



## LIBRARY COPYRIGHT NOTICE

[www.huc.edu/libraries](http://www.huc.edu/libraries)

### Regulated Warning

See Code of Federal Regulations, Title 37, Volume 1, Section 201.14:

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material.

Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be “used for any purpose other than private study, scholarship, or research.” If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement.

This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

eSiddur:  
The Customizable Interactive Electronic Siddur

Joseph Flaxman

Senior Project Submitted in Partial Fulfillment of  
Requirements for Cantorial Ordination and Master of  
Sacred Music Degree

Hebrew Union College-Jewish Institute of Religion  
Debbie Friedman School of Sacred Music  
New York, New York

Due Date: March 4<sup>th</sup>, 2024  
Written Project Advisor: Rabbi Richard Sarason,  
Ph.D.

## Table of Contents

Abstract	3
Acknowledgements	5
Explanation of the eSiddur	8
Why the eSiddur was Created	9
Focus Groups	13
Creation Process	16
Next Steps and Challenges	26
Bibliography	28
eSiddur created for Joseph Flaxman's senior recital, November 29 <sup>th</sup> , 2023	30
eSiddur urtext PDFs for <i>Kabbalat Shabbat</i> and <i>Shabbat Ma'ariv</i>	134
Appendix: Focus group binder contents and accompanying questionnaires	173

## Abstract

This senior project is the creation of a digital interactive *siddur* that I named the eSiddur. The primary goals of the eSiddur are to make individual pieces of Jewish liturgy and Jewish prayer services more accessible to people who do not speak Hebrew nor understand the structure of Jewish prayer while also enabling them to participate in Jewish worship services. The eSiddur presents Jewish liturgy in a format that enables them to understand it with greater ease compared to existing Reform *siddurim*.

The interactive features of the eSiddur can be used by individuals to foster stronger connections with, and understanding of, the liturgy. These interactive content features include informative notes about the liturgy and readings related to it.. Additionally, the interactive sheet music option potentially allows users to better interact with Jewish prayer services.

After explaining the eSiddur and why it was created, this essay then explains my process for creating the eSiddur. The eSiddur is based on my gleanings from focus groups that I led at nine Reform synagogues and one URJ summer camp. The focus group participants were exclusively lay leaders, congregants, or campers because I wanted to learn what content and aesthetic choices might enable lay Reform Jews to better interact with the *siddur* as well as prayer services. Following the focus groups, I made numerous content as well as design choices for seven distinct types of content: liturgy pages, supplemental note pages, supplemental reading pages, supplemental congregational sheet music pages, list pages, pages to divide sections, and a table of contents. These files were created using Microsoft Word and then formatted into portable document format (PDF) files. After these files were categorized and arranged in Adobe

Acrobat, I added links so users can click to easily and quickly access content that they find interesting and/or relevant.

The essay concludes with a section that considers the next steps for the eSiddur as well as the challenges any eSiddur creator should consider before creating their own content. Lastly, I've included two versions of the eSiddur. They are the eSiddur used during my senior recital on November 29<sup>th</sup>, 2023 as well as an eSiddur that is more of a compendium of Friday night *Kabbalat Shabbat* and *Shabbat Ma'ariv* eSiddur PDFs.

## Acknowledgements

This work would not have been possible without the generous support of the following clergy and their synagogues who helped me facilitate my focus groups:

Cantor Gabrielle Clissold – Monmouth Reform Temple, NJ

Rabbi Robert Davis – Temple Beth Sholom, Miami, FL

Cantor Lucy Fishbein – Temple B’nai Jeshurun, Short Hills, NJ

Rabbis Jeffrey Sirkman and Leora Frankel – Larchmont Temple, NY

Rabbi Allie Klein – Temple Sharey Tefilo-Israel, South Orange, NJ

Rabbi-Cantor Samantha Natov – Stephen Wise Free Synagogue, NY

Rabbi Eric Polokoff – B’nai Israel, Southbury, CT

Jay Rapoport – URJ 6 Points Creative Arts Academy

Rabbi Barry Schwartz – Congregation Adas Emuno, Leonia, NJ

Cantor Isaac Sonett-Assor – Westchester Reform Temple, Scarsdale, NY

I’d also like to thank Dr. Sarah Bunin Benor who helped me shape the contents and questions in my focus groups so they would yield quality results, untainted by my biases.

The eSiddur is built on the work of a vast number of people and works that already existed before my work began. My deepest thanks to Rabbi Daniel Medwin who created *Visual T’filah* and inspired me to think about ways we can help Jews engage with our texts through technological advances. Thanks to Cantor Ross Wollman who shared the text file he created that contains most of the Friday night liturgy found in *Mishkan T’filah*, and for asking me insightful questions about my aesthetic choices. Thanks to Aharon Varady who created the *Open Siddur Project* and met with me to discuss this project as well as show me examples of creative digital *siddurim* that he has archived on

the website <https://opensiddur.org>. Thanks to Joe Eglash from Transcontinental Music Publications who helped me understand the challenges of this project as well as potential copyright issues. Thanks to Professor Merri Lovinger-Arian who suggested I add the “healing list” option, and who let me test out this technology on her. When I needed someone who is not a fan of technology to see if they could easily intuit how to use the eSiddur, Merri was a representative test subject. Thank you to Rabbi Shira Milgrom who inspired me with her own *siddur: Entrances to Holiness*. Her *siddur* is a shining example of a thoughtful *siddur* filled with extraordinary content that was created for lay people to use on a consistent basis.

Thank you to my liturgical inspirations and mentors Rabbis Dalia Marx and Lawrence A. Hoffman. When I began my studies at HUC-JIR I wanted to know what the words in our *siddurim* meant, and both rabbis opened my eyes to their meaning and history. They consistently amaze me with their knowledge, and I’m honored to call myself one of their students.

Immense gratitude to my thesis advisor Rabbi Richard S. Sarason, PhD. His abilities to inspire, mentor, question, correct, and provide as well as ascertain information were nothing short of exemplary throughout this process. Not only does he possess an arsenal of knowledge about liturgy and its history, but he also gives it with *menschlichkeit*. Thank you for helping me to both dream big and do the important work on the near infinite number of little details.

Lastly, thank you to my family. To my parents who sent me to Hebrew school and ignited my Jewish spark. To my wife Laura who is my partner in life, crime, and creation. You continue to inspire me and cheer me on to do my best work. Speaking of which...

thank you for creating our two incredible and incredibly exhausting boys, Eli and Isaiah.  
May this work be a steppingstone towards even more effective ways to help them, and  
future generations of Jews, engage with their inherited texts. I love you all.



## **Explanation of the eSiddur**

The eSiddur system is a digital compendium of Microsoft Word and portable document format (PDF) files, that are used to format customized *siddurim* for Jewish worship services. At the present time, I have created Microsoft Word and PDF files for Friday night *Kabbalat Shabbat* and *Shabbat Ma'ariv* services. The Microsoft Word files can be customized however the user sees fit and then converted into PDF files. These PDFs can then be ordered to create a singular eSiddur that can be distributed to the congregation for a Friday night service. The user can alter the contents as well as the order of the *siddur* in this digital format.

In addition to the liturgy itself, the user has the option to add customizable links within the PDF eSiddur. Currently the options available include notes, sheet music, and readings. Each one of these options enables congregants to connect to, as well as learn about, their liturgy and the prayer service itself. Other additions include a customizable table of contents page that links to individual liturgy PDFs; appendices containing the notes, sheet music, and readings PDFs as well as links to a healing list (*mi shebeirach*), Kaddish (*yahrtzeit*) list, and synagogue announcements. While these are the current options, other options can be added based on a user's needs or desires.

The eSiddur can be accessed on any electronic device that has the capacity to read PDFs. Ideally it should be viewed on a tablet device such as an Apple iPad, Samsung Galaxy Tab, Amazon Fire, or Google Pixel Tablet. However, it can also be used on computers; touchscreen smartphone devices such as the Apple iPhone, Samsung Galaxy, and Google Pixel; as well as non-touchscreen phones with PDF reader apps such as the Nokia 6300 4G.

## Why The eSiddur Was Created

The Reform *siddur* of my childhood was *Gates of Prayer* whose subtitle was *The New Union Prayer Book*. Each page is laid out in a format similar to the one found in the 1894-95 *Union Prayer Book* that preceded it. In both *siddurim* there are Hebrew liturgical texts with loose English translations beneath them, or there are Hebrew texts on the right side with a loose English translation on the left side. The lines of Hebrew often do not directly correlate to the lines of English. For example, a Hebrew text could be two lines of text and the English translation is five lines of text. When texts are laid out side by side, the English words may not directly correlate to the Hebrew words on the same line. Such discrepancies frustrated me as a pray-er who wanted to know more about what I was saying, but I didn't know how to obtain the information I sought.

The content and aesthetic choices made in these Reform *siddurim* reflected the times when they were created. However, I do not see them as *siddurim* that reflect the current time period. We live in a digital age where we have more information at our fingertips via smartphones and computers than in any age prior. However, the Reform *siddurim* have only slightly shifted into our digital age. Currently the Central Conference of American Rabbis (CCAR) publishes the *siddur Mishkan T'filah*, as well as a digital version that is essentially a fixed digital version of the physical copy. This version does not provide more information than a hardbound copy of *Mishkan T'filah*. The digital version is a locked file; thus, content can neither be added nor deleted from the electronic book version of *Mishkan T'filah*.

However, there have been other attempts to create a digital siddur that allows creators to adapt the contents of individual *siddurim*. The most successful version is

Rabbi Daniel Medwin's *Visual T'filah* which was the basis for his 2010 HUC-JIR thesis. Currently the CCAR offers a version of *Visual T'filah* that is not adaptable as well as one that is. While the adaptable version of *Visual T'filah* allows creators to make significant content choices, it is intended for congregations and not for individual users. We live in an age where people seek individualized experiences that they can tailor to their needs. I created the eSiddur partially to enable different users to better interact with the *siddur* and their individual prayer experience in a community made up of individual pray-ers.

The eSiddur can empower individuals to better engage with the *siddur* through expanded content choices with aesthetics that make the content easy to access/understand. The most striking difference between a *siddur* and an eSiddur is that the eSiddur can contain as much or as little content as its creator wants, while a hardbound *siddur* is a fixed item with a set amount of pages and content. Additionally, the content of an eSiddur is essentially a decision made by the creator of an individual eSiddur. If a creator does not want to include every piece of possible liturgy in a service, they can include only the pieces that will be in a specific service. This enables users to focus on the liturgy that will actually be used in a specific service.

Other considerations for the eSiddur's digital format include two accessibility issues. The print size used in *siddurim* is often too small for many of its users. While there are slightly larger print versions, a PDF allows users to zoom in on words to whatever magnification they desire. The other accessibility issue is the physical weight of *siddurim*. While there have been attempts to make different editions of *siddurim* with fewer pages, all these physical books weigh more than digital tablets or smartphones. Potentially, a tablet device could be installed in a way that a person could access the

information in the eSiddur without even holding a device. One such example is the 2024 Apple Vision Pro which allows people to view content via a headset instead of a handheld device.

Additionally, the eSiddur enables users to better focus on the actual piece of liturgy because that is the primary content on each page of liturgy. When a user opens *Mishkan T'filah* or *Siddur Lev Shalem* or other similar *siddurim*, they are often presented with large amounts of content such as additional readings and/or notes about the piece of liturgy. The eSiddur seeks to enable users to read such content, but first they must actively choose to click on a button which will redirect them away from the liturgy and towards their desired content.

The eSiddur was created in 2023 in the shadow of the COVID-19 pandemic. When synagogues around the United States closed their doors to congregants, both synagogue leaders as well as congregants were forced to adapt and engage with technological advances that enabled them to connect digitally. Many congregations continue to operate in a hybrid model where some people come to the synagogue while others watch services via a livestreaming video. The eSiddur was created as a new way for both in-synagogue as well as at-home users to connect to their prayer service and liturgy without at-home participants having to purchase a *siddur*.

Lastly, the eSiddur was not created to replace the *siddur*. The eSiddur is intended as a tool that lowers the entry bar for people to learn about Jewish liturgy and participate in Jewish worship services through its content and aesthetic choices. Additionally, the eSiddur was created to allow different creators to adapt content that serves their unique worship services held at their specific congregations. While the eSiddur aims to serve

those specific functions, the *siddur* is a fuller account of our liturgical history. We have inherited our liturgy from prior centuries, and we preserve our liturgy's history by engaging with multiple versions of *siddurim* and *machzorim* throughout the ages.

## Focus Groups

While I had my own hypotheses about content as well as aesthetic choices, I wanted to learn what lay American Reform Jews wanted or needed from their *siddur*. This input was essential to create a product that serves its target audience. Thus, I created a detailed process for every focus group to establish consistency. Each focus group took approximately 90 minutes, and utilized a binder of examples as well as questionnaires to help participants consider each example's content and aesthetic choices.

The binder consisted of a consent form that allowed me to audio record these sessions, followed by examples from different *siddurim* intended for English speaking congregations. Each example was from the *Ma'ariv* (evening) prayer service, beginning at *Bar'chu* and ending with the *Sh'ma*. The first example was from the American Reform movement's 2006 edition of *Mishkan T'filah*, the second was from the Israeli Reform Movement's Hebrew and English 2022 edition of *Tefilat Ha-Adam*, the third was from the 2019 edition of *Siddur Masorti: An Egalitarian Sefardi Siddur* published by Izzun Books in the U.K., and the final example was from the American Conservative movement's 2016 edition of *Siddur Lev Shalem*. Additionally, there were two pages from Artscroll *siddurim*. The first page was a linear, line by line, translation of the blessing *Ahavat olam*. The second page was an inter-linear, word by word, translation of the same blessing.

Each focus group began with one minute for the participants to read through the consent form. After they consented, I turned on my recording device which was my iPhone 12's voice recording app. The phone was in airplane mode to avoid any recording interruptions. I gave a brief introduction followed by a moment of gratitude for the

participants' time and valuable personal opinions. I then explained the structure of the binders as well as the structure of our shared time, followed by an opportunity for participants to ask questions. This process took about ten minutes.

Participants were then given guided questionnaires for each of the four examples. Each example had its own corresponding questionnaire that outlined each of the content, as well as aesthetic, choices the editors made in the example. Participants were instructed to only give their opinion about how important they felt each item was for them individually. Each question was based on a scale of 1 to 5 where 1 was not useful/important and 5 was extremely useful/important. Participants were informed that they would have five minutes with each example and could fill out as much or as little of the questionnaire as they wanted during those five minutes. After the five minutes we had ten minutes of open discussion in the group. My role was to be a non-biased discussion guide, but I did offer open-ended questions if time allowed, and I responded to questions that did not require my opinion. Lastly, participants looked at the two Artscroll examples and were verbally asked to consider these layouts and provide any opinions they had about linear and/or inter-linear translations. Working through the booklets with the guided questionnaires and conversations took about 70 minutes.

In the final ten minutes of the focus groups, I asked participants questions that were based on things said in the focus group as well as more open-ended questions such as: are there any content or aesthetic choices you would like to see in a *siddur* that would help you better interact and engage with a prayer service? After the conclusion of each focus group, I stayed to answer any questions as well to as reveal the identity of each of the examples.

Between May 18<sup>th</sup> and October 3<sup>rd</sup> of 2023, I led focus groups at nine Reform synagogues and one Union for Reform Judaism summer camp in the United States. They included: Monmouth Reform Temple in Tinton Falls, NJ; Temple Beth Sholom in Miami, FL; Temple B’nai Jeshurun in Short Hills, NJ; Larchmont Temple in Larchmont, NY; Temple Sharey Tefilo-Israel in South Orange, NJ; Stephen Wise Free Synagogue in New York City, NY; B’nai Israel in Southbury, CT; Congregation Adas Emuno in Leonia, NJ; Westchester Reform Temple in Scarsdale, NY; and the URJ 6 Points Creative Arts Academy. These congregations were primarily chosen due to their proximity to my home in Chatham, NJ. The one significant exception was Temple Beth Sholom in Miami, FL whom I included because I was in the Miami area for a few weeks during the summer of 2023. All of the congregations were chosen because of my personal connections to the clergy at these congregations as well as their diversity of congregation size (from less than 100 members households to over 1,000). The URJ camp was included to consider the needs and wants of people near traditional *B’nei mitzvah* age (11-14).



## Creation Process

Before making any choices regarding content or aesthetics, I had to decide which software to use to create the eSiddur. While I was initially interested in creating a digital app, after minimal research it became clear that I would need hundreds of thousands of dollars to create a digital app with the assistance of an app developer. I quickly decided to create text documents using a software program. After consulting with Aharon Varady who runs the Open Siddur Project as well as other Jewish professionals who work with technology such as Rabbi Dan Medwin who invented *Visual Tefilah*, I decided to research a couple of different word processing softwares including Nisus Writer Pro, LibreOffice and Microsoft Word. I ultimately decided to use Microsoft Word because of its widespread popularity. Since the eSiddur is meant to be accessible to a wide range of users, I decided to use the most accessible and widely used word processing software. While I was not sure if the eSiddur would become a digital book in ePUB format or in PDF format, I knew that both could be created from Microsoft Word files.

From the earliest focus groups, I learned that my target audience wanted Hebrew, transliterated Hebrew, and English translations for each piece of liturgy. However, I was not sure how to lay out all three of these in the best way possible. Through my focus groups and the example from *Siddur Masorti*, I learned that most people wanted the Hebrew text to be right justified on the page and for the Hebrew transliteration to be left justified. While I thought that focus groups might be interested in inter-linear translations to help them better understand Hebrew, my focus group participants overwhelmingly informed me that this was both overwhelming and undesirable. However, I did learn that many of my participants were unable to figure out how English translations corresponded

with Hebrew or transliterated Hebrew lines because of the way the text was laid out on the page.

The vast majority of the focus group participants were most comfortable with *Mishkan T'filah* and they observed that Hebrew and transliterated Hebrew were always side by side and had the exact same number of lines. However, the English translation beneath the Hebrew was consistently a different number of lines, and many were unable to figure out how the English corresponded with the Hebrew. I decided that the three versions of text needed to be consistent with each other. If a line of Hebrew had five words, the transliterated Hebrew also needed to have five words and the English translation of those five words needed to be in one line when possible. Due to the challenges of translating Hebrew into English I knew there would be exceptions to this rule because a sentence in Hebrew sometimes needed to be broken up over multiple lines. Balancing a quality as well as sensical translation did not always line up with the Hebrew every time, but this was my goal when possible.

I considered a number of formats, and ultimately, I decided to make a linear translation where all three texts were on a single line. While I strongly considered putting the English translation on the left side and the Hebrew transliteration in the middle so it would be closer to the Hebrew text, I learned from my focus groups that this was not necessary. I was surprised to learn that many participants either used Hebrew or the Hebrew transliteration exclusively, only a few of my participants attempted to use both to improve their Hebrew reading skills. Most of the focus group participants did not feel the two versions of Hebrew needed to be directly next to each other if there was only a single column of content between these texts.

By putting these three versions of text on a single line my page orientation needed to be flipped from the standard portrait orientation to landscape to facilitate more words per line of text. The margins were minimized from a standard 1-inch margin on each side of the page to a narrow 0.5 inches on each side of the page. The “paper size” was often customized to accommodate material for a single piece of liturgy. For example, *K’dushat hashem* is set on a standard 8.5-inch by 11-inch setting while *L’chah dodi* is set on a 19.5-inch by 11-inch paper setting. I felt it was preferable for users to scroll through a single piece of liturgy instead of making them flip pages for each piece of liturgy. Breaking up a piece of liturgy over multiple pages made it more likely that a user would lose their place with greater frequency.

My Hebrew texts were primarily based on the versions used in *Mishkan T’filah* and *Siddur Lev Shalem*. I was particularly impressed with *Siddur Lev Shalem*’s use of stress marks as well as the bolded *shvah na* to let readers know when a *shvah* is pronounced or not. While I was unable to secure a font that allowed me to bold individual *shvachs*, I made sure to highlight these *shvachs* in transliterated Hebrew. On occasion I decided to add or delete some text for case-specific reasons. The clearest example of added text is in the *Avot v’imahot* blessing where I added in matriarchs Zilpah and Bilhah. Additionally, I chose to pair the couples instead of separating them by gender. Every Hebrew word has *nikkudot* so users can pronounce every Hebrew word if they can read Hebrew vowels. Focus group participants overwhelmingly did not like when they saw Hebrew words that did not have vowels, and they also overwhelmingly wanted every Hebrew word to have the accompanying transliteration of that Hebrew.

I had to make several decisions regarding Hebrew transliterations since there is not a widely accepted standardized way to transliterate Hebrew letters into English letters. Participants in my focus groups were often surprised as well as confused by transliteration choices made by different *siddur* editors. While most of my choices are consistent with those in *Mishkan T'filah*, there are a few aesthetic choices that I made in conjunction with Rabbi Richard Sarason, PhD that are different from *Mishkan T'filah*. For example, the letter צ, tsadee, is translated at “tz” in *Mishkan T'filah* and *Siddur Lev Shalem*, I decided to use the more accurate phonetic translation “ts.” I also decided to only capitalize a few transliterated words compared to *Mishkan T'filah*. The words that are capitalized include: the first word in a sentence, a person’s name or the name of a country, direct appeals to God but not references about God. I chose to not capitalize any letters that are prefixes to a proper noun or to God. For example, I wrote *lAdonai* instead of *LAdonai*. Other choices included using dashes in the Hebrew transliteration when there were dashes in the Hebrew text, and the use of apostrophes to both separate two separate vowels which are not meant to be pronounced as a diphthong as well as to show a pronounced *shvah*.

The Hebrew and transliterated Hebrew were also laid out to showcase the Hebrew’s poetry whenever it was possible. The beginning of a line of Hebrew text was justified to the far right margin and the Hebrew transliteration was justified to the far left margin. When a sentence could not fit onto a single line, it continued on the subsequent line, but I slightly indented the subsequent line to inform the user that this was a single line of poetic text. I also used this indent structure for some of the psalms since they often have one line that can be called A with a corresponding B response. This pattern

continues throughout the psalm and the indent structure helped highlight the structure of the psalm. My choices were editorial, but they were often informed by the way Hebrew text was set in *Mishkan T'filah* and *Siddur Lev Shalem*.

The English translations were created by me and edited by Rabbi Richard Sarason PhD. When possible, these directly correspond to the line of Hebrew text directly next to the English, but on occasion part of the translation may appear on a subsequent line when that enabled a better translation from the Hebrew.

After determining a sensical layout for the three versions of text, I wanted to find a font size that would make these texts accessible for eSiddur users. Many focus group participants had significant issues reading text in *siddurim* because they were too small. I made the decision to put my text in 16-point font for the Hebrew transliteration as well as the English translation. I set the Hebrew in 18-point font to make it even easier for a participant to read Hebrew text. An additional font size choice was to make the first words of a piece of liturgy larger and bolded so users would clearly see where each text begins. This is an aesthetic choice in *Mishkan T'filah* that many focus group participants enjoyed because it made finding a text's starting point extremely clear. Rubric headings as well as liturgy titles were also put in even larger fonts and center-justified so users could easily identify pieces of liturgy as well as new sections of liturgy.

I made an aesthetic choice to distinguish the three types of liturgical texts by using three different fonts. English translations were all set in EB Garamond font, Hebrew transliterations were all set in Gil Sans MT and they were all italicized, and the Hebrew text is primarily set in the Shofar font. When there was a direct quote from a *Tanach* text I set that text in Ezra SIL font because it is a more traditional style when

compared with the Shofar font. The *Tanach* source notes were also set in EB Garamond font, however they were italicized to separate them from the English translations.

Physical gestures were set in Gil Sans MT font and italicized, the same setting as the Hebrew transliterations. These notes are clearly separated from other texts by their right-justification and the fact that they are in English and not Hebrew.

The last significant aesthetic text choice I made was the use of multiple colors. The beginning words for each piece of liturgy were set in a dark blue color that is similar to *Mishkan T'filah*, but I also used a maroon color in pieces of liturgy to highlight a couple of words to help the eSiddur's user learn a few key words related to the core meaning of the liturgical text. I made these editorial choices myself and I limited myself to using this feature sparingly. Focus group participants experienced different colored texts in the *Siddur Masorti* example. While some people loved the colors used, others found it confusing and overwhelming. When asked about using color to highlight certain words, many participants reacted positively so long as it was used judiciously. Physical gesture instructions were also added in color to liturgical texts that traditionally use specific physical gestures. The instructions were added in line with the text or at the beginning of a liturgical text so a user would clearly see them before a communal physical gesture would occur. To highlight these gestures, I set this text in an orange color so they would stand out for pray-ers using the eSiddur. I decided to right-justify this English text so it would stand out.

Focus group participants overwhelmingly enjoyed knowing when liturgy directly quoted the Hebrew Bible and where they could find the source material. I made the decision to put this information in a gray color and right-justify this English text so it

would stand out. However, the color choice is more subtle when compared to the physical gesture text which is in an orange color.

Lastly, from a few of my focus group participants I anecdotally learned about a significant number of Jews who are colorblind. From their individual stories, as well as minimal research<sup>1</sup>, I learned that green and red are often the most common colors a colorblind person cannot see. This impacted my color choices throughout the eSiddur, and I am grateful to those who shared their personal stories.

Based on my focus groups I decided to add up to three different content sections for each piece of liturgy. These included: notes which are meant to be similar to the notes found at the bottom of the page in *Mishkan T'filah* or the right column in *Siddur Lev Shalem*, readings which are meant to be similar to the left column in *Siddur Lev Shalem*, and congregational sheet music when this may be beneficial for users who read sheet music, or for people who like to see the shape of a musical line as well as when text is repeated in order for them to more fully participate in a Jewish worship service.

The notes and readings were mostly compiled from the following *siddurim*: *Mishkan T'filah*, *Mishkan HaNefesh*, *Siddur Lev Shalem*, *Machzor Lev Shalem*, *Siddur Sha'ar Zahav*, *Tefilat Ha-Adam*, *The Koren Shalem Siddur*, *Or Chadash*, *Siddur Lev Chadash*, *Entrances to Holiness*, *On Wings of Light*, and *Siddur Pirchei Kodesh*. Additionally, I created some of the notes and sourced readings from texts other than existing *siddurim*. All the sheet music was created by me using Sibelius music notation software. The sheet music is intended to be as simple as possible so a person who does

---

<sup>1</sup> <https://www.jewishexponent.com/eye-doctor-studies-type-of-genetic-blindness-more-common-in-ashkenazi-jews/>

not read sheet music will not be overwhelmed. I included congregational melodies set in 16-point font so users could see the text with greater ease. There are no bar numbers, dynamics, or tempo markings because these are not necessary for congregational music.

I added icons next to each content-linking button to help users quickly comprehend their additional content options. Other linking content choices I added included a home button in the top right corner of each liturgy page as well as pages that divide different sections of prayer (e.g., *Kabbalat Shabbat* and *Ma'ariv*). The home button can also be considered the “Table of Contents” button. I decided not to add the home button to notes, readings, or sheet music content pages. Instead, I included linking buttons on those pages that linked back to their corresponding liturgy pages. Once users arrive back on a piece of liturgy they can click on the home button. Additionally, they could scroll back to the table of contents. The table of contents is filled with linking buttons so that an eSiddur user can easily find any piece of liturgy that is in that specific version of the eSiddur. Other content choices available via the table of contents include appendices with all the notes, readings, and sheet music linked to pieces of liturgy in that version of the eSiddur; and links to lists that are often said out loud during services. The lists include the healing or *Mi shebeirach* list, the *Kaddish* list, and a list of synagogue announcements. The eSiddur used during my recital also included the recital program as well as two *Amidah* alternatives that a user could engage with during the *Amidah* section of prayer. I included these specifically because I decided to not do any musical settings for the *Amidah* other than an *Oseh shalom* to end silent prayer. Traditionally the evening *Amidah* is prayed silently, and I decided to include these options for users who may



prefer a creative interpretation instead of the traditional Hebrew texts that comprise the Friday evening *Amidah*.

Some of the liturgy pages are unique because they are creative English readings that can be prayed responsively. I made aesthetic choices to show when the prayer leader would read and when the congregation would respond. This layout was loosely based on the responsive readings in *Gates of Prayer* where the congregation's responsive reading sections were italicized. I went further by justifying the congregation's italicized words to the right while the prayer leader's text is left-justified. Other liturgy pages are unique because their content is based on a specific musical setting instead of my own translation of the original Hebrew liturgy. For example, Psalm 95's English text is not a direct translation that I created. Instead, the English text presented corresponds to a musical setting by Cantor Lori Corrsin that is meant to be sung responsively by the choir and/or congregation. This is a unique feature of the eSiddur since it allows creators to fully customize each piece of liturgy. Another customization can be seen in examples where only part of a piece of liturgy is included. This would be done when a Jewish prayer service leader wants to highlight a few verses of a text instead of presenting a complete version of the text. An example of this can be seen in my recital's eSiddur for Psalm 92 where I only included verses 13-16.

Other features of the eSiddur include the ability to include creative substitutions for liturgy. Examples seen in my recital's eSiddur include "O amore, o bella luce del core" which is an Italian aria that I used as a substitution for *Ahavat olam* as well as Rabbi Richard Levy's creative English version of the 2<sup>nd</sup> paragraph of the *Sh'ma*.

When I finished creating individual Microsoft Word documents for each piece of liturgy, I converted them into PDFs and then ordered them according to the common order found in traditional *siddurim*. However, a creator could choose to put liturgical texts into a different order. After putting my liturgical texts in order, I created a table of contents. I then converted the various additional content pages from Microsoft Word documents to PDFs and arranged them into a sequential order. These sections of supplemental content were added to the table of contents in separate appendices. The *Amidah* alternatives were also given their own appendix. Lastly, I added in the Healing, *Kaddish*, and announcement lists to the eSiddur and put links for them in the table of contents. Additionally, my recital's eSiddur has a cover page as well as dedication page. Future versions could include cover pages that reflect an individual synagogue, or artwork that highlights a specific prayer service. I imagine a Sukkot service might have a picture of a sukkah or the lulav and etrog. A dedication page could reflect people who are being honored in that service, such as a B-Mitzvah family or a couple who come up for an Aufruf. There is no limit to the number of potential "add-on" pages within an eSiddur.

## **Next steps and challenges**

Ultimately, I believe the eSiddur should be two separate pieces of technology. One should be a piece of software that enables a creator to create individual eSiddurim for Jewish prayer services. This software should come with urtext files that can be edited, similar to my Microsoft Word files, and pre-made urtext PDFs. There should also be basic Word documents that give creators templates to create their own compatible files. These eSiddurim should be uploaded to an eSiddur app that allows the creator to send out the eSiddur to users. The eSiddur app should incorporate some features that I was not able to add at this time, including the ability to bookmark pages so users can quickly access their favorite material, and a notes function so users can write down their individual thoughts and have those notes directly connected to a specific piece of liturgy or content page. Another feature should be a sharing function so users can electronically send specific pages of content to another person. Lastly, a translation feature would be an incredible resource. I imagine it operate similarly to the dictionary feature in many Kindle ebooks where a user can click a word to read its definition and/or translation. One potential feature that I am wary of is audio recordings. I am not opposed to having audio recordings of liturgy to help users learn liturgy, but I am fearful that such a feature would be used during a prayer service which would be extremely distracting for other pray-ers.

A significant consideration for creating eSiddur content is the use of copyrighted texts as well as sheet music. My eSiddur was created as an educational product not meant for distribution, but the next step would be to use this technology in a congregation. An eSiddur should not contain copyrighted texts unless a creator has obtained permission from the copyright owner prior to distributing an eSiddur that uses the text. As for the

sheet music PDFs I have created, these versions can be distributed within a congregation via J-License permissions. As per their webpage<sup>2</sup>: “JLicense allows Jewish organization to now legally and easily license their use of copyrighted material including music and lyrics.” HUC-JIR holds an annual license, and any synagogue that has an annual license through J-license is permitted to reproduce material for their congregants that is covered by J-license.

---

<sup>2</sup> <https://www.jlicense.com>

## **Bibliography**

*ArtScroll Transliterated Linear Siddur, Sabbath and Festival*. New York: Mesorah Publications, Ltd, 1998.

Berner, Leila. *Or chadash, a new light: New paths for shabbat morning*. Philadelphia, Penn.: P'nai Or Religious Fellowship, 1989.

David, Menachem, ed. *Machzor for Rosh Hashanah with an Interlinear Translation, Nusach Ashkenaz*. New York: Mesorah Publications, Ltd, 2003.

*Entrances to Holiness are Everywhere: A Siddur for Shabbat and Holidays*. 2009.

Feld, Edward, ed. *Machzor Lev Shalem: Rosh Hashanah and Yom Kippur*. New York: The Rabbinical Assembly, Inc., 2010.

Feld, Edward, ed. *Siddur Lev Shalem for Shabbat & Festivals*. New York: Rabbinical Assembly, 2013.

Frishman, Elyse D. *Mishkan T'Filah: A reform siddur: Weekdays, festivals, and other occasions of public worship*. New York: Central Conference of American Rabbis, 2007.

Goldberg, Edwin C., Janet Ross Marder, Sheldon Joseph Marder, and Joel Shapiro. *Mishkan HaNefesh: Machzor for the days of awe*. New York: CCAR Press, 2015.

Levy, Richard N. *On Wings of Light: The hillel siddur for Kabbalat Shabbat and Shabbat evening*. Washington, DC: Hillel, the Foundation for Campus Life, 2000.

Magonet, Jonathan, ed., *Siddur Lev Chadash: Services and Prayers for Weekdays and Sabbaths, Festivals and Various Occasions*. London: Union of Liberal and Progressive Synagogues, 1995.

Marx, Dalia, and Lisitsa, Alona. *Tefilat Ha-Adam: An Israeli Reform Siddur for Shabbat*. Israel: Maram – The Council of Reform Rabbis in Israel, 2022.

Sacks, Jonathan. *The Koren Shalem Siddur*. Jerusalem: Koren Publishers Jerusalem Ltd., 2009.

*Siddur Masorti*. Izzun Books, 2019

*Siddur Pirchei Kodesh: A Prayerbook for Weekdays, Shabbat, Festivals, and Other Sacred Occasions*. Canada: Malcolm Lester & Associates, 2011

Stern, Chaim, ed. *Gates of prayer*. New York: Central Conference of American Rabbis, 1975.

Tyler, Michael, and Leslie Kane. *Sidur Sha 'ar Zahav*. San Francisco, CA: Congregation Sha'ar Zahav, 2009.

*The Union Prayer Book for Jewish Worship*. New York: The Central Conference of American Rabbis, 1940.

# eSiddur

a prototype created by Joseph Flaxman  
candidate for cantorial ordination  
HUC-JIR | NY, NY

Disclaimer: this is an educational project.  
Not for reproduction nor distribution.

## Dedicated to my father

*Really, one of many Jews who wanted to know more but didn't know where to start.*

*Only at the end were you able to make peace with your Jewish identity.*

*Now I carry you with me in these pages.*



# Thank You

## For facilitating lay leader focus groups:

Cantor Gabrielle Clissold

Monmouth Reform Temple, NJ

Rabbi Robert Davis

Temple Beth Sholom, Miami, FL

Cantor Lucy Fishbein

Temple B'nai Jeshurun, Short Hills, NJ

Rabbis Jeffrey Sirkman and Leora Frankel

Larchmont Temple, NY

Rabbi Allie Klein

Temple Sharey Tefilo-Israel, South Orange, NJ

Rabbi-Cantor Samantha Natov

Stephen Wise Free Synagogue, NY

Rabbi Eric Polokoff

B'nai Israel, Southbury, CT

Jay Rapoport

URJ 6 Points Creative Arts Academy

Rabbi Barry Schwartz

Congregation Adas Emuno, Leonia, NJ

Cantor Isaac Sonett-Assor

Westchester Reform Temple, Scarsdale, NY

Student Cantor Justin Callis

Student Cantor Leslie Goldberg

Student Cantor Iris Karlin

Student Cantor Gabriel Lehrman

Student Cantor Kevin McKenzie

Student Cantor-Educator Lauren Roth

Student Cantor Gabriel Snyder

ENS Laynie Zell

Cantor Jill Abramson

The HUC-JIR Maintenance,

Security, and Tech Staff

Cantor Irena Altshul

Elana Arian

Cantor Robert Abelson

Iván Barenboim

Dr. Sarah Bunin Benor

Cantor Joshua Breitzer

Julian Chin

Steve Cohen

Cantor Jonathan Comisar

Cantor Lori Corrsin

Dr. Gordon Dale

Pedro D'Aquino

Andrea DelGuidice

Joe Eglash

Rabbi Lawrence A. Hoffman

Rabbi Marion Lev-Cohen

Merri Lovinger-Arian

Rabbi Dalia Marx

Rabbi Daniel Medwin

Rabbi Shira Milgrom

Jerome Morris

Cantor Daniel Mutlu

Rabbi Richard S. Sarason

Cantor Benjie Ellen Schiller

Cantor Daniel Singer

Caroline Sonett-Assor

Aharon Varady

Cantor Ross Wolman

Laura, Eli and Isaiah Flaxman

Mom Flaxman

Ron and Joan Kanoski

Ziggy Flaxman🐾

# Table of Contents

## Kabbalat shabbat

- Psalm 146: *Azamrah* – I Will Sing Hymns
- Hadlakat neivot shabbat* – Shabbat Candle Lighting
- Psalm 95: *L'chu n'ran'nah* – Let Us Sing
- L'chah dodi* – Welcoming the Shabbat Bride
- Psalm 92: *Tsadik katamar* – A Song for Shabbat

## Ma'ariv l'shabbat – Shabbat Evening

- Sh'ma uvirchoteha* – Sh'ma and its Blessings
  - Call to worship: *Bar'chu* – The Call to Bless Together
  - 1<sup>st</sup> blessing before the *Sh'ma*: *Ma'ariv aravim* – The Evening Comes
  - 2<sup>nd</sup> blessing before the *Sh'ma*: *Ahavat olam* – God's Love
  - K'riat Sh'ma* – Recitation of Sh'ma
    - 1<sup>st</sup> paragraph
    - 2<sup>nd</sup> paragraph
    - 3<sup>rd</sup> paragraph
  - 1<sup>st</sup> blessing after the *Sh'ma*: *Mi chamochah* – *G'ulah* – Redemption
  - 2<sup>nd</sup> blessing after the *Sh'ma*: *Hashkiveinu* – Peace in our Night
  - Verse of the day: *V'sham'ru* – The Torah Verse for Shabbat
- T'filat ha'amidah l'arvit l'shabbat* – The Amidah Prayer for Shabbat Evening
  - 1<sup>st</sup> blessing: *Avot v'imahot* – Remembering our Ancestors
  - 2<sup>nd</sup> blessing: *G'vurot* – God's Power
  - 3<sup>rd</sup> blessing: *K'dushat hasheim* – The Holy Name
  - 4<sup>th</sup> blessing: *K'dushat hayom* – The Holy Day
  - 5<sup>th</sup> blessing: *Avodah* – Restore Your Presence to Zion
  - 6<sup>th</sup> blessing: *Hoda'ah* – Gratitude for our Lives
  - 7<sup>th</sup> blessing: *Birkat shalom* – Peace
  - T'filat haleiv* – Prayer of the Heart
- Siyum hat'filah* – Concluding Prayers
  - Aleinu* – It is Upon Us
  - Kaddish yatom* – The Mourner's Kaddish
  - Kiddush l'leil shabbat* – Kiddush for Shabbat Night
  - Hamotsi* – Blessing for Bread

*click here for*  
**HEALING LIST**

*click here for*  
**KADDISH LIST**

## Appendices

- Appendix A: Recital Program
- Appendix B: *Amidah* alternatives
- Appendix C: Readings
- Appendix D: Congregational Sheet Music
- Appendix E: Notes

*click here for*  
**ANNOUNCEMENTS**



קַבָּלַת שַׁבָּת

*Kabbalat shabbat*

*Click for notes about Kabbalat Shabbat* 



# Azamrah – אִזְמָרָה

I Will Sing Hymns

*from Psalm 146: 1-2*

**Azamrah** leilohai b'odi,  
ahal'lah.

**I will sing hymns** to my God while I exist,  
I will praise.

**אִזְמָרָה** לֵאלֹהֵי בְעוֹדִי  
אֶהְלֵלָה.

All sing to You, all praise to You,

O Source of all creation.

We call Your name, we sing Your praise,

O Holy One of blessing.

Hal'lu-Yah!

Hallelu-Yah!

הַלְלוּ-יָהּ!

Click for notes



Click for sheet music



Click for readings





# הדלקת נרות שבת - *Hadlakat neiroi shabbat*

## Shabbat Candle Lighting

*The candles are lit before the blessing is recited.*

**Baruch** atah Adonai

eloheinu, melech ha'olam,

asher kid'shanu b'mitsvotav

v'tsivanu *l'hadlik neir*

shel shabbat.

**Blessed** are You Adonai

our God, sovereign of time and space,

that sanctifies us through God's mitzvot

and commands us *to kindle the light*

of Shabbat.

**ברוך** אתה יהוה

אלהינו, מלך העולם,

אשר קדשנו במצותיו

וצונו *להדליק נר*

של שבת.

*Click for notes*



*Click for sheet music*



*Click for readings*





# Psalm 95: 1-3

## Let Us Sing

**L'chu** n'ran'nah,

lAdonai,

nari'ah

l'tsur yisheinu.

N'kad'mah fanav

b'todah

biz'mirot

nari'a lo.

Ki eil gadol Adonai

umelech gadol al kol-elohim.

**O come** let us sing,

unto God,

sing joyfully

to our source of strength.

We come near to God

with thanksgiving

our voices

loud with song.

For Adonai is a great God

exalted is God above all.

לְכוּ נְרַנְנָה

לַיהוָה,

נְרִיעָה

לְצֹר יִשְׁעָנוּ:

נִקְדָּמָה פָּנֵינוּ

בְּתוֹדָה,

בְּזִמְרוֹת

נְרִיעַ לוֹ:

כִּי אֵל גָּדוֹל יְהוָה,

וּמֶלֶךְ גָּדוֹל עַל כָּל-אֱלֹהִים:

Click for notes



Click for readings





# לָכָה דוּדִי – *L'chah dodi*

## Welcoming the Shabbat Bride

***L'chah dodi*** *lik'rat kalah*  
*p'nei shabbat n'kab'lah.*

**Come my beloved** to meet the bride  
let us welcome Shabbat.

**לָכָה דוּדִי** לְקִרְאָת כָּלָה,  
פָּנֵי שַׁבָּת נִקְבְּלָה.

*I. Shamor v'zachor*  
*b'dibur echad*  
*hishmi'anu eil ham'yuchad.*  
*Adonai echad*  
*ush'mo echad,*  
*l'sheim ul'tiferet v'lit'hilah.*

“Keep” and “Remember”  
in a single utterance  
that the singular God caused us to hear.  
Adonai is One  
and God's name is One,  
for repute and magnificence and adoration.

1. שָׁמֹר וְזָכוֹר  
בְּדִבּוּר אֶחָד  
הַשְׁמִיעֵנוּ אֵל הַמִּיחָד.  
יְהוָה אֶחָד  
וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְלָה.

