

מנחה לחול

תהלים פד

תהלים קמד

תהלים קמה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלִלוּךָ סֵלָה:
 אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהָיו:
 תִּהְיֶה לְדוֹד

אֲרוּמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּהָ שְׁמֶךָ לְעוֹלָם וָעֶד:
 בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהַלֵּלְהָ שְׁמֶךָ לְעוֹלָם וָעֶד:
 גְּדוֹל יְהוָה וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶד:
 דוֹר לְדוֹר יִשְׁבַּח מִעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ:
 הֵדָר כְּבוֹד הַדָּד, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדוּלְתֶךָ אֶסְפְּרֶנָּה:
 זָכַר רַב־טוֹבְךָ יִפְיֵעוּ, וְצִדְקֹתֶךָ יִרְנְנוּ:
 חֲנוּן וְרַחוּם יְהוָה, אֲרוּךְ אַפַּיִם וְגֹדֶל־חֶסֶד:
 טוֹב־יְהוָה לְכֹל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחַסִּדֶיךָ יִבְרַכּוּבָה:
 כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרֹתֶךָ יִדְבְּרוּ:
 לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרֹתֶיךָ, וְכְבוֹד הֵדָר מַלְכוּתוֹ:

LEARNING

INTRODUCTION TO MINCHA:

The word *Mincha* (מִנְחָה) meaning an offering, refers to the meal-offering, and is the term used to denote the afternoon *tefilla* and sacrificial service. The Talmud debates whether our three *tefillot* services were instituted by our forefathers, the *Avot*, or correspond to the sacrificial services in the *Beit HaMikdash* (Talmud

Berachot 26b). *Mincha* takes its name from the daily afternoon sacrifice (*Bemidbar* 28:4). Although the meal-offering (the *mincha*) was not unique to the afternoon service, the name may have become associated with it because of this verse in *Tehillim* (141:2): "May my prayer be like incense before You, the

Mincha for Weekdays

אֲשֶׁרִי Happy are those who live in Your House;
 they shall continue to praise You, Selah!
 Happy are the people for whom this is so;
 happy are the people whose God is the LORD.

Ps. 84

Ps. 144

A song of praise by David.

Ps. 145

^א I will elevate You, my God, the King, and bless Your name for ever and all time. ^ב Every day I will bless You, and praise Your name for ever and all time. ^ג Great is the LORD and greatly to be praised; His greatness is unfathomable. ^ד One generation will praise Your works to the next, and tell of Your mighty deeds. ^ה On the glorious splendour of Your majesty I will meditate, and on the acts of Your wonders. ^ו They shall talk of the power of Your awesome deeds, and I will tell of Your greatness. ^ז They shall recite the record of Your great goodness, and sing with joy of Your righteousness. ^ח The LORD is generous and compassionate, slow to anger and great in loving-kindness. ^ט The LORD is good to all, and His compassion extends to all His works. ^י All Your works shall thank You, LORD, and Your devoted ones shall bless You. ^{יא} They shall talk of the glory of Your kingship, and speak of Your might. ^{יב} To make known to mankind His mighty deeds and

lifting up of my hands like the afternoon offering (*minchat arev*)."

The *Mincha* service consists of a highly abridged version of *Shacharit*. *Ashrei* serves as a mini-*Pesukei DeZimra*. Then comes the *Amida* as the central *tefilla* as with all other prayer services. *Tachanun* serves as another opportunity for supplication, and then *Aleinu* as the conclusion. *Mincha* is the shortest of the three daily *tefillot*, perhaps because it comes at a time when we are the busiest – in the middle of the hours of our productivity.

There is a tradition, however, that this is a time when our *tefillot* can be most effective. This was the time when Elyahu HaNavi (Elijah) cried to God, "Answer me! Answer me!" and his prayers were answered (*Melachim Alef* 18:36–38). Perhaps it is because *Mincha* comes at the busiest part of our day, and because it is the easiest *tefilla* to forget or skip, that *Mincha* has this potency. *Mincha* is the prayer service where it becomes most critical to push ourselves to break up our day with reflection, introspection, and time for God.

מְלֻכּוֹתֶיךָ מְלֻכּוֹת פֶּלֶאֱלֹמִים, וּמִמְשַׁלְתֶּיךָ בְּכָל־דּוֹר וְדוֹר:
 סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִיִּים, וְזוֹקֵף לְכָל־הַכְּפוּפִים:
 עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 פּוֹתֵחַ אֶת־יַדְּךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
 צְדִיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו:
 קָרוֹב יְהוָה לְכָל־קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
 רִצּוֹן־יִרְאֵיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעֵם:
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו, וְאֶת פֶּלֶאֱלֹמֵי־שָׁמַיִם יִשְׁמֹד:
 תְּהַלֵּל יְהוָה יִדְבֹּר פִּי, וּבִרְךָ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:
 וְאַנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ:

תהלים קטו

חצי קדיש

שׁוֹמֵר יְיָ וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מְלְכוּתָהּ
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא. קהל ושׁוֹמֵר
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרֻכְתָּא
 / בעשרת ימי תשובה: לְעֵלְא לְעֵלְא מִכָּל בְּרֻכְתָּא /
 וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
 דִּי אָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

On fast days, turn to תורה ספר תורה on page 211. The תורה reading and Haftara for fast days are on page 922. After the תורה is returned to the ארון קודש, the ארון קודש says שליח ציבור.

the glorious majesty of His kingship. ² Your kingdom is an everlasting kingdom, and Your reign is for all generations. ³ The LORD supports all who fall, and raises all who are bowed down. ⁴ All raise their eyes to You in hope, and You give them their food in due season. ⁵ You open Your hand, and satisfy every living thing with favour. ⁶ The LORD is righteous in all His ways, and kind in all He does. ⁷ The LORD is close to all who call on Him, to all who call on Him in truth. ⁸ He fulfils the will of those who fear Him; He hears their cry and saves them. ⁹ The LORD guards all who love Him, but all the wicked He will destroy. ¹⁰ My mouth shall speak the praise of the LORD, and all creatures shall bless His holy name for ever and all time.

We will bless the LORD now and for ever. Halleluya!

Ps. 115

HALF KADDISH

Leader: יִתְגַּדֵּל Magnified and sanctified may His great name be, in the world He created by His will. May He establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Leader: Blessed and praised, glorified and exalted, raised and honoured, uplifted and praised be the name of the Holy One, blessed be He, beyond any blessing, song, praise and consolation uttered in the world – and say: Amen.

On fast days, turn to Removing the Torah from the Ark on page 210. The Torah reading and Haftara for fast days are on page 922. After the Torah is returned to the Ark, the Leader says Half Kaddish.

עמידה

The Amida, until קדמניות on page 285, is said silently, standing with feet together.
 If there is a מנין, the עמידה is repeated aloud by the שליח ציבור.
 Take three steps forward as if formally entering the place of the Divine Presence.

תהלים נא

אֲדַנִּי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן
 גּוֹמֵל חַסְדִּים טוֹבִים, וְקִנְיַת הַפֶּלֶא, וְזוֹכֵר חַסְדֵי אֲבוֹת
 וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

בעשרת ימי תשובה: זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים
 וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם.

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדַנִּי
 מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ

The phrase מְחַיֶּה מֵתִים is said from שמחת תורה until פסח.
 In Israel, the phrase מוֹרִיד הַטֶּל is said from פסח until עצרת.

בחוץ: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם / בארץ ישראל בקיץ: מוֹרִיד הַטֶּל

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים
 וּמְקִיֵּם אֲמוֹנַתוֹ לְיֹשְׁנֵי עָפָר.

THE AMIDA

The Amida, until "in former years" on page 284, is said silently, standing with feet together. If there is a minyan, the Amida is repeated aloud by the Leader. Take three steps forward as if formally entering the place of the Divine Presence.

O LORD, open my lips, so that my mouth may declare Your praise.

Ps. 51

PATRIARCHS

Blessed are You,
 LORD our God and God of our fathers,
 God of Abraham, God of Isaac and God of Jacob;
 the great, mighty and awesome God, God Most High,
 who acts with loving-kindness and creates all,
 who remembers the loving-kindness of the fathers
 and will bring a Redeemer to their children's children
 for the sake of His name, in love.

Between Rosh HaShana & Yom Kippur: Remember us for life, O King who desires life,
 and write us in the book of life –
 for Your sake, O God of life.

King, Helper, Saviour, Shield:

Blessed are You, LORD, Shield of Abraham.

DIVINE MIGHT

You are eternally mighty, LORD.
 You give life to the dead and have great power to save.

The phrase "He makes the wind blow and the rain fall" is added from Simchat Torah until Pesach. In Israel the phrase "He causes the dew to fall" is added from Pesach until Shemini Atzeret.

In fall & winter: He makes the wind blow and the rain fall.
 In Israel, in spring & summer: He causes the dew to fall.

He sustains the living with loving-kindness,
 and with great compassion revives the dead.
 He supports the fallen, heals the sick, sets captives free,
 and keeps His faith with those who sleep in the dust.

מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָךְ
מֶלֶךְ, יִמְמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

בעשרת ימי תשובה: מִי כְמוֹךָ אֵב הַרְחָמִים
זוֹכֵר יַצּוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אֶתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When saying the עמידה silently, continue with אַתָּה קְדוֹשׁ on the next page.

קְדוּשָׁה

During חזרת הש"ץ, the following is said standing
with feet together, rising on the toes at the words indicated by ^.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם
כְּשֵׁם שְׁמֶךָ יְשִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם
כְּכָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֱלֹהֵינוּ וְאָמַר

ישעיהו

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה צְבָאוֹת
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ

יחזקאל ג

בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ:
וּבְדַבְרֵי קְדֻשְׁתְּךָ כְּתוּב לֵאמֹר

תהלים קמו

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ:
לְדוֹר וָדוֹר נְגִיד גְּדֻלְךָ, וְלִנְצַח נִצְחִים קְדֻשְׁתְּךָ נְקַדִּישׁ
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד
כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ. / בעשרת ימי תשובה: הַמְלֶךְ הַקְּדוֹשׁ. /

The continues with אַתָּה חוֹנֵן on the next page.

Who is like You, Master of might,
and who can compare to You,
O King who brings death and gives life,
and makes salvation grow?

Between Rosh HaShana & Yom Kippur: Who is like You, compassionate Father,
who remembers His creatures
in compassion, for life?

Faithful are You to revive the dead.
Blessed are You, LORD, who revives the dead.

When saying the Amida silently, continue with "You are holy" on the next page.

KEDUSHA

During the Leader's Repetition, the following is said standing
with feet together, rising on the toes at the words indicated by ^.

Cong. then נְקַדֵּשׁ We will sanctify Your name on earth,
Leader: as they sanctify it in the highest heavens,
as is written by Your prophet,
"And they [the angels] call to one another saying:

Is. 6

Cong. then ^Holy, ^holy, ^holy is the LORD of multitudes
Leader: the whole world is filled with His glory."
Those facing them say "Blessed –"

Cong. then ^"Blessed is the LORD's glory from His place."
Leader: And in Your holy Writings it is written thus:

Ezek. 3

Cong. then ^"The LORD shall reign for ever. He is your God, Zion,
Leader: from generation to generation, Halleluya!"

Ps. 146

Leader: From generation to generation
we will speak of Your greatness,
and we will declare Your holiness for evermore.
Your praise, our God, shall not leave our mouth forever,
for You, God, are a great and holy King.

Blessed are You, LORD,
the holy God. / Between Rosh HaShana & Yom Kippur: the holy King. /

The Leader continues with "You grace humanity" on the next page.

קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ. / בעשרת ימי תשובה: הַמֶּלֶךְ הַקָּדוֹשׁ. /
(If forgotten, repeat the Amida.)

דעת

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ בִּינָה.
חַנּוּן מֵאַתָּךְ דַּעַת בִּינָה וְהַשְׂכִּיל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

תשובה

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ, וְקַרְבֵּנוּ מִלְּפָנֶיךָ לְעַבֹּדְתֶךָ
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.

סליחה

Strike the left side of the chest at °.

סָלַח לָנוּ אָבִינוּ כִּי ° חָטָאנוּ
מָחַל לָנוּ מִלְּפָנֶיךָ כִּי ° פָּשַׁעְנוּ
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חַנּוּן הַמִּרְבֶּה לְסִלְחָא.

גאולה

רְאֵה בְּעַנְיֵנוּ, וְרִיבָה רִיבֵנוּ
וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ
כִּי גוֹאֵל חָזַק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גוֹאֵל יִשְׂרָאֵל.

HOLINESS

אַתָּה קָדוֹשׁ You are holy and Your name is holy,
and holy ones praise You daily, Selah!

Blessed are You, LORD,
the holy God. / Between Rosh HaShana & Yom Kippur: the holy King. /

(If forgotten, repeat the Amida.)

KNOWLEDGE

אַתָּה חוֹנֵן You grace humanity with knowledge
and teach mortals understanding.

Grace us with the knowledge, understanding
and discernment that come from You.

Blessed are You, LORD,
who graciously grants knowledge.

REPENTANCE

הַשִּׁיבֵנו Bring us back, our Father, to Your Torah.

Draw us near, our King, to Your service.

Lead us back to You in perfect repentance.

Blessed are You, LORD,
who desires repentance.

FORGIVENESS

Strike the left side of the chest at °.

סָלַח לָנוּ Forgive us, our Father, for we have °sinned.

Pardon us, our King, for we have °transgressed;
for You pardon and forgive.

Blessed are You, LORD,
the gracious One who repeatedly forgives.

REDEMPTION

רְאֵה Look on our affliction, plead our cause,
and redeem us soon for Your name's sake,

for You are a powerful Redeemer.

Blessed are You, LORD,
the Redeemer of Israel.

On Fast Days the Leader adds:

עֲנֵנוּ יְהוָה עֲנֵנוּ בְּיוֹם צוֹם תַּעֲמִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ. אֵל תִּפְּן אֶל רְשָׁעֵנוּ, וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנֻתֵנוּ. הֲיִיה נָא קְרוֹב לְשׁוֹעֵתֵנוּ, יְהִי נָא חֶסֶדְךָ לְנַחֲמֵנוּ, טָרַם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כְּדַבֵּר שְׁנַאֲמֹר: וְהִיא טָרַם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וְאֲנִי אֲשַׁמְעֶ: כִּי אַתָּה יְהוָה הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. בְּרוּךְ אַתָּה יְהוָה, הָעוֹנֶה בְּעֵת צָרָה.

רפואה

רְפָאֵנוּ יְהוָה וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלַתְנוּ אֶתָּה וְהֵעֵלָה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ

The following prayer for an ill person may be said here:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לְחוֹלָה/לְחוֹלֵה *name of patient* בֶּן/בַּת *mother's name* שְׁאָר חוֹלֵי יִשְׂרָאֵל.

כִּי אֵל מֶלֶךְ רּוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

ברכת השנים

The phrase "Give dew and rain as a blessing" is said from December 5th (in the year before a civil leap year, December 6th) until Pesach. In Israel, it is said from 1st Arav, it is said from 7th of Marcheshvan. The phrase "Give blessing" is said from 4th Chol HaMo'ed Pesach until December 4th (in the year before a civil leap year, December 5th). In Israel, it is said from 1st Arav, it is said from Pesach until the 6th of Marcheshvan inclusive.

בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאָתָהּ, לְטוֹבָה בְּחֹרֶף: וְתֵן טַל וּמָטָר לְבִרְכָה / בְּקִיץ: וְתֵן בְּרַכָּה עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבְךָ וּבְרַךְ שְׁנַתְנוּ בְּשָׁנִים טוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים.

