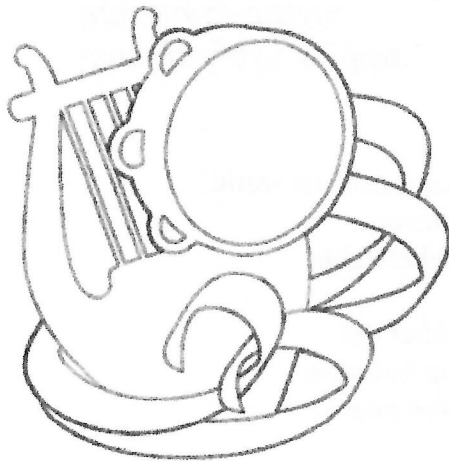


סדור קול עמי

Siddur Kol Ami

The Congregation Kol Ami Shabbat Prayer Book

CONGREGATION KOL AMI



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5775 2015

Shabbat Evening Service (Ma'ariv) I

Kindling the Lights of Shabbat

In the beginning, when the spirit of God hovered over the darkness,
God's first creation was light. As we kindle these Shabbat lights,
we attest to the majesty of God's work and rejoice in its beauty.

Light is a symbol of divinity and creative goodness.
It is the outward sign of that inner spark
which God has granted each of us.

In hope and with love, we now welcome Shabbat with light.

Baruch atah Adonai, Eloheinu
Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu, l'hadlik ner shel Shabbat.

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

Praised are You, Adonai, whose presence fills the world,
Who hallows us with mitzvot,
and inspires us to kindle Shabbat lights.

*May God bless us with Shabbat joy.
May God bless us with Shabbat holiness.
May God bless us with Shabbat peace.
Amen.*

L'hadlik Ner - The kindling of extra lights to initiate Shabbat first appeared in *Shabbat* 25b. It marks the transition from *chol* to *kodesh*, ordinary to sacred time. It also provides light for a home in advance of the holiday so as not to violate the prohibition against kindling during the Sabbath. The Rabbis insisted on the festive two lights as a concrete gesture to make the day as an *oneg*, a "delight" (Isa. 58:13). Traditionally, this has been a *mitzvah* reserved for women, but it is an obligation that any Jew can fulfill. It has been a custom to light Shabbat lights in synagogues because of the old practice of Jews away from their homes on Shabbat using synagogues as a welcoming hostel during their travels. This translation is adapted from *Hemdat Yamim*, a prayer pamphlet by the Indianapolis Hebrew Congregation (1996).

Kabbalat Shabbat

Surprisingly, for centuries, the service for Shabbat evening varied little from the evening service on other nights. It was only in the 16th century that the mystic fellowships of Safed created the ritual of *Kabbalat Shabbat*, "Receiving" or "Welcoming" Shabbat. Omitting all petitions or plaintive appeals, it revels instead in rhetoric of nature, praise, desire, and mystical hope. The structure is that of six psalms, symbolizing the six days of Creation, and culminates in the mystical hymn *Lecha Dodi*, marking the seventh day. At the heart of this lyrical performance is an emotional-erotic metaphor: Shabbat is a bride that God has given to the Jewish people and tonight the wedding celebrations begin! Contemporary Reform has significantly scaled down the length of this section to selected verses from each psalm to tamp down the impulse to rush through the rubrics, a practice common to traditional congregations trying to recite the huge amount of text the ritual entails.

From Psalm 95

L'chu n'ran'na la'Adonai,
Nariyah l'tzur yishainu.
N'kadmah fanav b'todah,
biz'mrot naria lo.

לְכוּ נִרְנְנָה לַיהוָה,
נָרִיעָה לְצֹר יִשְׁעֵינוּ.
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה,
בְּזִמְרוֹת נָרִיעַ לוֹ.

Come, let us sing joyously to Adonai,
raise a shout for our Rock and our Deliverer.

*Come, let us enter God's presence with praise;
let us raise a shout for God in song!*

For Adonai is supreme, the Sovereign over all beings.

Psalm 95 - This psalm starts us off with a double summons to rejoice: "Come let us... come let us..." This is often called a "coronation" psalm because it evokes God as Ruler of the cosmic order.

From Psalm 96

Shiru la'Adonai, kol haaretz;
shiru la'Adonai shir hadash.

שִׁירוּ לַיהוָה כָּל-הָאָרֶץ,
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ.

*Sing unto God, all the earth, a new song.
I will sing unto God a new song.
Sing unto God and we'll all sing along;
all the earth, a new song, unto God.
(lyrical version)*

Yism'chu hashamayim
v'tageil haaretz
yiram hayam um'lo-o.

יִשְׁמְחוּ הַשָּׁמַיִם
וְתִגַּל הָאָרֶץ
יִרְעַם הַיָּם וּמִלְאוּ.

Let the heavens rejoice and the earth exult;
let the sea and all within it thunder,

the fields and everything in them exult;

then shall all the trees of the forest shout for joy at the presence of Adonai,

*for God is coming to rule the earth;
God will rule the world justly and its peoples faithfully.*

Psalm 96 - Another "coronation" psalm, Psalm 96 emphasizes God's creative power and is built around the conceit, often seen in the psalms, that the dynamic cacophany of the world is a continuous song of praise to the Creator. The psalm then makes a shift in perspective: The natural order foreshadows the coming of God's moral order into the human domain. There are two lively contemporary songs used for this one psalm, and we have included them both here. The translation is From *Mishkan Tefillah* (1999).

From Psalm 97

Or zarua latzadik ul'yishrei lev
simcha.

אור זרע לצדיק ולישרי לב שמחה.

