

סִדְּוֹר חֲדָשׁ לְשַׁבַּת וְיָוֶם טוֹב

This new Sabbath and Festival Prayer Book draws upon:
LIK RAT SHABBAT for Sabbath & Festival Evenings
SIDDUR ḤADASH for Sabbath & Festival Mornings

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SIDDUR HADASH

*Worship, Study, and Song
for all Sabbath and Festival Services*

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and Rabbi Jonathan D. Levine

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Shabbat & Festival Evenings

- INTRODUCTORY PRAYERS & HYMNS
- KABBALAT SHABBAT: "Welcoming Shabbat"
- MAARIV: The Evening Service

מה־טבו אה־ליך יַעֲקֹב. מִשְׁכַּנְתִּיךָ יִשְׂרָאֵל:
וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.
אֲשַׁמְחֶנּוּ אֱלֹהֵיכֶל קִדְשֶׁךָ בְּיִרְאַתְךָ:
״ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ. וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:
וְאֲנִי אֲשַׁמְחֶנּוּ וְאֶכְרַעַה. אֲבָרְכָה לִפְנֵי־יְיָ עֲשֵׂי:
וְאֲנִי חִפְלִי־לֶךָ ״ עַת רְצוֹן.
אֱלֹהִים בְּרַב־חֶסֶדְךָ. עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

Ma tovu oha-leha yaakov,
Mish-k'no-teha yisrael.
Va-ani b'rov has-d'ha, avo vey-teha,
Eshta-ha-veh el hey-hal kod-sh'ha b'yira-teha.
Adonai ahavti m'on bey-teha,
U-m'kom mish-kan k'vo-deha.
Va-ani eshta-ha-veh v'ehra-a,
Ev-r'ha lifney Adonai osi.
Va-ani t'filati l'ha Adonai eyt ratzon,
Elohim b'rov has-deha, aneyni be-emet yish-eha.

MA TOVU: To worship in Your sanctuary with reverence

How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!

Thanks to Your abundant kindness, O Lord,
I am able to enter Your house,

To bow down before You in reverence,
In this sacred place of worship.

Lord, I love to be in Your house,
The sanctuary dedicated to Your glory.

Here I worship in Your presence,
O Lord, my Maker.

In kindness, Lord, answer my prayer;
Mercifully, grant me Your abiding help.

We have come into Your house, O Lord,
To pray with our fellow Jews in Your sanctuary.

But if the heavens are merely Your throne,
If the earth is but Your footstool,

If the heaven of heavens cannot contain You,
How much less this house, built by mere human hands.

Yet, although Your dwelling place is every place,
And although You can be sought and found in any place,

It is to this place that we come most confidently—
To seek renewal in Your purifying presence.

(H. J. Matt)

מֵה־טוֹבוֹ אֵהְלֵךְ יַעֲקֹב. מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:

Ma tovu oha-leḥa yaakov, mish-k'no-teḥa yisrael.

*How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!*

*May the door of this sanctuary be wide enough
to receive all who hunger for love,
all who are lonely for fellowship.*

*May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.*

*May the door of this sanctuary be narrow enough
to shut out pettiness and pride, envy and enmity.*

*May its threshold be no stumbling block
to young, or weary, or straying feet.*

*May its portals admit no complacency,
selfishness, or harshness.*

*May this sanctuary welcome all who seek
serenity, renewal, and truth;*

*May it be, for all of us, the gateway
to a richer and more meaningful life.*

הֵינָהּ מֵה־טוֹב וּמֵה־נִּיעִים שֶׁבֶת אָחִים יַחַד:

*Hiney ma tov u-ma na-im,
Shevet aḥim gam yaḥad.*

*How good and how pleasant it is
For brothers and sisters to dwell together in unity!*

To unlock our souls

"How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!"

How good it is to come together,
in this house of God.

Here we come to think and to reflect,
to meditate and to ponder.

Here we look back on what has been,
look ahead to what lies before us,
and reflect upon the meaning of our lives.

For what do we live? How should we live?
What do the people in our lives mean to us,
and what do we mean to them?

What do we mean to You, O God?
What, O Lord, do You mean to us?

Here we come to open our hearts,
and to unlock our souls before You.

May tonight's worship help bring peace to our hearts,
and strengthen us for the days and weeks that are to be.

Inspire us

Eternal God,

We have come together to pray as a congregation;
Yet each of us is strangely solitary in Your presence.

Each of us comes before You with special hopes and dreams;
Each of us has personal worries and concerns.

Each of us has a prayer no one else can utter;
Each of us brings praise no one else can offer.

Each of us feels a joy no one else can share;
Each of us has regrets which others cannot know.

And so, we pray:

If we are weary, give us strength;
If we are discouraged, give us hope.

If we have forgotten how to pray, remind us;
If we have been careless of time, forgive us.

If our hearts have been chilled by indifference,
Warm them with Your mercy, and inspire us
With the glowing spirit of this sacred hour. Amen.

Meditations for Festival Evenings

I

Source of life and love, we gather tonight in gratitude and joy. Mindful of the passing of the seasons, we give thanks for our heritage, which sanctifies our days and gives meaning to our lives.

On Pesah:

On this Festival of Freedom we reaffirm our dedication to the freedom of all, and acknowledge our duty to "proclaim liberty" and to protect it.

Help us, O God, to liberate ourselves and others from all those enslavements which diminish human life.

As we rejoice in the renewal of Spring, may we be worthy of Your bounties, and thankfully preserve the world entrusted to our care.

On Shavuot:

As we commemorate the Giving of the Torah, we pledge ourselves anew to revere and study its teachings, and to continue the tradition of those who sought, in every age, to know and do Your will.

Joyfully, we rededicate ourselves to live as faithful children of the Covenant, and as bearers of Your sacred Word.

On Sukkot:

As we recall Your sustaining love for our ancestors in times of wandering and peril, we give thanks for the bounties of the fields which sustain us in every age.

May our thankfulness at this Season, lead us to share our blessings, and to be loyal guardians of the earth which has been entrusted to us.

May the spirit of the Sukkah of Peace abide among us, and may the sounds of joyous thanksgiving soon be heard throughout our world.

May our Festival observances strengthen our bonds to our People and our Faith, and help us to serve You in loyalty and joy. Amen.

II

O Lord our God, You have given us "appointed times for gladness, Festivals for remembrance, and seasons for joyous celebration."

We give thanks for Your Festivals, which grace our lives with interludes of holiness and thoughtful commemoration. May our Festival observances help us to renew our links to our heritage, strengthen our loyalty to our People, deepen our faith in Your sustaining power, and draw us nearer to You in righteousness and in truth. Amen.

וְשִׂמְחָתָּ בְּחַגֵּיךָ יְהוָה אֵל שִׂמְחָה:

V'sa-mahta b'hageha v'ha-yita ah sameyah.

You shall rejoice in your Festivals, and celebrate in gladness!

BLESS US ENOUGH

Source of all goodness,
As we begin tonight's worship,
We ask Your blessings.

Grant us health enough to perform our daily tasks,
Wealth enough to answer our needs,
Compassion enough to feel the needs of others.

Give us strength enough to recognize our faults,
Wisdom enough to understand Your laws,
Loyalty enough to discharge our duties.

Give us courage enough to be true to the best within us,
Charity enough to see the best in others.

Give us patience enough not to become discouraged,
Hope enough to overcome all fears for the future,
And faith enough to feel Your presence. Amen.

TO OFFER OUR GRATITUDE

With thankful hearts we have come together tonight to join in
worship and celebration.

We are grateful for the *impulse to worship*, to reach beyond
ourselves, to cultivate a mood of reverence and awe.

We are grateful for the *opportunity to worship*, to assemble with
our fellow Jews, in accordance with the demands of our
tradition and the dictates of our hearts and minds.

We are grateful for the *freedom to worship*, to reaffirm our
beliefs and values, as individuals and as a community.

We are grateful for the *ability to worship*, for the health and
strength to come into God's presence, to acknowledge our blessings,
and to seek greater meaning in our lives.

We are grateful for the days which have come and gone,
and grateful for the hopes we cherish, for the days which lie ahead.

יְדִיד נֶפֶשׁ אָב הַרְחָמָן. מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ.
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.
תִּעַרְב לּוֹ יְדִידוּתְךָ. מִנִּפְת צוּף וְכָל־טַעַם:
הַדּוֹר נֶאֱדָה זֵיו הָעוֹלָם. נִפְשֵׁי חוֹלַת אֲהַבְתְּךָ.
אָנָּה אֵל נָא רַפָּא נָא לָהּ. בְּהִרְאוֹת לָהּ נָעַם זֵיוֹךְ.
אֲז תִּתְחַזַּק וְתִתְרַפָּא. וְהִיְתָה לָהּ שְׂמֵחַת עוֹלָם:
וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ. וְחֻסָּה נָא עַל בֶּן אֲהוּבְךָ.
כִּי זֶה כְּמָה נִכְסָף נִכְסַפְתִּי. לְרְאוֹת בְּתַפְאֲרַת עֲזוּךָ.
אֲלֵה חֲמֻדָּה לְבִי. חֻסָּה נָא וְאֵל תִּתְעַלָּם:
הַגִּילָה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי אֶת סִבַּת שְׁלוֹמְךָ.
תֵּאִיר אֶרֶץ מִכְבוֹדְךָ. נִגִּילָה וְנִשְׂמְחָה בְּךָ.
מִהֵרָ אֲהוּב כִּי בָּא מוֹעֵד. וְחַנּוּנוּ בִּימֵי עוֹלָם:

Y'did nefesh av ha-rahaman, m'shoḥ av-d'ḥa el r'tzo-neḥa,
Yarutz av-d'ḥa k'mo a-yal, yish-taḥa-veh el mul ha-dareḥa,
Te-erav lo y'didu-teḥa, mi-nofet tzuf v'ḥol ta-am.

Ha-dur na-eh ziv ha-olam, naf-shi ḥolat ahava-teḥa,
Ana Eyl na r'fa na la, b'ha-rot la no-am ziveḥa,
Az tit-ḥazeyk v'tit-rapey, v'ha-y'ta la simḥat olam.

Va-tik ye-hemu na raḥa-meḥa, v'ḥusa na al beyn ahu-veḥa,
Ki zeh ka-ma niḥ-sof niḥ-safti, lir-ot b'tif-eret u-zeha,
Eyleh ḥamda libi, ḥusa na v'al tit-alam.

Hi-galey na u-fros ḥa-vi-vi alai et sukat sh'lo-meḥa,
Ta-ir eretz mi-k'vo-deḥa, na-gilah v'nis-m'ḥah baḥ,
Ma-heyr ahuv ki va mo-eyd, v'ḥo-ney-nu kiy-mey olam.

Beloved of my soul, O merciful God,
Lead me, Your servant, closer to You in favor . . .
I yearn for Your love, O my Beloved . . .
Let me rejoice in Your grace and love, as in days of yore.

Eleazar Azikri

Remind us and help us

God of the strong and of the weak,
Before You even the strongest are weak.

*Lord of all wisdom and knowledge,
Before You even the wisest is as a speechless child.*

You fill the heavens with Your majesty,
And yet reveal Yourself in a lowly bush.

*Fill us with the pride
Which prevents self-humiliation;
But purge us of the pride
Which leads to self-exaltation.*

Remind us that we are only human,
So that we may become fully human.

*Keep us mindful of our littleness
So that we may strive for true greatness.*

Help us to see how dependent we are—
Upon You and upon one another.

*Help us to fulfill the teaching of Your prophet:
To do justice, to love mercy,
And to walk humbly with our God. Amen.*

WE ARE NOT ALONE

We are not alone; and neither our minds nor our consciences nor our creative powers can be truly understood if they are regarded as orphans without some universal Parent. . . . The whole human story, with all its tragedy and its triumph, is like a page torn from the middle of a book, without beginning or end—an undecipherable page, when cut out of its context. . . . The human context is the Power greater than the human. The human adventure is part of a universal sonnet—one line in a deathless poem.

Joshua Loth Liebman (adapted)

AN INVITATION TO GOD

The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward God's goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. . . .

Prayer is an invitation to God to intervene in our lives, to let the Divine Will prevail in our affairs; it is the opening of a window to God in our will, an effort to make God the Lord of our soul.

Abraham J. Heschel (adapted)

KABBALAT SHABBAT

Welcoming Shabbat

קַבְּלַת שַׁבָּת

*When Shabbat Eve and a Festival coincide,
omit "Leḥu Neranena" through "Leḥa Dodi" (pages 22-41).*

(When a Festival falls on a weekday, continue with "Barḥu," p. 50.)

שְׁלוֹם עֲלֵיכֶם. מַלְאָכֵי הַשָּׁרֵת. מַלְאָכֵי עֲלִיּוֹן.
מִמְלַךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.
מִמְלַךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוֹנֵי לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.
מִמְלַךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בְּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם. מַלְאָכֵי הַשָּׁלוֹם. מַלְאָכֵי עֲלִיּוֹן.
מִמְלַךְ מַלְכֵי הַמַּלְכִּים. הַקָּדוֹשׁ בְּרוּךְ הוּא:

Peace be unto you, O ministering angels,
Messengers of the Most High, the Supreme Sovereign,
The Holy and Blessed One.

May your coming be in peace, O messengers of peace.
May you bless us with peace, O messengers of peace;
And may you depart in peace, O messengers of peace,
Angels of the Most High, the Holy and Blessed One.

(A sixteenth-century Kabbalist)

*Shalom aley-hem, mal-ahey ha-sha-reyt, mal-ahey el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.*

*Bo-ahem l'shalom, mal-ahey ha-shalom, mal-ahey el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.*

*Bar-huni l'shalom, mal-ahey ha-shalom, mal-ahey el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.*

*Tzeyt-hem l'shalom, mal-ahey ha-shalom, mal-ahey el-yon,
Mi-meleh mal-hey ha-m'lahim, ha-kadosh baruh hu.*

The spirit of Shabbat

Shabbat has come with its embrace of peace,
With "Angels of Peace," with healing and hope.

*Bless us, O Lord, as we worship together;
Help us to share this Shabbat in love.*

We thank You, O God, for the strength to work;
We thank You also for the gift of rest.

*We thank You for Your gift of Shabbat,
A reminder of our liberation from Egyptian bondage.*

May this Shabbat bring us liberation
From care and worry, from anxiety and fear;

*May it break the chains which enslave us,
Keeping us in bondage to unworthy habits.*

May this Shabbat help us to free ourselves
From petty thoughts, harsh words, and mean acts;

*May it inspire us to work for the liberation of all—
From poverty and ignorance, violence and hatred.*

May this Shabbat lead us to enlist in Your service,
To study Your Torah, to walk in its ways,

*So that every day may be blessed with Your peace,
And the spirit of Shabbat may govern our lives.*

A LEGEND FROM THE TALMUD

When we come home on Sabbath evening, we are accompanied by two angels: the good Angel of Peace, and the Spirit of Evil.

If upon arrival, the angels find the table finely set, the Sabbath candles aglow, and all the family attired in festive garments, ready to bless the Day of Rest, then the Good Angel says: "May next Shabbat, and all your future Shabbat evenings, be like this one. Peace and joy be upon this dwelling!" And the Spirit of Evil is forced to say: "Amen!"

But if the house is not in order, if no preparations have been made for the Sabbath, if none within have joyously sung, "Come, let us greet the bride Shabbat," then the Spirit of Evil exults and says: "May all your Sabbaths be like this!" And the Angel of Peace, weeping in sadness, is compelled to respond: "Amen."

To each of us is given the power to determine which angel shall "bless" our home, and which shall say "Amen."

Beraita. Retold & interpreted by Adina N. Samuelson

החמה מראש האילנות נסתלקה.
 באו ונצא לקראת שבת המלכה.
 הנה היא יורדת. הקדושה. הברוכה.
 ועמה מלאכים. צבא שלום ומנוחה.
 באי באי המלכה. באי באי הכלה.
 שלום עליכם. מלאכי השלום:

קבלנו פני שבת ברננה ותפלה.
 הביטה נשובה בלב מלא גילה.
 שם ערוך השלחן. הנרות יאירו.
 כל פנות הבית יזרחו. יזהירו.
 שבת שלום וברכה. שבת שלום ומנוחה.
 באכם לשלום. מלאכי השלום:

The sun on the treetops no longer is seen;
 Come, gather to welcome the Sabbath, our Queen!
 Behold her descending, the holy, the blest,
 And with her the angels, of peace and' of rest.
 Draw near, O Queen, and here abide;
 Draw near, draw near, O Sabbath bride.
 Peace be unto you, angels of peace.

(Chaim N. Bialik)

Ha-ḥama mey-rosh ha-ilanot nis-talka,
 Bo-u v'ney-tzey likrat shabbat ha-malka,
 Hiney hi yoredet, ha-k'dosha ha-b'ruḥa,
 V'ima mal-aḥim, tz'va shalom u-m'nuḥa,
 Bo-i bo-i ha-malka, bo-i bo-i ha-kalla,
 Shalom aley-ḥem, mal-aḥey ha-shalom.

Kibalnu p'ney shabbat bi-r'nana u-t'fila,
 Ha-bai-ta na-shuva b'leyv maley gila,
 Sham aruḥ ha-shul-ḥan, ha-ney-rot ya-iru,
 Kol pinot ha-ba-yit yiz-rahū, yaz-hiru,
 Shabbat shalom u-v'raḥa, shabbat shalom u-m'nuḥa,
 Bo-aḥem l'shalom, mal-aḥey ha-shalom.

To feel Your nearness

Eternal God, whose temple is the whole world and whose dwelling place is the human heart, we know that You are everywhere and that Your presence never leaves us.

Yet we are thankful for appointed times and chosen places where we come together to turn to You in prayer.

Help us to feel Your nearness, O God, at this hour and in this place.

The week of toil has ended, the day of rest has come, and we pause to reflect on the meaning of our lives.

Source of all creation, You have given us the blessing of work, so that by our efforts we may fashion things of use and moments of helpfulness.

You have also given us the Shabbat for rest, renewal, and sanctification.

May the work of our hands and minds be acceptable to You, O Lord, drawing us ever closer to You in truth and in love. Amen.

Prayerful thanksgiving

On this Shabbat Eve, we gather in prayer
not to seek that which we lack and may desire,
but rather to give thanks for the many gifts
which we already possess and so often overlook.

*Make us mindful, O Lord, of the treasures which are ours:
the powers of body, mind, and spirit,
the loved ones and friends who nourish and sustain us,
our goodly heritage which guides and enriches us.*

As we ponder our blessings, may we be inspired
to lift our voices in thanksgiving and praise—
to You, O Lord, Source of all blessings,
whose love is manifest in the blessing of Sabbath peace.

Eternity utters a day

A thought has blown the market place away; there is a song in the wind and joy in the trees.

The Sabbath arrives in the world, scattering a song in the silence of the night: eternity utters a day.

Where are the words that could compete with such might?

Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to the holiness in time.

Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul.

The world has our hands; but our souls belong to Someone Else.

Six days a week we seek to dominate the world; on the seventh day we try to dominate the self.

To set apart a day a week, a day on which we would not use the instruments so easily turned into weapons of destruction, a day for being with ourselves, a day on which we stop worshiping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with others and with the forces of nature—is there any institution that holds out a greater hope for human progress than the Sabbath?

Abraham J. Heschel (adapted)

ON THE KABBALAT SHABBAT PSALMS

The Evening Service (Maariv) formally begins with Barhu. (See p. 50.) The custom of preceding the Maariv Service for Shabbat Eve with the recitation of six Kabbalat Shabbat Psalms originated with the mystics of Safed in the sixteenth century.

Happily anticipating the weekly arrival of Shabbat ("The Bride"), they eagerly ushered in the Sabbath considerably before the darkness of nightfall, with processions and song.

The six Psalms of the Kabbalat Shabbat were said to correspond to the six days of Creation, and thus to the six "ordinary" days of the week.

The first five Kabbalat Shabbat Psalms share two basic themes:

The first theme is joyous rapture. Nature joins humanity in exuberant adoration: the sea thunders praise, rivers clap hands with delight, trees break forth into song, mountains join in a majestic chorus.

The second theme is the ultimate triumph of righteousness. The Safed Kabbalists shared a sense of intense expectation of the imminent advent of "God's Kingdom" of justice and righteousness. The Psalms they selected were a reflection of their exalted hopes.

Five of the six Psalms are consecutive, beginning with Psalm 95. Since Psalm 100 was considered a "morning hymn," Psalm 29, which claims God as Creator, was selected as the sixth Psalm for this "preliminary" liturgy.

In Psalm 29, the phrase Kol Adonai ("the voice of the Lord") occurs seven times, suggesting the seven days of the week—on each of which we are called upon to heed the "voice" of God. (Also note: the Shabbat Amidah contains seven blessings, not the usual nineteen.)

LEHU NERANENA

Come, let us sing to the Lord,
Let us acclaim the Rock of our redemption.

*Let us draw near to God with thankfulness;
Let us acclaim God with songs of praise.*

For the Lord is a great God,
A Sovereign exalted above all called gods.

*In God's hand are the depths of the earth;
God's, too, are the heights of the mountains.*

The sea belongs to God, who made it;
God's hands formed the dry land.

*Come, let us worship and bow down,
Let us bend the knee before the Lord, our Maker.*

For the Lord is our God and we are God's people;
We are the sheep God lovingly sustains.

*O that today you would obey Me,
And not harden your hearts as in the wilderness,*

When your ancestors repeatedly doubted Me,
Even though they had witnessed My great deeds.

*Forty years that generation wearied Me,
Questioning and misunderstanding My ways.*

Therefore I vowed in My anger,
That they would not enter the Promised Land.

Psalms 95

שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ	שִׁירוּ לַיְיָ כָּל־הָאָרֶץ:
שִׁירוּ לַיְיָ בְּרָכוּ שְׁמוֹ	בְּשָׂרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ:
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ	בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:
כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד	נִוְרָא הוּא עַל־כָּל־אֱלֹהִים:
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים	וַיְיָ שָׁמַיִם עָשָׂה:
הוֹדוּ וְהִדְרֵה לִפְנֵי	עַז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:
הִבּוּ לַיְיָ מְשֻׁפְּחוֹת עַמִּים	הִבּוּ לַיְיָ כְּבוֹד וְעֹז:
הִבּוּ לַיְיָ כְּבוֹד שְׁמוֹ	שָׂאוּ מִנְחָה וּבָאוּ לְחִצְרוֹתָיו:
הִשְׁתַּחֲווּ לַיְיָ בְּהִדְרַת־קֹדֶשׁ	חִילוּ מִפְּנֵי כָּל־הָאָרֶץ:
אָמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ	אֲרִי־תִכּוֹן תִּבְּל בַּל־תִּמּוֹט

יְדִין עַמִּים בְּמִישְׁרֵיהֶם:

יְשַׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ	יְרַעַם הַיָּם וּמְלֵאוֹ:
יַעֲלֶז שִׁדְי וְכָל־אֲשֶׁר־בוֹ	אֹז יִרְנְנוּ כָּל־עַצְיֵי־עַר:
לִפְנֵי יְיָ כִּי בָא	כִּי בָא לְשַׁפֵּט הָאָרֶץ
יִשְׁפֹּט־תִּבְּל בְּצַדִּיק	וְעַמִּים בְּאִמּוֹתָיו:

Shiru la-donai shir ḥadash, shiru la-donai kol ha-aretz.
 Shiru la-donai barḥu sh'mo, basru mi-yom l'yom y'shu-ato.

* * * * *

Yis-m'hu ha-shama-yim v'ta-geyl ha-aretz,
 Yi-ram ha-yam u-m'lo-o.

LET THE HEAVENS REJOICE

Sing unto the Lord a new song,
Sing unto the Lord, all the earth.

*Sing unto the Lord; praise God's name,
Make known God's salvation day by day.*

Declare God's glory among the nations;
Proclaim God's wonders among all the peoples.

*For great is the Lord—greatly to be praised—
Who alone is to be revered as God.*

The gods of the heathens are worthless;
But the Lord made the heavens.

*Splendor and majesty are before God,
Strength and beauty are in God's sanctuary.*

Ascribe to the Lord, O families of nations,
Ascribe to the Lord glory and might.

*Render to God the honor due God's name;
Come into God's courts with a gift-offering.*

Worship the Lord in the beauty of holiness;
Stand in awe of the Lord, all the world.

*Declare among the nations: "The Lord reigns!
The world is set firm; God's justice prevails."*

Let the heavens rejoice and the earth be glad;
Let the sea and all within it roar praise.

*Let the field and all within it exult;
Let the trees of the forest break into song.*

For God comes to judge the world in righteousness,
To judge the nations by Divine truth.

Psalm 96

ישמחו איים רבים:	י מלך תגל הארץ
צדק ומשפט מכון כסאו:	ענו וערפל סביביו
ותלהט סביב צריו:	אש לפניו תלך
ראתה ותחל הארץ:	האירו ברקיו תבל
מלפני אדון כל הארץ:	הרים כדונג נמסו מלפני יי
וראו כל העמים כבודו:	הגירו השמים צדקו
המתהללים באלילים	יבשו כל עברי פסל
השתחורלו כל אלהים:	
ותגלנה בנות יהודה	שמעה ותשמח ציון
למען משפט יי:	
על כל הארץ	כי אתה יי עליון
על כל אלהים:	מאר נעליך
שמר נפשות חסידיו	אהבי יי שנאו רע
מיד רשעים יצילים:	
ולישרי לב שמחה:	אור זרע לצדיק
והודו לזכר קדשו:	שמחו צדיקים ביי

LIGHT IS SOWN FOR THE RIGHTEOUS

The Lord reigns! Let the earth rejoice;
Let the many islands be glad.

*Clouds and darkness surround God;
Righteousness and justice
Are the foundation of God's throne.*

Fire goes before the Lord,
And it consumes adversaries on all sides.

*God's lightnings illumine the world;
The earth beholds and trembles.*

The mountains melt like wax before the Lord,
Before the Lord of all the earth.

*The heavens proclaim God's victory,
Nations bear witness to God's majesty.*

Ashamed be they who boastfully worship idols;
Prostrate yourselves before the Lord all you "gods."

*Zion has heard and rejoiced,
The cities of Judah have exulted,
Because of Your judgments, O Lord.*

For You, O Lord, are supreme over all the earth,
You are far exalted above all gods.

*O you who love the Lord, hate evil;
God protects the faithful
And rescues them from the wicked.*

Light is sown for the righteous,
And joy for the upright in heart.

*Exult in the Lord, O you righteous,
And give thanks to God's holy name.*

Psalm 97

שִׁירוּ לַיִּי שִׁיר הַקֹּדֶשׁ	כִּי־נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה־לוֹ יְמִינוֹ	וַיְרֹעַ קֹדֶשׁוֹ:
הוֹדִיעַ יְיָ יְשׁוּעָתוֹ	לְעֵינֵי הַגּוֹיִם וְגַלְהָ אֲדַקְתּוֹ:
זָכַר חֲסֵדוֹ וְאַמּוֹנָתוֹ	לְבַיִת יִשְׂרָאֵל
כִּי־רָאוּ כָּל־אֲפֹסֵי־אֶרֶץ	אֵת יְשׁוּעַת אֱלֹהֵינוּ:
הִרְיֵעוּ לַיִּי כָּל־הָאֶרֶץ	פָּצְחוּ וְרִנְנוּ וְזָמְרוּ:
זָמְרוּ לַיִּי בְּכִנּוֹר	בְּכִנּוֹר וְקוֹל זְמֶרָה:
בְּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר	הִרְיֵעוּ לְפָנַי הַמֶּלֶךְ יְיָ:
יְרַעַם הַיָּם וּמְלֹאוֹ	תִּבְלֵ וַיִּשְׁבֵי בָהּ:
נְהַרְוֹת יַמְחַאֲרֶכֶף	יַחַד הָרִים יִרְנְנוּ:
לְפָנַי יְיָ כִּי בָא לְשַׁטַּם הָאֶרֶץ	יִשְׁפֹט תִּבְלֵ בְצִדֶּק
וַעֲמִים בְּמִישְׁרִים:	

Zamru la-donai b'ḥinor, b'ḥinor v'kol zimra.
 Ba-ḥa-tzotz-rot v'kol shofar,
 Ha-riu lifney ha-meleḥ Adonai.
 Yiram ha-yam u-m'lo-o, tey-veyl v'yosh-vey va.
 N'harot yim-ḥa-u ḥaf, yaḥad harim y'ra-ney-nu.
 Lifney Adonai ki va lish-pot ha-aretz,
 Yish-pot tey-veyl b'tzedek, v'amim b'mey-sharim.

GOD HAS DONE MARVELOUS THINGS

Sing a new song unto the Lord,
Who has done marvelous things,
Whose holy power has brought deliverance.

*The Lord has made known this saving power,
And has revealed this triumph before the nations.*

God lovingly remembers this faithfulness to Israel;
The very ends of the earth
Have witnessed God's deliverance.

*Acclaim the Lord, all the earth,
Break forth into jubilant singing.*

Praise the Lord with the harp,
With the harp and the voice of song.

*With trumpets and the sound of the Shofar,
Shout praise before our Sovereign, the Lord.*

Let the sea roar and all within it;
Let the world and its inhabitants give praise.

*Let the rivers clap hands in gladness,
Let the mountains join in song.*

For the Lord is coming to judge the world,
To rule the nations in righteousness and equity.

Psalm 98

יִי מֶלֶךְ יִרְגֹזוּ עַמִּים

יֵשֶׁב כְּרוֹבִים תְּנוּט הָאָרֶץ:

יִי בְצִיּוֹן גְּדוֹל

וְרָם הוּא עַל־כָּל־הָעַמִּים:

יִוְדוּ שְׁמֶךָ גְּדוֹל וְנוֹרָא

קְדוֹשׁ הוּא:

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב

אֵתָה כּוֹנֵנֶת מִיִּשְׂרָאֵל

מִשְׁפָּט וְצַדִּיקָה בִּי־עַקֵּב

אֵתָה עֹשֵׂי־תָ:

רוֹמְמוּ יִי אֱלֹהֵינוּ

וְהִשְׁתַּחֲוּוּ לְהַדָּם רִגְלֵי

קְדוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכִהְנִיּוֹ

וְשִׁמוּאֵל בְּקִרְאֵי שְׁמוֹ

קִרְאִים אֱלֹהֵי־יִי

וְהוּא יַעֲנֵם:

בְּעַמּוּד עָנָן וּבְדִבַּר אֱלֹהִים

שָׁמְרוּ עֲדוֹתָיו וְחַק נִתְקַלְמוּ:

יִי אֱלֹהֵינוּ אֵתָה עֲנִיָּתָם

אֵל נִשְׂא הַיֵּיתָ לָהֶם

וְנִקָּם עַל־עֲלִילוֹתָם:

רוֹמְמוּ יִי אֱלֹהֵינוּ

וְהִשְׁתַּחֲוּוּ לְהַר קְדִשׁוֹ

כִּי־קְדוֹשׁ יִי אֱלֹהֵינוּ:

Ro-m'mu Adonai Eloheynu,
V'hish-tahavu l'har kod-sho,
Ki kadosh Adonai Eloheynu.

EXALT THE LORD OUR GOD

The Lord reigns; let the nations tremble;
The Lord sits in judgment; let the earth quake.

*God's greatness is proclaimed in Zion,
And is exalted by all peoples.*

They praise Your name, O great and revered God,
For it is, indeed, holy.

*O mighty Sovereign, who loves justice,
You have established Your world on equity;
You have dealt with us in justice and righteousness.*

Exalt the Lord our God,
Bow down before the Holy One.

*When Moses, Aaron, and Samuel called to the Lord,
God answered both priest and prophet—*

Speaking to them from a pillar of cloud;
For they kept God's statutes and the Law God gave them.

*O Lord our God, You answered them.
Though You punished their misdeeds,
You forgave them when they repented.*

Exalt the Lord our God,
And worship at God's holy mountain;
For the Lord our God is holy.

Psalm 99

Come, let us sing!

Selected from Psalms 95 and 96

Come, let us sing to the Lord,
Let us acclaim the Rock of our deliverance.

*Let us draw near to God with thankfulness;
Let us acclaim God with songs of praise.*

In God's hand are the depths of the earth;
God's, too, are the heights of the mountains.

*The sea belongs to God, who made it—
Whose hands formed the dry land.*

Declare God's glory among the nations,
Proclaim God's wonders among all the peoples.

*Splendor and majesty are before God,
Strength and beauty are in God's sanctuary.*

Worship the Lord in the beauty of holiness;
Stand in awe of the Lord, all the world.

*Let the heavens rejoice and the earth be glad;
Let the sea and all within it roar praise.*

Let the field and all within it exult;
Let the trees of the forest break into song.

*For God comes to judge the world in righteousness,
To judge the nations by Divine truth.*

The Lord reigns!

Selected from Psalms 97, 98, and 99

The Lord reigns! Let the earth rejoice;
Let the many islands be glad.

*Sing unto the Lord a new song;
For God has done marvelous things.*

The heavens proclaim God's victory;
Nations bear witness to God's majesty.

*Zion has heard and rejoiced,
The cities of Judah have exulted,
For the Lord is supreme over all the earth.*

Declare among the nations, "The Lord reigns!"
The world is secure; it is firmly established.

*The Lord has come to judge the earth,
And will judge the world by Divine truth.*

Righteousness and justice
Are the foundations of God's throne;
God triumphs over all who oppose the Divine Will.

*O you who love the Lord, hate evil;
God will help you against the wicked.*

Light is sown for the righteous,
And joy for the upright in heart.

*The Lord reigns; let nations stand in awe!
Exalt the Lord; for our God is holy!*

מזמור לדוד

הבו לַיְי בְּנֵי אֱלִים הָבוּ לַיְי כְּבוֹד וְעֹז:
הָבוּ לַיְי כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיְי בְּהַדְרַת־קֹדֶשׁ:
קוֹל יְיַ עַל־הַמַּיִם אֱלֹהֵה־כְבוֹד הַרְעִים יְיַ עַל־מַיִם רַבִּים:
קוֹל־יְיַ בְּכַח קוֹל יְיַ בְּהַדָּר:
קוֹל יְיַ שֹׁבֵר אַרְזִים וַיִּשְׁבֵּר יְיַ אֶת־אַרְזֵי הַלְּבָנוֹן:
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשָׁרְיוֹן כְּמוֹ בְּרֹדְאִים:
קוֹל־יְיַ חֹצֵב לְהַבֹּת אֵשׁ:
קוֹל יְיַ יַחִיל מִדְּבָר יַחִיל יְיַ מִדְּבַר קֹדֶשׁ:
קוֹל יְיַ יַחֲלֵל אֵילֹת וַיַּחֲשֵׁף יַעְרוֹת
וּבְהִיקָלוֹ כָּלוּ אֲמָר כְּבוֹד:
יְיַ לְמַבּוּל יֵשֵׁב וַיֵּשֶׁב יְיַ מִלֶּדֶד לְעוֹלָם:
יְיַ עֹז לְעַמּוֹ יִתֵּן יְיַ יַבְרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

Mizmor l'David.

Havu la-donai b'ney eylim, havu la-donai kavod va-oz.

Havu la-donai k'vod sh'mo,

Hish-tahavu la-donai b'had-rat kodesh.

Kol Adonai al ha-ma-yim, Eyl ha-kavod hir-im,

Adonai al ma-yim rabim.

Kol Adonai ba-koah, kol Adonai be-hadar.

Kol Adonai shoveyr arazim,

Va-y'shabeyr Adonai et arzey ha-l'vanon.

Va-yar-kideym k'mo eygel, l'vanon v'sir-yon k'mo ven r'eymim.

Kol Adonai hotzeyv la-havot eysh, kol Adonai yahil midbar,

Yahil Adonai midbar kadeysh.

Kol Adonai y'holeyl aya-lot,

Va-yehe-sof y'arot, uv-hey-halo kulo omeyr kavod.

Adonai la-mabul ya-shav, va-yey-shev Adonai meleḥ l'olam.

Adonai oz l'amo yiteyn, Adonai y'vareyh et amo va-shalom.

GIVE GLORY TO THE LORD

Based on "Havu L'Adonai" (Psalm 29)

Give glory to the Lord on high,
Whose power we proclaim.
Heavenly hosts, sanctify
The glory of God's name!

The God of glory thunders out
Upon the waters wide;
The voice of God resounds aloud
Across the flowing tide.

Cedars of Lebanon God's voice breaks;
God's power they, too, know.
The voice of God the desert shakes
And lays the forest low.

Before the flood the Lord did rule—
And will rule evermore;
While in the Holy Temple all
God's glory will adore.

The Lord unto our people will
Give strength and good increase.
The Lord will bless our people still
With everlasting peace.

ULPS (adapted)

Psalm 29 describes a thunderstorm of great intensity. After the storm, God appears. However, "The Lord is not a God of ruin; the 'Sovereign of the Universe' is Ruler over the storm. In God's care, we are safe." God brings the gift of peace.

For us, Shabbat is intended as a day of peace. After the turbulence and stress of everyday life, Shabbat brings serenity, calm, and peace.

The song transformed the scene

The train dragged on with its human freight. Pressed together like cattle in crowded trucks, the unfortunate occupants were unable even to move. The atmosphere was stifling.

As the Friday afternoon wore on, the Jews in the Nazi transport sank deeper and deeper into their misery.

Suddenly, an old Jewish woman managed, with great effort, to move and to open her bundle. Laboriously, she drew out two candlesticks and a *ḥallah*.

She had just prepared the *ḥallah* for Shabbat when she was dragged from her home that very morning. They were the things she had thought worth taking.

Soon the Shabbat candles lit up the faces of the tortured Jews, and the singing of *Leḥa Dodi* transformed the scene. Shabbat, with its atmosphere of peace, had descended upon them all.

Author unknown
Retold by Dayan I. Grunfeld

I believe

I believe in the sun, even when it is not shining.

I believe in love, even when not feeling it.

I believe in God, even when God is silent.

Inscription found on the wall of a cellar in Cologne,
where Jews hid from the Nazis

לְכָה דְּוֹדִי לִקְרֹאת כָּלֶּה. פְּנֵי שַׁבָּת וְקַבְּלָה:
שַׁבָּת שְׁלוֹם. שַׁבָּת שְׁלוֹם וּמְבָרֵךְ:

*Leḥa dodi likrat kallah, p'ney shabbat n'kab-la.
Shabbat shalom, Shabbat shalom, u-m'vorah.*

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A NOTE ON LEḤA DODI

Two themes are emphasized in this popular Hymn of Welcome: Love for Shabbat and the Redemption of Jerusalem and of our People.

The comparison of the Sabbath to a bride (who is to be welcomed) is of Talmudic origin. Rabbi Ḥanina used to say:

"Come, let us go out to meet the Bride, the Queen."

In the sixteenth century, in the picturesque city of Safed, Jewish mystics, whose faith was marked by intensity and fervor, took this idea literally. Boys and men, dressed in white, would go out to the fields in procession to greet Shabbat, chanting Psalms and portions of the Song of Songs.

One of these Kabbalists, Rabbi Shlomo Halevi Alkabetz, composed the hymn Leḥa Dodi. (The first letters of the stanzas spell out his name.)

The poet combined a variety of Biblical phrases and allusions into a mosaic of beauty and charm, which Solomon Schechter considered "one of the finest pieces of religious poetry in existence."

In the first stanza, the author refers to the Midrashic explanation of the two versions of the Sabbath Commandment in the Ten Commandments. "Remember (Zaḥor) the Sabbath day" (Exodus 20:8), and "Observe (Shamor) the Sabbath day" (Deut. 5:12). Both words, said the Rabbis, were spoken in a single utterance, indicating that we are bidden not only to remember Shabbat, but also to observe and preserve it.

Before reciting the last stanza, many congregations rise, turn toward the door, and bow in respect, symbolically acknowledging the arrival of Shabbat, the Bride and Queen.

לָכָה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

שְׁמֹר וְנִכּוֹר בְּדַבּוּר אֶחָד. הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד.
” אֶחָד וְשֵׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֲרַת וּלְתִהְלָה:

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקְדָּם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:

מִקְדָּשׁ מֵלֶךְ עִיר מְלוּכָה. קוּמִי אֲזֵאֵי מִתּוֹךְ הַהִפְכָה.
רַב לָךְ שַׁבַּת בְּעַמְק הַבְּכָא. וְהוּא יִחַמַּל עָלֶיךָ חֲמָלָה:

הַתְּנַעֲרִי מֵעַפָּר קוּמִי. לְבִשֵׁי בְּגָדֵי תַפְאֲרַתְךָ עִמִּי.
עַל־יַד בֶּן יִשִׁי בֵּית הַלְחָמִי. קִרְבָּה אֵל נַפְשִׁי גְאֻלָּה:

(Refrain) לָכָה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

Leḥa dodi likrat kallah, p'ney shabbat n'kab-la.

*Shamor v'zahor b'dibur eḥad, hish-mi-anu Eyl' ha-m'yuhad,
Adonai eḥad ush'mo eḥad, l'sheym ul'tiferet v'lit-hila.*

Leḥa dodi . . .

*Likrat shabbat l'hu v'neyl-ḥa, ki hi m'kor ha-b'raḥa,
Mey-rosh mi-kedem n'suḥa, sof ma-aseh b'maḥ-shava teḥila.*

Leḥa dodi . . .

*Mikdash meleḥ ir m'luḥa, kumi tz'i mi-toḥ ha-hafey-ḥa,
Rav laḥ shevet b'eymek ha-baḥa,*

v'hu yaḥa-mol ala-yiḥ ḥemla.

Leḥa dodi . . .

*Hitna-ari mey-afar kumi, liv-shi bi-g'dey tifar-teyḥ ami,
Al yad ben yishai beyt ha-laḥmi, korva el nafshi g'ala.*

Leḥa dodi . . .

LEHA DODI

*Come, my friend, the Bride to meet,
The holy Shabbat let us now greet.*

*“Keep” and “Remember” in one Divine word,
Our people at Sinai God’s command heard.
Our God is one; and One is God’s name,
God’s is the glory! God’s is the fame!*

*To greet Shabbat now let us go;
Source of blessing, it has ever been so.
Conceived before life on earth began,
Last in God’s work, first in God’s plan.*

*Yerushalayim, shrine of our “King,”
Arise from your ruins, arise and sing.
Enough have you dwelled in the vale of tears,
Your God will mercifully dispel your fears.*

*Shake off your dust, arise from the mire;
Dress, my people, in your proudest attire.
Through a descendant of David, the poet-king,
Redemption and freedom God will bring.*

הַתְּעוֹרְרִי הַתְּעוֹרְרִי. כִּי בָּא אֲוֶרֶךְ קוּמִי אֲוֶרֶי.
עוֹרִי עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

לֹא תִבְשִׂי וְלֹא תִכְלְמִי. מַה תִּשְׁתַּחֲוֶה וּמַה תִּהְיֶה.
בְּךָ יִחַסּוּ עַנְיֵי עַמִּי. וְנִבְנְתָה עִיר עַל תִּלָּה:

וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיךְ. וְרָחֲקוּ בְּלִמְבֻלְעֶיךָ.
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשׁוֹשׁ חֶתָּן עַל כְּלָה:

יָמִין וְשְׂמֹאל תִּפְרָצִי. וְאַתְּ יְיָ תַעֲרִיצִי.
עַל יַד אִישׁ בֶּן פֶּרֶצִי. וְנִשְׁמָחָה וְנִגְיָלָה:

בּוֹאֵי בְּשָׁלוֹם עֲמֻרְתְּ בְּעָלָהּ. גַּם בְּשִׂמְחָה וּבְצִדְקָה.
תּוֹךְ אֲמוּנֵי עַם סִגְלָה: בּוֹאֵי כְּלָה בּוֹאֵי כְּלָה:

(Refrain) לָכֵה דוֹדֵי לִקְרַאת כְּלָהּ. פְּנֵי שִׁבְתְּ נִקְבְּלָהּ:

Leḥa dodi likrat kallah, p'ney shabbat n'kab-la.

Hit-or'ri hit-or'ri, ki va oreyh kumi ori,
Uri uri shir dabeyri, k'vod Adonai ala-yih nigla.
Leḥa dodi . . .

Lo teyvo-shi v'lo tikal-mi, ma tishto-ḥaḥi uma tehemi,
Baḥ yeḥesu aniyey ami, v'niv-n'ta ir al tila.
Leḥa dodi . . .

V'ha-yu lim-shisa shosa-yih, v'rahaku kol m'vala-yih,
Ya-sis ala-yih Eloha-yih, kim'sos ḥatan al kallah.
Leḥa dodi . . .

Yamin us-mol tif-rotzi, v'et Adonai ta-aritzi,
Al yad ish ben partzi, v'nism'ḥa v'nagila.
Leḥa dodi . . .

Bo'i v'shalom ateret ba-la, gam b'simḥa uv-tzahola,
Toḥ emuney am s'gula, bo'i ḥallah, bo'i ḥallah.
Leḥa dodi . . .

Arise, arise, for your light has come,
The dawn has broken, the night is gone
Awake, awake, and joyously sing;
Heavenly glory to you God did bring.

Be not ashamed, be not distressed,
No longer bowed down like a city oppressed.
In you shall your children's hopes be fulfilled;
Out of your ashes you will again be rebuilt.

They who despoiled you will themselves be despoiled,
Your foes will be routed, their plots will be foiled.
In you will your God find joy and pride,
Loving you as a bridegroom loves his bride.

In every way may you prosper and grow;
Reverence for God may you ever know.
May you see the redemption that God will bring;
Songs of thanksgiving to God may you sing.

Come now, Shabbat, the day divine,
Come in joy, let your brightness shine.
Come to the people which greets you with pride,
Come in peace, Shabbat bride.

Consoling the mourners
(upon their entering the Synagogue)

הַמָּקוֹם יַנְחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבְלֵי צִיּוֹן וִירוּשָׁלַיִם:

*Ha-makom y'na-heyim et-hem.
b'toh sh'ar avey-ley tzion vi-rusha-la-yim.*

May the Holy One, who comforts Israel,
Grant you solace in your bereavement.

מזמור שיר ליום השבת:

טוב להדות ליי	ולומר לשמך עליון:
להגיד בבקר חסדך	ואמונתך בלילות:
עלי-עשור ועלי-נבל	עלי הגיון בכנור:
כי שמחתני יי בפעלך	במעשי ידיך ארנן:
מהינדלו מעשיך יי	מאד עמקו מחשבתך:
איש-בער לא ידע	וכסיל לא-יבין את-זאת:
בפרח רשעים כמורעשב	ויציצו כל-פעלי און
להשמדם עדי-עד:	
ואתה מרום לעלם יי:	
כי הנה איביך יי	כיהנה איביך יאבדו
יתפרדו כל-פעלי און:	
ותרם כראים קרני	בלתי בשמן רענן:
ותבט עיני בשורי	בקמים עלי מרעים השמענה אונ:
צדיק כתמר יפרח	כארז בלבנון ישנה:
שחולים בבית יי	בחצרות אלהינו יפריחו:
עוד ינובון בשיבה	דשנים ורעננים יהיו:
להגיד כיישר יי	צורי ולא-עולתה בו:

Tov l'hodot la-donai, u-l'za-meyr l'shim-ħa el-yon.
L'hagid ba-boker ħas-deħa, ve-emu-nat-ħa ba-ley-lot.
Aley asor va-aley navel, aley hi-ga-yon b'ħinor.
Ki simaħ-tani Adonai b'fa-oleħa, b'ma-asey ya-deħa ara-neyn.
Ma gadlu ma-aseħa Adonai, m'od am-ku maħ-sh'vo-teħa.

* * * * *

Tzadik ka-tamar yif-rah, k'erez ba-l'va-non yis-geh.
Sh'tulim b'veyt Adonai, b'ħatz-rot Eloheynu yaf-riħu.
Od y'nu-vun b'sey-va, d'shey-nim v'ra-a-nanim yi-h'yu.
L'ha-gid ki ya-shar Adonai, tzu-ri v'lo av-la-ta bo.

THE SABBATH PSALM

It is good to thank You, O Lord,
To sing praises to Your exalted name,
 To proclaim Your love every morning,
 And Your faithfulness every night,
To the sound of the ten-string lyre,
With voice and the music of the harp.
 Your works, O Lord, bring me gladness;
 Of Your deeds, I sing with joy.

How great are Your deeds, O Lord;
How profound are Your designs.
 The simple cannot comprehend,
 The foolish cannot grasp this:
Though the wicked may thrive like grass,
And doers of evil seem to flourish,
 Their doom is sure to come;
 For Yours is the ultimate triumph.

Those who oppose You will perish;
The workers of iniquity will be routed.
 You have given me extraordinary power;
 I am like one who has been anointed.

I see the defeat of my foes,
I hear the doom of my enemies.
 The righteous will flourish like the palm tree,
 They will thrive like the cedar of Lebanon.

Planted in the house of the Lord,
They will flourish in the courts of our God.
 Even in old age, they will bear fruit,
 Retaining their vigor and their strength,
Proclaiming that the Lord is just,
My Rock, in whom there is no unrighteousness.

Psalm 92

As we praise God's greatness and might in the "Sabbath Psalm," we look forward, with the Psalmist, to the day when the righteous will flourish, when all of God's children will live in harmony and justice, and when the spirit of Shabbat, symbol of a perfected world, will inspire all human conduct. (Ben Saul)

יי מִלְךָ נִאוֹת לְבִשׁ לְבִשׁ יי עוֹ הַתְּאוֹר
 אֶפְיָתִיכֹן תִּבְּל בְּלִיָּמוֹט:
 נִכּוֹן כִּסְאֶךָ מֵאֵז מְעוֹלָם אֶתָּה:
 נִשְׂאוּ נְהָרוֹת יי נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכָיִם:
 מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי־יָם
 אֲדִיר בְּמָרוֹם יי:
 עֲדִתֶיךָ נִאֲמָנוּ מְאֹד לְבֵיתֶךָ נִאֲוָה קֹדֶשׁ
 יי לְאֶרֶץ יָמִים:

Eydo-teħa ne-emnu m'od, l'veytha na-avah kodesh,
 Adonai Poreh yamim.

O Lord, You are Sovereign, robed in majesty,
 Adorned with splendor, girded with strength.
 You established the earth securely;
 You created a world that stands firm.
 Your throne is established from of old;
 You are eternal.
 The rivers lift up their voice,
 They raise a mighty roar.
 The mighty breakers of the sea declare:
 "God rules supreme."
 Your testimonies are ever dependable;
 Creation attests to Your holiness;
 You are the eternal Lord.

Some say
 Mourner's Kaddish, p. 124.

To praise God and God's Creation is to celebrate the world into which we have been born; it is to dig beneath its sorrow and injustice to find the beauty which might redeem the ugliness which is too readily apparent.

Yet praise of the world as it exists can linger on our lips just so long; and then we must cry out: There are evils which we shall not accept, there are cruelties and horrors which we shall not let our celebration conceal!

And so our praise is not complete until we take the world which our Sabbath vision celebrates, and make of it the text of a new song—shattering the rhythms of the familiar life we know with a chorus of resolve to wipe out cruelty and ugliness, writing an anthem which all people may sing, in a world of justice, love, and peace.

Richard Levy (adapted)

The gift of the Sabbath

Out of a vast and formless mass, O Lord,
You, our Creator, fashioned a world.

*Light You brought into darkness,
Order where all was confusion,
And living creatures to inhabit the earth.*

You created humankind in Your own image,
Giving us stewardship over all Your works.

*Then You rejoiced in Your Creation,
Beholding Your work, and considering it good.*

You who ordained Shabbat as a "remembrance of Creation,"
And implanted within us a spark of the Divine,

*Help us to share with You the joy of Creation;
And may You find our efforts good.*

May we, too, bring light where there is darkness,
Thus ennobling Your children's hearts and minds.

*Sovereign of all Creation, acclaimed as Most High,
Your spirit is manifest in the lives of individuals and nations.*

You delivered Israel from bondage in Egypt,
For it is Your will that *all* be free.

*Shabbat has been given us to commemorate that freedom,
To teach us that none should be master or slave.*

Help us to break every shackle asunder,
Hastening the day when the strong shall be just,
And the weak shall no longer know fear.

*You, our Creator, are mindful of Your handiwork;
"Your ordinances are all in wisdom conceived."*

You have commanded us to cease from our labor,
That we may find joy and peace in Sabbath rest.

*The Sabbath has been given us for regeneration,
A day for renewal of spirit and soul;*

For we were created not only to labor,
But also to reflect, and to commune with You.

*We thank You, our Creator, for the legacy of Shabbat,
Your gift to the House of Israel, by which all are blessed.*

Morris & Althea Silverman
(Adapted by Adina N. Samuelson)

MAARIV

Sabbath & Festival Evenings

מַעֲרִיב לְשַׁבָּת וְלַרְגָּלִים

BARĤU: The call to worship

Reader:

בָּרַכּוּ אֱתֵי הַמְבָרֵךְ:

Congregation and Reader:

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אֲשֶׁר בָּרַכְנוּ
מַעֲרִיב עַרְבִים בְּחֻמָּה פּוֹתַח שַׁעֲרִים וּבַתְּבוּנָה מְשַׁנֶּה
עֵתִים וּמַחְלִיף אֶת-הַזְּמַנִּים וּמְסַדֵּר אֶת-הַפְּכָבִים
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עַרְבִים:

Reader:

Barĥu et Adonai ha-m'vo-rah.

Congregation and Reader:

Baruĥ Adonai ha-m'vo-rah l'olam va-ed.

Baruĥ ata Adonai, Eloheynu meleĥ ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'ĥohma potey-aĥ sh'arim u-vitvuna m'shaneĥ itim,
U-maĥa-lif et ha-z'manim u-m'sadeyr et ha-kohavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ĥo-sheĥ v'ĥo-sheĥ mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl ĥai v'ka-yam tamid yimloĥ aleynu l'olam va-ed,
Baruĥ ata Adonai, ha-ma-ariv aravim.

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Praised be the Lord, Source of all blessing, forever.

MAARIV ARAVIM: Lord of night and day

Praised are You, Lord our God, Ruler of the universe,
Whose word brings on the dusk of evening.

Your wisdom opens the gates of dawn;
Your understanding regulates time and seasons.

The stars above follow their appointed rounds,
In response to Your divine will.

You create day and night;
You alternate darkness and light.

You remove the day and bring on the night;
You separate one from the other.

We call You "Lord of heavenly hosts";
You are our living God.

May You rule over us as You rule over nature;
Praised are You, O Lord, who brings the evening dusk.

O Lord, Your word brings on the evening twilight;
The heavens proclaim Your glory;

And we, Your creatures on earth,
Behold in wonder Your endless miracles.

Help us to recognize Your guiding power
In distant galaxies and in our own souls.

Teach us Your law of righteousness and love,
So that Your spirit may govern our lives.

Source of peace, bless our worship;
May our meditations find favor in Your sight.

May our gratitude for Your wonders
Lead us, in love, to Your service,

So that, like the changing seasons, the days, the nights,
Our lives, too, will proclaim Your glory. Amen.

אהבת עולם בית ישראל עמך אהבת.
 תורה ומצות חקים ומשפטים אותנו למדת.
 על-כן יי אלהינו בשכבנו ובקומנו נשיח בחקיקך.
 ונשמח בדברי תורתך ובמצותיך לעולם ועד.
 כי הם חיינו וארך ימינו ובהם נהנה יומם וליילה.
 ואהבתך אל תסיר ממנו לעולמים.
 ברוך אתה יי אהב עמו ישראל:

Ahavat olam beyt yisrael am-ḥa ahavta,
 Torah u-mitzvot, ḥukim u-mish-patim otanu limad'ta.
 Al keyn Adonai Eloheyenu,
 B'shoḥ-beynu u-v'ku-meynu nasi-aḥ b'ḥukeḥa,
 V'nismah b'divrey torateḥa u-v'mitz-voteḥa l'olam va-ed.
 Ki heym ḥa-yeynu v'oreḥ ya-meynu,
 U-va-hem neh-geh yomam va-laila.
 V'aha-vat-ḥa al tasir mimenu l'olamim,
 Baruh ata Adonai, oheyv amo yisrael.

TO BE REMINDED

The Shema is often called "the best-known prayer of Judaism;" yet it makes no request of God. Rather, it affirms that God is One.

Its recital is not needed by God—who needs no reminder of the Divine Unity. It is needed by us; we must be reminded that God is One!

It is we who must be reminded that only God is to be worshiped; or else we might worship idols, or power, or wealth, or prestige, or any of the other false gods—which can claim people today as easily as they did three thousand years ago.

To worship something means to devote all that one possesses, all of one's talents and energies, to this end.

Thus, a person who worships power may sacrifice honor for power, may neglect family for power, or may destroy character for power.

Thrice daily we recite the Shema, so that we may be reminded that there is but One God, to whom we should be totally devoted.

(Based on F. M. Isserman, A.N.S.)

AHAVAT OLAM—Signs of God's love: Torah and Mitzvot

With everlasting love You have loved the House of Israel,
Teaching us Your Torah, its *Mitzvot*, laws, and judgments.

Therefore, when we lie down and when we rise up,
We shall speak of Your Commandments,
And rejoice forever in Your Torah and in Your *Mitzvot*.

For they are our life and the length of our days;
On them we will meditate day and night.

May Your love never depart from us!
Praised are You, O Lord,
Bestower of love upon Your people Israel.

WITH EVERLASTING LOVE

Before the Shema we are reminded of God's "everlasting love" for us. After the Shema (in V'ahavta), it is we who are called upon to love God.

God's love came first. Because of this love, God endowed us with the capacity to love—and gave us the Torah, the ultimate gift of love!

Through the Torah, we have found the purpose for which to live, and the strength and inspiration with which to live.

Morning and night, our prayers remind us of God's love, so that we may be moved to "love the Lord," and let the spirit of Torah guide our lives.

A PRELUDE TO THE SHEMA

The six Hebrew words which constitute the Shema are the first words of prayer which we are called upon to teach our children. They are the last words to be uttered at life's end.

Each time we recite the Shema, we declare our belief in the One, invisible, and incomparable God.

Each time we recite the Shema, we take upon ourselves the obligation to love God with all our hearts, minds, and souls—and to live faithfully in accordance with God's commandments.

Each time we recite the Shema, we link ourselves to countless generations of Jews who steadfastly recited these sacred words; and we recall those who uttered these words as they prepared to surrender life itself rather than embrace an alien faith.

*Each time we recite the Shema, we reaffirm that One God is the Parent of us all; and that *all* of God's children are related by a bond which transcends differences of origin or belief.*

Each time we recite the Shema, we proclaim our creed, and hear a call for noble living, in the presence of the Lord, our God.

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

וְאֵהָבֶתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לֵבְבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל־לֵבְבְךָ: וְשָׁנַנְתָּם לְבִנְיֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶקְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם
לְאוֹת עַל־יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל־
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

[Baruh sheym k'vod mal-huto l'olam va-ed.]

V'ahavta eyt Adonai Eloheha
B'hol l'avvaha, u-v'hol naf-sh'ha, u-v'hol m'odeha.
V'ha-yu ha-d'varim ha-eyleh
Asher anohei m'tza-v'ha ha-yom al l'va-veha.
V'shi-nan-tam l'va-neha v'dibarta bam
B'shiv-t'ha b'vey-teha u-v'leh-t'ha va-dereh,
U-v'shoh-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

Praised be God's glorious sovereignty for ever and ever.

V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin (י); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word יד (Eyd) which means "witness."

Whenever we recite the Sh'ma, we are responding to the Divine call: Atem Eydai, "You are My witnesses" (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses"—in both our personal and collective lives. *(Ben Saul)*

V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others. *(Levi Yitzhak of Berditchev)*

V'AHAVTA: Love leading to action

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action. *(Leo Baeck)*

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטַּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסְפֹּתָ דָגָה וְתִירֹשֶׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהִמְתָּךְ
וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי־יְפֹתָהּ לְבַבְכֶם וְסִרְתֶּם
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטַּר וְהָאָדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאָבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וְקִשְׂרֹתֶם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל־מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר
נִשְׁבַע יְהוָה לְאַבְתִּיכֶם לְחַת לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Pirkey Avot 1:3)

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Pirkey Avot 4:2)

If you think of reward, you think of yourself, not God.

(Salanter)

The main purpose of the Mitzvot performed through physical action is to make us sensitive to those Mitzvot performed with the heart and mind, which are the pillars of the service of God.

(Bahya)

KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection. *(Maimonides)*

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah! *(Nahman of Bratzlav)*

Rav Aḥa said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity. *(Talmud Yerushalmi, Peah)*

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וַיֹּאמֶר יְהוָה אֱלֹהֵי מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לַהֵם צִיצֵת עַל־כַּנְּפֵי בְגָדֵיהֶם
לְדַרְתָּם וְנָתַנוּ עַל־צִיצֵת הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מַצּוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מַצּוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

DELIVERANCE FROM PERIL (A Prelude to Emet V'emunah)

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

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

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the Pharaohs;

For God wills that we be free to use our powers for worthy ends, unfettered by the arbitrary rule of any mortal.

Whenever human tyrants usurp Divine authority, oppressing or exploiting others,

The hardening of their hearts proves their own undoing; their unrelenting arrogance writes their doom.

Therefore we will not be discouraged or dismayed, when unrighteous powers rise up against us.

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

We shall recall, in every age, the words of triumph with which they gave thanks for their deliverance from peril.

מִי־כִמְכָה...

(M. M. Kaplan, adapted)

TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

(Numbers 15:37-41)

A CHORUS OF HOPE AND THANKSGIVING

(A Prelude to Emet V'emunah)

The truth which we affirm
is that our God is One,
and that the incomparable Holy One
redeems us in every age.

God delivered us from bondage,
from tyrannies, old and new,
enabling us to sing our praise
on the shores of many lands.

The Lord has ever been our hope,
our strength in times of woe;
saving our people from despair,
from disaster, and confusion.

God's wonders we behold each day;
God's redemption we await each night.
God's guidance is still with us now,
as it was in years long passed.

We praise the Lord in words of song
which echo from ancient times,
joining memories of deliverance
with a chorus of hope and thanksgiving.

(Ben Saul, adapted)

מִיִּבְטָחָה ...

אֶמֶת וְאֱמוּנָה כְּלֹאֵת וְנִקְיָם עָלֵינוּ
כִּי הוּא יי אֱלֹהֵינוּ וְאֵין וּלְתוֹ וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלַכְנוּ הַנּוֹאֲלֵנוּ מִכַּף כְּלִידֵעֲרִיצִים.
הָאֵל הַנְּפָרֵעַ לָנוּ מִצְרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָ לְכַל־אוֹיְבֵי נַפְשָׁנוּ:
הַעֲשֵׂה גְדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר:
הַשֵּׁם נַפְשָׁנוּ בַחַיִּים וְלֹא נִתֵּן לְמוֹט רַגְלָנוּ:
הַמְדַרְיָכֵנוּ עַל בְּמוֹת אוֹיְבֵינוּ וְיָרֵם קַרְנֵנוּ עַל כָּל־שֹׁנְאֵינוּ:
הַעֲשֵׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חֵן
הַמַּפְּהָ בַעֲבָרְתוֹ כְּלִי־כֹזְרֵי מִצְרַיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרֹת עוֹלָם:
הַמַּעֲבִיר בְּנֵיו בֵּין גְּזָרֵי יַם־סוּף
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.
וְרָאוּ בְּנֵיו וּבִזְרֹתוֹ שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמְלִכּוֹתוֹ בְּרִצּוֹן קִבְּלוּ עָלֵיהֶם.
מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עֵנוּ שִׁירָה בְּשִׁמְחָה רַבָּה וְאָמְרוּ כָלֶם.

מִי־כִמְכָה בְּאֵלִים יי. מִי כִמְכָה נְאֻדָר בְּקֹדֶשׁ.
נִזְרָא תְהִלָּתוֹ. עֲשֵׂה פְלָא:

מְלִכּוֹתֶיךָ רָאוּ בְּנֵיךָ בּוֹקֵעִים לְפָנַי מִשָּׁה זֶה אֵלֵי עֵנוּ וְאָמְרוּ.
יי יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֹאמַר. כִּי־פָדָה יי אֶת־יַעֲקֹב וַיִּבְרָא מִיַּד חֹזֵק מִמֶּנּוּ.
כִּי־רָוַח אֶתְּמָה יי נֹאֵל יִשְׂרָאֵל:

*Emet ve-emunah kol zot v'ka-yam aleynu,
Ki hu Adonai Eloheynu v'eyn zulato, va-anahnu yisrael amo.
Mi hamoħa ba-eylim Adonai. Mi kamoħa nedar ba-kodesh.
Nora t'hilot osej fe-leh... Adonai yimloh Polam va-ed.*

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God, Incomparable,
And that we, the Household of Israel, are God's people.

*It is God who redeemed us from the might of tyrants,
Delivering us from slavery unto freedom.*

Great are the things which God has done,
With wonders which are without number,

*Delivering our ancestors from Egyptian bondage,
Inspiring hope and faith in every generation.*

May God continue to protect our people,
And guard all humankind from disaster.

*When the Children of Israel beheld God's might,
They gave thanks and praised the Divine Name.*

They accepted God's sovereignty willingly
And sang in joyous thanksgiving.

*Moses and the Children of Israel
Proclaimed in great exultation—*

"Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?"

*When You rescued the Israelites at the Sea,
Your children beheld Your majesty and power.*

"This is my God!" they exclaimed, and said:
"The Lord shall reign for ever and ever!"

*As You delivered the Children of Israel from a mightier power,
So may You redeem all Your children from oppression.*

Praised are You, O Lord,
Redeemer of Israel.

*Morris Silverman (adapted by A.N.S.)
Based on the Hebrew*

השכיבנו יי אלהינו לשלום והעמידנו מלכנו לחיים. ופרוש
עלינו סבת שלומך ותקנתנו בעצה טובה מלפניך והושיענו
למען שמך. והגן בעדנו והסר מעלינו אויב דבר וחרב ורעב
ויגון והסר שטן מלפנינו ומאחרינו. ובצל כנפיך תסתירנו
כי אל שומרנו ומצילנו אתה כי אל מלך חנון ורחום אתה.
ושמור צאתנו ובואנו לחיים ולשלום מעתה ועד עולם.
ופרוש עלינו סבת שלומך. ברוך אתה יי הפורש סבת שלום
עלינו ועל כל-עמו ישראל ועל ירושלים:

TO LIE DOWN IN PEACE

Help us, O God, to lie down in peace,
And protect us, with Your love, as we sleep.
Lighten our burdens and soften our hurts;
Restore our bodies and refresh our souls.
May we rest secure and untroubled,
And arise with confidence to the challenges of a new day.
O Guardian of Israel, who neither slumbers nor sleeps,
Shelter us, and our people, in Your tabernacle of peace.

YOUR TABERNACLE OF PEACE

Spread Your tabernacle of peace, O Lord,
Over us and our people, we pray;
Bless all who tonight are in our prayers,
And all who should be in our thoughts—
To the sick and the suffering, send Your hope;
To the forgotten and the lonely, send Your love.
To the confused and the distressed, send Your light;
To the weary and the wronged, send renewed strength.
To the pursuers of justice, send wisdom and faith;
To the seekers of peace, send unwavering resolve.
To Jerusalem and its people, send tranquility and joy;
To the world tonight, send the blessings of peace. (Ben Saul)

HASHKIVENU: Help us to lie down in peace

Help us, O God, to lie down in peace;
And awaken us to life on the morrow.
May we always be guided by Your good counsel,
And thus find shelter in Your tabernacle of peace.
Shield us, we pray, against our foes,
Against disease, destruction, and sorrow.
Strengthen us against the forces of evil
Which abound on every side.
May we always sense Your loving care;
For You are our merciful God and Sovereign.
Guard us always and everywhere;
Bless us with life and peace.
Praise to You, O God of peace,
Whose love is always with us,
Who shelters Your people Israel,
And protects Jerusalem in love.

PEACE MEANS MORE THAN QUIET

Help us, O God, to lie down in peace;
But teach us that peace means more than quiet.
 Remind us that if we are to be at peace at night,
 We must take heed how we live by day.
Grant us the peace that comes from honest dealing,
So that no fear of discovery will haunt our sleep.
 Rid us of resentments and hatreds
 Which rob us of the peace we crave.
Liberate us from enslaving habits
Which disturb us and give us no rest.
 May we inflict no pain, bring no shame,
 And seek no profit from another's loss.
May we so live that we can face the world
With serenity and with grace.
 May we feel no remorse at night
 For what we have done during the day.
May we lie down in peace tonight,
And awaken tomorrow to a richer and fuller life.

VESHAMRU

On Shabbat:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם.
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ:

*V'shamru v'ney yisrael et ha-shabbat,
La-asot et ha-shabbat l'doro-tam b'rit olam.
Bey-ni u-veyn b'ney yisrael ot hi l'olam.
Ki shey-shet yamim asa Adonai
Et ha-shama-yim v'et ha-aretz,
U-va-yom ha-sh'vi-i shavat va-yi-nafash.*

On Festivals:

VA-Y'DABEYR MOSHE

וַיְדַבֵּר מֹשֶׁה אֶת־מִעְרֵי יְיָ אֵל בְּנֵי יִשְׂרָאֵל:
'dabeyr moshe et mo-adey Adonai el b'ney yisrael.

with Hatzki Kaddish (page 97) followed by the Festival Amidah.

On Shabbat:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:
 בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעָלָם.
 כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

*V'shamru v'ney yisrael et ha-shabbat,
 La-asot et ha-shabbat l'doro-tam b'rit olam.
 Bey-ni u-veyn b'ney yisrael ot hi l'olam.
 Ki shey-shet yamim asa Adonai
 Et ha-shama-yim v'et ha-aretz,
 U-va-yom ha-sh'vi-i shavat va-yi-nafash.*

On Festivals:

VA-Y'DABEYR MOSHE

וַיְדַבֵּר מֹשֶׁה אֶת־מַעְדֵי יי אֵל בְּנֵי יִשְׂרָאֵל:

Va-y'dabeyr moshe et mo-adey Adonai el b'ney yisrael.

Continue with Hatzki Kaddish (page 97) followed by the Festival Amidah.

VESHAMRU: Shabbat—an everlasting Covenant

On Shabbat:

The Children of Israel shall observe the Sabbath,
maintaining it throughout their generations
as an everlasting Covenant.

It is a sign between Me and the Children of Israel for all time;
in six days the Lord made heaven and earth;
and on the seventh day the Lord ceased this work and rested.

Exodus 31:16-17

SHABBAT HAS KEPT US ALIVE

A Jew who feels a real tie with the life of our people throughout
the generations will find it utterly impossible to think of the
existence of the Jew without the Shabbat. One can say without
exaggeration that more than the Jew has kept the Shabbat, the
Shabbat has kept the Jew.

Ahad Ha-Am

VA-Y'DABEYR MOSHE: Proclaiming the Festivals

And Moses proclaimed the Festivals of the Lord
to the Children of Israel.

Leviticus 23:44

Continue with *Hatzi Kaddish* (page 97) followed by the *Festival Amidah*.

Reader's Hatzki Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא וְאָמִירָן
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*On Shabbat Shuvah, repeat לְעָלְמָא.

Sabbath Amidah, page 68 or page 69.

(Festival Amidah, page 98 or page 99.)

TO MEET GOD IN PRAYER

Any kind of injustice, corruption, or cruelty, desecrates the very essence of the prayer adventure, since it encases one in an ugly little world into which God is unwilling to enter. If one craves to meet God in prayer, then one must purge oneself of all that separates us from God.

Joseph B. Soloveitchik

Reader's Short Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

Sabbath Amidah, page 68 or page 69.

(Festival Amidah, page 98 or page 99.)

A NOTE ON THE AMIDAH

The Amidah occupies a position of centrality in each of the daily, Sabbath, and Festival services. The Talmud calls it simply T'fillah—"The Prayer."

Recited while in a standing position (b'amidah), it is a composite of benedictions, encompassing a variety of themes. On Shabbat and Festivals, the Amidah has seven benedictions, while on weekdays it has nineteen (originally eighteen).

The "standard" or Weekday Amidah consists of three groups of blessings:

- three Blessings of Praise,
- thirteen Blessings of Petition—recited only on weekdays, and replaced on Shabbat and Festivals by one: "Sanctification of the Day,"
- three Blessings of Thanksgiving.

All versions of the Amidah open by invoking our earliest ancestors and their merit (Zehut Avot), and end with a prayer for peace. By following the teachings of our ancestors, we hope to attain peace and wholeness.

In the Amidah we praise God as our ancestral "Shield," acclaim God's might and holiness, express the hope that our worship will find favor, pray for the full return of God's presence to Zion, thankfully acknowledge the miracles in our lives, and look forward to the day when all humanity will praise God's name, in a world at peace.

[For the Blessings of Petition, see the Note to Weekday Amidah, p. 641.]

The closing, "Guard my tongue from evil," cited in the Talmud as a personal meditation, stresses care in speech, humility, and forgiveness.

Maariv Amidah for Shabbat
Traditional Opening Blessings

(אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקָנָה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים.
וְקִתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בָּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי מַחְיֶה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפְרַיִם מִי כְמוֹד בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מֶלֶךְ מֵמִית וּמַחְיֶה
וּמְצַמִּיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹד אֵב הַרְחֵמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי מַחְיֶה הַמֵּתִים:

Continue the Shabbat Amidah on page 70.

Amidah for Shabbat Evening

Traditional Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children's children.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power
You grant immortal life.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who confers immortality upon the departed.

Continue the Shabbat Amidah on page 71.

Maariv Amidah for Shabbat
Interpretive Opening Blessings

(אֲרֵנִי שְׁפִתֵי תַפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ):

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַפֶּל.
וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [וְאַלְהָ] לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרנוּ לְחַיִּים מְלַךְ הַפֶּץ בְּחַיִּים.
וְזָכְרנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.

בְּרוּךְ אַתָּה יי מְגֹן אֲבֹרָהּם וְעוֹרֵת שְׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲרֵנִי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמֵים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
מִי כְמוֹךָ בְּעַל גְּבוּרָתוֹ וּמִי דוֹמֶה לְךָ
מְלַךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחֵמִים. זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמֵים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

Amidah for Shabbat Evening: Interpretive Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation.

אתה קדוש ושמו קדוש וקדושים בכל-יום יהללוך
סלה. ברוך אתה יי *האל הקדוש:

אתה קדשת את-יום השביעי לשמך. תכלית מעשה
שמים וארץ. וברכתו מכל הימים וקדשתו מכל-הימנים
וכן כתוב בתורתך:

ויכלו השמים והארץ וכל-צבאם: ויכל אלהים
ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי
מכל-מלאכתו אשר עשה: ויברך אלהים את-יום
השביעי ויקדש אתו. כי בו שבת מכל-מלאכתו אשר-
ברא אלהים לעשות:

אלהינו ואלהי אבותינו. רצה במנוחתנו. קדשנו
במצותיך ומן חלקנו בתורתך. שבוענו מטובך ושמחנו
בישועתך. וטהר לבנו לעבדך באמת. והנחילנו יי
אלהינו באהבה וברצון שבת קדשך. וינחור ביה ישראל
מקדשי שמך. ברוך אתה יי מקדש השבת:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה
תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

המלך הקדוש *On Shabbat Shuvah:

SANCTIFYING GOD'S NAME

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, *the holy God.

SANCTIFYING THE SABBATH

You consecrated the seventh day as Your own, for it marked the end and purpose of the creation of heaven and earth. You blessed it above all the other days and hallowed it above all the Festivals, as it is written in Your Torah:

"The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work of Creation; and so God rested from all this work. Then God blessed the seventh day and sanctified it because on it God ceased all the Divine work of Creation."

RETZEY VI-M'NUHATEYNU: Accept our rest, and purify our hearts

Our God and God of our ancestors, may our Shabbat rest be acceptable to You.

May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah.

May we find contentment in Your blessings, and joy in Your sustaining power.

Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Shabbat.

May Your people Israel, who hallow Your name, find rest on this day. Praised are You, O Lord, who hallows the Shabbat.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

*On Shabbat Shuvah: the holy Sovereign.

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה וישמע.
ויפקד ויזכר. וזרוננו ופקדוננו וזכרון אבותינו. וזכרון משיח
בן דוד עבדך. וזכרון ירושלים עיר קדושה. וזכרון כל-עמך
בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים
לחיים ולשלום ביום

(Rosh Hodesh) ראש החדש חג המצות (Pesah) חג המצות (Sukkot) חג הסוכות
הזה. זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס ותננו ורחם עלינו
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יי
המחזיר שכנתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נוודה
לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיך שבכל-יום עמנו ועל נפלאותיך
וטובותיך שבכל-עת ערב ובקר וצהרים. הטוב כי לא-כלו
רחמיך. והמרחם כי לא-תמו חסדיך. מעולם קנינו לך:

(On Hanukkah) על הנסים ועל הפךקן ועל הגבורות ועל התשועות ועל
המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתתיהו. בדיוחנו כהן גדול חשמונאי ובניו. כשעמדה מלכות
יוון הרשעה על-עמך ישראל. להשכיחם תורתך. ולהעבירם מחקי
רצונך. ואתה ברחמיך הרבים עמדת להם בעת צרתם. רבת את-ריכם.
בנת את-דינם. נקמת את-נקמתם. מסרת גבורים ביד חלשים. ורבים
ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. ונדים ביד
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל
עשית תשועה גדולה ופךקן כהיום הזה. ואחר כן באו בניך לךביר
ביתך. ופנו את-היכלך. וטהרו את-מקדשך. והדליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך הגדול:

On Rosh Hodesh and Intermediate Days of Festivals add:

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of

Rosh Hodesh. Pesah. Sukkot.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

On Hanukkah add: We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In the days of the High Priest Mattathias, son of Yoḥanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes.

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. 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 just, and the arrogant into the hands of those devoted to Your Torah.

Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel.

Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

ועל-כָּלֵם יתְּבַרַךְ וַיִּתְרוֹמֵם שְׁמֵךְ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְתוּב לְחַיִּים טוֹבִים בְּלִבֵּי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיִּהְלְלוּ אֶת שְׁמֵךְ בְּאַמֶּת הָאֵל יִשׁוּעַתָּנוּ
וְעִזְרַתָּנוּ סֵלָה. בְּרוּךְ אַתָּה יי הטוב שְׁמֵךְ וְלֵךְ נֶאֱמָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל-יְוֹשְׁבֵי תְּהוֹמֹת
תְּשׁוּבָה לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלֹמִים.
וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.*
בְּרוּךְ אַתָּה יי הַמְּבָרַךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Shalom rav al yisrael am-ḥa
V'al kol yosh-vey tey-veyl tasim l'olam,
Ki ata hu meleḥ adon l'ḥol ha-shalom.
V'tov b'eyneḥa l'vareyḥ et am-ḥa yisrael
B'ḥol eyt u-v'ḥol sha-ah bi-sh'lo-meḥa.

*On Shabbat Shuvah conclude thus:

בְּסִפּוּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרָנְסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלֹמִים:

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

On Shabbat Shuvah add:

Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SHALOM RAV: Grant Abundant Peace

Grant abundant and lasting peace to Your people Israel
And to all who dwell on earth;

For You are the supreme Sovereign of all peace.

May it please You to bless Your people Israel,

In every season and at every hour, with Your peace.*

Praised are You, O Lord,

Bestower of peace upon Your people Israel.

WE YEARN FOR PEACE

*May we have peace in our hearts and peace in our homes,
Peace in our community and peace in our land,
Peace in Israel and peace throughout the world.*

**On Shabbat Shuvah conclude thus:*

In the book of life and blessing, peace and prosperity, may we and all Your people, the House of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

כל
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MA

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מִרְמָה.
 וְלִמְקַלְלֵי נַפְשֵׁי תְדוּמָה וְנַפְשֵׁי כְּעֶפֶר לְכֹל תְּהִיָּה:
 פֶּתַח לִבִּי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכֹל הַחֹשְׁבִים עָלַי רַעָה.
 מְהֵרָה הִפֵּר עֲצָתְךָ וּמְקַלְלֵי מַחְשַׁבְתְּךָ:
 עֲשֵׂה לְמַעַן שְׁמִיךָ עֲשֵׂה לְמַעַן יִמְיָךָ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרַתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי:
 יְהִיו לְרִצּוֹן אֲמַרֵי־פִי וְהַגִּיזוֹן לִבִּי לְפָנֶיךָ.
 יְיָ צוּרִי וְגֹאֲלִי:
 עֲשֵׂה שְׁלוֹמִי בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹמִי
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאֲמַרו אָמֵן:

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
 Adonai tzuri v'go-ali.

Oseh shalom bi-m'romav, hu ya-aseh shalom
 Aleynu v'al kol yisrael, v'imru amen.

GUARD MY TONGUE . . .

Our Sages denounced the sin of slander and malicious gossip as a loathsome moral disease. They taught that "leshon ha-ra" (evil speech) kills three people: the person who speaks it, the person who listens to it, and the person about whom it is spoken.

According to one authority, a person who spreads evil gossip is as blameworthy as one who has violated all five books of the Torah.

Jewish tradition repeatedly underscores the Biblical teaching that life itself is "in the power of the tongue" (see Proverbs 18:21).

Words possess awesome power—for good and for evil. Therefore we pray three times each day: "O Lord, guard my tongue from evil!"

GUARD MY TONGUE FROM EVIL

O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

"May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer."
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

AN INTERPRETIVE ELOHAI NETZOR

O Lord, guard my tongue from evil
And my lips from speaking guile;
Guard my heart from hatred
And my mind from harmful thoughts.
Help me to avoid shameful speech
As well as shameful silence.
May my words be messengers of Your will,
Humble in spirit, helpful in purpose,
Seeking justice, and pursuing peace.
O Lord, guard my spirit from weakness;
And my soul from gloom or despair.
Strengthen my worthy desires
That I may serve You, in joy, every day;
Thus may I reflect honor on Your holy name
In all that I say and do.

Ben Saul

O Lord, whom our ancestors called
 "Maker of peace in the heavens,"
 be with us and bless us in our quest for peace.

*Help us, O Source of Peace, to find true peace—
 in our own lives and with our neighbors;
 but keep us from a "peace" of complacency,
 or a quiet of false security.*

Help us, O Source of Peace, to labor for peace—
 in our community and in our nation;
 but keep us loyal to our convictions
 as we seek to reach out to others.

*Help us, O Source of Peace, to strengthen the hands
 of those who work for peace in our troubled world;
 but strengthen too our devotion to freedom
 and our dedication to justice for all Your children.*

Help us to welcome truth from whatever source,
 and to sustain hopeful spirits at all times.
 Keep us from being prisoners of precedent
 or hostages of habit—in thought or deed.

*As You have taught us, the House of Israel,
 to "love peace and pursue it,"
 grant us, we pray, the blessing of Sabbath peace.*

Ben Sasi

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Oseh shalom bi-m'romav, hu ya-aseh shalom
 Aleynu v'al kol yisrael, v'imru amen.

O Maker of peace in the heavens,
 Grant peace to us and to all the House of Israel. Amen.

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד.
 עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים:

Al sh'lo-shah d'varim ha-olam omeyd,
 Al ha-Torah, v'al ha-avodah, v'al g'milut hasadim.

The world is sustained by three things:
 By Torah, by worship, and by deeds of lovingkindness. (Avot 1:2)

Acceptable to You

May our prayers be acceptable to You because they are spoken with sincerity and with truth.

May our prayers be acceptable to You because they are uttered in humility, as we acknowledge our frailty and our need for Your sustaining spirit.

May our prayers be acceptable to You because they are offered in gratitude for Your many blessings, too numerous to be counted, too constant to be deserved.

May our prayers be acceptable to You because the lips which speak them also speak words of hope to the discouraged, cheer to the distressed, solace to the bereaved, and kindness to all.

May our prayers be acceptable to You because they reflect not only our own concerns but also the needs of others, the needs of our people, and concern for Your world.

May our prayers be acceptable to You because we have resolved to live by these noble words, in the days which lie ahead.

Amar Rabbi Akiva,

V'ahavta l'rey-aha ka-moħa,

Zeh k'lal gadol ba-Torah.

אמר רבי אקיבא.

ואהבת לרעהך כמוך.

זה כלל גדול בתורה:

"Love your neighbor as yourself." This is a major principle of the Torah.
(Sifra on Leviticus 19:18)

בן בקודש חזיתך לראות עזך וקבוצך:
צמאה לך נפשי כמה לך בשרי:

Keyn ba-kodesh hazi-tiha lir'ot uz-ħa u-h'vo-deħa.

Tzam-ah l'ħa nafshi, kamah l'ħa v'sari.

I envisioned You in holiness, seeing Your strength, and Your presence.
My soul thirsts for You; my very body longs for You! (Psalm 63, verses 3 & 2)

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:
 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַלְמְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ.
 כִּי בּוֹ שָׁבַת מְכַלְמְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*Va-y'hulu ha-shama-yim v'ha-aretz v'hol tz'va-am.
 Va-y'hal Elohim ba-yom ha-sh'vi-i m'lahto asher asa,
 Va-yish-bot ba-yom ha-sh'vi-i mi-kol m'lahto asher asa,
 Va-y'vareh Elohim et yom ha-sh'vi-i va-y'kadeysh oto,
 Ki vo shavat mi-kol m'lahto asher bara Elohim la-asot.*

OUR SHARE IN CREATION

When creating the world, God deliberately made everything a bit incomplete. Instead of making bread grow out of the earth, God made wheat grow, so that we might bake it into bread. Instead of making the earth of bricks, God made it of clay, so that we might bake the clay into bricks. Why? So that we could become God's partners in Creation.

From the Midrash (adapted)

TO GUARD THE WORLD

After creating Adam, God showed him all the trees in the garden of Eden and said, "See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you abuse or desolate it, there is no one to repair it after you."

Midrash Ecclesiastes Rabbah 7:28

MIRACLES

The world is full of wonders and miracles; but we take our hands, and cover our eyes, and see nothing.

Israel Beal Shem Tov

VAY'HULU: God blessed the seventh day

The heavens and the earth, and all within them, were finished.
By the seventh day God had completed the work of Creation.
And so God rested from all this work.
Then God blessed the seventh day and sanctified it,
For on it God ceased all the Divine work of Creation.

Genesis 2:1-3

THE GLORY OF CREATION

O Lord, our Lord,
How glorious is Your name in all the earth,
Whose majesty is proclaimed above the heavens.
When I behold Your heavens, the work of Your fingers,
The moon and the stars, which You have established;
What are we, that You are mindful of us,
Mere mortals, that You take account of us?
Yet You have made us but little lower than the angels,
And have crowned us with glory and honor.
You have given us dominion over the works of Your hands;
You have put all things at our feet:
Sheep and oxen, all of them, and the beasts of the field;
The fowl of the air, and the fish of the sea;
Whatever travels the paths of the seas.
O Lord, our Lord,
How glorious is Your name in all the earth!

Selected from Psalm 8

Reader:

ברוך אתה יי אלהינו ואלהי אבותינו.
אלהי אברהם אלהי יצחק ואלהי יעקב.
אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.
האל הגדול הגבור והנורא אל עליון
קנה שמים וארץ:

Congregation and Reader:

מגן אבות בדרך מוחיה ממים במאמרו.
*האל הקדוש שאין כמוהו המניח לעמו ביום שבת קדשו.
כי כם רצה להניח להם.
לפניו נעבוד ביראה ופחד
ונודה לשמו בכל-יום תמיד מעין הברכות.
אל ההודאות ארון השלום. מקדש השבת ומברך שביעי.
ומניח בקדשה לעם מדשני עגנו. זכר למעשה בראשית:

Mageyn avot bi-d'varo m'ha-yey meytim b'ma-amaro.
*Ha-Eyl ha-kadosh sheh-eyn kamohu
Ha-meyniyah l'amo b'yom shabbat kod-sho.
Ki vam ratza l'haniah lahem,
L'fanav na-avod b'yira va-fahad,
V'no-deh li-sh'mo b'hol yom tamid mey-eyn ha-b'rahot.
Eyl ha-hoda-ot adon ha-shalom,
M'kadeysh ha-shabbat u-m'vareyh sh'vi-i,
U-meyni-ah bi-k'dusha l'am m'dush-ney oneg,
Zeyher l'ma-asey v'reyshit.

*On Shabbat Shuvah say: *הַמֶּלֶךְ הַקָּדוֹשׁ* – Ha-meleh ha-kadosh.

MAGEYN AVOT: Our shield in all generations

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, revered, and supreme, Lord of heaven and earth.

Your word was a shield to our ancestors;
And Your decree confers immortal life.

You alone are the holy God;
You give rest to Your people on Your holy Shabbat,
Because You take delight in them.

Help us to worship You in reverence and awe,
And to give thanks to You every day.

From You all blessings flow;
To You all praise is due.

You are the Lord of peace,
Who hallows the Shabbat
And blesses the seventh day,

Giving to Your people the delights of Shabbat rest,
A joyful commemoration of Creation.

Adapted from the Hebrew

MAY YOUR WORD SHIELD US TOO

O God, whose word was a shield to our ancestors, speak to us again,
in our own day, words which will shield us too.

When we are burdened with sorrow, shield us from despair with Your
word of comfort.

When we are riddled by doubt, shield us from cynicism with Your
word of faith.

When we are disappointed or despondent, shield us from depression
with Your word of hope.

When we are bitter or angry, shield us from consuming hatred with
Your word of love.

When we are overwhelmed by our adversaries, shield us from
defeatism with Your word of promise.

And when we are troubled by turbulence in our lives, shield us from
chaos and confusion with Your reassuring word of Sabbath peace.

Based on Ben Saul

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנּוּחָתֵנוּ.
 קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְטוֹן חֻלְקֵנוּ בְּתוֹרָתֶךָ.
 שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ.
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
 וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְשֶׁךָ.
 וְנִוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְיָ מִקִּדְשׁ הַשַּׁבָּת:

V'ta-heyr libeynu l'ov-d'ha be-emet.
(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,
 R'tzey vi-m'nuha-teynu,
 Kad-sheyenu b'mitz-vo-teha,
 V'teyn hel-keynu b'tora-teha,
 Sab-eynu mi-tu-veha,
 V'sam-heyenu bi-y'shu-ateha.
 V'taheyr libeynu l'ov-d'ha be-emet,
 V'han-hi-leynu Adonai Eloheynu
 B'ahava u-v'ratzon shabbat kod-sheha,
 V'ya-nuhu va yisrael m'kad-shey sh'me-ha,
 Baruh ata Adonai, m'kadeysh ha-shabbat.

SHABBAT: A heritage of holiness and joy

Our God and God of our ancestors,
may our Shabbat rest be acceptable to You.

*May Your Mitzvot lead us to holiness,
and may we be among those
who devote themselves to Your Torah.*

May we find contentment in Your blessings,
and joy in Your sustaining power.

*Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of Your holy Shabbat.*

May Your people Israel, who sanctify Your name,
find true rest on this day.

*Praised are You, O Lord,
who sanctifies the Shabbat.*

WHERE CAN WE FIND HOLINESS?

There is holiness when we strive to be true to the noblest teachings of our faith.

There is holiness when we love and serve—without any thought of reward or hope for personal gain.

There is holiness when we promote family harmony, and when we seek to unite others, near and far.

There is holiness when we share with others—our resources, our ideas, our enthusiasms.

There is holiness when we are willing to be laughed at for what we believe in.

There is holiness when we relieve suffering, visit the sick, and comfort the bereaved.

There is holiness when we remember the lonely and the neglected, or bring cheer into a dark corner.

There is holiness when we sacrifice time and energy to teach and preserve our sacred heritage.

There is holiness when we pray, in truth and in humility, to the Holy One, who has endowed us with the power to pray.

*“Holy, holy, holy is the Lord of hosts;”
All of life can be filled with God’s glory!*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֻלְמָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֻלְמֵי עֻלְמֵיָא:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיד הוּא. לְעֻלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמֵּירוֹן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קַדְמֵי אַבּוּהוֹן
דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,

B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,

B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael

Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alum ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey

V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—

B'rih hu. l'eyla min kol bir-hata v'shi-rata*

Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael

Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,

Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom

Aleynu v'al kol yisrael, v'imru amen.

*Shabbat Shuvah: repeat לְעֻלְמָא.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

ON THE KIDDUSH

The Kiddush expresses beautifully the essence of the Shabbat. Its very name, meaning "sanctification," underscores the holiness of the Shabbat, while its recitation over a cup of wine, which "gladdens the heart," points to the joyous mood of the day. These two themes (sanctity and joy) permeate Shabbat, creating a unique blend of the spiritual and the pleasurable—a characteristic of traditional Jewish teaching.

When the Ten Commandments appear in the Torah for the first time (in Exodus), Shabbat is linked with Creation and God's resting on the seventh day. When the Ten Commandments appear for the second time (in Deuteronomy), Shabbat is linked with the liberation of the Israelites from Egyptian bondage.

In the Kiddush, both associations are invoked. Shabbat is both a:

- "Reminder of Creation," (Zikaron l'maaseh v'reyshit), and a
- "Reminder of the Exodus from Egypt," (Zeyher liy-tziat mitzrayim).

As we recite the Kiddush, we recall the glory of Creation and we recall the central event in the ancient history of our People: the Exodus from Egypt—in which God's concern for the oppressed is dramatically revealed. Shabbat is a sign (ot) by means of which we are called upon to remember the purpose of Creation, the holiness of Jewish existence, and the Vocation of the Jewish People.

The Kiddush was originally intended for recitation in the home, at the Shabbat table. Several reasons have been offered for its subsequent inclusion in the synagogue liturgy. Among these:

- When the Jews lived in Babylonia, some were so poor that they could not afford to purchase wine. A congregational Kiddush was therefore arranged so that all could participate in this important and uplifting ceremony.

- In many lands the synagogue served as an inn for wayfarers, some of whom ate their meals there. For their benefit, the Kiddush was introduced, for recitation at the end of the synagogue service.

When synagogues ceased to house wayfarers, some suggested that the Kiddush be eliminated from public services. The practice, however, had become widely and warmly accepted; and so, the Kiddush continued as a highlight of communal worship and home observance.

Meditations before Kiddush

I

On this Shabbat, which is a reminder of Creation,
We thank You, O God, for the world You have given us.

You have filled the world with beauty for our eyes,
With music and laughter for our ears,
With soft things for us to touch,
With fragrances for us to inhale,
With fine foods to sustain and delight us.

As we enjoy these blessings, which You have granted,
May we, too, bring blessings into the lives of others.

As we recall Your blessings,
Too many to be counted, too constant to be merited,
May we be moved to thank You always, as we do now,
For the fruit of the vine which You have created
And for the Shabbat which You have sanctified.

II

The cup of Kiddush wine
Is our symbol of Sabbath joy:

Joy in the remembrance of Creation;
Joy in the remembrance of our Liberation;
Joy in the remembrance of the Revelation.

The cup of Kiddush wine
Is our symbol of Sabbath holiness:

Holiness conferred by God;
Holiness embodied in our Heritage;
Holiness sought in each generation.

In joy and prayerful thanksgiving,
We raise our cup of Kiddush wine:

Let us serve the Lord with gladness,
As we sanctify the Sabbath,
And bring blessings to our lives.