On fast days the Leader adds:

עֲנֵנוּ Answer us, LORD, answer us on our Fast Day, for we are in great distress. Look not at our wickedness. Do not hide Your face from us and do not ignore our plea. Be near to our cry; please let Your loving-kindness comfort us. Even before we call to You, answer us, as is said, "Before they call, I will answer. While they are still speaking, I will hear." For You, LORD, are the One who answers in time of distress, redeems and rescues in all times of trouble and anguish. Blessed are You, LORD, who answers in time of distress. *Is. 65*

HEALING

רְפָאֵנוּ Heal us, LORD, and we shall be healed.
Save us and we shall be saved, for You are our praise.
Bring complete recovery for all our ailments,

The following prayer for an ill person may be said here:

May it be Your will, O LORD my God and God of my ancestors, that You speedily send a complete recovery from heaven, a healing of both soul and body, to the patient (*name*), son/daughter of (*mother's name*) among the other afflicted of Israel.

for You, God, King, are a faithful and compassionate Healer.
Blessed are You, LORD, Healer of the sick of His people Israel.

PROSPERITY

The phrase "Give dew and rain as a blessing" is said from December 5th (in the year before a civil leap year, December 6th) until Pesach. In Israel, it is said from the 7th of Marcheshvan. The phrase "Give blessing" is said from Chol HaMo'ed Pesach until December 4th (in the year before a civil leap year, December 5th). In Israel, it is said from Pesach until the 6th of Marcheshvan inclusive.

בְּרַךְ Bless this year for us, LORD our God,
and all its types of produce for good.

In winter: Give dew and rain as a blessing

In other seasons: Give blessing

on the face of the earth,
and from its goodness satisfy us,
blessing our year as the best of years.
Blessed are You, LORD, who blesses the years.

קבוץ גלויות
תקע בשופר גדול לחרותנו
ושא נס לקבץ גלותינו
וקבצנו יחד מארבע כנפות הארץ.
ברוך אתה יהוה, מקבץ נדחי עמו ישראל.

השבת המשפט

השיבה שופטנו כבראשונה ויועצנו כבתחלה
והסר ממנו יגון ואנחה
ומלך עלינו אתה יהוה לבדך בחסד וברחמים
וצדקנו במשפט.
ברוך אתה יהוה

מלך אוהב צדקה ומשפט. / בעשרת ימי תשובה: המלך המשפט. /

ברכת המינים

ולמלשינים אל תהי תקוה, וכל הרשעה כרגע תאבד
וכל אויבך מהרה יפרתו
ומלכות זדון מהרה תעקר ותשבר ותמגר ותכניע במהרה
בימינו.
ברוך אתה יהוה, שובר אויבים ומכניע זדים.

על הצדיקים

על הצדיקים ועל החסידים
ועל זקני עמך בית ישראל
ועל פליטת סופריהם, ועל גרי הצדק, ועלינו
יהמו רחמיך יהוה אלהינו

INGATHERING OF EXILES

תקע Sound the great shofar for our freedom,
raise high the banner to gather our exiles,
and gather us together from the four quarters of the earth.
Blessed are You, LORD,
who gathers the dispersed of His people Israel.

JUSTICE

השיבה Restore our judges as at first,
and our counsellors as at the beginning,
and remove from us sorrow and sighing.
May You alone, LORD,
reign over us with loving-kindness and compassion,
and vindicate us in justice.
Blessed are You, LORD,
the King who loves righteousness and justice.

/ Between Rosh HaShana & Yom Kippur, end the blessing: the King of justice. /

AGAINST INFORMERS

ולמלשינים For the slanderers let there be no hope,
and may all wickedness perish in an instant.
May all Your enemies swiftly be cut down.
May You swiftly uproot, crush, cast down
and humble the kingdom of arrogance swiftly in our days.
Blessed are You, LORD,
who destroys enemies and humbles the arrogant.

THE RIGHTEOUS

על הצדיקים To the righteous, the pious,
the elders of Your people the house of Israel,
the remnant of their scholars,
the righteous converts, and to us,
may Your compassion be aroused, LORD our God.

וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת
 וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם
 וְלֹא יִבּוֹשׁ כִּי בְךָ בִּטְחָנוּ.
 בְּרוּךְ אַתָּה יְהוָה, מְשַׁעַן וּמִבְטָח לְצַדִּיקִים.

בניין ירושלים
 וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב
 וְתִשְׁכֵּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ
 וּבִנְיָה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם
 וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן.
 בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

**On Tisha B'Av all conclude as follows:*

נַחֵם יְהוָה אֱלֹהֵינוּ אֶת אַבְלֵי צִיּוֹן וְאֶת אַבְלֵי יְרוּשָׁלַיִם, וְאֶת הָעִיר הָאֲבֵלָה
 וְהַחֲרוֹבָה וְהַבְּזוּיָה וְהַשׁוּמְמָה. הָאֲבֵלָה מִבְּלֵי בְנֵיהּ, וְהַחֲרוֹבָה מִמַּעֲוֹנוֹתֶיהָ,
 וְהַבְּזוּיָה מִכְּבוֹדָהּ, וְהַשׁוּמְמָה מֵאִין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁהּ חֲפוּיָה, כַּאֲשֶׁה
 עֲקָרָה שְׁלֵא יֵלְדָהּ. וַיְבַלְעוּהָ לְגִיוֹנוֹת, וַיִּירְשׁוּהָ עוֹבְדֵי פְסִילִים, וַיִּטְּלוּ אֶת
 עַמְּךָ יִשְׂרָאֵל לְחָרֵב, וַיְהַרְגוּ בְּדוֹן חֲסִידֵי עֲלִיּוֹן. עַל כֵּן צִיּוֹן בְּמַר תִּבְכֶּה,
 וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לִבִּי לִבִּי עַל חֲלָלֵיהֶם, מַעַי מַעַי עַל חֲלָלֵיהֶם, כִּי אַתָּה
 יְהוָה בָּאֵשׁ הִצַּתָּהּ, וּבָאֵשׁ אַתָּה עֲתִיד לְבַנוֹתָהּ. כְּאָמֹר: וְאֲנִי אֶהְיֶה לָּהּ,
 נְאֻם־יְהוָה, חוֹמַת אֵשׁ סָבִיב, וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ: בְּרוּךְ אַתָּה יְהוָה,
 מְנַחֵם צִיּוֹן וּבוֹנֵה יְרוּשָׁלַיִם.

Continue with צַמַּח אֶת צֶמַח below.

מלכות בית דוד
 אֶת צֶמַח דָּוִד עֲבַדְךָ מְהֵרָה תִצְמַח
 וְקָרְנוֹ תָרוּם בִּישׁוּעָתְךָ
 כִּי לִישׁוּעָתְךָ קָוִינוּ כָּל הַיּוֹם.
 בְּרוּךְ אַתָּה יְהוָה, מְצַמְּחֵי קָרְן יִשׁוּעָה.

Grant a good reward to all who sincerely trust in Your name.
 Set our lot with them forever,
 so that we may not be ashamed, for in You we trust.
 Blessed are You, LORD,
 who is the support and trust of the righteous.

REBUILDING JERUSALEM

וְלִירוּשָׁלַיִם To Jerusalem, Your city, may You return in compassion,
 and may You dwell in it as You promised.
 May You rebuild it rapidly in our days
 as an everlasting structure,
 and install within it soon the throne of David.
 *Blessed are You, LORD,
 who builds Jerusalem.

**On Tisha B'Av all conclude as follows:*

נַחֵם Console, O LORD our God, the mourners of Zion and the mourners of
 Jerusalem, and the city that is in sorrow, laid waste, scorned and desolate; that
 grieves for the loss of its children, that is laid waste of its dwellings, robbed
 of its glory, desolate without inhabitants. She sits with her head covered
 like a barren childless woman. Legions have devoured her; idolaters have
 taken possession of her; they have put Your people Israel to the sword and
 deliberately killed the devoted followers of the Most High. Therefore Zion
 weeps bitterly, and Jerusalem raises her voice. My heart, my heart grieves for
 those they killed; I am in anguish, I am in anguish for those they killed. For
 You, O LORD, consumed it with fire, and with fire You will rebuild it in the
 future, as is said, "And I Myself will be a wall of fire around it, says the LORD,
 and I will be its glory within." Blessed are You, LORD, who consoles Zion and
 rebuilds Jerusalem.

Continue with "May the offshoot" below.

KINGDOM OF DAVID

אֶת צֶמַח מַלְכוּת דָּוִד May the offshoot of Your servant David soon flower,
 and may his pride be raised high by Your salvation,
 for we wait for Your salvation all day.
 Blessed are You, LORD,
 who makes the glory of salvation flourish.

שומע תפלה
 שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ
 חוּס וְרוּחַם עָלֵינוּ
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ
 כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
 וּמְלַפְנֵיךָ מִלְּבָבוֹ רִיקָם אֵל תִּשְׁיִבֵנוּ*
 כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

**At this point on fast days, the קהל adds עננו below.
 In times of drought in ארץ ישראל, say עננו on page 863.*

עֲנֵנוּ יְהוָה עֲנֵנוּ בְּיוֹם צוּם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אָנַחְנוּ. אֵל תִּפְּן אֵל
 רִשְׁעֵנוּ, וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנוּנֵנוּ. הֲיִה נָא קְרוֹב
 לְשׁוֹעֲתֵנוּ, יְהִי נָא חֶסֶדְךָ לְנַחֲמֵנוּ, טָרַם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר:
 וְהִיא טָרַם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמָע: כִּי אַתָּה
 יְהוָה הַעֲוֹנָה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל יַעַת צָרָה וְצוּקָה.

Continue with שומע above.

עבודה
 רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וּבַתְּפִלָּתָם
 וְהִשֵּׁב אֶת הָעֲבוֹדָה לְדַבְּרֵי בֵיתְךָ
 וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

On ראש חודש ש, say:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבוֹא וְיִגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע,
 וְיִפְקֹד וְיִזְכֹּר וְיִכְרֹז וְיִפְקֹדֵנוּ וְיִכְרֹז אֲבוֹתֵינוּ, וְיִכְרֹז מְשִׁיחַ בֶּן
 דָּוִד עַבְדְּךָ, וְיִכְרֹז יְרוּשָׁלַיִם עִיר קְדְשְׁךָ, וְיִכְרֹז כָּל עַמְּךָ בֵּית

RESPONSE TO PRAYER

שְׁמַע קוֹלֵנוּ Listen to our voice, LORD our God.
 Spare us and have compassion on us,
 and in compassion and favour accept our prayer,
 for You, God, listen to prayers and pleas.
 Do not turn us away, O our King,
 empty-handed from Your presence,*
 for You listen with compassion
 to the prayer of Your people Israel.
 Blessed are You, LORD,
 who listens to prayer.

**At this point on fast days, the congregation adds "Answer us" below.
 In times of drought in Israel, say "And answer us" on page 862.*

עֲנֵנוּ Answer us, LORD, answer us on our Fast Day, for we are in great distress.
 Look not at our wickedness. Do not hide Your face from us and do not
 ignore our plea. Be near to our cry; please let Your loving-kindness comfort
 us. Even before we call to You, answer us, as is said, "Before they call, I will
 answer. While they are still speaking, I will hear." For You, LORD, are the
 One who answers in time of distress, redeems and rescues in all times of
 trouble and anguish.

Continue with "for You listen" above.

TEMPLE SERVICE

רְצֵה Find favour, LORD our God,
 in Your people Israel and their prayer.
 Restore the service to Your most holy House,
 and accept in love and favour
 the fire-offerings of Israel and their prayer.
 May the service of Your people Israel always find favour with You.

On Rosh Chodesh, say:

אֱלֹהֵינוּ Our God and God of our ancestors, may there rise, come,
 reach, appear, be favoured, heard, regarded and remembered before
 You, our recollection and remembrance, as well as the remembrance
 of our ancestors, and of the Messiah son of David Your servant, and
 of Jerusalem Your holy city, and of all Your people the house of Israel –

בחנוכה:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

בַּיָּמִי מִתְתַּיְהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רִצּוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבַּת אֶת רִיבָם, דָּנַתְּ אֶת דֵּינָם, נִקְמַתְּ אֶת נַקְמָתָם, מִסַּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וְטָמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צְדִיקִים, וְזוּדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ, וְלֶךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בִּיתְךָ, וּפְנּוּ אֶת הַיְכָלְךָ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בַּחֲצוֹת קִדְשְׁךָ, וְקָבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

ועל כלם *Continue with*

בפורים:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

בַּיָּמִי מִרְדֵּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבְּיָרָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע, בְּקִישׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים מִנְּעוּר וְעַד־זָקֵן טַף וְנָשִׁים בָּיוֹם אֶחָד, בְּשִׁלּוּשֵׁה עֶשֶׂר לְחֹדֶשׁ שְׁנַיִם־עָשָׂר, הוּא־חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז; וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַתְּ אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבּוֹתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו עַל הָעֵץ.

ועל כלם *Continue with*

וְעַל כָּלֶם יִתְפָּרֵךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.

בְּעֵשֶׂר יָמֵי תְּשׁוּבָה: וְכָתַב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל־הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְיֶה לְךָ אֶת שִׁמְךָ בְּאֵמֶת הָיֵאל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה.

ברוך אתה יהוה, הטוב שִׁמְךָ וְלֶךְ נָאָה לְהוֹדוֹת.

On Chanukah:

[We thank You also] for the miracles, the redemption, the mighty deeds, the salvations, and the victories in battle which You performed for our ancestors in those days, at this time.

In the days of Mattityahu, son of Yochanan, the High Priest, the Hasmonean, and his sons, the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and to force them to transgress the laws of Your will. It was then that You in Your great compassion stood by them in the time of their distress. You championed their cause, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who were engaged in the study of Your Torah. You made for Yourself a great and holy reputation in Your world, and for Your people Israel You performed a great salvation and redemption as of this very day. Your children then entered the holiest part of Your House, cleansed Your Temple, purified Your Sanctuary, kindled lights in Your holy courts, and designated these eight days of Chanukah for giving thanks and praise to Your great name.

Continue with "For all these things."

On Purim:

[We thank You also] for the miracles, the redemption, the mighty deeds, the salvations, and the victories in battle which You performed for our ancestors in those days, at this time.

In the days of Mordechai and Esther, in Shushan the capital, the wicked Haman rose up against them and sought to destroy, slay and exterminate all the Jews, young and old, children and women, on one day, the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions. Then You in Your great compassion defeated his counsel, frustrated his plans, and caused his scheme to recoil on his own head, so that they hanged him and his sons on the gallows.

Continue with "For all these things."

For all these things may Your name be blessed and elevated, our King, continually, for ever and all time.

Between Rosh HaShana And write, for a good life, & Yom Kippur: all the children of Your covenant.

Let all that lives thank You, Selah! and praise Your name in truth, God, our Saviour and Help, Selah!

Blessed are You, LORD,

whose name is "the Good" and to whom thanks are due.

