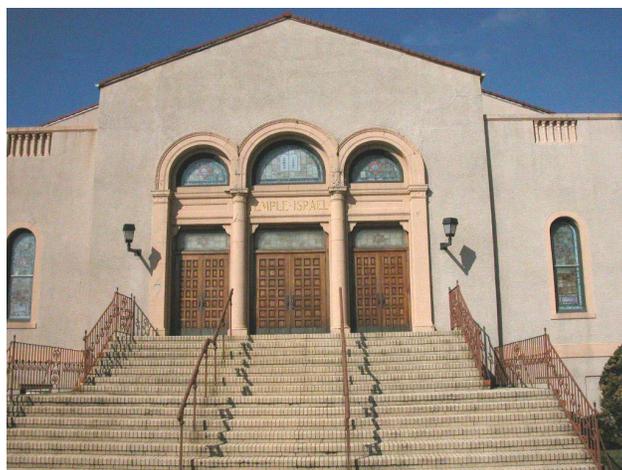


# TEMPLE ISRAEL OF LONG BEACH



## JUNIOR CONGREGATION AND HEBREW SCHOOL SIDDUR

The Temple Israel of Long Beach Junior  
Congregation and Hebrew School Siddur  
Is dedicated by:

Dr. Peter & Sandie Oppenheimer

In honor of the marriage of their son

Benjamin Oppenheimer  
to  
Simone Lindinfeld

On the  
15<sup>th</sup> of Tamuz, 5767  
July 1, 2007

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Rabbi Noah Gradofsky

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# Introduction

This Siddur (prayer book) has been created as both a prayer book and a textbook for the Temple Israel Hebrew School and Junior Congregation. It contains most of the services and rituals that we study over the Hebrew School year, and that we do at Junior Congregation. It is by no means a complete siddur. The order of the siddur is largely based on what will be convenient for our particular use. Therefore, it is not ordered in the same way most other siddurim are.

As some students may learn different parts of this siddur at different times, a lot of the information about certain prayers may appear with each occurrence of that prayer. This repetition is intentional.

**This is a holy book, and contains God's name in it many, many times. Therefore, it should be**

**treated with respect and care. For instance, it should not be thrown out or taken into a bathroom.**

In translating the Hebrew prayers, I have done my best to keep to the meaning of the Hebrew, but in a way that everyone can understand. I am sure I succeeded better at some times than at others.

Throughout the siddur, some of the English writing is in regular type, *while other parts are in italics.* Generally, the regular type will be the translation of the Hebrew words, while *the italic type will be any explanations and instructions.*

Some parts of the prayers **are in bold** while others are in regular type. While each of our prayers is important and meaningful, **the words in bold usually are the key points of the prayers.** In fact, if an adult were to use this siddur for their prayers, and only say the words in bold, that person would fulfill the requirements for these services (except for Shema, which should be said in its entirety).

For my opinions of what parts of prayers are most essential, I rely on my study of Talmud. For the *Birkat Hamazon* (Grace After Meals) I also rely on short versions of *Birkat Hamazon* created by Rabbi Sa'adya Gaon (who lived in the 9<sup>th</sup> century) and Rabbi Yitzchak Abadi (a modern rabbi).

Some words in the text are in gray or in a shaded box. Generally, these are words that appear in most siddurim, but that some Rabbis (with whom I agree) feel should not be recited (or, as indicated, should not be recited in the synagogue).

Many times in this siddur, I refer to God with the word “He.” This does not mean, God forbid, that we believe that God is male. Of course we do not. However, since it is important to me that the translation stays as close to the meaning of the Hebrew words as possible, I did not want to change too much in order to avoid “He.” Where I could avoid it easily, I did.

Throughout the siddur, there are many parts that are left blank. Students are encouraged to make their own drawings in these spaces, depicting ideas expressed in each prayer.

I would like to thank the many people who were instrumental in creating this siddur, including the Hebrew School Directors and teachers for their input, Marcie Livingston for her careful editing, and Sandie and Dr. Peter Oppenheimer for their sponsorship of the printing of this siddur.

Finally, I give thanks to the Almighty for allowing me to complete this work. I pray that it will be a tool that helps us all grow in our understanding of Judaism, and increases our connection to God and to Torah.

*Rabbi Noah Gradofsky*

# Shabbat Morning Service

## מודה אני Modeh Ani

מודה (מודה: For Girls) אני לפניך מלך חי וקים,  
שהחזרת בי נשמתִי בחמלה - רבה אמונתך.

## מה טבו Mah Tov

*When Bilam the sorcerer tried to curse the Jewish people, he just couldn't do it. God put words of praise in his mouth instead. We say some of these words every time we come into a synagogue:*

מה טבו אהליך יעקב, משכנתִיך ישראל. ואני,  
ברב חסדך אבא ביתך אשתחווה אל היכל קדשך  
ביראתך. יהוה, אהבתי מעון ביתך ומקום משכן  
כבודך. ואני, אשתחווה ואכרעה, אברכה לפני יהוה  
עשי. ואני תפלתי לך יהוה עת רצון אלהים ברב  
חסדך ענני באמת ישעך.

*Modeh Ani is a prayer that people say when they wake up:*

I thank you, living and everlasting King, that with mercy you returned my soul to me – Your faithfulness is abundant.

**How beautiful your tents are, O Jacob, your houses, Oh Israel. I, because of Your great goodness will come into Your temple and bow at Your holy courtyard in awe of you. Adonay, I love Your house, the place where Your glory is. I will bow, I will bless before Adonay who made me. I hope my prayer comes to You at a good time. God, with Your great kindness, answer me with Your trustworthy help.**

## ברכות השחר Morning Blessings

*There are so many good things that happen for us when we wake up. Jewish people have blessings to say about all of those great things. Some people say these blessings when each good thing happens in the morning. Others wait to say all of the blessings in synagogue or when they start their morning prayers at home. This siddur contains only those blessings mentioned in the Talmud, Berachot, page 60b, though most siddurs include other blessings.*

*When hearing a rooster crowing in the morning:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן  
לְשִׁכּוֹי בֵּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

*When opening your eyes:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עֵינָיו.

*The following three blessings do not appear in the Talmud amongst the morning blessings. Some prefer not to say these blessings in the synagogue.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֵא עָשִׂי גוֹי.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֵא עָשִׂי  
עֶבֶד.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֵא עָשִׂי  
אִשָּׁה.

*The fourth, said by women, does not appear at all in the Talmud). Some people don't say this blessing at all.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂי  
כְּרָצוֹנוֹ.

Praised are You, Adonay our God, Ruler of the universe, who made the rooster know the difference between day and night.

Praised are You, Adonay our God, Ruler of the universe, who opens the eyes of the blind.

*When getting dressed:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְלַבֵּישׁ  
עֲרֻמִּים.

*When sitting up:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְתִיר  
אֲסוּרִים.

*When standing up:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים.

*When putting your feet on the ground:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ  
עַל הַמַּיִם.

*When putting shoes on:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֹׁעֵשֶׂה לִּי כָּל  
צָרָכִי.

*When beginning to walk:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִּין מְצַעְדֵי  
גִּבּוֹר.

Praised are You, Adonay our God, Ruler of the universe, who clothes the naked.

Praised are You, Adonay our God, Ruler of the universe, who frees the tied-up.

Praised are You, Adonay our God, Ruler of the universe, who makes the bent stand straight.

Praised are You, Adonay our God, Ruler of the universe, who puts earth on top of water.

Praised are You, Adonay our God, Ruler of the universe, who gives me everything I need.

Praised are You, Adonay our God, Ruler of the universe, who makes a person's steps straight.

*When tightening pants or a belt:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל  
בְּגִבּוֹרָה.

*When covering your head:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל  
בְּתַפְאָרָה.

*The following blessing was added later. Some people don't say this blessing at all.*

כַּח. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן לַיָּעֹף  
Praised are You, Adonay our God, Ruler of  
the universe, who gives a weak person strength.

*When washing your face:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעְבִּיר שְׁנָה  
מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה  
אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ שְׁתַּרְגִּילֵנוּ בְּתוֹרָתְךָ וּדְבַקְנוּ  
בְּמִצְוֹתֶיךָ. וְאַל תְּבִיאֵנוּ לֹא לַיָּדַי חֲטָא וְלֹא לַיָּדַי  
עֲבָרָה וְעוֹן וְלֹא לַיָּדַי נִסְיוֹן וְלֹא לַיָּדַי בְּזִיוֹן וְאַל  
תִּשְׁלַט בָּנוּ יֵצֵר הָרָע. וְהִרְחִיקְנוּ מֵאָדָם רָע וּמִחֶבֶר  
רָע. וּדְבַקְנוּ בְּיֵצֵר הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים. וְכֹף אֶת  
יְצָרְנוּ לְהִשְׁתַּעֲבֹד לָךְ. וְתַנְּנוּ הַיּוֹם וּבְכֹל יוֹם לְחֹן  
וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל רוֹאֵינוּ.  
וְתַגְמִלְנוּ חֲסָדִים טוֹבִים: בְּרוּךְ אַתָּה יְהוָה הַגּוֹמֵל  
חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

Praised are You, Adonay our God, Ruler of the universe, who gives Israel strength.

Praised are You, Adonay our God, Ruler of the universe, who crowns Israel with glory.

**Praised are You, Adonay our God, Ruler of the universe, who takes away sleep from my eyes and slumber from my eyelids. Let it be Your will Adonay our God and God of our ancestors that you make us accustomed to Your Torah, and make us stick to Your commandments.** And don't let us come to sin, to bad deed, to evil, to trouble, to embarrassment, and don't let our bad thoughts control us. Keep us far away from a bad person, and a bad friend. Make us stick to good thoughts and good deeds. Bend our minds to serve You. And give us today and every day goodness, righteousness, and mercy in Your eyes and in the eyes of everyone who sees us. **And do good things for us. Praised are You, Adonay, who does good things for his people, Israel.**

## פסוקי דזימרה *Pesukei D'Zimrah*

*“Pesukei D'Zimrah” means “verses of song.” This part of the service is a warm-up. It’s kind of like stretching before doing exercise. We say some prayers praising God before we get to the main parts of the service like the Shema and the Amidah.*

### ברוך שאמר *Baruch She'amar*

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בְּרוּךְ הוּא. בְּרוּךְ עוֹשֶׂה  
בְּרֵאשִׁית. בְּרוּךְ אוֹמֵר וְעוֹשֶׂה. בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.  
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ. בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.  
בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו. בְּרוּךְ חַי לְעַד וְקַיֵּם  
לְנֶצַח. בְּרוּךְ פּוֹדֶה וּמַצִּיל. בְּרוּךְ שְׁמוֹ. בְּרוּךְ אַתָּה  
יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאָב הַרְחֵמֵנוּ  
הַמְהַלְלֵנוּ בְּפִי עַמּוֹ. מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו  
וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלְלֶךָ יְהוָה אֱלֹהֵינוּ  
בְּשִׁבְחוֹת וּבְזִמְרוֹת. נְגַדְלֶךָ וּנְשַׁבַּחְךָ וּנְפָאֵרְךָ וְנִזְכִּיר  
שְׁמֶךָ וְנִמְלִיכְךָ מִלְּכָנוּ אֱלֹהֵינוּ. יְחִיד חַי הָעוֹלָמִים,  
מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עָדִי עַד שְׁמוֹ הַגָּדוֹל: בְּרוּךְ אַתָּה  
יְהוָה מֶלֶךְ מְהַלְלֵנוּ בְּתִשְׁבָּחוֹת.

**Praised is the one who spoke and the world was created. Praised is He.** Praised is the One who made Genesis. Praised is the One who spoke and created. Praised is the One who commands and does. Praised is the One who has mercy on the Earth. Praised is the One who has mercy on creatures. Praised is the one who gives a good reward to those who fear Him. Praised is the One who lives forever, and always exists. Praised is the One who frees and saves. Praised is His name. **Praised are You, Adonay our God, Ruler of the universe, God, merciful father, who is praised by the words of His people.** Praised and exalted by the words of His righteous and servants. And (praised) in the songs of David your servant. We will praise you, Adonay our God with praise and song. We will say how great you are, and praise you and exalt you and say your name and make you King, our King our God. The One who gives life (God) is one, **a praised and exalted King, His great name is forever. Praised are You Adonay, Ruler who is exalted through praise.**

## אשרי Ashray

*Pesukay D'zimrah has lots of prayers and Psalms. The most famous is Ashray. Ashray starts with two sentences that say that people who follow God are "Ashray" (happy, fortunate). The rest of Ashray is Psalm 145 The first letter of each sentence in Psalm 145 is in alphabetical order.*

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.

אֲשֶׁרִי הָעַם שֶׁכַּכָּה לּוֹ, אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהֵינוּ.

תְּהִלָּה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכֹל יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.

ℵ Happy are those who live in Your house, they will always praise You (Psalms 84:5).

ℵ Happy are the people who have it that way, happy is the nation whose God is Adonay (Psalms 144:15).

### A Psalm by David

ℵ I will praise You Adonay, the Ruler, and I will bless Your name forever and ever.

ℵ Every day I will bless You, and I will praise Your name forever and ever.

גָּדוֹל יְהוָה וּמֵהֶלֶל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.  
דֹּר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגִּידוּ.  
הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֲסַפְּרָנָה.  
זֶכֶר רַב טוֹבְךָ יִבְיְעוּ, וְצַדִּיקְתְךָ יִרְנֶנּוּ.  
חֲנוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדֹל חֶסֶד.  
טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יִזְדוֹן יְהוָה כָּל מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרְתְךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרְתֶיךָ וְכְבוֹד הַדָּר מַלְכוּתוֹ.

λ Adonay is mighty, and very praised. There is no way to understand how great God is.

⌈ Each generation will praise Your works to the next, and will tell about Your greatness.

⌈ I will talk about the beauty of Your splendid glory, and of Your greatness.

⌈ They will talk about Your awesome power, and I will tell about Your might.

⌈ They will celebrate how great You are, and will sing about Your righteousness.

⌈ God is gracious and merciful, does not get angry easily, and is very kind.

⌈ God is good to everyone, and His mercy is on everything He created.

⌈ All Your works will praise You, God, and Your devoted ones will bless You.

⌈ They will talk about how honored Your kingdom is, and will talk about Your strengths.

⌈ To teach people about His might and the honor of His glorious Kingdom.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמִשְׁלַתְךָ בְּכָל דּוֹר  
וְדוֹר.

סוֹמֵךְ יְהוָה לְכָל הַנְּפִלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.

עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם  
בְּעֵתוֹ.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.

צַדִּיק יְהוָה בְּכָל דְרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.

קָרוֹב יְהוָה לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת.

רְצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת כָּל אֲהַבָּיו, וְאֶת כָּל הַרְשָׁעִים  
יִשְׁמִיד.

תִּהְיֶה יְהוָה יִדְבֵּר פִּי, וַיְבָרֵךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ  
לְעוֹלָם וָעֶד.

וְאַנְחָנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

נ Your Kingdom is a Kingdom forever, and Your rule is for every generation.

ו God supports all that fall, and straightens all who are bent.

ז Everyone's eyes look to You. And You give them their food at the right time.

ח You open Your hands, and willingly satisfy everyone.

ט God is righteous in all His ways, and devoted to everything He does.

י God is close to all who call Him, (close to) all who call upon Him faithfully.

יא God does what those who fear Him want. He hears their call and saves them.

יב God protects all that love Him, and destroys all evildoers.

יג My mouth will speak God's praises, and may all people bless His Holy Name forever and ever.

**And we will praise God, from now and forever, Halleluyah! (Psalms 115:18).**

## ישתבח Yishtabach

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל  
וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ נִאֲוָה, יְהוָה אֱלֹהֵינוּ  
וְאֵלֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עִז  
וּמְשָׁלָה, נֶצַח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת,  
קְדוּשָׁה וּמַלְכוּת. בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.  
בְּרוּךְ אַתָּה, יְהוָה, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת. אֵל  
הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זִמְרָה.  
מֶלֶךְ אֵל, חֵי הָעוֹלָמִים.

## The Shema and Her Blessings

### Barechu ברכו

*After Pesukei D'Zimrah we're ready for the Shema. We start with Barechu, where the leader (called a "chazan") tells everyone to start praying. The chazan bows and says:*

**בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ!**

*Everyone else bows and says, and then the chazan repeats:*

**בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד!**

**May Your name be praised forever, our King.** The God, the great and holy King in heaven and on earth. Because it is good to give You, Adonay our God and God of our fathers, song and tribute, honor and tunes, force and control, power and greatness and strength, thanksgiving and praise, holiness and Kingship, **Praise and thanksgiving from now and forever. Praised are You Adonay, God, King who is very praised, God of Thanksgiving, Master of miracles, who chooses songs of praise, King God, who gives life to the universe.**

*The chazan bows and says:*

**Praise Adonay, who is praised!**

*Everyone else bows and says, and then the chazan repeats:*

**Praised is Adonay, who is always praised!**

## The First Blessing Before Shema – God Created Light and Dark, Night and Day.

בְּרוּךְ, אֱתָהּ, יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר  
וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל. . . לְאֵל,  
בְּרוּךְ, נְעִימוֹת יִתְּנוּ לְמֶלֶךְ אֵל חַי וְקַיִם, זְמִירוֹת  
יֵאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל  
גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בַּעַל מְלַחְמוֹת, זוֹרֵעַ  
צְדָקוֹת, מְצַמֵּיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא  
תְהִלּוֹת. אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם  
תָּמִיד מַעֲשֶׂה בְּרִאשִׁית. כְּאֲמֹר: לַעֲשֶׂה אוֹרִים  
גְּדֹלִים, כִּי לְעוֹלָם חֲסֵדוֹ: אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר  
וְנִזְכָּה כָּלנוּ מִהֲרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה יְהוָה יוֹצֵר  
הַמְּאוֹרוֹת.

*The words in gray were added to this blessing later. Many people do not say them.*

**Praised are You, Adonay or God, Ruler of the universe, who creates light and darkness, who makes peace, and creates everything. . . .** To a praised God, they will give nice songs, to the King who is an everlasting God, they will sing melodies and sound praises. Because God alone does great things, makes new things, is the master of wars, planter of justice, causes saving, creates healing, is praised in wonder, is the Master of miracles. In God's goodness, **God renews creation every day, as it says, "(give praises to) to the one who makes the great lights (the sun and the moon), for His kindness is forever."** (Psams 136:7). Let a new light shine on Zion (Jerusalem), and may we all soon be lucky enough to benefit from it. **Praised are You, Adonay, who makes light.**

## The Second Blessing Before Shema – God’s Love for the Jewish People.

אַהֲבָה רַבָּה אֶהְבֶּתֶנּוּ, יְהוָה אֱלֹהֵינוּ. חֲמֵלָה גְדוֹלָה  
וַיִּתְּרָה חֲמֵלֶת עָלֵינוּ. אָבִינוּ מִלְּכֵנוּ, בְּעִבּוּר אֲבוֹתֵינוּ  
שֶׁבִטְחוּ בְךָ, וַתִּלְמַדְם חֻקֵי חַיִּים כֵּן תַּחֲנִנּוּ וַתִּלְמַדְנוּ.  
אָבִינוּ הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן  
בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַי, לְלַמֵּד וּלְלַמֵּד,  
לְשִׁמּוֹר וּלְעִשׂוֹת, וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ  
בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ  
בְּמִצְוֹתֶיךָ, וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.  
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד, כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל  
וְהַנּוֹרָא בְּטַחְנוּ. נְגִילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ. וְהִבְאִינוּ  
לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת  
לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה, וּבָנוּ בְּחִרְתָּ  
מִכָּל עַם וְלָשׁוֹן, וְקִרְבַּתֵּנוּ לְשִׁמְךָ הַגָּדוֹל, סֵלָה  
בְּאַמֶּת, לְהוֹדוֹת לְךָ וּלְיַחַדְךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה  
יְהוָה. הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

**You have shown us a lot of love, Adonay our God.** You have done many very good things for us. Our Father, our King, for the sake of our ancestors who trusted You, and whom You taught the laws of life, please be good to us and teach us too. Our Father, the Merciful Father, who is merciful, have mercy on us, and help our hearts understand and be smart, to listen, learn and teach, to keep and follow, and to fulfill all the teachings of Your Torah, with love. Open our eyes to Your Torah, and make our hearts stick to Your *mitzvot* (commandments), and make our hearts only love and fear Your name. Then we will never be ashamed, because we trusted in Your great and awesome name. We will sing and rejoice in Your saving us. Bring us peacefully from the four corners of the Earth, and walk us straight to our land (Israel), because You are a God who saves, and have chosen us from every nation and people. **With love You brought us close to Your name, faithfully, to praise Your name and make You one. Praised are You, Adonay, who chooses his nation Israel with love.**

## שמע Shema

*The Shema may be the most important prayer there is! We say the Shema twice a day – once in the morning, and once at night. The Shema should also be the last thing we say before we go to sleep. We cover our eyes as we say the first verse of Shema:*

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.**

*Then we say quietly (this is not in the Torah):*

**בְּרוּךְ שֵׁם כְבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.**

*The first paragraph continues, talking about how we should love God and think about God's teachings all the time. We should also pass our Judaism on to the next generation:*

**וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ  
וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ  
הַיּוֹם עַל לְבָבְךָ. וְשָׁנַנְתָּם לְבִנְיָן, וְדִבַּרְתָּ בָם,  
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ.  
וְקִשַּׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.  
וְכִתַּבְתָּם עַל מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.**

*We cover our eyes as we say the first verse of Shema (Deuteronomy 6:4)*

**HEAR, O ISRAEL, ADONAY IS OUR GOD;  
ADONAY ALONE!**

*Then we say quietly (this is not in the Torah):*

God's glorious name is praised forever and ever.

