

Maariv: Evening Service

"And God, being merciful, forgives sin and does not destroy, repeatedly refraining from anger, and avoiding indignation. O Lord, redeem us! O our Sovereign, answer us when we call."

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

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

MAARIV ARAVIM: Lord of night and day

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

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

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

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

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

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

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

Maariv: Evening Service

*וְהוּא רַחוּם וְכַפֵּר עוֹן וְלֹא־יִשְׁחִית. וְהִרְבֵּה לְהָשִׁיב אָפּוֹ.
וְלֹא־יַעֲזִיר כָּל־חַמְתּוֹ: יְיָ הוֹשִׁיעָה. הַמְלִךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ:

Reader:

בָּרְכוּ אֶת־יְיָ הַמְבָרֵךְ:

Congregation and Reader:

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ
מַעֲרִיב עֲרֵבִים בְּחֻכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה
עֵתִים וּמַחְלִיף אֶת־הַיָּמִנִים וּמְסַדֵּר אֶת־הַכִּכְבֹּת
בְּמִשְׁמַרְתֵּיהֶם בִּרְקִיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמְבִיא
לַיְלָה וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.
*אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרֵבִים:

Congregation and Reader:

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

Baruh ata Adonai, Eloheynu meleh ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'hohma potey-ah sh'arim u-vitvuna m'shaneh itim,
U-mah-a-lif et ha-z'manim u-m'sadeyr et ha-kohavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ho-sheh v'ho-sheh mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl hai v'ka-yam tamid yimloh aleynu l'olam va-ed,
Baruh ata Adonai, ha-ma-ariv aravim.

Ahavat Olam:

God's love expressed through Torah and Mitzvot

With everlasting love You have loved Your people, the House of Israel, teaching us the Torah and its Mitzvot, instructing us in its laws and judgments.

Therefore, O Lord our God, when we lie down and when we rise up we shall speak of Your commandments and rejoice in Your Torah and Mitzvot.

For they are our life and the length of our days; on them we will meditate day and night. May Your love never depart from us. Praised are You, O Lord, who loves Your people Israel.

Reflections on Ahavat Olam:

A Meditation in the House of Mourning

With everlasting love have You loved us, O God,
Revealing Yourself to us through Torah and Mitzvot.

Your love is also revealed through our dear ones,
Whose love has been a benediction in our lives.

For we have known the blessings of love and caring,
And death cannot take these gifts from us.

Your love, O God, is revealed as well
In our strength to carry on, to find our way again.

For while pain and suffering are real,
Your healing power is at work in our lives,

Enabling us to endure our sorrow;
To transform our pain, and to find courage to go on.

From the darkness of our grief, O Lord,
May rays of understanding shine forth,

That we may grow in wisdom,
And perform deeds of lovingkindness,

Nurturing our heritage of love and Torah
Which reveal Your presence anew in every age.

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

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

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 עד (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: To love God

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-לביך ובכל-נפשך
ובכל-מאריך: והיו הדברים האלה אשר אנכי מצוך
היום על-לביך: ושננתם לבניך ודברת בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם
לאזן על-ידך 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'avvha, 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'sho-h-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 מְצַוָּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטַּר־אַרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפֹּת דָּגָה וְתִירֹשׁ וְיִצְהָרָה: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לַבְהֶמְתָּךְ וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבָדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל־יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵאמֹר לָתֵת לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

(Pirkey Avot 4:2)

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 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)

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

(Salanter)

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

AN EXODUS FOR THOSE WHO MOURN

Our Sages debated whether the Biblical passage commanding the wearing of fringes (Tzitzit) should be recited in the evening service as it is in the morning service. Since the passage says, "When you look upon the fringes . . ." perhaps it ought not be recited at night, since in the dark we cannot "look upon them."

In the end, an ingenious interpretation of one of the words led to the decision that the passage should indeed be included in the evening service.

In the house of mourning it is reassuring to read this passage which concludes with a reminder that God brought our ancestors out of Egyptian bondage. In the dark night of suffering, God "saw" our people's affliction and "heard" their groaning.

The Lord who liberated our ancestors from their burdens of pain and suffering is the God of love who can liberate us from our burdens of grief and sorrow.

In the dark night of bereavement, our faith in God can strengthen our hope that our mourners too shall experience an exodus from suffering, and move toward the promised land of healing.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל-כִּנְפֵי בְגָדֵיהֶם
לְדֶרֶתָם וְנִתְּנוּ עַל-צִיצִת הַכִּנֹּף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהְיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Reader יְהוָה אֱלֹהֵיכֶם אֵמַת:

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God,
And there is none like the Lord.

*It is God who redeemed us from the might of tyrants,
And delivered us from slavery to freedom.*

Great are the things that God has done;
God's wonders are without number.

*God brought forth Israel from Egyptian bondage,
And has been our hope in every generation.*

May You continue Your protecting care over Israel, O Lord,
And guard all Your children from disaster.

