KABBALAT SHABBAT
Welcoming Shabbat

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

(When a Festival falls on a weekday, continue with "Barhu," p. 50.)
The spirit of Shabbat

Shabbat has come with its embrace of peace,
With “Angels of Peace,” with healing and hope.
Bless us, O Lord, as we worship together;
Help us to share this Shabbat in love.
We thank You, O God, for the strength to work;
We thank You also for the gift of rest.
We thank You for Your gift of Shabbat,
A reminder of our liberation from Egyptian bondage.
May this Shabbat bring us liberation
From care and worry, from anxiety and fear;
May it break the chains which enslave us,
Keeping us in bondage to unworthy habits.
May this Shabbat help us to free ourselves
From petty thoughts, harsh words, and mean acts;
May it inspire us to work for the liberation of all—
From poverty and ignorance, violence and hatred.
May this Shabbat lead us to enlist in Your service,
To study Your Torah, to walk in its ways,
So that every day may be blessed with Your peace,
And the spirit of Shabbat may govern our lives.

A LEGEND FROM THE TALMUD

When we come home on Sabbath evening, we are accompanied by two angels: the good Angel of Peace, and the Spirit of Evil.
If upon arrival, the angels find the table finely set, the Sabbath candles aglow, and all the family attired in festive garments, ready to bless the Day of Rest, then the Good Angel says: “May next Shabbat, and all your future Shabbat evenings, be like this one. Peace and joy be upon this dwelling!” And the Spirit of Evil is forced to say: “Amen!”

But if the house is not in order, if no preparations have been made for the Sabbath, if none within have joyously sung, “Come, let us greet the bride Shabbat,” then the Spirit of Evil exults and says: “May all your Sabbaths be like this!” And the Angel of Peace, weeping in sadness, is compelled to respond: “Amen.”
To each of us is given the power to determine which angel shall “bless” our home, and which shall say “Amen.”

Bereita. Retold & interpreted by Adina N. Samuelson

Shalom aley-hem, mal-ahey ha-sha-reyt, mal-ahey el-yon, Mi-meleh mal-hey ha-m’lahim, ha-kadosh baru’hu.
Bo-ahem l’shalom, mal-ahey ha-shalom, mal-ahey el-yon, Mi-meleh mal-hey ha-m’lahim, ha-kadosh baru’hu.
Bar-ḥuni l’shalom, mal-ahey ha-shalom, mal-ahey el-yon, Mi-meleh mal-hey ha-m’lahim, ha-kadosh baru’hu.
Tzeyt-ḥem l’shalom, mal-ahey ha-shalom, mal-ahey el-yon, Mi-meleh mal-hey ha-m’lahim, ha-kadosh baru’hu.
LEHU NERANENA

Come, let us sing to the Lord,
Let us acclaim the Rock of our redemption.

Let us draw near to God with thankfulness;
Let us acclaim God with songs of praise.

For the Lord is a great God,
A Sovereign exalted above all called gods.

In God’s hand are the depths of the earth;
God’s, too, are the heights of the mountains.

The sea belongs to God, who made it;
God’s hands formed the dry land.

Come, let us worship and bow down,
Let us bend the knee before the Lord, our Maker.

For the Lord is our God and we are God’s people;
We are the sheep God lovingly sustains.

O that today you would obey Me,
And not harden your hearts as in the wilderness,

When your ancestors repeatedly doubted Me,
Even though they had witnessed My great deeds.

Forty years that generation wearied Me,
Questioning and misunderstanding My ways.

Therefore I vowed in My anger,
That they would not enter the Promised Land.

Psalm 95

L'hu n'ra-n'na la-donai, naria l'tzur yish-eynu.
N'kad-ma fanav b'toda, bi-z'mirot na-ria lo.
Ki Eyl gadol Adonai, u-meleḥ gadol al kol Elohim.
Asher b'yado meh-k'rey aretz, v'to-afot harim lo.

KABBALAT SHABBAT
LET THE HEAVENS REJOICE

Sing unto the Lord a new song,
Sing unto the Lord, all the earth.

Sing unto the Lord; praise God’s name,
Make known God’s salvation day by day.

Declare God’s glory among the nations;
Proclaim God’s wonders among all the peoples.

For great is the Lord—greatly to be praised—
Who alone is to be revered as God.

The gods of the heathens are worthless;
But the Lord made the heavens.

Splendor and majesty are before God,
Strength and beauty are in God’s sanctuary.

Ascribe to the Lord, O families of nations,
Ascribe to the Lord glory and might.

Render to God the honor due God’s name;
Come into God’s courts with a gift-offering.

Worship the Lord in the beauty of holiness;
Stand in awe of the Lord, all the world.

Declare among the nations: “The Lord reigns!
The world is set firm; God’s justice prevails.”

Let the heavens rejoice and the earth be glad;
Let the sea and all within it roar praise.

Let the field and all within it exult;
Let the trees of the forest break into song.

For God comes to judge the world in righteousness,
To judge the nations by Divine truth.

Psalm 96

Shiru la-donai shir ḥadash, shiru la-donai kol ha-aretz.
Shiru la-donai barḥu sh’mo, basru mi-yom l’yom y’shu-ato.

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

KABBALAT SHABBAT

LIGHT IS SOWN FOR THE RIGHTEOUS

The Lord reigns! Let the earth rejoice;  
Let the many islands be glad.  

Clouds and darkness surround God;  
Righteousness and justice  
Are the foundation of God’s throne.

Fire goes before the Lord,  
And it consumes adversaries on all sides.  

God’s lightnings illumine the world;  
The earth beholds and trembles.

The mountains melt like wax before the Lord,  
Before the Lord of all the earth.

The heavens proclaim God’s victory,  
Nations bear witness to God’s majesty.

Ashamed be they who boastfully worship idols;  
Prostrate yourselves before the Lord all you “gods.”

Zion has heard and rejoiced,  
The cities of Judah have exulted,  
Because of Your judgments, O Lord.

For You, O Lord, are supreme over all the earth,  
You are far exalted above all gods.

O you who love the Lord, hate evil;  
God protects the faithful  
And rescues them from the wicked.

Light is sown for the righteous,  
And joy for the upright in heart.

Exult in the Lord, O you righteous,  
And give thanks to God’s holy name.

Psalm 87

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“WELCOMING SHABBAT”: A Preliminary Service

KABBALAT SHABBAT
GOD HAS DONE MARVELOUS THINGS

Sing a new song unto the Lord,
Who has done marvelous things,
Whose holy power has brought deliverance.

The Lord has made known this saving power,
And has revealed this triumph before the nations.

God lovingly remembers this faithfulness to Israel;
The very ends of the earth
Have witnessed God’s deliverance.

Acclaim the Lord, all the earth,
Break forth into jubilant singing.

Praise the Lord with the harp,
With the harp and the voice of song.

With trumpets and the sound of the Shofar,
Shout praise before our Sovereign, the Lord.

Let the sea roar and all within it;
Let the world and its inhabitants give praise.

Let the rivers clap hands in gladness,
Let the mountains join in song.