***L'chah dodi lik'rat kalah***  
***p'nei shabbat n'kab'lah.***

**Come my beloved to meet the bride**  
**let us welcome Shabbat.**

**לָכָה דוּדִי** לְקִרְאָת כָּלָה,  
פָּנֵי שַׁבָּת נִקְבְּלָה.

*4. Hitna'ari,*  
*mei'afar kumi,*  
*livshi bigdei tifarteich ami,*  
*al yad ben-Yishai*  
*beit halachmi.*  
*Korvah el nafshi g'alah.*

Arise,  
shake off the dust!  
Array yourself in beautiful garments, my people!  
Through Yishai's son  
of Bethlehem,  
draw near to my spirit and redeem it.

4. הִתְנַעֲרִי,  
מֵעָפָר קוּמִי,  
לְבָשִׁי בְּגָדֵי תִפְאֶרֶתְךָ עִמִּי,  
עַל יַד בֶּן-יִשָּׁי  
בֵּית הַלַּחֲמִי.  
קִרְבָּה אֶל נַפְשִׁי גְאֹלָה.

***L'chah dodi lik'rat kalah***  
***p'nei shabbat n'kab'lah.***

**Come my beloved to meet the bride**  
**let us welcome Shabbat.**

**לָכָה דוּדִי** לְקִרְאָת כָּלָה,  
פָּנֵי שַׁבָּת נִקְבְּלָה.

*8. Yamin usmol*  
*tifrotsi*  
*v'et-Adonai ta'aritsi,*  
*al yad ish*  
*ben partzi,*  
*v'nism'chah v'nagilah.*

To the right and to the left  
you will burst out,  
you will honor Adonai,  
through the  
son of Perez,  
we will delight and rejoice!

8. יָמִין וּשְׂמָאל  
תִּפְרוֹצִי  
וְאֶת-יְהוָה תַּעֲרִיצִי,  
עַל יַד אִישׁ  
בֶּן-פְּרָצִי,  
וְנִשְׁמַחָה וְנִגִּילָה.

***L'chah dodi lik'rat kalah***  
***p'nei shabbat n'kab'lah.***

**Come my beloved to meet the bride**  
**let us welcome Shabbat.**

**לָכָה דוּדִי** לְקִרְאָת כָּלָה,  
פָּנֵי שַׁבָּת נִקְבְּלָה.

*We rise and face the entrance of the sanctuary  
to welcome the Shabbat Bride.*

*9. Bo'i v'shalom*  
*ateret balah,*  
*gam b'rinah uv'tsoholah,*  
*toch emunei*  
*am s'gulah,*  
*bo'i chalah, bo'i chalah.*

Come in peace  
crown of God,  
both in joyful song and euphoria,  
amid the faithful  
of the treasured people,  
Come O bride, Come O bride.

9. בּוֹאִי בְּשָׁלוֹם  
עֲטֹרַת בַּעֲלָה,  
גַּם בְּרִנָּה וּבִצְהֻלָּה,  
תּוֹךְ אֲמוּנִי  
עַם סֻגְלָה,  
בּוֹאִי כָלָה, בּוֹאִי כָלָה.

***L'chah dodi lik'rat kalah***  
***p'nei shabbat n'kab'lah.***

**Come my beloved to meet the bride**  
**let us welcome Shabbat.**

**לָכָה דוּדִי** לְקִרְאָת כָּלָה,  
פָּנֵי שַׁבָּת נִקְבְּלָה.



# Psalm 92: 13-16

## A Song for Shabbat

**Tsadik** katamar yifrach,

k'erez baL'vanon yisgeh.

Sh'tulim b'veit Adonai,

b'chatsrot eloheinu yafrichu.

Od y'nuvun b'seivah,

d'sheinim v'ra'ananim yih'yu.

L'hagid ki yashar Adonai,

tsuri, v'lo avlatah bo.

**The righteous person** springs up like the palm tree,

like the Lebanon cedar they tower.

Planted in the house of Adonai,

in the courts of our God they flourish.

They bear fruit still in old age,

fresh and full of sap they are.

To tell that Adonai is upright,

my rock, there is no wrong in God.

**צַדִּיק** כַּתְמָר יִפְרַח,

כְּאַרְז בְּלִבְנוֹן יִשְׁגֶּה:

שְׁתוּלִים בְּבֵית יְהוָה,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יִנּוּבוּן בְּשִׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:

לְהַגִּיד כִּי יָשָׁר יְהוָה,

צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ:

Click for notes



Click for readings







# מַעֲרִיב לַשַּׁבָּת

*Ma'ariv l'shabbat* –  
Shabbat Evening

*Click for notes about Ma'ariv l'shabbat*





# שְׁמַע וּבְרַכּוֹתֶיהָ

## Sh'ma uvirchoteha – Sh'ma and its Blessings

### ברְכוּ – Bar'chu

The Call to Bless Together

*Please rise as you are able.*

*\*It is customary to bow from the waist and then straighten where indicated.*

*Prayer leader:*

**Bar'chu** et-Adonai *ham'vorach*.

**Bless** Adonai the Blessed One.

**ברְכוּ** אֶת־יְהוָה הַמְּבָרֵךְ.

*Congregation, then the prayer leader repeats:*

**\*Baruch** Adonai *ham'vorach*

*l'olam va'ed.*

**\*Blessed** is Adonai the Blessed One

forever and ever.

**\*בְּרוּךְ** יְהוָה הַמְּבָרֵךְ

לְעוֹלָם וָעֶד.

*Please sit.*

Click for notes



Click for sheet music



Click for readings





## מַעְרִיב עֶרְבִים - Ma'ariv aravim

First blessing before Sh'ma: The Evening Comes

*We bless and contemplate together in silence.*

*Prayer leader continues at: ◀*

**Baruch** atah Adonai

eloheinu, melech ha'olam,  
asher bidvaro **ma'ariv aravim**,  
b'chochmah potei'ach sh'arim,  
uvitvunah m'shaneh itim,  
umachalif et-haz'manim,  
umsadeir et-hakochavim  
b'mishm'roteihem  
baraki'a kirtsono.  
Borei yom valailah,  
goleil or mip'nei choshech,  
v'choshech mip'nei or.

▶ Uma'avir yom umeivi lailah,  
umavdil bein yom uvein lailah,  
Adonai ts'va'ot sh'mo.  
Eil chai v'kayam,  
tamid yimloch aleinu l'olam va'ed.

Baruch atah Adonai,  
**hama'ariv aravim.**

**Blessed** are You Adonai

our God, Sovereign of time and space,  
who speaks and **brings on the evenings**,  
with wisdom opens the gates,  
with insight changes times,  
alternates the seasons,  
and arranges the stars  
in their constellations  
in the sky according to Your will.  
Creator of day and night,  
You roll light from before darkness,  
and darkness from before light.

Maker of twilight and bringer of night,  
who distinguishes between day and night,  
Adonai of Hosts is God's name.  
Living and enduring God,  
may you reign over us eternally.

Blessed are You Adonai,  
who **brings on evenings.**

**בָּרוּךְ** אַתָּה יְהוָה  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים,  
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחְלִיף אֶת-הַזְּמָנִים,  
וּמַסְדֵּיר אֶת-הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם  
בִּרְקִיעַ כְּרִצּוֹנוֹ.  
בּוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,  
וְחֹשֶׁךְ מִפְּנֵי אוֹר.

◀ וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְהוָה צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיָּם,  
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

**בָּרוּךְ** אַתָּה יְהוָה,  
**הַמַּעְרִיב עֶרְבִים.**

Click for notes



Click for readings





## (אַהַבַּת עוֹלָם – Ahavat Olam)

### *O amore, o bella luce del core*

Second blessing before Sh'ma: God's Love

O amore,  
o bella luce del core,  
fiammella eterna,  
che il mondo ha in sè.  
Mesta carezza, lieto dolore,  
la vita è in te!  
Blanda è la luce  
che a notte scende,  
sfolgora il sole possente ognor,  
pure il tuo raggio  
su tutti splende,  
luce del cor!

Oh! Splendi, eterna,  
limpida face,  
spanditi,  
o palpito generator!  
Oh! Canta l'inno di pace,  
la vita è amor!

Oh love,  
beautiful light of the heart  
everlasting flame,  
within you is the world.  
Sad caresses, blissful grief,  
Life is in you!  
Soft is the light  
that descends at night,  
the powerful sun blazes at day,  
yet your ray  
over everything shines,  
the heart's light!

Oh! shine on eternally,  
bright torch,  
Spread yourself,  
passionate lifegiver!  
Oh! Sing the hymn of peace,  
Life itself is love!

**Baruch** atah Adonai,  
ohev amo Yisrael.

**Blessed** are You Adonai,  
who loves God's people Israel.

**בָּרוּךְ** אַתָּה יְהוָה,  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Click for notes



Click for readings





# קריאת שמע - K'riat sh'ma

## Recitation of Sh'ma

*The first paragraph of the Sh'ma: Deuteronomy 6: 4-9*

*While reciting the first line of the Sh'ma, some people place their right hand over their eyes.  
This is done to help a person concentrate on their relationship with God's oneness  
and their connection to the community of Yisrael.*

# שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

*Sh'ma Yisraeil Adonai eloheinu Adonai echad.*

Hearken Israel, Adonai is our God Adonai is One.

*Recited quietly:*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Baruch sheim k'vod mal'chuto l'olam vaed.*

Blessed is God's sovereign honored name forever and ever.

**V'ahavta** eit Adonai elohecha

b'chol-l'vav'cha, uvchol nafsh'cha  
uvchol-m'odecha.

V'hayu had'varim haeileh

asher anochi m'tsav'cha  
hayom al-l'vavecha.

V'shinantam l'vanecha

v'dibarta bam  
b'shivt'cha b'veitecha  
uvlecht'cha vaderech  
uvshochb'cha uvkumecha.

Ukshartam l'ot al-yadecha

v'hayu l'totafot bein einecha.

Uchtavtam

al m'zuzot beitecha  
uvisharecha.

**You shall love** Adonai Your God

with all your heart and with all your soul  
and with all your might.

and these words

which I command you

this day shall be on your heart.

You shall teach them diligently

unto your children

when you sit in your house

and when you walk by the way,

when you lie down and when you rise up.

And you shall bind them for a sign upon your hand

and they shall be for frontlets between your eyes.

and you shall write them

upon the doorposts of your house

and upon your gates.

וְאַהֲבָתָה אֶת יְהוָה אֱלֹהֶיךָ

בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ:

וְהָיוּ תִּדְבָּרֵי הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְךָ

הַיּוֹם עַל-לִבְבְּךָ:

וְשִׁנַּנְתָּם לְבָנֶיךָ

וְדִבַּרְתָּ בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבִלְכֻתְךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם

עַל-מְזוֹזֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ:





*The second paragraph of the Sh'ma: Deuteronomy 11: 13-21*

*We read responsively:*

**If we can hear** the words from Sinai

*then love will flow from us and we shall serve all that is holy  
with all our intellect and all our passion and all our life.*

If we can serve all that is holy

*we shall be doing all that humans can to help the rains to flow, the grasses to be green,  
the grains to grow up golden like the sun, the rivers to be filled with life once more.  
All the children of God shall eat and there will be enough.*

But if we turn from Sinai 's words and serve only what is common and profane  
making gods of our own comfort or our power,

*then the holiness of life will contract for us, our world will grow inhospitable to rains from heaven,  
and the produce of the earth will not be ours, or worse it will be ours unjustly,  
and our acts shall isolate us from the flowing waves of green and gold.*

Let us therefore lace these words into our passion and our intellect,  
and bind them, all of us,

*as a sign upon our hands and our eyes  
writing them in mezuzot for our doors and gates,  
teaching them to our children, listening to our children teaching us.  
That our generations may be numerous as the stars of heaven and the dust of the earth,  
as faithful as the living waters that unite them all.*

Click for notes



Click for readings





*From the third paragraph of the Sh'ma: Numbers 15: 40-41*

*We chant together in one voice:*

**L'ma'an** tizk'ru

va'asitem et-kol-mitsvotai,  
viyitem k'doshim leiloheichem.

Ani Adonai eloheichem

asher hotseiti etchem

mei'erets Mitsrayim

liyot lachem leilohim

Ani Adonai eloheichem.

**In order that** you will remember

and do all My commandments  
and you will be holy to your God.

I am Adonai your God

who brought you out of

the land of Egypt

to be your God.

I am Adonai your God.

**לְמַעַן** תִּזְכְּרוּ

וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי  
וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:  
אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מֵאֶרֶץ מִצְרַיִם  
לְהִיּוֹת לָכֶם לֵאלֹהִים  
אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Prayer leader:*

Adonai eloheichem **EMET**.

Adonai your God is **TRUTH**.

יְהוָה אֱלֹהֵיכֶם **אֱמֶת**.

Click for notes



Click for readings





## מי־כַּמְּכָה - *Mi chamochah*

First blessing after the Shema: *G'ulah* – Redemption

*from Exodus 15: 11, 18*

### *Mi-chamochah*

*ba'eilim Adonai,  
mi kamochah nedar bakodesh,  
nora t'hilot, oseih fele.*

*Malchut'cha ra'u vanecha,  
bokei'a yam  
lifnei Mosheh uMiryam.  
"Zeh Eili," anu v'am'ru:  
"Adonai yimloch l'olam va'ed."*

### Who is like You

among the gods, Adonai?  
Who is like You, majestic in holiness,  
awe inspiring in renown, performing wonders?

Your majesty Your children witnessed,  
splitting the sea  
before Moses and Miriam.  
"This is my God!" they proclaimed, and pronounced:  
"Adonai will reign forever and ever."

### מי־כַּמְּכָה

בְּאֵלִים יְהוָה,  
מִי כַּמְּכָה נֹאדָר בְּקֹדֶשׁ,  
נֹרָא תְהִילֹת, עֹשֶׂה פִלְא.

מַלְכוּתְךָ רָאוּ בְנֶיךָ,  
בֹּקֵעַ יָם  
לִפְנֵי מֹשֶׁה וּמִרְיָם.  
זֶה אֱלֹהֵינוּ וְאָמְרוּ:  
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

*from Jeremiah 31:10*

*V'ne'emar:  
"Ki fadah Adonai et-Ya'akov  
ug'alo miyad chazak mimenu."*

*Baruch atah Adonai,  
ga'al Yisrael.*

As it is written:  
"For Adonai saved Jacob  
and redeemed him from a stronger power."

Blessed are You Adonai,  
Redeemer of Israel.

וְנֵאמַר:  
כִּי פָדָה יְהוָה אֶת־יַעֲקֹב,  
וַיִּגְאֹלוּ מִיַּד חָזָק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְהוָה,  
גֹּאֵל יִשְׂרָאֵל.

Click for notes



Click for sheet music



Click for readings







## הַשְׁכִּיבֵנוּ - Hashkiveinu

Second blessing after the Sh'ma: Peace in our Night

### Hashkiveinu,

Adonai eloheinu *l'shalom*,  
 v'ha'amideinu malkeinu l'chayim.  
 ufros aleinu sukat *sh'lomecha*,  
 v'tak'neinu b'eitsah tovah,  
 mil'fanecha,  
 v'hoshieinu l'maan 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 atah,  
 ki eil melech  
 chanun v'rachum atah,  
 ush'mor tseiteinu  
 l'chayim ul'shalom,  
 mei'atah v'ad olam.  
 Ufros aleinu sukat *sh'lomecha*.  
 Baruch atah Adonai,  
 haporeis sukat *shalom* aleinu  
 v'al kol-amo Yisrael  
 v'al Y'rushalayim.

### Lay us down

Adonai our God in *peace*  
 that we may rise, our Sovereign, to life.  
 And spread over us the shelter of *Your peace*,  
 and set us aright with good counsel  
 in Your presence,  
 and save us for the sake of Your name.  
 And shield us  
 and remove from us enemies,  
 pestilence, sword, starvation and sorrow,  
 and remove evil forces  
 from before us and from behind us,  
 and hide us in the shade of Your wings.  
 For You are God our guardian and rescuer,  
 for You are God,  
 gracious and merciful Sovereign.  
 Guard our going out and our coming in  
 for life and for well-being  
 from this time until forever.  
 And spread over us the shelter of *Your peace*.  
 Blessed are You Adonai,  
 whose spreads the shelter of *peace over us*,  
 over all God's people Israel,  
 and over Jerusalem.

### הַשְׁכִּיבֵנוּ

יהוה אלהינו *לְשָׁלוֹם*,  
 וְהַעֲמִידֵנוּ מִלְּפָנָיו לְחַיִּים,  
 וּפְרוֹשׁ עָלֵינוּ סִכַּת *שְׁלוֹמְךָ*,  
 וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה  
 מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ.  
 וְהִגֵּן בְּעַדֵּנוּ,  
 וְהָסֵר מֵעָלֵינוּ אוֹיֵב,  
 דָּבָר, וְחָרֵב, וְרָעָב, וְיָגוֹן,  
 וְהָסֵר שָׂטָן  
 מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,  
 וּבִצֵּל כְּנָפֶיךָ תַּסְתִּירֵנוּ,  
 כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה,  
 כִּי אֵל מֶלֶךְ  
 חֲנוּן וְרַחוּם אַתָּה,  
 וּשְׁמֹר צֵאתָנוּ וּבֹאֵנוּ,  
 לְחַיִּים וּלְשָׁלוֹם,  
 מֵעַתָּה וְעַד עוֹלָם.  
 וּפְרוֹשׁ עָלֵינוּ סִכַּת *שְׁלוֹמְךָ*.  
 בָּרוּךְ אַתָּה יְהוָה,  
 הַפּוֹרֵשׁ סִכַּת *שָׁלוֹם* עָלֵינוּ  
 וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל  
 וְעַל יְרוּשָׁלָּיִם.

Click for notes



Click for readings





# V'sham'ru - וְשָׁמְרוּ

## The Torah Verse for Shabbat

from Exodus 31: 16-17

**V'sham'ru v'nei Yisrael**

et-hashabbat,

la'asot et-hashabbat

l'dorotam b'rit olam.

Beini uvein b'nei Yisrael

ot hi l'olam,

ki sheishet yamim asah Adonai

et-hashamayim v'et ha'arets,

uvayom hash'vi'i

shavat vayinafash.

**Israel's children will keep**

Shabbat

to observe Shabbat

throughout the generations as an eternal covenant.

Between Me and Israel's children

it is an eternal sign,

for in six days God made

the heavens and the earth,

and on the seventh day

rested and was rejuvenated.

**וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל**

**אֶת־הַשַּׁבָּת**

**לַעֲשׂוֹת אֶת־הַשַּׁבָּת**

**לְדֹרֹתָם בְּרִית עוֹלָם:**

**בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל**

**אֹת הִיא לְעוֹלָם**

**כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה**

**אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ**

**וּבְיוֹם הַשְּׁבִיעִי**

**שָׁבַת וַיִּנָּפֶשׁ:**

Click for notes



Click for readings





# תְּפִילַּת הָעֲמִידָה לְעֶרְבֵית לְשַׁבָּת

*T'filat ha'amidah l'arvit l'shabbat -*

## The Amidah Prayer for Shabbat Evening



*Click here for a tikkun olam alternative amidah:*



*Click here for a contemplation for those who do not define their belief as a belief in God:*

*\*As we enter the Amidah, it is customary to take three steps forward, a physical action that brings us closer to God's presence.*

*from Psalm 51:17*

**\*Adonai** s'fatai tiftach,  
ufi yagid t'hilatecha.

**\*Adonai** open up my lips,  
that my mouth may declare Your praise.

**\*אֲדֹנָי** שִׁפְתֵי תִפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

## אָבוֹת וְאִמָּהוֹת - Avot v'imahot

First of seven blessings: Remembering our Ancestors

*\*It is customary to bend your knees, bow, and then straighten where indicated.*

**\*Baruch** atah Adonai, eloheinu  
veilohei **avoteinu v'imoteinu**,  
elohei Avraham v'Sarah,  
eilohei Yitschak v'Rivkah,  
veilohei Ya'akov,  
v'Leiah v'Zilpah,  
Racheil uBilhah,  
ha'eil hagadol hagibor v'hanora,  
eil elyon,  
gomeil chasadim tovim,  
v'koneih hakol,  
**v'zocheir** chasdei  
**avot v'imahot**,  
umeivi g'ulah livnei v'neihem  
l'ma'an sh'mo b'ahavah.  
Melech ozeir umoshi'a umagein.

**\*Blessed** are You Adonai, our God  
and God of our **forefathers and foremothers**,  
God of Abraham and Sarah,  
God of Isaac and Rebecca,  
and God of Jacob,  
Leah and Zilpah,  
Rachel and Bilhah.  
God great mighty and awesome,  
God most high,  
who bestows lovingkindness,  
and creates all,  
who **remembers** the loving kindness  
of the **forefathers and foremothers**,  
and will bring redemption to God's children  
for the sake of God's name with love.  
Sovereign, helper, and savior, and shield.

**\*בָּרוּךְ** אַתָּה יְהוָה, אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ,  
אֱלֹהֵי אַבְרָהָם וְשָׂרָה,  
אֱלֹהֵי יִצְחָק וְרִבְקָה,  
וְאֱלֹהֵי יַעֲקֹב  
וְלֵאָה וְזִלְפָּה,  
רָחֵל וּבִלְהָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן,  
גּוֹמֵל חֲסָדִים טוֹבִים,  
וְקוֹנֵה הַכֹּל,  
**וְזוֹכֵר חֲסֵדֵי**  
**אָבוֹת וְאִמָּהוֹת**,  
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם  
לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

**\*Baruch** atah Adonai,  
magein Avraham ufokeid Sarah.

**\*Blessed** are You Adonai,  
Abraham's shield and Sarah's guardian.

**\*בָּרוּךְ** אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

Click for notes



Click for readings





## G'vurot - גְּבוּרוֹת

Second of seven blessings: God's Power

**Atah gibor l'olam**, Adonai

m'chayeh meitim atah,  
rav l'hoshi'a,

mashiv haru'ach

umorid hagashem:

m'chalkeil chayim b'chesed,

m'chayeh meitim

b'rachamim rabim,

someich noflim v'rofei cholim

umatir asurim,

umkayem emunato

lisheinei afar.

Mi chamocha ba'al **g'vurot**

umi domeh lach,

melech meimit umchayeh

umatsmi'ach y'shuah.

V'ne'eman atah l'hachayot meitim.

Baruch atah Adonai,

m'chayeh hameitim.

**You are forever mighty**, Adonai

You give life to the dead,  
great is Your saving power,

causing the wind to blow  
and the rain to fall:

You sustain the living with loving-kindness,

You give life to the dead  
with great compassion

You support the falling and heal the sick  
and liberate the captive,  
and keep faith with those  
who sleep in the dust.

Who is like You, master of **strength**  
and who resembles You?

Sovereign bringing death and life  
and causing redemption to flourish.

You are faithful in bringing life to the dead.

Blessed are You Adonai,  
who gives life to the dead.

**אתה גבור לעולם**, אֲדֹנָי

מְחַיֶּה מֵתִים אַתָּה,  
רַב לְהוֹשִׁיעַ,

מְשִׁיב הָרוּחַ  
וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד,

מְחַיֶּה מֵתִים

בְּרַחֲמִים רַבִּים,

סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים

וּמַתִּיר אֲסוּרִים,

וּמְקַיֵּם אֱמוּנָתוֹ

לִישְׁנֵי עָפָר.

מִי כָמוֹךָ בַּעַל **גְּבוּרוֹת**

וּמִי דוֹמֶה לָךְ,

מֶלֶךְ מָמִית וּמְחַיֶּה

וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.

בָּרוּךְ אַתָּה יְהוָה,

מְחַיֶּה הַמֵּתִים.

Click for notes



Click for readings





## K'dushat hasheim - קְדוּשַׁת הַשֵּׁם

Third of seven blessings: The Holy Name

### Atah kadosh

v'shimcha kadosh,  
ukdoshim b'chol-yom  
y'hal'lucha selah.

Baruch atah Adonai,  
ha'eil *hakadosh*.

### You are holy

and Your name is holy,  
and holy ones every day  
praise You forever.

Blessed are You Adonai,  
the *holy* God.

### אַתָּה קָדוֹשׁ

וְשִׁמְךָ קָדוֹשׁ,  
וְקְדוֹשִׁים בְּכָל-יוֹם  
יְהַלְלוּךָ סֵלָה.

בָּרוּךְ אַתָּה יְהוָה,  
הָאֵל הַקָּדוֹשׁ.

Click for notes



Click for readings







# K'dushat hayom - קדשת היום

## Fourth of seven blessings: The Holy Day

### Atah kidashta

et-yom hash'vi'i lishmecha,  
tachlit ma'aseih shamayim va'arets,  
uveirachto mikol-hayamim,  
v'kidashto mikol-haz'manim  
v'chein katuv b'toratecha:

### You sanctified

the seventh day for Your name,  
the zenith of heaven and earth's creation,  
blessing it above all other days,  
and sanctifying it above all other times,  
as it is written in Your Torah:

### אתה קדשת

את-יום השביעי לשמך,  
תכלית מעשה שמים וארץ,  
ויברכתו מכל-הימים,  
וקדשתו מכל-הזמנים,  
וכן כתוב בתורתך:

from Genesis 2: 1-3

Vaychulu hashamayim v'ha'arets  
v'chol-ts'va'am.

When the heavens and earth were completed  
and all their array.

ויכלו השמים והארץ  
וכל-צבאם.

Vaychal Elohim bayom hash'vi'i  
m'lachto asher asah

God completed on the seventh day  
the work God had made

ויכל אלהים ביום השביעי  
מלאכתו אשר עשה

vayishbot bayom hash'vi'i,  
mikol-m'lachto asher asah.

and ceased on the seventh day  
from all the work God had done.

וישבת ביום השביעי  
מכל-מלאכתו אשר עשה.

Vayvarech Elohim et-yom hash'vi'i  
vaykadeish oto

Then God blessed the seventh day  
and hallowed it

ויברך אלהים את-יום השביעי  
ויקדש אתו

ki vo shavat mikol-m'lachto,  
asher bara Elohim la'asot.

for on it God ceased from all the work of creation  
that God had done.

כי בו שבת מכל-מלאכתו  
אשר ברא אלהים לעשות.

Eloheinu veilohei avoteinu v'imoteinu  
avoteinu v'imoteinu

Our God and the God of  
our forefathers and foremothers,

אלהינו ואלהי  
אבותינו ואמותנו,

r'tseih vimnuchateinu

be pleased with our rest

רצה במנוחתנו,

kad'sheinu b'mitsvatecha,

sanctify us through Your commandments,

קדשנו במצותיך,

v'tein chelkeinu b'toratecha,

and give us a share of Your Torah,

ותן חלקנו בתורתך,

sab'einu mituvecha,

satisfy us with Your goodness,

שבענו מטובך,

v'sam'cheinu bishuatecha,

and gladden us through Your deliverance,

ושמחנו בישועתך,

v'taheir libeinu l'ovd'cha be'emet,

and purify our hearts to serve You truly,

וטהר לבנו לעבדך באמת,

v'hanchileinu Adonai eloheinu

and grant that we inherit, Adonai our God,

והנחילנו יהוה אלהינו

b'ahavah uvratson

through love and favor

באהבה וברצון

shabbat kodshecha,

Your holy Shabbat,

שבת קדשך,

v'yanuchu vah Yisrael

and may Israel rest on it,

וינוחו בה ישראל

m'kad'shei sh'mecha.

the sanctifiers of Your name.

מקדשי שמך.

Baruch atah Adonai

Blessed are You Adonai

ברוך אתה יהוה,

m'kadeish hashabbat.

who sanctifies the Shabbat.

מקדש השבת.





## עבודה - Avodah

Fifth of seven blessings: Restore Your Presence to Zion

**R'tseih**, Adonai eloheinu

*b'am'cha Yisraeil,  
utfilatam b'ahavah  
t'kabeil b'ratson,  
ut'hi l'ratson tamid  
avodat Yisraeil amecha.*

*Eil karov l'chol kor'av,  
p'neih el avadecha v'choneinu,  
sh'foch ruchacha aleinu.*

*V'techezenah eineinu  
b'shuv'cha l'Tsiyon b'rachamim.*

*Baruch atah Adonai,  
hamachazir sh'chinato l'Tsiyon.*

**Find favor**, Adonai our God

with Your people Israel,  
and their prayers,  
favorably accept with love,  
may favor always be found with  
Your people Israel's **worship**.

God who is near to all who call,  
turn lovingly to Your servants,  
pour out Your spirit upon us.

Let our eyes behold  
Your compassionate return to **Zion**.

Blessed are You Adonai,  
who restores God's presence to **Zion**.

**רצה**, יהוה אלהינו,  
בעמך ישראל,  
ותפלתם באהבה  
תקבל בִּרְצוֹן,  
ותהי לִרְצוֹן תָּמִיד  
**עבודת** ישראל עמך.

אל קרוב לְכֹל קֹרְאֵיו,  
פְּנֵה אֶל עַבְדֶּיךָ וְחֲנֹנֵנוּ,  
שִׁפּוֹךְ רוּחְךָ עָלֵינוּ.

ותחזינה עֵינֵינוּ  
בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְהוָה,  
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Click for notes



Click for readings





## Hoda'ah - הודאה

### Sixth of seven blessings: Gratitude for our Lives

*\*It is customary to bow at "Modim" and to stand upright at "Adonai."*

**\*Modim anachnu** lach,

sha'atah hu Adonai eloheinu  
veilohei avoteinu v'imoteinu  
l'olam va'ed.

Tsur **chayeinu**, magein yisheinu,  
atah hu l'dor vador.

**Nodeh** l'cha unsapeir t'hilatecha,  
al **chayeinu**

ham'surim b'yadecha,  
v'al nishmoteinu hap'kudot lach,  
v'al nisecha sheb'chol-yom imanu,  
v'al nifl'otecha v'tovotecha  
sheb'chol-eit,  
erev vavoker v'tsohorayim.  
Hatov, ki lo chalu rachamecha,  
v'ham'racheim,  
ki lo tamu chasadecha,  
mei'olam kivinu lach.

V'al kulam

yitbarach v'yitromam shimcha  
malkeinu tamid l'olam va'ed.  
V'chol hachayim **yoducha** selah,  
viyhal'lu et-shimcha be'emet,  
ha'eil y'shuateinu v'ezrateinu selah.

**\*We give thanks** to You,

that You are Adonai our God  
and the God of our forefathers and foremothers  
eternally.

Rock of **our lives**, our protecting shield,  
are You in every generation.

**We thank** You and declare Your praise,  
for **our lives**

that are committed into Your hands,  
for our souls that are entrusted to You,  
for Your miracles that are with us daily,  
for Your wonders and Your goodness  
at every time,  
evening and morning and afternoon.  
Beneficent One, whose mercies never fail,  
Compassionate One,  
whose loving kindness never fails,  
forever is our hope in You.

For all these things

May Your name be blessed and exalted,  
our Sovereign, at all times forever and ever.  
May all life **thank You** always,  
and praise Your name in truth,  
God of our salvation, our help forever.

*\* It is customary to bend your knees, bow, and then straighten where indicated.*

**\*Baruch** atah Adonai,  
hatov shimcha  
ulcha naeh **l'hodot**.

**\*Blessed** are You Adonai  
Your name is Beneficent One  
and to You it is fitting **to give thanks**.

**\*מודים אנחנו** לך,

שאָטָהּ הוּא יְהוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ  
לְעוֹלָם וָעֶד.

צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,

אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לְךָ וְנִסְפֹּר תְהִלָּתְךָ,  
עַל חַיֵּינוּ

הַמְסוּרִים בְּיָדְךָ,

וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,

וְעַל נִסֶּיךָ שְׁבָכָל-יוֹם עִמָּנוּ,

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ

שְׁבָכָל-עֵת,

עֶרֶב וּבֹקֶר וְצַהֲרַיִם.

הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,

וְהַמְרַחֵם,

כִּי לֹא תָמוּ חֲסִדֶיךָ,

מַעֲוֹלָם קוִינֵנוּ לְךָ.

וְעַל כָּלֵם

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ

מִלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהַלְלוּ אֶת-שְׁמֶךָ בְּאֵמֶת,

הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.

**\*ברוך** אַתָּה יְהוָה,

הַטוֹב שְׁמֶךָ

וְלְךָ נָאֶה לְהוֹדוֹת.







# בְּרַכַּת שָׁלוֹם - Birkat shalom

Seventh of seven blessings: Peace

## Shalom rav

al *Yisraeil* am'cha  
v'al kol-yosh'vei teveil  
tasim l'olam,  
ki atah hu melech adon  
l'chol-hashalom.  
V'tov b'einecha l'vareich  
et-am'cha *Yisraeil*  
b'chol-eit uvchol-sha'ah  
bishlomecha.

Baruch atah Adonai,  
ham'vareich et-amo *Yisraeil*  
bashalom.

## Grant abundant peace

to Your people *Israel*  
and to all who dwell on earth  
forever,  
for You are the Sovereign Master  
of all *peace*.  
May it please You to bless  
Your people *Israel*  
at all times and all hours  
with Your *peace*.

Blessed are You Adonai,  
who blesses God's people *Israel*  
with *peace*.

## שָׁלוֹם רַב

עַל יִשְׂרָאֵל עַמְּךָ  
וְעַל כָּל-יֹשְׁבֵי תֵבֵל,  
תָּשִׂים לְעוֹלָם,  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכָל-הַשָּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת-עַמְּךָ יִשְׂרָאֵל  
בְּכָל-עֵת וּבְכָל-שָׁעָה  
בְּשָׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְהוָה,  
הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם.

Click for notes



Click for readings





# תפילת הלב - T'filat haleiv

## Prayer of the Heart

**Elohai, n'tsor** l'shoni meira,  
us'fatai midabeir mirmah,  
v'limkal'lai nafshi tidom,  
v'nafshi ke'afar lakol tihyeh.  
P'tach libi b'toratecha,  
uvmitsvotecha tirdof nafshi.  
V'chol-hachosh'vim alai ra'ah,  
m'heirah hafeir atsatham  
v'kalkeil machashavtam.  
Aseih l'ma'an sh'mecha,  
aseih l'ma'an y'minecha,  
aseih l'ma'an k'dushatecha,  
aseih l'ma'an toratecha.  
L'ma'an yeichal'tsun y'didecha,  
hoshiah y'min'cha va'aneini.

**My God, keep** my tongue from evil,  
and my lips from deceit,  
and to those that curse me help my soul be silent,  
and may my soul be like dust to all.  
Open my heart to Your Torah,  
that my soul may pursue Your commandments.  
As for all who rise up against me to do me harm,  
quickly nullify their conspiracy  
and frustrate their plans.  
Do this for the sake of Your name,  
do this for the sake of Your right hand,  
do this for the sake of Your holiness,  
do this for the sake of Your Torah.  
For the sake of saving Your beloved ones,  
save with Your right hand and answer me.

**אֱלֹהֵי, נָצַר** לְשׁוֹנִי מִרַע,  
וּשְׁפָתֵי מִדְבַּר מִרְמָה,  
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם,  
וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.  
פָּתַח לְבִי בְּתוֹרַתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.  
וְכָל-הַחֹשֶׁשִׁים עָלַי רָעָה,  
מְהֵרָה הָפֵר עֲצָתָם  
וְקַלְקַל מַחֲשַׁבְתָּם.  
עֲשֵׂה לְמַעַן שְׁמֶךָ,  
עֲשֵׂה לְמַעַן יְמִינְךָ,  
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ,  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
לְמַעַן יַחְלִצוּן יְדִידֶיךָ,  
הוֹשִׁיעָה יְמִינְךָ וְעַנֵּנִי.

from Psalm 19:15

Yiyu l'ratson imrei fi  
v'hegyon libi l'fanecha,  
Adonai tsuri v'goali.  
May the words of my mouth  
and the meditations of my heart be acceptable to You  
Adonai, my fortress and my redeemer.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי  
וְהִגְיוֹן לְבִי לִפְנֶיךָ,  
יְהוָה צוּרִי וְגֹאֲלִי.

*\*It is customary to take three steps back, bow to your left at "Oseh," bow to your right at "hu ya'aseh,"  
and then bow forward at "v'al kol-Yisrael"*

\*Oseh shalom bimromav,  
hu ya'aseh shalom aleinu  
v'al kol-Yisrael,  
v'al kol-yosh'vei teiveil,  
v'imru: amen.

\*May the One who makes peace in high places  
grant peace to us  
and to all Israel  
and to all who dwell upon this planet,  
and let us say: Amein.

\*עֲשֵׂה שָׁלוֹם בְּמִרְמְיוֹ,  
הוּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל,  
וְעַל כָּל-יּוֹשְׁבֵי תֵבֵל,  
וְאָמְרוּ: אָמֵן.

Click for notes

Click for sheet music

Click for readings



# סיום התפילה

## Siyum hat'filah – Concluding Prayers

### עלינו - Aleinu

It Is Upon Us

We rise as the ark is opened.  
We read responsively.

**It is ours** to praise  
the beauty of the world

*even as we discern  
the torn world.*

For nothing is whole  
that is not first rent,

*and out of the torn,  
we make whole again.*

May we live with promise  
in creation's lap,

*redemption budding  
in our hands.*

**And then** all that has divided us will merge  
*and then compassion will be wedded to power*

and then softness will come to a world that is harsh and unkind  
*and then both men and women will be gentle*

and then both women and men will be strong  
*and then no person will be subject to another's will*

and then all will be rich and free and varied  
*and then the greed of some will give way to the needs of the many*

and then all will share equally in the Earth's abundance  
*and then all will care for the sick and the weak and the old*

and then all will nourish the young  
*and then all will cherish life's creatures*

and then all will live in harmony with each other and the Earth  
*and then everywhere will be called Eden once again.*

We sit as the ark is closed.





# קדיש יתום - Kaddish yatom

## The Mourner's Kaddish

**Yitgadal** v'yitkdash  
sh'meih raba, (**Amein**)  
b'al'ma di v'ra chiruteih,  
v'yamlich malchuteih  
b'chayeichon uv'yomeichon  
uv'chayei d'chol-beit Yisraeil  
ba'agala uvizman kariv,  
v'imru: **Amein**.

**May it be magnified** and sanctified—  
God's great name, (**Amein**)  
in the world whose creation God willed,  
may God's kingdom be fulfilled  
in your life and in your days  
and in the life of the whole House of Israel  
soon, and near in time,  
and say: **Amein**.

**יתגדל** ויתקדש  
שמה רבא, (אמן)  
בעלמא די ברא כרעותיה,  
וימליך מלכותה  
בחייו וביומיו  
ובחיי דכל-בית ישראל,  
בעגלא ובזמן קריב.  
ואמרו: אמן.

**Y'hei sh'mei raba m'varach**  
**l'alam ulal'mei al'maya.**

**May God's great name be praised**  
**forever and ever and ever.**

יהא שמה רבא מברך  
לעלם ולעלמי עלמיא.

**Yitbarach**, v'yishtabach, v'yitpa'ar,  
v'yitromam, v'yitnasei,  
v'yithadar, v'yitaleh, v'yithalal,  
sh'mei d'kudsha, **b'rich hu**,  
l'eila min kol birchata v'shirata,  
tushb'chata v'nechemata,  
da'amiran b'al'ma.  
V'im'ru: **Amein**.

**May it be praised**, and blessed, and glorified,  
and upraised, and elevated,  
and honored, and exalted, and extolled—  
the name of the Holy One, **praised be God**,  
beyond all words of praise, words of song  
words of blessing, and words of comfort,  
that are uttered in this world.  
And say: **Amein**.

יתברך וישתבח ויתפאר  
ויתרומם ויתנשא,  
ויתהדר ויתעלה ויתהלל  
שמה דקדשא, בריך הוא,  
לעלא מן כל ברכתא ושירתא,  
תשבחתא ונחמתא,  
דאמירן בעלמא.  
ואמרו: אמן.

**Y'hei sh'lama raba min sh'maya**  
**V'chayim aleinu v'al kol Yisraeil.**  
V'im'ru: **Amein**.

**May there be abundant peace from heaven**  
**and life for us and all Israel.**  
And say: **Amein**.

יהא שלמא רבא מן שמיא  
וחיים עלינו ועל כל-ישראל.  
ואמרו: אמן.

**Oseh shalom bim'romav**  
**Hu ya'aseh shalom aleinu**  
**v'al kol-Yisraeil,**  
**v'al kol-yosh'vei teiveil.**  
V'im'ru: **Amein**.

**Maker of peace in the abode on high—**  
**may God make peace for us**  
**and for all Israel,**  
**and for all who dwell on earth.**  
And say: **Amein**.

עשה שלום במרומו,  
הוא יעשה שלום עלינו  
ועל כל-ישראל,  
ועל כל-ישובי תיבל.  
ואמרו: אמן.

Click for notes



Click for readings





# קדוש לליל שבת - Kiddush l'leil shabbat

## Kiddush for Shabbat Night

**Baruch** atah Adonai  
eloheinu melech ha'olam.  
borei p'ri hagafen.

Amein.

**Blessed** are You Adonai  
our God, Sovereign of time and space  
creator of the fruit of the vine.

Amein.

**ברוך** אתה יהוה  
אלהינו מלך העולם,  
בורא פרי הגפן.

אמן.

**Baruch** atah, Adonai  
eloheinu melech ha'olam,  
asher kidshanu b'mitsvotav  
v'ratsah vanu,  
v'shabbat kodsho  
b'ahavah uvratson hinchilanu  
zikaron l'ma'aseih v'reisheet,  
ki hu yom t'chilah  
l'mikraei kodesh,  
zeicher litsi'at Mitsrayim.

Ki vanu vacharta  
v'otanu kidashta  
mikol-ha'amim,  
v'shabbat kodsh'cha  
b'ahavah uvratson  
hinchaltanu.

Baruch atah Adonai,  
m'kadeish hashabbat.

Amein.

**Blessed** are You, Adonai  
our God, Sovereign of time and space,  
who made us holy through commandments  
and was pleased with us,  
as God's holy Shabbat  
was made our heritage through love and favor  
as a remembrance of the work of creation,  
for it is the first day  
among sacred occasions,  
a remembrance of the exodus from Egypt.

For You chose us  
and made us holy  
from all the peoples,  
and Your holy Shabbat  
through love and through favor  
was given to us.

Blessed are You, Adonai,  
who sanctifies Shabbat.

Amein.

**ברוך** אתה יהוה  
אלהינו מלך העולם,  
אשר קדשנו במצותיו  
ורצה בנו,  
ושבת קדשו  
באהבה וברצון הנחילנו  
זכרון למעשה בראשית,  
כי הוא יום תחלה  
למקראי קדש,  
זכר ליציאת מצרים.  
כי בנו בחרת  
ואתנו קדשת  
מכל-העמים,  
ושבת קדשך  
באהבה וברצון  
הנחלתנו.

ברוך אתה יהוה,  
מקדש השבת.

אמן.

Click for notes



Click for readings





## המוציא - Hamotsi

### Blessing for Bread

**Hamotsi** *lechem* min ha'arets

We give thanks to God for **bread**:  
Our voices join in song together,  
As our joyful prayer is said:

**Baruch** atah Adonai

eloheinu melech ha'olam,  
hamotsi *lechem* min ha'arets.

Amein.

**Blessed** are You Adonai

our God, Sovereign of all,  
Who brings forth **bread** from the Earth.

Amein.

