



Siddur on the Hill

For Friday night Shabbat services at
HAVURAH ON THE HILL AT THE VILNA SHUL

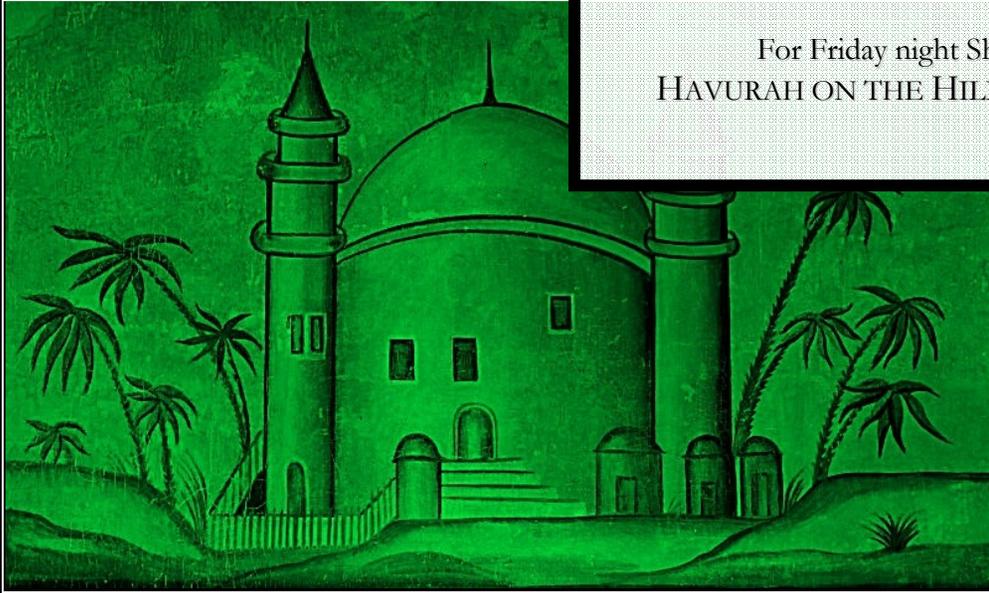




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INTRODUCTION



Havurah on the Hill (HOH) is an important part of young adult Jewish life in Boston. Hundreds of young adults and the young-at-heart come together one Friday night each month for a Kabbalat Shabbat service—the Jewish service that welcomes the Sabbath—and for other Jewish holiday services and celebrations.

In spring 2010, the Havurah on the Hill Council announced an exciting opportunity to create a new prayer book, or Siddur, thanks to a generous grant from the Combined Jewish Philanthropies.

A small group of dedicated people heard the call and formed the HOH Prayer Book Committee. Quickly we learned how this group represented one of HOH's greatest strengths: its diversity. Each of us had different backgrounds in Jewish education, levels of Hebrew comprehension, traditions, belief structures, and motivations for joining the committee.

We all wanted to be a part of this project because the community at HOH is welcoming and inclusive, but the old prayerbooks were not. We wanted this prayerbook to reflect HOH's idea of a learner's minyan. We think anyone who is Jewish or even curious about Judaism should be able to enter our Kabbalat Shabbat service and use our siddur as a resource to follow along. This requires accurate English translations, thorough transliterations, and thoughtful explanations about materials included in the

service. By also including inspirational and interpretive reading, even members of our community who have been studying Judaism for many years will still be able to gain new ideas and fresh insights.

What we all agreed upon was that we wanted to create a siddur that would provide a meaningful prayer experience not only for each of us, but for all of the members of the HOH community. How we would achieve this goal was no easy task. There were almost too many requirements: a prayerbook grounded in traditional structure and language but reflecting a pluralistic community; translations that are at once reasonably close, fresh, familiar, and gender inclusive; an easy-to-read and use format; and something grounded in the rich history of Vilna Shul and Havurah on the Hill. On a practical level, we wanted to update and include translations, transliterations and corrections of some Hebrew text that were in the old siddur.

Through months of hard work and dedication, meetings, and consultation with rabbis, Jewish educators and others, we developed the pages that you see before you. We hope that this siddur will inspire you to reflect on your own Jewish practice, will make you feel at home regardless of whether you go to services weekly or once a year, and will provide you with new learnings that enrich your experience at the Vilna Shul.



HISTORY OF THE VILNA SHUL



The Vilner Congregation, thus named because its members hailed from Vilnius (Vilna), Lithuania, began meeting in members' homes in 1893. The congregation purchased its first permanent structure, the former Twelfth Baptist Church on Phillips Street in Beacon Hill, in 1906. Ten years later, they were displaced when the City of Boston took the property by eminent domain to expand a neighboring school.

The Congregation bought land down the street, and in 1920 began holding services in their new building, the current Vilna Shul. In subsequent decades, the community began to decline in numbers because of federal immigration quotas, urban renewal, and suburban exodus. In 1985, the Vilner Congregation was the last of the seven West End immigrant-built synagogues to close. The property remained vacant for ten years until the Boston Center for Jewish Heritage was granted possession.

After acquiring the property in 1995, the Center stabilized and began work to restore the 1920s-era building. Today the synagogue is again filled with life as it hosts community programs, Jewish life cycle events, exhibits exploring Boston's Jewish history, and Havurah on the Hill.

Guests in the main sanctuary still sit on the original wooden benches, moved from the Vilner Congregation's original home in

the Twelfth Baptist Church. Dating from the mid-19th century, the benches once seated the African American church's members, including former slaves and volunteers in the Massachusetts 54th Regiment that fought in the Civil War.

The Murals of the Vilna Shul

Prior to World War II, a rich history of painted synagogues dated back hundreds of years in Eastern Europe. Seemingly plain wooden synagogues revealed interiors ornately painted with exuberant, colorful scenes. This rich cultural heritage was almost completely obliterated by the Nazi regime.

However, recent restoration work at the Vilna Shul has revealed a living vestige of this lost tradition here in Boston. Historians and conservators were shocked to uncover three distinct layers of Eastern European-style murals under an old coat of beige paint on the walls of the building. This discovery dramatically altered the previous assumptions that historians had made about Jewish immigrant style in Boston—namely that Jewish Boston, in an attempt to acculturate, would have mimicked the more austere design of traditional New England meetinghouses. In fact, members of the Vilna Shul had opted for traditional Eastern European Jewish designs in bright pastels in their new synagogue.

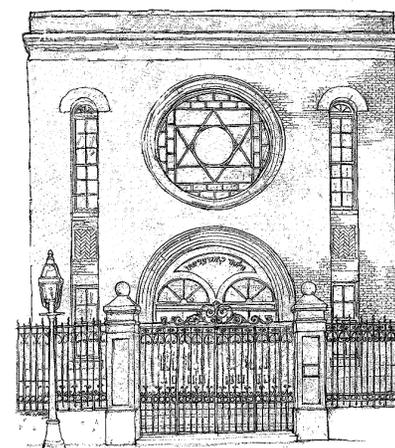
In 2009, a grant from Partners in Preservation, a joint program of the National Trust for Historic Preservation and American Express, provided funding to uncover the oldest mural (circa 1923) decorating the back wall of the women's section in the main sanctuary. Images from this newly uncovered mural, and portions of other murals uncovered throughout the synagogue, adorn the pages of *Siddur on the Hill*.

History of Havurah on the Hill

Havurah on the Hill formed in the spring of 2001 when five friends: David Gerzof, Aaron Mandell, Andrew Perlman, Marc Rubinfeld, and Jesse Sage were inspired to start a community-led service for young adults and the young-at-heart in the beautiful Vilna Shul sanctuary. In Hebrew, *havurah* means a community of friends.

Their original concept was to bring together four key components that the founders felt would bring life back into the Vilna Shul and serve as a catalyst for connecting Boston's Jewish young adult community: Spirit & Tradition (the service), Learning (guest speakers), Community and Connectivity (sharing a kosher meal), and History (our presence and connection with The Vilna Shul).

Since then, Havurah on the Hill has continued to breath life into the Vilna Shul. In return, the Vilna Shul has fostered new friendships, community, and in some very special cases, marriages and children. As a natural progression, Havurah on the Hill became the young-adult extension of the Vilna Shul Board, a non-profit organization that owns and operates the Vilna Shul. Together, Havurah on the Hill and the Vilna Shul Board work as one to restore and revive the Vilna Shul and to ensure that it will continue to exist for future generations of Boston Jews.





TALES OF HAVURAH ON THE HILL



A couple weeks after we were engaged, we joined the Havurah on the Hill siddur committee to help create the very book you are holding. A month later, we decided to hold our wedding at the Vilna Shul—we both loved the history of the building and felt at home in the Havurah community. Getting married is an intense experience as it is, and it meant so much to both of us to be able to raise our chuppah within these beautiful walls that hold so much history. Every time we come here now, we remember our wedding day again! (*Michal and Dallas Kennedy, HOH volunteers and contributors to the “Siddur on the Hill”*)



Havurah on the Hill and Vilna Shul are special to me because it is where I had three important firsts since my arrival to the USA. Vilna Shul is the first synagogue I visited in Boston. I read publicly from the Torah for the first time at HOH. And on Vilna’s bima, I led a Friday night Maariv service for the first time. This last first was possible because HOH is a dynamic place of learning where leaders and participants share together their love for Judaism and the community. I find HOH to be a welcoming environment to deepen engagement in Jewish life. I know that many other firsts are still waiting for me at HOH. This place can open many doors and inspires many firsts for others too. (*Carmith Shai, HOH service leader and volunteer*)



Like many people who started attending HOH in the winter of 2004, I first came because of an article in the *New York Times*. I had recently moved to Boston and my mother, having read the aforementioned article, had mentioned umpteen times that I should check out this “new up and coming place on Beacon Hill for young people like you.” I had no way of anticipating the reaction I would have to that that first experience praying in The Vilna Shul. Standing in the sanctuary I felt awed, moved by a sense of warmth as the history of my surroundings enveloped and carried me. Though the building was in significant disrepair as compared to how it stands today, I saw such great potential in my surroundings and could feel the building urging us and thanking us for having a real and active future – not just to be used a source for looking at the past. That night I approached members of the steering committee and offered to volunteer. After 5 years, I have retired from the steering committee, but I still get that incredible feeling whenever I stand near the bimah, open a prayer book, and look around. (*Shoshana [Shani] Fagen, former member of the HOH Council*)



My first Friday night attending HOH services, Carmel Dibner (a former HOH volunteer) asked me to lead ha’Motzi, the blessing over the bread. “No problem,” I thought, “I can handle that.” (Afterall, I’d been doing ha’Motzi since I was in Kindergarten.)

So, my name was announced, I got up, recited ha'Motzi—no brain freeze, no problem. Phew. I went back to my seat. “Yashar koach,” Carmel smiled at me, “want to lead Kabbalat Shabbat next month?” Moral of the story: all ye newcomers be forewarned, at Havurah on the Hill, hamotzi is a gateway. (*Malka Benjamin, HOH service leader, volunteer, and contributor to “Siddur on the Hill”*)



When [Vilna Shul Executive Director] Steven Greenberg and I got word in the winter of 2009 that the Vilna Shul had been selected as one of 25 sites in Boston to compete for a share of \$1 million for mural restoration as part of the American Express Partners in Preservation program from the National Trust, we were excited of course at the opportunity. The challenge, particularly for me, was keeping the whole competition a secret until the spring while still making sure everything was ready to go as soon as the competition went public. And that was how a profession I was certain would keep me comfortably rooted in history, launched me unexpectedly into the social media maze of the 21st century. First came the viral videos, with the help of a very patient and creative Emerson film student who ran around Boston Common with me making people pass around silly signs. Then came the in-gathering of facebook friends. And finally, the twittering lessons from some of the Vilna Shul’s favorite social media junkies. By the time April came around and it was time to get things seriously underway, our troops were ready - every HoH participant, Board member and friend of the Vilna Shul was determined to get the word out about the Vilna Shul murals.

Votes came in from Albania to Australia, Israel to Italy, and all across the USA, but the most important ones came from the people who have stood by our building all along even when the spotlight wasn’t shining, who woke up every morning and voted first thing, forwarded emails and videos to everyone they knew (and some they didn’t). Although my eyes hurt from a month of staring at the computer, I’ll never forget how happy I was to hear HOH participants stand up and say, “We have to vote everyday—the Vilna Shul is our home!” The murals uncovered in 2010 will for me always be a testament to the hundreds of people who became our partners in the Vilna’s preservation. (*Rachel Cylus, former Program Coordinator at the Vilna Shul*)



I came to the Vilna Shul for the first time and loved it. So the next month I gathered up a group of eight friends to come with me to experience the Vilna magic. But on Friday afternoon they each backed out one by one - leaving me faced with the dilemma of whether to go alone or stay home. After much uncertainty, I walked hesitantly into the Shul and found a seat in the back row. A few hundred other strangers filled the room. Then during lecha dodi - as we rose to greet the Sabbath bride—I suddenly saw a striking young woman enter through the back. I decided I had to meet her and found my way to her after the service. Now, several years later, we are married with beautiful children. So I always tell people at Vilna to go up and talk to people you don't know, even if you've come to services alone. You never know what might happen. (*Anonymous*)

The Song of the Grasses

Rebbe Nakhman of Breslov

Know that each and every shepherd has his own tune.

Know that each and every grass has its own song.

And from the song of the grasses, the tune of the shepherd is made.

How beautiful, how beautiful and pleasant to hear their song.

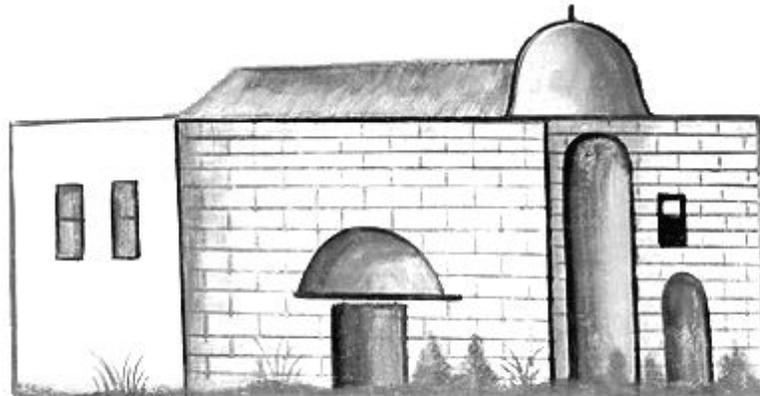
It is very good to pray among them and to serve Hashem in joy

And from the song of the grasses, the heart is filled and yearns.

And when the heart is filled by the song and yearns for the Land of Israel,

a great light is drawn forth and goes from the Land's holiness unto it.

And from the song of the grasses, the tune of the heart is made.





Candle Lighting

Blessed are You, Adonai, our
God, Ruler of the Universe
Who makes us holy through Your
commandments and commanded us
To light the candles of Shabbat.

ON A HOLIDAY: and of the Holiday

*Darkness falls about me,
comforting and a bit frightening.
It harbors both dreams and demons.
I tap it for solace. I delve it for options.
I flee it for fear it mirrors that
which I so desperately wish to avoid: me.
Yet I stand here not to embrace the dark,
but to kindle the light.
Not to close my eyes forever,
but to open them this once.
I stand amidst the dark and bring forth light.
Soft, fragile, flickering light.
The only light I know. The only light I can bear.
I bring it, yet it is not mine.
I kindle it, yet it is not me.
I am the light-bearer only.*

Hadlakat Nerot

Barukh ata Adonai Eloheynu melekh ha'olam

asher kideshanu be'mitzvotav ve'tzivanu

lehadlik ner shel Shabbat

ON A HOLIDAY: v'shel Yom Tov



הדלקת נרות



ברוך אתה יהוה, אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו

להדליק נר של שבת.

ביום טוב: ושל יום טוב

*Where the world is dark with illness,
let me kindle the light of healing.
Where the world is bleak with suffering,
let me kindle the light of caring.
Where the world is dimmed by lies,
let me kindle the light of truth.*

*May I be worthy of this honor
as I strike the match and kindle the flame
that illumines the heart of all the world.*

*Blessed is the One beyond light and dark
by whose power we sanctify Life
with the mitzvah of the Sabbath lights.*

— Rabbi Rami Shapiro



Welcoming Shabbat

Beloved of the Soul

Beloved of the soul, Source of Compassion,
draw Your servant to Your Will;
then Your servant will hurry like a deer
to bow before Your majesty;
Your friendship will be sweeter
than the dripping of the
honeycomb and any taste.

Majestic, Beautiful, Radiance of the Universe,
my soul pines for Your love.

Please, O God, heal her now
by showing her the pleasantness
of Your radiance;
then she will be strengthened and healed,
and eternal gladness will be hers.

Kabbalat Shabbat

Yedid Nefesh

Yedid Nefesh av harakhaman,
meshokh avdekhah el retzonekhah,
ya'arutz avdekhah kemo ayal,
yishtakhaveh el mul hadarekha,
ye'erav lo yedidutekha,
minofet tzuf v'khol ta'am.

Hadur na'e ziv ha'olam,
nafshi kholat ahavatekha,
ana el na refa na lah,
beharot lah noam zivekha,
az titkhazek v'titra'peh,
vehayta lah simkhat olam.



קבלת שבת

ידיד נפש

יְדִיד נֶפֶשׁ אָב הַרְחָמָן.
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
יָרוּץ עַבְדְּךָ כְּמוֹ אַיִל.
יִשְׁתַּכְּחֶוּהָ אֶל מוּל הַדָּרֶךְ.
יַעֲרַב לוֹ יְדִידוּתְךָ.
מִנוֹפֶת צוּף וְכֹל טַעַם.

הַדּוּר נָאֵה זִיו הָעוֹלָם.
נַפְשִׁי חוֹלֵת אַהֲבָתְךָ.
אָנָּה אֵל נָא רְפֵא נָא לָהּ.
בְּהִרְאוֹת לָהּ נֶעַם זִינְךָ.
אֲז תִּתְחַזֵּק וְתִתְרַפֵּא.
וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם:

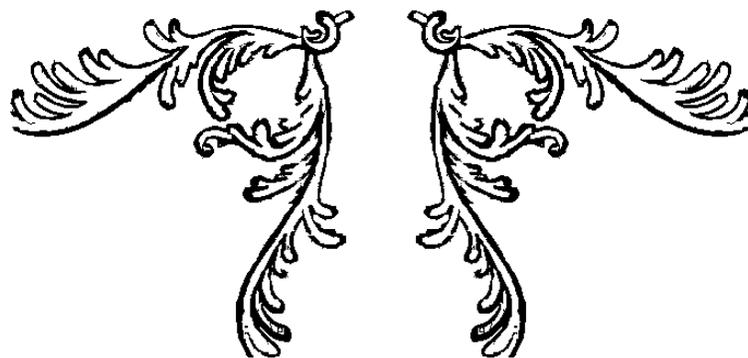
Enduring One, may Your mercy be aroused
and please take pity on the son of Your beloved,
because it is so very long that
I have yearned intensely
to see speedily to splendour of Your strength;
only these my heart desired,
so please take pity and do not conceal Yourself.

Please, my Beloved, reveal
Yourself and spread upon me
the shelter of Your peace;
illuminate the earth with Your glory,
that we may rejoice and be glad with You;
hasten, show love, for the time has come.
Let Your gentle favor grace us as of old.

Vatik yehemu na rakhamekha,
vekhusa na al bein ahuvekha,
ki ze kama nikhsaf nikhsaf,
lirot be'tiferet uzekha,
ana eli khamdah libi,
khusa na ve'al titalam.

Higaleh na ufros khaviv alai,
et sukat shelomekha,
ta'ir eretz mikh'vodekha,
nagila ve'nismekha bakh.
maher ahoov ki va mo'ed
vekhaneynu kimei olam.

וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ.
וְחֹסֶה נָא עַל בֶּן אֱהוּבֶךָ.
כִּי זֶה כַּמָּה נִכְסוּף נִכְסוּף.
לְרֵאוֹת בְּתַפְאֵרֶת עֲזֶךָ.
אָנָּה אֱלֹהֵי חֲמֻדַּת לְבָבִי.
חֹסֶה נָא וְאַל תִּתְעַלֶּם:
הַגְּלֵה נָא וּפְרוֹשׁ חֲבִיב עָלַי.
אֶת סִבַּת שְׁלוֹמֶךָ.
תְּאִיר אֶרֶץ מִכְבוֹדֶךָ.
נִגְלֵה וְנִשְׂמַחָה בְּךָ.
מַהֵר אֱהוּב כִּי בָא מוֹעֵד.
וְחַנְּנוּ בִימֵי עוֹלָם:



Psalm 95

Come, let us sing to Adonai, and shout for joy to the Rock of our deliverance. Let us come into Adonai's presence with thanks; let us shout for joy to Adonai with song.

For Adonai is a great God, and a great sovereign above all gods. In God's hands are the depths of the earth, and the peaks of the mountains are God's. The sea is God's, for God made it; and God's hands shaped the dry land.

