

A Time to Pray

***Boy Scouts of America Shabbat
Evening Prayer Book.***

National Jewish Committee on Scouting
www.JewishScouting.org

Table of Contents

Intoduction to the Original World Jamboree 2019 Prayer Book	3
Introduction	4
President's Letter	5
How Goodly are your tents, O Jacob	7
Baden-Powell's Last Message to Boy Scouts	8
Weekday Afternoon Service -- Minchah	9
Shalom Aleichem	27
Yedid Nefesh	29
Welcoming the Sabbath -- Kabbalat Shabbat	31
Texts for Study	53
Kaddish D'Rabanan	55
Sabbath Evening Service -- Ma'ariv l'Shabbat	57
Kiddush for Shabbat	81
National Prayers	82
United States Presidents on the State of Israel	85
"Our Two Nations"	87
"Zion and its Rightful Heirs"	87
Graces	88
Havdalah	91
Blessings for Various Occasions	93
Personal Prayers and Meditations	95
The Prayers of Benjamin Franklin	97
Perek Shirah	99
"A Word Fityl Spoken" (Seasonal Liturgical Changes)	101
Alternative Amidah	106

עלינו להיות השינוי שאנו רוצים לראות בעולם
aleinu lihiyot ha`shinui she`anu rotsim lir-ot ba`olam.
Be the change you want to see in the world.

Intoduction to the Original World Jamboree 2019 Prayer Book

World Scout Jamboree
Summit Bechtel Reserve, West Virginia, USA
July 22, 2019

Dear Fellow Scouts:

When Scouts and Scouters from around the world gather for worship in often make-shift sanctuaries we give new-found clarity to the blessing bestowed upon our distant ancestors: "How goodly are your tents, O Jacob, your dwelling places, O Israel!"

On the Sabbath, we set aside technology, commerce and competition in order more thoughtfully to explore our better selves. in order more carefully to cultivate our human relationships. in order more fully to nurture our spiritual lives. and in order more gratefully to wonder at God's creation. Experiencing this weekly religious awakening -- this principled Jewish renewal -- in the company of fellow Scouts and Scouters is a special privilege. Searching for the finest within ourselves while surrounded by the finest of youth and leaders, already dedicated to sacred values and lofty standards of personal conduct. already deeply attuned to the beauty and miracles of God's world. makes our Sabbath observance and worship particularly inspiring and instructive. May we cherish the gift this unique Shabbat offers. and may we make wise use of the religious opportunities to which it beckons us.

This Siddur, this Prayerbook is designed to assist us in that endeavor. It includes the traditional Sabbath Evening service -- Kabbalat Shabbat -- as well as material for reflection and study from a variety of sources: statements by American Presidents and other leaders concerning the State of Israel, words of guidance from Lord Robert Baden-Powell, founder of the Boy Scout movement, as well as miscellaneous prayers and meditations for personal use.

The title of this volume -- **Siddur Tzofeh V'Yodeya** -- is itself a prayer of sorts. The phrase is taken from the familiar hymn, Yigdal, based on the Thirteen Articles of Faith articulated by Maimonides: ***Tzofeh v'yodeya s'tareinu*** -- "God sees and knows our secrets." In modern Hebrew, *Tzofeh* also means "Scout." Thus, "Siddur Tzofeh V'Yodeya" is a "Prayerbook for the Scout Who Knows" -- Scouts who are knowledgeable about their Faith -- religiously literate Jews, committed to learning and attuned to the eternal truth that God cares deeply about our personal behavior and knows our secrets. My prayer in preparing this Siddur is that it will draw each of us a bit closer to this goal. As we gather together, learn together, worship together, and together celebrate Shabbat. may we sense God's presence guiding us and urging us to greater service and deepening commitment. In word and in deed, in major decisions and in everyday interactions, may we each strive to be a Tzofeh V'Yodeya.

Shabbat Shalom,
Rabbi Joseph H. Prouser
National Chaplain
National Jewish Committee on Scouting
Boy Scouts of America

Introduction

This Siddur, Tzofeh V'Yodeah, was prepared to help us fulfill the Twelfth Point of the Scout Law - A Scout is Reverent. This means that we take our own religious tradition seriously and that we respect the religious traditions of others. While we might not fully observe Judaism in our home communities, when we come together as a larger Scout family, at a Council event, a National event such as Jamboree or an International event, it is important that as a community we gather to express ourselves as Jews for ourselves and as a testament to those of other faiths that Judaism remains relevant in our lives and in the world.

A great Jewish teacher, Rabbi Abraham Joshua Heschel, wrote that Prayer is to Religion as Poetry is to Science. Think about that. Prayer is the symbolic language of Religion, which means that the prayers we recite attempt to capture some truth about us and the universe, even though we can never express these truths adequately. In the Jewish tradition, there are many ways of thinking about God and the words of our traditional Jewish prayers may or may not express exactly what each of us believes. But, the words we recite, particularly in Hebrew, reflect and encompass a long history of great Jewish thinkers who tried to convey their sense of awe and wonder about being alive in this marvelous world.

If you are able, recite the prayers in Hebrew. The most important prayers, which we often recite together, are printed in transliteration - English letters that sound like the Hebrew words. You might also want to read the English translations to get a better idea of what our prayers might be teaching us. Again, if you are able, I encourage you to lead your community in the prayers that you know! Judaism is very democratic, anyone thirteen or older who knows the prayers is permitted to lead the service.

This siddur was written for you to use at any Scouting event you attend. I hope you will treasure it and use it often on the Scouting Trail, wherever that may lead. May God answer your most fervent prayers and bless you always with good health, good friends, a loving family and a long life of good deeds.

Shalom
Rabbi Art Vernon
National Chaplain
National Jewish Committee on Scouting, Inc.

President's Letter

This prayer book for the Shabbat Evening Service was prepared for the first BSA National Jamboree held at the Summit Bechtel Family National Scout Reserve at Mount Hope, West Virginia, and used on July 19, 2013. It has since been revised for general use.

The National Jewish Committee on Scouting (NJCOS) was formed in 1926 as a committee of the Boy Scouts of America (BSA). It is now an independent, tax-exempt, Section 501(c)(3) organization dedicated to working with the BSA to enhance the Scouting experience of Jewish youth in America and throughout the world. Its mission is to prepare young Jews to make ethical and moral choices over their lifetimes by instilling in them the values of Judaism as expressed in the Scout Oath and Scout Law. The NJCOS promotes Scouting among Jewish youth, helps Jewish institutions and local BSA councils provide Scouting opportunities for Jewish youth and promotes Jewish values in Scouting through program helps and the Jewish religious emblems program. The NJCOS has members throughout the United States and has a proud history in the Scouting movement.

Thank you for using the Prayer Book for the Shabbat Evening Service. It was prepared for the NJCOS by Rabbi Joseph Prouser. It is suitable for use at any Shabbat service. Additional copies may be printed directly from the NJCOS website, www.JewishScouting.org on its Religious Observances page under Jewish Activities.

Further information on the NJCOS and its activities may also be obtained from the website.

Bruce Chudacoff
President, National Jewish Committee on Scouting

Pack 1818 - Atlanta Area Council



How goodly are your tents, O Jacob,

מַה טוֹבוֹ אֹהֲלֶיךָ יַעֲקֹב

מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וְאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵּיתְךָ אֲשֶׁתַּחֲוֶה אֶל-הַיְיָ
קִדְשֶׁךָ בִּירְאָתְךָ: יְהוָה אֲהַבְתִּי מֵעוֹן בֵּיתְךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי
אֲשֶׁתַּחֲוֶה וְאֶבְרָעָה אֶבְרָכָה לְפָנַי יְהוָה עוֹשֵׂי: וְאֲנִי תַפְלִיתִי-לְךָ יְהוָה עַת
רְצוֹן אֱלֹהִים בְּרֹב-חַסְדְּךָ עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

Ma tovu ohalecha Yaakov mishkenotecha Yisrael. Va-ani b'rov chasd'cha avo vaytecha, eshtachaveh el heichal kodsh'cha b'yiratecha. Adonai ahavti me'on baytecha, um'kom mishkan k'vodecha. Va-ani eshtachaveh v'echr'-ah, evr'chah lifnei Adonai osi. Va-ani, t'filati l'cha Adonai, eit ratzon, Elohim b'rov chasdecha, aneini be-emet yishecha.

How goodly are your tents, O Jacob, your dwelling places, O Israel. As for me, Your abundant kindness draws me into Your House; I will bow in worship toward Your Holy Sanctuary, filled with awe of You. Dear God, I love the House where You dwell, and the place where Your glory resides. I shall worship and bow; I shall kneel before the Lord, my Maker. As for me, may my prayer to You, Dear God, be at an opportune time. God, in Your abundant kindness, answer me with the truth of Your salvation.

The opening verse of this blessing, Mah Tovu ("How goodly are your tents.") is taken from Numbers 24:5, a prophecy first spoken at "S'deh-Tzofim" -- in modern Hebrew, "A Field of Scouts" (see Numbers 23:14).

Baden-Powell's Last Message to Boy Scouts

...I believe that God put us on this jolly world to be happy and enjoy life.

Happiness doesn't come from being rich, nor merely from being successful in career, nor by self-indulgence.

One step towards happiness is to make yourself healthy and strong while you are a boy, so that you can be useful, and so can enjoy life when you are a man.

Nature study will show you the beautiful and wonderful things God has made: the world for you to enjoy.

Be contented with what you have got, and make the best of it; look on the bright side of things instead of the gloomy one. But the real way to get happiness is by giving out happiness to other people.

Try and leave this world a little better than you found it, and when your turn comes to die you can die happy in feeling that at any rate you have not wasted your time but have done your best.

"Be Prepared" in this way, to live happy and to die happy; stick to your Scout Promise always -- even after you have ceased to be a boy -- and God help you do it.

מנחה

Weekday Afternoon Service

אשרי

אשרי יושבי ביתך עזר יהללוך פלה:
אשרי העם שפכה לו אשרי העם שיהיה אלהיו:

תהלה לדוד

ארוממך אלוהי המלך ואברכה שמך לעולם ועד:
בכל יום אברכה ואהללה שמך לעולם ועד:

גדול יהוה ומהלל מאד ולגדלתו אין חקר:
דוד לדוד ישבח מעשיך וגבורתיך יגידו:

הדר כבוד הודך ודברי נפלאותיך אשיחה:
ועזוז נוראתיך יאמרו וגדולתך אספרנה:

זכר רב טובך יביעו וצדקתך ירננו:
חנן ורחום יהוה ארך אפים וגדל חסד:

טוב יהוה לכל ורחמיו על כל מעשיו:
יודוך יהוה כל מעשיך וחסדיך יברכוכה:

כבוד מלכותך יאמרו וגבורתך ידברו:
להודיע לבני האדם גבורתו וכבוד הדר מלכותו:

מלכותך מלכות כל עלמים וממשלתך בכל דוד ודוד:
סומך יהוה לכל הנפלים וזוקף לכל הכפופים:

עיני כל אליך ישברו ואתה נותן להם את אכלם פעתו:
פותח את ידך ומשביע לכל חי רצון:

Minchah
Weekday Afternoon Service

Ashrei

You bless everyone who lives in Your House, and they sing Your praises.

Blessed are the people to whom such blessings fall!
Blessed are the people whose God is the LORD!

A Psalm of David.

I will praise You, my God and King, and always honor Your name.

I will praise You each day, and always honor Your name.

You are wonderful, LORD, and You deserve all praise,
because You are much greater than anyone can understand.

Each generation will announce to the next
Your wonderful and powerful deeds.

I will keep thinking about Your marvelous glory and Your mighty miracles.

Everyone will talk about Your fearsome deeds,
and I will tell all nations how great You are.

They will celebrate and sing about Your matchless mercy
and Your power to save.

You are merciful, LORD! You are kind and patient and always loving.

You are good to everyone, and You take care of all Your creation.

All creation will thank You, and Your loyal people will praise You.

They will tell about Your marvelous kingdom and Your power.

Then everyone will know about the mighty things You do
and Your glorious kingdom.

Your kingdom will never end, and You will rule forever.

O LORD, You keep Your word and do everything You say.

When someone stumbles or falls, You give a helping hand.

צדיק יהנה בכל־דרכיו וחסיד בכל־מעשיו:
קרוב יהנה לכל־קראיו לכל אשר יקראהו באמת:

רצון־יראיו יעשה ואת־שונעתם ישמע ויושיעם:
שומר יהנה את־כל־אהביו ואת כל־הרשעים ישמיד:

תהלת יהנה ידבר־פי ויברך כל־פֶּשֶׁר שם קדשו לעולם ועד:
ואנחנו נברך יה מעתה ועד־עולם הללויה:

חצי קדיש

יתגדל ויתקדש שמה רבא, בעלמא די ברא ברעותה, וימליך מלכותה
בתיכון וביומיכון, ובתי דכל בית ישראל, בעגלא ובזמן קריב ואמרו
אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.
Y'hei shmei raba mevorach l'alam u-l'almei almaya

יתברך וישתבח, ויתפאר ויתרומם ויתנשא, ויתהדר ויתעלה ויתהלל שמה
דקודשא בריך הוא. לעלא מן כל ברכתא ושירתא, תשפחתא ונחמתא די
אמרו בעלמא, ואמרו אמן.

Everyone depends on You, and when the time is right,
You provide them with food.

By Your own hand You satisfy the desires of all who live.

Our LORD, everything You do is kind and thoughtful.

You are near to everyone whose prayers are sincere.

You satisfy the desires of all Your worshipers,
and You come to save them when they ask for help.

You take care of everyone who loves You, but You destroy the wicked.

I will praise You, LORD, and everyone will respect Your holy name forever.

We will praise You now and forevermore. Shout praises to the LORD!

Chatzi Kaddish

May the name of God be recognized as great and holy in this world, which was created according to God's own plan and will. May God's sovereignty be established in your lifetime, and in the lifetime of the entire Household of Israel. Speedily! Soon! And let us say: **Amen.**

May God's great Name be blessed forever and ever and ever!

May the blessed, holy name of God be adored, praised, glorified, exalted, acclaimed, honored, extolled, and celebrated beyond the capacity of all blessings and songs, praises and elegies that could possibly be expressed in this world! And let us say: **Amen.**

עמידה

We rise.

יְיָ שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִילָתְךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ אֱבֶרֶת.

אַתָּה גִּבּוֹר לְעוֹלָם יְיָ מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

מִכְּלַפֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כְמוֹךָ בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָּךְ, מְלֶךְ יַמִּית וּמַחְיֶה, וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמַר אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמּוֹךְ קְדוֹשׁ,
וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְּדוֹשׁ.

The Amidah

We rise.

Dear God, open my lips, grant me the ability to articulate Your praises.

Blessed are You, Almighty God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. You are a great, powerful, awesome God most high, bestowing kindness and goodness, though all creation is already Yours. You remember the loyalty of our ancestors, and will lovingly bring a redeemer to their children's children in accordance with Your own plan and purpose. You, Sovereign God, help us, save us, and protect us. Blessed are You, Dear God, Shield of Abraham.

Your power is eternal and without limit, Dear God. Abounding in salvation, You offer eternal life to mere mortals.

Faithfully, You sustain the living. You offer eternal life to mere mortals through the practice of abundant compassion: raising the fallen, healing the stricken, freeing the oppressed. You keep faith with those who sleep in the dust. Who can compare to You and Your power? Who is like You, Sovereign God, taking life, but offering us eternal life by implanting within us seeds of salvation. Faithfully, You offer eternal life to mere mortals. Blessed are You, Almighty God. You offer eternal life to mere mortals.

You are holy. Your purpose and Your plan are holy. Those who praise You each day partake of Your holiness. Blessed are You, Holy God.

קדושה

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדֵּי־שָׁיִם אוֹתוֹ בְּשֵׁמי מְרוֹם, כַּכְּתוּב עַל
יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ!
Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo

לְעוֹמְתָם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ!
Baruch k'vod Adonai mi-m'komo

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.
Yimloch Adonai l'olam, Elohayich Tziyon l'dor va-dor, Halleluyah

לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ, וּלְנִצַּח נְצַחִים קְדוּשַׁתְךָ נְקַדֵּישׁ. וְשַׁבְּחָךְ אֱלֹהֵינוּ
מִפְּנֵינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה
יְהוָה הָאֵל הַקְּדוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלִמֵּד לְאִנּוּשׁ בִּינָה. חַנּוּנִי מֵאִתְּךָ דַּעַת בִּינָה וְהַשְׁכֵּל.
בְּרוּךְ אַתָּה יְיָ חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנו אֲבוּנוּ לְתוֹרָתְךָ, וְקַרְבֵנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ, וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה
לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ הַרוֹצֵה בְּתַשׁוּבָה.

סֵלַח לָנוּ אֲבוּנוּ כִּי חָטָאנוּ. מְחַל לָנוּ מִלְּפָנֶיךָ כִּי פָשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלַח אַתָּה.
בְּרוּךְ אַתָּה יְיָ חַנּוּן הַמְּרַבֵּה לְסִלַּח.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ, וּגְאֹלֵנוּ מִתְּהַרָה לְמַעַן שְׁמֶךָ, כִּי גּוֹאֵל חֹזֵק אַתָּה.
בְּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל.

The Kedushah

We proclaim Your holiness here on earth, even as it is proclaimed in Heaven above. As it is written by Your prophet: The angelic choirs call out to each other and declare:

**Holy! Holy! Holy is the Lord of Hosts!
All the Earth is filled with His Glory!**

In response the angels call out:

Praised be God's Glory throughout the universe!

In Your Holy Scriptures is written:

God will reign forever. Zion's God will rule throughout all generations. Hallelujah!

We declare Your greatness from generation to generation. We affirm Your holiness for all eternity. We will never stop offering You praise.
You are our great and holy Sovereign God.
Blessed are You, Holy God.

You grace human beings with knowledge, and teach mere mortals the way of understanding. Grace us with knowledge, understanding, and discernment. Blessed are You, Dear God. You graciously grant us knowledge.

Lead us back to Your Torah, our loving, protective, indulgent God. Draw us closer, Sovereign God, to Your service. Inspire us to return to You in true repentance. Blessed are You, Dear God. You welcome repentance.

Forgive us, loving, protective, indulgent God. We have sinned. Pardon us, Sovereign God, we have transgressed. Yet You are forgiving. You pardon sin. Blessed are You, Dear God. You are gracious and abundantly forgiving.

Kindly take note of our suffering. Champion our cause, redeem us soon, to serve Your own purposes. You are a powerful Redeemer. Blessed are You, Dear God, Redeemer of Israel.

