

**We hope you will
join us again soon.**

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Prayer

Ahavath Achim Synagogue Presents

A Prayer Book Companion to *Siddur Sim Shalom*

A Transliteration of and Commentary on
Selected Prayers for Shabbat and Yom
Tov with Readings.

Table of Contents

Forward.....	1
Dedication.....	2
Introduction.....	3
A Guide to our Sanctuary.....	4
Shabbat: A Sanctuary in Time.....	6
Kabbalat Shabbat.....	7
Ma'ariv.....	19
Making Prayer Our Own.....	27
P'sukei D'zimrah.....	28
Shacharit.....	31
Hallel.....	42
Torah Service.....	45
Musaf.....	50
Glossary.....	57

Forward

Jewish prayer is at one at the same time comforting and disturbing. A strange thought perhaps, but very true...

Prayer serves to connect us to God. More than any other action, perhaps, prayer seeks to remind us that we live in God's constant presence. Prayer represents our desire to evoke the divine presence for blessing.

Prayer may also comfort us when we feel distressed. To join with a community of friends and offer familiar words is comforting. But even when we may not know those with whom we pray and we lack facility in prayer, the sound of prayer itself, Hebrew sanctified by millennia of use, may bring us comfort.

Prayer provides with an opportunity to reach out beyond ourselves...to the Holy One in praise, to those who join us in worship and even to our ancestors and descendants with whom we share the common bond of Hebrew.

But prayer may also disturb us. The Hebrew word for prayer, *tefillah*, is derived from a root that means "to judge." In some sense that is what we are asked to do during this time we share. In effect, the experience of prayer and the words themselves are meant to evoke Mayor Ed Koch of New York's immortal words, "How'm I doing?" If we don't like the answers we offer, prayer motivates us to change.

This booklet is an aide to help you to experience all of these purposes of prayer and to gain more from the time we share together in worship on Shabbat. I hope that its explanations will stir your thinking and answer your questions. I hope that its transliterations will encourage your participation. Finally, I hope that its evocative pictures will lift up your spirit.

"Ashrei yosh'vei veitecha" (Psalm 84), "Happy are they who dwell in Your house, God." May each of us enjoy this blessing today!

Rabbi Neil Sandler
Tammuz 5769/July 2009

Acknowledgements

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We have been mightily aided in the creation of this booklet by the plethora of similar prayer booklets of other congregations that we reviewed as we set out to create this booklet. We were particularly taken with the *Shabbat Prayer Book Companion for Siddur Sim Shalom* created by Congregation Shearith Israel of Dallas, Texas, and have drawn extensively upon it in the design and content of this booklet. We express our gratitude to the leadership of Shearith Israel for allowing us to use their prayer booklet and to draw from it.

We acknowledge Jordan Lee Wagner, whose Hebrew transliterations appear in this booklet. These translations were taken from "*Siddur Ba-eir Hei-Teiv – The Transliterated Siddur*" by Jordan Lee Wagner, © 1997 by Jordan Lee Wagner. All rights reserved. Used by permission. For more information, email the author at: siddur@webjew.org.

We acknowledge Rabbi Reuven Hammer, whose prayer commentaries have served as the foundation of the commentaries found in this booklet. Those commentaries were edited for length and content for use in this booklet, but can and should be read in their original form in *Or Hadash: A Commentary on Siddur Sim Shalom for Shabbat and Festivals* by Reuven Hammer (New York: The Rabbinical Assembly/The United Synagogue of Conservative Judaism, 2003).

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Introduction

How to use this Companion:

This Companion is meant to serve you in several ways. It will provide you with **transliterations** (Hebrew words transcribed into English letters) of the prayers found in the Siddur Sim Shalom so we can all sing together as a community. It will provide you with **explanations** of the prayers, services, and synagogue symbols so we can have a deep and meaningful experience together. It will provide you with **meditations** and readings based on the themes of the prayers, so our time together is relevant and powerful on a personal, spiritual level.

This Companion is meant to supplement, not replace, the prayer book. Next to each prayer, please find the corresponding page in the Siddur *Sim Shalom* (noted as "Sim Shalom #"), and we will use both the prayer book and this Companion in our prayer experience.

A guide to pronouncing the transliterations:

While there is no universal system for Hebrew transliteration, we have tried to make the transliterations in this Companion as easy-to-use as possible. Please try the following approach to pronunciation:

- a as in "Ma" or "awesome."
- i as in "Bambi" (occasionally, though, as in "pit" or "hit")
- ai as in "Shanghai," "Haiku," and "Jai Alai",
- e as in "Ted"
- ei as in "neighbor" and "Chow Mein"
- o as in "Moe"
- u as in "boot" and "dune"
- ch as in "Johann Sebastian Bach," "mach 6," and "Loch Ness."
- kh a hard "h" sound from the back of the throat, as in "*melekh*"

A Guide to our Sanctuary

1) **The Bimah** - This is the stage at the front of our sanctuary containing the Ark, the podium from which the *shaliach tzibur* (prayer leader) prays, and the table on which we read the Torah. There are also chairs on the *bimah* for the rabbi and other synagogue dignitaries.



1

2) **The Aron Ha-Kodesh** - The focal point of our sanctuary is the *aron ha-kodesh* (the holy ark), which contains the Torah scrolls when they are not in use. Usually on the side of the sanctuary oriented eastward, toward Jerusalem, we face the Ark for our prayers. In ancient times, the focus of Jewish prayer was the Holy Temple in Jerusalem. Since the Temple's destruction in the year 70 C.E., we turn to the Torah in order to access God – to learn what God asks of us and to understand how to be in relationship with God. Thus, we try to face both Jerusalem (the locus of our ancient worship) and the Torah (the wellspring of our modern faith) when we pray.



