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In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
The Kabbalat Shabbat service was created by the Kabbalists (Jewish mystics) of Safed in the sixteenth century and was almost universally accepted by Jewish communities. Though a relatively recent innovation in Jewish liturgy, it probably springs from ancient customs such as those of R. Hanina and R. Yanay (third century Palestine). The Talmud records that at sunset on Shabbat eve, R. Hanina would stand dressed in fine garments and say, “Come, let us go forth to welcome the Sabbath queen.” R. Yanay, in festive attire, would exclaim, “Come, Oh bride! Come, Oh bride!”

The augmented version of Kabbalat Shabbat presented here is intended to offer variety within a traditional form of worship. The prayer-leader (sheliach tzibbur) should construct a service by selecting elements from among the introductory hymns, passages from the Song of Songs, Psalms, and additional readings to be found below. For additional readings see pages 732-766.

A.G./S.S.


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HADLAKAT NEROT SHABBAT / LIGHTING SHABBAT CANDLES

Candles are traditionally lit in the home. Many communities also light candles together at the beginning of the Kabbalat Shabbat service. For additional readings, see pages 732, 735-737, 797. On Shabbat Hanukkah the Hanukkah candles (page 672) are lit prior to the Shabbat candles.

To light candles in all the worlds—that is Shabbat.
To light Shabbat candles is a soul-leap pregnant with potential into a splendid sea, in it the mystery of the fire of sunset.
Lighting the candles transforms my room into a river of light, my heart sets in an emerald waterfall.

Zelda (translator unknown)

* * *

As the great doors of night are opening we come into the clean quiet room of Shabbat.
Let us be thankful, as we light these candles like eyes of holiness, for this moment of peace.

Let us savor the fruit of the vine, the blood of the earth that quickens us.

Let us be thankful for grain, fruit of grasses that feed the cow, the gazelle and us.

Let us be grateful for the children and the work of the week that are our own fruitfulness.

Let us as we eat never forget that food comes from the earth we must cherish and heal through labor we must respect and reward.

Margot Piercy
Candles are traditionally lit in the home. Many communities also light candles together at the beginning of the Kabbalat Shabbat service. On Shabbat Hanukah the Hanukah candles are lit prior to the Shabbat candles.

NOTE. While minimally we light two new Shabbat candles, we may choose to light more. Some families light a candle for each member.

The physical motions associated with candle-lighting are unique to each of us and take on individual meaning. Some lift their hands over the flames and toward themselves as though drawing the light of Shabbat into themselves. Others lift their hands over the flames six times as though to incorporate each day of the week into Shabbat.

Many people cover their eyes while saying the blessing. In this way they maintain the customary order of blessing before acting—they delay their enjoyment of the lights. Covering the eyes also symbolizes our need to avert our eyes from the blinding light of the divine.

Many of us set aside the contemplative moments before and after candle-lighting as a time for our own private prayers and intentions.

B.W./K.G./D.A.T.
The candles are now lit. After candle-lighting, the following blessing is recited:
Blessed are you, SOURCE OF LIGHT, our God, sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle the Shabbat light.

*   *

Blessed is the match that’s consumed in kindling a flame.
Blessed is the flame that burns in the secret depths of the heart.

Hannah Stein (translator unknown)

Almighty God,
Grant me and all my loved ones
A chance truly to rest on this Shabbat.
May the light of the candles drive out from among us
The spirit of anger, the spirit of harm.
Send your blessings to my children,
That they may walk in the ways of your Torah, your light.

Shas Tkhines (translator unknown)

YEDID NEFESH / SOUL BELOVED

Transliteration can be found on page 9.
This translation can be sung to the same melody as the Hebrew.

You who love my soul,
Sweet source of tenderness
Take my inner nature
And shape it to your will.
Like a darting deer
I will flee to you.
Before your glorious presence
Humbly do I bow.
Let your sweet love
Delight me with its thrill.
Because no other dainty
Will my hunger still.

KABBALAT SHABBAT/WELCOMING SHABBAT / 4
The candles are now lit. After candlelighting, the following blessing is recited:

ברוך אתה יהוה אלוהינו מלך העולם אשר קדשה

במצווה להדליק נר של שבת.

Baruh atah adonay eloheynu melech ha'olam asher kideshanu bemitzvotav vetzivanu lehadlik ner shel shabbat.

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

I
Baruh atah adonay 
Blessed are you Adonay
Beruchah at yah 
Blessed are you Yah
Nevareh et 
Let us bless

II
eoloheynu
our God
hashehinah
Shehinah
eyh hayayim
Source of Life

III
melech ha'olam
Sovereign of all worlds
hey ha'olamim
Life of all the worlds
ru'ah ha'olam
Spirit of the world

5/ HADLAKAT NEROT SHABBAT/LIGHTING SHABBAT CANDLES
How splendid is your light
Which worlds do reflect!
My soul is worn from craving
For your love’s delight.
Please, good God, do heal her
And show to her your face,
So my soul can see you
And bathe in your grace.
There she will find strength
And healing in this sight.
Her joy will be complete then,
Eternal her delight.

What pity stirs in you
Since days of old, my God!
Be kind to me your own child
Begotten by your love.
For long and longing hours
I yearned for your embrace.

COMMENTARY. Yedid Nefesh was written by Rabbi Eleazar Azikri of Safed. A love song of the soul to God, it achieved great popularity in Sephardic communities, where it was included in the daily prayerbook. Hasidic custom adopted it for use as an introduction to Shabbat. The poet speaks to God in most intimate terms as lover and parent, but also as shining light of the universe. The longing for God is fulfilled for “the time has come” as God spreads over the world the great sukkat shalom, canopy of peace, which is Shabbat.

The traditional Hebrew text of Yedid Nefesh presented here differs in several places from Azikri’s original. Most notably, this version substitutes in the second verse “Eternal her delight” for “She shall be your handmaid forever.” Here tradition seems to have improved on the author’s work!

A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT / 6
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To see my light in your light
Basking in your grace.
My heart’s desire is
To harmonize with yours
Do not conceal your pity
Hide not that light of yours.
Help, my lover, spread
Your canopy of peace,
Enfold all human beings.
Give all pain surcease.
Your presence on this earth plane
Do make known to us
And we shall respond then
With song and with dance.
Rush, my love, be quick,
The time for love has come,
Let your gentle favor
Grace us as of old.

Eleazar Arikri (translated by Zalman Schachter-Shalomi)

COMMENTARY. The first letter of each verse spells out יהוה, the four-letter name of God. That name subsumes and unites all the descriptions which Jewish tradition has evolved in its quest for the divine. Jews may once have commonly pronounced יהוה, but they have avoided doing so since at least the third century B.C.E. The traditional vocalization “Yahweh” can be understood as, “He causes to exist,” or just, “He is!” It also resembles God’s enigmatic words to Moses at the burning bush: “Ehyeh Asher Ehyeh—1 Am Who I am” (Exodus 3:14). Thus יהוה hints at the absurdity of assigning a name to an ineffable divinity.

M.P.
Yedid nefesh av harahaman meshoḥ avdeḥa el retzoneḥa
Yarutz avdeḥa kemo ayal yishahaveḥ el mul hadareḥa.
Te'erav lo yediduteḥa minofet tzuf vehol ta'am.

Hadur na'eh ziv ha'olam nafshi ḥolat ahavateḥa.
Ana el na refa' na lah beharot lah no'am ziveḥa.
Az tithezek vetitrapey vehayetah lah simhat olam.

Vatik yehemu na rahameḥa veḥusah na al ben ahuveḥa.
Ki zeh ḥamah niḥsof niḥsaṭi lirot betifetet uzeḥa.
Eleh ḥamdah liḥi ḥusah na ve'al titalam.

Higley na ufros ḥavivi alay et sukkat shelomeḥa.
Ta'ir eretz mikrovdeḥa nagilah venismeḥah baḥ.
Maher ahuv ki va mo'ed vehonenu kimey olam.

A quotation from Moses's prayer to heal Miriam, "God, please heal her" (Numbers 12:13). God is sought as the source of spiritual healing—soul healing. In union with the divine we find release from the pain of the futile cycle of searching and disappointment. Shabbat is our refuge of acceptance, our shelter from cravings and strivings. S.P.W.

DERASH. Our yearning for salvation is the human form of the will to live, which is cosmic and characteristic of all living beings. In our case the will to live is the will to abundant and harmonious living...Human nature is part of the larger world of nature, and our salvation can only be conceived as a manifestation of a divine power both within and beyond us.

