

~~~Virtual Kabbalat Shabbat Zervice ~~~

Bim bam bim bim bim bam (2x)

Shabbat shalom Shabbat shalom Shabbat [4x] shalom (2x) Shabbat Shabbat Shabbat Shabbat shalom (2x)

Y'did נֶפֶש יְדִיד נֶפֶש

Beloved of the soul, Source of Compassion, draw your servant to your will; Then like a darting deer I will flee to You. Before Your glorious Presence Humbly I do bow. Your friendship will be sweeter than the dripping of the honeycomb and any dainty.

Yedid nefesh, Av harachaman, meshoch Avdecha el Retzonecha. Yarutz avdecha kemo ayal, yishtachave mul hadarach. Ki ye'erav lo yedidutach, minofet tsuf vechol ta'am.

יְדִיד נֶפֶש אָב הַרְחָמָן מְשֻׁחָד עֲבָדָךְ אֵל רְצֹנָךְ יְרוּץ עֲבָדָךְ כִּמו אֵיל יְשַׁתְּחָוָה מִול הַדָּרָךְ כִּי צַעֲרָב לֹא יְדִידָתָךְ מִנְפָת צָוִי וְכֹל טָעַם.

לְכָיו נְרָגְנָה L'chu n'ran'na (Psalm 95)

Come, let us sing joyously to the Lord, raise a shout for our Rock and deliverer; Let us come into God's presence with praise, Let us raise a shout for God in song!

L'chu n'ran'na l'Adonai, nariah l'tzur yisheinu. N'kadma fanav b'todah, bizmirot nariah lo

לְכָיו נְרָגְנָה לְיִי נְרִיעָה לְצָוֵר יְשִׁעָנוּ נְקָדָמָה פָּנֵיו בְּתֹודָה בְּזָמְרוֹת נְרִיעָה לֹו:

ישמחו הַשְׁמִימִים (from Psalm 96)

Let the heavens rejoice and the earth exult, let the sea and its fullness thunder!

Yismechu Hashamayim (x 3) v'Tagel ha'Aretz. Yiram hayam (x 3) um'lo'o.

יְשִׁמְחוּ הַשְׁמִימִים וְתַגֵּל הָאָרֶץ יְרֻעַם הַיּוֹם וְמַלְאֹו:

Please, Source of Mercy, with the strength and greatness of your right arm, untie our tangles. Accept your people's song, elevate and purify us, oh Awesome One.

A-na B'cho-ach gdu-lat y'min-cha ta-tir tze-ru-ra Ka-bel ri-nat am-cha, sag-vei-nu, ta-ha-rei-nu no-ra

אָנוּ, בְּכָח גָּדוֹת יְמִינָךְ, תִּתְמַיר אָרוֹרָה. קָבֵל רִפְתָּעָמָךְ, שָׁגַבְנוּ, טְהָרְנוּ, נֹרָא.



Come My Dear One

לְכָה דָּוִדִּי Let us go, my dear one, to greet the Bride
Let us welcome the Shabbat.

שְׁמֹור "Keep" and "remember", both words together,
did the one God cause us to hear.
Adonai is one, and God's name is one,
telling God's fame, beauty and praise. Let us go...

לִקְרָאת Let us go toward Shabbat to greet her, she is the
source of all blessing. Before the earth was created, God
planned to make her the holiest day. Let us go...

מִקְדָּשׁ Holy city, regal shrine, arise, go out from the midst
of desolation. Too long have you lived in the valley of
tears, God will restore you with mercy. Let us go...

הַתְּנָעֵרִי Arise and shake off the dust, wear your garments
of glory my people. The Messiah will lead us to rebirth,
my soul wants you to come near. Let us go...

הַתְּעֹורֵרִי Arise and awaken out of the dust, your light has arrived, rise
and shine. Arise, arise, sing a song, God's presence is revealed to you.
Let us go...



The imagery of L'cha Dodi is based on an ancient rabbinic interpretation of the biblical Song of Songs taught by Rabbi Akiva (100 C.E.). He believed that this book of love poetry describes the love between God and Israel. The poem helps prepare us to welcome the Sabbath, who we imagine enters the sanctuary dressed as a bride and a queen.

Rabbi Shimon bar Yochai taught: "The Sabbath said to the Holy One, 'Eternal One of the Universe, every day has a mate – Sunday has Monday, Tuesday has Wednesday, Thursday has Friday – but I have no mate!' Said the Holy One to her, 'Israel will be your mate.' Thus, when Israel stood before Mount Sinai, the Holy One said to her, 'Remember what I said to the Sabbath: 'Israel will be your mate.' Thus the command: 'Remember the Sabbath day to make it holy (i.e., enter into marriage – kiddushin – with it)' [Exodus 20:8]

Midrash, Genesis Rabbah 11:8

L'cha Dodi

לְכָה דָּוִדִּי L'cha do-di, li-k'rat ka-lah
p'nei shab-bat n'ka-b'lah.

"**שְׁמֹר**" "Sha-mor" "v'za-chor" b'di-bur echad,
hish'mi-a-nu Eil ha-m'yu-chad.
Adonai e-chad, u-sh'mo e-chad,
l'sheim u-l'tif-e-ret v'lit-hi-lah.
L'cha dodi...

לִקְרָאת Li'k'rat shab-bat l'chu v'neil-chah,
ki hi m'kor ha-b'rachah.
Mei-rosh mi-ke-dem n'su-chah,
sof ma-a-seh b'ma-cha-sha-vah t'chi-lah.
L'cha dodi...

מִקְדָּשׁ Mik-dash me-lech, ir m'l'u-chah,
ku-mi, tz'i mi-toch ha-ha-fei-chah.
Rav lach she-vet b'ei-mek ha-ba-cha,
v'hu ya-cha-mol a-la-yich chemlah.
L'cha dodi...

הַתְּנָעֵרִי Hit-na-a-ri mei-a-far ku-mi,
liv-shi big-dei tif-ar-teich a-mi.
Al yad ben Yi-shai beit ha-lach-mi,
kar-vah el naf-shi g'a-lah.
L'cha dodi...

הַתְּעֹרֵרִי Hit-o-r'ri hit-o-r'ri,
ki va o-reich, ku-mi, o-ri.
U-ri, u-ri, shir da-bei-ri,
k'vod Adonai a-la-yich nig-lah.
L'cha dodi...

לְכָה דָּוִדִּי

לְכָה דָּוִדִּי לִקְרָאת פֶּלֶה,
פָּנִי שְׁבָת נְקַבָּלה.

שְׁמֹר וְזִכּוּר בְּדָבָר אֶחָד,
הַשְׁמִיעָנוּ אֶל הַמִּיחָד,
יְיָ אֶחָד וְשְׁמוֹ אֶחָד,
לִשְׁמָם וְלִתְפָּאָרָת וְלִתְהָלָה.
לָכֶה

לִקְרָאת שְׁבָת לִכְו וְנִלְכָה,
כִּי הִיא מִקּוֹר הַבָּרְכָה,
מִרְאָשׁ מִקְדָּם נְסֻכָּה,
סּוֹף מַעֲשָׂה בִּמְחַשְּׁבָה תְּחִלָּה.
לָכֶה

מִקְדָּשׁ מֶלֶךְ עִיר מֶלֶכָה,
קוֹמִי צָאי מִתּוֹךְ הַהֲפָכָה,
רַב לְךָ שְׁבָת בְּעַמְקַדְבָּא,
וּהוּא יְחֻמּוֹל עַלְיךָ חִמָּלה.
לָכֶה

הַתְּנָעֵרִי מַעֲפָר קוֹמִי,
לְבָשִׁי בְּגָדִי תְּפָאָרָת עַמִּי,
עַל יַד בָּן יִשְׁיָּוּת הַלְּחִמָּי,
קָרְבָּה אֶל נִפְשֵׁי גָּאָה.
לָכֶה

הַתְּעֹרֵרִי הַתְּעֹרֵרִי,
כִּי בָּא אָרָךְ קוֹמִי אָוָרִי,
עוֹרִי עֹוָרִי שִׁיר דָבָרִי,
כְּבָוד יְיָ עַלְיךָ
נְגַלָּה. לָכֶה

Do not be ashamed or embarrassed, why are you so sad and downcast? My peoples' poor will take refuge in you, the city will rise from its ruins. Let us go...

Those who destroy you will be destroyed, all that ravage you will be devoured. God will then celebrate you, as a groom rejoices over his bride. Let us go...

Burst out to the right and left, revere God in whom you take delight. By the hand of the Messiah, we will rejoice and find joy. Let us go...

Come in peace, Crown of God, with joy and happiness. Walking among God's faithful, beloved people, come in, O Bride, come in, O Bride!

When mourners come to the synagogue on the first Friday evening during or after shivah, we greet them with these words of consolation.

המקום Ha-ma-kom y'na-cheim
et-chem b'toch sh'ar a-vei-lei
Tzi-yon virusha-la-yim.

המקום ינחים אתכם
בתוך שאר אבלי
צ'יון וירושלים.

May God's Presence comfort you among all the mourners for Zion and Jerusalem.

לא תבושי Lo tei-vo-shi v'lo ti-kal-mi,
mah tish-to-cha-chi u-mah te-he-mi
Bach ye-che-su a-ni-yei a-mi,
v'niv-n'tah ir al ti-lah.
L'cha dodi...

וְהִי V'ha-yu li-m'shi-sah sho-sa-yich,
v'ra-cha-ku kol m'val-a-yich.
Ya-sis a-la-yich E-lo-ha-yich,
ki-m'sos cha-tan al ka-lah.
L'cha dodi...

ימין Ya-min u-s'mol tif-ro-tzi,
v'et Adonai ta-a-ri-tzi.
Al yad ish ben Par-tzi,
v'nis-m'chah v'na-gi-lah.
L'cha dodi...

בּוֹאִי Bo-i v'shal-om, a-te-ret ba-lah,
gam b'sim-chah u-v'tza-ho-lah.
Toch e-mu-nei, am s'gu-lah,
bo-i cha-lah, bo-i chalah!
L'cha dodi...