Adonai reigns! Let the land exult and the many islands rejoice!

*Dense clouds surround God,
righteousness and justice are the foundation of God's throne.*

God's lightning illumines the world.
Light is sown for the righteous, radiance for the upright.

*Oh, you who are righteous, rejoice in Adonai,
and acclaim God's holy name.*

שמחה

Psalm 97 - Again, the motif of natural phenomena celebrating God's dominion carries over from the previous psalm. And again, the natural world (clouds) and moral world (righteousness and justice) are seen on a continuum. What comes next is a series of poetic paradoxes. The concealed God grants light to those who do what is right. This light, however, must be light of a different order, for the rabbis know the sun shines and the rain falls on the righteous and the wicked alike (Eccl. 7:15; Taanit 7a). This gift, literally "sown to" the righteous, is enlightenment and this radiance is the glow of God's presence (*Degel Machaneh*). This translation is adapted from *Mishkan Tefillah* (1999).

From Psalm 99

Rom'mu Adonai Eloheinu
v'hishtachavu l'har kodsho,
ki kadosh Adonai Eloheinu.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

*It is You who established equity,
You who works righteous judgement in Jacob.
Exalt Adonai our God and bow down toward God's footstool;
God is holy!*

*Exalt Adonai our God, and bow down toward God's holy mountain,
for Adonai our God is holy!*

קָדוֹשׁ

Psalm 99 - Scholars agree this psalm was originally intended to be used as part of worship at the Heichel, the Temple in Jerusalem. Our ancestors frequently spoke of God "enthroned." In this psalm, they speak also of God's "footstool," by which they mean Mount Zion, the site of the Temple, made clear by the striking parallel structure of the poem. The psalm concludes with an invitation to worship there. The translation is from *Mishkan Tefillah* (1999).

From Psalm 29

Havu la'Adonai b'nai eilim
Havu la'Adonai kavod vaoz.
Havu l'adonai k'vod shemo,
hishtachavu la'Adonai
b'hadrat kodesh.

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,
הָבוּ לַיהוָה כְּבוֹד וָעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ.

Adonai oz l'amo yitein, Adonai
y'vareich et amo vashalom.

יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

Ascribe to Adonai, you children of God,

ascribe to Adonai glory and strength.

Ascribe to Adonai the glory of God's name;

*worship Adonai in the beauty of holiness.
May Adonai give strength to this people;
may Adonai bless this people with peace!*

כבוד

Psalm 29 - In its complete version, this psalm envisions the might of God expressed in the drama of thunderstorms coming ashore from the Mediterranean Sea. The final line is an appeal that such power might be used to secure the safety of God's people, linking this psalm to the coming of Shabbat. This translation is adapted from *Gates of Prayer* (1994).

Lecha Dodi

Lecha dodi likrat kalah,
p'nei Shabbat n'kablah.

לכה דודי לקראת כלה,
פני שבת נקבלה.

Shamor v'zachor b'dibur echad,
hishmianu El ham'yuchad; Adonai
echad, ushimo echad,
l'sheim ultif'eret v'lithilah. Lecha...

שמור וזכור בדבור אחד, השמיענו
אל המיוחד; יי אחד, ושמו אחד,
לשם ולתפארת ולתהלה. לכה...

Likrat Shabbat l'chu v'neilchah,
ki hi m'kor hab'racha,
meirosh mikedem n'suchah,
sof maaseh
b'mach'shavah t'hilah. Lecha...

לקראת שבת לכו ונלכה, כי היא
מקור הברכה, מראש מקדם נסוכה,
סוף מעשה במחשבה תחלה. לכה...

Hitor'ri, hitor'ri, ki va oreich, kumi
ori, uri uri shir dabeiri, k'vod Adonai
aliyich niglah. Lecha...

התעוררי התעוררי, כי בא אורך,
קומי אורי, עורי עורי שיר דברי,
כבוד יי עליך נגלה. לכה...

(Rise and face the door)

B-oi v'shalom ateret balah, gam
b'simchah uv'tzoholah,
toch emunei am s'gulah, bo-i chalah,
bo-i chalah. Lecha...

(Rise and face the door)

בואי בשלום עטרת בעלה,
גם בשמחה ובצהלה, תוך אמוני עם
סגלה, בואי כלה, בואי כלה. לכה...

Come, beloved friend, let us greet the bride. "Observe" and "Remember" [two words] the only God caused us to hear in a single utterance: Adonai is One, and God's name is One for renown and glory and praise. Come, let us go to meet Shabbat, source of blessing from the beginning, from of old — last in Creation, but first in thought.

Rouse yourself! Rouse yourself! For your light is come: arise! shine! awaken! awaken! give forth a song. The glory of Adonai is revealed to you.

So come in peace, you crown of your husband, with rejoicing and with joy, to those who are faithful, a treasured people. Come, O bride; come, O bride.

Lecha Dodi - This mystical hymn by Solomon Alkabetz (16th century) is the apotheosis of the Kabbalat Shabbat. Shabbat is the spiritual and emotional bride and consort of the Jewish people, our comfort and blessing. The poem is a blend of biblical allusions, rabbinic midrash, mystical symbolism, and erotic theology. Its performance is a musical mimesis of the harmony that Shabbat offers those who live it. This service uses four of the full nine stanzas.

