

We express our extreme gratitude to Temple Israel, Portsmouth, NH, for allowing Congregation Beth David to use parts of its on-line Shabbat siddur for our live-stream Shabbat services.



Esa Einai

(Psalm 121)

אֶשָׂא עֵינַי

Eh-sa ay-nai el he-ha-rim mey-ay-in ya-vo ez-ri:
Ez-ri mey-im Ah-do-nai oh-seh sha-ma-yim va'aretz:

אֶשָׂא עֵינַי אֶל־הַהָרִים מֵאֵין, יֵבֵא עֲזָרִי:
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

I lift up my eyes to the mountains, from where, oh from where will my help come?
I lift up my eyes to the mountains, from where, oh from where will my help come?

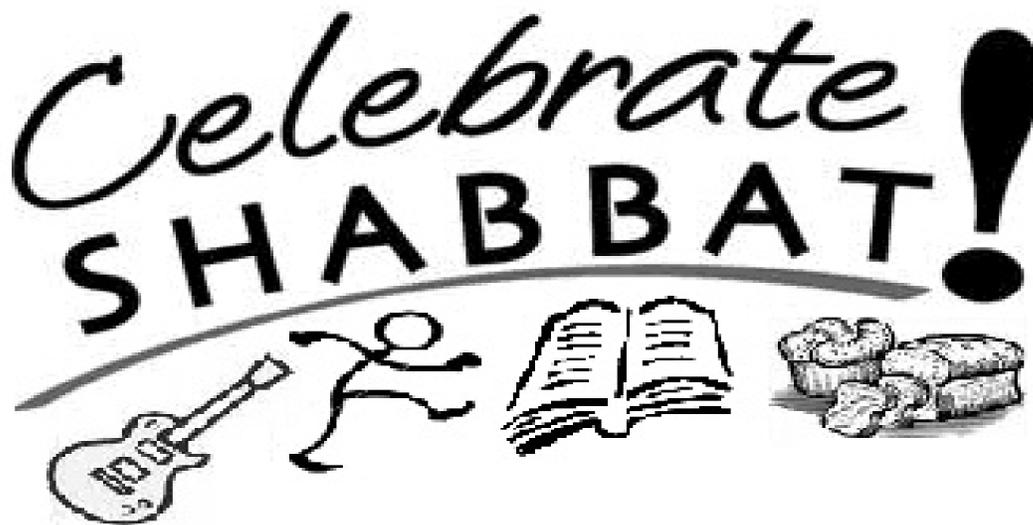
Ez-ri mey-im Ah-do-nai, oh-seh sha-ma-yim va'aretz

עֲזָרִי מֵעַם יְהוָה, עֲשֵׂה שָׁמַיִם וָאָרֶץ

My help comes from Ah-do-nai, maker of the heavens and the earth!

Ez-ri mey-im Ah-do-nai, oh-seh sha-ma-yim va'aretz

עֲזָרִי מֵעַם יְהוָה, עֲשֵׂה שָׁמַיִם וָאָרֶץ



About Shalom Aleichem - Welcoming Angels

Shalom Aleichem is traditionally sung at the Shabbat dinner table. Introduced in the sixteenth century by the Kabbalists, the author is unknown. According to legend two angels, one good and one bad, escort us from synagogue on Friday night. If the house is messy, the parents are unhappy, the children are fighting, and the atmosphere is not peaceful, then the Angel of Evil rejoices and says, "May every Shabbat be just like this one," and the Angel of Good is forced to agree. But if the angels see the house clean, the candles lit, and the family enjoying each other with love, then the Angel of Good rejoices and says, "May every Shabbat be just like this one," and the Angel of Evil is forced to agree.



Shalom ah-lay-chem
mal'a-chey ha-sharet mal'a-chey el-yon
Me-melech mal'a-chey ha-meh-la-chim
ha-ka-dosh ba-ruch hu.

שְׁלוֹם עֲלֵיכֶם
מְלֹאכֵי הַשָּׁרֵת מְלֹאכֵי עֲלִיּוֹן
מִמְלֶךְ הַמַּלְכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא:

Bo'achem le-shalom mal'a-chey ha-shalom
mal'a-chey el-yon
Me-melech mal'a-chey ha-meh-la-chim
ha-ka-dosh ba-ruch hu.

בּוֹאֲכֶם לְשָׁלוֹם
מְלֹאכֵי הַשָּׁלוֹם
מְלֹאכֵי עֲלִיּוֹן
מִמְלֶךְ הַמַּלְכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא:

Ba-re-chu-ni le-shalom
mal'a-chey ha-shalom
mal'a-chey el-yon
Me-melech mal'a-chey ha-meh-la-chim
ha-ka-dosh ba-ruch hu.

בְּרַכּוּנִי לְשָׁלוֹם
מְלֹאכֵי הַשָּׁלוֹם
מְלֹאכֵי עֲלִיּוֹן
מִמְלֶךְ הַמַּלְכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא:

Tzet-chem le-shalom
mal'a-chey ha-shalom
mal'a-chey el-yon
Me-melech mal'a-chey ha-meh-la-chim
ha-ka-dosh ba-ruch hu.

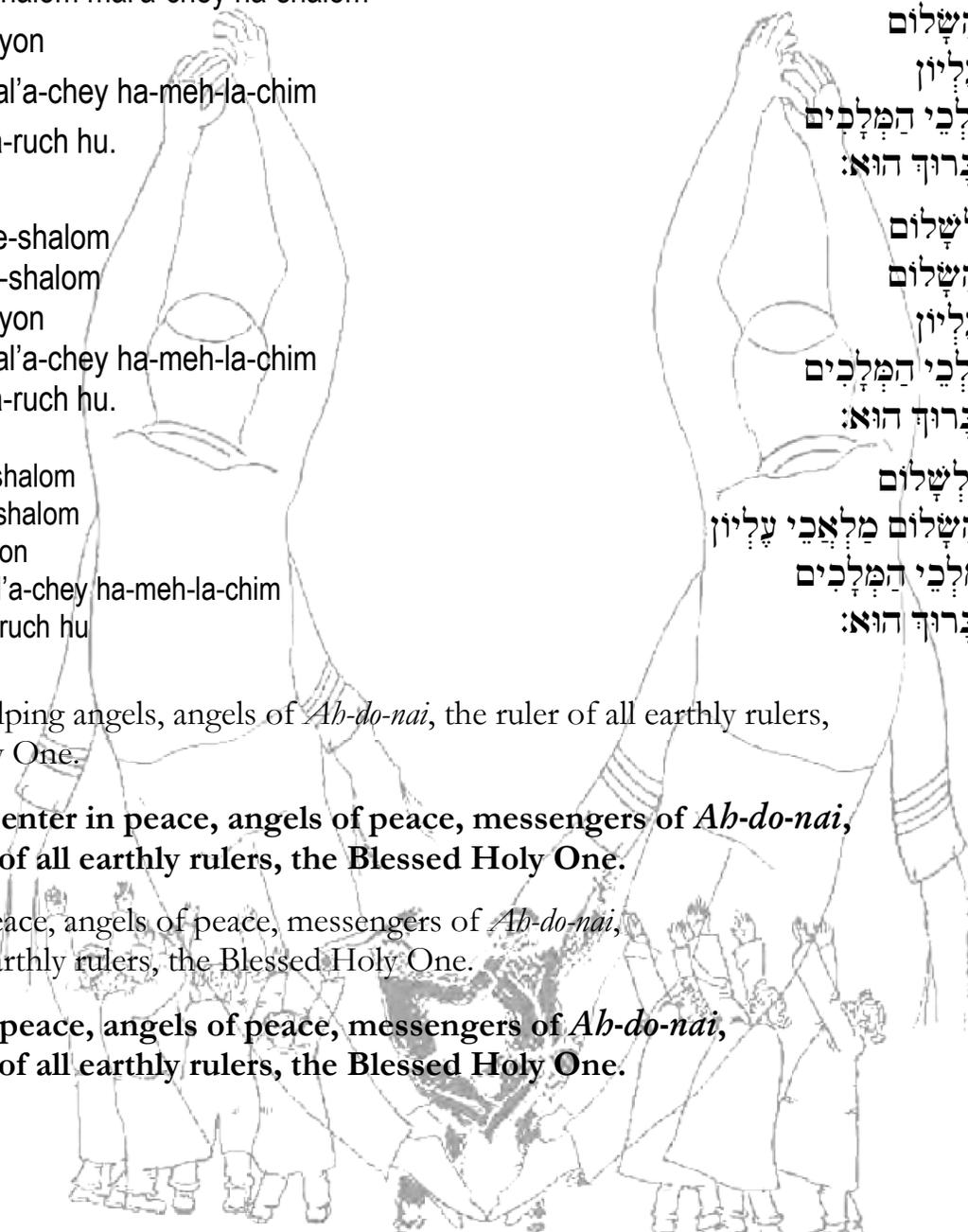
צֵאתְכֶם לְשָׁלוֹם
מְלֹאכֵי הַשָּׁלוֹם מְלֹאכֵי עֲלִיּוֹן
מִמְלֶךְ הַמַּלְכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא:

Peace to you, helping angels, angels of *Ab-do-nai*, the ruler of all earthly rulers, the Blessed Holy One.

May you enter in peace, angels of peace, messengers of *Ab-do-nai*, the ruler of all earthly rulers, the Blessed Holy One.

Bless me with peace, angels of peace, messengers of *Ab-do-nai*, the ruler of all earthly rulers, the Blessed Holy One.

Leave in peace, angels of peace, messengers of *Ab-do-nai*, the ruler of all earthly rulers, the Blessed Holy One.



KABBALAT SHABBAT "Welcoming the Sabbath" is the first part of the service that sets the mood for Shabbat. The complete text contains six psalms, one for each day of the week, culminating with Psalm 92, a psalm for Shabbat. We usually chant the first two, Psalms 95 and 96. The love poem, L'cha Dodi was composed by kabbalist Rabbi Solomon Alkabetz of Safed in 1529. We stand at the last stanza to face the door to welcome symbolically, the shechinah, God's presence [the Sabbath bride].



L'chu n'ra-n'na (Psalm 95)

לְכוּ נִרְנְנָה

Psalm 95 tells us that although the essence of God is beyond human comprehension, we can still see God in the divine way of the world.

**L'chu n'ra-n'na [3x]LaAh-do-nai
L'chu n'ra-n'na, [2x] Na-ree-a l'tsur
yish-a-nu**

**לְכוּ נִרְנְנָה [3x] לַיהוָה
לְכוּ נִרְנְנָה, [2x] נְרִיעָה לְצוּר יִשְׁעֵנוּ:**

Let us sing to *Ab-do-nai* , let us rejoice in our Creator!
Let us greet God with thanksgiving, singing Psalms of praise.

***Ab-do-nai* is the foundation of all life,
exalted beyond all that is worshiped.**

In God's hand rests the world,
sea and land,
abyss and mountain peak,
all are God's.

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

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

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

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

**Ar-ba-im sha-na a-kut b'dor,
va-o-mar am to-ey ley-vav heim,
v'heim lo ya-d'u d'ra-chai.
A-sher nish-ba'-ti v'a-pi,
im y'vo-un el m'nu-cha-ti.**

לְכוּ נִרְנְנָה לַיהוָה, נְרִיעָה לְצוּר
יִשְׁעֵנוּ. נִקְדְּמָה פָּנָיו בְּתוֹדָה,
בְּזִמְרוֹת נְרִיעַ לוֹ. כִּי אֵל גָּדוֹל
לַיהוָה, וּמִלְךְ גָּדוֹל עַל כָּל
אֱלֹהִים. אֲשֶׁר בִּידוֹ מַחְקְרֵי
אָרֶץ, וְתוֹעֵפוֹת הָרִים לוֹ. אֲשֶׁר
לוֹ הַיָּם וְהוּא עָשָׂהוּ, וַיַּבְשֵׁת
יָדָיו יַעֲרוּ. בָּאוּ נִשְׁתַּחֲוֶה
וְנִכְרַעָה, נִבְרַכָּה לִפְנֵי לַיהוָה
עֲשֵׂנוּ. כִּי הוּא אֱלֹהֵינוּ וְאַנְחָנוּ
עִם מְרִעִיתוֹ וְצֵאן יָדוֹ, הַיּוֹם אִם
בְּקִלּוֹ תִשְׁמָעוּ. אֵל תִּקְשׁוּ
לְבַבְכֶם כְּמִרְיָבָה, כִּיּוֹם מִסָּה
בַּמִּדְבָּר. אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
בְּחַנּוּנֵי נֶם רָאוּ פְעָלִי. אַרְבַּעִים
שָׁנָה אָקוּט בְּדוֹר, וְאָמַר עִם
תַּעֲי לִבָּב הֵם, וְהֵם לֹא יָדְעוּ
דְרָכֵי. אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי,
אִם יִבְאוּ אֵל מְנוּחָתִי.

**אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר,
וְאָמַר עִם תַּעֲי לִבָּב הֵם,
וְהֵם לֹא יָדְעוּ דְרָכֵי:
אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי,
אִם יִבְאוּ אֵל מְנוּחָתִי:**



Shir Chadash

(Psalm 96)

שיר חדש

Psalm 96 frames our service to God in a joyous context. The Psalm expresses God as the author of creation. This Psalm instructs us to bear witness as we observe the miracles of daily life. We are reminded that God is just and faithful to all of humanity.

Shi-ru LaAh-do-nai shir cha-dash,
 Shi-ru LaAh-do-nai kol ha-a-rets.
 Shi-ru LaAh-do-nai ba-r'chu sh'mo,
 Ba-s'ru Me-yom l'yom y'shu-a-to.

