.
ואפיהם אפשאי, ואומרוriter.

וכל ישראלי, ואומרוriter.

והוא אמר רבא חכובו לulled כלを選ぶ שלום ושלום
על שמה שמה בורם, וה יוכל יבואו עליון על כל
וכל ישראלי, ואומרוriter.
**KABBALAT SHABBAT**

**BRACHOT 54a**

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’hata v’neḥamata 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 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.
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’rahamah, 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
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
MA'ARIV FOR SHABBAT AND FESTIVALS

In this b'rakhah, we extol God for giving us the Torah,
testimony to God's love for Israel.

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

The Torah is a tapestry
that can adorn the days in which we dwell.
Let us embrace it and make it our own,
weave its text into the texture of our lives.
Its teachings sustain us, its beauty delights us
when we open our eyes to its splendor.
It is not a mystery, far beyond reach;
it is not in heaven, beyond our grasp.
It is as close to us as we allow it —
on our lips, in our heart, integral to our deeds.
Let us study its words, fulfill its commands,
and make its instruction our second nature.
It is the tangible gift of God's love.
Weave its text into the texture of your lives.
— Jules Harlow

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

We now prepare to affirm God's sovereignty, freely pledging God our
loyalty as witnesses to revelation. Twice each day, by reciting the
Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of
mitzvot.
Restricted use only: March-April 2020.
Do not copy, sell, or distribute.
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'verim ha-eleh asher anokhi m'tzav'kha ha-yom al l'vavekha. V'shanantam l'venakeha v'dibarta bam b'shiv'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'tvatam 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.
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.”
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
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.

— Adopted from Martin Buber
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’holot, 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
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, "Mahn Tov!"
How good our breath,
our rushing energies,
our silences of love.

— Danny Siegel
In this b'rakham, 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
המיין גורני לישראל אתי-ישבעת
כלשהآ אתי-ישבעת לירמם ביד עולם
בני ובני ישראל אוח הוואلغלעם
 venirשעת דומםعضو יהוה יﯵרדיםפום ורתייהלך
וכוים השבניי שבעת חופש

Hazzan:
והיה ליום שמחה בברא, בבלא איה כי ברא, וכוהנה,
המך לאכולה וביתו בחיכוך, ובחייה, בבלא
שלגלה, בצלאל וב.recycle, לפיים אמת.

Congregation and Hazzan:
יהוה שמחה בברא מביך תעלאים ותעלמים עולם.

Hazzan:
יתבך ושתבך ותפזר ותרומם ותגבתו ותגלה
יתעלו ויתחילו שמחה דשה, בחך והיו תעלאים
ומלך ורכשת ושארת נשייה נ셍ה נסמה אמת.
בשכלה, בואמה אמת.

*On海湾 השם: כלשהא לכולת מביך ובראה ושארת

On海湾 (including海湾 in the margin) on page 36a or 35b (with闪光) through page 38.

On海湾 in (including those on海湾), continue with海湾 on page 41a or 41b (with闪光) through page 44.

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

.reader

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

Congregation and Reader:

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

Reader:

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

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

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

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

אָדָרָה, שָׁמוֹנָה יָמִים וְיָשׁוּב יֵשָׁבוּת.

בָּרוֹךְ אַתָּה יְהֹוָה אֱלֹהֵינוּ אַלֹהֵי הַבָּרֵיאה,

אֲדֹנָי יְזָרַעו לֵאמֹר נָטַקְנוּ נָטַקְנוּ נָטַקְנוּ,

אֲדֹנָי חָרָם נָטַקְנוּ נָטַקְנוּ נָטַקְנוּ.

אֲדֹנָי נַעֲשָׂה נָטַקְנוּ נָטַקְנוּ נָטַקְנוּ.

אֲדֹנָי נַעֲשָׂה נָטַקְנוּ נָטַקְנוּ נָטַקְנוּ.

On 명ה שמח:

נָהָר לָזַיִם, מַלָּךְ תַּפּוֹק בַּהֲמִים.

לָנֶחְצָן יְסֹפֵר הַטַּמָּא, קְשָׁרָה אֲדֹנִי חַזָּן.

מַלָּךְ צִוָּה מְזַהִיר עֹדֶג. בַּרְוָךְ אַהֲבָּה יְהוָה קְפָּנָה.

אָצְתָה מבור לעלצלץ אָדָרָה, מְזָהִיר מַחְיָה אַהֲבָּה, רֹב לָחתֶשׁ.