*The first paragraph continues:*

You should love Adonay your God with all your heart, and with all your soul, and with all your might. These words that I am teaching you today should be in your heart. You should teach them to your children, and talk about them whether you're at home or out, when you go to sleep and when you wake up. Tie them as a sign on your arms, and they should be a symbol between your eyes. Write them on your doorposts and on your gates.

*The second paragraph of Shema (Deuteronomy 11:13-21) talks about the rewards for following the Torah. It also includes includes the commandment to teach Torah to our children, and to have a mezuzah on our doors.*

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנִי  
מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם,  
וּלְעֲבֹדוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטַּר  
אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ, וְאֶסְפַּתְּ דָגְנְךָ וְתִירֹשְׁךָ  
וַיִּצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאֶכְלַתְּ  
וְשִׁבַּעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם  
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה  
אֵף יְהוָה בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטַּר  
וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאֲבַדְתֶּם מִהָרָה מֵעַל  
הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם. וְשִׁמַּתֶּם אֶת  
דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם  
לְאוֹת עַל יְדְכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם. וּלְמַדְתֶּם  
אֹתָם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְכָתַבְתֶּם עַל  
מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי  
בְּנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם  
לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

If you listen to My commandments that I command you today, loving God and serving God with all your heart and all your soul, I will give your land's dew in its right time – the first rain (of spring) and the last rain (of fall), and you will gather all your crops. I will give grass in your fields for your animals, and you will eat and be full. But be careful not to let your heart turn. Don't go wrong and worship other gods or bow to them. Because then God will be angry at you and close the sky and you won't get rain, and you won't get crops from the land and you will quickly disappear from the good land that I am giving you (the land of Israel). Put my words in your hearts and in your souls. Tie them as a sign on your arms, and as a symbol between your eyes. Teach them to your children; talk about them when you are at home or out, when you go to sleep and when you wake up. Write them on your doorposts and on your gates. This is so you and your children will have a life on the land that I promised your forefathers (the land of Israel) as long as the as the years of heaven and earth.

*The third and last paragraph of Shema (Numbers 15:37-41) talks about having strings on the corners of clothing. This is why we wear a talit. The talit remind us of God's commandments. The paragraph also reminds us that God took us out of the land of Egypt, where we were slaves.*

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם, לְדֹרֹתָם. וְנָתַנּוּ עַל צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ, וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אֲתֶם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי. וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים. אֲנִי יְהוָה אֱלֹהֵיכֶם. אָמֵן.

### **יְהוָה אֱלֹהֵיכֶם אָמֵן**

אָמֵן וַיִּצִיב וְנָכוֹן וְקִיָּם וַיִּשָּׂר וְנֶאֱמָן וְאֱהוֹב וְחָבִיב וְנִחְמָד וְנִעִים וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וַיִּפֶּה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. . . .

Adonay said to Moses: Speak to the Children of Israel and tell them to always make fringes on the corners of their clothing, and put a blue thread on each corner. And you will have fringes, and when you see it (the blue), you will remember all the commandments of Adonay, and you will do them, and not follow your heart or eyes which lead you astray. This is so you remember and do all my commandments, and be holy to Your God. I am Adonay Your God, who took you out of Egypt to be Your God. I am Adonay, Your God. True.

*The last word of Shema “אֱמֶת” (True) is actually the first word of the next paragraph in the prayer book, and we say this word right after we finish the Shema. The chazan repeats these last three words after the Shema is finished:*

## **ADONAY YOUR GOD IS TRUE.**

(Our belief in God is) True, certain, right, firm, correct, enduring, beloved, special, delightful, pleasant, awesome, powerful, established, accepted, good and pleasant forever and ever. . . .

## The First Blessing After Shema – God Saves God’s People, Israel.

*The blessing after the Shema, talks about how God saves God’s people. Particularly, it retells the story of the Jewish people leaving Egypt.*

תְּהִלּוֹת לְאֵל עֲלִיוֹן. בָּרוּךְ הוּא וּמְבֹרָךְ. מֹשֶׁה וּבְנֵי  
יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָּלָם:

*The next part is a sentence from the song that the Israelites sang to God at the Red Sea. (Exodus 15:11) We sing this together.*

מִי כָמֹכָה בָּאֱלִים, יְהוָה! מִי כָמֹכָה נֶאֱדָר בְּקִדְשׁ!  
נִזְרָא תְהִלָּתְךָ, עֲשֵׂה פִּילָא.

*The next sentence introduces another verse from the song at the Red Sea.*

שִׁירָה חֲדָשָׁה שֶׁבַח וְגִאוּלִים לְשִׁמְךָ עַל שִׁפְתֵי הַיָּם.  
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

*We sing this together:*

יְהוָה יִמְלֶךְ לְעוֹלָם וָעֶד.

Praise to the almighty God! He is praised and blessed. Moses and the children of Israel sang a song to you, with great joy, and they all said:

Who is like You among the mighty, Adonay!  
Who is like You, who is especially holy!  
Awesome in prayers, who does amazing things!

Those who were saved (at the sea) praised Your name with a new song at the shore of the sea. All together they gave praise, proclaimed You King, and said:

Adonay will rule forever and ever!  
(Exodus 15:18)

*We stand up to get ready for the Amidah and sing:*

צוֹר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדָה כְּנֻאֲמֶךָ  
יְהוּדָה וְיִשְׂרָאֵל. גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ  
יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְהוָה גֹּאֲלֵ יִשְׂרָאֵל.

## **The Shabbat Morning Amidah**

*The Amidah is the main part of Jewish prayer. We say the Amidah three times a day, and four times on Shabbat and holidays (five times on Yom Kippur). The Amidah is said silently and then it is repeated by the Chazan.*

*The first three blessings of the Amidah are always just about the same. The first blessing in the Amidah talks about God's relationship with our forefathers, Abraham, Isaac and Jacob.*

*We take three steps backwards, and then forwards before the Amidah. For the rest of the Amidah, we stand with our feet together. We then say quietly:*

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

**Rock of Israel, rise to help Israel, and save Judah and Israel like You promised. Save us, Adonay, whose name is Tz'va'ot, Holy (God) of Israel. Praised are You Adonay, who saves Israel.**

Adonay, open my lips, so that my mouth can  
praise You.

*The first two times we say “Praised are You, Adonay,” we bend our knees when we say “בְּרוּךְ” (praised), bow when we say “אַתָּה” (are you), and stand up when we say “Adonay.”*

בְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל  
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,  
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ  
וּמְגִן. בְּרוּךְ אַתָּה יְהוָה, מְגִן אֲבֹרָהֶם.

*The second blessing talks about God’s great powers.*

אַתָּה גְּבוּר לְעוֹלָם, אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב  
לְהוֹשִׁיעַ.

*Between Shemini Atzeret and Passover we say:*  
מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

**Praised are You, Adonay, our God and God of our Fathers, God of Abraham, God of Isaac, and God of Jacob, strong, mighty and awesome God, God on high, who does good things, and who creates everything, and remembers the righteousness of our forefathers, and brings a savior to their children's children, for the sake of God's name, with love. God who helps, saves, and protects. Praised are You, Adonay, Shield of Abraham.**

**You are always strong, Adonay, You give life to the dead, You have great power to save.**

*Between Shemini Atzeret and Passover we say:  
You blow the wind, and bring down the rain.*

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם  
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כָמוֹךְ בַּעַל גְּבוּרוֹת וּמִי  
דוֹמֶה לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה?  
וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,  
מְחַיֶּה הַמֵּתִים.

*The third blessing is about God's holiness. During the silent Amidah, it is a fairly short blessing and then we continue on page 49. When the Amidah is repeated by the leader, a longer prayer, called "Kedushah" (next page) is said instead of this short paragraph.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁיךָ בְּכָל יוֹם יְהִלְלוּךָ  
סְלָה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

You support all living things with kindness, give life to the dead with great mercy, support those who fall, heal the sick, free the tied-up, and fulfill Your promises to those who sleep in dust. **Who is like You, mighty one, and who is similar to You, Ruler who takes life and gives life, and makes salvation sprout? You are faithful to give life to the dead. Praised are You, Adonay, who gives life to the dead.**

You are holy, and Your name is holy, and holy ones praise You every day. Praised are You, Adonay, the holy God.

*Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:*  
Praised are You, Adonay, the holy King.

## קדושה Kedusha

*Kedusha is a special prayer about how Holy God is. We only say Keudsha during the repetition of the Amidah. It is meant to copy how the angels praise God. The Chazan starts by introducing what the angels do, and the rest of us join together in saying the words that the angels say.*

*The Chazan says:*

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ  
בְּשָׁמַי מְרוֹם, כִּפְתוּב עַל יַד נְבִיאָךְ: "וְקָרָא זֶה אֶל  
זֶה וְאָמַר:

*Everyone finishes the sentence, standing on the tip of their toes each time they say the word "קדוש" (holy).*

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל הָאָרֶץ  
כְּבוֹדוֹ."

*The Chazan continues:*

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחִזְקָה, מִשְׁמִיעִים קוֹל,  
מִתְנַשְּׂאִים לְעֵמֶת שְׁרָפִים, לְעֵמֶתְם בְּרוּךְ יְאִמְרוּ:

*We say this together, standing on our toes for the first word:*

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

*Chazan:*

We will make Your name holy in this world, just as they make Your name holy in the heavens, as it is written by Your prophet, “One called to another saying:

*All:*

**Holy, Holy, Holy is Adonay Tzeva’ot, the whole world is filled with His glory.”** (Isaiah 6:3)

*Chazan:*

Then, with the noise of a great, powerful, strong sound, that makes noise heard, raising themselves towards the *seraphs* (a type of angel), those facing them said “Blessed.”

*All:*

**“Blessed is Adonay’s glory, from his place.”**  
(Ezekiel 3:12).

*The Chazan continues (sometimes some parts of this are sung together):*

מִמְּקוֹמְךָ מַלְכֵנוּ תוֹפִיעַ, וְתִמְלוֹךְ עָלֵינוּ מְהֵרָה כִּי  
מַחֲכִים אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן? בְּקִרְוֵב  
בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ  
יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצַחִים. וְעֵינֵינוּ  
תִּרְאֶינָה מַלְכוּתְךָ כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֶזְרָה עַל יְדֵי  
דָוִד מְשִׁיחַ צְדָקָךְ:

*The paragraph above introduces the following words from the Book of Psalms, which is believed to be written by David*

*We say this together, standing on our toes for the first word:*

**יְמֹלֵךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.**

*The Chazan finishes the Kedusha (sometimes parts of this are sung together):*

לְדוֹר וָדוֹר נִגִיד גְּדֹלְךָ וּלְנֹצֵחַ נְצַחִים קְדֻשָׁתְךָ נִקְדִישׁ.  
וְשִׁבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל  
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה הָאֵל  
(הַמֶּלֶךְ) הַקָּדוֹשׁ.

*We say הַמֶּלֶךְ (the King) instead of הָאֵל (the God) between Rosh Hashanah and Yom Kippur.*

*Chazan:*

Our King, from Your place, appear and reign over us, quickly, because we are waiting for You. When will You reign in Zion (Jerusalem)? May You live there soon and in our days, and forever and ever. May You become great and holy within Jerusalem Your city, from generation to generation, and forever and ever. And let our eyes see Your kingship as it is written in the songs of Your strength written by David, Your righteous anointed (king):

*All:*

**May Adonay, Your God oh Zion, be Ruler forever and ever, Halleluyah! (Psalms 146:10)**

*Chazan:*

From generation to generation, we will talk about how great You are, and forever and ever we will declare Your holiness, and our praise for You will never, ever, leave our lips – because You are a great and holy Ruler. Blessed are You, Adonay, the holy God (King).

*During the week, the first three blessings of the Amidah are followed by 13 prayers asking God to help us with our needs (such as wisdom, health, and forgiveness). On Shabbat, these 13 blessings are replaced with one blessing about the Shabbat.*

יְשַׁמַּח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ, כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.  
כָּלִיל תְּפִאֲרֶת בְּרֵאשׁוֹ נָתַתָּ לוֹ בְּעִמְדוֹ לְפָנֶיךָ עַל הַר  
סִינַי. וְשָׁנֵי לַחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם  
שְׂמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

**וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדוֹתֵם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת  
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.**

וְלֹא נָתַתּוּ יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת. וְלֹא  
הִנְחַלְתּוּ מַלְכֵנוּ לְעוֹבְדֵי פְסִילִים. וְגַם בְּמִנוּחַתּוֹ לֹא  
יִשְׁכְּנוּ עַרְלִים. כִּי לְיִשְׂרָאֵל עִמְךָ נָתַתּוּ בְּאַהֲבָה,  
לְזָרַע יַעֲקֹב אֲשֶׁר בָּם בְּחֶרֶת. עִם מְקַדְּשֵׁי שְׁבִיעִי,  
כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ. וּבְשְׁבִיעִי רָצִיתָ בּוֹ  
וְקַדְּשַׁתּוּ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, זְכוֹר לְמַעֲשֵׂה  
בְּרֵאשִׁית.

Moses was happy with the gift he received, because you called him a faithful servant. You put a wonderful crown on his head when he stood before you at Mount Sinai. He brought down two stone tablets in his hands. The commandment to keep the Shabbat was written on them. This is what is written in Your Torah:

**“The Children of Israel will keep the Shabbat, observing the Shabbat in each generation – a permanent promise (between God and the Jews). It is a permanent symbol between Me (God) and the Children of Israel. Because God made the world in six days, and rested on the seventh day.”** (Exodus 21:16-17)

Adonay, our God, You did not give the Shabbat to the nations of the world. Our King, You did not make it a gift for idol worshipers. Non-Jews do not enjoy its rest. Because you gave it in love to Israel Your nation, to the children of Jacob that you chose. The nation that makes the seventh day holy will all enjoy your goodness. You chose the seventh day and made it holy, you called it the most wonderful day, a reminder of the creation of Genesis.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחָתָנוּ. קְדֹשְׁנוּ  
בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעֵנוּ מְטוֹבֶיךָ  
וְשִׂמְחָנוּ בִישׁוּעָתֶךָ וְטֵהַר לִבֵּנוּ לְעַבְדֶּךָ בְּאֵמֶת.  
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קְדֹשְׁךָ  
וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שָׁמַיִם: בְּרוּךְ אַתָּה יְהוָה  
מִקְדָּשׁ הַשַּׁבָּת.

*The next three blessings are part of every Amidah – weekday, Shabbat, or holiday. First, we pray that God accepts our prayers, and brings back the Beit Mikdash, the Holy Temple in Jerusalem.*

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהַשֵּׁב  
אֶת הָעֲבוֹדָה לְדַבִּיר בֵּיתֶךָ. וְאֲשִׁי יִשְׂרָאֵל וְתַפְלָתָם  
בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת  
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶיךָ לְצִיּוֹן  
בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

**Our God, and God of our fathers, be happy with our rest (on Shabbat). Make us holy with Your commandments, and give us our share in Your Torah. Make us full with Your goodness, and make us happy with Your saving us, and make our hearts pure to serve You faithfully. With love and favor let Your holy Shabbat be our inheritance, so that Israel, who praises Your name, can rest during Shabbat. Praised are You, Adonay, who makes the Shabbat holy.**

**Adonay, accept Your people Israel and their prayers. And return the service to Your Temple. And may You lovingly accept the sacrifices of Israel and their prayers, and may the service of Your people Israel always be pleasing to You. May our eyes see Your return to Zion (Jerusalem) with mercy. Praised are You, Adonay, who returns his presence to Zion.**

*The next blessing is a blessing that thanks God for everything God does for us. We bend our knees and bow at the beginning of this blessing, and stand straight as we say “Adonay.”*

**מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנו אֵתָה  
הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נְסִיךְ שְׁבָכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׁבָכָל עֵת. עֶרֶב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוּיֵנוּ  
לָךְ. וְעַל כָּל־יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד  
לְעוֹלָם וָעֶד. וְכֹל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלּוּ אֶת  
שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ סְלָה.**

*We bend our knees when we say “בָּרוּךְ” (praised), bow when we say “אַתָּה” (are you), and stand up when we say “Adonay”*

**בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת.**

**We thank You, because You are Adonay our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield from generation to generation. In the morning, noon , and night we will pay tribute to You, and talk of Your praise, for our lives that are in Your hands, for our souls that are in Your trust, and for Your miracles that are with us every day. You are The Good One – because Your mercy never ends, and The Merciful One - because Your kindness never ends – we always put our hope in You. For all these reasons, may Your name, our King, be blessed and praised always, forever and ever. And may everyone alive thank You, and praise Your name faithfully, Lord who is our Savior and our Helper, *selah*.**

**Praised are You, Adonay, whose name is good, and it is good to praise You.**

*During the repetition of the Amidah, we say a prayer that talks about the blessing that the Kohanim (Priests in the Temple) would use to bless the Jewish people. Sometimes, the descendants of the Kohanim come to the Bimah (stage) and pronounce this prayer.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת  
בְּתוֹרַהּ הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֶבְדְּךָ, הָאֲמוּרָה מִפִּי  
אֶהְרֹן וּבָנָיו כְּהֹנִים עִם קְדוּשָׁתְךָ. כְּאֲמֹר:  
יְבָרְכְךָ יְהוָה וְיִשְׁמְרְךָ.  
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ.  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֵׂם לְךָ שָׁלוֹם.

*The final blessing of the Amidah is a prayer for peace.*

שֵׁים שָׁלוֹם טוֹבָה וּבְרַכָּה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבוֹתֵינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר  
פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נָתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ תוֹרַת  
חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרַכָּה וְרַחֲמִים וְחַיִּים  
וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל  
עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ  
אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Our God and God of our ancestors, bless us with the three part blessing found in the Torah which was written by the hand of Moses your servant, which was said by Aaron and his sons, the Kohanim, your holy people, saying:

**“May God bless you and keep you.**

**May God shine God’s face on you and be good to you.**

**May God lift God’s face to you and give you peace.”** (Numbers 6:24-26).

**Bring peace, good, blessing, grace, kindness and mercy on us and all Your people Israel. Our Father, bless us all together with Your light, because with Your light You gave us, Adonay our God, a Torah of life, and loving kindness, and charity, and blessing, and mercy, and life, and peace. And it is good in Your eyes to bless Your nation Israel at every moment and at every hour with Your peace. Praised are You, Adonay, who blesses His nation Israel with peace.**

*After the last blessing of silent Amidah, we say the following prayer. The sentence in bold is considered the actual end of the Amidah.*

אֱלֹהֵי, נִצֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה.  
וְלִמְקַלְלֵי נַפְשֵׁי תַדָּם. וְנַפְשֵׁי כְּעַפְרָ לְכֹל תְּהִיָּה.  
פֶּתַח לְבָבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל  
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל  
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֹךְ. עֲשֵׂה לְמַעַן יִמְיִנְךָ.  
עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן  
יִחַלְצוּן יְדֵיךָ הוֹשִׁיעָה יִמְיִנְךָ וְעַנְיֵי. יְהִי לְרָצוֹן  
**אִמְרֵי פִי וְהַגִּיוֹן לְבָבִי לְפָנֶיךָ יְהוָה צוּרֵי וְגוֹאֲלֵי.**

*Before this final sentence, we take three steps backwards. We bow to the left as we say “ עֲשֵׂה שְׁלוֹם ” (who makes peace), we bow to the right as we say “ הוּא יַעֲשֵׂה שְׁלוֹם ” (may he make peace), and we bow forward as we say “ וְעַל כָּל יִשְׂרָאֵל ” (and upon all Israel).*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

My God, keep my mouth from speaking evil, and my lips from saying lies. To people who insult me, let me stay calm. Let me be humble as dust to everyone. Open my heart to Your Torah, and let my soul chase after Your *mitzvot* (commandments). Anyone who wants to do anything bad to me, quickly stop their plans and mess up their thoughts. Please do so for Your name. Do so for Your right arm. Do so for Your holiness. Do so for Your Torah. Do so, so that Your loved ones become strong, let Your right hand save and answer me. **May the words of my mouth and the hopes of my heart be acceptable to You, Adonay, my Rock and my Savior.** (Psalms 60:7)

(God) who makes peace in the heavens, may he make peace upon us and upon all Israel, and let us say, Amen.

# Torah Service

*The Torah reading is our chance to learn from our Torah, the Five Books of Moses. A part of the Torah is read every Monday and Thursday morning, and on Shabbat and holiday mornings. The Torah portion read each Shabbat is called a “Parsha.” On Shabbat, seven people are called to the Torah for an honor called an “aliyah.” Other days have different numbers of aliyahs.*

*The Jewish Bible has three parts – Torah (The Five Books of Moses), Nevi'im (The Prophets) and Ketuvim (The Writings).*

*After the Torah is read on Shabbat and Holidays, the last person to be called to the Torah (called “Maftir”, which does not count as one of the seven aliyahs) reads a section from the Nevi'im which is picked because it reminds us of the Torah reading or of the day on the calendar. This reading is called the “Haftorah”.*

## What Are the Five Books of Moses?

*The Torah scroll we read from contains the Five Books of Moses. They are:*

*בְּרֵאשִׁית, Genesis, which tells the story of the creation of the world, the flood at the time of Noah, and the story of our Patriarchs and Matriarchs, Abraham and Sarah, Isaac and Rebecca, and Jacob and Rachel and Leah.*

*שְׁמוֹת, Exodus, which tells the story of God taking the Israelites out of slavery in Egypt, giving the commandments at Sinai as well as the building of the mishkan, a sanctuary used until the Temple was built in Jerusalem.*

*וַיִּקְרָא, Leviticus, which is mostly about laws given to the Kohanim (priests) about sacrifices and purity.*

*בְּמִדְבָּר, Numbers, tells about the Israelites' time in the Sinai wilderness on their way to Israel.*

*דְּבָרִים, Deuteronomy is mostly speeches given by Moses at the end of his life, where he reminded the Israelites about the law, and told them to follow God's commandments.*

*Before we open the ark where the Torah is kept, we sing:*

אֵין כְּמוֹךְ בָּאֱלֹהִים אֲדָנִי וְאֵין כְּמַעֲשֵׂיךְ. מַלְכוּתְךָ  
מַלְכוּת כָּל עוֹלָמִים וּמַמְשַׁלְתְּךָ בְּכָל דּוֹר וְדוֹר. יְהוָה  
מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. יְהוָה עִז  
לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אָב הַרְחָמִים הֵיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן, תְּבַנֶּה  
חוֹמוֹת יְרוּשָׁלַיִם. כִּי בָן לְבַד בְּטַחָנוּ, מֶלֶךְ אֵל רֵם  
וְנִשְׂא אֲדוֹן עוֹלָמִים.