For the Lord is coming to judge the world,
To rule the nations in righteousness and equity.

Psalm 98

Zamru la-donai b’hinor, b’hinor v’kol zimra.
Ba-ha-tzotz-rot v’kol shofar,
Ha-riu lifney ha-meleh Adonai.
Yiram ha-yam u-m’lo-o, tey-veyl v’yosh-vey va.
N’harot yim-ha-u haf, yahad harim y’ra-ney-nu.
Lifney Adonai ki va lish-pot ha-aretz,
Yish-pot tey-veyl b’tzedek, v’amim b’mey-sharim.
EXALT THE LORD OUR GOD

The Lord reigns; let the nations tremble;
The Lord sits in judgment; let the earth quake.

God’s greatness is proclaimed in Zion,
And is exalted by all peoples.

They praise Your name, O great and revered God,
For it is, indeed, holy.

O mighty Sovereign, who loves justice,
You have established Your world on equity;
You have dealt with us in justice and righteousness.

Exalt the Lord our God,
Bow down before the Holy One.

When Moses, Aaron, and Samuel called to the Lord,
God answered both priest and prophet—

Speaking to them from a pillar of cloud;
For they kept God’s statutes and the Law God gave them.

O Lord our God, You answered them.
Though You punished their misdeeds,
You forgave them when they repented.

Exalt the Lord our God,
And worship at God’s holy mountain;
For the Lord our God is holy.

Psalm 99

Ro-m’mu Adonai Eloheynu,
V’hi-sha-ta’hu l’har kadosh,
Ki kadosh Adonai Eloheynu.

[31] “WELCOMING SHABBAT”: A Preliminary Service

KABBALAT SHABBAT [30]
GIVE GLORY TO THE LORD
A Rendering of “Havu L’Adonai”

Give glory to the Lord on high, Whose power we proclaim.
Heavenly hosts, sanctify The glory of God’s name!
The God of glory thunders out Upon the waters wide;
The voice of God resounds aloud Across the flowing tide.
Cedars of Lebanon God’s voice breaks; God’s power they, too, know.
The voice of God the desert shakes And lays the forest low.
Before the flood the Lord did rule— And will rule evermore;
While in the Holy Temple all God’s glory will adore.
The Lord unto our people will Give strength and good increase,
The Lord will bless our people still With everlasting peace.

Psalm 29
ULPS (adapted)

Psalm 29 describes a thunderstorm of great intensity. After the storm, God appears. However, “The Lord is not a God of ruin; the ‘Sovereign of the Universe’ is Ruler over the storm. In God’s care, we are safe.” God brings the gift of peace.

For us, Shabbat is intended as a day of peace. After the turbulence and stress of everyday life, Shabbat brings serenity, calm, and peace.

Mizmor l’David.
Havu la-donai b’ney eylim, havu la-donai kavod va-oz.
Havu la-donai k’vod sh’mo,
Hish-tahavu la-donai b’had-rat kodesh.
Kol Adonai al ha-ma-yim, Eyl ha-kavod hir-im,
Adonai al ma-yim rabim.
Kol Adonai ba-koah, kol Adonai be-hadar.
Kol Adonai shovey arazim,
Va-yishavey Adonai et arzei ha-Ivanon.
Va-yar-kiyeym k’mo eygel, I’vanon v’sir-yon k’mo ven r’eymim.
Kol Adonai hoatzeyv la-havot eysh, kol Adonai yahil midbar,
Yahil Adonai midbar kadeysh.
Kol Adonai y’holey vilay-lot,
Va-yeyeh-sof y’arat, uv-heey-halo kulo omeyr kavod.
Adonai la-mabul ya-shav, va-yey-shev Adonai melekh l’olam.
Adonai oz l’amo yiteyn, Adonai y’vareyeh et amo va-shalom.

KABBALAT SHABBAT
LEHA DODI

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

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

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

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

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

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

Shamor v'zaхor b'dibur еhад, hish-mi-anu Eyl ha-m'yuḥad,
Adonai еhад ush'mo еhад, l'sheym u'l'tiferet v'lit-hila.
   Leха dodi . . .

Likrat shabbat l'hu v'neyl-ха, ki hi m'kor ha-b'raha,
Mey-rosh mi-kedem n'suха, sof ma-asеh b'maல-shava tehila.
   Leха dodi . . .

Mikdash melех ir m'luха, kumi тz'i mi-toh ha-hafey-ха,
Rav lah shevet b'eymek ha-baḥa,
v'hu yah-a-mol ala-yih ḥemla.
   Leха dodi . . .

Hitna-ari mey-afar kumi, liv-shi bi-g'dey tifar-teyb ami,
Al yad ben yishai beyt ha-laḥmi, korvа el nafshi g'ala.
   Leха dodi . . .
Arise, arise, for your light has come,
The dawn has broken, the night is gone
Awake, awake, and joyously sing;
Heavenly glory to you God did bring.

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

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

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

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

Leha dodi likrat kallah, p’ney shabbat n’kab-la.

Consoling the mourners
(upon their entering the Synagogue)

Ha-makom y’na-haym et-hem
b’toh sh’ar avey-ley tzion vi-rusha-la-yim.

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

KABBALAT SHABBAT
THE SABBATH PSALM

It is good to thank You, O Lord,
To sing praises to Your exalted name,
To proclaim Your love every morning,
And Your faithfulness every night,
To the sound of the ten-string lyre,
With voice and the music of the harp.
Your works, O Lord, bring me gladness;
Of Your deeds, I sing with joy.
How great are Your deeds, O Lord;
How profound are Your designs.
The simple cannot comprehend,
The foolish cannot grasp this:
Though the wicked may thrive like grass,
And doers of evil seem to flourish,
Their doom is sure to come;
For Yours is the ultimate triumph.
Those who oppose You will perish;
The workers of iniquity will be routed.
You have given me extraordinary power;
I am like one who has been anointed.
I see the defeat of my foes,
I hear the doom of my enemies.
The righteous will flourish like the palm tree,
They will thrive like the cedar of Lebanon.
Planted in the house of the Lord,
They will flourish in the courts of our God.
Even in old age, they will bear fruit,
Retaining their vigor and their strength.
Proclaiming that the Lord is just,
My Rock, in whom there is no righteousness.

Psalm 92

As we praise God's greatness and might in the "Sabbath Psalm," we look forward, with the Psalmist, to the day when the righteous will flourish, when all of God's children will live in harmony and justice, and when the spirit of Shabbat, symbol of a perfected world, will inspire all human conduct.

(Tov l'hodat la-donai, u-l'za-meyr l'shim-ha el-yon.
L'hagid ba-boker has-deha, ve-emu-nat-ha ba-ley-lot.
Aley asor va-aley navel, aley hi-ga-yon b'hinor.
Ki simah-tani Adonai b'ya-oleha, b'ma-asey ya-deha ara-neyn.
Ma gadlu ma-aseha Adonai, m'od am-ku mah-sh'vo-teha.