שירו ליהוה שיר חדש
 שירו ליהוה כל הארץ:
 שירו ליהוה ברכו שמו
 בשירו מיום ליום ישועתו:

Sing a new song to Ah-do-nai!
 Acclaim Ah-do-nai, all people on earth.

שירו ליהוה שיר חדש שירו
 ליהוה כל הארץ: שירו ליהוה
 ברכו שמו בשירו מיום ליום
 ישועתו: ספרו בגוים כבודו
 בכל העמים נפלאותיו: כי גדול
 יהוה ומהלל מאד נראה הוא
 על כל אלהים: כי כל אלהי
 העמים אילים ויהוה שמים
 עשה: הוד והדר לפניו עו
 ותפארת במקדשו: הבו ליהוה
 משפחות עמים הבו ליהוה כבוד
 ועז: הבו ליהוה כבוד שמו
 שאר מנחה ובאו להצרותיו:
 השתחוו ליהוה בהדרת קדש
 חילו מפניו כל הארץ: אמרו
 בגוים יהוה מלך אף תכון תבל
 כל תמוט ידיו עמים במישרים:
 ישמחו השמים ותגל הארץ ירעם
 הים ומלאו: יעלו שדי
 וכל אשר בו אז ירננו כל
 עמי יער: לפני יהוה כי בא כי
 בא לשפט הארץ ישפט תבל
 בצדק ועמים באמונתו:

Sing to Ah-do-nai;
proclaim each day God's awesome might.
Announce to the world God's glory and wonders.

For Ah-do-nai is great, deserving of praise;
 Ah-do-nai alone is to be revered as God.

All the gods of the nations are nothingness,
but Ah-do-nai created the heavens.

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

Acknowledge Ah-do-nai, all families of nations;
acclaim God's majestic power.
Acknowledge God's glory, and bring Him tribute.

Worship Ah-do-nai in resplendent reverence;
 let the earth tremble in God's presence.

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

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

Let field and forest sing for joy;
Ah-do-nai comes to rule the earth:
To rule the world justly; the nations with faithfulness.

Yis-m'chu ha-sha-ma-yim, [3x] v'ta-geil ha-a-rets,
 Yir-am ha-yam, [3x] um-lo-o.

ישמחו השמים, [3x] ותגל הארץ:

ירעם הים, [3x] ומלאו

Lif-nei Ah-do-nai key va, [key va] lish-pot ha-a-rets;
 Yish-pot tey-veil b'tse-dek, v'a-mim be-e-mu-na-to.

לפני יהוה כי בא [כי בא] לשפט הארץ
 ישפט תבל בצדק ועמים באמונתו:



Miz-mor L'David (Psalm 29)

מִזְמוֹר לְדָוִד

Psalm 29 is sung during the Kabbalat Shabbat service and when the Torah is carried around the sanctuary in the morning. The words describe a God of infinite power

Miz-mor l'Da-vid:

Ha-vu LaAh-do-nai b'nei ey-lim,
Ha-vu LaAh-do-nai ka-vod va-oz,
Ha-vu LaAh-do-nai k'vod sh'mo,
Hish-ta-cha-vu LaAh-do-nai b'had-rat ko-desh.

*Kol Ah-do-nai al ha-ma-yim
El ha-ka-vod, hir-im,
Ah-do-nai al ma-yim ra-bim.*

Kol Ah-do-nai ba-ko-ach,
Kol Ah-do-nai be-ha-dar.
Kol Ah-do-nai sho-veir a-ra-zim,
Va-y'sha-beir Ah-do-nai et ar-zei ha-L'va-non.

*Va-yar-key-deim k'mo ey-gel,
L'va-non v'sir-yon k'mo ven r'ey-mim.*

Kol Ah-do-nai cho-tseiv la-ha-vot eish.
Kol Ah-do-nai ya-chil mid-bar,
Ya-chil Ah-do-nai mid-bar Ka-desh.
Kol Ah-do-nai y'cho-leil a-ya-lot

*va-ye-che-sof y'a-rot
uv-hey-cha-lo ku-lo, o-meir ka-vod.*

Ah-do-nai la-ma-bul ya-shav va-yay-shev
A h-do-nai me-lech l'o-lam.
Ah-do-nai oz l'a-mo yi-tein
Ah-do-nai y'va-reich et a-mo va-sha-lom.

מִזְמוֹר לְדָוִד,
הָבוּ לַיהוָה בְּנֵי אֱלִים,
הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.

קוֹל יְהוָה עַל הַמַּיִם,
אֵל הַכְּבוֹד הַרְעִים,
יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בַּכַּחַ,
קוֹל יְהוָה בְּהַדָּר.
קוֹל יְהוָה שֹׁבֵר אֲרָזִים,
וַיִּשְׁבֵּר יְהוָה אֶת אֲרָזֵי הַלְּבָנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל,
לְבָנוֹן וּשְׂרִיזֹן כְּמוֹ בֶן רְאֵמִים.

קוֹל יְהוָה חֹצֵב לְהַבֹּת אֵשׁ.
קוֹל יְהוָה יַחִיל מִדְּבַר,
יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ.
קוֹל יְהוָה יַחֲלֵל אֵילֹת

וַיַּחֲשֵׁף יַעֲרוֹת,
וּבְהִיכְלוֹ בָּלוּ אֵמֶר כְּבוֹד.

יְהוָה לְמַבּוּל יָשָׁב,
וַיִּשָּׁב יְהוָה מִלֶּךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן,
יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

A Psalm of David: Acclaim Ah-do-nai, in majestic glory! Worship Ah-do-nai in sacred splendor. The voice of Ah-do-nai echoes with majesty and might. The voice of Ah-do-nai shatters the cedars. Ah-do-nai shatters the cedars of Lebanon making the hills skip like rams, the mountains leap like lambs. Ah-do-nai commands rock-splitting lightning; the voice of Ah-do-nai stirs the wilderness. The voice of Ah-do-nai strips the forest bare, while in God's holy place all chant: "Glory!" Ah-do-nai sat enthroned at the Flood; Ah-do-nai will sit enthroned forever. May Ah-do-nai bestow strength upon our people; May Ah-do-nai bless our people with peace.



L'cha Dodi

לכה דודי

The love of the Jewish people for the Sabbath is compared to that of a groom for his bride. It is in this spirit that the Jews of the 16th century gathered at the edge of town every Friday evening to welcome the Sabbath. Their song "L'cha Dodi" has become the centerpiece of our Friday evening "Kabbalat Shabbat" service. L'cha Dodi was composed by kabbalist Rabbi Solomon Alkabetz of Safed in 1529. We stand at the beginning of the last stanza to face the door and welcome symbolically, the *shechinah*, God's presence [the Sabbath bride].

**L'cha dodi lik-rat ka-la
pi-ney Shabbat ne-ka-be-lah**

Sha-mor v'zachor b'debur echad
hish-Me-anu el ha-Me-u-chad.
Ah-do-nai echad u-sh-mo echad
l'shem u-l'tif-ert v'lit-he-la:

לכה דודי לקראת כלה. פני שבת נקבלה:

שמור וזכור בדבור אחד.
השמיענו אל המיחד.
יהוה אחד ושמו אחד.
לשם ולתפארת ולתהלה:

**L'cha dodi lik-rat ka-la
pi-ney Shabbat ne-ka-be-lah**

L'krat Shabbat l'chu v'nel-cha
key he me-kor ha-b-ra-cha.
Mai-rosh me-kedem n'su-cha
sof ma-a-seh b'ma-cha-sha-va t'chi-la.

לכה דודי לקראת כלה. פני שבת נקבלה:

לקראת שבת לבו ונלכה.
כי היא מקור הברכה.
מראש מקדם נסוכה.
סוף מעשה במחשבה תחלה:

**L'cha dodi lik-rat ka-la
pi-ney Shabbat ne-ka-be-lah**

Mik-dash melech ir m'lucha.
ku-me tz'i mitoch ha-ha-fecha.
Rav lach shevet b'eimek habacha.
V'hu yacha-mol alai-yich chem-la.

לכה דודי לקראת כלה. פני שבת נקבלה:

מקדש מלך עיר מלוכה,
קומי צאי מתוך ההפכה,
רב לך שבת בעמק הבקא,
והוא יחמול עליך חמלה.

**L'cha dodi lik-rat ka-la
pi-ney Shabbat ne-ka-be-lah**

Hit-na-ari may-ah-far ku-me.
Liv-shi biGodei tif-ar-taich ami.
Al yad ben Yee-shai beit ha-lach-me.
Kar-va El naf-she gee-ah-la.

לכה דודי לקראת כלה. פני שבת נקבלה:

התנערי מעפר קומי,
לבשי בגדי תפארתך עמי,
על יד בן ישי בית הלחמי,
קרבה אל נפשי נאלה.

**L'cha dodi lik-rat ka-la
pi-ney Shabbat ne-ka-be-lah**

לכה דודי לקראת כלה. פני שבת נקבלה:



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Hitor'ri hit-or'ri,
Key va oh-rech ku-me ori,
uri uri shir da-bey-re,
k'vod Ah-do-nai ah-lay-ich nig-lah

**L'cha dodi lik-rat ka-la
pi-ney Shabbat ne-ka-be-lah**

Lo tay-vo-she v'lo tea-kal'Me.
Ma tish-toe-cha-che u-ma te-heh-me.
Bach yeh-che-su ani-yay ahh-me,
v'niv-n'ta earr al tea-la.

**L'cha dodi lik-rat ka-la
pi-ney Shabbat ne-ka-be-lah**

V'ha-you lim-she-sa show-sa-yich.
V'ra-cha-kew kol m'va-l'a-yich.
Ya-sis ah-la-yich El-oho-ha-yich.
Kim-sos cha-tan al ka-lah.

**L'cha dodi lik-rat ka-la
pi-ney Shabbat ne-ka-be-lah**

Ya-min us-mol tif-ro-tsi,
v'et Ah-do-nai ta-a-ree-tsi,
al yad ish ben par-tsi,
v'nis-m'cha v'na-gi-la.

**L'cha dodi lik-rat ka-la
pi-ney Shabbat ne-ka-be-lah**

הַתְּעוֹרְרִי הַתְּעוֹרְרִי,
כִּי בָּא אֲנִי קוֹמֵי אֲוֵרִי,
עוֹרֵי עוֹרֵי שִׁיר דְּבִרֵי,
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

לְכֵה דוֹדֵי לְקַרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

לֹא תִבּוֹשִׁי וְלֹא תִכְלָמִי,
מָה תִשְׁתַּחֲוֶה וּמָה תִתְקַמֵּי,
בְּךָ יִחַסּוּ עֵנְיֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תְּלָה.

לְכֵה דוֹדֵי לְקַרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

וְהָיוּ לְמִשְׁפָּה שְׂאִסְיָךְ,
וְרַחֲקוּ כָּל מִבְלַעֲיָךְ,
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ,
בְּמִשׁוֹשׁ חֲתָן עַל כְּלָה.

לְכֵה דוֹדֵי לְקַרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

יָמִין וּשְׂמֹאל תִּפְרֹצֵי,
וְאֵת יְהוָה תִּעְרִיצֵי,
עַל יַד אִישׁ בֶּן פְּרָצֵי,
וְנִשְׁמַחָה וְנִגְלָה:

לְכֵה דוֹדֵי לְקַרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:



- The congregation rises and faces the entrance to greet the Shabbat bride -



Bo-e v'shalom ah-te-ret ba-lah
gam b'sim-cha u-vi-tza-ha-la
toch e-mu-nai am s'gula
bo-e ka-lah, bo-e ka-lah

בּוֹאֵי בְּשָׁלוֹם עֹמְרֵת בְּעֵלָה.
גַּם בְּשִׂמְחָה וּבִצְהֵלָה.
תּוֹךְ אֲמוּנֵי עַם סִגְלָה.
בּוֹאֵי כְּלָה. בּוֹאֵי כְּלָה

L'cha dodi lik-rat ka-la pi-ney Shabbat ne-ka-be-lah

לְכֵה דוֹדֵי לְקַרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:



-You may be seated-





COME IN MY DEAREST

Dear friend, come greet the Bride! Let us greet Shabbat!

Speaking both words together *Ab-do-nai* told us to "Remember" and "Keep" Shabbat.
Ab-do-nai is one, God's name is one, telling God's fame, beauty, and praise.

Dear friend, come greet the Bride! Let us greet Shabbat!

Let us greet Shabbat, for she is the source of all blessing.
Before the world was created, *Ab-do-nai* planned to make her the holiest day.

Dear friend, come greet the Bride! Let us greet Shabbat!

Come in peace, crown of love.
With joy and happiness, come walk among the faithful, beloved people.
Come in, O Bride! Come in, O Bride!

Dear friend, come greet the Bride! Let us greet Shabbat!

Mizmor Shir (Psalm 92)

מִזְמוֹר שִׁיר

Psalm 92 is also known as "A Song for Shabbat". Music is used as a metaphor to describe the spirit of Shabbat as a state of unity between heaven and earth. This Psalm was a favorite of the Neo-Hasidic folk singer Rabbi Shlomo Carlebach.

Miz'mor [miz'mor] shir, [shir], l'yom hashabat

מִזְמוֹר [מִזְמוֹר] שִׁיר, [שִׁיר], לְיוֹם הַשַּׁבָּת

Welcome everybody let's sing a song of Shabbat!!!

Miz'mor [miz'mor] shir, [shir], l'yom hashabat

מִזְמוֹר [מִזְמוֹר] שִׁיר, [שִׁיר], לְיוֹם הַשַּׁבָּת

The whole world is waiting to sing this song of Shabbat!!!