המוציא **לחם** מן הארץ

**ברוך** אתה יהוה  
אלהינו מלך העולם,  
המוציא **לחם** מן הארץ.

אמן.

Click for notes



Click for sheet music



Click for readings





# Amidah

# Alternatives



## Tikkun Olam Alternative Amidah Prayer

In silence,  
on our feet we speak to You.  
We rise to speak,  
a web of bodies like notes of music.

1. Bless what brought us through  
the sea and the fire; we are caught  
in history like the whales in polar ice.  
Yet you have taught us to push against the walls,

to reach out and pull each other along,  
to strive to find the way through  
if there is no way around, to go on.  
To utter ourselves with every breath

against the constriction of fear,  
to know ourselves as the body born from Abraham  
and Sarah, born out of rock and desert.  
We reach back through two hundred arches of hips

long dusk, carrying their memories inside us  
to live again in our life, Isaac and Rebecca,  
Rachel, Jacob, Leah. We say word shaped  
by ancient use like steps worn in rock.

2. Bless the quiet of sleep  
easing over the ravaged body, who quiets  
the troubled waters of mind to a pool  
in which shines the placid broad face of the moon.

Bless the teachings of how to open  
in love so all the doors and windows of the body  
swing wide on their rusty hinges  
and we give ourselves with both hands.

Bless what stirs in us compassion  
for the hunger of the chickadee in the storm  
starving for seeds we can carry out,  
the wounded cat wailing in the alley,

what shows us our face in a stranger,  
who teaches us what we clutch shrivels  
but what we give goes off in the world  
carrying bread to people not yet born.

Bless the gift of memory  
that breaks unbidden, released  
from a flower or a cup of tea  
so the dead move like rain through the room.

Bless what forces us to invent  
goodness every morning and what never frees  
us from the cost of knowledge, which is  
to act on what we know again and again.

3. All living are one and holy, let us remember  
as we eat, as we work, as we walk and drive.  
All living are one and holy, we must make ourselves worthy.  
We must act out of justice and mercy and healing

as the sun rises and the moon sets,  
as the moon rises and the stars wheel above us,  
we must repair goodness.  
We must praise the power of the one that joins us.

Whether we plunge in or thrust ourselves far out  
finally we reached the face of glory too bright  
for our eyes and yet we burn and we too give light.

We will try to be holy,  
we will try to repair the world given us to hand on.  
Precious is this treasure of words and knowledge and deeds  
that moves inside us.  
Holy is the hand that works for peace and for justice,  
holy is the mouth that speaks for goodness,  
holy is the foot that walks toward mercy.

Let us lift each other on our shoulders and carry each  
other along.

Let holiness move in us.

Let us pay attention to its small voice.

Let us see the light in others and honor that light.

Remember the dead who paid our way here dearly, dearly  
and remember the unborn for whom we build our houses.

Praise the light that shines before us, through us, after us.  
Amen.

-Marge Piercy (b. 1936)





## Contemplation for those who do not define their belief as a belief in God

I know that the world is a place of contradiction. If I did not, why would I, one who does not define myself as a believer in God, come here today to pray with my fellow people?

It is to be with them that I have come, it is because I believe in them, in us, and in what we can create and in what we can destroy that I am driven here out of a feeling of need to be with and worship with them. If it were merely out of habit or out of guilt, I should quickly abandon this practice. Although every day is a day for appreciating the wonder of the world, although every day is a day for finding the good fight to perfect the world, although every day is a day to meditate and to struggle, we also need time set aside to come together as a community and to pause and celebrate our struggles and meditations. At this moment I am gathered here with others saying prayers apparently addressed to a transcendent God. Every day of my life I employ traditions of speech which at the same time reflect and yet do not reflect the reality I understand before me. In the morning I say, “the sun rises,” and at the evening I say, “the sun sets,” knowing very well that the sun neither sets nor rises, and that is the earth which is rotating. I use these words nevertheless, because they describe the feelings of dawn and dusk. In the same way, I can still pray to the Eternal Power of our parents in the *Amidah*, because no matter how mistaken (from my particular point of view) was the content of Abraham and Sarah’s belief, I yet appreciate the power of their belief in what is accomplished through time.

And I cannot consider myself superior to those who call their belief a belief in God just because they believe in something without proof. Even though I do not define my belief as they do, that does not mean that what I do believe in is any more probable and requires any less a leap of faith. That is because I may be making an even greater leap of faith than they are. After all, I believe in people, and I act as if we have a hope for the future; and during a time of possible nuclear annihilation, such a belief may have even less foundation than a belief in God.

And so this day I will allow myself to say that the sunsets and rises and allow myself to say “*Adonai*” and “*Shechinah*” not because they are real things of the universe, but because they are real symbols of eternal powers in which the universe is one, and because these names reflect the feelings of awe generated by the contemplation of the infinite and of the infinitesimal, feelings generated in contemplation of, and interaction with the cosmos, with people, with art, and with history which is yet ours to make or to end.

-from *Or Chadash*, P’nai Or Religious Fellowship



# Readings

⇐ *Click to return to liturgy*

### I Read in the Mountains

What I have not read in various prayer books  
I read in the mountains.

In the mountains I say  
all the supplications and hymns.  
From the depth of the valley I learned  
a cry as if from prison  
and many pure prayers I learned  
out of the blue.

I saw all the *piyyutim* carved  
on the mountaintops  
all biblical verses engraved  
on the exposed and beaten slopes  
and all the words of fury  
on the cliffs.

–Yitschak Shalev (1919-1992),  
translation from *Tefilat Ha-Adam*

Alone, I cannot lift my voice in song.  
Then you come near and sing with me.  
Our prayers fuse and a new voice soars.  
Our bond is beyond voice and voice.  
Our bond is one of spirit and spirit.

–based on the teachings of  
Rabbi Pinchas of Koretz (1726-1791)

I come before you as one of your many children. See, I  
am small and weak, I need your strength and wisdom.  
Grant me to walk in beauty and that my eyes may ever  
behold the crimson sunset. May my hands treat with  
respect the things which you have created, may my ears  
hear your voice!

Make me wise that I may understand the things which  
you have taught my people, which you have hidden in  
every leaf and every rock.

I long for strength, not in order that I may overreach my  
brother, but to fight my greatest enemy – myself.

Make me ever ready to come to you with pure hands  
and candid eyes, so that my spirit, when life disappears  
like the setting sun, may stand unashamed before you.

–Traditional Sioux Prayer

In the presence of the Inexplicable Energy  
that binds my soul with all that is living –  
with the Life Source embodied in the human spirit –  
I stand in awe of the genius of creation.

Holy Spark within: I open myself to You;  
To all that illuminates life, and infuses it with fire,  
and magic, and the movement of the heart.  
Amen.

–Patricia Cohn, a reading in *Siddur Sha'ar Zahav*

⇐ *Click to return to liturgy*

Let us bless over the Sabbath candles,  
sanctify their glow and bask in their warmth.  
We have just now completed six days of doing and  
creating.  
With heedful heart and open homes, we greet Shabbat,  
the day of rest.  
Come, O Shabbat, and extend to our home calm and  
repose,  
grace and grandeur to the works of our hands.  
Welcome, blessed Shabbat, Shabbat *Shalom*.

–Kibbutz Mishmar Hasharon (located between Tel-  
Aviv and Haifa), translation from *Tefilat Ha-Adam*

The first mitzvah in the Torah is “Let there be light!”  
So we are commanded:  
in everything you do, be a menorah, a bringer of light.  
Live with honor, act with integrity, do your work with  
passion –  
And the radiance of your deeds will live after you.  
May our ideals burn bright, forever unextinguished,  
And may we live our lives like the flames we kindle –  
Always stretching upward, striving for the good,  
reaching for You.

–from *Mishkan HaNefesh*

### We are all Meant to Shine

Our deepest fear is not that we are inadequate. Our  
deepest fear is that we are powerful beyond measure. It  
is our light, not our darkness, that most frightens us. We  
ask ourselves, who am I to be brilliant, gorgeous,  
talented, fabulous? Actually, who are you not to be?  
You are a child of God. Your playing small does not  
serve the world. There is nothing enlightening about  
shrinking so that other people won't feel insecure  
around you. We are all meant to shine, as children do.  
We were born to make manifest the glory of God that is  
within us. It is not just in some of us; it is in everyone.  
And when we let our own light shine, we unconsciously  
give other people permission to do the same. As we are  
liberated from our own fear, our presence automatically  
liberates others.

–Marianne Williamson (b. 1952),  
from *A Return to Love*

Blessed be your arrival, Shabbat,  
your arrival be blessed.

Bring with you, please, tranquility and rest,  
after a manifold week of labor's commotion,  
the space in which we can weave  
an infinitude of dreams, together and solo,  
the forgiving time when we can hear one another's  
heartbeats.

Blessed is your arrival, Shabbat,  
welcome, your candles be blessed.

–Kibbutz Mishmarot (located between Tel-Aviv and  
Haifa), translation from *Tefilat Ha-Adam*

⇐ *Click to return to liturgy*

From the time of the Levites in the Temple in Jerusalem to our own time, it is with music that we celebrate, mourn and dream. For when we sing, we renew where we've been, who we are, and all that we can be.

–Matthew Lazar (b. 1947),  
Director of the Zamir Chorale

### Shabbat Song

In six days the world was created  
a home built for humanity,  
the seventh dedicated to spirit  
the cosmos joined in Shabbat rest  
The day recedes - the shadows flicker.  
The soul of the field - produce preserved.  
Silent is the weekday - head bowed  
kneeling before the holy Shabbat.  
The murmuring subsides - wings flutter.  
Skies sprout - stars,  
the cold turns - light breaks through  
Shabbat arrives with joyous song.

–Shaike Paikov (b. 1937),  
translation from *Tefilat Ha-Adam*

When we come to die and stand before our Creator, we will be called to account for every beautiful and permissible thing that we might have enjoyed but did not.

–Jerusalem Talmud, *Kiddushin* 4:12

### Holy Ground

Jacob had a dream. And when he awoke he said,  
“Surely, God is in this place, and I did not know it.”  
And he called the place Beth El - the House of God, the gate of heaven, the place of holiness.

We, too, meet on holy ground; for that place is holy where God is found, where lives touch, where love moves, where hope stirs, where we realize our need for one another and rejoice in our closeness to one another, where we take on the pride and pain of our companions, each bringing strength to the whole.

–Reverend Dr. Richard S. Gilbert (b. 1936)

⇐ *Click to return to liturgy*

The sun on the treetops no longer is seen;  
come, gather to welcome the Shabbat, our queen.  
Behold her descending, the holy, the blessed,  
and with her the angels of *shalom* and of rest.

Draw near, draw near, O Queen!  
draw near, draw near, O Queen!

*Shalom* to you, you angels of *shalom*.

We've welcomed the Shabbat with song and with  
prayer;  
And home we return, our hearts' gladness to share.  
The table is set, and the candles are lit,  
the tiniest corner for Shabbat made fit.

Shabbat *Shalom*, blessed Shabbat!  
Shabbat *Shalom*, blessed Shabbat!

Welcome, angels of *shalom*.

–Chayim Nachman Bialik (1873-1934),  
translation from *Tefilat Ha-Adam*

The sun on the treetops no longer is seen,  
Come gather to welcome the Sabbath, our queen.  
Behold her descending, the holy, the blest.  
And with her the angels of peace and of rest.  
Draw near, O Queen, and here abide,  
Draw near, draw near, O Sabbath bride.  
Peace also to you, you angels of peace.

–Chayim Nachman Bialik (1873-1934),  
translation by A. I. Cohon

Evening descends among the cypress trees  
See, the shade approaches  
Let's walk barefoot in the freshly mown fields  
for the day, my beauty, is passing.

My hand resting on your shoulder  
and my shadow walking beside yours  
Breezes blow from the sea  
for the day, my beauty, is passing.

Come let us sit, all is tranquil,  
among the orchard's trees as day is setting  
The grapevine leaves touched by shade,  
the eucalyptus grove already hidden  
by darkness, yet...

the light of sunset illuminates your face  
Your braid held in my hands  
and black, black are your eyes  
The day, my beauty, is passing.

Rest your head upon my knee  
I will weave a flower into your black braid  
Birds sing a song of journey  
The eucalyptus grove is already engulfed  
by night, yet...

The moon rises between the cypress trees  
See how transparent the night is  
The owl screeches in wide open fields  
and then the jackal howls.

–Ya'akov Shabtai (1934-1981),  
translation from *Tefilat Ha-Adam*

⇐ *Click to return to liturgy*

No system that engages a variety of human beings can be absolutely perfect. But, Shabbat comes very close to perfection. It is a day of release and of reenergizing; a day of family and of community; of spirit and of physical well-being. It is a day of prayer and of study; of synagogue and of home; a day of rest and self-indulgence; of compassion and of self-esteem. It is ancient, yet contemporary; a day for all seasons. A gift and a responsibility. Without it I could not live.

–Blu Greenberg,

*How to Run a Traditional Jewish Household*

### Delight

There did I know a delight beyond all delight,  
And it came to pass upon the Sabbath day  
As tree boughs reached for the sky with all their might.

Round and round like a river streamed the light,  
And the wheel of the eye craved the sunwheel that day.  
Then did I know a delight beyond all delight.

The heads of the bushes blazed, insatiable bright  
Sunlight striking the waves, igniting the spray.  
It would swallow my head like a golden orange, that light.

Water lilies were gaping their yellow bright  
Mouths to swallow the ripples and reeds in their way.  
And indeed it came to pass on the Sabbath day  
As tree boughs lusted for the sky with all their might,  
And then did I know a delight beyond all delight.

–Dahlia Ravikovitch (1936-2005),  
translated by Chana Bloch and Chana Kronfeld

⇐ *Click to return to liturgy*

Start small. Bless one moment for what it brings you.

Say one ancient prayer, link yourself with continuity and eternity.

Fill one silence with your end of the conversation.

No one can do this for you; it belongs to you.

–High Holiday Message, Jewish Theological Seminary

Teach me, my God, a blessing, a prayer

on the mystery of a withered leaf,

on ripened fruit so fair,

on the freedom to see, to sense,

to breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise,

As each morning and night

You renew Your days,

lest my day today be as the one before

lest routine set my ways.

–Leah Goldberg (1911-1970), translated by P'nina Peli

As the shofar can't make a sound without the breath,

so people can't pray until the Divine Spirit breathes through them.

–Dov Baer of Mezrich (1704-1772)



⇐ *Click to return to liturgy*

Alone

I marvel at the evening sky

Gold caressing blue, blue caressing dark.

Here in prayer

I need to see Your hand behind the sky

Your creative words once more forming  
light in darkness.

I need to see the care

with which You carved the moon, the stars

Which make a fearful darkness

Nurturing night.

The mixture that brings evening forth from day,

Morning from night,

Has been shaped, like Adam from the earth,

By You.

You who mixes in the evening,

You are praised.

–Rabbi Richard Levy (1937-2019)

Three things conspired together in my eyes to bring the  
remembering of You ever before me: the starry heavens,  
the broad green earth, the depths of my heart.

–Solomon Ibn Gabriol (approximately 1021-1056)

When God created the first man, God led him round all  
the trees in the Garden of Eden. God said to him, “See  
My works, how beautiful and praiseworthy they are.

Everything I have created has been created for your sake.

Think of this, and do not corrupt or destroy My world;

for if you corrupt it, there will be no one to set it right  
after you.”

–*Midrash Ecclesiastes Rabbah* 7:28

I know that the tide is not an independent force, but  
merely the submission of the water to the movement of  
the moon in its orbit. And its orbit in its turn is subject  
to other orbits which are mightier far than it. And so  
the whole universe is held fast and the clinging grip of  
strong hands, the forces of Earth and Sun, planets, and  
comets, and galaxies, blindly erupting forces ceaselessly  
stirring in ripples of silence to the very depth of black  
space.

–Amos Oz (1939-2018)

Bless Adonai

who spins day into dusk.

With wisdom watch

the dawn gates open,

with understanding let

time and seasons

come and go;

with awe perceive

the stars in lawful orbit.

Morning dawns,

evening darkens;

darkness and light yielding

one to the other,

yet each distinguished

and unique.

Marvel at Life!

Strive to know its ways!

Seek Wisdom and truth,

the gateways

to Life’s mysteries!

Wonderous indeed

is the evening twilight.

–Rabbi Rami Shapiro (b.1951)

#### God and Nature: An Interpretive Translation

Beloved are You, eternal God,

By whose design the evening falls,

by whose command dimensions open up

and eons pass away and stars spin in their orbits.

You set the rhythms of day and night;

the alternation of light and darkness

sings Your creating word.

In rising sun and in spreading dusk,

creator of all, you are made manifest.

Eternal, everlasting God,

may we always be aware of Your dominion.

Beloved are You, Adonai, for this hour of nightfall.

–Rabbi André Ungar (1929-2020)

⇐ *Click to return to liturgy*

Traditionally, I have responded to the transcendent Mystics of all religions. I have always responded with breathless excitement to anyone who has ever said that God does not live in a dogmatic scripture or in a distant throne in the sky, but instead abides very close to us indeed – much closer than we can imagine, breathing right through our own hearts. I respond with gratitude to anyone who has ever voyaged to the center of that heart, and was then returned to the world with report for the rest of us that God is an experience of supreme love.

–Elizabeth Gilbert (b. 1969), from *Eat, Pray, Love*

Existence will remain meaningless for you if you yourself do not penetrate into it with active love and if you do not in this way discover its meaning for yourself. Everything is waiting to be hallowed by you; it is waiting to be disclosed in its meaning and to be realized in it by you. For the sake of this your beginning, God created the world. God has drawn it out of Himself so that you may bring it closer to God. Meet the world with the fullness of your being and you shall meet God. That God Himself accepts from your hands what you have to give to the world, is God's mercy. If you wish to believe, love! One who loves brings God and the world together.

–Martin Buber (1878-1965), from *The Way of Response* (adapted)

⇐ *Click to return to liturgy*

You must say this word over and over

*Elohim*

Until she loses shape and form

Until she takes on shape and form

You must write her more and more

*Elohim*

Until she is filled with meaning

Until she is emptied of meaning

You must say *Adonai Eloheinu*

You must say *Adonai echad*

*Sh'ma* – Listen my God

Because we must

Because you must

Over and over

More and more

Until we are emptied of shape and form

Until we are filled with shape and form

–Almog Behar (b. 1978),

translation from *Tefilat Ha-Adam*

The idea of God, from which an infinite number of things follow in infinite ways, can only be one.

–Benedictus (Baruch) Spinoza (1632-1677), from *Ethics*

Hear O Israel!

The Infinite Energy we

are

is the Infinite

Oneness

of all!

–From *Or Chadash*, P'nai Or Religious Fellowship

Pray as if everything depended on God;

act as if everything depended on you.

–Ronald Gittelsohn (1910-1995)

“You are my witnesses...”

–Isaiah 43:12

Shimon bar Yochai taught:

“Only when you are my witnesses, I am God, but when you are not my witnesses, it is as if I am not God.”

–*Midrash Peskita d'Rav Kahana* 12:6

Sh'ma: Personal Declaration of Faith

Hear, O Israel—

The divine abounds everywhere

and swells in everything;

the many are One.

Loving life

and its mysterious source

with all my heart

and all my spirit,

all my senses and strength,

I take upon myself

and into myself

these promises:

to care for the earth

and those who live upon it,

to pursue justice and peace,

to love kindness and compassion.

I will teach this to our children

throughout the passage of the days

I dwell in my home

and as I go on my journeys,

from the time I rise

until I fall asleep.

And may my actions

be faithful to my words

that our children's children

may live to know:

Truth and kindness

have embraced,

peace and justice have kissed

and are one.

–Marcia Falk (b. 1946)

⇐ *Click to return to liturgy*

Heaven and earth observe how we cherish or spoil our world.

Heaven and earth watch whether we choose life or choose death.

We must choose life so that we and our children's children may live.

We must love the source of being and the power of life.

Be quiet and listen to the still small voice within that speaks and loves.

Open to it, hear it, head it and work for life.

Let us remember and strive to be good.

Let us remember to find what is holy within and without.

–Marge Piercy (b. 1936)

Israel, your covenant with God is made of choices: holiness or profanity, life or its destruction; you can never keep from choosing. If you set yourself to love God with everything you have, to obey God with your entire heart, God's gifts will be yours: a vital earth, its seas and continents moving slowly in their own way; the rain and sun and snow and clouds forming and changing, each in their own way. If God's unity is always before you, all these will nourish and delight even longer than your days. The hills, the rain forests, the ice floes and the deserts, the infinity of life that nests and grows here on earth with us— every living thing will bless you, will welcome you as neighbor. What you produce will multiply in goodness, and you will not lack for what you need. But if you forget God and choose instead to fashion gods of your own; if they spring up everywhere for you in your endless thirst for something undiscovered, you may lose everything you have: your family and your sustenance, your reason for being and your place of burial.

This blue-green earth, so beautiful, so solitary, is as fragile as you are and as precious. Beware lest in giving way to excess you risk too much. Remember this and take it to heart. Teach it to those who come after you. Place it in their hands, plant it in their minds. Meditate on these things at home and on the road, awake and asleep, in the beginning and at the end. Try to find them in every place we call our home.

–Janet Berkenfield (1942-2007),  
from *Siddur Birkat Shalom*

⇐ *Click to return to liturgy*

And it will come to pass that when you listen deeply to the *mitsvot* which I direct to you this day, to love the Source of Creation and to serve the Source by loving Creation, then the rains may come in their seasons, and you will gather your food from your fields, and you will eat and enjoy.

Watch yourselves that you do not become seduced by your desire to dominate and possess, destroying the work of Creation. For then, the source of Creation will turn against you, and the world in which you live will no longer sustain you, and you will be lost upon the face of the Earth which the Creator provided for you.

–Rabbi David Cooper (1939-2020)

And God said to us: Israel, speak with one another. Take action from My thoughts and give voice to the longings of My heart. Choose ways to fashion My laws and to obey them, and in doing so, let yourselves draw closer to your source. Gather up some things that will remind you of Me, things that speak of the earth and the sky, solid and shimmering, light sand and blue air. Perhaps the reeds moving in the wind, a bird's feather and a small polished stone, white narcissus with blue hyacinth. Whatever these things may be, agree upon them. Choose them together and be one people. Love Me, observe My commandments and be holy. I am your God; I have brought you out of Egypt again and again. Seek to know Me; I am your God.

–Janet Berkenfield (1942-2007), from *Siddur Birkat Shalom*

### Who is Like You?

Three thousand years ago, at  
the instant and eternity of our  
liberation joyously on the shore of  
the sea we cried out, “*Mi chamochah  
ba-elim, Adonai?*”

Two thousand years ago, at  
the instant and eternity of our  
enslavement, as our temple, our  
land, our bodies were engulfed in  
flame. Weeping in Jerusalem, we cried out,  
“*Mi chamocha ba-ilmim, Adonai?*”

“Who is like unto you, Eternal One,  
among all the mute and silent ones?”

We look at the miracles, at the  
devastation,

At lives glorified, exalted, wasted,  
destroyed.

We do not know after three  
thousand years

we do not know who you are. Are  
you great or merely silent? Eternal  
or simply mute? We do not know.

We cannot know.

–Paul Mareth

### Discovery

No one ever told me the coming of the Messiah  
Could be an inward thing;  
no one ever told me a change of heart  
may be as quiet as new-fallen snow.

No one ever told me that redemption  
was as simple as springtime and was as wonderful  
as birds returning after a long winter,  
rose-breasted grosbeaks singing in the swaying branches  
of a newly budded tree.

No one ever told me that salvation  
might be like a fresh spring wind  
blowing away the dried withered leaves of another year,  
carrying the scent of flowers, the promise of fruition.

What I found for myself I tried to tell you:  
redemption and salvation are very near,  
and the taste of them is in the world  
that God created and laid before us.

–Ruth Brin (1921-2009)

### I Shall Sing to the Lord a New Song

I, Miriam, stand at the sea

and turn

to face the desert

stretching endless and  
still.

My eyes are dazzled

The sky brilliant blue

Sunburnt sands unyielding white.

My hands turn to dove wings.

My arms

reach for the sky

and I want to sing

the song rising inside me.

My mouth open

I stop.

Where are the words?

Where the melody?

In a moment of panic

My eyes go blind.

Can I take a step

Without knowing a

Destination?

Will I falter

Will I fall

Will the ground sink away from under me?

The song still unformed –

How can I sing?

To take the first step –

To sing a new song –

Is to close one's eyes

and dive

into unknown waters.

For a moment knowing nothing risking all –

But then to discover

The waters are friendly

The ground is firm.

And the song –

the song rises again.

Out of my mouth

come words lifting the wind.

And I hear

for the first

the song

that has been in my heart

silent

unknown

even to me.

– Rabbi Ruth H. Sohn (b. 1954)

⇐ *Click to return to liturgy*

Spread over us  
the generous heart  
to build a sukkah in the park  
to raise a shelter in the streets  
Where all who have no home  
may come to find protection within Your love  
which needs no home  
which can spur us all  
to build the shelters, find the food  
for those who find their only home  
in You.

–Rabbi Richard Levy (1937-2019),  
from *On Wings of Light*

Wrap me in fog, in fleece, in cashmere;  
Wrap me in the wind.

The scent of jasmine and honeysuckle  
And spiced tea and warm foamy milk.

Hold my essence, that which is me –

Makes me different,

Makes me my own.

I sit in a redwood grove, soft in the mulch, the forest floor.

This centered self, this whole of me:

Stay with me today,

Stay with me through evening as I sleep,

Stay through the brilliance of dawn,

My essence, in the shelter of Your peace.

–Deborah Levy (b. 1954)

⇐ *Click to return to liturgy*

I go among trees and sit still.  
All my stirring becomes quiet  
around me like circles on water.  
My tasks lie in their places  
where I left them, asleep like cattle.  
Then what is afraid of me comes  
and lives a while in my sight.  
What it fears in me leaves me,  
and the fear of me leaves it.  
It sings, and I hear its song.  
Then what I am afraid of comes.  
I live for a while in its sight.  
What I fear in it leaves it,  
and the fear of it leaves me.  
It sings, and I hear its song.  
After days of labor,  
mute in my consternations,  
I hear my song at last,  
and I sing it. As we sing,  
the day turns, the trees move.

–Wendell Berry (b. 1934)

More than Israel has kept the Sabbath,  
the Sabbath has kept Israel.

–Ahad Ha-Am (1856-1927)

Shabbat is a delight for people and for God!  
May we experience it forever!  
God, make our portion a sacred one,  
satisfied by Your Goodness.  
Purify our hearts to serve You in purity, love, and clarity.  
Blessed are You, Adonai, who sanctifies Shabbat.

–Rabbi Menachem Creditor,  
from *Siddur Tov leHodot*



⇐ *Click to return to liturgy*

When standing before God,  
you rush to speak, your heart  
bursting with needs and urgency.  
You crowd the air with words of  
praise and pleading.  
You leave no room for Silence and  
none for hearing.  
It is not God you worship, but  
your own voice and opinion.  
Better to stand in Silence.  
Do not rush your words, but seek  
to quiet them.  
With a quiet mind, a heart still  
and silent,  
You will see the infinity of God  
and the finity of self.  
Humility will embrace you,  
and you will fade into That Which  
Is All That Is.  
Your words will be few;  
The silence, great.  
There is room then for listening.  
Just as dreams flood the sleeping mind,  
So words engulf the waking mind.  
When you promise something to  
God, do that thing quickly.  
Delay makes fools of good intentions.  
You are only as good as your pledge.  
Better to promise nothing  
Than to fulfill no promise.  
Do not allow your mouth and  
body to betray each other,  
Promising one thing while doing another.  
Your reputation will suffer,  
And all your deeds come under suspicion.

–Rabbi Rami Shapiro (b. 1951),  
from *The Way of Solomon*

### Cartographies of Silence, no. 3

The technology of silence  
the rituals, etiquette

the blurring of terms  
silence not absence

of words or music or even  
raw sounds

Silence can be a plan  
rigorously executed

the blueprint to a life

it has a presence  
it has a history    a form

Do not confuse it  
with any kind of absence

–Adrienne Rich (1929-2012)

“A person’s prayer is not acceptable  
unless their heart is in their hands.”

–Rabbi Ami, Babylonian Talmud, *Ta’anit* 8a

However small our achievements may be in comparison  
with those of our forebearers, they have their real value  
in that we bring them about in our own efforts...

“As our ancestors each found new ways of service  
according to their character,... so each of us in our own  
way shall devise something new in the light of teaching  
and of service, and do what has not yet been done.”

–Martin Buber (1878-1965),  
adaptation of a quote from the Maggid of Zlotchov  
(1726-1786) *Hassidism and Modern Man*

⇐ *Click to return to liturgy*

Imagine a man sitting on his boat on a lake pulling himself, by means of a rope, back to shore. To someone standing far off, it might appear that he is moving the shore closer. Of course, it is only the boat that moves. Similarly, he explains, people think they are moving God when they are really moving themselves. We are the boats and God is the shore.

–adapted from Rabbi Leon of Modena (1571-1648)

Who is like You, Almighty?

Who can know the wondrousness of all You have fashioned?

You formed our bodies in ways that can serve You:

giving us eyes to see Your miracles, ears to hear of Your awesome inspiring deeds, a mind to understand some of Your mysteries, a mouth to speak Your praise, and a tongue that can speak of Your deliverance.

Today, I, Your servant, child of Your handmaiden, describe according to the meagerness of my ability, a bit of your greatness, a fraction of your ways.

–Solomon Ibn Gabriol (approximately 1021-1056)

⇐ *Click to return to liturgy*

Holy is the dignity that is human;  
sacred the mystery we call divine.

Holy is the sacrifice made for those we love;  
precious the pains they take for us.

Sublime the glory of the heavens above us;  
sacred the beauty that glows within us.

Noble is the mind in search of meaning.

The heart is happy that finds its way.

Awesome is the power that rules our being;  
holy the kinship that makes us one.

–Rabbi Chaim Stern (1930-2001)

## Touch My Heart

Child

Touch my nose, my lips, my eyes  
with your small hands.

Then touch my arms and chest.

Feel their shape

how real they are.

Now, touch my love.

No, not my chest or arms or lips.

You are puzzled.

How is one to touch love  
and where is its place?

Love is not here or there

But who would

deny its reality?

Where does love reside  
if it cannot be pointed to?

Is it less than my chin?

If anything, love is sharper, harder, softer,  
warmer than bodily things, objects I can touch.

There are matters not subject to the senses  
taste, sound, smell, sight, touch

Matters elusive to definition  
yet known without doubt.

Known to make us cry and laugh  
to move us to unimagined heights  
to courage and self-sacrifice.

Experiences -- like love or God

Cannot be fingered, placed or poked.

Of such things

it is wiser to ask

not where but when.

Not where is love

not where is God

But when is love

when is God

Recall the meeting

the moment, the time.

–Rabbi Harold Schulweis (1925-2014)

⇐ *Click to return to liturgy*

### Eternity Utters a Day

A thought has blown the marketplace away; there is a song in the wind and joy in the trees. The Sabbath arrives in the world, scattering a song in the silence of the night: eternity utters a day. Where are the words that could compete with such might? Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to the holiness in time. Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. The world has our hands, but the soul belongs to Someone Else. Six days a week we seek to dominate the world; on the seventh day we try to dominate the self. To set apart a day a week, a day on which we would not use the instruments so easily turned into weapons of destruction, a day for being with ourselves, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with others and with the forces of nature — is there any institution that holds out a greater hope for human progress than the Sabbath?

—adapted from Rabbi Abraham Joshua Heschel (1907-1972), *The Sabbath*

Today a Shabbat, I should not cry out.  
My heart wishes to sing out praise,  
and in all the pitfalls of my life  
to see the blessings through the haze.

For healing is nearly here,  
salvation within the blink of an eye.  
I will not give up hope  
even as I pour the wine.

It is Shabbat. I make no requests.  
To be grateful is my choice.  
Yet even today I ask that you hear  
the echo of the mundane in my voice.

—Rabbi Oded Mazor (b. 1978)

### To Serve You Truly

The Chassidic master Yehudah Aryeh Leib of Gur (1847-1905) remarks that it is only on Shabbat that we can truly experience God's presence. An artist has to step back from the canvas in order to see if the brushwork captures the artistic conception that inspired it. Sometimes we get so involved with the work we do that we can no longer see what we have done. On Shabbat, we have the opportunity to step back from what we have been preoccupied with in daily life, see what we do in a new perspective and recover the inner truths that inspire us and that should animate our going out to the world again.

The holy is the mystery of being that cannot be apprehended by the senses.

—Yehudah Halevi (1075-1141)

⇐ *Click to return to liturgy*

What then is left for us to do except pray for the ability to pray, to bewail our ignorance of living in God's presence? And even if such prayer is tainted with vanity question God's mercy accepts and redeems our feeble efforts. It is the continuity of trying to pray, the unbroken loyalty to our duty to pray, that lends strength to our fragile worship; and here's the holiness of the community that bestows meaning upon our individual acts of worship. These are the three pillars on which our prayer rises to God: our own loyalty, the holiness of Israel, the mercy of God.

–Rabbi Abraham Joshua Heschel (1907-1972)

Once, when Rabbi Yohanan ben Zakkai was leaving Jerusalem, Rabbi Joshua was walking behind him and saw the Temple in ruins. Rabbi Joshua said, “Woe is us that this has been destroyed, the place where atonement was made for the sins of Israel.” Rabbi Yohanan replied, “no, my son, do you not know that we have a means of making atonement that is like the temple? And what is it? It is deeds of love, as it is said, ‘for I desire kindness and not sacrifice.’”

–based on *Avot d’Rabbi Nathan* 4:5,  
*Hosea* 6:6, *Psalms* 89:3

After a long illness I was permitted for the first time to step outdoors.

And as I crossed the threshold, sunlight greeted me.  
So long as I live I shall never forget that moment. . . .

And everywhere in the firmament above me,  
in the great vault between earth and sky, on the pavements, the buildings—  
the golden glow of sunlight.

It touched me, too, with friendship,  
with warmth, with blessing. . . .

And I remembered how often I had been indifferent  
to the sunlight,

how often preoccupied with petty and sometimes  
mean concerns, I had disregarded it.

And I said to myself, How precious is  
the sunlight, but alas, how careless of it we are.

*Source of blessings—*

*may we open our eyes to the radiance around us;  
may we open our hearts with gratitude,  
and our souls with appreciation.*

–Rabbi Milton Steinberg (1903-1950)

⇐ *Click to return to liturgy*

My God, open my eyes and my heart that I might always merit to see the good in the world and the good that You have bestowed upon me, even as I experienced difficulties and am troubled.

May no physical ailment or spiritual despair cause me to forget the blessings you have granted me in life.

May your love and your compassion ever be before me.

–based on teachings of Rabbi Nachman of Bratslav (1772-1810), from *Siddur Lev Shalem*

We look for miracles in the extraordinary, while too often we remain oblivious to the miracles which abound in the ordinary moments of our lives. Our lives are drenched in miracles.

Miracles are all around us – and within us. We are each walking miracles.

When we are bruised, what miracle heals us? When we sleep, what miracle restores us?

When we see beauty, what miracle elevates us? When we hear music, what miracle moves us?

When we see suffering, what miracle saddens us? When we give and receive love, what miracle warms us?

When we pray, what miracle renews us?

Every springtime is a miracle; every snowflake is a miracle; every newborn is a miracle.

The thoughts we think, the words we utter, the hopes we cherish – each is a miracle.

We live from miracle to miracle.

That is why the *Modim* reminds us: be thankful for God's miracles which are daily with us.

–Rabbi Sidney Greenberg (1917-2003), from *Siddur Hadash*

⇐ *Click to return to liturgy*

### Shalom Rav

Spread Your peace over us like a vast quilt crafted by strong and patient hands.

Planted deep within us like a million seeds claiming life in the hearts moist soil.

Grant it now.

To those born Your people, to those who have walked winding paths to become so;

to those still burdened by history, to those with no memory of want or fear;

grant a generous peace.

To those who reach for it through the steady breath of the body;

to those who grasp for it in a child home from the reserves;

to those on the streets for the rights of others;

to those on guard for the safety of their own;

with abundant gentle blessing,

Master of Peace,

kiss all of us good night.

–Rabbi Tamara R. Cohen (b. 1972)

Source of peace, bless our worship on this Shabbat eve.

Enlighten our eyes to behold Your guiding power in all of nature, from the most remote star to our innermost soul.

Inspire our hearts to love You and make Your will the law of our lives. Grant us comfort and sorrow, strength in trial, and the courage to serve You in all our ways. May our words of prayer and our unspoken meditations be acceptable to You, our Creator and Redeemer. Amen.

–The Union Prayer Book, Sinai Edition (2000)

And May You Partake of God's Peace

To think the same way, to share the same opinions—this is not peace.

Unity is not uniformity.

True peace comes through the expression of differences; many perspectives, each offering a partial view of the truth. Shalom means wholeness.

Only when we open ourselves to understand all sides of an issue

will we attain peace.

And so it is written: Torah scholars increase peace in the world.

Through their disagreements, truth will emerge and we will find shalom.

–based on the teachings of Rabbi Abraham Isaac Kook (1865-1935), from *Mishkan HaNefesh*

*Adonai* our God, from the depths of the love that You loved Your People Israel, and by Your grace our Ruler, You were so gracious to the people of your covenant, that You, Adonai our God, have lovingly given us this great and holy seventh day. For greatness, for might, for holiness, for rest, for worship, for thanks, to be assigned, to be a covenant, and to be the source of pride and joy, O give us your blessing and *shalom*.

–*Seder Rav Amram Gaon* (c. 865-870)

### The Paint Box

I had a paint box,

Each color glowing with delight;

I had a paintbox with colors

Warm and cool and bright.

I had no red for wounds and blood,

I had no black for an orphaned child.

I had no white for the face of the dead.

I had no yellow for burning sands.

I had orange for joy and life.

I had green for buds and blooms.

I had blue for clear bright skies.

I had pink for dreams and rest.

I sat down

And painted

Peace.

–Tali Shurak, age 13, *My Shalom My Peace*

### Sometime

Sometime there will be

a great love

like the love of rain

erasing frontiers,

growing in all the ears

of corn of the Middle East.

Sometime, long before

the End of Days, we shall

beat into peace

all words of hate and war.

–Yehudit Kafri (b.1936)

Don't stop after beating the swords into plowshares, don't stop! Go on beating and making musical instruments out of them. Whoever wants to make war again will have to turn them back into ploughshares first.

–Yehuda Amichai (1924-2000),

from *An Appendix to the Vision of Peace*

⇐ *Click to return to liturgy*

### In the Middle

of a life that's as complicated as everyone else's,  
struggling for balance, juggling time.

The mantle clock that was my grandfather's  
has stopped at 9:20; we haven't had time  
to get it repaired. The brass pendulum is still,  
the chimes don't ring. One day you look out the window,  
green summer, the next, and the leaves have already fallen,  
and a grey sky lowers the horizon. Our children almost grown,  
our parents gone, it happened so fast. Each day, we must learn  
again how to love, between morning's quick coffee  
and evening's slow return. Steam from a pot of soup rises,  
mixing with the yeasty smell of baking bread. Our bodies  
twine, and the big black dog pushes his great head between;  
his tail is a metronome, 3/4 time. We'll never get there,  
Time is always ahead of us, running down the beach, urging  
us on faster, faster, but sometimes we take off our watches,  
sometimes we lie in the hammock, caught between the mesh  
of rope and the net of stars, suspended, tangled up  
in love, running out of time.

–Barbara Crooker (b. 1945), from *Radiance*

### I was never able to pray

Wheel me down to the shore  
where the lighthouse was abandoned  
and the moon tolls in the rafters.

Let me hear the wind paging through the trees  
and see the stars flaring out, one by one,  
like the forgotten faces of the dead.

I was never able to pray,  
but let me inscribe my name in the book of waves

and then stare into the dome  
of a sky that never ends  
and see my voice sail into the night.

–Edward Hirsch (b. 1950)

### A Concluding Meditation

My God, have compassion on me and help me always  
to yearn to live a holy life, each day to find some  
sparks of holiness in the world. Help me as I turn  
inward to express my yearning for You and help me in  
going out to uncover Your presence in the world.

–based on prayers of Rabbi Nachman of Bratslav  
(1772-1810), from *Siddur Lev Shalem*



⇐ *Click to return to liturgy*

Why am I different from all others?  
I cried in my loneliness,  
And a thousand children's voices piped,  
Why are we different from all other people?  
But there are no two stones alike  
In all the universe of pebbles.  
No two leaves on any tree are just the same,  
Nor animals, nor birds, nor people.  
Difference is the mark of the hand of the Creator  
And evolution is God's handiwork.  
Each of us is meant to be ourselves  
And each people to be great in its own way.  
We are different in a universe of differences  
Swimming in the moving waters of history.  
We Jews want to be a warm current in an icy river,  
We want to create a climate for living things.  
Let us have courage to be thankful for our differences,  
Let us pray for strength to accept our obligations.  
–Ruth Brin (1921-2009)

May the time not be distant, O God, when Your name  
shall be worshipped in all the earth, when despair shall  
disappear and error be no more. We pray that the day be  
not far off when all humanity shall find their way to  
calling on Your name, when corruption and evil shall  
give way to integrity and goodness, when the many  
kinds of humans dwelling on earth shall recognize not  
alone their difference but their unity, that each people  
may in its unique manner work for the coming of God's  
united realm. Hear O Israel is only for the present; the  
day will come when all the earth will hear that Adonai is  
God, Adonai is One.

–Rabbi Richard Levy (1937-2019), based on the  
original by Rabbi David Philipson (1862-1949)

We rise to praise You, Source of all Your generous work,  
Creator of All. You made us One with all of life. You  
inspired us to share with all mankind. You linked our  
fate with all that lives and made our portion with all in  
the world. We consider You sacred and blessed. We stand  
amazed at the vault of the sky, and the firmness of Earth.  
You, Enthroned in the highest realms, dwell also in and  
with us. You are our God. There is nothing else.  
Existence is nothing but you.  
So Your Torah guides us; Adonai's Kingdom extends  
throughout the cosmos. Further it is stated: Adonai will  
one day pervade all. On that Day, Adonai will be One.  
And Adonai's name will be One.

–adapted from Rabbi Menachem Creditor,  
from *Siddur Tov leHodot*

May we gain wisdom in our lives,  
overflowing like a river with understanding,  
our soul profound enough to cover the Earth,  
loved, each of us,  
for the peace we bring to others.  
May our deeds exceed our speech,  
and may we never lift up our hand  
but to conquer fear and doubt and grave despair.  
Rise up like the sun, O God,  
over all humanity.  
Cause light to go forth over all the lands  
between the seas.  
And light up the universe with the joy of  
wholeness, freedom, and peace.

–Rabbi Richard Levy (1937-2019)

⇐ *Click to return to liturgy*

These things I know:

how the living go on living  
and how the dead go on living with them  
so that in a forest  
even a dead tree casts a shadow  
and the leaves fall one by one  
and the branches break in the wind  
and the bark peels off slowly  
and the trunk cracks  
and the rain seeps in through the cracks

and the trunk falls to the ground  
and the mask covers it  
and in the spring the rabbits find it  
and build their nest  
inside the dead tree  
so that nothing is wasted in nature  
or in love.

–Laura Gilpin (1950-2007)

### The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become.

Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of life, in whose unity no one is alone and every life finds purpose.