Tzadik ka-tamar yif-rah, k'rez ba-l'va-non yis-geh.
Sh'tulim b'veyt Adonai, b'hatz-rot Eloheynu yaf-rihu.
Od y'nu-vun b'sey-va, d'shey-nim v'ra-a-nanim yi-h-yu.
L'ha-gid ki ya-shar Adonai, tzu-ri v'lo av-la-ta bo.

KABBALAT SHABBAT

[43] "WELCOMING SHABBAT": A Preliminary Service [42]
The gift of the Sabbath

Out of a vast and formless mass, O Lord,
You, our Creator, fashioned a world.
Light You brought into darkness,
Order where all was confusion,
And living creatures to inhabit the earth.

You created humankind in Your own image,
Giving us stewardship over all Your works.
Then You rejoiced in Your Creation,
Beholding Your work, and considering it good.

You who ordained Shabbat as a “remembrance of Creation,”
And implanted within us a spark of the Divine,
Help us to share with You the joy of Creation;
And may You find our efforts good.

May we, too, bring light where there is darkness,
Thus ennobling Your children’s hearts and minds.

Sovereign of all Creation, acclaimed as Most High,
Your spirit is manifest in the lives of individuals and nations.

You delivered Israel from bondage in Egypt,
For it is Your will that all be free.
Shabbat has been given us to commemorate that freedom,
To teach us that none should be master or slave.

Help us to break every shackle asunder,
Hastening the day when the strong shall be just,
And the weak shall no longer know fear.

You, our Creator, are mindful of Your handiwork;
“Your ordinances are all in wisdom conceived.”

You have commanded us to cease from our labor,
That we may find joy and peace in Sabbath rest.
The Sabbath has been given us for regeneration,
A day for renewal of spirit and soul;

For we were created not only to labor,
But also to reflect, and to commune with You.
We thank You, our Creator, for the legacy of Shabbat,
Your gift to the House of Israel, by which all are blessed.

Psalm 93

כָּלָה יִשְׂרָאֵל לָבֶּשׁ יָּעַלְתָּה, יִשָּׂא בְּכֵיתָךְ קֹדֶשׁ לְכָּלְבֵּיתָךְ: בֶּן בְּכֵיתָךְ קֹדֶשׁ לְכָּלְבֵּיתָךְ. קְרַבְנַיְגָּד: בִּמְיֹלֵל קָדֶשׁ, וְָשָׁא נָבָלָרָתְוָה קֹדֶשׁ בִּמְיֹלֵל קָדֶשׁ. קְרַבְנַיְגָּד: אֲמִרוּ בְּכֵיתָךְ קֹדֶשׁ אֲמִרוּ בְּכֵיתָךְ קֹדֶשׁ. קְרַבְנַיְגָּד: בִּמְיֹלֵל קָדֶשׁ, וְָשָׁא נָבָלָרָתְוָה קֹדֶשׁ בִּמְיֹלֵל קָדֶשׁ. קְרַבְנַיְגָּד: בִּמְיֹלֵל קָדֶשׁ.

Psalm 93—God Rules Supreme

O Lord, You are Sovereign, robed in majesty.
Adorned with splendor, girded with strength.

You established the earth securely;
You created a world that stands firm.
Your throne is established from of old;
You are eternal.
The rivers lift up their voice,
They raise a mighty roar.
The mighty breakers of the sea declare:
“God rules supreme.”

Your testimonies are ever dependable;
Creation attests to Your holiness;
You are the eternal Lord.

(Some say Mourner’s Kaddish. p. 124.)

To praise God and God’s Creation is to celebrate the world into which we have been born; it is to dig beneath its sorrow and injustice to find the beauty which might redeem the ugliness which is too readily apparent.

Yet praise of the world as it exists can linger on our lips just so long; and then we must cry out: There are evils which we shall not accept, there are cruelties and horrors which we shall not let our celebration conceal!

And so our praise is not complete until we take the world which our Sabbath vision celebrates, and make of it the text of a new song—shattering the rhythms of the familiar life we know with a chorus of resolve to wipe out cruelty and ugliness, writing an anthem which all people may sing, in a world of justice, love, and peace.  

Richard Levy (adapted)
MAARIV
Sabbath & Festival Evenings

מאריב לשבת ולרגליים
BARHU: The call to worship

Reader:
Praise the Lord, Source of all blessing.

Congregation and Reader:
Praised be the Lord, Source of all blessing, forever.

MAARIV ARAVIM: Lord of night and day

Praised are You, Lord our God, Ruler of the universe,
Whose word brings on the dusk of evening.
Your wisdom opens the gates of dawn;
Your understanding regulates time and seasons.
The stars above follow their appointed rounds,
In response to Your divine will.
You create day and night;
You alternate darkness and light.
You remove the day and bring on the night;
You separate one from the other.
We call You “Lord of heavenly hosts”;
You are our living God.
May You rule over us as You rule over nature;
Praised are You, O Lord, who brings the evening dusk.

Reader:
Barhu et Adonai ha-m'vo-rah.

Congregation and Reader:
Baruḥ Adonai ha-m'vo-rah l'olam va-ed.

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'ḥohma potey-ah sh'arim u-vitvuna m'shaneh itim,
U-maḥa-liḥ et ha-za'manim u-m'sadeyret et ha-koḥavim
B'mish-m'ro-tyehem bo-ra'kiha kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ho-sh'eḥ v'ho-sh'eḥ mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdiil beyn yom u-veyn laila,
Adonai tzi'va-ot sh'mo.
Eyl hai v'ka-yam tamid yimloḥ aleynu l'olam va-ed,
Baruḥ ata Adonai, ha-ma-ariv aravim.
AHAVAT OLAM—Signs of God’s love: Torah and Mitzvot

With everlasting love You have loved the House of Israel, Teaching us Your Torah, its Mitzvot, laws, and judgments. Therefore, when we lie down and when we rise up, We shall speak of Your Commandments, And rejoice forever in Your Torah and in Your Mitzvot. For they are our life and the length of our days; On them we will meditate day and night. May Your love never depart from us! Praised are You, O Lord, Bestower of love upon Your people Israel.

WITH EVERLASTING LOVE

Before the Shema we are reminded of God’s “everlasting love” for us. After the Shema (in V’ahavta), it is we who are called upon to love God. God’s love came first. Because of this love, God endowed us with the capacity to love—and gave us the Torah, the ultimate gift of love!
Through the Torah, we have found the purpose for which to live, and the strength and inspiration with which to live.
Morning and night, our prayers remind us of God’s love, so that we may be moved to “love the Lord,” and let the spirit of Torah guide our lives.

A PRELUDE TO THE SHEMA

The six Hebrew words which constitute the Shema are the first words of prayer which we are called upon to teach our children. They are the last words to be uttered at life’s end.
Each time we recite the Shema, we declare our belief in the One, Invisible, and incomparable God.
Each time we recite the Shema, we take upon ourselves the obligation to love God with all our hearts, minds, and souls—and to live faithfully in accordance with God’s commandments.
Each time we recite the Shema, we link ourselves to countless generations of Jews who steadfastly recited these sacred words; and we recall those who uttered these words as they prepared to surrender life itself rather than embrace an alien faith.
Each time we recite the Shema, we reaffirm that One God is the Parent of us all; and that all of God’s children are related by a bond which transcends differences of origin or belief.
Each time we recite the Shema, we proclaim our creed, and hear a call for noble living, in the presence of the Lord, our God.