Esther 3

On public fast days only, the following is said by the ציבור during the Repetition of the Amida, except in a house of mourning. In ארץ ישראל, on Fast Days, if Kohanim say ברכת כוהנים turn to page 863.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלְשֶׁת בַּתּוֹרָה הַכְּתוּבָה
עַל יְדֵי מֹשֶׁה עֲבַדְךָ, הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו כַּהֲנִים עִם קְדוֹשֶׁיךָ,
כְּאָמֹר

במדבר ו

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ: קהל: בן יהי רצון
יֵאָדָר יְהוָה פָּנָיו אֵלֶיךָ וַיִּחַנְךָ: קהל: בן יהי רצון
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: קהל: בן יהי רצון

ברכת שלום

In Mincha on fast days:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
תְּשִׂים לְעוֹלָם
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכֹל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל יֵת וּבְכָל שָׁעָה
בְּשָׁלוֹמְךָ.
שִׂים שְׁלוֹם טוֹבָה וּבְרָכָה
חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבוּנוּ בְּלִנּוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל יֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִיָּסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.*

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*During the עשרת ימי תשובה in חוץ לארץ, many end the blessing:

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

On public fast days only, the following is said by the Leader during the Repetition of the Amida, except in a house of mourning. In Israel, on Fast Days, if Kohanim bless the congregation, turn to page 862.

Our God and God of our fathers, bless us with the threefold blessing in the Torah, written by the hand of Moses Your servant and pronounced by Aaron and his sons the priests, Your holy people, as it is said:

May the LORD bless you and protect you.

Num. 6

Cong: May it be Your will.

May the LORD make His face shine on you and be generous to you.

Cong: May it be Your will.

May the LORD turn His face towards you, and give you peace.

Cong: May it be Your will.

PEACE

Give great peace to Your people Israel for ever, for You are the sovereign LORD of all peace; and may it be good in Your eyes to bless Your people Israel at every time, at every hour, with Your peace.

In Mincha on fast days: Give peace, goodness and blessing, grace, loving-kindness and compassion to us and all Israel Your people. Bless us, our Father, all as one, with the light of Your face, for by the light of Your face You have given us, LORD our God, the Torah of life and love of kindness, righteousness, blessing, compassion, life and peace. May it be good in Your eyes to bless Your people Israel at every time, in every hour, with Your peace.

Between Rosh HaShana & Yom Kippur: In the book of life, blessing, peace and prosperity, may we and all Your people the house of Israel be remembered and written before You for a good life, and for peace.*

Blessed are You, LORD, who blesses His people Israel with peace.

*Between Rosh HaShana and Yom Kippur outside Israel, many end the blessing:

Blessed are You, LORD, who makes peace.

ברכות יז.

אֱלֹהֵי
נִצֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מְרָמָה
וּלְמַקְלָלֵי נַפְשִׁי תָדֵם, וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדְּדֵנִי נַפְשִׁי.

וְכֹל הַחֹשְׁבִים עָלַי רָעָה
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמִיךְ

עֲשֵׂה לְמַעַן יְמִינְךָ

עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ

עֲשֵׂה לְמַעַן תּוֹרָתְךָ.

לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵנִי:

יְהִי לְרִצּוֹן אֱמִרֵי־כִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

Bow, take three steps back, then bow, first left, then right, then centre, while saying:

Ⓢ עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו

Ⓢ הוּא יַעֲשֵׂה שְׁלוֹם Ⓢ עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

שִׂיבְנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ

וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ

וְשֵׁם נִעְבְּדְךָ בִּירוּשָׁלַיִם בְּיָמֵינוּ וּבְשָׁנִים קְדָמֵנוּ.

וְעֲרַבָה לִיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַיִם בְּיָמֵינוּ וּבְשָׁנִים קְדָמֵנוּ:

תהלים ס

תהלים יט

מלאכי ג

On days when Tachanun is not said, the Leader says Shema on page 293.

אֱלֹהֵי My God,
guard my tongue from evil and my lips from dishonest speech.
To those who curse me, let my soul be silent;
may my soul be to all like the dust.
Open my heart to Your Torah
and let my soul pursue Your commandments.
As for all who plan evil against me,
swiftly defeat their counsel and frustrate their plans.

Act for the sake of Your name;

act for the sake of Your right hand;

act for the sake of Your holiness;

act for the sake of Your Torah.

That Your beloved ones may be rescued,
save with Your right hand and answer me.

May the words of my mouth and the inner thoughts of my heart
find favour before You, LORD, my Rock and Redeemer.

Bow, take three steps back, then bow, first left, then right, then centre, while saying:

Ⓢ May He who makes peace in His high places,

Ⓢ make peace for us Ⓢ and all Israel –

and say: Amen.

יְהִי רִצּוֹן May it be Your will, LORD our God and God of our ancestors,
that the Temple be rebuilt speedily in our days,
and give us a share in Your Torah.

And there we will serve You with fear,

as in the days of old and as in former years.

Then the offering of Judah and Jerusalem

will be pleasing to the LORD

as in the days of old and as in former years.

Berachot
17a

Ps. 60

Ps. 19

Mal. 3

On days when Tachanun is not said, the Leader says Full Kaddish on page 292.

אבינו מלכנו

During the עשרת ימי תשובה and on fast days, except days when Tachanun is not said (see list on page 291), Avinu Malkenu is said.

The Ark is opened.

אָבִינוּ מֶלְכֵנוּ, חָטְאָנוּ לְפָנֶיךָ.
 אָבִינוּ מֶלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
 אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
 אָבִינוּ מֶלְכֵנוּ, בְּרַךְ / בעשרת ימי תשובה: חֲדָשׁ / עֲלֵינוּ שָׁנָה טוֹבָה.
 אָבִינוּ מֶלְכֵנוּ, בַּטֵּל מֵעֲלֵינוּ כָּל גְּזֵרוֹת קִשּׁוֹת.
 אָבִינוּ מֶלְכֵנוּ, בַּטֵּל מַחֲשָׁבוֹת שׂוֹנְאֵינוּ.
 אָבִינוּ מֶלְכֵנוּ, הַפֵּר עֵצַת אוֹיְבֵינוּ.
 אָבִינוּ מֶלְכֵנוּ, כִּלְּהַ כָּל צָר וּמִשְׁטֵיִן מֵעֲלֵינוּ.
 אָבִינוּ מֶלְכֵנוּ, סַחֵם פִּיּוֹת מִשְׁטֵיִנֵינוּ וּמִקְטֹרְגֵינוּ.
 אָבִינוּ מֶלְכֵנוּ, כִּלְּהַ דְּבַר וְחֹרֵב וְרָעַב וּשְׂבִי וּמִשְׁחִית וְעוֹן וּשְׂמֵד
 מִבְּנֵי בְרִיתֶךָ.
 אָבִינוּ מֶלְכֵנוּ, מְנַע מִגִּפָּה מִנְּחִלְתֶךָ.
 אָבִינוּ מֶלְכֵנוּ, סַלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.
 אָבִינוּ מֶלְכֵנוּ, מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנִּגְדַּי עֵינֶיךָ.
 אָבִינוּ מֶלְכֵנוּ, מַחֵק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׂטָרֵי חַיֹּבוֹתֵינוּ.

The following nine sentences are said responsively, first by the שליח ציבור, then by the קהל:

אָבִינוּ מֶלְכֵנוּ, הַחֲזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
 אָבִינוּ מֶלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחֹלֵי עַמְּךָ.
 אָבִינוּ מֶלְכֵנוּ, קְרַע רֵעַ גֹּזֵר דֵּינֵנוּ.
 אָבִינוּ מֶלְכֵנוּ, זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

During the עשרת ימי תשובה:

אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.
 אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּשְׂוֵעָה.
 אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
 אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר זְכוּיוֹת.
 אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

AVINU MALKENU

Between Rosh HaShana and Yom Kippur and on fast days, except days when Tachanun is not said (see list on page 290), Avinu Malkenu is said.

The Ark is opened.

אָבִינוּ מֶלְכֵנוּ Our Father, our King, we have sinned before You.
 Our Father, our King, we have no king but You.
 Our Father, our King, deal kindly with us for the sake of Your name.
 Our Father our King, /*bless us with / a good year.
 /*Between Rosh HaShana & Yom Kippur: renew for us/
 Our Father, our King, nullify all harsh decrees against us.
 Our Father, our King, nullify the plans of those who hate us.
 Our Father, our King, defeat the counsel of our enemies.
 Our Father, our King, rid us of every oppressor and enemy.
 Our Father, our King, close the mouths of our enemies and accusers.
 Our Father, our King, eradicate disease, sword, famine, captivity and
 destruction, wrongdoing and eradication
 from the people of Your covenant.
 Our Father, our King, withhold the plague from Your heritage.
 Our Father, our King, forgive and pardon all our wrongdoing.
 Our Father, our King, wipe away and remove our crimes and sins
 from Your sight.
 Our Father, our King, erase in Your great mercy all records of our sins.

The following nine sentences are said responsively, first by the Leader, then by the congregation:

Our Father, our King, bring us back to You in perfect repentance.
 Our Father, our King, send a complete healing to the sick of Your people.
 Our Father, our King, tear up the evil decree against us.
 Our Father, our King, remember us with a memory of favourable deeds
 before You.

Between Rosh HaShana and Yom Kippur:

Our Father, our King, write us in the book of good life.
 Our Father, our King, write us in the book of redemption and
 salvation.
 Our Father, our King, write us in the book of livelihood and
 sustenance.
 Our Father, our King, write us in the book of merit.
 Our Father, our King, write us in the book of pardon and
 forgiveness.

On Fast Days:

אָבִינוּ מֶלֶכְנוּ, זְכַרְנוּ לְחַיִּים טוֹבִים.
 אָבִינוּ מֶלֶכְנוּ, זְכַרְנוּ לְגְאֻלָּה וְיִשׁוּעָה.
 אָבִינוּ מֶלֶכְנוּ, זְכַרְנוּ לְפָרְנֶסֶה וְכִלְפָּלָה.
 אָבִינוּ מֶלֶכְנוּ, זְכַרְנוּ לְזְכוּת.
 אָבִינוּ מֶלֶכְנוּ, זְכַרְנוּ לְסְלִיחָה וּמְחִילָה.

End of responsive reading.

אָבִינוּ מֶלֶכְנוּ, הַצְמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.
 אָבִינוּ מֶלֶכְנוּ, הִרֵם קֶרֶן יִשְׂרָאֵל עַמְּךָ.
 אָבִינוּ מֶלֶכְנוּ, הִרֵם קֶרֶן מְשִׁיחֶךָ.
 אָבִינוּ מֶלֶכְנוּ, מְלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ.
 אָבִינוּ מֶלֶכְנוּ, מְלֵא אַסְמִינוּ שְׂבַע.
 אָבִינוּ מֶלֶכְנוּ, שְׁמַע קוֹלְנוּ, חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מֶלֶכְנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
 אָבִינוּ מֶלֶכְנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְּלָתֵנוּ.
 אָבִינוּ מֶלֶכְנוּ, זָכֵר בִּי עֶפֶר אֲנַחְנוּ.
 אָבִינוּ מֶלֶכְנוּ, נָא אַל תִּשְׁיִבֵנוּ רִיקִם מִלְּפָנֶיךָ.
 אָבִינוּ מֶלֶכְנוּ, תְּהֵא הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רָצוֹן מִלְּפָנֶיךָ.
 אָבִינוּ מֶלֶכְנוּ, חַמֵּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.
 אָבִינוּ מֶלֶכְנוּ, נָקֵם לְעֵינֵינוּ נִקְמַת דָּם עַבְדֶּיךָ הַשְּׁפוּךְ.
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.
 אָבִינוּ מֶלֶכְנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא, שֶׁנִּקְרָא עָלֵינוּ.
 אָבִינוּ מֶלֶכְנוּ, חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

The Ark is closed.

On Fast Days:

Our Father, our King, remember us for a good life.
 Our Father, our King, remember us for redemption and salvation.
 Our Father, our King, remember us for livelihood and
 sustenance.
 Our Father, our King, remember us for merit.
 Our Father, our King, remember us for pardon and
 forgiveness.

End of responsive reading.

Our Father, our King, let salvation soon flourish for us.
 Our Father, our King, raise the honour of Your people Israel.
 Our Father, our King, raise the honour of Your anointed.
 Our Father, our King, fill our hands with Your blessings.
 Our Father, our King, fill our storehouses with abundance.
 Our Father, our King, hear our voice, pity and be compassionate to us.
 Our Father, our King, accept, with compassion and favour, our prayer.
 Our Father, our King, open the gates of heaven to our prayer.
 Our Father, our King, remember that we are dust.
 Our Father, our King, please do not turn us away from You empty-handed.
 Our Father, our King, may this moment be a moment of compassion
 and a time of favour before You.
 Our Father, our King, have pity on us, our children and our infants.
 Our Father, our King, act for the sake of those who were killed
 for Your holy name.
 Our Father, our King, act for the sake of those who were slaughtered
 for declaring Your Unity.
 Our Father, our King, act for the sake of those
 who went through fire and water
 to sanctify Your name.
 Our Father, our King, avenge before our eyes the spilt blood of Your servants.
 Our Father, our King, act for Your sake, if not for ours.
 Our Father, our King, act for Your sake, and save us.
 Our Father, our King, act for the sake of Your great compassion.
 Our Father, our King, act for the sake of Your great, mighty and awesome
 name by which we are called.
 ▶ Our Father, our King, be generous to us and answer us, though we
 have no worthy deeds; act with us in charity and
 loving-kindness and save us.

The Ark is closed.

סדר תחנון

is not said on Friday afternoons and on the following days: 1. ראש חודש and the preceding afternoon, during the whole month of ניסן, on יום העצמאות, on the 9th and 15th of Av and the preceding afternoons, the day before Rosh HaShana, from the day before until and including the day after Simchat Torah, on חנוכה, on the 14th and the 15th of Adar in a Jewish leap year, and the preceding afternoons. 2. In the presence of a חתן on the day of his wedding and for the subsequent six days. 3. In a house of mourning during the week of shiva. 4. On the occasion of a ברית מילה, if prayers are said where the ceremony will take place later that day or if the father, סנדק, or mohel is present.

נפילת אפיים

Say while sitting; in the presence of a ספר תורה say until נבשו רגע, leaning forward and resting one's head on the left arm.

שמואל ב' כד

וַיֹּאמֶר דָּוִד אֶל־גָּד, עַרְלִי מְאֹד
נִפְלְאָה נָא בְיַד־יְהוָה, כִּי רַבִּים רַחֲמָיו, וּבְיַד־אָדָם אֶל־אֶפְלָה:

רַחוּם וְחַנוּן, חֲטָאתִי לִפְנֶיךָ.
יְהוָה מְלֵא רַחֲמִים, וְרַחֵם עָלַי וְקַבֵּל תְּחִנּוּנַי.

תהלים ו

יְהוָה, אֶל־בְּאֶפְךָ תּוֹכִיחַנִי, וְאֶל־בְּחִמָּתְךָ תִּסְרָנִי:
חַנּוּנֵי יְהוָה, כִּי אֲמַלֵּל אֹנִי, רַפְּאֵנִי יְהוָה, כִּי נִבְהַלּוּ עַצְמָי:
וְנַפְשִׁי נִבְהַלָּה מְאֹד, וְאַתָּה יְהוָה, עַד־מָתַי:
שׁוּבָה יְהוָה, חֲלָצָה נַפְשִׁי, הוֹשִׁיעַנִי לְמַעַן חֲסֹדֶךָ:
כִּי אֵינִי בַּמּוֹת זְכָרְךָ, בְּשִׂאוֹל מִי יוֹדֶה־לָּךְ:
יַגִּיעַתִּי בְּאַנְחָתִי, אֲשַׁחָה בְּכָל־לַיְלָה מִטְּתִי, בְּדַמְעָתִי עַרְשִׁי אֲמַסָּה:
עֵשְׂשָׂה מִכַּעַס עֵינַי, עֲתָקָה בְּכָל־צוּרָי:
סוּרוּ מִמּוֹנֵי כָל־פְּעָלֵי אֹוֶן, כִּי־שָׁמַע יְהוָה קוֹל בְּכִי:
שָׁמַע יְהוָה תְּחִנָּתִי, יְהוָה תִּפְלְתִי יִקַּח:
יָבֹשׁוּ וְיִבְהַלּוּ מְאֹד כָּל־אֵיבֵי, יִשְׁבוּ וְיִבְשׁוּ רַגְעַ:

Sit upright.