From Psalm 92

Mizmor shir l'yom haShabbat. Tov
l'hodot la'Adonai, ulzameir
l'shimcha Elyon. L'hagid babokeir
chasdecha, ve-emunatcha baleilot.
Alel asor, vaalei navel, alel higayon
b'chinor.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.
טוֹב לְהוֹדוֹת לַיהוָה וּלְזַמְּרָם
עָלֶיךָ. לְהַגִּיד בַּבֹּקֶר חֲסִדֶּיךָ
וְאֱמוּנָתְךָ בַּלַּיְלוֹת. עֲלֵי-עֶשֶׂר
וְעֲלֵי-נָבֶל עָלֵי הַגַּיֹן בְּכִנּוֹר.

A Psalm. A song for Shabbat.

*It is good to give thanks to Adonai;
to sing hymns to Your name, O Most High.
To proclaim Your steadfast love at daybreak,
Your faithfulness each night,
with a harp, with voice and lyre in unison.*

Tzadik katamar yifrach
k'erez bal'vanon yisgeh.

צַדִּיק כַּתָּמָר יִפְרַח
כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.

The righteous bloom like a palm; they thrive like a cedar in Lebanon.

עֲלִיּוֹן

Psalm 92 - Our focus now shifts toward Shabbat. The Talmud tells us this psalm was sung by the Levites on the Temple Mount (*M. Tamid* 7.4). This both links this psalm thematically to Ps. 99, and also points us toward the envisioned messianic future when every day will be like the Sabbath (*Mechilta, d'Shabta* 1). This translation is adapted from *Gates of Prayer* (1975).

Chatzi Kaddish

Yitgadal v'yitkadash sh'mei raba
(Amen). B'alma di-v'ra chirutei,
v'yamlich malchutei

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא.
בְּעָלְמָא דִּי בְּרָא כְרֵעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ

bechayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv, v'imru:
Amen.
Yehei shemei raba mevarach
lealam ul'almei almay. Yitbarach

בְּחַיֵּיכֻן וּבְיוֹמֵיכֻן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ: אָמֵן.
יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ

Yitbarach v'yishtabach, v'yitpaar
v'yitromam v'yitnasei, v'yit'hadar
v'yitaleh v'yit'halal
sh'mei d'kud'sha,

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שֵׁמֶה דְקֻדְשָׁא

B'rich Hu,

בְּרִיךְ הוּא,

l'eila min kol birchata veshirata,

לְעֵילָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

tushb'chata v'nechemata, daamiran
b'alma, v'imru: Amen.

תִּשְׁבַּחְתָּא וְנִחְמַתָּא, דְאָמִירָן
בְּעָלְמָא, וְאָמְרוּ: אָמֵן.

Let the Glory of God be extolled; let the Great Name be hallowed in the world
whose Creation God willed. May the Kingdom of Heaven soon prevail, in our day,
in our own lives, and the life of all Israel, and let us say: *Amen*.

Let God's Great Name be blessed for ever and ever.

Let the Glory of God be extolled, let God's Great Name be sanctified in the world whose
creation God willed. May the Holy One be glorified, exalted and honored, though God is
beyond all the praises, songs, and adorations we could utter, and let us say: *Amen*.

Chatzi Kaddish - Appearing at the start of the public worship, Kaddish highlights the messianic theme of this prayer, dedicating ourselves to the goal of integrating our lives with God's purpose. This short (*chatzi*) version is used to mark transitions between sections of the service. The responsive reading is meant to unite us as a congregation. Most Reform services use two versions of Kaddish: the Chatzi Kaddish and the Kaddish Yatom, or Mourner's Kaddish, near the conclusion of the service.

Sh'ma u'Virchotecha

The Talmudic Rabbis taught that the *Sh'ma*, affirming God's unity, must be recited with three blessings (*B'rachot* 12a), since together these affirmations comprise a basic theological statement of what Judaism teaches regarding God. They ordained that the *Sh'ma* should be framed by two preceding it and one following:

- 1) a blessing acknowledging God as Creator;
- 2) a blessing for God as a God of revelation; and
- 3) a blessing for God as a redeeming God.

The *Sh'ma* also centers on the theme of love. In *Ahavah Rabbah*, the blessing before the *Sh'ma*, we speak of God's boundless love for us. Immediately following the *Sh'ma*, in the *V'ahavta*, we speak of our commitment to love God.

Barchu

(Please stand, if able. Service leader bends at the knee and bows)

Barchu et Adonai ham'vorach!

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.

(All bend at the knee and bow)

*Baruch Adonai ham'vorach
l'olam va-ed.*

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Praise Adonai, to whom our praise is due!
Praised be Adonai, to whom our praise is due, now and forever.

לְעוֹלָם

Barchu - This responsive reading begins the community worship, which requires a minimum of ten adults present (*minyan*). The prayer leader speaks the first words, "Praise Adonai," to alert the community that the service is starting. The *kahal* (assembly) responds with "Praised be Adonai," (Ps. 113:2) indicating they are ready, bringing us into spiritual unity. Traditionally, ten adult males must be present for a public service; liberal congregations count both men and women. This translation is adapted from *Mishkan Tefillah* (2007).

Ma'ariv Aravim

Baruch atah Adonai,
Eloheinu Melech haolam,
asher bid'varo maariv aravim,
b'chochmah potei-ach sh'arim,
uvit'vunah m'shaneh itim,
umachalif et haz'manim,
um'sadeir et hakochavim,
b'mishm'roteihem barakia kir'tzono.
Borei yom valailah,
golel or mip'nei choshech,
v'choshech mip'nei or.
Umaavir yom umeivi lailah,
u'mavdil bein yom uvein lailah,
Adonai Tz'vaot sh'mo.
El chai v'kayam, tamid yimloch
aleinu l'olam va-ed. Baruch atah
Adonai, hamaariv aravim.