Ahavat olam beyt yisrael am-ha ahavta,
Torah u-mitzvot, hukim u-mish-patim otanu limad’ta.
Al keyn Adonai Eloheynu,
B’shohe-beynu u-v’ku-meynu nasi-ah b’huheka,
V’nismah b’divrey torateha u-v’mitz-voteha l’olam va-ed.
Ki heyin ha-yeeynu v’oreh ya-meynu,
U-va-hem negeh yomam va-laila.
V’aha-vat-ha al tasir mimenu l’olamim,
Baru’ ata Adonai, oheye amo yisrael.

TO BE REMINDED

The Shema is often called “the best-known prayer of Judaism”; yet it makes no request of God. Rather, it affirms that God is One. Its recital is not needed by God—who needs no reminder of the Divine Unity. It is needed by us; we must be reminded that God is One!
We must be reminded that only God is to be worshiped; or else we might worship idols, or power, or wealth, or prestige, or any of the other false gods—which can claim people today as easily as they did three thousand years ago.
To worship something means to devote all that one possesses, all of one’s talents and energies, to this end.
Thus, a person who worships power may sacrifice honor for power, may neglect family for power, or may destroy character for power.
Thrice daily we recite the Shema, so that we may be reminded that there is but One God, to whom we should be totally devoted.
(On F. M. Isserman, A.N.S.)
The Shema

Hear, O Israel: the Lord is our God, the Lord is One.
Praised be God’s glorious sovereignty for ever and ever.

V’AHAVTA: You shall love the Lord

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

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word “Sh’ma” is written with an enlarged final ayin (י); and the word “Ehod” with an enlarged final daleth (דו). These two letters form the Hebrew word דע (Eyd) which means “witness.”

Whenever we recite the Sh’ma, we are responding to the Divine call: Atem Eydai, Ynu u’nu My witnesses (Isaiah 43:10); and we are reminded of our vocation to be God’s “witnesses”—in both our personal and collective lives.

(Ben Soul)

V’AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others.

(Lavi Yitzhak of Berdichev)

V’AHAVTA: Love leading to action

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

(Leo Baeck)

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

[Barukh sheym k’vod mal-ḥuto l’olam va-ed.]

V’ahavta eyt Adonai Eloheṭa
B’hōl Ivavṭa, u-v’hōl naṭ-siḥa, u-v’hōl m’deḥa.
V’hа-yu ha-d’varim ha-eyleḥ
Asher anoḥi m’tzav-ha ha-yom al l’a-veḥa.
V’shi-nan-tam l’va-neḥa v’dibarta b’am
B’shiv-t’ḥa b’vey-teḥa u-v’leḥ-t’ḥa va-dereḥ.
U-v’shoḥ-b’ḥa u-v’ku-meḥa.
U-k’shar-tam l’ot al ya-deḥa,
V’h’a-yu l’totafot beyn eyneḥa.
U-ḥ’tav-tam al m’zuzot bey-teḥa u-vish-areḥa.
KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord 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 harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection.

(Maimonides)

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah!

(Nahman of Breslov)

Rav Aha said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.

(Talmud Yerushalmi, Pesh)

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

(Pirkey Avot 1:3)

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

(Pirkey Avot 4:2)

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

(Salanter)

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

(Bahya)
TO SEE, TO REMEMBER, AND TO OBSERVE!

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

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

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

(Numbers 15:37-41)

A CHORUS OF HOPE AND THANKSGIVING
(A Prelude to Emet V’emunah)

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

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

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

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

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

(Alckemut)

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

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

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

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

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

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

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

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

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

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

(A. M. Kaplan, adapted)

EVENING SERVICE / SABBATH & FESTIVALS

MAARIV / SHABBAT & REGALIM
EMET VE-EMUNAH: God our Redeemer

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

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

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

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

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

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

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

Moses and the Children of Israel
Proclaimed in great exultation—

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

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

"This is my God!

"The Lord shall reign for ever and ever!"

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

Praised are You, O Lord,
Redeemer of Israel.

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

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EVENING SERVICE / SABBATH & FESTIVALS
HASHKIVENU: Help us to lie down in peace

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

PEACE MEANS MORE THAN QUIET

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

TO LIE DOWN IN PEACE

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

YOUR TABERNACLE OF PEACE

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

(Ben Saul)
VESHAMRU: Shabbat—an everlasting Covenant

On Sabbath:
The Children of Israel shall observe the Sabbath, maintaining it throughout their generations as an everlasting Covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth; and on the seventh day the Lord ceased this work and rested.

Exodus 31:16-17

PROCLAIMING THE FESTIVALS

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

Leviticus 23:44

V'SHAMRU

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

PROCLAIMING THE FESTIVALS: VA-Y'DABEYR MOSHE

Nadar moshe et mo-adey Adonai el b'ney yisrael.

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

Continue with Reader's Hatzit Kaddish on page 97 (prior to Festival Amidah).

[65] EVENING SERVICE / SABBATH & FESTIVALS

MAARIV / SHABBAT & REGALIM [64]
Reader's Short Kaddish

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

Congregation and Reader:

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

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

Sabbath Amidah, page 68 or page 69.
(Festival Amidah, page 98 or page 99.)

A NOTE ON THE AMIDAH

The Amidah occupies a position of centrality in each of the daily, Sabbath, and Festival services. The Talmud calls it simply T'fillah—"The Prayer." Recited while in a standing position (b'amidah), it is a composite of nineteen benedictions (originally eighteen), encompassing a variety of themes. On Shabbat and Festivals, The Amidah contains seven benedictions.

The "standard" Amidah consists of three groups of blessings:

- three Blessings of Praise,
- thirteen Blessings of Petition—replaced by one: "Sanctification of the Day,"
- three Blessings of Thanksgiving.

The Amidah opens with the invocation of our earliest ancestors and of their merit (Zehut Avot). It ends with a prayer for peace. By following the teachings of our ancestors, we hope to attain peace and wholeness.

[In the "Blessings of Petition" we ask for knowledge, for reconciliation with God and Divine Pardon, for redemption from suffering, for the healing of illness, and for the earth's bounty. We also pray for liberation and "the ingathering of our exiles," for the restoration of righteousness in judicial life, for the elimination of slanderers and of evil adversaries, and for the bestowal of God's blessings on several categories of admirable individuals. Petitions for the restoration of Jerusalem and for the advent of the Messianic Era precede a plea that God compassionately hear our prayers.]

In all versions of the Amidah we praise God as our ancestral "Shield," acclaim God's might and holiness, express the hope that our worship will find favor, pray for the full return of God's presence to Zion, thankfully acknowledge the miracles in our lives, and look forward to the day when all humanity will praise God's name, in a world at peace.