*We stand as the ark is opened. The first sentence tells us what Moshe (Moses) would say when the ark that held the Ten Commandments would be moved as the Israelite people traveled from Egypt to Israel.*

וַיְהִי בְּנִסְעֵ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה וַיִּפְּצוּ  
אֵיבֶיךָ, וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,  
וְדַבֵּר יְהוָה מִירוּשָׁלַיִם. בְּרוּךְ שְׁנַתָּן תוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

There is no one like You, Adonay, and no one can do what You do. (Psalms 86:8) Your Kingdom is forever, and Your rule is in each and every generation. (Psalms 145:13) Adonay is ruler, Adonay has been ruler, Adonay will be ruler forever and ever. (Phrases from Psalms 10:16, 93:1, and Exodus 15:18) Adonay will give strength to his people Israel, Adonay will bless his people with peace. (Psalms 29:11).

Merciful father, willingly be good to Zion, Build the walls of Jerusalem. (Psalms 51:20). Because we trust only in You, Ruler on high, master of worlds.

**When the ark was lifted, Moses would say: “Arise, Adonay, and scatter Your enemies.” (Numbers 10:35) Because Torah will come from Zion, and the word of Adonay will come from Jerusalem. (Isaiah 2:3). Praised is the one who gave Torah to his people Israel.**

*Before we take the Torah out, we sing the following. This is a prayer in Aramaic, a language very similar to Hebrew. It is also the language that the Talmud is written in.:*

בֵּה אָנָּא רַחֵינְךָ, וְלִשְׁמָה קְדִישָׁא יְקִירָא אָנָּא אָמַר  
תְּשַׁבְּחֵנוּ. יְהֵא רַעְוָא קְדָמְךָ דְּתַפְתַּח לְבָבֵי בְּאוּרֵיתָא.  
וְתַשְׁלִים מִשְׁאַלֵּין דְּלְבָבֵי וְלְבָא דְּכָל עַמְךָ יִשְׂרָאֵל  
לְטִב וְלְחַיִּין וְלְשָׁלָם.

*The Torah is taken out of the ark. The chazan holds it, faces the people and says the first sentence of Shema, and then everyone repeats it.*

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.**

*The chazan says, and then everyone repeats:*

**אֶחָד הוּא אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.**

*The chazan faces the ark, bows and says:*

**גְּדָלוֹ לִיהוָה אֲתִי, וְנִרְוֹמָה שְׁמוֹ יַחְדָּו.**

*The chazan (or someone else) carries the Torah around the synagogue. Everyone touches the Torah and kisses the book or hand with which they touched the Torah.*

I trust in God, and will say praises to His Holy Name. May it be your will (God), that you open my heart to your Torah, and fulfill my heart's wishes, and the wishes of all your people Israel for good, for life, and for peace.

**HEAR, O ISRAEL, ADONAY IS OUR GOD;  
ADONAY ALONE!**

Our God is one, Our Lord is great, His name is Holy.

Declare with me that God is great, and we will praise God's name together. (Psalms 34:4)

*Everyone sings:*

לְךָ יְהוָה הַגְדֵּלָה וְהַגְבוֹרָה וְהַתְּפַאֲרֶת וְהַנִּצְח וְהַהוֹד  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ. לְךָ יְהוָה הַמַּמְלָכָה  
וְהַמְּתַנַּשָּׂא לְכֹל לְרֹאשׁ. רוּמְמוֹ יְהוָה אֱלֹהֵינוּ  
וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא. רוּמְמוֹ יְהוָה  
אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדִשׁוֹ כִּי קְדוֹשׁ יְהוָה  
אֱלֹהֵינוּ.

## The Aliyah

*The person with the aliyah comes up and kisses the Torah at the place that it will be read and then says the call to prayer. The person then says aloud:*

**בְּרַכּוּ אֶת יְהוָה הַמְּבַרֵּךְ!**

*Everyone says back, and then the person with the Aliyah repeats:*

**בְּרוּךְ יְהוָה הַמְּבַרֵּךְ לְעוֹלָם וָעֶד!**

*The person with the aliyah continues:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר  
בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה  
יְהוָה נוֹתֵן הַתּוֹרָה.

Greatness, strength, wonder, victory, and glory are Yours, as is everyone in heaven and earth. Kingship and control over all leaders is Yours. (1 Chronicles 29:11) Praise Adonay our God, and bow to God's presence, because He is holy. (Psalms 99:5) Praise Adonay our God and bow to God's holy mountain (Jerusalem), because Adonay our God is holy. (Psalms 99:9)

**Praise Adonay, who is praised!**

**Praised is Adonay, who is always praised!**

Praised are You, Adonay, our God, Ruler of the universe, who chose us from all the nations and gave us His Torah. Praised are You, Adonay, giver of Torah.

*A portion of the Torah is read. Then the person with the aliyah kisses the Torah at the place where the reading ended and says:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ  
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה  
יְהוָה נוֹתֵן הַתּוֹרָה.

*After the Torah portion is read, someone is called up to lift the Torah for everyone to see (described on next page). We all stand and sing:*

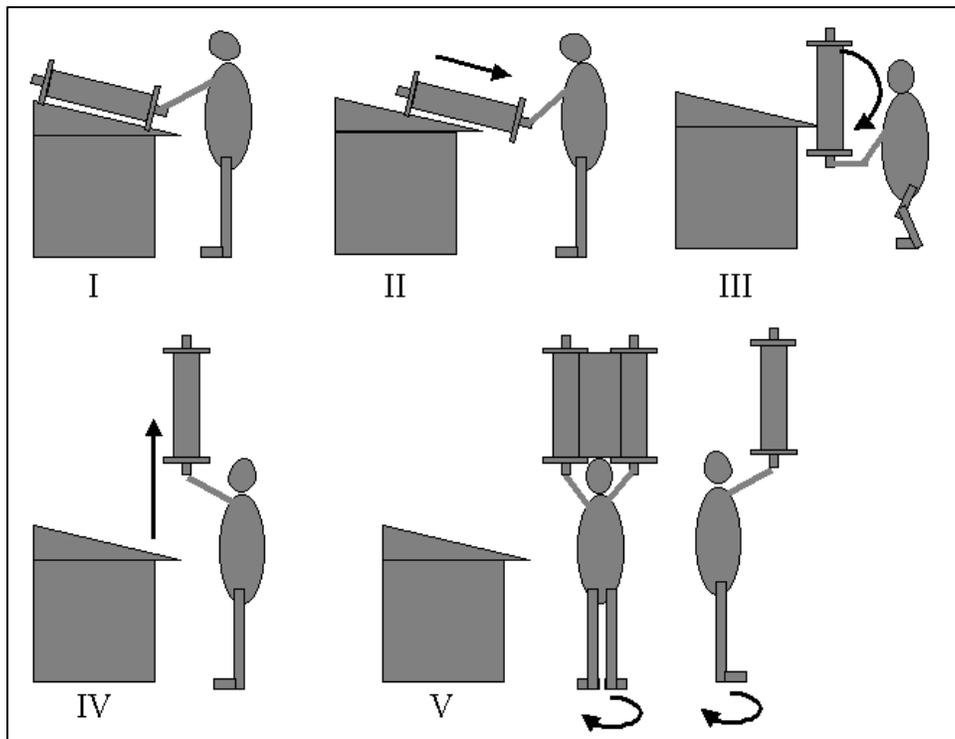
זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל  
פִּי יְהוָה בְּיַד מֹשֶׁה.

*At this point in the service, the Haftorah is read, with special blessings both before and after the Haftorah. We then begin the service of returning the Torah to the ark.*

*One of the prayers we say during this service is the Ashray, which you can find on page 19.*

Praised are You, Adonay, our God, Ruler of the universe, who gave us a true Torah, and planted within us everlasting life. Praised are You, Adonay, giver of Torah.

**This is the Torah that Moses put in front of the Israelites, the word of God in the hands of Moses.**



Picture from Temple Emanuel Waterford, Ct. ([urj.org/ct/Waterford](http://urj.org/ct/Waterford)).

*As we get ready to return the Torah to the ark, everyone stands up. The chazan holds the Torah and says:*

**יְהַלְלוּ אֶת שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ--**

*Everyone sings together:*

--הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ תְהַלֵּה לְכֹל  
חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קְרָבוֹ הַלְלוּיָהּ.

## ***How To Lift the Torah***

- I. Open the Torah so you can see some of the writing (usually 3-4 columns). Make sure that you have a seam showing.*
- II. Slide the Torah about 1/4 of the way down the table.*
- III. Push the Torah's handles down so that the Torah stands straight up.*
- IV. Lift the Torah straight up*
- V. Turn so the congregation can see the inside of the Torah. Sit down where you are told to sit down..*

**“Let them praise God’s name, for only his name is praised--**

--God’s glory is on heaven and earth. God will exalt his nation (Israel), God will be a source of pride to all who are devoted to Him, to the Children of Israel, his close nation, Halleluyah!”  
(Psalms 148:13-14)

*The chazan (or someone else) carries the Torah around the synagogue as we sing Psalm 29. In one popular tune, the words in bold are sung by the Chazan, and everyone sings the other words.*

מְזֹמֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה  
כְּבוֹד וְעֹז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה  
בְּהַדְרַת קֹדֶשׁ. קוֹל יְהוָה עַל הַמַּיִם, אֵל הַכְּבוֹד  
הַרְעִים יְהוָה עַל מַיִם רַבִּים. קוֹל יְהוָה בַּפֶּתַח, קוֹל  
יְהוָה בְּהַדָּר. קוֹל יְהוָה שֹׁבֵר אַרְזִים, וַיִּשְׁבֶּר יְהוָה  
אֶת אַרְזֵי הַלְּבָנוֹן. וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרְיוֹן  
כְּמוֹ בֶן רְאֵמִים. קוֹל יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ. קוֹל  
יְהוָה יַחֲלִיל מִדְּבָר, יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ. קוֹל יְהוָה  
יַחֲלִיל אֵילֹת. וַיַּחֲשֹׁף יַעֲרוֹת וּבִהִיכְלוּ כָּלוּ אָמַר  
כְּבוֹד. יְהוָה לִמְבוֹל יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.  
יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

**A song by David:** Great beings: Praise God! Praise God's honor and strength. Praise God, whose name is honored, bow down to God's beautiful holiness. **God's voice is on water, the God of honor thunders, God is on the great waters.** God's voice is strong, the voice of God is majestic. The voice of God shatters cedar trees, and God shatters the cedars of Lebanon. **God makes them dance like calves, makes Lebanon and Sirion (dance) like young oxen.** God's voice lights pillars of fire. God's voice shakes the desert, God shakes the desert of Kadesh. God's voice makes trees dance, **and strips forests bare, and in his Temple everyone says "HOLY."** The Lord sits on his throne during the flood, and God will sit as Ruler forever. May God give strength to his nation, may God bless His nation with peace.

*The Torah is put in the ark and we read the next paragraph. The first sentence of the paragraph describes the words Moshe (Moses) would say when the ark that held the Ten Commandments would be put down after being moved while the people traveled in the wilderness from Egypt to Israel. The first words are usually said out loud by the Chazan. The last words we sing together.*

וּבְנִיחָה יֹאמֵר: שׁוּבָה יְהוָה רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל.  
קוּמָה יְהוָה לְמִנוּחֶתֶךָ, אֶתָּה וְאֲרוֹן עֲזֶךָ. כִּהְנִיךָ  
יִלְבָּשׁוּ צַדִּיק, וְחֹסֵי דִיךָ יִרְגְּנוּ. בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל  
תָּשֵׁב פְּנֵי מְשִׁיחֶךָ. כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי  
אֶל תַּעֲזֹבוּ. עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶיָּהּ  
מֵאֲשֶׁר. דְּרָכֶיָּהּ דְּרָכֵי־נֹעַם וְכֹל נְתִיבֶתֶיָּהּ שָׁלוֹם.  
הֲשִׁיבֵנו יְהוָה אֵלֶיךָ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקִדְמָם.

*The ark is closed. The Rabbi or a congregant usually gives a Devar Torah (a lesson from the Torah). After that, we do the “Musaf” service.*

When the ark (holding the Ten Commandments) was put down, Moses would say: “Return, God the many thousands of Israelites.” (Numbers 10:36). God, arise to Your resting place, You and the ark of Your strength. May Your priests be clothed with righteousness, and may those who are dedicated to You sing. For the sake of David Your servant, do not turn away Your anointed king (David) (Psalms 132:8-10). I have given you good teaching, do not forsake my instruction. (Prov.4:2) **It is a tree of life to those who hold on to it, and all that uphold it are happy. (Proverbs 3:18) Its ways are pleasant ways, and its paths are peaceful. (Proverbs 3:17) Return us Adonay to You – and we will return; make our days the same as the old days.**

# The Musaf Service

*“Musaf” means additional. As Jews, we are supposed to pray three times a day, morning, afternoon, and night. On Shabbat and Holidays, we add a fourth prayer service, because during the time of the Beit Mikdash (the Holy Temple in Jerusalem), they would bring extra sacrifices on Shabbat and holidays. These offerings were called “Musaf” offerings.*

## The Half Kaddish

*The Chazan says the Half Kaddish. Everyone says the words in bold.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. אָמֵן. בְּעֶלְמָא דֵּי בְּרָא  
כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא!**

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא. לְעָלַם  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרוּן  
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

*The Kaddish is a very important prayer that prays for God's name to be known and for everyone to treat God with respect and awe. Though many times the Kaddish is said by people who are in mourning, the Kaddish says nothing about people dying.*

May God's great name be made great and holy. **Amen.** In this world which God made as God saw fit, and may his kingdom rule, during our lives and our days, and during the lives of the whole House of Israel, quickly and soon, and say: **Amen.**

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

May the name of the Holy One be blessed, honored, glorified, high, lifted up, made wonderful, elevated, and praised, **He is blessed.** Higher than any blessing, song, honor, or words of comfort that are said in the world, and say: **Amen.**

## The Musaf Amidah

*The Musaf Amidah is not much different from the one in the morning. As always, the first three and the last three blessings in the Amidah are the same. Only the middle blessing changes. The first blessing in the Amidah talks about God's relationship with our forefathers, Abraham, Isaac and Jacob. We take three steps backwards, and then forwards before the Amidah. Then we stand with our feet together for the rest of the Amidah. We then say quietly:*

**אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.**

*The first two times we say “Praised are You, Adonay,” we bend our knees when we say “בָּרוּךְ” (praised), bow when we say “אַתָּה” (are you), and stand up when we say “Adonay.”*

**בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל  
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,  
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אָבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ  
וּמְגִן: בָּרוּךְ אַתָּה יְהוָה, מְגִן אֲבֹרָהִם:**

Adonay, open my lips, so that my mouth can  
praise You.

**Praised are You, Adonay, our God and God of our Fathers, God of Abraham, God of Isaac, and God of Jacob, strong, mighty and awesome God, God on high, who does good things, and who creates everything, and remembers the righteousness of our forefathers, and brings a savior to their children's children, for the sake of God's name, with love. God who helps, saves, and protects. Praised are You, Adonay, Shield of Abraham.**

*The second blessing talks about God's great powers.*

**אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים אֶתָּה, רַב לְהוֹשִׁיעַ.**

*Between Shemini Atzeret and Passover we say:*  
**מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.**

**מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כָמוֹךָ בַעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה? וְנֶאֱמָן אֶתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.**

**You are always strong, Adonay, You give life to the dead, You have great power to save.**

*Between Shemini Atzeret and Passover we say:  
You blow the wind, and bring down the rain.*

You support all living things with kindness, give life to the dead with great mercy, support those who fall, heal the sick, free the tied-up, and fulfill Your promises to those who sleep in dust. **Who is like You, mighty one, and who is similar to You, Ruler who takes life and gives life, and makes salvation sprout? You are faithful to give life to the dead. Praised are You, Adonay, who gives life to the dead.**

*The third blessing is about God's holiness. During the silent Amidah, it is a fairly short blessing and then we continue on page 87. When the Amidah is repeated by the leader, a longer prayer, called "Kedushah" (below and next two pages) is said instead of this short paragraph.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ  
סֵלָה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:*

Praised are You, Adonay, the holy King.

### **קְדוּשָׁה Kedusha**

*Kedusha is a special prayer about how Holy God is. We only say the Kedushah during the repetition of the Amidah. It is meant to copy how the angels praise God. The Chazan starts by introducing what the angels do, and the rest of us join together in saying the words that the angels say. The Chazan starts by saying:*

נְעַרְיָצְךָ וְנִקְדִישְׁךָ כְּסוּד שִׁיחַ שְׂרָפִי קִדְשׁ,  
הַמְקַדְּשִׁים שִׁמְךָ בְּקִדְשׁ, כִּכְתוּב עַל יַד נְבִיאָךְ:  
"וְקָרָא זֶה אֶל זֶה וְאָמַר:

You are holy, and Your name is holy, and holy ones praise You every day. Praised are You, Adonay, the holy God.

*Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

*The Chazan starts:*

We will honor You and make You holy like the group of holy seraphim (a type of angel) who make Your name holy in Your holy abode, as is written by your prophet, “One called to another saying:

*Everyone finishes the sentence, standing on the tip of their toes each time they say the word “קָדוֹשׁ” (holy).*

**קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.**

*The Chazan continues (sometimes we sing the bold words together):*

**כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּיו שׁוֹאֲלִים זֶה לָּזֶה “אֵיהֶּ  
מְקוֹם כְּבוֹדוֹ.” לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:**

*We say this together, standing on our toes for the first word:*

**בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.**

*The Chazan continues (sometimes we sing this together):*

**מְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֹן עִם הַמִּיְחַדִּים שְׁמוֹ,  
עָרֵב וְבוֹקֵר בְּכָל יוֹם תָּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים.**

*We sing together:*

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.**

*All:*

**Holy, Holy, Holy is Adonay Tzeva'ot, the whole world is filled with his glory.” (Isaiah 6:3)**

*Chazan:*

**God’s glory fills the whole world, those who serve God ask each other “Where is the place of His glory?” They say to each other, “Blessed-**

*All:*

**“Blessed is Adonay’s glory, from his place.” (Ezekiel 3:12).**

*Chazan:*

May God look at us with mercy from God’s place, and be gracious to the nation who makes God’s name one; evening and morning each and every day they say Shema with love:

*All:*

**HEAR, O ISRAEL, ADONAY IS OUR GOD;  
ADONAY ALONE!**

*The Chazan continues (sometimes we sing the bold words together):*

הוא אֱלֹהֵינוּ הוּא אָבִינוּ, הוּא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי "לְהִיּוֹת  
לָכֶם לֵאלֹהִים. אָנִי יְהוָה אֱלֹהֵיכֶם." וּבְדַבְּרֵי קִדְשָׁךְ  
כְּתוּב לֵאמֹר:

*All:*

יְמִלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

*The Chazan finishes the Kedusha (sometimes parts of this are sung together):*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נְצַחִים קִדְשָׁתְךָ נִקְדִּישׁ.  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל  
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה הָאֵל  
(הַמֶּלֶךְ) הַקָּדוֹשׁ.

*During the week, the first three blessings of the Amidah are followed by 13 prayers asking God to help us with our needs (such as wisdom, health, and forgiveness). On Shabbat, these 13 blessings are replaced with one blessing about the Shabbat.*

*Chazan:*

**He is our God, He is our father, He is our Ruler, He is our Savior, and He will again let us hear His mercy in front of every living creature – “to be a God for You. I am Adonay your God.”** (Numbers 15:41). And in your holy text it is written:

*We say this together, standing on our toes for the first word:*

**May Adonay, Your God oh Zion, be Ruler forever and ever, Halleluyah! (Psalms 146:10)**

From generation to generation, we will talk about how great You are, and forever and ever we will declare Your holiness, and our praise for You will never, ever, leave our lips – because You are a great and holy Ruler. Blessed are You, Adonay, the holy God (King).

*We say הַמֶּלֶךְ (the King) instead of הָאֵל (the God) between Rosh Hashanah and Yom Kippur.*

*The Musaf service was created because special sacrifices were brought in the Temple on each holiday. The middle blessing of the Musaf Amidah talks about those sacrifices, and prays for a time when we once again have a Temple In Jerusalem. Although the prayer talks about hoping to have animal sacrifices in the Temple, some people believe that the third Temple will not have animal sacrifices.*

תִּכְנֹת שַׁבַּת רְצִיתָ קִרְבָּנוֹתֶיהָ. צְוִיתָ פְּרוֹשֵׁיהָ עִם  
סְדוּרֵי נִסְכֶיהָ. מְעַנְגֶיהָ לְעוֹלָם כְּבוֹד יִנְחָלוּ. טוֹעֲמֶיהָ  
חַיִּים זָכוּ. וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֹלָה בְּחָרוּ. אֲזַ  
מְסִינֵי נִצְטוּוּ עָלֶיהָ. וַתִּצְוֵנוּ יְהוָה אֱלֹהֵינוּ לְהַקְרִיב  
בָּהּ קִרְבָּן מוֹסֵף שַׁבַּת כְּרָאוּי. יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ,  
וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת  
חוֹבוֹתֵינוּ, תְּמִידִים כְּסִדְרָם וּמוֹסָפִים כְּהַלְכָתָם.  
וְאֶת מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה, נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ  
בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ  
עַל יְדֵי מֹשֶׁה עֶבֶדְךָ מִפִּי כְּבוֹדְךָ כְּאָמֹר.

