

Temple Beth Shalom  
Mechanicsburg, PA 17055  
Friday Night Services  
Condensed Text

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## שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מִלְאֲכֵי הַשָּׁרֵת מִלְאֲכֵי עֲלִיּוֹן  
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן  
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בְּרַכּוֹנִי לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן  
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צְאֹתְכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן  
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Shalom aleyhem malahey hasharet malahey elyon  
mimeleḥ malhey hamalahim hakadosh baruḥ hu.

Bo'aḥem leshalom malahey hashalom malahey elyon  
mimeleḥ malhey hamalahim hakadosh baruḥ hu.

Bareḥuni leshalom malahey hashalom malahey elyon  
mimeleḥ malhey hamalahim hakadosh baruḥ hu.

Tzethem leshalom malahey hashalom malahey elyon  
mimeleḥ malhey hamalahim hakadosh baruḥ hu.

## SHALOM ALEYHEM

*This translation can be sung to the same melody as the Hebrew.*

Welcome among us, messengers of shalom,  
angels of the Highest One,  
from deep within us, Majesty of majesties,  
the blessed Holy One.

Come, then, in shalom,  
blessing us with shalom,  
leaving us with holy shalom,  
from deep within us, Majesty of majesties,  
the blessed Holy one.

translated by Burt Jacobson

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Angels are another name for feelings.  
When we love and act with kindness  
we create angels of love and kindness;  
when we hate and act with violence  
we create angels of hatred and violence.  
It is our job to fill our world with angels of love:  
messengers of kindness  
that link people together as one family.

R.M.S.

COMMENTARY. *Shalom Aleyhem* is the best-known and most beloved of all the Sabbath hymns. Its simple words are a greeting to the angels of peace who come to dwell with us on Shabbat. The Hebrew word *malaḥ* actually means “messenger” and is used in the Bible for both heavenly and earthly emissaries. All of us on Shabbat can become *malaḥey shalom* or messengers of peace to one another as we share our inner quiet and joy in this day. We sing this welcome to introduce the Shabbat meal, a time of festive rejoicing in the fullness of rest and in our sharing with one another. A.G.



The candles are now lit. After candlelighting, the following blessing is recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kideshanu  
bemitzvotav vetzivanu lehadlik ner shel shabbat.

Many contemporary Jews are reciting *beraḥot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy the following elements can be combined to create alternative formulas for *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruḥ atah adonay Beruḥah at yah Nevareḥ et	בְּרוּךְ אַתָּה יְהוָה בְּרוּכָה אַתְּ יְיָ נִבְרַךְ אַתְּ	Blessed are you Adonay Blessed are you Yah Let us bless
II	eloheynu hasheḥinah eyn haḥayim	אֱלֹהֵינוּ הַשְּׁכִינָה עַיִן הַחַיִּים	our God Sheḥinah Source of Life
III	<u>meleḥ</u> ha'olam ḥey ha'olamim <u>ru'ah</u> ha'olam	מֶלֶךְ הָעוֹלָם חַי הָעוֹלָמִים רוּחַ הָעוֹלָם	Sovereign of all worlds Life of all the worlds Spirit of the world

On *Hol Hamo'ed* it is customary to begin on page 49.  
On *Festivals*, turn to *Kabbalat Hag*, page 533.

## TEHILIM

נְרִיעָה לְצוּר יִשְׁעָנוּ:	לְכוּ נִרְנְנָה לַיהוָה
בְּזִמְרוֹת נְרִיעַ לוֹ:	נִקְדְּמָה פָּנָיו בְּתוֹדָה
וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:	כִּי אֵל גָּדוֹל יְהוָה
וְתוֹעֲפוֹת הָרִים לוֹ:	אֲשֶׁר בָּיְדוֹ מַחְקֵי־אָרֶץ
וַיִּפְּשֵׁת יָדָיו יִצְרוּ:	אֲשֶׁר־לוֹ הַיָּם וְהוּא עֹשֶׂהוּ
נִבְרָכָה לְפָנֵי־יְהוָה עֲשָׂנוּ: ←	כִּי אֵל גָּדוֹל יְהוָה וְנִכְרָעָה

Leḥu neranenah ladonay nari'ah letzur yishenu.  
Nekademah fanav betodah bizmirot nari'ah lo.  
Ki el gadol adonay umeleḥ gadol al kol elohim.  
Asher beyado meḥkerey aretz veto'afot harim lo.

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COMMENTARY. It may be the concluding line of Psalm 95 that caused this entire group of psalms to be included in *Kabbalat Shabbat*. The psalmist speaks of the forty years in the wilderness, saying that the generation who came out of Egypt were not able "to enter God's place of rest," the Holy Land promised at the end of Israel's wanderings. But here in *Kabbalat Shabbat* "rest" has taken on a new meaning; it is in *time* rather than in *place* that rest is to be found. Shabbat has herself become a Holy Land, a time of rest in which we are called upon to cease our wandering. A.G.

On *Hol Hamo'ed* it is customary to begin on page 48.  
On *Festivals*, turn to *Kabbalat Hag*, page 532.

## PSALMS

Come, sing in ecstasy to THE ETERNAL ONE  
ring out a fanfare to our rock of rescue!

Hurry forth in thanks before the Presence,  
shouting in song to God.

For THE CREATOR is a generous divinity,  
a sovereign greater than all image-gods,

in whose hand the planetary depths reside,  
the greatest heights, there in God's palm,

to whom belongs the sea, as it was made,  
the dry land, shaped by divine hand.

Come worship, bend the knee,  
let's bow to THE EMINENCE who made us all. ↩



**Psalm 95**

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COMMENTARY. The five psalms of *Kabbalat Shabbat*, Psalms 95-99, are a literary unit within the Book of Psalms. Their spirit of joy and exultation calls on the worshipper to rejoice in the presence of God that fills the world. Nature itself joins in the symphony of praise as heaven and earth, field and forest, sea and rivers all seem to clap hands and enter the song and dance of joy. The coming of Shabbat fills us with a new vision, one that sees earth as freshly created and brimming with divine radiance. This vision is a universal one. It invites all nations to join in our celebration of divine presence.

A.G.

וְאַנְחֵנוּ עִם מְרֵעִיתוֹ וְצֹאן יָדוֹ

כִּי הוּא אֱלֹהֵינוּ  
הַיּוֹם אִם־בִּקְלוֹ תִשְׁמָעוּ:

כִּיּוֹם מָסָה בַּמִּדְבָּר:  
בְּחַנּוּנֵי גַם־רָאוּ פְעָלַי:  
וְאָמַר עִם תַּעֲי לִכְבֹּהֵם

אֶל־תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה  
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם  
\* אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר  
וְהֵם לֹא־יָדְעוּ דְרָכַי:

אִם־יִבְאוּן אֶל־מְנוּחָתִי:

אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי

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DERASH. The ancients deemed obedience to God's will to be a prime virtue. Abraham had it; Adam lacked it. In our own day this virtue must mean the power to conform to the basic law of life. Obedience to that law brings salvation; defiance of it leads to disaster. M.M.K. (ADAPTED)



This is our God,  
and we, nurtured by God, a flock under God's care

—today:  
if to the Voice  
you'll listen—:

“Harden not your heart as it was done at Meribah,  
as on a day of trial in the wilderness,  
there your predecessors tested me,  
they put to trial my patience, but they saw my power.

For forty years I argued with that generation,  
till finally I said: ‘They are a people with a wandering heart,’  
nor did they ever  
come to know  
my ways.

And as for them, I swore amid my wrath,  
that they'll not come into my place of rest.”

## לְכֵה דוּדִי

לְכֵה דוּדִי לְקִרְאֵת כְּלָה פְּנֵי שַׁבַּת נְקַבְּלָהּ:

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד

הַשְּׁמִיעָנוּ אֵל הַמִּיחָד

יְהוָה אֶחָד וְשִׁמוֹ אֶחָד

לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָהּ:

← לכה דודי . . .

Leḥah dodi likrat kalah peney shabbat nekabelah.

Shamor vezaḥor bedibur eḥad

Hishmi'anu el hamyuḥad

Adonay eḥad ushmo eḥad

Leshem ultiferet velit-hilah

Leḥah dodi. . . ↪

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NOTE. Biblical references include Isaiah 52:2, 51:17, 60:1; Judges 5:12; Isaiah 60:1, 54:4; Psalm 42:12; Isaiah 14:32, Jeremiah 30:18, 16; Isaiah 49:19, 62:5, 54:3, and 25:9.

NOTE. The first stanza of *Leḥah Dodi* attempts to reconcile two versions (in the Ten Commandments) of the mitzvah to observe Shabbat. The integrity of both “remember the Sabbath day” (Exodus 20:8) and “keep the Sabbath day” (Deuteronomy 5:12) is maintained when the song proclaims that God—in whom all things unite—uttered both simultaneously (Babylonian Talmud, Shevuot 20b).  
s.s.

## LEḤAH DODI / O, COME, MY FRIEND

*This translation can be sung to the same melody as the Hebrew.*

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside.

"Keep" and "Remember" in a sole command  
the solitary God did us command

"I AM!" is one, the Name is one,  
in name, in splendor, and in praise.

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside. ←

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COMMENTARY. Six psalms, one for each weekday, open the traditional *Kabbalat Shabbat* service. The seventh element, the Shabbat psalm, is introduced by the song *Leḥah Dodi*, "Come, My Friend." As Shabbat eve drew near, the Safed Kabbalists used to walk into the fields at the edge of their mountain village in order to greet the day of rest. There they could survey the beauty of creation apparent in the panorama spread before them: mountain, valley, forest, sky, and sea. Through the preceding psalms they gave voice to their praise of creation, and they honored Shabbat with specially composed hymns sung as they escorted Shabbat to their homes.

*Leḥah Dodi*—a hymn to honor and escort Shabbat—was composed by Shelomo Halevi Alkabetz, a member of the Safed Kabbalists. The initial letters of the poem's first eight stanzas spell out his name: שלמה הלוי. The opening refrain and closing verse of the poem reflect the customs of R. Ḥanina and R. Yanay. Their images of Shabbat as queen and bride combine to link the formal and intimate aspects of Shabbat, the source of all blessing and ultimate intention of creation.

The hymn draws heavily upon prophecies of Israel's redemption and renewal in the messianic era—likened, in Jewish tradition, to a Shabbat without end. Shabbat stands in relation to the week as the messianic era stands in relation to the flow of world time. It is at once a celebration of the world's beginning and a foretaste of the world to come, a reservoir of past and future held in a single moment.

S.S.

לְקִרְאָת שַׁבָּת לְכוּ וְנִלְכֶה

כִּי הִיא מְקוֹר הַבְּרָכָה

מֵרֹאשׁ מִקְדָּם נְסוּכָה

לכה דודי ... : סוף מעשה במחשבה תחלה:

מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה

קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה

רַב לָךְ שָׁבַת בְּעֵמֶק הַבְּכָא

לכה דודי ... : והוא יחמל עליך חמלה:

הַתְּנַצְרִי מֵעֶפֶר קוּמִי

לְבָשִׁי בְּגָדֵי תְּפָאֲרֶתְךָ עִמִּי

עַל־יַד בֶּן יִשִׁי בֵּית הַלְחָמִי

לכה דודי ... ← : קְרֵבָה אֶל נַפְשִׁי גְּאֻלָּה:

Likrat shabbat lehu venelḥah

Ki hi mekor haberaḥah

Merosh mikedem nesuḥah

Sof ma'aseh bemaḥashavah teḥilah.

