

MA TOVU: To worship in Your sanctuary with reverence

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

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

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

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

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

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

We have come into Your house, O Lord,  
To pray with our fellow Jews in Your sanctuary.  
But if the heavens are merely Your throne,  
If the earth is but Your footstool,  
If the heaven of heavens cannot contain You,  
How much less this house, built by mere human hands.  
Yet, although Your dwelling place is every place,  
And although You can be sought and found in any place,  
It is to *this* place that we come most confidently—  
To seek renewal in Your purifying presence.

(H. J. Matt)

מִה־טֹבוֹ אֱהִיָּךְ יַעֲקֹב. מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

וְאֲנִי בְּרֹב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.

אֲשַׁתְּחֶה אֶל־הִיכָל קֹדֶשְׁךָ בִּירְאָתְךָ:

יְיָ אֱהִיָּתִי מֵעוֹן בֵּיתְךָ. וּמָקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַע. אֲבָרְכָה לִפְנֵי־יְיָ עֹשִׂי:

וְאֲנִי תַפְלִיתֶיךָ יְיָ עַת רָצוֹן.

אֱלֹהִים בְּרַב־חֶסֶדְךָ. עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

Ma tovu oha-leḥa yaakov,  
Mish-k'no-teḥa yisrael.  
Va-ani b'rov ḥas-d'ḥa, avo vey-teḥa,  
Eshta-ḥa-veh el hey-hal kod-sh'ḥa b'yira-teḥa.  
Adonai ahavti m'on bey-teḥa,  
U-m'kom mish-kan k'vo-deḥa.  
Va-ani eshta-ḥa-veh v'eḥra-a,  
Ev-r'ḥa lifney Adonai osi.  
Va-ani t'filati l'ḥa Adonai eyt ratzon,  
Elohim b'rov ḥas-deḥa, aneyni be-emet yish-eḥa.

## MORNING BLESSINGS OF THANKSGIVING

We offer praise to You, O Lord our God, Ruler of the universe,

For bestowing the ability to distinguish  
between day and night;

For creating us in Your image;

For giving us freedom;

For making us Jews;

For giving us the capacity to see;

For clothing the naked;

For releasing the oppressed;

For raising up those who are bowed down;

For sustaining the universe;

For providing for our daily needs;

For giving us guidance for life's path;

For endowing our people with courage;

For crowning our people with glory;

For giving strength to those who are weary.

At the beginning of the day we gratefully acknowledge some of the many blessings which God lavishes upon us regularly—so regularly that we can easily overlook them.

(What is constantly granted is too easily taken for granted!)

Jewish tradition expects us to recite "one hundred blessings each day" (Talmud, Menaḥot 43a). From morning to night the mood of thankfulness is nurtured so that we may live each day filled with a sense of gratitude to the Source of all blessings.

Gratitude at its highest goes beyond "counting our blessings." It involves sharing our blessings. A thankful sense of dependence upon God, leads to an awareness of our duty to all God's children.

## MORNING BLESSINGS

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר נָתַן לַשָּׁכּוֹי בִּינָה לְהִבָּחֵן בֵּין יוֹם וּבֵין לַיְלָה:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי בְּצִלְמוֹ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי בֶן / בַּת חוֹרִין:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי יִשְׂרָאֵל:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עֵוְרִים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַלְבִּישׁ עֲרֻמִּים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִי כְּלִי-צָרָכִי:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הֵכִין מִצְעָדִי-גֶבֶר:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן לִיעָף כֹּחַ:

## THANKSGIVING WILL NOT CEASE

In the time to come all other Temple sacrifices will cease, but the Sacrifice of Thanksgiving will not cease. All other prayers will cease, but prayers of thanksgiving will not cease. (Leviticus Rabbah 9:7)

Whenever your mind is free, make a conscious effort to concentrate on the good that the Almighty has bestowed upon you. (Bahya)

We give thanks to You, O Lord, because we are able to give thanks!

## TO AWAKEN TO A DAY OF LOVINGKINDNESS

Praised are You, Lord our God, Ruler of the universe,  
who removes sleep from my eyes and slumber from my eyelids.

May it be Your will, Lord our God and God of our ancestors,  
to make us familiar with Your Torah  
and to help us adhere to Your commandments.

Keep us from all sin and disgrace;  
let no evil impulse gain mastery over us.

Keep us far from an evil person and a corrupt companion.  
Help us to cultivate our noble impulses  
so that we may always perform good deeds  
and bend our will to do Your service.

Grant us, this day and every day,  
grace, love, and compassion  
in Your sight and in the sight of all.  
Grant us an abundant measure of lovingkindness.

Praised are You, O Lord,  
who bestows lovingkindness upon Your people Israel.

*Talmud, Berakhot 60b*

## IN TRUTH AND HUMILITY

One should always revere God, in private and in public,  
acknowledge the truth, and be truthful in one's innermost  
thoughts. Upon arising, one should declare:

O Ruler of all realms! Not upon our righteous deeds do we  
rely when we bring our prayerful supplications before You,  
but upon Your abundant compassion.

What are we? What is the value of our lives? What substance  
is there to our kindness, our righteousness, our helpfulness,  
our strength, our courage? What can we say before You, Lord  
our God and God of our ancestors?

Before You, the mighty are as nothing, the famous as if  
they had never been; the wise are without wisdom, the clever  
without reason. For most of their deeds are worthless, and  
their days are like a breath.

Measured against Your perfection, our preeminence over  
the beast is negligible, for we all are so trivial.

ברוך אתה יי אלהינו מלך העולם  
המעביר שנה מעיני ותנומה מעפעפי:  
ויהי רצון מלפניך יי אלהינו ואלהי אבותינו  
שתרגילנו בתורתך ודבקנו במצותיך.  
ואל תביאנו לא לידי חטא ולא לידי עברה ועון  
ולא לידי נסיון ולא לידי בגיון.  
ואל תשלט בנו יצר הרע  
והרחיקנו מאדם רע ומחבר רע.  
ודבקנו ביצר הטוב ובמעשים טובים.  
וכוף את יצרנו להשתעבד לך.  
ותננו היום ובכל יום לחן ולחסד ולרחמים  
בעיניך ובעיני כל רואינו  
ותנמלנו חסדים טובים.  
ברוך אתה יי גומל חסדים טובים לעמו ישראל:

לעולם יהא אדם ירא שמים בסתר ובגלוי.  
ומודה על האמת. ודובר אמת בלבבו. וישבם ויאמר.

רבון כל העולמות. לא על צדקותינו אנחנו מפילים  
תחנונינו לפניך כי על רחמיך הרבים: מהאנו. מהחיינו.  
מהחסדנו. מהצדקנו. מהישענו. מהיכחנו. מהגבורתנו.  
מהנאמר לפניך יי אלהינו ואלהי אבותינו. הלא כל-  
הגבורים כאין לפניך ואנשי השם כלא היו. וחכמים כבלי  
מדע ונבונים כבלי השכל. כי רב מעשיהם תהו וימי  
חיהם קבל לפניך. ומותר האדם מן הבהמה אין כי הכל  
הכל:

## THE COVENANT: Our privilege and duty

But we are Your people, children of Your Covenant, descendants of Your beloved Abraham, to whom You made a promise on Mount Moriah. We are the seed of Isaac, his son, who was bound on the altar. We are Your first-born, the congregation of Jacob, whom You named "Israel" and "Jeshurun" because of Your love for him and Your delight in him.

Therefore it is our duty to thank, to praise, to glorify, and to sanctify You.

## IN JOYOUS THANKSGIVING

Ashreynu!

How fortunate are we!

How good is our portion!

How pleasant is our lot!

How beautiful is our heritage!

How fortunate are we that twice each day,  
morning and evening, we can declare:

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

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

O eternal God before Creation and since Creation, Lord of this world and the world to come, reveal Your holiness through those who sanctify You. Reveal Your holiness throughout the world. Uplift us and exalt us through Your deliverance. Praised are You, O Lord, who reveals Your holiness before all.

We are bound to God, Israel, and the Torah, through a Covenant—which can be disobeyed but cannot be denied. Many who repudiated the Covenant, and denied that the Jewish people still has a providential role to play, came to learn the "brotherhood of suffering" which binds them. But such a feeling of common peril is surely not enough. As A. J. Heschel taught: Our existence is either superfluous or indispensable; it is either tragic or holy; . . . We were not born by mere chance in the obscurity of a primitive past. . . . To be a Jew is to be committed to the continued experience of great ideas. (Max Arzi)

אֲבָל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ. בְּנֵי אֲבֹרָהם אֱהִיָּךְ  
שֶׁנִּשְׁבַּעְתָּ לָּו בְּהַר הַמֹּרִיָּה. זָרַע יִצְחָק יַחֲדָו שְׁנַעֲקָד עַל גִּב  
הַמִּזְבֵּחַ. עַדֹת יַעֲקֹב בְּנֶךְ בְּכוֹרְךָ שְׁמֵאֱהָבְתָּךְ שְׁאֱהָבְתָּ אֹתוֹ  
וּמִשְׁמִיחֶתְךָ שְׁשִׁמְחֶת בּוֹ קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוֹן:

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבְּחָךְ וּלְפָאֲרָךְ  
וּלְבָרְךָ וּלְקַדֵּשׁ וּלְתַת שְׂבַח וְהוֹדָיָה לְשִׁמְךָ:

אֲשֶׁר־יְנוּ. מִה־טוֹב חֲלָקֵנוּ

וּמִה־נִּעִים גּוֹרְלֵנוּ וּמִה־יִפְּהָ יִרְשָׁתֵנוּ.

אֲשֶׁר־יְנוּ. שְׁאֲנַחְנוּ מִשְׁכִּימִים וּמִעֲרִיבִים עָרֵב וּבֹקֶר

וְאוֹמְרִים פַּעַמִּים בְּכָל־יוֹם.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

אֵתָהּ הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם. אֵתָהּ הוּא מְשֻׁנָּבֵרָא הָעוֹלָם.  
אֵתָהּ הוּא בָּעוֹלָם הַזֶּה וְאֵתָהּ הוּא לְעוֹלָם הַבָּא: קֹדֶשׁ אֵת־  
שְׁמֶךָ עַל מְקוֹדֵי־שְׁמֶךָ וְקֹדֶשׁ אֶת־שְׁמֶךָ בְּעִלְמָךְ. וּבִישׁוּעָתְךָ  
תָּרִים וְתִגְבִּיָּה קִרְיָנוּ. בְּרוּךְ אֵתָהּ יְיָ מְקַדֵּשׁ אֶת־שְׁמֶךָ בְּרַבִּים:

## THE COVENANT AS HERITAGE AND CHALLENGE

A timeless truth to tell, an invaluable service to render, a prophetic mission to deliver, a deathless message to preach, an abiding principle to enunciate—these, and more, constitute the heritage which the House of Israel carries on the high road toward human ennoblement. (Abraham A. Kellner)

When asked by his students for the definition of a good Jew, Rabbi Louis Finkelstein responded: A good Jew is a Jew who wants to be a better Jew!

# THE SABBATH PSALM (Psalm 92)

Today is the holy Sabbath,  
on which the Levites in the ancient Temple recited:

*A Psalm, a Song, for the Sabbath day.*

It is good to thank You, O Lord,  
To sing praises to Your exalted name,  
To proclaim Your love every morning,  
And Your faithfulness every night,  
To the sound of the ten-string lyre,  
With voice and the music of the harp.  
Your works, O Lord, bring me gladness;  
Of Your deeds, I sing with joy.  
How great are Your deeds, O Lord;  
How profound are Your designs.  
The simple cannot comprehend,  
The foolish cannot grasp this:  
Though the wicked may thrive like grass,  
And doers of evil seem to flourish,  
Their doom is sure to come;  
For Yours is the ultimate triumph.  
Those who oppose You will perish;  
The workers of iniquity will be routed.  
You have given me extraordinary power;  
I am like one who has been anointed.  
I see the defeat of my foes,  
I hear the doom of my enemies.  
The righteous will flourish like the palm tree,  
They will thrive like the cedar of Lebanon.  
Planted in the house of the Lord,  
They will flourish in the courts of our God.  
Even in old age, they will bear fruit,  
Retaining their vigor and their strength,  
Proclaiming that the Lord is just,  
My Rock, in whom there is no unrighteousness.

"Planted in the house of the Lord, they will flourish in the courts of our God." Like trees which flourish when they are rooted in rich soil, the righteous derive sustenance and strength from the House of God, their source of spiritual nourishment. Thus, they grow and flourish.