*When the Children of Israel beheld Your might,
They gave thanks to You and praised Your name.*

They accepted Your sovereignty willingly,
And sang in joyous thanksgiving.

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

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

*When You rescued Israel at the Sea,
Your children beheld Your power.*

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

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

Praised are You, O Lord,
Redeemer of Israel.

Adapted from the Interpretive Version of Morris Silverman

אֱמֶת וְאֱמוּנָה כָּל־זֹאת וְקִים עָלֵינוּ

כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זֹולָתוֹ וְאֶנְחֵנוּ יִשְׂרָאֵל עִמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלָכֵנוּ הִגּוּאֲלָנוּ מִכַּף כָּל־הָעֲרִיצִים.

הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשָׁנוּ:

הָעֹשֶׂה גְּדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר:

הַשֵּׁם נַפְשָׁנוּ בַּחַיִּים וְלֹא נָתַן לְמוֹט רִגְלָנוּ:

הַמְּדַרְיָכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיִּרֶם קִרְנּוֹ עַל כָּל־שֹׁנְאֵינוּ:

הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפֶּרַעַה אוֹתָת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.

הַמַּכָּה בַּעֲבָרְתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם

וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם:

הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יַם־סוּף

אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע.

וְרָאוּ בְּנָיו גְּבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לִשְׁמוֹ.

*וּמְלֻכוֹתוֹ בְּרָצוֹן קָבְלוּ עָלֵיהֶם.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם.

מִי־כִמְכָּה בָּאֵלִים יי. מִי כִמְכָּה נֶאֱדָר בְּקִדְשׁ.

נוֹרָא תְהִלָּת. עֲשֵׂה פֶלֶא:

*מְלֻכוֹתֶיךָ רָאוּ בְּנִיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עָנוּ וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

*וְנֹאמַר. כִּי־פָדָה יי אֶת־יַעֲקֹב וַיִּגְאֹל מִיַּד חֲזָק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יי גֹּאֵל יִשְׂרָאֵל:

Emet ve-emunah kol zot v'ka-yam aleynu,
Ki hu Adonai Eloheynu v'eyn zulato, va-anahnu yisrael amo.

Mi hamoħa ba-eylim Adonai, mi kamoħa nedar ba-kodesh,
Nora t'hilot osey fe-leh . . . Adonai yimloħ l'olam va-ed.

HASHKIVENU: Help us to lie down in peace

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

Reflections on "Hashkivenu"

(To be recited by friends of the mourners)

Help us, O God, to lie down in peace;
And awaken us with confident trust for tomorrow.
Strengthen those who are burdened with sorrow,
Grant them patience, courage, and strength.
Guide them, O Lord, with Your good counsel;
Direct them toward the path of serenity.
Shield them, we pray, from every enemy,
From fear, from anxiety, from despair.
Help them to feel protected and sheltered,
Sustained, even in grief, by Your compassion.
Guard them this night and every night;
Bless them with healing and hope.
Help them, O Lord, to lie down in peace;
Awaken them with confident trust for tomorrow.

HASHKIVENU

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרָב וְרָעָב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשֹׁמֵר צִדְקָתָנוּ וּבּוֹאֵנוּ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בָּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

Hash-kiveynu Adonai Eloheynu l'shalom,
V'ha-amideynu mal-keynu l'ha-yim.
U-f'ros aleynu sukat sh'lomeha,
V'tak-neynu b'eytzah tovah mi-l'faneha,
V'ho-shi-eynu l'ma-an sh'meha.
V'hageyn ba-adeynu, v'ha-seyr mey-aleynu
Oyeyv, dever, v'herev, v'ra-av, v'yagon,
V'ha-seyr satan mi-l'fa-neynu u-mey-ah-reynu,
U-v'tzeyl k'nafeha tas-tireynu,
Ki Eyl shom-reynu u-matzi-leynu ata,
Ki Eyl meleḥ hanun v'rahum ata.

U-sh'mor tzey-teynu uvo-eynu
L'ha-yim u-l'shalom
Mey-ata v'ad olam.
Baruh ata Adonai,
Shomeyr amo yisrael la-ad.

To remember with reverence

Let us be silent with our ancestors,
Remember with reverence their ancient prayer,
Pronounced for millennia, their words, their faith.

Gather the gleanings with thanks,
The marvelous gleanings,
Those we can share in truth to ourselves
And our sense, and our thinking.

Shine in the glow of their vision with gladness,
That we may build as their seed
Upon their soul's searching
Seeking for meaning in the mystery of life and of being,
Through justice, mercy, truth, and peace,
Through love of others, and through humility.

Emil Weitzner

Our God and God of our ancestors

Why do we say both "Our God" and "God of our ancestors"?
There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying.

The advantage of one is that, no matter what arguments may be brought against it, this faith cannot be shaken; it is firm because it was taken over from one's parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one's self.

The advantage of the other is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here, too, there is a flaw: this faith can be shaken through refutation.

But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our personal studies, and "God of our ancestors" with an eye to tradition.