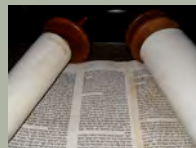
2

3) **The Torah Scrolls** - Inside the Ark are the *Sifrei Torah*, or Torah Scrolls, which are covered with beautiful ornamentation – like silver crowns and breastplates – in order to fulfill the Jewish values of magnifying and aggrandizing the Torah (Isaiah 42:21) and of beautifying holy objects (Exodus 15:2).



3

If we removed all these coverings, we would find the actual **Torah Scroll (4)**. A trained scribe handwrites the Torah on parchment made from a kosher animal using special permanent black ink. It must have no mistakes, and the lettering must be clear and legible. The Torah Scroll contains no vowels or cantillation marks; nevertheless, it must be read without any errors.



4

5) **The Ner Tamid** - Located above the ark, the *ner tamid* (the eternal light) recalling the eternal light in the ancient Holy Temple (Exodus 27:20--21).

6) **The Menorah** - Located on the Bimah to your left is the Menorah, the 7-branched candelabra. The Menorah is both ancient and enduring. A

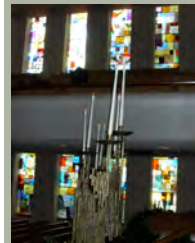
A Guide to our Sanctuary

Menorah was placed inside the Temple in Jerusalem; yet we also light a version of the menorah each night of Hanukkah, and it is the symbol of the modern State of Israel. There are many explanations about the Menorah's meaning. One explanation is that the branches remind us of the 7 days of creation; another is that, just as the Menorah's lights must shine individually, so too must we celebrate our uniqueness.



5

7) **The Yahrzeit Plaques** – Our synagogue has a tradition of offering memorial plaques to members who wish to remember loved ones on the *Yahrzeit*, the anniversary of their deaths. During the week of the *Yahrzeit*, a light is lit next to the name of the departed, recalling the biblical proverb that “The light of God is a person's soul.” The lights beside all the memorial plaques in the sanctuary are lit for *Yizkor* (Remembrance) services during the holidays.



6

8) **The Windows** – In the main sanctuary, our beautiful stained-glass windows portray several different important aspects of the Jewish tradition. On the main level, facing the Bimah to the right are depictions of the 7 species of produce indigenous to Israel. To the left are depictions of the 12 sons of Jacob (whose descendents became the tribes of Israel); the symbols are based off Jacob's blessings to his sons in Genesis. The windows lining the balcony illustrate the Sabbath and the Jewish holy days. In the Ellman Chapel, the windows depict a beautiful image of Jerusalem, Judaism's holiest city.



8

9) **The Officiants** - The prayer leader is the *shaliach tzibur* (if female, *shelihat tzibur*), literally meaning the “agent of the community.” Also on the Bimah is the *rabbi* (or, in many cases *rabbis*), the spiritual leader(s) of the community.

Though s/he will sometimes lead prayers, the rabbi generally serves as a teacher during the prayer service. S/he guides the congregation through the worship, providing insight from the tradition, and usually delivering a lesson based on the Torah portion.

Shabbat: A Sanctuary in Time

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

- Abraham Joshua Heschel, *The Sabbath*

Kabbalat Shabbat

Shabbat is welcomed with joy in the sanctuary and in the home with special prayers and ceremonies. Since ancient times, Shabbat has been compared to Israel's bride or as a queen to be welcomed into our midst at the waning of the day. It has long been our custom to welcome Shabbat before dark on Friday evening, thus making that special distinction between the ordinary weekdays and the holy day of Shabbat.

In the sixteenth century, Jewish mystics known as Kabbalists created a special service known as "Kabbalat Shabbat" (Welcoming Shabbat). Innovated by Rabbi Isaac Luria (also known as The "Ari," the "lion"), Kabbalat Shabbat was to be recited during the time when the sun sets and day turns into twilight. The Ari would lead his followers, dressed in white, out to the enchanted hills of Safed to greet Shabbat while chanting the appropriate psalms and a newly composed hymn, Leha Dodi (Come My Beloved). The kabbalists would accompany the Shabbat bride back from the fields to their shul where the Shabbat Evening Service (Ma'ariv) would be chanted.

Kabbalat Shabbat

Shalom Aleichem (Sim Shalom 14)

This song, composed in the Middle Ages, is based on a beautiful tradition recorded in the Babylonian Talmud:

Rabbi Yose bar Judah says:

Two ministering angels escort a person from the synagogue to his home on Shabbat evening, one good angel and one bad angel. And when he comes to his home and finds the lamp burning, the table set and his bed made, the good angel says, "May it be God's will that it should be this way the next Sabbath as well," and the bad angel is forced to answer "Amen" against his will... (Shabbat 119b).

This song welcomes those Shabbat angels into our lives, inviting them to join us in prayer.

Though often presumed to be a traditional Hasidic melody, an American rabbi, Israel Goldfarb, composed the tune in 1918 at Columbia University.

Shalom Aleichem malachei ha-sha-lom, malachei elyon.
Mi melech malachei ha-m'lachim?
Ha-Kadosh Baruch Hu!

Bo-achem L'shalom, malachei ha-shalom, malachei elyon.
Mi melech malachei ha-m'lachim?
Ha-Kadosh Baruch Hu!

Barchuni L'shalom, malachei ha-shalom, malachei elyon.
Mi melech malachei ha-m'lachim?
Ha-Kadosh Baruch Hu!

Tzeit'chem L'shalom, malachei ha-shalom, malachei elyon.
Mi melech malachei ha-m'lachim?
Ha-Kadosh Baruch Hu!



