

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)

מה־טֹבו אה־לִיךָ יַעֲקֹב. מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:
וְאֲנִי בְּרֹב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.
אֲשַׁתְּחֶה אֶל־הֵיכַל קִדְשֶׁךָ בִּירְאָתְךָ:
יְיָ אֱהַבְתִּי מֵעוֹן בֵּיתְךָ. וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:
וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַעַה. אֲבָרְכָה לִפְנֵי־יְיָ עֲשֵׂי:
וְאֲנִי תִפְלֵת־לִיךָ יְיָ עַת רַצוֹן.
אֱלֹהִים בְּרַב־חֶסֶדְךָ. עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ:

Ma tovu oha-leha yaakov,
Mish-k'no-teha yisrael.
Va-ani b'rov has-d'ha, avo vey-teha,
Eshta-ha-veh el hey-hal kod-sh'ha b'yira-teha.
Adonai ahavti m'on bey-teha,
U-m'kom mish-kan k'vo-deha.
Va-ani eshta-ha-veh v'eħra-a,
Ev-r'ha lifney Adonai osi.
Va-ani t'filati l'ha Adonai eyt ratzon,
Elohim b'rov has-deha, aneyni be-emet yish-eħa.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לְשִׁכּוּי בִּינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂנִי בְּצִלְמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂנִי בֶן / בַּת חוֹרִין:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂנִי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עוֹרִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַלְבִּישׁ עֲרֻמִּים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשָׂה לִי כַל-צָרָכִי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הִכִּין מִצְעָדֵי-יַגְבֹּר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בַּתְּפָאָרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן לַיַּעַף כֶּחַ:

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.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמַּעֲבִיר שָׁנָה מֵעֵינֵי וְתַנוּמָה מֵעַפְעָפִי:
וַיְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׁתַּרְגְּלֵנוּ בְּתוֹרַתְךָ וּדְבַרְךָנוּ בְּמִצְוֹתֶיךָ.
וְאַל תְּבִיאֵנוּ לֹא לְיַדֵי חַטָּא וְלֹא לְיַדֵי עֲבָרָה וְעוֹן
וְלֹא לְיַדֵי נִסְיוֹן וְלֹא לְיַדֵי בְּזִיוֹן.
וְאַל תִּשְׁלַטְבְּנוּ יָצָר הָרָע
וְהִרְחִיקֵנוּ מֵאֲדָם רָע וּמַחֲבֵר רָע.
וּדְבַרְךָנוּ בְּיָצָר הַטּוֹב וּבְמַעֲשִׂים טוֹבִים.
וְכוּף אֶת־יָצָרְנוּ לְהַשְׁתַּעֲבֹד־לָךְ.
וְתַנְנוּ הַיּוֹם וּבְכָל־יּוֹם לַחַן וּלְחֶסֶד וּלְרַחֲמִים
בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵינוּ
וְתַנְמְלֵנוּ חֲסָדִים טוֹבִים.
בְּרוּךְ אַתָּה יי גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

לְעוֹלָם יְהִי אָדָם יֵרָא שָׁמַיִם בְּסֵתֶר וּבְגִלּוּי.
וּמוֹרָה עַל הָאֲמֶת. וְדוֹבֵר אֲמֶת בְּלִבּוֹ. וַיִּשְׁכֵּם וַיֹּאמֶר.

רְבוֹן כָּל־הָעוֹלָמִים. לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מְפִילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הַרְבִּים: מִהֲאֵנוּ. מִהֲחֵינּוּ.
מִהֲיִשְׁעֵנוּ. מִהֲצַדִּיקֵנוּ. מִהֲיִשְׁעֵנוּ. מִהֲיִשְׁעֵנוּ. מִהֲיִשְׁעֵנוּ.
מִהֲנֹאֲמָר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. הֲלֹא כָּל־
הַגְּבוּרִים כִּאֲוֵן לְפָנֶיךָ וְאֲנָשֵׁי הַשֵּׁם כָּלֹא הָיוּ. וְחַכְמִים כְּבָלִי
מִדָּע וְנִבְוִנִים כְּבָלִי הַשֶּׁבֶל. כִּי רַב מַעֲשֵׂיהֶם תָּהוּ וַיְמִי
חֵייהֶם הֶבֶל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי הַכֹּל
הֶבֶל:

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)

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ. בְּנֵי אַבְרָהָם אֱהָבָךְ
שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמֹּרְיָה. זָרַע יִצְחָק יַחֲדוֹ שֶׁנִּצְעַקְדָּךְ עַל גֵּב
הַמִּזְבֵּחַ. עַד־תָּ יַעֲקֹב בְּנֶךְ בְּכוֹרְךָ שֶׁמֵאַהֲבַתְךָ שְׂאֵהֲבַתְּ אֹתוֹ
וּמִשְׂמִיחַתְךָ שֶׁשְׂמַחְתָּ בּוֹ קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן:

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֵרְךָ
וּלְבָרַךְ וּלְקַדֵּשׁ וּלְתַת שְׂבַח וְהוֹדָיָה לְשִׁמְךָ:

אֲשֶׁר־יְנוּ. מֵהַטּוֹב חִלְקֵנוּ

וּמֵהַנָּעִים גּוֹרְלֵנוּ וּמֵהַיִּפָּה יִרְשָׁתֵנוּ.

אֲשֶׁר־יְנוּ. שְׂאֲנַחְנוּ מִשְׂכִּימִים וּמִעֲרִיבִים עָרֵב וּבָקָר

וְאוֹמְרִים פְּעָמִים בְּכָל־יוֹם.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם. אַתָּה הוּא מְשׁוֹנְבָרָא הָעוֹלָם.
אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא: קִדְשׁ אֶת־
שִׁמְךָ עַל מְקוֹדֵי־שִׁמְךָ וְקִדְשׁ אֶת־שִׁמְךָ בְּעִלְמָךְ. וּבִישׁוּעַתְךָ
תָּרִים וְתִגְבִּיֵה קַרְנֵנוּ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ אֶת־שִׁמְךָ 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	ולומר לשמחה עליון:
להגיד בבקר חסדך	ואמונתך בלילות:
על-יעשור ועל-ינגל	עלי הגיון בכנור:
כי שמחתני בפקעלך	במעשי ידך ארנן:
מהגדלו מעשיך	מאד עמקו מחשבתך:
איש-בער לא ידע	וקסיל לא-יבין את-זאת:
בפרח רשעים כמורעשב	ויציצו כל-פעלי און

להשמדם עדי-עד:

ואתה מרום לעלם יי:

כי הנה איביך יי

יתפרדו כל-פעלי און:

ותרם כראים קרני

ותבט עיני בשוּרִי

תשמענה אזני:

צדיק כתמר יפרח

שתולים בבית יי

עוד ינובון בשיבה

להגיד כיישר יי

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.

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

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

M. Rotem (adapted)

Pesukei De-zimra: Introductory Service

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם.

בְּרוּךְ הוּא:

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית:

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה:

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם:

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ:

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת:

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו:

בְּרוּךְ חַי לְעַד וּמְקִים לְנֶצַח:

בְּרוּךְ פּוֹדֶה וּמַצִּיל.

בְּרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הַרְחֵמוּ
הַמְהַלֵּל בְּפִי עַמּוֹ. מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו.
וּבְשִׁירֵי דוֹד עַבְדְּךָ נְהַלֵּלְךָ יי אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרוֹת
נִגְדְּלְךָ וּנְשַׁבַּחְךָ וּנְפָאֵרְךָ וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכְךָ מִלְכֵנוּ
אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד־יָעַד
שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יי מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת:

וְאָנוּ שׁוֹמְעִים.	בְּרוּךְ אוֹמֵר
וְאָנוּ עֹדִים.	בְּרוּךְ עוֹשֶׂה
וְאָנוּ מְקַבְּלִים.	בְּרוּךְ גּוֹזֵר
וְאָנוּ חַיִּים.	בְּרוּךְ מְרַחֵם
וְאָנוּ מְאֻמְיָנִים.	בְּרוּךְ חַי לְעַד
וְאָנוּ נְאוּלִים.	בְּרוּךְ פּוֹדֶה וּמַצִּיל
	בְּרוּךְ 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-uhu ve-emet.

R'tzon y'rey-av ya-aseh, v'et shav-atam yish-ma v'yo-shi-eym.

Shomeyr Adonai et kol oha-vav, v'eyt kol ha-r'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.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ
אֲשֶׁרֵי הָעַם שְׁכַכְּהָ לָּו
עוֹד יִהְלֹךְ סֵלָה:
אֲשֶׁרֵי הָעַם שֵׁי אֱלֹהֵיוֹ:

תְּהִלָּה לַדָּוָד

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ

בְּכָל־יוֹם אֲבָרְכֶךָ

וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְיָ וּמְהִלָּל מְאֹד

וְלֹגְדָלְתוֹ אֵין חֶקֶר:

דוֹר לַדָּוָד יִשְׁבַח מַעֲשֶׂיךָ

וְגִבּוֹרְתֶיךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַדָּרְךָ

וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ

וְגִדְלָתְךָ אֲסַפְּרֶנָּה:

זְכֹר רַב־טוֹבוֹךָ יִבְיַעוּ

וְצַדִּיקְתְּךָ יִרְגְּנוּ:

חֲנוּן וְרַחוּם יְיָ

אֲרֶךְ אַפַּיִם וְגִדְל־חֶסֶד:

טוֹב־יְיָ לְכָל

וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיוֹ:

יְיָ דוֹן יְיָ כָּל־מַעֲשֶׂיךָ

וְחִסְדֶיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ

וְגִבּוֹרְתְךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרְתֵיךָ

וְכְבוֹד הַדָּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים

וּמַמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר:

סוֹמֵךְ יְיָ לְכָל־הַנְּפֹלִים

וְזוֹקֵף לְכָל־הַכְּפוּפִים:

עֵינַיִכָּל אֵלֶיךָ יִשְׁבְּרוּ

וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־יְיָךְ

וּמִשְׁבִּיעַ לְכָל־יְחִי רִצּוֹן:

צַדִּיק יְיָ בְּכָל־דְרָכָיו

וְחֹסֵד בְּכָל־מַעֲשָׂיוֹ:

קָרוֹב יְיָ לְכָל־קֹרְאָיו

לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:

רִצּוֹן־יִרְאָיו יַעֲשֶׂה

וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְיָ אֶת־כָּל־אֲהַבָּיו

וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִד:

תְּהִלַּת יְיָ יִדְבַר־פִּי

וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קֹדְשׁוֹ לְעוֹלָם וָעֶד:

וְאֶנְחֵנוּ נִבְרַךְ יְיָ

מֵעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

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

הַלְלוּיָהּ:

הַלְלוּיָהּ בְּקִיעַ עֶזוֹ:	הַלְלוּיָהּ בְּקִדְשׁוֹ
הַלְלוּיָהּ כְּרַב גְּדָלוֹ:	הַלְלוּיָהּ בְּגִבּוֹרֹתָיו
הַלְלוּיָהּ בְּנִגְבַל וְכִנּוֹר:	הַלְלוּיָהּ בְּתַקְעַ שׁוֹפָר
הַלְלוּיָהּ בְּמִנִּים וְעֶגְבִּי:	הַלְלוּיָהּ בְּתִפְיָ וּמַחֲוֹל
הַלְלוּיָהּ בְּצִלְצְלֵי תְרוּעָה:	הַלְלוּיָהּ בְּצִלְצְלֵי שְׁמַע
הַלְלוּיָהּ:	כֹּל הַנְּשָׁמָה תְהַלֵּל יְיָ
הַלְלוּיָהּ:	(כֹּל הַנְּשָׁמָה תְהַלֵּל יְיָ)

בְּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן:
בְּרוּךְ יְיָ מִצִּיּוֹן שֶׁכֵּן יְרוּשָׁלַיִם. הַלְלוּיָהּ:
בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשָׂה נִפְלְאוֹת לְבָדוֹ:
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם
וְיִמְלֹא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:

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-maḥol, 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'haley! 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 תְּבָרַךְ אֶת-שְׁמֶךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל-
בָּשָׂר תִּפְאָר וְתִרְוָמָם זְכָרְךָ מִלְּכֵנוּ תְּמִיד: מִן-הָעוֹלָם וְעַד-
הָעוֹלָם אַתָּה אֵל. וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
פּוֹדָה וּמַצִּיל וּמְפָרְנֵם וּמְרַחֵם בְּכָל-עֵת צָרָה וְצוּקָה. אֵין
לָנוּ מֶלֶךְ אֵלָּא אַתָּה:

אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל-בְּרִיּוֹת אָדוֹן
כָּל-תּוֹלְדוֹת. הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת הַמְנַהֵג עוֹלָמוֹ
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיִּלְאֲיָנוּם וְלֹא-יִישָׁן. הַמְעוֹרֵר
יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים וְהַמְשִׁיחַ אֲלֵמִים וְהַמְתִּיר אֲסוּרִים
וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לָךְ לְבָדָךְ אֲנַחְנוּ
מוֹדִים:

אֵלוּ פִּינוּ מְלֵא שִׁירָה בָּיָם
וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלוֹי
וְשִׁפְתוֹתֵינוּ שִׁבַּח בְּמִרְחָבֵי רִקִּיעַ
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וּכְיָרַח
וַיְדִינֵנוּ פְרוֹשׁוֹת כְּנֹשְׂרֵי שָׁמַיִם
וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת
אֵין אֲנַחְנוּ מִסְּפִיקִים לְהוֹדוֹת לָךְ
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

וּלְבָרְךָ אֶת-שְׁמֶךָ 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 וְגַאֲלֵתָנוּ יְיָ אֱלֹהֵינוּ

וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.

בְּרָעַב זִנְתָנוּ וּבְשָׂבַע כָּלִכְלַתָנוּ.

מִחֶרֶב הִצַּלְתָנוּ וּמִדֶּבֶר מִלִּטְתָנוּ.

וּמִחַלְלִים רָעִים וְנֹאמְנִים דָּלִיתָנוּ:

עַד־הַנְּהָ עֲזָרוֹנוּ רַחֲמֶיךָ. וְלֹא־עֲזָבוֹנוּ חַסְדֶיךָ.

וְאַל־תִּשְׁטַשְׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח:

עַל כֵּן אַבְרָהָם שִׁפְלָתָת בָּנוּ וְרוּחַ וְנִשְׁמָה שִׁנְפַחְתָּ בְּאַפֵּינוּ
וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ מִלְּכָנוּ: כִּי
כָּל־פֶּה לְךָ יוֹדֶה וְכָל־לִשׁוֹן לְךָ תִּשְׁבַּע וְכָל־לֵבָרֶךְ לְךָ תִּכְרַע
וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל־לֵבָבוֹת יִירָאוּךָ וְכָל־קֶרֶב
וְכָל־יוֹת יִזְמְרוּ לְשִׁמְךָ. כַּדְּבַר שְׂכָתוֹב. כָּל עֲצַמְתִּי תִּאֲמַרְנָה
יְיָ מִי כָמוֹךָ. מִצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ וְעֲנִי וְאַבְיוֹן מִגְּזֵלוֹ:

מִי יִדְמֶה־לְךָ וּמִי יִשְׁוֶה־לְךָ וּמִי יַעֲרֶךְ־לְךָ. הֲאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ: נְהַלְלֶךָ וְנִשְׁבַּחֶךָ
וְנִפְאָרֶךָ וְנִבְרַךְ אֵת שֵׁם קְדֻשְׁךָ כְּאִמּוֹר. לְדוֹד. בְּרַכִּי נַפְשִׁי
אֶת־יְיָ וְכָל־קֶרֶבִי אֶת־שֵׁם קְדֻשׁוֹ:

On Festivals begin the formal chanting here.