The same interpretation has been given to our saying, "God of Abraham, God of Isaac, and God of Jacob," rather than "God of Abraham, Isaac, and Jacob." For this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; each of them personally searched for God.

Baal Shem Tov, retold by Martin Buber (adapted)

Reader's Hatzi Kaddish

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

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא וְשִׁבְחָתָא וְנַחֲמָתָא דְאִמְרֵינוּ
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

The Maariv Amidah begins on page 46 or page 47.

HATZI KADDISH

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

Congregation and Reader:

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

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

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

*From Rosh Hashanah to Yom Kippur, add a second לְעָלְמָא.

The Maariv Amidah: Interpretive Opening Blessings

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

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of 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.

Between Rosh Hashanah and Yom Kippur 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?

Between Rosh Hashanah and Yom Kippur add:

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

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

ON THE INTERPRETIVE OPENING BLESSINGS

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

The Maariv Amidah 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 [גְּאֻלָּה] לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh Hashanah and Yom Kippur add:

וְזָכְרֵנוּ לְחַיִּים מִלֶּךְ חַפֵּץ בְּחַיִּים.

וְזָכְרֵנוּ בְּסִפּוּר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.

בְּרוּךְ אַתָּה יְיָ מִגֹּן אֲבֹרָהם וְעִזְרַת שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים.

סוֹמֵךְ נּוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים

וּמַקְיִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ

מִלֶּךְ מַמִּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

Between Rosh Hashanah and Yom Kippur add:

מִי כְמוֹךָ אֲב הַרְחָמִים. זוֹכֵר יִצְרָאֵל לְחַיִּים בְּרַחֲמִים:

וְנִצְאָמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מַחְיָה הַמֵּתִים:

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

You graciously endow human beings with intelligence, and You teach mortals understanding.

Special passage for the conclusion of Shabbat or a Festival:

You have favored us with the knowledge of Your Torah; You have taught us to fulfill the Commandments. O Lord our God, You have made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six weekdays. *Avinu Malkeynu*, may the coming days begin for us in peace. May we be free from sin, clear of wrongdoing, and drawn closer to You in reverence.

O grant us knowledge, understanding, and discernment. Praised are You, O Lord, gracious giver of knowledge.

Bring us back O God, as would a loving parent, to Your Torah. Draw us near, O our Sovereign, to Your service. Lead us back to You in wholehearted repentance. Praised are You, O Lord, who desires repentance.

Forgive us O God, as would a loving parent, for we have sinned. Pardon us, O our Sovereign, for we have transgressed. For You, our God, do indeed forgive and pardon. Praised are You, O Lord, who abundantly pardons.

Behold our affliction and champion our cause. Redeem us soon for Your sake, for You are a mighty Redeemer. Praised are You, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; help us and we shall be saved; for You are our glory. Grant complete healing for all our afflictions, for You, O our Divine Ruler, are a faithful and merciful healer. Praised are You, O Lord, Healer of Your people Israel.

**From Rosh Hashanah to Yom Kippur conclude: the holy Sovereign.*

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

אתה חונן לאדם דעת ומלמד לאנוש בינה.

Special passage for the conclusion of Shabbat or a Festival:

אתה חוננתנו למדע תורתך. ותלמדנו לעשות חקי רצונך.
ותבדל יי אלהינו בין קדש לחול. בין אור לחשך. בין
ישראל לעמים. בין יום השביעי לששת ימי המעשה. אבינו
מלכנו. החל עלינו הימים הבאים לקראתנו לשלום חשוכים
מכליחטא. ומנקים מכליעון. ומדבקים ביראתך. (והננו...)

חננו מאתך דעה בינה והשכל. ברוך אתה יי חונן הדעת:

השיבנו אבינו לתורתך וקרבתו מלכנו לעבודתך
והחזירנו בתשובה שלמה לפניך. ברוך אתה יי הרוצה
בתשובה:

סלח לנו אבינו כי חטאנו מחל לנו מלכנו כי פשענו
כי מוחל וסולח אתה. ברוך אתה יי חונן המרבה לסלוח:

ראדינא בענינו וריבה ריבנו ונאלנו מהרה למען שמך
כי גואל חזק אתה. ברוך אתה יי גואל ישראל:

רפאנו יי ונרפא הושיענו ונושעה כי תהלתנו אתה.
והעלה רפואה שלמה לכל מכותינו כי אל מלך רופא
נאמן ורחמן אתה. ברוך אתה יי רופא חולי עמו ישראל:

**From Rosh Hashanah to Yom Kippur conclude: הקדוש.*

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

From Pesah until December 4 say:

Send blessing to the whole earth.

From December 4 until Pesah say:

Send dew and rain to bless the whole earth.

Satisfy us in this year with the blessing of Your bounty. Praised are You, O Lord, who blesses the years.

Sound the great Shofar for our liberation. Lift up a banner to ingather our exiles, and bring our dispersed together from the four corners of the earth. Praised are You, O Lord, who gathers our exiles.