Come, let us bow down and bend the knee; let us kneel before Adonai our maker,

For Adonai is our God, and we are the people that God shepherds, the flock of God's hand . Today, if you would but listen to God's voice!

Harden not your heart, as at Meribah, as on the day of Massah, in the wilderness;

When your ancestors tested and tried Me, even though they saw My work.

For forty years, I was weary with that generation and said: This is a people confused at heart,

that do not know My ways. For that reason, I swore in My anger, that they would never enter My resting place.

It is all You: the valleys, the mountains, the shore, and the sea, it is all You. And so am I—this fragile reed with beating heart and jumping mind, this thinking bellow breathed and breathing, all You. From You comes each, and to You each returns.

Tehilim 95

Lekhu neranenah l'Adonai nariyah letzur yishehnu. Nekadmah fanav be'todah Be'zmirot nariyah lo.

Ki el gadol Adonai umelekh gadol al kol elohim. Asher beyado mekh'karei aretz veto'afot harim lo. Asher lo hayam vehu asa'hu veyabeshet yadav yatzru.

Bo'u nishtakhaveh venikhra'a nivrekha lifnei Adonai oseinu

ki hu Eloheyenu ve'anakhnu am mar'ito vetzon yado. Ha'yom im bekolo tishma'u.

Al takshu levavkhem kimriva keyom masa bamidbar.

Asher nisuni avotekhem bekhanuni gam ra'u po'alai.

Arba'im shana akut bedor va'omar am to'ey lehvav hem

vehem lo yad'u derakhai. Asher nishbati be'api im yevo'un el menukhati.



And in between is You as well. You in anger and You in song, You in play and You in pain, You in danger and You in salvation; it is all You, and You are all it is. I sing the wonders of all You are and the simple truth of You is known.

תהילים צה

לְכוּ נִרְנְנָה לַיהוָה נְרִיעָה לְצוּר יִשְׁעֵנוּ:

נִקְדְּמָה פָּנָיו בְּתוֹדָה בְּזִמְרוֹת נְרִיעָה לוֹ:

כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים:

אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ וְתוֹעֵפוֹת הָרִים לוֹ:

אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ. וַיַּבֶּשֶׂת יַדָּיו יַעָרוּ:

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה. נִבְרַכָּה לְפָנָי יְהוָה עֲשֵׂנוּ:

כִּי הוּא אֱלֹהֵינוּ וְאַנְחָנוּ עִם מְרַעִיתוֹ וְצֵאן יָדָיו.

הַיּוֹם אִם בְּקִלּוֹ תִשְׁמָעוּ:

אֵל תִּקְשׁוּ לִבְבְּכֶם כְּמַרְיָבָה בַּיּוֹם מִסָּה בַּמִּדְבָּר:

אֲשֶׁר נִסּוּנֵי אֲבוֹתֵיכֶם בְּחַנוּנָי גַּם רָאוּ פְעֻלָּי:

אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲיֵ לִבִּבְהֶם.

וְהֵם לֹא יָדְעוּ דַרְכֵי אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי אִם יִבְאוּן אֶל מְנוּחָתִי:

Psalm 96

Sing to Adonai a new song;
sing to Adonai, all the earth.
Sing to Adonai, bless God's name;
proclaim God's deliverance day after day.

Tell of God's glory among the nations,
God's wonderful acts among all peoples.
For Adonai is great and highly praised;
awesome is God, above all gods.

For all the gods of the peoples are
only idols, but Adonai made the heavens.

Honor and majesty in God's presence;
strength and beauty in God's sanctuary.

Grant to Adonai, O families of peoples,
grant to Adonai glory and strength.
Grant to Adonai the glory due God's name;
bring an offering, and come into God's courts.

Bow down to Adonai in the beauty of holiness;
tremble in God's presence, all the earth.

Say among the nations: "Adonai reigns."
The earth holds firm and cannot be shaken;

God judges the peoples with fairness.

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

Let the field exult, and all inside it.

Then all the trees of the wood will shout for joy
before Adonai, who is coming. For God is
coming to judge the earth; God will judge the
earth with righteousness and the peoples with
God's faithfulness.

Tehilim 96

Shiru l'Adonai shir khadash
shiru l'Adonai kol ha'arets.
Shiru l'Adonai barkhu shemo
basru miyom leyom yeshuato

sapru va'goyim kevodo
be'kol ha'amim nifle'otav.
Ki gadol Adonai u'mehulal me'od
nora hu al kol ehlohim.

Ki kol Elohei ha'amim elilim
Ve'Adonai shamayim asah.

Hod vehadar lefanav
Oz vetiferet bemikdasho.

Havu l'Adonai mishpekhos amim
havu l'Adonai kavod va'oz.
Havu l'Adonai kevod shemo
Se'u minkha uvo'u lekhatzrotav.

Hishtakhavu l'Adonai behadrat kodesh
khilu mipanav kol ha'arets.

Imru bagoyim Adonai malakh
Af tikon tevel bal timot.

Yadin amim bemeyasharim.

Yismekhu hashamayim vetagel ha'arets
yir'am hayam umlo'o

Ya'aloz sadai vekol asher bo

Az yeranenu kol atzey ya'ar
lifnei Adonai ki va ki va lishpot ha'arets yishpot
tevel betzedek ve'amim be'emunato.

תהילים צו

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ. שִׁירוּ לַיהוָה כָּל הָאָרֶץ:

שִׁירוּ לַיהוָה בְּרִכּוֹ שְׂמוֹ.

בְּשִׁירוֹ מִיּוֹם לַיּוֹם יִשׁוּעַתּוֹ

סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ. בְּכָל הָעַמִּים נִפְלְאוֹתָיו:

כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד.

נִרְאָה הוּא עַל כָּל אֱלֹהִים:

כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים.

וַיהוָה שָׁמַיִם עָשָׂה:

הוֹד וְהָדָר לְפָנָיו. עֹז וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ:

הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים. הִבּוּ לַיהוָה כְּבוֹד וְעֹז:

הִבּוּ לַיהוָה כְּבוֹד שְׂמוֹ.

שִׂאוּ מִנְחָה וּבִאוּ לְחַצְרוֹתָיו:

הַשִּׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קִדְשׁוֹ.

חִילוּ מִפְּנֵי כָּל הָאָרֶץ:

אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.

אֵף תִּבּוֹן תִּבַּל בַּל תִּמוּט.

יִדִין עַמִּים בְּמִישָׁרִים:

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ.

יִרְעַם הַיָּם וּמְלֵאוֹ:

יַעֲלֶז שָׂדֵי וְכָל אֲשֶׁר בּוֹ.

אֲזֵי יִרְנְנוּ כָּל עֵצֵי יַעַר:

לְפָנֵי יְהוָה כִּי בָּא בִּי בָּא לְשֹׁפֵט הָאָרֶץ.

יִשְׁפֹּט תִּבַּל בְּצַדֵּק וְעַמִּים בְּאַמוּנָתוֹ:

Sing and awake. Sing the never-before-sung, sing a new song to God, from God, as God. I still my mind and calm my heart. I soften my breath and fill my belly with air. I hold that fullness in tension, to be released only when the spirit moves.



My breath is transformed from silence to sound, from mystery to music and back to mystery again. For breath is the conduit to God, and song the sound of breath in love.

Psalm 97

Adonai reigns: let the earth rejoice;
let the many islands be glad.
Clouds and darkness encircle God;
righteousness and justice support God's throne.

A fire goes before God and
burns up God's circling enemies.
God's lightning illuminates the earth;
the earth sees and trembles.

The mountains melt like wax at the
presence of Adonai, in the presence
of the Master of all the earth.
The heavens declares God's
righteousness, and all the
peoples see God's glory.

Tehilim 97

Adonai malakh tagel ha'aretz
yismekhu i'yim rabim.
Anan va'arafel sevivav
tzedek umishpat mekhon kis'o.

Esh lefanav telekh ut'lahet saviv tzarav.
He'iru berakav tevel ra'ata vatakhel ha'aretz.

Harim kadona'g namasu milifnei Adonai
milifnei adon kol ha'aretz.
Higidu hashamayim tzidko
vera'u kol ha'amim kevodo.

תהילים צו

יהוה מלך תגל הארץ. ישמחו איים רבים:
ענן וערפל סביבו.
צדק ומשפט מכון בסאו:

אש לפניו תלה. ותלהט סביב צריו:
האירו ברקו תבל. ראתה ותחל הארץ:

הרים בדונג נמסו מלפני יהוה.
מלפני אדון כל הארץ:
הגידו השמים צדקו.
וראו כל העמים כבודו:

Ashamed are all those that
serve carved images, that praise
themselves for their false gods;
bow down to God, all you gods.

Zion hears and is gladdened,
and the towns of Judah rejoice,
because of Your judgments, Adonai.
For You, Adonai, are high above all the earth;
You are raised far above all gods.

O You who love, Adonai,
hate evil — God preserves the souls
of God's pious ones and delivers them
from the hand of the wicked.

Light is sown for the righteous,
and gladness for the upright in heart.

Rejoice in Adonai, O righteous ones, and give
thanks to God's holy name.

Yevoshu kol avdei pesel hamit'halelim ba'elilim
hishtakhavu lo kol ehlohim.

Sham'a vatismakh tziyon vatagelna benot Yehuda
lema'an mishpatekha Adonai.

Ki ata Adonai elyon al kol ha'aretz
Me'od na'aleita al kol elohim.

Ohavei Adonai sin'u ra
shomer nafshot khasidav miyad resha'im
yatzilem.

Or zaru'a latzadik ulyishrei lehv simkha.

Simkhu tzadikim ba'Adonai vehodu lezekehr
kadsho.

יבשו כל עבדי פסל המתהללים באילים.
השתחוּו לו כל אלהים:

שמעה ותשמח ציון ותגלנה בנות יהודה.
למען משפט־יך יהוה

כי אתה יהוה עליון על כל הארץ.
מאד נעלית על כל אלהים:

אהבי יהוה שנאו רע.
שמר נפשות חסידיו מיד רשעים יצילים:

אור זרע לצדיק ולישרי לב שמחה:

שמחו צדיקים ביהוה והודו לזכר קדשו:

*Embedded in my heart, a melody beats, awaiting the conductor's
call. I hear it now and again, faintly. It disturbs my quest for
power with hints of grace. It haunts my dreams of control with
intimations of selflessness. It stays my hand lifted in anger and
calms my heart tight with rage. It whispers to me of justice and
sings to me of compassion. It is the song of God, and I shall sing
it yet. But not alone. We each bear the song; we each need the*



*choir. Some day the song will rise in our mouths, and we will
sing together in harmony. Mountains of discord will melt before
us; idols of ego, tribe, and boundary will give way as we weave a
song of wonder, celebrating the many and the One. Together we
will sing the world awake, bringing light to the dark places and
letting the shadows dance once more. Light is sown for the
righteous, joy for those who embrace it; and song is a chariot to
both.*

Psalm 98

A Psalm. Sing to Adonai a new song,
for God has done wonders.

God's right hand, God's holy arm,
has brought deliverance for God.
Adonai has proclaimed God's salvation;
God's righteousness is revealed in
the eyes of the nations.

God has remembered mercy
and faithfulness toward the House of Israel;
All the ends of the earth have seen
the deliverance of our God.
Shout to Adonai, all the earth;
break forth and sing for joy.
Sing praises to Adonai with the harp,
with the harp and the voice of melody.
With trumpets and sound of the horn,
shout before Adonai, the Sovereign.

Let the sea roar, and all within it;
the world, and all dwelling in it.
Let the rivers clap their hands, and let the
mountains sing together for joy;
before Adonai, for God is coming
to judge the earth. God will judge the world
rightly, and the peoples fairly.

*Sing to God, for song is the highway to heaven.
Sing a new song, for newness is the gift of humankind.
Sing to God a new song
whose words not yet written speak a joy not yet felt;
whose melody not yet composed
evokes a harmony not yet imagined.
Sing to God a new song.
To sing a new song, I must sing with a new voice.
I must let go the known and embrace the unknown,
for the new is always a surprise.*

Tehilim 98

Mizmor shiru l'Adonai shir khadash ki nifla'ot asa

hoshiya lo yemino uzro'a kadsho.

Hodi'a Adonai yeshuato
le'einei hagoyim gila tzidkato.

Zakhar khasdo ve'emunato leveit yisra'el.

Ra'u kol afsei aretz et yeshu'at Eloheyenu.

Hari'u l'Adonai kol ha'aretz
pitzkhu veranenu vezameru.
zamru l'Adonai bekhinor, bekhinor vekol zimra.

Bakhatzotzrot vekol shofar hari'u
lifnei hamelekh Adonai

Yiram hayam umlo'o tevel veyoshvei va. Neharot
yimkha'u khaf yakhad harim yeraneinu.

Lifnei Adonai ki va lishpot ha'aretz. Yishpot tevel
betzedek ve'amim bemeysarim.



תהילים צח

מְזִמּוֹר, שִׁירוּ לַיהוָה שִׁיר חָדָשׁ
כִּי נִפְלְאוֹת עָשָׂה.

הוֹשִׁיעָה לּוֹ יְמִינוּ וְזִרְעֵךָ קִדְשׁוֹ:
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ.
לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:

זְכַר חֲסֵדוֹ וְאַמּוֹנָתוֹ לְבַיִת יִשְׂרָאֵל.

רְאוּ כָּל אַפְסֵי אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ:

הֲרִיעוּ לַיהוָה כָּל הָאָרֶץ. פְּצְחוּ וְרַנְּנוּ וְזַמְרוּ:

זַמְרוּ לַיהוָה בְּכִנּוֹר. בְּכִנּוֹר וְקוֹל זְמֵרָה:

בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר. הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ
יְהוָה

יְרַעַם הַיָּם וּמְלֵאוּ. תִּבֵּל וַיִּשְׁבִּי בָּהֶ: נְהַרֹת
יִמְכְּאוּ בָּרָף. יַחַד הָרִים יִרְנְנוּ:

לִפְנֵי יְהוָה כִּי בָּא לְשֹׁפֵט הָאָרֶץ. יִשְׁפֹּט תִּבֵּל
בְּצַדֶּק וְעַמִּים בְּמִישָׁרִים:

*To sing a new song, I must open myself to wonder.
I must embrace the fullness of the mind and body.
I must wash myself in the totality of Life,
its births and its deaths, its risings and its passings.
I must let go the boxes into which I stuff the stuff of life
and allow what is to speak its truth.
And then I shall take that truth and sing it aloud.
With lyre and with drum, with voice and with silence,
I will sing a song that surprises even God.
And in that surprise will be a great deliverance.*

Psalm 99

Adonai rules: let the peoples tremble.

God is enthroned upon cherubim;
let the earth shake.

Adonai is great in Zion, and
high above all the peoples.

Let them praise Your name
as great and awesome; holy is God.

The mighty ruler who loves justice,
You have established fairness;
You have done justice and
righteousness in Jacob.

Lift up Adonai our God, and bow
low at God's footstool, for God is holy.

Moses and Aaron among God's priests,
and Samuel among those who
called upon God's name.

When they called on Adonai,
God answered them. God spoke
to them in a pillar of cloud;
they kept God's testimonies,
and the decree that God gave them.

Adonai our God, You answered them;
You were a forgiving God to them,
though You took retribution for their misdeeds.

Lift up Adonai our God,
and bow low at God's holy mountain,
for Adonai our God is holy.

*The true God is beyond imagining. The true God is Nameless.
The One who is All cannot Itself be any. And yet this One who
is no things speaks through all things. Oceans rumble, thunder
rattles, great cedars fall with a crash—this is the voice of God
and this, too, God's silence. Nations crumble under their own
audacity. People despair from their own greed. This is the voice
of God's justice, no evil is prevented and no consequence softened.
We reap what we sow.*

Tehilim 99

Adonai malakh yirgezu amim

yoshev keruvim tanut ha'arets.

Adonai betziyon gadol veram hu al kol ha'amim.

Yodu shimkha gadol venora kadosh hu.

Ve'oz melekh mishpat aheiv ata konanta
meyasharim mishpat utz'daka be'Ya'akov ata
asita.

Romemu Adonai Eloheynu vehishtakhavu
lahadom raglav kadosh hu.

Moshe ve'Aharon bekhohanav
u'Shmu'el bekorei shemo

korim el Adonai vehu ya'anehm.
Be'amud anan yedaber alei'hem

Shomru eidotav vekhok natan lamo. Adonai
Eloheynu ata anitam

el noseh haita lahem ve'nokeim al alilotam.

Romemu Adonai Eloheynu vehishtakhavu lehar
kadsho ki kadosh Adonai Eloheynu.



תהילים צט

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים.
יֹשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ:

יהוה בְּצִיּוֹן גָּדוֹל. וְרַם הוּא עַל כָּל הָעַמִּים:

יִדּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא. קָדוֹשׁ הוּא:

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב. אֶתְּהָ בּוֹנֵנֶת מִיִּשְׂרָאֵל.
מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב אֶתְּהָ עֲשִׂית:

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ
לְהָדָם רַגְלָיו. קָדוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
וְשִׁמְוֵאל בְּקֹרְאֵי שְׁמוֹ.

קֹרְאִים אֵל יְהוָה וְהוּא יַעֲנֵם:
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם.

שָׁמְרוּ עֲדוֹתָיו וְחֹק נָתַן לָמוֹ:
יְהוָה אֱלֹהֵינוּ אֶתְּהָ עֲנִיתָם.

אֵל נִשְׂא הָיִיתָ לָהֶם. וְנָקַם עַל עֲלִילוֹתָם:

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהָר קֹדֶשׁ בֵּי
קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

In the Temple, all say "Glory!"

In the streets, all cry "Chaos!"

*Who can see the order in the whirlwind? Who can see the
pattern in the wilderness?*

Who dares cry "Glory" in the midst of chaos?

Still the heart and attend to Chaos;

Still the mind and bear the Glory.

Still the soul and whisper Amen.

In this there is salvation. In this and this alone.

Psalm 29

A Psalm of David. Grant to Adonai,
O children of might,
Grant to Adonai glory and strength.
Grant to Adonai the glory of God's name;
Bow low to Adonai in the beauty of holiness.

The voice of Adonai is over the waters,
The glory of God thunders;
Adonai is over many waters.
The voice of Adonai in strength,
the voice of Adonai in majesty,
The voice of Adonai breaks the cedars,
Adonai shatters the cedars of Lebanon.
Adonai makes them skip like a calf,
Lebanon and Sirion like a wild ox.

The voice of Adonai sparks flames of fire.
The voice of Adonai shakes the wilderness;
Adonai shakes the wilderness of Kadesh.

The voice of Adonai moves the deer to birth
and strips bare the forests,
While in God's sanctuary, all say: "Glory!"

Adonai reigned at the Flood;
Adonai will reign as sovereign forever.
Adonai will give strength to God's people;
Adonai will bless God's people with peace.

Tehilim 29

Mizmor le'David havu l'Adonai benei elim.

Havu l'Adonai kavod va'oz.

Havu l'Adonai kevod shemo

Hishtakhavu l'Adonai behadrat kodesh.

Kol Adonai al hamayim

el hakavod hir'im Adonai al mayim rabim.

Kol Adonai bako'akh.

Kol Adonai be'hadar.

Kol Adonai shover arazim

vayeshaber Adonai et arzei halvanon.

Vayarkidem kemo egel

levanon ve'siryon kemo ben re'eimim.

Kol Adonai khotzev lahavot esh.

Kol Adonai yakhil midbar
yakhil Adonai midbar kadesh.

Kol Adonai yekholel ayalot
vayekhesof ye'arot

Uv'hekhalo, kulo omehr kavod.

Adonai lamabul yashav vayeisheiv

Adonai melekh le'olam.

Adonai oz le'amo yiten

Adonai yevarekh et amo vashalom.

תהילים כט

מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלֹהִים:

הָבוּ לַיהוָה כְּבוֹד וְעֹז:

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ.

הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ:

קוֹל יְהוָה עַל הַמַּיִם.

אֵל הַכְּבוֹד הַרְעִים יְהוָה עַל מַיִם רַבִּים:

קוֹל יְהוָה בַּכַּחַ:

קוֹל יְהוָה בְּהַדָּר:

קוֹל יְהוָה שֹׁבֵר אֲרָזִים.

וַיִּשְׁבֶּר יְהוָה אֶת אֲרָזֵי הַלְּבָנוֹן:

וַיִּרְקִידֵם כְּמוֹ עֵגֶל. לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בֶן רְאֵמִים:

קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ:

קוֹל יְהוָה יַחִיל מִדְּבָר. יַחִיל יְהוָה מִדְּבָר

קֹדֶשׁ:

קוֹל יְהוָה יַחֲלִיל אֵילוֹת. וַיַּחֲשֹׁף יַעֲרוֹת,

וּבְהִיכָלוֹ, כֵּלֹ אָמַר כְּבוֹד:

יְהוָה לְמַבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מִלֶּךְ לְעוֹלָם:

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:



We Implore

We implore, with the power of Your great right hand, release the impediment.
Receive the joy of Your people; empower us, purify us, Awesome one.
Please Mighty one, seekers of Your unity, like the pupil of the eye guard them.
Bless, purify, and have compassion on them, deal justly with them, ever provide for them.
Holy one of power, in Your manifold goodness, guide Your congregation.
Alone, exalted, turn to Your people; who remember your holiness.
Receive our plea, and listen to our cry, knowing all that has been and will be.