(A. Cohen—adapted)

*Psalm for the Sabbath:*

היום יום שבת קדש שבו היו הלויים אומרים בבית המקדש:

מזמור שיר ליום השבת:

טוב להודות לך  
להגיד בבקר חסדך  
על-עשור ועל-יגבל  
כי שמחתני בפקעלך  
מהגדלו מעשיך  
איש-בער לא ידע  
בפרח רשעים כמורעשב  
להשמדם עד-יעד:  
ואתה מרום לעלם יי:  
כי הנה איביך יי  
יתפדרו כל-פעלי און:  
ותרם בראים קרני  
ותבט עיני בשורי  
תשמענה אזני:  
צדיק כתמר יפרח  
שתולים בבית יי  
עוד ינובון בשיבה  
להגיד כיישר יי:  
ולומר לשמך עליון:  
ואמונתך בלילות:  
עלי הגיון בכנור:  
במעשי ידיך ארנו:  
מאד עמקו מחשבתך:  
וכסיל לא-יבין את-זאת:  
ויציצו כל-פעלי און  
בלתי בשמן רענו:  
בקמים עלי מרעים  
כארז בלבנון ישנה:  
בחצרות אלהינו יפריחו:  
דשנים ורעננים יהיו:  
צורי ולא-עולתה בו:

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

(Ben Saul)

## Introductory Prayers, Hymns, and Psalms

**BARUH SHEH-AMAR:** Praise the Lord, source of all being

Praised is the One whose word brought the world into being;  
praised is the Holy One.  
Praised is the Author of all creation.

Praised is the One who fulfills Divine promises.  
Praised is the One who carries out Divine decrees.

Praised is the One who shows compassion to the world.  
Praised is the One who shows compassion to all creatures.

Praised is the One who rewards those who are truly reverent.  
Praised is the One who abides for all eternity.

Praised is the One who redeems and saves.  
Praised be God's holy name.

Praised are You, Lord our God, Sovereign of the universe,  
Our merciful God and loving Parent, acclaimed by Your people,  
Lauded and glorified by Your faithful servants.

With the songs of Your servant David, we praise You;  
With hymns and psalms, we exalt and extol You;  
We glorify You and acclaim Your sovereignty.

You alone are the sustaining life of the universe;  
You are the Sovereign, whose great name  
Is to be eternally glorified.

Praised are You, O Lord, Sovereign adored with praises.

Praised is the One who speaks;	and we hear.
Praised is the One who performs;	and we witness.
Praised is the One who decrees;	and we accept.
Praised is the One who shows compassion;	and we live.
Praised is the One who abides forever;	and we believe.
Praised is the One who saves;	and we are redeemed.

Praised is the Holy One and praised be the Holy Name.

M. Rotem (adapted)

## Pesukey De-zimra: Introductory Service

ברוך שֶׁאָמַר וְהָיָה הָעוֹלָם.  
ברוך הוּא:

ברוך עוֹשֶׂה בְּרָאשִׁית:  
ברוך אוֹמֵר וְעוֹשֶׂה:

ברוך גּוֹזֵר וּמְקַיֵּם:

ברוך מְרַחֵם עַל הָאָרֶץ:

ברוך מְרַחֵם עַל הַבְּרִיּוֹת:

ברוך מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו:

ברוך חֵי לְעַד וּמָקִים לְנֶצַח:

ברוך פּוֹדֶה וּמַצִּיל.

ברוך שְׁמוֹ:

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הַרְחֵם  
הַמְהִל בְּפִי עַמּוֹ. מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו.  
וּבְשִׁירֵי דוֹד עַבְדְּךָ נְהַלֵּל יי אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרוֹת  
נִגְדֶּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכְךָ מִלְכֵנוּ  
אֱלֹהֵינוּ יְחִיד חֵי הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד־יָעַד  
שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יי מֶלֶךְ מְהִל בְּתִשְׁבְּחוֹת:

וְאָנוּ שׁוֹמְעִים.	ברוך אוֹמֵר
וְאָנוּ עֹדִים.	ברוך עוֹשֶׂה
וְאָנוּ מְקַבְּלִים.	ברוך גּוֹזֵר
וְאָנוּ חַיִּים.	ברוך מְרַחֵם
וְאָנוּ מְאֻמִּינִים.	ברוך חֵי לְעַד
וְאָנוּ נִאֻלִּים.	ברוך פּוֹדֶה וּמַצִּיל
	ברוך הוּא וּבְרוּךְ שְׁמוֹ.

Ashrey yosh-vey vey-teha, od y'ha-l'luha selah.  
Ashrey ha-am sheh-kaha lo, ashrey ha-am sheh-Adonai Elohav.

T'hila l'David.

Aro-mimha Elohai ha-meleh, va-avarha shimha l'olam va-ed.  
B'hol yom avar-heka, va-ahal'la shimha l'olam va-ed.  
Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn hey-ker.  
Dor l'dor y'shabah ma-aseha, u-g'vuro-teha ya-gidu.  
Hadar k'vod ho-deha, v'div-rey nif-l'oteha a-siha.  
Ve-ezuz no-ro-teha yo-meyru, u-g'dulat-ha asap-rena.  
Zey-her rav tuvha ya-biu, v'tzid-katha y'ra-neynu.  
Hanun v'rahum Adonai, ereh apa-yim u-g'dol hased.  
Tov Adonai la-kol, v'ra-hamav al kol ma-asav.  
Yo-duha Adonai kol ma-aseha, va-ha-sideha y'var-huha.  
K'vod mal-hutha yo-meyru, u-g'vu-ratha y'da-beyru.  
L'hodia li-v'ney ha-adam g'vu-rotav, u-h'vod hadar mal-huto.  
Mal-hutha mal-hut kol olamim, u-mem-shal-t'ha b'hol dor va-dor.  
Someyh Adonai l'hol ha-nof-lim, v'zo-keyf l'hol ha-k'fufim.  
Eyney hol eyleha y'sa-beyru, v'ata noteyn lahem et oh-lam b'ito.  
Po-tey-ah et ya-deha, u-mas-bia l'hol hai ratzon.  
Tzadik Adonai b'hol d'ra-hav, v'hasid b'hol ma-asav.  
Karov Adonai l'hol ko-rav, l'hol asher yik-ra-uhv ve-emet.  
R'tzon y'rey-av ya-aseh, v'et shav-atam yish-ma v'yo-shi-eym.  
Shomeyr Adonai et kol oha-vav, v'eyt kol ha-r'shaim yash-mid.  
T'hilat Adonai y'daber pi,  
Vi-vareyh kol basar sheym kod-sho l'olam va-ed.  
Va-anah-nu n'va-reyh Yah, mey-ata v'ad olam, Halleluyah.

A CONCISE ASHREY (Psalms 84:5, 144:15, 119:1, 32:2, 112:1, 106:3, 41:2, 146:5, 115:18)

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

Happy is the people so favored;

Happy is the people whose God is the Lord.

Happy are they whose ways are blameless,

Who follow the teaching of the Lord.

Happy are they whom the Lord finds blameless,

In whose hearts there is no deceit.

Happy are they who revere the Lord,

Who are greatly devoted to God's commandments.

Happy are they who act justly, who do right at all times.

Happy are they who are thoughtful of the needy;

In time of trouble may the Lord keep them from harm.

Happy are they whose help is the Lord, whose hope is in the God of Jacob.

Let us, therefore, praise the Lord, at this time and for evermore; Hallelujah.

## Ashrey

(Translation, p. 337.)

Psalms 84:5, 144:15, 145, 115:18

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ  
אֲשֶׁר הָעַם שִׁכְכָה לוֹ  
עוֹד יְהַלְלוּךָ סֵלָה:  
אֲשֶׁר הָעַם שִׁי אֱלֹהֵיוֹ:  
תְּהִלָּה לְדוֹר  
אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ  
בְּכָל-יוֹם אֲבָרְכֶךָ  
גָּדוֹל יְיָ וּמְהִלָּל מְאֹד  
דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ  
הֵדָר כְּבוֹד הוֹדֶךָ  
וְעֶזְרוֹ נִזְרָאֲתֶיךָ יֵאמְרוּ  
זָכָר רַב-טוֹבָךְ יִבְעִי  
חֲנוּן וְרַחוּם יְיָ  
טוֹב יְיָ כָּל-מַעֲשֶׂיךָ  
יִדְוֶךָ יְיָ כָּל-מַעֲשֶׂיךָ  
כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ  
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ  
מַלְכוּתְךָ מַלְכוּת כָּל-עַלְמִים  
וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדָר:  
סוֹמֵךְ יְיָ לְכָל-הַנְּפֹלִים  
עֵינֵי-כָל אֱלֹהִים יִשְׁבְּרוּ  
פֹתַח אֶת-יְיָ  
צַדִּיק יְיָ בְּכָל-דֶּרֶךְ  
קָרוֹב יְיָ לְכָל-קֹרְאֵיוֹ  
רְצוֹן יִרְאֵיו יַעֲשֶׂה  
שׁוֹמֵר יְיָ אֶת-כָּל-אֲהָבָיו  
תְּהִלָּת יְיָ יִדְבַר-פִּי  
וַיִּבְרַךְ כָּל-בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד:  
וַאֲנַחְנוּ נִבְרַךְ יְיָ  
מַעֲתָה וְעַד-עוֹלָם. הַלְלוּיָהּ:  
וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

## HALLELUJAH!

Praise God in the sacred sanctuary;  
Praise God in the mighty heavens.

Praise God for vast power;  
Praise God for abundant greatness.

Praise God with the sound of the Shofar,  
Praise God with lute and lyre.

Praise God with drum and dance,  
Praise God with strings and flute.

Praise God with resounding cymbals,  
Praise God with clanging cymbals.

Praise God everything that breathes.  
Hallelujah! Praise the Lord!

*Psalm 150*

## THE LORD OF ZION PERFORMS WONDROUS DEEDS

Praised be the Lord forever. Amen! Amen!  
Praised be the Lord from Zion;  
Praised be the Lord who dwells in Jerusalem; Hallelujah.  
Praised be the Lord, the God of Israel,  
Who alone performs wondrous deeds.  
Praised forever be God's glory,  
Which fills the whole world. Amen! Amen!

*Verses from the Book of Psalms*

*Psalm 150*

הללויה:

הללויה בקדשו	הללויה ברקיע עזו:
הללויה בגבורתו	הללויה כרב גדלו:
הללויה בתקע שופר	הללויה בגבל וכנור:
הללויה בתוף ומחול	הללויה במנים וענב:
הללויה בצלצל שמע	הללויה בצלצל תרועה:
כל הנשמה תהלל יה	הללויה:
(כל הנשמה תהלל יה	הללויה:)

ברוך יי לעולם. אמן ואמן:  
ברוך יי מציון שכן ירושלים. הללויה:  
ברוך יי אלהים אלהי ישראל עשה נפלאות לבדו:  
וברוך שם כבודו לעולם  
וימלא כבודו את כל הארץ. אמן ואמן:

*Halleluyah.*

*Hal'lu Eyl b'kod-sho, hal'luhu bi-r'kia uzo.*  
*Hal'luhu vi-g'vuro-tav, hal'luhu k'rov gudlo.*  
*Hal'luhu b'teyka shofar, hal'luhu b'ney-vel v'hinor.*  
*Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.*

*Hal'luhu b'tzil-tz'ley shama,*  
*Hal'luhu b'tzil-tz'ley t'rua.*  
*Kol ha-n'shama t'haleyl Yah,*  
*Halleluyah.*

# NISHMAT KOL HAI: A hymn of praise

May the soul of every living being praise You, Lord our God,  
and the spirit of every mortal glorify and exalt You always.

Your sovereignty extends through all eternity; and besides  
You we have no Sovereign who redeems, rescues, and ransoms,  
who mercifully sustains us in times of trouble and distress.  
We have no Sovereign but You.

God of all ages and of all creatures, Lord of all generations,  
You are extolled in endless praise. You guide Your world with  
kindness, Your creatures with compassion. The Lord neither  
slumbers nor sleeps.

You awaken us from sleep to life, You enable the speech-  
less to speak. You free the fettered, support the falling, raise  
all who are bowed down. To You alone we give thanks.

