

Ashrey

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אשרי העם שיי אלהיו:	אשרי העם שככה לו

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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'hol yom avar-ḥeka, va-ahal'la shimḥa 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-her 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 וּמִמְשַׁלְתְּךָ בְּכַל־דּוֹר וָדוֹר:
סוֹמֵךְ יי לְכֹל־הַנְּפֹלִים וְזוֹקֵף לְכֹל־הַכְּפוּפִים:
עֵינַי־כֹּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתַח אֶת־יָרֵךְ וּמִשְׁבִּיעַ לְכֹל־חַי רַצּוֹן:
צַדִּיק יי בְּכֹל־דַּרְכָיו וְחָסִיד בְּכֹל־מַעֲשָׂיו:
קָרוֹב יי לְכֹל־קִרְאָיו לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
רַצּוֹן־יִרְאֵוּ יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
תְּשׁוּמֵר יי אֶת־כָּל־אֲהָבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
תְּהַלֵּת יי יַדְבֵּר־פִּי וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ
לְעוֹלָם וָעֶד:
וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

Transliteration of Ashrey (continued)

Mal-ḥuṭḥa mal-ḥuṭ 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-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-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)

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

וְבָא לְצִיּוֹן גּוֹאֵל וּלְשִׁבִי פֹשֵׁעַ בַּיַּעֲקֹב נֹאֵם יי
 וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר יי
 רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרֵי אֲשֶׁר־שִׁמְתִי בְּפִיךָ
 לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זְרַעַךָ וּמִפִּי זֶרַע זְרַעַךָ
 אָמַר יי מֵעַתָּה וְעַד עוֹלָם:

וְאֵתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:

וְקָרָא זֶה אֶל־זֶה וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

וּתְשַׁאֲנֵי רוּחַ וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל.

בְּרוּךְ כְּבוֹד־יי מִמְּקוֹמוֹ:

יי יִמְלֹךְ לְעֹלָם וָעַד:

יי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ שְׁמֹרֶה־זֹאת

לְעוֹלָם לִיַּצֵּר מַחְשְׁבוֹת לְבָב עֲמִידָה וְהִכֵּן לְבָבָם אֱלֹהֵיךָ:

וְהוּא רַחוּם יִכַּפֵּר עֲוֹן וְלֹא־יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפוֹ

וְלֹא־יַעִיר כְּלַחֲמָתוֹ:

כִּי־אֵתָּה אֲדֹנָי טוֹב וְסֶלַח וְרַב־חֶסֶד לְכָל־קְרֹאֲיֶיךָ:

צְדָקָתְךָ צְדָק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת:

תִּתֵּן אֱמֶת לַיַּעֲקֹב חֶסֶד לְאַבְרָהָם

אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיְמֵי קָדָם:

בְּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמֵס־לָנוּ הָאֵל יִשׁוּעָתָנוּ סְלָה:

יי צְבָאוֹת עֲמָנוּ מִשְׁנֹב לָנוּ אֱלֹהֵי יַעֲקֹב סְלָה:

יי צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַח בְּךָ:

יי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קְרָאֵנוּ:

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, hōly 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

בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכַבוֹדוֹ
וְהַבְדִּילָנוּ מִן הַתּוֹעִים וְנִתְחַלְּנוּ תּוֹרַת אֱמֶת
וְחַי עוֹלָם נִטְעַב בְּתוֹכֵנוּ.

הוּא יִפְתַּח לְבַנּוֹ בְּתוֹרָתוֹ
וְיִשֶׁם בְּלִבֵּנוּ אֶהְבָּתוֹ וְיִרְאֵתוֹ
לְעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדוֹ בְּלִבְבֵּי שָׁלוֹם
לְמַעַן לֹא נִיָּעַ לְרִיק וְלֹא נִלְד לְבִהְלָה:

יְהִי רְצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה
וְנִזְכֶּה וְנַחֲיָה וְנִרְאָה וְנִירָשׁ טוֹבָה וּבְרָכָה
לְשָׁנֵי יְמוֹת הַמְּשִׁיחַ וְלַחַיִּי הָעוֹלָם הַבָּא:

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם יי אֱלֹהֵי לְעוֹלָם אֲוֵדֶךָ:
בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי וְהִיָּה יי מִבְּטַחוֹ:
בְּטַחוֹ בֵּי עַד־יַעַד כִּי בָּיָה יי צוֹר עוֹלָמִים:
וְיִבְטַחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא־עֲזַבְתָּ דְרָשֶׁיךָ יי:
יי חַפֵּץ לְמַעַן 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

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיד מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִידָהּ הוּא. לְעֵלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין
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.

*Shabbat Shuvah: לְעֵלְמָא לְעֵלְמָא מְכָל — l'eyla l'eyla mi-kol

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 has chosen to be joined 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

וְאָנִי תִפְלְתִי לָךְ יְיָ עַת רָצוֹן.
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:

The Ark is opened.

וַיְהִי בְנֹסַע הָאָרוֹן וַיֹּאמֶר מֹשֶׁה.
קוּמָה יְיָ וַיִּפְצוּ אֵיבֵיךָ וַיִּגְסוּ מִשְׁנְאִיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלַיִם:
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

TAKING THE TORAH SCROLL FROM THE ARK

Reader:

גִּדְלוּ לִי אֱתֵי וּנְרוֹמְמָה שְׁמוֹ יְחִדּוּ:

Congregation and Reader:

לָךְ יְיָ הַגְדֵּלָה וְהַגְבוֹרָה וְהַתְפַּאֲרָת וְהַנְצַח וְהַהוֹד.
כִּי־כֹל בְּשָׁמַיִם וּבָאָרֶץ
לָךְ יְיָ הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לָהֶם רְגְלֵינוּ. קְדוֹשׁ הוּא:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לָהֶר קְדוֹשׁ.
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:

וּחִזְקָה וּתְרָאָה מְלִכּוּתוֹ עָלֵינוּ בְּזִמְנֵי קָרוֹב. וַיְחַוֵּן פְּלִיטָתָנוּ וּפְלִיטַת
עַמּוֹ בֵּית יִשְׂרָאֵל לֶחֶן וּלְחֶסֶד לְרַחֲמִים וּלְרַצוֹן. וְנֹאמַר אָמֵן:

הַכֹּל הָבּוֹ גָּדֵל לְאַלְהֵינוּ וְחָנוּ כְּבוֹד לְחוּרָה... (First honoree is called)
בְּרוּךְ שֵׁנַתן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

(Response) וְאַתָּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

Torah Blessings

Each person honored with an Aliyah, recites:

בְּרַכּוּ אֶת־יְיָ הַמְּבַרְךְ:

בְּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעַד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַרְבָּנוּ מִכָּל
הָעַמִּים וַנִּתְחַלְּנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

After a passage from the Torah has been read, recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נִתְחַלְּנוּ תּוֹרַת
אַמֶּת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

Each person honored with an Aliyah, recites:

Barḥu et Adonai ha-m'vorah.