Blessed is the honored name of your kingdom forever and ever.

Ana Bekho'akh

Ana bekho'akh gedulat yeminkha tatir tzerura.

Kabel rinat amkha sagveinu tahareinu nora.

Na gibor dorshei yikhudkha kevavat shomrem.

Barkhem taharem rakhamei
tzidkatekha tamid gamleim.

Khasin kadosh berov tuvkha
nahel adatekha.

Yakhid gei'eh le'amkha peneh
zokhrei kedushatekha.

Shav'atenu kabel ushma tza'akateinu
yode'a ta'alumot.

Barukh shem kevod malkhuto le'olam va'ed.

אנא בכח

אָנאַ בְּכַח גְּדוּלַת יְמִינְךָ. תַּתִּיר צָרוֹרָה:

קַבֵּל רִנַּת עַמְּךָ. שְׁגַבְנוּ טַהַרְנוּ נוֹרָא:

נָא גִבּוֹר. דּוֹרְשֵׁי יַיְחוּדְךָ. בְּבִבַת שְׁמֵרִם:

בְּרַכֵּם טַהַרְם. רַחֲמֵי צְדִקְתֶּךָ. תָּמִיד גְּמִלִם:

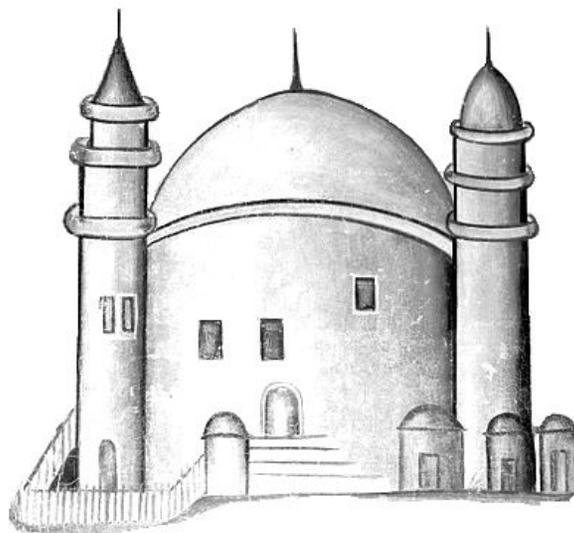
חֲסִין קְדוֹשׁ. בְּרוּב טוֹבְךָ. נִהַל עֲדוּתְךָ:

יַיְחִיד גֵּאֵה. לְעַמְּךָ פְּנֵה. זֹכְרֵי קִדְשֶׁתְךָ:

שְׁוַעֲתֵנוּ קַבֵּל.

וּשְׁמַע צַעֲקוֹתֵנוּ. יוֹדַע תַּעֲלָמוֹת:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֵד:



Come My Beloved

Lekha Dodi

לכה דודי



Lekha Dodi is the heart and soul of Kabbalat Shabbat. Composed around 1548 by Rabbi Shlomo Ha'Levi Alkabetz, *Lekha Dodi* likens the arrival of Shabbat to the arrival of a beloved and honored guest. Alkabetz composed the song as an acrostic, with the first letter of each stanza spelling out his own name, Shlomo Ha'Levi. *Lekha Dodi* reflects the practice of Safed kabbalists who used to go into the fields on Friday afternoons to meet the "Sabbath Queen" in meditation and song. This practice was based on the Talmudic account of how the Sages welcomed Shabbat.



Come, my beloved, to meet the bride; let us
welcome the presence of the Sabbath.
Keep and remember in a single word,
We were made to hear by the unifying God,
God is one and God's Name is one,
In fame and splendor and song. Come ...

Towards Shabbat let's go, let's travel,
For she is the wellspring of blessing,
From the start, from long ago she was chosen,
Last made, but first planned. Come ...

Lekha dodi likrat kallah p'nei Shabbat nekablah
Shamor vezachor bedibur ekhad
hishmi'anu El hameyu'khad
Adonai ekhad ushemo ekhad
lesheim uletiferet velit'hilah. Lekha ...

Likrat Shabbat lekhu venelkhah
ki hi mekor habrakhah
merosh mikedem nesukhah
sof ma'aseh bemakhashavah t'khilah. Lekha ...

לכה דודי לקראת כלה פני שבת נקבלה.

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

לקראת שבת לכו ונלכה.
כי היא מקור הברכה.
מראש מקדם נסוכה.
סוף מעשה במחשבה תחלה.
לכה ...

Sanctuary of the Sovereign, royal city,
Arise! Leave from the midst of the turmoil;
Long enough have you sat in the valley of tears
God will be greatly compassionate
upon you. Come ...

Shake yourself free, rise from the dust,
Dress in your garments of splendor, my people,
By the hand of Jesse's son, of Bethlehem,
Redemption draws near to my soul. Come ...

Rouse yourselves! Rouse yourselves!
Your light is coming, rise up and shine.
Awaken! Awaken! utter a song,
The glory of God is revealed upon you.
Come ...

Do not be embarrassed! Do not be ashamed!
Why be downcast? Why moan?
All my afflicted people will find shelter within you
And the city shall be rebuilt on her hill. Come ...

Your despoilers will become spoil,
Far away shall be any who would devour you,
Your God will rejoice in you,
As a groom rejoices in a bride. Come ...

To your left and your right you will burst forth,
And God will you revere
By the hand of a child of Peres,
We will rejoice and sing happily. Come ...

Mikdash melekh ir melukha
kumi tze'i mitokh ha'hafeikha
rav lakh shevet be'emek habakha
vehu ya'khamol ala'yikh khemlah. Lekha ...

Hitna'ari me'afar kumi
livshi bigdei tif'arteikh ami
al yad ben Yishai beit ha'lakhmi
karvah el nafshi ge'alah. Lekha ...

Hit'oreri hit'oreri
ki va orekh kumi ori
uri uri shir dabeiri
kevod Adonai alayikh niglah. Lekha ...

Lo tevoshi velo tikalmi
mah tishtokhaxhi umah teh'hemi
bakh yekhesu ani'yei ami
venivnetah ir al tilah. Lekha ...

Vehayu limshisah shosayikh
verakhaku kol meval'ayikh
yasis ala'yikh Eloha'yikh
kimsos khatan al kalah. Lekha ...

Yamin usmol tifrotzi
ve'et Adonai ta'aritz
al yad ish ben Partzi
venismekhah venagilah. Lekha ...

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה.
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה.
רַב לָךְ שִׁבֵּת בְּעֵמֶק הַבָּקָא.
וְהוּא יַחַמּוֹל עָלֶיךָ חֶמְלָה. .
לָכֵה ...

הִתְנַעְרִי מֵעָפָר קוּמִי.
לְבָשִׁי בְּגָדֵי תִפְאָרֶתְךָ עַמִּי.
עַל יָד בֶּן יִשָּׁי בֵּית הַלַּחְמִי.
קַרְבָּה אֶל נַפְשִׁי גְאֻלָּה. לָכֵה ...

הִתְעוֹרְרִי הִתְעוֹרְרִי.
כִּי בָא אֲוֶרְךָ קוּמִי אֲוֶרִי.
עוֹרֵי עוֹרֵי שִׁיר דָּבְרִי.
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה. . לָכֵה ...

לֹא תִבוֹשִׁי וְלֹא תִבְלָמִי.
מָה תִשְׁתַּחֲוִי וּמָה תִתְהַמִּי.
בְּךָ יִחְסוּ עַנְיֵי עַמִּי.
וְנִבְנְתָה עִיר עַל תִּלָּה. . לָכֵה ...

וְהָיוּ לְמִשְׁסָה שְׂאֵסִיךָ.
וְרַחֲקוּ כָל מְבַלְעֵיךָ.
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ.
כְּמִשׁוֹשׁ חָתָן עַל בְּלָה. . לָכֵה ...

יָמִין וּשְׂמֹאל תִפְרוֹצִי.
וְאֵת יְהוָה תַעֲרִיצִי.
עַל יָד אִישׁ בֶּן פְּרָצִי.
וְנִשְׁמַחָה וְנִגְלָה. לָכֵה ...

FOR SOME IT IS CUSTOMARY TO RISE AND TURN TOWARD THE ENTRANCE OF THE SANCTUARY WHEN THE COMMUNITY RECITES THE NEXT VERSE, AS IF TO GREET THE PRESENCE OF SHABBAT. IT MAY BE YOUR CUSTOM TO GREET THE SABBATH BRIDE BY BOWING AND TURNING WHEN SAYING THE WORDS בּוֹאִי כָלָה / BO'I KHALAH / COME O BRIDE.

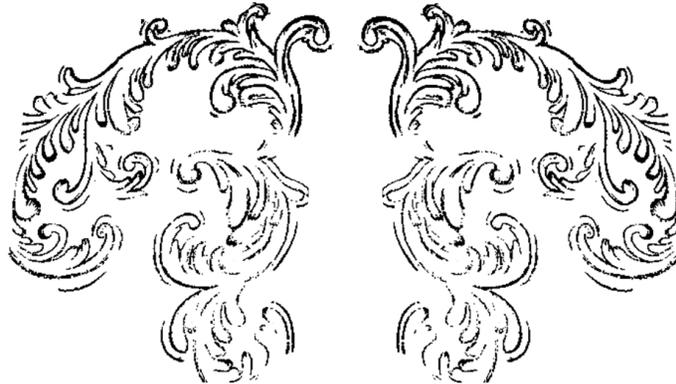
Come in peace, crown of her husband,
Both in happiness and in jubilation
Amidst the faithful of the treasured nation
Come, O Bride! Come, O Bride! Come ...

Bo'i veshalom ateret ba'alah
gam besimkhah uvetzahalah
tokh emunei am segulah
bo'i khalah boi khalah. Lekha ...

בוֹאִי בְּשָׁלוֹם עֵטֶרֶת בַּעֲלָהּ.
גַּם בְּשִׂמְחָה וּבְצִהָלָה.
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה.
בוֹאִי כָלָה. בוֹאִי כָלָה. לְכֵה ...

In Jewish tradition, mourners do not observe mourning customs publicly on Shabbat. If mourners attend Shabbat services during *shiva*, the seven days following the burial of a close loved one, they enter services after Lekha Dodi. The congregation receives them with this greeting:

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם
Hamakom yenakhem etkhem betokh sh'ar avelei tzion vi'yerushalayim
May the Omnipresent comfort you among the other mourners of Zion and Jerusalem.





The custom of reciting Psalm 92 is ancient – the Talmud notes that this Psalm was chanted by the Levites in the Temple service on Shabbat. On the surface, it is not clear why this Psalm is the one dedicated for Shabbat – it contains no explicit mention of Shabbat. The commentator Rashi tells us that the song refers to “the world to come, an unending Sabbath.”



A Psalm, a song, for the Sabbath day.
It is good to thank Adonai,
and to sing to Your name, O Most High;
To tell of Your lovingkindness
in the morning, and Your faithfulness by night;
With ten strings, with the lyre,
with a solemn sound upon the harp.
For You have made me glad
through Your works, Adonai;
I exult in the works of Your hands.
How great are Your works, Adonai!
How very deep are Your thoughts!
The senseless do not know,
nor does a fool understand this:
When the wicked blossom like grass,
and when all those who work ill flourish,
it is that they may be destroyed forever.
But You are placed on high for all time.
Look, for Your enemies, Adonai.
See, for Your enemies shall perish:
All who work ill shall be scattered.
And my horn You have raised like the wild-ox;
I am anointed with rich oil.

Mizmor shir leyom hashabbat. Tov le'hodot
la'Adonai ul'zamer leshimkha elyon.

Lehagid baboker khasdekha.
Ve'emunatekha baleilot.
Alel asor ve'aley navel.
Alel higa'yon bekhinor.
Ki simakhtani Adonai befo'alekha
bema'asei yadeikha aranen.

Ma gadlu ma'aseykha Adonai
me'od amku makhshevotekha.
Ish ba'ar lo yedah
ukhsil lo yavin et zot.
Bifro'akh reshayim kemo esev
va'yatzizu kol po'alei aven

lehishamdani adei ad.
Ve'ata marom le'olam Adonai
Ki hinei oyveikha Adonai
Ki hinei oyveikha yovedu
yitpardu kol po'alei aven.
Va'tarem kireim karni
baloti bashemen ra'anan.

מזמור שיר ליום השבת: טוב להודות
ליהוה. ולזמר לשמך עליון:
להגיד בבוקר חסדך. ואמונתך בלילות:
עלי עשור ועלי נבל. עלי הגיון בכנור:
כי שמחתני יהוה בפעלך. במעשי ידיך ארנן:
מה גדלו מעשיך יהוה. מאד עמקו מחשבתך:
איש בער לא ידע. וכסיל לא יבין את זאת:
בפרח רשעים כמו עשב.
ויצו כל פעלי און.
להשמדם עדי עד:
ואתה מרום לעולם יהוה
כי הנה איבך יהוה. כי הנה איבך יאבדו.
יתפרדו כל פעלי און:
ותרם כראים קרני. בלתי בשמן רענן:

My eye shall gaze upon them that
 lie in wait for me; my ears shall hear
 the downfall of the wicked that rise against me.
 The righteous shall flourish like the palm tree
 and grow like a cedar in Lebanon.
 Planted in the House of Adonai,
 they shall flourish in the courts of our God.
 They shall still bring forth fruit in old age;
 they shall be full of sap and richness,
 To declare that Adonai is upright,
 my rock, in whom there is no wrong.

Vatabet eini beshurai bakamim
 alai mre'im tishmana ozna'i.

Tzadik katamar yifrah
 ke'erez balvanon yisgeh.
 Shetulim be'veit Adonai
 bekhatzrot Eloheynu yafrikhu.
 Od yenuvun beseivah
 desheinim vera'ananim yih'yu.
 Lehagid ki yashar Adonai
 tzuri velo avlatah bo.

וְתַבֵּט עֵינַי בְּשׁוּרַי בְּקַמִּים עָלַי מְרַעִים
 תִּשְׁמַעְנָה אָזְנִי:
 צְדִיק כְּתִמְר יִפְרָח. כְּאַרְז בְּלְבָנוֹן יִשְׁגֶּה:
 שְׁתוּלִים בְּבֵית יְהוָה. בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִנּוּבוּן בְּשֵׁיבָה. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
 לְהַגִּיד כִּי יָשָׁר יְהוָה. צוּרִי וְלֹא עוֹלָתָהּ בּוֹ:



Psalm 93

Adonai reigns, robed in majesty.
 Adonai is robed, girded with strength.
 The earth holds firm and cannot be shaken.
 Your throne holds firm from old;
 You are from everlasting.
 The rivers have lifted up, Adonai,
 the rivers have lifted up their voices;
 The rivers lift up their roaring.
 Above the roaring of the mighty waters,
 the mighty breakers of the sea,
 Adonai is exulted, on high.
 Your testimonies are surely faithful,
 and holiness becomes Your House, Adonai,
 for all days to come.

Tehilim 93

Adonai malakh ge'ut lavesh.
 lavesh Adonai oz hit'azar.
 af tikon tevel bal timot.
 Nakhon kis'akha me'az me'olam ata.
 Nas'u neharot Adonai nas'u neharot kolam
 yis'u neharot dakhyam.
 Mikolot mayim rabim adirim mishberei yam
 adir bamarom Adonai edotekha ne'emenu me'od
 leveitkha
 Na'ava kodesh Adonai le'orekh yamim.

תהילים צג

יְהוָה מָלַךְ גָּאוֹת לְבֵשׁ.
 לְבֵשׁ יְהוָה עַז הַתְּאֲזָר.
 אֶף תִּכּוֹן תֵּבֵל בְּלֹ תִמוֹט:
 נִכּוֹן כִּסְאֶךָ מֵאֶז. מֵעוֹלָם אָתָּה:
 נִשְׂאוּ נְהַרּוֹת יְהוָה. נִשְׂאוּ נְהַרּוֹת קוֹלָם.
 יִשְׂאוּ נְהַרּוֹת דְּבָרֶיךָ:
 מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם.
 אֲדִיר בְּמָרוֹם יְהוָה עֲדוֹתֶיךָ נֶאֱמְנוּ מְאֹד לְבֵיתֶךָ
 נֶאֱוָה קִדְשׁ. יְהוָה לְאַרְךָ יָמִים:

Mourners' Kaddish

Kaddish Yatom

קדיש יתום

IN SOME COMMUNITIES, IT IS THE CUSTOM FOR MORNERS TO RISE AND RECITE KADDISH. IN OTHER COMMUNITIES, ALL RISE WHILE MORNERS RECITE KADDISH. IN OTHER COMMUNITIES, STILL, ALL RISE AND SAY KADDISH TOGETHER. AT עוֹשֶׂה נְלוֹם / OSEH / WHO MAKES; BOW LEFT AND SAY עוֹשֶׂה / OSEH / WHO MAKES; BOW RIGHT AND SAY הוּא / HU / GRANT, BOW FORWARD AND SAY וְעַל כֹּל / VE'AL KOL / FOR ALL. WHEN FINISHED, IT IS CUSTOMARY TO TAKE THREE STEPS FORWARD. YOU MAY SIT AFTER COMPLETING THE PRAYER.

May the great name be exalted and sanctified is God's great name

COMMUNITY AND LEADER TOGETHER: Amen

in the world which God created at will!

May God establish dominion

during your lifetime and during your days

and during the lifetimes of all the House of Israel

speedily and very soon! And say,

COMMUNITY AND LEADER TOGETHER: Amen.

May the great name be blessed forever, and for all eternity!

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One,

COMMUNITY AND LEADER TOGETHER: Blessed be God

Above and beyond all the blessings,

hymns, praises and consolations

that are uttered in the world! And say,

COMMUNITY AND LEADER TOGETHER: Amen

May there be abundant peace from heaven and life for us and for all God's people Israel and say,

COMMUNITY AND LEADER TOGETHER: Amen

Yitgadal veyitkadash shmei rabba.

COMMUNITY AND LEADER TOGETHER: Amen

Be'alma di vra khir'uteh

veyamlikh malkhuteh

be'khayekhon uvyomekhon

uv'khaye dekhohl beit Yisrael

ba'agala uvizman kariv. Ve'imru

COMMUNITY AND LEADER TOGETHER: Amen.

Yehei shmei raba mevorakh le'olam ul'alme almaya

Yitbarakh veyishtabbakh veyitpa'ar veyitromam veyitnaseh veyit'hadar veyit'aleh veyit'halal shmei dekudsha,

COMMUNITY AND LEADER TOGETHER: brikh hu

Le'eila (BETWEEN ROSH HASHANAH AND YOM KIPPUR: l'eila mikkol) min kol birkhata

veshirata tushbe'khata venekh'emata

da'amiran be'alma. Ve'imru

COMMUNITY AND LEADER TOGETHER: Amen

Yehei shelama raba min shemaya ve'khayyim aleinu ve'al kol Yisrael.

V'imru

COMMUNITY AND LEADER TOGETHER: Amen

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

קהל וחזן: אָמֵן

בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֵגְלָא וּבְזִמַּן קָרִיב. וְאָמְרוּ

קהל וחזן: אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵיָא

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא

קהל וחזן: בְּרִיךְ הוּא

לְעֵלְא (בְּעִשְׂרֵת יָמֵי תְשׁוּבָה: לְעֵלְא מְכָל) מִן כָּל

בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא

דְאָמְרִין בְּעֵלְמָא. וְאָמְרוּ

קהל וחזן: אָמֵן

יְהֵא שְׁלָמָה רַבָּא מִן שְׁמַיָּא,

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ

קהל וחזן: אָמֵן

May the One who makes peace in high places
grant peace for us,
and for all Israel,
(and for all who dwell upon Earth).
And say,
COMMUNITY AND LEADER TOGETHER: Amen

Oseh shalom (BETWEEN ROSH HASHANAH AND YOM
KIPPUR: Ha'shalom) bimromav
hu ya'aseh shalom aleinu
v'al kol yisra'el
(v'al kol yoshvei tevel).
V'imru
COMMUNITY AND LEADER TOGETHER: Amen

עוֹשֵׂה שָׁלוֹם (בעשרת ימי תשובה: הַשָּׁלוֹם) בְּמִרְוֵמָיו.
הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל).
וְאָמְרוּ
קְהֵל וְחֵזֵן: אָמֵן.