M.M.K. (ADAPTED)

/ eleh hamdah libi is a corruption of the original /elī maḥmad libi. My God, my heart's beloved. The popular version, while grammatically difficult, offers a clear sense of surrender, a central motif of religious love poetry. All I want, O my God, is to be near you and to feel your presence. These are the only things my heart desires.

A.G.

9 / YEDID NEFESH/SOUL BELOVED
SHABBAT HAMALKAH / THE SHABBAT QUEEN

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

The sun on the treetops no longer is seen; 
Come, gather to welcome the Sabbath, our queen!

Behold her descending, the holy, the blessed, 
And with her the angels, of peace and of rest.

Draw near, O queen, and here abide; 
Draw near, draw near, O Sabbath bride.

Peace be unto you, O angels of peace.

Hayim Nahman Bialik (adapted from a translation by A. Irma Gochon)

NOTE. Shabbat Hamalkah is the work of Hayim Nahman Bialik, the great poet of the Hebrew national revival. His poem, like Yedid Nefesh, was not originally written for the synagogue, but it has achieved great popularity as a song of welcome to Shabbat.

A.G.
שלום המלכה
ה蕲ה במראמ חאןולגת נופלהיה.
ואך באך לכראת שבח המלכה.
וה והי anzeigen simd הלוכיה.
ועד המלכיים גםا שלום מבנהיה.
ואו ראש המלכה אפי ראש המלכה.
שלום עליכם פלכם שלום.

Haḥamah merosh ha’ilanot nistalekah.
Bo’u venetzev likrat shabbat hamalkah.
Hiney hi yoredet hakedoshah haberuhah,
Ve’imah malahim tzeva shalom umnuhah.
Bo’i bo’i hamalkah, bo’i bo’i hakalah.
Shalom aleyhem malahy hashalom.

11 / SHABBAT HAMALKAH/ THE SHABBAT QUEEN
SHALOM ALEYHEM

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

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

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

translated by Burt Jacobson

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

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

KABBALAT SHABBAT/WELCOMING SHABBAT / 12
שלום עליכם
שלום עליכם כלנאבר נשרף כלנאבר עליון
מלכד מלכד הכלבוס כוהון ויא: נאוכך לשלום כלנאבר נשלום כלנאבר עליון
מלכד מלכד הכלבוס כוהון ויא: נאוכך לשלום כלנאבר נשלום כלנאבר עליון
מלכד מלכד הכלבוס כוהון ויא: נאוכך לשלום כלנאבר נשלום כלנאבר עליון
מלכד מלכד הכלבוס כוהון ויא: נאוכך לשלום כלנאבר נשלום כלנאבר עליון

Shalomaleyhem malahey hasharet malahey elyon mimelekh malyey hamalalhim hakadosh baruch hu.
Bo'aheym leshalom malahey hashalom malahey elyon mimelekh malyey hamalalhim hakadosh baruch hu.
Barehuni leshalom malahey hashalom malahey elyon mimelekh malyey hamalalhim hakadosh baruch hu.
Tzethem leshalom malahey hashalom malahey elyon mimelekh malyey hamalalhim hakadosh baruch hu.

13/ SHALOM ALEYHEM
SHIR HASHIRIM /
THE SONG OF SONGS

Select from among the following:

The Song of Songs, ascribed to Solomon.
He kisses me, full kisses with his mouth.
Yes, better is your love than wine, [I say,]
Oh, the aroma of your balm!
—a balsamum poured out: your name!
For such a thing the young girls love you.
Take me along with you, let’s run!
The king has brought me to his chambers:
We are gleeful, we rejoice in you, [he says,]
we bring to mind your love
more than the finest wine,
yes, rightly they have loved you.

1:1-4

COMMENTARY. The historical origins of the love poems that comprise Shir Hashirim (The Song of Songs) is unknown. Were they simple shepherd love poetry, as they present themselves, or did they have a cultic setting in the distant pre-Israelite past, as some have suggested? The Kabbalists prescribed the recitation of the Song of Songs at Kabbalat Shabbat. They saw it as a love poem between the blessed Holy One and the Shekhinah, or the male and female elements within divinity. Only in the union of these two can divine blessing flow into the world, giving us the enjoyment of Shabbat peace.

A.G.

NOTE. The translator, hearing a play on words in Hebrew, uses the spice name “balsamum” because of its likeness in sound to “Solomon.” King Solomon is the reputed author of Shir Hashirim.

J.R.
COMMENTARY. The term Shechinah is an expansion of the biblical concept of Kevod HaShem מְנוֹן, the manifest presence of God. In post-biblical literature Shechinah, which derives from the root קשת, to dwell, came to mean the feminine, in-dwelling experience of God. Jewish mystical literature elaborated this image of the Shechinah as feminine. Mystics thus saw the unity of the divine realm as dependent upon the healing union of God's transcendent (masculine) and immanent (feminine) aspects. It was believed that the people Israel can promote this healing through prayer and Torah. The rabbis understood this union between masculine and feminine, God and Israel, King and Shechinah, to be at the heart of Shir Hashirim.

M.P.

15 / SHIR HASHIRIM/ THE SONG OF SONGS
My love called out to me, and said:
"Rise up, dear mate, my lovely one,
and come forth. Look! The chill has fled.
The rain has passed, has gone its way,
and blossoms have appeared upon the land.
The pruning time has come,
and chortling doves are heard around our land.
The figs have livened up their hue,
the vines have given forth their fruit's bouquet.
Rise up, dear mate, my lovely one,
come out! My dove, you who are nestled
in the cranny of the rock,
in the hollow of the step's ascent,
show me your form, and let me hear your voice,
for oh, how sweet your voice,
and oh, how fine your form!
Go catch us foxes, little foxes,
vineyard wreckers, in our fruit-filled vineyard!"
"My love is mine, and I am his,
who browses in the lotus patch.
Before the day has breathed its last
and shadows have all fled,
come 'round and strike a pose, my love,
of a gazelle, or of a young buck
of the rams, out on a mountain cleft."

2:10-17

COMMENTARY. Jewish sources have understood Shir Hashirim as a love dialogue between the community of Israel and its God. According to midrash,* Israel is the beautiful dark servant-girl coming forth from the wilderness after she is redeemed from Egypt. She and her divine lover seek one another, whisper terms of endearment, call out in voices of longing, and rejoice as they approach their sacred union. To Rabbi Akiva is attributed the astonishing assertion, "All of Scripture is holy, but the Song of Songs is the Holy of Holies!"

A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT / 16
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*Midrash is a genre of interpretative commentary that derives its name from the root מדר: to seek or search out. The activity of expounding midrash is one of elucidation through creative expansion of words, verses, or whole stories that are ambiguous in the biblical text. These provide fertile ground for imaginative explanation. Midrashic literature dates back to the period of the early Amoraic rabbis, ca. 400 C.E., and is still being created today.  

M.P.

17 / SHIR HASHIRIM / THE SONG OF SONGS
DODI LI
My love is mine, and I am his,
who browses in the lotus patch.

Who is this coming up out of the wilderness
perfumed with myrrh and frankincense?

You have enlivened me, my sister-bride.
Awake, north wind,
yes, come, south wind!

A group of verses (2:16, 3:6, 4:9, 4:16) from Shir Hashirim

DERASH. One may read the Song of Songs as a poem reconciling disparate,
often polarized aspects of each human soul. Shelomo and Shulamit (whose
names mean peace and wholeness) are symbols of unification. We must
not hide from light our darkest, most passionate, most aroused and sensual
parts. Male and female, maiden and royalty, palace and field, blossom and
fruit, animals, birds and plants all draw into harmony on this day of inclu-
sive, overflowing love and self-acceptance. S.P.W.

KABBALAT SHABBAT/WELCOMING SHABBAT / 18
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On Hei Hamo’ed it is customary to begin on page 48.
On Festivals, turn to Kabbalat Ha’s, page 532.

PSALMS

Come, sing in ecstasy to The Eternal One.
ring out a fanfare to our rock of rescue!

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

For The Creator is a generous divinity,
a sovereign greater than all image-gods,
in whose hand the planetary depths reside,
the greatest heights, there in God’s palm,
to whom belongs the sea, as it was made,
the dry land, shaped by divine hand.

Come worship, bend the knee,
let’s bow to The Eminence who made us all.