Baruḥ Adonai ha-m'vorah l'olam va-ed.

*Baruḥ 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:

*Baruḥ 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 יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הַגּוֹמֵל לְחַיִּבִּים טוֹבוֹת. שְׁגַמְלֵנִי כְּלֵטוֹב:

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
ha-gomeyl l'ha-yavim tovot, sheh-g'malani kol tov.*

Congregation:

מִי שְׁגַמְלָךְ (שְׁגַמְלָךְ) כְּלֵטוֹב. תְּמִיד יְגַמְלָךְ (יְגַמְלָךְ) כְּלֵטוֹב סְלָה:
Mi sheh-g'malḥa (sheh-g'maleyḥ) kol tov, tamid yigmolḥa (yigm'leyḥ) kol tov selah.

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
לְעִסוּק בְּדִבְרֵי 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:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יי בְּיַד־מֹשֶׁה:

V'zot ha-torah asher sām mo-sheh
Lifney b'ney yisrael
Al pi Adonai b'yad mo-sheh.

קָרָאנוּ בַתּוֹרָה. שְׁנִינוּ טַעְמֶיהָ.
פָּתַחְנוּ גַם סִימְנוּ בְּבִרְכוּתֶיהָ.
בְּאֲשֶׁר זָכִינוּ לְלַמֵּד דְּבָרֶיהָ.
בִּן נֹכַח 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 אֶת־שֵׁם יי. כִּי־נִשְׁבַּב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:
נִירָם קֶרֶן לְעַמּוֹ. תְּהִלָּה לְכָל־חֲסִידָיו.
לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הִלְלוּ־יהָ:

Hodo al eretz v'shama-yim.
Va-yarem keren l'amo, t'hila l'ḥol 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:

וְהַעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרַתְךָ בְּפִינוּ וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל.
וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ
וְלִוְמְדֵי תוֹרַתְךָ לְשִׁמְחָה. בְּרוּךְ אַתָּה יי הַמְלַמֵּד תוֹרָה 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:

לְדוֹר מִזְמוֹר

לִי הָאָרֶץ וּמְלוֹכָה חִבֵּל וַיִּשְׁבֵי בָהּ:
כִּי הוּא עַל־יַמִּים יְסֻדָּה וְעַל־נְהָרוֹת יְכַוְנְנָה:
מִי־יַעֲלֶה בָהֶר יֵי וּמִי־יָקוּם בְּמִקּוֹם קָדְשׁוֹ:
נָקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשֵׁי
וְלֹא נִשְׁבַּע לְמַרְמָה:
יֵשׂא בְרָכָה מֵאֵת יֵי וַצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דוֹר דֹּר־שָׁיו מִבְּקִשֵׁי פָנָיֶךָ יַעֲקֹב סֵלָה:
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנִּישְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי זֶה מֶלֶךְ הַכְּבוֹד יֵי עֲזוֹ וְגִבּוֹר
יֵי גִבּוֹר מְלַחְמָה:
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יֵי 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'rahhah mey-eyt Adonai, u-tz'dakah mey-Elohey yi-sho.

Zeh dor dor-shav, m'vak-shey fa-neha ya-akov, Selah.

(Cont.)

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:

וּבְנַחַה יֹאמֵר שׁוּבָה יי רַבּוֹת אֵלַי יִשְׂרָאֵל:
קוּמָה יי לְמִנּוּחֶתָּךְ אִתָּה וְאָרוֹן עֲנֹד:
כַּהֲגִיד לְבָשֶׁר־צַדִּיק וְחִסִּידֶיךָ יִרְגְּנוּ:
בְּעֵבוֹר דָּוִד עֲבַדְךָ אֶל־תָּשֵׁב פָּנַי מִשִּׁיחֶךָ:
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזֹבוּ:
עֲזִיחִים הֵיא לְמַחְזִיקִים בָּהּ וְתַמְכִּיהָ מֵאֲשֶׁר:
דַּרְכֶיהָ דַּרְכֵי־נֶעֱם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבֵנו יי אֵלֶיךָ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Eytz ha-yim hi la-maḥa-zikim bah,
V'tom-ḥeha m'u-shar.
D'raḥeha darḥey no-am,
V'ḥol n'tivo-teha shalom.
Ha-shiveynu Adonai eyleḥa v'na-shuva,
Ḥadeysh 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:

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 Ḥatzi Kaddish before the Amidah

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דְאָמְרוּן
בְּעָלְמָא. 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.

*Shabbat Shuvah: לְעָלְמָא לְעָלְמֵי מְכָל — l'eyla l'eyla mi-kol

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.

A NOTE BEFORE THE AMIDAH

The Amidah of Minḥah is the fourth (and last) Amidah in the Shabbat liturgy.

In each of the four Shabbat services, the Amidah's first three and last three blessings are basically the same. Only the fourth of the Sabbath Amidah's seven blessings varies from service to service, by virtue of differing "Prelude" paragraphs. These varying Preludes may be said to impart a particular character or emphasis to the Amidah involved.

In the Sabbath Minḥah Amidah, the Fourth Blessing's "Prelude" paragraph, Atah Eḥad, summarizes several central concepts of Shabbat: the unique Oneness of God; the unique relationship between God and the People of Israel—to whom God has lovingly bequeathed the gift of Shabbat; and Shabbat as a day of rest, holiness, and joy.