ברוך אתה יי, אלהינו מלך העולם,
אשר בדרו מעריב ערבים,
בחכמה פותח שערים,
ובתבונה משנה עתים,
ומחליף את הימנים,
ומסדר את הכוכבים,
במשמרותיהם ברקיע כרצונו.
בורא יום ולילה, גולל אור מפני
חשך, וחשך מפני אור.
ומעביר יום ומביא לילה,
ומבדיל בין יום ובין לילה,
יי צבאות שמו. אל חי וקיים,
תמיד ימלוך עלינו לעולם ועד.
ברוך אתה יי, המעריב ערבים.

Praised are You, Adonai our God, Whose presence fills the world,
Whose word makes evening fall.
God opens the gates of heaven,
in wisdom makes time pass and the seasons change;
the stars in the skies move according to God's will.
Adonai of Hosts is the Creator of day and night,
causing day and night to alternate.
May God govern us always, to the end of time.
Praised are You, Adonai, Who makes evening fall.

Ma'ariv Aravim - This *brachah* acknowledges God as Creator. Light and darkness are a merism for the whole scope of the created order. The word *ma'ariv* actually means 'cause to mingle,' suggesting that every shade of experience in each and every day has a Divine purpose. It also honors inevitability, comforting us with recognition of the world's predictability.

Ahavat Olam

Unending is Your love for Your people, the House of Israel.
Torah and mitzvot, laws and precepts have You taught us.
Therefore, Adonai our God, when we lie down and when we rise up,
we will meditate on Your laws and rejoice in Your Torah
and mitzvot for ever.

*Day and night we will reflect on them,
for they are our life and the length of our days.
Then Your love shall never depart from our hearts!
Blessed is Adonai, who loves the people Israel.*

Sh'ma

Sh'ma Yisrael, Adonai Eloheinu,
Adonai Echad.
Baruch shem k'vod malchuto
l'olam va-ed.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

Hear, O Israel: Adonai is our God, Adonai is One.
Praised is God's glorious rule for ever and ever.

(Please be seated)

Ahavat Olam - The second *brachah* of the *Sh'ma* addresses God as a loving teacher who has given us Torah, the symbol and seal of God's enduring love. The language of "day and night" continues the theme of *ma'ariv aravim*, while the theme of love will continue in the *v'ahavta*, making love the force that radiates out in all directions from God's essential being. The translation is from *Gates of Prayer* (1994).

Sh'ma - Just as light rays go out in all directions from a star, so, too, all the other prayers and blessings that surround the *Sh'ma* flow from it. It declares God's unity and the Jewish people's relationship to the one God. It is the central affirmation of Judaism. When the *Sh'ma* appears in the text of the Torah (Deut. 6:4), the letters *ayin* and *dalet* are enlarged. Abudraham observes that together they spell *eid*, the Hebrew word for "witness," as if to say, 'we must bear witness to God's oneness.' Jews at worship have different ways of giving liturgical expression to this. Reform Jews recite it standing; traditional Jews may close or cover their eyes to better concentrate on its meaning. The second verse is a Talmudic phrase, but may be based on Neh. 9:5. Many recite this second verse in an undertone to distinguish it from the biblical verse.

V'ahavta

V'ahavta et Adonai Elohecha,
 b'chol l'avcha, uv'chol nafsh'cha,
 uv'chol m'odecha. V'hayu had'varim
 ha-eileh, asher anochi m'tzav'cha
 hayom, al l'avvecha.
 V'shinantam l'vanecha,
 v'dibarta bam b'shivt'cha b'veitecha,
 uv'lecht'cha vaderech,
 uv'shochb'cha uv'kumecha.
 Ukshartam l'ot al yadecha, v'hayu
 l'totafot bein einecha, uch'tavtam
 al m'zuzot beitecha uvish'arecha.
 L'maan tizk'ru vaasitem et kol
 mitzvotai, vih'yitem k'doshim
 lei-loheichem. Ani Adonai
 Eloheichem, asher hotzeiti et-chem
 mei-eret Mitzrayim, lih'yot lachem
 lei-lohim,
 Ani Adonai Eloheichem.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לְבָבְךָ,
 וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
 אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לְבָבְךָ.
 וְשִׁנַּנְתָּם לְבְנֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ, וּבְלֶכְתְּךָ בְּדֶרֶךְ,
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
 וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ,
 וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ,
 וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל
 מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
 אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהָיוֹת לָכֶם
 לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

*You shall love Adonai your God with all your mind, with all your
 soul, with all your being.*

*These words, which I command you this day, shall be upon your heart.
 Teach them diligently to your children;
 speak of them in your home and on your way,
 when you lie down and when you rise up. Bind them as a sign upon
 your hand; let them be a symbol before your eyes;
 write them on the doorposts of your house, and on your gates.*

*Be mindful of all My mitzvot, and do them; so shall you dedicate
 yourselves to your God. I, Adonai, am your God who led you out of
 Egypt to be your God; I, Adonai, am your God.*

V'ahavta - These biblical passages (Deut. 6:59; Num. 15:37-41) are considered integral with the Sh'ma, but Reform Judaism distinguishes them to highlight the unique importance of God's oneness. These passages outline what faith in God entails. In the Hebrew text, there is a switch from second-person singular to second-person plural, as if to emphasize that this is simultaneously a personal and communal commitment. Reform Judaism has shortened the V'ahavta by one paragraph. This translation is adapted from *Gates of Prayer* (1994).

Emet ve'emunah

Emet ve-emunah kol zot,
v'kayam aleinu,
ki hu Adonai Eloheinu,
v'ein zulato,
vaanachnu Yisrael amo.