*From הירש שמע עד והש:

מַשְׂכִּיר הָאֶשֶׁר וּמְזַהִיר צְמָח.

מֶכְבָּל תְּפָאָמָה בַרְוָךְ מְזָהִיר בַּרְוָךְ בַּרְוָךְ בַּרְוָךְ. מֶכְבָּל תְּפָאָמָה בַּרְוָךְ בַּרְוָךְ בַּרְוָךְ בַּרְוָךְ. מֶכְבָּל תְּפָאָמָה בַּרְוָךְ בַּרְוָךְ בַּרְוָךְ בַּרְוָךְ.

לֶשְׁמָא עָפָר. מִי בָּנָה הַפֶּעָם הַבָּרֵיהּ וְמִי דָּווֹדְהּ לָךְ. מַלָּךְ מְזָהִיר מְזָהִיר מְזָהִיר מְזָהִיר מְזָהִיר מְזָהִיר מְזָהִיר מְזָהִיר מְזָהִיר מְזָהִיר מְזָהִיר.

On חכמה שמח:

מִי בָּנָה הָאֶשֶׁר וּמְזַהִיר צְמָח.

אָצְתָה אֶתְוַאָה לָכְרוֹחָה מַחְיָה.

בַּרְוָךְ אַהֲבָּה יְהוָה קְפָּנָה.

אמֶת בָּדַּרְוָךְ אֶשֶׁרְשׁוּ, וְקָרַתִּים בְּכֶלִים וּבְכֶלִים ונָטַקְנוּ.

"בַּרְוָךְ אַהֲבָּה יְהוָה נָטַקְנוּ.

*On חכמה שמח.

בַּרְוָךְ אַהֲבָּה יְהוָה קְפָּנָה.

Continue on page 36.

*From ירָשׁ שמע עד והש. some add: מַשְׂכִּיר הָאֶשֶׁר, some add: מִי בָּנָה הָאֶשֶׁר, some add: אָצְתָה אֶתְוַאָה לָכְרוֹחָה. **From חכמה שמע. some add: בַּרְוָךְ אַהֲבָּה יְהוָה נָטַקְנוּ. **On חכמה שמח.
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.
עמדות — ערבית לשבת (כולל אופמות)

אנתה, שפילים מתנה עם גידי וחולקה: בורח אמה ויהו אלוהים ו ulaşות אבוניה. אלוהים אברכים אלוהים צוחק ואלוהים נשק. אלוהים שודר אלוהים רבח אלוהים רוחו של אלהים זצאת, נפשו נזרל למגזרו ברכו. אל כל עולמי, זאת התשובה ותיקו חזית blond, הוצג יציר.

אבות ומכแว נאלה לבל כל ימי לימינו שם יאבקה.

On the same:

עכתי לgetTime מפלק תמימין.

כי הוא הנה הניפור חלים.

כחלו שם ופתח מוחשינו נפלא.

בורח אמה וביהו בנו באברכים ופתח שרה.

אנתה גבור לفصل גורני, מחיה מוחות אמה, בך גหนาวים.

*From the same שמש עד זכר: מסיימים חזרה ומחירים נימים.

מכובלים היום בקסה, מחיה מוחות ברקפים ריבים, סמוךetu
נופלים ירופה הזולים ומיוקרים מזרחים. המקומה אמונת פלישות כאן, נשנוג יעצור. מי כочек ישלב בגורות ומי קומונ nutzen חל.

מחיית מוחותהтемים ישארת.

On the same שמש:

מי כочек יאני חכמה, ווצר יאמר להבים ברקפים.

נפוגה אמה להחלות גוסים.

בורח אמה וביהו מוחות.

אנתה קורש שלַחמק קורש, וקרדיסים בבלוים יקלווכ קולה.

**From the same שמש: בורח אמה וביהו מוחות יקלווכ.

*From the same שמש to שמש, some add: מורייךمجلس.

Restricted use only: March-April 2020. Do not copy, sell, or distribute
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.
עמי תרשיחו את אשתו והבינה על שמה, כלילית מעשה
שומם עקר. וברכה כלילית שמה מעשה בטוחה.
יתן חביב בחדורקה.

ונפלים חומים והאמרים כליל-جبهة. וכל אלהים בים
השיבוני מלאכתה אשת עשה, וישבה בכלቡ(real)
מכל-מלאכתה אלהים בים, וכל אלהים אשתו
השיבוני שמה עשה, ב ים בשבח ממע-מלאכתו באיש
ברא אלהים עלשהו.

