

SIDDUR HADASH

Worship, Study, and Song
for all Sabbath and Festival Services

Compiled and Edited by
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and Rabbi Jonathan D. Levine

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סדרת חידוש
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This new Sabbath and Festival Prayer Book draws upon:
LIK RAT SHABBAT for Sabbath & Festival Evenings
SIDDUR HADASH for Sabbath & Festival Mornings

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Remind us and help us

God of the strong and of the weak,
Before You even the strongest are weak.

Lord of all wisdom and knowledge,
Before You even the wisest is a speechless child.

You fill the heavens with Your majesty,
And yet reveal Yourself in a lowly bush.

Fill us with the pride

Which prevents self-humiliation;

But purge us of the pride

Which leads to self-exaltation.

Remind us that we are only human,

So that we may become fully human.

Keep us mindful of our littleness

So that we may strive for true greatness.

Help us to see how dependent we are—

Upon You and upon one another.

Help us to fulfill the teaching of Your prophet:

To do justice, to love mercy,

And to walk humbly with our God.

Amen.

WE ARE NOT ALONE

We are not alone; and neither our minds nor our consciences nor our creative powers can be truly understood if they are regarded as orphans without some universal Parent. . . . The whole human story, with all its tragedy and its triumph, is like a page torn from the middle of a book, without beginning or end—an undecipherable page, when cut out of its context. . . . The human context is the Power greater than the human. The human adventure is part of a universal sonnet—one line in a deathless poem.

Joshua Loth Liebman (adapted)

AN INVITATION TO GOD

The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward God's goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. . . .

Prayer is an invitation to God to intervene in our lives, to let the Divine Will prevail in our affairs; it is the opening of a window to God in our will, an effort to make God the Lord of our soul.

Abraham J. Heschel (adapted)

YEDID NEFESH (Omit on Festival Evenings)

יְדִיד נֶפֶשׁ אֵב הַדְּחָמֵן. מִשׁוֹךְ עֲבָדֶךָ אֵל רִצְוֶנָה.
יָרֵן עֲבָדֶךָ כִּמּוֹ אֵיל. יִשְׁתַּחֲוֶה אֵל מִוֶּל הַדְּרָךְ.
תִּמְעַכּ לִי יְדִידִי וְהָיָה. מִנְפֹּת צוּף וְכָל־טָעָם:
הָרוּר גָּמָח זִין הַעוֹלָם. נִפְשִׁי חוֹלֶת אֲהַבְּכֶךָ.
אֲנִי אֵל נָא רָפָא נָא לָהּ. בְּהִרְאוֹת לָהּ נָעַם וְיוֹה.
אֲזִי תִתְחַדֵּק וְתִרְפָּא. וְהִיָּה לָהּ שְׂמִינָה עוֹלָם:
וְתִיק יָדְמוֹ נָא רְחֻמֶּיךָ. וְהוֹסֵד נָא עַל בֶּן אֲהֻבֶךָ.
כִּי זֶה כְּמִדָּה נִכְסֵף נִכְסְפָהּ. לְרִאוֹת בְּתַפְאֲרֶת עֲוִיָּה.
אֲלֵךְ תְּמַרְדָּה לְבִי. חוֹסֶה נָא וְאֵל תִּתְעַלָּם:
הַגִּלָּה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי אֶת סֶפֶר שְׁלֹמֹה.
תִּאֲוִיר אֲרָץ מִכְבָּדֶיךָ. תְּגִלָּה וְנִשְׁמָחָה בָּךְ.
מִדֶּר אֲהֻב כִּי בָּא מוֹעֵד. וְתִנֵּנוּ כִּימֵי עוֹלָם:

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

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

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

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

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

Eleazar Azikri

To feel Your nearness

Eternal God, whose temple is the whole world and whose dwelling place is the human heart, we know that You are everywhere and that Your presence never leaves us.

Yet we are thankful for appointed times and chosen places where we come together to turn to You in prayer.

Help us to feel Your nearness, O God, at this hour and in this place.

The week of toil has ended, the day of rest has come, and we pause to reflect on the meaning of our lives.

Source of all creation, You have given us the blessing of work, so that by our efforts we may fashion things of use and moments of helpfulness.

You have also given us the Shabbat for rest, renewal, and sanctification.

May the work of our hands and minds be acceptable to You, O Lord, drawing us ever closer to You in truth and in love. Amen.

Prayerful thanksgiving

On this Shabbat Eve, we gather in prayer
not to seek that which we lack and may desire,
but rather to give thanks for the many gifts
which we already possess and so often overlook.

*Make us mindful, O Lord, of the treasures which are ours:
the powers of body, mind, and spirit,
the loved ones and friends who nourish and sustain us,
our goodly heritage which guides and enriches us.*

As we ponder our blessings, may we be inspired
to lift our voices in thanksgiving and praise—
to You, O Lord, Source of all blessings,
whose love is manifest in the blessing of Sabbath peace.

SHABBAT HA-MALKAH

הַתְּמִידָה מְרֵאשׁ הָאֵלֶּלֶּיךָ נִסְתַּחֲתֶּךָ.
בָּאֵר נִבְצָא לְקִרְבָּא שְׁמִיךָ הַמְּלָכָה.

הַיְּמָה הִיא יוֹרְדָה. הַקּוֹדֶשׁ. הַבְּרָכָה.
וְעִמָּךְ מְלָאכִים. אָבִיא שְׁלֹם וּמְנוּחָה.
בָּאֵר בָּאֵר הַמְּלָכָה. בָּאֵר בָּאֵר הַכֶּלֶה.
שְׁלֹם עֲלֵיכֶם. מְלָאכֵי הַשָּׁלוֹם:

קָבֵלְנוּ פָנֶי שְׁמִי בְּרִנָּה וְהַפְּלֵה.
הַיְּמָתָה נְשׁוּבָה בְּלֵב מְלֵא נִילָה.
שָׁם עָרִידָה הַשָּׁלָחַן. הַנִּגְדָה יֵאָדָר.
כָּל פְּנוֹת הַכִּיֹּרֶת יִזְדָּהוּ. יִזְדָּהוּ.
שְׁמִי שְׁלֹם וּבְרָכָה. שְׁמִי שְׁלֹם וּמְנוּחָה.
בְּאַכְכֶם לְשָׁלוֹם. מְלָאכֵי הַשָּׁלוֹם:

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

(Chaim N. Biafik)

Ha-hama mey-rosh ha-ilanot nis-talka,
Bo-u v'ney-tzey likrat shabbat ha-malka,
Hiney hi yoredet, ha-k'dosha ha-b'ruba,
V'ima mal-qhim, tz'va shalom u-m'nuha,
Bo-i bo-i ha-malka, bo-i bo-i ha-kalla,
Shalom aley-hem, mal-d'hey ha-shalom.
Kibalmu p'ney shabbat bi-r'ana u-t'yila,
Ha-bai-ta na-shuva b'leyv maley gila,
Sham aruh ha-shul-han, ha-ney-rot ya-iru,
Kol pinot ha-ba-yit yiz-rah'u, yaz-hiru,
Shabbat shalom u-v'rah'a, shabbat shalom u-m'nuha,
Bo-dhem l'shalom, mal-d'hey ha-shalom.

The spirit of Shabbat

SHALOM ALEYHEM

Shabbat has come with its embrace of peace,
With "Angels of Peace," with healing and hope.

Bless us, O Lord, as we worship together;
Help us to share this Shabbat in love.

We thank You, O God, for the strength to work;
We thank You also for the gift of rest.

*We thank You for Your gift of Shabbat,
A reminder of our liberation from Egyptian bondage.*

May this Shabbat bring us liberation
From care and worry, from anxiety and fear;

*May it break the chains which enslave us,
Keeping us in bondage to unworthy habits.*

May this Shabbat help us to free ourselves
From petty thoughts, harsh words, and mean acts;

*May it inspire us to work for the liberation of all—
From poverty and ignorance, violence and hatred.*

May this Shabbat lead us to enlist in Your service,
To study Your Torah, to walk in its ways,

*So that every day may be blessed with Your peace,
And the spirit of Shabbat may govern our lives.*

A LEGEND FROM THE TALMUD

When we come home on Sabbath evening, we are accompanied by two angels: the good Angel of Peace, and the Spirit of Evil.

If upon arrival, the angels find the table finely set, the Sabbath candles aglow, and all the family attired in festive garments, ready to bless the Day of Rest, then the Good Angel says: "May next Shabbat, and all your future Shabbat evenings, be like this one. Peace and joy be upon this dwelling!" And the Spirit of Evil is forced to say: "Amen!"

But if the house is not in order, if no preparations have been made for the Sabbath, if none within have joyously sung, "Come, let us greet the bride Shabbat," then the Spirit of Evil exults and says: "May all your Sabbaths be like this!" And the Angel of Peace, weeping in sadness, is compelled to respond: "Amen."

To each of us is given the power to determine which angel shall "bless" our home, and which shall say "Amen."

Bereita. Retold & interpreted by Adina N. Samuels

שָׁלוֹם אֵלֵיכֶם. מַלְאָכֵי הַשָּׁמַיִת. מַלְאָכֵי עֲלִיּוֹן.
מַמְלָךְ מַלְכֵי הַמַּלְכִּים. הַקְדוֹשׁ בְּרוּךְ הוּא:
בּוֹאֲכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁמַיִת. מַלְאָכֵי עֲלִיּוֹן.
מַמְלָךְ מַלְכֵי הַמַּלְכִּים. הַקְדוֹשׁ בְּרוּךְ הוּא:
בְּרִכְוִי לְשָׁלוֹם. מַלְאָכֵי הַשָּׁמַיִת. מַלְאָכֵי עֲלִיּוֹן.
מַמְלָךְ מַלְכֵי הַמַּלְכִּים. הַקְדוֹשׁ בְּרוּךְ הוּא:
צִאֲתֶכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁמַיִת. מַלְאָכֵי עֲלִיּוֹן.
מַמְלָךְ מַלְכֵי הַמַּלְכִּים. הַקְדוֹשׁ בְּרוּךְ הוּא:

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

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

(A sixteenth-century Kabbalist)

Shalom aley-hem, mal-ahay ha-sha-reyt, mal-ahay el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.
Bo-ahem l'shalom, mal-ahay ha-shalom, mal-ahay el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.
Bar-huni l'shalom, mal-ahay ha-shalom, mal-ahay el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.
Tzeyt-hem l'shalom, mal-ahay ha-shalom, mal-ahay 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 doubled 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

לְכֹנֵן נִרְנְנָה לַיהוָה
נִרְנְנָה לְיְהוָה יֵשׁוּעֵנוּ:

בְּמִקְרֹת נְתַיֵּעַ לֹא
כִּי אֵל עֶזְרָנוּ יְיָ

אֱלֹהֵינוּ בְּיָדוֹ מְחַקְקֵי יִשְׂרָאֵל
וְנִמְלִיךְ גִּדְּלוֹ עַל-כָּל-אֲלֹהִים:

בָּאֵל נִשְׁתַּחֲוֶה וְנִקְרָא עֲשֵׂהוּ
וְנִבְשָׁט יָדָיו יִשְׂרָאֵל:

כִּי הוּא אֱלֹהֵינוּ
וְאִנְהֵנוּ עִם מְרִעֵתוֹ וְצֵאֵן יָדָיו

הַיּוֹם אִם-יִבְרָכְךָ לֹא תִשְׁמַעְנוּ:
אֲלֹהֵי תְהַשִּׁיחוּ לְבַבְכֶּם כִּמְרִיכָה בַּמִּדְבָּר:

אֲשֶׁר נִסִּינוּ אֲבוֹתֵינוּ כִּם
בְּתוֹנֵי נִסְרָא פְעָלָיו:

וְהֵם לֹא-יָדְעוּ דָּוָר:
אִם-יִבְרָאֵן אֱלֹהֵי מִקְרֹתָיו:

לִיְהוָה נִשְׁתַּחֲוֶה וְנִקְרָא עֲשֵׂהוּ
וְנִבְשָׁט יָדָיו יִשְׂרָאֵל:

כִּי הוּא אֱלֹהֵינוּ
וְאִנְהֵנוּ עִם מְרִעֵתוֹ וְצֵאֵן יָדָיו

הַיּוֹם אִם-יִבְרָכְךָ לֹא תִשְׁמַעְנוּ:
אֲלֹהֵי תְהַשִּׁיחוּ לְבַבְכֶּם כִּמְרִיכָה בַּמִּדְבָּר:

אֲשֶׁר נִסִּינוּ אֲבוֹתֵינוּ כִּם
בְּתוֹנֵי נִסְרָא פְעָלָיו:

וְהֵם לֹא-יָדְעוּ דָּוָר:
אִם-יִבְרָאֵן אֱלֹהֵי מִקְרֹתָיו:

לִיְהוָה נִשְׁתַּחֲוֶה וְנִקְרָא עֲשֵׂהוּ
וְנִבְשָׁט יָדָיו יִשְׂרָאֵל:

כִּי הוּא אֱלֹהֵינוּ
וְאִנְהֵנוּ עִם מְרִעֵתוֹ וְצֵאֵן יָדָיו

הַיּוֹם אִם-יִבְרָכְךָ לֹא תִשְׁמַעְנוּ:
אֲלֹהֵי תְהַשִּׁיחוּ לְבַבְכֶּם כִּמְרִיכָה בַּמִּדְבָּר:

אֲשֶׁר נִסִּינוּ אֲבוֹתֵינוּ כִּם
בְּתוֹנֵי נִסְרָא פְעָלָיו:

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.

Psaln 96

שִׁירָו לַיְיָ כִּלְהִיָּהֲלֵךְ:

בְּשִׁירָו מַיִים לַיּוֹם יִשְׁמְחוּ:

בְּכִלְהִיעֲמִים בְּמִלֵּאֲהֵי:

נִרְאָה הוּא עַל־כִּלְלֵהֶם:

וַיִּשְׁמְעִים עֲשָׂה:

עַל וְהִמְלִיךְ בְּמִקְדָּשׁוֹ:

הָבוּ לַיְיָ כְּבוֹד וְעֹז:

שִׁמְחוּ מִנִּחָה וּבְאוּ לְחֻצֹתֶיהֶן:

הִיכֵל מִפְּנֵי כִלְהִיָּהֲלֵךְ:

אֲמִרוּ בְּהִלָּה וּבְהִלָּה בְּלִחְמוֹת:

יְדִין עַמִּים בְּמִישָׁרִים:

וְרַעַם הַיָּם וְהַלָּא:

לֹא יִרְגֹּעַ כִּלְהִיָּהֲלֵךְ:

כִּי בָא לְשֹׁפֵט הָאָרֶץ:

וְעַמִּים בְּאִמְנוֹתָם:

Shiru la-donai shir haddash, shiru la-donai kol ha-aretz.
Shiru la-donai barhu sh'mo, bastu mi-yom lyom y'shu-o.

* * *

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

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.

קומור לך דוד

הָבוּ לַיְיָ כְּבוֹד אֱלֹהִים הָבוּ לַיְיָ כְּבוֹד וְעֹז:

הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ הַשְׁמַחְתֶּם לַיְיָ בְּהַדְרַת-קִדְוָה:

קוֹל יְיָ עֲלֵה-שָׁמַיִם אֱלֹהֵי-הַכְּבוֹד הִרְעִים יְיָ עַל-מַיִם רַבִּים:

קוֹל-יְיָ בִּפְתָח קוֹל יְיָ בְּהַדְרָה:

קוֹל יְיָ שֹׁפֵר אֲזָרוֹתַי וְשֹׁפֵר יְיָ אֲחֻצֵּי הַלְּבָנוֹת:

וַיִּקְרָדֵם כְּמֹרֵעַנָּה לְבָנוֹת וְשֹׁנִי יוֹן כְּמוֹ בְּדֹרֵי אֲמִים:

קוֹל-יְיָ הוֹצֵב לְהַבֹּת אֵשׁ:

קוֹל יְיָ יְהִי לְמִדְבָּר יְהִי לְיַד מִדְבָּר קָדְשׁ:

קוֹל יְיָ יְהוֹלֵל אֱיָלוֹת וַיַּחַשֵּׁף יַעֲרֹת וַיְהַיֵּב לֹא אִמָּר כְּבוֹד:

יְיָ לְפָנֶיבָל יֵשֶׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:

יְיָ עַל לְעֵמֹת יַמָּן יְיָ יִבְרַךְ אֲדֹרְעָמוֹ בְּשָׁלוֹם:

Mizmor l'David.

Havu la-donai b'ney eydim, havu la-donai kavod va-oz.

Havu la-donai k'vod shimo,

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-kodh, kol Adonai be-hadar.

Kol Adonai shoveyr aruzim,

Va-y'shabeyr Adonai et arzey ha-l'vanon.

Va-yar-kideym kimo eygel, l'vanon v'sir-yon kimo ven r'eynim.

Kol Adonai hotzeyv la-havot eysh, kol Adonai yahlil midbar,

Yahlil Adonai midbar kadeysh.

Kol Adonai y'holeyv ayu-lot,

Va-yeh-sof y'arot, uv-hey-halo kulo omeyr kavod.

Adonai la-mbul ya-shav, va-yey-shev Adonai meleh l'olam.

Adonai oz l'amo yileyn, Adonai y'vareyh et amo va-shalom.

LEHA DODI

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

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

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

Yerushalayim, shrine of our "King,"
Arise from your ruins, arise and sing.
Enough have you dwelled in the vale of tears,
Your God will mercifully dispel your fears.
Shake off your dust, arise from the mire;
Dress, my people, in your proudest attire.
Through a descendant of David, the poet-king,
Redemption and freedom God will bring.

The refrain Leha Dodi is sung after each stanza.