אֱמֶת וְאֵמוּנָה כָּל זֹאת,
וְקַיָּם עָלֵינוּ, כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זִלָּתוֹ,
וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

True and enduring, beloved and precious, awesome, good and beautiful
is this eternal teaching.

*This truth we hold to be forever certain: Adonai is our Ruler,
the Rock of Jacob, Shield of our salvation.*

Adonai our God, You redeemed us from Egypt;

You set us free from the house of bondage.

For this the people who felt Your love sang songs of praise to You:

Living God, high and exalted, mighty and awesome,

Who humbles the proud and raises the lowly, Who frees the captive and
redeems the oppressed, Who is the answer to all who cry out.

*All praise to God Most High, the Source of blessing!
Like Moses and Israel, we sing this song of rejoicing:*

Emet v'emunah - The final *brachah* for the *Sh'ma* praises God as Helper and Redeemer. Since the deliverance from Egypt is the paradigmatic Jewish experience of God's redemptive power, the prayer culminates in singing *Mi Chamochah* (Exo. 15:11, 18). In the morning service, a different prayer on the same theme (*Emet V'yatziv*) is recited here. The traditional version of this prayer lingers over the doom of the Egyptians. Reform Judaism removed those passages. Traditionally, the worshiper does not pause between the end of the *Sh'ma* and the word *emet* (*B'rachot* 14a). The English reading is a meditation that appears in *Mishkan Tefillah* (2007).

Mi Chamochah

Mi chamochah ba-eilim Adonai!
Mi kamochah nedar bakodesh.
nora t'hilot. Oseh fele.

מִי כְמוֹכָה בְּאֵלִים יְיָ! מִי כְמוֹכָה נֶאֱדָר
בְּקֹדֶשׁ, נוֹרָא תְהִילָתוֹ. עֹשֶׂה פֶלֶא.

Malchut'cha raoo vanecha,
bokeia yam, lifnei Moshe, zeh eili!
Anu v'amru: Adonai yimloch l'olam
va'ed.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי
מֹשֶׁה. זֶה אֱלֹהֵינוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Who is like You, Adonai, among the mighty!
Who is like You, awesome in praise, doing wonders?
When Your children saw Your might at the shore of the sea,
"This is my God!" they proclaimed,
"Adonai shall reign forever."

זֶה אֱלֹהֵינוּ

Mi Chamochah - This paean of praise is an extract from what is widely considered by scholars to be the oldest poem in the Hebrew Bible, the "Song of the Sea," which celebrates God's victory over the Egyptians at the Sea of Reeds (Ex. 15), the paradigmatic redemptive event. The poem likely circulated orally until it was embedded in the Book of Exodus.

Hashkiveinu

Hashkiveinu Adonai Eloheinu
l'shalom, v'haamideinu malkeinu
l'chayim.
Ufros aleinu sukat sh'lomecha.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים.
וּפְרוֹשׂ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ.

Grant that we lie down in peace, Adonai our God,
and raise us up, O Sovereign, to life renewed.
Spread over us the shelter of Your peace.
Guide us with Your good counsel;
for Your Name's sake, be our help.

*Shield us from hatred and plague.
Keep us from war, famine and anguish;
subdue our inclination to evil.
O God, our Guardian and Helper,
our gracious and merciful Sovereign,
give us refuge in the shadow of Your wings.
O guard our coming and our going,
that always we have life and peace.
We praise You, O God,
whose sukkah of peace is spread over us,
over all Your people Israel, and over Jerusalem.*

בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Hashkiveinu - The Jewish bedtime "Now I lay me down to sleep" prayer, it first appeared in Jewish liturgy in the ninth century CE Seder Rav Amram. As a more personal petition for protection and redemption, it complements the prayer of communal redemption before it. The translation is from *Gates of Prayer* (1994).

T'Fillah

The second and central element in Jewish worship is T'fillah (Prayer), or Amidah (Standing [prayer]), a series of blessings (b'rachot) composed by the Talmudic Sages, though they are infused with biblical language and allusion. On Shabbat and festivals, seven b'rachot are said. On weekdays, this expands to nineteen. Traditionally, this section is first read individually in an undertone and then recited aloud by the service leader. In Reform Judaism, these b'rachot are read aloud in unison.

(Rise, if able)

Adonai s'fatai tiftach ufi yagid
t'hilatecha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

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

עמידה

Adonai s'fatai - We begin with Psalms, "...open up my lips..." (Ps. 51:17). Abudraham states that we offer this petition because we may need God's help to articulate our feelings. Traditionally, the worshipper takes three small steps forward, so as to 'approach' God with our prayers.

Avot v'imahot

(Bow each time "baruch" is said in this prayer)

Baruch atah Adonai, Eloheinu
v'Elohei avoteinu v'imoteinu,
Elohei Avraham, Elohei Yitzchak,
v'Elohei Yaakov.
Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v'Elohei Leah.
Ha-El hagadol hagibor v'hanorah, El
elyon, gomeil chasadim tovim,
v'konei hakol, v'zocheir chasdei avot
v'imahot,
umeivi g'ulah liv'nei v'neiheim
l'maan sh'mo b'ahavah.
Melech ozeir umoshia umagein.
Baruch atah Adonai,
magein Avraham v'ezrat Sarah.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה
הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה יְיָ,
מָגֵן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

We praise You, our God and God of Abraham, God of Isaac, and God of Jacob;
God of Sara, God of Rebecca, God of Rachel, and God of Leah;
the great, mighty and awesome God, God most high.
Bestower of loving kindness, Creator of all,
You remember the piety of ancestors
and bring redemption to their descendants out of love alone.
You are sovereign, helper, savior and shield.
Praised are You, Adonai, Shield of Abraham and Helper of Sarah.