לא תבושי ולא תקלמי,
מה תשתחח ומה תחמי,
בר יחסו עני עמי,
ונבונתך עיר על תלה.
לכה

וְהִי למשחה שאסיך,
וְרַחֲקוּ כִּל מִבְּלָעֵד,
יִשְׁיַשׁ עַלְיָה אֱלֹהִים,
כִּמְשׁוֹשׁ חַתּוֹן עַל כְּלָה.
לכה

ימין ושמאל תפוץיך,
וְאַתְּ יִתְעַרְצֵי,
עַל יְד אִישׁ בֶּן פִּרְצֵי,
וְנִשְׁמָחָה וְנִגְּילָה.
לכה

בּוֹאִי בְּשָׁלוּם עַטְרָת בָּעֵלה,
גָּם בְּשִׁמְחָה וּבְצָהָלה,
תָּזַק אַמְוֹנִי עַם סְגָלָה,
בּוֹאִי כָּלה, בּוֹאִי כָּלה.
לכה



EVENING SERVICE FOR SABBATH AND FESTIVALS

Praised Is God

ברכו Barchu: Praised is God. Bless Adonai, the Blessed One. Praised is Adonai, who is to be praised forever.

Praised are You, Adonai our God, Ruler of the universe, whose word brings the evening dusk. With wisdom God opens the gates of the heavens, changes the times of day with understanding. Exchanges the seasons, and puts the stars in their proper place, and order in the sky. Creator of day and night, rolling the light away before the darkness, and the darkness before the light. God causes the day to pass and brings night, separating between day and night. Adonai Tzeva'ot is God's name. God will live forever, God will rule over us forever and ever. Praised are You Adonai, who brings the evening dusk.



The sun is setting, singing a song
Of cool dark blues and warm reds and oranges.

Stars and constellations come out to decorate the night
They tell us that time is passing.

It is the border of the new day:
A good time to thank God.

To thank God for the day that is ending.
To thank God for the day that begins.
To thank God for creating the world.

God made the earth, the sun, the moon and stars,
God made time itself, and the seasons.

God made a world that is always changing
And times and seasons that are always the same.

God gave us a world that is beautiful, a world we can trust,
Praised are You, God, for bringing us this evening.

MAARIV FOR SHABBAT
AND FESTIVALS

ערבית לשְׁבָת
וַיּוֹם טוֹב

As Kabbalat Shabbat prepares us to receive the Sabbath, the evening Maariv service prepares us to proclaim and affirm God's unity with the words of the Shema prayer. The first prayer of the Maariv service – the Barchu – is the leader's call to bring our individual experiences together and witness how, beyond each one's uniqueness, we are all one, as God is One. We pray to God as individuals, yet at times something much more powerful can occur when we pray in a congregation, allowing us to voice our words as one large chorus of people. Come now and together let us rise and praise God.

Barchu

Reader

ברכו Ba-r'chu et Adonai ha-m'vo-rach

Congregation, then Reader

ברכו Ba-ruch Adonai ha-m'vo-rach
l'o-lam va-ed.

ברוך Ba-ruch a-tah Adonai E-lo-hei-nu
me-lech ha-o-lam,
a-sher bi-d'var-o ma-a-riv a-ra-vim.
B'choch-mah po-tei-ach sh'a-rim,
u-vit-vu-nah m'sha-neh i-tim.
U-ma-cha-lif et ha-z'ma-nim
um'sa-deir et ha-ko-cha-vim,
b'mish-m'ro-tei-hem ba-ra-ki-a kir'tzo-no.
Bo-rei yom va-lai-la,
go-leil or mi-p'nei cho-shech
v'cho-shech mi-p'nei or.
U'ma-a-vir yom u-mei-vi lai-lah,
u-mav-dil bein yom u'vein lai-lah.
Adonai Tz'va-ot sh'mo.
Eil chai v'ka-yam
ta-mid yim-loch a-lai-nu l'o-lam va-ed.
Ba-ruch a-tah Adonai,
ha-ma-a-riv a-ra-vim.

ברכו

Reader

ברכו את יי' המברך.

Congregation, then Reader

**ברוך יי' המברך
לעוֹלָם וְעַד.****ברוך אתה יי', אלְהֵינוּ
מלך העולם,****אשר בדברו מעריב ערבים,
בחקינה פותח שערדים,
וכתבונה משנה עתים,
ומחליף את הזמנים,
ומסדר את הכוכבים
במשמרותיהם בركיע ברצונו.****בורא יום ולילה,
גولן אור מפני חשך,
וחשך מפני אור.****ומעביר יום ומביא לילה,
ומבדיל בין יום ובין לילה,
יי' צבאות שמו.****אל ח' וק'ם,****תמיד יملוך עליינו לעולם ועד.
ברוך אתה יי',
המעריב ערבים.**

Everlasting Love

With everlasting love You have loved Your people. Torah and mitzvot, laws and justice, You taught us. Therefore, Adonai our God, when we lie down and when we get up, we will talk about Your laws. We will always be happy with words of Your Torah, and Your commandments forever. Because they are our life and length of our days, we will think about them day and night. May You never take Your love away from us. Praised are You, Adonai, who loves the people Israel.

Ahavat Olam

אהבת עולם A-ha-vat o-lam
 beit Yis-ra-eil am-cha a-hav-ta.
 To-rah u-mitz-vot,
 chu-kim u-mish-pa-tim,
 o-ta-nu li-mad' ta.
 Al kein, Adonai E-lo-hei-nu,
 b'shoch-vei-nu u-v'ku-meい-nu,
 na-si-ach b'chu-ke-cha.
 V'nis-mach b'div-rei To-ra-te-cha,
 u-v'mitz-vo-te-cha l'o-lam va-ed.
 Ki heim cha-yei-nu v'o-rech ya-meい-nu,
 u-va-hem neh-geh yo-mam va-lai-lah.
 V'a-ha-vat-cha al ta-sir mi-me-nu l'o-la-mim.
 Ba-ruch a-tah, A-do-nai,
 o-heiv a-mo Yis-ra-eil.

אהבת עולם

אהבת עולם
 בית ישראל עמה אהבת,
 תורה ומצוות,
 חוקים ומשפטים
 אותנו למדת.
 על כן יי אלהינו,
 בשכנו ובקומו
 נשיך בחקיר,
 ונשמח בדברי תורה
 ובמצוותיך לעולם ועד.
 כי הם חיינו וארכ ימינו,
 וביהם נהגה יום ולילה,
 ואהבתך אל תסיר ממנה לעולמים.
 ברוך אתה יי,
 אוהב עמו ישראל.

שמע Hear, Israel, Adonai is our God, Adonai is One.
ברוך Praised be God's glorious name forever.

ואהבת You will love Adonai your God, with all your mind, soul and might. These words which I command you today, shall you take to heart. Teach them carefully to your children, repeat them at home, when you sit in your house, when you walk on your way, when you lie down, and when you arise. Bind them as a sign on your hand, let them be a symbol between your eyes. Write them on the doorposts of your homes and on your gates.



The large Hebrew letter "ayin" at the end of Shema and the larger letter "dalet" at the end of "echad" spell "ayd", meaning "witness." Imagine that you are a witness before a court of all the countless people who believe that nothing in life is connected to anything else, that there are no causes or effects, no unifying principles – and you bravely, anxiously, not sure of your own evidence but wanting desperately to believe that harmony is possible – you are going to say, Shema Yisrael: "I want to believe there is one unifying God."

Richard Levy, *On Wings of Light*

If You Will Listen

והיה If you will listen to My commandments that I command you this day. To love Adonai your God, with all your heart, and with all your might. I will favor your land with rain, rain in autumn and rain in spring, and you will have ample harvest of grain, wine and oil. I will assure abundance in the fields, for your cattle and you will be



שמע Sh'ma Yis-ra-eil,
Adonai E-lo-hei-nu, Adonai e-chad.
ברוך Ba-rch sheim k'vod
mal-chu-to l'o-lam va-ed.

ואהבת V'a-hav-ta eit A-do-nai El-lo-he-cha,
b'chol l'vav-cha, u-v'chol naf-sh'cha
u-v'chol m'o-de-cha.
V'ha-yu ha-d'va-rim ha-ei-leh
a-sher a-no-chi m'tza-v'cha ha-yom.
Al l'va-ve-cha.
V'shi-nan-tam l'va-ne-cha,
v'di-bar-ta bam,
b'shiv-t'cha b'vei-te-cha,
u-v'lech-t'cha va-de-rech,
u-v'shoch-b'cha, u-v'ku-me-cha.
U-k'shar-tam l'ot al ya-de-cha,
v'ha-yu l'to-ta-fot bein ei-ne-cha.
U-ch'tav-tam al m'zu-zot bei-te-cha
u-vi-sh'a-re-cha.

Vehaya Im Shamo'a

והיה V'ha-yah im sha-mo-a
tish-m'u el mitz-vo-tai
a-sher a-no-chi m'tza-veh et-chem ha-yom.
L'a-ha-vah et Adonai E-lo-hei-chem,
u-l'ov-do b'chol l'vav-chem,
u'v'chol naf-sh'chem.
V'na-ta-ti m'tar ar-tz'chem b'i-to,
yo-reh u-mal-kosh,
v'a-saf-ta.

שמע Sh'mu Yisrael,
י אלהינו, י אחד.
ברוך Ba-rch sheim k'vod
mal-chu-to l'u-lam va-ed.

ואהבת את יי אלהיה,
בכל לבבך, ובכל נפשך,
ובכל מادرך,
והיו הדברים האלה,
אשר אנחנו מוצוק היום,
על לבך.
ושגננתם לבניכם,
ודברת בם,
שבתתך בביתך,
ובכלכתך בדרכך,
ובשכבה, ובគומם.
וקשרתם לאות על ידך,
והיו לטפתם בין עיניכם.
וכתבתם על מזוזות ביתך
ובשעריך.

והיה אם שמע

והיה אם שמע
תשמעו אל מצותי,
אשר אנחנו מוצוקם היום,
לאהבה את יי אלהיכם
ולעבדו, בכל לבבכם
ובכל נפשכם.