רַפְּאנוּ יי וְנִרְפֵּא הוֹשִׁיעֵנו וְנִשְׁעָה כִּי תִּהְיֶה לָּנוּ אֶתָּה. וְהַעֲלֵה רַפּוּאָה
שְׁלָמָה לְכָל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יי
רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאַתָּה לְמוֹכָה. וְתֵן
בְּרָכָה עַל פְּנֵי הָאָדָמָה. וְשַׂבְּעֵנוּ מִטּוֹבָהּ. וּבְרַךְ שְׁנֵתָנוּ כַּשָּׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יי מְבָרֵךְ הַשָּׁנִים.

בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ. וְשָׂא נִם לְקַבֵּץ גְּלוּיֹתֵינוּ. וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע
בְּנֵיפּוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יי מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְּרֵאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבֵתְחִילָה. וְהַסֵּר מִמֶּנּוּ יַגּוֹן וְאַנְחָה.
וּמְלוֹךְ עָלֵינוּ אַתָּה יי לְבִדָּךְ בְּחֶסֶד וּבְרַחֲמִים. וְצַדִּיקֵנוּ כַּמִּשְׁפָּט.
בְּרוּךְ אַתָּה יי מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

וְלַמְּלָשִׁינִים אַל תִּהְיֶה תִּקְוָה. וְכָל הַרְשָׁעָה כִּרְנַע תֵּאָבֵד. וְכָל אִיבֵי עַמְּךָ
מִתְּהַרֵּה וּפְרֵתוֹ. וְהַיּוֹדִים מִתְּהַרֵּה תַעֲקֹר וְתִשְׁפֹּר וְתִמְגֵּר וְתִכְנִיעַ בְּמַתְּרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יי שֹׁבֵר אִיבִים וּמְכַנִּיעַ יָדַיִם.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל. וְעַל פְּלוּטֵי
סוֹפְרֵיהֶם. וְעַל גְּרֵי הַצַּדִּיק וְעָלֵינוּ. יְהִמוּ נָא רַחֲמֶיךָ יי אֱלֹהֵינוּ. וְתֵן שֹׁכֵר טוֹב
לְכָל הַפּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת. וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא נִבּוֹשׁ כִּי בְךָ
בְּמַחְנוּ.
בְּרוּךְ אַתָּה יי מִשְׁעֵן וּמִבְטָח לַצַּדִּיקִים.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה
אוֹתָהּ בְּקִרְוֵב בְּיָמֵינוּ בְּנֵין עוֹלָם. וְכִסֵּא דָוִד מִתְּהַרֵּה לְתוֹכָהּ תָּכִין.
בְּרוּךְ אַתָּה יי בּוֹנֵה יְרוּשָׁלַיִם.

Heal us, Dear God, and we shall be healed. Save us and we shall be saved, for it is in You that we place all hope for glory. Bring complete healing to all among us who are stricken. You are a sovereign, healing, faithful, compassionate God. Blessed are You, Dear God.

You heal the sick among Your People, Israel.

Generously bless this year and its produce, Dear God. Bestow blessing upon the Earth, satisfy us with its abundant goodness. Bless this year as among the best of years. Blessed are You, Dear God. You bless our years.

Sound the great Shofar which is to proclaim our freedom. Raise the banner signaling the ingathering of our exiles. Gather us in from the four corners of the Earth. Blessed are You, Dear God. You gather in the dispersed of Your people Israel.

Restore to us national leaders like those of earlier eras, spiritual guides like those of our inspired origins. Take away our suffering and our anguish. May You, Dear God, alone rule over us with faithfulness and compassion, and may You justly find us on the side of righteousness. Blessed are You, our Sovereign God. You love righteousness and justice.

May there be no hope for those who slander us. May all forces of evil soon be destroyed. May all the enemies of Your people quickly be brought to ruin. May You soon root out, destroy, overthrow and humble the arrogant. Soon: in our days. Blessed are You, Dear God. You destroy enemies of righteousness and You humble the arrogant.

Show mercy, Dear God, to the righteous, to the pious, to the elders of the Household of Israel, to our devoted scholars, to those who have found their spiritual home with us through conversion, and to us. Bestow a fitting reward on all who place genuine, confident faith in You and Your plan. Let our portion be among them, and we will never be put to shame, for we, too, have confident faith in You. Blessed are You, Dear God, on Whom the righteous rely with confident faith.

Mercifully return to Your city, Jerusalem. Manifest Your Presence there, as You have promised. Rebuild the city soon, in our own days, and for all time. Soon may You re-establish the seat of sovereign rule established there by David. Blessed are You, Dear God. You rebuild Jerusalem.

את צמח דוד עבדך מהרה תצמיח, וקרנו תרום בישועתך, כי לישועתך קוינו כל היום. ברוך אתה יי מצמיח קרן ישועה.

שמע קולנו יי אלהינו, חוס ורחם עלינו, וקבל ברחמים ובְרָצוֹן את תפלתנו, כי אל שומע תפלות ותחנונים אתה, ומלפניך מלפני ריקם אל תשיבנו. כי אתה שומע תפילת עמך ישראל ברחמים. ברוך אתה יי שומע תפלה.

רצה יי אלהינו בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל בְרָצוֹן, ותהי לְרָצוֹן תמיד עבודת ישראל עמך. ותחוויה עינינו בשוכך לציון ברחמים. ברוך אתה יי המחזור שכינתו לציון.

מודים אנחנו לך שאַתָּה 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 נפִיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבִקֵּר וְצַהֲרִים. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוִינֵנו לָךְ.

While the preceding paragraph is chanted aloud during the repetition of the Amidah, the congregation says:

[מודים אנחנו לך שאַתָּה הוא יי אלהינו ואלהי אבותינו אלהי כל בְּשָׂר, יוצרנו יוצר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחַיִּיתָנוּ וְקִיַּמְתָּנוּ, בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתֹאסוּף גְּלוּתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֲקוּךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלִבְבֵנוּ שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.]

ועל כלם יתברך ויתרומם שִׁמְךָ מִלִּפְנֵי תְּמִיד לְעוֹלָם וָעֶד, וְכָל חַיִּים יוֹדוּךָ סְלָה, וְיִהְיֶה לְךָ אֵת שִׁמְךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֵת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמֶךָ. בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֵת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Kaddish Shalem

May the appointed descendant of David soon emerge, and may You elevate the chosen one triumphantly with Your saving power. Every day, we confidently anticipate Your salvation. Blessed are You, Dear God. You bring about the triumph of salvation.

Hear our voice, Dear God. Show us pity and mercy. May it be Your will mercifully to accept our prayers. You, Dear God, hearken to prayers and supplications. Do not send us away unfulfilled, but in Your mercy hearken to the prayers of Your people Israel. Blessed are You, Dear God. You hearken to prayer.

Eagerly receive Your people Israel and welcome their prayers. Restore divine worship to Your Holy Sanctuary. Lovingly and eagerly accept Israel's fiery offerings and their prayers. May Your people Israel's worship always meet with Your eager approval, and may we witness Your merciful return to Zion with our own eyes. Blessed are You, Dear God. You restore Your Divine Presence to Zion.

We gratefully acknowledge that You are our God, the God of our ancestors, and that You will always be our God. You are the Rock to which we cling for dear life, You are our saving Shield in every generation. We give thanks and we recount Your praises, for our lives which are in Your hands, for our very souls which are entrusted to You, for Your miracles which surround us every day, for Your wonders and Your kindnesses which attend us at all times: morning, noon, and night. Good God: Your mercy never ends. Merciful God: Your kindness is infinite. We have always placed our hope in You.

While the preceding paragraph is chanted aloud during the repetition of the Amidah, the congregation says:

[We gratefully acknowledge that You are our God, the God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.]

For all this, may You be praised and exalted, our Sovereign God, forever and ever. May all living beings gratefully acknowledge You, and genuinely praise You and Your plan and Your purpose. Blessed are You, Dear God. How wonderful Your purpose! How delightful it is to thank You!

Grant profound and lasting peace to Your people Israel. For You, Sovereign God, are the source of all true peace. May it please You to bless Your people Israel at all times, at every moment, with Your peace. Blessed are You, Dear God. You bless Your people Israel with peace.

אֱלֹהֵי נְצוּר לְשׁוּנֵי מָרַע וְשִׁפְטֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְדָם, וְנַפְשֵׁי
בְּעַפְרָ לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל
הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמִיךְ,
עֲשֵׂה לְמַעַן יִמְיֶנֶךָ, עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ, לְמַעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעַ יְמִינֶךָ וְעֲנֵנִי. יְהִי לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרֵי
וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

קדיש שלם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עֲלַמְיָא.
Y'hei shmei raba mevorach l'alam u-l'almei almaya

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דִּי
אִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל יִשְׂרָאֵל קְדָם אַבּוּהוֹן דִּי בְּשִׁמְיָא, וְאָמְרוּ
אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

*Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael,
v'imru Amen.*

O God, guard my tongue from evil and my lips from speaking deceitfully. May I endure with quietude those who curse me, and may my soul, dust that I am, be humble before all. Open my heart to Your Torah, that I may pursue Your commandments with an eager soul. As for those who plot evil against me, thwart their intentions and defeat their plans. For the sake of Your own purposes, for the sake of Your providence, for the sake of Your holiness, for the sake of Your Torah, so that those You hold dear may revel in Your deliverance, answer me with Your providence and Your saving power. May the words of my mouth and the reflections in my heart be acceptable to You, Dear God, my Rock and my Redeemer. May God Who ordains peace and balance on high, grant peace to us and to all Israel. And let us say: **Amen.**

Kaddish Shalem

May the name of God be recognized as great and holy in this world, which was created according to God's own plan and will. May God's sovereignty be established in your lifetime, and in the lifetime of the entire Household of Israel. Speedily! Soon! And let us say: **Amen.**

May God's great Name be blessed forever and ever and ever!

May the blessed, holy name of God be adored, praised, glorified, exalted, acclaimed, honored, extolled, and celebrated beyond the capacity of all blessings and songs, praises and elegies that could possibly be expressed in this world! And let us say: **Amen.**

May the prayers and supplications that all Israel direct to Heaven be acceptable before a loving, protective, and indulgent God. **Amen.**

May Heaven grant life and profound peace to us and to all Israel. And let us say: **Amen.**

May God Who ordains peace and balance on high, grant peace to us and to all Israel. And let us say: **Amen.**

עלינו

We rise.

עלינו לשבח לאדון הכל, לתת גדולה ליוצר בראשית, שלא עשנו פגויי הארצות ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם וגורלנו ככל המונם.

ואנחנו פורעים ומשתחיים ומודים לפני מלך מלכי המלכים הקדוש ברוך הוא.

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

Aleinu l'shabei-ach la-adon hakol lateit gedulah l'yotzeir bereishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'choth ha-adama. Shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam.

Va-anachnu korim umishtachavim umodim, lifnei melech malchei ham'lachim, Hakadosh Baruch Hu.

Shehu noteh shamayim v'yoseid aretz, umoshav yikaro bashamayim mima-al, u-shechinat uzo b'govhei meromim, Hu Eloheinu ein od. Emet Malkeinu efes zulato. Kakatuv b'Torato: V'yadata hayom vahashevota el levavecha, ki Adonai hu ha-Elohim bashamayim mima-al v'al ha-aretz mitachat ein od.

על בן נקוה לך יי אלהינו לראות מהרה בתפארת עזך להעביר גלולים מן הארץ והאלילים פרות יפרתו, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל כי לך תברע כל פרך, תשבוע כל לשון. לפניך יי אלהינו יברעו ויפולו. ולכבוד שמך יקר יתנו, ויקבלו כלם את עול מלכותך ותמלך עליהם מהרה לעולם ועד, כי המלכות שלך היא, ולעולמי עד תמלך בכבוד, כפתוב בתורתך: יהוה ימלך לעולם ועד. ♦ ונאמר: והיה יהוה למלך על כל הארץ, ביום ההוא יהיה יי אחד ושמו אחד.

...V'ne-emar, v'haya Adonai l'melech al kol ha-aretz. Bayom ha-hu yihyeh Adonai echad ush'mo echad.

Aleinu

We rise.

It is incumbent upon us to praise the Lord of all existence, to articulate the greatness of the Creator. For God did not make ours like all the nations of the world, nor our destinies like all other peoples. Our portion is not like theirs; our lot is unique in human history.

So we bend the knee and bow and express our gratitude to the blessed, holy, sovereign God of all mortal rulers.

It is God Who stretches out the heavens and lays the foundations of the Earth. Your glory resides in the highest heavens; Your Presence extends to the most distant reaches of the universe. You are our God, there is no other. Truly, there is none beside our sovereign God. As it is written in the Torah, Recognize this day, know it in your heart: The Lord is God. In the heavens above and on earth below, there is no other.

Therefore we place our faith and hope in You, Dear God, trusting that we will soon be privileged to witness your full and splendid power. Remove repugnant forces from the Earth! Put an absolute end to unworthy objects of misguided and misplaced faith. Heal the world with Your own sovereign rule, so that all humanity will acknowledge You and call upon Your Name. Those who have done evil, too, will turn to you. May every knee bend before You! May every tongue swear allegiance to You! May we all bow in worship before You, Dear God! May we honor Your purposes! May all humanity submit to Your sovereignty, and may You soon come to rule over us all forever and ever. Sovereignty is Yours alone. Soon may You rule over us. As it is written in the Torah, God will rule forever and ever. As it is said: God will rule over all the Earth. On that day God and God's purposes will find expression in perfect unity.

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא כְרֻעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֲלְמַיָּא.
Y'hei shmei raba mevorach l'alam u-l'almei almaya

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרוּךְ הוּא. לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דִּי אִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

Yitgadal v'yitkadash shmei raba, b'alma di vra chirutei, v'yamlich malchutei b'chayeichon
u'vyomeichon u'v'chayei d'chol beit Yisrael ba-agala u'vizman kariv, v'imru: **Amen.**

Y'hei shmei raba m'vorach l'alam u-l'almei almaya.

Yitbarach v'ishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal
shmei d'kudsha, brich hu, leila min kol birchata v'shirata tushb'chata v'nechemata
da-amiran b'alma, v'imru: **Amen.**

Y'hei shlama raba min sh'maya, v'chayim aleinu v'al kol Yisrael, v'imru: **Amen.**

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru: **Amen.**

Mourner's Kaddish

May the name of God be recognized as great and holy in this world, which was created according to God's own plan and will. May God's sovereignty be established in your lifetime, and in the lifetime of the entire Household of Israel. Speedily! Soon! And let us say: **Amen.**

May God's great Name be blessed forever and ever and ever!

May the blessed, holy name of God be adored, praised, glorified, exalted, acclaimed, honored, extolled, and celebrated beyond the capacity of all blessings and songs, praises and elegies that could possibly be expressed in this world! And let us say: **Amen.**

May Heaven grant life and profound peace to us and to all Israel. And let us say: **Amen.**

May God Who ordains peace and balance on high, grant peace to us and to all Israel. And let us say: **Amen.**

*"We need not build monuments to the righteous; their deeds are their monuments."
Midrash Genesis Rabbah 32:10*

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מְלַאכֵי הַשָּׁרֵת, מְלַאכֵי עֲלִיּוֹן,
מִמְלֶךְ מְלָכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מְלַאכֵי הַשָּׁלוֹם, מְלַאכֵי עֲלִיּוֹן,
מִמְלֶךְ מְלָכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרַבּוּנֵי לְשָׁלוֹם, מְלַאכֵי הַשָּׁלוֹם, מְלַאכֵי עֲלִיּוֹן,
מִמְלֶךְ מְלָכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מְלַאכֵי הַשָּׁלוֹם, מְלַאכֵי עֲלִיּוֹן,
מִמְלֶךְ מְלָכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Shalom aleichem malachei ha-Shareit, malachei Elyon,
Mi-Melech malchei ha-m'lachim, ha-Kadosh Baruch Hu.*

*Bo'achem l'Shalom, malachei ha-Shalom, malachei Elyon,
Mi-Melech malchei ha-m'lachim, ha-Kadosh Baruch Hu.*

*Barchuni l'Shalom, malachei ha-Shalom, malachei Elyon,
Mi-Melech malchei ha-m'lachim, ha-Kadosh Baruch Hu.*

*Tzeitchem l'Shalom, malachei ha-Shalom, malachei Elyon,
Mi-Melech malchei ha-m'lachim, ha-Kadosh Baruch Hu.*

Shalom Aleichem

Be Prepared for Shabbat! The Rabbis of the Talmud (Shabbat 119B) teach that on Shabbat evening, two ministering angels accompany us home from synagogue services: a benevolent angel seeking to bless us, and a malevolent angel seeking to condemn us. If we are properly prepared for Shabbat -- with candles lit and kiddush wine ready, the table set, and a special meal prepared -- the angel of blessing prays, "So may it be next Shabbat" -- and the condemning angel must agree and say "Amen!" If, sadly, we are not properly prepared for Shabbat, the condemning angel prays, "So may it be next Shabbat" -- and the angel of blessing is forced to agree and say "Amen." May we eagerly embrace the holiness of Shabbat. and may God's angels bring us blessing.

Peace to you, Ministering Angels, Emissaries of God Most High, the Holy One, blessed be He!

Come to us in peace, Angels of Peace, Emissaries of God Most High, the Holy One, blessed be He!

Bless us with peace, Angels of Peace, Emissaries of God Most High, the Holy One, blessed be He!

Take your leave in peace, Angels of Peace, Emissaries of God Most High, the Holy One, blessed be He!

ידיד נפש

Yedid Nefesh, a sixteenth century poem, expresses our deep love and longing for God.

יְדִיד נֶפֶשׁ אָב הַרְחֵמֵן, מִשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
יְרוּץ עַבְדְּךָ כְּמוֹ אֵיִל, יִשְׁתַּחֲוֶה אֶל מוּל הַדָּרְךָ.
יַעֲרַב לוֹ יְדִידוּתֶיךָ, מִנִּפְתַּת צוּף וְכֹל טַעַם.

הַדּוּר נָאֵה זִיו הָעוֹלָם, נִפְשֵׁי חוֹלֵת אֲהַבְתֶּךָ.
אָנָּה אֵיל נָא רְפֵא נָא לָהּ, בְּהִרְאוֹת לָהּ גַּעַם זִינְךָ.
אִז תִּתְחַזֵּק וְתִתְרַפֵּא, וְהִיתָה לָהּ שִׁפְחַת עוֹלָם.

וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ, וְחוּסָה נָא עַל בֶּן אֲהוּבְךָ.
כִּי זֶה כַּמָּה גִבְסָף גִּבְסָפְתִי, לְרְאוֹת בְּתַפְאֵרֶת עֵינֶיךָ.
אָנָּה אֵילִי, מַחְמַד לִבִּי, וְחוּסָה נָא וְאֵל תִּתְעַלֵּם.

הִגְלָה נָא וּפְרֹשׁ, חֲבִיבִי, עָלַי אֶת סִבַּת שְׁלוֹמְךָ.
תֹּאִיר אֶרֶץ מִכְבוֹדְךָ, נִגִּילָה וְנִשְׁמַחָה בָּךְ.
מֵהַר אֲהוּב כִּי בָא מוֹעֵד, וְחֲנִנִי כִּימֵי עוֹלָם.

*Yedid nefesh, Av ha-rachaman, m'shoch avd'cha el r'tzonecha.
Yarutz avd'cha k'mo ayal, yishtachaveh el mul hadarecha,
Ye-erav lo yedidutecha, mi-nofet tzuf v'chol ta'am.*

*Hadur na-eh, ziv ha-olam, nafshi cholat ahavatecha.
Ana Eil na, r'fa na lah, b'harot lah no'am zivecha,
Az titchazeik v'titrapei, v'haytah lach shifchat olam.*

*Vatik, yehemu na rachamecha, v'chusah na al ben ahuvecha,
Ki zeh kamah nich-sof nich-safti, lir'ot b'tiferet uzecha,
Ana Eili machmad libi, v'chusah na v'al tit'alam.*

*Higaleh na u-fros chavivi alai et sucat sh'lomecha,
Ta'ir eretz mik'vodecha, nagilah v'nism'cha bach,
Maheir ahuv, ki va mo'ed, v'choneini ki-meil olam.*

Yedid Nefesh

Yedid Nefesh, a sixteenth century poem, expresses our deep love and longing for God.

Dearest Companion of my soul, merciful Father,
Draw Your servant ever closer to Your will.

Your servant, I will run like a deer to worship in Your beautiful presence.
Your companionship is sweeter to me than honey dripping from the comb.
Beautiful! Alluring! Unmatched splendor! My soul aches for Your love!
Please, God, please! Please heal my soul! Grant her Your sweet attentions.
Then she will grow strong and vital; she will ever be Your faithful servant.

Honored God! Have mercy! Show pity to Your beloved child.
For so very long I have pined for You,
I have longed to experience Your magnificent power.
Please, my God, my heart's dearest desire, have mercy! Deny me no longer.

Reveal Yourself! Please, my beloved,
Cover me with Your peace and Your protective Presence.

All the Earth will bask in Your glory.
How we will celebrate and rejoice in You!
Hurry, Beloved, the time is now!
Favor me with Your kindness, as in days of old.

*Loving words will cost but little,
Journeying up the hill of life,
But they make the weak and weary
Stronger, braver, for the strife.*

*Do you count them only trifles?
What to Earth are sun and rain?
Never was a kind word wasted;
Never was one said in vain.*

Author unknown

קבלת שבת

Translations of Psalms are adapted from the Contemporary English Version.

Psalm 95

לְכוּ נְרַנְנָה לַיהוָה נְרִיעָה לְצוּר יִשְׁעֵינוּ: נִקְדְּמָה פָּנֵינוּ בַּתּוֹדָה בְּזִמְרוֹת נְרִיעַ
לוֹ: כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים: אֲשֶׁר בְּיָדוֹ מַחְקְרֵי-אָרֶץ
וְתוֹעֲפוֹת הַרִים לוֹ: אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ וַיַּבְשֵׁת יַדָּיו יַצְרוּ: בְּאוֹ
נִשְׁתַּחֲוֶה וְנִבְרָעָה נִבְרָכָה לְפָנֵי-יְהוָה עִשְׂנוּ: כִּי הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ עִם
מְרִעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם-בָּקְלוּ תִשְׁמָעוּ: אֵל-תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה
כִּיּוֹם מִסָּה בַּמִּדְבָּר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחַנוּנֵי נִסְדָּרוֹ פְּעָלֵי:
◆ אַרְבָּעִים שָׁנָה אָקוּם בְּדוֹר וָאִמֵּר עִם תַּעֲיִ לֵבָב הֵם וְהֵם לֹא-יִדְעוּ דְרָכָי:
אֲשֶׁר-נִשְׁבַּעְתִּי בְּאִפִּי אִם-יִבְאֹוּ אֶל-מְנוּחָתִי:

*L'chu neranena l'Adonai, naria l'tzur yisheinu.
N'kadma fanav b'todah, bizmirot naria lo.
Ki El gadol Adonai, u-melech gadol al kol elohim.
Asher b'yado mechk'rei aretz, v'toafot harim lo.*

Sing joyful songs to the LORD!
Praise the mighty rock where we are safe.

Come to worship Him with thankful hearts and songs of praise.

The LORD is the greatest God, king over all other gods.

He holds the deepest part of the earth in His hands,
and the mountain peaks belong to Him.

The ocean is the Lord's because He made it,
and with His own hands He formed the dry land.

Bow down and worship the LORD our Creator!

The LORD is our God, and we are his people,
the sheep He takes care of in His own pasture.

Listen to God's voice today! Don't be stubborn and rebel
as your ancestors did at Meribah and Massah out in the desert.

For forty years they tested God and saw the things He did.

Then God got tired of them and said, "You never show good sense, and you don't
understand what I want you to do."

In His anger, God told them,
"You people will never enter My place of rest."

Psalm 96

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה כָּל־הָאָרֶץ: שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ
בְּשִׁירוֹ מִיּוֹם־לַיּוֹם יִשׁוּעָתוֹ: סִפְרוּ בַגּוֹיִם כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: כִּי
גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד נֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי כָל־אֱלֹהֵי הָעַמִּים
אֱלִילִים וַיהוָה שָׁמַיִם עָשָׂה: הוֹדִי־וְהַדְר לְפָנָיו עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ: הָבוּ
לַיהוָה מִשְׁפָּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
שְׂאֵר־מִנְחָה וּבָאוּ לְחֻצְרוֹתָיו: הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ חֵילוֹ מִפְּנֵי
כָּל־הָאָרֶץ: אָמְרוּ בַגּוֹיִם יְהוָה מֶלֶךְ אֶף־תִּבְוֶן תִּבְּל בְּל־תִּמְוֹט יָדִין עַמִּים
בְּמִישְׁרִים: ♦ יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעַם הַיָּם וּמְלֹאוֹ: יַעֲלוּ שְׂדֵי
וְכָל־אֲשֶׁר־בוֹ אֵז יִרְנְנוּ כָּל־עֵצֵי־יַעַר: לְפָנָי יְהוָה כִּי בָא לְשַׁפֵּט
הָאָרֶץ יִשְׁפֹּט־תִּבְּל בְּצַדֵּק וְעַמִּים בְּאִמוּנָתוֹ:

Sing a new song to the LORD! Everyone on this earth, sing praises to the LORD, sing and praise His name.

Day after day announce, "The LORD has saved us!"

Tell every nation on earth,
"The LORD is wonderful and does marvelous things!

The LORD is great and deserves our greatest praise!
He is the only God worthy of our worship.

Other nations worship idols, but the LORD created the heavens.

Give honor and praise to the LORD,
whose power and beauty fill His holy temple."

Tell everyone of every nation,
"Praise the glorious power of the LORD.

He is wonderful! Praise Him and bring an offering into His temple.

Everyone on earth, now tremble and worship the LORD,
majestic and holy."

Announce to the nations, "The LORD is King!
The world stands firm, never to be shaken,
and He will judge its people with fairness."

Tell the heavens and the earth to be glad and celebrate!
Command the ocean to roar with all of its creatures and the fields to rejoice with all of
their crops.

Then every tree in the forest will sing joyful songs to the LORD.
He is coming to judge all people on earth with fairness and truth.

Psalm 97

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׂמְחוּ אַיִם רַבִּים: עֲנָן וְעַרְפֶּל סָבִיבוֹ צְדָק וּמִשְׁפָּט
מְכוּז בְּסָאוֹ: אֵשׁ לְפָנָיו תִּלְדָּד וּתְלַהֵט סָבִיב צָרָיו: הָאִירוּ בְּרַקְיוֹ תִּבְלַ
רָאתָה וּתְחַל הָאָרֶץ: הָרִים כְּדוֹנָג נִמְסוּ מִלְּפָנָיו יְהוָה מִלְּפָנָיו אֲדוֹן
כָּל־הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ וְרָאוּ כָּל־הָעַמִּים כְּבוֹדוֹ: יִבְשׁוּ־כָל־עַבְדֵי
פֶּסֶל הַמִּתְהַלְּלִים בְּאֵלִילִים הַשֹּׁתְחוֹדִי־לוֹ כָּל־אֱלֹהִים: שִׁמְעָה וּתִשְׂמַח צִיּוֹן
וּתִגְלָנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפִּיךְ יְהוָה: כִּי־אָתָּה יְהוָה עֲלִיּוֹן
עַל־כָּל־הָאָרֶץ מָאֹד נִעְלִיתָ עַל־כָּל־אֱלֹהִים: ♦ אֲהַבִּי יְהוָה שְׂנֵאוֹ רַע שֹׁמֵר
נַפְשׁוֹת חֲסִידָיו מִיַּד רָשָׁעִים יִצִּילֵם: אֹר זָרַע לְצַדִּיק וְלִישָׁרֵי־לֵב שִׂמְחָה:
שִׂמְחוּ צַדִּיקִים בִּיהוָה וְהוֹדוּ לְזִכְרֵךְ קִדְשׁוֹ:

The LORD is King! Tell the earth to celebrate and all islands to shout.

Dark clouds surround Him, and His throne is supported by justice and fairness.

Fire leaps from His throne, destroying His enemies,
and His lightning is so bright that the earth sees it and trembles.

Mountains melt away like wax in the presence of the LORD of all the earth.

The heavens announce, "The LORD brings justice!"
Everyone sees God's glory.

Those who brag about the useless idols they worship are terribly ashamed, and all the
false gods bow down to the LORD.

When the people of Zion and of the towns of Judah hear that God brings justice, they
will celebrate.

The LORD rules the whole earth, and He is more glorious than all the false gods.

Love the LORD and hate evil! God protects His loyal people and rescues them from
violence.

If you obey and do right, a light will show you the way and fill you with happiness.

You are the LORD's people! So celebrate and praise the only God.

Psalm 98

מִזְמוֹר שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ כִּי־נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה־לוֹ יְמִינוֹ וַיְרוּעַ
קָדְשׁוֹ: הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלוּהָ צְדָקָתוֹ: זָכַר חֲסִדוֹ וְאַמּוּנָתוֹ
לְבַיִת יִשְׂרָאֵל רְאוּ כָּל־אֲפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: הֲרִיעוּ לַיהוָה
כָּל־הָאָרֶץ פַּעֲחֵי וְרַנְּנוּ וּזְמְרוּ: וּזְמְרוּ לַיהוָה בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זְמֶרָה:
בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לְפָנֵי הַמֶּלֶךְ יְהוָה: ♦ יִרְעֵם הַיָּם וּמְלֵאוּ תִבְּל
וַיִּשְׁבִּי בָּהּ: נְהַרֹת יַמְחֲאוּ־כַף יַחַד הַרִים יִרְנְנוּ: לְפָנֵי־יְהוָה כִּי בָּא לְשַׁפְּט
הָאָרֶץ יִשְׁפֹּט־תִּבְּל בְּצַדִּיק וְעַמִּים בְּמִישְׁרִים:

Sing to the LORD a new song, for He has done marvelous things;
His right hand and His holy arm have worked salvation for Him.

**The LORD has made His salvation known
and revealed His righteousness to the nations.**

He has remembered His love and His faithfulness to the house of Israel; all the ends of
the earth have seen the salvation of our God.

**Shout for joy to the LORD, all the earth, burst into jubilant song with music;
make music to the LORD with the harp, with the harp and the sound of singing,
with trumpets and the blast of the ram's horn -- shout joy before the LORD, the
king.**

Let the sea resound, and everything in it, the world and all who live in it.

**Let the rivers clap their hands. Let the mountains sing together for joy; let them
sing before the LORD,**

For He comes to judge the earth. He will judge the world in righteousness and the
peoples with equity.

Psalm 99

יְהוָה מֶלֶךְ יִרְגָזוּ עַמִּים יֹשֵׁב כְּרוּבִים תִּנּוּט הָאָרֶץ: יְהוָה בְּצִיּוֹן גָּדוֹל וָרָם הוּא
עַל־כָּל־הָעַמִּים: יוֹדוּ שִׁמְךָ גָּדוֹל וְנֹרָא קְדוֹשׁ הוּא: וְעַז מֶלֶךְ מִשְׁפָּט אֱהַב
אֶתְּךָ כּוֹנֵנֵת מִיִּשְׂרָאֵל מִשְׁפָּט וְצַדִּיקָה בִּיעֲלֵב אֶתְּךָ עֲשִׂיתָ: רֹמְמוּ יְהוָה
אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֵדֶם רַגְלָיו קְדוֹשׁ הוּא: מֹשֶׁה וְאַהֲרֹן בְּכַהֲנָיו וְשִׁמְוֵאל
בְּקִרְיָי שְׁמוֹ קִרְאִים אֶל־יְהוָה וְהוּא יַעֲנֵם: בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם שְׁמְרוּ
עֲדָתִי וְחֹק נְתַן־לְמוֹ: ♦ יְהוָה אֱלֹהֵינוּ אֶתְּךָ עֲנִיתָם אֵל נִשְׂא הָיִיתָ לָהֶם
וְנָקַם עַל־עֲלִילוֹתָם: רֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ כִּי־קְדוֹשׁ
יְהוָה אֱלֹהֵינוּ:

The LORD reigns, let the nations tremble;
He is enthroned between the cherubim, let the earth shake.

Great is the LORD in Zion; He is exalted over all the nations.

Let them praise Your great and awesome name. He is holy.

The King is mighty, He loves justice. You have established equity;
in Jacob You have done what is just and right.

Exalt the LORD our God and worship at His footstool; He is holy.

Moses and Aaron were among His priests,
Samuel was among those who called on His name;
they called on the LORD and He answered them.

He spoke to them from the pillar of cloud;
they kept His statutes and the decrees He gave them.

O LORD our God, You answered them;
You were to Israel a forgiving God,
though You punished their misdeeds.

Exalt the LORD our God and worship at His holy mountain,
for the LORD our God is holy.

אז תבין צדק ומשפט ומישרים כל מענה לטוב

You will then understand what is right, just, And equitable-
every good course.

מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה כְּבוֹד
 שְׁמוֹ הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ: קוֹל יְהוָה עַל־הַמַּיִם אֶל־הַכְּבוֹד הַרְעִים
 יְהוָה עַל־מַיִם רַבִּים: קוֹל־יְהוָה בַּפֶּחַ קוֹל יְהוָה בְּהַדָּר: קוֹל יְהוָה שֹׁבֵר
 אֲרָזִים וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן: וַיִּרְקִידֵם כְּמו־עֵגֶל לְבָנוֹן וַשְׂרִיץ כְּמוֹ
 בְּדָרְאִים: קוֹל־יְהוָה חֹצֵב לְהַבֹּת אֵשׁ: קוֹל יְהוָה יַחִיל מִדְּבַר יַחִיל יְהוָה
 מִדְּבַר קֹדֶשׁ: קוֹל יְהוָה יַחֲלִיל אַיָּלוֹת וַיַּיְחֶשֶׁף יַעֲרוֹת וּבְהִיכָלוֹ כָּלוּ אִמֹר
 כְּבוֹד: יְהוָה לְמַבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה
 יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

Mizmor l'David. *Havu l'Adonai b'nai eilim, havu l'Adonai kavod va-oz. Havu l'Adonai k'vod sh'mo. Hishtachavu l'Adonai b'hadrat Kodesh. Kol Adonai al ha-mayim, El ha-Kavod hirim, Adonai al mayim rabim. Kol Adonai ba-ko-ach, Kol Adonai be-hadar. Kol Adonai shoveir arazim, vay'shabeir Adonai et arzei ha-Levanon. Vayarkidem k'mo eigel, Levanon v'Siryon k'mo ven r'eimim. Kol Adonai chotzeiv lahavot eish, kol Adonai yachil midbar. Yachil Adonai midbar Kadeish. Kol Adonai yecholeil ayalot. Vayechesof y'arot, u-v'heichalo kulo omeir kavod. Adonai la-mabul yashav, vayeishev Adonai melech l'olam. Adonai oz l'amo yitein. Adonai yevareich et amo va-shalom.*

Psalm 29

A Psalm of David.

Ascribe to the LORD, O mighty ones,
ascribe to the LORD glory and strength.

Ascribe to the LORD the glory due His name;
Worship the LORD in the splendor of holiness.

The voice of the LORD is over the waters; the God of glory thunders, the LORD
thunders over the mighty waters.

The voice of the LORD is powerful;
the voice of the LORD is majestic.

The voice of the LORD breaks the cedars;
the LORD breaks in pieces the cedars of Lebanon.

He makes Lebanon skip like a calf, Syria like a young wild ox.

The voice of the LORD strikes with flashes of lightning.

The voice of the LORD shakes the desert;
the LORD shakes the desert of Kadesh.

The voice of the LORD twists the oaks and strips the forest bare.
And in His temple all cry, "Glory!"

The LORD sits enthroned over the flood; the LORD is enthroned as King forever.

The LORD gives strength to His people; the LORD blesses His people with peace.

A Prayer for Deliverance

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

אָנָּא, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צָרוּרָה.
קַבֵּל רִנַּת עַמְּךָ, שֹׁגְבֵנוּ, מַהֲרֵנוּ, נוֹרָא.
נָא גְבוּר, דּוֹרְשֵׁי יַחֲוֹדְךָ, כְּבֹבֵת שְׁמֵרֵם.
בְּרַכֵּם, מַהֲרֵם, רַחֲמֵם, צְדָקֹתְךָ תָּמִיד וְגַמְלֵם.

חֲסִין קְדוֹשׁ, בְּרוּב מִוְבָּךְ, נְהַל עַדְתְּךָ.
יְחִיד גֵּאָה, לְעַמְּךָ פְּנֵה, זֹכְרֵי קְדוּשָׁתְךָ.
שׁוּעֵתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדַע תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

We implore You, with Your mighty power, set free those who are captive.
Awesome God, accept the praise Your people offers You. Lift us up! Make us pure!
Please, in Your greatness, jealously watch over those who seek only You.
Bless them, purify them. Show them mercy. Always deal kindly with them.