Kabbalat Shabbat

Yedid Nefesh (Sim Shalom 14)

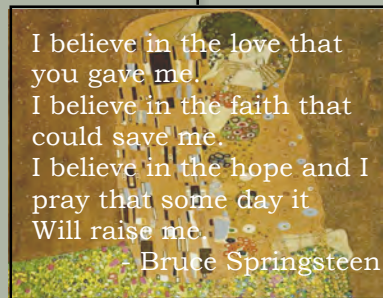
This prayer, composed by Rabbi Eliezer Azikri of Safed, is a love song to God. It is full of loving epithets for God, such as "Dear One,"

"My Heart's Desire," "Precious One," and "Beloved."

This love poem continues the tradition embodied in the rabbinic interpretation of Song of Songs as a song of love between God and Israel.

Although this prayer does not specifically address *Shabbat*, its theme is central to the day devoted to witnessing God's existence, as is the idea of asking God to appear to the world asking for salvation. *Shabbat* has always been seen as a foretaste of the perfect world to come. This poem yearns for the time when God's peace will encompass Israel and all humanity.

Ye-did ne-fesh, Av Ha-Ra-cha-man,
M'shoch av-dach el r'tso-nach,
Ya-ruts av-dach k'mo a-yal,
Yish-ta-cha-veh el mul ha-da-rach,
Ye-e-rav lo y'di-do-tach,
Mi-no-fet tsuf v'chawl ta-am.



Ha-dur na-eh ziv ha-o-lam,
Naf-shi cho-lat a-ha-va-tach,
A-na Eil na r'fa na lah,
B'har-ot lah no-am zi-vach,
Az tit-cha-zeik v'tit-ra-pei,

V'ha-y'ta lah shif chat o-lam.

Va-tik ye-he-mu na ra-cha-me-cha,
V'chus na al bein o-ha vach,
Ki zeh ka-mah nich-sof nich-saf,
Lir-ot b'tif-e-ret u-zach,
Ana, ei-li mah-mad li-bi,
Chu-sa na v'al tit-a-lam.

Hi-ga-lei na uf-ros ha-viv a-lai,
Et su-kat sh'lo-mach,
Ta-ir e-rets mik-vo-dach,
Na-gi-lah v'nis-m'chah bach,
Ma-heir, a-huv, ki va mo-eid,
V'cha-nei-nu ki-mei o-lam.

Kabbalat Shabbat

The Six Psalms

A series of six psalms marks the beginning of the *Kabbalat Shabbat* service created by the mystics of Safed. The number six was specifically chosen to symbolize the six days of the week that preceded *Shabbat*. The psalms extol God as the Creator of nature and the Master of history.

The first five psalms sung during the *Kabbalat Shabbat* service, Psalms 95 through 99, have a common theme: the enthronement of God as Sovereign of the world upon the completion of creation.



Psalm 95 -L'chu N'ran'ena

(Sim Shalom 15)

This psalm has two sections. The first, written in the first-person plural, invites pilgrims coming to the Temple to joyfully worship God and to recognize Him as creator of the universe. The psalm identifies God as the God of Israel and calls on us to observe the commandments.

In the second section, the psalmist speaks in the voice of God, and warns us about the dangers of not living by God's Torah.

L'chu n'ra-n'na L'Adonai,
Na-ri-a l'tsur yish-einu.
N'ka-d'ma fa-nav b'to-dah,
Biz-mi-rot na-ri-a lo.
Ki eil ga-dol Adonai,
U-me-lech ga-dol al kawl E-lo-
him.
A-sher b'ya-do mech-k'rei a-
retz,
V'to-a-fot ha-rim lo.

Kabbalat Shabbat

Psalm 96 – Shiru L'Adonai (Sim Shalom 16)

Unlike Psalm 95, which is directed toward the people Israel, Psalm 96 invites the people of all of the nations to join the worship of the only true God, the creator of the world. The Psalmist's invitation is in the form of a song, asking all the world to sing a “new song” to God. The psalmist envisions a time when all people will learn the lesson that has been granted to Israel: the knowledge of God and the truth that God is One.

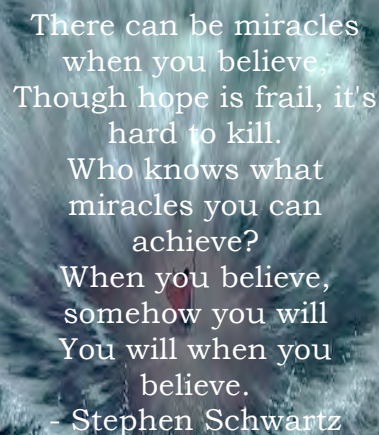
Shi-ru L'Adonai shir cha-dash, Shi-ru L'Adonai kawl ha-a-retz.
Shi-ru L'Adonai ba-r'chu sh'mo, Ba-s'ru mi-yom l'yom y'shu-a-
to.
Sa-p'ru va-go-yim k'vo-do, b'chawl ha-a-mim nif-l'o-tav.
Ki ga-dol Adonai um-hu-lal m'od, No-ra hu al kawl E-lo-him.
Ki kawl e-lo-hei ha-a-mim e-li-lim, Va-do-nai sha-ma-yim a-sa.
Hod v'ha-dar l'fa-nav, Oz v'tif-e-ret b'mik-da-sho.
Ha-vu L'Adonai mish-p'chot a-mirn, Ha-vu L'Adonai ka-vod va-
oz.
Ha-vu L'Adonai k'vod sh'mo, S'u min-cha u-vo-u l'chats-ro-tav.
Hish-ta-cha-vu la-do-nai b'had-rat ko-desh, Chi-lu mi-pa-nav
kawl ha-a-retz.
Im-ru va-go-yim Adonai ma-lach, Af ti-kon tei-veil bal ti-mot,
Ya-din a-mim b'mei-sha-rim. Yis-m'chu ha-sha-ma-yim v'ta-geil
ha-a-retz.
Yir-am ha-yam um-lo-o Ya-a-loz sa-dai v'chawl a-sher bo,
Az y'ra-n'nu kawl a-tsei ya-ar, Lif-nei Adonai ki va
Ki va lish-pot haa-retz, Yish-pot tei-veil b'tse-dek, v'a-mim be-e-
mu-nato.