The closing, "Guard my tongue from evil," cited in the Talmud as a personal meditation, stresses care in speech, humility, and forgiveness.

TO MEET GOD IN PRAYER

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

Joseph B. Soloveitchik

MAARIV / SHABBAT & REGALIM
Amidah for Shabbat Evening

Traditional Opening Blessings

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

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob, great,
mighty, awesome God, supreme over all.
You are abundantly kind, O Creator of all. Remembering
the piety of our ancestors, You will lovingly bring a redeemer
to their children’s children.

On Shabbat Shuvah add:
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power
You grant immortal life.

From Shemini Atzeret to Pesah add:
You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great
mercy You bestow eternal life upon the dead. You support
the falling, heal the sick, and free the captives. You keep
faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to
You, O Ruler over life and death, Source of redemption?

On Shabbat Shuvah add:
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who confers immortality upon
the departed.

Continue the Shabbat Amidah on page 71.
Amidah for Shabbat Evening: Interpretive Opening Blessings

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

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

On Shabbat Shuvah add:
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.
You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE
Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:
You cause the wind to blow and the rain to fall.
In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
Praised are You, O Lord, who grants to the departed eternal life.

ON THE INTERPRETIVE OPENING BLESSINGS
While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the “Interpretive Version” employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word “Geulah” (Redemption), a term which lends itself to broad interpretation.
SANCTIFYING GOD'S NAME

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

SANCTIFYING THE SABBATH

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

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

REITZEY VI-M’NUHATEYNU: Accept our rest, and purify our hearts

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

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

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

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

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

ACCEPT OUR PRAYER AND BLESS ZION

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

*On Shabbat Shuvah: the holy Sovereign.
On Rosh Hodesh and Intermediate Days of Festivals add:

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


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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

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

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

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

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

Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.
For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

On Shabbat Shuvah add:
Inscribe all the children of Your Covenant for a good life.

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

BELOW US WITH PEACE

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

Shalom rav al yisrael am-ha
V’al kol yosh-vey veyl tasim l’olam,
Ki ata hu meleḥ adon l’hol ha-shalom.
V’tov b’eyneha l’vareyḥ et am-ha yisrael
B’hol etv u-v’hol sha-ah bi-sh’lo-meha.

*On Shabbat Shuvah conclude thus:
כְּכָלָה בִּית יִשְׂרָאֵל בֵּיתֵי אֲמֵהַ בִּלְוַדָּם. כַּהֲנוֹ לְהֹלַבְּשָלוֹם. כְּהַנַּהֲּוָל כְּלָלָה בֵּית יִשְׂרָאֵל בֵּיתֵי אֲמֵהַ בִּלְוַדָּם.
In the book of life and blessing, peace and prosperity, may we and all Your people, the House of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.
GUARD MY TONGUE FROM EVIL

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

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

Amen.

AN INTERPRETIVE ELOHAI NETZOR

O Lord, guard my tongue from evil
And my lips from speaking guile;
Guard my heart from hatred
And my mind from harmful thoughts.
Help me to avoid shameful speech
As well as shameful silence.
May my words be messengers of Your will,
Humble in spirit, helpful in purpose,
Seeking justice, and pursuing peace.
O Lord, guard my spirit from weakness;
And my soul from gloom or despair.
Strengthen my worthy desires
That I may serve You, in joy, every day;
Thus may I reflect honor on Your holy name
In all that I say and do.

Ben Saul

SABBATH EVE AMIDAH

Yi-h’yu I’ratzon imrey fi, v’heg-yon libi l’ja-neha,
Adonai tzuri v’go-ali.

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

GUARD MY TONGUE . . .

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

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

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

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

MAARIV / AMIDAH LE-SHABBAT
Acceptable to You

May our prayers be acceptable to You because they are spoken with sincerity and with truth.

May our prayers be acceptable to You because they are uttered in humility, as we acknowledge our frailty and our need for Your sustaining spirit.

May our prayers be acceptable to You because they are offered in gratitude for Your many blessings, too numerous to be counted, too constant to be deserved.

May our prayers be acceptable to You because the lips which speak them also speak words of hope to the discouraged, cheer to the distressed, solace to the bereaved, and kindness to all.

May our prayers be acceptable to You because they reflect not only our own concerns but also the needs of others, the needs of our people, and concern for Your world.

May our prayers be acceptable to You because we have resolved to live by these noble words, in the days which lie ahead.

Oseh shalom...

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

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

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

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

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

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

Ben Soul

פְּאֶרֶךְ רֶבֶן עֲקִיבָּא.
V’ahavta l’rey-aḥa ka-mohā.
Zeh k’lal gadol ba-Torah.

"Love your neighbor as yourself." This is a major principle of the Torah.

(Sifra on Leviticus 19:18)

Keyn ba-kodesh ḥazi-tiḥa lir’ot uz-ḥa u-h’vo-deḥa.
Tzam-ah l’ḥa nafshi, kamah l’ḥa v’sari.

I envisioned You in holiness, seeing Your strength, and Your presence. My soul thirsts for You; my very body longs for You! (Psalm 63, verses 3 & 2)
VAY'HULU: God blessed the seventh day

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

Genesis 2:3

THE GLORY OF CREATION

O Lord, our Lord,
How glorious is Your name in all the earth,
Whose majesty is proclaimed above the heavens.

When I behold Your heavens, the work of Your fingers,
The moon and the stars, which You have established;

What are we, that You are mindful of us,
Mere mortals, that You take account of us?
Yet You have made us but little lower than the angels,
And have crowned us with glory and honor.

You have given us dominion over the works of Your hands;
You have put all things at our feet:
Sheep and oxen, all of them, and the beasts of the field;
The fowl of the air, and the fish of the sea;
Whatever travels the paths of the seas.

O Lord, our Lord,
How glorious is Your name in all the earth!

(Selected from Psalm 8)

[81] EVENING SERVICE / SABBATH

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

OUR SHARE IN CREATION

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

From the Midrash (adapted)

TO GUARD THE WORLD

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

Midrash Ecclesiastes Rabbah 7:28

MIRACLES

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

Israel Baal Shem Tov

MAARIV / SHABBAT  [80]
MAGYEM AVOT: Our shield in all generations

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

Your word was a shield to our ancestors; And Your decree confers immortal life.
You alone are the holy God; You give rest to Your people on Your holy Shabbat, Because You take delight in them.
Help us to worship You in reverence and awe, And to give thanks to You every day.
From You all blessings flow; To You all praise is due.
You are the Lord of peace, Who hallows the Shabbat And blesses the seventh day,
Giving to Your people the delights of Shabbat rest, A joyful commemoration of Creation.

