

A Shivah Siddur

**The *Minchah* Afternoon and the
Ma'ariv Evening Services**

**Includes Additional Psalms, Readings, and
Jewish Traditions around Dying and Grief**

Prepared by Rabbi Nadav Caine

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סָלָה.
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו.
תְּהִלָּה לְדָוִד

אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמִהֲלָל מְאֹד, וְלִגְדֹלְתּוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתְךָ יִגִּידוּ.
הִדֵּר כְּבוֹד הוֹדָךְ, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְּךָ אֶסְפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדֹל־חֶסֶד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִזְדּוּף יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבִּירוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הִדֵּר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלְאִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־יְדֶךָ, וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן.
צִדִּיק יְהוָה בְּכָל־דִּרְכָיו, וַחֲסִיד בְּכָל־מַעֲשָׂיו.
קְרוֹב יְהוָה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת.
רָצוֹן יִרְאוּ יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהִלַּת יְהוָה יִדְבָּר־פִּי,

וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאִנְחָנוּ נִבְרַךְ יְהִי, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ.

The Afternoon Service continues on page 15

The Weekday Afternoon Service

Ashrei

Joyous are they who dwell in Your house;
they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds; I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,
*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal; Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

The Afternoon Service continues on page 15

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפוֹ
וְלֹא יַעִיר כָּל־חַמְתּוֹ. יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

The following is recited when a minyan is present. We rise.

Leader:

בָּרְכוּ אֶת־יְהוּה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

† בְּרוּךְ יְהוּה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים, בִּחְכָּמָה פּוֹתַח שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת־הַזְּמַנִּים,
וּמַסִּידר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוּה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יְמֶלֶךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוּה, הַמַּעְרִיב עֶרְבִים.

אֲהַבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֲהַבֵּת,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לַמִּדָּת.
עַל כֵּן יְהוּה אֱלֹהֵינוּ, בְּשִׂכְכֵּנוּ וּבִקְוִמָנוּ נִשְׁיַח בְּחֻקֶּיךָ
וּנְשַׁמַּח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה,
◀ וְאֲהַבֵּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוּה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

The Evening Service begins here:

Bar'khu: The Call to Worship Together

God is compassionate and will wipe away sin, not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. ADONAI help us—surely our sovereign will answer us as in the hour of our calling.

The following is recited when a minyan is present. We rise.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

פָּ Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day's division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, ► who makes day pass into night, who distinguishes day from night; *Adonai Tz'va·ot* is Your name. Living and ever-present God, may Your rule be with us, forever and ever. *Barukh atah ADONAI*, who brings each evening's dusk.

Torah and God's Love

With timeless love, You have loved Your people, the house of Israel: You have taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we shall meditate day and night. ► Do not ever withdraw Your love from us. *Barukh atah ADONAI*, who loves the people Israel.

קְרִיאַת שְׁמַע

In the absence of a minyan, we add the following: אֵל מֶלֶךְ נָאֵמָן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֵּת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִכִּי מְצִוְךָ
הַיּוֹם עַל-לִבְּךָ: וּשְׁנַנְתָּם לְבִנְיָךְ וּדְבַרְתָּ בָּם בְּשַׁבְתְּךָ
בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

The text of the Sh'ma reminds us that we show (consciously or not) our love of God in our behavior in those unheralded moments of transitions, such on the way from home to a destination, and during the return, as well as the way we enter our home, and in those moments of getting up in the morning and going to bed at night.

During shivah, it is appropriate to remember the conversations, both spoken and unspoken, that occurred during car-rides to school or extra-curricular activities, or on family vacations, or in coming home from those, or on walks (say, just walking the dog together); and to remember the times of being put to bed, and being woken up, and the emotional and spiritual connections established there.

What were the words spoken? What the unspoken words? And we ourselves: when we come home and enter the house, what spirit do we do that in? What are the heart, spirit, and embodied messages we send at these moments? Are we loving with all three?

Recitation of the Sh'ma

In the absence of a minyan, we add the following:

God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart,
with all your soul, and with all that is yours.

These words that I command you this day
shall be taken to heart.

Teach them again and again to your children;
speak of them when you sit in your home,
when you walk on your way,
when you lie down,
and when you rise up.

Bind them as a sign upon your hand
and as a symbol above your eyes;
inscribe them upon the doorposts of your home
and on your gates.

*V'ahavta et Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha
u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi
m'tzav'kha hayom al l'vavekha. V'shinantam l'vanekha v'dibarta
bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha
u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein
einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.*

Deuteronomy 6:4–9

The V'ahavta pairs to Hashkiveinu (Peace in the Night) coming up, as they form the “bedtime Sh'ma.” Hashkiveinu expands on the love process of being put loving to bed by another. It draws on the language of Psalms to add the double-meanings of death and afterlife in “being put to sleep” –may we go into that state in peace, and rise again to life. The phrasing of “in our going out and coming in” convey the extra meaning in Jewish tradition of the loved one in the next world returning to visit us in this world, through “good advice” or through a sense of their presence or even through reincarnation.