Leḥah dodi. . .

Mikdash meleḥ ir meluḥah

Kumi tze'i mitoḥ hahafeḥa

Rav laḥ shevet be'emek habaḥa

Vehu yaḥamol alayih ḥemlah.

Leḥah dodi. . .

Hitna'ari me'afar kumi

Livshi bigdey tifarteḥ ami

Al yad ben yishay beyt halaḥmi

Korvah el nafshi ge'alah.

Leḥah dodi. . . ↵

Toward the Sabbath, come, make haste,  
for she has every blessing's taste,  
ordained at first, and long ago,  
the last thing made, the first in mind.

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside.

O, Sovereign's abode, O, holy, regal town,  
rise up, emerge, where once cast down,  
enough of sitting in the vale of tears,  
God pities you, yes you God spares,

O, come my friend, let's greet the bride,  
the Sabbath Presence bring inside.

Be stirred, rise up, throw off the dust,  
my people, don your clothes of eminence,  
by hand of Bethle'mite Jesse's child,  
draw near my soul, redeem it, too.

O, come my friend, let's greet the bride,  
the Sabbath Presence bring inside. ↩

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KAVANAH. The lovesong of *Kabbalat Shabbat* continues from *Yedid Nefesh*, Beloved of My Soul, to the Song of Songs, My Beloved is Mine, to *Leḥah Dodi*, Come My Beloved. Stripped away of the work, worry and stress of the week, all that remains is love—love in myriad verbal garments, in myriad melodies. Our pause on the seventh day allows us to fill our beings with love, ever flowing forth from creation. S.P.W.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי  
כִּי בָּא אֹרֶךְ קוֹמֵי אֹרֵי  
עֹוְרֵי עֹוְרֵי שִׁיר דְּבָרֵי  
לכּה דודי ... כְּבוֹד יְהוּה עָלֶיךָ נִגְלָה:

לֹא תִבְשֵׂי וְלֹא תִבְלָמֵי  
מָה תִשְׁתַּחֲוִי וּמָה תִּתְהַמֵּי  
בְּךָ יִחַסּוּ עֲנִיֵי עַמִּי  
לכּה דודי ... וְנִבְנְתָה עִיר עַל תְּלָה:

וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיךְ  
וְרַחֲקוּ כָּל־מִבְּלַעֲיֶיךָ  
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ  
לכּה דודי ... כְּמִשׁוֹשׁ חָתָן עַל כְּלָה:

Hitoreri hitoreri  
Ki va oreḥ kumi ori  
Uri uri shir daberi  
Kevod adonay alayih niglah.

Leḥah dodi. . .

Lo tevoshi velo tikalemi  
Mah tishtoḥaḥi umah tehemi  
Baḥ yeḥesu aniyey ami  
Venivnetah ir al tilah.

Leḥah dodi. . .

Vehayu limshisah shosayih  
Veraḥaku kol mevale'ayih  
Yasis alayih elohayih  
Kimsos ḥatan al kalah.

Leḥah dodi. . .

Arouse yourself, arouse yourself,  
your light has come, arise and shine,  
awake, awake, pour forth your song,  
on you now shines the Glorious One.

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside.

Don't be abashed, don't be ashamed,  
why be downcast, why do you sigh?  
In you my people's poor find shade,  
a city rebuilt where her ruins lay.

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside.

Your robbers shall be robbed themselves,  
all your devourers will be removed,  
your God rejoices at your side,  
the joy of a bridegroom with his bride.

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside.

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COMMENTARY. Shabbat is here depicted in a glorious array of symbols that derive from the many terms Kabbalistic tradition has used to describe the Sheḥinah. She is the bride, the queen, Jerusalem the holy city too long prisoner in the vale of tears, the people Israel about to be crowned with the glory of God. All of these draw together in the single figure of Shabbat as we welcome her into our hearts. A.G.

KAVANAH. God should be so real to us that, in place of the fear and distrust which overcloud our lives, we should be possessed of such peace, poise, and power as to render us free and joyful and give us a sense of dominion. M.M.K.

יָמִין וּשְׂמָאל תִּפְרָצִי  
וְאֵת יְהוָה תִּעְרִיצִי  
עַל יַד אִישׁ בֶּן פְּרָצִי  
וְנִשְׁמַחָה וְנִגְלָה:

לכה דודי . . .

*We rise and face the entrance to welcome the Shabbat bride.*

בֹּאֵי בְּשָׁלוֹם עֲטֹרַת בְּעֻלָּה  
גַּם בְּשִׂמְחָה וּבִצְהָלָה  
תּוֹךְ אֲמוּנֵי עַם סְגָלָה  
בֹּאֵי כָּלָה בֹּאֵי כָּלָה:

לכה דודי . . .

Yamin usmol tifrotzi  
Ve'et adonay ta'aritz  
Al yad ish ben partzi  
Venismehah venagilah.

Lehah dodi . . .

Bo'i veshalom ateret balah  
Gam besimhah uvtzoholah  
Toh emuney am segulah  
Bo'i halah bo'i halah.

Lehah dodi . . .

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DERASH. There is a Yiddish saying: שטייט דער אָרעמאן ביי "בואי בשלום" שטייט דער אָרעמאן און אָן אויבן אָן / Bay "bo'i veshalom" shteyt der oreman oybn on. "During Shabbos prayers, when the entire congregation turns its back to the altar, the pauper standing at the back is suddenly in front." When the entire congregation turns to the back, inviting the Shabbos queen to come in peace, it is the poor, the shy, and the stranger in the back rows who are given the honor of welcoming her first. She comes in peace only where Jews act responsibly toward those who receive this honor. E.M.



To right and left you shall burst forth,  
revering God, to south and north,  
by hand of one from Peretz's line,  
we shall rejoice and find delight.

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside.

*We rise and face the entrance to welcome the Shabbat bride.*

O, come in peace, O divine crown,  
with joy, rejoicing, and with mirth,  
amid the faithful, loved by God,  
come in, O bride, come in, O bride!

O, come, my friend, let's greet the bride,  
the Sabbath Presence bring inside.

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בואי בשלום / *Bo'i veshalom*, the last verse of *Leḥah Dodi*, should be recited outdoors. Where this is not possible, a turn toward the doorway is traditional. At *Bo'i ḥalah* (Come in, O bride), we receive into ourselves the *neshamah yeterah*, an extra measure of soul, that is not present to us during the week. This extra Shabbat soul may be viewed as the greater sensitivity allowed us by the restful and unpressured pace of Shabbat. Indeed, that extra soul may be inside us all the time, and *Leḥah Dodi* may be seen as a love song that coaxes our most sensitive self to come out of hiding, in the assurance that on Shabbat it will not be harmed or threatened. A.G.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:  
טוֹב לְהוֹדוֹת לַיהוָה  
לְהַגִּיד בַּבֶּקֶר חֲסֵדָךְ  
עַל־יַעֲשׂוֹר וְעַל־נְבֵל  
כִּי שִׁמְחַתָּנִי יְהוָה בַּפָּעֲלָךְ  
מֵהֲגִדְלוֹ מִצְשֵׁיךָ יְהוָה  
אִישׁ־פֶּעַר לֹא יֵדַע

וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן:  
וְאִמּוֹנָתְךָ בַּלַּיִלוֹת:  
עַל־י הַגָּיוֹן בְּכִנּוֹר:  
בְּמַעֲשֵׂי יְדִיךָ אֲרִנּוּ:  
מֵאֵד עָמְקוֹ מִחֲשַׁבְתֶּיךָ:  
וּכְסִיל לֹא יִבִּין אֶת־זוֹאת: ←

Mizmor shir leym hashabbat.

Tov lehodot ladonay ulzamer leshimeha elyon.

Lehagid baboker hasdeha ve'emunateha baleylot.

Aley asor va'aley navel aley higayon behinor.

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\*Midrash is a genre of interpretative commentary that derives its name from the root **דרש**: to search out. The activity of expounding midrash is one of elucidation through creative expansion of words, verses, or whole stories that are ambiguous in the biblical text. These provide fertile ground for imaginative explanation. Midrashic literature dates back to the period of the early Amoraic rabbis, ca. 400 C.E., and is still being created today.

M.P.

A psalm. A song for the day of Shabbat.

A good thing to give thanks to THE ETERNAL  
to sing out to your name supreme,

to tell about your kindness in the morning,  
and your faithfulness at night,

on ten-stringed lyre and on flute,  
with melodies conceived on harp,

for you, ALMIGHTY ONE, elate me with your deeds,  
I'll sing about the actions of your hands.

How great your deeds have been, SUPERNAL ONE.  
your thoughts exceedingly profound.

Of this the foolish person cannot know,  
of this the shallow cannot understand. ↪



Psalm 92  
שבת

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NOTE. Psalms 92 and 93 continue the motifs of wholeness, joy, and rest in Shabbat. Psalm 92 has been associated with Shabbat since biblical times. According to the midrash,\* Shabbat itself stood up and recited this psalm at Creation, thus exulting in the role given it as the day of inner joy for all of God's creatures.

A.G.

וַיִּצְיָצוּ כָּל־פְּעָלַי אָנוּ  
וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:  
כִּי־הִנֵּה אֵיבִיךָ יֹאכְרֹדוּ

בְּלִתִּי בְּשִׁמּוֹן רַעְנָן:  
בְּקָמִים עָלַי מְרַעִים

כְּאֶרֶז בְּלִבְנוֹן יִשָּׁגָה:  
בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:  
צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

בַּמִּרְחַ רְשָׁעִים כְּמוֹ־עֹשֶׁב  
לְהִשְׁמָדָם עַרְי־עַד:  
כִּי הִנֵּה אֵיבִיךָ יְהוָה  
יִתְפָּרְדּוּ כָּל־פְּעָלַי אָנוּ:

וְתִרְם כְּרָאִים קִרְנֵי  
וְתַבַּט עֵינַי בְּשׁוּרֵי  
תִשְׁמַעְנָה אָזְנִי:

\* צַדִּיק כַּתְמָר יִפְרַח  
שְׁתוּלִים בְּבֵית יְהוָה  
עוֹד יִנּוּבוֹן בְּשִׁיבָה  
לְהַגִּיד כִּי־יִשָּׁר יְהוָה

Tzadik katamar yifrah, ke'erez balvanon yisgeh.  
Shetulim beveyt adonay, behatzrot eloheynu yafrihu.  
Od yenuvun beseyvah, deshenim vera'ananim yihyu.  
Lehagid ki yashar adonay, tzuri velo avlatah bo.

For though the wicked multiply like weeds,  
and evildoers sprout up all around,

it is for their destruction for all time,  
but you, MAJESTIC ONE, are lifted high eternally,

behold your enemies, RESPLENDENT ONE,  
behold, your enemies are lost,

all evildoers shall be scattered.

You raise my horn like that of the triumphant ox;  
I am anointed with fresh oil.

My eye shall gaze in victory on my enemies,  
on all who rise against me to do harm;

my ears shall hear of their demise.

