

תפלת ערבית לשבת

Shabbat Evening Service



לְכֵה דוֹדִי לְקִרְאָת פֶּלֶה.
פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, my friend,
to greet the bride,
to welcome in the Shabbat eve.

The form of the Shabbat evening service has evolved over the centuries. The earliest components date back to the Jerusalem Temple. Psalm 93 was the daily Psalm chanted by the Levites in the Temple on 'the sixth day' of the week (Mishnah *Tamid* 7:4). The heading of Psalm 92, 'a Psalm to sing for the Shabbat day', indicates when it was read in the Biblical period. These two Psalms alone introduced the Shabbat in the Sephardi tradition. In Safed in the sixteenth century, mystical circles took up the Talmudic tradition of going into the fields to greet the Shabbat bride. They introduced the reading of six Psalms (95-99, 29), corresponding to the six days of the week. To these they added the song *L'chah dodi*, 'Come my friend, to greet the bride', with its messianic yearnings. We added the *zemirot*, the Shabbat table hymns, in the last edition of *Forms of Prayer*, and *chavurah* groups introduced the singing of the mystical hymn, *yedid nefesh*, 'Beloved of the soul', to set the mood for Shabbat.

BEFORE THE SERVICE BEGINS

Some thoughts to help prepare for the Shabbat Evening Service

‘You have six days to labour and do all your work, but the seventh shall be a Shabbat for the Eternal your God’ (Exodus 20:9).

We are invited to conduct our lives within God’s time. Six days are available to work for our needs, one day is set aside for God. What was once a revolutionary event in the world is now a convention. So we need to rediscover the power and value of Shabbat in every generation, match our lives to this unchanging rhythm.

At Erev Shabbat we mark the transition, as we separate ourselves from the week that is past and shed its burdens and achievements. It is not easy to set them aside. Their demands and their energy still hold us in thrall. Letting go needs time and space and commitment. The stages of our service are there to help us leave one world behind so as to enter into another.

On this journey we join with others. The Opening Prayers belong to our own particular tradition of prayer, study and song. Shared words and voices, familiar and unfamiliar faces, replace the outer world of our individual lives with the inner life of our community.

To help put aside the six days we are leaving behind, we begin with six psalms that open *Kabbalat Shabbat*, the welcoming of the Shabbat. In sequence they convey their own story, drawing us into the world and values of Shabbat.

But on another level, each offers a space within which to think back on the days of the week that is past, to relive them for a moment and then consciously put them aside.

On yet another level we move the centre of our attention from ourselves to outside ourselves, from the ordinary to the sacred, from the mundane to the holy, however we understand it.

פתיחה לתפלה

OPENING PRAYERS

For Erev Shabbat f326

I

Our Creator, You have made us the masters of Your world, to tend it, to serve it, and to enjoy it. For six days we measure and we build, we count and carry the real and the imagined burdens of our task, the success we earn and the price we pay.

On this, the Shabbat day, give us rest.

For six days, if we are weary or bruised by the world, if we think ourselves giants or cause others pain, there is never a moment to pause, and know what we should really be.

On this, the Shabbat day, give us time.

For six days we are torn between our private greed and the urgent needs of others, between the foolish noises in our ears and the silent prayer of our soul.

On this, the Shabbat day, give us understanding and peace.

Help us, God, to carry these lessons, of rest and time, of understanding and peace, into the six days that lie ahead, to bless us in the working days of our lives.

II

Our God and God of our ancestors, we are all Israel; in Your service we have become old in experience and young in hope. We carry both in the deepest places of our hearts and minds. On this Shabbat day we turn to You with eyes newly open, with hope re-awakened, shrugging off the layers of worry and doubt that have closed about us.

We are all Israel, created by Your promise, raised in Your blessing, fulfilled by Your task, refreshed by the Shabbat of Your love.

We are all Israel, holy by Your word, wise through Your Torah, righteous through Your commands, renewed by the Shabbat of Your rest.

On this Shabbat day keep us; on this Shabbat day remember us; as we keep and remember the Shabbat day, to make it holy.

III

Creator of mercy and blessings, be present in our prayers this Shabbat eve. Shabbat joy follows the working week, and our troubled minds find their comfort and rest. With prayers and thanks we turn to You to make this day holy. Wipe away our sins in Your mercy, and strengthen our work for good. Cleanse us from selfishness, and give us new longing for all that is good and true. Enlighten the darkness that lies within us, and bring a blessing to our homes and to those we love. So may we keep Your covenant forever, for Your help is sure.

May the blessing of this Shabbat come not for ourselves alone but for all. For it is in giving that we find contentment, in serving that we find our true freedom, and in blessing others that we ourselves are blessed. Through us may the promise be fulfilled 'and all the families of the world shall bless themselves by You'.

IV

God of the spirits of all flesh, You are One, always and everywhere the same. We are multi-faceted, ever-changing, volatile. You have set within us instincts that drive us, emotions so that we feel, minds so that we think.

We give thanks for each of them: for our animal nature by which we experience hunger, thirst, and physical sensation; for our emotions of love, fear, joy and righteous indignation; and for our minds with their ability to distinguish between right and wrong, truth and falsehood. Yet these are forces which may pull us in many different directions, producing turmoil and indecision within ourselves, and conflict with others.

On this Shabbat, Your day of rest, help us to find rest and harmony for our inner selves, for our bodies, minds and spirits. Grant us the extra spiritual awareness that Shabbat brings. With this harmony in our heart, we pray that we may bring harmony to Your world, that our unity may mirror Yours.

V

We bless the God who conquers strife, who removes all hatred, and brings harmony to creation. We praise the God we cannot see, who binds together all creatures with unseen threads of service and of love. We honour the Creator who has brought us from ways of cruelty and shown us the ways of kindness. We bend low before the Majesty which teaches us humility and respect for the smallest things in creation. We glorify the Source of peace, for peace is the gate to our perfection, and in perfection is our rest.

God, open our eyes to the beauty of the world and its goodness. Let us be the servants of Your peace which brings all life together: the love of parent and child, the loyalty of friends, and the companionship of animals and people. On this Shabbat day of rest, we know this harmony again and Your presence within it. With all creation we respond in praise, and unify

VI

‘On the seventh day, God finished the work of creation ...’ The rabbis asked: ‘What was the “work” that God did on the seventh day?’ They taught that God created m’nuchah, ‘rest’.

We turn to You, Creator of work and of rest. We seek to create Shabbat rest in our lives that is more than just an end to the working week. Let us dedicate a day to You alone, setting aside our busy-ness and our ambitions, our anxieties and our control.

May the rituals we take upon ourselves this day give our Shabbat form. May the Torah we study today give our Shabbat meaning. May the companionship we experience today give our Shabbat joy. Support us in all we do to create our Shabbat rest.

For these few precious hours may we experience ourselves once again as creatures in the presence of our Creator. May we celebrate the flow of life about us and within us. May we discover the rhythm of Shabbat and find the joy that comes from Your presence in our lives.

*VII**Shabbat*

Sometimes I am not ready
to receive you,
but you are already there ...

Sometimes the world, time, rushes by
and you are gone
before I ever noticed you ...

Sometimes everybody stands in front of me
and I cannot see you,
you were there, weren't you?

Sometimes we managed to arrive
together,
you are ready and I am rushed.

Sometimes there is suddenly a deep peace
and intense quiet by candlelight.
I whisper breathlessly: welcome.

Gut Shabbos!!

Sarah (Henriette Verdonk)

Some congregations begin the service here:

ACROSS THE THRESHOLD

DIRECTING THE HEART TO GOD

מַה־טֹבֹו How good are your tents,
O Jacob, and your homes, O Israel!

Through the greatness of Your love
I enter Your house.
In awe of You I worship
before the ark of Your holiness.

God, as I loved the courts of Your
temple, and the place where Your
glory dwelt, so I still worship and
bend low, humble before the Eternal
my Maker.

As for me, let my prayer come
before You at the proper time.

Answer me God, in the greatness of
Your love, for Your deliverance
is sure.¹

מַה־טֹבֹו אֱלֹהִיךָ

יַעֲקֹב. מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:
וְאֲנִי בְּרֹב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.
אֶשְׁתַּחֲוֶה אֶל־הַיֵּכַל־קֹדֶשְׁךָ
בְּיִרְאַתְךָ:

יְהוָה אֲהַבְתִּי מְעֹון בֵּיתְךָ.
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה.
אֲבָרְכָה לִפְנֵי־יְהוָה עֹשִׂי:

וְאֲנִי תַפְלִיתִי־לְךָ יְהוָה עַת רְצוֹן:
אֱלֹהִים בְּרֹב־חֶסֶדְךָ.
עֲנֵנִי בָאֵמֶת יִשְׁעֶךָ:

מַה־טֹבֹו *Mah tovu ohalecha ya'akov, mishk'notecha yisra'el.*

Va'ani b'rov chasd'cha avo veitecha, eshtachaveh el heichal kodsh'cha b'yir'atecha.

Adonai ahavti m'on beitecha, um'kom mishkan k'vodecha.

Va'ani eshtachaveh v'echra'ah, evr'chah lifnei Adonai osi.

Va'ani t'fillati l'cha Adonai eit ratson.

Elohim b'rov chasdecha, aneini be'emet yish'echa.

מַה־טֹבֹו **How good ...**

This compilation of Biblical verses takes us on a journey through the different homes we have created in which to meet God: the Tent of Meeting in the wilderness, the holy temple in Jerusalem, the synagogues, houses of God, modest or magnificent, throughout the centuries, where prayers have replaced sacrifices, and nothing and no one is to stand between us and God.

This is a prayer we are invited to recite each time we cross the threshold from the

outer world of the everyday to the inner world of the 'house of prayer'.

Three times the Hebrew emphasises *va'ani*, 'I', because with these words we make our own personal journey across time and space in search of 'the greatness of God's love'.

An alternative shorter version evokes the shared role played by patriarchs and matriarchs alike as the founders of the Jewish people.

¹ Num 24:5, Ps 5:8, Ps 26:8, Ps 95:6,
Ps 69:14.

An alternative opening:

מַה־טֹבֹו How good are your tents, O Jacob,
and your homes, O Israel!
מַה־טֹבֹו How good are your tents, O Leah,
and your homes, O Rachel!

מַה־טֹבֹו אֶהְיֶיךָ יַעֲקֹב.
מִשְׁכְּנֶיךָ יִשְׂרָאֵל:
מַה־טֹבֹו אֶהְיֶיךָ לֵאָה.
מִשְׁכְּנֶיךָ רַחֵל:

מַה־טֹבֹו *Mah tovu ohalecha ya 'akov, mishk'notecha yisra'el.*
Mah tovu ohalayich le'ah, mishk'notayich rachel.

Some congregations begin here:

שירים לקבלת שבת SONGS FOR WELCOMING SHABBAT

One or more of the following Shabbat songs on pages 102-110 may be sung:

The tradition of singing 'table songs' during and after the Friday evening meal goes back to the tenth century. With their mixture of Shabbat themes and often jolly melodies, they help create the unique experience of joy that is central to the Shabbat. We introduced them into the Friday evening service in the last edition of *Forms of Prayer* as a teaching device to help people learn them for their own use at home. The songs themselves reflect traditions that go back to the Talmudic period, to the kabbalistic circles in Safed in the sixteenth century, and to the revival of Hebrew in the twentieth century. They attest to the transformation in our life each week as the Shabbat enters with its opportunity for freedom and rest.

Yom zeh l'yisrael

יום This day for Israel
is light and is joy ...
a Shabbat of rest.

You commanded our ancestors
standing at Sinai
to keep Shabbat and seasons
for all of our years,
to share at our table
the choicest of foods,
a Shabbat of rest. This day ...

Treasure for the hearts of
a wounded people,
for souls that have suffered,
an additional soul,
to soothe away sighs
from a soul that is bound,
a Shabbat of rest. This day...

You have made this the holy,
most blessed of days.
In six days You finished
the work of the worlds,
this day the saddest
find safety and peace,
a Shabbat of rest. This day ...

Isaac Luria צחק לוריא

יום *Yom zeh l'yisra'el orah v'simchah, shabbat m'nuchah.*

*Tsivita pikkudim b'ma'amad sinai, shabbat umo'adim lishmor b'chol shanai,
la'aroch l'fanai mas'eit va'aruchah, shabbat m'nuchah. Yom zeh...*

*Chemdat ha-l'yavot l'ummah sh'yurah, linfashot nich'avot n'shamah y'teirah,
l'nefesh m'tseirah yasir anachah, shabbat m'nuchah. Yom zeh...*

*Kiddashta beirachta oto mikkol yamim, b'sheishet killita m'lechet olamim,
bo matz'u agumim hashkeit uvitchah, shabbat m'nuchah. Yom zeh...*

יום זה לישראל This day for Israel ...

One of the songs to be sung after the evening meal of Shabbat, the opening letters of each verse together spell *Yitschak*, Isaac, indicating the name of the composer. It is assumed to be Isaac Luria, the sixteenth-century kabbalist who lived in Safed.

יום זה לישראל

יום זה לישראל

אורה ושמחה. שבת מנוחה:

צוית פקודים במצמד סיני.
שבת ומועדים לשמור בכל-שני.
לערך לפני משאת וארוחה.
שבת מנוחה:
יום זה...

חמדת הלבבות לאמה שבויה.
לנפשות נכאבות נשמה יתרה.
לנפש מצרה יסיר אנחה.
שבת מנוחה:
יום זה...

קדשת ברכת אותו מכל-ימים.
בששת כלית מלאכת עולמים.
בו מצאו עגומים השקט ובטחה.
שבת מנוחה:
יום זה...

taken from the Book of Esther, but here applied to Shabbat. For a people embittered by the struggle of life in exile, it offers a taste of freedom. For those worn down by the everyday demands of earning a living or providing for others, it offers the refreshment that comes with an additional

Yah ribbon

יְהוָה Sovereign of the world,
and timeless master,
You rule above all rulers we obey.

Many deeds of Your might,
and Your wonders,
it delights You to display.
Sovereign of the world ...

My praise I bring You,
morning and evening,
God who makes all of
Your creation live;
holy messengers,
each human being, beasts and birds
their form You give.
Sovereign of the world ...

Numberless and powerful
are Your actions.
The proud You teach humility,
the weak You raise.
If our years would be a thousand
we could not express Your praise.
Sovereign of the world ...

Israel Najara ישראל נג'רה

יְהוָה רַבּוֹן

יְהוָה רַבּוֹן עֶלְמָא וְעֶלְמִיָּא.
אַנְתָּהּ הוּא מַלְכָּא מְלַךְ מַלְכֵיָּא:

עוֹבֵד גְּבוּרַתְךָ וְתִמְהֵיָּא.
שְׁפִיר קְדָמְךָ לְהַחְיוּהָ:
יְהוָה רַבּוֹן ...

שְׂבַחֲךָ אֲסִידֵר צִפְרָא וְרִמְשָׁא.
לְךָ אֱלֹהָא קִדִּישָׁא
דִּי בְרָא כָּל-נַפְשָׁא.
עִירִין קִדִּישִׁין וּבְנֵי אָנְשָׁא.
חַיּוֹת בְּרָא וְעוֹפֵי שְׁמַיָּא:
יְהוָה רַבּוֹן ...

רַבְרְבִין עוֹבְדִיךָ וְתַקִּיפִין.
מְכַךְ רִמְיָא זְקָף כְּפִיפִין.
לוֹ יַחַא גְּבַר שְׁנִין אֶלְפִין.
לֹא יַעֲלֵ גְבוּרַתְךָ בְּחַשְׁבְּנֵיָּא:
יְהוָה רַבּוֹן ...

יְהוָה *Yah ribbon alam v'almaya, ant hu malka melech malchaya.*

Ovad g'vurteich v'timhaya, shappir kodamach l'hachavayah. Yah ribbon ...
Sh'vachin asaddeir tsafra v'ramsha, lach elaha kaddisha di v'ra chol nafsha,
irin kaddishin uv'nei enasha, cheivat bara v'ofei sh'maya. Yah ribbon...
Ravr'vin ovdayich v'takkifin, macheich ramayah zakeif k'fifin,
lu y'chei g'var sh'nin alfin, la yei'ol g'vurteich b'chashbanaya. Yah ribbon...

Shalom aleichem

שָׁלוֹם Peace

and welcome to you,
servants of God,
messengers of the Most High,
Ruler above all earthly rulers,
the Holy One of blessing.

Enter in peace,
you servants of peace,
messengers of the Most High,
Ruler above all earthly rulers,
the Holy One of blessing.

Bless me with peace,
you servants of peace,
messengers of the Most High,
Ruler above all earthly rulers,
the Holy One of blessing.

Go forth in peace,
you servants of peace,
messengers of the Most High,
Ruler above all earthly rulers,
the Holy One of blessing.

שָׁלוֹם עֲלֵיכֶם

שָׁלוֹם עֲלֵיכֶם

מַלְאֲכֵי הַשְּׁרָת מַלְאֲכֵי עֲלִיּוֹן
[מ]מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשְּׁלוֹם
מַלְאֲכֵי עֲלִיּוֹן
[מ]מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְדוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוֹנִי לְשָׁלוֹם מַלְאֲכֵי הַשְּׁלוֹם
מַלְאֲכֵי עֲלִיּוֹן
[מ]מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְדוֹשׁ בְּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשְּׁלוֹם
מַלְאֲכֵי עֲלִיּוֹן
[מ]מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְדוֹשׁ בְּרוּךְ הוּא:

שָׁלוֹם *Shalom aleichem mal'achei ha-shareit mal'achei elyon**mimelech malchei ha-m'lachim ha-kadosh baruch hu.**Bo'achem l'shalom mal'achei ha-shalom mal'achei elyon**mimelech malchei ha-m'lachim ha-kadosh baruch hu.**Bar'chuni l'shalom mal'achei ha-shalom mal'achei elyon**mimelech malchei ha-m'lachim ha-kadosh baruch hu.**Tseit'chem l'shalom mal'achei ha-shalom mal'achei elyon**mimelech malchei ha-m'lachim ha-kadosh baruch hu.*

שָׁלוֹם עֲלֵיכֶם Peace and welcome to you ...

This song, which first appears in the seventeenth century, is based on a Talmudic legend. When returning home from the synagogue on Friday evening, two angels, a good angel and a bad angel, accompany us.

this and the bad angel has to say 'Amen', 'so be it'. But if things are not prepared, the opposite occurs (*Shabbat* 119b). Hence we sing: 'Bless me with peace.'

Though the original text reads *melech*, 'king', the familiar tune to which it is sung

Shabbat ha-malkah

שַׁבַּת הַמַּלְכָּה

הַחֲמָה The sun on the treetops
no longer is seen.
Come out, let us
greet the Shabbat, the queen.
See! she descends,
the holy, the blessed,
her messengers with her,
of peace and of rest.
Welcome! welcome the queen!
Welcome! welcome the bride!
Peace be with you,
messengers of peace!

