

# Passover Kabbalat Service (Synagogue Version)

*Kabbalat* is not applicable when the *Yom Tov* of *Nisan 15* begins at *Motzei Shabbat*. In that case the *Havdalah Service for the Sabbath of Passover* is recited at this point.

## *Opening Hymn*

It is finished! Blessed Yeshu,  
thou hast breathed thy latest sigh,  
teaching us, the sons of Adam,  
how the Son of God must die.

Lifeless lies the piercèd body,  
hidden in its rocky bed,  
laid aside like folded garment:  
where is now the spirit fled?

In the gloomy realms of darkness  
shines a light unknown before,  
for the Lord of dead and living  
enters at the open door.

See! he comes a willing victim,  
unresisting hither led;  
passing from the cross of sorrow  
to the mansions of the dead.

Lo! the heavenly light around him  
as he draws his people near;  
all amazed they stand rejoicing  
at the gracious words they hear.

For himself proclaims the story  
of his own incarnate life,  
and the death he died to save us,  
victor in that awful strife.

Patriarch and priest and prophet  
gather round him as he stands,  
in adoring faith and gladness,  
hearing of the piercèd hands.

O the bliss to which he calls them,  
ransomed by his precious Blood,  
from the gloomy realms of darkness  
to the Paradise of God!

There in lowliest joy and wonder  
stands the robber at his side,  
reaping now the blessed promise  
spoken by the Crucified.

*Bow while singing the final stanza*  
Yeshu, Lord of dead and living,  
let thy mercy rest on me;  
grant me too, when life is finished,  
rest in Paradise with thee.

[From The Church of England Book of Common Prayer, *adapted.*]  
*At the beginning the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

**W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.* I acknowledge my transgressions, and my sin is ever before me. *Psalms li. 3.* Hide thy face from my sins, and blot out all mine iniquities. *Psalms li. 9.* The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.* Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.* To the LORD our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Daniel ix. 9, 10.* O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalms vi. 1.* Repent ye; for the Kingdom of Heaven is at hand. *St. Matt. iii. 2.* I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.* Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalms cxliii. 2.* If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

**D**EARLY beloved, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we

chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying with me:

*A general Confession is to be said of the whole Congregation together with the Minister, all kneeling.*

**A**LMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O LORD, have mercy upon us, miserable offenders. Spare thou them, O God, who confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Messiah Yeshua our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

*Then all confess their personal sins in a short silent prayer. The Minister pronounces a general Absolution, or Remission of sins, standing; the people still kneeling.*

**A**LMIGHTY God, the Father of our Lord Yeshua the Messiah, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his everlasting joy; through Yeshua the Messiah our Lord.  
*The people shall answer here, and at the end of all other prayers, Amen.*

*Then the Minister shall kneel again, and say The Lord's Prayer with an audible voice, together with the people.*

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

*All rise for the following prayers [adapted from the Episcopal Church's Book of Common Prayer]*

*Minister* O LORD, hear our prayer,  
*People* And let our cry come to thee  
*Minister* Let us pray

*The Minister says the following prayer.*

Almighty and most merciful God, kindle within us the fire of love, that by its cleansing flame we may be purged of all our sins and made worthy to worship thee in spirit and in truth; through Yeshua the Messiah our Lord. *Amen.*

*The Minister says the prayer for the (Shabbat and) Yom Tov light.*

Almighty God, we give thee thanks for surrounding us, as daylight fades, with the brightness of the vesper light; and we implore thee of thy great mercy that, as thou enfoldest us with the radiance of this light, so thou wouldst shine into our hearts the brightness of thy *Ruach HaKodesh*; through Yeshua the Messiah our Lord. *Amen.*

*If the Yom Tov occurs on a weekday, the following blessing is recited by the Minister before lighting the candles, which in that case are to be kindled from an existing flame. If the Yom Tov occurs on the Sabbath, the candles are lightened before reciting the blessing and they are not kindled from an existing flame.*

**Blessed art thou, O HASHEM, our God, King of the universe, who hath sanctified us with his commandments and hath commanded us to kindle the light of (Shabbat and) Yom Tov**

*After the candles are lightened, the Minister continues with the following blessings.*

**Blessed art thou, O HASHEM, our God, King of the universe, who hath given us the light of the world in Yeshua the Messiah.**

**Blessed art thou, O HASHEM, our God, King of the universe, who hath kept us alive, sustained us, and brought us to this season.**

*After a short moment of silence the congregation sings the following hymn, an adapted version of Phos hilaron [from the Episcopal Book of Common Prayer, p. 64]*

O gracious light,  
Pure brightness of the everliving Father in heaven,  
Yeshua Mashiach, holy and blessed.

Now as we come to the setting of the sun,  
And our eyes behold the (Sabbath and) festive light,  
We sing thy praises, O God our Father, Lord God of Israel

Thou art worthy to be praised by happy voices,  
O HASHEM, our God, O giver of life,  
And to be glorified through all the worlds.