וְהָיָה אִם־שָׁמַעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוֶּה
 אֹתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־
 לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה
 וּמִלְקוֹשׁ וְאַסְפֹּת דָּגָנְךָ וְתִירְשֶׁךָ וִיצְהָרְךָ: וְנָתַתִּי עֵשֶׂב
 בְּשִׂדְךָ לְבִהֲמֹתֶךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הַשְׁמִירוּ לָכֶם פֶּן־יִפְתָּה
 לְבַבְכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה
 מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי
 אֱלֹהֵי עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
 עַל־יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם
 אֶת־בְּנֵיכֶם לֵדַבֵּר בָּם בְּשַׁבָּתְךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
 יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם
 לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
 וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
 אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
 אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-מא

אֶמֶת

When there is a minyan, the leader adds:

◀ יְהוָה אֱלֹהֵיכֶם – אֶמֶת –

וְאַמוּנָה כָּל־זֹאת, וְקָיָם עֲלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ
 וְאֵין זוּלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים,
 מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים. הָאֵל הַנִּפְרָע
 לָנוּ מִצָּרֵינוּ, וְהַמְּשַׁלֵּם גָּמוּל לְכָל־אוֹיְבֵי נַפְשָׁנוּ,

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

This is our enduring affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God's people. God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors, just retribution upon all our mortal enemies,

הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסָּפָר.
הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לַמוֹט רַגְלָנוּ.
הַמְדַּרְיֵכְנוּ עַל בָּמוֹת אוֹיְבֵינוּ, וַיָּרֶם קִרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ.
הַעֲשֵׂה לָנוּ נִסִּים וּנְקָמָה בַּפֶּרַעַה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.
הַמִּכָּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם,
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.
הַמַּעֲבִיר בְּנָיו בֵּין גְּזָרֵי יָם סוּף,
אֶת־רוֹדְפֵיהֶם וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טִבַּע.
וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לִשְׁמוֹ.
◀ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם,
מַשָּׂה וּמְרִים וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה,
וְאָמְרוּ כָלָם:

מִי כָמֶכָה בָּאֵלִם יְהוָה, מִי כָמֶכָה נָאֲדָר בַּקֹּדֶשׁ,
נוֹרָא תַהֲלֹת, עֹשֶׂה פִלָּא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מַשָּׂה,
זֶה אֵלֵינוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

◀ וְנֹאמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה יְהוָה, גָּאֹל יִשְׂרָאֵל.

הַשְׁפִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מַלְכָּנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמָךְ, וְתַקַּנֵּנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ. וְהִגֵּן בְּעַדָּנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב,
דָּבָר, וְחָרֵב, וְרָעַב, וְיָגוֹן, וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֹל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה, ◀ וּשְׁמוֹר צִאתָנוּ וּבּוֹאָנוּ,
לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

בָּרוּךְ אַתָּה יְהוָה, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

performing wonders beyond understanding, marvels beyond all reckoning. God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us. ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt. God smote, in anger, all of Egypt's firstborn, brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds. As their pursuers and enemies drowned in the depths, God's children beheld the power of the Divine; they praised and acknowledged God's name, ► willingly accepting God's sovereignty. Then Moses, Miriam, and the people Israel joyfully sang to You:

► U-malkhuto b'ratzon kiblu aleihem, moshe u-miryam u-v'nei yisrael
l'kha anu shirah, b'simḥah rabah v'amru khulam:

"Who is like You, ADONAI, among the mighty! Who is like You, adorned in holiness, revered in praise, working wonders!"

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,
nora t'hilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. "This is my God," they responded, and said:
"ADONAI will reign forever and ever."

Malkhut'kha ra'u vanekha, bokei-a yam lifnei moshe, zeh eili anu v'amru:
Adonai yimlokh l'olam va-ed.

► And so it is written: "ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he."
Barukh atah ADONAI, who redeemed the people Israel.

► V'ne-emar: ki fadah Adonai et yaakov, u-ge'alo miyad ḥazak mimenu.
Barukh atah Adonai, ga-al yisrael.

Peace in the Night

Allow us, ADONAI our God, to sleep peacefully; awaken us to life, O sovereign. Spread over us Your canopy of peace, restore us with Your good counsel, and save us for the sake of Your name. Shield us. Remove from us enemies, pestilence, sword, starvation, and sorrow; remove the evil forces that surround us. Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You are sovereign, merciful and compassionate. ► Ensure our going and coming for life and peace, now and forever.

Barukh atah ADONAI, eternal guardian of Your people Israel.

Many congregations omit the following paragraphs after Shabbat or a Festival:

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ יְהוָה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ.
בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ.
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וַיִּמְלֹא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ, אָמֵן וְאָמֵן.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׁיו.
יְהִי שֵׁם יְהוָה מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם.
כִּי לֹא יִטָּשׁ יְהוָה אֶת-עַמּוֹ בְּעֶבּוֹר שְׁמוֹ הַגָּדוֹל,
כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אֶתְכֶם לֹו לְעַם.

וַיֵּרָא כָּל-הָעָם וַיִּפְּלוּ עַל פְּנֵיהֶם,
וַיֹּאמְרוּ: יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא הָאֱלֹהִים.
וַהֲיָה יְהוָה לְמִלְךָ עַל כָּל-הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.
יְהִי חֲסִדְךָ יְהוָה עָלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ.

הוֹשִׁיעֵנוּ יְהוָה אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן הַגּוֹיִם,
לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתִהְלָתְךָ.
כָּל-גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבָאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ.
כִּי גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבַדְּךָ.
וְאֲנַחְנוּ עַמְּךָ וְצֹאן מִרְעִיתְךָ, נוֹדָה לָךְ לְעוֹלָם,
לְדוֹר וָדוֹר נִסְפָּר תִּהְלָתְךָ.

Many congregations omit the following paragraphs after Shabbat or a Festival:

May ADONAI be blessed forever and ever; *amen* and *amen*.

May ADONAI be blessed from Zion, ADONAI who dwells in Jerusalem, *halleluyah*.

Bless ADONAI who is God, the God of Israel, doer of wonders, alone.

May God's glorious name be blessed forever and ever; may God's glory fill the whole world; *amen* and *amen*.

May the glory of ADONAI be forever; may ADONAI rejoice with what ADONAI has created.

May the name of ADONAI be blessed now and forever.

Surely ADONAI will not abandon God's people, if only for the sake of the greatness of the divine name, for ADONAI desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, "ADONAI is God; ADONAI is God."