Adapted from the Hebrew

MAY YOUR WORD SHIELD US TOO

O God, whose word was a shield to our ancestors, speak to us again, in our own day, words which will shield us too.
When we are burdened with sorrow, shield us from despair with Your word of comfort.
When we are riddled by doubt, shield us from cynicism with Your word of faith.
When we are disappointed or despondent, shield us from depression with Your word of hope.
When we are bitter or angry, shield us from consuming hatred with Your word of love.
When we are overwhelmed by our adversaries, shield us from defeatism with Your word of promise.
And when we are troubled by turbulence in our lives, shield us from chaos and confusion with Your reassuring word of Sabbath peace.

Based on Ben Saul

EVENING SERVICE / SABBATH

Reader:

כִּי בָּמַה יָדְקָהּ לֶחֶם לְךָ.
לֶחֶם נְבֵיֵד כִּי יָרָאָהּ נְבֵיֵד.
לֹא הָעָלָה בְּכָלָּיָם הָעָלָהָ בְּכָלָיָם.
אַל הַחְוִרָאָה אַרְוָאָה בְּכָלָּיָם. מְכַשְׁהֵם כְּבָרָהָ שְׁעֵרִי.
וּמַעְיָה בְּכָרָהָ שְׁעֵרִי כְּבָרָהָ שְׁעֵרִי. וּבְכָרָהָ שְׁעֵרִי כְּבָרָהָ שְׁעֵרִי.

Congregation and Reader:

מַגְיֶנ אָבָה בְּדַבָּרוֹ מְחַיְּיֵה בְּמַשְׁמַרְנוּ.
יֵשִׁיַּה בְּכָלָּיָם הָעָלָהָ בְּכָלָּיָם.
כִּי בָּמַה יָדְקָהָ לֶחֶם לְךָ.
לֶחֶם נְבֵיֵד כִּי יָרָאָהָ נְבֵיֵד.
לֹא הָעָלָה בְּכָלָּיָם הָעָלָהָ בְּכָלָיָם.
אַל הַחְוִרָאָה אַרְוָאָה בְּכָלָּיָם. מְכַשְׁהֵם כְּבָרָהָ שְׁעֵרִי.
וּמַעְיָה בְּכָרָהָ שְׁעֵרִי כְּבָרָהָ שְׁעֵרִי. וּבְכָרָהָ שְׁעֵרִי כְּבָרָהָ שְׁעֵרִי.

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

*On Shabbat Shuvah say: כְּפַלָּר כְּפַלָּר — Ha-meleh ha-kadosh.

MAARIV / SHABBAT
SHABBAT: A heritage of holiness and joy

Our God and God of our ancestors, may our Shabbat rest be acceptable to You.
May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.
Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Shabbat.
May Your people Israel, who sanctify Your name, find true rest on this day.
Praised are You, O Lord, who sanctifies the Shabbat.

WHERE CAN WE FIND HOLINESS?

There is holiness when we strive to be true to the noblest teachings of our faith.
There is holiness when we love and serve—without any thought of reward or hope for personal gain.
There is holiness when we promote family harmony, and when we seek to unite others, near and far.
There is holiness when we share with others—our resources, our ideas, our enthusiasms.
There is holiness when we are willing to be laughed at for what we believe in.
There is holiness when we relieve suffering, visit the sick, and comfort the bereaved.
There is holiness when we remember the lonely and the neglected, or bring cheer into a dark corner.
There is holiness when we sacrifice time and energy to teach and preserve our sacred heritage.
There is holiness when we pray, in truth and in humility, to the Holy One, who has endowed us with the power to pray.
"Holy, holy, holy is the Lord of hosts;"
All of life can be filled with God's glory!

V'ta-heyr libeynu l'ov-d'ha be-emet.
(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,
R'tzey vi-m'nuha-teynu,
Kad-sheynu b'mitzvo-teha,
V'teyn hel-keynu b'tora-teha,
Sab-eynu mi-tu-veha,
V'sam-keynu bi-y'shu-ateha.
V'taheyr libeynu l'ov-d'ha be-emet,
V'han-ki-leynu Adonai Eloheynu
B'ahava u-v'ratzon shabbat kod-sh'ha,
V'ya-nu ha va yisrael m'kad-shey sh'me-ha,
Baruḥ ata Adonai, m'kadeysh ha-shabbat.
Kaddish Shalem: READER'S FULL KADDISH

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

Congregation and Reader:
May God’s great name be praised to all eternity.

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

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

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

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

Reader's Kaddish Shalem

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

Y'hey sh'mey raba m'varah l'alam ul-almei alma-ya. Yit-barah v'yish-taba'h v'yit-pa-ar v'yit-romam v'yit-na-sey V'yit-hadar v'yit-aleh v'yit-haal sh'mey d'kud-sha— B'rih hu, l'eilo* min koi bir-hata v'shi-rata Tush-b'hta v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael Kodam avahon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim, Aleynu v'al kol yisrael, v'imru amen.

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

*Shabbat Shuvah: repeat משלומ.
Kiddush for Shabbat Eve

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

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

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

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

In the Sukkah add:

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

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

Alenu, page 119.

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

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

Ki vanu vaharta v'otanu kidsahta mi-kol ha-amim,
V'shabbat kod-sh'ha b'ahava u-v'ratzon hin-ḥal-tanu.
Baruḥ ata Adonai, m'kadeysh ha-shabbat.

KIDDUSH LE-LEYL SHABBAT
The blessings we seek

Source of blessing, our Guardian and Hope,
Bless, we pray, all who are dear to us.
Watch over them with Your protecting love.

Bless the people of this congregation.
Grant them health of body and serenity of spirit;
Guide them on the path of Torah and good deeds.

Bless our country, our leaders, and our fellow citizens.
Keep us faithful to our heritage of freedom and justice.
Help us to banish all suffering and strife.

Bless our brothers and sisters in the Land of Israel.
Prosper the work of their hands and minds.
Strengthen them, and grant them peace.

Bless our fellow Jews, wherever they may dwell.
Comfort those who are in distress;
Deliver them, speedily, from darkness to light.

Bless all Your children, in every land and community.
Unite them in understanding and mutual helpfulness.
Hasten the day when all can rejoice in a world of peace.

A MEDITATION ON PEACE

May it be Your will, O God, that all war and bloodshed cease, and that a great and wondrous peace come to the world.
May nation not lift up sword against nation; may they learn war no more.
May all the inhabitants of the world recognize that we were not created for conflict, rivalry, hatred, jealousy, or killing; but rather, that we were created in order to acknowledge You and to praise You for all time.
Have compassion upon us, and fulfill for us the promises of Scripture:
“I will bring peace to the land and you will lie down, and none shall make you afraid. And I will remove every evil beast from the land, and the sword shall not pass over your land.”
“Justice shall flow like water and righteousness like a mighty stream.”
“For the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.”

Nahman of Bratzlav (adapted)

Prayer for our country

Our God and God of our ancestors, we ask Your blessings upon our country, and upon the leaders of our nation and of our communities.
Inspire all who lead and serve to conduct their affairs honorably.
May peace and security, happiness and prosperity, right and freedom abide among us.
Unite the inhabitants of our country, of all backgrounds and creeds, so that we may banish hatred and bigotry, safeguard our noblest ideals, and preserve those institutions which nurture liberty.
May this land under Your Providence be an influence for good throughout the world, helping to unite all peoples in peace and freedom, and bringing closer to fulfillment the visions of Your prophets:
“Nation shall not lift up sword against nation, neither shall they learn war any more.” “For the work of righteousness shall be peace, and the effect of righteousness calm and confidence forever.” Amen.