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת. טוֹב לְהוֹדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ. לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ, וְאֶמוּנַתְךָ בְּלֵילוֹת. עָלֵי עֲשׂוֹר וְעָלֵי נָבֵל, עָלֵי הַגִּיזוֹן בְּכִנּוֹר. כִּי שִׂמְחַתְנִי יְהוָה בְּפַעֲלֶךָ, בְּמַעֲשֵׂי יְדֶיךָ אֲרָנָן. מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה, מֵאֵד עֲמָקוֹ מִחֲשֻׁבְתֶּיךָ. אִישׁ בְּעַר לֹא יָדַע, וּכְסִיל לֹא יָבִין אֶת זֹאת. בְּפִרְחֵי רִשְׁעִים כָּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל פְּעָלֵי אֱוֹן, לְהַשְׁמָדָם עֲדֵי עַד. וְאַתָּה מְרוֹם לְעֵלָם יְהוָה. כִּי הִנֵּה אֵיבֶיךָ, יְהוָה, כִּי הִנֵּה אֵיבֶיךָ יִאבְדוּ, וְיִתְפָּרְדוּ כָּל פְּעָלֵי אֱוֹן. וְתִרְם כְּרָאִים קִרְנֵי, בְּלַתִּי בְּשִׁמְךָ רַעְנָן. וְתַבַּט עֵינַי בְּשׂוֹרֵי, בְּקַמִּים עָלַי מְרַעִים תִּשְׁמַעְנָה אֲזִנִּי. צַדִּיק כְּתָמַר יִפְרַח, כְּאֲרוֹז בְּלִבְנוֹן יִשְׁגָּה. שְׂתוּלִים בְּבַיִת יְהוָה, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. עוֹד יִגְבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ. לְהַגִּיד כִּי יֵשֶׁר יְהוָה, צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.



It is good to acclaim *Ahdonai*, to sing *Your* praise, Exalted God.

To proclaim *Your* love each morning,
to tell of *Your* faithfulness each night.



Mizmor Shir (Psalm 92)

מִזְמוֹר שִׁיר

Psalm 92 is also known as "A Song for Shabbat". Music is used as a metaphor to describe the spirit of Shabbat as a state of unity between heaven and earth. This Psalm was a favorite of the Neo-Hasidic folk singer Rabbi Shlomo Carlebach.

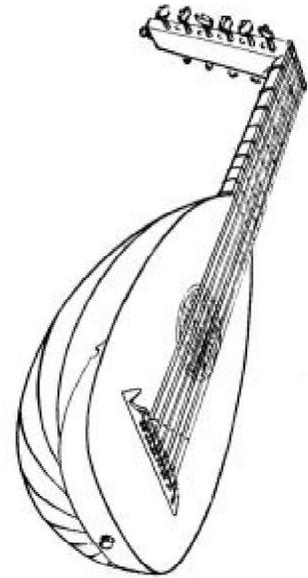
It is good to acclaim Ah-do-nai,
to sing Your praise, exalted God,
**To affirm Your love each morning,
and Your faithfulness each night,
to the music of the lute and the melody of the harp.**

Your works, Ah-do-nai, make me glad;
I sing with joy of Your creation.
**How vast Your works, Ah-do-nai!
Your designs are beyond our grasp.**

The thoughtless cannot comprehend;
the foolish cannot fathom this.
**The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.**

Your enemies, Ah-do-nai,
Your enemies shall perish;
all the wicked shall crumble.
**But me You have greatly exalted;
I am anointed with fragrant oil.
I have seen the downfall of my foes;
I have heard the despair of my attackers.**

The righteous shall flourish like the palm tree;
they shall grow tall like a cedar in Lebanon.
Planted in the house of Ah-do-nai,
they will thrive in the courts of our God.
**They shall bear fruit even in old age;
they shall be ever fresh and fragrant,
to proclaim: Ah-do-nai is just
my Rock, in whom there is no flaw.**



Tsa-dik ka-ta-mar yif-rach,
k'e-rez ba-l'va-non yis-geh.
Sh'tu-lim b'veit Ah-do-nai,
b'chats-rot E-lo-hey-nu yaf-ree-chu.
Od y'nu-vun b'sey-va,
d'shey-nim v'ra-a-na-nim yi-h'yu,
L'ha-gid key ya-shar Ah-do-nai, Tsu-ri, v'lo av-la-ta bo.

צַדִּיק כַּתְּמָר יִפְרָח,
כְּאַרְז בְּלְבָנוֹן יִשְׁגֶּה.
שְׁתוּלִים בְּבֵית יְהוָה,
בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יִנוּבוּן בְּשֵׁיבָה,
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי יֵשֶׁר יְהוָה, צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.



God's Sovereignty

(Psalm 93)

יהוה מלך

Psalm 93 is also known as the "Song of the Universe". The psalmist affirms that the God is the sovereign of the *universe* who authored creation and the forces of nature.

Ah-do-nai is sovereign, crowned with splendor;
Ah-do-nai reigns, robed in strength.

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

You have reigned from earliest time,
You are eternal.

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

Yet above the crash of the sea and its mighty breakers is
Ah-do-nai our God, supreme.

**Your decrees, Ah-do-nai never fail.
Holiness befits Your house for eternity.**

יהוה מלך גאות לבש, לבש
יהוה עז התאזר, אף תבון תבל
בל תמוט. נכון כסאך מאז,
מעולם אתה. נשאו נהרות
יהוה, נשאו נהרות קולם, ישאו
נהרות דבקים. מקלות מים
רבים אדירים משברי ים,
אדיר במרום יהוה. עדתך
נאמנו מאד לביתך נאווה קדש,
יהוה לארץ ימים.

**Me-ko-lot ma-yim ra-bim A-de-rim, [2x]
A-de-rim mish-b'rei yam,
Adir ba-ma-rom Ah-do-nai.
ey-do-te-cha ne-em-nu m'od,
L'vey-t'cha na-a-va ko-desh, [2x,]
Ah-do-nai, l'o-rech ya-mim**

מקלות מים רבים אדירים, [2x]
אדירים משברי ים,
אדיר במרום יהוה.
עדתך נאמנו מאד
לביתך נאווה קדש, [2x]
יהוה לארץ ימים.

The sun is going down, it's shining through the trees. Another week's gone by, become a memory. So throw away your worries, there's nothing left to do. Go on home and find the gift that's waiting there for you. It's time to say Good Shabbos because all your work is done, gonna spend a day together with the Holy One. Say a special blessing on a cup filled with wine. You and the Creator, it's a very special time.

lyrics by Abie Rotenberg

Shabbat Shalom

שַׁבָּת שְׁלוֹמ



Mourners and those observing Yagherzeit please rise



Mourner's Kaddish

The Kaddish, an Aramaic prayer that is [almost] 2,000 years old, is recited in slightly different variations at every prayer service. Although one form of the Kaddish is recited in memory of the dead, the prayer itself says nothing about death; its theme is the greatness of God, reflected in its opening words: "Yitgadal ve-yitkadash, Shmei rabbah--May God's name be magnified and made holy...." The prayer's conclusion speaks of a future age in which God will redeem the world.

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא

Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.

בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ וַיְמַלִּיךְ מַלְכוּתָהּ.

B'cha-yay-chon u-v'yo-may-chon

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן

u-v'cha-yei de-chol bait Yis'ra-el

וּבְחַיֵּי דְכָל בַּיִת יִשְׂרָאֵל

Ba-aga-la u-vi-ze-man ka-riv, v'im'ru: A-mein:

בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach,
le-a-lam u-le-al-mei al-ma-ya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Yit-ba-rach ve-yish-ta-bach,

וַיִּתְבָּרַךְ וַיְשַׁתְּבַח

ve-yit-pa-ar ve-yit-ro-mam, ve-yit-na-say

וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא

ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל

she-mei de-ku-de-sha, be-rich hu

שְׁמֵהּ דְקֻדְשָׁא בְרִידָא הוּא

* L'ey-la min kol bir-cha-ta ve-shi-ra-ta

* לְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא

tush-be-cha-ta ve-ne-che-ma-ta,

תְּשַׁבְּחָתָא וְנַחֲמָתָא,

daa-Me-ran be-al-ma v'im'ru: A-mein:

דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Between Rosh Hashana & Yom Kippur
* (L'ey-la U' L'ey-la me kol)

Between Rosh Hashana & Yom Kippur
*(לְעֵלְא וּלְעֵלְא מְכָל)

Ye-hey sh'la-ma ra-ba min she-ma-ya

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

ve-cha-yim A-lay-nu Ve-al kol Yis'ra-el

וַחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

v'im'ru: A-mein:

וְאָמְרוּ אָמֵן.

O-seh sha-lom bim-ro-mav,

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,

hu ya-a-seh sha-lom a-lay-nu

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

Ve-al kol Yis'ra-el, v'im'ru: A-mein:

וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Translation of Kaddish: Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel, and let us say, Amen. May God's great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and let us say, Amen. May there be abundant peace from heaven, and life, for us and for all Israel; and let us say, Amen. May the One who creates peace in the celestial heights, create peace for us and for all Israel; and let us say, Amen.



Evening Ma'ariv Service

The "Ma'ariv" service is the first formal service of the Sabbath. The service officially begins when we rise and face the Ark and recite the Barchu responsively. The Shaliach Tzibor (congregational prayer leader) begins by chanting: Barchu et Ah-do-nai Hamevorakh - Bless Ah-do-nai, the blessed one. The congregation responds to the prayer leader: Baruch Ah-do-nai Hamevorakh leolam vaed - Blessed is Ah-do-nai, the blessed one, forever. In the temple of old the "Kohanim" (priests) would summon the congregation to prayer using the Barchu proclamation also known as "The Affirmation of Faith".

- Please rise -

Reader:

Bar'chu et Ah-do-nai ham-vo-rach:

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ:

Praised be the One, to whom our praise is due!

Congregation then reader:

Baruch Ah-do-nai ham-vo-rach l'oh-lam vaed!

בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Praised be the One, to whom our praise is due, now and forever!

-You may be seated-

The word of God

Beloved are You, eternal God,
By whose design the evening falls,
By whose command dimensions open up
And pass away and stars spin in their orbits.
You set the rhythms of day and night;
The alternation of light and darkness
Sings Your creating world.

**Uma'avir yom umeivi laila,
umav'dil bein yom u'vein laila,
Ah-do-nai tz'vaot shemo.
El chai v'kayam,
tamid yim'loch aleinu l'oh-lam vaed.
Ba-ruch Ah-ta, Ah-do-nai, ha-ma'ariv ah-ra-vim.**

מַעְרִיב עֶרְבִים

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר
בְּדַבְּרוֹ מַעְרִיב עֶרְבִים, בְּחֻכְמָה פּוֹתַח שְׁעָרִים,
וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיּוֹמִים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ
כְּרַצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁדֶךְ,
וְהַשֶּׁדֶךְ מִפְּנֵי אוֹר.

וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,
וּמְבַדֵּל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה עֲבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תְּמִיד וּמְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עֶרְבִים.

In rising sun and in spreading dusk, Creator of all, You are made manifest. Eternal, everlasting God, may we always be aware of Your dominion. Beloved are You, Ah-do-nai, for this hour of nightfall.



This page number corresponds to pulpit announcements.

29 Ma'ariv Service

A-ha-vat o-lam beit Yis'ra-el
 am'kha a-hav'ta,
 To-rah umitz'vot,
 chu-kim u-mish'pa-tim,
 o-ta-nu lee-mad'ta.
 Al kain, Ah-do-nai E-lo-hey-nu,
 b'shoch'vey-nu uv'ku-may-nu
 na-si-akh b'khu-ke-kha,
 v'nis'makh b'div'rei to-ra-te-cha
 uv'mitz'vo te-kha l'o-lam va-ed.
 Key haim cha-yay-nu
 v'o-rekh ya-mey-nu,
 u-va-hem neh'geh yo-mam va-lai-lah.

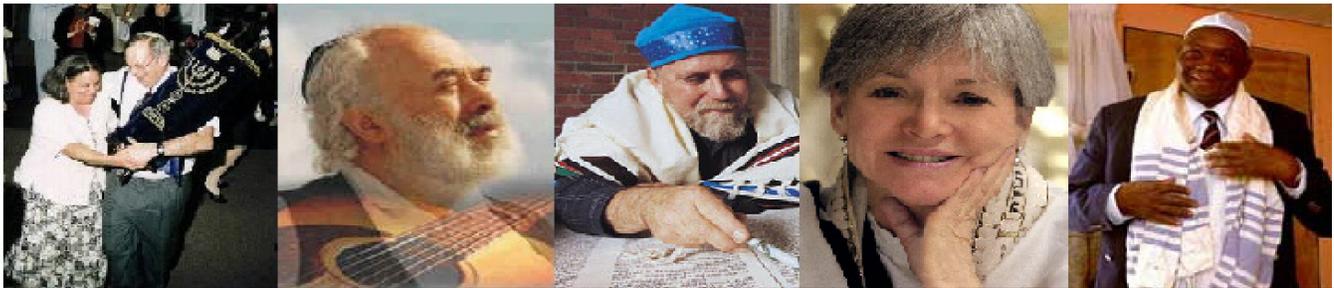
V'a-ha-vat'cha al ta-sir me-me-nu l'o-la-mim.

Ba-ruch ah-tah Ah-do-nai, o-heiv ah-mo Yis'ra-el.