Restore our judges as in days of old, and our counsellors as in former times. Remove from us grief and sighing. May You alone reign over us, O Lord, in love and mercy, and vindicate us in judgment. Praised are You, O Lord, *our Sovereign, who loves righteousness and justice.

May slanderers find no hope, and may all wickedness perish swiftly. May all Your enemies be speedily cut down; may the arrogant be uprooted and crushed. May You overthrow and humble them soon, in our own day. Praised are You, O Lord, who crushes the enemies and subdues the arrogant.

*From Rosh Hashanah to Yom Kippur conclude: Sovereign of Judgment.

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

From Pesah until December 4 say:

וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה.

From December 4 until Pesah say:

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה.

וּשְׂבַעְנוּ מְטוֹבָךְ. וּבָרַךְ שְׁנָתֵנוּ בְּשָׁנִים הַטּוֹבוֹת. בָּרוּךְ
אַתָּה יי מְבָרַךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ. וְשֵׂא נֶס לְקַבֵּץ גְּלוֹתֵנוּ.
וּקְבֹצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יי מְקַבֵּץ
נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה. וְיוֹעֲצֵינוּ כְּבִתְחֻלָּה.
וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה. וּמְלוֹךְ עָלֵינוּ אַתָּה יי לְבָרֶךְ
בְּחֶסֶד וּבְרַחֲמִים וְצַדִּיקֵנוּ בְּמִשְׁפָּט. בָּרוּךְ אַתָּה יי *מֶלֶךְ
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

וּלְמַלְשִׁינִים אֵל תְּהִי תִקְוָה. וְכָל־הָרָשָׁעָה כִּרְגֵעַ
תֵּאבֵד. וְכָל־אוֹיְבֵיךָ מִהֲרָה יִכָּרְתוּ. וּמַלְכוּת זְרוֹן מִהֲרָה
תַּעֲקֹר וּתִשְׁבֵּר וּתִמָּגֵר וּתִכְנֹיעַ בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ
אַתָּה יי שֶׁבֵר אוֹיְבִים וּמַכְנִיעַ זָדִים:

*From Rosh Hashanah to Yom Kippur conclude: הַמֶּלֶךְ הַמִּשְׁפָּט.

Lord our God, may Your compassion be stirred for the righteous, for the pious, for the leaders of Your people Israel, for our devoted scholars, for the true proselytes, and for us. Reward bountifully all who truly trust in You, and cast our lot among them. May we never be put to shame, for we trust in You.

Praised are You, O Lord, the support and trust of the righteous.

With mercy, return Your Presence to Jerusalem, Your city; and abide within it, in accordance with Your ancient promise. Rebuild it, speedily, in our own day, and may it endure for all time.

Some say: Renew within it the glory of David.

Praised are You, O Lord, who rebuilds Jerusalem.

In Your mercy, cause the progeny of the House of Israel to flourish; and may Your people then be exalted and strengthened, as we recall Your promise of deliverance. For we await Your redemption at all times.

Praised are You, O Lord, Source of our redemption.

O Lord our God, hear our plea. Have pity upon us; and in Your great mercy, accept our prayer with loving favor. Compassionate God, who hearkens to prayer, do not send us away without considering our supplications. For You, our merciful Sovereign, hear the prayers of Your people, the House of Israel.

Praised are You, O Lord, who hearkens to prayer.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם וְעַל גְּרֵי הַצֶּדֶק וְעַל יְהוּדֵינוּ
רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ
בְּאַמֶּת וְשִׁים חֲלָקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא נִבּוֹשׁ כִּי בְךָ בָטַחְנוּ.
בְּרוּךְ אַתָּה יְיָ מִשְׁעֵן וּמִבְטָח לַצְדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר
דִּבַּרְתָּ וּבִנְהָ אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם.
[וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין.] בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם:

• אֵת צֶמַח דָּוִד עֲבָדְךָ מְהֵרָה תַצְמִיחַ וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ קִנִּינוּ כָּל־הַיּוֹם. בְּרוּךְ אַתָּה יְיָ מַצְמִיחַ קֶרֶן יְשׁוּעָה:

Interpretive version:

• אֵת־צֶמַח עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים תַצְמִיחַ וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ קִנִּינוּ כָּל־הַיּוֹם. בְּרוּךְ אַתָּה יְיָ מַצְמִיחַ קֶרֶן יְשׁוּעָה:

שָׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים
וּבִרְצוֹן אֶת־תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
וּמִלְפָּנֶיךָ מִלְכֵנוּ רִיקָם אֵל תְּשִׁיבֵנוּ כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה:

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 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 Rosh Hodesh.

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

On Hanukkah and Purim add Al Ha-Nisim, page 97.