(Adina N. Samuelson)

Minḥah Amidah for Shabbat

Traditional Opening Blessings

(כִּי שֵׁם יי אַקְרָא הַבו גְּדֹל לְאֱלֹהֵינוּ: אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרֵנוּ לְחַיִּים מִלֶּךְ חֶפֶץ בְּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מִגֵּן אַבְרָהָם:

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי מַחֲיָה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מְתִים בְּרַחֲמִים רַבִּים. סוּמָךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מִלֶּךְ מְמִית וּמַחֲיָה
וּמְצַמִּיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יי מַחֲיָה הַמְּתִים:

KEDUSHAH, page 580. (In silent prayer, continue on p. 582.)

M'ḥal-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 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 הֵבו גְּדֹל לֵאלֹהֵינוּ: אֲדַנִּי שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה.
הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקַנְיָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [וְגֹאֵל] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרֵנוּ לְחַיִּים מְלֶךְ חַפְצֵי בְּחַיִּים.
וְזָכְרֵנוּ בְּסִפְרֵי הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מִגֵּן אֲבֹרָהֶם וְעֹזֵר שְׂרָה:
אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
(Shemini Atzeret to Pesah) מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ
מְלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:
(Shabbat Shuvah) מִי כְמוֹךָ אֵב הַרְחֵמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מַחֲיָה הַמֵּתִים:

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 lah,
Meleḥ mey-mit u-m'ḥayeh u-matz-miah y'shua.

Minhah 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 Rebekah, 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.

Kedushah

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵּי־יִשִּׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם. כְּכַתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Reader:

לְעַמְתְּךָ בְּרוּךְ יְאֹמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

Reader:

וּבְדַבְרֵי קְדֻשְׁךָ כְּתוּב לֵאמֹר.

יְמַלֵּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

Reader:

לְדֹר וָדֹר נְגִיד נְגִידֶךָ. וּלְנֶצַח נֶצַחִים קְדֻשְׁתְּךָ נְקַדֵּי־שׁ.
וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעַד. כִּי אֵל
מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי *הָאֵל הַקְּדוֹשׁ:

(הַמְלֶךְ הַקְּדוֹשׁ: 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 baruḥ yo-meyru:

Baruḥ k'vod Adonai mi-m'komo.

U-v'div-rey kod-sh'ha katuv ley-mor:

Yimloḥ Adonai l'olam, Eloha-yiḥ 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 Eloheyenu mi-pinu lo yamush l'olam va-ed,

Ki Eyl meleḥ 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 silent devotion only:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל-יּוֹם
וְהִלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי *הָאֵל הַקָּדוֹשׁ:

(הַמְלִיךְ הַקָּדוֹשׁ: Shabbat Shuvah)*

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד.
וּמִי כַעֲמֶךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ:
תַּפְאֶרֶת גְּדֹלָה. וְעֲטֶרֶת יְשׁוּעָה.
יוֹם מְנוּחָה וְקִדְשָׁה לְעַמְּךָ נְתַתָּ:
אֲבָרְהֶם יַגֵּל. יִצְחָק יִרְנֵן. יַעֲקֹב וּבָנָיו יִנּוּחוּ בּוֹ:
מְנוּחַת אֱהָבָה וְנִדְבָה. מְנוּחַת אֱמֶת וְאַמּוּנָה.
מְנוּחַת שְׁלוֹם וְשִׁלְוָה וְהַשְׁקֵט וּבְטָח.
מְנוּחָה שְׁלֵמָה שְׂאֵתָה רּוֹצֵה בָּהּ.
יִכְיְרוּ בְּנֵיךָ וַיִּדְעוּ. כִּי מֵאַתָּה הִיא מְנוּחָתָם.
וְעַל-מְנוּחָתָם יִקְדֵּשׁ אֶת-שִׁמְךָ:

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 silent 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)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחַתָּנוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ אֲמֵן חֲלַקְנוּ בְּתוֹרָתֶךָ.
 שְׂבַעְנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ.
 וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
 וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשֶׁךָ.
 וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ 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-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-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 וזכרוננו ופקדוננו. וזכרון אבותינו. וזכרון משים
בך דוד עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל עמך
בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים
לחיים ולשלום ביום

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

ותחזנה 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. נודה
לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיך
וטובותיך שבכל יום ערב ובקר וצהרים. הטוב כי לא כלו
רחמיך. והמרחם כי לא תמו חסדיך. מעולם קוינו לך:

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי
כלבשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול
והקדוש על שהחיינתנו וקיימתנו. כן תחינו ותקיימנו ותאסוף
גלייתנו לארץ קדשך לשמר חקיך ולעשות רצונך ולעבדך
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

V'tehe-zena eyney-nu b'shuv-ḥa l'tzion b'raḥamim,
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.

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 מַתְתִּיהוּ. בְּדִיּוּחָן כַּחַץ גְּדוֹל חֲשֵׁמוֹנָי וּבְנָיו. כְּשֶׁעָמְדָה מַלְכוּת
וְזוֹן הַרְשָׁעָה עַל-עַמֶּךָ יִשְׂרָאֵל. לְהַשְׁכִּיחַם תּוֹרְתְךָ. וְלְהַעֲבִירָם מִחֻקֵּי
רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעַת צָרָתָם. רַבָּת אֲתִירִיכָם.
גִּדְמָת אֲתִירִינָם. נִקְמָת אֲתִינְקַמְתָּם. מִסַּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים. וְרַבִּים
בְּיַד מְעֻטִּים. וְטַמְאִים בְּיַד טְהוֹרִים. וְרָשָׁעִים בְּיַד צַדִּיקִים. וְזָדִים בְּיַד
עוֹסְקֵי תוֹרְתְךָ. וְלֹךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ יִשְׂרָאֵל
עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ כְּנִיף לְדַבֵּיר
בֵּיתְךָ. וּפְנּוּ אֲתִיהִיכְלָךְ. וְטַהְרוּ אֲתִמְקַדְשֶׁךָ. וְהַדְּלִיקוּ גְרוֹת בְּחִצְרוֹת
קִדְשֶׁךָ. וְקִבְעוּ שְׁמוֹנֵת יְמֵי חֲנֻכָּה אֵלָיו. לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל:

וְעַל-כֻּלָּם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מַלְכֵנוּ תְּמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת
הָאֵל יִשְׁוַעְתְּנוּ וְעִזְרַתְנוּ סְלָה.
בְּרוּךְ אַתָּה יי הטוב שמך ולך נאֵה 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-יְוֹשְׁבֵי תְּבֵל תְּשִׁים לְעוֹלָם.
 כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל
 בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ.*
 בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ 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.
 Baruh ata Adonai,
 Ha-m'vareyḥ et amo yisrael ba-shalom.*

*On Shabbat Shuvah conclude thus:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
 עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ 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.

