Siddur on the Hill

For Friday night Shabbat services at
Havurah on the Hill at the Vilna Shul
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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.
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 Rubenfeld, 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 breathe 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.
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. (Shosbana [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

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
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.

Yedid Nefesh

Yedid Nefesh av harakhaman,
meshokh avdekhah el retzonekhah,
y’a’arutz avdekhah kemo ayal,
yishtakhveh el mul hadarekha,
ye’erav lo yedidatekha,
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.
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.
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 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 melekh melakhim.
Asher eyadu vehu atmos vehu avav asa’hu.

Al takshu levavkhem ki hu Eloheynu ve’anakhu am mar’ito yavo.
Ha’yom im bekolo tishma’u.

Arba’im shana akut bedor ve’mor am to’ey lehav lo vehem lo yad’u derakhai. Asher nishbati be’api’im yevo’un el menukha’ti.

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.
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.

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 kol ha’aretz.
Shiru l’Adonai barkhu shemo.

Ki gadol Adonai u’mehulal me’od:
Honor and majesty in God’s presence; strength and beauty in God’s sanctuary.

Shiru l’Adonai barkhu shemo

Basru miyom leyom yeshuato

Havu l’Adonai mishpekhot amim

Hirudu Shemot

— 6 —
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.

Tehilim 97

יוהי פֶּלֶךְ בְּרֵיחַ הָאֵדֶם, יִשְׁמֶהוּ אַיֵּם רֹסי.
שֵׁם יִוֵּרֵפֶל פַּסְבִּי.
עַרְכֵּךְ מְשַׁפְּטֵךְ קָם בָּאָבָא.
אַשֶׁר לִפְנֵי חַנָּל. הַתָּלָה שֵׁבֶב אָרוֹן.
הָאָרוֹן בְּרַקוֹן חֲבֵל. רָאַתָּה חַנהֲל הַאֵדֶם.

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 kadonag namasu milifnei Adonai milifnei adon kol ha’aretz.
Higidu hashamayim tzidko vera’u kol ha’amim kevodo.

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.
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.

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.

Let the sea roar, and all within it; the world, and all dwelling in it. Let the rivers clap their hands, and 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. To sing a new song, I must open myself to wonder. I must wash myself in the totality of Life, whose words not yet written speak a joy not yet felt; whose melody not yet composed evokes a harmony not yet imagined. I must let go the known and embrace the unknown, for the new is always a surprise.

Tehilim 98

Mizmor shiru l’Adonai shir khadalash ki nifla’ot asa
hoshiya lo yemino uzro’a kadsho.
Hodi’a Adonai yeshuato
le’einei hagoyim gila tzidkato.
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. Let the sea roar, and all within it; the world, and all dwelling in it. Let the rivers clap their hands, and 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.

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.

Tehilim 99

Adonai malakh yirgezu amim
yoshev keruvim tanut ha'aretz.

Adonai betziyon gadol veram hu al kol ha'amim.

Yodu shimkha gadol venora kadosh hu.

Ve'oz melekh mishpat aheiv ata konanta
yoshev keruvim tanut ha'aretz.

Adonai is great in Zion, and high above all the peoples.
Let them praise Your name as great and awesome; holy is God.

Romemu Adonai Eloheynu vehishtakhavu
lahadom raglav kadosh hu.

Romemu Adonai Eloheynu vehishtakhavu
lehadar raglav kadosh hu.

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

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 heat 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 voice of Adonai in strength, the voice of Adonai breaks the cedars, Adonai makes them skip like a calf, Lebanon and Sirion like a wild ox.

The voice of Adonai shakes the wilderness; Adonai shakes the wilderness of Kadesh. Adonai will give strength to God’s people; Adonai will bless God’s people with peace.

Tehilim 29


Vayarkidem kemo egel levanon ve’esiryon kemo ben re’elim. Uv’hekhalo, kulo omehr kavod. Adonai lamabul yashav vayeisheiv.

Adonai lemelakh le’olam.

Adonai oz le’amo yiten Adonai yevarekh et amo vashalom.
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 gibr dorsh emoji 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’akareinu yode’a ta’alumot.
Barukh shem kevod malkhuto le’olam va’ed.
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,
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 vezakhor bedibur ekhad
hishmi’anu El hameyu’khad
Adonai ekhad ushemo ekhad
lesheim uletiferet velit’hilah.  Lekha ...

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

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.