TACHANUN

Tachanun is not said on Friday afternoons and on the following days: 1. Rosh Chodesh and the preceding afternoon, during the whole month of Nisan, on Yom HaAtzma'ut, Lag BaOmer, Yom Yerushalayim and the preceding afternoons, the first eight days of Sivan, on the 9th and 15th of Av and the preceding afternoons, the day before Rosh HaShana, from the day before Yom Kippur until and including the day after Simchat Torah, on Chanukah, the 15th of Shevat and the preceding afternoons, on Purim and Shushan Purim, the 14th and the 15th of Adar Rishon in a Jewish leap year, and the preceding afternoons. 2. In the presence of a bridegroom on the day of his wedding and for the subsequent six days. 3. In a house of mourning during the week of shiva. 4. On the occasion of a Brit Milah, if prayers are said where the ceremony will take place later that day or if the father, sandek or mohel is present.

LOWERING THE HEAD

Say while sitting; in the presence of a Torah scroll say until "in sudden shame," leaning forward and resting one's head on the left arm.

וַיֹּאמֶר דָּוִד David said to Gad, "I am in great distress.
Let us fall into God's hand, for His mercy is great;
but do not let me fall into the hand of man."

11 Sam. 24

Compassionate and generous One, I have sinned before You.
LORD, full of compassion, have compassion on me
and accept my pleas.

LORD, do not rebuke me in Your anger or chastise me in Your fury.
Be generous to me, LORD, for I am weak.
Heal me, LORD, for my bones are in agony.
My soul is in anguish, and You, O LORD – how long?
Turn, LORD, set my soul free; save me for the sake of Your love.
For no one remembers You when he is dead.
Who can praise You from the grave? I am tired with my sighing.
Every night I drench my bed, I soak my couch with my tears.
My eye grows dim from grief, worn out because of all my enemies.
Leave me, all you evildoers,
for the LORD has heard the sound of my weeping.
The LORD has heard my pleas. The LORD will accept my prayer.
All my enemies will be shamed and utterly dismayed.
They will turn back in sudden shame.

Ps. 6

Sit upright.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל, וְאַל יֵאבֵד יִשְׂרָאֵל
הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל.
שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֵרֵי עַם אֶחָד, וְאַל יֵאבֵד גּוֹי אֶחָד
הַמְּיַחֲדִים שְׁמֶךָ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.
שׁוֹמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׂאֵרֵי עַם קְדוֹשׁ, וְאַל יֵאבֵד גּוֹי קְדוֹשׁ
הַמְּשַׁלְּשִׁים בְּשִׁלְשׁ קְדוּשׁוֹת לְקְדוֹשׁ.
מְתַרַּצָּה בְּרַחֲמִים וּמְתַפְּלִים בְּתַחֲנוּנִים, הַתְּרַצָּה וְהַתְּפִיל לְדוֹר עָנִי
כִּי אֵין עֲזָרָה.
אָבִינוּ מְלַבְּנֵנוּ, חָנְנוּ וְעַנְּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Stand at ^.

וְאֵנַחְנוּ לֹא נֵדַע מַה־נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ: זְכוֹר־רַחֲמֶיךָ יְהוָה
וְחַסְדֶיךָ, כִּי מֵעוֹלָם הֵמָּה: יְהִי־חַסְדְּךָ יְהוָה עֲלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ
לְךָ: אֱלֹהֵי־זִכְרֵנוּ עֲזֹנֵת רַאשֵׁנוּ, מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ
מְאֹד: חָנְנוּ יְהוָה חֲנֵנוּ, כִּי־רַב שָׁבַעְנוּ בּוֹז: בְּרָגוּ רַחֵם תִּזְכּוֹר:
כִּי־הוּא יָדַע וַיַּצֵּנוּ, וְזָכוֹר כִּי־עָפָר אֲנַחְנוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל־
דְּבַר כְּבוֹד־שְׁמֶךָ, וְהִצִּילֵנוּ וְכִפֵּר עַל־חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ:

קדיש שלם

שׁוֹמֵר יִשְׂרָאֵל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)

בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עוֹלָמֵי עַלְמֵי אָמֵן

קהל
ושׁוֹמֵר

שׁוֹמֵר יִשְׂרָאֵל Guardian of Israel,
guard the survivors of Israel,
and let not Israel perish, who declare, “Listen, Israel.”
Guardian of a unique nation, guard the survivors of a unique people,
and let not that unique nation perish, who declare the unity
of Your name [saying], “The LORD is our God, the LORD is One.”
Guardian of a holy nation, guard the survivors of that holy people,
and let not the holy nation perish, who three times repeat
the threefold declaration of holiness to the Holy One.
You who are conciliated by calls for compassion and placated by pleas,
be conciliated and placated towards an afflicted generation,
for there is no other help.
Our Father, our King, be generous to us and answer us,
though we have no worthy deeds;
act with us in charity and loving-kindness and save us.

Stand at ^.

וְאֵנַחְנוּ We do not know ^what to do, but our eyes are turned to You. 11 Chr. 12
Remember, LORD, Your compassion and loving-kindness, for they are Ps. 25
everlasting. May Your loving-kindness, LORD, be with us, for we have put Ps. 33
our hope in You. Do not hold against us the sins of those who came before Ps. 79
us. May Your mercies meet us swiftly, for we have been brought very low.
Be generous to us, LORD, be generous to us, for we are full with contempt. Ps. 123
In fury, remember mercy. He knows our nature; He remembers that we Hab. 3
are dust. ▶ Help us, God of our salvation, for the sake of the glory of Your Ps. 103
name. Save us and give atonement for our sins for Your name’s sake. Ps. 79

FULL KADDISH

Leader: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא Magnified and sanctified may His great name be,
in the world He created by His will.
May He establish His kingdom
in your lifetime and in your days,
and in the lifetime of all the house of Israel,
swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

וְיִתְפָּאֵר וְיִשְׁתַּבַּח וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
לְעֵלָּא מִן כָּל בְּרַכָּתָא
/ בעשרת ימי תשובה: לְעֵלָּא לְעֵלָּא מִכָּל בְּרַכָּתָא /
וְשִׁירָתָא, תְּשֻׁבָּתָתָא וְנַחֲמָתָא
דִּי אַמְרוּן בְּעֵלְמָא, וְאַמְרוּ אָמֵן. (קהל: אָמֵן)
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל יִשְׂרָאֵל
קָדָם אַבוּהוֹן דִּי בְּשַׁמְיָא, וְאַמְרוּ אָמֵן. (קהל: אָמֵן)
יְהֵא שְׁלָמָא רַבָּא מִן שַׁמְיָא
וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן. (קהל: אָמֵן)
Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then centre, while saying:
עֵשָׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן. (קהל: אָמֵן)

עלינו עלינו Stand while saying

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵית גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שְׁלָא עֲשִׂנוּ בְּגוֹיֵי הָאָרְצוֹת
וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאָדָמָה
שְׁלָא שָׁם חֻלְקְנוּ כְּהֵם וְגוֹרְלָנוּ כְּכָל הַמּוֹנָם.
וְאַנְחָנוּ בּוֹרְעִים וּמְשַׁתְּחִוִּים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא

Leader: Blessed and praised, glorified and exalted,
 raised and honoured,
 uplifted and lauded
 be the name of the Holy One,
 blessed be He,
 beyond any blessing,
 song, praise and consolation
 uttered in the world –
 and say: Amen.

May the prayers and pleas of all Israel
 be accepted by their Father in heaven –
 and say: Amen.

May there be great peace from heaven,
 and life for us and all Israel –
 and say: Amen.

*Bow, take three steps back, as if taking leave of the Divine Presence,
 then bow, first left, then right, then centre, while saying:*

May He who makes peace in His high places,
 make peace for us and all Israel –
 and say: Amen.

Stand while saying Aleinu.

עָלֵינוּ It is our duty to praise the Master of all,
 and ascribe greatness to the Author of creation,
 who has not made us like the nations of the lands
 nor placed us like the families of the earth;
 who has not made our portion like theirs,
 nor our destiny like all their multitudes.

☞ But we bow in worship
 and thank the Supreme King of kings,
 the Holy One, blessed be He,

שְׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשִׁבְיַת עֶזְוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ, אֵין עוֹד.

אָמֵת מִלְּפָנָיו, אִפְסֵי זוּלָּתוֹ, כְּפָתוּב בְּתוֹרָתוֹ
וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל־לִבְבָךְ
כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת
אֵין עוֹד:

עַל כֵּן נִקְוֶה לָךְ יְהוּה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֳרַת עֲזֹךְ
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹן
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְיָי.

וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ.
יִפְרִיּוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵיבֵל
כִּי לָךְ תִּכְרַע כָּל בָּרוּךְ, תִּשָּׁבַע כָּל לָשׁוֹן.

לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שִׁמְךָ יִקְרִי יְהוּה
וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ

וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד
כְּפָתוּב בְּתוֹרָתְךָ, יְהוּה יִמְלֹךְ לְעוֹלָם וָעֶד:
וְנֹאמַר, וְהָיָה יְהוּה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד וְשִׁמוֹ אֶחָד:

Some add:

אֶל־תִּירָא מִפְּחָד פְּתָאֵם וּמִשְׂאֵת רְשָׁעִים כִּי תִבָּא:
עֲצוּ עֲצֵה וְתִפְדֵּר, דְּבִרּוּ דְּבִר וְלֹא יָקוּם, כִּי עִמָּנוּ אֵל:
וְעַד־זְקֵנָה אֲנִי הוּא, וְעַד־שִׁיבָה אֲנִי אֶסְבֵּל, אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא וְאֲנִי אֶסְבֵּל וְאֲמַלֵּט:

דברים ד

שמות טו

זכריה יד

משלי ג

ישעיה ח

ישעיה מו

who extends the heavens and establishes the earth,
whose throne of glory is in the heavens above,
and whose power's Presence is in the highest of heights.
He is our God; there is no other.

Truly He is our King, there is none else,
as it is written in His Torah:

“You shall know and take to heart this day that the LORD is God,
in heaven above and on earth below.
There is no other.”

Deut. 4

Therefore, we place our hope in You, LORD our God,
that we may soon see the glory of Your power,
when You will remove abominations from the earth,
and idols will be utterly destroyed,
when the world will be perfected
under the sovereignty of the Almighty,
when all humanity will call on Your name,
to turn all the earth's wicked towards You.
All the world's inhabitants will realise and know
that to You every knee must bow and every tongue swear loyalty.
Before You, LORD our God, they will kneel and bow down
and give honour to Your glorious name.

They will all accept the yoke of Your kingdom,
and You will reign over them soon and for ever.

For the kingdom is Yours, and to all eternity You will reign in glory,
as it is written in Your Torah: “The LORD will reign for ever and ever.”

Ex. 15

► And it is said: “Then the LORD shall be King over all the earth;
on that day the LORD shall be One and His name One.”

Zech. 14

Some add:

Have no fear of sudden terror or of the ruin when it overtakes the wicked.
Devise your strategy, but it will be thwarted; propose your plan,
but it will not stand, for God is with us.
When you grow old, I will still be the same.
When your hair turns grey, I will still carry you.
I made you, I will bear you, I will carry you, and I will rescue you.

Prov. 3

Is. 8

Is. 46

הדלקת נרות

On Erev Shabbat, cover the eyes with the hands after lighting the candles, and say:

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

Prayer after candlelighting (add the words in parentheses as appropriate):

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ הוֹדוּ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁתַּחֲוֶנָּה אוֹתִי (וְאֵת
אִישִׁי/ וְאֵת אָבִי/ וְאֵת אִמִּי/ וְאֵת בְּנֵי וְאֵת בָּנוֹתַי) וְאֵת כָּל קְרוֹבֵי,
וְתֵתֵן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאַרְכִּים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה
וּבְרָכָה, וְתִפְקְדֵנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרִכּוֹת גְּדוּלוֹת,
וְתִשְׁלַח בְּתֵינוּ וְתִשָּׂבֵן שְׂכִינְתְּךָ בֵּינוּנוּ. וְזַכְּנֵנוּ לְגִדּוֹל בָּנִים וּבָנֵי בָנִים
חַכְמָיִם וְנְבוֹנִים, אוֹהֲבֵי יְיָ וְיֹרְאֵי אֱלֹהִים, אֲנִשֵׁי אֱמֶת וְזֵרַע קִדְּשׁ,
בִּיהוּהוּ דְבָקִים וּמְאִירִים אֶת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשָׂיִם טוֹבִים וּבְכָל
מְלָאכֶת עֲבוֹדַת הַבּוֹרָא. אֲנָא שְׁמַע אֶת תְּחִנָּתִי בְּעֵת הַזֹּאת בְּזִכּוֹת
שָׂרָה וְרִבְקָה וְרַחֵל וְלֵאָה אֲמוֹתֵינוּ, וְהָאֵר נֵרְנוּ שְׁלֵא יִכָּבֵה לְעוֹלָם וָעֶד,
וְהָאֵר פָּנֶיךָ וְנִשְׁעָה. אָמֵן.

LEARNING

Shabbat is the day that brings illumination to our world, which can so often seem to be dark and negative. Candles are a metaphor for Torah and for the human soul, and represent the light and holiness we bring to the world.

The first woman to light Shabbat candles was our matriarch Sara. While the mitzva of lighting Shabbat candles rests upon all members of the household, women have been charged with the actual lighting. This is one of the three special mitzvot for women. The time of candle-lighting is an especially auspicious occasion for private prayer.

In Sara's tent, a special miracle proclaimed that the Divine Presence dwelled therein: the lamp she lit every Friday evening, in honour of the divine day of rest, miraculously kept burning all week, until the next Friday eve. When Sara died the miracle of her Shabbat lamp ceased. But when Rivka was brought to Sara's tent as the destined wife of Sara's son, Yitzchak, the miracle of the lamp returned. Once again, the light of Shabbat filled the tent of the matriarch of Israel and radiated its holiness to the entire week. (Midrash Bereshit Raba 60)

CANDLE LIGHTING

On Erev Shabbat, cover the eyes with the hands after lighting the candles, and say:

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

Prayer after candlelighting (add the words in parentheses as appropriate):

יְיָ May it be Your will, LORD my God and God of my ancestors, that You give me grace – me (and my husband/and my father/and my mother/and my sons and my daughters) and all those close to me, and give us and all Israel good and long lives. And remember us with a memory that brings goodness and blessing; come to us with compassion and bless us with great blessings. Build our homes until they are complete, and allow Your Presence to live among us. And may I merit to raise children and grandchildren, each one wise and understanding, loving the LORD and in awe of God, people of truth, holy children, who will cling on to the LORD and light up the world with Torah and with good actions, and with all the kinds of work that serve the Creator. Please, hear my pleading at this time, by the merit of Sarah and Rebecca, Rachel and Leah our mothers, and light our candle that it should never go out, and light up Your face, so that we shall be saved, Amen.

