

Shaharit Amidah for Festivals

Interpretive Opening Blessings

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

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—

You bestow lovingkindness upon all Your children.

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

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

SOURCE OF LIFE AND MASTER OF NATURE

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

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

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

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

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

In silent prayer, omit Kedushah, and continue on page 277.

Shaharit Amidah for Festivals

Interpretive Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל.

וְזוֹכֵר חַסְדֵי אֲבוֹת

וּמֵבִיא גּוֹאֵל [וְגֹאֵל] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Simhat Torah through the first day of Pesah:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נּוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ בַּעַל גִּבּוֹרוֹת וּמִי דוֹמָה לָךְ
מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

וְנִצְמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים:

In silent prayer, omit Kedushah, and continue on page 276.

M'hal-keyl ha-yim b'h'esed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-moħa ba-al g'vurot u-mi do-meh lah,
Meleh mey-mit u-m'hayeh u-matz-miaħ y'shua.

KEDUSHAH: A mystical vision of God's holiness

We sanctify Your name on earth
As it is sanctified in the heavenly heights.
We chant the words which angels sang,
In the mystic vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory."

Then, their heavenly voices thunder forth
In a resounding, majestic chorus;
And, rising toward the Seraphim, they respond in blessing:

"Praised be the glory of the Lord
Throughout the universe."

O our Sovereign, reveal Yourself throughout the universe and
establish Your rule over us, for we await You. When, O Lord, will
Your sovereignty be established in Zion? May it be soon, in our
day, and for all time. May You be magnified and sanctified in
Jerusalem, Your city, for all generations.

May we soon behold the establishment of Your rule, as
promised in the Psalms of David, Your righteous anointed king:

"The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!"

Throughout all generations we will declare Your greatness, and
to all eternity we will proclaim Your holiness. We will never cease
praising You, for You are a great and holy God and Sovereign.
Praised are You, O Lord, the holy God.

Mi-m'kom-ḥa mal-keynu tofi-a,
V'timloḥ aleynu ki m'ḥakim anahnu laḥ.
Matai timloḥ b'tzion,
B'karov b'ya-meynu l'olam va-ed tish-kon.

Tit-gadal v'tit-kadash b'toḥ y'ru-shala-yim irḥa,
L'dor va-dor u-l'ney-tzah n'tzahim.

V'ey-neynu tir-ena mal-ḥu-teḥa,
Ka-davar ha-amur b'shirey uzeḥa,
Al y'dey david m'shiah tzid-keḥa.

Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluyah.

L'dor va-dor nagid god-leḥa,
U-l'ney-tzah n'tza-ḥim k'du-shat-ḥa nak-dish,
V'shiv-ḥaḥa Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleḥ gadol v'kadosh atah.

Kedushah

נִקְדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שִׁמְךָ יְשִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם. כִּכְתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

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

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמִּיעִים קוֹל מְתַנַּשְׂאִים
לְעַמַּת שְׂרָפִים לְעַמַּתָּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְּקוֹמוֹ:

מִמְּקוֹמָךְ מַלְכֵנוּ תוֹפִיעַ וְתַמְלוֹךְ עָלֵינוּ כִּי מַחֲבִים
אֲנַחְנוּ לָךְ: מְתִי תַמְלוֹךְ בְּצִיּוֹן. בְּקֶרֶב בְּיָמֵינוּ לְעוֹלָם וָעֶד
תִּשְׁכֹּן: תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ לְדוֹר
וָדוֹר וּלְנֶצַח נֶצְחִים: וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶיךָ בְּדָבָר
הָאָמוּר בְּשִׁירֵי עֲזָרָה עַל־יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:

יְמִלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר. הִלְלוּיָהּ:

לְדוֹר וָדוֹר נִגִיד גָּדֹל. וּלְנֶצַח נֶצְחִים קִדְשָׁתְךָ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ
גָּדוֹל וְקְדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יי הָאֵל הַקְדוֹשׁ:

N'ka-deysh et shimḥa ba-olam,
K'sheym sheh-mak-di-shim oto bi-sh'mey marom,
Ka-katuv al yad n'vieḥa, v'kara zeh el zeh v'amar:

**Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo ḥol ha-arets k'vodo.**

Az b'kol ra-ash gadol, adir v'hazak mash-mi-im kol,
Mit-nas-im l'umat s'rafim, l'uma-tam baruḥ yo-meyru:

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

In private devotion only:

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

YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

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

THE FESTIVALS: A gift of love

On Sabbath add the words in brackets.

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

Festival of Matzot,
the season of our freedom;

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

Festival of Sukkot,
the season of our gladness;

Festival of Shemini Atzeret,
the season of our gladness;

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

In private devotion only:

אָתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקַדוּשִׁים בְּכָל־יּוֹם
יְהִלְלוּךָ סֵלָה. בָּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

אָתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבָּתָנוּ
מִלְכָּנוּ לַעֲבוּדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָּ:

On Sabbath add the words in brackets.

וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה [שַׁבָּתוֹת לְמִנוּחָה ו]
מוֹעֲדִים לְשִׂמְחָה חֳגִים וְזִמְנִים לְשִׁשּׁוֹן. אֶת־יוֹם [הַשַּׁבָּת
הַזֶּה וְאֶת־יוֹם]

On Pesah:

חֵג הַמִּצּוֹת הַזֶּה. זִמְן חֲרוּתָנוּ

On Shavuot:

חֵג הַשִּׁבְעוֹת הַזֶּה. זִמְן מַתַּן תּוֹרָתָנוּ

On Sukkot:

חֵג הַסֻּכּוֹת הַזֶּה. זִמְן שִׂמְחָתָנוּ

On Shemini Atzeret and Simhat Torah:

הַשְּׁמִינִי חֵג הָעֲצֵרֶת הַזֶּה. זִמְן שִׂמְחָתָנוּ

[בְּאַהֲבָה] מְקַרָּא קָדֵשׁ. וְזָכַר לִיצִיאַת מִצְרָיִם:

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

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

Pesah.

Shavuot.

Sukkot.

Shemini Atzeret.

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

SANCTITY AND JOY THROUGH OUR FESTIVALS AND TORAH

On Sabbath add the words in brackets.

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

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

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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיִגְעֶה. וְיִרְאֶה
וְיִרְצֶה וְיִשְׁמַע. וְיִפְקֹד וְיִזְכֹּר וְכִרְוֶנּוּ וּפְקֻדוֹתֵינוּ. וְזָכְרוֹן
אֲבוֹתֵינוּ. וְזָכְרוֹן מְשִׁיחַ בְּדָוִד עֲבָדְךָ. וְזָכְרוֹן יְרוּשָׁלַיִם
עִיר קֹדֶשְׁךָ. וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
לְפָלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם
בְּיוֹם

On Shavuot say:

חַג הַשָּׁבְעוֹת

On Pesah say:

חַג הַמִּצּוֹת

*On Shemini Atzeret
and Simhat Torah say:*

הַשְּׁמִינִי חַג הָעֲצָרָת

On Sukkot say:

חַג הַסֻּכּוֹת

הַזֶּה: זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנוֹ
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וּרְחוּם אַתָּה:

On Sabbath add the words in brackets.

וְהַשְׂאֵנוּ יְיָ אֱלֹהֵינוּ אֶת־בְּרַכְּתְךָ מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם
לְשִׂמְחָה וּלְשִׂשׁוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ: אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [רָצָה בְּמִנוּחָתָנוּ] קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ וְתֵן
חֻלְקֵנוּ בְּתוֹרָתְךָ שֶׁבַענוּ מִטוֹבְךָ וּשְׂמַחְנוּ בִּישׁוּעָתְךָ וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [בְּאַהֲבָה
וּבְרַצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן [שָׁבַת ו] מוֹעֲדֵי קֹדֶשְׁךָ. וְיִשְׁמַחוּ
בְּךָ יִשְׂרָאֵל מְקֻדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ מְקֻדֵּשׁ [הַשָּׁבַת ו]
יִשְׂרָאֵל וְהַזְּמָנִים:

ACCEPT OUR PRAYER AND BLESS ZION

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

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

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

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל בְּרָצוֹן.
ותהי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

ותחזיקנה עינינו בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן:

מודים אנחנו לך שאַתָּה הוא יי אלהינו ואלהי אבותינו
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה
לְךָ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לְךָ וְעַל נִסֶּיךָ שְׂבָכָל־יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת עֲרֵב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא־כָלוּ
רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תִמּוּ חֲסָדֶיךָ. מַעֲוֹלָם קִיְּנוּ לְךָ:

The following may be said in an undertone:

מודים אנחנו לך שאַתָּה הוא יי אלהינו ואלהי אבותינו אלהי
כָּל־בֶּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲנוּנוּ וְתַקִּימָנוּ וְתַאֲסוּךְ
נְלִיּוֹתֵינוּ לְאַרְץ קֹדֶשׁ לְשִׁמְרַת חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
בְּלִבָּב שָׁלֵם עַל שְׂאֲנָחֵנוּ מוֹדִים לְךָ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מִלִּבְנוּ תָּמִיד לְעוֹלָם וָעֶד:

וכל החיים יודוך סְלָה וְיִהְיֶה לָּךְ אֵת שִׁמְךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סְלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלָךְ נָאָה לְהוֹדוֹת:

*V'tehe-zenah eyney-nu b'shuv-ha l'tzion b'rahamim,
Baruh ata Adonai, ha-maha-zir sh'hinato l'tzion.*

Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

"May the Lord bless you
and protect you."

Congregation:

May this be God's will.

"May the Lord show you kindness
and be gracious to you."

May this be God's will.

"May the Lord bestow favor upon you
and grant you peace."

May this be God's will.

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

Praised are You, O Lord, Bestower of peace upon Your people Israel.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת בְּתוֹרַהּ הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֶהְרֶן וּבְנָיו כֹּהֲנִים. עִם קְדוֹשְׁךָ כְּאֲמֹר:

Congregation:

כֵּן יְהִי רָצוֹן:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

כֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ:

כֵּן יְהִי רָצוֹן:

יֵשָׁא יי פָּנָיו אֵלֶיךָ וְיֵשֶׁם לְךָ שְׁלוֹם:

שֵׁם שְׁלוֹם טוֹבָה וּבִרְכָּה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיָּךְ. כִּי בְּאוֹר פְּנִיָּךְ נִתְּתָה לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ:
בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

Reader:

Y'va-reh'ha Adonai v'yish-m'reha.

Congregation:

Keyn y'hi ratzon.

Ya-eyr Adonai panav eyle-ha
vi-hu-neka.

Keyn y'hi ratzon.

Yisa Adonai panav eyle-ha
v'ya-seym l'ha shalom.

Keyn y'hi ratzon.

Sim shalom tova u-v'rahah ba-olam,
Heyn va-hesed v'rahhamim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
Torat ha-yim, v'ahavat hesed,
U-tz'dakah, u-v'rahah, v'rahhamim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt u-v'hol sha-a bi-sh'lomeha.

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

אֱלֹהֵי. נִצּוֹר לְשׁוֹנִי מִרָע וּשְׁפָתִי מִדְּבַר מֶרֶם.
לִמְקַלְלֵי נַפְשִׁי תְּדוּם וְנַפְשִׁי כְּעַפְרָא לְכָל תְּהִיָּה:
פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
מִהֲרָה הֲפֹר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם:
עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן יִמְיָנְךָ
עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ עֲשֵׂה לִמְעַן תוֹרָתְךָ:
לִמְעַן יִחַלְצוּן יִדְּיֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:
יְהִיו לְרָצוֹן אֲמִרֹתֶיךָ וְהִגִּיוֹן לְבִי לְפָנֶיךָ.
יְיָ צוּרִי וְגֹאֲלִי:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

THE WORDS WE PRAY AND SPEAK

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

Hallel

For Festivals, Rosh Hodesh, Hanukkah, and Yom HaAtzma-ut.