Avot - This first Brachah is a prayer of praise and affirmation, celebrating the familial relationship between God and the Jewish people. It expresses a belief in zechut avot ("merit of the ancestors"), that the righteousness of our ancestors benefits us so that, regardless of our individual spiritual or moral condition, simply being part of the Jewish people gives us a special bond to God. Reform Judaism changed the word goel (redeemer) to g'ulah (redemption), lest people misconstrue that belief in a personal messiah is a necessary doctrine of Judaism. Reform also includes the Matriarchs along with the Patriarchs. Many bow at the word Baruch, since we are supplicants before God, but the Talmud discourages this after the Avot, seeing it as a display of excessive humility (b'rachot 34a). This translation is slightly paraphrased to highlight that it is a prayer giving thanks for the generations of Jews before us.

G'vurot

Atah gibor l'olam Adonai, m'chayei
 hakol (meitim), atah rav l'hoshiah.
 M'chalkeil chayim b'chesed,
 m'chayei hakol (meitim), b'rachamim
 rabim,
 someich noflim, v'rofei cholim,
 u'matir asurim,
 um'kayeim emunato lisheinei afar.
 Mi chamocha baal g'vurot
 umi-domeh lach, melech meimit
 um'chayei umatzmiach y'shua.
 V'ne-eman atah l'hachayot hakol
 (meitim). Baruch atah Adonai,
 m'chayei hakol (hameitim).

אתה גבור לעולם אדני,
 מחיה הכל (מתים),
 אתה רב להושיע.
 מכלכל חיים ברחמים,
 מחיה הכל (מתים), ברחמים רבים,
 סומך נופלים,
 ורופא חולים, ומתיר אסורים,
 ומקים אמונתו לישיני עפר.
 מי כמוך בעל גבורות ומי דומה לך,
 מלך ממית ומחיה ומצמיח ישועה.
 ונאמן אתה להחיות הכל (מתים).
 ברוך אתה יי, מחיה הכל (המתים).

Your might is everlasting, Adonai. You give life to all things.
 Abundant is Your power to save.

With love, You sustain the living; with great compassion, revitalize all.
 You help the falling and heal the sick;
 You free the captive and keep faith with those who sleep in the dust.

Who is like You, Mighty One?
 Who is Your equal, Ruler of life and death,
 Source of salvation? You faithfully sustain all life.
 Praised be You, Adonai, who revitalizes all life.

G'vurot - G'vurot means "strength," and this *brachah* praises God's life-giving powers. Traditionally, this prayer includes the phrase "m'chayei meitim" (Who revives the dead). Abudraham understands that the three repetitions of this phrase in the prayer reflect three different ideas about its meaning: 1) Awakening from (deathlike) sleep; 2) The annual revival of life in the Spring; 3) Resurrection of the dead. Reform Judaism, not wanting to present resurrection as a dogma, changed the wording to the more equivocal "gives life to all." Because of the second interpretation associated with this prayer, in traditional congregations seasonal petitions for precipitation are inserted (Isa. 26:19). This translation is adapted from *Gates of Prayer* (1994).

K'dushah

Atah kadosh v'shimcha kadosh
uk'doshim b'chol yom y'hal'lucha,
selah. Baruch atah Adonai,
haEl hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים
בְּכָל יוֹם יִהְיֶה לְךָ, סֵלָה. בָּרוּךְ אַתָּה
יְיָ, הָאֵל הַקָּדוֹשׁ.

You are holy, Your name is holy, and all who strive to be holy, daily sing Your praise.
Praised are You, the holy God.

קָדוֹשׁ

K'dushah - This third and climactic prayer of praise celebrates the awesome holiness of God. Inspired by prophetic visions (see: Isa. 6:3 and Ez. 3:12), the morning recitation of this prayer is longer and more elaborate. This translation is adapted from *Gates of Prayer* (1975).

V'shamru

V'shamru v'nei Yisrael et haShabbat,
laasot et haShabbat l'dorotam b'rit
olam.
Beini u'vein b'nei Yisrael, ot hi
l'olam, ki sheisheit yamim asah
Adonai et hashamayim v'et haaretz,
uvayom hash'vi-i, shavat vayinafash.

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

The Children of Israel shall keep the Shabbat,
observing the Shabbat in every generation as an eternal covenant.
It is a sign forever between Me and the Children of Israel,
for in six days Adonai God made heaven and earth,
and on the seventh day He rested and was refreshed.

(or)

Yism'chu

Yism'chu v'malchut'cha
shomrei Shabbat v'korei oneg.
Am m'kad'shei sh'vi-i,
kulam yisb'u v'yitangu mituvecha.
Uv'hashvi-i ratzita bo v'kadashto,
chemdat yamim oto karata,
zecher l'maaseh v'reishit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת
וְקוֹרְאֵי עֲנֹג. עַם מְקַדְּשֵׁי שְׁבִיעִי,
כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהִשְׁבִּיעִי רַצִּיתְךָ בּוֹ וְקִדְּשָׁתוּ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית.

Those who keep the Shabbat and call it a delight shall rejoice in Your kingdom.
The people who sanctify the seventh day shall be gladdened by Your goodness.
This day is Your desire, sanctified and blessed by You,
the most precious of days, a memorial to the work of Creation.

Birkat Shabbat - The first of these, *V'shamru*, is actually a Torah text, (Ex. 31:16-17). The other blessing, *Yism'chu*, is a Rabbinic composition inspired by biblical language (Isa. 58:13 and Ex. 20:11). It is composed of twenty-four words, corresponding to the twenty-four hours of Shabbat. Both affirmations invoke Shabbat as a symbol of God's Creation and a special gift God bestows on us as part of our covenantal relationship. Above all, Shabbat is understood to be both a delight meant for our enjoyment, and an expression of God's love for us.