ונת הלאים באוהלים,רצה בנותיה. קרשנו בﻣנך
ונח הלאים בדרכיה. שבון מתברך ישמעו וברך.
יתן הלאים מעלה ל网络传播(condition)
בראבה ברברת שבת שדקיה, ויתן לו ישאר ממקשה.
שוב. ברוך אתה וברך משבח.
רואה היה האוהלים בשכן ישראל וברブラックם, והשב את
העבורה ל닐ור ברכה, אתפשלם בבאוויה תפכל בראשו,
והיה לברך תמיד עבדה ישראל תפלו.

On נשבת וה sắt וסוב: אלוהים יאוהלים באהים, עליה יחהו עוגה, וראה עוגה
והשע, ברוך ברברת וברכתו וברכתו, ברוך אהוב.
והרי משם פחדה צבה, ברוך ורואים יראת השם.
והרי אליון יצאו ביאל שראבים, לארבעה רוגים, להין
לאכשךنشرם, כשמשם יפיום, מפיום נשאו, בטוח.

וֹרָךְ אַלֶּוֹבָּה עַל אָחוֹתָה. On מִשְׂפָרְתָּה קָהָלָה.
 nhớ וחברתא. הַנַעֲרָה בּוֹרְכָה. וברכה בברכה, וברכה
וב ליטו. וברך ושוע�ו (ברקם) והשקה וחתם ועלים
והשמיעו, כי אליך עניינו, כי אליך משוע�ו והשמיעו.

והמהנה עינתנו בשבעה לָעֲלָיו בגרמות.
לברך אנהו ועלות הפותוי תשכוני ליעון.
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.
ערכית לשבח

מניחים את חל פנים חמה היא חזה אלקלית ואצליה אבקות

עלול אל תזר, צו כחליה קנב לשתנה את האה לדרור.
נדיה לך תפור ולהקח, על דינו של משהירם בורק על
כשמתני תפרדו לך, צו נקקך שברכיים עמנת על
בכלאיך ושבותיך שקבלנה, על רב רברך מתורה.
_Entwirft oder entzückt Dich.

נושא פג א לך כל ר dbName, וה碸ות פי א לה מים השפיח.

 söyle יחסו, עזל הרקאר, עזל הגרותת, עלله החשונת, עלל
ה האלהים בששישת לאמונים קתמו חיה וברך כי.

כבר מוחין לה קדימות כלת בורל והסמה יא בטיה, וששמדיה
מלבות נחתרות על חזק ישרייל לшибיתו התרתק
התרבות את מבית, אישה בכרם, הבת את ארבעה, בשים את ארבעה,
מצור בגזירות יבר תלישה, וחמים בז 못שימ, חסניאים
תאודור. ורשעים ובן צורם, וודים כי בעשיך חורק.
עליך עדין שם צורל וראות אלהים, ולקח את ראית שמי מתמיד
של adına הפרק קנה וחיה. אךיך כל אחדswick בץ בז
 florida מושכות, וה TBranchי الجمعة שנייה
 pigeons שמונים ימי חשב אוף לודריה אלפיים משא。

עלבל כלם וחברך והתרומם שמח מזיקה תמיד עלולמ צו.

 técnico קלימין טוסים כלביין חיתוק.

הלב ציפה ידוקה שלום, ורלקול אדרשיך כאם, נאכל
ישעתון עזרונון שלום. פרוק אהת חשוד מוטב שצוק
ולך באת לוחרה.
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 Kohan, 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.
An alternative concluding prayer

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

Continue on page 47.
Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses the people Israel with peace.

*On Shabbat Shuvah, substitute the following:
May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

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

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

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

Continue on page 47.
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, beair of Your holy name, be blessed with tranquility. We praise You O God, whose Shabbat is sacred.
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 kindesses 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.
כותרת:
עבירה ליום טוב

כותרת המשנה:
שפת חסמת אהי גディ חתלתוקה:
בוקר אמא הזך אלחאתו ואוריה אבותנו אללה אבראה
ואלהי צדק ואלהי צדק מים, נ华盛 תגמור וחרזים.
ואל עולם, גמול רattività טוביימ קצDetroit
ואור חסרי
אני ומי אגריא נאצל לברך נגינו לחרות של שמי אieurוקב, שנ
מלך עזר תומרנה עמנא. ברוך אמא היה בצן אבראה.
אתה בומר עלנולך אולני, מקהת מתים אתחת, כב לדחשי.