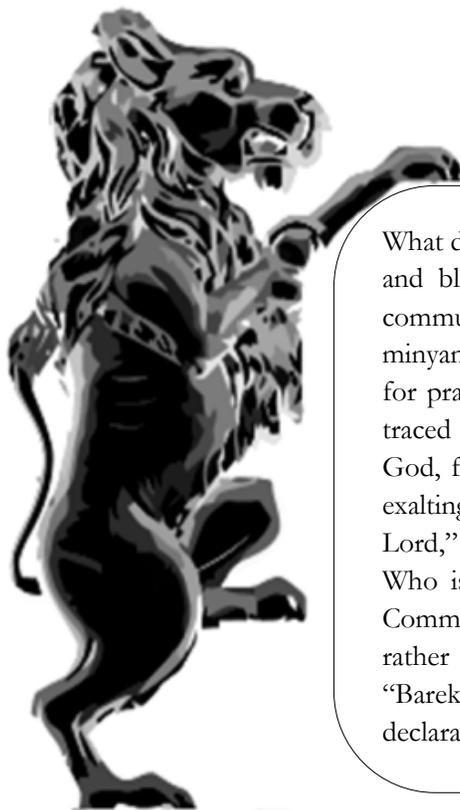




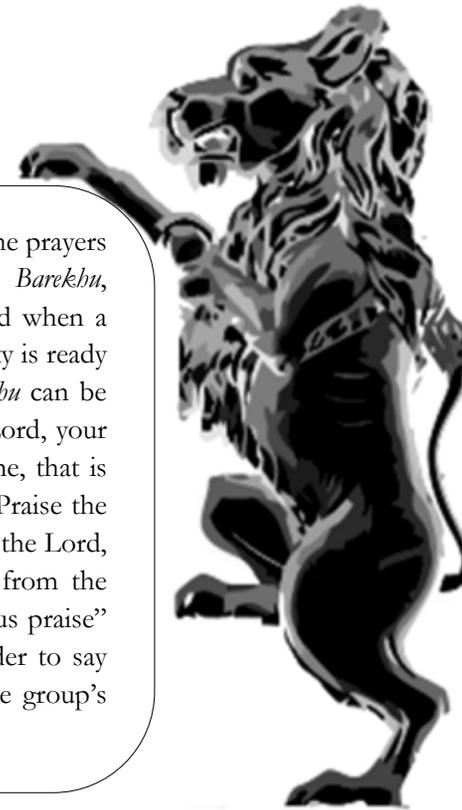
Evening Service

Ma'ariv

מעריב



What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede *Barekhu* help the individual focus on prayer. With the *Barekhu*, communal prayer begins. The prayer is a call to worship, which can only be recited when a minyan (10 people) is present. By leading the *Barekhu*, the leader asks if the Community is ready for prayer. The Community responds in the affirmative. The concept of the *Barekhu* can be traced to Nehemiah 9:5: “Then the Levites...said: ‘Stand up and bless [barekhu] the Lord, your God, from everlasting to everlasting, and let them say, ‘Blessed be Thy glorious Name, that is exalting above all blessings and praise.’” Rabbi Akiba suggests that the formula be “Praise the Lord,” while Rabbi Ishmael, whose view was accepted, stated that it should be “Praise the Lord, Who is praised.” The Talmud states that a person should never exclude himself from the Community. Thus, it was felt that it would be preferable for the leader to say “Let us praise” rather than “Praise.” It was finally decided that it would be satisfactory for the leader to say “Barekhu” if then repeating the communal response so as to be included within the group’s declaration.



Here I am, waiting, Watching, Listening. Attending to what is within and without. The whispered breath of God fills me with wonder and wisdom, and I bend, embraced by the One who is all. For a moment, I no longer breathe. I am breathed. For an instant, I know truth of who I am—God’s breath, a fleeting exhalation of All into This. How wondrous this moment when breath breathes and knows itself Divine!

- Rabbi Rami Shapiro

Praise

Barekhu

ברכו

RISE. THE PRAYER LEADER AT THE WORDS בָּרַכּוּ / BAREKHU / PRAISE, MAY BEND AT THE KNEES AND BOW FROM THE WAIST, AND AT יהוה / ADONAI / THE ETERNAL, STAND STRAIGHT.
 חזן אחרי קהל: בָּרוּךְ יְהוָה / BARUKH ADONAI / PRAISED IS THE ETERNAL, IS THE COMMUNAL RESPONSE, WHEREUPON THE COMMUNITY MAY CHOOSE TO BOW IN THE SAME STYLE AS THE LEADER.

LEADER: Praise the Eternal who is praised.

LEADER: Barkhu et Adonai hamevorakh.

LEADER, AFTER COMMUNITY: Praised is the Eternal who is praised forever and ever.

LEADER, AFTER COMMUNITY: Barukh Adonai hamevorakh le'olam va'ed.

חזן: בָּרַכּוּ אֶת יְהוָה הַמְבָרָךְ:
 חזן אחרי קהל: בָּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד:



Who Makes Evening Fall

Ma'ariv Aravim

מעריב ערבים



In the Ma'ariv service, the Shema has two blessings preceding it and two following it. The two preceding and the first after follow the same general theme as the morning recitation: Creation, God's Love for Israel, and Redemption.



COMMUNITY AND LEADER TOGETHER: Praised are You, the Eternal, our God, ruler of all,

COMMUNITY SILENTLY: who by word causes the evening time.

With wisdom You open the gates and with insight change the times and alternate the seasons.

You order the stars in their pathways in the firmament according to the Divine will.

COMMUNITY AND LEADER TOGETHER:
 Barukh ata Adonai Eloheynu melekh ha'olam

COMMUNITY SILENTLY:
 asher bidvaro ma'ariv aravim

bekhokhma pote'akh she'arim
 uvitvuna meshaneh itim
 umakhalif et hazmanim

umsader et hakokhavim
 bemishmeroteihem baraki'a kirtzono

קהל וחזן: בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

קהל: אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֲרָבִים.

בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים. וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים

וּמְחַלֵּף אֶת הַזְּמַנִּים.

וּמְסַדֵּר אֶת הַכּוֹכָבִים

בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.

Creator of day and night,

You roll light from before darkness
and darkness from before light.

COMMUNITY AND LEADER TOGETHER: And You
cause the day to pass and bring the night;
differentiating between day and night. The
Eternal of Hosts is the Divine name.
God of life and sustenance, constantly
will You rule over us forever and ever.
Praised are You, the Eternal,
who causes the evening time.

borei yom valaylah

golel or mipnei khoshekh
vekhoshekh mipnei or

COMMUNITY AND LEADER TOGETHER:
Uma'avir yom umevi laylah

Umavdil bein yom u'vein laylah,
Adonai tzva'ot shemo.

El khai vekayam tamid yimlokh
aleinu le'olam va'ed.

Barukh ata Adonai hama'ariv aravim.

בוֹרֵא יוֹם וְלַיְלָה.

גוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר.

קָהַל וְיָחַד: וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה.

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ:

אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְהוָה הַמַּעֲרִיב עֶרְבִים:

Each night, I marvel: The fading light! The deepening darkness! Each morning, I exclaim: The dawn gates open wisely, understanding marks the day's divisions. Season follows season, and the sky is patterned with orbiting stars. Order amid the greater chaos, and the greater chaos amid an even Greater Order -- this world rests on the shores of mystery. What mind orders the wildness, fashions the void? You, my Source and my Essence, You create day and night. You roll away light before dark and dark before light. In You is the shadow play of all being and becoming. In You, I rest and struggle, seeking to do as You do: order the chaos and set wisdom and understanding firm. Praise the One who makes for evening's dusk. Barukh ata Adonai ha-ma'ariv aravim.

- Rabbi Rami Shapiro



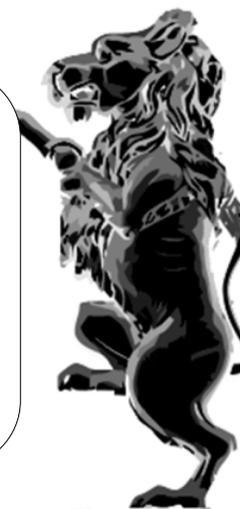
With Everlasting Love

Ahavat Olam

אהבת עולם



In the Ashkenazi tradition, the second evening blessing before the Shema is *Abavat Olam*, “with everlasting love,” while the second blessing before the morning Shema is *Abava Rabba*, “with abounding love.” In the Sefardic tradition, *Abavat Olam* is recited in mornings and evenings, although the morning version is extended and parallels *Abava Rabba*. The two versions resulted from a Talmudic debate as to the proper prayer. The phrase “everlasting love” is from Jeremiah 31:2. “We will consider deeply your laws” is from Psalms 119:48. “Torah ... [is] our life and the length of our days” is from Deuteronomy 30:20. The phrase “day and night” is from Joshua 1:8.



COMMUNITY SILENTLY:

With everlasting love, You have loved the house of Israel.

Torah and Mitzvot, laws and judgements, all this have You taught us.

Therefore, Eternal our God, when we lie down and when we rise up, we will consider deeply Your laws.

And we will rejoice in the words of Your Torah and Mitzvot forever and ever.

For they are our life and the length of our days; and in them our days and nights are guided.

COMMUNITY AND LEADER: Never remove from us Your love.

Praised are You, the Eternal, who loves the people Israel.

COMMUNITY SILENTLY:

Ahavat olam beit yisra'el amkha ahavta

Torah umitzvot khukim umishpatim otanu limadeta.

Al ken Adonai Eloheynu beshakhveinu uvkumeinu nasiakh bekhukekha

venismakh bedivrei toratekha uvmitzvotekha le'olam va'ed.

Ki hem khayeinu ve'orekh yameinu uvahem nehege yomam valailah.

COMMUNITY AND LEADER: Ve'ahavtekha al tasir mimenu le'olamim

Barukh ata Adonai ohev amo yisra'el.

קהל: אהבת עולם בית ישראל עמך אהבת.

תורה ומצות חקים ומשפטים אותנו למדת.

על בן יהוה אלהינו בשכבנו

ובקומנו נשים בחקך.

ונשמח בדברי תורתך

ובמצותיך לעולם ועד:

כי הם חיינו וארך ימינו

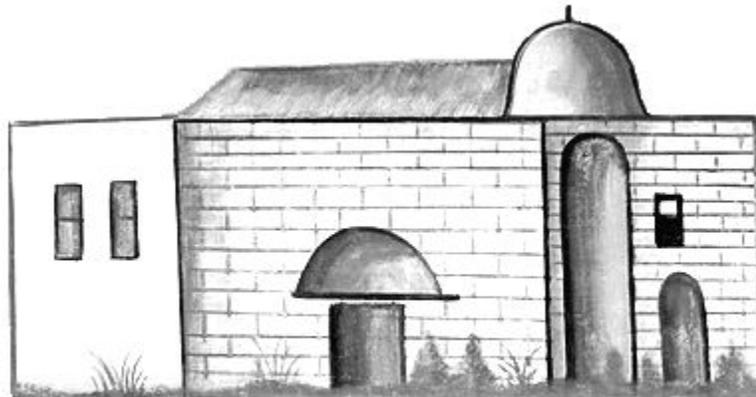
ובהם נהגה יומם ולילה:

קהל וזון: ואהבתך אל תסיר ממנו לעולם.

ברוך אתה יהוה אוהב עמו ישראל:

I am loved. Too easy to say, perhaps. Too fleeting a feeling upon which to anchor a life. And yet it is so. I am loved. Though not always by me. From my earliest days I was helped and guided to find the path of justice, mercy, and humility. Some guides were clear: parents, grandparents, teachers, friends. Some were subtle, unexpected, often painful. They are all and always with me. When I quiet my mind and still my heart, when I cease the nervous doing that so often passes for purposeful living, I sense their wisdom echoing in my heart. I call out and hear the Echo, my voice no longer mine, and richer. I listen and learn. Through tales and tradition, through law and acts of kindness, I find my way. I take mitzvot upon myself and seek to walk the path of righteousness. They, too, become my guides, and I think of them daily. May I never withdraw my love from this path. Blessed are they who love the way of Israel.

- Rabbi Rami Shapiro

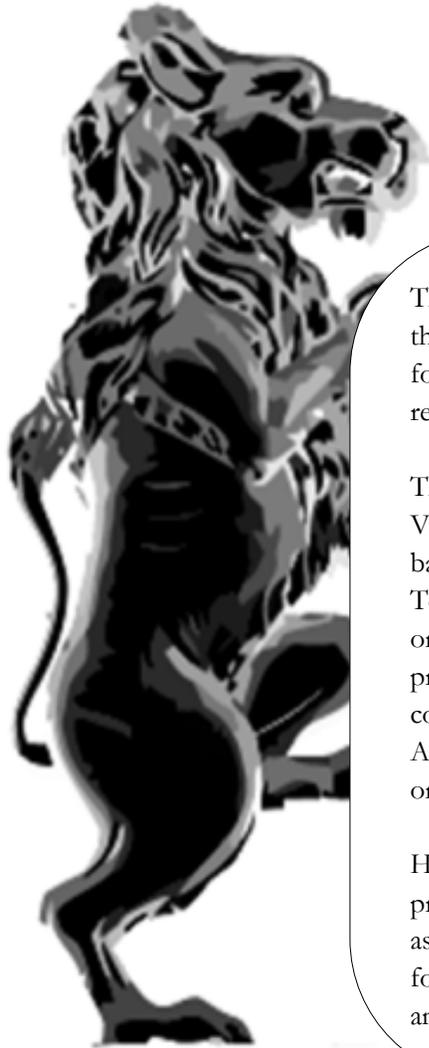




The Shema

Kri'at Shema

קריאת שמע



The Shema declares loudly and clearly one of the central tenets of Judaism: Adonai is the one and only God. More than a prayer, the Shema is a declaration of faith that forms an integral part of the prayer service. It is customary to cover one's eyes while reciting the first line, so as to achieve a greater level of awareness of the moment.

The Shema is comprised of three sections: Ve'ahavta, Vehaya Im Shemo'ah, and Vayomer Adonai. In the Ve'ahavta, we declare our principles of faith, focusing on five basic tenets: to love God intensely; to pass Torah on to our children, to discuss the Torah in our daily lives, to put tefillin on our arms and heads, and to place mezuzot on our doorposts. Vehaya Im Shemo'ah focuses more on the application of faith: it presents the concept of reward and punishment; God promises rewards if the commandments are followed and punishments if they are ignored. Lastly, Vayomer Adonai discusses the mitzvah of wearing tzitzit, or fringes, on the four corners of one's garments as a constant reminder of God's commandments.

Historically, all three paragraphs of the Shema were recited aloud by the kohanim, or priests, as part of the morning Temple service. After the first line was recited, the assembled masses would respond with, "Blessed is the name of the Glorious Majesty forever and ever." This now has become a standard part of the Shema in prayer books and synagogue services.





IF ONE PRAYS ALONE ADD: God is a trustworthy Ruler.

IF ONE PRAYS ALONE ADD: El melekh ne'eman

יחיד אומר: אל מלך נאמן:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema yisra'el Adonai Eloheynu Adonai ekhad

Hear O Israel, the Eternal is our God, God is One!

Blessed is the name of God's Glorious
Majesty forever and ever.

Barukh shem kevod malkhuto le'olam va'ed.

ברוך שם כבוד מלכותו לעולם ועד:



And You Shall Love

And you shall love the Eternal,
your God, with all your heart,
with all your feelings, and with all your being.

These words, which I command you this day,
shall be in your heart and mind at all times.

You shall teach them consistently
to your children; speaking of them
when you are at home
and when you are traveling, when
you lie down and when you rise up.

Keep them bound as a symbol upon your hands,
and they shall be a sign between your eyes.

Write them on the doorposts
of your house and on your gates.

And It Will Be That If You Listen

And it will be that if you faithfully
listen to my commandments,
which I command you today—

to love the Eternal your God and to serve
with all your thoughts and feelings—

I will give your lands rain in its appointed
time (both the early and the late rains).

And I will make manifold your
grain and all harvests.

I will provide grass in your fields for
your flocks, and you will eat and be satisfied.

Protect yourselves lest your heart stray
and you turn and serve other gods

Ve'ahavta

Ve'ahavta et Adonai Eloheykha bekol levavkha

Uvekol nafshekha uvekol me'odekha

Vehayu hadvarim ha'eileh asher anokhi
metzaveh hayom al levavekha

Veshinantam levaneikha vedibarta
bam beshivtekha beveteikha

Uv'lekhtekha va'derekh uv'shukhbekha
uvekumekha

Ukshartam le'ot al yadeikha
vehayu letotafot bein einekha

Ukhtavtam al mezuzot beitekha uvish'areikha.

Vehaya Im Shemo'a

Vehaya im shemo'a tishme'u el mitzvotai

Asher anokhi metzaveh etkhem hayom

Le'ahava et Adonai Elohekhem ulavdo bekol
levavkhem uvekol nafshekhem:

Venatati metar artzekhem be'ito yoreh umalkosh

Ve'asafta degankha vetiroshkha veyitzharekha:

Venatati esev besadkha
livhemtekha ve'akhalta vesavata:

Hishamru lakhehm pen yifteh levavkhem

Vesartem va'avadetem elohim akherim

ואהבת

ואהבת את יהוה אלהיך בכל לבבך

ובכל נפשך ובכל מאדך:

והיו הדברים האלה אשר אנכי

מצווך היום על לבבך:

ושננתם לבניך ודברת בם בשבתך בביתך

ובלכתך בדרך ובשכבך ובקומך:

וקשרתם לאות על ידך והיו לטטפת בין

עיניך:

וכתבתם על מזוזות ביתך ובשעריך:

והיה אם שמע

והיה אם שמע תשמעו אל מצותי

אשר אנכי מצוה אתכם היום

לאהבה את יהוה אלהיכם ולעבדו בכל

לבבכם ובכל נפשכם:

ונתתי מטר ארצכם בעתו יורה ומלקוש

ואספת דגנך ותירשך ויצהרך:

ונתתי עשב בשדך לבהמתך ואכלת

ושבעת:

השמרו לכם פן יפתה לבבכם

וסרתם ועבדתם אלהים אחרים

and bow down to them.

The anger of the Eternal will then
flair up against you and close up the heavens;
and there will not be rain and the
ground will not produce its yield.
And you will quickly be lost from
the good land that the Eternal gives you.

Put these My words in your thoughts and feelings

and bind them as a sign on your hand
and they will be a symbol between your eyes.

You shall teach your children to speak of them
when sitting in your house, when walking along
the way, when lying down, and when rising up.

And you shall write them on the doors
of your house and on your gates.
In order that your days will be long,
and the days of your children, on the ground
that the Eternal swore to your
ancestors to give to them;
as are the days of the heavens over the earth.

And the Eternal Spoke

And the Eternal spoke to Moses, saying:
speak to the children of Israel and say to them,
“Make for themselves a fringe on the
corners of their clothes for all their generations.
And place on the fringe of the
corner a thread of blue.”
And it will be for you a fringe, and you will see it,
you will remember all the commandments of the
Eternal and you will do them.

vehishtakhavitem lahem:

Vekhara af Adonai bakhem
ve'atzar et hashamayim
Velo yihyeh matar vecha'adama lo titen et yevula

Va'avadetem mehera me'al ha'aretz hatova
asher Adonai noten lakhem:

Vesamtem et devrai eileh al
levavkhem ve'al nafshekhem

Ukshartem otam le'ot al yedekhem vehayu
letotafot bein einekhem:

Velimadetem otam et benekhem ledaber bam
Beshivtekha bevetekha uvlekhtekha vaderekh
uvshokhbekha uvkumekha:

Ukhtavtam al mezuzot betekha uvishrekha:

Lema'an yirbu yemekhem viyme
venekhem al ha'adama
Asher nishba Adonai la'avotekhem latet lahem

Kimei hashamayim al ha'aretz.

Vayomer Adonai

Vayomer Adonai el Mosheh le'emor:
Daber el benei Yisra'el ve'amarta aleihem
Ve'asu lahem tzitzit
al kanfei bigdeihem ledorotam
Venatnu al tzitzit hakanaf petil tekhelet:

Vehaya lakhem letzitzit ur'item oto
Uzkhartem et kol mitzot Adonai va'asitem otam

וְהִשְׁתַּחֲוִיתֶם לָהֶם:
וַחֲרָה אַף יְהוָה בְּכֶם וְעָצַר אֶת הַשָּׁמַיִם
וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ
וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטּוֹבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם:
וְשָׂמְתֶם אֶת דְּבָרֵי אֱלֹהִים עַל
לְבַבְכֶם וְעַל נַפְשְׁכֶם
וְקִשַׂרְתֶּם אֹתָם לְאוֹת עַל יְדֵיכֶם וְהָיוּ
לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:
וְלִמְדַתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם
בְּשִׁיבְתְּךָ בְּבֵיתְךָ וּבְלִכְתּוֹךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְכָתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לָתֵת לָהֶם
כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יְהוָה

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בִגְדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וַזְכַּרְתֶּם אֶת כָּל מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם

You will not follow after your own thoughts
and visions, after which you
are immorally tempted.
In order that you will remember
and do all My commandments,
and you will be holy to your God.
I am the Eternal you God who brought you
out of the land of Egypt to be your God.
I am the Eternal your God. Truth.