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.

GRANT PEACE

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 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 who dwell on earth,
The peace that comes from working for a kind and 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־עַמּוֹ 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 מְדַבֵּר מִרְמָה.
 וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפְר לְכָל תְּהִיָּה:
 פָּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
 מִהֲרָה הִפֵּר עֲצָתָם וּקְלָקַל מַחְשַׁבְתָּם:
 עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי:
 יְהִיו לְרִצּוֹן אֲמֵרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
 יִי 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.**

Omit the following verses (from the Psalms) on *Hol Hamoed* which falls 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 עֲדִמְרוֹם אֲשֶׁר עָשִׂיתָ גְדִלוֹת אֱלֹהִים מִי כְמוֹךָ:
 צְדָקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוּם רַבָּה אָדָם וּבְהִמָּה חוֹשִׁיעַ יִי:

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרֵעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהִי 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'höl 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'höl 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: לְעֵלְא לְעֵלְא מְכַל — l'eyla l'eyla mi-kol

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.)

MIRACLES: A Reflection on the Amidah's "Modim"

We look for miracles in the extraordinary; yet 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 Amidah's Modim reminds us: be thankful for God's miracles, "which are daily with us."

Alenu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְחַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפַּחוֹת הָאֲדָמָה.
שֶׁלֹּא שָׂם חֶלְקֵנוּ בָהֶם
וְגִרְלָנוּ בְּכָל־הַמוֹנָם:

וְאִנְחָנוּ בְּדוֹרֵי עַיִם וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

שהוא נוטה שמים ויוסד ארץ ומושב יקרו בשמים ממעל
ושכינת עזו בגבהי מרומים: הוא אלהינו אין עוד. אמת מלכנו
אפס זולתו. בכתוב בתורתו. וידעת היום והשבת אל-לכבוד
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,
V'gora-leynu k'hol hamonam.
Va-anahnu kor-im u-mishta-havim u-modim,
Lifney meleḥ malhey 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)

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 uzō 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-taḥat, eyn od.

עֲלֵינוּ נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲגוּף.
 לְהַעֲבִיר גְּלוּלִים מִדֶּהָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִבְרָתוֹן. לְתַקַּן
 עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
 כָּל־דְּשָׁעֵי אָרֶץ: יִבְירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע
 כָּל־בָּרֶךְ תִּשָּׁבַע כָּל־לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּרְ יִתְּנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא. וְלְעוֹלָמֵי
 עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוֹב בְּתוֹרָתֶךָ. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:
 וַנֵּאמַר. וְהָיָה יְיָ לְמֹלֶךְ עַל־כָּל־הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יְיָ 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.”

Before the Mourner's Kaddish

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.

MOURNER'S KADDISH

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמָיא:

Mourners:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיד הוּא. לְעֵלְא* מִן כָּל-בְּרַכְתָּא
וְשִׁירְתָּא הַשְּׁבַחְתָּא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה 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: לְעֵלְא לְעֵלְא מְכַל — l'eyla l'eyla mi-kol

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 MOURNER'S KADDISH

The Mourner's 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.

Maariv: Evening Service

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא־יִשְׁחִית. וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ.
וְלֹא־יַעִיר כָּל־חַמְתּוֹ: יי הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קִרְאָנוּ:

Reader:

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ
מַעֲרִיב עַרְבִים בְּחֻכְמָה פּוֹתַח שְׁעָרִים וּבַתְּבוּנָה מְשַׁנָּה
עֵתִים וּמַחְלִיף אֶת־הַיָּמִים וּמְסַדֵּר אֶת־הַכִּכְבִּים
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מְפַנֵּי חֹשֶׁךְ וְחֹשֶׁךְ מְפַנֵּי אוֹר. וּמַעֲבִיר יוֹם וּמְבִיא
לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה. יי צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ 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'hoḥma potey-ah sh'arim u-vitvuna m'shaneh itim,
U-maḥa-lif et ha-z'manim u-m'sadeyr et ha-koḥavim
B'mish-m'ro-teyhem ba-rakia kir-tzoṇo.
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 yimloḥ 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.

אַהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּ.
 תּוֹרָה וּמִצְוֹת חֻקִּים יִמְשָׁפְטִים אוֹתָנוּ לְמַדְתָּ.
 עַל-כֵּן יי אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחַקֶּיךָ.
 וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
 כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבָהֶם נַהְגֶּה יוֹמָם וְלַיְלָה.
 וְאֲהַבְתֶּךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
 בָּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

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.

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 *Vahavta*), 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.

The Shema

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתוֹ לְעוֹלָם וָעַד:

וְאִהְיֶה אִתְּךָ יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל-לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׂרָתָם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפַת בֵּין עֵינֶיךָ: וְכַתְּבָתָם 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 anohi 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-meḥa.
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 (ע); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word עיד (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 & H. J. Matt)

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 אֲנִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לֵאמֹר אֵת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכֹל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסְפֹת דָגְגָה וְתִיר־שָׂדֶה וַיִּצְהַרְרָה: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶה לְבְהֵמָתְךָ
וְאָכְלָתָּ וְשִׂבַּעְתָּ: הִשְׁמְרוּ לָכֶם פֶּרִי־פִתְּחָה לְבַבְכֶם וּסְרֹתֶם
וְעַבְדֵתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן
אֶת־יְכוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־צַפְשֶׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
נִשְׁבַּע יְהוָה לֵאבְתֵיכֶם 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.

(Israel 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 וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם
לְדַרְתָּם וְנִתְּנוּ עַל־צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבִבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת 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 forces 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 Vemunah)

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)

מִיִּבְרָחָה...