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

הֲאֵל בְּתַעֲצָמוֹת עֲזָרָךָ. הַגָּדוֹל בְּכַבוֹד שִׁמְךָ. הַגָּבוֹר לְנֶצַח

וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלִךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם 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 בְּיְיָ לְיִשְׂרָאֵל נְאֻם תְּהִלָּה:

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל.
וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ.
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם.
וּבְקִרְבַּ קְדוּשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר
שְׁמֶךָ מְלַכְנוּ בְּכָל־דּוֹר וְדוֹר. אֲשַׁכֵּן חוֹבֵת כָּל־הַיְצוּרִים
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת לְהִלָּל לְשַׁבַּח
לְפָאֵר לְרוֹמֵם לְהַדְרִי לְבָרַךְ לְעֲלֹה וּלְקַלֵּם עַל כָּל־דַּבְרֵי
שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ. הָאֵל מֶלֶךְ הַגְּדוֹל וְהַקְּדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נְאֻם יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׁיר וְשִׁבְחָה הִלָּל וְזִמְרָה עִז וּמְמִשְׁלָה נֶצַח גְּדֻלָּה וְגִבּוֹרָה
תְּהִלָּה וְתִפְאֶרֶת קְדוּשָׁה וּמְלָכוּת בְּרָכוֹת וְהוֹדָאוֹת מְעַתָּה
וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גְּדוֹל בְּתִשְׁבַּחוֹת. אֵל
הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ
אֵל חַי הַעוֹלָמִים:

*Sho-hey'n 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

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader:

וְיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרִין
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

Congregation and Reader:

Y'hey sh'mey raba m'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-ḥemata da-amiran b'alma, v'imru amen.

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

BARḤU: 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.*

BARḤU: The call to worship

Reader:

בְּרַכּוּ אֶת־יְיָ הַמְּבַרֵּךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד:

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

(On weekdays, continue on p. 232.)

Reader: Barḥu et Adonai ha-m'vorah.

Congregation and Reader:

Baruḥ Adonai ha-m'vorah l'olam va-ed.

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
Yo-tzeyr or u-vorey ḥo-sheḥ, 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 ישבְּחוך. והכל יאמרו אין קדוש
כִּי: הכל ירומְּמוךְ סְלָה יוצר הכל. האל הפותח בְּכָל-
יום דְּלָתוֹת שַׁעֲרֵי מִזְרַח וּבֹקֵעַ חֲלוֹנֵי רָקִיעַ. מוֹצִיא חֲמָה
מִמְּקוֹמָה וּלְבָנָה מִמְּכוֹן שְׁבֵתָהּ. וּמְאִיר לְעוֹלָם כָּלוֹ
וּלְיוֹשְׁבָיו שְׁבָרָא בְּמִדַּת רַחֲמִים:

הַמְאִיר לְאָרֶץ וּלְדָרִים עָלֶיהָ בְּרַחֲמִים וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל-יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית: הַמְלַךְ הַמְרוֹמֵם לְבָדוֹ
מֵאֵז הַמְּשֻׁבָּח וְהַמְּפָאָר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם: אֱלֹהֵי
עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲנֵנו צוֹר
מְשַׁנְּבֵנו מִגֵּן יִשְׁעֵנו מְשֻׁבָּב בְּעַדְנוּ:

אין כְּעַרְכֶּךָ ואין זולתך. אַפְס בְּלִתְךָ ומי דומה לך?
אין כְּעַרְכֶּךָ יי אלהינו בְּעוֹלָם הַזֶּה.
ואין זולתך מְלַכְנוּ לְחַיֵּי הָעוֹלָם הַבֹּא:
אַפְס בְּלִתְךָ גּוֹאֲלָנוּ לִימֹת הַמְּשִׁיחַ.
ואין דּוֹמֵה־לְךָ מוֹשִׁיעֵנו לְתַחִית הַמַּתִּים:

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-ḥim b'tzey-tam v'sasim b'vo-am, osim b'ey-mah r'tzon konam.
P'eyr v'ḥavod not-nim li-sh'mo, tza-holah v'rinah l'zey-her malḥuto.
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'ḥa-yot ha-kodesh.*

EYL ADON—A "Creation Hymn" for Shabbat

אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים
בְּרוּךְ וּמְבָרָךְ בְּפִי כָל־נִשְׁמָה:
גִּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם
דַּעַת וְחִבּוּנָה סְבִיבִים אֹתוֹ:

הַמְתַנַּאֵה עַל חַיּוֹת הַקֶּדֶשׁ
וְנִהְדָר בְּכָבוֹד עַל־הַמְרַכְבָּה:
זְכוֹת וּמִישׁוֹר לְפָנַי כְּסֹא
חֶסֶד וְרַחֲמִים לְפָנַי כְּבוֹדוֹ:

טוֹבִים מְאֹד מְאֹד שֶׁבָרָא אֱלֹהֵינוּ
יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכָּל:
כָּח וְגִבּוּרָה נִתַּן בָּהֶם
לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבֵל:

מְלֵאִים זִיו וּמְפִיקִים נִגְוָה
נִאֵה זִיוֹם בְּכָל־הָעוֹלָם:
שְׂמֵחִים בְּצִאתָם וְשֹׁשֵׁים בְּבוֹאָם
עֲשִׂים בְּאֵימָה רַצוֹן קוֹנֵם:

פֶּאֶר וְכָבוֹד נוֹתְנִים לְשִׁמוֹ
צִהֵלָה וְרִנָּה לְזִכָּר מַלְכוּתוֹ:
קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אוֹר
רָאָה וְהִתְקִין צוּרַת הַלְבָנָה:

שִׁבַּח נוֹתְנִים לוֹ כָּל־צָבָא מְרוֹם
תַּפְאֵרַת וּגְדֻלָּה שְׂרָפִים וְאוֹפְנִים וְחַיּוֹת הַקֶּדֶשׁ:

*Eyl adon al kol ha-maasim, baruḥ 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 ḥayot ha-kodesh, v'neh-dar b'ḥavod al ha-merkavah.
Z'ḥut u-mi-shor lifney ḥiso, ḥesed v'raḥamim lifney ḥ'vodo.*

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

SHABBAT—DAY OF BEAUTY, DELIGHT, AND RENEWAL

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!

On Shabbat:

לְאֵל אֲשֶׁר שָׁבַת מְכַלְהֵמְעֵשִׂים. בְּיוֹם הַשְּׁבִיעִי הִתְעַלָּה
וַיֵּשֶׁב עַל־כִּסֵּא כְבוֹדוֹ: תְּפַאֲרֶת עֲטָה לְיוֹם הַמְּנוּחָה. עֲנֵג
קָרָא לְיוֹם הַשְּׁבִיט: זֶה שָׁבַח שְׁלֵיֹם הַשְּׁבִיעִי שָׁבוּ שְׁבַת אֵל
מְכַלְמֵלְאֲכָתוֹ. וַיּוֹם הַשְּׁבִיעִי מְשַׁבַּח וְאוֹמֵר. מְזִמּוֹר שִׁיר
לְיוֹם הַשְּׁבִיט טוֹב לְהוֹדוֹת לַיְי: לְפִיכָךְ יִפְאָרוּ וַיִּבְרְכוּ
לְאֵל כָּל־יִצְוָרָיו. שָׁבַח יְקָר וְגִדְלָה יִתְּנוּ לְאֵל מְלֶךְ יוֹצֵר
כָּל. הַמְּנַחֵיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שְׁבַת
קִדְשׁ: שְׁמֹךְ יְי אֱלֹהֵינוּ יִתְקַדֵּשׁ. וְזָכְרָךְ מִלְּכָנוּ יִתְפָּאֵר
בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת: תִּתְבָּרַךְ מוֹשִׁיעֵנו עַל־
שְׁבַת 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:

הַמְאִיר לְאֶרֶץ וְלְדָרִים עָלֶיָּהּ בְּרַחֲמִים וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית: מְהֵרָבּוֹ מַעֲשֵׂיךָ יְיָ. כָּלֵם
בְּחֻכְמָה עֲשִׂיתָ. מְלֵאָה הָאֶרֶץ קִנְיָנֶיךָ: הַמְלֵךְ הַמְרוֹמֵם
לְבָדוֹ מֵאֵז הַמְּשֻׁבַּח וְהַמְּפָאָר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם.
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוֹ צוּר
מְשֻׁנְבְּנוֹ מִן יִשְׁעָנוֹ מְשֻׁנָּב בְּעַדָּנוֹ:

אֵל בָּרוּךְ גְּדוֹל דָּעָה.

הַכִּין וּפָעַל זְהָרֵי חֻמָּה.

טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ.

מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ.

פְּנוֹת צָבָאִיו קְדוּשִׁים

רוֹמְמֵי שְׂדֵי תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ:

תַּתְּבַרֵךְ יְיָ אֱלֹהֵינוּ עַל-שִׁבְחַ מַעֲשֵׂה יְדֶיךָ.

וְעַל-מְאֹרֵי 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, Berahot 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

תְּתַבַּרְךָ צוּרֵנוּ מְלַכְנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוּשִׁים יִשְׁתַּבַּח
שְׁמֶךָ לְעַד מְלַכְנוּ. יוֹצֵר מְשָׁרְתָיִם וְאֲשֶׁר מְשָׁרְתָיו כָּלָם
עוֹמְדִים בְּרוּם עוֹלָם. וּמְשַׁמְיָעִים בִּירְאָה יַחַד בְּקוֹל דְּבָרֵי
אֱלֹהִים חַיִּים וּמְלֻךְ עוֹלָם. כָּלָם אֲהוּבִים כָּלָם בְּרוּרִים כָּלָם
גְּבוּרִים וְכָלָם עוֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנֵם. וְכָלָם
פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה בְּשִׁירָה וּבְזִמְרָה.
וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים וּמְקַדְּשִׁים
וּמְמַלִּיכִים—

אֶת־שֵׁם הָאֵל הַמְּלֻךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ הוּא:
וְכָלָם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזוּה. וְנוֹתְנִים
רְשׁוּת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רִוַח. בְּשִׁפְהַ בְּרוּרָה
וּבִנְעִימָה קְדוּשָׁה. כָּלָם כְּאֶחָד עוֹנִים וְאוֹמְרִים בִּירְאָה.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:
וְהָאוֹפְנִים וְחֵיוֹת הַקֶּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת
שָׁרְפִים. לְעַמַּתְם מְשַׁבְּחִים וְאוֹמְרִים.

בְּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

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

Baruḥ 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 Arzot)

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.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ.
לְמַלְךְ אֵל חַי וְקַיִם זְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעֵנו.
כִּי הוּא לְבָדוֹ פּוֹעֵל גְּבוּרוֹת
עֹשֶׂה חֲדָשׁוֹת בְּעַל מְלַחְמוֹת
זוֹרֵעַ צְדָקוֹת מִצְּמִיחַ יְשׁוּעוֹת
בוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת.
הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל־יּוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית.
כְּאֲמוֹר. לַעֲשֵׂה אֲזָרִים גְּדִלִים/כִּי לְעוֹלָם חֲסִדוֹ:
אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יי יוצר המאורות:

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 *Vahavta*), it is we who are called upon to love God—with all of our heart, soul, and might.

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

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

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

אֲהָבָה רַבָּה אֶהְבֵּתֵנוּ יְיָ אֱלֹהֵינוּ
חֶמְלָה גְדוֹלָה וַיְתַרָּה חֶמְלַת עָלֵינוּ:

אָבִינוּ מִלְכֵנוּ בְעֵבוֹר אַבּוֹתֵינוּ שֶׁבִטְחוּ בְךָ
וַתִּלְמַדְם חֻקֵי חַיִּים בֵּן תַּחֲנֹנוּ וַתִּלְמַדְנוּ:

אָבִינוּ הָאֵב הַרְחֵמֵן הַמְרַחֵם. רַחֵם עָלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלִהְשָׁכִיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד
לְשׁוֹר וּלְעֲשׂוֹת וּלְקַיֵּם

אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה:

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ
וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ
וְלֹא־יִבּוֹשׁ לְעוֹלָם וָעֶד.

כִּי בְשֵׁם קִדְשֶׁךָ הַגְּדוֹל וְהַנּוֹרָא בְטַחֲנוּ
נִגְיָלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ:

(continued)

*Ahavah rabbah ahav-tanu Adonai Eloheyenu,
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'raheyim,
Raheyim 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'sheyim 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.

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ

וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:

כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה

וּבָנוּ בְּחֶרֶף מְכַל־עַם וְלִשׁוֹן

וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת

לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה:

בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

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'shimha ha-gadol sela be-emet,

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

Baruh 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 עֵד (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 Berditchev)

V'AHAVTA: Love leading to action

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

The Shema

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָם בְּשַׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם
לְאָזְנוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

V'ahavta eyt Adonai Eloheha
B'hol l'vavha, u-v'hol naf-sh'ha, u-v'hol m'odeha.
V'ha-yu ha-d'varim ha-eyleh
Asher ano'hi 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 אֶת-מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהֵמְתֶךָ וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּרִיפְתָהּ לְבַבְכֶם וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאָבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-יַדְבְּרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל-יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְתֵּיכֶם לְחַת 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 וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם
לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אֲתֶם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת 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-ḥem v'aḥarey ey-ney-ḥem
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-ḥem.
Ani Adonai Elo-hey-ḥem
Asher ho-tzey-ti et-ḥem mey-eretz mitz-ra-yim
Li-h'yot laḥem ley-lo-him, ani Adonai Elo-hey-ḥem.

Adonai Elo-hey-ḥem 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 וְנִכּוֹן וְקִים וְיִשָּׁר וְנֶאֱמָן וְאֱהוּב וְחָבִיב וְנִחְמָד
וְנָעִים וְנוֹרָא וְאֲדִיר וּמְתָקָן וּמְקַבֵּל וְטוֹב וְיִפְהֵה הַדְּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד: אֱמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוֹר יַעֲקֹב מִגּוֹן
יִשְׁעָנוּ. לְדוֹר וָדוֹר הוּא קִים וְשָׁמוּ קִים וְכִסְאוֹ נִכּוֹן וּמְלֻכּוֹתוֹ
וְאֲמוּנָתוֹ לְעַד קִימָת. וּדְבָרָיו חַיִּים וְקִימִים נֶאֱמָנִים וְנִחְמָדִים
לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ עַל בְּנֵינוּ וְעַל
דוֹרוֹתֵינוּ וְעַל כָּל־דוֹרוֹת יִרְעֵי יִשְׂרָאֵל עַבְדֶּיךָ:

עַל הָרֵאשׁוֹנִים וְעַל הָאֲחֵרוֹנִים דְּבָר טוֹב וְקִים לְעוֹלָם
וָעֶד. אֱמֶת וְאֲמוּנָה חֵק וְלֹא יַעֲבוֹר: אֱמֶת שְׁאֵתָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַכְנוּ מִלְּךְ אֲבוֹתֵינוּ/ גּוֹאֲלֵנוּ גּוֹאֵל
אֲבוֹתֵינוּ/ יוֹצְרֵנוּ צוֹר יְשׁוּעָתָנוּ פּוֹרְדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמִיךָ.
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

עֲזַרַת אֲבוֹתֵינוּ אַתָּה הוּא מְעוֹלָם.
מָגֵן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וְדוֹר:

בְּרוּם עוֹלָם מוֹשְׁבֶךָ
וּמִשְׁפָּטֶיךָ וְצַדִּיקְתֶּךָ עַד אַפְסֵי אֲרֶץ:

אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ
וְתוֹרַתֶךָ וּדְבָרֶךָ יֵשִׁים עַל לְבוֹ:

אַמֶּת אַתָּה הוּא אֲדוֹן לְעַמֶּךָ
וּמֶלֶךְ גָּבוֹר לְרִיב רִיבִים:

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

מִמִּצְרַיִם גָּאֵלְתָּנוּ יי אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ:
כָּל־בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרֶךָ גָּאֵלְתָּ. וַיִּם סוּף בְּקַעַת
וַיִּדִים טַבַּעַת וַיִּדְיִדִים הִעֲבַרְתָּ. וַיִּכְסּוּ מִים צָרִיהֶם.
אַחַד מֵהֶם לֹא־נִוְתָר:

עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל. וְנִתְּנוּ יְדִידִים
זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל
חַי וְקַיִם: רָם וְנִשְׂא גְדוֹל וְנוֹרָא. מִשְׁפִּיל גָּאִים וּמְגַבִּיָּה
שִׁפְלִים מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲגוּיִם וְעוֹזֵר דָּלִים וְעוֹנֶה
לְעַמּוֹ בְּעֵת שׁוֹעֵם אֱלֵינוּ:

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 לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבָרָךְ:
מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה.
וְאָמְרוּ כָלָם.