לכה רוי, לקראת כליהjni שבית נקבלת.
שמור וזכור ברבורה אתיה.
משמיהו שלימה אתיה.
ויוהי אהד ושמו אהד.
לשם ולחפאתם חתולה. לכה ...

לקראת שבית לכי נולבה.
כי היא מקו המובלה.
מנאש מקדים נסוקה.
سوف מעשיה במתושב חתולה.
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 tishtokakhki umah teh’hemi
bakh yekhesu ani’yei ami
venivnetah ir al tilah. Lekha ...

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

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

— 14 —
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 כַלָּה / בֹּ'י קַחְלָא / 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 ...

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:

המְקַמּוּ נַחֲמֵם אִתּוֹ רָאָא אֲבֵלָי לְעַמּוּיָם
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 khasdekhah.
Ve’emunatekha baleilot.
Alei asor ve’aley navel.
Ve’ata marom le’olam Adonai
Ki hinei oyveikha Adonai
Ki hinei oyveikha yovedu yitpardu kol po’alei aven

Ba’arev ha’Shabbaton.
Ki hinei oyveikha Yehovah
Ki hinei oyveikha Yehovah

I am anointed with rich oil.
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.


**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.

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 levitkha

Na’ava kodesh Adonai le’orekh yamim.
Mourners’ Kaddish

In some communities, it is the custom for mourners to rise and recite Kaddish. In other communities, all rise while mourners recite Kaddish. In other communities, still, all rise and say Kaddish together. At אֶחָד, some find it customary to take three steps back, bow left and say בַּעֲשֵׂהוֹ לַחֲמָה / OSEH / WHO MAKES; bow right and say הָלָה / HU / GRANT, bow forward and say כִּי לִפְנֵי / 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,
your 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

Kaddish Yatom

Yitgadal veyitkadosh shmei rabba.
**Community and Leader together:** Amen
Be’alma di vira khir’uteh
veymalkh malkuteh
be’khayekhon uyomekhon
uv’khye dekhol beit Yisrael
ba’agala uvizman kariv. Ve’imru
**Community and Leader together:** Amen.
Yehei shmei raba mevorakh
le’olam ul’alme almaya
Yitbarakh veyishtabbakh veyi’rpa’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’khatat 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.
**Community and Leader together:** Amen

— 18 —
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 RO Cottage 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

וַיִּשָּׁחֵם (בֵּית שָׁמַעְתָּם חֵרְשָׁלָם) בֵּית רְומָו
וַיַּעַשׂ שָׁלוֹם אֵלֶּה
וַעֲלֵי כֹּל יִשְׂרָאֵל
וְאַמְרָה
וְאַמְרָה
וַיִּשָּׁחֵם בֵּית שָׁמַעְתָּם חֵרְשָׁלָם וַיַּעַשֶּׁה שָׁלוֹם אֵלֶּה וַעֲלֵי כֹּל יִשְׂרָאֵל: וַיִּשָּׁחֵם בֵּית שָׁמַעְתָּם חֵרְשָׁלָם
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

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 Nehemia 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 blesssings 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.
Barekhu

Rise. The prayer leader at the words ברכת ההנאה / BAREKHU / PRAISe, may bend at the knees and bow from the waist, and at הנא / Adonai / THE Eternal, stand straight. 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, AFTER COMMUNITY: Praised is the Eternal who is praised forever and ever.

Who Makes Evening Fall

Ma’ariv Aravim

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
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.

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
In the Ashkenazi tradition, the second evening blessing before the Shema is *Ahavat Olam*, “with everlasting love,” while the second blessing before the morning Shema is *Ahava Rabba*, “with abounding love.” In the Sefardic tradition, *Ahavat Olam* is recited in mornings and evenings, although the morning version is extended and parallels *Ahava 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.
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 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.

El melekh ne’eman:

If one prays alone add: God is One.

Shema yisra’el Adonai Eloheynu Adonai ehad
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.

Ve’ahavta

And You Shall Love

Ve’ahavta et Adonai Eloheykha bekhol levavkha

Uvekhol nafshekha uvekhol me’odekha

Vehayu hadvarim ha’eileh asher anokhi metzaveh hayom al levavkha

Veshinantam levaneikha vedibarta bam beshivtekha beveiteikha

Uv’lekhtekha va’derakh uv’shukhbekha uvekumekha

Ukshartam le’ot al yadeikha

Ukhtavtam al mezuzot beitekha uvish’areikha.