The righteous flourish like the palm trees,  
like cedars of Lebanon they grow,

implanted in the house of THE ALL-KNOWING ONE  
amid the courtyards of our God they bear fruit.

In their old age, they'll put forth seed,  
fleshy and fresh they'll ever be,

to tell the uprightness of THE ONE ALONE,  
my Rock, in whom no fault resides.

## חֲצִי קַדִּישׁ

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא

לְעֵלְא (לְעֵלְא) (On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא  
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

*Reader:* Yitgadal veyitkadash shemey raba  
be'alma divra hirutey veyamliḥ malḥutey  
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el  
ba'agala uvizman kariv ve'imru amen.

*Congregation:* Yehey shemey raba mevarah le'alam  
ulalmey almaya.

*Reader:* Yitbarah veyishtabah veyitpa'ar veyitromam  
veyitnasey veyit-hadar veyitaleh veyit-halal  
shemey dekudsha berih hu  
le'ela (On Shabbat Shuvah add: le'ela) min kol birḥata veshirata  
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

## ḤATZI KADDISH / SHORT KADDISH

*Reader:* Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

*Congregation:* May God's great name be blessed, forever and as long as worlds endure.

*Reader:* May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add:* by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

# מַעֲרִיב

When a minyan is present, the Bareḥu is said. The congregation rises and faces the ark. It is customary to bow.

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ:  
בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Bareḥu et adonay hamvoraḥ.

Baruḥ adonay hamvoraḥ le'olam va'ed.

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KAVANAH. When we worship in public we know our life is part of a larger life, a wave of an ocean of being—the first-hand experience of that larger life which is God.

M.M.K.

COMMENTARY. *Ma'ariv* is the heart of the Friday evening service. As on weekdays, it contains several parts: the Shema and its blessings, the *Amidah* (silent prayer), and the *Aleynu*. On Shabbat there are several additions: *Veshameru* (Exodus 31:16-17), a brief reprise of the *Amidah*, and Kiddush.

D.A.T.



# MA'ARIV

## THE SHEMA AND ITS BLESSINGS

*When a minyan is present, the Barechu is said. The congregation rises and faces the ark. It is customary to bow.*

Bless THE INFINITE, the blessed One!

Blessed is THE INFINITE, the blessed One, now and forever

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KAVANAH. Public worship aids us by liberating personality from the confining walls of the individual ego. Imprisoned in self, we easily fall prey to morbid broodings. Interference with career, personal disappointment and disillusionment, hurts to vanity, the fear of death—all these tend so to dominate our attention that our minds move in a fixed and narrow system of ideas, which we detest but from which we see no escape. With a whole wide world of boundless opportunities about us, we permit our minds, as it were, to pace up and down within the narrow cell of their ego-prisons. But participation in public worship breaks through the prison of the ego and lets in the light and air of the world. Instead of living but one small and petty life, we now share the multitudinous life of our people. Against the wider horizons that now open to our ken, personal cares do not loom so large. Life becomes infinitely more meaningful and worthwhile when we become aware, through our participation in public worship, of a common life that transcends our individual selves.

M.M.K. (ADAPTED)

## אֲשֶׁר בְּדַבְּרוֹ

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עַרְבִים  
בְּחֻקָּהּ פּוֹתֵחַ שַׁעֲרִים וּבִתְבוּנָהּ מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים  
וּמַסְדִּיר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרָצוֹנוֹ: בּוֹרֵא יוֹם  
וְלַיְלָה גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר: \*וּמַעְבִּיר יוֹם וַיְמַבִּיא  
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְהוָה צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם  
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעַד: בְּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב עַרְבִים:

El hay vekayam tamid yimloh aleynu le'olam va'ed.

Baruh atah adonay hama'ariv aravim.

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רבים / By whose word the evenings fall. The word plays a central role in the Jewish imagination. Our liturgy fantasizes that God brings on evening each night by saying “Evening!” Thus we repeat each day the original act of Creation that took place by means of the divine word. It is only because we affirm a God who so values language that we feel ourselves able to use words in prayer. Our word, perhaps like God’s, gives expression to a depth that goes beyond language, but that can be shared only through the symbolic power of speech. A.G.

COMMENTARY. The two *berahot* which precede the Shema set the stage for its evening recitation. The first *berahah* praises God for the wonders of creation that are visible at twilight: the shifting patterns of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.

The second *berahah* praises God, whose instruction is a special token of love for Israel. Israel responds by meditating upon God’s teaching “day and night,” “when we lie down and when we rise.” This phrasing recalls the preceding *berahah*, adding Israel’s study of Torah to the natural order: The sun sets, the stars shine, and Israel studies—as regularly as day and night. The phrase “when we lie down and when we rise” anticipates the Shema, which follows. This interplay between the *berahot* and the Shema suggests that the Shema is Israel’s morning and evening Torah study. At the same time, it is Israel’s declaration of the oneness of the power that makes for the natural order and for learning, for creation and human creativity. S.S.

## ASHER BIDVARO / GOD IN NATURE

*For additional readings, see pages 732-739, 754-766, 798-799.*

### TRADITIONAL VERSION

Blessed are you, ETERNAL ONE our God, sovereign of all worlds, by whose word the evenings fall. In wisdom you open heaven's gates. With divine discernment you make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven's dome, all according to your will. Creator of the day and night, who rolls back light before the dark, and dark before the light, who makes day pass away and brings on night, dividing between day and night: The LEADER of the Throngs of Heaven is your name! Living and enduring God, rule over us, now and always. Blessed are you, ALMIGHTY ONE, who makes the evenings fall.

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DERASH. When we are about to say: "Blessed are you, our God, sovereign of all worlds," and prepare to utter the first word "blessed," we should do so with all our strength, so that we will have no strength left to say, "are you." And this is the meaning of the verse in the Scriptures: "But they that wait for God shall exchange their strength." What we are really saying is: "Source of life, I am giving you all the strength that is within me in that very first word; now will you, in exchange, give me an abundance of new strength, so that I can go on with my prayer." M.B. (ADAPTED)

אור, חושך, אור / light, dark, light. The words roll into each other just as day rolls into night. They are not separate realms. They mix together. God rules both light and darkness. בין / *beyn*: between. Related to בינה / *binah* and תבונה / *tevunah*: understanding. Wisdom is the ability to distinguish between things, to make sense out of confusion. L.W.K.

## אַהֲבַת עוֹלָם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבָתְךָ: תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים  
אוֹתָנוּ לְמַדְתָּ: עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶּיךָ  
וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד כִּי הֵם חַיֵּינוּ וְאַרְךָ  
יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה: וְאַהֲבָתְךָ לֹא תִסּוּר מִמָּנוּ לְעוֹלָמִים:  
בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt yisra'el ameha ahavta.

Torah umitzvot hukim umishpatim otanu limadeta.

Al ken adonay eloheyenu beshohvenu uvkumenu nasi'ah  
behukeha

venismaḥ bedivrey torateha uvmitzvoteha le'olam va'ed

ki hem hayeynu ve'oreḥ yameynu

uvahem nehgeh yomam valaylah.

Ve'ahavateha lo tasur mimenu le'olamim.

Baruḥ atah adonay ohev amo yisra'el.

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טוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים. Our text follows the Sephardic version, in the declarative model (“Your love will never depart from us.”) rather than the imperative (“Never remove your love from us!”). Divine love is unconditional. It is available to every one of us when we fashion our lives into channels to receive and share it. The Jewish people together experiences that eternal love as reflected in our love for the study of Torah—a wisdom lovingly received, shared, and passed on enriched by each generation. A.G.

עַמּוֹ יִשְׂרָאֵל / your people Israel. This prayer delights in God's love for the Jewish people. To say that this people is beloved of God, however, is not to assert that we are the only beloved of God. When we are fully aware of the divine love, we also recognize that infinite love can equally embrace all peoples of the world in their uniqueness. D.A.T.

## AHAVAT OLAM / GOD'S LOVE IN TORAH

*For additional readings see pages 740-753, 775-778.*

### TRADITIONAL VERSION

With everlasting love, you love the house of Israel. Torah and mitzvot, laws and justice you have taught us. And so, DEAR ONE our God, when we lie down and when we rise, we reflect upon your laws; we take pleasure in your Torah's words and your mitzvot, now and always. Truly, they are our life, our length of days. On them we meditate by day and night. Your love will never depart from us as long as worlds endure. Blessed are you, BELOVED ONE, who loves your people Israel.

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KAVANAH. The שמע / Shema is wrapped in אהבה / *ahavah* / love. The blessing preceding the Shema concludes, "who loves your people Israel." This prayer begins "ואהבת" / *ve'ahavta*, And you must love "יהוה!" First you are loved, then you respond with love. Love is central to Jewish life. Love means commitment and limitations—Torah and mitzvot. That is so both in our relationships with each other and in our relationship with God.

L.W.K.

DERASH. The term Sheḥinah implies that God is not aloof from human life with all its defeats and triumphs. God is in the very midst of life. The rabbis say that when people suffer for their sins, the Sheḥinah cries out. The Sheḥinah thus moves from Israel to all humanity. M.M.K. (ADAPTED)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :

כְּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ כָּל-לִבְּךָ וְכָל-נַפְשְׁךָ וְכָל-מְאֹדְךָ :  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ :  
וּשְׁנַנְתָּם לְבִנְיָן וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ  
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין  
עֵינֶיךָ : וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ :

Shema yisra'el adonay eloheynu adonay ehad.

Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha

behol levaveha uvhol nafsheha uvhol me'odeha.

Vehayu hadevarim ha'eleh asher anohi metzaveha hayom al  
levaveha.

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvlechteha vadereh uvshohbeha  
uvkumeha.

Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uhtavtam al mezuzot beyteha uvishareha.

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לבבך / *levaveha* / your heart. The לב / *lev* / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double ב of לבב teaches that a love of God must contain all dualities (e.g., the good and bad in you).  
L.W.K.

עֵינֶיךָ טַטְפֹּת בֵּין עֵינֶיךָ. *Totafot* might have been pendants or forehead markings. The Torah text sees *totafot* as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot.  
D.A.T.

# שמע ישראל יהוה אלהינו יהוה אחד

## SHEMA

Listen, Israel: THE ETERNAL is our God,  
THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm, forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ↪

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שמע... ובשעריך / Listen... gates (Deuteronomy 6:4-9).

DERASH. The Shema is called *kabbalat ol malhut shamayim*. We “receive upon ourselves the yoke of the sovereignty of Heaven.” To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God's will.

D.A.T.

וואהבת את יהוה. Love יהוה your God. Abbaye said, “Let the love of God be spread through your activities. If a person studies and helps others to do so, if one's business dealings are decent and trustworthy—what do people say? ‘Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!’ Thus, the Torah says, ‘You are my servant Israel; I will be glorified by you’” (Isaiah 49:3).