–Rabbi Richard N. Levy (1937-2019)

### Epitaph

When I die give what's left of me away  
to children and old men that wait to die.  
And if you need to cry,  
cry for your brother walking the street beside you.  
And when you need me,  
put your arms around anyone  
and give them what you need to give to me.

I want to leave you something,  
something better than words or sounds.  
look for me in the people I've known or loved,  
and if you cannot give me away,  
at least let me live on your eyes and not on your mind.

You can love me best by letting hands touch hands,  
by letting bodies touch bodies,  
and by letting go of children that need to be free.  
Love doesn't die, people do.  
So, when all that's left of me is love,  
give me away.

–Meritt Malloy (b. 1950)

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet seeming to divine a purpose period from the standpoint of daily life, however, there is one thing we do know. That we are here for the sake of others.... Above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by the bond of sympathy. Many times a day I realized how much my own inner and outer life is built upon the labors of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving.

–Albert Einstein (1879-1955)

Birth is a beginning  
and death is a destination.  
And life is a journey:  
from childhood to maturity  
and youth to age;  
from innocence to awareness  
and ignorance to knowing;  
from foolishness to discretion  
and then perhaps to wisdom;  
from weakness to strength  
or strength to weakness –  
and often, back again.  
From health to sickness  
and back, we pray, to health again;  
from offence to forgiveness;  
from loneliness to love,  
from joy to gratitude,  
from pain to compassion,  
and grief to understanding –  
from fear to faith;  
from defeat to defeat to defeat –  
until, looking backward or ahead  
we see that victory lies  
not at some high place along the way,  
but in having made the journey, stage by stage,  
a sacred pilgrimage.

Birth is a beginning  
and death a destination.  
And life is a journey,  
a sacred pilgrimage –  
made stage by stage –  
from birth to death  
to life everlasting.

–Rabbi Alvin Fine (1916-1999)

We praise the eternal Wellspring of life who links yesterday to tomorrow. We affirm that despite all the tragedy bound up with living, it is still good to be alive.

–Evelyn Mehlman (1915-1989)

Remember, we were told at Sinai, that you saw no shape or form of God. You only heard the Voice! There, not having seen, you must make no image of God! You must feel God as a living, personal God, who goes forward. What stands still is dead. The gods that stood still, images, were only idols. God is a living God, always going ahead of us. And we must strive to follow, onward, higher. God is not in the past that has gone, nor in the present that stands still. I am that I am! God is always! God is the eternal future! And our striving towards God must also be eternal!

–Y.L. Peretz (1852-1915)

⇐ *Click to return to liturgy*

I lift my cup to celebrate my love for You, and say:

*Shalom* to you, *Shalom*, seventh-day.

How pleasing to me this moment of twilight,  
ushering in Shabbat, the world's new face, beginning tonight.

Come, enter this orchard, eat of its fruit,  
for this is my companion, my friend, my time of quietude.

–Yehudah Halevi (1075-1141), translation from *Siddur Lev Shalem*

⇐ *Click to return to liturgy*

### Perhaps the World Ends Here

The world begins at a kitchen table. No matter what, we must eat to live.

The gifts of earth are brought and prepared, set on the table. So it has been since creation, and it will go on.

We chase chickens or dogs away from it. Babies teethe at the corners. They scrape their knees under it.

It is here that children are given instructions on what it means to be human. We make men at it, we make women.

At this table we gossip, recall enemies and the ghosts of lovers.

Our dreams drink coffee with us as they put their arms around our children. They laugh with us at our poor falling-down selves and as we put ourselves back together once again at the table.

This table has been a house in the rain, an umbrella in the sun.

Wars have begun and ended at this table. It is a place to hide in the shadow of terror. A place to celebrate the terrible victory.

We have given birth on this table, and have prepared our parents for burial here.

At this table we sing with joy, with sorrow. We pray of suffering and remorse. We give thanks.

Perhaps the world will end at the kitchen table, while we are laughing and crying, eating of the last sweet bite.

–Joy Harjo (b. 1951)



# Sheet Music

---

# Azamrah

Psalm 146: 1-2

Benjie Ellen Schiller

(b.1958)

**A** Joyously

A-zam rah lei-lo-hai b' o - di, a-zamrah lei-lo-hai b' o - di, a-ha-l' lah, a-ha-l' lah, a-zamrah lei-lo-hai b' o - di,

A-zam-rah lei-lo-hai b' o - di, a-zam-rah lei-lo-hai b' o - di, a-ha-l' lah, a-ha-l' lah, a-zamrah lei-lo-hai b' o - di.

**B**

All sing to You, all praise to You, O Source of all cre - a - tion.

We call Your name, we sing Your praise, O Ho - ly One of bles - sing.

**C**

Ha l' lu - Yah! Ha l' lu - Yah! Ha l' lu - Yah! Ha l' lu - Yah! A-zam

I will sing hymns to my God while I exist, I will praise.

אֶזְמְרָה לַאלֹהִי בְעוֹדִי אֶהְלֵלָה.

Hallelu-Yah!

הַלְלוּ-יָהּ!

## Hadlakat neiroi shabbat

Sol Zim  
(b. 1939)

Ba - ruch a - tah A - do - nai — e - lo - hei - nu, me-lech ha - o - lam, a -

sher ki - d' - sha - nu b' - mits - vo - tav, b' - mits - vo - tav v' - tsi -

va - nu, v' - tsi - va - nu l' - had - lik neir, v' - tsi - va - nu, v' - tsi - va - nu l' - had - lik neir, v' - tsi -

va - nu, v' - tsi - va - nu l' - had - lik neir shel — Sha - bat.

Blessed are You Adonai,  
our God sovereign of time and space,  
that sanctifies us through God's mitzvot  
and commands us **to kindle the light**  
of Shabbat

ברוך אתה יהוה,  
אלהינו מלך העולם,  
אשר קדשנו במצותיו  
**וצונו להדליק נר**  
של שבת.

[Click to return to liturgy](#)

## L'chah dodi

Shlomo Halevi Alkabetz  
(c.1500-1576)

Moishe Oysher  
(1906-1958)

L'- chah-do-di lik'rat kal-lah p' - nei Shab-bat n'-ka-b'-lah, I' chah do - di, Shab-bat n'-ka-b'-lah, L'-

chah do-di lik'rat kal-lah p' - nei Shab-bat n'-ka-b'-lah, I' chah do - di, Shab-bat n'-ka-b'-lah.

Come my beloved to meet the bride  
let us welcome Shabbat.

לָכֶּה דֹּדִי לְקִרְאָת כַּלָּה,  
פָּנֵי שַׁבָּת נִקְבְּלָה.



## Bar'chu

Darius Milhaud  
(1892-1974)



Bless Adonai the Blessed One.

בָּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Blessed is Adonai the Blessed One forever and ever.

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

[Click to return to liturgy](#)

## Sh'ma

Deuteronomy 6:4

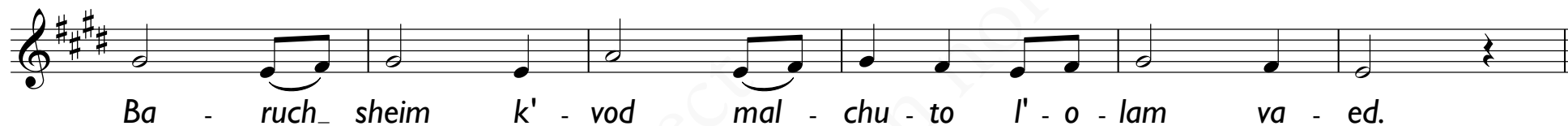
Mishnah Yoma 3:8, related to Nehemiah 9:5

Salomon Sulzer

(1804-1890)



*recited quietly:*



Hearken Israel, Adonai is our God Adonai is One.  
Blessed is God's sovereign honored name forever and ever.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.  
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד

# Mi chamochah

Exodus 15: 11, 2, 18

Italian Melody (B'tseit Yisrael)



Mi\_\_\_ cha-mo - chah ba-ei-lim, A - do - nai, mi\_\_\_ ka-mo - chah ne - dar\_ ba-ko-desh,  
no - ra t'-hi-lot,\_\_\_\_\_ o - seih\_ fe - le, no - ra t'-hi-lot,\_\_\_\_\_ o-seih fe - le.  
Ma-l'-chu-t' - cha\_\_\_\_\_ ra' - u va - ne - cha, bo - kei' - a yam\_\_\_\_\_ lif - nei Mo-sheh u-Mir- yam.  
"Zeh\_\_\_ Ei - li!"\_\_\_\_\_ a - nu\_\_\_\_\_ v'-am'-ru:\_\_\_\_\_ "A - do - nai yim-loch\_\_\_\_\_ l' - o-lam va- ed."

Who is like you among the gods, Adonai?  
Who is like You, majestic in holiness,  
awe inspiring in renown, performing wonders?

מִי־כַמֹּכָה בְּאֵלִים יְהוָה,  
מִי כַמֹּכָה נָאֲדָר בְּקִדְשׁ,  
נוֹרָא תְהִילָת, עֲשֵׂה פֶלֶא.

Your majesty Your children witnessed  
splitting the sea before Moses and Miriam.  
"This is my God!" they proclaimed, and pronounced:  
"Adonai will reign forever and ever."

מַלְכוּתְךָ רָאוּ בְּנֶיךָ,  
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.  
זֶה אֱלֹהֵינוּ וְאָמְרוּ:  
יְהוָה וְיִמְלֹךְ לְעוֹלָם וָעֶד.

[Click to return to liturgy](#)

# Oseh shalom

Melody: Martin Luther (1483-1546)  
arrangement based on Felix Mendelssohn (1809-1847)

O - seh **sha - lom** bim - ro - mav, hu ya - a - seh **sha - lom** a - lei - nu. V' -

al kol Yis - ra - eil, v' - al kol yosh - vei tei - veil v' - im - ru: A -

mein, v' - im - ru: A - mein, v' - im - ru: A - mein.

May the One who makes **peace** in high places  
grant **peace** to us  
and to all Israel,  
and to all who dwell upon this planet,  
and let us say: Amein.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,  
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל,  
וְעַל כָּל-יּוֹשְׁבֵי תֵבֶל,  
וְאָמְרוּ: אָמֵן.

[Click to return to liturgy](#)

## Hamotsi *lechem* min ha'arets

English text: Raymond Israel

Samuel Adler  
(b. 1928)



Ha - mo - tsi *le - chem* min ha' - a - rets. We give thanks to God for *bread*, Our  
voi - ces join in song to - ge - ther, as our joy - ful prayer is said:  
Ba-ruch a-tah, A-do-nai e-lo-hei-nu, me-lech ha'o-lam, ha - mo-tsi *le - chem* min ha' - a - rets.  
A - - - - - mein.

Blessed are You Adonai,  
our God sovereign of all,  
who brings forth *bread* from the Earth.

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



# Notes

⇐ *Click to return to liturgy*

Kabbalat Shabbat is one of the latest prayer rituals to enter the siddur. *Kabbalah* in its verb form means to receive, to welcome, or to greet. This ritual for welcoming Shabbat was performed before Ma'ariv (evening prayer) by Rabbi Moses Cordovero and other kabbalists, the Jewish mystics of the 16th century. It includes Psalms 95-99 and 29 that represent the first six days of the week or of creation, the liturgical poem (*piyyut*) *L'chah Dodi*, and concludes with Psalms 92 and 93 that both represent Shabbat. The 7 psalms represent the 7 days of creation / a complete week.

Psalm 95 – Day 1 / Sunday

Psalm 96 – Day 2 / Monday

Psalm 97 – Day 3 / Tuesday

Psalm 98 – Day 4 / Wednesday

Psalm 99 – Day 5 / Thursday

Psalm 29 – Day 6 / Friday

*L'chah dodi* – The liminal moment when Shabbat arrives

Psalm 92 – A psalm for the Sabbath Day

Psalm 93 – A second psalm for Shabbat, considered by some as an extension of Psalm 92

There are traditional versions of Kabbalat Shabbat that involve additional prayers, while historically the Reform movement abbreviated or eliminated Kabbalat Shabbat from its prayerbooks.

Originally, Kabbalat Shabbat was an outdoor ritual followed by the *Ma'ariv* service inside the synagogue.

–notes based on *Divrei Mishkan T'filah: Delving into the Siddur* by Rabbi Richard S. Sarason, PhD

⇐ *Click to return to liturgy*

A note from the composer:

Psalm 146, English text by Benjie Ellen Schiller

A communal song of praise, expressed with the fulness of one's spirit. Rabbi Nachman of Bratslav invites us to see the *od*, that extra aspect of ourselves that helps us remember to feel worthy enough to offer praise. Thank you to Craig Taubman for his guidance in expanding the song. This can be sung to open a service, as part of *P'sukei D'zimrah* liturgy, with children, or to express a moment of joy at any time or place.

In no other act does man experience so often the disparity between the desire for expression and the means of expression as in prayer. The inadequacy of the means at our disposal appears so tangible, so tragic, that one feels it a grace to be able to give oneself up to music, to a tone, to a song, to a chant. The wave of a song carries the soul to heights which utterable meanings can never reach. Such abandonment is no escape nor an act of being unfaithful to the mind. For the world of immutable meanings is the nursery of the soul, the cradle of all our ideas. It is not an escape but a return to one's origins.

–Rabbi Abraham Joshua Heschel (1907-1972), from *Man's Quest for God*



⇐ *Click to return to liturgy*

Typically a blessing occurs before a mitzvah is performed. However, Shabbat candles are first lit and then they are blessed over. The lighting occurs before the mind intentionally/purposefully acknowledges the start of the day of rest. Customarily, the blessing is made while covering one's eyes, so that the blessing follows the act but precedes its benefit (the emanating light).

Some people light two candles because the Torah teaches us to *shamor v'zachor* (observe and remember, from Exodus 20:8 and Deuteronomy 5:12) Shabbat. Some people light candles for each member of their family, while some people create their own traditions that connect them to the light of Shabbat.

Everyone should understand that within each of us a lamp glows, each lamp is like none other.  
We must work to reveal our own light for all to see, making it a torch that can illumine the world.  
–Avishag Zilik, translated by Edward Feld in *Siddur Lev Shalem*

⇐ *Click to return to liturgy*

While serving at Larchmont Temple Cantor Lori Corrsin heard this melody at the Strait Gate Church at Westchester. Their music director, Dana Powell, gave Cantor Corrsin permission to adapt this melody. The melody is by “B. Morris” and unfortunately neither Cantor Corrsin nor I were able to learn this person’s first name. This antiphonal (call and response) melody inspired Cantor Corrsin to adapt it for a Psalm text because this is how Psalms were sung by the Levites in the Jerusalem Temple thousands of years ago. In the words of Rabbi Abraham Isaac Kook, the first Ashkenazi Chief Rabbi of Mandatory Palestine (1865-1935), “The old shall be made new, and the new shall be made holy.”

What is it to honor Shabbat? How does one fulfill this commandment? Our sages taught: One ought to prepare to greet Shabbat by washing one’s face and hands in hot water on Erev Shabbat, and wrapping oneself in a clean garment, and meditating and preparing for Shabbat as one prepares for meeting royalty, as Rabbi Chaninah would say: “Let us go out to meet the Shabbat Queen.”

–Maimonides (1138-1204), Mishneh Torah, Sabbath 30:2

According to some interpretations of the Kabbalat Shabbat liturgy, Psalm 95 represents the first day of the week or the first day of creation.

Since the six introductory psalms correspond to the six days of the week, the end of Psalm 29 (the last of them) marks the end of Friday. It should have immediately ushered us into Psalm 92, “A musical song for the Sabbath day,” instead of *L’chah Dodi*. By coming between Psalm 29 and Psalm 92, *L’chah Dodi* serves as the bridge between the end of Friday and the beginning of Shabbat,

–Rabbi Reuven Kimmelman (b. 1944), from *My People’s Prayer Book*, Vol 8, by Rabbi Lawrence Hoffman

### Verse 1

“‘Observe’ and ‘remember’—two words as one” The two versions of the Ten Commandments bid us to “remember” the Sabbath day (Exod. 20:8) and to “observe” it (Deut. 5:12), leading the Rabbis to declare that God uttered both commands at once. This duality emphasizes the need to approach the Sabbath with both keva and kavannah, observing the commandments governing the day but doing so with full intention of remembering to make it holy.

–Rabbi Elliott Dorff (b. 1943), from *My People’s Prayer Book*, Vol 8, by Rabbi Lawrence Hoffman

### Verse 4

Inspired by Isaiah 52:2, where the prophet comforts the Jewish people saying that they will leave their lowly state (the dust) to be redeemed in the land of Israel. According to Isaiah in 11:10 the redeeming Messiah will be a descendant of David, one of the 8 sons of Jesse, the grandson of Boaz and Ruth (the first Jewish convert).

### Verse 8

While verse 4 centers around the Messiah coming from the root of Jesse, Peretz was generations before Jesse. Judah, the son of Jacob and Leah, had three children with his wife Aliyath, but out of wedlock he fathered two sons with Tamar: Zerah and Peretz. According to Ruth 4:18-22, Peretz is the patrilineal ancestor of the Messiah.

In this verse the verb *tifrotsi* meaning “to spread out” was chosen by Shlomo Halevi Alkabetz to directly relate to Peretz since the name and the verb share the same Hebrew letter root: *pay*, *reish*, *tsadee* (פרץ).

### Verse 9

This is the liminal moment when Shabbat arrives. We symbolically greet her by facing the entrance, the same way we greet a bride at a wedding. We symbolically bow to her as she takes her rightful place amongst us, the day, the presence that we have longed for, the day of rest.

Rabbi Yannai would put on his festive clothes and declare: “Enter, O bride! Enter, O bride!”

–Babylonian Talmud, *Shabbat* 119a and *Bava Kamma* 32b

To the kabbalists of Safed in ancient days, the walls of the synagogue were too limiting to greet Shabbat. So they would go out into the open fields. They dressed in white, the color of wedding garments, because they visualize Shabbat as a bride. We recall their custom when we rise to sing the last verse of *L’chah Dodi*, facing the entrance to our building and bowing to the Shabbat bride as she enters.

Shabbat stands in relation to the rest of the week as *ha-olam haba* (the world to come) stands in relation to *ha-olam hazeh* (the world of today). Accordingly, on Shabbat, we temporarily leave *ha-olam hazeh* behind and experience a foretaste of *ha-olam haba*, which is viewed within Jewish tradition as a Shabbat without end.

–Note from *Siddur Sha’ar Zahav*

⇐ *Click to return to liturgy*

This translation is based on that of Robert Alter (b. 1935).

This psalm, sung by the Levites on Shabbat, was already understood by the sages as “a song for the time to come, for the day that will be all Shabbat and rest in life everlasting,” (*Midrash Mechilta d’Rabbi Yishmael*, 31:13:3). Shabbat is not merely a day of rest, it is a rehearsal, within time, for the age beyond time when humanity, guided by the call of God, moves beyond strife, evil and oppression, to create a world of harmony, respecting the integrity of creation as God’s work, and the human person as God’s image. At that time, people looking back at history will see that though evil flourished “like grass,” it was short-lived, while the righteous grows slowly but stands tall “like cedar of Lebanon.” Because our time perspective is short, we seem to inhabit a world in which evil prevails. Were we able to see history as a whole, we would know that good wins the final victory; in the long run justice prevails.

–Rabbi Lord Jonathan Sacks

A midrash tells us that it was on the world’s first Friday afternoon that Adam and Eve were created, and later that day they ate the fruit which God had forbidden them, the punishment for which was to be death. But Shabbat, waiting in the wings to enter the world, interceded. “Will You welcome me by bringing death into the world?” she cried to God. And so the holy one relented, and allowed Adam and Eve to enjoy the world’s first Shabbat in the garden of Eden. Our first parents wanted to sing Shabbat a song of thanks for her understanding and compassion, but Shabbat demurred. “No,” she said, “let us instead sing a song of thanks to God.” And so Shabbat composed Psalm 92.

–Rabbi Richard Levy, from *On Wings of Light*

The righteous are compared to two different trees: date palms and the cedars of Lebanon. The palm trees grow in the south, while the cedars grow in the north. Palm trees grow straight up and lose their leaves each year, while cedars grow up and out and only lose some of their needles each year. Palm trees produce fruit, but their wood is not very useful. Cedar wood is strong and thus valuable, but the tree does not produce fruit. These trees can be understood metaphorically to represent people whose attributes differ, but who can all stand upright in God’s courts.

One who lives with a sense for the Presence knows that to get older does not mean to lose time but rather to gain time. And, also, that in all of one’s deeds, a person’s chief task is to sanctify time. All it takes to sanctify time is *God, a soul, and a moment. And the three are always here.*

–Rabbi Abraham Joshua Heschel (1907-1972), adapted by Siddur Lev Shalem

The three daily services are *Shacharit* (morning), *Minchah* (afternoon), and *Ma'ariv / Arvit* (evening). While some may believe this structure parallels the daily sacrifices at the Temple, there were only two daily sacrifices during the Second Temple period. Our thrice daily structure may be related to Daniel 6:11:

When Daniel learned that it had been put in writing, he went to his house, in whose upper chamber he had had windows made facing Jerusalem, and three times a day he knelt down, prayed, and made confession to his God, as he had always done.

As well as Psalm 55:18:

Evening, morning, and noon,  
I complain and moan,  
And my voice is heard.

Within *Ma'ariv* there are three main rubrics: *Sh'ma uvirchoteha* (Sh'ma and its blessings), traditionally a silent *Amidah*, followed by a short concluding section.

The evening *Sh'ma* rubric begins with the call to worship, *Bar'chu*, then two blessings before the *Sh'ma*, the *Sh'ma* itself, and then two blessings after the *Sh'ma*. The two blessings after *Sh'ma* are referred to in the Babylonian Talmud as *G'ulah* (redemption); within this liturgy we recall the exodus from Egypt and how God redeemed us from slavery. The heart of the *Sh'ma* rubric is the *Sh'ma* itself, a compilation of three Torah paragraphs. The rubric concludes with the Torah verse for Shabbat: *V'sham'ru*.

- Sh'ma uvirchoteha* – Sh'ma and its Blessings
- Call to worship: *Bar'chu* – The Call to Bless Together
  - 1<sup>st</sup> blessing before the *Sh'ma*: *Ma'ariv aravim* – The Evening Comes
  - 2<sup>nd</sup> blessing before the *Sh'ma*: *Ahavat olam* – God's Love
  - K'riat Sh'ma* – Recitation of Sh'ma
    - 1<sup>st</sup> paragraph (Deut. 6:4-9)
    - 2<sup>nd</sup> paragraph (Deut. 11:13-21)
    - 3<sup>rd</sup> paragraph (Num. 15:37-41)
  - 1<sup>st</sup> blessing after the *Sh'ma*: *Emet ve'emunah* (this includes *Mi chamochah*) – *G'ulah* – Redemption
  - 2<sup>nd</sup> blessing after the *Sh'ma*: *Hashkiveinu* – Peace in our Night) – *G'ulah* – Redemption
  - Verse of the day: *V'sham'ru* – The Torah Verse for Shabbat

The next rubric is the *Amidah*, a section of prayer in three parts. The first three blessings praise God, the long middle blessing proclaims the sanctity of the Sabbath day and asks God to find favor with us on this holy day of rest, and the final three blessings are considered by the Talmud to be related to gratitude. The primary difference between the weekday *Ma'ariv* and that of Shabbat is the structure of the *Amidah*. During the week, the intermediate *K'dushat hayom* blessing is replaced by 13 short petitions. We do not ask God to grant our petitions on Shabbat because it is also God's day of rest. While many Reform congregations perform some of this liturgy out loud, traditionally the evening *Amidah* is recited silently by each individual.

- T'filat ha'amidah l'arvit l'shabbat* – The Amidah Prayer for Shabbat Evening
- 1<sup>st</sup> blessing: *Avot v'imahot* – Remembering our Ancestors
  - 2<sup>nd</sup> blessing: *G'vurot* – God's Power
  - 3<sup>rd</sup> blessing: *K'dushat hasheim* – The Holy Name
  - 4<sup>th</sup> blessing: *K'dushat hayom* – The Holy Day
  - 5<sup>th</sup> blessing: *Avodah* – Restore Your Presence to Zion
  - 6<sup>th</sup> blessing: *Hoda'ah* – Gratitude for our Lives
  - 7<sup>th</sup> blessing: *Birkat shalom* – Peace
  - T'filat haleiv* – Prayer of the Heart (private prayers of the individual)

Traditionally the service ended with the *Amidah*. According to the Talmud people used to end the service with the *Sh'ma* rubric, walk home, and then say the Amidah silently in their own homes. *Aleinu* and *Kaddish yatom*, Mourner's Kaddish, were added to the end of the service during the Middle Ages. Some congregations ritualize *Kiddush* and *Hamotsi* in the sanctuary at the end of the service while others include these Shabbat rituals elsewhere.

- Siyum hat'filah* – Concluding Prayers
- Aleinu* – It is Upon Us
  - Kaddish yatom* – The Mourner's Kaddish

⇐ *Click to return to liturgy*

*Bar'chu* is our call to worship; it is performed in 3 movements.

First the prayer leader calls everyone to worship: Bless Adonai the Blessed One!

Then the congregation responds: Blessed is Adonai the Blessed One! But they add: *l'olam va'ed*, forever and ever. Rabbi Judah Loew of Prague (1525-1609) explains that the congregation elevates their blessing to rise above the minimal commandment from the prayer leader.

Lastly, the prayer leader repeats the congregation's response. The Jerusalem Talmud (*Berakhot* 7:3) explains that the prayer leader should repeat the congregation's blessing so as not to exclude themselves from blessing the Divine with the community.

What does it mean to be called to worship?

All serious activity requires preparation. The prayers and blessings that precede *bar'chu* are warm-ups for the individual. Now communal prayer begins. The leader asks, "Are you ready to pray?" And we respond, "Yes! Let us pray!"

–adapted from Rabbi Richard Levy (1937-2019)

What does it mean to pray?

The English verb "pray" can mean many things, including: wishing for, begging, entreating, imploring, asking earnestly for, or supplicating. The Hebrew verb for pray is *hitpaleil*, it means to put oneself in a position / open oneself to be judged.

The *Bar'chu* is a reminder that we have all come here - though for many different reasons - to seek some value in a praying community, with the understanding that each of us is giving up something in the hope of receiving something. A sense of participating in the Jewish people; a sense of standing amid the people whose traditions give us words and gestures to ease the way to knowing God; sometimes just a larger chorus, a more varied set of inflections that can cast new light on the words we individually offer, that can amplify our individual voices into a mighty swell.

–Rabbi Richard Levy (1937-2019) from *On Wings of Light*

⇐ *Click to return to liturgy*

This translation is based on that of Aharon Varady in *Siddur Livnat Hasapir*.

While our ancestors may have believed that God opened and closed gates for the sun to enter/exit, today we understand that we live on a planet that revolves around the sun, which creates our days and our nights. However, we share our ancestor's wonder and amazement at the beauty of these natural markers of time.

*Adonai ts'va'ot* is often translated as “Lord of Hosts” and has been translated as “Lord of Armies.” In ancient Israel, this referred to the angels (originally minor deities) who served as God's celestial retinue on the model of the courtiers of earthly kings. One possible modern interpretation is that God's army is comprised of far greater powers than the armies we create on earth. The planets, their moons, the stars, the dark matter that dominates the cosmos, the natural world that we live in comprises the army of God.

⇐ *Click to return to liturgy*

*Ahavat olam*'s central theme is God's eternal love. When I came across this text from Pietro Mascagni's 1891 opera *L'amico Fritz*, an opera that features a rabbi as one of its main characters, I read it as God's eternal love that shines eternally through the renewal of creation. This text is not traditional liturgy, but what exactly is liturgy? Rabbi, and liturgist, Lawrence Hoffman (b.1942) wrote:

Narrowly defined, liturgy is the history and meaning of the prayers that go into services. But that constrained understanding misses the most important point, namely, that liturgy is a kind of performance.... It is the ritualized ways we go about announcing who we are to other people (and to ourselves). That's where "life" comes in. Liturgy is the place where text meets life. Everyone has a liturgy, usually more than one, in fact.

–from his blog *Life and a Little Liturgy*, April 15, 2011

One way we reform our liturgy is to look at the core themes of a liturgical writing and then offer a text related to those themes.

The words of *Sh'ma Yisrael*, proclaiming God's unity, are bracketed by liturgical expressions of love: this prayer (*Ahavat Olam*), which speaks of God's love for us, and then *Sh'ma* continues in our love for God through the *V'ahavta* verses. Love is the meeting point where human beings touch the Divine; unity will be realized when our perceptions and actions are guided by love.

–adapted from *Mishkan Hanefesh*

God's love does not consist in saving us from sin through a supernatural intercessor, as Christians believe; that would deprive us of free will, a critical feature of our humanity. Instead, we say here that God loves us by giving us instruction (the literal meaning of Torah) and commandments as to how we should live. This is akin to the relationship between human parents and children.

Human parents know that children often fall short in doing what they've been taught is right. But wise parents know that their love for their children should not be based upon the latter's accomplishments, but must be unconditional. If parents teach them well, then their children will meditate upon these teachings and transmit them to their own children, and so on *l'olamim*, forever. Thus, both human and divine revelation unfold in teaching and learning.

–first paragraph by Rabbi Elliott Dorff (b. 1943), second paragraph by Ellen Frankel (b. 1951), from *My People's Prayer Book*, Vol 9, by Rabbi Lawrence Hoffman



⇐ Click to return to liturgy

Some individuals rise for the *Sh'ma*, while others do not; some cover their eyes to emphasize the non-visual nature of Jewish belief, while others do not. Whether recited seated or standing, eyes covered or open, the *Sh'ma* is enunciated with intense concentration.

–adapted from *Siddur Sha'ar Zahav*

The *Sh'ma* has been called the watchword of our faith. It holds the central theme of Judaism – יהוה is the one and only God. When the *Sh'ma* is written in the Torah, the ך in the first word in the ך in the last are enlarged. Together these letters form the word עד (*eid*) meaning “witness,” a reminder that we are witnesses for God - a reminder of our ethical responsibilities and the sacred task we have to be witnesses of that one and only God.

–adapted from Rabbi Harvey J. Fields (1935-2014), *Bechol Levavcha*

“When you are My witnesses, I am God. When you are not My witnesses, it is as if I am not God.”

–*Midrash Sifrei Devarim* 346

Hearken! *Sh'ma* is a central word in Judaism but translating it into English is challenging. *Sh'ma* is a direct commandment. Hearing can be passive, but the archaic “hearken” is a form of active listening.

The *Sh'ma* declares Judaism's theological cornerstones: there is a God, there is only one God, God is not only singular but also unique, the Jewish people have a distinct relationship with God, we are commanded to love God, to study God's word, and to teach it to our children.

–Rabbi Yitschak Luria (1534-1572), adapted from *Sefer Etz Chayim*

“*Baruch sheim k'vod...*” is based on Psalm 72:19 and Nehemiah 9:5. In *Mishnah Yoma* 3:8, *Baruch sheim k'vod malchuto l'olam va'ed* was the response the people said after the High Priest pronounced the true name of God on Yom Kippur. It was inserted into the *Sh'ma* paragraph as a response to the first verse when the *Sh'ma* verses were recited antiphonally; a practice mentioned in the *Mishnah* and *Tosefta* as *perisat sh'ma* (diving up the *Sh'ma*).

–note from Rabbi Richard Sarason

The word *malchuto* (God's majesty; literally “kingdom”) was added during Roman times, in defiance of those who proclaimed the divinity of the emperor.

–from *Mishkan Hanefesh*

The *Sh'ma* consists of three paragraphs from the Torah: Deuteronomy 6: 4-9, Deuteronomy 11: 13-21, and Numbers 15: 37-41. Many Reform congregations recite Deuteronomy 6: 4-9 and Numbers 15: 40-41.

While it may seem that the *Sh'ma* and *V'ahavta* are two separate texts, they are in fact a single paragraph from the Torah. Deuteronomy 6:4, known as the *Sh'ma*, is the central Jewish statement of faith: *Sh'ma Yisrael Adonai Eloheinu Adonai Echad*. We insert the words: *Baruch sheim k'vod malchuto l'olam va'ed* because the Babylonian Talmud, *Pesachim* 56a, states that Jacob's children gathered near to him at his deathbed, recited Deuteronomy 6:4, and Jacob replied: *Baruch sheim k'vod malchuto l'olam va'ed*. After this moment we continue with Deuteronomy 6:5, *V'ahavta et Adonai elohecha...*

⇐ *Click to return to liturgy*

Adapted from Rabbi Richard Levy's *On Wings of Light*.

The second paragraph of the *Sh'ma* moves from individual responsibility to communal. As a covenantal people, we are connected to God as well as to one another. Our collective actions impact how we as a people live on earth.

The middle paragraph of the *Sh'ma* articulates a theology of divine reward and punishment that many Jews do not accept. However, this warning has ecological significance in today's world. "Serving other gods" could be interpreted as serving the gods of greed, ambition, and short-term profit at nature's expense; "the skies will close up, the rain will not fall, and the land will not produce" would be an accurate prediction of the effects of pollution. If we abuse God's creation by abusing the environment, then we will lose the gifts of nature – clean air, clean water, fertile land – that we have heretofore often taken for granted.

–from *Siddur Sha'ar Zahav*

The second paragraph (Deuteronomy 11) stresses the theme of retribution, the religious insight that human actions lead to inevitable consequences of good and ill.... For us, today, this fundamental truth still holds - an unjust social order and a morally corrupt people cannot attain to lasting prosperity and well-being. Only personal character and social justice can create enduring human happiness.

–Rabbinical Assembly of America, from *Sabbath and Festival Prayerbook*

Religion embraces both faith and action. The primary quality is action, for it lays the foundation for faith; the more we do good, the more readily do we grasp the meaning of duty and life and the more readily do we believe in the divine from which stems the good.

–Rabbi Leo Baeck (1873-1956)

What human action could result in the destruction of the rains, the onset of crop failure and famine? Abuse of the eco-system upon which our very lives depend. Today in the light of our awareness of the human abuse of the environment, we recognize that often this reward and punishment rests in our own hands.

–Rabbi David Teutsch (b. 1951)

⇐ *Click to return to liturgy*

The full third paragraph of the *Sh'ma* is Numbers 15: 37-41. Many Reform congregations only read verses 40-41, but the full version is available in *Mishkan t'filah*. The first 3 verses concern the *tsitsit* on the *tallit*, specifically how the *p'til t'cheilet*, a single blue cord, is a visual reminder to keep all the *mitsvot*.

“God's seal of truth commands us to be honest and to live with integrity. This has to do with every aspect of our lives, from our business dealings and political system to the way we express our faith in God.... In the Bible *emet* refers to a deeply held and unshakable belief; it is closely related to the word *emunah* or ‘faith.’ The truth of one's position is shown by how firmly it is held. Ultimately that which we are willing to live for and die for becomes our personal truth.”

–Rabbi Arthur Green (b. 1941)

*Adonai eloheichem emet*, Adonai your God is truth. This addition after the *Sh'ma* draws on Jeremiah 10:10: *vAdonai elohim emet...*, But Adonai is a true God.... These 3 words link the end of the *Sh'ma* to the next blessing: *Emet*. The *Sh'ma* contains 245 words, adding these 3 words was essential for the *Chasidei Ashkenaz* in the 12<sup>th</sup> century because it brings the word count up to 248. They believed that the Torah contains 248 positive commandments which correlates to the number of bones in the human body (according to the *Mishnah*).

–from Rabbi Richard Sarason

Rabbi Barechiah set in the name of Rabbi Abbahu: “Even though You exist from eternity, You were not enthroned and You were not announced in Your world until Your children sang a song.”

–*Midrash Exodus Rabbah* 23:1

You cannot find redemption until you see the flaws in your own soul and try to face them. Nor can a people be redeemed until it sees the flaws in its soul and tries to face them. But whether it be an individual or a people, whoever shuts out the realization of his or her flaws is shutting out redemption. They can be redeemed only to the extent to which we see ourselves.

–adapted from Martin Buber (1878-1965)

When the people of Israel left Egypt, God sought to impress them with a miracle so spectacular that no one who experienced it would ever doubt God's power or God's Providence again. God caused the waters of the Red Sea to part, letting the Israelites pass through in safety and releasing the waters to drown the Egyptian pursuers. Safely across the sea, the people were suitably impressed and sang God's praise, pledging their undying loyalty: “The Eternal will be our Ruler forever and ever.” God's plan worked - for about 48 hours. By the third day after the crossing, the people were hot, tired, and thirsty. They complained to Moses about the lack of food and water and wondered why they ever let themselves in for this in the first place. God realized that no matter how impressive a miracle might be, it does not solve the problem of faith for more than a day or two, any more than the finest meal solves the problem of being hungry for very long... [A] few small experiences of the meaningfulness of life everyday will do more for our souls than a single overwhelming religious experience.

–Rabbi Harold Kushner (1935-2023), adapted from *When Everything You've Ever Wanted Isn't Enough*

Pharaonic oppression, deliverance, Sinai, and Canaan are still with us, powerful memory shaping our perceptions of the world. The door of hope is still open; things are not what they might be. We still believe, or many of us do, what the exodus first thought about possibility. First, that wherever you live, it is probably Egypt. Second, that there is a better place, a world more attractive, a promised land. Third, that the way to that land is through the wilderness. And finally, that there is no way to get from here to there except by joining together and marching.

–Michael Walzer (b.1935), from *Exodus and Revolution*

*Mitsrayim* (Egypt) can be vocalized as *meitsarim* which means “straits” or “narrow places.” Identifying *Mitsrayim* with “narrowness” or “constriction” suggests that the slavery we seek to escape is more than physical servitude. Human beings may also suffer emotional, mental, and spiritual bondage — imprisoned by self-destructive habits, exploitative relationships, and degrading behaviors. Redemption, then, becomes not a literal exodus from Egypt but a figurative breaking with the tortured past.

–adapted from *Mishkan Hanefesh*

Faith does not detach us from thinking; it does not suspend reason. It is opposed not to knowledge but to indifferent aloofness to the essence of living. Faith means to hold small things great, to take light matter seriously, to distinguish the common and the passing from the aspect of the lasting.... Faith is the insight that life is not a self-maintaining, private affair, not a chaos of whims and instincts, but an aspiration, a way, not a refuge. Faith is real only when it is not one-sided, but reciprocal. We can rely on God if God can rely on us.

–Rabbi Abraham Joshua Heschel (1907-1972), cited in *Seder Tefillot Yisrael*

At camp, once, I asked rabbinical students to write down whatever words came to mind as they free-associated about night. Some described feelings of security and repose—rest, sleep, peace, and a warm, snuggly blanket. Others fastened on danger, fear, and vulnerability—their inability to see well, and therefore to notice potential threats like snakes or even human adversaries.... Opposite as these feelings are, they are both accurate....

We ask God to “lay us down ... to peace” and “spread over us the shelter of your peace” but also to “keep enemies, plagues, swords, famines, and troubles from our midst, and remove Satan from in front of us and from behind us, and cradle us in the shadow of your wings.” The rabbinical students and I then took a silent walk together to feel all of these nuances of night. Try the exercise yourself. You will never utter this prayer the same way again.

–Elliot N. Dorff (b. 1943), from *My People's Prayer Book*, Vol 9, by Rabbi Lawrence Hoffman

*Haskiveinu* has been problematic for the Reform movement since its first *siddur* in 1892. Originally it was omitted from the *Union Prayer Book*, then it was readmitted in 1975's *Gate of Prayer*, and in 2007 *Mishkan T'filah* published a slightly modified version. The traditional version is presented here, this version can also be found in *Gates of Prayer*.

*Shom'reinu* versus *malkeinu*. Most *siddurim* use the traditional “...*v'ha'amideinu malkeinu l'chayim*,” while the Reform movement now uses “...*v'ha'amideinu shom'reinu l'chayim*.” Traditionally God is our King or Sovereign who raises us up to life after laying us down in peace, whereas in the Reform *siddur* God is referred to as our guardian. However, in liturgy such as *Avinu malkeinu* the Reform machzor preserves God as King or Sovereign. I made the decision to keep the traditional Hebrew text, but I used the non-gendered translation – Sovereign, as opposed to the masculine – King.

*Satan*. While *Mishkan T'filah* alters this line of text, I preserved the original which includes the word *satan*. Do Jews believe in Satan? This word may conjure up Christian images of a rebellious angel/devil who stands in opposition to God/goodness, but *satan* originates in Judaism. The word *satan* appears twice in the Torah as a verb. *Satan* is the oppositional force that God commands an angel to use to counter Balak in Numbers 22. The noun form, *ha-satan*, appears in *Zechariah* 3, and Satan has a central role in the book of *Job* as an angelic prosecuting attorney/opponent who inflicts suffering on Job. In both instances Satan is not rebelling against God because Satan requires God's authorization. Various interpretations of Satan as an adversary appear throughout Jewish history: the Talmud, Kabbalah, Chasidism, and notably the Yiddish writings of authors such as Isaac Loeb Peretz, whose story *Bontshe the Silent* imagined Satan like a lawyer who takes down notes during your lifetime that will be presented against you during your trial after death.

⇐ *Click to return to liturgy*

This translation is based on that of Robert Alter (b. 1935).

*V'sham'ru* (Exodus 31:16-17) is the Torah verses we read on Shabbat to announce the day. The three festivals (Sukkot, Pesach, and Shavuot) and each of the High Holy Days also have their own Torah verses that are recited on their respective days.

To the Greeks and Romans the Sabbath was an object of derision, a superstitious usage. But the Sabbath removed with one stroke a contrast between slaves who must labor incessantly and their masters who may celebrate continuously.

–Rabbi Benno Jacob (1862-1945)

### N'shamah Y'teirah

Our tradition speaks of a very interesting phenomenon concerning Shabbat. During the week everyone has a *n'shamah*, a soul. But on Shabbat we receive a *n'shamah y'teirah*, an “additional soul.” This suggests that there is some kind of undeveloped facet of personality, a spiritual dimension, of which we remain unaware in the normal course of events. On Shabbat we are given the time to enrich ourselves by developing or creating this extra spiritual dimension.

–Pinchas Peli (1930-1989)

The “work” that is forbidden by Jewish law on Shabbat is not measured by expenditure of energy. It takes real effort to pray, to study, to walk to synagogue. They are “rest” but not “restful.” Forbidden “work” is acquisition, aggrandizement, altering the world. On Shabbat we are obliged to be, to reflect, to love and make love, to eat, to enjoy.

–Rabbi Arnold Jacob Wolf (1924–2008)

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things in space; on Shabbat we try to become attuned to the holiness of time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.

–Rabbi Abraham Joshua Heschel (1907-1972), from *The Sabbath*

The *Amidah* (standing) is the central part of the worship service. It gives us the opportunity to pray individually while in the midst of our community.

–from *Siddur Sha’ar Zahav*

“Adonai, open my lips” Psalm 51:17. Psalm 73:26 calls God “Rock of my heart” (*tzur l’vavi*). From that verse, our Sages derived the teaching that God dwells within each person’s heart. Therefore, in now asking that God “open my lips,” we pray for focus and concentration on the Divine — rather than lips that recite words by rote, while the heart wanders elsewhere.

–from *Mishkan Hanefesh*

Some have the custom of taking three small steps forward before beginning *hat’filah*, initiating prayer by symbolically approaching God. When there is not enough space in front of us, we first take three steps backward, then three steps forward — returning to the place where we originally stood. We thus remind ourselves that God is not “somewhere else” but is present exactly where we are.

