

# KABBALAT SHABBAT

## Welcoming Shabbat

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# קַבְּלַת שַׁבָּת

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

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

## 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."

Beraita. Retold & interpreted by Adina N. Samuelson

## SHALOM ALEYHEM

שְׁלוֹם עָלֵיכֶם. מַלְאָכֵי הַשָּׁרֵת. מַלְאָכֵי עֲלִיּוֹן.  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:

בְּרַכּוֹנִי לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בָּרוּךְ הוּא:

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

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

(A sixteenth-century Kabbalist)

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

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

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

Tzeyt-hem l'shalom, mal-ahey ha-shalom, mal-ahey el-yon,  
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh 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.

Psalms 95

לְכוּ נִרְנְנָה לַיהוָה  
נִרְיֶעָה לְצֹר יִשְׁעָנוּ:

נִקְדָּמָה פָּנֵינוּ בַּתּוֹדָה  
בְּזִמְרוֹת נִרְיֶעָה לוֹ:

כִּי אֵל גָּדוֹל יְיָ  
וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:

אֲשֶׁר בְּיָדוֹ מַחְקֵי־אָרֶץ  
וְתוֹעֲפוֹת הָרִים לוֹ:

אֲשֶׁר־לוֹ הַיָּם וְהוּא עֹשֶׂהוּ  
וַיִּבְשֶׁת יָדָיו יָצָרוּ:

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה  
נִבְרָכָה לִפְנֵי־יְיָ עֲשָׂנוּ:

כִּי הוּא אֱלֹהֵינוּ  
וְאֶנְחָנוּ עִם מַרְעִיתוֹ וְצֹאן יָדוֹ

הַיּוֹם אִם־בִּקְלוֹ תִשְׁמָעוּ:

אֲלֵתִּקְשׁוּ לִבְבָּכֶם כְּמַרְיָבָה כְּיוֹם מִסָּה בְּמִדְבָּר:

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם  
בְּחִנּוּנֵי גַם־דָּאוּ פָּעַלִי:

אֲרָבָעִים שָׁנָה אָקוּשׁ בְּדוֹר וְאָמַר עִם תַּעֲיִ לִבְבָּהֶם

וְהֵם לֹא־יָדְעוּ דֶּרֶךְ־יְיָ:

אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי  
אִם־יָבֹאוּ אֶל־מְנוּחָתִי:

L'hu n'ra-n'na la-donai, naria l'tzur yish-eynu.  
N'kad-ma fanav b'toda, bi-z'mirot na-ria lo.

Ki Eyl gadol Adonai, u-meleh gadol al kol Elohim.  
Asher b'yado meh-k'rey aretz, v'to-afot harim lo.

# 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.

Psalms 96

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ

שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ

סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ

כִּי גָדוֹל יְיָ וּמְהֵלָּל מְאֹד

כִּי בִלְאֻלֵּהִי הָעַמִּים אֱלִילִים

הוֹדִיחַ הָדָר לִפְנֵי

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ

הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ

אָמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ

יְדִין עַמִּים בְּמִישְׁרִים:

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִעֲלֹז שָׂדֵי וְכָל־אֲשֶׁר־בוֹ

לִפְנֵי יְיָ כִּי בָא

יִשְׁפֹּט־תֵּבֶל בְּצֶדֶק

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

\* \* \*

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

# 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.*

Psalms 97

יְשַׁמְחוּ אַיִּים רַבִּים:	יְיָ מֶלֶךְ תִּגְלֵה אֶרֶץ
צֶדֶק וּמִשְׁפָּט מְכוֹן בְּסֹאוֹ:	עָנָן וְעֶרְפֶּל סְבִיבָיו
וַתִּלְהֹט סְבִיב צָרָיו:	אֵשׁ לִפְנֵי תֵלֶךְ
רָאֵתָה וַתַּחֲלֵה אֶרֶץ:	הָאִירוּ בְּרָקֶיךָ תִּבְלֵה
מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:	הָרִים בְּדוֹנָג נִמְסוּ מִלִּפְנֵי יְיָ
וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ:	הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ
הִמְתַּהַלְלִים בְּאַלִּילִים	יִבְשׁוּ כָל־עֲבָדֶיךָ פֶּסֶל
הַשִּׁתְחַוְּלוּ כָל־אֱלֹהִים:	
וַתִּגְלֶנָּה בְּנוֹת יְהוּדָה	שִׁמְעָה וַתִּשְׂמַח צִיּוֹן
לִמְעַן מִשְׁפָּטֶיךָ יְיָ:	
עַל־כָּל־הָאָרֶץ	כִּי־אָתָּה יְיָ עֲלִיוֹן
עַל־כָּל־אֱלֹהִים:	מֵאֵד נִעְלִיתָ
שָׁמַר נַפְשׁוֹת חֲסִידָיו	אֲהַבִּי יְיָ שְׁנֹאוֹרָעַ
מִיַּד רָשָׁעִים יִצְלָם:	
וְלִישְׂרָאֵל שִׁמְחָה:	אוֹר וְרַע לַצָּדִיק
וַהֲדוּרֵי לִזְכָּר קִדְשׁוֹ:	שִׁמְחוּ צַדִּיקִים בְּיְיָ

# 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

מזמור.