II. H.J. Matt & B. Saul

Kiddush for Shabbat Eve

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:
ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו ורצה בנו. ושבת קדשו באהבה וברצון
הנחילנו וקרונ למעשה בראשית. כי הוא יום תחלה
למקראי קדש וזכר ליציאת מצרים. כייבנו בחרת
ואתנו קדשת מכל העמים ושבת קדשך באהבה
וברצון הנחלתנו. ברוך אתה יי מקדש השבת:

In the Sukkah add:

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצננו לישב בסכה:

Between Pesah and Shavuot the Omer is counted. See page 732.

Alenu, page 118.

*Baruh ata Adonai, Eloheynu meleh ha-olam,
borey p'ri ha-gafen.*

*Baruh ata Adonai, Eloheynu meleh ha-olam,
Asher kid-shanu b'mitz-votav v'ratza vanu,
V'shabbat kod-sho b'ahava u-v'ratzon hin-hi-lanu
Zikaron l'ma-asey v'reyshit.
Ki hu yom t'hila l'mik-ra-ey kodesh
Zeyher liy-tzi-at mitz-ra-yim.*

*Ki vanu vaharta v'otanu kidashta mi-kol ha-amim,
V'shabbat kod-sh'ha b'ahava u-v'ratzon hin-hal-tanu.
Baruh ata Adonai, m'kadeysh ha-shabbat.*

Kiddush for Shabbat Eve

Praised are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot. Lovingly You have favored us with the gift of Your holy Shabbat as our inheritance, a reminder of Creation, first among the sacred days which recall the Exodus from Egypt.

You have chosen us of all peoples for Your service, and You have given us a sacred purpose in life. In loving favor, You have given us Your holy Shabbat as a heritage.

Praised are You, O Lord, who hallows the Shabbat.

In the Sukkah add:

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and ordained that we dwell in the Sukkah.

Between Pesah and Shavuot the Omer is counted. See page 732.

Alenu, page 119.

Prayer for our country

Our God and God of our ancestors, we ask Your blessings upon our country, and upon the leaders of our nation and of our communities. Inspire all who lead and serve to conduct their affairs honorably. May peace and security, happiness and prosperity, right and freedom abide among us.

Unite the inhabitants of our country, of all backgrounds and creeds, so that we may banish hatred and bigotry, safeguard our noblest ideals, and preserve those institutions which nurture liberty.

May this land under Your Providence be an influence for good throughout the world, helping to unite all peoples in peace and freedom, and bringing closer to fulfillment the visions of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war any more." "For the work of righteousness shall be peace, and the effect of righteousness calm and confidence forever." Amen.

Louis Ginzberg (adapted)

For Medinat Yisrael

אֲדַבְּרֵי אֱלֹהֵינוּ. צוּר יִשְׂרָאֵל וְנוֹאֲלוּ. בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל וְהִגֵּן עָלֶיהָ.

We ask Your blessings, O God, for the State of Israel,
For the Land of Israel, and for the People of Israel.

Bless those who defend the Land and protect its people.
Bless its leaders with wisdom, courage, and dedication.

May they be resolute in the face of challenge,
And unwavering in the pursuit of justice and peace.

May Israel be a beacon of hope for the oppressed,
A source of inspiration to all who are free.

Fulfill in our day the ancient promise:

צִיּוֹן בְּמִשְׁפַּט הַפֶּדְיָהּ. וְשָׁבִיָּהּ בְּצַדִּיקָהּ.

"Zion shall be redeemed through justice,
And its inhabitants through righteousness." Amen.

For Jewish communities of the world

May God grant the blessings of peace and tranquillity, honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.

May they know the inspiration of our Faith,
gain strength from the solidarity of our People,
and find meaning and hope in our Heritage.

May they draw confidence from knowing that they are in our prayers,
and soon see the fulfillment of their worthy desires. Amen.

The blessings we seek

Source of blessing, our Guardian and Hope,
Bless, we pray, all who are dear to us.
Watch over them with Your protecting love.

Bless the people of this congregation.
Grant them health of body and serenity of spirit;
Guide them on the path of Torah and good deeds.

Bless our country, our leaders, and our fellow citizens.
Keep us faithful to our heritage of freedom and justice.
Help us to banish all suffering and strife.

Bless our brothers and sisters in the Land of Israel.
Prosper the work of their hands and minds.
Strengthen them, and grant them peace.

Bless our fellow Jews, wherever they may dwell.
Comfort those who are in distress;
Deliver them, speedily, from darkness to light.

Bless all Your children, in every land and community.
Unite them in understanding and mutual helpfulness.
Hasten the day when all can rejoice in a world of peace.

A MEDITATION ON PEACE

May it be Your will, O God, that all war and bloodshed cease, and that a great and wondrous peace come to the world.

May nation not lift up sword against nation; may they learn war no more.

May all the inhabitants of the world recognize that we were not created for conflict, rivalry, hatred, jealousy, or killing; but rather, that we were created in order to acknowledge You and to praise You for all time.

Have compassion upon us, and fulfill for us the promises of Scripture:

"I will bring peace to the land and you will lie down, and none shall make you afraid. And I will remove every evil beast from the land, and the sword shall not pass over your land."

"Justice shall flow like water and righteousness like a mighty stream."

"For the earth shall be filled with the knowledge of the Lord,
as the waters cover the sea."

Nahman of Bratzlav (adapted)

On moments of silent prayer

A Talmudic sage once taught: "If we pray only according to the precise text of the prayer and add nothing from our own hearts, then our prayer is not complete."

After we have recited the traditional prayers, beautiful as they are, there may linger in our minds and hearts some precious sentiments to which we have not yet given expression.

These are our personal yearnings, our most intimate thoughts. And yet, we may not be able to find the words for their expression. At such times, we have "thoughts that lie too deep for words."

At such times we pray in silence.

*"May the words of my mouth and the meditations of my heart
Be acceptable before You, O Lord, my Rock and my Redeemer."*

The Psalmist understood the importance of praying with the "words of our mouths"; but he understood also that we need to commune with God through the "meditations of our hearts." Indeed, some of our most urgent prayers never find expression in words; they remain meditations in our hearts. And these silent prayers may be among the most sincere we offer.

A great poet has written: "Heard melodies are sweet, but those unheard are sweeter." Many of us can recognize the truth of these words from our most intimate experiences.

From time to time we have heard melodies which play not upon the ear but within the heart, melodies which originate not outside of ourselves but in the innermost part of our selves.

Just as there are melodies which remain unheard, so there are prayers which remain unspoken. These are prayers which never fall upon the ear because they never cross our lips.

These prayers are found in no Siddur; they well up out of our inner depths—fashioned by our fears and our hopes, by our guilt and our gratitude, by our needs and by our aspirations.

"Silence," said the Kotzker Rebbe, "can be the loudest of voices."

There is sometimes a difference between "reciting the prayers" and truly praying. For instance, we may merely "recite" the prescribed prayers mechanically, our lips uttering the words while our thoughts lie elsewhere.

Genuine prayer involves communion of the heart; and there are times when we can pray without uttering a single word—as did Hannah in the ancient Temple. Her lips produced no sound; they only trembled. Nevertheless, the Bible tells us, God heard her; for her unspoken prayer came from the depths of a mother's anguished heart.

Generations later, the learned Sages of the Talmud declared:
"The Merciful One asks for our hearts."

In this spirit, we address to God the "meditations of our hearts."

Once, after the Tzartkover Rebbe had not preached for a long time, a disciple asked "why?" The Rebbe replied: "There are seventy ways of teaching the Torah. One of them is through silence."

As the Psalmist tells us: "To You, O Lord, silence is praise."

Rabbi Menahem Mendel of Premislan taught:

"Three things are fitting for us—
upright kneeling, motionless dancing, and silent screaming."

Kneeling is not only a matter of physical posture; it can also be a spiritual attitude. We can kneel even when we are upright; and we can stand erect and yet be humble and reverent.

Dancing is not only a matter of outward movement; it can also be an inner mood. Thus, we can dance motionless.

Prayer is not always articulated; sometimes, it is an unspoken yearning. We can, indeed, *cry out silently*.

The Baal Shem Tov said:

"When wood burns, it is the smoke alone that rises upward; the grosser elements remain below. So it is with our prayer. The sincere intention alone ascends to heaven."

Hatzi Kaddish before the Festival Amidah

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְתַנּוּי דְּכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קַרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיד הוּא. לְעֵלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Reader's Short Kaddish before the Festival Amidah

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

Maariv Amidah for Festivals

Traditional Opening Blessings

(אדני שפתי תפתח ופי יגיד תהלתך):

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם אלהי יצחק ואלהי יעקב. האל הגדול הגבור והגורא אל עליון. גומל חסדים טובים וקנה הכל. וזכר חסדי אבות ומביא גואל לבני בניהם למען שמו באהבה:

מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:

From Simchat Torah through the first night of Pesah add:

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני עפר. מי במוך בעל גבורות ומי דומה לך. מלך ממית ומחיה ומצמיח ישועה:

ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

Continue the Festival Amidah on page 100.

Amidah for Festival Evenings

Traditional Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children's children.

You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

*From Simhat Torah through the first night of Pesah add:
You cause the wind to blow and the rain to fall.*

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

Continue the Festival Amidah on page 101.

Maariv Amidah for Festivals

Interpretive Opening Blessings

(ארצי שפתי תפתח ופי גיד תהלתך:)

ברוך אתה יי אלהינו ואלהי אבותינו.
אלהי אברהם אלהי יצחק ואלהי יעקב.
אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.
האל הגדול הנבור והנורא אל עליון.
נומל חסדים טובים וקנה הכל.
וזכר חסדי אבות
ומביא גואל [ואלה] לבני בניהם למען שמו באהבה:
מלך עוזר ומושיע ומגן.
ברוך אתה יי מנן אברהם ועזרת שרה:

אתה נבור לעולם ארצי מתיה מתים אתה רב להושיע:

From Simhat Torah through the first night of Pesah add:

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מתיה מתים ברחמים רבים.
סומך נופלים ורופא חולים ומתיר אסורים
ומקים אמונתו לישני עפר.
מי כמוד בעל גבורות ומי דומה לך
מלך ממית ומתיה ומצמיח ישועה:
ונאמן אתה להחיות מתים.
ברוך אתה יי מתיה המתים:

Amidah for Festival Evenings

Interpretive Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

*From Simhat Torah through the first night of Pesah add:
You cause the wind to blow and the rain to fall.*

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

Praised are You, O Lord,
Who grants to the departed eternal life.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation.

אתה קדוש ושמוך קדוש וקדושים בכל יום יהללוך
סלה. ברוך אתה :: האל הקדוש:

אתה בחרתנו מכל העמים. אהבת אותנו ורצית בנו.
ורוממתנו מכל הלשונות. וקדשתנו במצותיך. וקרבתנו
מלבנו לעבודתך. ושמוך הגדול והקדוש עלינו קראת:

On Saturday night add:

ותודיענו :: אלהינו אתי משפטי צדקה ותלמדנו לעשות חקי
רצונך. ותתן לנו :: אלהינו משפטים ישרים ותורות אמת חקים
ומצות טובים. ותנהילנו זמני ששון ומועדי קדש וזמני נדבה.
ותודיענו קדשת שבת וכבוד מועד וזמני הרגל. ומבדל ::
אלהינו בין קדש לחול בין אור לחשך בין ישראל לעמים
בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת
יום טוב הברכה ואת יום השביעי מששת ימי המעשה קדשת.
הברכה וקדשת אתי עמך ישראל בקדשתך:

On Sabbath add the words in brackets.

ותתן לנו :: אלהינו באהבה [שבתות למנוחה ו]
מועדים לשמחה חגים וזמנים לששון. את יום [השבת
הזה ואת יום]

חג המצות הזה. זמן חרותנו *On Pesah*

חג השבועות הזה. זמן מתן תורתנו *On Shavuot*

חג הסוכות הזה. זמן שמחתנו *On Sukkot*

השמיני חג העצרת הזה. זמן שמחתנו *On Shemini Atzeret
and Simhat Torah*

[באהבה] מקרא קדש. זכר ליציאת מצרים:

SANCTIFYING GOD'S NAME

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, the holy God.

YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your commandments. Thus You have linked us with Your great and holy name.

On Saturday night add:

O Lord our God, You have made known to us Your ordinances of righteousness and have taught us to perform Your laws. You have given us, O Lord our God, just ordinances, true teachings, good statutes and commandments. You have enriched us with seasons of rejoicing, appointed times of holiness, and Festivals for bringing free-will offerings. You have given us as our heritage the holiness of the Sabbath, the glory of the Festival, the pilgrimage season. You have made a distinction, Lord our God, between the holy and the ordinary, between light and darkness, between the Children of Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the Festival, and have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness.

THE FESTIVALS: A gift of love

On Sabbath add the words in brackets.

In love have You given us, O Lord our God, [Sabbaths for rest,] appointed times for gladness, Festivals and seasons for joy, even [this Sabbath day and] this

Festival of Matzot, the season of our freedom;

Festival of Shavuot, the season of the giving of the Torah;

Festival of Sukkot, the season of our gladness;

Festival of Shemini Atzeret, the season of our gladness;

it is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה
 וירצה וישמע. ויפקד ויזכר זכרוננו ופקדוננו. וזכרון
 אבותינו. וזכרון משיח בן דוד עבדך. וזכרון ירושלים
 עיר קדשך. וזכרון כל־עמך בית ישראל לפניך.
 לפליטה לטובה לחן ולחסד ולרחמים לחיים ולשלום
 ביום

On Shavuot say:

תג השבועות

On Pesah say:

תג המצות

On Shemini Atzeret
 and Simhat Torah say:

השמיני תג העצרת

On Sukkot say:

תג הסוכות

הזה: זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה.
 והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו
 ורחם עלינו והושיענו. כי אליך עינינו. כי אל מלך חנון
 ורחום אתה:

On Sabbath add the words in brackets.

והשיאנו יי אלהינו את־ברכת מועדיך לחיים ולשלום
 לשמחה ולששון כאשר רצית ואמרת לברכנו: אלהינו
 ואלהי אבותינו [רצה בסנותנו] קדשנו במצותיך ומן
 חלקנו בתורתך שבענו מטובך ושמחנו בישועתך וטהר
 לבנו לעבדך באמת. והגחילנו יי אלהינו [באהבה
 וברצון] בשמחה ובששון [שבת ו] מועדי קדשך. וישמחו
 בך ישראל מקדשי שמך. ברוד אתה יי מקדש [השבת ו]
 ישראל והזמנים:

**YAALEH V'YAVO: Invoking the merits and faith of our ancestors
as we pray for redemption**

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of

Pesah.

Shavuot.

Sukkot.

Shemini Atzeret.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

SANCTITY AND JOY THROUGH OUR FESTIVALS AND TORAH

On Sabbath add the words in brackets.

Lord our God, bestow upon us the blessing of Your Festivals for life and peace, for joy and gladness, even as You have graciously promised to bless us.

Our God and God of our ancestors, [may our Shabbat rest be acceptable to You,] may Your *Mitzvot* lead us to holiness, and may we be among those who devote themselves to Your Torah.

May we find contentment in Your blessings, and joy in Your sustaining power.

Purify our hearts to serve You in truth; and may we inherit [in love and favor,] in gladness and joy, Your holy [Shabbat and] Festivals.

May Your people Israel, who sanctify Your name, rejoice in You. Praised are You, O Lord, who sanctifies [the Shabbat,] Israel, and the Festivals.

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחזיקה עינינו בשוכה לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חנינו מנן ישענו אתה הוא לדור ודור. נודה
לך ונספר תהלתך על חנינו המסורים בדרך ועל נשמותינו
הפקודות לך ועל נסיה שבכל-יום עמנו ועל נפלאותיה
וטובותיה שבכל-עת ערב ובקר וצהריים. הטוב כי לא-כלו
רחמיך. והמרחם כי לא-תמו חסדיך. מעולם קנינו לך:

ועל-כלם יתברך ויתרוטם שמך מלכנו תמיד לעולם ועד:
וכל החיים יודוך סלה ויהללו את שמך באמת האל ישועתנו
ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך נאה להודות:

שלום רב על ישראל עמך ועל כל-יושבי תבל
תשים לעולם. כי אתה הוא מלך אדון לכל-השלום.
וטוב בעיניך לברך את-עמך ישראל
בכל-עת ובכל-שעה בשלומך.
ברוך אתה יי המברך את-עמו ישראל בשלום:

Shalom rav al yisrael am-
ha
V'al kol yosh-vey tey-veyl tasim l'olam,
Ki ata hu meleḥ adon l'hol ha-shalom.
V'tov b'eyneḥa l'vareyḥ et am-
ha yisrael
B'hol eyt u-v'hol sha-ah bi-sh'lo-meḥa.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You. May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SHALOM RAV: Grant Abundant Peace

Grant abundant and lasting peace to Your people Israel
And to all who dwell on earth;
For You are the supreme Sovereign of all peace.
May it please You to bless Your people Israel,
In every season and at every hour, with Your peace.
Praised are You, O Lord,
Bestower of peace upon Your people Israel.

WE YEARN FOR PEACE

*May we have peace in our hearts and peace in our homes,
Peace in our community and peace in our land,
Peace in Israel and peace throughout the world.*

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
 וּלְמַקְלָלִי נִפְשֵׁי תְדוּם וְנִפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה:
 פָּתַח לִבִּי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
 מְהֵרָה הִפֵּר עֲצָתָם וּמְקַלְלֵם מִחֲשַׁבְתָּם:
 עֲשֵׂה לְמַעַן שְׂמֵךְ עֲשֵׂה לְמַעַן יִמְיֶנְךָ
 עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן תּוֹרַתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְגִּי:
 יִהְיוּ לְרָצוֹן אֲמַרְיִפִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
 יִי צוּרִי וְנֹאֲלִי:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

When a Festival falls on a weekday,
 continue with Kaddish Shalem on page 112.

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
 Adonai tzuri v'go-ali.

**Oseh shalom bi-m'romav, hu ya-aseh shalom
 Aleynu v'al kol yisrael, v'imru amen.**

THE WORDS WE PRAY AND SPEAK

Levi Yitzhak of Berditchev taught: The words we utter to God can elevate the words we later speak to those around us. Thus it is when we conclude the Amidah, and move three steps backward, bowing, and saying, "Guard my tongue from evil and my lips from speaking guile. . . ." This prayer may well keep us from frivolous or evil speech afterward. For later we will think: "Just a moment ago I uttered these words of purity and truth before the great and awesome One; and soon I will pray again to God 'Whose glory fills the world.' How dare this very same mouth speak offensive words now?"

GUARD MY TONGUE FROM EVIL

I O Lord,

Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II O Lord, guard my tongue from evil
and my lips from speaking falsehood.

Help me to ignore those who slander me,
and to be humble and forgiving to all.

Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.

Save Your loved ones, O Lord;
answer me with Your redeeming power.

“May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer.”

O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ.
כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

On the first night of Pesah,
continue with Kaddish Shalem, p. 112.

Reader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה.
הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא אֵל עֶלְיוֹן קִנְיָ שָׁמַיִם וְאָרֶץ:

Congregation and Reader:

מִגֵּן אֲבוֹת בְּדַבְּרוּ מַחִיָּה מַחִיָּה בְּמֵאֲמָרוֹ.
הָאֵל הַקְּדוֹשׁ שָׂאִין בְּמֹוֹהוּ הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שְׁבַת קְדוֹשׁ.
כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחַד
וְנוֹדָה לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד מֵעַין הַבְּרָכוֹת.
אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם. מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי.
וּמְנַיֵחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנַנּוֹ. וְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

VAY'HULU

Va-y'hulu ha-shama-yim v'ha-aretz v'hol tz'va-am.
Va-y'hal Elohim ba-yom ha-sh'vi-i m'lahto asher asa,
Va-yish-bot ba-yom ha-sh'vi-i mi-kol m'lahto asher asa,
Va-y'vareh Elohim et yom ha-sh'vi-i va-y'kadeysh oto,
Ki vo shavat mi-kol m'lahto asher bara Elohim la-asot.

("Mageyn Avot" transliteration on facing page.)

When a Festival falls on Shabbat, pages 108-111 are added.

VAY'HULU: God blessed the seventh day (*Genesis 2:1-3*)

The heavens and the earth, and all within them, were finished.
By the seventh day God had completed the work of Creation.
And so God rested from all this work.
Then God blessed the seventh day and sanctified it,
For on it God ceased all the Divine work of Creation.

MAGEYN AVOT: Our shield in all generations (*Adapted from the Hebrew*)

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, revered, and supreme, Lord of heaven and earth.

Your word was a shield to our ancestors;
And Your decree confers immortal life.

You alone are the holy God;
You give rest to Your people on Your holy Shabbat,
Because You take delight in them.

Help us to worship You in reverence and awe,
And to give thanks to You every day.

From You all blessings flow;
To You all praise is due.

You are the Lord of peace,
Who hallows the Shabbat and blesses the seventh day,
Giving to Your people the delights of Shabbat rest,
A joyful commemoration of Creation.

*Mageyn avot bi-d'varo m'ha-yey meytim b'ma-amaro.
Ha-Eyl ha-kadosh sheh-eyn kamohu
Ha-meyniah l'amo b'yom shabbat kod-sho.
Ki vam ratza l'haniah lahem,
L'fanav na-avod b'yira va-fahad,
V'no-deh li-sh'mo b'hol yom tamid mey-eyn ha-b'rahot.
Eyl ha-hoda-ot adon ha-shalom,
M'kadeysh ha-shabbat u-m'vareyh sh'vi-i,
U-meyni-ah bi-k'dusha l'am m'dush-ney oneg,
Zeyher l'ma-asey v'reyshit.*

אלהינו ואלהי אבותינו. רצה במנוחתנו.
קדשנו במצותיך וסן חלקנו בחורתך.
שבענו מטובך ושמחנו בישועתך.
וטהר לבנו לעבדך באמת.
והנחילנו יי אלהינו
באהבה וברחון שבת קדשך.
וניחו בה ישראל מקדשי שמך.
ברוך אתה יי מקדש השבת:

V'ta-heyr libeynu l'ov-d'ha be-emet.
(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,
R'tzey vi-m'nuha-teynu,
Kad-sheynu b'mitz-vo-teha,
V'teyn hel-keynu b'tora-teha,
Sab-eynu mi-tu-veha,
V'sam-heyne bi-y'shu-ateha.
V'taheyr libeynu l'ov-d'ha be-emet,
V'han-ji-leynu Adonai Eloheynu
B'ahava u-v'ratzon shabbat kod-sheha,
V'ya-nuho va yisrael m'kad-shey sh'me-ha,
Baruh ata Adonai, m'kadeysh ha-shabbat.

SHABBAT: A heritage of holiness and joy

Our God and God of our ancestors,
may our Shabbat rest be acceptable to You.

*May Your Mitzvot lead us to holiness,
and may we be among those
who devote themselves to Your Torah.*

May we find contentment in Your blessings,
and joy in Your sustaining power.

*Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of Your holy Shabbat.*

May Your people Israel, who sanctify Your name,
find true rest on this day.

*Praised are You, O Lord,
who sanctifies the Shabbat.*

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־רַבָּא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְסְתָא דְאִמְרֵינוּ בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
חֲתַקְבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,

B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,

B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael

Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey

V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—

B'rih hu, l'eyla min kol bir-hata v'shi-rata

Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael

Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,

Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom

Aleynu v'al kol yisrael, v'imru amen.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

(Hakkafot for Simhat Torah, page 518.)

(On 1st & 2nd Pesah nights, omit in synagogue.) **Festival Kiddush**

On Shabbat add words in brackets.

ברוך אתה יי אלהינו מלך העולם בורא פרי הנפון:
ברוך אתה יי אלהינו מלך העולם אשר בחר בנו
מכל-עם ורוממנו מכל-לשון וקדשנו במצותיו. ותתן
לנו יי אלהינו באהבה [שבתות למנוחה ו] מועדים
לשמחה חגים וזמנים לששון. אתיים [השבת הזה ואתיים]

On Pesah חג המצות הזה. זמן חרותנו

On Shavuot חג השבועות הזה. זמן מתן תורתנו

On Sukkot חג הסוכות הזה. זמן שמחתנו

On Shemini Atzeret and Simhat Torah השמיני חג העצרת הזה. זמן שמחתנו

[באהבה] מקרא קדש זכר ליציאת מצרים. כי בנו
בחרת ואותנו קדשת מכל-העמים. [ושבת] ומועדי
קדשך [באהבה וברצון] בשמחה ובששון הנחלתנו.
ברוך אתה יי מקדש [השבת ו] ישראל והזמנים:

When a Festival falls on Saturday night, continue on p. 116.

Omit on the last two nights of Pesah

ברוך אתה יי אלהינו מלך העולם
שהתנו וקיימנו והגיענו לזמן הזה:

Baruh ata Adonai, Eloheynu meleh ha-olam,
sheh-heh-heh-yanu, v'kiy'manu, v'higi-anu
la-z'man hazeh.

On the second and last two nights of Pesah, the Omer is counted (p. 732).

In the Sukkah add:

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו לישב בסכה:

Kiddush for Festival Eve

On Shabbat add words in brackets.

Praised are You, Lord our God, Ruler of the universe,
Creator of the fruit of the vine.

Praised are You, Lord our God, Ruler of the universe,
who has chosen us of all peoples for Divine service and
distinguished us by teaching us the way of holiness
through the Mitzvot. In love have You given us, O Lord our
God, [Sabbaths for rest,] appointed times for gladness,
Festivals and seasons for joy, even [this Sabbath day and] this

Festival of Matzot, the season of our freedom;

Festival of Shavuot, the season of the giving of the Torah;

Festival of Sukkot, the season of our gladness;

Festival of Shemini Atzeret, the season of our gladness;

it is for us [in love] a holy convocation, commemorating
the Exodus from Egypt.

You have chosen us of all peoples for Your service, and
You have given us a sacred purpose in life. Therefore You
gave us [with loving favor,] in gladness and joy, Your holy
[Shabbat and] Festivals as a heritage.

Praised are You, O Lord, who hallows [the Shabbat,]
Israel, and the Festivals.

When a Festival falls on Saturday night, continue on p. 116.

Omit on the last two nights of Pesah:

Praised are You, Lord our God, Ruler of the universe,
who has kept us in life, sustained us,
and enabled us to reach this season.

On the second and last two nights of Pesah, the Omer is counted (p. 732).

In the Sukkah add:

Praised are You, Lord our God, Ruler of the universe,
who has taught us the way of holiness through the Mitzvot,
and ordained that we dwell in the Sukkah.

CONCLUSION OF FESTIVAL KIDDUSH ON SATURDAY NIGHTS

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:
ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש לחל
בין אור להשך בין ישראל לעמים בין יום השביעי לששת ימי
המעשה. בין קדשת שבת לקדשת יום טוב הבדלת ואתיום
השביעי מששת ימי המעשה קדשת. הבדלת וקדשת אתעמך
ישראל בקדשתך. ברוך אתה יי המבדיל בין קדש לקדש:

Omit on the last two nights of Pesah:

ברוך אתה יי אלהינו מלך העולם
שהחיינו וקיימנו והניענו לזמן הזה:

In the Sukkah add:

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו לישב בסכה:

On second and last two nights of Pesah, the Omer is counted (p. 732).

Praised are You, Lord our God, Ruler of the universe, Creator of the light of the fire.

Praised are You, Lord our God, Ruler of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the Children of Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the Festival, and You have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness. Praised are You, O Lord, who has made a distinction between the holiness of the Sabbath and the holiness of the Festival.

Omit on the last two nights of Pesah:

Praised are You, Lord our God, Ruler of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

In the Sukkah add:

Praised are You, Lord our God, Ruler of the universe,
who has taught us the way of holiness through the Mitzvot,
and ordained that we dwell in the Sukkah.

The will of the Living God

What does "the sovereignty of God" mean in Hebraic religion? Its implications are inexhaustible; but above everything else it means that the God who created the universe is the absolute Lord over nature, life, and history. No aspect of existence escapes God's sovereign rule: "All people must bring all of their lives under the will of God."

Life cannot be departmentalized into secular and sacred, material and spiritual, with the latter alone falling under Divine jurisdiction. No such distinction is recognized in Hebraic religion; the attempt to withdraw anything, no matter how seemingly insignificant, from Divine rule is branded as an attempt to set up a rival, idolatrous claim against the sovereignty of God: "I am the Lord thy God . . . thou shalt have no other gods before Me." All life, all existence, is governed by one ultimate principle and that principle is the will of the Living God.

Will Herberg (adapted)

A NOTE ON THE ALENU

Alelu is one of the oldest Jewish prayers, and one of the most majestic. It acclaims God as Creator of the universe, to whom our praise is due, and gratefully acknowledges the unique legacy of the Jewish people.

The second section of the Alelu hopefully anticipates the day when a united humanity will acknowledge God's sovereignty, in a perfected world.

Most scholars attribute this prayer to Rav, a third-century Babylonian Talmudist. He is said to have introduced it into the liturgy of the High Holy Days, as a prelude to the Malhuyot (Divine Sovereignty) section of the Rosh Hashanah Musaf. (Some claim that it was composed even earlier.)

Since the early fourteenth century, Alelu has been recited at the conclusion of every formal worship service, throughout the year.

During the Middle Ages, Alelu became the prayer of Jewish martyrs. By that time, it had come to be regarded by devout Jews as a ringing "declaration of faith," and it has remained so for untold generations.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
 לַחַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
 שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
 שְׁלֹא שָׁם חָלַקְנוּ כָּהֵם
 וְגַרְלָנוּ כְּכָל־הַמוֹנִים:

וְנִאֲנַחֲנוּ בַּיָּמִים וּבַיָּמִים וּבַיָּמִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בָּרוּךְ הוּא.

שהוא נוטה שמים ויוסד ארץ ומושב יקרו בשמים ממעל
 ושכינת עזו בנבחי מרומים: הוא אלהינו אין עוד. אמת מלכנו
 אפס זולתו. כפתוב בתורתו. וידעת היום והשבת אל-לבבך
 כי יי הוא האלהים בשמים ממעל ועל-הארץ מתחת. אין עוד:

*In the Alenu, we reverently acclaim God as Creator of the universe;
 we affirm the distinctive character of our People and our Faith;
 and we pray, with hope, for the salvation of all God's children,
 looking beyond the idolatries which still abound.*

*Alenu is thus a quintessential Jewish prayer; for here the voices of the
 "universal" and the "particular" are joined, in a chorus of faith and hope.*

*Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam hel-keynu ka-hem,
 Vgora-leynu k'hol hamonam.
 Va-anahnu kor-im u-mishta-havim u-modim,
 Lifney meleḥ malhey ha-m'lahim,
 Ha-kadosh baruh hu.*

Alenu

Let us now praise the Lord of all;
Let us acclaim the Author of Creation,
Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,
Who made our heritage different from theirs,
And assigned to us a unique destiny.
We bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,
Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.
The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.
As it is written in the Torah:
"This day accept, with mind and heart,
That God is the Lord of heaven and earth;
There is no other."

(Alenu continues on next page)

Among the themes which find majestic expression in the Alenu are thanksgiving for the unique religious heritage of the Jewish People, and confident hope for a world transformed, under the sovereignty of our Creator. When the realities of the world (or of our lives) discourage or distress us, the Alenu reminds us of our Vocation, calls upon us to reaffirm our Faith, and redirects our troubled thoughts toward a future of renewed hope.

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
U-mo-shav y'karo ba-shama-yim mi-maal,
U-sh'hinat uzo b'gov-hey m'romim.
Hu Eloheynu eyn od,
Emet mal-keynu efes zu-lato, ka-katuv b'torato,
V'yada-ta ha-yom va-ha-shey-vota el l'va-veha
Ki Adonai hu ha-Elohim
Ba-shama-yim mi-maal v'al ha-aretz mi-taht, eyn od.

עליבן נקמה להּ : אלהינו לראות מהרה בתפארת עגה.
 להעביר גלולים מן הארץ והאלילים ברות יברתון. למסן
 עולם במלכות שדי. וכל בני בשר יקראו בשמה להפנות אליה
 כל דשעי ארץ: יכירו וידעו כל יושבי תבל. כי לה חכרע
 כל ברך תשבע כל לשון: לפניהּ : אלהינו יכרעו ויפולו.
 ולקבוד שמה יקר יתנו. ויקבלו כלם את על מלכותהּ. וחמלך
 עליהם מהרה לעולם ועד: כי המלכות שלהּ היא. ולעולמי
 עד תמלך בקבוד: בכתוב בתורתהּ. : ימלך לעולם ועד:
 ונאמר. והיה : למלך עלי הארץ.
 ביום ההוא יהיה : אחד ושמו אחד:

A PROPHETIC VISION OF THE FUTURE (Isaiah 2:2-4)

*It shall come to pass in the latter days
 that the mountain of the House of the Lord
 shall be established as the highest of the mountains,
 and shall be raised above the hills;
 and all the nations shall flow to it.*

*And many peoples shall come and say:
 "Come, let us go up to the mountain of the Lord,
 to the House of the God of Jacob,
 so that we may be taught God's ways,
 and walk in God's paths."*

*For out of Zion shall go forth Torah,
 and the word of the Lord from Jerusalem.*

*The Lord shall judge between the nations,
 and shall decide for many peoples.*

*And they shall beat their swords into plowshares
 and their spears into pruning hooks.*

*Nation shall not lift up sword against nation,
 neither shall they learn war any more.*

**V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz.
 Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.**

WE HOPE FOR THE DAY

I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the sovereignty of the Almighty, and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your rule; and may You rule over them speedily and forevermore. For sovereignty is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One.

(M.S.-a.)

BECAUSE WE BELIEVE IN YOU

II Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will reflect the sovereignty of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.
May all the living fervently acknowledge
That to You every knee must bend,
Every tongue vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your rule.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."
The prophet too, proclaimed this promise:
"The Lord shall reign over all the earth;
On that day the Lord shall be One and shall be acclaimed as One."

Life, faith, and remembrance

To us, O Lord of life, You have entrusted Your spirit,
Fashioning us in Your image, and granting us Your gifts:

*The power to create, the will to perfect,
The ability to dream, the capacity to love.*

These are among Your priceless gifts to Your children,
To be used wisely on our earthly journey.

*At journey's end, our souls return
To You, O God, Source of life and love.*

Comfort us, we pray; and deepen our faith
That with You each soul is reunited and loved.

*In Your keeping are the souls of the living,
And the spirits of those who have passed on.*

For it is from You that we come,
And it is to You that we return.

*Our few years on earth are but a prologue
To the drama which continues beyond time.*

This is the faith which sustains us at this hour
As we reaffirm the words of the Psalmist:

*"Into Your hand we entrust our spirits,
You will redeem us, O Lord, God of truth."*

A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.

In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God's name
In the hallowed words of the Kaddish.

Before the Mourner's Kaddish

I

Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your sustaining love, those who mourn now rise to sanctify Your name.

II

Almighty and Eternal God, in adversity as in joy, You are ever with us. As we recall with affection those who have been taken from our midst, we thank You for the example of their lives, for our years of companionship with them, for the cherished memories and the undying inspiration which they leave behind.

Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, those who mourn now rise to sanctify Your holy name.

(M.S.—a.)

III

Eternal God, source of consolation and healing, Your children's hearts are turned to You, in this hour of grief and remembrance.

Grant strength, O Lord, to all who mourn; sustain them in their sorrow. Help them to face the future with confidence and hope, even as they continue to honor the souls of their loved ones.

As we recall those taken from our midst, we offer our thanks—for the years which we shared, for the companionship which we enjoyed, for the love which we knew, and for the memories which we now treasure.

May we create living memorials to our departed through acts of kindness, of compassion, and of loyalty.

May all who mourn today find comfort in Your unfailing love, as they now rise to recite the hallowed words of the Kaddish.

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֻלְמָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיד הוּא. לְעֻלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא הַשְּׁבַחְתָּא וְנַחֲמָתָא דְאֲמִירוֹן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Shabbat Shuvah: repeat לְעֻלְמָא.

Mourner's Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:

May God's great name be praised to all eternity.

Mourners:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Penitential Psalms (Rosh Hodesh Elul through Shemini Atzeret), page 170.

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו:
 אחד ואין יחיד כ'יחודו נעלם וגם אין סוף לאהדוותו:
 אין לו דמות הגוף ואינו גוף לא נערוך אליו קדשתו:
 קדמון לכל דבר אשר נברא ראשון ואין ראשית לראשיתו:
 הנו אדון עולם וכל־נוצר יורה גדתו ומלכותו:
 שפע נבואתו נתנו אל אנשי סגלתו ותפארתו:
 לא קם ב'ישראל כמשה עוד נביא ומביט את־תמונתו:
 תורת אמת נתן לעמו אל על־יד נביאו נאמן ביתו:
 לא יחליף האל ולא ימיר דתו לעולמים לזולתו:
 צופה ויודע סתרינו מביט לסוף דבר בקדמתו:
 נזמל לאיש חסד כמפעלו נותן לרשע רע כרשעתו:
 ישלח לקץ ימין משיתנו לפדות טחבי קץ ישועתו:
 טמים יחיה אל ברב חסדו ברוך עדי עד שם תהלתו:

(Transliteration on facing page.)

YIGDAL, a poetic summary of the Thirteen Principles of Faith, formulated by Maimonides (Commentary on the Mishnah, Sanhedrin 10:1), is believed to have been written by Daniel ben Judah, a fourteenth-century Italian poet.

1. God is Eternal; 2. God is One; 3. God is incorporeal; 4. God created the universe in time; 5. God alone is to be worshiped; 6. God revealed Divine truth to the prophets; 7. Moses was the greatest prophet; 8. The Torah is true; 9. The Torah is immutable; 10. God knows our thoughts and the future; 11. God rewards those who obey the Divine will and punishes those who transgress; 12. A Messiah will come; 13. God grants eternal life.

YIGDAL

Yigdal Elohim hai v'yish-tabah,
Nimtza v'eyn eyt el m'tzi-uto.

Ehad v'eyn yahid k'yi-hudo,
Ne-lam v'gam eyn sof l'ah-duto.

Eyn lo d'mut ha-guf v'eyno guf,
Lo na-aroh eylav k'dushato.

Kadmon l'hol davar asher niv-ra,
Rishon v'eyn reyshit l'reyshito.

Hino adon olam v'hol notzar
Yoreh g'dulato u-mal-huto.

She-fa n'vu-ato n'tano,
El an-shey s'gulato v'tif-arto.

Lo kam b'yisrael k'moshe od,
Navi u-mabit et t'munato.

Torat emet natan l'amo Eyl,
Al yad n'vi-o ne-eman beyto.

Lo yaha-lif ha-Eyl v'lo yamir dato,
L'olamim l'zulato.

Tzo-feh v'yo-dey-a s'ta-reynu,
Ma-bit l'sof davar b'kad-mato.

Gomeyl l'ish hesed k'mif-alo,
Noteyn l'rasha ra k'rish-ato.

Yish-lah l'keytz yamin m'shi-heynu,
Lifdot m'hakey keytz y'shu-ato.

Meytim y'ha-yeh Eyl b'rov hasdo,
Baruh adey ad sheym t'hilato.

May God, whom we acclaim in song,
The One to whom we all belong,
Grant to every heart and home
The blessing of Shabbat Shalom.

שְׁבַת שְׁלוֹם וּמְבָרֵךְ!

SHABBAT SHALOM . . . U-M'VORAH!

(A.N.S.)

On Festivals:

וְשִׂמְחָה בְּחִנּוּךָ וְהִייתָ אֵךְ שִׂמְחָה!

V'sa-mahta b'hageha v'ha-yita ah sameyah!

בְּטֶרֶם כָּל יִצִיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזֵי מָלַךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל
לְבָדוֹ יִמְלוֹךְ נִוְרָא:	וְאַחֲרַי בְּכָלוֹת הַכֹּל
וְהוּא יְהִיָּה בְּתַפְאֲרָה:	וְהוּא הָיָה וְהוּא הֵנָּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנַי
וְלוֹ הָעִז וְהַמְשַׁרָּה:	בְּלִי רֵאשִׁית בְּלִי תַחֲלִית
וְצוּר חֲבֵלֵי בְּעַת צָרָה:	וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נָסִי וּמְנוּס לִי
בְּעַת אִישָׁן וְאַעֲיָרָה:	בְּיָדוֹ אֶפְקִיד רוּחֵי
יְיָ לִי וְלֹא אֵינְרָא:	וְעַם רוּחֵי גְנוּזֵי

Adon olam asher malah, b'terem kol y'tzir niv-ra.
 L'eyt na-asa v'heftzo kol, azai meleh sh'mo nikra.
 V'aharey kih-lot ha-kol, l'vado yim-loh nora.
 V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
 V'hu ehad v'eyn shey-ni, l'ham-shil lo l'ha-h-bira.
 B'li reyshit b'li tahlit, v'lo ha-oz v'ha-misra.
 V'hu Eylī v'hai go-ali, v'tzur hevli b'eyt tzara.
 V'hu nisi u-manos li, m'nat kosi b'yom ekra.
 B'yado afkid ruhi, b'eyt ishan v'a-ira.
 V'im ruhi g'vi-yati, Adonai li v'lo ira.

ADON OLAM

The Eternal Lord reigned alone
While yet the universe was naught;
When by Divine Will all things were wrought,
God's sovereign name was first known.

And when this all shall cease to be,
In dread splendor shall God yet reign;
God was, God is, God shall remain
In glorious eternity.

For God is one, no other shares
God's nature or uniqueness;
Unending and beginningless,
All strength is God's; all sway God bears.

Acclaim the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within God's palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Israel Zangwill (adapted by Adina N. Samuelson)

To guide us all our days

As we prepare to leave Your sanctuary, O God,
We acknowledge that wherever we go we are in Your presence.

We pray that our actions may reflect this awareness,
As we seek Your nearness in the days and weeks ahead.

In moments of temptation, give us strength;
In hours of doubt, renew our faith;
In days of weariness, give us hope.

Clothe our lives with charity;
Deepen our lives with loyalty;
Hallow our lives with integrity.

Help us so to live that we may enhance
The future of all whose lives touch our own.

May the radiant spirit of Your holy Shabbat
Guide us, and our loved ones, all our days.

As we face the world

As we conclude our Shabbat Eve service,
we pray that its influence will remain with us
and that our Shabbat observance will help us
to hallow the days which lie ahead.

May the thoughts we think and the goals we pursue,
the words we speak and the deeds we perform,
reflect the moments which we have spent here tonight.

May our prayers be with us as we face the world;
and may this Shabbat be a source of blessing,
for us and for those whom we hold dear.

To go forth in confidence

Let us go forth in confidence from the House of the Lord,
And may the blessings of our God go with us.

Let us take with us the words of prayer we have uttered,
And may God give us strength to fulfill our resolves.

May God's spirit be with us and with those we love;
And may we be granted health and contentment.

May God give us strength, hope, and vision,
And may all soon be blessed, in a world at peace.

קִבְּלֵנוּ פְּנֵי שַׁבַּת בְּרִנָּה וְחִפְּלָה.
הַבֵּיתָה נְשׂוּבָה בְּלֵב מְלֵא גִילָה.
שֵׁם עֲרוּךְ הַשְּׁלֶחָן. הַנְּרוֹת יֵאִירוּ.
כָּל פְּנוֹת הַבַּיִת יִזְרְחוּ. יִזְקִירוּ.
שַׁבַּת שְׁלוֹם וּבְרָכָה. שַׁבַּת שְׁלוֹם וּמְנוּחָה.
בְּאַחַם לְשָׁלוֹם. מְלֵאכֵי הַשְּׁלוֹם:

Shabbat we have welcomed with song and with prayer.
In joy we return home, knowing that there—
The table is set, with candles shedding light;
All parts of the house are radiant tonight.
Shabbat Shalom: Peace and Rest!
May this Shabbat be peaceful and blessed.
Come in peace, O angels of peace.

(Bialik—adapted, A.N.S.)

*Ki-balnu p'ney shabbat bi-r'nana u-t'fila,
Ha-bai-ta na-shuva b'leyv maley gila,
Sham aruh ha-shul-han, ha-ney-rot ya-iru,
Kol pinot ha-ba-yit yiz-rahū, yaz-hiru,
Shabbat shalom u-v'raha, shabbat shalom u-m'nuha,
Bo-aḥem l'shalom, mal-aḥey ha-shalom.*

Speak to us

O God, we have come to Your sanctuary to seek Your presence.
Speak to us, we pray, with the still, small voice of Your spirit.

If our lives have become shallow, deepen them;
If our principles have become shabby, repair them.

If our ideals have become tarnished, restore them;
If our hopes have become faded, revive them.

If our loyalties have grown dim, brighten them;
If our values have become confused, clarify them.

If our purposes have grown blurred, sharpen them;
If our horizons have become narrowed, widen them.

Make us worthy instruments of Your will,
And help us to live the words we have prayed tonight.

Amen.

Draw us near to that which You love

May love and harmony, peace and friendship
abide among us, now and evermore.

Imbue us with reverence for You, O Lord;
and strengthen our impulse to do good.

May we serve You with devotion,
and perform Your Mitzvot wholeheartedly.

May no hatred or envy be directed toward us;
and may we avoid any hatred or envy of others.

Keep us far from that which You abhor;
and draw us near to that which You love.

Deal mercifully with us, O Lord,
as we call upon Your great and holy name.

Based on passages from the personal prayers of several Talmudic Sages

May we draw closer

Eternal God, in whose name we have gathered,
lift our thoughts that we may renew our minds,

*and lead us to a sense of Your presence,
that we may restore our souls.*

As we conclude our worship, we thank You, O Lord,
for our hallowed memories and for our abiding hopes.

*Help us to show that we are truly Your children
by giving ourselves faithfully to Your tasks.*

Help us to convert our convictions into conduct
to narrow the gap between our principles and our practices.

*Keep us from seeking excuses for our shortcomings;
and help us to heal any wounds we may inflict.*

Help us to carry our successes with humility,
and to face our disappointments with courage and faith.

*Keep us from the pride that blinds the mind
and from the anger that hardens the heart.*

Make us loyal to our convictions in the face of falsehood;
but help us to speak the truth in love.

*May the prayers we have offered here tonight
draw us closer to our heritage, to each other, and to You.*

Amen.

Grant us, O God

Grant us, O God, Your merciful protection,
And in protection give us strength;

And in our strength grant us wise discretion,
And in discretion make us ever just;

And with our justice may we mingle love,
And with our love, O God, the love of You;
And with the love of You, the love of all.

Amen.

Author unknown

Shabbat & Festival Mornings

- BIRHOT HA-SHAḤAR: Preliminary Blessings
- PESUKEY DE-ZIMRA: Introductory Hymns & Psalms
- SHAḤARIT: Morning Service
- SEDER KERIAT HA-TORAH: Torah Service
- MUSAF: Additional Service

BIRHOT HA-SHAḤAR
Early Morning Blessings:
A Preliminary Service

בְּרִכּוֹת הַשַּׁחַר

מהטבו אהליך יַעֲקֹב. משְׁכַנְתִּיךָ יִשְׂרָאֵל:
וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵיתְךָ.
אֲשַׁמְחֶנּוּ אֱלֹהֵיכֶל קֹדֶשְׁךָ בִּירְאֲתְךָ:
יְיָ אֲהַבְתִּי מְעֹן בֵּיתְךָ. וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:
וְאֲנִי אֲשַׁמְחֶנּוּ וְאֶכְרַעַה. אֶבְרַכְּהָ לְפָנָיִי עֲשֵׂי:
וְאֲנִי תִפְלְתִּילְךָ יְיָ עַת רְצוֹן.
אֱלֹהִים בְּרַב־חֶסֶדְךָ. עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

Ma tovu oha-leha yaakov,
Mish-k'no-teha yisrael.
Va-ani b'rov has-d'ha, avo vey-teha,
Eshta-ha-veh el hey-hal kod-sh'ha b'yira-teha.
Adonai ahavti m'on bey-teha,
U-m'kom mish-kan k'vo-deha.
Va-ani eshta-ha-veh v'ehra-a,
Ev-r'ha lifney Adonai osi.
Va-ani t'filati l'ha Adonai eyt ratzon,
Elohim b'rov has-deha, aneyni be-emet yish-eha.

MA TOVU: To worship in Your sanctuary with reverence

How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!

Thanks to Your abundant kindness, O Lord,
I am able to enter Your house,

To bow down before You in reverence,
In this sacred place of worship.

Lord, I love to be in Your house,
The sanctuary dedicated to Your glory.

Here I worship in Your presence,
O Lord, my Maker.

In kindness, Lord, answer my prayer;
Mercifully, grant me Your abiding help.

We have come into Your house, O Lord,
To pray with our fellow Jews in Your sanctuary.

But if the heavens are merely Your throne,
If the earth is but Your footstool,

If the heaven of heavens cannot contain You,
How much less this house, built by mere human hands.

Yet, although Your dwelling place is every place,
And although You can be sought and found in any place,

It is to this place that we come most confidently—
To seek renewal in Your purifying presence.

(H. J. Matt)

THE TALLIT: A reminder of the Mitzvot

Before putting on the Tallit:

הִנְנִי מִתְעַטֵּף בְּטַלִּית שֶׁל צִיצִת כְּדֵי לִקְיַם מִצְוֹת בּוֹרְאִי.
כְּכָתוּב בַּתּוֹרָה.
וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בְּגָדֵיהֶם לְדַרְתָּם:

MEDITATION

As I behold the Tzitzit-fringes, ordained as reminders of God's commandments, I pray that I may remember the Mitzvot at all times and be granted the will and the strength to live by them.

On putting on the Tallit:

כְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִת:
סְדֵינָךְ סִדְדָה אֱלֹהִים וּבְנֵי אָדָם בְּצַל כְּנָפֶיךָ חֲסִיּוֹן:
יְרוּן מִדָּשֵׁן בֵּיתְךָ וְגַחַל עֲדָגֶיךָ חֲשָׁקִים:
כִּי־עָמַד סְקוֹר חַיִּים בְּאוֹרֶךְ נְאֻהֲאוֹר:
מִשָּׁךְ סִדְדָה לְיַדְעֶיךָ וְצַדִּיקֶיךָ לְיִשְׂרָאֵל:

On putting on the Tallit:

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu l'hit-ateyf ba-tzi-tzit.

A MEDITATION BEFORE SHAḤARIT

O God, remove all barriers between our souls and You.
Keep us from haughtiness, anger, and despair.
Guard us from unworthy attributes which would debase our worship,
Which we long to offer You in purity and in love.
Implant Your holy spirit within us;
Keep us from all envy, jealousy, and gossip.
Help us to see the good in others, and to overlook their faults.
Then shall our prayers help us to rise to ever higher spiritual levels,
And bring us, Your children, ever nearer to You.

Based on Elimeleḥ of Lizhensk (Galicia, 18th Century)

THE TALLIT: A reminder of the Mitzvot

Before putting on the Tallit:

I am about to wrap myself in the Tallit, in fulfillment of the commandment of my Creator; as it is written in the Torah: "In every generation they shall put fringes on the corners of their garments." (Numbers 15:38)

MEDITATION

As I behold the Tzitzit-fringes, ordained as reminders of God's commandments, I pray that I may remember the Mitzvot at all times and be granted the will and the strength to live by them.

On putting on the Tallit:

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the wearing of the Tallit.

How precious is Your lovingkindness, O God!
We take shelter under Your wings.

We feast on the abundance found in Your house;
You give us drink from the river of Your delight.

For with You is the fountain of life;
By Your light do we see light.

Grant Your lovingkindness to those who love You,
And Your righteousness to the upright in heart.

(Psalm 36:8-11)

PREPARATION FOR PRAYER

The Tzanzer Rebbe was asked by one of his disciples:

"What does the Rebbe do before praying?"

The Rebbe replied: "I pray that I may have the ability to pray!"

THE GOAL OF PRAYER

In prayer we gather the strength and dedication which enables us to become the fulfillment of the Divine will, thus advancing the purpose which God has set for humanity and for Israel. The flowering of true prayer is a resolve which fills our entire being, and unites all our powers in the service of God.

(Joseph Albo)

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו וצונו על גטילת ידים:

ברוך אתה יי אלהינו מלך העולם אשר יצר את
האדם בחכמה וברא בו נקבים נקבים חלולים חלולים.
גלוי ונדוע לפני כסא כבודך שאם יפתח אחד מהם או
יסתם אחד מהם אי אפשר להתקיים ולעמוד לפניך.
ברוך אתה יי רופא כל־בשר ומפליא לעשות:

אלהי נשמה שנתת בי טהורה היא. אתה בראתה אתה
יצרתה אתה נפתחה בי ואתה משמרה בקרבי. ואתה
עתיד לטלה ממני ולהחזירה בי לעתיד לבא: כל־זמן
שהנשמה בקרבי מודה אני לפניך יי אלהי ואלהי אבותי
רבון כל־המעשים אדון כל־הנשמות: ברוך אתה יי
המחזיר נשמות לפגרים מתים:

"WHO FASHIONED THE HUMAN BEING WITH WISDOM"

This phrase lends itself to two interpretations. It can be understood as a thankful recognition of the supreme wisdom of the Creator, reflected in the astonishing complexity and intricacy of the human body.

Alternatively, the phrase can be understood as an expression of gratitude to God for endowing human beings with wisdom—with the power of intellect, a gift denied to lower life forms. Through our minds we can understand the world about us and devise ways to improve it. We can entertain new ideas and discover new truths.

GRATITUDE FOR OUR WONDROUS BODY

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the washing of the hands.

Praised are You, Lord our God, Ruler of the universe, who has fashioned the human body with sublime wisdom, creating an intricate network of veins, arteries, structures, and organs—each of which must function properly for our survival. Praised are You, O Lord, who heals all creatures and performs wonders.

Talmud, Berakhot 60b

GRATITUDE FOR THE GIFT OF THE SOUL

My God, the soul with which You endowed me is pure. You created it, You formed it, You breathed it into me, and You preserve it within me. A time will come when You will reclaim it from me; but You will return it to me in the life to come.

So long as the soul is within me, I thank You, Lord my God and God of my ancestors, Ruler of all creatures, Lord of all souls. Praised are You, O Lord, who has restored me to a new day of life.

Talmud, Berakhot 60b (adapted)

BODY AND SPIRIT

Judaism regards body and spirit as integrally united, both creations of a compassionate God. "The soul is Yours and the body is Your handiwork," declares a well-known passage in the Yom Kippur liturgy.

According to the mainstream of Jewish religious teaching, the body is neither to be denied nor deified. Neither celibacy and asceticism "for the sake of the spirit," nor unbridled hedonistic self-indulgence are consistent with Jewish tradition.

All aspects of our humanity are to be sanctified—and joyously enlisted in the service of God.

GRATITUDE FOR OUR WONDROUS BODY

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the washing of the hands.

Praised are You, Lord our God, Ruler of the universe, who has fashioned the human body with sublime wisdom, creating an intricate network of veins, arteries, structures, and organs—each of which must function properly for our survival. Praised are You, O Lord, who heals all creatures and performs wonders.

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All aspects of our humanity are to be sanctified—and joyously enlisted in the service of God.

ברוך אתה יי אלהינו מלך העולם
אשר נתן לשכוי בינה להבחין בין יום ובין לילה:

ברוך אתה יי אלהינו מלך העולם שעשני בצלמו:

ברוך אתה יי אלהינו מלך העולם שעשני בן / בת חורין:

ברוך אתה יי אלהינו מלך העולם שעשני ישראל:

ברוך אתה יי אלהינו מלך העולם פוקח עורים:

ברוך אתה יי אלהינו מלך העולם מלביש ערמים:

ברוך אתה יי אלהינו מלך העולם מתיר אסורים:

ברוך אתה יי אלהינו מלך העולם זוקף כפופים:

ברוך אתה יי אלהינו מלך העולם רוקע הארץ על המים:

ברוך אתה יי אלהינו מלך העולם שעשה לי כל־צרכי:

ברוך אתה יי אלהינו מלך העולם אשר הכין מצעד־נגב:

ברוך אתה יי אלהינו מלך העולם אוזר ישראל בגבורה:

ברוך אתה יי אלהינו מלך העולם עוטר ישראל בתפארה:

ברוך אתה יי אלהינו מלך העולם הנותן ליעף כח:

THANKSGIVING WILL NOT CEASE

In the time to come all other Temple sacrifices will cease, but the Sacrifice of Thanksgiving will not cease. All other prayers will cease, but prayers of thanksgiving will not cease. (Leviticus Rabbah 9:7)

Whenever your mind is free, make a conscious effort to concentrate on the good that the Almighty has bestowed upon you. (Bahya)

We give thanks to You, O Lord, because we are able to give thanks!

MORNING BLESSINGS OF THANKSGIVING

We offer praise to You, O Lord our God, Ruler of the universe,

For bestowing the ability to distinguish
between day and night;

For creating us in Your image;

For giving us freedom;

For making us Jews;

For giving us the capacity to see;

For clothing the naked;

For releasing the oppressed;

For raising up those who are bowed down;

For sustaining the universe;

For providing for our daily needs;

For giving us guidance for life's path;

For endowing our people with courage;

For crowning our people with glory;

For giving strength to those who are weary.

At the beginning of the day we gratefully acknowledge some of the many blessings which God lavishes upon us regularly—so regularly that we can easily overlook them.

(What is constantly granted is too easily taken for granted!)

Jewish tradition expects us to recite "one hundred blessings each day" (Talmud, Menahot 43a). From morning to night the mood of thankfulness is nurtured so that we may live each day filled with a sense of gratitude to the Source of all blessings.

Gratitude at its highest goes beyond "counting our blessings." It involves sharing our blessings. A thankful sense of dependence upon God, leads to an awareness of our duty to all God's children.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמַּעֲבִיר שָׁנָה מֵעֵינֵי וְחֲנוּמָה מֵעַפְעָפִי:
וַיְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׁתַּרְגִּילֵנוּ בְּתוֹרַתְךָ וּדְבַרְךָנוּ בְּמִצְוֹתֶיךָ.
וְאַל תִּבְיָאֵנוּ לֹא לַיְדֵי חַטָּא וְלֹא לַיְדֵי עֲבָרָה וְעוֹן
וְלֹא לַיְדֵי נִסְיוֹן וְלֹא לַיְדֵי בְּיּוֹן.
וְאַל תִּשְׁלַטֵּבְנוּ יָצָר הָרָע
וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמִחֵבֵר רָע.
וּדְבַרְךָנוּ בְּיָצָר הַטּוֹב וּבְמַעֲשִׂים טוֹבִים.
וְכוּף אֶת־יָצָרְנוּ לְהַשְׁתַּעֲבֹד־לָךְ.
וְתַנְנוּ הַיּוֹם וּבְכָל־יּוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים
בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵינוּ
וְחַנּוּלֵנוּ חֲסָדִים טוֹבִים.
בְּרוּךְ אַתָּה יי גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

לְעוֹלָם יְהֵא אָדָם יֵרָא שְׁמִים בְּסִתְרָ וּבְגִלּוֹי.
וּמוֹדָה עַל הָאֱמֶת. וְדוֹבֵר אֱמֶת בְּלִבּוֹ. וַיִּשְׁבַּח וַיֹּאמֶר.
רַבּוֹן כָּל־הָעוֹלָמִים. לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מְפִילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הַרְבִּים: מַה־אָנוּ. מַה־חַיֵּינוּ.
מַה־חֲסָדֵינוּ. מַה־צְדָקָנוּ. מַה־יִּשְׁעֵנוּ. מַה־יִּפְחָנוּ. מַה־גְּבוּרָתֵנוּ.
מַה־נֹּאמַר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. הֲלֹא כָל־
הַגְּבוּרִים כָּאֵין לְפָנֶיךָ וְאֲנָשֵׁי הַשֵּׁם כָּלֹא הָיוּ. וְחַכְמִים כְּבִלִי
מִדָּע וְנְבוֹנִים כְּבִלִי הַשֶּׁבֶל. כִּי רַב מַעֲשִׂיהֶם תָּהוּ וַיְמִי
חַיֵּיהֶם הִבֵּל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַכֹּל
הַכֹּל:

TO AWAKEN TO A DAY OF LOVINGKINDNESS

Praised are You, Lord our God, Ruler of the universe,
who removes sleep from my eyes and slumber from my eyelids.

May it be Your will, Lord our God and God of our ancestors,
to make us familiar with Your Torah
and to help us adhere to Your commandments.

Keep us from all sin and disgrace;
let no evil impulse gain mastery over us.

Keep us far from an evil person and a corrupt companion.
Help us to cultivate our noble impulses
so that we may always perform good deeds
and bend our will to do Your service.

Grant us, this day and every day,
grace, love, and compassion
in Your sight and in the sight of all.
Grant us an abundant measure of lovingkindness.

Praised are You, O Lord,
who bestows lovingkindness upon Your people Israel.

Talmud, Berakhot 60b

IN TRUTH AND HUMILITY

One should always revere God, in private and in public,
acknowledge the truth, and be truthful in one's innermost
thoughts. Upon arising, one should declare:

O Ruler of all realms! Not upon our righteous deeds do we
rely when we bring our prayerful supplications before You,
but upon Your abundant compassion.

What are we? What is the value of our lives? What substance
is there to our kindness, our righteousness, our helpfulness,
our strength, our courage? What can we say before You, Lord
our God and God of our ancestors?

Before You, the mighty are as nothing, the famous as if
they had never been; the wise are without wisdom, the clever
without reason. For most of their deeds are worthless, and
their days are like a breath.

Measured against Your perfection, our preeminence over
the beast is negligible, for we all are so trivial.

אבל אנחנו עמך בני בריחה. בני אברהם אברהם
שנשבעת לו בהר המריה. גרע יצחק יחידו שנעמד על גב
המזבח. ערת יעקב בנה בכורה שמאברהם שאהבת אתו
ומשמחתך ששמחת בו קראת את שמו ישראל וישרון:

לפיכך אנחנו תיבים להודות לך ולשבחך ולפארהך
ולברךך ולקדשך ולתת שבח והודיה לשמך:

אשרינו. מה טוב חלקנו

ומה נעים גורלנו ומדהיפה יך שתנו.

אשרינו. שאנחנו משכימים ומעריבים ערב ובקר

ואומרים פעמים בכל יום.

שמע ישראל יי אלהינו יי אחד:

ברוך שם כבוד מלכותו לעולם ועד:

אתה הוא עד שלא נברא העולם. אתה הוא משנברא העולם.
אתה הוא בעולם הזה ואתה הוא לעולם הבא: קדש את
שמך על מקדישי שמך וקדש את שמך בעלמך. ובישועתך
תרים ותגביה קרננו. ברוך אתה יי מקדש את שמך ברכים:

THE COVENANT AS HERITAGE AND CHALLENGE

A timeless truth to tell, an invaluable service to render, a prophetic mission to deliver, a deathless message to preach, an abiding principle to enunciate—these, and more, constitute the heritage which the House of Israel carries on the high road toward human ennoblement. (Abraham A. Kellner)

When asked by his students for the definition of a good Jew, Rabbi Louis Finkelstein responded: A good Jew is a Jew who wants to be a better Jew!

THE COVENANT: Our privilege and duty

But we are Your people, children of Your Covenant, descendants of Your beloved Abraham, to whom You made a promise on Mount Moriah. We are the seed of Isaac, his son, who was bound on the altar. We are Your first-born, the congregation of Jacob, whom You named "Israel" and "Jeshurun" because of Your love for him and Your delight in him.

Therefore it is our duty to thank, to praise, to glorify, and to sanctify You.

IN JOYOUS THANKSGIVING

Ashreynu!

How fortunate are we!

How good is our portion!

How pleasant is our lot!

How beautiful is our heritage!

How fortunate are we that twice each day,
morning and evening, we can declare:

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

Praised be God's glorious sovereignty for ever and ever.

O eternal God before Creation and since Creation, Lord of this world and the world to come, reveal Your holiness through those who sanctify You. Reveal Your holiness throughout the world. Uplift us and exalt us through Your deliverance. Praised are You, O Lord, who reveals Your holiness before all.

We are bound to God, Israel, and the Torah, through a Covenant—which can be disobeyed but cannot be denied. Many who repudiated the Covenant, and denied that the Jewish people still has a providential role to play, came to learn the "brotherhood of suffering" which binds them. But such a feeling of common peril is surely not enough. As A. J. Heschel taught: Our existence is either superfluous or indispensable; it is either tragic or holy; . . . We were not born by mere chance in the obscurity of a primitive past. . . . To be a Jew is to be committed to the continued experience of great ideas. (Max Arzi)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה:

וְהַעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי
עַמְּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמְּךָ
בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְרֵי תוֹרָתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יי הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַרְבָּנוּ
מִכָּל־הָעַמִּים וְנִתְחַלְּנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יי נוֹתֵן
הַתּוֹרָה:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:

יְאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ:

יֵשֵׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

אֱלוֹ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר. הַפָּאָה וְהַבְּכוּרִים
וְהַרְאִיוֹן וְנִמְלִיּוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה:

אֱלוֹ דְּבָרִים שְׂאָדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה
וְהַקָּרוֹן קִיָּמַת לוֹ לְעוֹלָם הַבָּא. וְאֱלוֹ הֵן. כְּבוֹד אָב וְאָם
וְנִמְלִיּוֹת חֲסָדִים וְהַשְׁכַּמַת בֵּית הַמְּדֻרָשׁ שְׁחֵרִית וְעַרְבֵית
וְהַכְּנָסַת אוֹרְחִים וּבִקּוּר חוֹלִים וְהַכְּנָסַת כֶּלֶה וְלִגִּית הַמַּת
וְעִיּוֹן תְּפִלָּה וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ. וְתַלְמוּד
תּוֹרָה כְּנֻגַד כָּלָם:

(A passage from an additional classical Jewish text may be read here.)

A HERITAGE OF TORAH

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the *Mitzvot*, and enjoined upon us the study of Torah.

May the words of Your Torah, Lord our God, be pleasant to us and to Your people, the House of Israel. May we, our children, and all future generations of the House of Israel know You and study Your Torah with devotion. Praised are You, O Lord, who teaches Torah to Your people Israel.

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Your service by giving us Your Torah. Praised are You, O Lord, Giver of the Torah.

Talmud, Berakhot 11b

TANAKH (Bible)

May the Lord bless you and protect you.

May the Lord show you kindness and be gracious to you.

May the Lord bestow favor upon you and grant you peace.

Numbers 6:24-26

MISHNAH

The following are commandments for which there are no prescribed measures: the crops on the border of the field to be left for the poor and the stranger, the gift of the first-fruits, the pilgrimage offerings brought to the ancient Temple on the three Festivals, deeds of lovingkindness, and the study of Torah.

Mishnah, Peah 1:1

TALMUD

In fulfilling the following commandments one enjoys the yield in this world while the principal remains for all eternity: honoring father and mother, performing deeds of lovingkindness, punctually attending the house of study, morning and evening, showing hospitality to strangers, visiting the sick, helping the needy bride, attending the dead, praying with devotion, and making peace between individuals. And the merit of Torah study is equal to all of these.

Talmud, Shabbat 127a

(A passage from an additional classical Jewish text may be read here.)

וַיְהַדְרֵנוּ וַיְתַקְדְּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיְמַלִּיד מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

וַיְתַבְרַךְ וַיְשַׁתְּבַח וַיְתַפְאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדְרֵנוּ
וַיְתַעֲלֵה וַיְתַהַלֵּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיד הוּא. לְעֵלְא* מִן
כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא דְאִמִּירוּ בְּעֵלְמָא.
וְאָמְרוּ אָמֵן:

**עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל־תַּלְמִידֵי
תַּלְמִידֵיהוֹן. וְעַל כָּל־מָאן דְּעָסְקִין בְּאוֹרֵיתָא. דִּי בְּאַתְרָא הֵדֵן
וְדִי בְּכָל־אַתְר וְאַתְר. יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא. חָנָא
וְחַסְדָּא וְנַחְמִיָּא. וְחַיֵּי אַרְיֵיכוּן. וְמוֹנֵי רוּחֵי. וּפְרַקְנָא מְדַקְדָּם
אַבוּהוֹן דִּי־בְשִׁמְיָא וְאַרְעָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא בְּרַחְמֵיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*לְעֵלְא

Because religious study is so highly revered, those who engage in this sacred endeavor (whether as teachers or as students) enjoy the highest regard and warmest blessings of the community.

***A special prayer for the well-being of those who study and teach Torah is incorporated into this Kaddish, whose recitation follows the reading of a classical passage (usually from the Talmud or Midrash); hence the name: Kaddish d'Rabbanan—Kaddish of the Scholars.*

KADDISH D'RABBANAN: Kaddish after study

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

**May the Household of Israel, its scholars and their disciples, and all who engage in the study of Torah, in this land and in all other lands, enjoy abundant peace, grace, kindness, mercy, long life, ample sustenance, deliverance from danger and distress, and Divine blessing. And let us say: Amen.

May God grant abundant peace and a goodly life to us and to all Israel. And let us say: Amen.

May God who ordains harmony in the universe, grant in abundant mercy peace to us and to all Israel. And let us say: Amen.

On Shabbat Shuvah, add a second **שְׁמִי**.*

The heart of the Jewish people has always been in the Bet Ha-Midrash, the house of study. It was the source from which they drew the strength and the inspiration which enabled them to overcome all difficulties and withstand all persecutions. If we want to go on living as a people, we must restore the centrality of the Bet Ha-Midrash, and make it once more the living source of Judaism.

(Aḥad Ha-Am)

Psalm for Sunday:

היום יום ראשון בשבת שבו היו הלויים אומרים בבית המקדש:

לְדוֹד סוּמֹר

לִי הָאָרֶץ וּמְלוֹאָהּ תָּבֵל וַיֵּשְׁבִי בָהּ:
 כִּי־הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהָרוֹת יִכַּנְגְּנָה:
 מִי־יַעֲלֶה בָהּ וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ:
 נָקִי כַפַּיִם וּבְרִלְקָב אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי
 וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשָׂא בְרָכָה מֵאֵת וְצָדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:
 זֶה דוֹר דִּרְשׁוֹ מִבְּקִשֵׁי פְגִידָה יַעֲקֹב סֵלָה:
 שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַקְּבוֹד:

מִי זֶה מֶלֶךְ הַקְּבוֹד וַיָּבֹא מֶלֶךְ הַקְּבוֹד:
 וַיָּבֹא מֶלֶךְ הַקְּבוֹד וַיָּבֹא מֶלֶךְ הַקְּבוֹד:
 וַיָּבֹא מֶלֶךְ הַקְּבוֹד וַיָּבֹא מֶלֶךְ הַקְּבוֹד:
 וַיָּבֹא מֶלֶךְ הַקְּבוֹד וַיָּבֹא מֶלֶךְ הַקְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַקְּבוֹד וַיָּבֹא מֶלֶךְ הַקְּבוֹד:
 הוּא מֶלֶךְ הַקְּבוֹד סֵלָה:

ON THE DAILY PSALMS

*After the destruction of the Second Temple of Jerusalem in the First Century C.E., several of its practices and rituals were transferred to worship services of the synagogue. One of these was the recitation of a designated Psalm on each of the seven days of the week. These Psalms, originally recited by the Levites, are now recited by the entire congregation.

Psalm of the day

(On Shabbat continue on page 169.)

PSALM FOR SUNDAY

Today is the first day of the week,
on which the Levites in the ancient Temple recited:

A Psalm of David.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

For it is God who founded it upon the seas,
And established it upon the waters.

Who may ascend the mountain of the Lord?
Who may stand in this holy place?

One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

Such are the people who seek God,
Who seek the presence of the God of Jacob.

Lift up your heads, O gates!
Lift up high, you ancient doors!
Let the Sovereign of glory enter!

Who is the Sovereign of glory?
The Lord, strong and mighty,
The Lord, valiant in battle.

Lift up your heads, O gates!
Lift them up, you ancient doors!
Let the Sovereign of glory enter!

Who is the Sovereign of glory?
The Lord of hosts is the Sovereign of glory.

Psalm 24

Other rituals were also incorporated into the synagogue service in remembrance of the ancient Temple. Among those still included in our services are: the blowing of the Shofar on Rosh Hashanah, the processions with Lulav and Etrog on Sukkot, and recollections of the ancient sacrificial offerings in the liturgy. (The scheduled times of certain synagogue services were originally intended to correspond with the times of Temple sacrifices.)

The inclusion of these and other elements from earlier times often involved not only recollection but also reinterpretation—thus reflecting both continuity and change in the spiritual life of the Jewish People.

היום יום שני בשבת שבו היו הלוחים אומרים בבית המקדש:

שיר מזמור לבני־קרח:

גִּדּוּל יי וּמִהָלָל מֵאֵד בְּעִיר אֱלֹהֵינוּ הִרְקִדְשׁוּ:

יִפְהוּ נוֹף מְשׁוֹשׁ כְּלִיהֶאֱרָץ הִרְצִיּוֹן יִרְכְּתֵי צִפּוֹן

קִרְיַת מִלֶּדֶךְ רַב:

אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁנֵב:

כִּי־הִנֵּה הַמַּלְכִּים נוֹעְדוּ עֲבְרוּ יַחְדָּו:

הִמָּה רָאוּ בֶן תַּמְהוּ נִבְהָלוּ נִחְפְּזוּ:

רְעֵדָה אֲתֹנֶתְם שֵׁם חֵיל כִּינֹלְדָה:

בְּרוּחַ קָדִים תִּשְׁבֵּר אֲנִיּוֹת תִּרְשִׁישׁ:

כַּאֲשֶׁר שָׁמְעֵנוּ בֶן רְאִינוּ בְּעִיר יִי־צִבְאוֹת בְּעִיר אֱלֹהֵינוּ

אֱלֹהִים יְכוֹנְנָה עַד־עוֹלָם סֵלָה:

דְּמִינוּ אֱלֹהִים חֲסֵדְךָ בְּקִרְבֵי הַיְכָלְךָ:

כְּשִׁמְךָ אֱלֹהִים בֶּן תִּהְלֶתְךָ עַל־קַצְוֵי־אֶרֶץ

צֶדֶק מִלְּאָה יִמְיָנְךָ:

יִשְׁמַח הִרְצִיּוֹן תִּגְלָנָה בְּנוֹת יְהוּדָה

לְמַעַן מִשְׁפָּטֶיךָ:

סָבוּ צִיּוֹן וְהִקִּיפוּהָ סִפְרוּ מִגְדְּלֶיהָ:

שִׁיתוּ לְבַבְכֶם לְחִילָה פִּסְגוּ אֲרְמְנוֹתֶיהָ

לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן:

כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד. הוּא יְנַהֲגֵנוּ עַל־מוֹת:

PSALM FOR MONDAY

Today is the second day of the week,
on which the Levites in the ancient Temple recited:

A Psalm sung by the sons of Korah.

Great is the Lord and highly praised
In the city of our God, the holy mountain.

*Rising in beauty, joy of the whole land,
Mount Zion on the northern slopes,
Citadel of the mighty Sovereign.*

God has been a tower of strength
In her palaces.

*Behold, the kings conspired against her,
But soon they retreated as one.*

They gazed in bewilderment,
They fled in panic and terror.

*They were seized by trembling, like a woman in labor,
Like the Tarshish ships, shattered by an east wind.*

What we had heard we now witnessed
In the city of the Lord of hosts,
The city of our God;
May God preserve it forever.

*We meditate on Your kindness, O God,
In the midst of Your Temple.*

Your glory is praised to the ends of the earth,
Your power has sustained justice.

*Let Mount Zion rejoice,
Let the cities of Judah exult,
Because of Your just decrees.*

Walk around Zion, make a procession about her,
Count her towers, mark well her ramparts and citadels,
So that you may recount it to future generations.

*For God is our God forever—
The Holy One will guide us eternally.*

Psalm 48

היום יום שלישי בשבת שבו היו הלוחם אומרים בבית המקדש:

מנוסר לאסף.

אלהים נצב בעדת־אל בקרב אלהים ישפט:

עד־מתי תשפטר־עול ופני רשעים תשאור־לה:

שפטר־ל ויתום עני ורש הצדיקו:

פלט־דל ואביון מיד רשעים הצילו:

לא ידעו ולא יבינו בקשבה יתהלכו

ימוטו כלי־מוסדי ארץ:

אני אמרתי אלהים אתם ובני עליון כלכם:

אכן באדם תמותון ובאחד השרים תפלו:

קומה אלהים שפטה הארץ כי־אתה תנחל בכל־הגוים:

PSALM FOR TUESDAY

Today is the third day of the week,
on which the Levites in the ancient Temple recited:

A Psalm of Asaph.

God rises in the court of judgment,
In the midst of the judges God pronounces judgment.

*"How long will you corrupt justice,
And show partiality to the wicked?"*

Be just to the poor and the orphan;
Deal righteously with the afflicted and the destitute.

*Deliver the lowly and the needy;
Save them from the hand of the wicked."*

But they refuse to take heed,
They will not understand.

*They persist in their ways of darkness,
While the earth is shaken to its foundations.*

I had thought that because you were judges,
You were all godlike beings.

*But you will perish like ordinary mortals,
You will fall like any earthly prince.*

Arise, O God, and judge the earth;
For Your dominion is over all the nations.

Psalm 82

היום יום רביעי בשבת שבו היו הלנים אומרים בבית המקדש:

אל־נְקָמוֹת יי	אל נקמות הופיע:
הַשָּׂא שֹׁפֵט הָאָרֶץ	השב גמול על־גואים:
עַד־מָתִי רָשָׁעִים יי	עד־מתי רשעים יעלזו:
יָבִיעוּ יִדְבְּרוּ עֲתָק	יתאמרו כל־פֶּעַלִי אָנוּ:
עֲמֹה יי יִדְבְּאוּ	ונחלתה יענו:
אֶל־מָנָה וְגַר יִהְרֹגוּ	ויתומים ירצחו:
וַיֹּאמְרוּ לֹא יִרְאֶה־יָהּ	ולא־יבין אלהי יעקב:
בְּיָנוּ בַעֲרִים בָּעַם	וכסילים מתי משפילו:
הַנֹּטַע אָנוּ הֲלֹא יִשְׁמַע	אם־יֵצֵר עֵינֵינוּ הֲלֹא יִבִּיט:
הַיָּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ	המלמד אדם דעת:
יי יִדַּע מַחֲשַׁבוֹת אָדָם	כִּי־הִקְמָה הַבָּל:
אֲשֶׁר־יִהְיֶה אֲשֶׁר־תִּסְרְנוּ יְהוָה	ומתורתה תלמדנו:
לְהִשְׁקִיט לוֹ מִיָּמִי רַע	עד יכרה לרשע שחת:
כִּי לֹא־יִטַּשׁ יי עַמּוֹ	ונחלתו לא יעזב:
כִּי־עַד־צָדֵק יָשׁוּב מִשְׁפָּט	ואתרו כל־ישרי־לב:
מִי־יָקוּם לִי עִם־מַרְעִים	מי־יתאב לי עם־פֶּעַלִי אָנוּ:
לוֹלִי יי עֲזֹרְתָה לִי	כמעט שכנה דומה נפשי:
אם־אֶמְרָתִי מָטָה רַגְלִי	חסדך יי יסעדני:
בְּרַב שָׂרְעָפִי בָקַרְבִי	תנחומיך ישעשעו נפשי:
הִיחָבְרָךְ כִּפְסֵא הוֹת	יצר עמל עלי־חֶסֶד:
יָגִידוּ עַל־נַפְשׁ צַדִּיק	ודם נקי ירשיעו:
וַיְהִי יי לִי לְמִשְׁנֵב	ואלהי לצור מחסי:
וַיֵּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם	וכרעתם יצמיתם יצמיתם יי אלהינו:
לִכּוֹ נִרְנְנָה לִי	נריעה לצור ישענו:
נִקְדָּמָה פָּנָיו בְּתוֹדָה	בזמרות נריע לו:
כִּי אֵל גָּדוֹל יי	ומלך גדול על־כל־אלהים:

PSALM FOR WEDNESDAY

Today is the fourth day of the week,
on which the Levites in the ancient Temple recited:

O Lord, God of retribution, reveal Yourself,
Judge of the earth, arise to rebuke the arrogant.

*How long, O Lord, how long will the wicked exult?
How long will evildoers boast and speak insolently?*

They crush Your people, and afflict Your very own.
They slay the widow, the stranger, and the orphan.

*And they think the Lord does not see,
The God of Jacob gives no heed.*

Consider this, you brutish people;
Fools, when will you understand?

*Will the One who fashions the ear not hear?
Will the One who forms the eye not see?*

Shall the One who disciplines nations,
And teaches human beings knowledge, not reprove them?

*The Lord knows that human schemes are futile;
Yet happy are those whom You discipline and instruct,*

Thus providing serenity in times of adversity,
Until a pit is dug for the wicked.

*For the Lord will not forsake this people,
Nor will God abandon God's very own.*

Justice will yet be accorded to the righteous;
There is a future for the upright in heart.

*Who will rise up for me against evildoers?
Who will stand by me against workers of iniquity?*

Had the Lord not been my help,
I would have dwelled in the silence of the grave.

*When I thought: "My foot is slipping," Your love, O Lord, upheld me.
When I was filled with worry, Your consolations delighted my soul.*

Shall those rulers who decree iniquity,
Who frame evil by law, have fellowship with You?

*They band together against the life of the righteous,
And they condemn the innocent to death.*

The Lord has been my haven,
My God has been my sheltering rock.

*God will turn their own wickedness against them,
And, with their own evil, will annihilate them. (Psalm 94—adapted from the Hebrew)*

Come, let us sing to the Lord,
Let us acclaim the Rock of our deliverance.

*Let us draw near to God with thanksgiving;
Let us acclaim God with songs of praise.*

For the Lord is a great God,
A Sovereign exalted above all who are worshiped as gods. (Psalm 95:1-3)

היום יום חמישי בשבת שבו היו הלויים אומרים בבית המקדש:

למנצח על-הגתית לאסף:

הַרְנִינוּ לַאלֹהִים עֲזָנוּ	הָרִיעוּ לַאלֹהֵי יַעֲקֹב:
שָׂאוּ זִמְרָה וְתִנְרִתָּהּ	כְּנֹר נְעִים עִם־נָבֶל:
תִּקְעוּ בַחֲדָשׁ שׁוֹפָר	בַּכֶּסֶה לַיּוֹם חֲגֹנוּ:
כִּי חֹק לְיִשְׂרָאֵל הוּא	מִשְׁפָּט לַאלֹהֵי יַעֲקֹב:
עֲדוֹת בִּיהוֹסֵף שְׁמוֹ	בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם

שפת לא-ידעתי אשמע:

הַסִּירוּתִי מִסֶּבֶל שְׁכֹמוֹ	כַּפְּיוֹ מִדּוֹר תַּעֲבֹרָנָה:
בְּצָרָה קָרָאתָ וְאַחֲלִצְנָהּ	אָעֲנֶה בְּסִתְרֵךָ רָעַם
אֲבַחֲנֶנָּה עַל־מִי מְרִיבָה סֵלָה:	

שָׁמַע עַמִּי וְאַעֲיֶדָה בָּךְ	יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי:
לֹא־יְהִיָּה בָּךְ אֵל זָר	וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכָר:
אֲנֹכִי יי אֱלֹהֶיךָ	הַמַּעֲלֶדָה מֵאֶרֶץ מִצְרָיִם

הרחב-פיה ואמלאהו:

וְלֹא־שָׁמַע עַמִּי לְקוֹלִי	וְיִשְׂרָאֵל לֹא־אָבָה לִי:
וְאִשְׁלַחְהוּ בְּשָׂרֵירוֹת לְבָבָם	יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם:
לוֹ עַמִּי שָׁמַע לִי	יִשְׂרָאֵל בְּדַרְכֵי יְהוָה לְכוּ:
כַּמַּעֲט אוֹיְבֵיהֶם אֲכַנִּיעַ	וְעַל־צָרֵיהֶם אָשִׁיב יָדַי:
מִשְׁנֵאֵי יי יִכְחַשׁוּ־לוֹ	וְיִהִי עֵתָם לְעוֹלָם:
וְיִאֲכִילְהוּ מִחֶלֶב חֶטָּהּ	וּמִצּוֹר דָּבֵשׁ אֲשַׁבֵּיעֶנָּה:

PSALM FOR THURSDAY

Today is the fifth day of the week,
on which the Levites in the ancient Temple recited:

For the Leader, upon the gittith. A Psalm of Asaph.

Sing joyously to God, our strength;
Acclaim with gladness the God of Jacob.
Strike up the melody, sound the timbrel,
The sweet harp and the lute.
Sound the Shofar on the New Moon,
At the time appointed for our New Year.
*Its observance is a law for Israel,
Ordained by the God of Jacob—*
Who ordained it as a testimony upon Joseph,
When going forth against the land of Egypt;
Then I heard words I had not known:
*"I have removed the burden from your shoulder,
I have relieved your hands from the heavy baskets.*
You called in trouble and I saved you,
I answered you from the thunder cloud,
I tested you at the waters of Meribah.
*Hear, My people, while I warn you,
O Israel, if you would only listen to Me.*
Let there be no foreign god among you,
You shall not worship an alien god.
*I am the Lord your God, who brought you out of Egypt,
Whatever your desire, I will fulfill it!"*
But My people did not heed My words,
Israel would not obey Me.
*So I let them follow their willful hearts,
I let them follow their own devices.*
If only My people would listen to Me,
If Israel would walk in My ways,
*I would soon subdue their foes
And turn My hand against their adversaries.*
Enemies of the Lord would cringe before them,
Their doom would be for ever.
*But you would I feed with the finest wheat,
With sweetest honey would I satisfy you.*

Psalm 81

Psalm for Friday:

היום יום ששי בשבת שבו היו הלויים אומרים בבית המקדש:

יְיָ מֶלֶךְ גָּאוֹת לְבַשׁ לְבַשׁ יְיָ עֵז הַתְּאֵזֶר

אֶף-תִּכּוֹן תִּבְּל בַּל-תִּמּוֹט:

נָכוֹן כִּסְאֶךָ מֵאֵז מְעוֹלָם אָתָּה:

נִשְׂאוּ נְהָרוֹת יְיָ נִשְׂאוּ נְהָרוֹת קוֹלָם

יִשְׂאוּ נְהָרוֹת דְּכָיִים:

מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי-יָם

אֲדִיר בְּמָרוֹם יְיָ:

עֲדַתְךָ נֶאֱמְנוּ מְאֹד לְבֵיתְךָ נֶאֱוָה-קֹדֶשׁ

יְיָ לְאֶרֶץ יָמִים:

PSALM FOR FRIDAY

Today is the sixth day of the week,
on which the Levites in the ancient Temple recited:

You, O Lord, are Sovereign, robed in majesty,
Adorned with splendor, girded with strength.

*You established the earth securely;
You created a world that stands firm.*

Your throne is established from of old;
You are eternal.

*The rivers lift up their voice,
They raise a mighty roar.*

The mighty breakers of the sea declare:
"God rules supreme."

*Your testimonies are ever dependable;
Creation attests to Your holiness;
You are the eternal Lord.*

Psalm 93

היום יום שבת קדש שבו היו הלויים אומרים בבית המקדש:

מזמור שיר ליום השבת:

טוב להדות לַיְיָ וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בְּבִקְרַח חֲסִידֶךָ וְאֶמְנָתֶךָ בְּלֵילוֹת:
עַל־יַעֲשׂוֹר וְעַל־יַנְבֵּל עַל־יִגְיוֹן בְּכִנּוֹר:
כִּי שָׁמַחְתָּנִי יְיָ בְּפִעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרָנוּ:
מִהֲזַנְדְּלוֹ מַעֲשֵׂיךָ יְיָ מְאֹד עָמְקוּ מַחֲשַׁבְתֶּיךָ:
אִישׁ־בְּעַר לֹא יָדַע וּכְסִיל לֹא־יָבִין אֶת־זֹאת:
בְּפֶרֶחַ רְשָׁעִים כְּמוֹעֵשֶׁב וַיִּצְיָצוּ כָּל־פְּעָלֵי אֲנוּן
לְהַשְׁמֵדָם עַד־יַעַר:
וְאַתָּה מְרוֹם לְעֵלָם יְיָ:
כִּי הִנֵּה אֵיבִיךָ יְיָ כִּי־הִנֵּה אֵיבִיךָ יִאֲבְדוּ
וְתִפְרְדוּ כָּל־פְּעָלֵי אֲנוּן:
וְתִרְם כְּרָאִים קִרְנֵי בְלַתִּי בְשִׁמּוֹן רַעְנָן:
וּתְבַט עֵינַי בְּשׁוּרֵי בְקָמִים עָלַי מְרַעִים
חֲשַׁמְעֵנָה אֲזַנִּי:
צַדִּיק כְּתֹמֵר יִפְרָח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה:
שְׁתוּלִים בְּבַיִת יְיָ בַחֲצֹרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:
לְהַגִּיד כִּי־יֵשֶׁר יְיָ צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

As we praise God's greatness and might in the "Sabbath Psalm," we look forward, with the Psalmist, to the day when the righteous will flourish, when all of God's children will live in harmony and justice, and when the spirit of Shabbat, symbol of a perfected world, will inspire all human conduct. (Ben Saul)

THE SABBATH PSALM (Psalm 92)

Today is the holy Sabbath,
on which the Levites in the ancient Temple recited:
A Psalm, a Song, for the Sabbath day.

It is good to thank You, O Lord,
To sing praises to Your exalted name,
 To proclaim Your love every morning,
 And Your faithfulness every night,
To the sound of the ten-string lyre,
With voice and the music of the harp.
 Your works, O Lord, bring me gladness;
 Of Your deeds, I sing with joy.

How great are Your deeds, O Lord;
How profound are Your designs.
 The simple cannot comprehend,
 The foolish cannot grasp this:
Though the wicked may thrive like grass,
And doers of evil seem to flourish,
 Their doom is sure to come;
 For Yours is the ultimate triumph.

Those who oppose You will perish;
The workers of iniquity will be routed.
 You have given me extraordinary power;
 I am like one who has been anointed.

I see the defeat of my foes,
I hear the doom of my enemies.
 The righteous will flourish like the palm tree,
 They will thrive like the cedar of Lebanon.

Planted in the house of the Lord,
They will flourish in the courts of our God.
 Even in old age, they will bear fruit,
 Retaining their vigor and their strength,
Proclaiming that the Lord is just,
My Rock, in whom there is no unrighteousness.

"Planted in the house of the Lord, they will flourish in the courts of our God." Like trees which flourish when they are rooted in rich soil, the righteous derive sustenance and strength from the House of God, their source of spiritual nourishment. Thus, they grow and flourish.

(A. Cohen—adapted)

PSALMS FOR THE PENITENTIAL SEASON

(Rosh Hodesh Elul through Shemini Atzeret)

(We reflect upon the twin themes of Divine Judgment and Divine Mercy, as the Psalmist calls upon us to put our hope and trust in the Lord.)

לְדוֹר. יי אֹרֵי וְיִשְׁעֵי מִמֵּי אֵיךָ יי מִעוֹז חַיֵּי מִמֵּי אֶפְקָד:
 בְּקֶרֶב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי צָרִי וְאֵיבִי לִי הִמָּה
 בְּשָׁלוֹ וְנִפְלוּ: אִם־תִּחַנֶּנּה עָלַי מִחַנֶּנּה לֹא־יִיךָ לְבִי אִם־
 תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ: אַחַת שְׁאַלְתִּי מֵאֵת יי
 אוֹתָהּ אֶבְקֵשׁ שְׁבִתִּי בְּבֵית־יי בְּלַיְמֵי חַיֵּי לַחַיּוֹת בְּנַעֲמֵי־יי
 וְלִבְקָר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסִכָּה בְּיוֹם רָעָה יִסְתִּירֵנִי
 בְּסִתֵּר אֶהְלוּ בְּצוֹר יְרוּמָמְנִי: וְעַתָּה יְרוּם רֹאשִׁי עַל־אֵיבֵי
 סִבִּיבוֹתַי וְאִנְבַּחָה בְּאֶהְלוּ זְבַחֵי תְרוּעָה אֲשִׁירָה וְאִזְמֶרָה
 לַיי: שְׁמַע־יי קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אִמֵּר לְבִי בְקִשׁוּ
 פָנַי אֶת־פְּנֵיךָ יי אֶבְקֵשׁ: אֶל־תִּסְתַּר פְּנֵיךָ מִמֶּנִּי אֶל־תִּט
 בְּאֵף עֲבֹדְךָ עֲנֹתִי הֵיטֵב אֶל־תִּטְשֵׁנִי וְאֶל־תִּעַזְבֵּנִי אֱלֹהֵי
 יִשְׁרָאֵל: כִּי־אֵבִי וְאִמִּי עֲזָבוּנִי וַיְי אֶסְפְּנִי: הוֹרֵנִי יי דֶּרֶךְךָ
 וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שְׁדַרְי: אֶל־תִּחַנֶּנִּי בְּנַפְשׁ צָרִי כִּי
 קָמַרְבִּי עַד־יִשְׁקַר וַיִּפַּח חֲמָם: לוֹלֵא הָאֲמַנְתִּי לְךָ אוֹת בְּטוֹב־
 יי בְּאֶרֶץ חַיִּים: קוּה אֵל־יי חֹזֵק וְנִאֲמַץ לְבָבְךָ וְקוּה אֵל־יי:

Alternate Penitential Psalm

מִמַּעַמְקִים קָרָאתִיךָ יי:
 אֲדַנִּי שְׁמַעָה בְּקוֹלִי. תְהַיְינָה אֲזַנֵּיךָ קְשׁוּבוֹת לְקוֹל תְּחִנּוּנָי:
 אִם עֲזוֹנוֹת תִּשְׁמַר־יָהּ אֲדַנִּי מִי יַעֲמֵד:
 כִּי־עַמְדָה הִסְלִיחָה לְמַעַן תִּנְרָא:
 קִוִּיתִי יי קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
 נַפְשִׁי לֹאֲדַנִּי מִשְׁמָרִים לְבַקָר שְׁמָרִים לְבַקָר:
 יַחַל יִשְׂרָאֵל אֵל־יי. כִּי־עַם־יי הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוֹת:
 וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲזוֹנוֹתָיו:

PSALMS FOR THE PENITENTIAL SEASON

Psalm 27—selected from the Hebrew

The Lord is my light and my help; whom shall I fear?
The Lord is the strength of my life; whom shall I dread?
Should an army be arrayed against me, I would not fear.
Should war beset me, still would I be confident.
One thing I ask of the Lord, for this do I yearn:
That I may dwell in the house of the Lord all my life,
To feel the goodness of the Lord in the Lord's sanctuary.
On the day of trouble God will shield me,
Lifting me to safety; my head will be high above my foes.
In God's tabernacle I will bring offerings of jubilation,
With chanting and joyous singing.
O Lord, hear my voice when I call;
Be gracious to me and answer me.
O Lord, I truly seek You. Do not hide Yourself from me;
Turn not in anger from Your servant.
You have always been my help;
Do not forsake me, O God, my Deliverer.
Teach me Your way, O Lord; lead me on a straight path.
Deliver me not to the will of my enemies.
Trust in the Lord and be strong;
Take courage and hope in the Lord.