*Then follows a selection of the Psalter. Each Psalm is concluded by the doxology: «Glory be to thee, O HASHEM, the Lord-God of Israel; as it was in the beginning, is now, and ever shall be: world without end. Amen». Preferably one bows at «Glory be to thee» and straightens up at «as it was»*

*Minister* O LORD, open thou our lips.

*People* And our mouth shall shew forth thy praise.

*Minister* O God, make speed to save us.  
*People* O LORD, make haste to help us  
*Minister* Glory be to thee, O HASHEM, the Lord-God of Israel  
*People* As it was in the beginning, is now, and ever shall be: world without end. Amen

### Psalm 95. *Venite, exultemus*

**O** COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.  
 2. Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.  
 3. For the Lord is a great God : and a great King above all gods.  
 4. In his hand are all the corners of the earth : and the strength of the hills is his also.  
 5. The sea is his, and he made it : and his hands prepared the dry land.  
 6. O come, let us worship and fall down : and kneel before the Lord our Maker.  
 7. For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.  
 8. To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness.  
 9. When your fathers tempted me : proved me, and saw my works.  
 10. Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways;  
 11. Unto whom I swear in my wrath : that they should not enter into my rest.  
*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

### Psalm 96. *Cantate Domino*

**O** SING unto the Lord a new song : sing unto the Lord, all the whole earth.  
 2. Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.  
 3. Declare his honour unto the heathen : and his wonders unto all people.  
 4. For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.  
 5. As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.  
 6. Glory and worship are before him : power and honour are in his sanctuary.  
 7. Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.  
 8. Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.  
 9. O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.  
 10. Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.  
 11. Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12. Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13. For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

### Psalm 97. *Dominus regnavit*

**T**HE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2. Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3. There shall go a fire before him : and burn up his enemies on every side.

4. His lightnings gave shine unto the world : the earth saw it, and was afraid.

5. The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6. The heavens have declared his righteousness : and all the people have seen his glory.

7. Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8. Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9. For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10. O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11. There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12. Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

### Psalm 98. *Cantate Domino*

**O**SING unto the Lord a new song : for he hath done marvellous things.

2. With his own right hand, and with his holy arm : hath he gotten himself the victory.

3. The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4. He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5. Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6. Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7. With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

8. Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9. Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10. With righteousness shall he judge the world : and the people with equity.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

### Psalm 99. *Dominus regnavit*

**T**HE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2. The Lord is great in Sion : and high above all people.

3. They shall give thanks unto thy Name : which is great, wonderful, and holy.

4. The King's power loveth judgement; thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.

5. O magnify the Lord our God : and fall down before his footstool, for he is holy.

6. Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7. He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8. Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9. O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

### Psalm 29. *Afferte Domino*

**O**BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2. Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3. It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

4. It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5. The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6. He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7. The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8. The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9. The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10. The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

*Hymn*

As now the sun's declining rays  
At eventide descend,  
So life's brief day is sinking down  
To its appointed end.

Lord, on the Cross thine arms were stretch'd  
To draw thy people nigh;  
O grant us then thy Cross to love  
And in thine arms to die.

*Bow while singing the final stanza*

Almighty Father hear our cry  
Through thine only Son, our Lord most high,  
Whom our thankful hearts adore,  
Through the Spirit evermore.

*If the Yom Tov falls on the Sabbath continue with the lesson from the Song of Songs, followed by the hymn Lecha Dodi, «Beloved Come and meet the Bride» [Version from the Avodat Israel Siddur, pp. 163-164], and Psalms 92 & 93. On all other days immediately go to the concluding Collects..*

The Lesson should always be taken from *The Song of Songs*.

*Reader*        The Lord be with you  
*People*        And with thy spirit  
*Reader*        A lesson from the Song of Songs, which is Salomon's

*The Lesson varies according to the liturgical season. After the Lesson:*

*Reader*        This is the word of the Lord  
*People*        Thanks be to God

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

“Observe!” and “remember!” as 't were in one word,  
From Him, the sole God, we the mandate have heard:  
God, single in essence, and single in name,  
Whose glories resplendent his greatness proclaim.

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

To meet the blest Sabbath, O! come, let us go!  
That source whence the richest of benisons flow:  
Ordained from on High, ere the wide world began,

Though last in creation, 't was foremost in plan.

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

Thou sovereign Temple! queen-city sublime!  
Arouse thee! come forth from the ruins of time!  
Too long hast thou dwelt in the valley of tears;  
Thy Maker in mercy comes, banish thy fears.

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

Shake the dust from thy garments, and stand forth erect!  
Don thy festive apparel, my people elect!  
Through the scion of Jesse, in Bethlehem born,  
Soon my rapt soul shall awake to redemption's bright morn.