TALMUD YOMA 86A

וְאִם־יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמַע וְנִדְחַתְּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים  
 וְעַבַדְתָּם: הַגִּדְתִּי לָכֶם הַיּוֹם כִּי אֶבְדֶּה תְּאֵבֶדוֹן לֹא־תֵאָרִיכֶן יָמִים  
 עַל־הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לְבוֹא שָׁמָּה לְרִשְׁתָּהּ:  
 הַעֲדִיתִי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמּוֹת נִתְּתִי  
 לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בַחַיִּים לְמַעַן תַּחֲיֶה אַתָּה וְזַרְעֶךָ:

*Continue with ויאמר, page 73.*

## BIBLICAL SELECTION II

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה  
 אִתְּכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכֹל־לְבַבְכֶם  
 וּבְכֹל־נַפְשְׁכֶם: וְנִתְּתִי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ  
 וְאִסְפַּת דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנִתְּתִי עֵשֶׂב בְּשֹׂדֶךָ לְבַהֲמֹתֶיךָ  
 וְאֶכְלַתְּ וּשְׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם  
 וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה  
 בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאָדָמָה לֹא תִתֵּן אֶת־  
 יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: ←

DERASH. God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure.

M.M.K. (ADAPTED)

DERASH. The traditional second paragraph of the Shema (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For, once we begin to worship our achievements, we will never find satisfaction.

A.G.



But if your heart should turn away,  
and you not heed, and go astray,  
and you submit to other gods and serve them,  
I declare to you today that you shall be  
destroyed completely; you shall not live out  
a great expanse of days upon the land  
that you now cross the Jordan to possess.  
I call as witnesses concerning you  
both heaven and earth, both life and death,  
that I have placed in front of you  
a blessing and a curse.  
Choose life, that you may live,  
you and your seed!

*Continue with page 72.*

## BIBLICAL SELECTION II

And if you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you. ↩

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DERASH. This warning against idolatry has ecological significance. If we continue to pollute the environment—and thus display contempt for the integrity of God's creation—pure rain will cease to fall, and the ground will cease to give forth its produce.

M.L.

וּשְׁמַתֶּם אֶת-דְּבַרֵי אֱלֹהֵי עַל-לִבְכֶּם וְעַל-נַפְשֵׁיכֶם וְקִשְׁרֹתֵם אִתֶּם  
 לְאוֹת עַל-יְדֹכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֵם אִתֶּם אֶת-  
 בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ  
 וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ  
 יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם  
 לְתַתּ לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

Continue on page 73.

In the handwritten scroll of the Torah  
 The word "Shema" of "Shema Yisra'el"  
 Ends with an oversized *ayin*,  
 And the word "Ehad"  
 Ends with an oversized *dalet*.  
 Taken together  
 These two letters  
 Spell "Ed," meaning "witness."  
 Whenever we recite the Shema  
 We bear witness  
 To our awareness  
 Of God's presence.

H.M.

So place these words upon your heart, into your lifebreath. Bind them as a sign upon your hand, and let them rest before your eyes. Teach them to your children, speaking of them when you sit at home, and when you walk upon the road, when you lie down, and when you rise. Inscribe them on the doorposts of your house and on your gates—so that your days and your children's days be many on the land THE FAITHFUL ONE promised to give your ancestors, as long as heaven rests above the earth.

*Continue on page 72.*

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COMMENTARY. The statement of God's oneness unifies not only the context of Shema but the text as well—three scriptural paragraphs specified in the Mishnah (a second century codification of Jewish law). The powerful declaration of God's unity fuses the responsibility to love God and to study God's teachings (first paragraph) with the lesson that their fulfillment confirms God's presence (second and third paragraphs). Hence, the unity of God as idea and presence. S.S.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וּנְתַנּוּ עַל-  
צִיצִית הַכֹּהֵן פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֵם לְצִיצִית וּרְאִיתֶם אֹתוֹ  
וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי  
לְבַכְכֶּם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה  
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהֵיוֹת לָכֵם  
לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: **אֶמֶת** יְהוָה אֱלֹהֵיכֶם

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יהוה / all the mitzvot of the ETERNAL ONE. כל, all, as many as possible. According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame “proves” that ציצית / tzitzit equals all 613 mitzvot combined: צ = 90, י = 10, ז = 90, י = 10, ת = 400; all together = 600. Each tzitzit has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613. L.W.K.

אחרי עיניכם / after what catches your eye, that is, the physical and material temptations you see. The Baal Shem Tov had a method for dealing with distractions, especially sexual ones. If you can't get the person out of your thoughts, remember that beauty is a reflection of God's image. Redirect that energy towards God. L.W.K.

תכלת is Sidon blue, which is obtained from a shellfish. Sidon or royal blue is associated with majesty—even today the British queen wears a blue sash. The Jews were so oppressed at the time of Bar Kōḥbah that indigo, a vegetable dye, replaced Sidon blue on their tzitzit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnizer ḥasidim reintroduced its use. Now other Jews have also begun to use it. The long tehelet thread intertwined with short white ones is a complex and powerful image that hints at the interplay between majesty and subject within our own hearts. E.M.

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves *tzitzit* upon the corners of their clothes, throughout their generations. Have them place upon the corner *tzitzit* a twine of royal blue. This is your *tzitzit*. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

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אלהיכם . . . ויאמר יהוה . . . / THE BOUNDLESS ONE . . . God (Numbers 15:37-41)

COMMENTARY. In the ancient Near East, free people wore fringes, or *tzitzit*, on the hems of their everyday clothes. Since only free people wore *tzitzit*, they were a form of identification. Business transactions were sealed by kissing the *tzitzit*.

The mitzvah of *tzitzit* is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. It is, literally, a string tied around our finger.

Today, many Jews who recite the Shema gather the four corners of their tallitot (prayer shawls), hold the *tzitzit*, and kiss them at each mention of the word *ציצית* / *tzitzit*. This custom shows that we take these words seriously, like a legal contract.

L.W.K.

מצרים / *Mitzrayim* was the escaping Hebrews', not the Egyptians', name for the land of Egypt: perhaps a slave-term, and probably not of Semitic origin, it has associations with the root *צר*, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: *מִן הַמַּצַּר קִרְאתִי יְהוָה* / From the depths I called to Yah.

M.P.

**אֱמֶת** וְאֵמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ

כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זִלְתוֹ

וְאֶנְחֵנוּ יִשְׂרָאֵל עִמּוֹ:

הַפְּוֹדֵנוּ מִיַּד מְלָכִים

הַגּוֹאֲלֵנוּ מִכַּף עָרִיצִים

הַעוֹשֶׂה גְדוּלוֹת אֵין חֶקֶר

וְנִפְלְאוֹת אֵין מִסְפָּר:

הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים

וְלֹא נָתַן לְמוֹט רַגְלֵנוּ:

הַמִּפְרֵ עֲצַת אוֹיְבֵינוּ

וְהַמְקַלֵּקֵל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ:

הַעוֹשֶׂה לָּנוּ נְסִים בְּמִצְרַיִם

אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם:

מְדוּר לְדוּר הוּא גּוֹאֲלֵנוּ:

וּבֵיּוֹם שְׁהַפְּדוּ לְלִילָהּ

עִמָּנוּ הָיָה כִּגְיָא צְלָמוֹת:

(Continue on page 77).

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COMMENTARY. The blessing immediately following the Shema deals with the theme of divine redemption. The present text, a rewritten version, includes references to the Holocaust, from which there was no redemption, and the return to Zion, a fulfillment of Israel's ancient dream. The same divine spirit that gave Israel the courage to seek freedom from Egypt in ancient times inspired those who fought for Israel's freedom in our own day. At the same time, this version omits those portions of the text that glory in the enemy's fall or see in God a force for vengeance. All humans are God's beloved children, as were the Egyptians who drowned at the sea.

A.G.

## EMET VE'EMUNAH / REDEMPTION

*The traditional Ge'ulah is on this page; an interpretive version begins on page 76.  
For additional readings see pages 748, 767-771, 800.*

Our faith and truth rest on all this, which is binding upon us:  
That THE BOUNDLESS ONE alone is our divinity  
and that no divinity exists but One;  
that we are Israel, community of God;  
that it is God who saves us from the hand  
of governments, the very palm of tyrants;  
who enacts great deeds without measure,  
and wondrous deeds beyond all count;  
who puts our souls amid the living,  
and who keeps our feet from giving way;  
who breaks apart the schemes of those who hate us,  
confounds the thoughts of any bearing us ill-will;  
that it is God who made miracles for us in Egypt,  
signs and wonders in Ham's children's land.  
From one generation to the next, God is our guarantor,  
and even on a day that turned to night,  
God stayed with us when death's deep shadow fell.  
And even in our age of orphans and survivors,  
God's loving acts have not abandoned us,  
and God has brought together our scattered kin  
from the distant corners of the earth.

As then, so now,

God brings the people Israel forth  
from every place of menace, to a lasting freedom.  
God is the one who brought the Israelites  
through a divided Sea of Reeds.  
There, they beheld divine might;  
they praised and thanked the Name,  
and willingly accepted for themselves  
God's rule. *(Continue on page 78)*

## INTERPRETIVE VERSION

We acknowledge as true and trustworthy that there is but one universal God, and that to God's service Israel stands eternally committed.

We recognize in God the power that has enabled us to triumph over defeat, persecution and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the pharaohs.

For God wills that we be free to use our powers in holy service, and be not bound to the arbitrary rule of any mortal.

Whenever human rulers usurp divine authority, and exploit the people, those tyrants' hearts are hardened, their own arrogance writes their doom.

Therefore we will never be discouraged nor dismayed when unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea of Reeds.

We therefore repeat the words of triumph with which they gave thanks for their deliverance:

*(Congregation sings מי כמדה, page 79)*

1945 Reconstructionist Prayer Book (adapted)

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COMMENTARY. Two beautiful *berahot* complete the liturgical framework of the Shema in the evening service. The first of these is called *Ge'ulah*—"Redemption." Recalling the Exodus from Egypt, it thematically echoes the third paragraph of the Shema. Moreover, it identifies the sovereign God, named in the Shema's credo, as the power that freed Israel from slavery. Its vivid, here-and-now recollection of the escape from Egyptian bondage invites and challenges Israel to claim the redemption as a personal experience in each generation and to hear echoes of that ancient triumph over tyranny in each modern-day struggle for freedom, in every attempt to move toward the messianic future.

S.S.





מִי־כַמְכָּה בְּאֵלִים יְהוָה מִי כַמְכָּה נֶאֱדָר בְּקֹרֶשׁ  
 נֹרָא תִהְיֶה עֲשֵׂה פְלֵא:  
 מִלְכוּתֶךָ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה זֶה אֱלֹהֵי עַבְדִּי וְאָמְרוּ:  
 יְהוָה יִמְלֹךְ לְעֹלָם וָעַד:  
 וְנֵאמַר: כִּי פָדָה יְהוָה אֶת־עַקְבֹּב וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ: בְּרוּךְ אַתָּה  
 יְהוָה גְּאֹל יִשְׂרָאֵל:

Mi ḥamohah ba'elim adonay.  
 Mi kamoḥah nedar bakodesh  
 nora tehilot osey feleh.  
 Malhuteḥa ra'u vaneḥa boke'a yam lifney mosheh.  
 Zeh eli anu ve'ameru.  
 Adonay yimloḥ le'olam va'ed.  
 Vene'emar ki fadah adonay et ya'akov ugalo miyad ḥazak  
 mimenu.  
 Baruh atah adonay ga'al yisra'el.