We received the Shabbat
with song and with prayer,
to our homes we bring hearts
filled with gladness to share.
The table is set there,
the candles are bright,
each corner is shining,
the house spreads its light.
Shabbat of peace and blessing,
Shabbat of peace and rest.
Enter in peace,
messengers of peace!

Chaim Nachman Bialik חיים נחמן ביאליק

הַחֲמָה *Ha-chammah meirosh ha-ilanot nistall'kah.*

*Bo'u v'neitsei likrat Shabbat ha-malkah. Hinnei hi yoredet, ha-k'doshah ha-b'ruchah,
v'immah mal'achim tz'va shalom um'nuchah.*

*Bo'i bo'i ha-malkah. Bo'i bo'i ha-kallah.**Shalom aleichem mal'achei ha-shalom.**Kibbalnu p'nei Shabbat birnanah ut'fillah. Ha-bay'tah nashuvah b'leiv malei gilah.**Sham aruch ha-shulchan ha-neirot ya'iru. Kol pinnot ha-bayit yizrachu yazhiru.**Shabbat shalom uv'racha. Shabbat shalom um'nuchah.**Bo'achem l'shalom mal'achei ha-shalom.*

הַחֲמָה מֵרָאשׁ

הָאֵילָנוֹת נִסְתָּלְקָה.
בָּאוּ וְנִצְּאוּ לְקִרְאֵת שַׁבַּת הַמַּלְכָּה:
הִנֵּה הִיא יוֹרֶדֶת.
הַקְדוּשָׁה הַבְּרוּכָה.
וְעַמָּה מְלָאכִים.
צָבָא שְׁלוֹם וּמְנוּחָה:
בָּאִי. בָּאִי הַמַּלְכָּה:
בָּאִי. בָּאִי הַכֹּלָה:
שְׁלוֹם עֲלֵיכֶם מְלָאכֵי הַשְׁלוֹם:

קִבַּלְנוּ פְּנֵי שַׁבַּת בְּרִנָּה וּתְפִלָּה.
הַבַּיִתָּה נְשׁוּבָה בְּלֵב מָלֵא גִילָה:
שֶׁם עָרוֹךְ הַשְּׁלֶחֶן.
הַנֵּרוֹת יֵאִירוּ.
כָּל-פְּנוֹת הַבַּיִת יִזְרְחוּ. יִזְהִירוּ:
שַׁבַּת שְׁלוֹם וּבְרָכָה.
שַׁבַּת שְׁלוֹם וּמְנוּחָה:
בּוֹאֲכֶם לְשְׁלוֹם מְלָאכֵי הַשְׁלוֹם:

שַׁבַּת הַמַּלְכָּה The Shabbat Queen ...

This is the most recent addition to the Shabbat songs, composed by the poet Chaim Nachman Bialik. The familiar phrase *oneg Shabbat*, used today to describe a wide

though based on a phrase in Isaiah 58:13. It echoes the rabbinic and later kabbalistic tradition that we should go outside to greet the Shabbat that comes to us like a bride. Like the song *Shalom Aleichem*, it is also

Mipi Eil

מפי אל

None so mighty as our God
and none so blessed as Amram's son;
nothing noble like Torah;
none seek its ways like Israel.

אין אדיר כאדני
ואין ברוך כבן עמרם.
אין גדולה כתורה
ואין דורשיה כישׂראל:

From the mouth of God,
from the mouth of God
blessing for all Israel.

מפי אל. מפי אל
יברך כל־ישׂראל:

None so splendid as our God
and none esteemed like Amram's son;
nothing faultless like Torah;
none know its ways like Israel.

אין קדור כאדני
ואין ותיק כבן עמרם.
אין זכה כתורה
ואין חכמיה כישׂראל:
מפי אל...

From the mouth of God ...

None so perfect as our God
and none unique like Amram's son;
nothing awesome like Torah;
none learn its ways like Israel.

אין טהור כאדני
ואין יחיד כבן עמרם.
אין כבירה כתורה
ואין לומדיה כישׂראל:
מפי אל...

From the mouth of God ...

None so regal as our God
none prophesied like Amram's son;
nothing treasured like Torah;
none use its ways like Israel.

אין מלך כאדני
ואין נביא כבן עמרם.
אין סגולה כתורה
ואין עוסקיה כישׂראל:
מפי אל...

From the mouth of God ...

<<<<

לִּמְפִי אֵל From the mouth of God ...

This alphabetic poem, of unknown authorship, was originally transmitted orally, and variations exist in both Ashkenazi and

the chorus *mipi eil*, from the mouth of God, relates it to the revelation at Sinai and the festival of *Shavuot*. However, it is sung in both traditions during the *Hakkafot*, the

None redeems us as our God
 and none is just like Amram's son;
 nothing holy like Torah;
 none praise its ways like Israel.
 From the mouth of God ...

אֵין פְּדוּתָהּ כְּאֵדֹנָי
 וְאֵין צְדִיק כְּבֶן עַמְרָם.
 אֵין קְדוּשָׁה כְּתוֹרָה
 וְאֵין רוֹמְמִיהָ כִּישְׂרָאֵל:
 מִפִּי אֵל...

None so holy as our God
 and none can teach like Amram's son;
 nothing shelters like Torah;
 none keep its ways like Israel.

אֵין קְדוּשָׁה כְּאֵדֹנָי
 וְאֵין רַבִּי כְּבֶן עַמְרָם.
 אֵין שְׁמִירָה כְּתוֹרָה
 וְאֵין תּוֹמְכִיהָ כִּישְׂרָאֵל:

From the mouth of God,
 from the mouth of God
 blessing for all Israel.

מִפִּי אֵל. מִפִּי אֵל
 בְּרֹךְ כָּל־יִשְׂרָאֵל:

Alphabetic acrostic. Author unknown.

אֵין *Ein addir kadonai, v'ein baruch k'ven amram*
ein g'dolah ka-torah, v'ein dor'sheha k'yisra'el.
Mipi eil mipi eil y'vorach kol yisra'el.

Ein hadur kadonai, v'ein vatik k'ven amram
ein zakkah ka-torah, v'ein chachameha k'yisra'el.
Mipi eil ...

Ein tahor kadonai, v'ein yachid k'ven amram
ein kabbirah ka-torah, v'ein lom'deha k'yisra'el.
Mipi eil ...

Ein melech kadonai, v'ein navi k'ven amram
ein s'gulah ka-torah, v'ein os'keha k'yisra'el.
Mipi eil ...

Ein podeh kadonai, v'ein tsaddik k'ven amram
ein k'dushah ka-torah, v'ein rom'meha k'yisra'el.
Mipi eil ...

Ein kadosh kadonai, v'ein rabbi k'ven amram
ein sh'mirah ka-torah, v'ein tom'cheha k'yisra'el.
Mipi eil mipi eil, y'vorach kol yisra'el.

Tsam'ah nafshi

צמאה נפשי

¹צמאה¹ My soul thirsts for God,
the living God.

צמאה נפשי^א
לאלהים לאל חי.

My heart and flesh sing praise
to the God ever living.

לבי ובשרי ירננו לאל חי:

²Our creator is One, who said:
'As I live, none can behold Me
and remain among the living.'
My heart ...

אל אחד בראני. ואמר חי אני.
כי לא יראני האדם וחי:
לבי...

³All is made by God's plan,
by God's wisdom and thought,
deeply hidden
from the eyes of the living.
My heart ...

ברא כל בחכמה. בעצה ובמזמה.
מאד נעלמה מעיני כל-חי:
לבי...

⁴How can we who are likened to dust
plead our cause?
Truly none can be just
in the world of the living.
My heart ...

מי זה יצטדק. נמשל לאבק דק.
אמת כי לא יצדק לפניך כל-חי:
לבי...

⁵I thank and praise You,
together with all who acclaim You,
for Your hand is ever open
to satisfy all living.

על כל אהודך. כל-פה תיחדך.
פותח את-ידך. ומשביע לכל-חי:

My heart and flesh sing praise
to the God ever living.

לבי ובשרי ירננו לאל חי:

Abraham ibn Ezra אברהם אבן-עזרא

¹צמאה¹ Tsam'ah nafshi leilohim l'eil chai, libbi uv'sari y'ran'nu l'eil chai.

²Eil echad b'ra'ani v'amar chai ani, ki lo yir'ani ha-adam vachai. Libbi ...

³Bara chol b'chochmah, b'eitsah uvim zimmah,
m'od ne'elma mei'einei chol chai. Libbi ...

⁴Mi zeh yitstaddak, nimshal l'avak dak, emet ki lo yitsdak l'fanecha chol chai. Libbi ...

⁵Al kol ahodecha, kol peh t'yachadecha, potei'ach et yadecha umasbi'a l'chol chai.

Libbi uv'sari y'ran'nu l'eil chai.

צמאה נפשי^א My soul thirsts ...

One of the more solemn of the Shabbat table songs, it is ascribed to the mediaeval

thirsting to be with God is derived from Psalm 63:2. It contains the kabbalistic idea that though God has created the world in

Some congregations begin the service here:

Y'did nefesh

¹Beloved of the soul,
source of mercy,
draw Your servant
to do Your will,
to run to You swift as a hart,
to bow down low
before Your majesty,
finding Your love
sweeter than the honeycomb
and every tempting savour.

²Exquisitely beautiful
is the splendour of the world.
My soul pines for Your love.
O God, heal it, I pray You,
by showing it
the delight of Your splendour,
then will it grow strong and be healed
and rejoice evermore.

³O mighty One! Manifest Your mercies
and have compassion
upon Your beloved child.
For oh how long
have I been consumed with longing
to behold the triumph of Your might!
These things my heart desires,
take pity and hide not Yourself.

<<<

¹יָדִיד Y'did nefesh av ha-rachaman, m'shoch avd'cha el r'tson'cha.

Yaruts avd'cha k'mo ayal, yishtachaveh el mul hadar'cha,
ye'erav lo y'didotecha, minofet tsuf v'chol ta'am.

²Hadur na'eh ziv ha-olam, nafshi cholat ahavat'cha.

Anna eil na r'fa na lah, b'har'ot lah no'am ziv'cha.

Az titchazeik v'titrapei, v'hay'tah lah simchat olam.

³Vatik yehemu na rachamecha, v'chusah na al bein ahuv'cha,

ki zeh kammah nichsof nichsafti, lir'ot b'tiferet uzz'cha.

Eilleh cham'dah libbi, v'chusah na v'al tit'alleim

יָדִיד נֶפֶשׁ

יָדִיד נֶפֶשׁ

אָב הַרַחֲמָן

מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.

יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל

יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ.

יַעֲרֵב לוֹ יְדִידוּתֶיךָ

מִנְפֶּת צוּף וְכָל-טַעַם:

הַדּוֹר נָאָה זִיו הָעוֹלָם

נִפְשִׁי חוֹלֵת אֶהְבְּתְךָ.

אָנָּה אֵל נָא רְפֵא נָא לָהּ

בְּהִרְאוֹת לָהּ נֶעֱם זִיוְךָ.

אֲז תִתְחַזֵּק וְתִתְרַפֵּא

וְהִיְתָה לָהּ שְׂמֵחַת עוֹלָם:

וְתִיךָ יִהְיֶה נָא רַחֲמֶךָ

וְחוּסָה נָא עַל בֶּן אֲהוּבְךָ.

כִּי זֶה כְּמָה נִכְסוּף נִכְסַפְתִּי

לְרִאוֹת בְּתַפְאֶרֶת עֲזֶךָ.

אֵלֶּה חֲמֻדָּה לְבִי

וְחוּסָה נָא וְאַל תִּתְעַלֵּם:

⁴Reveal Yourself, O adored One,
and spread over me
the tent of Your peace.
May the earth be illumined
with Your glory
and let us be glad and rejoice in You.
Hasten to show Your love;
and be gracious to us
as in the days gone by.

תְּהַגֵּלָה נָא וּפְרוֹס חֲבִיבִי עָלַי
אֶת־סֶכֶת שְׁלוֹמְךָ.
תְּאִיר אֶרֶץ מִכְבוֹדְךָ
נְגִילָה וְנִשְׁמָחָה בְּךָ.
מְהֵרָה אֶהוֹב כִּי בָא מוֹעֵד
וְחַנּוּנוֹ כִּימֵי עוֹלָם:

אליעזר אזקרי Eliezer Azikri

⁴Higgaleih na uf'ros chavivi alai et sukkat sh'lom'cha.
Ta'ir erets mik'vod'cha, nagilah v'nism'cha bach.
Maheir ehov ki va mo'eid, v'chonneinu kimei olam.

מזמורים לקבלת שבת

THE PSALMS FOR WELCOMING SHABBAT f₃₂₆

One or more of the following Psalms may be read:

The mystics of Safed in the sixteenth century created this order of service, beginning with six psalms that, in one interpretation, represent the six days of the week we are leaving behind.

Two of the Psalms, 97 and 99, share with Psalm 93, traditionally read on the eve of Shabbat, the opening words 'The Eternal rules.' They speak of God's rule in the world as already established, justice and righteousness being the 'foundations of God's throne' (Psalm 97:2). In the imagery God is moving closer to us, finally settling in the temple in Jerusalem, God's 'footstool' on earth (Psalm 99:5). But two of the other Psalms, 96 and 98, are expressed as hymns, inviting us to 'Sing to the Eternal a new song'. This invitation is addressed to all the nations of the world in Psalm 96, whereas Psalm 98 focuses on God's loyalty to Israel. It is possible that these two Psalms acted as a kind of sung chorus celebrating the arrival of God described in the other two Psalms, as part of an elaborate liturgy in the temple itself. Together they speak of the enthronement of God in the world, either as an expression of an ongoing reality or of a hope for the future.

Within the service itself this series of Psalms helps us move the centre of our attention from ourselves and the everyday events of the week that is past to beyond ourselves, from

Psalm 95

צה

¹לְכוּ Come let us sing out to the Eternal,
call out to the rock of our safety.

²Let us come before God with thanks,
call out to God with psalms.

³For the Eternal is almighty God,
a mighty ruler
beyond all gods.

⁴The depths of the earth
are in God's hand
and also the mountain peaks.

⁵The sea is God's,
it is God who made it,
whose power has shaped the land.

⁶Come in, let us worship and bend low,
humble before the Eternal our Maker.

⁷For such is our God
and we are a people God pastures,
a flock in God's hand.

⁸Today ...
if you would only hear God's voice!

^אלְכוּ נִרְנְנָה לַיהוָה

נִרְיֶעָה לְצוּר יִשְׁעֵנוּ:

^בנִקְדָּמָה פָּנֵינוּ בַתּוֹדָה

בְּזִמְרוֹת נִרְיֶעַ לּוֹ:

^גכִּי אֵל גָּדוֹל יְהוָה

וּמֶלֶךְ גָּדוֹל

עַל-כָּל-אֱלֹהִים:

^דאֲשֶׁר בִּידוֹ מַחְקְרֵי-אָרֶץ

וְתוֹעֲפוֹת הָרִים לּוֹ:

^האֲשֶׁר-לוֹ הַיָּם וְהוּא עֲשָׂהוּ

וַיִּבְשֶׁת יַדָיו יַצְרוֹ:

^ובָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה

נִבְרָכָה לִפְנֵי יְהוָה עֲשֵׂנוּ:

^זכִּי הוּא אֱלֹהֵינוּ

וְאַנְחֵנוּ עִם מִרְעִיתוֹ וְצֹאן יָדוֹ

^חהַיּוֹם

אִם-בִּקְלוֹ תִשְׁמָעוּ:

<<<

¹לְכוּ *L'chu n'rann'nah ladonai, nari'ah l'tsur yish'einu.*

²*N'kadd'mah fanav b'todah, bizmirot nari'a lo.*

³*Ki eil gadol Adonai, umelech gadol al kol elohim.*

⁴*Asher b'yado mechk'rei arets v'to'afot harim lo.*

⁵*Asher lo ha-yam v'hu asahu, v'yabeshet yadav yatsaru.*

⁶*Bo'u nishtachaveh v'nichra'ah, nivr'chah lifnei Adonai oseinu.*

⁷*Ki hu eloheinu, va'anachnu am mar'ito v'tson yado,*

⁸*ha-yom im b'kolo tishma'u.*

צה Psalm 95

We turn to God as Creator of the physical world and of ourselves as a people. Yet it ends with a shock, the recollection of past

opposite of Shabbat, a place without true 'rest'.

Reform circles have tended to omit the last section (verses 9-12), preferring to end

Some congregations add verses 9-12:

⁹Do not harden your hearts
as at Meribah,
as that day at Massah
in the wilderness.
¹⁰When your ancestors challenged
Me, tested Me, despite
having seen all that I had done.
¹¹Forty years I was provoked by
that generation, thinking
'A people whose heart confounds
them, they cannot understand
My ways.'
¹²That's when I swore
in My anger 'They will never
come to the rest I wish for them!'

אֶל־תִּקְשׁוּ לִבְבְּכֶם כְּמֵרִיבָה
כִּיּוֹם מַסָּה בַּמִּדְבָּר:
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
בְּחַנּוּנִי גַם־רָאוּ פָעָלַי:
אֲרֻבְעִים שָׁנָה אָקוּט בְּדוֹר
וְאָמַר עִם תַּעֲזִי לִבְבֵּהֶם
וְהֵם לֹא־יָדְעוּ דְרָכַי:
אֲשֶׁר־נִשְׁבַּעְתִּי בְּאָפִי
אִם־יִבְאוּן אֶל־מְנוּחָתִי:

⁹*Al takshu l'vavchem kimrivah, k'yom massah ba-midbar.*

¹⁰*Asher nissuni avoteichem, b'chanuni gam ra'u fo'oli.*

¹¹*Arba'im shanah akut b'dor, va'omar am to'ei leivav heim,
v'heim lo yad'u d'rachai.*

¹²*Asher nishba'ti v'api, im y'vo'un el m'nuchati.*

Psalm 96

צו

¹שִׁירוּ Sing to the Eternal a new song,
sing to the Eternal all the earth.
²Sing to the Eternal, bless God's name,
proclaim God's salvation day after day.
³Describe God's glory among the nations
and God's wonders among all peoples.

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ
שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:
שִׁירוּ לַיהוָה בְּרִכּוֹ שְׁמוֹ
בְּשָׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ:
סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:

<<<

צו Psalm 96

The Psalm comes to us with voices from outside our narrow world. All people and faiths are called upon to sing a new song to God. They are invited to admit how limited are the gods they call their own, and in their

guarantor of justice, the one value that can mediate the tensions that arise between nations and within them, the universal language we need in an unredeemed world.

Personally we may ask, what was the new song we sang in the week that is past?

⁴For great is the Almighty
and praised aloud,
awesome beyond all gods.

⁵For all the peoples' gods
are false gods,
but the Creator has made the heavens.

⁶Splendour and radiance
are in God's presence,
strength and beauty
in God's holy place.

דְּכִי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד

נִזְרָא הוּא עַל-כָּל-אֱלֹהִים:

דְּכִי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים

וַיהוָה שְׁמַיִם עָשָׂה:

הִדּוּד וְהִדּוּר לְפָנָיו

עַז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:

⁷Give to the Eternal,
you races and peoples,
give to the Eternal
glory and strength.