Vehayu Im Shemo’a

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

Vehaya im shemo’a tishme’u el mitzvotai

Asher anokhi metzaveh etkhem hayom

Le’ahava et Adonai Eloheikhem ulavdo bekhol levavkhem uvekhol nafshekhem:

Venatati metar artzekhem be’ito yoreh umalkosh

Ve’asafta degankha vetroshkha veyitzharekha:

Venatati esev besadkha livhemtekha ve’akhalta vesavata:

Hishamru lakhehm pen yifteh levavkhem

Vesartem va’avadtem elohim akherim

And It Will Be That If You Listen

Vehayu Im Shemo’a

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

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Hishamru lakhehm pen yifteh levavkhem

Vesartem va’avadtem elohim akherim

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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:

“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.

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
Uzkharem et kol mitzot Adonai va’asitem otam

— 28 —
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.

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

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,
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,
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.

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.
Historically, and especially in places where war is widespread, night can be a dangerous time. The prayer Hashkivenu 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.

**Hashkiveinu Adonai Eloheynu leshalom.**

Veha’amidenu malkenu lekhayim ufros aleinu sukat shlomekha.

Vetakneinu be’etza tova mifenkeha.

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.

Ushmor tzetenu uvo’enu lekhayim.

Uleshalom me’ata ve’ad olam.

**Veha’amidenu malkenu lekhayim ufros aleinu sukat shlomekha.**

**Vetakneinu be’etza tova mifenkeha.**

**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.**

**Ushmor tzetenu uvo’enu lekhayim.**

**Uleshalom me’ata ve’ad olam.**
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 shломה.
Barukh ata Adonai haposets sukat shalom aleinu
Ve’al kol amo Yisra’el ve’al Yerushayim.

Observe the Sabbath

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:

Veshever et ha’Shabbat

לעשות את השבת לדורות בرتبط עולם:
ביני ובני ישראל את היא עולם.
כי ששה ימים יסד את השמים ואת הארץ.
ובימים השבויים שבת ינפש.

Ve’al kol amo Yisra’el ve’al Yerushayim.

וֹרְשֵׁה לְעַל עַמֶּנָּנוּ הַשָׁלוֹם הַשּׁלֹם.
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,
exulted 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 veyitkadasch shmei raba.

COMMUNITY AND LEADER TOGETHER: Amen

Be’alma di vra khir’uteh
veyamlikh malkhuteh
be’khayekhon uvyomekhon
uv’khaye dekhol 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 venekhemata
da’amiran be’alma. Ve’imru
COMMUNITY AND LEADER TOGETHER: Amen

~ 33 ~
Standing Prayer

Tefilat Ha’Amidah

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

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 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

1. Avot (ve’Imahot)

Barukh ata Adonai Eloheinu vehlohei avoteinu ve’imoteinu,
Ehlohei Avraham, ehlohei Yitzkhak, ve’ehlohei Ya’akov,
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:
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)

Barukh ata adonai, Magen Avraham (u’fok’ed Sarah / v’ezrat Sarah)

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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 bekhesed.
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).
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;

Eloheinu ve’Elohei avoteinu (ve’imoteinu).

Retzeh bimnukhateinu.

---

3. **Kedushat Hashem**

Ata kadosh veshimkha kadosh.

ukeinashim bekol yom yehalelukha sehol.

Barukh ata Adonai

ha’El hakadosh.

**ON THE SHABBAT BEFORE YOM KIPPUR:**

Hamehlekh hakadosh)

4. **Kedushat Hayom**

Ata kidashta et yom hashvi'i leshimbha.

Takhlit ma’aseh shamayim va’retz.

Uvehrakhto mikol hayamim.

Vekidashto mikol hzmanim.

Vekhen katuv betorotekha:

Vayakhulu hashamayim ve’ha’aretz

vekol zeva’am:

Vayekhal Elohim bayom hashvi’i melakhto asher asa.

Vayishbot bayom hashvi’i mikol melakhto asher asa:

Vayevarekh Elohim et yom hashvi’i vayekodehsh oto.

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

Eloheinu ve’Elohei avoteinu (ve’imoteinu).

Retzeh bimnukhateinu.
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 vreten khelkeinu betoratekha. Sab’einu mituvekha vesamkheinu biyeshuatekha.

Vetaher libenu le’avdekha be’emet. Vehankhileinu Adonai Eloheynu be’ahava uvertzon shabbat kodshekha.