–from *Mishkan Hanefesh*

One reason we bend our knees, bow and then straighten ourselves comes from Psalm 145:14:

“Adonai supports all who fall and sets upright all who are bent over.”

–adapted from Babylonian Talmud, *Berachot* 12a

The first *Amidah* blessing places us as a link in an unbroken chain that goes back to the founding ancestors of the Jewish faith. The word *elohei*, “God of...,” is repeated for each person, instead of appearing once for the entire group, to point out that each individual has his or her own personal relationship with God.

–from *Siddur Sha’ar Zahav*

There is a rabbinic concept, *Zechut Avot*, “the merit of the ancestors.” It suggests that we do not stand before God with confidence in our own worth. However, because we are descendants of the faithful matriarchs and patriarchs we are fit to approach God. We pray that God will show us the favor due to them.

–from *Siddur Pirchei Kodesh*, Holy Blossom Temple

And I say to myself: From this remote father right up to my own father, all these fathers have handed on to me a truth which flowed in their blood, which flows in mine; and shall I not hand it on, with my blood, to those of my blood? Will you take it from me, my child? Will you hand it on? Perhaps you will wish to abandon it. If so, let it be for a greater truth, if there is one. I shall not blame you. It will be my fault; I shall have failed to hand it on as I have received it. But, whether you abandon it or whether you follow it, Israel will journey on to the end of days.

–Edmond Fleg (1874-1963), from *Why I am a Jew*

According to *Midrash Esther Rabbah* 1:12, there were six matriarchs: Sarah, Rebecca, Rachel, Leah, Bilhah and Zilpah. Bilhah was Rachel’s maidservant. Rachel was barren and gave Bilhah to Jacob; she is the mother of 2 of the 12 tribes of Israel: Dan and Naphtali. Similarly, Zilpah was Leah’s maidservant. After Leah gave birth to Reuben, Simeon, Levi and Judah she experienced infertility and gave Zilpah to Jacob. She too is the mother of 2 of the 12 tribes of Israel: Gad and Asher.

Traditional prayerbooks only invoke the *avot* (forefathers) and do not include the *imahot* (foremothers). Individual minyanim in the Reform and Reconstructionist movements began to add the *imahot* in the late 1970s. Many of them altered the traditional *chatimah* (final blessing or “seal”) that only mentions Abraham: “*Baruch atah Adonai, magein Avraham*,” based on Genesis 15:1. The Reform movement adopted the *chatimah*: “...*magein Avraham v’ezrat Sarah*,” which was originally in the Reconstructionist Siddur *Kol Hanesama* (1989). However, the description of God relating to Sarah is not based on a Torah verse. The *chatimah* presented here, “...*magein Avraham ufokeid Sarah*” is based on Genesis 21:1 where God takes providential note (*pokeid*) of Sarah’s infertility woes, such that she conceives and bears Isaac. It has been used in the Conservative movement since *Siddur Sim Shalom* (1998).

⇐ *Click to return to liturgy*

The phrase “who gives life to the dead” has been understood in relationship to a Messianic era where the dead are revived physically as well as metaphorically. Through our prayer we may seek to revive aspects of our being that have become lifeless. Additionally, the Babylonian Talmud *B’rachot* 58b as well as the Jerusalem Talmud *B’rachot* 4:2 mandate saying these words after renewing a friendship or if you have not seen someone for over a year.

Pesach, Shavuot, and Sukkot are known as the three pilgrimage festivals and/or the harvest festivals. The land of Israel has two primary seasons: a rainy season and a dry season. The blessing of God’s might (*G’vurot*) is directly connected to the importance of Israel’s climate: God’s might is invoked to enable crops to predictably grow to sustain the life. Thus, we recite different words depending on the season in the land of Israel: *mashiv haruach umorid hagashem* for rain in the fall and winter and *morid hataf* for dew in the dry season.

The litany of God’s strengths comes from biblical verses: “supports the fallen,” Psalm 145:14; “heals the sick,” Exodus 15:26; “sets the captive free,” Psalm 146:7; “giver of death and life,” I Samuel 2:6.



⇐ *Click to return to liturgy*

How shall we sanctify God's name? By being holy ourselves. How do we accomplish this? Let our prayers bring us to sacred deeds, to actions that promote justice, harmony and peace.

–from *Mishkan T'filah*

We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope, and in failure, the possibility of repair.

–Rabbi Eugene Borowitz (1924-2016)

Educational Project  
Not for Reproduction nor Distribution

⇐ *Click to return to liturgy*

During the week, the *Amidah* has 13 petitionary blessings after *k'dushat hasheim* (proclaiming the sanctity of God's holy name). On Shabbat those 13 blessings are replaced with the single Shabbat *k'dushat hayom* (sanctifying this holy day). On Shabbat there are 7 blessings in the *Amidah*; some link this homiletically to the days of creation / the week. The middle section of this blessing includes the verses in Genesis when God rests on the 7<sup>th</sup> day.

The meaning of rest is Redemption, not the storing of energy for the next task. Work is always a beginning. The first work day starts the week, the day of rest marks the week's completion. Shabbat, as the holiday of Creation, is the holiday of completion. When we celebrate Shabbat, we step beyond Recreation and Revelation. In the *Amidah* prayer for Shabbat, the intermediate petitions for the need of the individual are omitted, and we recite only praise and thanks. Shabbat is a celebration of Creation, Creation for the sake of Redemption.

– *The Star of Redemption*, Franz Rosenzweig (1886-1929)

⇐ *Click to return to liturgy*

The fifth Amidah blessing embodies the idea that since the destruction of the Temple, prayer has replaced animal sacrifice as the principal way to draw close to God through service. The text is modeled after the words spoken by the priests at the conclusion of their daily sacrifices.

—from *Siddur Sha'ar Zahav*

While the traditional form of this blessing calls for the restoration of service (sacrificial offerings) in the Jerusalem Temple; Reform prayer books changed the language to focus on prayer — called by our Sages “the service of the heart.” Both the traditional and Reform versions of the blessing conclude by calling to mind Zion, site of the ancient Temple and center of Jewish spiritual life. But what would it mean for God to “accept” our worship? Perhaps these words can help us be mindful of offering worthy prayers — heartfelt rather than superficial, inclusive rather than selfish in their concerns, appreciative and grateful as well as need-focused.

—adapted from *Mishkan Hanefesh*

⇐ *Click to return to liturgy*

Why do we bow? As with most traditions or laws in Judaism, there are multiple explanations. This is because the Talmud (200-500CE) and *Shulchan Aruch* (Jewish law code from 1565) are very good at telling us what to do, but not why. One interpretation is that we bow at *modim* to physically express our sincere gratitude for the ultimate gift: our life.

The theme of gratitude embodied in this blessing is one of the basic human virtues encouraged by Judaism. The text is based on Psalm 92 which can be found in the Kabbalat Shabbat service: “It is good to give thanks to You, O God, to sing hymns to Your Name, O Most High.”

And this is his one sorrow, that his giving is limited by the one who takes... “And so it is with each thing. As when one pours out a large vessel into a goblet: the vessel pours out of its fullness, but the goblet limits the gift.”

–Martin Buber (1878-1965), *Hasidism and Modern Man*

⇐ *Click to return to liturgy*

You cannot find peace anywhere, save in yourself.

–Rabbi Simcha Bunim (1765-1827)

I have a dream that one day this nation will rise up, live out the true meaning of its creed: we hold these truths to be self-evident, that all men are created equal.

–Reverend Martin Luther King Jr. (1929-1968), *Speech in Washington D.C., August 27, 1963*

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in: ... to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

–Abraham Lincoln (1809-1865), *Second Inaugural Address, March 4, 1865*

Great is peace, for all blessings flow from peace.

Great is peace, for without peace, no blessing is complete.

Great is peace, for even in times of war, the hope for peace is undiminished.

Great is peace, for peace is granted to those who repent.

Great is peace, for peace is the inheritance of the righteous.

Great is peace, for peace is granted to those who love and study the Torah.

Great is peace, for peace is granted to the humble.

Great is peace, for peace is granted to those who do justice.

Great is peace, for God's name is peace.

Great is peace, for peace is equal in weight to all the works of creation.

Great is peace, for even heaven needs peace.

Therefore, if peace is needed in heaven, where neither hatred nor strife is found – how great the need for peace on earth, where hatred and strife abound.

–based on *Midrash Sifrei Bamidbar* 42, adapted from *Mishkan Hanefesh*

Rabbi Shimon ben Halafta said: The Holy One, blessed be, found no vessel that could contain blessing for Israel save that of peace, as it is written: "May strength be granted to God's people; may God bless this people with peace," (Psalm 29:11).

–*Mishnah Uktzin* 3:12 (the last paragraph of the last book of the Mishnah)

Why do we bow? As with most traditions or laws in Judaism, there are multiple explanations. This is because the Talmud (200-500CE) and *Shulchan Aruch* (Jewish law code from 1565) are very good at telling us what to do, but not why. One interpretation is that at the end of the *Amidah* we are leaving our sovereign and want to express gratitude for God hearing our prayers. We take three steps back to signify our leaving, we do not turn our back to God the same way that subjects do not turn their backs on a sovereign, and we bow in 3 directions. Why 3 directions? One interpretation is that we bow to God's powerful right-hand attributes, then the lesser left-hand attributes, and finally we bow to the Divine before fully exiting the *Amidah*.

⇐ *Click to return to liturgy*

I set *Oseh Shalom* to the Protestant hymn: *Ein Feste Burg*, A Mighty Fortress is our God, by Martin Luther (1483-1546). The original text quotes our shared Psalm 46. This melody was used by prominent Jewish musicians Giacomo Meyerbeer in his opera *Les Huguenots* as well as Felix Mendelssohn's 5<sup>th</sup> symphony, and it has influenced me throughout my time at HUC. I chose this melody to highlight the history of the Reform movement whose roots are in Protestantism, and to celebrate our freedoms in a more open society. We continue to open ourselves up to the world around us when we add to our liturgy a prayer for peace upon us as well as all people: *v'al kol yosh'vei teiveil* (and grant peace to all who dwell on this planet).

\*It must be noted that Martin Luther advocated hateful, anti-Jewish rhetoric and encouraged violence against Jews. I enjoyed taking his 500 year old melody and setting it to a Jewish prayer for peace upon us and *all* people.

The tension between collective and private prayer was addressed in the Babylonian Talmud, *Avodah Zarah* 7b-8a, by providing a place at the end of the collective *Amidah* for private prayer. These words of 4th century scholar Mar bar Rabina have appeared in all prayer books since the 9th century.

The *Amidah* begins with, "Adonai, open my lips" to prayer. Here the *Amidah* concludes with a prayer to close one's mouth to evil speech.

–from *Siddur Pirchei Kodesh*, Holy Blossom Temple

A teaching attributed to Rabbi Levi Yitzchak of Berditchev (1740–1809):

When we pray, our goal should not be for God to fulfill our desires and provide the things that we think we need. This demeans the Holy One and makes God our servant. Rather, we should pray to align our wishes and desires with God's. This is the meaning of the statement in Mishnah Avot (3:13): *Do not make your prayer fixed* – that is, do not set your heart and become fixated on God's giving you what you want.

–from *Mishkan Hanefesh*

God is "out there," but through a miracle of divine communication, God's words move from "out there" to "in here," and after a struggle, God's will becomes our will.... And when the struggle is over, it is the sense that God's voice has become our voice, God's will has been integrated into our will, which lets us know we have won the prize of integrity.

–Rabbi Harold Kushner (1935-2023)

Readings: *It is upon us* by Marcia Falk (b. 1946), *And then* by Judy Chicago (b.1939)

*Aleinu* originated as the poetic introduction to the verses of *Malkhiyot* (Sovereignty) in the Rosh Hashanah Musaf Amidah liturgy where it is still found today. In the 14<sup>th</sup> century, in the wake of the Crusades, Ashkenazic communities began including it as a concluding meditation, and then recitation, in daily services. Essentially, the Aleinu proclaims God as the Jewish people's sovereign above all earthly sovereigns. It is both a particularistic prayer that places our God above all other gods, as well as a universal one that ends with an aspirational quote from the prophet Zechariah who expresses the hope that in the future all peoples will acknowledge God's sovereignty.

*Bayom hahu yihiyeh Adonai echad*, Zechariah 14:9. When the *Sh'ma* was recited earlier, we declared that God is one. Now, at the end of the service, we express our hopes that through our prayer, we have brought the created world a little closer to oneness with the one God.  
–Rabbi Lawrence Kushner (b. 1934)

Each lifetime is the pieces of a jigsaw puzzle. For some there are more pieces. For others the puzzle is more difficult to assemble. Some seem to be born with a nearly completed puzzle. And so it goes. Souls going this way and that trying to assemble the myriad parts. But know this. No one has within themselves all the pieces to their puzzle. Like before the days when they used to seal jigsaw puzzles in cellophane. Ensuring that all the pieces were there. Everyone carries with them at least one and probably many pieces to someone else's puzzle. Sometimes they know it. Sometimes they don't. And when you present your piece which is worthless to you, to another, whether you know it or not, whether they know it or not, you are a messenger from the Most High.  
–Rabbi Lawrence Kushner (b. 1934), from *Honey From The Rock*

If the statistics are right, the Jews constitute but one quarter of one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also way out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all the ages; and has done it with his hands tied behind him. He could be vain of himself and be excused for it. The Egyptians, the Babylonians, and the Persians rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greeks and the Romans followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, survived them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality? . . .  
–Mark Twain (1835-1910), *Harper's*, September 1897

No prayer more eloquently expresses the dual task of the Jewish people: it's a particular challenge to be God's witnesses on earth, and its universal aspiration to speed the day when all the inhabitants of the earth will be united in service to the one God in whose image we are all made. The future is full of the gravest responsibilities. We are promised a place in the sun – not to ravage and dominate, but to serve our people, ourselves, the world. Standing in the sun we shall be seen clearly as never before. Our abilities will be on trial before our world full of nations, which will judge us in the light of a glorious past of ideal service to humankind. For Israel, election has never meant anything but obligation.... It is a task, a heavy task, a holy task.  
–Henrietta Szold (1860-1945)

A desire for knowledge for its own sake, a love of justice that borders on fanaticism, and a striving for personal independence – these are aspects of the Jewish people's tradition that allow me to regard my belonging to it as a gift or great fortune. Those who today rage against the ideals of reason and individual freedom and who seek by means of brutal force to bring about a vapid state slavery are justified in perceiving us as their implacable enemies. History has imposed on us a difficult struggle; but as long as we remain devoted servants of truth, justice and freedom, we will not only persist as the oldest living people, but also continue as before to achieve, through productive labor, works that contribute to the ennoblement of humanity.  
–Albert Einstein (1879-1955)

Every people can be chosen for a history, for a share in the history of humanity. Each is a question which God has asked, and each people must answer. But more history has been assigned to this people than any other people. God's question speaks stronger here.... The word of the One God penetrated this people from its beginning. When the commandment of God awakes in man, freedom also opens its eyes; and where freedom commences, history begins.  
–Rabbi Leo Baeck (1873-1956)

Maybe God and perfection are at the end and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, and not something to start with.  
–Henry Slonimsky (1884-1970)

Whenever the cry of despair is heard, the Jew hopes.... The message of Judaism is the oldest and the newest.... The promise of Judaism is a universal promise.  
–Edmond Fleg (1874-1963)

–Translation based on Dr. Everett Fox’s (b. 1947) English translation based on Franz Rosenzweig’s (1886-1929) German translation

The *Kaddish* does not speak of death, but rather affirms faith in God. Its rhythmic chant lulls the mourner with reassurance that God rules over all the living and the dead, and that God is forever worthy of praise. Especially after a tragic death, when praise for God is difficult to find, these words are an essential reminder that God is larger than this life, and larger than our grief. This prayer-poem calls upon the God who can hold our grief, contain our anger, protect the souls of our beloved dead, and see us back to life again.

–from *Siddur Pirchei Kodesh*, Holy Blossom Temple

The *Kaddish*, in general, is a formula which took many generations to develop. It was written in Aramaic, the common people’s language of its time. The ancestor of the current form of the *Kaddish* is the ancestor too of the Christian “Lord’s Prayer,” which also begins with the hallowing of God’s name and an expression of hope for the establishment of a realm of holiness. Some version of the *Kaddish* formula separates most sections of the prayer service. The Mourner’s *Kaddish* differs from the basic *Chatsi* (half) *Kaddish* by the insertion of two sentences petitioning for life and peace, including the oft-repeated *oseh shalom*. In every version of the *Kaddish* the “Name” is repeatedly praised and blessed. “Name” or “*Sheim*” is not so much a reference to any one appellation for divinity as much as it is ancient way of saying “reputation in the world.” That the “Name” does not refer to something that can be pronounced is made clear by the phrase that begins “*I’eilah*” which expressly states “beyond all blessings, songs, and comforting words which can be spoken in the world.”

–adapted from *Or Chadash*, P’nai Or Religious Fellowship

*Amen* is first found in Deuteronomy 27:15 as an affirming response to a proclamation made by the Levites. When one person hears another person say a blessing, the listener can affirm the blessing by responding with *Amen*. The word shares the same root as the word faith אֱמוּנָה (*emunah*: alef, mem, nun). Rabbi Chanina said: It is an acronym of the words: God, faithful Sovereign אֵל מֶלֶךְ נֶאֱמָן (*Eil melech ne’eman*; Babylonian Talmud, *Shabbat* 119b).

*Y’hei sh’mei raba...*

One must respond to the *Kaddish* by speaking these words with all of one’s power.

–Babylonian Talmud, *Shabbat* 119b.

Rashi and the Tosafot understand this to mean “with total concentration.”

When the congregation responds to the reader’s call with these words of affirmation they sustain the world.

–Babylonian Talmud, *Sotah* 49a.

The custom of reciting *Kaddish* for eleven months or up to a full year after death, as well as on the anniversary of a person’s death, originated in the Rhineland (modern Western Germany and part of Eastern France) during the 11th century.

*V’al kol yosh’vei teiveil*, Psalm 33:8. “What threatens our world today is.... the burning question of the extent to which individuals throughout the world choose particularistic allegiance to their tribe alone rather than universalistic responsibility to the rest of humankind.” With this addition we widen our prayer for peace to *all* who dwell on earth.

–Rabbi Lawrence Hoffman (b. 1942)



⇐ *Click to return to liturgy*

The Sages taught “Remember the day of Shabbat to sanctify it” (Exodus 20:7): remember it over wine.  
–Babylonian Talmud, *Pesachim* 106a

*Kiddush* was originally performed at home and not in the synagogue. It passed into traditional synagogue practice in the Middle Ages because travelers would often lodge in the synagogue over Shabbat, and this became a way for them to take upon themselves the sanctity of Shabbat together with the community.

*Kiddush* is a memorial to two central concepts in Judaism: the work of creation (*l'ma'aseih v'reisheet*) and redemption via the exodus from Egypt (*litsi'at Mitsrayim*). We metaphorically conjure memories of a time that we cannot possibly remember, and yet it lives in hearts and minds throughout the generations.

Shabbat is the first day among sacred occasions. The 7<sup>th</sup> day was the first sanctification of time, it is also the most important sacred time since we are commanded to observe and remember Shabbat in the Decalogue.

The Jewish way is to provide an action to match our words. Words without actions are empty gestures. We fill our wine glasses to brimming and drink immediately after the *kiddush*; we cut and eat challah immediately after the *motsi*.  
–note from *Entrances to Holiness are Everywhere*, Siddur at Congregation Kol Ami in White Plains, NY

⇐ *Click to return to liturgy*

A large number of Jewish blessings revolve around food; indeed, the rabbis believed that eating food without first blessing God was a form of stealing, since the blessing is the only “payment” God demands for the food God provides people. The most well-known of the blessings over food is the *hamotsi*.

–Rabbi Joseph Telushkin (b. 1948), from *Jewish Literacy*

Challah is often salted, this may be related to Leviticus 2:13, “You shall season your every offering meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt.”

The two *challot* may symbolize the double portion of manna that the Israelites gathered before Shabbat since no manna was given on Shabbat. The manna was covered with a fine dew, this is why some cover their *challot* (Exodus 16: 14, 22).

When the Temple in Jerusalem was destroyed in 70 CE, the early rabbinic sages moved to locate the sanctity of the Temple not in other temples, but in the home, renaming it *mikdash m’at*, a sanctuary in miniature. They created a series of symbols and rituals to remind us of the potential holiness of the home. What was once the Temple became the home; the altar – the table.

Whereas only priests officiated at the Temple, today all adults who sit around the table are officiants. While two sacrifices were once offered on Shabbat, now two loaves of challah are placed on the Shabbat table. As these sacrifices of old were once salted, so, too, the challah is sprinkled with salt. Finally, the altar of the Temple had to be built of unhewn stones, that is, no tool which could also double as a tool of warfare could be used in building the altar, a symbol of peace. As such, many families today do not use a knife to cut their challah; They tear it with their hands instead. Others keep the knife under the cover cloth until ready to use.

The sages taught that where three adults gather around the table without meaningful conversation, their meal is like an offering to dead idols. Our homes need to be places of peace and of learning.

–note from *Entrances to Holiness are Everywhere*, Siddur at Congregation Kol Ami in White Plains, NY



# Healing List

- 

Educational Project  
Not for Reproduction nor Distribution



# Kaddish List

Recent deaths in our community

Sh'loshim, 30 days

Yahrtzeit, yearly remembrance

Edgar Steinharter

Babette May

Joseph Shelt

Leopold Gruenewald

Emma W. Lowenstein

Eva H. Baum

Abraham L. Dreeben

Theresa B. Wise

Julia Newman

Morris Miller

Samuel Rollman

Jack Ullman

Rabbi Howard L. Fineberg

Joel Lewis

Rabbi Jack Skirball (board member)



# Announcements

- Here’s our special round of mid-week announcements, [which you can also view on Sharepoint](#). You can look ahead at upcoming on-campus events by [checking out \(and adding\) the NY Student Life Outlook calendar](#).
- Do you have an upcoming event or initiative to share with the community? Please submit announcements to Joanna Seifter ([jseifter@huc.edu](mailto:jseifter@huc.edu)) by Thursdays at noon and they will be shared in the Friday announcements.

---

## Tefilah

- Thursday, 10:00-11:10 AM  
Tefilah leaders: Laynie Zell and Spencer Mandell
- Full Tefilah schedule can be viewed [here](#); Tefilah Zoom links can be accessed [here](#). Tefilah Guidelines and resources can be found [here](#).

---

## HUC On-Campus Events This Week

Thursday, November 30

- Ben Luks-Morgan’s Sermon (during Tefilah), followed by Sermon Discussion (11 AM-12:10 PM)
- Final Simcha Thursday! 1:40-1:55 PM, CL

---

## Save the Date

- Tuesday, December 5: Lara Tessler’s Recital; 11:30 AM, Chapel.
- Wednesday, December 6: Yehudit - Highlights from the first Chazzanut Opera, presented by Iris Karlin; 10:30 AM, Chapel.
- Thursday, December 7: Dean’s Office/Student Association Chanukkah Party! 11:30-12:30, CL.
- Thursday, December 7: Final day of Fall 2023 Classes
- Monday, December 11-Tuesday, December 12: Reading Week
- Wednesday, December 13-Thursday, December 14: Final Exams
- December 14, 2023-January 16, 2024: Winter Recess
- Sunday, December 17; Monday, December 18: Chevra Kadisha Training. [For more information, click here.](#) [To register, click here.](#)
- Monday, December 18: DFSSM Senior Comprehensive Exams
- Tuesday, January 16, 2024: First day of Spring 2024 Classes

---

## Campus Reminders & Resources

- Volunteer at HUC’s Soup Kitchen! Please [sign-up](#) for dates throughout the fall semester. After more than 3 years, we’re returning to indoor service this fall and will need more volunteers to serve the needs of our neighbors. If you’re interested in serving as an educator for visiting religious school groups, reach out to Jesse Epstein at [jesse.epstein@huc.edu](mailto:jesse.epstein@huc.edu). All other Soup Kitchen questions can be sent to [hucsoupkitchen@gmail.com](mailto:hucsoupkitchen@gmail.com).
- HUC NY Counseling Center is available! [For more information, click here.](#)
- Visit the writing center! [For more information, click here.](#)
- 5th year cantorial student Shirel Richman is offering Hebrew language support this fall! [For more information, click here.](#) [Click here to sign up for a tutoring session.](#)
- [To review our reminder about building hours and room reservations, click here.](#)
- Reminder about Printing Procedures: If you need a printout for your service or event, please email Marcus Villegas ([MVillegas@huc.edu](mailto:MVillegas@huc.edu)) at least 2 business days prior to the event or service. We cannot guarantee the ability to print on a shorter time frame. If you need to print something for your own personal needs, there are printers and a print card ‘vending machine’ available in the library. If for any reason the machine isn’t working or there are other issues, visit the Circulation Desk for support.

---

## Outside Community News, Opportunities and Events

- Yale Divinity School’s 8th Annual Graduate Conference in Religion and Ecology is accepting submissions now through midnight, Sunday, November 26. [For more information, click here.](#)
- Hasidic Song in a Strange Land: Ben Zion Shenker and the Nigun in America, featuring Dr. Gordon Dale. Tuesday, November 28, 12-1 PM. Zoom webinar, free registration required. [For more information, click here.](#) [To register, click here.](#)
- United in Song: A Hanukkah Concert to Bring Light to our World, featuring Professor Scott Stein Saturday, December 2, 7:30 PM. Town and Village Synagogue, 334 East 14th Street, NYC; in person and virtual. [For more information, click here.](#) [To register, both in-person and online, click here.](#)
- We Have Come to Banish the Darkness: A Chanukah Concert and Communal Candlelighting; Ansche Chesed, Thursday, December 7, 7 PM. Featuring the magnificent voices of students from the DFSSM and JTS; conducted by Joyce Rosenzweig and Cantor Natasha J. Hirschhorn; accompanied by Pedro d’Aquino. [For more information, click here.](#) [To register, click here.](#)
- Bard Conservatory Vocal Arts Program live performance of Shir Hashirim at YIVO; December 11, 7 PM. [For more information, click here.](#) [To purchase tickets, click here.](#) [To livestream for free \(registration required!\), click here.](#)
- Would you like a new-to-you Professional Wardrobe? We would love to do a Mitzvah and get these beautiful classic suits and dresses back into use. [For more information, click here.](#) For interest/inquiries, call (732) 605-5778 or email [MCTWSB@gmail.com](mailto:MCTWSB@gmail.com).
- Deadline Extended: Join the JStreet + T’ruah Shabbaton Planning Committee. We still have a spot for an HUC NY student to help us craft the content for our seminary student shabbaton (April 5-6, 2024) in advance of the [JStreet Convention](#) (April 6-9). The committee meets once a month leading up to the Shabbaton to voice ideas and craft content, and we ask those leaders to aid in recruiting students from their campus to join. Planning committee participants receive a \$250 stipend in addition to reimbursement for travel expenses to the Shabbaton and accommodations at the Convention in Washington, D.C..Email Emily Kaiman ([emily.kaiman@jstreet.org](mailto:emily.kaiman@jstreet.org)) if you’re interested.
- Tzedek Box Fellowship! Join Tzedek Box for a year of learning, support, networking, and ritual innovation as we work together to bring Tzedek Box to your community. [For more information, click here.](#) [To apply, click here.](#)
- FASPE (Fellowships at Auschwitz for the Study of Professional Ethics) is now accepting applications for its 2024 Seminary program (June 21-July 5, 2024). The deadline to apply is January 2, 2024 at 11:59PM EST. [For more information, click here.](#) [To apply, click here.](#) If you have any questions, please contact Rebecca Scott, Program Director at [rscott@faspe-ethics.org](mailto:rscott@faspe-ethics.org)

---

## New Submissions to the HUC-JIR National Job Board:

Please be sure to check the [NATIONAL JOB BOARD](#) each week for updated employment information.



# Senior Recital Musical Selections

## Kabbalat shabbat

Azamrah	Benjie Ellen Schiller arr. Oran Eldor, adapted by Benjie Ellen Schiller
Hadlakat neivot shabbat	Sol Zim adapted by Joseph Flaxman
L'chu n'ran'nah	Cantor Lori Corrsin arr. Steve Cohen, adapted by Joseph Flaxman
L'chah dodi	Moishe Oysher arr. Cantor Dan Singer
Tsadik katamar	Emanuel Kirschner arr. Cantor Dan Singer

## Ma'ariv l'shabbat – Shabbat Evening

Bar'chu	Darius Milhaud
Ma'ariv aravim	Noah Schall
O amore, o bella luce del core	Pietro Mascagni from <i>L'amico Fritz</i>
Sh'ma	Salomon Sulzer arr. Abraham Wolf Binder
V'ahavta	Sholom Secunda from <i>Kol Adath Yisrael</i>
Mi chamochah	attributed as an Italian Melody for B'tseit Yisrael,
V'neemar	Cantor Dan Mutlu
Hashkiveinu	Srul Irving Glick
V'sham'ru	Zavel Zilberts
Kiddush	Kurt Weill
Hamotsi	Samuel Adler
I Believe	Ervin Drake, Irvin Graham, Jimmy Shirl, and Al Stillman arr. Joseph Flaxman, based on an arr. for Jan Peerce found in his archives

# Table of Contents

*Tsedakah* – Giving Rigitously

*Hadlakat neiroi shabbat* – Shabbat Candle Lighting

*Kiddush l'leil shabbat* – Kiddush for Shabbat Night

*Hamotsi* – Blessing for Bread

*Shalom aleichem* – Peace Upon You

## Kabbalat shabbat

Psalm 95 – The First Day: Let Us Sing

Psalm 96 – The Second Day: Rejoice in a New Song

Psalm 97 – The Third Day: Earth is Formed

Psalm 98 – The Fourth Day: Faithful Wonders

Psalm 99 – The Fifth Day: Bowing to Strength

Psalm 29 – The Sixth Day: The Voice

*L'chah dodi* – Welcoming the Shabbat Bride

Psalm 92 – Shabbat: A Song for Shabbat

Psalm 93 – Shabbat: Adonai Now Reigns

*Chatsi kaddish* – The Half Kaddish

## Ma'ariv l'shabbat – Shabbat Evening

*Sh'ma uvirchoteha* – Sh'ma and its Blessings

Call to worship: *Bar'chu* – The Call to Bless Together

1<sup>st</sup> blessing before the *Sh'ma: Ma'ariv aravim* – The Evening Comes

2<sup>nd</sup> blessing before the *Sh'ma: Ahavat olam* – God's Love

*K'riat Sh'ma* – Recitation of Sh'ma

1<sup>st</sup> paragraph

2<sup>nd</sup> paragraph

3<sup>rd</sup> paragraph

1<sup>st</sup> blessing after the *Sh'ma: G'ulah* – Redemption

2<sup>nd</sup> blessing after the *Sh'ma: Hashkiveinu* – Peace in our Night

Verse of the day: *V'sham'ru* – The Torah Verse for Shabbat

*T'filat ha'amidah l'arvit l'shabbat* – The Amidah Prayer for Shabbat Evening

1<sup>st</sup> blessing: *Avot v'imahot* – Remembering our Ancestors

2<sup>nd</sup> blessing: *G'vurot* – God's Power

3<sup>rd</sup> blessing: *K'dushat hasheim* – The Holy Name

4<sup>th</sup> blessing: *K'dushat hayom* – The Holy Day

5<sup>th</sup> blessing: *Avodah* – Restore Your Presence to Zion

6<sup>th</sup> blessing: *Hoda'ah* – Gratitude for our Lives

7<sup>th</sup> blessing: *Birkat shalom* – Peace

*T'filat haleiv* – Prayer of the Heart

*Mei'ein sheva* – A Blessing that Represents the Amidah's Seven

*Siyum hat'filah* – Concluding Prayers

*Aleinu* – It is Upon Us

*Kaddish yatom* – The Mourner's Kaddish



## Tsedakah - צְדָקָה

Giving Righteously

**Baruch** atah Adonai

eloheinu, melech ha'olam,  
asher kid'shanu b'mitsvotav  
v'tsivanu *lirdof tsedek*.

**Blessed** are You Adonai

our God, Sovereign of time and space,  
who sanctifies us through God's mitzvot  
and commands us *to pursue justice*.

בָּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לִרְדּוֹף צְדָקָה.





# הדלקת נרות שבת - *Hadlakat neiroi shabbat*

## Shabbat Candle Lighting

*The candles are lit before the blessing is recited.*

**Baruch** atah Adonai

eloheinu, melech ha'olam,

asher kid'shanu b'mitsvotav

v'tsivanu *l'hadlik neir*

shel shabbat.

**Blessed** are You Adonai

our God, sovereign of time and space,

that sanctifies us through God's mitzvot

and commands us *to kindle the light*

of Shabbat.

**ברוך** אתה יהוה

אלהינו, מלך העולם,

אשר קדשנו במצותיו

וצונו *להדליק נר*

של שבת.



# קדוש לליל שבת - Kiddush l'leil shabbat

## Kiddush for Shabbat Night

**Baruch** atah Adonai  
eloheinu melech ha'olam.  
borei p'ri hagafen.

Amein.

**Blessed** are You Adonai  
our God, Sovereign of time and space  
creator of the fruit of the vine.

Amein.

**ברוך** אתה יהוה  
אלהינו מלך העולם,  
בורא פרי הגפן.

אמן.

**Baruch** atah, Adonai  
eloheinu melech ha'olam,  
asher **kidshanu** b'mitsvotav  
v'ratsah vanu,  
v'shabbat **kodsho**  
b'ahavah uvratson hinchilanu  
zikaron l'ma'aseih v'reisheet,  
ki hu yom t'chilah  
l'mikraei **kodesh**,  
zeicher litsi'at Mitsrayim.

Ki vanu vacharta  
v'otanu **kidashta**  
mikol-ha'amim,  
v'shabbat **kodsh'cha**  
b'ahavah uvratson  
hinchaltanu.

Baruch atah Adonai,  
**m'kadeish** hashabbat.

Amein.

**Blessed** are You, Adonai  
our God, Sovereign of time and space,  
who **made us holy** through commandments  
and was pleased with us,  
as God's **holy** Shabbat  
was made our heritage through love and favor  
as a remembrance of the work of creation,  
for it is the first day  
among **sacred** occasions,  
a remembrance of the exodus from Egypt.

For You chose us  
and made us **holy**  
from all the peoples,  
and **Your holy** Shabbat  
through love and through favor  
was given to us.

Blessed are You, Adonai,  
**who sanctifies** Shabbat.

Amein.

**ברוך** אתה יהוה  
אלהינו מלך העולם,  
אשר **קדשנו** במצותיו  
ורצה בנו,  
ושבת **קדשו**  
באהבה וברצון הנחילנו  
זכרון למעשה בראשית,  
כי הוא יום תחלה  
למקראי **קדש**,  
זכר ליציאת מצרים.

כי בנו בחרת  
ואתנו **קדשת**  
מכל העמים,  
ושבת **קדשך**  
באהבה וברצון  
הנחלתנו.

ברוך אתה יהוה,  
**מקדש** השבת.

אמן.



## המוציא - Hamotsi

### Blessing for Bread

**Hamotsi** *lechem min ha'arets*

We give thanks to God for **bread**:  
Our voices join in song together,  
As our joyful prayer is said:

**Baruch** *atah Adonai*

*eloheinu melech ha'olam,  
hamotsi lechem min ha'arets.*

Amein.

**Blessed** are You Adonai

our God, Sovereign of all,  
Who brings forth **bread** from the Earth.

Amein.

המוציא לחם מן הארץ

ברוך אתה יהוה  
אלהינו מלך העולם,  
המוציא לחם מן הארץ.

אמן.



# שְׁלוֹם עָלֵיכֶם - *Shalom aleichem*

Peace Upon You

## *Shalom aleichem,*

*malachei hashareit,  
malachei elyon,  
mimelech malchei ham'lachim,  
hakadosh baruch hu.*

## Peace upon you all,

ministering angels,  
angels of the Most High,  
the majestic sovereign of sovereigns,  
the holy blessed One.

## שְׁלוֹם עָלֵיכֶם,

מְלָאכֵי הַשָּׁרֵת,  
מְלָאכֵי עֲלִיּוֹן,  
מִמְלֶכֶת מְלָכֵי הַמְּלָכִים,  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

## *Bo'achem* l'shalom,

*malachei hashalom,  
malachei elyon,  
mimelech malchei ham'lachim,  
hakadosh baruch hu.*

## Come in peace,

angels of peace,  
angels of the Most High,  
the majestic sovereign of sovereigns,  
the holy blessed One.

## בּוֹאֲכֶם לְשָׁלוֹם,

מְלָאכֵי הַשָּׁלוֹם,  
מְלָאכֵי עֲלִיּוֹן,  
מִמְלֶכֶת מְלָכֵי הַמְּלָכִים,  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

## *Bar'chuni* l'shalom,

*malachei hashalom,  
malachei elyon,  
mimelech malchei ham'lachim,  
hakadosh baruch hu.*

## Bless me with peace,

angels of peace,  
angels of the Most High,  
the majestic sovereign of sovereigns,  
the holy blessed One.

## בְּרַכּוּנִי לְשָׁלוֹם,

מְלָאכֵי הַשָּׁלוֹם,  
מְלָאכֵי עֲלִיּוֹן,  
מִמְלֶכֶת מְלָכֵי הַמְּלָכִים,  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

## *Tseit'chem* l'shalom,

*malachei hashalom,  
malachei elyon,  
mimelech malchei ham'lachim,  
hakadosh baruch hu.*

## Go in peace,

angels of peace,  
angels of the Most High,  
the majestic sovereign of sovereigns,  
the holy blessed One.

## צֵאתְכֶם לְשָׁלוֹם,

מְלָאכֵי הַשָּׁלוֹם,  
מְלָאכֵי עֲלִיּוֹן,  
מִמְלֶכֶת מְלָכֵי הַמְּלָכִים,  
הַקָּדוֹשׁ בָּרוּךְ הוּא.



קַבָּלַת שַׁבָּת

*Kabbalat shabbat*



# Psalm 95

## The First Day: Let Us Sing

**L'chu** n'ran'nah lAdonai,  
 nari'ah l'tsur yisheinu.  
 N'kad'mah fanav b'todah,  
 bizmirot nari'a lo.  
 Ki eil gadol Adonai,  
 umelech gadol al kol-elohim.  
 Asher b'yado mechk'rei arets,  
 v'to'afot harim lo.  
 Asher lo hayam v'hu asahu,  
 v'yabeshet yadav yatsaru.  
 Bo'u nishtachaveh v'nichra'ah,  
 nivr'chah lifnei Adonai oseinu.  
 Ki hu eloheinu,  
 Va'anachnu am mar'ito  
 v'tson yado,  
 hayom, im b'kolo tishma'u.  
 Al takshu l'avchem kim'rivah,  
 k'yom masah bamidbar.  
 Asher nisuni avoteichem,  
 b'chanuni gam ra'u fo'oli.  
 Arba'im shanah akut b'dor,  
 va'omar am to'ei leivav heim,  
 v'heim lo yad'u d'rachai.  
 Asher nishbati v'api,  
 im y'vo'un el m'nuchati.

**Come** let us sing joyously to Adonai,  
 sing joyfully to the Rock of our salvation.  
 Let us come into God's presence with thanks,  
 in songs let us shout to God.  
 For a great god is Adonai,  
 and a great sovereign over all the gods;  
 in whose hand are the depths of the earth,  
 and the peaks of the mountains.  
 The sea is God's, God made it,  
 and the dry land was formed by God's hand.  
 Come, let us bow and bend the knee,  
 Let us kneel before Adonai our maker.  
 For God is ours,  
 and we are God's people  
 the flock of God's hand,  
 today, if you would only hear God's voice.  
 "Do not harden your heart like at Meribah,  
 Like on the day at Massah in the wilderness.  
 When your forefathers tested Me,  
 tried Me, even though they saw my acts.  
 Forty years I loathed a generation,  
 and I said, 'They are a people of wayward heart,  
 and they did not know My ways.'  
 Against them I swore in My wrath,  
 'They shall not come into My resting place.'"

**לכו** נרננה ליהוה,  
 נריעה לצור ישענו:  
 נקדמה פניו בתודה,  
 בזמרות נריע לו:  
 כי אל גדול יהוה,  
 ומלך גדול על כל-אלהים:  
 אשר בידו מחקרי ארץ,  
 ותועפת הרים לו:  
 אשר לו הים והוא עשהו,  
 ויבשת ידיו יצרו:  
 באו נשתחוה ונכרעה,  
 נברכה לפני יהוה עשנו:  
 כי הוא אלהינו,  
 ואנחנו עם מרעיתו  
 וצאן ידו,  
 היום, אם-בקלו תשמעו:  
 אל תקשו לבבכם כמריבה,  
 כיום מסה במדבר:  
 אשר נסוני אבותיכם,  
 בחנוני גם ראו פעלי:  
 ארבעים שנה אקוט בדור,  
 ואמר עם תעי לבב הם,  
 והם לא-ידעו דרכי:  
 אשר-נשבעת בי באפי,  
 אם יבאון אל-מנוחתי:

# Psalm 96

## The Second Day: Rejoice in a New Song

**Shiru lAdonai** shir chadash,

shiru lAdonai kol-ha'arets.

Shiru lAdonai bar'chu sh'mo,

bas'ru miyom l'yom y'shuato.

Sap'ru vagoyim k'vodo,

b'chol-ha'amim nifl'otav.

Ki gadol Adonai umhulal m'od,

nora hu al kol-elohim.

Ki kol-elohai ha'amim elilim,

vAdonai shamayim asah.

Hod v'hadar l'fanav,

oz v'tiferet b'mikdasho.

Havu lAdonai mishp'chot amim,

havu lAdonai kavod va'oz.

Havu lAdonai k'vod sh'mo,

s'u minchah uvo'u l'chats'rotav.

Hishtachavu lAdonai b'hadrat kodesh,

chilu mipanav kol-ha'arets.

Imru vagoyim Adonai malach,

af tikon teveil bal timot,

yadin amim b'meisharim.

Yism'chu hashamayim

v'tageil ha'arets,

yiram hayam umlo'o.

Ya'aloz sadai v'chol asher bo,

az y'ran'nu kol-atsei ya'ar.

Lifnei Adonai ki va,

Ki va lishpot ha'arets,

yispot teveil b'tsedek,

v'amim be'emunato.

**Sing to Adonai** a new song,

sing to Adonai all the earth.

Sing to Adonai, bless God's name,

voice God's deliverance every day.

Recount among the nations God's glory,

among all the people God's wonders.

For great is Adonai and most praised,

awesome is God over all the gods.

For all gods among the peoples are mere idols,

but Adonai made the heavens.

Greatness and grandeur are before God,

strength and splendor are in God's sanctuary.

Grant to Adonai, families of peoples,

grant to Adonai glory and strength.

Grant to Adonai the honor of Their name,

bring an offering and come to God's court.

Bow to Adonai in sacred grandeur,

tremble before God all the earth.

Say among the nations: Adonai reigns,

the world stands firm, it will not shake,

God will judge the peoples righteously.

Let the heavens rejoice

and the earth exult,

let the sea and its fulness thunder.