**You made the Shabbat, and accepted its sacrifices. You commanded its details with the order of its liquid offerings. Those who make Shabbat joyous will always have honor. those who experience it will be rewarded with life. Also those who love its laws chose greatness. Long ago at Sinai (When God gave the Ten Commandments) they were commanded about Shabbat. And you commanded us, Adonay our God, to sacrifice on Shabbat the *Musaf* sacrifices as should be done. **May it be Your will before You, Adonay our God and God of our ancestors, that you bring us up happily to our land (Israel) and place us in our borders, so that we can bring the sacrifices that we have to bring before You, the daily offerings in their order, and the *Musaf* offerings according to their laws. And the *Musaf* of this Shabbat we will bring and sacrifice before You with love for You, as you commanded, as You wrote about us in Your Torah, given in the hands of Moses, from Your glorious words saying:****

*The Musaf Amidah includes a description of the Musaf sacrifice for Shabbat:*

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וְשְׁנֵי  
עֶשְׂרֹנִים סֶלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ. עֲלֵת  
שַׁבַּת בַּשַּׁבָּתוֹ עַל עֲלֵת הַתְּמִיד וְנִסְכָּהּ.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג. עִם  
מְקַדְּשֵׁי שְׁבִיעֵי, כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.  
וּבְשִׁבְעֵי רְצִיתָ בּוֹ וְקִדְּשָׁתוֹ, חֲמֻדַּת יָמִים אוֹתוֹ  
קִרְאתָ, זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחָתֵנוּ. קִדְּשָׁנוּ  
בְּמִצּוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שִׁבְעֵנוּ מִטוֹבְךָ  
וְשִׁמְחֵנוּ בִישׁוּעָתֶךָ וְטֵהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת.  
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ  
וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה  
מְקַדֵּשׁ הַשַּׁבָּת.

**On the Shabbat (sacrifice) two perfect year-old lambs, two-tenths of an *ephah* of flour mixed with oil as a meal offering, a Shabbat sacrifice on Shabbat, as well as the regular (daily) sacrifice and its (liquid) offering. (Numbers 28:9-10)**

Those who keep the Shabbat and call it a pleasure will be happy that You are their King. The nation that makes the Seventh day Holy, will all enjoy Your goodness. You chose the seventh day and made it holy; You called it the most wonderful day, a reminder of the creation of Genesis.

**Our God, and God of our fathers, be happy with our rest (on Shabbat). Make us holy with Your commandments, and give us our share in Your Torah. Make us full with Your goodness, and make us happy with Your saving us, and make our hearts pure to serve You faithfully. With love and favor let Your holy Shabbat be our inheritance, so that Israel, who praises Your name, can rest during Shabbat. Praised are You, Adonay, who makes the Shabbat holy.**

*The next three blessings are part of every Amidah – weekday, Shabbat, or holiday. First, we pray that God accepts our prayers, and brings back the Holy Temple in Jerusalem.*

**רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב  
אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ. וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם  
בְּאַהֲבָה תִקְבַּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת  
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.**

*The next blessing is a blessing that thanks God for everything God does for us. We bend our knees and bow at the beginning of this blessing, and stand straight as we say “Adonay.”*

**מוֹדִים אֲנַחְנוּ לָךְ שְׂאִתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ אַתָּה  
הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נְסִיךְ שְׁבָכְךָ יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׁבָכְךָ עֵת. עָרַב וּבִקֵּר וְצָהָרִים. הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוּיֵנוּ  
לָךְ**

**Adonay, accept Your people Israel and their prayers. And return the service to Your Temple. And may You lovingly accept the sacrifices of Israel and their prayers, and may the service of Your people Israel always be pleasing to You. May our eyes see Your return to Zion (Jerusalem) with mercy. Praised are You, Adonay, who returns his presence to Zion.**

**We thank You, because You are Adonay our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield from generation to generation. In the morning, noon, and night we will pay tribute to You, and talk of Your praise, for our lives that are in Your hands, for our souls that are in Your trust, and for Your miracles that are with us every day. You are The Good one – because Your mercy never ends, and The Merciful One – because Your kindness never ends – we always put our hope in You.**

וְעַל כָּל־מַעֲשֵׂי יְדְוֵנוּ וְיִתְבַרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד  
לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיִּהְיוּ לְךָ אֶת  
שְׁמֶךָ בְּאֵמֶת, הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה.

*We bend our knees when we say “בָּרוּךְ” (praised), bow when we say “אַתָּה” (are you), and stand up when we say “Adonay”*

**בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱמָר לְהוֹדוֹת.**

*During the repetition of the Amidah, we recite a prayer that talks about the blessing that the Kohanim (Priests in the Temple) would use to bless the Jewish people. Sometimes, the descendants of the Kohanim come to the Bimah (stage) and pronounce this prayer.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלָּשֶׁת  
בְּתוֹרַת הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֱמוּרָה מִפִּי  
אֱהָרֹן וּבָנָיו כַּהֲנָיִם עִם קְדוּשָׁתְךָ. כְּאֱמֹר:

**יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ.**

**יָיֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ.**

**יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֵׂם לָךְ שְׁלוֹם.**

**For all these reasons, may Your name, our King, be blessed and praised always, forever and ever. And may everyone alive thank You, and praise Your name faithfully, Lord who is our Savior, *selah*.**

**Praised are You, Adonay, whose name is good, and it is good to praise You.**

Our God and God of our ancestors, bless us with the three part blessing found in the Torah which was written by the hand of Moses your servant, which was recited by Aaron and his sons, the Kohanim, your holy people, saying:

**“May God bless you and keep you.**

**May God shine God’s face on you and be good to you.**

**May God lift God’s face to you and give you peace.” (Numbers 6:24-26).**

*The final blessing of the Amidah is a prayer for peace.*

שֵׁם שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר  
פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת  
חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל  
עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ  
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

**Bring peace, good, blessing, grace, kindness and mercy on us and all Your people Israel. Our Father, bless us all together with Your light, because with Your light You gave us, Adonay our God, a Torah of life, and loving kindness, and charity, and blessing, and mercy, and life, and peace. And it is good in your eyes to bless Your nation Israel at every moment and at every hour with Your peace. Praised are You, Adonay, who blesses His nation Israel with peace.**

*After the last blessing of silent Amidah, we say the following prayer. The sentence in bold is considered the actual end of the Amidah.*

אֱלֹהֵי, נֹצַר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה.  
וְלִמְקַלְלֵי נַפְשֵׁי תַדָּם. וְנַפְשֵׁי כְּעַפְרָ לְכֹל תִּהְיֶה.  
פֶּתַח לְבָבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל  
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל  
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיֶנְךָ.  
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן  
יִחַלְצוּן יְדֵיךָ הוֹשִׁיעָה יִמְיֶנְךָ וְעַנְיִי. יְהִי לְרָצוֹן  
**אִמְרֵי פִי וְהַגִּיוֹן לְבָבִי לְפָנֶיךָ יְהוָה צוּרֵי וְגוֹאֲלֵי.**

*Before this final sentence, we take three steps backwards. We bow to the left as we say “ עֲשֵׂה שְׁלוֹם ” (who makes peace), we bow to the right as we say “ הוּא יַעֲשֶׂה שְׁלוֹם ” (may he make peace), and we bow forward as we say “ וְעַל כָּל יִשְׂרָאֵל ” (and upon all Israel).*

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

My God, keep my mouth from speaking evil, and my lips from saying lies. To people who insult me, let me stay calm. Let me be humble as dust to everyone. Open my heart to Your Torah, and let my soul chase after Your *mitzvot* (commandments). Anyone who wants to do anything bad to me, quickly stop their plans and mess up their thoughts. Please do so for Your name. Do so for Your right arm. Do so for Your holiness. Do so for Your Torah. Do so, so that Your loved ones become strong, let Your right hand save and answer me. **May the words of my mouth and the hopes of my heart be acceptable to You, Adonay, my Rock and my savior.** (Psalms 60:7)

(God) who makes peace in the heavens, may he make peace upon us and upon all Israel, and let us say, Amen.

## אין כאלהינו Ayn Kelohenu

אין כאלהינו.

אין כאדונינו.

אין כמלכנו.

אין כמושיענו.

מי כאלהינו?

מי כאדונינו?

מי כמלכנו?

מי כמושיענו?

נודה לאלהינו.

נודה לאדונינו.

נודה למלכנו.

נודה למושיענו.

ברוך אלהינו.

ברוך אדונינו.

ברוך מלכנו.

ברוך מושיענו.

אתה הוא אלהינו.

אתה הוא אדונינו.

אתה הוא מלכנו.

אתה הוא מושיענו.

אתה הוא שהקטירו אבותינו לפניך את קטרת

הסמים.

אֵין - There is no one like our God.

There is no one like our Ruler.

There is no one like our King.

There is no one like our Savior.

מִי - Who is like our God?

Who is like our Ruler?

Who is like our King?

Who is like our Savior?

נוֹדָה - We will give thanks to our God.

We will give thanks to our Ruler.

We will give thanks to our King.

We will give thanks to our Savior.

בָּרוּךְ - Our God is praised.

Our Ruler is praised.

Our King is praised.

Our Savior is praised.

אַתָּה - You are our God.

You are our Ruler.

You are our King.

You are our Savior.

You are the one before whom our ancestors

## עלינו Alenu

*Alenu is one of the most ancient prayers that we have. The first paragraph talks about how we should give praise to God for making us Jewish and teaching us to worship one God who created the world. We bend our knees when we say “כּוֹרְעִים” (bend), bow when we say “וּמִשְׁתַּחֲוִים” (bow), and stand up after we say “הוּא” (He).*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ  
כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חָלְקֵנוּ כָּהֵם, וְגוֹרְלֵנוּ  
כְּכֹל הַמוֹנִם. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא  
נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ,  
אֵין עוֹד. אָמֵת מִלְּכָנוּ, אָפֶס זֹלָתוֹ. כִּפְתוּב בְּתוֹרָתוֹ:  
”וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ, כִּי יְהוָה הוּא  
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאֲרֶץ מִתַּחַת, אֵין  
עוֹד.”

It is our duty to thank the Ruler of All, to praise the Creator of Genesis. For He did not make us like the nations of the Earth, and did not put us in the same position as the nations of the families of the world. For God did not make our situation like theirs, or make our lot in life like all other people. **And we bend our knees and bow and give thanks before the King who is the King of Kings, the Holy One, blessed is he.** For He spread out the sky, and made the Earth firm (Isaiah 45:20). And His glorious home is in the heavens above, and the majestic presence is in the highest heavens. He is our God, there is no other. Our King is faithful, there is no other besides Him. As it is written in His Torah: “You should know today, and take it to heart that Adonay is the God in the heavens above and the earth below, there is no other.” (Deuteronomy 4:39)

*The second paragraph prays that one day everyone will worship God. This paragraph is usually said quietly. When everyone has finished reading, the Chazan begins to sing the last sentence out loud, and everyone joins in.*

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה  
בְּתַפְאֲרַת עֲזֶיךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כָּרוֹת יַכְרִיתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי,  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי  
אָרֶץ. יִפִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל  
בָּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ  
וַיִּפְלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל  
מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי  
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.  
כִּפְתוּב בְּתוֹרָתְךָ: "יְהוָה יִמְלֹךְ לְעַלְמֵם וָעֶד." וְנֹאמַר:  
"וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי  
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד."

Therefore we hope, Adonay our God, to soon see Your majestic glory, removing all idols from the earth, and destroying all false-gods, fixing the earth as the Almighty's kingdom, and all people will call out in Your name, and all the bad people on earth will turn to You. Everyone on earth will know that every knee should bend to You, and every mouth should swear to You. They will bow and fall before You, Adonay our God, and they will give praise to Your glorious name. They will all accept the authority of Your Kingdom, and You will be King over them soon and forever. For Kingship is Yours, and You will be King forever in Your glory. As it is written: "Adonay will be King forever and ever." (Exodus 15:18) And it is said: **"And Adonay will be King over all the earth, on that day there will be one God, and His name will be one."** (Zechariah 14:9).

## אָדוֹן עוֹלָם Adon Olam

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,      בְּטֵרֶם כָּל יְצִיר נְבֻרָא.  
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל,      אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.  
וְאַחֲרַי כְּכֹלֹת הַכֹּל,      לְבַדּוֹ יְמֶלֶךְ נּוֹרָא.  
וְהוּא הָיָה וְהוּא הַיּוֹה,      וְהוּא יְהִיָּה בְּתַפְאָרָה.  
וְהוּא אֶחָד וְאֵין שֵׁנִי,      לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,      וְלוֹ הָעִז וְהַמְשֻׁרָה.  
וְהוּא אֱלֹהִי, וְחִי גּוֹאֲלִי,      וְצוֹר חֲבֵלִי בְּעֵת צָרָה.  
וְהוּא נְסִי וּמְנוֹס לִי,      מְנַת כּוֹסֵי בְיוֹם אֶקְרָא.  
בְּיָדוֹ אֶפְקִיד רוּחִי,      בְּעֵת אִישָׁן, וְאַעִירָה.  
וְעַם רוּחִי גּוֹיָתִי,      יְהוֹה לִי וְלֹא אִירָא.

Master of the Universe who was King,  
    Before anything was created.  
When everything was made as God wanted it,  
    Then he was called King.  
And at the end, when everything is over,  
    God alone will be King.  
And at the end, when everything is over,  
    The Awesome One alone will be King.  
God is One there is no second,  
    To compare to Him, to put next to Him.  
God has no beginning and no end,  
    Power and control are His.  
He is my God, and living Savior,  
    And my rock in times of trouble.  
He is my flag and my shelter,  
    My share of joy when I call.  
I put my life in God's hands,  
    When I go to sleep, and I wake up.  
My spirit remains with my body,  
    Adonay is with me, I will not be afraid.

# Shabbat Day Kiddush

*We say Kiddush over wine or grape juice after Shabbat services, and then when we get home for our Shabbat lunch. We do this because wine is a symbol of celebration.*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת  
הִיא לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם  
וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

סְבִרִי מְרַנֵּן וְרַבּוֹתִי:  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגֶּפֶן.

“The Children of Israel will keep the Shabbat, observing the Shabbat in each generation – a permanent promise (between God and the Jews). It is a permanent symbol between Me (God) and the Children of Israel. Because God made the world in six days, and rested on the seventh day.” (Exodus 21:16-17)

With your permission, gentlemen:  
**Praised are You, Adonay our God, Ruler of the universe, who creates the fruit of the vine.**

## Blessings Before Eating Food

*Before we eat any kind of food, we say the proper blessing.*

*Before eating bread, we wash our hands (see p. 199) and then we say:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם  
מִן הָאָרֶץ.

*Before eating anything other than bread made of wheat, barley, oats, rye, spelt or rice.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיַּי  
מִזֹּנוֹת.

*Before eating anything that grows on trees that have branches during the winter (most fruits). If you are not sure, say the next blessing instead.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי  
הָעֵץ.

*Before eating anything that grows on a plant that does not have branches during the winter (mostly vegetables, but also strawberries, bananas, etc.)*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי  
הָאֲדָמָה.

Praised are You, Adonay our God, Ruler of the universe, who brings bread out of the earth.

Praised are You, Adonay our God, Ruler of the universe, who creates all kinds of food.

Praised are You, Adonay our God, Ruler of the universe, who creates fruit of the tree.

Praised are You, Adonay our God, Ruler of the universe, who creates fruit of the earth.

*When eating or drinking anything else, or if you don't know the right blessing for what you are eating, we say:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיָה  
בְּדַבְּרוֹ.

## **Blessings After Eating Food**

*Whenever we eat any food, we say a blessing afterwards. If we ate bread, we say בְּרַכַּת הַמָּזוֹן, the Grace After Meals found on page 203. If we did not eat bread, there are other, shorter blessings to be said. One blessing (on the next page) is said after drinking wine, eating one of the fruits that grow abundantly in Israel (grapes, figs, pomegranates, olives, or dates), or eating something made of the five major grains (wheat, barley, oats, rye, or spelt). If we did not eat bread, and we did not eat any of the other items listed, we say a catch-all blessing called בּוֹרָא נִפְשׁוֹת which is found on the opposite page.*

Praised are You, Adonay our God, Ruler of the universe, that everything was created through His word.

### בורא נפשות Borei Nefashot

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא נַפְשוֹת  
רְבוֹת וְחִסְרוֹנָן עַל כָּל מַה שֶּׁבְרָא לְהַחֲיוֹת בֵּהֶם נֶפֶשׁ  
כָּל חַי. בְּרוּךְ אַתָּה יְהוָה חַי הָעוֹלָמִים.

Praised are You, Adonay our God, Ruler of the universe, who makes many living things, with their needs, for everything that You have created with which to keep all living things alive. Praised are You Adonay, the life of the world.

*Note that most prayer books do not have the words אַתָּה יְהוָה (“Are You Adonay”) as part of the last sentence of this blessing. However, they seem to belong (see e.g. manuscripts mentioned in the Goldschmidt Hagaddah).*

**Blessing after eating grain products, wine/grape juice, or fruits of Israel**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

*Say the phrase for each of these items you ate:*

*For grain products:* עַל הַמַּחֲיָה וְעַל הַכֹּלֶכֶלָה

*For wine:* עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן

*For fruits:* עַל הָעֵץ וְעַל פְּרֵי הָעֵץ

וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִית וְהִנְחַלְתָּ  
לְאֲבוֹתֵינוּ לֶאֱכֹל מִפְּרֵיהָ וּלְשִׁבּוֹעַ מִטוֹבָהּ. רַחֵם נָא  
יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ  
וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ. וּבְנֵה  
יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ  
וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרֵיהָ וְנִשְׂבַּע מִטוֹבָהּ  
וְנִבְרַכְךָ עָלֶיהָ בְּקֹדֶשׁהּ וּבִטְהָרָהּ.

*On Shabbat:* וְרַצָּה וְהַחֲלִיצָנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה.

*(There are other additions for other holidays.)*

כִּי אַתָּה יְהוָה טוֹב וּמִטֵּיב לְכֹל וְנוֹדָה לְךָ עַל הָאָרֶץ

*Say the phrase for each of these items you ate:*

*For grain products:* וְעַל הַמַּחֲיָה

*For Wine:* וְעַל פְּרֵי הַגֶּפֶן

*For Fruits:* וְעַל הַפְּרוֹת.

Praised are You, Adonay our God, Ruler of the universe

*For grain products:* for the food and sustenance

*For wine:* for the vine and the fruit of the vine

*For fruits:* for the tree and the fruit of the tree

And for the good, large, and pleasing land (Israel) which You were happy to give to our ancestors to eat its fruit and be filled with its good. Have mercy, please, Adonay our God, on Israel Your nation, and on Jerusalem Your city, and on Zion the resting place of Your glory, and on Your altar, and Your courtyard (of the Temple). Rebuild Jerusalem Your city soon and in our lifetime, and bring us there, and let us be happy that it is built, and eat her fruits, and be filled with her good, and we will praise You for her, in holiness and purity.

*On Shabbat:* Be happy with us and give us strength on this Shabbat day.

For You, Adonay are good and do good for all, and we thank You for the land

*For grain products:* and for the food

*For wine:* and for the vine

*For fruits:* and for the tree.

# Friday Night Service

## קבלת שבת Receiving the Shabbat

ידיד נפש *Yedid Nefesh*

*Yedid Nefesh was composed by Rabbi Eleazer ben Moshe Azikri in the sixteenth-century.*

יְדִיד נֶפֶשׁ אָב הַרְחָמָן. מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ. יְרוּץ  
עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ. יַעֲרֹב לוֹ  
יְדִידוּתֶיךָ מִנוֹפֶת צוּף וְכָל טַעַם.

הַדּוֹר נָאָה זִיו הָעוֹלָם. נִפְשֵׁי חוֹלֵת אֶהְבְּתֶךָ. אָנָּה  
אֵל נָא רַפָּא נָא לָהּ. בְּהִרְאוֹת לָהּ נוֹעַם זִיוְךָ. אֲזִ  
תִּתְחַזֵּק וְתִתְרַפֵּא. וְהִיִּתָּה לָהּ שְׂמֵחַת עוֹלָם.

וְתִיק יִיְהִמוּ נָא רַחֲמֶיךָ. וְחוּסָה נָא עַל בֵּן אֶהוּבְךָ. כִּי  
זֶה כַּמָּה נְכֻסוֹף נְכֻסְפֵתִי לְרְאוֹת בְּתַפְאֶרֶת עֲזֶךָ. אֵלֶּה  
חֲמֻדָּה לְבִי. וְחוּסָה נָא וְאֵל תִּתְעַלֵּם.

הַגָּלָה נָא וּפְרוֹס חֲבִיבִי עָלַי אֶת סִכַּת שְׁלוֹמְךָ. תְּאִיר  
אֶרֶץ מְכַבֹּדְךָ. נְגִילָה וְנִשְׂמָחָה בְּךָ. מֵהֵר אֶהוּב כִּי  
בָּא מוֹעֵד וְחִנְנוּ כִּימֵי עוֹלָם.

Beloved of the soul, compassionate Father. Draw (me) your servant toward your will. Your servant will run like a deer. I will bow before Your glory. Your love is more pleasing to me than a honeycomb and all sweets.