אָהַבַת עוֹלָם בֵּית יִשְׂרָאֵל
 עִמָּךְ אָהַבְתָּ,
 תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים,
 אוֹתָנוּ לְמַדְתָּ.
 עַל כַּיֵּן יְהוָה אֱלֹהֵינוּ,
 בְּשׂוֹכְבֵינוּ וּבְקוֹמֵנוּ
 נְשִׂית בְּחֻקֶיךָ,
 וְנִשְׂמַח בְּדְבָרֵי תוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
 כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ,
 וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה,

וְאֵהַבְתָּךְ אֶל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים.
 בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Eternal love: Endless is Your love for Your people Israel. You have taught us Torah and mitzvot, laws and judgement. Therefore, Ah-do-nai our God, when we lie down and when we rise up we shall speak of Your commandments and rejoice in Your Torah and mitzvot forever. Day and night we will reflect on them. They are our life and the length of our days. Your love shall never depart from our hearts. We bless You, Eternal God who loves the people Israel.



The *Sh'ma* prayer is the oldest and most treasured Jewish prayer. We affirm God's relationship with us as we pledge our love to God. The full *Sh'ma* is three separate paragraphs from the Torah. The first paragraph, Deut. 6:4-9 deals with loving God, learning Torah, and passing on Jewish tradition to our children. The second paragraph, Deut. 11:13-21, speaks about the positive rewards of mitzvot.

The third paragraph, Numbers 15:37-41, speaks about the mitzvot to wear tzitzit, and the exodus from Egypt. We are commanded to say the *Sh'ma* twice daily, "And you will speak of them ... beshohkbekha...when you lie down and uvekumekha... when you rise up" (Deut.6:7)

If a Minyan is not present add:

El Meh-lech Neh-eh-man

אֵל מֶלֶךְ נֶאֱמָן

God, faithfully rules the world!



People commonly cover their eyes with the palm of their hand while reciting the first verse of *Sh'ma* to eliminate every distraction and help concentrate.





Listen

Together:

שמע

Sh'ma Yis'ra-el Ah-do-nai El-oh-hey-nu, Ah-do-nai Echad :שמע ישראל. יהוה אלהינו. יהוה אחד:

Hear, O Israel: *Ah-do-nai* is our God, *Ah-do-nai* alone!

Silently:

Ba-ruch shaim k'vod mal'chu-to l'oh-lam va-ed ברוך שם כבוד מלכותו לעולם ועד:

Blessed is *Ah-do-nai's* majesty forever and ever!

V'ah-hav-ta et Ah-do-nai Elo-heh-cha, ואהבת את יהוה אלהיך
b'chol l'va-vcha, uv'chol naf-sh-cha, uv'chol m'ode-cha. בכל לבבך ובכל נפשך ובכל מאדך:

V'ha-yu ha-d-va-reem ha-ay-leh והיו הדברים האלה
ah-sheer ano-chie m'tza-vcha ha-yom al l'va-ve-cha אשר אנכי מצוה היום על לבבך:

V'shi-nan-tam l'va-ne-cha v'dee-bar-ta bam ושננתם לבניך ודברת בם.
b'shiv-t'cha b'vai-techa, uv'lec-t'cha vah-deh-rech, בשבתך בביתך ובלקחתך בדרך
uv'shach-b'cha uv'ku-me-cha. ובשכבך ובקומך:

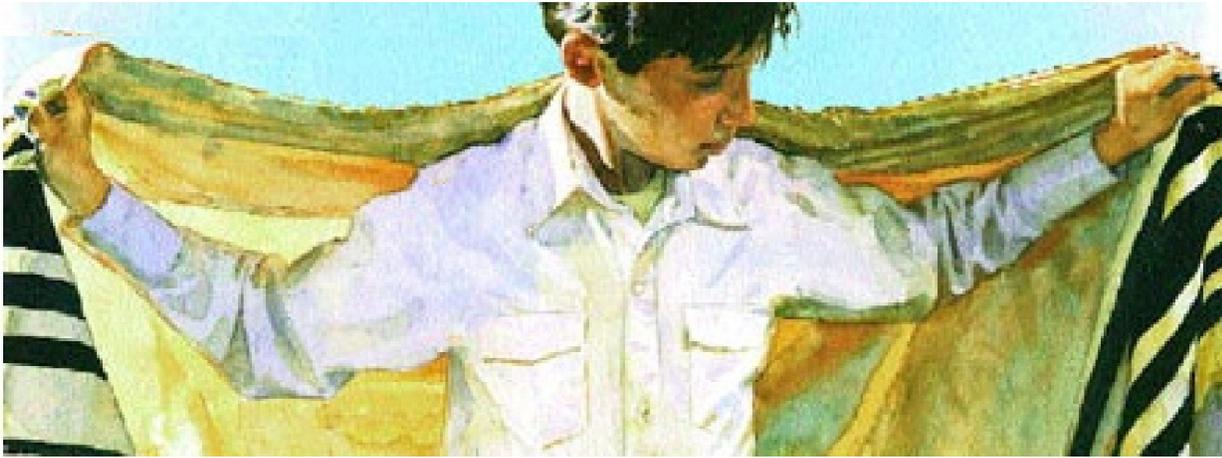
uk'shar-tam l'ot al Ya-de-cha, וקשרתם לאות על ירך.
v'hah-yu l'to-ta-fot bain ay-neh-cha. והיו לטמטפת בין עיניך:

Uch'tav-tam all m'zu--zot bai-teh-cha u-vish-a-reh-cha. וכתבתם על מזוזות ביתך ובשעריך:

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

If you will obey the Mitzvot which I command you this day, to love your God and to serve God with all your heart and soul, then I will bless your livelihood in good measure. Do not be lured to false goals, seeking alien ideals. For then the image of God will be lost from within you, and you will decline in holiness, becoming distant from your heritage. Cherish my words in your heart and soul. Wear them as proud reminders on your forehead. Teach them diligently to your children, review them when you are at home and when you are away night and day. Write them on the door posts of your house and upon your gates. Then your days and the days of your children will endure on this good earth, like the days of the heaven on the earth. This is the promise God made to our ancestors.

והיה אם שמעו תשמעו אל מצותי, אשר אנכי מצוה אתכם היום, לאהבה את יהוה אלהיכם ולעבדו, בכל לבבכם ובכל נפשכם. ונתתי מטר ארצכם בעתו, יורה ומלקוש, ואספת דגנה ותירשך ויצהרך. ונתתי עשב בשדך לבהמתך, ואכלת ושבעת. השמרו לכם פן יפתה לבבכם, וסרתם ועבדתם אלהים אחרים והשתחוויתם להם. וחרה אף יהוה בכם, ועצר את השמים ולא יהיה מטר, והאדמה לא תתן את יבולה, ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם. ושמרתם את דברי אלה על לבבכם ועל נפשכם, וקשרתם אתם לאות על ידכם, והיו לטמטפת בין עיניכם. ולמדתם אתם את בניכם לדבר בם, בשבתך בביתך, ובלקחתך בדרך, ובשכבך, ובקומך. וכתבתם על מזוזות ביתך ובשעריך. למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם, כימי השמים על הארץ.



And Ah-do-nai said to Moses. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר.

Speak to the Children of Israel and say to them that they are to make themselves fringes, tzitzit on the corners of their garments, throughout their generations. And they are to place upon the tzitzit of each corner a thread of blue (techelet). And it shall constitute tzitzit for you, that you may see it and remember all the mitzvot of God and perform them; and not explore after your heart and after your eyes after which you stray. So that you may remember and perform all My mitzvot; and be holy to Your God. I am God, Your God, Who has removed you from the land of Egypt to be a God to you.

I am Ah-do-nai Your God.

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל פְּנֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתְּוֹרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם.

Ah-do-nai Elo-hey-chem Emet

יְהוָה אֱלֹהֵיכֶם אֱמֶת

Ah-do-nai is the true God !





We affirm the truth that You alone are our God, and we are Israel Your people. You deliver us from the hand of oppressors, and save us from tyrants. You do wonders without number, marvels beyond count. You give us our life; by Your help we survive all who seek our destruction. You performed miracles for us before Pharaoh, signs and wonders in the land of Egypt; You redeemed Your people Israel from their midst to true freedom. And Your children witnessed Your strength and offered praise and thanks to Your name, and accepted Your rule upon themselves. Moses and Miriam and all Israel sang to You with great rejoicing, and all of them said:

אמת ואמונה כל זאת, וקיים עלינו, כי הוא יהוה אלהינו ואין זולתו, ואנחנו ישראל עמו. הפודנו מיד מלכים, מלכנו הגואלנו מכף כל העריצים. האל הנפרע לנו מצרינו, והמשלם גמול לכל איבי נפשנו, העשה גדולות עד אין חקר, ונפלאות עד אין מספר. השם נפשנו בחיים, ולא נתן למוט רגלנו. המדריכנו על פמות אויבינו, וירם קרננו על כל שונאינו. העשה לנו נסים ונקמה בפרעה, אותות ומופתים באדמת בני חם. המכה בעברתו כל בכורי מצרים, ויוצא את עמו ישראל מתוכם לחרות עולם. המעביר בננו בין יזרי ים סוף, את רודפיהם ואת שונאייהם בתהומות טבע. וראו בננו גבורתו, שבחו והודו לשמו.

U-mal-chu-to v'ra-tson key-b'lu a-ley-hem,
Mo-she u-v'nei Yis'ra-el l'cha a-nu shi-ra,
b'sim'cha ra-ba, v'a-m'ru chu-lam

ומלכותו ברצון קבלו עליהם,
משה ובני ישראל לך ענו שירה
בשמחה רבה, ואמרו כלם:

Me cha-mo-cha ba'eilim Ah-do-nai?
Me-ka-mo-cha, Ne'dar bakodesh,
Nora t'hilot, oseh feleh?

מי כמכה באלם יהוה,
מי כמכה נאדר בקדש,
נורא תהלת, עשה פלא

Who is like You, Eternal One, among all that is worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? (*Exodus 15:11*)

Mal-chut-cha ra'u va-neh-cha,
bo-key'a yam lif-ney Mo-sheh;
"Zeh ey-lee!" anu v'am'ru:
"Ah-do-nai yim'loch l'oh-lam va'ed!"

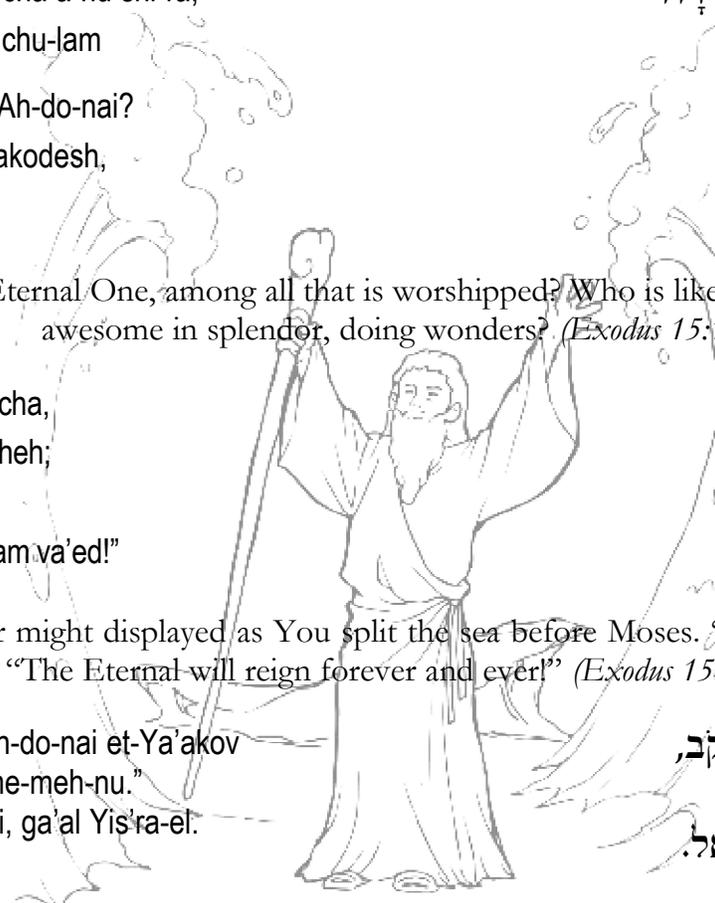
מלכותך ראו בנך,
בוקע ים לפני משה,
זה אלי ענו ואמרו:
יהוה ימלוך לעולם ועד.

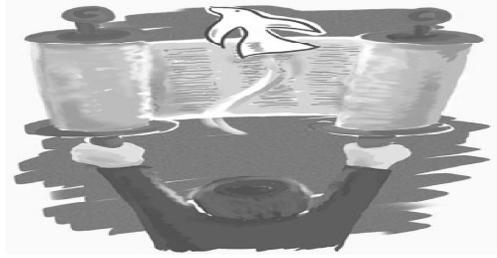
Your children saw Your might displayed as You split the sea before Moses. "This is my God!" they cried. "The Eternal will reign forever and ever!" (*Exodus 15:2,18*)

Vne'emar: "key-fa-dah Ah-do-nai et-Ya'akov
ug'alo me-yad cha-zak me-meh-nu."
Ba-ruch ah-tah Ah-do-nai, ga'al Yis'ra-el.

ונאמר כי פדה יהוה את יעקב,
ונאלו מיד חזק ממנו.
ברוך אתה יהוה, גאל ישראל.

And it has been said: The Eternal delivered Jacob and redeemed us from the hand of one stronger than ourselves (*Jeremiah 31:10*). Blessed is the Eternal God, Redeemer of Israel.





Shelter of Peace

סִכַּת שְׁלוֹמָךְ

הַשְׁפִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּבָנוּ לְחַיִּים, וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ, וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמִיךָ. וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב, וְיָגוֹן, וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ תִּסְתַּיְרֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי אֵל מְלַךְ חַנוּן וְרַחוּם אַתָּה, וְשָׁמוֹר צִאתָנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

Protect us with Your gift of peace
by helping us to overcome temptation.
When we are weak, sustain us;
when we despair, open our hearts to joy.