REFLECTION

Rava said: If one must choose between Shabbat candles and the Chanukah candles (because he can only afford one), he chooses the Shabbat candles because they bring *shalom bayit* (peace in the home). Furthermore, if we have to choose between Shabbat candles or wine for Kiddush, the candles take precedence, on account of *shalom bayit*. (Talmud Shabbat 23b)

Close your eyes and think about everything you achieved this week. Everything you worked hard at. All the good and bad that happened to you. Now let it go. Feel it wash away from you as Shabbat begins. Can you feel the stress of the week being replaced with the tranquility of Shabbat?

... A THOUSAND WORDS



Take a look at the Shabbat candles – how do you contribute to *shalom bayit* in your home on Shabbat?

The service starts with Mincha לחול on page 261.

Most congregations sing נפש at this point before שבת קבלת שבת.

On Motza'ei Yom Tov falling on Shabbat, the service begins with מנוח שיר on page 427.

ידיד נפש, אב הרחמן, משך עבדך אל רצונך
 ירוץ עבדך כמו איל, ישתחוה אל מול הדרך
 יי לו יידידותיך, מנפת צוף וכל טעם.

הדור, נאה, זיו העולם, נפשי חולת אהבתך
 אָנָא. אֵל נָא, רַפָּא נָא לָהּ, בְּהִרְאוֹת לָהּ נֶעַם זִינְךָ
 אִז תִּתְחַזַּק וְתִתְרַפָּא, וְהִיְתֵה לָהּ שְׂמֵחַת עוֹלָם.

REFLECTION

כִּי־יִבְעַל בַּחֹר בְּתוּלָה יִבְעִלוֹךְ בְּנִיךְ
 וּבְמִשׁוֹשׁ חֲתָן עַל־בְּלִיָּה יִשִּׁישׁ עֲלֶיךָ אֱלֹהֶיךָ:

As a young man marries a maiden,
 so will your children settle with you,
 and like a bridegroom's rejoicing
 over his bride,
 so will your God rejoice over you.
 (Yeshayahu/Isaiah 62:5)

With whom do you most value
 spending time?

Think about the most special
 relationship you have.
 What makes it special?

Have you ever felt sick with love?

Is your relationship with God loving?

LEARNING

In the most poetic language we talk of our lovesickness for God, but in the following line we ask that He heal us. Are we trying to rid ourselves of our lovesickness?

Lovesickness comes from being apart from the person you love. When we ask God to heal us, we are asking to be close to Him so that we may love Him without the sickness.

Even one who is deeply in love does not always express his admiration for his beloved at all times. There are moments, though, when his love pours out, without distraction, in great intensity. Among such occasions are the times when he is first reunited with his beloved after a period of separation. In this case, *erev Shabbat, bein hashemashot* (the twilight period

The service starts with Mincha for Weekdays on page 260.

Most congregations sing "Beloved of the soul" before the Kabbalat Shabbat service.

On Motza'ei Yom Tov falling on Shabbat, the service begins with Psalm 92 on page 426.

ידיד: Beloved of the soul, Father of compassion,
 draw Your servant close to Your will.
 Like a deer will Your servant run
 and bow before Your beauty.
 To him Your love is sweeter
 than honey from the comb, than any taste.

הָדוֹר: Glorious, beautiful, radiance of the world,
 my soul is sick with love for You.
 Please, God, heal her now
 by showing her Your tender radiance.
 Then she will recover her strength and be healed,
 and have everlasting joy.

... A THOUSAND WORDS



between Friday and Shabbat, during which the final moments of Friday and the first stirrings of *Shabbat Kodesh* intertwine) is such a time. When such an encounter

inevitably draws to a close, and the prospect of renewed separation imminently looms, on Shabbat afternoon, we sing this song again. (Rabbi Simcha Willig)

וְתִיקָה, יְהִמוּ נָא רַחֲמֶיךָ, וְחוֹסֶה נָא עַל בֶּן אֶהוֹבֶיךָ
 כִּי זֶה כְּמָה נִכְסְףִי נִכְסְפִי לְרֵאוֹת בְּתַפְאֶרֶת עֲזֶךָ
 אֵלֶּה חֲמֻדָּה לְבִי, וְחוֹסֶה נָא, וְאֵל תִּתְעַלֵּם.

הַגְּלֵה נָא וּפְרֹשׁ, חֲבִיבִי, עָלַי אֶת סִבְתֵּי שְׁלוֹמְךָ
 תִּאִיר אֶרֶץ מִכְבוֹדְךָ, נִגְלֵה וּנְשַׁמְחָה בְּךָ.
 מִהֵרָ, אֶהֱבֵךָ, כִּי בָּא מוֹעֵד, וְחָנְנֵנוּ כִּימֵי עוֹלָם.

CONNECTION

As David sat on the side of the road in the Dakota plains, waiting for his next ride, he wrote:

Dear Mum,

If Dad will permit it I would like to come home. I know there's little chance he will. I'm not going to kid myself. I remember he said once, if I ever ran off, I might as well keep going.

All I can say is that I felt like leaving home was something I had to do. I wanted to find out more about life and about me, and the best way for us (life and me) to live with each other.

You won't be able to reach me by mail, because I don't know where I will be next. But in a few days, I hope to be passing our place. If there's any chance Dad will have me back, please ask him to tie a white cloth to the apple tree in the south pasture. I'll be going by on the train. If there's no cloth on the tree, I'll just quietly, and without any hard feelings towards Dad, keep going.

Love,
 David

וְתִיקָה Ancient of Days, let Your mercy be aroused;
 please have pity on Your beloved child.
 How long have I yearned
 to see the glory of Your strength.
 These things my heart passionately desires –
 have pity; do not hide Yourself.

הַגְּלֵה Reveal Yourself, my beloved, and spread over me
 the canopy of Your peace.
 Let the earth shine with Your glory,
 let us be overjoyed and rejoice in You.
 Hurry, beloved, for the appointed time has come,
 and be gracious to me as in the times of old.

David mailed the letter with a knot in his stomach.

The coming days and weeks brought new acquaintances and adventures as David travelled in cars, vans, trucks, and freight trains, all the time edging closer to his home in Maryland.

Finally, as he ascended the passenger train that would be the last leg of his journey homeward, the knot returned and firmly lodged itself in his core. He could hardly bring himself to imagine the apple tree in the pasture of his childhood home, for fear it would be bereft of the white cloth, even in his imagination.

As he sat down next to the window that would deliver his fate, an elderly gentleman sat in the seat beside him. As day turned to night, and once again back to day, the travel companions shared their stories. As David regaled his neighbour

with stories of the West Coast, Canada, and even Mexico, he realised that in just a short while the train tracks would take a gentle bend to the right, and there would be the farm on which he grew up, with its south-facing pasture, and the old apple tree which he used to climb as a child. He couldn't look. He was too afraid the cloth would not be there – too afraid he would find, staring back at him, just another tree, just another field – so he turned quickly away.

Desperately, he nudged his travel companion beside him. "Mister, will you do me a favour? Around this bend on the right, you'll see an apple tree. I wonder if you'll tell me if you see a white cloth tied to one of its branches."

"Son," the man said in a voice slow with wonder, "I see a white cloth tied on almost every twig."

(Based on "Somebody's Son" by Richard Pindell)

קבלת שבת

Mourners during the week of *שבועה* leave the בית כנסת at this point, returning after *לכה דודי* on page 427.

תהלים צה

לְכוּ נְרַנְנָה לַיהוָה, נְרַיְעָה לְעֹזֵר יִשְׁעֵנוּ: נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נְרַיְעָה לוֹ: כִּי אֵל גָּדוֹל יְהוָה, וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים: אֲשֶׁר בְּיָדוֹ מַחְקְרֵי-אָרֶץ, וְתוֹעֲפוֹת הַרִים לוֹ: אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ, וַיַּבֶּשֶׁת יַדָיו יַעֲרוֹ: בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה, נִבְרַכָה לְפָנָיו יְהוָה עֲשָׂנוּ: כִּי הוּא אֱלֹהֵינוּ, וַיִּאֲנַחֲנוּ עִם מַדְרֵיתוֹ וַצֵּאן יָדוֹ, הַיּוֹם אִם-יִבְקְלוּ תִשְׁמָעוּ: אֵל-תִּקְשׁוּ לְבַבְכֶם בְּמֵרִיבָה, כִּי־וַיִּסַּח מִסָּה בְּמִדְבָר: אֲשֶׁר נִסּוּנִי אֲבוֹתַיכֶם, בְּחַנּוּנֵי גַם רָאוּ פְעָלֵי: אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר, וְאָמַר עִם תַּעֲי לִבְבִּי הֵם, וְהֵם לֹא-יָדְעוּ דְרָכַי: אֲשֶׁר-נִשְׁבַּעְתִּי בְּאַפִּי, אִם-יִבְאוּן אֵל מְנוּחָתִי:

INTRODUCTION TO KABBALAT SHABBAT

Can you think of something really important to you that took a lot of preparation? Exams, a recital, the big game, or perhaps your Bar or Bat Mitzva? What kind of preparation did it take? Physical, mental, or emotional preparation? Sometimes weekly or even daily events and activities take just as much preparation if they are important enough to us. The authors of the siddur understood that and built this process into the siddur in several places. The first you encounter is the “verses of song” in *Pesukei DeZimra* that prepare you mentally, emotionally, and spiritually for the critical parts of the Shacharit *tefilla* service which are the *Shema* and *Amida*. In much the same way, the *Kabbalat Shabbat* (literally “Receiving the Sabbath”) section of the Shabbat evening service

prepares us not only for the critical parts of the evening *tefilla* service, but for actually accepting Shabbat as our holiest day of rest.

Kabbalat Shabbat is a later addition to the siddur, dating from the sixteenth century, and originating in the practice of the kabbalists who lived in Tzefat. These mystics, creative in their worship of God, would literally leave the synagogue for the fields surrounding their homes to greet the Shabbat Queen as the sun set behind the hills of northern Israel. They would recite the seven psalms that comprise the *Kabbalat Shabbat* service as they did this. Six for the six days of creation and the six days of the work week, and the seventh for the holy Shabbat.

What do you take care to prepare for? How can you prepare yourself to welcome Shabbat?

Kabbalat Shabbat

Mourners during the week of *Shiva* leave the synagogue at this point, returning after “Come, my Beloved” on page 426.

לְכוּ נְרַנְנָה לְכוּ נְרַנְנָה Come, let us sing for joy to the LORD, let us shout aloud to the Rock of our salvation. **Let us greet Him with thanksgiving, shout aloud to Him with songs of praise.** For the LORD is the great God, the King great above all powers. In His hand are the depths of the earth, and the mountain peaks are His. The sea is His, for He made it; the dry land too, for His hands formed it. Come, let us bow in worship and bend the knee before the LORD our Maker. For He is our God, and we are the people of His pasture, the flock He tends – today, if you would listen to His voice. **Do not harden your hearts as you did at Meribah, as you did that day at Massah in the desert,** when your ancestors tested and tried Me though they had seen My deeds. ▶ For forty years I struggled with that generation. I said, “They are a people whose hearts go astray, who have not understood My ways.” So I swore in My anger, “They shall not enter My place of rest.”

REFLECTION

How do you transform yourself from the mindset of the week to a Shabbat state of mind?

Think about a piece of music that moved you. How can music transition your mood?

Are you ready to transition to Shabbat?

LEARNING

This psalm was originally composed by Moshe Rabbeinu and subsequently incorporated into *Tehillim* by King David. This *mizmor* is addressed to a generation in *galut* (exile), such as our own. However, the *mizmor* diverts us from the sad thoughts of suffering in exile by portraying our present experience as a second journey through the desert to which we ourselves can put an end at any time through our own efforts at observing the Torah and mitzvot.

There are two central themes in this psalm which reflect two central themes of Shabbat: the first half talks of creation and the second of the exodus from Egypt. These themes are found in the Kiddush for Friday night.

תהלים צ
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, שִׁירוּ לַיהוָה כָּל-הָאָרֶץ: שִׁירוּ לַיהוָה, בְּרַכּוּ שְׁמוֹ, בְּשִׁירוּ מִיּוֹם-לְיוֹם יִשׁוּעַתּוֹ: סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ, בְּכָל-הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל-כָּל-אֱלֹהִים: כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיהוָה שָׁמַיִם עָשָׂה: הוֹדִיָּהָדָר לְפָנָיו, עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ: הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׁאוּרֵי-מִנְחָה וּבָאוּ לְחִצְרוֹתָיו: הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת קֹדֶשׁ, חִילוֹ מִפְּנֵי כָל-הָאָרֶץ: אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ, אַף-תִּכּוֹן תֵּבֵל בְּלִתְמוֹט, יָדִין עַמִּים בְּמִישְׁרִים: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, יִרְעַם הַיָּם וּמְלֵאוֹ: יַעֲלֶז שָׂדֵי וְכָל-אֲשֶׁר-בוֹ, אִזּוּ יִרְנְנוּ כָל-עֵצֵי-יַעַר: לִפְנֵי יְהוָה כִּי בָא, כִּי בָא לְשֹׁפֵט הָאָרֶץ, יִשְׁפֹּט-תֵּבֵל בְּצִדָקָה, וְעַמִּים בְּאִמּוֹנָתוֹ:

Ps. 96
Sing to the LORD a new song; sing to the LORD all the earth. Sing to the LORD, bless His name; declare his deliverance day after day. Declare His glory among the nations, His wonders among all peoples. For great is the LORD and greatly to be praised; He is awesome beyond all heavenly powers. For all the gods of the peoples are mere idols: it was the LORD who made the heavens. Before Him are majesty and splendour; there are strength and beauty in His holy place. Give to the LORD, O families of the peoples; give to the LORD glory and might. Give to the LORD the glory due to His name; bring an offering and come into His courts. Bow down to the LORD in the splendour of holiness. Tremble before Him, all the earth. Say among the nations, "The LORD is King." The world stands firm, it will not be shaken. He will judge the peoples fairly. Let the heavens rejoice and the earth be glad. Let the sea roar, and all that is in it; let the fields be jubilant, and all they contain. Then the trees of the forest will sing for joy before the LORD, for He is coming to judge the earth. He will judge the world with justice, and the peoples with His trustworthiness.

CONNECTION

... A THOUSAND WORDS

"The Sabbath is the lived enactment of the messianic age, a world of peace in which striving and conflict are (temporarily) at an end and all creation sings a song of being to its Creator." (Rabbi Jonathan Sacks, The Jonathan Sacks Haggada)

This psalm envisions a time when a new song will be sung; the entire world will sing about the glory of God in the messianic age. It is fitting that we sing about this on Shabbat, a time when we live in anticipation of this era.



LEARNING

The word כל is repeated seven times in this psalm. When Eisav and Yaakov were reunited following a long feud, each tells the other of his fortune. Eisav says, "I have plenty, רב." Yaakov by contrast says, "I have everything, כל." Someone who sees what he has as a lot will always look for more. Yaakov teaches us that when you see what you have as all encompassing, as everything you need, you learn to appreciate everything that you have and you cease to concern yourself with what is missing. This is the secret to contentment and fulfilment. When we think about having everything we need we can sing this song to God from a different perspective.

REFLECTION

Why sing a new song?

What areas in your life do you want to start over?

Can you think of something new to sing about this Shabbat?