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ	כִּי־נִפְלְאוֹת עָשָׂה
הוֹשִׁיעֵה־לוֹ יְמִינוֹ	וַיִּרְוַע קִדְשׁוֹ:
הוֹדִיעַ יְיָ יְשׁוּעָתוֹ	לְעֵינֵי הַגּוֹיִם וְגִלָּה צְדָקָתוֹ:
זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ	לְבֵית יִשְׂרָאֵל
רָאוּ כָל־אֲפִסְיָאָרַץ	אֶת יְשׁוּעַת אֱלֹהֵינוּ:
הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ	פִּצְחוּ וְרַנְּנוּ וְזָמְרוּ:
זָמְרוּ לַיהוָה בְּכִנּוֹר	בְּכִנּוֹר וְקוֹל זְמֶרָה:
בְּחִצְצְרוֹת וְקוֹל שׁוֹפָר	הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְיָ:
יִרְעַם הַיָּם וּמִלְאוּ	תִּבֵּל וַיִּשְׁבִּי בָהּ:
נְהָרוֹת יִמְחַאֲרֶכָּה	יַחַד הָרִים יִרְנְנוּ:
לִפְנֵי יְיָ כִּי בָא לִשְׁפֹט הָאָרֶץ	יִשְׁפֹּט תִּבֵּל בְּצֶדֶק
וְעַמִּים בְּמִישְׁרִים:	

Zamru la-donai b'hinor, b'hinor v'kol zimra.  
Ba-ḥa-tzotz-rot v'kol shofar,  
Ha-riu lifney ha- meleḥ Adonai.  
Yiram ha-yam u-m'lo-o, tey-veyl v'yosh-vey va.  
N'harot yim-ḥa-u ḥaf, yaḥad 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.

*Psalms 99*

יְיָ מֶלֶךְ יִרְגָּזוּ עַמִּים יֵשֶׁב בְּרוּבִים תִּנוּט הָאָרֶץ:

יְיָ בְּצִיּוֹן גָּדוֹל וְרַם הוּא עַל־כָּל־הָעַמִּים:

יִזְרוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא:

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב אֶתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל

מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב אֶתָּה עֹשֶׂית:

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהֵדָם רִגְלֵיו

קְדוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנֵיו וְשִׁמְּוֵאל בְּקִרְאֵי שְׁמוֹ

קִרְאִים אֶל־יְיָ וְהוּא יַעֲנֵם:

בְּעֲמֹד עֵנָן יִדְבֹּר אֲלֵיהֶם שְׁמְרוּ עֲדֹתָיו וְחֻק גִּתְּלָמוֹ:

יְיָ אֱלֹהֵינוּ אֶתָּה עֲנִיתָם אֵל נִשְׂא הָיִיתָ לָהֶם

וְנָקָם עַל־עֲלִילוֹתָם:

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהֵר קְדְּשׁוֹ

בִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*Ro-m'mu Adonai Eloheynu,  
V'hish-tahavu l'har kod-sho,  
Ki kadosh Adonai Eloheynu.*

# 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.

Psalms 29  
ULPS (adapted)

Psalms 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.

# מזמור לדוד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:  
קוֹל יְיָ עַל־הַמַּיִם אֱלֹהֵי־הַכְּבוֹד הִרְעִים יְיָ עַל־מַיִם רַבִּים:  
קוֹל־יְיָ בְּכַחַם קוֹל יְיָ בְּהַדְרָה:  
קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:  
וַיִּרְקִידֵם כַּמֶּרְעוּל לְבָנוֹן וּשְׂרִיּוֹן כְּמוֹ בְּרִדְאִמִּים:  
קוֹל־יְיָ חֹצֵב לְהַבּוֹת אֵשׁ:  
קוֹל יְיָ יַחִיל מִדְּבָר יַחִיל יְיָ מִדְּבַר קָדֹשׁ:  
קוֹל יְיָ יַחֲלִיל אֵילֹת וַיַּחֲשֹׁף יַעְרוֹת  
וּבְהִיכָלוֹ כָּלוּ אִמֵּר כְּבוֹד:  
יְיָ לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:  
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

Mizmor l'David.

Havu la-donai b'ney eytim, 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 shoveyr arazim,  
Va-y'shabeyr Adonai et arzey ha-l'vanon.

Va-yar-kideym k'mo eygel, l'vanon v'sir-yon k'mo ven r'eymim.  
Kol Adonai hotzeyv la-havot eysh, kol Adonai yahil midbar,  
Yahil Adonai midbar kadeysh.

Kol Adonai y'holey l'aya-lot,  
Va-yehe-sof y'arot, uv-hey-halo kulo omeyr kavod.

Adonai la-mabul ya-shav, va-yey-shev Adonai meleh l'olam.  
Adonai oz l'amo yiteyn, Adonai y'vareyh et amo va-shalom.