Velo taturu akharei levavkhem
Ve'akharei einekhem
asher atem zonim akhareihem:
Lema'an tizkeru va'asitem et kol mitzvotai
Vi'hyitem kedoshim le'Eloheykhem
Ani Adonai Eloheykhem asher hotzeti etkhem
Me'erezt mitzrayim lihiyot lakhem le'Elohim
Ani Adonai Eloheykhem. Emet:

וְלֹא תִתְּוֹרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם. אֱמֶת:

THE LEADER REPEATS ALOUD:
The Eternal your God in truth.

THE LEADER REPEATS ALOUD:
Adonai Eloheykhem Emet

הש"ץ חוזר ואומר:
יהוה אלהיכם אמת:

COMMUNITY SILENTLY:
True and faithful is all this and uplifting for us;
that You are the Eternal, our God,
and there is no other
and we are Israel Your people.
The redeemer from the hand
of those who seek power over us
is our ruler who saves us
from the palm of all tyrants.
The God who avenges us from oppressors
and fulfills deliverance from
all enemies of our spirit is
the maker of great deeds without limit
and wonders without number.
Putting our spirit in life, You have not
allowed our feet to stumble.
Guiding us to overcome our foes,
You have lifted up our ability
to stand against all who hate us.
Maker for us of miracles
and retribution on Pharaoh,

COMMUNITY SILENTLY:
Ve'emuna kol zot vekayam aleinu.
Ki hu Adonai Eloheynu ve'ein zulato.
Va'anakhnu Yisra'el amo:
Hapodeinu miyad melakhim.
Malkenu hago'aleinu mikaf kol heh'aritzim.
Ha'el hanifra lanu mitzreinu.
Vehameshalem gemul lekhoh oyvei nafsheinu:
Ha'ose gdolot ad ein kheker.
Nisim venifla'ot ad ein mispar.
Hasam nafsheinu bakhayim. Velo natan lamot
ragleinu:
Hamadrikheinu al bamot oyveyenu.
Vayarem karnenu al kol son'eynu:
Ha'oseh lanu nisim unkama befar'o

קהל: וְאִמּוּנָה כָּל זֹאת וְקִים עָלֵינוּ.
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ.
וְאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ:
הַפּוֹדֵנוּ מִיַּד מְלָכִים.
מְלָכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצְרֵינוּ.
וְהַמְשַׁלֵּם גְּמוּל לְכָל אוֹיְבֵי נַפְשֵׁנוּ:
הָעוֹשֶׂה גְּדוּלוֹת עַד אֵין חֶקֶר.
נִסִּים וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֶּׁם נַפְשֵׁנוּ בַחַיִּים. וְלֹא נָתַן לַמוֹט רַגְלֵנוּ:
הַמְדַרְכֵּנוּ עַל בְּמוֹת אוֹיְבֵינוּ.
וַיִּרֶם קַרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ:
הָעוֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה.

signs and wonders in the land
of the children of Ham;
You struck down in indignation
all the first born of Egypt.
And you brought out the people Israel
from their midst into enduring freedom,
passing Your children through
the split parts of the Red Sea.
Their pursuers and enemies
were drowned in the depths.
And Your children witnessing that might praised
and thanked Your name.
COMMUNITY AND LEADER TOGETHER:
Your sovereignty, willingly, they
received on themselves, Moses and
the children of Israel, to You,
they recited a poem in great joy; and all said:

Who is like you among the gods, Eternal?
Who is like you majestic in holiness?
Awe inspiring in splendor, doing wonders!
Your children saw Your rulership; splitter of
the sea before Moses. "This is my
God!" they responded and said.
"The Eternal will rule forever and ever!"

And it is written: For the Eternal saved Jacob and
redeemed him from the mighty hand.
Praised are you, Eternal, Redeemer of Israel.

Otot umoftim be'admat benei kham.
Hamakeh ve'ehvrato kol bekhorei mitzrayim.
Vayotzei et amo Yisra'el mitokham
lekhehрут olam:
Hama'avir banav bein gizrei Yam Suf.
Et rodfeihem ve'et son'eihem bit'homot tiba.
Vera'u vanav gevurato. Shibkhu vehodu lishmo:
COMMUNITY AND LEADER TOGETHER: Umalkhuto
beratzon kiblu aleihem. Mosheh
uvnei Yisra'el lekha
anu shira besimkha raba. Ve'amru kulam:

Mi khamokha ba'elim Adonai.
Mi kamokha ne'edar bakodesh.
Nora tehilot oseh feleh:
Malkhutekha rau vanekha. Boke'a yam lifnei
Mosheh. Ze eli anu ve'amru:
Adonai yimlokh le'olam va'ed:

Vene'emar. Ki fada Adonai et Ya'akov. Uge'alo
miyad khazak mimenu:
Barukh ata Adonai Ga'al Yisra'el:

אותות ומופתים באדמת בני חם.
המכה בעברתו כל בכורי מצרים.
ויצא את עמו ישראל מתוכם לחרות עולם:
המעביר בניו בין גזרי ים סוף.
את רודפיהם ואת שונאיהם בתהומות טבע.
וראו בניו גבורתו. שפחו והודו לשמו:
קהל וחזן: ומלכותו ברצון קבלו עליהם. משה
ובני ישראל לך
ענו שירה בשמחה רבה. ואמרו כלם:

מי כמכה באלים יהוה.
מי כמכה נאדר בקדש.
נרא תהלות עשה פלא:
מלכותך ראו בניך. בוקע ים לפני משה. זה
אלי ענו. ואמרו:
יהוה ימלך לעולם ועד:

ונאמר. כי פדה יהוה את יעקב. וגאלו מיד
חזק ממנו:
ברוך אתה יהוה גאל ישראל:

Cause Us to Be in Peace

Hashkiveinu Leshalom

השכיבנו לשלום



Historically, and especially in places where war is widespread, night can be a dangerous time. The prayer Hashkiveinu Leshalom asks for protection during the night and reminds us that sleeping and waking are gifts. On Shabbat, we request that God spread over us a shelter of peace. We pray that God will protect us while we are asleep.



Cause us, Eternal our God,
to lie down for well-being;
and help us arise, our Ruler to life.
Spread over us the shelter of Your well-being

and fix in us good counsel in Your presence.
Save us for the sake of Your name and shield us.

Keep far from us enmity,
illness, strife, hunger, and fear.
Keep oppressors from
confronting or pursuing us.

Let us be covered by the shadow of Your wings.
For You are our Protector and Helper;
mercy and compassion is Your rule.
Guard our going out and our coming in for life
and for well-being from
this time forth and forever.

Hashkiveinu Adonai Eloheynu leshalom.

Veha'amidenu malkenu lekhayim
ufros aleinu sukat shlomekha.

Vetakneinu be'etza tova milfanekha.
Vehoshi'einu me'heira lema'an shmeikha.
Vehagen ba'adenu:

Vehaser me'aleinu o'yev dever
vekherev vera'av veyagon.
Vehaser satan milfaneinu ume'akhareinu.

Uvetzel kenafekha tastireinu.
Ki el shomrenu umatzileinu ata;
Ki el melekh khanun verakhum ata.
Ushmor tzetenu uvo'enu lekhayim
Uleshalom me'ata ve'ad olam.

השכיבנו יהוה אלהינו לשלום.

והעמידנו מלכנו לחיים ופרוש עלינו סבת
שלומך.

ותקננו בעצה טובה מלפניך.
והושיענו מהרה למען שמך. והגן בעדנו:

והסר מעלינו אויב דבר וחרב ורעב ויגון.
והסר שטן מלפנינו ומאחרינו.

ובצל כנפיך תסתירנו.
כי אל שומרנו ומצילנו אתה.
כי אל מלך חנון ורחום אתה:
ושמור צאתנו ובואנו לחיים
ולשלום מעתה ועד עולם:

COMMUNITY AND LEADER: And spread over us the shelter of Your well-being
Praised are You Adonai, who spreads over us the shelter of Your well-being
And over the people Israel, and over Jerusalem.

COMMUNITY AND LEADER:
Ufros aleinu sukat shlomekha.
Barukh ata Adonai hapores sukat shalom aleinu
Ve'al kol amo Yisra'el ve'al Yerushalayim.

קהל וחזן: ופרוש עלינו סבת שלומך.
ברוך אתה יהוה הפורש סבת שלום עלינו
ועל כל עמו ישראל ועל ירושלים:



Observe the Sabbath

Veshamru et ha'Shabbat

ושמרו את השבת



The prayer Veshamru commands the Jewish people to observe Shabbat and is quoted directly from Exodus 31: 16-17. The text reminds us both that God created the universe in six days and rested on the seventh day and that God gave Israel the Sabbath as gift and sign of the covenant between God and the Jewish people.



The Children of Israel shall keep the Sabbath,
Observing the Sabbath throughout the generations as an eternal bond.
It is a sign between God and the Children of Israel for all time,
That in six days Adonai made the heavens and the earth,
And on the seventh day, God ceased from creating and was re-souled.

Veshamru venei Yisra'el et hashabbat.
La'asot et ha'Shabbat ledorotam berit olam:
Behni uvein benei Yisra'el ot hi le'olam.
Ki sheshet yamim asah Adonai et hashamayim ve'et ha'aretz.
Uvayom hashvi'yi shavat vayinafash:

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

Half Kaddish

May the great name be exalted and sanctified is God's great name

COMMUNITY AND LEADER TOGETHER: Amen

in the world which God created at will!

May God establish dominion

during your lifetime and during your days

and during the lifetimes of all the House of Israel

speedily and very soon! And say,

COMMUNITY AND LEADER TOGETHER: Amen.

May the great name be blessed forever, and for all eternity!

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One,

COMMUNITY AND LEADER TOGETHER: Blessed be God

Above and beyond all the blessings,

hymns, praises and consolations

that are uttered in the world! And say,

COMMUNITY AND LEADER TOGETHER: Amen

Khatzi Kaddish

Yitgadal veyitkadash shmei raba.

COMMUNITY AND LEADER TOGETHER: Amen

Be'alma di vra khir'uteh

veyamlikh malkhuteh

be'khayekhon uvyomekhon

uv'khaye dekhon beit Yisrael

ba'agala uvizman kariv. Ve'imru

COMMUNITY AND LEADER TOGETHER: Amen.

Yehei shmei raba mevarakh le'alam ul'alme almaya

Yitbarakh veyishtabakh veyitpa'ar veyitromam veyitnase veyit'hadar veyit'aleh veyit'halal shmei dekudsha,

COMMUNITY AND LEADER TOGETHER: brikh hu

Le'eila (BETWEEN ROSH HASHANAH AND YOM KIPPUR: l'eila mikkol) min kol birkhata

veshirata tushbe'khata venekh'emata

da'amiran be'alma. Ve'imru

COMMUNITY AND LEADER TOGETHER: Amen

חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

קהל וחי: אָמֵן

בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ

קהל וחי: אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֵלְמֵיָא

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא

קהל וחי: בְּרִיךְ הוּא

לְעֵלְא (בעשרת ימי תשובה: לְעֵלְא מְכַל) מִן כָּל בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא

דְאָמְרִין בְּעֵלְמָא. וְאָמְרוּ

קהל וחי: אָמֵן



Standing Prayer

Tefilat Ha'Amidah

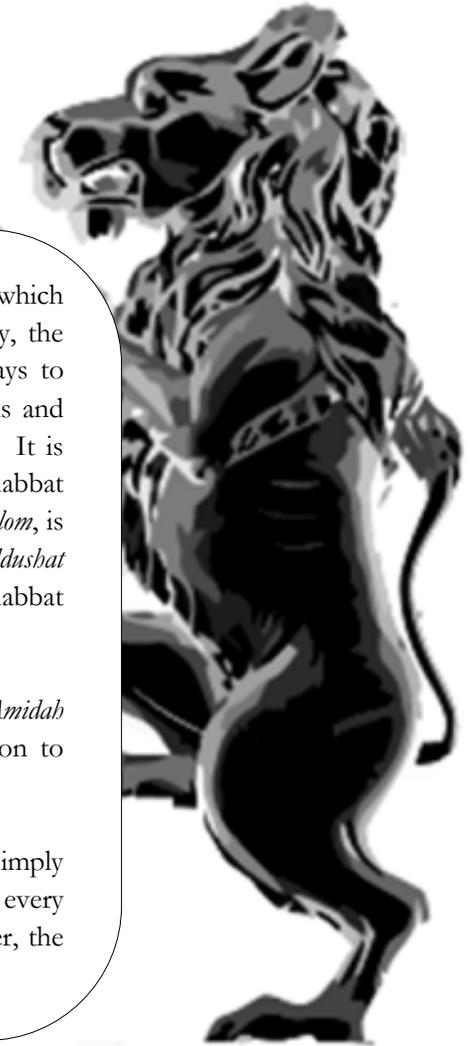
תפילת העמידה



The most common name for the *Amidah* is *Shmona Esrei*, literally “eighteen,” which refers to the number of prayers included when it was first composed. Today, the actual number of prayers within the *Amidah* varies from nineteen on weekdays to seven on Shabbat and festivals. These prayers date from different time periods and have different purposes. The oldest, *Avodah*, comes from the Temple Period. It is sandwiched between more modern prayers that make up the bulk of the Shabbat *Amidah*, which closes with a prayer for peace. This last prayer, the *Birkat Ha'Shalom*, is inspired by another prayer from the Temple Period. A special prayer, *Kiddushat Ha'Yom*, or “Sanctification of the Day,” is inserted in the middle of the Shabbat *Amidah*, replacing thirteen of the prayers normally found in the weekday *Amidah*.

Petition, not praise, is the ultimate purpose of the *Amidah*, and while the *Amidah* contains prayers of praise and thanksgiving, it always centers around a petition to God.

Originally, the *Amidah* was intended for public worship, and the Community simply recited “amen” after each benediction; however, Rabbi Gamliel II argued that every person must say it alone. Since the *Amidah* was characterized as a public prayer, the rabbis compromised by adding a repetition said aloud.



IN MANY SYNAGOGUES, THE TEFILAT HA'AMIDAH IS RECITED SILENTLY. IT IS CUSTOMARY WHEN BEGINNING THIS PRAYER TO FIRST TAKE THREE STEPS BACKWARD, THEN THREE STEPS FORWARD. FINALLY, STAND WITH FEET TOGETHER, AND BOW WHILE BEGINNING. UPON COMPLETION OF THE FINAL PRAYER IN THE SABBATH AMIDAH, TAKE THREE STEPS BACKWARD AND BOW TO THE LEFT, TO THE RIGHT, AND FINALLY STRAIGHT AHEAD, BEFORE SITTING. THE SILENT TEFILAT HA'AMIDAH ENDS AFTER YEHI RATZON.

ENGLISH INTERPRETIVE READINGS FOR THE AMIDAH CAN BE FOUND ON PAGE 43.

Adonai, open my lips that my mouth may declare Your glory

Adonai sfatai tiftakh ufi yagid tehilatekha

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

1. Ancestors

Blessed are You, O Lord our God and God of our ancestors,

the God of Abraham, the God of Isaac, and the God of Jacob, (the God of Sarah, the God of Rebecca, the God of Rachel, and the God of Leah)

the great, mighty and revered God, the Most High God who bestows lovingkindnesses, the creator of all things, who remembers the good deeds of the ancestors and in love will bring a redeemer to their children's children for his name's sake

BETWEEN ROSH HASHANA AND YOM KIPPUR ADD:
Remember us for life, Ruler who delights in life, and inscribe us in the book of life, for Your sake God of life.

O Ruler, helper, savior and shield.

Blessed are You, O Lord

Abraham's shield (protector of Sarah / helper of Sarah)

1. Avot (ve'Imahot)

Barukh ata Adonai Eloheinu veilohei avoteinu ve'imoteinu,

Ehlohei Avraham, ehlohei Yitzkhak, ve'ehlohei Ya'akov, (Ehlohei Sarah, vehlohei Rivkah vehlohei Rakhel vehlohei Le'ah,)

Ha'el hagadol hagibor vehanora, eil ehlyon

Gomel khasadim tovim, vekoneh hakol

Vezokher khasdei avot (ve'imahot)

Umehvi geula livnei vneihem lema'an shemo be'ahava.

BETWEEN ROSH HASHANA AND YOM KIPPUR ADD:
Zakhreinu lekhyaim. Mehlekh khafetz bakhayim. Vekotveinu beshfer hakhayim. Lema'ankha Elohim khayim:

Melekh ozehr umoshi'a umagen.

Barukh ata adonai,

Magen Avraham (u'fok'ed Sarah / v'ezrat Sarah)

א. אבות (ואמהות)

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ)

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב

(אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה

אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה)

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל

וְזוֹכֵר חֲסֵדֵי אֲבוֹת (וְאִמּוֹת)

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאַהֲבָה

בְּעִשְׂרֵת יְמֵי תְּשׁוּבָה:
זְכַרְנוּ לְחַיִּים. מְלֶכֶךְ חַפֵּץ בְּחַיִּים.
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן

בָּרוּךְ אַתָּה יְהוָה

מִגֵּן אַבְרָהָם (וּפּוֹקֵד שָׂרָה \ וְעֹזֵרֶת שָׂרָה)

2. The God of Nature

You, O Lord, are mighty forever,
You revive the dead (everything)

You have the power to save.

FROM THE END OF SUKKOT UNTIL THE EVE OF PASSOVER, SAY:
You cause the wind to blow and the rain to fall.

FROM PASSOVER UNTIL THE END OF SUKKOT, SAY: You
cause the dew to fall

You sustain the living with loving-kindness

You revive the dead (everything)
with great mercy,

You support the falling, heal the sick,
set free the bound,

and keep faith with those who sleep in the dust.

Who is like You, O doer of mighty acts? Who
resembles You?

A Ruler who puts to death and restores to life,
and causes salvation to flourish?

BETWEEN ROSH HASHANA AND YOM KIPPUR ADD:

Who is like You, merciful God, remember Your
creation for life in mercy.

And You are certain to revive the dead
(everything).

Blessed are You, O Lord, who revives the dead
(everything)

2. Gevurot

Ata gibor le'olam Adonai mekhayeh metim (ha'kol)

ata rav lehoshiya.

IN THE WINTER: Mashiv haru'akh umorid hageshehm.

IN THE SUMMER: Morid hatal

Mekhalkhel khayim bekhosed.

Mekhayeh metim (ha'kol) berakhamim rabim,

Somekh noflim verofeh kholim umatir asurim.

Umkayehm ehmunato lishehnei afar.

Mi khamokha ba'al gevurot umi domeh lakh.

Mehlekh memit umekhayeh umatzmiakh yeshua:

BETWEEN ROSH HASHANA AND YOM KIPPUR ADD:

Mi khamokha av harakhamim zokheir yetzurav
lekhayim verakhamim:

Vene'eman ata lehakhayot metim (hakol).

Barukh ata Adonai mekhayeh hametim (hakol).

ב. גבורות

אתה גבור לעולם אדני
מחיה מתים (הכל)
אתה רב להושיע:

בחורף: משיב הרוח ומוריד הגשם:

בקיץ: מוריד הטל:

מכלכל חיים בקסוד.

מחיה מתים (הכל) ברחמים רבים

סומך נופלים ורופא חולים ומתיר אסורים

ומקים אמונתו לישני עפר.

מי כמוך בעל גבורות ומי דומה לך.

מלך ממית ומחיה ומצמיח ישועה:

בעשרת ימי תשובה:

מי כמוך אב הרחמים זוכר יצוריו

לחיים ברחמים:

ונאמן אתה להחיות מתים (הכל).

ברוך אתה יהוה מחיה המתים (הכל):

3. Sanctification of God

You are holy, and Your name is holy,
and holy beings praise You daily. Selah.

Blessed are You,
The holy God

ON THE SHABBAT BEFORE YOM KIPPUR:
The holy Ruler.

4. Holiness of the Day

You have certainly sanctified the seventh day for
Your name's sake.

It is the ultimate of the works
of heavens and earth.

And You praised it from all the days
and sanctified it from all the seasons;
and thus it is written in Your Torah:

The heavens and the earth and all their hosts
were finished.

And God completed, on the seventh day, all the
work of formation;

and rested on the seventh day from all the work
that was done.

And God blessed the seventh day
and sanctified it.

For on it, God rested from all the work of
creation that had been fashioned.

Our God and God of our ancestors.
Be pleased with our rest;

3. Kedushat Hashem

Ata kadosh veshimkha kadosh.
ukedoshim bekol yom yehalelukha sehla.

Barukh ata Adonai
ha'El hakadosh.

ON THE SHABBAT BEFORE YOM KIPPUR:
Hamehlekha hakadosh)

4. Kedushat Hayom

Ata kidashta et yom hashvi'i leshimkha.