Psalm 130 (Alternate Penitential Psalm)

Out of the depths I call to You, O Lord.
Hear my cry, O Lord; be attentive to my plea.
If You kept account of all sins,
O Lord, who could survive?
But with You there is forgiveness;
Therefore we revere You.
I wait for the Lord with all my being,
Whose word I await with hope.
My soul yearns for the Lord
More anxiously than watchmen yearn for the dawn.
O Israel, put your hope in the Lord,
For the Lord is abundantly kind.
Great is the saving power of the Lord,
Who will redeem our people from all their iniquities.

אנעים ומירות ושירים אארוג. כי אליך נפשי תערוג:
 נפשי חפדה בצל ידך. לרעת כל־ך סודך:
 מדי דברי בקבודך. הומה לבי אלידונך:
 עליכן אנבר בך נקבדות. ושמך אכבר בשירי ידיות:
 אספדה כבודך ולא ראיתיך. אדמד אכנה ולא ידעתיך:
 ביד נביאיך בסוד עבדיך. דמיך הדר כבוד הודך:
 גדלתך ונבונתך. בנו לתקף פעלתך:
 דמו אותך ולא כפיי־ישה. וישווד לפי מעשיך:
 המשילוך ברב חיונות. הנה אחד בכל־דמיונות:
 נחיו בך זקנה ובחרות. ושער ראשך בשיבה ושחרות:

* * *

תהלתי תהי לראשך עטרת. ותפלתי תכון קטורת:
 תיקר שירתך בעיניך. בשיר יושר על־קר בניך:
 ברבתי מעלה לראש משביר. מחולל ומוליד צדיק בביר:
 ובברבתי תנענע לי ראש. ואותה קח לך בבשמים ראש:
 יערב נא שיחי עליך. כי נפשי תערוג אליך:

לך יי הגדלה והנבונה והתפארת והנצח וההוד.

כִּי־כָל בְּשָׁמַיִם וּבְאָרֶץ.

לך יי הממלכה והמתנשא לכל לראש:

מי ימלל גבורות יי. ישמיע כל־תהלתו:

SHIR HA-KAVOD: The Hymn of Glory

Sweet hymns shall be my chant and woven songs,
For Thou art all for which my spirit longs—

To be within the shadow of Thy hand,
And all Thy mystery to understand.

The while Thy glory is upon my tongue,
My inmost heart with love of Thee is wrung.

So though Thy mighty marvels I proclaim,
'Tis songs of love wherewith I greet Thy name.

I have not seen Thee, yet I tell Thy praise,
Nor known Thee, yet I image forth Thy ways.

For by Thy seers' and servants' mystic speech,
Thou didst Thy sov'ran splendor darkly teach.

And from the grandeur of Thy work they drew
The measure of Thy inner greatness, too.

They told of Thee, but not as Thou must be,
Since from Thy work they tried to body Thee.

To countless visions did their pictures run;
Yet beyond all their visions Thou art One.

To Thee both Age and Youth they ascribed,
With grey hair, with young locks, Thy head described.

* * *

May my praises as a crown account,
And my prayer to Thee as incense mount.

Deem precious, O Lord, this poor one's song,
As those that to Thine altar did belong.

Rise, O my blessing, to the Lord of birth,
The breeding, quickening, righteous force of earth.

Do Thou receive it with acceptant nod,
As choice incense offered to my God.

Let my meditation acceptable be,
For with all my being I yearn for Thee.

Transl: I. Zangwill (adapted)

"Yours, O Lord, is the greatness, the power, and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."

"Who can recount the mighty acts of the Lord?
Who can proclaim God's full praise?"

מזמור שיר־הנִקֵּבֶת הַבַּיִת לְדָוִד:

אָרוּמָהּ יי כִּי דִלִיתִנִי	וְלֹא־שָׁמַחְתָּ אוֹיְבֵי לִי:
יְי אֱלֹהֵי	שִׁנְעַתִּי אֱלֹהֵי וְתַרְפָּאֵנִי:
יְי הַעֲלִיתָ מִן־שָׂאוֹל נַפְשִׁי	חַיִּיתִנִי מִן־דִּי־בֹר:
זָמְרוּ לִי חֲסִידָיו	וְהוֹדוּ לְזָכַר קִדְשׁוֹ:
כִּי רָנַע בְּאִפּוֹ	חַיִּים בְּרָצוֹנוֹ
בְּעָרַב יִלֵּן בְּכִי	וְלִבְקָר רָנָה:
וְאֲנִי אֶמְרֵתִי בְשִׁלּוֹי	בְּל־אֲמוּט לְעוֹלָם:
יְי בְּרָצוֹנְךָ	הַעֲמַדְתָּה לְהַרְרֵי עֵז
הַסִּתְרֵתָּ פְנֵיךָ	הֵייתִי נִבְהָל:
אֱלֹהֵי יְי אֶקְרָא	וְאֶל־אֲדֹנָי אֶתְחַנֵּן:
מִהַיִּבְצַע בְּרַמִּי	בְּרַדְתִּי אֶל שַׁחַת
הַיּוֹדֵךְ עָפָר	הַגִּיד אֶמְתֶּךָ:
שָׁמַע־יְי וְחַנּוּנִי	יְי הִזְהֵעֲזֹר לִי:
הַפַּכְתָּ מִסִּפְדֵי לְמַחֹל לִי	פַתַּחְתָּ שִׁקִּי וְתִאֲזַנְנִי שְׁמַחָה:
לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם	יְי אֱלֹהֵי לְעוֹלָם אֲזַכֶּרְךָ:

BEYOND DESPAIR

When calamity comes—a business or professional failure, a painful illness, a consuming disease, a broken limb, a broken heart—the dark mantle of melancholy casts its pall over us and we are enveloped by clouds of meaninglessness and bitterness and foreboding. . . .

At times of death and failure and despair, when we can turn to no one else (for no one else seems to understand, or to care, or to truly listen) we can turn to God in prayer. (Samuel H. Dresner)

FROM DESPAIR TO REJOICING—Psalm 30

A Song at the Dedication of the House. A Psalm of David.

I extol You, O Lord, for You raised me up;
You did not allow my enemies to rejoice over me.

I cried to You, Lord my God, and You healed me;
You kept me from the grave, O Lord,
You rescued me from death.

Sing to the Lord, O you faithful,
And praise God's holy name.

God's anger lasts but a moment;
God's favor is for a lifetime.

Weeping may linger for the night,
But joy accompanies the dawn.

I had once thought in my security
I could never be shaken.

Your favor, O Lord, made me a mountain of strength;
When You withdrew Your favor, I was terrified.

Then I cried to You, O Lord,
I laid my pleas before my God.

What is to be gained from my death,
From my going down to the grave?

Will the dust thank You?
Will it declare Your faithfulness?

Hear me, O Lord, be gracious to me.
O Lord, be my helper.

You turned my mourning into dancing;
You changed my sackcloth for robes of joy,

So that I may praise You and never be silent.
Lord my God, I shall praise You forever!

REFLECTION ON PSALM 30

Severe illness and the threat of imminent death confronted the Psalmist with the reality of human frailty. After a long night of prayer and weeping, came the dawn of healing and joy.

Now gratefully aware of the blessings of health and life, which previously were taken for granted, the Psalmist vows to praise God forever.

Our recitation of this Psalm is a daily re-affirmation of faith in God's healing power.

וְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִקְלִיד מְלַכּוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי רַבְלֵי־בֵית יִשְׂרָאֵל
בְּעֻלְמָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֻלְמָיָא:

Mourners:

וְיִתְבַרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיד הוּא. לְעֻלְמָיָא מִן כָּל־בְּרַבְרָתָא
וְשִׁירְתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמִּירוֹן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:
יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Shabbat Shuvah: repeat לְעֻלְמָיָא.

Mourner's Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:

May God's great name be praised to all eternity.

Mourners:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

THE KADDISH

The Kaddish is not a prayer for the dead, but a mandate to the living. It bids us rise above our sorrow, and fixes our view upon the welfare of humanity. It lifts our hope and directs our vision to a day when all shall at last inhabit the earth as children of the One God, when justice shall reign supreme, in peace.

(Richard C. Hertz)

"The loving kindness which we show to the departed is the ultimate form of loving kindness." (Rashi)

One of the most tender examples of such loving kindness is the recitation of the Mourner's Kaddish during the Period of Mourning and on the anniversary of a loved one's death. As we remember our departed, we perpetuate their presence among us. By remembering them we confer upon them the gift of immortality.

ON THE PESUKEY DE-ZIMRA

Pesukey de-Zimra ("Verses of Songs") consists of selected Psalms, "composite hymns" incorporating passages from various Psalms, and verses from other Biblical songs of thanksgiving.

This section of the liturgy, which serves as a "Prelude" to the Shaḥarit Morning Service, originated as an optional interlude of meditation and worship. By the thirteenth century, however, it had grown significantly, and was accepted as part of the congregational Morning Service, as advocated by the great Scholar, Poet, and Martyr, Rabbi Meir of Rothenburg.

The Pesukey de-Zimra section is preceded by a long blessing, Baruh Sheh-amar ("Praised be the One whose word brought forth the world . . .") and ends with the blessing Yishtabah Shimḥa ("Praised be Your Name . . ."). The Reader's Short Kaddish marks the conclusion of this portion of the liturgy, which is then followed by the Barḥu, the formal opening of the Shaḥarit Service.

PESUKEY DE-ZIMRA
Introductory Hymns & Psalms

פְּסוּקֵי דְזִמְרָה

Pesukey De-zimra: Introductory Service

ברוך שאמר והיה העולם.

ברוך הוא:

ברוך עושה בראשית:

ברוך אוצר ועושה:

ברוך גוזר ומקים:

ברוך מרחם על הארץ:

ברוך מרחם על הבריות:

ברוך משלם שכר טוב ליראיו:

ברוך חי לעד ומקים לגצח:

ברוך פודה ומציל.

ברוך שמו:

ברוך אתה יי אלהינו מלך העולם האל האב הרחמן
מהלל בפי עמו. משבח ומפאך בלשון חסידיו ועבדיו.
ובשירי דוד עבדך נהללך יי אלהינו. בשבחות ובקמירות
נגדלך ונשבחך ונפאךך ונזכיר שמך ונמליכך מלכנו
אלהינו יחיד חי העולמים. מלך משבח ומפאך עדיי עד
שמו הגדול. ברוך אתה יי מלך מהלל בתשבחות:

ברוך אוצר ואנו שומעים.

ברוך עושה ואנו עדים.

ברוך גוזר ואנו מקבלים.

ברוך מרחם ואנו חיים.

ברוך חי לעד ואנו מאמינים.

ברוך פודה ומציל ואנו נאולים.

ברוך הוא וברוך שמו.

Introductory Prayers, Hymns, and Psalms

BARUH SHEH-AMAR: Praise the Lord, source of all being

Praised is the One whose word brought the world into being;
praised is the Holy One.

Praised is the Author of all creation.

Praised is the One who fulfills Divine promises.

Praised is the One who carries out Divine decrees.

Praised is the One who shows compassion to the world.

Praised is the One who shows compassion to all creatures.

Praised is the One who rewards those who are truly reverent.

Praised is the One who abides for all eternity.

Praised is the One who redeems and saves.

Praised be God's holy name.

Praised are You, Lord our God, Sovereign of the universe,
Our merciful God and loving Parent, acclaimed by Your people,
Lauded and glorified by Your faithful servants.

With the songs of Your servant David, we praise You;

With hymns and psalms, we exalt and extol You;

We glorify You and acclaim Your sovereignty.

You alone are the sustaining life of the universe;

You are the Sovereign, whose great name

Is to be eternally glorified.

Praised are You, O Lord, Sovereign adored with praises.

Praised is the One who speaks;

and we hear.

Praised is the One who performs;

and we witness.

Praised is the One who decrees;

and we accept.

Praised is the One who shows compassion;

and we live.

Praised is the One who abides forever;

and we believe.

Praised is the One who saves;

and we are redeemed.

Praised is the Holy One and praised be the Holy Name.

M. Rotem (adapted)

השמים מספרים כבוד אל ומעשה ידיו מגיד הרכיע:
 יום ליום וביע אמר ולילה ללילה יחנה דעת:
 אוראמר ואין דברים בלי נשמע קולם:
 בקלהארץ יצא קום ובקצה תבל מליהם
 לשמש שם אהל בהם:
 והוא כחתן יצא מחפתו ישיש כנבור לרוץ ארח:
 מקצה השמים מוצאו ותקופתו עלקצותם
 ואין נסתר מחמתו:

תורת :: תמימה משיבת נפש
 עדות :: נאמנה מחכימת פתי:
 פקודי :: ישרים משמחי לב
 מצות :: ברה מאירת עינים:
 יראת :: שהורה עומדת לעד
 משפטיו :: אמת צדקו יחדו:

הנחמדים מזהב ומפז רב ומתוקים מדבש ונפת צופים:
 גם עבדך נזהר בהם בשמך עקב רב:
 שניאות מי יבין מנסתרות נקני:
 גם מודים חשף עבדך אלי ימשל רבי
 או איתם ונקיתי מפשע רב:
 יהיו לרצון אמרי פי והגיון לבי לפגוד
 יי צורי ונאלי:

*For the Psalmist, God's greatness is reflected both in the wonders of Creation and in the Divine character of the moral law.
 The philosopher Kant echoed this sentiment when he wrote that two things filled his soul with reverence: "The starry heavens above me and the moral law within me."*

GOD'S GLORY AND WISDOM PROCLAIMED (Psalm 19)

The heavens declare the glory of God,
The sky proclaims God's handiwork.

*Day after day the word is uttered;
Night after night the knowledge is revealed.*

There is no speech, there are no words,
Yet their voice resounds to the very ends of the world.

*In the heavens, God has pitched a tent for the sun,
Which goes forth like a bridegroom from his chamber,
Like an athlete rejoicing to run the course.*

It sets out from one end of the sky,
And completes its circuit at the other end;
Nothing is hidden from its warmth.

*The teaching of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy,
Teaching wisdom to the simple.*

The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.

*Reverence for the Lord is pure, enduring forever.
Judgments of the Lord are true; they are altogether just.*

They are more precious than gold, even purest gold,
They are sweeter than honey, even drops of the honeycomb.

*Your servant strives to observe them,
For great is the reward in keeping them.*

Yet who can discern one's own errors?
Hold me guiltless, O Lord, for unwitting sins.

*Also keep me from willful sins;
May they have no control over me.*

Then shall I be blameless,
Clear of all transgressions.

*May the words of my mouth and the meditation of my heart
Find favor before You, my Rock and my Redeemer.*

THE MEDITATIONS OF OUR HEARTS

Our prayers are usually articulated in words; and they are often read, chanted, or sung aloud. But we can also worship God silently. Indeed, sometimes we are seized by "thoughts that lie too deep for words." Therefore we pray that both the expressed "words of our mouths" and the silent "meditations of our hearts" will find favor before God.

לְדוֹד. בַּשְּׁנוֹתוֹ אֲחִישָׁעֻמוֹ לִפְנֵי אַבְיֵסֶלֶד וְנִגְרָשָׁהוּ וַיִּלְדָּ:	אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת
תָּמִיד תִּהְיֶה לְתוֹ בְּפִי:	בְּיַי תִּתְהַלֵּל נַפְשִׁי
יִשְׁמְעוּ עֲנָוִים וַיִּשְׁמְחוּ:	נִדְּלוּ לִי אֵתִי
וַיִּרְזַמְקָה שְׁמוֹ יְהוָה:	דַּבַּרְשָׁתִי אֶת־יְיָ וַעֲנֵנִי
וּמִכָּל־מַגְוֹרוֹתַי הֲצִילָנִי:	הַבִּיטוּ אֵלָיו וְנִהְרֹו
וּפְגִיחֵם אֱלֹהֵי־חַפְרוֹ:	זֶה עָנִי קָרָא וַיִּי שָׁמַע
וּמִכָּל־צָרוֹתַי הוֹשִׁיעוּ:	חֲנֹה מִלְאֲדָרִי־יְיָ
סָבִיב לִירְאֵיו וַיַּחֲלֹצֵם:	טַעֲמוּ וַיִּרְאוּ כִי־טוֹב יְיָ
אֲשֶׁר־יִהְיֶה נִגְבֵּר יַחֲסֵה־בוֹ:	וַיִּרְאוּ אֶת־יְיָ קְדוֹשִׁיו
כִּי־אֵין מַחְסוֹר לִירְאֵיו:	כַּפִּירִים נָשׂוּ וְנִרְעִבוּ
וְדַרְשֵׁי יְיָ לֹא־יַחֲסְרוּ כָל־טוֹב:	לְכֹרְבָנִים שִׁמְעוּ־לִי
יִרְאֵת יְיָ אֱלֹמְדָכֶם:	מִי־הָאִישׁ הַחֲפִיץ חַיִּים
אֲהַב יָמִים לְרְאוֹת טוֹב:	נִצַּר לְשׁוֹנֵד מֵרַע
וּשְׁפָתַיִךְ מִדְבַּר מִרְמָה:	סוֹר מֵרַע וַעֲשֵׂה־טוֹב
בִּקְשׁ שְׁלוֹם וְרַדְפָּהוּ:	עֵינַי יְיָ אֱלֹהֵי־צְדִיקִים
וְאֲנֹוֹ אֱלֹהֵי־שׁוֹעֲתֵם:	פָּנֵי יְיָ בַּעֲשֵׂי רַע
לְהַכְרִיחַ מֵאֲרֶץ זָכָרִם:	צַעֲקוּ וַיִּי שָׁמַע
וּמִכָּל־צָרוֹתֵם הֲצִילֵם:	קְרוֹב יְיָ לְנִשְׁבְּרֵי־לֵב
וְאֶת־דְּבַר־יְרוּחַ יוֹשִׁיעַ:	רַבּוֹת רַעוֹת צְדִיק
וּמִקְלָם יִצִּילֵנוּ יְיָ:	שֹׁמֵר כָּל־עֲצַמּוֹתָיו
אֶחַת מִהֲנֶה לֹא נִשְׁבְּרָה:	תְּמוֹתַת רַשָׁע רַעָה
וְשָׂאֵי צְדִיק יִאֲשְׁמוּ:	פּוֹדָה יְיָ נַפְשׁ עַבְדֵּיו
וְלֹא יִאֲשְׁמוּ כָל־הַחֹסִים בּוֹ:	

"If a mortal uses broken vessels in doing work, it is considered an embarrassment; yet, God Almighty uses broken vessels! As we are told: 'The Lord is near to the broken-hearted.'" (R. Alexandri, Leviticus Babbah 7:2)

GOD IS NEAR TO THE RIGHTEOUS AND THE BROKEN-HEARTED

I praise the Lord at all times;
God's acclaim is continually on my lips.

Exalt the Lord with me,
And let us extol the Lord together.

I sought the Lord, who answered me,
Saving me from all that I feared.

Discover the goodness of the Lord;
Happy are those who take shelter with God.

Come, children, listen to me;
I will teach you reverence of the Lord.

Who is the person who delights in life
And loves a long life of goodness?

Keep your tongue from evil,
And your lips from speaking falsehood.

Depart from evil and do good;
Seek peace and pursue it.

The Lord is near to the broken-hearted,
And helps those who are crushed in spirit.

The Lord redeems the lives of the faithful,
And those who trust in God shall not feel forsaken.

Psalm 34—selected verses

"DEPART FROM EVIL AND DO GOOD"

Righteous living has both negative and positive aspects. To "depart from evil," to abandon destructive and pernicious behavior, is one commendable goal—difficult, and often requiring persistence. However, we must go further and "do good," by performing positive deeds, in the active pursuit of peace, justice, and harmony.

"SEEK PEACE AND PURSUE IT"

Rabbi Simeon ben Gamliel taught: By bringing peace into one's own home, a person is regarded by Scripture as having brought peace to each and every Jew. But by bringing jealousy and strife into one's home, a person is regarded by Scripture as having brought jealousy and strife into the entire House of Israel. (Avot d'Rabbi Natan 28)

תפלה למשה איש־האלהים:

אֲדַנִּי. מֵעוֹן אַתָּה הֵייתָ לָנוּ בְדָר וָדָר:
 בְּטָרִם הַרִים יִלְדוּ וּתְחַלֵּל אֶרֶץ וְתַבַּל
 וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל:
 תֵּשֵׁב אָנוּשׁ עַד־דָּבָא וּתְאִמֵר שׁוּבוּ בְנֵי־אָדָם:
 כִּי אֵלֶּף שָׁנִים בְּעֵינֶיךָ כַּיּוֹם אֶתְמוּל כִּי יַעֲבֹר
 וְאַשְׁמוּרָה בְּלִילָה:
 זָרַמְתָּם שָׁנָה יִהְיוּ בְּבִקְרָה כְּחִצֵּי יַחֲלָף:
 בְּבִקְרָה יִצִּיץ וְחֲלָף לְעָרֵב יְמוּלֵל וְיִבֹשׁ:
 כִּי־כִלְיֵנוּ בְּאַפֶּךָ וּבְחִמְתְּךָ נִבְהַלְנוּ:
 שֵׁת עֲזַנְתִּינוּ לְנַגְדֶּךָ עֲלַמְנוּ לְמֵאוֹר פְּגִיחָה:
 כִּי כִלְיָמֵינוּ פָּנוּ בְּעִבְרַתְךָ כִלְיָנוּ שָׁנִינוּ כְּמִוְהָנָה:
 יִמִּי־שְׁנוֹתֵינוּ כָּהֵם שְׁבַע־יָמִים שָׁנָה וְרַהֲבָם עָמַל וְאוֹן
 וְרַהֲבָם עָמַל וְאוֹן כִּי־נָחַשׁ חַיֵּשׁ וְנִעְפָּה:
 מִיִּיּוֹדֵעַ עַז אַפֶּךָ וּכְיִרְאַתְךָ עִבְרַתְךָ:
 לְמַנּוֹת יָמֵינוּ כִּן הוֹדַע וְנָבֵא לִבִּב חֲכָמָה:
 שׁוֹבָה יי עַד־מִתִּי וְהִנָּחֵם עַל־עֲבֹרֶיךָ:
 שְׁבַעְנוּ בְּבִקְרָה חֲסֵדְךָ וְנִרְנָנָה וְנִשְׁמַחָה בְּכִלְיָמֵינוּ:
 שְׁמַחְנוּ כִּי־מוֹת עֲנִיתָנוּ שְׁנוֹת רְאִינוּ רַעָה:
 יִרְאָה אֶל־עֲבֹרֶיךָ פִּעֲלֶךָ וְהִדְרֶךָ עַל־בְּנֵיהֶם:
 וַיְהִי נֶעֱם אֲדַנִּי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה עָלֵינוּ
 וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ:

Like the Psalmist, we ponder the contrast between God's eternity and our own mortality. We seek wisdom; and we pray for the redeeming power of God's abundant love. It is the promise and prospect of this love which enable us to "live joyously all of our days." (Ben Saul)

TEACH US TO NUMBER OUR DAYS

A prayer of Moses, the man of God.

Lord, You have been our refuge in every generation.
Before the mountains were brought forth,
Before the earth and the world were fashioned,
From eternity to eternity, You are God.

A thousand years in Your sight are
Like a passing day, like a fleeting night watch.

You sweep people away as if they were but a dream;
By morning, they are like the new grass—

In the morning, it flourishes and grows;
In the evening, it fades and withers.

Our years may number three score and ten;
If we be granted special vigor, then eighty.

But their boasting is only trouble and travail;
For soon they are gone and we vanish.

So teach us to number our days,
That we may attain a heart of wisdom.

Satisfy us each morning with Your love,
That we may live joyously all of our days.

Help Your servants to behold Your wondrous works,
And their children to perceive Your glory.

May Your favor, Lord our God, rest upon us.
May the work of our hands be established.
Establish the work of our hands firmly.

Psalm 90—selected verses

According to a Midrashic tradition, Moses composed this Psalm upon the completion of the Tabernacle which the Israelites built in the wilderness. When Moses saw that they had performed the tasks which the Lord had commanded (Exodus 39:43), he blessed them. The blessing, says the Midrash, is to be found in the closing verse of this Psalm: "May God establish the work of our hands."

As a wise teacher has said: "Even when we are involved in 'doing the Lord's work,' we must pray that our actions be truly worthy!"

שיר למעלות. (Psalm 121)

אֲשָׂא עֵינַי אֶל־הַהָרִים. מֵאֵין יבֹא עֲזָרִי:
עֲזָרִי מֵעַם יי. עֲשֵׂה שָׁמַיִם וָאָרֶץ:
אֶל־יָתֵן לְמוֹט רַגְלִיךָ. אֶל־יָנוּם שֹׁמְרֶיךָ:
הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן. שׁוֹמֵר יִשְׂרָאֵל:
יי שֹׁמְרֶיךָ. יי צִלְּךָ עַל־יַד יְמִינֶךָ:
יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּבֵד. וַיָּרַח בִּלְיָלָה:
יי יִשְׁמְרֶיךָ מִכָּל־רָע. יִשְׁמַר אֶת־נַפְשֶׁךָ:
יי יִשְׁמַר־צִאתֶךָ וּבֹאֶיךָ. מֵעַתָּה וְעַד־עוֹלָם:

שיר המעלות לדוד. (Psalm 122)

שָׁמַחֲתִי בְּאֲמָרִים לִי. בֵּית יי גִּלְדֶּךָ:
עֲמֻדוֹת הַיּוֹי רַגְלֵינוּ. בְּשַׁעְרֵיךָ יְרוּשָׁלַיִם:
יְרוּשָׁלַיִם הַבְּנוּיָה. כְּעִיר שֶׁחִבְּרָה לָהּ יַחְדָּו:
שָׁשׂוּ עָלֶיךָ שְׂבָטִים שְׂבָטֵי־יָהּ. עֲדוֹת לְיִשְׂרָאֵל.
לְהוֹדוֹת לְשֵׁם יי:
כִּי שָׁמָּה יֵשְׁבוּ כְּסָאוֹת לְמִשְׁפָּט. כְּסָאוֹת לְבֵית דָּוִד:
שִׂאֲלוּ שְׁלוֹם יְרוּשָׁלַיִם. יִשְׁלִי אֶהְבִּיךָ:
יְהִי־שְׁלוֹם בְּחִילֶךָ. שְׁלֹה בְּאֲרָמְנוֹתֶיךָ:
לְמַעַן אַחֵי וְרֵעֵי. אַדְּבָרֶה נָא שְׁלוֹם בְּךָ:
לְמַעַן בֵּית־יי אֱלֹהֵינוּ. אַבְרָקֶשָׁה טוֹב לָךְ:

L'maan ahai v'rey-ai, adabra na shalom bah.
L'maan beyt Adonai Eloheynu, avak-shah tov lah.

GOD, OUR GUARDIAN (Psalm 121)

I will lift up my eyes to the mountains;
From where will my help come?
My help comes from the Lord,
Who made heaven and earth.
The Lord will not allow your foot to give way;
Your Guardian will not slumber.
For the Guardian of Israel
Neither slumbers nor sleeps!
The Lord is your keeper;
The Lord is your protection at your right hand.
The sun shall not smite you by day,
Nor the moon by night.
The Lord shall guard you from all evil,
And shall guard your life.
The Lord shall guard your going out and your coming in,
From this time forth and forever.

FOR JERUSALEM AND FOR PEACE (Psalm 122)

I rejoiced when they said to me,
"Let us go up to the House of the Lord."
 *We stand within your gates, O Jerusalem,
 Jerusalem which is rebuilt, united and whole,*
Where the tribes made pilgrimages,
The tribes of the Lord as witness of Israel,
To praise the name of the Lord.
 *For there stood the thrones of justice,
 Thrones of the House of David.*
Pray for the peace of Jerusalem;
May those who love you have security.
 *Peace be within your walls,
 Security within your citadels.*
For the sake of my brethren and friends,
I say, "Peace be with you."
 *For the sake of the House of the Lord our God,
 I seek your good.*

Psalms 121 and 122 are among the best known and most beloved Psalms. The first expresses a deep faith in God's protective care; the second reflects our abiding concern for Jerusalem and our yearning for peace. Both Psalms are included in the Pesukey De-zimra of the "Nusah Sefarad" rite. They are included here as optional selections.

(Translation, p. 337.)

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ	עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁר יִהְיֶה הָעַם שֹׁכֵן לְךָ	אֲשֶׁר יִהְיֶה הָעַם שֹׁכֵן לְךָ:
תְּהִלָּה לְדוֹר	
אֲרוֹמְמָה אֱלֹהֵי הַמַּלְאָךְ	וְאֶבְרַכְּהָ שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרַכְּךָ	וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וְמִהַלְלֵי מְאֹד	וְלִגְדָלְתוּ אִין חֲקָר:
דוֹר לְדוֹר וְשִׁבַח מַעֲשֵׂיךָ	וְגִבּוֹר־תִּיף יִגִּידוּ:
הַדָּר כְּבוֹד הַדָּר	וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחֶה:
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ	וְגִדְלְתָה אֲסַפְרֶנָּה:
וְכָר רַב־טוֹבָה וְיָבִיעוּ	וְאֶדְרַקְתָּ יְרֵגֵנוּ:
חֲנוּן וְרַחוּם יְיָ	אֲרַךְ אַפָּיִם וְגִדְל־חֲסֵד:
טוֹבִי יְיָ לְכֹל	וְרַחֲמֵי עַל־כָּל־מַעֲשָׂיו:
יְרוּךְ יְיָ כָּל־מַעֲשֵׂיךָ	וְחֲסִידֶיךָ יְבָרְכוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ	וְגִבּוֹר־תָּה יְדַבְּרוּ:
לְהוֹדִיעַ לְבִנֵי הָאָדָם גִּבּוֹרֹתֶיךָ	וְכְבוֹד הַדָּר מְלִכּוֹתוֹ:
מְלִכּוֹתֶיךָ מְלִכּוֹת כָּל־עֲלָמִים	וְמִמְשַׁלְתֶּךָ בְּכָל־דוֹר וָדוֹר:
סוֹמֵךְ יְיָ לְכָל־הַנְּפִלִים	וְזוֹמֵךְ לְכָל־הַכְּפוּפִים:
עֵינֵיכֹל אֵלֶיךָ יִשְׁבְּרוּ	וְאֵתָה נֹתַן־לָהֶם אֶת־אֲבָכֶלֶם בְּעֵתוֹ:
פּוֹתֵחַ אֶת־יַגְדְּךָ	וְמַשְׁבִּיעַ לְכָל־יְחֵי רְצוֹן:
צָדִיק יְיָ בְּכָל־דְרָכָיו	וְחֲסִיד בְּכָל־מַעֲשָׂיו:
קְרוֹב יְיָ לְכָל־יֹקְרָאֵיו	לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
רְצוֹן־רְאִיו יַעֲשֶׂה	וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְיָ אֶת־כָּל־אֲהָבָיו	וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
תְּהִלָּתְךָ יְיָ יְדַבְּרֵנִי	וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:
וְאֶנְחֵנוּ נִבְרַךְ יְיָ	מִעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

Ashrey yosh-vey vey-teħa, od y'ha-l'luħa selah.
 Ashrey ha-am sheh-kaħa lo, ashrey ha-am sheh-Adonai Elohav.
 T'hila l'David.
 Aro-mimħa Elohai ha-meleħ, va-avarħa shimħa l'olam va-ed.
 B'ħol yom avar-ħeka, va-ahal'la shimħa l'olam va-ed.
 Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn ħey-ker.
 Dor l'dor y'shabaħ ma-aseħa, u-g'vuro-teħa ya-gidu.
 Hadar k'vod ho-deħa, v'div-rey nif-l'oteħa a-siħa.
 Ve-ezuz no-ro-teħa yo-meyru, u-g'dulat-ħa asap-rena.
 Zey-ħer rav tuvħa ya-biu, v'tzid-katħa y'ra-neynu.
 Ĥanun v'raħum Adonai, ereħ apa-yim u-g'dol ħased.
 Tov Adonai la-kol, v'ra-ħamav al kol ma-asav.
 Yo-duħa Adonai kol ma-aseħa, va-ħa-sideħa y'var-ħuħa.
 K'vod mal-ħuħa yo-meyru, u-g'vu-ratħa y'da-beyru.
 L'hodia li-v'ney ha-adam g'vu-rotav, u-ħ'vod hadar mal-ħuto.
 Mal-ħuħa mal-ħut kol olamim, u-mem-shal-t'ħa b'ħol dor va-dor.
 Someyħ Adonai l'ħol ha-nof-lim, v'zo-keyf l'ħol ha-k'fufim.
 Eyney ħol eyleħa y'sa-beyru, v'ata noteyn lahem et oħ-lam b'ito.
 Po-tey-aħ et ya-deħa, u-mas-bia l'ħol ħai ratzon.
 Tzadik Adonai b'ħol d'ra-ħav, v'ħasid b'ħol ma-asav.
 Karov Adonai l'ħol ko-rav, l'ħol asher yik-ra-uhu ve-emet.
 R'tzon y'rey-av ya-aseh, v'et shav-atam yish-ma v'yo-shi-eym.
 Shomeyr Adonai et kol oha-vav, v'eyt kol ha-r'shaim yash-mid.
 T'hilat Adonai y'daber pi,
 Vi-vareyħ kol basar sheym kod-sho l'olam va-ed.
 Va-anah-nu n'va-reyħ Yah, mey-ata v'ad olam, Halleluyah.

A CONCISE ASHREY (Psalms 84:5, 144:15, 119:1, 32:2, 112:1, 106:3, 41:2, 146:5, 115:18)

Happy are they who dwell in Your house; forever shall they praise You.

Happy is the people so favored;

Happy is the people whose God is the Lord.

Happy are they whose ways are blameless,

Who follow the teaching of the Lord.

Happy are they whom the Lord finds blameless,

In whose hearts there is no deceit.

Happy are they who revere the Lord,

Who are greatly devoted to God's commandments.

Happy are they who act justly, who do right at all times.

Happy are they who are thoughtful of the needy;

In time of trouble may the Lord keep them from harm.

Happy are they whose help is the Lord, whose hope is in the God of Jacob.

Let us, therefore, praise the Lord, at this time and for evermore; Hallelujah.

הללויה
 הללי נפשי אתי:
 אלהלה יי בחיי
 אומרה לאלהי בעודי:
 אליתבטחו בנדיבים
 בכדאדם שאין לו תשועה:
 תצא רוחו ישב לאדמתו
 ביום שהוא אבדו עשתגתיו:
 אשרי שאל יעקב בעורו
 שברו עליי אלהיו:
 עשה שמים וארץ
 אתיהים ואתכלאשריבם
 השמר אמת לעולם:
 עשה משפט לעשוקים
 נתן לחם לרעבים
 יי מתיר אסורים:
 יי פקח עורים
 יי זקר כפופים
 יי אהב צדיקים:
 יי שמר אתגרים
 יתום ואלמנה יעורר
 ודרר רשעים יענת:
 ימלך יי לעולם
 אלהיך ציון לדר ודר.
 הללויה:

Yimloh Adonai l'olam, Eloha-yih tzion l'dor va-dor,
 Halleluyah.

THE LORD IS THE GUARDIAN OF TRUTH

Accept the truth, whatever its source. . . . Take pearls from the sea, take gold from the dust; and take roses from amidst the thorns.

(Immanuel of Rome, c. 1300)

THE OPPRESSED, THE HUNGRY, THE CAPTIVE

Acknowledging the reality of human suffering does not lead the Psalmist to question God, but rather to affirm the faith that God cares about the disadvantaged, and works to remove their burdens and to supply their needs.

THE LORD LOVES THE RIGHTEOUS

The righteous of all nations are priests of the Holy One.

(Seder Eliyahu Zuta, ch. 20)

OUR HOPE AND HELP IS THE LORD

Hallelujah; Praise the Lord, O my soul!
I will praise the Lord all my life;
I will sing to my God with all my being.

*Put not your trust in the mighty,
In mere mortals who cannot bring deliverance.*

Happy are they whose help is the God of Jacob,
Whose hope is the Lord our God.

*The Creator of heaven and earth,
Is the Guardian of truth forever.*

The Lord secures justice for the oppressed,
Provides food for the hungry,
And sets the captives free.

*The Lord gives vision to the sightless,
And raises up those who are bowed down.*

The Lord loves the righteous,
And watches over the stranger.

*The Lord supports the orphan and the widow,
But frustrates the plans of the wicked.*

The Lord shall reign forever;
Your God, O Zion, for all generations; Hallelujah.

Psalm 146—adapted from the Hebrew

GOD AND HUMANITY

One of the highest ideals urged upon us by our Tradition is the imitation of God.

Of course, as mortals, we cannot aspire to God's power or eternity; but we can, and should, try to emulate God's merciful qualities.

We read in the Talmud: "As God is merciful, so you be merciful; as God is gracious, so you be gracious" (Shabbat 133b).

Thus when the Psalmist declares that God is "the guardian of truth," and that God secures justice for the oppressed, cares about the hungry, the captives, and the sightless, and is concerned for the stranger, the orphan, and the widow, we are reminded that these Divine concerns should be our concerns as well.

"These merciful qualities," wrote Rabbi Joseph Hertz, "are real links between God and humanity; and we are never nearer the Divine than we are in our compassionate moments."

הללויה:

הללוהו בקדשו	הללוהו ברקיע שזו:
הללוהו בגבורתיו	הללוהו קרב גדלו:
הללוהו בתקע שופר	הללוהו בגבל וכנור:
הללוהו בתוף ומחול	הללוהו במנים וענב:
הללוהו בצלצל־ישמע	הללוהו בצלצל־י תרועה:
כל הנשמה תהלל יה	הללויה:
(כל הנשמה תהלל יה	הללויה:)

ברוך יי לעולם. אמן ואמן:
 ברוך יי מציון שכן ירושלים. הללויה:
 ברוך יי אלהים אלהי ישראל עשה נפלאות לברו:
 וברוך שם כבודו לעולם
 וימלא כבודו את כל־הארץ. אמן ואמן:

Halleluyah.

Hal'lu Eyl b'kod-sho, hal'luhu bi-r'kia uzo.

Hal'luhu vi-g'vuro-tav, hal'luhu k'rov gudlo.

Hal'luhu b'teyka shofar, hal'luhu b'ney-vel v'hinor.

Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.

Hal'luhu b'tzil-tz'ley shama.

Hal'luhu b'tzil-tz'ley t'rua.

Kol ha-n'shama t'haley! Yah,

Halleluyah.

HALLELUJAH!

Praise God in the sacred sanctuary;
Praise God in the mighty heavens.

Praise God for vast power;
Praise God for abundant greatness.

Praise God with the sound of the Shofar,
Praise God with lute and lyre.

Praise God with drum and dance,
Praise God with strings and flute.

Praise God with resounding cymbals,
Praise God with clanging cymbals.

Praise God everything that breathes.
Hallelujah! Praise the Lord!

Psalm 150

THE LORD OF ZION PERFORMS WONDROUS DEEDS

Praised be the Lord forever. Amen! Amen!
Praised be the Lord from Zion;
Praised be the Lord who dwells in Jerusalem; Hallelujah.
Praised be the Lord, the God of Israel,
Who alone performs wondrous deeds.
Praised forever be God's glory,
Which fills the whole world. Amen! Amen!

Verses from the Book of Psalms

SELECTIONS FROM NISHMAT KOL HAI

(For the full Nishmat Kol Hai, see page 214.)

נְשַׁמַּח כָּל־חַי תְּבַרַךְ אֶת־שִׁמְךָ יי אֱלֹהֵינוּ.
 וְרוּחַ כָּל־בְּשָׂר תִּפְאֵר וְחַרְוֹמִים וְכָרַךְ מִלְּכֵנוּ תַמִּיד:
 מְרַהֲעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל.
 וּמִבְּלָעָרֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
 פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכֹל־עֵת צָרָה וְצוּקָה.
 אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה:

* * *

מִי יְדַמֶּה־לְךָ וּמִי יִשְׁוֶה־לְךָ וּמִי יַעֲרַךְ־לְךָ.
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וְאָרֶץ:
 נִהְלָלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת שִׁם קְדוֹשְׁךָ בְּאִמּוֹר.
 לְדוֹד. בְּרַכִּי נַפְשִׁי אֶת־יי וְכֹל־קִרְבֵי אֶת־שִׁם קְדוֹשׁ:

("Shoheyn Ad," page 218.)

Nishmat kol hai t'va-reyh et shim-ha Adonai Eloheynu,
 V'ruah kol basar t'fa-eyr u-t'ro-meym zih-r'ha mal-keynu tamid.
 Min ha-olam v'ad ha-olam ata Eyl,
 U-mi-bal-adeha eyn lanu meleh go-eyl u-mo-shia,
 Po-deh u-matzil u-m'far-neys u-m'ra-heym
 B'hol eyt tzara v'tzu-ka,
 Eyn lanu meleh ela ata.

* * *

Mi yid-meh lah, u-mi yish-veh lah, u-mi ya-aroh lah,
 Ha-eyl ha-gadol ha-gibor v'ha-nora Eyl el-yon,
 Koney shama-yim va-aretz.
 N'halel-ha u-n'sha-bey-ha-ha u-n'fa-erha
 U-n'va-reyh et sheym kod-sheha, ka-amur:
 L'david, barhi naf-shi et Adonai,
 V'hol k'ravai et sheym kod-sho.

NISHMAT KOL HAI: A hymn of praise

(For the full Nishmat Kol Hai, see page 215.)

The soul of every living being praises You, Lord our God;
The spirit of all mortals glorifies
And exalts You always, our Sovereign,

Your sovereignty extends through all eternity
And besides You we have no Sovereign
Who redeems, rescues, and ransoms,
Who sustains and shows mercy
In every time of trouble and distress.
We have no Sovereign but You.

* * *

Who is like You, who may be compared to You,
Great, powerful, revered, and exalted God,
Ruler of heaven and earth?
We shall praise and extol You in the Psalmist's words:
"Praise the Lord, O my soul;
Let my whole being praise God's holy name."

A PRAYER IN THE SPIRIT OF THANKSGIVING

We thank You, O God, for life and love;
For an awareness of the beauty of creation—Yours and ours;
For being part of Your plan and Your world;
For being able to assume responsibility and to know fulfillment;
For feeling Your presence when we are lonely or afraid;
For being able to dream and to hope,
To reach out and to grow, to help and to care,
As we seek to draw ever closer to You.

Mervin B. Tmsky

"GOD SHOWS US MERCY IN TIMES OF TROUBLE"

God's mercy cannot shield us from crisis or pain; and trouble is our common lot as human beings. But God's mercy can help us to survive trouble, to become stronger as we confront it—and perhaps to grow in character, compassion, and wisdom because of it.

ברוך שאמר והיה העולם. ברוך הוא: ברוך עושה
בראשית: ברוך אומר ועושה: ברוך גוזר ומקים: ברוך
מרחם על הארץ: ברוך מרחם על הבריות: ברוך
משלם שכר טוב ליראיו: ברוך חי לעד וקים לנצח:
ברוך פודה ומציל. ברוך שמו:

ברוך אתה יי אלהינו מלך העולם האל האב הרחמן
המהלל בפי עמו. משבח ומפאר בלשון חסידיו ועבדיו.
ובשירי דוד עבדך נהללך יי אלהינו. בשבחות ובזמירות
נגדך ונשבחך ונפאריך ונזכיר שמך ונמליכך מלבנו
אלהינו יחיד חי העולמים. מלך משבח ומפאר עדיעד
שמו הגדול. ברוך אתה יי מלך מהלל בתשבחות:

I Chronicles 16:8-36

הודו ליי קראו בשמו הודיעו בעמים עלילתיו: שירו
לו זמרלו שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו: הַתְּהַלְלוּ בְּשֵׁם קָדְשׁוֹ
יְשַׁמַּח לֵב מְבַקְשֵׁי יי: דַּרְשׁוּ יי וְעֹזוּ בִקְשׁוֹ פָּנָיו תָּמִיד: זְכְרוּ
נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְּתוֹ וּמִשְׁפָּטֵי־פִיהוּ: זָרַע יִשְׂרָאֵל
עַבְדוֹ בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יי אֱלֹהֵינוּ בְּכָל־הָאָרֶץ
מִשְׁפָּטָיו: זְכְרוּ לְעוֹלָם בְּרִיתוֹ דְּבַר צְוָה לְאַלְפֵי דוֹר: אֲשֶׁר
כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִדְהָ לְיַעֲקֹב
לְחַק לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר לֵךְ אִתָּן אֶרֶץ־כְּנָעַן
חֲבַל נַחֲלַתְכֶם: בְּהִיּוֹתְכֶם מְתֵי מִסְפָּר כְּמַעֲט וְגָרִים בָּה:
וַיִּתְהַלְכוּ מִגּוֹי אֶל־גּוֹי וּמִמַּמְלָכָה אֶל־עַם אֲחֵר: לֹא־הִנִּיחַ
לְאִישׁ לַעֲשֹׂקֶם וַיִּזְכַּח עֲלֵיהֶם מַלְכִים: אֶל־תִּתְּנוּ בְּמִשְׁיחֵי

ובנביאי אל־תִּרְעוּ: שִׁירוּ לַיְיָ כְּלִי־הָאָרֶץ בְּשָׂרוֹ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ: סִפְרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיְיָ שָׁמַיִם עָשָׂה: הוֹד וְהַדָּר לִפְנֵי עֵץ וְחֲדָנָה בְּמִקְמוֹ: הִבּוּ לַיְיָ מִשְׁפָּחוֹת עַמִּים הִבּוּ לַיְיָ כְּבוֹד וְעֵז: הִבּוּ לַיְיָ כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבְאוּ לִפְנֵי הַשְּׁתַחֲוּוּ לַיְיָ בְּהַדְרַת־קֹדֶשׁ: חִילוּ מִלִּפְנֵי כָל־הָאָרֶץ אֲרֵי־תִכּוֹן תִּבְל בְּלִתְמוֹט: יִשְׁכַּחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ: יִרְעַם הַיָּם וּמְלוֹאוֹ יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בוֹ: אִזּוּ יִרְנְנוּ עֲצֵי הַיַּעַר מִלִּפְנֵי יְיָ כִּי־בָא לְשֹׁפֵט אֶת־הָאָרֶץ: הוֹדוּ לַיְיָ כִּי טוֹב כִּי לַעֲוֹלָם חֶסֶד: וַיֹּאמְרוּ. הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו וְקַבְּצֵנוּ וְהַצִּילְנוּ מִדְּהַגּוֹיִם לַהֲרוֹת לְשֵׁם קֹדֶשׁךָ לְהַשְׁתַּבַּח בְּתִהְלַתְךָ: בְּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִדְּהַעוֹלָם וְעַד־הָעוֹלָם וַיֹּאמְרוּ כָל־הָעַם אָמֵן וְהִלֵּל לַיְיָ:

Psalms 99:5, 9

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לַהֲדָם רִנְלִיו. קְדוֹשׁ הוּא:
רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לַהֲרָ קְדוֹשׁ. כִּי־קְדוֹשׁ יְיָ
אֱלֹהֵינוּ:

Verses from the Book of Psalms

וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא־יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אִפּוֹ
וְלֹא־יִעִיר כְּלִי־חַמָּתוֹ: אִתָּה יְיָ לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי
חֶסֶדְךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי: זְכַר רַחֲמֶיךָ יְיָ וְחֶסֶדְךָ כִּי
מַעֲוֹלִם תִּסָּח: תָּנוּ עֵז לֵאלֹהִים עַל יִשְׂרָאֵל גְּאוּתוֹ וְעֵז
בְּשָׂחִיקִים: נוֹרָא אֱלֹהִים מִמֶּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נָתַן

עו ותעצמות לעם ברוך אלהים: אלינקמות :: אל נקמות
הופיע: הנשא שפט הארץ השב גמול על־נאים: ליי
הישועה על־עמך ברכתך סלה: :: צבאות עמנו משגב
לנו אלהי יעקב סלה: :: צבאות אשרי אדם בטח בך:
:: הושיעה המלך יעגנו ביום־קראנו:

הושיעה את־עמך וברך את־נחלתך ורעם ונשאם עד־
העולם: נפשנו חכתה ליי עזרנו ומגנו הוא: כייבו ישמח
לבנו כי בשם קדשו בטחנו: יהי־חסדך :: עלינו כאשר
יחלנו לך: הראנו :: חסדך וישועה תתדלנו: קומה
עזרתה לנו ופגנו למען חסדך: אנכי :: אלהיה המעלה
מארץ מצרים הרחב־פיה ואמלאהו: אשרי העם שבכה
לו אשרי העם שיי אלהיו: ואני בחסדך בטחתי יגל לבי
בישועתך אשירה ליי כי גמל עלי:

Psalm 19

לקנצח סומור לדוד:

השמים מספרים כבוד־אל ומעשה ידיו מגיד הרקיע:
יום ליום וביע אמר ולילה ללילה יתהדדעת: אין אמר
ואין דברים בלי נשמע קולם: בכל־הארץ יצא קום
ובקצה תבל מליהם לשמש שם אהל בהם: והוא בחתו
יצא מחפתו ישיש כנבור לרוץ ארח: מקצה השמים
מוצאו ותקופתו על־קצותם ואין נסתר מחמתו: תורת ::
תמימה משיבת נפש עדות :: נאמנה מחכימת פתי: פקודי
:: ישרים משמחילב מצות :: ברה מאירת עינים: יראת
:: טהורה עומדת לעד משפטיי: אמת צדקו יתדו:

הַנְּחַמְדִּים מְזַהֵב וּמְפַז רַב וּמְתוֹקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים:
גַּם־עֲבָדְךָ נִזְהָר בָּהֶם בְּשִׁמְרָם עֲקֹב רַב: שְׂגִיאוֹת מִיַּיִבִּין
מִנְסַתְרוֹת נִקְנִי: גַּם מִזִּידִים חָשׂךְ עֲבָדְךָ אֶל־יִמְשְׁלוּבֵי אֹז
אִתָּם וְנִקִּיתִי מִפְּשַׁע רַב: יְהִי לְרַצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי:

Psalm 34

לְדוֹד. בְּשִׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשׁהוּ וַיִּלְדֶּךָ:
אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת תָּמִיד תִּהְלָתוּ בְּפִי: בְּיַי
תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עַנּוּיִם וַיִּשְׁמַחוּ: גִּדְלוּ לִי אִתִּי
וַנְרוֹמְמָה שְׁמוֹ יְחַדְדוּ: דְּרֹשְׁתִי אֶת־יְיָ וְעַנְנִי וּמִכָּל־מְגוּרוֹתַי
הֲצִילֵנִי: הִבִּיטוּ אֵלָיו וְנִהְרֻ וּפְנִיָהֶם אֶל־יְחַפְרוּ: זֶה עָנִי
קָרָא וַיִּשְׁמַע וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ: חֲנֹה מִלְּאֲדֵי־יְיָ סָבִיב
לִירְאָיו וַיִּחַלְצֵם: טַעְמוּ וּרְאוּ כִי־טוֹב יְיָ אֲשֶׁר־יִהְיֶה הַגִּבּוֹר
יְחַסְדֵּיבוֹ: יִרְאוּ אֶת־יְיָ קֹדְשׁוֹ כִּי אֵין מַחְסוֹר לִירְאָיו:
כַּפִּירִים רָשׁוּ וְרָעִבוּ וְדָרְשׁוּ יְיָ לֹא־יִחַסְרוּ כָּל־טוֹב: לִכְר
בָּנִים שִׁמְעוּרְלִי יִרְאֵת יְיָ אֲלֵמֶדְכֶם: מִיְהֵאִישׁ הַחֶפֶץ חַיִּים
אֲהֵב יָמִים לְרֵאוֹת טוֹב: נָצַר לְשׁוֹנֵךְ מֶרֶע וּשְׁפַתְיֶךָ מִדַּבֵּר
מֶרְמָה: סוֹר מֶרֶע וַעֲשֵׂה־טוֹב בִּקְשׁ שְׁלוֹם וְרַדְפָּהוּ: עֵינֵי יְיָ
אֶל־צַדִּיקִים וְאֹנְיוֹ אֶל־שׁוֹעֲתִם: פָּנֵי יְיָ בַּעֲשֵׂי רַע לְהַכְרִית
מֵאֶרֶץ וְזָכְרָם: צַעֲקוּ וַיִּשְׁמַע וּמִכָּל־צָרוֹתֶם הֲצִילֵם: קְרוֹב
יְיָ לְנִשְׁבְּרֵי־לֵב וְאֶת־דַּבְּאֵי־רוּחַ יוֹשִׁיעַ: רַבּוֹת רַעוֹת צַדִּיק
וּמִכָּלֶם יִצִּילֵנוּ יְיָ: שִׁמְרָ כָּל־עַצְמֹתָיו אַחַת מִהֲנֶה לֹא
נִשְׁבְּרָה: תָּמוֹתת רָשָׁע רַעַה וְשִׁנְאֵי צַדִּיק יִאֲשָׁמוּ: פּוֹדָה יְיָ
נַפְשׁ עֲבָדָיו וְלֹא יִאֲשָׁמוּ כָּל־הַחֹסִים בּוֹ:

אֲדַנִּי. מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר: בְּטָרִם הָרִים
 יִלְדוּ וְתַחֲלֹל אֶרֶץ וְתַבַּל וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל:
 תִּשָּׁב אָנוּשׁ עַד־דָּבָא וְתֵאמֶר שׁוּבוּ בְנֵי־אָדָם: כִּי אֵלֶּךָ שְׁנִיִּם
 בְּעֵינֶיךָ כִּי־וּם אֶתְמוֹל כִּי יַעֲבֹר וְאִשְׁמוּרָה בְּלִילָה: וְרַמְתָּם
 שָׁנָה יִהְיוּ בְּבִקְרָה בְּחִצִּיר יִחַלֵּף: בְּבִקְרָה יִצִּיץ וְחַלֵּף לַעֲרָב
 יִמּוֹלֵל וְיִבֶשׁ: כִּי־כָלֵינוּ בְּאִפְסָה וּבְחִמְתָּהּ וּנְבַהֲלֵנוּ: שֵׁתָּ
 עֲזוֹנֹתֵינוּ לְנִגְדֶּךָ עֲלַמְנוּ לְמֵאוֹר פְּנֵיךָ: כִּי כָל־יְמֵינוּ פָּנוּ
 בְּעִבְרָתְךָ כָּלֵינוּ שְׁנֵינוּ כְּמוֹ־הֶגְדָּה: יִמְרִשְׁנוּתֵינוּ בְּהֵם שְׁבָעִים
 שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְדַהֲבָם עָמַל וְאָנוּן כִּי־נָזַן
 חַיִּשׁ וְנִעְפָּה: מִי־יִדְרַע עַוְוָה וְכִי־רֵאֲתָהּ עֲבֹרְתָהּ: לְמַנּוֹת
 יִמֵּינוּ כֵּן הוֹדַע וְנִבְא לְכָב חֻקְמָה: שׁוֹבָה יי עַד־מָתִי
 וְהִנַּחֵם עַל־עֲבֹדֶיךָ: שְׁבָעֵנוּ בְּבִקְרָה חֲסָדְךָ וְיִרְוֶנָּה וְנִשְׁמַחָה
 בְּכָל־יְמֵינוּ: שְׁמַחְנוּ כִּי־מֹת עֲנִיתָנוּ שְׁנוֹת רְאֵינוּ רָעָה: יִרְאָה
 אֶל־עֲבֹדֶיךָ פְּעֻלָּה וְהַדְרִיךְ עַל־בְּנֵיהֶם: וַיְהִי נָעַם אֲדַנִּי
 אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ
 כּוֹנֵנָהוּ:

Psalm 91

יֵשֶׁב בְּסִתְרֵךָ עֲלִיוֹן בְּצֹל שְׁדֵי יִתְלוֹנֵן: אִמֵּר לִי מַחְסֵי
 וּמִצְדוֹתַי אֱלֹהֵי אֲבֹתַי: כִּי הוּא יִצִּילֶךָ מִפַּח יְקוֹשׁ
 מִדָּבָר הַוּוֹת: בְּאֲבָרְתוֹ יִסָּד לְךָ וְתַחַת־כַּנְּפוֹי תִּחְסֶה צְנֹה
 וְסַחֲרָה אֲמַתּוֹ: לֹא־תִירָא מִפַּחֲד לִילָה מִחַץ יְעוֹף יוֹמָם:
 מִדָּבָר בְּאִפְסַל יִהְלֶךְ מִקִּטָּב יִשׁוּד צְהָרִים: יַפֵּל מִצַּדְךָ
 אֵלֶּךָ וּרְבִבָה מִיְמִינֶךָ אֵלֶּיךָ לֹא יָשׁ: רַק בְּעֵינֶיךָ תִּבְיֵט
 וְשִׁלַּמְתָּ רְשָׁעִים תִּרְאָה: כִּי־אַתָּה יי מַחְסֵי עֲלִיוֹן שְׁמַתָּ

מְעוֹנָה: לֹא־תִאֶנֶה אֵלֶיךָ רָעָה וְנִגַע לֹא־יִקְרַב בְּאֹהֶלְךָ:
 כִּי מִלְאֲכָיו יִצְוֶה־לְךָ לְשֹׁמְרֶךָ בְּכָל־דְּרָכָיִךָ: עַל־כַּפְּתַיִם
 יִשְׁאֹנֶנְךָ פְּרִי־תִנְיָף בְּאָבֶן רִגְלֶיךָ: עַל־שַׁחַל וּפֶתַח תְּדַרְךָ תִּרְמַס
 כַּפִּיר וְחַיִּין: כִּי בִי חֶשֶׁק וְאִפְלֻטָּהוּ אֲשַׁנְּבֶהוּ בִי־יָדַע שְׁמִי:
 יִקְרָאֵנִי וְאֲעַנְהוּ עִמּוֹ אֲנֹכִי בְּצָרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ:
 אַרְךְ יָמִים אֲשַׁבֵּיעֶהוּ וְאֶרְאֶהוּ בִישׁוּעָתִי:

אַרְךְ יָמִים אֲשַׁבֵּיעֶהוּ וְאֶרְאֶהוּ בִישׁוּעָתִי:

Psalm 135

הַלְלוּ־יְהוָה. הַלְלוּ אֶת־שֵׁם יְיָ הַלְלוּ עַבְדֵי יְיָ: שְׁעֵמֲדִים
 בְּבַיִת יְיָ בְּחִצְרוֹת בַּיִת אֱלֹהֵינוּ: הַלְלוּ־יְהוָה כִּי־טוֹב יְיָ וּמְרוֹ
 לְשִׁמּוֹ כִּי נְעִים: כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסֻגְלוֹתוֹ: כִּי
 אֲנִי יַדְעָתִי כִּי־גִדּוֹל יְיָ וְאֶרְגִּינוּ מִכָּל־אֱלֹהִים: כֹּל אֲשֶׁר־
 חָפַץ יְיָ עָשָׂה בְּשָׁמַיִם וּבָאָרֶץ בַּיָּמִים וּבְלַיְתָהֶמוֹת: מַעֲלָה
 וְנִשְׂאִים מִקְצֵה הָאָרֶץ בְּרִקִּים לְמִטֶּר עָשָׂה מוֹצְאֵי־רוּחַ
 מֵאוֹצְרוֹתָיו: שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם מֵאֲדָם עַד־בְּהֵמָה:
 שָׁלַח אוֹתָת וּמִפְתִּים בְּתוֹכֵכֵי מִצְרַיִם בַּפְּרֹעָה וּבְכָל־
 עַבְדָּיו: שֶׁהִכָּה גוֹיִם רַבִּים וְהִרְגוּ מְלָכִים עֲצוּמִים: לְסִיחוֹן
 מֶלֶךְ הָאֱמֹרִי וּלְעוֹג מֶלֶךְ הַבָּשָׁן וּלְכָל מַמְלָכוֹת כְּגֹעַן: וְנִתַּן
 אֶרֶץ נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ: יְיָ שִׁמְךָ לְעוֹלָם יְיָ:
 וְכָרַךְ לְדַרְוֹדֵר: כִּי־יִדְּיוֹן יְיָ עִמּוֹ וְעַל־עַבְדָּיו יִתְנַחֵם: עֲצַבֵי
 הַגּוֹיִם כִּסְף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פֶּה־לָהֶם וְלֹא יִדְבְּרוּ
 עֵינֵי־לָהֶם וְלֹא יִרְאוּ: אֲזוּנִים לָהֶם וְלֹא יִאֲזִינוּ אֶף אִירִישׁ
 רוּחַ בְּפִיהֶם: כְּמוֹתֵם יִהְיוּ עֹשִׂיהֶם כֹּל אֲשֶׁר־בִּטָּח בָּהֶם:
 בַּיִת יִשְׂרָאֵל בְּרָכּוֹ אֲתִי: בַּיִת אֱהֲרֹן בְּרָכּוֹ אֲתִי: בַּיִת
 הַלְלוּ בְּרָכּוֹ אֲתִי: יִרְאֵי יְיָ בְּרָכּוֹ אֲתִי: בְּרוּךְ יְיָ מִצִּיּוֹן
 שֹׁכֵן יְרוּשָׁלַיִם. הַלְלוּ־יְהוָה:

הודו לַיְיָ כִּי טוֹב

הוֹדוּ לַאלֹהֵי הָאֱלֹהִים

הוֹדוּ לַאֲדֹנֵי הָאֲדָנִים

לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָרוּךְ

לַעֲשֵׂה הַשָּׁמַיִם בְּחִבּוּנָה

לְרַקַּע הָאָרֶץ עַל־הַמַּיִם

לַעֲשֵׂה אוֹרִים גְּדֹלִים

אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם

אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה

לְמַכָּה מִצְרַיִם בְּבַכּוֹרֵיהֶם

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם

בְּיַד חֲזָקָה וּבְזִרְזוּעַ נְטוּיָה

לְגַדֵּר יַם־סוּף לְנָהָרִים

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ

וַיַּעַר פְּרַעֲהַ וַחֲיָלוּ בְיַם־סוּף

לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר

לְמַכָּה מַלְכִים גְּדֹלִים

וַיַּהַרְגַם מַלְכִים אֲדִירִים

לְסִיחֹן מֶלֶךְ הָאֲמֹרִי

וּלְעוֹג מֶלֶךְ הַבָּשָׁן

וַנַּחֲנוּ אֶרֶץ לְנַחֲלָה

נַחֲלָה לְיִשְׂרָאֵל עֲבָדוּ

שְׁבַשְׁפָּלְנוּ וְכַר לָנוּ

וַיַּפְרְקֵנוּ מִצְרַיִם

נַחֲנוּ לַחֶם לְכָל־בָּשָׂר

הוֹדוּ לַאלֹהֵי הַשָּׁמַיִם

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

כִּי לְעוֹלָם חֲסִדּוֹ:

רָנְנוּ צְדִיקִים בְּיְיָ לְיִשְׂרָאֵל נְאוּהָ תְהַלְלָהּ: הוֹדוּ לַיְיָ
 בְּכִנּוּר בְּנִבְלָ עֲשׂוֹר וּמְרִירוֹ: שִׁיר־לוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ
 גַּן בְּתִרְעָה: כִּי־יִשָּׁר דְּבַר־יְיָ וּכְלִמְעֵשָׂהוּ בְּאִמְתּוֹהָ: אֱהַב
 צְדָקָה וּמִשְׁפָּט חֶסֶד יְיָ מִלְּאֵה הָאָרֶץ: בְּדַבֵּר יְיָ שָׁמַיִם
 נִעֲשׂוּ וּבָרִיחַ פִּיּוֹ כָל־צַבָּאִים: כִּנּוּס כְּנֹד מִי הַיָּם נִתַּן
 בְּאוֹצְרוֹת תְּהוֹמוֹת: יִירָאוּ מִי כָל־הָאָרֶץ מִמֶּנּוּ יִגְדּוּ כָל־
 יִשְׁבֵי תִבְלָ: כִּי הוּא אָמַר וַיְהִי הוּא־צְהָה וַיַּעֲמֵד: יְיָ הַפִּיר
 עֲצַת גּוֹיִם הֵנִיא מִחֻשְׁבוֹת עַמִּים: עֲצַת יְיָ לְעוֹלָם תַּעֲמֵד
 מִחֻשְׁבוֹת לְבוֹ לְדֹר וָדֹר: אֲשֶׁר־יִי גִוִי אֲשֶׁר־יְיָ אֱלֹהֵיו הֶעֱמָה
 בַּחֵר לְנַחֲלָה לּוֹ: מִשְׁמַיִם הִבִּיט יְיָ רָאָה אֶת־כָּל־בְּנֵי
 הָאָדָם: מִמְּכוֹן־שִׁבְתּוֹ הַשָּׁמַיִת אֵל כָּל־יִשְׁבֵי הָאָרֶץ: הִיֹצֵר
 יַחַד לֶבֶם הַמְבִיין אֶל־כָּל־מַעֲשֵׂיהֶם: אֵינֶה־מַלְךְ נוֹשֵׁעַ בְּרַב־
 חַיִל גְּבוּר לֹא־יִצָּל בְּרַב־כַּחַ: שֶׁקֶר הַסּוֹס לְתִשׁוּעָה וּבְרַב־
 חַיִל לֹא יִמְלֹט: הִנֵּה עֵינַי יְיָ אֶל־יִרְאֵיו לְמִינְחִלִים לְחַסְדּוֹ:
 לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בְּרַעַב: נַפְשָׁנוּ חִכְתָּה לַיְיָ
 עֲזַרְנוּ וּמִגִּנּוּ הוּא: כִּי־בוֹ יִשְׁמַח לְבָנוּ כִּי בָשָׂם קִדְשׁוֹ בְּמִחְנוֹ:
 יְהִי־חֶסֶדְךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לְךָ:

מזמור שיר ליום השבת: Psalm 92

טוֹב לְהוֹדוֹת לַיְיָ וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ: לְהַגִּיד בְּבִקְרָה
 חֶסֶדְךָ וְאִמְרוּנֶתְךָ בְּלִילוֹת: עֲלֵי־עֲשׂוֹר וְעֲלֵי־נִבְלָ עֲלֵי הַגִּיּוֹן
 בְּכִנּוּר: כִּי שִׁמְחִתָּנִי יְיָ בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרַנּוּ: מִדַּע
 גָּדְלוֹ מַעֲשֵׂיךָ יְיָ מֵאֹד עֲמָקוֹ מִחֻשְׁבֹּתֶיךָ: אִישׁ־בַּעַר לֹא יִדַּע
 וּכְסִיל לֹא־יָבִין אֶת־זֹאת: בְּפִרְחַי רְשָׁעִים כְּמוֹ־עֵשֶׂב וַיִּצְיָצוּ

כִּלְפַעְלֵי אֲנֹן לְהַשְׁמֵדֵם עַד־עַד: וְאַתָּה מְרוֹם לְעֵלָם יי:
כִּי הִנֵּה אֵיבִיךָ יי כִּי־הִנֵּה אֵיבִיךָ יֹאבְדוּ יִתְפָּרְדוּ כִּלְפַעְלֵי
אֲנֹן: וְתָרַם כְּרָאִים קָרְנֵי בִלְתִּי בְשֵׁמוֹן רַעְנָן: וְתַבַּט עֵינֵי
בְּשׁוּרֵי בְקָמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אֲנֹנִי: צַדִּיק כְּתָמָר
יִפְרַח כְּאֶרֶז בְּלִבְנֹן יִשְׁנֶה: שְׁתוּלִים בְּבֵית יי בְּחֻצְרוֹת
אֲלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבֹן בְּשִׁיבָה דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:
לְהַגִּיד כִּי־יֵשֶׁר יי צוּרֵי וְלֹא־עוֹלָתָה בּוֹ:

Psalm 93

יי מֶלֶךְ גֹּאוֹת לְבַשׁ לְבַשׁ יי עַז הַתְּאֹזֵר אֶף־תִּכּוֹן תִּבְל
בִּלְתַּמּוּט: נְכוֹן כְּסֹאֶף מֵאֵז מְעוֹלָם אֲתָה: נִשְׂאוּ נְהָרוֹת יי
נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכָיִם: מְקִלוֹת מִיַּם רַבִּים
אֲדִירִים מְשֻׁבְּרֵי־יָם אֲדִיר בְּמְרוֹם יי: עֲדִתִּיךָ נֶאֱמְנוּ מְאֹד
לְבֵיתְךָ נֶאֱוָה־קֹדֶשׁ יי לְאֶרֶץ יָמִים:

Biblical verses

יְהִי כְבוֹד יי לְעוֹלָם יִשְׂמַח יי בְּמַעֲשָׂיו: יְהִי שֵׁם יי
מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם: מִמְּזִרְח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל
שֵׁם יי: רֵם עַל־כָּל־גּוֹיִם יי עַל הַשָּׁמַיִם כְּבוֹדוֹ: יי שְׁמֶךָ
לְעוֹלָם יי וְכִרְךָ לְדֶרֶךְ־נֹדֵד: יי בְּשָׁמַיִם הִכִּין כְּסֵאוֹ וּמְלִכוּתוֹ
בְּכָל מְשָׁלָה: יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יי
מֶלֶךְ: יי מֶלֶךְ יי מֶלֶךְ יי יְמֶלֶךְ לְעֵלָם וְעַד: יי מֶלֶךְ עוֹלָם
וְעַד אָבְדוּ גוֹיִם מֵאֶרֶצוֹ: יי הִפִּיר עֲצַת גּוֹיִם הִנִּיא מְחֻשְׁבוֹת
עַמִּים: רַבּוֹת מְחֻשְׁבוֹת בְּלִב־אִישׁ וְעֲצַת יי הִיא תְקוּם:
עֲצַת יי לְעוֹלָם תַּעֲמֵד מְחֻשְׁבוֹת לְבוֹ לְדֶרֶךְ־נֹדֵד: כִּי הוּא
אָמַר וַיְהִי הוּא צְנֹה וַיַּעֲמַד: כִּי־בָחַר יי בְּצִיּוֹן אֲנֹה לְמוֹשָׁב

לו: כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ: כִּי לֹא־יִטַּשׁ יי
 עִמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב: וְהוּא רַחוּם יַכְפֵּר עֲוֹן וְלֹא יִשְׁחִית
 וְהַרְבֵּה לְהַשְׁיֵב אִפּוֹ וְלֹא־יַעֲזִיר בְּלִחְמָתוֹ: יי הוֹשִׁיעָה
 הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קָרְאָנוּ:

Psalms 84:5, 144:15, 145, 115:18

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלָלוּךָ סֵלָה:
 אֲשֶׁר יִהְיֶה הָעַם שֹׂכְכָה לוֹ אֲשֶׁר יִהְיֶה שְׁנֵי אֱלֹהִיו:

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ	וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרַכְּךָ	וְאֶהַלְלֶךָ שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יי וְמַהֲלֵל מְאֹד	וְלִגְדֹלְתּוֹ אֵין חֶקֶר:
דָּוָר לְדָוָר יִשְׂבַח מַעֲשֵׂיךָ	וְגִבּוֹר תִּיךָ יִגְדֹּו:
הַדָּר כְּבוֹד הַדָּרְךָ	וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֹזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ	וְגִדְלָתְךָ אֲסַפְּרֶנָּה:
זָכַר רַב־טוֹבָךָ יִבְיַעוּ	וְצַדִּיקְתְּךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יי	אֲרָךְ אַפָּיִם וְגִדְל־חֶסֶד:
טוֹב־יי לְכָל	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִזְדַּוּךָ יי כָּל־מַעֲשֵׂיךָ	וְחֶסֶד־יְדִיךָ יִבְרַכְּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ	וְגִבּוֹר תִּךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבַנְיָ הָאָדָם גִּבּוֹר תִּיו	וְכְבוֹד הַדָּר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים	וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָר:
סוֹמֵךְ יי לְכָל־הַנְּפִלִים	וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:	
פּוֹתַח אֶת־יְדֶיךָ	וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
צַדִּיק יי בְּכָל־דְּרָכָיו	וְחֶסֶד בְּכָל־מַעֲשָׂיו:

קרוב יי לְכֹל־קִרְאוֹי לְכֹל אֲשֶׁר יִקְרָאָהוּ בְּאָמַת:
 רְצוֹן יִרְאוֹי יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 שׁוֹמֵר יי אֶת־כָּל־אֲהָבָיו וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 תְּהַלֵּת יי יַדְבִּיר־פִּי וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
 לְעוֹלָם וָעֶד:

וַאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

Psalm 146

הַלְלוּיָהּ. הַלְלִי נַפְשִׁי אֹתִי־יי: אֶהְלֵלָה יי בְּחַיֵּי אֲזַמְּרָה
 לְאֱלֹהֵי בְּעוֹדֵי: אֶל־תִּבְטְחוּ בְּגִדִיכֶם בְּבִקְרָאֲדָם שְׂאִין לוֹ
 תְּשׁוּעָה: תִּצַּא רוּחוֹ יֵשֵׁב לְאֲדָמְתוֹ בַּיּוֹם הַהוּא אָבְדוּ
 עֲשִׂתְנָתוֹ: אֲשֶׁר־י שְׂאֵל יַעֲקֹב בְּעֵזְרוֹ שָׁבְרוּ עַל־יי אֱלֹהֵיו:
 עֲשֶׂה שְׁמַיִם וָאָרֶץ אֶת־יְהוָה וְאֶת־כָּל־אֲשֶׁר־בָּם הַשֶּׁמֶר אָמַת
 לְעוֹלָם: עֲשֶׂה מִשְׁפָּט לְעֲשׂוֹקִים נָתַן לֶחֶם לְרַעֲבִים יי מִתִּיר
 אֲסוּרִים: יי פָקַח עֵינַיִם יי זָקַף כַּפּוֹפִים יי אֲהַב צְדִיקִים:
 יי שָׁמַר אֶת־גֵּרִים יְתוֹם וְאֶלְמָנָה יַעֲזֹרֵד וְדֶרֶךְ רַשָּׁעִים
 יַעֲזוּת: יִמְלֹךְ יי לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

Psalm 147

הַלְלוּיָהּ. כִּי־טוֹב זְמַרָה אֱלֹהֵינוּ כִּי־נַעֲשִׂים נְאֻהָ תְהַלֵּלָה:
 בּוֹנֵה יְרוּשָׁלַיִם יי נְדַחֵי יִשְׂרָאֵל יְכַנֵּס: הַרּוֹפֵא לְשִׁבּוּרֵי לֵב
 וּמַחַבֵּשׁ לְעֲצָבוֹתָם: מוֹנֵה מִסְפָּר לְכּוֹכְבִים לְכֹל־שְׁמֹת
 יִקְרָא: גְדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ אִין מִסְפָּר: מְעוֹדֵד
 עֲנוּיִם יי מִשְׁפִּיל רַשָּׁעִים עַד־יָאֲרֹץ: עָנּוּ לִי בְּתוֹדָה וְזָמְרוּ
 לְאֱלֹהֵינוּ כְּבוֹד: הַמְכַסֶּה שְׁמַיִם בְּעָבִים הַמְכִּין לְאָרֶץ

מִטֶּר הַמַּצְמִיחַ הַרִים חָצִיר: נוֹתֵן לְבִהמָה לַחֲמָה לַבְּנֵי
 עֶרֶב אֲשֶׁר יִקְרְאוּ: לֹא בְּגִבּוֹרֵת הַסּוּם יִחַפֵּץ לֹא־בְשׂוּקֵי
 הָאִישׁ יִרְצֶה: רוּצֶה יִי אֲתִירְאוּ אֲתִהַמְיַחֲלִים לַחֲסֵדוֹ:
 שְׂבַחֵי יְרוּשָׁלַיִם אֲתִי: הַלְלֵי אֱלֹהֵי צִיּוֹן: כִּי־יַחֲזֹק בְּרִיחֵי
 שַׁעֲרֵיךָ בְּרֹד בְּגִיךָ בְּקַרְבֶּךָ: הַשֵּׁם־יִבּוֹלֵךְ שְׁלוֹם הַלֵּב
 חָטִים יִשְׁבִיעֶךָ: הַשְׁלַח אִמְרָתוֹ אֶרֶץ עַד־מִהְרֵה יְרוּץ
 דְּבָרוֹ: הַנְּתֵן שְׁלֹג כַּצֶּמֶר כַּפּוֹר כַּאֲפֹר יַפְזֹר: מִשְׁלֵיךְ קַרְחוֹ
 כַּפְתִּים לַפְּנֵי קָרְתוֹ מִי יַעֲמֵד: יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם יֵשֵׁב רוּחוֹ
 וַיִּזְרְמֵם: מִגִּיד דְּבָרָיו לִיעֲקֹב חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:
 לֹא עָשָׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטִים בְּלִידְעוּם. הַלְלוּ־יָהּ:

Psalm 148

הַלְלוּ־יָהּ. הַלְלוּ אֲתִי: מִן־הַשָּׁמַיִם הַלְלוּהוּ בְּמִרוֹמִים:
 הַלְלוּהוּ כָּל־מַלְאָכָיו הַלְלוּהוּ כָּל־צַבָּאוֹ: הַלְלוּהוּ שְׁמֵשׁ
 וַיְרַח הַלְלוּהוּ כָּל־כּוֹכְבֵי אֹר: הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם
 וְהַיָּם אֲשֶׁר מַעַל הַשָּׁמַיִם: יְהַלְלוּ אֲתִישֵׁם יִי כִי הוּא צְנוּה
 וְנִבְרָאוּ: וַיַּעֲמִידֵם לְעַד לְעוֹלָם חֲקִנְתָּן וְלֹא יַעֲבוֹר: הַלְלוּ
 אֲתִי: מִן־הָאָרֶץ תַּנְיִנִים וְכָל־תְּהוֹמוֹת: אֵשׁ וּבָרָד שְׁלֹג
 וְקִיטוֹר רֵיחַ סַעֲרָה עֲשֵׂה דְבָרוֹ: הַהָרִים וְכָל־גְּבֻעוֹת עֵץ
 פְּרִי וְכָל־אֲרָזִים: הַחִיָּה וְכָל־בְּהֵמָה רֹמֵשׁ וְצִפּוֹר כָּנָף:
 מַלְכֵי־אֲרֶץ וְכָל־לְאָמִים שָׂרִים וְכָל־שֹׁפְטֵי אֲרֶץ: בַּחֲוָרִים
 וְגַם־בַּתּוֹלוֹת וְקַנִּים עַם־נְעָרִים: יְהַלְלוּ אֲתִישֵׁם יִי כִי־נִשְׁגַּב
 שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אֲרֶץ וְשָׁמַיִם: וַיִּרַם קֶרֶן לְעַמּוֹ תְּהַלֵּה
 לְכָל־חַסִּידָיו לַבְּנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּ־יָהּ:

הַלְלוּנָהּ. שִׁירוּ לִי שִׁיר חֲדָשׁ תְּהַלְתוּ בְּקִהְל חַסִּידִים:
 יִשְׂמַח יִשְׂרָאֵל בְּעֲשׂוֹ בְּגִידֵי צִיּוֹן יִגִּילוּ בְּמַלְכָם: יִהְלְלוּ שְׂמוֹ
 בְּמַחֹל בְּתַף וּכְנֹר וְזַמְרֵילוֹ: כִּי־רוֹצָה יְיָ בְּעַמּוֹ יִפְאַר
 עַנּוּיִם בִּישׁוּעָה: יַעֲלוּ חַסִּידִים בְּכָבוֹד יִרְנְנוּ עַל־
 מִשְׁכְּבוֹתָם: רוֹמְמוֹת אֵל בְּגֵרוֹנָם וְחָרַב פִּיפִּיּוֹת בְּיָדָם:
 לַעֲשׂוֹת נִקְמָה בְּגוֹיִם תּוֹכַחֹת בְּלְאֲמִים: לְאַסֵּר מַלְכֵיהֶם
 בְּזִקִּים וּנְקַבְדֵיהֶם בְּכַבְלֵי בְרוֹל: לַעֲשׂוֹת בָּהֶם מִשְׁפָּט
 כְּתוֹב הַדָּר הוּא לְכָל־חַסִּידֵי הַלְלוּנָהּ:

הַלְלוּנָהּ. הַלְלוּ־אֵל בְּקֹדֶשׁוֹ	הַלְלוּהוּ בְּרִקִיעַ עִזּוֹ:
הַלְלוּהוּ בְּגִבּוֹרֹתָיו	הַלְלוּהוּ כְּרַב גְּדָלוֹ:
הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר	הַלְלוּהוּ בְּנִבְל וּכְנֹר:
הַלְלוּהוּ בְּתַף וּמַחֹל	הַלְלוּהוּ בְּמִנִּים וְעִנְבִּ:
הַלְלוּהוּ בְּצִלְצְלֵי־שִׁמְעַ	הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ	הַלְלוּנָהּ:
כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ	הַלְלוּנָהּ:

Verses from the Book of Psalms

בְּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בְּרוּךְ יְיָ מִצִּיּוֹן שְׂכֵן
 יְרוּשָׁלַיִם. הַלְלוּנָהּ: בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה
 נִפְלְאוֹת לְבָדוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיָמְלֵא כְבוֹדוֹ
 אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:

וַיְבָרֶךְ דָּוִד אֶת־יְיָ לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִד בָּרוּךְ
 אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד־עוֹלָם: לָךְ יְיָ
 הַגָּדְלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד כִּי־כָל בְּשָׁמַיִם
 וּבָאָרֶץ לָךְ יְיָ הַמְּמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ: וְהַעֲשֵׂר
 וְהַקְּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בְּכָל וּבִיָּדְךָ כֹּחַ וּגְבוּרָה
 וּבִיָּדְךָ לְגַדֵּל וּלְחַזֵּק לְכָל: וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ
 וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתְּךָ:

Nehemiah 9:6-11

אַתָּה־הוּא יְיָ לְבָרֶךְ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי
 הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־
 אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כָּל־שָׂרֵי הַשָּׁמַיִם לָךְ
 מְשֻׁתָּחוּיִם: אַתָּה הוּא יְיָ הָאֱלֹהִים אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם
 וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים וְשָׂמְתָ שְׁמוֹ אַבְרָהָם: וּמֵצֵאתָ אֶת־
 לָבָבוּ נֹאמֵן לְפָנֶיךָ —

וְכָרוֹת עִמּוֹ הַבְּרִית לְתַת אֶת־אָרֶץ הַכְּנַעֲנִי הַחֲתִי הָאֲמֹרִי
 וְהַפְּרִזִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לְתַת לְזַרְעוֹ וְתָקַם אֶת־דְּבָרֶיךָ
 כִּי צָדִיק אַתָּה: וְתִרְא אֶת־עֵינֵי אֲבֹתֵינוּ בְּמִצְרַיִם וְאֶת־
 וְעַקְתָּם שְׁמַעְתָּ עַל־יַם־סוּף: וְתַתֵּן אֶתְּךָ וּמִפְתִּים בְּפִרְעֹה
 וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֲרָצוֹ כִּי יָדַעְתָּ כִּי הִיָּדוּ עָלֶיְהֶם
 וְתַעֲשֵׂה־לָּךְ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיּוֹם בְּקַעַת לְפָנֶיךָ וַיַּעֲבְרוּ
 בְּחוּדֵי־הַיָּם בַּיַּבֶּשֶׁה וְאֶת־רַדְפֵיהֶם הִשְׁלַכְתָּ בְּמִצּוֹלַת כְּמוֹ־
 אֶבֶן בְּמַיִם עֲזִים:

וַיֹּשַׁע יי בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם. וַיֵּרָא
 יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם: וַיֵּרָא יִשְׂרָאֵל
 אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בַּמִּצְרַיִם. וַיֵּרְאוּ הָעָם
 אֶת־יי וַיֹּאמְרוּ בְּיַד וּבְמֹשֶׁה עֲבָדוּ:

אָז יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיי.
 וַיֹּאמְרוּ לֵאמֹר.
 אֲשִׁירָה לַיי כִּי־נָאָה נָאָה. סוּס וָרֶקֶב רָמָה בָּיָם:
 עָזוּ וּזְמַרְתָּ יְהוָה וַיְהִי לִי לִישׁוּעָה.
 זֶה אֱלֹהֵי וַאֲנֹהוּ. אֱלֹהֵי אָבִי וַאֲרַמְמָנוּהוּ:
 יי אִישׁ מִלְחָמָה. יי שָׁמוּ:
 מִרְקַבַּת פָּרַעַה וַחִילוֹ יְרַה בָּיָם.
 וּמִבְחַר שְׁלִשׁוֹ טָבְעוּ בָיָם סוּף:
 תְּהַמַּת יִכְסִּימוּ. יָרְדוּ בַּמַּצּוֹלֹת כְּמוֹ אֶבֶן:
 יִמְיִנֶה יי נְאֻדְרֵי בִכְחַ. יִמְיִנֶה יי תִּרְעֵץ אוֹיֵב:
 וּבָרַב נְאוּנֶה תִּהְרַס קַמִּידָה. תִּשְׁלַח חֲרֹנֶה יֶאֱכַלְמוּ כִּקְשׁ:
 וּבְרוּחַ אַפִּידָה נִעְרְמוּ מַיִם. נִצְבּוּ כְּמוֹ־נֶד נְזִלִים.
 קַפְאוּ תְהַמַּת בְּלִבֵּיָם:
 אָמַר אוֹיֵב. אֶרְדֶּף אֲשִׁיג אַחֲלַק שְׁלַל תִּמְלָאֲמוּ נַפְשִׁי.
 אֶרִיק חֲרָבִי תוֹרִישְׁמוּ יְדִי:
 נִשְׁפַּת בְּרוּחַדָּה כְּסִמוּ יָם. צָלְלוּ כְּעוֹפְרַת בְּמַיִם אֲדִירִים:
 מִי־כְמֹכָה בְּאֵלֶם יי. מִי כְּמֹכָה נְאֻדָּר בְּקִדְשׁ.
 נוֹרָא תְהַלֵּת. עָשָׂה פְּלֵא:

נְטִיית יְמִינֶךָ. תִּבְלַעְמוּ אֲרָץ:
 נְחִיית בְּחֶסֶדְךָ עִסְזוּ גְּאֻלַּתְךָ. נִהְלֵת בְּעֵזְךָ אֶל־נִוּה קִדְשֶׁךָ:
 שָׁמְעוּ עַמִּים יְרֻגֻזוּן. חֵיל אָחוּ יִשְׁבִּי פִלְשֶׁת:
 אִז נִבְהָלוּ אֱלֹפֵי אֲדוּם. אֵילֵי מוֹאָב יֵאֲחֻזְמוּ רָעַד.
 נִמְגוּ כֹל יִשְׁבִּי כְנָעַן:
 תִּפֹּל עֲלֵיהֶם אִימָתָה וַפְחָד. בְּגֹדֶל זְרוּעֶךָ יִדְמוּ כְּאֶבֶן.
 עַד־יַעֲבֹר עִמָּךָ יי. עַד־יַעֲבֹר עִסְזוּ קִנְיֹת:
 תִּבְאֲמוּ וְתִטְעְמוּ בְּהַר נִחְלָתְךָ. מְכוּן לְשִׁבְתְּךָ פָּעֵלֶת יי.
 מִקֹּדֶשׁ אֲדַנִּי כוֹנְנוּ יְיָ:
 יי יְמַלֵּךְ לְעֵלָם וָעַד:
 יי יְמַלֵּךְ לְעֵלָם וָעַד:

Biblical verses

כִּי לִי הִמְלוּכָה וּמוֹשֵׁל בְּגוֹיִם: וְעָלוּ מוֹשְׁעִים בְּהַר
 צִיּוֹן לְשֹׁפֵט אֲתִיבֵהר עֲשׂוּ וְהִיטָה לִי הִמְלוּכָה: וְהָיָה יי
 לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וְשֵׁמוֹ אֶחָד:

נשמת כל־חי תִּכְרַךְ אֶת־שִׁמְךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל־
 בָּשָׂר תִּפְאַר וּתְרוֹמָם זְכָרְךָ מִלְּכֵנוּ תִּמְיֵד: מִדְּהַעוֹלָם וְעַד־
 הָעוֹלָם אַתָּה אֵל. וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
 פּוֹדָה וּמַצִּיל וּמַפְרֵגֵם וּמַרְחֵם בְּכִלְיַעַת צָרָה וְצוּקָה. אֵין
 לָנוּ מֶלֶךְ אֵלָא אַתָּה:

אֱלֹהֵי הַרְאֵשׁוֹנִים וְהַאֲחֵרוֹנִים. אֱלֹהֵי כָל־בְּרִיּוֹת אֲדוֹן
 כָּל־תּוֹלְדוֹת. הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת הַמְנַהֵג עוֹלָמוֹ
 בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיִּי לֹא־יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר
 יְשָׁנִים וְהַמְקִיץ נֹדְדִים וְהַמְשִׁיחַ אֱלֹמִים וְהַמְתִּיר אֲסוּרִים
 וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבַדְּךָ אֲנַחְנוּ
 מוֹדִים:

אֵלוּ פִּינוּ מְלֵא שִׁירָה בָּיָם
 וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גְּלִי
 וְשִׁפְתוֹתֵינוּ שִׁבַּח בְּמַרְחָבֵי רִקְיעַ
 וְעֵינֵינוּ מְאִירוֹת כְּשִׁמְשׁ וּכְיָרֵחַ
 וְנִגְדֵינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם
 וְנִגְלֵינוּ קְלוֹת כְּאַיִלוֹת
 אֵין אֲנַחְנוּ מִסְּפִיקִים לְהוֹדוֹת לָךְ
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וּלְבַרְךָ אֶת־שִׁמְךָ עַל אַחַת מֵאַלְפֵי אֱלֹפֵי אֱלֹפִים
 וְרַבֵּי רַבּוֹת פְּעֻמִּים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ:

NISHMAT KOL HAI: A hymn of praise

May the soul of every living being praise You, Lord our God,
and the spirit of every mortal glorify and exalt You always.

Your sovereignty extends through all eternity; and besides
You we have no Sovereign who redeems, rescues, and ransoms,
who mercifully sustains us in times of trouble and distress.
We have no Sovereign but You.

God of all ages and of all creatures, Lord of all generations,
You are extolled in endless praise. You guide Your world with
kindness, Your creatures with compassion. The Lord neither
slumbers nor sleeps.

You awaken us from sleep to life, You enable the speech-
less to speak. You free the fettered, support the falling, raise
all who are bowed down. To You alone we give thanks.

If our mouths were filled with song
As water fills the sea,
And our tongues rang with Your praise
As tirelessly as the roaring waves;

If our lips offered adoration
As boundless as the sky,
And our eyes shone in reverence
As brightly as the sun;

If our hands were spread in prayer
As wide as eagles' wings,
And our feet ran to serve You
As swiftly as the deer;

We would still be unable to thank You adequately
For the smallest fraction of the numberless bounties
You have bestowed upon our ancestors and upon us.

ממצרים נאלתנו יי אלהינו
 ומבית עבדים פדיתנו.
 ברעב זנתנו ובשבע כלכלתנו.
 מהרב הצלתנו ומדבר מלטתנו.
 ומחלים רעים ונאמנים דליתנו:
 עדיהנה עזרונו רחמיך. ולא עזבונו חסדיך.
 ואליתטשנו יי אלהינו לנצח:

על כן אברים שפלגת בנו ורוח ונשמה שנפחת באפינו
 ולשון אשר שמת בפינו. הן הם יודו ויברכו וישבחו ויפארו
 וירוקמו ויעריצו ויקדישו וימליכו את שמך מלכנו: כי
 כל־פה לך יודה וכל־לשון לך תשבע וכל־ברך לך תכרע
 וכל־קוֹמָה לפניה תשתחנה. וכל־לבבות יראוך וכל־קרב
 וכל־זוֹת יזמרו לשמך. כדבר שקתוב. כל עצמתי תאמנה
 יי מי כמוד. מציל עני מהזק ממנו ועני ואביון מגולו:

מי ידמה לך ומי ישוה לך ומי יעריך לך. האל הגדול
 הגבור והנורא אל עליון קונה שמים וארץ: נהללך ונשבחך
 ונפארך ונברך את שם קדשך באמור. לדוד. ברכי נפשי
 אתי: וכל־קרב־י את־שם קדשך:

On Festivals begin the formal chanting here.

On Shabbat begin formal chanting with "Shobeyn Ad" on p. 216.

האל בתעצמות ענה. הגדול בכבוד שמך. הגבור לנצח
 והנורא בנוראותיך. המלך היושב על כסא רם ונשא:

OUR REDEEMER, THE INCOMPARABLE LORD

From Egypt You liberated us, O Lord our God,
From the house of bondage You delivered us;

In time of hunger, You fed us;
In time of plenty, You sustained us;

From the sword, You rescued us;
From a multitude of afflictions, You saved us.

Until now Your compassion has helped us,
Your lovingkindness has not abandoned us.
O Lord our God, never forsake us.

Therefore, all the powers of body and soul with which You endowed us shall join in thanking and praising You, in declaring Your holiness, and proclaiming Your sovereignty.

Every mouth shall thank You, every tongue shall vow allegiance to You, all hearts shall revere You, every fibre of our being shall sing to You, every knee shall bend to You, all shall bow down to You.

So the Psalmist sang: "Every bone in my body cries out: O Lord, who can compare to You? You deliver the poor from the hands of the ruthless, the needy from those who would exploit them."

Who is like You, who may be compared to You, O great, powerful, revered, and exalted God, Ruler of heaven and earth?

We shall praise You and extol You in the words of the Psalmist: "Praise the Lord, O my soul; let my whole being praise God's holy name."

On Festivals begin the formal chanting here.

On Shabbat begin formal chanting with "Shoheyn Ad" on next page.

O God, vast in power, exalted in glory, eternal in might,
You are awesome through Your majestic deeds; You are the
Sovereign enthroned on high.

שוכן עד מרום וקדוש שמו.
 וכתוב. רננו צדיקים בני לְיִשְׂרָאֵל נְאֻמָּה תְהִלָּה:

בפי ישרים תתהלל.
 ובדברי צדיקים תתברך.
 ובלשון חסידים תתרום.
 ובקרב קדושים תתקדש:

ובמקהלות רבבות עמך בית ישראל ברנה יתפאר
 שמך מלכנו בכל־דור ודור. שכן חובת כליה־יצורים
 לפניה יי אלהינו ואלהי אבותינו. להודות להלל לשבח
 לפאר לרומם להדר לבדך לעלה ולקלס על כל־דברי
 שירות ותשבחות דוד בן ישי עבדך משיחך:

ישתבח שמך לעד מלכנו. האל המלך הגדול והקדוש
 בשמים ובארץ. כי לך נאם יי אלהינו ואלהי אבותינו
 שיר ושבחה הלל וזמרה עו ומשלה נצח גדלה ונבונה
 תהלה ותפארת קדשה ומלכות ברכות והודאות מעתה
 ועד עולם. ברוך אתה יי אל מלך גדול בתשבחות. אל
 ההודאות אדון הנפלאות. הבוחר בשירי זמרה. מלך
 אל חי העולמים:

*Sho-heyne ad marom v'kadosh sh'mo,
 V'hatuv: ra-n'nu tzadikim ba-donai,
 La-y'sharim nava t'hila.*

*B'fi y'sharim tit-halal,
 U-v'divrey tzadikim tit-barah,
 U-vi-l'shon hasidim tit-romam,
 U-v'kerev k'doshim tit-kadash.*

GOD'S GREATNESS EXPRESSED THROUGH PRAISE

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared:

"Rejoice in the Lord, O you righteous;
It is fitting for the upright to praise the Lord."