לְכָה דוֹדִי לְקַרְנֹת פֶּלֶא. פָּנֵי שַׁבָּת נִקְבְּלָהּ:

שָׁמֹר וְזָכוֹר בְּדַבְּרוֹ אֶחָד. הַשְׁמִיעֵנוּ אֵל הַמְּיָחֵד.
יֵי אֶחָד וְשִׁמּוֹ אֶחָד. לְשֵׁם וְלִתְפֹּאֶרֶת וְלִתְהִלָּהּ:

לְקַרְנֹת שַׁבָּת לָכֹה וְנִלְכָּהּ. כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִפְּרֹדֶם נְסוּכָה. סוּךְ מַעֲשֵׂה בְמַחְשָׁבָה תַחֲלָהּ:

מִקְדָּשׁ מְלֻךְ עִיר מְלֻכָה. קוֹמִי צִיָּה מְחוּדָה הַהִפְכָּה.
כֹּחַ לֹךְ שַׁבָּת בְּעֶמְקֵי הַבְּכָא. וְהוּא יִחְמַל עֲלֶיךָ תְּמִלָּהּ:

וְהַנְּעִיר מַעֲפָר קוֹמִי. לְבָשִׁי בְגָדֵי תְפֹאֶרֶת עָמִי.
עַל-יַד בֶּן לֵשִׁי בֵּית הַלְחֹמִי. קִרְבָּה אֵל נִפְשִׁי וְאִלָּהּ:

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

Shamor v'zachor b'dibur ehad, hish-mi-anu Eyl ha-m'yuhad,
Adonai ehad ush'mo ehad, I'sheyim ul'tiferet v'ilt-hila.

Leha dodi...

Likrat shabbat I'hu v'neyl-ha, ki hi m'kor ha-b'rah'a,
Mey-rosh mikedem n'suha, sof ma-aseh b'mah-shava tehlila.

Leha dodi...

Mikdash meleh ir m'luha, kumi tz'i mi-iah ha-hafey-ha,
Rav lah shevet b'eymek ha-baha,
v'hu yaha-mol ala-yih hemla.

Leha dodi...

Hina-ari mey-afar kumi, liv-shi bi-g'dey tifar-teyh ami,
Al yad ben yishai beyt ha-lahmi, korva el nafsai gala.
Leha 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 יְנַחֵם אֶתְכֶם בְּחוֹךְ שְׂאֵר אֲבֵיךָ וְיַרְשִׁלְכֶם:

*Ha-makom y'na-heym et-hem
b'toḥ sh'ar avey-ley tzion vi-rusha-la-ym.*

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

הַמָּקוֹרֵר הַמָּעוֹרֵר. כִּי בָא אֲנִי קוֹמֵי אֲנִי.
עוֹרֵי עוֹרֵי שִׁיר דְּבִיר. כִּבּוֹד יי עֲלֶיךָ נִקְלָה:
לֹא תִכְשֵׁי וְלֹא תִפְלֹקֵנִי. מַה תִּשְׁתַּחֲוֶה וּמַה תִּתְרַמֵּי.
כִּי יִחַסֵּד עֲנִי עַמִּי. וְנִבְרָה עִיר עַל תְּהִלָּה:

וְהִיזֵ לְמִשְׁפָּחָה שְׂאֵרֶיךָ. וְרַחֲקוּ כָל-מַבְלָעֶיךָ.
יִשֵּׁשׁ עֲלֶיךָ אֱלֹהֶיךָ. כִּמְשׁוֹשׁ חֲתָן עַל כַּלָּה:
לְמִי וְשִׂמְאֵל תִּפְרָצֵנִי. וְאַתָּה יי תַּעֲרֵצֵנִי.
עַל יָד אִישׁ בֶּן פֶּרֶזִי. וְנִשְׁמָחָה וְנִגְלָה:

כִּי אִישׁ בְּשָׁלֹם עֲסָרָה בְּעֵלָה. וְגַם בְּשִׁמְחָה וּבְצִדִּיקָה.
תֹּאךְ אֲמַנְתִּי עִם סֻלָּה: כִּי אִישׁ בְּלֹא בֹאֵי כַלָּה:

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

*Hit-or'i hit-or'i, 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 tish-to-hahi uma tehem,
Bah yehesu anyey 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, vet Adonai ta-aritzi,
Al yad ish ben partzi, v'nism'ha v'ngilla.*

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 Saur)

מזמור שיר ליום השבת:

טוב להודות לך
להגיד בפקוד חסדך
על-עצמך ושל-נפול
כי שפחתנו כי שפעתך
מזמור לך מעשיך
איש-בער לא ידע
בפירותי ששעם כמור-עשב
להשקות ערי-עיר:
כי תגד אונך יי
כי תגד אונך יי
ותפרדו כל-פעלי אונך:
ותקום כראים קרני
ותבט עיני פשורי
אריך כחמך ופחד
שחולל כבוד יי
עוד יתבונן פשיכר
להגיד כיישר יי
אורי ולא-עולתה בן:
רשעים ורעננים יהיו:
כארו כבונן ישור:
במצאות אלהינו יפחדו:
במזמור עלי מרעים תשמענה אורי:

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-dley navel, aley hi-ga-yon b'hinor.
Ki simah-tani Adonai b'fa-oleha, b'ma-asey ya-deha ara-tayn.
Ma gadlu ma-aseha Adonai, m'od am-ku mah-sh'vo-tel-ha.

* * * * *

Tzadik ka-tamar yif-rah, k'erez ba-l'va-non yis-geh.
Sh'tulim b'veyt Adonai, b'hatz-rot Eloheynu yaf-ril-hu.
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.

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:

פָּרְחֵי אֱתֵי הַמִּבְרָךְ:

Congregation and Reader:

פָּרְחֵי "הַמִּבְרָךְ לְעוֹלָם וָעֶד:

פָּרְחֵי אֱתֵי "אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּרְבִּירוֹ
מַעֲרִיב עֲרֵבִים בְּחֻקָּמָה פְּתֹחַ שְׁעֵי וּבְחֻבּוּנָה מְשֻׁנָּה
עֲתִים וּמִתְלִיף אֶת-הַנִּמְנִים וּמְסַדֵּר אֶת-הַפְּקָבִים
בְּמִשְׁמַרְתֵּיהֶם בְּרִקְצֵי כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל
אוֹר מִפְּנֵי הַשֶּׁשׁ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבְרִיא
לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה. "צָבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם תָּמִיד וְקִלּוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד.
פָּרְחֵי אֱתֵי "הַמַּעֲרִיב עֲרֵבִים:

Reader:

Barhu et Adonai ha-m'vo-rah.

Congregation and Reader:

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

Baruh ata Adonai, Eloheynu meleh ha-olam,

Asher bi-d'varo ma-ariv aravim,

B'hoima potey-ah sh'arim u-vitvuna m'shaneh itim,

U-mah-lif et ha-z'manim u-m'sadeyr et ha-kohevim

B'mish-m'ro-leyhem ba-rakia kir-tzono.