## LEḤA 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.

*The refrain Leḥa Dodi is sung after each stanza.*

לְכָה רוּדִי לְקִרְאָת כָּלָה. פָּנֵי שַׁבָּת נִקְבְּלָה:

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד. הִשְׁמִיעֵנוּ אֵל הַמִּיּוֹחָד.  
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה:

לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָּה. כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֹאשׁ מְקַדֵּם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה:

מְקֻדֵּשׁ מִלֶּךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה.  
רַב לָךְ שַׁבָּת בְּעֶמֶק הַבְּכָא. וְהוּא יַחֲמֵל עָלֶיךָ חֲמָלָה:

הַתְּנַעֲרִי מֵעַפָּר קוּמִי. לְבָשִׁי בְּגָדֵי תִפְאֶרֶת עָמִי.  
עַל־יָד בֶּן יִשִׁי בֵּית הַלְחָמִי. קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה:

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

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

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

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

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

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

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

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

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

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

#### Consoling the mourners

(upon their entering the Synagogue)

הַמָּקוֹם יַנְחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם:

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

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

הַתְּעוֹרְרִי הַתְּעוֹרְרִי. כִּי בָּא אוֹרְךָ קוּמִי אוֹרִי.  
עוֹרִי עוֹרִי שִׁיר דָּבָרִי. כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה:

לֹא תִבְשִׁי וְלֹא תִכְלָמִי. מָה תִּשְׁתַּחֲוִי וּמָה תִּתְהַמֵּי.  
כִּךְ יַחֲסוּ עֲנֵי עַמִּי. וְנִבְנְתָה עִיר עַל תִּלְהָ:

וְהָיוּ לְמִשְׁפָּחָה שְׂאֵסִיךְ. וְרָחֲקוּ כָּל־מְבַלְעֶיךָ.  
יֵשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ. כְּמִשּׁוֹשׁ חֶתָן עַל כְּלָה:

יָמִין וּשְׂמָאל תִּפְרָצִי. וְאֵת יְיָ תַעֲרִיצִי.  
עַל יַד אִישׁ בֶּן פְּרָצִי. וְנִשְׁמָחָה וְנִגִּילָה:

בּוֹאִי בְּשָׁלוֹם עֲטָרַת בַּעֲלָהּ. גַּם בְּשִׂמְחָה וּבִצְהָלָה.  
תוֹךְ אֲמוּנֵי עַם סֻגְלָה: בּוֹאִי כְּלָה בּוֹאִי כְּלָה:

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

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

Lo teyvo-shi v'lo tikal-mi, ma tishto-hahi uma tehemi,  
Bah yehesuy aniyey ami, v'niv-n'ta ir al tila.  
Leha dodi...

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

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

Bo'i v'shalom ateret ba-la, gam b'simha uv-tzahola,  
Toh emuney am s'gula, bo'i hallah, bo'i hallah.  
Leha dodi...

# 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 unrighteousness.

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.

(Ben Saul)

מזמור שיר ליום השבת:

טוב להודות לך  
להגיד בבקר חסדך  
על-עשור ועל-יגבל  
כי שמחתני יי בפעלך  
מהגדלו מעשיך יי  
אישבער לא ידע  
בפרח רשעים כמו-עשב  
להשמידם ערי-ער:  
ואתה מרום לעלם יי:  
כי הנה איביך יי  
יתפרדו כל-פעלי און:  
ותרם כראים קרני  
ותבט עיני בשורי  
צדיק כתמר יפרח  
שתולים בבית יי  
עוד ינובון בשיבה  
להגיד כיישר יי  
ולומר לשמך עליון:  
ואמונתך בלילות:  
עלי הגיון בכנור:  
במעשי ידיך ארגון:  
מאד עמקו מחשבתך:  
וכסיל לא-יבין את-זאת:  
ויציצו כל-פעלי און  
להשמידם ערי-ער:  
ואתה מרום לעלם יי:  
כי הנה איביך יי  
יתפרדו כל-פעלי און:  
ותרם כראים קרני  
ותבט עיני בשורי  
צדיק כתמר יפרח  
שתולים בבית יי  
עוד ינובון בשיבה  
להגיד כיישר יי

Tov l'hodot 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'fa-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'erez 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.