ונתתי מטר ארצכם בעתו,
יורה ומלךו,
ואספת



Who is like You God, among the mighty, who is like You, majestic in holiness, awesome in splendor, performing wonders? Your children beheld Your sovereignty, as you divided the sea before Moses, "This is my God," they responded saying: God will rule throughout all time. And thus is it written: God has rescued Jacob, God redeemed him from those more powerful. Praised are You, Adonai, Redeemer of Israel.



Close your eyes and picture yourself as one of the Israelites leaving Egypt after 400 years of slavery. Now imagine yourself seeing the spectacular view of the sea splitting open, and your ability to literally walk through water. How do you now feel? What do you feel like singing when you reach the other side of the Red Sea?

Moses now begins to sing and you feel yourself drawn into his melody. Miriam his sister plays the timbrel and dances with the women in joyous rapture. Now your body begins to sway to and fro, back and forth. You are in a state of ecstasy and the song permeates your entire being. For once in your life you truly feel free and at peace. How can you ever forget this moment!

Mi-cha-mo-chah ba-ei-lim Adonai,
mi-ka-mo-chah, ne-dar ba-ko-desh,
no-ra t'hi-lot, o-seh fe-le.
Mal-chut-cha ra-u va-ne-cha,
bo-kei-a Yam li-f'nei Mo-sheh,
"zeh Ei-li," a-nu v'am-ru:
Adonai yim-loch l'ol-am va-ed.
V'ne-e-mar: Ki fa-dah Adonai et Ya-a-kov,
u-g'a-lo cha-zak mi-me-nu.
Bar-uch a-tah, Adonai, ga-al Yis-ra-eil.

מי קמְכָה בְּאַלְמָם יְיָ,
מי קמְכָה נָאָדָר בְּקָדְשָׁו,
נוֹרָא תְּהִלָּתְךָ, עֲשָׂה פָּלָא.
מְלֹכָותְךָ רָאוּ בְּנֵיכָה,
בָּוקָע יְמָם לִפְנֵי מֹשֶׁה,
זֶה אֱלֹהִים עֲנוֹן וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וְעַד.
וְנִאָמֵר: כִּי פְּדָה יְיָ אֶת יִצְחָק,
וְגַאֲלוּ מִידָּחָק מִמְּנָה.
בָּרוּךְ אַתָּה יְיָ, גָּאֵל יִשְׂרָאֵל.



Make Us Lie Down

Help us God to lie down in peace, awaken us, Sovereign, to life again. Spread over us Your shelter of peace, guide us with Your good counsel. Save us because of Your mercy, shield us and remove from us enemy, sword, disease, starvation, and sorrow. Remove the evil forces that envelop us, shelter us in the shadow of Your wings. You are a kind and merciful God, guard our coming and our going, grant us life and peace, now and always. Spread over us a shelter or peace. Praised are You, God, who spreads a shelter of peace over us, and all over God's people Israel, and over Jerusalem.



Reflections (Choose one or more):

Has your sleep been troubled of late? You might ask for guidance during this prayer on how to deal with those issues that may be troubling you. Are there amends you need to make? A confession to offer, to God or another person?

Are you anxious about enemies, plagues, hunger, grief in the world? You might ask during your prayer how you might help solve some of these ills, in a way that will let you find some comfort in the contribution you are making.

Imagine how it would feel, now that Shabbat has come, if you had just entered a Sukkah of Peace and sat down inside its walls. You might pray for guidance on what you need to do to make that feeling a reality.

Richard Levy, *On Wings of Light*

Hashkivenu

Hash-ki-vei-nu Adonai
 E-lo-hei-nu l'sha-lom,
 v'ha-a-mi-dei-nu mal-kei-nu l'cha-yim.
 U'frosh a-lei-nu suk-kat sh'lō-me-cha,
 v'tak-nei-nu b'ei-tzah to-vah mi-l'fa-ne-cha.
 V'ho-shi-ei-nu l'ma'an sh'me-cha,
 v'ha-gein ba-a-dei-nu v'ha-seir mei-a-lei-nu
 o-yeiv, de-ver, v'che-rev.
 V'ra'av v'ya-gon,
 v'ha-seir sa-tan mi-l'fa-nei-nu u-mei-a-cha-rei-nu,
 u'v'tzeil k'na-fe-cha tas-ti-rein-nu.
 Ki Eil shom-rei-nu u-ma-tzi-lei-nu a-tah,
 ki Eil me-lech cha-nun v'ra-chum a-tah
 u'sh'mor tzei-tei-nu u-vo-ei-nu,
 l'cha-yim u-l'sha-lom,
 mei-a-tah v'ad o-lam.
 U'f'rosh a-lei-nu suk-kat sh'lō'me-cha.
 Baruch a-tah Adonai,
 ha-po-reis suk-kat sha-lom a-lei-nu,
 v'al kol a-mo Yis-ra-eil,
 v'al Y'ru-sha-la-yim.

השְׁפִּיבָנָנוּ

השְׁפִּיבָנָנוּ יְיָ,
 אֱלֹהֵינוּ לְשִׁלּוֹם,
 וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחִים,
 וּפְרוֹשׁ עַלְנוּ סְכָתּוֹבָה מַלְפִּינָר,
 וְהַשְׁעִינָנוּ לְמַעַן שָׁמָר.
 וְהַגָּן בְּעָדָנוּ, וְהַסְּרֵ מַעַלְנוּ
 אֹוִיב, דָּבָר, וְחֶרֶב,
 וּרְעָב, וִיגָּוֹן,
 וְהַסְּרֵ שָׁטָן מַלְפִּינָנוּ וּמַאֲחָרֵינוּ,
 וּבְצָלְכָלְנָנוּ תִּסְתִּירָנוּ,
 כִּי אֵל שְׁוֹמְרָנוּ וּמַצְלָנוּ אַתָּה,
 וּשְׁמֹר צָאתֵנוּ וּבָוָנוּ,
 לְחִים וּלְשִׁלּוֹם,
 מַעַתָּה וְעַד עוֹלָם.
 וּפְרוֹשׁ עַלְנוּ סְכָתּוֹבָה מַלְמָה.
 בָּרוּךְ אֱתָה יְיָ,
 הַפּוֹרֵשׁ סְכָתּוֹבָה מַלְוָם עַלְנוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
 וְעַל יְרוּשָׁלָם.

They Shall Keep

וְשִׁמְרֹו The children of Israel shall keep the Sabbath. Making the Sabbath an eternal covenant throughout all generations. Between Me and the Israelites, it is an everlasting sign. For in six days God made the heavens and the earth, and on the seventh day God stopped working and rested.

וַיְדַבֵּר And Moses proclaimed the festivals of Adonai to the children of Israel.

V'shamru

V'sham'ru v'nei Yis-ra-eil et ha-shab-bat.
la-a-sot et ha-shab-bat
l'do-ro-tam b'rit olam.
Bei-ni-u-vein b'nei Yis-ra-eil,
ot hi l'o-lam.
Ki shei-shet ya-mim a-sah Adonai,
et ha-sha-ma-yim v'et ha'a-retz
u'va-yom ha-sh'vi-i sha-vat
va-yi-na-fash.

On Festivals Recite:

וַיְדַבֵּר Va-y'da-beir Mo-she et mo-adei
Adonai el b'nei Yis-ra-eil.

וַיְדַבֵּר מֹשֶׁה אֶת מַעֲדֵי
יְהוָה אֱלֹהֵינוּ
אֶל בְּנֵי יִשְׂרָאֵל.

וְשִׁמְרֹו

וְשִׁמְרֹו בְּנֵי יִשְׂרָאֵל אֶת הַשְׁבָת,
לְעֹשֹׂת אֶת הַשְׁבָת
לְדוֹרִתָם בְּרִית עָזָלָם.
בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל
אָתָה הִיא לְעוֹלָם,
כִּי שָׁבַת יְמִים עָשָׂה יְהוָה
אֶת הַשְׁמִים וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְׁבִּיעִי שְׁבָת
וַיַּנְפֵשׁ.

Imagine driving a car along a highway and you come upon a sign that says: "Stop: Rest." That is what the prayer V'shamru is all about, reminding us that once a week we need to stop working and give our souls a rest. Take a couple of deep breaths and imagine God now breathing a new soul into your body. You now feel totally animated by your Sabbath soul, as if you had a special visitor inside of you. Soon you feel totally rested and completely relaxed. Shabbat has completely taken hold of you – and both you and Shabbat are one with the other! Now say the words "Shabbat Shalom." That's what you are wishing someone else when greeting them with these words. You are wishing them a day of health, peace, contentment, and wholeness. There is no more beautiful wish than this!



Half Kaddish

וַיְתַהַדֵּל May God's great name be made great and holy, in the world of God's own creation. May God's rule be established, in your lifetime and in your day. And in the lifetime of all the people Israel, speedily and soon, and let us say: Amen. May God be praised throughout all time. Hallowed, praised, exalted, glorified, lauded, honored, extolled, beautified, be the name of the Holy Blessed One. Beyond all blessing and song, praise and consolation, that are said in the world, and let us say: Amen.



Chatzi Kaddish

Reader

וַיְתַהַדֵּל Yit-ga-dal v'yit-ka-dash sh'mei ra-ba,
b'al-ma di v'ra chi-r'u-tei.
V'yam-lich mal-chu-tei,
b'cha-yei-chon v-v'yo-meい-chon.
U-v'cha-yei d'chol beit Yis-ra-eil,
ba-a-ga-la u-vi-z'man ka-riv, v'im-ru:
A-mein.

Congregation and Reader

וְהִיא Y'hei sh'mei ra-ba m'va'rach l'alam
ul'al-meい al-ma-ya.

Reader

וַיְתַהַרְבֵּר Yit-ba-rach v'yish-ta-bach,
v'yit-pa-ar, v'yit-ro-mam v'yit-na-sei,
v'yit-ha-dar, v'yit-a-leh, v'yit-ha-lal,
sh'mei d'ku-d'sha b'rich hu.
L'ei-la (l'ei-la) min kol bir-cha-ta v-shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta,
da-a-mi-ran b'al-ma v'im-ru: A-mein.

חַצִּי קָדֵשׁ

Reader

וַיְתַהַדֵּל וַיְתַקְדִּשּׁ שְׁמֵה רֶבֶא.