If our mouths were filled with song  
As water fills the sea,  
And our tongues rang with Your praise  
As tirelessly as the roaring waves;

If our lips offered adoration  
As boundless as the sky,  
And our eyes shone in reverence  
As brightly as the sun;

If our hands were spread in prayer  
As wide as eagles' wings,  
And our feet ran to serve You  
As swiftly as the deer;

We would still be unable to thank You adequately  
For the smallest fraction of the numberless bounties  
You have bestowed upon our ancestors and upon us.

# NISHMAT KOL HAI

נִשְׁמַת כָּל־חַי תִּבְרַךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל־  
בָּשָׂר תִּפְאָר וּתְרוּמָה זִכְרֶךָ מִלִּבָּנוּ תָּמִיד: מִן־הָעוֹלָם וְעַד־  
הָעוֹלָם אָתָּה אֵל. וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.  
פוֹדֶה וּמַצִּיל וּמַפְרִינָם וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין  
לָנוּ מֶלֶךְ אֵלָּא אָתָּה:

אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל־בְּרִיּוֹת אֲדוֹן  
כָּל־תּוֹלְדוֹת. הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת הַמְנַהֵג עוֹלָמוֹ  
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיִּלְאֲיָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר  
יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים וְהַמְשִׁיחַ אֲלֵמִים וְהַמְתִּיר אֲסוּרִים  
וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבָדְךָ אֲנַחֲנוּ  
מוֹדִים:

אֵלּוּ פִּינוּ מֶלֶא שִׁירָה בָּיָם  
וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גָּלִיו  
וְשִׁפְתוֹתֵינוּ שִׁבַּח בְּמִרְחַבֵּי רִקְיעַ  
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וּכְיָרֵחַ  
וַיְדִינוּ פְּרוֹשׁוֹת כְּנִשְׁרֵי שָׁמַיִם  
וְרַגְלֵינוּ קָלוֹת כְּאַיִלּוֹת  
אֵין אֲנַחֲנוּ מִסְּפִיקִים לְהוֹדוֹת לְךָ  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

וּלְבָרְךָ אֶת־שִׁמְךָ עַל אַחַת מֵאַלְפֵי אֲלָפֵי אֲלָפִים  
וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ:

## OUR REDEEMER, THE INCOMPARABLE LORD

From Egypt You liberated us, O Lord our God,  
From the house of bondage You delivered us;

In time of hunger, You fed us;  
In time of plenty, You sustained us;

From the sword, You rescued us;  
From a multitude of afflictions, You saved us.

Until now Your compassion has helped us,  
Your lovingkindness has not abandoned us.  
O Lord our God, never forsake us.

Therefore, all the powers of body and soul with which You  
endowed us shall join in thanking and praising You, in  
declaring Your holiness, and proclaiming Your sovereignty.

Every mouth shall thank You, every tongue shall vow  
allegiance to You, all hearts shall revere You, every fibre of  
our being shall sing to You, every knee shall bend to You, all  
shall bow down to You.

So the Psalmist sang: "Every bone in my body cries out:  
O Lord, who can compare to You? You deliver the poor from  
the hands of the ruthless, the needy from those who would  
exploit them."

Who is like You, who may be compared to You, O great,  
powerful, revered, and exalted God, Ruler of heaven and  
earth?

We shall praise You and extol You in the words of the  
Psalmist: "Praise the Lord, O my soul; let my whole being  
praise God's holy name."

*On Festivals begin the formal chanting here.*

*On Shabbat begin formal chanting with "Shohey'n Ad" on next page.*

O God, vast in power, exalted in glory, eternal in might,  
You are awesome through Your majestic deeds; You are the  
Sovereign enthroned on high.

מִמִּצְרַיִם וְאַתָּה יְיָ אֱלֹהֵינוּ

וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.

בְּרָעַב זִנְתָנוּ וּבְשָׂבַע כָּלִלְתָנוּ.

מִחֶרֶב הִצַּלְתָנוּ וּמִדֶּבֶר מִלִּטְתָנוּ.

וּמִחַלְלִים רָעִים וְנֹאמְנִים דָּלִיתָנוּ:

עֲדִיהָהּ עֲזָרוֹנוּ רַחֲמֶיהָ. וְלֹא-עֲזָבוֹנוּ חֲסִדֶיהָ.

וְאַל-תִּשְׁטַחֲנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח:

עַל כֵּן אֲבָרִים שְׁפִלְתָּ בָנוּ וְרוּחַ וְנִשְׁמָה שְׁנַפְחָתָ בְּאַפֵּינוּ  
וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ  
וַיְרֻמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת-שִׁמְךָ מִלְּכָנוּ: כִּי  
כָל-יָמֶיךָ לָךְ יוֹדָה וְכָל-לִשׁוֹן לָךְ תִּשְׁבַּע וְכָל-לִבָּרָךְ לָךְ תִּכְרַע  
וְכָל-קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל-לִבָּבוֹת יִירָאוּךָ וְכָל-קֶרֶב  
וְכָל-יוֹת וְזִמְרוּ לְשִׁמְךָ. כַּדָּבָר שֶׁכָּתוּב. כָּל עֲצַמְתִּי תִאֲמַרְנָה  
יְיָ מִי כָמוֹךָ. מִצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ וְעֲנִי וְאַבְיוֹן מִגִּזְלוֹ:

מִי יְדַמֶּה-לָּךְ וּמִי יִשְׁוֶה-לָּךְ וּמִי יַעֲרֶךְ-לָּךְ. הָאֵל הַגָּדוֹל  
הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ: נִהְלָלָךְ וְנִשְׁבַּחְךָ  
וְנִפְאָרְךָ וְנִבְרַךְ אֶת שֵׁם קִדְשֶׁךָ כְּאִמּוֹר. לְדוֹר. בְּרַכִּי נַפְשִׁי  
אֶת־יְיָ וְכָל-קֶרְבִּי אֶת־שֵׁם קִדְשׁוֹ:

*On Festivals begin the formal chanting here.*

*On Shabbat begin formal chanting with "Shohey'n Ad" on p. 218.*

הָאֵל בְּתַעֲצֻמוֹת עֲזָדָה. הַגָּדוֹל בְּכַבוֹד שִׁמְךָ. הַגָּבוֹר לְנֶצַח  
וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ. הַמְּלִיךְ הַיּוֹשֵׁב עַל כִּסֵּא רִם וְנִשְׂא:

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared:

"Rejoice in the Lord, O you righteous;  
It is fitting for the upright to praise the Lord."

By the mouth of the upright You are lauded;  
By the words of the righteous You are praised;  
By the tongue of the faithful You are extolled;  
In the midst of the holy You are hallowed.

In the assembled throngs of Your people, the House of Israel, You shall be glorified in song, O our Sovereign, in every generation. For it is the duty of all creatures, Lord our God and God of our ancestors, to thank and praise, laud and glorify, adore, exalt, and acclaim You, even beyond the psalms of praise of David, the son of Jesse, Your anointed servant.

## THANKSGIVING TO YOU, AUTHOR OF WONDERS

May You be praised forever, O our Sovereign, great and holy God, Ruler in heaven and earth. To You, Lord our God and God of our ancestors, it is fitting to sing songs of praise, proclaiming Your might and sovereignty. Victory, grandeur, and strength are Yours, glory, holiness, and dominion.

To You we always look for our blessings; to You we always offer our gratitude. Praised are You, exalted God and Sovereign, thanksgiving to You, Author of wonders, who delights in our hymns of praise, our God and Sovereign, life of the universe.

We know that praise does not benefit You, O God. . . . yet the moral consciousness with which You have endowed us requires that we acknowledge Your wondrous favors to us by offering praise—individually, according to our abilities. (Bahya Ibn Pakuda)

God is not dependent on being glorified by those whom God created... it is God's creatures who justify themselves by honoring the Lord! (Judah Low)

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ.  
וְכָתוּב. רַנְּנוּ צְדִיקִים בְּי' לַיְשָׁרִים נֶאֱמָר תְּהִלָּה:

בְּפִי יְשָׁרִים תְּתַהַלֵּל.  
וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ.  
וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמֵם.  
וּבִקְרֹב קְדוּשִׁים תִּתְקַדֵּשׁ:

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר  
שְׁמֶךָ מִלְּכֵנוּ בְּכָל־דּוֹר וְדוֹר. אֲשֶׁן חוֹבֵת כָּל־הַיְצִוִּיִּם  
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת לְהִלָּל לְשַׁבַּח  
לְפָאֵר לְרוֹמֵם לְהַדְרִי לְבָרֵךְ לְעֲלֹה וּלְקַלֵּם עַל כָּל־דְּבָרֵי  
שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחְךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכֵנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ  
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נֶאֱמָר יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
שִׁיר וְשִׁבְחָה הִלָּל וְזִמְרָה עֲזָרָה וּמִשְׁלָה נֶצַח גְּדֻלָּה וְגִבוּרָה  
תְּהִלָּה וְתִפְאָרֶת קְדוּשָׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מְעַתָּה  
וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת. אֵל  
הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ  
אֵל חַי הַעוֹלָמִים:

Sho-heyne ad marom v'kadosh sh'mo,  
V'hatuv: ra-n'nu tzadikim ba-donai,  
La-y'sharim nava t'hila.

B'fi y'sharim tit-halal,  
U-v'divrey tzadikim tit-barah,  
U-vi-l'shon hasidim tit-romam,  
U-v'kerev k'doshim tit-kadash.

## 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.

## Reader's Hatzit Kaddish

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

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

*Reader:*

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא\*  
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאֻמֵּינוּ  
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

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

*Congregation and Reader:*

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

*Reader:*

Yit-baraḥ v'yish-tabaḥ 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'riḥ hu, l'eyla\* min kol bir-hata v'shi-rata  
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

\*On Shabbat Shuvah add a second l'eyla, לְעָלְמָא.

## BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

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

Praised are You, Lord our God, Ruler of the universe, who forms light and creates darkness, who ordains the harmony of all creation.

(On weekdays, continue on p. 233.)

### MAY OUR LIVES PROCLAIM YOUR GLORY

O Lord, the heavens proclaim Your glory;  
And we, Your creatures on earth,  
Behold in wonder Your endless miracles.

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

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

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

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

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

## BARHU: The call to worship

Reader:

בְּרַחוּ אֱתֵי הַמְּבָרָךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא  
חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

(On weekdays, continue on p. 232.)

Reader: Barhu et Adonai ha-m'vorah.

Congregation and Reader:

Baruh Adonai ha-m'vorah l'olam va-ed.

Baruh ata Adonai, Eloheynu meleh ha-olam,  
Yo-tzeyr or u-vorey ho-sheh, oseh shalom u-vorey et ha-kol.

### VOICES WHICH ECHO ACROSS TIME

Having gathered to worship as a congregation,  
We blend our voices and join our hearts;

We link ourselves to generations of our people,  
Through the ages and across many lands.

As they prayed the words which we are about to hear and utter,  
They bequeathed to us their thoughts, their hopes, their faith.

These ancient words, now enshrined in our worship,  
Stir our souls anew and invite us again—

To add our voices to those which echo across time,  
As we have risen to be summoned—and to respond.

## YOU RENEW EACH DAY THE WORK OF CREATION

All shall thank You, all shall praise You, all shall declare: "None is holy like the Lord." All shall extol You, creator of everything.

Daily You open the gates of the heavens, the windows of the eastern sky, bringing forth the sun from its place, the moon from its abode.

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of Creation.

O Sovereign God, You alone have been exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

None can compare to You, and there is none besides You;  
There is none but You; and there is none like You.

'None can compare to You' Lord our God—in this world.  
'There is none besides You' our Sovereign—in the world to come.  
'There is none but You' our Redeemer—bringing the Messianic Era.  
'And there is none like You' our Deliverer—assuring immortal life.

### YOUR LIGHT

"All shall thank and praise You, O God,"  
Proclaiming Your holiness, Lord of Creation.  
You sustain the great lights which we behold,  
And others which we strive to glimpse.  
Daily You renew the miracles of Creation;  
Daily You enable us to renew our lives.  
Your light illumines our path on life's way;  
Your wondrous power sustains our world.  
For the great lights, beyond us and within us,  
We give thanks to You,  
Compassionate God, Lord of our strength.