## 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.*

Morris & Althea Silverman  
(Adapted by Adina N. Samuelson)

Psalm 93

יְיָ מֶלֶךְ גָּאוֹת לְבִשׁ לְבִשׁ יְיָ עַז הַתְּאֵדָה  
אֶרְתָּכּוֹן תִּבֵּל בְּלִתְמוּט:  
נִכּוֹן בְּסֶאֱדָה מְאֹד מְעוֹלָם אֶתָּה:  
נִשְׂאוּ נְהָרוֹת יְיָ נִשְׂאוּ נְהָרוֹת קוֹלָם  
יִשְׂאוּ נְהָרוֹת דְּכָכִים:  
מִקְלּוֹת מַיִם רַבִּים אֲדִירִים מְשַׁבְּרֵי יָם  
אֲדִיר בְּמָרוֹם יְיָ:  
עֲדִיתָ נֶאֱמָנוּ מְאֹד לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ  
יְיָ לְאֶרֶץ יָמִים:

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*

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מַעֲרִיב לַשַּׁבָּת וְלַרְגָּלִים

**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.

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

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

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

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

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

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

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

**BARHU: The call to worship**

Reader:

בְּרַחוּ אֱתֵי הַמְבָרָךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּרַבְרו  
מַעְרִיב עַרְבִים בְּחֻכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנָּה  
עֵתִים וּמַחְלִיף אֶת־הַיָּמִינִים וּמַסְדֵּר אֶת־הַכִּכְבִּים  
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה גּוֹלָל  
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמִבִּיא  
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עַרְבִים:

Reader:

Barhu et Adonai ha-m'vo-rah.

Congregation and Reader:

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

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

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

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

### TO BE REMINDED

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

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

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.

(Based 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 (ע); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word עד (Eyd) which means "witness."

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

### V'AHAVTA: You shall love the Lord

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

### 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)

## The Shema

**שמע ישראל יהוה אלהינו יהוה אחד:**

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך  
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך  
היום על לבבך: ושננתם לבניך ודברת בם בשבתך  
בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם  
לאות על ירך והיו לטטפת בין עיניך: וכתבתם על-  
מזוזות ביתך ובשעריך:

### Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

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



## 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 Bratzlav)

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, Peah)

וְהָיָה אִם־שָׁמַעַתְּ אֶת־קוֹלֵי אֱלֹהֶיךָ אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֶרֶצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹּת דֶגֶף וְתִירֶשֶׁף וַיִּצְהָרֶךְ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֶמְתֶּךָ וְאִכְלָתָ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבָדְתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶם אִתְּם לָאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם אִתְּם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לֵאמֹר לָהֶם כִּי־אֶתֶּן אֶת־הָאָרֶץ:

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

(Pirkey Avot 1:3)

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

(Pirkey Avot 4:2)

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

(Salanter)

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

(Bahya)

## TO SEE, TO REMEMBER, AND TO OBSERVE!

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

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

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

(Numbers 15:37-41)

## A CHORUS OF HOPE AND THANKSGIVING

(A Prelude to Emet V'emunah)

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

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

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

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

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

(Ben Saul, adapted)

מִיִּכְמָקָה...

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל-כַּנְּפֵי בְגָדֵיהֶם  
לְדֶרֶתָם וְנָתַנוּ עַל-צִיצִת הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה  
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה  
וַעֲשִׂיתֶם אֹתָם וְלֹא תָתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם  
אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-  
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם  
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵת:

## 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.

מִיִּכְמָקָה...

(M. M. Kaplan, adapted)

EMET VE-EMUNAH: God our Redeemer

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

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

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

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

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

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

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

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

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

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

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

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

Praised are You, O Lord,  
Redeemer of Israel.

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

אֱמֶת וְאֱמוּנָה כְּלִזְמוֹת וְקִיָּם עָלֵינוּ  
כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זֹלָתוֹ וְאֶנְחֵנוּ יִשְׂרָאֵל עִמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים.  
הָאֵל הַנּוֹפֵד עָלֵנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשָׁנוּ:  
הָעֹשֶׂה גְדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר:  
הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים וְלֹא נָתַן לָמוּט רִגְלָנוּ:

הַמְדַּרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ וַיֵּרֶם קִרְבָּנוּ עַל כָּל־שִׁנְאֵינוּ:  
הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם.  
הַמַּכָּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם  
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם:  
הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יַם־סוּף  
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.  
וְרָאוּ בְּנָיו גְּבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לִשְׁמוֹ

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.  
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלָם.

מִי־כַמְכָּה בָּאֵלִים יי. מִי כַמְכָּה נֶאֱדָר בַּקֹּדֶשׁ.  
נִזְרָא תְהִלָּתוֹ. עֲשֵׂה פֶלֶא:

מַלְכוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֵלֵי עָנוּ וְאָמְרוּ.  
יי יִמְלֹךְ לְעֹלָם וָעֶד:

וַיֹּאמְרוּ. כִּי־פָדָה יי אֶת־יַעֲקֹב וַיִּגְאֹל מִיַּד חֹזֶק מִמֶּנּוּ.  
בְּרוּךְ אַתָּה יי נֶאֱלֵל יִשְׂרָאֵל:

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

### **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.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לַחַיִּים. וּפְרוֹשׁ  
עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנו  
לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַרְנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעַב  
וְיִגּוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבָצַל בְּנִפְיֶךָ תַּסְתִּירֵנוּ  
כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.  
וְשִׁמּוֹר צָאֲתָנוּ וּבּוֹאֲנוּ לַחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם  
עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַּיִם:

### **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*

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

**VESHAMRU**

*On Sabbath:*

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לָעוֹלָם  
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיָּנַפֶּשׁ:

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**

וַיְדַבֵּר מֹשֶׁה אֶת־מַעֲדֵי יְיָ אֶל בְּנֵי יִשְׂרָאֵל:

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

*Continue with Reader's Hatzki Kaddish on page 96 (prior to Festival Amidah).*

## 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.

## Reader's Hatzzi Kaddish

יְתִגְדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעָנְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:  
יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא\*  
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן  
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

\*On Shabbat Shuvah, repeat לְעָלְמָא.