Takhlit ma'aseh shamayim va'aretz.

Uvehrakhto mikol hayamim.

Vekidashto mikol hazmanim.

Vekhen katuv betoratekha:

Vayakhulu hashamayim veva'aretz
vekol tzeva'am:

Vayekhal Elohim bayom hashvi'i
melakhto asher asa.

Vayishbot bayom hashvi'i
mikol melakhto asher asa:

Vayevarekh Elohim et yom hashvi'i
vayekadehsh oto.

Ki vo shavat mikol melakhto
asher bara Elohim la'asot:

Eloheinu ve'Elohei avoteinu (ve'imoteinu).
Retzeh bimmukhateinu.

ג. קדושת השם

אתה קדוש ושְׁמֶךָ קָדוֹשׁ.
וְקְדוֹשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֵלָה:
בָּרוּךְ אַתָּה יְהוָה
הָאֵל הַקָּדוֹשׁ:

בשבת תשובה: הַמֶּלֶךְ הַקָּדוֹשׁ

ד. קדושת היום

אתה קדשֶׁת אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ.

תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.

וּבִרְכָתוֹ מִכָּל הַיָּמִים.

וְקִדְשָׁתוֹ מִכָּל הַזְּמַנִּים.

וְכֵן כְּתוּב בְּתוֹרָתְךָ:

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל עֲבָאָם:

וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל

מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ.

כִּי בּוֹ שָׁבַת מִכָּל מְלֵאכְתּוֹ אֲשֶׁר בָּרָא

אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ).

רְצֵה בְּמִנוּחֵינוּ.

sanctify us with Your commandments, give us a share in Your Torah, satiate us with Your bounty, and gladden us in Your salvation.

Cleanse our hearts to serve You in truth:

let us inherit, O Lord our God, in love and favor, Your holy Sabbath,

and may Israel, who loves Your name, rest thereon.

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

5. Worship

Be pleased, O Lord our God, with Your people Israel and with their prayers.

Restore the service to the inner sanctuary of Your Temple,

and receive in love and with favor both the fire-offerings of Israel and their prayers.

May the worship of Your people Israel always be acceptable to You.

ON ROSH CHODESH AND CHOL HAMO'ED ADD THE FOLLOWING:

Our God and God of our ancestors —

it will raise up, come, arrive, be seen, be desired, be heard,

be considered, and be remembered — the remembrance and consideration of us and of our ancestors

and of an anointed one, the descendant of David Your servant.

And the remembrance of Jerusalem

Your holy city,

and the remembrance of all Your people the House of Israel before You.

Kadsheinu bemitzotekha
veten khelkeinu betoratekha.
Sab'einu mituvekha vesamkheinu biyeshuatekha.

Vetaher libenu le'avdekha be'emet.

Vehankhileinu Adonai Eloheynu
be'ahava uvertzon shabbat kodshekha.

Veyanukhu va Yisra'el mekadshei shemekha:

Barukh ata Adonai Mekadesh hashabbat.

5. Avoda

Retzeh Adonai Eloheinu be'amkha
yisra'el ulitfilatam.

Vehashev et ha'avoda lidvir beitekha

Ve'ishei yisra'el utfilatam be'ahava tekabel beratzon.

Ut'hi leratzon tamid avodat yisra'el amekha:

ON ROSH CHODESH AND CHOL HAMO'ED ADD THE FOLLOWING:

Eloheinu ve'Elohei avoteinu (ve'imoteinu).

Ya'aleh veyavo veyagi'a veyehra'eh veyeratzeh
veyishma

Veyipakehd vyizakhehr zikhronehnu ufikdonehnu
vezikharon avotehnu (ve'imoteinu).

Vezikhron mashi'akh ben David avdekha.

Vezikhron Yerushalayim ir kodshekha.

Vezikhron kol amkha beit Yisra'el lefanekha

קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ.

שְׁבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעַתֶּךָ.

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.

וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרָצוֹן שְׁבֵת קִדְּשֶׁךָ.

וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ:

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשְּׁבֵת:

ה. עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּלְתַפְלָתָם.

וְהָשִׁב אֶת הָעֲבוֹדָה לְדָבִיר בֵּיתֶךָ.

וְאִשֵּׁי יִשְׂרָאֵל וּתַפְלָתָם בְּאַהֲבָה

תִּקְבַּל בְּרָצוֹן.

וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

בראש חודש ובחול המועד אומרים זה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ).

יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ. וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע

וַיִּפְקֵד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּפְקֹדֵנוּ וַיִּזְכְּרוּן

אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ).

וַיִּזְכְּרוּן מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ.

וַיִּזְכְּרוּן יְרוּשָׁלַיִם עִיר קִדְּשֶׁךָ.

וַיִּזְכְּרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ

For deliverance, for goodness, for mercy, and for loving kindness, and for compassion, for life, and for well-being, and on this:

ON ROSH CHODESH: this day of the new moon.

ON CHOL HAMO'ED PESSAKH: this day of the festival of matzah

ON CHOL HAMO'ED SUKKOT: : this day of the festival of booths.

Remember us, Eternal our God, on this day for goodness; and consider us on this day for a blessing;

save us on this day for life.

And for this matter of salvation and compassion;

have pity and be merciful and be compassionate to us and save us. For on You are our eyes;

for a merciful and compassionate God and ruler are You.

And let our eyes behold Your return in mercy to Zion.

Blessed are You, O Lord, who restores the divine presence to Zion.

6. Thanksgiving

We give thanks to You

that You are the Lord our God

and the God of our ancestors forever and ever.

Through every generation You have been the rock of our lives, the shield of our salvation.

We will give You thanks and declare Your praise, for our lives that are committed into Your hands,

for our souls that are entrusted to You,

for Your miracles that are daily with us,

Lifleita letova lekhen ulkhehsed ulrakhamim.

Lekhayim tovim ulshalom beyom:

ON ROSH CHODESH: Rosh hakhodesh:

ON CHOL HAMO'ED PESSAKH: Khag hamatot:

ON CHOL HAMO'ED SUKKOT: Khag hasukot:

Hazeh. Zakhrehnu Adonai Eloheinu bo letova. Ufokdehnu bo livrakha.

Vehoshi'ehnu bo lekheyim tovim.

Uvidbar yeshua verakhamim khus

Vekhanehnu verakhehm alehnu vehoshi'ehnu. Ki ehlekha ehnehu.

Ki el mehlekhan khanun verakhamun ata:

Vetekhezeina eineinu beshuvkha letziyon berakhamim:

Barukh ata Adonai. Hamakhazir shekhinato leTziyon:

6. Hoda'a

Modim anakhnu lakh.

She'ata hu Adonai Eloheinu

Ve'Elohei avoteinu (ve'imoteinu) le'olam vaed.

Tzur khayeinu magen yish'einu ata hu ledor vador:

Nodeh lekha unesaper tehilatekha al kha'yeinu hamesurim beyadeikha

Ve'al nishmoteinu hapkudot lakh

Ve'al nisekha shebekhol yom imanu

לְפַלִּיטָה לְטוֹבָה. לְחַן וּלְחֶסֶד וּלְרַחֲמִים.
לְחַיִּים טוֹבִים וּלְשְׁלוֹם בְּיוֹם:

בראש חדש: ראש החדש:

בחול המועד פסח: חג המצות:

בחול המועד סוכות: חג הסוכות:

הִזֵּה. זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה.
וּפְקֹדְנוּ בּוֹ לְבִרְכָה.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים.

וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוֹס

וְחַנּוּנוֹ וְרַחֲמֵי עֲלֵינוּ וְהוֹשִׁיעֵנוּ.

כִּי אֱלֹהֶיךָ עֵינֵינוּ.

כִּי אֵל מִלְּךָ חַנּוּן וְרַחוּם אַתָּה:

וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים:

בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

ו. הודאה

מוֹדִים אֲנַחְנוּ לָךְ.

שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ) לְעוֹלָם וָעֶד.

צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:

נִזְדָּה לָךְ וְנִסְפַּר תְּהִלָּתְךָ עַל חַיֵּינוּ

הַמְסוּרִים בְּיָדְךָ.

וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.

וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ.

and for Your wonders and Your benefits that are
with us at all times,
evening, morning and noon.

O beneficent one, Your mercies never fail;

O merciful one, Your
loving-kindnesses never cease.

We have always put our hope in You.

ON CHANNUKA AND PURIM ADD:

For the miracles, for the redemption, for the
mighty acts, for the salvations,

and for the battles which You did

for our ancestors in those days, at this time.

ON CHANNUKAH:

In the days of Mattathias, the son of Yochanan
the Hasmonean High Priest, and his sons,

there arose the wicked (Syrian) Greek kingdom
against Your people Israel

to make them forget Your Torah and transgress
the laws of Your will.

But You, in Your abounding compassion, stood
for them in the time of their distress.

You accounted their grievance, judged their
claim, and righted their wrong.

You placed the mighty in the hand of the weak,
the many in the hand of the few,

the impure in the hand of the pure, the wicked in
the hand of the righteous,

Ve'al nifleotekha vetovoteikha shebekhol et

Erev vavoker vetzohorayim

Hatov ki lo khalu rakhameikha

Vehamerakhem ki lo tamu khasadeikha

Me'olam kivinu lakh

ON CHANNUKA AND PURIM ADD:

Ve'al Hanisim ve'al hapurkan ve'al hagevurot ve'al
hateshuot

Ve'al hanifla'ot ve'al hamilkhamot she'asita

La'avoteinu ve'imoteinu bayamim hahem bazman
haze

ON CHANNUKAH:

Byimei Matityahu ben Yokhanan kohen
gadol khashmonai uvanav

Keshe'amda malkhut Yavan haresha'a
al amkha Yisra'el

Lehashkikham uleha'aviram
mekhukei retzoneikha

Ve'ata berakhameikha harabim
amadeta lahem be'et tzaratam

Ravra et rivam, danta et dinam,
nakamta et nikmatam

Masarta giborim b'eyad khalashim,
verabim beyad me'atim

Utme'im beyad tehorim,
uresha'im beyad tzadikim

ועל נפלאותיך וטובותיך שבכל עת.

ערב ובקר וצהריים:

הטוב כי לא כלו רחמיך.

והמרחם כי לא תמו חסדיך.

מעולם קוינו לך:

בחנוכה ובפורים אומרים זה :

ועל הנסים ועל הפרקון ועל הגבורות ועל

התשועות

ועל הנפלאות ועל הנחמות ועל

המלחמות שעשית

לאבותינו (ואמותינו) בימים ההם בזמן

הזה:

לחנוכה :

בימי מתתיהו בן יוחנן כהן

גדול חשמונאי ובניו.

בשעמדה מלכות יון הרשעה

על עמך ישראל

להשפיתם תורתך ולהעבירם

מחקי רצונך:

ואתה ברחמיך הרבים

עמדת להם בעת צרתם.

רבת את ריבם. דנת את דינם.

נקמת את נקמתם.

מסרת גבורים ביד חלשים.

ורבים ביד מעטים.

וטמאים ביד טהורים.

ורשעים ביד צדיקים.

and the scoffers in the hand of those who engage in the works of Your Torah. For Your sake, You made a great and holy name in Your world. And for Your people Israel You made a great deliverance and a redemption as this day.

And afterward Your children came into the sacred place in Your House.

And they cleansed Your Temple, purified Your holy place, lit candles in Your holy courtyards,

and established these eight days of dedication to thank and to praise Your great Name.

For all these acts may Your name be blessed and exalted continually, O our sovereign, forever and ever.

BETWEEN ROSH HASHANA AND YOM KIPPUR ADD:
And inscribe all the children of Your covenant for a good life.

Let every living thing give thanks to You. (Selah.)
and praise Your name in truth,
O God, our salvation and our help. (Selah.)
Blessed are You, O Lord,
whose Name is the Beneficent One, and to whom it is fitting to give thanks.

7. Abundant Peace

Give abundant well-being for Israel Your people.
For You are the supreme ruler of all well-being.

And it is good in Your eyes to bless us

Vezeidim beyad oskei torateikha.
Ulkha asita shem gadol vekadosh Beolamekha.

Ule'amkha Yisra'el asita teshu'a
gedola ufurkan kehayom haze

Veakhar kakh ba'u vaneikha lidvir beiteikha,
ufinu et heikhaleika

Vetiharu et mikdasheikha, vehidliku
nerot bekhatzron kodsheikha

Vekav'u shemonat yemei khanukah elu,
lehodot ulehalel leshimkha hagadol

Ve'al kulam yitbarakh ve'yitromam
shimkha malkeinu
Tamid le'olam va'ed

BETWEEN ROSH HASHANA AND YOM KIPPUR ADD:
Ukhtov lekhaiyim tovim kol benei beritekha

Ve'khol hakhayim yodukha sela
Veyehalelhu et shimkha be'emet
Ha'el yeshuatenu ve'ezrateinu sela
Barukh ata Adonai
Hatov shimkha ulekha na'e lehodot

7. Shalom Rav

Shalom rav al Yisra'el amkha tasim
Le'olam ki ata hu melekh adon lekol hashalom

Vetov be'eneikha levarekh

וְזוּדִים בְּיַד עוֹסְקֵי תוֹרַתְךָ. וְלֶךְ עֲשִׂיתָ שֵׁם
גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ.

וְלַעֲמֶךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה
וּפְרִקוֹן בְּהַיּוֹם הַזֶּה:

וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בְּיַתְדְּךָ.
וּפָנּוּ אֶת הַיְכָלְךָ.

וְטָהְרוּ אֶת מִקְדָּשְׁךָ. וְהִדְלִיקוּ נְרוֹת
בְּחִצְרוֹת קִדְשֶׁךָ.

וְקָבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכַּה אֵלֶינוּ. לְהוֹדוֹת
וְלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שִׁמְךָ מִלְּפָנֵינוּ
תָּמִיד לְעוֹלָם וָעֶד:

בְּעֶשְׂרֵת יָמֵי תְּשׁוּבָה:
וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה.
וַיְהִלּוּ אֶת שִׁמְךָ בְּאַמֶּת
הָאֵל יִשׁוּעַתָּנוּ וְעִזָּרְתָּנוּ סֵלָה.
בָּרוּךְ אַתָּה יְהוָה
הַטּוֹב שִׁמְךָ וְלֶךְ נָאֵה לְהוֹדוֹת:

ז. שלום רב

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים
לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשְּׁלוֹם
וְטוֹב בְּעֵינֶיךָ לְבָרַךְ

and to bless Your people Israel
at every time and in every hour with well-being.

BETWEEN ROSH HASHANA AND YOM KIPPUR ADD:
In the book of life, blessings, peace, and good
livelihood
May we be remembered and inscribed before
You, we and your entire people
the family of Israel
for a good life and for peace

Blessed is God, who makes peace.

Praised are You, Eternal, who blesses the people
Israel with well-being.

May it be recognized that the words of my
mouth and the contemplations of my thoughts
are for You, Eternal, my Rock and my
Redeemer.

Keep My Tongue From Evil

My God, keep my tongue and my lips from
speaking deceit,

and to them that curse me let my soul be silent,
and like dust to all.

Open my heart to Your Torah, and to Your
commandments let me pursue them.

As for those that think evil of me
speedily thwart their counsel and destroy their
plots.

Ulevarekh et kol amkha Yisra'el
Bekhol et uvekhol sha'a beshlomekha

BETWEEN ROSH HASHANA AND YOM KIPPUR ADD:
Besefer khayim, berakha veshalom, ufarnasa tova

Nizakher venikhatev lefaneikha, anakhu vekhol
amkha beit Yisra'el

Lekhayim tovim uleshalom

Baruch ata Adonai asah ha'shalom

Barukh ata Adonai hamevarekh et amo
Yisra'el bashalom

Yih'yu leratzon imrei fi vehegyon libi lefaneikha
Adonai tzuri ve'go'ali.

Netzor Leshoni Mera

Elohai, netzor leshoni mera usfatai midaber mirma

Ulimkalelai nafshi tidom, venafshi ke'afar lakol tihiye

Ptakh libi betorateikha uvemitzvotekha tirdof nafshi.

Vekhol hakhoshvim alai ra'a

Mehera hafer atzatham vekalkel makhshavtam

וּלְבָרְךָ אֶת כָּל עַמֶּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמֶךָ.

בעשרת ימי תשובה:
בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה.

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ
וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל.
לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

בָּרוּךְ אַתָּה יְהוָה עָשָׂה הַשְּׁלוֹם.

בָּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם:

יְהִיו לְרָצוֹן אֹמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ.
יְהוָה צוּרִי וְגוֹאֲלִי:

נצר לשוני מרע

אֱלֹהֵי נֹצֵר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי
מִדְּבַר מְרָמָה.

וְלִמְקַלְלֵי נַפְשִׁי תִדָּם וְנַפְשִׁי
כְּעָפָר לְכָל תְּהִיָּה.

פְּתַח לְבִי בְּתוֹרָתְךָ

וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.

וְכָל הַחֹשְׁבִים עָלַי רָעָה.

מְהֵרָה הַפֵּר עֲצָתָם וְקַלְקַל מַחְשְׁבֹתָם:

FOR EACH RECITATION OF THE WORDS עֲשֵׂה / ASEH / DO THIS, IT IS CUSTOMARY FOR SOME TO STAND ON TOES.

Do this for Your name's sake,
do this for Your right hand's sake,
do this for the sake of Your Torah.
do this for the sake of Your holiness,
That Your beloved ones may rejoice, let Your
right hand bring on help and answer me.
May the words of my mouth and the meditations
of my heart be acceptable in Your sight,
O Eternal, my rock and my redeemer.

Ase lema'an shemekha
Ase lema'an yemineikha
Ase lema'an torateikha
Ase lema'an kedushateikha
Lema'an yekhaltzun yedideikha hoshi'a yeminkha
va'ancini
Yihiyu leratzon imrei fi vehegyon libi lefaneikha
Adonai tzuri ve'go'ali

עֲשֵׂה לְמַעַן שְׁמֶךָ.
עֲשֵׂה לְמַעַן יְמִינֶךָ.
עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי:
יְהִי רָצוֹן אֲמָרֵי פִי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ.
יְהוָה צוּרִי וְגוֹאֲלִי:

WHEN RECITING THE NEXT PASSAGE, SOME MAY CHOOSE TO TAKE THREE STEPS BACKWARD AND BOW TO THE LEFT, TO THE RIGHT, AND FINALLY STRAIGHT AHEAD.

The maker of perfection in the highest places,

will be the maker of well-being for us and for all
Israel;
(and for all who dwell upon this planet), and let
us say: Amen.

Oseh shalom bimromav

BETWEEN ROSH HASHANA AND YOM KIPPUR: Oseh Hashalom
bimromav)

Hu ya'ase shalom aleinu ve'al kol Yisra'el
(Ve'al kol yoshvei tevel), ve'imru amen

עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל). וְאָמְרוּ אָמֵן:

May it Be Your Will

May it be with desire before You, Eternal our
God and God of our ancestors,

that the building of the Temple will be speedily
in our days; and give our portion in Your Torah.

And there we will serve You in awe as in the
days of old and the years gone by.

We will come close to God with the offering of
Judah and Jerusalem as in the days of old and the
years gone by.

Yehi Ratzon

Yehi ratzon milfaneikha Adonai
Eloheynu ve'Elohey avoteinu

Sheyibane beit hamikdash bemheira
veyameinu, veten khelkeinu betorateikha

Vesham na'avdeikha beyir'ah kiyme
olam ukeshanim kadmoniyot

Ve'arva laAdonai minkhat Yehudah ve'Yerushalayim,
kiyme olam ukeshanim kadmoniyot.

יְהִי רָצוֹן

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
שִׁיבָנָה בַּיּוֹם הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ. וְתֵן
חֵלְקֵנוּ בְּתוֹרַתְךָ:
וְשָׂם נַעֲבֹדְךָ בִּירְאָה בְיָמֵי עוֹלָם
וּבְשָׁנִים קְדְמוֹנִיּוֹת:
וְעַרְבָה לִיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלָיִם.
בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדְמוֹנִיּוֹת:

THE SILENT TEFILAT HA'AMIDAH ENDS HERE.

SELECTED READINGS ON THE AMIDAH

Avot ve'Imahot

The Eternal God is not the God of Abraham is not the God of Isaac is not the God of Jacob is not the God of Sarah is not the God of Rebecca is not the God of my childhood is not the God of my youth is not the God of my adulthood is not the God of my old age is not the God of my dying is not the God of my imagining. The Eternal God is not my creation. The Eternal God is not the God who chooses is not the God who commands is not the God who punishes is not the God who creates is not the God who destroys is not the God who makes me win is not the God who sees that my enemies lose. The Eternal God is not my creation The Eternal God is the God who alone exists and who exists alone. When I am free from ancestors, free from traditions, free from truths, free from words, free from thoughts, free from even the need to be free, there is God, and there I am not. Blessed is the One at the heart of my emptiness.

