תְּפִלּוֹת
לְלֵיל שַׁבָּת
וְיוֹם טוֹב

Evening Service
for Shabbat
and Festivals



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קבלת שבת

The קבלת שבת Psalms begin on page 15.

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

שלום עליכם

שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,
(מִ)מֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

שבת המלכה

הַחַמָּה מֵרֹאשׁ הָאִילָנוֹת נִסְתַּלְּקָה,
בֹּאוּ וְנֵצֵא לִקְרַאת שַׁבָּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת הַקְּדוֹשָׁה הַבְּרוּכָה,
וְעִמָּהּ מַלְאָכִים צְבָא שָׁלוֹם וּמְנוּחָה.
בּוֹאִי, בּוֹאִי, הַמַּלְכָּה. בּוֹאִי, בּוֹאִי, הַכַּלָּה.
שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁלוֹם.

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

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

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

— Ḥayim Naḥman Bialik

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ידיד נפש

יְדִיד נֶפֶשׁ, אָב הָרַחֲמָן, מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנֶךָ
יָרוּץ עַבְדְּךָ כְּמוֹ אַיָּל, יִשְׁתַּחֲוֶה אֶל מוּל הֲדָרֶךָ
יֶעֱרַב לוֹ יְדִידוּתָךְ מִנֹּפֶת צוּף וְכָל־טַעַם.

הָדוּר, נָאֶה, זִיו הָעוֹלָם, נַפְשִׁי חוֹלַת אַהֲבָתֶךָ
אָנָּא, אֵל נָא, רְפָא נָא לָהּ בְּהַרְאוֹת לָהּ נֹעַם זִיוֶךָ
אָז תִּתְחַזֵּק וְתִתְרַפֵּא, וְהָיְתָה לָךְ שִׂמְחַת עוֹלָם.

וָתִיק, יֶהֱמוּ רַחֲמֶיךָ, וְחוּס נָא עַל בֵּן אוֹהֲבָךְ
כִּי זֶה כַּמָּה נִכְסוֹף נִכְסַף לִרְאוֹת בְּתִפְאֶרֶת עֻזֶּךָ
אָנָּא, אֵלִי, מַחְמַד לִבִּי, חוּשָׁה נָּא, וְאַל תִּתְעַלָּם.

הִגָּלֵה נָא וּפְרוֹשׂ, חָבִיב, עָלַי אֶת־סֻכַּת שְׁלוֹמֶךָ
תָּאִיר אֶרֶץ מִכְּבוֹדֶךָ, נָגִילָה וְנִשְׂמְחָה בָּךְ
מַהֵר, אָהוּב, כִּי בָא מוֹעֵד, וְחָנֵּנִי כִּימֵי עוֹלָם.

A SABBATH PRAYER

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

— Ruth Brin

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

YEDID NEFESH

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

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

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

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

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תהלים צ״ה

לְכוּ נְרַנְּנָה לַיהוה, נָרִיעָה לְצוּר יִשְׁעֵנוּ.
נְקַדְּמָה פָנָיו בְּתוֹדָה, בִּזְמִרוֹת נָרִיעַ לוֹ.
כִּי אֵל גָּדוֹל יהוה,
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי־אָרֶץ,
וְתוֹעֲפוֹת הָרִים לוֹ.
אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,
וְיַבֶּשֶׁת יָדָיו יָצָרוּ.
בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה,
נִבְרְכָה לִפְנֵי יהוה עֹשֵׂנוּ.
כִּי הוּא אֱלֹהֵינוּ,
וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ,
הַיּוֹם אִם בְּקֹלוֹ תִשְׁמָעוּ.
אַל תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה,
כְּיוֹם מַסָּה בַּמִּדְבָּר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
בְּחָנוּנִי גַּם רָאוּ פָּעֳלִי.
□ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,
וָאֹמַר עַם תֹּעֵי לֵבָב הֵם, וְהֵם לֹא יָדְעוּ דְרָכָי.
אֲשֶׁר נִשְׁבַּעְתִּי בְאַפִּי אִם יְבֹאוּן אֶל מְנוּחָתִי.

The Kabbalat Shabbat passages on pages 15-24 were compiled by the mystics of sixteenth-century Safed to introduce the Shabbat evening service. The opening six psalms extol God as the Creator of nature and the Master of history, and correspond to the six days of Creation. 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.

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

PSALM 95

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

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

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

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

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

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

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

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תהלים צ״ו

שִׁירוּ לַיהוה שִׁיר חָדָשׁ, שִׁירוּ לַיהוה כָּל־הָאָרֶץ.
שִׁירוּ לַיהוה, בָּרְכוּ שְׁמוֹ,
בַּשְּׂרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.
סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד,
נוֹרָא הוּא עַל כָּל־אֱלֹהִים.
כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים,
וַיהוה שָׁמַיִם עָשָׂה.
הוֹד וְהָדָר לְפָנָיו, עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.
הָבוּ לַיהוה מִשְׁפְּחוֹת עַמִּים, הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו.
הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ,
חִילוּ מִפָּנָיו כָּל־הָאָרֶץ.
אִמְרוּ בַגּוֹיִם יהוה מָלָךְ,
אַף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט,
יָדִין עַמִּים בְּמֵישָׁרִים.
יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ, יִרְעַם הַיָּם וּמְלֹאוֹ.
יַעֲלֹז שָׂדַי וְכָל־אֲשֶׁר בּוֹ, אָז יְרַנְּנוּ כָּל־עֲצֵי יָעַר.
□ לִפְנֵי יהוה כִּי בָא, כִּי בָא לִשְׁפֹּט הָאָרֶץ,
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק, וְעַמִּים בֶּאֱמוּנָתוֹ.