Glorious (God), beautiful (God), Radiance of the universe, my heart aches for Your love. Please, God, please heal her (my soul) by showing her the pleasure of Your glow. Then she will be strengthened and healed, and will be happy forever.

Enduring (God) May Your mercy be excited, and take pity please, on (me) Your beloved son. For how long has he yearned to experience the glory of Your strength. Please my Lord, my heart yearns. Move quickly and do not delay.

(God) please show Yourself, and spread over me, my Beloved, the shelter of Your peace. Light up the world with Your glory, we will rejoice and be happy with You. Quickly, beloved, for the time is coming, be gracious to me as in the days of old.

## לְכוּ נְרַנְנָה לַיהוָה

*Psalm 95 begins with a celebration of God. The second half of the psalm pictures God complaining about how the Israelites who left Egypt did not trust God to help them in their times of need. Because the people who left Egypt did not trust God enough, God decided not to bring them into the land of Israel until forty years later, when a new generation took over.*

לְכוּ נְרַנְנָה לַיהוָה, נְרִיעָה לְצוֹר יִשְׁעֵנוּ. נִקְדְּמָה פָּנֵינוּ  
בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ. כִּי אֵל גָּדוֹל יְהוָה, וּמֶלֶךְ  
גָּדוֹל עַל כָּל אֱלֹהִים. אֲשֶׁר בִּידוֹ מְחַקְרֵי אָרֶץ,  
וְתוֹעֲפוֹת הַרִים לוֹ. אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,  
וַיִּבְשֹׁת יַדָּיו יַצְרוּ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה, נִבְרַכָּה  
לְפָנֵי יְהוָה עֲשֵׂנוּ. כִּי הוּא אֱלֹהֵינוּ, וְאַנְחָנוּ עִם  
מִרְעִיתוֹ וְצֵאן יָדוֹ, הַיּוֹם אִם בְּקוֹל תִּשְׁמָעוּ. אֵל  
תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה, כִּיּוֹם מָסָה בַּמִּדְבָּר. אֲשֶׁר  
נִסּוּנֵי אֲבוֹתֵיכֶם, בְּחַנוּנֵי גַם רָאוּ פְעָלֵי. אֲרַבְעִים  
שָׁנָה אָקוּט בְּדוֹר, וְאָמַר עִם תַּעֲי לְבַב הֵם, וְהֵם לֹא  
יָדְעוּ דַרְכֵי. אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי, אִם יִבְאוּן אֵל  
מִנוּחָתִי.

## **Psalms Chapter 95**

**Let's sing to God, we will shout to the rock who saves us! We will come before God with thanks, we will sing songs to Him.** For Adonay is a great God, and a greater King than all gods. The deepest part of the earth is in His hands, and the top of the mountains are his. The sea is His - He created it, and His hands made dry land. Let's go bow and bend our knee, we will kneel before God, our Creator. For He is our God, and we are the nation He watches over, the sheep in His hands, today if you listen to what He says. Don't let your hearts be hard like at Meribah (where the people who left Egypt complained that they didn't have enough water), like the day at Massah (another name for Meribah) in the wilderness. There Your ancestors tested Me, examined Me even though they saw My miracles (in Egypt). **For forty years I was upset by the generation (that left Egypt), I said they are a misguided people, who do not know my ways. I swore in my anger: "They will not come into my res."** (meaning they won't get into Israel).

## שִׁירוֹ לַה' שִׁיר חֲדָשׁ

שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ, שִׁירוֹ לַיהוָה כָּל הָאָרֶץ. שִׁירוֹ  
לַיהוָה בָּרְכוּ שְׁמוֹ, בְּשָׂרוֹ מִיּוֹם לְיוֹם יִשׁוּעָתוֹ. סִפְרוּ  
בַּגּוֹיִם כְּבוֹדוֹ, בְּכֹל הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְהוָה  
וּמְהֵלֵל מְאֹד, נוֹרָא הוּא עַל כָּל אֱלֹהִים. כִּי כָּל  
אֱלֹהֵי הָעַמִּים אֱלִילִים וַיהוָה שָׁמַיִם עָשָׂה. הוֹדוּ  
וְהִדְרֵם לְפָנָיו, עֲזֹ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ. הָבוּ לַיהוָה  
מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֲזֹ. הָבוּ לַיהוָה  
כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְּחָה וּבֹאוּ לְחִצְרוֹתָיו. הִשְׁתַּחֲוּוּ  
לַיהוָה בְּהִדְרַת קִדְשׁ, חִילוּ מִפָּנָיו כָּל הָאָרֶץ. אָמְרוּ  
בַּגּוֹיִם יְהוָה מֶלֶךְ, אֵף תִּכּוֹן תֵּבֵל בַּל תִּמּוּט, יָדִין  
עַמִּים בְּמִישְׁרִים. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,  
יִרְעֵם הַיָּם וּמְלֵאוּ. יַעֲלֶז שָׂדֵי וְכָל אֲשֶׁר בּוֹ, אֲזִ יִרְנְנוּ  
כָּל עֲצֵי יַעַר. לִפְנֵי יְהוָה כִּי בָּא כִּי בָּא לְשֹׁפֵט הָאָרֶץ,  
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק וְעַמִּים בְּאֱמוּנָתוֹ.

## **Psalms Chapter 96**

Sing a new Song to Adonay, sing to Adonay, all the earth. Sing to Adonay, bless His name, talk about how He saves every day. Talk of God's glory to all the nations, talk of His wonders to all people. For Adonay is great, and highly praised, He is more awesome than all gods. Because all the gods of the nations are idols, and Adonay created the heavens. Honor and majesty are before God, strength and beauty are in His Temple. Credit Adonay, families of peoples, credit God with honor and strength. Credit God with the glory fit for His name, take an offering and bring it to His courtyard (of the Temple in Jerusalem). Bow to God in the beautiful holiness (of the Temple), shake before God, all the earth. Tell the nations: "Adonay is King!" the world is firm and will not be shaken, God will judge the nations fairly. The heavens will rejoice and the earth will celebrate, the sea and everything in it will shout. My fields and everything in it will delight, then every tree of the forest will sing. In front of Adonay who has come, who has come to judge the earth, He will judge the world with justice, and the nations with His faithfulness.

# ה' מֶלֶךְ תִּגְלַת הָאָרֶץ

## Psalms Chapter 97

יְהוָה מֶלֶךְ תִּגְלַת הָאָרֶץ, יִשְׁמְחוּ אֵימִים רַבִּים. עָנָן  
וַעֲרַפֵּל סְבִיבָיו, צְדָק וּמִשְׁפָּט מְכוּן כְּסָאוֹ. אֵשׁ לְפָנָיו  
תִּלְךְ, וּתְלַהֵט סְבִיב צָרָיו. הֵאִירוּ בְרָקָיו תִּבְל, רָאֲתָהּ  
וַתַּחַל הָאָרֶץ. הָרִים כִּדְוֹנָג נִמְסוּ מִלְּפָנָי יְהוָה, מִלְּפָנָי  
אֲדוֹן כָּל הָאָרֶץ. הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ, וּרְאוּ כָל  
הָעַמִּים כְּבוֹדוֹ. יִבְשׁוּ כָל עַבְדֵי פֶסֶל הַמִּתְהַלְלִים  
בְּאֱלִילִים, הִשְׁתַּחֲווּ לוֹ כָּל אֱלֹהִים. שָׁמְעָה וַתִּשְׂמַח  
צִיּוֹן וַתִּגְלַנָּה בְּנוֹת יְהוּדָה, לְמַעַן מִשְׁפָּטֶיךָ יְהוָה. כִּי  
אַתָּה יְהוָה עֲלִיוֹן עַל כָּל הָאָרֶץ, מְאֹד נְעֻלִיתָ עַל כָּל  
אֱלֹהִים. אֲהַבִּי יְהוָה שְׁנָאוֹ רָע, שִׁמְרֵנִי נַפְשׁוֹת חֲסִידָיו  
מִיַּד רְשָׁעִים יִצִּילֵם. אֹרֶז לְצַדִּיק, וְלִישָׁרֵי לֵב  
שִׁמְחָה. שִׁמְחוּ צַדִּיקִים בַּיהוָה, וְהוֹדוּ לְזִכֹּר קִדְשׁוֹ.

**Adonay is King, let the earth rejoice, let the many islands be happy.** Clouds and darkness surround God, righteousness and justice are the base of His throne. A fire goes in front of Him and burns His enemies around Him. His lightning lights up the world, the earth saw (the lightning) and trembled. Mountains melted like wax before Adonay, before the Master of the entire earth. The heavens spoke of God's righteousness, and all the nations saw His honor. All who worship idols should be ashamed, those who boast about their false gods (should be ashamed) – let all gods bow to God. Zion (Jerusalem) heard (the heavens praising God) and was happy, the daughters of Judah rejoiced, because of Your Justice, Adonay. For you, Adonay, are above the whole earth, You are so much higher than other gods. **Those who love Adonay hate evil, God guards the souls of those dedicated to Him, and saves them from the hands of evildoers. Light is planted for the righteous, and those who do right have a happy heart. Righteous people, be glad with Adonay, and give credit to His holy name.**

## מְזִמּוֹר. שִׁירוֹ לַה'

מְזִמּוֹר, שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה,  
הוֹשִׁיעָה לוֹ יְמֵינוֹ וְזָרוּעַ קִדְשׁוֹ. הוֹדִיעַ יְהוָה  
יְשׁוּעָתוֹ, לְעֵינַי הַגּוֹיִם גָּלָה צְדָקָתוֹ. זָכַר חֲסֵדוֹ  
וְאַמוֹנָתוֹ לְבַיִת יִשְׂרָאֵל, רָאוּ כָּל אַפְסֵי אֲרֶץ אֶת  
יְשׁוּעַת אֱלֹהֵינוּ. הָרִיעוּ לַיהוָה כָּל הָאָרֶץ, פָּצְחוּ  
וְרַנְּנוּ וְזָמְרוּ. זָמְרוּ לַיהוָה בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמֵרָה.  
בַּחֲצָצְרוֹת וְקוֹל שׁוֹפָר, הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה.  
יִרְעַם הַיָּם וּמְלֵאוֹ, תִּבֵּל וַיִּשְׁבִּי בָּהּ. נְהַרֹת יִמְחָאוּ  
כָּף, יַחַד הָרִים יִרְנְנוּ. לִפְנֵי יְהוָה כִּי בָא לְשֹׁפֵט  
הָאָרֶץ, יִשְׁפֹּט תִּבֵּל בְּצַדֵּק וְעַמִּים בְּמִישְׁרִים.

## Psalms Chapter 98

**A Psalm, sing a new Song to Adonay, for He has made miracles, His right hand and holy arm have won battles for Him.** Adonay has declared His victories, God has shown His righteousness in front of the nations. God has remembered His kindness and faithfulness to the House of Israel (the Jewish people), all corners of the earth have seen God's victory. Sing to Adonay, all earth, break out and rejoice and play music. Play to Adonay with the lyre (an instrument like a small harp), with the lyre and the sound of song. Give Praise before the King, Adonay with trumpets and shofars. The sea and all in it will roar, the world and all who live there (will shout). **The rivers will clap hands, the mountains will sing together. (This celebration will happen) in front of Adonay, who will come to judge the earth, He will judge the world with justice, and (will judge) the nations fairly.**

## ה' מֶלֶךְ יִרְגְּזוּ עַמִּים

יְהוָה מֶלֶךְ יִרְגְּזוּ עַמִּים, יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ.  
יְהוָה בְּצִיּוֹן גָּדוֹל, וְרֵם הוּא עַל כָּל הָעַמִּים. יוֹדוּ  
שִׁמְךָ גָּדוֹל וְנוֹרָא, קְדוֹשׁ הוּא. וְעַז מֶלֶךְ מְשַׁפֵּט  
אֲהַב, אֲתָה כּוֹנֵנֶת מִיִּשְׂרָאֵל, מְשַׁפֵּט וְצַדִּיקָה בְּיַעֲקֹב  
אֲתָה עֹשִׂית. רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּ לַהֲדָם  
רַגְלָיו, קְדוֹשׁ הוּא. מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וְשִׁמּוֹאֵל  
בְּקִרְאֵי שֵׁמוֹ, קִרְאִים אֶל יְהוָה וְהוּא יַעֲנֵם. בְּעֲמוּד  
עָנַן יִדְבַר אֲלֵיהֶם, שָׁמְרוּ עֲדוֹתַי וְחֹק נָתַן לָמוֹ.  
יְהוָה אֱלֹהֵינוּ אֲתָה עֹנִיתָם, אֵל לְנִשְׂא הָיִיתָ לָהֶם,  
וְנִקַּם עַל עֲלִילוֹתָם. רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּ  
לְהַר קְדִשׁוֹ, כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

## **Psalms Chapter 99**

**Adonay is King, people tremble; (Adonay) sits amongst Cherubim (a kind of angel), the earth shakes. Adonay is great in Zion, and is above all people.** They will praise your name, great and awesome one, who is Holy. The King (God) who loves justice is strong, you have created fairness, you have done justice and righteousness in Jacob (the Jewish people). Praise Adonay our God, and bow to God's presence, because He is holy. When Moses, and Aaron one of God's priests, and Samuel one of those who called God's name, they would call God and He would answer them. God spoke to them from a cloud, they kept God's rules, and He gave them law. Adonay our God, You answered them, You were a forgiving God to them, but punished their sins. **Praise Adonay our God and bow to God's holy mountain (Jerusalem), because Adonay our God is holy.**

## מְזִמּוֹר לְדָוִד.

*We stand as we say Psalm 29. Usually, we sing this psalm.*

מְזִמּוֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה  
כְּבוֹד וְעֹז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה  
בְּהַדְרַת קֹדֶשׁ. קוֹל יְהוָה עַל הַמַּיִם, אֶל הַכְּבוֹד  
הַרְעִים יְהוָה עַל מַיִם רַבִּים. קוֹל יְהוָה בַּכַּחַח, קוֹל  
יְהוָה בְּהַדָּר. קוֹל יְהוָה שִׁבַר אַרְזִים, וַיִּשְׁבַּר יְהוָה  
אֶת אַרְזֵי הַלְּבָנוֹן. וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וּשְׂרִיזוֹן  
כְּמוֹ בֶן רְאֵמִים. קוֹל יְהוָה חָצַב לַהֲבוֹת אֵשׁ. קוֹל  
יְהוָה יַחֲלִיל מִדְּבָר, יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ. קוֹל יְהוָה  
יַחֲלִיל אֵילוֹת. וַיַּחֲשֹׁף יַעֲרוֹת וּבְהִיכְלוֹ כָּלוּ אִמֹר  
כְּבוֹד. יְהוָה לִמְבוֹל יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.  
יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

## Psalms Chapter 29

A song by David: Great beings: Praise God! Praise God's honor and strength. Praise God, whose name is honored, bow down to God's beautiful holiness. God's voice is on water, the God of honor thunders, God is on the great waters. God's voice is strong, the voice of God is majestic. The voice of God shatters cedar trees, and God shatters the cedars of Lebanon. God makes them dance like calves, makes Lebanon and Sirion (dance) like young oxen. God's voice lights pillars of fire. God's voice shakes the desert, God shakes the desert of Kadesh. God's voice makes trees dance, and strips forests bare, and in His Temple everyone says "HOLY." The Lord sits on His throne during the flood, and God will sit as Ruler forever. May God give strength to His nation, may God bless His nation with peace.

## לְכָה דוּדִי

*Lecha Dodi is a beautiful prayer about greeting the Shabbat. It also talks about rebuilding Jerusalem and the Beit Mikdash (the Holy Temple in Jerusalem). The first letter of each paragraph spells out the name of its author – Shelomo Halevi.*

**לְכָה דוּדִי לְקִרְאת כֹּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.**

שָׁמֹר וְזָכוֹר בְּדַבּוֹר אֶחָד הַשְּׁמִיעָנוּ אֵל לְהַמְיָחֵד.  
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה.

**לְכָה דוּדִי לְקִרְאת כֹּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.**

לְקִרְאת שַׁבַּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.  
מִרֵּאשׁ מְקֻדָּם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

**לְכָה דוּדִי לְקִרְאת כֹּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.**

מְקֻדָּשׁ מְלֶךְ עִיר מְלוּכָה, קוֹמֵי צְאֵי מִתּוֹךְ הַהִפְכָה.  
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא. וְהוּא יַחְמוֹל עֲלֶיךָ  
חֲמָלָה.

**לְכָה דוּדִי לְקִרְאת כֹּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.**

**Come my beloved to greet the bride. Let us  
receive the Shabbat.**

וַ The One God told us to “Keep” and  
“Remember” (the Shabbat) at the same time.  
Adonay is one, and His name is alone in fame,  
beauty, and praise. *Come my beloved . . .*

וְ Let’s go to greet the Shabbat. Because it is the  
source of all blessing. From the beginning, from  
the start, it was chosen. The final creation was the  
first thought. *Come my beloved . . .*

וְ Temple of the King, royal city, get up and stop  
being in ruin. For too long you have been in the  
valley of tears. He (God) will take pity on you.  
*Come my beloved . . .*

הַתְּנַעֲרִי מֵעֶפֶר קוֹמִי. לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ עַמִּי. עַל  
יַד בֶּן יִשְׂרָאֵל בֵּית הַלְּחָמִי. קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.

לְכֵה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי. כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי. עוֹרִי  
עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה.

לֹא תִבּוֹשִׁי וְלֹא תִכְלָמִי. מֵהַ תִּשְׁתַּוְּחָחִי וּמֵהַ תִּתְּקַמֵּי.  
בְּךָ יִחְסוּ עַנְיֵי עַמִּי. וְנִבְנְתָה עִיר עַל תְּלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה.

⤴ Shake off the dirt, and get up. Wear nice clothing, my people. At the hands of the son of Jesse (The Messiah, who will be a descendent of King David, son of Jesse) of the Bethlehemite family, come close to my soul - save it. *Come my . . .*

⤴ Wake up! Wake up! Your light is coming, rise and shine! Wake up! Wake up! Say a song. God's glory is revealed to you. *Come my . . .*

⤴ Do not be embarrassed or confused. Why should you be sad, and why should you moan. The afflicted of your people will find shelter in You (Jerusalem). And the city will be built on its ruins. *Come my beloved . . .*

וְהָיוּ לְמִשְׁסָה שְׂאֵסִיךְ. וְרָחֲקוּ כָּל מִבְּלָעֵיךְ. יְשִׁישׁ  
עַלֶיךָ אֶלֶיךָ כְּמִשּׁוֹשׁ חֶתָּן עַל כֹּלָה.

לְכֵה דוֹדֵי לְקַרְאֵת כֹּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

יָמִין וּשְׂמֹאל תְּפָרוֹצִי וְאֵת יְהוָה תַּעֲרִיצִי. עַל יַד  
אִישׁ בֶּן פְּרָצִי. וְנִשְׂמַחָה וְנִגְיָלָה.

לְכֵה דוֹדֵי לְקַרְאֵת כֹּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

*We stand up and face the door as if to welcome the Shabbat into the room. We bow forward the first time we say “בואי” (come). We bow to the left the second time we say “בואי” and then to the right the last time we say “בואי”.*

בּוֹאֵי בְּשָׁלוֹם עֵטְרֵת בַּעֲלָה, גַּם בְּשִׂמְחָה וּבְצַהֲלָה.  
תּוֹךְ אֲמוּנֵי עִם סִגְלָה. בּוֹאֵי כֹלָה. בּוֹאֵי כֹלָה.

לְכֵה דוֹדֵי לְקַרְאֵת כֹּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

‏ Those who ruined you will be ruined. And all who would devour you will be far away. Your God will celebrate with you as a groom celebrates with a bride. *Come my beloved . . .*

‏ Spread out to the right and to the left, and praise Adonay. Through the hand of the descendant of Peretz (an ancestor of King David). We will be happy and rejoice. *Come my beloved . . .*

Come in peace, crown of her husband, both with joy and happiness. Be among the faithful of the chosen nation. Come in bride, come in bride.

*Come my beloved to greet the bride. Let us receive the Shabbat.*

## מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת

*We remain standing as we say Psalm 92. This is the most ancient part of Kabbalat Shabbat.*

מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת. טוֹב לְהוֹדוֹת לַיהוָה,  
וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ. לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ, וְאִמוּנָתְךָ  
בַּלַּיְלוֹת. עָלַי עָשׂוֹר וְעָלַי נָבֶל, עָלַי הַגִּיוֹן בְּכִנּוֹר. כִּי  
שִׁמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרִנּוּ. מִה גָדְלוֹ  
מַעֲשֵׂיךָ יְהוָה, מְאֹד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ. אִישׁ בַּעַר לֹא  
יָדַע, וְכִסִּיל לֹא יָבִין אֶת זֹאת. בְּפֶרֶחַ רִשְׁעִים כְּמוֹ  
עֵשֶׂב, וַיִּצְיָצוּ כָּל פְּעָלֵי אֱוֹן, לְהַשְׁמָדֵם עֲדֵי עַד.  
וְאַתָּה מְרוֹם לְעוֹלָם, יְהוָה. כִּי הִנֵּה אֵיבֶיךָ יְהוָה, כִּי  
הִנֵּה אֵיבֶיךָ יֵאבְדוּ, יִתְפָּרְדּוּ כָּל פְּעָלֵי אֱוֹן. וַתָּרֵם  
כְּרָאִים קַרְנֵי, בַּלְתִּי בְּשִׁמּוֹן רַעְנָן. וַתִּבֶט עֵינַי בְּשׁוּרֵי,  
בְּקַמִּים עָלַי מְרַעִים תִּשְׁמַעְנָה אָזְנִי. צַדִּיק כִּתְמֹר  
יִפְרַח, כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָה. שְׁתוּלִים בְּבֵית יְהוָה,  
בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. עוֹד יִנּוּבוֹן בְּשִׁיבָה, דְּשָׁנִים  
וְרַעְנָנִים יִהְיוּ. לְהַגִּיד כִּי יֵשֶׁר יְהוָה, צוּרֵי וְלֹא עוֹלָתָה  
בוֹ.