Barukh ata Adonai Mekadesh hashabbat.

5. Avoda

Retzeh Adonai Eloheinu be’amkha yisra’el ulitfilatam. Veahavta ehet ha’avoda lidvir beitekha

Veyanukhu va Yisra’el mekadshe shemekha: Barukh ata Adonai Mekadesh hashabbat.

Vehashev et ha’avoda lidvir beitekha Restore the service to the inner sanctuary of Your Temple, and the remembrance of all Your people the House of Israel before You.
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,

Liflita 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.
Ufokehnu bo livrakha.

Vehoshi’ehnu bo lekhayim tovim.
Uvidbar yeshua verakhamim khus
Vekhanehnu verakhehm alehnu vehoshi’ehnu.
Ki ehlekha ehnehnu.
Ki el mehlekh khanun verakhum ata:

Ve’Tziyon berakhamim:
Barukh ata Adonai. Hamakhzir shekhinato le’Tziyon:

6. Hoda’a

Modim anakhu lach.
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’yeynu hamesurim beyadeikha

Ve’al nishmoteinu hapkudot lach
Ve’al niskeha shebekhol yom imanu

Barukh ata Adonai Eloheinu Melekh ha’olam:
She’ata hu Adonai Eloheinu
Ve’Elohei avoteinu (ve’imoteinu) le’olam vaed.

Tzur khayeinu magen yish’einu ata hu ledor vador:
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Vekhanehnu verakhehm alehnu vehoshi’ehnu.
Ki ehlekha ehnehnu.
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ON CHOL HAMO'ED SUKKOT: this day of the festival of booths.
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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.

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Lekhayim tovim ulshalom beyom:

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ON CHOL HAMO'ED PESSAKH: Khag hamatot:
ON CHOL HAMO'ED SUKKOT: Khag hasukot:

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Ufokehnu bo livrakha.

Vehoshi’ehnu bo lekhayim tovim.
Uvidbar yeshua verakhamim khus
Vekhanehnu verakhehm alehnu vehoshi’ehnu.
Ki ehlekha ehnehnu.
Ki el mehlekh khanun verakhum ata:

Ve’Tziyon berakhamim:
Barukh ata Adonai. Hamakhzir shekhinato le’Tziyon:

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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’yeynu hamesurim beyadeikha

Ve’al nishmoteinu hapkudot lach
Ve’al niskeha shebekhol yom imanu

Barukh ata Adonai Eloheinu Melekh ha’olam:
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’yeynu hamesurim beyadeikha

Ve’al nishmoteinu hapkudot lach
Ve’al niskeha shebekhol yom imanu

Barukh ata Adonai Eloheinu Melekh ha’olam:
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Ve’Elohei avoteinu (ve’imoteinu) le’olam vaed.

Tzur khayeinu magen yish’einu ata hu ledor vador:
Nodeh lekha unesaper tehilatekha al kha’yeynu hamesurim beyadeikha

Ve’al nishmoteinu hapkudot lach
Ve’al niskeha shebekhol yom imanu

Barukh ata Adonai Eloheinu Melekh ha’olam:
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’yeynu hamesurim beyadeikha

Ve’al nishmoteinu hapkudot lach
Ve’al niskeha shebekhol yom imanu

Barukh ata Adonai Eloheinu Melekh ha’olam:
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’yeynu hamesurim beyadeikha

Ve’al nishmoteinu hapkudot lach
Ve’al niskeha shebekhol yom imanu
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 CHANNUKA:
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,
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.

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

7. Shalom Rav

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

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

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

Ve’khol hakhamim yodukha sela
Ve’yehaleluu et shimeka be’emet
Ha’el yeshuatanu ve’ezeretinu sela
Barukh ata Adonai
Hatov shimeka ulekhah na’e lehodot

Vetov be’eneikha levarekh

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

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.

Netzor Leshoni Mera

Elohai, netzor leshoni mera usfatai midaber mirma
Ul'mikalelai nafshi tidom, venafshi ke'afar lakol tihiye
Ptakh libi betorateikha uvemitzvoteikha tirdof nafshi.
Vekhol hakhoshvim alai ra'a
Mehera hafer atzatam vekekel makhshavtam

BETWEEN ROSH HA'SHANA 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.

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.

Baruch ata Adonai hamevarekh et amo Yisra’el bashalom
FOR EACH RECITATION OF THE WORDSقسام/asah/ 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.