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

PSALM 96

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

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

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

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

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

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

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

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

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

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

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תהלים צ״ז

יהוה מָלָךְ תָּגֵל הָאָרֶץ, יִשְׂמְחוּ אִיִּים רַבִּים.
עָנָן וַעֲרָפֶל סְבִיבָיו, צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ.
אֵשׁ לְפָנָיו תֵּלֵךְ, וּתְלַהֵט סָבִיב צָרָיו.
הֵאִירוּ בְרָקָיו תֵּבֵל, רָאֲתָה וַתָּחֶל הָאָרֶץ.
הָרִים כַּדּוֹנַג נָמַסוּ מִלִּפְנֵי יהוה,
מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ.
הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ,
וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ.
יֵבֹשׁוּ כָּל־עֹבְדֵי פֶסֶל הַמִּתְהַלְלִים בָּאֱלִילִים,
הִשְׁתַּחֲווּ לוֹ כָּל־אֱלֹהִים.
שָׁמְעָה וַתִּשְׂמַח צִיּוֹן,
וַתָּגֵלְנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ יהוה.
כִּי אַתָּה יהוה עֶלְיוֹן עַל כָּל־הָאָרֶץ,
מְאֹד נַעֲלֵיתָ עַל כָּל־אֱלֹהִים.
אֹהֲבֵי יהוה שִׂנְאוּ רָע,
שֹׁמֵר נַפְשׁוֹת חֲסִידָיו, מִיַּד רְשָׁעִים יַצִּילֵם.
□ אוֹר זָרֻעַ לַצַּדִּיק, וּלְיִשְׁרֵי לֵב שִׂמְחָה.
שִׂמְחוּ צַדִּיקִים בַּיהוה, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.

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

PSALM 97

Adonai is Sovereign! Let the world rejoice.

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

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

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

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

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

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

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

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

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

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תהלים צ״ח

מִזְמוֹר.

שִׁירוּ לַיהוה שִׁיר חָדָשׁ, כִּי נִפְלָאוֹת עָשָׂה,
הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ.
הוֹדִיעַ יהוה יְשׁוּעָתוֹ,
לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ.
זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל,
רָאוּ כָל־אַפְסֵי אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ.
הָרִיעוּ לַיהוה כָּל־הָאָרֶץ,
פִּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ.
זַמְּרוּ לַיהוה בְּכִנּוֹר,
בְּכִנּוֹר וְקוֹל זִמְרָה.
בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר
הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יהוה.
יִרְעַם הַיָּם וּמְלֹאוֹ, תֵּבֵל וְיֹשְׁבֵי בָהּ.
נְהָרוֹת יִמְחֲאוּ כָף, יַחַד הָרִים יְרַנֵּנוּ.
□ לִפְנֵי יהוה כִּי בָא לִשְׁפּוֹט הָאָרֶץ,
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק וְעַמִּים בְּמֵישָׁרִים.

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

PSALM 98

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

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

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

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

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

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

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

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תהלים צ״ט

יהוה מָלָךְ יִרְגְּזוּ עַמִּים,
יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ.
יהוה בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל כָּל־הָעַמִּים.
יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא.
וְעֹז מֶלֶךְ מִשְׁפָּט אָהֵב,
אַתָּה כוֹנַנְתָּ מֵישָׁרִים,
מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב אַתָּה עָשִׂיתָ.
רוֹמְמוּ יהוה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא.
מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ
קֹרְאִים אֶל יהוה וְהוּא יַעֲנֵם.
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,
שָׁמְרוּ עֵדֹתָיו וְחֹק נָתַן לָמוֹ.
יהוה אֱלֹהֵינוּ אַתָּה עֲנִיתָם,
אֵל נֹשֵׂא הָיִיתָ לָהֶם,
וְנֹקֵם עַל עֲלִילוֹתָם.
□ רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יהוה אֱלֹהֵינוּ.

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

PSALM 99

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

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

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

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

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

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

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

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

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

תהלים כ״ט

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוה, בְּנֵי אֵלִים, הָבוּ לַיהוה כָּבוֹד וָעֹז.
הָבוּ לַיהוה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת קֹדֶשׁ.
קוֹל יהוה עַל הַמָּיִם, אֵל הַכָּבוֹד הִרְעִים,
יהוה עַל מַיִם רַבִּים.
קוֹל יהוה בַּכֹּחַ, קוֹל יהוה בֶּהָדָר.
קוֹל יהוה שֹׁבֵר אֲרָזִים, וַיְשַׁבֵּר יהוה אֶת־אַרְזֵי הַלְּבָנוֹן.
וַיַּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים.
קוֹל יהוה חֹצֵב לַהֲבוֹת אֵשׁ.
קוֹל יהוה יָחִיל מִדְבָּר, יָחִיל יהוה מִדְבַּר קָדֵשׁ.
קוֹל יהוה יְחוֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יְעָרוֹת, וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד.
□ יהוה לַמַּבּוּל יָשָׁב, וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

אנא בכח

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

אָנָּא, בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה.
קַבֵּל רִנַּת עַמְּךָ, שַׂגְּבֵנוּ, טַהֲרֵנוּ, נוֹרָא.
נָא, גִּבּוֹר, דּוֹרְשֵׁי יִחוּדֶךָ כְּבָבַת שָׁמְרֵם.
בָּרְכֵם, טַהֲרֵם, רַחֲמֵם, צִדְקָתְךָ תָּמִיד גָּמְלֵם.
חֲסִין קָדוֹשׁ, בְּרֹב טוּבְךָ נַהֵל עֲדָתֶךָ.
יָחִיד גֵּאֶה, לְעַמְּךָ פְּנֵה, זוֹכְרֵי קְדֻשָּׁתֶךָ.
שַׁוְּעָתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקָתֵנוּ, יוֹדֵעַ תַּעֲלֻמוֹת.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

PSALM 29

A Song of David.