Borey yom va-laila,

Goleyl ohr mipney ho-sheh v'ho-sheh 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 yimloh 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 Vahavta), 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.

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמּוֹת אֲהַבָה.
תּוֹרַה מִצְוֹת חֻקִּים וּמִשְׁפָּטִים אֲהַבְנוּ לְמֹדָה.
עַל־כֵּן יי אֱלֹהֵינוּ בְּשִׂכְרֵנוּ וּבְקִימָנוּ נִשְׁתַּחֲוֶה.
וְנִשְׁמַח בְּדַבְּרֵי תוֹרַתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַתָּה יְמֵנוּ וְהָמָּה יוֹמָם וְלַיְלָה.
וְאֲהַבְתָּה אֵל חֲסִידֶיךָ מִמֶּנּוּ לְעוֹלָמִים.
בְּרַךְ אֱתָהּ יי אֱלֹהֵינוּ עַמּוֹת יִשְׂרָאֵל.

Ahavat olam beyt yisrael am-ha ahavta,
Torah u-mitzvot, hukim u-mish-patim olanu himad'ta.
Al keyn Adonai Eloheyenu,
B'shoh-beynu u-v'ku-meynu nasi-ah b'hukeha,
V'nismah b'divrey torateha u-v'mitz-voteha I'olam va-ed.
Ki heynt ha-yeyntu v'oreh ya-meyntu,
U-va-hem neh-geh yomam va-laila,
V'ha-vat-ha al tasir minenu I'olamin,
Barukh ata Adonai, oheyt 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 עַד (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)

[55] EVENING SERVICE / SABBATH & FESTIVALS

The Shema

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

פָּרוּךְ שֵׁם כְּבוֹד מְלִכְנוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מַאֲדֶךָ: וְהָיוּ הָדְבָרִים הָאֵלֶּה אֲשֶׁר אֶמְצֶה
דְּרוֹם עַל-לֵבְבֶךָ: וְשִׁנְתָּם לְכִנּוּיָהּ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁמְרְךָ: וְקָשַׁרְתָּם
לְאַזְנוֹת עַל-יָדֶיךָ וְהָיוּ לְטָטְעֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
קַוְיוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

V'havta 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 amoti mitza-v'ha ha-yom al l'va-veha.
V'shi-nan-tam l'va-neha v'dibarta bam
B'shiv-t'ha b'vey-leha u-v'leha-t'ha va-dereh.
U-v'sho'h-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'uzot bey-leha u-vish-areha.

MAARIV / SHABBAT & REGALIM

[54]

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.

“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 Prelude to Emet V'emunah)

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

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)

...ကြီး...ကြီး...

[illegible]

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.

(M. M. Kephau, adapted)

...ကျွန်းက

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 כְּלִילֵי אֱתֵנֶת עָלֵינוּ

כִּי הוּא יי אֱלֹהֵינוּ וְאֵין וְהָיָה וְיִשְׁרָאֵל עִמּוֹ.

הַפִּתּוּנוֹ מִיַּד מְלָכִים מְלֻכָּתוֹ מִכַּף כְּלִיזְמָרִיצִים.

הָיָה הַנִּפְדָּע לָנוּ מִצָּרֵינוּ וְהַמְשֻׁלָּם וְמוֹל לְכָל־אֹיְבֵי נַפְשֵׁנוּ:

הַעֲשֹׂה הַדָּלוּת עַד אֵין חֲקָר וְנִפְלְאוֹת עַד אֵין מַסְפָּר:

הָשֵׁם נִפְשָׁנוּ בְּחַיִּים וְלֹא נָתַן לְמוֹת רְגָלָנוּ:

הַמְדַּרְכָּנוּ עַל בָּמוֹת אֹיְבֵינוּ וְיָרָם קִרְיָנוּ עַל כָּל־שְׁנֵאֵינוּ:

הַעֲשֵׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה אוֹתוֹת וּמוֹפְתִים בְּאֲדָמַת בְּנֵי חָם.

הַמְכַבֵּד בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם

וְיוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִחוּזְכֵּם לְחֵרֹת עוֹלָם:

הַמַּעֲבִיר בְּנֵינוּ בַּיָּם גִּזְרֵי יַם־סוּף

אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם בְּחַוְהֵמוֹת טַבָּע.

וְהָיוּ בְּנֵינוּ גְבוּרָתוֹ שִׁפְחוֹת וְדוּדוֹ לִשְׁמוֹ

וְהַכְרִיתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.

מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה וְאָמְרוּ בָלָם.

מִי־מְכַבֵּד בְּאֵלִים יי. מִי־מְכַבֵּד נֶאֱדָר בְּקוֹשֶׁ:

נִזְרָא חֲדָלָת. עֲשֵׂה פִלָּא:

מְלֻכּוּתָךְ יָאֵר בְּנֵינוּ בְּנִקְעֵי יָם לִפְנֵי מִשָּׁה וְהָ אֵלֵי עָנוּ וְאָמְרוּ.

יי. יִמְלֹךְ לְעוֹלָם וָעֶד:

וְאָמְרוּ. בְּרִפְדָּה יי אֶת־עֲקֵב וְנֵאֱלֹל מִיַּד חֲזָק מִמֶּנּוּ.

בְּרַדְךָ אֶתָּה יי וְנֵאֱלֹל יִשְׂרָאֵל:

Emet ve-emunah kol zot v'ka-yam aleynu,

Ki hu Adonai Eloheyinu v'eyn zuldio, va-amichnu yisrael amo.

Mi hamoh ba-eylim Adonai. Mi kamoh nedar ba-kodesh.