R'tzei

R'tzei, Adonai Eloheinu, b'amcha
Yisrael, ut'filatam b'ahavah t'kabeil,
ut'hi l'ratzon tamid avodat Yisrael
amecha.
Baruch Atah Adonai, she-ot-cha
l'vadcha b'yirah naavod.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעֶמְךָ יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,
וּתְהִי לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל
עֶמְךָ. בָּרוּךְ אַתָּה יְיָ,
שְׂאֵתְךָ לְבָדְךָ בְּיִרְאָה נֶעֱבֹד.

Adonai our God, show favor toward Your people Israel
and lovingly receive our prayers.
May the worship of Your people Israel always be acceptable,
for You alone do we hold in reverence.

Modim

We give thanks to You, Adonai our God and God of our ancestors. You
are the Rock of our lives, the Shield of our salvation for all generations.
We thank You and recite Your praises:

*Let all the living affirm You and praise Your name
as the God of our salvation and help.
Praised are You, Adonai, Goodness is Your name.
All praises to You.*

Baruch atah Adonai, hatov shimcha
ul'cha na-eh l'hodot.

בָּרוּךְ אַתָּה יְיָ, הַטוֹב שִׁמְךָ
וְלְךָ נָאָה לְהוֹדוֹת.

R'tzei - First of the concluding three *brachot* in the *Amidah*, this prayer effectively sums up the petitionary prayers by asking that all we have done find favor with the Almighty. In a traditional service, this prayer is a plea for the return of the sacrificial system in Jerusalem. In liberal congregations, a popular tune for this Hebrew wording is often sung.

Modim - This is a prayer of praise and thanksgiving, offered in recognition of the many gifts God gives us daily. Practitioners of *gematria* (the spiritual study of numbers) have noted that the numeric value of the word *modim* equals one hundred, the number of blessings with which a Jew should ideally thank God with each day. Some traditional congregations bow at the word *Baruch* in this prayer. This translation is adapted from *Gates of Prayer* (1975).

Aleinu and Kaddish

(All stand, facing Aron haKodesh)

Aleinu l'shabei-ach laadon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei haaratzot, v'lo
samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לְתַת
גְּדֻלָּה לַיּוֹצֵר בְּרֵאשִׁית, שֶׁלֹא עָשָׂנוּ
כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם,
וְגָרְלָנוּ בְּכָל הַמּוֹנָם.

(Bend at the knee and bow)

Va'anachnu kor'im
umish'tachavim umodim,
lifnei Melech, mal'chei
ham'lachim, haKadosh Baruch Hu.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

We must praise the Creator of all, to give acclaim to the Master of Creation,
Who made us unlike other peoples of the world,
and did not establish us to be like the other families of the earth.
Who made our heritage different from theirs, and assigned us a unique destiny.

Therefore we bend the knee, bow and give thanks before the supreme Sovereign,
the Holy One of Blessing.

Aleinu - This prayer of combined affirmation and petition is profoundly forward-looking and messianic. Coming at the end of the service, it is meant to inspire us as we return to the ordinary tasks of our life. Combining themes of universalism and Jewish particularism, it is a prayer of hope for the whole world. However, its triumphalist tone was controversial, and it has been censored both by non-Jewish authorities and Jewish leaders seeking to defuse conflict. The first paragraph emphasizes the uniqueness of both God and God's people Israel (Isa 45:20; 51:13; Deut. 4:39). This prayer first may have been used at High Holy Days only, but its reading spread to other services. At one time, the worshipper actually prostrated himself. The general practice today is to bend at the knee and bow at the phrase, "Va'anachu kor'im" and rise at "lifnei Melech." In most traditional congregations, this is done with the ark closed. Most Reform congregations open the doors of the ark from "Aleinu" to "haKadosh Baruch Hu."

Shehu Noteh Shamayim

Shehu noteh shamayim v'yoseid
aretz, umoshav y'karo
bashamayim mimaal,
ush'chinat uzo b'govhei m'romim.
Hu Eloheinu ein od,
emet Malkeinu efes zulato,
kakativ b'Torato. V'yadata hayom
v'hasheivota el l'vavecha,
ki Adonai hu HaElohim bashamayim
mimaal,
v'al haaretz mitachat, ein od.

שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בגבחי מרומים.
הוא אלהינו אין עוד.
אמת מלכנו אפס זולתו,
ככתוב בתורתו. וידעת היום
והשבת אל לבבך,
כי יי הוא האלהים בשמים ממעל,
ועל הארץ מתחת, אין עוד.

(The doors of the Aron haKodesh are closed. Please be seated)

*May we gain wisdom in our lives, overflowing like a river
with understanding. Loved, each of us, for the peace we bring to others.
May our deeds exceed our speech, and may we never lift up our hand
but to conquer fear and doubt and despair.*

*Rise up like the sun, O God, over all humanity. Cause light to go forth
over all the lands between the sea and illuminate Your universe with the
joy of wholeness, of freedom, and of peace.*

Bayom hahu,
yih'yeh Adonai echad,
ush'mo echad.

ביום ההוא, יהיה יי אחד,
ושמו אחד.

And on that day, God shall be One and God's Name shall be One.