מִי־כִמְכָה בְּאֵלִים יְיָ.

מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ.

נוֹרָא תְהִלַּת. עֲשֵׂה פְלֵא:

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יַחַד כָּלָם הוֹדוּ 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 Festivals

Interpretive Opening Blessings

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

GOD OF ALL GENERATIONS

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

You bestow lovingkindness upon all Your children.

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

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

SOURCE OF LIFE AND MASTER OF NATURE

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

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

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

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

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

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

Shaharit Amidah for Festivals

Interpretive Opening Blessings

(אֲדַנִּי שִׁפְתֵי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים וְקֹנֵה הַכֹּל.

וְזוֹכֵר חַסְדֵי אֲבוֹת

וּמְבִיא גּוֹאֵל [גְּאֹלָה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מִלֶּדֶת עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

אַתָּה גִבּוֹר לְעוֹלָם אֲדַנִּי מְחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Simhat Torah through the first day of Pesah:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.

מִי כְמוֹךָ בְּעַל גִּבּוֹרוֹת וּמִי דוֹמֵה לְךָ
מִלֶּדֶת מְמִית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה:

וְנִצְמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחִיָּה הַמֵּתִים:

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

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

KEDUSHAH: A mystical vision of God's holiness

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

“Holy, holy, holy is the Lord of hosts;
The whole world is filled with God’s glory.”

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

“Praised be the glory of the Lord
Throughout the universe.”

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

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

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

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

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

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

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

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

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

Kedushah

נִקְדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי
מְרוֹם. בְּכָתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זוֹה וְאָמַר.

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

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמְיָעִים קוֹל מִתְנַשְּׂאִים
לְעַמַּת שְׂרָפִים לְעַמַּתְּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְּקוֹמוֹ:

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲבִים
אֲנַחְנוּ לָךְ: מִתִּי תִמְלֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֵד
תִּשְׁכַּח: תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר
וָדוֹר וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מְלַכּוֹתֶךָ בְּדָבָר
הָאָמוּר בְּשִׁירֵי עֲזָרָה עַל־יְדֵי דָוִד מְשִׁיחַ צְדָקָךָ:

יְמִלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר. הִלְלוּיָהּ:

לְדוֹר וָדוֹר נִגִיד גָּדֹל. וּלְנֶצַח נְצָחִים קְדֻשָׁתְךָ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד. כִּי אֵל מְלֹךְ
גָּדוֹל וְקְדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יי הָאֵל הַקְּדוֹשׁ:

*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-aretz k'vodo.**

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

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

In private devotion only:

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

YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

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

THE FESTIVALS: A gift of love

On Sabbath add the words in brackets.

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

Festival of Matzot,
the season of our freedom;

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

Festival of Sukkot,
the season of our gladness;

Festival of Shemini Atzeret,
the season of our gladness;

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

In private devotion only:

אֲתָהּ קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל־יּוֹם
יְהִלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

אֲתָהּ בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֶהְבֶּתְ אֹתָנוּ וְרָצִיתְ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
מִלְכָּנוּ לְעִבּוּדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתְ:

On Sabbath add the words in brackets.

וַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבֻחוֹת לְמִנוּחָה ו]
מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׁשׂוֹן. אֶת־יּוֹם [הַשְּׁבֻחַת
הַזֶּה וְאֶת־יּוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ

On Shavuot:

חַג הַשְּׁבֻעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרָתָנוּ

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתָנוּ

On Shemini Atzeret and Simhat Torah:

הַשְּׁמִינִי חַג הָעֲצֻרַת הַזֶּה. זְמַן שִׂמְחָתָנוּ

[בְּאַהֲבָה] מְקַרָּא קָדֵשׁ. וְזָכַר לִיצִיאַת מִצְרָיִם:

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

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

Pesah.

Shavuot.

Sukkot.

Shemini Atzeret.

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

SANCTITY AND JOY THROUGH OUR FESTIVALS AND TORAH

On Sabbath add the words in brackets.

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

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

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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ. וְיִרְאֶה
וְיִרְצֶה וְיִשְׁמַע. וְיִפְקֹד וְיִזְכֹּר וְזָכְרוּנוּ וּפְקֹדוּנוּ. וְזָכְרוּנוּ
אֲבוֹתֵינוּ. וְזָכְרוּנוּ מְשִׁיחַ בְּדָוִד עַבְדְּךָ. וְזָכְרוּנוּ יְרוּשָׁלַיִם
עִיר קְדֻשָּׁה. וְזָכְרוּנוּ כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
לְפָלְיָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם
בְּיוֹם

On Shavuot say:

חַג הַשְּׁבֻעוֹת

On Pesah say:

חַג הַמַּצּוֹת

On Shemini Atzeret
and Simhat Torah say:

הַשְּׁמִינִי חַג הָעֲצֵרֶת

On Sukkot say:

חַג הַסֻּכּוֹת

הַזֶּה: זָכְרוּנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדוּנוּ בּוֹ לְבִרְכָה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנוּ
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וּרְחוּם אַתָּה:

On Sabbath add the words in brackets.

וְהַשִּׂיאָנוּ יְיָ אֱלֹהֵינוּ אֶת־בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם
לְשִׂמְחָה וּלְשִׂשׁוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ: אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [רָצָה בְּמִנוּחֵינוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן
חֻלְקֵנוּ בְּתוֹרָתְךָ שֶׁבַענוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטַהַר
לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [בְּאַהֲבָה
וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן [שֶׁבַת וְ] מוֹעֲדֵי קְדֻשָּׁה. וְיִשְׁמַחוּ
בְּךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ [הַשְּׁבֻעַת וְ]
יִשְׂרָאֵל וְהַזְּמִנִּים:

ACCEPT OUR PRAYER AND BLESS ZION

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

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

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

ותחזינה עינינו בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחְזִיר
שְׂכִינְתוֹ לְצִיּוֹן:

מודים אנחנו לך שאַתָּה הוא יי אלהינו ואלהי אבותינו
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה
לְךָ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לְךָ וְעַל נְסִיךְ שְׂבָכְל־יּוֹם עִמָּנוּ וְעַל נְפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכְל־עַת עָרַב וּבִקֵּר וְצַהֲרִים. הַטּוֹב כִּי לֹא־כָלוּ
רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תִמּוּ חֲסָדֶיךָ. מֵעוֹלָם קִיְּנוּ לְךָ:

The following may be said in an undertone:

מודים אנחנו לך שאַתָּה הוא יי אלהינו ואלהי אבותינו אלהי
כָּל־בֶּשֶׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁחַיִּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲנִינוּ וְתִקְּמֵנוּ וְתִאֶסְפָּךְ
נְלִיּוֹתֵינוּ לְאַרְץ קִדְשֶׁךָ לְשִׁמְר חֲקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
בְּלִבְבֵנוּ שְׁלֵם עַל שְׂאֲנַחְנוּ מוֹדִים לְךָ. בְּרוּךְ אַל הַהוֹדָאוֹת:

ועל־כֻּלָּם יתְּבַרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תְּמִיד לְעוֹלָם וָעֶד:
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלְךָ נֶאֱדָה לְהוֹדוֹת:

*V'teḥe-zenah eyney-nu b'shuv-ḥa l'tzion b'raḥamim,
Baruḥ ata Adonai, ha-maḥa-zir sh'ḥinato l'tzion.*

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

THE THREEFOLD BLESSING

“May the Lord bless you
and protect you.”

Congregation:

May this be God's will.

“May the Lord show you kindness
and be gracious to you.”

May this be God's will.

“May the Lord bestow favor upon you
and grant you peace.”

May this be God's will.

SIM SHALOM: A prayer for peace

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

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

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

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

אלהינו ואלהי אבותינו. בִּרְכָנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת בְּתוֹרַהּ הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כַּהֲנִים. עִם קְדוֹשְׁךָ כְּאָמֹר:

Congregation:

כֵּן יִהְיֶה רְצוֹן:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

כֵּן יִהְיֶה רְצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ:

כֵּן יִהְיֶה רְצוֹן:

יֵשָׂא יי פָּנָיו אֵלֶיךָ וְיֵשֶׂם לְךָ שְׁלוֹם:

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בִּרְכָנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיָּךָ. כִּי בְּאוֹר פְּנִיָּךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ:
בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

Reader:

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

Congregation:

Keyn y'hi ratzon.

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

Keyn y'hi ratzon.

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

Keyn y'hi ratzon.

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

GUARD MY TONGUE FROM EVIL

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

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II O Lord, guard my tongue from evil
and my lips from speaking falsehood.
Help me to ignore those who slander me,
and to be humble and forgiving to all.
Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.
Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.
Save Your loved ones, O Lord;
answer me with Your redeeming power.

“May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer.”

O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתֵי מִדְּבַר מִרְמָה.
וְלִמְקַלְלֵי נַפְשֵׁי תְרוֹם וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה:
פֶּתַח לְבָבִי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
מִהֲרָה הֲפֹר עֲצָתָם וּקְלָקַל מַחֲשַׁבְתָּם:
עֲשֵׂה לְמַעַן שְׂמֵךְ עֲשֵׂה לְמַעַן יִמְיָנֶךָ
עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן תּוֹרַתְךָ:
לְמַעַן יִתְלַצּוּן יִדְרִיךְ הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי:
יְהִיו לְרִצּוֹן אֲמֵרֵי־פִי וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ.
יְיָ צוּרֵי וְגֹאֲלֵי:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

THE WORDS WE PRAY AND SPEAK

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

Hallel

For Festivals, Rosh Hodesh, Hanukkah, and Yom HaAtzma-ut.
(Blessings for Lulav & Etrog, p. 718.)

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

GOD CARES FOR THE LOWLY

Hallelujah!

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

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

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

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

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

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

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

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

Psalm 113

Hallel

For Festivals, Rosh Hodesh, Hanukkah, and Yom HaAtzma-ut.
(Netilat Lulav, p. 718.)

ברוך אתה יי אלהינו מלך העולם.
אשר קדשנו במצותיו וצונו לקרוא אתה הלל:

הללויה

הללו עבדי יי הללו את-שם יי:

יהי שם יי מברך מעתה ועד-עולם:

ממזרח-שמש עד-מבואו מהלל שם יי:

רם על-כל-גוים יי על השמים כבודו:

מי כיי אלהינו המגביהי לשבת:

המשפילי לראות בשמים ובארץ:

מקימי מעפר דל מאשפת ירים אביון:

להושיבי עם-נדריבים עם נדריבי עמו:

מושיבי עקרת הבית אם-הבנים שמחה.

הללויה:

Opening Blessing of Hallel:

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

WHEN ISRAEL WENT FORTH FROM BONDAGE

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

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

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

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

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

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

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

Psalm 114

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

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם	בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ:
הֵיטָה יְהוּדָה לְקֹדֶשׁוֹ	יִשְׂרָאֵל מִמְשָׁלוֹתָיו:
הַיָּם רָאָה וַיָּנֹס	הַיַּרְדֵּן יָסַב לְאַחֹר:
הַהָרִים רָקְדוּ כְּאֵילִים	וַגְּבֻעוֹת כְּבְנֵי־צֹאן:
מִהֲלֹךְ הַיָּם כִּי תָנוּס	הַיַּרְדֵּן תִּסַּב לְאַחֹר:
הַהָרִים תִּרְקְדוּ כְּאֵילִים	וַגְּבֻעוֹת כְּבְנֵי־צֹאן:
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ	מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהֹפְכֵי הַצּוּר אֲגַם־מַיִם	חֲלָמִישׁ לְמַעַיְנוֹ־מַיִם:

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

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

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

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

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

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

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

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

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

Omit on Rosh Hodesh and on the last six days of Pesah.

TRUST IN THE LORD, OUR HELP AND SHIELD

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

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

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

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

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

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

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

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

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

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

Psalms 115:1-11

Omit on Rosh Hodesh and on the last six days of Pesah.

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי־לְשִׁמְךָ תָּן כְּבוֹד
עַל־חַסְדֶּךָ עַל־אַמְתֶּךָ:
לָמָּה יֹאמְרוּ הַגּוֹיִם
וְאֵלֵהֶינוּ בַשָּׁמַיִם
עַצְבֵיהֶם כֶּסֶף וְזָהָב
פְּהֵלָהֶם וְלֹא יִדְבְּרוּ
אֲזַנָּיִם לָהֶם וְלֹא יִשְׁמְעוּ
יְדֵיהֶם וְלֹא יִמְשֹׁן
לֹא־יִהְיֶהוּ בְגִרוֹנָם:

כַּמוֹהֶם יִהְיוּ עֲשִׂיהֶם
יִשְׂרָאֵל בְּטַח בְּיָי
בַּיִת אֶהְרֹן בְּטַחוֹ בְּיָי
יִרְאֵי יְיָ בְּטַחוֹ בְּיָי
כָּל אֲשֶׁר־בָּטְחָ בָהֶם:
עֲזָרָם וּמְגִנָּם הוּא:
עֲזָרָם וּמְגִנָּם הוּא:
עֲזָרָם וּמְגִנָּם הוּא:

Yisrael b'tah ba-donai,

ez-ram u-ma-ginam hu.

Beyt aharon bit-hu va-donai,

ez-ram u-ma-ginam hu.

Yirey Adonai bit-hu va-donai,

ez-ram u-ma-ginam hu.

LET US PRAISE THE LORD, SOURCE OF ALL BLESSINGS

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

May the Lord bless the House of Israel;

May the Lord bless the House of Aaron.

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

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

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

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

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

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

Psalms 115:12-18

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

יְיָ זָכְרָנוּ יְבָרֵךְ

יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית אַהֲרֹן:

יְבָרֵךְ יִרְאֵי יְיָ הַקְּטָנִים עִם־הַגְּדֹלִים:

יִסַּף יְיָ עֲלֵיכֶם וְעַל־בְּנֵיכֶם:

בְּרוּכִים אַתֶּם לַיְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ:

הַשָּׁמַיִם שָׁמַיִם לַיְיָ וְהָאָרֶץ נָתַן לַבְּנֵי־אָדָם:

לֹא הַמֵּתִים יְהַלְלוּהָ וְלֹא כָל־יִרְדֵי דוּמָה:

וְאַנְחָנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם.

הַלְלוּהָ:

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

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

Omit on Rosh Hodesh and on the last six days of Pesah.

GOD HEARD MY CRY AND SAVED ME

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

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

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

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

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

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

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

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

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

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

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

Psalms 116:1-11

Omit on Rosh Hodesh and on the last six days of Pesah.

אֶתְקוּלִי תִחַנּוּנַי: אֶהְבֵּתִי כִי־יִשְׁמַע יי
וּבְיָמֵי אֶקְרָא: כִּי־הִטָּה אָזְנוֹ לִי
וּמְצָרֵי שְׁאוּל מְצָאוּנִי אֶפְפוּנֵי חֶבְלֵי־מָוֶת
צָרָה וְיָגוֹן אֶמְצָא:

וּבְשֵׁם־יְיָ אֶקְרָא וּבְשֵׁם־יְיָ וְצַדִּיק חָנוּן יי
וְאֱלֹהֵינוּ מְרַחֵם: דַּלְתִּי וְלִי יְהוֹשִׁיעַ: שֹׁמֵר פְּתָאִים יי
כִּי־יִי גַמַּל עָלַי־כִּי שׁוֹבֵי נַפְשֵׁי לְמִנוּחֵי־כִי
אֶת־עֵינַי מִן־דְּמָעָה כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת
אֶת־רַגְלִי מִדָּחַי:

בְּאַרְצוֹת הַחַיִּים: אֶתְהַלֵּךְ לִפְנֵי יי
אֲנִי עֲגִיתִי מְאֹד: הֶאֱמַנְתִּי כִּי אֲדַבֵּר
כֹּל־הֶאֱדָם כֹּזֵב: אֲנִי אֶמַרְתִּי בְּחַפְזִי

AN OFFERING OF THANKSGIVING FOR GOD'S BOUNTIES

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

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

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

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

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

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

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

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

Psalms 116:12-19

GOD'S LOVE AND FAITHFULNESS ARE EVERLASTING

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

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

Psalm 117

Reader:

Give thanks for the Lord is good.