(Ben Saul)

On Shabbat:

הכל יודוך והכל ישבחוך. והכל יאמרו אין קדוש  
כִּי: הכל ירוממוך סֶלָה יוצר הכל. האל הפותח בכל-  
יום דלתות שערי מזרח ובוקע חלוני רקיע. מוציא חמה  
ממקומה ולבנה ממכון שבִּתָּהּ. ומאיר לעולם כלו  
וליושביו שִׁבְרָא במדת רחמים:

המאיר לארץ ולדרים עליה ברחמים ובטובו מחדש  
בכל-יום תמיד מעשה בראשית: המלך המרומם לבדו  
מאז המשבח והמפאָר והמתנשא מימות עולם: אלהי  
עולם ברחמיך הרבים רחם עלינו. אדון עֲנוֹנוֹ צור  
משגבנו מִגֵּן ישענו משגב בעדנו:

אין כְּעֶרְכְּךָ ואין זולתך. אַפֶּס בלתיך ומי דומה לך:  
אין כְּעֶרְכְּךָ יי אלהינו בעולם הזה.  
ואין זולתך מלכנו לחיי העולם הבא:  
אַפֶּס בלתיך גואלנו לימות המשיח.  
ואין דומה-לך מושיענו לתחית המתים:

### A WORLD RENEWED EACH MORNING

Unless we believe that God "renews the work of Creation each day," our prayers and observance of the Commandments will grow old and accustomed, and tedious.

As the Psalmist says: "Cast me not off in the time of old age"—which can mean: Do not let my world grow old.

And in Lamentations we read: "They [God's mercies] are new every morning; great is Your faithfulness." That the world is new to us every morning—that is God's great faithfulness! (Hasidic)

**EYL ADON: Lord of Creation, praised by all**

(A Mystical Yotzer Hymn)

God is Lord of all creation,  
And praised by every soul;  
God's greatness and goodness fill the universe;  
Knowledge and wisdom surround God's presence.

God is exalted over all celestial beings,  
Adorned in glory above the heavenly chariot.  
Equity and uprightness stand before God's throne;  
Love and mercy glorify God's presence.

How goodly are the luminaries created by God,  
Who fashioned them with knowledge, wisdom, and skill,  
Endowing them with energy and power,  
That they might have dominion over the world.

Full of splendor, they sparkle with brightness;  
Beautiful is their radiance throughout the world.  
They rejoice in their rising and exult in their setting,  
Reverently fulfilling the will of their Creator.

Glory and honor they render to God's name;  
In joyous song God's rule they acclaim;  
God called to the sun and it sent forth light;  
Skillfully God fashioned the form of the moon.

The heavenly hosts give praise to God,  
Whose greatness the celestial beings proclaim.

**A REFLECTION ON EYL ADON**

Just as our ancestors sang their tributes to God's Creation  
in words reflecting their world-view and the imagery of their age,  
so should we identify and celebrate those aspects of life and of the universe  
which reflect "the glory of God's majesty"—in the language of our day.

Adina N. Samuelson

M'ley-im ziv u-m'fikim no-gah, na-eh zivam b'hol ha-olam.  
S'mey-him b'tzey-tam v'sasim b'vo-am, osim b'ey-mah r'tzon konam.  
P'eyr v'havod not-nim li-sh'mo, tza-holah v'rinah l'zey-her malhuto.  
Kara la-shemesh va-yizrah ohr, ra-ah v'hit-kin tzurat ha-l'vanah.  
Shevah notnim lo kol tz'va marom,  
Tiferet u-g'dulah s'rafim v'ofanim v'ha-yot ha-kodesh.

**EYL ADON—A "Creation Hymn" for Shabbat**

אל אדון על כל-המעשים  
ברוך ומברך בפי כל-נשמה:  
גדלו וטובו מלא עולם  
דעת ותבונה סבבים אתו:

המתנאה על חיות הקדש  
ונהדר בכבוד עליהמרפבה:  
זכות ומישור לפני כסאו  
חסד ורחמים לפני כבודו:

טובים מאורות שברא אלהינו  
יצרם בדעת בבינה ובהשכל:  
לח וגבורה נתן בהם  
להיות מושלים בקרב תבל:

מלאים זיו ומפיקים נגה  
נאה זיום בכל-העולם:  
שמים בראתם וישמים בבואם  
עשים באימה רצון קונם:

פאר וכבוד נותנים לשמו  
צהלה ורנה לזכר מלכותו:  
קרא לשמש ויזרח אור  
ראה והתקין צורת הלבנה:

שבח נותנים לו כל-צבא מרום  
תפארת וגדלה שרפים ואופנים וחיות הקדש:

Eyl adon al kol ha-maasim, baruh u-m'vorah b'fi kol n'shamah.  
Godlo v'tuvo maley olam, daat u-t'vunah so-v'vim oto.

Ha-mitga-eh al hayot ha-kodesh, v'neh-dar b'havod al ha-merkavah.  
Z'hut u-mi-shor lifney hiso, hesed v'rahamim lifney h'vodo.

Tovim m'orot sheh-bara Eloheynu, y'tzaram b'daat b'vinah u-v'haskeyl.  
Ko-ah u-g'vurah natan ba-hem, lih-yot mosh-lim b'kerev tey-veyl.

Praised be God who concluded the work of Creation on the seventh day, and ascended the Divine throne of glory, and invested the day of rest with beauty, calling the Sabbath a delight. This is the distinction of the seventh day: on this day God ceased the labor of Creation.

The seventh day itself utters praises, saying. "A psalm, a song of the Sabbath. It is good to thank the Lord." Therefore, let all God's creatures glorify, praise, and attribute excellence and grandeur to God, the Sovereign and Creator of all, who in holiness gave the holy Sabbath as a heritage of rest for the people Israel.

In the heavens above and on earth below, You shall be hallowed and acclaimed, Lord our God, our Sovereign. Be praised, our Deliverer, for Your wondrous works and for the bright luminaries You fashioned, which everlastingly reveal Your glory.

## THE GLORY OF CREATION—From Psalm 8

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

לֹאֵל אֲשֶׁר שָׁבַת מְכַלֵּה־מַעֲשִׂים. בְּיוֹם הַשְּׁבִיעִי הִתְעַלָּה  
וַיֵּשֶׁב עַל־כִּסֵּא כְבוֹדוֹ: תִּפְאֶרֶת עֲטָה לְיוֹם הַמְנוּחָה. עֲנֵג  
קָרָא לְיוֹם הַשְּׁבִיט: זֶה שָׁבַח שְׁלִיחַ הַשְּׁבִיעִי שָׁבוּ שְׁבַת אֵל  
מְכַלֵּה־מַלְאָכָתוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר. מִזְמוֹר שִׁיר  
לְיוֹם הַשְּׁבִיט טוֹב לְהוֹדוֹת לַיהוָה: לְפִיכָךְ יִפְאָרוּ וַיִּבְרְכוּ  
לֹאֵל כָּל־יִצְוָיו. שָׁבַח יְקָר וְגִדְלָה יִתְּנוּ לֹאֵל מֶלֶךְ יוֹצֵר  
כָּל. הַמְנַחִיל מְנוּחָה לַעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שְׁבַת  
קָדֵשׁ: שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַדֵּשׁ. וְזִכְרֶךָ מִלְּכֵנוּ יִתְפָּאֵר  
בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת: תִּתְבָּרַךְ מוֹשִׁיעֵנו עַל־  
שָׁבַת מַעֲשֵׂה יְדֶיךָ. וְעַל־מְאוּרֵי אוֹר שֶׁעָשִׂיתָ יִפְאָרוּךְ סֵלָה:

## TO GUARD THE WORLD

When God created Adam, God showed him all the trees in the Garden of Eden and said: "See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you do, there is no one after you to repair it." (Midrash Ecclesiastes Rabbah 7:28)

## A SINGLE PERSON WAS CREATED

Only a single person was created in the Beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed, and if anyone saves even a single person, Scripture considers it as though a whole world had been saved.

Again, just a single person was created, for the sake of peace—so that no one could say to another: "My parent was greater than yours."

Moreover, only a single person was created, in order to emphasize the greatness of God. For, whenever a mortal stamps many coins using one die, all the coins are alike; but when God stamps all human beings with the die of the first person created, each one of them is, nevertheless, unique. Therefore, every individual must say, "For my sake was the world created." (Mishnah, Sanhedrin 4:5)

*On Festivals falling on a weekday:*

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of Creation.

"How numerous are Your works, O Lord! In wisdom You made them all; the earth is full of Your creations."

O Sovereign God, You alone have been exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

May You be praised; for with infinite wisdom You created the brilliance of the sun, magnificently reflecting Your splendor. The heavenly lights radiate Your majesty. The hosts of heaven praise You, Almighty, forever declaring Your glory and holiness.

We praise and glorify You, Lord our God, for Your wondrous works and for the bright luminaries You fashioned, which everlastingly reveal Your glory.

#### MEDITATION

We thank You, our merciful Creator,  
Source of radiance and light,  
For the heavenly luminaries,  
Which brighten our nights and our days,  
Enabling us to behold the wonders of Your world.

We thank You, too, for the sacred Festivals,  
Days of remembrance and celebration,  
Which elevate our spirits and warm our hearts,  
Bringing us closer to our heritage and to You.

Your word is a lamp for our feet  
And a light by which to walk.  
For all these lights we thank You  
And praise Your holy name.

*On Festivals falling on a weekday:*

הַמֵּאִיר לָאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים וּבְטוּבוֹ מְחַדֵּשׁ  
בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: מְהִרְבוֹ מַעֲשֵׂיךָ יְיָ. כָּלֵם  
בְּחֻמָּה עֲשִׂיתָ. מְלֵאָה הָאָרֶץ קִנְיָנֶיךָ: הַמִּלֵּךְ הַמְרוֹמֵם  
לְבָדּוֹ מֵאֵז הַמְּשָׁבַח וְהַמְּפָאָר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם.  
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ צוּר  
מְשַׁנֵּבֵנוּ מִגֵּן יִשְׁעֵנוּ מְשֻׁבַּב בְּעַדָּנוּ:

אֵל בָּרוּךְ גָּדוֹל יָדָעָה.

הַכִּין וּפָעַל זִהְרֵי חֻמָּה.

טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ.

מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ.

פְּנוֹת צָבָאִיו קְדוּשִׁים

רוֹמְמֵי שְׂדֵי תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ:

תַּתְּבָרֵךְ יְיָ אֱלֹהֵינוּ עַל-שִׁבְחַ מַעֲשֵׂה יְדֶיךָ.

וְעַל-מְאֻרֵי אוֹר שְׁעֲשִׂיתָ יִפְאָרוּךְ סֵלָה:

#### HAVE COMPASSION UPON US

Why was a prayer for God's compassion inserted in the prayer celebrating God's Creation? A traditional commentator called attention to the link between the two seemingly unrelated themes. Since we have affirmed God's compassion in granting "light to the earth and its inhabitants," we ask that God also show compassion to us—God's children.

#### DENYING CREATION

God says: "If you bear false witness against your neighbor, I regard it as though you had declared that I did not create the world!"

*(Talmud Yerushalmi, Beraḥot 1:8)*

## A MYSTICAL VISION OF GOD'S HOLINESS

You shall be praised forever, our Rock, our Sovereign, our Redeemer, Creator of celestial beings. You are the creator of ministering angels in the firmament on high. With awe they proclaim in chorus the words of the living God, the eternal Sovereign. They are all beloved, pure, and mighty, reverently doing the will of the Creator. In holiness and purity, they raise their voices in jubilant song, as they bless, praise, glorify, revere, and acclaim—

The name of the great, mighty, awe-inspiring holy God and Sovereign. In mutual acceptance of the yoke of God's sovereignty, they call to one another to hallow their Creator; with clear, gentle, and pure tones, they sing in unison, reverently proclaiming:

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

Then other celestial beings, soaring on high, lift their voices and respond with a chorus of praise:

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

## THE HOLINESS OF GOD

O God, whom we acclaim as holy,  
Human reason cannot fathom You.

Though we strive to sense Your presence,  
Yet You remain ever above and beyond us.

Though You reveal Yourself in the marvels of nature,  
And have manifested Yourself in the glory of Your law,

Yet are these revelations but as flashes of lightning  
From the cloud of mystery which ever enshrouds You.

In vivid imagery, Prophets and Psalmists of old  
Sought to convey their reverence and awe,

Drawing visions of You enthroned on high,  
With hosts of celestial beings singing Your praise.

For the words of mortals are so woefully wanting,  
Mere human utterance so sadly inadequate.

Our limitations make all praise seem trivial;  
Our impurity sullies even noble speech.