ADONAI shall be acknowledged sovereign of all the earth.

On that day ADONAI shall be one, and the name of God one. Shower Your kindness upon us, for our hope is in You.

Help us, ADONAI our God, and gather us from the nations, that we might acknowledge Your holy name and find glory in praising You.

All the nations You created shall come and bow before You, our master, and honor Your name.

For You are great and You act wondrously; You alone are God. And we, Your people, the flock whom You shepherd, shall acknowledge You always, praising You, one generation to the next.

בָּרוּךְ יְהוָה בְּיוֹם, בָּרוּךְ יְהוָה בְּלֵילָה,
 בָּרוּךְ יְהוָה בְּשִׁכְבּוֹ, בָּרוּךְ יְהוָה בְּקוּמָנוּ,
 כִּי בִידֶךָ נִפְשֹׁת הַחַיִּים וְהַמֵּתִים,
 אֲשֶׁר בִּידוֹ נֶפֶשׁ כָּל־חַי וְרוּחַ כָּל־בָּשָׂר אִישׁ.
 בִּידֶךָ אֶפְקִיד רוּחִי, פְּדִיתָה אוֹתִי יְהוָה אֵל אֱמֶת.
 אֱלֹהֵינוּ שְׁבַשְׁמִים, יַחַד שִׁמָּה, וְקַיִם מַלְכוּתְךָ תָּמִיד,
 וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 יִרְאוּ עֵינֵינוּ,
 וְיִשְׂמַח לִבֵּנוּ,
 וְתִגַּל נִפְשָׁנוּ בִּישׁוּעָתְךָ בְּאֵמֶת,
 בְּאִמּוֹר לְצִיּוֹן, מֶלֶךְ אֱלֹהֶיךָ.
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמֶלֶךְ לְעוֹלָם וָעֶד.
 ◀ כִּי הַמַּלְכוּת שְׁלֶךָ הִיא, וּלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד,
 כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
 בָּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ בְּכָבוֹדוֹ תָּמִיד יְמֶלֶךְ עָלֵינוּ לְעוֹלָם
 וָעֶד, וְעַל כָּל־מַעֲשָׂיו.

May ADONAI be blessed by day,
 may ADONAI be blessed at night,
 may ADONAI be blessed as we lie down,
 may ADONAI be blessed as we arise.
 In Your hands is the spirit of the living and the dead.
 In Your hands is the breath of every living being and the spirit of
 every person.
 Into Your hands I entrust my spirit; You are my redeemer, ADONAI,
 faithful God.
 God in heaven, may Your name be one,
 may Your sovereignty be established forever,
 and may You rule over us always.
 May our eyes see, may our hearts rejoice, and may our spirit sing
 with Your true triumph, when in Zion it shall be
 declared, “Your God reigns.”
 ADONAI is sovereign, ADONAI has always been sovereign,
 ADONAI will be sovereign forever.
 ► For sovereignty is Yours, and You shall rule in glory forever and
 ever; we have no ruler but You.
Barukh atah ADONAI, the Sovereign who in glory shall rule over us
 forever, and over all Your creation.

*The prayer echoes the Hashkiveinu (Peace at Night) in aligning the themes of
 sleep/waking with death/life. Thoughts of our finite span on earth and on our
 own finitude should not be sources of anxiety or fear, but sources of inspiration
 and life-affirming energy of what is possible in our lives. Thoughts of those who
 have died should bring the same life-affirming vivification, of waking up full of
 renewed life.*

*This theme of renewed vivification is repeated in the penultimate line of the
 Mourner’s Kaddish, where a “great peace” is invited to descend from the heavens
 are bring “life” to those in this world.*

The Afternoon and Evening Services continue here:

חֲצִי קָדִישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעְוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל־בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא מִן כָּל־

[*between Rosh Hashanah and Yom Kippur we substitute:* לְעָלָא לְעָלָא מִכָּל־]

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמִּירָן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel.

And we say: *Amen.*

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed,

b'rikh hu, is truly [*between Rosh Hashanah and Yom Kippur we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen.*

וְ בָרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 [וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבֹרָהם,
 אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
 אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֶלְיוֹן, גּוֹמֵל חֲסִדִּים
 טוֹבִים, וְקוֹנֵה הַכֹּל,
 וְזוֹכֵר חֲסִדֵי אֲבוֹת
 [וְאִמּוֹת], וּמַבִּיא גּוֹאֵל
 לְבָנֵי בְנֵיהֶם לְמַעַן
 שְׁמוֹ בְּאַהֲבָה.

וְ בָרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 אֱלֹהֵי אֲבֹרָהם, אֱלֹהֵי
 יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
 הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֶלְיוֹן, גּוֹמֵל חֲסִדִּים
 טוֹבִים, וְקוֹנֵה הַכֹּל,
 וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמַבִּיא
 גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן
 שְׁמוֹ בְּאַהֲבָה.

Three Introductory B'rakhot

OUR ANCESTORS

With Patriarchs:

🕊 *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children's
children for the sake of
divine honor.

With Patriarchs and Matriarchs:

🕊 *Barukh atah ADONAI,*
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, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children's
children for the sake of
divine honor.

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
וּמֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם.
מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מַחֲיֵה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until Pesah: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*From Pesah until Sh'mini Atzeret, some add:* מוֹרִיד הַטֶּל,

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מִמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur we add:

מִי כְמוֹךָ אֵל הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחְיֵה הַמֵּתִים.