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COMMENTARY. This siddur reinstates reference to the splitting of the sea as a sign of God's redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Naḥshon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Naḥshon, rather than the magic of Moses's wand, that caused the sea to split.

A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.

Moses, Miriam, and all the Israelites broke out in song,  
abundant in their joy, and, all as one, they said:

“Who among the mighty can compare  
to you, WISE ONE?

Who can compare to you,  
adorned in holiness,  
awesome in praises,  
acting wondrously!”

Your children saw you in your majesty,  
splitting the sea in front of Moses.

“This is my God!” they cried, and said:

“THE HOLY ONE will reign forever!”

And it was said:

“Yes, THE REDEEMING ONE has rescued Jacob,  
saved him

from a power  
stronger than his own!”

Blessed are you, THE GUARDIAN, Israel’s redeeming power!

---

When our ancestors  
beheld these truths  
they proclaimed:  
Among all the gods  
we can name,  
who can compare to the  
One Beyond Naming?  
Among all the quantities  
we can label, number,  
mark and measure,  
which compares to the  
Mystery  
at the Heart of Reality?

R.M.S.

עלינו ועל-כל-עמו ישראל ועל-ירושלים



Blessed are you, Yah/the Compassionate,  
over all your people Israel

הַשְּׂכִיבֵנוּ

*Transliteration and commentary follow on pages 82-83.*

הַשְּׂכִיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוּשׁ  
עָלֵינוּ סִכַּת שְׁלוֹמֶךָ: וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן  
שְׁמֶךָ: וּבְצִלְ כַּנְּפֶיךָ תִּסְתַּיְרֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה כִּי אֵל  
מְלֻךְ חַנּוּן וְרַחוּם אַתָּה: וְשָׁמֵר צִאֲתָנוּ וּבֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מִעַתָּה  
וְעַד עוֹלָם: וּפָרַשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ:

בְּרוּךְ אַתָּה יהוה הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל  
וְעַל יְרוּשָׁלָּיִם:

ברוך אתה יהוה הפורש סכת שלום



who spreads your harmonious canopy  
and over Jerusalem.

## HASHKIVENU / DIVINE HELP

*For additional readings see pages 753, 765, 775-778, 801-804. For commentary see pages 82-83.*

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name, and enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious, and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, COMPASSIONATE ONE, who spreads your canopy of peace over all your people Israel and over Jerusalem.

## וְשָׁמְרוּ

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם כִּי־שֵׁשֶׁת  
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיִּנְפֹשׁ:

Veshameru veney yisra'el et hashabbat  
la'asot et hashabbat ledorotam berit olam.  
Beyni uveyn beney yisra'el ot hi le'olam.  
Ki sheshet yamim asah adonay et hashamayim ve'et ha'arets  
uvayom hashevi'i shavat vayinafash.

*(When Shabbat coincides with a festival, add:*

**וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:**

Vaydaber mosheh et mo'adey adonay el beney yisra'el.)

---

NOTE. *Veshameru* (Exodus 31:16-17) serves as the introduction to the *Amidah* (silent prayer) of Shabbat eve. In places where prayerbooks were scarce, this prologue served as a reminder to include the Shabbat *berahah* in the silent prayer which follows. S.S.

ישראל / וירבר / Moses . . . Israel (Leviticus 23:44).

## VESHAMERU / OBSERVING SHABBAT

Let Israel's descendants keep Shabbat, making Shabbat throughout all their generations, as an eternal bond. Between me and Israel's descendants shall it be a sign eternally. For in six days THE FASHIONER OF ALL made skies and earth, and on the seventh day God ceased and drew a breath of rest.

*(When Shabbat coincides with a festival, add:*

Moses proclaimed the Festivals of THE ENDURING ONE to the children of Israel.)

---

NOTE. The placement of *Veshameru* after *Hashkivenu* suggests an aspect of the agreement between God and Israel: God guards Israel, and Israel guards Shabbat, which is a reminder and foretaste of peace in our world.

S.S.

KAVANAH. The recitations of *Veshameru* preceding the *Amidah* and of *Vayhulu* following it on Friday evening are acts of witnessing. In keeping Shabbat Israel bears testimony to the fact that ours is a created world. For us this means that divinity fills the universe. Our task is to treat all living things with respect, and so enhance the divine light in them. Only by this way of living is the testimony of Shabbat made real.

A.G.

## חֲצִי קַדִּישׁ

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ וַיִּמְלִיךְ  
מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן  
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא  
לְעֵלָא (לְעֵלָא) (On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא  
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

*Reader:* Yitgadal veyitkadash shemey raba  
be'alma divra hirutey veyamliḥ malḥutey  
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el  
ba'agala uvizman kariv ve'imru amen.

*Congregation:* Yehey shemey raba mevarah le'alam  
ulalmey almaya.

*Reader:* Yitbarah veyishtabah veyitpa'ar veyitromam  
veyitnasey veyit-hadar veyitaleh veyit-halal  
shemey dekudsha berih hu  
le'ela (On Shabbat Shuvah add: le'ela) min kol birḥata veshirata  
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

*On the opening and closing days of Pesah, Shavuot and Sukkot, turn to the Amidah for Pilgrimage Festivals, page 594.*



## ḤATZI KADDISH / SHORT KADDISH

*Reader:* Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

*Congregation:* May God's great name be blessed, forever and as long as worlds endure.

*Reader:* May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

*On the opening and closing days of Pesah, Shavuot and Sukkot, turn to the Amidah for Pilgrimage Festivals, page 594.*

# עֲמִידָה

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאֵמוֹת



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי לֵאָה: ←

COMMENTARY. *Hatefilah* / The Prayer, is the central prayer of the worship service. The language and manner of reciting the *Tefilah* offer insights into the place of the individual in communal prayer. When the *Tefilah* is recited privately, each individual stands (hence the name *Amidah*, “standing”) and addresses God in a sustained conversational way. Calling God “you” indicates intimacy and immediacy. Nevertheless, the individual prays with the communal voice: “We acknowledge you,” “Bless us,” “Grant us peace.” The Mishnah provides the structure within which additional prayers and petitions are placed. Even an individual’s private needs have importance within the communal context.

Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the *Amidah*. These variations reflect the attitudes and beliefs of different prayer communities. In the ongoing pursuit of meaningful prayer for a Reconstructionist prayer community, changes have been introduced into this *Amidah*, most notably in the first two of the seven *berahot* which comprise the Shabbat *Amidah*. The first *berahah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God’s presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *berahah* acknowledges God as the power that sustains life. The traditional emphasis on God’s ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life.

S.S.

## AMIDAH

*The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For additional readings see pages 737-738, 740-748, 752-759.*

Open my lips, BELOVED ONE,  
and let my mouth declare your praise.

### 1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham

God of Sarah

God of Isaac

God of Rebekah

God of Jacob

God of Rachel

and God of Leah; ←

---

COMMENTARY. A. J. Heschel has said, "The term, 'God of Abraham, Isaac, and Jacob' is semantically different from a term such as 'the God of truth, goodness, and beauty.' Abraham, Isaac and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of 'the God of Kant, Hegel, and Schelling.' Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. 'Abraham is still standing before God' (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac, and Jacob." In this same spirit, we are also Sarah and Rebekah, Rachel and Leah. L.W.K.

KAVANAH. The introductory words (Psalm 51:17) of the *Amidah* contain a paradox of divine and human power. Our ability to be whole, upright, free, and fully alive grows as we acknowledge and appreciate an infinitely higher source of power in the universe. This allows us to be receptive. By acknowledging our human vulnerability, we open our hearts to the support, compassion, and faithfulness available around us. S.P.W.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה  
הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאֲמוֹת וּמַבִּיא גְּאֻלָּה לְבְנֵי בְּנֵיהֶם לְמַעַן  
שְׁמוֹ בְּאַהֲבָה:

*On Shabbat Shuvah add:*

(וְזָכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים  
חַיִּים:)

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן: בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וְעִזְרַת  
שְׂרָה: ←

---

In each age  
we receive and transmit  
Torah.  
At each moment  
we are addressed by the  
World.  
In each age  
we are challenged  
by our ancient teaching.  
At each moment  
we stand face to Face with  
Truth.  
In each age  
we add our wisdom  
to that which has gone before.  
At each moment  
the knowing heart  
is filled with wonder.  
In each age  
the children of Torah  
become its builders  
and seek to set the world firm  
on a foundation of Truth.

R.M.S.

great, heroic, awesome God, supreme divinity,  
imparting deeds of kindness, begetter of all;  
mindful of the loyalty of Israel's ancestors,  
bringing, with love, redemption to their children's children  
for the sake of the divine name.

*On Shabbat Shuvah add:*

(Remember us for life,  
sovereign who wishes us to live,  
and write us in the Book of Life,  
for your sake, ever-living God.)

Regal One, our help, salvation, and protector:  
Blessed are you, KIND ONE,  
the shield of Abraham and help of Sarah. ↵

---

*עזרת שרה / ezrat sarah.* The biblical term *ezer* has two meanings, “rescue” and “be strong.” It is commonly translated as “aid” or “help”. It also has the sense of power and strength. In Deuteronomy 33:29, *ezer* is parallel to *גאווה*, majesty. Eve is described as Adam's *ezer kenegdo*, a power equal to him, a strength and majesty to match his. Thus *magen avraham* (shield of Abraham) and *ezrat sarah* (help of Sarah) are parallel images of power and protection.

R.S.A.

KAVANAH. God is experienced as *עוזר*, helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

M.M.K. (ADAPTED)

## גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי רַב לְהוֹשִׁיעַ:

*In summer:* מוֹרִיד הַטֶּל:

*In winter:* מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כָמוֹךָ  
בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ מְלֹךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה:

*On Shabbat Shuvah add:*

(מִי כָמוֹךָ אֵב הַרַחֲמִים זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:)

וּנְאֻמָּן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

## קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשָׁיִם בְּכָל יוֹם יְהִלְלוּךָ סְלָה: בְּרוּךְ  
אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

← (On Shabbat Shuvah conclude: הַמְּלֹךְ הַקָּדוֹשׁ)

## 2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts.

*In summer:* You send down the dew.

*In winter:* You cause the wind to blow and rain to fall.

In loyalty you sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to you, almighty God, who can resemble you, the source of life and death, who makes salvation grow?

*(On Shabbat Shuvah add: Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life!)*

Faithful are you in giving life to every living thing. Blessed are you, THE FOUNT OF LIFE, who gives and renews life.

## 3. KEDUSHAT HASHEM / NAMING THE HOLY

Holy are you. Your name is holy. And all holy beings hail you each day. Blessed are you, AWESOME ONE, the holy God.

*(On Shabbat Shuvah conclude: the holy sovereign.)* ↩

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COMMENTARY. We acknowledge the presence of God in the natural rhythms of passing seasons. Our awareness of wind, rain, and dew as daily miracles also serves to remind us that the purity of these gifts, so vital for our survival, must be maintained by human watchfulness. In thanking God for air and water, we assert our commitment to preserving them as sources of life and protecting them from life-destroying pollution. The mention of rain or dew follows the two-season climate of *Eretz Yisra'el*; summer extends from the first day of Pesah until Shemini Atzeret, and winter until the following Pesah.

A.G.