So, let angels, pure beyond human attainment, adore You,  
And imagined seraphim utter their flaming praise.

Let our prayer rise to You on their wings,  
Let their mouths give voice to it in heavenly harmonies:

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

E. Kohn & B. Saul

תתברך צורנו מלכנו וגואלנו בורא קדושים ישתבח  
שמו לעד מלכנו. יוצר משרתים ואשר משרתיו כלם  
עומדים ברום עולם. ומשמיעים ביראה יחד בקול דברי  
אלהים חיים ומלך עולם. כלם אהובים כלם ברורים כלם  
גבורים וכלם עושים באימה וביראה רצון קונם. וכלם  
פותחים את פיהם בקדשה ובטהרה בשירה ובזמרה.  
ומברכים ומשבחים ומפארים ומעריצים ומקדישים  
וממליכים—

את שם האל המלך הגדול הגבור והנורא קדוש הוא:  
וכלם מקבלים עליהם על מלכות שמים זה מזה. ונותנים  
רשות זה לזה להקדיש ליוצרים בנחת רוח. בשפה ברורה  
ובנעימה קדשה. כלם כאחד עונים ואומרים ביראה.

קדוש קדוש קדוש יי צבאות. מלא כל הארץ כבודו:  
והאופנים וחיות הקדש ברעש גדול מתנשאים לעמת  
שרפים. לעמתם משבחים ואומרים.

ברוך כבוד יי ממקומו:

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

Baruh k'vod Adonai mi-m'komo.

## MORE PRECIOUS THAN CHANTS OF ANGELS

Our Sages declared: For God, worship by human beings takes precedence over worship by the angels! (Hullin 91a)

Why? Because human morality is fashioned out of the struggle between our impulses, on the one hand, and an heroic exercise of will and decision, on the other. Human worship is sweeter to God than even "the chant of the angels" precisely because whereas angels are, by nature, "pure and eager to do God's will," we mortals must struggle to achieve some measure of virtue and purity (Shabbat 88b).

In the tension out of which human morality emerges, the Sages see our potential for nobility.

(Adina N. Samuelson & Max Arzt)

## THE LORD CREATES, HEALS, AND REDEEMS

To the hallowed God, they offer sweet song,  
To the living Sovereign, they utter hymns,  
To the eternal God, they give praise.

God alone performs mighty deeds;  
God's creative power is in all that is new.  
God is the champion of all just struggles,  
Sowing righteousness, bringing forth deliverance.

God's is the power that heals;  
The Lord of wonders is beyond all praise.

With Divine goodness God renews daily  
The continuing work of Creation.

Thus the Psalmist sang:

"Praise God who continues to create great lights,  
And whose kindness is ever present."

Cause a new light to shine on Zion,  
And may we all be worthy to delight in its splendor.  
Praised are You, O Lord, Creator of the heavenly lights.

*Adapted from the Hebrew*

## THE POWER THAT HEALS

"God's is the power that heals";  
To God we can turn when we are hurting.  
When our bodies are wracked with pain,  
We can hear the whispered promise:  
"I am the Lord your healer."

When we are gripped with icy dread,  
We can hear the calming words:  
"The Lord is with me, I shall not fear."

When we feel alone and abandoned,  
We can hear the voice of assurance:  
"I am with you to help you."

When we are burdened with sorrow and grief,  
We can hear in the dark valley, as we struggle:  
"The Lord is my shepherd, I shall not want."

God is our source of healing and hope;  
We seek God's nearness, and gain strength.  
The Lord of wonders is beyond all praise.

לֹא לְבָרוּךְ נְעִימוֹת יִתְּנוּ.  
לְמַלְךְ אֵל חַי וְקַיִם זְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמִיעוּ.  
כִּי הוּא לְבָדּוֹ פּוֹעֵל גְּבוּרוֹת  
עֹשֶׂה חֲדָשׁוֹת בְּעַל מְלַחְמוֹת  
זוֹרֵעַ צְדָקוֹת מִצָּמִיחַ יְשׁוּעוֹת  
בוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת.  
הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל-יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית.  
כְּאֹמֹר. לַעֲשֵׂה אוֹרִים וְגָלִים כִּי לְעוֹלָם חֲסִדוֹ:  
אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כָּלֵנוּ מִהֶרָה לְאוֹרוֹ.  
בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

## THE CHAMPION OF ALL JUST STRUGGLES

God's creative power is in all that is new and worthy;  
God is with us when we struggle to make a better world.  
When we struggle to promote justice for all,  
The God of justice strengthens our resolve.  
When we struggle to advance the triumph of truth,  
The God of truth fortifies our will.  
When we struggle to promote the cause of freedom,  
The God of freedom sustains our striving.  
When we struggle to create a world at peace,  
The God of peace blesses our labors.  
The Lord is the champion of all just struggles,  
Summoning us, in love, to enhance Creation.

"May a new light soon shine upon Zion,  
And may we be worthy to delight in its splendor!"

Or ḥadash al tzion ta-ir,  
V'niz-keh ḥulanu m'heyra l'oro.

With abounding love have You loved us, Lord our God; great and overflowing tenderness have You shown us.

Avinu Malkeynu, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us.

Merciful God, have compassion upon us. Endow us with understanding and discernment, that we may study Your Torah with devotion.

May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love.

Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame.

For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

(continued)

# WITH ABOUNDING LOVE

Immediately before the Shema, we are reminded of God's "abounding love" for us. Immediately after the Shema (in V'ahavta), it is we who are called upon to love God—with all of our heart, soul, and might.

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

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

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

אָהָבָה רַבָּה אָהַבְתָּנוּ יְיָ אֱלֹהֵינוּ  
חֶמְלָה גְּדוֹלָה וַיְתַרָה חֶמְלַת עָלֵינוּ:

אָבִינוּ מִלְכֵנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָטְחוּ בְךָ  
וַתִּלְמַדְם חֻקֵּי חַיִּים בֵּן תַּחֲנוּנוֹ וַתִּלְמַדְנוּ:

אָבִינוּ הָאֵב הַרְחֵמֵן הַמְּרַחֵם. רַחֵם עָלֵינוּ  
וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד  
לְשׁוֹר וּלְעֲשׂוֹת וּלְקַיֵּם  
אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה:

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וּדְבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ  
וַיְחַד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ  
וּלְאַיִבוֹשׁ לְעוֹלָם וָעֶד.

כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ  
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ:

(continued)

Ahavah rabbah ahav-tanu Adonai Eloheynu,  
Hemla g'dola vi-y'teyra ha-malta aleynu.  
Avinu mal-keynu, ba-avur avo-teynu sheh-bat-hu v'ha,  
Va-t'lam-deym hukey ha-yim,  
Keyn t'honey-nu ut-lam-deynu.

Avinu ha-av ha-raha-man ha-m'raheym,  
Raheym aleynu, v'teyn b'li-beynu l'havin ul-has-kil,  
Lish-mo-a, lil-mod u-l'la-meyd, lish-mor v'la-asot,  
Ul-ka-yeym et kol divrey talmud tora-teha b'ahavah.  
V'ha-eyr ey-neynu b'tora-teha,  
V'da-beyk libeynu b'mitz-voteha,  
V'ya-heyd l'va-veynu l'ahavah ul-yirah et sh'meha,  
V'lo ney-vosh l'olam va-ed.

Ki v'sheym kod-sh'ha ha-gadol v'ha-nora batah-nu  
Nagila v'nis-m'ha bi-y'shu-ateha.

Gather our people in peace, O Lord,  
from the four corners of the earth;  
and lead us, in dignity, to our holy land,  
O God of great deliverance.

For You have called us from among the peoples,  
and have drawn us near unto You,  
that we may serve You and praise You in truth,  
proclaiming Your Unity in love.

Praised are You, O Lord,  
who lovingly chose Your people Israel for Your service.

**"That we may praise You in truth . . ."**

When we seek the truth, speak the truth, and live the truth,  
We thereby acknowledge and praise the Lord our God,  
About whom we have been taught:

"The seal of the Holy One is truth." (Talmud, Shabbat 55b)

"They that deal truthfully are God's delight." (Proverbs 12:22)

#### A PRELUDE TO THE SHEMA

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

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

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

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

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

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

וְהִבֵּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ

וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ:

כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָה

וּבָנוּ בְּחֶרֶף מְכַל־עַם וְלָשׁוֹן

וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֵמֶת

לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאֵהָבָה:

בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאֵהָבָה:

Va-havi-eynu l'shalom mey-arba kanfot ha-aretz,

V'toli-heyenu ko-m'miyut l'ar-tzeynu.

Ki Eyl poeyl y'shu-ot ata,

U-vanu vaharta mi-kol am v'la-shon;

V'keyrav-tanu l'shimcha ha-gadol sela be-emet,

L'hodot l'ha u-l'yahed-ha b'ahavah.

Baruch ata Adonai, ha-boheyr b'amo yisrael b'ahavah.

#### TO BE REMINDED

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

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

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

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

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

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

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

Nowhere else in Scripture are the elements of universalism and particularism in the Jewish conception of God expressed so completely and so forcefully.

(Louis Finkelstein)

## The Shema

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

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

### V'AHAVTA: You shall love the Lord

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

*Deuteronomy 6:4-9*

### THE SHEMA: A call to witness

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

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

### V'AHAVTA: You shall love the Lord

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

### V'AHAVTA: Love leading to action

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

## The Shema

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך  
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך  
היום על לבבך: ושננתם לבניך ודברת בם בשבתך  
בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם  
לאות על ירך והיו לטטפת בין עיניך: וכתבתם על-  
מזוזות ביתך ובשעריך:

### Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

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

## KEEP THESE WORDS

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

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

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

*Deuteronomy 11:13-21*

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

*(Maimonides)*

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

*(Nahman of Bratzlav)*

Rav Aha said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.

*(Talmud Yerushalmi, Peah)*

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוְהָ אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אַרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפֹּת דְגָנְךָ וְתִירְשְׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֶמְתֶּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּרִיפְתָה לְבַבְכֶם וּסְרוּתָם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרַתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵאמֹר לָתֵת לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

*(Pirkey Avot 1:3)*

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

*(Pirkey Avot 4:2)*

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

*(Salanter)*

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

*(Bahya)*

## TO SEE, TO REMEMBER, AND TO OBSERVE!

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

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

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

Numbers 15:37-41

### Meditation

As we behold the fringes of the Tallit,  
ordained as reminders of God's commandments,  
we pray that we may remember the Mitzvot at all times,  
and that we be granted the will and the strength to live by them.

### THE FRINGES ARE THE SIGN

In ancient days, a slave would carry the seal of his or her master.  
"The fringes" are the sign and seal of our complete submission to  
the will of the Holy One, who is to be praised. (Tosefot, Menaḥot 43b)

### WHEN YOU LOOK UPON THE TZITZIT

Seeing alerts the memory, and memory leads to action. (Menaḥot 43b)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כְּנָפֵי בְּגָדֵיהֶם  
לְדֶרֶתָם וְנָתַנוּ עַל־צִיצִית הַכְּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה  
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה  
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם  
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־  
כָּל־מִצְוֹתַי וְהִייתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם  
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

Va-yomer Adonai el moshe ley-mor:  
Da-beyr el b'ney yisrael v'amarta aley-hem,  
V'asu la-hem tzitzit al kan-fey vig-dey-hem l'doro-tam,  
V'nat-nu al tzitzit ha-kanaf p'til t'hey-let.  
V'ha-ya la-hem l'tzitzit ur-item oto  
U-z'har-tem et kol mitzvot Adonai va-asitem otam,  
V'lo ta-turu aḥarey l'vav-hem v'aḥarey ey-nei-hem  
Asher atem zonim aḥa-rey-hem.  
L'ma-an tiz-k'ru va-asitem et kol mitz-votai  
Vi-h'yitem k'doshim ley-lo-hey-hem.  
Ani Adonai Elo-hey-hem  
Asher ho-tzey-ti et-hem mey-eretz mitz-ra-yim  
Li-h'yot lahem ley-lo-him, ani Adonai Elo-hey-hem.

Adonai Elo-hey-hem emet.

## TRUE AND ENDURING

This teaching is true and enduring; it is established and steadfast; it is beloved and precious, pleasant and sweet, revered and glorious; it is good and beautiful, and eternally right.

Truly, the God of the universe is our Sovereign; the Rock of Jacob is our protecting shield, who exists throughout all generations, whose sovereignty is firmly established, and whose faithfulness endures forever.