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

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

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

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

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

A PRAYER FOR DELIVERANCE

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

God whose mighty hand makes nations free,
release all captives, hear our humble plea.
Accept this plaintive song we offer You
to praise and glorify Your name.

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

You, our God, who are alone exalted,
turn to us; hearken to our prayer,
our thoughts revealed, laid bare before You
as Your dominion ever we proclaim.

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לכה דודי

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד
הִשְׁמִיעָנוּ אֵל הַמְיוּחָד.
יהוה אֶחָד וּשְׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה
סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה.
רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא,
וְהוּא יַחֲמוֹל עָלַיִךְ חֶמְלָה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

הִתְנַעֲרִי, מֵעָפָר קוּמִי,
לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי,
עַל יַד בֶּן־יִשַׁי בֵּית הַלַּחְמִי.
קָרְבָה אֶל נַפְשִׁי גְאָלָהּ.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

הִתְעוֹרְרִי הִתְעוֹרְרִי
כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי.
עוּרִי עוּרִי שִׁיר דַּבֵּרִי,
כְּבוֹד יהוה עָלַיִךְ נִגְלָה.
לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

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L'KHA DODI

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

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

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

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

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

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

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

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

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

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

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

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

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

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לֹא תֵבֹשִׁי וְלֹא תִכָּלְמִי,
מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי.
בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּהּ.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

וְהָיוּ לִמְשִׁסָּה שֹׁאסָיִךְ
וְרָחֲקוּ כָּל־מְבַלְּעָיִךְ.
יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ
כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

יָמִין וּשְׂמֹאל תִּפְרֹצִי
וְאֶת־יהוה תַּעֲרִיצִי.
עַל יַד אִישׁ בֶּן־פַּרְצִי,
וְנִשְׂמְחָה וְנָגִילָה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

The congregation rises and faces the entrance.

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ,
גַּם בְּשִׂמְחָה וּבְצָהֳלָה,
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה,
בּוֹאִי כַלָּה, בּוֹאִי כַלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

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

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

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

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

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

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

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

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

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

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

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

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם.

Ha-makom y'naḥem etkhem b'tokh sh'ar avelei Tziyon virushalayim.

May God comfort you together with all the other mourners of Zion and Jerusalem.

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

תהלים צ״ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן.
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ, וֶאֱמוּנָתְךָ בַּלֵּילוֹת.
עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר.
כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה, מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ.
אִישׁ־בַּעַר לֹא יֵדָע, וּכְסִיל לֹא יָבִין אֶת־זֹאת.
בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן,
לְהִשָּׁמְדָם עֲדֵי־עַד.
וְאַתָּה מָרוֹם לְעֹלָם יהוה.
כִּי הִנֵּה אֹיְבֶיךָ, יהוה,
כִּי הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ,
יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן.
וַתָּרֶם כִּרְאֵים קַרְנִי,
בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן.
וַתַּבֵּט עֵינִי בְּשׁוּרָי,
בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי.
צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה.
שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ.
□ עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ.
לְהַגִּיד כִּי יָשָׁר יהוה, צוּרִי וְלֹא עַוְלָתָה בּוֹ.

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

PSALM 92

A Song for Shabbat.

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

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

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

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

The thoughtless cannot comprehend;
the foolish cannot fathom this:

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

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

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

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

They shall bear fruit even in old age;
they shall be ever fresh and fragrant,
to proclaim: Adonai is just —
my Rock, in whom there is no flaw.

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תהלים צ״ג

יהוה מָלָךְ גֵּאוּת לָבֵשׁ,
לָבֵשׁ יהוה, עֹז הִתְאַזָּר,
אַף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט.

נָכוֹן כִּסְאֲךָ מֵאָז, מֵעוֹלָם אָתָּה.

נָשְׂאוּ נְהָרוֹת יהוה, נָשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דָּכְיָם.

מִקֹּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם,
אַדִּיר בַּמָּרוֹם יהוה.

□ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד,
לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יהוה, לְאֹרֶךְ יָמִים.

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

ברכו *is on page 28.*

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

PSALM 93

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

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

Your kingdom stands from earliest time.
You are eternal.

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

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

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

MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata 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'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

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

Bar'khu is on page 28.

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SOURCES FOR STUDY AND REFLECTION

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

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

משנה שבת ב, ה

הַמְכַבֶּה אֶת־הַגֵּר מִפְּנֵי שֶׁהוּא מִתְיָרֵא מִפְּנֵי נָכְרִים, מִפְּנֵי לִסְטִים, מִפְּנֵי רוּחַ רָעָה, אוֹ בִּשְׁבִיל הַחוֹלֶה שֶׁיִּישָׁן — פָּטוּר. בְּחָס עַל הַגֵּר, בְּחָס עַל הַשֶּׁמֶן, בְּחָס עַל הַפְּתִילָה — חַיָּב. וְרַבִּי יוֹסֵי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה, מִפְּנֵי שֶׁהוּא עוֹשֶׂה פֶּחָם.

משנה שבת ב, ז

שְׁלֹשָׁה דְּבָרִים צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה: עִשַּׂרְתֶּם? עֵרַבְתֶּם? הַדְלִיקוּ אֶת־הַגֵּר!