אֶתָּה קִדְשַׁת אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ  
 וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקִדְשָׁתוֹ מִכָּל הַזְּמַנִּים וְכֵן פְּתוּב בְּתוֹרָתְךָ:  
 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר  
 עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי כֹּ שֶׁבֶת  
 מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ רְצָה בְּמִנּוּחַתֵּנוּ: קִדְשָׁנוּ  
 בְּמִצְוֹתֶיךָ וְתוֹן חֻלְקָנוּ בְּתוֹרָתְךָ שֶׁבְעָנוּ מִטוֹבֶךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ  
 וְטַהַר לִפְנֵינוּ לְעִבְדֶּךָ בְּאֵמֶת: וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה  
 וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וַיְנַחֲמוּ בָּהּ כָּל יִשְׂרָאֵל מִקִּדְשֵׁי שִׁמְךָ: בְּרוּךְ  
 אַתָּה יְהוָה מְקַדֵּשׁ הַשְּׁבֶת: ←

KAVANAH. Through our observance of Shabbat, we shall come to know God as the source of salvation. In that state of being, our powers are harmoniously employed in the achievement of worthwhile aims.

M.M.K. (ADAPTED)

COMMENTARY. One of the most distinguished words in the Bible is the word *kadosh*, a word which more than any other is representative of the mystery and the majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is indeed a unique occasion at which the word *kadosh* is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. "And God blessed the seventh day and made it *kadosh*." There is no reference in the record of creation to any object in space that would be endowed with the quality of *kedushah*, holiness.

A.J.H.



#### 4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

You sanctified the seventh day, your signature upon completion of the heavens and the earth. You made it most blessed of all days, declared it holiest of times. Thus is it written in your Torah:

Heaven, earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God had ceased from all the work that had been done in carrying out Creation.

Our God, our ancients' God, take pleasure in our rest. Enable us to realize holiness through your mitzvot, give us our portion in your Torah, let us enjoy the good things of your world, and gladden us with your salvation. Refine our hearts to serve you honestly. Help us to perpetuate, DEAR ONE our God, your holy Shabbat, with love and joy. Let all Israel, and all who treat your name as holy, rest upon this day. Blessed are you, SACRED ONE, source of the holiness of Shabbat. ↵

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DERASH. We ask God to remove the impurities that have collected in our minds so that we might be truthful enough to serve God. What are these impurities, these false coverings? They are the myth of isolation, the denial of interrelatedness, the prideful pretense that we are alone and abandoned in the cosmos. S.P.W.

DERASH. The creation of the world is not completed so long as we have not fulfilled our creative function in it. M.M.K.

ויכלו... לעשות / Heaven... Creation (Genesis 2:1-3).

רְצָה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֲב תַּפְלָתָם בְּאַהֲבָה תִּקְבַּל  
בְּרִצּוֹן וְתֵהי לְרִצּוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

*When Shabbat coincides with a Rosh Hodesh or Festival, add:*

אֱלֹהֵינוּ וְאֵלֵהי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וַיְבֹא וַיִּגְיַע וַיִּרְאֶה וַיִּרְצֶה  
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּפְקְדֵנוּ וַיִּזְכְּרוּ אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ  
וַיִּזְכְּרוּ יְמוֹת הַמְּשִׁיחַ וַיִּזְכְּרוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וַיִּזְכְּרוּ כָּל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלִטּוֹבָה לְחַן וְלַחֲסֵד וְלִרְחֻמִּים לְחַיִּים  
וְלִשְׁלוֹם בְּיוֹם

<i>On Rosh Hodesh:</i>	רֵאשׁ הַחֹדֶשׁ הַזֶּה
<i>On Pesah:</i>	חַג הַמִּצּוֹת הַזֶּה
← <i>On Sukkot:</i>	חַג הַסֻּכּוֹת הַזֶּה

ולהב תפלתם. The external mouthing of words alone cannot move us. It is the inward flame of devotion that brings our prayer close to God. Indeed, as the Hebrew phrasing vividly conveys, a passionate longing for godliness can exist among those unable to express that feeling in words. The phrase *lahav tefilatam*, “the flame of Israel’s prayer,” recalls that feeling of *hitlahavut*: the “in-burning” flame of passionate devotion. To attain *hitlahavut* in prayer is to soar with the rapturous ecstasy of divine communion, to access the infinite and be aflame with the nearness of God.

A.G./M.P.

## 5. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

*(When Shabbat coincides with a Rosh Hodesh or Festival, add: Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care, for life, well-being and peace, on this day of*

*On Rosh Hodesh: the new moon.*

*On Pesah: the festival of matzot.*

*On Sukkot: the festival of sukkot.* ←

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KAVANAH. Prayer itself is the divinity.

PINHAS OF KORETZ

זכרון ימות משיח צדק / the memory of messianic hopes. We assert our faith in the coming of a messianic age, a time when justice will reign and all humanity will be united in recognition of the one God. Even in our people's darkest hour, this vision of the future strengthened us as we faced both life and death. However distanced we may be from the more naive aspects of belief in the person of messiah, the vision of a transformed future remains our guide, just as we know that the vision will become reality only if our deeds reflect it.

A.G.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקַדְנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנו בּוֹ  
לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנו כִּי  
אֱלֹהֵי עֵינֵינוּ כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲוִינָה עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר  
שְׂכִינְתוֹ לְצִיּוֹן:

## ¶ הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר:  
נֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ וְעַל נְפְשֵׁךְ שֶׁבְּכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל־עֵת עָרַב וּבָקָר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם  
כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ: ←

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DERASH. The insights of wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the "miracles which are daily with us," the sense of the "continual marvels," is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living . . . The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew.

A.J.H.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.)

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

## 6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you. ↪

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KAVANAH. So long as the Jewish people is linked in communion with the eternal, it can look forward to an eternal life for itself. M.M.K. (ADAPTED)

KAVANAH. Gratitude is the overwhelming experience of the person of faith. Faith stimulates gratitude, and the practice of gratitude expands faith. We experience thankfulness when we know that our lives are safe within God's protection. We trust that the future is assured. We need not consume our days in fear and anxiety. We are released. We can marvel at the daily wonders. S.P.W.

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמּוֹת  
שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנוֹ הַזֶּה: בַּיָּמִים מִתְּלֵיָהּ בֶּן יוֹחָנָן  
כָּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו כְּשֶׁעֲמָדָה מְלָכוֹת יוֹן הִרְשָׁעָה עַל עַמָּהּ  
יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתָךְ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנָה וְאַתָּה בְּרַחֲמֶיךָ  
הַרְבִּים עֲמַדְתָּ לָהֶם בַּעַת צָרָתָם רַבַּת אֶת רִיבָם דָּגַתְּ אֶת דֵּינָם מִסְרָתָ  
גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעֻשִׁים וְרָשָׁעִים בְּיַד צַדִּיקִים וְזָרִים  
בְּיַד עוֹסְקֵי תּוֹרָתְךָ: וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמָּהּ  
יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוּלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן פָּאוּ  
בְּנֵיךְ לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ  
נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלֹהֵינוּ לְהוֹדוֹת וּלְהַלְלֵךְ  
לְשִׁמְךָ הַגָּדוֹל:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד:

(On Shabbat Shuvah add: בְּרִיתְךָ: וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ: (On Shabbat Shuvah add:

וכל החיים יודוך סְלָה וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יִשׁוּעָתָנוּ  
וְעִזְרָתָנוּ סְלָה: בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלֵךְ נֶאֱדָה לְהוֹדוֹת: ←

*(On Ḥanukah add: For the miracles, for the redemption, for heroic acts, for saving deeds, for consolations, all of which you have enacted for our ancestors at this time of year in days gone by—as in the days of Matthew, son of Yoḥanan, Hasmonean High Priest, and Matthew’s sons: a wicked Hellenistic government arose against your people Israel, forcing them to shun your Torah and to leave off from the laws your will ordained. And you, in your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with Torah. You made known your name that day, and made it holy in your world. And for your people Israel you enacted great deliverance, as in our own time. Afterward, your children came into your Temple’s inner room. They cleared your sanctuary, purified your holy place, kindled lights inside your holy courtyards, and established these eight days of Ḥanukah, for giving thanks and praise to your great name.)*

For all these things, may your name be blessed and raised in honor always, sovereign of ours, forever.

*(On Shabbat Shuvah add: And write down for a good life all the people of your covenant.)*

Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE, whose name is good, to whom all thanks are due. ↵

## בְּרַכַּת הַשְּׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת כָּל־יְיֹשְׁבֵי  
תֵּיבַל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָהּ:

*On Shabbat Shuvah add:*

(בְּסֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ  
וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:)

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Shalom rav al yisra'el ameha tasim le'olam.  
Ki atah hu meleḥ adon leḥol hashalom.  
Vetov be'eyneḥa levareḥ et ameha yisra'el  
ve'et kol yoshvey tevel  
beḥol et uvḥol sha'ah bishlomeḥa.

*On Shabbat Shuvah add:*

(Besefer ḥayim beraḥah veshalom ufarnasah tovah  
nizaḥer venikatev lefaneḥa  
anaḥnu veḥol ameha beyt yisra'el  
leḥayim tovim ulshalom.)

Baruḥ atah adonay oseḥ hashalom.

*The Amidah traditionally concludes with bowing and taking three steps back.*



## 7. BIRKAT HASHALOM / BLESSING FOR PEACE

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

*(On Shabbat Shuvah add: In the book of life, blessing, peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.)*

Blessed are you, COMPASSIONATE ONE, maker of peace.

*The Amidah traditionally concludes with bowing and taking three steps back.*

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ראת כל יושבי תבל / and all who dwell on earth. According to the sages, every *Amidah* must conclude with a prayer for peace and an acknowledgement of God as the power that makes for peace. Inclusion of the words “and all who dwell on earth” proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. S.S.

עושה השלום / Maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of *teshuvah*. During the year the text read, “who blesses your people Israel with peace.” In our times, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year. A.G.

KAVANAH. God is shalom. God’s name is shalom, everything is held together by shalom. ZOHAR

My God, you are *salam* peace.

Peace comes from you goes back to you.

Let us live in peace and with peace.

You are great and generous.

SIDI SHEIKH MUHAMMAD AL JEMAL

## אֱלֹהֵי נְצוֹר

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מְרַע  
וּשְׁפַתִּי מְדַבֵּר מִרְמָה:

יְהִי רְצוֹן שְׂאֶסוּר מְרַע  
וְהַטּוֹב בְּעֵינֶיךָ אַעֲשֶׂה  
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו:

יְהִיו לְרְצוֹן אִמְרֵי פִי  
וְהִגִּיוֹן לְבִי לְפָנֶיךָ  
יְהוּה צוּרִי וְגֹאֲלִי:

עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו  
הוּא יַעֲשֶׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְעַל כָּל יוֹשְׁבֵי תֵּבֵל  
וְאִמְרוּ אָמֵן:

Yihyu leratzon imrey fi  
vehegyon libi lefanecha  
adonay tzuri vego'ali.  
Oseh shalom bimromav  
hu ya'aseh shalom  
aleynu ve'al kol yisra'el  
ve'al kol yoshvey tevel  
ve'imru amen.