⁸Give to the Eternal
the glory due to God's name,
bear an offering
and enter God's courts.

⁹Worship the Eternal
in the radiance of holiness,
tremble before God all the earth.

¹⁰Say among the nations
'The Eternal rules!'
The world too is set firm
and cannot be shaken.
God will judge the peoples
with justice.

הָבּוּ לַיהוָה מְשֻׁפְּחוֹת עַמִּים

הָבּוּ לַיהוָה כְּבוֹד וְעֹז:

הָבּוּ לַיהוָה כְּבוֹד שְׁמוֹ

שְׂאוּ-מִנְחָה וּבָאוּ לַחֲצֵרוֹתָיו:

הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת-קֹדֶשׁ

חִילוּ מִפְּנֵיו כָּל-הָאָרֶץ:

אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ

אֶף-תִּכּוֹן תִּבֵּל בַּל-תִּמּוֹט

יִדִּין עַמִּים בְּמִישָׁרִים:

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¹Shiru ladonai shir chadash, shiru ladonai kol ha-arets.

²Shiru ladonai bar'chu sh'mo, bass'ru miyom l'yom y'shu'ato.

³Sapp'ru va-goyim k'vodo, b'chol ha-ammim nifl'otav.

⁴Ki gadol Adonai um'hullal m'od, nora hu al kol elohim.

⁵Ki kol elohei ha-ammim elilim, vadonai shamayim asah.

⁶Hod v'hadar l'fanav, oz v'tif'eret b'mikdasho.

⁷Havu ladonai mishp'chot ammim, havu ladonai kavod va'oz.

⁸Havu ladonai k'vod sh'mo, s'u minchah uvo'u l'chatsrotav.

⁹Hishtachavu ladonai b'hadrat kodesh, chilu mipanav kol ha-arets.

¹⁰Imru va-goyim Adonai malach, af tikkon teiveil bal timmot,
yadin ammim b'meisharim

¹¹Let the heavens rejoice
and the earth delight,
let the sea thunder in its fullness.
¹²Let the field be glad and all within it,
let all trees of the forest sing out
¹³at the presence of the Creator
who comes,
who comes to judge the earth.
God will judge the world
with righteousness
and the peoples with truth.

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגֵּל הָאָרֶץ
יִרְעֵם הַיָּם וּמְלֹאוֹ:
יִצְעֲלוּ שָׂדֵי וְכָל-אֲשֶׁר-בּוֹ
אֲז יִרְנְנוּ כָּל-עֵצֵי-יָעַר:
לִפְנֵי יְהוָה כִּי בָא
כִּי בָא לְשַׁפֵּט הָאָרֶץ
יִשְׁפֹּט-תִּבְל בְּצִדָּק
וְעַמִּים בְּאֱמוּנָתוֹ:

¹¹Yism 'chu ha-shamayim v'tageil ha-arets, yir'am ha-yam um 'lo 'o.

¹²Ya'aloz sadai v'chol asher bo, az y'rann 'nu kol atsei ya'ar.

¹³Lifnei Adonai ki va, ki va lishpot ha-arets
yishpot teiveil b'tsedek, v'ammim be'emunato

Psalms 97

צו

¹יהוה The Eternal rules,
let the earth be glad,
let the many isles rejoice!
²Clouds and darkness surround God,
but righteousness and justice
are the foundations of God's throne.
³Fire strides before God,
blazing round all foes.
⁴God's lightning lights up the world,
the earth sees and trembles.
⁵Mountains melt like wax
before the Creator,
before the Sovereign
of all the earth.

יְהוָה מֶלֶךְ תִּגֵּל הָאָרֶץ
יִשְׂמְחוּ אֵיִם רַבִּים:
עָנָן וְעֲרַפֵּל סְבִיבוֹ
צִדָּק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ:
אֵשׁ לִפְנֵי תֵלֶךְ
וּתְלַהֵט סָבִיב צָרִיו:
הָאִירוּ בְּרָקִיו תִּבְל
רָאֲתָהּ וּתְחַל הָאָרֶץ:
הָרִים כְּדוֹנָג נִמְסוּ
מִלִּפְנֵי יְהוָה
מִלִּפְנֵי אֲדוֹן
כָּל-הָאָרֶץ:

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¹יהוה Adonai malach, tageil ha-arets, yism 'chu iyim rabbim.

²Anan va'arafel s'vivav, tsedek umishpat m'chon kis' o.

³Eish l'fanav teileich, ut'laheit saviv tsarav.

⁴Hei'iru v'rakav teiveil, ra'attah vatacheil ha-arets.

⁵Harim ka-donag namassu, millifnei Adonai, millifnei adon kol ha-arets.

⁶The heavens declare
God's righteousness,
all peoples see God's glory.

⁷Shame on all those
who are slaves to an image,
who puff up their pride with hollow gods.
False gods, bow down before the One!

⁸Zion heard and rejoiced,
the daughters of Judah were glad
because of Your judgments,
O Eternal.

⁹Because You are the Sovereign,
supreme over all the earth.
You are supreme
beyond all gods.

¹⁰Those who love the Eternal, hate evil.
God guards the souls
of those who are faithful,
saving them from the hand of the wicked.

¹¹A harvest of light
is sown for the righteous,
and joy for the constant heart.

¹²You who are righteous,
rejoice in the Eternal,
call God's holiness to mind
with praise!

הִגִּידוּ הַשָּׁמַיִם צְדָקָה
וְרָאוּ כָּל־הָעַמִּים כְּבוֹדוֹ:
יִבְשׁוּ כָּל־עַבְדֵי פֶסֶל
הַמִּתְהַלְלִים בְּאִלִּילִים
הַשִּׁתְחַוִּי־לוֹ כָּל־אֱלֹהִים:
שִׂמְעָה וְתִשְׂמַח צִיּוֹן
וְתִגְלַנָּה בְּנוֹת יְהוּדָה
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה:
כִּי־אַתָּה יְהוָה
עֲלִיוֹן עַל כָּל־הָאָרֶץ
מְאֹד נִעְלִית
עַל־כָּל־אֱלֹהִים:

אֱהִבֵי יְהוָה שִׂנְאוּ רָע
שִׁמְר נַפְשׁוֹת חֲסִידָיו
מִיַּד רָשָׁעִים יִצְלִי־ם:
אֹרֶז־זָרַע לְצַדִּיק
וְלִישְׂרֵי־לֵב שִׂמְחָה:
בִּשְׂמֹחוֹ צַדִּיקִים בִּיהוָה
וְהוֹדוּ לְזִכְרֵךָ קֹדֶשׁ:

⁶Higgidu ha-shamayim tsidko, v'ra'u chol ha-ammim k'vodo.

⁷Yeivoshu kol ov'dei fesel, ha-mit-hal'lim ba-elilim, hishtachavu lo kol elohim.

⁸Sham'ah vatismach tsiyyon, vatageilnah b'not y'hudah,
l'ma'an mishpatecha Adonai.

⁹Ki attah Adonai elyon al kol ha-arets, m'od na'aleita al kol elohim.

¹⁰Ohavei Adonai sin'u ra, shomeir nafshot chasidav, miyad r'sha'im yatsileim.

¹¹Or zaru'a la-tsaddik, ul'yishrei leiv simchah.

¹²Simchu tsaddikim badonai, v'hodu l'zeicher kodsho.

צ Psalm 97

God is present in the world, present and engaged with the life of nations. But now our own relationship with God begins to

Within Israel two groups are singled out for particular care - those who love God and the 'righteous'. Are these special people alone the few who are to enjoy God's favour? Or

Psalm 98

¹ A Psalm

שִׁירוּ Sing to the Eternal a new song
to the source of wondrous deeds,
whose right hand
and holy arm bring rescue.

²The Almighty has made known
this power to save,
shown righteousness
in the sight of the nations.

³God remembers the divine love,
keeping faith
with the family of Israel.
All the ends of the earth have seen
the power of our God to save.

⁴Call out to the Eternal all the earth,
cheer and sing and play!

⁵Play to the Eternal with the harp,
with the harp
and the voice of music.

⁶With trumpets and the sound of the horn
call out before the Sovereign,
the Eternal.

⁷Let the sea thunder in its fullness,
the world and all who live in it.

⁸Let the rivers clap their hands,
let the mountains sing out as one

⁹at the presence of the Eternal
who comes to judge the earth,
judging the world
with righteousness
and the peoples
with justice.

צח

מִזְמוֹר^א

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ
כִּי־נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה־לוֹ יְמִינוֹ
וְזָרַע קָדְשׁוֹ:

הַהוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
לְעֵינֵי הַגּוֹיִם גְּלוּת צַדִּיקָתוֹ:
זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ
לְבֵית יִשְׂרָאֵל

רְאוּ כָּל־אַפְסֵי־אָרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ:

הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ
פָּצְחוּ וְרִנְנוּ וְזָמְרוּ:
זָמְרוּ לַיהוָה בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זְמִרָה:

בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר
הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:
יִרְעֶם הָיָם וּמִלְאוּ
תֵּבֵל וַיִּשְׂבִּי בָהּ:

נְהַרּוֹת יִמְחֲאוּ־כָף
יַחַד הָרִים יִרְנְנוּ:

לִפְנֵי יְהוָה^ט

כִּי בָא לְשַׁפֵּט הָאָרֶץ
יִשְׁפֹּט־תֵּבֵל בְּצַדִּיק
וְעַמִּים בְּמִישָׁרִים:

צח Psalm 98

Again we are invited to sing a new song to God. But the hope expressed in Psalm 96 is now based on experience. Israel saw God's loyalty and power when we left behind us the slavery of Egypt, witnessed by all the

blessings'. Despite the troubles that may beset us, we should also remember and celebrate the extraordinary gift of life with its 'miracles that are daily with us'. This is an opportunity to remember and value the people we may take for granted till we find

¹שִׁירוֹ Shiru ladonai shir chadash, ki nifla'ot asah,
hoshi'ah lo y'mino, uz'ro'a kodsho.

²Hodi'a Adonai y'shu'ato, l'einei ha-goyim gillah tsidkato.

³Zachar chasdo ve'emunato l'veit yisra'el ra'u chol afsei arets eit y'shu'at eloheinu.

⁴Hari'u ladonai kol ha-arets, pitschu v'rann'nu v'zameiru.

⁵Zamm'ru ladonai b'chinnor, b'chinnor v'kol zimrah.

⁶Bachatsots'rot v'kol shofar, hari'u lifnei ha-melech Adonai.

⁷Yir'am ha-yam um'lo'o, teiveil v'yosh'vei vah.

⁸N'harot yimcha'u chaf, yachad harim y'ranneinu.

⁹Lifnei Adonai ki va lishpot ha-arets, yishpot teiveil b'tsedek, v'ammim b'meisharim

Psalm 99

צט

¹יהוה The Eternal rules,
let the nations tremble!
God is enthroned in judgment
on the *cherubim*, let the earth shake!
²The Eternal is great in Zion,
high above all peoples.
³They shall praise Your name,
great and awesome.
'Holy is God!'

אֵלֹהִים מֶלֶךְ יִרְגְּזוּ עַמִּים
יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ:
יֵהוּה בְּצִיּוֹן גָּדוֹל
וְהוּא עַל-כָּל-הָעַמִּים:
אֵלֹהִים שִׁמְךָ גָּדוֹל וְנוֹרָא
קָדוֹשׁ הוּא:

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¹יהוה Adonai malach, yirg'zu ammim, yosheiv k'ruvim tanut ha-arets.

²Adonai b'tsiyyon gadol, v'ram hu al kol ha-ammim.

³Yodu shimcha, gadol v'nora, kadosh hu.

צט Psalm 99

God is enthroned, but not as a distant figure ruling from afar. God is one who responds to those who call, like Moses, Aaron and Samuel in their generations. God, says the psalmist, works with us and

in Psalm 95 is now modified. God punishes wrongdoing, but in just measure, and the door remains open for our return. The God who is 'holy', 'other', 'separate', all the meanings of *kadosh*, is not remote, but there to be met in the prayers that we bring.

⁴God is strong, a ruler
who loves justice.
It is You who established honesty,
justice and righteousness.
It is You who formed them in Jacob.
⁵Exalt the Eternal, our God,
and bow down before
God's footstool.
'Holy is God!'

וְעֹז מֶלֶךְ מִשְׁפָּט אֱהִיב
אַתָּה כּוֹנֵנֶת מִיִּשְׁרָיִם
מִשְׁפָּט וּצְדָקָה בִּיעֲקֹב
אַתָּה עֲשִׂיתָ:
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֵדֶם רַגְלָיו
קְדוֹשׁ הוּא:

⁶Moses and Aaron
were among God's priests,
and Samuel among those
who called on God's name.
They called to the Eternal
who answered them.

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ
קִרְאוּ אֶל־יְהוָה
וְהוּא יַעֲנֵם:

⁷In a pillar of cloud God spoke to them.
They kept God's teaching
and the law given to them.

בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם
שָׁמְרוּ עֲדוֹתָיו וְחֹק נֶתֶן־לָמוֹ:

⁸Eternal our God,
You answered them.
To them You were a forgiving God,
though You punished
their wrongdoing.

יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם
אֵל נִשְׂא הַיִּתָּ לָהֶם
וְנָקַם עַל־עֲלִילוֹתָם:

⁹Exalt the Eternal our God,
bow down before God's holy mountain,
for holy is the Eternal our God.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קְדֹשׁוֹ
כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

⁴*V'oz melech mishpat ahev, attah konanta meisharim
mishpat uts'dakah b'ya'akov attah asita.*

⁵*Rom'mu Adonai eloheinu, v'hishtachavu lahadom raglav, kadosh hu.*

⁶*Mosheh v'aharon b'chohanav ush'mu'eil b'kor'ei sh'mo,
kor'im el Adonai, v'hu ya'aneim.*

⁷*B'ammud anan y'dabbeir aleihem, sham'ru eidotav v'chok natan lamo.*

⁸*Adonai eloheinu attah anitam, eil nosei hayita lahem v'nokeim al alilotam.*

⁹*Rom'mu Adonai eloheinu, v'hishtachavu l'har kodsho, ki kadosh Adonai eloheinu*

Psalm 29

כט

¹ A Psalm of David

הָבוּ Give due honour to God,
divine beings!
Give due honour to God's
awesome power!

² Give the honour
that is due to God's name.
Worship God in the beauty of holiness!

³ God's voice is over the waters,
present in the thunder's crash.
God rules over stormy waters.

⁴ The voice of God is power,
the voice of God is majesty!

⁵ The voice of God breaks cedars;
God shatters
the cedars of Lebanon,

⁶ making them skip like a calf,
Lebanon and Sirion
like young oxen.

^א מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים
הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הַשְׁתַּחֲוּוּ לַיהוָה
בְּהַדְרַת־קֹדֶשׁ:

^א קוֹל יְהוָה עַל־הַמַּיִם

אֶל־הַכְּבוֹד הַרְעִים
יְהוָה עַל־מַיִם רַבִּים:

^ד קוֹל־יְהוָה בִּכְחַת

קוֹל יְהוָה בְּהָדָר:

^ה קוֹל יְהוָה שִׁבַּר אֲרָזִים

וַיִּשְׁבֵּר יְהוָה

אֶת־אֲרָזֵי הַלְבָּנוֹן.

^ו וַיִּרְקְדִם כָּמוֹ־עֵגֶל

לְבָנוֹן וַיִּשְׁרִיזוּ כָמוֹ בֶּן־רֶאֱמִים:

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¹ Mizmor l'David

הָבוּ Havu ladonai b'nei eilim, havu ladonai kavod va'oz.

² Havu ladonai k'vod sh'mo, hishtachavu ladonai b'hadrat kodesh.³ Kol Adonai al ha-mayim, eil ha-kavod hir'im, Adonai al mayim rabbim.⁴ Kol Adonai ba-ko'ach, kol Adonai be-hadar.⁵ Kol Adonai shoveir arazim, vay'shabbeir Adonai et arzei ha-l'vanon.⁶ Vayarkideim k'mo eigel, l'vanon v'siryon k'mo ven r'eimim.

כט Psalm 29

We complete the journey back to God. We ended Psalm 99 with God's *kedushah*, 'otherness', 'transcendence'. But the key word that opens and closes Psalm 29 is *kavod*, literally 'weight', the 'heaviness', the 'presence' of God within the world. Where human and divine meet, in the temple, all proclaim God's *kavod*.

The power of that meeting is pictured as a

thunder is another 'voice' of God. But this power is not destructive, rather it gives us the strength to endure, to hold fast to values and to hope. So the last word of the Psalm, *shalom*, takes us directly into the peace of the Shabbat. The distance from God we experienced at the beginning of the week, 'they will never come to the rest I wish for them', is now set aside. We stand on the threshold, the 'time outside of time' that lies

⁷God's voice splits the lightning shafts,
God's voice whirls the desert sand,

⁸God whirls the desert of Kadesh.

⁹God's voice makes the wild deer calve,
it strips the forest bare -
while in God's temple
all cry 'Glory!'

¹⁰God was enthroned at the flood;
God is enthroned,
Sovereign forever.

¹¹God give strength to Your people,
God bless Your people
with peace.

קול־יהוה חִצֵּב לַהֲבוֹת אֵשׁ:
קול יהוה יִחִיל מִדְּבָר.

יִחִיל יהוה מִדְּבָר קָדֶשׁ:
קול יהוה יִחַלֵּל אֵילֹת
וַיַּחֲשֵׁף יַעֲרוֹת.
וּבְהִיכָלוֹ

כָּלוּ אֱמֹר כְּבוֹד:
יְהוָה לְמַבּוּל יֵשֵׁב
וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם:
יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ
בְּשָׁלוֹם:

⁷*Kol Adonai chotzeiv lahavot eish.*

⁸*Kol Adonai yachil midbar, yachil Adonai midbar kadeish.*

⁹*Kol Adonai y'choleil ayalot vayechesof y'arot, uv'heichalo kullo omeir kavod.*

¹⁰*Adonai la-mabul yashav, vayeishev Adonai melech l'olam.*

¹¹*Adonai oz l'ammo yittein, Adonai y'vareich et ammo vashalom.*

לכה דודי

L'CHAH DODI

Early Reformers in the nineteenth century were concerned about certain specific messianic hopes in Jewish liturgy, particularly for the return to the land of Israel, the rebuilding of the temple with its sacrificial cult, and the restoration of the Davidic monarchy. These are central themes in the mystical hymn *L'chah Dodi*. The 1930 edition of *Forms of Prayer* only included the first two and the last verses. In the 1977 edition, verse 5 was added to the Friday evening service, but the full text was included in the song anthology. In this edition we have included the entire text within the service, reflecting the more traditional practice of some congregations within the movement, but indented and

לָכָה Come, my friend,
to greet the bride,
to welcome in the Shabbat eve.