Let Israel declare:

Let the House of Aaron declare:

Let those who revere the Lord declare:

Congregation:

God's love is eternal.

God's love is eternal.

God's love is eternal.

God's love is eternal.

Psalms 118:1-4

כִּלְתַּנְמוּלוֹהִי עָלַי:

וּבִשְׁם יְיָ אֶקְרָא:

נִגְדַה־נָּא לְכָל־עַמּוֹ:

הַמּוֹתָה לַחֲסִידָיו:

אֲנִי־עַבְדְּךָ בְּרֵאמֶתְךָ

פְּתַחַת לְמוֹסְרֵי:

וּבִשְׁם יְיָ אֶקְרָא:

נִגְדַה־נָּא לְכָל־עַמּוֹ:

בְּתוֹכְכִי יְרוּשָׁלַיִם

הַלְלוּיָהּ:

מָה־אָשִׁיב לַיְיָ

כּוֹס־יְשׁוּעוֹת אֲשֶׁא

נִדְרֵי לַיְיָ אֲשַׁלֵּם

יִקְרַ בְּעֵינַי יְיָ

אֲנִי־כִי־אֲנִי עַבְדְּךָ

לָךְ אֲזַבַּח וְזַבַּח תּוֹדָה

נִדְרֵי לַיְיָ אֲשַׁלֵּם

בְּחַצְרוֹת בַּיִת יְיָ

הַלְלוּ אֱתֵיכֶם בְּלַגּוֹתֵי שְׁבַחְוַהּוּ בְּלִיהַאֲמִים:

כִּי גַבַר עָלֵינוּ חַסְדּוֹ וְאֲמֵתֵיכֶם לְעוֹלָם. הַלְלוּיָהּ:

כִּי לְעוֹלָם חַסְדּוֹ:

כִּי לְעוֹלָם חַסְדּוֹ:

כִּי לְעוֹלָם חַסְדּוֹ:

כִּי לְעוֹלָם חַסְדּוֹ:

הוֹדוּ לַיְיָ כִּי־טוֹב

יֹאמְרֵי־נָא יִשְׂרָאֵל

יֹאמְרֵי־נָא בֵּית־אֶהְרֹן

יֹאמְרֵי־נָא יִרְאִי יְיָ

Hal'lu et Adonai kol go-yim,

Shab-hu-hu kol ha-umim.

Ki gavar aleynu hasdo,

Ve-emet Adonai l'olam. Halleluyah.

Hodu la-donai ki tov

Yomar na yisrael

Yomru na veyt aharon

Yomru na yirey Adonai

Ki l'olam hasdo.

Ki l'olam hasdo.

Ki l'olam hasdo.

Ki l'olam hasdo.

I SHALL LIVE AND RECOUNT GOD'S WONDERS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

עַנֵּנִי בְּמַרְחָב יְהוָה	מִדְּהַמְצַר קָרָאתִי יְהוָה
מִהֲיַעֲשֶׂה לִּי אָדָם:	יְיָ לִי לֹא אֵיֶרָא
וְאַנִּי אֶרְאֶה בְּשִׁנְאָי:	יְיָ לִי בְּעִזְרִי
מִבְּטָח בְּאָדָם:	טוֹב לַחֲסוֹת בְּיְיָ
מִבְּטָח בְּנְדִיבִים:	טוֹב לַחֲסוֹת בְּיְיָ
בְּשֵׁם יְיָ כִּי אֲמִילָם:	כָּל־גּוֹיִם סָבְבוּנִי
בְּשֵׁם יְיָ כִּי אֲמִילָם:	סָבְבוּנִי גַם־סָבְבוּנִי
דַּעְכוּ כְּאֵשׁ קוֹצִים	סָבְבוּנִי כַּדְּבָרִים

בְּשֵׁם יְיָ כִּי אֲמִילָם:

דָּחָה דְּחִיתָנִי לְנַפְל

וְיִ עִזְרָנִי:

עָזַי וְזִמְרַת יְהוָה

וַיְהִי־לִי לִישׁוּעָה:

קוֹל רִנָּה וּישׁוּעָה בְּאֶהְלִי צְדִיקִים. יָמִין יְיָ עָשָׂה חַיִּל:

יָמִין יְיָ רוֹמְמָה

יָמִין יְיָ עָשָׂה חַיִּל:

לֹא־אָמוֹת כִּי־אָחִיָּה

וְאִסְפָּר מַעֲשֵׂי יְהוָה:

יִסֹר יִסְרָנִי יְהוָה

וְלַמּוֹת לֹא נִתְּנָנִי:

פֶּתַח־חַיִּי שֶׁעָרִי־צָדֵק

אֲבֹאֲבָם אוֹדָה יְהוָה:

זֶה־הַשָּׁעַר לִי

צְדִיקִים יָבֹאוּ בוֹ:

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

* * * *

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

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

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

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

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

Each of the following verses is chanted twice:

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

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

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

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

Psalms 118:5-24

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

We implore You, O Lord, save us.

We implore You, O Lord, save us.

We implore You, O Lord, prosper us;

We implore You, O Lord, prosper us.

Psalms 118:25

A BLESSING FROM THE HOUSE OF THE LORD

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

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

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

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

Psalms 118:26-29

Each of the following verses is chanted twice:

וְתִהְיֶה לִי לְיְשׁוּעָה:	אֲדַרְךָ כִּי עָנִיתָנִי
הֵיטָה לְרֹאשׁ פְּנֵיהָ:	אֲבָן מֵאֶסוּ הַבּוֹנִים
הִיא נִפְלְאָת בְּעֵינֵינוּ:	מֵאֵת יְיָ הֵיטָה זֹאת
נִגִּילָה וְנִשְׂמְחָה בּוֹ:	זֶה הַיּוֹם עֲשֵׂה יְיָ

Reader and Congregation:

אָנָּה יְיָ הוֹשִׁיעָה נָּא:	אָנָּה יְיָ הוֹשִׁיעָה נָּא:
אָנָּה יְיָ הַצְּלִיחָה נָּא:	אָנָּה יְיָ הַצְּלִיחָה נָּא:

Each of the following verses is recited twice:

בְּרִכְנוּכֶם מִבַּיִת יְיָ:	בְּרוּךְ הַבָּא בְּשֵׁם יְיָ
אֶסְרוּחַג בְּעֵבְתַיִם	אֵל יְיָ וַיֵּאָר לָנוּ
עֲדִיקְרָנוֹת הַמִּזְבֵּחַ:	
אֱלֹהֵי אֲרוֹמְמֶךָ:	אֱלֵי אַתָּה וְאֲדַרְךָ
כִּי לְעוֹלָם יִחְסְדוּ:	הוֹדוּ לְיְיָ כִּי טוֹב

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

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

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

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

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

CONCLUSION OF THE HALLEL

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

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

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

MEDITATION

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

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

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

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

CONCLUSION OF THE HALLEL

יְהִלְלוּךָ יי אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ
וְחַסְדֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל
בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
וַיִּקְדְּשׁוּ וַיְמַלִּיכוּ אֶת־שִׁמְךָ מִלְּכָנוּ:
כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נַאֲה לְזַמֵּר.
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בָּרוּךְ אַתָּה יי מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבָה:

Kaddish Shalem: READER'S FULL KADDISH

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

Congregation and Reader:

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

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

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

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

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

(Hakkafot for Simhat Torah, page 518.)

Reader's Kaddish Shalem

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

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרִין בְּעֻלְמָא. וְאָמְרוּ אָמֵן:
חַתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

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

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

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

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

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

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

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

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

Torah Service

"There is none like You, O Lord,
among those acclaimed as divine;
There are no deeds like Yours."
"Your sovereignty is everlasting,
Your dominion endures through all generations."

The Lord reigns, the Lord has reigned,
"The Lord shall reign forever."
"May the Lord give strength to our people;
May the Lord bless our people with peace."

Merciful God, "favor Zion with Your goodness;
Rebuild the walls of Jerusalem."
For in You alone do we trust,
Exalted God, our Sovereign, Lord of the universe.

The Ark is opened.

"When the ancient Ark was carried forth,
Moses would proclaim:
'Arise, O Lord; and may Your enemies be scattered.
May Your adversaries flee before You.' "

"From Zion shall go forth Torah
And the word of the Lord from Jerusalem."
Praised be God who, in Divine holiness,
Gave the Torah to the people Israel.

As the Ark is opened:

Va-y'hi bin-soa ha-aron va-yomer moshe,
Kuma Adonai v'ya-futzu oy-veha,
V'yanusu m'san-eḥa mi-paneḥa.

Ki mi-tzion tey-tzey torah,
U-d'var Adonai mi-ru-shala-yim.
Baruḥ sheh-natan torah l'amo yisrael bi-k'du-shato.

Torah Service

אֵיךְ כָּמוֹךָ בָּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מְלָכוֹת כָּל-עֲלָמִים וּמַמְשַׁלְתְּךָ בְּכָל-דֹּר וְדָר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יְמֶלֶךְ לְעֹלָם וָעֶד:
יְיָ עֵז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחָמִים הִיטִיבָה בְּרָצוֹנְךָ אֶת-צִיּוֹן
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָךְ לְבַד בְּטַחָנוּ מֶלֶךְ אֵל רַם וְנֹשֵׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.

קוֹמָה יְיָ וַיִּפְצֹ אֵיבֶיךָ וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְיָ מִירוּשָׁלָּיִם:
בְּרוּךְ שְׁנָתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדְשָׁתוֹ:

Eyn ka-moḥa va-Elohim Adonai v'eyn k'ma-aseḥa.
Malḥutha malḥut kol olamim, umem-shal-t'ḥa b'ḥol dor va-dor.
Adonai meleḥ, Adonai malah, Adonai yimloḥ l'olam va-ed.
Adonai oz l'amo yiteyn, Adonai y'vareyḥ et amo va-shalom.
Av ha-raḥamim, hey-tiva vi-r'tzonḥa et tzion,
Tivneh ḥomot y'ru-shala-yim.
Ki v'ḥa l'vad ba-taḥnu, meleḥ Eyl ram v'nisa adon olamim.

Optional selections before the open Ark:

תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נְפֶשׁ
עֲדוּת יְיָ נֶאֱמָנָה מַחְכִּימַת פֶּתִי:
פְּקוּדֵי יְיָ יִשְׂרָאֵל מְשַׁחֲחֵי לֵב
מְצוֹת יְיָ בְּרָה מְאִירַת עֵינַיִם:
יְרֵאת יְיָ טְהוֹרָה עוֹמְדַת לְעַד
מְשִׁפְטֵי יְיָ אֱמֶת צְדָקוֹ יַחֲדוּ:

The teaching of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy,
Teaching wisdom to the simple.

The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.

Reverence for the Lord is pure, enduring forever.
The judgments of the Lord are true; they are altogether just.

From Psalm 19

The Reader or a Celebrant may recite the following:

וְהִעֲרַבְנָא יְיָ אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרַתְךָ בְּפִינוּ וּבְפִי
עַמֶּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמֶּךָ
בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יְיָ הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

V'ha-arev na Adonai Eloheynu et divrey torat-ḥa,
B'finu u-v'fi amḥa beyt yisrael,
V'ni-h'yeh anahnu v'tze-etza-eynu,
V'tze-etza-ey amḥa beyt yisrael,
Kulanu yo-dey sh'meḥa v'lom-dey tora-teḥa li-sh'mah.

May the words of Your Torah, Lord our God, be pleasant to us
and to Your people, the House of Israel. May we, our children,
and all future generations of the House of Israel know You
and study Your Torah with devotion. Praised are You, O Lord,
who teaches Torah to Your people Israel.

Talmud, Berakhot 11b

When a Festival falls on a weekday,
recite the following "Thirteen Attributes":

יְיָ אֵל רַחוּם וְחַנוּן. אֶרְךָ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נֶצֶר חֶסֶד לְאֲלֹפִים. נִשְׂא עֹון וְפָשַׁע וְחַטָּאָה וְנִקְיָה:

Adonai Adonai Eyl raḥum v'ḥanun,
Ereḥ apa-yim v'rav ḥesed ve-emet.
No-tzeyr ḥesed la-alafim,
No-sey avon va-fe-sha v'hata-a v'na-key.

"The Lord is ever-present, all-merciful, gracious, compas-
sionate, patient, abounding in kindness and faithfulness,
treasuring up love for a thousand generations, forgiving
iniquity, transgression, and sin, and pardoning the penitent."

Exodus 34:6-7

יְהִיו לְרַצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ
יְיָ צוּרִי וְגֹאֲלִי:
וְאֲנִי תַפְלִיתִי לָךְ יְיָ עַת רַצוֹן
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ:

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

Va-ani t'filati l'ḥa Adonai eyt ratzon,
Elohim b'rov ḥas-deḥa, aneyni be-emet yish-eḥa.

"May the words of my mouth and the meditations of my heart
Find favor before You, O Lord, my Rock and my Redeemer."

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

Psalms 19:15; 69:14

Lord of the universe, praised be Your name and praised be Your sovereignty. May Your love abide with Your people forever. In Your sanctuary reveal Your redeeming power.

Grant us the precious gift of Your light; and mercifully accept our prayers.

May it be Your will to grant us a long and good life, and may we be numbered among the righteous. Have compassion upon us; guard us and our dear ones, and watch over Your people Israel. You nourish and sustain all. You are sovereign over all, even kings, for all dominion is Yours.

We are the servants of the Holy One, who is to be praised, before whom and before whose glorious Torah we reverently bow at all times. We do not put our trust in any mortal; nor on any angelic being do we rely. Our trust is in God, Lord of the heavens, who is the God of truth, whose Torah is truth, whose prophets are prophets of truth, and who abounds in deeds of goodness and truth. In God alone we put our trust; and to God we utter praises.

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts and of the hearts of all Your people Israel, for good, for life, and for peace. Amen.

Zohar, Va-yakhey!

WE AFFIRM . . .

In the fullness of our freedom
We fervently affirm
That we choose to be servants
Of the Holy and Blessed One,
Before whom we bow in reverence
And to whose Torah we pledge our loyalty.

We worship no mortals;
We trust in no heavenly beings.
Our faith and trust are in the Lord alone,
Whose Seal is Truth,
Whose Torah and Prophets are Truth,
And who calls us to lives of goodness and truth.

Open our hearts to Your Torah, O Lord;
And help us to fulfill our noblest desires.
Bless us, and Your people Israel everywhere,
With all that is good, with life, and with peace.

(Ben Saul)

ברוך שמה דמרא עלמא. בריך כתריך ואתריך: יהא רעוהך
עם עמך ישראל לעלם. ופרקו ימינך אחזי לעמך בבית
מקדשך. ולאמטווי לנא משוב נהורך. ולקבל צלותנא ברחמין:
יהא רעוא קדמך. דתוריד לן חיון בטיבותא. ולהוי אנא פקידא
בגו צדיקיא. למרחם עלי ולמנטר יתי וית כלדי לי ודי
לעמך ישראל: אנת הוא זן לכלא ומפרנס לכלא. אנת הוא
שליט על כלא. אנת הוא דשליט על מלכיא. ומלכותא דילך
היא:

אנא עבדא דקדשא בריך הוא. דסגדנא קמה ומקמא
דיקר אורייתא. בכל עדן ועדן: לא על אנש דחצנא. ולא על
בר אלהין סמכנא. אלא באלהא דשמיא. דהוא אלהא קשום
ואורייתא קשום ונביאיה קשום. ומסגא למעבד טבון וקשום:
בה אנא רחין. ולשמה קדישא יקירא אנא אמר תשבחו: יהא
רעוא קדמך דתפתח לבי באורייתא. ותשלם משאלין דלבי.
ולבא דכל-עמך ישראל. לטב ולחיון ולשלם: אמון:

Bey ana raḥeytz, v'lish-mey kadi-sha yakira
Ana eyamar tush-b'han.
Y'hey ra-ava koda-maḥ d'tif-taḥ libi b'oraita,
V'tash-lim mish-alin d'libi,
V'liba d'ḥol amah yisrael,
L'tav u-l'ḥa-yin v'lish-lam. Amen.