משנה שבת י״ב, א

הַבּוֹנֶה כַּמָּה יִבְנֶה וְיִהֵא חַיָּב? הַבּוֹנֶה כָּל־שֶׁהוּא, וְהַמְסַתֵּת, וְהַמַּכֶּה בַּפַּטִּישׁ וּבַמַּעֲצָד, הַקּוֹדֵחַ כָּל־שֶׁהוּא, חַיָּב. זֶה הַכְּלָל: כָּל־הָעוֹשֶׂה מְלָאכָה וּמְלַאכְתּוֹ מִתְקַיֶּמֶת בַּשַּׁבָּת, חַיָּב.

משנה שבת י״ח, ג

אֵין מְיַלְּדִין אֶת־הַבְּהֵמָה בְּיוֹם טוֹב, אֲבָל מְסַעֲדִין וּמְיַלְּדִין אֶת־הָאִשָּׁה בַּשַּׁבָּת, וְקוֹרִין לָהּ חֲכָמָה מִמָּקוֹם לְמָקוֹם, וּמְחַלְּלִין עָלֶיהָ אֶת־הַשַּׁבָּת, וְקוֹשְׁרִין אֶת־הַטַּבּוּר. רַבִּי יוֹסֵי אוֹמֵר: אַף חוֹתְכִין. וְכָל־צָרְכֵי מִילָה עוֹשִׂין בַּשַּׁבָּת.

שבת י״ב.

תָּנְיָא, אָמַר רַבִּי חֲנַנְיָה:
חַיָּב אָדָם לְמַשְׁמֵשׁ בְּגָדָיו בְּעֶרֶב שַׁבָּת עִם חֲשֵׁכָה, שֶׁמָּא יִשְׁכַּח וְיֵצֵא. אָמַר רַב יוֹסֵף: הִלְכְתָא רַבְּתָא לְשַׁבַּתָּא.

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SOURCES FOR STUDY AND REFLECTION

It is traditional, following Kabbalat Shabbat, to engage in a brief period of study of the rabbinic sources on the observance of Shabbat, enabling one to enter Shabbat in a spirit of holiness and solemnity.
The rabbinic texts on these pages are of two types:
Halakhic (legal) texts on page 25, and
Aggadic (homiletic) texts on page 26.

SHABBAT 2:5

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

SHABBAT 2:7

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

SHABBAT 12:1

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

SHABBAT 18:3

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

SHABBAT 12a

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

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פסיקתא רבתי, פיסקא עשרת הדברות

אָמַר רַבִּי בֶּרֶכְיָה בְּשֵׁם רַבִּי חִיָּה בַּר אַבָּא:
לֹא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַעֲנוּג. רַבִּי חַגַּי בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר נַחְמָן: לֹא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַלְמוּד תּוֹרָה. וְאֵין מַחֲלוֹקֶת בֵּינֵיהֶם. מַה שֶּׁאָמַר רַבִּי בֶּרֶכְיָה לְתַעֲנוּג — אֶלּוּ תַלְמִידֵי חֲכָמִים, שֶׁהֵם יְגִעִים בַּתּוֹרָה כָּל יְמוֹת הַשַּׁבָּת וּבַשַּׁבָּת הֵם בָּאִים וּמִתְעַנְּגִים; וּמַה שֶּׁאָמַר רַבִּי חַגַּי לְתַלְמוּד תּוֹרָה — אֶלּוּ הַפּוֹעֲלִים, שֶׁהֵם עֲסוּקִים בִּמְלַאכְתָּם כָּל יְמוֹת הַשַּׁבָּת וּבַשַּׁבָּת הֵם בָּאִים וּמִתְעַסְּקִים בַּתּוֹרָה.

בראשית רבה י״א:ט

תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי:
אָמְרָה שַׁבָּת לִפְנֵי הַקָּדוֹשׁ־בָּרוּךְ־הוּא: רִבּוֹנוֹ־שֶׁל־עוֹלָם, לְכֻלָּן יֵשׁ בֶּן־זוּג וְלִי אֵין בֶּן־זוּג! אָמַר לָהּ הַקָּדוֹשׁ־בָּרוּךְ־הוּא: כְּנֶסֶת יִשְׂרָאֵל הִיא בֶּן־זוּגֵךְ. וְכֵינָן שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי, אָמַר לָהֶם הַקָּדוֹשׁ־בָּרוּךְ־הוּא: זִכְרוּ הַדָּבָר שֶׁאָמַרְתִּי לַשַּׁבָּת — כְּנֶסֶת יִשְׂרָאֵל הִיא בֶּן־זוּגֵךְ. הַיְנוּ דִּבּוּר (שמות כ׳:ח׳): ״זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ.״

שבת קי״ט:

אָמַר רָבָא, וְאִיתֵּימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:
אֲפִילּוּ יָחִיד הַמִּתְפַּלֵּל בְּעֶרֶב שַׁבָּת צָרִיךְ לוֹמַר ״וַיְכֻלּוּ.״ דְּאָמַר רַב הְמְנוּנָא: כָּל הַמִּתְפַּלֵּל בְּעֶרֶב שַׁבָּת וְאוֹמֵר ״וַיְכֻלּוּ״ — מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ נַעֲשָׂה שׁוּתָף לְהַקָּדוֹשׁ־בָּרוּךְ־הוּא בְּמַעֲשֵׂה בְרֵאשִׁית, שֶׁנֶּאֱמַר: וַיְכֻלּוּ — אַל תִּקְרֵי ״וַיְכֻלּוּ״ אֶלָּא ״וַיְכַלּוּ.״