לָכָה דוּדִי לְקִרְאֵת כְּלָה.
פָּנֵי שַׁבַּת נִקְבְּלָה:

¹'Observe!', 'Remember!' -
one command,
God made us hear a single phrase.
For God is One, and known as One,
in fame, in glory and in praise.
Come, my friend ...

אֲשָׁמֹר וְזָכוֹר בְּדְבוּר אֶחָד.
הַשְׁמִיעֵנוּ אֶל הַמִּיחָד.
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה:
לָכָה דוּדִי...

²To greet the Shabbat let us join
for from her endless blessings pour.
First of all creation willed,
the final act, thought long before.
Come, my friend ...

בְּלִקְרִיאַת שַׁבַּת לָכוּ וְנִלְכָּה.
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֹאשׁ מִקְדָּם נְסוּכָה.
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחְלָה:
לָכָה דוּדִי...

³Your royal city, holy place,
rise from the ground
where you have lain;
no more a valley
washed by tears,
for God shall comfort you again.
Come, my friend ...

מִמֶּקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה.
קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שַׁבַּת בְּעֵמֶק הַכָּא.
וְהוּא יַחְמוֹל עָלֶיךָ חֲמִלָּה:
לָכָה דוּדִי...

⁴Shake off the dust as you arise,
my people, don your finest dress!
Through Jesse's son,
of Bethlehem,
release my soul from its distress.
Come, my friend ...

הִתְנַעֲרִי מֵעָפָר קוֹמִי.
לְבָשִׁי בְּגָדֵי תַפְאֶרֶת עָמִי:
עַל יָד בֶּן יוֹשֵׁי בֵּית הַלְחָמִי.
קְרָבָה אֶל נַפְשִׁי גְּאֻלָּה:
לָכָה דוּדִי...

<<<

לָכָה L'chah dodi likrat kallah, p'nei shabbat n'kabb'lah.

¹Shamor v'zachor b'dibbur echad, hishmi'anu eil ha-m'yuchad,
Adonai echad ush'mo echad, l'sheim ul'tif'eret v'lit-hillah. L'chah dodi ...

²Likrat shabbat l'chu v'neil'chah, ki hi m'kor ha-b'rachah,
meirosh mikkedem n'suchah, sof ma'aseh b'machashavah t'chillah. L'chah dodi ...

³Mikdash melech ir m'luchah, kumi ts'i mittoch ha-hafeichah,

⁵Arouse yourself, arouse yourself,
your light is come, arise and shine!
Awake, awake and pour out songs,
God's glory greets us at this time.
Come, my friend ...

הִתְעוֹרְרִי הִתְעוֹרְרִי.
כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי.
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי.
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:
לְכֵה דוּדִי...

⁶No more despised
nor put to shame,
why are you bowed,
why so cast down?
My humbled people wait for you,
rebuilt upon your ancient ground.
Come, my friend ...

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי.
מָה תִשְׁתַּחֲוִי וּמָה תִהְיֶה.
בְּךָ יִחַסּוּ עַנְיֵי עַמִּי.
וְנִבְנְתָה עִיר עַל תִּלָּה:
לְכֵה דוּדִי...

⁷Those who would spoil you
shall be spoil.
Your foes will scatter far and wide.
And God will share
with you such joy
as does the bridegroom
with the bride.
Come, my friend ...

וְהָיוּ לְמִשְׁפָּה שְׂאִסְיָךְ.
וּרְחֲקוּ כָּל מְבַלְעֶיךָ.
יִשֵּׁשׁ עִלְיָךְ אֱלֹהֶיךָ.
כְּמִשׁוֹשׁ חָתָן עַל כְּלָה:
לְכֵה דוּדִי...

⁸You shall spread out right and left
and worship there our God alone;
through one born
out of Perez' seed,
with joy such as was never known.
Come, my friend ...

יָמִין וּשְׂמָאל תִּפְרוֹצִי.
וְאֶת־יְהוָה תַּעֲרִיצִי.
עַל יַד אִישׁ בֶּן פֶּרֶצִי.
וְנִשְׂמָחָה וְנִגְלִילָה:
לְכֵה דוּדִי...

<<<

⁵Hit'or'ri hit'or'ri, ki va orech kumi ori,
uri uri shir dabbeiri, k'vod Adonai alayich niglah. L'chah dodi ...
[⁶Lo teivoshi v'lo tikkal'mi, ma tishtochachi u'ma tehemi,
bach yechesu aniyei ammi, v'nivn'tah ir al tillah. L'chah dodi ...
⁷V'hayu limshissah shosayich, v'rachaku kol m'vallah'ayich,
yasis alayich elohayich kimsos chatan al kallah. L'chah dodi ...
⁸Yamin u'smol tifrotsi v'et Adonai ta'aritsi,
al yad ish ben partsi, v'nism'cha v'nagilah. L'chah dodi ...]

*When singing the last verse we rise and turn to face the door to the synagogue.
As we sing the closing words bo'i challah, bo'i challah
we bow to greet the Shabbat queen.*

⁹Come in peace and come in joy,
God, your husband,
you, God's pride;
among the faithful
chosen people,
come my bride, come my bride!

בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ.
גַּם בְּשִׂמְחָה וּבְצִחָהּ.
תּוֹךְ אַמּוּנֵי עַם סִגְלָהּ.
בּוֹאִי כָלָה. בּוֹאִי כָלָה:

Come, my friend,
to greet the bride,
to welcome in the Shabbat eve.

לָכָה דּוֹדִי לְקִרְאָת כָּלָה.
פָּנִי שֶׁבֶת נִקְבְּלָה:

Shlomo ha-levi Alkabetz שלמה הלוי אלקבץ

⁹*Bo'i v'shalom ateret ba'lah, gam b'simcha u'vtsoholah,
toch emunei am s'gullah bo'i challah bo'i challah.
L'chah dodi likrat kallah, p'nei shabbat n'kab'lah.*

In some congregations mourners enter at this point and are greeted:

הַמָּקוֹם May the Everpresent
comfort you together with all
those who mourn.

הַמָּקוֹם יְנַחֵם אֶתְכֶם
בְּתוֹךְ שְׂאֵר הָאֲבֵלִים:

הַמָּקוֹם *Ha-makom y'nacheim etchem b'toch sh'ar ha-aveilim.*

לָכָה דּוֹדִי *L'chah Dodi*

In our imagination we join with the rabbis of Safed who would go into the fields to greet the Shabbat bride. We sing *L'chah dodi* and revisit the millennial dreams, the messianic hopes of our people: the rebuilding of Jerusalem and the temple, the restoration of our people under the leadership of a descendant of King David, a time when we

generations past, those that remain, those that seem remote. We rise and turn, physically leaving the week that is past behind us. We greet the special time that holds all Jewish hopes and aspirations, past, present and those yet to be dreamed, the Shabbat bride.

Greeting the mourners

The distance between dream and reality is

צב

^אמזמור שיר ליום השבת:

^בטוב להדות ליהוה ולזמר לשמך עליון:
^גלהגיד בבקר חסדך ואמונתך בלילות:
^דעלי-עשור ועלי-נבל עלי הגיון בכנור:
^הכי שמחתני יהוה בפעלך במעשי ידיך ארנן:
^ומה-גדלו מעשיך יהוה מאד עמקו מחשבתך:
^זאיש-בער לא ידע וכסיל לא-יבין את-זאת:
^חבפרח רשעים כמו עשב ויציצו כל-פעלי און להשמדם עדי-עד:
^טואתה מרום לעלם יהוה:
^יכי הנה איביך יהוה כי-הנה איביך יאבדו יתפרדו כל-פעלי און:
^{יא}ותרם כראים קרני בלתי בשמן רענן:
^{יב}ותבט עיני בשורי בקמים עלי מרעים תשמענה אזני:
^{יג}צדיק בתמר פרח כארז בלבנון ישגה:
^{יד}שתולים בבית יהוה בחצרות אלהינו יפריחו:
^{טו}עוד ינובון בשיבה דשנים ורעננים יהיו:
^{טז}להגיד כי-ישך יהוה צורי ולא-עולתה בו:

¹Mizmor shir l'yom ha-shabbat.

²טוב Tov l'hodot ladonai, ul'zammeir l'shimcha elyon.

³L'haggid ba-boker chasdecha, ve'emunat'cha ba-leilot.

⁴Alei asor va'alei navel, alei higgayon b'chinnor.

⁵Ki simmachtani Adonai b'fo'olecha, b'ma'asei yadecha arannein.

⁶Mah gad'lu ma'asecha Adonai, m'od am'ku machsh'votecha.

⁷Ish ba'ar lo yeida, uch'sil lo yavin et zot.

⁸Bifro'ach r'sha'im k'mo eisev, vayatsitsu kol po'alei aven, l'hisham'dam adei ad.

⁹V'attah marom l'olam Adonai.

¹⁰Ki hinnei oy'vecha Adonai, ki hinnei oy'vecha yoveidu yitpar'du kol po'alei aven.

¹¹Vatarem kir'eim karni balloti b'shemen ra'anan.

¹²Vatabbeit eini b'shurai, ba-kamim alai m'rei'im tishma'na oznai.

¹³Tsaddik ka-tamar yifrach, k'erez ba-l'vanon yisgeh.

Psalm 92

¹ A Psalm to Sing for the Shabbat day.

²טוֹב It is good to give thanks to the Eternal, to praise Your name,

God beyond all,

³to tell of Your love in the morning and Your faithfulness every night.

⁴With the ten-stringed lute, with the lyre, with the gentle sound of the harp.

⁵For You made me rejoice in Your deeds, O God,

at the works of Your hand I sing out.

⁶God, how great are Your works, Your thoughts are so very deep.

⁷The stupid do not know this, nor can the foolish understand,

⁸that when the wicked flourish they are only like grass

and when all who do evil spring up their end is always destruction.

⁹**Only You are exalted forever, Eternal.**

¹⁰For see Your enemies, God! see how Your enemies shall perish,

all who do evil shall scatter.

¹¹But You exalted my strength like an ox, anointed me with fresh oil.

¹²My eyes saw the fate of my enemies; and those who rose up to harm me,

my ears have heard their end.

¹³The righteous shall flourish like the palm tree,

grow tall like a cedar in Lebanon.

¹⁴Planted in the house of their Maker,

they shall flourish in the courts of our God,

¹⁵bearing new fruit in old age still full of sap and still green,

¹⁶to declare that the Creator is faithful, my Rock in whom there is no wrong.

נצ/נצ Psalm 92 and 93

Now firmly within the bounds of Shabbat itself, two Psalms mark the completion of our journey. Both belonged originally to the liturgy of the Temple. Both are composed so that their structure echoes their inner theme: Psalm 92 celebrates God's power over human destructiveness; Psalm 93 God's power over the forces of nature.

נצ Psalm 92

The outer framework of the Psalm, verses

evening; the strength and constant renewal of those who stand within God's presence. Between these outer 'walls' that give support to the psalmist, verses 5-7 and 9-11 point to the reality of destructive human forces that flourish (verse 8) in the world, seemingly as plentiful as grass. But in contrast to the righteous who flourish (verse 13) and endure, like a palm tree or cedar, grass soon withers and disappears. At the physical heart of Psalm 92 are four words, literally 'but You, on high, forever, Eternal!'. locating God at the 'highest' point

Psalm 93

צג

¹ יהוה The Creator reigns

robed in pride,
God is robed in power,
clothed in strength.

So the world was set firm
and cannot be shaken,

²Your throne was set firm long ago,
from eternity You are.

³Almighty, the floods may storm,

the floods may storm aloud,
the floods may storm and thunder.

⁴But even above the roar of great waves,

mighty breakers of the ocean,
supreme is the might of the Creator.

⁵The proofs You give are very sure,

holiness is the mark of Your house,
God, as long as time endures.

^איהוה מֶלֶךְ גִּאוּת לְבִשׁ

לְבִשׁ יהוה עֹז הַתְּאֲזָר

אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוּט:

^בנִכּוֹן כְּסֻדָּךְ מֵאֶז

מֵעוֹלָם אַתָּה:

^גנִשְׂאוּ נְהָרוֹת יהוה

נִשְׂאוּ נְהָרוֹת קוֹלָם

יִשְׂאוּ נְהָרוֹת דְּכִיִּים:

^דמִקְוֵלוֹת מַיִם רַבִּים

אֲדִירִים מִשְׁפְּרִי־יָם

אֲדִיר בְּמָרוֹם יהוה:

^העֲדָתְךָ נֶאֱמָנוּ מְאֹד

לְבִיתְךָ נֶאֱוָה־קִדְשׁ

יהוה לְאֶרֶץ יָמִים:

^איהוה Adonai malach gei'ut laveish,

laveish Adonai, oz hit'azzar

af tikkon teiveil bal timmot.

^בNachon kis'acha mei'az, mei'olam attah.

^גNas'u n'harot Adonai, nas'u n'harot kolam, yis-u n'harot dochyam.

^דMikkolot mayim rabbim addirim mishb'rei yam, addir ba-marom Adonai.

^הEidotecha ne'emnu m'od, l'veit'cha na'avah kodesh, Adonai l'orech yamim.

צג Psalm 93

The Psalm depicts God's ultimate control over nature, enthroned as 'king' in the past and secure for all future time. The outer verses 1-2 and 5 reinforce the idea of stability through their rhythm and the

God underpins this stability. This power holds in check the turbulent waters of creation, described at the centre of the Psalm (verses 3-4), where each 'wave' of words, crashes down upon the one before.

With God's rule over humanity and over



שמע וברכותיה

THE SH'MA AND ITS BLESSINGS

With the *Bar'chu*, the call to worship, the formal part of the service begins. At the heart of the first unit is the *Sh'ma*, 'Hear O Israel ...', the central affirmation of Jewish belief: that behind the diversity of nature and of human experience there is a single power, a God who can be known and encountered. The three Biblical passages that make up the '*Sh'ma*', are framed by blessings, two before that reflect on God as Creator of all that exists who has a loving relationship with the Jewish people, and two following, one that celebrates God's engagement in Jewish history and a more private blessing for an untroubled night of rest.

It is traditional for the Prayer Leader to bow slightly from the waist when saying Bar'chu, and for the congregation to do likewise when responding, returning to the upright position when mentioning the name of God.

THE CALL TO COMMUNITY PRAYER **f336**

בָּרְכוּ Bless the Living God
whom we are called to bless.

בָּרְכוּ אֶת־יְהוָה הַמְּבָרֵךְ:

בָּרְכוּ *Bar'chu et Adonai ha-m'vorach.*

בָּרוּךְ Blessed is the Living
God whom we are called to
bless forever and ever.

**בָּרוּךְ יְהוָה הַמְּבָרֵךְ
לְעוֹלָם וָעֶד:**

בָּרוּךְ *Baruch Adonai ha-m'vorach l'olam va'ed.*

בָּרְכוּ Bless ...

The call to 'bless' or 'praise' God marks the next major stage in the service. The individuals who have been preparing themselves, adjusting to the inner world of Jewish worship, now become formally a

mourner's *kaddish*, would not be recited. This is a reminder that all have a shared responsibility for ensuring that the community meets the needs of all its members. Today a *minyan* may be made up in different ways, or even ignored, but this

THE CREATOR OF THE UNIVERSE f327

בָּרוּךְ Blessed are You, our God and Creator, Sovereign of the universe, whose word brings on the evening twilight, who opens the gates of dawn with wisdom, and with foresight makes times pass and seasons change. Your plan sets the stars in their courses in the sky, creating day and night, turning light into darkness and darkness into light. You make the day fade away and bring on the night, separating day and night. You are the Ruler of the hosts of heaven. Blessed are You God, who brings on the evening twilight.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. אֲשֶׁר בִּדְבָרוֹ מַעְרִיב
עַרְבִים. בְּחֶכְמָה פּוֹתֵחַ שְׁעָרִים.
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים. וּמַחְלִיף
אֶת־הַזְּמָנִים. וּמְסַדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ:
בוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר: הַמַּעֲבִיר
יוֹם וּמֵבִיא לַיְלָה. וּמַבְדִּיל בֵּין יוֹם
וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ:
בָּרוּךְ אַתָּה יְהוָה. הַמַּעֲרִיב עַרְבִים:

בָּרוּךְ *Baruch attah Adonai eloheinu melech ha-olam, asher bidvaro ma'ariv aravim, b'chochmah potei'ach sh'arim. Uvitvunah m'shanneh ittim, umachalif et ha-z'mannim, um'saddeir et ha-kochavim b'mishm'roteihem baraki'a kirtzono. Borei yom valailah, goleil or mip'nei choshech v'choshech mip'nei or. Hama'avir yom umeivi lailah, umavdil bein yom uvein lailah, Adonai ts'va'ot sh'mo. Baruch attah Adonai, ha-ma'ariv aravim.*

מַעְרִיב עַרְבִים

Who brings on the evening twilight ...

This is the first of two blessings leading up to the recital of the *Sh'ma*, 'Hear O Israel ...' Like its morning counterpart (about God who 'creates light'), the blessing acknowledges God as Creator of the universe. The spectacle of the sky at night, the ever-recurring change from light to dark and back again, however we explain this

ancestors, the blaze of light in the skies at night displayed for all to see the battalions of the 'Lord of hosts', or myriads of serving angels, or a supernal light shining through holes in the firmament which covered the earth. This vastness demands that, at least for the duration of the prayer, we mute our human arrogance and acknowledge our collective and individual limitations. But we do not remain cowed or humbled, for the

GOD'S LOVE FOR ISRAEL f328

אַהַבַּת With everlasting love have You loved Your people the family of Israel. Teaching and practice, duty and justice - these You have taught us. Therefore, our God and Guide, we think upon all this before we sleep and when we wake, and rejoice and delight in Your teaching and its practice forever and ever, for they are our life and the measure of our days. We keep them in mind both day and night. Never take Your love away from us. Blessed are You God, who loves Your people Israel.

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ
אַהַבַּת. תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת: עַל-כֵּן
יְהוָה אֱלֹהֵינוּ. בְּשֹׁכְבֵינוּ וּבִקְוֵמֵנוּ
נִשְׁיחַ בְּחֻקֶּיךָ. וְנִשְׂמַח וְנַעֲלוֹז
בְּדַבְרֵי תוֹרָתְךָ וּמִצְוֹתֶיךָ
וְחֻקֹּתֶיךָ לְעוֹלָם וָעֶד: כִּי הֵם
חַיֵּינוּ וְאַרְךָ יָמֵינוּ. וּבָהֶם נִהְגָּה
יוֹמָם וְלַיְלָה. וְאַהַבַּתְךָ אֶל-תְּסִיר
מִמֶּנּוּ לְעוֹלָמִים: בָּרוּךְ אַתָּה
יְהוָה. אוֹהֵב אֶת-עַמּוֹ יִשְׂרָאֵל:

אַהַבַּת *Ahavat olam beit yisra'el amm'cha ahavta, torah umitsvot chukkim umishpatim otanu limmadta. Al kein Adonai eloheinu, b'shochbeinu uv'kumeinu nasi'ach b'chukkecha, v'nismach v'na'aloz b'divrei toratecha umitsvotecha v'chukkotecha l'olam va'ed. Ki heim chayeinu v'orech yameinu, uvahem nehgeh yomam valailah, v'ahavat'cha al tasir mimmennu l'olamim. Baruch attah Adonai, oheiv et ammo yisra'el.*

שמע

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Traditionally one remains seated during the recital of the *Sh'ma*, though some progressive communities stand so as to give prominence to this affirmation of God's unity. It is a custom to cover the eyes while reciting the first sentence, 'Hear O Israel', as an aid to concentrating on the words. The *dalet*, the final letter of *echad*, 'One', is emphasised because of the danger of misreading the letter as *reish*, which would spell the word *acheir*, 'other'.