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

A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT / 20
On Hol Hamo’ed it is customary to begin on page 49. On Festivals, turn to Kabbalat Hag, page 533.

TEHILIM

Lehu neranenah ladonay nari’ah letzur yishenu.
Nekademah fanav betodah bizmirot nari’ah lo.
Ki el gadol adonay umeleh gadol al kol elohim.
Asher beyado mehkerey retz veto’afot harim lo.

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

21 / TEHILIM/PSALMS
This is our God, 
and we, nurtured by God, a flock under God's care
—today:
if to the Voice
you'll listen—:

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

For forty years I argued with that generation,
till finally I said: 'They are a people with a wandering heart,'

nor did they ever
come to know
my ways.

And as for them, I swore amid my wrath,
that they'll not come into my place of rest.’"
DERASH. The ancients deemed obedience to God’s will to be a prime virtue. Abraham had it; Adam lacked it. In our own day this virtue must mean the power to conform to the basic law of life. Obedience to that law brings salvation; defiance of it leads to disaster.

M.M.K. (ADAPTED)
Sing out to The Redeemer a new song!
Sing to The Eternal all the earth!
Sing to The Sublime One—bless God’s name,
Bring news, day after day, of divine help.
Tell it among the nations, tell the glory,
among all the peoples, tell of miracles.

Yes, The Radiance is great, subject of praise indeed,
the source of awe, above all image-gods!

For all the nation-gods are idols,
but The Living One has made the heavens.

Grandeur and spendor belong to God,
Strength and beauty in the Holy Place.

Give praise to The Magnificent, families of nations,
Honor and power devote to The Great One.

Pay homage to Majesty for the glory of the name.
Bear offering, approach the Courtyards,

Bow down to The Incomparable with holy adornment.
Tremble in God’s presence, all the earth,

Declare among the nations that The Eternal reigns:
The world is founded, none can topple it;

The peoples
shall be judged
anerringly.

KABBALAT SHABBAT/WELCOMING SHABBAT / 24
Shiru ladonay shir ḥadash, shiru ladonay kol ha'aretz.
Shiru ladonay barehū shemo baseru miyom leyom yeshu'ato.
Saperu vagoyim kevodo, behol ha'amim nifle'otav.
Ki gadol adonay umhulal me'od, ne-ra hu al kol elohim.
Ki kol elohey ha'amim elilim, vadosay shamyim asah.
Hod vehadar lefanov, oz vetiferet bemikdasho.
Havu ladonay mishpehot amim, havu ladonay kavod va'oz.
Havu ladonay kevod shemo, se'u minḥah uvo'u leḥatzrotav.
Hishtaḥavu ladonay behadrat kodesh, hilu mipanav kol ha'aretz.
Imru vagoyim adonay malaḥ, af tikon tevel bal timot.
Yadin amim bemeysharim.

/ the world is founded. There is cosmic order. L.W.K.

25 / TEHILIM/PSALMS
Let the skies rejoice, the earth have glee.
Ocean resound, in all your fullness!
Let the fields rejoice, and all belonging there.
And then, all forest trees exclaim ecstatically,
before THE ONE who comes,
who comes to rule the earth,
to rule over the settled world,
over the peoples, faithfully.

DERASH. This psalm makes no explicit reference to Israel, Jews, or Judaism. All nations, all forces are controlled by God.
The psalmist shouts: מָּלֵא is great—every day, always, everywhere, to everybody; come, join me in praising! The writer knows of the greatness of God from experience, not reason. The presence of God reaches beyond one person, beyond a nation, beyond human beings!
This great God makes demands on us; we are accountable for our actions. God judges; we must act justly. L.W.K.

KAVANAH. To affirm the sovereignty of God means to acknowledge a higher law and authority than one’s own arbitrary will. M.M.R.

KABBALAT SHABBAT/WELCOMING SHABBAT / 26
Yismehu hashamayim vetegel ha’aretz yiram hayam umlo’o.
Ya’aloz saday ve’hol asher bo, az yeranenu kol atzey ya’ar.
Lifney adonay ki va, ki va lishpot ha’aretz.
Yishpot tevel betzedek, ve’amim be’emunato.

* /be’emunato: faithfully; אמונah / emunah means trust, constancy, or rightness.זאמונת, חסידות, ברכה*

L.W.K.
THE UNCREATED reigns! O world, rejoice!
Be happy, dwellers of all continents!
Clouds and thick darkness surround God,
justice and judgment bear up the Throne,
a fire goes before it,
flames surround its back,
its lightning flashes light the world,
the earth beholds and trembles,
mountains melt like wax before THE ONE
before the First of all the earth,
whose justice all the skies declare,
whose glory all the nations see,
Let all who worship images be shamed,
all those who boast amid their idols,
let all gods
submit
to God.
Zion has heard, and has rejoiced,
the women of Judah sound their joy.
because of justice,
yours
YAH. —

Psalm 97

KABBALAT SHABBAT / WELCOMING SHABBAT / 28
Kawanah. The belief in the sovereignty of God should keep in our minds
the prophetic teaching that God should be obeyed rather than worshipped,
that obedience to God’s laws is the highest form of worship. It is an error
to believe that the main function of the spiritual is to afford us an escape
from the turmoil and the temptations of life—a sort of ivory tower of
detachment. The truth of the sovereignty of God should remind us that
our task is to turn temptations into a means of serving God.

M.M.K. (Adapted)

יהודה צאן / Judea’s daughters, the women of Judah. The place rejoices,
then the people join in. Some say that “daughters” includes the place
itself.

L.W.K.

29 / TEHILIM/PSALMS

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set to Always in Acrobat Professional or Adobe Reader. Please contact your
Customer Service Representative if you have questions about finding this option.
For you are The Radiance
above all earth.
Powerfully, you have ascended
over all the image-gods.
And you who love The Great One hate the bad,
so that the Guardian of loving souls
might save them
from the power
of the wicked.
Lightbeams are seeded for the righteous,
Happiness for those steadfast of heart,
Rejoice, O righteous ones in The Unnameable
be thankful for its sacred Trace!

KABBALAT SHABBAT/WELCOMING SHABBAT / 30
...Avodah / you who love... The lover of God naturally fights evil. Ethics and spirituality are closely linked.

Bereshit / God protects. Those who fight injustice are often in need of protection.

Ori / seeded. Light is like seeds because it needs to be nourished and tended. It demands patience. Another reading is הנור / zar'ah, a brilliant, dazzling light (The Me'iri).

Lav / right-hearted, steadfast of heart—those with focused minds.

L.W.K.

31 / TEHILIM/PSALMS
A psalm: Sing out to the Truthful a new song,
to One who has wrought wonders in the world,
whose right hand was of aid,
as was the holy, saving arm,
who made the divine might renowned,
revealed God's justice to the eyes of many nations,
and who made remembered divine love and faithfulness
to the community of Israel.
To the farthest reaches of the earth, they saw
our God's salvation!
Trumpet out in joy the Awesome One's praise,
burst forth and sing, and play your music,
music for the Omnipresent on a violin,
on strings, with voice and melody,
with hornplaying and shofar blasts,
trumpet your praise before the, sovereign to the One Who Is
Let the sea be in a tumult,
and the settled world, and its inhabitants.
And let the rivers clap their hands
together, and the mountains sing in joy,
to the One who comes to rule the earth,
to rule the settled world with justice,
and all peoples with unerring deeds!

Psalm 98
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ז"ר / zahar: has been loving; literally, remembers his love. The verb is related to זך, potent; it implies acting on the memory.

L.W.K.

DEBASH. One of the fundamental implications of the sovereignty of God is that religion must be socialized. It must be translated into terms of social righteousness and not stop at the inward peace and serenity of the individual.

M.M.K. (ADAPTED)

33 / TEHILIM/PSALMS
THE ONE OF SINAI reigns, as nations seethe, and sits between the cherubim, the earth is teetering.

THE ONE WHO DWELLS IN ZION is magnificent, high above all peoples;

let them thank your name, so great and awesome, holy it is!

With royal strength, but loving justice, you have established equitable deeds.

Justice and righteousness on Jacob's behalf have you performed.

Exalt THE ONE WHO SEES our God, bow down before God's footstool,

    God is holy!

Moses and Aaron are among God's priests, and Samuel among the ones who call God's name,

Calling to THE RIGHTEOUS ONE who will respond to them.

In a cloud pillar, God speaks to them, they keep God's precepts and God gives them rulings.