God's words live on, faithful and precious. They abide forever—for our ancestors, for us, for our children, and for every generation of the people Israel, God's faithful servants.

As for our ancestors, so for our descendants: God's words will remain a cherished and abiding truth, a law which shall not pass away.

Truly, You are the Lord our God and the God of our ancestors, our Sovereign and Sovereign of our ancestors, our Redeemer and Redeemer of our ancestors, our Creator, Rock of our deliverance, our Helper and Savior. You are eternal; there is no God but You.

### FOR OUR ANCESTORS, OURSELVES, AND OUR CHILDREN

When we pray we enter into the highest and most intimate of all encounters: the human soul holding converse with God, the Soul of the universe.

But we are not alone with God. We are part of a mighty company.

Present with us in prayer are our ancestors—those who formulated the prayers, those who recited them over the generations, and those whose lives were shaped by them.

Present also are those Jews throughout the world who recite these words in our own day.

Present too are the generations which will follow us—to whom we will bequeath this rich, expanding legacy of prayer.

Through our worship we seek to commune with God—as we link together, in mystical unity, all of our generations.

אֱמֶת וְיָצִיב וְנָכוֹן וְקִים וְיֵשֶׁר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנֶחֱמָד  
וְנֶעֱמִים וְנוֹרָא וְאֲדִיר וּמִתְקֵן וּמִקְבֵּל וְטוֹב וְיִפְהַ הַדָּבָר הַזֶּה  
עָלֵינוּ לְעוֹלָם וָעֶד: אֱמֶת אֱלֹהֵי עוֹלָם מְלָכֵנו צוּר יַעֲקֹב מִגֵּן  
יִשְׁעָנוּ. לְדוֹר וָדוֹר הוּא קִים וְשִׁמוֹ קִים וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ  
וְאִמּוּנָתוֹ לְעַד קֵימָת. וּדְבָרָיו חַיִּים וְקִימִים נֶאֱמָנִים וְנֶחֱמָדִים  
לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ עַל בְּנֵינוּ וְעַל  
דוֹרוֹתֵינוּ וְעַל כָּל־דּוֹרוֹת יִרְעֵי יִשְׂרָאֵל עַבְדֶּיךָ:

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקִים לְעוֹלָם  
וָעֶד. אֱמֶת וְאִמּוּנָה חֵק וְלֹא יַעֲבוֹר: אֱמֶת שְׁאֵמָה הוּא יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלָכֵנו מֶלֶךְ אֲבוֹתֵינוּ/וְנֶאֱמָנוּ גּוֹאֲלֵנוּ גּוֹאֲלֵ  
אֲבוֹתֵינוּ/וְנֶאֱמָנוּ צוּר יִשׁוּעָתֵנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מִעוֹלָם שְׂמִיךְ.  
אֵין אֱלֹהִים זוּלָתְךָ:

### THESE ENDURE IN EVERY AGE

The transforming power of love,  
The redeeming power of compassion,  
The healing power of forgiveness,  
These endure in every age.  
The joy which comes from sharing,  
The strength which comes from striving,  
The nourishment which comes from beauty,  
These endure in every age.

The sanctity of life,  
The value of truth,  
The primacy of justice,  
These endure in every age.

The abiding worth of prayer,  
The purifying promise of repentance,  
The striving to know God's will,  
These endure in every age.

Grant us, O God, amidst relentless change,  
The wisdom to know and to cherish  
These teachings which endure for all time.

**EZRAT AVOTEYNU:**

**Our Shield and Redeemer in every generation**

*Adapted from the Hebrew*

You have been the help of our ancestors from days of old,  
A Shield and a Redeemer to their children in every generation.

Though you abide in the heights of the universe,  
Your laws of righteousness reach to the ends of the earth.

Happy is the person who obeys Your commandments,  
Who takes to heart the words of Your Torah.

Truly, You are the Lord of Your people,  
And a mighty Sovereign to champion their cause.

You are the first and You are the last;  
Besides You we have no Sovereign or Redeemer.

From Egypt You redeemed us, O Lord our God;  
From the house of bondage You delivered us.

You revealed Your saving power at the Sea,  
When the Children of Israel passed through in safety.

Tyranny was defeated, enslavement was ended;  
The dawn of freedom had come at last.

Therefore they praised and extolled You,  
They offered You prayers of fervent thanksgiving.

They acclaimed You as the ever-living God,  
Great and revered, exalted in majesty.

You humble the haughty and raise up the lowly;  
You free the captives and redeem the weak.

You help those in need,  
And answer Your people when they cry out to You.

*(continued)*

*Ezrat Avoteynu*

עֲזֶרֶת אֲבוֹתֵינוּ אַתָּה הוּא מְעוֹלָם.  
מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר:

בְּרוֹם עוֹלָם מוֹשְׁבֶךָ  
וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ:

אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ  
וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל לְבוֹ:

אַמֶּת אַתָּה הוּא אֲדוֹן לְעַמְּךָ  
וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם:

אַמֶּת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן  
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ:

מִמִּצְרַיִם גָּאֵלְתָּנוּ יי אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פָּדִיתָנוּ:  
כָּל־בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרְךָ גָּאֵלְתָּ. וַיָּם סוּף בְּקִיעָתָּ  
וַיִּזְדֵּם טַבַּעַת וַיִּדְרִים הָעֵבֶרֶת. וַיִּכְסּוּ מַיִם צָרֵיהֶם.  
אַחַד מֵהֶם לֹא־נִוְתָר:

עַל זֹאת שָׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל. וַנִּתְּנוּ יְדִידִים  
זְמִירוֹת שִׁירֹת וְתִשְׁבָּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל  
חַי וְקַיִם: רָם וְנִשָּׂא גָדוֹל וְנוֹרָא. מִשְׁפִּיל גָּאִים וּמִגְבִּיָּה  
שֹׁפֵלִים מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנֻוִּים וְעוֹזֵר דָּלִים וְעוֹנֶה  
לְעַמּוֹ בְּעֵת שׁוֹעַם אֱלִיוֹ:

Give praise to God on high,  
Ever praised may God's name be.

Moses and the Children of Israel  
Proclaimed in great exultation:

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

At the shore of the Sea, which they crossed in safety,  
The redeemed sang a new song to You.

Together they all gratefully proclaimed Your sovereignty:  
"The Lord shall reign for ever and ever."

Rock of Israel,  
Arise to the help of Israel.

Fulfill Your promise  
To deliver Judah and Israel.

"Our Redeemer, the Lord of hosts,  
Is the Holy One of Israel."

Praised are You, O Lord,  
Redeemer of Israel.

#### RECALLING OUR REDEMPTION

*We are a people in whom the past endures, in whom the present is inconceivable without moments gone by. The Exodus lasted a moment, a moment enduring forever. What happened once upon a time happens all the time.*

(Abraham J. Heschel)

#### WE ARE PARTNERS IN REDEMPTION

The phrase *Kumah B'ezrat Yisrael* ("arise to the help of Israel") can also be translated "arise with the help of Israel."

This suggests that redemption requires our working with God, not passively relying on God alone.

"We are God's partners in both Creation and Redemption." (A.N.S.)

תְּהִלּוֹת לֵאלֹהֵי עֲלִיּוֹן בְּרוּךְ הוּא וּמְבָרָךְ:  
מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה.  
וְאָמְרוּ בָלֶם.

מִי־כִמְכָּה בָּאֵלִים יְיָ.

מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ.

נוֹרָא תְהִלָּת. עֲשֵׂה פִלָּא:

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.  
יַחַד בָּלֶם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.

וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וַיִּשְׂרָאֵל.

גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְיָ גְּאוּל יִשְׂרָאֵל:

*The Sabbath Amidah begins on page 254 or page 255.*

*The Festival Amidah begins on page 272 or page 273.*

*Mi hamoḥa ba-eylim Adonai.*

*Mi kamoḥa nedar ba-kodesh.*

*Nora t'hilot osey fe-leh . . .*

*Adonai yimloḥ l'olam va-ed.*

*Tzur yisrael, kuma b'ezrat yisrael,*

*U-f'dey ḥin-um'ha y'huda v'yisrael,*

*Go-aleynu Adonai tz'vaot sh'mo*

*k'dosh yisrael.*

*Baruḥ ata Adonai, ga-al yisrael.*

## Shaharit Amidah for Shabbat: Interpretive Opening Blessings

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

### GOD OF ALL GENERATIONS

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

*On Shabbat Shuvah add:*

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

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

### SOURCE OF LIFE AND MASTER OF NATURE

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

*From Shemini Atzeret to Pesah add:*

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

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

*On Shabbat Shuvah add:*

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

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

*In silent prayer, omit Kedushah, and continue on p. 259.*

## Shaharit Amidah for Shabbat Interpretive Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אֲבֹרָהם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.  
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.  
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.  
וְזוֹכֵר חֲסָדֵי אֲבוֹת  
וּמֵבִיא גּוֹאֵל [וְאֵלָה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*On Shabbat Shuvah add:*

וְזָכְנוּ לְחַיִּים מְלַךְ חַפֵּץ בְּחַיִּים.  
וְקִתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:  
מְלַךְ עֶזְרָה וּמוֹשִׁיעַ וּמִגֹּן. בְּרוּךְ אַתָּה יְיָ מִגֹּן אֲבֹרָהם וְעֶזְרָת שָׂרָה:  
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

*(Shemini Atzeret to Pesah) מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:*

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים.  
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים  
וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ  
מְלַךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:  
(Shabbat Shuvah) מִי כְמוֹךָ אֵב הַרְחֵמִים. וְזָכֵר יִצְרָיו לְחַיִּים בְּרַחֲמִים:  
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מַחְיָה הַמֵּתִים:

*In silent prayer, continue on p. 258.*

M'hal-keyl ha-yim b'hesed,  
M'ha-yey meytim b'ra-ha-mim rabim,  
Someyḥ nof-lim v'ro-fey ḥolim u-matir asurim,  
U-m'ka-yeym emu-nato li-shey-ney afar.  
Mi ha-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 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-ha mal-keynu tofi-a,  
V'timloḥ aleynu ki m'hakim anahnu lah.  
Matai timloḥ b'tzion,  
B'karov b'ya-meynu l'olam va-ed tish-kon.  
Tit-gadal v'tit-kadash b'toh 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

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שֶׁמְקַדִּישִׁים אוֹתוֹ בְּשָׁמַי  
מְרוֹם. כְּכַתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֱלֹהֵינוּ וְאָמַר.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:  
אֲנִי בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמִּיעִים קוֹל מִתְנַשְּׂאִים  
לְעֵמֶת שְׂרָפִים לְעֵמֶתָם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְּקוֹמוֹ:

מִמְּקוֹמְךָ מְלַכְנו תּוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲכִים  
אֲנַחְנוּ לָךְ: מְתִי תִמְלֹךְ בְּצִיּוֹן. בְּקִרְוֹב בְּיָמֵינוּ לְעוֹלָם וְעַד  
תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר  
וָדוֹר וּלְנֶצַח נֶצְחִים: וְעֵינֵינוּ תִרְאֶינָה מְלִכּוּתְךָ בְּדָבָר  
הָאָמֹר בְּשִׁירֵי עֲזָךְ עַל־יַדֵּי דָוִד מְשִׁיחַ צִדְקָךְ:

יְמִלְךָ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:  
לְדוֹר וָדוֹר נָגִיד גָּדֹל. וּלְנֶצַח נֶצְחִים קִדְשְׁתָּךְ נְקַדִּישׁ.  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וְעַד. כִּי אֵל מֶלֶךְ  
גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי \*הָאֵל הַקָּדוֹשׁ:

(Shabbat Shuvah: הַמֶּלֶךְ\*)

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.

**YISMAH MOSHE: As Moses rejoiced in the Revelation**

Moses rejoiced in the gift bestowed on him when You called him faithful servant, placing on his head a crown of glory as he stood before You on Mount Sinai. In his arms he carried the two tablets of stone on which the commandment of Shabbat was inscribed. Thus it is also written in Your Torah:

**VESHAMRU: Shabbat as a sign of the Covenant**

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

*Exodus 31:16-17*

**SHABBAT: God's gift of love**

Lord our God, You did not give the Shabbat as Your gift to other peoples; You did not bestow it upon idolaters; nor can the unrighteous enjoy its rest. But You gave it, in love, to Your people Israel, the descendants of Jacob whom You have chosen. May the people who sanctify the seventh day find fulfillment and be delighted with Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of days, recalling the work of Creation.