אַהַבַּת עוֹלָם *Ahavat olam*

It is the faith and experience of the Jewish people that the God who is the Creator of all holds us in a special regard. The previous

through the gift of Torah, guidance for our lives, individually and as a people. In the *Sh'ma* that follows we are called to think of God's word 'when you lie down and when you rise up'. Here we assert our willingness

*When praying individually it is customary to add here
אֵל מֶלֶךְ נֶאֱמָן (el melech ne'eman) - 'God, the faithful Sovereign'.*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

Sh'ma Yisra'el, Adonai eloheinu Adonai echad

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheim k'vod malchuto l'olam va'ed.

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיָה הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוְּךָ הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם
לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וְכִתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְאַהֲבַת V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha uv'chol
m'odecha. V'hayu ha-d'varim ha-eilleh asher anochi m'tsav'cha ha-yom al
l'vavecha. V'shinnantam l'vanecha, v'dibbarta bam, b'shivt'cha b'veitecha,
uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha,
v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha.

שמע Hear ...

'Hear' or 'Listen' Israel! In the Bible (Deut 6:4-9) Moses is addressing the Israelites in the wilderness. Here, relocated to the service, we may be addressing each other, or our own inner 'Israel', that part of us which struggles with/for God.

Not a prayer, this and the following passages are examples of texts that we are to study, but also an affirmation of our relationship to God. It is said that 'God is one, but not in number'. This 'unity' of God is at the heart of the Jewish affirmation of faith, but it is no less a mystery. Behind the manifold aspects of life, nature and society, we experience every day a unity that binds

any ideology, any leader, any idol. The enlarged letter *ayin* at the end of *Sh'ma*, 'Hear!', together with the enlarged *dalet* at the end of *echad*, 'One', spell the word *ed*, 'witness'. By reciting the verse we witness to the existence of God.

In a traditional interpretation by this recital we accept upon ourselves the 'yoke of the kingdom of heaven', taking responsibility for our own life and that of our society.

Baruch sheim k'vod - this doxology, a praise of God, is constructed of Biblical phrases, but is difficult to translate. It emphasises God's rule over the world, and was already recited in the temple. It is

GOD IS ONE

שמע Hear O Israel, the Eternal is our God, the Eternal is One.

ברוך Blessed is the knowledge of God's glorious rule forever and ever.

ואהבת Love the Eternal your God with all your heart, and all your soul, and all your might. These words that I command you today shall be upon your heart. Repeat them to your children, and talk about them when you sit in your home, and when you walk in the street; when you lie down, and when you rise up. Secure them as a sign upon your hand, and let them be as reminders before your eyes. Write them on the doorposts of your home and at your gates.¹

V'ahavta et Adonai - in the Biblical world, the *lev*, heart, was the seat of the mind and intellect rather than the emotions. Thus we are called upon to try at all times to understand the meaning and significance of loving God, even when the circumstances make this a challenge. The word *nefesh*, soul, is related to the word for breathing, so it reflects that invisible 'life force' that distinguishes life from death - hence the word can mean 'soul', 'spirit', 'appetite' or

soul'. Rabbi Akiva understood this love to be self-sacrificing, even to the extent of martyrdom.

'Me'od', power, is used to express a great amount of something. In this context it has been understood by Jewish tradition to mean our material wealth that should be dedicated to God as the source of all we possess. What we owe to God, we repay by what we share with others. Thus mind, spirit and material power are to be brought to the

During the silence the traditional second and third paragraphs of the Sh'ma may be read, or the alternative Biblical passages on pages 689-697.

וְהָיָה This will happen if you listen carefully to My commands which I give you today, to love and to serve the Eternal your God with all your heart and all your soul. I shall then give your land rain at the right time, the autumn rain and the spring rain, so that each one of you can harvest your own grain, wine and oil. I shall also give grass in your fields for your cattle, and you will eat and be satisfied.

Take care that your heart is not deceived into straying, obeying other gods and worshipping them. God's anger will then blaze out against you. God will shut up the sky. There will be no rain. The land will not produce, and you will quickly be destroyed from the good land which God gives you. So put these words of Mine in your heart and in your soul, and secure them as a sign upon your hand and as reminders before your eyes. Teach them to your children, and talk about them 'when you sit each of you in your home, and when you walk in the street, when you lie down and when you rise up. Write them on the doorposts of your home and at your gates.'

Then you and your children may live long on the land that God promised to give your ancestors as long as there is a sky over the earth.¹

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי
אֲשֶׁר אֲנִי מְצַוֶּה אִתְּכֶם הַיּוֹם
לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי
מְטֵר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאֶסְפַּת דְּגַנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי
עֵשֶׂב בַּשָּׂדֶה לְבַהֲמֹתֶךָ וְאָכְלָתָּ
וְשִׂבְעָתָּ:

הַשְׁמֵרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם
וּסְרֹתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה
בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
מְטֵר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמְתֶם
אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-
נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-
יְדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדֹבֵר
בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבִלְכַתְּכֶם בַּדֶּרֶךְ
וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם: וְכִתַּבְתֶּם עַל-
מְזוּזֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם:

לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה
לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם
עַל-הָאָרֶץ:

וְהָיָה V'hayah im shamo'a tishm'u el mitsvotai asher anochi m'tsaveh etchem ha-yom, l'ahavah et Adonai eloheichem ul'ovdo b'chol l'avchem uv'chol nafsh'chem. V'natatti m'tar arts'chem b'itto, yoreh umalkosh, **v'asaftha d'ganecha v'tirosh'cha v'yits-harecha.** V'natatti eisev b'sad'cha livhemtecha, v'achalta v'sava'ta.

Hisham'ru lachem, pen yifteh l'avchem, v'sartem va'avadtem elohim acheirim v'hishtachavitem lahem. V'charah af Adonai bachem, v'atsar et ha-shamayim, v'lo yihyeh matar v'ha-adamah lo tittein et y'vulah, va'avadtem m'heirah mei'al ha-arets ha-tovah asher Adonai notein lachem. V'santem et d'varai eilleh, al l'avchem v'al nafsh'chem, uk'shartem otam l'ot al yedchem, v'hayu l'totafot bein eineichem. V'limmadtem otam et b'neichem l'dabbeir bam, **b'shivt'cha b'veitecha, uv'lecht'cha va-derech, uv'shochb'cha uv'kumecha.** Uch'tavtam al m'zuzot beitecha uvisharecha.

L'ma'an yirbu y'meichem vimeï v'neichem, al ha-adamah asher nishba Adonai la'avoteichem lateit lahem, kimeï ha-shamayim al ha-arets.



וְהָיָה אִם-שָׁמַעַ

This will happen if you listen ...

The second paragraph of the *Sh'ma* is mostly addressed to Israel in the plural; obedience of the people as a whole is the condition for bringing the rain. But in two places (**shown in bold**) the individual is

experience and responsibility are bound up with those of the entire community.

In the traditional view, by reciting this verse we accept upon ourselves the 'yoke of the commandments', our commitment to fulfilling the obligations on the Jewish people as a whole because of our covenant

וַיֹּאמֶר The Eternal said to Moses: 'Speak to the children of Israel and tell them that each generation shall put tassels on the corner of their clothes, and put a blue thread on the corner tassel. Then when this tassel catches your eye, you will remember all the commands of the Eternal and do them. Then you will no longer wander after the desires of your heart and your eyes which led you to lust.

Then you will remember all My commands and do them and you will be set apart for your God. I am the Eternal your God who brought you out of the land of Egypt, to be your own God. I, the Eternal, am your God.'¹

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי
בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית
הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם
לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת־כָּל־מִצְוֹת יְהוָה וְעָשִׂיתֶם
אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם
וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים
אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים אֲנִי
יְהוָה אֱלֹהֵיכֶם:

וַיֹּאמֶר *Vayomer Adonai el mosheh leimor: Dabbeir el b'nei yisra'el v'amarta aleihem, v'asu lahem tsitsit al kanfei vigdeihem l'dorotam, v'nat'nu al tsitsit ha-kanaf p'til t'cheilet. V'hayah lachem l'tsitsit, ur'item oto, uz'chartem et kol mitsvot Adonai, va'asitem otam, v'lo taturu acharei l'avchem v'acharei eineichem, asher attem zonim achareihem.*

L'ma'an tizk'ru, va'asitem et kol mitsvotai, vih'yitem k'doshim leiloheichem. Ani Adonai eloheichem, asher hotseiti etchem mei'erets mitsrayim, lih'yot lachem leilohim, ani Adonai eloheichem.

וַיֹּאמֶר יְהוָה The Eternal said ...

This third paragraph of the *Sh'ma* brings the general requirements on the people of Israel as a whole down to our responsibility for our own individual behaviour. Even our very clothing can be used as a symbolic way of remembering God's presence in our lives. It concludes by recalling the exodus from Egypt that introduces the theme of the blessing that follows.

אָמֵת וְאֵמוּנָה All this is true ...

This blessing completes the trilogy of blessings that surround the *Sh'ma*. In one

communicates with humanity, via the Jewish people through the giving of Torah. This third one, which follows, speaks of 'Redemption', that God intervenes in the life of the Jewish people by rescuing us from slavery in the past, and time and time again from other dangers. On another interpretation the first blessing celebrates God's universal concern for all humanity and all of nature, before focusing on God's particular relationship with Israel. Now as we approach the central prayer, the *Amidah*, where we stand before God, we are reassured that God has stood by us in past

OUR REDEEMER

אֱמֶת All this is true and firmly held by us, that You are our Living God and no other exists, and that we are Israel, Your people. You perform great deeds beyond research, too wonderful to tell. Your children saw Your power, praised and thanked Your name, and willingly accepted Your rule over them. With great joy Moses and Miriam and the children of Israel answered You in song, all of them saying:

**‘God, who is like You
among the gods people worship!
Who, like You, is majestic in
holiness, awesome in praise,
working wonders!’**

Our Living God
Your children saw Your rule
over the Sea of Reeds.
All of them as one
honoured You as Sovereign, saying:
‘God shall rule forever and ever!’
And it is prophesied:
‘For the Almighty has set Jacob free
and rescued him
from a hand stronger than his own.’¹
Blessed are You God,
who rescues Israel.

אֱמֶת וְאֱמוּנָה

כָּל־זֹאת וְקִיָּם עָלֵינוּ. כִּי הוּא
יְהוָה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ וְאֶנְחָנוּ
יִשְׂרָאֵל עָמוֹ. הָעֲשֵׂה גְדֻלּוֹת
עַד־אֵין חֶקֶר וְנִפְלְאוֹת עַד־אֵין
מִסָּפֶר. וְרָאוּ בְנֵינוּ גְבוּרָתוֹ שְׂבָחוּ
וְהוֹדוּ לִשְׁמוֹ וּמִלְכוּתוֹ בְּרִצּוֹן
קָבְלוּ עֲלֵיהֶם: מֹשֶׁה וּמִרְיָם וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה. וְאָמְרוּ כָלֶם.
מִי־כַמּוֹכָה בָּאֱלִים יְהוָה.
מִי כַמּוֹכָה נֶאֱדָר בַּקֹּדֶשׁ
נוֹרָא תִהְיֶה עֲשֵׂה פִלָּא:
מִלְכוּתְךָ יְהוָה אֱלֹהֵינוּ
רָאוּ בְנֵיךָ עַל הַיָּם.
יַחַד כָּלֶם הוֹדוּ וְהִמְלִכוּ וְאָמְרוּ.
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:
וְנֶאֱמַר. כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב
וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יְהוָה.
גָּאֹל יִשְׂרָאֵל:

אֱמֶת Emet ve'emunah kol zot v'kayyam aleinu, ki hu Adonai eloheinu v'ein zulato va'anachnu Yisra'el ammo, ha-oseh g'dolot ad ein cheiker, v'nifla'ot ad ein mispar, v'ra'u vanav g'vurato shib'chu v'hodu lishmo, umalchuto b'ratson kib'lu aleihem, moshe umiryam uv'nei yisra'el l'cha anu shirah b'simchah rabbah, v'am'ru chullam:

Mi-chamocha ba-eilim Adonai. mi kamocha ned'ar ba-kodesh, nora t'hillot, oseih fele.

Malchut'cha Adonai eloheinu ra'u vanecha al ha-yam,
yachad kullam hodu v'himlichu v'amaru:

Adonai yimloch l'olam va'ed.

V'ne'emar, ki fadah Adonai et ya'akov, ug'alo miyad chazak mimmennu.

GOD'S GIFT OF PEACE AND PROTECTION

הַשְׂכִּיבֵנוּ Source of our life and our Sovereign, cause us to lie down in peace, and rise again to enjoy life. Spread over us the covering of Your peace, guide us with Your good counsel and save us for the sake of Your name. Be a shield about us, turning away every enemy, disease, violence, hunger and sorrow. Remove the temptation that awaits us and the guilt that lies behind us. Shelter us in the shadow of Your wings, for You are a God who guards and protects us, a ruler of mercy and compassion. Guard us when we go out and when we come in, to enjoy life and peace both now and forever, and spread over us the shelter of Your peace. Blessed are You God, spreading the shelter of peace over us, over Your people Israel, and over all the world.

הַשְׂכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַצְמִידֵנוּ מִלְכָּנוּ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהָסֵר מֵעֲלֵינוּ אוֹיֵב דֶּבֶר וְחָרָב וְרָעָב וְיָגוֹן. וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבָצַל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה. כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה. וְשׁוֹמֵר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה. הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל-עַמּוֹ יִשְׂרָאֵל וְעַל-כָּל-הָעוֹלָם:

הַשְׂכִּיבֵנוּ Hashkiveinu Adonai eloheinu l'shalom, v'ha'amideinu malkeinu l'chayyim, uf'ros aleinu sukkat sh'lomecha, v'takk'neinu b'eitsah tovah mill'fanecha, v'hoshi'einu l'ma'an sh'mecha, v'hagein ba'adeinu v'haseir mei'aleinu, oyeiv dever v'cherev v'ra'av v'yagon. V'haseir satan mil'faneinu umei'achareinu, uv'tseil k'nafecha tastireinu, ki eil shom'reinu umatsileinu attah, ki eil melech channun v'rachum attah, ush'mor tseiteinu uvo'einu l'chayyim ul'shalom mei'attah v'ad olam, uf'ros aleinu sukkat sh'lomecha. Baruch attah Adonai, ha-poreis sukkat shalom aleinu v'al ammo yisra'el, v'al kol ha-olam

הַשְׂכִּיבֵנוּ Cause us to lie down ...

In the morning service only three 'blessings' surround the *Sh'ma*, but in the evening service this fourth one is added. It is viewed traditionally as a continuation of the theme of the one before, God's protection extended over us at night time as we sleep.

disasters. It can serve alone as a night time prayer. On weekdays the blessing concludes 'who guards Your people Israel forever'. On Shabbat, the ending is changed as the Shabbat itself is understood to be a 'protection' of Israel. The traditional version concludes 'over Israel and over Jerusalem'.

GOD'S GIFT OF PEACE AND PROTECTION

וְשָׁמְרוּ The children of Israel shall keep the Shabbat, observing the Shabbat as a timeless covenant for all generations. It is a sign between Me and the children of Israel forever. For in six days the Creator made heaven and earth and on the seventh day ceased from work and was at rest.¹

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי
יִשְׂרָאֵל אֹתָהּ הִיא לְעֹלָם
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם
הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֹשׁ:

וְשָׁמְרוּ *V'sham'ru v'nei yisra'el et ha-shabbat, la'asot et ha-shabbat l'dorotam b'rit olam. Beini uvein b'nei yisra'el ot hi l'olam, ki sheishet yamim asah Adonai et ha-shamayim v'et ha-arets, uva-yom ha-sh'vi'i shavat vayinnafash.*

*The service continues with the Chatsi Kaddish on the following page
or the Amidah on page 140.*

וְשָׁמְרוּ ... shall keep ...

The special nature of Shabbat is again recalled as we come to the end of this section of the service. Similarly, an

Amidah and Shabbat morning *Kiddush*. The verse unites the themes of creative activity and rest. It reminds us that the Shabbat requires preparation ahead of time if we are

The Chatsi Kaddish may be read here:

Chatsi Kaddish

חצי קדיש

יִתְגַּדֵּל Let us magnify
and let us sanctify in this world
the great name of God
whose will created it.
May God's reign come in your
lifetime, and in your days,
and in the lifetime of the family of
Israel - quickly and speedily
may it come.

Amen.

**May the greatness of God's being
be blessed from eternity to eternity.**

Let us bless and let us extol,
let us tell aloud and let us raise aloft,
let us set on high and let us honour,
let us exalt and
let us praise the Holy One,
whose name is blessed,

who is far beyond any blessing

During the Ten Days of Penitence:

who is far above and beyond any blessing

or song, any honour
or any consolation
that can be spoken of in this world.

Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן)
בְּעָלְמָא דִּי-בְרָא כְרַעוּתָהּ:
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ
דִּי-קִדְשָׁא. בְּרִיךְ הוּא.

לְעָלְמָא מִן-כָּל-בְּרַכְתָּא

During the Ten Days of Penitence:

לְעָלְמָא לְעָלְמָא מְכָל-בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דִּי-אֲמִירָן בְּעָלְמָא.
וְאָמְרוּ אָמֵן:

יִתְגַּדֵּל Yitgaddal v'yitkaddash sh'meih rabba (amen), b'alma di v'ra chir'uteih, v'yamlich malchuteih, b'chayyeichon uv'yomeichon uv'chayyei di chol beit yisra'el, ba'agala u'vizman kariv, v'imru amen. Y'hei sh'meih rabba m'varach l'alam ul'almei almaya. Yitbarach v'yishtabbach v'yitpa'ar v'yitromam v'yitnassei, v'yit-haddar v'yit'alleh v'yit-hallal sh'meih di kudsha, b'rich hu, l'eilla min kol birchata

During the Ten Days of Penitence: l'eilla l'eilla mikol birchata

v'shirata, tushb'chata v'nechemata, di amiran b'alma, v'imru amen.