A Psalm, a song for Shabbat. It is good to thank Adonay, and to sing to Your name, oh High One. (It is good) to speak about Your kindness in the morning, and (to speak about) Your faithfulness at night. With ten-stringed instruments, with the strings of the lyre, with song accompanying a harp. Because You have made me happy with what You have done, I will praise what Your hands have done. How great are your actions, Adonay, Your thoughts are deep. A stupid person does not know, and a dumb person cannot understand this. When evildoers grow like grass, and people who do wrong sprout up, let them be destroyed forever. You are always high, Adonay. Your enemies, Adonay, let Your enemies be destroyed, and people who do wrong be spread out. But You have made my power great, I am soaked with oil. My eyes see my enemies, may my ears hear the defeat of those who get up against me. The righteous will bloom like dates, they will grow like the cedars of Lebanon. May those who are planted in the House of Adonay, grow like flowers in the courtyards of God. Let them still make fruit when they are old, let them be strong and fresh. This will show that God is fair, my rock, Who does no wrong.

## ה' מַלְךְ גֵּאוֹת לְבֵשׁ

יְהוָה מַלְךְ גֵּאוֹת לְבֵשׁ, לְבֵשׁ יְהוָה עַז הַתְּאֲזָר, אֶף  
תְּכוּן תֵּבֵל בַּל תִּמּוּט. נְכוּן כִּסֵּאֲךָ מֵאֵז, מְעוֹלָם  
אֶתָּה. נִשְׂאוּ נְהָרוֹת יְהוָה, נִשְׂאוּ נְהָרוֹת קוֹלָם,  
יִשְׂאוּ נְהָרוֹת דְּכֵיִם. מְקֵלוֹת מִיָּם רַבִּים אֲדִירִים  
מִשְׁבְּרֵי יָם, אֲדִיר בַּמָּרוֹם יְהוָה. עֲדֹתֶיךָ נֶאֱמָנוּ מְאֹד,  
לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ, יְהוָה לְאַרְךָ יָמִים.

## וְשָׁמְרוּ

*Many synagogues say Veshameru later in the Friday evening service. In this siddur, Veshameru is earlier on, since many people believe it should not break up the flow of the evening service.*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת  
הַיָּא לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם  
וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָּשׁ.

## *Psalms Chapter 93*

**Adonay is King, He wears majesty, Adonay is dressed in strength, the earth is firm, and cannot shake.** Your throne has always been firm, you are forever. The floods have come up, Adonay, the floods raised their voices, the floods raised their waves. God above is more powerful than great waters, more powerful than the great waves. **Your rules are always faithful, holiness is appropriate for Your house, Adonay, forever and ever.**

“The Children of Israel will keep the Shabbat, observing the Shabbat in each generation – a permanent promise (between God and the Jews). It is a permanent symbol between Me (God) and the Children of Israel. Because God made the world in six days, and rested on the seventh day.”  
(Exodus 21:16-17)

# Ma'ariv Service מעריב

## The Shema and Her Blessings

Barechu בְּרָכוּ

*Barechu is the call to worship. The leader (called a “chazan”) tells everyone to start praying. The chazan bows and says:*

**בְּרָכוּ אֶת יְהוָה הַמְּבָרָךְ!**

**Praise Adonay, who is praised!**

*Everyone else bows and says:*

**בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד!**

**Praised is Adonay, who is always praised!**

*The chazan bows and says:*

**בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד!**

**Praised is Adonay, who is always praised!**

## About the Shema and Her Blessings

*We say the Shema twice a day – once in the morning, and once at night. Generally, we say the Shema during the morning prayer (Shacharit) and the evening prayer (Ma'ariv). We say two blessings before the Shema both in the morning and at night. The first blessing is about how God created light and dark. The second one is about God's love for the Jewish people and giving the Jewish people the Torah. After the Shema, we say a blessing about how God saves the Jewish people (particularly talking about how God took the Jewish people out of Egypt). In the evening, a second blessing is added after Shema, which asks God to protect us during the night time.*

*Following the Shema and her blessings, we say the Amidah, which is the main part of every prayer service. In fact, when we say that a Jew is supposed to pray three times a day, we mean that a Jew is supposed to say the Amidah three times a day.*

The First Blessing Before Shema – God Created  
Light and Dark, Night and Day.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ  
מֵעָרִיב עֲרָבִים, בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה  
מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת  
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ, כְּרָצוֹנוֹ. בּוֹרָא יוֹם  
וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אֹר.  
וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין  
לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יְמִלּוֹךְ  
עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה הַמַּעֲרִיב  
עֲרָבִים.

Praised are You Adonay our God, Sovereign of the Universe, who by His words makes the evening evening, by his wisdom opens gates (of heaven), and with understanding changes times and switches the seasons, and arranges the stars at their places in the sky as He wishes. Who creates day and night, and rolls light over darkness, and darkness over light. Who makes the day leave and brings night, and makes a difference between day and night, Adonay of Hosts is His name. May the living and eternal God always be our King forever and ever. **Praised are You Adonay, who causes evenings to be evening.**

## The Second Blessing Before Shema – God’s Love for the Jewish People.

אֶהְבֶּת עוֹלָם, בֵּית יִשְׂרָאֵל עִמָּךְ, אֶהְבֶּת. תּוֹרָה  
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן, יְהוָה  
אֶלֶּהֵינוּ, בְּשִׁכְבָּנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׁמַח  
בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ  
וְאֹרֶךְ יָמֵינוּ וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה. וְאֶהְבֶּתְךָ אֵל  
תְּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ  
יִשְׂרָאֵל.

You have loved the House of Israel (the Jewish people) with an everlasting love. You taught us Torah and *mitzvot* (commandments), laws and rules. Therefore, Adonay our God, when we go to sleep and when we wake up we will talk about Your laws, and be happy with the words of Your Torah and *mitzvot* forever and ever. Because they are our lives make our days long, and we will study them night and day. Please don't let take your love away from us. Praised are You Adonay, who loves His people Israel.

## שמע Shema

*We cover our eyes as we say the first verse of Shema:*

**שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.**

*Then we say quietly (this is not in the Torah):*

**בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד.**

*The first paragraph continues, talking about how we should love God and think about God's teachings all the time. We should also pass our Judaism on to the next generation:*

**וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכֹל לְבָבְךָ וּבְכֹל נַפְשְׁךָ  
וּבְכֹל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ  
הַיּוֹם עַל לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָן, וְדַבַּרְתָּ בָם,  
בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ:  
וְכִתַּבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.**

*We cover our eyes as we say the first verse of Shema (Deuteronomy 6:4)*

**HEAR, O ISRAEL, ADONAY IS OUR GOD;  
ADONAY ALONE!**

*Then we say quietly (this is not in the Torah):*

God's glorious name is praised forever and ever.

*The first paragraph continues:*

You should love Adonay your God with all your heart, and with all your soul, and with all your might. These words that I am teaching you today should be in your heart. You should teach them to your children, and talk about them whether you're at home or out, when you go to sleep and when you wake up. Tie them as a sign on your arms, and they should be a symbol between your eyes. Write them on your doorposts and on your gates.

*The second paragraph of Shema (Deuteronomy 11:13-21) talks about the rewards for following the Torah. It also includes includes the commandment to teach Torah to our children, and to have a mezuzah on our doors.*

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנִי  
מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם,  
וּלְעֲבֹדוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטַּר  
אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ, וְאֶסְפַּתְּ דָגְנְךָ וְתִירֹשְׁךָ  
וַיִּצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לְבַהֲמֹתֶךָ, וְאֶכְלַתְּ  
וְשִׁבַּעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם  
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה  
אֵף יְהוָה בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטַּר  
וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאֲבַדְתֶּם מִהָרָה מֵעַל  
הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם. וְשִׁמַּתֶּם אֶת  
דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם  
לְאוֹת עַל יְדְכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם. וּלְמַדְתֶּם  
אֹתָם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְכָתַבְתֶּם עַל  
מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי  
בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם  
לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

If you listen to My commandments that I command you today, loving God and serving God with all your heart and all your soul, I will give your land's dew in its right time – the first rain (of spring) and the last rain (of fall), and you will gather all your crops. I will give grass in your fields for your animals, and you will eat and be full. But be careful not to let your heart turn. Don't go wrong and worship other gods or bow to them. Because then God will be angry at you and close the sky and you won't get rain, and you won't get crops from the land and you will quickly disappear from the good land that I am giving you (the land of Israel). Put my words in your hearts and in your souls. Tie them as a sign on your arms, and as a symbol between your eyes. Teach them to your children; talk about them when you are at home or out, when you go to sleep and when you wake up. Write them on your doorposts and on your gates. This is so you and your children will have a life on the land that I promised your forefathers (the land of Israel) as long as the years of heaven and earth.

*The third and last paragraph of Shema (Numbers 15:37-41) talks about having strings on the corners of clothing. This is why we wear a talit. The talit reminds us of God's commandments. The paragraph also reminds us that God took us out of the land of Egypt, where we were slaves.*

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם, לְדֹרֹתָם. וְנָתַנּוּ עַל צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ, וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אֲתֶם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי. וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים. אֲנִי יְהוָה אֱלֹהֵיכֶם. אָמֵן.

### **יְהוָה אֱלֹהֵיכֶם אָמֵן**

אָמֵן וְאַמוּנָה כָּל זֹאת וְקִים עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ, וְאַנְחָנוּ יִשְׂרָאֵל עִמּוֹ. . . .  
הַמָּכָה בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם. . . .

Adonay said to Moses: Speak to the Children of Israel and tell them to always make fringes on the corners of their clothing, and put a blue thread on each corner. And you will have fringes, and when you see it (the blue), you will remember all the commandments of Adonay, and you will do them, and not follow your heart or eyes which lead you astray. This is so you remember and do all my commandments, and be holy to Your God. I am Adonay Your God, who took you out of Egypt to be Your God. I am Adonay, Your God. True.

*The last word of Shema “אֱמֶת” (True) is actually the first word of the next paragraph in the prayer book, and we say this word right after we finish the Shema. The chazan repeats these last three words after the Shema is said:*

## **ADONAY YOUR GOD IS TRUE.**

All of this is true and trustworthy, and established for us – for He is Adonay our God and there is no other, and we are Israel His people. . . . (He is the one) who struck the first born of Egypt with his wrath, and took His People Israel away from them to everlasting freedom . . .

## The First Blessing After Shema – God Saves God’s People, Israel.

*The first blessing after Shema, talks about how God saves God’s people. Particularly, it retells the story of the Jewish people leaving Egypt.*

וּמְלָכוֹתוֹ, בְּרָצוֹן קָבְלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל  
לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כֻלָּם:

*The next part is a sentence of the song that the Israelites sang to God at the Red Sea. (Exodus 15:11). We sing this together.*

מִי כָמֹכָה בְּאֱלִים, יְהוָה? מִי כָמֹכָה נֶאֱדָר בִּקְדָשׁ?  
נֹרָא תִהְיֶה לָּךְ, עֲשֵׂה פִּילָא.

*The next sentence introduces another verse from the song at the Red Sea.*

מְלָכוֹתֶיךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנָי מֹשֶׁה. זֶה אֱלֹהֵי  
עָנוּ וְאָמְרוּ:

*We sing this together:*

יְהוָה יְמֻלְךָ לְעוֹלָם וָעֶד.

They all willingly accepted Your Kingship upon themselves. Moses and the Children of Israel sang a song to you, with great joy. They all said

Who is like You among the mighty, Adonay?  
Who is like You, who is especially holy?  
Awesome in prayers, who does amazing things!

Your Children (The Jewish people at the red sea) saw your Kingship, as You split the sea before Moses. “This is my God,” they responded, and said:

Adonay will rule forever and ever!  
(Exodus 15:18)

*Everyone usually says this next paragraph silently, and then the chazan says it out loud:*

וְנֹאמֵר, כִּי פָדָה יְהוָה אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזָק  
מִמֶּנּוּ. בָּרוּךְ אַתָּה יְהוָה, גֹּאֲלֵי יִשְׂרָאֵל.

The Second Blessing After Shema – Asking God’s protection for the night.

הַשְּׂכִיבֵנו יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם. וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ  
לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. וְתִקַּנְנוּ בְּעֵצָה  
טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהַגֵּן בְּעֵדֵנוּ.  
וְהַסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן. וְהַסֵּר  
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי  
אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם  
אַתָּה. וְשָׁמֹר צְאֲתָנוּ וּבּוֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה  
וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בָּרוּךְ אַתָּה  
יְהוָה, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל  
וְעַל יְרוּשָׁלַיִם.

*In this next paragraph “Jacob” is used as a word meaning “the Jewish people,” since we are all descendants and Jacob.*

And it says, “For Adonay will rescue Jacob and saved it from a power greater than it.” (Jeremiah 31:11) Praised are You, Adonay, who saves Israel.

**Adonay our God, let us sleep in peace. Our King, wake us up to life. And spread over us Your covering of peace. Keep us following your good ideas. Save us for the sake of Your name. Be our protection, and remove from us enemies, sickness, war, hunger, and troubles. Remove bad angels from in front of us and behind us. And cover us with the shade of Your wings. Because You are a God who protects us and saves us. Because You are a God, King, who is kind and forgiving. Guard our going out and our coming in for life and peace from now and forever. And spread over us Your covering of peace. Praised are You, Adonay, who spreads a covering of Peace upon us and upon His People Israel, and on Jerusalem.**

## The Half Kaddish

*The Chazan says the Half Kaddish. Everyone says the words in bold. The Kaddish is a very important prayer that prays for God's name to be known and for everyone to treat God with respect and awe. Though many times the Kaddish is said by people who are in mourning, the Kaddish says nothing about people dying*

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. אָמֵן. בְּעֶלְמָא דֵּי בְרָא  
כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמֵיָא!**

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא. לְעֵלָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָא דְאִמְרוּן  
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

May God's great name be made great and holy. **Amen.** In this world which God made as God saw fit, and may His kingdom rule, during our lives and our days, and during the lives of the whole House of Israel, quickly and soon, and say: **Amen.**

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

May the name of the Holy One be blessed, honored, glorified, high, lifted up, made wonderful, elevated, and praised, **He is blessed.** Higher than any blessing, song, honor, or words of comfort that are said in the world, and say: **Amen.**

## The Shabbat Ma'ariv Amidah

*The Amidah is the main part of Jewish prayer. We say the Amidah three times a day, and four times on Shabbat and holidays (five times on Yom Kippur). In the mornings and afternoons, the Amidah is said silently and then it is repeated by the Chazan. During the evening, the Amidah is only said silently.*

*The first three blessings of the Amidah are always just about the same. The first blessing in the Amidah talks about God's relationship with our forefathers, Abraham, Isaac and Jacob.*

*We take three steps backwards, and then forwards before the Amidah. For the rest of the Amidah we stand with our feet together. We then say quietly:*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

Adonay, open my lips, so that my mouth can  
praise you.

*The first two times we say “Praised are You, Adonay,” we bend our knees when we say “בְּרוּךְ” (praised), bow when we say “אַתָּה” (are you), and stand up when we say “Adonay.”*

בְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי  
אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל  
הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,  
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ  
וּמְגִן: בְּרוּךְ אַתָּה יְהוָה, מְגִן אֲבֹרָהֶם:

*The second blessing talks about God’s great powers.*

אַתָּה גְּבוּר לְעוֹלָם, אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב  
לְהוֹשִׁיעַ.

*Between Shemini Atzeret and Passover we say:*  
מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

**Praised are You, Adonay, our God and God of our Fathers, God of Abraham, God of Isaac, and God of Jacob, strong, mighty and awesome God, God on high, who does good things, and who creates everything, and remembers the righteousness of our forefathers, and brings a savior to their children's children, for the sake of God's name, with love. God who helps, saves, and protects. Praised are You, Adonay, Shield of Abraham.**

**You are always strong, Adonay, You give life to the dead, You have great power to save.**

*Between Shemini Atzeret and Passover we say:  
You blow the wind, and bring down the rain.*

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם  
אֲמוּנָתוֹ לַיְשָׁנִי עֶפֶר. מִי כָמוֹךְ בַּעַל גְּבוּרֹת וּמִי  
דוֹמֵה לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה?  
וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,  
מְחַיֶּה הַמֵּתִים.

*The third blessing is about God's holiness. During the silent Amidah, it is a fairly short. When the Amidah is repeated by the leader, a longer prayer, called "Kedushah" (next page) is said. There is no repetition of the Amidah during Ma'ariv, though.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ  
סֵלָה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

You support all living things with kindness, give life to the dead with great mercy, support those who fall, heal the sick, free the tied-up, and fulfill Your promises to those who sleep in dust. **Who is like You, mighty one, and who is similar to You, Ruler who takes life and gives life, and makes salvation sprout? You are faithful to give life to the dead. Praised are You, Adonay, who gives life to the dead.**

You are holy, and Your name is holy, and holy ones praise You every day. Praised are You, Adonay, the holy God.

*Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:*  
Praised are You, Adonay, the holy King.

*During the week, the first three blessings of the Amidah are followed by 13 prayers asking God to help us with our needs (such as wisdom, health, and forgiveness). On Shabbat, these 13 blessings are replaced with one blessing about the Shabbat.*

אַתָּה קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, תְּכַלִּית  
מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל הַיָּמִים, וְקִדְשָׁתוֹ  
מִכָּל הַזְּמַנִּים. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם  
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכָל מְלַאכְתּוֹ  
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ  
בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שִׁבְעֵנוּ מִטּוֹבְךָ  
וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.  
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבַּת קִדְּשֶׁךָ  
וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שִׁמְךָ: בְּרוּךְ אַתָּה יְהוָה  
מִקִּדְּשׁ הַשַּׁבָּת.

You made the seventh day holy for yourself, finishing the creation of the heaven and earth. (You) blessed it over all other days, and made it holier than any other time. This is what it says in your Torah:

The heavens and earth were finished, with all their parts. And on the seventh day God stopped His work which He had done. And he rested on the Seventh day from all the work which He had done. And God blessed the seventh day and made it holy, because God rested then from all the work that God had created. (Genesis 2:1-3)

**Our God, and God of our fathers, be happy with our rest (on Shabbat). Make us holy with Your commandments, and give us our share in Your Torah. Make us full with Your goodness, and make us happy with Your saving us. And make our hearts pure to serve You faithfully. With love and favor let Your holy Shabbat be our inheritance, so that Israel, who praises Your name, can rest during Shabbat. Praised are You, Adonay, who makes the Shabbat holy.**

*The next three blessings are part of every Amidah – weekday, Shabbat, or holiday. First, we pray that God accepts our prayers, and brings back the Holy Temple in Jerusalem.*

**רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהָשִׁב  
אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם.  
בְּאַהֲבָה תִקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת  
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.**

*The next blessing is a blessing that thanks God for everything God does for us. We bend our knees and bow at the beginning of this blessing, and stand straight as we say “Adonay.”*

**מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ אַתָּה  
הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
נְסִיךְ שְׁבָכְךָ יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׁבָכְךָ עֵת. עָרַב וּבָקַר וְצִהָרִים. הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוּיֵנוּ  
לָךְ**

**Adonay, accept Your people Israel and their prayers. And return the service to Your Temple. And may You lovingly accept the sacrifices of Israel and their prayers, and may the service of Your people Israel always be pleasing to You. May our eyes see Your return to Zion (Jerusalem) with mercy. Praised are You, Adonay, who returns his presence to Zion.**

**We thank You, because You are Adonay our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield from generation to generation. In the morning, noon, and night we will pay tribute to You, and talk of Your praise, for our lives that are in Your hands, for our souls that are in Your trust, and for Your miracles that are with us every day. You are The Good one – because Your mercy never ends, and The Merciful One – because Your kindness never ends – we always put our hope in You**

וְעַל כָּל־מַעֲשֵׂי יְדְוָתֵינוּ וְיִתְבַרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תָּמִיד  
לְעוֹלָם וָעֶד. וְכֹל הַחַיִּים יוֹדוּךָ סְלָה, וַיִּהְיֶה לָּנוּ אֶת  
שְׁמֶךָ בְּאֵמֶת, הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה.

*We bend our knees when we say “בָּרוּךְ” (praised),  
bow when we say “אַתָּה” (are you), and stand up  
when we say “Adonay”*

**בָּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱמָר לְהוֹדוֹת.**

*The final blessing of the Amidah is a prayer for  
peace.*

שְׁלֹמֵנוּ וְשְׁלֹמֵ כָּל־יִשְׂרָאֵל עִמָּךְ. בָּרַכְנוּ אֲבוֹתֵינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר  
פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָּנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת  
חַיִּים וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשְׁלֹמֵנוּ. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל  
עֵת וּבְכָל שָׁעָה בְּשְׁלֹמֶךָ. בָּרוּךְ אַתָּה יְהוָה הַמְּבָרַךְ  
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹמֵנוּ.