(Blessings for Lulav & Etrog, p. 718.)

Praised are You, Lord our God, Ruler of the universe,
who has sanctified our lives through the Mitzvot,
and enjoined upon us the reading of the *Hallel*.

GOD CARES FOR THE LOWLY

Hallelujah!

Offer praise, you servants of the Lord;
Praise the name of the Lord.

*Praised be the name of the Lord,
Now and forevermore.*

From the rising of the sun to its setting,
Praised be the name of the Lord.

*Exalted above all nations is the Lord,
Whose glory is above the heavens.*

Who is like the Lord our God, enthroned so high,
Yet who considers all in heaven and earth?

*God raises the poor from the dust,
And lifts the needy from the ash-heap,*

To seat them with nobility,
With the noble ones of God's people.

*God gives to the childless wife
The joy of a mother of children.
Hallelujah!*

Psalm 113

Hallel

For Festivals, Rosh Hodesh, Hanukkah, and Yom HaAtzma-ut.

(Netilat Lulav, p. 718.)

ברוך אתה יי אלהינו מלך העולם.
אשר קדשנו במצותיו וצונו לקרוא את-ההלל:

הללויה

הללו עבדי יי	הללו את-שם יי:
יהי שם יי מברך	מעמה ועד-עולם:
ממזרח-שמש עד-מבוא	מהלל שם יי:
רם על-כל-גוים יי	על השמים כבודו:
מי כיי אלהינו	המגביהי לשבת:
המשפילי לראות	בשמים ובארץ:
מקימי מעפר דל	מאשפת ירים אביון:
להושיבי עם-נדיבים	עם נדיבי עמו:
מושיבי עקרת הבית	אם-הבנים שמחה.

הללויה:

Opening Blessing of Hallel:

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu li-k'ro et ha-halleyl.

WHEN ISRAEL WENT FORTH FROM BONDAGE

When Israel went forth from Egypt,
The house of Jacob from amidst another people,
Judah became God's sanctuary, Israel God's dominion.

*The sea beheld this and fled,
The Jordan turned back in its course.*

The mountains skipped like rams,
The hills like young sheep.

*What alarmed you, O sea, that you fled,
And you, O Jordan, that you turned backward?*

And why did you, O mountains, skip like rams,
Why did you, O hills, leap like lambs?

*Tremble, O earth, at the presence of the Lord,
At the presence of the God of Jacob,*

Who turned the rock into a pool of water,
The flint into a flowing fountain.

Psalms 114

On Rosh Hodesh and on the last six days of Pesah, continue on page 295.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם	בֵּית יַעֲקֹב מֵעַם לֵעָז:
הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ	יִשְׂרָאֵל מִמְּשִׁלּוֹתָיו:
הַיָּם רָאָה וַיָּנָס	הַיַּרְדֵּן יָסַב לְאַחֹר:
הַהָרִים רָקְדוּ כְּאֵילִים	וַגְּבוּעוֹת כְּבְנֵי־צֹאן:
מִהֲלֹךְ הַיָּם כִּי תָנוּס	הַיַּרְדֵּן תִּסָּב לְאַחֹר:
הַהָרִים תִּרְקְדוּ כְּאֵילִים	וַגְּבוּעוֹת כְּבְנֵי־צֹאן:
מִלִּפְנֵי אֲדֹן חוּלֵי אֶרֶץ	מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהֹפְכִי הַצּוּר אֲגַם־מַיִם	חֲלָמִישׁ לְמַעַיְנוֹ־מַיִם:

On Rosh Hodesh and on the last six days of Pesah, continue on page 294.

B'tzeyt yisrael mi-mitz-ra-yim,
Beyt ya-akov mey-am lo-eyz.

*Ha-y'ta y'huda l'kod-sho,
Yisrael mam-sh'lotav.*

*Ha-yam ra-a va-yanos,
Ha-yar-deyn yisov l'ahor.*

*He-harim rakdu h'eylim,
G'va-ot ki-v'ney tzon.*

*Ma l'ha ha-yam ki tanus,
Ha-yar-deyn tisov l'ahor.*

*He-harim tir-k'du h'eylim,
G'va-ot ki-v'ney tzon.*

*Mi-lifney adon huli aretz,
Mi-lifney Elo-ha ya-akov.*

*Ha-hof-hi ha-tzur agam ma-yim,
Ha-la-mish l'ma-y'no ma-yim.*

TRUST IN THE LORD, OUR HELP AND SHIELD

Not to us, O Lord, not to us,
But to Your name bring glory,
Because of Your mercy and Your faithfulness.

Why should the nations say, "where is their God?"
When our God rules the heavens,
Doing the Divine will.

Their idols are mere silver and gold,
The work of human hands.

They have mouths but cannot speak,
They have eyes but cannot see;

They have ears but cannot hear,
They have noses but cannot smell;

They have hands but cannot feel,
They have feet but cannot walk,
Their throats can make no sound.

Those who fashion them,
Shall be like them,
As shall all who trust in them.

O Israel, trust in the Lord—
Who is your help and your shield.

O House of Aaron, trust in the Lord—
Who is your help and your shield.

You who revere the Lord, trust in the Lord—
Who is your help and your shield.

Psalms 115:1-11

לֹא לָנוּ יְיָ לֹא־לָנוּ
כִּי־לְשִׁמְךָ תָּן כְּבוֹד
עַל־חַסְדְּךָ עַל־אַמְתְּךָ:

לָמָּה יֹאמְרוּ הַגּוֹיִם
וְאֵלֵהֶינוּ בַּשָּׁמַיִם
כָּל אֲשֶׁר־חָפֵץ עָשָׂה:

עַצְבֵיהֶם כֶּסֶף וְזָהָב
מַעֲשֵׂה יְדֵי אָדָם:
פֹּה־לָהֶם וְלֹא יִדְבְּרוּ
עֵינִים לָהֶם וְלֹא יֵרְאוּ:

אֲזָנִים לָהֶם וְלֹא יִשְׁמְעוּ
אֶף לָהֶם וְלֹא יֵרִיחוּן:
יָדֵיהֶם וְלֹא יִמְשֹׁן
רַגְלֵיהֶם וְלֹא יִהְלְכוּ
לֹא־יִהְיוּ בְּגִרוֹנִם:

כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם
כָּל אֲשֶׁר־בָּטַח בָּהֶם:
יִשְׂרָאֵל בָּטַח בְּיְיָ
עֶזְרָם וּמִגֹּנָם הוּא:

בֵּית אַהֲרֹן בָּטְחוּ בְּיְיָ
עֶזְרָם וּמִגֹּנָם הוּא:
יִרְאִי יְיָ בָטְחוּ בְּיְיָ
עֶזְרָם וּמִגֹּנָם הוּא:

Yisrael b'tah ba-donai,

ez-ram u-ma-ginam hu.

Beyt aharon bit-hu va-donai,

ez-ram u-ma-ginam hu.

Yirey Adonai bit-hu va-donai,

ez-ram u-ma-ginam hu.

LET US PRAISE THE LORD, SOURCE OF ALL BLESSINGS

May the Lord, who is mindful of us, bless us.

May the Lord bless the House of Israel;

May the Lord bless the House of Aaron.

*May the Lord bless those who revere the Lord,
The small and the great alike.*

May the Lord multiply blessings upon you,
Upon you and upon your children.

*May you be blessed by the Lord,
Who made heaven and earth.*

The heavens belong to the Lord,
But the earth has been given to mortals.

*The dead cannot praise God,
Nor can those in the silent depths.*

But as for us, we shall praise the Lord,
Now and forevermore; Hallelujah!

Psalms 115:12-18

On Rosh Hodesh and on the last six days of Pesah, continue on page 299.

יְיָ יְכַרְנוּ יְבָרֵךְ

יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית אַהֲרֹן:

יְבָרֵךְ יִרְאֵי יְיָ הַקְטָנִים עִם־הַגְּדֹלִים:

יִסַּף יְיָ עֲלֵיכֶם יְבָרֵךְ וְעַל־בְּנֵיכֶם:

בְּרוּכִים אַתֶּם לַיְיָ עֲשֵׂה שְׁמִים וְאָרֶץ:

הַשָּׁמַיִם שְׁמִים לַיְיָ וְהָאָרֶץ נָתַן לַבְּנִי־אָדָם:

לֹא הַמֵּתִים יִהְלֹלוּהָ וְלֹא כָל־יִרְדֵּי דוּמָה:

וְאַנְחֵנוּ נְבָרֵךְ יְיָ מִעַתָּה וְעַד־עוֹלָם.

הַלְלוּהָ:

On Rosh Hodesh and on the last six days of Pesah, continue on page 298.

Adonai z'ha-ranu y'vareyh,
Y'vareyh et beyt yisrael, y'vareyh et beyt aharon.
Y'vareyh yirey Adonai, ha-k'tanim im ha-g'dolim.
Yoseyf Adonai aley-hem, aley-hem v'al b'ney-hem.
B'ruhim atem la-donai, osey shama-yim va-aretz.
Ha-shama-yim, shama-yim la-donai,
V'ha-aretz natan li-v'ney adam.
Lo ha-meytim y'hal'lu Yah, v'lo kol yor-dey dumah.
Va-anah-nu n'vareyh Yah, mey-ata v'ad olam.
Halleluyah.

GOD HEARD MY CRY AND SAVED ME

I delight to know that God listens,
And hears my voice of supplication.

Because God is mindful of my plea,
I will call upon God as long as I live.

The pangs of death encircled me,
The agony of the grave seized me,
Anguish and despair took hold of me.

Then I called upon the Lord:
"O Lord, save my life."

The Lord is gracious and beneficent,
Our God is compassionate.

The Lord protects the simple;
When I was brought low God saved me.

Be at rest, once again, O my soul,
For the Lord has dealt bountifully with you.

You have delivered my soul from death,
My eyes from tears, my feet from stumbling.

I shall walk before the Lord
In the land of the living.

I trusted in God even when I cried out:
"I am terribly afflicted,"

Even when I said rashly,
"Everyone is deceitful."

Psalms 116:1-11

אֶת־קוֹלִי תִחַנּוּנֵי:	אֶהְבֶּתִי כִי־יִשְׁמַע יי
וּבִימֵי אֶקְרָא:	כִּי־הִטָּה אָזְנוֹ לִי
וּמִצָּרֵי שְׁאוֹל מִצָּאוּנִי	אֶפְפּוֹנֵי חֲבַל־יָמוֹת
צָרָה וַיְגוֹן אֶמְצָא:	

אָנָּה יי מִלְטָה נַפְשִׁי:	וּבִשְׁמִי אֶקְרָא
וְאֱלֹהֵינוּ מְרַחֵם:	חֲנוּן יי וְצַדִּיק
דַּלְתִּי וְלִי יְהוֹשִׁיעַ:	שֹׁמֵר פְּתָאִים יי
כִּי־יִי גַמַל עָלַי־כִּי:	שׁוֹבֵי נַפְשִׁי לְמִנוּחֵי־כִי
אֶת־עֵינַי מִן־דְּמָעָה	כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת
אֶת־רִגְלִי מִדָּחִי:	

בְּאַרְצוֹת הַחַיִּים:	אֶתְהַלֵּךְ לִפְנֵי יי
אֲנִי עֲנִיתִי מְאֹד:	הָאֱמֹנֹתִי כִי אֲדַבֵּר
כָּל־הָאָדָם כֶּזֶב:	אֲנִי אֶמְרֹתִי בְּחַפְזִי

AN OFFERING OF THANKSGIVING FOR GOD'S BOUNTIES

How can I repay the Lord
For all the Lord's bounties to me?