Kabbalat Shabbat

Psalm 98 – Mizmor Shiru L'Adonai (Sim Shalom 18)

This is a song of thanksgiving to God for saving Israel from her enemies, as in the case of the victory over the Egyptians at the Sea of Reeds. This psalm reminds the nations of the world about God's greatness and calls upon the world, rivers and mountains to praise God.

As we greet *Shabbat* and chant this song on *Shabbat*, we are reminded of God's divine presence -proclaiming God Sovereign of earth as we celebrate the creation of the universe that God rules.



There can be miracles
when you believe,
Though hope is frail, it's
hard to kill.
Who knows what
miracles you can
achieve?
When you believe,
somehow you will
You will when you
believe.
- Stephen Schwartz

Mizmor, Shi-ru L'Adonai Shir Chadash, ki nifla-ot a-sa, Ho-shi-a lo y'mi-no uz-ro-a kawd-sho.
Ho-di-a Adonai y'shu-a-to, L'ei-nei ha-go-yim gi-la tsid-ka-to.
Za-char chas-do ve-e-mu-na-to l'veit Yisrael,
Ra-u chawl af-sei a-retz et y'shu-at E-lo-hei-nu.
Ha-ri-u L'Adonai kawd ha-a-retz, Pits-chu v'ra-n'nu v'za-mei-ru.
Zam'ru L'Adonai b'chi-nor, b'chi-nor v'kol zim-ra.
Ba-cha-tso-ts'rot v'kol sho-far ha-ri-u lif-nei ha-me-lech Adonai.
Yir-am ha-yam um-lo-o, tei-veil v'yosh'vei va.
N'ha-rot yim-cha-u chaf, ya-chad ha-rim y'ra-nei-nu.
Lif-nei Adonai ki va lish-pot ha-a-retz
Yish-pot tei-veil b'tse-dek, v'a-mim b'mei-sha-rim.

Psalm 99 – Adonai Malach (S³ 19)

Ro-m'mu Adonai E-lo-hei-nu, V'hish-ta-cha-vu l'har kawd-sho,
Ki ka-dosh Adonai E-lo-hei-nu.

Kabbalat Shabbat

Psalm 29 - Mizmor L'David (Sim Shalom 20)

This psalm envisions God's coronation as Sovereign of the World. The Divine Presence moves through the world, causing all of nature to convulse and shudder as the Almighty is enthroned. The song concludes with a magnificent blessing of peace and strength for Israel.

The word *kol* (voice) is repeated seven times in this psalm - giving this song an obvious connection to *Shabbat*, the seventh day.

Our tradition understands this psalm as describing God's Revelation at Sinai, which, according to tradition, took place on *Shabbat*. The psalm's connection to the giving of the Torah also explains why we sing it in the Saturday morning Torah service.

Mizmor l'Da-vid:
Ha-vu L'Adonai b'nei ei-lim,
Ha-vu L'Adonai ka-vod va-oz
Ha-vu L'Adonai k'vod sh'mo,
Hishtachavu L'Adonai b'had-rat kodesh.
Kol Adonai al ha-ma-yim,
Eil ha-kavod hir-im Adonai al ma-yim ra-bim.
Kol Adonai ba-ko-ach,
Kol Adonai be-ha-dar.
Kol Adonai sho-veir a-ra-zim,
Vay'sha-beir Adonai et ar-zei ha-l'vanon.
Va-yar-ki-deirn k'mo ei-gel,
l'va-non v'sir-yon k'mo ven r'ei-mim,
Kol Adonai cho-tseiv la-ha-vot eish.
Kol Adonai ya-chil mid-bar,
Ya-chil Adonai mid-bar Ka-desh.
Kol Adonai y'cho-leil a-ya-lot
Va-ye-che-sof y'a-rot, uv-hei-cha-lo ku-lo o-meir ka-vod.
Adonai la-ma-bul ya-shay, va-yei-shev Adonai me-lech l'olam.
Adonai oz l'a-mo yi-tein.
Adonai y'va-reich et a-mo va-sha-lom.

Kabbalat Shabbat

L'cha Dodi (Sim Shalom 21-22)

This poem, written by the 16th century Safed Kabbalist Shlomo Alkabetz (the first Hebrew letter of each stanza spells his name), describes Israel and God as lovers who together greet their beloved consort, Shabbat. It is infused with imagery taken from the biblical book of love poetry called The Song of Songs and with intricate and mysterious Kabbalistic metaphors.

L'cha Dodi calls upon God to usher in the messianic age, the Sabbath of human history. The Shabbat we observe is but a taste of the great Sabbath of the messianic age. We welcome the Sabbath, therefore, not only as a day of peace, rest, and equality among human beings, but as a foretaste of the World to Come, the perfected world toward which all history is directed. Shabbat thus becomes a step toward the goal of perfecting the world and our society, an expression of our longing, for wholeness and peace.

The first two stanzas and the last stanza describe the weekly Sabbath, which we greet like a Bride entering to her wedding canopy. All the others are devoted to a call to redeem and rebuild Jerusalem and bring the appearance of the Messiah.

Refrain:

L'cha do-di lik-rat ka-la,
P'nei Sha-bat n'ka-b'la.

We will sing this refrain together after each stanza.



Kabbalat Shabbat

L'cha Dodi (Sim Shalom 21-22)

Sha-mor v'za-chor b'di-bur e-chad hish-mi-a-nu eil ham-yu-chad. '
Adonai e-chad ush-mo e-chad l'sheim ul-tif-e-ret v'lit-hi-la. '

- Refrain -

Lik-rat Sha-bilt l'chu v'nei-l'cha, ki hi m'kor ha-b'ra-cha.

Mei-rosh mi-ke-dem n'su-cha, sofma-a-seh, b'ma-cha-sha-va t'chi-la.