Gevurot

You are the Source and Substance of Life: Birth and death, joy and sadness, success and failure, courage and fear -- all are You. All things and their complements come from You. All things and their complements are You. May I open my eyes to see You as You and not as I so desperately want You to be. May I see that time and eternity are but shadows of now, and that true immortality is to end time and awake to the deathless present that is You.

Kedushat Hashem

The One Who is the many, the Ocean Who is the wave, the Puzzle Who is the piece is God the Whole and Holy. Creation is the dance of God in space and time. I am the dance of God in this space and this time. To awake to this is to awake from ignorance. To awake to this is to awake from despair. To awake to this is to awake from needless suffering. May I find this Shabbat a rest from the sleep of fools. May I find this Shabbat an awakening to the One who is Whole and Holy -- Whole and wholly me.

Kedushat Hayom

"The heavens and the earth and all within them were finished. By the seventh day God had completed the work which God had been doing; and so God rested from all the work. Then God blessed the seventh day and sanctified it because on it God rested from the divine work of creation." You capped doing with non-doing; You blessed becoming with being; You honored labor and rest. Creation is incomplete without Shabbat. Rest reveals the importance of work. Work reveals the importance of rest. The two together make the world; the two together make a human being. I rest when I cease the struggle to control. I rest when I abandon the pride of ownership. I rest when I give thanks for what is. I set aside this day to revel in Your work by sharing Your rest. I set aside this day for mindfulness and renewal. I set aside this day to review my mission and my priorities. I set aside this day to honor all that I have been given. I set aside this day to take stock of all that I am.

Avodah

For what do I pray? For health? For happiness? For wealth or fame? Who can say what will befall me? I do what I do in pursuit of what I desire, but only the hunt is mine; the victory is in other hands. I pray for nothing, for I am nothing. My desires are not Yours. My needs are not Yours, perhaps not. I pray simply to stand in Your presence. I pray simply to stand and be present. For that is all I can do: stand and be present. Present to You and what You bring this moment and this moment again. All there is, is You; Time and eternity, self and other -- all You. So I pray to pray. I pray to be aware of the Being that is all and nothing, here and there, now and forever.

Hoda'a

Spirituality is living with attention. Living with attention leads me to thanksgiving. Thanksgiving is the response I have to the great

debt I accrue with each breath I take. Attending to the everyday miracles of ordinary living, I am aware of the interconnectedness of all things. I cannot be without you. This cannot be without that. All cannot be without each. And each cannot be without every. Thanksgiving is not for anything, it is for everything. May I cultivate the attention to allow the thanks that is life to inform the dance that is living.

Shalom Rav

Peace is not the absence of conflict. Peace is dealing with conflict while honoring justice. Peace is not the absence of anger. Peace is expressing anger while honoring compassion. Peace is not the absence of desire. Peace is allowing for desire without the fantasy that fulfillment brings happiness. Peace is not the absence of fear. Peace is knowing how to move through fear. Peace is not the absence of self. Peace is knowing that the self is absent. May I cultivate the skills to live in peace, to live with honor, to live with

justice, to live with compassion, to live with desire, to live with fear, to live with self, to live with emptiness.

Netzor Leshoni Mera

Let me attend to my words, taking care to say what I mean and do what I say. Let me guard my tongue from evil and my lips from speaking falsehood. Let me rise above those who slander me and take care not to slander others. Let me forgive those who offend against me and take care to offend only the unjust. Let me open my heart to Torah and find in her wisdom my way to righteousness. May the words of my mouth, the meditations of my heart be acceptable to You, my friend, my rock and my redeemer. May the power that makes for peace throughout the heavens be the power from which I learn to draw to make for peace in my world and in my life. Amen.



And They Were Finished

The heavens and the earth and all their hosts were finished.
 And God completed, on the seventh day,
 all the work of formation;
 and rested on the seventh day
 from all the work that was done.
 And God blessed the seventh day
 and sanctified it.
 For on it, God rested from all the work of
 creation
 that had been fashioned.

Vayakhulu

Vayakhulu hashamayim vеха'aretz vekhol tzeva'am:
 Vayekhal Elohim bayom hashvi'yi
 melakhto asher asa.
 Vayishabot bayom hashvi'yi
 mikol melakhto asher asa:
 Vayevarekh Elohim et yom hashvi'yi
 vayekadehsh oto.
 Ki vo shavat mikol melakhto
 asher bara Elohim la'asot:

ויכלו

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

Creator of All Things

Blessed are You, O Lord our God and God of our ancestors,

the God of Abraham, the God of Isaac and the God of Jacob,

(God of Sarah, the God of Rebecca

the God of Rachel, and the God of Leah)

the great, mighty and revered God, the Most High God

the creator of all things

Koneh Shamayim Va'aretz

LEADER: Barukh ata Adonai Ehloheinu ve'ehlohei avoteinu (ve'imoteinu).

Elohey Avraham, ehlohei Yitzkhak, ve'ehlohei Ya'akov,

(Elohei Sarah, vehlohei Rivkah

vehlohei Rakhel vehlohei Le'ah)

Ha'el hagadol hagibor vehanora, el elyon,

Koneh shamayim va'aretz

קונה שמים וארץ

ברוך אתה יהוה אלהינו ואלהי אבותינו (ואמותינו)

אלהי אברהם, אלהי יצחק, ואלהי יעקב,

(אלהי שרה, ואלהי רבקה

ואלהי רחל ואלהי לאה)

האל הגדול הגבור והנורא אל עליון.

קונה שמים וארץ:

Shield of the Ancestors

Shield of the fathers by God's word,

reviving the dead by command,

the holy God;

ON THE SHABBAT BEFORE YOM KIPPUR:

The holy King

who makes people rest

on the holy Sabbath,

for in them God took delight to cause them to rest.

Before God we shall worship in reverence and fear.

We shall render thanks to God's name on every day, always in the manner of the blessings.

God of the acknowledgments, Lord of Peace,

who sanctified the Sabbath and blessed the seventh day

and caused the people to rest, filled with Sabbath delight

Magen Avot (ve'Imahot)

COMMUNITY: Magen avot (ve'imahot) bidvaro

Mekhaye metim bema'amaro

Ha'el hakadosh

ON THE SHABBAT BEFORE YOM KIPPUR:

Hamelekh hakadosh

She'ein kamohu, hameni'akh le'amo

Beyom Shabbat kodsho

Ki vam ratza lehani'akh lehem

Lefanav na'avod beyira vafakhad

Venode lishmo bekhof yom tamid me'ein haberakhot

El ha'hoda'ot adon hashalom

Mekadesh hashabbat umevarekh shevi'i

Umeni'akh bikdusha le'am medushnei oneg

מגן אבות ואמהות

קהל: מגן אבות (ואמהות) בדברו.

מחיה מתים במאמרו

האל הקדוש

בשבת תשובה:

המלך הקדוש

שאין כמוהו המניח לעמו

ביום שבת קדשו

כי בס רצה להניח להם.

לפניו נעבוד ביראה ופחד.

ונודה לשמו בכל יום תמיד מעין הברכות.

אל ההודאות אדון השלום.

מקדש השבת ומברך שביעי.

ומניח בקדשה לעם מדשני עונג.

as a remembrance of the work in Creation.

Zekher lema'aseh vereshit

זְכוֹר לַמַּעֲשֵׂה בְרֵאשִׁית:

Who Sanctifies the Sabbath

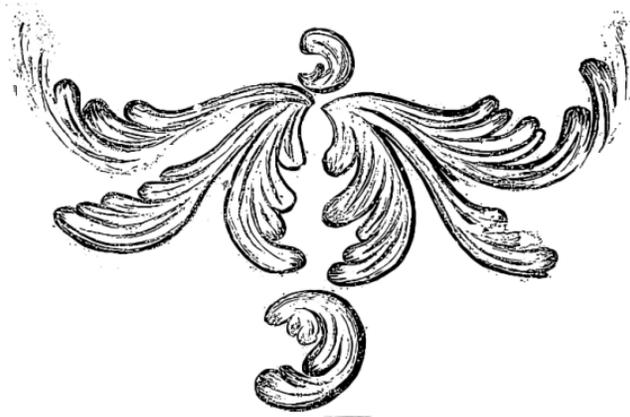
Our God and God of our Ancestors!
Be pleased with our rest; sanctify us with Your
commandments,
give us a share in Your Torah,
sanctify us with Your bounty, and gladden us in
Your salvation.
Cleanse our hearts to serve You in truth:
let us inherit, O Lord our God, in love and
favor, Your holy Sabbath,
and may Israel, who loves Your name, rest on it.
Praised are You, O Lord, who sanctifies the
Sabbath.

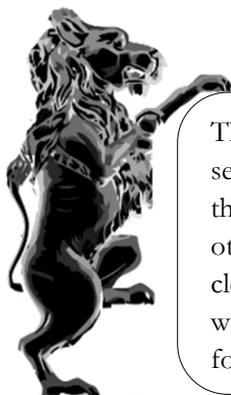
Mekadesh Hashabbat

LEADER: Ehloheinu ve'ehlohei avoteinu (ve'imoteinu)
Retzeh bimnukhatenu. Kadshahnu vemitzotekha
veten khelkeinu vetoratekha.
Sab'einu mituvekha ve'samkhehnu bishu'atekha.
Vetaher libeinu le'ovdekha ve'emet .
Vehankhileinu Adonai Eloheynu ve'ahava uvertzon
shabbat kodshekha.
Veyanukhu va Yisra'el mekadshei shemekha:
Barukh ata Adonai mekadesh ha'Shabbat.

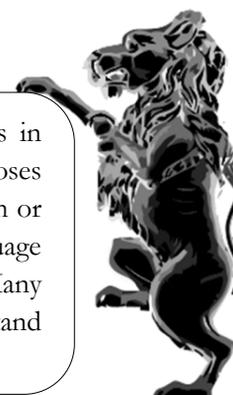
מקדש השבת

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ).
רִצֵּה בְּמִנוּחֵתֵנוּ. קַדְשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ.
שִׁבְעֵנוּ מִטוּבְךָ וְשִׂמְחָנוּ בִישׁוּעֶתְךָ.
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן
שַׁבַּת קֹדֶשְךָ.
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ:
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:





The Kaddish is one of the most familiar prayers in the siddur and comes in several forms, chanted to distinctive melodies depending on the holiday. It closes the whole service or sections of the service and concludes the study of Torah or other sacred texts. The Kaddish is composed in Aramaic, an ancient language closely related to Hebrew and once spoken widely in the Near East. Many worshippers stand during the half Kaddish, and it is customary for most to stand for the full Kaddish.



IF YOU ARE RECITING KADDISH, YOU MAY CHOOSE TO TAKE THREE STEPS BACK AS YOU START THE FINAL LINE. THEN BOW ONCE TO THE LEFT, ONCE TO THE RIGHT, AND ONCE TO THE CENTER, FINISHING WITH וְאָמְרוּ אָמֵן / VE'IMRU AMEN / AND LET US SAY AMEN. IF YOU ARE NOT RECITING THE KADDISH BUT RESPONDING TO THE PRAYER LEADER OR MOURNERS RECITING IT, YOU MAY RESPOND TO EACH AMEN WITH AMEN, AS WELL AS RECITE WITH THE COMMUNITY THE LINE, וְיֵהָא שְׁמֵהּ רַבָּא מְבַרְךְ לְעַלְמֵי וְלְעַלְמֵי / YEHE SHMEH RABBA MEVARAKH LE'ALAM UL'ALMEH ALMAYA / MAY HIS GREAT NAME BE BLESSED FOR EVER, AND TO ALL ETERNITY.

AT עוֹשֶׂה שְׁלוֹם / OSEH / WHO MAKES; BOW LEFT AND SAY הוּא / HU / GRANT, BOW FORWARD AND SAY וְעַל כָּל / VE'AL KOL / FOR ALL. WHEN FINISHED, IT IS CUSTOMARY TO TAKE THREE STEPS FORWARD.

May the great name be exalted and sanctified is God's great name

COMMUNITY AND LEADER TOGETHER: Amen

in the world which God created at will!

May God establish dominion

during your lifetime and during your days

and during the lifetimes of all the House of Israel

speedily and very soon! And say,

COMMUNITY AND LEADER TOGETHER: Amen.

May the great name be blessed forever, and for all eternity!

Yitgadal veyitkadash shmei raba.

COMMUNITY AND LEADER TOGETHER: Amen

Be'alma di vra khir'uteh

veyamlikh malkhuteh

be'khayekhon uvyomekhon

uv'khaye dekhohl beit Yisrael

ba'agala uvizman kariv. Ve'imru

COMMUNITY AND LEADER TOGETHER: Amen.

Yehei shmei raba mevorakh le'olam ul'alme almaya

וְיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

קְהֵל וְחִזָּן: אָמֵן

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ

קְהֵל וְחִזָּן: אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבַרְךְ

לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא

Blessed and praised, glorified and exalted,
extolled and honored, adored and lauded
be the name of the Holy One,

COMMUNITY AND LEADER TOGETHER: Blessed be God
Above and beyond all the blessings,

hymns, praises and consolations
that are uttered in the world! And say,

COMMUNITY AND LEADER TOGETHER: Amen

May there be abundant peace from heaven
and life for us and for all God's people Israel
and say,

COMMUNITY AND LEADER TOGETHER: Amen

May the prayers and supplications
of all Israel

be accepted by their Father who is in Heaven;
And say,

COMMUNITY AND LEADER TOGETHER: Amen

May the One who makes peace in high places

grant peace for us,

and for all Israel,

(and for all who dwell upon Earth).

And say,

COMMUNITY AND LEADER TOGETHER: Amen

Yitbarakh veyishtabakh veyitpa'ar veyitromam
veyitnaseh veyit'hadar veyit'aleh veyit'halal
shmei dekudsha,

COMMUNITY AND LEADER TOGETHER: brikh hu

Le'eila (BETWEEN ROSH HASHANAH AND YOM KIPPUR: l'eila
mikkol) min kol birkhata

veshirata tushbe'khata venekh'emata
da'amiran be'alma. Ve'imru

COMMUNITY AND LEADER TOGETHER: Amen

Yehe shelama raba min shmaya
ve'khayyim aleinu ve'al kol Yisrael.

V'imru

COMMUNITY AND LEADER TOGETHER: Amen

Titkabal tzlothon uvaut'hon
d'khol bet Yisrael

kodam avuhon di bishmaya, v'imru

COMMUNITY AND LEADER TOGETHER: Amen

Oseh shalom (BETWEEN ROSH HASHANAH AND YOM
KIPPUR: HaShalom) bimromav
hu ya'aseh shalom aleinu

v'al kol Yisra'el

(v'al kol yoshvei tevel).

V'imru

COMMUNITY AND LEADER TOGETHER: Amen

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפַּאֵר וַיִּתְרַומַם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא

קהל וחזן: בְּרִיךְ הוּא

לְעֵלָא (בעשרת ימי תשובה: לְעֵלָא מְכַל) מִן כָּל
בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְאָמְרִין בְּעֵלְמָא. וְאָמְרוּ

קהל וחזן: אָמֵן

יְהֵא שְׁלָמָה רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ

קהל וחזן: אָמֵן:

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן
דְּכָל בֵּית יִשְׂרָאֵל

קִדְם אַבוּהוֹן דִּי בְּשַׁמַּיָּא, וְאָמְרוּ:

קהל וחזן: אָמֵן

עוֹשֵׂה שְׁלוֹם (בעשרת ימי תשובה: הַשְּׁלוֹם) בְּמְרוֹמָיו.

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל

(וְעַל כָּל יוֹשְׁבֵי תֵבֶל).

וְאָמְרוּ

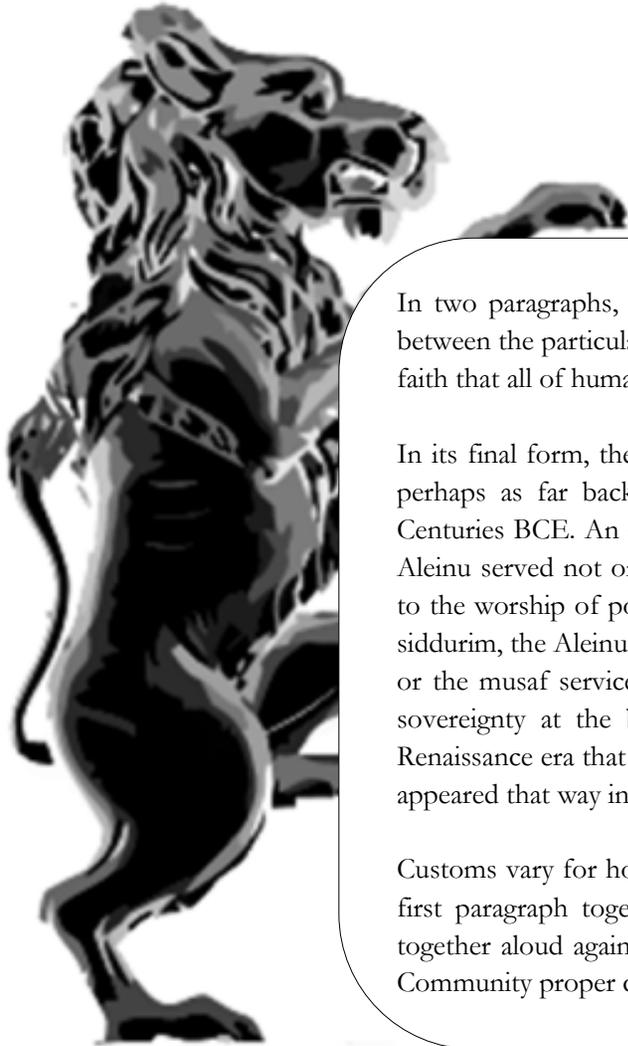
קהל וחזן: אָמֵן.



**It is our Duty
to Praise**

Aleinu Leshabe'akh

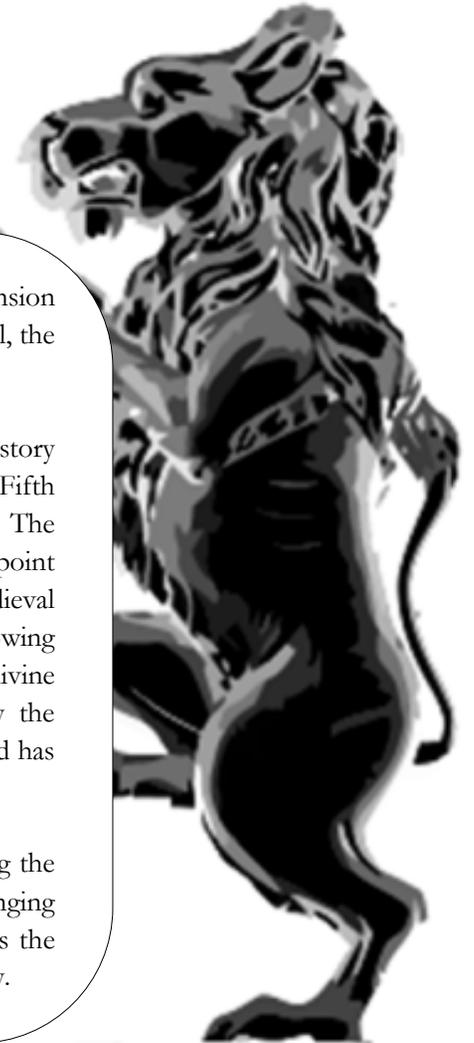
עלינו לשבח



In two paragraphs, the Aleinu concentrates a basic tension in Judaism: the tension between the particular — Israel's special relationship with God — and the universal, the faith that all of humanity will someday fully recognize the one God.

In its final form, the Aleinu dates back to the third century, but has an older history perhaps as far back as the Babylonian and Persian exiles of the Sixth and Fifth Centuries BCE. An earlier form was probably recited during the Temple service. The Aleinu served not only as a rejection of ancient paganism, but also as a counterpoint to the worship of powerful kings and emperors common in those times. In medieval siddurim, the Aleinu was placed in the Rosh Hashanah liturgy, with the shofar blowing or the musaf service, and it was directly associated with the proclamation of divine sovereignty at the beginning of the new year. But it became so popular by the Renaissance era that the Aleinu became standard near the end of every service and has appeared that way in printed prayer books ever since.

Customs vary for how much of the Aleinu is recited aloud. It is common to sing the first paragraph together, then recite the second paragraph in a low voice, singing together aloud again for the last line, "V'ne'emar" The leader generally gives the Community proper cues as to what to sing together and what to recite individually.



IT IS OFTEN CUSTOMARY FOR THE COMMUNITY TO STAND TOGETHER WHILE RECITING THE ALEINU, BOWING FORWARD FOR מוֹדִים וּמִשְׁתַּחֲוִים / ואנחנו כורעים ומשתחווים /
VA'ANAKHNU KOR'IM UMISHTAKHAVIM UMODIM / AND WE BEND OUR KNEES AND BOW DOWN AND GIVE THANKS. THEN, STAND UP STRAIGHT FOR לִפְנֵי מֶלֶךְ / LIFNEI MELEKH / BEFORE THE KING.