*I will lift up the cup of deliverance,
And invoke the name of the Lord.*

I will pay my vows to the Lord,
In the presence of the Lord's people.

*Grievous in the sight of the Lord
Is the death of the faithful.*

O Lord, because I am Your servant,
Your servant, born of Your maidservant,
You have removed my chains.

*To You will I bring an offering of thanksgiving;
And I will call upon Your name, O Lord.*

I will pay my vows to the Lord,
In the presence of the Lord's people,

*In the courts of the House of the Lord,
In the midst of Jerusalem; Hallelujah!*

Psalms 116:12-19

GOD'S LOVE AND FAITHFULNESS ARE EVERLASTING

Praise the Lord, all you nations,
Extol the Lord, all you peoples.

*For great is the Lord's love toward us,
And the faithfulness of the Lord is everlasting;
Hallelujah!*

Psalms 117

Reader:

Give thanks for the Lord is good.

Let Israel declare:

Let the House of Aaron declare:

Let those who revere the Lord declare:

Congregation:

God's love is eternal.

God's love is eternal.

God's love is eternal.

God's love is eternal.

Psalms 118:1-4

מִהֲאָשִׁיב לִי כָל־תַּנְמוּלוֹהִי עָלַי:

וּבִשְׁם יְיָ אֶקְרָא:

נִגְדָה־נָא לְכָל־עַמּוֹ:

הַמִּוֹתָה לַחֲסִידָיו:

אֲנִי־עַבְדְּךָ בְּרַאמָתְךָ

פִּתְחַת לְמוֹסְרִי:

וּבִשְׁם יְיָ אֶקְרָא:

נִגְדָה־נָא לְכָל־עַמּוֹ:

בְּתוֹכְכִי יְרוּשָׁלַיִם

הַלְלוּיָהּ:

מִהֲאָשִׁיב לִי

כּוֹס־יְשׁוּעוֹת אֲשֶׁר

נִדְרִי לִי אֲשַׁלֵּם

יָקָר בְּעֵינֵי יְיָ

אֲנִי־כִי־אֲנִי עַבְדְּךָ

לִךְ אֲזִיבָה וְזָבַח תוֹדָה

נִדְרִי לִי אֲשַׁלֵּם

בַּחֲצֹרוֹת בֵּית יְיָ

הַלְלוּ אֱתֵיכֶם כָּל־גּוֹיִם שִׁבְחֻהוּ כָל־הָאֻמִּים:

כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאִמְתּוֹ לְעוֹלָם. הַלְלוּיָהּ:

כִּי לְעוֹלָם חַסְדּוֹ:

כִּי לְעוֹלָם חַסְדּוֹ:

כִּי לְעוֹלָם חַסְדּוֹ:

כִּי לְעוֹלָם חַסְדּוֹ:

הוֹדוּ לִי כִי־טוֹב

יֹאמְרֵנָא יִשְׂרָאֵל

יֹאמְרֵנָא בֵּית־אֶהְרֹן

יֹאמְרֵנָא יִרְאִי יְיָ

Hal'lu et Adonai kol go-yim,

Shab-hu-hu kol ha-umim.

Ki gavar aleynu hasdo,

Ve-emet Adonai l'olam. Halleluyah.

Hodu la-donai ki tov

Yomar na yisrael

Yomru na veyt aharon

Yomru na yirey Adonai

Ki l'olam hasdo.

Ki l'olam hasdo.

Ki l'olam hasdo.

Ki l'olam hasdo.

I SHALL LIVE AND RECOUNT GOD'S WONDERS

In my distress I cried to the Lord,
Who answered me by setting me free.

The Lord is with me, I shall not fear;
What can mortals do to me?

The Lord is with me to help me,
Therefore I shall prevail over my adversaries.

It is better to trust in the Lord
Than to rely on a human being.

It is better to trust in the Lord
Than to rely on princes.

All the nations encircled me;
In the name of the Lord I overcame them.

They surrounded me completely;
In the name of the Lord I overcame them.

They beset me like bees,
But they were extinguished like burning thorns;
In the name of the Lord I overcame them.

The enemy tried desperately to destroy me;
But the Lord helped me.

The Lord is my strength and my might,
And has become my deliverance.

Joyous songs of deliverance are heard
In the dwellings of the righteous:

"The power of the Lord is triumphant,
The power of the Lord is exalted,
The power of the Lord is triumphant."

I shall not die, but live,
And recount the wonders of the Lord.

Though the Lord did indeed chastise me,
God did not hand me over to death.

Open for me the gates of righteousness,
That I may enter them and thank the Lord.

This is the gateway to the Lord;
The righteous shall surely enter.

מִדְּמַצָּר קָרָאתִי יְהוָה
יְיָ לִי לֹא אִירָא
יְיָ לִי בַּעֲזָרִי
טוֹב לַחֲסוֹת בְּיְיָ
טוֹב לַחֲסוֹת בְּיְיָ
כָּל־גּוֹיִם סָבְבוּנִי
סָבְבוּנִי גַם־סָבְבוּנִי
סָבְבוּנִי כַּדְּבָרִים
בְּשֵׁם יְיָ כִּי אֲמִילֵם:

דָּחָה דְּחִיתָנִי לְנָפֶל
עָזַי וְזִמְרַת יְהוָה
קוֹל רִנָּה וְיִשׁוּעָה בְּאֶהְלִי צְדִיקִים. יְמִין יְיָ עָשָׂה חֵיל:
יְמִין יְיָ רֹמְמָה
לֹא־אָמוֹת כִּי־אָחֳיָה
יַסֹּר יִסְרֵנִי יְהוָה
פֶּתַח־חַיִּי שֶׁעַר־יִצְדָק
וְהִהֲשָׁעַר לִי
וְיָ עֲזָרָנִי
וְיִהְיֶה לִּי לִישׁוּעָה:
וְאֶסְפֹּר מַעֲשֵׂי יְהוָה
וְלִמּוֹת לֹא נִתְּנָנִי
אֲבֹאֲבֶם אוֹדָה יְהוָה
צְדִיקִים יָבֹאוּ בּוֹ:

Min ha-mey-tzar karati Yah, ah-nani va-mer-hav Yah.

* * * *
Ozi v'zimrat Yah, va-y'hi li li-y'shu-ah.

Kol rinah vi-y'shu-ah b'aholey tzadikim,
Y'min Adonai osah ha-yil.

Y'min Adonai ro-mey-ma,
Y'min Adonai osah ha-yil.

Lo amut ki eh-yeh, va-asa-peyr ma-asey Yah.
Yasor yis-rani Yah, v'la-mavet lo n'ta-na-ni.

Pit-hu li sha-arey tzedek, avo vam odeh Yah.
Zeh ha-sha-ar la-donai, tzadikim ya-vo-u vo.

Each of the following verses is chanted twice:

I give thanks for You have answered me;
You have become my deliverance.

*The very stone which the builders rejected,
Has become the main cornerstone.*

All this comes from the Lord;
It is wondrous in our sight.

*This is the day which the Lord has made,
On it let us exult and rejoice.*

Psalms 118:5-24

HOSHIA-NA: O Lord, save us and prosper us

We implore You, O Lord, save us.

We implore You, O Lord, save us.

We implore You, O Lord, prosper us;

We implore You, O Lord, prosper us.

Psalms 118:25

A BLESSING FROM THE HOUSE OF THE LORD

Blessed be those who come in the name of the Lord;
We bless You from the house of the Lord.

*The Lord is God, the Source of all light;
Let us form a festival procession with myrtles,
Around the corners of the altar.*

You are my God and I will praise You;
You are my God and I will exalt You.

*Give thanks to the Lord who is good;
God's love is eternal.*

Psalms 118:26-29

Each of the following verses is chanted twice:

וְתִהְיֶה לִי לְיוֹשָׁעָה:	אֲדַרְךָ כִּי עָנִיתָנִי
הֵיטָה לְרֹאשׁ פָּנָה:	אֲבֵן מַאֲסוֹ הַבּוֹנִים
הִיא נִפְלְאָה בְּעֵינֵינוּ:	מֵאֵת יְיָ הֵיטָה זֹאת
נִגִּילָה וְנִשְׂמְחָה בּוֹ:	וְהַיּוֹם עָשָׂה יְיָ

Reader and Congregation:

אָנָּה יְיָ הוֹשִׁיעָה נָּא:	אָנָּה יְיָ הוֹשִׁיעָה נָּא:
אָנָּה יְיָ הַצְלִיחָה נָּא:	אָנָּה יְיָ הַצְלִיחָה נָּא:

Each of the following verses is recited twice:

בְּרִכְנוּכֶם מִבֵּית יְיָ:	בְּרוּךְ הָבָא בְּשֵׁם יְיָ
אֶסְרוּחַג בְּעֵבְתֵּימִי:	אֵל יְיָ וַיֵּאָר לָנוּ
עֲדִיקְרוֹת הַמִּזְבֵּחַ:	
אֱלֹהֵי אֲרוֹמְמֶךָ:	אֱלֵי אָתָּה וְאֲדַרְךָ
כִּי לְעוֹלָם־חֶסֶד:	הוֹדוּ לֵי כִּי־טוֹב

O-d'ha ki ani-tani, va-t'hi li li-y'shuah.
E-ven ma-asu ha-bonim, ha-y'tah l'rosh pinah.
Mey-eyt Adonai ha-y'tah zot, hi nif-lat b'ey-ney-nu.
Zeh ha-yom asah Adonai, na-gila v'nis-m'ha vo.

Ana Adonai ho-shia na. Ana Adonai ho-shia na.
Ana Adonai hatz-liha na. Ana Adonai hatz-liha na.

Baruh ha-ba b'sheym Adonai,
Bey-rah-nuhem mi-beyt Adonai.

Eyl Adonai va-ya-er lanu, isru hag ba-avo-tim,
Ad karnot ha-miz-bey-ah.

Eyli ata v'odeh-ka, Elohai a-ro-m'meka.
Hodu la-donai ki tov, ki l'olam hasdo.

CONCLUSION OF THE HALLEL

May all Your works praise You, O Lord our God;
May the pious and the just who do Your will,
And all Your people, the House of Israel,
Sing praises and give thanks to You.

May they exalt, sanctify, and revere
Your glorious dominion, O our Sovereign.
For it is good to give thanks to You,
And fitting to sing praises to Your name.

You are God throughout all eternity.
Praised are You, O Lord, Sovereign exalted by praise.

MEDITATION

As we conclude our recitation of the *Hallel*, we acknowledge with gratitude and joy God's lovingkindness for our ancestors and for us.

We are thankful, too, that we have been able to reach yet another significant and festive occasion.

May our thankfulness find expression in deeds which will bring joy into the lives of others.

May we be privileged to mark other special days with those we love—in good health and in happiness, in a world at peace.

CONCLUSION OF THE HALLEL

יְהִלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ
וְחַסְדֶּיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל
בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
וַיִּקְדְּשׁוּ וַיְמַלִּיכוּ אֶת־שִׁמְךָ מִלְּכָנוּ:
כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱמָה לְזִמְרָה.
כִּי מַעֲוָלִים וְעַד עוֹלָם אַתָּה אֵל.
בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת:

Kaddish Shalem: READER'S FULL KADDISH

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

Congregation and Reader:

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

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

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

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

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

(Hakkafot for Simhat Torah, page 518.)

Reader's Kaddish Shalem

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי־בְשָׁמַיָּא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

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

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

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

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

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

Memorial Service

יְיָ מֶה־אָדָם וְתִדְעָהוּ. בְּרִאֲנוּשׁ וְתִחְשְׁבֵהוּ:
אָדָם לְהֵבֵל דָּמָה. יָמָיו כְּצֵל עוֹבֵר:
לְמִנּוּת יָמֵינוּ בֶּן הוֹדֵעַ. וְנִבָּא לִבֵּב חֲכָמָה:
פֹּדֶה יְיָ נַפְשׁ עַבְדּוֹ. וְלֹא יִאֲשָׁמוּ כָּל־הַחַסִּים בּוֹ:

Lord, what are we humans, that You have regard for us,
Mere mortals, that You take account of us?