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

*In private devotion only:*

אתה קדוש וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל־יָיוֹם  
יְהַלְלוּךָ סֵלָה. בָּרוּךְ אַתָּה יי \*הָאֵל הַקָּדוֹשׁ:

(הַמִּלֵּךְ: Shabbat Shuvah:)\*

יִשְׁמַח מֹשֶׁה בְּמַתַּנַּת חֶלְקוֹ. כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ.  
כְּלִיל תְּפָאֶרֶת בְּרָאשׁוֹ נָתַתָּ. בְּעַמְדוֹ לִפְנֵיךָ עַל הַר  
סִינַי. וְשָׁנֵי לִוְחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם  
שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת  
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעוֹלָם. כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

וְלֹא נָתַתּוּ יי אֶל־הֵינוּ לְגוֹיֵי הָאָרְצוֹת וְלֹא הִנָּחֵלְתּוּ  
מִלְּכֵנוּ לְעוֹבְדֵי פְסִילִים. וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ  
רָשָׁעִים. כִּי לְיִשְׂרָאֵל עָמְךָ נָתַתּוּ בְּאַהֲבָה. לְזֶרַע יַעֲקֹב  
אֲשֶׁר בָּם בְּחֶרֶת. עִם מְקַדְּשֵׁי שְׁבִיעִי כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ  
מְטוֹבָה. וְהַשְׁבִּיעִי רַצִּיתָ בּוֹ וְקִדְּשָׁתוֹ חֲמִידַת יָמִים אוֹתוֹ  
קָרָאתָ וְזָכַר לְמַעֲשֵׂה בְּרָאשִׁית:

Yismah mo-sheh b'matnat helko,  
Ki eved ne-eman karato lo,  
K'lil tiferet b'ro-sho natata,  
B'omdo l'faneha al har sinai,  
U-sh'ney luhot avanim horid b'yado,  
V'hatuv bahem sh'mirat shabbat,  
V'heyne katuv b'tora-teha.

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

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

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

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

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

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

#### ACCEPT OUR PRAYER AND BLESS ZION

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

*On Rosh Hodesh and Intermediate Days of Festivals add:*

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

Rosh Hodesh. Pesah. Sukkot.

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

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

אלהינו ואלהי אבותינו. רצה במנוחתנו קדשנו  
במצותיך ותן חלקנו בתורתך. שבענו מטובך ושמחנו  
בשועתך. וטהר לבנו לעבדך באמת. והנחילנו יי  
אלהינו באהבה ובכבוד שבת קדשך. וננוחו בה ישראל  
מקדשי שמך. ברוך אתה יי מקדש השבת:

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

*On Rosh Hodesh and Hol Hamoed add:*

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה  
וישמע. ויפקד ויזכר ויכוננו ופקדוננו. וזכרון אבותינו. וזכרון  
משים בך עבדך. וזכרון ירושלים עיר קדשך. וזכרון  
כל-עמך בית ישראל לפניך. לפליטה לטובה לחן ולחסד  
ולרחמים לחיים ולשלום ביום

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

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

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

V'tehe-zena eyney-nu b'shuv-ha l'tzion b'rahamim.

# THANKSGIVING FOR DAILY MIRACLES

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

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

*The following may be said in an undertone:*

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

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

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

Praised be God to whom all thanks are due.

*On Hanukkah add:*

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

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

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Your Torah.

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

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

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 וצהרים. הטוב כי לא-כלו רחמיך. והמרחם כי לא-תמו חסדיך. מעולם קיינו לך:

*The following may be said in an undertone:*

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו כל-בשר ויצרנו יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש על שהחייטנו וקיימתנו. בן תחינו ותקיימנו ותאסוף גלותינו לארץ קדשך לשמר חקיך ולעשות רצונך ולעבדך בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

*On Hanukkah add:*

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

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

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

*On Shabbat Shuvah add:*

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

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

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

**THE THREEFOLD BLESSING**

*Congregation:*

"May the Lord bless you  
and protect you."

May this be God's will.

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

May this be God's will.

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

May this be God's will.

**SIM SHALOM: A prayer for peace**

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

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

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

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

*On Shabbat Shuvah conclude thus:\**

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-  
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

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

וְעַל-כָּלם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד:

*On Shabbat Shuvah add:*

וְכָתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יְשׁוּעָתָנוּ  
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלֹךְ נֶאֱדָה לְהוֹדוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָּה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל  
יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֲהֲרֹן וּבְנָיו כֹּהֲנִים. עִם קְדוֹשְׁךָ בְּאֲמֹר:

*Keyn y'hi ratzon.*

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ: כֵּן יִהְיֶה רָצוֹן:

יְאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ: כֵּן יִהְיֶה רָצוֹן:

יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וַיֵּשֶׁם לְךָ שְׁלוֹם: כֵּן יִהְיֶה רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וִרְחָמִים עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כָּלְנוּ כְּאֶחָד בְּאוֹר  
פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת  
חֶסֶד וְצַדִּיקָה וּבְרָכָה וִרְחָמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ:\*

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

*Sim shalom tovah u-v'rahah ba-olam,*

*Heyn va-hesed v'rahimim aleynu v'al kol yisrael ameha.*

*Bar-heynu avinu kulanu k'ehad b'or paneha,*

*Ki v'or paneha natata lanu Adonai Eloheynu*

*Torat ha-yim, v'ahavat hesed,*

*U-tz'dakah, u-v'rahah, v'rahimim, v'ha-yim, v'shalom.*

*V'tov b'eyneha l'vareyh et am-ha yisrael*

*B'hol eyt u-v'hol sha-a bi-sh'lomeha.*

# 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 מַרְמָה.  
וּלְמַקְלָלִי נִפְשֵׁי תְדוּם וְנִפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה:  
פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי.  
וְכָל הַחוֹשְׁבִים עָלַי רָעָה.  
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם:  
עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְנָךְ  
עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:  
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְנָךְ וְעַנְיִי:  
יְהִיו לְרָצוֹן אֲמֵרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ.  
יְיָ צוּרִי וְגֹאֲלִי:  
עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Hallel, p. 287.)

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

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

## GUARD MY TONGUE . . .

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

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

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

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

# 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.

# Reader's Kaddish Shalem

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעֲוִיתָהּ.  
וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל  
בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה  
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא\* מִן כָּל־בְּרַכְתָּא  
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:  
תְּתַקַּבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

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

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

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

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

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

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

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

\*Shabbat Shuvah: repeat לְעָלְמָא.

## Musaf for Shabbat

(For Interpretive Shabbat Musaf, see p. 375.)

On Festivals, see p. 437. On Rosh Hodesh, see p. 423.

### READER'S SHORT KADDISH

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

Congregation and Reader:

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

Reader:

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

### A NOTE ON THE AMIDAH

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

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

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

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

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

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

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

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

## Musaf for Shabbat

(For Interpretive Shabbat Musaf, see p. 374.)

On Festivals, see p. 436. On Rosh Hodesh, see p. 422.

### READER'S HATZI KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. 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 עָלְמֵי:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיד הוּא. לְעָלְמָא  
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא וְשִׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין  
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

Continue on page 356 or page 357.

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

Congregation and Reader:

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

Reader:

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

\*On Shabbat Shuvah add a second l'eyla, לְעָלְמָא.

## Musaf Amidah for Shabbat: Interpretive Opening Blessings

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

### GOD OF ALL GENERATIONS

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

*On Shabbat Shuvah add:*

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

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

### SOURCE OF LIFE AND MASTER OF NATURE

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

*From Shemini Atzeret to Pesah add:*

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

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

*On Shabbat Shuvah add:*

Who is like You, compassionate God?

Mercifully You remember Your creatures for life.

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

*In silent prayer, omit Kedushah, and continue on p. 361.*

### ON THE INTERPRETIVE OPENING BLESSINGS

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

## Musaf Amidah for Shabbat

### Interpretive Opening Blessings

(כִּי שֵׁם יי אֱקָרָא הָבוּ נִדְּל לְאַלְהֵינוּ: אֲדָנִי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ.

אֱלֹהֵי אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב.

אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאַלְהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.

גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֶה הַכֹּל.

חוֹכֵר חֲסָדֵי אָבוֹת

וּמֵבִיא גּוֹאֵל [וְנֹאֵל] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*On Shabbat Shuvah add:*

וְכִרְנוּ לְחַיִּים מְלַךְ חַפֵּץ בְּחַיִּים.

וְכִתְּבוּנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מֶגֶן אֲבֹרָהּם וְעֹזֶרֶת שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי מַחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

*(Shemini Atzeret to Pesah)* מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים.

סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים

וּמַקְיִם אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ בַּעַל גִּבּוֹרֹת וּמִי דוֹמָה לָךְ

מְלַךְ מַמִּית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה:

*(Shabbat Shuvah)* מִי כְמוֹךָ אֲבִי הַרְחָמִים. וְזִכֵּר יִצְרָאוֹ לְחַיִּים בְּרַחֲמִים:

וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מַחִיָּה הַמֵּתִים:

*In silent prayer, continue on p. 360.*

M'hal-keyl ha-yim b'hesed,

M'ha-yey meytim b'ra-ha-mim rabim,

Someyh nof-lim v'ro-fey holim u-matir asurim,

U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ha-moha ba-al g'vurot u-mi do-meh lah,

Meleh mey-mit u-m'hayeh u-matz-miah y'shua.

# KEDUSHAH: A mystical vision of God's holiness

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

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

God's glory is everywhere!  
When one chorus of ministering angels asks:

"Where is God's glory?"

Another chorus adoringly responds:

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

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

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

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

And thus the Psalmist sang:

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

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

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

**Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.**

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

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

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

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

# Kedushah

נְעַרִיצְךָ וְנִקְדִּישְׁךָ כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים  
שִׁמְךָ בְּקֹדֶשׁ. כְּכַתּוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.  
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צָבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:  
כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם  
כְּבוֹדוֹ. לְעִמָּתָם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יָפֵן בִּרְחֻמִּים וְיַחֲוֵן עִם הַמִּיחָדִּים שְׁמוֹ  
עָרַב וּבָקֵר בְּכָל־יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שִׁמְעַת אֲמָרִים.  
שִׁמְעַת יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא  
יִשְׁמִיעֵנוּ בִּרְחֻמֵּי שְׁנִית לַעֲיִנִי כָל־חַי. לַהֲיִיּוֹת לָכֶם לֵאלֹהִים.  
אֲנִי יְיָ אֱלֹהֵיכֶם:

וּבְדִבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמַלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ. וּלְנִצָּחַ נִצָּחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ.  
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֵךְ  
גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָ \*הָאֵל הַקָּדוֹשׁ:

(הַמִּלָּךְ: Shabbat Shuvah:\*)

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.

#### SHABBAT—A HERITAGE OF ENDURING GLORY

You established Shabbat and looked with favor upon the ancient Temple service and its sacrificial offerings. Those who delight in Shabbat have a heritage of enduring glory. Those who have tasted its joy have attained the fullness of life. Those who love its observance have chosen spiritual distinction. At Sinai, our ancestors were commanded to keep the Shabbat; and You, Lord our God, ordained that they bring an additional Shabbat offering appropriate for the sacred day.

May it be Your will, O Lord our God and God of our ancestors, to bring us in joy to our ancient homeland and to establish our people securely within its borders. For it was there that our ancestors brought to You the prescribed sacrificial offerings; and there we too will serve You with devotion, and fulfill our duties in accordance with Your will.

#### RECALLING THE ANCIENT TEMPLE SERVICE

We recall with reverence the piety of our ancestors who, in ancient times, brought their Sabbath offerings to the Temple in Jerusalem. From their meager supply of cattle and grain, they offered their best in the service of God.

As we worship on this Shabbat, joining in prayer, praise, and reflection, may we be inspired by the recollection of these ancient sacrificial offerings to devote our own resources and energies to serving God's will.