It is our duty to praise the Master of all,
to acclaim the greatness of the One who forms
all creation,
For God did not make us like
the nations of other lands,
and did not make us the same as
other families of the Earth.
God did not grant our inheritances as others,
and our destiny is not the same as anyone else's.

Aleinu leshabe'akh la'Adon hakol
latet gedulah l'yotzer bereishit,
shelo asanu kegoyei ha'aratzot,
velo samanu kemishpekhoh ha'adamah,
shelo sam khel'kenu kahem,
vegoralenu kekhoh hamonam.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל.
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת.
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם
וְגוֹרְלֵנוּ כְּכֹל הַמּוֹנָם:

And we bend our knees and bow down and give
thanks
before the King, the King of Kings,
the Holy One, Blessed is God.

Va'anakhnu kor'im umishtakhavim umodim
lifnei melekh, malkhei hamlakhim,
hakadosh barukh hu.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מְלָכֵי הַמְּלָכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא:

The One who spread out the heavens, and made
the foundations of the Earth,
and whose precious dwelling
is in the heavens above,
and whose powerful Presence
is in the highest heights.
He is our God, there is none else.

Shehu noteh shamayim, ve'yosed aretz,
umoshav yekaro bashamayim mima'al,
U'Shkhinat uzo begav'hei meromim,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ.
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וְשִׁכְנֵינָת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:

Our Ruler is truth, and nothing else compares.
As it is written in Your Torah:
"And you shall know today
and take to heart
that Adonai is the only God
in the heavens above
and on Earth below. There is no other."

Hu Eloheynu ein od,
emet malkenu, efes zulato,
kakatur be'torato:
veyada'ta hayom
vahashevota el levavekha.
Ki Adonai, hu ha'Elohim,
bashamayim mi ma'al,
v'al ha'aretz mitakhat. Ein od.

הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ. אֶפֶס זולָתוֹ.
כְּכַתוּב בְּתוֹרָתוֹ.
וַיֵּדַעַת הַיּוֹם
וְהִשְׁבַּחְתָּ אֵל לְבַבְךָ.
כִּי יְהוָה הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת. אֵין עוֹד:

Therefore we hope in You, Eternal our God,
to see quickly the splendor of Your strength;
to cause to pass away idolatry from the land
and false gods to surely be cut off;
to repair the world with majestic sovereignty.
Then all mortals will call on Your Name.
All the wicked of the earth will return to You.
All the inhabitants of the world will recognize
and know that.
to You every knee shall bend
and every tongue shall vow.
Before You, Eternal, our God, they will bow and
fall down.
To the honor of Your name
they will give loyally.
They will receive, each of them,
the yoke of Your sovereignty.
And You will speedily reign
over them forever and ever.
For the sovereignty
is Yours and You will reign eternally in honor,
as it is written in Your Torah:
the Eternal will reign forever and ever.
And it is said: the Eternal will be
ruler over all the earth.
On that day the Eternal will be One and God's
name will be One.

Al ken nekave lekha Adonai Eloheynu
Lirof mehera betiferet uzeikha
Leha'avir gilulim min ha'aretz
Veha'elilim karot yekharetun
Letaken olam bemalkhut Shadai
Vekhol benei basar yikre'u veshimkha
Lehafnot eleikha kol reshei aretz
Veyakiru veyedu kol yoshvei tevel

Ki lekha tikhra kol berekh
Tishava kol lashon
Lefaneikha Adonai Eloheynu yikhre'u veyiplu
Velikhvod shimkha yekar yitenu
Veyekablu kulam et ol malkhutekha
Vetimlokh aleihem mehera le'olam va'ed

Ki hamalkhut shelkha
Hi ulolmei ad timlokh bekhavod
Kakativ betorakekha
Adonai yimlokh le'olam va'ed
Vene'amar, vehaya Adonai lemelekh al kol ha'aretz
Bayom hahu yi'hye Adonai ekhad ushmo ekhad

על בן נקוה לך יהוה אלהינו
לראות מהרה בתפארת עזך.
להעביר גלולים מן הארץ.
והאלילים כרות יפרתון.
לתקן עולם במלכות שדי.
וכל בני בשר יקראו בשמך
להפנות אליך כל רשעי ארץ.
יבירו וידעו כל יושבי תבל.

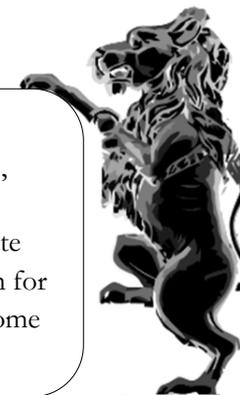
כי לך תכרע כל ברך.
תשבע כל לשון.
לפניך יהוה אלהינו יכרעו ויפלו.
ולכבוד שמך יקר יתנו.
ויקבלו כלם את על מלכותך.
ותמלך עליהם מהרה לעולם ועד.

כי המלכות שלך
היא ולעולמי עד תמלך בכבוד.
כפתוב בתורתך.
יהוה ימלך לעולם ועד:
ונאמר. והיה יהוה למלך על כל הארץ.
ביום ההוא יהיה יהוה אחד ושמו אחד:

BETWEEN PASSOVER AND SHAVUOT, THE OMER IS COUNTED AT THIS POINT IN THE SERVICE.



While often associated with mourning, the Kaddish does not mention death, resurrection, or the afterlife at all. Instead, it proclaims the greatness, holiness, and eternity of God and expresses a wish that the harmony of the heavenly spheres guide us here below, as it does above. Mourners usually stand to recite the Mourners' Kaddish. In Sephardi and Mizrachi communities, it is common for other worshippers to stand silently with the mourners as they say Kaddish. Some Ashkenazi communities also have adopted this custom.



IF YOU ARE RECITING KADDISH, YOU MAY CHOOSE TO TAKE THREE STEPS BACK AS YOU START THE FINAL LINE, THEN BOW ONCE TO THE LEFT, ONCE TO THE RIGHT, AND ONCE TO THE CENTER, FINISHING WITH וְאָמְרוּ אָמֵן / VE'IMRU AMEN / AND LET US SAY AMEN. IF YOU ARE NOT RECITING THE KADDISH BUT RESPONDING TO THE PRAYER LEADER OR MOURNERS RECITING IT, YOU MAY RESPOND TO EACH AMEN WITH AMEN, AS WELL AS RECITE WITH THE COMMUNITY THE LINE, וְהָא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי / YEHE SHMEH RABBA MEVARAKH LE'ALAM UL'ALMEH ALMAYA / MAY HIS GREAT NAME BE BLESSED FOR EVER, AND TO ALL ETERNITY.

May the great name be exalted and sanctified is God's great name

COMMUNITY AND LEADER TOGETHER: Amen

in the world which God created at will!

May God establish dominion

during your lifetime and during your days

and during the lifetimes of all the House of Israel

speedily and very soon! And say,

COMMUNITY AND LEADER TOGETHER: Amen.

May the great name be blessed forever, and for all eternity!

Blessed and praised, glorified and exalted,

Yitgadal veyitkadash shmei rabba.

COMMUNITY AND LEADER TOGETHER: Amen

Be'alma di vra khir'uteh

veyamlikh malkhuteh

be'khayekhon uvyomekhon

uv'khaye dekhohl beit Yisrael

ba'agala uvizman kariv. Ve'imru

COMMUNITY AND LEADER TOGETHER: Amen.

Yehei shmei raba mevorakh
le'olam ul'alme almaya

Yitbarakh veyishtabakh veyitpa'ar veyitromam

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

קְהֵל וְחֵן: אָמֵן

בְּעֵלְמָא דִּי בְּרָא כְּרַעֲוִיתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּיכֹן וּבְיוֹמֵיכֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעִגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ

קְהֵל וְחֵן: אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעַלְמֵי וְלְעַלְמֵי עֲלָמֵי

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֹמֵם

extolled and honored, adored and lauded
be the name of the Holy One,

COMMUNITY AND LEADER TOGETHER: Blessed be God
Above and beyond all the blessings,

hymns, praises and consolations
that are uttered in the world! And say,

COMMUNITY AND LEADER TOGETHER: Amen

May there be abundant peace from heaven
and life for us and for all God's people Israel
and say,

COMMUNITY AND LEADER TOGETHER: Amen

May the One who makes peace in high places

grant peace for us,

and for all Israel,

(and for all who dwell upon Earth).

And say,

COMMUNITY AND LEADER TOGETHER: Amen

veyitnaseh veyit'hadar veyit'aleh veyit'halal
shmei dekudsha,

COMMUNITY AND LEADER TOGETHER: brikh hu

Le'eila (BETWEEN ROSH HASHANAH AND YOM KIPPUR: P'eila
mikkol) min kol birkhata

veshirata tushbe'khata venekh'emata
da'amiran be'alma. Ve'imru

COMMUNITY AND LEADER TOGETHER: Amen

Yehe shlama raba min shmaya
ve'khayim aleinu ve'al kol Yisrael.

V'imru

COMMUNITY AND LEADER TOGETHER: Amen

Oseh shalom (BETWEEN ROSH HASHANAH AND YOM
KIPPUR: HaShalom) bimromav

hu ya'aseh shalom aleinu

v'al kol Yisra'el

(v'al kol yoshvei tevel).

V'imru

COMMUNITY AND LEADER TOGETHER: Amen

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא

קהל וחזן: בְּרִיךְ הוּא

לְעֵלָא (בעשרת ימי תשובה: לְעֵלָא מְכַל) מִן כָּל
בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאֲמִירָן בְּעֵלְמָא. וְאָמְרוּ

קהל וחזן: אָמֵן

יְהִי שְׁלָמָה רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ

קהל וחזן: אָמֵן:

עוֹשֵׂה שְׁלוֹם (בעשרת ימי תשובה: הַשְּׁלוֹם) בְּמִרְוּמָיו.

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל
(וְעַל כָּל יוֹשְׁבֵי תֵבֶל).

וְאָמְרוּ

קהל וחזן: אָמֵן.



Eternal Master

Eternal Master, who reigned supreme,
Before all of creation was drawn;
When it was finished according to God's will,

Adon Olam

Adon olam, asher malakh,
beterem kol yetzir nivra
Le'eit na'asa vekheftso kol,

אדון עולם

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ.
בְּטֶרֶם כָּל יִצִיר נִבְרָא:
לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל.

Then the Ruler's Name was proclaimed
 When this our world shall be no more,
 In majesty God still shall reign,
 And God was, is,
 And will be in glory.
 Alone is God, beyond compare,
 Without division or ally;
 Without beginning, without end,
 to God is the power and sovereignty
 He is my God, my Living Redeemer
 rock of my affliction in the enemy day
 God is my banner and refuge
 filling my cup the day I call
 Into God's hand I commit my spirit
 when I sleep, and I wake
 and with my spirit, my body
 Adonai is with me, I will not fear

Azai melekh shemo nikra
 Ve'akharey kikhlot hakol
 Le'vado yimlokh nora
 Vehu hayah vehu hoveh
 Vehu yi'hyeh b'tifarah
 Vehu ekhad ve'ein sheini
 Lehamshil lo lehakhbirah
 Beli reishit beli takhlit
 Velo ha'oz vehamisrah
 Vehu Eyli vekhai go'ali
 vetsur khevli be'yom tsarah
 Vehu nisi umanos li
 menat kosi beyom ekra
 Be'yado afkid rukhi
 beyet ishan ve'a'ira
 ve'im rukhi geviyati
 Adonai li velo ira

אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:
 וְאַחֲרַי בְּכָלוֹת הַכּוֹל.
 לְבָדּוֹ יִמְלֹךְ נוֹרָא:
 וְהוּא הָיָה וְהוּא הוֹה.
 וְהוּא יִהְיֶה בְּתִפְאָרָה:
 וְהוּא אֶחָד וְאֵין שֵׁנִי.
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית.
 וְלוֹ הָעֵז וְהַמְשָׁרָה:
 וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי.
 וְצוּר חֲבֵלִי בְּעַת צָרָה:
 וְהוּא נֶסִי וּמְנוֹס לִי.
 מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא:
 בְּיָדּוֹ אֶפְקִיד רוּחִי.
 בְּעַת אִישָׁן וְאַעִירָה:
 וְעִם רוּחִי גְוִיָּתִי.
 יְהוֹה לִי וְלֹא אִירָא:



Exalted

Exalted be God, living and existent
 unbounded by time is His existence.
 God is One and there is no unity like God's
 Oneness
 Inscrutable and infinite is His Unity;

Yigdal

Yigdal Elohim khai veyishtabakh
 Nimtza ve'ein et el metziuto
 Ekhad ve'ein yakhid keyikhudo
 Ne'elam vegam ein sof le'akhduto

יגדל

יִגְדַּל אֱלֹהִים חַי וְיֹשֵׁת בַּח
 נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ
 אֶחָד וְאֵין יָחִיד בְּיַחְדּוֹ
 נֶעְלָם וְגַם אֵין סוֹף לְאַחַדּוֹתוֹ

God has no body nor
 semblance of a body
 nor is there any comparison to God's holiness;
 God preceded every being that was created
 the First, and nothing precedes His precedence;
 Behold! God is Master of the
 universe to every creature
 God demonstrates greatness
 and sovereignty;
 God granted the flow of prophecy
 to a treasured, splendid people;
 In Israel, none like Moses arose again
 a prophet who perceived God's vision clearly.
 God gave people a Torah of truth
 by means of a prophet, the
 most trusted of His household;
 God will never amend nor exchange the law
 for any other one, for all eternity.
 God scrutinizes and knows
 our hiddenmost secrets,
 perceives a matter's outcome at its inception;
 recompenses human beings with
 kindness according to his deed
 God places evil on the wicked
 according to their wickedness.
 By the End of Days God will send our Messiah
 to redeem those longing for final salvation.
 God will revive the dead
 in abundant kindness.
 Blessed forever is God's praised Name.

Ein lo demut haguf ve'eino guf
 Lo na'arokh elav kedushato
 Kadmon lekhohl dava asher nivra
 Rishon ve'ain reshit lereshito
 Hino adon olam lekhohl notzar
 Yore gedulato umalkhuto
 Shefa nevuato netano
 El anshei segulato vetifarto
 Lo kam ve'Yisra'el ke'Mosheh od
 Navi umabit et temunato
 Torat emet natan le'amo el
 Al yad nevi'o ne'eman beito
 Lo yakhalif ha'el velo yamir dato
 Le'olamim lezulato
 Tzofe veyode'a setareinu
 Mabit lesof davar bekadmato
 Gomel le'ish khesed kemifalo
 Yiten larasha ra kerishato
 Yishlakh lekeitz yamin meshikhenu
 Lifdot mekhakei ketz yeshu'ato
 Metim yekhaye el berov khasdo
 Barukh adei ad shem tehilato

אין לו דמות הגוף ואינו גוף
 לא נעררך אליו קדשיתו
 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
 יתן לרשע רע כרשעתו
 ישלח לקץ ימין משיחנו
 לפדות מחכי קץ ישועתו
 מתים יחיה אל ברב חסדו
 ברוך עדי עד שם תהלתו



Meal

Peace Be Upon You

Peace to you, ministering
messengers from on high,
from the Ruler of all, the Blessed Holy One.

Come for peace, messengers of peace,
from the Ruler of all, the Blessed Holy One.

Bless me for peace, messengers of peace
from the Ruler of all, the Blessed Holy One.

Depart for peace, messengers of peace
from the Ruler of all, the Blessed Holy One.

Se'udah

Shalom Aleikhem

Shalom aleikhem mal'akhei hasharet
mal'akhei elyon
Mimelekh malkhei hamlakhim
hakadosh barukh hu.

Boakhem leshalom mal'akhei hashalom
mal'akhei elyon
Mimelekh malkhei hamlakhim
hakadosh barukh hu.

Barkhuni leshalom mal'akhei hashalom
mal'akhei elyon
Mimelekh malkhei hamlakhim
hakadosh barukh hu.

Tzetkhem leshalom mal'akhei hashalom
mal'akhei elyon
Mimelekh malkhei hamlakhim
hakadosh barukh hu.

סעודה



שלום עליכם

שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי הַשָּׁרֵת מַלְאָכֵי עֲלִיּוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם
מַלְאָכֵי עֲלִיּוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוּנִי לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם
מַלְאָכֵי עֲלִיּוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם
מַלְאָכֵי עֲלִיּוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

Sanctification

The heavens and the earth and
all their hosts were finished.

And God completed, on the seventh day,
all the work of formation;

and rested on the seventh day from
all the work that was done.

And God blessed the seventh
day and sanctified it.

For on it, God rested from all the
work of creation that had been fashioned.

With your permission.
REPLY: To life!

Praise You, Eternal, our God,
creator of the fruit of the vine.

Praise You, Eternal, our God, ruler of the world
who sanctified us with mitzvot and wanted us.

Who has given us, as an inheritance, the holy
Shabbat in love and desire -
a remembrance of the work of creation. For it is
the first day among holy observances -

a remembrance of the Exodus from Egypt.

For You chose us and sanctified us
from all peoples.

And we inherited Your
holy Shabbat in love and desire.

Praise You, Eternal, our God, who
sanctifies the Shabbat.

Kiddush

Yom hashishi. Vayakhulu hashamayim
veha'aretz vekhol tzeva'am

Vayekhal Elohim bayom hashvi'i
melakhto asher asa.

Vayishabot bayom hashvi'i mikol
melakhto asher asa:

Vayevarekh Elohim et yom hashvi'i
vayekadehsh oto.

Ki vo shavat mikol melakhto asher
bara Elohim la'asot:

Savri maranan
REPLY: lekheyim

Barukh ata Adonai Eloheynu melekh
ha'olam bore pri hagafen

Barukh ata Adonai Eloheynu melekh ha'olam
Asher kideshanu bemitzvotav veratza vanu

Veshabbat kodsho be'ahava uvratzon hinkhilanu

Zikaron le'ma'ase bereshit, tekhila lemikra'ei kodesh

Zekher liytzi'at mitzrayim

Ki vanu ve'kharta ve'otanu kidashta mikol hamim

Veshabbat kodshekha be'ahava uvratzon hinkhaltanu

Barukh ata Adonai mekadesh ha'Shabbat

קידוש

יום הששי. ויכלו השמים
והארץ וכל צבאם:

ויכל אלהים ביום השביעי
מלאכתו אשר עשה.

וישבת ביום השביעי

מכל מלאכתו אשר עשה:

ויברך אלהים את יום השביעי
ויקדש אתו.

כי בו שבת מכל מלאכתו אשר ברא
אלהים לעשות:

סברי מרנן.

ועוים: לחיים:

ברוך אתה יהוה, אלהינו מלך העולם,
בורא פרי הגפן:

ברוך אתה ה', אלהינו מלך העולם,

אשר קדשנו במצותיו ורצה בנו,

ושבת קדשו באהבה וברצון הנחילנו,

זכרון למעשה בראשית, כי הוא יום

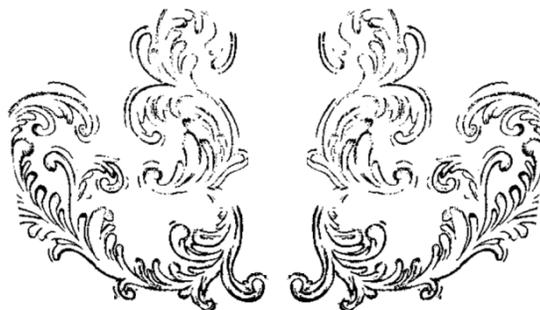
תחלה למקראי קדש,

זכר ליציאת מצרים.

כי בנו בחרת ואותנו קדשת מכל העמים

ושבת קדשך באהבה וברצון הנחלתנו:

ברוך אתה יהוה, מקדש השבת:



Bringing Forth Bread

Blessed are you, Adonai our
God, king of the world
Who brings bread out of the earth

Hamotzi

Barukh ata Adonai Eloheynu melekh ha'olam
Hamotzi lekhem min ha'aretz

המוציא

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:



*When I was a young man, I wanted to change the world.
I found it was difficult to change the world,
So I tried to change my nation.
When I found I couldn't change the nation,
I began to focus on my town.
I couldn't change the town and as an older man,
I tried to change my family.
Now, as an old man,
I realize the only thing I can change is myself,
And suddenly I realize that if long ago
I had changed myself,
I could have made an impact on my family.
My family and I could have made an impact on our town.
Their impact could have changed the nation,
And I could indeed have changed the world.*



- Author unknown, 1100 CE



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- **The “Siddur on the Hill” Committee**

Malka Benjamin, Sue Gilbert, Dallas Kennedy, Michal Kennedy, Chelley Leveillee, Deborah Melkin, Robyn Ross, Atara Schimmel, Morris A. Singer (Co-Chair), and Georgi Vogel Rosen (Co-Chair)



SOURCES



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