**For all these reasons, may Your name, our King, be blessed and praised always, forever and ever. And may everyone alive thank You, and praise Your name faithfully, Lord who is our Savior and our Helper, *selah*.**

**Praised are You, Adonay, whose name is good, and it is good to praise You.**

**Bring peace, good, blessing, grace, kindness and mercy on us and all Your people Israel. Our Father, bless us all together with Your light, because with Your light You gave us, Adonay our God, a Torah of life, and loving kindness, and charity, and blessing, and mercy, and life, and peace. And it is good in Your eyes to bless Your nation Israel at every moment and at every hour with Your peace. Praised are You, Adonay, who blesses His nation Israel with peace.**

*After the last blessing of silent Amidah, we say the following prayer. The sentence in bold is considered the actual end of the Amidah.*

אֱלֹהֵי, נֹצַר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה.  
וְלִמְקַלְלֵי נַפְשֵׁי תַדָּם. וְנַפְשֵׁי כְּעַפְרָ לְכֹל תְּהִיָּה.  
פֶּתַח לְבָבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל  
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל  
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֵךְ. עֲשֵׂה לְמַעַן יִמְיֶנְךָ.  
עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן  
יִחַלְצוּן יְדֵיךָ הוֹשִׁיעָה יִמְיֶנְךָ וְעַנְיִי. יְהִי לְרָצוֹן  
**אִמְרֵי פִי וְהַגִּיוֹן לְבָבִי לְפָנֶיךָ יְהוָה צוּרֵי וְגוֹאֲלֵי.**

*Before this final sentence, we take three steps backwards. We bow to the left as we say “ עֲשֵׂה שְׁלוֹם ” (who makes peace), we bow to the right as we say “ הוּא יַעֲשֶׂה שְׁלוֹם ” (may he make peace), and we bow forward as we say “ וְעַל כָּל יִשְׂרָאֵל ” (and upon all Israel).*

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

My God, keep my mouth from speaking evil, and my lips from saying lies. To people who insult me, let me stay calm. Let me be humble as dust to everyone. Open my heart to Your Torah, and let my soul chase after Your *mitzvot* (commandments). Anyone who wants to do anything bad to me, quickly stop their plans and mess up their thoughts. Please do so for Your name. Do so for Your right arm. Do so for Your holiness. Do so for Your Torah. Do so, so that Your loved ones become strong, let Your right hand save and answer me. **May the words of my mouth and the hopes of my heart be acceptable to You, Adonay, my rock and my savior.** (Psalms 60:7)

(God) who makes peace in the heavens, may he make peace upon us and upon all Israel, and let us say, Amen.

*After everyone finishes saying the Amidah quietly, we sing together:*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים  
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם  
הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים  
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל  
מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

### **מעין שבע The Mini-Repetition**

*Although we do not repeat the Amidah at night, on Friday nights we have one blessing that is like a miniature repetition. It is called “מעין שבע” (“the Essence of the Seven”) because it contains the themes from the seven blessings of the Shabbat Amidah. The chazan begins:*

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אֲבֹרָהִם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל,  
הַגְּבוּר, וְהַנּוֹרָא אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

The heavens and earth were finished, with all their parts. And on the seventh day God stopped His work which He had done. And He rested on the Seventh day from all the work which He had done. And God blessed the seventh day and made it holy, because God rested then from all the work that God had created. (Genesis 2:1-3)

Praised are You, Adaonai, our God and God of our Fathers, God of Abraham, God of Isaac, and God of Jacob, strong, mighty and awesome God, God on high, who creates the heavens and earth.

*Usually, this paragraph is sung together. Sometimes the chazan says this paragraph after the congregation sings it.*

מִגֵּן אָבוֹת בְּדַבְּרוּ. מְחִיָּה מִתִּים בְּמֵאֲמָרוּ. הָאֵל  
הַקְּדוֹשׁ שְׂאִין כְּמוֹהוּ, הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת  
קְדֻשׁוֹ, כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נֶעְבֹּד  
בִּירְאָה וּפְחָד, וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד מֵעֵין  
הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ  
הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעֵי, וּמְנִיחַ בְּקְדֻשָּׁה לְעַם מְדֻשָּׁנֵי  
עֲנֹג, זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

*The next paragraph can be sung together or said by the chazan. The final sentence should be said only by the chazan.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קְדֻשָּׁנוּ  
בְּמִצּוֹתֶיךָ וְתוֹן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מְטוֹבֶיךָ  
וְשִׂמְחָנוּ בִישׁוּעָתֶךָ וְטִהַר לִבָּנוּ לְעִבְדֶּיךָ בְּאֵמֶת.  
וְהַנְּחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁתֶךָ  
וַיְנוּחוּ בּוֹ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶיךָ: בְּרוּךְ אַתָּה יְהוָה  
מְקַדֵּשׁ הַשַּׁבָּת.

*In some synagogues, the blessing over wine (p. 197) and the last paragraph of Kiddush is recited here.*

(God) who shielded our ancestors with His words.  
(God) who gives life to the dead by His command. The Holy God – there is none like Him, who gives his people rest on the holy Shabbat day, because He wanted to give them rest. We will worship before Him with awe and fear, and give thanks to His name every day continually with proper blessings. God of thanks, Master of peace, who makes the Shabbat holy, and blesses the seventh day, and lets his nation which is soaked in happiness rest in holiness, as a memory of the creations of Genesis.

**Our God, and God of our fathers, be happy with our rest (on Shabbat). Make us holy with Your commandments, and give us our share in Your Torah. Make us full with Your goodness, and make us happy with Your saving us, and make our hearts pure to serve You faithfully. With love and favor let Your holy Shabbat be our inheritance, so that Israel, who praises Your name, can rest during Shabbat. Praised are You, Adonay, who makes the Shabbat holy.**

## עלינו Alenu

*Alenu is one of the most ancient prayers that we have. The first paragraph talks about how we should give praise to God for making us Jewish and teaching us to worship one God who created the world. We bend our knees when we say “כּוֹרְעִים” (bend), bow when we say “וּמִשְׁתַּחֲוִים” (bow), and stand up after we say “הוּא” (He).*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ  
כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חָלְקֵנוּ כָּהֵם, וְגוֹרְלָנוּ  
כְּכֹל הַמוֹנִם. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא  
נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ,  
אֵין עוֹד. אָמֵת מִלְּכָנוּ, אָפֶס זֹלָתוֹ. כִּפְתוּב בְּתוֹרָתוֹ:  
”וַיִּדְעַתְּ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ, כִּי יְהוָה הוּא  
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאֲרֶץ מִתַּחַת, אֵין  
עוֹד.”

It is our duty to thank the Ruler of All, to praise the Creator of Genesis. For He did not make us like the nations of the Earth, and did not put us in the same position as the nations of the families of the world. For God did not make our situation like theirs, or make our lot in life like all other people. **And we bend our knees and bow and give thanks before the King who is the King of Kings, the Holy One, blessed is He.** For He spread out the sky, and made the Earth firm (Isaiah 45:20). And His glorious home is in the heavens above, and the majestic presence is in the highest heavens. He is our God, there is no other. Our King is faithful, there is no other besides Him. As it is written in His Torah: “You should know today, and take it to heart that Adonay is the God in the heavens above and the earth below, there is no other.” (Deuteronomy 4:39)

*The second paragraph prays that one day everyone will worship God. of This paragraph is usually said quietly. When everyone has finished reading, the Chazan begins to sing the last sentence out loud, and everyone joins in.*

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה  
בְּתַפְאֲרַת עֲזֶיךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כָּרוֹת יִכְרִתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי,  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי  
אָרֶץ. יִפִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל  
בָּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ  
וַיִּפְלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל  
מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי  
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.  
כִּפְתוּב בְּתוֹרָתְךָ: "יְהוָה יִמְלֹךְ לְעַלְם וָעֶד." וְנֹאמַר:  
"וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי  
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד."

Therefore we hope, Adonay our God, to soon see Your majestic glory, removing all idols from the earth, and destroying all false-gods, fixing the earth as the Almighty's kingdom, and all people will call out in Your name, and all the bad people on earth will turn to You. Everyone on earth will know that every knee should bend to You, and every mouth should swear to You. They will bow and fall before You, Adonay our God, and they will give praise to Your glorious name. They will all accept the authority of Your Kingdom, and You will be King over them soon and forever. For Kingship is Yours, and You will be King forever in Your glory. As it is written: "Adonay will be King forever and ever." (Exodus 15:18) And it is said: **"And Adonay will be King over all the earth, on that day there will be one God, and His name will be one."** (Zechariah 14:9).

## יגדל Yigdal

*Yigdal was written by Daniel ben Judah of Rome in the fourteenth century. Each verse is based on one of Maimonides 13 principles of Jewish faith. Although many people disagree with some of these principles, they are a very good way to get an idea of Jewish beliefs.*

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,  
נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.

אֶחָד וְאֵין יְחִיד כְּיַחֲוֵדוֹ,  
נְעַלָם וְגַם אֵין סוּף לְאַחַדוֹתוֹ.

אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף,  
לֹא נֶעְרַךְ אֵלָיו קְדֻשָּׁתוֹ.

קְדָמוֹן לְכֹל דְּבַר אֲשֶׁר נִבְרָא,  
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

*1. God always exists.*

The living God is great and praised,  
He exists, and is not limited in time.

*2. God is one.*

God is one – there is no oneness like His,  
Unknowable, without end to his oneness.

*3. God has no physical body.*

God has no shape and no body,  
There is nothing like His holiness.

*4. God existed before anything else.*

God existed before everything was created,  
God was first, without any beginning.

הֵנוּ אָדוֹן עוֹלָם וְכָל נוֹצֵר  
יוֹרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.

שִׁפְעַ נְבוֹאָתוֹ נְתָנוּ  
אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד,  
נְבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,  
עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ.

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ,  
לְעוֹלָמִים לְזוֹלָתוֹ.

*5. We only pray to God.*

He is Master of the universe and every creature,  
Declares his greatness and kingship.

*6. God gives prophecy to the people God chooses.*

He gave a lot of prophecy,  
To the people of His choice and his glory.

*7. Moses was the greatest prophet ever.*

No one ever again became like Moses,  
A prophet who saw God's appearance.

*8. The Torah came from God.*

God gave a Torah of truth to His nation,  
Through His prophet, the most faithful of  
his house (Moses).

*9. The Torah and its laws are permanent.*

God will not replace or change His law,  
For any other law, ever.

צוּפָה וְיֹדַע סִתְּרֵינוּ,  
מִבֵּית לְסוֹף דְּבָר בְּקִדְמוּתוֹ.

גוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,  
נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ.

יִשְׁלַח לְקַץ הַיָּמִין מְשִׁיחָנוּ,  
לְפִדּוֹת מַחֲכֵי קֶץ יְשׁוּעָתוֹ.

מֵתִים יַחֲיֶה אֵל בְּרַב חֶסְדּוֹ,  
בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ.

*10. God knows everything that we do and think.*

God watches and knows our secrets,  
God sees the end of things as they start.

*11. God rewards good and punishes bad.*

God rewards a person for his good deeds,  
(and) punishes a bad person for bad deeds.

*12. The Messiah will come.*

God will send His Messiah at the end of days,  
To save those who wait for his final help.

*13. God will make the dead live again.*

In God's kindness He will give life to the dead,  
May His glorious name be praised forever!

# Friday Night at Home

## Shabbat Candles

*Shabbat candles should be lit at home in a safe place. The custom is for the mother to light candles. However, it is perfectly OK for anyone else of Bar Mitzvah age to be the one to light candles for the family. Children may also light candles, but at least one adult should.*

*Candles should be lit at least 18 minutes before sunset, but NEVER after sunset, because once the sun sets, it is Shabbat and we are not allowed to start a flame on Shabbat. If you are going to synagogue on Friday night, candles should be lit before going to synagogue in a VERY safe place.*

***Candles can be dangerous. Please don't light them without an adult around to supervise.***

*Whenever we do a mitzvah (commandment), we say a blessing thanking God for choosing us to get God's commandments. The rule is that we always say the blessing before we do the mitzvah. However, most people have a custom to light Shabbat candles first, and then cover their eyes while saying the blessing.*

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

Praised are You, Adonay our God, Ruler of the universe, who made us Holy through your commandments, and commanded us to light the Shabbat candle.

## **Setting the Shabbat Table**

*The Shabbat table should look beautiful, and should have a Kiddush cup and two whole loaves of bread (usually challah). The bread is covered until after Kiddush is said. This is done because at most other meals we would start by eating bread. At this meal, we start by drinking wine.*

## The Parents' Blessing

*When we sit at the Shabbat table, we begin with parents blessing their children. The parent(s) puts their hands on each child and recites the blessing. Some say the blessing to each child, some do one blessing for all their children.*

*For boys, we pray that they become like Ephraim and Menashe, the sons of Joseph who founded two of the Jewish tribes. We say:*

יְשִׁימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה.

*Ye-sim-cha Elohim ke-Ef-rayim v'chiM-nah-sheh.*

May God make you like Ephraim and Menashe.

*For girls, we pray that they become like the matriarchs of Judaism. We say:*

יְשִׁימְךָ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה.

*Ye-sim-aych Elohim ke-Sa-rah, Rivka, Rachel, v'Lay-ah.*

May God make you like Sarah, Rebecca, Rachel and Leah.

*All the children are blessed with the words (found in Numbers 6:24-26) that the Kohanim (Priests) would use to bless the Jewish people.*

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

*Yeh-va-rech-cha Adonay v'yish-meh-reh-cha..*

May God bless you and keep you.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ.

*Yah-er Adonay pa-nav ay-le-cha v'yi-choo-ne-ka.*

May God shine God's face on you and be good to you.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

*Yah-er Adonay pa-nav ay-le-cha v'yi-choo-ne-ka.*

May God lift God's face to you and give you peace.

## שלום עליכם *Shalom Aleichem*

*Some people sing Shalom Aleichem on Friday night. Shalom Aleichem is a song that welcomes the angels to our Shabbat meal. The third paragraph is in gray because many people believe it is wrong to ask an angel for a blessing.*

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיּוֹן, מִמֶּלֶךְ  
מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בְּרִכּוֹנֵי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

Peace be upon you, serving angels, high angels, from the King, who is the King of kings, the Holy One, Blessed is He.

Come in peace, angels of peace, high angels, from the King, who is the King of kings, the Holy One, Blessed is He.

Bless me for peace, angels of peace, high angels, from the King, who is the King of kings, the Holy One, Blessed is He.

Leave in peace, angels of peace, high angels, from the King, who is the King of kings, the Holy One, Blessed is He.

## אשת חיל Eshet Chayil

*Eshet Chayil is a beautiful poem from the Book of Proverbs, speaking about an ideal person, who is busy with work, but also has time to take care of family and friends. It is appropriate as we begin our day of rest, to remember all that we tried to accomplish this week, and will try to continue to accomplish next week. The first letter of each verse is in alphabetical order.*

אִשֶּׁת חַיִּל מִי יִמְצָא, וְרַחֵק מִפְּנִינִים מְכָרָה.  
בְּטִחַ בָּהּ לֵב בְּעֵלָהּ, וְשָׁלָל לֹא יִחָסֵר.  
גִּמְלָתָהּ טוֹב וְלֹא רָע, כֹּל יְמֵי חַיֶּיהָ.  
דָּרָשָׁה צְמֹר וּפְשֻׁתִים, וַתַּעַשׂ בְּחֶפְזָה כַּפִּיהָ.  
הִיטָה כְּאֲנִיּוֹת סוֹחֵר, מִמְּרַחֵק תָּבִיא לַחֲמָה.  
וַתִּקֶּם בְּעוֹד לַיְלָה, וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֵק  
לְנַעֲרֹתֶיהָ.  
זָמְמָה שָׂדֵה וַתִּקְחָהּ, מִפְּרֵי כַּפִּיהָ נָטְעָה כֶּרֶם.  
חָגְרָה בְּעוֹז מְתַנֶּיהָ, וַתֵּאֱמַן זְרוּעֹתֶיהָ.  
טַעַמָּה כִּי טוֹב סִחְרָה, לֹא יִכְבֶּה בַלַּיְלָה נִרְהָ.

⚔ Who can find a strong woman - she is worth more than rubies.

⚔ Her husband trusts her, and doesn't miss out on anything.

⚔ She does good for him, and not bad, all the days of her life.

⚔ She looks for wool and flax, and loves to work with her hands.

⚔ She is like a merchant ship, bringing her food from afar.

⚔ And she gets up while it is still night, and gives food to her house and bread to her servants.

⚔ She thinks about a field and buys it, and with her earnings she plants a vineyard.

⚔ She wears strength, and her arms are strong.

⚔ She knows her merchandise is good, she doesn't turn off her light at night (because she is still working).

יְדִיהָ שְׁלָחָה בְּכִישׁוֹר, וְכַפִּיהָ תִּמְכּוּ פֶלֶךְ.  
כִּפָּה פָּרְשָׁה לְעַנִּי, וַיְדִיהָ שְׁלָחָה לְאַבְיוֹן.  
לֹא תִירָא לְבֵיתָהּ מִשָּׁלֵג, כִּי כָּל בֵּיתָהּ לְבֶשׂ שָׁנִים.  
מִרְבֵּדִים עָשְׂתָה לָּהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה.  
נֹדַע בְּשַׁעְרִים בַּעֲלָהּ, בְּשַׁבָּתוֹ עִם זִקְנֵי אֶרֶץ.  
סָדִין עָשְׂתָה וַתִּמְכֹּר, וַחֲגוֹר נָתַנָּה לְכַנְעָנִי.  
עֲזָה וְהִדָּר לְבוּשָׁה, וַתִּשְׁחַק לְיוֹם אַחֲרוֹן.  
פִּיהָ פָּתְחָה בְּחִכְמָה, וַתּוֹרֶת חֶסֶד עַל לְשׁוֹנָהּ.  
צוּפִיהָ הִלִּיכוֹת בֵּיתָהּ, וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל.

‏ Her hands are on the distaff, and her palms are on the spindle.

‏ Her palm is spread out to the poor, and her hand stretches out to the needy.

‏ She is not afraid for her family when it snows, because her whole family wears scarlet (wool).

‏ She makes covers for herself, her clothing is crimson and purple.

‏ She makes linen clothing and sells them, and sells her belts to the merchants.

‏ She wears strength and beauty, and she is happy about the future.

‏ She opens her mouth with wisdom, and teachings of kindness are on her tongue.

‏ She watches where her family goes, and does not eat the bread of laziness.

קָמוּ בְנֵיהּ וַיֵּאֲשְׁרוּהָ, בַּעֲלָהּ וַיְהַלְלָהּ.  
רַבּוֹת בָּנוֹת עָשׂוּ חֵיִל, וְאֶתְ עֲלִית עַל כָּלָנָה.  
שָׁקַר הַחֹן וְהַבֶּל הַיְפִי, אִשָּׁה יִרְאֵת יְהוָה הִיא  
תִּתְהַלֵּל.  
תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ, וַיְהַלְלוּהָ בַשְּׁעָרִים מֵעַשְׂיָהּ.

¶ Her children get up and honor her, her husband (gets up) and praises her (saying):

¶ “Many women do good things, but you are better than all of them.”

¶ Charm is a lie, and beauty is a waste, but a woman who fears Adonay is worthy of praise.

¶ Give her the profit of her work, and let what she does benefit her at the gates (of heaven).

## קידוש לליל שבת Friday Night Kiddush

*Kiddush allows us to celebrate Shabbat by saying a blessing about the Shabbat and then drinking wine (or grape juice). We hold the cup of wine in our hands while saying Kiddush. We drink the wine at the very end, not right after saying the blessing on the wine.*

*Although it is not technically part of Kiddush, we read a part of the Torah that talks about God finishing the world in six days and resting on Shabbat (Genesis 1:31-2:4). We say the first verse quietly, and the rest in our regular voice.*

וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי  
בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ  
שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבִירֵי מָרְנָן וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

בוֹרֵא פְרֵי הַגֶּפֶן.

And God saw all that God made, and it was very good, and there was evening and there was morning, the sixth day. The heavens and earth were finished, with all their parts. And on the seventh day God stopped His work which He had done. And He rested on the Seventh day from all the work which He had done. And God blessed the seventh day and made it holy, because God rested then from all the work that God had created.

With your permission, gentlemen:

**Praised are You, Adonay our God, Ruler of the universe, who creates the fruit of the vine.**

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן  
הִנְחִילָנוּ, זְכוֹר לְמַעֲשֵׂה בְּרָאשִׁית. כִּי הוּא יוֹם  
תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכוֹר לִיְצִיאַת מִצְרַיִם. כִּי בָנוּ  
בְּחֵרֶת וְאוֹתָנוּ קִדְּשַׁת מְכַל הָעַמִּים, וְשִׁבַּת קִדְּשַׁךְ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה מְקִדֵּשׁ  
הַשַּׁבָּת.

## נטילת ידיים Washing the Hands

*Before we eat bread, we do a ritual hand washing. This is to make our hands pure, not to make them clean. In fact, we should always clean our hands thoroughly before the hand washing. We fill a cup with water and then pour the water on each hand a couple of times, making sure to get the whole hand wet. Then we dry our hands thoroughly. The rule is that we always say the blessing before we do the mitzvah. However, most people have a custom to say this blessing after washing their hands but before drying.*

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

**Praised are You, Adonay our God, Ruler of the universe, who made us Holy through your commandments, and whose holy Shabbat he gave us with love and happiness, as a reminder of the creation of Genesis. It (Shabbat) is the first of the holidays, a reminder of our leaving Egypt. For you chose us, and made us more holy than all nations, and your holy Shabbat you gave us with love and happiness. Praised are You Adonay, who makes the Shabbat holy.**

Praised are You, Adonay our God, Ruler of the universe, who made us Holy through your commandments, and commanded us about washing hands.

## המוציא Hamotzi

*On Shabbat, we say Hamotzi while holding two loaves of bread. After we say the blessing, we may not talk until after we eat the bread. This is the rule for any other food as well – after we thank God for the food we are about to eat, we do not speak until after we have started to eat that food.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם  
מִן הָאָרֶץ.