GREAT ONE you have answered them, you were a forgiving God for them, after you exacted penalty for things they did.

Exalt the name of THE INEFFABLE ONE, bow down before the sacred divine mount, yes, holy is THE AWESOME ONE, our God!

KABBALAT SHABBAT/WELCOMING SHABBAT / 34
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A psalm of David: Give to THE ONE WHO IS, you so-called gods, give to THE INDIVISIBLE glory and strength!

Give to THE UNSEEN ONE the glory of the divine Name, worship THE ANCIENT OF DAYS with holy ornament.

The voice of THE UNENDING on the waters, God in full Glory thundering,

THE ONE WHO CALLS over many waters,

yes, voice of THE REVEALED ONE in full strength, voice of THE TRUTHFUL in full beauty,

voice of ETERNAL LAW breaking the cedars,

THE ALL-KNOWING smashing cedar forests on Mt. Lebanon,

making them skip about like calves,

yes, Lebanon and Sirion, like offspring of the wild ox.

Psalm 29

COMMENTARY. Psalm 29, one of the most ancient in the Book of Psalms, celebrates the presence of God in the midst of a great thunderstorm. The word kol, which appears seven times in the psalm, here translated “voice,” can also mean “thunderclap.” The psalmist concludes with mention of a great quiet that follows the storm, recalling the mythic quiet that followed God’s triumph over the forces of chaos in Creation. The placing of the psalm here reminds us that our weekly struggle in the world of achievement and bustle is now at an end. We have repeated the struggles of creation and now we too are called upon to achieve that great inner quiet which is the secret of true rest.

A.G.

NOTE. In this psalm the divine name, הוה, appears eighteen times. The translator has rendered thirteen of these to recall thirteen divine attributes, and the remaining five to echo the themes of the Five Books of Moses.

J.R.
Mizmor ledavid.
Havu ladonay beney elim, havu ladonay kavod va’oz.
Havu ladonay kevod shemo, hishtahavu ladonay behadrat kodesh.
Kol adonay al hamayim, el hakavod hinim.
Adonay al mayim rabim.
Kol adonay bako’ah, kol adonay behadar.
Kol adonay shover arazim, vayshaber adonay et arcey halevanon.
Vayarkidem kemo egel, levanon vesiryon kemo ven re’emim.

37 / TEHILIM/PSALMS
The voice of THE JUST ONE hewing flames of fire,
the voice of THE ANOINTER making the desert writhe,
of ENERGY giving birth pangs to the wastelands of Kadesh.
the voice of THE MIGHTY ONE convulsing all the deer,
stripping the forests,
while amid God's palace all declare: "The Glory!"
THE REDEEMER prevailing at the Sea,
THE PRESENCE presiding for the cosmos,
THE WANDERER imparting strength to Israel,
GIVER OF WORDS blessing the people in their peace.

NOTE. The psalm acknowledges the four directions, with Jerusalem as the peaceful center.
םים/waters. Like many storms in Israel, this one starts in the west, over the Mediterranean Sea.
屾ירא/cedars, a symbol of something solid and lasting. The storm breaks in the high north, towards Lebanon.
➰ישיר—Mt. Hermon, towering on Israel’s northern border. Even these mountains quake!
持ち産/ desert—the Jordan Valley and the Judean Desert, as the storm moves south-east.
שכם/wilds of Kadesh south of Jerusalem.

KABBALAT SHABBAT/WELCOMING SHABBAT / 38
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Kol adonay ḥotzev lahavot esh.
Kol adonay yaḥil midbar, yaḥil adonay midbar kadesh.
Kol adonay yeḥolel ayalot, vayehesof ye’arot.
Uvheyḥalo kulo omer kavod.
Adonay lamabul yashav, vayeshev adonay meleh le’olam.
Adonay oz le’amo yiten, adonay yevareḥ et amo vashalom.
LEH AH DODI / O, COME, MY FRIEND

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

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

"Keep" and "Remember" in a sole command
the solitary God did us command
"I AM!" is one, the Name is one,
in name, in splendor, and in praise.

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

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

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

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

KABBALAT SHABBAT/WELCOMING SHABBAT / 40
Leḥah dodi likrat kalah peney shabbat nekabelah.

Shamor vezahor bedibur eḥad
Hishmi’anu el hamyuḥad
Adonay eḥad ushmo eḥad
Leshem ultiferet velit-hilah          Leḥah dodi...  


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

S.S.

41 / LEHAH DODI/O COME MY FRIEND
Toward the Sabbath, come, make haste,
for she has every blessing's taste,
ordained at first, and long ago,
the last thing made, the first in mind.

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

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

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

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

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

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

S.P.W.

KABBALAT SHABBAT/WELCOMING SHABBAT / 42
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43 / LEHAH DODI/O COME MY FRIEND
Arouse yourself, arouse yourself,
your light has come, arise and shine,
awake, awake, pour forth your song,
on you now shines the Glorious One.

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

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

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

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

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

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

A.G.

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

M.M.K.

KABBALAT SHABBAT/WELCOMING SHABBAT / 44
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To right and left you shall burst forth, revering God, to south and north, by hand of one from Peretz’s line, we shall rejoice and find delight.

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

_We rise and face the entrance to welcome the Shabbat bride._

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

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

---

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

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KABBALAT SHABBAT/WELCOMING SHABBAT / 46
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A psalm. A song for the day of Shabbat.

A good thing to give thanks to THE ETERNAL
to sing out to your name supreme,
to tell about your kindness in the morning,
and your faithfulness at night,
on ten-stringed lyre and on flute,
with melodies conceived on harp,

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

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

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

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

KABBALAT SHABBAT/WELCOMING SHABBAT / 48
Mizmor shir leyom hashabbat.
Tov lehodot ladonay ulzamer leshimeha elyon.
Lehagid baboker hasdeha ve’emunateha baleylot.
Aley asor va’aley navel aley higayon behinor.

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

M.B.
For though the wicked multiply like weeds,
and evildoers sprout up all around,
   it is for their destruction for all time,
   but you, MAJESTIC ONE, are lifted high eternally,

behold your enemies, REPLENIDENT ONE,
behold, your enemies are lost,
   all evildoers shall be scattered.

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

My eye shall gaze in victory on my enemies,
on all who rise against me to do harm;
   my ears shall hear of their demise.

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

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

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

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

KABBALAT SHABBAT/WELCOMING SHABBAT / 50
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THE ETERNAL reigns, is clothed in majesty,
THE INVISIBLE is clothed, is girded up with might.

The world is now established,
it cannot give way.

Your throne was long ago secured,
beyond eternity are you.

The rivers raise, O MIGHTY ONE,
the rivers raise a roaring sound,

the floods raise up torrential waves,

but louder than the sound of mighty waters,
more exalted than the breakers of the sea,

raised up on high are you, THE SOURCE.

Your precepts have retained their truth,
and holiness befits your house,

THE ETERNAL ONE, forever and a day.

---

DEARASH. Why does this psalm (93) follow the psalm for Shabbat (92)? In it God watches the seas. The midrash notes that just as earth was created by parting the waters, so was Redemption created by parting the waters. In Creation land was redeemed from the waters. In Redemption human freedom is created. The creation of Shabbat planted the seed of human redemption. The experience of Shabbat nurtures that seed, giving us the strength to quell the floods in our time.

D.A.T./S.D.R.

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KABBALAT SHABBAT/WELCOMING SHABBAT / 52
COMMENTARY. Psalm 93 concludes Kabbalat Shabbat by retelling the ancient tale of Creation. The waters raised a great shout, showing their power to overwhelm the dry land as it first emerged. So do the forces of chaos and destruction threaten the islands of peace and security we manage to create in our lives. The psalmist assures us, however, that the voice of God is greater than that of even the fiercest storm tides of the ocean. With God’s throne firmly established, the peace of Shabbat is now triumphant.

A.G.