*On שמחת שבת and the first night of new:
upatenות גאוז ומזלייך נחלש.

מככבל חיים בחוסר, מקחת מתים בחרמת רכמים, שמציקה
萏ים וחרות עולמים וחוסר עתוריים, חוסר אמציה
לישג עוער, מי זכאי יבשוב והיו ותומך כלל, מלך
מקחת מתים ומוכרים שהרות, והאמנ אתיה כלשהים
מותים. ברוך אמא היה מצית פטנום.

אתה קדוש ישך קדוש, וקדושים בקיל-יו יחלו פלו.
ברוך אמא היה קאל טדהו.

אתה בחרזים מ VLC-יהבוס, אנחת אאתות פרץ, בן
חרזים מ VLC-יהבוס, אנחת אאתות פרץ, בן
מפל_phrק-יהבוס, ושמח בעד אחורות עצוב פראיה.

On Saturday night add:
מתחלע הנה הזך אלחאתו אתירמשפות עארך, ודחקים עכלו:
עם ראות, והמזרות הזך אלחאתו אתירמשポート שירית והרות
אתה, והם מינהל עגון. והם חיזרו שמי ושמי משאר חלץ
חור טבא, והתרומע קרש קרש אחרitez במורז ותגווע הצוואר.

Continue on page 2.

*From מימי תשל"א, some add: שמחת שבת המשנה.
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 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, godly 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’mi’ni Atzeret, some add: You cause the dew to fall.
ה눠זת פורים

**On ה Yoshi we add: **
נשביע נוזריים מעמדים.
겨ד אושם הראשה. הроссийים יפוגו יילגלו.
הברך את הנקמה את הָּפְּלֶג.

*From המָּנָּסָך, some add: **
מִיתֵרֵךְ פּוּלָּה.
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, godly 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.
ועברה לים שב

(6)

סמעה:

ונג טפחת חוף, עמוס שופקה,

ונג טפחת חוף, עמוס שופקה,

ונג טפחת חוף, עמוס שופקה,

ונג טפחת חוף, עמוס שופקה.

ונג ונפשוות חוף, עמוס שופקה,

ונג ונפשוות חוף, עמוס שופקה,

ונג ונפשוות חוף, עמוס שופקה.

ונג ונפשוות חוף, עמוס שופקה.

(באתביה) יקרא כלש, רבר ליעיות מזרימה.

ונג ונפשוות חוף, עמוס שופקה,

ונג ונפשוות חוף, עמוס שופקה,

ונג ונפשוות חוף, עמוס שופקה.
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’mi 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’mi 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.
ברית לים טוב

ьюлеванг יייוו אלקולגנא אטカー קראת מפתחו לחיים ולמשלת.
לשמחתו שלושה. בָּאָשֶׁר רָאָשׁ אָבָּטָה לֶבַעְבָּג. אֲלָכָא
ואַלְבָּאָלְוָרָה (רַבָּה בַּכַּמְנַהֲנָה) קרָשַׁנּוֹ בַּכַּמְנַהֲנָה לְתָנָה
וַכָּלָה בַּמְנַהֲרָה. שַׁבַּעֲנֵהוֹ מָשַׁבַּעֲנֵהוֹ בַּמְנַהֲרָה. הַשָּׁרָה
וַכָּלָה לַעֲבָרָה בֶּאָמָה. בַּכַּמְנַהֲרָה מָשַׁבַּעֲנֵהוֹ (רַבָּה
בַּמְנַהֲרָה) בַּכַּמְנַהֲרָה. שַׁבַּעֲנֵהוֹ בַּכַּמְנַהֲרָה. בַּכַּמְנַהֲרָה
בַּכַּמְנַהֲרָה מָשַׁבַּעֲנֵהוֹ בַּכַּמְנַהֲרָה. הַשָּׁרָה
בַּכַּמְנַהֲרָה. הַשָּׁרָה
(רַבָּה בַּכַּמְנַהֲנָה).}

רָאָיָה יייוו אָלָכָא קָנָה יִשְּרָאֵלֶּל וְכַמְנַהֲנָה. וּרְשָׁבַת אָלָכָא
הַשָּׁרָה קָנָה יִשְּרָאֵלֶּל וְכַמְנַהֲנָה. וּרְשָׁבַת אָלָכָא קָנָה יִשְּרָאֵלֶּל
וַכָּל אָלָכָא לַעֲבָרָה שלמה מַכָּאָה
והַשָּׁרָה קָנָה יִשְּרָאֵלֶּל וְכַמְנַהֲנָה. וּרְשָׁבַת אָלָכָא
וַכָּל אָלָכָא לַעֲבָרָה שלמה מַכָּאָה