יהוה מֶלֶךְ תִּגַּל הָאָרֶץ, וְשִׂמְחוּ אֵיִם רַבִּים: עֲנַן וְעַרְפָּל סְבִיבָיו, תהלים צו
 צְדָק וּמִשְׁפָּט מְכוֹן כְּסֹאוֹ: אֵשׁ לְפָנָיו תִּלְךְ, וּתְלַהֵט סְבִיב צְרִיֹו:
 הָאֵירוּ בְּרָקָיו תִּבֵּל, רָאֲתָה וּתְחַל הָאָרֶץ: הָרִים כְּדוֹנֵג נִמְסוּ
 מִלְּפָנָיו יְהוה, מִלְּפָנָי אֲדוֹן כָּל-הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ, וְרָאוּ
 כָּל-הָעַמִּים כְּבוֹדוֹ: יִבְשׂוּ כָּל-עַבְדֵי פֶסֶל הַמֵּתֵהֱלִילִים בְּאֵלִילִים,
 הַשֹּׁתְחֹוּלוֹ כָּל-אֱלֹהִים: שִׁמְעָה וּתְשַׁמַּח צִיּוֹן, וּתְגַלְגֵּלָה בְּנוֹת
 יְהוּדָה, לְמַעַן מִשְׁפָּטֶיךָ יְהוה: כִּי-אַתָּה יְהוה עֲלִיּוֹן עַל-כָּל-הָאָרֶץ,
 מְאֹד נִעְלִיתָ עַל-כָּל-אֱלֹהִים: אֱהִיבִי יְהוה שְׂנֵאוֹ רַע, שִׁמְר
 נַפְשׁוֹת חַסִּידָיו, מִיַּד רְשָׁעִים יִצְיָלֵם: אֹרֶךְ יָרֵעַ לְצַדִּיק, וְלִישָׁרֵי-לֵב
 שִׂמְחָה: שִׂמְחוּ צְדִיקִים בִּיהוה, וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁוֹ:

The LORD reigns, let the earth **be glad**. Let the many ^{Ps. 97}
 islands rejoice. Clouds and thick darkness surround Him; righ-
 teousness and justice are the foundation of His throne. Fire goes
 ahead of Him, consuming His enemies on every side. **His lightning
 lights up the world; the earth sees and trembles**. Mountains melt
 like wax before the LORD, before the LORD of all the earth. The
 heavens declare His righteousness, and all the peoples see His glory.
 All who worship images and boast in idols are put **to shame**. Bow
 down to Him, all you heavenly powers. Zion hears and **rejoices**, and
 the towns of Judah **are glad** because of your judgements, LORD. For
 You, LORD, are supreme over all the earth; You are great far above
 all heavenly powers. ▶ Let those who **love** the LORD hate evil, for
 He protects the lives of his devoted ones, delivering them from the
 hand of the wicked. **Light is sown for the righteous, and joy for the
 upright in heart. Rejoice** in the LORD, you who are righteous, and
 give thanks to His holy name.

REFLECTION ... A THOUSAND WORDS

What emotions are described in this psalm?
 Which emotion describes how you feel towards God now?
 What areas in your life would benefit from more "love"?



LEARNING

Rabbi Chaim of Volozhin (1749-1821) explained a difference between "righteous" and "upright." A righteous person (a *tzaddik*) is a person whose evil inclination works extremely hard to cause him or her to stray from the path of good. This person, even though he knows that he is doing that which is correct, and experiences joy from

doing that which is proper, still gets "down" at times. He feels troubled at times, and he hopes that, with the help of God, he will be able to continue on the correct path. That is why the "light" for the righteous is merely "sown"; when he has reached a higher level of self-improvement, this light will blossom into an overwhelming

happiness. On the other hand, one who is upright (*yashar*) has worked on himself to the point that his evil inclination ceases to bother him. He knows that he has what he needs to serve God properly. Therefore, he is able to experience true joy upon doing that which is proper, as he feels sure that he will not stumble in the future.

CONNECTION

Rachelle Fraenkel, mother of Naftali Fraenkel who was kidnapped and murdered in Israel in the summer of 2014, said: "People from all over were saying, 'These are not just your boys, these are our children.' Sometimes I ask myself, was this just an illusion? I have this image of a person walking in the dark and it's raining and they're stumbling and they're

figuring out their way. They don't see anything and then for a second there's lightning and in that lightning they see the reality of their surroundings. It helps them guide their way. We had days and days of lightning. It's no illusion what we saw there, ourselves. We're part of something huge. We're part of a people, of a true family that's for real."

תהלים צח

מְזִמֹּר, שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ כִּי־נִפְלְאוֹת עָשָׂה, הוֹשִׁיעָה־לוֹ
 יְמִינוּ וּזְרוּעַ קִדְשׁוֹ: הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גְּלוֹה
 צְדָקָתוֹ: זָכַר חֲסֵדוֹ וְאַמוּנָתוֹ לְבֵית יִשְׂרָאֵל, רָאוּ כָּל־אַפְסֵי־
 אָרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ: הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ, פָּצְחוּ וְרַנְּנוּ
 וּזְמְרוּ: זָמְרוּ לַיהוָה בְּכַנּוֹר, בְּכַנּוֹר וְקוֹל זְמֵרָה: בְּחִצְצָרוֹת וְקוֹל
 שׁוֹפָר, הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה: יְדַעַם הָיָם וּמַלְאוּ, תִּבְל וַיִּשְׁבִּי
 בָּהֶ: נְהַרְוֹת יִמְחֲאוּ־כָף, יַחַד הָרִים יִרְנְנוּ: לִפְנֵי יְהוָה כִּי בָּא
 לְשַׁפֵּט הָאָרֶץ, יִשְׁפֹּט־תִּבְל בְּצֶדֶק, וְעַמִּים בְּמִישְׁרִים:

CONNECTION

Rabbi Yosef Friedenson, a survivor and scholar of the Holocaust, who died in 2013, tells the following story: During the war, he and a group of friends were in a metal shop in a slave labour camp. The day was Shemini Atzeret, and though they were living in constant fear for their lives, they still wanted to celebrate

the day in some way. Before receiving their orders from the overseer, a man named Pape, they found a few free moments and despite their bitter situation they broke out in the spirited holiday song, "Ein adir kaHashem, ve'ein baruch keven Amram" – "There is none as powerful as God, nor blessed as Moshe, the son of Amram."

Pape walked into the shop and was shocked. Despite the torture, the humiliation, and the endless sense of loss that was their daily existence, these Jews were singing! "Why do you sing?" he asked in bewilderment. "Is life so good that you can sing?"

The group explained the words of the song, going through each stanza, including those that read, "There are no wise men like the scholars of the Torah, and there is no redeemer like God"

Pape was astonished. "After all the pain and torture that you have been through, do you really still believe this?"

Immediately one of the younger members of the group jumped up and cried out, "Yes!" This particular lad wasn't particularly known for his religiosity, yet his voice was emphatic. Immediately others joined him with their endorsement.

Pape was astonished; he shook his head and was heard to say, "I don't know how the Fuhrer will ever get rid of you!"

REFLECTION

What acts make you notice God and His intervention in your life?

What do you want to celebrate?

מְזִמֹּר A Psalm. Sing a new song to the LORD, for He has done wondrous things; He has saved by His right hand and His holy arm. The LORD has made His salvation known; He has displayed His righteousness in the sight of the nations. He remembered His loving-kindness and trustworthiness to the house of Israel; all the ends of the earth have seen the victory of our LORD. Shout for joy to the LORD, all the earth; burst into song, sing with joy, play music. Play music to the LORD on the harp – on the harp with the sound of singing. With trumpets and the sound of the shofar, shout for joy before the LORD, the King. ▶ Let the sea and all that is in it thunder, the world and all who live in it. Let the rivers clap their hands, the mountains sing together for joy – before the LORD, for He is coming to judge the earth. He will judge the world with justice, and the peoples fairly.

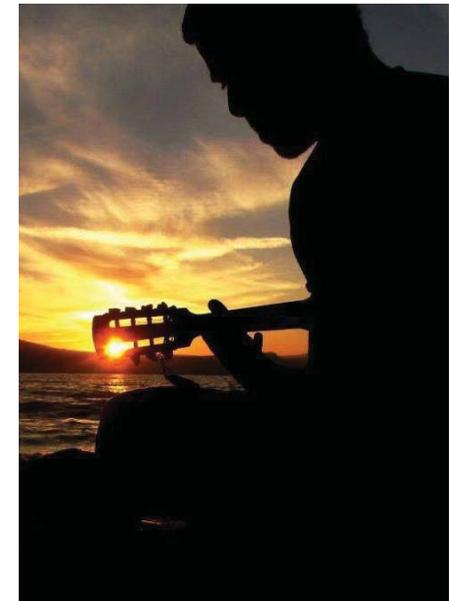
LEARNING

וְעַתָּה
 כְּתֹבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת
 (דברים לא, יט)

"And now,
 write for yourself this song."
 (Devarim 31:19)

This is the commandment to write down the Torah. We often refer to the Torah as a song, perhaps because the transmission of Torah can be best preserved in song (Tosafot, Megilla 32a). Think of how many songs you know by heart – how can you remember so many words? Words of song are imprinted on our hearts and souls which makes them that much easier to remember.

... A THOUSAND WORDS



יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים, יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ: יְהוּה בְּעִיֹן תהלים צט
 גָּדוֹל, וְרֵם הוּא עַל-כָּל-הָעַמִּים: יוֹדוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא קָדוֹשׁ
 הוּא: וְעַז מֶלֶךְ מְשַׁפֵּט אָהֵב, אֶתְּהָ בּוֹנֵנֶת מִיִּשְׂרָאֵל, מְשַׁפֵּט
 וְצַדִּיקָה בִּיעֶקֶב אֶתְּהָ עֲשִׂיתָ: רוֹמְמוֹ יְהוּה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ
 לְהַדָּם רַגְלָיו, קָדוֹשׁ הוּא: מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו, וְשְׁמוּאֵל בְּקִרְיָאֵי
 שְׁמוֹ, קִרְיָאֵים אֱלֹהֵי-יְהוּה וְהוּא יַעֲנֵם: < בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,
 שָׁמְרוּ יְעֲדֹתָיו וְחַק נְתַן-לָמוֹ: יְהוּה אֱלֹהֵינוּ אֶתְּהָ עֲנִיתָם, אֵל נְשִׂא
 הַיִּיתָ לָהֶם, וְנִקַּם עַל-עֲלִילוֹתָם: רוֹמְמוֹ יְהוּה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ
 לְהַר קָדְשׁוֹ, כִּי-קָדוֹשׁ יְהוּה אֱלֹהֵינוּ:

The LORD reigns, let the peoples tremble. He sits enthroned on the Cherubim, let the earth quake. Great is the LORD in Zion, He is elevated over all the peoples. Let them praise Your name, O great and awesome One: He is holy! The King in His might loves justice. You have established fairness. The justice and righteousness in Jacob is Your doing. Elevate the LORD our God, and bow at His footstool: He is holy! **Moses and Aaron were among His priests; Samuel was among those who called on His name. They called on the LORD and He answered them.** ▶ **He spoke to them in a pillar of cloud;** they observed His testimonies and the law He gave them. LORD our God, You answered them. You were for them a forgiving God, though You punished their sins. **Elevate the LORD our God and bow at His holy mountain,** for the LORD our God is holy. Ps. 99

... A THOUSAND WORDS

REFLECTION



Does God speak to you?
 Do you hear God in your world?
 Where?
 What does God say?
 In what ways do you think God can speak to us today?

CONNECTION

A holy Chasidic Rebbe was conducting his tisch (gathering at the Rebbe's table). Hundreds of Chasidim flocked to his table to listen to the words of Torah, to sing the special niggunim from their Chasidut and to share in the delicious fruits that were distributed. In the middle of the tisch, a poor man made his way to the head of the table where the Rebbe sat. The Chasidim eyed his tattered clothing with interest. The poor man tapped the Rebbe on the shoulder and asked him, "My horse will no longer walk, what should I do?" The Rebbe looked thoughtful and answered the man, "Let him rest, I am sure he will recover." The singing recommenced until the poor man tapped the Rebbe again. "I already rested him," he said. The Chasidim, somewhat impatient and frustrated with the man, tried to hush

him. The Rebbe shook his head and smiled at the poor man: "Perhaps take him to have his shoe changed."
 The poor man smiled a wide and appreciative smile, thanked the Rebbe profusely, and shuffled out of the room.
 Without waiting for the inevitable questions from his Chasidim, the Rebbe explained: "Questions are attempts at a connection. This man wanted to connect with our Chasidut and this tisch, and asking questions about his horse was the only way he knew how to approach us. Who am I to turn away anyone seeking to connect?"

**Do you ask questions to connect to someone?
 What question do you want to ask God?**

LEARNING

Moshe and Aharon were among His Kohanim – מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו. Kohanim are designated individuals who exert influence through teaching, personal example, and symbolic acts. Moshe officiated as a *Kohen Gadol* during the seven days of the inauguration of the *Mishkan* and Aharon followed until his death. Both had tremendous influence as leaders to help the people connect with God.

Shmuel, possibly the greatest *navi* after Moshe, also led and taught the people in this way. Each of them called upon God in supplication to ask God's forgiveness for the people and He answered them – קִרְיָאֵים אֱלֹהֵי יְהוּה וְהוּא יַעֲנֵם. Each of these leaders had a special relationship with God and they chose to channel their connection in service of the people. This is what makes them leaders, not simply holy people.

The following psalm is said standing:

תהלים כט **מִזְמוֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קִדְשׁ: קוֹל יְהוָה עַל הַמַּיִם, אֱלֹהֵי הַכְּבוֹד הֲרַעִים, יְהוָה עַל־מַיִם רַבִּים: קוֹל־יְהוָה בַּכַּף, קוֹל יְהוָה בְּהַדָּר: קוֹל יְהוָה שִׁבַר אַרְזִים, וַיִּשְׁבַּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן: וַיִּרְקֵדֵם כְּמוֹ־עֵגֶל, לְבָנוֹן וַיִּשְׁרִיז כְּמוֹ בֶן־דְּאָמִים: קוֹל־יְהוָה חִצֵּב לַהֲבוֹת אֵשׁ: קוֹל יְהוָה יַחִיל מִדְּבַר, יַחִיל יְהוָה מִדְּבַר קִדְשׁ: קוֹל יְהוָה יַחֲלֵל אֵילֹת וַיַּחֲשֹׁף יַעֲרֹת, וּבִהַיְכָל, כָּלוּ אִמֵּר כְּבוֹד: יְהוָה לַמִּבּוֹל יִשָּׁב, וַיִּשָּׁב יְהוָה מִלֶּךְ לְעוֹלָם: יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:**

LEARNING

In this psalm, King David recounts stirring impressions of the voice of God as it was heard at critical times during the history of the world, beginning with creation. The voices are heard in places where God’s glory is not immediately apparent. These seven voices are a reference to the seven days of the week (Rabbi Tzvi Hersh Weinreb). The Talmud (*Berachot* 29a) explains that the seven blessings of the Shabbat *Amida* correspond to the seven times the phrase “God’s voice” appears in this psalm. The number seven incorporates six – corresponding to the six days of creative activity – plus an additional seventh dimension of direction and purpose (Maharal [Rabbi Yehuda Loew, d. 1609], *Tiferet Yisrael*, ch. 40). The seven blessings of the Shabbat *Amida* teach that the Shabbat rest is not just the abstention from productive work, but rather the development of our moral faculties and spiritual direction, cultivating our closeness to God and His ways.

CONNECTION

The Talmud (Pesachim 117a) explains the difference between the chapters of Tehillim that start with the words “Mizmor leDavid” and the ones that start with “LeDavid mizmor.” When a psalm begins with “LeDavid mizmor,” King David received ruach hakodesh (divine inspiration), and as a result he wrote the song. By contrast, when a psalm starts with “Mizmor leDavid,” David composed the song himself, and through his own words and music, he was able to receive divine inspiration and to connect with God.