בראשית רבה י״א:ד

רַבֵּנוּ עָשָׂה סְעֻדָּה לְאַנְטוֹנִינוֹס בְּשַׁבָּת, הֵבִיא לְפָנָיו תַּבְשִׁילִין שֶׁל צוֹנֵן, אָכַל מֵהֶם וְעָרַב לוֹ. עָשָׂה לוֹ סְעוּדָה בְּחוֹל, הֵבִיא לְפָנָיו תַּבְשִׁילִין רוֹתְחִים. אָמַר לוֹ: אוֹתָם עָרְבוּ לִי יוֹתֵר מֵאֵלּוּ. אָמַר לוֹ: תַּבְלִין אֶחָד הֵם חַסֵּרִים. אָמַר לוֹ: וְכִי הַקֵּילָרִין שֶׁל מֶלֶךְ חָסֵר כְּלוּם? אָמַר לוֹ: שַׁבָּת הֵם חַסֵּרִים, יֵשׁ לְךָ שַׁבָּת?

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PESIKTA RABATI: TEN COMMANDMENTS

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

GENESIS RABBAH 11:9

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

SHABBAT 119b

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

GENESIS RABBAH 11:4

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

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ברכות סד.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא:
תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: וְכָל־בָּנַיִךְ לִמּוּדֵי יהוה, וְרַב שְׁלוֹם בָּנָיִךְ. אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ. שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ, וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֵךְ, שַׁלְוָה בְּאַרְמְנוֹתָיִךְ. לְמַעַן אַחַי וְרֵעָי, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ. יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם.

קדיש דרבנן

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא :שבת שובה On

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל־מָאן דְּעָסְקִין בְּאוֹרַיְתָא, דִּי בְאַתְרָא הָדֵין וְדִי בְכָל־אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חִנָּא וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין וּמְזוֹנָא רְוִיחָא, וּפוּרְקָנָא מִן קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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B'RAKHOT 64a

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

KADDISH D'RABBANAN

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

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

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

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

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

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

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

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

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

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ערבית

קריאת שמע וברכותיה

Ḥazzan:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then Ḥazzan:

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

The first ברכה before קריאת שמע

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים, וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלָיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, □ וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה, יהוה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יהוה הַמַּעֲרִיב עֲרָבִים.

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

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EVENING SERVICE — MA'ARIV

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

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

Congregation, then Reader:

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

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

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

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

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

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

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

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

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

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

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

— Jules Harlow

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The second ברכה before קריאת שמע

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ.
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ.
עַל כֵּן יהוה אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ,
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאוֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה.
□ וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה יהוה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

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

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

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

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

Torah sanctifies life;
it teaches us how to be human and holy.

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

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

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

— Jules Harlow

Your love has embraced us always
in wilderness and promised land,
in good times and in bad.
Night and day Your Torah sustains us,
reviving the spirit, delighting the heart,
informing the soul, opening the eyes,
granting us a glimpse of eternity.
Because of Your love
we shall embrace Torah night and day,
in devotion and delight.
Beloved are You Adonai, whose Torah reflects Your love.

— Jules Harlow

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

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

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

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

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

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

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

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

It is the tangible gift of God's love.
Weave its text into the texture of your lives.

— Jules Harlow

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

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

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קריאת שמע

If there is no minyan, add: אֵל מֶלֶךְ נֶאֱמָן

דברים ו׳:ד׳-ט׳

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ | יהוה אֶחָד׃

Silently:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת
עַל־יָדֶךָ וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

דברים י״א:י״ג-כ״א

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יהוה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה
וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה
לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם׃ וְחָרָה אַף־יהוה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יהוה נֹתֵן לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי
אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם׃ וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃
לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יהוה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃

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K'RIAT SH'MA

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

DEUTERONOMY 6:4-9

Sh'ma Yisra-el Adonai Eloheinu, Adonai Eḥad.
Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

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

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

DEUTERONOMY 11:13-21

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

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במדבר ט״ו:ל״ז-מ״א

וַיֹּ֥אמֶר יהוה אֶל־מֹשֶׁה לֵּאמֹֽר: דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣
אֲלֵהֶ֔ם וְעָשׂ֥וּ לָהֶ֖ם צִיצִ֣ת עַל־כַּנְפֵ֑י בִּגְדֵיהֶ֗ם לְדֹרֹתָ֔ם
וְנָתְנ֥וּ עַל־צִיצִ֖ת הַכָּנָ֥ף פְּתִיל֙ תְּכֵ֔לֶת: וְהָיָ֥ה לָכֶ֖ם לְצִיצִ֑ת
וּרְאִיתֶ֣ם אֹת֔וֹ וּזְכַרְתֶּ֗ם אֶת־כָּל־מִצְוֹת֙ יהוה וַעֲשִׂיתֶ֣ם אֹתָ֔ם
וְלֹ֤א תָתֻ֙רוּ֙ אַחֲרֵ֣י לְבַבְכֶ֔ם וְאַחֲרֵ֖י עֵינֵיכֶ֑ם אֲשֶׁ֥ר־אַתֶּ֛ם
זֹנִ֥ים אַחֲרֵיהֶ֖ם: לְמַ֣עַן תִּזְכְּר֔וּ וַעֲשִׂיתֶ֖ם אֶת־כָּל־מִצְוֹתָ֑י
וִהְיִיתֶ֥ם קְדֹשִׁ֖ים לֵאלֹהֵיכֶֽם: אֲנִ֞י יהוה אֱלֹהֵיכֶ֗ם אֲשֶׁר֙
הוֹצֵ֣אתִי אֶתְכֶ֔ם מֵאֶ֖רֶץ מִצְרַ֑יִם לִהְיוֹת֙ לָכֶ֣ם לֵֽאלֹהִ֔ים אֲנִ֖י
□ יהוה אֱלֹהֵיכֶֽם: אֱמֶת

You are My witnesses, says God:

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

When you are My witnesses, I am Adonai.