By the mouth of the upright You are lauded;
By the words of the righteous You are praised;
By the tongue of the faithful You are extolled;
In the midst of the holy You are hallowed.

In the assembled throngs of Your people, the House of Israel, You shall be glorified in song, O our Sovereign, in every generation. For it is the duty of all creatures, Lord our God and God of our ancestors, to thank and praise, laud and glorify, adore, exalt, and acclaim You, even beyond the psalms of praise of David, the son of Jesse, Your anointed servant.

THANKSGIVING TO YOU, AUTHOR OF WONDERS

May You be praised forever, O our Sovereign, great and holy God, Ruler in heaven and earth. To You, Lord our God and God of our ancestors, it is fitting to sing songs of praise, proclaiming Your might and sovereignty. Victory, grandeur, and strength are Yours, glory, holiness, and dominion.

To You we always look for our blessings; to You we always offer our gratitude. Praised are You, exalted God and Sovereign, thanksgiving to You, Author of wonders, who delights in our hymns of praise, our God and Sovereign, life of the universe.

We know that praise does not benefit You, O God. . . . yet the moral consciousness with which You have endowed us requires that we acknowledge Your wondrous favors to us by offering praise—individually, according to our abilities. (Bahya Ibn Pakuda)

God is not dependent on being glorified by those whom God created. . . . it is God's creatures who justify themselves by honoring the Lord!
(Judah Low)

Reader's Hatzi Kaddish

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאָמִירָן
בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

*On Shabbat Shuvah add a second l'eyla. לְעָלְמָא.

Reader's Short Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

PREPARING FOR SHAḤARIT

Before Shaḥarit we recall the words which Rabbi Isaac Luria used to recite before worship:

הריני מקבל עלי טענות עשה של ואהבתך לרעהך כמוך:

I hereby take upon myself the obligation
of fulfilling the Commandment
"You shall love your neighbor as yourself."

(Siddur Ha-Ari, 16th century)

TO MEET GOD

*By benevolence one rises to a level where one can meet God;
Therefore, perform a good deed before you begin your prayers!*

(Abai Gaon)

SHAḤARIT
Morning Service

שַׁחֲרִית

BARĤU: The call to worship

Reader:

בָּרַכּוּ אֶת־יְיָ הַמְבָרֵךְ:

Congregation and Reader:

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא
חֶשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכּוֹל:

(On weekdays, continue on p. 232.)

Reader: Barĥu et Adonai ha-m'vorah.

Congregation and Reader:

Baruĥ Adonai ha-m'vorah l'olam va-ed.

*Baruĥ ata Adonai, Eloheynu meleĥ ha-olam,
Yo-tzeyr or u-vorey ĥo-sheĥ, oseh shalom u-vorey et ha-kol.*

VOICES WHICH ECHO ACROSS TIME

*Having gathered to worship as a congregation,
We blend our voices and join our hearts;*

*We link ourselves to generations of our people,
Through the ages and across many lands.*

*As they prayed the words which we are about to hear and utter,
They bequeathed to us their thoughts, their hopes, their faith.*

*These ancient words, now enshrined in our worship,
Stir our souls anew and invite us again—*

*To add our voices to those which echo across time,
As we have risen to be summoned—and to respond.*

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, Ruler of the universe, who forms light and creates darkness, who ordains the harmony of all creation.

(On weekdays, continue on p. 233.)

MAY OUR LIVES PROCLAIM YOUR GLORY

*O Lord, the heavens proclaim Your glory;
And we, Your creatures on earth,
Behold in wonder Your endless miracles.*

*Help us to recognize Your guiding power
In distant galaxies and in our own souls.*

*Teach us Your Law of righteousness and love
So that Your spirit may govern our lives.*

*Source of peace, bless our worship;
May our meditations find favor in Your sight.*

*May our gratitude for Your wonders
Lead us, in love, to Your service,*

*So that, like the changing seasons, the days, the nights,
Our lives, too, will proclaim Your glory. Amen.*

הכל יודוך והכל ישבחוך. והכל יאמרו אין קדוש
 כי: הכל ירומקוך סלה יוצר הכל. האל הפותח בבל-
 יום דלתות שערי מזרח ובוקע חלוני רקיע. מוציא חמה
 ממקומה ולבנה ממכון שבתה. ומאיר לעולם כלו
 וליושביו שבא במדת רחמים:

המאיר לארץ ולדרים עליה ברחמים ובטובו מחדש
 בכל יום תמיד מעשה בראשית: המלך המרוקם לבדו
 מאז המשבח והמפאר והמתנשא מימות עולם: אלהי
 עולם ברחמיך הרבים רחם עלינו. ארון עגנו צור
 משנבנו מן ישענו משגב בעדנו:

אין בערךך ואין וולתך. אפס בלתיך ומי דומה לך:
 אין בערךך :: אלהינו בעולם הזה.
 ואין וולתך מלבנו לחיי העולם הבא:
 אפס בלתיך נואלנו לימות הקשיח.
 ואין דומה לך מושיענו לתחיית המתים:

A WORLD RENEWED EACH MORNING

Unless we believe that God "renews the work of Creation each day," our prayers and observance of the Commandments will grow old and accustomed, and tedious.

As the Psalmist says: "Cast me not off in the time of old age"—which can mean: Do not let my world grow old.

And in Lamentations we read: "They [God's mercies] are new every morning; great is Your faithfulness." That the world is new to us every morning—that is God's great faithfulness! (Hasidic)

YOU RENEW EACH DAY THE WORK OF CREATION

All shall thank You, all shall praise You, all shall declare: "None is holy like the Lord." All shall extol You, creator of everything.

Daily You open the gates of the heavens, the windows of the eastern sky, bringing forth the sun from its place, the moon from its abode.

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of Creation.

O Sovereign God, You alone have been exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

None can compare to You, and there is none besides You;
There is none but You; and there is none like You.

'None can compare to You' Lord our God—in *this world*.
'There is none besides You' our Sovereign—in *the world to come*.
'There is none but You' our Redeemer—*bringing the Messianic Era*.
'And there is none like You' our Deliverer—*assuring immortal life*.

YOUR LIGHT

*"All shall thank and praise You, O God,"
Proclaiming Your holiness, Lord of Creation.*

*You sustain the great lights which we behold,
And others which we strive to glimpse.*

*Daily You renew the miracles of Creation;
Daily You enable us to renew our lives.*

*Your light illumines our path on life's way;
Your wondrous power sustains our world.*

*For the great lights, beyond us and within us,
We give thanks to You,*

Compassionate God, Lord of our strength.

(Ben Saul)

אל אֲדוֹן עַל כְּלֵי־הַמַּעֲשִׂים
 בְּרוּךְ וּמְבָרָךְ בְּפִי כָל־נִשְׁמָה:
 גָּדְלוֹ וְטוֹבוֹ קְלָא עוֹלָם
 גַּעַת וְתוֹבָנָה סְבָבִים אֲתוּ:
 הַמְתַּנְאֶה עַל חַיּוֹת הַקֹּדֶשׁ
 וְנִהְדָּר בְּכְבוֹד עַל־הַמְרַבָּה:
 זְכוּת וּמִישׁוֹר לִפְנֵי כֶסֶף
 חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ:
 טוֹבִים מְאֹדוֹת שֶׁבְרָא אֱלֹהֵינוּ
 יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁבֵּל:
 כֶּחַ וְגִבּוֹרָה נָתַן בָּהֶם
 לְהַיּוֹת מוֹשְׁלִים בְּקֶרֶב חֶבֶל:
 מְלֵאִים זִיו וּמְפִיקִים נְגִה
 נְאֶה זִיּוֹם בְּכִלְהֵעוֹלָם:
 שְׂמַחִים בְּצִאתָם וְשָׂשִׂים בְּבוֹאֵם
 עֲשִׂים בְּאִמָּה רְצוֹן קוֹנֵם:
 פֶּאֶר וְכְבוֹד נוֹתְנִים לְשִׁמּוֹ
 צְהִלָּה וְרִנָּה לְגִבּוֹר מְלַכּוֹתוֹ:
 קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר
 רָאָה וְהִתְקִין צוּרַת הַלְבָנָה:
 שָׂבַח נוֹתְנִים לוֹ כְּלִי־צְבָא מְרוֹם
 תַּפְאֶרֶת וְגִדְלָה שְׂרָפִים וְאוֹפְנִים וְחַיּוֹת הַקֹּדֶשׁ:

*Eyl adon al kol ha-maasim, baruh u-m'vorah b'fi kol n'shamah.
Godlo v'tuvo maley olam, daat u-t'vunah so-v'vim oto.*

*Ha-mitga-eh al hayot ha-kodesh, v'neh-dar b'havod al ha-merkavah.
Z'hut u-mi-shor lifney hiso, hesed v'rahmim lifney h'vodo.*

*Tovim m'rot sheh-bara Eloheynu, y'tzaram b'daat b'vinah u-v'haskeyl.
Ko-ah u-g'vurah natan ba-hem, lih-yot mosh-lim b'kerev tey-veyl.*

EYL ADON: Lord of Creation, praised by all
(A Mystical Yotzer Hymn)

God is Lord of all creation,
And praised by every soul;
God's greatness and goodness fill the universe;
Knowledge and wisdom surround God's presence.

God is exalted over all celestial beings,
Adorned in glory above the heavenly chariot.
Equity and uprightness stand before God's throne;
Love and mercy glorify God's presence.

How goodly are the luminaries created by God,
Who fashioned them with knowledge, wisdom, and skill,
Endowing them with energy and power,
That they might have dominion over the world.

Full of splendor, they sparkle with brightness;
Beautiful is their radiance throughout the world.
They rejoice in their rising and exult in their setting,
Reverently fulfilling the will of their Creator.

Glory and honor they render to God's name;
In joyous song God's rule they acclaim;
God called to the sun and it sent forth light;
Skillfully God fashioned the form of the moon.

The heavenly hosts give praise to God,
Whose greatness the celestial beings proclaim.

A REFLECTION ON EYL ADON

Just as our ancestors sang their tributes to God's Creation
in words reflecting their world-view and the imagery of their age,
so should we identify and celebrate those aspects of life and of the universe
which reflect "the glory of God's majesty"—in the language of our day.

Adina N. Samuelson

*M'ley-im ziv u-m'fikim no-gah, na-eh zivam b'hol ha-olam.
S'mey-him b'tzey-tam v'sasim b'vo-am, osim b'ey-mah r'tzon konam.
P'eyr v'havod not-nim li-sh'mo, tza-holah v'rinah l'zey-her malhuto.
Kara la-shemesh va-yizrah ohr, ra-ah v'hit-kin tzurat ha-l'vanah.
Shevah notnim lo kol tz'va marom,
Tiferet u-g'dulah s'rafim v'ofanim v'ha-yot ha-kodesh.*

לאל אשר שבת מכל־המעשים. ביום השביעי התעלה
 וישב על־כסא כבודו: תפארת עטה ליום המנוחה. ענג
 קרא ליום השבת: זה שבת שליום השביעי שבו שבת אל
 מכל־מלאכתו. ויום השביעי משבח ואומר. מזמור שיר
 ליום השבת טוב להודות ל': לפיכך יפארו ויברכו
 לאל כל־יצוריו. שבת יקר ונדלה יתנו לאל מלך יוצר
 כל. המנחיל מנוחה לעמו ישראל בקדשתו ביום שבת
 קדש: שמך יי אלהינו יתקדש. וזכרך מלכנו יתפאר
 בשמים ממעל ועל־הארץ מתחת: תתברך מושיענו על־
 שבת מעשה ידך. ועל־מאורי אור שעשית יפארוך סלה:

TO GUARD THE WORLD

When God created Adam, God showed him all the trees in the Garden of Eden and said: "See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you do, there is no one after you to repair it." (Midrash Ecclesiastes Rabbah 7:28)

A SINGLE PERSON WAS CREATED

Only a single person was created in the Beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed, and if anyone saves even a single person, Scripture considers it as though a whole world had been saved.

Again, just a single person was created, for the sake of peace—so that no one could say to another: "My parent was greater than yours."

Moreover, only a single person was created, in order to emphasize the greatness of God. For, whenever a mortal stamps many coins using one die, all the coins are alike; but when God stamps all human beings with the die of the first person created, each one of them is, nevertheless, unique. Therefore, every individual must say, "For my sake was the world created." (Mishnah, Schehedrin 4:5)

SHABBAT—DAY OF BEAUTY, DELIGHT, AND RENEWAL

Praised be God who concluded the work of Creation on the seventh day, and ascended the Divine throne of glory, and invested the day of rest with beauty, calling the Sabbath a delight. This is the distinction of the seventh day: on this day God ceased the labor of Creation.

The seventh day itself utters praises, saying. "A psalm, a song of the Sabbath. It is good to thank the Lord." Therefore, let all God's creatures glorify, praise, and attribute excellence and grandeur to God, the Sovereign and Creator of all, who in holiness gave the holy Sabbath as a heritage of rest for the people Israel.

In the heavens above and on earth below, You shall be hallowed and acclaimed, Lord our God, our Sovereign. Be praised, our Deliverer, for Your wondrous works and for the bright luminaries You fashioned, which everlastingly reveal Your glory.

THE GLORY OF CREATION—From Psalm 8

O Lord, our Lord,
How glorious is Your name in all the earth,
Whose majesty is proclaimed above the heavens.
When I behold Your heavens, the work of Your hands,
The moon and the stars, which You have established,
What are we, that You are mindful of us,
Mere mortals, that You take account of us?
Yet You have made us but little lower than the angels,
And have crowned us with glory and honor.
You have given us dominion over the works of Your hands;
You have put all things at our feet:
Sheep and oxen, all of them, and the beasts of the field;
The fowl of the air, and the fish of the sea;
Whatever travels the paths of the seas.
O Lord, our Lord,
How glorious is Your name in all the earth!

On Festivals falling on a weekday:

המאיר לארץ ולדלים עליה ברחמים ובטובו מחדש
 בכל יום תמיד מעשה בראשית: מהרבו מעשיך יי. כלם
 בהקמה עשית. מלאה הארץ קנניך: המלך המרום
 לבדו מאז המשבח והמפאר והמתנשא מימות עולם.
 אלהי עולם ברחמיך הרבים רחם עלינו. אדון עגנו צור
 משגבנו מן ישענו משגב בעדנו:

אל ברוך גדול דעה.
 הכין ופעל והרי חמה.
 טוב יצר כבוד לשמו.
 מאורות נתן סביבות עזו.
 פנות צבאיו קדושים
 רוממי שדי תמיד מספרים כבוד אל וקדשתו:
 התברך יי אלהינו על-שבח מעשה ידך.
 ועל-מאורי אור שעשית יפארוך סלה:

HAVE COMPASSION UPON US

Why was a prayer for God's compassion inserted in the prayer celebrating God's Creation? A traditional commentator called attention to the link between the two seemingly unrelated themes. Since we have affirmed God's compassion in granting "light to the earth and its inhabitants," we ask that God also show compassion to us—God's children.

DENYING CREATION

God says: "If you bear false witness against your neighbor, I regard it as though you had declared that I did not create the world!"

(Talmud Yerushalmi, Berachot 1:8)

GOD'S CONTINUING GOODNESS TO ALL CREATURES

On Festivals falling on a weekday:

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of Creation.

"How numerous are Your works, O Lord! In wisdom You made them all; the earth is full of Your creations."

O Sovereign God, You alone have been exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

May You be praised; for with infinite wisdom You created the brilliance of the sun, magnificently reflecting Your splendor. The heavenly lights radiate Your majesty. The hosts of heaven praise You, Almighty, forever declaring Your glory and holiness.

We praise and glorify You, Lord our God, for Your wondrous works and for the bright luminaries You fashioned, which everlastingly reveal Your glory.

MEDITATION

*We thank You, our merciful Creator,
Source of radiance and light,
For the heavenly luminaries,
Which brighten our nights and our days,
Enabling us to behold the wonders of Your world.*

*We thank You, too, for the sacred Festivals,
Days of remembrance and celebration,
Which elevate our spirits and warm our hearts,
Bringing us closer to our heritage and to You.*

*Your word is a lamp for our feet
And a light by which to walk.
For all these lights we thank You
And praise Your holy name.*

תְּתַבַּרְךָ צוּרֵנוּ מְלַכְנוּ וְנוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח
 שְׁמֶךָ לְעַד מְלַכְנוּ. יוֹצֵר מְשֻׁרְתִים וְאֲשֶׁר מְשֻׁרְתֵיךָ כָּל־
 עוֹמְדִים בְּרוּם עוֹלָם. וּמְשֻׁמֵּיעִים בְּיִרְאָה יָחַד בְּקוֹל דְּבָרֶי
 אֱלֹהִים חַיִּים וּמְלֻךְ עוֹלָם. כָּל־אֱהוּבִים כָּל־בְּרוּרִים כָּל־
 גְּבוּרִים וְכָל־עוֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנֵם. וְכָל־
 פּוֹתְחִים אֶת־פִּיָּהֶם בְּקִדְשָׁה וּבְטָהֳרָה בְּשִׁירָה וּבְזִמְרָה.
 וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים וּמְקַדְּשִׁים
 וּמְמַלְיָכִים—

אֲתִישׁ הָאֵל הַמְּלֻךְ הַגָּדוֹל הַנְּבוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא:
 וְכָל־מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמַיִם זֶה מְזוּהָ. וְנוֹתְנִים
 רְשׁוֹת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצֵרֵם בְּנִחַת רִוַח. בְּשִׁפְהַ בְּרוּרָה
 וּבְנִעֻמָּה קְדוּשָׁה. כָּל־כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה.
 קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
 וְהַאֲפִינִים וְחִיּוֹת הַקֶּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת
 שָׁרָפִים. לְעַמַּתְּם מְשַׁבְּחִים וְאוֹמְרִים.
 בָּרוּךְ כְּבוֹדֵי מְמַקְוֵמוֹ:

Kadosh, kadosh, kadosh, Adonai tz'vaot,
 M'lo ḥol ha-aretz k'vodo.
 Baruh k'vod Adonai mi-m'komo.

MORE PRECIOUS THAN CHANTS OF ANGELS

Our Sages declared: For God, worship by human beings takes precedence over worship by the angels! (Hullin 91a)

Why? Because human morality is fashioned out of the struggle between our impulses, on the one hand, and an heroic exercise of will and decision, on the other. Human worship is sweeter to God than even "the chant of the angels" precisely because whereas angels are, by nature, "pure and eager to do God's will," we mortals must struggle to achieve some measure of virtue and purity (Shabbat 88b).

In the tension out of which human morality emerges, the Sages see our potential for nobility. (Adina N. Samuelson & Max Arzt)

A MYSTICAL VISION OF GOD'S HOLINESS

You shall be praised forever, our Rock, our Sovereign, our Redeemer, Creator of celestial beings. You are the creator of ministering angels in the firmament on high. With awe they proclaim in chorus the words of the living God, the eternal Sovereign. They are all beloved, pure, and mighty, reverently doing the will of the Creator. In holiness and purity, they raise their voices in jubilant song, as they bless, praise, glorify, revere, and acclaim—

The name of the great, mighty, awe-inspiring holy God and Sovereign. In mutual acceptance of the yoke of God's sovereignty, they call to one another to hallow their Creator; with clear, gentle, and pure tones, they sing in unison, reverently proclaiming:

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory."

Then other celestial beings, soaring on high, lift their voices and respond with a chorus of praise:

"Praised be the glory of the Lord throughout the universe."

THE HOLINESS OF GOD

O God, whom we acclaim as holy,
Human reason cannot fathom You.

*Though we strive to sense Your presence,
Yet You remain ever above and beyond us.*

Though You reveal Yourself in the marvels of nature,
And have manifested Yourself in the glory of Your law,

*Yet are these revelations but as flashes of lightning
From the cloud of mystery which ever enshrouds You.*

In vivid imagery, Prophets and Psalmists of old
Sought to convey their reverence and awe,

*Drawing visions of You enthroned on high,
With hosts of celestial beings singing Your praise.*

For the words of mortals are so woefully wanting,
Mere human utterance so sadly inadequate.

*Our limitations make all praise seem trivial;
Our impurity sullies even noble speech.*

So, let angels, pure beyond human attainment, adore You,
And imagined seraphim utter their flaming praise.

*Let our prayer rise to You on their wings,
Let their mouths give voice to it in heavenly harmonies:*

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory."

E. Kohn & B. Saul

לאל ברוך נְעִימוֹת יִתְּנוּ.
 לַמֶּלֶךְ אֵל חַי וְקַיִם זְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמְעוּ.
 כִּי הוּא לְבָדוֹ פּוֹעֵל נְבוֹרוֹת
 עֹשֶׂה חֲדָשׁוֹת בְּעַל מַלְחָמוֹת
 זוֹרֵעַ צְדָקוֹת מִצְמִיחַ יְשׁוּעוֹת
 בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת.
 הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית.
 בְּאֵמֹר. לַעֲשֵׂה אֲזָרִים גְּדִלִים כִּי לְעוֹלָם חֲסִדוֹ:
 אֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.
 בְּרוּךְ אַתָּה יי' יוֹצֵר הַמְּאוֹרוֹת:

THE CHAMPION OF ALL JUST STRUGGLES

God's creative power is in all that is new and worthy;
 God is with us when we struggle to make a better world.

When we struggle to promote justice for all,
 The God of justice strengthens our resolve.

When we struggle to advance the triumph of truth,
 The God of truth fortifies our will.

When we struggle to promote the cause of freedom,
 The God of freedom sustains our striving.

When we struggle to create a world at peace,
 The God of peace blesses our labors.

The Lord is the champion of all just struggles,
 Summoning us, in love, to enhance Creation.

*"May a new light soon shine upon Zion,
 And may we be worthy to delight in its splendor!"*

**Or hadash al tzion ta-ir,
 V'niz-keh hulanu m'heyra l'oro.**

THE LORD CREATES, HEALS, AND REDEEMS

To the hallowed God, they offer sweet song,
To the living Sovereign, they utter hymns,
To the eternal God, they give praise.

God alone performs mighty deeds;
God's creative power is in all that is new.

God is the champion of all just struggles,
Sowing righteousness, bringing forth deliverance.

God's is the power that heals;
The Lord of wonders is beyond all praise.

With Divine goodness God renews daily
The continuing work of Creation.

Thus the Psalmist sang:

"Praise God who continues to create great lights,
And whose kindness is ever present."

Cause a new light to shine on Zion,
And may we all be worthy to delight in its splendor.
Praised are You, O Lord, Creator of the heavenly lights.

Adapted from the Hebrew

THE POWER THAT HEALS

"God's is the power that heals";

To God we can turn when we are hurting.
When our bodies are wracked with pain,
We can hear the whispered promise:

"I am the Lord your healer."

When we are gripped with icy dread,
We can hear the calming words:

"The Lord is with me, I shall not fear."

When we feel alone and abandoned,
We can hear the voice of assurance:

"I am with you to help you."

When we are burdened with sorrow and grief,
We can hear in the dark valley, as we struggle:

"The Lord is my shepherd, I shall not want."

God is our source of healing and hope;
We seek God's nearness, and gain strength.

The Lord of wonders is beyond all praise.

אהבה רבה אהבתנו יי אלהינו
 המלה גדולה ויתרה המלת עלינו:
 אבינו מלכנו בעבור אבותינו שבטחו בך
 ותלמדום חקי תיים בן תחננו ותלמדנו:
 אבינו האב הרחמן הרחם. רחם עלינו
 ותן בלבנו להבין ולהשכיל לשמע וללמד וללמד
 לשמר ולעשות ולקיים
 את כל דברי תלמוד תורתך באהבה:
 והאר עינינו בחורתך ודבק לבנו במצותיך
 ויחד לבבנו לאהבה וליראתך את שמך
 ולאנבוש לעולם ועד.
 כי בשם קדשך הגדול והנורא בטהנו
 נגילה ונשמחה בישועתך:

(continued)

Ahavah rabbah ahav-tanu Adonai Eloheynu,
 Hemla g'dola vi-y'teyra ha-malta aleynu.
 Avinu mal-keynu, ba-avur avo-teynu sheh-bat-hu v'ha,
 Va-t'lam-deym hukey ha-yim,
 Keyn t'honey-nu ut-lam-deynu.

Avinu ha-av ha-raha-man ha-m'raheym,
 Raheym aleynu, v'teyn b'li-beynu l'havin ul-has-kil,
 Lish-mo-a, lil-mod u-l'la-meyd, lish-mor v'la-asot,
 Ul-ka-yeym et kol divrey talmud tora-teha b'ahavah.

V'ha-eyr ey-neynu b'tora-teha,
 V'da-beyk libeynu b'mitz-voteha,
 V'ya-heyd l'va-veynu l'ahavah ul-yirah et sh'meha,
 V'lo ney-vosh l'olam va-ed.

Ki v'sheym kod-sh'ha ha-gadol v'ha-nora batah-nu
 Nagila v'nis-m'ha bi-y'shu-ateha.

AHAVAH RABBAH: God's gifts of love and Torah

With abounding love have You loved us, Lord our God; great and overflowing tenderness have You shown us.

Avinu Malkeynu, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us.

Merciful God, have compassion upon us. Endow us with understanding and discernment, that we may study Your Torah with devotion.

May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love.

Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame.

For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

(continued)

WITH ABOUNDING LOVE

Immediately before the *Shema*, we are reminded of God's "abounding love" for us. Immediately after the *Shema* (in *V'ahavta*), it is we who are called upon to love God—with all of our heart, soul, and might.

God's love came first. Because of this love, God endowed us with the capacity to love—and lovingly gave us the gift of Torah.

In the Torah, we have found the sustaining purpose for which to live. Through the Torah, we have been given the strength and inspiration with which to live.

Morning and night, our prayers remind us of God's love, so that we may be moved to love God, and to let the Torah's spirit guide our lives.

והביאנו לשלום מארבע כנפות הארץ
 ותליכנו קוממיות לארצנו:
 כי אל פועל ישועות אתה
 ובנו בחרת מכל-עם ולשון
 וקרבנתנו לשמך הגדול סלה באמת
 להודות לך ולתודה באהבה:
 ברוך אתה יי הבורח בעמו ישראל באהבה:

Va-havi-eynu l'shalom mey-arba kanfot ha-aretz,
 V'toli-heyenu ko-m'miyut l'ar-tzeynu.
 Ki Eyl poeyl y'shu-ot ata,
 U-vanu vaharta mi-kol am v'la-shon;
 V'keyrav-tanu l'shimha ha-gadol sela be-emet,
 L'hodot l'ha u-l'yaheed-ha b'ahavah.
 Baruh ata Adonai, ha-boheyr b'amo yisrael b'ahavah.

TO BE REMINDED

The Shema is often called "the best-known prayer of Judaism;" yet it makes no request of God. Rather, it affirms that God is One.

Its recital is not needed by God—who needs no reminder of the Divine Unity. It is needed by us; we must be reminded that God is One!

It is we who must be reminded that only God is to be worshiped; or else we might worship idols, or power, or wealth, or prestige, or any of the other false gods—which can claim people today as easily as they did three thousand years ago.

To worship something means to devote all that one possesses, all of one's talents and energies, to this end.

Thus, a person who worships power may sacrifice honor for power, may neglect family for power, or may destroy character for power.

Thrice daily we recite the Shema, so that we may be reminded that there is but One God—to whom we should be totally devoted.

(Based on F. M. Isserman, A.N.S.)

Nowhere else in Scripture are the elements of universalism and particularism in the Jewish conception of God expressed so completely and so forcefully.

(Louis Finkelstein)

Gather our people in peace, O Lord,
from the four corners of the earth;
and lead us, in dignity, to our holy land,
O God of great deliverance.

For You have called us from among the peoples,
and have drawn us near unto You,
that we may serve You and praise You in truth,
proclaiming Your Unity in love.

Praised are You, O Lord,
who lovingly chose Your people Israel for Your service.

"That we may praise You in truth . . ."

*When we seek the truth, speak the truth, and live the truth,
We thereby acknowledge and praise the Lord our God,
About whom we have been taught:*

"The seal of the Holy One is truth." (Talmud, Shabbat 55b)

"They that deal truthfully are God's delight." (Proverbs 12:22)

A PRELUDE TO THE SHEMA

The six Hebrew words which constitute the Shema are the first words of prayer which we are called upon to teach our children. They are the last words to be uttered at life's end.

Each time we recite the Shema, we declare our belief in the One, invisible, and incomparable God.

Each time we recite the Shema, we take upon ourselves the obligation to love God with all our hearts, minds, and souls—and to live faithfully in accordance with God's commandments.

Each time we recite the Shema, we link ourselves to countless generations of Jews who steadfastly recited these sacred words; and we recall those who uttered these words as they prepared to surrender life itself rather than embrace an alien faith.

Each time we recite the Shema, we reaffirm that One God is the Parent of us all; and that all of God's children are related by a bond which transcends differences of origin or belief.

Each time we recite the Shema, we proclaim our creed, and hear a call for noble living, in the presence of the Lord, our God.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לֵבְבְךָ: וְשָׁנַנְתָּם לְבִנְיָיִךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶקְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׂרָתָם
לְאוֹת עַל-יְדֶיךָ וְהָיוּ לְטַטְפַת בֵּין עֵינֶיךָ: וְכַתְבָתָם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

[Baruh sheym k'vod mal-huto l'olam va-ed.]

V'ahavta eyt Adonai Eloheha
B'hol l'avvaha, u-v'hol naf-sh'ha, u-v'hol m'odeha.
V'ha-yu ha-d'varim ha-eyleh
Asher anohei m'tza-v'ha ha-yom al l'va-veha.
V'shi-nan-tam l'va-neha v'dibarta bam
B'shiv-t'ha b'vey-teha u-v'leh-t'ha va-dereh,
U-v'shoḥ-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

Praised be God's glorious sovereignty for ever and ever.

V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin (׃); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word ׀׃ (Eyd) which means "witness."

Whenever we recite the Sh'ma, we are responding to the Divine call: Atem Eydai, "You are My witnesses" (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses"—in both our personal and collective lives. *(Ben Saul)*

V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others. *(Levi Yitzhak of Berditchev)*

V'AHAVTA: Love leading to action

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action. *(Leo Baeck)*

The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

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וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסְפֹת דָגָה וְתִירֹשׁ וְיִצְהָרֵךְ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ
וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשָׂמַתֶּם אֶת־דַּבְּרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל־מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
נָשָׁבַע יְהוָה לְאַבְרָהָם לְחַת לָהֶם כִּי־מֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Pirkey Avot 1:3)

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Pirkey Avot 4:2)

If you think of reward, you think of yourself, not God.

(Salanter)

The main purpose of the Mitzvot performed through physical action is to make us sensitive to those Mitzvot performed with the heart and mind, which are the pillars of the service of God.

(Bahya)

KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection. *(Maimonides)*

Rejoice so greatly in performing a *Mitzvah* that you will desire no other reward than the opportunity to perform another *Mitzvah*! *(Nahman of Bratzlav)*

Rav Aḥa said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity. *(Talmud Yerushalmi, Peah)*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם
 לְדֵרֹתָם וְנָתַנוּ עַל־צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
 וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
 אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
 כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהֵיוֹת לָכֶם
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Reader יהוה אלהיכם אמת:

Va-yomer Adonai el moshe ley-mor:
 Da-beyr el b'ney yisrael v'amarta aley-hem,
 V'asu la-hem tzitzit al kan-fey vig-dey-hem l'doro-tam,
 V'nat-nu al tzitzit ha-kanaf p'til t'hey-let.
 V'ha-ya la-hem l'tzitzit ur-item oto
 U-z'hār-tem et kol mitzvot Adonai va-asitem otam,
 V'lo ta-turu aharey l'vav-hem v'aharey ey-ney-hem
 Asher atem zonim aha-rey-hem.
 L'ma-an tiz-k'ru va-asitem et kol mitz-votai
 Vi-h'yitem k'doshim ley-lo-hey-hem.
 Ani Adonai Elo-hey-hem
 Asher ho-tzey-ti et-hem mey-eretz mitz-ra-yim
 Li-h'yot lahem ley-lo-him, ani Adonai Elo-hey-hem.

Adonai Elo-hey-hem emet.

TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

Numbers 15:37-41

Meditation

As we behold the fringes of the Tallit,
ordained as reminders of God's commandments,
we pray that we may remember the *Mitzvot* at all times,
and that we be granted the will and the strength to live by them.

THE FRINGES ARE THE SIGN

In ancient days, a slave would carry the seal of his or her master. "The fringes" are the sign and seal of our complete submission to the will of the Holy One, who is to be praised. (Tosefot, Menahot 43b)

WHEN YOU LOOK UPON THE TZITZIT

Seeing alerts the memory, and memory leads to action. (Menahot 43b)

אֵמֶת וְיָצִיב וְנִכּוֹן וְקִיָּם וְיִשָּׁר וְנֶאֱמָן וְאֱהוּב וְחַבִּיב וְנֶחְמָד
וְנִעִים וְנוֹרָא וְאֲדִיר וְמִתְקַן וְמִקְבָּל וְטוֹב וְיִפְהַ הַדְּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד: אֵמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוֹר יַעֲקֹב מִגֵּן
יִשְׁעָנוּ. לְדוֹר וָדוֹר הוּא קָיָם וְשִׁמוֹ קָיָם וְכִסְאוֹ נִכּוֹן וּמַלְכוּתוֹ
וְאֱמוּנָתוֹ לְעַד קִיָּמָת. וְדְבָרָיו חַיִּים וְקִיָּמִים נֶאֱמָנִים וְנֶחְמָדִים
לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אַבּוֹתֵינוּ וְעָלֵינוּ עַל בְּנֵינוּ וְעַל
דוֹרוֹתֵינוּ וְעַל כָּל־דוֹרוֹת יִרְעֵ יִשְׂרָאֵל עֲבָדֶיךָ:

עַל הַרְאֻשׁוֹנִים וְעַל הַאֲחֵרֹנִים דְּבָר טוֹב וְקִיָּם לְעוֹלָם
וָעֶד. אֵמֶת וְאֱמוּנָה חֶק וְלֹא יַעֲבוֹר: אֵמֶת שְׂאֵתָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אַבּוֹתֵינוּ. מְלַכְנוּ מְלַךְ אַבּוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֲלֵנוּ
אַבּוֹתֵינוּ יּוֹצְרֵנוּ צוֹר יִשׁוּעָתָנוּ פּוֹדֵנוּ וּמְצִילֵנוּ מֵעוֹלָם שְׂמֵךְ.
אֵין אֱלֹהִים זוֹלָתְךָ:

THESE ENDURE IN EVERY AGE

*The transforming power of love,
The redeeming power of compassion,
The healing power of forgiveness,
These endure in every age.*

*The joy which comes from sharing,
The strength which comes from striving,
The nourishment which comes from beauty,
These endure in every age.*

*The sanctity of life,
The value of truth,
The primacy of justice,
These endure in every age.*

*The abiding worth of prayer,
The purifying promise of repentance,
The striving to know God's will,
These endure in every age.*

*Grant us, O God, amidst relentless change,
The wisdom to know and to cherish
These teachings which endure for all time.*

TRUE AND ENDURING

This teaching is true and enduring; it is established and steadfast; it is beloved and precious, pleasant and sweet, revered and glorious; it is good and beautiful, and eternally right.

Truly, the God of the universe is our Sovereign; the Rock of Jacob is our protecting shield, who exists throughout all generations, whose sovereignty is firmly established, and whose faithfulness endures forever.

God's words live on, faithful and precious. They abide forever—for our ancestors, for us, for our children, and for every generation of the people Israel, God's faithful servants.

As for our ancestors, so for our descendants: God's words will remain a cherished and abiding truth, a law which shall not pass away.

Truly, You are the Lord our God and the God of our ancestors, our Sovereign and Sovereign of our ancestors, our Redeemer and Redeemer of our ancestors, our Creator, Rock of our deliverance, our Helper and Savior. You are eternal; there is no God but You.

FOR OUR ANCESTORS, OURSELVES, AND OUR CHILDREN

When we pray we enter into the highest and most intimate of all encounters: the human soul holding converse with God, the Soul of the universe.

But we are not alone with God. We are part of a mighty company.

Present with us in prayer are our ancestors—those who formulated the prayers, those who recited them over the generations, and those whose lives were shaped by them.

Present also are those Jews throughout the world who recite these words in our own day.

Present too are the generations which will follow us—to whom we will bequeath this rich, expanding legacy of prayer.

Through our worship we seek to commune with God—as we link together, in mystical unity, all of our generations.

עֲזַרְתָּ אֲבוֹתֵינוּ אֵתָּה הוּא מְעוֹלָם.
מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וְדוֹר:

בְּרוּם עוֹלָם מוֹשֶׁבֶךְ
וּמִשְׁפָּטֶיךָ וְצַדִּיקְתְּךָ עַד אַפְסֵי אֶרֶץ:

אֲשֶׁר־י אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ
וְחֹרְתְךָ וְדִבְרֶיךָ יֵשִׁים עַל לִבּוֹ:

אֲמַת אֵתָּה הוּא אֲדוֹן לְעַמֶּךָ
וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם:

אֲמַת אֵתָּה הוּא רֵאשׁוֹן וְאֵתָּה הוּא אַחֲרוֹן
וּמְבַלְעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ:

מִמִּצְוֹתֶיךָ וְאֵתָּה נוֹי אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ:
כָּל־בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרְךָ גָּאַלְתָּ. וַיִּם סוּף בְּקַעַת
וְזָדִים טִבְעָתָּ וַיְדִידִים הִעֲבַרְתָּ. וַיִּכְסּוּ מַיִם צָרִיחֶם.
אֶחָד מֵהֶם לֹא־נִזְתָּר:

עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל. וְנִתְּנוּ יְדִידִים
זְמִירוֹת שִׁירוֹת וְחִשְׁבֻּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל
חַי וְקַיִם: רָם וְנֹשֵׂא גְדוֹל וְנוֹרָא. מִשְׁפִּיל גְּאִים וּמְגַבִּיחָה
שְׁפָלִים מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲגוּיִם וְעוֹזֵר דָּלִים וְעוֹנֶה
לְעַמּוֹ בְּעַת שׁוֹעֵם אֱלִיוֹ:

EZRAT AVOTEYNU:

Our Shield and Redeemer in every generation

Adapted from the Hebrew

You have been the help of our ancestors from days of old,
A Shield and a Redeemer to their children in every generation.

Though you abide in the heights of the universe,
Your laws of righteousness reach to the ends of the earth.

Happy is the person who obeys Your commandments,
Who takes to heart the words of Your Torah.

Truly, You are the Lord of Your people,
And a mighty Sovereign to champion their cause.

You are the first and You are the last;
Besides You we have no Sovereign or Redeemer.

From Egypt You redeemed us, O Lord our God;
From the house of bondage You delivered us.

You revealed Your saving power at the Sea,
When the Children of Israel passed through in safety.

Tyranny was defeated, enslavement was ended;
The dawn of freedom had come at last.

Therefore they praised and extolled You,
They offered You prayers of fervent thanksgiving.

They acclaimed You as the ever-living God,
Great and revered, exalted in majesty.

You humble the haughty and raise up the lowly;
You free the captives and redeem the weak.

You help those in need,
And answer Your people when they cry out to You.

(continued)

תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבָרֵךְ:
מִשָּׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה.
וְאָמְרוּ כָלֵם.

מִי־כִמְכָה בְּאֵלִים יי.
מִי בְּמִכָּה נֶאֱדָר בְּקֹדֶשׁ.
נֹרָא תְהִלַּת. עֲשֵׂה פְלֵא:

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יַחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יי יִמְלֹךְ לְעֵלָם וָעַד:

צוּר יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.
וּפְדֵה כְּנֻאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֻלְנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יי גְּאֻל יִשְׂרָאֵל:

The Sabbath Amidah begins on page 254 or page 255.
The Festival Amidah begins on page 272 or page 273.

Mi hamoḥa ba-eylim Adonai.
Mi kamoḥa nedar ba-kodesh.
Nora t'hilot osey fe-leh . . .

Adonai yimloḥ l'olam va-ed.

Tzur yisrael, kuma b'ezrat yisrael,
U-f'dey ḥin-um'ḥa y'huda v'yisrael,
Go-aleynu Adonai tz'vaot sh'mo
k'dosh yisrael.

Baruḥ ata Adonai, ga-al yisrael.

Give praise to God on high,
Ever praised may God's name be.

Moses and the Children of Israel
Proclaimed in great exultation:

"Who is like You, O Lord, among the mighty?
Who is, like You, glorious in holiness,
Revered in praises, doing wonders?"

At the shore of the Sea, which they crossed in safety,
The redeemed sang a new song to You.

Together they all gratefully proclaimed Your sovereignty:
"The Lord shall reign for ever and ever."

Rock of Israel,
Arise to the help of Israel.

Fulfill Your promise
To deliver Judah and Israel.

"Our Redeemer, the Lord of hosts,
Is the Holy One of Israel."

Praised are You, O Lord,
Redeemer of Israel.

RECALLING OUR REDEMPTION

We are a people in whom the past endures, in whom the present is inconceivable without moments gone by. The Exodus lasted a moment, a moment enduring forever. What happened once upon a time happens all the time. (Abraham J. Heschel)

WE ARE PARTNERS IN REDEMPTION

The phrase *Kumah B'ezrat Yisrael* ("arise to the help of Israel") can also be translated "arise with the help of Israel."

This suggests that redemption requires our working with God, not passively relying on God alone.

"We are God's partners in both Creation and Redemption." (A.N.S.)

Shaharit Amidah for Shabbat

Traditional Opening Blessings

(אדני שפתי תפתח ופי יגיד תהלתך:)

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא אל עליון. גומל חסדים טובים וקנה הכל. וזכר חסדי אבות ומביא גואל לבני בניהם למען שמו באהבה:

On Shabbat Shuvah add:

זכרנו לחיים מלך חפץ בחיים.
וזכתנו בקספך החיים. למענה אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:

From Shemini Atzeret to Pesah add:

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני עפר. מי כמוך בעל גבורות ומי דומה לך. מלך ממית ומחיה ומצמיח ישועה:

On Shabbat Shuvah add:

מי כמוך אב הרחמים. וזכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

KEDUSHAH, page 256. (In silent prayer, continue on p. 258.)

M'hal-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-moħa ba-al g'vurot u-mi do-meh lah,
Meleh mey-mit u-m'ħayeh u-matz-miaħ y'shua.

Shaharit Amidah for Shabbat

Traditional Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children's children.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

Continue with Kedushah on page 257.

In silent prayer, omit Kedushah, and continue on p. 259.

Shaharit Amidah for Shabbat

Interpretive Opening Blessings

(אֲדַנְיָ שְׁפָמִי תַפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [וְאֵלָה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרֵנוּ לְחַיִּים מְלַךְ חַפֵּץ בְּחַיִּים.
וְזָכְרֵנוּ בְּסִפּוּר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מְגֹן אַבְרָהָם וְעִזְרַת שָׂרָה:

אַתָּה גִבּוֹר לְעוֹלָם אֲדַנְיָ מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
(Shemini Atzeret to Pesah) מְשִׁיב הַרוּחַ וּמוֹרִיר הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ
מְלַךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

(Shabbat Shuvah) מִי כְמוֹךָ אֵב הַרְחֵמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

In silent prayer, continue on p. 258.

M'hal-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-moħa ba-al g'vurot u-mi do-meh lah,
Meleh mey-mit u-m'ħayeh u-matz-miaħ y'shua.

Shaharit Amidah for Shabbat: Interpretive Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.

In silent prayer, omit Kedushah, and continue on p. 259.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדֵּי־שָׁמַיִם אוֹתוֹ בְּשִׁמְי
 מָרוֹם. בְּכַתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֱלֹהֵיךָ וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
 אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמֵּיעִים קוֹל מִתְנַשְּׂאִים
 לְעֶמֶת שָׂרָפִים לְעֶמֶתְךָ בָּרוּךְ יֵאמְרוּ.
 בָּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

מִמְקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲכִים
 אֲנַחְנוּ לָךְ: מְתִי תִמְלֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעַד
 תִּשְׁכֹּן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר
 וָדוֹר וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מְלַכּוֹתְךָ בְּדָבָר
 הָאֵמוּר בְּשִׁירֵי עֲזָךָ עַל־יְדֵי דָוִד מְשִׁיחַ צְדָקָךָ:

יְמַלֵּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר. הִלְלוּנָה:
 לְדָוִד וָדָוִד נִגִיד גָּדְלֶךָ. וּלְנֶצַח נְצָחִים קְדֹשְׁתְּךָ נְקַדֵּשׁ.
 וְשַׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעַד. כִּי אֵל מְלֶךְ
 גָּדוֹל וְקְדוֹשׁ אַתָּה. בָּרוּךְ אַתָּה יי *הָאֵל הַקְּדוֹשׁ:

* (הַמְּלֶךְ: Shabbat Shuvah)

N'ka-deysh et shimha ba-olam,
 K'sheym sheh-mak-di-shim oto bi-sh'mey marom,
 Ka-katuv al yad n'vieha, v'kara zeh el zeh v'amar:

**Kadosh, kadosh, kadosh, Adonai tz'vaot,
 M'lo hol ha-aretz k'vodo.**

Az b'kol ra-ash gadol, adir v'hazak mash-mi-im kol,
 Mit-nas-im l'umat s'rafim, l'uma-tam baruḥ yo-meyru:

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

KEDUSHAH: A mystical vision of God's holiness

We sanctify Your name on earth
As it is sanctified in the heavenly heights.
We chant the words which angels sang,
In the mystic vision of Your prophet:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory.”

Then, their heavenly voices thunder forth
In a resounding, majestic chorus;
And, rising toward the Seraphim, they respond in blessing:

“Praised be the glory of the Lord
Throughout the universe.”

O our Sovereign, reveal Yourself throughout the universe and
establish Your rule over us, for we await You. When, O Lord, will
Your sovereignty be established in Zion? May it be soon, in our
day, and for all time. May You be magnified and sanctified in
Jerusalem, Your city, for all generations.

May we soon behold the establishment of Your rule, as
promised in the Psalms of David, Your righteous anointed king:

“The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!”

Throughout all generations we will declare Your greatness, and
to all eternity we will proclaim Your holiness. We will never cease
praising You, for You are a great and holy God and Sovereign.
Praised are You, O Lord, the holy God.

*Mi-m'kom-ḥa mal-keynu tofi-a,
V'timloḥ aleynu ki m'hakim anahnu laḥ.
Matai timloḥ b'tzion,
B'karov b'ya-meynu l'olam va-ed tish-kon.
Tit-gadal v'tit-kadash b'toḥ y'ru-shala-yim irḥa,
L'dor va-dor u-l'ney-tzah n'tzahim.
V'ey-neynu tir-ena mal-ḥu-teḥa,
Ka-davar ha-amur b'shirey uzeḥa,
Al y'dey david m'shiaḥ tzid-keḥa.*

Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluyah.
*L'dor va-dor nagid god-leḥa,
U-l'ney-tzah n'tza-ḥim k'du-shat-ḥa nak-dish,
V'shiv-ḥaḥa Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleḥ gadol v'kadosh atah.*

In private devotion only:

אתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוּשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי *הָאֵל הַקָּדוֹשׁ:

* (הַמְלִיךָ: Shabbat Shuvah)

יִשְׂמַח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ. כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.
כְּלִיל תִּפְאָרֶת בְּרֵאשׁוֹ נָתַתָּ. בְּעַמְדוֹ לְפָנֶיךָ עַל הַר
סִינַי. וְשִׁנֵּי לוחות אַבְנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם
שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרַתְךָ:

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדַרְתָּם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעֵלָם. כִּי-שֵׁשֶׁת יָמִים עָשָׂה יי אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

וְלֹא נָתַתוּ יי אֱלֹהֵינוּ לְגוֹי הָאֲרָצוֹת וְלֹא הִנְחַלְתוּ
מִלְּכָנּוּ לְעוֹבְדֵי פְסִילִים. וְגַם בְּמִנוּחַתוֹ לֹא יִשְׁכְּנוּ
רְשָׁעִים. כִּי לְיִשְׂרָאֵל עָמַד נָתַתוּ בְּאַהֲבָה. לְזֶרַע יַעֲקֹב
אֲשֶׁר בָּם בְּחִרְתָּ. עַם מְקַדְּשֵׁי שְׁבִיעִי כָּלֵם יִשְׁבְּעוּ וַיִּחַעֲנְגוּ
מִטוֹבָךָ. וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדְּשָׁתוּ חֻמְדַּת יָמִים אוֹתוֹ
קָרָאתָ וְכָר לְמַעֲשֵׂה בְרֵאשִׁית:

*Yismah mo-sheh b'matnat helko,
Ki eved ne-eman karato lo,
K'lil tiferet b'ro-sho natata,
B'omdo l'faneha al har sinai,
U-sh'ney luhot avanim horid b'yado,
V'hatuv bahem sh'mirat shabbat,
V'heyntatuv b'tora-teha.*

In private devotion only:

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, the holy God.

YISMAH MOSHE: As Moses rejoiced in the Revelation

Moses rejoiced in the gift bestowed on him when You called him faithful servant, placing on his head a crown of glory as he stood before You on Mount Sinai. In his arms he carried the two tablets of stone on which the commandment of Shabbat was inscribed. Thus it is also written in Your Torah:

VESHAMRU: Shabbat as a sign of the Covenant

The Children of Israel shall observe the Shabbat, maintaining it throughout their generations as an everlasting Covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth, and on the seventh day ceased this work and rested.

Exodus 31:16-17

SHABBAT: God's gift of love

Lord our God, You did not give the Shabbat as Your gift to other peoples; You did not bestow it upon idolaters; nor can the unrighteous enjoy its rest. But You gave it, in love, to Your people Israel, the descendants of Jacob whom You have chosen. May the people who sanctify the seventh day find fulfillment and be delighted with Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of days, recalling the work of Creation.

*V'shamru v'ney yisrael et ha-shabbat,
La-asot et ha-shabbat l'doro-tam b'rit olam.
Bey-ni u-veyn b'ney yisrael ot hi l'olam.
Ki shey-shet yamim asa Adonai
Et ha-shama-yim v'et ha-aretz,
U-va-yom ha-sh'vi-i shavat va-yi-nafash.*

אלהינו ואלהי אבותינו. רצה במנוחתנו קדשנו
במצותיך ותן חלקנו בתורתך. שבוענו מטובך ושמחתנו
בישועתך. וטהר לבנו לעבדך באמת. והנחילנו יי
אלהינו באהבה ובכבוד שבת קדשך. וינוחו בה ישראל
מקדשי שמך. ברוך אתה יי מקדש השבת:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה
תקבל ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

On Rosh Hodesh and Hol Hamoed add:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר זכרוננו ופקדוננו. ויכרון אבותינו. ויכרון
משיח בן דוד עבדך. ויכרון ירושלים עיר קדשך. ויכרון
כל-עמך בית ישראל לפניך. לפליטה לטובה לחן ולחסד
ולרחמים לחיים ולשלום ביום

(Rosh Hodesh) ראש החדש *(Pesah)* חג המצות *(Sukkot)* חג הסוכות
הזה. וזכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

ותחננה עינינו בשוכך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

Eloheynu vey-lohey avo-teynu, r'tzey vi-m'nuha-teynu,
Kad-sheynu b'mitz-vo-teha, v'teyn hel-keynu b'tora-teha,
Sab-eynu mi-tu-veha, v'sam-heyne bi-y'shu-ateha.
V'ta-heyr libeynu l'ov-d'ha be-emet,
V'han-hi-leynu Adonai Eloheynu
B'ahava u-v'ratzon shabbat kod-sheha,
V'ya-nuhu va yisrael m'kad-shey sh'me-ha,
Baruh ata Adonai, m'kadeysh ha-shabbat.

V'tehe-zena eyney-nu b'shuv-ha l'tzion b'rahamim.

RETZEY VI-M'NUHATEYNU: Accept our rest, and purify our hearts

Our God and God of our ancestors, may our Shabbat rest be acceptable to You.

May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah.

May we find contentment in Your blessings, and joy in Your sustaining power.

Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Shabbat.

May Your people Israel, who sanctify Your name, find rest on this day. Praised are You, O Lord, who sanctifies the Shabbat.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

On Rosh Hodesh and Intermediate Days of Festivals add:

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of

Rosh Hodesh. Pesah. Sukkot.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 לְעוֹלָם וָעֶד. צוֹר תַּיִנוּ מִגֵּן יִשְׁעֵנו אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה
 לָךְ וְנִסְפָּר תְּהַלְתֶּךָ עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂבָבֵל-יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
 וְטוֹבוֹתֶיךָ שְׂבָבֵל-עַת עָרַב וּבָקָר וְצֹהָרִים. הַטּוֹב כִּי לֹא-כָלוּ
 רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא-תָמוּ חַסְדֶיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

The following may be said in an undertone:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
 כָּל-בֶּשֶׂר יוֹצֵרנוּ יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
 וְהַקְּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן חַיֵּינוּ וְחַקִּימָנוּ וְחַאֲסוּךָ
 נְלִיִּיתָנוּ לְאַרְץ קְדוֹשֶׁךָ לְשִׁמְרֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
 בְּלִבָּב שְׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

On Hanukkah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת
 שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בְּיָמֵם הַהֵם בְּזִמְן הַזֶּה:
 בְּיָמֵי מַתְתִּיָהוּ. בְּרִיחֹתָנוּ כִּהְיוּ נְדוּל חֲשׂוֹנָאֵי וּבְנֵי. כְּשֶׁעָמְדָה מְלָכוֹת
 וְיוֹן הַרְשָׁעָה עַל-עַמְּךָ יִשְׂרָאֵל. לְהַשְׁכִּיחַם תּוֹרְתֶךָ. וְלַהֲעִבִירָם מִחֻקֵּי
 רְצוֹנְךָ. וְאֵתָהּ בְּרַחֲמֶיךָ הַרְבִּים עָמְדָתָּ לָהֶם בְּעַת צָרָתָם. רַבָּתָּ אֶת-רִיבָם.
 דִּנְתָּ אֶת-דִּינָם. נִקְמָתָּ אֶת-זַנְקָתָם. מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים. וְרַבִּים
 בְּיַד מְעֻטִים. וְטַמְאִים בְּיַד טְהוֹרִים. וְרָשָׁעִים בְּיַד צְדִיקִים. וְנָדִים בְּיַד
 עוֹסְקֵי תּוֹרְתֶךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקְדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמָךְ יִשְׂרָאֵל
 עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן בְּהַיּוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֵיךָ לְדָבִיר
 בֵּיתְךָ. וּפְנוּ אֶת-יְהִיָּךְ לָךְ. וְטִהַרוּ אֶת-מִקְדָּשְׁךָ. וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת
 קְדוֹשֶׁךָ. וְקִבְּעוּ שְׂמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶינוּ. לְהוֹדוֹת וּלְהַלְלֵל לְשִׁמְךָ הַגָּדוֹל:

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

On Hanukkah add:

We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In the days of the High Priest Mattathias, son of Yoḥanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes.

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. 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 just, and the arrogant into the hands of those devoted to Your Torah.

Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel.

Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

On Shabbat Shuvah add:

Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

“May the Lord bless you
and protect you.”

Congregation:

May this be God's will.

“May the Lord show you kindness
and be gracious to you.”

May this be God's will.

“May the Lord bestow favor upon you
and grant you peace.”

May this be God's will.

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.*

Praised are You, O Lord, Bestower of peace upon Your people Israel.

*On Shabbat Shuvah conclude thus:**

בְּסֵפֶר חַיִּים בְּרָךְ וְשָׁלוֹם וּפְרֻקָּה טוֹבָה. נִזְכָּר וְנִקְחָב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

In the book of life and blessing, peace and prosperity, may we and all Your people, the House of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
 וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפְרָ לְכָל תְּהִיָּה:
 פִּתַח לְבִי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
 מִהֲרָה הִפֵּר עֲצָתְךָ וּמְקַלְלֵי מַחֲשַׁבְתְּךָם:
 עֲשֵׂה לְמַעַן שְׂמֹךְ עֲשֵׂה לְמַעַן יִמְיָךְ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תוֹרַתְךָ:
 לְמַעַן יִחַלְצוּן יְרִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֶיךָ:
 יִהְיוּ לְרָצוֹן אֲמַרְיִפִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ.
 יְיָ צוּרִי וְגֹאֲלִי:
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאֲמַרו אָמֵן:

(Hallel, p. 287.)

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
 Adonai tzuri v'go-ali.

Oseh shalom bi-m'romav, hu ya-aseh shalom
 Aleynu v'al kol yisrael, v'imru amen.

GUARD MY TONGUE . . .

Our Sages denounced the sin of slander and malicious gossip as a loathsome moral disease. They taught that "leshon ha-ra" (evil speech) kills three people: the person who speaks it, the person who listens to it, and the person about whom it is spoken.

According to one authority, a person who spreads evil gossip is as blameworthy as one who has violated all five books of the Torah.

Jewish tradition repeatedly underscores the Biblical teaching that life itself is "in the power of the tongue" (see Proverbs 18:21).

Words possess awesome power—for good and for evil. Therefore we pray three times each day: "O Lord, guard my tongue from evil!"

GUARD MY TONGUE FROM EVIL

I O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II O Lord, guard my tongue from evil
and my lips from speaking falsehood.
Help me to ignore those who slander me,
and to be humble and forgiving to all.
Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.
Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.
Save Your loved ones, O Lord;
answer me with Your redeeming power.
“May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer.”
O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא* מִן כָּל-בִּרְכָתָא
וְשִׁירְתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל-יִשְׂרָאֵל קָדָם אַבְוּהוֹן
דִּי-בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Shabbat Shuvah: repeat לְעֵלְמָא.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

The blessings of Shabbat

Shabbat has brought us its embrace of peace,
The promise of healing, of joy, and of hope.

*Bless us, O Lord, as we worship together;
Help us to share our Shabbat in love.*

We thank You, O God, for the command to rest;
We thank You, also, for the strength to work.

*We thank You for Your gift of Shabbat,
A reminder of our liberation from ancient bondage.*

May this Shabbat bring us liberation today
From care and worry, from anxiety and fear;

*May it help us to break the chains which enslave us
To unworthy habits and unworthy thoughts.*

May this Shabbat help us to liberate ourselves
From pettiness and rancor, in word or deed.

*May it inspire us to work for the liberation of all—
From poverty and ignorance, hatred and strife.*

May this Shabbat guide us to ever-nobler living,
And move us to strive for more worthy goals.

*May it help us to know the beauty of holiness,
The blessings of worship, and the joy of study.*

May this Shabbat lead us to enlist in Your service,
To fulfill Your teachings, to live by Your laws,

*So that every day may be blessed with Your peace,
And the spirit of Shabbat may govern our lives.*

As we call upon Your name

On this Shabbat, grant us, O God,
A sense of Your presence, as we call upon Your name.
Speak Your hopeful message to each yearning heart;
And answer the worthy petitions of each searching soul.
Give us the vision to behold Your goodness,
In the manifold blessings You grant us each day.
Purify and strengthen our worthy aspirations,
And cleanse us of any unworthy desires.
Join us together in fellowship and in love;
And grant us the joy which comes from enriching others.
Help us to be loyal to the heritage we share;
Draw us near to Torah, through study and deed.
Deepen our concern for our people everywhere;
Keep alive our devotion to righteousness and truth.
Help us to make each home a sanctuary,
Adorned by tradition, sanctified by love.
Bless us with hopes to uplift our daily lives;
And keep ever steadfast our courage and our resolve.
Accept our prayers, and help us, O God,
To be worthy of Your presence, as we call upon Your name.

To offer our gratitude

With thankful hearts we have come together, to join in this morning's worship and celebration.
We are grateful for the *impulse to worship*, to reach beyond ourselves, to cultivate a mood of reverence and awe.
We are grateful for the *opportunity to worship*, to assemble with our fellow Jews, in accordance with the demands of our tradition and the dictates of our hearts and minds.
We are grateful for the *freedom to worship*, to reaffirm our highest values, as individuals and as a community.
We are grateful for the *ability to worship*, for the strength to come into God's presence, to acknowledge our blessings, and to find greater meaning for our lives.
We are grateful for the days which have come and gone, and grateful for the hopes we cherish for the days which lie ahead.

Shaharit Amidah for Festivals

Traditional Opening Blessings

(אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מְלֹךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Simhat Torah through the first day of Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלֹךְ מֵמִית וּמְחַיֶּה
וּמְצַמֵּחַ יְשׁוּעָה:

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

Continue with Kedushah on page 274.

In silent prayer, omit Kedushah, and continue on p. 276.

M'hal-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-moha ba-al g'vurot u-mi do-meh lah,
Meleh mey-mit u-m'hayeh u-matz-miah y'shua.

Shaharit Amidah for Festivals

Traditional Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children's children.

You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

From Simhat Torah through the first day of Pesah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

Continue with Kedushah on page 275.

In silent prayer, omit Kedushah, and continue on p. 277.

Shaharit Amidah for Festivals

Interpretive Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים וְקַנְיָה הַכֹּל.
וְזוֹכֵר חַסְדֵי אָבוֹת
וּמְבִיא גּוֹאֵל [וְאֵלֶּה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחִיָּה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Simhat Torah through the first day of Pesah:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מְתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפְרַיִם.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ
מְלַךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:
וְנֶאֱמָן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יי מְחִיָּה הַמְתִים:

In silent prayer, omit Kedushah, and continue on page 276.

M'hal-keyl ha-yim b'hesed,

M'ha-yey meytim b'ra-ha-mim rabim,

Someyh nof-lim v'ro-fey holim u-matir asurim,

U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ha-moha ba-al g'vurot u-mi do-meh lah,

Meleh mey-mit u-m'hayeh u-matz-miah y'shua.

Shaharit Amidah for Festivals

Interpretive Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebekkah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—

You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Simhat Torah through the first day of Pesah:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

Praised are You, O Lord,
Who grants to the departed eternal life.

In silent prayer, omit Kedushah, and continue on page 277.

נִקְדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמי
מְרוֹם. כְּבִתּוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֱלֹהִים וְאָמַר.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:
אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמְיָעִים קוֹל מִתְנַשְׂאִים
לְעַמַּת שָׂרָפִים לְעַמַּתָּם בְּרוּךְ יֵאמְרוּ.
בְּרוּךְ כְּבוֹד־יי מִמְּקוֹמוֹ:

מִמְּקוֹמָךָ מְלִכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲכִים
אֲנַחְנוּ לָךְ: מִתִּי תִמְלֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד
תִּשְׁכֹּן: תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ לְדוֹר
וָדוֹר וּלְנֹצֵחַ נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מְלִכּוּתָךְ כְּדָבָר
הָאָמֹר בְּשִׁירֵי עֲזָרָה עַל־יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ:

יְמִלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:
לְדוֹר וָדוֹר נִגִיד גְּדֹלָה. וּלְנֹצֵחַ נְצָחִים קִדְשָׁתְךָ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶכֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

*N'ka-deysh et shimha ba-olam,
K'sheym sheh-mak-di-shim oto bi-sh'mey marom,
Ka-katuv al yad n'vieha, v'kara zeh el zeh v'amar:*

**Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo hol ha-arets k'vodo.**

*Az b'kol ra-ash gadol, adir v'hazak mash-mi-im kol,
Mit-nas-im l'umat s'rafim, l'uma-tam baruḥ yo-meyru:*

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

KEDUSHAH: A mystical vision of God's holiness

We sanctify Your name on earth
As it is sanctified in the heavenly heights.
We chant the words which angels sang,
In the mystic vision of Your prophet:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory.”

Then, their heavenly voices thunder forth
In a resounding, majestic chorus;
And, rising toward the Seraphim, they respond in blessing:

“Praised be the glory of the Lord
Throughout the universe.”

O our Sovereign, reveal Yourself throughout the universe and
establish Your rule over us, for we await You. When, O Lord, will
Your sovereignty be established in Zion? May it be soon, in our
day, and for all time. May You be magnified and sanctified in
Jerusalem, Your city, for all generations.

May we soon behold the establishment of Your rule, as
promised in the Psalms of David, Your righteous anointed king:

“The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!”

Throughout all generations we will declare Your greatness, and
to all eternity we will proclaim Your holiness. We will never cease
praising You, for You are a great and holy God and Sovereign.
Praised are You, O Lord, the holy God.

Mi-m'kom-ḥa mal-keynu tofi-a,
V'timloḥ aleynu ki m'ḥakim anahnu laḥ.
Matai timloḥ b'tzion,
B'karov b'ya-meynu l'olam va-ed tish-kon.
Tit-gadal v'tit-kadash b'toḥ y'ru-shala-yim irḥa,
L'dor va-dor u-l'ney-tzah n'tzahim.
V'ey-neynu tir-ena mal-ḥu-teḥa,
Ka-davar ha-amur b'shirey uzeḥa,
Al y'dey david m'shiah tzid-keḥa.

Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluyah.
L'dor va-dor nagid god-leḥa,
U-l'ney-tzah n'tza-ḥim k'du-shat-ḥa nak-dish,
V'shiv-ḥaḥa Eloheyenu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleḥ gadol v'kadosh atah.

In private devotion only:

אתה קדוש ושמה קדוש וקדושים בקליוס
יהללוד סלה. ברוך אתה יי האל הקדוש:

אתה בחרתנו מכל העמים. אהבת אותנו ורצית בנו.
ורוממתנו מכל הלשונות. וקדשתנו במצותיך. וקרבתנו
מלבנו לעבודתך. ושמה הגדול והקדוש עלינו קראת:

On Sabbath add the words in brackets.

ותתן לנו יי אלהינו באהבה [שבתות למנוחה ו]
מועדים לשמחה חגים וזמנים לששון. אתיוס [השבת
הזה ואתיוס]

On Pesah:

חג המצות הזה. זמן חרותנו

On Shavuot:

חג השבועות הזה. זמן מתן תורתנו

On Sukkot:

חג הסוכות הזה. זמן שמחתנו

On Shemini Atzeret and Simhat Torah:

השמיני חג העצרת הזה. זמן שמחתנו

[באהבה] מקרא קדש. זכר ליציאת מצרים:

In private devotion only:

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, the holy God.

YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your commandments. Thus You have linked us with Your great and holy name.

THE FESTIVALS: A gift of love

On Sabbath add the words in brackets.

In love have You given us, O Lord our God, [Sabbaths for rest,] appointed times for gladness, Festivals and seasons for joy, even [this Sabbath day and] this

Festival of Matzot,
the season of our freedom;

Festival of Shavuot,
the season of the giving of the Torah;

Festival of Sukkot,
the season of our gladness;

Festival of Shemini Atzeret,
the season of our gladness;

it is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה
 וירצה וישמע. ויפקד ויזכר וזכרוננו ופקדוננו. וזכרון
 אבותינו. וזכרון משיח בן דוד עבדך. וזכרון ירושלים
 עיר קדשך. וזכרון כל עמך בית ישראל לפניך.
 לפליטה לטובה לחן ולחסד ולרחמים לחיים ולשלום
 ביום

On Shavuot say:
 חג השבועות

On Pesah say:
 חג המצות

On Shemini Atzeret
 and Simhat Torah say:
 השמיני חג העצרת

On Sukkot say:
 חג הסוכות

הזה: זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה.
 והושיענו בו לחיים. ובדבר ישועה ורחמים חוס ותנו
 ורחם עלינו והושיענו. כי אליך עינינו. כי אל מלך חנון
 ורחום אתה:

On Sabbath add the words in brackets.

והשיאנו יי אלהינו את ברכת מועדיך לחיים ולשלום
 לשמחה ולששון כאשר רצית ואמרת לברכנו: אלהינו
 ואלהי אבותינו [רצה במנוחתנו] קדשנו במצותיך ותן
 חלקנו בתורתך שבענו מטובך ושמחנו בישועתך וטהר
 לבנו לעבדך באמת. והנחילנו יי אלהינו [באהבה
 וברצון] בשמחה ובששון [שבת ו] מועדי קדשך. וישמחו
 בך ישראל מקדשי שמך. ברוך אתה יי מקדש [השבת ו]
 ישראל והזמנים:

**YAALEH V'YAVO: Invoking the merits and faith of our ancestors
as we pray for redemption**

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of

Pesah.

Shavuot.

Sukkot.

Shemini Atzeret.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

SANCTITY AND JOY THROUGH OUR FESTIVALS AND TORAH

On Sabbath add the words in brackets.

Lord our God, bestow upon us the blessing of Your Festivals for life and peace, for joy and gladness, even as You have graciously promised to bless us.

Our God and God of our ancestors, [may our Shabbat rest be acceptable to You,] may Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah.

May we find contentment in Your blessings, and joy in Your sustaining power.

Purify our hearts to serve You in truth; and may we inherit [in love and favor,] in gladness and joy, Your holy [Shabbat and] Festivals.

May Your people Israel, who sanctify Your name, rejoice in You. Praised are You, O Lord, who sanctifies [the Shabbat,] Israel, and the Festivals.

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל בְּרָצוֹן.
ותהי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

ותחזינה עינינו בשוכבך לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמְּחַזֵּיר
שְׂכִינָתוֹ לְצִיּוֹן:

מודים אנחנו לך שאַתָּה הוא יי אלהינו ואלהי אבותינו
לְעוֹלָם וָעֶד. צור חַיִּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוא לְדוֹר וָדוֹר. נוֹדֶה
לך וְנִסְפָּר תְּהִלָּתְךָ עַל חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל גְּשׁוּמֹתֵינוּ
הַפְּקוּדוֹת לך וְעַל נִסֶּיךָ שֶׁבְּכָל־יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרַב וּבִקְרָא וְצִהָרִים. הַטּוֹב כִּי לֹא־כָלוּ
רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קוִינֵנו לך:

The following may be said in an undertone:

מודים אנחנו לך שאַתָּה הוא יי אלהינו ואלהי אבותינו אלהי
כָּל־בָּשָׂר יוֹצֵרנו יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ וְקִמַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקִּימֵנוּ וְתִאֶסְרֵךְ
גְּלוּיֹתֵינוּ לְאַרְץ קְדֻשָּׁה לְשִׁמְרַת חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
בְּלִבֵּב שָׁלֵם עַל שֶׁאַנְחָנוּ מוֹדִים לך. בְּרוּךְ אַל הַהוֹדָאוֹת:

ועל־כֵּלָם יתְבַרַךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּבָנוּ תָּמִיד לְעוֹלָם וָעֶד:

וכל החיים יודוּךָ סְלָה וְיִהְלְלוּ אֶת שִׁמְךָ בְּאַמַּת הָאֵל יִשׁוּעַתָּנוּ
וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלֵךְ נֶאֱדָה לְהוֹדוֹת:

*V'tehe-zenah eyney-nu b'shuv-ḥa l'tzion b'rahimim,
Baruh ata Adonai, ha-maḥa-zir sh'hinato l'tzion.*

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַבְּחוּבָה עַל
יְדֵי מֹשֶׁה עַבְדְּךָ. הַאֲמִירָה מִפִּי אֶהְרֵן וּבְנָיו כְּהֹנִים. עִם קְדוֹשְׁךָ בְּאִמּוֹר:

Congregation:

בְּרַכְךָ יי וְיִשְׁמְרְךָ: כֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ: כֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: כֵּן יְהִי רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ בְּאֶחָד בְּאוֹר
פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ:
בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

Reader:

Congregation:

Y'va-reh'ha Adonai v'yish-m'reha.

Keyn y'hi ratzon.

Ya-eyr Adonai panav eyle-ha
vi-hu-neka.

Keyn y'hi ratzon.

Yisa Adonai panav eyle-ha
v'ya-seym l'ha shalom.

Keyn y'hi ratzon.

Sim shalom tovah u-v'rahah ba-olam,
Heyn va-hesed v'rahamim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
Torat ha-yim, v'ahavat hesed,
U-tz'dakah, u-v'rahah, v'rahamim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt u-v'hol sha-a bi-sh'lomeha.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

“May the Lord bless you
and protect you.” Congregation:
May this be God’s will.

“May the Lord show you kindness
and be gracious to you.” *May this be God’s will.*

“May the Lord bestow favor upon you
and grant you peace.” *May this be God’s will.*

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

Praised are You, O Lord, Bestower of peace upon Your people Israel.

אֱלֹהֵי: נִצּוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
 וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה:
 פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רַעָה.
 מִהֲרָה הִפֵּר עֲצָתְךָ וּמְקַלְקַל מַחֲשַׁבְתְּךָם:
 עֲשֵׂה לְמַעַן שְׂמֵךְ עֲשֵׂה לְמַעַן יִמְיָנֶךָ
 עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי:
 יִהְיוּ לְרִצּוֹן אֲמַר־יִפִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ.
 יי צוּרֵי וְגֹאֲלֵי:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
 Adonai tzuri v'go-ali.

Oseh shalom bi-m'romav, hu ya-aseh shalom
 Aleynu v'al kol yisrael, v'imru amen.

THE WORDS WE PRAY AND SPEAK

Levi Yitzhak of Berdichev taught: The words we utter to God can elevate the words we later speak to those around us. Thus it is when we conclude the Amidah, and move three steps backward, bowing, and saying, "Guard my tongue from evil and my lips from speaking guile. . . ." This prayer may well keep us from frivolous or evil speech afterward. For later we will think: "Just a moment ago I uttered these words of purity and truth before the great and awesome One; and soon I will pray again to God 'Whose glory fills the world.' How dare this very same mouth speak offensive words now?"

GUARD MY TONGUE FROM EVIL

I O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.
“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II O Lord, guard my tongue from evil
and my lips from speaking falsehood.
Help me to ignore those who slander me,
and to be humble and forgiving to all.
Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.
Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.
Save Your loved ones, O Lord;
answer me with Your redeeming power.
“May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer.”
O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

הלל

Psalms of Hallel

A PRELUDE TO THE HALLEL

May all creation join in praise
With those who on Your festive days
Joyously their voices raise—
In reverence and devotion.

May all Your children soon proclaim
The glorious majesty of Your name,
Sharing as their highest aim—
To serve You with devotion.

Lord, to whom our praise is due,
Sustain all those who worship You
With Psalms of Hallel voiced anew
In love and with devotion.

Adina N. Samuelson

Hallel

For Festivals, Rosh Hodesh, Hanukkah, and Yom HaAtzma-ut.

(Netilat Lulav, p. 718.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְאָנוּ לְקְרֹא אֶת־הַהַלֵּל:

הַלְלוּיָהּ

הִלְלוּ אֱתֵי שֵׁם יי:	הִלְלוּ עַבְדֵי יי
מֵעַתָּה וְעַד־עוֹלָם:	יְהִי שֵׁם יי מְבָרָךְ
מִהֲלֵל שֵׁם יי:	מִמְזוֹרְחֵי שְׁמֵשׁ עַד־מְבוֹאוֹ
עַל הַשְּׂמִים כְּבוֹדוֹ:	רַם עַל־כְּלָיוֹנִים יי
הַמְנַבְיָה לְשִׁבְתָּ:	מִי כִּי אֱלֹהֵינוּ
בְּשִׂמְיָם וּבְאֶרֶץ:	הַמְשַׁפֵּילֵי לְרֹאוֹת
מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:	מְקִימֵי מַעְפָּר דָּל
עִם נְדִיבֵי עַמּוֹ:	לְהוֹשִׁיבֵי עַם־נְדִיבִים
אִם־יִהְיֶנּוּ שְׂמֵחָה.	מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת

הַלְלוּיָהּ:

Opening Blessing of Hallel:

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu li-k'ro et ha-halleyl.

Hallel

For Festivals, Rosh Hodesh, Hanukkah, and Yom HaAtzma-ut.
(Blessings for Lulav & Etrog, p. 718.)

Praised are You, Lord our God, Ruler of the universe,
who has sanctified our lives through the Mitzvot,
and enjoined upon us the reading of the Hallel.

GOD CARES FOR THE LOWLY

Hallelujah!

Offer praise, you servants of the Lord;
Praise the name of the Lord.

*Praised be the name of the Lord,
Now and forevermore.*

From the rising of the sun to its setting,
Praised be the name of the Lord.

*Exalted above all nations is the Lord,
Whose glory is above the heavens.*

Who is like the Lord our God, enthroned so high,
Yet who considers all in heaven and earth?

*God raises the poor from the dust,
And lifts the needy from the ash-heap,*

To seat them with nobility,
With the noble ones of God's people.

*God gives to the childless wife
The joy of a mother of children.
Hallelujah!*

Psalm 113

בֵּית יַעֲקֹב מֵעַם לְעֹז:	בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:	הֵיטָה יְהוּדָה לְקָדְשׁוֹ
הֵירָדָן יִסֵּב לְאַחֹר:	הֵימָּה רָאָה וַיָּנֵם
וַבְּעוֹת כְּבִנְיָצָאן:	הֵהָרִים רָקְדוּ כְּאֵילִים
הֵירָדָן תִּסֵּב לְאַחֹר:	מִהֲלֶךְ הַיָּם כִּי תִנּוֹם
וַבְּעוֹת כְּבִנְיָצָאן:	הֵהָרִים תִּרְקְדוּ כְּאֵילִים
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:	מִלִּפְנֵי אֲדֹנָי חוּלֵי אֶרֶץ
חֲלָמִישׁ לְמַעַיְנוֹתַיִם:	הַהֶפְכִי הַצּוּר אֲגַם־מַיִם

On Rosh Hodesh and on the last six days of Pesah, continue on page 294.

**B'tzeyt yisrael mi-mitz-ra-yim,
Beyt ya-akov mey-am lo-eyz.**

Ha-y'ta y'huda l'kod-sho,
Yisrael mam-sh'lotav.

Ha-yam ra-a va-yanos,
Ha-yar-deyn yisov l'aḥor.

He-harim rakdu h'eylim,
G'va-ot ki-v'ney tzon.

Ma l'ḥa ha-yam ki tanus,
Ha-yar-deyn tisov l'aḥor.

He-harim tir-k'du h'eylim,
G'va-ot ki-v'ney tzon.

Mi-lifney adon ḥuli aretz,
Mi-lifney Elo-ha ya-akov.

Ha-hof-ḥi ha-tzur agam ma-yim,
Ḥa-la-mish l'ma-y'no ma-yim.

WHEN ISRAEL WENT FORTH FROM BONDAGE

When Israel went forth from Egypt,
The house of Jacob from amidst another people,
Judah became God's sanctuary, Israel God's dominion.

*The sea beheld this and fled,
The Jordan turned back in its course.*

The mountains skipped like rams,
The hills like young sheep.

*What alarmed you, O sea, that you fled,
And you, O Jordan, that you turned backward?*

And why did you, O mountains, skip like rams,
Why did you, O hills, leap like lambs?

*Tremble, O earth, at the presence of the Lord,
At the presence of the God of Jacob,*

Who turned the rock into a pool of water,
The flint into a flowing fountain.

Psalm 114

On Rosh Hodesh and on the last six days of Pesah, continue on page 295.

לא לנו יי לא לנו
כי־לשמך תן כבוד
על־חסדך על־אמתך:
למה יאמרו הגוים
אלהינו בשמים
ואלהינו בשמים
עצביהם כסף וזהב
מעשה ידי אדם:
פה־להם ולא ידברו
עינים להם ולא יראו:
אזנים להם ולא ישמעו
אף להם ולא יריחון:
ידיהם ולא ימישון
רגליהם ולא יהלכו
לא־יהנו בנרונם:
כמוהם יהיו עשיהם
כל אשר־בטח בהם:
ישׂראל בטח ביי
עזרם ומגנם הוא:
בית אהרן בטחו ביי
עזרם ומגנם הוא:
יראי יי בטחו ביי
עזרם ומגנם הוא:

Yisrael b'tah ba-donai,

ez-ram u-ma-ginam hu.

Beyt aharon bit-*hu* va-donai,

ez-ram u-ma-ginam hu.

Yirey Adonai bit-*hu* va-donai,

ez-ram u-ma-ginam hu.

Omit on Rosh Hodesh and on the last six days of Pesah.

TRUST IN THE LORD, OUR HELP AND SHIELD

Not to us, O Lord, not to us,
But to Your name bring glory,
Because of Your mercy and Your faithfulness.

Why should the nations say, "where is their God?"
When our God rules the heavens,
Doing the Divine will.

Their idols are mere silver and gold,
The work of human hands.

They have mouths but cannot speak,
They have eyes but cannot see;

They have ears but cannot hear,
They have noses but cannot smell;

They have hands but cannot feel,
They have feet but cannot walk,
Their throats can make no sound.

Those who fashion them,
Shall be like them,
As shall all who trust in them.

O Israel, trust in the Lord—
Who is your help and your shield.

O House of Aaron, trust in the Lord—
Who is your help and your shield.

You who revere the Lord, trust in the Lord—
Who is your help and your shield.

Psalms 115:1-11

יִזְכְּרוּנוּ יְבָרֵךְ

יְבָרֵךְ אֶת־בֵּית אֶהֱרֹן:	יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל
הַקְּטָנִים עִם־הַגְּדֹלִים:	יְבָרֵךְ יִרְאִי יי
עֲלֵיכֶם וְעַל־בְּנֵיכֶם:	יִסַּף יי עֲלֵיכֶם
עֲשֵׂה שָׁמַיִם וָאָרֶץ:	בְּרוּכִים אַתֶּם לַיי
וְהָאָרֶץ נָתַן לַבְּנֵי־אָדָם:	הַשָּׁמַיִם שָׁמַיִם לַיי
וְלֹא כָל־יִרְדֵי רוּמָה:	לֹא הַמַּתִּים יִהְלְלוּהָ
מֵעַמָּה וְעַד־עוֹלָם.	וְאַנְחֵנוּ נִבְרַךְ יְה

הַלְלוּיָהּ:

On Rosh Hodesh and on the last six days of Pesah, continue on page 298.

Adonai z'ha-ranu y'vareyh,
Y'vareyh et beyt yisrael, y'vareyh et beyt aharon.
Y'vareyh yirey Adonai, ha-k'tanim im ha-g'dolim.
Yosef Adonai aley-hem, aley-hem v'al b'ney-hem.
B'ruhim atem la-donai, osey shama-yim va-aretz.
Ha-shama-yim, shama-yim la-donai,
V'ha-aretz natan li-v'ney adam.
Lo ha-meytim y'hal'lu Yah, v'lo kol yor-dey dumah.
Va-anah-nu n'vareyh Yah, mey-ata v'ad olam.
Halleluyah.

LET US PRAISE THE LORD, SOURCE OF ALL BLESSINGS

May the Lord, who is mindful of us, bless us.
May the Lord bless the House of Israel;
May the Lord bless the House of Aaron.

*May the Lord bless those who revere the Lord,
The small and the great alike.*

May the Lord multiply blessings upon you,
Upon you and upon your children.

*May you be blessed by the Lord,
Who made heaven and earth.*

The heavens belong to the Lord,
But the earth has been given to mortals.

*The dead cannot praise God,
Nor can those in the silent depths.*

But as for us, we shall praise the Lord,
Now and forevermore; Hallelujah!

Psalms 115:12-18

On Rosh Hodesh and on the last six days of Pesah, continue on page 299.

אֶת־קוֹלִי תִּחְנוּנֵי: אֶהְבֶּתִי כִּי־יִשְׁמַע יי
וּבְיָמֵי אֶקְרָא: כִּי־הִטָּה אָזְנוֹ לִי
וּמִצָּרֵי שְׁאוֹל מִצְּאוּנֵי אֶפְפוּנֵי חֲבֵל־מָוֶת
צָרָה וְיָגוֹן אֶמְצָא:

וּבְשֵׁם־יי אֶקְרָא אָנָּה יי מִלְּטָה נַפְשִׁי:
חַנוּן יי וְצַדִּיק גֹּאֲלֵינוּ מֵרַחֵם:
שֹׁמֵר פְּתָאִים יי דִּלְתִּי וְלִי יְהוֹשִׁיעַ:
שׁוֹבֵי נַפְשֵׁי לְמִנוּחֵיכִי כִּי־יִגְמַל עָלַי־כִּי:
כִּי חֲלַצְתָּ נַפְשֵׁי מַמּוֹת אֶת־עֵינַי מִן־דְּמָעָה
אֶת־רַגְלֵי מִדְּחִי:

אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת הַחַיִּים:
הָאֶמְנָתִי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מְאֹד:
אֲנִי אֶמְרֵתִי בְּחַפְזִי כָּל־הָאָדָם כֹּזֵב:

Omit on Rosh Hodesh and on the last six days of Pesah.

GOD HEARD MY CRY AND SAVED ME

I delight to know that God listens,
And hears my voice of supplication.

Because God is mindful of my plea,
I will call upon God as long as I live.

The pangs of death encircled me,
The agony of the grave seized me,
Anguish and despair took hold of me.

Then I called upon the Lord:
"O Lord, save my life."

The Lord is gracious and beneficent,
Our God is compassionate.

The Lord protects the simple;
When I was brought low God saved me.

Be at rest, once again, O my soul,
For the Lord has dealt bountifully with you.

You have delivered my soul from death,
My eyes from tears, my feet from stumbling.

I shall walk before the Lord
In the land of the living.

I trusted in God even when I cried out:
"I am terribly afflicted,"

Even when I said rashly,
"Everyone is deceitful."

Psalms 116:1-11

מִה־אָשִׁיב לִי כֹס־יְשׁוּעוֹת אֲשֶׁר
 כָּל־תַּגְמוֹלוֹהִי עָלַי: וּבִשְׁם יְיָ אֶקְרָא:
 נְדְרֵי לִי אֲשַׁלֵּם יִקְרַב בְּעֵינַי יְיָ
 אָנָּה יְיָ כִּי־אֲנִי עֲבָדְךָ אֲנִי־עֲבָדְךָ בְּרִאמְתָּךְ
 פִּתְחַת לְמוֹסְרֵי:

לְךָ אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְיָ אֶקְרָא:
 נְדְרֵי לִי אֲשַׁלֵּם נְגִדְה־נָּא לְכָל־עַמּוֹ:
 בַּחֲצֵרוֹת בַּיִת יְיָ בְּתוֹכֵכִי יְרוּשָׁלַיִם
 הַלְלוּיָהּ:

הַלְלוּ אֹתֵי יְיָ כָּל־יְגוּיִם שִׁבְחֻהוּ כָּל־הָאֲמִים:
 כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאִמְתּוֹ לְעוֹלָם. הַלְלוּיָהּ:

הוֹדוּ לִי כִי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:
 יֹאמְרֵנָּא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ:
 יֹאמְרֵנָּא בֵּית־אֱהָרֹן כִּי לְעוֹלָם חַסְדּוֹ:
 יֹאמְרֵנָּא יִרְאִי יְיָ כִּי לְעוֹלָם חַסְדּוֹ:

Hal'lu et Adonai kol go-yim,
 Shab-hu-hu kol ha-umim.

Ki gavar aleynu hasdo,
 Ve-emet Adonai l'olam. Halleluyah.

Hodu la-donai ki tov Ki l'olam hasdo.
 Yomar na yisrael Ki l'olam hasdo.
 Yomru na veyt aharon Ki l'olam hasdo.
 Yomru na yirey Adonai Ki l'olam hasdo.

AN OFFERING OF THANKSGIVING FOR GOD'S BOUNTIES

How can I repay the Lord
For all the Lord's bounties to me?

*I will lift up the cup of deliverance,
And invoke the name of the Lord.*

I will pay my vows to the Lord,
In the presence of the Lord's people.

*Grievous in the sight of the Lord
Is the death of the faithful.*

O Lord, because I am Your servant,
Your servant, born of Your maidservant,
You have removed my chains.

*To You will I bring an offering of thanksgiving;
And I will call upon Your name, O Lord.*

I will pay my vows to the Lord,
In the presence of the Lord's people,

*In the courts of the House of the Lord,
In the midst of Jerusalem; Hallelujah!*

Psalms 116:12-19

GOD'S LOVE AND FAITHFULNESS ARE EVERLASTING

Praise the Lord, all you nations,
Extol the Lord, all you peoples.

*For great is the Lord's love toward us,
And the faithfulness of the Lord is everlasting;
Hallelujah!*

Psalm 117

Reader:

Give thanks for the Lord is good.
Let Israel declare:
Let the House of Aaron declare:
Let those who revere the Lord declare:

Congregation:

God's love is eternal.
God's love is eternal.
God's love is eternal.
God's love is eternal.

Psalms 118:1-4

מְרַמֵּצַר קְרָאתִי יְהוָה	עָנְנִי בְמַרְחֵב יְהוָה:
יְיָ לִי לֹא אֵירָא	מִהֲיַעֲשֶׂה לִי אָדָם:
יְיָ לִי בְעֲזָרִי	וְאֲנִי אֲרָאָה בְשִׁנְאָי:
טוֹב לַחֲסוֹת בְּיְיָ	מִבְּטָח בְּאָדָם:
טוֹב לַחֲסוֹת בְּיְיָ	מִבְּטָח בַּגְּדִיבִים:
כָּל־גּוֹיִם סִבְבּוֹנִי	בְּשֵׁם יְיָ כִּי אֲמִילָם:
סִבּוֹנִי גַם־סִבְבּוֹנִי	בְּשֵׁם יְיָ כִּי אֲמִילָם:
סִבּוֹנִי כְדַבְרֵי־ם	דַּעֲכוּ כַּאֲשֶׁר קוֹצִים

בְּשֵׁם יְיָ כִּי אֲמִילָם:

דָּחָה רַחֲמֵי לְנַפְלִי וְיְיָ עֲזָרֵנִי:

עֲזֵי וְזִמְרַת יְהוָה וַיְהִי־לִי לִישׁוּעָה:

קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים. יְמִין יְיָ עָשָׂה חֵיל:

יְמִין יְיָ רוֹמְמָה יְמִין יְיָ עָשָׂה חֵיל:

לֹא־אָמוֹת כִּי־אָחִיָּה וְאֲסַפֵּר מַעֲשֵׂי יְהוָה:

יִסֵּר יִסְרְנֵי יְהוָה וְלִמּוֹת לֹא נִתְּנָנִי:

פְּתַח־רַגְלִי שְׁעָרֵי־צֶדֶק אֲבֹאֲבָם אוֹדֶה יְהוָה:

וְהִדְהִשְׁעַר לִי צְדִיקִים יִבְאוּ בּוֹ:

Min ha-mey-tzar karati Yah, ah-nani va-mer-hav Yah.

* * * * *
Ozi v'zimrat Yah, va-y'hi li li-y'shu-ah.

Kol rinah vi-y'shu-ah b'aholey tzadikim,
Y'min Adonai osah ha-yil.

Y'min Adonai ro-mey-ma,
Y'min Adonai osah ha-yil.

Lo amut ki eh-yeh, va-asa-peyr ma-asey Yah.
Yasor yis-rani Yah, v'la-mavet lo n'ta-na-ni.

Pit-hu li sha-arey tzedek, avo vam odeh Yah.
Zeh ha-sha-ar la-donai, tzadikim ya-vo-u vo.

I SHALL LIVE AND RECOUNT GOD'S WONDERS

In my distress I cried to the Lord,
Who answered me by setting me free.

*The Lord is with me, I shall not fear;
What can mortals do to me?*

The Lord is with me to help me,
Therefore I shall prevail over my adversaries.

*It is better to trust in the Lord
Than to rely on a human being.*

It is better to trust in the Lord
Than to rely on princes.

*All the nations encircled me;
In the name of the Lord I overcame them.*

They surrounded me completely;
In the name of the Lord I overcame them.

*They beset me like bees,
But they were extinguished like burning thorns;
In the name of the Lord I overcame them.*

The enemy tried desperately to destroy me;
But the Lord helped me.

*The Lord is my strength and my might,
And has become my deliverance.*

Joyous songs of deliverance are heard
In the dwellings of the righteous:

*"The power of the Lord is triumphant,
The power of the Lord is exalted,
The power of the Lord is triumphant."*

I shall not die, but live,
And recount the wonders of the Lord.

*Though the Lord did indeed chastise me,
God did not hand me over to death.*

Open for me the gates of righteousness,
That I may enter them and thank the Lord.

*This is the gateway to the Lord;
The righteous shall surely enter.*

Each of the following verses is chanted twice:

אֲדָרָךְ כִּי עֲנִיתָנִי	וַתְּהִי־לִי לִישׁוּעָה:
אָבֵן מֵאֶסוּ הַבּוֹנִים	הֵיטָה לְרֹאשׁ פְּנֵה:
מֵאֵת יְיָ הֵיטָה זֹאת	הִיא נִפְלְאָת בְּעֵינֵינוּ:
וְהַיּוֹם עָשָׂה יְיָ	נִגִּילָה וְנִשְׂמְחָה בּוֹ:

Reader and Congregation:

אָנָּה יְיָ הוֹשִׁיעָה נָּא:	אָנָּה יְיָ הוֹשִׁיעָה נָּא:
אָנָּה יְיָ הַצְּלִיחָה נָּא:	אָנָּה יְיָ הַצְּלִיחָה נָּא:

Each of the following verses is recited twice:

בָּרֻךְ הֵבֵא בְּשֵׁם יְיָ	בְּרַכְנוּכֶם מִבֵּית יְיָ:
אֵל יְיָ וַיָּאֵר לָנוּ	אֶסְרוּיָחַג בְּעַבְתֵּימֶ:

עֲרִקְרוֹנוֹת הַמִּזְבֵּחַ:

אֱלֹהֵי אֲתָהּ וְאֲדָרָךְ	אֱלֹהֵי אֲרוֹמְמֶךָ:
הוֹדוּ לַיְיָ כִּי טוֹב	כִּי לְעוֹלָם־חֲסִדוֹ:

O-d'ha ki ani-tani, va-t'hi li li-y'shuah.
E-ven ma-asu ha-bonim, ha-y'tah l'rosh pinah.
Mey-eyt Adonai ha-y'tah zot, hi nif-lat b'ey-ney-nu.
Zeh ha-yom asah Adonai, na-gila v'nis-m'ha vo.

Ana Adonai ho-shia na. Ana Adonai ho-shia na.
Ana Adonai hatz-liha na. Ana Adonai hatz-liha na.

Baruh ha-ba b'sheym Adonai,
Bey-rah-nuhem mi-beyt Adonai.

Eyl Adonai va-ya-er lanu, isru hag ba-avo-tim,
Ad karnot ha-miz-bey-ah.

Eyli ata v'odeh-ka, Elohai a-ro-m'meka.
Hodu la-donai ki tov, ki l'olam hasdo.

Each of the following verses is chanted twice:

I give thanks for You have answered me;
You have become my deliverance.

*The very stone which the builders rejected,
Has become the main cornerstone.*

All this comes from the Lord;
It is wondrous in our sight.

*This is the day which the Lord has made,
On it let us exult and rejoice.*

Psalms 118:5-24

HOSHIA-NA: O Lord, save us and prosper us

We implore You, O Lord, save us.

We implore You, O Lord, save us.

We implore You, O Lord, prosper us;

We implore You, O Lord, prosper us.