Sabbath Amidah, page 68 or page 69.

(Festival Amidah, page 98 or page 99.)

### TO MEET GOD IN PRAYER

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

Joseph B. Soloveitchik

## 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.*

## Maariv Amidah for Shabbat

### Traditional Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהם אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנוֹרָא אֵל עֲלִיוֹן.  
גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמֵבִיא  
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*On Shabbat Shuvah add:*

וְכִרְנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים.  
וְכִתְּבוּנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בְּרוּךְ אַתָּה יי מִגֹּן אֲבֹרָהם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

*From Shemini Atzeret to Pesah add:*

מִשֵּׁב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי  
עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמַחְיָה  
וּמַצְמִיחַ יְשׁוּעָה:

*On Shabbat Shuvah add:*

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵיוֹ לַחַיִּים בְּרַחֲמִים:

וְנִאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מַחְיָה הַמֵּתִים:

*Continue the Shabbat Amidah on page 70.*

## 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 Rebecca, 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.

## Maariv Amidah for Shabbat Interpretive Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אֲבֹרָהם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.  
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.  
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.  
וְזוֹכֵר חֲסָדֵי אֲבוֹת  
וּמֵבִיא גּוֹאֵל [וְגֹאֵל] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*On Shabbat Shuvah add:*

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.  
בְּרוּךְ אַתָּה יְיָ מִגֹּן אֲבֹרָהם וְעִזְרַת שָׂרָה:  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

*From Shemini Atzeret to Pesah add:*

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים.  
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים  
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ  
מֶלֶךְ יִמְמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

*On Shabbat Shuvah add:*

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים:



#### SANCTIFYING GOD'S NAME

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

#### SANCTIFYING THE SABBATH

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

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

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

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

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

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

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

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

#### ACCEPT OUR PRAYER AND BLESS ZION

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

\*On Shabbat Shuvah: the holy Sovereign.

אתה קדוש ושמך קדוש וקדושים בכל יום יהללוך  
סלה. ברוך אתה יי \*האל הקדוש:

אתה קדשת את יום השביעי לשמך. תכלית מעשה  
שמים וארץ. וברכתו מכל הימים וקדשתו מכל הימים  
וכן כתוב בתורתך:

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

אלהינו ואלהי אבותינו. רצה במנוחתנו. קדשנו  
במצותיך ותן חלקנו בתורתך. שבענו מטובך ושמחנו  
בשועתך. וטהר לבנו לעבדך באמת. והנחילנו יי  
אלהינו באהבה וברצון שבת קדשך. וינחו בך ישראל  
מקדשי שמך. ברוך אתה יי מקדש השבת:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה  
תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

\*On Shabbat Shuvah: הקדוש.

On Rosh Hodesh and Intermediate Days of Festivals add:

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

Rosh Hodesh. Pesah. Sukkot.

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

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

#### THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been 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 Yoḥanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes.

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

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

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

On Rosh Hodesh and Hol Hamoed add:

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

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

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

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

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

בימי מתתיהו. ביוחנן כהן גדול חשמונאי ובניו. בשעמדה מלכות יון הרשעה עלי-עמך ישראל. להשפיתם תורתך. ולהעבירם מחקי רצונך. ואתה ברחמיה הרבים עמדת להם בעת צרתם. רבת אחריכם. הנם אחדיכם. נקמת אתינקמתם. מסרת גבורים ביד חלשים. ורבים ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לדביר ביתך. ופנו אתהיכלך. וטהרו את מקדשך. והדליקו נרות בתצרות קדשך. וקבעו שמנות ימי חנכה אלו. להודות ולהלל לשמך הגדול:

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.

#### BLESS 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.

וְעַל-כָּל־מַלְכֵנוּ שְׁמֶךָ מְלִכְנוּ תָמִיד לְעוֹלָם וָעֶד:

*On Shabbat Shuvah add:*

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יְשׁוּעָתָנוּ  
וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלֹךְ נָאֶה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ וְעַל כָּל-יוֹשְׁבֵי תְּהִלָּה  
תָּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם.  
טוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמֶּךָ יִשְׂרָאֵל  
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.\*  
בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

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

*\*On Shabbat Shuvah conclude thus:*

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻכָּה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-  
עַמֶּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

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.