- Refrain -

Mik-dash me-lech, ir m'lu-cha, ku-mi tz'i mi-toch ha-ha-fei-cha.

Rav lach she-vet b'ei-mek ha-ba-cha v'hu ya-cha-mol a-la-yich chem-la.

- Refrain -

Hit-na-a-ri! Mei-a-far ku-mi! Liv-shi big-dei tif-ar-teich, a-mi!

Al yad ben Yi-shai, beit ha-lach-mi kawr-va el naf-shi g'a-lah.

- Refrain -

Hit-o-r'ri! Hit-o-r'ri! ki va o-reich! Ku-mi o-ri,

U-ri, u-ri, shir da-bei-ri; k'vod Adonai a-la-yich nig-la.

- Refrain -

Lo tei-vo-shi v'lo ti-ka-l'mi' rna tish-to-cha-chi, u-ma te-he-mi?

Bach ye-che-su a-ni-yei a-mi, v'niv-n'ta ir al ti-la.

- Refrain -

V'ha-yu lim-shi-sa sho-sa-yich, v'ra-cha-ku, kawl m'va-l'a-yich;

Ya-sis a-la-yich E-lo-ha-yich, kim-sos cha-tan al ka-la

- Refrain -

Ya-min us-mol tif-ro-tsi, v'et Adonai ta-a-ri-tsi;

Al yad ish ben par-tsi, v'nis-m'cha v'na-gi-la.

- Refrain -

We turn and face the entrance, symbolically greeting the Shabbat bride:

Bo-i b'sha-lom, a-te-ret ba'-lah; gam b'sim-cha uv-tsaw-haw-la.

Toch e-mu-nei am s'gu-la. Bo-i cha-la, Bo-i cha-la.

As we say "bo-i cha-la," we bow three times toward the entrance and then slowly turn back, as though following the Bride as she walks down the aisle.

- Refrain -

Kabbalat Shabbat

Psalm 92 - Mizmor Shir L'Yom-Ha Shabbat (Sim Shalom 23)

We sing Psalms 92 and 93 as a prelude to the Evening Service, following a tradition that predates the *Kabbalat Shabbat* service itself. It was the ancient practice in the Land of Israel to precede the Evening Services on Shabbat and holy days with the recitation of special psalms dedicated to those days. Psalm 92 was written for recitation on Shabbat and was chanted by the Levites in the Temple on that day.

There are many explanations given as to why this psalm was chosen for Shabbat: One explanation is that this psalm talks about the time of the Messianic Redemption, when the world will be perfected, the righteous will be rewarded, and the wicked will perish. Since Shabbat is understood to be a foretaste of the world to come, this psalm is quite apropos.

Another explanation is that this psalm was written by Adam, who was created on Friday and banished from Eden before the beginning of Shabbat. That Shabbat evening – the first night of Adam's life – when Adam saw the sun set and darkness descend, Adam grew afraid that his punishment was eternal darkness. When he woke up in the morning to daylight, he rejoiced, and celebrated the marvel of God's creation with this song. This reflects the value that Shabbat is itself a celebration of God's creation.

It is paired with the following psalm, Psalm 93, and together they form a liturgical unit (Psalm 92 was also dedicated to Friday, the outgoing day).

Having formally welcomed Shabbat into our midst in *L'cha Dodi*, we now recite Psalm 92 to celebrate its presence among us.

Kabbalat Shabbat

Psalm 92 - Mizmor Shir (Sim Shalom 23)

Mizmor shir l'yom ha-Shabbat:
Tov l'ho-dot la-Adonai, ul-za-
meir l'shim-cha el-yon.
L'ha-gid ba-bo-ker chas-de-
cha, ve-e-mu-na'cha ba-lei-lot.
A-lei a-sor va-a-lei na-vel, a-lei
hi-ga-yon b'chi-nor.

...
Tsa-dik ka-ta-mar yif-rach,
K'e-rez ba-l'va-non yis-geh.
Sh'tu-lim b'veit Adonai,
B'chats-rot E-lo-heinu yaf-ri-
chu.
Od y'nu-vun b'sei-va,
D'shei-nim v'ra-a-na-nim yi-
h'yu,
L'ha-gid ki ya-shar Adonai,
Tsu-ri, v'lo av-la-ta bo.



Psalm 93 –Adonai Ma-lach Gei-ut La- veish (Sim Shalom 24)

This psalm was recited in the temple on Fridays. It was connected to the completion of the work of creation on the sixth day, after which God could ascend the throne of the newly created universe.

It is fitting that our prayers greeting *Shabbat* should come to a conclusion with the proclamation of God ruling firmly upon the divine throne.

Adonai ma-lach gei-ut la-
veish,
La-veish Adonai oz hit-a-zar,
Af ti-kon tei-veil bal ti-mot.
...
Ei-do-te-cha ne-em-nu m'od,
L'vei-t'cha na-a-va ko-desh,
Adonai, l'o-rech ya-mim.

Kabbalat Shabbat

Mourner's Kaddish (Sim Shalom 24)

The *Kaddish* is an ancient prayer written in Aramaic, the vernacular of the 2nd Temple period. This prayer sanctifies and glorifies God and prays for the advent of the sovereignty of heaven. The honor of reciting this prayer was given to mourners, and it brings honor to the deceased by demonstrating the piety and devotion of those that mourn them. At the time of greatest pain, the mourner reaffirms God's holiness and belief in God's greatness.

The recitation of the *Kaddish* is an act of *Kiddush Hashem*, the sanctification of God's name. Since such acts can only be performed in public, the presence of a *minyan* is required.

Those mourning and observing yahrzeit rise and say together:

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba (Amen). b'al-ma di-v'ra chi-ru-tei, v'yam-lich mal-chu-tei b'chai-yei-chon uv'yo-mei-chon uv'chai-yei d'chawl beit Yisrael, ba-a-ga-la u-viz-man ka-riv, v'im'ru: Amen. (Amen).