53 / PSALM 93
HATZI KADDISH / SHORT KADDISH

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

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

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

KABBALAT SHABBAT/WELCOMING SHABBAT / 54
יהוה אלה השם
יהוה אלה השם שמע רב מצלמה והמימה
אלMimeTypeuggleיהו וביה אלהי раб
שלא אראה מורה: שמע רב מצלמה
הנה שמע רב מצלמה טעמיא: מנה
יהוה אלה השם ויהוה אלהי раб
שלא אראה מורה: שמע רב מצלמה
הנה שמע רב מצלמה טעמיא:
(On Shabbat Shuvah add: י eller)
הנה שמע רב מצלמה טעמיא:
(On Shabbat Shuvah add: י eller)
הנה שמע רב מצלמה טעמיא:
(On Shabbat Shuvah add: י eller)
הנה שמע רב מצלמה טעמיא:
(On Shabbat Shuvah add: י eller)

Reader: Yitgadal veyitkadosh shemey raba
be’alma divra ḥirutey ve’amliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra’el
ba’agala uviẓman kariv ve’imru amen.

Congregation: Yehey shemey raba mevarah le’alam
ulalmey almaya.

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

55 / ḤATZI KADDISH/SHORT KADDISH

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set to Always in Acrobat Professional or Adobe Reader. Please contact your
Customer Service Representative if you have questions about finding this option.
THE SHEMA AND ITS BLESSINGS

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

Bless THE INFINITE, the blessed One!
Blessed is THE INFINITE, the blessed One, now and forever.

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

M.M.K (ADAPTED)

SHABBAT MA’ARIV / 56
When a minyan is present, the Barehu is said. The congregation rises and faces the ark. It is customary to bow.

BareHU et adonay hamvorah.
BaruH adonay hamvoraH le'olam va'ed.

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

COMMENTARY. Ma'ariv is the heart of the Friday evening service. As on weekdays, it contains several parts: the Shema and its blessings, the Amidah (silent prayer), and the Aleynu. On Shabbat there are several additions: Veshamenu (Exodus 31:16-17), a brief reprise of the Amidah, and Kiddush. D.A.T.
ASHER BIDVARO / GOD IN NATURE

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

TRADITIONAL VERSION

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

—

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

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

L.W.K.

SHABBAT MA’ARIV / 58
El ḥay vekayam tamid yimloḥ aleynu leʼolam vaʼed.
Baruḥ atah adonay hamaʼariv aravim.

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

A.G.

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

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

S.S.

59 / ASHER BIDVARO/GOD IN NATURE
INTERPRETIVE VERSION: ASHER BIDVARO

Praised are you, God, ruler of the universe, who has ordained the rhythm of life. The day with its light calls to activity and exertion. But when the day wanes, when, with the setting of the sun, colors fade, we cease from our labors and welcome the tranquility of the night. The subdued light of the moon and stars, the darkness and the stillness about us invite rest and repose. Trustfully we yield to the quiet of sleep, for we know that, while we are unaware of what goes on within and around us, our powers of body and mind are renewed. Therefore, at this evening hour, we seek composure of spirit. We give thanks for the day and its tasks and for the night and its rest. Praised are you, God, who brings on the evening.

1945 Reconstructionist Prayer Book (adapted)

SHABBAT MA’ARIV / 60
INTERPRETIVE VERSION: AHAVAT OLAM

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us
even in the midst of a fall.
We are urged on by eyes that meet us
even when we are too weak for meeting.

We are loved by an unending love.

Embraced, touched, soothed, and counseled...
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles;

We are loved by an unending love.

Blessed are you, BELOVED ONE, who loves your people Israel.

Rami M. Shapiro (adapted)

61 / AHAVAT OLAM/GOD'S LOVE IN TORAH
AHAVAT OLAM / GOD'S LOVE IN TORAH

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

TRADITIONAL VERSION

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

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

L.W.K.

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

SHABBAT MA'ARIV / 62
Ahavat olam beyt yisra’ei ameḥa ahavta.
Torah umitzvot ḥukim umishpatim otanu limadeta.
Al ken adonay eloheynu beshohvenu uvkumenu nasi’ah beṭukeḥa venismaḥ bedivrey torateḥa umitzvotехa le’olam va’ed ki hem ḥayeynu ve’oreḥ yameynu uvaḥem nehgeh yomam vašaylah.
Ve’ahavateḥa lo tasur mimenu le’olamim.
Baruḥ atah adonay ohev amo yisra’el.

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

A.G.

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

D.A.T.

63 / AHAVAT OLAM/GOD’S LOVE IN TORAH
In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
Shema yisra’el adonay eloheynu adonay ehad.
Baruḥ shem kevod malḥuto le’olam va’ed.
Ve’ahavta et adonay eloheha
behol levaveha uhol nafsheha uhol me’odeha.
Vchayu hadevarim ha’eleh asher anoḥi metzaveha hayom al
levaveha.
Veshinantam levanεha vedibarta bam
beshviteha beveyeha uvlehteha vadořeh uvshořbeha
uvkumeha.
Ukshartem le’ot al yadeha vchayu letotafot beyn eyνeha.
Uḥtvatam al mezuzot beyνeha uvishareha.

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

תועדו / toafot / pendants or forehead markings.
The Torah text sees toafot as reminders of the divine will. The English
translation captures this figurative meaning of a visible reminder of the
mitzvot.
D.A.T.

65 / SHEMA
For the second paragraph of the Shema, read either the version below or the biblical section beginning on page 68, then continue with the third paragraph, page 72.

BIBLICAL SELECTION I

It came to pass, and will again, that if you truly listen to the voice of THE ETERNAL ONE, your God, being sure to do whatever has been asked of you today, THE ONE, your God, will make of you a model for all nations of the earth, and there will come upon you all these blessings, as you listen to the call of THE ABUNDANT ONE, your God: Blessed be you in the city, blessed be you upon the field. Blessed be the fruit of your womb, the fruit of your land, the fruit of your cattle, the calving of your oxen, and the lambing of your sheep. Blessed be your basket and your kneading-trough. Blessed be you when you come home, and blessed be you when you go forth.

See, I have placed in front of you today both life and good, both death and ill, commanding you today to love THE BOUNDLESS ONE, your God, to walk in ways I have ordained, keeping the commandments, laws, and judgments, so that you survive and multiply.

THE BOUNTIFUL, your God, will bless you on the land you are about to enter and inherit.

SHABBAT MA'ARIV / 66
For the second paragraph of the Shema, read either the version below or the biblical section beginning on page 69, then continue with the third paragraph, page 73.

BIBLICAL SELECTION I

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

Continue with page 72.

BIBLICAL SELECTION II

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

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

SHABBAT MA'ARIV / 68
DERASH. God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure.

M.M.K. (ADAPTED)

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

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

*Continue on page 72.*

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

SHABBAT MA’ARIV / 70
In the handwritten scroll of the Torah
The word “Shema” of “Shema Yisra’el”
Ends with an oversized ayin,
And the word “Ehad”
Ends with an oversized dalet.
Taken together
These two letters
Spell “Ed,” meaning “witness.”
   Whenever we recite the Shema
   We bear witness
   To our awareness
   Of God’s presence.

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

COMMENTS

THE BOUNDLESS ONE... God (Numbers 15:37-41)

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

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

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

L.W.K.

מזרע / Mitzrayim was the escaping Hebrews’, not the Egyptians’, name for the land of Egypt; perhaps a slave-term, and probably not of Semitic origin, it has associations with the root דר, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: הנשא על עצבני וPresented / From the depths I called to Yah.

M.P.

SHABBAT MA’ARIV / 72
Transliteration can be found on page 285.


According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame "proves" that תיניט / t'nitzit equals all 613 mitzvot combined: $x = 90$, $y = 10$, $z = 90$, $r = 10$, $n = 400$; all together $= 600$. Each t'nitzit has 8 strands (per corner) and 5 knots; $8 + 5 = 13$; $13 + 600 = 613$. L.W.K.

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

is Sidon blue, which is obtained from a shellfish. Sidon or royal blue is associated with majesty—even today the British queen wears a blue sash. The Jews were so oppressed at the time of Bar Kohbah that indigo, a vegetable dye, replaced Sidon blue on their t'nitzit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnițer hasidim reintroduced its use. Now other Jews have also begun to use it. The long techelet thread interwoven with short white ones is a complex and powerful image that hints at the interplay between majesty and subject within our own hearts. E.M.

73 / SHEMA
EMET VE’EMUNAH / REDEMPTION

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

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

As then, so now,

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

SHABBAT MA’ARIV / 74
Commentary. The blessing immediately following the Shema deals with the theme of divine redemption. The present text, a rewritten version, includes references to the Holocaust, from which there was no redemption, and the return to Zion, a fulfillment of Israel’s ancient dream. The same divine spirit that gave Israel the courage to seek freedom from Egypt in ancient times inspired those who fought for Israel's freedom in our own day. At the same time, this version omits those portions of the text that glory in the enemy's fall or see in God a force for vengeance. All humans are God’s beloved children, as were the Egyptians who drowned at the sea.