We are like a breath,
Our days are like a fleeting shadow.

Teach us to number our days,
That we may attain a heart of wisdom.

The Lord redeems the lives of God's servants;
And those who trust in God shall not feel forsaken.

Biblical verses

Eternal God, in whose eyes a thousand years are but as
yesterday, in whose hands are the souls of the living and the
dead, in Your sight every soul is precious.

O Lord, from whom we come, to whom we belong, and to
whom we shall return, strengthen us as we now remember
our loved ones who have been reunited with You. Be with us
as we consecrate this hour to the memory of our departed.

שִׁוִּיתִי יְיָ לִנְגְדִי תָמִיד. כִּי מִיְמִינִי בִלְאֻמוֹת:
לְכֹן שָׂמַח לִבִּי וַיְגֵל כְּבוֹדִי. אֶחָד־בְּשָׂרִי יֵשֶׁן לְבִטָּח:

I have set the Lord before me always,
God is at my right hand; I shall not fail.
Therefore my heart rejoices, my whole being exults,
And my body rests secure.

(Psalm 16:8-9)

Prelude to Yizkor

Let us praise the Lord in this time of remembrance,
For the lives we have shared, for the memories we cherish.

Let us praise God even in times of sorrow,
As we remember God's many kindnesses to us.

God's love accompanies us throughout life's journey,
So that even in death we are not forsaken.

Mercifully God redeems us from the grave;
Calling our souls to life everlasting.

As parents have compassion upon their children,
So the Lord has compassion upon those who revere God.

For God knows how frail and fragile we are,
How vulnerable we are to disease and death.

As blades of grass and flowers in the field
Tarry only briefly before they wither away,

So do the days of our lives pass swiftly by;
They are too quickly gone, never to return.

But the Lord's steadfast love endures forever;
Those who trust in the Lord need not feel forsaken.

They know their Healer will bind up their wounds,
And will wipe away the tears from their faces.

This faith they bequeath to their children's children,
A precious legacy for all generations.

Suggested by Psalm 103 and Isaiah 25

MEMORIES WHICH ILLUMINE OUR LIVES

There are stars whose light reaches the earth only after they themselves have disintegrated. And there are individuals whose memory lights the world after they have passed from it. These lights shine even in the darkest night and illumine our path. . . .

(Hannah Senesh)

Those whom we recall today are gone from us; yet we are grateful for the blessings which they brought into our lives.

We are sustained and comforted by the thought that the goodness which our departed brought into our lives remains an enduring blessing, which death cannot take from us.

We can show our devotion to our departed by demonstrating our devotion to noble ideals and values.

O God of Love, make us worthy of the love which we have received. Teach us to love You with all our heart, with all our soul, and with all our might, and to spread the light of Your Divine Love on all whose lives touch ours.

Give us strength to live honorably and, when our time comes, to die serenely, confident that You will not permit our lives to be wasted, but will bring all our worthy strivings to fulfillment.
Amen.

Mordecai M. Kaplan, E. Kohn, & I. Eisenstein (adapted)

(Dedication of Memorial Tablets, page 548.)

In memory of departed congregants:

In this memorial hour, we recall those members of our congregation who have been taken from us. . . .

Their memories are enshrined in this sanctuary, and are gratefully recorded upon the tablets of our hearts.

May the Source of all comfort send consolation and healing to those who mourn them. May their memories endure among us as a lasting benediction. And let us say: Amen.

Those we remember

Eternal God, we have come to sanctify our fleeting lives by linking them with Yours, O Life of all Ages.

In You, O Lord, generations past, present, and future are united in one bond of life.

At this sacred hour, we are keenly aware of those individuals through whom we have come to know of Your grace and love.

Much of the wisdom, beauty, and affection that have enriched our lives are the garnered fruits of our communion with others.

Many of those to whom we owe so much are alive and with us today. We pray that we may be able to reward their goodness and their devotion to us through acts of love and loyalty.

But others have passed forever from our midst, leaving us a heritage of tender memories which now fill our minds and hearts.

The following may be read aloud or in silence:

Some of us recall beloved parents who watched over us, guided us, sacrificed for us, and encouraged us.

Some of us lovingly call to mind a wife or a husband with whom we were truly united—in our hopes and our pains, in our failures and our achievements, in our joys and our sorrows.

Some of us remember brothers and sisters, who grew up with us, sharing in the play of childhood, in the youthful adventure of discovering life's possibilities, bound to us by family traditions and by years of shared experience.

Some of us call to mind children, entrusted to us all too briefly, taken from us before they reached their years of fulfillment, to whom we gave our loving care and from whom we received a trust which enriched our lives.

Many of us recall beloved relatives and dear friends who enhanced our lives, and whose visible presence can no longer return to cheer, encourage, and support us.

YIZKOR—In remembrance of a wife:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי שֶׁהָלַךְ לְעוֹלָמָהּ. אָנָּה תְּהִי
נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה כְּבוֹד. שְׁבַע
שְׂמֻחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בְּיָמֶיךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved wife who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a son:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּנִי הָאֲהוּב שֶׁהָלַךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שְׁבַע שְׂמֻחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בְּיָמֶיךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved son who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a daughter:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּתִי הָאֲהוּבָה שֶׁהָלַכָּה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה
כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בְּיָמֶיךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved daughter who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

Personal Memorial Prayers

YIZKOR—In remembrance of a father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי שֶׁהָלַךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שְׁבַע שְׂמֻחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בְּיָמֶיךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved father who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שֶׁהָלַכָּה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה
כְּבוֹד. שְׁבַע שְׂמֻחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בְּיָמֶיךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved mother who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a husband:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי שֶׁהָלַךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע
שְׂמֻחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בְּיָמֶיךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved husband who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a companion or a close friend (male):

יִזְכֹּר אֱלֹהִים נִשְׁמַת . . . שְׁהִלֵּךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע
שְׁמֵחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my friend who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a companion or a close friend (female):

יִזְכֹּר אֱלֹהִים נִשְׁמַת . . . שְׁהִלְכָה לְעוֹלָמָהּ. אָנָּה תְּהִי
נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ כְּבוֹד. שְׁבַע
שְׁמֵחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my friend who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of deceased congregants:

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת חֲבָרֵי הַקֹּהֵל הַקָּדוֹשׁ הַזֶּה שְׁהִלְכוּ
לְעוֹלָמָם. אָנָּה תְּהִינֶנָּה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים.
וְתִהְיֶה מְנוּחָתָם כְּבוֹד. שְׁבַע שְׁמֵחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ
נֹצֵחַ. אָמֵן:

May God remember the souls of our congregants who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a brother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָחִי הָאֲהוּב שְׁהִלֵּךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שְׁבַע שְׁמֵחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved brother who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a sister:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָחוֹתִי הָאֲהוּבָה שְׁהִלְכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ
כְּבוֹד. שְׁבַע שְׁמֵחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the soul of my beloved sister who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life, as an enduring source of blessing. Amen.

YIZKOR—In remembrance of other relatives:

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת קְרוֹבֵי . . . שְׁהִלְכוּ לְעוֹלָמָם.
אָנָּה תְּהִינֶנָּה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶה
מְנוּחָתָם כְּבוֹד. שְׁבַע שְׁמֵחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נֹצֵחַ.
אָמֵן:

May God remember the souls of my relatives who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life, as an enduring source of blessing. Amen.

אל מלא רחמים שוכן במרומים המצא מנוחה נכונה תחת
כנפי השכינה במעלות קדושים וטהורים כזהר הרקיע מזהירים
את נשמות כל אחינו בני ישראל שמסרו את נפשם על קדוש
השם. על-קיום העם. ועל-גאלת הארץ והגנתה. אָנָּה יִשְׁמַע
בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמִסִּירוֹתָם. וְתַהֲיֶינָה נַפְשוֹתֵיהֶם צְרוּרוֹת
בְּצִרּוֹר הַחַיִּים. וְיִנְחוּ עַל-מִשְׁכְּבוֹתָם בְּשָׁלוֹם. וְנֹאמַר אָמֵן:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our martyrs of all generations who gave their lives for the Sanctification of the Divine Name, for the preservation of our People, and for the redemption and protection of the Holy Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their memories inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life. Let us say: Amen.

אל מלא רחמים שוכן במרומים המצא מנוחה נכונה
תחת כנפי השכינה במעלות קדושים וטהורים כזהר הרקיע
מזהירים את נשמות כל-אלה שהזכרנו היום לברכה. אָנָּה
בַּעַל הַרְחָמִים תַּסְתִּירָם בְּסֶתֶר כְּנָפֶיךָ לְעוֹלָמִים. וְתַצְרֹר
בְּצִרּוֹר הַחַיִּים אֶת-נַפְשוֹתֵיהֶם וְיִנְחוּ עַל-מִשְׁכְּבוֹתָם בְּשָׁלוֹם.
וְנֹאמַר אָמֵן:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our dearly beloved who have gone to their eternal rest. Shelter them in Your Divine Presence among the holy and pure whose radiance is like the brightness of the firmament. May their memories inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life. Let us say: Amen.

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת [...] כָּל-אֵלֶּה שֶׁנִּטְבְּחוּ בַּשּׁוֹאָה.
אָנָּה תַהֲיֶינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים. וְתַהֲיֶינָה מְנוּחָתָם
כְּבוֹד. שְׁבַע שְׁמֵחוֹת אֶת-פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the souls of those who perished in the Shoah. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life, as an enduring source of blessing. Amen.

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת כָּל-אֶחָיוֹנוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ
אֶת-נַפְשָׁם עַל-קְדוּשַׁת הַשֵּׁם. עַל-קִיּוֹם הָעָם. וְעַל-גְּאֻלַּת הָאָרֶץ
וְהַגָּנוּחַ. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמִסִּירוֹתָם. וְתַהֲיֶינָה
נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים. וְתַהֲיֶינָה מְנוּחָתָם כְּבוֹד.
שְׁבַע שְׁמֵחוֹת אֶת-פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the souls of our martyrs who gave their lives for the Sanctification of the Divine Name, for the preservation of our People, and for the redemption and protection of the Holy Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their souls be bound up in the bond of life; and may their memories abide among us as an enduring source of blessing. Amen.

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת חֲסִידֵי אֲמוֹת הָעוֹלָם שֶׁהִלְכוּ לְעוֹלָמָם.
אָנָּה תַהֲיֶינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים. וְתַהֲיֶינָה מְנוּחָתָם
כְּבוֹד. שְׁבַע שְׁמֵחוֹת אֶת-פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

May God remember the souls of the righteous men and women of other faiths and backgrounds who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and justice. May their souls be bound up in the bond of life; and may their memories abide among us as an enduring source of blessing. Amen.

מִזְמוֹר לְדָוִד.

יְיָ רֹעִי לֹא אֶחְסָר:

The Lord is my shepherd, I shall not want.

בְּנֵאֻת דָּשָׁא יְרֻבִּיצְנִי.

God makes me lie down in green pastures,

עַל־מֵי מְנוּחוֹת יְנַהֲלֵנִי:

And leads me beside the still waters.

נַפְשִׁי יִשׁוּבֵב. יְנַחֲנִי בְּמַעְגְּלֵי צְדָק לְמַעַן שְׁמוֹ:

God revives my spirit—and guides me
in paths of righteousness, for the sake of God's name.

גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת. לֹא־אִירָא רָע כִּי־אֵתֶּמָּה עִמָּדִי.

Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.

שִׁבְטְךָ וּמַשְׁעֲנֶתְךָ הִמָּה יְנַחֲמֵנִי:

Your rod and Your staff comfort me.