Shehu Noteh - The second paragraph of *Aleinu* emphasizes God's uniqueness and authority as Creator of the universe. The third paragraph petitions for *Tikkun Olam*, the perfection of the world. It concludes with words of redemption and universal reconciliation (Exodus 15:18; Zech. 14:9). The prophet's statement that God and God's "Name" are not yet "One" (*On that day He shall be One and His Name shall be One*) has served as the springboard for many theological speculations. The English reading is from *Mishkan Tefillah* (1999).

in Your Hands

Our lives, O God, are in Your hands.

In You we trust.

Whatever may be our destiny
we know that You will be there.

Though we may never fathom the mysteries
of life and death,
we know of Your gift of life,
which each of us has treasured.

No matter what the final end,
let us rejoice in the sweetness of the past
and our faith in the life to come:

There will we find You,
Your love, Your blessing.

(Ruth Brin)

The leaves fall, fall as from afar...
They fall with slow and lingering descent.
And in the night the heavy earth, too, falls,
From out the stars into the solitude.

Thus all must fall.

This hand of mine must fall, and lo! the other one - it is the law.
But there is One Who holds the falling infinitely softly in His hand,
in Her hands.

(Gates of Repentance)

Kaddish Yatom

We recall with love and gratitude the names of those whom we have
recently lost, as well as those whose anniversary of death occurs this
week.

(Rise, if able.)

Yitgadal v'yitkadash,
sh'mei rabah.
B'alma di v'ra chirutei,
v'yamlich malchutei b'chayeichon
uv'yomeichon uv'chayei d'chol
beit Yisrael, baagala uviz'man kariv,
v'imiru: Amen.
Y'hei sh'mei raba m'varach
l'alam ul'almei almaya.
Yitbarach, v'yishtabach, v'yitpaar
v'yitromam, v'yitnasei, v'yithadar
v'yitaleh, v'yithalal, sh'mei
d'Kud'sha, B'rich Hu, l'eila min kol
bir'chata v'shirata, tushb'chata
v'nechemata, daamiran b'alma,
v'imru: Amen.
Y'hei sh'lama raba min sh'maya
v'chayim aleinu v'al kol Yisrael,
v'imru: Amen.
Oseh shalom bim'romav,
Hu yaaseh shalom aleinu,
v'al kol Yisrael, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ, שְׁמֵהּ רַבָּא. בְּעֻלְמָא
דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ,
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמָּן
קָרִיב וְאִמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי
עָלְמֵיָא. יִתְבָּרַךְ, וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרומֵם, וְיִתְנַשֵּׂא, וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דְקֻדְשָׁא:
בְּרִיךְ הוּא לְעֵלָא מִן כָּל בְּרִכְתָּא
וּשְׁיִרְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאִמְרִין בְּעֻלְמָא, וְאִמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.

Let the Glory of God be extolled, let God's great name be sanctified in the world Whose will created it. May the Dominion of Heaven soon prevail, in our day, in our own lives, and the life of all Israel, and let us say: Amen. Let God's great name be blessed for ever and ever. Let the name of the Holy One be glorified, exalted and honored, though God is beyond all the praises, songs and adorations we could utter, and let us say: Amen. May the One Who causes peace on high cause peace to descend on us and upon all Israel, and let us say: Amen.

Kaddish - Alongside the *Sh'ma*, this is the most familiar Jewish prayer. The mourner's version, *Kaddish Yatom*, concludes with the phrase "*Oseh shalom...*," emphasizing the yearning for serenity in the face of great loss. Growing out of a Talmudic tradition (*B'rachot* 3a) that associates it with mourning the destruction of Jerusalem, *Kaddish* prayers were also originally used to conclude a session of Torah study. These dual associations eventually led to its use as a prayer at the conclusion of a life, though it never mentions death in any way. Both its flexible application (much like the *Shehecheyanu* in our own day) and fact that it is written in Aramaic, the common language of Talmudic times, reflects the 'popular' nature of the *Kaddish*. Though in traditional communities only mourners rise, in many Reform shuls, all worshippers rise to show solidarity with the mourners. This translation is taken from *Gates of Prayer* (1994).

Kiddush for Shabbat Evening

Baruch atah Adonai,
Eloheinu Melech haolam,
borei p'ri hagafen. *Amen.*

ברוך אתה יי, אלהינו מלך העולם,
בורא פרי הגפן.

Baruch atah Adonai,
Eloheinu Melech haolam,
asher kid'shanu
b'mitzvotav v'ratza vanu,
v'Shabbat kod'sho
b'ahava uv'ratzon hinchilanu,
zikaron l'maaseih v'reishit.
Ki hu yom t'chilah l'mikra-ei kodesh,
zecher litziat Mitzrayim.
Ki vanu vacharta v'otanu kidashta
mikol haamim. V'Shabbat kodsh'cha,
b'ahavah uv'ratzon hinchaltanu.
Baruch atah Adonai,
m'kadeish haShabbat: *Amen.*

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

Praised are You Adonai, Holy One of blessing, Whose presence fills the earth,
Creator of the fruit of the vine.
Praised are You, Adonai our God, Holy One of blessing,
Who sanctifies us through commandments and cherishes us and in love and favor,
making the holy Shabbat our inheritance,
a reminder of the work of Creation,
for this is the more prominent of days,
recalling the Exodus from Egypt.
Thus You have chosen us from among all peoples,
You sanctified us, and, in love and cherishment,
You have made Your holy Shabbat our inheritance.
Praised are You, Adonai our God,
Who makes the Shabbat holy.

Kiddush - We participate with divinity in sanctifying this day, a sign of our status as co-creators with God. We also acknowledge the two-fold basis for the holiday: as a symbol of Divine creativity (Ex. 20) and as the signifier of human freedom (Deut. 5).