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

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

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

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

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

— *Adapted from* Jules Harlow

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

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NUMBERS 15:37-41

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

There is little we may claim to know about God,
but this much is certain:
One cannot come before God
save in integrity of heart and mind.
It would not do to try to feign or fib
for the greater glory of God.
It cannot be required of man,
and surely it can never be made a duty,
to plead falsely to the God of Truth.
The fearless seeker of truth,
even the honest blasphemer,
is nearer to God than the liars for the benefit of religion.

— Shalom Spiegel

Cherish My words in your heart and soul;
wear them as proud reminders on your arm and on your forehead.
Instill them in your children and be guided by them
at home and in public, night and day.
Write them on your doorposts and gates.
Then will your lives and your children's lives
be as enduring on this good earth as the stars in the sky.
Thus did God promise your ancestors.

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

— Andre Ungar

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The first ברכה following קריאת שמע

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יהוה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים, הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ, הָעוֹשֶׂה גְדוֹלוֹת עַד אֵין חֵקֶר וְנִפְלָאוֹת עַד אֵין מִסְפָּר, הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ, הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיָּרֶם קַרְנֵנוּ עַל כָּל־שׂוֹנְאֵינוּ, הָעוֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה, אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם, הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם, הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף, אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע, וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ. □ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כָמֹכָה בָּאֵלִם יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה־פֶלֶא.

□ מַלְכוּתְךָ רָאוּ בָנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.
זֶה אֵלִי עָנוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעֹלָם וָעֶד.

□ וְנֶאֱמַר: כִּי פָדָה יהוה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל.

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

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

— *Adapted from* Martin Buber

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

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

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh,
nora t'hilot, oseh feleh.
"Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!"

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

Adonai yimlokh l'olam va-ed.
"Adonai shall reign throughout all time."

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

Daily You renew our souls, restoring us
as You redeemed our ancient nation Israel
from slavery to freedom, from sorrow to triumph,
blessing our people with the springtime of its life
to be renewed by all of us each year.
Healer of our wounds, holy God, do not abandon us
to enemies who threaten, to tyrants who deny Your sovereignty.
Into Your care we commit our souls, now as in the past,
sustained by Your truth, embraced by Your love,
inspired with hope for the future by Your faith in us.
Beloved are You, Redeemer of the people Israel,
whose faithfulness in ages past assures our future too.

— Jules Harlow

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The second ברכה following קריאת שמע

הַשְׁכִּיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים, וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ, וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן, וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. □ וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

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

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

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

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

— Jules Harlow

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

— Danny Siegel

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

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

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

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

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

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

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

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

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

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

— Jules Harlow

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

— Jules Harlow

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On שבת:

שמות ל״א:ט״ז-י״ז

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם׃
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ׃

On יום טוב:

ויקרא כ״ג:מ״ד

וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יהוה אֶל בְּנֵי יִשְׂרָאֵל׃

חצי קדיש

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

שבת שובה On: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא*

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

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

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

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On Shabbat:

EXODUS 31:16-17

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

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

On Festivals:

LEVITICUS 23:44

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

ḤATZI KADDISH

Reader:

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

Congregation and Reader:

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

Reader:

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

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

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

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

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עמידה — ערבית לשבת

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

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

*From פסח until שמיני עצרת:**

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אָב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

*On שבת שובה:***

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

Continue on page 36.

From פסח to שמיני עצרת, some add: מוֹרִיד הַטָּל.

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AMIDAH FOR SHABBAT MA'ARIV

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

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

On Shabbat Shuvah:

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

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

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

**From Sh'mini Atzeret until Pesaḥ:*

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

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

On Shabbat Shuvah:

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

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

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

Continue on page 36.

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

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עמידה — ערבית לשבת (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

**From פסח until שמיני עצרת:*

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כָמוֹךָ אָב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.
**בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

***On שבת שובה:*

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

**From פסח to שמיני עצרת, some add:* מוֹרִיד הַטָּל.

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AMIDAH FOR SHABBAT MA'ARIV
(with Matriarchs)

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

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

On Shabbat Shuvah:

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

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

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

**From Sh'mini Atzeret until Pesaḥ:*

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

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

On Shabbat Shuvah:

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

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

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

***On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

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

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אַתָּה קִדַּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ, תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבֵרַכְתּוֹ מִכָּל־הַיָּמִים וְקִדַּשְׁתּוֹ מִכָּל־הַזְּמַנִּים, וְכֵן כָּתוּב בְּתוֹרָתֶךָ.

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

On ראש חודש and שבת חול המועד:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבוֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On ראש חודש: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On סוכות: חַג הַסֻּכּוֹת הַזֶּה. *On פסח:* חַג הַמַּצּוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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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 Ḥodesh and Ḥol 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 Ḥodesh. Festival of Sukkot. Festival of Matzot.

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

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

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מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

On חנוכה:

עַל הַנִּסִּים וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם, מָסַרְתָּ גִבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפُרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

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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 Ḥanukkah:

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

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

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

On Shabbat Shuvah:

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

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

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שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. *בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

On שבת שובה, substitute the following:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עֹשֵׂה הַשָּׁלוֹם.