Congregation and mourners:

Y'hei sh'mei ra-ba m'va-rach l'a-lam ul'al-mei al-ma-ya.

Mourners:

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-sei, v'yit-ha-dar v'yit-a-leh v'yit-ha-lal, sh'mei d'ku-d'sha, b'rich hu, (b'rich hu) l'ei-la min kawl bir-cha-ta v'shi-ra-ta, tush-b'chata v'ne-che-ma-ta, da-a-mi-ran b'al-ma, v'im'ru: Amen. (Amen.)

Y'hei sh'la-ma ra-ba min sh'ma-ya, v'cha-yim a-lei-nu v'al kawl Yisrael, v'im'ru: Amen. (Amen.)

Mourners take three steps backward. Bow to the left at the word "oseh," to the right at the word "shalom," and to the middle at the word "aleinu."

O-seh sha-lom bim-ro-mav, Hu ya-a-seh sha-lom a-lei-nu v'al kawl Yisrael, v'im'ru: Amen.

Ma'ariv: The Evening Service

Maariv, the evening service, consists of the Sh'ma (and its blessings) and the Amidah. It is the only Jewish prayer service that has no fixed time, and it can be recited at any time between Sundown and Sunrise.

The Talmud attributes the institution of prayer to our patriarchs. Jacob, we are taught, established the evening service ("Maariv"). On the run from Esau, Jacob encountered a place to sleep, a pile of rocks on the road between Be'er Sheva and Haran. There, he had his famous dream of a ladder stretching from earth to heaven, with angels ascending and descending. When he awoke, he exclaimed, "Behold, there is God in this place and I did not know it!" Jacob's first Ma'ariv service reminds us that even in an alien place in time like Shabbat, and even in the dark of night, we can have a profound encounter with God.

Bar'chu (Sim Shalom 28)

The *Bar'chu* is the Jewish call to prayer, marking the beginning of the *Ma'ariv* (Evening) Service. It is recited while standing. The leader bows at the word "*bar'chu*" and straightens up at *Adonai*. This is based on the verse "Adonai ...makes all who are bent stand straight." (Psalm 145:14). When approaching God we bow, but the proper attitude when addressing God is not groveling, but standing upright.

In response to the call of the leader to bless God, the congregation responds "*Baruch Adonai ham'vorach l'olam va-ed*," bowing at "*baruch*" and standing up at "*Adonai*." In order to identify with this response and participate in it, the leader repeats it, after which the congregation is seated.

Leader:

Bar'chu et Adonai ham'vorach.

Congregation:

Baruch Adonai ham'vorach l'olam va-ed!

Leader:

Baruch Adonai ham'vorach l'olam va-ed!

Ma'ariv: The Evening Service

Ahavat Olam (Sim Shalom 29)

Just as blessings are recited before reading a section of the Torah, so too are blessings read before reading the sections of the Torah that constitute the *Sh'ma*.

The first blessing before the *Sh'ma*, which we just recited, centered on creation. This blessing involves another aspect of God's relationship to us: Torah, God's Revelation. It is only through both living in the world God created and through the study of Torah that we can truly appreciate the wondrous nature of God.

In this blessing, we praise God for giving us the Torah – a true testament to God's unending love for the Jewish people. In turn, our appreciation of God's love can be demonstrated through our study of Torah "and performance of *mitzvot*."

A-ha-vat o-lam beit Yisrael
a-m'cha a-hav-ta. To-rah
u-mits-vot, chu-kim
u-mish-pa-tim, o-ta-nu
li-ma-d'ta. Al kein Adonai
E-lo-hei-nu b'shawch-vei-nu
u-v'ku-mei-nu na-si-ach
b'chu-ke-cha v'nis-mach
b'div-rei to-ra-te-cha
u-v'mitz-vo-te-cha l'o-lam
va-ed. Ki heim cha-yei-nu,
v'o-rech ya-mei-nu u'va-hem
neh-geh yo-mam va-lai-la.
V'a-ha-va-t'cha al ta-sir
mi-me-nu l'o-la-mim.
Baruch atah Adonai, o-heiv
a-mo Yisrael.
A-men.

Spiritual Dimensions:

* What are the ways
in which God reveals
Himself to you?

* What
responsibilities come
with loving somebody?

Ma'ariv: The Evening Service

K'riat Sh'ma – Reciting the Sh'ma (Sim Shalom 30)

The *Sh'ma*, one of the most ancient parts of the prayer service, affirms our faith in God alone and makes us witnesses to God's unity. In fact, the third Hebrew letter and the last Hebrew letter of the *Sh'ma*, which are always printed larger than the other letters, spell out the Hebrew word for witness, "eid," reinforcing the fact that this prayer makes us witnesses for God. For these reasons, the *Sh'ma* is recited out loud, and it is customary to cover one's eyes with the right or dominant hand during the first verse in order to focus our intention.

Together, Out Loud:

Sh'ma Yisrael Adonai Eloheinu Adonai Ehad.

Silently:

Baruch shem k'vod malkhuto l'olam va-ed.

Together, Out Loud:

V'ahavta eit Adonai eloheka b'chol l'vav'kha, uv'chol nafsh'kha
uv'chol m'odekha: V'hayu had'varim ha-eleh asher anokhi
m'tzavkha ha-yom al l'avveka: V'-shinantam l'vanekha, v'dibarta
bam, b'shiv'tkha b'vetekha uv'lekht'kha vaderekh, uv'shokhb'kha
uv'kumekha: Uk'shartam l'ot al yadekha v'hayu l'totafot bein
einekha: Ukh'tavtam al m'zuzot beitekha uvish'arekha.