Shelter us in Your embrace of peace
when we are caught by conflict or desire.
When we are torn, heal us;
when we are tormented, touch us with tranquility.

Cherish our fragmented lives;
make our lives whole again through integrity.
When we deceive, turn us to You;
when we corrupt, capture our hearts anew.

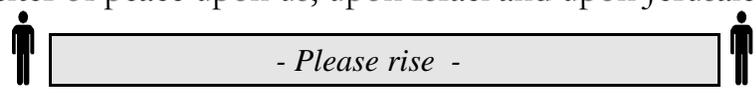
Protect us from ourselves;
when we falter, help us to conquer the enemy within.
When we blunder, restore us;
with compassion teach us
that peace is based on Your truth.

— Jules Harlow

*Ufros ah-ley-nu sukat sh'lo-meh-cha.
Ba-ruch ah-tah Ah-do-nai, ha-po-reis sukat shalom
ah-ley-nu, v'al-kol-amo-Yis'ra-el v'al y'ru-sha-la-yim.*

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ.
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Spread over us the shelter of Your peace. We bless You, Ah-do-nai our God, who spreads the shelter of peace upon us, upon Israel and upon Jerusalem.





V'sham'ru

Together:

ושמרו

V'sham'ru v'ney Yis'ra-el et haShabbat,
 la'asot et haShabbat l'do-ro-tam b'rit oh-lam.
 Bey-ne u'vein b'nei Yis'ra-el ot he l'oh-lam,
 key shay-shet yah-mim asah Ah-do-nai
 et-ha-sha-ma-yim v'et-ha'aretz,
 u'va-yom ha-sh've-e sha-vat va-yee-na-fash.

ושמרו בני ישראל את השבת,
 לעשות את השבת לדורתם ברית עולם.
 ביני ובין בני ישראל אות היא לעולם,
 כי ששת ימים עשה יהוה
 את השמים ואת הארץ,
 וביום השביעי שבת וינפש.



The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal One made heaven and earth, but on the seventh day God rested and was refreshed. (Exodus 31:16-17)

Reader's Kaddish

Kaddish is commonly known as a mourner's prayer, but in fact, variations on the Kaddish prayer are routinely recited at many other times, and the prayer itself has nothing to do with death or mourning. Kaddish is a prayer that affirms our faith in God and our hope for the future. The Reader's Kaddish separates units of prayer within a service.

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,
 Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.
 B'cha-yay-chon u-v'yo-may-chon
 u-v'cha-yei de-chol bait Yis'ra-el
 Ba-aga-la u-vi-ze-man ka-riv, v'im'ru: A-mein:

יתגדל ויתקדש שמה רבא
 בעלמא די ברא כרעותיה וימליך מלכותיה.
 בתיכון וביומיכון
 ובתיי דכל בית ישראל
 בעגלא ובזמן קריב. ואמרו אמן:

Congregation

Ye-hey she-mei ra-ba me-va-rach,
 le-a-lam u-le-al-mei al-ma-ya.

יהא שמה רבא מברך
 לעלם ולעלמי עלמא.

Yit-ba-rach ve-yish-ta-bach,
 ve-yit-pa-ar ve-yit-ro-mam, ve-yit-na-say
 ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal
 she-mei de-ku-de-sha, be-rich hu
 * L'ey-la min kol bir-cha-ta ve-shi-ra-ta
 tush-be-cha-ta ve-ne-che-ma-ta,
 daa-Me-ran be-al-ma v'im'ru: A-mein:

יתברך וישתבח
 ויתפאר ויתרומם ויתנשא
 ויתהדר ויתעלה ויתהלל
 שמה דקדשא בריך הוא
 * לעלא מן כל ברכתא ושירתא
 תשבתתא ונחמתא,
 דאמירן בעלמא, ואמרו אמן.

Between Rosh Hashana & Yom Kippur
 * (L'ey-la U' L'ey-la me kol)

Between Rosh Hashana & Yom Kippur
 *(לעלא ולעלא מכל)



This page number corresponds to pulpit announcements.

35 Ma'ariv Service

Translation of Kaddish

Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel; and let us say, Amen.

May God's great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and say, Amen.



The great Chassidic master Rabbi Israel Baal Shem Tov would pray with intense concentration. According to legend his soul would leave his body, ascend a spiritual ladder, and pray in front of the heavenly court.

The *Amidah* is the central prayer of all four services: *Shacharit* (morning), *Mincha* (afternoon), *Maariv* (evening), and *Mussaf* (additional). The word *Amidah* literally means standing, because it is recited while standing. It is also known as *Shemoneh Esrei*, meaning eighteen, because it originally consisted of eighteen blessings, and as *Tefilah* (prayer) because it is the most important Jewish prayer. The *Amidah* is a person's opportunity to approach God in private prayer, and should therefore be said quietly.



Kavanah - This prayer of intent is recited prior to the silent Amidah. While reciting this prayer, it is customary to take three small steps forward as if one is approaching royalty. This custom is derived from the actions of Abraham who "came forward" to pray for the inhabitants of Sodom and Gomorrah (Genesis 18:23). Where there is not much space, it has become the practice to take several tiny steps back before taking the three symbolic steps forward..



For an alternative version of the Amidah continue on page 37

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Ah-do-nai, *s'fa-tai tif-tach*, u'fee ya-gid t'he-la-te-cha.

אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ

Ah-do-nai, open my lips, that my mouth may proclaim your praise.



The first blessing of the Amidah refers to God as the God of the avot ("patriarchs and matriarchs"), and extols God as great, mighty, and awesome (Deut. 10:17); it concludes with ma-gein Av-ra-ham U'foked Sa-ra

 We bless  You,  Ah-do-nai our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah.

 אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.

Great, strong and awe-inspiring God, God who acts with loving kindness and creates all. God remembers the loving deeds of our ancestors, and will bring a redeemer to their children's children because of Your loving nature.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On the Sabbath Shuva add:—
Remember us that we may live, Eternal, who delights in life, and inscribe us in the book of life, for Your sake, living God

On the Sabbath Shuva add:—
זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְּזֵי חַיִּים, וּבְתַבְנֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

You are a sustaining, saving and shielding ruler.

מְלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמְגִן.

 We bless  You,  Ah-do-nai, shield of Abraham and guardian of Sarah.

 אַתָּה יְהוָה מְגִן אַבְרָהָם וּפוֹקֵד שָׂרָה.

The second blessing praises God for deeds of gevurot ("power and might"). Among the manifestations of God's power are providing sustenance for all living creatures, healing the sick and causing the rain to fall in the rainy season.

You are mighty forever, Ah-do-nai. You give eternal life to the departed with Your great saving power.

אַתָּה גִבּוֹר לְעוֹלָם אֲדָנִי
מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

(From Sh'mini Atzeret to Pesach add)

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

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

Your love sustains all living things. You give immortality to the departed with great mercy. You support the falling, heal the sick and free captives. You keep faith with those who sleep in the dust. Who can compare to You? You are the Ruler of life and death who causes salvation to bloom. We praise You, ruler of life and death.

מְכַלְכֵּל חַיִּים בְּחַסֵּד. מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ. מְלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. וְנִצְאָמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

On the Sabbath Shuva add:—

Who can compare to our Merciful Parent?
You remember all creatures with life?

On the Sabbath Shuva add:—

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

You are holy, Your name is holy and the righteous praise You daily. *We praise You the holy God.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ. וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה: *בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ:

* *On the Sabbath Shuva substitute:*
We praise You the holy Sovereign.

* *On the Sabbath Shuva substitute:*
בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ:



36 Ma'ariv Service

You made Shabbat holy, the day that finished the creation of heaven and earth. You blessed it more than other days and made it holier than other times, as it is written in Your Torah.

The heavens and earth and all that is in them were finished. On the seventh day God finished the work that had been done, and stopped working on the seventh day. God blessed the seventh day and made it holy, because God ceased from all the work of creation. (Genesis 2:1-3)

Our God and God of our ancestors, be pleased with our Shabbat rest, make us holy with Your mitzvot and let us share in Your Torah. Satisfy us with Your goodness and make us happy with Your help. Purify our hearts so that we can serve You truly. Ah-do-nai our God, let us receive Your holy Shabbat with love and favor, so that Your people Israel, who make Your name holy, who makes the Shabbat holy will rest on it. We bless You, Ah-do-nai, who makes the Shabbat holy.

Ah-do-nai, be pleased with Your people Israel and with their prayer. Restore worship to Your Temple. May the prayer of Your people Israel always be accepted with love and favor.

אתה קדשֶׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשַׁמְרָה, תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, וּבִרְכָתוֹ מִכָּל הַיָּמִים, וְקִדְשָׁתוֹ מִכָּל הַיָּמִים, וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנּוּחֵתֵנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחֵנוּ בִישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׁבֹת קִדְשֶׁךָ. וַיְנַחֲמוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה. מִקִּדְשׁ הַשְּׁבֹת:

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהִשֵּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן. וְתֵהִי לְרִצּוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ:

On Rosh Chodesh Sh'mini Atzeret, Simchat Torah, Passover, Sukkot, and Shavuot the following is added:

Our God and God of our ancestors, may our remembrance rise and be accepted before You, with the remembrance of our ancestors, of Messiah the son of David Your servant, of Jerusalem Your holy city, and of all Your people the house of Israel, bringing deliverance and well-being, grace, loving kindness and mercy, life and peace on this day of

Rosh Chodesh the New Moon.
the Festival of *Passover*.
the Festival of *Sukkot*.
the Festival of Shavuot.
the Festival of Sh'mini Atzeret.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וַיְנַיֵּעַ, וַיִּרְאֶה, וַיִּרְצֵה, וַיִּשְׁמַע, וַיִּפְקֵד, וַיִּזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בַּיּוֹם.

On Rosh Chodesh ראש החודש החדש הזה.
On Passover חג המצות הזה.
On Sukkot חג הסוכות הזה.
On Shavuot חג השבועות הזה
On Sh'mini Atzeret and Simchat Torah השמיני חג העצרת הזה

זְכַרְנוּ, יְהוָה אֱלֹהֵינוּ, בּו לְטוֹבָה, וּפְקֻדָּנוּ בּו לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּו לְחַיִּים. וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים, חוּם וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה.



May we see Your merciful return to Zion. We bless You, Ah-do-nai, who restores Your presence to Zion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

We thank You for being our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield. In every generation we will thank and praise You for our lives which are in Your power, for our souls which are in Your keeping, for Your miracles which are with us every day, and for Your wonders and good things that are with us at all times: evening, morning and noon. Good One, Your mercies have never stopped. Merciful One, Your kindness has never stopped. We have always placed our hope in You.

מוֹדִים אֲנִי לָךְ, שְׂאֵתָה הוּא, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מִיָּמֵינוּ וְשִׁעֲנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, גְּדוּלָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֵׁיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קוֹיָנוּ לָךְ.

On Chanukah the following is added:

We thank You for the miracles and for the salvation and for the mighty deeds and for the victories and for the battles which You performed for our forefathers in those days at this time. In the days of Mattityahu, the son of Yochanan the High Priest, the Hasmonean, and his sons - when the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and compel them to stray from the statutes of Your will - You in Your great mercy stood up for them in the time of their distress. You took up their grievance, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton into the hands of the diligent students of Your Torah. For Yourself, You made a great and holy name in Your world, and for Your people Israel You worked a great victory and salvation on this very day. Thereafter, Your children came to the Holy of Holies of Your House, cleansed Your Temple, purified the site of Your holiness and kindled lights in the courtyards of Your sanctuary; and they established these eight days of Chanukah to express thanks and praise to Your great name.

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.
בַּיָּמִים מַתְתִּיחֵהוּ בֶן יוֹחָנָן כַּהֵן גְּדוֹל, חֲשִׁמוֹנַי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחֵם תּוֹרַתְךָ, וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רִבְתָּ אֶת רִיבָם, דָּגַתָּ אֶת דֵּינָם, נִקְמַתָּ אֶת נִקְמָתָם, מִסַּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וְטַמְאִים בְּיַד טְהוּרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוֹדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוּלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לְדַבֵּר בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטַהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ, וְקִבְעוּ שְׂמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת וּלְהִלֵּל לְשִׁמְךָ הַגְּדוֹל

For all Your blessings, we shall continually bless You, forever and ever.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.



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And everything that lives shall give thanks to You forever, and shall praise Your name in truth, God, our salvation and our help. We bless You Ah-do-nai, whose name is good, and to whom it is good to give thanks.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סְלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֵךְ נָאָה לְהוֹדוֹת.

Shalom

Source of Peace, let Israel Your people know enduring peace, for it is good in Your sight continually to bless Israel and all nations with Your peace. We praise You, Ah-do-nai, for You bless Israel with peace.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְכָל יוֹשְׁבֵי תְּכֵל תְּשִׁים לְעוֹלָם כִּי אַתָּה הוּא מְלֵךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ בְּרוּךְ אַתָּה יְהוָה. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מָרַע, וּשְׁפָתַי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תַדָּם, וְנַפְשֵׁי כְּעַפְרָה לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וּקְלַקְל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמִיךָ, עֲשֵׂה לְמַעַן יִמְיִנְךָ, עֲשֵׂה לְמַעַן קַדְשִׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יִדְיָיִךָ, הוֹשִׁיעָה יִמְיִנְךָ וְעַנְנֵי יְהוָה לְרַצּוֹן אִמְרוּ כִּי וְהִגִּינוּ לִבִּי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.



It is customary to take three steps back to signify the conclusion of the Amidah. This practice is recorded in the Talmud as follows " Rabbi Alexandri said in the name of Rabbi Yehoshua ben Levi: One who has prayed should take three steps backward and afterwards pray for peace."