*In private devotion only:*

אתה קדוש וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל־יּוֹם  
יְהִלְלוּךָ שָׁלָה. בְּרוּךְ אַתָּה יי \*הָאֵל הַקָּדוֹשׁ:

(הַמֶּלֶךְ: Shabbat Shuvah)\*

תִּכְנֶנָּה שַׁבַּת רְצִיתָ קִרְבָּנוֹתֶיהָ. צִוִּיתָ פְּרוּשֶׁיהָ עִם  
סְדוּרֵי נִסְכֶּיהָ. מַעֲנִינֶיהָ לְעוֹלָם כְּבוֹד יִנְחָלנוּ. טוֹעֲמֶיהָ  
חַיִּים זָכוּ. וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גִּדְּלָה בְּחֶרֶד. אֲזַן מִסִּינִי  
נִצָּטוּ עָלֶיהָ. וְתַצִּיגֵם יי אֱלֹהֵינוּ לְהַקְרִיב בָּהּ קִרְבֵּן מוֹסֵף  
שַׁבַּת כְּרָאוּי:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ  
בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ. שְׁשֵׁם עָשׂוּ אֲבוֹתֵינוּ  
לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוּבוֹתֶיהֶם. תְּמִידִים בְּסִדְרָם  
וּמוֹסָפִים כְּהִלְכָתָם. וְשֵׁם נַעֲבֹדְךָ בְּלֵבב שָׁלֵם וְנִמְלֵא  
אֶת חוּבוֹתֵינוּ כְּמִצְוַת רָצוֹנְךָ:

*Some congregations recite the following:*

*The Sabbath Offering brought by our ancestors.*

אֶת־מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה עָשׂוּ וְהִקְרִיבוּ אֲבוֹתֵינוּ לְפָנֶיךָ בְּאַהֲבָה  
כְּמִצְוַת רָצוֹנְךָ כְּמוֹ שֶׁכָּתַבְתָּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי  
כְּבוֹדְךָ בְּאִמּוֹר:

*Numbers 28:9-10*

וּבַיּוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִינִים סֶלֶת מִנְחָה  
בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ: עֹלֹת שַׁבַּת בְּשִׁבְתּוֹ עַל־עֹלֹת הַתָּמִיד וְנִסְכָּה:

# SHABBAT—A HERITAGE OF HOLINESS AND JOY

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

## RETZEY VI-M'NUHATEYNU:

Accept our rest, and purify our hearts

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

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

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

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

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

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

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

יְשַׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.  
עִם מְקַדְשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ.  
וְהַשְׁבִּיעֵי רְצִיתָ בּוֹ וְקִדְשָׁתוֹ.  
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ.  
זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחָתֵנוּ.

קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ.

שְׁבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.

וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת.

וְהַנְחֵילָנוּ יְיָ אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְשְׁךָ.

וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

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

# ACCEPT OUR PRAYER AND BLESS ZION

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

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

## THANKSGIVING FOR DAILY MIRACLES

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

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

*The following may be said in an undertone:*

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

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

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

Praised be God to whom all thanks are due.

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

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

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Your Torah.

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

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

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 נסיה שבכל-יום עמנו ועל נפלאותיה  
וטובותיה שבכל-עת ערב ובקר וצהרים. הטוב כי לא-כלו  
רחמיה. והמרחם כי לא-תמו חסדיה. מעולם קנינו לך:

*The following may be said in an undertone:*

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי  
כל-בשר ויצרנו יוצר בראשית. ברכות והודאות לשמך הגדול  
והקדוש על שהחייטנו וקיימנו. בן תחינו ותקיימנו ותאסוף  
גלותינו לארץ קדשך לשמר חקיך ולעשות רצונך ולעבדך  
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

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

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

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

*On Shabbat Shuvah add:*

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

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

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

#### THE THREEFOLD BLESSING

"May the Lord bless you  
and protect you."

*Congregation:*

*May this be God's will.*

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

*May this be God's will.*

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

*May this be God's will.*

וְעַל־כֻּלָּם יִתְבָּרַךְ וַיִּתְרוֹמֶם שְׁמֶךָ מְלַכְנוּ תָמִיד לְעוֹלָם וָעֶד:

*On Shabbat Shuvah add:*

וְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יְשׁוּעָתְנוּ  
וַעֲזָרָתְנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלֹךְ נֹאֶה לְהוֹדוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרַכְנוּ בְּבִרְכָּה הַמְשַׁלֶּשֶׁת בַּחוּרָה הַכְּתוּבָה עַל  
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֶהְרֶן וּבְנָיו כֹּהֲנִים. עִם קְדוֹשְׁךָ כְּאֹמֹר:

*Congregation:*

כֵּן יְהִי רָצוֹן:

יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ:

כֵּן יְהִי רָצוֹן:

יֵאָר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ:

כֵּן יְהִי רָצוֹן:

יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:

#### THE THREEFOLD BLESSING

*Congregation:*

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

Keyn y'hi ratzon.

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

Keyn y'hi ratzon.

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

Keyn y'hi ratzon.

**SIM SHALOM: A prayer for peace**

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

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

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

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

\*On Shabbat Shuvah:

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

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים  
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אֲבִינוּ כָּלֵנוּ בְּאַחַד  
בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת  
חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת  
וּבְכָל-שָׁעָה בְּשְׁלוֹמֶךָ.\*  
בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

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

On Shabbat Shuvah:\*

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה. נִזְכָּר וְנִכְתָּב  
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשְׁלוֹם.  
בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְׁלוֹם:

## 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*

אלהי. נצור לשוני מרע ושפתי מדבר מרמה.  
ולמקללי נפשי תדום ונפשי כעפר לכל תהיה:  
פתח לבי בתורתך ובמצותיך תרדוף נפשי.  
וכל החושבים עלי רעה.

מהרה הפר עצתם וקלקל מחשבתם:  
עשה למען שמך עשה למען ימינך  
עשה למען קדשתך עשה למען תורתך:  
למען יחלצון ידידיך הושיעה ימינך וענני:  
יהיו לרצון אמרייפי והגיון לבי לפניך.  
י צורי וגואלי:

עשה שלום במרומוי הוא יעשה שלום  
עלינו ועל כל-ישראל. ואמרו אמן:

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 400.)

## Reader's Kaddish Shalem

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־יִבְרָא כְרַעוּתָהּ.  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל  
בְּעֻלְמָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא\* מִן כָּל־בְּרַכְתָּא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:  
תְּתַקַּבַּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן  
דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:

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

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.  
Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—  
B'rih hu, l'eyla\* min kol bir-hata v'shi-rata  
Tush-b'ha-ta v'ne-hemata da-amiran b'alma, v'imru amen.

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

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

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

\*Shabbat Shuvah: repeat לְעֵלְמָא.

# 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

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא. תְּלַמְדֵי חֻכִּים מְרַבִּים שְׁלוֹם  
בְּעוֹלָם. שְׁנֵאמַר וְכָל־בְּנֵיךְ לְמוֹדֵי יְיָ וְרַב שְׁלוֹם בְּנֵיךְ. אֵל תִּקְרָא בְּנֵיךְ אֵלָּא  
בּוֹנֵיךְ: שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאִין לָמוּ מְכָשׁוּל: יְהִי שְׁלוֹם בְּחִילְךָ  
שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֲי וְרַעֲי אֲדַבֵּרְהֵנָּא שְׁלוֹם בְּךָ: לְמַעַן בֵּיתֵי  
אֱלֹהֵינוּ אֲבַקֶּשָׁה טוֹב לָךְ: יְיָ עֲזֵר לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

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.

אִין בְּאֱלֹהֵינוּ. אִין כְּאֲדוֹנֵינוּ.  
אִין כְּמַלְכֵנוּ. אִין כְּמוֹשִׁיעֵנוּ:

מִי בְּאֱלֹהֵינוּ. מִי כְּאֲדוֹנֵינוּ.  
מִי כְּמַלְכֵנוּ. מִי כְּמוֹשִׁיעֵנוּ:

נוֹדָה לְאֱלֹהֵינוּ. נוֹדָה לְאֲדוֹנֵינוּ.  
נוֹדָה לְמַלְכֵנוּ. נוֹדָה לְמוֹשִׁיעֵנוּ:

בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ אֲדוֹנֵינוּ.  
בָּרוּךְ מַלְכֵנוּ. בָּרוּךְ מוֹשִׁיעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ.  
אַתָּה הוּא מַלְכֵנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ:

אַתָּה הוּא שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסָּמִים:

Alternate (Sefardic rite):

אַתָּה תִּקּוּם תְּרַחֵם צִיּוֹן. כִּי עַתָּה לְחַנּוּנָה כִּי־בָא מוֹעֵד:

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-veh'a  
Ki Adonai hu ha-Elohim  
Ba-shama-yim mi-maal v'al ha-aretz mi-tahat, eyn od.

# Alenu

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל  
לִתְּתָהּ גְדֻלָּהּ לְיוֹצֵר בְּרֵאשִׁית.  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.  
שֶׁלֹא שָׁם חִלְקָנוּ כֶּהֱם  
וְגִרְלָנוּ כְּכָל-הַמוֹנִים:

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם  
מִמַּעַל וּשְׁכִינָת עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין  
עוֹד. אֵמֶת מִלְּכָנוּ אֶפֶס זֹלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ. וְיִדְעַתָּה  
הַיּוֹם וְהִשְׁבַּתָּ אֶל-לִבְכֶּךָ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם  
מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת. אֵין עוֹד:

Aleynu l'sha-bey-ah la-adon ha-kol,  
La-teyt g'dula l'yotzeyr b'reyshit.  
Sheh-lo asanu k'go-yey ha-aratzot,  
V'lo samanu k'mish-p'hot ha-adama.  
Sheh-lo sam hel-keynu ka-hem,  
V'gora-leynu k'hol hamonam.  
Va-anahnu kor-im u-mishta-havim u-modim,  
Lifney meleḥ malhey ha-m'lahim,  
Ha-kadosh baruḥ 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 גִּלּוּלִים מִדְּהָאָרֶץ וְהָאֱלִילִים בְּרוֹת יִכְרֶתוֹן. לְתַקֵּן  
עוֹלָם בְּמַלְכוּת שְׁדִי. וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ  
בְּלִירְשָׁעֵי אֶרֶץ: יִכִּירוּ וְיִדְעוּ כָּל-יֹשְׁבֵי תֵבֶל. כִּי לָךְ תִּכְרַע  
כָּל-בְּרֵךְ תִּשָּׁבַע כָּל-לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפְּלוּ.  
וְלִכְבוֹד שִׁמְךָ יִקְרֶה יִתְנוּ. וְיִקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתְךָ. וְתִמְלֹךְ  
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא. וְלְעוֹלָמִי  
עַד תִּמְלֹךְ בְּכָבוֹד: כַּכְּתוּב בְּתוֹרָתְךָ. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:  
וְנֹאמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.  
בְּיוֹם הַהוּא יִהְיֶה 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.

### BEYOND TIME

Our yesterdays are beyond the reach of death,  
When our love transforms them into living influences.  
Thus we continue to be guided by a light  
Which transcends time and defies death.

Morris Adler

### MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah deeds to their memories.

By pledging ourselves to perform these ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on.

The act of "saying Kaddish" is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.

Ben Saul

## Mourner's Kaddish

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיד הוּא. לְעָלְמָא\* מִן כָּל־בְּרַכְתָּא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן 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.

\*Shabbat Shuvah: repeat לְעָלְמָא.

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

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

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

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

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

*Israel Zangwill (adapted by Adina N. Samuelson)*

May God, whom we acclaim in song,  
The One to whom we all belong,  
Grant to every heart and home  
The blessing of Shabbat Shalom.

שַׁבַּת שְׁלוֹם וּמְבָרָךְ!

SHABBAT SHALOM . . . U-M'VO-RAH!

(A.N.S.)

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ	בְּטֶרֶם כָּל יִצִּיר נִבְרָא:
לָעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל	אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כָכָל הַכֹּל	לְבָדּוֹ יִמְלֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הוֹנֶה	וְהוּא יִהְיֶה בְּתַפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית	וְלוֹ הָעֵז וְהַמְשָׁרָה:
וְהוּא אֱלֹהֵי וְחֵי גּוֹאֲלֵי	וְצוֹר חֲבִלֵי בָעֵת צָרָה:
וְהוּא נָסִי וּמְנוֹס לִי	מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא:
בְּיָדּוֹ אֶפְקִיד רוּחִי	בְּעֵת אִישָׁן וְאַעֲרֶה:
וְעַם רוּחִי גּוֹיָתִי	יִי לִי וְלֹא אֵירָא:

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