With Patriarchs:

You are the sovereign
who helps and saves
and shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

With Patriarchs and Matriarchs:

You are the sovereign
who helps and guards,
saves and shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

GOD'S SAVING CARE

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

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

[*From Pesah until Sh'mini Atzeret, some add:*

You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

Between Rosh Hashanah and Yom Kippur we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

At the Afternoon Service, recite the Kedushah:

נְקִדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְהוָה צְבָאוֹת,
מִלֵּא כָל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:
יְמִלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ,
וּלְנִצָּח נִצָּחִים קִדְשְׁתָּךְ נְקִדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

At the Evening Service, recite the following:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל־יוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

At the Afternoon Service, recite the Kedushah:

THE KEDUSHAH

We hallow Your name in this world as it is hallowed
in the high heavens, as Your prophet Isaiah described:
Each cried out to the other:

“Holy, holy, holy is *ADONAI Tz’va·ot*, the whole world is filled
with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va·ot, m’lo khol ha-aretz k’vodo.

Others respond with praise:

“Praised is *ADONAI*’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion,
from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, ha’luyah.

From generation to generation we will declare Your greatness,
and forever sanctify You with words of holiness.

Your praise will never leave our lips,
for You are God and Sovereign, great and holy.

Barukh atah ADONAI, the Holy God.

At the Evening Service, recite the following:

Holy are You and holy is Your name;
holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמִלְמַד לְאִנּוּשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּה יָדְעָה בִּינָה וְהַשְׂכִּיל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנו אֲבִינוֹ לְתוֹרָתְךָ,
וְקַרְבָּנוּ מִלִּכְנוֹ לַעֲבוּדָתְךָ,
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֶה בְּתַשׁוּבָה.

סֶלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,
מָחַל לָנוּ מִלִּכְנוֹ, כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חַנוּן הַמְּרַבֶּה לְסִלָּח.

רֵאָה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ,
וּגְאֹלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ,
כִּי גּוֹאֵל חֲזָק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

First Cycle of B'rakhot of Request: Personal Transformation

KNOWLEDGE

You graciously endow human beings with knowledge,
and You teach understanding to humanity.

May You grace us with knowledge, understanding,
and wisdom.

Barukh atah ADONAI, who bestows knowledge.

REPENTANCE

Return us, *Avinu*, to Your teaching,
and bring us closer, *Malkeinu*, to Your service—
that we may truly turn and face You.

Barukh atah ADONAI, who desires our return.

FORGIVENESS

Forgive us, *Avinu*, our Creator, for we have sinned;
pardon us, *Malkeinu*, our Sovereign, for we have
transgressed—

for Your nature is to forgive and pardon.

Barukh atah ADONAI, who is called gracious and is
exceedingly forgiving.

REDEMPTION

Look upon our suffering and take up our cause;
redeem us soon for the sake of Your name—
for surely You are a mighty redeemer.

Barukh atah ADONAI, Redeemer of Israel.

רְפָאנוּ יְהוּה, וְנִרְפָּא,
הוֹשִׁיעֵנוּ וְנִשְׁעָה, כִּי תִהְלֹתֵנוּ אִתָּהּ,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מִכּוֹתֵינוּ.

On behalf of one who is ill:

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף,
לְ_____ בְּתוֹךְ שְׁאֵר הַחוֹלִים,
וְחֹזֵק אֶת־יָדֶי הָעוֹסְקִים בְּצָרְכֵיהֶם,
כִּי אַל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אִתָּהּ.
בְּרוּךְ אַתָּה יְהוּה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.
בִּרְךָ עָלֵינוּ יְהוּה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת
וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה, וְתֵן

בִּרְכָּה: From Pesah until December 4:

טל ומטר לברכה: From December 5 until Pesah:

עַל פְּנֵי הָאָדָמָה,
וְשִׁבְעֵנוּ מִטוֹבָה,
וּבִרְךָ שְׁנֵתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְהוּה, מְבִרְךָ הַשָּׁנִים.
תִּקַּע בְּשׁוּפָר גָּדוֹל לְחִירוֹתֵנוּ,
וְשֵׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְהוּה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Second Cycle of B'rakhot of Request: Healing and Prosperity

HEALING

Heal us, ADONAI, that we may be healed;
save us, that we may be saved.
You are the one deserving of praise.
Bring complete healing to all our suffering;

On behalf of one who is ill:

our God and God of our ancestors, may it be Your will to send
speedy and complete healing of body and soul to _____,
along with others who are ill;
strengthen as well the hands of those
concerned with their care,
for You are God and sovereign, a faithful and
compassionate healer.
Barukh atah ADONAI, Healer of the ill among Your
people Israel.

A TIME OF ABUNDANCE

ADONAI our God, make this a blessed year for us;
may its varied harvest yield prosperity.
May the land be blessed
[*from December 5 until Pesah, we add: with dew and rain*]
and satisfy us with its goodness.
Bless this year, that it be like the best of years.
Barukh atah ADONAI, who is the source of blessing
of each year.

GATHERING OF EXILES

Sound the great *shofar* announcing our freedom,
raise the banner signalling the ingathering of our exiles,
and bring us together from the four corners of the earth.
Barukh atah ADONAI, who gathers the dispersed of Your
people Israel.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִזְעָצְנוּ כְּבַתְחִלָּה,
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,
וּמְלוֹךְ עָלֵינוּ אֶתָּה יְהוָה לְבִדָּךְ
בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בַּמִּשְׁפָּט.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.
Between Rosh Hashanah and Yom Kippur we substitute:
בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וּלְמַלְשִׁינִים אֶל תִּהְיֶה תְקוּהָ,
וְכָל־הַרְשָׁעָה כְּרָגַע תֹּאבֵד,
וְכָל־אוֹיְבֶיךָ מִהֲרָה יִכָּרְתוּ,
וְהַיּוֹדִים מִהֲרָה תַעֲקֹר וּתִשָּׁבֵר וּתִמָּגֵר
וְתִכְנִיעַ בְּמִהֲרָה בְיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ יָדַיִם.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעָלֵינוּ,
יְהִימוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב לְכָל־הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,
וְשִׁים חֶלְקָנוּ עִמָּהֶם,
וּלְעוֹלָם לֹא גִבוּשׁ
כִּי בָךְ בִּטְחָנוּ.
בְּרוּךְ אַתָּה יְהוָה, מִשְׁעֵן וּמִבְטָח לַצַּדִּיקִים.