*Adapted from the Hebrew by Morris Silverman*

## AN INTERPRETIVE ELOHAI NETZOR

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

Ben Saul

אלהי. נצור לשוני מרע ושפתי מדבר מרמה.  
ולמקללי נפשי תדום ונפשי כעפר לכל תהיה:  
פתח לבי בתורתך ובמצותיך תרדוף נפשי.  
וכל החושבים עלי רעה.  
מהרה הפר עצתם ומלקל מחשבתם:  
עשה למען שמך עשה למען ימינך  
עשה למען קדשתך עשה למען תורתך:  
למען יחלצון ידידיך הושיעה ימינך וענני:  
יהיו לרצון אמרייפי והגיון לבי לפניך.  
י צורי וגואלי:  
עשה שלום במרומוי הוא יעשה שלום  
עלינו ועל כלי־שְׂרָאֵל. ואמרו אמן:

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

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

## GUARD MY TONGUE . . .

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

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

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

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

## 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.

Amar Rabbi Akiva,

Vahavta l'rey-aha ka-moha,

Zeh k'lal gadol ba-Torah.

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

(Sifra on Leviticus 19:18)

בן בקדש חזיתך לראות עוזך וכבודך:  
צמאה לך נפשי כמה לך בשרי:

Keyn ba-kodesh hazi-tiha lir'ot uz-ha u-h'vo-deha.

Tzam-ah l'ha nafshi, kamah l'ha 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)

## 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 Saul

עשה שלום במרומו הוא יעשה שלום  
עלינו ועל כל ישראל. ואמרו אמן:

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

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

על שלשה דברים העולם עומד.

על התורה ועל העבודה ועל גמילות חסדים:

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

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

## 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 2:1:3

## THE GLORY OF CREATION

O Lord, our Lord,  
How glorious is Your name in all the earth,  
Whose majesty is proclaimed above the heavens.  
When I behold Your heavens, the work of Your fingers,  
The moon and the stars, which You have established;  
What are we, that You are mindful of us,  
Mere mortals, that You take account of us?  
Yet You have made us but little lower than the angels,  
And have crowned us with glory and honor.  
You have given us dominion over the works of Your hands;  
You have put all things at our feet:  
Sheep and oxen, all of them, and the beasts of the field;  
The fowl of the air, and the fish of the sea;  
Whatever travels the paths of the seas.  
O Lord, our Lord,  
How glorious is Your name in all the earth! (Selected from Psalm 8)

## VAY'HULU

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם:  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ.  
כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

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

## OUR SHARE IN CREATION

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

From the Midrash (adapted)

## TO GUARD THE WORLD

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

Midrash Ecclesiastes Rabbah 7:28

## MIRACLES

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

Israel Baal Shem Tov

### MAGEYN AVOT: Our shield in all generations

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

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

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

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

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

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

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

*Adapted from the Hebrew*

### MAY YOUR WORD SHIELD US TOO

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

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

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

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

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

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

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

*Based on Ben Saul*

*Reader:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.  
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן  
קִנְיָ שָׁמַיִם וָאָרֶץ:

*Congregation and Reader:*

מִגֵּן אֲבוֹת בְּדִבְרוֹ מְחִיָּה מְתִים בְּמֵאֲמָרוֹ.  
\*הָאֵל הַקָּדוֹשׁ שְׁאִין בְּמוֹהוּ הַמְנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ.  
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.  
לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחַד  
וְנוֹדָה לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת.  
אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם. מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׂבִיעִי.  
וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשָּׁנִי עֲנֵנִי. זָכֵר לְמַעֲשֵׂה בְּרֵאשִׁית:

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-fahad,  
V'no-deh li-sh'mo b'hol yom tamid mey-eyn ha-b'rahot.  
Eyl ha-hoda-ot adon ha-shalom,  
M'kadeysh ha-shabbat u-m'vareyh sh'vi-i,  
U-meyni-ah bi-k'dusha l'am m'dush-ney oneg,  
Zeyher l'ma-asey v'reyshit.

*\*On Shabbat Shuvah say: Ha-meleh ha-kadosh – המֶלֶךְ הַקָּדוֹשׁ*

## 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!

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחֵתָנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.

שְׂבַעֲנוּ מְטוֹבֶיךָ וְשִׁמְחָנוּ בִּישׁוּעֶתֶךָ.

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.

וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךָ.

וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ הַשֶּׁבֶת:

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-heyne bi-y'shu-ateha.

V'taheyr libeynu l'ov-d'ha be-emet,

V'han-hi-leynu Adonai Eloheyne

B'ahava u-v'ratzon shabbat kod-sheha,

V'ya-nuħu va yisrael m'kad-shey sh'me-ha,

Baruħ 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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל  
בְּעוֹלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation and Reader:*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:  
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיד הוּא. לְעֶלְמָא\* מִן כָּל־בִּרְכָתָא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
תְּתַקַּבַּל צְלוּתָהּ וּבְעוּתָהּ דְכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דִּי־בְשָׁמְיָא. וְאָמְרוּ אָמֵן:  
יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵי וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:

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

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.  
Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—  
B'rih hu, l'eyla\* min kol bir-hata v'shi-rata  
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael  
Kodam avuhon 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 לְעֶלְמָא.