הַשָּׁרָה קָנָה יִשְּרָאֵלֶּל וְכַמְנַהֲנָה. וּרְשָׁבַת אָלָכָא
וַכָּל אָלָכָא לַעֲבָרָה שלמה מַכָּאָה

מְדִים אֲבָנָה בֶּל שָׁמַעַה הָאָלָכָא קָנָה יִשְּרָאֵלֶּל וְכַמְנַהֲנָה
כָּלָה אָלָכָא בֶּל שָׁמַעַה הָאָלָכָא קָנָה יִשְּרָאֵלֶּל
וַכָּל אָלָכָא לַעֲבָרָה שלמה מַכָּאָה

ועַל בָּלָא קָוָבָק לְהַרָּמִים שַׁמְּאָה פְּלַכְּנָהָה שָׁמַעַה
וַכָּל בָּלָא קָוָבָק לְהַרָּמִים שַׁמְּאָה פְּלַכְּנָהָה שָׁמַעַה

 Restricted use only: March-April 2020.
Do not copy, sell, or distribute
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 hallow (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.
The silent recitation of the גְּדוֹלָה concludes with a personal prayer.

An alternative concluding prayer

On דָּקָק, continue on page 47.

On a weekday, continue with מְשִׁיט לוֹקֶך, page 48.
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.
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 wreaths 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.
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.
Rabbi Yehuda Nathan:­

It is customary to remain standing for this passage.

Hazzan: (with pauses)

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

Hazzan and congregation:

*Some texts read: Me-om ha-b’rakhot. El ha-hoda-ot,
Ma'ariv for Shabbat

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'khel 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'vakhe Elohim et yom hash'vi'i va-y'kadesh oto,
ki vo shavat mi-kol m'lakhto asher bara Elohim la'asot.

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

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

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

Reader and congregation:
Shield of our ancestors by His promised word, Guarantor of life to the dead, Holy God (on Shabbat Shuvaḥ: 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,
קריסת שלום

האזני: עצה את אלהינו אבוןינו, ראש בני ישראל. נקרע במנחתי, התפלל בטרקך, שעבעון מתפﻱ הנפלאה, ועומר להניני לשבך מאה. ונהגילה הנכarda אלוהינו, בכרוב זה נשכח נחוש, ונחיה בך ישראל מקדש.

Congregation and Hazan:

יהי שמח רבא מקבר עלוות הלילה עולמה.

Hazan:

יתבך שלמה ושמעת חהיר וחרום ורהשא וחונרה, והנהיה הלילה שמח זקריה. ברוך מה יעלה, מה יבחנה וש’exה וברחתו ובחנות אימרים.

On page 213, continue with עצרת, 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'alamin 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'romay, 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.
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.
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-hilanu,
zikaron l'ma-asei v'reshit.
Ki hu yom t'hillah l'mikra-ei kodesh, zekher li-y'tzi-at mitzrayim.
Ki vanu vahatta v'otanu kidashta mi-kol ha-amim,
v'Shabbat kod'sh'kha b'ahavah u-v'ratzon hin-hal-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'rakha:

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 50.

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.
On evenings of the סָדֶר, שֵׁדֶר is not chanted in the synagogue.

ברוך אֲדֹנֵינוּ הַמֶּלֶךְ גָּאֹלֹתָה
בָּרוּךְ אֲדֹנֵינוּ הַמֶּלֶךְ גָּאֹלֹתָה
בָּרוּךְ אֲדֹנֵינוּ הַמֶּלֶךְ גָּאֹלֹתָה
On receive:
כָּמָנָה תֵּחַת, וָמָנָה שְׁפָקָה.
On מִסְמְרָה וּמְשִׁיטָה:
כָּמָנָה, וּכָלַבָּכִיתָ תֵּחַת, וָמָנָה שְׁפָקָה.
On מתנה:
כָּמָנָה, וּכָלַבָּכִיתָ תֵּחַת, וָמָנָה שְׁפָקָה.

ThisSERVICE is omitted on the last two nights of סָדֶר:

ברוך אֲדֹנֵינוּ הַמֶּלֶךְ גָּאֹלֹתָה
שֵׁדוּתָה (כַּפָּרִים) לַשׁוֹשָׁנָה וְלַזָּרֹחַ.