Third Cycle of B'rakhot of Request: Visions of Redemption

JUSTICE

Restore judges to us as in the early days,
and wise counselors as of old.

Remove from us sorrow and anguish.

May You alone, ADONAI, with kindness and compassion
rule over us. May You find our cause righteous.

Barukh atah ADONAI, Sovereign who loves justice and
compassion.

Between Rosh Hashanah and Yom Kippur we substitute:

Barukh atah ADONAI, Sovereign of judgment.

THE END OF WICKEDNESS

May the hopes of those who would defame us be dashed,
may all wickedness be instantly frustrated, and may all Your
enemies be quickly cut off. Root out, subdue, break, and
humble the arrogant, speedily, in our day.

Barukh atah ADONAI, who defeats enemies and humbles
the arrogant.

THE RIGHTEOUS

May Your compassion, ADONAI our God, flow to the right-
eous, the pious, the leaders of the people Israel, the
remnant of the sages, the righteous converts, and us all. May
all those who trust in Your name be truly rewarded, and may
our share be among them, so that we never be shamed for
trusting in You.

Barukh atah ADONAI, promise and support of the righteous.

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב,
וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ,
וּבִנְיָה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּגֵן עוֹלָם,
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן.
בָּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עֲבָדְךָ מְהֵרָה תִצְמִיחַ,
וְקִרְנוֹ תִרְוֶם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם.
בָּרוּךְ אַתָּה יְהוָה, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ,
חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ,
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה,
וּמְלַכְנִיָּהּ, מְלַכְנוּ, רִיקָם אֵל תִּשְׁיִבֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם,
וְהָשִׁב אֶת־הָעֲבוֹדָה לְדַבִּיר בֵּיתְךָ,
וּתְּפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.

JERUSALEM

In Your mercy, return to Your city, Jerusalem.
Dwell there as You have promised;
rebuild it permanently, speedily, in our day.
May You soon establish the throne of David in its midst.
Barukh atah ADONAI, who rebuilds Jerusalem.

MESSIANIC HOPE

Cause the shoot of Your servant David to flourish;
may the honor of the house of David be raised up
with the coming of Your deliverance,
for we await Your triumph each day.
Barukh atah ADONAI, who causes salvation to flourish.

SUMMATION OF REQUESTS: HEAR OUR VOICE

Hear our voice, ADONAI our God;
be kind and have compassion for us.
Willingly and lovingly accept our prayer,
for You, God, hear prayers and listen to pleas.
Do not send us away empty-handed—
for in Your kindness You listen to the prayers
of Your people Israel.
Barukh atah ADONAI, who listens to prayer.

Three Concluding B'rakhot

THE SERVICE THAT WE OFFER

ADONAI our God,
embrace Your people Israel and their prayer.
Restore worship to Your sanctuary.
May the prayers of the people Israel be lovingly
accepted by You,
and may our service always be pleasing.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזִכְרוֹן מְשִׁיחַ בֶּן־דָּוִד עֲבֹדָה, וְזִכְרוֹן
יְרוּשָׁלַיִם עִיר קֹדֶשׁ, וְזִכְרוֹן כָּל־עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

חַג הַסֻּכּוֹת

On Pesah:

חַג הַמַּצּוֹת

On Rosh Hodesh:

רֵאשׁ הַחֹדֶשׁ

הַזֶּה. זָכְרֵנוּ, יְהוּה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוּה, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this following
paragraph as the congregation reads the next passage.*

† מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךָ
שְׁבָכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל־עֵת,
עָרַב וּבָקֵר וְצַהֲרַיִם. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִיְּנוּ לָךְ.

*This paragraph is recited by the congregation when the full Amidah is
repeated by the leader, by custom remaining seated and bowing slightly.*

† מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצֵרנוּ, יוֹצֵר
בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֶּן תַּחֲנוּן וּתְקִימָנוּ, וְתִאֲסוּף
גְּלוּתֵינוּ לְחֻצְרוֹת קֹדֶשׁ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹדְךָ בְּלִבֵּב שָׁלֵם, עַל שְׂאֵנָהּנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh:

Rosh Hodesh.

On Pesah:

Festival of Matzot.

On Sukkot:

Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

GRATITUDE FOR LIFE AND ITS BLESSINGS

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this following paragraph as the congregation reads the next passage.

¶ We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

וְעַל כָּל־מַעֲלֵינוּ וְיִתְבַּרְךָ וְיִתְרוֹמֶם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur we add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־כְּנִי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאֵמֶת,

הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרָתָנוּ סֶלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמֶךָ וְלִךָ נָאָה לַיהוּדוֹת.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךָ וְעַל כָּל־יְשׁוּבֵי תֵּבֶל תַּשִּׁים

לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמָּךָ יִשְׂרָאֵל

בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל־עַמָּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The silent recitation of the Amidah concludes with a personal prayer or the following:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדִּבֵּר מִרְמָה, וְלִמְקַלְלִי

נִפְשֵׁי תוֹדִים, וְנִפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,

וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נִפְשֵׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,

עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשִׁיךָ, עֲשֵׂה לִמְעַן

תּוֹרָתְךָ. לִמְעַן יִחַלְצוֹן יִדְיָךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תֵּבֶל], וְאָמְרוּ אָמֵן.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Between Rosh Hashanah and Yom Kippur we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

† *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

PEACE

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah ADONAI*, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer or the following:

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of Your Torah. Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש שלם

Leader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא מִן כָּל־

[*between Rosh Hashanah and Yom Kippur we substitute:* לְעֵלָא לְעֵלָא מִכָּל־]

בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמִּירָן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי
בְּשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [*between Rosh Hashanah and Yom Kippur we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.
And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

עֲלִינוּ לְשִׁבְחָ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם חִלְקֵנוּ כָּהֶם, וְגָרְלָנוּ כְּכָל־הַמוֹנִם.
וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׂכִינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אָמֵת מִלִּבְנוֹ אָפֶס זִוְלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ:
וַיֵּדְעָתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לִבְבָּךְ,
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְנֶה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפִּלָּתְךָ עִזָּךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכְרִיתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רָשָׁעֵי אֶרֶץ.
יִכִּירוּ וַיֵּדְעוּ כָּל־יֹשְׁבֵי תֵיבֵל,
כִּי לָךְ תִּכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן.
לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ,
וַיִּקְבְּלוּ כָל־אֶת־עַל מַלְכוּתְךָ.
וְתִמְלֹךְ עָלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.
◀ בְּכַתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

† And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

*Aleinu l'shabei-ah la-adon hakol, lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem, v'goraleinu k'khol hamonam.*

† *Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz, u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim, hu eloheinu ein od.
Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata hayom
va-hasheivota el l'avékha, ki Adonai hu ha-elohim ba-shamayim mima-al,
v'al ha-aretz mitahat, ein od.*

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, ADONAI our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

► As is written in Your Torah: “ADONAI will reign forever and ever.”

And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

*V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.*

We are seated.

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֶלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמַּן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעַלָּא מִן כָּל־

[*between Rosh Hashanah and Yom Kippur we substitute: לְעַלָּא לְעַלָּא מִכָּל־*]

בְּרַכְתָּא וְשִׁירְתָּא וְתַשְׁבַּחְתָּא וְנַחֲמַתָּא דְּאֲמִירָן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵּבֵל],
וְאָמְרוּ אָמֵן.

Mourner's Kaddish

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh
malkhuteih b'ḥayeikhon u-v'yomeikhon u-v'ḥayei d'khol beit yisrael,
ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,
l'eila min kol [*between Rosh Hashanah and Yom Kippur we substitute: l'eila*
l'eila mikol] birkhata v'shirata tushb'ḥata v'neḥamata da-amiran b'alma,
v'imru amen.

Y'hei sh'lama raba min sh'maya v'ḥayim aleinu v'al kol yisrael,
v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael
[v'al kol yosh'vei teiveil], v'imru amen.

May we come to feel God's presence increasing, and holiness a reality, in this world. May we come to see God's laws as good, and make God's intentions for our world a reality, in our lifetime and in (each of) our days. *Amen.*

May God's bounty be felt for ever and ever.

May we find blessing, beauty, wonder, transcendence, exaltation, honor, endurance, and the realness of God's goodness in this world, which goes beyond any words of gratitude, celebration, poetry, or consoling ever uttered in this world. *Amen.*

May a great contentment find its way here from the heavens, and re-invigorate life for us below. *Amen.*

May the force which makes for peace in the transcendent realms bring peace to us and to all who dwell in this world. *Amen*

Translation by Rabbi Nadav Caine

Psalms and Readings for a House Sitting Shivah

Psalm 23

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחָסֵר:
בְּנֵאוֹת דְּשָׁא יַרְבִּיצָנִי עַל־מֵי מְנוּחֹת יְבוֹהֲלָנִי:
נַפְשִׁי יִשׁוּבָב יִגְתַּנִּי בְּמַעְגְלֵי־צֶדֶק לִמְעַן שְׁמוֹ:
גַּם כִּי־אֵלֶּךְ בְּגִיא צַלְמוֹת לֹא־אֶירָא רָע כִּי־אַתָּה עִמָּדִי שְׁבֹטְךָ וּמִשְׁעֶנְיֶךָ הֵמָּה יִבְחָמֵנִי:
תַּעֲרֹךְ לִפְנֵי וְשִׁלְחוֹן גִּגְד צִרְרִי דִשְׁנֹף בַּשָּׁמֶן רֹאשִׁי כוֹסֵי רִוְיָה:
אֵף וטוֹב וַחֲסֹד יִרְדּוּכֹנִי כָּל־יְמֵי תַי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים:

The Lord is my shepherd; I shall not want.
The Lord lays me down in green pastures;
Leads me beside the still waters; Restores my soul;
Leads me in the paths of righteousness to uphold God's name.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me;
Your rod and your staff they comfort me.
You prepare a table before me in the presence of my enemies;
You anoint my head with oil; my cup runs over.
Surely goodness and mercy shall follow me all the days of my life;
And I will dwell in the house of the Lord forever.

Psalm 4 translated by Stephen Mitchell

Even in the midst of great pain, Lord, I praise you for that which is.
I will not refuse this grief or close myself to this anguish.
Let shallow folk pray for ease: "Comfort us; shield us from sorrow."
I pray for whatever you sent me, and I ask to receive it as your gift.
You have put a joy in my heart greater than all the world's riches.
I lie down trusting the darkness, for I know that even now you are here.

Psalm 39 translated by Stephen Mitchell

Unnamable, unthinkable God,
Lord of the dead and the living,
Teach us how transient we are
And how fragile is everything we love.
For all of us flash into being,
As substantial as a breath.
Our lives are a fleeting shadow;
Then we vanish into the night.

And now, Lord, what do I wait for?
My only trust is in you.
Help me to give up my desires
And to let go of who I am.
You have granted me this brief existence, which is almost nothing in your sight:
May I receive it gratefully,
And gratefully give it back.
Turn toward me, touch my spirit;
Stay beside me, until
The moment when I must step out
Into your final darkness.