Let the field be glad and all that is in it,

then shall all the trees of the forest gladly sing

before Adonai who comes,

for God comes to judge the earth,

God will judge the world in justice,

and the peoples in God's faithfulness.

**שִׁירוּ לַיהוָה** שִׁיר חָדָשׁ,

שִׁירוּ לַיהוָה כָּל-הָאָרֶץ:

שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ,

בְּשִׁירוֹ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ:

סַפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ,

בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:

כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,

נֹרָא הוּא עַל-כָּל-אֱלֹהִים:

כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים,

וַיהוָה שָׁמַיִם עָשָׂה:

הוֹד וְהָדָר לִפְנָיו,

עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,

הָבוּ לַיהוָה כְּבוֹד וְעֹז:

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

שָׂאוּ מִנְחָה וּבָאוּ לְחִצְרוֹתָיו:

הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ,

חִילוּ מִפְּנָיו כָּל-הָאָרֶץ:

אָמְרוּ בַּגּוֹיִם יְהוָה מֶלֶךְ,

אֶף-תִּבְּחֶנּוּ תִּבְּל בַּל-תִּמּוֹט,

יָדִין עַמִּים בְּמִישָׁרִים:

יִשְׂמְחוּ הַשָּׁמַיִם

וְתִגַּל הָאָרֶץ,

יִרְעַם הַיָּם וּמָלְאוּ:

יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ,

אֲז יִרְנְנוּ כָל-עֵצֵי יָעַר:

לִפְנֵי יְהוָה כִּי בָא,

כִּי בָא לִשְׁפֹט הָאָרֶץ,

יִשְׁפֹט תִּבְּל בְּצֶדֶק,

וְעַמִּים בְּאַמוֹנָתוֹ:





# Psalm 97

## The Third Day: Earth is Formed

**Adonai malach** tageil ha'arets, **Adonai reigns** – let the earth exult,  
 yism'chu iyim rabim. let the many islands rejoice.  
 Anan va'arafel s'vivav, Cloud and dense fog encircle God,  
 tsedek umishpat m'chon kiso. justice and judgement support God's throne.  
 Eish l'fanav teileich, Fire goes before God,  
 Ut'laheit saviv tsarav. and all around it incinerates God's foes.  
 He'iru v'rakav teiveil, God's lightnings illuminate the world.  
 ra'atah vatacheil ha'arets. The earth saw and quaked,  
 Harim kadonag namasu mountains like wax melted  
 milifnei Adonai before Adonai,  
 milifnei adon kol-ha'arets. before the Ruler of all the earth.  
 Higidu hashamayim tsidko, The heavens told of God's justice,  
 v'ra'u chol-ha'amim k'vodo. and all peoples saw God's glory.  
 Yeivoshu kol-ov'dei fesel, All idol worshippers are shamed,  
 Hamit'hal'lim ba'elilim, who boast of their idols,  
 hishtachavu lo kol-elohim. all gods bow down to God.  
 Sham'ah vatismach Tsiyon, Zion heard and rejoiced,  
 vatageilnah b'not Y'hudah, and Judah's villages exulted,  
 l'ma'an mishpatecha Adonai. because of Your judgements, Adonai.  
 Ki atah Adonai elyon For You, Adonai, are most high  
 al kol-ha'arets, over all the earth,  
 m'od na'aleita al kol-elohim. You are greatly exalted over all the gods.  
 Ohavei Adonai sin'u ra, You who love Adonai despise evil,  
 shomeir nafshot chasidav, God guards the lives of Their pious ones,  
 miyad r'sha'im yatsileim. from the hand of the wicked God saves them.  
 Or zaru'a latsadik Light is sown for the just  
 Ul'yishrei leiv simchah. and for the upright of heart there is ecstasy.  
 Simchu tsadikim bAdonai, Rejoice, just ones, in Adonai,  
 v'hodu l'zeicher kodsho. and praise God's holy name.

**יהוה מלך** תגל הארץ,  
 ישמחו איים רבים :  
 ענן וערפל סביבו,  
 צדק ומשפט מכון כסאו:  
 אש לפניו תלך,  
 ותלהט סביב צריו:  
 האירו ברקיו תבל,  
 ראתה ותחל הארץ:  
 הרים כדונג נמסו  
 מלפני יהוה,  
 מלפני אדון כל-הארץ:  
 הגידו השמים צדקו,  
 וראו כל-העמים כבודו:  
 יבשו כל-עבדי פסל,  
 המתהללים באלילים,  
 השתחוו-לו כל-אלהים:  
 שמעה ותשמח ציון,  
 ותגלנה בנות יהודה,  
 למען משפטיך יהוה:  
 כי אתה יהוה עליון  
 על כל-הארץ,  
 מאד נעלית על כל-אלהים:  
 אהבי יהוה שנאו רע,  
 שמר נפשות חסידיו,  
 מיד רשעים יצילים:  
 אור זרע לצדיק  
 ולישרי לב שמחה:  
 שמחו צדיקים ביהוה,  
 והודו לזכר קדשו:



# Psalm 98

## The Fourth Day: Faithful Wonders

Mizmor.

A psalm.

מזמור

**Shiru l'Adonai** shir chadash,  
ki nifla'ot asah,  
hoshi'ah lo y'mino  
uzro'a kodsho.

**Sing to Adonai** a new song,  
for God has done wonders,  
salvation comes by God's right hand  
and holy arm.

**שִׁירוּ לַיהוָה** שִׁיר חָדָשׁ,  
כִּי נִפְלְאוֹת עָשָׂה,  
הוֹשִׁיעָה לּוֹ יְמִינוֹ  
וְזָרוּעַ קֹדֶשׁ:

Hodi'a Adonai y'shu'ato,  
l'einei hagoyim gilah tsidkato.

Adonai made known Their victory,  
in the eyes of the nations God's justice was revealed.

הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,  
לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ:

Zachar chasdo ve'emunato  
l'veit Yisrael,  
ra'u chol-afsei arets eit  
y'shuat eloheinu.

God remembered Their kindness and faithfulness  
to the house of Israel,  
All the ends of the earth have seen  
The salvation of our God.

זָכַר חֲסִדּוֹ וְאֱמוּנָתוֹ  
לְבֵית יִשְׂרָאֵל,  
רָאוּ כָל-אַפְסֵי אֶרֶץ  
אֵת יְשׁוּעַת אֱלֹהֵינוּ:

Hari'u l'Adonai kol-ha'arets,  
pitschu v'ran'nu v'zameiru.  
Zam'ru l'Adonai b'chinar,  
b'chinar v'kol zimrah.

Shout to Adonai all the earth,  
Burst forth in glad song and hymn.  
Sing praises to Adonai on the lyre,  
On the lyre with the sound of melody.

הִרְיֵעוּ לַיהוָה כָּל-הָאָרֶץ,  
פִּצְחוּ וּרְנְנוּ וּזְמְרוּ,  
זַמְּרוּ לַיהוָה בְּכִנּוֹר,  
בְּכִנּוֹר וְקוֹל זְמִרָה:

Bachatsots'rot v'kol shofar,  
hari'u lifnei hamelech Adonai.

With trumpets and the sound of shofar,  
Sound loud before the Sovereign, Adonai.

בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר,  
הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:

Yir'am hayam um'lo'o,  
teiveil v'yosh'vei vah.

Let the sea and its fulness roar,  
The earth and those dwelling in it.

יִרְעַם הַיָּם וּמְלֵאוֹ,  
תִּבֵּל וַיֹּשְׁבֵי בָּהּ:

N'harot yimcha'u chaf,  
yachad harim y'raneinu.

Let the rivers clap hands,  
let the mountains sing together joyfully,

נְהַרֹת יִמְחָאוּ כַף,  
יַחַד הָרִים יִרְנְנוּ:

Lifnei Adonai ki va  
lishpot ha'arets,  
yishpot teiveil b'tsedek  
v'amim b'meisharim.

before Adonai, for God comes  
to judge the earth,  
God will judge the world in justice  
and the peoples righteously.

לִפְנֵי יְהוָה כִּי בָא  
לְשַׁפֵּט הָאָרֶץ,  
יִשְׁפֹּט תִּבֵּל בְּצֶדֶק  
וְעַמִּים בְּמִישָׁרִים:



# Psalm 99

## The Fifth Day: Bowing to Strength

**Adonai malach** yirg'zu amim,

yosheiv k'ruvim tanut ha'arets.

Adonai b'Tsiyon gadol,

V'ram hu al kol-ha'amim.

Yodu shimcha

gadol v'nora kadosh hu.

V'oz melech mishpat aheiv,

Atah konanta meisharim,

Mishpat utsdakah

b'Ya'akov atah asita.

Rom'mu Adonai eloheinu,

V'histachavu lahadom raglav

kadosh hu.

Mosheh v'Aharon b'chohanav,

uSh'mueil b'kor'ei sh'mo,

kor'im el Adonai v'hu ya'aneim.

B'amud anan y'dabeir aleihem,

Sham'ru eidotav

v'chok natan lamo.

Adonai eloheinu atah anitam,

Eil nosei hayita lahem,

V'nokeim al alilotam.

Rom'mu Adonai eloheinu,

V'histachavu lhar kodsho,

Ki-kadosh Adonai eloheinu.

**Adonai reigns** – people tremble,

enthroned upon cherubim – the earth shakes.

Adonai is great in Zion,

and exalted over all the peoples.

They will praise your name:

“Great and awesome, holy is God.

and with a Sovereign's strength, God loves law,”

You resolutely established righteousness,

laws and justice

You made in Jacob.

Lift up Adonai our God,

and bow down to God's footstool

for God is holy.

Moses and Aaron, among God's priests,

and Samuel among those who call on God's name,

they called to Adonai and were answered.

In a pillar of cloud God spoke to them,

they kept God's precepts

and the statute God gave them.

Adonai our God, You answered them,

a forgiving God You were to them,

but also an avenger of their misdeeds.

Lift up Adonai our God,

and bow to God's holy mountain,

for Adonai our God is holy.

**יהוה מלך** ירגזו עמים,

ישב כרובים תנוט הארץ:

יהוה בציון גדול,

ורם הוא על כל-העמים:

יודו שמך

גדול ונורא קדוש הוא:

ועז מלך משפט אהב,

אתה כוננת מישרים,

משפט וצדקה

ביעקב אתה עשית:

רוממו יהוה אלהינו,

והשתחוו להדם רגליו

קדוש הוא:

משה ואהרן בכהניו,

ושמואל בקראי שמו,

קראים אל יהוה והוא יענם:

בעמוד ענן ידבר אליהם,

שמרו עדותיו

וחק נתן למו:

יהוה אלהינו אתה עניתם,

אל נשא הית להם,

ונקם על עלילותם:

רוממו יהוה אלהינו,

והשתחוו להר קדשו,

כי-קדוש יהוה אלהינו:



# Psalm 29

## The Sixth Day: The Voice

Mizmor l'David

A psalm of David.

מִזְמוֹר לְדָוִד

**Havu lAdonai** b'nei eilim,

**Grant to Adonai** children of God,

**הָבוּ לַיהוָה** בְּנֵי אֱלִים,

havu lAdonai k'vod va'oz,

grant to Adonai glory and strength,

הָבוּ לַיהוָה כְּבוֹד וְעֹז;

havu lAdonai k'vod sh'mo,

grant to Adonai Their name's glory,

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

hishtachavu lAdonai b'hadrat kodesh.

bow to Adonai in holy majesty.

הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ:

Kol Adonai al hamayim,

Adonai's voice is over the waters,

קוֹל יְהוָה עַל הַמַּיִם,

eil hakavod hirim,

the glory of God thunders,

אֵל הַכְּבוֹד הִרְעִים,

Adonai al mayim rabim.

Adonai is over the mighty waters.

יְהוָה עַל מַיִם רַבִּים:

Kol Adonai bako'ach,

Adonai's voice in power,

קוֹל יְהוָה בִּכְחָ,

kol Adonai behadar.

Adonai's voice in majesty.

קוֹל יְהוָה בְּהַדָּר:

Kol Adonai shoveir arazim,

Adonai's voice breaks cedars,

קוֹל יְהוָה שֹׁבֵר אֲרָזִים,

yayshabeir Adonai et-arzei haL'vanon.

Adonai shatters the cedars of Lebanon.

וַיִּשְׁבֵּר יְהוָה אֶת-אֲרָזֵי הַלְּבָנוֹן:

Vayarkideim k'mo eigel,

God makes Lebanon dance like a calf,

וַיִּרְקִידֵם כְּמוֹ עֵגֶל,

L'vanon v'siryon k'mo ven-r'eimim.

Syrion like a young wild ox.

לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בֶן-רֵאמִים:

Kol Adonai chotseiv lahavot eish.

Adonai's voice cleaves flames of fire.

קוֹל יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ:

Kol Adonai yachil midbar,

Adonai's voice makes the wilderness shake,

קוֹל יְהוָה יַחִיל מִדְבָּר,

yachil Adonai midbar kadeish.

Adonai makes the wilderness of Kadesh shake.

יַחִיל יְהוָה מִדְבָּר קָדֶשׁ:

Kol Adonai y'choleil ayalot,

Adonai's voice moves deer to birth,

קוֹל יְהוָה יַחֲלִיל אֵילֹת,

vayechesof y'arot,

and strips the forests,

וַיַּחֲשֹׁף יַעֲרוֹת,

uvheichalo kulo omeir kavod.

And in God's throneroom all say glory.

וּבְהִיכָלוֹ כָּלוּ אָמַר כְּבוֹד:

Adonai lamabul yashav,

Adonai was enthroned at the flood,

יְהוָה לַמַּבּוּל יָשָׁב,

vayeishev Adonai melech l'olam.

Adonai is enthroned as Sovereign for all time.

וַיַּיֶשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:

Adonai oz l'amo yitein,

Adonai will give strength to Their people,

יְהוָה עֹז לְעַמּוֹ יִתֵּן,

Adonai y'vareich et-amo vashalom.

Adonai will bless Their people with peace.

יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:



# לְכָה דוֹדִי - *L'chah dodi*

Welcoming the Shabbat Bride

*L'chah dodi lik'rat kalah*  
*p'nei shabbat n'kab'lah.*

**Come my beloved** to meet the bride  
let us welcome Shabbat.

לְכָה דוֹדִי לְקִרְאֵת כְּלָה,  
פְּנֵי שַׁבָּת נִקְבְּלָה.

1. Shamor v'zachor b'dibur echad  
hishmi'anu eil ham'yuchad.  
Adonai echad ush'mo echad,  
l'sheim ul'tiferet v'lit'hilah.

“Keep” and “Remember” in a single utterance  
that the singular God caused us to hear.  
Adonai is One and God's name is One,  
for repute and magnificence and adoration.

1. שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד  
הַשְׁמִיעֵנוּ אֵל הַמִּיָּחָד.  
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְאָרֶת וּלְתִהְיֻתָּהּ.

2. Likrat shabat *l'chu* v'neil'chah  
ki hi m'kor hab'rachah.  
Meirosh mikedem n'suchah  
Sof ma'aseh b'machshavah t'chilah.

To greet Shabbat **let us go** and fly  
for she is the wellspring of blessing.  
From the beginning of creation she was anointed:  
last in creation but first in thought.

2. לְקִרְאֵת שַׁבָּת **לְכוּ** וְנִלְכָּה  
כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה  
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

3. Mikdash melech ir m'luchah,  
kumi ts'i mitoch hahafeichah.  
Rav lach shevet b'eimek habacha,  
v'hu yachamol alayich chemlah.

Sovereign sanctuary, royal city,  
Arise! Depart your devastated state.  
Long have you dwelled in the valley of tears,  
now God will restore you in mercy.

3. מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה.  
רַב לָךְ שִׁבֵּת בְּעֵמֶק הַבְּכָא,  
וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.

4. Hitna'ari, mei'afar kumi,  
livshi bigdei tifarteich ami,  
al yad ben-Yishai beit halachmi.  
Korvah el nafshi g'alah.

Arise, shake off the dust!  
Array yourself in beautiful garments, my people!  
Through Yishai's son of Bethlehem,  
draw near to my spirit and redeem it.

4. הִתְנַעֲרִי, מֵעָפָר קוּמִי,  
לְבָשִׁי בְּגָדֵי תִפְאָרֶתְךָ עָמִי,  
עַל יַד בֶּן-יִשָּׂי בֵּית הַלַּחְמִי.  
קְרִבָּה אֶל נַפְשִׁי גָאֻלָּה.

5. Hitor'ri hitor'ri,  
ki va oreich kumi ori.  
Uri uri shir dabeiri,  
k'vod Adonai alayich niglah.

Rouse yourselves, rouse yourselves,  
for Your light has come, arise, shine.  
Awaken, awaken, utter songs of praise,  
to you God's glorious presence is revealed.

5. הִתְעוֹרְרִי הִתְעוֹרְרִי  
כִּי בָּא אוֹרְךָ קוּמִי אוֹרִי.  
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי,  
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

6. Lo teivoshi v'lo tikalmi,  
ma tishtochachi umah tehem.  
Bach yechesu aniyei ami,  
v'nivn'tah ir al tilah.

Do not be ashamed and do not be degraded,  
Why be downcast and why be depressed?  
My afflicted people will find respite in you,  
the city rebuilt upon its ruins.

6. לֹא תִבוֹשִׁי וְלֹא תִפְלֹמִי,  
מָה תִשְׁתַּוְּחָחִי וּמָה תִהְיֶמֶי.  
בָּךְ יַחֲסוּ עַנְיֵי עָמִי,  
וְנִבְנְתָה עִיר עַל תִּלָּהּ.

7. V'hayu limshisah shosayich  
v'rachaku kol-m'val'ayich.  
Yasis alayich elohayich  
Kim'sos chatan al kalah.

Degraded be all that would degrade you  
and banished be all that would devour you.  
Your God will rejoice in you  
like a newlywed rejoicing in their bride.

7. וְהָיוּ לְמַשְׁסָּה שְׂאִסְיֶךָ  
וְרָחֲקוּ כָל-מְבַלְעֶיךָ.  
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ  
כְּמִשׁוֹשׁ חָתָן עַל כְּלָהּ.

8. Yamin usmol tifrotsi  
v'et-Adonai ta'aritsi,  
al yad ish ben partzi,  
v'nism'chah v'nagilah.

To the right and to the left you will burst out,  
you will honor Adonai,  
through the son of Perez,  
we will delight and rejoice!

8. יָמִין וּשְׂמָאל תִּפְרוּצִי  
וְאֶת-יְהוָה תַּעֲרִיצִי,  
עַל יַד אִישׁ בֶּן-פְּרָצִי,  
וְנִשְׂמַחָה וְנִגִּילָהּ.

9. Bo'i v'shalom ateret ba'lah,  
gam b'simchah uv'tsoholah,  
toch emunei am s'gulah,  
bo'i *chalah*, bo'i *chalah*.

Come in peace, crown of God,  
both in joy and euphoria,  
amid the faithful of the treasured people,  
Come O **bride**, Come O **bride**.

9. בּוֹאִי בְּשָׁלוֹם עֲטָרֶת בַּעֲלָהּ,  
גַּם בְּשִׂמְחָה וּבְצִהְלָהּ,  
תּוֹךְ אֲמוּנֵי עַם סֻגְלָהּ,  
בּוֹאִי **כְּלָהּ**, בּוֹאִי **כְּלָהּ**.
- We rise and face the entrance of the sanctuary  
to welcome the Shabbat Bride.*
- 147



# Psalm 92

## Shabbat: A Song for Shabbat

**Mizmor shir** l'yom ha shabbat: **A psalm, a song** for the Sabbath day:

**מְזִמּוֹר שִׁיר** לַיּוֹם הַשַּׁבָּת:

Tov l'hodot l'Adonai,  
ul'zameir l'shim'cha elyon.  
L'hagid baboker chasdecha,  
ve'emunat'cha baleilot.  
Alel asor va'alel navel,  
alel higayon b'chinar.  
Ki simachtani Adonai b'fo'olecha,  
b'ma'asei yadecha aranein.  
Ma gad'lu ma'asecha Adonai,  
m'od am'ku machsh'votecha.  
Ish ba'ar lo yeida,  
uchsil lo yavin et-zot.  
Bifro'ach r'sha'im k'mo eisev  
vayatsitsu kol-poalei aven,  
l'hisham'dam adei ad.  
V'atah marom l'olam Adonai.  
Ki hineih oy'vecha, Adonai,  
ki hineih oy'vecha yoveidu,  
yitpar'du kol-po'alei aven.  
Vatarem kir'eim karni,  
baloti b'shemen ra'anan.  
Vatabeit eini b'shurai,  
bakamim alai m'rei'im  
tishma'nah oznai.  
Tsadik katamar yifrach,  
k'erez bal'vanon yisgeh.  
Sh'tulim b'veit Adonai,  
b'chatsrot eloheinu yafrichu.  
Od y'nuvun b'seivah,  
d'sheinim v'ra'ananim yih'yu.  
L'hagid ki yashar Adonai,  
tsuri, v'lo avlatah bo.

It is good to thank God,  
and to sing to Your name, Most High.  
To tell of Your lovingkindness in the morning,  
and Your faithfulness in the nights  
on ten-stringed instrument and on the lute,  
on the lyre with chanted sound.  
For You delight me, Adonai, with Your deeds,  
the work of Your hands I sing joyously.  
How great are Your works, Adonai,  
Your designs are very deep.  
The unfeeling person does not know,  
nor does the senseless person understand this.  
The wicked spring up like grass  
and all the evildoers flourish,  
to be destroyed forever.  
And You are on high forever, Adonai.  
For, look, Your enemies, Adonai,  
for, look, Your enemies perish,  
all the evildoers are scattered.  
You raise up my horn like the wild ox,  
I am anointed with fresh oil.  
My eyes will behold my enemies' defeat:  
those who are hostile toward me,  
my ears will hear their fall.  
The righteous person springs up like the palm tree,  
like the Lebanon cedar they tower.  
Planted in the house of Adonai,  
in the courts of our God they flourish.  
They bear fruit still in old age,  
fresh and full of sap they are.  
To tell that Adonai is upright,  
my Rock, there is no wrong in God.

טוֹב לְהַדוֹת לַיהוָה,  
וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן:  
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,  
וְאֱמוּנָתְךָ בַּלַּיְלוֹת:  
עַלִי אֶשׂוֹר וְעַלִי נָבֵל,  
עַלִי הִגָּיוֹן בְּכִנּוֹר:  
כִּי שִׂמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ,  
בְּמַעֲשֵׂי יָדֶיךָ אֲרָנִי:  
מַה גָּדֹלוֹ מַעֲשֶׂיךָ יְהוָה,  
מְאֹד עֲמָקוֹ מַחְשְׁבֹתֶיךָ:  
אִישׁ בְּעֵר לֹא יָדַע,  
וּכְסִיל לֹא יָבִין אֶת-זֹאת:  
בְּפֶרֶחַ רְשָׁעִים כְּמוֹ-עֵשֶׂב  
וַיִּצְיָצוּ כָל-פְּעָלֵי אָוֶן,  
לְהַשְׁמָדָם עַד־יָד:  
וְאַתָּה מָרוֹם לְעֵלְמָא יְהוָה:  
כִּי הִנֵּה אֹיְבֶיךָ יְהוָה,  
כִּי הִנֵּה אֹיְבֶיךָ יֹאבְדוּ,  
יִתְפָּרְדּוּ כָל-פְּעָלֵי אָוֶן:  
וַתָּרֶם כְּרָאִים קַרְנִי,  
בַּלְתִּי בְשֶׁמֶן רַעְנָן:  
וַתִּבֶּט עֵינִי בְשׂוּרִי,  
בְּקָמִים עָלֵי מְרַעִים  
תִּשְׁמַעְנָה אָזְנִי:  
צִדִּיק בְּתִמְרֵי יִפְרַח,  
כְּאַרְזֵי בִלְבָנוֹן יִשְׁגָּה:  
שְׁתוּלִים בְּבֵית יְהוָה,  
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
עוֹד יִנוּבוּן בְּשִׁיבָה,  
דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:  
לְהַגִּיד כִּי יָשָׁר יְהוָה,  
צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ:



# Psalm 93

## Shabbat: Adonai Now Reigns

**Adonai malach** *gei'ut laveish*

*laveish Adonai oz hitazar,  
af tikon teiveil bal timot.*

*Nachon kisacha mei'az,  
mei'olam atah.*

*Nas'u n'harot Adonai,  
nas'u n'harot kolam,  
yis'u n'harot dochyam.*

*Mikolot mayim rabim,  
adirim mishb'rei yam,  
adir bamarom Adonai.*

*Eidotecha ne'emnu m'od  
l'veit'cha na'avah kodesh  
Adonai l'orech yamim.*

**Adonai reigns** in triumph clothed;

robed is Adonai, girded in strength.  
The world stands firm, it cannot be shaken.

Your throne stands firm from of old;  
from forever You are.

The streams lifted up, Adonai,  
the streams lifted up their voice,  
the streams lift up their roaring.

More than the roaring of many waters,  
the sea's majestic breakers,  
majestic on high is Adonai.

Your statutes are very faithful  
holiness suits Your house,  
Adonai for all time.

יהוה מֶלֶךְ גֵּאוּת לָבֵשׁ  
לָבֵשׁ יְהוָה עֹז הַתְּאֵזָר,  
אֵף תִּכּוֹן תֵּבֵל בִּלְת־תִּמּוֹט:  
נָכוֹן כִּסֵּאֲךָ מֵאֶז,  
מֵעוֹלָם אַתָּה:  
נִשְׁאוּ נְהָרוֹת יְהוָה,  
נִשְׁאוּ נְהָרוֹת קוֹלָם,  
יִשְׁאוּ נְהָרוֹת דִּכְיָם:  
מִקְלוֹת מַיִם רַבִּים,  
אֲדִירִים מִשְׁבְּרֵי יָם,  
אֲדִיר בְּמָרוֹם יְהוָה:  
עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד  
לְבֵיתְךָ נִאֲוָה קֹדֶשׁ,  
יְהוָה לְאֶרֶץ יָמִים:



## חצי קדיש - Chatsi kaddish

### The Half Kaddish

**Yitgadal** v'yitkdash  
sh'meih raba, (**Amein**)  
b'al'ma di v'ra chiruteih,  
v'yamlich malchuteih  
b'chayeichon uv'yomeichon  
uv'chayei d'chol-beit Yisraeil  
ba'agala uvizman kariv,  
v'imru: **Amein**.

**May it be magnified** and sanctified—  
God's great name, (**Amein**)  
in the world whose creation God willed,  
may God's kingdom be fulfilled  
in your life and in your days  
and in the life of the whole House of Israel  
speedily and soon,  
and say: **Amein**.

**Y'hei sh'mei raba m'varach**  
**l'alam ulal'mei al'maya.**

**May God's great name be praised**  
**forever and ever and ever.**

**Yitbarach**, v'yishtabach, v'yitpa'ar,  
v'yitromam, v'yitnasei,  
v'yithadar, v'yitaleh, v'yithalal,  
sh'mei d'kudsha, **b'rich hu**,  
l'eila min kol birchata v'shirata,  
tushb'chata v'nechemata,  
da'amiran b'al'ma.  
V'im'ru: **Amein**.

**May it be praised**, and blessed, and glorified,  
and upraised, and elevated,  
and honored, and exalted, and extolled—  
the name of the Holy One, **praised be God**,  
beyond all words of blessing, words of song  
words of praise, and words of comfort,  
that are uttered in this world.  
And say: **Amein**.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ  
שְׁמֵהּ רַבָּא, (אָמֵן)  
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,  
וְיַמְלִיךְ מַלְכוּתֵיהּ  
בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמָּן קָרִיב.  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרומם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,  
תְּשַׁבְּחָתָא וְנַחֲמָתָא,  
דְּאָמִירֵן בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן.



מַעֲרִיב לַשַּׁבָּת

*Ma'ariv l'shabbat –*

Shabbat Evening





# שְׁמַע וּבְרַכּוֹתֶיהָ

## Sh'ma uvirchoteha – Sh'ma and its Blessings

### ברְכוּ – Bar'chu

### The Call to Bless Together

*Please rise as you are able.*

*\*It is customary to bow from the waist and then straighten where indicated.*

*Prayer leader:*

**Bar'chu** et-Adonai *ham'vorach*.

**Bless** Adonai the Blessed One.

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

*Congregation, then the prayer leader repeats:*

**\*Baruch** Adonai *ham'vorach*  
l'olam va'ed.

**\*Blessed** is Adonai the Blessed One  
forever and ever.

**\*בְּרוּךְ** יְהוָה הַמְּבָרָךְ  
לְעוֹלָם וָעֶד.

*Please sit.*



## מַעֲרִיב עֶרְבִים - Ma'ariv aravim

First blessing before Sh'ma: The Evening Comes

**Baruch** atah Adonai

eloheinu, melech ha'olam,  
asher bidvaro **ma'ariv aravim**,  
b'chochmah potei'ach sh'arim,  
uvitvunah m'shaneh itim,  
umachalif et-haz'manim,  
umsadeir et-hakochavim  
b'mishm'roteihem  
baraki'a kirtsono.  
Borei yom valailah,  
goleil or mip'nei choshech,  
v'choshech mip'nei or.

Uma'avir yom umeivi lailah,  
umavdil bein yom uvein lailah,  
Adonai ts'va'ot sh'mo.  
Eil chai v'kayam,  
tamid yimloch aleinu l'olam va'ed.

Baruch atah Adonai,  
**hama'ariv aravim.**

**Blessed** are You Adonai

our God, Sovereign of time and space,  
who speaks and **brings on the evenings**,  
with wisdom opens the gates,  
with insight changes times,  
alternates the seasons,  
and arranges the stars  
in their constellations  
in the sky according to Your will.  
Creator of day and night,  
You roll light from before darkness,  
and darkness from before light.

Maker of twilight and bringer of night,  
who distinguishes between day and night,  
Adonai of Hosts is God's name.  
Living and enduring God,  
may you reign over us eternally.

Blessed are You Adonai,  
who **brings on evenings.**

**בָּרוּךְ** אַתָּה יְהוָה

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בִּדְבָרוֹ **מַעֲרִיב עֶרְבִים**,  
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחְלִיף אֶת־הַזְּמָנִים,  
וּמַסְדִּיר אֶת־הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם  
בִּרְקִיעַ כִּרְצוֹנוֹ.  
בּוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,  
וְחֹשֶׁךְ מִפְּנֵי אוֹר.

וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְהוָה צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיָּם,  
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

**בָּרוּךְ** אַתָּה יְהוָה,  
**הַמַּעֲרִיב עֶרְבִים.**



## Ahavat olam - אהבת עולם

Second blessing before Sh'ma: God's Love

### Ahavat olam

beit Yisraeil am'cha ahavta,  
torah umitsvot,  
chukim umishpatim  
otanu limadta.  
Al kein Adonai eloheinu,  
b'shochveinu uvkumeinu  
nasiach b'chukecha,  
v'nismach b'divrei toratecha  
uvmitsvatecha  
l'olam va'ed.  
Ki heim chayeinu  
v'orech yameinu,  
uvahem nehgeh yomam valaylah.  
V'ahavat'cha al tasir  
mimenu l'olamim.  
Baruch atah Adonai,  
ohev amo Yisraeil.

### With an everlasting love

You have loved Your people, the house of Israel.  
Torah and commandments,  
laws and judgements  
You have taught us.  
Therefore Adonai our God,  
when we lie down and when we rise up  
we will speak of Your laws,  
and rejoice in the words of Your Torah  
and Your commandments  
forever and ever.  
For they are our life  
and the length of our days,  
And upon them we will meditate day and night.  
Do not ever remove Your love  
from us.  
Blessed are You Adonai,  
who loves God's people Israel.

### אהבת עולם

בית ישראל עמך אהבת,  
תורה ומצוות,  
חקים ומשפטים  
אותנו למדת.  
על כן יהוה אלהינו,  
בשכבנו ובקומנו  
נשיח בך,  
ונשמח בדברי תורתך  
ובמצותיך  
לעולם ועד.  
כי הם חיינו,  
ואורך ימינו,  
ובהם נהגה יומם ולילה.  
ואהבתך אל תסור  
ממנו לעולם.  
ברוך אתה יהוה,  
אוהב עמו ישראל.



# קריאת שמע - K'riat sh'ma

## Recitation of Sh'ma

*The first paragraph of the Sh'ma: Deuteronomy 6: 4-9*

*While reciting the first line of the Sh'ma, some people place their right hand over their eyes.  
This is done to help a person concentrate on their relationship with God's oneness  
and their connection to the community of Yisrael.*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

*Sh'ma Yisraeil Adonai eloheinu Adonai echad.*

Hearken Israel, Adonai is our God Adonai is One.

*Recited quietly:*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Baruch sheim k'vod mal'chuto l'olam vaed.*

Blessed is God's sovereign honored name forever and ever.

*Chanted together in one voice:*

**V'ahavta** eit Adonai elohecha

*b'chol-l'vav'cha, uvchol nafsh'cha  
uvchol-m'odecha.*

*V'hayu had'varim haeileh*

*asher anochi m'tsav'cha  
hayom al-l'vavecha.*

*V'shinantam l'vanecha*

*v'dibarta bam  
b'shivt'cha b'veitecha  
uvlecht'cha vaderech  
uvshochb'cha uvkumecha.*

*Ukshartam l'ot al-yadecha*

*v'hayu l'totafot bein einecha.*

*Uchtavtam*

*al m'zuzot beitecha  
uvisharecha.*

**You shall love** Adonai Your God

with all your heart and with all your soul  
and with all your might.

and these words

which I command you

this day shall be on your heart.

You shall teach them diligently

unto your children

when you sit in your house

and when you walk by the way,

when you lie down and when you rise up.

And you shall bind them for a sign upon your hand

and they shall be for frontlets between your eyes.

and you shall write them

upon the doorposts of your house

and upon your gates.

וְאַהֲבָתָה אֶת יְהוָה אֱלֹהֶיךָ

בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ:

וְהָיוּ תִּדְבָרִים הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְּךָ

הַיּוֹם עַל-לִבְּךָ:

וְשִׁנַּנְתָּם לְבָנֶיךָ

וּדְבַרְתָּ בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבִלְכֹתְךָ בַּדֶּרֶךְ

וּבְשָׁכְבְּךָ וּבְקוּמְךָ:

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם

עַל-מְזוּזֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ:



<b>V'hayah im shamo'a</b>	<b>If you truly heed</b>	<b>וְהָיָה אִם-שָׁמַעַתֶּם תִּשְׁמְעוּ</b>
tishm'u el-mitsvotai asher anochi	my commandments which I	אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי
m'tsveh etchem hayom	command you all this day–	מִצְוָה אֶתְכֶם הַיּוֹם
l'ahavah et-Adonai	to love Adonai	לְאַהֲבָה אֶת־יְהוָה
eloheichem ul'ovdo	your God and to serve God	אֱלֹהֵיכֶם וּלְעַבְדּוֹ
b'chol-l'avchem uv'chol-nafsh'chem.	with all your heart and with all your soul–	בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם :
V'natati m'tar-arts'chem	I will give you rain for your land	וְנָתַתִּי מָטָר־אֲרָצְכֶם
b'ito yoreh umalkosh	in its appointed times,	בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ
va'asafta d'ganecha	that you may gather your grain	וְאָסַפְתָּ דַגְנְךָ
v'tiresh'cha v'yitsharecha.	and your wine and your oil.	וְתִירְשֶׁךָ וַיִּצְהַרְךָ :
V'natati eisev	I will provide your field	וְנָתַתִּי עֵשֶׂב
b'sad'cha livhemtecha	with grass for your cattle	בְּשָׂדְךָ לְבִהֵמָתְךָ
v'achalta v'savata.	that you may eat and be satisfied.	וְאָכַלְתָּ וּשְׂבַעְתָּ :
Hisham'ru lachem	Protect yourselves	הִשָּׁמְרוּ לָכֶם
pen-yifteh l'avchem	lest your heart strays	פֶּן יִפְתָּה לְבַבְכֶם
v'sartem va'avadtem elohim acherim	and you turn and serve other gods	וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
v'hishtachavitem lahem.	and bow down to them.	וְהִשְׁתַּחֲוִיתֶם לָהֶם :
V'charah af-Adonai bachem	God's wrath will flair against you	וְחָרָה אַף־יְהוָה בָּכֶם
v'atsar et-hashamayim	and will close up the heavens	וְעָצַר אֶת־הַשָּׁמַיִם
v'lo-yih'yeh matar	and there will not be rain	וְלֹא־יִהְיֶה מָטָר
v'ha'adamah lo titein et-y'vulah	and the ground will not yield its produce	וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
va'avadtem m'heirah	and you will be quickly banished	וְאֲבַדְתֶּם מְהֵרָה
mei-al ha'arets hatovah	from the good land	מֵעַל הָאֶרֶץ הַטּוֹבָה
asher Adonai notein lachem.	that Adonai gives to you.	אֲשֶׁר יְהוָה נָתַן לָכֶם :
V'samtem et-d'varai eileh	Put My words	וּשְׁמַתֶּם אֶת־דְּבָרַי אֵלֶּה
al-l'avchem v'al-nafsh'chem	upon your heart and upon your soul	עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
uk'shartem otam l'ot	and bind them as a sign	וּקְשַׁרְתֶּם אֹתָם לְאוֹת
al yedchem	upon your hand	עַל־יָדְכֶם
v'hayu l'totafot bein eineichem.	and let them be for frontlets between your eyes.	וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם :
V'limad'tem otam	Teach them	וְלִמַּדְתֶּם אֹתָם
et-b'neichem l'dabeir bam	to your children to speak of them	אֶת־בְּנֵיכֶם לְדַבֵּר בָּם
b'shivt'cha b'veitecha	when you sit in your house	בְּשִׁבְתְּךָ בְּבֵיתְךָ
uvlecht'cha vaderech	and when you walk by the way,	וּבְלַכְתְּךָ בַּדֶּרֶךְ
ovshochb'cha uv'kumecha.	when you lie down and when you rise up.	וּבְשָׁכְבְּךָ וּבְקוּמָךְ :
Uch'tavtam	Write them	וְכָתַבְתֶּם
al-m'zuzot beitecha	upon the doorposts of your house	עַל־מְזוּזוֹת בֵּיתְךָ
uvish'arecha.	and upon your gates--	וּבִשְׁעָרֶיךָ :
L'ma'an yirbu y'meichem	for the sake of prolonging your days	לְמַעַן יִרְבּוּ יְמֵיכֶם
vimei v'neichem	and the days of your children	וַיְמֵי בְנֵיכֶם
al ha'adamah asher nishba Adonai	upon the land that Adonai swore	עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
la'avoteichem lateit lahem	to your ancestors to give to them	לְאַבְתֵּיכֶם לָתֵת לָהֶם
kimei hashamayim al-ha-arets.	as long as the heavens endure over the earth.	כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ :





## Vayomer Adonai

el-Mosheh leimor:  
Dabeir el-b'nei Yisraeil  
v'amarta aleihem  
v'asu lahem tsitsit  
al kanfei vigdeihem  
l'dorotam  
v'nat'nu al-tsitsit hakanaf  
p'til t'cheilet.  
V'hayah lachem l'tsitsit  
uritem oto uzchartem  
et-kol-mitsvot Adonai  
va'asitem otam  
v'lo taturu  
acharei l'avchem  
v'acharei eineichem  
asher-atem zonim achareihem.  
L'ma'an tizk'ru  
va'asitem et-kol-mitsvotai,  
viyitem k'doshim leiloheichem.  
Ani Adonai eloheichem  
asher hotseiti etchem  
mei'erets Mitsrayim  
liyot lachem leilohim  
Ani Adonai eloheichem.

## Adonai spoke

to Moses saying:  
Speak to the children of Israel  
and tell them to  
make for themselves fringes  
on the corners of their clothes  
for all their generations  
they are to place upon the corners of the fringes  
a royal blue cord.  
That will be your fringe  
so that when you see it you will remember  
all the commandments of Adonai.  
and you will do them  
and you will not be seduced  
by your heart  
and by your eyes  
since they lead you astray.  
In order that you remember  
and do all My commandments  
and be holy to your God.  
I am Adonai your God  
who brought you out of  
the land of Egypt  
to be your God,  
I am Adonai your God.