בָּעֵלָמָא דִּי בָּרָא כְּרֻעוֹתָה,
וַיְמַלֵּךְ מֶלֶכְוֹתָה
בְּחַיִכּוֹן וּבְיוֹמִיכּוֹן
בְּחַיִי דָּכָל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבָזְמָן קָרִיב, וְאָמָרוּ
אָמָן.

Congregation and Reader

וְהִיא שְׁמֵה רֶבֶא מַבָּרֶךְ לְעַלְםָם
וּלְעַלְמִי עַלְמִיאָה.

Reader

וַיְתַהַרְבֵּר וַיְשַׁתְּבַח
וַיְתַפְּאֵר וַיְתַרְוּם וַיְתַנְשֵׁא
וַיְתַהְדֵּר וַיְתַעַלְהָ וַיְתַהְלֵל
שְׁמֵה דָּקְדָּשָׁא בְּרִיךְ הָוָא,
לְעַלָּא (לְעַלָּא) מִן כָּל בָּרְכָתָא וְשִׁירָתָא
תְּשִׁבְחָתָא וְנִחְמָתָא,
דָּאָמָרָן בָּעֵלָמָא, וְאָמָרוּ אָמָן.



AMIDAH FOR SHABBAT EVE

God, open my lips that my mouth may declare Your praise.

ברוך Praised are You, Adonai, Our God and God of our ancestors, God of Abraham, God of Isaac, God of Jacob, (God of Sarah, God of Rebecca, God of Rachel, God of Leah). The great, mighty exalted God Supreme God. Who bestows acts of kindness and creates all things and remembers the pious deeds of our ancestors. And brings a redeemer to their children's children because of Your loving nature.

זכורנו Remember us that we may live O Ruler. Inscribe us in the Book of Life. For your sake, living God, Ruler who helps save and protect. Praised are You, Adonai shield of Abraham (who remembers Sarah).

אתה Your might, God, is boundless, You give life to the dead. You abound in deliverance.



May a person who recites the Amidah privately do so out loud? We have learned the answer from Chanah, Samuel the Prophet's mother: "Now Chanah was praying in her heart; only her lips moved, but her voice could not be heard" [1 Samuel 1:13]

Midrash, Deuteronomy Rabbah 2:1

Once the Baal Shem stopped on the threshold of a House of Prayer and refused to go in "I cannot go in," he said. "It is crowded with teachings and prayers from wall to wall and from floor to ceiling. How could there be room for me?" And when he saw that those around him were staring at him and did not know what he meant, he added: "The words from the lips of those whose teaching and praying does not come from hearts lifted to heaven cannot rise, but fill the house from wall to wall and from floor to ceiling."

Martin Buber

AMIDA L'SHABBAT

Amida Directions:

1. Starting with your right foot, take three steps backward and three steps forward, acting as you might if you could physically approach God's holy throne.
2. Stand with your feet together at attention, like an angel would guarding God's holy throne.
3. Pray without hurrying, and add some of your own personal prayers and thoughts too.
4. You might even want to consider closing your eyes for part of this prayer, for added concentration.

אָדָנִי אֱדוֹנָי s'fa-tai tif-tach
u-fi ya-gid t'hi-la-te-cha.

ברוך Ba-ruch a-tah, Adonai E-lo-hei-nu
v'Ei-lo-hei a-vo-tei-nu (v'i-mo-tei-nu),
E-lo-hei Av-ra-ham, E-lo-hai Yitz-chak,
v'Ei-lo-hei Ya-a-kov,
(E-lo-hei Sa-rah, E-lo-hei Riv-kah,
E-lo-hei Ra-chel, Vei-lo-hei Lei-ah).
Ha-Eil ha-ga-dol, ha-gi-bor v'ha-no-ra
Eil El-yon.
Go-meil cha-sa-dim to-vim
v'ko-nei ha-kol
v'zo-cheir chas-dei a-vot.
U-me-i-vi go-eil li-v'nei v'neihem
l'ma'an sh'mo b'a-ha-vah.

אָדָנִי שְׁפָתִי תְּפִתְחָה
וַיִּגְדֵּד תְּהִלְתָּה.

ברוך אתה ייִשְׁאָלָה
וְאֱלֹהֵינוּ אֱבֹתֵינוּ (וְאַמּוֹתֵינוּ)
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יַצְחָק,
וְאֱלֹהֵי יַעֲקֹב,
(אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה),
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה),
הָאָל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא,
אֶל עָלָיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקִנְהָה הַכָּל,
וְזָכַר חֲסָדִי אָבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵינוּ בְּנֵיהֶם,
לִמְעֵן שְׁמוֹ בְּאֶחָבָה.

On Shabbat before Yom Kippur add:

זכורנו זכרנו Zoch-rei-nu l'chayim
Me-lech cha-feitz ba-cha-yim
v'chot-vei-nu be-sefer ha-cha-yim.
l'ma-an-cha E-lo-him cha-yim.

מלך Me-lech o-zeir u-mo-shi-a u-ma-gein
Ba-ruch a-tah, Adonai
ma-gein Av-ra-ham (u-fo-keid Sa-rah).

זכורנו לְחִים,
מֶלֶךְ חַפֵּץ בְּחִים,
וְכָתַבְנוּ בְּסֶפֶר הַחִים,
לְמַעְנָךְ אֱלֹהִים חִים.

מלך עוזר ומוֹשִׁיעַ וּמְגָן.
ברוך אתה ייִ,
מלך אַבְרָהָם (וּפְקַד שָׂרָה).

אתה גּוֹבֵר לְעוֹלָם אָדָנִי,
מְחַיֵּה מַתִּים אָתָה,
רַב לְהֹשִׁיעַ.



From Shemini Atzeret until first day of Passover say:

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

From the second day of Passover until last day of Sukkot say:

מוריד You cause the dew to fall.

מכלפֶל Your kindness sustains the living, you give life to the dead in great mercy. You support the falling, heal the ailing. You free the bound. You keep faith with those who sleep in the dust. Whose power can compare with Yours? And who compares to You? Ruler who causes death and brings to life. And causes deliverance to flourish. Faithful are You in giving life to the departed. Praised are You, Adonai, who revives the dead.

On Shabbat before Yom Kippur add:

מי Whose mercy is comparable to Yours, in kindness remembering Your creatures for life. Dependable are You in giving life to the dead. Praised are You Adonai who gives life to the departed. You are holy and so is Your name. Holy beings praise You every day. Praised are You, Adonai, the holy God.

On The Sabbath before Yom Kippur conclude instead:

ברוך Praised are You, Adonai the holy ruler.

אתה קדש You sanctified the seventh day for Your name's sake. The day that finished the creation of heaven and earth, You blessed it more than other days. And made it holier than other times, as it is written in Your Torah: The heavens and earth were completed and



From Shemini Atzeret until first day of Passover say:

משיב Ma-shiv ha-ru-ach

u-mo-rid hageshem.

From the second day of Passover until last day of Sukkot say:

מוריד Mo-rid ha-tal.

M'chal-keil cha-yim b'che-sed,
m'cha-yei mei-tim b'ra-cha-mim ra-bim.
So-meich nof-lim v'ro-fei cho-lim,
u-ma-tir a-su-rim.
U'm'ka-yeim e-mu-na-to li-shei-nei a-far.
Mi cha-mo-cha ba-al g'vu-rot?
U'mi do-meh lach?
Me-lech mei-mit u-m-cha-yeh,
u-matz-mi-ach y'shu-ah.

On Shabbat before Yom Kippur add:

מי Mi-cha-mo-cha av ha-ra-cha-mim,
zo-cheir y'tzu-rav l'cha-yim b'racha-mim.

V'ne-e-man a-tah l'ha-cha-yot mei-tim.
Ba-ruch a-tah, Adonai, m'cha-yei ha-meit.

אתה קדוש A-tah Ka-dosh v'shim-cha Ka-dosh,
u-k'do-shim b'chol yom y'hal'lu-cha se-lah.
Ba-ruch a-tah, Adonai,
ha-Eil ha-ka-dosh.

On the Sabbath before Yom Kippur conclude instead:

ברוך Ba-ruch a-tah, Adonai

ha-Me-lech ha-ka-dosh.

משיב הרוח
ומוריד הגשם.

מוריד הטל.

מכלפֶל חיים בחסד,
מחיה מתים ברוחמים רפאים,
סומך נופלים, ורופא חולמים,
ומתיר אסורים,
ומקיים אמונה לישני עפר,
מי כמוך בעל גבורות
ומי דומה לה,
מלך מימות ומחיה
ומצמיח ישועה.

מי כמוך אב הרוחמים,
זוכר יצורי לחים ברוחמים.

ונאמן אתה להחיות מתים.
ברוך אתה יי, מהיה המתים.

אתה קדוש ושםך קדוש,
וקדושים בכל יום יהלום טלה.
ברוך אתה יי,
האל הקדוש.

ברוך אתה יי,
המלך הקדוש.

אתה קדש את יום השבעה
לשמה,
תכלית מעשה שמים ואرض,
ברכתו מכל הימים,
וקדשו מכל הזמנים,

וכו בתוב בתורתך:
ויכלו השמים והארץ
וכל צבאם.

ויכל אלהים ביום השביעי
מלאכתו אשר עשה,
וישבת ביום השביעי,
מכל מלאכתו אשר עשה.
וירב אלהים את יום השביעי
ויקדש אותו,

כי בו שבת מכל מלאכתו,
אשר ברא אלהים לעשות.

אלינו ואלהי אבותינו,
רצה במנוחתנו,
קדשנו במצוותך,

ותן חלכנו בתורתך,
שבענו מטובה,
ושמחנו בישועתך,

וטהר לבנו לעבדך באמתך,
והנחיינו יי אלינו
באהבה וברצון שבת קדשך,

וינוcho בה ישראל
מקדשי שםך.
ברוך אתה יי,
מקדש השבת.

רצה, יי אלינו,
בעמך ישראל ובתפלתך,
והשב את העבדה לדבר ביתך,
ותפלתך באהבה תקבל ברצון,
ותהיל רצון תמיד עבודה
ישראל עמרך.