O'seh shalom bim-ro-mav,
hu ya-seh shalom a-lay-nu
v'al kol Yis'ra-el .v'im-ru, Amen.

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

Ya-seh shalom a-lay-nu v'al kol yosh'vei tevel
v'im-ru, Amen.

יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יוֹשְׁבֵי תְּכֵל
וְאִמְרוּ אָמֵן:

Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.
And let us say Amen.



Guard My Tongue

Ah-do-nai, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Ah-do-nai; Answer me with Your redeeming power. May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer. Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.

And let us say Amen.



Please be seated after you have completed the silent Amidah.



*Guard my tongue from evil
and my lips from speaking falsehood.
Help me to ignore those who slander me,
and to be humble and forgiving to all.*

see good
in others



Amidah - AN ALTERNATIVE VERSION

Rabbi Andre Unger - Adapted

Help me, Ah-do-nai, to pray.

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

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

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

Culminating the birth of the cosmos You consecrated to Your own glory the day of Shabbat -- blessed above all days, holiest of times, as it is written in Your Torah: "Heaven and earth and all they contain were complete. On the seventh day God brought to a halt God's creative work and rested from all endeavor. And God blessed the seventh day because on it God desisted from all effort and striving and creation."

Add for Festivals: Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all people, through Your Law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us your great and holy Name. Lovingly, Ah-do-nai our God, You gave us Sabbaths for rest, Festivals for joy, Feasts and holy days for delight.

(On Passover add): this Feast of Matzah, season of our liberation,

(On Shavuot add): this Feast of Shavuot, the season when our Torah was given,

(On Sukkot add): this Feast of Sukkot, our joyous season,

(On Sh'mini Atzeret add): this Feast of Sh'mini Atzeret, our joyous season,
a sacred gathering, memento of our Exodus from Egypt.

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

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

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindness greet You daily at dawn,



dusk, and noon. Gentle One, Your caring is endless; Compassionate One, Your love is eternal. You are forever our hope. Let all life confront You with thankfulness, delight, and truth. Help us, Ah-do-nai; sustain us. We praise You Ah-do-nai whose touchstone is goodness. To pray to You is joy.

Ah-do-nai, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Consider us kindly, bless us with tranquility at all times and all seasons. We praise You, Ah-do-nai whose blessing is peace.

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

Amen.



Prayer
A passion for the presence of God



41 Festival Amidah



Kavanah - This prayer of intent is recited prior to the silent Amidah. While reciting this prayer, it is customary to take three small steps forward as if one is approaching royalty. This custom is derived from the actions of Abraham who "came forward" to pray for the inhabitants of Sodom and Gomorrah (Genesis 18:23). Where there is not much space, it has become the practice to take several tiny steps back before taking the three symbolic steps forward..



Ah-do-nai, s'fa-tai tif-tach, u'fee ya-gid t'he-la-te-cha.

אֲדֹנָי שְׁפָתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ

Ah-do-nai, open my lips, that my mouth may proclaim your praise.

 We bless  You,  Ah-do-nai our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.

Great, strong and awe-inspiring God, God who acts with loving kindness and creates all. God remembers the loving deeds of our ancestors, and will bring a redeemer to their children's children because of Your loving nature.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

You are a sustaining, saving and shielding ruler.

מְלֶכֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.

 We bless  You,  Ah-do-nai, shield of Abraham and guardian of Sarah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ אֱלֹהֵי אַבְרָהָם וּפוֹקֵד שָׂרָה.

The second blessing praises God for deeds of gevurot ("power and might"). Among the manifestations of God's power are providing sustenance for all living creatures, healing the sick and causing the rain to fall in the rainy season.

You are mighty forever, Ah-do-nai. You give eternal life to the departed with Your great saving power.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיֶה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

(From Sh'mini Atzeret to Pesach add)
You cause the wind to blow and the rain to fall.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

Your love sustains all living things. You give immortality to the departed with great mercy. You support the falling, heal the sick and free captives. You keep faith with those who sleep in the dust. Who can compare to You? You are the Ruler of life and death who causes salvation to bloom. We praise You, ruler of life and death.

מְכַלְכֵּל חַיִּים בְּחַסֵּד. מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ. מְלֶכֶךְ מַמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ הַמְחִיֵּה הַמֵּתִים.

You are holy, Your name is holy and the righteous praise You daily. *We praise You the holy God.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ. וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה: *בְּרוּךְ אַתָּה יְיָ הַאֵל הַקְּדוֹשׁ:



On Sabbath add the words in brackets.

And You have given us in love, Ah-do-nai our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath Day, and] this day of—

On Pesach:—

The Feast of Unleavened Bread, the season of our Freedom.

On Shvuot:—

The Feast of Weeks, the season of the Giving of our Torah.

On Succot:—

The Feast of Tabernacles, the season of our Gladness

On Shemini Atzeres and Simchat Torah:—

The Eighth-day Feast of Solemn Assembly, the season of our Gladness

[in love]; a holy convocation, as a memorial of the departure from Egypt.

Our God and God of our ancestors, may our remembrance rise and be accepted before You, with the remembrance of our ancestors, of Messiah the son of David Your servant, of Jerusalem Your holy city, and of all Your people the house of Israel, bringing deliverance and well-being, grace, loving kindness and mercy, life and peace on this day of

On Rosh Chodesh --- the New Moon.

On Passover --- the Festival of Passover.

On Sukkot --- the Festival of Tabernacles.

On Shavuot --- the Festival of Shavuot.

On Sh'mini Atzeret and Simchat Torah ---

the Festival of Sh'mini Atzeret.

Remember us, Ah-do-nai our God for our well-being; be mindful of us for blessing, and save us with life: by Your promise of salvation and mercy, spare us and be gracious to us; have mercy upon us and save us; for our eyes are bent upon You, because You are a gracious and merciful God.

Ah-do-nai, be pleased with Your people Israel and with their prayer. Restore worship to Your Temple. May the prayer of Your people Israel always be accepted with love and favor.

On Sabbath add the words in brackets

וּתְתֵן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת.
לְמִנוּחָהּ ו) מוֹעֲדִים לְשִׂמְחָהּ, חֲגִים וְזִמְנִים לְשִׂשׂוֹן,
אֶת יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת יוֹם)

On Pesach:—

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ

On Shvuot:—

חַג הַשְּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרַתֵנוּ

On Succot:—

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחַתֵנוּ

On Shemini Atzeres and Simchat Torah:—

הַשְּׁמִינִי חַג הָעֲצֻרַת הַזֶּה, זְמַן שִׂמְחַתֵנוּ

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, וְזָכַר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיִגַּיעַ, וְיִרְאֶה,
וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר וְזָכְרוּנָנוּ וּפְקֻדוֹנָנוּ,
וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,
וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְמוֹבָה, לְחַן וּלְחַסֵּד
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם
On Rosh Chodesh ראש החודש הזה.

חַג הַמִּצּוֹת הַזֶּה. On Passover

חַג הַסֻּכּוֹת הַזֶּה. On Sukkot

חַג הַשְּׁבֻעוֹת הַזֶּה On Shavuot

On Sh'mini Atzeret and Simchat Torah

הַשְּׁמִינִי חַג הָעֲצֻרַת הַזֶּה

זָכְרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָנוּ בּוֹ
לְבָרָכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה
וּרַחֲמִים, חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי
אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

רִצֵּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם.
וְהִשֵּׁב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ. וּתְפַלְתָּם
בְּאַהֲבָה תִקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ:



43 Festival Amidah

May we see Your merciful return to Zion. We bless You, Ah-do-nai, who restores Your presence to Zion.

We thank You for being our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield. In every generation we will thank and praise You for our lives which are in Your power, for our souls which are in Your keeping, for Your miracles which are with us every day, and for Your wonders and good things that are with us at all times: evening, morning and noon. Good One, Your mercies have never stopped. Merciful One, Your kindness has never stopped. We have always placed our hope in You.

For all Your blessings, we shall continually bless You, forever and ever.

And everything that lives shall give thanks to You forever, and shall praise Your name in truth, God, our salvation and our help. We bless You Ah-do-nai, whose name is good, and to whom it is good to give thanks.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂבִינָתוֹ לְצִיּוֹן.

וְמוֹדִים וְאַנְחָנוּ לָךְ, שְׂאֵתָה הוּא, יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיִּינוּ,
מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, גּוֹרֵה לָךְ וְנִסְפָּר
תְּהַלְתֶּךָ, עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וּבִקֵּר
וְצַהֲרַיִם, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי
לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ
תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה, וַיִּהְלְלוּ אֶת שְׁמֶךָ
בְּאֵמֶת, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרָתָנוּ סְלָה. בְּרוּךְ אַתָּה
יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֵה לְהוֹדוֹת.

Shalom

Source of Peace, let Israel Your people know enduring peace, for it is good in Your sight continually to bless Israel and all nations with Your peace. We praise You, Ah-do-nai, for You bless Israel with peace.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְכָל יוֹשְׁבֵי תְּכֵל תְּשִׁים
לְעוֹלָם כִּי אַתָּה הוּא מְלִיךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרַךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשְׁלוֹמְךָ בְּרוּךְ אַתָּה יְהוָה. הַמְבָרַךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם



אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר מְרֻמָּה, וְלִמְקַלְלֵי נַפְשֵׁי תְדָם, וְנַפְשֵׁי כְּעֶפֶר לְכֹל תְּהִיָּה. פֶּתַח לִבִּי
בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה
לְמַעַן שְׁמִיךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעַ
יְמִינֶךָ וְעַנְנֵי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהִיָּה צוּרֵי וְגוֹאֲלֵי.



It is customary to take three steps back to signify the conclusion of the Amidah. This practice is recorded in the Talmud as follows “ Rabbi Alexandri said in the name of Rabbi Yehoshua ben Levi: One who has prayed should take three steps backward and afterwards pray for peace.”



O’seh shalom bim-ro-mav,
hu ya-seh shalom a-lay-nu
v’al kol Yis’ra-el .v’im-ru, Amen.

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

Ya-seh shalom a-lay-nu v’al kol yosh’vei tevel
v’im-ru, Amen.

יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן:

Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.
And let us say Amen.

Guard My Tongue

Ah-do-nai, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Ah-do-nai; Answer me with Your redeeming power. May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer. Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.

And let us say Amen.

see
good in
others



Please be seated after you have completed the silent Amidah





Blessing The Seventh Day

וַיְכַלּוּ הַשָּׁמַיִם



- Please rise -



Vay'cho-loo ha-sha-ma-yim v'ha-a-retz,
v'chol tz-va-am.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכֹל צְבָאָם.

Va-y'chal El-oh-him ba'yom ha-sh-v-e-ee
m'lach-to asher asa,

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,

Va-yish-bot ba-yom ha-sh-ve-e-ee
me-kol m'lach-to asher asa.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

Va-y'va-rech El-oh-him et yom ha-sh've-ee
va-y'ka-desh oto,

וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ,

kee vo sha-vat Me-kol m'l-ach-to
a-sher ba-ra El-oh-him la'asot.

כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The heavens and earth and all that is in them were finished. On the seventh day God finished the work that had been done, and stopped working on the seventh day. God blessed the seventh day and made it holy, because God ceased from all the work of creation. (Genesis 2:1-3)

Abbreviated Amidah

קיצור עמידה

The Abbreviated Amidah reiterates the major themes of the silent Amidah. The Abbreviated Amidah is recited aloud for those who cannot read the Amidah for themselves

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu, v'e-lo-hei a-vo-tey-nu;
E-lo-hei Av-ra-ham, E-lo-hei Yits-chak, vey-lo-hei Ya-a-kov;
E-lo-hei Sa-ra, E-lo-hei Riv-ka, E-lo-hei Ra-ch-el
vey-lo-hei Le-ah.
Ha-el, ha-Ga-dol, ha-Gi-bor, v'ha-No-ra; El El-yon;
ko-nei sha-ma-yim va-a-rets.

בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,
וְאֱלֹהֵי לֵאָה
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
קוֹנֵי שָׁמַיִם וָאָרֶץ.

We bless You, Ah-do-nai our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah the great, strong and awe-inspiring God, creator of heaven and earth.



You may be seated





Reader and Cong.

Ma-gein a-vot bid-va-ro,
 m'chai-yei may-tim b'ma-a-ma-ro,
 ha-El ha-Ka-dosh she-ein ka-mo-hu,
 ha-may-ne-ach l'a-mo b'yom sha-bat kad-sho,
 key vam ra-tsa l'ha-ne-ach la-hem,
 l'fa-nav na-a-vod b'yir-a va-fa-chad,
 v'no-deh lish-mo b'chal yom ta-mid
 may-ein ha-b'ra-chot.
 El ha-ho-da-ot, a-don ha-sha-lom,
 m'ka-deish ha-sha-bat um'va-reich sh've-e,
 u-may-ne-ach bi-k'du-sha l'am m'du-sh'nei o-neg
 zey-cher l'ma-a-say v'rey-shet.

מִגֵּן אֲבוֹת בְּדַבְרוֹ,
 מַחִייה מִתִּים בְּמֵאֲמָרוֹ,
 הָאֵל הַקָּדוֹשׁ שְׁאִין בְּמוֹהוֹ,
 הַמְנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ,
 כִּי בָם רָצָה לְהִנִּיחַ לָהֶם.
 לְפָנָיו נֶעְבֹּד בִּירְאָה וּפְחָד,
 וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תְּמִיד,
 מֵעַיִן הַבְּרָכוֹת.
 אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,
 מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעֵי,
 וּמְנִיחַ בְּקִדְשָׁה לְעַם מְדֻשְׁנֵי עֲנָנָה,
 זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

Reader and Cong.