עמידה

AMIDAH f₃₃₉₋₃₄₄

Rab Judah said: People should never introduce a petition for their own needs either in the first three or last three blessings of the *Amidah*, but only in the middle [thirteen daily] blessings. Rabbi Hanina said: In the first three we are like a servant who is addressing praises to his master; in the middle ones we are like a servant who is requesting a gift from his master; in the last ones we are like a servant who has received a gift from his master and takes his leave and departs (*Berachot* 34a).

On Shabbat we withhold our petitions, as if giving God a rest, and replace the thirteen middle blessings of the weekday with one in praise of Shabbat rest.

Traditionally the Amidah is said whilst standing, beginning with three short steps forward, a reminder of our entry into the divine presence.

It is customary at the beginning and end of the first paragraph

to bend the knee when saying the word baruch,

to bow from the waist at the second word attah

and to become upright again with the third word, the name of God, Adonai.

אֲדֹנָי שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ.

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה.

אֱלֹהֵי יִצְחָק אֱלֹהֵי רַבְקָה.

וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל

וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֶלְיוֹן.

גּוֹמֵל חַסְדִּים טוֹבִים קוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי

אֲבוֹת וְאֲמָהוֹת

וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאֶהְבָּה:

During the Ten Days of Penitence add:

זְכָרְנוּ לַחַיִּים. מֶלֶךְ חַפֵּץ בַּחַיִּים.

וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בָּרוּךְ אַתָּה יְהוָה

מֶגֶן אַבְרָהָם פּוֹקֵד שָׂרָה:

אֲדֹנָי Adonai s'fatai tiftach ufi yaggid t'hillatecha.

בָּרוּךְ Baruch attah Adonai eloheinu

veilohei avoteinu veilohei immoteinu.

elohei avraham, elohei sarah,

elohei yitschak, elohei rivkah,

veilohei ya'akov, elohei rachel

veilohei le'ah.

Ha'eil ha-gadol, ha-gibbor v'ha-nora, eil elyon,

gomeil chasadim tovim, koneih ha-kol. V'zocheir chasdei

avot v'immahot

u'meivi go'eil livnei v'neihem l'ma'an sh'mo b'ahavah.

During the Ten Days of Penitence add: Zochreinu l'chayyim,

melech chafeits ba-chayyim, v'chotveinu b'seifer ha-chayyim,

l'ma'ancha elohim chayyim.

Melech ozeir u'moshi'a umagein.

אֲדֹנָי My God, open my lips and my mouth shall declare Your praise.¹

GOD OF HISTORY

בָּרוּךְ Blessed are You, our God, and God of our ancestors,

God of Abraham,	God of Sarah,
God of Isaac,	God of Rebecca,
and God of Jacob,	God of Rachel
	and God of Leah,

the great, the mighty, and the awesome God, God beyond, generous in love and kindness, and possessing all. You remember the good deeds of those before us, and therefore in love bring rescue to the generations, for such is Your being.

During the Ten Days of Penitence add:

Sovereign who delights in life, recall us to life and record us in the Book of Life for Your own sake, God of life!

The Sovereign who helps and saves and shields.

Blessed are You God,
who shields Abraham who remembers Sarah.

אֲדֹנָי שְׁפֹתַי תִּפְתָּח My God, open my lips ...

This verse, from Psalm 51:17, comes as a personal meditation, 'I', before the *Amidah* itself which is a collective prayer, 'we'. It affirms that I personally feel part of the prayers that the community is about to say. Also it expresses the hope that my prayers are a true expression of my personal relationship with God.

This personal element is matched by the meditation that comes immediately after the close of the *Amidah*, concluding with Psalm 19:15, emphasising the integrity between the words I speak and my inner thoughts.

אֲבוֹת Ancestors

The *Amidah*, the 'standing prayer', is known as the 'eighteen blessings', though during the week when the full set are recited, the number was expanded at some

introducing ourselves as a community to God: 'we are the descendants of that same Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, whom You called to Your service'. We list some of God's powers and qualities revealed to different generations in Biblical times. Like the court protocol when addressing a monarch, this introduction makes a formal beginning to the blessings and prayer that follow where we present ourselves and our requests to God.

In our progressive view the tradition has not adequately expressed the equal contribution of women to our understanding and experience of God. God *pakad*, 'visited' ('became directly engaged with'), Sarah (Gen 21:1); God answered the question asked by Rebecca (Gen 25:23); God responded to the prayers of Rachel and Leah (Gen 30). We have included their names and

אתה גבור לעולם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

In winter מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

In summer מוֹרִיד הַטֶּל:

מְכַלְכֵּל חַיִּים בַּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים. וּמְקִים אֲמוֹנָתוֹ לִישָׁנֵי עֶפְרָ: מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

During the Ten Days of Penitence add:

מִי כְמוֹךָ אֵב הַרַחֲמִים. זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְהוָה. מְחַיֶּה הַמֵּתִים:

GOD OF MIGHT

אתה You are the endless power that renews life beyond death; You are the greatness that saves.

In winter months from Shemini Atzeret to Pesach: making the wind blow and the rain fall.

In summer months from Pesach to Shemini Atzeret: causing the dew to fall.

You care for the living with love. You renew life beyond death with unending mercy. You support the falling, and heal the sick. You free prisoners, and keep faith with those who sleep in the dust. Who can perform such mighty deeds, and who can compare with You, a Sovereign who brings death and life, and renews salvation?

During the Ten Days of Penitence add:

Who is like You, source of compassion,
recalling Your creatures to life in compassion.

You are faithful to renew life beyond death.
Blessed are You God, who renews life beyond death.

אתה Attah gibbor l'olam Adonai, mechayyeih meitim attah rav l'hoshi'a.

In winter: Mashiv ha-ru'ach, u'morid ha-gashem. In summer: Morid ha-tal.

M'chalkeil chayyim b'chesed, m'chayyeih meitim b'rachamim rabbim, someich noflim, v'rofeih cholim, umattir asurim, um'kayyeim emunato lisheinei afar. Mi chamocha ba'al g'yurot, umi domeh lach, melech meimit um'chayyeh, u'matsmi'ach y'shu'ah.

During the Ten Days of Penitence add:

Mi chamocha av ha-rachamim, zocheir y'tsurav l'chayyim b'rachamim.

V'ne'eman attah l'hachayot meitim. Baruch attah Adonai, m'chayyeih ha-meitim.

One of the following two versions below.

*As we recite kadosh kadosh kadosh some rise on tiptoe,
as if trying to join with the heavenly beings singing praises to God.*

GOD OF HOLINESS

II

I

וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוֹה צְבָאוֹת.
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:
בָּרוּךְ כְּבוֹד-יְהוֹה מִמְקוֹמוֹ:
יִמְלֹךְ יְהוֹה לְעוֹלָם
אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:
בָּרוּךְ אַתָּה יְהוֹה. הָאֵל הַקְּדוֹשׁ:

During the Ten Days of Penitence:

הַמֶּלֶךְ הַקְּדוֹשׁ:

וְאַתָּה You are holy,
dwelling in the prayers of Israel.¹
Holy, holy, holy is the Creator of all,
whose glory fills all the earth.²
Blessed is God's glory,
revealed in every place.³
The Almighty shall rule forever!
Your God, O Zion, for all
generations! Praise God!⁴
Blessed are You, the holy God.

During the Ten Days of Penitence:

the holy Sovereign.¹

וְאַתָּה V'attah kadosh yosheiv t'hillot
yisra'el.
Kadosh kadosh kadosh, Adonai ts'va'ot,
m'lo chol ha-arets k'vodo.
Baruch k'vod Adonai mim'komo.
Yimloch Adonai l'olam,
elohayich tsiyyon,
l'dor vador hal'luyah.
Baruch attah Adonai ha-eil ha-kadosh.

During the Ten Days of Penitence:

ha-melech ha-kadosh.

אַתָּה קְדוֹשׁ וְשִׁמְךָ
קְדוֹשׁ וּקְדוּשִׁים
בְּכָל-יוֹם יְהִלְלוּךָ. סְלָה:
בָּרוּךְ אַתָּה יְהוֹה.
הָאֵל הַקְּדוֹשׁ:
During the Ten Days of Penitence:
הַמֶּלֶךְ הַקְּדוֹשׁ:

אַתָּה You are holy and
Your name is holy, and
those who seek holiness
praise You day by day.
Blessed are You Eternal,
the holy God.

During the Ten Days

of Penitence:

the holy Sovereign.

אַתָּה Attah kadosh
v'shimcha kadosh
uk'doshim b'chol yom
y'hal'lucha selah.
Baruch attah Adonai ha-eil
ha-kadosh.

During the Ten Days of

Penitence:

ha-melech ha-kadosh.

קְדוּשָׁה Holiness

This blessing has many variations: a short statement when said by someone alone, a

Its origins lie in the Biblical visions of the heavenly court where semi-divine creatures sing praises to God. We join them in this

THE HOLINESS OF THE SHABBAT

אַתָּה You made the seventh day holy to Your name, as the end of the creation of heaven and earth. You blessed it above all other days and made it holier above all other times, and so it is written in Your Torah:

אַתָּה קִדַּשְׁתָּ אֶת־יּוֹם הַשְּׁבִיעִי
לְשִׁמְךָ: תַּכְלִית מַעֲשֵׂה שָׁמַיִם
וָאָרֶץ: וּבֵרַכְתּוּ מִכָּל־הַיָּמִים.
וְקִדַּשְׁתּוּ מִכָּל־הַזְּמַנִּים וְכֵן כָּתוּב
בְּתוֹרָתְךָ:

אַתָּה Attah kiddashta et yom ha-shvi'i lishmecha. Tachlit ma'aseih shamayim va'arets. U'veirachto mikkol ha-yamim, v'kiddashto mikkol ha-z'manim, v'chein katuv b'toratecha.

וַיִּכְלּוּ Heaven and earth were finished and all their host. On the seventh day God finished the work that had been done, and ceased on the seventh day from all the work that had been done. God blessed the seventh day, and made it holy, because on it God ceased from all the work of creation that God had done.¹

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם:
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים
לַעֲשׂוֹת:

וַיִּכְלּוּ Vay'chulu ha-shamayim v'ha-arets v'chol ts'va'am. Vay'chal elohim ba-yom ha-sh'vi'i m'lachto asher asah, vayishbot ba-yom ha-sh'vi'i mikkol m'lachto asher asah. Vay'varech elohim et yom ha-sh'vi'i vay'kaddesh oto, ki vo shavat mikkol m'lachto, asher bara elohim la'asot.

אַתָּה קָדוֹשׁ You are holy ...

This blessing completes the three opening ones that are recited in every version of the *Amidah*. On weekdays we would now bring our petitions to God, but on Shabbat and festivals we celebrate instead the special nature of the day and express our gratitude for the blessing of rest and peace.

אַתָּה קָדַשְׁתָּ You made holy ...

וַיִּכְלּוּ ... were finished ...

This passage concludes the creation story at the beginning of the Book of Genesis. By repeating the words for 'work', 'creating' and 'doing' it emphasises the extraordinary complexity of the world and cosmos. All now comes to a halt and stillness, as the seventh day is to be set apart for the special blessing of rest.

אלהינו Our God and God of our ancestors, may our rest be pleasing to You. Make us holy by doing Your commands and let us share in the work of Your Torah. Make us content with Your goodness and let our souls know the joy of Your salvation. Purify our hearts to serve You in truth. In Your love and goodwill let us inherit Your holy Shabbat and may all Israel who seek holiness find in it their rest. Blessed are You God, who makes the Shabbat holy.

אלהינו ואלהי אבותינו. רצה-נא
במנוחתנו. קדשנו במצותיך.
שים חלקנו בתורתך. שבענו
מטובך. שמח נפשנו בישועתך.
וטהר לבנו לעבדך באמת.
והנחילנו יהוה אלהינו באהבה
וברצון שבת קדשך. וינוחו בה
כל-ישראל. מקדשי שמך: ברוך
אתה יהוה. מקדש השבת:

אלהינו Eloheinu veilohei avoteinu, r'tseih na vimnuchateinu, kadd'sheinu v'mitsvotcha, sim chelkeinu v'toratecha, sab'einu mittuvecha, sammach nafsheinu vishu'atecha, v'taheir libeinu l'ovd'cha be'emet. V'hanchileinu Adonai eloheinu b'ahavah u'v'ratson shabbat kodshecha. V'yanuchu vah kol yisra'el m'kadd'shei sh'mecha. Baruch ata Adonai m'kaddeish ha-shabbat.

THANKSGIVING AND PEACE

רצה Our Living God be pleased with Your people Israel and listen to their prayers. In Your great mercy delight in us so that Your presence may rest upon Zion.

רצה יהוה אלהינו בעמך ישראל.
ולתפלתם שעה. וברחמיך הרבים
תחפץ בנו ותשרה שכנתך
על ציון.

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רצה R'tseih Adonai eloheinu b'amm'cha yisra'el, v'litfillatam sh'eih. Uv'rachamecha ha-rabbim tachpots banu, v'tashreh sh'chinat'cha al tsiyyon.

אלהינו Our God ...

Just as God rested so we ask God's blessing on our rest for this day. Let our outer world be secure and let our inner life be dedicated to God's service.

רצה Be pleased ...

This blessing is the first of three closing blessings of the *Amidah*. Just as the opening three followed 'court protocol', on entering the presence of the Sovereign, so we take

version asks that God accept the prayers we have just recited and find favour with the Jewish people. This hope is to be expressed by our return to the land of Israel, but the physical return should also be accompanied by the tangible presence of God. The passage speaks of 'Zion', the term the psalmists used to describe Jerusalem not just as a political centre but also as a spiritual home for all who wished to encounter God.

On the New Moon and middle days of

*On the New Moon and festivals, the following prayers are added,
otherwise the service continues on page 147.*

אֱלֹהֵינוּ Our God and God of
our ancestors, may Your
regard and concern for us and
our ancestors, for the time of
our redemption, for Jerusalem
the city of Your holiness, and
for all Your people the family
of Israel, be close to You and
be pleasing to You. Favour us
all with freedom and goodness,
with grace, love and mercy, on
this day of

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה
וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּפְקֹדֵנוּ
וַיִּזְכְּרֵנוּ אֲבוֹתֵינוּ וַיִּזְכְּרֵנוּ מְשִׁיחַ בֶּן
דָּוִד עֲבָדְךָ. וַיִּזְכְּרֵנוּ יְרוּשָׁלַיִם עִיר
קֹדֶשְׁךָ וַיִּזְכְּרֵנוּ כָּל־עַמְּךָ בֵּית
יִשְׂרָאֵל לִפְנֶיךָ. לִפְלִיטָה וּלְטוֹבָה
לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם

(On the New Moon) the New Moon.

(On Pesach) the Feast of
Unleavened Bread.

(On Succot) the Feast of Tabernacles.

רֹאשׁ הַחֹדֶשׁ הַזֶּה On the New Moon

חַג הַמַּצּוֹת הַזֶּה On Pesach

חַג הַסֻּכּוֹת הַזֶּה On Succot

Our Living God,
remember us for good, Amen
bring us Your blessing, Amen
and save us for a good life. Amen

זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה אָמֵן
וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה אָמֵן
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים אָמֵן

Spare us and be kind to us according
to Your promise of deliverance and
mercy. Our eyes are turned towards
You, for You are a Sovereign of
mercy and compassion.

וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים חוּס
וְחַנּוּן. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי
אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.

אֱלֹהֵינוּ Eloheinu veilohei avoteinu, ya'aleh v'yavo v'yagi'a v'yeira'eh
v'yeiratseh v'yishama v'yippakeid v'yizzacheir zichroneinu ufikdoneinu
v'zichron avoteinu v'zichron mashi'ach ben david avdecha, v'zichron
y'rushalayim ir kodshecha, v'zichron kol amm'cha beit yisra'el l'fanecha,
lifleitah ul'tovah l'chein ul'chesed ul'rachamim, l'chayyim ul'shalom, b'yom
(On the New Moon) rosh ha-chodesh ha-zeh (On Pesach) chag ha-matsot ha-zeh (On
Succot) chag ha-sukkot ha-zeh

Zochreinu Adonai eloheinu bo l'tovah

Amen

U'fokdeinu vo livracha

Amen

V'hoshi'einu vo l'chayyim tovim

Amen

Uvidvar y'shua'ah v'rachamim chus v'chonneinu, ki eilecha eineinu, ki eil
melech channun v'rachum attah.

The service continues here: h

וְתַחֲזִינָה Our eyes look forward
to Your return to Zion in mercy!
Blessed are You God, ever restoring
Your presence to Zion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבוֹךְ לְצִיּוֹן
בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה.
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

וְתַחֲזִינָה V'techezenah eineinu b'shuv'cha l'tsiyyon b'rachamim. Baruch attah
Adonai ha-machazir sh'chinato l'tsiyyon.

*It is customary to bow as one recites the opening words of this blessing,
rising as we recite the name of God, Adonai and the list of God's gifts to us.*

מוֹדִים We declare with gratitude that
You are our God and the God of our
ancestors. You are our rock, the rock of
our life and the shield that saves us. In
every generation we thank You and
recount Your praise for our lives held
in Your hand, for our souls that are in
Your care, and for the signs of Your
presence that are with us every day. At
every moment, at evening, morning
and noon, we experience Your
wonders and Your goodness. You are
goodness itself, for Your mercy has no
end. You are mercy itself, for Your
love has no limit. Forever have we put
our hope in You.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּרָנוּ צוּר חַיֵּינוּ
וּמִגֵּן יִשְׁעֵנוּ אַתָּה הוּא: לְדוֹר
וָדוֹר נוֹדֶה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ.
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.
וְעַל נֶסֶךְ שְׂפָכְלֵי־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂפָכְלֵי־עֵת עֶרֶב וּבֹקֶר וְצֹהָרִים:
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ.
הַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ.
כִּי יַעֲוֹלָם קִוִּינוּ לָךְ.

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מוֹדִים Modim anachnu lach, she'attah hu Adonai eloheinu veilohei avoteinu l'olam
va'ed, tsureinu tsur chayyeinu umagein yish'einu, attah hu. L'dor vador nodeh l'cha
un'sappeir t'hillatecha, al chayyeinu ha-m'surim b'yadecha, v'al nishmoteinu
ha-p'kudot lach, v'al nissecha sheb'chol yom immanu, v'al nifl'otecha v'tovotecha
sheb'chol eit, erev va'voker v'tsohorayim. Ha-tov ki lo chalu rachamecha,
ha-m'racheim ki lo tammu chasadecha, ki mei'olam kivvinu lach.

מוֹדִים Gratitude ...

Protocol demands that we express our
gratitude when leaving from an audience
with the Sovereign. Here we sum up the

rather to acknowledge 'the signs of Your
presence', the miracles, that are daily
with us.

Reference to God's wonders and miracles

On Chanukah add al ha-nissim on page 374, otherwise continue here: *h*

וְעַל And for all these things may
Your name, our Sovereign, be
blessed, exalted and honoured
forever and ever.

During the Ten Days of Penitence add:

Record all the children of Your covenant
for a good life.