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
בדצון. ותהי לדצון תמיד עבודת ישראל עמך:

On Rosh Hodesh add:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר ויזכנו ופקדוננו. וזכרון אבותינו. וזכרון
משכן בן־דוד עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל־
עמך בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים
לחיים ולשלום ביום ראש החדש הזה: זכרנו יי אלהינו בו
לטובה. ופקדנו בו לברכה. והושיענו בו לחיים. ובדבר
ישועה ורחמים חוס וחסד ורחם עלינו והושיענו. כי אליך
עינינו. כי אל מלך חנון ורחום אתה:

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־לילה ערב ובקר וצהרים.
הטוב כי לא־כלו רחמיה. והמרחם כי לא־תמו חסדיה.
מעולם קנינו לך:

On Hanukkah and Purim add Al Ha-Nisim, page 97.

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

Between Rosh Hashanah and Yom Kippur add:

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

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

BLESS US WITH PEACE

Grant lasting peace to Your people Israel, for You are the sovereign Lord of 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, who blesses Your people Israel with peace.

A brief personal prayer may be recited here.

Continue with "Guard my tongue from evil" on the following page.

**Between Rosh Hashanah and Yom Kippur conclude thus:*

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

וְעַל-כָּלֶם יִתְבָּרַךְ וַיְתַרֻּמֶּם שְׁמֶךָ מְלִכֵּנוּ תָמִיד
לְעוֹלָם וָעֶד:

Between Rosh Hashanah and Yom Kippur add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלֶךְ
נָאֶה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-
עַמֶּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.* בָּרוּךְ
אַתָּה יְיָ הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

A brief personal prayer may be recited here.

Continue with "Elohai Netzor" on the following page.

**Between Rosh Hashanah and Yom Kippur conclude thus:*

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה. נִזְכָּר וְנוֹכַח
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

GUARD MY TONGUE FROM EVIL

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

"May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer."

O Source of peace and harmony in the universe,
Grant peace to us and to the household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

"THE MEDITATIONS OF OUR HEARTS"

The meditations of our hearts are not always "acceptable"
To You, O God, or even to ourselves.

Sometimes our thoughts are bitter with anger,
and sometimes they are sour with remorse.
Sometimes they are dark with doubt,
and sometimes they are heavy with despair.

We acknowledge that we are creatures of many moods;
and that when we face the loss of a loved one,
our emotions may reflect our inner turmoil and deep distress.

Help us to cope with our feelings, with honesty and with patience.
Help us to ponder the immediate in the perspective of the eternal.

In our days of pain and anguish,
in our nights of tearful sorrow,
give us faith, O God, to trust in Your healing power.

Help us to draw strength from the assurance
that Your lovingkindness has not departed from us;
that we will yet know again the blessings of serenity and peace.

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 ידיך הושיעה ימינך ונענני:
יהיו לרצון אמרייפי והגיון לבי לפניך.
י צורי וגאלי:
עשה שלום במרומיו 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.

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.

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.

Mourners omit the following paragraph during Shivah:

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.

A NOTE BEFORE THE ALENU

Alelu is one of the oldest Jewish prayers, and one of the most majestic. It acclaims God as Creator of the universe, to whom our praise is due, and gratefully acknowledges the unique legacy of the Jewish people.

The second section of the Alelu hopefully anticipates the day when a united humanity will acknowledge God, in a perfected world.

Most scholars attribute this prayer to Rav, a third-century Babylonian Talmudist. He is said to have introduced it into the liturgy of the High Holy Days, as a prelude to the Malhuyot (Divine Sovereignty) section of the Rosh Hashanah Musaf. (Some say it was composed even earlier.)

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

During the Middle Ages, Alelu became the prayer of Jewish martyrs. By that time, it had come to be regarded by devout Jews as a ringing "declaration of faith"; and it has remained so for untold generations.

READER'S KADDISH SHALEM

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא
בְּרַעֲוִיתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֻלְמָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאִמְרֵינוּ
בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

Mourners omit the following paragraph (Titkabeil) during Shivah:

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל

קֹדֶם אָבוּהוֹן דִּי־בְשַׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Between Pesah and Shavuot the Omer is counted. See page 85.)

(For Hanukkah candle lighting, see page 94.)

Havdalah (conclusion of Shabbat or Festival), p. 88.

*From Rosh Hashanah to Yom Kippur, add a second לְעָלְמָא.

Counting the Omer

From the second night of Pesah until Shavuot:

In the days of the ancient Temple, when our ancestors were agricultural people, they brought an Omer, or measure of barley, on the second day of Pesah as a thanksgiving-offering for the spring harvest. And on that day they began to count forty-nine consecutive days (seven complete weeks) to the Festival of Shavuot, the Feast of Weeks, which marked the beginning of the wheat harvest.

By counting the days between Pesah and Shavuot, they also established a vital link between the two Festivals: Pesah, which celebrates freedom, was connected with Shavuot, which stresses Torah. Thus our ancestors anticipated the teaching of the Sages that "Only that person is truly free who engages in the study of Torah." Our ancestors were not yet fully free when they were liberated from Egypt. It was only when they stood at Sinai and accepted the Torah that they became truly free people.