Shield to our ancestors, Guarantor of eternal life; the holy God, beyond comparison; who gives rest to us on the holy Sabbath day, because God took pleasure in us to grant us rest. We will serve God with fear and awe, and daily and constantly we will give thanks to Ah-do-nai's name in the fitting forms of Blessings. Ah-do-nai is the God to whom thanksgivings are due, Ah-do-nai of peace, who hallows the Sabbath and blesses the seventh day, and in holiness give rest to a people sated with delights, in remembrance of the creation.

Reader.

E-lo-hey-nu vey-lo-hei a-vo-tey-nu,
 r'tsei vim-nu-cha-tey-nu.
 Ka-d'shey-nu b'mitz-vo-te-cha,
 v'tein chel-key-nu b'to-ra-te-cha.
 Sa-b'ey-nu Me-tu-ve-cha,
 v'sa-m'chey-nu bi-shu-a-te-cha,
 v'ta-heir lee-bey-nu l'av-d'cha be-e-met,
 V'han-che-ley-nu, Ah-do-nai E-lo-hey-nu,
 b'a-ha-va uv'ra-tson Sha-bat kawd-she-cha,
 v'ya-nu-chu va Yis'ra-el m'ka-d'shei sh'me-cha.
 Ba-ruch a-tah Ah-do-nai, m'ka-deish ha-Sha-bat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 רָצָה בְּמִנוּחֵינוּ,
 קָדְשָׁנוּ בְּמִצְוֹתֶיךָ,
 וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ,
 שְׁבַעֲנוּ מִטוֹבֶךָ,
 וְשִׂמְחָנוּ בִישׁוּעֶתֶךָ,
 וְטַהַר לְבָבֵנוּ לְעִבְדֶּךָ בְּאֵמֶת,
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קָדְשֶׁךָ,
 וְיָנוּחַ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

Reader.—Our God and God of our ancestors, accept our rest; make us holy by Your commandments and grant our portion in Your Torah; satisfy us with Your goodness, and gladden us with Your salvation; purify our hearts to serve You in truth; and in Your love and favour, Ah-do-nai our God, let us inherit Your holy Sabbath; and may Israel, who sanctifies Your name, rest. We bless You, Ah-do-nai, who blesses the Sabbath.



Kaddish is commonly known as a mourner's prayer, but in fact, variations on the Kaddish prayer are routinely recited at many other times, and the prayer itself has nothing to do with death or mourning. Kaddish is a prayer that affirms our faith in God and our hope for the future. The Reader's Kaddish separates units of prayer within a service.

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,
Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.
B'cha-yay-chon u-v'yo-may-chon
u-v'cha-yei de-chol bait Yis'ra-el
Ba-aga-la u-vi-ze-man ka-riv, v'im'ru: A-mein:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ.
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֻלְמָא וּבְזִמַּן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach,
le-a-lam u-le-al-mei al-ma-ya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Yit-ba-rach ve-yish-ta-bach,
ve-yit-pa-ar ve-yit-ro-mam, ve-yit-na-say
ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal
she-mei de-ku-de-sha, be-rich hu
* L'ey-la min kol bir-cha-ta ve-shi-ra-ta
tush-be-cha-ta ve-ne-che-ma-ta,
daa-Me-ran be-al-ma v'im'ru: A-mein:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא
* לְעֻלְמָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנִחְמָתָא,
דְאָמְרִין בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

Between Rosh Hashana & Yom Kippur
* (L'ey-la U' L'ey-la me kol)

Between Rosh Hashana & Yom Kippur
(לְעֻלְמָא וּלְעֻלְמֵי עָלְמַיָּא מְכַל)*

Tit-ka-bal ts'lo-t'on u-va-oh-t'on d'chol Yis'ra-el ka-dam
a-vu-hon di vish-ma-ya, v'im'ru: A-mein:
Ye-hey sh'la-ma ra-ba min she-ma-ya
ve-cha-yim A-lay-nu Ve-al kol Yis'ra-el
v'im'ru: A-mein:
O-seh sha-lom bim-ro-mav,
hu ya-a-seh sha-lom a-lay-nu
Ve-al kol Yis'ra-el, v'im'ru: A-mein:

תִּתְקַבַּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְכָל יִשְׂרָאֵל קְדָם
אֲבוּהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כּוֹל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Ya-seh shalom a-lay-nu v'al kol yosh'vei tevel
v'im-ru, Amen.

יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כּוֹל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן:

Translation of Kaddish: Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel; and let us say, Amen. May God's great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and say, Amen. May the prayers of the whole House of Israel be accepted by our Father in Heaven. And let us say: Amen. May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen. May the One who creates peace in the celestial heights, create peace for us and for all Israel; and let us say, Amen.

Beginning with the second night of Passover, concluding immediately prior to Shavuot, the Omer is counted (p. 54-58)



- Please rise -



Ma'ariv Service 51

Aleinu

עֲלֵינוּ

Aleinu, proclaims God as Melech (sovereign) over a united humanity. It has been recited as the closing prayer of the three daily services ever since the 13th century. According to tradition, Joshua composed it at the time he crossed the Jordan and entered the Land of Promise. It was first introduced into the daily prayer service by Rav, founder of the Sura Academy (early third century). Aleinu is also recited as, as an introduction to Malchuyot (verses of sovereignty), part of the Musaf service on the High Holidays.

A-lay-nu l'sha-bey-ach la-a-don ha-kol
 la-teit g'du-la l'yo-tseir b'rey-shit
 she-lo a-sa-nu k'go-yei ha-a-ra-tzot
 v'lo sa-ma-nu k'mish-p'chot ha-a-da-ma
 she-lo sam chel-key-nu ka-hem
 v'go-ra-ley-nu k'chol ha-mo-nam.

עֲלֵינוּ לְשִׁבְחָה לְאֲדוֹן הַכּוֹל.
 לְתֵית גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית.
 שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת.
 וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
 שֶׁלֹא שָׂם חֵלְקֵנוּ כְּהֵם וְגוֹרְלֵנוּ כְּכָל הַמוֹנִם

Va-a-nach-nu  ko-rim
 u-mish-ta-cha-vim  u-mo-dim

וְאִנְחָנוּ  כּוֹרְעִים
 וּמִשְׁתַּחֲוִים  וּמוֹדִים

lif-nei me-lech, mal-chei ha-m'la-chim
 ha-ka-dosh ba-ruch hu.
 She-hu no-teh sha-ma-yim v'yo-seid a-rets,
 u-mo-shav y'ka-ro ba-sha-ma-yim Me-ma-al,
 ush-che-nat u-zo b'gawv-hei m'ro-mim.
 Hu E-lo-hey-nu, ein od. E-met mal-key-nu,
 e-fes zu-la-to, Ka-ka-tuv b'to-ra-to:
 v'ya-da'ta ha-yom, va-ha-shey-vo-ta el l'va-ve-cha,
 key Ah-do-nai hu ha-e-lo-him,
 ba-sha-ma-yim Me-ma-al,
 v'al ha-a-rets Me-ta-chat, ein od.

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקְּדוֹשׁ בְּרוּךְ הוּא
 שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ.
 וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל.
 וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ אֵין עוֹד.
 אֵמֶת מְלַבְּנוֹת אִפְסֵם זוּלָתוֹ.
 כְּכַתוּב בְּתוֹרָתוֹ:
 וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ.
 כִּי יְהוָה הוּא הָאֱלֹהִים
 בְּשָׁמַיִם מְמַעַל
 וְעַל הָאָרֶץ. מִתְחַת, אֵין עוֹד:

It is up to us to thank the Ruler of All, to praise the the author of Creation, who did not make us like other nations, who created us as a unique people, and set us on a separate path toward a special destiny. And we bend our knees, and bow down, and give thanks, before the Ruler, the Ruler of Rulers, the Holy One, who created heaven and earth. Who dwells is in the heavens above, with a powerful Presence in the highest heights You are our God, there is no other. You are eternal, there is nothing else. As it is written in Your Torah: “Know this day and take to your heart that Ah-do-nai is the only God in heaven above and on the earth below—there is none other.”



Because We Believe

Because we believe in You, Ah-do-nai, We hope for the day when Your majesty will prevail, When all false gods will be removed, and all idolatry will be abolished;

When the world will be made a kingdom of God,

When all humanity will invoke Your name, And the wicked will be turned to You.

May all the living fervently acknowledge that to You every knee must bend, every tongue vow loyalty.

Before You may all bow in reverence,

Proclaiming Your glory, accepting Your sovereignty.

May Your reign come soon and last forever;

For sovereignty is Yours alone, now and evermore.

So is it written in Your Torah:

"Ah-do-nai shall reign forever and ever."

The prophet too, proclaimed this promise:

"Ah-do-nai shall reign over all the earth;

On that day Ah-do-nai shall be One and God's name One."

ועל פן נקנה לך יהוה אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ, והאלילים פרות
יפרתון, לתקן עולם במלכות שדי, וכל בני כשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יבירו וידעו כל
יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. לפניך יהוה אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו,
ויקבלו כלם את עול מלכותך, ותמלך עליהם מהרה לעולם ועד.

Key ha-mal-chut she-l'cha he,

ul-o-l'mei ad tim-loch b'cha-vod,

Ka-ka-tuv b'to-ra-te-cha,

Ah-do-nai yim-loch l'o-lam va-ed.

Ve-ne-e-mar v'ha-ya Ah-do-nai l'me-lech al kol ha-a-retz

ba-yom ha-hu yi-h'ye Ah-do-nai e-chad, u-sh'mo e-chad:

כי המלכות שלך היא,

ולעולמי עד תמלוך בכבוד,

ככתוב בתורתך,

יהוה ימלך לעולם ועד.

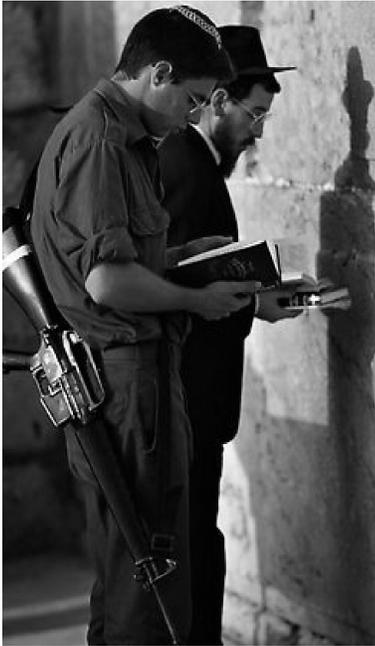
ונאמר, והיה יהוה למלך על כל הארץ

ביום ההוא יהיה יהוה אחד ושמו אחד:





- Please remain standing as we open the Ark -



Prayer for the Israel Defense Forces

Ab-ve-nu She-ba-Sha-ma-yim, Heavenly Parent, protector of Israel, bless the soldiers of the Israel Defense Forces, who stand watch over our land and the cities of our God; from the border of Lebanon to the desert of Egypt and from the great sea to the approach of the Ah-ra-vah, on land, in the air, and at sea.

May the Holy One, source of all blessing, preserve and rescue our fighting men and women from every trouble and distress, from every plague and illness, and send blessing and success to their every endeavor. May God adorn them with the crown of salvation and triumph. And may it be fulfilled for them the verse “for it is *Ab-do-nai* your God who goes with you to battle for you and to save you”.

Now let us respond Amen

*Harachaman hu yitein achavah bein b'nei Sarah
u'vein b'nei Hagar.*

הַרְחֵמֵן הוּא יִתֵּן אַחָוָה בֵּין בְּנֵי שָׂרָה
וּבֵין בְּנֵי הָגָר .

May the Compassionate One create a caring bond between the children of Sarah and the children of Hagar.

Heal Us and We Shall Be Healed Prayer

Petition for Healing

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה הוּא יְבָרֵךְ אֶת הַחֹלִים
(insert names here)

הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֵיהֶם לְהַחֲלִימָם וּלְרַפְּאוֹתָם וְיִשְׁלַח לָהֶם מְהֵרָה רְפוּאָה שְׁלֵמָה מִן
הַשָּׁמַיִם לְכֹל אֲבָרְיָהֶם וְגִידֵיהֶם בְּתוֹךְ שְׂאֵר חוּלֵי יִשְׂרָאֵל, רְפוּאֹת הַנֶּפֶשׁ וְרְפוּאֹת הַגּוּף, הַשְׂתֵּא בְּעִגְלָא
וּבְזִמְן קָרִיב. וְנֹאמַר אָמֵן:

Me she-bey-rach i-mo-tey-nu,
M'kor ha-bra-cha L'a-vo-tey-nu

מִי שֶׁבֵּרַךְ אִימוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing with *r'fu-a sh'ley-ma*,
The renewal of body, the renewal of spirit, and let us say Amen.



*As long as we live, they too will live,
for they are now a part of us as, we remember them.*

El Male Rachamim (God full of compassion) is a memorial prayer that is recited at funerals when visiting the cemetery, and on the anniversary of the death of a close relative.

God, full of compassion, grant perfect peace in Your sheltering embrace, among the holy and the pure who shine to the soul of

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים, את נשמת

(insert name here)

who has gone to his eternal home. May the memory of his life inspire acts of love, charity and kindness. May his soul be bound in the bond of life eternal. May he rest in peace. And let us say: Amen.

שהלך לעולמו, בגן עדן תהא מנוחתו, לכן בעל הרחמים יסתירהו בסתר כנפיו לעולמים, ויצרור בצרור החיים את נשמתו, יהוה הוא נחלתו, ויגות בשלום על משכבו. ונאמר אמן.