אֵמֶת וְאֱמוּנָה כְּלִזְזַאת וְקִיָּם עָלֵינוּ
כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זולָתוֹ וְאֶנְחֵנוּ יִשְׂרָאֵל עִמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כְּלִהְעָרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשָׁנוּ;
הַעֲשֵׂה גְדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר:
הַשֵּׁם נַפְשָׁנוּ בְּחַיִּים וְלֹא נָתַן לְמוֹט רַגְלָנוּ;
הַמְדַרְיֵכְנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיִּרֶם קַרְנֵנוּ עַל כָּל־שִׁנְאֵינוּ;
הַעֲשֵׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם.
הַמְכָה בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם:
הַמְעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם־סוּף
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טֶבַע.
וְרָאוּ בְּנָיו גְּבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמְלַכּוֹתָיו בְּרָצוֹן קָבְלוּ עָלֵיהֶם.
מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם.

מִי־כְמֹכָה בְּאֵלִים יי. מִי כְמֹכָה נֶאֱדָר בְּקֹדֶשׁ.
נוֹרָא תְהִלָּת. עֲשֵׂה פִּלְא:

מְלַכּוֹתֶיךָ רָאוּ בְּנִיךָ בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה זֶה אֵלֵי עָנּוּ וְאָמְרוּ.
יי יִמְלֹךְ לְעֹלָם וָעַד:

וְנֹאמַר. כִּי־פָדָה יי אֶת־יַעֲקֹב וַנֶּאֱלֹו מִיַּד חֲזַק מִמֶּנּוּ.
כְּרוֹךְ אִמָּה יי נֶאֱלֹו 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 osey fe-leh... Adonai yimloħ 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*

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעַלְיָנוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבָצַל כְּנֶפְשֵׁךָ מִסְּתִירָנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אֲתָה כִּי
אֵל מְלֹךְ חַנוּן וְרַחוּם אֲתָה. וְשִׁמּוֹר צְאֲתָנוּ וּבּוֹאָנוּ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בְּרוּךְ אַתָּה יְיָ 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)

וְשִׁמּוֹר צְאֲתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:
 בְּרוּךְ אַתָּה יְיָ 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.

בְּרוּךְ יי לְעוֹלָם אָמֵן וְאָמֵן: בְּרוּךְ יי מְצִיּוֹן שְׁכַן יְרוּשָׁלַיִם. הַלְלוּהָ:
 בְּרוּךְ יי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ: וּבְרוּךְ שֵׁם
 כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:
 יְהִי כְבוֹד יי לְעוֹלָם יִשְׁמַח יי בְּמַעֲשָׂיו: יְהִי שֵׁם יי מְבָרָךְ
 מִעַתָּה וְעַד־עוֹלָם: כִּי לֹא־יִטַּשׁ יי אֶת־עַמּוֹ בְּעֶבְרַת שְׁמוֹ הַגָּדוֹל.
 כִּי הוֹאִיל יי לַעֲשׂוֹת אֲתָכֶם לֹא לְעַם: וַיֵּרָא כָּל־הָעַם וַיִּפְּלוּ
 עַל־פְּנֵיהֶם וַיֹּאמְרוּ. יי הוּא הָאֱלֹהִים. יי הוּא הָאֱלֹהִים: וְהָיָה
 יי לְמַלְךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמּוֹ
 אֶחָד: יְהִי־חֲסֻדָּךְ יי עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ: הוֹשִׁיעֵנו אֱלֹהֵי
 יִשְׂרָאֵל. וּקְבָצֵנו וְהַצִּילֵנוּ מִן־הַגּוֹיִם. לַהֲדוֹת לְשֵׁם קֹדֶשׁךָ
 לְהַשְׁתַּבַּח בְּתֵהֱלֻכָךְ: כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבוֹאוּ וַיִּשְׁתַּחֲווּ
 לְפָנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ: כִּי־גָדוֹל אַתָּה וְעֲשֵׂה נִפְלְאוֹת
 אַתָּה אֱלֹהִים לְבָרְךָ: וְאַנְחֵנוּ עִמָּךְ וְצֵאן מִרְעִיתֶךָ. נוֹדֶה לָךְ
 לְעוֹלָם לְדוֹר וָדָר נִסְפָּר תְּהִלָּתֶךָ:

בְּרוּךְ יי בַּיּוֹם. בְּרוּךְ יי בְּלֵילָהּ. בְּרוּךְ יי בְּשָׁכְבֵנוּ.
 בְּרוּךְ יי בְּקוּמֵנוּ: כִּי בִידְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר
 בִּידוֹ נִפְשׁ כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ: בִּידְךָ אִפְקִיד
 רוּחֵי פְדִיתָה אוֹתֵי יי אֵל אָמֵת: אֱלֹהֵינוּ שְׁבִשְׂמִים יַחַד
 שְׁמָךְ. וְקִים מַלְכוּתְךָ תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:
 יֵרָאוּ עַיְנֵינוּ וַיִּשְׂמַח לְבָנוּ. וְתִגַּל נִפְשָׁנוּ בִישׁוּעָתֶךָ בְּאַמֶּת
 בְּאֵמֶר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ: יי מֶלֶךְ. יי מֶלֶךְ. יי יִמְלֹךְ
 לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וּלְעוֹלָמִי עַד תִּמְלֹךְ
 בְּכְבוֹד. כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יי
 הַמֶּלֶךְ בְּכְבוֹדוֹ תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד וְעַל
 כָּל־מַעֲשָׂיו:

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 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 לְעָלְמָא וּלְעֵלְמֵי עֵלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא*
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרֵן
בְּעֵלְמָא. 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-gala 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'kuḏ-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.

*Ten Days of Repentance: לְעֵלְמָא לְעֵלְמָא מְכָל — l'eyla l'eyla mi-kol

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,
- thirteⁿ 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

(אֲדַנִּי שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד 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 אָבוֹת וּמְבִיא
גּוֹאֵל לְבָנָי בְּנִיהֶם 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 מֶגֶן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדַנִּי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
גּוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי
עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מֶלֶךְ מִמִּית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה:

During the Ten Days of Repentance add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

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.