THE GIFT OF TORAH

Just as a lover may give his or her beloved a token of affection, so, we Jews have always believed, God gave us the Torah as a symbol of Divine love. We, in turn, respond by cherishing this precious gift. . . .

But the Torah is not only a symbol, pointing to a value beyond itself. It possesses supreme intrinsic value; it is sacred. As an inspiration for noble living, Torah is to be studied diligently—and applied to our lives.

By studying and living Torah, we come to feel God's love—as we strive to make ourselves worthy of it.

TAKING THE TORAH SCROLL(S) FROM THE ARK

Reader proclaims and Congregation repeats:

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

Reader, then Congregation:

One is our God; exalted is our Lord;
Holy is God's name.

Reader:

"Glorify the Lord with me; let us exalt God together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship the One who is holy."

"Exalt and worship at God's holy mountain;
For holy is the Lord our God."

Meditation

Compassionate God, have mercy upon us,
Even as You have upheld us through the ages;
Remember the Covenant with our ancestors.

Deliver us from evil times;
And help us to restrain our own evil inclination.

Grant us enduring deliverance, O God;
And in Your goodness, fulfill our hopes
For Divine mercy and redemption.

(Suggested by Av Haraḥamim—A.N.S.)

אב הרחמים הוא ירחם עם עמוסים ויזכור ברית איתנים ויצייל
נפשותינו מן השעות הרעות ויגער בגיזר הרע מן הנשואים ויחן אותנו
לפליטת עולמים וימלא משאלותינו במדה טובה ישועה ורחמים:

TAKING THE TORAH SCROLL(S) FROM THE ARK

Reader proclaims and Congregation repeats:

שמע ישראל יי אלהינו יי אחד:

Reader, then Congregation:

אחד אלהינו גדול אדונינו קדוש שמו:

Reader:

גדלו ליי אתי וגרוממה שמו יחדו:

Congregation and Reader:

לך יי הגדלה והגבורה והתפארת והנצח וההוד.

כי כל בשמים ובארץ

לך יי הממלכה והמתנשא לכל לראש:

רוממו יי אלהינו והשתחוו להם רגליו. קדוש הוא:

רוממו יי אלהינו והשתחוו להר קדשו.

כי קדוש יי אלהינו:

Reader proclaims and Congregation repeats:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Reader, then Congregation:

Ehad Eloheynu, gadol adoneynu, kadosh sh'mo.

L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet

V'ha-neytzah v'ha-hod.

Ki hol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mam-laḥa v'ha-mit-nasey l'hol l'rosh.

Rom'mu Adonai Eloheynu

V'hish-taḥavu la-hadom rag-lav, kadosh hu.

Rom'mu Adonai Eloheynu v'hish-taḥavu l'har kod-sho,

Ki kadosh Adonai Eloheynu.

Before summoning honoree for the first Aliyah, Reader may recite:

May God help, protect, and save all who trust in the Lord.

Let us exalt our God, and render homage to the Torah.

Praised be the Holy One who gave the Torah to the people Israel.

"And you, by clinging to the Lord, have been kept alive to this day."

Torah Blessings

Each person honored with an Aliyah, recites:

Praise the Lord, Source of all blessing.

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

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service by giving us the Torah. Praised are You, O Lord, Giver of the Torah.

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

Praised are You, Lord our God, Ruler of the universe, who has given us the Torah of truth, thereby planting within us life eternal. Praised are You, O Lord, Giver of the Torah.

Before or after congregational Torah study, the following may be recited:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו
לעסוק בדברי תורה:

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
asher kid-shanu b'mitz-votav, v'tzivanu la-asok b'divrey Torah.

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

BIRKAT HAGOMEL: Upon recovery from serious illness, or escape from danger. Praised are You, Lord our God, Ruler of the universe, who bestows good beyond our deserving, and who has dealt graciously with me.

Congregation may respond: May God, who has bestowed kindness upon you in the past, bestow kindness upon you in the future.

PRAYERS FOR SPECIAL OCCASIONS appear on pages 838-867.

Before summoning honoree for the first Aliyah, Reader may recite:

ויצור ויגן וישיע לכל החוסים בו. ונאמר אמן:

הכל הבו גדל לאלהינו ותנו כבוד לתורה... (First honoree is called)

ברוך שנתן תורה לעמו ישראל בקדשתו:

ואתם הדבקים בני אלהיכם חיים כלכם היום:

Torah Blessings

Each person honored with an Aliyah, recites:

ברכו אתי המברך:

ברוך יי המברך לעולם ועד:

ברוך אתה יי אלהינו מלך העולם אשר בחר בנו מכל
העמים ונתת לנו את תורתך. ברוך אתה יי נותן התורה:

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

ברוך אתה יי אלהינו מלך העולם אשר נתת לנו תורת
אמת וחי עולם נטע בתוכנו. ברוך אתה יי נותן התורה:

Each person honored with an Aliyah, recites:

Barhu et Adonai ha-m'voraḥ.

Baruh Adonai ha-m'voraḥ l'olam va-ed.

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
asher baḥar banu mi-kol ha-amim, v'natan lanu et torato,
baruh ata Adonai noteyn ha-torah.

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

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
asher natan lanu torat emet, v'ha-yey olam nata b'toheynu,
baruh ata Adonai noteyn ha-torah.

BIRKAT HAGOMEL

ברוך אתה יי אלהינו מלך העולם.

הגומל לחיבים טובות. שגמלני כלי טוב:

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

Congregation:

מי שגמלך (שגמלך) כלי טוב. תמיד יגמלך (ויגמלך) כלי טוב סלה:

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.

AS THE TORAH IS RAISED:

This is the Torah which Moses proclaimed
To the Children of Israel
At the behest of the Lord.

קראנו בתורה. שנינו טעמיה. *Karanu ba-torah, sha-ninu t'a-meha*
פתחנו גם סימנו בברכותיה. *Pa-tahnu gam si-yam-nu b'vir-hoteha*
באשר זכינו ללמד דבריה. *Ka-asher za-hinu li-l'mod d'va-reha*
כן נזכה לשמר מצותיה: *Keyn nizkeh li-sh'mor mitz-vo-teha.*

Hanah Jacobson

READER'S HATZI KADDISH

יתגדל ויתקדש שמה רבא. בעלמא די-בְּרָא כרעותה.
וימליך מלכותה בחייכון וביומיכון ובחיי דְּכָל-בֵּית יִשְׂרָאֵל
בעגלא ובזמן קריב. ואמרו אמן:

Congregation and Reader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

Reader:

יתברך וישתבח ויתפאר ויתרם ויתנשא ויתהדר ויתעלה
ויתהלל שמה דקדשא. בריך הוא. לעלא* מן כל-ברכתא
ושירתא תשבחתא ונחמתא דאמירן בעלמא. ואמרו אמן:

AS THE TORAH IS RAISED:

וזאת התורה אשר-שם משה לפני בני ישראל
על-פי יי ביד-משה:

*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.*

*Shabbat Shuvah: repeat לעלא.

As the Torah is raised:

*V'zot ha-torah asher sam mo-sheh, lifney b'ney yisrael,
Al pi Adonai b'yad mo-sheh.*

BLESSINGS BEFORE THE HAFTARAH

Praised are You, Lord our God, Ruler of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

BLESSINGS AFTER THE HAFTARAH

Praised are You, Lord our God, Ruler of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

The throne of David is a traditional symbol of righteous government and the restoration of Israel's homeland.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the House of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

BLESSINGS BEFORE THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם אשר בחר בנביאים
טובים ורצה בדבריהם הנאמרים באמת. ברוך אתה
יי הבורח בתורה ובמשה עבדו ובִישׂרָאֵל עמו ובנביאי
האמת וצדק:

BLESSINGS AFTER THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם צור כל־העולמים
צדיק בכל־הדורות האל הנאמן האומר ועושה המדבר
ומקים שכל־דבריו אמת וצדק:

נאמן אתה הוא יי אלהינו ונאמנים דבריך ודבר אהר
מדבריך אחר לא ישוב ריקם כי אל מלך נאמן ורחמן
אתה. ברוך אתה יי האל הנאמן בכל־דבריו:

רחם על־ציון כי היא בית חיינו ולעלובת נפש תושיע
במהרה בימינו. ברוך אתה יי משמח ציון בבניה:

שמחנו יי אלהינו באליהו הנביא עבדך ובמלכות בית
דוד משיחך במהרה יבא ויגל לבנו. על־כסאו לא־ישב
זר ולא־ינחלו עוד אחרים את־כבודו. כי בשם קדשך
נשבעת לו שלא־יכבה נרו לעולם ועד. ברוך אתה יי
מגן דוד:

On Sabbath (including the Sabbath of *Hol Hamoed Pesah*)
recite the following concluding blessing:

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, and for this Sabbath day, which You have given to us, adding to our lives sanctity and rest, dignity and beauty.

For all Your gifts we give thanks and offer praise to You, O Lord. May every living creature glorify You, at all times and evermore. Praised are You, O Lord, who hallows the Sabbath.

On Festivals (including the Sabbath of *Hol Hamoed Sukkot*)
conclude with the following blessing. (On Sabbath add words in brackets.)

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, [for this Sabbath day,] and for this

Festival of Matzot,

Festival of Shavuot,

Festival of Sukkot,

Festival of Shemini Atzeret,

which You have given to us, adding to our lives [sanctity and rest,] gladness and joy, dignity and beauty.

For all Your gifts we give thanks and offer praise to You, O Lord. May every living creature glorify You, at all times and evermore. Praised are You, O Lord, who hallows [the Sabbath,] Israel, and the Festivals.

On Sabbath (including the Sabbath of *Hol Hamoed Pesah*)
recite the following concluding blessing:

עַל־הַתּוֹרָה וְעַל־הַעֲבוּדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם
הַשַּׁבָּת הַזֶּה שְׁנַתָּה לָנוּ יי אֱלֹהֵינוּ לְקַדְּשָׁה וְלִמְנוּחָה
לְכַבוֹד וּלְתַפְאֳרָת: עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת:

On Festivals (including the Sabbath of *Hol Hamoed Sukkot*)
conclude with the following blessing. (On Sabbath add words in brackets.)

עַל־הַתּוֹרָה וְעַל־הַעֲבוּדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם
וְהַשַּׁבָּת הַזֶּה וְעַל־יוֹם

חַג הַמַּצּוֹת הַזֶּה. On Pesah

חַג הַשְּׂבָעוֹת הַזֶּה. On Shavuot

חַג הַסֻּכּוֹת הַזֶּה. On Sukkot

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה. On Shemini Atzeret
and Simhat Torah

שְׁנַתָּה לָנוּ יי אֱלֹהֵינוּ וְלִקְדוּשָׁה וְלִמְנוּחָה לְשִׂשׁוֹן וְלִשְׂמֵחָה
לְכַבוֹד וּלְתַפְאֳרָת: עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם
וָעֶד. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ וְהַשַּׁבָּת וְיִשְׂרָאֵל וְהַיּוֹמִים:

Y'KUM PURKAN: Prayer on behalf of scholars and congregation

May Divine blessing be granted to our teachers and rabbis in the Land of Israel and in communities throughout the world, to their disciples and pupils, and to all who engage in the study of Torah.

May God's blessings be granted to the members of this congregation and of other congregations, and to all their loved ones.

May our kind and compassionate God grant them long life, ample sustenance, Divine support, health of body and health of spirit, and children who are devoted to Torah.

May the Lord of the universe bless and protect them, guard them from all distress, and sustain them at all times. And let us say: Amen.

(Adapted from the two Aramaic "Y'kum Purkan" prayers)

MI-SHEH-BEYRAH For the community and those who support and serve it

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the members of this congregation and of all other congregations: them, their families, and all their dear ones.

May God bless those who establish and maintain synagogues, those who gather in them for worship, those who provide for the wayfarer and help the poor, and those who faithfully devote themselves to the needs of the community and of the Holy Land.

May the Holy One remove from them all illness, heal all their hurts, forgive all their sins, and bless them and the Household of Israel by prospering all their worthy endeavors. And let us say: Amen.

MEDITATION

O God, who blessed our ancestors,
Source of strength in every generation,

Bless those who today are in our prayers,
And all who are in need of Your blessings.

To the sick and the suffering, send healing and hope;
To the forgotten and the lonely, send the gift of Your love.

To the weary and the wronged, send renewed strength;
To the confused and the distressed, send Your light.

To the pursuers of justice, send wisdom and courage;
To the seekers of peace, send vision and resolve.

To all whose deeds reflect devotion to Your will,
Send confidence and the sense of Your Holy Presence. Amen.

Ben Saul (adapted)

יְקוּם פִּרְקוֹן מִן שְׁמַיָּא חֲנָא וְחֲסָדָא וְרַחֲמֵי וְחַיֵּי אַרְיֵי וּמְוֹנֵי
רוּחֵי וְסִיעֵתָא דְשְׁמַיָּא וּבְרִיּוֹת גּוּפָא וְנַהוּרָא מַעֲלִיא. וְרַעָא
חֲנָא וְקִימָא. וְרַעָא דֵי לְאַיְפֹסֶק וְדֵי לְאַיְבֹטֶל מִפְתָּנְמֵי
אוֹרִיתָא. לְמַרְנֵן וְרַבְנֵן חֲבוּרְתָא קְדִישָׁתָא. דֵי בְאַרְעָא דְיִשְׂרָאֵל
וְדֵי בְכָל־אַרְעַת גְּלוּתְנָא. לְכָל־תַּלְמִידֵיהוֹן וּלְכָל־תַּלְמִידֵי
תַּלְמִידֵיהוֹן וּלְכָל־מֵן דְּעַסְקוּן בְּאוֹרִיתָא. לְקַהֲלָא קְדִישָׁא
הָדָן וּלְכָל־קַהֲלֵי קְדִישֵׁי. רַבְרַבֵּי עִם וְעַרְיָא וְכָל־דֵי לְהוּן.
מְלַבָּא דְעֵלְמָא יְבָרַךְ וְתַהוּן יִפִּישׁ חַיֵּיהוֹן וְיִסְגֵּא יוֹמֵיהוֹן וְיִתֵּן
אַרְכָּה לְשִׁנְיָהוֹן. וְיִתְפָּרְקוּן וְיִשְׁתַּבּוּן מִן כָּל־עַקְבָּא וּמִן כָּל־מַרְעִין
בִּישׁוּן. מָרָן דֵי בְשְׁמַיָּא יְהֵא בְסַעֲדָהוֹן כָּל־זְמַן וְעַדְן. וְנֵאמַר אָמֵן:

מִי שְׁבָרַךְ אֲבוֹתֵינוּ אֲבָרְכֶם יֶצְחָק וְיַעֲקֹב שְׂרָה
רַבֶּקָּה רָחֵל וְלֵאָה. הוּא יְבָרַךְ אֶת־כָּל־הַקְּהָל הַקְּדוֹשׁ
הַזֶּה עִם כָּל־קְהָלוֹת הַקְּדוֹשׁ. הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל
אֲשֶׁר לָהֶם. וּמִי שְׁמַיְחֵדִים בְּתֵי כְּנִסְיוֹת לְתַפְלָה. וּמִי
שְׁבָאִים בְּחוּכֶם לְהַתְּפַלֵּל. וּמִי שְׁנוֹתְנִים נֵר לְמְאוֹר
וְיִין לְקְדוּשׁ וְלְהַבְדִּילָהּ וּפֶת לְאוֹרְחִים וְצָדִיקָה לְעַנְיִים.
וְכָל־מִי שְׁעוֹסְקִים בְּצָרְכֵי צְבוּר וּבְבִנְיָן אֶרֶץ יִשְׂרָאֵל
בְּאִמּוּנָה. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם
כָּל־מַחְלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עוֹנָם. וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל
אֲחֵיהֶם. וְנֵאמַר אָמֵן:

V'hol mi sheh-os-kim b'tzor-hey tzibur
U-v'vin-yan eretz yisrael be-emunah,
Ha-kadosh baruḥ hu y'sha-leyḥem s'haram,
V'yasir mey-hem kol ma-ḥalah, v'yirpa l'hol gufam,
V'yis-laḥ l'hol avo-nam,
V'yish-laḥ b'raḥah v'hatz-laḥah
B'hol ma-asey y'dey-hem,
Im kol yisrael aḥey-hem, v'nomar amen.