Psalm 90 (selection) translated by Stephen Mitchell

Teach us how short our time is; let us know it in the depths of our souls.
Show us that all things are transient, as insubstantial as dreams,
And that beyond heaven and earth, this is only you.
Fill us in the morning with your wisdom; shine through us all our lives.
Let our hearts soon grow transparent in the radiance of your love.
Show us how precious each day is; teach us to be fully here.
And let the work of our hands prosper, for our brief span on earth.

Psalm 24 translated by Robert Alter

A David psalm.

The Lord's is the earth and its fullness, the world and the dwellers within it.

For He on the seas did found it,

And on the torrents set it firm.

Who shall go up on the mount of the Lord,

And who shall stand up in God's holy place?

The clean of hands and the pure of heart,

Who has given no oath in a lie

And has sworn not in deceit.

He shall bear blessing from the Lord

And bounty from his rescuing God.

This is the generation of His seekers:

Those who search out your presence, Jacob. Selah.

Hannah Senesh:

There are stars whose radiance is visible on Earth though they have long been extinct. There are people whose brilliance continues to light the world even though they are no longer among the living. These lights are particularly bright when the night is dark. They light the way for humankind.

My Father by Yehuda Amichai

The memory of my father is wrapped up in
white paper, like sandwiches taken for a day at work.

Just as a magician takes towers and rabbits
out of his hat, he drew love from his small body,

and the rivers of his hands
overflowed with good deeds.

Rabbi Simcha Kling:

When my loved one is taken from me, shall I mourn?

When my dear one departs forever,

shall I wail and rend my flesh as I do my garment?

No! That is not the way.

I may find the road ahead lonely.

I may dread tomorrow without that voice, without that smile.

I may not know whence will come the courage to continue

Yet I shall not despair!

I shall praise God who gave me my beloved.

I shall sing unto God who enables us to love.

I shall voice thanks for what I have had.

I will refuse to become bitter over what I shall lack.

When my loved one leaves me, I shall indeed shed tears.

Yet, even then, I shall utter a hymn --

A song of joy for what has been.

BARUKH ATAH ADONAI!

Praised are You, O God!

You have allowed me to know love;

You have granted me an eternal treasure.

Gerson B. Levi:

Say the old masters, "What is life like?" "Life," said they, "is like a musical instrument." God plays upon the instrument. The time may come when the instrument that had felt the touch of the hand of God, and had responded to its caressing, may crumble and fall into dust. But they who have heard the melody will have its notes ring in their ears to their last day. Our beloved one was a musical instrument in the hands of God. Eagerly, faithfully, he answered with the melody of his life to the touch of God's hands. We know that mortal remains will go back to dust, but we have heard the Melody.

Seneca:

In the presence of death, we must continue to sing the song of life.

We must be able to accept death and go from it's presence better able to bear our burdens and to lighten the load of others.

Out of our sorrows should come understanding.

Through our sorrows, we join with all of those before who have had to suffer and all of those who will yet have to do so.

Let us not be gripped by the fear of death. If another day be added to our lives, let us joyfully receive it, but let us not anxiously depend on our tomorrows.

Though we grieve the deaths of our loved ones, we accept them and hold on to our memories as precious gifts. Let us make the best of our loved ones while they are with us, and let us not bury our love with death.

Chaim Stern:

It's a fearful thing to love what death can touch.

A fearful thing to love, hope, dream: to be —
to be, and oh! to lose.

A thing for fools this,
and a holy thing,
a holy thing to love.

For your life has lived in me,
your laugh once lifted me,
your word was a gift to me.

To remember this brings painful joy.
It's a human thing, love,
a holy thing, to love
what death has touched.

The Traditions of Jewish Death and Grieving

by Rabbi Nadav Caine

Preparing for Death

The heartbreak of saying Goodbye is an expression of how big and full the heart can be. We contain multitudes of deep emotions: they shake us, they change us, but they do not break us. We can be strong and very fragile at the same time.

Preparing for one's own death Jewishly is a time for pre-preparing as much as possible (burial plots, funeral home, consolidated documents and directives) and then, as the time is imminent, letting go of responsibility, and putting into others' hands those responsibilities, knowing that while you used to handle such things, you've equipped them to be able to handle all things. Let them. Trust them. That is a great act of love toward them, faith in them.

Jewishly there is no reason to prolong suffering. Jewish Law allows the alleviation of suffering, even when it hastens death, in cases where there is no hope of recovery. (This is the category of the "mortally wounded" in the *Shulkhan Arukh*.) We actively promote palliative care and hospice.

It is encouraged to deliver communications that have been left undelivered up until now. Is there something you always meant to tell your spouse, son, daughter, that you never did? This is a time to tell them or write it to them. Do you wish to say something to a future version of them (say, to be read when they are getting married or for a bat mitzvah), then dictate this message to someone and give them the responsibility of delivering it at the appropriate time. Is there something about your life you'd like remembered? Dictate it so it can be shared, whether at the memorial service, or for loved ones to read to themselves during the four Yizkor services each year, or at future family Seders. Connect it to a Jewish event like a holiday that repeats.

Vidui (one's final prayer)

In terms of Jewish law, the main communication that should be delivered, if still possible to do so, is any apology left unsaid up until now. This is the time to communicate to your loved ones where you ask their forgiveness. Is there a regret you've been harboring? Do you feel they needed something different from what you gave? Say what you have to say, and then *accept* their forgiveness. You may not be too holy to accept their forgiveness: this must be done.