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צָרָרִי.

You prepare a table before me in the presence of my foes.

דִּשְׁנֶתָ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רְנוּהָ:

You anoint my head with oil; my cup overflows.

אֵךְ טוֹב וַחֲסֵד יְרַדְפוּנִי כָּל־יְמֵי חַיִּי.

Surely goodness and kindness shall follow me
all the days of my life.

וְשָׁבְתִי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

And I shall dwell in the house of the Lord forever.

מִזְמוֹר לְדָוִד.

יְיָ רֹעִי לֹא אֶחְסָר:

בְּנֵאֻת דָּשָׁא יְרֻבִּיצְנִי. עַל־מֵי מְנוּחוֹת יְנַהֲלֵנִי:

נַפְשִׁי יִשׁוּבֵב. יְנַחֲנִי בְּמַעְגְּלֵי צְדָק לְמַעַן שְׁמוֹ:

גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת. לֹא־אִירָא רָע כִּי־אֵתֶּמָּה עִמָּדִי.

שִׁבְטְךָ וּמַשְׁעֲנֶתְךָ הִמָּה יְנַחֲמֵנִי:

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צָרָרִי.

דִּשְׁנֶתָ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רְנוּהָ:

אֵךְ טוֹב וַחֲסֵד יְרַדְפוּנִי כָּל־יְמֵי חַיִּי.

וְשָׁבְתִי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

The Lord is my shepherd, I shall not want.

God makes me lie down in green pastures,
And leads me beside the still waters—

Reviving my spirit,
And guiding me in paths of righteousness
for the sake of the Divine Name.

Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.

Your rod and Your staff comfort me.

You prepare a table before me in the presence of my foes.
You anoint my head with oil; my cup overflows.

Surely goodness and kindness shall follow me
all the days of my life.

And I shall dwell in the house of the Lord forever.

Mizmor l'David. Adonai ro-i lo ehsar.

Bi-n'ot de-she yar-bi-tzeyni, al mey m'nuhot y'na-ha-leyni.

Naf-shi y'sho-veyv, yan-heyni v'ma-g'ley tzedek l'maan sh'mo.

Gam ki ey-leyh b'gey tzal-mavet, lo ira ra, ki attah ima-di.

Shiv-t'ha u-mish-anteha hey-mah y'na-ha-muni.

Ta-aroh l'fa-nai shul-han, neged tzor'rai,

Di-shanta va-shemen ro-shi, ko-si r'va-yah.

Ah tov va-hesed yir-d'funi kol y'mey ha-yay,

V'shavti b'veyt Adonai l'oreh yamim.

Mourner's Kaddish

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

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

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

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

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

THE GIFT OF MEMORY

We thank You, O God of life and love,
For the resurrecting gift of memory
Which endows Your children, fashioned in Your image,
With the Godlike sovereign power
To give immortality through love.
Praised be You, O God,
Who enables Your children to remember.

Morris Adler

A GENTLE FRIEND

Remembrance is a gentle friend,
Recalling joys of long ago;
Softening bygone sorrows
In the sunset after-glow.

Daniel Sanders

Mourner's Kaddish

יְתִגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעֲוִיתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמִי עֲלֵמָיָא:

יְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִידָא הוּא. לְעֵלְמָא
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמְרִין
בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

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

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

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

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

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.

Musaf for Festivals

(For Interpretive Festival Musaf, see p. 459.)

READER'S SHORT KADDISH

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

Congregation and Reader:

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

Reader:

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

Continue on page 438 or page 439.

On the first day of Pesah, recite Tefillat Tal, page 499;
On Shemini Atzeret, recite Tefillat Geshem, page 515.

Musaf for Festivals

(For Interpretive Festival Musaf, see p. 458.)

READER'S HATZI KADDISH

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

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

Continue on page 438 or page 439.

On the first day of Pesah, recite Tefillat Tal, page 498;
On Shemini Atzeret, recite Tefillat Geshem, page 514.

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

Congregation and Reader:

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

Reader:

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

Tefillat Tal: PRAYER FOR DEW

On the first day of Pesah, the Prayer for Dew is recited within the second passage of the Musaf Amidah.

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

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

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

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

Our God and God of our ancestors,

Dew, precious dew! Upon Your land reborn,
Bestow blessing in Your exultation,
Strengthen us with ample wine and corn,
Give Your beloved city firm foundation
With dew.

Dew, precious dew! May abundance our year adorn,
Let proud and glorious fruit cover the land,
May the city that was like an empty sukkah forlorn,
Be a crown of beauty in Your hand
By dew.

Tefillat Tal

On the first day of Pesah, "Tal" is recited within the second passage of the Musaf Amidah.

Traditional Opening Blessing:

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא אל עליון. גומל חסדים טובים וקנה הכל. וזוכר חסדי אבות ומביא גואל לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

(Continue with "Ata Gibor" below.)

Interpretive Opening Blessing:

ברוך אתה יי אלהינו ואלהי אבותינו.
אלהי אברהם אלהי יצחק ואלהי יעקב.
אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.
האל הגדול הגבור והנורא אל עליון.
גומל חסדים טובים וקנה הכל.
וזוכר חסדי אבות
ומביא גואל [וגאֵל] לבני בניהם למען שמו באהבה.
מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם ועזרת שרה:
אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:

אלהינו ואלהי אבותינו.
טל תן לרצות ארצך.
שיתנו ברכה בדיצך.
רב דגן ותירוש בהפריצך.
קומם עיר בה חפצך. בטל:

טל צוה שנה טובה ומעשרת.
פרי הארץ לגאון ולתפארת.
עיר כסכה נותרת.
שימה בידך עמרת. בטל:

Dew, precious dew! Drop upon the blessed earth;
 From heaven's treasury be this accorded,
 So shall the darkness to light give birth,
 Your faithful people shall be rewarded
 With dew.

Dew, precious dew! Make the mountain's growth sweet,
 The taste of Your excellence recalling;
 Deliver us from distress, we entreat,
 So may we sing Your praises, softly falling,
 As dew.

Dew, precious dew! Our granaries fill,
 Renew our days as of yore.
 Beloved God, uplift us at Your will,
 Like a watered garden do us restore,
 With dew.

Dew, precious dew! Give us our harvest to reap,
 Keep our flocks and herds from leanness,
 Behold Your people You tenderly led like sheep,
 Look to You to give the earth her greenness
 With dew.

Translation by Israel Zangwill (adapted)

Reader:
 For You are the Lord our God,
 who causes the wind to blow and the dew to descend:

Reader:

For a blessing, and not for a curse.
 For life, and not for death.
 For abundance, and not for famine.

Congregation:

Amen.
 Amen.
 Amen.

Continue Amidah with "You sustain the living"—middle of p. 438 or p. 439;
 or in the Interpretive Amidah—middle of p. 461.

טל נופף עלי ארץ ברוכה.
 ממגד שמים שבענו ברכה.
 להאיר מתוך חשכה.
 בנה אחריך משוכה. בטל:

טל יעסים צוף הרים.
 טעם במאדך מבחרים.
 חנוניך חליץ ממסגרים.
 זמרה ננעים וקול נרים. בטל:

טל ושבע מלא אסמינו.
 הקעת תחדש ימינו.
 דוד כערבך העמד שמנו.
 ונ רוח שימנו. בטל:

טל בו תברך מזון.
 במשמנינו אל יהי רזון.
 אימה אשר הסעת כצאן.
 אנא תפקידה רצון. בטל:

Reader:
 שאתה הוא יי אלהינו
 משיב הרוח ומוריד הטל:

Congregation:

לברכה ולא לקללה. אמן:
 לחיים ולא למות. אמן:
 לשבע ולא לרזון. אמן:

Reader:

Continue Amidah with "M'halkeyl Hayyim"—middle of p. 438 or p. 439;
 or in the Interpretive Amidah—middle of p. 460.

Tefillat Geshem: PRAYER FOR RAIN

On Shemini Atzeret, the Prayer for Rain is recited within the second passage of the Musaf Amidah.

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

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

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

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

THE GIFT OF WATER (Based on Israel Zangwill)

Our God and God of our ancestors,
Remember Abraham who flowed toward You like water,
You blessed him like a tree planted by streams of water;
You shielded him and saved him from fire and water;
You cared for him when he sowed by all streams of water.

Congregation: For his sake do not withhold water.

Remember Isaac whose birth was foretold over a little water,
You told his father to sacrifice him, to shed his blood like water,
Isaac too was diligent in pouring out his heart like water,
He dug deep and discovered wells of water.

Congregation: For his righteousness' sake, grant abundant water.

Tefillat Geshem

On Shemini Atzeret, "Geshem" is recited within the second passage of the Musaf Amidah.

Traditional Opening Blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חֲסִדִּים
טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יְיָ מְגַן אַבְרָהָם:

(Continue with "Ata Gibor" below.)

Interpretive Opening Blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסִדִּים טוֹבִים וְקִנְיָה הַכֹּל.
וְזוֹכֵר חֲסִדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [וְגֹאֵל] לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יְיָ מְגַן אַבְרָהָם וְעִזְרַת שְׂרָה:
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

זְכוֹר אֲבִי נִמְשָׁךְ אַחֲרֶיךָ בְּמִים.

בִּרְכָתוֹ בְּעֵץ שְׁתוּל עַל פְּלִי מִים.

וְנִנְתָּו הַצֵּלְתוֹ מֵאֵשׁ וּמִמֵּים.

דִּרְשָׁתוֹ בְּזָרְעוֹ עַל כָּל־מִים:

זְכוֹר הַנוֹלָד בְּבִשּׁוּרֵת יִקְחָנָא מְעִט־מִים.

וְשִׁחָתָ לְהָרוּ לְשִׁחְטוֹ לְשַׁפֵּךְ דָּמוֹ בְּמִים.

וְהָרָגָם הוּא לְשַׁפֵּךְ לֵב בְּמִים.

חֶפֶר וּמִצָּא בְּאֵרוֹת מִים:

Congregation:

בְּעִבּוּרוֹ אֵל תִּמְנַע מִים:

Congregation:

בְּצִדְקוֹ חֵן חֲשֵׁרֵת מִים:

Remember Jacob who, staff in hand, crossed the Jordan's water;
With wholehearted faith he rolled the stone from the well of water;
He wrestled with an angel, a prince of fire and water,
Therefore You promised to be with him through fire and water.

Congregation: For his sake, do not withhold water.

Remember Moses in the ark of reeds drawn from the water,
Who later drew from the well and gave our sheep water;
And when Your chosen people thirsted for water,
He struck the rock and there came forth water.

Congregation: For his righteousness' sake, grant abundant water.

Remember Aaron who, on Yom Kippur, bathed five times in water;
He asked atonement for sins and washed his hands in water,
He read from the Torah while he sprinkled the cleansing water,
He was kept at a distance from a people as unstable as water.

Congregation: For his sake, do not withhold water.

Remember the twelve tribes whom You brought through the parted water;
You sweetened for them the bitterness of the water.
For You, their children were ever prepared to shed their blood like water,
Turn to us, for we are encircled by foes like water.

Congregation: For the sake of their righteousness, grant abundant water.

Remember Miriam, who kept watch from the shore of the water,
Beloved, by whose merit the well flowed with water,
Leaving Egypt, with timbrels, sure she would sing by the water,
Her death atoned like the heifer's ashes in water.

Congregation: For her sake, do not withhold water.

(Final stanza, H & E: Jan Uhrbach)

Reader:

For You are the Lord our God,
who causes the wind to blow and the rain to fall:

Reader:

For a blessing, and not for a curse.
For life, and not for death.
For abundance, and not for famine.

Congregation:

Amen.
Amen.
Amen.