Nora chilol osef fe-leh ... Adonai yimloh 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 מִלִּבְנוֹ לְחַיִּים. וּפְרוֹשׁ
עָלֵינוּ סֶכֶת שְׁלוֹמָךְ וְתַקְנֵנוּ בַּעֲצָה טוֹבָה מִלִּפְנֵיךְ יְהוִישָׁעֵנוּ
לְמַעַן שְׁמֹךְ. וְהֵנוּ בַּעֲדֵנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחֵרֵב וְרָעָב
וְהָנוּ וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ. וּבָצַל בְּנִפְאָרְךָ מִסְּחִידֵינוּ
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אֲמֵהָ כִּי אֵל מְלֹךְ חַנוּן וְרוּחוֹס אֲמֵהָ.
וְשָׁמוּר צִאֲתָנוּ וּבֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַמָּה וְעַד עַלְמִים.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ. בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם
עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְהוּדָאָה:

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 Saut)

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

VESHAMRU

On Sabbath:

וְשָׁמְרוּ בְּיַיְשׁוּרָא אֶת הַשַּׁבָּת
לְעֵשׂוֹת אֶת הַשַּׁבָּת לְדוֹרֹתָם בְּרִית עוֹלָם:
בֵּינוּ וּבֵין בְּנֵי יִשְׂרָאֵל הוּא הַשַּׁבָּת
כְּיִשְׁעֹת יְמֵי עֲשֵׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וּבַיּוֹם הַשִּׁבְעִי שָׁכַח וַיָּנַח:

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-she' yamin asa Adonai
et ha-shama-yim v'el ha-aretz,
U-va-yom ha-shi-vi-i shavah va-yi-nafash.

PROCLAIMING THE FESTIVALS

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

Leviticus 23:44

PROCLAIMING THE FESTIVALS: VA-Y'DABEYR MOSHE

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יי אֶל בְּנֵי יִשְׂרָאֵל:
Va-y'dabeyr moshe et mo-adey Adonai el b'ney yisrael.

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

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

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EVENING SERVICE / SABBATH & FESTIVALS

MAARIV / SHABBAT & REGALIM

[64]

Reader's Hatzi 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 Annals, 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'Allah—"The Prayer." Recited while in a standing position (bamitah), it is a composite of nineteen benedictions (originally eighteen), encompassing a variety of themes. On Sabbath and Festivals, The Amidah contains seven benedictions.

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

- three Blessings of Praise,
- thirteen Blessings of Pardon—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.

יחזקאל ויחזקיהו שמה רבא. בעלקא די-ברא ברעליה.
ויקל'ך מלכותה בתיבתון ובמכונן ובד' דכלית
ישאל בעלקא ובמר קרוב. ואמר אמר:

Congregation and Reader:

וְיָדָא שְׂמִינָה רַבָּא מִבְּרַךְ לַעֲלֵם וְלַעֲלֵי עַלְמַי:

[illegible]

* On Shabbat Shuvah, repeat **נְשׁוּבָה**.

Sabbath Amidah, page 68 or page 69.

(Festival Annidah, 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 F. Solovitchik

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 Pesach 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)
and reflects a preference for the Hebrew word *Gaulah*, "Redemption,"
a term which lends itself to broad interpretation.

(A.M.S.)

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SABBATH EVE AMIDAH / INTERPRETIVE BLESSINGS

Maariv Amidah for Shabbat
Interpretive Opening Blessings

(אדני שפתי תפארה ופירי חיה לך):

ברוך אתה יי אלהינו ואלהי אבותינו.

אלהי אברהם אלהי יצחק ואלהי יעקב.

אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.

האל הגדול הגבור והנורא אל עליון.

גומל חסדים טובים וקנה רכב.

וזהר חסדך אלהי.

ומה יא אלה [וואל] לבני בניהם למען שמו באהבה:

On Shabbat Shuvah add:

זכרנו לך חסדך חסדך בנים.

וקמנו בספר החיים. למען אלהים חיים:

מלך עוזר ומוליד ומגן.

ברוך אתה יי מנו אברהם ושורח שרה:

אתה גבור לעולם אדני מתיא מתיא רב להשיע:

From Shemini Atzeret to Pesach add:

משיב הרוח ומוריד הגשם:

מבליכל חיים בחסדך מתיא מתיא ברהמים רבים.

סומך נפלים ורופא חולים ומחיר אסורים.

ומקיים אמונתו לישיע עפר.

מי קמוך בעל גבורות ומי דומה לך

מלך מתיא ומתיא ומצמיח ישועה:

On Shabbat Shuvah add:

מי קמוך אב הרהמים. וזהר יצורי לחים ברהמים:

וואמן אתה להחיות מתיא. ברוך אתה יי מתיא המתים:

MAARIV I.E.-SHABBAT / INTERPRETIVE AMIDAH BLESSINGS

[69]

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."

REIZEV VI-MNUHATEYNU: 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.

אמנה קדוש ושמו קדוש וקדושים בכל יום וכל יום
פלה. ברוך אתה יי * הוא הקדוש:

אתה קדושם אחרים השביעי לשמך. תכלית מעשה
שמך וארץ. וברכותי מכל העמים וקדושתו מכל העמים
ובן קטוב בחרתה:

ויכלי השמים והארץ וכל צבאם: וכל אלהים
ביום השביעי מלאכתו אשר עשה ושב ביום השביעי
מכל מלאכתו אשר עשה: וברך אלהים אחרים
השביעי וקדש אותו. כי בו שבת מכל מלאכתו אשר-
בן אלהים לעשות:

אלהינו ואלי אבותינו. רצה במנוחתנו. בך שנו
במצותיך ותן חלקנו בחורתיך. שבענו משובך שמחתנו
בישועתך. וטהר לבנו לעבודך באמת. ונהיילנו יי
אלהינו באהבה ובגאון שבת קדשך. ונחיו בך ונאמך
מקדשי שמך. ברוך אתה יי מקדש השבת:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה
תקבל בגאון. ותהי לגאון קביר עבודת ושמך עמך:

תפלת הקדוש: *On Shabbat Shuvah:

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

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

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

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

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

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

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

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

[illegible][illegible]

וְהַיְיטָהּ וְהַיְיטָהּ וְהַיְיטָהּ. בְּרִיךְ ה' אֱלֹהֵינוּ:

[illegible]

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

[illegible]

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.