May every living being thank You;
may they praise and bless Your
great name in truth, for You are the
God who saves and helps us.
Blessed are You God, known as
goodness, whom it is right to praise.

וְעַל כָּל־מִצְוֹת וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא תָמִיד שְׁמֶךָ מְלִכֵּנוּ
לְעוֹלָם וָעֶד:

During the Ten Days of Penitence add:

וְכָתוּב לְחַיִּים טוֹבִים כָּל־פְּנֵי בְרִיתֶךָ.
וְכָל־הַחַיִּים יוֹדוּךָ סֶלָה. וַיְהִלְלוּ
וַיְבָרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל בְּאֵמֶת.
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה:
בָּרוּךְ אַתָּה יְהוָה. הַטוֹב שְׁמֶךָ וְלֶךְ
נָא לְהוֹדוֹת:

וְעַל V'al kullam yitbarach v'yitromeim v'yitnassei tamid shimcha malkeinu
l'olam va'ed.

During the Ten Days of Penitence add: Uch'tov l'chayyim tovim kol b'nei v'ritecha.

V'chol ha-chayyim yoducha selah, vihal'lu vivar'chu et shimcha ha-gadol be'emet,
ha-eil y'shu'ateinu v'ezrateinu selah. Baruch attah Adonai, ha-tov shimcha ul'cha
na'eh l'hodot.

שְׁלוֹם Set true peace upon Your
people Israel forever. For You are
the Source of all peace, and in Your
eyes it is good to bless Your people
Israel at every time and in every
hour with Your peace.

During the Ten Days of Penitence add:

In Your presence may we and all
Your people, the family of Israel, be
remembered and recorded in the Book of
Life for a good life and for peace.

Blessed are You God, blessing
Your people Israel with peace.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים
לְעוֹלָם. כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן
לְכָל־הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמֶךָ.

During the Ten Days of Penitence add:

בְּסֵפֶר חַיִּים נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וְלְשָׁלוֹם:

בָּרוּךְ אַתָּה יְהוָה. הַמְבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם:

שְׁלוֹם Shalom rav al Yisra'el amm'cha tasim l'olam, ki attah hu melech adon l'chol
ha-shalom, v'tov b'einecha l'vareich et amm'cha Yisra'el b'chol eit uv'chol sha'ah
bishlomecha.

*During the Ten Days of Penitence: B'seifer chayyim nizzacheir v'nikkateiv l'fanecha, anachnu
v'chol amm'cha beit Yisra'el, l'chayyim tovim ul'shalom.*

Baruch attah Adonai, ha-m'vareich et ammo Yisra'el ba-shalom.

MEDITATION

אֱלֹהֵי My God, keep my tongue
from causing harm and my lips
from telling lies. Let me be silent
if people curse me, my soul still
humble and at peace with all. Open
my heart to Your teaching, and give
me the will to practise it. May the
plans and schemes of those who
seek my harm come to nothing.
May the words of my mouth and
the meditation of my heart be
acceptable to You, O God, my Rock
and my Redeemer.¹

אֱלֹהֵי נִצּוֹר לְשׁוֹנִי מִרָעָה.
וּשְׁפָתוֹתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלִי
נִפְשֵׁי תָדָם. וְנַפְשִׁי כְּעַפָּר לְכָל
תְּהִיָּה: פָּתַח לְבִי בְּתוֹרָתְךָ. וְאַחֲרֵי
מִצְוֹתֶיךָ תִּרְדּוֹף נִפְשִׁי. וְכָל־
הַקָּמִים עָלַי לְרָעָה מִהֲרָה הָפֵר
עֲצָתָם וְקַלְקַל מַחְשְׁבוֹתָם: יְהִי
לְרִצּוֹן אֲמֵרֵי־פִי. וְהִגִּיוֹן לְבִי
לְפָנֶיךָ. יְהוָה צוּרִי וְגוֹאֲלִי:

אֱלֹהֵי Elohay n'tsor l'shoni meira, v'siftotai middabbeir mirmah, v'limkal'lai nafshi
tiddom, v'nafshi ke'afar la-kol tihyeh. P'tach libbi b'toratecha, v'acharei
mitsvotcha tirdof nafshi, v'chol ha-kamim alai l'ra'ah, m'heirah hafeir atsatam,
v'kalkeil machsh'votam. Yihyu l'ratson imrei fi, v'hegyon libbi l'fanecha, Adonai
tsuri v'go'ali.

*While reciting Oseh shalom it is customary to take three steps backwards,
to bow to the left at the words oseh shalom bimromav,
to the right at hu ya'aseh shalom and to the centre at aleinu.*

עֲשֵׂה May the Maker of peace in
the highest bring this peace upon us
and upon all Israel and upon all the
world. Amen.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמוֹ. הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
וְעַל־כָּל־הָעוֹלָם. וְאָמְרוּ. אָמֵן:

עֲשֵׂה Oseh shalom bimromav hu ya'aseh shalom aleinu
v'al kol yisra'el v'al kol ha-olam, v'imru Amen.

נִצּוֹר אֱלֹהֵי My God, keep ...

This private meditation is one of a number
included in the Talmud (*Berachot* 16b-17a).
It is attributed to Mar bar Ravina (fourth
Century CE) At the end of the *Amidah* there
is time for private thoughts and prayers,
either with or without the words of this
passage. It is followed by a quotation from
Psalm 19:15 in the first person singular
which matches the sentence from Psalm 51

integrity between the thoughts that lie in our
hearts and the words that we say aloud.

עֲשֵׂה שְׁלוֹם May the maker of peace ...

Oseh shalom is a rabbinic prayer based on
a phrase from Job 25:2 seeking peace at the
conclusion of a prayer. It is also found at the
end of the *Kaddish*. Various progressive
liturgies have made its conclusion more
universalistic by adding phrases like 'and

*In some congregations after a silent Amidah,
the following Vay'chulu and the 'repetition of the Amidah' are said.*

וַיִּכְלּוּ Heaven and earth were
finished and all their host. On
the seventh day God finished the
work that had been done, and
ceased on the seventh day from
all the work that had been done.
God blessed the seventh day,
and made it holy, because on it
God ceased from all the work of
creation that God had done.¹

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־
צָבָאָם: וַיִּכְלּוּ אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכָל־
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
אֹתוֹ כִּי בּוֹ שָׁבַת מְכָל־מְלַאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

וַיִּכְלּוּ Vay'chulu ha-shamayim v'ha-arets v'chol ts'va'am. Vay'chal elohim
ba-yom ha-sh'vi'i m'lachto asher asah, vayishbot ba-yom ha-sh'vi'i mikkol
m'lachto asher asah. Vay'varech elohim et yom ha-sh'vi'i vay'kaddesh oto, ki vo
shavat mikkol m'lachto, asher bara elohim la'asot.

בָּרוּךְ Blessed are You, our God, and
God of our ancestors,

God of Abraham God of Sarah,
God of Isaac God of Rebecca,
and God of Jacob, God of Rachel
and God of Leah,

the great, the mighty, and the
awesome God, God beyond,
possessing heaven and earth.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה.
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה.
וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל
וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.
אֵל עֲלִיוֹן. קוֹנֵה שָׁמַיִם וָאָרֶץ:

בָּרוּךְ Baruch attah Adonai eloheinu veilohei avoteinu v'immoteinu.

Elohei avraham, elohei sarah,
elohei yitschak, elohei rivkah,

veilohei ya'akov, elohei rachel veilohei le'ah.

Ha'eil ha-gadol, ha-gibbor v'ha-nora, eil elyon, koneih shamayim va'arets.

מָגֵן You shielded our ancestors
through Your word, You give life
beyond death through Your speech.
Holy God,

During the Ten Days of Penitence:
Holy Sovereign

there is none like You, giving rest to
Your people on the holy Shabbat
day, for You accepted them, and
wished them rest. Before You we
will serve with awe and dread and
give thanks to You each day, forever
drawing from the Source of
blessings. God, worthy of gratitude,
Source of peace, You make the
Shabbat holy and bless the seventh
day, giving rest with holiness to a
people filled with delight - bringing
to mind the act of creation.

מָגֵן אֲבוֹת בְּדִבְרֶיךָ. מַחְיֶה
יְמֵימָם בְּמֵאמְרוֹ.
הָאֵל

During the Ten Days of Penitence:
הַמֶּלֶךְ

הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ. הַמְּנִיחַ
לְעַמּוֹ בַּיּוֹם שֶׁבֶת קָדְשׁוֹ. כִּי
בָּם רָצָה לְהַנִּיחַ לָהֶם: לְפָנָיו
נֶעֱבֹד בִּירְאָה וּפְחָד. וְנוֹדָה
לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד מֵעַן
הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן
הַשְּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ
שְׂבִיעֵי וּמְנִיחַ בְּקִדְשָׁהּ לְעַם
מְדֻשָּׁנֵי עֲנָג. זָכָר לְמַעֲשֵׂה
בְּרֵאשִׁית:

מָגֵן *Magein avot bidvaro, m'chayyeih meitim b'ma'amaro, ha-eil*

During the Ten Days of Penitence: ha-melech
ha-kadosh she'ein kamohu, ha-meini'ach l'ammo b'yom shabbat kodsho, ki vam
ratsah l'hani'ach lahem. L'fanav na'avod b'yir'ah vafachad, v'nodeh lishmo
b'chol yom tamid, mei'ein ha-b'rachot, eil ha-hoda'ot, adon ha-shalom,
m'kaddeish ha-shabbat, um'vareich sh'vi'i, umeini'ach bikdushah l'am
m'dush'nei oneg, zeicher l'ma'aseih v'reishit.

<<<

אֱלֹהֵינוּ Our God and God of our
ancestors, may our rest be pleasing
to You. Make us holy by doing
Your commands and let us share in
the work of Your Torah. Make us
content with Your goodness and let
our souls know the joy of Your
salvation. Purify our hearts to serve
You in truth. In Your love and
goodwill let us inherit Your holy
Shabbat and may all Israel who
seek holiness find in it their rest.
Blessed are You God, who makes
the Shabbat holy.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
רְצֵה־נָּה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ. שִׁים חֶלְקֵנוּ
בְּתוֹרָתְךָ. שְׂבַעֲנוּ מִטוֹבְךָ.
שִׂמַּח נַפְשֵׁנוּ בִישׁוּעָתְךָ.
וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת.
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן שְׁבֵת קִדְּשְׁךָ.
וְיִנּוּחוּ בָּהּ כָּל־יִשְׂרָאֵל. מְקַדְּשֵׁי
שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה. מְקַדְּשֵׁי
הַשַּׁבָּת:

אֱלֹהֵינוּ Eloheinu veilohei avoteinu, r'tseih na vimnuchateinu, kadd'sheinu
v'mitsvatecha, sim chelkeinu v'toratecha, sab'einu mittuvecha, sammach
nafsheinu vishuatecha, v'taheir libbeinu l'ovd'cha be'emet. V'hanchileinu
Adonai eloheinu b'ahavah u'v'ratson shabbat kodshecha. V'yanuchu vah kol
yisra'el m'kadd'shei sh'mecha. Baruch ata Adonai m'kaddeish ha-shabbat.

Kiddush is on page 451.

Between Pesach and Shavuot the Omer is counted here - see page 308.

A study passage or address may be included here.

*During the Penitential Period from the first day of the month of Elul until Shemini Atzeret
Psalm 27 (page 627) may be read here.*

The Concluding Prayers for the Evening Service begin on page 309.

During the *Omer* period, forty-nine days between *Pesach*, starting on the evening of the second day, and *Shavuot*, it is customary to count the *Omer*. This is an echo of the practice in Biblical times of marking the beginning of the grain harvest by bringing a measure, an *Omer*, of barley to the temple where it was waved by the priest. *Shavuot*, seven weeks later, marked the beginning of the wheat harvest. After the destruction of the temple and the loss of the land of Israel the tradition of counting these days was maintained.

The practice consists of reciting a blessing and then numbering the specific day according to the formula indicated below.

*Readings for each day of the Omer period can be found in
Forms of Prayer II Prayers for the Pilgrim Festivals, pages 655-718.*

ספירת העמר COUNTING THE OMER

ברוך Blessed are You, our Living
God, Sovereign of the universe,
whose commandments make us holy
and who commands us to count the
Omer.

ברוך אתה יהוה אלהינו מלך
העולם אשר קדשנו במצותיו
וצונו על ספירת העמר:

ברוך *Baruch attah Adonai eloheinu melech ha-olam,*
asher kidd'shanu b'mitsvotav v'tsivanu al s'firat ha-omer.

היום This is the _____
day of the *Omer*.

היום ימים לעמר: _____

After the first week:

היום This is the _____ day,
making _____ week(s)
and _____ days of the *Omer*.

היום ימים
שהם שבועות
ו ימים לעמר: _____

From the eleventh night:

היום This is the _____ day,
making _____ week(s)
and _____ days of the *Omer*.

היום יום
שהם שבועות
ו ימים לעמר: _____

היום *Hayom* _____ *yamim la-omer.*

After the first week: היום Hayom _____ yamim la-omer,
shehem shavuot v' yamim la-omer.

עלינו
ALEINU

The *Aleinu* prayer originated in the *Rosh Hashanah Musaf*, ‘Additional’ Service, where it introduces a section on *Malchuyot*, God’s Sovereignty. It consists of two paragraphs and marks the final stage of the service as we prepare to move away from the world of prayer into the life outside. We have focused intensively on our identity as the Jewish people and our special relationship with God, the theme of the first paragraph. Now as we reunite with other people we try to understand our relationship with them as well, the theme of the second paragraph.

We provide two versions of the prayer: *I*, a slight variation on the form that has been in

One of the following two versions of the Aleinu/Al ken n'kaveh:

I BUILDING THE KINGDOM OF GOD: THE DUTY OF ISRAEL

עֲלֵינוּ It is our duty to praise the Ruler of all, to recognise the greatness of the Creator of first things, who has chosen us from all peoples by giving us Torah. Therefore we bend low and submit, and give thanks before the supreme Sovereign, the Holy One, who is blessed, who extends the limits of space and makes the world firm; whose glory extends through the universe beyond, and whose strength into farthest space. This is our God and no other; in truth this is our Sovereign and none else. It is written in God's Torah: 'Realise this today and take it to heart; that God is Sovereign in the heavens above and on the earth beneath; no other exists.'¹

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל.
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים.
וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ; וְאַנְחָנוּ
כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בָּרוּךְ הוּא: שֶׁהוּא נוֹטֶה
שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יָקָרוֹ
בְּשָׁמַיִם מְמַעַל. וּשְׂכִינָת עֶזוֹ
בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ
אֵין עוֹד. אֱמֶת מִלְכָּנוּ אֶפֶס
זוּלָּתוֹ: כִּכְתוּב בְּתוֹרָתוֹ. וַיִּדְעָתָ
הַיּוֹם וְהִשְׁבַּח אֶל לִבָּךְ. כִּי
יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם
מְמַעַל וְעַל הָאָרֶץ מִתַּחַת
אֵין עוֹד:

עֲלֵינוּ *Aleinu l'shabbei'ach la'adon ha-kol, lateit g'dullah l'yotseir b'reishit, asher bachar banu mikkol ha-amim, v'natan lanu et torato, va'anachnu kor'im umishtachavim umodim, lifnei melech malchei ha-m'lachim, ha-kadosh baruch hu, shehu noteh shamayim v'yoseid arets, umoshav y'karo ba-shamayim mimma'al ush'chinat uzzo b'govhei m'romim. Hu eloheinu, ein od, emet malkeinu, efes zulato, ka-katuv b'torato: V'yadata ha-yom vahasheivota el l'vavecha, ki Adonai hu ha-elohim bashamayim mimma'al v'al ha-arets mittachat ein od.*

עֲלֵינוּ It is our ...

The first paragraph defines our task to be witnesses to God, and to make God's presence known and celebrated in the world. Earlier versions expressed the need to do this by contrasting us with other peoples and faiths, who are viewed negatively as idol-worshippers. Some of these phrases

by Jewish self-censorship. One of them, 'who has not made us like the nations of the earth', is a potentially dangerous denial of our own capability to behave badly as individual Jews or as a nation when we have power over others. We have replaced them with another classical Jewish teaching that by giving us the Torah, God has offered us a

THE HOPE FOR HUMANITY

עַל־כֵּן Therefore, Almighty God, we put our hope in You. Soon let us witness the glory of Your power; when the worship of material things shall pass away from the earth, and prejudice and superstition shall at last be cut off; when the world will be set right by the rule of God, and all humanity shall speak out in Your name, and all the wicked of the earth shall turn to You. Then all who inhabit this world shall meet in understanding, and shall know that to You alone each one shall submit, and pledge themselves in every tongue. In Your presence, Almighty God, they shall bow down and be humble, honouring the glory of Your being. All shall accept the duty of building Your reign, so that Your reign of goodness shall come soon and last forever. For Yours alone is the true reign, and only the glory of Your rule endures forever. So it is written in Your Torah: 'The Eternal shall rule forever and ever.' So it is prophesied: 'The Eternal shall be Sovereign over all the earth. On that day the Eternal shall be One, and known as One.'¹

עַל־כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ.
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאִלּוּלִים כָּרוֹת יִפְרֹתוֹן:
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי.
וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ.
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ:
יִפְּרֻוּ וְיִדְעוּ כָּל־יֹשְׁבֵי תֵּבֶל
כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ. תִּשְׁבַּע
כָּל־לִשׁוֹן: לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
יִכְרְעוּ וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךָ
יִקָּר יִתְנֹוּ. וְיִקְבְּלוּ כָּל־ם
אֶת־עוֹל מַלְכוּתֶךָ. וְתִמְלֹךְ
עָלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי
הַמַּלְכוּת שֶׁלָּךְ הִיא וְלְעוֹלָמִי
עַד תִּמְלוֹךְ בְּכִבוֹד: כְּכַתוּב
בְּתוֹרָתֶךָ. יְהוָה יִמְלֹךְ לְעוֹלָם
וָעֶד: וְנֹאמַר. וְהָיָה יְהוָה לְמֶלֶךְ
עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד:

עַל־כֵּן *Al kein n'kavveh l'cha Adonai eloheinu lir'ot m'heirah b'tif'eret uzzecha, l'ha'avir gillulim min ha-arets, v'ha-elilim karot yikkareitun, l'takkein olam b'malchut shaddai, v'chol b'nei vasar yikr'u vishmecha, l'hafnot eilecha kol rish'ei arets. Yakiru v'yeid'u kol yosh'vei teiveil, ki l'cha tichra kol berech tishava kol lashon. L'fanecha Adonai eloheinu, yichr'u v'yippolu, v'lichvod shimcha y'kar yitteinu, vikabb'lu chullam et ol malchutecha, v'timloch aleihem m'heirah l'olam va'ed, ki ha-malchut shell'cha hi, ul'ol'mei ad timloch b'chavod, ka-katuv b'toratecha: Adonai yimloch l'olam va'ed. V'ne'emar: v'hayah Adonai l'melech al kol ha-arets, ba-yom ha-hu yihyeh Adonai echad ush'mo echad.*

עַל־כֵּן נִקְוָה Therefore we put our hope ...