The Maariv Amidah
Interpretive Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ):

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ ואלהי אבותינו.
אלהי אברהם אלהי יצחק ואלהי יעקב.
אלהי שְׂרָה אלהי רבקה אלהי רחל ואלהי לאה.
האל הגדול הגבור והנורא אל עליון.
גומל חסדים טובים וקנה הכל.
וזוכר חסדי אבות
ומביא גואל [וגאלה] לבני בניהם למען שמו באהבה:

During the Ten Days of Repentance add:

וְכַרְנוּ לַחַיִּים מִלֶּךְ חַפֵּץ בַּחַיִּים.
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יי מִגֵּן אֲבֹרָהּם וְעֹזֶרְתָּ שְׂרָה:

אַתָּה גְּבוּר 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 עֶפְרַיִם.
מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֵה לָךְ
מִלֶּךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

During the Ten Days of Repentance add:

מִי כְמוֹךָ אֵב הַרְחֵמִים. זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים:
וְנִאֲמֵן 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 יהללוך
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
חשובים מכל-חטא ומנקים מכל-עון ומדבקים ביראתך.
(וחננו...)

חננו 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 חונן המרבה לסלוח:

ראה-נא בענינו 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.*

בְּרוּךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי
תְּבוּאָתָהּ לְטוֹבָה.

From December 4** until Pesah:

From Pesah through December 3:*

וְתַן טַל וּמָטָר לְבִרְכָה

וְתַן בְּרָכָה

עַל פְּנֵי הָאָדָמָה. וְשִׁבְעֵנו מְטוֹבָה וּבְרוּךְ שֶׁנִּתְּנוּ כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יי מְבָרַךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גְּדוֹל לְחִירוֹתֵנוּ וְשֵׂא גַם לְקַבֵּץ גְּלוּתֵינוּ וְקַבְּצֵנוּ
יַחַד מֵאַרְבַּע כַּנְּפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי מְקַבֵּץ נְדָחֵי עַמּוֹ
יִשְׂרָאֵל:

הַשִּׁיבָה שְׁפִטֵינוּ בְּבִרְאשׁוֹנָה וְיַעֲצֵינוּ כְּבַתְחִלָּה וְהִסֵּר מִמֶּנּוּ יְגוֹן
וְאִנְחָה וּמְלוֹךְ עָלֵינוּ אַתָּה יי לְבִדּוֹד בְּחֶסֶד וּבְרַחֲמִים וְצַדִּיקֵנוּ
בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יי מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

*Ten Days of Repentance conclude: הַמֶּלֶךְ הַמִּשְׁפָּט.

וּלְמַלְשִׁינִים אֶל־תְּהִי תִקְוָה וְכַל־הִרְשָׁעָה כְּרָגַע תֵּאבֹד. וְכַל־
אוֹיְבֶיךָ מְהֵרָה יִכְרְתוּ וּמְלָכוֹת זְרוֹן מְהֵרָה תַעֲקֹר וּתְשַׁבֵּר
וּתְמַגֵּר וּתְכַנִּיעַ בְּמְהֵרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי שֶׁבֵר אוֹיְבִים
וּמְכַנִּיעַ זָרִים:

עַל הַצְּדִיקִים וְעַל הַחֹסִידִים וְעַל זְקֵנֵי עַמּוֹ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם וְעַל גְּרֵי הַצְּדָק וְעָלֵינוּ יְהוּמוֹנָא
רַחֲמֶיךָ יי אֱלֹהֵינוּ וְתַן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ
בְּאַמַּת וְשִׁים חֲלָקְנוּ עִמָּהֶם לְעוֹלָם וְלֹא גְבוּשׁ כִּי בָּךְ בְּטַחְנוּ.
בְּרוּךְ אַתָּה יי מִשְׁעֵן וּמִבְטָח לְצַדִּיקִים:

*In a year which precedes a secular leap year: through December 4.

**In a year which precedes a secular leap year: from December 5.

Lord our God, bless this year for us, and grant all varieties of produce for our well-being.

*From Pesah through December 3:** *From December 4** until Pesah:*

Send blessing

Send dew and rain for blessing

upon 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.

**Ten Days of Repentance conclude: Sovereign of Judgment.*

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.

**In a year which precedes a secular leap year: through December 4.*

***In a year which precedes a secular leap year: from December 5.*

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכַּחן בְּתוֹכָהּ כַּאֲשֶׁר
דִּבַּרְתָּ. וּבִנְיָה אֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם.

(Some say) וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין.

בְּרוּךְ אַתָּה יי בּוֹנֵה יְרוּשָׁלַיִם:

• אֲתִצְמַח עִמָּךְ יִשְׂרָאֵל בְּרַחֲמִים תִּצְמַיִח וְקִרְנֵי תְרוּם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ קִיְנוּ כָּל־הַיּוֹם. בְּרוּךְ אַתָּה יי מִצְמַיִח קִרְן יִשׁוּעָה:

Traditional version:

• אֲתִצְמַח דָּוִד עִבְדְּךָ מְהֵרָה תִּצְמַיִח וְקִרְנֵי תְרוּם בִּישׁוּעָתְךָ כִּי
לִישׁוּעָתְךָ קִיְנוּ כָּל־הַיּוֹם. בְּרוּךְ אַתָּה יי מִצְמַיִח קִרְן יִשׁוּעָה:

שְׁמַע קוֹלְנוּ יי אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תְּפִלָּתְנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
וּמִלְפָּנֶיךָ מִלְכֵנוּ רִיקָם אֵל תִּשְׁיָבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלוֹת
עִמָּךְ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה יי שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלָתְם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

On Rosh Hodesh and Hol Hamoed add:

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ. וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע.
וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִפְקֹדֵנוּ. וְיִזְכְּרוּ אֲבוֹתֵינוּ. וְיִזְכְּרוּן מְשִׁיחַ
כְּדָוִד עֲבָדְךָ. וְיִזְכְּרוּן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. וְיִזְכְּרוּן כָּל־עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלְיָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם.

(Rosh Hodesh) רֵאשׁ הַחֹדֶשׁ (Pesah) חַג הַמַּצּוֹת (Sukkot) חַג הַסֻּכּוֹת
הַזֶּה. וְזָכְרֵנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדָבַר יִשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מִלֵּךְ חַנּוּן וְרַחוּם אַתָּה:

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 Ḥodesh 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 Ḥodesh. 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.