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

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative concluding prayer

זַכֵּנִי לִשְׁמֹחָה וְחֵרוּת שֶׁל שַׁבָּת, לִטְעֹם טַעַם עֹנֶג שַׁבָּת בֶּאֱמֶת. זַכֵּנִי שֶׁלֹּא יַעֲלֶה עַל לִבִּי עֲצָבוּת בְּיוֹם שַׁבָּת קֹדֶשׁ. שַׂמֵּחַ נֶפֶשׁ מְשָׁרְתֶךָ, כִּי אֵלֶיךָ נַפְשִׁי אֶשָּׂא. עָזְרֵנִי לְהַרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׂמְחָה שֶׁל שַׁבָּת לְשִׁשֶּׁת יְמֵי הַחוֹל. תּוֹדִיעֵנִי אֹרַח חַיִּים. שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֶצַח. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Continue on page 47.

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

**On Shabbat Shuvah, substitute the following:*

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

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

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

An alternative concluding prayer

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

Continue on page 47.

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A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray.

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

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

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

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

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

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

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

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

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

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

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עמידה — ערבית ליום טוב

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם.

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

On שמחת תורה and the first night of פסח:

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

On Saturday night add:

וַתּוֹדִיעֵנוּ יהוה אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צִדְקֶךָ, וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ. וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים, וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה, וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וּכְבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל.

Continue on page 42.

From פסח to שמיני עצרת, some add: מוֹרִיד הַטָּל.

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AMIDAH FOR FESTIVAL MA'ARIV

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

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

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

**On Simḥat Torah and the first night of Pesaḥ:*

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

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

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

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

On Saturday night add:

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

Continue on page 42.

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

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עמידה — ערבית ליום טוב (כולל אמהות)

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

*On שמחת תורה and the first night of פסח:

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

On Saturday night add:

וַתּוֹדִיעֵנוּ יהוה אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צִדְקֶךָ, וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ. וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים, וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה, וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וְכָבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל.

*From פסח to שמיני עצרת, some add: מוֹרִיד הַטָּל.

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AMIDAH FOR FESTIVAL MA'ARIV
(with Matriarchs)

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

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

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

**On Simḥat Torah and the first night of Pesaḥ:*

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

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

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

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

On Saturday night add:

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

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

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וַתַּבְדֵּל יהוה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ, הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ.

וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

On סוכות:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמחת תורה and שמיני עצרת:

הַשְׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח:

חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On שבועות:

חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבוֹא וְיַגִּיעַ, וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם

On סוכות:
בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.

On שמחת תורה and שמיני עצרת:
בַּיּוֹם הַשְׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה.

On פסח:
בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.

On שבועות:
בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה.

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

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

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

Festival of Sukkot, season of our rejoicing,

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

Festival of Matzot, season of our liberation,

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

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

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

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Matzot.

Festival of Shavuot.

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

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וְהַשִּׂיאֵנוּ יהוה אֱלֹהֵינוּ אֶת־בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם,
לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בִמְנוּחָתֵנוּ) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן
חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר
לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ (בְּאַהֲבָה
וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן (שַׁבָּת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ
בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת
וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־
הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל
יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

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Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, even as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

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

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

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

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

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

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שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יהוה הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

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

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יהוה צוּרִי וְגוֹאֲלִי. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative concluding prayer

רִבּוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשְּׂמָחָה שֶׁאֵין לְפָנָיו עַצְבוּת, זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדוּשַׁת יוֹם טוֹב בְּשִׂמְחָה וְחֶדְוָה. לַמְּדֵנִי לַהֲפוֹךְ יָגוֹן לְשִׂמְחָה, שֶׁהַהִתְרַחֲקוּת מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעַצְבוּת. הָשִׁיבָה לִי שְׂשׂוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יִהְיוּ רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהַי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי חָכְמָה, שַׁעֲרֵי דֵעָה, שַׁעֲרֵי פַּרְנָסָה וְכַלְכָּלָה, שַׁעֲרֵי חַיִּים, שַׁעֲרֵי אֲהֲבָה וְאַחְוָה, שָׁלוֹם וְרֵעוּת. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On שבת, continue on page 47.

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

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

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

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

An alternative concluding prayer

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

On Shabbat, continue on page 47.

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

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A MEDITATION ON THE AMIDAH FOR FESTIVALS

Help me, O God, to pray.

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

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

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

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

this Festival of Sukkot, season of our rejoicing,

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

this Feast of Matzah, season of our liberation,

this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

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

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

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

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

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

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

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On שבת (including יום טוב and שבת חול המועד):

It is customary to remain standing for this passage.

בראשית ב׳: א׳-ב׳

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

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

Ḥazzan:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק
וֵאלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
קוֹנֵה שָׁמַיִם וָאָרֶץ,

Ḥazzan: (with אמהות)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה
אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וֵאלֹהֵי
לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ,

Ḥazzan and congregation:

מָגֵן אָבוֹת בִּדְבָרוֹ, מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ, הָאֵל (הַמֶּלֶךְ)
הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ, הַמֵּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ, כִּי
בָם רָצָה לְהָנִיחַ לָהֶם. לְפָנָיו נַעֲבֹד בְּיִרְאָה וָפַחַד, וְנוֹדֶה
לִשְׁמוֹ בְּכָל־יוֹם תָּמִיד*. מְעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַשָּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי, וּמֵנִיחַ בִּקְדֻשָּׁה
לְעַם מְדֻשְּׁנֵי־עְנֶג, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

**Some texts read:* מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת,

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

**Some texts read:* me-ein ha-b'rakhot. El ha-hoda-ot,

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

It is customary to remain standing for this passage.