v'chein ka-tuv b'To-ra-te-cha:
Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz
v'chol tz'va-am.
Va-y'chal E-lo-him ba-yom ha-sh'vi-i
m'lach-to a-sher a-sah.
Va-yish-bot ba-yom ha-sh'vi-i
mi-kol m'lach-to a-sher a-sah.
Va-y'va-rech E-lo-him et yom ha-sh'vi-i
va-y'ka-deish o-to.
Ki vo sha-vat mi-kol m'lach-to
a-sher ba-ra E-lo-him la-a-sot.

אלינו E-lo-hei-nu vei-lo-hei a-vo-tei-nu,
r'tzei vi-m'nu-cha-tei-nu.
Ka-d'shei-nu b'mitz-vo-te-cha
v'tein chel-kei-nu b'To-ra-te-cha.
Sa-b'ei-nu mi-tu-ve-cha
v'sam-chei-nu bi-shu-a-te-cha.
V'ta-heir li-bei-nu l'ov-d'cha be-e-met.
V'han-chi-lei-nu, Adonai E-lo-hei-nu
b'a-ha-vah u-v-va-tzon Shab-bat kod-she-cha.
V'ya-nu-chu va Yis-ra-eil
m'ka-d'shei sh'me-cha.
Ba-ruch a-tah, Adonai,
m'ka-deish ha-Shab-bat.

רצה R'tzei Adonai E-lo-hei-nu
b'am-cha Yis-ra-eil u-vi-t'fi-la-tam.
V'ha-sheiv et ha-a-vo-dah li-d'vir bei-te-cha.
U-t'fi-la-tam b'a-ha-vah t'ka-beil b'ra-tzon
u't'hi l'ra-tzon ta-mid a-vo-dat
Yis-ra-eil a-me-cha.

On Rosh Hodesh and/or on Chol Ha-Moed add:

אלינו ואלהי אבותינו,
עליה ויבא, ויגיע,
ויראה, וירצה, וישמע,
ויפקד, ויזכר

all their forces. On the seventh day God finished the work that God had been doing. God stopped working on the seventh day from the work that God had been doing. God blessed the seventh day and made it holy. Because God ceased from all the work in creation that God had made.

אֱלֹהֵינוּ Our God and God of our ancestors, be pleased with our Shabbat rest. Make us holy with Your mitzvot and let us share in Your Torah. Satisfy us with Your goodness. Make us happy with Your help. Purify our hearts so that we can serve You truly. Adonai our God, let us receive Your holy Shabbat with love and favor. On it may Israel rest, who sanctify Your name. Praised are You, Adonai, who makes the Shabbat holy.

רָצָה Be pleased, Adonai our God with Your people Israel and with their prayers. Restore worship to your temple. May Your people Israel's prayer always be pleasing to You.

On Rosh Hodesh and/or on Chol Ha-Moed add:

אֱלֹהֵינוּ Our God and God of our ancestors. Let ascend, come, arrive, appear, be accepted, and heard, be recalled and remembered. Our



memories and recollections, the remembrance of our ancestors, the remembrance of the messiah, the son of David Your servant. The remembrance of Jerusalem, Your holy city. The remembrance of Your people, the House of Israel, before You. For survival, for goodness, for grace, mercy, and kindness, for life and peace. On this day of

Select the occasion

(Rosh Chodesh) The new moon

(Pesach) Passover

(Sukkot) Feast of Tabernacles

Remember us, Adonai our God this day for good. Keep us in mind for blessing. Give us life with an act of salvation and kindness. Have pity on us and save us. For our eyes turn to You. You are a kind and merciful Ruler. May we see Your return to Zion in mercy. Praised are You Adonai, who restores Your presence to Zion.

We thank You for being Adonai our God, and God of our ancestors. Throughout all time You are the rock of our lives. Our saving



Zich-ro-nei-nu u-fik-do-nei-nu,
v'zich-ron a-vo-tei-nu,
v'zich-ron ma-shi-ach,
ben David av-de-cha.
V'zich-ron Y'ru-sha-la-yim,
ir kod-she-cha.
V'zich-ron kol am-cha,
beit Yis-ra-eil l'fa-ne-cha.
Li-f'lei-tah l'to-vah,
l'chein u'l'che-sed u-l'ra-cha-mim,
l'cha-yim u-l'shal-lom.
B'yom

Select the occasion

Rosh ha-cho-desh ha-zeh
Chag ha-ma-tzot ha-zeh
Chag ha-suk-kot ha-zeh

Zoch-rei-nu Adonai E-lo-hei-nu
bo l'to-vah.
U'fok-dei-nu vo li-v'ra-cha.
V'ho-shi-ei-nu vo l'cha-yim
u-vi-d'var y'shu-ah v'ra-cha-mim.
V'ra-cheim a-lei-nu v'ho-shi-ei-nu.
Ki Ei-le-cha ei-nei-nu.
Ki Eil me-lech cha-nun v'ra-chum a-tah.

ראש החידש זהה.
חג המצות זהה.
חג הסוכות זהה.
זכרנו, יי אלהינו,
בו ל טובה,
ופקדנו בו לברכה,
והושיענו בו לחיים.
ובדבר ישועה וرحמים,
חוס ו חפנו, ורחם עליינו והושיענו,
כי אליך עינינו,
כי אל מלך חנון ורחום אתה.

V'te-che-ze-nah ei-nei-nu
b'shuv-cha l'Tzi-yon b'ra-cha-mim.
Ba-ruch a-tah Adonai,
ha-ma-cha-zir sh'chi-na-to l'Tzi-yon.

ותחזינה עינינו
בשובך לציון ברחמים.
ברוך אתה יי,
המחזיר שכינתו לציון.

Mo-dim a-nach-nu lach
she-a-tah hu Adonai E-lo-hei-nu,
v'Ei-lo-hei a-vo-tei-nu.
L'o-lam va-ed
tzur cha-yei-nu.
Ma-gein yish-ei-nu

מודים אנחנו לך,
שאתה הוא, יי אלהינו
ואלהי אבותינו,
לעולם ועד,
צור חיינו,
 מגן ישענו,



shield in every generation. We will thank and praise You for our lives, which are in Your power. And for our souls which are in Your keeping. For Your miracles which are with us daily. And for Your wonders and good things that are with us at all times. Evening, morning, and noon, O Good One, Your mercies have never stopped O merciful one. Your kindness has never stopped. We have always placed our hope in You.

Add on Hanukkah:

על We thank You for the miracles, for salvation, for the great deeds, for the victories, and for the battles You performed for our ancestors, in those days and at this season. In the days of Mattathias, the son of Yochanan the High Priest, and his sons, a cruel Hellenic government rose against Your people Israel, demanding that they forget the Torah, and violate Your mitzvot. But in Your great mercy You stood by Your people in their time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the feeble, the many into the hands of the few. The impure



a-tah hu l'dor va-dor.
No-deh l'cha u-n'sa-peir t'hi-la-te-cha.
Al cha-yei-nu,
ha-m'su-rim b'ya-de-cha.
V'al nish-mo-tei-nu
ha-p'ku-dot lach.
V'al ni-se-cha
she-b'chol yom i-ma-nu.
V'al nif-l'o-te-cha v'to-vo-te-cha
she-b'chol eit.
E-rev va-vo-ker v'tza-ho-ra-yim
Ha-Tov,
ki lo cha-lu ra-cha-me-cha
v'ha-m'ra-cheim.
Ki lo ta-mu cha-sa-de-cha.
Mei-o-lam ki-vi-nu lach.

Add on Hanukkah:

ל Al ha-ni-sim, v'al ha-pur-kan,
v'al ha-g'vu-rot, v'al ha-t'shu-ot,
v'al ha-mil-cha-mot
she-a-sita la-a-vo-tei-nu.
Ba-ya-mim ha-heim ba-z'man ha-zeh,
bi-mei Ma-tit-ya-hu ben Yo-cha-nan
kohen gadol.
Chash-mo-nai u-va-nav,
k'she-am-dah mal-chut
Ya-van ha-r'sha-ah al am-cha Yis-ra-eil,
l'hash-ki-cham To-ra-te-cha,
u-l'ha'a-vi-ram mei-chu-kei r'tzo-ne-cha.
V'a-tah b'ra-cham-me-cha ha-ra-bim,
a-ma-d'ta la-hem b'beit tza-ra-tam.
Rav-ta et ri-vam,
dan-ta et di-nam,
na-kam-ta et nik-ma-tam.
Ma-sar-ta gi-bo-rim,

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אתה הוא לדור ודור,
נודה לך ונספר תהלהתך,
על חינו
המסורתים בידך,
ועל נשמותינו
הפקודות לך,
ועל נסיך
שבכל יום עמינו,
ועל נפלאותיך וטובותיך
שבכל עית,
ערב ובקר וצערם,
הטוב,
כי לא כלו רחמים,
והmercums,
כי לא תמו חסידיה,
מעולם קיינו לך.

על הנשים, ועל הפרקו,
ועל הגבירות, ועל התשועות,
ועל המלחמות,
שעשית לאבותינו
בימים ההם בזמנם זהה.
בימים מתתיהו בן יוחנן
כהן גדול,
חשמוני ואבנינו,
כשענודה מלכות
יiou הרשעה על עמק ישראל
להשכיהם תורה,
ולהעבירים מחקי רצונה,
ואתך ברחמייך הربים
עמדת להם בעת צרותם,
רבת את ריבם,
דנת את דיןם,
נקמת את נקמתם,
מסורת גבורים

into the hands of the pure, the corrupt into the hands of the righteous. The arrogant into the hands of students of Torah. You made for Yourself a great and holy name in the world. For Your people Israel You won a large victory and performed an act of salvation unto this day. Then Your children came into Your shrine. They cleansed Your Temple, lit candles in Your sacred courts, and set aside these eight days of Hanukkah for giving thanks and praise to Your great name. For all these things, Our Ruler, may Your name be blessed and honored forever. May every living thing thank you, and praise You sincerely, our rescue and our help. Praised are You, Adonai. Your name is "the Good One," and it is good to thank You.