The blessings we seek

Source of blessing, our Guardian and Hope,
Bless, we pray, all who are dear to us.
Watch over them with Your protecting love.

Bless the people of this congregation.
Grant them health of body and serenity of spirit;
Guide them on the path of Torah and good deeds.

Bless our country, our leaders, and our fellow citizens.
Keep us faithful to our heritage of freedom and justice.
Help us to banish all suffering and strife.

Bless our brothers and sisters in the Land of Israel.
Prosper the work of their hands and minds.
Strengthen them, and grant them peace.

Bless our fellow Jews, wherever they may dwell.
Comfort those who are in distress;
Deliver them, speedily, from darkness to light.

Bless all Your children, in every land and community.
Unite them in understanding and mutual helpfulness.
Hasten the day when all can rejoice in a world of peace.

A MEDITATION ON PEACE

May it be Your will, O God, that all war and bloodshed cease, and that a great and wondrous peace come to the world.

May nation not lift up sword against nation; may they learn war no more.

May all the inhabitants of the world recognize that we were not created for conflict, rivalry, hatred, jealousy, or killing; but rather, that we were created in order to acknowledge You and to praise You for all time.

Have compassion upon us, and fulfill for us the promises of Scripture:

"I will bring peace to the land and you will lie down, and none shall make you afraid. And I will remove every evil beast from the land, and the sword shall not pass over your land."

"Justice shall flow like water and righteousness like a mighty stream."

"For the earth shall be filled with the knowledge of the Lord,
as the waters cover the sea."

Nahman of Bratzlav (adapted)

Prayer for our country

Our God and God of our ancestors, we ask Your blessings upon our country, and upon the leaders of our nation and of our communities. Inspire all who lead and serve to conduct their affairs honorably. May peace and security, happiness and prosperity, right and freedom abide among us.

Unite the inhabitants of our country, of all backgrounds and creeds, so that we may banish hatred and bigotry, safeguard our noblest ideals, and preserve those institutions which nurture liberty.

May this land under Your Providence be an influence for good throughout the world, helping to unite all peoples in peace and freedom, and bringing closer to fulfillment the visions of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war any more." "For the work of righteousness shall be peace, and the effect of righteousness calm and confidence forever." Amen.

Louis Ginzberg (adapted)

For Medinat Yisrael

אַרְדֵּי אֶלְהֵינוּ. צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ. בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל וְהִגֵּן עָלֶיהָ.

We ask Your blessings, O God, for the State of Israel,
For the Land of Israel, and for the People of Israel.

Bless those who defend the Land and protect its people.
Bless its leaders with wisdom, courage, and dedication.

May they be resolute in the face of challenge,
And unwavering in the pursuit of justice and peace.

May Israel be a beacon of hope for the oppressed,
A source of inspiration to all who are free.

Fulfill in our day the ancient promise:

צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה. וְשָׁבִיהָ בְּצִדְקָה.

"Zion shall be redeemed through justice,
And its inhabitants through righteousness." Amen.

For Jewish communities of the world

May God grant the blessings of peace and tranquillity, honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.

May they know the inspiration of our Faith,
gain strength from the solidarity of our People,
and find meaning and hope in our Heritage.

May they draw confidence from knowing that they are in our prayers,
and soon see the fulfillment of their worthy desires. Amen.

Prayer for the forthcoming new month

Recited on the Sabbath preceding Rosh Hodesh:

May it be Your will, Lord our God and God of our ancestors, that the approaching month bring us well-being and blessing. Grant us, we pray, long life, a life of peace, goodness, blessing, sustenance, and health; a life marked by true piety and the dread of sin; a life free from shame and reproach; a life of abundance with honor, a life filled with love of Torah and reverence for You; a life in which the worthy desires of our hearts will be fulfilled for our good. Amen.

May God who wrought wondrous deeds for our ancestors and redeemed them from slavery to freedom, soon deliver us from the evils which threaten us. May God gather our oppressed and homeless brothers and sisters from every corner of the earth into the fellowship of Israel. Let us say: Amen.

The month of _____ will begin on _____.

May it be a month of goodness for us and for all Israel.

In the new month, may the Holy One, praised be God, bless us and the Household of Israel with life and peace, joy and gladness, deliverance and comfort. And let us say: Amen.

Eternal God, source of life, as a new month approaches, we are reminded of the passing of the seasons, of the preciousness of time, and of the limits of our earthly journey.

Teach us to number our days so that we may live each moment wisely. Help us to use the gifts with which we have been blessed with ever-greater awareness of the world around us, and ever-greater concern for those whose lives touch our own.

Strengthen our faith in moments of adversity, and sustain our hopes in the days ahead. Keep us mindful of our capacity to love and to grow.

May we be worthy of a new month filled with joy; and may all of Your children be blessed with peace and contentment. Amen. (M.S.—a.)

Prayer for the new month

Recited on the Sabbath preceding Rosh Hodesh:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּחַדֵּשׁ
עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. וְתַתְּרֵנוּ חַיִּים
אֲרָפִים חַיִּים שְׁלֵשָׁלוּם חַיִּים שְׁלֵטוֹבָה חַיִּים שְׁלִי־בְרָכָה
חַיִּים שְׁלִפְרָנְסָה. חַיִּים שְׁל־חֲלוּץ עֲצָמוֹת. חַיִּים שְׁיֵשׁ בָּהֶם
יְרֵאת שְׁמַיִם וְיֵרֵאת חֲטָא חַיִּים שְׁאִין בָּהֶם בּוֹשָׁה וְכִלְמָה.
חַיִּים שְׁל עֶשֶׂר וְכָבוֹד. חַיִּים שְׁתְּהִי בְּנו אֶהְבֵּת תּוֹרָה וְיֵרֵאת
שְׁמַיִם. חַיִּים שְׁיִמְלָאוּ מִשְׁאָלוֹת לְבָנו לְטוֹבָה. אָמֵן סְלָה:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְגַאֵל אוֹתָם מִעַבְדוֹת לְחֵרוֹת.
הוּא יְגַאֵל אוֹתָנוּ בְּקִרְוֹב וְיִקְבֹּץ נְדָחֵינוּ מֵאַרְבַּע כְּנַפּוֹת הָאָרֶץ.
חֲבֵרִים כָּל־יִשְׂרָאֵל. וְנֹאמֵר אָמֵן:

רֵאשׁ חֹדֶשׁ... יְהִי בַיּוֹם... הִבָּא עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה:
יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל
לְחַיִּים וְלִשְׁלוֹם. לְשִׁשּׁוֹן וְלִשְׁמִחָה. לִישׁוּעָה וְלִנְחָמָה. וְנֹאמֵר אָמֵן:

*Mi sheh-asah nisim la-avoteynu,
V'ga-al otam mey-avdut l'heyirut,
Hu yigal otanu b'karov
Viy'kabeytz ni-daheyenu mey-arba kanfot ha-aretz,
Havey-rim kol yisrael, v'nomar amen.*

How shall we greet the new month now approaching?

Let us pray for life, for sustenance, for health;

Let us ask God's blessings on those whom we hold dear.

Yet let us remember that we too can bless this month:

With words and deeds, with dreams and achievements,

With greater wisdom and strengthened resolve.

How shall we greet the new month now approaching?

With deepened faith and true humility,

With a prayer that we be worthy of God's blessings.

(Ben Saul)

ASHREY: All Your creatures shall praise You

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

Happy is the people so favored;
Happy is the people whose God is the Lord.

A Psalm of David.

I will extol You, my God and Sovereign,
I will praise You for ever and ever.

Every day will I praise You,
I will glorify You for ever and ever.

Great is the Lord and much acclaimed;
God's greatness cannot be fathomed.

One generation shall laud Your works to another,
And shall declare Your mighty acts.

On the majestic glory of Your splendor
And on Your wondrous deeds will I meditate.

The might of Your tremendous acts shall be proclaimed,
And I will recount Your greatness.

Your great goodness shall be made known;
Your righteousness shall be celebrated.

The Lord is gracious and full of compassion,
Exceedingly patient, abounding in love.

The Lord is good to all;
The Lord's tender mercies embrace all Creation.

All Your works shall thank You, O Lord,
And Your faithful ones shall praise You.

They shall declare the glory of Your dominion,
And shall talk of Your might,

To make known to the world Your mighty acts,
And the glorious majesty of Your sovereignty.

Hadar k'vod ho-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-rat-ha y'da-beyru.

L'hodia li-v'ney ha-adam g'vu-rotav, u-h'vod hadar mal-huto.

Ashrey

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:

אֲשֶׁרִי הָעַם שְׂכֵכָה לוֹ אֲשֶׁרִי הָעַם שֵׁנִי אֱלֹהִיו:

תְּהִלָּה לְדוֹר

אֲרוֹמְמָךְ אֱלֹהֵי הַמַּלְאָךְ וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֶבְרַכְּךָ וְאֶהַלְלֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְיָ וּמְהַלָּל מְאֹד וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ וְגִבּוֹרְתֶיךָ יִגְדֹּדוּ:

הִדְר כְּבוֹד הַזֶּהָרָה וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וְגִדְלֹתֶיךָ אֲסַפְּרֶנָּה:

זְכַר רַב־טוֹבֶיךָ יִבְיְעוּ וְצַדִּיקְתֶּךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְיָ אָרְךָ אַפַּיִם וְגִדְל־חֶסֶד:

טוֹב־יְיָ לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִזְרְוֶךָ יְיָ כָּל־מַעֲשֵׂיךָ וְחֲסִידֶיךָ יִבְרַכּוּךָ:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וְגִבּוֹרְתֶךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרְתֶיךָ וְכְבוֹד הִדְר מַלְכוּתוֹ:

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.

(continued)

Your sovereignty is everlasting;
Your dominion endures throughout all generations.

*The Lord upholds all who stumble,
And raises up all who are bowed down.*

The eyes of all look hopefully to You;
You give them their food when it is due.

*You open Your hand,
And satisfy the needs of all the living.*

O Lord, how beneficent are all Your ways,
And how gracious are all Your deeds.

*The Lord is near to all who call—
To all who call upon the Lord in truth.*

The Lord will fulfill the desire of those who are reverent,
And hearing their cry, will save them.

*The Lord preserves all those who are faithful,
But all the wicked the Lord will bring low.*

My mouth shall speak the praise of the Lord;
Let all beings praise God's holy name forever.

*We will praise the Lord,
At this time and for evermore; Hallelujah.*

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

The popular name of this selection, *Ashrey*, is derived from the word which begins each of the two introductory verses which were prefixed to Psalm 145 (liturgically) in Talmudic times.

Psalm 145, in which *all* are called upon to acclaim God's majesty, reflects the universalist dimension of the Hebrew Scriptures. God's providence, beneficence, and concern extend to *all*. (A.N.S.)

מְלֻכּוֹתֶיךָ מְלֻכּוֹת כָּל־עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:

סוֹמֵךְ יי לְכָל־הַנְּפֹלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:

עֵינַי־כָּל אֵלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

צַדִּיק יי בְּכָל־דַּרְכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו:

קָרוֹב יי לְכָל־קִרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

רִצּוֹן־רְאִיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יי אֶת־כָּל־אֲהַבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהַלֵּת יי יְדַבֵּר־פִּי וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ

לְעוֹלָם וָעֶד:

וְאַנְחֵנוּ נִבְרַךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

Transliteration of Ashrey (continued)

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-uhu ve-emet.

R'tzon y'rey-av ya-aseh, v'et shav-atam yish-ma v'yo-shi-eym.

Shomeyr Adonai et kol oha-vav, v'eyt kol ha-r'sha-im yash-mid.

T'hilat Adonai y'daber pi,

Vi-vareyh kol basar sheym kod-sho l'olam va-ed.

Va-anah-nu n'va-reyh Yah, mey-ata v'ad olam, Halleluyah.

HAPPY ARE THEY WHO REVERE THE LORD

(An Alternate Ashrey)

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.

Returning the Torah Scroll to the Ark

Reader:

"Let us praise the Lord, who alone is to be exalted!"

Congregation:

"God's glory is revealed on earth and in the heavens.
The Lord has raised the honor of our people,
The glory of the faithful,
Thus exalting the Children of Israel,
A people drawn near to the Lord; Hallelujah."

HAPPY ARE THEY WHO REVERE THE LORD

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ.	עוֹד יִהְלֹךְ סֵלָה:
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ.	אֲשֶׁרִי הָעַם שֵׁי אֱלֹהֵיוֹ:
אֲשֶׁרִי תְמִימֵי דָרְךָ.	הַהֲלֹכִים בְּתוֹרַת יְיָ:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְיָ לוֹ עוֹן.	וְאִין בְּרוּחוֹ רָמְיָה:
אֲשֶׁרִי אִישׁ יֵרָא אֶת יְיָ.	בְּמַצּוֹתָיו חָפֵץ מְאֹד:
אֲשֶׁרִי שְׁמֵרֵי מִשְׁפָּט.	עֲשֵׂה צְדָקָה בְּכָל עֵת:
אֲשֶׁרִי מִשְׁכִּיל אֶל דָּל.	בְּיוֹם רָעָה יִמְלֹטְהוּ יְיָ:
אֲשֶׁרִי שְׂאֵל יַעֲקֹב בְּעֶזְרוֹ.	שִׁבְרוּ עַל־יְיָ אֱלֹהֵיוֹ:
וְאִנְחָנוּ נִבְרַךְ יְהוָה.	מֵעַתָּה וְעַד־עוֹלָם.

הַלְלוּיָהּ:

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

Returning the Torah Scroll to the Ark

Reader:

יִהְלֹלוּ אֶת־שֵׁם יְיָ. כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:
וַיְרֵם קֶרֶן לְעַמּוֹ. תִּהְלֶה לְכָל־חַסִּידָיו.
לְבַנֵּי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ:

*Hodo al eretz v'shama-yim.
Va-yarem keren l'amo, t'hila l'hol hasidav,
Li-v'ney yisrael am k'rovo, Halleluyah.*

HAVU LADONAI

Give glory to the Lord on high,
Whose power we proclaim.
Heavenly beings, sanctify
The glory of God's name!

The God of glory thunders out
Upon the waters wide;
The voice of God resounds aloud
Across the flowing tide.

Cedars of Lebanon God's voice breaks;
God's power they, too, know,
The voice of God and desert shakes
And lays the forest low.

Before the flood the Lord did rule
And will rule evermore;
While in the Holy Temple all
God's glory will adore.

The Lord unto our people will
Give strength and good increase,
The Lord will bless our people still
With everlasting peace.

Based on Psalm 29 (adapted from ULPS)

Va-yar-kideym k'mo ey-gel,
L'vanon v'sir-yon k'mo ven r'ey-mim.

Kol Adonai ho-tzeyv la-havot eysh.
Kol Adonai yahil midbar,
Yahil Adonai midbar kadeysh.

Kol Adonai y'holeyl aya-lot, va-yehe-sof y'arot,
Uv-hey-halo kulo omeyr kavod.

Adonai la-mabul ya-shav,
Va-yey-shev Adonai meleḥ l'olam.

Adonai oz l'amo yiteyn,
Adonai y'vareyh et amo va-shalom.

On Shabbat recite Psalm 29 below:

מזמור לדוד

הבו לי בני אלים הבו לי כבוד ועוז:

הבו לי כבוד שמו השתחוו לי בהדרת-קדש:

קול יי על-המים אל-הכבוד הרעים יי על-מים רבים:

קול-יי בכפח קול יי בהדר:

קול יי שבר ארזים וישבר יי את-ארזי הלבנון:

וירקידם כמו-עגל לבנון ושריון כמו בדראמים:

קול-יי הצב להבות אש:

קול יי יחיל מדבר יחיל יי מדבר קדש:

קול יי יחולל אילות ויחשף יערות ובהיכלו כלו אמר כבוד:

יי למבול ישב וישב יי מלך לעולם:

יי עז לעמו יתן יי יברך את-עמו בשלום:

Mizmor l'David.