The following psalm is said standing:

מִזְמוֹר לְדָוִד. A psalm of David. Give to the LORD, you angelic powers, give to the LORD glory and might. Give to the LORD the glory due to His name. Bow to the LORD in the beauty of holiness. The LORD’s voice echoes over the waters; the God of glory thunders; the LORD is over the mighty waters. The LORD’s voice in power, the LORD’s voice in beauty, the LORD’s voice breaks cedars, the LORD shatters the cedars of Lebanon. He makes Lebanon skip like a calf, Sirion like a young wild ox. The LORD’s voice cleaves flames of fire. The LORD’s voice makes the desert quake, the LORD shakes the desert of Kadesh. The LORD’s voice makes hinds calve and strips the forests bare, and in His temple all say: “Glory!” The LORD sat enthroned at the Flood, the LORD sits enthroned as King for ever. The LORD will give strength to His people; the LORD will bless His people with peace.

REFLECTION

What inspires you to sing?

When does singing inspire you?

... A THOUSAND WORDS



The following is said in some congregations:

אָנָא, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה.
 קַבֵּל רִנַּת עַמְּךָ, שְׁגִבְנוּ, טַהַרְנוּ, נוֹרָא.
 נָא גְבוּר, דּוֹרְשֵׁי יַחְוּדְךָ כְּבַבְתָּ שְׁמַרְם.
 בְּרַכֵּם, טַהַרְם, רַחֲמֵם, צְדָקְתְךָ תָּמִיד גְּמִלֵם.
 חֲסִין קְדוֹשׁ, בְּרַב טוֹבְךָ נִהַל עֲדָתְךָ.
 יַחִיד גָּאֹה, לְעַמְּךָ כְּנִיָּה, זֹכְרֵי קֶדְשְׁתְךָ.
 שְׁוֹעֲתֵנוּ קַבֵּל וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדַע תַּעֲלוּמוֹת.
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

... A THOUSAND WORDS



REFLECTION

Do you know someone who might feel trapped and needs special attention from God?
 Who do you want to ask God to help this Shabbat?

Do you know someone serving in the British Armed Forces or the IDF?
 Where are they this Shabbat?

The following is said in some congregations:

Please, by the power of Your great right hand,
 set the captive nation free.
 Accept Your people's prayer. Strengthen us, purify us,
 You who are feared.
 Please, Mighty One, guard like the pupil of the eye
 those who seek Your unity.
 Bless them, cleanse them, have compassion on them,
 grant them Your righteousness always.
 Mighty One, Holy One, in Your great goodness
 guide Your congregation.
 Only One, Great One, turn to Your people,
 who declare Your holiness.
 Accept our plea and listen to our cry,
 You who know all secret thoughts.

Blessed be the name of His glorious kingdom for
 ever and all time.

LEARNING

The *Ana BeCho'ach* prayer is attributed to the great kabalistic sage Rabbi Nechunia ben HaKana (first century CE). The Talmudic prayer was written according to the forty-two-letter name of God and is composed of seven lines, with six words in each line. The first letter of every word spells out the forty-two-letter name, one of the Holy Names of God. Each line corresponds to one day of the week. God's name is not explicitly expressed – just hinted to, encouraging us to look beneath the surface and seek Him out.

CONNECTION

For many Jews, the prayer of *Ana BeCho'ach* is an appeal for salvation from metaphysical dangers which may impede our prayers from reaching God. However, we can take a moment to consider the soldiers of Israel, who literally lay their lives on the line on behalf of their people, state, and tradition. Their *Ana BeCho'ach* might be asking God to physically strengthen the nation. Therefore, it is altogether appropriate for us to think of them and their sacrifices, and join them in an appeal to the Holy One, blessed be He, in the form of the poem *Ana BeCho'ach*, to keep them and their families safe from harm. (Rabbi Yaakov Bieler)

לְכֵה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.
לְכֵה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

שָׁמֹר וְזָכוֹר בְּדַבּוֹר אֶחָד
הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְאַרֶת וּלְתִהְלָהּ.
לְכֵה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

לְקִרְאֵת שַׁבַּת לְכוּ וְנִלְכֵה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחְלָה.
לְכֵה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

LEARNING

This mystical hymn to the Shabbat was composed by the kabbalist Rabbi Shlomo HaLevi Alkabetz (1500–1580), teacher and brother-in-law of the famed kabbalist Rabbi Moshe Cordovero. Rabbi Alkabetz was one of the esteemed members of the Tzefat circle of scholars and mystics, which included Rabbi Yosef Karo, author of the *Shulchan Aruch*, Rabbi Moshe Cordovero, and Rabbi Yitzchak Luria, the famous mystic known as the Holy Ari. The author signed his name “Shlomo HaLevi,” in the acrostic formed by the first letters of the first eight stanzas of the hymn.

Only the first two stanzas and the last stanza relate to the Shabbat theme.

The rest reflect the Jewish longing for redemption, which includes the restoration of Yerushalayim and the coming of the Mashiach. Each of the other five stanzas describes another stage in the process of redemption.

Imagine the hills and mountains surrounding Tzefat; at the time when this song was written it was the practice of the great scholars to venture out of their *shuls* into the fields, turning towards the west at the time of sunset to literally greet Shabbat.

What do you think is the connection between the two distinct themes of *Lecha Dodi* – Shabbat, and the redemption and restoration of Yerushalayim?

לְכֵה דוּדֵי Come, my Beloved, to greet the bride;
let us welcome the Sabbath.

Come, my Beloved, to greet the bride;
let us welcome the Sabbath.

שָׁמֹר “Observe” and “Remember” in one act of speech,
the One and Only God made us hear.
The LORD is One and His name is One,
for fame, for splendour, and for praise.

Come, my Beloved, to greet the bride;
let us welcome the Sabbath.

לְקִרְאֵת To greet the Sabbath, come let us go,
for of blessing, she is the source.
From the outset, as of old, ordained:
last in deed, first in thought.

Come, my Beloved, to greet the bride;
let us welcome the Sabbath.

CONNECTION

*“Even in those neighbourhoods made up predominantly of religious Jews, one can no longer talk of the ‘sanctity of Shabbat.’ True, there are Jews in America who observe Shabbat.... But it is not for Shabbat that my heart aches; it is for the forgotten ‘erev Shabbat’ (eve of the Sabbath). There are Shabbat-observing Jews in America, but there are no ‘erev Shabbat’ Jews who go out to greet Shabbat with beating hearts and pulsating souls. There are many who observe the precepts with their hands, with their feet, and or with their mouths – but there are few indeed who truly know the meaning of the service of the heart!” (Rabbi J.B. Soloveitchik, *On Repentance*)*

LEARNING

The Talmud (*Shevuot* 20b) explains that when the commandment of Shabbat was given, God spoke one utterance, but we heard two distinct words: *shamor*, representing the prohibitions, and *zachor*, representing the affirmative commandments. Affirmative commandments are associated with *ahavat Hashem*, love of God, while prohibitions are associated with *yirat Hashem*, fear of God. The reason why they were said simultaneously is to show the equal importance of both. Shabbat is not simply a list of prohibitions, nor is it just about eating good food and making Kiddush. Shabbat is about connecting to God and taking time to find our spiritual core through the combination of these commandments.

מְקֹדֵשׁ מֶלֶךְ עִיר מְלוּכָה

קוּמִי צְאִי מִתּוֹךְ הַהֵפֶכָה

רַב לָךְ שָׁבַת בְּעַמְקֵי הַבְּכָא

וְהוּא יַחְמֵל עָלֶיךָ חַמְלָה.

לְכֵה דוּדִי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

הַתְנַעֲרִי, מַעֲפֹר קוּמִי

לְבָשֵׁי בְגָדֵי תְפָאֲרֶתְךָ עִמִּי

עַל יָד יָד בֶּן יִשִׁי בֵּית הַלְחָמִי

קִרְבָּה אֶל נַפְשִׁי, גְּאֹלָה.

לְכֵה דוּדִי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

LEARNING

The image of shaking off the dust and dressing in grand clothing is a central metaphor in *Yeshayahu* (Isaiah). It refers to the transition from enslaved captive to royal lady and from abandoned woman mourning her beloved to a remarriage in bridal clothes. *מעֲפֹר קוּמִי* commands the poet (*Yeshayahu* 52:2) to throw off your depression, regain your dignity and self-respect, and prepare for your liberation from captivity. The Shabbat entrance is correlated with Israel's rise to redemption. The metaphor is the commandment to change our "literal" clothes and our mood as Shabbat approaches and we emerge from the alienation and dusty reality of weekday existence.

Think about something you want to shake off; what difficulty or negativity do you want to rise from as Shabbat enters into our lives?

... A THOUSAND WORDS



מְקֹדֵשׁ Sanctuary of the King, royal city,
arise, go forth from your ruined state.
Too long have you dwelt in the valley of tears.
He will shower compassion on you.

Come, *my Beloved*, to greet the bride;
let us welcome the Sabbath.

הַתְנַעֲרִי Shake yourself off, arise from the dust!
Put on your clothes of glory, My people.
Through the son of Jesse the Bethlehemite,
draw near to my soul and redeem it.

Come, *my Beloved*, to greet the bride;
let us welcome the Sabbath.

CONNECTION

"Anyone who feels a true bond in his heart with the life of the nation over many generations, simply will not be able – even if he believes neither in the World to Come nor the Jewish state – to imagine the Jewish People without *Shabbat Malketa* (the Sabbath Queen). It may be said without exaggeration that more than the Jews kept the Sabbath, it was the Sabbath that kept them." (Achad HaAm, d. 1927)

REFLECTION

Do you need to "brush away or shake off" anything from the past week?

Look at your Shabbat clothes. What special feelings for Shabbat do they help you feel?

How can you try to have a positive attitude this Shabbat?

LEARNING

Who is the beloved *דודי* in this beautiful prayer?

Rabbi Yissachar Yaakovson (1901–1972) in *Netiv Bina* says that the "*Dod*" is *Knesset Yisrael*, and we are thus inviting an inter-generational mass of our people to join together in greeting Shabbat. The more common understanding, however, is that of Rabbi S.R. Hirsch (d. 1888) and others, that the "*Dod*" is God. We begin the verse

by asking God ("*Dod*") to go ahead ("*Lecha*") and greet ("*likrat*") Shabbat ("*kalla*"), which, when He does, would in turn lead all of the Jews together to accept ("*nekab'la*") the face of Shabbat ("*penei Shabbat*"). God marches ahead at the front of the line to "greet" Shabbat, so to speak, following which we all together accept Shabbat as a nation.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
 כִּי בָּא אֹרֶךְ קוֹמֵי אֹדְרִי
 עוֹרִי עוֹרִי, שִׁיר דְּבָרִי
 כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.

לְכֵה דוּדִי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

לֹא תִבְשִׂי וְלֹא תִפְלֹמִי
 מֵהַ תְּשׁוּתוֹחֲחֵי וּמֵהַ תִּהְיֶמֶי
 בְּךָ יִחְסוּ עֵינַי עַמִּי
 וְנִבְנְתָה עִיר עַל תְּלָה.

לְכֵה דוּדִי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

LEARNING

Just as the *kalla* (bride) appears to her *chatan* (groom) dressed beautifully, with jewellery and perfume, Shabbat presents herself to Israel dressed beautifully with jewellery. Just as the *chatan* is dressed in magnificent attire, so a person should dress magnificently for Shabbat. Just as the *chatan* takes time off from work, so does a person refrain from work on Shabbat.... Just as the *chatan* refrains from food and drink before the wedding ceremony, one should not eat heavily on Friday afternoon so as to enter Shabbat with an appetite. Just as the *chatan* sanctifies (*Kiddushin*) his marriage with wine, so a person should sanctify Shabbat with wine. (*Sefer HaPelia* 1 36b)

... A THOUSAND WORDS



הַתְּעוֹרְרִי Wake up, wake up,
 for your light has come: rise, shine!
 Awake, awake, break out in song,
 for the LORD's glory is revealed on you.

Come, my Beloved, to greet the bride;
 let us welcome the Sabbath.

לֹא תִבְשִׂי Do not be ashamed, do not be confused.
 Why be discouraged? Why do you mourn?
 In you the needy of My people find shelter,
 and the city shall be rebuilt on its hill.

Come, my Beloved, to greet the bride;
 let us welcome the Sabbath.

CONNECTION

Master of the universe,
 grant me always the ability to be alone;
 may it ever be my custom to go outdoors each day
 among the trees and grasses, among all growing things,
 and there may I be alone, and enter into prayer,
 to talk with the One to whom I belong.

May I express there everything in my heart,
 and may all the foliage of the field (all grasses, trees, and plants)
 may they all awake at my coming,
 to send the power of their life into the words of my prayer,
 so that my prayer and speech are made whole,
 through the life and spirit of all growing things,
 which are made as one by their transcendent Source.

May they all be gathered into my prayer,
 and thus may I be worthy to open my heart fully
 in prayer, supplication, and holy speech,
 that I pour out the words of my heart
 before Your Presence like water, O LORD,
 and lift up my hands to You in worship,
 on behalf of my own soul, and the souls of my children.

(Rabbi Nachman of Breslov, 1772–1810)

וְהָיוּ לְמַשְׁפָּה שְׂאֵסִיךְ
 וְרַחֲקוּ כָּל מְבַלְעִיךְ
 יְשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ
 כְּמִשׁוֹשׁ חַתָּן עַל כְּלָה.

לכה דודי לקראת כלה, פני שבת נקבלה.

יְמִין וְשְׂמֹאל תִּפְרָצִי
 וְאֵת יְהוּה תִּעְרִיצִי
 עַל יַד אִישׁ בֶּן פְּרָצִי
 וְנִשְׂמַחָה וְנִגְיִלָה.

לכה דודי לקראת כלה, פני שבת נקבלה.

בית כנסת (usually western side) of the synagogue, as if to greet the incoming bride, bowing at the words "Enter, O bride!", then turn back.

בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָה
 גַּם בְּשִׂמְחָה וּבְצִהָלָה
 תּוֹךְ אִמּוּנֵי עַם סֻגְלָה
 בּוֹאִי כְלָה, בּוֹאִי כְלָה.

לכה דודי לקראת כלה, פני שבת נקבלה.

CONNECTION

Have you ever moved to a new house? Or gone away for a long time? Imagine the scene, as you are walking away from your home to take a long trip or to leave for a long time. Something makes you turn back and look. You would not do this if you were simply going to school for the day or to a store.

Why do we turn around at Bo'i be-shalom? We turn because we are moving away from the past and moving ahead to the next week. When you turn around, you show that you are saying a real goodbye to the week and moving ahead to a new week. Turning back symbolises a move forward. (Rabbi Simcha Willig)

וְהָיוּ Those who plundered you shall be plundered,
 and all who devoured you shall be far away.
 Your God will rejoice over you
 as a bridegroom rejoices over his bride.

Come, my Beloved, to greet the bride;
 let us welcome the Sabbath.

יְמִין Right and left you shall spread out,
 and the LORD you will fear.
 Through the descendant of Peretz,
 we shall rejoice and we shall be glad.

Come, my Beloved, to greet the bride;
 let us welcome the Sabbath.

Stand and turn to face the door or the rear (usually western side) of the synagogue, as if to greet the incoming bride, bowing at the words "Enter, O bride!", then turn back.

בּוֹאִי Come in peace, O crown of her husband;
 come with joy and celebration,
 among the faithful of the treasured people.
 Enter, O bride! Enter, O bride!

Come, my Beloved, to greet the bride;
 let us welcome the Sabbath.

REFLECTION

What will you rejoice over this Shabbat?
 Turn and face the back of the *shul* –
 How are you welcoming the new week,
 what are you turning away from?
 How are you bringing God
 into your Shabbat experience?
 Think about the happiness of a bride
 and groom. Can you bring some of that
 joy into this Shabbat?