Louis Grinsberg (adapted)

For Medinat Yisrael

אָרִיֵּי יִשְׂרָאֵל, צָרִיֵּיָם צְדָקָה, צָרִיֵּיָם צָרִיֵּיָם.
We ask Your blessings, O God, for the State of Israel,
For the Land of Israel, and for the People of Israel.
Bless those who defend the Land and protect its people.
Bless its leaders with wisdom, courage, and dedication.
May they be resolute in the face of challenge,
And unwavering in the pursuit of justice and peace.
May Israel be a beacon of hope for the oppressed,
A source of inspiration to all who are free.
Fulfill in our day the ancient promise:
“וַיְהִי בְּשָׁמָיָם תָּמִיד, וְיִשְׂרָאֵל נַעֲשֵׂה לְצָדָקָה.”
“Zion shall be redeemed through justice,
And its inhabitants through righteousness.” Amen.

For Jewish communities of the world

May God grant the blessings of peace and tranquillity, honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.
May they know the inspiration of our Faith,
gain strength from the solidarity of our People,
and find meaning and hope in our Heritage.
May they draw confidence from knowing that they are in our prayers,
and soon see the fulfillment of their worthy desires. Amen.

MAARIV / SHABBAT & REGALIM
There is sometimes a difference between “reciting the prayers” and truly praying. For instance, we may merely “recite” the prescribed prayers mechanically, our lips uttering the words while our thoughts lie elsewhere.

Genuine prayer involves communion of the heart; and there are times when we can pray without uttering a single word—as did Hannah in the ancient Temple. Her lips produced no sound; they only trembled. Nevertheless, the Bible tells us, God heard her; for her unspoken prayer came from the depths of a mother’s anguished heart.

Generations later, the learned Sages of the Talmud declared: “The Merciful One asks for our hearts.”

In this spirit, we address to God the “meditations of our hearts.”

Once, after the Tzartkover Rebbe had not preached for a long time, a disciple asked “why?” The Rebbe replied: “There are seventy ways of teaching the Torah. One of them is through silence.”

As the Psalmist tells us: “To You, O Lord, silence is praise.”

Rabbi Menahem Mendel of Premislav taught:

“Three things are fitting for us—
upright kneeling, motionless dancing, and silent screaming.”

Kneeling is not only a matter of physical posture; it can also be a spiritual attitude. We can kneel even when we are upright; and we can stand erect and yet be humble and reverent.

Dancing is not only a matter of outward movement; it can also be an inner mood. Thus, we can dance motionless.

Prayer is not always articulated; sometimes, it is an unspoken yearning. We can, indeed, cry out silently.

The Baal Shem Tov said:

“When wood burns, it is the smoke alone that rises upward; the grosser elements remain below. So it is with our prayer. The sincere intention alone ascends to heaven.”

On moments of silent prayer

A Talmudic sage once taught: “If we pray only according to the precise text of the prayer and add nothing from our own hearts, then our prayer is not complete.”

After we have recited the traditional prayers, beautiful as they are, there may linger in our minds and hearts some precious sentiments to which we have not yet given expression.

These are our personal yearnings, our most intimate thoughts. And yet, we may not be able to find the words for their expression. At such times, we have “thoughts that lie too deep for words.” At such times we pray in silence.

“May the words of my mouth and the meditations of my heart Be acceptable before You, O Lord, my Rock and my Redeemer.”

The Psalmist understood the importance of praying with the “words of our mouths”; but he understood also that we need to commune with God through the “meditations of our hearts.” Indeed, some of our most urgent prayers never find expression in words; they remain meditations in our hearts. And these silent prayers may be among the most sincere we offer.

A great poet has written: “Heard melodies are sweet, but those unheard are sweeter.” Many of us can recognize the truth of these words from our most intimate experiences.

From time to time we have heard melodies which play not upon the ear but within the heart, melodies which originate not outside of ourselves but in the innermost part of our selves.

Just as there are melodies which remain unheard, so there are prayers which remain unspoken. These are prayers which never fall upon the ear because they never cross our lips.

These prayers are found in no Siddur; they well up out of our inner depths—fashioned by our fears and our hopes, by our guilt and our gratitude, by our needs and by our aspirations.

“Silence,” said the Kotzker Rebbe, “can be the loudest of voices.”
When a Festival falls on Shabbat, pages 108-111 are added.

VAY’HULU: God blessed the seventh day (Genesis 2:1-3)
The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work of Creation. And so God rested from all this work. Then God blessed the seventh day and sanctified it, For on it God ceased all the Divine work of Creation.

MAGEYN AVOT: Our shield in all generations (Adapted from the Hebrew)
Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; Great, mighty, revered, and supreme, Lord of heaven and earth.
Your word was a shield to our ancestors; And Your decree confers immortal life.
You alone are the holy God; You give rest to Your people on Your holy Shabbat, Because You take delight in them.
Help us to worship You in reverence and awe, And to give thanks to You every day.
From You all blessings flow; To You all praise is due.
You are the Lord of peace, Who hallows the Shabbat and blesses the seventh day, Giving to Your people the delights of Shabbat rest, A joyful commemoration of Creation.

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

On the first night of Pesah, continue with Kaddish Shalem, p. 112.

Reader:

ברוך אבינו י’ אלהינו י(docs)ו
אלים נבון
י_REASON

Kool un-yed b’yerim oto.

Congregation and Reader:

ס飲み בּוֹ יִדם חֵית גָּם יָם
כֵּי בֵּי רֵכָּה לֶהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ לַיָּהוּ

VAY’HULU

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

(“Mageyn Avot” transliteration on facing page.)

MAARIV / REGALIM
SHABBAT: A heritage of holiness and joy

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

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

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

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

May Your people Israel, who sanctify Your name,
find true rest on this day.

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

V’ta-heyr libeynu l’ov-d’ha be-emet.
(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,
R’tzey vi-m’nuha-teynu,
Kad-sheynu b’mitz-vo-teha,
V’teyn hel-keynu b’tora-teha,
Sab-eynu mi-tu-veha,
V’sam-heynu bi-y’shu-ateha.
V’tahayr libeynu l’ov-d’ha be-emet,
V’han-хи-leynu Adonai Eloheynu
B’ahava u-v’ratzon shabbat kod-shева,
V’ya-nułu va yisrael m’kad-shey sh’me-ħa,
Barух ata Adonai, m’kadeysh ha-shabbat.
Kaddish Shalem: READER'S FULL KADDESH

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

Congregation and Reader:

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

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

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

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

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

(Hakkafot for Simhat Torah, page 518.)
Let us now praise the Lord of all;
Let us acclaim the Author of Creation,
Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,
Who made our heritage different from theirs,
And assigned to us a unique destiny.
We bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,
Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.
The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.
As it is written in the Torah:
“This day accept, with mind and heart,
That God is the Lord of heaven and earth;
There is no other.”