## וַיֹּאמֶר יְהוָה

אֶל-מֹשֶׁה לֵאמֹר:  
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם  
וַעֲשׂוּ לָהֶם צִיצִית  
עַל-כַּנְפֵי בְגֵדֵיהֶם  
לְדֹרֹתָם  
וְנָתַנוּ עַל-צִיצִית הַכָּנָף  
פֶּתִיל תְּכֵלֶת:  
וְהָיָה לָכֶם לְצִיצִית  
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם  
אֶת-כָּל-מִצְוֹת יְהוָה  
וַעֲשִׂיתֶם אֹתָם  
וְלֹא-תִתּוּרוּ  
אַחֲרֵי לְבַבְכֶּם  
וְאַחֲרֵי עֵינֵיכֶם  
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:  
לְמַעַן תִּזְכְּרוּ  
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי  
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:  
אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מֵאֶרֶץ מִצְרַיִם  
לְהִיּוֹת לָכֶם לֵאלֹהִים  
אֲנִי יְהוָה אֱלֹהֵיכֶם:

Prayer leader:

Adonai eloheichem **EMET.**

Adonai your God is **TRUTH.**

יהוה אלהיכם **אֱמֶת.**

# גְּאוּלָּה

## G'ulah – Redemption

### אֶמֶת וְאִמּוּנָה - Emet ve'emunah

First blessing after the Shema: God's Faithfulness

<b>Emet</b> ve'emunah kol-zot, v'kayam aleinu, ki hu Adonai eloheinu v'ein zulato, va'anachnu Yisraeil amo. <b>Hapodeinu</b> miyad m'lachim, malkeinu <b>hago'aleinu</b> mikaf kol-he'aritsim. <i>Ha'oseh g'dolot ad ein cheiker,</i> <i>v'nifla'ot ad ein mispar.</i> <i>Hasam nafsheinu bachayim,</i> <i>v'lo natan lamot ragleinu.</i> <i>Ha'oseh lanu nisim b'faroh,</i> <i>otot umoftim</i> <i>b'admat b'nei Cham.</i> <i>Vayotsei et-amo Yisraeil</i> <i>mitocham l'cheirut olam.</i> <i>V'ra'u vanav g'vurato,</i> <i>shib'chu v'hodu lishmo,</i>  <i>umalchuto b'ratson kib'lu aleichem,</i> <i>Mosheh uMiryam uvnei Yisraeil</i> <i>l'cha anu shirah</i> <i>b'simchah rabah, v'am'ru chulam:</i>	<b>True</b> and trustworthy is all of this, and firmly established for us: that Adonai is our God there is no other, and we are God's people Israel. <b>Our redeemer</b> from the hand of earthly rulers our Sovereign <b>who delivers us</b> from the grasp of all tyrants. Performer of great actions beyond comprehension, and wonders that are beyond number. Placer of our soul into life, who does not let our steps falter. Performer of miracles for us upon Pharoah, signs and wonders in the land of the children of Ham, removing God's people Israel from their midst to unending freedom. When God's children perceived God's might, they gave praise and thanks to God's name,  and willingly accepted God's Sovereignty. Moses and Miriam and the children of Israel to You exclaimed in song in great gladness and all said together:	<b>אֶמֶת</b> וְאִמּוּנָה כָּל-זֹאת, וְקַיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ, וְאִנַּחְנוּ יִשְׂרָאֵל עַמּוֹ. <b>הַפּוֹדֵנוּ</b> מִיַּד מְלָכִים, מִלְּכֵנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל-הָעֲרִיצִים. הַעֲשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הֵשֵׁם נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לַמוֹט רַגְלָנוּ. הַעֲוִשֶׂה לָנוּ נִסִּים בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל מִתּוֹכֶם לְחֵירוֹת עוֹלָם. וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ,  וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֶיהֶם. מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלֶם:
--	--	--

from Exodus 15: 11, 18

<b>Mi-chamochah</b>  <i>ba'eilim Adonai,</i> <i>mi kamochah nedar bakodesh,</i> <i>nora t'hilot, oseih fele.</i>  <i>Malchut'cha ra'u vanecha,</i> <i>bokei'a yam</i> <i>lifnei Mosheh uMiryam.</i> “Zeh Eili,” anu v'am'ru: “Adonai yimloch l'olam va'ed.”	<b>Who is like You</b>  among the gods, Adonai?  Who is like You, majestic in holiness, awe-inspiring in renown, performing wonders?  Your majesty Your children witnessed, splitting the sea before Moses and Miriam. “This is my God!” they proclaimed, and pronounced: “Adonai will reign forever and ever.”	<b>מִי-כְמוֹכָה</b> בְּאֱלִים יְהוָה,  מִי כְמוֹכָה נֶאֱדָר בַּקֹּדֶשׁ, נוֹרָא תְהִילָת, עֹשֶׂה פִלָּא.  מַלְכוּתְךָ רָאוּ בְנֶיךָ, בּוֹקַע יָם לִפְנֵי מֹשֶׁה וּמִרְיָם. זֶה אֱלִי, עָנוּ וְאָמְרוּ: יְהוָה ׀ יִמְלֹךְ לְעוֹלָם וָעֶד.
---	--	---

from Jeremiah 31:10

V'ne'emar: “Ki fadah Adonai et-Ya'akov <b>ug'alo</b> miyad chazak mimenu.”  Baruch atah Adonai, <b>ga'al</b> Yisraeil.	As it is written: “For Adonai saved Jacob <b>and redeemed him</b> from a stronger power.”  Blessed are You Adonai, <b>Redeemer</b> of Israel.	וְנֵאמַר: כִּי פָדָה יְהוָה אֶת-יַעֲקֹב. וַיַּגְאֹלוּ מִיַּד חָזָק מִמֶּנּוּ.  בָּרוּךְ אַתָּה יְהוָה, גֹּאֵל יִשְׂרָאֵל.
---	--	--



## הַשְׁכִּיבֵנוּ - Hashkiveinu

Second blessing after the Sh'ma: Peace in our Night

### Hashkiveinu,

Adonai eloheinu *l'shalom*,  
 v'ha'amideinu malkeinu l'chayim.  
 ufros aleinu sukat *sh'lomecha*,  
 v'tak'neinu b'eitsah tovah,  
 mil'fanecha,  
 v'hoshieinu l'maan 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 atah,  
 ki eil melech  
 chanun v'rachum atah,  
 ush'mor tseiteinu  
 l'chayim ul'shalom,  
 mei'atah v'ad olam.  
 Ufros aleinu sukat *sh'lomecha*.  
 Baruch atah Adonai,  
 haporeis sukat *shalom* aleinu  
 v'al kol-amo Yisrael  
 v'al Y'rushalayim.

### Lay us down

Adonai our God in *peace*  
 that we may rise, our Sovereign, to life.  
 And spread over us the shelter of *Your peace*,  
 and set us aright with good counsel  
 in Your presence,  
 and save us for the sake of Your name.  
 And shield us  
 and remove from us enemies,  
 pestilence, sword, starvation and sorrow,  
 and remove evil forces  
 from before us and from behind us,  
 and hide us in the shade of Your wings.  
 For You are God our guardian and rescuer,  
 for You are God,  
 gracious and merciful Sovereign.  
 Guard our going out and our coming in  
 for life and for well-being  
 from this time until forever.  
 And spread over us the shelter of *Your peace*.  
 Blessed are You Adonai,  
 whose spreads the shelter of *peace over us*,  
 over all God's people Israel,  
 and over Jerusalem.

### הַשְׁכִּיבֵנוּ

יהוה אלהינו *לְשָׁלוֹם*,  
 וְהַעֲמִידֵנוּ מִלְּכֵנוּ לְחַיִּים,  
 וּפְרוֹשׁ עָלֵינוּ סִבַּת *שְׁלוֹמְךָ*,  
 וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה  
 מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ.  
 וְהִגֵּן בְּעַדֵּנוּ,  
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,  
 דֶּבֶר, וְחָרֵב, וְרָעָב, וְיָגוֹן,  
 וְהִסֵּר שָׂטָן  
 מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,  
 וּבִצֵּל כְּנָפֶיךָ תַּסְתִּירֵנוּ,  
 כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה,  
 כִּי אֵל מֶלֶךְ  
 חֲנוּן וְרַחוּם אַתָּה,  
 וְשׁוֹמֵר צֵאתֵנוּ וּבֹאֵינוּ,  
 לְחַיִּים וּלְשָׁלוֹם,  
 מֵעַתָּה וְעַד עוֹלָם.  
 וּפְרוֹשׁ עָלֵינוּ סִבַּת *שְׁלוֹמְךָ*.  
 בָּרוּךְ אַתָּה יְהוָה,  
 הַפּוֹרֵשׁ סִבַּת *שָׁלוֹם* עָלֵינוּ  
 וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל  
 וְעַל יְרוּשָׁלָּיִם.





# V'sham'ru - וְשָׁמְרוּ

## The Torah Verse for Shabbat

from Exodus 31: 16-17

**V'sham'ru v'nei Yisraeil**

et-hashabbat,

la'asot et-hashabbat

l'dorotam b'rit olam.

Beini uvein b'nei Yisraeil

ot hi l'olam,

ki sheishet yamim asah Adonai

et-hashamayim v'et ha'arets,

uvayom hash'vi'i

shavat vayinafash.

**Israel's children will keep**

Shabbat

to observe Shabbat

throughout the generations as an eternal covenant.

Between Me and Israel's children

it is an eternal sign,

for in six days God made

the heavens and the earth,

and on the seventh day

rested and was rejuvenated.

**וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל**

**אֶת־הַשַּׁבָּת**

**לַעֲשׂוֹת אֶת־הַשַּׁבָּת**

**לְדֹרֹתָם בְּרִית עוֹלָם:**

**בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל**

**אֹת הִיא לְעֹלָם**

**כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה**

**אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ**

**וּבְיוֹם הַשְּׁבִיעִי**

**שָׁבַת וַיִּנָּפֶשׁ:**



# תְּפִילַת הַעֲמִידָה לְעֶרְבֵית לְשַׁבָּת

*T'filat ha'amidah l'arvit l'shabbat -*

## The Amidah Prayer for Shabbat Evening

*\*As we enter the Amidah, it is customary to take three steps forward, a physical action that brings us closer to God's presence.*

*from Psalm 51:17*

**\*Adonai** s'fatai tiftach,  
ufi yagid t'hilatecha.

**\*Adonai** open up my lips,  
that my mouth may declare Your praise.

**\*אֲדֹנָי** שִׁפְתֵי תִפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

## אָבוֹת וְאִמָּהוֹת - Avot v'imahot

First of seven blessings: Remembering our Ancestors

*\*It is customary to bend your knees, bow, and then straighten where indicated.*

**\*Baruch** atah Adonai, eloheinu  
veilohei **avoteinu v'imoteinu**,  
elohei Avraham,  
eilohei Yitschak,  
veilohei Ya'akov,  
elohei Sarah,  
elohei Rivkah,  
elohei Racheil,  
veilohei Leah,  
ha'eil hagadol hagibor v'hanora,  
eil elyon,  
gomeil chasadim tovim,  
v'koneih hakol,  
**v'zocheir** chasdei  
**avot v'imahot**,  
umeivi g'ulah livnei v'neihem  
l'ma'an sh'mo b'ahavah.  
Melech ozeir umoshi'a umagein.

**\*Blessed** are You Adonai, our God  
and God of our **forefathers and foremothers**,  
God of Abraham,  
God of Isaac,  
and God of Jacob,  
God of Sarah,  
God of Rebecca,  
God of Rachel,  
and God of Leah,  
God great mighty and awesome,  
God most high,  
who bestows lovingkindness,  
and creates all,  
who **remembers** the loving kindness  
of the **forefathers and foremothers**,  
and will bring redemption to God's children  
for the sake of God's name with love.  
Sovereign, helper, and savior, and shield.

**\*בָּרוּךְ** אַתָּה יְהוָה, אֱלֹהֵינוּ  
וְאֱלֹהֵי **אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ**,  
אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה,  
אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל,  
וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֶלְיוֹן,  
גּוֹמֵל חֲסָדִים טוֹבִים,  
וְקוֹנֵה הַכֹּל,  
**וְזוֹכֵר חֲסָדֵי**  
**אָבוֹת וְאִמָּהוֹת**,  
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם  
לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.

**\*Baruch** atah Adonai,  
magein Avraham v'ezrat Sarah.

**\*Blessed** are You Adonai,  
Abraham's shield and Sarah's guardian.

**\*בָּרוּךְ** אַתָּה יְהוָה,  
מִגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.



## G'vurot - גְּבוּרוֹת

Second of seven blessings: God's Power

**Atah gibor l'olam**, Adonai

m'chayeh meitim atah,  
rav l'hoshi'a,

mashiv haru'ach

umorid hagashem:

m'chalkeil chayim b'chesed,

m'chayeh meitim

b'rachamim rabim,

someich noflim v'rofei cholim

umatir asurim,

umkayem emunato

lisheinei afar.

Mi chamocha ba'al **g'vurot**

umi domeh lach,

melech meimit umchayeh

umatsmi'ach y'shuah.

V'ne'eman atah l'hachayot meitim.

Baruch atah Adonai,

m'chayeh hameitim.

**You are forever mighty**, Adonai

You give life to the dead,  
great is Your saving power,

causing the wind to blow

and the rain to fall:

You sustain the living with loving-kindness,

You give life to the dead

with great compassion

You support the falling and heal the sick

and liberate the captive,

and keep faith with those

who sleep in the dust.

Who is like You, master of **strength**

and who resembles You?

Sovereign bringing death and life

and causing redemption to flourish.

You are faithful in bringing life to the dead.

Blessed are You Adonai,

who gives life to the dead.

**אתה גבור לעולם**, אדני

מחיה מתים אתה,  
רב להושיע,

משיב הרוח

ומוריד הגשם:

מכלכל חיים בחסד,

מחיה מתים

ברחמים רבים,

סומך נופלים ורופא חולים

ומתיר אסורים,

ומקים אמונתו

לישני עפר.

מי כמותך בעל **גבורות**

ומי דומה לך,

מלך ממת ומחיה

ומצמיח ישועה.

ונאמן אתה להחיות מתים.

ברוך אתה יהוה,

מחיה המתים.



## K'dushat hasheim - קְדוּשַׁת הַשֵּׁם

Third of seven blessings: The Holy Name

### Atah kadosh

v'shimcha kadosh,  
ukdoshim b'chol-yom  
y'hal'lucha selah.

Baruch atah Adonai,  
ha'eil *hakadosh*.

### You are holy

and Your name is holy,  
and holy ones every day  
praise You forever.

Blessed are You Adonai,  
the *holy* God.

### אַתָּה קָדוֹשׁ

וְשִׁמְךָ קָדוֹשׁ,  
וְקְדוֹשִׁים בְּכָל-יוֹם  
יְהַלְלוּךָ סֵלָה.

בָּרוּךְ אַתָּה יְהוָה,  
הָאֵל הַקָּדוֹשׁ.



# K'dushat hayom - קדשת היום

## Fourth of seven blessings: The Holy Day

<b>Atah kidashta</b> <i>et-yom hash'vi'i lishmecha, tachlit ma'aseih shamayim va'arets, uveirachto mikol-hayamim, v'kidashto mikol-haz'manim v'chein katuv b'toratecha:</i>	<b>You sanctified</b> <i>the seventh day</i> for Your name, the zenith of heaven and earth's creation, blessing it above all other days, and sanctifying it above all other times, as it is written in Your Torah:	<b>אתה קדשתי</b> <i>את-יום השביעי</i> לשמך, תכלית מעשה שמים וארץ, ויברכתו מכל-הימים, וקדשתי מכל-הזמנים, וכן כתוב בתורתך:
<i>from Genesis 2: 1-3</i>		
<i>Vaychulu hashamayim v'ha'arets v'chol-ts'va'am.</i>	When the heavens and earth were completed and all their array.	ויכלו השמים והארץ וכל-צבאם.
<i>Vaychal Elohim bayom hash'vi'i m'lachto asher asah vayishbot bayom hash'vi'i, mikol-m'lachto asher asah.</i>	God completed <i>on the seventh day</i> the work God had made and ceased <i>on the seventh day</i> from all the work God had done.	ויכל אלהים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל-מלאכתו אשר עשה.
<i>Vayvarech Elohim et-yom hash'vi'i vaykadeish oto ki vo shavat mikol-m'lachto, asher bara Elohim la'asot.</i>	Then God blessed <i>the seventh day</i> and hallowed it for on it God ceased from all the work of creation that God had done.	ויברך אלהים את-יום השביעי ויקדש אתו כי בו שבת מכל-מלאכתו אשר ברא אלהים לעשות.
<i>Eloheinu veilohei avoteinu v'imoteinu avoteinu v'imoteinu r'tseih vimnuchateinu kad'sheinu b'mitsvatecha, v'tein chelkeinu b'toratecha, sab'einu mituvecha, v'sam'cheinu bishuatecha, v'taheir libeinu l'ovd'cha be'emet, v'hanchileinu Adonai eloheinu b'ahavah uvratson shabbat kodshecha, v'yanuchu vah Yisrael m'kad'shei sh'mecha.</i>	Our God and the God of our forefathers and foremothers, be pleased with our rest sanctify us through Your commandments, and give us a share of Your Torah, satisfy us with Your goodness, and gladden us through Your deliverance, and purify our hearts to serve You truly, and grant that we inherit, Adonai our God, through love and favor <i>Your holy Shabbat,</i> and may Israel rest on it, <i>the sanctifiers</i> of Your name.	אלהינו ואלהי אבותינו ואמותנו, רצה במנוחתנו, קדשנו במצותיך, ותן חלקנו בתורתך, שבענו מטובך, ושמחנו בישועתך, וטהר לבנו לעבדך באמת, והנחילנו יהוה אלהינו באהבה וברצון <i>שבת קדשך,</i> וינוחו בה ישראל <i>מקדשי</i> שמך.
<i>Baruch atah Adonai m'kadeish hashabbat.</i>	Blessed are You Adonai who sanctifies the Shabbat.	ברוך אתה יהוה, מקדש השבת.



## עבודה - Avodah

Fifth of seven blessings: Restore Your Presence to Zion

**R'tseih**, Adonai eloheinu

*b'am'cha Yisraeil,  
utfilatam b'ahavah  
t'kabeil b'ratson,  
ut'hi l'ratson tamid  
avodat Yisraeil amecha.*

*Eil karov l'chol kor'av,  
p'neih el avadecha v'choneinu,  
sh'foch ruchacha aleinu.*

*V'techezenah eineinu  
b'shuv'cha l'Tsiyon b'rachamim.*

*Baruch atah Adonai,  
hamachazir sh'chinato l'Tsiyon.*

**Find favor**, Adonai our God

with Your people Israel,  
and their prayers,  
favorably accept with love,  
may favor always be found with  
Your people Israel's **worship**.

God who is near to all who call,  
turn lovingly to Your servants,  
pour out Your spirit upon us.

Let our eyes behold  
Your compassionate return to **Zion**.

Blessed are You Adonai,  
who restores God's presence to **Zion**.

**רצה**, יהוה אלהינו,  
בעמך ישראל,  
ותפלתם באהבה  
תקבל ברצון,  
ותהי לרצון תמיד  
**עבודת** ישראל עמך.

אל קרוב לכל קראיו,  
פנה אל עבדיך וחסננו,  
שפוך רוחך עלינו.

ותחזינה עינינו  
בשובך **לציון** ברחמים.

ברוך אתה יהוה,  
המחזיר שכינתו **לציון**.





## Hoda'ah - הודאה

### Sixth of seven blessings: Gratitude for our Lives

*\*It is customary to bow at "Modim" and to stand upright at "Adonai."*

**\*Modim anachnu** lach,

sha'atah hu Adonai eloheinu  
veilohei avoteinu v'imoteinu  
l'olam va'ed.

Tsur **chayeinu**, magein yisheinu,  
atah hu l'dor vador.

**Nodeh** l'cha unsapeir t'hilatecha,  
al **chayeinu**

ham'surim b'yadecha,  
v'al nishmoteinu hap'kudot lach,  
v'al nisecha sheb'chol-yom imanu,  
v'al nifl'otecha v'tovotecha  
sheb'chol-eit,  
erev vavoker v'tsohorayim.  
Hatov, ki lo chalu rachamecha,  
v'ham'racheim,  
ki lo tamu chasadecha,  
mei'olam kivinu lach.

V'al kulam

yitbarach v'yitromam shimcha  
malkeinu tamid l'olam va'ed.  
V'chol hachayim **yoducha** selah,  
viyhal'lu et-shimcha be'emet,  
ha'eil y'shuateinu v'ezrateinu selah.

**\*We give thanks** to You,

that You are Adonai our God  
and the God of our forefathers and foremothers  
eternally.

Rock of **our lives**, our protecting shield,  
are You in every generation.

**We thank** You and declare Your praise,  
for **our lives**

that are committed into Your hands,  
for our souls that are entrusted to You,  
for Your miracles that are with us daily,  
for Your wonders and Your goodness  
at every time,  
evening and morning and afternoon.  
Beneficent One, whose mercies never fail,  
Compassionate One,  
whose loving kindness never fails,  
forever is our hope in You.

For all these things

May Your name be blessed and exalted,  
our Sovereign, at all times forever and ever.  
May all life **thank You** always,  
and praise Your name in truth,  
God of our salvation, our help forever.

*\* It is customary to bend your knees, bow, and then straighten where indicated.*

**\*Baruch** atah Adonai,  
hatov shimcha  
ulcha naeh **l'hodot**.

**\*Blessed** are You Adonai  
Your name is Beneficent One  
and to You it is fitting **to give thanks**.

**\*מודים אנחנו** לך,

שאַתָּה הוּא יְהוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ  
לְעוֹלָם וָעֶד.

צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,

אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ,  
עַל חַיֵּינוּ

הַמְסוּרִים בְּיָדְךָ,

וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,

וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ,

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ

שֶׁבְּכָל-עֵת,

עֶרֶב וּבֹקֶר וְצַהֲרַיִם.

הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,

וְהַמְרַחֵם,

כִּי לֹא תָמוּ חֲסִדֶיךָ,

מַעֲוֹלָם קוִינֵנוּ לְךָ.

וְעַל כָּלֵם

יִתְבָּרַךְ וַיִּתְרומֶם שְׁמֶךָ

מְלַכְנוּ תָמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהַלְלוּ אֶת-שְׁמֶךָ בְּאֵמֶת,

הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.

**\*בָּרוּךְ** אַתָּה יְהוָה,

הַטוֹב שְׁמֶךָ

וְלְךָ נָאֶה לְהוֹדוֹת.



# בִּרְכַּת שָׁלוֹם - Birkat shalom

Seventh of seven blessings: Peace

## Shalom rav

al *Yisraeil* am'cha  
tasim l'olam,  
ki atah hu melech adon  
l'chol-hashalom.  
V'tov b'einecha l'vareich  
et-am'cha *Yisraeil*  
b'chol-eit uvchol-sha'ah  
bishlomecha.

Baruch atah Adonai,  
ham'vareich et-amo *Yisraeil*  
bashalom.

## Grant abundant peace

to Your people *Israel*  
forever,  
for You are the Sovereign Master  
of all *peace*.  
May it please You to bless  
Your people *Israel*  
at all times and all hours  
with Your *peace*.

Blessed are You Adonai,  
who blesses God's people *Israel*  
with *peace*.

## שָׁלוֹם רַב

עַל יִשְׂרָאֵל עַמְּךָ  
תָּשִׁים לְעוֹלָם,  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכָל-הַשָּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת-עַמְּךָ יִשְׂרָאֵל  
בְּכָל-עֵת וּבְכָל-שָׁעָה  
בְּשָׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְהוָה,  
הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם.





# תפילת הלב - T'filat haleiv

## Prayer of the Heart

**Elohai, n'tsor** l'shoni meira,  
us'fatai midabeir mirmah,  
v'limkal'lai nafshi tidom,  
v'nafshi ke'afar lakol tihyeh.  
P'tach libi b'toratecha,  
uvmitsvotecha tirdof nafshi.  
V'chol-hachosh'vim alai ra'ah,  
m'heirah hafeir atsatham  
v'kalkeil machashavtam.  
Aseih l'ma'an sh'mecha,  
aseih l'ma'an y'minecha,  
aseih l'ma'an k'dushatecha,  
aseih l'ma'an toratecha.  
L'ma'an yeichal'tsun y'didecha,  
hoshiah y'min'cha va'aneini.

**My God, keep** my tongue from evil,  
and my lips from deceit,  
and to those that curse me help my soul be silent,  
and may my soul be like dust to all.  
Open my heart to Your Torah,  
that my soul may pursue Your commandments.  
As for all who rise up against me to do me harm,  
quickly nullify their conspiracy  
and frustrate their plans.  
Do this for the sake of Your name,  
do this for the sake of Your right hand,  
do this for the sake of Your holiness,  
do this for the sake of Your Torah.  
For the sake of saving Your beloved ones,  
save with Your right hand and answer me.

**אֱלֹהֵי, נָצַר** לְשׁוֹנִי מִרַע,  
וּשְׁפָתִי מִדְּבַר מִרְמָה,  
וְלִמְקַלְלִי נַפְשִׁי תִדּוֹם,  
וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.  
פָּתַח לְבִי בְּתוֹרַתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
וְכָל-הַחֹשֶׁשִׁים עָלַי רָעָה,  
מְהֵרָה הָפֵר עֲצָתָם  
וְקָלַקַל מַחֲשַׁבְתָּם.  
עֲשֵׂה לְמַעַן שְׁמֶךָ,  
עֲשֵׂה לְמַעַן יְמִינְךָ,  
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ,  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
לְמַעַן יַחְלִצוּן יְדִידֶיךָ,  
הוֹשִׁיעָה יְמִינְךָ וְעַנֵּנִי.

*from Psalm 19:15*

Yiyu l'ratson imrei fi  
v'hegyon libi l'fanecha,  
Adonai tsuri v'goali.

May the words of my mouth  
and the meditations of my heart be acceptable to You  
Adonai, my fortress and my redeemer.

יִהְיוּ לְרָצוֹן אִמְרֵי פִי  
וְהִגְיוֹן לְבִי לִפְנֶיךָ,  
יְהוָה צוּרִי וְגוֹאֲלִי.

*\*It is customary to take three steps back, bow to your left at "Oseh," bow to your right at "hu ya'aseh,"  
and then bow forward at "v'al kol-Yisrael"*

\*Oseh shalom bimromav,  
hu ya'aseh shalom aleinu  
v'al kol-Yisrael,  
v'al kol-yosh'vei teiveil,  
v'imru: amen.

\*May the One who makes peace in high places  
grant peace to us  
and to all Israel  
and to all who dwell upon this planet,  
and let us say: Amein.

\*עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו,  
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל,  
וְעַל כָּל-יּוֹשְׁבֵי תֵבֶל,  
וְאָמְרוּ: אָמֵן.



## מעין שבע - Mei'ein sheva

### A Blessing that Represents the Amidah's Seven

**\*Baruch** atah Adonai, eloheinu  
veilohei avoteinu v'imoteinu,  
elohei Avraham v'Sarah,  
eilohei Yitschak v'Rivkah,  
veilohei Ya'akov,  
v'Leiah v'Zilpah,  
Racheil uBilhah,  
ha'eil hagadol hagibor v'hanora,  
eil elyon,  
v'koneih shamayim va'arets.

**\*Blessed** are You Adonai, our God  
and God of our forefathers and foremothers,  
God of Abraham and Sarah,  
God of Isaac and Rebecca,  
and God of Jacob,  
Leah and Zilpah,  
Rachel and Bilhah,  
God great mighty and awesome,  
God most high,  
creator of heaven and earth.

**\*ברוך** אתה יהוה, אלהינו  
ואלהי אבותינו ואמותנו,  
אלהי אברהם ושרה,  
אלהי יצחק ורבקה,  
ואלהי יעקב  
ולאה וזלפה,  
רחל ובלהה,  
האל הגדול הגבור והנורא,  
אל עליון,  
קונה שמים וארץ.

*Magein avot v'imahot bidvaro,* Shield of our forefathers and foremothers by their word,  
*m'chayeih meitim b'ma'amaro,* lifegiver to the dead by their command,  
*ha'eil hakadosh she'ein kamohu,* the Holy God who cannot be compared,  
*hameiniach l'amo* who makes Their people rest  
*b'yom shabat kodsho,* on Their holy Shabbat,  
*ki vam ratsah l'hani'ach lahem.* who bestows favorable rest upon them.  
*L'fanav na'avod b'yirah vafachad,* Before God we will worship in reverence and fear,  
*v'nodeh lishmo* Giving praise to God's name  
*b'chol yom tamid.* every day, continually.  
*Mei'on hab'rachot,* Source of blessings,  
*Eil hahoda'ot adon hashalom,* God of thanks, Ruler of peace,  
*m'kadeish hashabat* sanctifier of Shabbat  
*umvareich sh'vi'l,* and blesser of the seventh day,  
*umeiniach bikdushah* giver of holy rest  
*I'am m'dush'nei oneg* to people filled with delight,  
*zeicher l'ma'aseih v'reishit.* in remembrance of the work of creation.

מגן אבות ואמהות בדברו,  
מחיה מתים במאמרו,  
האל הקדוש שאין כמוהו,  
המניח לעמו  
ביום שבת קדשו,  
כי בם רצה להניח להם.  
לפניו נעבוד ביראה ופחד,  
ונודה לשמו  
בכל-יום תמיד.  
מעון הברכות,  
אל ההודאות, אדון השלום,  
מקדש השבת  
ומברך שביעי,  
ומניח בקדשה  
לעם מדשני ענג,  
זכר למעשה בראשית.



# סיום התפילה

## Siyum hat'filah – Concluding Prayers

### עלינו - Aleinu

#### It Is Upon Us

*We rise as the ark is opened.*

<b>Aleinu</b> l'shabei'ach la'adon hakol,	<b>It is upon us</b> to praise the ruler of all,	עלינו לשבח לאדון הכל,
lateit g'dulah l'yotseir b'reishit,	to proclaim the greatness of the fashioner of creation,	לתת גדלה ליוצר בראשית,
shelo asanu k'goyei ha'aratsot,	who has not made us like the peoples of other lands,	שלא עשנו כגויי הארצות,
v'lo samanu	and did not place us	ולא שמנו
k'mishp'chot ha'adamah.	like the other families of the earth;	כמשפחות האדמה
shelo sam chelkeinu kahem,	we were not given a portion like theirs,	שלא שם חלקנו כהם,
v'goraleinu k'chol hamonam.	nor our destiny like all the multitudes.	וגורלנו ככל המונים.

*It is customary to bend your knees at kor'im, bow at umishtachavim, and then straighten after umodim.*

Va'anachnu kor'im	We bend and bow	ואנחנו כורעים
umishtachavim umodim,	and acknowledge,	ומשתחוים ומודים,
lifnei melech malchei ham'lachim	before the Sovereign of Sovereigns	לפני מלך מלכי המלכים
hakadosh baruch hu.	the blessed Holy One.	הקדוש ברוך הוא.
Shehu noteh shamayim	Who stretched out the heavens	שהוא נוטה שמים
v'yoseid arets,	and founded the earth	ויסד ארץ,
umoshav y'karo bashamayim mima'al,	whose seat of glory is in the high heavens,	ומושב יקרו בשמים ממעל,
ushchinat uzo b'govhei m'romim,	and whose power is in the highest heights.	ושכינת עזו בגבhei מרומים,
hu eloheinu ein od.	That is our God, there is none else.	הוא אלהינו אין עוד.
Emet malkeinu efes zulato,	Truly our Sovereign, there is none besides God.	אמת מלכנו אפס זולתו,

*from Deuteronomy 4:39*

Kakatuv b'torato:	As it is written in God's Torah:	ככתוב בתורתו:
V'yadata hayom	Know today	וידעת היום
vahasheivota el l'va'vecha,	and take to your heart,	והשבת אל לבבך,
ki Adonai hu haelohim	that Adonai is God	כי יהוה הוא האלהים
bashamayim mima'al	in heaven above,	בשמים ממעל,
v'al ha'arets mitachat, ein od.	and on earth below, there is no other.	ועל הארץ מתחת. אין עוד.



*Al kein n'kaveh l'cha Adonai eloheinu,* Therefore we hope in You, Adonai our God,  
*lirot m'heirah b'tiferet uzecha,* soon to behold the splendor of Your power,  
*l'ha'avir gilulim min ha'arets,* when You will remove abominations from the earth,  
*v'ha'elilim karot y'kareitun,* and idols will be completely destroyed,  
*l'takein olam b'malchut Shadai,* to repair the world through Shadai's Sovereignty,  
*v'chol-b'nei vasar yikr'u vishmecha,* when all humanity will call on Your name,  
*l'hafnot eilecha kol-rishei arets.* all the wicked of the earth will turn toward You.  
*Yakiru v'yeid'u kol-yosh'vei teiveil,* All those who dwell on earth will realize and know,  
*ki l'cha tichra kol-berech,* that to You every knee must bow,  
*tishava kol-lashon.* and every tongue must swear.  
*L'fanecha Adonai eloheinu* Before You, Adonai our God,  
*yichr'u v'yipolu,* they will kneel and prostrate themselves,  
*v'lichvod shimcha y'kar yiteinu,* and give honor to Your glorious name,  
*v'kab'lu chulam et-ol malchutecha.* they will all accept the yoke of your kingdom.  
*V'timloch aleihem m'heirah* and You will speedily reign over them  
*l'olam va'ed,* forever,  
*ki hamalchut shel'cha hi,* for Sovereignty is Yours,  
*ulol'mei ad timloch b'chavod.* and for all eternity You will reign in glory.

על פן נקוה לך יהוה אלהינו,  
 לראות מהרה בתפארת עזך,  
 להעביר גלולים מן הארץ,  
 והאילים כרות יפרתון,  
 לתקן עולם במלכות שדי,  
 וכל-בני בשר יקראו בשמך,  
 להפנות אליך כל-רשעי ארץ.  
 יכירו וידעו כל-יושבי תבל,  
 כי לך תכרע כל-ברך,  
 תשבע כל-לשון.  
 לפניך יהוה אלהינו  
 יכרעו ויפלו,  
 ולכבוד שמך יקר יתנו,  
 ויקבלו כלם את-על מלכותך.  
 ותמלך עליהם מהרה  
 לעולם ועד,  
 כי המלכות שלך היא,  
 ולעולמי עד תמלוך בכבוד.

*from Exodus 15: 18*

*Kakatuv b'toratecha:*  
*Adonai yimloch l'olam vaed.*

As it is written in Your Torah:  
 "Adonai will reign forever and ever."

בכתוב בתורתך:  
 יהוה ימלך לעולם ועד.

*from Zechariah 14:9*

*V'ne'emar: v'hayah Adonai,*  
*l'melech al kol ha'arets,*  
*bayom hahu yiyeh Adonai echad,*  
*ush'mo echad.*

And it is said: "Then Adonai will be  
 Sovereign over all the earth,  
 on that day Adonai will be One  
 And God's name be One."

ונאמר: והיה יהוה  
 למלך על כל הארץ,  
 ביום ההוא יהיה יהוה אחד,  
 ושמו אחד.



# קדיש יתום - Kaddish yatom

## The Mourner's Kaddish

**Yitgadal** v'yitkdash  
sh'meih raba, (**Amein**)  
b'al'ma di v'ra chiruteih,  
v'yamlich malchuteih  
b'chayeichon uv'yomeichon  
uv'chayei d'chol-beit Yisraeil  
ba'agala uvizman kariv,  
v'imru: **Amein**.

**May it be magnified** and sanctified—  
God's great name, (**Amein**)  
in the world whose creation God willed,  
may God's kingdom be fulfilled  
in your life and in your days  
and in the life of the whole House of Israel  
soon, and near in time,  
and say: **Amein**.

**יתגדל** ויתקדש  
שמה רבא, (אמן)  
בעלמא די ברא כרעותיה,  
וימליך מלכותה  
בחייו וביומיו  
ובחיי דכל-בית ישראל,  
בעגלא ובזמן קריב.  
ואמרו: אמן.

**Y'hei sh'mei raba m'varach**  
**l'alam ulal'mei al'maya.**

**May God's great name be praised**  
**forever and ever and ever.**

יהא שמה רבא מברך  
לעלם ולעלמי עלמיא.

**Yitbarach**, v'yishtabach, v'yitpa'ar,  
v'yitromam, v'yitnasei,  
v'yithadar, v'yitaleh, v'yithalal,  
sh'mei d'kudsha, **b'rich hu**,  
l'eila min kol birchata v'shirata,  
tushb'chata v'nechemata,  
da'amiran b'al'ma.  
V'im'ru: **Amein**.

**May it be praised**, and blessed, and glorified,  
and upraised, and elevated,  
and honored, and exalted, and extolled—  
the name of the Holy One, **praised be God**,  
beyond all words of praise, words of song  
words of praise, and words of comfort,  
that are uttered in this world.  
And say: **Amein**.

יתברך וישתבח ויתפאר  
ויתרומם ויתנשא,  
ויתהדר ויתעלה ויתהלל  
שמה דקדשא, בריך הוא,  
לעלא מן כל ברכתא ושירתא,  
תשבכתא ונחמתא,  
דאמירן בעלמא.  
ואמרו: אמן.

**Y'hei sh'lama raba min sh'maya**  
**V'chayim aleinu v'al kol Yisraeil.**  
V'im'ru: **Amein**.

**May there be abundant peace from heaven**  
**and life for us and all Israel.**  
And say: **Amein**.

יהא שלמא רבא מן שמיא  
וחיים עלינו ועל כל-ישראל.  
ואמרו: אמן.

**Oseh shalom bim'romav**  
**Hu ya'aseh shalom aleinu**  
**v'al kol-Yisraeil,**  
**v'al kol-yosh'vei teiveil.**  
V'im'ru: **Amein**.

**Maker of peace in the abode on high—**  
**may God make peace for us**  
**and for all Israel,**  
**and for all who dwell on earth.**  
And say: **Amein**.

עשה שלום במרומו,  
הוא יעשה שלום עלינו  
ועל כל-ישראל,  
ועל כל-ישובי תבל.  
ואמרו: אמן.

## Appendix

Focus group binder contents and accompanying questionnaire sheets.

### I. *Siddurim* examples:

1. *Mishkan T'filah*
2. *Tefilat Ha-Adam*
3. *Siddur Masorti*
4. *Siddur Lev Shalem*

Each *siddur* example was from the *Sh'ma uvirchoteha* section of a *Ma'ariv* service. This included: *Bar'chu*, *Ma'ariv aravim*, *Ahavat olam*, and the first verse of the *Sh'ma*.

### II. Focus group questionnaires

Each example had a corresponding questionnaire. Focus group participants did not know the identity of the *siddurim* during the focus group.

The final page is a list of five questions each focus group was verbally asked at the end of the focus group.

### III. Artscroll examples

There were two pages from two different Artscroll *siddurim*. The first was a linear translation, line by line, and the other was an inter-linear translation, word by word. These were examined after the four examples, and these two pages did not have questionnaires.



ברכו

מאריב ארבים

אחבת עולם

שמוע

ואחבת

למנו תזכרו

אבות ואמהות

מזכרה

השכינה

ושמרו

# שִׁמְעַ וּבְרָכֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ!

בָּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!

Praised be Adonai to whom praise is due,  
now and forever!

The Sh'ma is one of the prayers one may recite in any language. *M. Sotah 7:1*

For those who choose: The prayer leader at the word בָּרְכוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. בָּרוּךְ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

**Bar'chu**

*Maariv Aravim*

*Ahavat Olam*

*Shima*

*V'havta*

*Lmaan tizk'ru*

*Emet Ve-Emunah*

*Mi Chamochab*

*Hashkiveinu*

*V'shamru*

**T**HERE IS ONE who sings the song of his own life,  
finding everything within himself.  
There is one who leaves the circle of her self,  
and sings the song of her people.  
There is one whose voice rings with the song of humanity,  
hoping for the highest perfection.  
And there is one who rises even higher,  
uniting with all creatures, with all worlds,  
filling the universe with song.

N'vareich!      בָּרְכֵנוּ!  
Let us bless!

**O** GOD, You are as near as  
the very air we breathe,  
yet farther than the farthest star.

We yearn to reach You.  
We seek the light and warmth of Your Presence.  
Though we say You are near,  
we are lonely and alone.

O let our desire be so strong  
that it will tear the veil that keeps You from our sight!  
Let Your light release our darkness  
and reveal the glory and joy of Your Presence.

What does it mean to be called to worship? All serious activity requires preparation. The prayers and blessings that precede בָּרְכֵנוּ, *Bar'chu* are warm-ups for the individual. Now communal prayer begins. The leader asks, "Are you ready to pray?" And we respond, "Yes! Let us pray!"

*adapted from Richard Levy*



**BARUCH** atah, Adonai

Eloheinu, Melech haolam,  
 asher bid'varo maariv aravim,  
 b'chochmah potei-ach sh'arim,  
 uvit'vunah m'shaneh itim  
 umachalif et haz'manim,  
 um'sadeir et hakochavim  
 b'mishm'roteihem barakia kirtzono.  
 Borei yom valailah,  
 goleil or mipnei choshech,  
 v'choshech mipnei or.  
 Umaavir yom umeivi lailah,  
 umavdil bein yom uvein lailah,  
 Adonai Tz'vaot sh'mo.  
 El chai v'kayam,  
 tamid yimloch aleinu l'olam va-ed.  
 Baruch atah, Adonai, hamaariv aravim.

**בָּרוּךְ** אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֶרְבִים,  
 בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,  
 וּבִתְבוּנָה מְשַׁנֶּה עֵתִים  
 וּמַחְלִיף אֶת הַזְּמָנִים,  
 וּמְסַדֵּר אֶת הַכּוֹכָבִים  
 בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.  
 בּוֹרֵא יוֹם וְלַיְלָה,  
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ  
 וְחֹשֶׁךְ מִפְּנֵי אוֹר,  
 וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,  
 וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
 יי צְבָאוֹת שְׁמוֹ.  
 אֵל חַי וְקַיָּם,  
 תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
 בָּרוּךְ אַתָּה, יי, הַמַּעְרִיב עֶרְבִים.

בָּרוּךְ  
 מַעְרִיב עֶרְבִים  
 אֲחֻכַּת עוֹלָם  
 שְׁמֵעַ  
 וְאֲחֻכַּת  
 לְמַעַן תִּזְכָּר  
 אֲמֵת נֶאֱמָרָה  
 מִרְכָּמָה  
 הַשְׂכִּיבֵנוּ  
 וְשִׁמְרֵנוּ

**BLESSED** are You, Adonai our God, Ruler of the universe,  
 who speaks the evening into being,  
 skillfully opens the gates,  
 thoughtfully alters the time and changes the seasons,  
 and arranges the stars in their heavenly courses according to plan.  
 You are Creator of day and night,  
 rolling light away from darkness and darkness from light,  
 transforming day into night and distinguishing one from the other.  
*Adonai Tz'vaot* is Your Name.  
 Ever-living God, may You reign continually over us into eternity.  
 Blessed are You, Adonai, who brings on evening.

**בָּרוּךְ** אַתָּה, יי, הַמַּעְרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

**צְבָאוֹת** *Adonai Tz'vaot*: this is one of many names that help elucidate God's attributes. God designs, creates and arranges the universe with order and purpose.

The darkness of the first day differed from the darkness that preceded creation. The root of **מַעְרִיב** *maariv* can also mean "mix," suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.

Bar'chu

**Maariv Aravim**

Ahavat Olam

Shima

V'ahava

L'maan tizk'ru

Emet Ve-Emunah

Mi Chamachah

Hashkiveinu

V'hamru

**PRAISE** to You, Adonai our God,  
from whom the evening flows.  
Your wisdom sets the way on which time and season glide;  
Your breath guides the sail of the stars.  
Creator of the tide of time and light,  
You guide the current of day into night.  
As heaven spans to infinity,  
You set its course for eternity.  
Praise to You, Adonai our God,  
from whom the evening flows.

בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

**THIS IS AN HOUR** of change.  
Within it we stand uncertain on the border of light.  
Shall we draw back or cross over?  
Where shall our hearts turn?  
Shall we draw back, my brother, my sister,  
or cross over?  
This is the hour of change, and within it,  
we stand quietly  
on the border of light.  
What lies before us?  
Shall we draw back, my brother, my sister,  
or cross over?

בָּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

I know that the tide is not an independent force, but merely the submission of the water to the movement of the moon in its orbit. And this orbit in its turn is subject to other orbits which are mightier far than it. And so the whole universe is held fast in the clinging grip of strong hands, the forces of Earth and Sun, planets, and comets, and galaxies, blindly erupting forces ceaselessly stirring in ripples of silence to the very depth of black space. *Amos Oz*

## AHAVAT OLAM

beit Yisrael amcha ahavta,  
 Torah umitzvot,  
 chukim umishpatim, otanu limad'ta.  
 Al kein, Adonai Eloheinu,  
 b'shochbeinu uv'kumeinu  
 nasiach b'chukecha,  
 v'nismach b'divrei Torat'cha  
 uv'mitzvotcha l'olam va-ed.  
 Ki heim chayeinu v'orech yameinu  
 uvahem neh'geh yomam valailah.  
 V'ahavat'cha  
 al tasir mimenu l'olamim.  
 Baruch atah, Adonai,  
 ohev amo Yisrael.

## אהבת עולם

בית ישראל עמך אהבתך,  
 תורה ומצוות,  
 חקים ומשפטים, אותנו למדתך.  
 על כן, יי אלהינו,  
 בשכבנו ובקומנו  
 נשית בְּחֻקֶיךָ,  
 ונשמח בְּדִבְרֵי תֹרַתְךָ  
 ובמצותיךָ לְעוֹלָם וָעֶד.  
 כי הם חיינו וארך ימינו  
 ובהם נהגה יומם ולילה.  
 ואהבתך  
 אל תסיר ממנו לעולמים.  
 ברוך אתה, יי,  
 אוהב עמו ישראל.

ברכו  
 מעריב ארבעים  
 אהבת עולם  
 שמע  
 ואהבתך  
 למען תזכיר  
 אמת נאמנה  
 מִי־כִמְכָּה  
 תשיבנו  
 ושמור

EVERLASTING LOVE You offered Your people Israel  
 by teaching us Torah and mitzvot, laws and precepts.  
 Therefore, Adonai our God,  
 when we lie down and when we rise up,  
 we will meditate on Your laws and Your commandments.  
 We will rejoice in Your Torah for ever.  
 Day and night we will reflect on them  
 for they are our life and doing them lengthens our days.  
 Never remove Your love from us.  
 Praise to You, Adonai, who loves Your people Israel.