God, full of compassion, grant perfect peace in Your sheltering embrace, among the holy and the pure who shine to the soul of

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים, את נשמת

(insert name here)

who has gone to her eternal home. May the memory of her life inspire acts of love, charity and kindness. May her soul be bound in the bond of life eternal. May she rest in peace. And let us say: Amen.

שהלכה לעולמה, בגן עדן תהא מנוחתה, לכן בעל הרחמים יסתירה בסתר כנפיו לעולמים, ויצרור בצרור החיים את נשמתה, יהוה הוא נחלתה, ותגות בשלום על משכבה. ונאמר אמן.



May the One who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless the fighting men and women of the United States Armed Forces who expose their lives on the fields of battle in defense of freedom and justice. May God cause the enemies who rise up against us to be struck down before them. Send Your power from on high; may Your right be their salvation. Return them to their lands, to their homes, and to their loved ones, rejoicing in the knowledge that tyranny is destroyed, and that doers of evil are no more.

And may it be fulfilled for them the verse “for it is God Your God who goes with you to battle your enemies, for you and to save you”.

Now let us respondAmen

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 humanity will not again know war.**

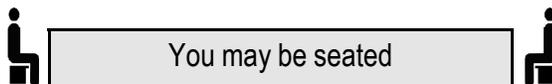
For all who live on earth shall realize
We have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.

**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.





(Mourners and those observing Yahrzeit please rise)



Mourner's Kaddish

The Kaddish, an Aramaic prayer that is [almost] 2,000 years old, is recited in slightly different variations at every prayer service. Although one form of the Kaddish is recited in memory of the dead, the prayer itself says nothing about death; its theme is the greatness of God, reflected in its opening words: "Yitgadal ve-yitkadash, Shmei rabbah--May God's name be magnified and made holy...." The prayer's conclusion speaks of a future age in which God will redeem the world.

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.

בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ.

B'cha-yay-chon u-v'yo-may-chon

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן

u-v'cha-yei de-chol bait Yis'ra-el

וּבְחַיֵּי דְכָל בַּיִת יִשְׂרָאֵל

Ba-aga-la u-vi-ze-man ka-riv, v'im'ru: A-mein:

בְּעֻלְמָא וּבְזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach,
le-a-lam u-le-al-mei al-ma-ya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Yit-ba-rach ve-yish-ta-bach,

יִתְבָּרַךְ וְיִשְׁתַּבַּח

ve-yit-pa-ar ve-yit-ro-mam, Ve-yit-na-sei

וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

she-mei de-ku-de-sha, be-rich hu

שְׁמֵהּ דְקֻדְשָׁא בְרִידָהּ הוּא

* L'ey-la min kol bir-cha-ta ve-shi-ra-ta

* לְעֻלְמָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא

tush-be-cha-ta ve-ne-che-ma-ta,

תִּשְׁבַּחְתָּא וְנִחַמְתָּא,

daa-Me-ran be-al-ma v'im'ru: A-mein:

דְאָמִירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

Between Rosh Hashana & Yom Kippur
* (L'ey-la U' L'ey-la me kol)

Between Rosh Hashana & Yom Kippur
*(לְעֻלְמָא וּלְעֻלְמָא מְכַל)

Ye-hey sh'la-ma ra-ba min she-ma-ya

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא,

ve-cha-yim A-lay-nu Ve-al kol Yis'ra-el

וְחַיִּים עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל,

v'im'ru: A-mein:

וְאָמְרוּ אָמֵן.

O-seh sha-lom bim-ro-mav,

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,

hu ya-a-seh sha-lom a-lay-nu

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

Ve-al kol Yis'ra-el, v'im'ru: A-mein:

וְעַל כּוֹל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Translation of Kaddish: Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel, and let us say, Amen. May God's great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and let us say, Amen. May there be abundant peace from heaven, and life, for us and for all Israel; and let us say, Amen. May the One who creates peace in the celestial heights, create peace for us and for all Israel; and let us say, Amen.



Yigdal

It's About How You LIVE In Faith

יגדל

Yigdal is based on the 13 Articles of Faith formulated by the medieval philosopher Moses ben-Maimon, called *Maimonides* and also known as *Rambam*.

Yigdal Elohim chai ve'yishtabach,
nimtza v'ein et el metsiuto.

Echad V'ein yachid keyichudo,
ne'elam v'gam ein sof l'achduto.

Ein lo d'mut haguf v'eino guf,
lo na'aroch eilav kedushato.

Kadmon l'chol davar asher nivra,
rishon v'ein reishit l'reishito.

Hino adon oh-lam l'chol notsar,
yoreh g'dulato umalchuto.

Shefa n'vuato netano,
el anshei s'gulato v'tif'arto.

Lo kam b'Yis'ra-el k'Moshe od
navi umabeet et temunato.

Torat emet natan le'amo el,
al yad neveeo ne'eman beito.

Lo yachalif ha'el ve'lo yamir dato,
le'olamim, lezulato.

Tsofeh v'yodea setareinu,
mabeet l'sof davar B'kadmato.

Gomel l'ish chesed k'mif'alo,
notel l'rasha ra kerish'ato.

Yishlach l'ketz yamin meshicheinu,
lifdot m'chakei ketz yeshuato.

Metim y'chayeh El b'rov chasdo,
baruch adei ad shem t'hilato.

The living God we praise, exalt, adore!
God was, is, and will be evermore!
No unity like unto God can be:
Eternal, inconceivable to see.

יגדל אלהים חי וישתבח,
נמצא, ואין עת אל מציאותו.

אחד ואין יחיד ביהודו,
נעלם, וגם אין סוף לאחדותו.

אין לו דמות הגוף ואינו גוף,
לא נערוך אליו קדשתו.

קדמון לכל דבר אשר נברא,
ראשון ואין ראשית לראשיתו.

הנו אדון עולם לכל נוצר,
יורה גדלתו ומלכותו.

שפע נבואתו נתנו,
אל אנשי סגלתו ותפארתו.

לא קם בישראל כמשה עוד,
נביא ומביט את תמונתו.

תורת אמת נתן לעמו אל,
על יד נביאו נאמן ביתו.

לא יחליף האל ולא ימיר דתו,
לעולמים, לזולתו.

צופה ויודע סתרינו,
מביט לסוף דבר בקדמתו.

גומל לאיש חסד כמפעלו,
נותן לרשע רע כרשעתו.

ישלח לקץ הימין משיחנו,
לפדות מחבי קץ ישועתו.

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

At the last will God's anointed send,
Those to redeem, who hope, and wait the end.
God will the dead to life again restore.
Praised be God's glorious Name forevermore!



Adon oh-lam

אָדוֹן עוֹלָם



Adon Olam (Master of the World) is a very old poem. It is attributed to Rabbi Shlomo ben Gabirol, a great poet of 11th century Spain. The poem is recited to recall the memory of Abraham our Father, who was the first to call God "Ah-do-nai" - "My Master".

Adon oh-lam, asher malach,	b'terem kol y'tzir nivra.	בְּטֵרֵם כָּל יַצִּיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מַלְאָךְ,
L'et na'asah v'cheftzo kol,	azai melech sh'mo nikra.	אֲזַי מַלְאָךְ שְׁמוֹ נִקְרָא.	לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
V'acharey kich-lot hakol,	l'vado yimloch nora.	לְבָדוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרַי כְּבֹלוֹת הַכֹּל,
V'hu haya, v'hu hoveh,	v'hu yih'yeh b'tifara.	וְהוּא יִהְיֶה בְּתִפְאָרָה.	וְהוּא הָיָה, וְהוּא הוֹהֵב,
V'hu echad, v'eyn sheni	l'hamshil lo l'hachbira.	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
B'lee reishit, b'lee tachleet,	v'lo ha'oz v'hamisrah.	וְלוֹ הָעֵז וְהַמִּשְׂרָה.	בְּלֵי רֵאשִׁית בְּלֵי תַכְלִית,
V'hu Eli, v'chai go'ali,	v'tzur chevli b'et tzarah.	וְצוּר חֲבֻלִי בְּעֵת צָרָה.	הוּא אֵלֵי וְחַי גְּאֻלִּי,
V'hu nisi umanos lee,	m'nat kosi b'yom ekra.	מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמָנוֹס לִי,
B'yado. afkid ruchi	b'et ishan v'a'irah.	בְּעֵת אִישָׁן וְאַעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי,
V'im ruchi g'viyati,	Ah-do-nai lee v'lo ira	יְהוָה לִי וְלֹא אִירָא.	וְעִם רוּחִי גְּוִיָּתִי,

Master of the universe, Who reigned before any form was created, at the time when God's will brought all into being - then God's name proclaimed. After all has ceased to be, God, the Awesome One, will reign alone. It is God Who was, God Who is, and God Who shall remain, in splendor. God is One - there is no second to compare to Him, to declare as God's equal. Without beginning, without conclusion - God is the power and dominion. God is my God, my living Redeemer, Rock of my pain in time of distress. God is my banner, a refuge for me, the portion in my cup on the day I call. Into Your hand I shall entrust my spirit when I go to sleep - and I shall awaken! With my spirit shall my body remain. Ah-do-nai is with me, I shall not fear.



Kiddush

Kiddush is a blessing recited over wine or grape juice stating the holy nature of Shabbat. The Torah refers to two requirements concerning Shabbat - to "keep it" and to "remember it" (shamor and zachor). Jewish tradition recognizes two aspects of Shabbat observance. One must "keep it" by refraining from forbidden activities, and one must "remember it" by making the day special. Reciting kiddush before a meal is a way of remembering the Shabbat and making the day special.

Va'yehi erev, va'y'he voker yom ha'she-she
 Va'ye-chu-lu ha'sha-ma-yim ve'ha'ah-retz v'chol tze-va'am.
 Va'ye-chal Elo-him ba'yom ha'sh-ve-ee
 m'lach-toe ah-sheer asa,
 va'yish-boat ba'yom ha'sh-ve-ee
 me-kol m'lach-toe ah-sheer asa.
 Va'y'va-rech Elo-him et yom ha'sh-ve-ee
 va'y'kad-esh oto, w key vo sha-vat me-kol me-lach-toe,
 ah-sheer ba-ra Elo-him la'asot.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי
 וַיִּבְלֻוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם.
 וַיִּבַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
 וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי.
 מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
 וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
 וַיְקַדֵּשׁ אֹתוֹ. כִּי כֹן שָׁבַת מְכַל מְלַאכְתּוֹ.
 אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Sav-rei - L'ca-hayim



סְבִירִי

Ba-ruch ah-tah Ah-do-nai, El-oh-hey-nu Mel-ech Ha'oh-lam,
 bo-rey peri ha'ga-fen

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 בּוֹרֵא פְרִי הַגֶּפֶן.

Ba-ruch ah-tah Ah-do-nai, El-oh-hey-nu Mel-ech Ha'oh-lam
 a-sheer kid-sha'-nu be-mits-vo-tav ve-ra'-tsah va-nu,
 ve-sha-bat kod-sho b'a-ha-va u-v'ra-tson hin-che-la-nu
 zi-ka-ron le-ma-a-seh ve-re-shit.

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וּרְצָה בָּנוּ.
 וַשְּׁבַת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ
 זִכְרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.

Key hu yom te-che-lah le-mik-ra-ey ko-desh ,
 zey-cher lee-tsi-at mits-ra-yim .

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ.
 זָכָר לַיְצִיאַת מִצְרָיִם.

Key va'-nu va-char'-ta
 ve-o-ta'-nu key-dash'-ta me-kol' ha-a-mim',

כִּי בָנוּ בְּחַרְתָּ
 וְאוֹתָנוּ קִדְּשַׁתְּ מִכָּל הָעַמִּים.

ve -sha-bat kod-she-cha b'a-ha-vah uv-ra-tson hin-chal-ta'-nu .

וַשְּׁבַת קִדְּשֶׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

Ba-ruch A-tah, Ah-do-nai , me'ka-desh ha-sha-bat.

בְּרוּךְ אַתָּה יְיָהוָה. מְקַדֵּשׁ הַשְּׁבֵת.

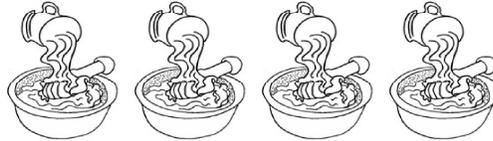
And it was evening, and it was morning of the sixth day. The creation of heaven and earth were completed with all of their array. On the seventh day God completed all of creation and rested on the seventh day from the creative activity which God had done. God blessed the seventh day and made it holy, for on it



God rested from all the work which God had done. (Genesis 2:1-3)

We bless You, Ah-do-nai, eternal God, who created the fruit of the vine.

We bless You, Ah-do-nai, eternal God, who sanctified us with commandments and desired us, and gave us the holy Sabbath with love and pleasure, as an inheritance, a remembrance of the act of creation. For the Sabbath is the first of the holidays, a remembrance of the Exodus from Egypt. For You have chosen us, and made us holy from all the nations, and You gave us Your holy Sabbath with love and pleasure; We bless You, Holy Master, who sanctifies the Sabbath.



Hand Washing

N'tilat Ya-dayim

*Ba-ruch a-tah Ah-do-nai,
E-lo-he--nu, Me-lech Ha-oh-lam,
a-sher k'd'sha-nu b'mits-vo-tav,
v'tsi-va-nu al n'ti-lat ya-da-im*

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

We bless You, Ah-do-nai, eternal God, who has sanctified us with the commandments, and commanded us to wash our hands.



Breaking Bread

Hamotzi

*Ba-ruch a-tah Ah-do-nai,
E-lo-he--nu, Me-lech Ha-oh-lam,
a-sher k'd'sha-nu b'mits-vo-tav
ha-motzi lechem min ha-aretz.*

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ:

We praise You, Ah-do-nai, eternal God, who brings forth bread from the earth.