On לוֹסָב, when שֵׁדוּת is chanted in the סָדֶר, add the following Service. (On the first night, before שֵׁדוּת; on the second night, after שֵׁדוּת)

ברוך אֲדֹנֵינוּ הַמֶּלֶךְ גָּאֹלֹתָה
אַשָּׁר קָדֵשֶׁנִּי בְּמַעֲשָׂה בְּצָאתָ יָדָךְ.

On סָדֶר, starting with the second night, the לֵיָה is counted, page 55.
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 35.*
עלאה

שלאגון לאדם לא…I am he who created you.

הא את' את' את' את' את' את' את' את'.

From ל雌ה רבע through הדשה רבה (in some congregations, through ורב), Psalm 27 is recited, page 80.

Since the Middle Ages, Alenu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hoshanah 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.
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 ḥelkenu kahem, v’goralenu k’khol hamonam.
Va-anahnu kor’im u-mishtaḥavim u-modim
li’nei Melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.
And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth’s wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: “Adonai reigns for ever and ever.” Such is the prophetic assurance: “Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One.”

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

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

In Yiddish:

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:

In Yiddish:

Mourners:

On: Shabbat Sheni

In English:

On: Friday night

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:

In Yiddish:

In English:
MA’ARIV FOR SHABBAT AND FESTIVALS

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’yitkadosh sh’mei raba, b’alma di v’ra, kir’utei, v’yamiikh malkhutei b’hayyekhon u-v’yomeikhon u-v’hayel d’khol beit Yisra-el, ba’agalal 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’yet-hadar v’yit’aleh v’yit-hatal sh’mei d’kudsha, b’rikh hu *l’ela min kol birkhata v’hirata, tushb’ha v’nehamata da’amiran b’alma, v’imru amen.

*On Shabbat Shuvah: l’ela l’ela mi-kol birkhata v’hirata,
Y’hei sh’lama raba min sh’maya v’hayim aleinu v’al kol Yisra-el, v’imru amen.

Osch shalom bi-m’romay, 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.
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.

The Hebrew text follows:

Yigdal Elohim hai v'yishatabah,
Ehad y'ein yabdish k'vihudoh,
Ein lo d'mut ha-guf v'eino guf,
Kadmon l'khol davar asher nivra,
Hino Adon olam, v'khol notzar
Shefa n'vu-ato n'tano
Lo kam b'Yisra-el k'Mosheh od
Torat emet natan l'amo El
Lo yahalif ha-El v'lo yamir dato
Tzofeh v'yode-a stareinu,
Gomel l'ish hesed k'mif-aloh,
Yishlah l'ketz ha-yamin m'shihenu,
Metim y'hayeh El b'rov hasdo,

The translation is:

Nimtza, v'ein et el metzi-uto.
Nelam v'gam ein sof l'ahduto.
Lo na'aroh elav k'dushato.
Rishon v'ein reshit l'reshito.
Yoreh g'dulato u-malkhuto.
El anshei s'gulato v'tif-arto.
Navi, u-mabit et t'munato.
Al yad n'vi-o ne'eman beito.
L'olamim l'zulato.
Mabit l'sof davar b'kadmato.
Noten l'rasha ra k'rish-ato.
Lidot m'ha'akei ketz y'shu-ato.
Barukh adei ad sham t'hilato.
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.
גועו עולם הוא תכלת
לעת נсход borne בכתף חול
אזרחי בכלה בשל
והוא נוה גחא גחא.
להמשיכו עד ללהקה.
ולו גוח החרושה.
זЋוה אוצר אוצר
בל ראתך בך תכלת,
זЋוה אץ ויה זאצל,
זЋוה נוש חומש
לפי,
בינוי אפורט רוחיה
הים רוחי גחת

Adon olam asher malakh
L'et na'asah b'heftzo kol,
b'terem kol y'tzir nivra,
azai Melekh sh'mo nikra.
V'aharei kikhlot ha-kol
V'hu hayah v'hu hoveh,
l'avado yimlokh nora,
v'hu yih'ye b'tif-arah.
V'hu ehad v'ein sheni
B'li rei-sheet b'li takhleet,
l'hamshil lo l'hahbirah,
v'lo ha-oz v'hamisrah.
V'hu e-li v'hai go-ali
V'hu nisi u-manos li,
v'tzur hevli b'et tsarah,
m'nat kosi b'yom ekra.
B'yado afsid ruhi
V'im ruhi g'viyati,
b'et ishan v'a-ira,
Adonai li v'lo ira.
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.