Ma'ariv: The Evening Service

Mi Chamocha (Sim Shalom 32)

In this blessing, we extol God as our eternal Redeemer. We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God delivers us from the hand of all that enslaves us, bringing judgment upon our oppressors, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us, not allowing our steps to falter, guided us to triumph over stronger foes, and exalted our strength, vindicating us with miracles as before Pharaoh in Egypt.

Congregation:

Mi cha-mo-cha ba-ei-lim Adonai!
Mi ka-mo-cha ne-'dar
ba-ko-desh!
No-ra t'hi-lot o-sei fe-le.

Leader:

Mal-chu-t'cha ra-u va-ne-cha,
bo-kei-a yam lif-nei Mo-she,
zeh ei-li a-nu v'a-m'ru:

Congregation:

Adonai yim-loch l'o-lam va-ed!

Leader:

V'ne-e-mar: Ki fa-da Adonai et Ya-a-kov, ug-a-lo mi-yad cha-zak mi-me-nu. Baruch atah Adonai, ga-al Yisrael.

Congregation:

Amen.

Spiritual Dimension:

*** What are some things – stresses of the workweek, personal problems, illness, etc. – that you hope to be redeemed from this Shabbat?**

Ma'ariv: The Evening Service

V'Sham'ru (Sim Shalom 34)

This prayer, taken from the Torah, was added to the service in Babylonia in the ninth century. Even though Shabbat is discussed in different ways in the Torah, this passage is particularly important because it describes Shabbat as a sign of the covenantal relationship between God and the Jewish people.

Congregation rises:

V'sha-m'ru v'nei Yisrael et ha-Sha-bat, la-a-sot et ha-Sha-bat
l'do-ro-tam b'rit o-lam.

Bei-ni u-vein b'nei Yisrael ot hi l'o-lam.

Ki shei-shet ya-mim a-sa Adonai et ha-sha-ma-yim v'et ha-a-retz,
u'va-yom ha-sh'vi-i sha-vat va-yi-na-fash.

B'rakha M'ein Shiva (Sim Shalom 47-48)

Ma-gein a-vot bid-va-ro, m'chai-yei mei-tim b'ma-a-ma-ro, ha-Eil ha-Ka-dosh she-ein ka-mo-hu, ha-mei-ni-ach l'a-mo b'yom sha-bat kad-sho, ki vam ra-tsa l'ha-ni-ach la-hem. l'fa-nav na-a-vod b'yir-a va-fachad, v'no-deh lish-mo b'chal yom ta-mid. mei-ein ha-b'ra-chot, Eil ha-h-o-da-ot, a-don ha-sha-lom, m'ka-deish ha-sha-bat um'va-reich sh'vi-i, u-mei-ni-ach bi-k'du-sha l'am m'du-sh'nei o-neg, zei-cher l'ma-a-sei v'rei-shit

E-lo-hei-nu vei-lo-hei a-vo-tei-nu, r'tsei vim-nu-cha-tei-nu. ka-d'shei-nu b'mitz':vo-te-cha v'tein chel-kei-nu b'to-ra-te-cha, sa-b'ei-nu mitu-ve-cha, v'sa-m'chei-nu bi-shu-a-te-cha, v'ta-heir li-bei-nu l'awv-d'cha be-e-met. V'han-chi-lei-nu Adonai E-lo-hei-nu, b'a-ha-va uv'ratson Sha-bat kawd-she cha, v'ya-nu-chu va Yisrael m'ka-d'shei sh'me-cha. Baruch atah Adonai, m'ka-deish ha-Sha-bat. Amen.

Ma'ariv: The Evening Service

Kiddush (Sim Shalom 49)

Since antiquity, wine has been associated with moments of sanctity and joy. It was used as an offering on the altar in the Holy Temple. The Jewish Sages saw wine as a symbol of profound spiritual significance: It brings one joy, much like the Torah brings one joy and righteousness brings God joy. The Sages also likened wine to the Messiah, Jerusalem, and the Land of Israel.

Moreover, wine does not deteriorate. It improves with age. Since the primary goal of Shabbat is to impart holiness to our lives, the wine symbolizes that this holiness must not be permitted to dissipate, but must, rather grow deeper with the passage of time.

Leader:

Sav-rei ma-ra-nan v'ra-bo-tai!

Congregation:

L'Chayim!

Leader:

Baruch atah, Adonai, E-lo-hei-nu me-lech ha-o-lam,
bo-rei p'ri ha-ga-fen. (A-mein),
Baruch atah, Adonai, E-lo-hei-nu, me-lech ha-o-lam, a-sher
ki-d'sha-nu b'mits-vo-tav v'ra-tsa va-nu, v'sha-bat kawd'sho
b'a-ha-va uv'ra-tson hin-hi-la-nu, zi-ka-ron l'ma-a-sei v'rei-shit.
Ki hu yom t'chi-la l'mik-ra-ei ko-desh, ze-cher li-tsi-at
mits-ra-yim.

Congregation:

K.i va-nu va-char-ta v'o-ta-nu ki-dash-ta mi-kawl ha-a-mim,
v'Sha-bat kawdsh'cha b'a-ha-va u-v'ra-tson hin-chal-ta-nu.
Baruch atah Adonai, m'ka-deish ha-Sha-bat.

Ma'ariv: The Evening Service

Aleinu (Sim Shalom 51)

Originally part of the Rosh Ha-Shanah service, since the Middle Ages the Aleinu has been recited in every daily service throughout the year. It contains two complementary ideas – the first paragraph celebrates the distinctiveness of the Jewish people and their unique faith in God and the second paragraph speaks about the hope that someday God will be worshipped by all of humanity.

One of the most identifiable aspects of Aleinu is the bow that takes place at the beginning of the prayer. The act of bowing, an act usually performed before a king, is symbolic of our acceptance of God. When we recite the Aleinu on Rosh HaShanah, we do a full bow, that is, a complete prostration onto the ground, demonstrating our submission to God.