Psalms 118:25

A BLESSING FROM THE HOUSE OF THE LORD

Blessed be those who come in the name of the Lord;
We bless You from the house of the Lord.

*The Lord is God, the Source of all light;
Let us form a festival procession with myrtles,
Around the corners of the altar.*

You are my God and I will praise You;
You are my God and I will exalt You.

*Give thanks to the Lord who is good;
God's love is eternal.*

Psalms 118:26-29

יְהַלְלוּךָ יי אֱלֹהֵינוּ כְּלִמְעַשְׂיֶךָ
וְחַסְדֵיךָ צְדִיקִים עוֹשֵׂי רְצוֹנֶךָ וְכִלְעַמְךָ בֵּית יִשְׂרָאֵל
בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
וַיִּקְדְּשׁוּ וַיְמַלִּיכוּ אֶת־שִׁמְךָ מֶלְכֵנוּ:
כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמְךָ נְאֻם לְזַמֵּר.
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בְּרוּךְ אַתָּה יי מֶלֶךְ מְהֻלָּל בְּתַשְׁבְּחוֹת:

CONCLUSION OF THE HALLEL

May all Your works praise You, O Lord our God;
May the pious and the just who do Your will,
And all Your people, the House of Israel,
Sing praises and give thanks to You.

May they exalt, sanctify, and revere
Your glorious dominion, O our Sovereign.
For it is good to give thanks to You,
And fitting to sing praises to Your name.

You are God throughout all eternity.
Praised are You, O Lord, Sovereign exalted by praise.

MEDITATION

As we conclude our recitation of the *Hallel*, we acknowledge with gratitude and joy God's lovingkindness for our ancestors and for us.

We are thankful, too, that we have been able to reach yet another significant and festive occasion.

May our thankfulness find expression in deeds which will bring joy into the lives of others.

May we be privileged to mark other special days with those we love—in good health and in happiness, in a world at peace.

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֵלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דְאָמִידֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

(Hakkafot for Simḥat Torah, page 518.)

Torah Service

SEDER KERIAT HA-TORAH

סֵדֶר קְרִיאַת הַתּוֹרָה

Torah Service

אֵין כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלֵּתְךָ בְּכָל-דָּוָר וְדָר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעֵלָם וְעַד:
יְיָ עֵז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחָמִים הַיְשִׁיבָה בְּרַצוֹנָה אֶת-צִיּוֹן
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָךְ לָבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.

קוֹמָה יְיָ וַיִּפְצוּ אֵיבֶיךָ וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְיָ מִירוּשָׁלָּיִם:
בְּרוּךְ שְׁנַתן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.

Malħutha malħut kol olamim, umem-shal-t'ħa b'ħol dor va-dor.

Adonai meleħ, Adonai malaħ, Adonai yimloħ l'olam va-ed.

Adonai oz l'amo yiteyn, Adonai y'vareyħ et amo va-shalom.

Av ha-rahānim, hey-tiva vi-r'tzonħa et tzion,

Tivneh ħomot y'ru-shala-yim.

Ki v'ħa l'vad ba-taħnu, meleħ Eyl ram v'nisa adon

SEDER KERIAT HA-TORAH

Torah Service

"There is none like You, O Lord,
among those acclaimed as divine;
There are no deeds like Yours."

"Your sovereignty is everlasting,
Your dominion endures through all generations."

The Lord reigns, the Lord has reigned,
"The Lord shall reign forever."

"May the Lord give strength to our people;
May the Lord bless our people with peace."

Merciful God, "favor Zion with Your goodness;
Rebuild the walls of Jerusalem."

For in You alone do we trust,
Exalted God, our Sovereign, Lord of the universe.

VA-Y'HI BI-N'SOA (The Ark is opened.)

"When the ancient Ark was carried forth,
Moses would proclaim:

'Arise, O Lord; and may Your enemies be scattered.
May Your adversaries flee before You.' "

"From Zion shall go forth Torah
And the word of the Lord from Jerusalem."

Praised be God who, in Divine holiness,
Gave the Torah to the people Israel.

As the Ark is opened:

Va-y'hi bin-soa ha-aron va-yomer moshe—
Kuma Adonai v'ya-futzu oy-veha,
V'yanusu m'san-eha mi-paneha.

Ki mi-tzion tey-tzey torah,
U-d'var Adonai mi-ru-shala-yim.

Baruh sheh-natan torah l'amo yisrael bi-k'du-shato.

When a Festival falls on a weekday,
recite the following "Thirteen Attributes":

יְיָ אֱלֹהֵינוּ רַחוּם וְחַנוּן. אַרְבָּעַת אֲפִימוֹת וְרַב־חֶסֶד וְאֱמֶת:
נֶצֶר חֶסֶד לְאֵלִים. נִשְׂא עֶוֹן וְפִשַׁע וְחַטָּאָה וְנִקְיָה:

Adonai Adonai Eyl rahum v'hanun,
Ereh apa-yim v'rav hesed ve-emet.
No-tzeyr hesed la-alafim,
No-sey avon va-fe-sha v'hata-a v'na-key.

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

Exodus 34:6-7

יְהִיו לְרַצוֹן אִמְרֵי־פִי וְהִגִּינוֹן לִבִּי לְפָנֶיךָ
יְיָ צוּרִי וְגֹאֲלִי:
וְאֲנִי חִפְּלָתִי לָךְ יְיָ עַת רַצוֹן
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ:

Yi-h'yu l'ratzon imrey fi,
V'heg-yon libi l'fa-neha,
Adonai tzuri v'go-ali.
Va-ani t'filati l'ha Adonai eyt ratzon,
Elohim b'rov has-deha, aneyni be-emet yish-eha.

"May the words of my mouth and the meditations of my heart
Find favor before You, O Lord, my Rock and my Redeemer."

"In kindness, Lord, answer my prayer;
Mercifully, grant me Your abiding help."

Psalms 19:15; 69:14

Optional selections before the open Ark:

תּוֹרַת יי תְּמִימָה	מְשִׁיבַת נֶפֶשׁ
עֲדוּת יי נֶאֱמָנָה	מַחְכֵּימַת פְּתִי:
פְּקוּדֵי יי יִשְׂרָאֵל	מְשִׁמַּח־לֵב
מִצְוֹת יי בְּרָה	מְאִירַת עֵינָיִם:
יְרֵאת יי טְהוֹרָה	עוֹמְדַת לְעַד
מְשִׁפְּטֵי יי אֱמֶת	צְדָקוֹ יַחְדּוֹ:

The teaching of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy,
Teaching wisdom to the simple.

The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.

Reverence for the Lord is pure, enduring forever.
The judgments of the Lord are true; they are altogether just.

From Psalm 19

The Reader or a Celebrant may recite the following:

וְהֵעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרַתְךָ בְּפִינוּ וּבְפִי
עַמְּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמְּךָ
בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יי הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

V'ha-arev na Adonai Eloheynu et divrey torat-ḥa,
B'finu u-v'fi amḥa beyt yisrael,
V'ni-h'yeh anahnu v'tze-etza-eynu,
V'tze-etza-ey amḥa beyt yisrael,
Kulanu yo-dey sh'meḥa v'lom-dey tora-teḥa li-sh'mah.

May the words of Your Torah, Lord our God, be pleasant to us
and to Your people, the House of Israel. May we, our children,
and all future generations of the House of Israel know You
and study Your Torah with devotion. Praised are You, O Lord,
who teaches Torah to Your people Israel.

Talmud, Berakhot 11b

בְּרִיד שְׁמָה דְּמָרָא עֲלָמָא. בְּרִיד כְּתוּב וְאַתְרֵיהּ: יְהֵא רְעוּתְךָ
עִם עַמְךָ יִשְׂרָאֵל לְעַלְמָא. וּפְרָקוּן יְמִינְךָ אַחֲזִי לְעַמְךָ בְּבֵית
מִקְדָּשְׁךָ. וְלֹאֲמַטְוֵי לָנָא מְטוּב נְהוּרְךָ. וְלִקְבֵּל צְלוּתְנָא בְּרַחֲמִין:
יְהֵא רַעְוָא קְדָמְךָ. דְּתוּרִיד לֹן חֵיין בְּטִיבּוּתָא. וְלִהְנוּ אָנָּא פְּקִידָא
בְּגוּ צְדִיקָא. לְמַרְחַם עָלֵי וְלִמְנַטְר יְתִי וְיַת כְּלֵי־יָדַי לִי וְדִי לְעַמְךָ
יִשְׂרָאֵל: אַנְתָּ הוּא וְוֹן לְכֵלָא וּמְפָרְגִים לְכֵלָא. אַנְתָּ הוּא שְׁלִיט
עַל כֵּלָא. אַנְתָּ הוּא דְּשְׁלִיט עַל מַלְכֵי־אֵי. וּמְלִכּוּתָא דִּי־לְךָ הִיא:

אָנָּא עֲבָדָא דְּקָדְשָׁא בְּרִיד הוּא. דְּסִגְרָנָא קַמָּה וּמְקַמָּא
דִּיקָר אֹרִיתָהּ. בְּכָל עָדוּן וְעָדוּן: לֹא עַל אָנְשֵׁי רַחֲצָנָא. וְלֹא עַל
בְּרִי אֱלֹהִין סְמִכְנָא. אֱלֹא בְּאֱלֹהֵי דְּשָׁמַיָּא. דְּהוּא אֱלֹהֵי קְשׁוּט
וְאֹרִיתָהּ קְשׁוּט וּנְבִיאָוּהִי קְשׁוּט. וּמְסַגָּא לְמַעְבַּד טַבְּוֹן וּקְשׁוּט:

בְּהֵ אָנָּא רַחֲמֵי. וְלִשְׁמָה קְדִישָׁא יְקִירָא אָנָּא אָמַר תְּשַׁבְּחוּן: יְהֵא
רַעְוָא קְדָמְךָ דְּתַפְתַּח לְבִי בְּאֹרִיתָא. וְתַשְׁלִים מְשַׁאֲלִין דְּלִבִּי.
וְלִבָּא דְּכָל־עַמְךָ יִשְׂרָאֵל. לְטַב וְלַחֲיִין וְלִשְׁלָמָא: אָמֵן:

Bey ana raheytz, v'lish-mey kadi-sha yakira

Ana eyamar tush-b'han.

Y'hey ra-ava koda-mah d'tif-tah libi b'oraita,

V'tash-lim mish-alin d'libi,

V'liba d'hol amah yisrael,

L'tav u-l'ha-yin v'lish-lam. Amen.

THE GIFT OF TORAH

Just as a lover may give his or her beloved a token of affection, so, we Jews have always believed, God gave us the Torah as a symbol of Divine love. We, in turn, respond by cherishing this precious gift. . . .

But the Torah is not only a symbol, pointing to a value beyond itself. It possesses supreme intrinsic value; it is sacred. As an inspiration for noble living, Torah is to be studied diligently—and applied to our lives.

By studying and living Torah, we come to feel God's love—as we strive to make ourselves worthy of it.

Lord of the universe, praised be Your name and praised be Your sovereignty. May Your love abide with Your people forever. In Your sanctuary reveal Your redeeming power.

Grant us the precious gift of Your light; and mercifully accept our prayers.

May it be Your will to grant us a long and good life, and may we be numbered among the righteous. Have compassion upon us; guard us and our dear ones, and watch over Your people Israel. You nourish and sustain all. You are sovereign over all, even kings, for all dominion is Yours.

We are the servants of the Holy One, who is to be praised, before whom and before whose glorious Torah we reverently bow at all times. We do not put our trust in any mortal; nor on any angelic being do we rely. Our trust is in God, Lord of the heavens, who is the God of truth, whose Torah is truth, whose prophets are prophets of truth, and who abounds in deeds of goodness and truth. In God alone we put our trust; and to God we utter praises.

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts and of the hearts of all Your people Israel, for good, for life, and for peace. Amen.

Zohar, Va-yakhey!

WE AFFIRM . . .

In the fullness of our freedom
We fervently affirm
That we choose to be servants
Of the Holy and Blessed One,
Before whom we bow in reverence
And to whose Torah we pledge our loyalty.

We worship no mortals;
We trust in no heavenly beings.
Our faith and trust are in the Lord—
Whose Seal is Truth,
Whose Torah and Prophets are Truth,
And who calls us to lives of goodness and truth.

Open our hearts to Your Torah, O Lord;
And help us to fulfill our noblest desires.
Bless us, and Your people Israel everywhere,
With all that is good, with life, and with peace.

(Ben Saul)

Prayers before the Ark on Festivals

O Lord, source of life and love, on this Festival we approach the Holy Ark in gratitude and reverence. Mindful of the passing of the seasons, we give thanks for the heritage of Torah, which sanctifies our days and gives meaning to our lives.

May our observance of this sacred day help us to preserve our links to the historic Household of Israel, to achieve a deeper understanding of Your Law, and to keep alive a spirit of loving devotion to Your will.

On Pesah:

On this Festival of Freedom we reaffirm our dedication to the freedom of all, and acknowledge our duty to proclaim liberty and to protect it.

Help us, O God, to liberate ourselves and others from all those enslavements which diminish human life.

As we rejoice in the renewal of Spring, may we be worthy of Your bounties, and thankfully preserve the world entrusted to our care. Amen.

On Shavuot:

As we commemorate the Giving of the Torah, we recall the words of our ancestors: "All that the Lord has spoken we will do."

We pledge ourselves anew to revere and to study these sacred scrolls, to learn the lessons of those who sought in every age to know Your will.

Joyfully, we rededicate ourselves to live as faithful children of the Covenant, and as bearers of Your sacred word. Amen.

On Sukkot:

We rejoice and give thanks as we recall Your sustaining love for our ancestors in times of wandering and peril. We remember, too, the bounties of the fields which sustain us in every age.

May our thankfulness at this Season, lead us to share our blessings, to renew our dedication to our ancestral land, and to be loyal guardians of the earth which has been entrusted to us.

May the spirit of the Sukkah of Peace dwell among us, and the sounds of joyous thanksgiving soon be heard throughout the world. Amen.

ALTERNATE FESTIVAL MEDITATION BEFORE THE ARK

O Lord our God, in love You have given us appointed times for gladness, Festivals for remembrance, and seasons for joyous celebration.

Standing before the holy Ark, we give thanks for these Festival days which grace our lives with interludes of special holiness and thoughtful commemoration. As we read again the words of our Torah, ordaining the observance of this day, may we renew our links to our heritage, strengthen our loyalty to our people, deepen our faith in Your sustaining power, and draw nearer to You in righteousness and in truth. Amen.

Prayers before the Ark on Shabbat

I

Eternal God, reverently we stand before the Scroll of Your Torah, the Holy Scriptures, which our ancestors learned and taught, preserved for us, a heritage unto all generations. May we, their children's children, ponder every word, and find, as did they, new ways to understand and apply its timeless teachings.

O Light of the Ages, You are still our light, our guide, our fortress. May Your Torah ever be our tree of life; may we take its teachings to our hearts and thus draw nearer to You, in faith and deed. Amen.

II

Our God and God of our ancestors, we stand before the Ark of Your Covenant, acknowledging Your sovereignty in our lives, and seeking further knowledge of Your word. Help us, O Lord, to behold the wonders of Your Torah. Endow us with wisdom so that we may understand its precepts. Inspire us with loyalty, so that we may live by its teachings.

O Keeper of Israel, we are grateful for Your many bounties, for the protecting care with which Your love shelters and guides us, and for the knowledge that, wherever we are, we are in Your presence.

May the teachings of Your Torah enrich our lives and challenge us to give evidence of our devotion. May our words and deeds hallow Your name, and thus make us worthy of Your blessings. Amen.

III

O Lord, Sovereign of the world, as we stand before the open Ark of the Torah, we gratefully acknowledge You as our loving Parent and as our Lawgiver. You have bequeathed unto us a sacred heritage, and have lovingly called us to Your service.

Grant us discernment to know and wisdom to understand that the Torah is our life and the length of our days. Teach us so to live that we shall be guided by its commandments. May Your word be "a lamp unto our feet and a light unto our path," showing us the way to righteous living, as worthy inheritors of Your Law of Love. Amen.

IV

On this Sabbath day, O God, we approach the sacred Ark, seeking inspiration and renewal. As we prepare to hear, once again, the words of Your Torah, we rededicate ourselves to Your Law of Love. May the sanctity and splendor of Shabbat abide with us during the days of the coming week; may our quest to know Your will lead us to hallow Your name in all that we say and do. Amen.

TAKING THE TORAH SCROLL(S) FROM THE ARK

Reader proclaims and Congregation repeats:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader, then Congregation:

אֶחָד אֱלֹהֵינוּ גְדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ:

Reader:

גְּדָלוֹ לִי אֱתִי וְנִרְוֹמָמָה שְׁמוֹ יִחְדּוּ:

Congregation and Reader:

לֵךְ יְיָ הַגְדֵלָה וְהַגְבוּרָה וְהַתְפָּאָרַת וְהַנְצָח וְהַהוֹד.

כִּי־כָל בְּשָׂמִים וּבְאָרֶץ

לֵךְ יְיָ הַמְמַלְכָה וְהַמְתַנַּשֵּׂא לְכָל לְרֹאשׁ:

רוֹמָמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹ לְהַדָּם רַגְלָיו. קְדוֹשׁ הוּא:

רוֹמָמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹ לְהַר קְדָשׁוֹ.

כִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Reader proclaims and Congregation repeats:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Reader, then Congregation:

Ehad Eloheynu, gadol adoneynu, kadosh sh'mo.

L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet

V'ha-neytzaḥ v'ha-hod.

Ki ḥol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mam-laḥa v'ha-mit-nasey l'ḥol l'rosh.

Rom'mu Adonai Eloheynu

V'hish-taḥavu la-hadom rag-lav, kadosh hu.

Rom'mu Adonai Eloheynu v'hish-taḥavu l'ḥar kod-sho,

Ki kadosh Adonai Eloheynu.

TAKING THE TORAH SCROLL(S) FROM THE ARK

Reader proclaims and Congregation repeats:

Hear, O Israel: the Lord is our God, the Lord is One.

Reader, then Congregation:

One is our God; exalted is our Lord;
Holy is God's name.

Reader:

"Glorify the Lord with me; let us exalt God's name together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship the One who is holy."

"Exalt and worship at God's holy mountain;
For holy is the Lord our God."

Meditation

Compassionate God, have mercy upon us,
Even as You have upheld us through the ages;
Remember the Covenant with our ancestors.

Deliver us from evil times;
And help us to restrain our own evil inclination.

Grant us enduring deliverance, O God;
And in Your goodness, fulfill our hopes
For Divine mercy and redemption.

(Suggested by Av Haraḥamim—A.N.S.)

אב הרחמים הוא ירחם עם עמוסים ויזכור ברית איתנים ויציל
נפשותינו מן השעות הרעות ויעזר ביצר הרע מן הנשואים ויהן אותנו
לפלישת עולמים ומלא משאלותינו במדה טובה ישועה ורחמים:

Before summoning honoree for the first Aliyah, Reader may recite:

וְיִצְוֶה וְיִשְׁיַע לְכָל הַחוֹסִים בּוֹ. וְנֹאמֵר אָמֵן:
הַכֹּל הָבוּ גִדְּל לְאַלְהֵינוּ וְחַנּוּ כְבוֹד לַתּוֹרָה... (First honoree is called)
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:
וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

Torah Blessings

Each person honored with an Aliyah, recites:

בְּרַכּוּ אֹתֵי הַמְּבָרָךְ:

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ מִכָּל
הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ. בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

After a passage from the Torah has been read, recite:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן-לָנוּ תּוֹרַת
אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Each person honored with an Aliyah, recites:

Barû et Adonai ha-m'vorah.

Baruh Adonai ha-m'vorah l'olam va-ed.

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
asher baḥar banu mi-kol ha-amim, v'natan lanu et torato,
baruḥ ata Adonai noteyn ha-torah.

After a passage from the Torah has been read, recite:

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
asher natan lanu torat emet, v'ha-yey olam nata b'toḥeynu,
baruḥ ata Adonai noteyn ha-torah.

BIRKAT HAGOMEL

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

הַגּוֹמֵל לְחַיִּים טוֹבוֹת. שְׂגַמְלֵנִי בְּלִטּוֹב:

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
ha-gomeyl l'ha-yavim tovot, sheh-g'malani kol tov.

Congregation:

מִי שְׂגַמְלֵךְ (שְׂגַמְלֵךְ) בְּלִטּוֹב. תְּמִיד יְגַמְלֵךְ (יְגַמְלֵךְ) בְּלִטּוֹב סְלָה:

Before summoning honoree for the first Aliyah, Reader may recite:

May God help, protect, and save all who trust in the Lord.

Let us exalt our God, and render homage to the Torah.

Praised be the Holy One who gave the Torah to the people Israel.

“And you, by clinging to the Lord, have been kept alive to this day.”

Torah Blessings

Each person honored with an Aliyah, recites:

Praise the Lord, Source of all blessing.

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service by giving us the Torah. Praised are You, O Lord, Giver of the Torah.

After a passage from the Torah has been read, recite:

Praised are You, Lord our God, Ruler of the universe, who has given us the Torah of truth, thereby planting within us life eternal. Praised are You, O Lord, Giver of the Torah.

Before or after congregational Torah study, the following may be recited:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְעִסוֹק בְּדַבְרֵי תוֹרָה:

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
asher kid-shanu b'mitz-votav, v'tzivanu la-asok b'divrey Torah.

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the study of Torah.

BIRKAT HAGOMEL: Upon recovery from serious illness, or escape from danger. Praised are You, Lord our God, Ruler of the universe, who bestows good beyond our deserving, and who has dealt graciously with me.

Congregation may respond: May God, who has bestowed kindness upon you in the past, bestow kindness upon you in the future.

PRAYERS FOR SPECIAL OCCASIONS appear on pages 838-867.

יְתַנְדֵּל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּתַיִיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵנְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וַיְשַׁבַּח וַיְתַפְאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר וַיְתַעַלֶּה
וַיְתַהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא וְשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

AS THE TORAH IS RAISED:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

*Shabbat Shuvah: repeat לְעֵלְמָא.

As the Torah is raised:

V'zot ha-torah asher sam mo-sheh, lifney b'ney yisrael,
Al pi Adonai b'yad mo-sheh.

READER'S SHORT KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

AS THE TORAH IS RAISED:

This is the Torah which Moses proclaimed
To the Children of Israel
At the behest of the Lord.

קראנו בתורה. שנינו טעמיה. *Karanu ba-torah, sha-ninu t'a-meha*
פתחנו גם סימנו בברכותיה. *Pa-tahnu gam si-yam-nu b'vir-hoteha*
כאשר זכינו ללמד דבריה. *Ka-asher za-hinu li-l'mod d'va-reha*
בן נזכה לשמר מצותיה: *Keyn nizkeh li-sh'mor mitz-vo-teha.*

Hanoḥ Jacobson

BLESSING BEFORE THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם אשר בחר בנביאים
טובים ורצה בדבריהם הנאמרים באמת. ברוך אתה
יי הבוחר בתורה ובמשה עבדו וב ישראל עמו ובנביאי
האמת וצדק:

BLESSINGS AFTER THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם צור כליהעולם
צדיק בכלהדורות האל הנאמן האומר ועושה המדבר
ומקים שכלדבריו אמת וצדק:

נאמן אתה הוא יי אלהינו ונאמנים דבריה ודבר אחד
מדבריה אחר לא ישוב ריקם כי אל מלך נאמן ורחמן
אתה. ברוך אתה יי האל הנאמן בכלדבריו:

רחם על-ציון כי היא בית חינו ולעלובת נפש תושע
במהרה בימינו. ברוך אתה יי משמח ציון בבניה:

שמחנו יי אלהינו באלהינו הנביא עבדך ובמלכות בית
דוד משיחך במהרה יבא ויגל לבנו. על-כסאו לא-ישב
זר ולא-ינחלו עוד אחרים את-כבודו. כי בשם קדשך
נשבעת לו שלא-יכבה נרו לעולם ועד. ברוך אתה יי
מגן דוד:

BLESSING BEFORE THE HAFTARAH

Praised are You, Lord our God, Ruler of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

BLESSINGS AFTER THE HAFTARAH

Praised are You, Lord our God, Ruler of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

The throne of David is a traditional symbol of righteous government and the restoration of Israel's homeland.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the House of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

On Sabbath (including the Sabbath of Hol Hamoed Pesah)
recite the following concluding blessing:

עַל־הַתּוֹרָה וְעַל־הַעֲבוּדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם
הַשַּׁבָּת הַזֶּה שְׁנַתָּה לָנוּ יי אֱלֹהֵינוּ לְקַדְּשָׁה וּלְמַנוּחָה
לְכָבוֹד וּלְתַפְאֲרָת: עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
לָךְ וּמְבָרְכִים אוֹתְךָ. יתְבַרְךָ שְׁמֶךָ בְּפִי כָּל־יְחִי תָּמִיד
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת:

On Festivals (including the Sabbath of Hol Hamoed Sukkot)
conclude with the following blessing. (On Sabbath add words in brackets.)

עַל־הַתּוֹרָה וְעַל־הַעֲבוּדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם
[הַשַּׁבָּת הַזֶּה וְעַל־יוֹם]

חַג הַמַּצּוֹת הַזֶּה. On Pesah

חַג הַשְּׁבֻעוֹת הַזֶּה. On Shavuot

חַג הַסֻּכּוֹת הַזֶּה. On Sukkot

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה. On Shemini Atzeret
and Simhat Torah

שְׁנַתָּה לָנוּ יי אֱלֹהֵינוּ [לְקַדְּשָׁה וּלְמַנוּחָה] לְשִׁשּׁוֹן וּלְשִׁמְחָה
לְכָבוֹד וּלְתַפְאֲרָת: עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ. יתְבַרְךָ שְׁמֶךָ בְּפִי כָּל־יְחִי תָּמִיד לְעוֹלָם
וָעֶד. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

On Sabbath (including the Sabbath of *Hol Hamoed Pesah*)
recite the following concluding blessing:

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, and for this Sabbath day, which You have given to us, adding to our lives sanctity and rest, dignity and beauty.

For all Your gifts we give thanks and offer praise to You, O Lord. May every living creature glorify You, at all times and evermore. Praised are You, O Lord, who hallows the Sabbath.

On Festivals (including the Sabbath of *Hol Hamoed Sukkot*)
conclude with the following blessing. (On Sabbath add words in brackets.)

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, [for this Sabbath day,] and for this

Festival of Matzot,

Festival of Shavuot,

Festival of Sukkot,

Festival of Shemini Atzeret,

which You have given to us, adding to our lives [sanctity and rest,] gladness and joy, dignity and beauty.

For all Your gifts we give thanks and offer praise to You, O Lord. May every living creature glorify You, at all times and evermore. Praised are You, O Lord, who hallows [the Sabbath,] Israel, and the Festivals.

יקום פָּרְקוֹן מִן שְׁמֵי הַשָּׁמַיִם וְחֲסֵדָא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמוֹנֵי
 רִוִּיחֵי וְסִיעָמָא דְשְׁמַיָא וּבְרִיּוֹת גּוֹפָא וְנִהוּרָא מַעֲלִיא. וְרַעָא
 חַיָּא וְקִיָּמָא. וְרַעָא דֵי לֹא־יִפְסֵק וְדֵי לֹא־יִבְטֵל מִפְתָּנָמֵי
 אֲוִרְיָתָא. לְמַרְגֵּן וְרַבְּנֵן חֲבוּרְתָא קַדִּישָׁתָא. דֵּי בְּאַרְעָא דִּישְׂרָאֵל
 וְדֵי בְּכָל־אַרְעֵת וְלִנְתָנָא. לְכָל־תְּלִמְיָדֵיהוֹן וְלְכָל־תְּלִמְיָדֵי
 תְּלִמְיָדֵיהוֹן וְלְכָל־מֵן דְּעַסְקִין בְּאֲוִרְיָתָא. לְקַהֲלָא קַדִּישָׁא
 הָדָן וְלְכָל־קַהֲלֵי קַדִּישֵׁי. רַבְּרַבִּיא עִם זַעֲרִיא וְכָל־דֵּי לְהוֹן.
 מְלָכָא דְעֵלְמָא יְבָרַךְ יְתְּהוֹן יְפִישׁ חַיֵּיהוֹן וְיִסְגֵּא יוֹמֵיהוֹן וְיִתֵּן
 אַרְכָּא לְשָׁנֵיהוֹן. וְיַחְפְּדֵיהוֹן וְיִשְׁתַּבֵּחֵיהוֹן מִן כָּל־עָקָא וּמִן כָּל־מַרְעִין
 בִּישׁוּן. מְרַן דֵּי בְּשְׁמַיָא יְהֵא בְּסַעֲדָהוֹן כָּל־זְמַן וְעַד. וְנֹאמַר אָמֵן:

מִי שֶׁבָרַךְ אֲבוֹתֵינוּ אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב. שְׂרָה
 רַבֵּקָה רַחֵל וְלֵאָה. הוּא יְבָרַךְ אֶת־כָּל־הַקְּהָל הַקְּדוֹשׁ
 הַזֶּה עִם כָּל־קַהֲלוֹת הַקְּדוֹשׁ. הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל
 אֲשֶׁר לָהֶם. וּמֵי שְׁמֵיחֲדִים בְּתֵי כְּנִסְיוֹת לְתַפְּלָה. וּמֵי
 שְׁבָאִים בְּתוֹכֶם לְהַתְּפַלֵּל. וּמֵי שְׁנוֹתָנִים גַּר לְמֵאוֹר
 וְיֵין לְקַדוֹשׁ וְלַהֲבַדְּלָה וּפֶת לְאוֹרְחִים וְצַדִּיקָה לְעַנְיִים.
 וְכָל־מֵי שְׁעוֹסְקִים בְּצַרְכֵי צָבוֹר וּבְבִגְנֵן אֶרֶץ יִשְׂרָאֵל
 בְּאִמּוֹנָה. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסֵּר מֵהֶם
 כָּל־מַחֲלָה וְיִרְפָּא לְכָל־גּוֹפֵם וְיִסְלַח לְכָל־עוֹנָם. וְיִשְׁלַח
 בְּרָכָה וְהַצְּלַחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל
 אֲחֵיהֶם. וְנֹאמַר אָמֵן:

V'hol mi sheh-os-kim b'tzor-hey tzibur
 U-v'vin-yan eretz yisrael be-emunah,
 Ha-kadosh baruh hu y'sha-leym s'haram,
 V'yasir mey-hem kol ma-halah, v'yirpa l'hol gufam,
 V'yis-lah l'hol avo-nam,
 V'yish-lah b'rahah v'hatz-lahah
 B'hol ma-asey y'dey-hem,
 Im kol yisrael ahey-hem, v'nomar amen.

Y'KUM PURKAN: Prayer on behalf of scholars and congregation

May Divine blessing be granted to our teachers and rabbis in the Land of Israel and in communities throughout the world, to their disciples and pupils, and to all who engage in the study of Torah.

May God's blessings be granted to the members of this congregation and of other congregations, and to all their loved ones.

May our kind and compassionate God grant them long life, ample sustenance, Divine support, health of body and health of spirit, and children who are devoted to Torah.

May the Lord of the universe bless and protect them, guard them from all distress, and sustain them at all times. And let us say: Amen.

(Adapted from the two Aramaic "Y'kum Purkan" prayers)

MI-SHEH-BEYRAH For the community and those who support and serve it

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the members of this congregation and of all other congregations: them, their families, and all their dear ones.

May God bless those who establish and maintain synagogues, those who gather in them for worship, those who provide for the wayfarer and help the poor, and those who faithfully devote themselves to the needs of the community and of the Holy Land.

May the Holy One remove from them all illness, heal all their hurts, forgive all their sins, and bless them and the Household of Israel by prospering all their worthy endeavors. And let us say: Amen.

MEDITATION

O God, who blessed our ancestors,
Source of strength in every generation,
Bless those who today are in our prayers,
And all who are in need of Your blessings.

To the sick and the suffering, send healing and hope;
To the forgotten and the lonely, send the gift of Your love.

To the weary and the wronged, send renewed strength;
To the confused and the distressed, send Your light.

To the pursuers of justice, send wisdom and courage;
To the seekers of peace, send vision and resolve.

To all whose deeds reflect devotion to Your will,
Send confidence and the sense of Your Holy Presence. Amen.

Ben Saul (adapted)

Prayer for our country

Our God and God of our ancestors, we ask Your blessings upon our country, and upon the leaders of our nation and of our communities. Inspire all who lead and serve to conduct their affairs honorably. May peace and security, happiness and prosperity, right and freedom abide among us.

Unite the inhabitants of our country, of all backgrounds and creeds, so that we may banish hatred and bigotry, safeguard our noblest ideals, and preserve those institutions which nurture liberty.

May this land under Your Providence be an influence for good throughout the world, helping to unite all peoples in peace and freedom, and bringing closer to fulfillment the visions of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war any more." "For the work of righteousness shall be peace, and the effect of righteousness calm and confidence forever." Amen.

Louis Ginzberg (adapted)

For Medinat Yisrael

אֲדַנִּי אֱלֹהֵינוּ. צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ. בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל וְהַגֵּן עָלֶיהָ.

We ask Your blessings, O God, for the State of Israel,
For the Land of Israel, and for the People of Israel.

Bless those who defend the Land and protect its people.
Bless its leaders with wisdom, courage, and dedication.

May they be resolute in the face of challenge,
And unwavering in the pursuit of justice and peace.

May Israel be a beacon of hope for the oppressed,
A source of inspiration to all who are free:

Fulfill in our day the ancient promise:

צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה. וְשָׁבִיהָ בְּצֶדֶקָה.

"Zion shall be redeemed through justice,
And its inhabitants through righteousness." Amen.

For Jewish communities of the world

May God grant the blessings of peace and tranquillity, honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.

May they know the inspiration of our Faith,
gain strength from the solidarity of our People,
and find meaning and hope in our Heritage.

May they draw confidence from knowing that they are in our prayers,
and soon see the fulfillment of their worthy desires. Amen.

The blessings we seek

Source of blessing, our Guardian and Hope,
Bless, we pray, all who are dear to us.
Watch over them with Your protecting love.

Bless the people of this congregation.
Grant them health of body and serenity of spirit;
Guide them on the path of Torah and good deeds.

Bless our country, our leaders, and our fellow citizens.
Keep us faithful to our heritage of freedom and justice.
Help us to banish all suffering and strife.

Bless our brothers and sisters in the Land of Israel.
Prosper the work of their hands and minds.
Strengthen them, and grant them peace.

Bless our fellow Jews, wherever they may dwell.
Comfort those who are in distress;
Deliver them, speedily, from darkness to light.

Bless all Your children, in every land and community.
Unite them in understanding and mutual helpfulness.
Hasten the day when all can rejoice in a world of peace.

A MEDITATION ON PEACE

May it be Your will, O God, that all war and bloodshed cease, and that a great and wondrous peace come to the world.

May nation not lift up sword against nation; may they learn war no more.

May all the inhabitants of the world recognize that we were not created for conflict, rivalry, hatred, jealousy, or killing; but rather, that we were created in order to acknowledge You and to praise You for all time.

Have compassion upon us, and fulfill for us the promises of Scripture:

"I will bring peace to the land and you will lie down, and none shall make you afraid. And I will remove every evil beast from the land, and the sword shall not pass over your land."

"Justice shall flow like water and righteousness like a mighty stream."

"For the earth shall be filled with the knowledge of the Lord,
as the waters cover the sea."

Nahman of Bratzlav (adapted)

For Hebrew "Prayer for Medinat Yisrael," see page 783.

Prayer for the new month

Recited on the Sabbath preceding Rosh Hodesh:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּחַדֵּשׁ
עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. וְתַתְּנֵנוּ חַיִּים
אֲרָכִים חַיִּים שְׁלֵשָׁלוֹם חַיִּים שְׁלֵטוֹבָה חַיִּים שְׁלִיבְרָכָה
חַיִּים שְׁלִפְרֻנְסָה. חַיִּים שְׁלִחֲלוּץ עֲצָמוֹת. חַיִּים שִׁישׁ בְּהֵם
יִרְאֵת שָׁמַיִם וְיִרְאֵת חֲטָא חַיִּים שְׁאִין בְּהֵם בּוֹשָׁה וְכִלְמָה.
חַיִּים שֶׁל עֶשֶׂר וְכַבּוֹד. חַיִּים שֶׁתְּהִי בְּנוֹ אֶהְבֵּת תּוֹרָה וְיִרְאֵת
שָׁמַיִם. חַיִּים שִׁמְלָאוֹ מִשְׁאָלוֹת לְבָנוּ לְטוֹבָה. אָמֵן סְלָה:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְגָאֵל אוֹתָם מֵעַבְדוֹת לְחַרוֹת.
הוּא יְגָאֵל אוֹתָנוּ בְּקִרְוֹב וּיְקַבֵּץ נַדְחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.
חַבְרִים כָּל־יִשְׂרָאֵל. וְנֹאמֵר אָמֵן:

רֹאשׁ חֹדֶשׁ... יִהְיֶה בַיּוֹם... הִבָּא עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה:
יְחַדְּשֵׁהוּ הַקְּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל
לְחַיִּים וְלְשָׁלוֹם. לְשִׁשׁוֹן וְלְשִׁמְחָה. לְיִשׁוּעָה וְלְנַחְמָה. וְנֹאמֵר אָמֵן:

Mi sheh-asah nisim la-avoteynu,
V'ga-al otam mey-avdut l'heyru,
Hu yigal otanu b'karov
Viy'kabeytz ni-daheyenu mey-arba kanfot ha-aretz,
Havey-rim kol yisrael, v'nomar amen.

How shall we greet the new month now approaching?
Let us pray for life, for sustenance, for health;
Let us ask God's blessings on those whom we hold dear.

Yet let us remember that we too can bless this month:
With words and deeds, with dreams and achievements,
With greater wisdom and strengthened resolve.

How shall we greet the new month now approaching?
With deepened faith and true humility,
With a prayer that we be worthy of God's blessings.

(Ben Saul)

Prayer for the forthcoming new month

Recited on the Sabbath preceding Rosh Hodesh:

May it be Your will, Lord our God and God of our ancestors, that the approaching month bring us well-being and blessing. Grant us, we pray, long life, a life of peace, goodness, blessing, sustenance, and health; a life marked by true piety and the dread of sin; a life free from shame and reproach; a life of abundance with honor, a life filled with love of Torah and reverence for You; a life in which the worthy desires of our hearts will be fulfilled for our good. Amen.

May God who wrought wondrous deeds for our ancestors and redeemed them from slavery to freedom, soon deliver us from the evils which threaten us. May God gather our oppressed and homeless brothers and sisters from every corner of the earth into the fellowship of Israel. Let us say: Amen.

The month of _____ will begin on _____.

May it be a month of goodness for us and for all Israel.

In the new month, may the Holy One, praised be God, bless us and the Household of Israel with life and peace, joy and gladness, deliverance and comfort. And let us say: Amen.

Eternal God, source of life, as a new month approaches, we are reminded of the passing of the seasons, of the preciousness of time, and of the limits of our earthly journey.

Teach us to number our days so that we may live each moment wisely. Help us to use the gifts with which we have been blessed with ever-greater awareness of the world around us, and ever-greater concern for those whose lives touch our own.

Strengthen our faith in moments of adversity, and sustain our hopes in the days ahead. Keep us mindful of our capacity to love and to grow.

May we be worthy of a new month filled with joy; and may all of Your children be blessed with peace and contentment. Amen. (M.S.-a.)

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתָךְ עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁרֵי הָעַם שֶׁכָּכָה לוֹ אֲשֶׁרֵי הָעַם שֶׁיֵּי אֱלֹהָיו:

תהלה לדוד

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל-יוֹם אֶבְרַכְּךָ וְאֶהַלְלֶךָ שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יי וּמְהַלְלֵי מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
דֹּר לְדוֹר יִשְׁבַח מֵעַשְׂיָךְ וְגִבּוֹרְתֶיךָ יִגִּידוּ:
הֵרַר כְּבוֹד הַזֹּהָר וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ וְגִדְלָתְךָ אֲסַפְּרֶנָּה:
זָכַר רַב־טוֹבָךְ יִבְיָעוּ וְצִדְקוֹתֶיךָ יִרְגְּנוּ:
חֲנוּן וְרַחוּם יי אַרְךָ אִפְּיִם וְגִדְל־חֶסֶד:
טוֹב־יי לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
יִזְדוּךָ יי כָּל-מַעֲשִׂיךָ וְחִסְדֵיךָ יִבְרַכּוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרְתְךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרְתֵיךָ וְכְבוֹד הֵרַר מַלְכוּתוֹ:

Ashrey yosh-vey vey-teha, od y'ha-l'luha selah.

Ashrey ha-am sheh-kaḥa lo, ashrey ha-am sheh-Adonai Elohav.

T'hila l'David.

Aro-mimḥa Elohai ha-meleh, va-avarḥa shimḥa l'olam va-ed.

B'ḥol yom avar-heka, va-ahal'la shimḥa l'olam va-ed.

Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn ḥey-ker.

Dor l'dor y'shabah ma-aseha, u-g'vuro-teha ya-gidu.

(continued)

ASHREY: All Your creatures shall praise You

Happy are they who dwell in Your house;
Forever shall they praise You.

*Happy is the people so favored;
Happy is the people whose God is the Lord.*

A Psalm of David.

I will extol You, my God and Sovereign,
I will praise You for ever and ever.

*Every day will I praise You,
I will glorify You for ever and ever.*

Great is the Lord and much acclaimed;
God's greatness cannot be fathomed.

*One generation shall laud Your works to another,
And shall declare Your mighty acts.*

On the majestic glory of Your splendor
And on Your wondrous deeds will I meditate.

*The might of Your tremendous acts shall be proclaimed,
And I will recount Your greatness.*

Your great goodness shall be made known;
Your righteousness shall be celebrated.

*The Lord is gracious and full of compassion,
Exceedingly patient, abounding in love.*

The Lord is good to all;

The Lord's tender mercies embrace all Creation.

*All Your works shall thank You, O Lord,
And Your faithful ones shall praise You.*

They shall declare the glory of Your dominion,
And shall talk of Your might,

*To make known to the world Your mighty acts,
And the glorious majesty of Your sovereignty.*

Hadar k'vod ho-deḥa, v'div-rey nif-l'oteḥa a-siḥa.

Ve-ezuz no-ro-teḥa yo-meyru, u-g'dulat-ḥa asap-rena.

Zey-ḥer rav tuvḥa ya-biu, v'tzid-kathā y'ra-neynu.

Ḥanun v'raḥum Adonai, ereḥ apa-yim u-g'dol ḥased.

Tov Adonai la-kol, v'ra-ḥamav al kol ma-asav.

Yo-duḥa Adonai kol ma-aseḥa, va-ḥa-sideḥa y'var-ḥuḥa.

K'vod mal-ḥuṭḥa yo-meyru, u-g'vu-rat-ḥa y'da-beyru.

L'hodia li-v'ney ha-adam g'vu-rotav, u-ḥ'vod hadar mal-ḥuto.

מְלֻכּוּתָךְ מְלֻכּוּת כָּל־עֲלָמִים וּמְשַׁלְתָּךְ בְּכַל־דּוֹר וָדוֹר:
עֹמֵךְ יי לְכַל־הַנְּפִלִים וְזֹקֵךְ לְכַל־הַכְּפוּפִים:
עֵינַיִכָּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נֹחַדְלָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכַל־חַי רָצוֹן:
צַדִּיק יי בְּכַל־דְּרָכָיו וְחָסִיד בְּכַל־מַעֲשָׂיו:
קָרוֹב יי לְכַל־קִרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמַּת:
רְצוֹן־רְאִיו יַעֲשֶׂה וְאַת־שׁוֹנְעָתָם יִשְׁמַע וְיוֹשִׁיעַם:
שׁוֹמֵר יי אֶת־כָּל־אֲהָבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
תְּהִלַּת יי יִדְבַר־פִּי וַיְבָרֵךְ כָּל־בְּשָׂר שֶׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד:
וְאַנְחֵנוּ נִבְרָךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

Transliteration of Ashrey (continued)

Mal-hūṭḥa mal-hūṭ kol olamim, u-mem-shal-t'ḥa b'ḥol dor va-dor.

Someyḥ Adonai l'ḥol ha-nof-lim, v'zo-keyf l'ḥol ha-k'fufim.

Eyney ḥol eyleḥa y'sa-beyru, v'ata noteyn lahem et oḥ-lam b'ito.

Po-tey-aḥ et ya-deḥa, u-mas-bia l'ḥol ḥai ratzon.

Tzadik Adonai b'ḥol d'ra-ḥav, v'ḥasid b'ḥol ma-asav.

Karov Adonai l'ḥol ko-rav, l'ḥol asher yik-ra-uhū ve-emet.

R'tzon y'rey-av ya-aseh, v'et shav-atam yish-ma v'yo-shi-eym.

Shomeyr Adonai et kol oha-vav, v'eyt kol ha-r'sha-im yash-mid.

T'hilat Adonai y'daber pi,

Vi-vareyḥ kol basar sheym kod-sho l'olam va-ed.

Va-anah-nu n'va-reyḥ Yah, mey-ata v'ad olam, Halleluyah.

Your sovereignty is everlasting;
Your dominion endures throughout all generations.

*The Lord upholds all who stumble,
And raises up all who are bowed down.*

The eyes of all look hopefully to You;
You give them their food when it is due.

*You open Your hand,
And satisfy the needs of all the living.*

O Lord, how beneficent are all Your ways,
And how gracious are all Your deeds.

*The Lord is near to all who call—
To all who call upon the Lord in truth.*

The Lord will fulfill the desire of those who are reverent,
And hearing their cry, will save them.

*The Lord preserves all those who are faithful,
But all the wicked the Lord will bring low.*

My mouth shall speak the praise of the Lord;
Let all beings praise God's holy name forever.

*We will praise the Lord,
At this time and for evermore; Hallelujah.*

Psalms 84:5, 144:15, 145, 115:18

The popular name of this selection, *Ashrey*, is derived from the word which begins each of the two introductory verses which were prefixed to Psalm 145 (liturgically) in Talmudic times.

Psalm 145, in which all are called upon to acclaim God's majesty, reflects the universalist dimension of the Hebrew Scriptures. God's providence, beneficence, and concern extend to all. (A.N.S.)

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתֶךָ. עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁרֵי הָעַם שֶׁבְּכַה לּוֹ. אֲשֶׁרֵי הָעַם שֵׁי אֱלֹהֵיו:
אֲשֶׁרֵי תַמִּימֵי דְרָךְ. הַהֲלָכִים בְּתוֹרַת יי:
אֲשֶׁרֵי אָדָם לֹא יַחֲשֹׁב יי לּוֹ עוֹן. וְאִין בְּרוּחוֹ רַמְיָה:
אֲשֶׁרֵי אִישׁ יֵרֵא אֶת יי. בְּמַצּוֹתָיו חָפֵץ מְאֹד:
אֲשֶׁרֵי שֹׁמְרֵי מִשְׁפָּט. עֲשֵׂה צְדָקָה בְּכָל עֵת:
אֲשֶׁרֵי מִשְׁכִּיל אֵל דָּל. בְּיוֹם רָעָה יִמְלֹטְהוּ יי:
אֲשֶׁרֵי שָׂאל יַעֲקֹב בְּעֶזְרוֹ. שִׁבְרוּ עַל-יי אֱלֹהֵיו:
וְאַנְחֵנוּ נִבְרַךְ יְהִי. מִעַתָּה וְעַד-עוֹלָם.
הַלְלוּיָהּ:

(Psalms 84:5, 144:15, 119:1, 32:2, 112:1, 106:3, 41:2, 146:5, 115:18)

Returning the Torah Scroll to the Ark

Reader:

יְהַלְלוּ אֶת-יְשֵׁם יי. כִּי-יִשָּׁנֵב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:
וַיֵּרָם קֶרֶן לְעַמּוֹ. תְּהַלֵּה לְכָל-חַסִּידָיו.
לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ:

Hodo al eretz v'shama-yim.
Va-yarem keren l'amo, t'hila l'hol ḥasidav,
Li-v'ney yisrael am k'rovo, Halleluyah.

HAPPY ARE THEY WHO REVERE THE LORD

(An Alternate Ashrey)

Happy are they who dwell in Your house;
Forever shall they praise You.

*Happy is the people so favored;
Happy is the people whose God is the Lord.*

Happy are they whose ways are blameless,
Who follow the teaching of the Lord.

*Happy are they whom the Lord finds blameless,
In whose hearts there is no deceit.*

Happy are they who revere the Lord,
Who are greatly devoted to God's commandments.

*Happy are they who act justly,
Who do right at all times.*

Happy are they who are thoughtful of the needy;
In time of trouble may the Lord keep them from harm.

*Happy are they whose help is the Lord,
Whose hope is in the God of Jacob.*

Let us, therefore, praise the Lord,
At this time and for evermore; Hallelujah.

Returning the Torah Scroll to the Ark

Reader:

"Let us praise the Lord, who alone is to be exalted!"

Congregation:

"God's glory is revealed on earth and in the heavens.
The Lord has raised the honor of our people,
The glory of the faithful,
Thus exalting the Children of Israel,
A people drawn near to the Lord; Hallelujah."

On Shabbat recite Psalm 29 below:

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:
קוֹל יְיָ עַל־הַמַּיִם אֱלֹהֵי־הַכְּבוֹד הִרְעִים יְיָ עַל־מַיִם רַבִּים:
קוֹל־יְיָ בַּכַּף קוֹל יְיָ בְּהַדָּר:
קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:
וַיִּרְקֹדֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּדָאמִים:
קוֹל־יְיָ חֹצֵב לְהַבֹּת אֵשׁ:
קוֹל יְיָ יַחֲלִיל מִדְּבָר יַחֲלִיל יְיָ מִדְּבַר קֹדֶשׁ:
קוֹל יְיָ יַחֲלִיל אֵילֹת וַיִּחַשֶׁף יַעְרוֹת וּבְהִיכְלוּ כָּלוּ אִמֵּר כְּבוֹד:
יְיָ לְמַבּוֹל יֹשֵׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

Continue on p. 346.

Mizmor l'David.

Havu la-donai b'ney eylim,

Havu la-donai kavod va-oz.

Havu la-donai k'vod sh'mo,

Hish-tahavu la-donai b'had-rat kodesh.

Kol Adonai al ha-ma-yim,

Eyl ha-kavod hir-im,

Adonai al ma-yim rabim.

Kol Adonai ba-ko-ah,

Kol Adonai be-hadar,

Kol Adonai sho-veyr arazim,

Va-y'sha-beyr Adonai et ar-zey ha-l'vanon.

HAVU LADONAI

Give glory to the Lord on high,
Whose power we proclaim.
Heavenly beings, sanctify
The glory of God's name!

The God of glory thunders out
Upon the waters wide;
The voice of God resounds aloud
Across the flowing tide.

Cedars of Lebanon God's voice breaks;
God's power they, too, know.
The voice of God the desert shakes
And lays the forest low.

Before the flood the Lord did rule—
And will rule evermore;
While in the Holy Temple all
God's glory will adore.

The Lord unto our people will
Give strength and good increase.
The Lord will bless our people still
With everlasting peace.

Based on Psalm 29 (adapted from ULPS)

Va-yar-kideym k'mo ey-gel,
L'vanon v'sir-yon k'mo ven r'ey-mim.
Kol Adonai ho-tzeyv la-havot eysh.
Kol Adonai yahil midbar,
Yahil Adonai midbar kadeysh.
Kol Adonai y'holeyl aya-lot, va-yehe-sof y'arot,
Uv-hey-halo kulo omeyr kavod.
Adonai la-mabul ya-shav,
Va-yey-shev Adonai meleh l'olam.
Adonai oz l'amo yiteyn,
Adonai y'vareyh et amo va-shalom.

On Festivals falling on a weekday, recite Psalm 24 below:

לְדוֹר מִזְמוֹר

לַיְי הָאֶרֶץ וּמְלוֹאָהּ תִּבְל וַיִּשְׁבִּי בָהּ:
כִּי־הוּא עַל־יָמִים יִסְדָּהּ וְעַל־נְהָרוֹת יִכּוֹנְנֶנָּה:
מִי־עֲלֶה בָהּר יי וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ:
נָקִי כַפַּיִם וּבִרְלִיב אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמִרְמָה:
יֵשׂא בְרָכָה מֵאֵת יי וְצָדִקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דוֹר דּוֹר שָׁשׂוּ מִבְּקִשֵׁי פָנָיֶךָ יַעֲקֹב סֵלָה:
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנְשָׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:
מִי זֶה מֶלֶךְ הַכְּבוֹד יי עֲזוּז וְגִבּוֹר
יי גִּבּוֹר מִלְחָמָה:
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יי צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

L'David Mizmor.

*La-donai ha-aretz u-m'lo-ah, tey-veyl v'yosh-vey vah.
Ki hu al yamim y'sadah, v'al n'harot y'ho-n'neha.*

*Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kod-sho.
N'ki ha-pa-yim u-var ley-vav, asher lo nasa la-shav naf-shi,
v'lo nish-ba l'mir-mah.*

*Yisa v'rahah mey-eyt Adonai, u-tz'dakah mey-Elohey yi-sho.
Zeh dor dor-shav, m'vak-shey fa-neha ya-akov, Selah.*

WHO MAY STAND IN GOD'S PRESENCE?

A Psalm of David.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

*For it is God who founded it upon the seas,
And established it upon the waters.*

Who may ascend the mountain of the Lord?
Who may stand in God's holy place?

*One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;*

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

*Such are the people who seek the Lord,
Who seek the presence of the God of Jacob.*

Lift up your heads, O gates!
Lift up high, O ancient doors,
So that the Sovereign of glory may enter!

*Who is the Sovereign of glory?
The Lord, strong and mighty,
The Lord, valiant in battle.*

Lift up your heads, O gates!
Lift them up, O ancient doors,
So that the Sovereign of glory may enter!

*Who is the Sovereign of glory?
The Lord of hosts is the Sovereign of glory.*

Psalm 24

*Se-u sh'arim ro-shey-hem, v'hinasu pit-hey olam,
V'yavo meleḥ ha-kavod.*

*Mi zeh meleḥ ha-kavod, Adonai izuz v'gibor,
Adonai gibor mil-ḥama.*

*Se-u sh'arim ro-shey-hem, us-u pit-hey olam,
V'yavo meleḥ ha-kavod.*

*Mi hu zeh meleḥ ha-kavod,
Adonai tz'va-ot hu meleḥ ha-kavod, Selah.*

As the Torah is placed in the Ark, recite:

ובנחה יאמר שובה יי רבבות אלפי ישראל:

קומה יי למנוחתך אמה וארון עגוד:

כהניף ילבשרצדק וחסידיך ירגנו:

בעבור דוד עבדך אל־תשב פני משיחך:

כי לקח טוב נתתי לכם תורת־אל־תעובו:

עֲיִנַיִם הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶיָה מְאֹשֶׁר:

דְּרָכֶיָה דְרָכֵי־נְעָם וְכֹל־נְתִיבוֹתֶיָה שְׁלוֹם:

הַשִּׁיבֵנו יי אֱלֹהֶיךָ וְנִשְׁוֶבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

Eytz ha-yim hi la-maha-zikim bah,
V'tom-heha m'u-sar.
D'raheha darhey no-am,
V'hol n'tivo-teha shalom.
Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.

MEDITATION

Teach us, O Lord, the ways of Your Torah, as we seek to know and to do Your will. Help us in our quest for meaning in our lives. Bless us with wisdom and love. May Your Torah be our tree of life, our shield, and our guide. Sustain us, and all who revere Your word, with the reassuring sense of Your presence. Amen. (A.N.S.)

TORAH: OUR TREE OF LIFE

As the Torah is placed in the Ark, recite:

When the Ark was set down, Moses prayed:
"O Lord, dwell among the myriad families of Israel."

Come up, O Lord, to Your sanctuary,
Together with the Ark of Your glory.

May Your priests be clothed in righteousness,
And may Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.

It is a tree of life to those who cling to it,
Blessed are they who uphold it.

Its ways are ways of pleasantness,
All its paths are peace.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses

MEDITATIONS AFTER THE TORAH IS RETURNED TO THE ARK

Our God and God of our ancestors, we give thanks for the heritage of Torah, a legacy renewed in every generation. May the words of Scripture which we have read today influence our lives, and inspire us to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with meaning. May we know the peace and serenity granted to those who love Your Torah. May we take to heart Your teachings, and strive to do Your will. Happy are all who love You and delight in Your commandments. Amen.

May the words of the Torah guide our deeds, elevate our thoughts, and sanctify our lives. May the words of the Torah inspire us anew to seek justice, righteousness, and truth. May our actions in the days ahead bear witness to our study of Torah today. May we be among those who proclaim with joy: "Its ways are ways of pleasantness and all its paths are peace." Amen.

On moments of silent prayer

A Talmudic sage once taught: "If we pray only according to the precise text of the prayer and add nothing from our own hearts, then our prayer is not complete."

After we have recited the traditional prayers, beautiful as they are, there may linger in our minds and hearts some precious sentiments to which we have not yet given expression.

These are our personal yearnings, our most intimate thoughts. And yet, we may not be able to find the words for their expression. At such times, we have "thoughts that lie too deep for words."

At such times we pray in silence.

*"May the words of my mouth and the meditations of my heart
Be acceptable before You, O Lord, my Rock and my Redeemer."*

The Psalmist understood the importance of praying with the "words of our mouths"; but he understood also that we need to commune with God through the "meditations of our hearts." Indeed, some of our most urgent prayers never find expression in words; they remain meditations in our hearts. And these silent prayers may be among the most sincere we offer.

A great poet has written: "Heard melodies are sweet, but those unheard are sweeter." Many of us can recognize the truth of these words from our most intimate experiences.

From time to time we have heard melodies which play not upon the ear but within the heart, melodies which originate not outside of ourselves but in the innermost part of our selves.

Just as there are melodies which remain unheard, so there are prayers which remain unspoken. These are prayers which never fall upon the ear because they never cross our lips.

These prayers are found in no Siddur; they well up out of our inner depths—fashioned by our fears and our hopes, by our guilt and our gratitude, by our needs and by our aspirations.

"Silence," said the Kotzker Rebbe, "can be the loudest of voices."

There is sometimes a difference between "reciting the prayers" and truly praying. For instance, we may merely "recite" the prescribed prayers mechanically, our lips uttering the words while our thoughts lie elsewhere.

Genuine prayer involves communion of the heart; and there are times when we can pray without uttering a single word—as did Hannah in the ancient Temple. Her lips produced no sound; they only trembled. Nevertheless, the Bible tells us, God heard her; for her unspoken prayer came from the depths of a mother's anguished heart.

Generations later, the learned Sages of the Talmud declared: "The Merciful One asks for our hearts."

In this spirit, we address to God the "meditations of our hearts."

Once, after the Tzartkover Rebbe had not preached for a long time, a disciple asked "why?" The Rebbe replied: "There are seventy ways of teaching the Torah. One of them is through silence."

As the Psalmist tells us: "To You, O Lord, silence is praise."

Rabbi Menahem Mendel of Premislan taught:

"Three things are fitting for us—

upright kneeling, motionless dancing, and silent screaming."

Kneeling is not only a matter of physical posture; it can also be a spiritual attitude. We can kneel even when we are upright; and we can stand erect and yet be humble and reverent.

Dancing is not only a matter of outward movement; it can also be an inner mood. Thus, we can dance motionless.

Prayer is not always articulated; sometimes, it is an unspoken yearning. We can, indeed, cry out silently.

The Baal Shem Tov said:

"When wood burns, it is the smoke alone that rises upward; the grosser elements remain below. So it is with our prayer. The sincere intention alone ascends to heaven."

MUSAF
*Additional Service
for Shabbat*

מוֹסַף לְשַׁבַּת

*Standard Musaf Amidah, page 356.
Interpretive Musaf Amidah, page 376.
Shabbat Rosh Hodesh Amidah, page 424.
Concluding Prayers and Hymns, page 400.*

Musaf for Shabbat

(For Interpretive Shabbat Musaf, see p. 374.)

On Festivals, see p. 436. On Rosh Hodesh, see p. 422.

READER'S HATZI KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּתַיִיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְקַלְבֵּית
יִשְׂרָאֵל בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן קַלְבְּרַקְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא דְאִמְרוּן
בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

Continue on page 356 or page 357.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

*On Shabbat Shuvah add a second l'eyla, לְעָלְמָא.

Musaf for Shabbat

(For Interpretive Shabbat Musaf, see p. 375.)

On Festivals, see p. 437. On Rosh Hodesh, see p. 423.

READER'S SHORT KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

A NOTE ON THE AMIDAH

The Amidah occupies a position of centrality in each of the daily, Sabbath, and Festival services. The Talmud calls it simply T'fillah—"The Prayer."

Recited while in a standing position (b'amidah), it is a composite of benedictions, encompassing a variety of themes. On Shabbat and Festivals, the Amidah has seven benedictions, while on weekdays it has nineteen (originally eighteen).

The "standard" or Weekday Amidah consists of three groups of blessings:

- three Blessings of Praise,
- thirteen Blessings of Petition—recited only on weekdays, and replaced on Shabbat and Festivals by one: "Sanctification of the Day,"
- three Blessings of Thanksgiving.

All versions of the Amidah open by invoking our earliest ancestors and their merit (Zehut Avot), and end with a prayer for peace. By following the teachings of our ancestors, we hope to attain peace and wholeness.

In the Amidah we praise God as our ancestral "Shield," acclaim God's might and holiness, express the hope that our worship will find favor, pray for the full return of God's presence to Zion, thankfully acknowledge the miracles in our lives, and look forward to the day when all humanity will praise God's name, in a world at peace.

[For the Blessings of Petition, see the Note to Weekday Amidah, p. 641.]

The closing, "Guard my tongue from evil," cited in the Talmud as a personal meditation, stresses care in speech, humility, and forgiveness.

Musaf Amidah for Shabbat

Traditional Opening Blessings

(כִּי שֵׁם יי אֱקָרָא הִבּו גְדֹל לֵאלֹהֵינוּ: אֲדֹנֵי שְׁפִתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא
גּוֹאֵל לִבְנֵי בְּנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרֵנוּ לְחַיִּים מְלֶךְ חַפְזָן בְּחַיִּים.
וְזָכְרֵנוּ בְּסִפְרֵי חַיִּים. לְמַעַן אֱלֹהֵים חַיִּים:
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מִגֵּן אֲבֹרָהֶם:

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנֵי מַחֲיָה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחַסְדֵי מַחֲיָה מְתִים בְּרַחֲמֵים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ. מְלֶךְ מְמִית וּמַחֲיָה
וּמְצַמִּיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמֵים:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מְתִים. בְּרוּךְ אַתָּה יי מַחֲיָה הַמְתִים:

KEDUSHAH, page 358. (In silent prayer, continue on p. 360.)

*M'hal-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-moha ba-al g'vurot u-mi do-meh lah,
Meleh mey-mit u-m'hayeh u-matz-miah y'shua.*

Musaf Amidah for Shabbat

Traditional Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children's children.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power
You grant immortal life.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who confers immortality upon the departed.

Continue with Kedushah on page 359.

In silent prayer, omit Kedushah, and continue on p. 361.

Musaf Amidah for Shabbat

Interpretive Opening Blessings

(כִּי שָׁם יי אָקָרָא הָבו גְּדֵל לְאַלְהֵינוּ: אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ.

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב.

אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאַלְהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.

גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל.

וְזוֹכֵר חֲסָדֵי אֲבוֹת

וּמְבִיא גּוֹאֵל [וְנִאֲלָה] לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְכִרְנוּ לַחַיִּים מְלַךְ חַסְדֵי בְּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן. בְּרוּךְ אַתָּה יי מְגֹן אַבְרָהָם וְעִזְרַת שְׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

(Shemini Atzeret to Pesah) מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.

סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים

וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ בְּעַל גִּבּוֹרֹת וּמִי דּוֹמֶה לָךְ

מְלַךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

(Shabbat Shuvah) מִי כְמוֹךָ אֵב הַרְחֵמִים. זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים:

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

In silent prayer, continue on p. 360.

M'hal-keyl ha-yim b'hesed,

M'ha-yey meytim b'ra-ha-mim rabim,

Someyh nof-lim v'ro-fey holim u-matir asurim,

U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ha-moha ba-al g'vurot u-mi do-meh lah,

Meleh mey-mit u-m'hayeh u-matz-miah y'shua.

Musaf Amidah for Shabbat: Interpretive Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebekkah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—

You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector.

Praised are You, O Lord,

Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;

Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;

Your mercies confer life upon the departed.

You uphold the falling, heal the sick, and free the captives;

You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds,

Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?

Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.

In silent prayer, omit Kedushah, and continue on p. 361.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation.

נְעַרִיץָךְ וְנִקְדִישְׁךָ כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְקַדְּשִׁים
שִׁמְךָ בְּקֹדֶשׁ. כְּכַחוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם. מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לְזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעִמָּתָם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹדֵי מְמֻקְדָּמוֹ:

מְמֻקְדָּמוֹ הוּא יָפֵן בְּרַחֲמִים וְיַחוּן עִם הַמִּיַּחֲדִים שְׁמוֹ
עָרַב וְבָקַר בְּכָל־יוֹם תְּמִיד פְּעֻמִּים בְּאַהֲבָה שִׁמְעַת אֲמָרִים.

שִׁמְעַת יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כְּלִיחֵי. לְהַיּוֹת לְכֶם לֵאלֹהִים.

אֲנִי יי אֱלֹהֵיכֶם:

וּבְדַבְרֵי קֹדֶשׁ כְּחוּב לְאִמְרוּ.

יְמִלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֶר וְדֶר. הִלְלוּהָ:

לְדוֹר וְדוֹר נְגִיד נְדָלָךְ. וּלְנֶצַח נְצַחִים קֹדֶשׁתְּךָ נִקְדִישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מְפִינֵנו לֹא־יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶכֶךְ
נְדוּל וְקְדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יי *הָאֵל הַקְּדוֹשׁ:

* (הַמְּלֶכֶךְ: Shabbat Shuvah)

Na-aritz-ḥa v'nak-dish-ḥa k'sod si-ah sar-fey kodesh,

Ha-mak-di-shim shimḥa ba-kodesh,

Ka-katuv al yad n'vieḥa, v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh, Adonai tz'vaot,

M'lo ḥol ha-aretz k'vodo.

K'vodo maley olam,

M'shar-tav sho-alim zeh la-zeh a-yey m'kom k'vodo,

L'uma-tam baruḥ yo-meyru:

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord,
With the words uttered by the holy Seraphim
In the mystical vision of Your prophet:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory.”

God's glory is everywhere!
When one chorus of ministering angels asks:

“Where is God's glory?”

Another chorus adoringly responds:

“Praised be the Lord's glory throughout the universe.”

May God deal compassionately with our people,
Who speak of God's oneness morning and evening,
Who twice each day lovingly proclaim:

“HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.”

The Lord is our God; the Lord is our Creator.
The Lord is our Sovereign; the Lord is our Redeemer.
In great mercy, and before all the world,
God will again proclaim: “I am the Lord your God.”

And thus the Psalmist sang:

“The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!”

Throughout all generations we will declare Your greatness, and
to all eternity we will proclaim Your holiness. We will never
cease praising You, for You are a great and holy God and
Sovereign. Praised are You, O Lord, the holy God.

*Mi-m'komo hu yifen b'ra-ḥamim,
V'yaḥon am ha-m'ya-ḥadim sh'mo,
Erev va-voker b'ḥol yom tamid,
Pa-ama-yim b'ahavah sh'ma omrim:*

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.

*Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V'hu yash-mi-eynu b'ra-ḥamav shey-nit l'ey-ney kol ḥai,
Li-h'yot lahem ley-lo-him. Ani Adonai Elohey-ḥem.*

U-v'div-rey kod-sh'ḥa katuv ley-mor:

Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluyah.

*L'dor va-dor nagid god-leḥa,
U-l'ney-tzah n'tza-ḥim k'du-shat-ḥa nak-dish,
V'shiv-ḥaḥa Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleḥ gadol v'kadosh atah.*

In private devotion only:

אָתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקִדְוֹשִׁים בְּכָל־יּוֹם
וְהַלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי *הָאֵל הַקָּדוֹשׁ:

(הַמִּלָּדָה: Shabbat Shuvah)*

תִּכְנַתְּ שַׁבַּת רְצִיַת קַרְבָּנוֹתֶיךָ. צְוִיַת פְּרוּשֵׁיֶיךָ עִם
סְדוּרֵי נִסְכֵיֶיךָ. מְעַנְגֵיךָ לְעוֹלָם כְּבוֹד יִנְחָלוּ. טוֹעֲמֵיךָ
חַיִּים זְכוּ. וְגַם הָאוֹהֲבִים דְּבָרֶיךָ גְּדֹלָה בְּחָרוּ. אִזּוּ מְסִינֵי
נֶצְטוּוּ עָלֶיךָ. וְתִצְוֶם יי אֱלֹהֵינוּ לְהַקְרִיב בָּךְ קָרְבַּן מוֹסֵף
שַׁבַּת כְּרֵאוּי:

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁתַּעֲלֵנוּ
בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּנִבְלָנוּ. שְׁשֵׁם עָשׂוּ אֲבוֹתֵינוּ
לְפָנֶיךָ אֶת־קַרְבָּנוֹת חוֹבוֹתֵיכֶם. תְּמִידִים כְּסֻדְרָם
וּמוֹסָפִים כְּהַלְכָתָם. וְשֵׁם נַעֲבֹדְךָ בְּלֵבב שְׁלֵם וְנִמְלֵא
אֶת חוֹבוֹתֵינוּ כְּמִצְוֹת רְצוֹנְךָ:

Some congregations recite the following:

The Sabbath Offering brought by our ancestors.

אֶת־מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה עָשׂוּ וְהַקְרִיבוּ אֲבוֹתֵינוּ לְפָנֶיךָ בְּאַהֲבָה
כְּמִצְוֹת רְצוֹנְךָ כְּמוֹ שִׁבְתָּבָת בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי
כְּבוֹרְךָ בְּאִמּוֹר:

Numbers 28:9-10

וּבַיּוֹם הַשַּׁבָּת שְׁנֵי־קִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִינִים סֵלֶת מִנְחָה
בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֵלֶת שַׁבַּת בְּשִׁבְחוֹ עַל־עֵלֶת הַתְּמִיד וְנִסְכָּה:

In private devotion only:

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, the holy God.

SHABBAT—A HERITAGE OF ENDURING GLORY

You established Shabbat and looked with favor upon the ancient Temple service and its sacrificial offerings. Those who delight in Shabbat have a heritage of enduring glory. Those who have tasted its joy have attained the fullness of life. Those who love its observance have chosen spiritual distinction. At Sinai, our ancestors were commanded to keep the Shabbat; and You, Lord our God, ordained that they bring an additional Shabbat offering appropriate for the sacred day.

May it be Your will, O Lord our God and God of our ancestors, to bring us in joy to our ancient homeland and to establish our people securely within its borders. For it was there that our ancestors brought to You the prescribed sacrificial offerings; and there we too will serve You with devotion, and fulfill our duties in accordance with Your will.

RECALLING THE ANCIENT TEMPLE SERVICE

We recall with reverence the piety of our ancestors who, in ancient times, brought their Sabbath offerings to the Temple in Jerusalem. From their meager supply of cattle and grain, they offered their best in the service of God.

As we worship on this Shabbat, joining in prayer, praise, and reflection, may we be inspired by the recollection of these ancient sacrificial offerings to devote our own resources and energies to serving God's will.

ישמחו במלכותך שומרי שבת וקוראי ענג.
עם מקדשי שביעי כלם ישבעו ויתענגו מטובך.
והשביעי רצית בו וקדשתו.
חמדת ימים אותו קראת.
זכר למעשה בראשית:

אלהינו ואלהי אבותינו. רצה במנוחתנו.
קדשנו במצותיך ותן חלקנו בתורתך.
שבענו מטובך ושמחנו בישועתך.
וטהר לבנו לעבדך באמת.
והנחילנו יי אלהינו
באהבה וברחון שבת קדשך.
וניחו ביה ישראל מקדשי שמך.
ברוך אתה יי מקדש השבת:

Yis-m'hu v'mal-hut-ḥa shomrey shabbat v'korey oneg,
Am m'kad-shey sh'vi-i
Kulam yis-b'u v'yit-angu mi-tuveha,
V'ha-sh'vi-i ratzita bo v'kidash-to,
Hemdat yamim oto karata, zeyher l'ma-asey v'reyshit.

SHABBAT—A HERITAGE OF HOLINESS AND JOY

They who keep the Sabbath, calling it a delight,
Rejoice in Your sovereignty.
They who hallow the seventh day
Find satisfaction and pleasure in Your goodness.
For You favored the seventh day and hallowed it,
Proclaiming it the most precious of all days,
Recalling the work of Creation.

RETZEY VI-M'NUHATEYNU:

Accept our rest, and purify our hearts

Our God and God of our ancestors,
may our Shabbat rest be acceptable to You.

May Your Mitzvot lead us to holiness,
and may we be among those
who devote themselves to Your Torah.

May we find contentment in Your blessings,
and joy in Your sustaining power.

Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of Your holy Shabbat.

May Your people Israel, who sanctify Your name,
find true rest on this day.

Praised are You, O Lord,
who sanctifies the Shabbat.

Eloheynu vey-lohey avo-teynu,
R'tzey vi-m'nuha-teynu,
Kad-sheynu b'mitz-vo-teha,
V'teyn hel-keynu b'tora-teha,
Sab-eynu mi-tu-veha,
V'sam-heyenu bi-y'shu-ateha.
V'taheyr libeynu l'ov-d'ha be-emet,
V'han-qi-leynu Adonai Eloheynu
B'ahava u-v'ratzon shabbat kod-sheha,
V'ya-nuhu va yisrael m'kad-shey sh'me-ha,
Baruh ata Adonai, m'kadeysh ha-shabbat.

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יי המחזיר
שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה
לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיך שבכל-יום עמנו ועל נפלאותיך
וטובותיך שבכל-עת ערב ובקר וצהרים. הטוב כי לא-כלו
רחמיך. והמרחם כי לא-תמו חסדיך. מעולם קנינו לך:

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו ואלהי
כלבשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול
והקדוש על שהחייטנו וקיימתנו. כן תחינו ותקימנו ותאסוף
נליותינו לארץ קדשך לשמר חקיך ולעשות רצונך ולעבדך
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

(On Hanukkah) על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל
המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתתיהו. בריוחנן כהן גדול חשמונאי ובניו. כשעמדה מלכות
יוון הרשעה על-עמך ישראל. להשביחם תורתך. ולהעבירם מחקי
רצונך. ואתה ברחמיך הרבים עמדת להם בעת צרתם. רבת את-דיכּם.
דנת את-דינם. נקמת את-נקמתם. מסרת גבורים ביד חלשים. ורבים
ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. ונדים ביד
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל
עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בגיף לדביר
ביתך. ופנו את-היכלך. וטהרו את-מקדשך. והדליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך הגדול:

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

On Hanukkah add: We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In the days of the High Priest Mattathias, son of Yoḥanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes.

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. 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 just, and the arrogant into the hands of those devoted to Your Torah.

Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel.

Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

וְעַל-כֵּן יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֵךְ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי קְרִימָךְ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִי לָנוּ אֵת שְׁמֵךְ בְּאַמַּת הָאֵל יִשְׁעֵתְנוּ
וְעִזְרָתְנוּ סֵלָה. בָּרוּךְ אַתָּה יי הַטוֹב שְׁמֵךְ וְלֵךְ נָא לְהוֹדוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבְרָכָה הַמְשַׁלֶּשֶׁת בְּתוֹרַת הַבְּתוּבָה עַל
יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו כַּהֲנִים. עִם קְדוּשָׁה בְּאֲמֹר:

Congregation:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ: כֵּן יְהִי רָצוֹן:

יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ: כֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: כֵּן יְהִי רָצוֹן:

THE THREEFOLD BLESSING

Congregation:

Y'va-reh'ha Adonai v'yish-m'reha.

Keyn y'hi ratzon.

Ya-eyr Adonai panav eyle-ha
vi-hu-neka.

Keyn y'hi ratzon.

Yisa Adonai panav eyle-ha
v'ya-seym l'ha shalom.

Keyn y'hi ratzon.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

On Shabbat Shuvah add:

Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

"May the Lord bless you
and protect you."

Congregation:

May this be God's will.

"May the Lord show you kindness
and be gracious to you."

May this be God's will.

"May the Lord bestow favor upon you
and grant you peace."

May this be God's will.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאַחַד
בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְיִצְדִּיקָהּ וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עַתָּה
וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.*
בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

*Sim shalom tovah u-v'rahah ba-olam,
Heyn va-hesed v'rahhamim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
Torat ha-yim, v'ahavat hesed,
U-tz'dakah, u-v'rahah, v'rahhamim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt u-v'hol sha-a bi-sh'lomeha.*

*On Shabbat Shuvah.**

בְּסֶפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה. נִזְכֵּר וְנִקְרָב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.*

Praised are You, O Lord, Bestower of peace upon Your people Israel.

**On Shabbat Shuvah:*

In the book of life and blessing, peace and prosperity, may we and all Your people, the House of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

אלהי נצור לשוני מרע וּשְׁפָתִי מִדְּבַר מִרְמָה.
וּלְמַקְלָלִי נִפְשֵׁי תְדוּם וְנִפְשֵׁי כְּעֶפֶר לְכֹל תִּהְיֶה:
פָּתַח לִבִּי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי.
וְכֹל הַחוֹשְׁבִים עָלַי רָעָה.
מִהֲרָה הִפֵּר עֲצָתָם וּמְלַקֵּל מִחֲשָׁבָתָם:
עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנֶךָ
עֲשֵׂה לְמַעַן קִדְשֶׁמֶךָ עֲשֵׂה לְמַעַן תוֹרַתְךָ:
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְיִי:
יְהִיו לְרִצּוֹן אֲמֵרֶיפִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
יְיִ צוּרֵי וְגֹאֲלֵי:
עֲשֵׂה שְׁלוֹם בְּמִרְמֵי הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
Adonai tzuri v'go-ali.*

**Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.**

GUARD MY TONGUE FROM EVIL

I O Lord,

Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.

May my soul be humble and forgiving to all.

Open my heart, O Lord, to Your sacred Law,

That Your statutes I may know and all Your truths pursue.

Frustrate the designs of those who seek to do me ill;

Speedily defeat their aims and thwart their purposes—

For the sake of Your glory and Your power,

For the sake of Your holiness and Law.

That Your loved ones may be delivered, O Lord,

Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”

O Source of peace and harmony in the universe,

Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II O Lord, guard my tongue from evil
and my lips from speaking falsehood.

Help me to ignore those who slander me,
and to be humble and forgiving to all.

Open my heart to Your Torah,

that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill,

that I may praise Your power, Your holiness, and Your Law.

Save Your loved ones, O Lord;

answer me with Your redeeming power.

“May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer.”

O Maker of harmony in the universe,

grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבּוֹמֵן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation and Reader:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא* מִן כָּל־בְּרַבְרָתָא
וְיִשְׁרָתָא וְתִשְׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרֵן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:
תְּתַקַּב לְצֹתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי־בְשַׁמַּיָּא. וְאִמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאִמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאִמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-hahal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Shabbat Shuvah: repeat לעֵלְמָא.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

(Eyn Keyloheynu, page 400.)

Interpretive Musaf for Shabbat

On Festivals, see page 458. On Shabbat Rosh Hodesh, see page 422.

Reader's Hatzit Kaddish

יְתַגְדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעוֹלָא וּבְזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דְאִמְרֵינוּ
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

*On Shabbat Shuvah add a second l'eyla, לְעָלְמָא.

Interpretive Musaf for Shabbat

On Festivals, see page 459. On Shabbat Rosh Hodesh, see page 423.

READER'S SHORT KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

Interpretive Musaf Amidah for Shabbat

(כי שם יי אקרא הבו גדל לאלהינו: אדני שפתי תפתח ופי יגיד תהלתיך):
ברוך אתה יי אלהינו ואלהי אבותינו.
אלהי אברהם אלהי יצחק ואלהי יעקב.
אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.
האל הגדול הגבור והנורא אל עליון.
גומל חסדים טובים וקנה הכל.
וזכר חסדי אבות
ומביא גאלה [גואל] לבני בניהם למען שמו באהבה:

On Shabbat Shuvah add:

זכרנו לחיים מלך חפץ בחיים.
וזכרנו בספר החיים. למענך אלהים חיים:
מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם ועזרת שרה:
אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:
(Shemini Atzeret to Pesah) משיב הרוח ומוריד הגשם:
מכלכל חיים בחסד מחיה מתים ברחמים רבים.
סומך נופלים ורופא חולים ומתיר אסורים
ומקים אמונתו לישני עפר.
מי כמוד בעל גבורות ומי דומה לך
מלך ממית ומחיה ומצמיח ישועה:
(Shabbat Shuvah) מי כמוד אב הרחמים. זוכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

In silent prayer, continue on p. 380.

M'hal-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-moha ba-al g'vurot u-mi do-meh lah,
Meleh mey-mit u-m'hayeh u-matz-miaħ y'shua.

Interpretive Musaf Amidah for Shabbat

"When I call upon the Lord, let us proclaim the greatness of our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebekkah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.

In silent prayer, omit Kedushah, and continue on p. 381.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the Interpretive Version employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs) and reflects a preference for the Hebrew word Geulah, "Redemption," a term which lends itself to broad interpretation. (A.N.S.)

תִּכְנַת שַׁבַּת רְצִיתָ קְרִבְנוּתֶיהָ. צְוִיתָ פְּרוּשֵׁיהָ עִם סְדוּרֵי
 נִסְכֶיהָ. מְעַנְיָה לְעוֹלָם כְּבוֹד יִנְחֵלוּ. טוֹעֲמֶיהָ חַיִּים זְכוּ.
 וְגַם הָאוֹהֲבִים דְּבָרֶיהָ נִדְלָה בְּחָרוּ:
 יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁתַּעֲלֵנוּ
 בְּשִׂמְחָה לְאַרְצֵנוּ וְחֻטְעֵנוּ בְּגוּבְלָנוּ. שְׁשֵׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ
 אֶת־תִּקְרָבֹת חוֹבוֹתֶיהֶם. תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם.
 וְשֵׁם נַעֲבָרְךָ בְּלֵב שָׁלֵם וְנִמְלֵא אֶת חוֹבוֹתֵינוּ כְּמִצְוֹת רְצוֹנְךָ:

REFLECTIONS ON TIKANTA SHABBAT

*You established Shabbat from of old,
 A sacred legacy for all generations.*

*Our early ancestors served You on Shabbat,
 With sacrificial offerings and chants of praise.*

*Through many ages, and across many lands,
 Our people treasured Shabbat, Your holy gift,*

*Enriching it with worship, with study, and with rite,
 Serving You, in joy, seeking You in truth.*

*Thus were their lives enhanced and transformed,
 By a "Remembrance of Creation," a symbol of Your love.*

*So too, in our day, may we observe Shabbat,
 As we seek the joy and blessings it bestows,*

*By offering You our hearts, our minds, our efforts,
 And by striving to serve You in faithfulness and truth.*

Ben Saul

RECALLING THE ANCIENT TEMPLE SERVICE

We recall with reverence the piety of our ancestors who, in ancient times, brought their Sabbath offerings to the Temple in Jerusalem. From their meager supply of cattle and grain, they offered their best in the service of God.

As we worship on this Shabbat, joining in prayer, praise, and reflection, may we be inspired by the recollection of these ancient sacrificial offerings to devote our own resources and energies to serving God's will.

SHABBAT—A HERITAGE OF ENDURING GLORY

You established Shabbat and looked with favor upon the ancient Temple service and its offerings.

Those who delight in Shabbat possess a heritage of enduring glory. Those who have tasted its joy have added to the fullness of life. Those who lovingly observe it have chosen a path of spiritual distinction.

May it be Your will, O Lord our God and God of our ancestors, to bring us, in joy, to our ancient homeland and to establish the dispersed of our people within its borders. For it was there that our ancestors brought to You the prescribed sacrificial offerings; and there we too will serve You with devotion, and fulfill our duties in accordance with Your will.

"Those who delight in Shabbat . . ."

*May we find delight in Shabbat,
as we embrace a heritage of enduring glory.*

*May we taste the joys of Shabbat,
and thereby add to the fullness of life.*

*May we observe Shabbat in love,
as we strive for spiritual attainment.*

"In joy to our Holy Land"

*May we see in the Land of our ancestors
peace, tranquillity, and joy.*

*May we share with our people in Zion
confidence, achievement, and hope.*

*May we unite and redeem the Land of Promise,
and thus be redeemed, doing Your will.*

(A.N.S.)

ישמחו במלכותך שומרי שבת וקוראי ענג.
עם מקדשי שביעי כלם ישבעו ויתענגו מטובך.
והשביעי רצית בו וקדשתו.
חמדת ימים אותו קראת.
זכר למעשה בראשית:

WE REJOICE

We give thanks on Shabbat for our capacity to feel joy, and for the many sources of joy which You have lavished upon us:

The joy of Shabbat, day of rest and renewal, and the joy of being reminded that You created us in love;

The joy of Shabbat prayer which enables us to reach up to You, to reach out to one another, and to reach deep into ourselves;

The joy of Shabbat food and drink, of love—physical and spiritual—of music and poetry and beauty;

The joy of performing Mitzvot, and of bringing joy to others through acts of lovingkindness;

The joy of studying and growing through Torah, of touching the life-giving source of our people's spiritual strength.

For these joys which we share, we give thanks, as we seek to fulfill the words of the Psalmist:

*"Worship the Lord in gladness,
Come into God's presence with sounds of joy!"*

*Yis-m'hu v'mal-hut-ḥa shomrey shabbat v'korey oneg,
Am m'kad-shey sh'vi-i, kulam yis-b'u v'yit-angu mi-tuveḥa,
V'ha-sh'vi-i ratzita bo v'kidash-to,
Ḥemdāt yamim oto karata, zeyher l'ma-asey v'reyshit.*

SHABBAT—A HERITAGE OF HOLINESS AND JOY

They who keep the Sabbath, calling it a delight,
Rejoice in Your sovereignty.

They who sanctify the seventh day
Find satisfaction and pleasure in Your goodness.

For You favored the seventh day and hallowed it,
Proclaiming it the most precious of days,
Recalling the work of Creation.

WHERE CAN WE FIND HOLINESS?

There is holiness when we strive to be true to the noblest
teachings of our faith.

There is holiness when we love and serve—without any
thought of reward or hope for personal gain.

There is holiness when we promote family harmony, and
when we seek to unite others, near and far.

There is holiness when we share with others—our resources,
our ideas, our enthusiasms.

There is holiness when we are willing to be laughed at for
what we believe in.

There is holiness when we relieve suffering, visit the sick,
and comfort the bereaved.

There is holiness when we remember the lonely and the
neglected, or bring cheer into a dark corner.

There is holiness when we sacrifice time and energy to
teach and preserve our sacred heritage.

There is holiness when we pray, in truth and in humility,
to the Holy One, who has endowed us with the power to pray.

*“Holy, holy, holy is the Lord of hosts;”
All of life can be filled with God’s glory!*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחָתָנוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ.
 שְׂבַעְנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ.
 וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
 וְהִנְחֵילָנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ.
 וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
 בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Eloheynu vey-lohey avo-teynu,
 R'tzey vi-m'nuha-teynu,
 Kad-sheynu b'mitz-vo-teha,
 V'teyn hel-keynu b'tora-teha,
 Sab-eynu mi-tu-veha,
 V'sam-heyne bi-y'shu-ateha.
 V'ta-heyr libeynu l'ov-d'ha be-emet,
 V'han-ḥi-leynu Adonai Eloheynu
 B'ahava u-v'ratzon shabbat kod-sheha,
 V'ya-nuḥu va yisrael m'kad-shey sh'me-ha.
 Baruh ata Adonai, m'kadeysh ha-shabbat.

וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
 V'ta-heyr libeynu l'ov-d'ha be-emet.
 Purify our hearts to serve You in truth.

RETZEY VI-M'NUHATEYNU: Accept our rest, and purify our hearts

Our God and God of our ancestors,
may our Shabbat rest be acceptable to You.

*May Your Mitzvot lead us to holiness,
and may we be among those
who devote themselves to Your Torah.*

May we find contentment in Your blessings,
and joy in Your sustaining power.

*Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of Your holy Shabbat.*

May Your people Israel, who sanctify Your name,
find true rest on this day.

Praised are You, O Lord, who sanctifies the Shabbat.

AN ENDURING BLESSING

*Those who observe Shabbat add to their lives
A heritage of joy and spiritual fulfillment.*

*Shabbat helps us to liberate ourselves
From the tyranny of the clock,
From enslavement to things.*

*Shabbat provides us with a weekly exodus
From the world of strain, struggle, and strife.*

*Shabbat summons us to worship and reflect,
To renew our dreams, to rekindle our hopes.*

*Shabbat drapes us with dignity and honor,
For we are each created in the Divine image.*

*Shabbat helps us to remember
That we are partners with God in the work of Creation.*

*Shabbat strengthens us for the challenge
To overcome weariness, to resist despair.*

*Shabbat beckons us to a sense of the holy,
To an awareness of the sacred dimensions of life.*

*And so we offer our gratitude to God,
Who gave us the Shabbat, an enduring blessing.*

בָּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת:

Baruh ata Adonai, m'kadeysh ha-shabbat.

Praised are You, O Lord, who sanctifies the Shabbat.

רצה יי אלהינו בעמך ישראל.
 ותפלתם באהבה תקבל ברצון.
 ותהי לרצון תמיד עבודת ישראל עמך:
 ותחננה עינינו בשוכך לציון ברחמים.
 ברוך אתה יי הממזיר שכינתו לציון:

RETZEY: Find favor with us

*"Find favor, O Lord, with Your People Israel,
 And accept our prayers with Your Grace and Love."*

*May our lives, as individuals and as a community,
 Reflect our devotion to Your will,
 So that day by day, in word and deed,
 We may draw ever closer to You.*

*Find favor, O Lord, with us and with our prayers,
 On this Shabbat and at all times.*

*May we be privileged to witness soon
 The full return of Your Spirit to Zion—
 O merciful God, who welcomes the prayer
 Of all who worship in humility and truth.*

Ben Sasi

ותחננה עינינו בשוכך לציון ברחמים.
 ברוך אתה יי הממזיר שכינתו לציון:

*V'tehe-zena eyney-nu b'shuv-ya l'tzion b'rahimim,
 Baruh ata Adonai, ha-maha-zir sh'hinato l'tzion.*

Praise to You, O Lord, who restores the Divine Presence to Zion.

ACCEPT OUR PRAYERS AND BLESS ZION

Find favor, O Lord our God, with Your People Israel,
And lovingly accept their prayers.
May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion.
Praise to You, O Lord,
Who restores the Divine Presence to Zion.

MAY OUR PRAYERS BE ACCEPTABLE TO YOU

May our prayers be acceptable to You because they are spoken with sincerity and with truth.

May our prayers be acceptable to You because they are uttered in humility, as we acknowledge our frailty and our need for Your sustaining strength.

May our prayers be acceptable to You because they are offered in gratitude for Your manifold blessings, too numerous to be counted, too constant to be deserved.

May our prayers be acceptable to You because we firmly resolve to take these noble words with us and to permit them to guide our actions in the days ahead.

May our prayers be acceptable to You because the lips which speak them also speak words of hope to the discouraged, cheer to the distressed, solace to the bereaved, and kindness to all.

May our prayers be acceptable to You because they reflect not only our own needs but also the needs of others, the needs of our people, and concern for Your world.

May our prayers be acceptable to You because they remind us of what You expect of us and because they challenge us to become all that we are capable of being.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מנן ישענו אתה הוא לדור ודור. נודה
לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיך שבכל-יום עמנו ועל נפלאותיך
וטובותיך שבכל-עת ערב ובקר וצהרים. הטוב כי לא-כלו
רחמיך. והמרחם כי לא-תמו חסדיך. מעולם קוינו לך:

(על הנסים—725 p.)

ועל-כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד:

On Shabbat Shuvah add:

וכתוב לחיים טובים כל-בני כריתך:

וכל החיים יודוך סלה ויהללו את שמך באמת האל ישועתנו
ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך נאה להודות:

MODIM: A prayer of thanksgiving

We thankfully acknowledge You, O Lord,
God of our ancestors and source of our strength.
Daily we are blessed in ways beyond measure.

We give thanks, O Lord, for treasures which are ours:
The powers of body, mind, and spirit,
The loved ones and friends who nourish and sustain us,
The goodly heritage which guides and enriches us.

As we ponder the blessings and miracles in our lives,
We lift our voices in thanksgiving and praise;
Source of blessing, Lord of compassion,
You are our abiding hope.

ברוך אתה יי הטוב שמך ולך נאה להודות:

Baruh ata Adonai, ha-tov shimha u-l'ha na-eh l'ho-dot.
Praised are You, beneficent Lord, to whom all praise is due.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

(“Al Hanisim” for Hanukkah, p. 725.)

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

On Shabbat Shuvah add:

Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

MIRACLES

We look for miracles in the extraordinary, while too often we remain oblivious to the miracles which abound in the ordinary moments of our lives.

Our lives are drenched in miracles. Miracles are all around us—and within us. We are each walking miracles.

When we are bruised, what miracle heals us? When we sleep, what miracle restores us? When we see beauty, what miracle elevates us? When we hear music, what miracle moves us?

When we see suffering, what miracle saddens us? When we give and receive love, what miracle warms us? When we pray, what miracle renews us?

Every springtime is a miracle; every snowflake is a miracle; every newborn is a miracle. The thoughts we think, the words we utter, the hopes we cherish—each is a miracle.

We live from miracle to miracle. That is why the Modim reminds us: be thankful for God’s miracles which are daily with us.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבְרָכָה הַמְשֻׁלֶּשֶׁת בְּתוֹרָה הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֲהָרֹן וּבְנָיו כְּהֹנִים. עִם קְדוּשָׁתְךָ כְּאֲמֹר:

Congregation:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: כֵּן יְהִי רָצוֹן:

יֵאָר יי פְּנֵינוּ אֱלֹהֶיךָ וִיחַנְךָ: כֵּן יְהִי רָצוֹן:

יִשָּׂא יי פְּנֵינוּ אֱלֹהֶיךָ וְיִשָּׂם לְךָ שְׁלוֹם: כֵּן יְהִי רָצוֹן:

THE THREEFOLD BLESSING

Congregation:

Y'va-reh'ha Adonai v'yish-m'reha.

Keyn y'hi ratzon.

Ya-eyr Adonai panav eyle-ha
vi-hu-neka.

Keyn y'hi ratzon.

Yisa Adonai panav eyle-ha
v'ya-seym l'ha shalom.

Keyn y'hi ratzon.

REFLECTIONS OF THE SAGES ON THE THREEFOLD BLESSING

"May the Lord bless you and keep you."