שָׁלוֹם Grant peace upon Israel forever. For You are the supreme ruler of peace. It is good in Your eyes to bless Your people Israel. In every

b'yad cha-la-shim,
v'ra-bim b'yad m'a-tim.
U-t'mei-im b'yad t'ho-rim,
u-r'sha-im b'yad tza-di-kim.
V'zei-dim b'yad os-kei To-ra-te-cha.
U-l'cha a-si-ta
sheim ga-dol v'ka-dosh b'o-la-me-cha.
U-l'am-cha Yis-ra-eil a-si-ta
t'shu'ah g'do-lah
u-fur-kan k'ha-yom ha-zeh.
V'a-char kein ba-u va-ne-cha
li-d'vir bei-te-cha.
U-fi-nu et hei-cha-le-cha,
ve-ti-ha-ru et Mik-da-she-cha
v'hid-li-ku nei-rot b'chatz-rot kod-she-cha,
v'kav-u sh'mo-nat y'mei Cha-nu-kah ei-lu
l'ho-dot u-l'ha-leil
l'shim-cha ha-ga-dol.

בַּיד חֲלִשִּׁים,
וּרְבִים בַּיד מַעֲטִים,
וְטָמָאים בַּיד טֹהָרִים,
וּרְשָׁעִים בַּיד צְדִיקִים,
וְזָדִים בַּיד עֹסְקִי תּוֹרָתָה.
וְלֹהֶךְ עֲשִׂית שֵׁם גָּדוֹל
וְקָדוֹשׁ בָּעוֹלָמָה,
וְלֹעֲמָךְ יִשְׂרָאֵל עֲשִׂית
תְּשׁׁוּעָה גָּדוֹלָה
וּפְרָקָן כְּהֵיּוֹם הַזֶּה.
וְאַחֲרֵיכְן בָּאוּ בְּנֵיכְן
לְדִבָּר בֵּיתְךָ,
וּפְנֵינוּ אֶת הַיכָּלָה,
וְתָהִרְתּוּ אֶת מִקְדָּשָׁה,
וְהַדְלִיקוּ נֹרֹת בְּחַצְרוֹת קְדָשָׁה,
וּקְבֻּעוּ שְׁמוֹנָת יְמִי חֲנִכָּה אָלוֹן,
לְהַזְדּוֹת וְלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.

וְעַל V'al ku-lam, yit-ba-rach v'yit-ro-mam
shim-cha mal-kei-nu ta-mid
l'o-lam va-ed.
V'chol ha-cha-yim yo-du-cha se-lah,
vi-ha-l'lu et shim-cha be-e-met.
Ha'Eil y'shu-a-tei-nu v'ez-ra-tei-nu se-lah.
Ba-ruch a-tah, Adonai,
"Ha-tov" shim-cha.
U'l'cha na-eh l'ho-dot

וְעַל כָּלִים יִתְבָּרֵךְ וּוַיִּתְרוּם
שְׁמֵךְ מִלְכָנוּ תָּמִיד
לְעוֹלָם וְעַד.
וְכָל הַחַיִים יוֹדֵךְ סָלָה,
וַיַּהֲלֹל אֶת שְׁמֵךְ בָּאָמֶת,
הָאֵל יִשְׁוֹעָתֵנוּ וַעֲזֹרָתֵנוּ סָלָה.
בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שְׁמֵךְ
וְלֹךְ נָאָה לְהַזְדּוֹת.

שָׁלוֹם Sha-lom rav al Yis-ra-eil ta-sim
l'o-lam.
ki a-tah hu Me-lech a-don l'chol ha-sha-lom.
V'tov b'ei-ne-cha l'va'reich
et am-cha Yis-ra-eil.
B'chol eit u-v'chol sha-ah bi-sh'lo-me-cha.
Ba-ruch a-tah, Adonai,

שָׁלוֹם רַב עַל יִשְׂרָאֵל תְּשִׁים
לְעוֹלָם,
כִּי אַתָּה הָאֱלֹהִים אֶלְךָ אָדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְךָ יִשְׂרָאֵל
בְּכָל עַת וּבְכָל שָׁעה בְּשִׁלּוֹמָה.
בָּרוּךְ אַתָּה יְיָ,

season at all times. Praised are You, Adonai, who blesses the people Israel with peace.

On the Shabbat before Yom Kippur conclude instead:

בְּסֶפֶר In the Book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and for peace. Praised are You, Adonai, maker of peace.

אֱלֹהִי Guard my tongue from evil, and my lips from speaking lies. To those who slander me let me keep silent. And may my soul be like dust to all. Open my heart to Your Torah, so I may pursue Your mitzvot. All who plot evil against me quickly frustrate their plan. Make nothing of their schemes. Do it for the sake of Your name, do it for the sake of Your right hand. Do it for the sake of Your holiness, do it for the sake of Your Torah. So that Your loved ones be delivered. Save with Your right hand and answer me. May the words of my mouth, and the meditation of my heart be acceptable before You, Adonai my Rock and my Redeemer. May God who makes peace in the heavens make peace for us and for all Israel. And let us say: Amen.

Watch your thoughts, they can become words.
Watch your words, they can become actions.
Watch your actions, they can become habits.
Watch your habits, they can become character.
Watch your character, it becomes your destiny.

The Hebrew term for words is “devarim.” With a slight change in vowels, words can become “devorim” – bees that sting. How do people generally react to the words that you speak to them? Do they fall upon people like stinging bees, or like light and soft dew? This prayer, “Guard my tongue,” reminds us to watch our words!

ha-m'va-reich et a-mo Yis-ra-eil
ba-sha-lom.

On the Shabbat before Yom Kippur conclude instead:

B'sei-fer cha-yim, b'ra-cha, v'sha-lom,
u'far-na-sah to-vah ni-za-cheir
v'ni-ka-teiv l'fa-ne-cha,
a-nach-nu v'chol am-cha
beit Yis-ra-eil,
l'cha-yim to-vim u-l'sha-lom.
Ba-ruch a-tah, Adonai,
o-seh ha-sha-lom.

בְּסֶפֶר חַיִים, בָּרָכָה, וְשָׁלוֹם,
וּפְרִנְסָה טוֹבָה, נִזְכָּר
וַנִּכְתְּבָה לְפָנֶיךָ,
אַנְחָנוּ וְכָל עַמָּךָ
בֵּית יִשְׂרָאֵל,
לְחַיִים טוֹבִים וְלְשָׁלוֹם.
בָּרוּךְ אַתָּה יְהָוָה,
עֲשֵׂה הַשָּׁלוֹם.

אֱלֹהִי E-lo-hai n'tzor l'sho-ni mei-ra,
u's'fa-tai mi-da-beir mir-mah.

V'li-m'ka-l'lai
naf-shi ti-dom.
V'naf-shi ke-a-far la-kol ti-h'yeh
p'tach li-bi b'To-ra-te-cha,
u-v'mitz-vo-te-cha tir-dof naf-shi.
V'chol ha-chosh-vim a-lai ra-ah
m'hei-rah ha-feir a-tza-tam.

V'kal-keil ma-cha-shav-tam.
A-sei l'ma-an sh'me-cha,
a-sei l'ma-an y'mi-ne-cha.
A-sei l'ma-an k'du-sha-te-cha,
a-sei l'ma-an To-ra-te-cha.
L'ma-an yei-chal-tzun y'di-de-cha.

Ho-shi-ah y'min-cha va-a-nei-ni.
Yi-h'yu l'ra-tzon im-rei fi,
v'heg-yon li-bi li-fa-ne-cha,
Adonai tzu-ri v'go-a-li.
O-seh sha-lom bi-m'ro-mav
hu ya-a-seh sha-lom a-lei-nu
v'al kol Yis-ra-eil:
v'im-ru: A-mein.

אֱלֹהִי, נִצּוֹר לְשׂוֹנוֹ מִרְעָעָם,
וְשִׁפְתִּי מִדְבָּר מִרְמָה,
וּלְמַקְלֵלִי,
נֶפֶשִׁי תָּדַם,
וְנֶפֶשִׁי כָּעָפָר לְכָל תְּהִיהָ,
פָּתָח לְבִי בְּתוֹרָתָה,
וּבְמִצּוֹתִיךְ תַּרְדוֹף נֶפֶשִׁי,
וְכָל הַחֹשֶׁבִים עַלְיָהָה,
מִהָּרָה הַפְּרָעָעָתָם.
וְקַלְקָל מִחְשְׁבָתָם.
עֲשֵׂה לִמְעָן שְׁמָה,
עֲשֵׂה לִמְעָן יְמִינָה,
עֲשֵׂה לִמְעָן קְדֹשָׁתָה,
לִמְעָן יְחִלּוֹן יְדִיכָּה,
הוֹשִׁיעָה יְמִינָה וְעֲנָנִי.
יְהִי לְرָצֹן אַמְרֵי פִי
וְהַגִּוֹּן לְבִי לְפָנֶיךָ,
יְיָ צָוֵר וְגֹאֵל.
עֲשֵׂה שָׁלוֹם בְּמִרְמָיו,
הוּא יְעַשֵּׂה שָׁלוֹם עַלְינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 רָצָה בְּמִנְחָתֵנוּ,
 קָדְשָׁנוּ בְּמִצְוֹתֵינוּ,
 וַתֵּן חְלָקָנוּ בְּתּוֹרַתְךָ,
 שָׁבָעָנוּ מִטוּבָךָ,
 וְשָׁמָחָנוּ בִּישָׁוּעָתְךָ,
 וְתָהָר לְבָנוּ לְעִבְדָּךָ בְּאַמֶּת,
 וְהִנְחִילָנוּ
 יְיָ אֱלֹהֵינוּ
 בָּאַהֲבָה וּבְרָצֹן שְׁבַת קְדָשָׁה,
 וַיְנִיחָו בָּהּ יִשְׂרָאֵל
 מִקְדְּשֵׁי שָׁמָּה.
 בָּרוּךְ אֱתָה יְיָ,
 מִקְדֵּשׁ הַשְׁבָּת.

Eloheinu V'Eilohei Avoteinu

E-lo-hei-nu E-לְהֵינוּ Vei-lo-hei a-vo-tei-nu,
 r'tzei vi-m'nu-cha-tei-nu.