A.G.

75 / EMET VE’EMUNAH/REDEMPTION
INTERPRETIVE VERSION

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

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

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

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

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

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

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

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

(Congregation sings 7002 ve, page 79)

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

S.S.

SHABBAT MA'ARIV / 76
Mosheh umiriam uvney yisra’el leha anu shirah besimkah rabah ve’ameru hulam.

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, “You go into the sea first!” As they stood there bickering, Nalshon ben Aminadav jumped into the water. Meanwhile Moses was praying. God said to him, “My friend is drowning—and you pray!” “What can I do?” Moses asked. [God responded as it says in the text,] “Speak to the people of Israel and tell them to go! Raise your staff . . . .”

TALMUD SOTAH 37A

NOTE. Biblical references include Job 9:10, Psalm 66:9.

77 / EMET VE’EMUNAH/REDEMPTION
Moses, Miriam, and all the Israelites broke out in song, abundant in their joy, and, all as one, they said:

"Who among the mighty can compare
to you, WISE ONE?
Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!"

Your children saw you in your majesty,
splitting the sea in front of Moses.
"This is my God!" they cried, and said:

"THE HOLY ONE will reign forever!"

And it was said:

"Yes, THE REDEEMING ONE has rescued Jacob,
saved him
from a power
stronger than his own!"

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

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

R.M.S.

SHABBAT MA'ARIV / 78
Mi ḥamoḥah ba’elīm adonay.
Mi kamoḥah nedar bakodesh
nora tehilot osey feleh.
Malḥuteha ra’u vaneḥa boke’a yam lifney mosheh.
Zeh eli anu ve’ameru.
Adonay yimloḥ le’olam va’ed.
Vene’emar ki fadah adonay et ya’akov ugalo miyad ḥazak
mimenu.
Baruḥ atah adonay ga’al yisra’el.

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

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

79 / EMET VE’EMUNAH/REDEMPTION
who spread your harmonious canopy
and over Jerusalem.

HASHKIVENU / DIVINE HELP

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

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

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

SHABBAT MA'ARIV / 80
COMMENTARY. Hashkivenu / Help us lie down [in peace]—is the final prescribed part of the Shema. It recalls the Shema by expressing the hope that we will “lie down...in peace” and “rise again...to life.” An extension of Emet Ve’emunah, Hashkivenu joins the vivid recollection of past redemption to a prayer for present protection and future peace. By calling God “guardian” and “protector” but also “redeemer,” Israel recognizes new dimensions of the power that makes for freedom. The final acknowledgment of God as the one who “spreads the sukkah of peace over us, over Israel, and over Jerusalem” conjures up the now familiar image of Shabbat as a foretaste of that future time when Israel, its people, and its holy city will dwell in peace. The blessing is unique to the evening service. Perhaps responding to the cold, dark uncertainty of night, we invoke God’s dwelling of peace.

S.S.

KAVANAH. Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness.

M.M.K. (ADAPTED)

NOTE. For our ancestors, the future of Jerusalem was not just about the future of the Jewish people. Jerusalem, in the biblical vision, will become the capital of the whole world. Praying for the peace of Jerusalem is the same as praying for the unity of all humanity and peace throughout the world.

D.A.T.

COMMENTARY. The version presented here follows certain Sephardic versions by deleting the series of petitions for protection. Such petition is considered inappropriate on Shabbat, a day of fulfillment and appreciation for the many blessings we have. Shabbat itself is a sukkah of peace. We pray that real and complete peace be the lot of Israel and Jerusalem, so torn by strife in recent memory. Our tradition sees Jerusalem as the center of the world. Creation began there, according to the rabbis. So may the peace that begins there radiate forth and bless all earth’s peoples. The peace of Jerusalem, the “heart of the world,” is also the peace of every human heart.

A.G.

SHABBAT MA’ARIV / 82
Hashkivenu adonay eloheynu leshalom ve'ha'amidenu malkenu lehayim ufros aleynu sukkat shelomeha. Vetakenenu ve'etzah tovah milefaneha vehoshe'ienu le'amaan shemeha. Uv'tzel kenafeha tastirenu ki el shomreneu umatzilenu ata'ah ki el melekh hanun verahum ata'ah. Ushmor tzeytenuuvo'enu lehayim ulishalom me'ata'ah ve'ad olam. Ufros aleynu sukkat shelomeha. Barukh ata'ah adonay hapes sukka shalom aleynu ve'al kol amo yisra'el ve'al yerushalayim.

KAVANAH. As we enter the dark of evening, we face the unknown. Earlier, in Asher Bide'aro (the Creation section immediately following Barechu), we affirmed the power that transforms night into day and day into night. Now we call for protection from the shadows that lengthen around us—shadows of fear and guilt, the uncharted future, the ever pursuing past. We ask that the shadows of God’s wings envelop us with love and mercy. The unknown night, like the unknown tomorrow, can only be met with faith in the power of infinite compassion to care for us. S.P.W.

When fears multiply
And danger threatens;
When sickness comes,
When death confronts us—
It is God’s blessing of shalom
That sustains us
And upholds us.

Lightening our burden,
Dispelling our worry,
Restoring our strength,
Renewing our hope—
Reviving us. H.M.

83 / HASHKIVENU/ DIVINE HELP
VESHAMERU / OBSERVING SHABBAT

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

(When Shabbat coincides with a festival, add: Moses proclaimed the Festivals of THE ENDURING ONE to the children of Israel.)

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

S.S.

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

A.G.

SHABBAT MA'ARIV / 84
Veshameru veney yisra’el et hashabbat
la’asot et hashabbat leedorotam berit olam.
Beyni uveyn beney yisra’el ot hi le’olam.
Ki sheshet yamim asah adonay et hashamayim ve’et ha’aretz
uvayom hashevi’i shavat vayinafasch.

(When Shabbat coincides with a festival, add:

ותcherche משה אהדני אחרון אותו אלא יבשך יראה)

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

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

S.S.

יהודה... מראס / Moses... Israel (Leviticus 23:44).

85 / VESHAMERU/OBSERVING SHABBAT
**HATZI KADDISH / SHORT KADDISH**

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

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

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

*On the opening and closing days of Pesah, Shavuot and Sukkot, turn to the Amidah for Pilgrimage Festivals, page 394.*

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**SHABBAT MA’ARIV / 86**

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In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
INTRODUCTIONS TO THE AMIDAH

Standing here in Abraham's desert
Affirming: one God.

Moving in the old spaces
Warmed by our ancestors' embrace.
Standing here in Sarah's tent
Laughing: new life.

Moving in the old spaces
Renewed by our ancestors' hope.

Standing here in my place
Listening to our voices: yearning.

Moving in my own spaces
Translating the silence.

Sandy Eisenberg Sasso

Dear God,
Open the blocked passageways to you,
The concealed places.

Roll away the heavy stone from the well as your servant
Jacob did when he beheld his beloved Rachel.

Help us open the doors of trust that have been jammed with
hurt and rejection.

As you open the blossoms in spring,
Even as you open the heavens in storm,
Open us—to feel your great, awesome, wonderful presence.

Sheila Peitz Weinberg

KAVANAH. Prayer is communion. To commune with God is to put oneself
in touch with the source of cosmic energy.

M.M.R.

SHABBAT MA'ARIV / 88
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AMIDAH

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

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

1. AVOT VE’IMOT / ANCESTORS

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

God of Abraham  God of Sarah
God of Isaac    God of Rebekah
God of Jacob   God of Rachel
and God of Leah;

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

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

SHABBAT MA’ARIV / 90

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

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

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

s.s.

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

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

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

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

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

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

R.M.S.

93 / AMIDAH
2. GEVUROT / DIVINE POWER

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

*In summer:* You send down the dew.

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

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

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

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

3. KEDUSHAT HASHEM / NAMING THE HOLY

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

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

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

SHABBAT MA’ARIV / 94
בברכות
אנתה ברכת על יצחק בר ולאושית.