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.

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.

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 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 veha’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:
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.

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.

Koneh Shamayim Va’aretz

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

Elohey Avraham, ehlohei Yitzkhak, ve’ehlohei Ya’akov,
(Elohey Sarah, vehlohei Rivkah
vehlohei Rakhel vehlohei Le’ah)
Ha’el hakadosh hakibor vehanora, el elyon,
Koneh shamayim va’aretz

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 bekhol yom tamid me’ein haberakhot
El ha’hoda’ot adon hashalom
Mekadesh hashabbat umevarekh shevi’i
Umeni’akh bikdusha le’am medushnei oneg
as a remembrance of the work in Creation.

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 himnukhatenu. Kadshahnu vemitzotekha
veten khelkeinu vetoratkeha.
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 mekadshi shemekha:
Barukh ata Adonai mekadesh ha’Shabbat.
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 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, yehe shmei rabba mevorakh le’al um’alme almaya / may his great name be blessed for ever, and to all eternity.

At di’amôn, it is customary for some to take three steps back, bow left and say oseh / who makes; bow right and say hu / grant, bow forward and say 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 veiytikdash shmei raba.
Community and leader together: Amen
Be’alma di vra khir’uteh
veymalikh malkhuteh
be’khayekhon uvyomekhon
uv’khayeh dekhol beit Yisrael
ba’agala uvizman kariv. Ve’imru
Community and leader together: Amen.
Yehei shmei raba mevorakh
le’olam ul’alme almaya

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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 venekhemata 
da’amiran be’alma. Ve’imru

COMMUNITY AND LEADER TOGETHER: Amen

Yehe shalama raba min shmaya 
ve’khayyim aleinu ve’al kol Yisrael.

V’imru

COMMUNITY AND LEADER TOGETHER: Amen

Titkabal tzlothon uwau’thon 
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

May there be abundant peace from heaven
Yehe shelama raba min shmaya,

and life for us and for all God’s people Israel

V’imru

May the prayers and supplications
of all Israel
be accepted by their Father who is in Heaven;

V’imru

And say,

COMMUNITY AND LEADER TOGETHER: Amen
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 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.

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

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.  
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."
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 loyatly. 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.

---

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 ‘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, ‘Yitbarakh veyishtabakh veyitpa’ar veyitromam’—again and again and again. You may also recite with the community and the leader together: ‘Amen.’

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 veyitkadasch shmei rabbah.
Community and leader together: Amen
Be’alma di vra khir’uteh
veyamlikh malkhuteh
be’khayekhon uvyomekhon
uv’khaye dekhol beit Yisrael
ba’agala uvizman kariv. Ve’imru
Community and leader together: Amen.
Yehei shmei raba mevorakh
le’olam ul’almeh almaya
Yitbarakh veyishtabakh veyitpa’ar veyitromam
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

Eternal Master

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

Adon Olam

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

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;

Exalted

Yigdal

God is One and there is no unity like God’s Oneness
Inscrutable and infinite is His Unity;

Nimtza ve’ein et el metziuto
Ekhad ve’ein yakhid keyikhudo
Ne’elam vegam ein sof le’akhduto

Exalted

Yigdal Elohim khai veyishtabakh
Nimtza ve’ein et el metziuto
Ekhad ve’ein yakhid keyikhudo
Ne’elam vegam ein sof le’akhduto
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 lekhol dava asher nivra
Rishon ve'ein reshit lereshito
Hino adon olam lekhol notzar
Yore gedulato umalkhuto
Shefa nevuato netano
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 lesosf 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

— 56 —
Meal

Se’udah

Shalom Aleikhem

Shalom aleikhem mal’akhei hasharet
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.

Peace Be Upon You

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.
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 vayekadsho oto.

Ki vo shavat mikol melakhto bara Elohim la’asot:

Savri maranan

REPLY: lekhayim

Barukh ata Adonai Eloheynu melekh ha’olam bore pri hagafen

Barukh ata Adonai Eloheynu melekh ha’olam

Asher kideshanu bemitzvotav vera’tza vanu

Veshabbat kodsho be’ahava uvratzon hinkhilanu

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

Zekher liyti’at mitzrayim

Ki vanu ve’kharta ve’otanu kidashta mikol hamim

Veshabbat kodshet ha’ahava uvratzon hinkhiltanu

Barukh ata Adonai mekadesh ha’Shabbat

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**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

---

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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  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)

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