Havu la-donai b'ney eylim,
Havu la-donai kavod va-oz.
Havu la-donai k'vod sh'mo,
Hish-tahavu la-donai b'had-rat kodesh.

Kol Adonai al ha-ma-yim,
Eyl ha-kavod hir-im,
Adonai al ma-yim rabim.

Kol Adonai ba-ko-ah,
Kol Adonai be-hadar,
Kol Adonai sho-veyr arazim,
Va-y'sha-beyr Adonai et ar-zey ha-l'vanon.

WHO MAY STAND IN GOD'S PRESENCE?

A Psalm of David.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

For it is God who founded it upon the seas,
And established it upon the waters.

Who may ascend the mountain of the Lord?
Who may stand in God's holy place?

One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

Such are the people who seek the Lord,
Who seek the presence of the God of Jacob.

Lift up your heads, O gates!
Lift up high, O ancient doors,
So that the Sovereign of glory may enter!

Who is the Sovereign of glory?
The Lord, strong and mighty,
The Lord, valiant in battle.

Lift up your heads, O gates!
Lift them up, O ancient doors,
So that the Sovereign of glory may enter!

Who is the Sovereign of glory?
The Lord of hosts is the Sovereign of glory.

Psalm 24

Se-u sh'arim ro-shey-hem, v'hinasu pit-hey olam,
V'yavo meleḥ ha-kavod.

Mi zeh meleḥ ha-kavod, Adonai izuz v'gibor,
Adonai gibor mil-ḥama.

Se-u sh'arim ro-shey-hem, us-u pit-hey olam,
V'yavo meleḥ ha-kavod.

Mi hu zeh meleḥ ha-kavod,
Adonai tz'va-ot hu meleḥ ha-kavod, Selah.

On Festivals falling on a weekday, recite Psalm 24 below:

לְדוֹר מִזְמוֹר

לִי הָאָרֶץ וּמְלוֹאָהּ תָּבֵל וַיִּשְׁבִּי בָּהּ:

כִּי־הוּא עַל־יַמִּים יְסֻדָּהּ וְעַל־נְהָרוֹת יְכוֹנְנֶנָּה:

מִי־יַעֲלֶה בָּהָר יִי וּמִי־יָקוּם בְּמָקוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֵר־לֵבָב אֲשֶׁר לֹא־נִשְׁאָא לְשׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשָׂא בְרָכָה מֵאֵת יִי וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דוֹר דֹּרְשׁוֹ מִבְּקִשֵׁי פָּנֶיךָ יַעֲקֹב סֵלָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד יִי עֲזוֹ וְגִבּוֹר

יִי גִבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יִי צְבָאוֹת

הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

L'David Mizmor.

La-donai ha-aretz u-m'lo-ah, tey-veyl v'yosh-vey vah.
Ki hu al yamim y'sadah, v'al n'harot y'ho-n'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kod-sho.
N'ki ḥa-pa-yim u-var ley-vav, asher lo nasa la-shav naf-shi,
v'lo nish-ba l'mir-mah.

Yisa v'raḥah mey-eyt Adonai, u-tz'dakah mey-Elohey yi-sho.
Zeh dor dor-shav, m'vak-shey fa-neḥa ya-akov, Selah.

TORAH: OUR TREE OF LIFE

As the Torah is placed in the Ark, recite:

When the Ark was set down, Moses prayed:
"O Lord, dwell among the myriad families of Israel."

Come up, O Lord, to Your sanctuary,
Together with the Ark of Your glory.

May Your priests be clothed in righteousness,
And may Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.

It is a tree of life to those who cling to it,
Blessed are they who uphold it.

Its ways are ways of pleasantness,
All its paths are peace.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses

MEDITATIONS AFTER THE TORAH IS RETURNED TO THE ARK

Our God and God of our ancestors, we give thanks for the heritage of Torah, a legacy renewed in every generation. May the words of Scripture which we have read today influence our lives, and inspire us to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with meaning. May we know the peace and serenity granted to those who love Your Torah. May we take to heart Your teachings, and strive to do Your will. Happy are all who love You and delight in Your commandments. Amen.

May the words of the Torah guide our deeds, elevate our thoughts, and sanctify our lives. May the words of the Torah inspire us anew to seek justice, righteousness, and truth. May our actions in the days ahead bear witness to our study of Torah today. May we be among those who proclaim with joy: "Its ways are ways of pleasantness and all its paths are peace." Amen.

As the Torah is placed in the Ark, recite:

וּבְנִחָה יֹאמֵר שׁוֹבָה יי רַבּוֹת אֶלְפֵי יִשְׂרָאֵל:

קוּמָה יי לְמִנּוּחֶתְךָ אִתָּה וְאֶרֶוֹן עֲזוּךָ:

כִּהְנִיךָ יִלְבָּשׁ-צִדֵק וְחִסְדֶּיךָ יִרְנָנוּ:

בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל-תֵּשֵׁב פָּנֵי מְשִׁיחֶךָ:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל-תַּעֲזָבוּ:

עֵינֵי-חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתַמְכֶיהָ מְאֹשֵׁר:

דְּרָכֶיהָ דְרָכֵי-נֵעֵם וְכָל-נִתְיֹבֹתֶיהָ שְׁלוֹם:

הַשִּׁיבָנוּ יי אֱלֹהֶיךָ וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Eytz ha-yim hi la-maha-zikim bah,

V'tom-heha m'u-sar.

D'raheha darhey no-am,

V'hol n'tivo-teha shalom.

Ha-shiveynu Adonai eyleha v'na-shuva,

Hadeysh yameynu k'kedem.

MEDITATION

Teach us, O Lord, the ways of Your Torah, as we seek to know and to do Your will. Help us in our quest for meaning in our lives. Bless us with wisdom and love. May Your Torah be our tree of life, our shield, and our guide. Sustain us, and all who revere Your word, with the reassuring sense of Your presence. Amen.

(A.N.S.)

Memorial Service

יְיָ מִה־אָדָם וּתְדַעְהוּ. בְּרֵאֲנוּשׁ וּתְחַשְׁבֶהוּ:
אָדָם לְהֵבֵל דָּמָה. יָמָיו כְּצֶל עוֹבֵר:
לְמָנוּת יָמֵינוּ בֶּן הַיּוֹדֵעַ. וְנִבָּא לְבָב חֲכָמָה:
פְּוֹדָה יְיָ נַפְשׁ עֲבָדָיו. וְלֹא יֵאָשְׁמוּ כָּל־הַחַסִּים בּוֹ:

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

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

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

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

Biblical verses

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

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

שׁוֹיֵתִי יְיָ לְנִגְדֵי תְּמִיד. כִּי מִיְמִינִי בִּלְאֻמוֹת:
לְכֹן שָׂמַח לְבִי וַיְגַל כְּבוֹדִי. אֶחָד־בְּשָׂרֵי יִשְׁכֵּן לְבִטַח:

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

(Psalm 16:8-9)

Prelude to Yizkor

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

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

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

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

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

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

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

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

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

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

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

Suggested by Psalm 103 and Isaiah 25

MEMORIES WHICH ILLUMINE OUR LIVES

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

(Hannah Senesh)

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

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

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

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

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

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

(Dedication of Memorial Tablets, page 548.)

In memory of departed congregants:

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

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

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

Those we remember

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

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

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

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

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

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

The following may be read aloud or in silence:

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

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

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

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

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

YIZKOR—In remembrance of a wife:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי שְׁהִלְכָה לְעוֹלָמָהּ. אָנָּה תְּהִי
נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה כְּבוֹד. שְׁבַע
שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בְּיַמִּינְךָ נֹצֵחַ. אָמֵן:

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

YIZKOR—In remembrance of a son:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּנֵי הָאָהוֹב שְׁהִלְךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בְּיַמִּינְךָ נֹצֵחַ. אָמֵן:

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

YIZKOR—In remembrance of a daughter:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּתִי הָאָהוּבָה שְׁהִלְכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה
כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בְּיַמִּינְךָ נֹצֵחַ. אָמֵן:

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

Personal Memorial Prayers

YIZKOR—In remembrance of a father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי שְׁהִלְךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בְּיַמִּינְךָ נֹצֵחַ. אָמֵן:

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

YIZKOR—In remembrance of a mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שְׁהִלְכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה
כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בְּיַמִּינְךָ נֹצֵחַ. אָמֵן:

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

YIZKOR—In remembrance of a husband:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי שְׁהִלְךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע
שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בְּיַמִּינְךָ נֹצֵחַ. אָמֵן:

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

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

יִזְכֹּר אֱלֹהִים נְשָׁמַת . . . שְׁהִלֵּךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע
שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

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

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

יִזְכֹּר אֱלֹהִים נְשָׁמַת . . . שְׁהִלְכָה לְעוֹלָמָהּ. אָנָּה תְּהִי
נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ כְּבוֹד. שְׁבַע
שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

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

YIZKOR—In remembrance of deceased congregants:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת חֲבָרֵי הַקְּהָל הַקָּדוֹשׁ הַזֶּה שְׁהִלְכוּ
לְעוֹלָמָם. אָנָּה תְּהִינֶנָּה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים.
וְתִהְיֶה מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ
נִצַּח. אָמֵן:

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

YIZKOR—In remembrance of a brother:

יִזְכֹּר אֱלֹהִים נְשָׁמַת אָחִי הָאֲהוּב שְׁהִלֵּךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

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

YIZKOR—In remembrance of a sister:

יִזְכֹּר אֱלֹהִים נְשָׁמַת אָחוֹתִי הָאֲהוּבָה שְׁהִלְכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ
כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

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

YIZKOR—In remembrance of other relatives:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת קְרוּבֵי . . . שְׁהִלְכוּ לְעוֹלָמָם.
אָנָּה תְּהִינֶנָּה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶה
מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח.
אָמֵן:

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

EYL MALEY RAHAMIM—Prayer for Our Martyrs:

אל מלא רחמים שוכן במרומים המצא מנוחה נכונה תחת
כנפי השכינה במעלות קדושים וטהורים כזהר הרקיע מזהירים
אתנשמות כל-אחינו בני ישראל שמסרו את-נפשם על-קדוש
השם. על-קיום העם. ועל-גאלת הארץ והגנתה. אָנָּא יִשְׁמַע
בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמְסִירוֹתָם. וְתַהֲיֶינָה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים. וְיִנּוּחוּ עַל-מִשְׁכְּבוֹתָם בְּשָׁלוֹם. וְנֹאמֵר אָמֵן:

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

EYL MALEY RAHAMIM—Prayer for All Our Departed:

אל מלא רחמים שוכן במרומים המצא מנוחה נכונה
תחת כנפי השכינה במעלות קדושים וטהורים כזהר הרקיע
מזהירים אתנשמות כל-אֵלֶּה שְׁהוֹכְרָנוּ הַיּוֹם לְבָרְכָהּ. אָנָּא
בְּעַל הַרְחָמִים תְּסַתִּירֵם בְּסִתְרֵי כְּנָפֶיךָ לְעוֹלָמִים. וְתַצְרוֹר
בְּצָרוֹר הַחַיִּים אֶת-נְשָׁמוֹתֵיהֶם וְיִנּוּחוּ עַל-מִשְׁכְּבוֹתָם בְּשָׁלוֹם.
וְנֹאמֵר אָמֵן:

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

YIZKOR—In remembrance of victims of the Shoah:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת [. . .] כָּל-אֵלֶּה שְׁנֻטְבָּחוּ בְּשׂוֹאָה.
אָנָּא תַהֲיֶינָה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתַהֲיֶינָה מְנוּחָתָם
כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת-פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

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

YIZKOR—In remembrance of our Martyrs:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת כָּל-אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שְׁמָסְרוּ
אֶת-נַפְשָׁם עַל-קְדוּשַׁת הַשֵּׁם. עַל-קִיּוֹם הָעָם. וְעַל-גְּאֻלַּת הָאָרֶץ
וְהַגְּנָתָהּ. אָנָּא יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמְסִירוֹתָם. וְתַהֲיֶינָה
נְפֻשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתַהֲיֶינָה מְנוּחָתָם כְּבוֹד.
שְׁבַע שְׂמֵחוֹת אֶת-פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

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

YIZKOR—In remembrance of the Righteous of Other Peoples:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת חֲסִידֵי אֲמוֹת הָעוֹלָם שְׁהִלְכוּ לְעוֹלָמָם.
אָנָּא תַהֲיֶינָה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתַהֲיֶינָה מְנוּחָתָם
כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת-פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן:

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

מְזֹמֹר לְדָוִד.

יְיָ רֹעִי לֹא אֶחְסָר:

The Lord is my shepherd, I shall not want.

בְּנֵאוֹת דֶּשֶׁא יְרֵבִיצָנִי.

God makes me lie down in green pastures,

עַל־מֵי מְנַחוֹת יְנַהֲלֵנִי:

And leads me beside the still waters.

נַפְשִׁי יִשׁוּבֵב. יְנַחֲנֵי בְּמַעְגְּלֵי צְדָק לְמַעַן שְׁמוֹ:

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

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

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

שִׁבְטְךָ וּמַשְׁעַנְתְּךָ הִמָּה יְנַחֲמֵנִי:

Your rod and Your staff comfort me.

תַּעֲרֹךְ לִפְנֵי שִׁלְחָן נִגְדֵי צָרָרִי.

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

דִּשְׁנַתְּ בַשֶּׁמֶן רֹאשִׁי כּוֹסֵי רִנָּה:

You anoint my head with oil; my cup overflows.

אֵךְ טוֹב וַחֲסֵד יְרַדְפוּנִי כָּל־יְמֵי חַיִּי.

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

וְשָׁבְתִי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

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

מְזֹמֹר לְדָוִד.

יְיָ רֹעִי לֹא אֶחְסָר:

בְּנֵאוֹת דֶּשֶׁא יְרֵבִיצָנִי. עַל־מֵי מְנַחוֹת יְנַהֲלֵנִי:

נַפְשִׁי יִשׁוּבֵב. יְנַחֲנֵי בְּמַעְגְּלֵי צְדָק לְמַעַן שְׁמוֹ:

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

שִׁבְטְךָ וּמַשְׁעַנְתְּךָ הִמָּה יְנַחֲמֵנִי:

תַּעֲרֹךְ לִפְנֵי שִׁלְחָן נִגְדֵי צָרָרִי.

דִּשְׁנַתְּ בַשֶּׁמֶן רֹאשִׁי כּוֹסֵי רִנָּה:

אֵךְ טוֹב וַחֲסֵד יְרַדְפוּנִי כָּל־יְמֵי חַיִּי.

וְשָׁבְתִי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

The Lord is my shepherd, I shall not want.

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

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

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

Your rod and Your staff comfort me.

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

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

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

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

*Bi-n'ot de-she yar-bi-tzeyni, al mey m'nuhot y'na-ha-leyni.
Naf-shi y'sho-veyv, yan-heyne v'ma-g'ley tzedek l'maan sh'mo.
Gam ki ey-leyh b'gey tzal-mavet, lo ira ra, ki attah ima-di.
Shiv-t'ha u-mish-anteha hey-mah y'na-ha-muni.*

*Ta-aroh l'fa-nai shul-han, neged tzor'rai,
Di-shanta va-shemen ro-shi, ko-si r'va-yah.
Ah tov va-hesed yir-d'funi kol y'mey ha-yay,
V'shavti b'veyt Adonai l'oreh yamim.*

Mourner's Kaddish

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

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

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

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

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

THE GIFT OF MEMORY

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

Morris Adler

A GENTLE FRIEND

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

Daniel Sanders

Mourner's Kaddish

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

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

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

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

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

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

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

Musaf for Festivals

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

READER'S SHORT KADDISH

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

Congregation and Reader:

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

Reader:

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

Continue on page 438 or page 439.