May God keep for you the Covenant of your ancestors; as it is written:
"And the Lord your God will keep for you the Covenant and the loving-
kindness promised to your ancestors."
(Deuteronomy 7:12)

"May the Lord cause the Divine countenance to shine upon you. . ."

This refers to the shining light of the Torah; as it is written:

"The Commandment is a candle and the Torah is a light." (Proverbs 6:23)

"... And be gracious to you."

May God give you grace in the eyes of your fellow human beings.

Torah Temimah, quoting Sifre, (selected)

"And give you peace."

The Threefold Blessing concludes with the blessing of Shalom, in order
to teach us that all other blessings are of limited value unless they are
accompanied by peace.

Sefer Haparshiyot (Eliyahu Ki Tov)

Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

"May the Lord bless you and protect you."	Congregation: May this be God's will.
"May the Lord show you kindness and be gracious to you."	May this be God's will.
"May the Lord bestow favor upon you and grant you peace."	May this be God's will.

THREE MORE BLESSINGS

As we ask You to bless us, O Lord,
help us, we pray, to be a blessing to all whose lives touch ours.
As we ask You to be gracious to us, O Lord,
help us, we pray, to be gracious in word and deed.
As we ask You to grant us peace, O Lord,
help us, we pray, to bring peace and harmony into our lives
and into the lives of all Your children.

MAY THIS BE YOUR WILL

Eternal God, source of strength in every generation,
Grant us, we pray, a clearer vision of Your truth,
A greater faith in Your redeeming power,
And a more confident assurance of Your sustaining love.

When the path before us seems difficult,
Help us to go forward with hope.
When Your presence seems hidden,
Help us to hold fast to Your teachings.

When insight falters, let loyalty stand firm;
When courage wavers, let conviction remain steadfast;
When faith is weak, let love prevail.

Speak to us again with the still small voice of Your spirit,
And purify our hearts to serve You in truth.
Grant peace, O God, to us and to our world,
That we may soon rejoice in Your saving power.

(A.N.S.)

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ ׀ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ*
בְּרוּךְ אַתָּה ׀ הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

*Sim shalom tovah u-v'rahah ba-olam,
Heyn va-hesed v'rahimim aleynu v'al kol yisrael ameha.
Bar-heyenu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
Torat ha-yim, v'ahavat hesed,
U-tz'dakah, u-v'rahah, v'rahimim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt u-v'hol sha-a bi-sh'lomeha.*

**On Shabbat Shuvah conclude thus:*

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻיְתָה טוֹבָה. נִזְכָּר וְנִכְחַב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה ׀ עוֹשֵׂה הַשְׁלוֹם:

*In the book of life and blessing, peace and prosperity, may we and all
Your people, the House of Israel, be inscribed for a good and peaceful
life. Praised are You, O Lord, Source of peace.*

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.*

Praised are You, O Lord, Bestower of peace upon Your people Israel.

GRANT PEACE TO ALL YOUR CHILDREN

Grant peace, O Lord, to each of us,
The peace that comes from faith in You.

For so it is written:

*"You will keep in perfect peace
Those who trust in You."*

Grant peace, O God, to our children,
The peace that comes from a knowledge
And love of our heritage.

For so it is written:

*"When all your children shall be taught of the Lord,
Great shall be the peace of your children."*

Grant peace, O God, to Your people, the House of Israel,
The peace that comes from strength of spirit and resolve.

For so it is written:

*"The Lord will give strength to our people,
The Lord will bless our people with peace."*

Grant peace, O Lord, to all Your children,
The peace that comes from creating a kind and just society.

For so it is written:

*"For the work of righteousness shall be peace,
And the effect of righteousness calm and confidence forever."*

Isaiah 23:3; 54:13; Psalms 29:11; Isaiah 32:17

בְּרוּךְ אַתָּה יי הַמְּבַרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Baruḥ ata Adonai, ha-m'vareyḥ et amo yisrael ba-shalom.

We praise You, O Lord, Bestower of peace upon Your people Israel.

אֱלֹהֵי: נְצוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מְדַבֵּר מִרְמָה.
 וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה:
 פָּתַח לִבִּי בְתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכָל הַחֹשְׁבִים עָלַי רָעָה.
 מְהֵרָה הִפֵּר עֲצָתְךָ וְקִלְקַל מַחְשַׁבְתְּךָ:
 עֲשֵׂה לְמַעַן שְׂמֵךְ עֲשֵׂה לְמַעַן יִמְיָנֶךָ
 עֲשֵׂה לְמַעַן קְדָשְׁתֶּךָ עֲשֵׂה לְמַעַן תוֹרַתְךָ:
 לְמַעַן יִחְלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְיִי:
 יְהִי לְרָצוֹן אֲמַרֵּיפִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
 יְיָ צוּרִי וְגֹאֲלִי:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
 Adonai tzuri v'go-ali.*

**Oseh shalom bi-m'romav, hu ya-aseh shalom
 Aleynu v'al kol yisrael, v'imru amen.**

GUARD MY TONGUE FROM EVIL

O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

AN INTERPRETIVE ELOHAI NETZOR

O Lord, guard my tongue from evil
And my lips from speaking guile;

Guard my heart from hatred
And my mind from harmful thoughts.

Help me to avoid shameful speech
As well as shameful silence.

May my words be messengers of Your will,
Humble in spirit, helpful in purpose,
Seeking justice, and pursuing peace.

O Lord, guard my spirit from weakness;
And my soul from gloom or despair.

Strengthen my worthy desires
That I may serve You, in joy, every day;
Thus may I reflect honor on Your holy name
In all that I say and do.

Ben Saul

Every word for the sake of Heaven

Sovereign of the universe, God of compassion,
May it be Your will this day and every day,
That we guard our tongues from evil
And our lips from sinful speech.

Keep us from the sin of talebearing, as we have been taught:
"You shall not go about as a talebearer among your people."

May we be careful never to slander any individual,
And surely never to slander the House of Israel.

Keep us from the sin of speaking blasphemously,
Against the Holy One, or the Torah.

Keep us from speaking falsehoods, as we have been taught:
"From every false matter, keep far away."

Keep us from distortion, deviousness, and deception,
Or from humiliating any human being with our words.

May our words be free of arrogance;
May they be spoken without undue anger.

May every word which we speak,
Be uttered "for the sake of Heaven."

(Hafetz Hayyim, adapted)

מִי־הָאִישׁ הַחֹפֵץ חַיִּים. אֲהֵב יָמִים לְרֵאוֹת טוֹב:
נִצֹר לְשׁוֹנֵף מֶרַע. וְשִׁפְתָיִךְ מִדְבַר מְרֵמָה:
סוּר מֶרַע וְעֲשֵׂה־טוֹב. בְּקֶשׁ שְׁלוֹם וְרַדְפֵהוּ:

*Mi ha-ish he-hafeytz ha-yim, oheyv yamim li-r'ot tov.
N'tzor l'shon-ha mey-ra, us-fateha mi-dabeyr mir-mah.
Sur mey-ra va-asey tov, bakeysh shalom v'rod-feyhu.*

Who is the person who delights in life, and desires a long life of goodness?
Guard your tongue from evil, and your lips from speaking falsehood.
Depart from evil and do good; seek peace and pursue it. *(Psalm 34:13-15)*

Amar Rabbi Akiva,

אָמַר רַבִּי עֲקִיבָא.

V'ahavta l'rey-aha ka-moha,

וְאַהֲבַתָּ לְרֵעֶךָ כְּמוֹךָ.

Zeh k'lal gadol ba-Torah.

זֶה כָּלֵל גָּדוֹל בַּתּוֹרָה:

"Love your neighbor as yourself," is a major principle of the Torah.

(Sifra on Leviticus 19:18)

O Lord, whom our ancestors called
 "Maker of peace in the heavens,"
 be with us and bless us in our quest for peace.

*Help us, O Source of Peace, to find true peace—
 in our own lives and with our neighbors;
 but keep us from a "peace" of complacency,
 or a quiet of false security.*

Help us, O Source of Peace, to labor for peace—
 in our community and in our nation;
 but keep us loyal to our convictions
 as we seek to reach out to others.

*Help us, O Source of Peace, to strengthen the hands
 of those who work for peace in our troubled world;
 but strengthen too our devotion to freedom
 and our dedication to justice for all Your children.*

Help us to welcome truth from whatever source,
 and to sustain hopeful spirits at all times.
 Keep us from being prisoners of precedent
 or hostages of habit—in thought or deed.

*As You have taught us, the House of Israel,
 to "love peace and pursue it,"
 grant us, we pray, the blessing of Sabbath peace.*

Ben Saul

עֲשֵׂה שְׁלוֹם בְּמִרְמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Oseh shalom bi-m'romav, hu ya-aseh shalom
 Aleynu v'al kol yisrael, v'imru amen.

O Maker of peace in the heavens,
 Grant peace to us and to all the House of Israel. Amen.

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד.
 עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִלוּת הַחֲסָדִים:

Al sh'lo-shah d'varim ha-olam omeyd,
 Al ha-Torah, v'al ha-avodah, v'al g'milut ḥasadim.

The world is sustained by three things:
 By Torah, by worship, and by deeds of lovingkindness. (Avot 1:2)

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלַם וּלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר וַיִּתְעַלֶּה
וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
תַּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וַחַיִּים עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Shabbat Shuvah: repeat לְעֵלְמָא.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

אין כאלהינו. אין כאדונינו.

אין כמלכנו. אין כמושיענו:

מי כאלהינו. מי כאדונינו.

מי כמלכנו. מי כמושיענו:

נודה לאלהינו. נודה לאדונינו.

נודה למלכנו. נודה למושיענו:

ברוך אלהינו. ברוך אדונינו.

ברוך מלכנו. ברוך מושיענו:

אתה הוא אלהינו. אתה הוא אדונינו.

אתה הוא מלכנו. אתה הוא מושיענו:

אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים:

Alternate (Sefardic rite):

אתה תקום תרחם ציון. כי עת לתננה כִּיבא מועד:

Eyn keylo-heynu, eyn ka-do-neynu,
Eyn k'mal-keynu, eyn k'mo-shi-eynu.

Mi heylo-heynu, mi ha-do-neynu,
Mi h'mal-keynu, mi h'mo-shi-eynu.

No-deh leylo-heynu, no-deh la-do-neynu,
No-deh l'mal-keynu, no-deh l'mo-shi-eynu.

Baruh Eloheynu, baruh ado-neynu,
Baruh mal-keynu, baruh mo-shi-eynu.

Ata hu Eloheynu, ata hu ado-neynu,
Ata hu mal-keynu, ata hu mo-shi-eynu.

A NOTE BEFORE ALENU

One of the oldest post-Biblical Jewish prayers, Alenu acclaims God as Creator and Ruler of the universe, to whom our praise is due, and thankfully proclaims the unique legacy of the Jewish People. (cont'd.)

EYN KEYLOHEYNU

There is none like our God;
There is none like our Lord;
There is none like our Sovereign;
There is none like our Redeemer.

Who is like our God?
Who is like our Lord?
Who is like our Sovereign?
Who is like our Redeemer?

Let us thank our God;
Let us thank our Lord;
Let us thank our Sovereign;
Let us thank our Redeemer.

Let us praise our God;
Let us praise our Lord;
Let us praise our Sovereign;
Let us praise our Redeemer.

You are our God;
You are our Lord;
You are our Sovereign;
You are our Redeemer.

A PATHWAY TO PEACE

אמר רבי אלעזר אומר רבי חנינא. תלמידי חכמים מרבים שלום
בעולם. שנאמר וכל־בניך למודי יי ורב שלום בניך. אל תקרא בניך אלא
בונך: שלום רב לאהבי תורתך ואין למו מכשול: יהי שלום בחילך
שלוח בארמנותיך: למען אחי ורעי אדברה־נא שלום בך: למען ביתי:
אלהינו אבקשה טוב לך: יי עז לעמו: תן יי יברך את־עמו בשלום:

Rabbi Eleazar quoted Rabbi Hanina who said: "Scholars increase peace in the world," as is written: "When all your children shall be taught of the Lord, great shall be the peace of your children." Interpret the second *ba-na-yih* ("your children") as *bo-na-yih* "those who have understanding." Great peace have they who love Your Torah; and there is no stumbling for them. Peace be within your walls, and security within your palaces. For the sake of my brethren and friends, I would say, Peace be with you! For the sake of the House of the Lord our God, I seek your good. The Lord will give strength to our people; the Lord will bless our people with peace. (*Talmud Berakhot 64a*)

The second section of the Alenu hopefully anticipates the day when all humanity will acknowledge God's sovereignty, in a perfected world. Attributed to Rav, a 3rd-century Babylonian Talmudist, who is said to have introduced it into the Malhuyot (Sovereignty) of Rosh Hashanah Musaf, it has been recited at the conclusion of all services since the early 14th century.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
 שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
 שְׁלֹא שָׁם חָלַקְנוּ בָהֶם
 וּגְרָלְנוּ כְּכֹל־הַמּוֹנֵם:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

שְׁהוּא נוֹטֵה שָׁמַיִם וַיּוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם
 מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּנִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אָמֵת מַלְכֵנוּ אָפֶס זֹלָתוֹ. כְּפָתוּב בְּתוֹרָתוֹ. וַיִּדְעָתָּ
 הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לְבָבְךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם
 מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam hel-keynu ka-hem,
 V'gora-leynu k'hol hamonam.
 Va-anahnu kor-im u-mishta-havim u-modim,
 Lifney meleḥ malḥey ha-m'lahim,
 Ha-kadosh baruḥ hu.

Alenu

Let us now praise the Lord of all;
Let us acclaim the Author of Creation,

Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,

Who made our heritage different from theirs,
And assigned to us a unique destiny.

We bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,

Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.

The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.

As it is written in the Torah:
"This day accept, with mind and heart,

That God is the Lord of heaven and earth;
There is no other."

(Alenu continues on next page.)

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
U-mo-shav y'karo ba-shama-yim mi-maal,
U-sh'hinat uzo b'gov-hey m'romim.

Hu Eloheynu eyn od,

Emet mal-keynu efes zu-lato, ka-katuv b'torato,

V'yada-ta ha-yom va-ha-shey-vota el l'va-veha

Ki Adonai hu ha-Elohim

Ba-shama-yim mi-maal v'al ha-aretz mi-taht, eyn od.

על־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲנֶיךָ.
 לְהַעֲבִיר גְּלוּלִים מִדְּהָאָרֶץ וְהֶאֱלִילִים כְּרוֹת יִבְרַתוּן. לְמַקַּן
 עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׂמְךָ לְהַפְנוֹת אֵלֶיךָ
 כָּל־שְׂעֵי אָרֶץ: יִכְרֹו וַיִּדְעוּ כָּל־יֹשְׁבֵי חֶבְלַי. כִּי לָךְ תִּכְרַע
 כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׂמְךָ יִקְרֹו יַתְנֹו. וַיִּקְבְּלוּ כָּל־מַלְכוּתְךָ. וְתִמְלֹךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמְּלָכוֹת שֶׁלָּךְ הִיא. וְלַעוֹלָמִי
 עַד תִּמְלֹךְ בְּכָבוֹד: כִּפְתוּב בְּתוֹרָתְךָ. יי יִמְלֹךְ לְעֹלָם וָעֶד:
 וַנֵּאמַר. וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

A PROPHECIC VISION OF THE FUTURE (Isaiah 2:2-4)

*It shall come to pass in the latter days
 that the mountain of the House of the Lord
 shall be established as the highest of the mountains,
 and shall be raised above the hills;
 and all the nations shall flow to it.*

*And many peoples shall come and say:
 "Come, let us go up to the mountain of the Lord,
 to the House of the God of Jacob,
 so that we may be taught God's ways,
 and walk in God's paths."*

*For out of Zion shall go forth Torah,
 and the word of the Lord from Jerusalem.*

*The Lord shall judge between the nations,
 and shall decide for many peoples.*

*And they shall beat their swords into plowshares
 and their spears into pruning hooks.*

*Nation shall not lift up sword against nation,
 neither shall they learn war any more.*

**V'ne-emar, v'ha-ya Adonai l'meleḥ al kol ha-aretz,
 Ba-yom ha-hu yi-h'yeh Adonai eḥad u-sh'mo eḥad.**

WE HOPE FOR THE DAY

I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the sovereignty of the Almighty, and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your rule; and may You rule over them speedily and forevermore. For sovereignty is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One.

(M.S.-a.)

BECAUSE WE BELIEVE IN YOU

II Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will reflect the sovereignty of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.
May all the living fervently acknowledge
That to You every knee must bend,
Every tongue vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your rule.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."
The prophet too, proclaimed this promise:
"The Lord shall reign over all the earth;
On that day the Lord shall be One and shall be acclaimed as One."

The sovereignty of God

Is the "kingship of God," for which we pray,
a utopia and a vision of a far-off age?

*Is it an image from a dead past
when monarchs ruled those who never elected them?*

God is our Sovereign when our hearts have healed,
no longer pursuing, compulsively, the false gods.

*God rules over us when we prepare ourselves
to act in response to God's commands.*

The "kingship of God" can be here and now,
if we accept the burdens of our freedom.

*The "kingship of God" is a yoke—
which we can willingly choose and gladly bear.*

It is the greater freedom which we attain
when we respond to the demands of justice and love.

*God is "our King" when our eyes are open,
when we see God's love and deeds through time.*

God can become the Sovereign of each of us today,
if we will to build "the kingdom," which will surely come—
when all will be united under the oneness of God.

Nahum Waldman (adapted)

The will of the Living God

What does "the sovereignty of God" mean in Hebraic religion? Its implications are inexhaustible; but above everything else it means that the God who created the universe is the absolute Lord over nature, life, and history. No aspect of existence escapes God's sovereign rule: "All people must bring all of their lives under the will of God."

Life cannot be departmentalized into secular and sacred, material and spiritual, with the latter alone falling under Divine jurisdiction. No such distinction is recognized in Hebraic religion; the attempt to withdraw anything, no matter how seemingly insignificant, from Divine rule is branded as an attempt to set up a rival, idolatrous claim against the sovereignty of God: "I am the Lord thy God . . . thou shalt have no other gods before Me." All life, all existence, is governed by one ultimate principle and that principle is the will of the Living God.

Will Herberg (adapted)

To live our faith

Pledging allegiance to God and to God's Law cannot suffice; professing our faith in truth and justice is not enough.

We must live our allegiance, and weave our faith into the pattern of all for which we strive.

Justice and love dare not remain mere iridescent dreams for the spirit to indulge in on Sabbaths and solemn days.

The "Kingdom of God" cannot be defended by those of mere passive faith, by those who are persuaded that God causes righteousness to triumph, regardless of what human beings do.

Only a faith which impels us to live in mutual helpfulness can enable us to overcome the enemies of God and humanity.

God is a Lord of hosts. To be numbered among those hosts we must engage in unyielding struggle to make the world safe for all who want to be free and just and kind;

For only thus will the ancient vision be fulfilled:

"The impious, their power shall fail them,
If they who profess righteousness will live their faith."

Mordecai M. Kaplan (adapted)

I will never be lost

As a Jew, I do not know what despair is. Despair means utter futility, being utterly lost. I will never be lost. I know where I came from; I know where I am going. I am the son of Abraham. Despite all my imperfections, deficiencies, faults, and sins, I remain a part of that Covenant that God made with Abraham; we are going toward the "Kingship of God" and the Messianic Era. This is the preciousness of being a Jew.

Abraham Joshua Heschel (adapted)

READER'S CONCLUSION OF ALENU

It has been proclaimed: "The Lord shall reign over all the earth; On that day the Lord shall be One and shall be acclaimed as One."

וְנֵאמָר. יְהוָה ייִ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

בְּיוֹם הַהוּא יְהוָה ייִ אֶחָד וְשֵׁמוֹ אֶחָד:

*V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.*

Life, faith, and remembrance

To us, O Lord of life, You have entrusted Your spirit,
Fashioning us in Your image, and granting us Your gifts:

*The power to create, the will to perfect,
The ability to dream, the capacity to love.*

These are among Your priceless gifts to Your children,
To be used wisely on our earthly journey.

*At journey's end, our souls return
To You, O God, Source of life and love.*

Comfort us, we pray; and deepen our faith
That with You each soul is reunited and loved.

*In Your keeping are the souls of the living,
And the spirits of those who have passed on.*

For it is from You that we come,
And it is to You that we return.

*Our few years on earth are but a prologue
To the drama which continues beyond time.*

This is the faith which sustains us at this hour
As we reaffirm the words of the Psalmist:

*"Into Your hand we entrust our spirits,
You will redeem us, O Lord, God of truth."*

A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.

In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God's name
In the hallowed words of the Kaddish.

Before the Mourner's Kaddish

I

Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your sustaining love, those who mourn now rise to sanctify Your name.

II

Almighty and Eternal God, in adversity as in joy, You are ever with us. As we recall with affection those who have been taken from our midst, we thank You for the example of their lives, for our years of companionship with them, for the cherished memories and the undying inspiration which they leave behind.

Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, those who mourn now rise to sanctify Your holy name.

(M.S.—a.)

III

Eternal God, source of consolation and healing, Your children's hearts are turned to You, in this hour of grief and remembrance.

Grant strength, O Lord, to all who mourn; sustain them in their sorrow. Help them to face the future with confidence and hope, even as they continue to honor the souls of their loved ones.

As we recall those taken from our midst, we offer our thanks—for the years which we shared, for the companionship which we enjoyed, for the love which we knew, and for the memories which we now treasure.

May we create living memorials to our departed through acts of kindness, of compassion, and of loyalty.

May all who mourn today find comfort in Your unfailing love, as they now rise to recite the hallowed words of the Kaddish.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי־יִבְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֲגָלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֲלַמְיָא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאֲמִירָן בְּעֲלָמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hatata v'ne-hemata da-amiran b'alma, v'imru amen.
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Shabbat Shuvah: repeat לְעֵלְא.

Mourner's Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:

May God's great name be praised to all eternity.

Mourners:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

BEYOND TIME

*Our yesterdays are beyond the reach of death,
When our love transforms them into living influences.
Thus we continue to be guided by a light
Which transcends time and defies death.*

Morris Adler

MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah deeds to their memories.

By pledging ourselves to perform these ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on.

The act of "saying Kaddish" is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.

Ben Saul

בְּטֶרֶם כָּל יִצִיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל
לְבָדוֹ יִמְלֹךְ נִוְרָא:	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּחִפְאָרְהָ:	וְהוּא הָיָה וְהוּא הִנֵּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעוֹ וְהַמְשַׁרְהָ:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר תְּבִלִי בְּעַת צָרָה:	וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוּס לִי
בְּעַת אִישָׁן וְאַעֲיָרָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵיךָ:	וְעִם רוּחִי גּוֹנֵחִי

Adon olam asher malah, b'terem kol y'tzir niv-ra.
 L'eyt na-asa v'heftzo kol, azai meleh sh'mo nikra.
 V'aharey kih-lot ha-kol, l'vado yim-loh nora.
 V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
 V'hu ehad v'eyn shey-ni, l'ham-shil lo l'ha-h-bira.
 B'li reyshit b'li tahlit, v'lo ha-oz v'ha-misra.
 V'hu Eyli v'hai go-ali, v'tzur hevli b'eyt tzara.
 V'hu nisi u-manos li, m'nat kosi b'yom ekra.
 B'yado afkid ruhi, b'eyt ishan v'a-ira.
 V'im ruhi g'vi-yati, Adonai li v'lo ira.

ADON OLAM

The Eternal Lord reigned alone
While yet the universe was naught;
When by Divine Will all things were wrought,
God's sovereign name was first known.

And when this all shall cease to be,
In dread splendor shall God yet reign;
God was, God is, God shall remain
In glorious eternity.

For God is one, no other shares
God's nature or uniqueness;
Unending and beginningless,
All strength is God's; all sway God bears.

Acclaim the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within God's palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Israel Zangwill (adapted by Adina N. Samuelson)

May God, whom we acclaim in song,
The One to whom we all belong,
Grant to every heart and home
The blessing of Shabbat Shalom.

שְׁבַת שְׁלוֹם וּמְבֹרָךְ!

SHABBAT SHALOM . . . U-M'VO-RAH!

(A.N.S.)

To brighten our days

As we prepare to leave Your sanctuary, O God,
We acknowledge that wherever we go we are in Your presence.

We pray that our actions may reflect this awareness,
As we seek Your nearness in the days ahead.

In moments of temptation, give us strength;
In hours of doubt, renew our faith;
In days of weariness, give us hope.

Clothe our lives with charity;
Deepen our lives with loyalty;
Ennoble our lives with integrity.

May the radiant spirit of Shabbat
Guide us all our days;
And may we so live that we shall brighten
The days of all whose lives touch our own.

As we face the world

As we conclude today's Shabbat service,
we pray that its influence will remain with us,
and that our Shabbat observance will help us
to hallow the days which lie ahead.

May the thoughts we think and the goals we pursue,
the words we speak and the deeds we perform,
bear witness to our presence here today.

May our prayers accompany us as we face the world;
and may this Shabbat be a source of blessing,
for us and for all whom we hold dear.

To live the words we pray

As we go forth from Your sanctuary, O Lord,
We pray that Your spirit may accompany us and bless us.
If our lives have become shallow, deepen them;
If our principles have become shabby, repair them.
If our ideals have become tarnished, restore them;
If our hopes have become faded, revive them.
If our loyalties have grown dim, brighten them;
If our values have become confused, clarify them.
If our purposes have grown blurred, sharpen them;
If our horizons have become narrowed, widen them.
Make us worthy instruments of Your will,
And help us, O God, to live the words we pray.

May we draw closer

Eternal God, in whose name we have gathered,
lift our thoughts that we may renew our minds,
*and lead us to a sense of Your presence,
that we may restore our souls.*

As we conclude our worship, we thank You, O Lord,
for our hallowed memories and for our abiding hopes.

*Help us to show that we are truly Your children
by giving ourselves faithfully to Your tasks.*

Help us to convert our convictions into conduct,
to narrow the gap between our principles and our practices.

*Keep us from seeking excuses for our shortcomings;
and help us to heal any wounds we may inflict.*

Help us to carry our successes with humility,
and to face our disappointments with courage and faith.

*Keep us from the pride that blinds the mind
and from the anger that hardens the heart.*

Make us loyal to our convictions in the face of falsehood;
but help us to speak the truth in love.

*May the prayers we have offered here today
draw us closer to Your teachings, to each other, and to You.*

To go forth in confidence

Let us go forth in confidence from the house of the Lord,
And may the blessings of our God go with us.

Let us take with us the words of prayer we have uttered,
And may God give us strength to fulfill our resolves.

May God's spirit be with us and with those we love;
And may we be granted health and contentment.

May God give us strength, hope, and vision,
And may all soon be blessed, in a world at peace.

Draw us near to that which You love

May love and harmony, peace and friendship
abide among us, O Lord.

Imbue us with reverence for You,
and strengthen our impulse to do good.

May we serve You with devotion,
and perform Your Mitzvot wholeheartedly.

May no hatred or envy be directed toward us,
and may we avoid any hatred or envy of others.

Keep us far from that which You abhor,
and draw us near to that which You love.

Deal mercifully with us, O Lord,
for the sake of Your great name.

Based on excerpts from the personal prayers of several Talmudic Sages

Meditations before Kiddush

I

On this Shabbat, which is a reminder of Creation,
We thank You, O God, for the world You have given us.

You have filled the world with beauty for our eyes,
With music and laughter for our ears,
With soft things for us to touch,
With fragrances for us to inhale,
With fine foods to sustain and delight us.

As we enjoy these blessings, which You have granted,
May we, too, bring blessings into the lives of others.

As we recall Your blessings,
Too many to be counted, too constant to be merited,
May we be moved to thank You always, as we do now,
For the fruit of the vine which You have created
And for the Shabbat which You have sanctified.

II

The cup of Kiddush wine
Is our symbol of Sabbath joy:

Joy in the remembrance of Creation;
Joy in the remembrance of our Liberation;
Joy in the remembrance of the Revelation.

The cup of Kiddush wine
Is our symbol of Sabbath holiness:

Holiness conferred by God;
Holiness embodied in our Heritage;
Holiness sought in each generation.

In joy and prayerful thanksgiving,
We raise our cup of Kiddush wine:

Let us serve the Lord with gladness,
As we sanctify the Sabbath,
And bring blessings to our lives.

(II: H. J. Matt & B. Saul)

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
 לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
 לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

*V'shamru v'ney yisrael et ha-shabbat,
 La-asot et ha-shabbat l'doro-tam b'rit olam.
 Bey-ni u-veyn b'ney yisrael ot hi l'olam;
 Ki shey-shet yamim asa Adonai
 Et ha-shama-yim v'et ha-aretz,
 U-va-yom ha-sh'vi-i shavat va-yi-nafash.*

The Children of Israel shall observe the Sabbath, maintaining it throughout their generations as an everlasting Covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth; and on the seventh day the Lord ceased this work and rested.

(Exodus 31:16-17)

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
 כָּל־מְלָאכָתְךָ: וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיי אֱלֹהֶיךָ. לֹא־תַעֲשֶׂה
 כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֵמָתְךָ וְנִרְדָּ
 אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת־יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ.
 אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם. וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי:

Remember the Sabbath day to keep it holy. Six days shall you labor and do all your work. But on the seventh day, a Sabbath unto the Lord your God, you shall not do any manner of work: you, your son, your daughter, your manservant, your maidservant, your cattle, or the stranger that is within your gates. For in six days the Lord made heaven and earth, the sea and all that is therein, and then rested on the seventh day. (Exodus 20:8-11)

Daytime Kiddush for Shabbat

על־כֵּן בָּרַךְ יי אֱתֵיּוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

*Al keyn beyrah Adonai
et yom ha-shabbat va-y'kad-shey-hu.*

*Baruh ata Adonai, Eloheynu meleh ha-olam,
borey p'ri ha-gafen.*

"Therefore the Lord blessed the Sabbath day and hallowed it."
Praised are You, Lord our God, Ruler of the universe,
Creator of the fruit of the vine.

In the Sukkah add:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וַאֲנִי לֵישֵׁב בַּסֻּכָּה:

*Baruh ata Adonai, Eloheynu meleh ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu ley-sheyv ba-sukkah.*

Praised are You, Lord our God, Ruler of the universe,
who has taught us the way of holiness through the Mitzvot,
and ordained that we dwell in the Sukkah.

HAMOTZI

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Baruh ata Adonai, Eloheynu meleh ha-olam,
ha-motzi lehem min ha-aretz.*

Praised are You, Lord our God, Ruler of the universe,
who brings forth bread from the earth.

MUSAF
for Shabbat Rosh Hodesh

מוסף לשבת ראש חודש

Musaf for Shabbat Rosh Hodesh

READER'S HATZI KADDISH

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דְאָמִירָן
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Continue on page 424 or page 425.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Musaf for Shabbat Rosh Hodesh

READER'S SHORT KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

Continue on page 424 or page 425.

Musaf Amidah for Shabbat Rosh Hodesh
Traditional Opening Blessings

(כי שם יי אקרא הבור נדל לאלהינו: אדני שפתי תפתח ופי יגיד תהלתך):
ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם אלהי
יצחק ואלהי יעקב. האל הגדול הגבור והנורא אל עליון.
גומל חסדים טובים וקנה הכל. וזכר חסדי אבות ומביא
גואל לבני בניהם למען שמו באהבה:
מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:

From Shemini Atzeret to Pesah add:
משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני
עפר. מי כמוך בעל גבורות ומי דומה לך. מלך ממית ומחיה
ומצמיח ישועה:

ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

Continue with Kedushah on page 426.

In silent prayer, omit Kedushah, and continue on p. 428.

M'hal-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-moħa ba-al g'vurot u-mi do-meh laħ,
Meleħ mey-mit u-m'ħayeh u-matz-miaħ y'shua.

Musaf Amidah for Shabbat Rosh Hodesh

Traditional Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob, great,
mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering
the piety of our ancestors, You will lovingly bring a redeemer
to their children's children.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power
You grant immortal life.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great
mercy You bestow eternal life upon the dead. You support
the falling, heal the sick, and free the captives. You keep
faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to
You, O Ruler over life and death, Source of redemption?

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who confers immortality upon
the departed.

Continue with Kedushah on page 427.

In silent prayer, omit Kedushah, and continue on p. 429.

Musaf Amidah for Shabbat Rosh Hodesh

Interpretive Opening Blessings

(כִּי שֵׁם יי אֶקְרָא הֵבו גְּדֹל לְאֱלֹהֵינוּ: אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.

אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.

גּוֹמֵל חֲסָדִים טוֹבִים וְקַנְיָה הַכֹּל.

וְזוֹכֵר חֲסָדֵי אֲבוֹת

וּמְבִיא גּוֹאֵל [גְּאֻלָּה] לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מְגַן אֲבֹרָהֶם וְעֹזֵר שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֲסֵד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.

סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים

וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ

מִלֶּךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

In silent prayer, omit Kedushah, and continue on page 428.

M'hal-keyl ha-yim b'hesed,

M'ha-yey meytim b'ra-ha-mim rabim,

Someyh nof-lim v'ro-fey holim u-matir asurim,

U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ha-moha ba-al g'vurot u-mi do-meh lah,

Meleh mey-mit u-m'hayeh u-matz-miah y'shua.

Musaf Amidah for Shabbat Rosh Hodesh

Interpretive Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

Praised are You, O Lord,
Who grants to the departed eternal life.

In silent prayer, omit Kedushah, and continue on page 429.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation.

Kedushah

נְעַרִיצָה וְנִקְדִישָׁה כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְקֻדְּשִׁים
שָׁמַךְ בְּקֹדֶשׁ. בְּכַתוּב עַל־יַד נְבִיאָהּ. וְקָרָא זֶה אֱלֹהֵיהָ וְאָמַר.
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צָבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם. מְשֻׁרְתָיו שׂוֹאֲלִים זֶה לָזֶה אִיזָה מְקוֹם
כְּבוֹדוֹ. לְעִמָּתָם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיחֲדִים שְׁמוֹ
עָרַב וְבָקַר בְּכָל־יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שָׁמַע אִמְרֵיהֶם.

שָׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא
יִשְׁמַעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כְּלִיחֵי. לְהִיּוֹת לָכֶם לְאֱלֹהִים.

אֲנִי יי אֱלֹהֵיכֶם:

וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמַלֵּךְ יי לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּהָ:

לְדוֹר וָדוֹר נִגִּיד נְדָלָהּ. וּלְנֶצַח נִצָּחִים קֹדֶשְׁתָּהּ נִקְדִישׁ.
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לְאִיְמוֹשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֵךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

Na-aritz-ḥa v'nak-dish-ḥa k'sod si-aḥ sar-fey kodesh,
Ha-mak-di-shim shimḥa ba-kodesh,
Ka-katuv al yad n'vieḥa, v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo ḥol ha-aretz k'vodo.

K'vodo maley olam,
M'shar-tav sho-alim zeh la-zeh a-yey m'kom k'vodo,
L'uma-tam baruh yo-meyru:

Baruh k'vod Adonai mi-m'komo.

(continued on facing page)

KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord,
With the words uttered by the holy Seraphim
In the mystical vision of Your prophet:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory.”

God's glory is everywhere!
When one chorus of ministering angels asks:

“Where is God's glory?”

Another chorus adoringly responds:

“Praised be the Lord's glory throughout the universe.”

May God deal compassionately with our people,
Who speak of God's oneness morning and evening,
Who twice each day lovingly proclaim:

“HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.”

The Lord is our God; the Lord is our Creator.
The Lord is our Sovereign; the Lord is our Redeemer.
In great mercy, and before all the world,
God will again proclaim: “I am the Lord your God.”

And thus the Psalmist sang:

“The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!”

Throughout all generations we will declare Your greatness, and
to all eternity we will proclaim Your holiness. We will never
cease praising You, for You are a great and holy God and
Sovereign. Praised are You, O Lord, the holy God.

*Mi-m'komo hu yifen b'ra-ḥamim,
V'yaḥon am ha-m'ya-ḥadim sh'mo,
Erev va-voker b'ḥol yom tamid,
Pa-ama-yim b'ahavah sh'ma omrim:*

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.

*Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V'hu yash-mi-eynu b'ra-ḥamav shey-nit l'ey-ney kol ḥai,
Li-h'yot laḥem ley-lo-him. Ani Adonai Elohey-ḥem.*

U-v'div-rey kod-sh'ḥa katuv ley-mor:

Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluyah.

*L'dor va-dor nagid god-leḥa,
U-l'ney-tzah n'tza-ḥim k'du-shat-ḥa nak-dish,
V'shiv-ḥaḥa Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleḥ gadol v'kadosh atah.*

אתה קדוש ושמו קדוש וקדושים בכל-יום
יהללוך סלה. ברוך אתה יי האל הקדוש:

אתה יצרת עולמך מקדם. כלית מלאכתך ביום
השביעי. אהבת אותנו ורצית בנו. ורוממתנו מכל-
הלשונות. וקדשתנו במצותיך. וקרבתנו מלכנו לעבודתך.
ושמך הגדול והקדוש עלינו קראת: ותתקלנו יי אלהינו
באהבה. שבתות למנוחה וראשי חודשים לכפרה:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתעלנו
בשמחה לארצנו ותטענו בגבולנו. ששם עשו אבותינו
לפניך אתקרבות חובותיהם. תמידים בסדרם ומוספיים
כהלקתם. ושם נעבדך בלבב שלם ונמלא את חובותינו
במצות רצונך:

Some congregations recite the following:

The Offerings brought by our ancestors.

אתמוספי יום השבת הזה ויום ראש החדש הזה עשו והקריבו
אבותינו באהבה כמצות רצונך כמו שכתבת בתורתך על ידי משה
עבדך מפי כבודך כאמור:

The Sabbath Offering: Numbers 28:9-10

וביום השבת שני-כבשים בני-שנה תמימים ושני עשרנים סלת מנחה
בלולה בשמן ונסכו: עלת שבת בשבתו על-עלת התמיד ונסכה:

The Rosh Hodesh Offering: Numbers 28:11-15

ובראשי חודשיכם תקריבו עלה ליי. פרים בני-בקר שנים ואיל
אחד. כבשים בני-שנה שבעה תמימים: ומנחתם ונספיהם כמדבר.
שלשה עשרנים לפר ושני עשרנים לאיל. ועשרון לכבש ויין כנסכו
ושעיר לכפר ושני תמידים כהלקתם:

In private devotion only:

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, the holy God.

ATTAH YATZARTA:

Recalling Creation, and the traditions of Shabbat and Rosh Hodesh

Long ago You created the world, completing Your work on the seventh day. And in Your gracious love, You have exalted us by teaching us the way of holiness through Your commandments. Thus You have linked us with Your great and holy name. In love You have also given us, Lord our God, Sabbaths for rest and New Month observances for self-examination.

May it be Your will, O Lord our God and God of our ancestors, to bring us in joy to our ancient homeland and to establish our people securely within its borders. For it was there that our ancestors brought to You the prescribed sacrificial offerings; and there we too will serve You with devotion, and fulfill our duties in accordance with Your will.

RECALLING THE ANCIENT TEMPLE SERVICE

For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. There sacrifices were offered daily on behalf of the entire nation.

On Shabbat, on Festivals, on Rosh Hodesh, and on other occasions, special sacrifices marked the holiness of the day. Thus the Temple and its rituals symbolized Israel's consecration to God.

The Temple has long since been destroyed; yet, the remembrance of it lives on. The form of worship practiced there belongs to a bygone age; yet it continues to awaken solemn and uplifting thoughts.

When we recall the ancient Temple, we link ourselves to Zion and to our heritage; we sense again that we are part of one people, dedicated to the service of God and God's Torah of righteousness.

Today, our worship is one of prayer, praise, and reflection. But as we think of the piety of our ancestors, who from their meager supply of cattle and grain, offered their best possessions in the service of God, shall we be content to offer God mere words, which entail no labor and which require no sacrifice?

Let us resolve to devote not only our words but also our substance and our energies to serving God's will. *(Milton Steinberg—adapted)*

יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי.
עִם מְקַדְּשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ.
הֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ.
וְכָר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחֵינוּ.
וְחִדְּשׁ עֲלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת הַחֹדֶשׁ הַזֶּה
לְטוֹבָה וְלִבְרָכָה. לְשִׁשּׁוֹן וְלִשְׁמֹחָה. לִישׁוּעָה וְלִנְחֻמָּה.
לְפִרְנָסָה וְלִכְלִכְלָה. לְחַיִּים וְלִשְׁלוֹם.
(in leap year add: וְלִכְפָּרַת פֶּשַׁע) לְמַחֲלַת חַטָּא וְלִסְלִיחַת עֲוֹן.
כִּי בְעַמְּךָ יִשְׂרָאֵל בְּחִרְתָּ מִכָּל הָאֲמוֹת.
וְשַׁבַּת קִדְּשָׁךְ לָהֶם הוֹדַעְתָּ.
וְחֻקֵּי רְאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ:
בְּרוּךְ אַתָּה יְיָ מְקַדְּשׁ הַשַּׁבָּת וַיִּשְׂרָאֵל וְרֵאשֵׁי חֳדָשִׁים:

Continue the Musaf Amidah on page 364;
or the Interpretive Musaf Amidah on page 386.

Yis-m'hu v'mal-ḥut-ḥa shomrey shabbat v'korey oneg,
Am m'kad-shey sh'vi-i
Kulam yis-b'u v'yit-angu mi-tuveḥa,
V'ha-sh'vi-i ratzita bo v'kidash-to,
Hemdāt yamim oto karata, zeyher l'ma-asey v'reyshit.

SHABBAT—A HERITAGE OF HOLINESS AND JOY

They who keep the Sabbath, calling it a delight,
Rejoice in Your sovereignty.

They who hallow the seventh day
Find satisfaction and pleasure in Your goodness.

For You favored the seventh day and hallowed it,
Proclaiming it the most precious of all days,
Recalling the work of Creation.

PRAYER FOR THE NEW MONTH

Our God and God of our ancestors, accept our rest;
Grant us renewal on this Shabbat Rosh Hodesh,
As we pray that this new month bring—

*Well-being and blessing, joy and gladness,
Deliverance and comfort, sustenance and support,
Life and peace, and the pardon of all sin.*

You have chosen Your people Israel for Your service,
Ordaining for us Your holy Shabbat,
Establishing for us Rosh Hodesh observances,
And endowing our lives with meaning and beauty.

*Praised are You, O Lord,
Who sanctifies the Shabbat, the House of Israel,
And our observances of Rosh Hodesh.*

(Based on the Hebrew—A.N.S.)

Continue the Musaf Amidah on page 365;
or the Interpretive Musaf Amidah on page 387.

MUSAF
Additional Service
for Festivals

מוֹסַף לְהַגְלִים

Standard Musaf Amidah, page 438.

Interpretive Musaf Amidah, page 460.

Concluding Prayers and Hymns, page 478.

Musaf for Festivals

(For Interpretive Festival Musaf, see p. 458.)

READER'S HATZI KADDISH

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּתַיִכּוֹן וּבְיֻמֵיכּוֹן וּבְחַיֵי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Continue on page 438 or page 439.

On the first day of Pesah, recite Tefillat Tal, page 498;
On Shemini Atzeret, recite Tefillat Geshem, page 514.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Musaf for Festivals

(For Interpretive Festival Musaf, see p. 459.)

READER'S SHORT KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

Continue on page 438 or page 439.

*On the first day of Pesah, recite Tefillat Tal, page 499;
On Shemini Atzeret, recite Tefillat Geshem, page 515.*

Musaf Amidah for Festivals

Traditional Opening Blessings

(כִּי שֵׁם יי אֶקְרָא הֵבו גְּדֹל לְאֱלֹהֵינוּ: אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

On Shemini Atzeret and Simhat Torah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גִּבּוֹרוֹת וּמִי דוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמִּית יְשׁוּעָה:

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

Continue with Kedushah on page 440.

In silent prayer, omit Kedushah, and continue on p. 442.

M'hal-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-moħa ba-al g'vurot u-mi do-meh laħ,
Meleħ mey-mit u-m'ħayeh u-matz-miaħ y'shua.

Musaf Amidah for Festivals

Traditional Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children's children.

You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

On Shemini Atzeret and Simhat Torah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

Continue with Kedushah on page 441.

In silent prayer, omit Kedushah, and continue on p. 443.

Musaf Amidah for Festivals

Interpretive Opening Blessings

(כִּי שֵׁם יְיָ אֱקָרָא הִבּוּ גִדְל לֵאלֹהֵינוּ: אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.

אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.

גּוֹמֵל חֲסָדִים טוֹבִים וְקַנְיָה הַכֹּל.

וְזוֹכֵר חֲסָדֵי אֲבוֹת

וּמֵבִיא גּוֹאֵל [וְאֵלֶּה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מִלֶּדֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹרָהֶם וְעֹזֵר שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

On Shemini Atzeret and Simhat Torah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.

סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים

וּמְקִים אֲמוּנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ

מִלֶּדֶד מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים:

In silent prayer, omit Kedushah, and continue on page 442.

M'hal-keyl ha-yim b'hesed,

M'ha-yey meytim b'ra-ha-mim rabim,

Someyh nof-lim v'ro-fey holim u-matir asurim,

U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ha-moha ba-al g'vurot u-mi do-meh lah,

Meleh mey-mit u-m'hayeh u-matz-miah y'shua.

Musaf Amidah for Festivals

Interpretive Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

On Shemini Atzeret and Simhat Torah add:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

Praised are You, O Lord,
Who grants to the departed eternal life.

In silent prayer, omit Kedushah, and continue on page 443.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation.

נְעַרִיץָךְ וְנִקְדִישְׁךָ כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
 שְׁמֶךָ בְּקֹדֶשׁ. כְּכַתּוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.
 קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
 כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לְזֶה אֵיךְ מְקוֹם
 כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹדֵי מְקוֹמוֹ:

מְקוֹמוֹ הוּא יְפֹן בְּרַחֲמִים וְיַחֲוֹן עִם הַמִּיְחַדִּים שְׁמוֹ
 עָרַב וְבִקֶּר בְּכָל־יּוֹם תְּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע אֲמָרִים.

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אֱבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
 יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.

אֲנִי יי אֱלֹהֵיכֶם:

אֲדִיר אֲדִירֵנוּ יי אֲדוֹנֵינוּ מְהֻדָּדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ:
 וְהִנֵּה יי לְמַלְךְ עַל־כָּל־הָאָרֶץ בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד
 וְשְׁמוֹ אֶחָד: וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמַלֵּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִוּוֹן לְדֶר וְדֶר. הִלְלוּהָ:

לְדוֹר וְדוֹר נְגִיד נְדָלָךְ. וּלְנֶצַח נְצַחִים קֹדֶשְׁתָּךְ נִקְדִישׁ.
 וְשַׁבְּחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ
 גָּדוֹל וְקָדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

Na-aritz-ḥa v'nak-dish-ḥa k'sod si-aḥ sar-fey kodesh,

Ha-mak-di-shim shimḥa ba-kodesh,

Ka-katuv al yad n'vieḥa, v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh, Adonai tz'vaot,

M'lo ḥol ha-aretz k'vodo.

K'vodo maley olam,

M'shar-tav sho-alim zeh la-zeh a-yey m'kom k'vodo,

L'uma-tam baruh yo-meyru:

Baruh k'vod Adonai mi-m'komo.

(continued on facing page)

KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord, with the words uttered by the holy Seraphim in the mystical vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory."

God's glory is everywhere! When one chorus of ministering angels asks: "Where is God's glory?" another chorus adoringly responds:

"Praised be the Lord's glory throughout the universe."

May God deal mercifully and compassionately with our people, who speak of God's oneness morning and evening, who twice each day lovingly proclaim:

"HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE."

The Lord is our God; the Lord is our Creator. The Lord is our Sovereign; the Lord is our Redeemer. In great mercy, and before all the world, God will again proclaim: "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall reign over all the earth; on that day the Lord shall be One and God's name One." Thus the Psalmist sang:

"The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!"

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign. Praised are You, O Lord, the holy God.

*Mi-m'komo hu yifen b'ra-ḥamim,
V'yaḥon am ha-m'ya-ḥadim sh'mo,
Erev va-voker b'ḥol yom tamid,
Pa-ama-yim b'ahavah sh'ma omrim:*

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.

*Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V'hu yash-mi-eynu b'ra-ḥamav shey-nit l'ey-ney kol ḥai,
Li-h'yot laḥem ley-lo-him. Ani Adonai Elohey-ḥem.*

*Adir adi-reynu, Adonai ado-neynu, ma adir shimḥa b'ḥol ha-aretz.
V'ha-ya Adonai l'meleḥ al kol ha-aretz, ba-yom ha-hu yi-h'yeh
Adonai eḥad u-sh'mo eḥad. U-v'divrey kod-sh'ḥa katuv ley-mor:*

Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluyah.
*L'dor va-dor nagid god-leḥa,
U-l'ney-tzah n'tza-ḥim k'du-shat-ḥa nak-dish,
V'shiv-ḥaḥa Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleḥ gadol v'kadosh atah.*

In private devotion only:

אָתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁי בְּכָל־יּוֹם
יְהִלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה ייִ הָאֵל הַקָּדוֹשׁ:

אָתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
מִלְּכָנוּ לְעַבְדוֹתֶיךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרְאָתָּ:

On Sabbath add the words in brackets.

וְתַתֵּן לָנוּ ייִ אֱלֹהֵינוּ בְּאַהֲבָה [שְׂבָחוֹת לְמִנוּחָה ו]
מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזְמַנִּים לְשִׁשׁוֹן. אֲתִיּוֹם [הַשְּׂבָח
הַזֶּה וְאֲתִיּוֹם]

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ On Pesah

חַג הַשְּׂבָעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרַתָנוּ On Shavuot

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחַתָנוּ On Sukkot

הַשְּׁמִינִי חַג הַעֲצָרֵת הַזֶּה. זְמַן שִׂמְחַתָנוּ On Shemini Atzeret
and Simhat Torah

[בְּאַהֲבָה] מִקְרָא קָדֹשׁ. וְכָר לִיצִיאַת מִצְרָיִם:

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

וּמִפְּנֵי חֲטָאֵינוּ וְגַלְיָנוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדָמַתָנוּ וְאִין
אֲנַחְנוּ יְכוּלִים לְעֲלוֹת וְלִרְאוֹת וְלִהְשַׁמְחוֹת לְפָנֶיךָ וְלַעֲשׂוֹת
חֻבוֹתֵינוּ בְּבֵית בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שְׁנִקְרָא שְׁמֶךָ
עָלֵינוּ מִפְּנֵי הַיָּד שֶׁנִּשְׁמַלְחָה בְּמִקְדָּשְׁךָ:

In private devotion only:

Holy are You and hallowed is Your name, and holy ones
praise You daily. Praised are You, O Lord, the holy God.

YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

You have chosen us of all peoples for Your service; and, in
Your gracious love, You have exalted us by teaching us the
way of holiness through Your commandments. Thus You
have linked us with Your great and holy name.

THE FESTIVALS: A gift of love

On Sabbath add the words in brackets.

In love have You given us, O Lord our God, [Sabbaths for rest,]
appointed times for gladness, Festivals and seasons for joy,
even [this Sabbath day and] this

Festival of Matzot, the season of our freedom;

Festival of Shavuot, the season of the giving of the Torah;

Festival of Sukkot, the season of our gladness;

Festival of Shemini Atzeret, the season of our gladness;

it is for us [in love] a holy convocation, commemorating the
Exodus from Egypt.

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

Because of our sins we were exiled from our Land, and removed far
from our soil. And because the ancient Temple was destroyed we
cannot make our Festival pilgrimages to perform our sacred duties in
the great and holy Sanctuary dedicated to Your service.

יהי רצון מלפניך יי אלהינו ואלהי אבותינו מלך
 רחמן שתשוב ותרחם עלינו ועל ארצך ברחמיך
 הרבים. ותבנה מהרה ותגדל כבודך: אבינו מלכנו
 גלה כבוד מלכותך עלינו מהרה. והופע והנשא עלינו
 לעיני כליחי. וקרוב פזורינו מבין הגוים. ונפוצותינו
 בנס מירפתי ארץ: והביאנו לציון עירך ברנה.
 ולירושלים מקום מקדשך בשמחת עולם. ששם עשו
 אבותינו לפניך את קרבנות חובותיהם. תמידים
 כסדרם ומוספיים כהלכתם: ושם נעבדך בלבב שלם
 ונמלא את חובותינו כמצות רצונך:

Some congregations recite the following:
 The Festival Offerings brought by our ancestors.

אֶת־מוֹסֵף יוֹם וְהַשְּׁבֻת הַזֶּה וְאֶת־מוֹסֵף יוֹם

On Shavuot:	On Pesah:
חג השבועות	חג המצות

On Shemini Atzeret and Simhat Torah:	On Sukkot:
השמיני חג העצרת	חג הסוכות

הַזֶּה עָשׂוּ וְהִקְרִיבוּ אֲבוֹתֵינוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ.
 כְּמוֹ שֶׁכָּתוּב בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ בְּאִמּוֹר:

The Sabbath Offering: Numbers 28:9-10

וּבַיּוֹם הַשְּׁבֻת שְׁנֵי־כֶבֶשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִים סֶלֶת מִנְחָה
 בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עֶלְת שֶׁבֶת בְּשֶׁבֶתוֹ עַל־עֶלְת הַתְּמִיד וְנִסְכָּה:

TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Sovereign:
Have compassion upon us and upon Your Holy Land.
Rebuild it speedily, and enhance its glory.

Reveal the majesty of Your sovereignty over us soon;
May all humanity witness that You are our Sovereign.
Gather the dispersed of our people from among the nations,
And assemble our scattered folk from the ends of the earth.

Lead us to Zion, Your city, with song,
And to Jerusalem, site of Your Temple, with everlasting joy.
For as there our ancestors brought to You
The prescribed sacrificial offerings of this day,
So will we serve You there, with devotion,
Fulfilling our duties, wholeheartedly, in accordance with Your will.

(Adapted from the Hebrew—A.N.S.)

RECALLING THE ANCIENT TEMPLE SERVICE

For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. There sacrifices were offered daily on behalf of the entire nation.

On the Sabbath and on each Festival, special sacrifices marked the holiness of the day. Thus the Temple and its rituals symbolized Israel's consecration to God.

The Temple has long since been destroyed; yet the remembrance of it lives on. The form of worship practiced there belongs to a bygone age; yet it continues to awaken solemn and uplifting thoughts.

When we recall the ancient Temple, we link ourselves to Zion and to our heritage; we sense again that we are part of one people, dedicated to the service of God and God's Torah of righteousness.

Today, our worship is one of prayer, praise, and reflection. But as we think of the piety of our ancestors, who from their meager supply of cattle and grain, offered their best possessions in the service of God, shall we be content to offer God mere words, which entail no labor and which require no sacrifice?

Let us resolve to devote not only our words but also our substance and our energies to serving God's will.

(Milton Steinberg—adapted)

ORDAINING THE FESTIVALS IN BIBLICAL TIMES
(Followed by the Temple Offerings)

On Pesah (Numbers 28:16-19):

The first paragraph is said only on the first two days of Pesah.

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לַיהוָה:
וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג שִׁבְעַת יָמִים מַצּוֹת יֹאכְל: בַּיּוֹם
הָרִאשׁוֹן מִקְרֵא־קֹדֶשׁ כָּל־מִלְאֲכַת עֲבֹדָה לֹא תַעֲשׂוּ:
וְהִקְרַבְתֶּם אֵשֶׁה עֲלֶיהָ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאֵיל אֶחָד
וְשִׁבְעָה כִבְשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:
... וּמִנְחָתָם

"The fourteenth day of the first month is the Passover unto the Lord. On the fifteenth day of this month there shall be a Festival; seven days shall unleavened bread be eaten. On the first day there shall be a holy assembly; you shall do no manner of work."

On Shavuot (Numbers 28:26-27):

וּבַיּוֹם הַבְּכוּרִים בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשִׁבְעַת־יָמֵיכֶם
מִקְרֵא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מִלְאֲכַת עֲבֹדָה לֹא תַעֲשׂוּ:
וְהִקְרַבְתֶּם עוֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם
אֵיל אֶחָד שִׁבְעָה כִבְשִׂים בְּנֵי שָׁנָה:
... וּמִנְחָתָם

"On the day of the first-fruits, when you bring an offering of new meal to the Lord in your Feast of Weeks, you shall have a holy assembly; you shall do no manner of work."

On the first two days of Sukkot (Numbers 29:12-13):

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרֵא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מִלְאֲכַת עֲבֹדָה לֹא תַעֲשׂוּ וְחַגְתֶּם חַג לַיהוָה שִׁבְעַת יָמִים:
וְהִקְרַבְתֶּם עֲלֶיהָ אֵשֶׁה רִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה
עָשָׂר אֵילִם שְׁנַיִם כִבְשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ:
... וּמִנְחָתָם

"On the fifteen day of the seventh month, you shall have a holy assembly; you shall do no manner of work and you shall observe a feast unto the Lord for seven days."

On the third day of Sukkot (Numbers 29:17, 20):

וּבַיּוֹם הַשְּׁנַי פָּרִים בְּנֵי־בָקָר שְׁנַיִם עָשָׂר אֵילִם שְׁנַיִם כִבְשִׂים
בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם:
... וּמִנְחָתָם
וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֶשְׂתֵּי־עָשָׂר אֵילִם שְׁנַיִם כִבְשִׂים בְּנֵי־שָׁנָה
... וּמִנְחָתָם
אַרְבָּעָה עָשָׂר תְּמִימִם:

THE ANCIENT OFFERINGS FOR PILGRIMAGE FESTIVALS

On the fourth day of Sukkot (Numbers 29:20, 23):

וביום השלישי פרים עֲשֵׂת־עֶשֶׂר אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה
אֲרֶבֶעָה עֶשֶׂר תְּמִימִם: ... ומנחתם ...
וביום הרביעי פרים עֲשָׂרָה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה
אֲרֶבֶעָה עֶשֶׂר תְּמִימִם: ... ומנחתם ...

On the fifth day of Sukkot (Numbers 29:23, 26):

וביום הרביעי פרים עֲשָׂרָה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה
אֲרֶבֶעָה עֶשֶׂר תְּמִימִם: ... ומנחתם ...
וביום החמישי פרים תִּשְׁעָה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה
אֲרֶבֶעָה עֶשֶׂר תְּמִימִם: ... ומנחתם ...

On the sixth day of Sukkot (Numbers 29:26, 29):

וביום החמישי פרים תִּשְׁעָה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה
אֲרֶבֶעָה עֶשֶׂר תְּמִימִם: ... ומנחתם ...
וביום הששי פרים שְׁמֹנֶה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אֲרֶבֶעָה
עֶשֶׂר תְּמִימִם: ... ומנחתם ...

On the seventh day of Sukkot (Numbers 29:29, 32):

וביום הששי פרים שְׁמֹנֶה אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אֲרֶבֶעָה
עֶשֶׂר תְּמִימִם: ... ומנחתם ...
וביום השביעי פרים שֶׁבַע אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה
אֲרֶבֶעָה עֶשֶׂר תְּמִימִם: ... ומנחתם ...

On Shemini Atzeret and Simḥat Torah (Numbers 29:35-36):

ביום השמיני עֲצַרְתָּ תְהִיָּה לָכֶם כָּל־מִלְאכָת עֲבֹדָה לֹא תַעֲשׂוּ:
וְהִקְרַבְתֶּם עֲלֶיהָ אִשָּׁה בַיִת נִיחָח לַיהוָה פֶּר אֶחָד אֵיל אֶחָד
כִּבְשִׁים בְּנֵי־שָׁנָה שֶׁבַע תְּמִימִם: ... ומנחתם ...

CONCLUDING PASSAGE

On all Festivals conclude thus (Based on Numbers 28:29):

וּמִנְחָתָם וְנִסְבֵּיהֶם כַּמִּדְבָּר שֶׁלֹּשָׁה עֶשְׂרִים לֶפֶר וּשְׁנַיִם עֶשְׂרִים לְאֵיל
וְעֶשְׂרוֹן לְכֶבֶשׂ וַיִּין כְּנֶסֶבוֹ וְשָׁעִיר לְכַפֵּר וּשְׁנַיִם תְּמִידִים כְּהַלְכָתָם:

On Sabbath add:

ישמחו במלכותך שומרי שבת וקוראי ענג.
עם מקדשי שביעי כלם ישבעו ויחעגו מטובך.
והשביעי רצית בו וקדשתו.
חמדת ימים אותו קראת.
זכר למעשה בראשית:

אלהינו ואלהי אבותינו מלך רחמן רחם עלינו. טוב
ומטיב הדרש לנו. שובה אלינו בהמון רחמיך בגלל אבות
שעשו רצונך. בנה ארצה כבתחלה וכונן ירושלים כימי
עולם. והראנו בבנינה ושמחנו בתקונה: ושם נעלה ונראה
ונשתחה לפניך בשלש פעמי רגלינו:

כפתוב בתורתך. שלוש פעמים בשנה יראה כל-יכורך את-פני
י: אלהיך במקום אשר יבחר. בחג המצות ובחג השבועות ובחג
הסוכות. ולא יראה את-פני י: ריקם: איש כמתנת ידו כברכת
י: אלהיך אשר גמולך:

On Sabbath add the words in brackets.

והשיאנו י: אלהינו את-ברכת מועדיך לחיים ולשלום
לשמחה ולששון כאשר רצית ואמרת לברכנו: אלהינו
ואלהי אבותינו [רצה במנוחתנו] קדשנו במצותיך ותן חלקנו
בתורתך שבענו מטובך ושמחנו בישועתך וטהר לבנו לעבדך
באמת. והנחילנו י: אלהינו [באהבה וברצון] בשמחה ובששון
[שבת ו] מועדי קדשך. וישמחו בך ישראל מקדשי שמך.
ברוך אתה י: מקדש [השבת ו] ישראל והזמנים:

Yis-m'hu v'mal-hut-ha shomrey shabbat v'korey oneg,
Am m'kad-shey sh'vi-i, kulam yis-b'u v'yit-angu mi-tuveha,
V'ha-sh'vi-i ratzita bo v'kidash-to,
Hemdat yamim oto karata, zeyher l'ma-asey v'reyshit.

On Sabbath add:

Those who keep the Sabbath, calling it a delight,
Rejoice in Your sovereignty.
Those who hallow the seventh day
Find satisfaction and pleasure in Your goodness.
For You favored the seventh day and hallowed it,
Proclaiming it the most precious of days,
Recalling the work of Creation.

IN MERCY, RESTORE YOUR PRESENCE AND REBUILD YOUR LAND

Our God and God of our ancestors, merciful Sovereign, be gracious to us. Source of all goodness, answer our prayers. Mercifully return to us for the sake of our ancestors who were faithful to You. Rebuild Your land as of old and establish Jerusalem as in ancient days. Enable us to behold it rebuilt and to rejoice in its renewal. And there we shall go up and reverently appear to worship You as we observe our three pilgrimage Festivals.

“Three times a year shall you appear before the Lord in the place which the Lord shall choose: on the Festivals of Pesah, Shavuot, and Sukkot. But do not appear before the Lord empty-handed; each person shall bring an offering according to the blessings which the Lord your God bestowed.” (Deuteronomy 16:16-17)

SANCTITY AND JOY THROUGH OUR FESTIVALS AND TORAH

Lord our God, bestow upon us the blessing of Your Festivals for life and peace, for joy and gladness, even as You have graciously promised to bless us.

Our God and God of our ancestors, [may our Shabbat rest be acceptable to You,] may Your *Mitzvot* lead us to holiness, and may we be among those who devote themselves to Your Torah.

May we find contentment in Your blessings, and joy in Your sustaining power.

Purify our hearts to serve You in truth; and may we inherit [in love and favor,] in gladness and joy, Your holy [Shabbat and] Festivals.

May Your people Israel, who sanctify Your name, rejoice in You. Praised are You, O Lord, who sanctifies [the Shabbat,] Israel, and the Festivals.

מִצַּה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלֵתְּם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:
וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחֲזִיר
שְׂכִינְתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה
לָךְ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְפִישׁיךָ שֶׁבְּכִלְיוֹם עִמָּנוּ וְעַל נְפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכִלְעֵת עָרַב וּבִקְרַב וְצִהָרִים. הַטּוֹב כִּי לֹא־כָלוּ
רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תִמּוּ חֲסָדֶיךָ. מֵעוֹלָם קוֹיֵנוּ לָךְ:

The following may be said in an undertone:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל־בֶּשֶׂר יוֹצֵרנוּ יוֹצֵר בְּרֵאשִׁית. בְּרַכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִיקָנוּ וְתִקְיָמֵנוּ וְתִאֲסוּרָנוּ
נְלִיּוֹתֵינוּ לְאַרְץ קְדֻשָּׁה לְשִׁמְרַת חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
בְּלִבְבֵנוּ שְׁלֵם עַל שְׂאֵנָהּנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

וְעַל־כֻּלָּם יִתְבַּרְךָ וְיִתְרוֹמַם שִׁמְךָ מִלְּכָנוּ תְּמִיד לְעוֹלָם וָעֶד:
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְלְלוּ אֶת שִׁמְךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת:

*V'tehe-zena eyney-nu b'shuv-ḥa l'tzion b'ra-ḥamim,
Baruḥ ata Adonai, ha-maḥa-zir sh'ḥinato l'tzion.*

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבְרָכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הַאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו כַּהֲנִים. עִם קְדוּשַׁת פְּאָמוֹר:

Congregation:

בְּרַכְךָ יי וְיִשְׁמְרְךָ: בֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּנְךָ: בֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: בֵּן יְהִי רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וּרְחֻמִּים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצַדִּיקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ:
בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

Reader:

Y'va-reh'ha Adonai v'yish-m'reha.

Ya-eyr Adonai panav eyle-ha
vi-hu-neka.

Yisa Adonai panav eyle-ha
v'ya-seym l'ha shalom.

Congregation:

Keyn y'hi ratzon.

Keyn y'hi ratzon.

Keyn y'hi ratzon.

Sim shalom tovah u-v'rahah ba-olam,
Heyn va-ḥesed v'rahimim aleynu v'al kol yisrael ameha.
Bar-ḥeynu avinu kulanu k'eḥad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
Torat ha-yim, v'ahavat ḥesed,
U-tz'dakah, u-v'rahah, v'rahimim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt u-v'hol sha-a bi-sh'lomeha.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

"May the Lord bless you
and protect you."

Congregation:

May this be God's will.

"May the Lord show you kindness
and be gracious to you."

May this be God's will.

"May the Lord bestow favor upon you
and grant you peace."

May this be God's will.

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

Praised are You, O Lord, Bestower of peace upon Your people Israel.

(Hoshanot for Sukkot, pages 504-513.)

אֱלֹהֵי: נְצוּר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מְדַבֵּר מִרְמָה.
וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפְר לְכָל תְּהִיָּה:
פָּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
מִהֲרָה הִפֵּר עֲצָתְךָ וּמְלַקֵּל מַחֲשַׁבְתְּךָ:
עֲשֵׂה לְמַעַן שְׂמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי:
יְהִי לְרָצוֹן אֲמֵרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ.
יְיִ צוּרֵי וְגֹאֲלֵי:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
Adonai tzuri v'go-ali.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

GUARD MY TONGUE FROM EVIL

I O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II O Lord, guard my tongue from evil
and my lips from speaking falsehood.
Help me to ignore those who slander me,
and to be humble and forgiving to all.
Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.
Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.
Save Your loved ones, O Lord;
answer me with Your redeeming power.
“May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer.”
O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

(Eyn Keyloheynu, page 478.)

Interpretive Musaf for Festivals

Reader's Hatzi Kaddish

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵלְמָא וּבְיָמֵן קַרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיד הוּא. לְעֵלְמָא
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִתְמַתָּא דְאִמְרֵין
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

On the first day of Pesah, recite Tefillat Tal, page 498;
On Shemini Atzeret, recite Tefillat Geshem, page 514.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almev alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Interpretive Musaf for Festivals

READER'S SHORT KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

*On the first day of Pesah, recite Tefillat Tal, page 499;
On Shemini Atzeret, recite Tefillat Geshem, page 515.*

Interpretive Musaf Amidah for Festivals

(כִּי שֵׁם יי אֶקְרָא הַבו גְּדֹל לְאֱלֹהֵינוּ: אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.

וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גְּאֻלָּה [וְגֹאֵל] לְבָנָי בְּנִיחָם לְמַעַן שְׂמוֹ בְּאַהֲבָה:
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.
בְּרוּךְ אַתָּה יי מְגֹן אַבְרָהָם וְעִזְרַת שְׂרָה:

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי מְחִיָּה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

On Shemini Atzeret and Simhat Torah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מְתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקַיֵּם אַמּוּנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ
מְלַךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יי מְחִיָּה הַמְתִים:

In silent prayer, omit Kedushah, and continue on page 464.

M'hal-keyl ha-yim b'hesed,

M'ha-yey meytim b'ra-ha-mim rabim,

Someyh nof-lim v'ro-fey holim u-matir asurim,

U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ha-moha ba-al g'vurot u-mi do-meh lah,

Meleh mey-mit u-m'hayeh u-matz-miah y'shua.

An Interpretive Kedushah

Let us proclaim God's holiness with words first uttered
By sacred Seraphim in the prophet's mystic vision:

*"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory."*

"God's glory is everywhere!" the heavenly voices proclaimed;
And we, in worship, strive to feel God's Presence;
In reverence and hope we echo the chant of angels:

"Praised be the Lord's glory throughout the universe."

O God of Love, reveal Your mercy and compassion
To Your people, who twice each day proclaim in love:

"HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE."

The Lord is our God—May we acknowledge this at all times!
The Lord is our Parent—May we be God's loyal children!
The Lord is our Sovereign—May God's will rule our lives!
The Lord is our Redeemer—May we be worthy of redemption!
With compassion, may God soon proclaim anew:

"I am the Lord your God."

Then, in faith and joy, we shall sing with the Psalmist of old:

*"The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!"*

Throughout the generations we shall declare Your greatness;
May young and old, near and far, unite to proclaim Your holiness.

*As our lips utter words of reverence and praise,
May our lives be sanctified by our yearning for Your Presence.
Praised are You, O Lord, the holy God.*

(Adina N. Samuelson)

*Mi-m'komo hu yifen b'ra-ḥamim,
V'yahon am ha-m'ya-ḥadim sh'mo,
Erev va-voker b'ḥol yom tamid,
Pa-ama-yim b'ahavah sh'ma omrim:*

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.

*Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V'hu yash-mi-eynu b'ra-ḥamav shey-nit l'ey-ney kol ḥai,
Li-h'yot laḥem ley-lo-him. Ani Adonai Elohey-ḥem.*

U-v'div-rey kod-sh'ḥa katuv ley-mor:

Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluyah.

*L'dor va-dor nagid god-leḥa,
U-l'ney-tzah n'tza-ḥim k'du-shat-ḥa nak-dish,
V'shiv-ḥaḥa Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleḥ gadol v'kadosh atah.*

אתה בחרתנו מכל העמים. אהבת אותנו ורצית בנו.
 ורוממתנו מכל השונות. וקדשתנו במצותיך. וקרבתנו
 מלבנו לעבודתך. ושמך הגדול והקדוש עלינו קראת:

On Sabbath add the words in brackets.

ותתן לנו יי אלהינו באהבה [שבתות למנוחה ו] מועדים
 לשמחה חגים ומזמנים לששון. אחייום [השבת הזה ואחיום]

חג המצות הזה. זמן חרותנו On Pesah

חג השבועות הזה. זמן מתן תורתנו On Shavuot

חג הסוכות הזה. זמן שמחתנו On Sukkot

השמיני חג העצרת הזה. זמן שמחתנו On Shemini Atzeret
 and Simhat Torah

[באהבה] מקרא קדש. וזכר ליציאת מצרים:

THE BLESSINGS OF THE FESTIVALS

O Lord our God, on this sacred day
 We thank You for the blessings
 Which Your Festivals bring into our lives.

They bring gladness into our lives,
 As we fulfill the Biblical summons,
 "You shall rejoice in your Festivals."

They bring gratitude into our lives,
 As we are reminded once again,
 Of the abundance of Your goodness.

They bring memory into our lives,
 As we reach back across the centuries
 And recall great moments in our People's past.

They bring fellowship into our lives,
 As we join our brothers and sisters everywhere,
 In observing our People's sacred days.

They bring holiness into our lives;
 For You, O God, have hallowed these Festival days,
 And through them, Your people Israel.

TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Sovereign:
Have compassion upon us and upon Your Holy Land.
Rebuild it speedily, and enhance its glory.

Reveal the majesty of Your sovereignty over us soon;
May all humanity witness that You are our Sovereign.
Gather the dispersed of our people from among the nations,
And assemble our scattered folk from the ends of the earth.

Lead us to Zion, Your city, with song,
And to Jerusalem, site of Your Temple, with everlasting joy.
For as there our ancestors brought to You
The prescribed sacrificial offerings of this day,
So will we serve You there, with devotion,
Fulfilling our duties, wholeheartedly, in accordance with Your will.

(A.N.S.)

RECALLING THE ANCIENT TEMPLE SERVICE

For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. There sacrifices were offered daily on behalf of the entire nation.

On the Sabbath and on each Festival, special sacrifices marked the holiness of the day. Thus the Temple and its rituals symbolized Israel's consecration to God.

The Temple has long since been destroyed; yet the remembrance of it lives on. The form of worship practiced there belongs to a bygone age; yet it continues to awaken solemn and uplifting thoughts.

When we recall the ancient Temple, we link ourselves to Zion and to our heritage; we sense again that we are part of one people, dedicated to the service of God and God's Torah of righteousness.

Today, our worship is one of prayer, praise, and reflection. But as we think of the piety of our ancestors, who from their meager supply of cattle and grain, offered their best possessions in the service of God, shall we be content to offer God mere words, which entail no labor and which require no sacrifice?

Let us resolve to devote not only our words but also our substance and our energies to serving God's will. (Milton Steinberg—adapted)

On Sabbath add:

ישמחו במלכותך שומרי שבת וקוראי ענג.
עם מקדשי שביעי כלם ישבעו ויתענגו מטובך.
והשביעי רצית בו וקדשתו.
חמדת ימים אותו קראת.
זכר למעשה בראשית:

אלהינו ואלהי אבותינו מלך רחמן רחם עלינו. טוב
ומטיב הדרך שלנו. שובה אלינו בהמון רחמיך בגלל אבות
שעשו רצונך. בנה ארצך כבתחלה וכונן ירושלים בימי
עולם. והראנו בבנינה ושמחנו בתקונה: ושם נעלה ונראה
ונשתחנה לפניך בשלש פעמי רגלינו:

בכתוב בתורתך. שלוש פעמים בשנה יראה כל זכורך את פני יי אלהיך
במקום אשר יבחר. בתנן הסצות ובתנן השבעות ובתנן הסכות. ולא יראה
את פני יי ריקם: איש כסתנת ידו ככרכת יי אלהיך אשר גמדלך:

On Sabbath add the words in brackets.

והשיאנו יי אלהינו את זכרבת מועדיך לחיים ולשלום
לשמחה ולששון כאשר רצית ואמרת לברכנו: אלהינו
ואלהי אבותינו [רצה במנוחתנו] קדשנו במצותיך וחסן חלקנו
בתורתך שבענו מטובך ושמחנו בישועתך וטהר לבנו לעבדך
באמת. והנחילנו יי אלהינו [באהבה וברצון] בשמחה ובששון
[שבת ו] מועדי קדשך. וישמחו בך ישראל מקדשי שמך.
ברוך אתה יי מקדש [השבת ו] ישראל והומנים:

*Yis-m'hu v'mal-hut-ha shomrey shabbat v'korey oneg.
Am m'kad-shey sh'vi-i, kulam yis-b'u v'yit-angu mi-tuveha,
V'ha-sh'vi-i ratzita bo v'kidash-to,
Hemdah yamim oto karata, zeyher l'ma-asey v'reyshit.*

On Sabbath add:

Those who keep the Sabbath, calling it a delight,
Rejoice in Your sovereignty.
Those who hallow the seventh day
Find satisfaction and pleasure in Your goodness.
For You favored the seventh day and hallowed it,
Proclaiming it the most precious of days,
Recalling the work of Creation.

IN MERCY, RESTORE YOUR PRESENCE AND REBUILD YOUR LAND

Our God and God of our ancestors, merciful Sovereign, be gracious to us. Source of all goodness, answer our prayers. Mercifully return to us for the sake of our ancestors who were faithful to You. Rebuild Your land as of old and establish Jerusalem as in ancient days. Enable us to behold it rebuilt and to rejoice in its renewal. And there we shall go up and reverently appear to worship You as we observe our three pilgrimage Festivals.

“Three times a year shall you appear before the Lord in the place which the Lord shall choose: on the Festivals of Pesah, Shavuot, and Sukkot. But do not appear before the Lord empty-handed; each person shall bring an offering according to the blessings which the Lord your God bestowed.”

(Deut. 16:16-17)

BESTOW YOUR BLESSINGS (Adapted from the Hebrew)

Bestow upon us, O Lord our God,
The blessings of Your Festivals.
Grant us life and peace;
Favor us with joy and gladness;
Sustain us with the promise of Your love.
Our God and God of our ancestors,
Help us to sanctify our lives through Your Mitzvot,
And grant us a share in Your Torah.
Enrich us with Your goodness;
Gladden us with Your assurance of redemption;
Purify our hearts to serve You in truth.
Grant us joy and fulfillment through Your sacred Festivals;
May we and our People everywhere
Rejoice in sanctifying Your holy name.
Praised are You, O Lord,
Who sanctifies [the Sabbath and] the Household of Israel
Through the heritage of the sacred Festivals.

(A.N.S.)

בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ וְהַשְׁבֵּת וְיִשְׂרָאֵל וְהַזְמִינִים:

Baruh ata Adonai, m'ka-deysh [ha-shabbat ve] yisrael v'ha-z'manim.

רצה יי אלהינו בעמך ישראל.
ותפלתם באהבה תקבל ברכון.
ותהי לרצון תמיד עבודת ישראל עמך:
ותחננה עינינו בשוכך לציון ברחמים.
ברוך אתה יי המחזיר שכנתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חנינו מנן ישענו אתה הוא לדור ודור. נוֹדָה
לך וגספר תהלתך על חנינו המסורים בנך ועל נשמותינו
הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה
וטובותיה שבכל עת ערב ובקר וצהריים. הטוב כי לא יכלו
רחמיך. והמרחם כי לא יתמו חסדיך. מעולם קנינו לך:

ועל כלם יתברך ויתרומם שמך מלבנו תמיד לעולם ועד:
וכל החיים יודוך סלה ויהללו את שמך באמת האל ישועתנו
ועורתנו סלה. ברוך אתה יי הטוב שמך ולך נאה להודות:

RETZEY: Find favor with us

"Find favor, O Lord, with Your people Israel,
And accept our prayers with Your Grace and Love."

May our lives, as individuals and as a community,
Reflect our devotion to Your will,
So that day by day, in word and deed,
May we draw ever closer to You.

Find favor, O Lord, with us and with our prayers,
On this Festival day and at all times.

May we be privileged to witness soon
The full return of Your Spirit to Zion—
O merciful God, who welcomes the prayer
Of all who worship in humility and truth.

(Ben Saul)

V'teḥe-zena eyney-nu b'shuv-ḥa l'tzion b'ra-ḥamim.

ברוך אתה יי המחזיר שכנתו לציון:

Baruḥ ata Adonai, ha-maḥa-zir sh'ḥinato l'tzion.

Praise to You, O Lord, who restores the Divine Presence to Zion.

ACCEPT OUR PRAYER AND BLESS ZION

Find favor, O Lord our God, with Your people Israel,
And lovingly accept their prayers.
May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion.
Praise to You, O Lord,
Who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our
ancestors, Lord of eternity. You are the source of our strength, even
as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which
are in Your hand, for our souls which are in Your care, for Your
miracles which are daily with us, and for Your wondrous kindness
at all times—morning, noon, and night. Source of all goodness,
Your mercies never fail. Source of compassion, Your kindnesses
never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our
Sovereign, forever. May all living creatures ever thank You and
praise You in truth; for You are our deliverance and our help.
Praised are You, beneficent Lord, to whom all praise is due.

MODIM: A prayer of thanksgiving

*We thankfully acknowledge You, O Lord,
God of our ancestors and Source of our strength.
Daily we are blessed in ways beyond measure.*

*We give thanks, O Lord, for treasures which are ours:
The powers of body, mind, and spirit,
The loved ones and friends who nourish and sustain us,
The goodly heritage which guides and enriches us.*

*As we ponder the blessings and miracles in our lives,
We lift our voices in thanksgiving and praise;
Source of blessing, Lord of compassion,
You are our abiding hope.*

בְּרוּךְ אַתָּה ייִ הַטּוֹב שְׂמֵךְ וְלֵךְ נֶאֱמָר לְהוֹדוֹת:

Baruh ata Adonai, ha-tov shimha u-l'ha na-eh l'hodot.

Praised are You, beneficent Lord, to whom all praise is due.

אלהינו ואלהי אבותינו. ברכנו בברכה המושלשת בתורה הכתובה על ידי משה עבדך. האמורה ספי אהרן ובניו כהנים. עם קדושך קאמור:

Congregation:

ברכה יי וישמרה: כן יהי רצון:

יאר יי פניו אליך ויחנה: כן יהי רצון:

ישא יי פניו אליך וישם לך שלום: כן יהי רצון:

שים שלום טובה וברכה בעולם חן וחסד ורחמים עלינו ועל כל־ישראל עמך. ברכנו אבינו כלנו כאחד באור פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת חסד וצדקה וברכה ורחמים וחיים ושלום. וטוב בעיניך לברך את־עמך ישראל בכל־עת ובכל־שעה בשלומך: ברוך אתה יי המברך את־עמו ישראל בשלום:

(Hoshanot for Sukkot, pages 504-513.)

Reader:

Y'va-reh'ha Adonai v'yish-m'reha.

Ya-eyr Adonai panav eyle-ha
vi-hu-neka.

Yisa Adonai panav eyle-ha
v'ya-seym l'ha shalom.

Congregation:

Keyn y'hi ratzon.

Keyn y'hi ratzon.

Keyn y'hi ratzon.

Sim shalom tovah u-v'rahah ba-olam,
Heyn va-hesed v'rahimim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
Torat ha-yim, v'ahavat hesed,
U-tz'dakah, u-v'rahah, v'rahimim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt u-v'hol sha-a bi-sh'lomeha.

Bless us, O God, with the threefold blessing of the Torah of Moses, pronounced in ancient days by Aaron and his sons, Your consecrated priests:

THE THREEFOLD BLESSING

"May the Lord bless you and protect you."	Congregation: May this be God's will.
"May the Lord show you kindness and be gracious to you."	May this be God's will.
"May the Lord bestow favor upon you and grant you peace."	May this be God's will.

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel. Bless us, our Creator, with the Divine light of Your presence. For by that light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace. May it please You to bless Your people Israel, at all times, with Your peace. Praised are You, O Lord, Bestower of peace upon Your people Israel.

GRANT PEACE TO ALL

Grant peace, O Lord, to each of us,
The peace that comes from faith in You.

For so it is written:

*"You will keep in perfect peace
Those who trust in You."*

Grant peace, O God, to our children,
The peace that comes from a knowledge and love of our heritage.

For so it is written:

*"When all your children shall be taught of the Lord,
Great shall be the peace of your children."*

Grant peace, O God, to Your people, the House of Israel,
The peace that comes from strength of spirit and resolve.

For so it is written:

*"The Lord will give strength to our people,
The Lord will bless our people with peace."*

Grant peace, O Lord, to all Your children,
The peace that comes from creating a kind and just society.

For so it is written:

*"For the work of righteousness shall be peace,
And the effect of righteousness calm and confidence forever."*

(Isaiah 23:3; 54:13; Psalms 29:11; Isaiah 32:17)

ברוך אתה יי המברך את־עמו ישראל בשלום:

Baruh ata Adonai, ha-m'vareyh et amo yisrael ba-shalom.
We praise You, O Lord, Bestower of peace upon Your people Israel.

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפְרָ לְכָל תְּהִיָּה:
פָּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחֹשֶׁבִים עָלַי רַעָה.
מִהֲרָה הִפֵּר עֲצָתְךָ וּמְלַקֵּל מַחֲשַׁבְתְּךָם:
עֲשֵׂה לְמַעַן שְׂמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
לְמַעַן יִחְלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי:
יְהִיו לְרִצּוֹן אֲמַר־יִפִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
יְיָ צוּרִי וְגֹאֲלִי:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
Adonai tzuri v'go-ali.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

GUARD MY TONGUE FROM EVIL

O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

AN INTERPRETIVE ELOHAI NETZOR

O Lord, guard my tongue from evil
And my lips from speaking guile;
Guard my heart from hatred
And my mind from harmful thoughts.
Help me to avoid shameful speech
As well as shameful silence.
May my words be messengers of Your will,
Humble in spirit, helpful in purpose,
Seeking justice, and pursuing peace.
O Lord, guard my spirit from weakness;
And my soul from gloom or despair.
Strengthen my worthy desires
That I may serve You, in joy, every day;
Thus may I reflect honor on Your holy name
In all that I say and do.

Ben Saul

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלַם וּלְעֵלְמֵי עֵלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיד הוּא. לְעֵלָא מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא חֲשִׁבְתָּא וְנַחְמָתָא דְאַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
חַתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

אין כַּאֲדוֹנֵינוּ. אין כַּאֲלֵהֵינוּ.

אין כְּמוֹשֵׁיֵנוּ. אין כְּמַלְכֵנוּ.

מִי כַּאֲדוֹנֵינוּ. מִי כַּאֲלֵהֵינוּ.

מִי כְּמוֹשֵׁיֵנוּ. מִי כְּמַלְכֵנוּ.

נוֹדָה לַאֲדוֹנֵינוּ. נוֹדָה לַאֲלֵהֵינוּ.

נוֹדָה לְמוֹשֵׁיֵנוּ. נוֹדָה לְמַלְכֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ. בְּרוּךְ אֲדוֹנֵינוּ.

בְּרוּךְ מַלְכֵנוּ. בְּרוּךְ מוֹשֵׁיֵנוּ.

אָתָּה הוּא אֱלֹהֵינוּ. אָתָּה הוּא אֲדוֹנֵינוּ.

אָתָּה הוּא מַלְכֵנוּ. אָתָּה הוּא מוֹשֵׁיֵנוּ.

אָתָּה הוּא שְׁהַקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים:

Alternate (Sefardic rite):

אָתָּה תְּקוּם תִּרְחַם צִיּוֹן. כִּי עַתָּה לְחַנּוּנָה כִּי־בָא מוֹעֵד:

*Eyn keylo-heyneu, eyn ka-do-neyneu,
Eyn k'mal-keyneu, eyn k'mo-shi-eyneu.*

*Mi heylo-heyneu, mi ha-do-neyneu,
Mi h'mal-keyneu, mi h'mo-shi-eyneu.*

*No-deh leylo-heyneu, no-deh la-do-neyneu,
No-deh l'mal-keyneu, no-deh l'mo-shi-eyneu.*

*Baruh Eloheyneu, baruh ado-neyneu,
Baruh mal-keyneu, baruh mo-shi-eyneu.*

*Ata hu Eloheyneu, ata hu ado-neyneu,
Ata hu mal-keyneu, ata hu mo-shi-eyneu.*

A NOTE BEFORE ALENU

One of the oldest post-Biblical Jewish prayers, Alenu acclaims God as Creator and Ruler of the universe, to whom our praise is due, and thankfully proclaims the unique legacy of the Jewish People. (cont'd.)

EYN KEYLOHEYNU

There is none like our God;
There is none like our Lord;
There is none like our Sovereign;
There is none like our Redeemer.

Who is like our God?
Who is like our Lord?
Who is like our Sovereign?
Who is like our Redeemer?

Let us thank our God;
Let us thank our Lord;
Let us thank our Sovereign;
Let us thank our Redeemer.

Let us praise our God;
Let us praise our Lord;
Let us praise our Sovereign;
Let us praise our Redeemer.

You are our God;
You are our Lord;
You are our Sovereign;
You are our Redeemer.

A PATHWAY TO PEACE

אמר רבי אלעזר אמר רבי חנינא. תלמידי חכמים מרבים שלום
בעולם. שנאמר וכל-בניך למודי יי ורב שלום בניך. אל תקרא בניך אלא
בונך: שלום רב לאהבי תורתך ואין למו מכשול: יהי שלום בחילך
שלוה בארמונותיך: למען אחי ורעי אדברה נא שלום בך: למען ביתי:
אלהינו אבקשה טוב לך: יי עז לעמו יחן יי יברך את עמו בשלום:

Rabbi Eleazar quoted Rabbi Hanina who said: "Scholars increase peace in the world," as is written: "When all your children shall be taught of the Lord, great shall be the peace of your children." Interpret the second *ba-na-yih* ("your children") as *bo-na-yih* "those who have understanding." Great peace have they who love Your Torah; and there is no stumbling for them. Peace be within your walls, and security within your palaces. For the sake of my brethren and friends, I would say, Peace be with you! For the sake of the House of the Lord our God, I seek your good. The Lord will give strength to our people; the Lord will bless our people with peace. (Talmud Berakhot 64a)

The second section of the Alenu hopefully anticipates the day when all humanity will acknowledge God's sovereignty, in a perfected world. Attributed to Rav, a 3rd-century Babylonian Talmudist, who is said to have introduced it into the Malhuyot (Sovereignty) of Rosh Hashanah Musaf, it has been recited at the conclusion of all services since the early 14th century.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
 שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
 שְׁלֹא שָׂם חֲלָקֵנוּ בְּהֵם
 וְגַרְלָנוּ כְּכָל־הַמֹּנֵם:

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בָּרוּךְ הוּא.

שְׁהוּא נוֹטָה שָׁמַיִם וַיּוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
 מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּנִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אֶמֶת מִלְּכֵנוּ אֶפְסֵם זִלְתוֹ. כְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַתְּ
 הַיּוֹם וְהִשְׁבַּתְּ אֶל־לִבְבְּךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם
 מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

*Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam hel-keynu ka-hem,
 V'gora-leynu k'hol hamonam.
 Va-anahnu kor-im u-mishta-havim u-modim,
 Lifney meleḥ malhey ha-m'lahim,
 Ha-kadosh baruch hu.*

Alenu

Let us now praise the Lord of all;
Let us acclaim the Author of Creation,
Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,
Who made our heritage different from theirs,
And assigned to us a unique destiny.
We bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,
Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.
The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.
As it is written in the Torah:
"This day accept, with mind and heart,
That God is the Lord of heaven and earth;
There is no other."

(Alenu continues on next page.)

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
U-mo-shav y'karo ba-shama-yim mi-maal,
U-sh'hinat uzo b'gov-hey m'romim.
Hu Eloheynu eyn od,
Emet mal-keynu efes zu-lato, ka-katuv b'torato,
Vyada-ta ha-yom va-ha-shey-vota el l'va-veha
Ki Adonai hu ha-Elohim
Ba-shama-yim mi-maal v'al ha-aretz mi-taht, eyn od.

על־בן נקודה לך יי אלהינו לראות מהרה בתפארת עגוד.
 להעביר גלולים מרהארץ והאילים פרות יברתון. לתמן
 עולם במלכות שדי. וכל־בני בשר יקראו בשמך להפנות אליך
 כל־שעי ארץ: יכירו וידעו כל־יושבי תבל. כי לך תכרע
 כל־ברך תשבע כל־לשון: לפניך יי אלהינו יכרעו ויפולו.
 ולכבוד שמך יקר יתנו. ויקבלו כלם את על מלכותך. ותמלך
 עליהם מהרה לעולם ועד: כי המלכות שלך היא. ולעולמי
 עד תמלך בכבוד: ככתוב בתורתך. יי ימלך לעלם ועד:
 ונאמר. והיה יי למלך על־כל־הארץ.
 ביום ההוא יהיה יי אחד ושמו אחד:

A PROPHETIC VISION OF THE FUTURE (Isaiah 2:2-4)

*It shall come to pass in the latter days
 that the mountain of the House of the Lord
 shall be established as the highest of the mountains,
 and shall be raised above the hills;
 and all the nations shall flow to it.*

*And many peoples shall come and say:
 "Come, let us go up to the mountain of the Lord,
 to the House of the God of Jacob,
 so that we may be taught God's ways,
 and walk in God's paths."*

*For out of Zion shall go forth Torah,
 and the word of the Lord from Jerusalem.*

*The Lord shall judge between the nations,
 and shall decide for many peoples.*

*And they shall beat their swords into plowshares
 and their spears into pruning hooks.*

*Nation shall not lift up sword against nation,
 neither shall they learn war any more.*

**V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
 Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.**

WE HOPE FOR THE DAY

- I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the sovereignty of the Almighty, and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your rule; and may You rule over them speedily and forevermore. For sovereignty is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One. (M.S.-o.)

BECAUSE WE BELIEVE IN YOU

- II Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will reflect the sovereignty of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.
May all the living fervently acknowledge
That to You every knee must bend,
Every tongue vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your rule.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."
The prophet too, proclaimed this promise:
"The Lord shall reign over all the earth;
On that day the Lord shall be One and shall be acclaimed as One."

Life, faith, and remembrance

To us, O Lord of life, You have entrusted Your spirit,
Fashioning us in Your image, and granting us Your gifts:

*The power to create, the will to perfect,
The ability to dream, the capacity to love.*

These are among Your priceless gifts to Your children,
To be used wisely on our earthly journey.

*At journey's end, our souls return
To You, O God, Source of life and love.*

Comfort us, we pray; and deepen our faith
That with You each soul is reunited and loved.

*In Your keeping are the souls of the living,
And the spirits of those who have passed on.*

For it is from You that we come,
And it is to You that we return.

*Our few years on earth are but a prologue
To the drama which continues beyond time.*

This is the faith which sustains us at this hour
As we reaffirm the words of the Psalmist:

*"Into Your hand we entrust our spirits,
You will redeem us, O Lord, God of truth."*

A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.

In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God's name
In the hallowed words of the Kaddish.

Before the Mourner's Kaddish

I

Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your sustaining love, those who mourn now rise to sanctify Your name.

II

Almighty and Eternal God, in adversity as in joy, You are ever with us. As we recall with affection those who have been taken from our midst, we thank You for the example of their lives, for our years of companionship with them, for the cherished memories and the undying inspiration which they leave behind.

Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, those who mourn now rise to sanctify Your holy name.

(M.S.—a.)

III

Eternal God, source of consolation and healing, Your children's hearts are turned to You, in this hour of grief and remembrance.

Grant strength, O Lord, to all who mourn; sustain them in their sorrow. Help them to face the future with confidence and hope, even as they continue to honor the souls of their loved ones.

As we recall those taken from our midst, we offer our thanks—for the years which we shared, for the companionship which we enjoyed, for the love which we knew, and for the memories which we now treasure.

May we create living memorials to our departed through acts of kindness, of compassion, and of loyalty.

May all who mourn today find comfort in Your unfailing love, as they now rise to recite the hallowed words of the Kaddish.