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

No longer let slumber thy senses benumb,  
Arise! and shine forth, for thy dawnlight has come;  
Wake thee! wake! and thy soul unto psalmody yield;  
See o'er thee th' ETERNAL in glory revealed!

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

Lo! thy shame and confusion are utterly flown,  
Why then art thou cast down? why so pensively moan?  
The opprest of thy race shall not seek thee in vain.  
For thy city shall rise from her ruin again.

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

Soon shall they that despoil thee themselves be a spoil,  
And no more the destroyer shall sweep o'er thy soil;  
Whilst in thee shall rejoice God that dwelleth above.  
As the bridegroom delights in the bride of his love.

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

To the right and the left shall thy boundary spread,  
The ETERNAL alone shalt thou worship in dread;  
Soon an offspring of Judah blest tidings shall bear,  
Then let us exult, and forego earth-born care.

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

Make thy entry in peace, fairest crown of the Lord!  
Hark! we greet thy approach in one joyous accord;  
In the midst of God's chosen race, faithful and true,  
Enter hither, sweet Sabbath, thou bride that we woo!

Beloved, come and meet the Bride,  
Bid welcome to the Sabbath-tide!

*Lecha Dodi* is followed by *Psalm 92*, the Sabbath Psalm, and *Psalm 93*

### *Psalm 92. Bonum est confiteri*

**I**T IS a good thing to give thanks unto the Lord : and to sing praises unto thy Name,  
O most Highest;  
2. To tell of thy loving-kindness early in the morning : and of thy truth in the night-  
season;  
3. Upon an instrument of ten strings, and upon the lute : upon a loud instrument,  
and upon the harp.  
4. For thou, Lord, hast made me glad through thy works : and I will rejoice in giving  
praise for the operations of thy hands.  
5. O Lord, how glorious are thy works : thy thoughts are very deep.  
6. An unwise man doth not well consider this : and a fool doth not understand it.  
7. When the ungodly are green as the grass, and when all the workers of  
wickedness do flourish : then shall they be destroyed for ever; but thou, Lord, art  
the most Highest for evermore.  
8. For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the  
workers of wickedness shall be destroyed.  
9. But mine horn shall be exalted like the horn of an unicorn : for I am anointed  
with fresh oil.  
10. Mine eye also shall see his lust of mine enemies : and mine ear shall hear his  
desire of the wicked that arise up against me.  
11. The righteous shall flourish like a palm-tree : and shall spread abroad like a  
cedar in Libanus.  
12. Such as are planted in the house of the Lord : shall flourish in the courts of the  
house of our God.  
13. They also shall bring forth more fruit in their age : and shall be fat and well-  
liking.  
14. That they may shew how true the Lord my strength is : and that there is no  
unrighteousness in him.  
*Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the  
beginning, is now and ever shall be, world without end. Amen.

### *Psalm 93. Dominus regnavit*

**T**HE Lord is King, and hath put on glorious apparel : the Lord hath put on his  
apparel, and girded himself with strength.

2. He hath made the round world so sure : that it cannot be moved.
  3. Ever since the world began hath thy seat been prepared : thou art from everlasting.
  4. The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.
  5. The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.
  6. Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.
- Doxology:* Glory be to thee, O HASHEM, the Lord-God of Israel : As it was in the beginning, is now and ever shall be, world without end. Amen.

*Immediately after Psalm 93 and without introductory invitation the Minster proceeds to the following Collects [adapted versions from the Episcopal Prayer Book]*

Blessed art thou, O HASHEM our God, God of fathers, Creator of the changes of day and night, giving (the Sabbath of) rest to the weary, renewing the strength of those who are spent, bestowing upon us occasions of festive song in the evening. As thou hast protected us in the day that is past, so be with us in the coming night; keep us from every sin, every evil, and every fear; for thou art our light and salvation, and the strength of our life. To thee be glory for endless ages. *Amen.*

Almighty, everlasting God, let our prayer in thy sight be as incense, the lifting up of our hands as the evening sacrifice. Give us grace to behold thee, present in thy Word and Sacraments, and to recognize thee in the lives of those around us. Stir up in us the flame of that love which burned in the heart of thy Son as he bore his Passion, and let it burn in us to everlasting life and to the ages of ages. *Amen.*

Lord Yeshua Messiah, Son of the living God, we pray thee to set thy passion, cross, and death between thy judgment and our souls, now and in the hour of our death. Give mercy and grace to all the living; to thine holy Assembly peace and concord; and to us sinners everlasting life and glory [*the following phrase is said in a low voice (sotto voce)*], with thee who livest and reignest with the Father, in the unity of the Ruach HaKodesh, now and forever. *Amen.*

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship thee, all nations obey thee, all tongues confess thee and bless thee, and men and women everywhere love thee and serve thee in peace; through Yeshua the Messiah our Lord. *Amen.*

*Then follows the Maariv service.*

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