Continue the Amidah with "You sustain the living"—middle of p. 438 or p. 439;
or in the Interpretive Amidah—middle of p. 461.

זְכוֹר טַעַן מִקְלוֹ וְעֵבֶר יִרְדֵּן מַיִם.
יְחַד לֵב וְגַל אֶבֶן מִפִּי בְּאֵר מַיִם.
כְּנַאֲבֶק לֹא שָׁר בְּלוּל מֵאֵשׁ וּמַמִּים.
לִכְן הִבְטַחְתָּ הָיִיתָ עִמּוֹ בְּאֵשׁ וּבַמַּיִם:

Congregation:

בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם:

זְכוֹר מְשׁוּי בְּתִבְתָּ גִמְא מִן הַמַּיִם.
נָמוּ דָּלָה דָּלָה וְהִשְׁקָה צֵאן מַיִם.
סְגוּלֶיךָ עֵת צָמְאוּ לַמַּיִם.
עַל הַסֵּלַע הַךָ וַיֵּצְאוּ מַיִם:

Congregation:

בְּצִדְקוֹ חֵן חֲשַׁרְתָּ מַיִם:

זְכוֹר פִּקִּיד שְׁתוּת טוֹבֵל חֶמֶשׁ טְבִילוֹת בַּמַּיִם.
צוּעָה וּמִרְחִיץ כַּפָּיו בְּקִדּוּשׁ מַיִם.
קוֹרֵא וּמִזֵּה טְהֵרֵת־מַיִם.
רוּחַק מֵעַם פָּחוּז בַּמַּיִם:

Congregation:

בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם:

זְכוֹר שְׁנַיִם עֶשְׂרֵי שְׁבָטִים שֶׁהֶעֱבַרְתָּ בְּגִזְרַת מַיִם.
שֶׁהִמְתָּקָה לָמוֹ מִרִירוֹת מַיִם.
תוֹלְדוֹתֵם נִשְׁפָּךְ דָּמָם עָלֶיךָ בַּמַּיִם.
חֲפֵן כִּי נִפְשָׁנוּ אֶפְפוּ מַיִם:

Congregation:

בְּצִדְקָם חֵן חֲשַׁרְתָּ מַיִם:

זְכוֹר מִתְנַבְּאֵת שֶׁשְׁמְרָה מְחוּף מַיִם.
רַעֲיָה שְׁבוּכּוֹתָהּ שֶׁפָּעָה בְּאֵר מַיִם.
יֵצְאָה מִמִּצְרַיִם בְּתַפִּי שִׁירַת הַמַּיִם.
מוֹתָה כִּפְרָה כִּאֲפֹר הַפָּרָה בַּמַּיִם:

Congregation:

בְּעִבּוּרָהּ אֵל תִּמְנַע מַיִם:

Reader:

שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

Congregation:

לְבָרְכָהּ וְלֹא לְקַלָּלָהּ. אָמֵן.
לְחַיִּים וְלֹא לְמִוֹת. אָמֵן.
לְשֹׁבַע וְלֹא לְרִיוּן. אָמֵן.

Reader:

Continue the Amidah with "M'halkeyl Hayyim"—middle of p. 438 or p. 439;
or in the Interpretive Amidah—middle of p. 460.

Musaf Amidah for Festivals

Interpretive Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

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

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

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

SOURCE OF LIFE AND MASTER OF NATURE

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

On Shemini Atzeret and Simḥat Torah add:

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

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

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

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

In silent prayer, omit Kedushah, and continue on page 443.

ON THE INTERPRETIVE OPENING BLESSINGS

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

Musaf Amidah for Festivals

Interpretive Opening Blessings

(כִּי שֵׁם יְיָ אֶקְרָא הָבוּ נִדְל לְאַלְהֵינוּ: אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאַלְהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.

וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמֵבִיא גּוֹאֵל [גְּאֻלָּה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן אֲבֹרָהּם וְעֹזֶרֶת שָׂרָה:
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחְיָה מָתִים אַתָּה רַב לְהוֹשִׁיעַ:

On Shemini Atzeret and Simḥat Torah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מָתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְיִם אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ
מִלֵּךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

וְנִצְמָן אַתָּה לְהַחְיֹת מָתִים. בָּרוּךְ אַתָּה יְיָ מַחְיָה הַמָּתִים:

In silent prayer, omit Kedushah, and continue on page 442.

M'hal-keyl ḥa-yim b'hesed,
M'ha-yey meytim b'ra-ḥa-mim rabim,
Someyḥ nof-lim v'ro-fey ḥolim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ḥa-moḥa ba-al g'vurot u-mi do-meh laḥ,
Meleḥ mey-mit u-m'ḥayeh u-matz-miaḥ y'shua.

KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord, with the words uttered by the holy Seraphim in the mystical vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory."

God's glory is everywhere! When one chorus of ministering angels asks: "Where is God's glory?" another chorus adoringly responds:

"Praised be the Lord's glory throughout the universe."

May God deal mercifully and compassionately with our people, who speak of God's oneness morning and evening, who twice each day lovingly proclaim:

"HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE."

The Lord is our God; the Lord is our Creator. The Lord is our Sovereign; the Lord is our Redeemer. In great mercy, and before all the world, God will again proclaim: "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall reign over all the earth; on that day the Lord shall be One and God's name One." Thus the Psalmist sang:

"The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!"

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign. Praised are You, O Lord, the holy God.

Mi-m'komo hu yifen b'ra-hamim,
V'yaḥon am ha-m'ya-hadam sh'mo,
Erev va-voker b'hol yom tamid,
Pa-ama-yim b'ahavah sh'ma omrim:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V'hu yash-mi-eynu b'ra-ḥamav shey-nit l'ey-ney kol hai,
Li-h'yot lahem ley-lo-him. **Ani Adonai Elohey-ḥem.**

Adir adi-reynu, Adonai ado-neynu, ma adir shimḥa b'hol ha-aretz.
V'ha-ya Adonai l'meleḥ al kol ha-aretz, ba-yom ha-hu yi-h'yeh
Adonai ehad u-sh'mo ehad. U-v'divrey kod-sh'ha katuv ley-mor:

Yimloḥ Adonai l'olam, Eloha-yiḥ tzion l'dor va-dor, Halleluyah.

L'dor va-dor nagid god-leḥa,
U-l'ney-tzah n'tza-ḥim k'du-shat-ḥa nak-dish,
V'shiv-ḥaḥa Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleḥ gadol v'kadosh atah.

Kedushah

נְעַרִיצָךְ וְנִקְדִּישְׁךָ כְּסֹד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ. כְּכָתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צָבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם. מְשַׁרְתּוֹ שׁוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֵּן בִּרְחֻמִּים וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ
עָרֵב וּבָקֵר בְּכָל־יוֹם תָּמִיד פְּעֻמִּים בְּאַהֲבָה שִׁמְעָה אֲמָרִים.

שִׁמְעָה יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלֻכְנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
יִשְׁמִיעֵנו בִּרְחֻמֵּי שְׁנִית לְעֵינֵי כָל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.

אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְיָ אֲדוֹנֵינוּ מְהֻדָּדִיר שִׁמְךָ בְּכָל־הָאָרֶץ:
וְהִיא יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד
וְשְׁמוֹ אֶחָד: וּבִדְבָרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמַלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

לְדֹר וָדֹר נִגִּיד נִדְלָךְ. וּלְנִצַּח נִצָּחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ.
וְשִׁבְּחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ
גָּדוֹל וְקָדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

Na-aritz-ḥa v'nak-dish-ḥa k'sod si-aḥ sar-fey kodesh,
Ha-mak-di-shim shimḥa ba-kodesh,
Ka-katuv al yad n'vieḥa, v'kara zeh el zeh v'amar:

**Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo ḥol ha-aretz k'vodo.**

K'vodo maley olam,
M'shar-tav sho-alim zeh la-zeh a-yey m'kom k'vodo,
L'uma-tam baruḥ yo-meyru:

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

In private devotion only:

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

YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

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

THE FESTIVALS: A gift of love

On Sabbath add the words in brackets.

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

Festival of Matzot, the season of our freedom;

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

Festival of Sukkot, the season of our gladness;

Festival of Shemini Atzeret, the season of our gladness;

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

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

Because of our sins we were exiled from our Land, and removed far
from our soil. And because the ancient Temple was destroyed we
cannot make our Festival pilgrimages to perform our sacred duties in
the great and holy Sanctuary dedicated to Your service.

In private devotion only:

אֱתָהּ קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקִדּוּשִׁים בְּכָל-יוֹם
יְהִלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי האל הקדוש:

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים. אֶהְבֵּת אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
מִלְכָּנוּ לַעֲבוּדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה [שָׁבָתוֹת לְמִנוּחָה ו]
מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׁשּׁוֹן. אֶת-יוֹם [הַשָּׁבָת
הַזֶּה וְאֶת-יוֹם]

חַג הַמַּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ *On Pesah*

חַג הַשְּׁבָעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרָתָנוּ *On Shavuot*

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתָנוּ *On Sukkot*

הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה. זְמַן שִׂמְחָתָנוּ *On Shemini Atzeret
and Simhat Torah*

[בְּאַהֲבָה] מִקְרָא קָדֵשׁ. וְזָכַר לִיצִיאַת מִצְרָיִם:

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

וּמִפְּנֵי חַטָּאתֵינוּ נָלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתָנוּ וְאִין
אֲנַחְנוּ יְכוּלִים לַעֲלוֹת וּלְרִאוֹת וּלְהִשְׁתַּחֲוֹת לְפָנֶיךָ וּלְעֲשׂוֹת
חֻבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ
עָלָיו מִפְּנֵי הִיד שְׁנִשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ:

TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Sovereign:
Have compassion upon us and upon Your Holy Land.
Rebuild it speedily, and enhance its glory.

Reveal the majesty of Your sovereignty over us soon;
May all humanity witness that You are our Sovereign.
Gather the dispersed of our people from among the nations,
And assemble our scattered folk from the ends of the earth.

Lead us to Zion, Your city, with song,
And to Jerusalem, site of Your Temple, with everlasting joy.
For as there our ancestors brought to You
The prescribed sacrificial offerings of this day,
So will we serve You there, with devotion,
Fulfilling our duties, wholeheartedly, in accordance with Your will.

(Adapted from the Hebrew—A.N.S.)

RECALLING THE ANCIENT TEMPLE SERVICE

For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. There sacrifices were offered daily on behalf of the entire nation.

On the Sabbath and on each Festival, special sacrifices marked the holiness of the day. Thus the Temple and its rituals symbolized Israel's consecration to God.

The Temple has long since been destroyed; yet the remembrance of it lives on. The form of worship practiced there belongs to a bygone age; yet it continues to awaken solemn and uplifting thoughts.

When we recall the ancient Temple, we link ourselves to Zion and to our heritage; we sense again that we are part of one people, dedicated to the service of God and God's Torah of righteousness.

Today, our worship is one of prayer, praise, and reflection. But as we think of the piety of our ancestors, who from their meager supply of cattle and grain, offered their best possessions in the service of God, shall we be content to offer God mere words, which entail no labor and which require no sacrifice?

Let us resolve to devote not only our words but also our substance and our energies to serving God's will. (Milton Steinberg—adapted)

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלֶּךְ
רַחֲמָן שֶׁתְּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל אֶרֶץ בְּרַחֲמֶיךָ
הָרְבִים. וְתִבְנֶה מִהֲרָה וְתַגְדֵּל כְּבוֹדָהּ: אָבִינוּ מִלְכֵנוּ
נִלְה כְבוֹד מְלָכוּתְךָ עָלֵינוּ מִהֲרָה. וְהוֹפֵעַ וְהַנְשֵׂא עָלֵינוּ
לְעֵינֵי כָל־חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם. וְנַפְּזוּתֵינוּ
בְּנֶם מִיִּרְכַּתִּי אֶרֶץ: וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה.
וְלִירוּשָׁלַיִם מְקוֹם מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עָשׂוּ
אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוּבוֹתֵיהֶם. תִּמְיִדִים
בְּסִדְרָם וּמוֹסָפִים כְּהִלָּכָתָם: וְשֵׁם נַעֲבָדְךָ בְּלֵבב שְׁלָם
וְנִמְלֵא אֶת חוּבוֹתֵינוּ בְּמַצּוֹת רְצוֹנְךָ:

Some congregations recite the following:
The Festival Offerings brought by our ancestors.