In summer:
פֵּרֵדָה נֵקֵלָה

In winter:
מָשִׁיב חֲלִילָה וּמָנָרָה הַנָּשִׁים

וכלו ימים בַּלָשׁ京都 מַהֵה כֵל מִפַּרְשֵׁי רָכֶם סָפַּק נַפְלֵיָה
יְרוּשָׁלַיָה בַּזָּף יְסָמֵר אָסֲמֵר בְּפִקְרֵי לִילְשָׁנָי לִשְׁפּוֹר מִן כְּמִלָּה
בֵּין בְּבֵרוּךְ מִי תַּעֲצִית לְךָ מַלְאֵךְ סְפָּרִים מְחֵהָה בָּשָׁלָה וּשָׁלָה

On Shabbat Shovah add:

(מי קַלַּח אֲחֵרִים זֶבַח יִשְׂרָאֵל לְחָכָם)

בֵּין בְּבֵרוּךְ מִי תַּעֲצִית לְךָ חֵטֵא אָסְתָּה זָהָה מַמְחַה כֵּל חֵטֵא

(כָּרָשָׁת נָשִׂים

אֶלָה קְוָדָם אֶלָה קְוָדָם כָּלֵלָה יָבִיבָה קַרְבָּנָה כָּלֵלָה: בֵּרוּךְ

אֶלָה קְוָדָם אֶלָה קְוָדָם

(On Shabbat Shovah conclude)

95 / AMIDAH
4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

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

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

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

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

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


SHABBAT MA'ARIV / 96
KAVANAH. Through our observance of Shabbat, we shall come to know God as the source of salvation. In that state of being, our powers are harmoniously employed in the achievement of worthwhile aims.

M.M.K. (ADAPTED)

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

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

A.J.H.
5. AVODAH / WORSHIP

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

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

On Rash Hodesh: the new moon.
On Pesah: the festival of matzot.
On Sukkot: the festival of sukkot.

KAVANAH. Prayer itself is the divinity.

PINHAS OF KORETZ

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

A.G.

SHABBAT MA’ARIV / 98
The external mouthing of words alone cannot move us. It is the inward flame of devotion that brings our prayer close to God. Indeed, as the Hebrew phrasing vividly conveys, a passionate longing for godliness can exist among those unable to express that feeling in words. The phrase lahav tefilatam, “the flame of Israel’s prayer,” recalls that feeling of hitlahavut, the “in-burning” flame of passionate devotion. To attain hitlahavut in prayer is to soar with the rapturous ecstasy of divine communion, to access the infinite and be aflame with the nearness of God.

A.G./M.P.

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

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

### 6. HODA'AH / THANKS

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

---

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

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

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**SHABBAT MA'ARIV / 100**
DERASH. The insights of wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the “miracles which are daily with us,” the sense of the “continual marvels,” is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living . . . . The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew.

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

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

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

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

SHABBAT MA’ARIV / 102
On Hanukkah add:

על תבטות ויטרא והכדזורות.indexOf(מספר מילים)
שכשכש לברכת י IData יומה ממקימה בברך
כנפים כרמל השמש הורח אפיית בישולים מושפוי קהלה על שמח
ישראל וקדושתו ומעלות לאליך北极 מהברך את ריינן דה את ויבי ממקאה
הכדזורות למעלה מעל עיני שלום את ריינן דה את ויבי ממקאה
ycopו ביט הלשון רᏴים ביט ממקיא ולישון ביט אבריקו ממקיא
כבר אבריקו הלשון ממקיא ביט ממקיא ולישון ביט אבריקו ממקיא
ישארו ביט הלשון ביט אבריקו ממקיא ביט אבריקו ממקיא
כבר אבריקו הלשון ממקיא ביט ממקיא ולישון ביט אבריקו ממקיא
הכדזורות שם שמחה כי תאני לוהות מקשת ומקשת
לשלחו המרהל

(On Shabbat Shuvah add:)

וכותב לוהות כלכה כלכה כלכה כלכה כלכה
כבר התיים ידך כי כלכה כלכה כלכה כלכה כלכה
לשלחו המרהל: ברוך אתה יהוה נשך כלכה כלכה כלכה לוהות—

103 / AMIDAH
7. BIRKAT HASHALOM / BLESSING FOR PEACE

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

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

Blessed are you, COMPASSIONATE ONE, maker of peace.

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

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

S.S.

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

A.G.

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

ZOHAR

My God, you are salam peace.

Peace comes from you goes back to you.

Let us live in peace and with peace.

You are great and generous.

SIDI SHEIKH MUHAMMAD AL JEMAL

SHABBAT MA’ARIV / 104
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**Brachot Hashelom**

Shalom rav al yisra’el ameça tasim le’olam.
Ki atah hu meleh adon lehol hashalom.
Vetov be’eynecha levareh et ameça yisra’el ve’et kol yoshvey tevel behol et uvhol sha’ah bishlomeha.

*On Shabbat Shuvah add:*

(Besefer hayim beraah veshalom ufarnasah tovah niza’her venikatev lefaneha analnu vehol ameça beyt yisra’el lehayim tovim ulshalom.)

Baruh atah adonay osey hashalom.

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

105 / **AMIDAH**
ELOHAY NETZOR/A CONCLUDING MEDITATION

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

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

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

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

יהי והנאם... May... redeemer (Psalm 19:15).

SHABBAT MA'ARIV / 106
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VAYHULU / CREATION COMPLETED

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

ME’EYN SHEVA / REPRISE OF THE AMIDAH

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

God of Abraham    God of Sarah
God of Isaac      God of Rebekah
God of Jacob      God of Rachel

and God of Leah;
great, heroic, awesome God, supreme divinity,
who creates the heavens and the earth.

KAVANAH. Shabbat represents the affirmation that life is not vain or futile, but supremely worthwhile. M.M.K. (ADAPTED)

Heaven... Creation (Genesis 2:1-3).

SHABBAT MA’ARIV / 108
Vayhulu hashamayim vehe’aaretz vehol tseva’am
vayhal elohim bayom hashevi’i melahito asher asah
vayishbot bayom hashevi’i mikol melahito asher asah.
Vayvareh elohim et yom hashevi’i vaykadesh oto
ki vo shavat mikol melahito asher bara elohim la’asot.
Baruh atah adonay eloheynu veylohey avoteynu ve’imoteynu
elohey avraham, elohey sarah
elohey yitzhak, elohey rivkah
echoy ya’akov, elohey rahel
veylohey le’ah
ha’el hagadol hagibor vchanora
el elyon
koney shamayim va’aretz.

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

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

D.A.T.
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Magen avot bidvaro
mehayey kol ḥay bema’amaro.
ha’el (On Shabbat Shuvah: hameleḥ) hakadosh she’eyn kamohu
hameniah le’amo beyom shabbat kodsho
ki vam ratzah lehan’i’ah lahem.
Lefanav na’avod beyirah vafahad
venodeh lishmo behol yom tamid
me’eyn haberabot.
El hahoda’ot adon hashalom
mekadesh hashabbat umvareh shevi’i
umeniah bikdushah le’am medusheney oneg
ze’cher lema’asey vereyshit.
TRADITIONAL VERSION

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

ALTERNATIVE VERSION

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

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

SHABBAT MA’ARIV / 112
TRADITIONAL VERSION

Eloheynu veylohey avoteynu ve'imoteynu retzey vimnuhatenu.
Kadeshenu bemitzvoteha veten helkenu betorateha.
Sabe'enu mituveha vesamehenu bishu'ateha vetaher libenu le'ovdeha be'emet.
Vehanhilenu adonay eloheynu be'ahavah uvratzon shabbat kodsheha veyanu'nu vah yisra'el mekadesheh shimeha.
Baruh atah adonay mekadesh hashabbat.

ALTERNATIVE VERSION

113 / ME'EYN SHEVA/REPRISE OF THE AMIDAH

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KADDESH TITKABAL /
KADDESH FOR COMPLETING PRAYER

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

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

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

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

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

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

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

D.A.T.

SHABBAT MA’ARIV / 114
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In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
PRELUDE / KAVANAH

The commandment to bless this wine is a commandment to drink life as deeply as we drink from this cup.

It is a commandment to bless life and to love deeply.

It is a commandment to remember with Shabbat heart, to act with Shabbat hands, to see the world with Shabbat eyes.

It is a commandment to laugh until we are all laughter, to sing until we are all song, to dance until we are all dance, to love until we are all love.

This is the wine that God has commanded us to bless and drink.

Sandy Eisenberg Sasso

SHABBAT MA’ARIV / 116
COMMENTARY. The Kiddush recalls two reasons for the celebration of Shabbat—the rhythm of creation, when God rested on the seventh day; and the going forth from Egypt, when human observance of Shabbat began. Shabbat is part of nature and of history, of the cycle and the unfolding of time. The Kiddush thus illustrates how Jews discover the essence of nature through their experience of history.