GENESIS 2:1-3

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

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

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

Reader:

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

Reader: (with Matriarchs)

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

Reader and congregation:

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

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

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Ḥazzan:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִּמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

קדיש שלם

Ḥazzan:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ḥazzan:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

**On שבת שובה:* לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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

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Reader:

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

KADDISH SHALEM

Reader:

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

Congregation and Reader:

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

Reader:

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

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

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

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

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

On Simḥat Torah, continue with Hakafot, page 213.
On Shabbat Ḥol Ha-mo'ed,
continue with the Shabbat Kiddush, page 49.

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קידוש לשבת

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי־קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים,
וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

On שבת חול המועד סוכות, if קידוש is recited in the סוכה, conclude with the following ברכה:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

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

Continue with עלינו, page 51.

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

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

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KIDDUSH FOR SHABBAT

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

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

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

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

On Shabbat Ḥol Ha-mo'ed Sukkot, if Kiddush is recited in the sukkah, conclude with the following b'rakhah:

Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to dwell in the sukkah.

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

Continue with Aleinu, page 51.

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

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קידוש ליום טוב

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

סַבְרִי מָרָנָן (וְרַבָּנָן וְרַבּוֹתַי)

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עָם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן־לָנוּ יהוה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן, אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם)

On סוכות:
חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On שמחת תורה and שמיני עצרת:
הַשְּׁמִינִי, חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On פסח: חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ, *On שבועות:* חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים, (וְשַׁבָּת) וּמוֹעֲדֵי קָדְשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

On Saturday night הבדלה is added:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ, וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ, הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ. בָּרוּךְ אַתָּה יהוה הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

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

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

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

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KIDDUSH FOR FESTIVALS

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

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

Sukkot, season of our rejoicing,

Sh'mini Atzeret, season of our rejoicing,

Matzot, season of our liberation,

Shavuot, season of the giving of our Torah,

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

On Saturday night:

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

Praised are You Adonai our God, who rules the universe, endowing all creation with distinctive qualities, distinguishing between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness. Praised are You Adonai, who distinguishes one sacred time from another.

Omit on the last two nights of Pesaḥ:

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 Pesaḥ, starting with the second night,
the Omer is counted, page 55.

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עלינו

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל, כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ, וְיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעֹלָם וָעֶד. □ וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

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

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

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ALEINU

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

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

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

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

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

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

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

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קדיש יתום

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

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*On שבת שובה: לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

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MOURNER'S KADDISH

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

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata 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'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

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

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

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יגדל

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

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא, וְאֵין עֵת אֶל מְצִיאוּתוֹ.
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ, נֶעְלָם וְגַם אֵין סוֹף לְאַחְדּוּתוֹ.

אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גוּף, לֹא נַעֲרֹךְ אֵלָיו קְדֻשָּׁתוֹ.
קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא, רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

הִנּוֹ אֲדוֹן עוֹלָם, וְכָל־נוֹצָר יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ.
שֶׁפַע נְבוּאָתוֹ נָתָנוֹ אֶל אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמשֶׁה עוֹד נָבִיא, וּמַבִּיט אֶת־תְּמוּנָתוֹ.
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ.

לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ.
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ, מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ, נוֹתֵן לְרָשָׁע, רָע כִּרְשָׁעָתוֹ.
יִשְׁלַח לְקֵץ הַיָּמִין מְשִׁיחֵנוּ, לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ.

מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ, בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ.

Yigdal Elohim ḥai v'yishatabaḥ, nimtza, v'ein et el metzi-uto.
Eḥad v'ein yaḥid k'yiḥudo, ne'lam v'gam ein sof l'aḥduto.

Ein lo d'mut ha-guf v'eino guf, lo na'arokh elav k'dushato.
Kadmon l'khol davar asher nivra, rishon v'ein reshit l'reshito.

Hino Adon olam, v'khol notzar yoreh g'dulato u-malkhuto.
Shefa n'vu-ato n'tano el anshei s'gulato v'tif-arto.

Lo kam b'Yisra-el k'Mosheh od navi, u-mabit et t'munato.
Torat emet natan l'amo El al yad n'vi-o ne'eman beito.

Lo yaḥalif ha-El v'lo yamir dato l'olamim l'zulato.
Tzofeh v'yode-a s'tareinu, mabit l'sof davar b'kadmato.

Gomel l'ish ḥesed k'mif-alo, noten l'rasha ra k'rish-ato.
Yishlaḥ l'ketz ha-yamin m'shiḥenu, lifdot m'ḥakei ketz y'shu-ato.

Metim y'ḥayeh El b'rov ḥasdo, barukh adei ad shem t'hilato.

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YIGDAL

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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אדון עולם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
בְּטֶרֶם כָּל־יְצִיר נִבְרָא.

לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִּכְלוֹת הַכֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.

וְהוּא הָיָה וְהוּא הֹוֶה,
וְהוּא יִהְיֶה בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.

בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמִּשְׂרָה.

וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
וְצוּר חֶבְלִי בְּעֵת צָרָה.

וְהוּא נִסִּי וּמָנוֹס לִי
מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אַפְקִיד רוּחִי
בְּעֵת אִישַׁן וְאָעִירָה.

וְעִם רוּחִי גְּוִיָּתִי
יהוה לִי וְלֹא אִירָא.

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

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

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

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

B'yado afkid ruḥi
V'im ruḥi g'viyati,

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

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

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

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

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

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ADON OLAM

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

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

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

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

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

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

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

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

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

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

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

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