## Kiddush for Shabbat Eve

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

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

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

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

*In the Sukkah add:*

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

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

*Alenu, page 119.*

## Kiddush for Shabbat Eve

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו

במצותיו ורצה בנו. ושבת קדשו באהבה וברצון

הנחילנו ופרון למעשה בראשית. כי הוא יום תחלה

למקראי קדש וזכר ליציאת מצרים. כי בנו בחרת

ואתנו קדשת מכל העמים ושבת קדשך באהבה

וברצון הנחלתנו. ברוך אתה יי מקדש השבת:

*In the Sukkah add:*

ברוך אתה יי אלהינו מלך העולם

אשר קדשנו במצותיו וצונו לישב בסוכה:

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

*Alenu, page 118.*

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

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

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

Baruh ata Adonai, m'kadeysh ha-shabbat.

## 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 Ginzberg (adapted)*

## For Medinat Yisrael

אֲדֹנָי אֱלֹהֵינוּ. צֹדֵק יִשְׂרָאֵל וְנוֹאֲלֹ. בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל וְהָגֵן עָלֶיהָ.

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:

צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה. וְשָׁבִיהָ בְּצַדִּיקָהּ.

"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.

## On moments of silent prayer

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 Menaḥem Mendel of Premislan 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.”

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-fahad,  
V'no-deh li-sh'mo b'hol yom tamid mey-eyn ha-b'rahot.  
Eyl ha-hoda-ot adon ha-shalom,  
M'kadeysh ha-shabbat u-m'vareyh sh'vi-i,  
U-meyni-ah bi-k'dusha l'am m'dush-ney oneg,  
Zeyher l'ma-asey v'reyshit.

When a Festival falls on Shabbat, pages 108-111 are added.

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

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

Reader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.  
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קִנְיָ שָׁמַיִם וָאָרֶץ:

Congregation and Reader:

מִגֵּן אֲבוֹת בְּדִבְרוֹ מַחִיָּה מַתִּים בְּמַאֲמָרוֹ.  
הָאֵל הַקָּדוֹשׁ שְׁאִין בְּמֹהוּ הַמִּנִּיחַ לַעֲמֹ בַּיּוֹם שְׁבַת קָדְשׁוֹ.  
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְסֹד  
וְנוֹדָה לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד מֵעַיִן הַבְּרָכוֹת.  
אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם. מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי.  
וּמַנִּיחַ בְּקִדְשָׁהּ לַעֵם מְדַשְּׁנֵי עֲנֵג. וְזֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית:

**VAY'HULU**

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

("Mageyn Avot" transliteration on facing page.)

**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.*

On Shabbat add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחָהֵנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ.

שְׂבַעֲנוּ מִטּוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ.

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.

וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשָׁךְ.

וַיְנַחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ הַשַּׁבָּת:

**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'taheyr libeynu l'ov-d'ha be-emet,

V'han-hi-leynu Adonai Eloheynu

B'ahava u-v'ratzon shabbat kod-sheha,

V'ya-nuhu va yisrael m'kad-shey sh'me-ha,

Baruh 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.

*(Hakkafot for Simhat Torah, page 518.)*

*Reader's Kaddish Shalem*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל  
בְּעוֹלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל־בִּרְכָתָא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירֵן בְּעָלְמָא. וְאָמְרוּ אָמֵן:  
תְּתַקַּבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דִּי־בְשָׁמַיָּא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:

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

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

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael  
Kodam avuhon 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**.

## Alenu

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

(Alenu continues on next page)

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

(Reflections on Alenu, Ben Saul)

### SHEH-HU NOTEH SHAMA-YIM

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

## Alenu

עלינו לשבח לאדון הכל  
 לתת גדלה ליוצר בראשית.  
 שלא עשנו כגויי הארצות  
 ולא שמנו כמשפחות האדמה.  
 שלא שם חלקנו בהם  
 וגרלנו בכל-המונים:  
 ואנחנו כורעים ומשתחווים ומודים  
 לפני מלך מלכי המלכים  
 הקדוש ברוך הוא.

שהוא נוטה שמים ויוסר ארץ ומושב יקרו בשמים ממעל  
 ושכינת עזו בגבהי מרומים: הוא אלהינו אין עוד. אמת מלפנו  
 אפס זולתו. ככתוב בתורתו. וידעת היום והשבת אל-לבבך  
 כי יי הוא האלהים בשמים ממעל ועל-הארץ מתחת. אין עוד:

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

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

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



## WE HOPE FOR THE DAY

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

(M.S.—a.)