D.A.T.

NOTE. Hillel and Shammi argued about the order of the two blessings that comprise the Kiddush. Shammi held that the blessing of the day should come first because God ordained Kiddush as part of the order of the universe. Hillel claimed that the blessing over wine must come first because only when we taste the wine do we really begin to experience Shabbat. We follow the school of Hillel, for the metaphysical reality of Shabbat only becomes significant when we take it into ourselves.

D.A.T.
We rise for Kiddush.

With the permission of this company:

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

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

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

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

D.A.T.

SHABBAT MA’ARIV / 118
We rise for Kiddush.

Savrey șaveray.
Baruĥ atah adonay eloheynu melêh ha’olam borey peri hagafen.

Baruĥ atah adonay eloheynu melêh ha’olam
asher kideshanu bemitzvotav veratzah vanu
veshabbat kodasho be’ahavah uvratzon hinḥilanu
zikaron lema’asey vereshit.
Ki hu yom teḥilah lemiḳra’ey kodesh
zeḥer litz’at mitzrayim.
Ki eleynu karata ve’totanu kidashta la’avodateḥa
veshabbat kodasha be’ahavah uvratzon hinḥaltanu.
Baruĥ atah adonay mekadesh hashabbat.

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

119 / KIDDUSH
ALEYNU

We rise for Aleynu. It is customary to bow at “bend the knee.” For an alternative version see page 12b. For additional readings see pages 737-739, 748, 772-774, 776-777, 803-804. Choose one of the following:

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

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

COMMENTSARY. This siddur offers several versions of the Aleynu. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God’s Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the Aleynu by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional Aleynu that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.
We rise for Aleynu. It is customary to bow at "korim." Choose one of the following.

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

Continue on page 123.

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

Continue on page 123.

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

121 / ALEYNU
And so, we bend the knee and bow, acknowledging the sovereign who rules above all those who rule, the blessed Holy One, who stretched out the heavens and founded the earth, whose realm embraces heaven's heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in the Torah:

"You shall know this day, and bring it home inside your heart, that THE SUPREME ONE is God in the heavens above and on the earth below. There is no other God."

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

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

יִהוָה יהו / You . . . other God (Deuteronomy 4:39).

SHABBAT MA'ARIV / 122
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And so, we put our hope in you, 
THE EMINENCE, our God, 
that soon we may behold 
the full splendor of your might, 
and see idolatry vanish from the earth, 
and all material gods be swept away, 
and the power of your rule repair the world, 
and all creatures of flesh call on your name, 
and all the wicked of the earth turn back to you.

Let all who dwell upon the globe perceive and know 
that to you each knee must bend, each tongue swear oath, 
and let them give the glory of your name its precious due. 
Let all of them take upon themselves your rule. 
Reign over them, soon and for always. 
For this is all your realm, throughout all worlds, across all 
time— 
as it is written in your Torah: 
"THE ETERNAL ONE will reign now and forever."

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

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

S.F.W.

SHABBAT MA'ARIV / 124
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Kakatuv betoratehā: Adonay yimloh le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'aretz.
Bayom hahu yihyeh adonay eḥad u'ishmo eḥad.

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

M.B. (ADAPTED)

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

M.M.K. (ADAPTED)

ד autres / THE ETERNAL ONE... forever (Exodus 15:18).
דתק... друг / THE EVERLASTING ONE... one (Zechariah 14:9).

125 / ALEYNU
ALTERNATIVE VERSION

It is up to us
to hallow Creation,
to respond to Life
with the fullness of our lives.
It is up to us
to meet the World,
to embrace the Whole
even as we wrestle
with its parts.
It is up to us
to repair the World
and to bind our lives to Truth.

Therefore we bend the knee
and shake off the stiffness that keeps us
from the subtle
graces of Life
and the supple
gestures of Love.
With reverence
and thanksgiving
we accept our destiny
and set for ourselves
the task of redemption.

Rami M. Shapiro

MA'A'RIV / 126
* * *

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.

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

המידרב יבשנה ותכסה בשונה שאר האביי ציון וירושלים.

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

INTRODUCTION TO THE MOURNERS’ KADDISH

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

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

Edith Sitwell

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

D.A.T.

MA’ARIV / 128
THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises. For additional readings see pages 787-786.

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

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

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

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

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

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

Reader: Yitgadal veyitkadashe shemey raba
be’alma divra hirutey veyamlh malhutey
be’haycyon uyomyhen uveyhayey dehol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

Congregation: Yehey shemey raba mevarah le’alam ulalmey almaya.

Reader: Yitbara’ veyishtabah veyitpa’ar veyitromam veyitnasey
veyit-hadar veyitalc veyit-halal shemey dekudsha berih hu
le’ela (On Shabbat Shuvah add: le’ela) min kol birhata veshirata
tushbehata venehemata da’amiran be’alma ve’imru amen.

Yehey shelama raba min shemaya veyayim aleynu ve’al kol
yisra’el ve’imru amen.

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

During the month of Elul many congregations sing Ahat Sha’alti, page 832.
It is customary for mourners, and those observing Yizkor, to stand for Kaddish. In some congregations everyone rises.

During the month of Elul, many congregations sing Alot Sha'ali, page 832.
ADON OLAM / CROWN OF ALL TIME

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

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

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

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

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

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

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us. M.M.K.
Adon olam asher malah, beterem kol yetzir nivra.
Le'et na'asah vehefeztzo kol, azay melekh shemo nikra.
Ve'a'aharey kiholot hakol, levado yimloch norah.
Vehu hayah vehu hoveh, vehu yiheyeh betifah.
Vehu ehad ve'eyn sheni, lehamshil lo leha'hbirah.
Beli reshit beli tahlit, velo ha'oz vehamisrah.
Vehu eli ve'hay go'ali, vetzur hevili be'et tzarah.
Vehu nisi umanos li, menat kosi beyom ekra.
Beyado askid ruhi, be'et ishan ve'a'irah.
Ve'im ruhi geviyati, adonay li velo ira.

133 / CONCLUDING SONGS
YIGDAL / GREAT IS...

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

Great is the living God,  
    to whom we give our praise,  
who is, and whose great being  
    is timeless, without days.  
the One, to whom in oneness  
    no one can compare,  
invisible, in unity  
    unbounded, everywhere,

Who has no body’s form,  
    has no material dress,  
nor can we find the likeness  
    of God’s awesome holiness,  
more ancient than all things  
    brought forth in creation,  
the first of everything that is,  
    Beginning unbegun!

Behold the supreme being,  
    whose universal power,  
whose greatness and whose rule  
    all creatures shall declare,  
whose flow of prophecy  
    was granted to a few,  
the treasured ones who stood amid  
    God’s splendor ever new.
Yigdal elohim ḥay veyshtabah, nimtza ve'eyn et el metzi'uto.
Eḥad ve'eyn yahid keyihudo, nelam vegam eyn sof le'aḥduto.
Eyn lo demut haguf ve'eyno guf, lo na'aroḥ elav kedushato.
Kadmon leḥol davar asher nivra, rishon ve'eyn reyshit lereyshito.
Hino adon olam veḥol notzar, yoreh gedulato umalḥuto.
Shefa nevu‘ato netano el, anshey segulato vetifar-to.

NOTE. Yigdal was written by Daniel ben Judah, a fourteenth century poet. He based it upon Maimonides's Thirteen Articles of Faith. We have attempted to make the closing line more acceptable to the contemporary worshipper by referring to the sustenance of life, rather than resurrection of the dead, as the true testimony of God's blessing.

A.G.
In Israel none arose
as prophet like Moshe,
a prophet who would come to see
the "image" in the sneh.
Torah of truth God gave
the people Isra'el,
by truest prophet's hand
that in God's house would dwell.
And God will never let
the Torah pass away,
its doctrine will not change,
but through all change will stay.
God sees and knows all things,
and even what we hide,
can look upon how things begin
the end of things to find,
Rewarding acts of love,
when love for love we'll find,
and paying to all wickedness
a recompense in kind,
God shall deliver all,
upon the end of time,
redeeming all who wait for God,
who for salvation pine.
God wakes all beings to life,
abundant love shall reign,
blessed evermore,
the glory of God's Name!

MA'ARIV / 136
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