Almighty, Holy God, in Your abundant goodness, guide Your people.
God, exalted and unequalled, turn toward Your people, those devoted to Your holiness.
Accept our plea, hear our cries, You Who know all secret yearnings.
We will bless Your Name and affirm Your reign forever and ever.

בְּנֵי תוֹרָתִי אַל־תִּשְׁכַּח וּמִצְוֹתַי יִזְר לִבְךָ

My son, do not forget my teaching, But let your mind retain my commandments

לְבַח דּוּדֵי

Lecha Dodi was written in Safed, Israel, in the sixteenth century. The initial letters of the first eight stanzas of the hymn form an acrostic of the author's name, **Shlomo Ha-Levi** Alkabetz -- שלמה הלוי. The prayer is based in part on the following passage from the Talmud, Tractate Shabbat 119A:

Rabbi Chanina would dress up in fine clothing on the eve of the Sabbath and say: **"Come, let us go out to greet the Sabbath Queen."** Rabbi Yannai would similarly get dressed up on the eve of the Sabbath, and say: **"Come, come, O bride!"**

בּוֹאִי בְּשָׁלוֹם -- **"Come in peace."** As we sing the final stanza, it is customary to rise and face west (or, in the synagogue, toward the entrance to the place of worship), as if to greet a long-awaited and honored guest as she enters. As we chant the closing phrase, **בּוֹאִי כְּלָה בּוֹאִי כְּלָה** -- "Come, come, O bride" -- we bow, lovingly acknowledging the Sabbath's arrival.

The seventh day was full of both loveliness and majesty -- an object of awe, attention, and love. Friday eve, when the Sabbath is about to engross the world, the mind, the entire soul, and the tongue is tied with trembling and joy -- what is there that one could say? To those who are not vulgarized, who guard their words from being tainted, "queen, bride," signify majesty tempered with mercy and delicate innocence that is waiting for affection.

*The idea of the Sabbath as a bride. is the theme of the hymn **Lecha Dodi** chanted in the synagogue. Even the sanctification over wine was explained with the idea that, just as the wedding ceremony is performed over a cup of wine, so Sabbath is "the bride that enters the wedding canopy."*

Rabbi Abraham Joshua Heschel

Lecha Dodi

לָכָה דוֹדֵי לְקַרְאֵת כָּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

Lecha dodi likrat kallah, p'nei Shabbat n'kab'la.
(This refrain is sung following each stanza.)

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד,
הִשְׁמִיעֵנוּ אֵל הַמְּיֻחָד
יְי אֶחָד וְשִׁמוֹ אֶחָד,
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהִילָה.

Shamor v'zachor b'dibur echad, hishmianu el hameyuchad,
Adonai echad u-shmo echad, l'shem ul'tiferet v'lit'hilah.

לָכָה דוֹדֵי לְקַרְאֵת כָּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

לְקַרְאֵת שַׁבַּת לָכֹו וְנִלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקְדָּם נְסוּכָה,
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תְּחִילָה.

Likrat Shabbat l'chu v'nelcha,
ki hee m'kor ha-berachah,
mei-rosh mi-kedem nesuchah,
sof maaseh b'machshava techilah.

לָכָה דוֹדֵי לְקַרְאֵת כָּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

בְּמִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהַפְּכָה,
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא,
וְהוּא יַחְמַל עָלֶיךָ חֶמְלָה.

Mikdash melech ir melucha,
kumi tz'i mitoch ha-hafeichah,
Rav lach shevet b'emek ha-bacha,
v'hu yachamol alayich chemlah.

לָכֶּה דוֹדֵי לְקִרְאֵת כֹּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

הִתְנַעַרִי מֵעֶפֶר קוּמִי,
לְבִשֵׁי בִגְדֵי תִפְאַרְתֶּךָ עָמִי,
עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי,
קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.

Hitna'ari mei-afar kumi,
livshi bigdei tifarteich ami,
Al yad Ben Yishai beit ha-lachmi,
korvah el nafshi g'alah.

לָכֶּה דוֹדֵי לְקִרְאֵת כֹּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

הִתְעוֹרְרִי הִתְעוֹרְרִי,
כִּי בָּא אֲוֶרֶךְ קוּמִי אֲוֶרֶי,
עוֹרֵי עוֹרֵי שִׁיר דְּבָרִי,
כְּבוֹד יְיָ עֲלוּךְ נִגְלָה.

Hitor'ri hitor'ri,
ki va orech kumi ori,
Uri uri shir dabeiri,
kevod Adonai alayich niglah.

לָכֶּה דוֹדֵי לְקִרְאֵת כֹּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

לֹא תִבְשִׂי וְלֹא תִכְלְמִי,
מֵה תִשְׁתַּוְּחָחִי וּמֵה תִהְיֶינִי.
בְּךָ יַחֲסוּ עֵינַי עָמִי,
וְנִבְנְתָה עִיר עַל תִּלָּה.

Lo teivoshi v'lo tikalmi,
ma tishtochachi u-ma tehemi,
Bach yechesu aniyei ami,
v'nivn'tah ir al tilah.

לְבַה דוּדֵי לְקִרְאֵת כֹּלָה, הִנֵּי שַׁבַּת נִקְבְּלָה.

וְהָיוּ לְמִשְׁסָה שְׁאִסְוּךְ,
וְרַחֲקוּ כָּל מְבַלְעֵיךְ,
יְשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ,
בְּמִשׁוֹשׁ חֲתָן עַל כֹּלָה.

V'hayu limshisah shosayich,
v'rachaku kol m'valayich,
Yasis alayich Elohayich,
kimsos chatan al kallah.

לְבַה דוּדֵי לְקִרְאֵת כֹּלָה, הִנֵּי שַׁבַּת נִקְבְּלָה.

יָמִין וּשְׂמֹאל תִּפְרֹצֵי,
וְאֵת יְיָ תִּעְרִיצֵי,
עַל יַד אִישׁ בֶּן פֶּרְצֵי,
וּנְשִׁמְחָה וְנִגִּילָה.

Yamin usmol tifrotzi,
v'et Adonai ta'aritz,
Al yad ish ben partzi,
v'nism'chah v'nagilah.

לְבַה דוּדֵי לְקִרְאֵת כֹּלָה, הִנֵּי שַׁבַּת נִקְבְּלָה.

בּוֹאֵי בְּשָׁלוֹם עֲמֹרֶת בַּעֲלָה,
גַּם בְּשִׂמְחָה וּבְצִהָלָה,
תּוֹךְ אֲמוּנֵי עַם סְגוּלָה,
בּוֹאֵי כֹלָה בּוֹאֵי כֹלָה.
לְבַה דוּדֵי...

Bo'i v'shalom ateret balah,
gam b'simchah uv'tzoholah,
Toch emunei am segulah,
bo'i challah, bo'i challah.

Lecha Dodi

My beloved, come to meet the Bride;
My beloved, come to greet Shabbat!

“Keep” and “Remember” -- God miraculously caused us to hear both words simultaneously as He commanded observance of Shabbat. God is One, His Name is One. Honor, glory, and praise are His.

Come with me to meet Shabbat, forever a fountain of blessing. It flows still, as from the start. Shabbat is the last of days -- for which the others were made in the first place.

Royal city, holy, ancient shrine of kings: Arise! leave your chaos and ruins behind. You have dwelt in a vale of tears for too long.
God will show you mercy and compassion.

Shake off your dust, arise now and go! Dress yourself in your most splendid robes, for soon a descendant of David, son of Jesse, of Bethlehem, will draw close the day of redemption and life.

Awake! Awake! Your light has come! Arise! Shine! Awake! Sing!
The glory of the Eternal is dawning upon you!

Be not ashamed, nor feel disgraced. My oppressed people shall be sheltered in you.
Jerusalem will soon be restored from her ruins.

Those who plundered you will now be undone. All who devoured you will be gone forever. Your God shall rejoice over you, just as a bridegroom rejoices with his bride.

You shall spread out in every direction. You shall cherish the Eternal, guided by the Messianic hope. Our joy and gladness will surely increase.

Come in peace, crown of your husband. Come in gladness, come in joy. Come to the People that keeps faith. Come, come, O bride!

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתִמְכֶיהָ מֵאֲשֶׁר

*She is a tree of life to those who grasp her,
And whoever holds on to her is happy.*

Psalm 92

מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת: מִזֶּבֶד לְהַדֹּת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן: לְהַגִּיד
בְּבֶקֶר חֶסֶדְךָ וְאַמֻּנָתְךָ בְּלֵילוֹת: עַל־עֵשׂוֹר וְעַל־נֹבֵל עָלַי הַגִּיּוֹן בְּכַנּוֹר:
כִּי שִׁמַּחְתַּנִּי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מִהֲגִדְלוֹ מַעֲשֶׂיךָ יְהוָה מֵאֵד
עֲמָקוֹ מִחֲשֹׁבְתֶיךָ: אִישׁ בְּעַר לֹא יֵדַע וְכִסִּיל לֹא־יִבִּין אֶת־זֹאת: בְּפִרְחֵי
רִשְׁעִים כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל־פְּעֵלֵי אֹן לְהַשְׁמָדֵם עַד־עַד: וְאַתָּה מְרוֹם
לְעֵלְמָיִם יְהוָה: כִּי הִנֵּה אֵיבֶיךָ יְהוָה כִּי־הִנֵּה אֵיבֶיךָ יֹאבְדוּ וְתִפְרְדוּ כָּל־פְּעֵלֵי
אֹן: וְתִרְם כְּרָאִים קִרְנֵי בִלְתֵי בְּשֶׁמֶן רַעֲנָן: וְתִבַט עֵינַי בְּשׂוּרֵי בְּקָמִים
עָלַי מְרַעִים תִּשְׁמַעֲנָה אָזְנֵי: ♦ צַדִּיק כְּתָמָר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה:
שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבֹן בְּשִׁיבָה דְּשָׁנִים
וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי־יָשָׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

Tzadik ka-tamar yifrach, k'erez ba-levanon yisgeh.
Sh'tulim b'veit Adonai, b'chatzrot Eloheinu yafrichu.
Od y'enuvun b'seiva, d'sheinim v'ran'nim yih'yu.
L'hagid ki yashar Adonai, tzuri v'lo avlata bo.

Psalm 92

A Psalm. A song. For the Sabbath Day.

It is good to praise the LORD and make music to Your name, O Most High, to proclaim Your love in the morning, and Your faithfulness at night.

For You make me glad by Your deeds, O LORD;
I sing for joy at the works of Your hands.

How great are Your works, O LORD, how profound Your thoughts!

The senseless man does not know, fools do not understand, that though the wicked spring up like grass and all evil-doers flourish, they will be forever destroyed.

But You, O LORD, are exalted forever.

For surely Your enemies, O LORD, surely Your enemies will perish;
all evil-doers will be scattered.

**You have exalted me above my enemies.
You have anointed me with fine oil.**

My eyes have seen the defeat of my adversaries; my ears have heard the doom of my wicked foes.

The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the LORD, they will flourish in the courts of our God.

They will still bear fruit in old age, they will stay fresh and green, proclaiming, "The LORD is upright; He is my Rock; there is no wickedness in Him."

Psalm 93

יְהוָה מֶלֶךְ גִּאוּת לְבַשׁ לְבַשׁ יְהוָה עַז הַתְּאוֹר אֶף־תְּבוֹן תִּבְּל בְּל־תְּמוּט:
נְכוֹן כְּסֹאֲךָ מֵאֵז מְעוֹלָם אַתָּה: נִשְׂאוּ נְהַרְוֵתִיְהוָה נִשְׂאוּ נְהַרְוֵת קוֹלָם יִשְׂאוּ
נְהַרְוֵת דְּכָיִם: ♦ מְקַלּוֹת מִיּוֹם רַבִּים אֲדִירִים מִשְׁפָּרֵי־יָם אֲדִיר בְּמָרוֹם
יְהוָה: עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד לְבֵיתְךָ נִאֲוָה־קֹדֶשׁ יְהוָה לְאַרְךָ יָמִים:

O LORD, You are King!

Majesty and power are Your royal robes.
You put the world in place, and it will never be moved.

You have always ruled, and You are eternal.

The ocean is roaring, LORD! The sea is pounding hard.
Its mighty waves are majestic, but You are more majestic,
and You rule over all.

Your decisions are firm, and Your temple will always be beautiful and holy.

“The Merit of the Children”

We think of a parent as not only endowing a child with life itself but also teaching the child the values of honor, decency, and a love of life. If children receive well, they give their parents pleasure in return. They can bestow honor, merit, and credit on their mother and father. The Talmud refers to this as *bera mezakeh abba* (a child casts merit onto a parent).

This is one reason for a child's reciting *Kaddish* for a deceased parent. When reciting the *Kaddish* prayer, the child stops at the end of every sentence and the congregation responds by saying, “Amen.” By reciting a prayer which elicits a communal religious response, the child becomes a catalyst for elevating others -- whose “Amens” are a spiritual affirmation of God. The child's deeds are witness to the majesty of God, who could create a society in which such a parent and such a child could exist and experience reciprocal tenderness and love.

Rabbi Maurice Lamm
“Consolation”

שְׁמַע בְּנִי וְקַח אִמְרֵי וַיְרַבּוּ לְךָ שָׁנֹת חַיִּים

*My son, heed and take in my words,
And you will have many years of life.*

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתֵהּ, וְיִמְלִיךְ מַלְכוּתֵהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֲלָמָיָא.
Y'hei shmei raba mevorach l'alam u-l'almei almaya

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא דִּי
אָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Yitgadal v'yitkadesh shmei raba, b'alma di vra chirutei, v'yamlich malchutei b'chayeichon
u'vyomeichon u'v'chayei d'chol beit Yisrael ba-agala u'vizman kariv, v'imru: **Amen.**

Y'hei shmei raba m'vorach l'alam u-l'almei almaya.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal
shmei d'kudsha, brich hu, leila min kol birchata v'shirata tushb'chata v'nechemata
da-amiran b'alma, v'imru: **Amen.**

Y'hei shlama raba min sh'maya, v'chayim aleinu v'al kol Yisrael, v'imru: **Amen.**

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru: **Amen.**

Mourner's Kaddish

May the name of God be recognized as great and holy in this world, which was created according to God's own plan and will. May God's sovereignty be established in your lifetime, and in the lifetime of the entire Household of Israel. Speedily! Soon! And let us say: **Amen.**

May God's great Name be blessed forever and ever and ever!

May the blessed, holy name of God be adored, praised, glorified, exalted, acclaimed, honored, extolled, and celebrated beyond the capacity of all blessings and songs, praises and elegies that could possibly be expressed in this world! And let us say: **Amen.**

May Heaven grant life and profound peace to us and to all Israel. And let us say: **Amen.**

May God Who ordains peace and balance on high, grant peace to us and to all Israel. And let us say: **Amen.**

"When a person dies, neither silver nor gold nor precious stones accompany him. only Torah and good deeds."

Pirkei Avot 6:9

Texts for Study

The traditional prayerbook at this point includes a series of texts regarding Shabbat, taken from the Mishnah, for study prior to beginning the Shabbat evening service. The following alternative texts are similarly provided in the spirit of "*Inyenei d'Yoma*" -- the tradition of studying sacred texts of particular relevance to the occasion: here, the significance of Eagles.

יְהוּדָה בֶּן תֵּימָא אוֹמֵר, הָיִי עוֹ פִּנְמֵר, וְקַל פִּנְשֵׁר, וְרֵץ פִּצְבִּי, וְגִבּוֹר פִּאָרִי
לְעִשׂוֹת רְצוֹן אָבִיךָ שְׁבַשְׁמַיִם.

Judah ben Tema used to say: Be as bold as a leopard, as fleet as an eagle, as swift as a deer, and as strong as a lion, to do the will of your Father in Heaven.

Pirkei Avot 5:22

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-פְּנֵי נְשָׁרִים וְאַבְנָא
אֶתְכֶם אֵלַי:

You have seen what I did to the Egyptians, how I bore you on eagles' wings and brought you to Me.

Exodus 19:4

פִּנְשֵׁר הַנְּוֹשָׂא גּוֹזְלִיו עַל פְּנֵי שָׂרָר הָעוֹפּוֹת נוֹתְנִים אֶת פְּנֵיהֶם בֵּין
רַגְלֵיהֶם לְפִי שְׂמֵתִירָאִין מֵעוֹף אַחַר שְׂפּוֹרַח עַל גְּבִיהֶם אֲבָל הַנְּשָׁר אֵינוֹ
מִתִּירָא אֲלָא מִן הָאָדָם שְׂמָא יִזְרוֹק בּוֹ חֵץ לְפִי שְׂאִין עוֹף פּוֹרַח עַל גְּבִי
לְכַד נוֹתְנֵנוּ עַל פְּנֵי אוֹמֵר מוֹטָב יִפְגֵּם חֵץ בִּי וְלֹא פְּבִנִי. אִף אֲנִי עָשִׂיתִי
כֵּן.

Like an eagle, which carries its young on top of its wings. For all other birds carry their young by clutching them with their feet (or talons), so as to shield them from other birds of prey that fly above them. The eagle, however, fears only man -- should he shoot an arrow at him -- for there is no bird that flies higher than an eagle. So the eagle places his young on top of his wings, saying: I would prefer the arrow strike me, and not harm my children. I, the Lord, have done likewise.

Rashi's Commentary on Exodus 19:4

הֲלוֹא יָדַעְתָּ אִם-לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם יְהוָה בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יִיָּעַף
וְלֹא יִיָּגַע אֵין חֶקֶר לְתַבּוּנָתוֹ: נָתַן לַיָּעֵף כֹּחַ וְלַאֵין אֹנִים עֲצָמָה יִרְפֶּה:
וְיָעִפוּ נְעָרִים וְיִיָּגְעוּ וּבַחֲזוֹרִים כְּשׁוֹל יִכְשְׁלוּ: וְקִנְיֵי יְהוָה יַחֲלִיפוּ כֹחַ יַעֲלוּ
אֲבָר כְּנָשָׁרִים יְרוּצוּ וְלֹא יִיָּגְעוּ יִלְכוּ וְלֹא יִיָּעִפוּ:

Have you not known? Have you not heard? The everlasting God, the LORD, the Creator of the ends of the earth, neither faints nor grows weary.
His understanding is unsearchable. He gives power to the weak, and for those who have no might He increases strength.
Youths shall faint and grow weary, and young men shall utterly fall, but those who wait on the LORD shall renew their strength;
they shall mount up as with wings of eagles, they shall run and not be weary, they shall walk and not grow faint.