## BECAUSE WE BELIEVE IN YOU

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

על־בן נקוה לך יי אלהינו לראות מהרה בתפארת עזך.  
להעביר גלולים מן־הארץ והאלילים ברות יפרתון. לתקן  
עולם במלכות שדי. וכל־בני בשר יקראו בשמך להפנות אליך  
כל־רשעי ארץ: יכירו וידעו כל־יושבי תבל. כי לך תכרע  
כל־ברך תשבע כל־לשון: לפניך יי אלהינו יכרעו ויפולו.  
ולכבוד שמך יקר יתנו. ויקבלו כלם את על מלכותך. ותמלך  
עליהם מהרה לעולם ועד: כי המלכות שלך היא. ולעולמי  
עד תמלך בכבוד: בכתוב בתורתך. יי ימלך לעלם ועד:  
ונאמר. והיה יי למלך על־כל־הארץ.  
ביום ההוא יהיה יי אחד ושמו אחד.

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

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

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

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

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

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

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

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

## Mourner's Kaddish

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

Congregation and mourners:

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

Mourners:

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

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

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

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

## Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל־בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Mourners:

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא\* מִן כָּל־בִּרְכָתָא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאֲמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:

Mourners:

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

Congregation and mourners:

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

Mourners:

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

\*Shabbat Shuvah: repeat לְעָלְמָא.

# YIGDAL

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

Ehad v'eyn yahid k'yi-hudo,  
Ne-lam v'gam eyn sof l'ah-duto.

Eyn lo d'mut ha-guf v'eyno guf,  
Lo na-aroh eylvav k'dushato.

Kadmon l'hol davar asher niv-ra,  
Rishon v'eyn reyshit l'reyshito.

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

She-fa n'vu-ato n'tano,  
El an-shey s'gulato v'tif-arto.

Lo kam b'yisrael k'moshe od,  
Navi u-mabit et t'munato.

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

Lo yaḥa-lif ha-Eyl v'lo yamir dato,  
L'olamim l'zulato.

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

Gomeyl l'ish hesed k'mif-alo,  
Noteyn l'rasha ra k'rish-ato.

Yish-lah l'keytz yamin m'shi-heynu,  
Lifdot m'hakey keytz y'shu-ato.

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

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

שְׁבַת שְׁלוֹם וּמְבָרֵךְ!

SHABBAT SHALOM . . . U-M'VORAH!

(A.N.S.)

On Festivals:

וְשִׁמְחַת בְּחִנּוּךְ וְהִיִּית אֵךְ שְׂמִיחָה!

V'sa-maḥta b'ḥageḥa v'ḥa-yita ah sameyah!

# YIGDAL

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו:

אחד ואין יחיד ביהודו נעלם וגם אין סוף לאחדותו:

אין לו דמות הגוף ואינו גוף לא נערוך אליו קדשתו:

קדמון לכל דבר אשר נברא ראשון ואין ראשית לראשיתו:

הנו אדון עולם וכל-ינוצר יורה גדלותו ומלכותו:

שפע נבואתו נתנו אל אנשי סגלתו ותפארתו:

לא קם בישראל במשה עוד נביא ומביט אחתמונתו:

תורת אמת נתן לעמו אל על-יד נביאו נאמן ביתו:

לא יחליף האל ולא ימיר דתו לעולמים לזולתו:

צופה ויודע סתרינו מביט לסוף דבר בקדמתו:

גומל לאיש חסד במפעלו נותן לרשע רע כרשעתו:

ישלח לקץ ימין משיחנו לפדות מחבי קץ ישועתו:

מתים יחיה אל ברב חסדו ברוך עדי עד שם תהלתו:

(Transliteration on facing page.)

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

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

# 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

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ	בְּטֶרֶם כָּל יִצִּיר נִבְרָא:
לָעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל	אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי בְּכָלוֹת הַכֹּל	לְבַדּוֹ יִמְלֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הוֹנָה	וְהוּא יִהְיֶה בְּתַפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית	וְלֹ הָעוֹ וְהַמְשָׁרָה:
וְהוּא אֵלִי וְחִי גּוֹאֲלִי	וְצוֹר חֲבָלֵי בְּעֵת צָרָה:
וְהוּא נָסִי וּמְנוֹס לִי	מָנֹת כּוֹסֵי בְּיוֹם אֶקְרָא:
בְּיָדּוֹ אֶפְקִיד רוּחִי	בְּעֵת אִישָׁן וְאַעֲיָרָה:
וְעַם רוּחִי גְּנוּתִי	יְיָ לִי וְלֹא אֵירָא:

Adon olam asher malah, b'terem kol y'tzir niv-ra.  
L'eyt na-asa v'heftzo kol, azai meleḥ sh'mo nikra.  
V'aharey kih-lot ha-kol, l'vado yim-loḥ nora.  
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.  
V'hu eḥad v'eyn shey-ni, l'ham-shil lo l'haḥ-bira.  
B'li reyshit b'li taḥlit, v'lo ha-oz v'ha-misra.  
V'hu Eyli v'ḥai go-ali, v'tzur hevli b'eyt tzara.  
V'hu nisi u-manos li, m'nat kosi b'yom ekra.  
B'yado afkid ruḥi, b'eyt ishan v'a-ira.  
V'im ruḥi g'vi-yati, Adonai li v'lo ira.

## 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.

Author unknown

## 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*