The second complementary paragraph reminds us just as forcibly that we are not alone in the world, nor are we the only ones addressed by God. This traditional version

earth in the longed-for messianic time. We have interpreted the Hebrew terms *elilim* and *gillulim*, diminutive words of contempt for idols, as 'the worship of material things' and as 'prejudice and superstition'.

II BUILDING THE KINGDOM OF GOD: THE DUTY OF ISRAEL

עלינו It is our duty to praise the Ruler of all, to recognise the greatness of the Creator of first things, who has given us the Torah of truth, and planted eternal life within us. For all the peoples walk in the name of their gods, but we walk in the name of the Eternal our God forever and ever; who extends the limits of space and makes the world firm, whose glory extends through the universe beyond, and whose strength into farthest space. This is our God and no other; in truth this is our Sovereign and none else. It is written in God's Torah: 'It is you that God took and brought out of the fiery furnace of Egypt, to be God's own people as at this very day.'¹

עלינו לְשַׁבַּח לַאֲדוֹן הַכֹּל.
לְתֵת גְּדֻלָּה לְיוֹצֵר
בְּרָאשִׁית: אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת. וְחַי עוֹלָם נֹטֵעַ בְּתוֹכָנוּ.
כִּי כָּל-הָעַמִּים יֵלְכוּ אִישׁ בִּשְׁם
אֱלֹהָיו וַאֲנַחְנוּ נֵלֶךְ בִּשְׁם-יְהוָה
אֱלֹהֵינוּ לְעוֹלָם וָעֶד: שֶׁהוּא
נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ.
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וּשְׂכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת
מַלְכָּנוּ אַפֶּס זוּלָּתוֹ: כִּכְתוּב
בְּתוֹרָתוֹ. וְאַתֶּכֶם לָקַח יְהוָה
וְיוֹצֵא אֶתְכֶם מִכּוּר הַבְּרָזֶל
מִמִּצְרַיִם לִהְיוֹת לוֹ לְעַם נִחְלָה
כִּיּוֹם הַזֶּה:

עלינו *Aleinu l'shabbei'ach la'adon ha-kol lateit g'dullah l'yotseir b'reishit, asher natan lanu torat emet, v'chayyei olam nata b'tocheinu, ki kol ha-amim yeil'chu ish b'sheim elohav, va'anachnu neileich b'sheim Adonai eloheinu l'olam va'ed, shehu noteh shamayim v'yoseid arets, umoshav y'karo bashamayim mimma'al ush'chinat uzzo b'govhei m'romim. Hu eloheinu, ein od, emet malkeinu, efes zulato, ka-katuv b'torato: V'etchem lakach Adonai vayotsei etchem mikur ha-barzel mimitsrayim lih'yot lo l'am nachalah ka-yom ha-zeh.*

THE HOPE FOR HUMANITY

עַל-כֵּן Therefore, Almighty God, we put our hope in You. Soon let us witness the glory of Your power; when the worship of material things shall pass away from the earth, and prejudice and superstition shall at last be cut off; when the world will be set right by the rule of God, and all humanity shall speak out in Your name, and all the wicked of the earth shall turn to You. Then all who inhabit this world shall meet in understanding, and shall know that we are all partners in the repairing of Your world. For Yours alone is the true reign, and only the glory of Your rule endures forever.

So it is written in Your Torah:

‘The Eternal shall rule forever and ever.’

So it is prophesied:

‘The Eternal shall be Sovereign over all the earth. On that day the Eternal shall be One, and known as One.’¹

עַל-כֵּן נִקְוָה לָךְ יְהוָה
אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה
בְּתַפְאֶרֶת עֲזָדָךְ. לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים
כָּרוֹת יִכְרֹתוּן: לְתֵקֵן עוֹלָם
בְּמַלְכוּת שְׁדִי. וְכָל-בְּנֵי
בָשָׂר יִקְרְאוּ בְשִׁמְךָ.
לְהַפְנוֹת אֱלֹהִים כָּל-רִשְׁעֵי
אָרֶץ: יִכְרוּ וְיִדְעוּ
כָּל-יֹשְׁבֵי תֵבֵל כִּי שְׂתַּפִּים
כְּלָנוּ בְּתִקּוֹן עוֹלָמְךָ. כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וּלְעוֹלָמִי
עַד תִּמְלֹךְ בְּכָבוֹד: כְּכַתוּב
בְּתוֹרָתְךָ. יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד: וְנֹאמַר. וְהִיא
יְהוָה לְמִלְכָּךְ עַל-כָּל-הָאָרֶץ.
בְּיוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד:

עַל-כֵּן *Al kein n'kavveh l'cha Adonai eloheinu lir'ot m'heirah b'tif'eret uzzecha, l'ha'avir gillulim min ha-arets, v'ha-elilim karot yikareitun, l'takkein olam b'malchut shaddai v'chol b'nei vasar yikr'u vishmecha, l'hafnot eilecha kol rish'ei arets. Yakiru v'yeid'u kol yosh'vei teiveil, ki shuttafim kullanu b'tikkun olamecha, ki ha-malchut shell'cha hi, ul'ol'mei ad timloch b'chavod, ka-katuv b'toratecha: Adonai yimloch l'olam va'ed. V'ne'emar: v'hayah Adonai l'melech al kol ha-arets, ba-yom ha-hu yihyeh Adonai echad ush'mo echad.*

עַל-כֵּן נִקְוָה Therefore we put our hope ...

Rather than insist that all peoples will eventually come to worship Israel's God, as in the traditional version, we express here the hope that all will acknowledge our

in 'repairing the world'. 'Every people is a question which God addresses to humanity; and every people, from its place, with its special talents and possibilities must answer for its own sake and for the sake of

One of the following prayers may be read before reciting the Kaddish:

I

On this Shabbat, as our week's work is ended, and we enjoy a brief time of rest, we think of those whose life's work is done, and have gone to their eternal rest. We think especially now of those who died at this time in years past.

We face the mysteries of life and death and eternal life. We put our trust in God whom we have never trusted enough. *Harachaman*, may we inherit a day that shall be wholly a Shabbat and rest in life everlasting.

We pray for the coming of God's kingdom in the words of the *Kaddish* ...

II

We live our life, yet hardly know its nature, for from a mystery we come and to this mystery we return. The death of those close to our hearts grieves and humbles us. It reminds us that we all must die, like grass that grows in the morning, that grows so fresh in the morning, and in the evening fades and dies. So we end our years like a sigh.

Let us think of those who died at this time in years past.

How can we accept the reality of death? By remembering the goodness of our loved ones, and by shaping our lives after their example. For the memory of the righteous is truly a blessing, and an inspiration for all our days. May our lives be always worthy of their memory.

III

The souls of the righteous are in the hands of God and no harm shall come to them.

God, source of compassion, You give life, in which joys and sorrows are mingled, and send death with its promise of eternal peace.

(We mourn this week the deaths of ...

May You comfort their families and all who mourn for them. May God who is full of compassion, whose presence is over us, cover them in the shelter of Your wings forever and bind their souls into the gathering of life.)

We remember at this time all those who once shared with us the joys and challenges of life, but who are with us no longer. May their souls shine like the brightness of the heavens. We thank You for all You gave them during their lives.

(We think especially of those who died at this time in years past ...)

Zichronam livrachah - may the memory of their love and guidance be a source of enduring blessing. In loving memory we sanctify Your name and say:

When the Kaddish is recited by the mourners the congregation responds throughout at Amen and b'rich hu as well as reciting the sentence beginning: y'hei sh'meih rabba ...

Before reciting the concluding sentence, oseh shalom, as previously at the end of the Amidah, it is a custom to take three steps backwards, to bow to the left at the words oseh shalom bimromav, to the right at hu ya'aseh shalom and to the centre at aleinu.

קדיש יתום

MOURNERS' KADDISH f₃₄₇

יִתְגַּדֵּל Let us magnify
and let us sanctify in this world
the great name of God
whose will created it.
May God's reign come in your
lifetime, and in your days,
and in the lifetime of the family of
Israel - quickly and speedily
may it come.

Amen.

**May the greatness of God's being
be blessed from eternity to eternity.**

Let us bless and let us extol,
let us tell aloud and let us raise aloft,
let us set on high and let us honour,
let us exalt and
let us praise the Holy One,
whose name is blessed,

who is far beyond any blessing or song,

During the Ten Days of Penitence:

who is far above and beyond any blessing

any honour
or any consolation
that can be spoken of in this world.

Amen.

May great peace from heaven and
the gift of life be granted to us
and to all the family of Israel.

Amen.

May the Maker of peace
in the highest bring this peace
upon us and upon all Israel
and upon all the world.

Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן)
בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ:
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל
בְּעֶגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלָם וְלַעֲלָמֵי עֲלָמֵי:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דִּי-קֳדְשָׁא.

בְּרִיךְ הוּא.

לְעֵלָא מִן-כָּל-בְּרַכְתָּא

During the Ten Days of Penitence:

לְעֵלָא לְעֵלָא מְכָל-בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא

דִּי-אֲמִירָן בְּעֶלְמָא.

וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵי:

וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.

וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי

הוּא יַעֲשֵׂה שְׁלוֹם

עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל

וְעַל-כָּל-הָעוֹלָם.

וְאָמְרוּ אָמֵן:

יִתְגַּדַּל Yitgaddal v'yitkaddash sh'meih rabba (*amen*),

b'alma di v'ra chiruteih,

v'yamlich malchuteih,

b'chayyeichon uv'yomeichon

uv'chayyei di chol beit yisra'el,

ba'agala u'vizman kariv,

v'imru amen.

Y'hei sh'meih rabba m'varach,

l'alam ul'almei almaya.

Yitbarach v'yishtabbach v'yitpa'ar

v'yitromam v'yitnassei v'yit-haddar

v'yit'alleh v'yit-hallal,

sh'meih di kudsha,

b'rich hu,

l'eilla min kol birchata

During the Ten Days of Penitence:

l'eilla l'eilla mikol birchata

v'shirata tushb'chata v'nechemata,

di amiran b'alma,

v'imru amen.

Y'hei sh'lama rabba min sh'maya,

v'chayyim aleinu v'al kol yisra'el,

v'imru amen.

Oseh shalom bimromav,

hu ya'aseh shalom

aleinu v'al kol yisra'el,

v'al kol ha-olam,

v'imru amen.

tradition, for the mourners alone to recite it; in others the entire congregation recites it, taking on this responsibility of behalf of those like victims of the *Shoah* who have

During the High Holydays the word *l'eilla*, 'above', in the third paragraph, is repeated as God is understood to ascend to the judgment seat.

בְּטָרֵם כָּל-יָצִיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:	לֵעֵת נַעֲשֶׂה כְּחֶפְצוֹ כָּל.
לְבִדּוֹ יִמְלֹךְ נִוְרָא:	וְאַחֲרֵי כָכָל הַכָּל.
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הָיָה. וְהוּא הָיָה.
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הַעֲזֹז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית.
וְצוֹר חֲבִלִי בְיוֹם צָרָה:	וְהוּא אֵלִי וְחִי גֹאֲלִי.
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נָסִי וּמְנוֹסִי.
בַּעַת אִישָׁן וְאַעֲיָרָה:	בְּיָדוֹ אֶפְקִיד רוּחִי.
אֲדָנִי לִי וְלֹא אֵיךְ:	וְעַם רוּחִי גְּוִיָּתִי.

אֲדוֹן Eternal God who ruled alone
before creation of all forms,
at whose desire all began
and as the Sovereign was proclaimed.

Who, after everything shall end
alone, in awe, will ever reign,
who was and is for evermore,
the glory that will never change.

Unique and One, no other is
to be compared, to stand beside,
neither before, nor following,
alone the source
of power and might.

This is my God, who saves my life,
the rock I grasp in deep despair,
the flag I wave, the place I hide,
who shares my cup the day I call.

In my Maker's hand I lay my soul
both when I sleep
and when I wake,
and with my soul my body too

אָדוֹן Adon olam asher malach, b'terem kol y'tsir nivra.
L'eit na'asah k'cheftso kol, azai melech sh'mo nikra.

V'acharei kichlot ha-kol, l'vaddo yimloch nora.
V'hu hayah v'hu hoveh, v'hu yihiyeh b'tif'arah.

V'hu echad v'ein sheini, l'hamshil lo l'hachbirah.
B'li reishit b'li tachlit, v'lo ha-oz v'ha-misrah.

V'hu eili v'chai go'ali, v'tsur chevli b'yom tsarah.
V'hu nissi umaniusi, m'nat kosi b'yom ekra.

B'yado afkid ruchi, b'eit ishan v'a'irah.
V'im ruchi g'vi'ati, Adonai li v'lo ira.

CONCLUDING BLESSINGS

It is a Reform tradition to conclude the service with a blessing, often the Biblical priestly blessing (Num 6:24-26), traditionally recited within the service by those who have the family tradition of being *cohanim*, descended from a priestly family. The one who recites the blessing invokes God to bestow it, as the Biblical text makes clear: 'They shall place My name upon the children of Israel and I will bless them.' It is appropriate to conclude the service with a word of blessing as we prepare to depart, just as we entered quoting the blessing of Balaam.

We have provided a number of alternative blessings from traditional sources to suit the particular occasion.

אָדוֹן עוֹלָם Adon Olam

Like *Yigdal*, this hymn expresses a series of Jewish beliefs in a simple and memorable form. It has been incorporated into the morning service since the fifteenth century.

God existed before and beyond time; is apart from the world, 'transcendent', yet is engaged with human beings, 'immanent', and near when they call. The closing sentence suggests that it might have been

I

יְבָרְכֶךָּ May God bless you and keep you.
May God's face shine upon you
and be gracious to you.
May God's face turn towards you
and give you peace.¹

יְבָרְכֶךָּ יְהוָה וְיִשְׁמְרֶךָּ.
יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנְךָ.
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ
וְיֵשֶׁם לְךָ שָׁלוֹם:

יְבָרְכֶךָּ Y'varech 'cha Adonai v'yishm'recha.
Ya'eir Adonai panav eilecha vichunnekkā.
Yissa Adonai panav eilecha, v'yaseim l'cha shalom.

II

יְבָרְכֵנוּ May God bless us and keep us.
May God's face shine upon us
and be gracious to us.
May God's face turn towards us
and give us peace.²

יְבָרְכֵנוּ יְהוָה וְיִשְׁמְרֵנוּ.
יֵאָר יְהוָה פָּנָיו אֵלֵינוּ וִיחַנֶּנּוּ.
יֵשָׂא יְהוָה פָּנָיו אֵלֵינוּ
וְיֵשֶׁם לָנוּ שָׁלוֹם:

יְבָרְכֵנוּ Y'var'cheinu Adonai v'yishm'reinu.
Ya'eir Adonai panav eileinu vichunneinu.
Yissa Adonai panav eileinu v'yaseim lanu shalom.

III

יְהִי May it be God's will
that the divine presence
rest upon the work of your hands.³

יְהִי רָצוֹן שְׁתִּישְׁרֶה שְׁכִינָה
בְּמַעֲשֵׂה יְדֵיכֶם:

יְהִי Y'hi ratson shetishreh sh'chinah b'ma'aseih y'deichem.

IV

בָּרוּךְ Blessed shall you be in the city,
and blessed shall you be in the field.
Blessed shall you be when you come in,
and blessed shall you be when you go out.⁴

בָּרוּךְ אַתָּה בְּעִיר.
וּבָרוּךְ אַתָּה בְּשָׂדֶה :
בָּרוּךְ אַתָּה בְּבֹאֶךָ.
וּבָרוּךְ אַתָּה בְּצֵאתְךָ:

בָּרוּךְ Baruch attah ba-ir, uvaruch attah ba-sadeh.
Baruch attah b'vo'echa, uvaruch attah b'tseitecha.

V

יהוה May the Eternal God

guard your going out

and your coming in, now and forever.¹

יהוה יִשְׁמֹר-צֵאתְךָ וּבֹאֶךָ

מֵעַתָּה וְעַד-עוֹלָם:

יהוה *Adonai yishmor tseit'cha uvo'echa, mei'atta v'ad olam.*

VI

יהוה God, give strength to Your people,

bless Your people with peace.²

יהוה עֹז לַעֲמּוֹ יִתֵּן

יהוה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:

יהוה *Adonai oz l'ammo yittein, Adonai y'vareich et ammo va-shalom.*

VII

מֶלֶכָּא May the Sovereign of the universe

extend your lives, increase your days

and add to your years.

May you be saved from all trouble and

delivered from all mishap. May the

Master of heaven be your help at all times

and in every season.³

מֶלֶכָּא דִּי-עֲלָמָא יְבָרֶךְ יִתְכוֹן

יַפִּישׁ חַיִּיכוֹן וַיִּשְׁגֵּא יוֹמִיכוֹן

וַיִּתֵּן אַרְכָּה לְשָׁנִיכוֹן:

וְתַתְּפָרְקוֹן וְתִשְׁתִּיזְבוֹן מִן

כָּל-עֲקָא וּמִן כָּל-מַרְעִין

בִּישִׁין: מָרְן דִּי-בִשְׁמַיָּא

יְהֵא בְּסַעֲדָכוֹן כָּל-זְמַן וְעַדְן:

מֶלֶכָּא *Malka di alma y'vareich yatchon, yafish chayyeichon, v'yasgei yomeichon**v'yittein archa lishneichon. V'titpar'kun v'tishteiz'vun min kol aka, umin kol mar'in bishin. Maran di vishmaya y'hei b'sa'd'chon, kol z'man v'iddan.*

VIII

יְבָרְכֶּכָּהּ May God bless you with all that
is good, and guard you from all that is
harmful. May God enlighten your heart
with the wisdom of life and give you
understanding of many worlds.
May God in faithful love offer you
enduring peace.¹

יְבָרְכֶּכָּהּ בְּכֹל טוֹב.
וְיִשְׁמֹרְכָהּ מִכֹּל רָע.
וְיֹאִיר לְבָבָהּ בְּשֵׁכֶל חַיִּים.
וְיַחַוְנָהּ בְּדַעַת עוֹלָמִים.
וְיִשָּׂא פָנָי חֶסֶדָיו לָהּ
לְשִׁלּוֹם עוֹלָמִים:

יְבָרְכֶּכָּהּ *Y'varech 'chah b'chol tov, v'yishmor 'chah mikkol ra, v'ya'ir libb 'chah
b'seichel chayyim, v'yachon 'chah b'da'at olamim,
v'yissa p'nei chasadav, l'chah lishlom olamim.*

IX

בְּרוּכִים Just as you were blessed
when you entered,
May you be blessed as you depart.²

בְּרוּכִים אַתֶּם בְּבֹאֲכֶם
וּבְרוּכִים אַתֶּם בְּצֵאתְכֶם:

בְּרוּכִים *B'ruchim attem b'vo'achem,
uv'ruchim attem b'tseit'chem.*