## ELOHAY NETZOR/A CONCLUDING MEDITATION

Dear God, protect my tongue from evil,  
and my lips from telling lies.  
May I turn away from evil  
and do what is good in your sight.  
Let me be counted among those who seek peace.  
May my words of prayer  
and my heart's meditation be seen favorably,  
BELOVED ONE, my rock and my redeemer.  
May the one who creates harmony above  
make peace  
for us and for all Israel,  
and for all who dwell on earth.  
And say: Amen.

---

COMMENTARY. The Talmud lists examples of twelve personal meditations that could follow the *Amidah*. If this one does not speak to you, compose your own, or stand or sit in silent meditation. L.W.K.

NOTE. Like the opening verse of the *Amidah*, this prayer employs the singular and deals with the power of words. But here the concern is for words between people, not for those directed to God. Some people find it easier to talk to God than to talk to others. L.W.K.

KAVANAH. Sin is the failure to live up to the best that is in us. It means that our souls are not attuned to the divine—that we have betrayed God. M.M.K. (ADAPTED)

יהוה... וגואלי / May... redeemer (Psalm 19:15).

## ויכלו

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

ברוך אתה יהוה אלהינו ואלהי אבותינו ואמותינו:

אלהי אברהם	אלהי שרה
אלהי יצחק	אלהי רבקה
אלהי יעקב	אלהי רחל
	ואלהי לאה:

האל הגדול הגבור והנורא אל עליון קונה שמים וארץ: ←

Vayhulu hashamayim vеха'aretz veḥol tzeva'am  
vayhal elohim bayom hashevi'i melaḥto asher asah  
vayishbot bayom hashevi'i mikol melaḥto asher asah.  
Vayvareḥ elohim et yom hashevi'i vaykadesh oto  
ki vo shavat mikol melaḥto asher bara elohim la'asot.

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu  
elohey avraham, elohey sarah  
elohey yitzḥak, elohey rivkah  
elohey ya'akov, elohey raḥel  
veylohey le'ah  
ha'el hagadol hagibor vehanora  
el elyon  
koney shamayim va'aretz. ←

## VAYHULU / CREATION COMPLETED

“Heaven, earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God had ceased from all the work that had been done in carrying out Creation.”

## ME'EYN SHEVA / REPRISE OF THE AMIDAH

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham

God of Sarah

God of Isaac

God of Rebekah

God of Jacob

God of Rachel

and God of Leah;

great, heroic, awesome God, supreme divinity,  
who creates the heavens and the earth. ↵

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KAVANAH. Shabbat represents the affirmation that life is not vain or futile, but supremely worthwhile.

M.M.K. (ADAPTED)

ויכלו... לעשות / Heaven... Creation (Genesis 2:1-3).

## מַעֲיֵן שֶׁבַע

מִגַּן אָבוֹת בְּדָבְרוּ מַחֲיֵה כָּל חַי בְּמֵאֲמָרוֹ הָאֵל (הַמְּלֹךְ) הַקָּדוֹשׁ שְׂאִין  
כְּמֹוֹהוּ הַמַּנְיִחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ כִּי בָּם רָצָה לְהַנְיִחַ לָהֶם:  
לְפָנָיו נִעְבַּד בִּירְאָה וּפְחָד וְנִוְדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד מַעֲיֵן  
הַבְּרָכוֹת: אֵל הַהוֹדָאוֹת אֲרוֹן הַשְּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבַרֵּךְ שְׁבִיעֵי  
וּמַנְיִחַ בְּקִרְשָׁה לְעַם מְדֻשְׁנֵי־עֲנָג אֶכָּר לְמַעֲשֵׂה בְּרָאשִׁית: ←

Magen avot bidvaro

mehayey kol hay bema'amaro.

ha'el (*On Shabbat Shuvah: hameleḥ*) hakadosh she'eyn kamohu

hameniaḥ le'amo beyom shabbat kodsho

ki vam ratzah lehani'ah lahem.

Lefanav na'avod beyirah vafahad

venodeh lishmo behol yom tamid

me'eyn haberahot.

El hahoda'ot adon hashalom

mekadesh hashabbat umvareḥ shevi'i

umeniaḥ bikdushah le'am medusheney oneg

zeher lema'asey vereyshit. ↵

Shielding our ancestors with a word,  
a speech enlivening all beings,  
the holy God (*On Shabbat Shuvah*: the holy Sovereign),  
to whom no being can compare,  
who gives this people rest upon the holy Shabbat—  
yes, God is pleased to give them rest!  
We stand in the divine presence, awed and trembling,  
and offer up continually our thankful prayer,  
our expression of praise.  
God to whom all thanks are due,  
the source of peace, who sanctifies Shabbat,  
who blesses the seventh day  
and gives rest in holiness  
to a people steeped in Shabbat joy,  
in memory of Creation in the beginning. ←

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מגן אבות / *Magen Avot* summarizes the Shabbat *Amidah*. It refers to each of the seven blessings in order: shielding ancestors, giving life, providing holiness, ordaining Shabbat, allowing worship, inspiring thanks, blessing with peace. Perhaps once an alternative *Amidah*, *Magen Avot* today provides a joyous communal reprise of the themes first invoked in the privacy of the *Amidah*.

D.A.T.

## TRADITIONAL VERSION

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ רְצֵה בְּמִנּוּחַתֵּנוּ קֹדֶשׁנוּ בְּמִצּוֹתַיִךְ  
וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ שְׂבַעֲנוּ מִטּוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטִהַר לִפְנֵינוּ  
לְעִבְדֶּךָ בְּאַמֶּת: וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קֹדֶשׁךָ:  
וְיָנוּחוּ בָּהּ כָּל יִשְׂרָאֵל מִקֹּדֶשׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

Eloheynu veylohey avoteynu ve'imoteynu

retzey vimnuhatenu.

Kadeshenu bemitzvoteyha

veten helkenu betorateha.

Sabe'enu mituveha

vesamehenu bishu'ateha

vetaher libenu le'ovdeha be'emet.

Vehanhilenu adonay eloheynu

be'ahavah uvratzon shabbat kodsheha

veyanuhu vah yisra'el mekadeshey shemeha.

Baruh atah adonay mekadesh hashabbat.

## ALTERNATIVE VERSION

שַׁבַּת קֹדֶשׁ הָאֱהוּבָה וְהַבְּרוּכָה  
?שְׂכוֹן כְּבוֹדֶךָ בְּלֵב עַם מְקַדְּשֶׁךָ:  
כִּי נִמְצָא מִנּוּחַתֵּנוּ  
וּבְמִצּוֹת קֹדְשֶׁךָ תִּגַּל נַפְשֵׁנוּ:  
בְּטוֹבֶיךָ נִשְׂבַּע וּבְךָ יִטְהַר לִפְנֵינוּ  
וּבְמִנּוּחַתֶךָ נִבּוֹא לְעִבּוֹדֶת אֶמֶת:  
שַׁבַּת קֹדֶשׁ מְקוֹר הַבְּרָכָה  
הַתְּבָרְכִי גַם אֶת בְּמִנּוּחַתֵּנוּ  
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:



## TRADITIONAL VERSION

Our God, our ancients' God, take pleasure in our rest. Make us holy through your mitzvot. Make us a part of Torah. Let us enjoy the good things of your world and rejoice in all your saving acts. Refine our hearts to serve you honestly. Help us to perpetuate, with love and joy, your holy Shabbat. Let all Israel, and all who treat your name as holy, rest upon this day. Blessed are you, BELOVED ONE, source of the holiness of Shabbat.

## ALTERNATIVE VERSION

Shabbat of holiness, beloved and blessed,  
may your glory dwell amidst the people of your holy place.  
In you, our queen, we find our rest.  
And in your holy mitzvot our souls rejoice.  
With your goodness we are content.  
In you our hearts grow pure,  
and in your Shabbat rest we find true worship.  
Holy Shabbat, source of blessing,  
may you, too, be blessed in our rest.  
And blessed are you, ETERNAL ONE, who makes Shabbat holy.

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שבת קדש האדומה / Shabbat of holiness. This original Hebrew text addresses Shabbat in feminine language, as bride and as queen. She is the subject of our affection and the source of our sustenance. We ask that her blessing dwell in our midst for peace and joy. We ask, too, that the Jewish people bless Shabbat with their love and devotion. M.P.

## **Mi Shebeirach**

By Debbie Friedman

Mi shebeirach avoteinu  
M'kor hab'racha l'imoteinu  
May the source of strength  
Who blessed the ones before us,  
Help us find the courage to make our lives a blessing,  
And let us say, Amen.

Mi shebeirach imoteinu  
M'kor hab'racha l'iavoteinu  
Bless those in need of healing with r'fuah sh'leimah,  
The renewal of body, the renewal of spirit,  
And let us say, Amen.

## A PRAYER FOR ALL THOSE WHO ARE ILL AND THEIR CARETAKERS

May the One who blesses all Life, bless and heal these people who struggle against illness.

May those afflicted with disease be blessed with faith, courage, loving and caring. May they know much support and sustenance from their friends, their loving companions and their communities.

May they be granted a full and complete healing of body and soul.

May those who seek ways of healing through increased medical knowledge and those who care for the sick daily be blessed with courage, stamina and communal support.

May all, the sick and the well together, be granted courage and hope. And let us say: Amen.

Leila Gal Berner

## קְדִישׁ תְּתַקַּבֵּל

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ  
מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן  
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

לְעָלָא (לְעֵלָא *On Shabbat Shuvah add:*) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא  
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאָמִירוֹן בְּעֵלְמָא וְאָמְרוּ אָמֵן:  
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי  
בְשַׁמְיָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:  
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל  
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

Oseh shalom bimromav hu ya'aseh shalomaleyenu ve'al kol  
yisra'el ve'al kol yoshvey tevel ve'imru amen.

## KADDISH TITKABAL / KADDISH FOR COMPLETING PRAYER

*Reader:* Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

*Congregation:* May God's great name be blessed, forever and as long as worlds endure.

*Reader:* May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed though it be higher (*On Shabbat Shuvah add:* by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

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KAVANAH. Adding the rabbinic phrase "*ve'al kol yoshvey tevel*" (and for all who dwell on earth) logically completes the concentric circles of our aspirations—our care starts with our minyan, extends to the entire Jewish people, and radiates outward from there to all who share our planet.

D.A.T.



'Drash

סְבָרֵי חֲבֵרֵי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה  
כְּנוּ וְשִׁבַּת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זְכוּרֵנוּ לְמַעֲשֵׂה בְרָאשִׁית:  
כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי קֹדֶשׁ וְזָכַר לְיִצְיַאת מִצְרָיִם: כִּי אֵלֵינוּ  
קָרָאתָ וְאוֹתָנוּ קִדְּשָׁתָּ לְעִבּוֹדְתֶךָ וְשִׁבַּת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן  
הִנְחִילָתָנוּ: בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Savrey ḥaveray.

Baruḥ atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

Baruḥ atah adonay eloheynu meleḥ ha'olam  
asher kideshanu bemitzvotav veratzah vanu  
veshabbat kodsho be'ahavah uvratzon hinḥilanu  
zikaron lema'asey vereshit.

Ki hu yom teḥilah lemikra'ey kodesh  
zeḥer litzi'at mitzrayim.