Isaiah 40:28-31

כְּנָשָׁר יַעִיר קִנּוֹ עַל-גּוֹזְלָיו יִרְחַף יִפְרֵשׁ כְּנָפָיו יִקְחֵהוּ יִשְׂאֵהוּ עַל-אֲבָרָתוֹ:
יְהוָה בְּרֵד יִנְחֵנוּ.

As an eagle stirs up its nestlings, and hovers over its young, so did He spread out His wings, taking them up, carrying them on its wings. So did the LORD alone guide him.

Deuteronomy 32:11-12

“With eagles, the parents tend and care for their young for a protracted period, until they are able to fend for themselves. This is in contrast to the raven, which, it is frequently noted in Rabbinic literature, neglects its young. The Sages found an allusion to this in a scriptural verse: ‘God gives the beasts their food, to the raven’s brood what they cry for’ [Ps. 147:9] -- i.e., the parents do not provide for their young, who are therefore dependent on God’s kindness.”

Rabbi Adin Steinsaltz, Commentary to Yer. Peah 20

קדיש דרבנן

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבֻרָךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

Y'hei shmei raba mevorach l'alam u-l'almei almayya

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא, לְעֵלְא מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דִּי אָמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמֵידיהוֹן וְעַל כָּל תַּלְמֵידי
תַּלְמֵידיהוֹן וְעַל כָּל מָאן דִּי עֲסָקִין בְּאֹרֵיתָא דִּי בְּאַתְרָא הָדִין
וְדִי בְּכָל אֲתֵר וְאֲתֵר, יְהִי לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא, חֲנָא וְחַסְדָּא
וְרַחֲמִין, וְחֵינן אֲרִיכִין וּמְזוּנָא רֵיחִי, וּפְרַקְנָא מִן קָדָם אֲבוּהוֹן דִּי
בְּשָׂמַיָּא, וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׂמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Kaddish D'Rabanan

May the name of God be recognized as great and holy in this world, which was created according to God's own plan and will. May God's sovereignty be established in your lifetime, and in the lifetime of the entire Household of Israel. Speedily! Soon! And let us say: **Amen.**

May God's great Name be blessed forever and ever and ever!

May the blessed, holy name of God be adored, praised, glorified, exalted, acclaimed, honored, extolled, and celebrated beyond the capacity of all blessings and songs, praises and elegies that could possibly be expressed in this world! And let us say: **Amen.**

We pray for the People Israel, for our rabbis, for their students, and for all their students' students, for everyone who engages in the study of Torah, in our own community as well as in all other communities. May our Heavenly Father grant true peace, grace, kindness, compassion, long life and ample sustenance to them and to us all. And let us say: Amen.

May Heaven grant good life and profound peace to us and to all Israel. And let us say: **Amen.**

May God Who ordains peace and balance on high, mercifully grant peace to us and to all Israel. And let us say: **Amen.**

קבלת שבת

We rise.

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.

Barekhu ét Adōnai Hā-mevōrach
Praise God, the Source of all blessing!

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai Hā-mevorach L'olam Va'ed!
Praised be God, the Source of all blessing, for ever and ever!

We are seated.

Shabbat - Evening Service

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מְעַרֵב עַרְבִים. בְּחָכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְוֵעַ פְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמְעַבֵּיר יוֹם וּמַבְיֵא לַיְלָה וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי צְבָאוֹת שְׁמוֹ. ♦ אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ, עָלֵינוּ, לְעוֹלָם, וָעֵד. בְּרוּךְ אַתָּה יי הַמְּעַרֵב עַרְבִים.

אֲהַבֵת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֲהַבָּת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת. עַל כֵּן יי אֱלֹהֵינוּ, בְּשִׂבְבָנוּ וּבְקוֹמָנוּ, נִשְׁתַּבַּח, וְנִשְׁמַח בְּדַבְּרֵי תּוֹרָתְךָ, וּבְמִצְוֹתֶיךָ לְעוֹלָם, וָעֵד. ♦ כִּי הֵם חַיֵּינוּ, וְאֵרֶךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה, וְאֲהַבְתָּךְ אֵל תָּסִיר מִפָּנָנוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Blessed are You, Almighty God, Ruler of the Universe. At Your word, You bring on evening. With wisdom and understanding, You open gateways in time and change the seasons, arranging the stars in the heavens in accordance with Your will and Your design. You create day and night, alternating from light to dark, and from dark to light. You bring each day to an end, and it is You Who brings on the night, distinguishing between day and night. You are the Lord of Hosts! You are our eternal, living God. May You reign over us for ever and ever. Blessed are You, Dear God, Who brings on the evening.

You have bestowed eternal and constant love upon Your People Israel: You have lovingly taught us Torah and Commandments, Divine Law and Statutes. In response, Dear God, we will study Your Law from the moment we get up in the morning to the moment we lie down at night. We will take joy in forever embracing your Torah and Your Commandments. They are our life and the length of our days. We will contemplate them day and night. May You never remove Your love from us. Blessed are You, Dear God. You so love Your People Israel.

שמע ישראל יהוה אלהינו יהוה אחד:
Shema Yisrael Adonai Eloheinu Adonai Ehad!

Silently

ברוך שם כבוד מלכותו לעולם ועד
Baruch sheim k'vod m'alchto l'o-lam v'ed
 Blessed be God's glorious and majestic name forever and ever.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך: והיו
 הדברים האלה אשר אנכי מצוה היום על לבבך: ושננתם לבניך ודברת
 בהם בשבתך בביתך ובלקחתך בדרך ובשכבך ובקומך: וקשרתם לאות
 על ידך והיו למטפת בין עיניך: ובתבתם על מזוזות ביתך ובשעריך:

*V'ahavta et Adonai Elohecha b'chol levavcha u-v'chol nafsh'cha u-v'chol meodecha.
 V'hayu ha-devarim ha-eileh asher anochi metzavcha ha-yom al levavecha. V'shinantam
 l'vanecha v'dibarta bam, b'shivt'cha b'veitecha u-v'lecht'cha va-derech u-v'shochb'cha
 u-v'kumecha. U-k'shartam l'ot al yadecha v'hayu l'totafot bein einecha. U'ch'tavtam al
 mezuzot beitecha u-visharecha.*

You shall love the Lord your God with all your heart, with all your soul, and with all your might. Take to heart these words which I command you this day. 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. Bind them as a sign upon your arm, and as a reminder above your eyes. Inscribe them on the doorposts of your homes and on the gates of your cities.

Deuteronomy 6:4-9

The Shema

“For more than twenty-three centuries the world has been busy with the interpretation and translation of Scriptures, and yet no agreement has been reached as to the exact rendering of the fourth verse of the sixth chapter of Deuteronomy containing the confession of Israel’s creed. But the Jew reads the Shema Yisrael and does know it. He cannot translate it, but he feels it and is it.”

Solomon Schechter, 1907

“Listen, O Israel! The Lord is our God, the Lord alone.”

New Living Translation

“Hear, O Israel: The LORD our God is one LORD.”

King James Version

“Israel, listen to me. The Lord is our God. The Lord is the one and only God.”

New International Reader’s Version

“Listen, Israel! The LORD our God is the only true God!”

Contemporary English Version

“Hear, O Israel! The LORD is our God, the LORD is one!”

New American Standard Bible

“Hear O Israel: The Lord our God, the Lord is one.”

Old Jewish Publication Society

“Hear O Israel! The Lord is our God, the Lord alone.”

New Jewish Publication Society

“Hear, O Israel: HASHEM is our God, HASHEM is the One and Only.”

Artscroll

“Hear, O Israel: Adonai is our God, Adonai alone.”

Siddur Sim Shalom

“Hearken, O Israel; YHWH our God, YHWH (is) one.”

Everett Fox

“Hearken, O Israel! The Eternal is our God, the Eternal alone.”

URJ Revised Translation

“Listen, Israel: The Eternal is our God, The Eternal One alone!”

Kol HaNeshamah

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטַּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי דְגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׁדֶךָ לְבַהֲמֹתֶךָ וְאֹכְלֹתַי וְשֹׁבְעֹתַי: הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסַרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מִטַּר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִחַרְהָ מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׂמַתֶּם אֶת-דְּבָרַי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְמוֹטֶפֶת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מוֹזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם בְּיַמֵּי הַשָּׁמַיִם עַל-הָאָרֶץ:

And it shall come to pass, if you shall hearken diligently to my commandments which I command you this day, to love and to serve your God with all your heart and with all your soul, that I will give rain for your land in its due season, the first rain and the latter rain, that you may gather in your corn and your wine and your oil. And I will send grass in your fields for your cattle, that you may eat and be satisfied. Take heed that your heart not be deceived, and you turn astray and serve other gods, and worship them; for then God's wrath will be kindled against you, and God will shut up the heaven, and there will be no rain, and the land will not yield her fruit; and lest you perish quickly from off the good land which God has given you. Therefore keep these my words in your heart and in your soul, and bind them as a sign upon your hand, that they may be as a reminder between your eyes. And you shall teach them to your children, speaking of them when you are sitting in your house, and when you are walking by the way, when you lie down, and when you rise up. And you shall write them upon the doorposts of your house, and upon the gates of your cities: that your days and the days of your children may be multiplied, in the land which God promised to give your ancestors, as the days of heaven upon the earth.

Deuteronomy 11:13-21

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגֵדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לִבְכַבֵּם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם לְאֱלֹהִים אֲנִי [יְהוָה אֱלֹהֵיכֶם]:

◆ יְהוָה אֱלֹהֵיכֶם: אֱמֶת.

God said to Moses, "Speak to the Israelites and tell them that they and their descendants must put fringes on the corners of their garments, fastening each corner fringe with a thread of royal blue. When you contemplate these fringes, let them remind you to keep all God's commandments, without going astray after the desires of your hearts and eyes. Thus you will remember to keep all My commandments and be holy to your God. I am your God who brought you out of Egypt. I am your God."

Numbers 15:37-41

... I am your God. It is true.

[אֱמֶת] וְאֱמוּנָה כָּל זֹאת וְקִים עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ וְאִין זִוְלָתוֹ, וְאִנְחֵנוּ יִשְׂרָאֵל עָמוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מִלְּבָנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים, הָאֵל הַנִּפְרָע לָנוּ מִצְרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָ לְכָל אִיְבֵי נַפְשֵׁנוּ. הָעֹשֶׂה גְדוּלוֹת עַד אִין מִסַּפֵּר, הַשֵּׁם נַפְשֵׁנוּ בַּחַיִּים וְלֹא נָתַן לְמוֹט רַגְלֵנוּ, הַמְדַרְיֵכֵנוּ עַל פְּמוֹת אִיְבֵינוּ וְיָרֵם קַרְנֵנוּ עַל כָּל שִׁנְאֵינוּ. הָעֹשֶׂה לָנוּ נְסִים וְנִקְמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. הַמַּבֵּה בְּעֶבְרָתוֹ כָּל בְּכָרֵי מִצְרַיִם, וַיּוֹצֵא אֶת עָמוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם. הַמַּעְבִּיר בְּנָיו בֵּין גְּזָרֵי יַם סוּף, אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּעַ. וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשֵׁמוֹ.

◆ וּמְלִכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם, מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כּוֹלָם:

All this is true and trustworthy, our experience of this world. Our lives are difficult; we are pursued by our ideals and our imperfections. We must choose between life and death, between slavery and freedom. We sway between listening for hope, and succumbing to anguish and despair, the death of our spirit. But we are not abandoned, nor alone. We search the distant past and our own days and find the courage to enter our struggles, to wrestle with the Pharaohs in our hearts and those in the world around us, and to slowly free ourselves from bondage. We are companions who help each other rise from the dust. From age to age the tale has been told, how Moses and Miriam led us forth from Egypt. The deed of liberation is answered with joyous song, a moment of celebration that lingers and uplifts us.

Interpretive, adapted from Burt Jacobson

מִי־כַמּוֹחַ בְּאֵלִים יְהוָה מִי כַמּוֹחַ נֶאֱדָר בְּקִדְשׁ נֹרָא תְהִלַּת עֲשֵׂה פֶלֶא.
Mi chāmocha ba-eilim Adonai, Mi kamochā nedār bā-kodesh, nora tehilot oseh feleh.

מְלִכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ יָם לְפָנַי מִיֶּשֶׁה זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
Adonai yimloch l'olam va-ed.

וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֹזֵק מִמֶּנּוּ.
 כְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

Who is like You, God, among all that is worshiped? Who is like You, Majestic, Holy One, awesome in splendor, working wonders? As You divided the sea before Moses, Your children perceived Your sovereign power. "This is my God," they exclaimed in response, "God will reign for ever and ever!" It is written: "God saved Jacob, redeeming him from those more powerful than he." Blessed are You, Almighty God, Redeemer of Israel.

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מְלִכְנוּ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִפְתֵי
 שְׁלוֹמֶךָ, וְתִקְנֵנוּ בְּעֵצָה מוֹבָה מְלִפְנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁמַן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
 וּבִצֵּל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנּוּן
 וְרַחוּם אַתָּה.

◆ וְשָׁמֹר צִאתָנוּ וּבֹאֵנוּ לְחַיִּים וְלְשָׁלוֹם מִעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Dear God, grant that we may lie down in peace, and, Sovereign God, grant that we rise to live another day. Spread Your sheltering peace over us. Fortify us with Your good counsel, and save us that we might serve Your purpose. Protect us and keep us from enemies, illness, violence, want, and suffering. Shield us, as in the shadow of Your wings. You are a watchful and protective God. You, Sovereign God, are merciful and compassionate. Guard us as we come and go, with life and peace, now and always. Spread over us the shelter of Your peace. Blessed are You, Dear God. You spread the shelter of Your peace over us, over Your People Israel, and over Jerusalem.

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם
וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

The People Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an eternal Covenant. It is an eternal sign between Me and the People Israel. For God created the heavens and the earth in six days, and on the seventh day He desisted from work and rested.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֹלְמָא דִּי בְּרָא כְרַעֲוִיתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
אָמֵן.

May the name of God be recognized as great and holy in this world, which was created according to God's own plan and will. May God's sovereignty be established in your lifetime, and in the lifetime of the entire Household of Israel. Speedily! Soon! And let us say: **Amen**.

יְהִי שְׁמֵהּ רַבָּא מְבֹרָךְ לְעֹלָם וְלְעֹלְמֵי עֹלְמֵיָא.
Y'hei shmei raba mevorach l'alām u-l'almei almaya
May God's great Name be blessed forever and ever and ever!

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. לְעֹלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דִּי
אָמִירָן בְּעֹלְמָא, וְאָמְרוּ אָמֵן.

May the blessed, holy name of God be adored, praised, glorified, exalted, acclaimed, honored, extolled, and celebrated beyond the capacity of all blessings and songs, praises and elegies that could possibly be expressed in this world! And let us say: **Amen**.

עמידה

We remain standing, reciting the Amidah silently.

יְיָ שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִילָתְךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמֵבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יְיָ מְגַן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם יְיָ מְחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ. מִכְּלַפֵּל חַיִּים בְּחַסֵּד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיִּשְׁרָאֵל עַד עַד. מִי כְמוֹךָ בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לְךָ, מְלֶךְ מַמְיֵת וּמְחִיָּה, וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מְחִיָּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יִהְיֶה לְךָ סֵלָה. בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְּדוֹשׁ.

אַתָּה קְדֻשָּׁתְךָ אֵת יוֹם הַשַּׁבָּת לְשִׁמְךָ, תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקְדֻשָּׁתוֹ מִכָּל הַזְּמַנִּים, וְכֵן כְּתוּב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְיָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשַּׁבָּת מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשַּׁבָּת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשַּׁבָּת וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שִׁבַּת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתֵּנוּ. קְדֻשָּׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבְךָ וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ, וּמַחֵר לִפְנֵינוּ לְעַבְדְּךָ בְּאַמֶּת. וְהַנְּחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שִׁבַּת קְדֻשָּׁה, וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשִּׁבַּת.

The Amidah

We remain standing, reciting the Amidah silently.

Dear God, open my lips, grant me the ability to articulate Your praises.

Blessed are You, Almighty God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. You are a great, powerful, awesome God most high, bestowing kindness and goodness, though all creation is already Yours. You remember the loyalty of our ancestors, and will lovingly bring a redeemer to their children's children in accordance with Your own plan and purpose. You, Sovereign God, help us, save us, and protect us. Blessed are You, Dear God, Shield of Abraham.

Your power is eternal and without limit, Dear God. Abounding in salvation, You offer eternal life to mere mortals. Faithfully, You sustain the living. You offer eternal life to mere mortals through the practice of abundant compassion: raising the fallen, healing the stricken, freeing the oppressed. You keep faith with those who sleep in the dust. Who can compare to You and Your power? Who is like You, Sovereign God, taking life, but offering us eternal life by implanting within us seeds of salvation. Faithfully, You offer eternal life to mere mortals. Blessed are You, Almighty God. You offer eternal life to mere mortals.

You are holy. Your purpose and Your plan are holy. Those who praise You each day partake of Your holiness. Blessed are You, Holy God.

You made the seventh day, the very point of creation, holy: a time to serve You and Your plan. You blessed it above all other days. You sanctified it above all other times. And so it is written in Your Torah:

“The heavens and the Earth, and all they contain, were completed. On the seventh day God finished all the work He had been doing. On the seventh day He rested from all the work He had done. God blessed the seventh day and declared it holy, because it was on that day that God rested from all His work of Creation.”

God and God of our ancestors: Accept our Sabbath rest with favor. Bestow on us the holiness of Your Commandments, and grant our portion in Your Torah. Satisfy and fulfill us with Your goodness, and let us experience the joy of Your Salvation. Purify our hearts to serve You honestly and faithfully. Dear God, with love and favor, grant that we embrace the heritage of Your Holy Sabbath. May the People Israel, who sanctify Your Name, find true rest on this Holy Day. Blessed are You, Dear God. You declare the holiness of Shabbat.