וַתְּגַדַּל וַתְּקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵלְמָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

וַיְתְּבַח וַיְשַׁבַּח וַיְתַפְּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר וַיְתַעַלֶּה
וַיְתַהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל־בְּרַכְתָּא
וַיְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָּא דְאִמְרֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ħiru-tey, v'yam-liĥ mal-ħutey,
B'ħa-yey-ħon u-v'yomey-ħon
U-v'ħa-yey d'ħol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabaĥ v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'riĥ hu, l'eyla min kol bir-ħata v'shi-rata
Tush-b'ħata v'ne-ħemata da-amiran b'alma, v'imru amen.
Y'hey sh'lama raba min sh'ma-ya, v'ħa-yim,
Aleynu v'al kol yisrael, v'imru amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

Mourner's Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:

May God's great name be praised to all eternity.

Mourners:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

THE KADDISH

The Kaddish is not a prayer for the dead, but a mandate to the living. It bids us rise above our sorrow, and fixes our view upon the welfare of humanity. It lifts our hope and directs our vision to a day when all shall at last inhabit the earth as children of the One God, when justice shall reign supreme, in peace.

(Richard C. Hertz)

"The loving kindness which we show to the departed is the ultimate form of loving kindness." (Rashi)

One of the most tender examples of such loving kindness is the recitation of the Mourner's Kaddish during the Period of Mourning and on the anniversary of a loved one's death. As we remember our departed, we perpetuate their presence among us. By remembering them we confer upon them the gift of immortality.

בְּטֶרֶם כֹּל יִצִיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזַי מָלַךְ שְׁמוֹ נִקְרָא:	לָעַת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל
לְבַדּוֹ יִמְלוֹךְ נוֹרָא:	וְאַחֲרַי בְּכָלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאֲרָה:	וְהוּא הִיָּה וְהוּא הִנֵּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנַי
וְלוֹ הֶעָז וְהִמְשִׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבֵלֵי בְּעַת צָרָה:	וְהוּא אֱלֹהֵי נַחֵי גּוֹאֲלֵי
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא:	וְהוּא נָסִי וּמְנוּס לִי
בְּעַת אֵישָׁן וְאַעֲרִיָּה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵירָא:	וְעַם רוּחִי גְוִיָּתִי

Adon olam asher malah, b'terem kol y'tzir niv-ra.
 L'eyt na-asa v'heftzo kol, azai meleḥ sh'mo nikra.
 V'aharey kih-lot ha-kol, l'vado yim-loḥ nora.
 V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
 V'hu ehad v'eyn shey-ni, l'ham-shil lo l'haḥ-bira.
 B'li reyshit b'li taḥlit, v'lo ha-oz v'ha-misra.
 V'hu Eyli v'hai go-ali, v'tzur hevli b'eyt tzara.
 V'hu nisi u-manos li, m'nat kosi b'yom ekra.
 B'yado afkid ruḥi, b'eyt ishan v'a-ira.
 V'im ruḥi g'vi-yati, Adonai li v'lo ira.

ADON OLAM

The Eternal Lord reigned alone
While yet the universe was naught;
When by Divine Will all things were wrought,
God's sovereign name was first known.

And when this all shall cease to be,
In dread splendor shall God yet reign;
God was, God is, God shall remain
In glorious eternity.

For God is one, no other shares
God's nature or uniqueness;
Unending and beginningless,
All strength is God's; all sway God bears.

Acclaim the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within God's palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Israel Zangwill (adapted by Adina N. Samuelson)

וְשִׂמְחָהּ בְּחַגֵּיךָ וְהֵייתָ אִךְ שְׂמֵחַ!

V'sa-mahta b'hageha v'hayitah ah sameyah!

Rejoice in your Festivals; celebrate in gladness!

To live the words we pray

As we go forth from Your sanctuary, O Lord,
We pray that Your spirit may accompany us and bless us.

If our lives have become shallow, deepen them;
If our principles have become shabby, repair them.

If our ideals have become tarnished, restore them;
If our hopes have become faded, revive them.

If our loyalties have grown dim, brighten them;
If our values have become confused, clarify them.

If our purposes have grown blurred, sharpen them;
If our horizons have become narrowed, widen them.

Make us worthy instruments of Your will,
And help us, O God, to live the words we pray.

May we draw closer

Eternal God, in whose name we have gathered,
lift our thoughts that we may renew our minds,

*and lead us to a sense of Your presence,
that we may restore our souls.*

As we conclude our worship, we thank You, O Lord,
for our hallowed memories and for our abiding hopes.

*Help us to show that we are truly Your children
by giving ourselves faithfully to Your tasks.*

Help us to convert our convictions into conduct,
to narrow the gap between our principles and our practices.

*Keep us from seeking excuses for our shortcomings;
and help us to heal any wounds we may inflict.*

Help us to carry our successes with humility,
and to face our disappointments with courage and faith.

*Keep us from the pride that blinds the mind
and from the anger that hardens the heart.*

Make us loyal to our convictions in the face of falsehood;
but help us to speak the truth in love.

*May the prayers we have offered here today
draw us closer to Your teachings, to each other, and to You.*

To go forth in confidence

Let us go forth in confidence from the house of the Lord,
And may the blessings of our God go with us.

Let us take with us the words of prayer we have uttered,
And may God give us strength to fulfill our resolves.

May God's spirit be with us and with those we love;
And may we be granted health and contentment.

May God give us strength, hope, and vision,
And may all soon be blessed, in a world at peace.

Draw us near to that which You love

May love and harmony, peace and friendship
abide among us, O Lord.

Imbue us with reverence for You,
and strengthen our impulse to do good.

May we serve You with devotion,
and perform Your *Mitzvot* wholeheartedly.

May no hatred or envy be directed toward us,
and may we avoid any hatred or envy of others.

Keep us far from that which You abhor,
and draw us near to that which You love.

Deal mercifully with us, O Lord,
for the sake of Your great name.

Based on excerpts from the personal prayers of several Talmudic Sages

PRELUDES TO DAYTIME FESTIVAL KIDDUSH

(When a Festival falls on Shabbat)

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

V'shamru v'ney yisrael et ha-shabbat,
La-asot et ha-shabbat l'doro-tam b'rit olam.
Bey-ni u-veyn b'ney yisrael ot hi l'olam;
Ki shey-shet yamim asa Adonai
Et ha-shama-yim v'et ha-aretz,
U-va-yom ha-sh'vi-i shavat va-yi-nafash.

The Children of Israel shall observe the Sabbath, maintaining it throughout their generations as an everlasting Covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth; and on the seventh day the Lord ceased this work and rested.

(Exodus 31:26-17)

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ
כָּל־מְלָאכָתְךָ: וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיי אֱלֹהֶיךָ. לֹא־תַעֲשֶׂה
כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתְךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֵמָתְךָ וְגֵרְךָ
אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת־יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ.
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם. וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי:

Remember the Sabbath day to keep it holy. Six days shall you labor and do all your work. But on the seventh day, a Sabbath unto the Lord your God, you shall not do any manner of work: you, your son, your daughter, your manservant, your maid-servant, your cattle, or the stranger that is within your gates. For in six days the Lord made heaven and earth, the sea and all that is therein, and then rested on the seventh day. (Exodus 20:8-11)

Daytime Kiddush for Festivals

On Shabbat add:

עֲלֵינוּ בְּרַךְ יְיָ אֱתֵיּוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

וַיְדַבֵּר מֹשֶׁה אֶת־מַעְדֵי יְיָ אֵל בְּנֵי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

On Sabbath add:

Al keyn beyrah Adonai
et yom ha-shabbat va-y'kad-shey-hu.

Va-y'dabeyr moshe et mo-adey Adonai el b'ney yisrael.

Baruh ata Adonai, Eloheynu meleh ha-olam,
borey p'ri ha-gafen.

On Sabbath add:

"Therefore the Lord blessed the Sabbath day and hallowed it."

"And Moses proclaimed the Festivals of the Lord
to the Children of Israel."

Praised are You, Lord our God, Ruler of the universe,
Creator of the fruit of the vine.

In the Sukkah add:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה:

Baruh ata Adonai, Eloheynu meleh ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu ley-sheyv ba-sukkah.

Praised are You, Lord our God, Ruler of the universe,
who has taught us the way of holiness through the Mitzvot,
and ordained that we dwell in the Sukkah.

HAMOTZI

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruh ata Adonai, Eloheynu meleh ha-olam,
ha-motzi lehem min ha-aretz.

Praised are You, Lord our God, Ruler of the universe,
who brings forth bread from the earth.

SPECIAL LITURGIES
for the Pilgrimage Festivals

תַּפְלוֹת וּפְיוּטִים לְרֵגָלִים

On the first day of Pesah, "Tal" is recited within the second passage of the Musaf Amidah.

Traditional Opening Blessing:

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא אל עליון. גומל חסדים טובים וקנה הכל. וזכר חסדי אבות ומביא גואל לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

(Continue with "Ata Gibor" below.)

Interpretive Opening Blessing:

ברוך אתה יי אלהינו ואלהי אבותינו.
אלהי אברהם אלהי יצחק ואלהי יעקב.
אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.
האל הגדול הגבור והנורא אל עליון.
גומל חסדים טובים וקנה הכל.
וזכר חסדי אבות
ומביא גואל [וגואל] לבני בניהם למען שמו באהבה.
מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם ועזרת שרה:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:

אלהינו ואלהי אבותינו.

טל מן לרצות ארצה.

שיתנו ברכה בדיצה.

רב דגן ותירוש בהפריצה.

קומם עיר בה חפצה. בטל:

טל צנה שנה טובה ומעשרת.

פרי הארץ לנאון ולתפארת.

עיר כספה נותרת.

שימה בידך עטרת. בטל:

Tefillat Tal: PRAYER FOR DEW

*On the first day of Pesah, the Prayer for Dew is recited
within the second passage of the Musaf Amidah.*

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebeccah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

You are our Sovereign and Helper,
Our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

Our God and God of our ancestors,

Dew, precious dew! Upon Your land reborn,
Bestow blessing in Your exultation,
Strengthen us with ample wine and corn,
Give Your beloved city firm foundation
With dew.

Dew, precious dew! May abundance our year adorn,
Let proud and glorious fruit cover the land,
May the city that was like an empty sukkah forlorn,
Be a crown of beauty in Your hand
By dew.

טל נופף עלי ארץ ברוכה.
ממנו שמים שבחנו ברכה.
להאיר מתוך חשכה.
בנה אחריו משוכה. בטל:

טל יעסי צוף הרים.
טעם במאדך מבחרים.
חנניך חליץ ממסגרים.
זמרה ננעים וקול נרים. בטל:

טל ושבע מלא אמינו.
הכעת תחדש ימינו.
דוד בערךך העמד שמנו.
גן רנה שימנו. בטל:

טל בו תברך מזון.
במשמנינו אל יהי רזון.
אימה אשר הסעת כצאן.
אנא תפקלה רצון. בטל:

Reader:
שאתה הוא יי אלהינו
משיב הרוח ומוריד הטל:

Congregation:

Reader:

אמן: לברכה ולא לקלה.
אמן: לחיים ולא למות.
אמן: לשבע ולא לרזון.

Continue Amidah with "M'halkeyl Hayyim"—middle of p. 438 or p. 439;
or in the Interpretive Amidah—middle of p. 460.

Dew, precious dew! Drop upon the blessed earth;
From heaven's treasury be this accorded,
So shall the darkness to light give birth,
Your faithful people shall be rewarded
 With dew.

Dew, precious dew! Make the mountain's growth sweet,
The taste of Your excellence recalling;
Deliver us from distress, we entreat,
So may we sing Your praises, softly falling,
 As dew.

Dew, precious dew! Our granaries fill,
Renew our days as of yore.
Beloved God, uplift us at Your will,
Like a watered garden do us restore,
 With dew.

Dew, precious dew! Give us our harvest to reap,
Keep our flocks and herds from leanness,
Behold Your people You tenderly led like sheep,
Look to You to give the earth her greenness
 With dew.

Translation by Israel Zangwill (adapted)

Reader:
For You are the Lord our God,
who causes the wind to blow and the dew to descend:

<i>Reader:</i>	<i>Congregation:</i>
For a blessing, and not for a curse.	Amen.
For life, and not for death.	Amen.
For abundance, and not for famine.	Amen.

*Continue Amidah with "You sustain the living"—middle of p. 438 or p. 439;
or in the Interpretive Amidah—middle of p. 461.*

Akdamut: A medieval hymn for Shavuot

God acclaimed as Lawgiver and Creator

אַקדַמוֹת מְלִין וְשֵׁר יוֹת שׁוֹתָא.

אַוּלָא שְׁקַלְנָא הֶרְמֵן וְרִשׁוֹתָא:

בְּבָבִי תֵרִי וְתַלְת דְּאַפְתַּח בְּנִקְשׁוֹתָא.

בְּבָרִי דְבָרִי וְטָרִי עָדִי לְקִשְׁוֹתָא:

גְבוּרָן עֲלָמִין לֵה וְלֵא סִפְק פְּרִישׁוֹתָא.

גְּוִיל אֱלוֹ רְקִיעֵי קִנִּי כָּל חוֹרְשׁוֹתָא:

דִּיֹּו אֱלוֹ יִמֵי וְכָל מִי כְּנִישׁוֹתָא.

דִּירִי אַרְעָא סְפָרִי וְרִשְׁמֵי רִשׁוֹתָא:

הֶרֶר מְרִי שְׁמִיא וְשְׁלִיט בְּיִבְשׁוֹתָא.

הֶקֶם עֲלָמָא יְחִידָאֵי וְכַבְשָׁה בְּכַבְשׁוֹתָא:

Torah unites God and Israel

עֲרַב יִקְרֵי אַחְסִינְתָּה חֲבִיבִין דְּבַקְבַּעְתָּא.

עֲבָדִין לֵה חֲטִיבָה בְּדִנְח וְשִׁקְעָתָא:

פְּרִישָׁן לְמִנְחָה לְמַעַבְד לֵה רְעוּתָא.

פְּרִישְׁתִּי שְׁבַחָה יְחוּוֹן בְּשַׁעוּתָא:

צָבִי וְחִמְד וְרַגְג דִּילָאוֹן בְּלַעוּתָא.

צְלוּתְהוֹן בְּכֹן מְקַבֵּל וְהִנְיָא בְּעוּתָא:

קַטִּירָא לְחֵי עֲלָמָא בְּתִנְיָא בְּשַׁבּוּעֵתָא.

קַבֵּל יִקְרֵי טוֹטְפָתָא יְתִיבָא בְּקַבִּיעוּתָא:

*The upright will be redeemed,
and will rejoice in God's gift, the Torah*

יִבְאִין כַּד שְׁמַעְתוֹן שְׁבַח דָּא שִׁירְתָּא.

קַבִּיעִין בְּן טְהוּוֹן בְּהִנְהוּוֹ חֲבוּרְתָּא:

וְתוֹכּוֹן דִּי תִיתְבוֹן בְּעֵלָא דְרִתָּא.

אַרִי תַצִּיתוֹן לְמַלּוּי דְנִפְקִין בְּהֶדְרְתָּא:

מְרוֹמָם הוּא אֱלֹהִין בְּקַדְמָתָא וּבְתַרְיָתָא.

צָבִי וְאַתְרַעִי בְּן וּמְסַר לָן אִוְרִיתָּא:

Akdamut: A medieval hymn for Shavuot*

GOD ACCLAIMED AS LAWGIVER AND CREATOR

Before we hear the Commandments sublime,
I ask permission to speak in awe,
Two or three stanzas in praise of the One,
Who created the world at the beginning of time.

Were the sky above us of parchment made,
And every twig and reed a quill;
Were every drop of sea water ink,
And each of us a book could fill;

Still we could not tell the wondrous story,
Of the Creator's work in all of its glory.

TORAH UNITES GOD AND ISRAEL

Precious to God is Israel, God's people,
Who rise to acclaim God morning and eve;
To do God's will in the Torah they toil,
That their prayers God may graciously receive.

On *Tefillin* adorning the Eternal's crown,
Israel's greatness is boldly inscribed;
In love it is they who daily proclaim,
"The Lord our God, the Lord is One."

**THE UPRIGHT WILL BE REDEEMED,
AND WILL REJOICE IN GOD'S GIFT, THE TORAH**

You the upright who have heard my song,
Among God's faithful may you ever belong.
Obey God's words, these teachings sublime,
For to us God entrusted the Torah divine.
Called to God's service by God's own choice,
In the gift of Torah may we ever rejoice.

**Selected verses*

Hoshanot—FIRST DAY OF SUKKOT

When the first day of Sukkot falls on Shabbat, recite the version on p. 510, and recite this version on the second day.

A Torah scroll is taken from the Ark and held at the Bimah. The Reader and Congregation take the Lulav and the Etrog in their hands and chant:

הושע נא:

למענה אלהינו. הושע נא: למענה בוראנו. הושע נא:
למענה גואלנו. הושע נא: למענה דורשנו. הושע נא:

A procession is formed around the synagogue, with each participant carrying the Lulav and Etrog:

למען אמתך. למען בריחתך. למען גרלך ותפארתך.
למען דתך. למען הודך. למען ועודך. למען זכרך.
למען חסדך. למען טובך. למען יחודך. למען כבודך.
למען למודך. למען מלכותך. למען נצחך. למען סודך.
למען עזך. למען פאריך. למען צדקתך. למען קדשתך.
למען רחמיך הרבים. למען שכנתך. הושע נא. למען
תהלתך. הושע נא: אני יהו הושיעה נא:

In some congregations "Kehoshata" is recited, page 508.

הושיעה את-עמך ובך את-נחלתך ורעם ונשאם עד-העולם:
ויהיו דברי אלה אשר התחננתני לפני יי קרבים אליי אלהינו
יומם ולילה לעשות משפט עבדו ומשפט עמו ישראל דבר-יום
ביום: למען דעת כל-עמי הארץ כי יי הוא האלהים אין עוד:

Ho-shia et ameha, u-va-reyh et nahla-teha,
U-r'eym v'nas-eym ad ha-olam.

The Torah is returned to the Ark. Continue with Kaddish Shalem, page 476.

Hoshanot—FIRST DAY OF SUKKOT

When the first day of Sukkot falls on Shabbat, recite the version on p. 511, and recite this version on the second day.

A Torah scroll is taken from the Ark and held at the Bimah. The Reader and Congregation take the Lulav and the Etrog in their hands and chant:

HOSHA-NA!

Hosha-na Help us, we pray, for Your sake, our God.
Hosha-na Help us, we pray, for Your sake, our Creator.
Hosha-na Help us, we pray, for Your sake, our Redeemer.
Hosha-na Help us, we pray, for Your sake, our Benefactor.

A procession is formed around the synagogue, with each participant carrying the Lulav and Etrog:

HOSHA-NA! Help us, we pray:

For the sake of —
Your truth and Your Covenant,
Your greatness and Your splendor,
Your Law and Your teaching,
Your kindness and Your goodness,
Your unity and Your sovereignty,
Your power and Your righteousness,
Your holiness and Your mercy.

Help us, we pray: HOSHA-NA.

(Selected and adapted from the Hebrew)

Help Your people and bless Your inheritance; tend them and sustain them forever. May my words of supplication be close to You, Lord our God, day and night; that You may maintain the cause of Your servant and the cause of Your people Israel, according to each day's needs; that all the peoples of the earth may know that the Lord alone is God. There is no other.

The Torah is returned to the Ark. Continue with Kaddish Shalem, page 477.

Hoshanot—SECOND DAY OF SUKKOT

When the second day of Sukkot falls on a Sunday, recite the Hoshanot on p. 504.

A Torah scroll is taken from the Ark and held at the Bimah. The Reader and Congregation take the Lulav and the Etrog in their hands and chant:

הושע נא:

למענה אלהינו. הושע נא: למענה בוראנו. הושע נא:
למענה גואלנו. הושע נא: למענה דורשנו. הושע נא:

A procession is formed around the synagogue, with each participant carrying the Lulav and Etrog:

אָבן שְׁתִּיָּה. בֵּית הַבְּחִירָה. גֶּרֶן אֲרָנָן. דְּבִיר הַמְּצַנֵּעַ.
הַר הַמִּרְיָה. וְהַר יִרְאָה. זְבוּל תַּפְּאֲרֵתָךְ. חֲנֹה דָּוִד. טוֹב
הַלְבָּנוֹן. יִפְהַ נּוֹף מְשׁוֹשׁ כְּלֵהָאָרֶץ. כְּלִילַת יִפִּי. לִינַת
הַצֶּדֶק. מְכוֹן לְשִׁבְתְּךָ. נְהַ שְׁאֲנָן. סִכַּת שְׁלָם. עֲלִית
שְׁבָטִים. פֶּנֶת יְקָרְתָּ. צִיּוֹן הַמְּצַנֵּעַת. קֹדֶשׁ הַקִּדְשִׁים. רְצוּף
אַהֲבָה. שְׂכִינַת כְּבוֹדְךָ. הוֹשֵׁעַ נָא. תַּל תַּלְפִּיּוֹת. הוֹשֵׁעַ נָא:
אָנִי וְהוּ הוֹשִׁיעָה נָא:

In some congregations "Kehoshata" is recited, page 508.

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ אֶת־נַחֲלֶתְךָ וּרְעֵם וְנִשְׂאֵם עַד־הָעוֹלָם:
וַיְהִי דְבַר יְיָ אֱלֹהֵי אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ קָרְבִים אֱלֹהֵי אֱלֹהֵינוּ
יוֹמָם וְלַיְלָה לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם
בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְיָ הוּא הָאֱלֹהִים אֵין עוֹד:

Ho-shia et ameha, u-va-reyh et nahla-teha,
U-r'eym v'nas-eym ad ha-olam.

The Torah is returned to the Ark. Continue with Kaddish Shalem, page 476.

Hoshanot—SECOND DAY OF SUKKOT

When the second day of Sukkot falls on a Sunday, recite the Hoshanot on p. 505. A Torah scroll is taken from the Ark and held at the Bimah. The Reader and Congregation take the Lulav and the Etrog in their hands and chant:

HOSHA-NA!

Hosha-na Help us, we pray, for Your sake, our God.
Hosha-na Help us, we pray, for Your sake, our Creator.
Hosha-na Help us, we pray, for Your sake, our Redeemer.
Hosha-na Help us, we pray, for Your sake, our Benefactor.

A procession is formed around the synagogue, with each participant carrying the Lulav and Etrog:

HOSHA-NA! Help us, we pray:

Help Zion, City of David,
Abode of righteousness and Divine majesty,
Site of Your Temple built of Lebanon's cedars,
Holy of holies sanctified by Your presence,
Mount Moriah crowned with beauty,
Adorned in loveliness, joy of the earth,
Sanctified by pilgrimages on Festival days,
Mount Zion chosen to radiate Your glory.

Help us, we pray: HOSHA-NA.

(Selected and adapted from the Hebrew)

Help Your people and bless Your inheritance; tend them and sustain them forever. May my words of supplication be close to You, Lord our God, day and night; that You may maintain the cause of Your servant and the cause of Your people Israel, according to each day's needs; that all the peoples of the earth may know that the Lord alone is God. There is no other.

The Torah is returned to the Ark. Continue with Kaddish Shalem, page 477.

כְּהוֹשַׁעְתָּ אֱלֹהִים בְּלוֹד עַמּוֹךְ. בְּצִאֲתוֹךְ לְיֵשַׁע עַמּוֹךְ.
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ גּוֹי וְאֱלֹהִים. דְּרוֹשִׁים לְיֵשַׁע אֱלֹהִים.
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ הַמּוֹן צְבָאוֹת. וְעַמּוֹס מִלְּאֲכֵי צְבָאוֹת.
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ זָכִים מִבֵּית עֲבָדִים. חֲנוּן בְּיָדָם מִעַבְדֵי־יָם.
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ טְבוּעִים בְּצוֹל גְּזָרִים. יִקְרָךְ עַמּוֹס מִעַבְדֵי־יָם.
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ כְּנֵה מְשׁוֹרְרֵת וַיֹּשַׁע. לְגוֹחַהּ מִצְיֹנָה וַיִּנְשַׁע.
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ מֵאֲמֵר וְהוֹצֵאתִי אֶתְכֶם. וְקוֹב וְהוֹצֵאתִי אֶתְכֶם
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ סוֹבְבֵי מִזְבֵּחַ. עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבֵּחַ.
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ פִלְאֵי אֲרוֹן כְּהִפְשַׁע. צַעַר פִּלְשֶׁת בְּחֲרוֹן אֶף
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ קַהְלוֹת בְּבִלְהָ שְׁלַחַת. רַחוּם לְמַעַנְם שְׁלַחַת.
 כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ שְׁבוֹת שְׁבִטֵי יַעֲקֹב. תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֶהְלִי
 יַעֲקֹב.
 אֲנִי יְהוָה הוֹשִׁיעָה נָא:
 אֲנִי יְהוָה הוֹשִׁיעָה נָא:

הוֹשִׁיעָה אֶת־עַמּוֹךְ וּבְרַךְ אֶת־נַחֲלָתוֹךְ וְרַעַם וְנִשְׁאֵם עַד־הָעוֹלָם:
 וַיְהִי דְבַר־יְיָ אֱלֹהֵי אֲשֶׁר הִתְחַנְּנֵתִי לִפְנֵי יְיָ קְרִבִים אֵלַי אֱלֹהֵינוּ
 יוֹמָם וְלַיְלָה לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם
 בְּיוֹמוֹ: לְמַעַן יָדַעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְיָ הוּא הָאֱלֹהִים אֵין עוֹד:

Ho-shia et ameha, u-va-reyh et nahla-teha,
 U-r'eym v'nas-eym ad ha-olam.

The Torah is returned to the Ark. Continue with Kaddish Shalem, page 476.

KEHOSHATA

(When Sukkot falls on a weekday)

As You delivered our people when they sought Your help,
So, too, save us, we pray: *Hosha-na!*

As You redeemed our people from Egyptian bondage,
So, too, redeem us, we pray: *Hosha-na!*

As You guided our people across the divided sea,
So, too, guide us, we pray: *Hosha-na!*

As You brought joy to Your liberated children,
So, too, bring joy to us, we pray: *Hosha-na!*

As You were with our ancestors in enslavement and exile,
So, too, be with us, we pray: *Hosha-na!*

As You accompanied those who circled Your altar,
So, too, accompany us, we pray: *Hosha-na!*

As You inspired our people in their time of need,
So, too, inspire us, we pray: *Hosha-na!*

As You answered those who put their trust in You,
So, too, answer us, we pray: *Hosha-na!*

(Selected and adapted from the Hebrew)

Help Your people and bless Your inheritance; tend them and sustain them forever. May my words of supplication be close to You, Lord our God, day and night; that You may maintain the cause of Your servant and the cause of Your people Israel, according to each day's needs; that all the peoples of the earth may know that the Lord alone is God. There is no other.

The Torah is returned to the Ark. Continue with Kaddish Shalem, page 477.

Hoshanot for Shabbat

(When the first day of Sukkot falls on Shabbat, and on Shabbat Hol Hamoed)

The Ark is opened, but the Torah scrolls are left in the Ark.

הושע נא:

לְמַעַן אֱלֹהֵינוּ. הושע נא: לְמַעַן בּוֹרְאֵנוּ. הושע נא:
לְמַעַן גּוֹאֲלֵנוּ. הושע נא: לְמַעַן דּוֹרְשָׁנוּ. הושע נא:

אם נצורה קבבת. בוננת בדת נפש משיבת. גומרת
הלכות שבת. דורשת משאת שבת. הקובעת אלפים
תחום שבת. ומשיבת רגל משבת. זכור ושמור מקימת
בשבת. חשה למחר ביאת שבת. טורחת כל מששה
לשבת. יושבת וממתנת עד פלות שבת. כבוד וענג
קוראה לשבת. לבוש וכסות מחלפת בשבת. מאכל
ומשתה מכינה לשבת. נעם מגדים מנעמת לשבת.
סעודות שלש מקימת בשבת. על שתי בכרות בוצעת
בשבת. פורטת ארבע רשויות בשבת. צווי הדלקת נר
מדלקת בשבת. קדוש היום מקדשת בשבת. רגן שבע
מפללת בשבת. שבעה בדת קוראה בשבת. תנחילה
יום שכלו שבת. הושע נא: אני יהו הושיעה נא:

In some congregations "Kehoshata" is recited, page 512.

הושיעה את־עמך וברך את־נחלתך ורעם ונשאם עד־העולם:
ויהיו דברי אלה אשר התחננתי לפניי קרבים אל־י אלהינו
יומם ולילה לעשות משפט עבדו ומשפט עמו ישאל דבר־יום
ביומו: למען דעת כל־עמי הארץ כי יי הוא האלהים אין עוד:

*Ho-shia et ameha, u-va-reyh et nahla-teha,
U-r'eym v'nas-eym ad ha-olam.*

The Ark is closed.

Continue with Kaddish Shalem, page 476.

Hoshanot for Shabbat

(When the first day of Sukkot falls on Shabbat, and on Shabbat Ḥol Hamoed)

The Ark is opened, but the Torah scrolls are left in the Ark.

HOSHA-NA!

Hosha-na Help us, we pray, for Your sake, our God.
Hosha-na Help us, we pray, for Your sake, our Creator.
Hosha-na Help us, we pray, for Your sake, our Redeemer.
Hosha-na Help us, we pray, for Your sake, our Benefactor.

How precious to You are Your people Israel,
How precious to them is Your holy Shabbat.
Each week they toil in honor of Shabbat,
That they may properly "remember" and "observe" Shabbat.
Fine food and drink they prepare for Shabbat,
Their best garments they set aside for Shabbat.
With blessing they kindle the lights of Shabbat,
Over wine they proclaim the sanctity of Shabbat.
With twin loaves they begin the meal of Shabbat,
With prayer and song they adorn the table of Shabbat.
Worry and care they set aside on Shabbat,
Serenity and delight they enjoy on Shabbat.
Faithfully they study Torah on Shabbat,
Renewal and solace they find on Shabbat.
Seven blessings they recite in the *Amidah* of Shabbat,
Seven they call to the Torah on Shabbat.
Eagerly they hasten to welcome Shabbat,
Lovingly they cling to the last moments of Shabbat.
Bless Israel, we pray, on this Shabbat;
Grant to Israel soon an unending Shabbat.

Help Your people and bless Your inheritance; tend them and sustain them forever. May my words of supplication be close to You, Lord our God, day and night; that You may maintain the cause of Your servant and the cause of Your people Israel, according to each day's needs; that all the peoples of the earth may know that the Lord alone is God. There is no other.

The Ark is closed.

Continue with Kaddish Shalem, page 477.

כְּהוֹשַׁעְתָּ אֲדָם יִצִיר כַּפִּיד לְגוֹנְנָה. בְּשַׁבַּת קֹדֶשׁ הַמִּצְאָתוֹ
 כָּפָר וַחֲנִינָה. כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ גוֹי מִצָּן מְקוּיִם חָפֵשׁ. דְּעָה כְּגוֹ לְבַר שְׁבִיעִי
 לְנַפְשׁ. כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ וּבִתְרִיד בְּמִדְבַר סִין בְּמַחֲנֶה. חֲכָמוֹ וְלִקְטוֹ
 בְּשֵׁשִׁי לֶחֶם מִשָּׁנָה. כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ סִינֵי הַשְּׁמָעוּ בְּדַבְּרוֹ רְבִיעִי. עֲנִין זְכוֹר וְשִׁמּוֹר
 לְקֹדֶשׁ שְׁבִיעִי. כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ קֹהֶלֶת וְעַמּוֹ בְּבֵית עוֹלָמִים. רִצּוֹד בְּחֻנָּם
 שְׁבַעַה וְשִׁבְעָה יָמִים. כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ שְׁבִים עוֹלֵי גוֹלָה לְפָדְיוֹם. תּוֹרְתֶךָ בְּקִרְאָם בְּחֹג
 יוֹם יוֹם. כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ מִשְׁמַחֲתֶיךָ בְּבִנְיָן שְׁנֵי הַמְּחֻדָּשׁ. נוֹטְלִים לִילָב בָּל
 שְׁבַעַה בְּמִקְדָּשׁ. כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ מוֹדִים וּמִיחֻלִּים וְלֹא מְשֻׁנִּים. כְּלָנוּ אָנוּ לְיָהּ
 וְעֵינֵינוּ שׁוֹנִים. כֵּן הוֹשַׁע נָא:
 כְּהוֹשַׁעְתָּ נְחוּמִיד בְּמִצְוֹתֶיךָ תָּמִיד יִשְׁתַּעֲשֶׂוּן. וְרָצָם
 וְהִחֲלִיצָם בְּשׁוֹבָה וְנַחַת יִשְׁעוֹן. כֵּן הוֹשַׁע נָא:
 אֲנִי נְהוּ הוֹשִׁיעָה נָא:

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ אֶת־נַחֲלֶתְךָ וְרַעַם וְנִשְׂאָם עַד־הָעוֹלָם:
 וַיְהִי דְבַר־יְיָ אֱלֹהֵי אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ קָרְבִים אֱלֹהֵינוּ
 יוֹמָם וְלַיְלָה לַעֲשׂוֹת מִשְׁפַּט עֲבָדוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבִרְיֹם
 בְּיוֹמוֹ: לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְיָ הוּא הָאֱלֹהִים אֵין עוֹד:

Ho-shia et ameha, u-va-reyha et nahla-teha,
 U-r'eym v'nas-eym ad ha-olam.

The Ark is closed.

Continue with Kaddish Shalem, page 476.

KEHOSHATA

(For Shabbat)

As You helped Adam and showed him the way to atonement and grace on the holy Shabbat,

Keyn Hosha-na—So, too, help us, we pray.

As You helped Your people who longed for freedom, and chose to rest on the sacred Shabbat,

Keyn Hosha-na—So, too, help us, we pray.

As You helped Your people in the desert where they gathered a double portion of manna before Shabbat,

Keyn Hosha-na—So, too, help us, we pray.

As You helped those assembled at Sinai, who heard the Commandment's double utterance—"remember" and "observe" the Shabbat,

Keyn Hosha-na—So, too, help us, we pray.

As You helped Solomon and his people at the dedication of the holy Temple when they won Your favor by celebrating seven days and seven days more,

Keyn Hosha-na—So, too, help us, we pray.

As You helped those who returned from Babylonian exile when they read from Your Torah each day of this Festival,

Keyn Hosha-na—So, too, help us, we pray.

As You helped those who rebuilt and renewed the Temple, where they carried the *Lulav* on seven days of this Festival,

Keyn Hosha-na—So, too, help us, we pray.

As You helped those who thanked You and steadfastly kept their faith while they chanted: "We are God's, and to God we look,"

Keyn Hosha-na—So, too, help us, we pray.

As You helped those who found comfort and delight in Your Mitzvot, whom You favored with strength, rest, and tranquility,

Keyn Hosha-na—So, too, help us, we pray.

(Based on the abbreviated Hebrew version of Kehoshata)

Help Your people and bless Your inheritance; tend them and sustain them forever. May my words of supplication be close to You, Lord our God, day and night; that You may maintain the cause of Your servant and the cause of Your people Israel, according to each day's needs; that all the peoples of the earth may know that the Lord alone is God. There is no other.

Tefillat Geshem

On Shemini Atzeret, "Geshem" is recited within the second passage of the Musaf Amidah.

Traditional Opening Blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים
טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חֲסָדֵי אָבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

(Continue with "Ata Gibor" below.)

Interpretive Opening Blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבְּקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אָבוֹת
וּמְבִיא גּוֹאֵל [גְּאֻלָּה] לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם וְעִזְרַת שְׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְתִיבָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

זְכוֹר אָב נִמְשָׁךְ אַחֲרֶיךָ כְּמִים.

בְּרַכְתּוֹ כְּעֵץ שְׂחוֹל עַל פְּלִגֵי מַיִם.

גִּנְנָתוֹ הִצְלִתוֹ מֵאֵשׁ וּמַמַּיִם.

דְּרָשְׁתּוֹ בְּיַד עוֹזֵר עַל כָּל־מַיִם:

Congregation:

בְּעֵבֹרוֹ אֵל תִּמְנַע מַיִם:

זְכוֹר הַנוֹלָד בְּבִשּׁוּרַת יִקְחֶנָּה מֵעֵט־מַיִם.

וְשִׁחַתָּ לְהַרֵּוֹ לְשִׁחַטוֹ לְשִׁפְךָ דָּמוֹ כְּמִים.

זֶהָר גַּם הוּא לְשִׁפְךָ לֵב כְּמִים.

Congregation:

בְּצִדְקוֹ חֵן חֲשַׁרְתָּ מַיִם:

חֲפָר וּמָצָא בְּאֵרוֹת מַיִם:

Tefillat Geshem: PRAYER FOR RAIN

On Shemini Atzeret, the Prayer for Rain is recited within the second passage of the Musaf Amidah.

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

You are our Sovereign and Helper,
Our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

THE GIFT OF WATER (Based on Israel Zangwill)

Our God and God of our ancestors,
Remember Abraham who flowed toward You *like water*,
You blessed him like a tree planted by streams *of water*;
You shielded him and saved him from fire *and water*;
You cared for him when he sowed by all streams *of water*.

Congregation: For his sake do not withhold water.

Remember Isaac whose birth was foretold over a little *water*,
You told his father to sacrifice him, to shed his blood *like water*,
Isaac too was diligent in pouring out his heart *like water*,
He dug deep and discovered wells *of water*.

Congregation: For his righteousness' sake, grant abundant water.

זְכוֹר טָעַן מִקְלוֹ וְעָבַר יַרְדֵּן מַיִם.

יַחַד לֵב וְגַל אֶבֶן מִפִּי בְּאֵר מַיִם.

כְּנִיאָבֵק לוֹ שֶׁר בְּלוּל מֵאֵשׁ וּמַמִּים.

לִכְן הִבְטַחְתָּו הָיִיתָ עִמּוֹ בְּאֵשׁ וּבַמַּיִם:

Congregation:

בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם:

זְכוֹר מְשׁוּי בְּתַבַּת גִּמְאָה מִן הַמַּיִם.

נָמוּ דָלָה דָלָה דָלָה וְהִשְׁקָה צֹאן מַיִם.

סְגוּלֶיךָ עִת צְמָאוֹ לְמַיִם.

עַל הַסֵּלַע הַדֵּךְ נִצְצָאוּ מַיִם:

Congregation:

בְּצַדְקוֹ חֵן חִשְׁרַת מַיִם:

זְכוֹר פְּקִיד שְׁתוֹת טוֹבֵל חֵמֶשׁ טְבִילוֹת בַּמַּיִם.

צוּעָה וּמְרַחֵץ כַּפָּיו בְּקִדּוּשׁ מַיִם.

קוֹרָא וּמְזַה שְׁהֵרַת־מַיִם.

רוֹחֵק מַעַם פָּחוּז בַּמַּיִם:

Congregation:

בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם:

זְכוֹר שְׁנַיִם עָשָׂר שְׁבַטִים שְׁהֵעֲבַרְתָּ בְּגִזְרַת מַיִם.

שְׁהִמְתַּקְתָּ לָמוֹ מְרִירוֹת מַיִם.

תוֹלְדוֹתֵם נִשְׁפָּד דָּמָם עֲלֶיךָ בַּמַּיִם.

תִּפֵּן כִּי נִפְשָׁנוּ אֶפְפוּ מַיִם:

Congregation:

בְּצַדְקָם חֵן חִשְׁרַת מַיִם:

זְכוֹר מִתְנַבְּאֵת שְׁשִׁמְרָה מַחוּף מַיִם.

רַעֲיָה שְׁבִיכוֹתָהּ שְׁפָעָה בְּאֵר מַיִם.

יִצְאָה מִמְצָרִים בְּחִפֵּי שִׁירַת הַמַּיִם.

מוֹתָה כַּפְּרָה כְּאֶפֶר הַפְּרָה בַּמַּיִם:

Congregation:

בְּעִבּוּרָהּ אֵל תִּמְנַע מַיִם:

Reader:

שְׂאֵתָה הוּא יי אֱלֹהֵינוּ מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

Congregation:

Reader:

לְבַרְכָּהּ וְלֹא לְקַלְלָהּ. אָמֵן:

לְחַיִּים וְלֹא לְמוֹת. אָמֵן:

לְשִׁבְעָה וְלֹא לְרִזּוֹן. אָמֵן:

Continue the Amidah with "M'halkeyl Hayyim"—middle of p. 438 or p. 439;
or in the Interpretive Amidah—middle of p. 460.

Remember Jacob who, staff in hand, crossed the Jordan's water;
With wholehearted faith he rolled the stone from the well of water;
He wrestled with an angel, a prince of fire and water,
Therefore You promised to be with him through fire and water.

Congregation: For his sake, do not withhold water.

Remember Moses in the ark of reeds drawn from the water,
Who later drew from the well and gave our sheep water;
And when Your chosen people thirsted for water,
He struck the rock and there came forth water.

Congregation: For his righteousness' sake, grant abundant water.

Remember Aaron who, on Yom Kippur, bathed five times in water;
He asked atonement for sins and washed his hands in water,
He read from the Torah while he sprinkled the cleansing water,
He was kept at a distance from a people as unstable as water.

Congregation: For his sake, do not withhold water.

Remember the twelve tribes whom You brought through the parted water;
You sweetened for them the bitterness of the water.
For You, their children were ever prepared to shed their blood like water,
Turn to us, for we are encircled by foes like water.

Congregation: For the sake of their righteousness, grant abundant water.

Remember Miriam, who kept watch from the shore of the water,
Beloved, by whose merit the well flowed with water,
Leaving Egypt, with timbrels, sure she would sing by the water,
Her death atoned like the heifer's ashes in water.

Congregation: For her sake, do not withhold water.

(Final stanza, H & E: Jan Uhrbach)

Reader:

For You are the Lord our God,
who causes the wind to blow and the rain to fall:

Reader:

For a blessing, and not for a curse.
For life, and not for death.
For abundance, and not for famine.

Congregation:

Amen.
Amen.
Amen.

*Continue the Amidah with "You sustain the living"—middle of p. 438 or p. 439;
or in the Interpretive Amidah—middle of p. 461.*

“Ata Horeyta” before Hakkafot of Simḥat Torah

The following nineteen verses, drawn from various books of the Bible, are chanted by the Reader and repeated by the Congregation. (The Congregational “repetitions” may be in Hebrew or in English.)

1. אַתָּה הָרֵאתָ לְרַעַת. כִּי יי הוּא הָאֱלֹהִים. אֵין עוֹד מִלְבָּדוֹ:
2. לְעֵשָׂה (פְּלֵאוֹת גְּדֹלוֹת לְבָדוֹ. כִּי לְעוֹלָם חֲסָדוֹ:
3. אֵיךְ בְּמוֹד בְּאֱלֹהִים אֲדַנִּי. וְאֵין כְּמַעֲשֵׂיךָ:
4. יְהִי כְבוֹד יי לְעוֹלָם. יִשְׂמַח יי בְּמַעֲשָׂיו:
5. יְהִי שֵׁם יי מְבָרָךְ. מֵעַתָּה וְעַד-עוֹלָם:
6. יְהִי יי אֱלֹהֵינוּ עַמָּנוּ. כַּאֲשֶׁר הָיָה עִם-אַבְרָהָם.
7. וְאָמְרוּ. הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל. וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִיַּד הַמָּוֶת.
8. יי מְלֶךְ. יי מְלֶךְ. יי יְמֶלֶךְ לְעוֹלָם וָעַד:
9. יי עֵז לְעַמּוֹ יִתֵּן. יי יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם:
10. וְיִהְיֶה נָא אֲמָרֵינוּ לְרַצוֹן. לְפָנֶי אֲדוֹן כָּל:

1. Ata hor-eyta la-daat, ki Adonai hu ha-Elohim,
Eyn od mi-l'vado.
2. L'osey nif-la-ot g'dolot l'vado, ki l'olam hasdo.
3. Eyn ka-moħa va-Elohim Adonai, v'eyn k'ma-aseħa.
4. Y'hi h'vod Adonai l'olam, yismah Adonai b'ma-asav.
5. Y'hi sheym Adonai m'vorah, mey-ata v'ad olam.
6. Y'hi Adonai Eloheynu imanu, ka-asher ha-yah im avo-teynu,
Al ya-az-veynu v'al yit-sheynu.

Prelude to Hakkafot for Simḥat Torah (Ata Horeyta)

The following nineteen verses, drawn from various books of the Bible, are chanted by the Reader and repeated by the Congregation. (The Congregational "repetitions" may be in Hebrew or in English.)

1. You have been clearly taught
That the Lord alone is God;
There is none other—
2. Who alone performs great wonders,
And whose lovingkindness is everlasting.
3. There is none like You, O Lord,
Among those acclaimed as divine;
And there are no deeds like Yours.
4. May Your glory, O Lord, be forever;
May You rejoice in Your works.
5. Praised be the name of the Lord,
From now and forevermore.
6. May the Lord our God be with us,
Continuing the love shown our ancestors,
Never forsaking us, nor abandoning us.
7. Redeem us, O God of our deliverance;
Gather us, and save us from hostile nations,
That we may give thanks to Your holy name,
And find glory in Your praise.
8. The Lord reigns, the Lord has reigned,
The Lord shall reign for ever and ever.
9. O Lord, give strength to Your people;
O Lord, bless Your people with peace.
10. May our words ever find favor
Before the Lord of all creation.

7. *V'imru: ho-shi-eynu Elohey yish-eynu,
V'kab-tzeynu v'ha-tzileynu min ha-go-yim,
L'hodot l'sheym kod-sheḥa, l'hish-ta-bey-aḥ bi-t'hila-teḥa.*
8. *Adonai meleḥ, Adonai malaḥ, Adonai yimloḥ l'olam va-ed.*
9. *Adonai oz l'amo yiteyn, Adonai y'vareyḥ et amo va-shalom.*
10. *V'yih'yu na ama-reynu l'ratzon, lifney adon kol.*

- (1) וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה.
קוֹמָה יְיָ וַיִּפְצוּ אֵיבֵיהֶּ. וַיָּנֹסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
- (2) קוֹמָה יְיָ לְמַנוּחָתְךָ. אֵתָהּ וְאֶרְוֹן עֲגֹף:
- (3) כַּהֲנִיף יֶלְבָּשׁוּ צְדָקָה. וְחִסִּידֶיךָ יִרְנְנוּ:
- (4) בַּעֲבוּר דָּוִד עֲבָדְךָ. אֶל־תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ:
- (5) וַאֲמַר בַּיּוֹם הַהוּא. הִנֵּה אֱלֹהֵינוּ זֶה. קִנְיֵנוּ לוֹ וַיּוֹשִׁיעֵנוּ.
זֶה יְיָ קִנְיֵנוּ לוֹ. נְגִילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ:
- (6) מְלֻכּוֹתֶיךָ מְלָכוֹת כָּל־עֲלָמִים. וּמִמְשַׁלְתֶּיךָ בְּכָל־דּוֹר וָדָר:
- (7) כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. וְדַבְרֵי יְיָ מִירוּשָׁלָּיִם:
- (8) אֵב הַרְחֵמֵם. הִטִּיבָהּ בְּרָצוֹנְךָ אֶת־צִיּוֹן.
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
- (9) כִּי בָךְ לָבֵד בְּטַחְנוּ. מִלֶּךְ אֵל רָם וְנֹשֵׂא. אֶרְוֹן עוֹלָמִים:

1. Va-y'hi bin-soa ha-aron va-yomer moshe,
Kuma Adonai v'ya-futzu oy-veha, v'yanusu m'san-eha mi-paneha.
2. Kuma Adonai li-m'nuha-teha ata va-aron uzeha.
3. Ko-haneha yil-b'shu tzedek, va-hasi-deha y'ra-neynu.
4. Ba-avur David av-deha, al ta-sheyv p'ney m'shi-heha.
5. V'amar ba-yom hahu, hiney Eloheynu zeh,
Ki-vinu lo v'yo-shi-eynu,
Zeh Adonai kivanu lo, nagila v'nis-m'ha bi-y'shuato.

The Ark is opened:

1. Whenever the Ark moved forward, Moses would exclaim:
"Arise, O Lord, and may Your enemies be scattered;
May Your foes flee before You."
2. Arise, O Lord, to Your sanctuary,
Together with the Ark of Your glory.
3. Let Your Priests be robed in righteousness,
And Your faithful ones sing with joy.
4. For the sake of David, Your servant,
Reject not Your anointed one.
5. On that day it will be said: This is our God,
In whom we placed our hope, and who delivered us.
This is the Lord in whom we put our trust;
Let us rejoice and exult in God's deliverance.
6. Your sovereignty is everlasting,
Your dominion endures for all generations.
7. From Zion shall go forth Torah,
And the word of the Lord from Jerusalem.
8. O Source of compassion, favor Zion with Your goodness;
Rebuild the walls of Jerusalem.
9. For in You alone do we trust,
Exalted God and Sovereign, Ruler of the universe.

6. *Mal-ḥuṭḥa malḥut kol olamim,
U-mem-shal-t'ḥa b'ḥol dor va-dor.*
7. *Ki mi-tzion tey-tzey Torah, u-d'var Adonai mi-ru-shala-yim.*
8. *Av ha-raḥa-mim, hey-tiva vir-tzonḥa et tzion,
Tivneh ḥomot y'ru-shala-yim.*
9. *Ki v'ḥa l'vad ba-taḥ-nu, meleḥ Eyl ram v'nisa, adon olamim.*

HAKKAFOT: The Torah scrolls are taken from the Ark and carried in seven processions (Hakkafot) around the synagogue.

אָנָּא ייִ הוֹשִׁיעָה נָּא. אָנָּא ייִ הַצְּלִיחָה נָּא.
אָנָּא ייִ עֲנֵנוּ בְּיוֹם קְרֵאָנוּ:

Refrain: Aneynu v'yom kor-eynu.

First Hakkafah.

אֱלֹהֵי הַרוּחוֹת הוֹשִׁיעָה נָּא. בּוֹחֵן לְכַבּוֹת הַצְּלִיחָה נָּא.
גּוֹאֵל חֶזֶק עֲנֵנוּ בְּיוֹם קְרֵאָנוּ:

Second Hakkafah.

דּוֹבֵר צְדָקוֹת הוֹשִׁיעָה נָּא. הַרְדּוּר בְּלְבוּשׁוֹ הַצְּלִיחָה נָּא.
וְתִיק וְחִסִּיד עֲנֵנוּ בְּיוֹם קְרֵאָנוּ:

Third Hakkafah.

זֶךְ וְיִשָּׁר הוֹשִׁיעָה נָּא. חוֹמֵל דָּלִים הַצְּלִיחָה נָּא.
טוֹב וּמְטִיב עֲנֵנוּ בְּיוֹם קְרֵאָנוּ:

Fourth Hakkafah.

יֹדֵעַ מַתְשִׁבּוֹת הוֹשִׁיעָה נָּא. כְּבִיר וְנְאוּר הַצְּלִיחָה נָּא.
לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ בְּיוֹם קְרֵאָנוּ:

Fifth Hakkafah.

מְלַךְ עוֹלָמִים הוֹשִׁיעָה נָּא. נְאוּר וְאֵדִיר הַצְּלִיחָה נָּא.
סוֹמֵךְ נוֹפְלִים עֲנֵנוּ בְּיוֹם קְרֵאָנוּ:

Sixth Hakkafah.

עוֹזֵר דָּלִים הוֹשִׁיעָה נָּא. פּוֹדֶה וּמַצִּיל הַצְּלִיחָה נָּא.
צוֹר עוֹלָמִים עֲנֵנוּ בְּיוֹם קְרֵאָנוּ:

Seventh Hakkafah.

קְדוֹשׁ וְנוֹרָא הוֹשִׁיעָה נָּא. רַחוּם וְחַנוּן הַצְּלִיחָה נָּא.
שׂוֹמֵר הַבְּרִית עֲנֵנוּ בְּיוֹם קְרֵאָנוּ:
תּוֹמֵךְ תְּמִימִים הוֹשִׁיעָה נָּא. תִּקְיָה לְעַד הַצְּלִיחָה נָּא.
תְּמִים בְּמַעֲשָׂיו עֲנֵנוּ בְּיוֹם קְרֵאָנוּ:

HAKKAFOT: The Torah scrolls are taken from the Ark and carried in seven processions (Hakkafot) around the synagogue. For each procession, different worshipers are invited to carry the scrolls.

Deliver us, O Lord, we implore You.
Prosper us, O Lord, we implore You.
Answer us, O Lord, when we call.

First Hakkafah.

God of all souls, deliver us.
Searcher of hearts, prosper us.
Mighty Redeemer, answer us when we call.

Second Hakkafah.

Speaker of righteousness, deliver us.
Arrayed in splendor, prosper us.
Everlasting and gracious God, answer us when we call.

Third Hakkafah.

Pure and upright One, deliver us.
Comforter of the poor, prosper us.
Good and benevolent God, answer us when we call.

Fourth Hakkafah.

Knower of thoughts, deliver us.
Mighty and resplendent, prosper us.
Clothed in righteousness, answer us when we call.

Fifth Hakkafah.

Eternal Sovereign, deliver us.
Illustrious in majesty, prosper us.
Supporter of the falling, answer us when we call.

Sixth Hakkafah.

Helper of the needy, deliver us.
Redeemer and Deliverer, prosper us.
Rock of eternity, answer us when we call.

Seventh Hakkafah.

Holy and revered God, deliver us.
Merciful and compassionate One, prosper us.
Keeper of the Covenant, answer us when we call.
Upholder of the innocent, deliver us.
Mighty and revered One, prosper us.
Perfect in Your ways, answer us when we call.

Reader proclaims and Congregation repeats:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader, then Congregation:

אֶחָד אֱלֹהֵינוּ גְדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:

Reader:

גְּדַלּוֹ לִי אֱתֵי וְנְרוֹמְמָה שְׁמוֹ יְחָדוֹ:

Congregation and Reader:

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַחַת וְהַהוֹד.

כִּי כֹל בְּשָׁמַיִם וּבָאָרֶץ

לְךָ יְיָ הַמַּמְלָכָה וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵדֵם רְגְלָיו. קְדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ.

כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Reader proclaims and Congregation repeats:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Reader, then Congregation:

Ehad Eloheynu, gadol adoneynu, kadosh v'nora sh'mo.

L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet
V'ha-neytzaḥ v'ha-hod.

Ki ḥol ba-shama-yim u-va-aretz.

L'ha Adonai ha-mam-laḥa v'ha-mit-nasey l'ḥol l'rosh.

Rom'mu Adonai Eloheynu

V'hish-taḥavu la-hadom rag-lav, kadosh hu.

Rom'mu Adonai Eloheynu v'hish-taḥavu l'har kod-sho,

Ki kadosh Adonai Eloheynu.

Reader proclaims and Congregation repeats:

Hear, O Israel: the Lord is our God, the Lord is One.

Reader, then Congregation:

One is our God; exalted is our Lord;
Holy and awesome is God's name.

Reader:

"Glorify the Lord with me; let us exalt God's name together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power,
and the splendor;

Yours is the victory and the majesty;

For all in heaven and on earth is Yours.

Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship the One who is holy."

"Exalt and worship at God's holy mountain;

For holy is the Lord our God."

YIZKOR
Memorial Service

הַזְכָּרַת נַשְׁמוֹת

I SHALL NOT GO ALONE

*I know not when I go or where
From this familiar scene;
But God is here and God is there,
And all the way between;
And when I leave this life I know,
For that dim vast unknown,
Though late I stay, or soon I go,
I shall not go alone.*

Author unknown

BEYOND THE REACH OF DEATH

*Our yesterdays are beyond the reach of death,
When our love transforms them into living influences.
Thus we continue to be guided by a light
Which transcends time and defies death.*

Morris Adler

GRATITUDE EVEN IN GRIEF

It is not God's role to spare us suffering but to help us bear it. When the visitation we dread finds us, we do well to ask for the strength which will uphold us, for the insight which will reveal new wisdom to us, for the special power which will transform our suffering into a source of blessing. And to such a prayer there is always an answer. . . .

Something precious has been taken from us, and we think of it as something we have lost, instead of something we have had. We sense only how empty our lives are now; we forget how full they were before; we forget the many days and years we shared.

We praise God for our treasures while we have them. Shall we cease to praise God when they are gone? For God never gives but only lends. What is life itself but a loan? "Everything," said the Sages, "is given in pledge."

Let us consider the days which have passed not as loss, but as gain—the gain which comes with new courage, with nobler tasks, with a wider outlook on life, with a greater awareness of life's duties and possibilities.

Morris Joseph (adapted)

A RELIGION OF LIFE

Judaism is a religion of life, which makes no cult out of death, which seeks no private salvation from the grave, which accepts with confidence and trust both the miracle of birth and the mystery of death.

Our faith does not close its eyes to tragedy and does not deny that we human beings shall never possess the everlastingness of stone, the silent enduring quality of the mountain peak; but we have other gifts, conscious minds, aspiring hearts, far-visioned souls.

Our faith tells us that God has given to each human being the ability to paint a portrait large or small, beautiful or ugly, radiant or blooming; and our faith summons us to become portrait painters of soul-landscapes, worthy to be hung in any art gallery of the spirit.

Judaism proclaims that God has arranged our journey so that in years brief or many we can find love, joy, and the fruits of fulfillment (partial and relative though they be), and that when our day is finished, we should accept its final note with the same calm trust that we greet the skylark's song at sunrise.

Joshua Loth Liebman

A RESPONSE AND A WITNESS

The facts of life and death are neutral. It is we, by our responses, who give meaning to suffering and death.

Illnesses, accidents, human tragedies do kill people. But they do not necessarily kill life or destroy faith.

If the death and suffering of someone we love makes us bitter, jealous, hostile to religion, and incapable of happiness, then it is we who turn the person who has died into one of the "devil's martyrs." If the death of someone close to us brings us to explore the limits of our capacities for strength, love, and cheerfulness, if it leads us to discover sources of consolation which we never knew before, then we make our departed into a witness for the affirmation of life rather than its rejection.

There is one thing which we can still do for those whom we have loved and lost. We could not keep them alive. Perhaps we could not even lessen their pain significantly. But now, after their death, we can let them be witnesses for God and for life.

The dead depend on us for their redemption and their immortality.

Harold Kushner (adapted)

Prelude to Yizkor

Let us praise the Lord in this time of remembrance,
For the lives we have shared, for the memories we cherish.

*Let us praise God even in times of sorrow,
As we remember God's many kindnesses to us.*

God's love accompanies us throughout life's journey,
So that even in death we are not forsaken.

*Mercifully God redeems us from the grave;
Calling our souls to life everlasting.*

As parents have compassion upon their children,
So the Lord has compassion upon those who revere God.

*For God knows how frail and fragile we are,
How vulnerable we are to disease and death.*

As blades of grass and flowers in the field
Tarry only briefly before they wither away,

*So do the days of our lives pass swiftly by;
They are too quickly gone, never to return.*

But the Lord's steadfast love endures forever;
Those who trust in the Lord need not feel forsaken.

*They know their Healer will bind up their wounds,
And will wipe away the tears from their faces.*

This faith they bequeath to their children's children,
A precious legacy for all generations.

Suggested by Psalm 103 and Isaiah 25

MEMORIES WHICH ILLUMINE OUR LIVES

There are stars whose light reaches the earth only after they themselves have disintegrated. And there are individuals whose memory lights the world after they have passed from it. These lights shine even in the darkest night and illumine our path. . . .

(Hannah Senesh)

Memorial Service

יְיָ מַה־אָדָם וּמַדְרֵעֵהוּ. בְּרִאֲנוֹשׁ וּפְחֻשְׁבָּהוּ:
אָדָם לְהִבָּל דָּמָה. יָמָיו כְּצֶל עוֹבֵר:
לְמִנּוּחַ יָמָיו בֶּן הַדּוֹעַ. וְנָבֵא לְבָב חֲכָמָה:
פְּוֹדָה יְיָ נַפְשׁ עֲבָדָיו. וְלֹא יֵאָשְׁמוּ כָּל־הַחַיִּים בּוֹ:

Lord, what are we humans, that You have regard for us,
Mere mortals, that You take account of us?

We are like a breath,
Our days are like a fleeting shadow.

Teach us to number our days,
That we may attain a heart of wisdom.

The Lord redeems the lives of God's servants;
And those who trust in God shall not feel forsaken.

Biblical verses

Eternal God, in whose eyes a thousand years are but as
yesterday, in whose hands are the souls of the living and the
dead, in Your sight every soul is precious.

O Lord, from whom we come, to whom we belong, and to
whom we shall return, strengthen us as we now remember
our loved ones who have been reunited with You. Be with us
as we consecrate this hour to the memory of our departed.

שׁוֹיֵתִי יְיָ לְיָדֵי חֵמֶיד. כִּי מִיְמִינִי בְּלֵאֲמוֹט:
לְכֹן שָׂמַח לִבִּי וַיִּגַּל כְּבוֹדִי. אֶחָד־בְּשָׂרִי יִשְׁכֵּן לְבִטָּח:

I have set the Lord before me always,
God is at my right hand; I shall not fail.
Therefore my heart rejoices, my whole being exults,
And my body rests secure.

(Psalm 16:8-9)

Those we remember

Eternal God, we have come to sanctify our fleeting lives by linking them with Yours, O Life of all Ages.

In You, O Lord, generations past, present, and future are united in one bond of life.

At this sacred hour, we are keenly aware of those individuals through whom we have come to know of Your grace and love.

Much of the wisdom, beauty, and affection that have enriched our lives are the garnered fruits of our communion with others.

Many of those to whom we owe so much are alive and with us today. We pray that we may be able to reward their goodness and their devotion to us through acts of love and loyalty.

But others have passed forever from our midst, leaving us a heritage of tender memories which now fill our minds and hearts.

The following may be read aloud or in silence:

Some of us recall beloved parents who watched over us, guided us, sacrificed for us, and encouraged us.

Some of us lovingly call to mind a wife or a husband with whom we were truly united—in our hopes and our pains, in our failures and our achievements, in our joys and our sorrows.

Some of us remember brothers and sisters, who grew up with us, sharing in the play of childhood, in the youthful adventure of discovering life's possibilities, bound to us by family traditions and by years of shared experience.

Some of us call to mind children, entrusted to us all too briefly, taken from us before they reached their years of fulfillment, to whom we gave our loving care and from whom we received a trust which enriched our lives.

Many of us recall beloved relatives and dear friends who enhanced our lives, and whose visible presence can no longer return to cheer, encourage, and support us.

Those whom we recall today are gone from us; yet we are grateful for the blessings which they brought into our lives.

We are sustained and comforted by the thought that the goodness which our departed brought into our lives remains an enduring blessing, which death cannot take from us.

We can show our devotion to our departed by demonstrating our devotion to noble ideals and values.

O God of Love, make us worthy of the love which we have received. Teach us to love You with all our heart, with all our soul, and with all our might, and to spread the light of Your Divine Love on all whose lives touch ours.

Give us strength to live honorably and, when our time comes, to die serenely, confident that You will not permit our lives to be wasted, but will bring all our worthy strivings to fulfillment.

Amen.

Mordecai M. Kaplan, E. Kohn, & J. Eisenstein (adapted)

(Dedication of Memorial Tablets, page 548.)

In memory of departed congregants:

In this memorial hour, we recall those members of our congregation who have been taken from us. . . .

Their memories are enshrined in this sanctuary, and are gratefully recorded upon the tablets of our hearts.

May the Source of all comfort send consolation and healing to those who mourn them. May their memories endure among us as a lasting benediction. And let us say: Amen.

Personal Memorial Prayers

YIZKOR—In remembrance of a father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי שְׁהַלָּךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שְׁבַע שְׂמֻחוֹת אֶת־פְּנֵיהָ. נְעֻמוֹת בִּימִינָהּ נִצַּח. אָמֵן:

May God remember the soul of my beloved father who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שְׁהִלְכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ
כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת־פְּנֵיהָ. נְעֻמוֹת בִּימִינָהּ נִצַּח. אָמֵן:

May God remember the soul of my beloved mother who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a husband:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי שְׁהַלָּךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע
שְׂמֻחוֹת אֶת־פְּנֵיהָ. נְעֻמוֹת בִּימִינָהּ נִצַּח. אָמֵן:

May God remember the soul of my beloved husband who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a wife:

יִזְכֵּר אֱלֹהִים נְשִׁמַת אִשְׁתִּי שֶׁהִלְכָה לְעוֹלָמָהּ. אָנָּה תְהִי
נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה כְּבוֹד. שְׁבַע
שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved wife who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a son:

יִזְכֵּר אֱלֹהִים נְשִׁמַת בְּנֵי הָאָהוֹב שֶׁהִלְךְ לְעוֹלָמוֹ. אָנָּה
תְהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved son who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a daughter:

יִזְכֵּר אֱלֹהִים נְשִׁמַת בְּתִי הָאָהוּבָה שֶׁהִלְכָה לְעוֹלָמָהּ.
אָנָּה תְהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה
כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved daughter who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a brother:

יִזְכֹּר אֱלֹהִים נְשִׁמַת אָחִי הָאֲהוּב שֶׁהֵלֵךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שֶׁבַע שְׂמֻחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

May God remember the soul of my beloved brother who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a sister:

יִזְכֹּר אֱלֹהִים נְשִׁמַת אָחוֹתִי הָאֲהוּבָה שֶׁהֵלְכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ
כְּבוֹד. שֶׁבַע שְׂמֻחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

May God remember the soul of my beloved sister who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of other relatives:

יִזְכֹּר אֱלֹהִים נְשִׁמוֹת קְרוּבֵי . . . שֶׁהֵלְכוּ לְעוֹלָמָם.
אָנָּה תְּהִינָּה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶה
מְנוּחָתָם כְּבוֹד. שֶׁבַע שְׂמֻחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח.
אָמֵן:

May God remember the souls of my relatives who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a companion or a close friend (male):

יִזְכֹּר אֱלֹהִים נְשָׁמַת . . . שְׁהַלֵּךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע
שְׂמָחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

May God remember the soul of my friend who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a companion or a close friend (female):

יִזְכֹּר אֱלֹהִים נְשָׁמַת . . . שְׁהַלֵּכָה לְעוֹלָמָהּ. אָנָּה תְּהִי
נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ כְּבוֹד. שְׁבַע
שְׂמָחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

May God remember the soul of my friend who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of deceased congregants:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת חֲבָרֵי הַקֶּהֱל הַקְּדוֹשׁ הַזֶּה שְׁהַלְכוּ
לְעוֹלָמָם. אָנָּה תְּהִינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים.
וְתִהְיֶה מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמָחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ
נִצַּח. אָמֵן:

May God remember the souls of our congregants who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of victims of the Shoah:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת [. . . וְ] כָּל־אֵלֶּה שֶׁנִּטְבְּחוּ בְּשׂוֹאָה.
אָנָּה תִּהְיֶינָה נְפֹשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶי מְנוּחָתָם
כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נְצַח. אָמֵן:

May God remember the souls of those who perished in the Shoah. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of our Martyrs:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת כָּל־אֶחָיוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ
אֶת־נַפְשָׁם עַל־קְדוּשַׁת הַשֵּׁם. עַל־קִיּוֹם הָעַם. וְעַל־גְּאֻלַּת הָאָרֶץ
וְהַנְּגֻתָהּ. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַדְּ גְבוּרָתָם וּמַסִּירוֹתָם. וְתִהְיֶינָה
נְפֹשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶי מְנוּחָתָם כְּבוֹד.
שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נְצַח. אָמֵן:

May God remember the souls of our martyrs who gave their lives for the Sanctification of the Divine Name, for the preservation of our People, and for the redemption and protection of the Holy Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their souls be bound up in the bond of life; and may their memories abide among us as an enduring source of blessing. Amen.

YIZKOR—In remembrance of the Righteous of Other Peoples:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת חֲסִידֵי אֲמוֹת הָעוֹלָם שֶׁהִלְכוּ לְעוֹלָמָם.
אָנָּה תִּהְיֶינָה נְפֹשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶי מְנוּחָתָם
כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נְצַח. אָמֵן:

May God remember the souls of the righteous men and women of other faiths and backgrounds who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and justice. May their souls be bound up in the bond of life; and may their memories abide among us as an enduring source of blessing. Amen.

EYL MALEY RAHAMIM—Prayer for Our Martyrs:

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמַרוֹמִים הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת
כַּנְפֵי הַשְּׂכִינָה בְּמַעְלֹת קְדוּשִׁים וְטַהוֹרִים כְּזֶהר הַרְקִיעַ מְזַהְרִים
אֶת־נַשְׁמוֹת כָּל־אֶחָיו בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל־קְדוּשַׁת
הַשֵּׁם. עַל־קִיּוֹם הָעָם. וְעַל־נְאֻלַת הָאָרֶץ וְהַגְּנוּתָהּ. אָנָּה יִשְׁמַע
בְּחַיֵּינוּ הַר גְּבוּרָתְךָ וּמַסִּירוֹתֶיךָ. וְתַהַיֵּינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצַרּוֹר הַחַיִּים. וַיְנַחֲחוּ עַל־מִשְׁכַּבּוֹתֶיךָ בְּשָׁלוֹם. וְנֹאמֵר אָמֵן:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our martyrs of all generations who gave their lives for the Sanctification of the Divine Name, for the preservation of our People, and for the redemption and protection of the Holy Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their memories inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life. Let us say: Amen.

EYL MALEY RAHAMIM—Prayer for All Our Departed:

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמַרוֹמִים הַמְצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׂכִינָה בְּמַעְלֹת קְדוּשִׁים וְטַהוֹרִים כְּזֶהר הַרְקִיעַ
מְזַהְרִים אֶת־נַשְׁמוֹת כָּל־אֵלֶּה שֶׁהוֹכַרְנוּ הַיּוֹם לְבִרְכָּהּ. אָנָּה
בְּעַל הַרְחָמִים תַּסְתִּירֵם בְּסֶתֶר כְּנַפְיֶךָ לְעוֹלָמִים. וְתַצְרוֹר
בְּצַרּוֹר הַחַיִּים אֶת־נַשְׁמוֹתֵיהֶם וַיְנַחֲחוּ עַל־מִשְׁכַּבּוֹתֶיךָ בְּשָׁלוֹם.
וְנֹאמֵר אָמֵן:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our dearly beloved who have gone to their eternal rest. Shelter them in Your Divine Presence among the holy and pure whose radiance is like the brightness of the firmament. May their memories inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life. Let us say: Amen.

Shall we cry out?

Shall we cry out in anger, O God,
Because Your gifts are ours but for a while?
 Shall we forget the blessing of health
 The moment it gives way to illness and pain?
Shall we be ungrateful for the moments of laughter,
The seasons of joy, the days of gladness and festivity?
 When a fate beyond our understanding takes from us
 Friends and kin whom we have cherished, and leaves us
 Bereft of shining presences that have lit our way
 Through years of companionship and affection,
When tears cloud our eyes and darken our world,
And our hearts are heavy within us,
Shall we blot from our minds the love
We have known and in which we have rejoiced?
 Shall we grieve for a youth that has gone
 Once our hair is gray and our shoulders bent,
 And forget days of vibrancy and power?
Shall we, in days of adversity, fail to recall
The hours of joy and glory You once granted us?
 Shall the time of darkness put out forever
 The glow of the light in which we once walked?
Give us the vision, O God, to see and feel
That imbedded deep in each of Your gifts
Is a core of eternity, undiminished and bright,
An eternity that survives the dread hours of affliction and misery.
 Those we have loved, though now beyond our view,
 Have given form and quality to our lives;
 And they live on, unfailingly feeding
 Our hearts and minds and imaginations.
They have led us into the wide universe
We continue to inhabit; and their presence
Is more vital to us than their absence.
 What You give, O Lord, You do not take away,
 And bounties once granted
 Shed their radiance evermore.
Within us Your love and vision,
Now woven deep into the texture of our beings,
Live and will be ours forever.

Morris Adler—adapted

As we remember them

At the rising of the sun and at its going down,
we remember them.

*At the blowing of the wind and in the chill of winter,
we remember them.*

At the opening of the buds and in the rebirth of spring,
we remember them.

*At the shining of the sun and in the warmth of summer,
we remember them.*

At the rustling of the leaves and in the beauty of autumn,
we remember them.

*At the beginning of the year and at its end,
we remember them.*

As long as we live, they too will live;
for they are now a part of us,
as we remember them.

*When we are weary and in need of strength,
we remember them.*

When we are lost and sick at heart,
we remember them.

*When we have joy we crave to share,
we remember them.*

When we have decisions that are difficult to make,
we remember them.

*When we have achievements that are based on theirs,
we remember them.*

As long as we live, they too will live;
for they are now a part of us,
as we remember them.

Sylvan Kamens and Jack Riemer

מִזְמוֹר לְדָוִד.

יְיָ רֹעִי לֹא אֶחְסָר:

בְּנֵאוֹת דְּשֵׁא יִרְבִּיצָנִי. עַל־מֵי מְנַחֹחַת יִנְהַלְנִי:

נַפְשִׁי יִשׁוּבֵב. יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׂמוֹ:

גַּם כִּי־אֵלֶךְ בְּגֵיא צְלָמוֹת. לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי.

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הִקְמָה יִנְחֵמְנִי:

תַּעֲרֹךְ לְפָנַי שֶׁלְחָן נֹגֵד צָרָרִי.

דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רִוְיָה:

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כְּלֵי־יָמַי חַיִּי.

וְשִׁבְתִּי בְּבֵית־יְיָ לְאָרֶךְ יָמִים:

The Lord is my shepherd, I shall not want.

God makes me lie down in green pastures,
And leads me beside the still waters—Reviving my spirit,
And guiding me in paths of righteousness
for the sake of the Divine Name.Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.
Your rod and Your staff comfort me.You prepare a table before me in the presence of my foes.
You anoint my head with oil; my cup overflows.Surely goodness and kindness shall follow me
all the days of my life.

And I shall dwell in the house of the Lord forever.

*Mizmor l'David. Adonai ro-i lo ehsar.**Bi-n'ot de-she yar-bi-tzeyni, al mey m'nuhot y'na-ha-leyni.**Naf-shi y'sho-veyv, yan-heyne v'ma-g'ley tzedeq l'maan sh'mo.**Gam ki ey-leyh b'gey tzal-mavet, lo ira ra, ki attah ima-di.**Shiv-t'ha u-mish-anteha hey-mah y'na-ha-muni.**Ta-aroh l'fa-nai shul-han, neged tzor'rai,**Di-shanta va-shemen ro-shi, ko-si r'va-yah.**Ah tov va-hesed yir-d'funi kol y'mey ha-yay,**V'shavti b'veyt Adonai l'oreh yamim.*

מזמור לדוד.

יְיָ רֹעִי לֹא אֶחְסָר:

The Lord is my shepherd, I shall not want.

בְּנְאוֹת דֶּשֶׁא יַרְבֵּי צִנִּי.

God makes me lie down in green pastures,

עַל־מֵי מְנַחֹחַת יְנַהֲלֵנִי:

And leads me beside the still waters.

נַפְשִׁי יִשׁוּבֵב. יְנַחֲנֵי בְּמַעְגְּלֵי צְדָק לְמַעַן שְׁמוֹ:

God revives my spirit—and guides me
in paths of righteousness, for the sake of God's name.

גַּם כִּי־אֵלֶךְ בְּגִיא צְלֻמוֹת. לֹא־אִירָא רָע כִּי־אִתָּה עִמָּדִי.

Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִמָּה יְנַחֲמֵנִי:

Your rod and Your staff comfort me.

תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֹגֵד צַרְרֵי.

You prepare a table before me in the presence of my foes.

דִּשְׁנַתְּ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה:

You anoint my head with oil; my cup overflows.

אֵךְ טוֹב וְחֶסֶד יְרַדְּפוּנִי כָּל־יְמֵי חַיִּי.

Surely goodness and kindness shall follow me
all the days of my life.

וְשִׁבְתִּי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

And I shall dwell in the house of the Lord forever.

Mourner's Kaddish

יְתוּדָל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעוֹלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיְתַרְמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דְאֲמִירָן
בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

Mourner's Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

THE GIFT OF MEMORY

We thank You, O God of life and love,
For the resurrecting gift of memory
Which endows Your children, fashioned in Your image,
With the Godlike sovereign power
To give immortality through love.
Praised be You, O God,
Who enables Your children to remember.

Morris Adler

A GENTLE FRIEND

*Remembrance is a gentle friend,
Recalling joys of long ago;
Softening bygone sorrows
In the sunset after-glow.*

Daniel Sanders

Dedication of memorial tablets

Eternal God, Source of life and healing, in this Your house, the past, present, and future are united. Here the lives of past generations are interwoven with the destinies of their descendants. And here we now pause to dedicate memorials to our departed.

We are thankful, O Lord, for the years which we shared with our departed, and for the precious memories which have endured.

May this moment, consecrated to our departed, strengthen the lives of their loved ones, whose respect and affection have moved them to enshrine their treasured memories in our midst.

May it help them to remember that we live not only in years but also in deeds; and that we live on in the spiritual legacies which we bequeath, in the moral testaments which we bestow.

May this moment remind all of us to distinguish between those things which pass and perish and those things which endure; between the brevity of our lives and the longevity of our influence.

May this moment teach those who are dedicating these memorial tributes that we add beauty to the memory of our departed through the beauty which we add to the world, and through the ethical character of our own lives.

May this moment of remembrance and love inspire us to love You, with all our hearts and souls, and to cling loyally to our heritage of faith, which links the generations one to another.

May the memories of our departed endure here as a blessing, and continue to enrich the lives of all those whom they touched.

Memorial Prayer may be recited (below or on following page).

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת
בְּנִפְי הַשְּׂכִינָה בְּמַעְלֹת קְדוּשִׁים וְטַהוּרִים כְּזֶהר הַרְקִיעַ מְזִהֲרִים
אֶת נְשָׁמוֹת כָּל-אֵלֶּה שֶׁהִכְרַנּוּ הַיּוֹם לְבָרָכָה . . .

אָנָּה בְּעַל הַרְחָמִים הַסְתִּירֵם בְּסִתְר כְּנִפְיָד לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר
הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם וַיְנַחֲו עַל מְשַׁבּוֹתָם בְּשָׁלוֹם. וְנֹאמֵר אָמֵן:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our dearly beloved, whom we recall today. Shelter them in Your Presence, and grant their souls lasting peace. May they be bound up in the bond of eternal life. And let us say Amen.

Memorial Prayers

God of mercy and compassion,
From whom we come and to whom we return,
In whose hands are the souls of the living and the dead,
In whose eyes a thousand years are but as yesterday,
Grant perfect rest in Your sheltering presence
To the soul(s) of our dear departed, whom we now recall.

(Hebrew and English names may be read here.)

In Your infinite mercy, O Lord, grant to our departed
the blessing of Your Divine love and the gift of life eternal.

May our precious memories bring us comfort and inspiration;
and may they abide in our midst as lasting benedictions. Amen.

אל מלא רחמים שוכן במרומים. המצא מנוחה נכונה תחת
כנפי השכינה במעלות קדושים וטהורים כזהר הרקיע מזהירים
את נשמות כל-אלה שהזכרנו היום לברכה . . .
אנא בעל הרחמים הסתירם בסתר כנפיד לעולמים. וצרו בצרור
החיים את נשמותיהם וינחו על משכבותם בשלום. ונאמר אמן:

There are three ways in which we respond to sorrow.

On the first level, we cry. On the second level, we are silent.

On the highest level, we take sorrow—and turn it into song.

(Based on Abraham Joshua Heschel)

Eyl Ma-ley for a Male

אל מלא רחמים שוכן במרומים. המצא מנוחה נכונה תחת כנפי השכינה
במעלות קדושים וטהורים כזהר הרקיע מזהירים את נשמת . . .
שהלך לעולמו. בנ ערן תהא מנוחתו. אנא בעל הרחמים הסתירה
בסתר כנפיד לעולמים. וצרו בצרור החיים את נשמתו. יי הוא נחלתו
וינח בשלום על משכבו. ונאמר אמן:

Eyl Ma-ley for a Female

אל מלא רחמים שוכן במרומים. המצא מנוחה נכונה תחת כנפי השכינה
במעלות קדושים וטהורים כזהר הרקיע מזהירים את נשמת . . .
שהלכה לעולמה. בנ ערן תהא מנוחתה. אנא בעל הרחמים הסתירה
בסתר כנפיד לעולמים. וצרו בצרור החיים את נשמתה. יי הוא נחלתה
ותנח בשלום על משכבה. ונאמר אמן:

MINḤAH

*Afternoon Service
for Sabbath and Festivals*

מִנְחָה לְשַׁבָּת וְלַחֲגֻלִים

מה־טבו אה־ליך יַעֲקֹב. מִשְׁכַּנְתִּיךָ יִשְׂרָאֵל:
 וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.
 אֲשַׁמְחֶה אֶל־הֵיכַל קֹדֶשְׁךָ בִּירְאָתְךָ:
 יי אֲהַבְתִּי מְעֹן בֵּיתְךָ. וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:
 וְאֲנִי אֲשַׁמְחֶה וְאֶכְרַעַה. אֲבָרְכָה לִפְנֵי־יְיָ עֲשֵׂי:
 וְאֲנִי חִפְלֵת־לְךָ יי עַת רְצוֹן.
 אֱלֹהִים בְּרַב־חֶסֶדְךָ. עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

We have come into Your house, O Lord,
 To pray with our fellow Jews in Your sanctuary.

But if the heavens are merely Your throne,
 If the earth is but Your footstool,

If the heaven of heavens cannot contain You,
 How much less this house, built by mere human hands.

Yet, although Your dwelling place is every place,
 And although You can be sought and found in any place,

It is to this place that we come most confidently—
 To seek renewal in Your purifying presence.

(H. J. Matt)

Ma tovu oha-leḥa yaakov,

Mish-k'no-teḥa yisrael.

Va-ani b'rov ḥas-d'ḥa, avo vey-teḥa,

Eshta-ḥa-veh el hey-ḥal kod-sh'ḥa b'yira-teḥa.

Adonai ahavti m'on bey-teḥa,

U-m'kom mish-kan k'vo-deḥa.

Va-ani eshta-ḥa-veh v'eḥra-a,

Ev-r'ḥa lifney Adonai osi.

Va-ani t'filati l'ḥa Adonai eyt ratzon,

Elohim b'rov ḥas-deḥa, aneyni be-emet yish-eḥa.

MA TOVU: To worship in Your sanctuary with reverence

How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!

Thanks to Your abundant kindness, O Lord,
I am able to enter Your house,

To bow down before You in reverence,
In this sacred place of worship.

Lord, I love to be in Your house,
The sanctuary dedicated to Your glory.

Here I worship in Your presence,
O Lord, my Maker.

In kindness, Lord, answer my prayer;
Mercifully, grant me Your abiding help.

Biblical verses

To offer our gratitude

With thankful hearts we have come together, to join in this afternoon's worship and celebration.

We are grateful for the *impulse to worship*, to reach beyond ourselves, to cultivate a mood of reverence and awe.

We are grateful for the *opportunity to worship*, to assemble with our fellow Jews, in accordance with the demands of our tradition and the dictates of our hearts and minds.

We are grateful for the *freedom to worship*, to reaffirm our highest values, as individuals and as a community.

We are grateful for the *ability to worship*, for the strength to come into God's presence, to acknowledge our blessings, and to find greater meaning for our lives.

We are grateful for the days which have come and gone, and grateful for the hopes we cherish for the days which lie ahead.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלֹךְ סֵלָה:
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ אֲשֶׁרִי הָעַם שֵׁנִי אֱלֹהִיו:

תְּהִלָּה לְדָוִד

וְאֶבְרַכְּהָ שִׁמְךָ לְעוֹלָם וָעֶד:	אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ
וְאֶהַלְלֶךָ שִׁמְךָ לְעוֹלָם וָעֶד:	בְּכָל־יּוֹם אֶבְרַכְּךָ
וְלִגְדֻלְתּוֹ אֵין חֶקֶר:	גָּדוֹל יְיָ וּמְהַלְלֵל מְאֹד
וּגְבוּרַתְּךָ יִגִּידוּ:	דֹר לְדֹר יִשְׁבַח מַעֲשֵׂיךָ
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:	הַדָּר כְּבוֹד הַדָּרְךָ
וּגְדֻלְתְּךָ אֶסְפְּרֶנָּה:	וְעֹזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ
וְצִדְקָתְךָ יִרְנְנוּ:	זָכַר רַב־טוֹבָךָ יִבְעוּ
אֲרַךְ אַפַּיִם וּגְדֻלַּחֲסֵד:	חֲנוּן וְרַחוּם יְיָ
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:	טוֹב־יְיָ לִכְלֵל
וְחִסְדֵיךָ יִבְרַכּוּכָה:	יִזְכְּרֶךָ יְיָ כָּל־מַעֲשֵׂיךָ
וּגְבוּרַתְּךָ יִדְבְּרוּ:	כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ
וּכְבוֹד הַדָּר מַלְכוּתוֹ:	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְּוֹ

Ashrey yosh-vey vey-teha, od y'ha-l'luha selah.

Ashrey ha-am sheh-kaha lo, ashrey ha-am sheh-Adonai Elohav.

T'hila l'David.

Aro-mimha Elohai ha-meleh, va-avarha shimha l'olam va-ed.

B'hol yom avar-heka, va-ahal'la shimha l'olam va-ed.

Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn hey-ker.

Dor l'dor y'shabah ma-aseha, u-g'vuro-teha ya-gidu.

(continued)

ASHREY: All Your creatures shall praise You

Happy are they who dwell in Your house;
Forever shall they praise You.

*Happy is the people so favored;
Happy is the people whose God is the Lord.*

A Psalm of David.

I will extol You, my God and Sovereign,
I will praise You for ever and ever.

*Every day will I praise You,
I will glorify You for ever and ever.*

Great is the Lord and much acclaimed;
God's greatness cannot be fathomed.

*One generation shall laud Your works to another,
And shall declare Your mighty acts.*

On the majestic glory of Your splendor
And on Your wondrous deeds will I meditate.

*The might of Your tremendous acts shall be proclaimed,
And I will recount Your greatness.*

Your great goodness shall be made known;
Your righteousness shall be celebrated.

*The Lord is gracious and full of compassion,
Exceedingly patient, abounding in love.*

The Lord is good to all;
The Lord's tender mercies embrace all Creation.

*All Your works shall thank You, O Lord,
And Your faithful ones shall praise You.*

They shall declare the glory of Your dominion,
And shall talk of Your might,

*To make known to the world Your mighty acts,
And the glorious majesty of Your sovereignty.*

Hadar k'vod ho-deḥa, v'div-rey nif-l'oteḥa a-siḥa.

Ve-ezuz no-ro-teḥa yo-meyru, u-g'dulat-ḥa asap-rena.

Zey-ḥer rav tuvḥa ya-biu, v'tzid-katḥa y'ra-neynu.

Ḥanun v'raḥum Adonai, ereḥ apa-yim u-g'dol ḥased.

Tov Adonai la-kol, v'ra-ḥamav al kol ma-asav.

Yo-duḥa Adonai kol ma-aseḥa, va-ḥa-sideḥa y'var-ḥuḥa.

K'vod mal-ḥutḥa yo-meyru, u-g'vu-rat-ḥa y'da-beyru.

L'hodia li-v'ney ha-adam g'vu-rotav, u-ḥ'vod hadar mal-ḥuto.

מְלֻכּוּתָךְ מְלֻכּוֹת כָּל־עֲלָמִים וּמְשַׁלְתָּךְ בְּכָל־דּוֹר וָדוֹר:
סוּמֵךְ יי לְכָל־הַנְּפֻלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עַיִן־כָּל אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתַח אֶת־יַדְּךָ וּמְשַׁבֵּיעַ לְכָל־יְחֵי רָצוֹן:
צַדִּיק יי בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יי לְכָל־יֹקְרָאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:
רָצוֹן־יִרְאֶיו יַעֲשֶׂה וְאַח־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:
שׁוֹמֵר יי אֶת־כָּל־אֲהָבָיו וְאַתָּה כָּל־הַרְשָׁעִים יִשְׁמִיד:
תְּהִלַּת יי יִדְבַר־פִּי וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד:
וְאַנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

Transliteration of Ashrey (continued)

Mal-hutha mal-hut kol olamim, u-mem-shal-t'ha b'hol dor va-dor.
Someyh Adonai l'hol ha-nof-lim, v'zo-keyf l'hol ha-k'fufim.
Eyney hol eyleha y'sa-beyru, v'ata noteyn lahem et oh-lam b'ito.
Po-tey-ah et ya-deha, u-mas-bia l'hol hai ratzon.
Tzadik Adonai b'hol d'ra-hav, v'hasid b'hol ma-asav.
Karov Adonai l'hol ko-rav, l'hol asher yik-ra-uhu ve-emet.
R'tzon y'rey-av ya-aseh, v'et shav-atam yish-ma v'yo-shi-eym.
Shomeyr Adonai et kol oha-vav, v'eyt kol ha-r'sha-im yash-mid.
T'hilat Adonai y'daber pi,
Vi-vareyh kol basar sheym kod-sho l'olam va-ed.
Va-anah-nu n'va-reyh Yah, mey-ata v'ad olam, Halleluyah.

Your sovereignty is everlasting;
Your dominion endures throughout all generations.

*The Lord upholds all who stumble,
And raises up all who are bowed down.*

The eyes of all look hopefully to You;
You give them their food when it is due.

*You open Your hand,
And satisfy the needs of all the living.*

O Lord, how beneficent are all Your ways,
And how gracious are all Your deeds.

*The Lord is near to all who call—
To all who call upon the Lord in truth.*

The Lord will fulfill the desire of those who are reverent,
And hearing their cry, will save them.

*The Lord preserves all those who are faithful,
But all the wicked the Lord will bring low.*

My mouth shall speak the praise of the Lord;
Let all beings praise God's holy name forever.

*We will praise the Lord,
At this time and for evermore; Hallelujah.*

(Psalms 84:5, 144:15, 145, 115:18)

HAPPY ARE THEY WHO REVERE THE LORD

Happy are they who dwell in Your house;
Forever shall they praise You.

*Happy is the people so favored;
Happy is the people whose God is the Lord.*

Happy are they whose ways are blameless,
Who follow the teaching of the Lord.

*Happy are they whom the Lord finds blameless,
In whose hearts there is no deceit.*

Happy are they who revere the Lord,
Who are greatly devoted to God's commandments.

*Happy are they who act justly,
Who do right at all times.*

Happy are they who are thoughtful of the needy;
In time of trouble may the Lord keep them from harm.

*Happy are they whose help is the Lord,
Whose hope is in the God of Jacob.*

Let us, therefore, praise the Lord,
At this time and for evermore; Hallelujah.

AN ALTERNATE ASHREY: Psalms 84:5, 144:15, 119:1, 32:2, 112:1, 106:3, 41:2, 146:5, 115:18

וּבֹא לְצִיּוֹן גּוֹאֵל וְלֹשֶׁבֵי פֶשַׁע בְּיַעֲקֹב נֹאֵם יי
 נֹאנִי זֹאת בְּרִיתִי אִתְּם אָמַר יי
 רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שִׁמְתִי בְּפִיךָ
 לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי וְרַעַף וּמִפִּי וְרַעַף וְרַעַף
 אָמַר יי מַעֲתָה וְעַד עוֹלָם:

וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
 וְקָרָא זֶה אֱלֹהֵי וְאָמַר.
 קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:
 וְחֲשַׁנִּי רוּחַ וְאֲשַׁמַּע אֲחֵרֵי קוֹל רַעַשׁ גְּדוֹל.
 בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:
 יי יִמְלֹךְ לְעֹלָם וָעַד:

יי אֱלֹהֵי אַבְרָהָם יַצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ שְׁמֵרָה זֹאת
 לְעוֹלָם לְיַצֵּר מַחְשְׁבוֹת לִבְבֵי עַמְּךָ וְהִכֵּן לְבָבְךָ אֵלֶיךָ:
 וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא־יִשְׁחִית וְהִרְבֵּה לְהַשִּׁיב אִפּוֹ
 וְלֹא־יַעִיר כְּלִחְמָתוֹ:
 כִּי־אַתָּה אֲדֹנָי טוֹב וְסֶלַח וְרַב־חֶסֶד לְכָל־קַרְאֵיךָ:
 צְדָקָתְךָ צְדָק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת:
 תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם
 אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיְמֵי קָדָם:
 בְּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמִסְלֵנוּ הָאֵל יִשׁוּעַתְנוּ סֶלָה:
 יי צְבָאוֹת עֲמְנוּ מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:
 יי צְבָאוֹת אֲשֶׁר־יְאָדָם בְּטַח בְּךָ:
 יי הוֹשִׁיעָה הַמְּלִיךְ יַעֲגְנוּ בְּיוֹם־קַרְאֵנוּ:

U-VA LE-TZION—A Composite of Biblical Verses

Redemption shall come to Zion,
And to those in the House of Jacob who turn from sin.

This is My Covenant with them, says the Lord:
My spirit, with which I have endowed you,
And My words, which I have put in your mouth,
Shall not depart from you, or from your children,
Or from your children's children forever.

You are the Holy One, adored amidst the praises of Israel!
The angels in the prophet's mystic vision call to one another:
"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory."
"Then a wind lifted me up and I heard behind me a resounding chorus:
Praised be the glory of the Lord throughout the universe."
"The Lord shall reign for ever and ever!"

Lord, God of our ancestors,
Impress this forever upon Your people,
And turn their thoughts and hearts to You.
Merciful God, You forgive our sins and do not destroy;
You repeatedly turn away Your anger and restrain Your indignation.
You, O Lord, are good and forgiving;
Great is Your kindness to all who call upon You.
Your righteousness is everlasting and Your Torah is truth.
You show faithfulness to Jacob and mercy to Abraham,
Thus fulfilling Your ancient promise to our ancestors.
Praised is the Lord who daily helps us bear our burdens;
The Lord is truly the God of our salvation.
The Lord of hosts is with us;
The God of Jacob is our fortress.
Lord of hosts, happy are those who trust in You!
O Lord, redeem us; O our Sovereign, answer us when we call!

Adapted from the Hebrew

ברוך הוא אלהינו שבָּרָאנוּ לְכַבוֹדוֹ
וְהַבְדִּילָנוּ מִן הַתּוֹעִים וְנִתְקַלְנוּ תּוֹרַת אֱמֶת
וְחַי עוֹלָם נֹטַע בְּתוֹכָנוּ.
הוא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ
וְיִשֶׁם בְּלִבָּנוּ אֱהָבָתוֹ וְיִרְאָתוֹ
לַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלֵב שָׁלֵם
לִמְעַן לֹא נִינַע לְרִיק וְלֹא נִלְד לְבִהְלָה:

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁנֶּשְׁמֹר חֻקֶיךָ בְּעוֹלָם הַזֶּה
וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה וְנִירָשׁ טוֹבָה וּבְרָכָה
לְשָׁנֵי יְמוֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא:

לִמְעַן יִזְמַרְךָ כְּבוֹד וְלֹא יֵדַם יי אֱלֹהֵי לְעוֹלָם אֲוֵרָךְ:
בְּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בֵּי וְהִיָּה יי מְבַטְחוֹ:
בְּטַחוֹ בֵּי עַד־יַעַד כִּי בִיָּה יי צוֹר עוֹלָמִים:
וְיִבְטַחוּ בָּךְ יוֹדְעֵי שְׁמֶךָ כִּי לֹא־עֲזַבְתָּ דְרָשִׁיךָ יי:
יי חַפֵּץ לִמְעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וְיִאֲדִיר:

On Festivals occurring on weekdays, continue with Hatzki Kaddish, p. 576.