Aleinu l'shabe-ah la-adon hakol,
latet g'dulah l'yotzer b'reshit.
Shelo asanu k'goyei ha-aratzot
v'lo samanu k'mishp'hot
haadamah, shelo sam helkenu
kahem v'goralenu k'khol
hamonam

(Bend knee and bow at waist)

Va-anhnu kawr'im umishtahavim
umodim

(Straighten up from waist)

lifuei melekh malkhei ham'lakhim
hakadosh barnch hu.
She-hu noteh shamayim v'yosed
aretz, umoshav y'karo
bashamayirn mima-al ush'kхинat
uzo b'gov-hei m'romim. Hu
eloheinu ein od. Emet malkeinu
efes zulato kakatuv b'torato:
v'yadatah hayom vahashevotah el
l'vavekha, ki Adonai hu haelohim
bashamayim mirna-al v'al ha-aretz
mitakhat ein od.

Kakatuv b'toratekha: Adonai
yimlokh l'olam va-ed.
V'ne-emar: v'hayah Adonai
l'melekh al kol ha-aretz, bayom
hahu yihyeh Adonai ehad ush'mo
ehad.

Ma'ariv: The Evening Service

Mourner's Kaddish (Sim Shalom 52)

Many people are surprised that the Mourner's Kaddish makes no mention of death or mourning.

This is because the *Kaddish* originally had no connection with death and mourning. At one time, however, it was believed that punished souls were released over Shabbat. By reciting Kaddish, which demonstrated their loyalty to God, mourners could earn merit for their departed loved ones.

Whether or not *Kaddish* benefits the dead, it certainly benefits the living: at a time of loss and sorrow, when we feel confused and may question the meaning and value of life, we are called upon to affirm our belief in God's righteousness and to bring honor to God's Name in public. In doing so, we bring honor to the memory of those we mourn by rededicating ourselves to doing God's work in the world.

*Those mourning and observing
yahrzeit rise and say together:*

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba
(Amen). b'al-ma di-v'ra chi-ru-tei,
v'yam-lich mal-chu-tei
b'chai-yei-chon uv'yo-mei-chon
uv'chai-yei d'chawl beit Yisrael,
ba-a-ga-la u-viz-man ka-riv, v'im'ru:
Amen. (Amen).

Congregation and mourners:

Y'hei sh'mei ra-ba m'va-rach
l'a-lam ul'al-mei al-ma-ya.

Mourners:

Yit-ba-rach v'yish-ta-bach,
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal,
sh'mei d'ku-d'sha, b'rich hu, (b'rich
hu) l'ei-la min kawl bir-cha-ta v'shi-
ra-ta, tush-b'chata v'ne-che-ma-ta,
da-a-mi-ran b'al-ma, v'im'ru: Amen.
(Amen.)

Y'hei sh'la-ma ra-ba min sh'ma-ya,
v'cha-yim a-lei-nu v'al kawl Yisrael,
v'im'ru: Amen. (Amen.)

*Mourners take three steps backward.
Bow to the left at the word "oseh," to
the right at the word "shalom," and
to the middle at the word "aleinu."*
O-seh sha-lom bim-ro-mav,
Hu ya-a-seh sha-lom a-lei-nu
v'al kawl Yisrael, v'im'ru: Amen.

Ma'ariv: The Evening Service

Yigdal (Sim Shalom 55)

The hymn Yigdal is based on the 13 Principles of Faith articulated by Rabbi Moses Maimonides (North Africa, 1135-1204). They are:

God is eternal; God is one, unique, with neither body nor form; Only God is to be worshipped; Only God created and creates all things; The words of the prophets are true; Moses was the greatest prophet; The source of the Torah is divine; The Torah is unchangeable; God knows our deeds and thoughts; God rewards and punishes; The Messiah will come; and God will resurrect the dead.

It is important to note that Judaism has no official "credo," and that actions, rather than beliefs, are essential to Jewish living. It is also important to recognize that many major authorities disagree(d) with Maimonides and took issue of some of his major claims.

Nevertheless, to this day Jewish thinkers measure the "Jewishness" of their ideas by how well they meet Maimonides' criteria. It is up for us to consider whether we find Maimonides' principles to be sound, or whether Judaism compels us to believe something different.

Yig-dal E-lo-him chai,
v'yish-ta-bach nim-tsa v'ein eit
el m'tsi-u-to.
E-chad v'ein ya-chid
k'yi-chu-do ne-'lam v'gam ein
sof l'ach-du-to.
Ein lo d'mut ha-guf, v'ei-no guf
lo na-a-roch ei-lav k'du-sha-to.
Kad-mon l'chal da-var, a-sher
niv-ra ri-shon v'ein rei-shit
l'rei-shi-to.
Hi-no a-don o-lam, l'chawl
no-tsar yo-reh g'du-la-to
u-mal-chu-to.
She-fa n'vu-a-to, n'ta-no el
an-shei s'gu-la-to v'tif-ar-to.
Lo kam b'Yisrael, k'Mo-she od
na-vi u-ma-bit et t'mu-na-to.
To-rat e-met na-tan l'a-mo eil
al yad n'vi-o, ne-e-man bei-to.
Lo ya-cha-lif ha-Eil v'lo ya-mir
da-to l'o-la-mim l'zu-la-to.
Tso-fe v'yo-dei-ya s'ta-rei-nu
ma-bit l'sof da-var
b'kad-ma-to.
Go-meil l'ish che-sed,
k'mif-a-lo no-tein l'ra-sha,
ra k'ri-sha-to.
Yish-lach l'keits ha-ya-min
m'shi-chei-nu lif-dot m'cha-kei
keits y'shu-a-to.
Mei-tim y'chai-ye eil b'rov
chas-do Ba-ruch a-dei ad sheim
t'hi-la-to.