ברוך אתה, יי, אוהב עמו ישראל.

Baruch atah, Adonai, ohev amo Yisrael.



Bar'chu

Maariv Aravim

**Ahavat Olam**

Sh'ma

V'ahava

Linaan tiz'ru

Emet Ve-Emunah

Mi Chamochah

Hashkiveinu

V'shamru

## AS YOU TAUGHT TORAH

to those whose names I bear,  
teach me Torah, too.  
Its mystery beckons,  
yet I struggle with its truth.  
You meant Torah for me:  
did You mean the struggle for me, too?  
Don't let me struggle alone;  
help me  
to understand,  
to be wise, to listen, to know . . .  
Lead me into the mystery.

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

## WISDOM AND WONDER,

passion and instruction,  
story and symbol.

All these things  
Your Torah gives to us.

And the more we devote ourselves to it,  
the more it grows and gives.

What could be a truer token  
of Your abiding love

than this holiest of Your works,  
and the living language  
that gives it form?

בָּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.

Torah is what God has revealed to us, and what we discern of God: ideas and ideals, laws and mitzvot, our religious heritage. It unfolds our memories of Abraham and Sarah, of Moses and Miriam and the Prophets. It is legislation and explanation, allowing questions that challenge, answers that inspire: all a quest for meaning. It is our way of life, a path for our souls, and the design for a better world. *John Rayner*

שמע ישראל יהוה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Hear, O Israel, Adonai is our God, Adonai is One!

שמע ישראל *Sh'ma Yisrael . . . Hear, O Israel . . . Deuteronomy 6:4*

אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

The enlarged ע *ayin* at the end of שְׁמַע *Sh'ma* (Hear) and the enlarged ד *dalet* at the end of אֶחָד *echad* (one) combine to spell עֵד *eid* (witness). We recite the *Sh'ma* to bear witness to the Oneness of God.

בָּרוּךְ שֵׁם כְּבוֹד בָּרוּךְ *Baruch shem k'vod . . . Blessed is God's glorious . . . M. Yoma 3:8, inspired by Nehemiah 9:5*

## ערבית לשבת ויום טוב

קריאת שמע וברכותיה

ש"ץ: **בָּרְכוּ אֶת יְהוָה הַמְבָרֵךְ**

נהוג לקוד באמירת המילים 'ברכו' ו'ברוך'

הקהל: **בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד**

ש"ץ: **בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד**

"המעריב ערבים", הברכה הראשונה לפני קריאת שמע

נוסח חלופי בעמוד 204

**בָּרוּךְ אַתָּה יְהוָה**

**אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,**

**אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עַרְבִים,**

**בְּחִכְמָה פּוֹתַח שְׁעָרִים,**

**וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,**

**וּמַחְלִיף אֶת הַיָּמִים,**

**וּמַסְדִּיר אֶת הַכּוֹכָבִים**

**בְּמִשְׁמֹרֶתֵיהֶם בְּרַקִּיעַ, כְּרִצּוֹנוֹ.**

**בּוֹרֵא יוֹם וָלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר,**

**וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,**

**יְהוָה צְבָאוֹת שְׁמוֹ.**

**אֵל חַי וְקַיִם, תָּמִיד יְמִלֵךְ עָלֵינוּ לְעוֹלָם וָעֶד.**

**בָּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עַרְבִים.**

**בָּרוּךְ אַתָּה יְהוָה**

**אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,**

**אֲשֶׁר כָּלָה מַעֲשָׂיו בַּיּוֹם הַשְּׁבִיעִי,**

**וַיִּקְרָאָהוּ עֶנְג שַׁבָּת קֹדֶשׁ.**

**מַעְרֵב עַד עָרֵב הַתִּקּוּן מְנוּחָה**

**לְעַמּוֹ יִשְׂרָאֵל כְּרִצּוֹנוֹ.**

רב סעדיה גאון ומנהג רומא



## 'Arvit le-Shabbat ve-Yom Tov Shabbat and Festival Evening Service

### Shema' u-virkhoteha — Shema' and Its Blessings

Prayer Leader:

**Praise Adonai to  
Whom praise is due**

**Barkhu et Adonai  
ba-mvorakh**

It is customary for the leader to bend at the knee at barkhu, and for everyone to do so at barukh

Communal Response:

Praised be Adonai to Whom praise is  
due, forever and ever

**Barukh Adonai ba-mvorakh  
le-olam va-ed**

Prayer Leader:

Praised be Adonai to Whom praise is  
due, forever and ever

**Barukh Adonai ba-mvorakh  
le-olam va-ed**

### *Ma'ariv 'Aravim — Who Brings on Evenings, the First Blessing Before the Shema'*

**Barukh** are You Adonai our God, Sovereign of the universe, who speaks and the evenings come into being. God's wisdom opens heaven's gates, God's understanding alters times, changes the seasons, and arranges the stars in their heavenly courses according to the Divine will. Creator of day and night, rolling light away from darkness and darkness from light, transforming day into night and distinguishing day from night. Adonai Tzeva'ot is Your Name. Ever-living God, reign over us forever and ever.

**Barukh are You Adonai who sets the sunsets.**

**Barukh** atah Adonai elohenu melekh ha-olam, asher bi-dvaro ma'ariv 'aravim, be-chokhmah potei'ach she'arim, u-vi-tvunah meshaneh 'itim u-machalif et ha-zmanim, u-msadeir et ha-kokhavim be-mishmeroteihem ba-ra'ia' ki-rtzono. Borei yom va-lailah, goleil or mi-pnei choshekh, ve-choshekh mi-pnei or. U-ma'avir yom u-meivi lailah, u-mavdil bein yom u-vein lailah, Adonai tzeva'ot sbemo. Eil chai ve-qayam, tamid yimlokh 'aleinu le-olam va-ed.

**Barukh atah Adonai ba-ma'ariv 'aravim.**

**Barukh** are You Adonai our God, Ruler of the infinite, who completed all work of creation on the seventh day, declaring the Holy Shabbat a delight; establishing rest from evening to evening for the people of Yisrael, according to the Divine will.

*Rav Sa'adia Gaon, 10th century, Babylon; according to the custom of the Jews of Rome*



"אהבה", הברכה השנייה לפני קריאת שמע

**אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבָתְךָ,**  
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתֵנוּ לְמִדָּתְךָ.  
עַל כֵּן יְהוָה אֱלֹהֵינוּ, בְּשִׂכְבֵּנוּ וּבְקוּמֵנוּ נְשִׁיחַ בְּחֻקֶּיךָ,  
וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד,  
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה.  
וְאַהֲבָתְךָ לֹא תִסּוּר מִמֶּנּוּ לְעוֹלָמִים.  
בָּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

בתכילת יחיד | יחידה: **אל מלך נאמן**

הפרשה הראשונה של קריאת שמע

נהוג לעצום את העיניים ולכסותן בכף היד

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:**

תנאים

בלחש בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

### **Ahavah – Love, the Second Blessing Before the Shema'**

**With infinite love** You have loved Your people Yisrael, teaching us Torah and mitzvot, laws and precepts. Therefore, Adonai our God, when we lie down and when we rise up, we will meditate on Your laws and Your mitzvot. We will rejoice in Your Torah forever. For they are our life and they lengthen our days, day and night we will reflect on them. May Your love never leave us.

**Barukh** are You Adonai who loves  
Your people Yisrael.

**Abavat 'olam** beit Yisra'eil 'amkha  
ahavta, torah u-mitzvot chuqim  
u-mishpatim otanu limadta. Al kein  
Adonai eloheinu be-shokhveinu  
u-v-qumeinu nasi'ach be-chuqekha  
ve-nismach be-divrei toratekha  
u-v-mitzvotekha le-'olam va-'ed. Ki heim  
chayeinu ve-orekh yameinu u-va-hem  
nehgeh yomam va-lailah. Ve-ahavatkha lo  
tasur mimenu le-'olamim.

**Barukh** atah Adonai ohev 'amo Yisra'eil.

### **The First Section of the Shema'**

It is customary to close one's eyes and cover them with one's hand while reciting the Shema'

Deuteronomy  
6

**Hear O Yisrael Adonai is our God Adonai is One**  
**Shema' Yisra'eil Adonai eloheinu Adonai echad**

Recite in a whisper: Blessed is the name of God's glorious majesty forever and ever

*Barukh sheim kevod malkhuto le-'olam va-'ed*

And THEY, being merciful, forgives iniquity and does not destroy. Many times THEY averts THEIR anger and doesn't awake THEIR wrath. יהוה, save us, Sovereign, answer us when we call!

✿ Said only with a minyan, until "Blessed are You"

<sup>B</sup> <sup>O</sup> <sup>W</sup>  
Let us bless

- יהוה -

the One who blesses!

(C: <sup>B</sup> <sup>O</sup> <sup>W</sup> Blessed is יהוה, who blesses, forever and ever)

<sup>B</sup> <sup>O</sup> <sup>W</sup> Blessed is יהוה who blesses forever and ever.

Blessed are You, יהוה, our Elohim, Sovereign of the Universe, who through Your word evens evenings with wisdom, who opens gates with understanding, who changes seasons and progresses time, and organises the stars into their night watches through Your will. You create day and night, rolling away light before darkness, and darkness before light. You pass on the day and bring on the night, differentiating between day and night, יהוה OF LEGIONS is Your name.

Blessed are You, יהוה, who evens the evenings.



Vəhu raḥum yəkhappér 'avon vəlo yash- ḥiṭ, vəhīrbah ləhashiy appo, vəlo ya 'ir kol-ḥamaṭo. Aḏonai hoshī 'ah hammelekh ya 'anénu vəyom kor-énu.

*Barəkhū*  
eṭ-Aḏonai haməyoraḥ

(K: Barukh Aḏonai haməyoraḥ  
lə'olam va'ed)

Barukh Aḏonai haməyoraḥ  
lə'olam va'ed.

Barukh Attah Aḏonai  
Elohénu melekh ha'olam,  
asher biḏvaro ma'ariy 'arayim,  
bəhokhmah poṭé-aḥ shə'arim,  
biṭyunah məshanneh 'ittim  
uməḥalif eṭ-hazzəmannim  
umsaddér eṭ-hakkokhəyim  
bəmishməroṭéhem barakia'  
kirtsono. Boré yomam valaylah,  
golél or mippané ḥoshekh, vəḥoshekh  
mippané or. Hamma 'ayir yom umévi  
laylah, umaydil bən yom uyén  
laylah, Aḏonai Tsəva-ot shəmo.  
Barukh Attah Aḏonai  
hamma'ariy 'arayim.

## Aryit

And THEY, being merciful, forgives iniquity and does not destroy. This short passage which introduces 'Aryit helps to frame the mission of the nighttime prayer service: protection. Before we recite the Barakhu, calling on ourselves and each other to bless the Divine, we remind ourselves that THEY is merciful and forgiving.

...organises the stars into their night watches by Your will. This lovely line attributes a degree of agency to the stars at night. Here they are imagined to be assigned to be in a certain place, performing a certain duty – all prescribed by the Divine will. This sense of the order of creation is critical to the recitation of the Shema'. Whereas in Shaḥarit, we praise the One who 'forms light and creates darkness,' here at night we praise THEM for 'rolling away light before darkness, and darkness before light.'



וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית,  
וְהִרְבָּה לְהָשִׁיב אָפּוֹ, וְלֹא יַעִיר כָּל-חַמַּתּוֹ.  
יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרָאנוּ.

ברוך אתה *Said only with a minyan, until*

S  
T  
A  
N  
D

ברכו  
את יי המברך

(ק: בָּרוּךְ יְיָ הַמִּבְרָךְ לְעוֹלָם וָעֶד)  
בָּרוּךְ יְיָ הַמִּבְרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֲרֵבִים בְּחֻמָּה,  
פוֹתַח שְׁעָרִים בְּתַבּוּנָה,  
מַשְׁנֶה עֵתִים וּמַחְלִיף אֶת-הַזְּמָנִים,  
וּמַסְדֵּר אֶת-הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם  
בִּרְקִיעַ כְּרֻצָּנוֹ. בּוֹרֵא יוֹמָם וּלְיָלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.  
הַמַּעְבִּיר יוֹם וּמַבְיֵא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְיָ עֲבָאוֹת שְׁמוֹ.  
בָּרוּךְ אַתָּה יְיָ  
הַמַּעְרִיב עֲרֵבִים.

# With Eternal Love

You have **loved** Your people,  
the House of *Yisra'El*.

You have taught us Torah  
and *mitsvoṭ*, laws and statutes.

Therefore, יְהוָה, our *Elohim*,  
when we lie down  
and when we rise up  
we'll discuss Your ordinances,  
and rejoice with fervor  
in the words of Your Torah,  
and in your *mitsvoṭ* and your  
statutes, forever and ever.

For they are our life  
and the length of our days,  
and we'll meditate on them  
day and night.

And **Your love**:  
may it not leave us, not ever.

Blessed are You, יְהוָה,  
who **loves** THEIR people  
*Yisra'El*.



## Ahavaṭ 'Olam

*Bét Yisra'El*

*'ammakha ahavta,*

*Torah umitsvoṭ*

*ḥukkim umishpatim*

*otanū limmadta.*

*'Al-kén Aḏonai Elohénu*

*bəshokhyénu uykuménu*

*nasiaḥ bəḥukkekha*

*vənismaḥ vāna 'aloz*

*bəḏiyré ṭalmuḏ Toratekha*

*uymitsvotekha*

*vəḥukkotekha*

*lə'olam va'ed.*

*Ki hém hayyénu*

*və-o-rekh yaménu,*

*uyahem nehgeh*

*yomam valaylah,*

*və-ahavaṭakha*

*lo ṭasur mimmenu*

*lə'olamim.*

*Barukh Attah Aḏonai*

*ohév eṭ-'ammo*

*Yisra'El*

## Aryit

*...and on them we shall meditate day and night. Although the nighttime is fraught with spiritual dangers, the study of the Torah is not reserved only for daytime. To the contrary, the Sages placed a great deal of importance on Torah study performed at night. In particular, it was the custom to arise at midnight (a less difficult task when you went to bed at nightfall), study Torah for several hours, and then go back to bed. Later, rabbis would develop the liturgical practice of Tikkun Hatssot (Midnight Recification) in which a series of penitential prayers would be recited at midnight, as it was believed to be the most auspicious time for such prayers to be heard. Throughout the Tana"kh references can be found to the practice of sleeping in two distinct periods while awake around midnight. (See, Shofetim 16:3, Rut 3:8, and Tehillim 119:62)*



## אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל  
עֲמֵךְ אַהֲבָתְךָ,

תּוֹרָה וּמִצְוֹת חֻקִּים  
וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת.

עַל־כֵּן יי אֱלֹהֵינוּ,

בְּשֹׁכְבֵנוּ

וּבְקוֹמֵנוּ

נְשִׁיחַ בְּחֻקֶיךָ,

וְנִשְׁמַח וְנִעְלֹז

בְּדִבְרֵי תִלְמוּד תּוֹרָתְךָ,

וּבְמִצְוֹתֶיךָ וְחֻקֹתֶיךָ

לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ

וְאַרְךָ יָמֵינוּ,

וּבָהֶם נִהְיָה

יוֹמָם וְלַיְלָה.

וְאַהֲבָתְךָ

לֹא תִסּוּר מִמֶּנּוּ לְעוֹלָמִים.

בָּרוּךְ אַתָּה יי,

אוֹהֵב אֶת־עַמּוֹ

יִשְׂרָאֵל.



Listen,

*YisraÉl!*

יְהוָה

is our *Elohim*

יְהוָה

is **one**

(*whispered*)

Blessed is the glorious name  
of THEIR rule forever and ever.



*Shəma'  
YisraÉl  
Aḏonai  
Elohénu  
Aḏonai  
eḥaḏ*

*Barukh shém kəvoḏ  
malkhuto lə'olam va'ed*

## Arvit

The Sages insist that one must emphasise the last letter of each of the first and the last words of the Shema'. Together, these two letters spell עֵד, meaning 'witness.' Many will make an extra effort to draw out the sounds of these two consonants in order to draw attention to this secondary meaning. The idea that, by reciting the Shema', we are giving testimony about the Divine oneness, is an important aspect of the Shema'. Yishaiyahu 43:10 helps to illuminate this concept:

"You are my witnesses, says יְהוָה, and my servant whom I have chosen; that you may know Me, believe in Me, and understand that I am THEY – before Me there was no Êl, nor shall there be any after Me."

By reciting the Shema', we are testifying to this radical statement of monotheism – there have been no others, and there never will be.



שְׁמַע  
יִשְׂרָאֵל  
יְהוָה  
אֱלֹהֵינוּ  
יְהוָה  
אֶחָד

בְּרוּךְ שֵׁם כְּבוֹד  
מְלִכֵּנוּ לְעוֹלָם וָעֶד



## Evening Service: The Sh'ma and Its Blessings

### The Community and Prayer

Prayer does not depend on "religion" in an institutional sense, nor on dogma or creed, but rather on true heartfelt feelings that arise when a person recognizes that one's surroundings and one's friends are not there solely for one's own happiness, but instead, these relationships give rise to an obligation whose source is in life itself.

—ELIEZER SCHWEID

### God and Nature: An Interpretive Translation

Beloved are You, eternal God,  
by whose design the evening falls,  
by whose command dimensions open up  
and eons pass away and stars spin in their orbits.

You set the rhythms of day and night;  
the alternation of light and darkness  
sings Your creating word.

In rising sun and in spreading dusk,  
Creator of all, You are made manifest.

Eternal, everlasting God, may we always be aware of Your dominion.

Beloved are You, Adonai,  
for this hour of nightfall.

—ANDRÉ UNGAR

### Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word "Bar'khu" ("praise") and stands up straight when pronouncing "Adonai." Similarly, the congregation bows at the word "barukh" ("praise") and straightens to full height at "Adonai."

An alternate version of this b'rakhah may be found on the following page.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

פְּרַח אֲדֹנָי, לְפָנֶיךָ כָּל תְּהִלָּתְךָ לְעוֹלָם וָעֶד.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

### First B'rakhah before the Sh'ma: The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space,  
whose word brings the evening dusk,  
whose wisdom opens the gates of dawn,  
whose understanding changes the day's division,  
whose will sets the succession of seasons  
and arranges the stars in their places in the sky,  
who creates day and night,  
who rolls light before darkness and darkness from light,  
▶ who makes day pass into night,  
who distinguishes day from night;  
Adonai Tz'va-ot is Your name.  
Living and ever-present God,  
may Your rule be with us, forever and ever.  
Barukh atah ADONAI, who brings each evening's dusk.

We continue with the Second B'rakhah on page 40.

## ערבית: קריאת שמע וברכותיה

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכְּךָ ("praise") and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בָּרוּךְ ("praise") and straightens to full height at יהוה (Adonai).

An alternate version of this b'rakhah may be found on the following page.

Leader:

בָּרַכְנוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

פְּרַח יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

פְּרַח אֲתָהּ יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בְּדָכְרוּ מַעֲרִיב עֲרֵיבִים,  
בְּחִכְמָה פּוֹתַח שְׁעֵרִים,  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחֲלִיף אֶת־הַיּוֹמִים,  
וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ פְּרִצוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר.  
◀ וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְהוָה צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
פְּרַח אֲתָהּ יְהוָה, הַמַּעֲרִיב עֲרֵיבִים.

We continue with the Second B'rakhah on page 40.

response is their indication that they are ready to follow the service leader and participate in the service.

WHOSE WISDOM OPENS THE GATES OF DAWN שְׁעֵרִים. Some liturgical texts, such as this one, reflect ancient understandings of how the heavenly bodies operate—for instance, this depiction of the sun exiting the sky through gates in the west. Although contemporary science provides us with different understandings, we can still feel an underlying sense of wonder and awe as we too gaze at the setting sun and the star-filled sky. These liturgical images, then, become metaphors for our own understanding of the passage of time, reminding us of the uniqueness of each moment.

THE SH'MA AND ITS BLESSINGS קריאת שמע וברכותיה. Every evening service (Arvit) includes two climactic moments: the Sh'ma (page 41) and the Amidah (page 47). The Sh'ma, the affirmation of faith in the one God, has often been called Judaism's essential creed.

Two b'rakhot precede the Sh'ma: the first reflects on God's presence in the passage of time, while the second acknowledges God's love, represented by the gift of Torah, divine instruction as to how we should live. Two b'rakhot also follow the Sh'ma: the first acknowledges the exodus from Egypt, the signal event that has formed us as a people and set us on the path of freedom and responsibility; the second speaks to our concrete concerns for safety in the darkness of night. The Amidah, the silent personal prayer, then follows.

ברכה. The formal synagogue evening service begins with the leader's call, signalling to the congregation that the moment of communal prayer has arrived. The congregation's



### Twilight

Twilight is purple  
the blood of our labor  
meeting and mixing  
with the infinite sky.

The darkness comes later  
the distant stars  
shining  
knowing the secret of the night  
the promise of death  
and rebirth.

—EDWARD FELD

### The Moon Sings to the Stream

I am the unity on high,  
I am multiple in the pond,  
looking up to me from the  
stream  
my image, my double.

I am the truth on high,  
I am the fabrication in the  
pond  
looking up to me from the  
stream  
my image, in its fated decep-  
tion.

Above—I am enwrapped in  
silence,  
whispering, singing, in the  
pond.  
On high I am divine,  
in the stream, I am the prayer.

—LEA GOLDBERG

### AN ALTERNATE

#### Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word "Bar'khu" ("praise") and stands up straight when pronouncing "Adonai." Similarly, the congregation bows at the word "barukh" ("praise") and straightens to full height at "Adonai."

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all praise is directed forever  
and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

#### Alternate First B'rakhah before the Sh'ma according to the Ancient Rite of the Land of Israel

Barukh atah ADONAI, our God,  
sovereign of time and space,  
You completed Your work of creation on the seventh day,  
calling this day—from one evening to the next—the Holy Shabbat,  
and gave this day of rest in all its holiness  
to Your people Israel.  
Creator of day and night,  
rolling light before darkness  
and darkness from light,  
► making day pass, and bringing on the evening,  
distinguishing day from night,  
Adonai Tz'va-ot is Your name.  
Living and ever-present God,  
may Your rule be with us, forever and ever.  
Barukh atah ADONAI, who brings each evening's dusk.

### AN ALTERNATE

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכְו ("praise") and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בָּרוּךְ ("praise") and straightens to full height at יהוה (Adonai).

Leader:

בָּרַכְו אֶת־יְהוָה הַמְבָרֵךְ.

Congregation, then the leader repeats:

† בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר כָּלָה מַעֲשָׂיו בַּיּוֹם הַשְּׁבִיעִי  
וַיִּקְרָאָהוּ שַׁבַּת קֹדֶשׁ מֵעַרְב וְעַד עֶרֶב,  
וַנִּתְּנוּ מִנוּחָה לַעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.  
◀ וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְהוָה צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עַרְבִים.

ALTERNATE BLESSING. The Italian rite preserves a version of Arvit that reflects the practice of the Land of Israel during the 1st millennium. It is a version also found in one of the earliest authoritative prayerbooks: that of Saadia Gaon (10th century). This liturgy changes the wording of the weekday prayer to reflect themes of Shabbat. For example, the remark on the changing time that evening brings introduces a meditation on the beginning of Shabbat and the restfulness ushered in by this particular sunset. Later Ashkenazic authorities worried that worshippers might confuse the Shabbat and weekday liturgies, and therefore they instituted the recitation of the weekday version of the prayer even on Shabbat.

CREATOR BOREI. The evening prayer remarks on the constantly changing universe. The word borei, "creates" (translated by some as "divides"), is used as a verb in the Bible only when the subject is God, preserving the sense of the mystery of

God's activity in the biblical creation narrative.

ADONAI TZ'VA-OT. In the ancient world, the sun, moon, and stars were all seen as divine powers. Biblical monotheism deposed these ancient gods, which were then depicted as mere handmaidens of God—God's army, as it were. Thus this phrase, which has sometimes been translated as "Lord of hosts," alludes to God's mastery of all the forces at work in nature.

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly



### Loving Humanity

Before reciting the Sh'ma, we may choose to think about how we need to prepare ourselves to make room for the listening that the Sh'ma demands.

Teach me, Lord, teach me how to deal with people to show them how to convert the evil within the good.

And if human beings are only wild animals, may I be able to turn them toward mildness and humility.

At the circus, I saw a man tame a tiger, defang a snake; would You make me so skilled?

Bless me with patience, make me strong as steel. that I might demonstrate to humanity the same such wonders.

—ABRAHAM REISEN

### To Love the World

When we act with love, Franz Rosenzweig remarks, “the neighbor represents all the world and thus distorts the eye’s view. Prayer, however, pleads for enlightenment and thereby, without overlooking the neighbor, sees beyond the neighbor, sees the whole world . . .”

### Second B'rakhah before the Sh'ma: Torah and God's Love

With timeless love, You have loved Your people, the house of Israel:

You have taught us Torah and mitzvot, statutes and laws.

Therefore, ADONAI our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever.

For they are our life and the fullness of our days, and on them we shall meditate day and night.

► Do not ever withdraw Your love from us.

*Barukh atah ADONAI*, who loves the people Israel.

*Ahavat olam beit yisrael am'kha ahavta,  
torah u-mitzvot, hukim u-mishpatim otanu limadta.*

*Al ken Adonai eloheinu, b'shokhveinu u-v'kumeinu  
nasi-ah b'hukekha,*

*v'nismah b'divrei toratekha u-v'mitzvotekha l'olam va-ed.*

*Ki hem hayeinu v'orekh yameinu,*

*u-vahem nehgeh yomam va-lailah.*

► *V'ahavat'kha al tasir mimenu l'olamim.*

*Barukh atah Adonai, ohev amo yisrael.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל  
עִמָּךְ אֱהָבָתְךָ,  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים  
אוֹתָנוּ לְמַדְתָּ.  
עַל בֵּן יְהוּדָה אֱלֹהֵינוּ,  
בְּשִׁכְבְּנוּ וּבְקוּמָנוּ  
נִשְׁחִיחַ בְּחֻקֶּיךָ,  
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ  
וְאַרְךְ יָמֵינוּ,  
וּבָהֶם נִהְגֶּה יוֹמָם וְלַיְלָה,  
◀ וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.  
בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

**TORAH AND GOD'S LOVE.**  
The second verse of the Sh'ma, which we are about to recite, speaks of our love of God: “You shall love Adonai your God. . . .” The ancient rabbis chose to precede that statement with a *b'rakhah* that emphasizes God's love for us. The rabbis understood love as the essential quality of the divine-human relationship, and they understood love to be primarily defined by behavior. God's love is expressed in giving the Torah, instruction on how to live; our love is expressed in the performance of mitzvot, our behavior in the world. In this way, the human and the Divine are bound together.

**AS WE LIE DOWN AND AS WE RISE UP, WE SHALL SPEAK OF YOUR LAWS**  
*בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נִשְׁחִיחַ בְּחֻקֶּיךָ.* This phrase anticipates the instruction in the Sh'ma to “speak of [these words] . . . when you lie down and when you rise up.” This prayer expands the biblical command and speaks of the need to integrate Torah into our lives throughout the day.

**FOR THEY ARE OUR LIFE**  
*כִּי הֵם חַיֵּינוּ.* By living a life in accord with divine teaching (Torah), we elevate our days from mere existence to a life filled with meaning.

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

### Sh'ma: A Re-creation

Loving life  
and its mysterious source  
with all our heart  
and all our spirit,  
all our senses and strength,  
we take upon ourselves  
and into ourselves  
these promises:  
to care for the earth  
and those who live upon it,  
to pursue justice and peace,  
to love kindness and  
compassion.  
We will teach this to our  
children  
throughout the passage of  
the day—  
as we dwell in our homes  
and as we go on our  
journeys,  
from the time we rise  
until we fall asleep.  
And may our actions  
be faithful to our words  
that our children's children  
may live to know:  
Truth and kindness  
have embraced,  
peace and justice have kissed  
and are one.

—MARCIA FALK

### Recitation of the Sh'ma

*Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following: God is a faithful sovereign.*

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

*Recited quietly:* Praised be the name of the one whose glorious sovereignty is forever and ever.

### קריאת שמע

*Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following: אל מלך נאמן.*

שמע ישראל יהוה אלהינו יהוה אחד.

*Recited quietly:* ברוך שם כבוד מלכותו לעולם ועד.

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

## Siddur Focus Group Guided Questions, #1

1. On a scale from 1-5, do you like this siddur?

[Do not like]      1      2      3      4      5      [Like it a lot]

a. Why?

---

---

---

2. On a scale of 1 to 5, please rate how **useful / important** each content item is for you.  
*1 being not useful/important, 3 being neutral, and 5 being extremely useful/important.*  
We will discuss the content and aesthetic choices the publisher made between examples.

• Contents:

1. Hebrew text with vowels signs.

1      2      3      4      5

2. Cantillation / trope markings when liturgy is a direct Torah quote.

1      2      3      4      5

3. All Hebrew is transliterated.

1      2      3      4      5

4. All Hebrew is translated.

1      2      3      4      5

5. Color coded text.

1      2      3      4      5

6. Notes and instructions for physical traditions.

1      2      3      4      5

7. Citations for pieces of liturgy that directly quote the Hebrew Bible.

1      2      3      4      5

8. "Sidebar" that lists individual texts within a rubric of prayer.

1      2      3      4      5

9. Contemporary paraliturgical writings that are related to liturgical texts.

1      2      3      4      5

10. Hebrew chatimah (final blessing) paired with paraliturgical text.

1      2      3      4      5

11. Title of service on each page.

1      2      3      4      5

12. Page numbers on each page.

1      2      3      4      5

• Aesthetic choices:

1. Two-page system.
  - a. Right page has Hebrew, transliteration, and an approximate translation with the chatimah in Hebrew, transliterated Hebrew, and English translation.  
     1      2      3      4      5
  - b. Left page has paraliturgical related readings (primarily in English, but occasionally Hebrew), the chatimah in Hebrew (where appropriate), and transliterated Hebrew.  
     1      2      3      4      5
2. Only one text is presented over the 2 pages.  
     1      2      3      4      5
3. Hebrew text and transliteration are on the same line, the approximate English translation is below these texts and does not follow the same line by line structure.  
     1      2      3      4      5
4. Notes and instructions are found at the bottom of the page. All Hebrew notes are in transliteration as well as English translation.  
     1      2      3      4      5
5. Sidebar is located in the top of the exterior margin of each page. The texts within the rubric are in blue, but that specific page's text is in black.  
     1      2      3      4      5
6. Fonts: There is one font for English and one for Hebrew.  
     1      2      3      4      5
7. Variety of font sizes. The largest fonts are for the title of a rubric followed by the first word of a text (the one exception is the Sh'ma).  
     1      2      3      4      5
8. Variety of font colors/aesthetics.
  - a. Blue = the first word of a text and it is presented in all capital letters.
  - b. Gray = the title of a rubric which is also in all capital letters.
  - c. Black = the body of prayer, notes, highlighted text in the sidebar and notes.  
     1      2      3      4      5
9. The title of the service is on the top of each page in blue.  
     1      2      3      4      5

3. Are there any content items or aesthetic choices I did not mention that you think are important?

---



---



---

## Siddur Focus Group Guided Questions, #2

1. On a scale from 1-5, do you like this siddur?

[Do not like]

1

2

3

4

5

[Like it a lot]

a. Why?

---

---

---

1. On a scale of 1 to 5, please rate how **useful / important** each content item is for you.  
*1 being not useful/important, 3 being neutral, and 5 being extremely useful/important.*  
We will discuss the content and aesthetic choices the publisher made between examples.

- Contents:

1. *Most* of the Hebrew text has vowels signs.

1

2

3

4

5

2. Cantillation / trope markings when liturgy is a direct Torah quote.

1

2

3

4

5

3. All *liturgical* Hebrew is transliterated.

1

2

3

4

5

4. All Hebrew is translated.

1

2

3

4

5

5. Color coded text.

1

2

3

4

5

6. Notes and instructions for physical traditions.

1

2

3

4

5

7. Indications when text is to be said by prayer leader or a congregant in a service.

1

2

3

4

5

8. Citations for pieces of liturgy that directly quote the Hebrew Bible.

1

2

3

4

5

9. Contemporary paraliturgical writings that are related to liturgical texts.

1

2

3

4

5

10. Ancient paraliturgical writings that are related to liturgical texts.

1

2

3

4

5

11. Title of service on each page.

1

2

3

4

5

12. Page numbers on each page.

1

2

3

4

5

- Aesthetic choices:

1. Two-page system.

- a. Right page is exclusively in Hebrew. Only the liturgy and paraliturgical material have *nikud* (vowels, and dots).

1      2      3      4      5

- b. Left page has the liturgy, paraliturgical material, and instructions in transliterated and translated Hebrew. These are sometimes presented on a line-by-line basis that correspond with the right page and sometimes they are not.

1      2      3      4      5

1. More than one text is sometimes presented on each two-page system.

1      2      3      4      5

2. When the book is open, the two pages are considered one page (see the numbering at the bottom of each page).

1      2      3      4      5

3. Notes and instructions are presented in line with the liturgical texts.

1      2      3      4      5

4. Multiple fonts in Hebrew and English.

- a. Right page (Hebrew): The title of each service is in a fancy serif font, the liturgy is in a serif font, the paraliturgical material is in a modern serif font, while rubric titles, text titles, instructions and citations are in modern sans serif fonts. Words at the start of each text are bolded.

1      2      3      4      5

- b. Left page (English/transliterations): The title of each service is in a fancy serif font, the liturgy is in a serif font, the paraliturgical material is in the same serif font as the liturgy, while rubric titles, text titles, instructions and citations are in modern sans serif fonts. The English is on the left side of the page while the transliteration is on the right side. Additionally, transliterated Hebrew is in italics. Words at the start of each text are emboldened. Some titles are in all capital letters, some are not.

1      2      3      4      5

5. Variety of font colors.

- a. Blue = Titles, citations, and paraliturgical material
- b. Black = the body of prayer and instructions.
- c. (Gray = words or expressions that pose a theological challenge. Note that this section of this siddur does not present any text in gray.)

1      2      3      4      5

6. Liturgy citations are in the exterior margins.

1      2      3      4      5

2. Are there any content items or aesthetic choices I did not mention that you think are important?

---



---



---



## Siddur Focus Group Guided Questions, #3

1. On a scale from 1-5, do you like this siddur?

[Do not like]      1      2      3      4      5      [Like it a lot]

a. Why?

---

---

---

2. On a scale of 1 to 5, please rate how **useful / important** each content item is for you.  
*1 being not useful/important, 3 being neutral, and 5 being extremely useful/important.*  
We will discuss the content and aesthetic choices the publisher made between examples.

- Contents:

1. Hebrew text with vowels signs.

1      2      3      4      5

2. Cantillation / trope markings when liturgy is a direct Torah quote.

1      2      3      4      5

3. All Hebrew is transliterated.

1      2      3      4      5

4. All Hebrew is translated.

1      2      3      4      5

5. Color coded text.

1      2      3      4      5

6. Artwork.

1      2      3      4      5

7. Notes and instructions for physical traditions.

1    2    3      4      5

8. Indications when text is to be said by prayer leader or a congregant in a service.

1      2      3      4      5

9. Citations for pieces of liturgy that directly quote the Hebrew Bible.

1      2      3      4      5

10. Title of service on each page.

1      2      3      4      5

11. Page numbers on each page.

1      2      3      4      5

- Aesthetic choices:

1. Two-page system.

- a. Right page has a column of transliterated text on the right and a column of English translation text on the left. These columns of text correspond to each other line-by-line.
- b. Left page has Hebrew text on the right and notes on the text in a boxed column on the left. The Hebrew text somewhat parallels the lines of text in English and transliterated Hebrew on the right page, but not completely.

1      2      3      4      5

2. Only one text is presented over the 2 pages.

1      2      3      4      5

3. Instructions for physical traditions are found next to or above the text. These are presented creatively.

1      2      3      4      5

4. Repeating artwork. The right page in the top right and the left page at the bottom left have artwork that repeats throughout this siddur.

1      2      3      4      5

5. Fonts: There is one font for English and one for Hebrew. Transliteration and notes are in italics. Translation has a couple of words that have been italicized for emphasis.

1      2      3      4      5

6. Variety of font sizes. Larger fonts are used for important moments, the chatimah, and occasionally used for emphasis.

1      2      3      4      5

7. Variety of font colors/aesthetics. Colors do not appear to have a consistent purpose, but they are used for emphasis and are occasionally done consistently across the 3 columns of text (Hebrew, translation and transliteration) and in the notes column if applicable.

1      2      3      4      5

8. The title of the service is at the bottom of each page. On the left page it is in English and on the right page it is in Hebrew. It, along with the page numbers, are color coded in a consistent manner.

1      2      3      4      5

3. Are there any content items or aesthetic choices I did not mention that you think are important?

---



---



---

## Siddur Focus Group Guided Questions, #4

1. On a scale from 1-5, do you like this siddur?

[Do not like]      1      2      3      4      5      [Like it a lot]

a. Why?

---

---

---

2. On a scale of 1 to 5, please rate how **useful / important** each content item is for you.  
*1 being not useful/important, 3 being neutral, and 5 being extremely useful/important.*  
We will discuss the content and aesthetic choices the publisher made between examples.

• Contents:

1. Hebrew text with vowel signs.

1      2      3      4      5

2. Cantillation / trope markings when liturgy is a direct Torah quote.

1      2      3      4      5

3. *Some* Hebrew is transliterated.

1      2      3      4      5

4. All Hebrew is translated.

1      2      3      4      5

5. Color coded text.

1      2      3      4      5

6. Notes and instructions for physical traditions.

1      2      3      4      5

7. Symbol to indicate bowing gesture.

1      2      3      4      5

8. Indications when text is to be said by prayer leader or a congregant in a service.

1      2      3      4      5

9. Citations for pieces of liturgy that directly quote the Hebrew Bible.

1      2      3      4      5

10. Contemporary paraliturgical writings that are related to liturgical texts.

1      2      3      4      5

11. Ancient paraliturgical writings that are related to liturgical texts.

1      2      3      4      5

12. Title of service on each page.

1      2      3      4      5

13. Page numbers on each page.

1      2      3      4      5

- Aesthetic choices:

2. Two page system.

- a. Right page has Hebrew liturgy and some English notes.
- b. Left page has English translation, some of the Hebrew texts are transliterated while others are not, and there are more notes in English.

1      2      3      4      5

3. More than one text is sometimes presented on each two-page system.

1      2      3      4      5

4. When the book is open, the two pages are considered one page (see the numbers at the bottom of each page).

1      2      3      4      5

5. Hebrew text and translation are not presented linearly but the editor made attempts to present corresponding lines at times. When transliteration is present, it is below the translation.

1      2      3      4      5

6. A red triangle is used to indicate a moment in the liturgy where in a davening congregation the prayer leader would begin to chant the text out loud. This corresponds to the same spot in the English translation.

1      2      3      4      5

7. Notes and paraliturgical material are found in the exterior margins.

1      2      3      4      5


8. Fonts: There is one font for English and one for Hebrew.

1      2      3      4      5

9. Variety of font sizes.

1      2      3      4      5

10. Variety of font colors/aesthetics.

- a. Black = The core text in Hebrew and translation, most titles, and notes. Titles and opening words of sections are italicized as well as words that the editor decided not to translate.
- b. Red = Title of a rubric, instructions including the symbol to show where to bow [  ], transliteration. Notes and instructions are also italicized.

1      2      3      4      5

11. The title of the service and rubric are on the bottom of each page. On the right page this is all in Hebrew, and on the left page it is all in English.

1      2      3      4      5

12. Liturgy citations are done in a small font size beneath the text.

1      2      3      4      5

3. Are there any content items or aesthetic choices I did not mention that you think are important?

---



---



---

*[With] an eternal love\**

bays yisro-ayl am'cho ohovto,

בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבָתָּ.

*have You loved the House of Israel, Your people;*

tōro u-mitzvōs,

תּוֹרָה וּמִצְוֹת,

chukim u-mishpotim,

חֻקִּים וּמִשְׁפָּטִים,

*Torah and commandments, decrees and ordinances*

ōsonu limadto

אוֹתָנוּ לִמְדָתָּ.

*have You taught us.*

Al kayn Adōnoy Elōhaynu,

עַל כֵּן יְהוָה אֱלֹהֵינוּ,

*Therefore HASHEM, our God,*

b'shoch-vaynu uvkumaynu

בְּשֹׁכְבֵנוּ וּבְקוּמָנוּ

*upon our retiring and our arising,*

nosi-ach b'chukecho,

נִשְׁיַח בְּחֻקֶּיךָ,

*we will discuss Your decrees*

v'nismach b'divray sōrosecho

וְנִשְׂמַח בְּדִבְרֵי תּוֹרָתְךָ,

*and we will rejoice \* with the words of Your Torah*

uvmitzvōsecho l'ōlom vo-ed,

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד,

*and with Your commandments for all eternity,*

ki haym cha-yaynu

כי הֵם חַיֵּינוּ,

v'ōrech yomaynu,

וְאָרֶךְ יָמֵינוּ,

*for they are our life and the length of our days*

u-vohem neh-ge yōmom voloylo.

וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה.

*and about them we will meditate day and night.*

V'ahavos'cho

וְאָהֲבָתְךָ,

al tosir mimenu l'ōlomim.

אַל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.

*May You not remove Your love from us forever.*

Boruch ato Adōnoy,

בָּרוּךְ אַתָּה יְהוָה,

ōhayv amō yisro-ayl.

אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

*Blessed are You, HASHEM, Who loves His people Israel.*

CONGREGATION RESPONDS: Omayn — אָמֵן



**אֶהְבֶּת עוֹלָם \* בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת.**

« have < Your < of Israel, < the « that is eternal,\* < [With] a love  
You loved. people, Family

**תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדָּת.**

« have You taught us. < and ordinances < decrees < and < Torah  
commandments,

**עַל כֵּן יְהוָה אֱלֹהֵינוּ, בְּשֹׁכְבָנוּ וּבְקוּמָנוּ נִשְׁיחַ**

< we will < and upon our < upon our « our God, < HASHEM, < Therefore,  
discuss arising, retiring

**בְּחֻקֶּיךָ, וְנִשְׂמַח \* בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ**

< and with Your < of Your < with < and we will « Your decrees,  
commandments Torah the words rejoice\*

**לְעוֹלָם וָעֶד. ❖ כִּי הֵם חַיֵּינוּ, וְאֶרֶךְ יָמֵינוּ \* וּבָהֶם**

< and about < of our < and the < are our life < they < For « and ever. < for ever  
them days\* length

Ending questions (suggestions for me):

1. What would it take to get you to engage with a siddur more often?
2. Do you feel that there are barriers between you and confidently using a siddur?
3. Were there any content or aesthetic choices that you encountered today that you felt were particularly helpful?
4. Were there any content or aesthetic choices that you encountered today that you felt detracted from your ability to use the siddur?
5. Are there any ideas you have that you would like to see in a siddur?