ועל־כָּל־בְּרָכָה יְהַמְדֶּךָ וְיִתְרוֹמַם שְׁמֶךָ מְלֻכְנוּ חֲמוּד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:
וכתוב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל־הַחַיִּים יִירְדוּ סָלָה וְיִהְיֶה לָנוּ אֶת שְׁמֶךָ בְּאַמְתְּךָ הָאֵל יִשְׂרָאֵל וְיִשְׁמְחוּ וְיִשְׁרְחוּ סָלָה. בְּרִיתְךָ אֲמִתָּה ייִ דַּטּוֹב שְׁמֶךָ וְלֹאֲךָ נֶאֱמָה לְהַדְוִיחַ:

שְׁלֹאִים רַב עַל וְשְׁלֹאֵל עֲמֶךָ וְעַל כָּל־יְשֻׁבֵי תִבְלִי
חָשִׁים לְעוֹלָם. כִּי אֲמִתָּה הוּא מְלִיךְ אֲדוֹן לְכָל־הַשְּׁלֵאִים.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.*
בְּרִיתְךָ אֲמִתָּה ייִ דַּמְבָּרֶךְ אֶת־עַמּוֹ וְשְׁלֹאֵל בְּשָׁלִאִים:

*Shalom rav al yisrael am-ha
Val kol yosh-vey ley-veyl tasim I'olam,
Ki ata hu meleh adon I'hol ha-shalom.
V'tov b'eynehā l'vareyḥ et am-ha yisrael
Bi'hol eyt u-v'hōl sha-ah bi-sh'lo-meḥa.*

**On Shabbat Shuvah conclude thus:*
בְּסֻמְרַח חַיִּים בְּרִיתְךָ וְשָׁלוֹם וְכָל־בְּרָכָה טוֹבָה. נִזְכָּר וְנִפְתָּח לְפָנֶיךָ. אֲמִתָּה וְכָל־
עֲמֶךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלִשְׁלֹאִים. בְּרִיתְךָ אֲמִתָּה ייִ עוֹשֶׂה הַשְּׁלֵאִים:
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

[77]

SABBATH EVE AMIDAH

אֱלֹהֵי. נִצֹּר לְשׁוֹנִי מִרַע וּשְׁפָתַי מִדִּבַּר מַרְמָה.
וְלִמְקַבְּלֵי. נִפְשֵׁי חַדָּשִׁים וְנִפְשֵׁי בָּעֵפֶר לְכָל חַדָּה:
פָּתַח לִי בִּמְחִירָהּ וּבִמְצֻתָּהּ תַּרְדּוּהָ נִפְשֵׁי.
וְכָל הַחֹשֶׁבִּים עָלַי רָעָה.
מְחִירָהּ דָּפֵר עֲצָתָם וְקִלְקֵל מַחֲשַׁבְתָּם:
עֲשֵׂה לִמְעַן שְׁמִיךְ עֲשֵׂה לִמְעַן וּמִינֶךְ
עֲשֵׂה לִמְעַן קִדְשָׁהּ עֲשֵׂה לִמְעַן חֲוָתָהּ:
לִמְעַן יִחַלְצוּן יִדְרִיךְ הַחֲשִׁיעָה וְמִינֶךְ נִעְנֶנֶי:
וְהִיוּ לְרִצּוֹן אֲמִתִּי-פִי וְהִנְיִן לִבִּי לְפָנֶיךָ.
” צוּרִי וְאֱלֹהִי:
עֲשֵׂה שְׁלֹם בְּמִרְוִקָיו דְּהוּא וְעֲשֵׂה שְׁלֹם
עָלַיִנִי וְעַל כָּל-יִשְׂרָאֵל. וְאֲמִרוּ אָמֵן:

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

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

GUARD MY TONGUE ...

Our Sages denounced the sin of slander and malicious gossip as a loathsome moral disease. They taught that "leshon ha-ra" (evil speech) kills three people: the person who speaks it, the person who listens to it, and the person about whom it is spoken.
According to one authority, a person who spreads evil gossip is as blameworthy as one who has violated all five books of the Torah.
Jewish tradition repeatedly underscores the Biblical teaching that life itself is "in the power of the tongue" (see Proverbs 18:21).
Words possess awesome power—for good and for evil. Therefore we pray three times each day: "O Lord, guard my tongue from evil!"

MAARIV / AMIDAH LE-SHABBAT

[76]

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 Sami)

SHEH-HU NOTEN SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
U-mo-shav y'karo ba-shama-yim mi-mal,
U-sh'hinat uzo b'gov-hey m'romim.
Hu Eloheynu eyn od,
Imel m'd-keynu efes zu-lato, ka-katuv b'torato,
V'yada-la ha-yom va-ha-shey-vota el l'va-velha
ki Adonai hu ha-Elohim
ba-shama-yim mi-mal v'al ha-aretz mi-tahat, eyn od.

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EVENING SERVICE / SHABBATH & FESTIVALS

Alenu

עָלֵינוּ לְשַׁבֵּחַ לְאֵדוֹן הַכֹּל
לְהַתְּקַלָּה לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹא עָשֵׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
וְנִקְלָנוּ כְּכָל-דָּמוֹנִים:
וְאַתָּה בּוֹרְעִים וּמְשַׁתְּחִימִים וּמוֹרִים
לְפָנֶיךָ מִלֵּךְ הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.
שְׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקוּדָּה בְּשָׁמַיִם מְפַעֵל
וְשׁוֹרְתָנוּ עֵינֵינוּ בְּנִבְרֵי מְרֻמִּים: הוּא אֵלֵהֵנוּ אֵין עוֹד. אִמָּת מִלְּכֵנוּ
אִפְסִי וּלְהוֹ. בְּכַתּוּב בְּתוֹרָתוֹ. וְנִדְעָהּ הַיּוֹם וְהַשָּׁבָת אֶל-כָּל־בְּרֵךְ
כִּי ייִ הוּא הָאֵלֵהֵם בְּשָׁמַיִם מְפַעֵל וְעַל-הָאֲרֶץ מְשַׁתְּחִימָהּ. אֵין עוֹד:

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

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

Aleynu l'sha-bey-al 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 haamonim.
Va-andanu kor-im u-mishta-hvim u-modim,
Lifney meleh malhey ha-m'la'im,
Ha-kadosh baruh hu.