ותחגיגה עינינו בשוכב 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. נודה
לך וגספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיה שבכל-יום עמנו ועל נפלאותיה
וטובותיה שבכל-עת ערב ובקר וצהריים. הטוב כי לא-כלו
רחמיה. והמרחם כי לא-תמו חסדיה. מעולם קוינו לך:

On Hanukkah add:

על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל המלחמות
שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתנהו. בדיוחן פהו גדול חשמונאי ובניו. כשעמדה מלכות
זון הרשעה על-עמך ישראל. להשכיחם תורתך. ולהעבירם מחקי
רצונה. ואתה ברחמיה הרבים עמדת להם בעת צרתם. רבת את-דיכם.
דנת את-דינם. נקמת את-נקמתם. מסרת גבורים ביד חלשים. ורבים
ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. ונודים ביד
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל
עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לדביר
ביחך. ופנו את-היכלך. וטהרו את-מקדשך. והדליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהליל לשמך הגדול:

On Purim add:

על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל המלחמות
שעשית לאבותינו בימים ההם בזמן הזה:

בימי מרדכי ואסתר בשושן הבירה. כשעמד עליהם הקן 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 ברחמיה 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 וַיִּתְרוֹמֵם שְׁמֵךְ מִלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Repentance add:

וּכְתוּב לַחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֵךְ בְּאַמַּת הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֵךְ וְלֵךְ נֶאֱדָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל-יְוֹשְׁבֵי תְּבִיל
תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.*
בְּרוּךְ אַתָּה יי הַמְּבָרַךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

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:*

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה. נִנְּרָה וְנִכְתַּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
עַמְּךָ בֵּית יִשְׂרָאֵל. לַחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

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.

**During the Ten Days of Repentance 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.

אָלְהֵי. נְצוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה.
וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפְרָ לְכָל תְּהִיָּה:
פָּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
מִהֲרָה הִפֵּר עֲצָתְם וְקִלְקַל מַחְשַׁבְתְּם:
עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנֶךָ
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי:
יְהִיו לְרִצּוֹן אֲמַרֵּי־פִי וְהִגִּיוֹן לִבִּי 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.**

On Saturday night, Congregations which recite "Viy'hi Noam" & "V'atta Kadosh," continue with *Hatzi 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 Hatzki Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Reader:

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

*Ten Days of Repentance: לְעָלְמָא לְעָלְמָא מְכָל.

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-almeiy alma-ya (yit-barah).

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.

ויהי נעם אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עֲלֵינוּ
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ:

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"

יָשָׁב בְּסִתְרֵךְ עֲלֵיוֹן	בְּצֹל שָׁדַי יִחְלוֹנֵן:
אִמְרָ לִי מַחְסֵי וּמְצוּדֹתַי	אֱלֹהֵי אֲבֹתַי־בּוֹ:
כִּי הוּא יִצְיִלְךָ מִפַּח יָקוּשׁ	מִדְּבַר הַזּוֹת:
בְּאֲבָרְתוֹ יִסָּד לְךָ	וּתְחַת־כַּנְּפוֹי תִּחְסֶה
צָנָה וְסִחְרָה אִמְתּוֹ:	
לֹא־תִירָא מִפֶּחַד לַיְלָה	מִחַץ יַעוֹף יוֹמָם:
מִדְּבַר בְּאֵפֶל יְהִלְךָ	מִקֶּטֶב יִשׁוּד צְהָרִים:
יִפֹּל מִצְדָּךְ אֵלֶיךָ	וְדָבָה מִיַּמִּינֶךָ
אֵלֶיךָ לֹא יִגָּשׁ:	
רַק בְּעֵינֶיךָ תִּבְיֹט	וְשִׁלַּמְתָּ רַשָּׁעִים תִּרְאֶה:
כִּי־אָתָּה ייִ מַחְסֵי	עֲלֵיוֹן שָׁמַתְּ מְעוֹנֶיךָ:
לֹא־תִחַאֲנָה אֵלֶיךָ רָעָה	וְנָגַע לֹא־יִקְרַב בְּאֵהָלֶךָ:
כִּי מִלְּאֲכִיו יִצְוֶה־לְךָ	לְשִׁמְרֶךָ בְּכָל־דְּרָכֶיךָ:
עַל־כַּפְּיָם יִשְׁאוּנֶךָ	סָרְתָנֶךָ בְּאָבֶן רִגְלֶךָ:
עַל־שִׁחַל וּפְתוֹן תִּדְרֹךְ	תִּרְמַס כַּפִּיר וּתְגִין:
כִּי בִי חָשַׁק וְאִפְלָטָהוּ	אֲשַׁנְּבֶהוּ כִּי־יָדַע שָׁמַי:
יִקְרָאֵנִי וְאֶעֱנֶהוּ	עַמּוֹ־אֲנֹכִי בְּצָרָה
אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ:	
אֲרֹךְ יָמִים אֲשַׁבֵּיעָהוּ	וְאֲרַאֲהוּ בִישׁוּעָתִי:
אֲרֹךְ יָמִים אֲשַׁבֵּיעָהוּ	וְאֲרַאֲהוּ בִישׁוּעָתִי:

(A composite of Biblical and Rabbinic verses. Translation on p. 561.)

וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֱלֹהֵי וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ:

וּתְשַׁאֲנֵי רוּחַ וְאִשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל.

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ: יי יִמְלֹךְ לְעֹלָם וָעֶד:

יי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שְׁמֵרָה־זֹאת לְעוֹלָם לִי־צַדִּיק

מִחֲשׁוֹבוֹת לִבְבַּי עִמָּךְ וְהִכֵּן לְבָבְךָ אֵלַיךְ: וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא־יִשְׁחָח

וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר בְּלִחְמָתוֹ: כִּי־אַתָּה יי טוֹב וְסֹלֵחַ וְרַב־חַסֵּד

לְכָל־קִרְאָיךְ: צְדָקָתְךָ צְדָק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: תַּחַן אֱמֶת לִיעֲקֹב חַסֵּד

לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ מִיְמֵי קֹדֶם: בְּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמֵס־לָנוּ

הָאֵל יְשׁוּעָתָנוּ סֵלָה: יי צְבָאוֹת עֲמָנוּ מִשְׁנֵיב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: יי צְבָאוֹת

אֲשֶׁר־י אָדָם בְּטַח בְּךָ: יי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ:

בְּרוּךְ אֱלֹהֵינוּ שֶׁבְרָאָנוּ לְכְבוֹדוֹ וְהִבְדִּילָנוּ מִן־הַתּוֹעִים וְנִתְמַלְּנוּ תוֹרַת

אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ: הוּא יִפְתַּח לָנוּ בְּתוֹרָתוֹ וְיִשֵּׁם בְּלִבָּנוּ אֱהָבָתוֹ

וְיִרְאֵתוֹ לַעֲשׂוֹת רָצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבְבֵנוּ שְׁלֵם. לְמַעַן לֹא נִינַע לְרִיק וְלֹא

נִלְד לְבִהְלָה: יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שֶׁנִּשְׁמַר חֻקֶּיךָ

בְּעוֹלָם הַזֶּה. וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה וְנִירָשׁ טוֹבָה וְבִרְכָה לְשָׁנֵי יְמוֹת הַמַּשִּׁיחַ

וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם יי אֱלֹהֵי לְעוֹלָם אֲוֵרָה:

בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּיךָ וְהִיָּה יי מִבְּטָחוֹ:

בְּמַחֲוֹ בֵּיךָ עַד־יָעַד כִּי בְּיָהּ יי צוֹר עוֹלָמִים:

וְיִבְטָחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא־עֲזַבְתָּ דַרְשֵׁיךָ יי:

יי חֲפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וְיִאֲדִיר:

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader: *

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עָלְמַיָּא:
יִתְבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא* מִן כָּל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוּתְהוֹן 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 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: לְעֵלְמָא לְעֵלְמָא לְעֵלְמָא — l'eyla l'eyla mi-kol

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).

Some light Hanukkah Candles here. (For Blessings, see 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 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 Alenu hopefully anticipates the day when a united humanity will acknowledge God's sovereignty, in a perfected world.

Many scholars attribute this prayer to Rav, a third-century Babylonian Talmudist. He is said to have introduced it into the Rosh Hashanah liturgy, as a prelude to the Malhuyot (Divine Sovereignty) section of Musaf.

Since the early fourteenth century, Alenu has been recited at the conclusion of every formal worship service, throughout the year.

During the Middle Ages, Alenu 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.

Alenu

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל
לַחַת גְּדֻלָּה לְיֹצֵר בְּרֵאשִׁית.
שֶׁלֹא עָשָׂנוּ כְּגֹיֵי הָאֲרָצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹא שָׁם חָלַקְנוּ כָּהֵם
וְגַרְלָנוּ כְּכֹל־הַמוֹנִם:

וְאֲנַחְנוּ כּוֹרְעִים וּמְשַׁתְּחִוִּים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמַיִם: הוּא אֱלֹהֵינוּ אֵין
עוֹד. אָמֵת מִלְּכָנוּ אָפֶס זֹלָתוֹ. כְּפָתוּב בְּתוֹרָתוֹ. וְיִדְעָתָּ
הַיּוֹם: וְהִשְׁבַּתְּ אֶל־לִבְבְּךָ 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."

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 uzō 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.*

על־בן נקוה לך יי אלהינו לראות מהרה בתפארת עזך.
 להעביר גלולים מדהארץ והאלילים ברות יברתון. למקן
 עולם במלכות שדי וכל־בני בשר יקראו בשמך להפנות אליך
 כל־רשעי ארץ: יכירו וידעו כל־יושבי חבל. כי לך תכרע
 כל־ברך תשבע כל־לשון: לפניה 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 אחר ושמו אחר:

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.”

Before the Mourner's Kaddish

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.

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֵזְרָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֲלֵמָיָא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיד הוּא. לְעֵלְא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאַמִּירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמָיָא 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: לְעֵלְא לְעֵלְא מְכַל — l'eyla l'eyla mi-kol

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 הוֹדַע. כִּי לֵךְ הַיּוֹם. אַף לֵךְ הַלַּיְלָה.
שׁוֹמְרִים הַפְּקֵד לְעִירָךְ. כָּל־הַיּוֹם וְכָל־הַלַּיְלָה.
תָּאִיר כְּאוֹר יוֹם. חֲשֹׁכֵת 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

אֱלִיָּהוּ הַנָּבִיא. אֱלִיָּהוּ הַתְּשֻׁבִי.
אֱלִיָּהוּ אֱלִיָּהוּ אֱלִיָּהוּ 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.

MEDITATION BEFORE HAVDALAH (On Saturday Night)

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 blessing #1 below (over wine) 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:

הַנֵּה אֵל יְשׁוּעָתִי אֲבֹטַח וְלֹא אֶפְקֹד.
כִּי עָזִי וְזַמְרַת יְהוָה יִּי נִוְהִי־לִי לְיִשׁוּעָה:
וְשִׂאבְתֶּם מַיִם בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:
לִי הַיְשׁוּעָה עַל־עַמְּךָ בִּרְכַתְּךָ סֵלָה:
יִי צָבָאוֹת עֲמָנוּ מִשָּׁבַב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:
יִי צָבָאוֹת אֲשֶׁר־י אָדָם בִּטַּח בְּךָ:
יִי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאָנוּ:
לְיַהוּדִים הַיְתֵם אִוְרָה וְשִׂמְחָה וְשִׁשׁוֹן וְיִקָּר:
כֵּן תְּהִיָּה לָנוּ:
כּוֹס יְשׁוּעוֹת אֲשָׂא וּבָשֶׂם יִי אֶקְרָא:

(1) בָּרוּךְ אַתָּה יִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

After the following blessing, inhale the spices:

(2) בָּרוּךְ אַתָּה יִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְנֵי בְשָׂמִים:

Hands are cupped and extended toward the Havdalah candle:

(3) בָּרוּךְ אַתָּה יִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוּרֵי הָאֵשׁ:

(4) בָּרוּךְ אַתָּה יִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל

בֵּין אִוֶּר לְחֶשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים.

בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשַׁת יָמֵי הַמַּעֲשֵׂה.

בָּרוּךְ אַתָּה יִי הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

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.

- (1) Praised are You, Lord our God, Ruler of the universe,
Creator of the fruit of the vine.

After the following blessing, inhale the spices.

- (2) Praised are You, Lord our God, Ruler of the universe,
Creator of the various spices.

Hands are cupped and extended toward the Havdalah candle:

- (3) Praised are You, Lord our God, Ruler of the universe,
Creator of the light of the flames.
- (4) 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.