As we count the Omer we are reminded of the importance of counting each day of our lives, and of striving to make each day count. Thus can we give meaning to the prayer of the Psalmist:

"Teach us to count our days

So that we may acquire a heart of wisdom."

BEFORE COUNTING THE OMER

We are about to fulfill the Mitzvah of counting the Omer, as it is written in the Torah: "You shall count from the day following the day of rest, from the day that you brought an Omer of grain as an offering, seven full weeks shall be counted; you shall count fifty days to the day following the seventh week" (Leviticus 23:15-16).

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו
וצננו על ספירת העמר:

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu al s'firat ha-omer.

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the counting of the Omer.

Specify the appropriate day:

Today is the first day of the Omer. 1. היום יום אחד לעמר:

Today is the second day of the Omer. 2. היום שני ימים לעמר:

Today is the third day of the Omer. 3. היום שלשה ימים לעמר:

LIVING THE JEWISH YEAR . . .

If we wish to know the beliefs and values of Judaism, its memories and hopes, its sacred symbols and holy days, its times of joy and times of sadness, its sounds and rhythms, there is no more trustworthy guide than the Jewish calendar. Indeed, it has been said that "the catechism of the Jew is the Jewish calendar."

The Jewish year is adorned with many colors and much poetry: rams' horns sounding alarms to lethargic souls; white robes on the Torah scrolls, symbolic of purity and rebirth; palm branches and citrons; wide, eight-branched candelabra, illumined each night with increasing light; noisemakers drowning out a persecutor's name; doors being opened for Elijah, forerunner of the Messiah; and sad intonation of the Book of Lamentations; the seven prophetic lessons of consolation; the eerie midnight service inaugurating the season of repentance. . . .

The year is transmuted into a round of sacred occasions, joyous and austere, reflecting the Jewish people's past, humanity's timeless aspirations, and the hopes of both for the future.

(Milton Steinberg)

Thus, the best way to understand Judaism is to understand Jewish life as it is lived through the Sabbaths and Festivals, the fasts and feasts, the special observances and detailed procedures of the Jewish year.

Jewish liturgy holds up a mirror to the Jewish soul; it reflects the rich diversity of themes and occasions enshrined in the Jewish calendar. Every special day and designated period on the calendar is reflected in some modification of the liturgy or addition to it. Some examples of such additions are found in the pages of this section of our Prayer Book for the House of Mourning; these are utilized when the Shivah observance coincides with one of the special days or periods.

OBSERVING SPECIAL DAYS IN THE HOUSE OF MOURNING

During the Shivah period, our thoughts inevitably turn inward. We are enveloped in our own pain, weighted by our personal sorrow. And yet, even at such a time, we do not sever the precious links which bind us in sacred fellowship with the larger Household of Israel.

We participate in the rituals and utilize the symbols of the Jewish calendar; we utter the words of our historic liturgy; we observe the prescribed rites. And these continue to sanctify time, to enrich our lives, to enlarge our hopes—even though we are absorbed with our personal loss.

(Ben Saul)

Our Shivah observance itself reflects a sense of community. We do not limit ourselves to mourning in solitude. We do not pray by ourselves; we pray with a minyan. We offer prayers which Jews have offered for thousands of years. Though "bowed in sorrow," we nevertheless move to the rhythms of the Jewish calendar. Through these links to our People and our Faith, we are supported and strengthened in our grief. We are not alone.

31. היום אחד ושלשים יום שהם ארבעה שבועות ושלשה ימים לעמר:
32. היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעמר:
33. היום שלשה ושלשים יום שהם ארבעה שבועות וחמשה ימים לעמר:
34. היום ארבעה ושלשים יום שהם ארבעה שבועות וששה ימים לעמר:
35. היום חמשה ושלשים יום שהם חמשה שבועות לעמר:
36. היום ששה ושלשים יום שהם חמשה שבועות ויום אחד לעמר:
37. היום שבעה ושלשים יום שהם חמשה שבועות ושני ימים לעמר:
38. היום שמונה ושלשים יום שהם חמשה שבועות ושלשה ימים לעמר:
39. היום תשעה ושלשים יום שהם חמשה שבועות וארבעה ימים לעמר:
40. היום ארבעים יום שהם חמשה שבועות וחמשה ימים לעמר:
41. היום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעמר:
42. היום שנים וארבעים יום שהם ששה שבועות לעמר:
43. היום שלשה וארבעים יום שהם ששה שבועות ויום אחד לעמר:
44. היום ארבעה וארבעים יום שהם ששה שבועות ושני ימים לעמר:
45. היום חמשה וארבעים יום שהם ששה שבועות ושלשה ימים לעמר:
46. היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעמר:
47. היום שבעה וארבעים יום שהם ששה שבועות וחמשה ימים לעמר:
48. היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעמר:
49. היום תשעה וארבעים יום שהם שבעה שבועות לעמר:

Continue with Alenu, page 62;

On Saturday night, continue with Havdalah, page 88.