*The blessings we say before and after eating other food other than bread can be found starting on page 109.*

Praised are You, Adonay our God, Ruler of the universe, who brings bread out of the earth.

## Grace After Meals *ברכת המזון*

*We say Birkat Hamazon after any meal where we ate bread. If it is Shabbat or a Holiday, we begin by reciting Psalm 126:*

שִׁיר הַמַּעְלוֹת, בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן הָיִינוּ  
כְּחֻלְמִים. אֲזַי מָלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזַי  
יֵאמְרוּ בַּגּוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי הַגְּדִיל  
יְהוָה לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוּבָה יְהוָה אֶת  
שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֶגֶב. הַזְרְעִים בְּדַמְעָה בְּרִנָּה  
יִקְצְרוּ. הָלוֹךְ יֵלֵךְ וּבָכָה נִשָּׂא מִשֶּׁךְ הַזֶּרַע, בֹּא יְבֹא  
בְּרִנָּה, נִשָּׂא אֶלְמֹתָיו.

A song for going up (to Jerusalem), when Adonay returns those who will return to Zion (Jerusalem), it will be like we are dreaming. Then our mouths will be filled with laughter, and our lips (will be filled with) song. Then the nations will say “God has done great for them (the Jews).” God will do great things for us, and we will be joyous. Adonay, please send back those who return (to Israel) like a river in the desert. Those who plant with tears, will harvest with song. The one who walks along and cries while carrying the bag of the seeds, will gather the harvest with song.

*If there are three men or three women saying Birkat Hamazon, a leader is chosen, who invites everyone else to join in the blessings. If ten men are saying Birkat Hamazon, the words in parenthesis are added. The leader begins:*

*For Women:*  
גְּבִירוֹתַי נְבָרְךָ.

*For Men:*  
רַבּוֹתַי נְבָרְךָ.

*Everyone says, and then the leader repeats:*

יְהִי שֵׁם יְהוָה מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם.

*The leader continues:*

*For Women:*  
בְּרָשׁוֹת מָרְנָן וּגְבִירוֹתַי

*For Men:*  
בְּרָשׁוֹת מָרְנָן וְרַבּוֹתַי

*For Both:*

נְבָרְךָ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְּׁלוֹ.

*Everyone says and then the leader repeats:*

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְּׁלוֹ וּבִטְוִבוֹ חַיֵּינוּ.

*Some people add the following, said by everyone:*

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

*The leader begins:*

*For Women:*

Ladies, let us bless.

*For Men:*

Gentlemen, let us bless.

*Everyone says, and then the leader repeats:*

May God's name be praised forever and ever.

*The leader continues:*

With your permission,  
ladies,

With your permission,  
gentlemen

We will bless (our God) whose food we have  
eaten.

*Everyone says and then the leader repeats:*

Praised is (our God) whose food we have eaten,  
and we have lived through His goodness.

*Some people add the following, said by everyone.*

Praised is He, and Praised is His name.

*Birkat Hamazon has four blessings. The blessing praises God as the one who gives food to every living creature:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת  
הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ, בְּחֵן, בְּחֶסֶד וּבְרַחֲמִים. הוּא  
נוֹתֵן לֶחֶם לְכָל בָּשָׂר, כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוֹבוֹ  
הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ מִזֶּזֶן  
לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן  
וּמַפְרִיֵס לְכָל, וּמַטִּיב לְכָל, וּמַכִּין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו  
אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְהוָה הֵזֵן אֶת הַכֹּל.

**Praised are You, Adonay our God, Ruler of the universe, who feeds the whole world in His goodness, with grace, kindness, and mercy. He gives bread to everyone, because His kindness is endless. And in His great goodness, we never have anything missing, and may we never lack for food ever. For the sake of His great name, for He is a God who feeds and provides for all, and is good to all, and prepares food for all His creations, which He created. Praised are You, Adonay, who feeds everyone.**

*The second of Birkat Hamazon blessing thanks God for giving us the land of Israel.*

נוֹדָה לְךָ יְהוָה אֱלֹהֵינוּ. עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ  
חֶמְדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ  
מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבָדִים, וְעַל בְּרִיתְךָ  
שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ  
שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל  
אֲכִילַת מַזוֹן שֶׁאַתָּה זֶן וּמִפְרִיָס אוֹתָנוּ תָּמִיד, בְּכָל  
יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה. וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ  
אֲנַחְנוּ מוֹדִים לְךָ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי  
כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כִּפְתוּב: "וְאָכַלְתָּ וּשְׂבַעְתָּ  
וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן  
לְךָ." בְּרוּךְ אַתָּה יְהוָה עַל הָאֶרֶץ וְעַל הַמַּזוֹן.

**We thank You, Adonay our God, because You gave our ancestors a beautiful, good, spacious land, and because You took us out, Adonay our God, from the land of Egypt, and saved us from slavery, and for Your covenant which You sealed in our body, and for Your Torah which You taught us, and the laws which You instructed us, and for the life of grace and kindness that You bestowed on us, and for eating the food which You always provide us, every day and at every moment, and at every hour. Adonay our God, we thank You and praise You for everything, may Your name always be praised by every mouth forever and ever. As it is written: “You will eat and be full, and praise Adonay Your God for the good land which God gave You.” (Deuteronomy 8:10) Praised are You, Adonay, for the land and for the food.**

*The third blessing of Birkat Hamazon asks God to have mercy and rebuild Jerusalem and the Beit Mikdash (the Holy Temple in Jerusalem).*

רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְךָ, וְעַל  
יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת  
בֵּית דָּוִד מְשִׁיחְךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא  
שֵׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זַוְיָנוּ, פְּרַנְסָנוּ,  
וְכַלְכָּלָנוּ, וְהַרְוִיחֵנוּ. וְהַרְוֵחַ לָנוּ יְהוָה אֱלֹהֵינוּ מְהֵרָה  
מִכָּל צָרוֹתֵינוּ. וְנֹא אֵל תִּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ לֹא  
לְיָדַי מִתְּנַת בָּשָׂר וְדָם וְלֹא לְיָדַי הַלְוָאתָם. כִּי אִם  
לְיָדְךָ הַמַּלְאָה, הַפְּתוּחָה, הַגְּדוּשָׁה וְהַרְחָבָה, שְׁלֹא  
נִבּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

**Adonay our God, have mercy on Israel Your nation, and on Jerusalem Your city and on Zion where Your glory rests, and on the Kingdom of the House of David Your anointed (king), and on the great and holy house (the Temple) which is called by Your name. Our God, our Father, tend to us, feed us, provide for us, support us, and save us. Adonay our God, save us quickly from all our troubles. Adonay our God, don't let us need gifts or loans from people. Instead, (let us get things) from Your full, open, overflowing, and generous hands, so that we are not embarrassed or ashamed ever again.**

*When we say Birkat Hamazon on Shabbat, we add this prayer:*

רְצֵה וְהַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ, וּבְמִצּוֹת יוֹם  
הַשַּׁבָּעִי הַשֶּׁבֶת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה  
גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ, לְשָׁבוֹת בּוֹ, וְלַנוּחַ בּוֹ,  
בְּאַהֲבָה, כְּמִצּוֹת רְצוֹנְךָ. וּבְרָצוֹנְךָ הִנִּיחַ לָנוּ יְהוָה  
אֱלֹהֵינוּ שֶׁלֹּא תִּהְיֶה צָרָה, וַיִּגּוֹן, וְאַנְחָה, בְּיוֹם  
מְנוּחָתָנוּ. וְהִרְאָנוּ יְהוָה אֱלֹהֵינוּ בְּנַחֲמַת צִיּוֹן עִירְךָ,  
וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ, כִּי אַתָּה הוּא בֹעֵל  
הַיְשׁוּעוֹת וּבֹעֵל הַנְּחָמוֹת.

*Although we almost never say amen after we say our own blessing, we do say amen after the third blessing of Birkat Hamazon. This is because the first three blessings are considered to be more ancient than the fourth blessing of Birkat Hamazon.*

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ  
אַתָּה יְהוָה בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

Adonay our God, be pleased and strengthen us with Your mizvot (commandments), and with the mitzvah of the seventh day, this great and holy Shabbat. Because it is a great and holy day before You, to rest on it, to relax on it, with love, according to the commandments that You wanted. And by Your will, Adonay our God, let us rest, so that there won't be troubles, problems, or grief on our day of rest. Adonay our God, let us see the comforting of Zion (Jerusalem) Your city, and the building of Jerusalem Your holy city, because You are the Master of saving and the Master of comforting.

**(Please) build Jerusalem Your holy city quickly and in our days. Praised are You, Adonay, who mercifully builds Jerusalem. Amen.**

*The fourth and final blessing of Birkat Hamazon talks about how good God is:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, אָבִינוּ,  
מִלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יּוֹצְרֵנוּ, קְדוֹשֵׁנוּ,  
קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטוֹב  
וְהַמְּטִיב לְכָל, שְׁבַכְּל יוֹם וַיּוֹם הוּא הַטֵּיב הוּא מְטִיב  
הוּא יֵיטִיב לָנוּ. הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא  
יְגַמְלָנוּ לְעֵד, לְחַן, וּלְחֶסֶד, וּלְרַחֲמִים, וּלְרוּחַ, הַצְּלָה,  
וְהַצְּלָחָה, בְּרָכָה, וַיְשׁוּעָה, נְחֻמָּה, פִּרְנָסָה, וְכִלְכָּלָה,  
וְרַחֲמִים, וְחַיִּים, וְשָׁלוֹם, וְכָל טוֹב, וּמְכָל טוֹב  
לְעוֹלָם אֶל יַחְסְרֵנוּ.

*Technically, Birkat Hamazon ends here. However, other prayers have been added which most people recite after Birkat Hamazon.*

הַרְחֵמֵנוּ הוּא יְמִלְךְ עָלֵינוּ לְעוֹלָם וָעֵד.

הַרְחֵמֵנוּ הוּא יִתְבַּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.

הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לְעֵד  
וּלְנִצַּח נְצָחִים, וַיִּתְהַדָּר בְּנוֹ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים.

**Praised are You Adonay our God, Ruler of the universe, the God, our Father, our King, our Powerful, our Creator, our Savior, our Maker, our Holy One, the Holy One of Jacob. Our Shepherd, the Shepherd of Israel, the Good King, Who does good for all, Who every day did good, and does good, and will do good for us. He provided for us, He provides for us, may He provide for us forever, with grace, kindness, and mercy, for rescuing, saving, and success, blessing and redeeming, comforting, providing, and supporting, and mercy, and life, and peace and all good, and (may he) never let us lack anything good.**

May the Merciful One (God) be our King forever.

May the Merciful One be praised in heaven and on earth.

May the Merciful One be praised in every generation, and be glorified by us forever and for all times, and be honored by us forever and ever.

הַרְחַמֵּן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

הַרְחַמֵּן הוּא יִשְׁבֵּר עוֹלָנוּ מֵעַל צַוְאֵרֵנוּ וְהוּא יוֹלִיכֵנוּ  
קוֹמְמִיּוֹת לְאַרְצֵנוּ.

הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרַבָּה בַּבַּיִת הַזֶּה וְעַל  
שְׁלַחַן זֶה שְׂאֵכְלָנוּ עָלָיו.

הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא, זְכוֹר  
לְטוֹב, וַיִּבְשֹׂר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.

*The next paragraph is a blessing for the host of the meal, and everyone else at the meal. Some parts of this prayer will not be correct for the meal we just finished, and would be skipped.*

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת (אָבִי מוֹרִי) בַּעַל הַבַּיִת הַזֶּה  
וְאֶת (אִמִּי מוֹרְתִי) בַּעֲלַת הַבַּיִת הַזֶּה וְאֶת כָּל  
הַמְּסַבִּין כָּאֵן - אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ  
שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב - בְּכָל  
מְכַל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה,  
וְנֹאמֵר אָמֵן.

May the Merciful One provide for us with honor.

May the Merciful One break the yoke off our necks, and let us walk, standing straight, to our land (Israel).

May the Merciful One send us many blessings on this house and this table that we ate off.

May the Merciful One send us Elijah the prophet, of blessed memory, to report good, saving, and comforting news (that the Messiah is coming).

May the Merciful One bless (my father, my teacher) the owner of this house, and (my mother, my teacher) the owner of this house, and everyone gathered here – (May God bless) us and all our families, just as Abraham, Isaac and Jacob were blessed – with everything, so may God bless us all together with a complete blessing, and let us say: Amen.

*At this point, there are different prayers said if it is Shabbat or a holiday. The prayer for Shabbat is:*

הַרְחֵמֵנוּ הוּא יִנְחִילֵנוּ לְיוֹם שְׁכָלוּ שַׁבַּת וּמְנוּחָה לְחַיֵּי  
הָעוֹלָמִים.

*The next blessings are for the State of Israel, the United States, and the Jewish People. The word in gray is added in this siddur, but is not in most prayer books.*

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל שְׁתֵּהא  
רְאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת חַיֵּי צְבָא הַגְּנָה לְיִשְׂרָאֵל,  
וַיְגֹן עֲלֵיהֶם.

In heaven, may they argue that we and they are worthy, so that we can be protected with peace. And let us get a blessing from Adonay, and kindness from the God that saves us, and may we find grace and a good opinion (of us) in the eyes of God and (in the eyes of) humanity.

May the Merciful One let us get to a time that is entirely Shabbat and rest for everlasting life.

May the Merciful One bless the State of Israel that it may be the first sprouting of our being saved (by the coming of the Messiah).

May the Merciful One bless and protect the soldiers of the Israel Defense Force (the Israeli Army).

הַרְחֵמֶן הוּא יְבָרֵךְ אֶת-אֲחֵינוּ בְּנֵי יִשְׂרָאֵל הַנִּתְּוֹנִים  
בְּצָרָה וַיּוֹצִיאֵם מֵאֶפְלָה לְאוֹרָה.

הַרְחֵמֶן הוּא יְבָרֵךְ אֶת הָאָרֶץ הַזֹּאת, וַיִּגַן עָלֶיהָ.

הַרְחֵמֶן הוּא יִזְכְּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם  
הַבָּא.

*When the next paragraph is said on Shabbat and holidays, the word “מְגִדוֹל” (He is a tower) is said instead of “מְגִדִּיל” (Who makes great).*

מְגִדִּיל (מְגִדוֹל) יְשׁוּעוֹת מַלְכוּ וְעֲשֵׂה חֶסֶד לְמְשִׁיחוֹ  
לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא  
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

May the Merciful One bless our brothers, the Children of Israel who are in danger, and bring them out of darkness to light.

May the Merciful One bless this country and protect it.

May the Merciful One let us live to see the days of the Messiah and the life of the world to come.

*Weekdays:* He makes the saving of his King great  
*Holidays:* He is a tower of savings to His King

*All Days:* And does kindness to his anointed King (David), to David and to his children forever. (God) who makes peace in the heavens, may he make peace upon us and upon all Israel, and let us say, Amen.

יִרְאוּ אֶת יְהוָה קְדוֹשֵׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו.  
כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדוֹרְשֵׁי יְהוָה לֹא יַחְסְרוּ כָּל  
טוֹב. הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. פוֹתַח  
אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר  
יִבְטַח בַּיהוָה, וְהָיָה יְהוָה מְבֹטָחוֹ. נַעַר הָיִיתִי גַם  
זָקֵנְתִי וְלֹא רָאִיתִי צְדִיק נֶעְזֵב וְזָרְעוֹ מִבְּקֶשׁ לָחֶם.  
יְהוָה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

God's holy ones: Have awe of God, for those who have awe of God don't have anything missing. Lions go hungry, but people who seek Adonay don't have anything good missing. (Psalms 34:10-11) Give thanks to God, because God is good, His goodness is forever. (Psalms 136:1) You open Your hands, and willingly satisfy everyone. (Psalms 145:16) The person who trusts Adonay is blessed; Adonay will protect him. (Jeremiah 17:7) I have been young, and also gotten older, and I have never seen a righteous person abandoned (by God) and (the righteous person's) children asking for bread. (Psalms 37:25) Adonay will give strength to his people Israel, Adonay will bless his people with peace. (Psalms 29:11).



***REMEMBER: Candles can be dangerous. Please don't light them without an adult around to supervise.***

Look! God is my Savior, I will trust (God) and will not be afraid; because Yah Adonay is my strength and my song, and will be my Savior. (Isaiah 12:2)

Draw water happily from the wells of salvation! (Isaiah 12:3).

Saving is for God – Let Your blessing be on Your nation (the Jewish people), *selah*. (Psalms 3:9)

Adonay Tzeva'ot (of armies) is with us, the God of Jacob is a fortress for us, *selah* (Psalms 46:12)

Adonay Tzeva'ot, the person who trusts You is lucky. (Psalms 84:13)

יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

*The next part is usually said by everyone, and then repeated by the leader:*

לְיְהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׂשׂוֹן וְיִקָּר. כֵּן תִּהְיֶה לָנוּ.

*The leader continues:*

כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.

סִבְרֵי מָרְנָן וְרַבּוֹתֵי:  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְרֵי הַגֶּפֶן.

*We do not drink the wine until after Havdallah is finished. Next, we say a blessing over beautiful smelling spices. This is not a special blessing for the end of Shabbat, but should be said every time we smell something nice. We make it a point to smell something nice during Havdallah because it reminds us of how sweet the Shabbat was. After this blessing, everyone smells the spices.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בוֹרֵא מִיְי  
בְּשִׂמִים.

Adonay, save (us)! (May the) King answer us when we call. (Psalms 20:10)

The Jews had light, happiness, joy, and gladness (at the end of the Purim story). (Esther 8:16) So may it be for us.

I will lift up the cup of victory, and call out in Adonay's name. (Psalms 116:13)

With your permission, gentlemen:

**Praised are You, Adonay our God, Ruler of the universe, who creates the fruit of the vine.**

Praised are You, Adonay our God, Ruler of the universe, who creates different kinds of spices.

*Next, we say a blessing over the candlelight. We only say a blessing over a flame on Saturday night. This is because legend has it that right after the first Shabbat in the Garden of Eden, Adam learned how to make fire. After the blessing, some people look at the fire through their hands, so they can see their skin glow. Others curve their hands so they can see the shadow of their fingers in their palms.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי  
הָאֵשׁ.

*The last blessing of Havdallah praises God as one who makes differences between things, particularly between things that are holy and things that are regular. After this blessing, the leader drinks the wine. Some people spill some of the wine to put the candle out. Other people think that this is a waste of food and shouldn't be done.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין  
קֹדֶשׁ לְחָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין  
יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. בְּרוּךְ אַתָּה יְהוָה  
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָל.

Praised are You, Adonay our God, Ruler of the universe, who creates the lights of fire.

**Praised are You, Adonay our God, Ruler of the universe, who makes a difference between holy and regular, between light and dark, between Israel (the Jewish people) and the (other) nations, between the seventh day (Shabbat) and the six days of work. Praised are You, Adonay, who makes a difference between holy and regular.**

# Lighting Chanukah Candles

*Chanukah celebrates the victory of the Jewish people over the Greeks, so that we could continue to worship God in our Beit Mikdash, the Holy Temple in Jerusalem. It also celebrates the small jug of oil that miraculously lasted for eight days.*

*Chanukah candles should be lit as soon after sunset as possible and near a door or a window, so people outside can see them. On the first night, we light one candle. On each night after, we add one more candle to the left of the first candle. We always light the newest candle first. We say the blessings before lighting the candles:*

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.**

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים  
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמַּן הַזֶּה.**

***REMEMBER: Candles can be dangerous. Please don't light them without an adult around to supervise.***

**Praised are You, Adonay our God, Ruler of the universe, who made us Holy through your commandments, and commanded us to light the Chanukah candle.**

**Praised are You, Adonay our God, Ruler of the universe, who made miracles for our ancestors in those days at this time**

*The following blessing is only said if this is the first time the person is lighting Chanukah candles this year:*

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מֶלֶךְ הָעוֹלָם  
שֶׁחַיֵּינוּ וְקִיּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.**

*After lighting the candles we say:*

הַנִּירוֹת הַלָּלוּ אָנוּ מִדְּלִיקִין עַל הַנְּסִים וְעַל הַנִּפְלְאוֹת  
וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ  
בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה, עַל יְדֵי כַּהֲנִיךְ הַקְּדוֹשִׁים.  
וְכָל שְׂמוֹנֵת יָמֵי חֲנֻכָּה הַנִּירוֹת הַלָּלוּ קֹדֶשׁ הֵם. וְאִין  
לָנוּ רְשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֲלֵא לְרֵאוֹתָם בְּלִבָּד.  
כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל נְסִיךָ וְעַל  
נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתֶךָ.

*We sing together:*

מְעוֹז צוֹר יְשׁוּעָתִי לְךָ נֶאֱהָ לְשַׁבַּח. תִּכּוֹן בֵּית  
תְּפִלָּתִי וְשֵׁם תּוֹדָה נְזַבַּח. לְעֵת תְּכִין מִטְבַּח מִצָּר  
הַמְּנַבַּח, אֲזִ אֶגְמֹר בְּשִׁיר מְזֹמֹר חֲנֻכַּת הַמְּזַבַּח.

**Praised are You, Adonay our God, Ruler of the universe, who kept us alive, supported us, and brought us to this day.**

We light these candles for the miracles and wonders and saving and battles that you did for our ancestors in those days at this time at the hands of your holy Kohanim (priests). And for all eight days of Chanukah, these candles are holy. And we are not allowed to use them except only to look at them. So that we may give praise and thanks to your great name for your miracles and wonders and saving.

Our strong rock, my Savoir, it is pleasing to praise You. (Please) restore my House of Prayer (the Beit Mikdash), and there we will give a thanksgiving offering. At the moment prepare the slaughter of the barking enemy, then I will finish the dedication of the altar with hymn song.