אֶת־מוֹסַף יוֹם וְהַשְׁבֵּת הַזֶּה וְאֶת־מוֹסַף יוֹם

On Shavuot:	On Pesah:
חַג הַשָּׁבֻעוֹת	חַג הַמַּצּוֹת

On Shemini Atzeret and Simhat Torah:	On Sukkot:
חַג הַשְּׁמִינִי חַג הָעֲצָרָת	חַג הַסֻּכּוֹת

הַזֶּה עָשׂוּ וְהִקְרִיבוּ אֲבוֹתֵינוּ לְפָנֶיךָ בְּאַהֲבָה בְּמַצּוֹת רְצוֹנְךָ.
כְּמוֹ שֶׁכְּתִיב בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ בְּאֵמֹר:

The Sabbath Offering: Numbers 28:9-10

וּבַיּוֹם הַשְּׁבִט שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִים סֶלֶת מִנְחָה
בְּלוּלָה בְּשֶׁמֶן וְנִסְכוּ: עַל־תְּשִׁיבָתוֹ בְּשַׁבָּתוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:

THE ANCIENT OFFERINGS FOR PILGRIMAGE FESTIVALS

On the fourth day of Sukkot (Numbers 29:20, 23):

וביום השלישי פרים עשתי־עשר אילים שנים כבשים בני־שנה
ארבעה עשר תמימים: ומנחתם ...

וביום הרביעי פרים עשרה אילים שנים כבשים בני־שנה
ארבעה עשר תמימים: ומנחתם ...

On the fifth day of Sukkot (Numbers 29:23, 26):

וביום הרביעי פרים עשרה אילים שנים כבשים בני־שנה
ארבעה עשר תמימים: ומנחתם ...

וביום החמישי פרים תשעה אילים שנים כבשים בני־שנה
ארבעה עשר תמימים: ומנחתם ...

On the sixth day of Sukkot (Numbers 29:26, 29):

וביום החמישי פרים תשעה אילים שנים כבשים בני־שנה
ארבעה עשר תמימים: ומנחתם ...

וביום הששי פרים שמונה אילים שנים כבשים בני־שנה ארבעה
עשר תמימים: ומנחתם ...

On the seventh day of Sukkot (Numbers 29:29, 32):

וביום הששי פרים שמונה אילים שנים כבשים בני־שנה ארבעה
עשר תמימים: ומנחתם ...

וביום השביעי פרים שבעה אילים שנים כבשים בני־שנה
ארבעה עשר תמימים: ומנחתם ...

On Shemini Atzeret and Simhat Torah (Numbers 29:35-36):

ביום השמיני עצרת תהיה לכם כל־מלאכת עבודה לא תעשו:
והקרבתם עלה אשה ריח ניחח ליהוה פר אחד איל אחד
כבשים בני־שנה שבעה תמימים: ומנחתם ...

CONCLUDING PASSAGE

On all Festivals conclude thus (Based on Numbers 28:29):

ומנחתם ונספיהם במדבר שלשה עשרנים לפר ושני עשרנים לאיל
ועשרון לכבש וזין כנסכו ושעיר לכפר ושני תמידים כהלכתם:

ORDAINING THE FESTIVALS IN BIBLICAL TIMES

(Followed by the Temple Offerings)

On Pesah (Numbers 28:16-19):

The first paragraph is said only on the first two days of Pesah.

ובחודש הראשון בארבעה עשר יום לחודש פסח ליהוה:
ובחמשה עשר יום לחודש חג שבעת ימים מצות ואכל: ביום
הראשון מקרא־קדש כל־מלאכת עבודה לא תעשו:
והקרבתם אשה עלה ליהוה פרים בני־בקר שנים ואיל אחד
ושבעה כבשים בני שנה תמימים יהיו לכם: ומנחתם ...

"The fourteenth day of the first month is the Passover unto the Lord. On the fifteenth day of this month there shall be a Festival; seven days shall unleavened bread be eaten. On the first day there shall be a holy assembly; you shall do no manner of work."

On Shavuot (Numbers 28:26-27):

וביום הבכורים בהקריבכם מנחה חדשה ליהוה בשבעת־יכם
מקרא־קדש יהיה לכם כל־מלאכת עבודה לא תעשו:
והקרבתם עולה לריח ניחח ליהוה פרים בני־בקר שנים
איל אחד שבעה כבשים בני שנה: ומנחתם ...

"On the day of the first-fruits, when you bring an offering of new meal to the Lord in your Feast of Weeks, you shall have a holy assembly; you shall do no manner of work."

On the first two days of Sukkot (Numbers 29:12-13):

ובחמשה עשר יום לחודש השביעי מקרא־קדש יהיה לכם
כל־מלאכת עבודה לא תעשו וחגתם חג ליהוה שבעת ימים:
והקרבתם עלה אשה ריח ניחח ליהוה פרים בני־בקר שלשה
עשר אילים שנים כבשים בני־שנה ארבעה עשר תמימים יהיו:
ומנחתם ...

"On the fifteen day of the seventh month, you shall have a holy assembly; you shall do no manner of work and you shall observe a feast unto the Lord for seven days."

On the third day of Sukkot (Numbers 29:17, 20):

וביום השני פרים בני־בקר שנים עשר אילים שנים כבשים
בני־שנה ארבעה עשר תמימים: ומנחתם ...
וביום השלישי פרים עשתי־עשר אילים שנים כבשים בני־שנה
ארבעה עשר תמימים: ומנחתם ...

On Sabbath add:

Those who keep the Sabbath, calling it a delight,
Rejoice in Your sovereignty.
Those who hallow the seventh day
Find satisfaction and pleasure in Your goodness.
For You favored the seventh day and hallowed it,
Proclaiming it the most precious of days,
Recalling the work of Creation.

IN MERCY, RESTORE YOUR PRESENCE AND REBUILD YOUR LAND

Our God and God of our ancestors, merciful Sovereign, be gracious to us. Source of all goodness, answer our prayers. Mercifully return to us for the sake of our ancestors who were faithful to You. Rebuild Your land as of old and establish Jerusalem as in ancient days. Enable us to behold it rebuilt and to rejoice in its renewal. And there we shall go up and reverently appear to worship You as we observe our three pilgrimage Festivals.

"Three times a year shall you appear before the Lord in the place which the Lord shall choose: on the Festivals of Pesah, Shavuot, and Sukkot. But do not appear before the Lord empty-handed; each person shall bring an offering according to the blessings which the Lord your God bestowed." (Deuteronomy 16:16-17)

SANCTITY AND JOY THROUGH OUR FESTIVALS AND TORAH

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

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

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

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

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

On Sabbath add:

ישמחו במלכותך שומרי שבת וקוראי ענג.
עם מקדשי שביעי כלם ישבעו ויתענגו מטובך.
והשביעי רצית בו וקדשתו.
חמדת ימים אותו קראת.
זכר למעשה בראשית:

אלהינו ואלהי אבותינו מלך רחמן רחם עלינו. טוב
ומטיב הדרך שלנו. שובה אלינו בהמון רחמיה בגלל אבות
שעשו רצונך. בנה ארצך כבתחלה וכונן ירושלים כימי
עולם. והראנו בבנינה ושמחנו בתקונה: ושם נעלה ונראה
ונשתחוה לפניך בשלש פעמי רגלינו:

ככתוב בתורתך. שלוש פעמים בשנה יראה כל זכורך אתפני
י אלוקיך במקום אשר יבחר. בחג המצות ובחג השבועות ובחג
הסוכות. ולא יראה אתפני י ריקם: איש כמתנת ידו כברכת
י אלוקיך אשר נתן לך:

On Sabbath add the words in brackets.

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

Yis-m'hu v'mal-hut-ha shomrey shabbat v'korey oneg,
Am m'kad-shey sh'vi-i, kulam yis-b'u v'yit-angu mi-tuveha,
V'ha-sh'vi-i ratzita bo v'kidash-to,
Hemdat yamim oto karata, zeyher l'ma-asey v'reyshit.

ACCEPT OUR PRAYER AND BLESS ZION

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

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

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

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

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יי המחזיר
שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה
לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיד שבכל-יום עמנו ועל נפלאותיך
וטובותיך שבכל-עת ערב ובקר וצהריים. 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
כל-בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול
והקדוש על שהחייטנו וקימתנו. כן תחיינו ותקימנו ותאסוף
גלותינו לארץ קדש לשמר חקיך ולעשות רצונך ולעבדך
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

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

*V'tehe-zena eyney-nu b'shuv-ḥa l'tzion b'ra-ḥamim,
Baruḥ ata Adonai, ha-maḥa-zir sh'ḥinato l'tzion.*

Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

“May the Lord bless you
and protect you.” *Congregation:*
May this be God’s will.

“May the Lord show you kindness
and be gracious to you.” *May this be God’s will.*

“May the Lord bestow favor upon you
and grant you peace.” *May this be God’s will.*

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

Praised are You, O Lord, Bestower of peace upon Your people Israel.

(Hoshanot for Sukkot, pages 504-513.)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמִירָה מִפִּי אֶהְרֶן וּבְנָיו כַּהֲנִים. עִם קְדוֹשְׁךָ כְּאָמֹר:

Congregation:
יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: בֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחְנֶנֶךָ: בֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם: בֵּן יְהִי רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה בְּעוֹלָם חַן וְחֶסֶד וִרְחָמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר
פְּנִיָּךְ. כִּי בְּאוֹר פְּנִיָּךְ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצַדִּיקָה וּבִרְכָּה וִרְחָמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ:
בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

Reader: Y’va-reh’ha Adonai v’yish-m’reha.
Ya-eyr Adonai panav eyle-ha
vi-hu-neka.
Yisa Adonai panav eyle-ha
v’ya-seym l’ha shalom.
Congregation:
Keyn y’hi ratzon.
Keyn y’hi ratzon.
Keyn y’hi ratzon.

Sim shalom tovah u-v’rahah ba-olam,
Heyn va-hesed v’rahhamim aleynu v’al kol yisrael ameha.
Bar-heynu avinu kulanu k’ehad b’or paneha,
Ki v’or paneha natata lanu Adonai Eloheynu
Torat ha-yim, v’ahavat hesed,
U-tz’dakah, u-v’rahah, v’rahhamim, v’ha-yim, v’shalom.
V’tov b’eyneha l’vareyh et am-ha yisrael
B’hol eyt u-v’hol sha-a bi-sh’lomeha.

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

אֱלֹהִי. נִצּוֹר לְשׁוֹנִי מִדְּבַר מְרָמָה.
וּלְמַקְלָלִי נַפְשִׁי תְּדוּם וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה:
פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
מְהֵרָה הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם:
עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן יִמְנָךְ
עֲשֵׂה לִמְעַן קְדוּשָׁתְךָ עֲשֵׂה לִמְעַן תוֹרָתְךָ:
לִמְעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:
יְהִיו לְרָצוֹן אֲמֵרֶי־פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ.
יְיָ צוּרִי וְגֹאֲלִי:
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.

Kaddish Shalem: READER'S FULL KADDISH

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

Congregation and Reader:

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

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

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

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

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

(Eyn Keyloheynu, page 478.)