רצה יי אלהינו בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל בְּרַצוֹן, ותהי לְרַצוֹן תמיד עבודת ישראל עמך. ותחזינה עינינו בְּשׂוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי המְחַזֵּיר שְׂכִינְתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבִקֵּר וְצַחֲרִים. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסְדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

While the preceding paragraph is chanted aloud during the repetition of the Amidah, the congregation says:

[מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָּל בָּשָׂר, יוֹצֵרנוּ יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ, בֵּן תַּחֲיֵנוּ וְתִקְיָמְנוּ, וְתִאֶסְפוּ גְּלוּתֵינוּ לְחֻצְרוֹת קְדְשֶׁךָ, לְשִׁמּוֹר חֻקְךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלֵבב שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.]

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד, וְכָל חַיִּים יוֹדוּךָ סְלָה, וְיִהְלְלוּ אֶת שִׁמְךָ בְּאֵמֶת, הֵאֵל יִשׁוּעָתָנוּ וְעֲזָרְתָנוּ סְלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלָךְ נָאֵה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמְךָ. בְּרוּךְ אַתָּה יי הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

Eagerly receive Your people Israel and welcome their prayers. Restore divine worship to Your Holy Sanctuary. Lovingly and eagerly accept Israel's fiery offerings and their prayers. May Your people Israel's worship always meet with Your eager approval, and may we witness Your merciful return to Zion with our own eyes. Blessed are You, Dear God. You restore Your Divine Presence to Zion.

We gratefully acknowledge that You are our God, the God of our ancestors, and that You will always be our God. You are the Rock to which we cling for dear life, You are our saving Shield in every generation. We give thanks and we recount Your praises, for our lives which are in Your hands, for our very souls which are entrusted to You, for Your miracles which surround us every day, for Your wonders and Your kindnesses which attend us at all times: morning, noon, and night. Good God: Your mercy never ends. Merciful God: Your kindness is infinite. We have always placed our hope in You.

While the preceding paragraph is chanted aloud during the repetition of the Amidah, the congregation says:

[We gratefully acknowledge that You are our God, the God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.]

For all this, may You be praised and exalted, our Sovereign God, forever and ever. May all living beings gratefully acknowledge You, and genuinely praise You and Your plan and Your purpose. Blessed are You, Dear God. How wonderful Your purpose! How delightful it is to thank You!

Grant profound and lasting peace to Your people Israel. For You, Sovereign God, are the source of all true peace. May it please You to bless Your people Israel at all times, at every moment, with Your peace. Blessed are You, Dear God. You bless Your people Israel with peace.

אֱלֹהֵי נְצוּר לְשׁוּנֵי מִרְעַ וְשִׁפְטֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תָדִם, וְנַפְשֵׁי
 בְּעַפְרָ לְכָל תַּהֲיִיה. פֶּתַח לְבִי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל
 הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמִיךָ,
 עֲשֵׂה לְמַעַן יִמְיִנֶךָ, עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ, לְמַעַן יִחַלְצוּן
 יְדִידֶיךָ, הוֹשִׁיעַ יִמְיִנֶךָ וְעֲנֵנִי. יְהִי לְרִצּוֹן אֱמִרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרֵי
 וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.

The recitation of the Amidah ends here.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צַבָּאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
 אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים
 אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בְּרָא
 אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
 יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

מִגֵּן אֲבוֹת בְּדַבְּרוּ מְחִיָּה מֵתִים בְּמֵאֲמָרוֹ הָאֵל* הַקְּדוֹשׁ שְׂאִין כְּמוֹהוּ הַמְּנִיחַ
 לְעַמּוֹ בַּיּוֹם שְׁבַת קְדָשׁוֹ. כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בְּיִרְאָה
 וּפְחָד וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד מַעֲיִן הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן
 הַשְּׁלוֹם מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי. וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדַשְּׁנֵי עֲנֵנִי. וְכָר
 לְמַעֲשֵׂה בְּרָאשִׁית.

* On Shabbat Shuvah, "holy God" is changed to "holy King" -- in keeping with the theme of the High Holy Days.

O God, guard my tongue from evil and my lips from speaking deceitfully. May I endure with quietude those who curse me, and may my soul, dust that I am, be humble before all. Open my heart to Your Torah, that I may pursue Your commandments with an eager soul. As for those who plot evil against me, thwart their intentions and defeat their plans. For the sake of Your own purposes, for the sake of Your providence, for the sake of Your holiness, for the sake of Your Torah, so that those You hold dear may revel in Your deliverance, answer me with Your providence and Your saving power. May the words of my mouth and the reflections in my heart be acceptable to You, Dear God, my Rock and my Redeemer. May God Who ordains peace and balance on high, grant peace to us and to all Israel. And let us say: **Amen.**

The recitation of the Amidah ends here.

The heavens and the Earth, and all they contain, were completed. On the seventh day God finished all the work He had been doing. On the seventh day He rested from all the work He had done. God blessed the seventh day and declared it holy, because it was on that day that God rested from all His work of Creation.

Blessed are You, Almighty God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob. You are a great, powerful, awesome God most high, Creator of heaven and earth.

God is the Shield of our ancestors, as He promised; He offers eternal life to mere mortals; incomparable, holy God*; He grants true rest to His people on His holy Sabbath day. He accepts them with favor and is pleased to provide them with rest. May we worship God with true reverence and awe, always offering Him our thanks, each and every day. God is the Source of all our blessings and uniquely worthy of our praise. He is the Author of Peace, sanctifying the Sabbath, blessing the seventh day. God provides holy rest, abounding in joy, to His people: a reminder of the miracles of Creation.

“Did He really finish all His work? Does He not continue to be involved in His creation every minute of the time? The sages of the Talmud find here a lesson for us to learn when we come to emulate God in the observance of His and our Sabbath. He acted as if He finished all His work. Likewise, one should feel and act on the Sabbath as if all one’s work is done. The verse comes to teach us that even in this secular world of ours, it is possible to stop the world, get off for twenty-five hours, and feel as if everything is taken care of and done. There is nothing that cannot wait. God Himself showed us that it is possible.”

Rabbi Pinchas H. Peli, “The Jewish Sabbath”

* On Shabbat Shuvah, “holy God” is changed to “holy King” -- המלך הקדוש -- in keeping with the theme of the High Holy Days.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצוּהוּ בְּמִנוּחָתָנוּ. קְדָשְׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ
בְּתוֹרָתֶךָ, שְׂפָעֵנוּ מִפְּוֶכֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְיִמְחַר לִפְנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קְדָשְׁךָ, וְיִנְוְחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי
שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ מִקְדָּשׁ הַשֶּׁבֶת.

קדיש שלם

יִתְגַּדַּל וְיִתְקַדָּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִנְיָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבֻרָךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
Y'hei shmei raba mevorach l'alām u-l'almei almaya

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנִחְמַתָּא דִּי אִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל יִשְׂרָאֵל קְדָם אֲבוּהוֹן דִּי בְּשָׂמְיָא, וְאִמְרוּ
אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׂמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

*Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael,
v'imru Amen.*

God and God of our ancestors: Accept our Sabbath rest with favor. Bestow on us the holiness of Your Commandments, and grant our portion in Your Torah. Satisfy and fulfill us with Your goodness, and let us experience the joy of Your Salvation. Purify our hearts to serve You honestly and faithfully. Dear God, with love and favor, grant that we embrace the heritage of Your Holy Sabbath. May the People Israel, who sanctify Your Name, find true rest on this Holy Day. Blessed are You, Dear God. You declare the holiness of Shabbat.

Kaddish Shalem

May the name of God be recognized as great and holy in this world, which was created according to God's own plan and will. May God's sovereignty be established in your lifetime, and in the lifetime of the entire Household of Israel. Speedily! Soon! And let us say: **Amen.**

May God's great Name be blessed forever and ever and ever!

May the blessed, holy name of God be adored, praised, glorified, exalted, acclaimed, honored, extolled, and celebrated beyond the capacity of all blessings and songs, praises and elegies that could possibly be expressed in this world! And let us say: **Amen.**

May the prayers and supplications that all Israel direct to Heaven be acceptable before a loving, protective, and indulgent God. **Amen.**

May Heaven grant life and profound peace to us and to all Israel. And let us say: **Amen.**

May God Who ordains peace and balance on high, grant peace to us and to all Israel. And let us say: **Amen.**

עלינו

We rise.

עלינו לשבח לאדון הכל, לתת גדולה ליוצר בראשית, שלא עשנו פגויי הארצות ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם וגורלנו ככל המונם.

ואנחנו פורעים ומשתחיים ומודים
לפני מלך מלכי המלכים הקדוש ברוך הוא.

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

על בן נקודה לך יי אלהינו לראות מהרה בתפארת עזך להעביר גלולים מן הארץ והאלילים פרות יפרתון, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל כי לך תברע כל פרך, תשבוע כל לשון, לפניה יי אלהינו יברעו ויפולו. ולכבוד שמך יקר יתנו, ויקבלו כלם את עול מלכותך ותמלך עליהם מהרה לעולם ועד, כי המלכות שלך היא, ולעולמי עד תמלך בכבוד, כפתוב בתורתך: יהוה ימלך לעולם ועד. ♦ ונאמר: והיה יהוה למלך על כל הארץ, ביום ההוא יהיה יי אחד ושמו אחד.

Aleinu l'shabei-ach la-adon hakol lateit gedulah l'yotzeir bereishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adama. Shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Va-anachnu korim umishtachavim umodim, lifnei melech malchei ham'lachim, Hakadosh Baruch Hu. Shehu noteh shamayim v'yoseid aretz, umoshav yikaro bashamayim mima-al, u-shechinat uzo b'govhei meromim, Hu Eloheinu ein od. Emet Malkeinu efes zulato. Kakatuv b'Torato: V'yadata hayom vahashevota el levavecha, ki Adonai hu ha-Elohim bashamayim mima-al v'al ha-aretz mitachat ein od.

...V'ne-emar, v'haya Adonai l'melech al kol ha-aretz. Bayom ha-hu yihyeh Adonai echad ush'mo echad.

Aleinu

We rise.

It is incumbent upon us to praise the Lord of all existence, to articulate the greatness of the Creator. For God did not make ours like all the nations of the world, nor our destinies like all other peoples. Our portion is not like theirs; our lot is unique in human history.

So we bend the knee and bow and express our gratitude to the blessed, holy, sovereign God of all mortal rulers.

It is God Who stretches out the heavens and lays the foundations of the Earth. Your glory resides in the highest heavens; Your Presence extends to the most distant reaches of the universe. You are our God, there is no other. Truly, there is none beside our sovereign God. As it is written in the Torah, Recognize this day, know it in your heart: The Lord is God. In the heavens above and on earth below, there is no other.

Therefore we place our faith and hope in You, Dear God, trusting that we will soon be privileged to witness your full and splendid power. Remove repugnant forces from the Earth! Put an absolute end to unworthy objects of misguided and misplaced faith. Heal the world with Your own sovereign rule, so that all humanity will acknowledge You and call upon Your Name. Those who have done evil, too, will turn to you. May every knee bend before You! May every tongue swear allegiance to You! May we all bow in worship before You, Dear God! May we honor Your purposes! May all humanity submit to Your sovereignty, and may You soon come to rule over us all forever and ever. Sovereignty is Yours alone. Soon may You rule over us. As it is written in the Torah, God will rule forever and ever. As it is said: God will rule over all the Earth. On that day God and God's purposes will find expression in perfect unity.

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא כְרֻעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דִּי אִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרְמֵינוּ, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

Yitgadal v'yitkadash shmei raba, b'alma di vra chirutei, v'yamlich malchutei b'chayeichon
u'vyomeichon u'v'chayei d'chol beit Yisrael ba-agala u'vizman kariv, v'imru: **Amen.**

Y'hei shmei raba m'vorach l'alam u-l'almei almaya.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal
shmei d'kudsha, brich hu, leila min kol birchata v'shirata tushb'chata v'nechemata
da-amiran b'alma, v'imru: **Amen.**

Y'hei shlama raba min sh'maya, v'chayim aleinu v'al kol Yisrael, v'imru: **Amen.**

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru: **Amen.**

Mourner's Kaddish

May the name of God be recognized as great and holy in this world, which was created according to God's own plan and will. May God's sovereignty be established in your lifetime, and in the lifetime of the entire Household of Israel. Speedily! Soon! And let us say: **Amen.**

May God's great Name be blessed forever and ever and ever!

May the blessed, holy name of God be adored, praised, glorified, exalted, acclaimed, honored, extolled, and celebrated beyond the capacity of all blessings and songs, praises and elegies that could possibly be expressed in this world! And let us say: **Amen.**

May Heaven grant life and profound peace to us and to all Israel. And let us say: **Amen.**

May God Who ordains peace and balance on high, grant peace to us and to all Israel. And let us say: **Amen.**

***When leaders make decisions,
they should think of seven generations in front of them,
and seven generations in back of them,
and the impact of their decisions."***

*Wilma Mankiller
Principal Chief
Cherokee Nation*

יגדל

The hymn **Yigdal** is based on the "Thirteen Articles of Faith" articulated by Maimonides.

יגדל אלהים חי וישתבח, נמצא, ואין עת אל מציאותו.
אחד ואין יחיד ביהודו, נעלם, וגם אין סוף לאהודותו.

אין לו דמות הגוף ואינו גוף, לא נערוך אליו קדשתו.
קדמון לכל דבר אשר נברא, ראשון ואין ראשית לראשיתו.

הנו אדון עולם וכל נוצר, יזרה גדלתו ומלכותו.
שפע נבואתו נתנו, אל אנשי סגלתו ותפארתו.

לא קם בישראל כמשה עוד, נביא ומפיט את תמונתו.
תורת אמת נתן לעמו אל, על יד נביאו נאמן ביתו.

לא יחליף האל ולא ימיר דתו, לעולמים, לזולתו.
צופה ויודע סתרינו, מפיט לסוף דבר בקדמתו.

גומל לאיש חסד כמפעלו, נותן לרשע רע כרשעתו.
ישלח לקץ ימין משיחנו, לפדות מחבי קץ ישועתו.

מתים יחיה אל ברב חסדו, ברוך עדי עד שם תהלתו.

Yigdal

The hymn Yigdal is based on the "Thirteen Articles of Faith" articulated by Maimonides.

God is great; God lives. God truly exists,
and exists on a plane beyond the concept of time.

God is One. God's oneness is itself unique
and beyond our complete understanding.

God has neither body nor form, a Holiness beyond compare.

God existed before all Creation:
God was first; there was no time that God did not exist.

God is the Eternal Ruler of the universe.
Every creature reflects God's greatness and majesty.

A rich abundance of God's prophetic revelation
was bestowed upon Israel: God's cherished and chosen People.

There has never been a prophet in Israel so great as Moses,
who beheld God's Presence with unique clarity.

Through the most faithful prophet, Moses,
God gave the People Israel a Torah of truth.

God will never replace or reject the Covenant for any other. Ever.

God sees and knows our secrets,
and foresees the outcome of our actions from the very beginning.

God rewards us with kindness and love as we deserve,
and properly punishes the wicked.

At the end of days, God will send us the Messiah, who will bring Redemption to those
who patiently await God's salvation.

God gives eternal life to the dead. Praise God's Name forever!

אֲדוֹן עוֹלָם

בְּטֶרֶם כָּל יַצִּיר נִבְרָא.
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
לַעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל

לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְאַחֲרֵי כַּכְלוֹת הַכּוֹל
וְהוּא הָיָה וְהוּא הוֹיָה

לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלוֹ הָעוֹז וְהַמְשָׁרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי
כְּלִי רֵאשִׁית כְּלִי תַכְלִית

וְצוּר חֲבִלֵי בַּעַת צָרָה.
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.

וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי
וְהוּא נְסִי וּמְנוֹס לִי

בַּעַת אִישָׁן וְאַעִירָה.
יִהְיֶה לִי וְלֹא אִירָא.

כִּיְדוֹ אֶפְקִיד רֹחֵי
וְעַם רֹחֵי גְוִיָתִי

*Adon Olam asher malach, b'terem kol yetzir nivra.
L'eit nasa v'chef-tzo kol, azai melech shemo nikra.*

*V'acharei kichlot ha-kol, l'vado yimloch nora.
V'hu haya v'hu hoveh, v'hu yihyeh b'tifara.*

*V'hu echad v'ein sheini, l'hamshil lo l'hachbirah.
Bli reisheet b'li tachleet, v'lo ha-oz v'ha-misra.*

*V'hu eili v'chai go-ali, v'tzur chevli b'ait tzara.
V'hu nisi umanos li, m'nat kosi b'yom ekra.*

*B'yado afkid ruchi, b'ait ishan v'a-ira.
V'im ruchi geviati, Adonai li v'lo ira.*

Adon Olam

God, the eternal Lord of all the Universe, ruled long before any creature came into being. Yet it was only once He created the world in accordance with His sovereign will that He was acclaimed as King.

So, too, after everything has come to an end, He alone will reign in awesome majesty. God always was, God is, and God always will be -- and gloriously so.

God is one, unique -- there is no other, none even to compare. God is without beginning and without end. Power and dominion are His alone.

He is my God, my living Redeemer, my Lifeline, my Rock in time of trouble. He is my Refuge, my Cup and my Portion whenever I call.

Into His hand I commend my soul, when I sleep as when I wake, and, together with my spirit, by body as well. God is with me; I shall have no fear.

Shabbat Shalom!

קידוש לשבת

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בְּנוֹ וְשִׁפְתָּ קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ זְכוּרֹן לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי קִדְּשׁ זִכָּר לְיִצְיַאת מִצְרַיִם. כִּי בְּנוֹ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. וְשִׁפְתָּ קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הַנְּחַלְתָּנוּ.

בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ הָעוֹלָם מְקַדֵּשׁ הַשַּׁבָּת.

Baruch ata Adonai Eloheinu Melech ha-olam borei p'ri ha-gafen. Baruch ata Adonai Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'ratza vanu, v'Shabbat kodsho b'ahava u-v'ratzon hinchilanu, zikaron l'ma'asei v'reisheet. Ki hu yom t'chilah l'mikra-ei kodesh, zecher li'tziat mitzrayim. Ki vanu bacharta v'otanu kidashta mikol ha-amim. V'Shabbat kodsh'cha, b'ahava uv'ratzon hinchaltanu. Baruch ata Adonai m'kadeish ha-Shabbat.

Blessed are You, Almighty God, Ruler of the Universe, Creator of the fruit of the vine!! Blessed are You, Almighty God, Ruler of the Universe, Who has sanctified us with Your Commandments, and accepted us with favor. With love and favor, God grants us the heritage of His Holy Sabbath, a reminder of the miracles of Creation. The Sabbath is first among all the sacred occasions, recalling our liberation from Egypt. From among all the nations, You have chosen us and bestowed this measure of holiness upon us. You have granted us the heritage of Your Holy Sabbath. Blessed are You, Almighty God. You declare the holiness of Shabbat.