4. היום ארבעה ימים לעמר:
5. היום חמשה ימים לעמר:
6. היום ששה ימים לעמר:
7. היום שבעה ימים שהם שבוע אחד לעמר:
8. היום שמונה ימים שהם שבוע אחד ויום אחד לעמר:
9. היום תשעה ימים שהם שבוע אחד ושני ימים לעמר:
10. היום עשרה ימים שהם שבוע אחד ושלשה ימים לעמר:
11. היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעמר:
12. היום שנים עשר יום שהם שבוע אחד וחמשה ימים לעמר:
13. היום שלשה עשר יום שהם שבוע אחד וששה ימים לעמר:
14. היום ארבעה עשר יום שהם שני שבועות לעמר:
15. היום חמשה עשר יום שהם שני שבועות ויום אחד לעמר:
16. היום ששה עשר יום שהם שני שבועות ושני ימים לעמר:
17. היום שבעה עשר יום שהם שני שבועות ושלשה ימים לעמר:
18. היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעמר:
19. היום תשעה עשר יום שהם שני שבועות וחמשה ימים לעמר:
20. היום עשרים יום שהם שני שבועות וששה ימים לעמר:
21. היום אחד ועשרים יום שהם שלשה שבועות לעמר:
22. היום שנים ועשרים יום שהם שלשה שבועות ויום אחד לעמר:
23. היום שלשה ועשרים יום שהם שלשה שבועות ושני ימים לעמר:
24. היום ארבעה ועשרים יום שהם שלשה שבועות ושלשה ימים לעמר:
25. היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעמר:
26. היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעמר:
27. היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעמר:
28. היום שמונה ועשרים יום שהם ארבעה שבועות לעמר:
29. היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעמר:
30. היום שלשים יום שהם ארבעה שבועות ושני ימים לעמר:

Havdalah: CONCLUSION OF SABBATH AND FESTIVALS

Behold, God is my unfailing help,
In whom I will trust and be not afraid.

The Lord is my strength and song,
And is also my Deliverer.

With joy shall you draw water
Out of the wells of salvation.

The Lord alone is our help,
And will surely bless our people.

The Lord of the universe is with us;
The God of Jacob is our protection.

Happy are those who trust in You;
Our Deliverer, answer us when we call.

There was then light and joy,
Gladness and honor, for the Jewish people.

So too may we be blessed!

I will lift the Cup of Salvation,
And call upon the name of the Lord.

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

After the following blessing, inhale the spices:

Praised are You, Lord our God, Ruler of the universe,
Creator of the various spices.

Hands are cupped and extended toward the Havdalah candle:

Praised are You, Lord our God, Ruler of the universe,
Creator of the light of the flames.

Praised are You, Lord our God, Ruler of the universe,
who makes a distinction between the holy and the ordinary,
between light and darkness,
between the people Israel and the heathens,
between the Seventh Day and the six ordinary days of the week.
Praised are You, O Lord,
who has made a distinction between the holy and the ordinary.

Drink the wine.

On Saturday night only:

May God forgive our transgressions, and make our people as
numerous as the sand, and as the stars of the night.

HAVDALAH AT THE END OF A FESTIVAL, begin with blessing over wine (#1)
and omit blessings #2 & #3 (over spices and candle). Conclude with blessing #4.
ON SATURDAY NIGHT, recite all lines. Begin here, while holding wine cup:

הנה אל ישועתי אבטח ולא אפחד.
כי עזי וזמרת יה יי ניהילי לישועה:
ושאבתם מים בששון ממעיני הישועה:
לני הישועה על-עמד ברכתך סלה:
יי צבאות עמנו משגב לנו אלהי יעקב סלה:
יי צבאות אשרי אדם בטח בך:
יי הושיעה המלך יעננו ביום-קראנו:
ליהודים היתה אורה ושמחה וששון ויקר:
בן תהיה לנו:
כוס ישועות אשא ובשם יי אקרא:

(1) ברוך אתה יי אלהינו מלך העולם. בורא פרי הגפן:

After the following blessing, inhale the spices:

(2) ברוך אתה יי אלהינו מלך העולם. בורא מיני בשמים:

Hands are cupped and extended toward the Havdalah candle:

(3) ברוך אתה יי אלהינו מלך העולם. בורא מאורי האש:

(4) ברוך אתה יי אלהינו מלך העולם. המבדיל בין קדש
לחול בין אור לחשך בין ישראל לעמים. בין יום השביעי
לששת ימי המעשה. ברוך אתה יי המבדיל בין קדש לחול:

Drink the wine.

On Saturday night only:

המבדיל בין קדש לחול. חטאתינו הוא ימחל.
ירענו וכספנו ירבה כחול. וככוכבים בלילה:

Ha-mavdil beyn kodesh l'hol, hato-teynu hu yim-hol,
Zareynu v'has-peynu yarbeh ka-hol, v'ha-kohavim ba-lailah.

Alenu, page 62.