Baruh (hu) Eloheynu sheh-b'ra-anu li-h'vodo,
V'hiv-di-lanu min ha-to-im,
V'natan lanu torat emet,
V'ha-yey olam nata b'to-heyenu.

Let us praise the Lord our God,
Who created us for the Divine glory,
Setting us apart from those who go astray,
By giving us a Torah of truth,
Thus planting within us eternal life.

O Lord, open our hearts to Your Torah,
And inspire us to love and revere You—
So that we may do Your will
And serve You wholeheartedly.
Thus our labors shall not be in vain,
Nor shall our lives yield confusion.

May it be Your will, O Lord our God
And God of our ancestors,
That we fulfill Your precepts in this world,
And thus be worthy of joy and blessing
In the Messianic Era and in the world to come.

We sing Your praises, O Lord our God;
We shall give thanks to You forever.

Blessed are those who trust in You,
For whom You provide unfailing strength.

Trust in the Lord now and forever;
For the Lord is an everlasting stronghold.

Those who truly know You put their trust in You;
For You do not forsake those who seek You.

The Lord desires the vindication of the Lord's servants,
That the Torah may be magnified and glorified.

Adapted from the Hebrew

Reader's Hatzı Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיד הוּא. לְעֵלְא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

*On Shabbat Shuvah add a second l'eyla, לְעֵלְא.

Reader's Short Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

A LINK FOR ALL TIME

A Jew who believes in Keneset Yisrael is a Jew who lives with Keneset Yisrael wherever she may be, and is prepared to die for her, who hurts with her pain and rejoices in her joy, who fights her battles, suffers in her defeats, and celebrates her victories.

A Jew who believes in Keneset Yisrael is a Jew who joins himself, as an indestructible link, not only to the Jewish People of this generation but to Keneset Yisrael of all generations. How? Through Torah: which is, and which creates, the continuity of all the generations of the House of Israel, for all time.

Joseph B. Soloveitchik (adapted)

Torah Service for Shabbat Afternoon

וְאֵנִי תִפְלְתִי לָךְ יְיָ עַת רְצוֹן.
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:

The Ark is opened.

וַיְהִי בְנִסְעֵ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה.
קוּמָה יְיָ וַיִּפְצוּ אֹיְבֵיךָ וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלַיִם:
כִּירוּךְ שָׁנַתָּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדְשָׁתוֹ:

TAKING THE TORAH SCROLL FROM THE ARK

Reader:

גִּדְלוּ לִי אֶתִי וּנְרוֹמְמָה שְׁמוֹ יְחִדּוּ:

Congregation and Reader:

לָךְ יְיָ הִגְדְּלָה וְהַגְבִּירָה וְהִתְפַּאֲרַת וְהִנְצַח וְהַהוֹד.
כִּי־כֹל בְּשָׁמַיִם וּבָאָרֶץ
לָךְ יְיָ הַמְמַלְכָה וְהַמְחַנְשֵׁא לְכֹל לְרֹאשׁ:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רְגָלָיו. קְדוֹשׁ הוּא:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדִשׁוֹ.
כִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

As the Ark is opened:

*Va-y'hi bin-soa ha-aron va-yomer moshe—
Kuma Adonai v'ya-futzu oy-veha,
V'ya-nusu m'san-eha mi-paneha.*

*Ki mi-tzion tey-tzey torah,
U-d'var Adonai mi-ru-shala-yim.
Baruh sheh-natan torah
L'amo yisrael bi-k'du-shato.*

(cont.)

Torah Service for Shabbat Afternoon

"In kindness, Lord, answer my prayer;
Mercifully grant me Your abiding help."

VA-Y'HI BI-N'SOA *(The Ark is opened.)*

"When the ancient Ark was carried forth,
Moses would proclaim:

'Arise, O Lord; and may Your enemies be scattered.
May Your adversaries flee before You.' "

"From Zion shall go forth Torah
And the word of the Lord from Jerusalem."

Praised be God who, in Divine holiness,
Gave the Torah to the people Israel.

TAKING THE TORAH SCROLL FROM THE ARK

Reader:

"Glorify the Lord with me; let us exalt God's name together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power, and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship the One who is holy."
"Exalt and worship at God's holy mountain;
For holy is the Lord our God."

Congregation and Reader:

L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet
V'ha-neytzah v'ha-hod.

Ki hol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mamlaha v'ha-mit-nasey l'hol l'rosh.

Rom'mu Adonai Eloheynu

V'hish-tahavu la-hadom rag-lav, kadosh hu.

Rom'mu Adonai Eloheynu v'hish-tahavu l'har kod-sho,

Ki kadosh Adonai Eloheynu.

Before summoning honoree for the first Aliyah, Reader may recite:
וּתְנֵלְהָ וּתְרַאֲהָ מְלַכּוֹתוֹ עָלֵינוּ בְּסֵן קְרוֹב. וְיַחֲוֹן פְּלִיטָתָנוּ וּפְלִיטַת
עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחַסֵּד לְרַחֲמִים וּלְרַצוֹן. וְנֹאמַר אָמֵן:
(First honoree is called) ... כְּבוֹד לְתוֹרָה...
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:
וְאַתָּם הַדְּבָקִים בְּנֵי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

Torah Blessings

Each person honored with an Aliyah, recites:

בְּרַכּוֹ אָתָּה יי המברך:

בְּרוּךְ יי המברך לעולם ועד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַרְבָּנוּ מִכָּל
הָעַמִּים וְנִתְחַלְּנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יי נֹתֵן הַתּוֹרָה:

After a passage from the Torah has been read, recite:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נִתְחַלְּנוּ תּוֹרַת
אַמֶּת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יי נֹתֵן הַתּוֹרָה:

Each person honored with an Aliyah, recites:

Barû et Adonai ha-m'vorah.

Barû Adonai ha-m'vorah l'olam va-ed.

*Barû ata Adonai, Eloheynu meleh ha-olam,
asher bahar banu mi-kol ha-amim, v'natan lanu et torato,
barû ata Adonai noteyn ha-torah.*

After a passage from the Torah has been read, recite:

*Barû ata Adonai, Eloheynu meleh ha-olam,
asher natan lanu torat emet, v'ha-yey olam nata b'toheynu,
barû ata Adonai noteyn ha-torah.*

BIRKAT HAGOMEL

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

הַנוֹמֵל לְחַיִּים טוֹבוֹת. שְׁנֵטְלָנִי בְּלִטּוֹב:

*Barû ata Adonai, Eloheynu meleh ha-olam,
ha-gomeyl l'ha-yavim tovot, sheh-g'malani kol tov.*

Congregation:

מִי שְׁנֵטְלָךְ (שְׁנֵטְלָךְ) בְּלִטּוֹב. תְּמִיד יִנְטְלָךְ (וְיִנְטְלָךְ) בְּלִטּוֹב סְלָה:

Before summoning honoree for the first Aliyah, Reader may recite:

May God's sovereignty soon be revealed, and may God favor the remnant of the people Israel with grace and kindness, with mercy and love. Let us say: Amen. Let us all exalt our God and render honor to the Torah.

Praised be God who, in Divine holiness, gave the Torah to the people Israel.
"And you, by clinging to the Lord, have been kept alive to this day."

Torah Blessings

Each person honored with an Aliyah, recites:

Praise the Lord, Source of all blessing.

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service by giving us the Torah. Praised are You, O Lord, Giver of the Torah.

After a passage from the Torah has been read, recite:

Praised are You, Lord our God, Ruler of the universe, who has given us the Torah of truth, thereby planting within us life eternal. Praised are You, O Lord, Giver of the Torah.

Before or after congregational Torah study, the following may be recited:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְעִסּוֹק בְּדַבְרֵי תוֹרָה:

*Baruh ata Adonai, Eloheynu meleh ha-olam,
asher kid-shanu b'mitz-votav, v'tzivanu la-asok b'divrey Torah.*

Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the study of Torah.

BIRKAT HAGOMEL: *Upon recovery from serious illness, or escape from danger.*
Praised are You, Lord our God, Ruler of the universe, who bestows good beyond our deserving, and who has dealt graciously with me.

Congregation may respond: May God, who has bestowed kindness upon you in the past, bestow kindness upon you in the future.

PRAYERS FOR SPECIAL OCCASIONS appear on pages 838-867.

AS THE TORAH IS RAISED:
וְזוֹת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יי בְּיַד־מֹשֶׁה:

V'zot ha-torah asher sam mo-sheh
Lifney b'ney yisrael
Al pi Adonai b'yad mo-sheh.

קָרָאנוּ בַּתּוֹרָה. שָׁנִינוּ טַעְמֶיהָ.
פָּתַחְנוּ גַם סִימָנוּ בְּבִרְכוּתֶיהָ.
בְּאֲשֶׁר זָכִינוּ לְלַמַּד דְּבָרֶיהָ.
בְּן נִזְכֶּה לְשֹׁמֵר מִצְוֹתֶיהָ:

Karanu ba-Torah, sha-ninu t'a-meha,
Pa-taḥnu gam si-yam-nu b'vir-ḥoteha,
Ka-asher za-ḥinu li-l'mod d'va-reha,
Keyn niz-keh li-sh'mor mitz-vo-teha.

Hanoḥ Jacobson

Returning the Torah Scroll to the Ark

Reader:
יְהִלְלוּ אֱתֵי שֵׁם יי. כִּי־נִשְׁבַּע שְׁמוֹ לְבָדוֹ—

Congregation:
הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:
וַיִּרְם קֶרֶן לְעַמּוֹ. תְּהִלָּה לְכָל־חַסִּידָיו.
לְבְנֵי יִשְׂרָאֵל עִם קֶרְבוֹ. הִלְלוּ־הָ:

Hodo al eretz v'shama-yim.
Va-yarem keren l'amo, t'hila l'hol ḥasidav,
Li-v'ney yisrael am k'rovo, Halleluyah.

AS THE TORAH IS RAISED:

This is the Torah which Moses proclaimed
To the Children of Israel
At the behest of the Lord.

Reader or a Celebrant may recite:

וְהָעֵר בְּנֵא יי אֱלֹהֵינוּ אֶת־דְּבַר תּוֹרַתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל.
וְנִדְּבָה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ
וְלֹמְדֵי תּוֹרַתְךָ לְשִׁמְחָה. בְּרוּךְ אַתָּה יי הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

May the words of Your Torah, Lord our God, be pleasant to us and to Your people, the House of Israel. May we, our children, and all future generations of the House of Israel know You and study Your Torah with devotion. Praised are You, O Lord, who teaches Torah to Your people Israel.

V'ha-arev na Adonai Eloheynu et divrey torat-ḥa,
B'finu u-v'fi amḥa beyt yisrael,
V'ni-h'yeh anahnu v'tze-etza-eynu,
V'tze-etza-ey amḥa beyt yisrael,
Kulanu yo-dey sh'meḥa v'lom-dey tora-teḥa li-sh'mah.

Talmud. Berakhot 11b

Returning the Torah Scroll to the Ark

Reader:

“Let us praise the Lord, who alone is to be exalted!”

Congregation:

“God’s glory is revealed on earth and in the heavens.
God has raised the honor of our people,
The glory of the faithful,
Thus exalting the Children of Israel,
The people near to the Lord; Hallelujah.”

As the Torah is carried in procession, Psalm 24 (below) is recited:

לְדָוִד מִזְמוֹר
לִי הָאָרֶץ וּמְלוֹאָהּ תָּבֵל וַיֵּשְׁבִי בָהּ:
כִּי־הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהַרֹת יְכוֹנְנֶנָּה:
מִי־יַעֲלֶה בָהָר וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ:
נָקִי כַפַּיִם וּבְרִי לֵבָב אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמַרְמָה:
יֵשׂא בְרָכָה מֵאֵת וַצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דֹר דֹּר דְרָשׁוּ מִבְּקִשֵׁי פִגְיֹד יַעֲקֹב סֵלָה:
שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי זֶה מֶלֶךְ הַכְּבוֹד יְיָ עֲזוּז וְנָבוֹר
יְיָ גִבּוֹר מִלְחָמָה:
שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְיָ צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

L'David Mizmor.

La-donai ha-aretz u-m'lo-ah, tey-veyl v'yosh-vey vah.
Ki hu al yamim y'sadah, v'al n'harot y'ho-n'neha.
Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kod-sho.
N'ki ha-pa-yim u-var ley-vav, asher lo nasa la-shav naf-shi,
v'lo nish-ba l'mir-mah.

Yisa v'ra'ah mey-eyt Adonai, u-tz'dakah mey-Elohey yi-sho.
Zeh dor dor-shav, m'vak-shey fa-neha ya-akov, Selah.

WHO MAY STAND IN GOD'S PRESENCE?

A Psalm of David.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

*For it is God who founded it upon the seas,
And established it upon the waters.*

Who may ascend the mountain of the Lord?
Who may stand in God's holy place?

*One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;*

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

*Such are the people who seek the Lord,
Who seek the presence of the God of Jacob.*

Lift up your heads, O gates!
Lift up high, O ancient doors,
So that the Sovereign of glory may enter!

*Who is the Sovereign of glory?
The Lord, strong and mighty,
The Lord, valiant in battle.*

Lift up your heads, O gates!
Lift them up, O ancient doors,
So that the Sovereign of glory may enter!

*Who is the Sovereign of glory?
The Lord of hosts is, truly, the Sovereign of glory.*

Psalm 24

*Se-u sh'arim ro-shey-hem, v'hinasu pit-hey olam,
V'yavo meleḥ ha-kavod.*

*Mi zeh meleḥ ha-kavod, Adonai izuz v'gibor,
Adonai gibor mil-ḥama.*

*Se-u sh'arim ro-shey-hem, us-u pit-hey olam,
V'yavo meleḥ ha-kavod.*

*Mi hu zeh meleḥ ha-kavod,
Adonai tz'va-ot hu meleḥ ha-kavod, Selah.*

As the Torah is placed in the Ark, recite:

וּבְנָחָה יֹאמַר שׁוּבָה יי רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל:

קוּמָה יי לְמִנּוּחֶתְךָ אִתָּה וְאָרוֹן עֲנֵךְ:

כַּהֲגִיד יִלְבַּשׁ צֶדֶק וְחִסְדֵיךָ יִרְנְנוּ:

בְּעָבוֹר דְּוֹד עֲבַדְךָ אֲלִי־תֵשֵׁב פָּנֵי מְשִׁיחֶךָ:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֲלִי־תַעֲנֹבוּ:

עֲזִיחוּיִים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶינָה מְאֹשֶׁר:

דְּרָכֶיהָ דֶּרֶךְ־נֶעֱמָם וְכִלְיִנְתִּיבוֹתֶיהָ שְׁלוֹם:

הִשִּׁיבֵנו יי אֱלֹהֶיךָ וְנִשׁוּבָה חֲדָשׁ יְמֵינוּ בְּקִדְמָה:

*Eytz ha-yim hi la-maḥa-zikim bah,
V'tom-heha m'u-sar.
D'raḥeha darḥey no-am,
V'hol n'tivo-teha shalom.
Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.*

MEDITATION

Teach us, O Lord, the ways of Your Torah, as we seek to know and to do Your will. Help us in our quest for meaning in our lives. Bless us with wisdom and love. May Your Torah be our tree of life, our shield, and our guide. Sustain us, and all who revere Your word, with the reassuring sense of Your presence. Amen. (A.N.S.)

TORAH: OUR TREE OF LIFE

As the Torah is placed in the Ark, recite:

When the Ark was set down, Moses prayed:
"O Lord, dwell among the myriad families of Israel."

Come up, O Lord, to Your sanctuary,
Together with the Ark of Your glory.

May Your priests be clothed in righteousness,
And may Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.

It is a tree of life to those who cling to it,
Blessed are they who uphold it.

Its ways are ways of pleasantness,
All its paths are peace.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses

MEDITATIONS AFTER THE TORAH IS RETURNED TO THE ARK

Our God and God of our ancestors, we give thanks for the heritage of Torah, a legacy renewed in every generation. May the words of Scripture which we have read today influence our lives, and inspire us to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with meaning. May we know the peace and serenity granted to those who love Your Torah. May we take to heart Your teachings, and strive to do Your will. Happy are all who love You and delight in Your commandments. Amen.

May the words of the Torah guide our deeds, elevate our thoughts, and sanctify our lives. May the words of the Torah inspire us anew to seek justice, righteousness, and truth. May our actions in the days ahead bear witness to our study of Torah today. May we be among those who proclaim with joy: "Its ways are ways of pleasantness and all its paths are peace." Amen.

Reader's Hatzki Kaddish before the Amidah

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־יִבְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

The Sabbath Amidah begins on page 578 or page 579.

The Festival Amidah begins on page 596 or page 597.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

*On Shabbat Shuvah add a second l'eyla, לְעֵלְמָא.

Reader's Short Kaddish before the Amidah

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

The Sabbath Amidah begins on page 578 or page 579.

The Festival Amidah begins on page 596 or page 597.

Minḥah Amidah for Shabbat

Traditional Opening Blessings

(כי שם יי אקרא הבו גדל לאלהינו: ארני שפתי תפתח ופי יגיד תהלתך):
ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם אלהי
יצחק ואלהי יעקב. האל הגדול הגבור והנורא אל עליון.
גומל חסדים טובים וקנה הכל. וזכר חסדי אבות ומביא
גואל לבני בניהם למען שמו באהבה:

On Shabbat Shuvah add:

זכרנו לחיים מלך חפץ בחיים.
וזתבנו בקשר החיים. למעןך אלהים חיים:
מלך עוזר ומושיע ומגן. ברוך אתה יי מן אברהם:

אתה גבור לעולם ארני מחיה מתים אתה רב להושיע:

From Shemini Atzeret to Pesah add:

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני
עפר. מי כמוך בעל גבורות ומי דומה לך. מלך ממת ומחיה
ומצמיח ישועה:

On Shabbat Shuvah add:

מי כמוך אב הרחמים. וזכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

KEDUSHAH, page 580. (In silent prayer, continue on p. 582.)

M'hal-keyl ḥa-yim b'hesed,
M'ha-yey meytim b'ra-ḥa-mim rabim,
Someyḥ nof-lim v'ro-fey ḥolim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ḥa-moḥa ba-al g'vurot u-mi do-meh laḥ,
Meleḥ mey-mit u-m'ḥayeh u-matz-miaḥ y'shua.

Minḥah Amidah for Shabbat

Traditional Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob, great,
mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering
the piety of our ancestors, You will lovingly bring a redeemer
to their children's children.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power
You grant immortal life.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great
mercy You bestow eternal life upon the dead. You support
the falling, heal the sick, and free the captives. You keep
faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to
You, O Ruler over life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?

Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who confers immortality upon
the departed.

Continue with Kedushah on page 581.

In silent prayer, omit Kedushah, and continue on p. 583.

Minḥah Amidah for Shabbat

Interpretive Opening Blessings

(כִּי שֵׁם יי אֶקְרָא הַבּוֹ גִּדְל לְאַלְהֵינוּ: אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ.

אֱלֹהֵי אֲבֹרְהֵם אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב.

אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאַלְהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.

גּוֹמֵל חֲסָדִים טוֹבִים וְקַנְיָה הַכֹּל.

וְזוֹכֵר חֲסָדֵי אֲבוֹת

וּמְבִיא גּוֹאֵל [וְאַלְהֵי] לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְקִבְּרֵנוּ לְחַיִּים מְלֶךְ חַפְצֵי בְּחַיִּים.

וְקִתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהֵים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן אֲבֹרְהֵם וְעוֹזֵר שְׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

(Shemini Atzeret to Pesah) מְשִׁיב הַרִּיחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.

סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים

וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.

מִי כְמוֹךָ בְּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לְךָ

מְלֶךְ מְמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

(Shabbat Shuvah) מִי כְמוֹךָ אֵב הַרְחֵמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

In silent prayer, continue on p. 582.

M'ḥal-keyl ḥa-yim b'hesed,

M'ḥa-yey meytim b'ra-ḥa-mim rabim,

Someyḥ nof-lim v'ro-fey ḥolim u-matir asurim,

U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ḥa-moḥa ba-al g'vurot u-mi do-meh laḥ,

Meleḥ mey-mit u-m'ḥayeh u-matz-miaḥ y'shua.

Minḥah Amidah for Shabbat: Interpretive Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebekkah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—

You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

On Shabbat Shuvah add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.

In silent prayer, omit Kedushah, and continue on p. 583.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שִׁמְךָ־יִשִּׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם. כְּכַתּוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֱלֹהֵי וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Reader:

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

Reader:

וַיְבַרְכְּרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר.

יְמִלֶּךָ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

Reader:

לְדֹר וָדֹר נְגִיד גְּדֻלָּה. וּלְנֶצַח נְצַחִים קִדְשָׁתְךָ נְקַדֵּשׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעַד. כִּי אֵל
מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי *הָאֵל הַקְּדוֹשׁ:

(הַמְּלֶךְ: Shabbat Shuvah:*)

N'kadeysh et shimha ba-olam,
K'sheym sheh-mak-di-shim oto bi-sh'mey marom,
Ka-katuv al yad n'vieha, v'kara zeh el zeh v'amar:

**Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo hol ha-aretz k'vodo.**

L'uma-tam baruh yo-meyru:

Baruh k'vod Adonai mi-m'komo.

U-v'div-rey kod-sh'ha katuv ley-mor:

Yimloh Adonai l'olam, Eloha-yih tzion l'dor va-dor, Halleluyah.

L'dor va-dor nagid god-leha,

U-l'ney-tzah n'tza-him k'du-shat-ha nak-dish,

V'shiv-haha Eloheynu mi-pinu lo yamush l'olam va-ed,

Ki Eyl meleh gadol v'kadosh atah.

KEDUSHAH: A mystical vision of God's holiness

We sanctify Your name on earth
As it is sanctified in the heavenly heights.
We chant the words which angels sang,
In the mystic vision of Your prophet:

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory.”

Reader:

Then the heavenly voices respond in blessing, saying:

“Praised be the glory of the Lord
Throughout the universe.”

Reader:

Thus the Psalmist sang:

“The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!”

Reader:

Throughout all generations we will declare Your greatness,
and to all eternity we will proclaim Your holiness. We will
never cease praising You; for You, our Sovereign, are a great
and holy God. Praised are You, O Lord, *the holy God.

*(Shabbat Shuvah: the holy Sovereign)

In private devotion only:

אתה קדוש ושְׁמֶךָ קדוש וקדושים בְּכָל־יום
והִלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יי *האל הקדוש:

(המלך: Shabbat Shuvah:)*

אתה אחד ושְׁמֶךָ אחד.
ומי כְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ:
תִּפְאָרֶת גְּדֻלָּה. וְעֲטָרֶת יְשׁוּעָה.
יום מְנוּחָה וקִדְשָׁה לְעַמְּךָ נְתַתָּ:
אַבְרָהָם יִגְל. יִצְחָק יִרְנָן. יַעֲקֹב וּבְנָיו יְנוּחוּ בוֹ:
מְנוּחַת אֱהָבָה וּנְדָבָה. מְנוּחַת אֱמֶת וְאֱמוּנָה.
מְנוּחַת שְׁלוֹם וְשִׁלְוָה וְהַשְׁקֵט וְבִטָּח.
מְנוּחָה שְׁלֵמָה שְׂאֵתָה רוֹצֵה בָּהּ.
יִכִּירוּ בְּנֵיךָ וְיִדְעוּ. כִּי מֵאַתָּה הִיא מְנוּחָתָם.
וְעַל־מְנוּחָתָם יִקְרֶי שׁוּ אֶת־שְׁמֶךָ:

Ata ehad v'shim-ha ehad,
U-mi k'amha yisrael goy ehad ba-aretz.
Tiferet g'dula, va-ateret y'shua,
Yom m'nuha u-k'dusha l'amha na-ta-ta.
Avraham ya-geyl, yitzhak y'ra-neyn,
Ya-akov u-va-nav ya-nuhu vo.
M'nuhat ahava u-n'dava, m'nuhat emet ve-emuna,
M'nuhat shalom v'shal-va v'hash-keyt va-vetah,
M'nuha sh'ley-ma sha-ata ro-tzeh bah,
Ya-kiru va-neha v'yey-du,
Ki mey-itha hi m'nu-hatam,
V'al m'nu-hatam yak-di-shu et sh'meha.

In private devotion only:

Holy are You and hallowed is Your name, and holy ones
praise You daily. Praised are You, O Lord, the holy God.

SERENITY, SANCTITY, AND JOY

You are One and Your name is One,
and who is like Your people Israel
a unique people in the world.

You gave Your people an adornment of distinction,
a crown of deliverance—a day of serenity and sanctity.

It is a day on which Abraham was glad,
Isaac rejoiced, Jacob and his descendants have found rest.

It is a day of rest
marked by abounding love, truth, and faithfulness;
a rest of peace and tranquillity, serenity and confidence;
a perfect rest in which You take delight.

May Your children know and understand
that their Shabbat rest was ordained by You,
and by keeping the Shabbat they sanctify Your name.

*You are One, O incomparable God,
Acclaimed by name, Ehad—One!*

*And who may be compared to Your people,
Unique among peoples—and, by destiny, one!*

*You established Shabbat from of old,
A sacred legacy for all generations.*

*Our earliest ancestors served You on Shabbat,
With solemn offerings and chants of praise.*

*Through many ages, and across many lands,
Our people treasured Your gift, the Shabbat,
Enriching it with worship, with study, and rite,
Serving You with joy, seeking You in truth.*

*Thus were their lives enhanced and transformed,
By this "Remembrance of Creation," symbol of Your love.*

*So too, in our day, may we observe Shabbat in joy,
Offering You our hearts, our minds, our efforts,*

Striving to serve You in faithfulness and truth,

As we seek to be worthy of the blessings of Shabbat. (Ben Saul)

אלהינו ואלהי אבותינו. רצה במנוחתנו.
קדשנו במצותיך וטן חלקנו בתורתך.
שבענו מטובך ושמחנו בישועתך.
וטהר לבנו לעבדך באמת.
והנחילנו :: אלהינו
באהבה וברצון שבת קדשך.
וינחמו בה ישראל מקדשי שמך.
ברוך אתה :: מקדש השבת:

V'ta-heyr libeynu l'ov-d'ha be-emet.
(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,
R'tzey vi-m'nuha-teynu,
Kad-sheynu b'mitz-vo-teha,
V'teyn hel-keynu b'tora-teha,
Sab-eynu mi-tu-veha,
V'sam-heynu bi-y'shu-ateha.
V'taheyr libeynu l'ov-d'ha be-emet,
V'han-hi-leynu Adonai Eloheynu
B'ahava u-v'ratzon shabbat kod-sheha,
V'ya-nuhu va yisrael m'kad-shey sh'me-ha,
Baruh ata Adonai, m'kadeysh ha-shabbat.

RETZEY VI-M'NUHATEYNU:

Accept our rest, and purify our hearts

Our God and God of our ancestors,
may our Shabbat rest be acceptable to You.

May Your *Mitzvot* lead us to holiness,
and may we be among those
who devote themselves to Your Torah.

May we find contentment in Your blessings,
and joy in Your sustaining power.

Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of Your holy Shabbat.

May Your people Israel, who sanctify Your name,
find true rest on this day.

Praised are You, O Lord,
who sanctifies the Shabbat.

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

On Rosh Hodesh and Hol Hamoed add:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה וישמע.
ויפקד ויזכר. וזרוננו ופקדוננו וזכרון אבותינו. וזכרון משיח
ברדוד עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל-עמך
בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים
לחיים ולשלום ביום

(Rosh Hodesh) ראש החודש (Pesah) חג המצות (Sukkot) חג הסוכות
הזה. וזכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

ותחזיקה עינינו בשוכך לציון ברחמים. ברודך אתה יי
המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מנן ישענו אתה הוא לדור ודור. נודה
לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסידך שבכל-יום עמנו ועל נפלאותיך
וטובותיך שבכל-עת ערב ובקר וצהרים. הטוב כי לא-כלו
רחמיך. והמרחם כי לא-תמו חסדיך. מעולם קנינו לך:

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי
כל-בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול
והקדוש על שהחייטנו וקיימתנו. כן תחינו ותקיימנו ותאסוף
גלותינו לארץ קדשך לשמר חקיך ולעשות רצונך ולעבדך
בלבב שלם על שאנחנו מודים לך. ברודך אל ההודאות:

*V'tehe-zena eyney-nu b'shuv-ha l'tzion b'rahimim,
Baruh ata Adonai, ha-maha-zir sh'hinato l'tzion.*

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

On Rosh Hodesh and Intermediate Days of Festivals add:

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of

Rosh Hodesh. Pesah. Sukkot.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

On Hanukkah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלָחֳמוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה:

בִּימֵי מַתְתִּיָּהוּ. בְּדִיּוּחָנָן כְּהֵן גְּדוֹל חֲשֵׁמוֹנָאֵי וּבְנָיו. כְּשֶׁעָמְדָה מַלְכוּת
וְזוֹ הַרְשָׁעָה עַל־עַמְּךָ יִשְׂרָאֵל. לְהַשְׁכִּיחַם תּוֹרְתְךָ. וּלְהַעֲבִירָם מִחֻקֵּי
רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבָּתָּ אֲתִירִיכָם.
רַבָּתָּ אֲתִירִינָם. וְנִקַּמְתָּ אֲתִינְקַמְתָּם. מִסַּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים. וְרַבִּים
בְּיַד מַעֲשִׂים. וְטַמְאִים בְּיַד טְהוֹרִים. וְרָשָׁעִים בְּיַד צַדִּיקִים. וְיָדִים בְּיַד
עוֹסְקֵי תּוֹרְתְךָ. וְלֵךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעַמְּךָ יִשְׂרָאֵל
עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחֲרַי כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר
בְּיַתְּךָ. וּפְנֵו אֲתִי־יִכְלַךְ. וְטַהֲרוּ אֲתִי־מִקְדָּשְׁךָ. וְהִדְלִיקוּ נְרוֹת בְּמִצְרוֹת
קְדָשְׁךָ. וְקִבְּעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֱלֹהֵינוּ. לְהוֹדוֹת וּלְהַלְלֵל לְשִׁמְךָ הַגְּדוֹל:

וְעַל־כֵּלָם יִתְבַּרְךָ יְיָ וְיִתְרוֹמַם שִׁמְךָ מִלְּכַנּוֹת תָּמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְחוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמֶּת
הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סְלָה.
בְּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וְלֵךְ נֶאֱדָה לְהוֹדוֹת:

On Hanukkah add:

We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In the days of the High Priest Mattathias, son of Yoḥanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes.

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. 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 just, and the arrogant into the hands of those devoted to Your Torah.

Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel.

Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

On Shabbat Shuvah add:

Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth.
O God, You are our deliverance and our help.
Praised are You, beneficent Lord, to whom all praise is due.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ
 וְעַל כָּל-יְיֹשְׁבֵי תְּבֵל תְּשִׁים לְעוֹלָם.
 כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם.
 וטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמָּךְ יִשְׂרָאֵל
 בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.*
 בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם:

Shalom rav al yisrael am-*ha*
 V'al kol yosh-vey tey-veyl tasim l'olam,
 Ki ata hu meleḥ adon l'ḥol ha-shalom.
 V'tov b'eyneḥa l'vareyḥ et am-*ha* yisrael
 B'ḥol eyt u-v'ḥol sha-ah bi-sh'lo-meḥa.

Baruḥ ata Adonai,
 Ha-m'vareyḥ et amo yisrael ba-shalom.

*On Shabbat Shuvah conclude thus:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻסָּה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
 עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

In the book of life and blessing, peace and prosperity, may we and all
 Your people, the House of Israel, be inscribed for a good and peaceful
 life. Praised are You, O Lord, Source of peace.

SHALOM RAV: A Prayer for Peace

Grant abundant and lasting peace to Your people Israel
And to all who dwell on earth;
For You are the supreme Sovereign of all peace.
May it please You to bless Your people Israel,
In every season and at every hour, with Your peace.*
Praised are You, O Lord,
Bestower of peace upon Your people Israel.

GRANT PEACE TO ALL YOUR CHILDREN

Grant peace, O Lord, to each of us,
The peace that comes from faith in You.

For so it is written:
"You will keep in perfect peace
Those who trust in You."

Grant peace, O God, to our children,
The peace that comes from a knowledge
And love of our noble heritage.

For so it is written:
"When all your children shall be taught of the Lord,
Great shall be the peace of your children."

Grant peace, O God, to the Household of Israel,
The peace that comes from strength of spirit and resolve.

For so it is written:
"The Lord will give strength to our people,
The Lord will bless our people with peace."

Grant peace, O Lord, to all who dwell on earth,
The peace that comes from creating a just society.

For so it is written:
"The work of righteousness shall be peace,
And the effect of righteousness calm and confidence forever."

(Isaiah 23:3; 54:13; Psalms 29:11; Isaiah 32:17)

בְּרוּךְ אַתָּה יי הַמְּבַרֵךְ אֶת־עַמּוֹן יִשְׂרָאֵל בְּשָׁלוֹם:

Baruh ata Adonai, ha-m'vareyh et amo yisrael ba-shalom.
We praise You, O Lord, Bestower of peace upon Your people Israel.

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מִרְמָה.
 וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה:
 פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
 מִהֲרָה הִפֵּר עֲצָתָם וּקְלָקַל מַחֲשַׁבְתָּם:
 עֲשֵׂה לְמַעַן שְׂמֶךָ עֲשֵׂה לְמַעַן יִמְיֶנְךָ
 עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי:
 יְהִיו לְרִצּוֹן אֲמֵרֵי־פִי וְהַגִּיּוֹן לִבִּי לִפְנֵיךָ.
 יי צוּרֵי וְגֹאֲלֵי:
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאֲמְרוּ אָמֵן:

*Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
 Adonai tzuri v'go-ali.*

**Oseh shalom bi-m'romav, hu ya-aseh shalom
 Aleynu v'al kol yisrael, v'imru amen.**

*Omit the following verses (from the Psalms) on Festivals which fall on Shabbat,
 on Shabbat Rosh Hodesh, and on Shabbat if Rosh Hodesh is on Sunday.
 Also omit in the month of Nisan, on Yom Ha-Atzma-ut, on Shabbat when
 Lag B'Omer is the following day, on Sivan 1 through 8, on Av 8, 9, and 15, on
 Tishri 1 through 24, on Shabbat Hanukkah, on Tu Bi-Shevat, on Shabbat when
 Purim is the following day, and on Shushan Purim.*

צְדָקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת:
 וְצְדָקָתְךָ אֱלֹהִים עַד־מְרוֹם אֲשֶׁר עָשִׂיתָ גְדִלוֹת אֱלֹהִים מִי כְמוֹךָ:
 צְדָקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוּם רָבָה אָדָם וּבְהֵמָה חוֹשִׁיעַ יי:

Your righteousness is everlasting, and Your Torah is truth.
 Your righteousness, O God, reaches the heights.
 Lord of mighty deeds, who can compare, to You?
 Your righteousness is as lofty as the mountain peaks; Your judgments
 are as deep as the sea. Your help, O Lord, extends to all creatures.

GUARD MY TONGUE FROM EVIL

O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

AN INTERPRETIVE ELOHAI NETZOR

O Lord, guard my tongue from evil
And my lips from speaking guile;
Guard my heart from hatred
And my mind from harmful thoughts.
Help me to avoid shameful speech
As well as shameful silence.
May my words be messengers of Your will,
Humble in spirit, helpful in purpose,
Seeking justice, and pursuing peace.
O Lord, guard my spirit from weakness;
And my soul from gloom or despair.
Strengthen my worthy desires
That I may serve You, in joy, every day;
Thus may I reflect honor on Your holy name
In all that I say and do.

Ben Saul

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֵלְמֵי:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא* מִן כָּל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵינוּ בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם אַבוּהוֹן
דִּי-בְשָׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵי וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

*Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.*

*Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.
Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.*

*Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.*

*Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.*

*Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.*

*Shabbat Shuvah: repeat לְעֵלְמָא.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

(For Aleynu, see page 610.)

Minḥah Amidah for Festivals

Traditional Opening Blessings

(כִּי שָׁם יִי אֶקְרָא הֵבו גְּדֹל לְאַלְהֵינוּ: אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וְאַלְהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יְיָ מְגַן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחִיָּה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

On Shemini Atzeret and Simḥat Torah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מְתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי
עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מִלֶּךְ מְמִית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יְיָ מְחִיָּה הַמְתִים:

Continue with Kedushah on page 598.

In silent prayer, omit Kedushah, and continue on p. 600.

M'hal-keyl ḥa-yim b'ḥesed,
M'ḥa-yey meytim b'ra-ḥa-mim rabim,
Someyḥ nof-lim v'ro-fey ḥolim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ḥa-moḥa ba-al g'vurot u-mi do-meh laḥ,
Meleḥ mey-mit u-m'ḥayeh u-matz-miaḥ y'shua.

Minḥah Amidah for Festivals

Traditional Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob, great,
mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering
the piety of our ancestors, You will lovingly bring a redeemer
to their children's children.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power
You grant immortal life.

On Shemini Atzeret and Simḥat Torah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great
mercy You bestow eternal life upon the dead. You support
the falling, heal the sick, and free the captives. You keep
faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to
You, O Ruler over life and death, Source of redemption?

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who confers immortality upon
the departed.

Continue with Kedushah on page 599.

In silent prayer, omit Kedushah, and continue on p. 601.

Minḥah Amidah for Festivals

Interpretive Opening Blessings

(כ"י שם יי אקרא הבו גדל לאלהינו: ארני שפתי תפתח ופי יגיד תהלתך:)

ברוך אתה יי אלהינו ואלהי אבותינו.

אלהי אברהם אלהי יצחק ואלהי יעקב.

אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.

האל הגדול הגבור והנורא אל עליון.

גומל חסדים טובים וקנה הכל.

ויוצר חסדי אבות

ומביא גואל [וגאלה] לבני בניהם למען שמו באהבה:

מלך עוזר ומושיע ומגן. ברוך אתה יי מנן אברהם ועזרת שרה:

אתה גבור לעולם ארני מתיה מתים אתה רב להושיע:

On Shemini Atzeret and Simḥat Torah add:

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מתיה מתים ברחמים רבים.

סומך נופלים ורופא חולים ומתיר אסורים

ומקים אמונתו לישני עפר.

מי קמוך בעל גבורות ומי דומה לך

מלך ממית ומתיה ומצמיח ישועה:

ונאמן אתה להחיות מתים. ברוך אתה יי מתיה המתים:

In silent prayer, omit Kedushah, and continue on page 600.

M'hal-keyl ḥa-yim b'hesed,

M'ha-yey meytim b'ra-ḥa-mim rabim,

Someyḥ nof-lim v'ro-fey ḥolim u-matir asurim,

U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ḥa-moḥa ba-al g'vurot u-mi do-meh laḥ,

Meleḥ mey-mit u-m'ḥayeh u-matz-miaḥ y'shua.

Maariv: Evening Service

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחָת. וְהִרְבָּה לְהַשִּׁיב אָפוּ.
וְלֹא יַעֲדֵר בְּלִחְמָתוֹ: יי הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם-קָרְאָנוּ:

Reader:

בְּרַכּוּ אֹתֵינוּ הַמְבָרֵךְ:

Congregation and Reader:

בְּרוּךְ יי הַמְבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּרַבְרוּ
מַעֲרִיב עַרְבִים בְּחֻקָּהּ פּוֹתַח שַׁעֲרִים וּבִתְבוּנָהּ מְשַׁנֶּה
עֲתִים וּמַחְלִיף אֶת-הַזְּמַנִּים וּמַסְדֵּר אֶת-הַכִּכְבּוּבִים
בְּמַשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל
אוֹר מִפְּנֵי הַשֶּׁדֶךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבְיֵא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יי צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי הַמַּעֲרִיב עַרְבִים:

Congregation and Reader:

Baruh Adonai ha-m'vo-rah l'olam va-ed.

Baruh ata Adonai, Eloheynu meleh ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'hoama potey-ah sh'arim u-vitvuna m'shaneh itim,
U-maha-lif et ha-z'manim u-m'sadeyr et ha-kohavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ho-sheh v'ho-sheh mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl hai v'ka-yam tamid yimloh aleynu l'olam va-ed,
Baruh ata Adonai, ha-ma-ariv aravim.

Maariv: Evening Service

“And God, being merciful, forgives sin and does not destroy, repeatedly refraining from anger, and avoiding indignation. O Lord, redeem us! O our Sovereign, answer us when we call.”

BARĤU: The call to worship

Praise the Lord, Source of all blessing.

Congregation and Reader:

Praised be the Lord, Source of all blessing, forever.

MAARIV ARAVIM: Lord of night and day

Praised are You, Lord our God, Ruler of the universe,
Whose word brings on the dusk of evening.

Your wisdom opens the gates of dawn;
Your understanding regulates time and seasons.

The stars above follow their appointed rounds,
In response to Your divine will.

You create day and night;
You alternate darkness and light.

You remove the day and bring on the night;
You separate one from the other.

We call You “Lord of heavenly hosts”;
You are our living God.

May You rule over us as You rule over nature;
Praised are You, O Lord, who brings the evening dusk.

אהבת עולם בית ישראל עמה אהבת.
תורה ומצות חקים ומשפטים אותנו למדת.
על-כן יי אלהינו בשכבנו ובקומנו נשיח בך קיד.
ונשמח בדברי תורתך ובמצותיך לעולם ועד.
כי הם תנינו וארך ימינו ובהם נהנה יומם ולילה.
ואהבתך אל תסיר ממנו לעולמים.
ברוך אתה יי אלהי עמו ישראל:

Ahavat olam beyt yisrael am-ḥa ahavta,
Torah u-mitzvot, ḥukim u-mish-patim otanu limad'ta.
Al keyn Adonai Eloheynu,
B'shoḥ-beynu u-v'ku-meynu nasi-aḥ b'ḥukeḥa,
V'nismah b'divrey torateḥa u-v'mitz-voteḥa l'olam va-ed.
Ki heym ḥa-yeynu v'oreḥ ya-meynu,
U-va-hem neh-geh yomam va-laila.
V'aha-vat-ḥa al tasir mimenu l'olamim,
Baruḥ ata Adonai, oheyv amo yisrael.

AHAVAT OLAM

God's love expressed through Torah and Mitzvot

With everlasting love You have loved Your people,
The House of Israel,
Teaching us the Torah and its *Mitzvot*,
Instructing us in its laws and judgments.

Therefore, O Lord our God,
When we lie down and when we rise up,
We shall speak of Your Commandments,
And rejoice forever in Your Torah and *Mitzvot*.

For they are our life and the length of our days;
On them we will meditate day and night.

May Your love never depart from us!

Praised are You, O Lord,
Bestower of love upon Your people Israel.

WITH EVERLASTING LOVE

Immediately before the Shema, we are reminded of God's "everlasting love" for us. Immediately after the Shema (in *V'ahavta*), it is we who are called upon to love God—with all of our heart, soul, and might.

God's love came first. Because of this love, God endowed us with the capacity to love—and lovingly gave us the gift of Torah.

In the Torah, we have found the sustaining purpose for which to live. Through the Torah, we have been given the strength and inspiration with which to live.

Morning and night, our prayers remind us of God's love, so that we may be moved to love God, and to let the Torah's spirit guide our lives.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד:

וְאֶהְבֶּתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶקְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

[Baruh sheym k'vod mal-ħuto l'olam va-ed.]

V'ahavta eyt Adonai Eloheħa
B'ħol l'avavħa, u-v'ħol naf-sh'ħa, u-v'ħol m'odeħa.
V'ha-yu ha-d'varim ha-eyleh
Asher anoħi m'tza-v'ħa ha-yom al l'va-veħa.
V'shi-nan-tam l'va-neħa v'dibarta bam
B'shiv-t'ħa b'vey-teħa u-v'leh-t'ħa va-dereħ,
U-v'shoħ-b'ħa u-v'ku-meħa.
U-k'shar-tam l'ot al ya-deħa,
V'ha-yu l'totafot beyn eyneħa.
U-ħ'tav-tam al m'zuzot bey-teħa u-vish-areħa.

The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

Praised be God's glorious sovereignty for ever and ever.

V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin (׃); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word םד (Eyd) which means "witness."

Whenever we recite the Sh'ma, we are responding to the Divine call: Atem Eydai, "You are My witnesses" (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses"—in both our personal and collective lives. (Ben Saul)

V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others. (Levi Yitzhak of Berditchev)

V'AHAVTA: Love leading to action

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action. (Leo Baeck)

[629] CONCLUSION OF SABBATH/FESTIVALS & WEEKDAY EVENINGS

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לֵאמֹר לַאֲהָבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם: וְנִתְּתִי מְטֵר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסְפֹת דְגָנָה וְתִירֹשֶׁה וְיִצְהָרָה: וְנִתְּתִי עֵשֶׂב בְּשֹׂדֶךָ לְבַהֲמֹתָהּ
וְאֶכְלָתָהּ וְשִׁבְעַתָּה: הִשְׁמְרוּ לָכֶם פְּרִיפְתָהּ לְבַבְכֶם וְסִרְתֶּם
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטֵר וְהָאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשָׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וְקִשְׂרַתֶּם אִתְּם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וְלִמְדַתֶּם אִתְּם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִקְתְּךָ בַדֶּרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמָה: וְכִתְבֹתֶם עַל־מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לִמְעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
נִשְׁבַע יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Pirkey Avot 1:3)

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Pirkey Avot 4:2)

If you think of reward, you think of yourself, not God.

(Salanter)

The main purpose of the *Mitzvot* performed through physical action is to make us sensitive to those *Mitzvot* performed with the heart and mind, which are the pillars of the service of God.

(Bahya)

KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection. *(Maimonides)*

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah! *(Nahman of Bratzlav)*

Rav Aḥa said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity. *(Talmud Yerushalmi, Peah)*

[631] CONCLUSION OF SABBATH / FESTIVALS & WEEKDAY EVENINGS

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כְּנֹפֵי בְגָדֵיהֶם
לְדַרְתָּם וְנָחֲנוּ עַל־צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וְעָשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיּוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

DELIVERANCE FROM PERIL (A Prelude to Emet Vemunah)

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

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

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the Pharaohs;

For God wills that we be free to use our powers for worthy ends, unfettered by the arbitrary rule of any mortal.

Whenever human tyrants usurp Divine authority, oppressing or exploiting others,

The hardening of their hearts proves their own undoing; their unrelenting arrogance writes their doom.

Therefore we will not be discouraged or dismayed, when unrighteous powers rise up against us.

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

We shall recall, in every age, the words of triumph with which they gave thanks for their deliverance from peril.

(M. M. Kaplan, adapted)

מִי־קָמְכָה ...

TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

(Numbers 15:37-41)

A CHORUS OF HOPE AND THANKSGIVING

(A Prelude to Emet V'emunah)

The truth which we affirm
is that our God is One,
and that the incomparable Holy One
redeems us in every age.

God delivered us from bondage,
from tyrannies, old and new,
enabling us to sing our praise
on the shores of many lands.

The Lord has ever been our hope,
our strength in times of woe;
saving our people from despair,
from disaster, and confusion.

God's wonders we behold each day;
God's redemption we await each night.
God's guidance is still with us now,
as it was in years long passed.

We praise the Lord in words of song
which echo from ancient times,
joining memories of deliverance
with a chorus of hope and thanksgiving.

(Ben Saul, adapted)

... מִיִּכְמֹכָה

אמת ואמונה כל־זאת וקיים עלינו
כי הוא יי אלהינו ואין זולתו ואנחנו ישראל עמו.

הפודנו מיד מלכים מלכנו הגואלנו מבף בלהעריצים.

האל הנפרע לנו מצרינו והמשלם גמול לכל־אויבי נפשנו:

העשה גדלות עד אין חקר ונפלאות עד אין מספר:

השם נפשנו בחיים ולא נתן למוט רגלנו:

המדריקנו על במות אויבינו ויגד קרננו על כל־שנאינו:

העשה לנו נסים ונקמה בפרעה אותת ומופתים בארמת בני חם.

המפה בעברתו כל־בכורי מצרים

ויצא את עמו ישראל מתוכם לחרות עולם:

המעביר בניו בין גורי ים־סוף

את רודפיהם ואת שונאיהם בתהומות טבע.

וראו בניו גבורתו שבחו והודו לשמו.

ומלכותו בראון קבלו עליהם.

משה ובני ישראל לך ענו שירה בשמחה רבה ואמרו כלם.

מי־כמכה באלם יי. מי כמכה נאדר בקדש.

נורא תהלות. עשה פלא:

מלכותך ראו בניך בוקע ים לפני משה זה אלי ענו ואמרו.

יי ימלך לעלם ועד:

ונאמר. כיי־פדה יי את־יעקב וגאלו מיד חזק ממנו.

ברוך אתה יי גאל ישראל:

*Emet ve-emunah kol zot v'ka-yam aleynu,
Ki hu Adonai Eloheynu v'eyn zulato, va-anahnu yisrael amo.
Mi hamoha ba-eylim Adonai. Mi kamoha nedar ba-kodesh.
Nora t'hilot osey fe-leh... Adonai yimloḥ l'olam va-ed.*

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God, Incomparable,
And that we, the Household of Israel, are God's people.

*It is God who redeemed us from the might of tyrants,
Delivering us from slavery unto freedom.*

Great are the things which God has done,
With wonders which are without number,

*Delivering our ancestors from Egyptian bondage,
Inspiring hope and faith in every generation.*

May God continue to protect our people,
And guard all humankind from disaster.

*When the Children of Israel beheld God's might,
They gave thanks and praised the Divine Name.*

They accepted God's sovereignty willingly
And sang in joyous thanksgiving.

*Moses and the Children of Israel
Proclaimed in great exultation—*

"Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?"

*When You rescued the Israelites at the Sea,
Your children beheld Your majesty and power.*

"This is my God!" they exclaimed, and said:
"The Lord shall reign for ever and ever!"

*As You delivered the Children of Israel from a mightier power,
So may You redeem all Your children from oppression.*

Praised are You, O Lord,
Redeemer of Israel.

Morris Silverman (adapted by A.N.S.)
Based on the Hebrew

הִשְׁכִּיבֵנו יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקַּנְנוּ בְּעֶצְהָ טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדְנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרָב וְרָעַב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנַפֶּיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צְאֲתָנוּ וּבּוֹאֲנוּ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בְּרוּךְ אַתָּה יי שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

A NIGHT PRAYER

Help us, O God, to lie down in peace,
And protect us, tonight, with Your love.
Lighten our burdens and soften our hurts;
Restore our bodies and refresh our souls.
Bless all who tonight are in our prayers,
And all who should be in our thoughts—
To the sick and the suffering, send Your hope;
To the forgotten and the lonely, send Your love.
To the confused and the distressed, send Your light;
To the weary and the wronged, send renewed strength.
To the pursuers of justice, send wisdom and faith;
To the seekers of peace, send unwavering resolve.
O Guardian of Israel, who neither slumbers nor sleeps,
Bless us with peace, now and evermore. (Ben Saul)

וְשָׁמֹר צְאֲתָנוּ וּבּוֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:
בְּרוּךְ אַתָּה יי שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

HASHKIVENU: Help us to lie down in peace

Help us, O God, to lie down in peace;
And awaken us to life on the morrow.
May we always be guided by Your good counsel,
And thus find shelter in Your tabernacle of peace.
Shield us, we pray, against our foes,
Against plague, destruction, and sorrow.
Strengthen us against the forces of evil
Which abound on every side.
May we always sense Your loving care,
For You are our merciful God and Sovereign.
Guard us always and everywhere;
Bless us with life and peace.
Praise to You, O God of peace,
Who guards Your people Israel
Now and evermore.

PEACE MEANS MORE THAN QUIET

Help us, O God, to lie down in peace;
But teach us that peace means more than quiet.
*Remind us that if we are to be at peace at night,
We must take heed how we live by day.*
Grant us the peace that comes from honest dealing,
So that no fear of discovery will haunt our sleep.
*Rid us of resentments and hatreds
Which rob us of the peace we crave.*
Liberate us from enslaving habits
Which disturb us and give us no rest.
*May we inflict no pain, bring no shame,
And seek no profit from another's loss.*
May we so live that we can face the world
With serenity and with grace.
*May we feel no remorse at night
For what we have done during the day.*
May we lie down in peace tonight,
And awaken tomorrow to a richer and fuller life.

ברוך יי לעולם אמן ואמן: ברוך יי מציון שכן ירושלים. הללויה:
ברוך יי אלהים אלהי ישראל עשה נפלאות לבדו: וברוך שם
כבודו לעולם וימלא כבודו את כל הארץ. אמן ואמן:
יהי כבוד יי לעולם ישמח יי במעשיו: יהי שם יי מברך
מעמה ועד עולם: כי לא ייטש יי את עמו בעבור שמו הגדול.
כי הואיל יי לעשות אתכם לו לעם: וירא כל העם ויפלו
על פניהם ויאמרו. יי הוא האלהים. יי הוא האלהים: והיה
יי למלך על כל הארץ. ביום ההוא יהיה יי אחד ושמו
אחד: יהי חסדך יי עלינו כאשר יחלנו לך: הושיענו אלהי
ישענו. וקבצנו והצילנו מן הגוים. להדות לשם קדשך
להשתבח בתהלתך: כל גוים אשר עשית יבואו וישתחוו
לפניך אדני וכבודו לשמך: כי גדול אתה ועשה נפלאות
אתה אלהים לברך: ואנחנו עמך וצאן מרעיך. נודה לך
לעולם לדור ודור נספר תהלתך:

ברוך יי ביום. ברוך יי בקילה. ברוך יי בשכבנו.
ברוך יי בקומנו: כי בך נפשות החיים והמתים. אשר
בידו נפש כליחי ורוח כל בשר איש: בך אפקיד
רוחי פדיתה אותי יי אל אמת: אלהינו שבשמים יחד
שמך. וקיים מלכותך תמיד ומלוך עלינו לעולם ועד:
יראו עינינו וישמח לבנו. ותגל נפשנו בישועתך באמת
באמר לציון מלך אלהיך: יי מלך. יי מלך. יי מלך
לעולם ועד: כי המלכות שלך היא ולעולמי עד תמלך
בכבוד. כי אין לנו מלך אלא אתה. ברוך אתה יי
המלך בכבודו תמיד ומלוך עלינו לעולם ועד ועל
כל מעשיו:

PRAISE THE LORD THROUGHOUT ALL GENERATIONS

Praised be the Lord forever. Amen! Amen! Praised be the Lord from Zion. Praised be the Lord whose Presence abides in Jerusalem and who performs great wonders. Praised forever be God's glory which fills the world. Amen! Amen!

May God's glory be praised forever; may the Lord's own creation bring forth Divine joy.

The Lord's people will not be abandoned, for the sake of God's great name; for it pleased the Lord to make you the Lord's own.

When the people saw the wondrous acts of the Lord, they prostrated themselves and exclaimed: The Lord is God. Truly, the Lord is God! The Lord shall reign over all the earth.

May Your kindness rest upon us, O Lord, even as our hope rests in You. O gather our dispersed from among the nations, that we may give thanks, and merit praise by praising You.

May all the nations, whom You have created, worship and glorify You. For You are great and perform wonders at all times. You alone are God. We are Your people and Your flock; we will praise You throughout all generations.

Biblical verses—selected from the Hebrew

HOPEFUL TRUST, BY DAY AND BY NIGHT

Praised be the Lord by day,
And praised be the Lord by night.

*Praised be God when we lie down,
And praised be God when we rise up.*

"In God's keeping are the souls of all the living,
And the spirits of all human beings."

*"Into Your hand I entrust my spirit;
You will surely redeem me, O Lord, God of truth."*

Our God, reveal Your Oneness:
Establish Your sovereignty and rule over us forever.

*May our eyes behold, our hearts rejoice,
And our souls be glad in Your true deliverance,
When it shall be said to Zion: Your God reigns.*

The Lord reigns, the Lord has reigned,
"The Lord shall reign forever."

*For sovereignty is Yours,
And forever will You reign in glory;
We have no Sovereign besides You.*

Praised are You, O Lord and Sovereign,
Who will rule over us, and over all creation, forever.

Reader's Hatzki Kaddish

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֻלְמָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֻלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִידָן
בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

The Amidah begins on page 642 or page 643.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

*During the Ten Days of Repentance repeat l'eyla, לְעֻלְמָא.

Reader's Short Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

A NOTE ON THE AMIDAH

The Amidah occupies a position of centrality in each of the daily, Sabbath, and Festival services. The Talmud calls it simply T'fillah—"The Prayer." Recited while in a standing position (b'amidah), it is a composite of nineteen benedictions (originally eighteen), encompassing a variety of themes. (The Shabbat and Festival Amidahs contain seven benedictions. See p. 67.)

The standard "Weekday Amidah" consists of three groups of blessings:

- three Blessings of Praise,
- thirteen Blessings of Petition,
- three Blessings of Thanksgiving.

The Amidah opens with the invocation of our earliest ancestors and of their merit (Zehut Avot). It ends with a prayer for peace. By following the teachings of our ancestors, we hope to attain peace and wholeness.

In the "Blessings of Petition" we ask for knowledge, for reconciliation with God and Divine Pardon, for redemption from suffering, for the healing of illness, and for the earth's bounty. We also pray for liberation and "the ingathering of our exiles," for the restoration of righteousness in judicial life, for the elimination of slanderers and of evil adversaries, and for the bestowal of God's blessings on several categories of admirable individuals. Petitions for the restoration of Jerusalem and for the advent of the Messianic Era precede a plea that God compassionately hear our prayers.

In all versions of the Amidah we praise God as our ancestral "Shield," acclaim God's might and holiness, express the hope that our worship will find favor, pray for the full return of God's presence to Zion, thankfully acknowledge the miracles in our lives, and look forward to the day when all humanity will praise God's name, in a world at peace.

The closing, "Guard my tongue from evil," cited in the Talmud as a personal meditation, stresses care in speech, humility, and forgiveness.

The Maariv Amidah
Traditional Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ):

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיַת הַכֶּלֶל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה:

During the Ten Days of Repentance add:

וְזָכְרנוּ לְחַיִּים מְלֶכֶד חַפֵּץ בְּחַיִּים.
וְזָחַבְנוּ בְּסִפֵּר חַיִּים. לְמַעַנְד אֱלֹהִים חַיִּים:

מְלֶכֶד עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי מַחִיָּה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרִיחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵל חַיִּים בְּחֶסֶד מַחִיָּה מְתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמּוֹנָתוֹ לִישָׁנָי
עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דּוֹמֶה לָךְ. מְלֶכֶד מַמִּית וּמַחֲיֶה
וּמְצַמִּיחַ יְשׁוּעָה:

During the Ten Days of Repentance add:

מִי כְמוֹךָ אֵב הַרַחֲמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יי מַחֲיֶה הַמְתִים:

Continue the Amidah on page 644.

The Maariv Amidah

Traditional Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children's children.

During the Ten Days of Repentance add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power
You grant immortal life.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

During the Ten Days of Repentance add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who confers immortality upon the departed.

Continue the Amidah on page 645.

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים וְקַנְיָה הַכֹּל.
וְזוֹכֵר חַסְדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [גְּאֻלָּה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

During the Ten Days of Repentance add:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים.
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יי מַגֵּן אַבְרָהָם וְעִזְרַת שְׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ בֶּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ

מֶלֶךְ מַמְיֵת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

During the Ten Days of Repentance add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

The Maariv Amidah: Interpretive Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

During the Ten Days of Repentance add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:

You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

During the Ten Days of Repentance add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.

אתה קדוש ושמך קדוש וקדושים בכל יום יהלוק
סלה. ברוך אתה יי *האל הקדוש:

אתה חונן לאדם דעת ומלמד לאנוש בינה.

Special passage for the conclusion of Shabbat or a Festival:

אתה חוננתנו למדע תורתך. ותלמדנו לעשות חקי רצונך.
ותברך יי אלהינו בין קדש לחול בין אור לחשך בין
ישראל לעמים בין יום השביעי לששת ימי המעשה:
אבינו מלכנו החל עלינו הימים הבאים לקראתנו לשלום
חשוכים מכל חטא ומגקים מכל עון ומדבקים ביראתך.
וחננו מאתך דעה בינה והשכל. ברוך אתה יי חונן הדעת:

השיבנו אבינו לתורתך וקרבנו מלכנו לעבודתך
והחזירנו בתשובה שלמה לפניך. ברוך אתה יי הרוצה
בתשובה:

סלח לנו אבינו כי חטאנו מחל לנו מלכנו כי פשענו
כי מוחל וסולח אתה. ברוך אתה יי חנון המרבה לסלוח:

ראה נא בעינינו וריבה ריבנו וגאלנו מהרה למען שמך
כי גואל חזק אתה. ברוך אתה יי גואל ישראל:

רפאנו יי ונרפא הושיענו ונושעה כי תהלתנו אתה.
והעלה רפואה שלמה לכל מכותינו כי אל מלך רופא
נאמן ורחמן אתה. ברוך אתה יי רופא חולי עמו ישראל:

**During Ten Days of Repentance: המלך הקדוש.*

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, *the holy God.

You graciously endow human beings with intelligence, and You teach mortals understanding.

Special passage for the conclusion of Shabbat or a Festival:

You have favored us with the knowledge of Your Torah; You have taught us to fulfill the Commandments. O Lord our God, You have made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six weekdays. Avinu Malkeynu, may the coming days begin for us in peace. May we be free from sin, clear of wrongdoing, and drawn closer to You in reverence.

O grant us knowledge, understanding, and discernment. Praised are You, O Lord, gracious Source of knowledge.

Bring us back O God, as would a loving parent, to Your Torah. Draw us near, O our Sovereign, to Your service. Lead us back to You in wholehearted repentance. Praised are You, O Lord, who desires repentance.

Forgive us O God, as would a loving parent, for we have sinned. Pardon us, O our Sovereign, for we have transgressed. For You, our God, do indeed forgive and pardon. Praised are You, O Lord, who abundantly pardons.

Behold our affliction and champion our cause. Redeem us soon for Your sake, for You are a mighty Redeemer. Praised are You, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; help us and we shall be saved; for You are our glory. Grant complete healing for all our afflictions, for You, O our Divine Ruler, are a faithful and merciful healer. Praised are You, O Lord, Healer of Your people Israel.

**During Ten Days of Repentance: the holy Sovereign.*

בְּרֹךְ עֲלֵינוּ יי אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי
תְּבוּאָתָהּ לְטוֹבָה.

From Pesah until December 4 say:

וּתְנוּ בְּרָכָה עַל פְּנֵי הָאֲדָמָה.

From December 4 until Pesah say:

וּתְנוּ טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאֲדָמָה.

וּשְׁבַעֲנוּ מִטּוֹבָהּ וּבְרֹךְ שְׁנֵתָנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יי
מְבָרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתָנוּ וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ וְקַבְּצָנוּ
יַחַד מֵאַרְבַּע כְּנִפּוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי מְקַבֵּץ נְדָחֵי עַמּוֹ
יִשְׂרָאֵל:

הַשִּׁיבָה שְׁפָטֵינוּ כְּבְרָאשְׁנָה וְיַעֲצֵינוּ כְּבִתְחִלָּה וְהַסֵּר מִמֶּנּוּ יָגוֹן
וְאֲנָחָה וּמְלוּךְ עֲלֵינוּ אַתָּה יי לְבָרֵךְ בְּחֶסֶד וּבְרַחֲמִים וְצַדִּיקָנוּ
בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יי *מֵלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

וּלְמַלְשִׁינִים אֶל־תְּהִי תְקוּהָ וְכֹל־הַרְשָׁעָה כְּרֹגַע תֵּאבֵד. וְכֹל־
אוֹיְבֶיךָ מִהֲרָה יִכְרְתוּ וּמְלָכוֹת יָדוֹן מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר
וְתִמְנַע וְתִכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי שֶׁבֵר אוֹיְבִים
וּמְכַנִּיעַ יָדַיִם:

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם וְעַל גְּרֵי הַצָּדֵק וְעֲלֵינוּ יְהוֹמִינָא
רַחֲמֶיךָ יי אֱלֹהֵינוּ וְתֵן שֶׁכֶר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ
בְּאַמַּת וְשִׁים חֲלָקְנוּ עִמָּהֶם לְעוֹלָם וְלֹא גְבוּשׁ כִּי בָּהּ בְּטַחְנוּ.
בְּרוּךְ אַתָּה יי מִשְׁעֵן וּמִבְטָח לְצַדִּיקִים:

*During Ten Days of Repentance: הַמֵּלֶךְ הַמִּשְׁפָּט.

Lord our God, bless this year for us, and grant all varieties of produce for our well-being.

From Pesah until December 4 say:

Send blessing to the whole earth.

From December 4 until Pesah say:

Send dew and rain to bless the whole earth.

Satisfy us in this year with the blessing of Your bounty. Praised are You, O Lord, who blesses the years.

Sound the great Shofar for our liberation. Lift up a banner for the ingathering of our exiles; and bring our dispersed together from the four corners of the earth. Praised are You, O Lord, who gathers the dispersed of our people.

Restore our judges as in days of old, and our counsellors as in former times. Remove from us grief and sighing. May You alone reign over us, O Lord, in love and mercy, and vindicate us in judgment. Praised are You, O Lord, *our Sovereign, who loves righteousness and justice.

May slanderers find no hope, and may all wickedness perish swiftly. May all Your enemies be speedily cut down; may the arrogant be uprooted and crushed. May You overthrow and humble them soon, in our own day. Praised are You, O Lord, who crushes the enemies and subdues the arrogant.

Lord our God, may Your compassion be stirred for the righteous, for the pious, for the leaders of Your people Israel, for our devoted scholars, for the true proselytes, and for us. Reward bountifully all who truly trust in You, and cast our lot among them. May we never be put to shame, for we trust in You. Praised are You, O Lord, the support and trust of the righteous.

**During Ten Days of Repentance: Sovereign of Judgment.*

ולירושלים עירך ברחמים תשוב ותשכון בתוכה כאשר
דברת. ובנה אותה בקרוב בימינו בגן עולם.
(Some say) וכסא דוד מהרה לתוכה תבין.
ברוך אתה יי בונה ירושלים:

• אתצמח עמך ישראל ברחמים תצמיח וקרנו תרום בישועתך
כי לישועתך קנינו כלהיום. ברוך אתה יי מצמיח קרן ישועה:

Traditional version:

• אתצמח דוד עבדך מהרה תצמיח וקרנו תרום בישועתך כי
לישועתך קנינו כלהיום. ברוך אתה יי מצמיח קרן ישועה:

שמע קולנו יי אלהינו חוס ורחם עלינו וקבל ברחמים
וברצון אחתתפלתנו כי אל שומע תפלות ותחנונים אתה.
ומלפניך מלבנו ריקם אל תשיבנו כי אתה שומע תפלת
עמך ישראל ברחמים. ברוך אתה יי שומע תפלה:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

On Rosh Hodesh and Hol Hamoed add:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ונראה ונרצה וישמע.
ויפקד ויזכר. וקרננו ופקדוננו וזכרון אבותינו. וזכרון משים
בדוד עבדך. וזכרון ירושלים עיר קדשך. וזכרון כליעמך
בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים
לחיים ולשלום ביום

(Rosh Hodesh) ראש החדש (Pesah) חג המצות (Sukkot) חג הסוכות
הזה. וקרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס ותננו ורחם עלינו
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

With mercy, return Your Presence to Jerusalem, Your city; and abide within it, in accordance with Your ancient promise. Rebuild it, speedily, in our own day, and may it endure for all time.

Some say: Renew within it the glory of David.

Praised are You, O Lord, who rebuilds Jerusalem.

In Your mercy, cause the progeny of the House of Israel to flourish; and may Your people then be exalted and strengthened, as we recall Your promise of deliverance. For we await Your redemption at all times.

Praised are You, O Lord, Source of our redemption.

O Lord our God, hear our plea. Have pity upon us; and in Your great mercy, accept our prayer with loving favor. Compassionate God, Who hearkens to prayer, do not send us away without considering our supplications. For You, our merciful Sovereign, hear the prayers of Your People, the House of Israel.

Praised are You, O Lord, who hearkens to prayer.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

On Rosh Hodesh and Intermediate Days of Festivals add:

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of

Rosh Hodesh. Pesah. Sukkot.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

ותחזינה עינינו בשוכה לציון ברחמים. ברוך אתה יי
המחזיר שכנתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מגן ישענו אתה הוא לרור ודור. נוֹדָה
לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיה שִׁבְכָל־יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שִׁבְכָל־עֵת עָרַב וּבִקְרַת וְצַהֲרַיִם. הַטּוֹב כִּי לֹא־כָלוּ
רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תָמוּ חַסְדֶיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

On Hanukkah add:

על הנסים ועל הפרקן ועל הנבירות ועל התשועות ועל המלחמות
שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתתיהו. בדיוחנן כהן גדול שמונאי ובניו. בשעמדה מלכות
יון הרשעה על-עמך ישראל. להשכיחם תורתך. ולהעבירם מחקי
רצונך. ואתה ברחמיך הרבים עמדת להם בעת צרתם. רבת אתריכם.
דנת אתדינם. נקמת אתנזקתם. מסרת גבורים ביד חלשים. ורבים
ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. ונדים ביד
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל
עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לךביר
ביתך. ופגו אתיהיכלך. וטהרו אתמקדשך. והדליקו נרות בתצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך הגדול:

On Purim add:

על הנסים ועל הפרקן ועל הנבירות ועל התשועות ועל המלחמות
שעשית לאבותינו בימים ההם בזמן הזה:

בימי מרדכי ואסתר בשושן הבירה. בשעמד עליהם המן הרשע.
בקש להשמיד להרוג ולאבד את-כל-היהודים מנער ועד זקן. טף
ונשים. ביום אחד. בשלושה-עשר לחדש שנים עשר. הוא חדש אדר.
ושללם לבוז: ואתה ברחמיך הרבים הפרת את-עצתו. וקלקלת
את-מחשבתו. והשבות גמולו בראשו. ותלו אתו ואת-בניו על העץ:

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

On Hanukkah add:

We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In the days of the High Priest Mattathias, son of Yoḥanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes.

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. 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 just, and the arrogant into the hands of those devoted to Your Torah.

Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel.

Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

On Purim add:

We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In Shushan, capital of Persia, in the days of Mordecai and Esther, the wicked Haman sought to annihilate all Jews, from the youngest to the oldest, all in one day—on the thirteenth of the month of Adar, and to permit the plunder of their possessions.

But You, in Your great mercy, frustrated his scheme and disrupted his plan. You brought upon his own head the evil he planned for others. On the very gallows he had made for Mordecai, Haman and his sons met their end.

ועל-כֵּלֶם יתְּבַרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מִלְּכֵנוּ תָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Repentance add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-יְגִי בְּרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יְשׁוּעַתְנוּ
וְעִזְרַתְנוּ סֵלָה. בְּרוּךְ אַתָּה יי הטוב שְׁמֶךָ וְלֵךְ נָאָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל-יֹשְׁבֵי תְּבֵל
תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.*
בְּרוּךְ אַתָּה יי הַמְּבָרַךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם:

Shalom rav al yisrael am-ḥa
V'al kol yosh-vey tey-veyl tasim l'olam,
Ki ata hu meleḥ adon l'ḥol ha-shalom.
V'tov b'eyneḥa l'vareyḥ et am-ḥa yisrael
B'ḥol eyt u-v'ḥol sha-ah bi-sh'lo-meḥa.

**During the Ten Days of Repentance conclude thus:*

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻיָּה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְשְׁלוֹם. בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

In the book of life and blessing, peace and prosperity, may we and all
Your people, the House of Israel, be inscribed for a good and peaceful
life. Praised are You, O Lord, Source of peace.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

During the Ten Days of Repentance add:

Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

BLESS US WITH PEACE

Grant abundant and lasting peace to Your people Israel
And to all who dwell on earth;

For You are the supreme Sovereign of all peace.

May it please You to bless Your people Israel,

In every season and at every hour, with Your peace.*

Praised are You, O Lord,

Bestower of peace upon Your people Israel.

אֱלֹהֵינוּ נִצּוֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
 וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפְרָה לְכָל תְּהִיָּה:
 פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכָל הַחֹשְׁבִים עָלַי רָעָה.
 מִהֲרֵה הַפֵּר עֲצָתְךָ וּקְלַקְלֵ מַחְשַׁבְתְּךָ:
 עֲשֵׂה לְמַעַן שְׂמֵךְ עֲשֵׂה לְמַעַן יִמְיָנֶךָ
 עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינֶךָ וְעַנְיֵנוּ:
 יְהִי לְרַצוֹן אֱמֶרֶי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
 יְיָ צוּרֵי וְגֹאֲלֵינוּ:
 עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
 Adonai tzuri v'go-ali.*

**Oseh shalom bi-m'romav, hu ya-aseh shalom
 Aleynu v'al kol yisrael, v'imru amen.**

*On Saturday night, Congregations which recite "Viy'hi Noam" & "V'atta Kadosh,"
 continue with Hatzzi Kaddish (p. 656). Others turn to Kaddish Shalem, p. 660.*

*At the conclusion of a Festival, or if a Festival falls within the coming week,
 all Congregations continue with Kaddish Shalem, p. 660.*

GUARD MY TONGUE FROM EVIL

I O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II O Lord, guard my tongue from evil
and my lips from speaking falsehood.

Help me to ignore those who slander me,
and to be humble and forgiving to all.

Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.

Save Your loved ones, O Lord;
answer me with Your redeeming power.

“May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer.”

O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

Reader's Hatzı Kaddish

יְתַגַּדַל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא * מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמִּירוֹן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

*Ten Days of Repentance: repeat לְעָלְמָא.

Reader's Short Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya (yit-barah).

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

ויהי נעם אדני אלהינו עלינו ומעשה ידינו כוננה עלינו
ומעשה ידינו כוננהו:

May Your favor, O Lord our God, rest upon us;
And may the work of our hands be established.
Through You, may our work be firmly established.

Psalm 91

"Assurances of Divine Protection"

ישב בסתר עליון	בצל שדי יחלוני:
אמר לי מחסי ומצודתי	אלהי אבטחדבו:
כי הוא יצילך מפח יקוש	מדבר הוות:
באברתו יסד לך	ותחת-כנפיו תחסה
צנה וסחרה אמתו:	
לא יתירא מפחד לילה	מחץ יעוף יומם:
מדבר באפל הלך	מקטב ישוד צהריים:
יפל מצדך אלך	ורבקה מימינך
אליך לא יגש:	
רק בעיניך תביט	ושלמת רשעים תראה:
כי אתה יי מחסי	עליון שמת מעונך:
לא יתאנה אליך רעה	ונגע לא יקרב באהלה:
כי מלאכיו יצוה לך	לשמרך בכל ידך כיד:
על כפיים ישאוך	פך תגף באבן רגלך:
על ששחל ופתן תדרך	תרמס כפיר ותנין:
כי בי חשק ואפלטוהו	אשגבהו כידע שמי:
יקראני ואענהו	עמו אנכי בצרה
אחלצהו ואכבדהו:	
אך ימים אשביעהו	ואראהו בישועתי:
אך ימים אשביעהו	ואראהו בישועתי:

(A composite of Biblical and Rabbinic verses. Translation on p. 561.)

ואתה קדוש יושב תהלות ישראל: וקרא זה אליה ואמר.

קדוש קדוש קדוש יי צבאות. מלא כלהארץ כבודו:

ותשאני רוח ואשמע אחרי קול רעש גדול.

ברוך כבוד יי ממקומו: יי ימלך לעלם ועד:

יי אלהי אברהם יצחק וישראל אבותינו. שמרה זאת לעולם ליצר
 מחשבות לבב עמך והכן לבבם אליך: והוא רחום יכפר עון ולא יישחית
 והרבה להשיב אפו ולא יעיר כליחמתו: כיראתה יי טוב וסלח ורביחסד
 לכל יקר איד: צדקתך צדק לעולם ותורתך אמת: תתן אמת ליעקב חסד
 לאברהם אשר נשבעת לאבותינו מימי קדם: ברוך אדני יום יום יעמס לנו
 האל ישועתנו סלה: יי צבאות עמנו משגב לנו אלהי יעקב סלה: יי צבאות
 אשרי אדם בטח בך: יי הושיעה המלך יעננו ביום קראנו:

ברוך אלהינו שבראנו לכבודו והבדילנו מן החושים ונתן לנו תורת
 אמת וחי עולם נטע בתוכנו: הוא יפתח לבנו בתורתו וישם בלבנו אהבתו
 ויראתו לעשות רצונו ולעבדו בלבב שלם. למען לא ניגע לריק ולא
 נלד לבהלה: יהי רצון מלפניך יי אלהינו ואלהי אבותינו. שנשמר הקיף
 בעולם הזה. ונזכה ונחיה ונראה ונירש טובה וברכה לשני ימות המשיח
 ולחיי העולם הבא: למען תמרה כבוד ולא ידם יי אלהי לעולם אודה:
 ברוך הגבר אשר יבטח ביי והיה יי מבטחו:

בטחו ביי עדי עד כי ביה יי צור עולמים:

ויבטחו בך יודעי שמך כי לא תעזבת דרשיך יי:

יי חפץ למען צדקו יגדיל תורה ויאדיר:

Trust in the Lord now and forever;
 For the Lord is an everlasting stronghold.

Those who truly know You put their trust in You;
 For You do not forsake those who seek You.

You, O Lord, desire the vindication of Your servants,
 That the Torah may be magnified and glorified.

Selected from the Hebrew

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעִנְיָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֲלֵמְיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא* מִן כָּל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבֵּל צְלוּתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי-בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Ten Days of Repentance: repeat לְעֵלְמָא.

Kaddish Shalem: READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

*From the second night of Pesah until Shavuot, the Omer is counted (p. 732).
During Hanukkah, candle blessings may be recited here (p. 723).
Some congregations recite Havdalah here (p. 670).*

A NOTE ON THE ALENU (which follows)

Alenu is one of the oldest Jewish prayers, and one of the most majestic. It acclaims God as Ruler of the universe, to whom praise is due, and thankfully proclaims the vocation and uniqueness of the Jewish people.

The second section of the Alenu hopefully anticipates the day when a united humanity will acknowledge God, in a perfected world.

Most scholars attribute this prayer to Rav, a third-century Babylonian Talmudist, who is said to have introduced it into the Rosh Hashanah Musaf Service—as a prelude to the Malhuyot (Divine Sovereignty) section.

Since the early fourteenth century, Alenu has been recited at the conclusion of every service, throughout the year.

Regarded by devout Jews as a ringing declaration of faith, Alenu became the prayer of Jewish martyrs through the ages.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
 לְחַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
 שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
 שְׁלֹא שָׁם חָלַקְנוּ בָהֶם
 וְגָרְלָנוּ כְּכָל־הַמוֹנִים:

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בָּרוּךְ הוּא.

שְׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
 מִמַּעַל וְשׁוֹכֵנֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אָמֵת מְלַכְנוּ אָפֶס זוֹלָתוֹ. כְּפָתוּב בְּתוֹרָתוֹ. וְיִדְעָתָּ
 הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבְךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם
 מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam hel-keynu ka-hem,
 V'gora-leynu k'hol hamonam.
 Va-anahnu kor-im u-mishta-havim u-modim,
 Lifney meleh malhey ha-m'lahim,
 Ha-kadosh baruh hu.

Alenu

Let us now praise the Lord of all;
Let us acclaim the Author of Creation,

Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,

Who made our heritage different from theirs,
And assigned to us a unique destiny.

We bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,

Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.

The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.

As it is written in the Torah:
"This day accept, with mind and heart,

That God is the Lord of heaven and earth;
There is no other."

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
U-mo-shav y'karo ba-shama-yim mi-maal,
U-sh'hinat uzo b'gov-hey m'romim.

Hu Eloheynu eyn od,

Emet mal-keynu efes zu-lato, ka-katuv b'torato,

V'yada-ta ha-yom va-ha-shey-vota el l'va-veha

Ki Adonai hu ha-Elohim

Ba-shama-yim mi-maal v'al ha-aretz mi-taḥat, eyn od.

עליבן נקוה לה ׃ אלהינו לראות מהרה בתפארת אגה.
 להעביר גלולים מדהארץ והאלילים קרות יברתון. למסן
 עולם במלכות שדי. וכלבני בשר יקראו בשמחה להפנות אליה
 כלדשעי ארץ: יכירו וידעו כליושבי חבל. כי לה תקרע
 כלבךך תשבע כללשון: לפניה ׃ אלהינו יכרעו ויפולו.
 ולכבוד שמה יקר יתנו. ויקבלו כלם את על מלכותה. ותמלך
 עליהם מהרה לעולם ועד: כי המלכות שלה היא. ולעולמי
 עד המלך בקבוד: בקתוב בתורתה. ׃ ימלך לעולם ועד:
 ונאמר. והיה ׃ למלך עליכלהארץ.
 ביום ההוא יהיה ׃ אחד ושמו אחד:

A PROPHETIC VISION OF THE FUTURE (Isaiah 2:2-4)

*It shall come to pass in the latter days
 that the mountain of the House of the Lord
 shall be established as the highest of the mountains,
 and shall be raised above the hills;
 and all the nations shall flow to it.*

*And many peoples shall come and say:
 "Come, let us go up to the mountain of the Lord,
 to the House of the God of Jacob,
 so that we may be taught God's ways,
 and walk in God's paths."*

*For out of Zion shall go forth Torah,
 and the word of the Lord from Jerusalem.*

*The Lord shall judge between the nations,
 and shall decide for many peoples.*

*And they shall beat their swords into plowshares
 and their spears into pruning hooks.*

*Nation shall not lift up sword against nation,
 neither shall they learn war any more.*

**V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
 Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.**

WE HOPE FOR THE DAY

- I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the sovereignty of the Almighty, and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your rule; and may You rule over them speedily and forevermore. For sovereignty is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One.

(M.S.—a.)

BECAUSE WE BELIEVE IN YOU

- II Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will reflect the sovereignty of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.
May all the living fervently acknowledge
That to You every knee must bend,
Every tongue vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your rule.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."
The prophet too, proclaimed this promise:
"The Lord shall reign over all the earth;
On that day the Lord shall be One and shall be acclaimed as One."

Life, faith, and remembrance

To us, O Lord of life, You have entrusted Your spirit,
Fashioning us in Your image, and granting us Your gifts:

*The power to create, the will to perfect,
The ability to dream, the capacity to love.*

These are among Your priceless gifts to Your children,
To be used wisely on our earthly journey.

*At journey's end, our souls return
To You, O God, Source of life and love.*

Comfort us, we pray; and deepen our faith
That with You each soul is reunited and loved.

*In Your keeping are the souls of the living,
And the spirits of those who have passed on.*

For it is from You that we come,
And it is to You that we return.

*Our few years on earth are but a prologue
To the drama which continues beyond time.*

This is the faith which sustains us at this hour
As we reaffirm the words of the Psalmist:

*"Into Your hand we entrust our spirits,
You will redeem us, O Lord, God of truth."*

A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.

In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God's name
In the hallowed words of the Kaddish.

Before the Mourner's Kaddish

I

Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your sustaining love, those who mourn now rise to sanctify Your name.

II

Almighty and Eternal God, in adversity as in joy, You are ever with us. As we recall with affection those who have been taken from our midst, we thank You for the example of their lives, for our years of companionship with them, for the cherished memories and the undying inspiration which they leave behind.

Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, those who mourn now rise to sanctify Your holy name.

(M.S.—a.)

III

Eternal God, source of consolation and healing, Your children's hearts are turned to You, in this hour of grief and remembrance.

Grant strength, O Lord, to all who mourn; sustain them in their sorrow. Help them to face the future with confidence and hope, even as they continue to honor the souls of their loved ones.

As we recall those taken from our midst, we offer our thanks—for the years which we shared, for the companionship which we enjoyed, for the love which we knew, and for the memories which we now treasure.

May we create living memorials to our departed through acts of kindness, of compassion, and of loyalty.

May all who mourn today find comfort in Your unfailing love, as they now rise to recite the hallowed words of the Kaddish.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְנ קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Ten Days of Repentance: repeat לְעָלְמָא.

Mourner's Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:

May God's great name be praised to all eternity.

Mourners:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

BEYOND TIME

*Our yesterdays are beyond the reach of death,
When our love transforms them into living influences.
Thus we continue to be guided by a light
Which transcends time and defies death.*

Morris Adler

MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah deeds to their memories.

By pledging ourselves to perform these ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on.

The act of "saying Kaddish" is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.

Ben Saul

יְתַנְדֵּל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Mourners:

יְתַבְרַךְ וַיְשַׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר וַיְתַעֲלֶה
וַיְתַהַלֵּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא* מִן כָּל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey,
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

*Ten Days of Repentance: repeat לְעֵלְא.

Mourner's Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:

May God's great name be praised to all eternity.

Mourners:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

BEYOND TIME

*Our yesterdays are beyond the reach of death,
When our love transforms them into living influences.
Thus we continue to be guided by a light
Which transcends time and defies death.*

Morris Adler

MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah deeds to their memories.

By pledging ourselves to perform these ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on.

The act of "saying Kaddish" is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.

Ben Saul

Havdalah

הַבְּדֵלָה

*At the conclusion of Festivals, begin with blessing over wine
(middle of page 672).*

The name Havdalah is derived from the Hebrew word meaning "to divide." The ceremony takes place at the conclusion of the Sabbath or Festival, "dividing" the special or holy day from the mundane or "ordinary" weekdays.

As the Sabbath is ushered in with candlelight and a blessing over wine, so too is its departure accompanied by candlelight, wine, and prayer.

We inhale the fragrance of the spices in the Besamim Box, to symbolize our wish that the sweetness of Shabbat may linger with us, and our hope that the week ahead will be sweet and pleasant.

Preludes to Havdalah

KAREYV YOM

קָרֵב יוֹם. אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה.
רֵם הַיּוֹדֵעַ. כִּי לֵךְ הַיּוֹם. אַף לֵךְ הַלַּיְלָה.
שׁוֹמְרִים הַפְּקֵד לְעִירָהּ. כָּל-הַיּוֹם וְכָל-הַלַּיְלָה.
תֵּאִיר כְּאוֹר יוֹם. חֲשֶׁכֶת לַיְלָה:

*Kareyv yom, asher hu lo yom v'lo laila,
Ram hoda, ki l'ha ha-yom, af l'ha ha-laila;
Shom-rim haf-keyd l'irha, kol ha-yom v'hol ha-laila,
Ta-ir k'or yom, hesh-hat laila.*

May the day soon come which is neither day nor night;
May the darkness of night be transformed into light!

ELIYAHU HANAVI

אֱלֹהֵינוּ הַנְּבִיא. אֱלֹהֵינוּ הַתְּשֻׁבִי.
אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ הַגִּלְעָדִי:
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד. עִם מְשִׁיחַ בֶּן דָּוִד:

*Eliyahu ha-navi, Eliyahu ha-tishbi,
Eliyahu, Eliyahu, Eliyahu ha-gil-adi.
Bi-m'heyra v'ya-meynu yavo ey-leynu
Im ma-shi-ah ben david, im ma-shi-ah ben david.*

May the prophet Elijah soon come
And bring peace and joy to the world.

Reader (or other celebrant), by the light of the Havdalah candle:

Our God and God of our ancestors, we thank You for the joy and rest which this Sabbath day has brought. May the coming week bring us gladness and peace, health and achievement. As we inhale the fragrance of the Besamim, we pray that the days ahead may bring sweetness to our lives and to the lives of our dear ones. May the blessed influence of Shabbat remain with us until we greet her again next week. Amen.

Havdalah

AT THE END OF A FESTIVAL, begin with the blessing over wine (#1) and omit blessings #2 & #3 (over spices and candle). Conclude with blessing #4. ON SATURDAY NIGHT, recite all lines. Begin here while holding wine cup:

הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד.
כִּי עָזִי וְזַמְרַת יְהוָה יִי וְיִהְיֶה לִּי לְיִשׁוּעָה:
וְשִׂאבְתֶּם מַיִם בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:
לִּי הַיְשׁוּעָה עַל-עַמֶּךָ בְּרִכְתְּךָ סֶלָה:
יִי צָבָאוֹת עֲמְנוּ מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:
יִי צָבָאוֹת אֲשֶׁר־י אָדָם בְּטַח בְּךָ:
יִי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קָרְאֵנוּ:
לְיְהוּדִים הַיְתֵם אֹרֶה וְשִׂמְחָה וְשִׁשׁוֹן וְיִקָּר:
כֵּן תִּהְיֶה לָנוּ:
כּוֹס יְשׁוּעוֹת אֲשָׂא וּבָשֵׂם יִי אֶקְרָא:

(1) בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

After the following blessing, inhale the spices:

(2) בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְנֵי בְשָׂמִים:

Hands are cupped and extended toward the Havdalah candle:

(3) בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

(4) בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל

בֵּין אֹרֶךְ לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים.

בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.

בָּרוּךְ אַתָּה יְיָ הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל:

(HAMAVDIL, p. 674)

Drink from the wine cup.

Havdalah

UPON THE CONCLUSION OF SABBATH AND FESTIVALS

(See instructions on facing page)

*Behold, God is my unfailing help,
In whom I will trust and be not afraid.
The Lord is my strength and song,
And is truly my Deliverer.
With joy shall you draw water
Out of the wells of salvation.
The Eternal is our source of help,
And will surely bless our people.
The Lord of the universe is with us;
The God of Jacob is our protection.
Happy are those who trust in You.
O our Deliverer, answer us when we call.
Then there was light and joy,
Gladness and honor, for our people.
So too may we be granted
The abundance of God's blessings!
I raise the Cup of Salvation,
And call upon the name of the Lord.*

**Praised are You, Lord our God, Ruler of the universe,
Creator of the fruit of the vine.**

After the following blessing, inhale the spices.

**Praised are You, Lord our God, Ruler of the universe,
Creator of the various spices.**

Hands are cupped and extended toward the Havdalah candle:

**Praised are You, Lord our God, Ruler of the universe,
Creator of the light of the flames.**

**Praised are You, Lord our God, Ruler of the universe,
who makes a distinction between the holy and the ordinary,
between light and darkness,
between the people Israel and the heathens,
between the Seventh Day and the six ordinary weekdays.
Praised are You, O Lord,
who has made a distinction between the holy and the ordinary.**

Drink from the wine cup.

Hamavdil

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל. חֲטָאֵתִינוּ הוּא יִמְחַל.
זָרְעֵנוּ וְכִסְפֵּנוּ יִרְבֶּה כְּחֹל. וְכַפּוֹכָבִים בְּלַיְלָה:

יוֹם פָּנָה כְּצֵל תִּמְרָה. אֶקְרָא לְאֵל עָלַי גּוֹמֵר.

אָמַר שׁוֹמֵר. אָתָּא בְּקֶר וְגַם לַיְלָה:

הַמְבַדִּיל...

צְדָקָתְךָ כְּהַר תְּבוֹר. עַל־חֲטָאֵי עֲבוּר תִּעְבּוֹר.

כִּיּוֹם אֶתְמוּל כִּי יַעְבּוֹר. וְאֲשִׁמוּרָה בְּלַיְלָה:

הַמְבַדִּיל...

* *

נִחַנּוּ בִידֶךָ כְּחִמָּר. סֶלַח נָא עַל־קַל וְחִמָּר.

יוֹם לְיוֹם יִבְיַע אָמַר. וְלַיְלָה לַלַּיְלָה:

הַמְבַדִּיל...

Intermediate Verses**

חֲלַפָּה עֹנֵת מִנְחָתִי. מִי יִתֵּן מְנוּחָתִי.

יִגְעֵתִי בְּאִנְחָתִי. אֲשַׁחֶה בְּכַל־לַיְלָה:

קוֹלִי שָׁמְעָה בַל יִטַּל. פָּתַח לִי שַׁעַר הַמְּנוּחָה.

שְׁרָאֵשִׁי נִמְלֵא טַל. קוֹצוֹתַי רְסִיסֵי לַיְלָה:

הַעֲתֵר נוֹרָא וְאִיּוֹם. אֲשַׁנֵּעַ חֲנֹה פְּדִיּוֹם.

בְּנִשְׁף בְּעֶרְב יוֹם. בְּאִישׁוֹן לַיְלָה:

קְרָאתִיךָ יְהִי הוֹשִׁיעֵנִי. אֲרַח חַיִּים תּוֹדִיעֵנִי.

מִדְּלָה תִּבְצָעֵנִי. מִיּוֹם עַד לַיְלָה:

טַהַר טַנּוּף מַעֲשֵׂי. פֶּן יֵאמְרוּ מְקַעֲסִי.

אֵיחָה אֵלֹהֵי עֲשֵׂי. נִתֵּן זְמֵרוֹת בְּלַיְלָה:

Ha-mavdil beyn kodesh l'hol,

Hato-teynu hu yim-hol,

Zareynu v'has-peynu yarbeh ka-hol,

V'ha-kohavim ba-lailah.

(Stanzas on facing page.)

SHAVUA TOV! שָׁבוּעַ טוֹב

HAMAVDIL: A night-fall hymn

You who divide the sacred and mundane,
Forgive our sins, we ask now, once again.
As the sands, our seed may You increase,
As the stars in a night-sky of peace.

Like the palm tree's shade has passed the day,
To You I turn, in trust and awe, and say—
The watchman's word has set my mind aright:
"Dawn shall dispel the dark of night."

Your Law is lofty as Mount Tabor's peak;
Grant the pardon which from You I seek.
Help to put my many sins to flight,
That they may pass into the dark of night.

In Your hand, O Lord, we are but clay;
Light or grave, our faults do not weigh.
May day proclaim Your Word to day,
And night declare Your Truth to night.

Adina N. Samuelson
(Based on Hebrew of Isaac ibn Ghayat)

Although widely known as a post-Havdalah hymn, *Hamavdil* originated in 11th-century Spain, as part of the Neilah Service for the conclusion of Yom Kippur ("the Sabbath of Sabbaths"). Hence the multiple references to Divine forgiveness and the night.

Selected stanzas of *Hamavdil*

Yom panah k'tzeyl to-mer, ekra la-Eyl alai go-meyr,
Amar shomeyr, ata voker v'gam lailah. Hamavdil ...

Tzid-kat-ḥa k'har tavor, al ḥa-ta-ai avor ta-avor,
K'yom etmol ki ya-avor, v'ash-murah va-lailah. Hamavdil ...

Nahnu v'yad-ḥa ka-ḥomer, s'lah na al kal va-ḥomer,
Yom l'yom yabia omer, v'lailah l'lailah. Hamavdil ...