Upon washing hands:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.
Baruch ata Adonai Eloheinu Melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu al netilat yadayim.

Blessed are You, Almighty God, Ruler of the Universe, Who has sanctified us with Your Commandments, and commanded us concerning the washing of hands.

On Shabbat, Ha-motzi is said over two whole loaves:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata Adonai Eloheinu Melech ha-olam ha-motzi lechem min ha-aretz.

Blessed are You, Almighty God, Ruler of the Universe, Who brings forth bread from the Earth.

National Prayers

Prayer for the United States

God and God of our ancestors, We ask Your blessings for our country -- for its government, its President and officials, for the armed forces, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may lead and defend our nation wisely, that peace and security, happiness and prosperity, justice and freedom, may forever abide in our midst.

Prayer for the State of Israel

Heavenly Father, Rock and Redeemer of the People Israel: Bless the State of Israel with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them. Crown their efforts with triumph. Bless the Land with peace and its inhabitants with lasting joy.

And let us say: **Amen.**

Oración Por El Bienstar De La Nación

Dios nuestro y de nuestros padres, recibe con Tu misericordia nuestra oración por nuestro país y su gobierno. Derrama Tu bendición sobre este país y sobre todos los que ejercen su autoridad con justicia y rectitud. Inspíralos con el espíritu de Tu Ley y de Tu justicia, para que imperen siempre en nuestro país la paz y la quietud, la felicidad y la libertad.

Oh Dios de toda la humanidad, concede Tu inspiración a todos los habitantes de este, nuestro país. Implanta el amor, la fraternidad, la paz y la armonía entre los diversos credos de este país. Desarraiga del corazón de los hombres el odio y la envidia. Cumple los deseos de los nobles hijos de este país que trabajan por la grandeza de la nación. Sea Tu voluntad que reine la paz y la armonía entre todos los pueblos de la tierra, y que se cumpla la visión de Tus profetas que dijeron: "No alzara la espada nación contra otra, ni se ejercitaran mas para la guerra." **Amén.**

Prayer for Canada

We ask God's blessings on Canada, its Governor General, Prime Minister and all the leaders and advisors of its government.

Instruct them out of *Your* law that they may administer all the affairs of state in justice and equity, ensuring the happiness, prosperity, right and freedom of all our people.

Watch over the men and women of our armed forces, who stand on guard for our country, protecting our land and representing our commitment to peace and freedom throughout the world. Guard those who serve in harm's way and bring them back safely to their families.

May our personal commitment and dedication to our country's values, together with the efforts of our leadership, enable Canada to remain a beacon of peace, justice and freedom of all people. **Amen.**

A Prayer for Peace

May we see the day when war and bloodshed cease,
When a great peace will embrace the whole world.

*Then nation will not threaten nation,
And mankind will not again know war.*

For all who live on earth shall realize

We have not come into being to hate or to destroy.

We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
With the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,

And you shall lie down and no one shall terrify you.

I will rid the land of vicious beasts

And it shall not be ravaged by war.

Let love and justice flow like a mighty stream.

Let peace fill the earth as the waters fill the sea.

And let us say: **Amen.**

U.S. Presidents on the State of Israel

Farther I could find it in my heart to wish that you had been at the head of a hundred thousand Israelites, marching with them into Judea and making a conquest of that country and restoring your nation to the dominion of it. For I really wish the Jews again in Judea an independent nation.

President John Adams

I believe in the rebuilding of Judea as an independent nation.

President John Quincy Adams

The allied nations with the fullest concurrence of our government and people are agreed that in Palestine shall be laid the foundations of a Jewish Commonwealth.

President Woodrow Wilson

It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity.

President Warren G. Harding

had faith in Israel before it was established, I have faith in it now.

President Harry S. Truman

Israel was not created in order to disappear. Israel will endure and flourish. It is the child of hope and home of the brave. It can neither be broken by adversity nor demoralized by success. It carries the shield of democracy and it honors the sword of freedom.

President John F. Kennedy

Our society is illuminated by the spiritual insights of the Hebrew prophets. America and Israel have a common love of human freedom, and they have a common faith in a democratic way of life.

President Lyndon B. Johnson

Americans admire a people who can scratch a desert and produce a garden. The Israelis have shown qualities that Americans identify with: guts, patriotism, idealism, a passion for freedom. I have seen it. I know. I believe that.

President Richard M. Nixon

My dedication to Israel's future goes beyond its military needs to a far higher priority -- the need for peace. My commitment to the security and future of Israel is based upon basic morality as well as enlightened self-interest. Our role in supporting Israel honors our own heritage.

President Gerald R. Ford

Since the foundation of the State of Israel, the United States has stood by her and helped her to pursue security, peace, and economic growth. Our friendship is based on historic moral and strategic ties, as well as our shared dedication to democracy. For the people of Israel and America are historic partners in the global quest for human dignity and freedom. We will always remain at each other's side.

President Ronald Reagan

America and Israel share a special bond. Our relations are unique among all nations. Like America, Israel is a strong democracy, as a symbol of freedom, and an oasis of liberty, a home to the oppressed and persecuted.

President Bill Clinton

For more than a generation, the United States and Israel have been steadfast allies. Our nations are bound by our shared values and a strong commitment to freedom. These ties that have made us natural allies will never be broken. Israel and the United States share a common history: We are both nations born of struggle and sacrifice. We are both founded by immigrants escaping religious persecution in other lands. Through the labors and strides of generations, we have both built vibrant democracies, founded in the rule of law and market economies. And we are both countries established with certain basic beliefs: that God watches over the affairs of men and values every human life.

President George W. Bush

“Our Two Nations”

Our essential human kinship with Israel is something like our kinship with Great Britain, but it is also more particular and less blood-related than that. It is a deep-rooted feeling of linked destinies, a feeling that echoes back to our founding and to the earliest conceptions of the American experiment itself, that new birth of freedom which our fathers identified with the biblical Israelites' emergence from the darkness of bondage. And I believe it also has to do with an understanding, almost religious in nature, that **to our two nations above all others has been entrusted the fate of liberty in the world...** I am one of tens of millions of Americans who have seen in the founding and flourishing of the Jewish state the hand of the same beneficent God who attended our own founding and has guided our fortunes until now. Keeping faith with the people of Israel in their still unfinished confrontation with evil is, to me, a species of keeping faith with ourselves; breaking faith, a species of self-abnegation. It is exactly that simple, and exactly that difficult, and exactly that consequential.

“Why We Fight: Moral Clarity
and the War on Terrorism”

William J. Bennett,

former U.S. Secretary of Education, and Eagle Scout

“Zion and Its Rightful Heirs”

God Who rules in the heavens above, and controls the destinies of men on earth... O Thou, Who didst covenant with Abraham, Thy friend, and Who didst renew that covenant with Isaac, and confirm the same with Jacob with an everlasting oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever...

Let the land become abundantly fruitful when possessed by its rightful heirs... Incline them to gather in upon this land according to Thy word... Let the large ships of the nations bring them from the distant isles... **Inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place,** and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel – **Raise up Jerusalem as its capital,** and constitute her people a distinct nation and government...

Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them... but let the glory of Israel overshadow them, and the power of the Highest protect them.

Prayer offered in Jerusalem by early Mormon Church Leader
Orson Hyde, rededicating the Land of Israel
for Jewish Statehood, October 24, 1841

Grace

When invited to lead a group which includes adherents of various religious faiths in prayer or grace before a meal, a Jewish Scout might properly use any of the following. One should, additionally, nevertheless recite Ha-Motzi before his own meal:

Philmont Grace

For food, for raiment
For life, for opportunity
For friendship and fellowship
We thank Thee, O Lord.

Sea Base Grace

Bless the creatures of the sea.
Bless this person I call me.
Bless the Keys, You make so grand.
Bless the sun that warms the land.
Bless the fellowship we feel,
As we gather for this meal.
Amen

Summit Grace

For this time and this place,
For Your goodness and grace,
For each friend we embrace,
We thank Thee, Oh Lord.
Amen.

Order of the Arrow Grace

For night alone that rests our thought
For quiet dawn that lights our trail
For evening fire that warms and cheers
For each repast that fuels our work
We give thanks, O Lord.

Anglican Church of Canada Grace

For food in a world where many walk in hunger;
For faith in a world where many walk in fear;
For friends in a world where many walk alone;
We give You thanks, O Lord. **Amen.**

Mennonite Blessing

Thank you for the wind, rain, and sun and pleasant weather;
Thank you for this food and that we are together.

William Shakespeare

O Lord Who lends me life, lend me a heart replete with thankfulness.

Ralph Waldo Emerson

For each new morning with its light.
For rest and shelter of the night.
For health and food, for love and friends.
For everything thy goodness sends.

A Blessing Based on Gandhi's Principles

Oh God, bless this food we are about to receive.
Give bread to those who hunger;
and hunger for justice to us who have bread.

"A veces quisiera preguntarle a Dios por qué permite que haya tanto odio, violencia e injusticia en el mundo cuando podría hacer algo al respecto...pero sé que Él me haría la misma pregunta."--Anónimo

"Sometimes I want to ask God why He allows so much hatred, violence and injustice in the world when He could do something about it...but I know that He would ask me the same question."--Anonymous

אֵלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־כָּל־בְּנֵי אָדָם
O men, I call to you; My cry is to all mankind.

הבדלה

*At the conclusion of Shabbat, when three stars become visible in the night sky,
Havdalah is recited holding a cup of wine in the right hand.*

הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחַד. כִּי עֵזִי וְזִמְרַת יְהוָה יִי וְיִהְיֶה לִּי לְיִשׁוּעָה.
וְשִׂאֲבַתֶּם מַיִם בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה, לְיַי הַיְשׁוּעָה עַל עַמְּךָ בְּרִכָּתֶךָ סֵלָה.
יְי צְבָאוֹת עֲמָנוּ מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה, יְי צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַח
בְּךָ, יְי הוֹשִׁיעַ הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

God is my salvation. I have confident faith; I am not afraid. God is my strength, my joy, my deliverance. Joyfully you shall draw water from the well-springs of deliverance. Deliverance is God's. May Your blessing always be upon Your People. The Lord of Hosts is with us. The God of Jacob is our eternal stronghold. Blessed are those who have confident faith in the Lord of Hosts. God will save us. Our sovereign God will answer us when we call.

לְיִהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׂשׁוֹן וְיִקָּר. בֵּין תְּהִיָּה לָנוּ.
La-Yehudim haytah ora v'simchah v'sasson viy-kar. Cain ti-yeh lanu.

For the Jews in the days of Esther there was light and joy, happiness and honor.

כּוֹס יְשׁוּעוֹת אֵשָׁא וּבְשֵׁם יְי אֶקְרָא:
Cos yshuot esha uvshaim Adonai ekra

May it be so for us! I lift the cup of deliverance, and call on God's Name:

בָּרוּךְ אַתָּה יְי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.
Baruch atah Adonai, Eloheinu, melech ha'olam borei p'ri hagafen.

Blessed are You, Almighty God, Ruler of the Universe,
Creator of the fruit of the vine.

Set down the wine cup without drinking; pick up the spices and continue:

בָּרוּךְ אַתָּה יְי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים.
Baruch atah, Adonai, Elohaynu melech ha'olam, boray minay vesamim.

Blessed are You, Almighty God, Ruler of the Universe, Creator of fragrant spices.

Smell the spices. Set spices down. Extend hands toward Havdalah candle and continue:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ.
Baruch atah Adonai, Eloheinu, melech ha'olam borei m'orei ha'eish.

Blessed are You, Almighty God, Ruler of the Universe, Creator of fiery lights.

Holding the cup of wine, continue:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְיָ
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

*Baruch atah, Adonai, Elohaynu melech ha'olam, hamavdil bayn kodesh lechol bayn or lechoshech bayn Yisrael la'amim bayn yom hashevi'i leshayshet yemay hama'aseh.
Baruch atah, Adonai, hamavdil bayn kodesh lechol.*

Blessed are You, Almighty God, Ruler of the Universe, You distinguish between the holy and the unsanctified, between light and darkness, between Israel and other nations, between the Seventh Day and the other days of the week. Blessed are You, Dear God, You distinguish between the holy and the unsanctified.

Taste the wine; extinguish the candle in wine. Continue:

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, חַמְאֵתֵינוּ הוּא יִמְחַל.
זָרְעֵנוּ וְכַסְפֵּנוּ יִרְבֶּה בְּחֹל וְכַפּוּכָבִים בְּלַיְלָה.
*Hamavdil bein kodesh l'chol, chatoteinu hu yimchol.
Zareinu v'chaspeinu yarbeh cha-chol, v'cha-kochavim ba-lailah.*

May God Who distinguishes between the holy and the unsanctified forgive our sins, and bless our families with abundance and prosperity, as incalculable as the sands of the sea shore and the stars in the night sky.

שָׁבוּעַ טוֹב. אֵי גוֹמֵעַ וּוְאָךְ. אֵי מוֹלְדִיקַע וּוְאָךְ.
Shavua tov!

May you have a good week.

אֵלִיהוּ הַנָּבִיא, אֵלִיהוּ הַתִּשְׁבִּי, אֵלִיהוּ הַגִּלְעָדִי.
בְּמַהְרָה בְּיָמֵנוּ יָבוֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.
*Eliyahu ha-Naví, Eliyahu ha-Tishbi, Eliyahu ha-Giladi.
Bimheira v'yameinu yavo eileinu im Mashiach ben David.*

Elijah the Prophet, Elijah the Tishbite, Elijah of Gilead.
May he come speedily, in our time, heralding the Messiah, David's anointed successor.

Blessings for Various Occasions

We experience God's goodness and providence in everyday events. We express our awareness of God's presence in our lives by reciting blessings as befits the occasion. Tradition teaches us to recite 100 blessings each day. The following may be particularly useful at Scouting and camping events.

Before eating fruit that grows on trees:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Baruch ata Adonai Eloheinu Melech ha-olam, borei p'ri ha-eitz.

Blessed are You, Almighty God, Ruler of the Universe, Creator of the fruit of the tree.

Before eating fruit or vegetables that grow from the ground:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch ata Adonai Eloheinu Melech ha-olam, borei p'ri ha-adamah.

Blessed are You, Almighty God, Ruler of the Universe,
Creator of the fruit of the ground.

Before cake, cookies, and grain products other than bread:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי מִזּוֹנוֹת.

Baruch ata Adonai Eloheinu Melech ha-olam, borei minei mezonot.

Blessed are You, Almighty God, Ruler of the Universe,
Creator of all kinds of produce.

Before eggs, cheese, meat, ice cream, etc., or for non-grape beverages:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַכֹּל נִהְיָ בְּדַבְּרוֹ.

Baruch ata Adonai Eloheinu Melech ha-olam, she-hakol nihyah bid'varo.

Blessed are You, Almighty God, Ruler of the Universe,
at Your word all creation came into being.

Upon seeing shooting stars, lightning, or beautiful natural phenomena:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹשֶׂה מַעֲשֵׂה בְּרֵאשִׁית.

Baruch ata Adonai Eloheinu Melech ha-olam, oseh ma'aseh bereisheet.

Blessed are You, Almighty God, Ruler of the Universe,
Who works the wonders of creation.

Upon hearing thunder:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁכַחוּ וּגְבוּרָתוֹ מְלֵא עוֹלָם.

Baruch ata Adonai Eloheinu Melech ha-olam, she-kocho u-g'vurato malei olam.

Blessed are You, Almighty God, Ruler of the Universe,
Your power and Your might fill the world.

Upon seeing beautiful or unusual creatures or wonders of nature:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁכַכְהָ לוֹ בְּעוֹלָמוֹ.

Baruch ata Adonai Eloheinu Melech ha-olam, se-kacha lo b'olamo.

Blessed are You, Almighty God, Ruler of the Universe,
there are such wonders in Your world.

Upon witnessing a rainbow:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹכֵר הַבְּרִית, וְנֶאֱמַן בְּבְרִיתוֹ, וְקָיָם
בְּמַאֲמָרוֹ.

Baruch ata Adonai Eloheinu Melech ha-olam, zocher ha-brit, v'ne'eman b'vrito, v'kayam b'ma'amaro.

Blessed are You, Almighty God, Ruler of the Universe, You remember the covenant, You are faithful to the covenant, and You keep Your promise.

Upon seeing a head of state (e.g., the President of the United States):

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁנַתַּן מִכְבוֹדוֹ לְבָשָׂר וָדָם.

Baruch ata Adonai Eloheinu Melech ha-olam, she-natan mik'vodo l'vasar va-dam.

Blessed are You, Almighty God, Ruler of the Universe,
You have bestowed of Your honor on mere mortals.

Upon hearing good news:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטוֹב וְהַמְטִיב.

Baruch ata Adonai Eloheinu Melech ha-olam, ha-Tov v'ha-meitiv.

Blessed are You, Almighty God, Ruler of the Universe, You are so good, and You act with such goodness.

Any meal which is to include bread begins with “Netilat Yadayim” and “Ha-Motzi:” Upon washing hands:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch ata Adonai Eloheinu Melech ha-olam asher kid’shanu b’mitzvotav
v’tzivanu al netilat yadayim.

Blessed are You, Almighty God, Ruler of the Universe, Who has sanctified us with Your
Commandments, and commanded us concerning the washing of hands.

Over bread:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata Adonai Eloheinu Melech ha-olam ha-motzi lechem min ha-aretz.

Blessed are You, Almighty God, Ruler of the Universe,
Who brings forth bread from the Earth.

Personal Prayers and Meditations:

For Courage

Courage is the price that life exacts for granting peace.
The soul that knows it not, knows no release from little things;
Knows not the livid loneliness of fear,
Nor mountain heights where bitter joy can hear the sound of wings.

Amelia Earhart, Aviatrix

For Community

We regard our living together not as an unfortunate mishap warranting endless competition among us, but as a deliberate act of God, to make us a community of brothers and sisters, jointly involved in the quest for a composite answer to the varied problems of life.

Steven Biko
South African civil rights leader

For Understanding

We give thanks for the invention of the handle. Without it there would be many things we couldn't hold on to. As for the things we can't hold on to anyway, let us gracefully accept their ungraspable nature and celebrate all things elusive, fleeting and intangible. They mystify us and make us receptive to truth and beauty. We celebrate and give thanks.
Amen.

Michael Leunig, Cartoonist

For Faith in God's Plan

Do Your will in the heavens above, and give tranquility of spirit to those who revere you below, and whatever is good in Your eyes, do.