 Ka-d'shei-nu b-mitz-vo-te-cha,
 v'tein chel-kei-nu b'To-ra-te-cha.
 Sa-b'ei-nu mi-tu-ve-cha,
 v'sa-m'chei-nu bi-shu-a-te-cha.
 V'ta-heir li-bei-nu l'ov-d'cha be-met.
 V'han-chi-lei-nu
 Adonai E-lo-hei-nu.
 B'a-ha-vah u-v-ra-tzon Shab-bat kod-she-cha.
 V'ya-nu-chu vah Yis-ra-eil
 m'ka-d'shei sh'me-cha.
 Ba-ruch a-tah, Adonai,
 m'ka-deish ha-Shab-bat.

Our God, God of Our Ancestors

Our God and God of our ancestors, accept our rest. Make us holy with Your mitzvot, and give us a portion in Your Torah. Satisfy us with Your goodness, and gladden us with your deliverance. Purify our hearts to serve You in truth. Give us our inheritance Adonai our God. In love and in desire Your holy Shabbat. On it may Israel rest who makes the Sabbath holy. Praised are You, Adonai, who hallows the Shabbat.

What are some ways that you rest on Shabbat? What are some things that you can do to purify your heart in order to serve God truthfully? According to the Midrash (Genesis Rabbah 10:9), what the world lacked after the six days of creation of toil was rest. So God finished all of God's labors on the seventh day by the creation of the day of rest. We are even told in the Ten Commandments that God, too, rested on the seventh day. Being made in God's image, how could we not choose to emulate God and do the same?

Full Kaddish

יְתִגְדֵּל May God's great name be made great and holy in the world which God created according to God's will. May God establish divine rule in your lifetimes and in your days. And in the lifetimes of the whole House of Israel. Quickly and in the near future, and let us say: Amen.

Congregation and Reader respond:

יְהָה May God's great name be praised in all worlds, for ever and ever. Blessed, praised, glorified, raised high, extolled, honored, and elevated and praised be the name of the Holy Blessed One. (Far) Beyond all blessing and song, praise and consolation that are said in the world. And let us say: Amen. May the prayers and pleas of the whole House of Israel be acceptable to their Parent in heaven. And let us say: Amen. May there be abundant peace from heaven, with life for us and Israel. And let us say: Amen. May the One who makes peace in the heavens make peace for us, and for all Israel. And let us say: Amen.

**Kaddish Shalem**

Reader

יִתְגַּדֵּל Yit-ga-dal v'yit-ka-dash sh'mei ra-ba
b'al-ma di v'ra chi-r'u-tei.
v'yan-lich mal-chu-tei
b'cha-yei-chon u-v'yo-mei-chon.
U'v'cha-yei d'chol beit Yis-ra-eil.
Ba-a-ga-la u-vi-z'man ka-riv
v'im-ru a-mein.

Congregation and Reader respond:

יְהָה Y'hei sh'mei ra-ba m'va-rach
l'a-lam u-l'al-mei al-ma-ya.
יִתְבָּרֵךְ Yit-ba-rach, v'yish-ta-bach
v'yt-pa-ar, v'yt-ro-mam, v'yt-na-sei,
v'yt-ha-dar v'yt-a-leh v'yt-ha-lal
sh'mei d'ku-d'sha b'rich hu.
Lei-la (lei-la) min kol
bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta
da-a-mi-ran b'al-ma.
V'im-ru: A-mein.

תִּתְקַבֵּל Tit-ka-bal tz'lot-hon u-va-ut-hon
d'chol beit Yis-ra-eil
ko-dam a-vu-hon di vish-ma-ya.
V'im-ru: A-mein.

וְאַמְרוּ Y-hei sh'la-ma ra-ba min sh'ma-ya,
v'cha-yim a-lei-nu v'al kol Yis-ra-eil
v'im-ru: A-mein.

וְאַמְרוּ O-seh sha-lom bi-m'ro-mav
hu ya-a-seh sha-lom a-lei-nu,
v'al kol Yis-ra-eil.
V'im-ru: A-mein.

קדיש שלם

Reader

יְתִגְדֵּל וַיְתַקְדִּשְׁ שְׁמָה רַבָּא.
בְּעַלְמָא דִּי בָּרָא כְּרוּוֹתָה,
וַיְמַלֵּיר מֶלֶכְוֹתָה
בְּחַיִכּוֹן וּבְיוֹמִיכּוֹן
וּבְחַיִי דָּכְלָ בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזָמָן קָרִיב,
וְאַמְרוּ אָמֵן.

יְהָה שְׁמָה רַבָּא מִבָּרָךְ
לְעַלְמָן וּלְעַלְמִי עַלְמִיא.

יִתְבָּרֵךְ וַיְשַׁתְּבַחְךְ
וַיְתַפְּאֵר וַיְתַרְוּם וַיְתַנְשֵׁא
וַיְתַהְדֵּר וַיְתַעַלֵּה וַיְתַהְלֵל
שְׁמָה דָּקְשָׁא בְּרִיךְ הָא,
לְעַלָּא (לְעַלָּא) מָן כָּל
בְּרִכְתָּא וּשִׁירְתָּא,
תִּשְׁבְּחָתָא וּנְחַמְּתָא,
דָּאָמִירָן בְּעַלְמָא,
וְאַמְרוּ אָמֵן.

תִּתְקַבֵּל צְלָוֹתָהּוּן וּבְעֹוֹתָהּוּן
דָּכְלָ בֵּית יִשְׂרָאֵל
קָדָם אָבוֹהוּן דִּי בְּשָׁמִיא
וְאַמְרוּ אָמֵן.

יְהָה שְׁלָמָה רַבָּא מִן שָׁמִיא,
וְחַיִים עַלְינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ אָמֵן.

עֲשָׂה שָׁלֹום בְּמִרְוָמִיו,
הָא יְעַשֵּׂה שָׁלֹום עַלְינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ אָמֵן.



WE PRAISE YOU

We should praise God, Sovereign of everything. To attribute greatness to God who formed creation. Who did not make us like the other families of the earth, and has not placed us like the families of the earth. Who did not make our destiny like theirs, nor our fate like the other multitude. We bend the knee and bow, and give thanks before the supreme Ruler, the Holy Blessed One. God spread out the heavens and built the earth's foundations. Whose glory dwells in the highest heights. Whose powerful presence is in the exalted heavens. God is our God, there is no other. Our Ruler is true, there is nothing besides God. As it is written in Your Torah: know today and keep in mind. And on earth below, there is no other.

Therefore, we hope in You, Adonai our God, soon to see Your power in a wonderful way. Removing false gods from the earth, and destroying idols. Fixing the brokenness of the world, for God's dominion. All humanity will call Your name, to turn back to You all



ALEINU L'SHABEIACH

אֶלְيָנָע לְשָׁבֵאֵיךְ
 לְאָדָׁן הַכָּל,
 לְתַת גָּדְלָה
 לְיֹצֵר בָּרָאֵשִׁית,
 שֶׁלֹּא עָשָׂו כָּגֹוי הָאָרֶץ,
 וְלֹא שָׁמַנוּ כִּמְשָׁפֹחות הָאָדָמָה,
 שֶׁלֹּא שָׁם חָלַקְנוּ כְּהָם,
 וְגַרְלַחְנוּ בְּכָל הַמּוֹנוֹם,
 וְאַנְחַנוּ כּוֹרְעִים
 וּמִשְׁתְּחִים וּמְוֹדִים,
 לְפָנֵי מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים,
 הַקָּדוֹשׁ בָּרוּךְ הוּא.
 שַׁהְוָא נָטוֹה שְׁמִים
 וַיַּסְדֵּד אָרֶץ,
 וּמוֹשֵׁב יִקְרָרוּ
 בְּשָׁמִים מִמּעָל,
 וְשִׁכְנִית עָזָז
 בָּגְבָּהִי מְרוּמִים,
 הַוָּא אֱלֹהֵינוּ
 אַיִן עוֹד.
 אַמְתָּת מַלְכֵנוּ,
 אַפְסָ זָוְתָנוּ:
 כְּכֹתֶב בְּתוֹרָתָנוּ:
 וַיַּדְעַת הַיּוֹם
 וְהַשְּׁבָתָ אל לְבָבָה,
 כִּי יְהִי הָאֱלֹהִים
 בְּשָׁמִים מִמּעָל,
 וְעַל הָאָרֶץ מִתְחַת, אַיִן עוֹד.

אֶלְיָנָע נְקֻוָּה לְךָ
 יְהִי אֱלֹהֵינוּ,
 לְרֹאֹת מִהְרָה
 בְּתִפְאָרֶת עַזָּה,
 לְהַעֲבִיר גָּלוּלִים מִן הָאָרֶץ,
 וְהָאֱלִילִים כְּרוֹת יִכְרֹתוּן,

עלינו לשבח

עַלְיָנוּ לְשָׁבָח
 לְאָדָׁן הַכָּל,
 לְתַת גָּדְלָה
 לְיֹצֵר בָּרָאֵשִׁית,
 שֶׁלֹּא עָשָׂו כָּגֹוי הָאָרֶץ,
 וְלֹא שָׁמַנוּ כִּמְשָׁפֹחות הָאָדָמָה,
 שֶׁלֹּא שָׁם חָלַקְנוּ כְּהָם,
 וְגַרְלַחְנוּ בְּכָל הַמּוֹנוֹם,
 וְאַנְחַנוּ כּוֹרְעִים
 וּמִשְׁתְּחִים וּמְוֹדִים,
 לְפָנֵי מֶלֶךְ מֶלֶכִים הַמֶּלֶכִים,
 הַקָּדוֹשׁ בָּרוּךְ הוּא.
 שַׁהְוָא נָטוֹה שְׁמִים
 וַיַּסְדֵּד אָרֶץ,
 וּמוֹשֵׁב יִקְרָרוּ
 בְּשָׁמִים מִמּעָל,
 וְשִׁכְנִית עָזָז
 בָּגְבָּהִי מְרוּמִים,
 הַוָּא אֱלֹהֵינוּ
 אַיִן עוֹד.