Reader's Kaddish Shalem

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעוֹלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיד הוּא. לְעֵלָא מִן כָּל־בִּרְכָתָא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי־בְשָׁמְיָא. וְאָמְרוּ אָמֵן:

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

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

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

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

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

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.

EYN KEYLOHEYNU

There is none like our God;
There is none like our Lord;
There is none like our Sovereign;
There is none like our Redeemer.

Who is like our God?
Who is like our Lord?
Who is like our Sovereign?
Who is like our Redeemer?

Let us thank our God;
Let us thank our Lord;
Let us thank our Sovereign;
Let us thank our Redeemer.

Let us praise our God;
Let us praise our Lord;
Let us praise our Sovereign;
Let us praise our Redeemer.

You are our God;
You are our Lord;
You are our Sovereign;
You are our Redeemer.

A PATHWAY TO PEACE

אמר רבי אלעזר אומר רבי חנינא. תלמידי חכמים מרבים שלום
בעולם. שנאמר וכל-בניך למודי יי ורב שלום בניך. אל תקרא בניך אלא
בונך: שלום רב לאהבי תורתך ואין למו מכשול: יהי שלום בחילך
שלום בארמנותיך: למען אחי ורעי אברהם נא שלום בך: למען בית-יי
אלהינו אבקשה טוב לך: יי עז לעמו יתן יי וברך את-עמו בשלום:

Rabbi Eleazar quoted Rabbi Hanina who said: "Scholars increase peace in the world," as is written: "When all your children shall be taught of the Lord, great shall be the peace of your children." Interpret the second *ba-na-yih* ("your children") as *bo-na-yih* "those who have understanding." Great peace have they who love Your Torah; and there is no stumbling for them. Peace be within your walls, and security within your palaces. For the sake of my brethren and friends, I would say, Peace be with you! For the sake of the House of the Lord our God, I seek your good. The Lord will give strength to our people; the Lord will bless our people with peace. (Talmud Berakhot 64a)

The second section of the Alenu hopefully anticipates the day when all humanity will acknowledge God's sovereignty, in a perfected world. Attributed to Rav, a 3rd-century Babylonian Talmudist, who is said to have introduced it into the Malhuyot (Sovereignty) of Rosh Hashanah Musaf, it has been recited at the conclusion of all services since the early 14th century.

אין כאלהינו. אין כאדונינו.

אין כמלכנו. אין כמושיענו:

מי כאלהינו. מי כאדונינו.

מי כמלכנו. מי כמושיענו:

נודה לאלהינו. נודה לאדונינו.

נודה למלכנו. נודה למושיענו:

ברוך אלהינו. ברוך אדונינו.

ברוך מלכנו. ברוך מושיענו:

אתה הוא אלהינו. אתה הוא אדונינו.

אתה הוא מלכנו. אתה הוא מושיענו:

אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים:

Alternate (Sefardic rite):

אתה תקום תרחם ציון. כי עת לחננה כרבא מועד:

Eyn keylo-heynu, eyn ka-do-neynu,
Eyn k'mal-keynu, eyn k'mo-shi-eynu.

Mi heylo-heynu, mi ha-do-neynu,
Mi h'mal-keynu, mi h'mo-shi-eynu.

No-deh leylo-heynu, no-deh la-do-neynu,
No-deh l'mal-keynu, no-deh l'mo-shi-eynu.

Baruh Eloheynu, baruh ado-neynu,
Baruh mal-keynu, baruh mo-shi-eynu.

Ata hu Eloheynu, ata hu ado-neynu,
Ata hu mal-keynu, ata hu mo-shi-eynu.

A NOTE BEFORE ALENU

One of the oldest post-Biblical Jewish prayers, Alenu acclaims God as Creator and Ruler of the universe, to whom our praise is due, and thankfully proclaims the unique legacy of the Jewish People. (cont'd.)

Alenu

Let us now praise the Lord of all;
 Let us acclaim the Author of Creation,
 Who made us unlike the pagans who surrounded us,
 Unlike the heathens of the ancient world,
 Who made our heritage different from theirs,
 And assigned to us a unique destiny.
 We bend the knee and reverently bow
 Before the supreme Sovereign,
 The Holy One, who is to be praised,
 Who spread forth the heavens and established the earth,
 And whose glorious presence can be found everywhere.
 The Lord is our God; there is no other.
 Truly, our sovereign Lord is incomparable.
 As it is written in the Torah:
 "This day accept, with mind and heart,
 That God is the Lord of heaven and earth;
 There is no other."

(Alenu continues on next page.)

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
 U-mo-shav y'karo ba-shama-yim mi-maal,
 U-sh'hinat uzo b'gov-hey m'romim.
 Hu Eloheynu eyn od,
 Emet mal-keynu efes zu-lato, ka-katuv b'torato,
 V'yada-ta ha-yom va-ha-shey-vota el l'va-veha
 Ki Adonai hu ha-Elohim
 Ba-shama-yim mi-maal v'al ha-aretz mi-tahat, eyn od.

Alenu

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל
 לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
 שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
 שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם
 וּגְרָלָנוּ בְּכָל־הַמוֹנָם:
 וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקְּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם
 מִמַּעַל וּשְׁכִינֵת עֶזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אִמֵּת מַלְכֵנוּ אָפֶס זִלְתּוֹ. כְּכָתוּב בְּתוֹרָתוֹ. וְיִדְעָתָּ
 הַיּוֹם וְהִשְׁבַּת אֶל־לִבְכֶּךָ 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 baruh hu.

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."

עֲלֵינוּ נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲנֶיךָ.
לְהַעֲבִיר גְּלוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרְתוּן. לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
כָּל־רָשָׁעֵי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע
כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא. וְלְעוֹלָמִי
עַד תִּמְלֹךְ בְּכָבוֹד: כְּכַתוּב בְּתוֹרָתֶךָ. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
וְנֹאמַר. וְהָיָה יְיָ לִמְלֹךְ עַל־כָּל־הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:

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-arets,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.

Mourner's Kaddish

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

Congregation and mourners:

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

Mourners:

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

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

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

THE KADDISH

The Kaddish is not a prayer for the dead, but a mandate to the living. It bids us rise above our sorrow, and fixes our view upon the welfare of humanity. It lifts our hope and directs our vision to a day when all shall at last inhabit the earth as children of the One God, when justice shall reign supreme, in peace.

(Richard C. Hertz)

"The loving kindness which we show to the departed is the ultimate form of loving kindness." (Rashi)

One of the most tender examples of such loving kindness is the recitation of the Mourner's Kaddish during the Period of Mourning and on the anniversary of a loved one's death. As we remember our departed, we perpetuate their presence among us. By remembering them we confer upon them the gift of immortality.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָנְלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

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.

The Eternal Lord reigned alone
While yet the universe was naught;
When by Divine Will all things were wrought,
God's sovereign name was first known.

And when this all shall cease to be,
In dread splendor shall God yet reign;
God was, God is, God shall remain
In glorious eternity.

For God is one, no other shares
God's nature or uniqueness;
Unending and beginningless,
All strength is God's; all sway God bears.

Acclaim the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within God's palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Israel Zangwill (adapted by Adina N. Samuelson)

וְשִׂמְחָתָּ בְּחִגְדֵּי יְהוֹיָתָ אֵד שְׂמַח!

V'sa-maḥta b'hageḥa v'hayitah aḥ sameyah!

Rejoice in your Festivals; celebrate in gladness!

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ	בְּטֶרֶם כָּל יִצִּיר נִבְרָא:
לַעֲת נַעֲשָׂה בְּחֶפְצוֹ כָּל	אֲזִי מָלַךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כָכָלּוֹת הַכֹּל	לְבָדּוֹ יִמְלֹךְ נִזְרָא:
וְהוּא הָיָה וְהוּא הוּא	וְהוּא יִהְיֶה בְּתִפְאֶרֶת:
וְהוּא אֶחָד וְאֵין שְׁנֵי	לְהִמְשִׁיל לוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תְּכָלִית	וְלוֹ הָעֵז וְהַמְּשָׁרָה:
וְהוּא אֵלִי וְחִי גּוֹאֲלִי	וְצוּר חֲבָלִי בַּעַת צָרָה:
וְהוּא נָסִי וּמְנוֹס לִי	מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא:
בְּיָדּוֹ אֶפְקִיד רוּחִי	בַּעַת אִישָׁן וְאַעֲיָרָה:
וְעַם רוּחִי גְּוִיָּתִי	יִי לִי וְלֹא אֵירָא:

*Adon olam asher malah, b'terem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol, azai meleḥ sh'mo nikra.
V'aharey kih-lot ha-kol, l'vado yim-loḥ nora.
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
V'hu eḥad v'eyn shey-ni, l'ham-shil lo l'haḥ-bira.
B'li reyshit b'li taḥlit, v'lo ha-oz v'ha-misra.
V'hu Eyli v'hai go-ali, v'tzur hevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi b'yom ekra.
B'yado afkid ruḥi, b'eyt ishan v'a-ira.
V'im ruḥi g'vi-yati, Adonai li v'lo ira.*

Daytime Kiddush for Festivals

On Shabbat add:

עֲלֵינוּ בְּרַךְ יְיָ אֱתֵינוּם הַשָּׁבֶת וְיִקְדְּשֶׁהוּ:

וְיִדְבֹר מֹשֶׁה אֶת־מַעַדִּי יְיָ אֵל בְּנֵי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

On Sabbath add:

Al keyn beyrah Adonai

et yom ha-shabbat va-y'kad-shey-hu.

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

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

On Sabbath add:

"Therefore the Lord blessed the Sabbath day and hallowed it."

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

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

In the Sukkah add:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה:

Baruh ata Adonai, Eloheynu meleh ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu ley-sheyv ba-sukkah.

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

HAMOTZI

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruh ata Adonai, Eloheynu meleh ha-olam,
ha-motzi lehem min ha-aretz.

Praised are You, Lord our God, Ruler of the universe,
who brings forth bread from the earth.

PRELUDES TO DAYTIME FESTIVAL KIDDUSH

(When a Festival falls on Shabbat)

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשָּׁבֶת לַעֲשׂוֹת אֶת־הַשָּׁבֶת
לְדַרְתָּם בְּרִית עוֹלָם: בְּנֵי וּבִין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעָלָם כִּי־שִׁשֶּׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

V'shamru v'ney yisrael et ha-shabbat,

La-asot et ha-shabbat l'doro-tam b'rit olam.

Bey-ni u-veyn b'ney yisrael ot hi l'olam;

Ki shey-shet yamim asa Adonai

Et ha-shama-yim v'et ha-aretz,

U-va-yom ha-sh'vi-i shavat va-yi-nafash.

The Children of Israel shall observe the Sabbath, maintaining it
throughout their generations as an everlasting Covenant. It is
a sign between Me and the Children of Israel for all time; in
six days the Lord made heaven and earth; and on the seventh
day the Lord ceased this work and rested.

(Exodus 31:16-17)

זְכוֹר אֶת־יוֹם הַשָּׁבֶת לְקַדְּשׁוֹ: שִׁשֶּׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
כָּל־מְלָאכָתָךְ: וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיְיָ אֱלֹהֶיךָ. לֹא־תַעֲשֶׂה
כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְּךָ וְגֵרְךָ
אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שִׁשֶּׁת־יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ.
אֶת־הֵימָּן וְאֶת־כָּל־אֲשֶׁר־בָּם. וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי:

Remember the Sabbath day to keep it holy. Six days shall you
labor and do all your work. But on the seventh day, a Sabbath
unto the Lord your God, you shall not do any manner of work:
you, your son, your daughter, your manservant, your maidser-
vant, your cattle, or the stranger that is within your gates. For
in six days the Lord made heaven and earth, the sea and all that
is therein, and then rested on the seventh day.

(Exodus 20:8-11)