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

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

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

Aleynu I’sha-bey-ah la-adon ha-kol,
La-tet g’dule I’yozeey b’reyshit.
Sheh-lo asanu k’go-yey ha-aratzot,
V’lo samanu k’mish-p’hot ha-adama.
Sheh-lo sam hem-k’eynu ha-hem,
V’gora-leynu k’hol hamonam.
Va-anahnu kor-im u-misho-havim u-modim,
Lifney melekh malheyy ha-m’lahim,
Ha-kadosh bara hu.

MAARIV / SHABBAT & REGALIM
WE HOPE FOR THE DAY

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

BECAUSE WE BELIEVE IN YOU

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

A PROPHETIC VISION OF THE FUTURE

It shall come to pass in the latter days
that the mountain of the House of the Lord
shall be established as the highest of the mountains,
and shall be raised above the hills;
and all the nations shall flow to it.
And many peoples shall come and say:
“Come, let us go up to the mountain of the Lord,
to the House of the God of Jacob,
so that we may be taught God’s ways,
and walk in God’s paths.”
For out of Zion shall go forth Torah,
and the word of the Lord from Jerusalem.
The Lord shall judge between the nations,
and shall decide for many peoples.
And they shall beat their swords into plowshares
and their spears into pruning hooks.
Nation shall not lift up sword against nation,
neither shall they learn war any more.

V’ne-emar, v’ha-ya Adonai l’meleḥ al kol ha-aretz,
Ba-yom ha-hu yi-h’yeh Adonai eḥad u-sh’mo eḥad.
Mourner's Kaddish

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

Congregation and mourners:
May God’s great name be praised to all eternity.

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

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

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

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

Yigdal Elohim hai v’yish-tabah,
Nimtza v’eyn eyt el m’tsi-uto.

Ehad v’eyn yahid k’yi-hudo,
Ne-lam v’gam eyn sof t’ah-duto.

Eyn lo d’mut ha-guf v’eynn yuf,
Lo na-aroh eylavy k’dushato.

Kadmon l’hol davar asher niv-ra,
Rishon v’eyn reyshit t’reyshito.

Hino adon olam v’hol notzar
Yoreh g’dulato u-mal-huto.

She-va n’yvu-ato n’tano,
El an-shey s’gulato v’tif-arto.

Lo kam b’yisrael k’moshe od,
Navi u-mabiz et t’umunato.

Torat emet natan l’amo Eyl,
Al yad n’vi-o ne-eman beyto.

Lo yah-lih ha-Eyl v’lo yamin dato,
L’olamim l’zulato.

Tzo-feh v’yoo-dey-a s’ta-reynu,
Ma-bit l’sof davar b’kad-mato.

Gomeyl l’ish hesed k’mif-aloh,
Noteyn l’rasha ra k’risht-ato.

Yish-laah l’keytz yamin m’shi-heynu,
Lifdot m’hakey keytz y’shu-ato.

Meytim y’ha-yeh Eyl b’rov hasdo,
Baruh adey ad sheym t’hilato.

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

שֶׁבֶשׁ שֶׁלֹּא לָמוֹר מֵבָּרָה

SHABBAT SHALOM . . . U-M’VORAH!

On Festivals:

שֵׁשֶׁת הַכְּפֶרֶת הַטָּלִי אָלָיָן

V’sa-mahta b’hageha v’ha-yita aḥ sameyah!

YIGDAL

Yigdal Elohim mi y’ish庙
Achav Elohim, yadui Bechorah
Sifmir Elohim, yadui Keter

Kol Mol L’Derech El Shem Kol Elohim

Kochav Yisrael, Kol Mol Elohim

La’Elohim Kol Mol Elohim

(Transliteration on facing page.)

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

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

MAARIV / SHABBAT & REGALIM
ADON OLAM

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

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

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

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

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

Israel Zangwill (adapted by Adina N. Samuelson)

Adon olam asher malah, b'terem kol y'tzir niv-ra.
L'eyt na-asa v'hef'izo kol, azai mele'eh sh'mo nikra.
V'ha'rey ki'lo ha-kol, l'vado yim-lo'eh nora.
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
V'hu e'had v'eyn she'y-ni, l'ham-shil lo l'hah-bira.
B'li reyshit b'li tahlit, v'lo ha-oz v'ha-misra.
V'hu Eyli v'hai go-ali, v'tzur hevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi byom ekra.
B'yado askid ruhi, b'eyt ishan v'a-ira.
V'im ruhi g'vi-yati, Adonai li v'lo ira.
May we draw closer

Eternal God, in whose name we have gathered, 
   lift our thoughts that we may renew our minds, 
   and lead us to a sense of Your presence, 
   that we may restore our souls. 

As we conclude our worship, we thank You, O Lord, 
for our hallowed memories and for our abiding hopes. 
   Help us to show that we are truly Your children 
by giving ourselves faithfully to Your tasks. 

Help us to convert our convictions into conduct 
to narrow the gap between our principles and our practices. 
   Keep us from seeking excuses for our shortcomings; 
and help us to heal any wounds we may inflict. 

Help us to carry our successes with humility, 
and to face our disappointments with courage and faith. 
   Keep us from the pride that blinds the mind 
and from the anger that hardens the heart. 

Make us loyal to our convictions in the face of falsehood; 
but help us to speak the truth in love. 
   May the prayers we have offered here tonight 
draw us closer to our heritage, to each other, and to You. 
   Amen. 

Grant us, O God

Grant us, O God, Your merciful protection, 
   And in protection give us strength; 
And in our strength grant us wise discretion, 
   And in discretion make us ever just; 
And with our justice may we mingle love, 
   And with our love, O God, the love of You; 
And with the love of You, the love of all. 
   Amen. 

Speak to us

O God, we have come to Your sanctuary to seek Your presence. 
Speak to us, we pray, with the still, small voice of Your spirit. 

If our lives have become shallow, deepen them; 
If our principles have become shabby, repair them. 

If our ideals have become tarnished, restore them; 
If our hopes have become faded, revive them. 

If our loyalties have grown dim, brighten them; 
If our values have become confused, clarify them. 

If our purposes have grown blurred, sharpen them; 
If our horizons have become narrowed, widen them. 

Make us worthy instruments of Your will, 
And help us to live the words we have prayed tonight. 
   Amen. 

Draw us near to that which You love

May love and harmony, peace and friendship 
   abide among us, now and evermore. 
Imbue us with reverence for You, O Lord; 
   and strengthen our impulse to do good. 
May we serve You with devotion, 
   and perform Your Mitzvot wholeheartedly. 
May no hatred or envy be directed toward us; 
   and may we avoid any hatred or envy of others. 
Keep us far from that which You abhor; 
   and draw us near to that which You love. 
Deal mercifully with us, O Lord, 
   as we call upon Your great and holy name. 

Based on passages from the personal prayers of several Talmudic Sages 

Amen.