 אַמְתָּת מַלְכֵנוּ,
 אַפְסָ זָוְתָנוּ:
 כְּכֹתֶב בְּתוֹרָתָנוּ:
 וַיַּדְעַת הַיּוֹם
 וְהַשְּׁבָתָ אל לְבָבָה,
 כִּי יְהִי הָאֱלֹהִים
 בְּשָׁמִים מִמּעָל,
 וְעַל הָאָרֶץ מִתְחַת, אַיִן עוֹד.

the earth's wicked. Then all will realize and know, to you every knee must bend, and every tongue pledge loyalty. Before You, God, will they bow and prostrate themselves. And to the glory of Your name, give honor. All will accept the authority of Your rule. And You will soon reign over them speedily. Sovereignty is Yours in glory, now and forever. As it is written in Your Torah: Adonai will reign for ever and ever. And it is said: Adonai will become Ruler over all the earth. On that day Adonai will be one, and God's name one.



The Aleinu is a blend of the particular and the universal. In its two paragraphs it expresses the twin polarities of loyalty to one's own people, together with deep concern for the welfare of a redeemed world in which all humanity will recognize one day God's sovereignty. Imagine what the world might look like when all on earth will acknowledge the One Creator of all and abide by God's expectations. Close your eyes and picture all the people in the world holding hands around the equator and being at peace, one with the other. Will this ever be possible? Such was the vision of Zechariah 14:9 whose words end the Aleinu prayer: "on that day Adonai will be One, and Adonai's Name One."

L'ta-kein o-lam,
b'mal-chut sha-dai.
V'chol b'ne va-sar yik-r'u vish-me-cha
l'ha-fnot ei-le-cha kol rish-ai a-retz.
Ya-ki-ru v'yei-d'u kol yosh-vei tei-veil,
ki l'cha tich-ra kol be-rech,
ti-sha-va kol la-shon.
L'fa-ne-cha, Adonai, E-lo-hei-nu,
yich-r'u v'yi-po-lu.
V'li-ch'vod shim-cha y'kar yi-tei-nu.
Vi-ka-b'lu chu-lam et ol mal-chu-te-cha
v'tim-loch a-lei-hem m'hei-rah l'o-lam va-ed
ki ha-mal-chut shel-cha hi,
u-l'ol-mei ad tim-loch b'cha-vod.
Ka-ka-tuv b'To-ra-te-cha:
Adonai yim-loch l'o-lam va-ed.
V'ne-e-mar: v'ha-yah Adonai
l'me-lech al kol ha-a-retz.
Ba-yom ha-hu yi-h'yeh Adonai e-chad,
u'sh'mo e-chad.

לתקון עולם
במלכות שדי,
וכל בני בשר יקראו בשםך,
להפנות אליך כל רשעי ארץ.
יכירו וידעו כל יושבי תבל,
כי לך תכרע כל ברה,
תשבע כל לשון.
לפניך יי אלהינו
יכרעו ויפלו,
ולכבוד שמה יקר יתנו,
ויקבלו כלם את כל מלכותה,
וחטמך עליהם מהרעה לעולם ועד.
כי המלכות שלך היא, ועל עולם עד
תמלוך בכבוד,
ככתוב בתורתך,
יי מלך לעולם ועד.
ונאמר, והיה יי
למלך על כל הארץ,
בימים ההוא יהיה יי אחד,
ושמו אחד.



תָּהֲנָדֵל May God's great name be made great and holy, in the world which God created according to God's will. May God establish divine rule soon, in your lifetimes and in your days, and in the lifetimes of all Israel. Quickly and in the near future, and let us say: Amen. May God's great name be praised for ever and ever. Blessed, praised, glorified, raised high, honored, beautified, elevated, and praised, be the name of the Holy Blessed One. (Far) beyond all blessing and song, praise and words of comfort, which people can say, and let us say: Amen. May there be abundant peace for heaven and life for us and for all Israel, and let us say: Amen. May God who makes peace in the high heavens, make peace for us and for all Israel. And let us say: Amen.



The Kaddish recited by mourners is one of a number of different forms of the Kaddish, the prayer sanctifying God and praising God's Name. Originally recited at the conclusion of a biblical discourse, it became connected to death and mourning when the custom arose of giving the honor of reciting the prayer to the bereaved at the end of worship services. The custom seems to have been connected to the ancient belief that the souls of those who had died who were being punished are released on the Sabbath. The prayer then recited by the mourner could earn merit for the deceased by showing how loyal their children were to God's mitzvot.

If you have recently lost someone you love, if tonight is the yahrzeit of someone you love, or if this moment stirs memories of someone you love, try to bring your memories into the room with you. What Shabbat recollections does this person evoke? In what ways has s/he become part of you? Try to be aware of that part of you.

On Shabbat, when all the desires of our hearts are meant to be fulfilled, try to feel some thankfulness that your desire for the presence of this person whom you miss is partially fulfilled in the manner in which you have woven some of what s/he was into your being.

Richard Levy, *On Wings of Light*

MOURNER'S KADDISH

Yit-ga-dal v'yt-ka-dash sh'mei ra-ba,
b'al-ma di v'ra chi-r'u-tei.
V'yan-lich mal-chu-tei,
b'cha-yei-chon u-v'yo-mei-chon,
u'v'cha-yei d'chol beit Yis-ra-eil.
Ba'a-ga-la u-vi-z'man ka-riv,
v'im-ru: A-mein.

Congregation and Reader respond:

Y'hei sh'mei ra-ba m'va-rach
l'a-lam u-l'al-mei al-ma-ya.

Yit-ba-rach, v'yish-ta-bach,
v'yt-pa-ar, v'yt-ro-mam v'yt-na-sei,
v'yt-ha-dar, v'yt-a-leh, v'yt-ha-lal,
sh'mei d'ku-d'sha b'rich hu.
l'ei-la (l'ei-la) min kol,
bir-cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta,
da-a-mi-ran b'al-ma,
v'im-ru: A-mein.
Y'hei sh'la-ma ra-ba min sh'ma-ya
v'cha-yim a-lei-nu v'al kol Yis-ra-eil,
v'im-ru: A-mein.

O-seh sha-lom bi-m'ro-mav,
hu ya-a-seh sha-lom a-lei-nu
v'al kol Yis-ra-eil.
v'im-ru: A-mein.

קדיש יתרום

יתגָּדֵל וַיְתַקְדִּשׁ שְׁמָה רַבָּא.
בָּעַלְמָא דִּי בְּרָא כְּרֻעָוֶתָה,
וַיִּמְלִיךְ מֶלֶכֶתָה
בְּחַיִכָּו וּבְיוּמִיכָּו
וּבְחַיִי דָּכָל בֵּית יִשְׂרָאֵל,
בְּעַלְאָו וּבְזָמָן קָרִיב,
וְאָמְרוּ אָמֵן.

יהָא שְׁמָה רַבָּא מִבְּרָךְ
לְעוֹלָם וּלְעוֹלָמִי עַלְמָא.

יתְבָרֵךְ וַיִּשְׁתַּבְחֵךְ
וַיִּתְפָּאֵר וַיִּתְרֹוםֵם וַיִּתְנְשָׁא
וַיִּתְהַדֵּר וַיִּתְעַלֵּה וַיִּתְהַלֵּל
שְׁמָה דָּקְדָּשָׁא בְּרִיךְ הָוּא,
לְעַלָּא (ולְעַלָּא) מִן כָּל
בְּרִכְתָּא וּשְׁירָתָא
תְּשִׁבְחָתָא וּנְחַמְתָּא,
דָּאָמִירָן בָּעַלְמָא,
וְאָמְרוּ אָמֵן.

יהָא שְׁלָמָא רַבָּא מִן שְׁמָיָא,
וְחַיִם עַלְינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרְמֵמֵיו,
הָוּא יְעַשֵּׂה שָׁלוֹם עַלְינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by naming God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me; I have no fear."

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.

When all is ended, God alone
will reign in awesome majesty.

God was, God is, always will be
glorious in eternity.

God is unique and without peer,
with none at all to be compared.

Without beginning, endlessly,
God's vast dominion is not shared.

But still — my God, my only hope,
my one true refuge in distress,

my shelter sure, my cup of life,
with goodness real and limitless.

I place my spirit in God's care;
my body too can feel God near.

When I sleep, as when I wake,
God is with me; I have no fear.

בָּתָרֵם בְּלִי־צִיר נִבְרָא.
אוֹזֵן מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבָרוֹן יִמְלֹךְ נָורָא.
וְהָוָא יְהִי בַּתְּפָאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלֹא הָעַז וְהַפְּשָׁרָה.
וְצָור חַבְלִי בְּעֵת צָרָה.
מְנֻתּוֹ בּוֹסִי בְּיּוֹם אָקְרָא.
בְּעֵת אִישָׁן וְאַעֲזָרָה.
וְהָוָא לִי וְלֹא אִיןָא.

Adon olam asher malakh
Leit na'asah b'heftzo kol,
V'aharei kikkhol ha-kol
V'hu hayah v'hu hoveh,
V'hu elhad v'ein sheni
B'li rei-sheet b'li takhleet,
V'hu e-li v'hai go'ali
V'hu nisi u-manos li,
B'yado askid ruhi
V'im ruhi g'viyati

אָדוֹן עָולָם אֲשֶׁר מֶלֶךְ
לְעֵת נִשְׁׁעָה בְּחַפְצָוּ בְּלָ
וְאֶחָרִי בְּכָלּוֹת הַכָּלָ
וְהָוָא הָזָה וְהָוָא הָזָה,
וְהָוָא אָחָד וְאֵין שְׁנִי
בְּלִי רְאֵשִׁית בְּלִי מְכִלִּית,
וְהָוָא אֵלִי וְתִי גּוֹאָלִי,
וְהָוָא נְסִי וּמְנוּסָס לִי
בִּידֵךְ אָפְקִיד רְוֹחִי
וְעִם רְזִחִי גּוֹיִתִי

b'terem kol y'tzir nivra,
azai Melekh sh'mo nikra.
l'vado yimlokh nora,
v'hu yih'yeh b'tif'arah.
l'hamshil lo l'haljbirah,
v'lo ha-oz v'hamisrah.
v'tzur hevli b'et tzarah,
m'nat kosi b'yom ekra.
b'et ishan v'a-irah,
Adonai li v'lo ira.