At this point, one says the *Vidui* prayer. Given the non-Jewish connotations to the word "sin," most translations come across too harsh. The Hebrew should be paraphrased as this:

My God, you are the same one to whom my parents and grandparents and my ancestors turned. Accept this my prayer. I know that my soul is pure, but there is no way to live a perfect life in this world. If I am with one person, I cannot be with another at the same time. If my temperament is one way, I may not be the person another needed at some moment. I know there are parts of how you made me, my character and temperament, also shaped by my experiences in this world, which made me a certain way. I know that I have let others down, let You down, and I've let myself down at times because of this. I wasn't the way another needed; I missed opportunities. I now acknowledge that this was not intentional, and no one is perfect. I do not claim to be. Please consider all suffering and pain I've experienced in my life as full payment for my shortcomings. I have asked forgiveness of others, of You, and of myself, and I am forgiven. I embrace the pure soul in me, whose other home is in You. While a full recovery is wished for, I also entrust that my spirit is always in Your care, and that You will watch over those precious to me in this world. May my soul continue to be bound up with theirs. Watch over them, as I join You. Shema Yisrael Adonai Eloheinu Adonai Echad.

The Period Before Burial: Aninut

Jewish burial is not deferred electively, though circumstances may dictate a delay. The period between death and burial is called *aninut*, “shock,” during which mourners are relieved of all positive commandments (“Thou shalt...”) and are only responsible for the prohibitions (“Thou shalt not”). Their only responsibility is to prepare for burial. None of the special prohibitions of *shivah* (such as refraining from work, alcohol, uncovered mirrors, etc.) are yet in force.

The First Concentric Circle: Shivah

There are three concentric rings of grieving: a week inside of a month inside of a year.

The innermost ring is *shivah*, which means seven, and also, appropriately, sounds like the Hebrew word for “staying at home.” During *shivah*, a mourner gathers with other family members (if convenient) and stays at home, during which they schedule hours for receiving visitors (who are required to bring food to them, since those in grief often forget to eat). During this period, a mourner is forbidden from diverting attention away from grief, or postponing it, through going to school or work, drinking alcohol, attending celebrations or entertainment, or engaging in frivolities. One covers mirrors in the home in order not to be distracted by one's appearance, especially as one does not shave. Postponing or deferring grief is not permitted. Each day one should gather a *minyan* in the home for a service in which memories are shared and the *kaddish* is recited. The only exception is *shabbat*, when one joins the service at synagogue and recites the *kaddish* with the congregation.

A full *shivah* ends after a little less than 7 days, which include the day of burial. If burial is on a Wednesday, *shivah* ends Tuesday morning. Jewish Law, however, requires only 3 days of *shivah*, so a minimum *shivah* for a Wednesday burial would end Friday morning. There is no shame in doing a briefer *shivah*, especially in cases when grieving began prior to the death.

Sheloshim, the Year, and Kaddish

The end of *shivah* ("seven") passes into the rest of *sheloshim* ("thirty"), the 30 day mourning period from the funeral. Passing from week to the rest of the month to the rest of the year, each step softens the intensity of grief. During *shivah*, one does not go to work, school, dinner parties or celebrations: one tells friends when they may visit you to comfort you, and one says Kaddish every day with a minyan. During *sheloshim*, one may return to work, school, and socializing, but does not attend celebrations or parties. One continues to say Kaddish daily during this time, but does so by attending a community *minyan*. Sometimes the last day of the 30 day period is marked in some way: for example, if one sat *shivah* in a different city, they might make the end of *sheloshim* a memorial gathering at minyan, sharing stories and reflections. After the 30 day mark, one passes into the third concentric circle: they "year." One continues to say Kaddish daily for a parent, but is not required to do so for other relatives unless one takes on that commitment. For a parent, one says Kaddish for 11 or 12 lunar months from the day of burial. (There are multiple acceptable traditions: 11 months, 12 months minus a day, or 11 months then one week off then three more weeks.) You can ask the office to tell you the date.

Unveiling and Memorial Plaque

Any day from 30 days to a year from burial, one recognizes the installation of the headstone. It has become common to assemble family for this purpose and to invite the rabbi (or to get prayers from the rabbi) and to go the graveside, read the gravestone, share memories, and leave a pebble on the stone. This is called "unveiling."

It is common that as one order the gravestone, one also orders a memorial plaque to be mounted in the sanctuary. The light on the plaque is lit every day Kaddish is said, and the name is read on the *yahrzeit* in perpetuity. It is a powerful act of memory and holiness.

Yahrzeit & Yizkor

The "yahrzeit" is the "anniversary" of the date of death according to the Jewish calendar. One ought to attend minyan every year on the yahrzeit to say Kaddish, and/or attend Shabbat services that weekend. It is customary to light a yahrzeit candle (available at most Kroger's) for that day. (Yahrzeit candles are not lit with a blessing, and may be blown out and re-lit to maximize safety.) After the first year is complete, one continues each year to say Kaddish at minyan and light a candle for each and every yahrzeit.

In addition, one attends the four Yizkor services each year: Yom Kippur, Shemini Atzeret, Pesach's end, and Shavuot's end. In advance of these four services, at which one reads the Yizkor prayer that tells God you've taken an action of tsedakah in this world to honor your loved one, you either volunteer or give tsedakah. Normally one makes a donation to the synagogue to make the prayer true, but any other donation of time or money to a worthy cause suffices.

Grieving and Moving Forward into the Rest of Your Life

The final circle that the first year leads into is the rest of your life. Grieving does not "end" but it should not keep one from living fully. Judaism values joining grief groups, working with a grief counselor, regularly attending services and minyanim to support others and connect to community, and *zikaron*, the ongoing practice of pairing *memories* of a loved one with *actions* healing the world.

Some Book Resources

The Grief Recovery Handbook (James and Friedman).

Never Long Enough (Krakoff and Sider).

Does the Soul Survive? (Spitz).

On Grief and Grieving (Kubler-Ross and Kessler).

The Jewish Way in Death and Dying (Lamm).

A Time to Mourn (Wolfson).

Living with Loss, Healing with Hope (Grollman).

Life after Loss (Deits).