Talmud, Berachot 29B

For Worthy Pursuits and Worthy Friends

Give us this day, Lord, a strong and vivid sense that Thou art by our side.

Let us go nowhere this day where Thou cannot come,
nor court any companionship that would rob us of Thine.

*Peter Marshall,
Chaplain, U.S. Senate*

To Abstain from Gossip

Help me, God, to control my mouth

Give me strength, God. When a piece of scandalous information is on my tongue, teach me to close my lips. When friends entice me with rumors, show me how to discourage their words without seeming superior. If I should slip and spill some bit of gossip, help me to regain control and to repair the damage I have done

Remind me, God, that my words can cause joy. My words can praise, enlighten, encourage, inspire. My words can comfort; my words can heal.

Place wisdom on my lips, God, blessings on my tongue, honor in my heart.
Amen.

Rabbi Naomi Levy

For Family

Almighty God, bless my family with peace. Teach us to appreciate the treasure of our lives. Help us always to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. Draw us ever closer to each other and to You, that we may do Your will with full and joyful hearts. **Amen.**

Navah Harlow, Medical Ethicist

For Everyday.

O Lord, Thou knowest how busy I must be this day;
If I forget Thee, do Thou not forget me.

Lord Jacob Astley (1579-1652)

The Prayers of Benjamin Franklin

“PETITION”

In as much as by Reason of our Ignorance We cannot be Certain that many THINGS Which we often hear mentioned in the Petitions of Men to the Deity, would prove REAL GOODS if they were in our Possession, and as I have Reason to hope and believe that the Goodness of my Heavenly Father will not withhold from me a suitable Share of Temporal Blessings, if by a VIRTUOUS and HOLY Life I merit his Favour and Kindness, Therefore I presume not to ask such Things, but rather Humbly, and with a sincere Heart express **my earnest Desires that he would graciously assist my Continual Endeavours and Resolutions of eschewing Vice and embracing Virtue**; Which kind of Supplications will *at least be thus far beneficial, as they remind me* in a solemn manner of my Extensive DUTY.

That I may be preserved from Atheism and Infidelity, Impiety and Profaneness, and in my Addresses to Thee carefully avoid Irreverence and Ostentation, Formality and odious Hypocrisy, Help me, O Father!

That I may be loyal to my Prince, and faithful to my Country, careful for its Good, valiant in its Defence, and obedient to its Laws, abhorring Treason as much as Tyranny, Help me, O Father!

That I may to those above me be dutiful, humble, and submissive, avoiding Pride, Disrespect and Contumacy, Help me, O Father!

That I may to those below me, be gracious, Condescending and Forgiving, using Clemency, protecting *Innocent Distress*, avoiding Cruelty, Harshness and Oppression, Insolence and unreasonable Severity, Help me, O Father!

That I may refrain from Calumny and Detraction; that I may avoid and abhor Deceit and Envy, Fraud, Flattery and Hatred, Malice, Lying and Ingratitude, Help me, O Father!

That I may be sincere in Friendship, faithful in Trust, and impartial in Judgment, watchful against Pride and against Anger (*that momentary Madness*), Help me, O Father!

That I may be just in all my Dealings and temperate in my Pleasures, full of Candour and Ingenuity, Humanity and Benevolence, Help me, O Father!

That I may be grateful to my Benefactors and generous to my Friends, exerting Charity and Liberality to the Poor, and Pity to the Miserable, Help me, O Father!

That I may avoid Avarice, Ambition, and Intemperance, Luxury and Lasciviousness, Help me, O Father!

That I may possess Integrity and Evenness of Mind, Resolution in Difficulties, and Fortitude under Affliction; that I may be punctual in performing my Promises, peaceable and prudent in my Behaviour, Help me, O Father!

That I may have Tenderness for the Weak, and a reverent Respect for the Ancient; That I may be kind to my Neighbours, good-natured to my Companions, and hospitable to Strangers, Help me, O Father!

That I may be averse to Craft and Overreaching, abhor Extortion, Perjury, and every kind of Wickedness, Help me, O Father!

That I may be honest and Openhearted, gentle, merciful and Good, cheerful in Spirit, rejoicing in the Good of Others, Help me, O Father!

That I may have a constant Regard to Honour and Probity; That I may possess a perfect Innocence and a good Conscience, and at length become Truly Virtuous and Magnanimous, Help me, Good God, Help me, O Father!

And forasmuch as Ingratitude is one of the most odious of Vices, let me not be unmindful gratefully to acknowledge the Favours I receive from Heaven.

“Thanks”

For Peace and Liberty, for Food and Raiment, for Corn and Wine, and Milk, and every kind of Healthful Nourishment, *Good God, I thank thee.*

For the Common Benefits of Air and Light, for useful Fire and delicious Water, *Good God, I thank thee.*

For Knowledge and Literature and every useful Art; for my Friends and their Prosperity, and for the fewness of my Enemies, *Good God, I thank thee.*

For all thy innumerable Benefits; For Life and Reason, and the Use of Speech, for Health and Joy and every Pleasant Hour, *my Good God, I thank thee.*

פרק שירה

Perek Shirah (literally, "A Chapter of Song") is an ancient collection of Biblical verses, each associated with a different element of the natural world. From each animal, insect, natural element and phenomenon, we learn moral and spiritual insight, as if each and every aspect of the natural world sings an ongoing song in praise of God, each directing our attention to the miracles of Creation and God's presence in our lives. Following are a selection from among the 85 components of creation mentioned in **Perek Shirah**.

שמים אומרים: השמים מספרים כבוד-אל ומעשה ידיו מגיד
הרקיע: ארץ אומרת: ליהוה הארץ ומלואה תבל וישבי בה...
שדות אומרים: יהוה בחכמה יסד-ארץ פונן שמים פתבונה:
מים אומרים: לקול תתן המון מים בשמים ויעל נשאים
מקצה-ארץ... נהרות אומרים: נהרות ימחאו כף יחד הרים
ירננו... יום אומר: יום ליום יביע אמר ולילה ללילה
יחיה-דעת: לילה אומר: להגיד בפקר חסדך ואמונתך
בלילות: שמש אומר: שמש ירח עמד זבלה לאור הציף יהלכו
לנה ברק חניתך: ירח אומרת: עשה ירח למועדים שמש ידע
מבואו: פוכנים אומרים: אתה-הוא יהוה לבדך אתה עשית
את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה
הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לך
משפתחיים: ענים אומרים: ישת השך סתרו סביבותיו ספתו
השבת-מים עני שחקים... ריח אומר: אמר לצפון תני ולתימן
אל-תכלאי הביאי בני מרחוק וננותי מקצה הארץ... מל
אומר: אהיה כפל לישראל יפרח פשושנה ויך שרשיו פלבנון:
נשמים אומרים: נשם נדבות תניף אלהים נחלתך ונלאה אתה
כוננתה... אילנות שפשדה אומרים: אז ירננו עצי היער מלפני
יהוה כרבא לשפוט את-הארץ... נשר אומר: ואתה
יהוה-אלהים צבאות אלהי ישראל הקיצה לפקד כל-הגוים
אל-תחן כל-בגדי און סלה:

Perek Shirah

The heavens say: “The heavens declare the glory of God, the sky proclaims His handiwork” (Ps. 19:2).

The earth says: “The earth and all it contains is God’s: the world and all its inhabitants” (Ps. 24:1).

The fields say: “The Lord founded the earth through wisdom, He established the heavens through understanding” (Prov. 3:19).

The waters say: “When God makes His voice heard, there is a rumbling of waters in the skies, He raises vapors from the earth” (Jeremiah 51:16).

The rivers say: “Rivers will clap hands in gladness, mountains will exult together” (Ps. 98:8).

The day says: “One day speaks to the next; one night shares knowledge with another” (Ps. 19:3).

The night says: “To declare Your kindness each morning, Your faithfulness at night” (Ps. 92:3).

The sun says: “Sun and moon stand still on high, may we be guided by the light of Your arrows, the brilliant flash of Your spear” (Habakuk 3:11).

The moon says: “He created the moon to mark the seasons, the sun knows its course” (Ps. 104:19).

The stars say: “You alone are God. You made the heavens, the highest heavens and all their countless stars and planets, the earth and all that is on it, the seas and all they contain, and You give life to them all, and all the heavenly bodies bow down to You in worship” (Nehemiah 9:6).

The clouds say: “He shielded Himself in darkness, a shelter of dense clouds surrounding Him” (Ps. 18:12).

The wind says: “I will say to the North, ‘Deliver them!’ and to the South, ‘Do not restrain them! Bring My sons from afar and My daughters from the ends of the earth!’” (Isaiah 43:6).

The dew says: “I shall be as dew to Israel; they will blossom like a rosebush and strike roots like the cedars of Lebanon” (Hosea 14:6).

The rain says: “You lavished a bountiful rain, O God; when Your own land languished, You sustained it” (Ps. 68:10).

The trees of the field say: “Then all the trees of the forest will sing for joy before God, for He will come to judge the Earth” (I Chron. 16:33).

The eagle says: “You, God, Lord of hosts, God of Israel, rise up and bring all nations to account; show no favor to the faithless and corrupt” (Ps. 59:6).

“A word fitly spoken is like apples of gold in settings of silver”
Proverbs 25:11

For ease of use, only those prayers properly recited on a typical summer Sabbath eve are presented in this Siddur. Should this Siddur be used at other times, some of the following liturgical changes may be required, and should be announced.

The opening blessings of the Amidah:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים מִזְבִּיחַ, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur:

זָכְרָנוּ לְחַיִּים, מִלֶּךְ חַפִּיץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מִלֶּךְ עֲזוּז וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם.

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

From the day after Simchat Torah until the Eve of Passover:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מִבְּלִל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מִלֶּךְ יַמּוּת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur:

מִי כְמוֹךָ אֵב תְּרַחֲמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשֵׁים בְּכָל יוֹם יִתְלַלֶּךְ סֵלָה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur, conclude this blessing (here & in the Kedushah) as follows:

בְּרוּךְ אַתָּה יְיָ, הַמְּלֶכֶךְ הַקְּדוֹשׁ.

Note the seasonal variation in the ninth blessing of the weekday Amidah:

בְּרַךְ עֲלֵינוּ, יי אֱלֹהֵינוּ, אֵת הַשָּׁנָה הַזֹּאת וְאֵת כָּל מִיְּנֵי תְּבוּאַתָּה לְטוֹבָה.

*From Passover through December 3:
(וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה)*

*From the December 4 until the First Day of Passover:
(וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה)*

וְשַׂפְּעֵנוּ מִטּוֹבְךָ, וּבְרַךְ שְׁנַתְנוּ פְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יי, מְבַרֵךְ הַשָּׁנִים.

Between Rosh Hashanah and Yom Kippur, the conclusion of the eleventh blessing of the weekday Amidah is changed as follows, in keeping with the theme of the High Holy Days:

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשׁוֹנָה וְיִזְעַצְּנוּ בְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ עֲלֵינוּ אַתָּה, יי, לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקְנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יי, הַמְּלֹךְ הַמְּשַׁפֵּט.

*On Rosh Chodesh, and during Passover and Sukkot add this to the Amidah
before עֲיִנֵינוּ:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבֵּא, וְיִגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֵּר וְזָכְרוּנָנוּ וּפְקֻדוֹנָנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Rosh Chodesh:

לֹאשׁ הַחֹדֶשׁ הַזֶּה

On Passover:

חַג הַמַּצּוֹת הַזֶּה

On Sukkot: :

חג הסוכות הוה

זָכַרְנוּ יי אֱלֹהֵינוּ בּו לְמוֹבָה, וּפְקַדְנוּ בּו לְבִרְכָה, וְהוֹשִׁיעֵנו בּו לְחַיִּים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּם וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

On Chanukah, add this to the Amidah following the paragraph
which begins with מוֹדִים אֲנַחְנוּ לָךְ:

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת,
שְׁעִשִׁית לְאַבוֹתֵינוּ בְּיָמֵים הָהֵם בְּזִמְנֵי הַזֶּה. בְּיָמֵי מַתְתִּיָּהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,
חֲשֵׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם
תּוֹרְתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעַת
צָרָתָם, רַבֵּת אֶת רִיבָם, וְהִנֵּת אֶת דֵּינָם, נִקְמַת אֶת נִקְמָתָם, מִסָּרַת גְּבוּרִים
בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וַיִּמָּאִים בְּיַד מְהוּרִים, וְרָשָׁעִים בְּיַד
צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרְתְךָ. וְלָךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,
וְלַעֲמֶךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה, וְאַחַר כֵּן בָּאוּ בְּנֶיךָ
לְדַבֵּר בִּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וּמְהָרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת כְּחֻצְרוֹת
קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

Between Rosh Hashanah and Yom Kippur, the indented phrase
is added to the weekday Amidah:

וְעַל כָּלֵם יִתְפַּרֵּךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלִּפְנֵי תְּמִיד לְעוֹלָם וָעֶד.
וּכְתוּב לְחַיִּים מוֹבִים כָּל בְּנֵי בְרִיתְךָ.
וְכָל חַיִּים יוֹדוּךָ סֵלָה, וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

Between Rosh Hashanah and Yom Kippur, the Amidah at both Minchah and Maariv concludes thus:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה
בְּשִׁלּוּמֶךָ. בְּסֵפֶר חַיִּים, בְּרַכָּה וְשִׁלוֹם, וּפְרִנְסָה מוֹכָה, נֹזֵכֵר וְנִכְתָּב לְפָנֶיךָ.
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים מוֹכִים וּלְשִׁלוֹם. בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה
הַשְּׁלוֹם.

*From Rosh Chodesh Elul through Hoshanah Rabbah, Psalm 27 is recited each morning and night.
The "Chida" (Rabbi Chayim Yosef David Azulai, 1724-1807) recommended this Psalm be added to
every single service of the year.*

לְדוֹד, יְיָ אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא, יְיָ מַעֲזוֹ חַיִּי מִמִּי אֶפְחָד. בְּקָרֵב עָלַי מֵרַעִים
לֶאֱכֹל אֶת בְּשָׂרִי, צָרִי וְאִיבֵי לִי, הִמָּה כְּשִׁלּוֹ וְנִפְלוּ. אִם תַּחֲנֶנָּה עָלַי מִחֲנֶנָּה לֹא
יִירָא לִבִּי, אִם תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ. אַחַת שְׁאַלְתִּי מֵאֵת יְיָ,
אוֹתָהּ אֲבַקֵּשׁ, שְׁבִתִּי בְּבֵית יְיָ כֹּל יְמֵי חַיִּי, לַחֲזוֹת בְּנִעֲנֵם יְיָ וּלְבַקֵּר בְּהִיבְלוֹ.
כִּי יַעֲפֹנֵנִי בְּסִכָּה בַּיּוֹם רָעָה, יִסְתַּרְנִי בְּסִתֵּר אֱהָלוֹ, בְּצִוּר יְרוּמֵמֵנִי, וְעַתָּה
יְרוֹם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי, וְאֶזְבְּחָה בְּאֱהָלוֹ זִבְחֵי תְרוּעָה, אֲשִׁירָה
וְאֶזְמָרָה לַיהוָה. שְׁמַע יְיָ קוֹלִי אֶקְרָא, וְחֲנֹנִי וְעֲנֵנִי, לֵךְ אָמַר לִבִּי, בְּקִשׁוֹ פָּנָי, אֶת
פָּנֶיךָ יְיָ אֲבַקֵּשׁ. אֵל תִּסְתַּר פָּנֶיךָ מִמֵּנִי, אֵל תַּטּ בְּאָף עֵבֶדְךָ, עֲזַרְתִּי הָיִיתָ,
אֵל תַּפְּשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי, כִּי אָבִי וְאִמִּי עֲזָבוּנִי, וַיְיָ יֶאֱסֹפֵנִי.
הוֹרְנִי יְיָ דַרְכְּךָ, וַיְנַחֲנִי בְּאֵרֶח מִישׁוֹר, לִמְעַן שַׁרְרִי, אֵל תַּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי
קָמוּ בִי עֲדֵי שָׂקָר וַיִּפַּח חָמָם, לֹאֵל הָאֱמֻנָתִי, לִרְאוֹת כְּטוֹב יְיָ, בְּאֶרֶץ חַיִּים.
קִוָּה אֵל יְיָ, חֹזֵק וַיֵּאֱמֵן לְבָבְךָ, וְקוּה אֵל יְיָ.

You, LORD, are the light that keeps me safe. I am not afraid of anyone.
You protect me, and I have no fears.

Brutal people may attack and try to kill me, but they will stumble. Fierce enemies may attack, but they will fall. Armies may surround me, but I won't be afraid; war may break out, but I will trust You.

I ask only one thing, LORD: Let me live in Your house every day of my life, to see how wonderful You are and to pray in Your temple.

In times of trouble, You will protect me. You will hide me in your tent and keep me safe on top of a mighty rock. You will let me defeat all of my enemies.

Then I will celebrate, as I enter Your tent with sacrifices and songs of praise. Please listen when I pray! Have pity. Answer my prayer.

My heart tells me to pray. I am eager to see Your face, so don't hide from me. I am Your servant, and You have helped me. Don't turn from me in anger. You alone keep me safe. Don't reject or desert me. Even if my father and mother should desert me, You will take care of me.

Teach me to follow, LORD, and lead me on the right path because of my enemies. Don't let them do to me what they want. People tell lies about me and make terrible threats, but I know I will live to see how kind You are.

Trust the LORD! Be brave and strong and trust the LORD.

עמידה

Alternate first paragraph with Patriarchs and Matriarchs for pages 13-14 and 65-66.

We rise.

יְיָ שִׁפְתֵי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי

אֲבֹרָהּ

אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה

אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיּוֹן, גּוֹמֵל חֶסֶד מִזִּבְחֵי וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חֲסֵדֵי

אֲבוֹת וּמְבִיא גֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן

שְׁמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ

אַתָּה יְיָ מִגֵּן אֲבֹרָהּ וּפֹקֵד שָׂרָה.

Blessed are You, Almighty 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. You are a great, powerful, awesome God most high, bestowing kindness and goodness, though all creation is already Yours. You remember the loyalty of our ancestors, and will lovingly bring a redeemer to their children's children in accordance with Your own plan and purpose. You, Sovereign God, help us, save us and protect us. Blessed are You, Dear God, Shield of Abraham and Guardian of Sarah.

“By benevolence,
a man rises to a height
where he meets God.
Therefore do a good deed
before you begin
your prayers.”

Ahai Gaon, She'iltot