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 following page)

Among the themes which find majestic expression in the Alenu are thanksgiving for the unique religious heritage of the Jewish People, and confident hope for a world transformed, under the sovereignty of our Creator. When the realities of the world (or of our lives) discourage or distress us, the Alenu reminds us of our Vocation, calls upon us to reaffirm our Faith, and redirects our troubled thoughts toward a future of renewed hope.

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

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

Alenu

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
 וְלֹא שָׁמְנוּ כְּמַשְׁפְּחוֹת הָאֲדָמָה.
 שֶׁלֹּא שָׁם חָלַקְנוּ בָּהֶם
 וְגִדְּלָנוּ כְּכָל־הַמוֹנִם:
 וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל
 וּשְׁכֵינִת עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מַלְכָּנוּ
 אָפֶס זוּלָּתוֹ. כְּכַתוּב בְּתוֹרָתוֹ. וְיִדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבְּךָ
 כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

In the Alenu, we reverently acclaim God as Creator of the universe; we affirm the distinctive character of our People and our Faith; and we pray, with hope, for the salvation of all God's children, looking beyond the idolatries which still abound.

Alenu is thus a quintessential Jewish prayer; for here the voices of the "universal" and the "particular" are joined, in a chorus of faith and hope.

Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam hel-keynu ka-hem,
 V'gora-leynu k'hol hamonam.
 Va-anahnu kor-im u-mishta-havim u-modim,
 Lifney meleḥ malhey ha-m'lahim,
 Ha-kadosh baruh hu.

WE THEREFORE HOPE . . .

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 "Kingdom 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 kingdom; and may You rule over them speedily and forevermore. For the kingdom 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 God's name One.

Morris Silverman (adapted)

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 be made a "Kingdom 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 sovereignty.
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 God's name One."

על־כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲוֹךְ.
לְהַעֲבִיר גִּלּוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים בְּרוֹת יִכְרַתוּן. לְחַקֵּן
עוֹלָם בְּמַלְכוּת שְׂדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
כָּל־רִשְׁעֵי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע
כָּל־בָּרֶךְ תִּשָּׁבַע כָּל־לֶשׁוֹן: לִפְנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שְׁלֹךְ הִיא. וְלְעוֹלָמִי
עַד תִּמְלֹךְ בְּכָבוֹד: בְּכַתוּב בְּתוֹרָתֶךָ. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
וַיֹּאמֶר. וְהָיָה יְיָ לִמְלֹךְ עַל־כָּל־הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וּשְׁמוֹ 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-aretz,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.

Meditations before the Kaddish

I Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in this trying hour. Though bowed in grief at the passing of our loved one, we reaffirm our faith in You, our source of life and love.

O Lord, help those who mourn tonight to surmount their sorrow and to face their trial with courage. Give them insight in this hour of grief, so that from the depths of their own suffering may come a deepened sympathy for all who are bereaved.

May they bear their sorrow with trustful hearts; and knowing that You are near, may they not despair.

With faith in Your sustaining power, those who mourn now rise to sanctify Your holy name, in the words of the Mourner's Kaddish.

II Eternal God, in adversity and joy, You are with us. As we recall our departed, we thank You for their lives, for our companionship with them, and for the cherished memories that they leave behind.

Comfort, we pray, those who mourn tonight. Give them strength in their sorrow, and sustain their faith in Your healing power.

In tribute to our beloved, who now is bound with You in the bond of everlasting life, may our lives be consecrated to Your service.

In solemn testimony to the unbroken faith which links the generations of the House of Israel one to another, those who mourn now rise to sanctify Your holy name, in the words of the Mourner's Kaddish.

Morris Silverman (adapted)

Because we believe in You

(To be recited by friends of the mourners)

Because we believe in You, O God of healing,
We pray that You will heal those who grieve,

*Softening their pain, binding up their wounds,
And wiping the tears from their faces.*

Because we believe in You, O God of compassion,
We pray that You will show mercy to the sorrowing,

*Sending them strength and courage for today,
Trust and hope for tomorrow.*

Because we believe in You, O God of forgiveness,
We pray that You will grant relief from guilt and remorse,

*For things done and for things left undone,
For words spoken and words left unspoken.*

Because we believe in You, O God of love,
We pray that You will console the heavy-hearted;

*Helping them to sense that even in darkness
The light of Your love is still aglow.*

Because we believe in You, O God of Eternity,
We pray that You will comfort the bereaved

*With the faith that their beloved is bound to You,
In the bond of everlasting life.*

Because we believe in You, O God of goodness,
We pray that You will deepen the goodness in each of us,

*That we may help, support, and love one another;
And thus share in the gift of Your Divine love.*

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.

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.

An additional Psalm may be selected from pages 70-77.

A favorite quotation or poem may be recited here.

Psalms for the Penitential Season, page 90.

(Closing Prayers, page 81.)

*From Rosh Hashanah to Yom Kippur, add a second l'eyla, לַעֲלָא **

Mourner's Kaddish

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאַמִּירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

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

Congregation and mourners:

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

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru **Amen.**
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru **Amen.**
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru **Amen.**