Ki eleynu karata ve'otanu kidashta la'avodateha  
veshabbat kodsheha be'ahavah uvratzon hinḥaltanu.  
Baruḥ atah adonay mekadesh hashabbat.

*From the eve of the second day of Pesah through the evening before Shavuot, the counting of the Omer, page 674, is inserted here.*



*We rise for Kiddush.*

With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, sovereign of all worlds, who creates the fruit of the vine.

Blessed are you, THE SOURCE OF LIFE, our God, sovereign of all worlds, who has set us apart with your mitzvot and taken pleasure in us, and the holy Shabbat with love and favor made our possession, a remembrance of the work of Creation. For it is the first of all the holy days proclaimed, a symbol of the Exodus from Egypt. For you have called to us and set us apart to serve you, and given us to keep in love and favor, your holy Shabbat. Blessed are you, THE SOURCE OF WONDER, who sets apart Shabbat.

*From the eve of the second day of Pesah through the evening before Shavuot, the counting of the Omer, page 674, is inserted here.*

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כי אלינו קראת / for you have called to us. The traditional Ashkenazi Kiddush refers to the chosenness of the Jewish people here (כי בָּנוּ בְּחַרְתָּ / *ki vanu vaḥarta* / for you have chosen us). Reconstructionists have traditionally omitted this phrase. The 1945 Reconstructionist prayerbook substituted כי אותנו קרבתָ לְעַבְדֶּיךָ / *ki otanu keravta la'avodateḥa* / for you have drawn us near to your service. While the Ashkenazi version was rejected because of the chauvinism and triumphalism it has often sheltered, the 1945 Reconstructionist substitute neither deals with the issue of holiness as voiced in the traditional version (*ki otanu kidashta*), nor lends itself easily to song. The version used here imagines a God who calls all humanity and makes holy those who, like Israel, heed the call and engage in God's service. In this way biblical phrasing, Reconstructionist theology, and the search for holiness are seamlessly joined.

D.A.T.

## עֲלֵינוּ

We rise for Aleynu. It is customary to bow at "korim." Choose one of the following:

Aleynu leshabe'ah la'adon hakol  
latet gedulah leyotzer bereyshit  
shenatan lanu torat emet  
vehayey olam nata betoenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתֵת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית  
שְׁנָתוֹ לָנוּ תּוֹרַת אֱמֶת  
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

Continue on page 123.

Aleynu leshabe'ah la'adon hakol  
latet gedulah leyotzer bereyshit  
bore hashamayim venoteyhem  
roka ha'aretz vetze'etza'eha  
noten neshamah la'am aleha  
veruah laholehim bah

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתֵת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית  
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם  
לְקַע הָאָרֶץ וְצֹאצְאֶיהָ  
נֹתֵן נְשָׁמָה לְעַם עֲלֵיהָ  
וְרוּחַ לְהֹלְכֵים בָּהּ:

Continue on page 123.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדוּלָה  
לְיוֹצֵר בְּרֵאשִׁית שְׁלֵא עָשָׂנוּ כְּגוֹיֵי  
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה  
שְׁלֵא שָׂם חֻלְקֵנוּ בָּהֶם וְגוֹרְלֵנוּ כְּכֹל  
הַמּוֹנִם:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

## ALEYNU

*We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 126. For additional readings see pages 737-739, 748, 772-774, 776-777, 803-804. Choose one of the following:*

It is up to us to offer praises to the Source of all,  
to declare the greatness of the author of Creation,  
who gave to us teachings of truth  
and planted eternal life within us.



It is up to us to offer praises to the Source of all,  
to declare the greatness of the author of Creation,  
who created heaven's heights and spread out its expanse,  
who laid the earth's foundation and brought forth its offspring,  
giving life to all its peoples,  
the breath of life to all who walk about.

---

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנַי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
 הַקְּדוֹשׁ בְּרוּךְ הוּא:  
 שְׁהוּא נוֹטֵה שָׁמַיִם וַיּוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשֹׁכֵנֵת  
 עֵזוֹ בְּגַבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְפָּנֶינוּ אָפֶס זִוְלָתוֹ  
 כִּכְתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל לְבַבָּהּ כִּי יְהוּה הוּא  
 הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anaḥnu korim umishtaḥavim umodim  
 lifney meleḥ malḥey hamelaḥim hakadosh baruḥ hu.

Shehu noteh shamayim veyosed aretz umoshav yekaro  
 bashamayim mima'al  
 ush-ḥinat uzo begovhey meromim.

Hu eloheynu eyn od.

Emet malkenu efes zulato kakatuv betorato.

Veyadata hayom vahashevota el levaveḥa

ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz  
 mitaḥat eyn od.

And so, we bend the knee and bow,  
acknowledging the sovereign who rules  
above all those who rule, the blessed Holy One,  
who stretched out the heavens and founded the earth,  
whose realm embraces heaven's heights,  
whose mighty presence stalks celestial ramparts.  
This is our God; there is none else besides,  
as it is written in the Torah:  
"You shall know this day, and bring it home  
inside your heart, that THE SUPREME ONE is God  
in the heavens above and on the earth below.  
There is no other God." ←

---

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world. M.B. (ADAPTED)

עוד . . . וידעת / You . . . other God (Deuteronomy 4:39).

על כֵּן נִקְוָה לָּךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ לְהַעֲבִיר  
גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרְתוּן לְתַקּוֹן עוֹלָם בְּמַלְכוּת  
שְׁדֵי: וְכָל בְּנֵי בִשָׁר יִקְרְאוּ בְשִׁמְךָ: לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ:  
יִפְּרִיּוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָּךְ תִּכְרַע כָּל בָּרָךְ תִּשָׁבַע כָּל־לִשׁוֹן:  
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ וַיִּקְבְּלוּ  
כָּל־אֶת עַל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי  
הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד כְּכָתוּב בְּתוֹרָתֶךָ:  
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ  
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

Kakativ betorateḥa: Adonay yimloḥ le'olam va'ed.  
Vene'emar: Vehayah adonay lemeleḥ al kol ha'arets.  
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

---

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (ADAPTED)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K. (ADAPTED)

ועד . . . יהוה / THE ETERNAL ONE . . . forever (Exodus 15:18).

אחד . . . והיה / THE EVERLASTING ONE . . . one (Zechariah 14:9).

And so, we put our hope in you,  
THE EMINENCE, our God,  
that soon we may behold  
the full splendor of your might,  
and see idolatry vanish from the earth,  
and all material gods be swept away,  
and the power of your rule repair the world,  
and all creatures of flesh call on your name,  
and all the wicked of the earth turn back to you.  
Let all who dwell upon the globe perceive and know  
that to you each knee must bend, each tongue swear oath,  
and let them give the glory of your name its precious due.  
Let all of them take upon themselves your rule.  
Reign over them, soon and for always.  
For this is all your realm, throughout all worlds, across all  
time—  
as it is written in your Torah:  
“THE ETERNAL ONE will reign now and forever.”

And it is written:  
“THE EVERLASTING ONE will reign  
as sovereign over all the earth.  
On that day shall THE MANY NAMED be one,  
God’s name be one!”

---

KAVANAH. A world of God callers is a world of truth and peace, a world where the lust for power, greed, and envy—the idols of pride—is uprooted from the individual and group psyche. S.P.W.

## THE MOURNERS' KADDISH

*It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises. For additional readings see pages 787-796.*

*Reader:* Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

*Congregation:* May God's great name be blessed, forever and as long as worlds endure.

*Reader:* May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

*During the month of Elul many congregations sing Aḥat Sha'alti, page 832.*



*It is customary to acknowledge mourners on the Shabbat during shivah, traditionally their first return to the synagogue following the death of their loved one. They are welcomed with the words:*

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם:

May God console you among the mourners of Zion and Jerusalem.

## INTRODUCTION TO THE MOURNERS' KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name.

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Love is not changed by Death, and nothing is lost and all in the end is harvest.

Edith Sitwell

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourners' Kaddish. In many congregations a *Yahrzeit* list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered.

D.A.T.

## קִדִּישׁ יָתוּם

*It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ  
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבּוֹמָן  
קָרִיב וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא  
לְעֵלְא (לְעֵלְא On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא  
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:  
עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל  
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

*During the month of Elul, many congregations sing Ahat Sha'alti, page 832.*

## KADDISH YATOM

*Reader:* Yitgadal veyitkadash shemey raba  
be'alma divra ħirutey veyamliĥ malĥutey  
beĥayeyĥon uvyomeyĥon uvĥayey deĥol beyt yisra'el  
ba'agala uvizman kariv ve'imru amen.

*Congregation:* Yehey shemey raba mevaraĥ le'alam ulalmey almaya.

*Reader:* Yitbaraĥ veyishtaĥ veyitpa'ar veyitromam veyitnasey  
veyit-hadar veyitaleh veyit-halal shemey dekudsha beriĥ hu  
le'ela (*On Shabbat Shuvah add: le'ela*) min kol birĥata veshirata  
tushbeĥata veneĥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veĥayim aleynu ve'al kol  
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol  
yisra'el ve'al kol yoshvey tevel ve'imru amen.

*During the month of Elul many congregations sing Aĥat Sha'alti, page 832.*

## אָדוֹן עוֹלָם

בְּטָרֵם כָּל יַצִּיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מְלֹךְ
אֲזֵי מְלֹךְ שָׁמוּ נִקְרָא:	לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא:	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יְהִיָּה בְּתַפְאָרָה:	וְהוּא הָיָה וְהוּא הוֹנֵה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעוֹז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבָלֵי בְעֵת צָרָה:	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוֹס לִי
בְעֵת אִישָׁן וְאַעֲרָה:	בִּידּוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אֵירָא:	וְעַם רוּחִי גְוִיָּתִי

Adon olam asher malah, beterem kol yetzir nivra.  
 Le'et na'asah veḥeftzo kol, azay meleḥ shemo nikra.  
 Ve'aḥarey kihlot hakol, levado yimloḥ nora.  
 Vehu hayah vehu hoveh, vehu yihyeh betifarah.  
 Vehu eḥad ve'eyn sheni, lehamshil lo lehaḥbirah.  
 Beli reshit beli taḥlit, velo ha'oz vehamisrah.  
 Vehu eli veḥay go'ali, vetzur ḥevli be'et tzarah.  
 Vehu nisi umanos li, menat kosi beyom ekra.  
 Beyado afkid ruḥi, be'et ishan ve'a'irah.  
 Ve'im ruḥi geviyati, adonay li velo ira.

## ADON OLAM / CROWN OF ALL TIME

*This translation can be sung to the same melody as the Hebrew.*

Crown of all time, the one who reigned  
before all mortal shape was made,  
and when God's will brought forth all things  
then was the name supreme proclaimed.

And after everything is gone,  
yet One alone, awesome, will reign.  
God was, and is, and will remain,  
in splendid balance, over all.

And God is One, no second is,  
none can compare, or share God's place.  
Without beginning, without end,  
God's is all might and royal grace.

This is my God, my help who lives,  
refuge from pain in time of trial,  
my banner, and my place to fly,  
my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul  
each time I sleep, again to wake,  
and with my soul, this body, here.  
YAH'S love is mine; I shall not fear.

---

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us. M.M.K.