MAARIV / SHABBAT & REGALIM

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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.-6)

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־כן נקוֹתָ לָךְ יי אֱלֹהֵינוּ לְרֹאשׁ מַהֲרָה בְּהַפְאֵרָת עֲוֹנוֹ.
לְהַעֲבִיר וְלִזְלוֹת מִדְּהַאֲרֵי וְהַאֲלִילִים בְּרוֹת יְבָרְתֵּן. לְחַמּוֹן
עוֹלָם בְּמַלְכוּת שְׁדִי. וְכִלְכְּנֵי בָשָׂר יִקְרָאוּ בְּשֵׁמֶךָ לְהַפְנוֹת אֶל־ךָ
בְּלִי־שָׁעִי אֲדָרִי: יִבְרִיךְ וְיַדְעוּ כִּי־לִישָׁבִי חֶבֶל. כִּי לָךְ הַתְּכַרַּע
בְּלִפְנֶיךָ תִּשָּׁבַע בְּלִלְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וְיִפְּלוּ.
וְלִכְבוֹד שְׁמֶךָ יִקָּר: יִתְנוּ. וְיִקְפְּלוּ כָל־אֶת עַל־מַלְכוּתֶךָ. וְהַמְלִיךְ
עַל־יָהּ מַהֲרָה לְעוֹלָם וָעֶד: כִּי הַמְלִיכוֹת שְׁלֹךְ הָיָא. וְלַעֲלֹמִי
עַד תִּמְלֹךְ בְּכִבּוֹד: בְּכִחוֹב בְּהוֹרֶהָ. יי יִמְלֹךְ לְעֹלָם וָעֶד:

וְאַמֵּר. וְהִידָּ יי לְמַלְךְ עַל־כְּלִדְהָאֲרֵץ.
בְּיוֹם הַדָּהָא יִהְיֶה יי אֲחֵךְ וְשִׁמּוֹ אֲחֵךְ:

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-hyeh 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 (Hosh Hodesh Elul through Shemini Atzeret), page 170.

Mourner's Kaddish

יְהוָה רַב וְהַקְדָּשׁ שְׁמֹה רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְּרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְחַיֵּיכֻן וּבְחַיֵּי דְכָל־בְּרִית יִשְׂרָאֵל
בְּעֻלְמָא וּבְחַיֵּינוּ וּבְחַיֵּיכֻן. וְאָמְרוּ אָמֵן.

Congregation and mourners:

וְהָא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמֵי עֻלְמָא:

Mourners:

יְהוָה רַב וְהַקְדָּשׁ וְהַפָּאָר וְהַמְלֵא וְהַחֲדָר וְהַעֲלָה
וְהַמְלִיךְ לְ שְׁמֹה דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא* מִן כָּל־בְּרִיתָא
וְשִׁירָתָא וְשִׁבְחָתָא וְהַמְלִיכָהּ דְאָמְרוּ בְּעֻלְמָא. וְאָמְרוּ אָמֵן;
יְהָא שְׁלָמָא רַבָּא מִן שְׁמֵי וְדַיִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עָשֹׂה שְׁלֹם בְּמִרְוָתָיו הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yiit-kadash sh'mey raba,
B'alma di v'ra hiru-ley, v'yan-lil mdl-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-ugda u-viz-man kariv, v'imru amen.

Congregation and mourners:

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

Mourners:

Yit-barach v'yish-labad v'yil-pa-ar v'yiit-romam v'yiit-na-sey
V'yit-hadar v'yit-aleh v'yiit-halal sh'mey d'kud-sha—
B'ril hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-henata du-amitan 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 שְׁלָמָא.

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. Samuels)

ADON OLAM

אֲדֹנָי עֹלָם אֵשֶׁר מֶלֶךְ בְּטָרֵם כָּל יְצִיר נִבְרָא:

לָעֵת נַעֲשֶׂה בְּתַפְצֹז כָּל אֲנִי מֶלֶךְ שְׂמוֹ נִקְרָא:

וְאַחֲרַי כִּכְלוֹת הַכֹּל לְבָדֹד: נִמְלֹךְ נִרְבָּא:

וְהוּא הָיָה וְהוּא הוֹנֶה וְהוּא יִהְיֶה בְּתַפְאֲרָה:

כָּל הַמְּשִׁי לֹא לְהַחֲפִיזָה: וְהוּא אֲחֵר וְאֵין שְׁנִי

כָּל רֵאשִׁית כֹּל תְּכַלִּית וְלֹא הָעֵז וְהַמְשָׁרָה:

וְהוּא אֵל וְהוּא עֹזֵל וְצוּר חֲבָלִי בְּעַת צָרָה:

וְהוּא נָסִי וּמְנוֹס לִי מִנְּחָה כּוֹסִי בְּיוֹם אִקְרָא:

כִּידֹן אֲפַקִּיד רִחוּי בְּעַת אִישׁוֹן וְאַעֲרִיָּה:

וְעַם רִחוּי וְחַיִּי יִי לִי וְלֹא אִירָא:

Adon olam asher malah, b'terem kol y'izir niv-ru.
L'eyt na-asa v'hefizo kol, azai meleh sh'mo nikru.

Vaharey kih-lot ha-kol, l'vado yim-loh nora.

Vhu ha-ya v'hu ho-veh, v'hu yi-h'ye b'tif-aru.

Vhu elhad v'eyn shey-ni, l'ham-shil lo l'huh-bira.

B'li reyshit b'li talhit, v'lo ha-oz v'ha-misra.

Vhu Eyli v'hai go-ali, v'izur hevli b'eyt tzara.

Vhu nisi u-manos li, m'nat kosi b'yom ekra.

B'yado afkid ruhi, b'eyt ishan v'a-ira.

Vim ruhi g'vi-yati, Adonai li v'lo ira.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאָרֶץ:
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשִׁבְתָּ קִדְּשׁ בְּאַהֲבָה וּבְרָצוֹן
הַחַיִּי לָנוּ וְכָרוֹן לְמַעֲשֵׂה בְרָאשִׁית. כִּי הוּא יוֹם קִדְּשָׁהּ
לְמַקְרָא קִדְּשׁ גָּבֹר לְיִצְחָק מֵאֲרָם. כִּי־בָנוּ בְּחַדָּתָם
וְאִתָּנוּ קִדְּשָׁתָם מִכָּל־הָעַמִּים וְשִׁבְתָּ קִדְּשָׁךְ בְּאַהֲבָה
וּבְרָצוֹן הַחַיִּי לָנוּ. בָּרוּךְ אַתָּה יי מְבַרֵךְ הַשֶּׁבִּיב:

In the Sukkah add:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּשֻּׁכָּה:

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

Alenu, page 118.

Baruh ata Adonai, Eloheyinu meleh ha-olam,
borey p'ri ha-gafen.

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

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

Baruh ata Adonai, m'kadeysh ha-shabbat.