LEARNING

Maharal (Rabbi Yehuda Leow of Prague, d. 1609) writes: "Just as the bridegroom glances excitedly and thinks, 'Come forth bride, come forth bride,' in anticipation and excitement for her arrival to join him under the *chuppa* – so do we approach the Shabbat to greet her and excitedly say, 'Come forth bride, come forth bride!'"

Mourners during the week of *שבועה* return to the *בית כנסת* at this point. They are greeted with the following words of consolation:
הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

On *Motza'ei Yom Tov*, *Kabbalat Shabbat* begins here.

תהלים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ
 עֲלִיוֹן: לְהַגִּיד בַּבֶּקֶר חֶסְדְּךָ, וְאִמְוַנְתְּךָ בַּלַּיְלוֹת: עָלַי-עָשׂוֹר
 וְעָלַי-נָבֵל, עָלַי הִגִּיוֹן בְּכִנּוּר: כִּי שִׁמְחַתְנִי יְהוָה בַּפִּעֲלֶךָ, בְּמַעֲשֵׂי
 יָדֶיךָ אֲרַנֶּן: מִהֲגִדְלוֹ מַעֲשֵׂיךָ יְהוָה, מְאֹד עָמְקוּ מַחְשַׁבְתֶּיךָ:
 אִישׁ-שֶׁבַעַר לֹא יָדַע, וְכִסִּיל לֹא-יָבִין אֶת-זֹאת: בַּפֶּרֶחַ רִשְׁעִים
 כָּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל-פְּעֵלֵי אֹן, לְהַשְׁמַדֵם עֲדֵי-עַד: וְאַתָּה
 מְרוֹם לְעֵלָם יְהוָה: כִּי הִנֵּה אֵיבֶיךָ יְהוָה, כִּי-הִנֵּה אֵיבֶיךָ יֵאבְדוּ,
 יִתְפָּרְדוּ כָּל-פְּעֵלֵי אֹן: וְתָרַם כְּרָאִים קִרְנִי, בְּלַתִּי בְשִׁמּוֹן רַעְנָן:
 וְתִבֵּט עֵינַי בְּשׂוֹרֵי, בַּקָּמִים עָלַי מִרְעִים תִּשְׁמַעְנָה אָזְנִי: צַדִּיק
 כְּתָמָר יִפְרַח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָה: שְׁתוֹלִים בְּבֵית יְהוָה, בַּחֲצֵרוֹת
 אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבוֹן בְּשִׁיבָה, דְּשִׁנִּים וְרַעְנָנִים יְהִיוּ: לְהַגִּיד
 כִּי-יִשָּׁר יְהוָה, צוּרֵי, וְלֹא-עוֹלָתָה בּוֹ:

CONNECTION

In the midst of the destruction of the Warsaw Ghetto, the saintly Alexander Rebbe, Rabbi Yitzchak Menachem Dancyger, delivered to his Chasidim an inspiring message.
 "The verse says *emunatecha*, 'Your faithfulness,' rather than *emunati*, 'my faith in You.' It's not a Jew's belief in God that gives him life at night. It's the way God believes in us that gives us life. When the night is so dark and endless, what keeps us alive is remem-

bering how much God believes in us. God believes that we will bring the coming day."
 Regardless of whether Shabbat finds us in the morning, *בַּבֶּקֶר*, in good times, or in the nights, in times of utter darkness, of night after night without hope of morning, each Shabbat we will proclaim God's loving-kindness in the morning and His faithfulness at night. (Rabbi S.R. Hirsch)

Mourners during the week of *Shiva* return to the synagogue at this point. They are greeted with the following words of consolation:

הַמָּקוֹם May the Almighty comfort you among the other mourners of Zion and Jerusalem.

On *Motza'ei Yom Tov*, *Kabbalat Shabbat* begins here.

A psalm. A song for the Sabbath day. **It is good to thank the LORD and sing psalms to Your name, Most High – to tell of Your loving-kindness in the morning and Your trustworthiness at night,** to the music of the ten-stringed lyre and the melody of the harp. **For You have made me rejoice by Your work, O LORD; I sing for joy at the deeds of Your hands.** How great are Your deeds, LORD, and how very deep Your thoughts. A boor cannot know, nor can a fool understand, that though the wicked spring up like grass and all evildoers flourish, it is only that they may be destroyed for ever. But You, LORD, are eternally elevated. For behold Your enemies, LORD, behold Your enemies will perish; all evildoers will be scattered. You have raised my pride like that of a wild ox; I am anointed with fresh oil. My eyes shall look in triumph on my enemies, my ears shall hear the downfall of the wicked who rise against me. ▶ The righteous will flourish like a palm tree and grow tall like a cedar in Lebanon. Planted in the LORD's House, blossoming in our God's courtyards, they will still bear fruit in old age, and stay vigorous and fresh, declaring that the LORD is upright: He is my Rock, in whom there is no wrong.

REFLECTION

- What does Shabbat make you thankful for?
- What aspect of Shabbat do you feel thankful for this week?
- What song of thanks do you want to sing this Shabbat?

... A THOUSAND WORDS



תהלים צג

יהוה מֶלֶךְ, גֵּאוֹת לְבִישׁ, לְבִישׁ יְהוּה עֵז הַתְּאֲזָר, אֶף־תִּכּוֹן תִּבְלֵל
 בְּלִתְמוּט: נִכּוֹן כְּסֵאֲךָ מֵאֲזוּ, מֵעוֹלָם אָתָּה: נִשְׂאוּ נְהָרוֹת יְהוּה,
 נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכִיָּם: מִקְלוֹת מַיִם רַבִּים,
 אֲדִירִים מִשִּׁבְרֵי־יָם, אֲדִיר בְּמָרוֹם יְהוּה: עֲדוֹתֶיךָ נֶאֱמָנוּ מְאֹד,
 לְבֵיתְךָ נִאֲוָה־קֹדֶשׁ, יְהוּה לְאֶרֶץ יָמִים:

LEARNING

The psalm talks about a time after the final redemption, the future *Olam HaBa*, the World to Come. The Talmud (*Berachot* 57b) tells us that Shabbat is a taste of the World to Come. What does this mean? It means that Shabbat is a model or sample of what the world will be like in the messianic age, when the world has been

redeemed. The Midrash explains that when God gave Israel the Torah, God promised that if the people would keep His commandments, they would be rewarded with the World to Come. The Israelites hadn't the slightest idea of what God was promising, so He gave them Shabbat as a taste of the World to Come.

CONNECTION

In Warsaw we lived three houses away from the Modzhitzer shtiebel. Generally, I would go to this Modzhitzer shtiebel for seuda shelishit, the third Shabbat meal. Poor Jews would be seated around the table. This was a neighbourhood where many Jews worked as porters. I knew these Jews well and I constantly spoke with them. They were sincerely pious Jews who willingly sacrificed for their spiritual commitments. I once spoke with one of them who was frail and short. He constantly carried heavy metal pieces, his face

harried and tired, and I wondered where he got the physical strength to support this weight.
On Shabbat I saw this very Jew and I did not recognise him. He came over to me in his tattered kapoteh. It was covered in endless patches, even the patches had patches. Yet his face shone with the joy of Shabbat. I recognised in a tangible fashion that a person's Shabbat countenance is totally different than his weekday appearance. (Adapted from The Rav: The World of Rabbi Joseph B. Soloveitchik)

יהוה מֶלֶךְ The LORD reigns. He is robed in majesty. The LORD is robed, clothed with strength. The world is firmly established; it cannot be moved. Your throne stands firm as of old; You are eternal. Rivers lift up, LORD, rivers lift up their voice, rivers lift up their crashing waves. ▶ Mightier than the noise of many waters, than the mighty waves of the sea is the LORD on high. Your testimonies are very sure; holiness adorns Your House, LORD, for evermore.

Ps. 93

REFLECTION

Where do you see God's majesty?

Have you ever felt Shabbat gave you a taste of something special? What did it feel like?

How do you look different on Shabbat?

... A THOUSAND WORDS



קדיש יתום

*The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 939.*

אבל: יתגדל ויתקדש שמה רבא (קהל: אמן)

בעלמא די ברא כרעותיה

וימליך מלכותיה

בחייכון וביומיכון ובחיי דכל בית ישראל

בעגלא ובזמן קריב

ואמרו אמן. (קהל: אמן)

קהל: יהא שמה רבא מברך לעלם ולעלמי עלמיא. אבל:

אבל: יתברך וישתבח ויתפאר

ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל

שמה דקדשא בריך הוא (קהל: בריך הוא)

לעלא מן כל ברכתא / בשבת שובה: לעלא לעלא מכל ברכתא /

ושירתא, תשבחתא ונחמתא

די אמירן בעלמא

ואמרו אמן. (קהל: אמן)

יהא שלמא רבא מן שמיא

וחיים, עלינו ועל כל ישראל

ואמרו אמן. (קהל: אמן)

*Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then centre, while saying:*

עשה שלום במרומו

הוא יעשה שלום עלינו ועל כל ישראל

ואמרו אמן. (קהל: אמן)

MOURNER'S KADDISH

*The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 939.*

Mourner: **יתגדל** Magnified and sanctified
may His great name be,
in the world He created by His will.
May He establish His kingdom
in your lifetime and in your days,
and in the lifetime of all the house of Israel,
swiftly and soon –
and say: Amen.

All: May His great name
be blessed for ever and all time.

Mourner: Blessed and praised,
glorified and elevated,
raised and honoured,
uplifted and praised
be the name of the Holy One,
blessed be He,
beyond any blessing,
song, praise and consolation
uttered in the world –
and say: Amen.

May there be great peace from heaven,
and life for us and all Israel –
and say: Amen.

*Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then centre, while saying:*

May He who makes peace in His high places,
make peace for us and all Israel –
and say: Amen.

הבדלה

Most congregations begin the הבדלה at סְבִירי מָרְנָן on the next page.

On Motza'ei Yom Tov that is not a Motza'ei Shabbat, the blessings for the spices and flame are omitted. At the end of יום כפור, only the blessing for the spices is omitted.

The Leader takes the cup of kosher wine or grape juice in his right hand, and says:

ישעיה יב

הִנֵּה אֵל יִשׁוּעָתִי אֶבְטַח, וְלֹא אֶפְחָד

בִּי-עָזִי וְזִמְרַת יְהוָה, וַיְהִי-לִי לִישׁוּעָה:

וַיֵּשֶׂא אֲבֹתֵינוּ-מִיָּמִים בְּשִׂשׁוֹן, מִמְּעֵינֵי הַיִּשׁוּעָה:

תהלים ג

לִיהוָה הַיִּשׁוּעָה, עַל-עַמְּךָ בְּרִכְתֶּךָ סֵלָה:

תהלים מו

יְהוָה צְבָאוֹת עֲמָנוּ, מִשָּׁגֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:

תהלים פד

יְהוָה צְבָאוֹת, אֱשִׁרֵי אָדָם בְּטִיחַ בְּךָ:

תהלים כ

יְהוָה הוֹשִׁיעָה, הַמְּלֶכֶךְ יַעֲנֵנוּ בְּיוֹם-קָדְךָ אֱנוּ:

אסתר ח

לְיְהוּדִים הָיְתָה אֹרֶחַ וְשִׂמְחָה וְשִׁשְׁן וְיָקָר:

בֵּן תְּהִיָּה לָנוּ.

תהלים קטו

בּוֹס-יִשׁוּעוֹת אֲשָׂא, וּבִשְׁמֵ יְהוָה אֶקְרָא:

HAVDALA

Most congregations begin Havdala at "Please pay attention" on the next page.

On Motza'ei Yom Tov that is not a Motza'ei Shabbat, the blessings for the spices and flame are omitted. At the end of Yom Kippur, only the blessing for the spices is omitted.

The Leader takes the cup of kosher wine or grape juice in his right hand, and says:

הִנֵּה Behold, God is my salvation.

Is. 12

I will trust and not be afraid.

The LORD, the LORD, is my strength and my song.

He has become my salvation.

With joy you will draw water from the springs of salvation.

Salvation is the LORD's;

Ps. 3

on Your people is Your blessing, Selah.

The LORD of multitudes is with us,

Ps. 46

the God of Jacob is our stronghold, Selah.

LORD of multitudes: happy is the one who trusts in You.

Ps. 84

LORD, save! May the King answer us on the day we call.

Ps. 20

For the Jews there was light and gladness, joy and honour – so may it be for us.

Esther 8

I will lift the cup of salvation

Ps. 116

and call on the name of the LORD.

... A THOUSAND WORDS



LEARNING

Havdala is the separation ceremony which marks the end of Shabbat and the beginning of the week ahead. We recite Havdala with a glass of kosher grape juice or wine, sweet-smelling spices, and a multi-wicked flame. Most Jewish rituals are performed over wine to symbolise the importance of elevating physical things. The kabbalists explain that we smell the spices to revive ourselves from the loss of our extra soul that we receive on Shabbat. The flame represents unity and new light for the new

week; just as Adam made fire after the loss of light from the first Shabbat in creation we light a candle to light the way for the new week ahead. Additionally, we use a candle with more than one wick. When Shabbat came in we lit two separate candles; we light a multi-wicked candle at the end of Shabbat as a symbol of hope Shabbat has helped us achieve. We hope that by the end of Shabbat we have taken all of our own separate candles and lights and merged them into one unified light.

סְבִירֵי מָרְגָן וְרִבְבָּנִי וְרִבּוֹתַי
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Holding the spice box, the שליח ציבור says:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים.

The שליח ציבור smells the spices and puts the spice box down.

He lifts his hands towards the flame of the הבדלה candle, and says:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

He lifts the cup of wine in his right hand, and says:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל
 בֵּין אֹר לְחֹשֶׁךְ
 בֵּין יִשְׂרָאֵל לְעַמִּים
 בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
 בְּרוּךְ אַתָּה יְהוָה, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.

CONNECTION

There once was a wealthy businessman who had three sons. He wanted the cleverest of his sons to inherit all his wealth, and to discover which one that would be he set them a task to prove their intelligence. He showed them a barn on his estate, and challenged his sons to fill the barn to the fullest. Whoever best succeeded in this task would win the entire inheritance. The el-

dest son worked day and night gathering rocks and pebbles of all shapes and sizes to fill the barn from the floor to the roof. His father was most impressed with his effort, but he found many spaces in between the rocks and stones. The second son used straw, and packed the barn from floor to roof with the straw that was compact and fit tightly. However, the father still found

Please pay attention, my masters and teachers.

Blessed are You, LORD our God, King of the Universe, who creates the fruit of the vine.

Holding the spice box, the Leader says:

Blessed are You, LORD our God, King of the Universe, who creates the various spices.

The Leader smells the spices and puts the spice box down.

He lifts his hands towards the flame of the Havdala candle, and says:

Blessed are You, LORD our God, King of the Universe, who creates the lights of fire.

He lifts the cup of wine in his right hand, and says:

Blessed are You, LORD our God, King of the Universe, who distinguishes between sacred and secular, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Blessed are You, LORD, who distinguishes between sacred and secular.

REFLECTION

What do you hope to achieve this week?

How can you bring some of the holiness of Shabbat into the week ahead?

What do you separate in your life to keep it special?

spaces and pockets of air within the straw. All this time the youngest brother had not been busy at all, lounging around watching his brothers toil in their task. When his turn came, he took his father by the hand and led him into an empty barn. His father became upset, that he had not taken the challenge seriously, but at that moment the son took a small candle from his pocket and lit it. Instantly, the barn became filled, from the floor to the roof, in every nook and cranny, with light.