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

Musaf for Festivals

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

READER'S HATZI KADDISH

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵינוּ
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Continue on page 438 or page 439.

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

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

Congregation and Reader:

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

Reader:

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

Tefillat Tal: PRAYER FOR DEW

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

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

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

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

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

Our God and God of our ancestors,

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

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

Tefillat Tal

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

Traditional Opening Blessing:

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

(Continue with "Ata Gibor" below.)

Interpretive Opening Blessing:

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

אלהינו ואלהי אבותינו.

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

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

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

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

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

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

Translation by Israel Zangwill (adapted)

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

Reader:	Congregation:
For a blessing, and not for a curse.	Amen.
For life, and not for death.	Amen.
For abundance, and not for famine.	Amen.

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

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

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

טל ושבע מלא אסמינו.
הכעת תחדש ימינו.
דוד כערבך העמד שמנו.
גן רוה שימנו. בטל:

טל בו תברך מזון.
במשמגינו אל יהי רזון.
אימה אשר הסעת כצאן.
אנא תפקי לה רצון. בטל:

Reader:
שאתה הוא יי אלהינו
משיב הרוח ומוריד הטל:

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

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

Tefillat Geshem: PRAYER FOR RAIN

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

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

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

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

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

THE GIFT OF WATER (Based on Israel Zangwill)

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

Congregation: For his sake do not withhold water.

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

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

Tefillat Geshem

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

Traditional Opening Blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים
טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוּ בְּאַהֲבָה. מְלֻךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

(Continue with "Ata Gibor" below.)

Interpretive Opening Blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [וְאַלְהָה] לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה.
מְלֻךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם וְעִזְרַת שְׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.

זְכוֹר אָב נִמְשָׁךְ אַחֲרֶיךָ כְּמִים.

בְּרַכְתּוֹ בְּעֵץ שְׁתוּל עַל פְּלִגֵי מַיִם.

וְנִנְתָּה הַצֵּלְתוֹ מֵאֵשׁ וּמִמַּיִם.

דְּרַשְׁתּוֹ בְּרָעוּ עַל כָּל־מַיִם:

Congregation:

בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם:

זְכוֹר הַנוֹלָד בְּבִשׁוּרַת יִקְחֵנָּה מְעִט־מַיִם.

וְשַׁחַת לְהָרוּ לְשַׁחֲטוֹ לְשַׁפֵּךְ דָּמוֹ כְּמִים.

וְהָרַגְם הוּא לְשַׁפֵּךְ לֵב כְּמִים.

Congregation:

בְּצִדְקוֹ הוֹן חֲשֵׁרַת מַיִם:

חֲפַר וּמָצָא בְּאֵרוֹת מַיִם:

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

Congregation: For his sake, do not withhold water.

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

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

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

Congregation: For his sake, do not withhold water.

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

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

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

Congregation: For her sake, do not withhold water.

(Final stanza, H & E: Jan Uhrbach)

Reader:

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

Reader:

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

Congregation:

Amen.
Amen.
Amen.

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

זְכוֹר טָעַן מִקְלוֹ וְעָבַר יַרְדֵּן מַיִם.
יַחַד לֵב וְגַל אָבֵן מִפִּי בְּאֵר מַיִם.
כְּנִאָבֵק לוֹ שָׂר בְּלוּל מֵאֵשׁ וּמַמַּיִם.
לְכֵן הִבְטַחְתוּ הָיִוֹת עִמּוֹ בְּאֵשׁ וּבַמַּיִם:

Congregation:
בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם:

זְכוֹר מְשׁוּי בְּתַבַּת גִּמְא מִן הַמַּיִם.
נָמוּ דָלָה דָלָה וְהִשְׁקָה צֵאֵן מַיִם.
סְגוּלֵיךָ עֵת צָמְאוּ לְמַיִם.
עַל הַסֵּלַע הַדָּ גִיָּצְאוּ מַיִם:

Congregation:
בְּצַדְקוֹ חֵן חִשְׁרַת מַיִם:

זְכוֹר פְּקִיד שְׁתוֹת טוֹבֵל חֵמֶשׁ טְבִילוֹת בַּמַּיִם.
צוּעָה וּמְרַחֵץ כַּפָּיו בְּקִדּוּשׁ מַיִם.
קוֹרֵא וּמְזַה טְהַרְתִּימַיִם.
רוּחַק מֵעַם פָּחוּז בַּמַּיִם:

Congregation:
בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם:

זְכוֹר שְׁנַיִם עֶשֶׂר שְׁבָטִים שֶׁהֶעֱבַרְתָּ בְּגוֹרַת מַיִם.
שֶׁהִמְתַּקְתָּ לָמוֹ מְרִירוֹת מַיִם.
תוֹלְדוֹתֵם נִשְׁפָּךְ דָּמָם עָלֶיךָ כַּמַּיִם.
חֲפֹן כִּי נִפְשָׁנוּ אֶפְפוּ מַיִם:

Congregation:
בְּצַדְקָם חֵן חִשְׁרַת מַיִם:

זְכוֹר מִתְנַבְּאֵת שֶׁשְׁמְרָה מְחוּף מַיִם.
רַעֲיָה שְׁבוּכּוֹתָה שֶׁפָּעָה בְּאֵר מַיִם.
יְצָאָה מִמִּצְרַיִם בְּתַפִּי שִׁירַת הַמַּיִם.
מוֹתָה כִּפְרָה כְּאֶפֶר הַפְּרָה בַּמַּיִם:

Congregation:
בְּעִבּוּרָהּ אֵל תִּמְנַע מַיִם:

Reader:
שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

Congregation:

Reader:
לְבַרְכָּהּ וְלֹא לְקַלְלָהּ. אָמֵן.
לְחַיִּים וְלֹא לְמוֹת. אָמֵן.
לְשִׁבְעַת וְלֹא לְרִיזוֹן. אָמֵן.

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

Musaf Amidah for Festivals

Interpretive Opening Blessings

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

GOD OF ALL GENERATIONS

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

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

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

SOURCE OF LIFE AND MASTER OF NATURE

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

On Shemini Atzeret and Simḥat Torah add:

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

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

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

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

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

ON THE INTERPRETIVE OPENING BLESSINGS

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

Musaf Amidah for Festivals

Interpretive Opening Blessings

(כִּי שֵׁם יְיָ אֶקְרָא הָבוּ גִדְל לְאֱלֹהֵינוּ: אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

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

וְזוֹכֵר חֲסָדֵי אָבוֹת
וּמְבִיא גּוֹאֵל [וְגֹאֵל] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

אַתָּה גִבּוֹר לְעוֹלָם אֲדַנִּי מַחֲיָה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

On Shemini Atzeret and Simḥat Torah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵל חַיִּים בְּחֶסֶד מַחֲיָה מְתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ
מִלֵּךְ מְמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

וְנִצְמָן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יְיָ מַחֲיָה הַמְתִּים:

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

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,
Meleḥ mey-mit u-m'hayeh u-matz-miaḥ y'shua.

KEDUSHAH: A mystical vision of God's holiness

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

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

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

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

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

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

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

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

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

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

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

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

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

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

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

Kedushah

נְעַרְיָצָךְ וְנִקְדִישְׁךָ כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְקֻדְּשִׁים
שְׂמַךְ בְּקֹדֶשׁ. כְּכָתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֱלֹהֵינוּ וְאָמַר.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם. מְשַׁרְתֵּיו שׁוֹאֲלִים זֶה לְזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמְיַחֲדִים שְׂמוֹ
עָרַב וּבָקַר בְּכָל־יוֹם תָּמִיד פְּעַמִּים בְּאַהֲבָה שָׁמַע אֲמָרִים.

שָׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.

אֲנִי יי אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יי אֲדוֹנֵינוּ מִהֲאֲדִיר שְׂמַךְ בְּכָל־הָאָרֶץ:
וְהָיָה יי לְמִלְךָ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד
וְשְׁמוֹ אֶחָד: וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמַלֵּךְ יי לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

לְדֹר וָדֹר נְגִיד נְדִלָּךְ. וּלְנֶצַח נִצְחִים קֹדֶשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֵאמֹר לְעוֹלָם וָעֶד. כִּי אֵל מְלִךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

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

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

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

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

In private devotion only:

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

YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

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

THE FESTIVALS: A gift of love

On Sabbath add the words in brackets.

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

Festival of Matzot, the season of our freedom;

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

Festival of Sukkot, the season of our gladness;

Festival of Shemini Atzeret, the season of our gladness;

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

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

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

In private devotion only:

אתה קדוש וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכָל-יוֹם
יְהִלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי האל הקדוש:

אתה בחרתנו מְכַלְהֵעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מְכַלְהֵלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
מִלְּבָנוּ לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

On Sabbath add the words in brackets.

וַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבֻתוֹת לְמְנוּחָה ו]
מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזְמַנִּים לְשִׂשׂוֹן. אֶת־יוֹם [הַשְּׁבֻת
הַזֶּה וְאֶת־יוֹם]

חג המצות הזה. זמן חרותנו On Pesah

חג השבועות הזה. זמן מתן תורתנו On Shavuot

חג הסוכות הזה. זמן שמחתנו On Sukkot

השמיני חג העצרת הזה. זמן שמחתנו On Shemini Atzeret
and Simhat Torah

[בְּאַהֲבָה] מְקַרָּא קָדֵשׁ. וְזָכַר לִיצִיאַת מִצְרַיִם:

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

וּמִפְּנֵי חַטָּאֵינוּ נִלְיֵנוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתָנוּ וְאִין
אֲנַחְנוּ יְכוּלִים לְעֵלוֹת וְלָרְאוֹת וְלְהַשְׁתַּחֲוֹת לְפָנֶיךָ וְלַעֲשׂוֹת
חֻבוֹתֵינוּ בְּבֵית בְּחִירְתֶּךָ בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ
עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ:

TO ZION WITH SONG AND PRAYER

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

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

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

(Adapted from the Hebrew—A.N.S.)

RECALLING THE ANCIENT TEMPLE SERVICE

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

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

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

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

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

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

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִלֶּךְ
רַחֲמָן שֶׁתְּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל אֶרֶץ בְּרַחֲמֶיךָ
הַרְבִּים. וְתִבְנֶה מְהֵרָה וְתִגְדַּל כְּבוֹדָהּ: אָבִינוּ מִלְּכָנוּ
נִלְהַ כְּבוֹד מִלְּכוּתְךָ עָלֵינוּ מְהֵרָה. וְהוֹפֵעַ וְהוֹשֵׁא עָלֵינוּ
לְעֵינֵי כָּל־חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם. וְנִפְּצוּתֵינוּ
כְּגַם מִיְרֻכְתֵי אֶרֶץ: וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה.
וְלִירוּשָׁלַיִם מְקוֹם מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׂשֵׁם עָשׂוּ
אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוֹבוֹתֵיהֶם. תְּמִידִים
כְּסֻדְרָם וּמוֹסָפִים כְּהִלְכֵתָם: וְשֵׁם נִעְבְּדְךָ בְּלִבְבֵי שְׁלָם
וְנִמְלֵא אֶת חוֹבוֹתֵינוּ כְּמִצְוַת רְצוֹנְךָ:

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

אֶת־מוֹסֵף יוֹם וְהַשְּׁבֵת הַזֶּה וְאֶת־מוֹסֵף יוֹם

On Shavuot:

חַג הַשְּׁבֻעוֹת

On Pesah:

חַג הַמִּצּוֹת

*On Shemini Atzeret
and Simhat Torah:*

הַשְּׁמִינִי חַג הָעֲצָרָת

On Sukkot:

חַג הַסֻּכּוֹת

הַזֶּה עָשׂוּ וְהִקְרִיבוּ אֲבוֹתֵינוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ.
כְּמוֹ שֶׁכְּתוּבָה בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ בְּאֵמֹר:

The Sabbath Offering: Numbers 28:9-10

וּבַיּוֹם הַשְּׁבֵת שְׁנֵי־כֹבָשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִים סֶלֶת מִנְחָה
בְּלוּלָה בְּשֶׁמֶן וְנִסְכוּ: עֲלֵת שֶׁבֶת בְּשֶׁבֶתוֹ עַל־עֲלֵת הַתְּמִיד וְנִסְכָּהּ:

THE ANCIENT OFFERINGS FOR PILGRIMAGE FESTIVALS

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

וביום השלישי פרים עשתי־עשר אילם שנים כבשים בני־שנה
 ארבעה עשר תמימם: ומנחתם ...

וביום הרביעי פרים עשרה אילם שנים כבשים בני־שנה
 ארבעה עשר תמימם: ומנחתם ...

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

וביום הרביעי פרים עשרה אילם שנים כבשים בני־שנה
 ארבעה עשר תמימם: ומנחתם ...

וביום החמישי פרים תשעה אילם שנים כבשים בני־שנה
 ארבעה עשר תמימם: ומנחתם ...

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

וביום החמישי פרים תשעה אילם שנים כבשים בני־שנה
 ארבעה עשר תמימם: ומנחתם ...

וביום הששי פרים שמונה אילם שנים כבשים בני־שנה ארבעה
 עשר תמימם: ומנחתם ...

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

וביום הששי פרים שמונה אילם שנים כבשים בני־שנה ארבעה
 עשר תמימם: ומנחתם ...

וביום השביעי פרים שבעה אילם שנים כבשים בני־שנה
 ארבעה עשר תמימם: ומנחתם ...

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

ביום השמיני עצרת תהיה לכם כל־מלאכת עבודה לא תעשו:
 והקרבתם עלה אשה הים ניהח ליהוה פר אחד איל אחד

כבשים בני־שנה שבעה תמימם: ומנחתם ...

CONCLUDING PASSAGE

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

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

ORDAINING THE FESTIVALS IN BIBLICAL TIMES

(Followed by the Temple Offerings)

On Pesah (Numbers 28:16-19):

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

ובחדש הראשון בארבעה עשר יום לחדש פסח ליהוה:
 ובחמשה עשר יום לחדש הוה חג שבעת ימים מצות יאכל: ביום

הראשון מקרא־קדש כל־מלאכת עבודה לא תעשו:

והקרבתם אשה עלה ליהוה פרים בני־בקר שנים ואיל אחד
 ושבעה כבשים בני שנה תמימם יהיו לכם: ומנחתם ...

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

On Shavuot (Numbers 28:26-27):

וביום הבכורים בהקריבכם מנחה חדשה ליהוה בשבעת־יכם
 מקרא־קדש יהיה לכם כל־מלאכת עבודה לא תעשו:

והקרבתם עולה לריח ניהח ליהוה פרים בני־בקר שנים
 איל אחד שבעה כבשים בני שנה: ומנחתם ...

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

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

ובחמשה עשר יום לחדש השביעי מקרא־קדש יהיה לכם
 כל־מלאכת עבודה לא תעשו והגתם חג ליהוה שבעת ימים:

והקרבתם עלה אשה ריח ניהח ליהוה פרים בני־בקר שלשה
 עשר אילם שנים כבשים בני־שנה ארבעה עשר תמימם יהיו:

מנחתם ...

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

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

וביום השני פרים בני־בקר שנים עשר אילם שנים כבשים
 בני־שנה ארבעה עשר תמימם: ומנחתם ...

וביום השלישי פרים עשתי־עשר אילם שנים כבשים בני־שנה
 ארבעה עשר תמימם: ומנחתם ...

On Sabbath add:

On Sabbath add:

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

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

IN MERCY, RESTORE YOUR PRESENCE AND REBUILD YOUR LAND

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

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

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

ככתוב בתורתך. שלוש פעמים בשנה יראה כלזכורך אתפני יי אלהיך במקום אשר יבחר. בחג המצות ובחג השבועות ובחג הסוכות. ולא יראה אתפני יי ריקם: איש כמתנת ידו כברכת יי אלהיך אשר נתן-לך:

SANCTITY AND JOY THROUGH OUR FESTIVALS AND TORAH

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

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

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

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

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

On Sabbath add the words in brackets.

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

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

ACCEPT OUR PRAYER AND BLESS ZION

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

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

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

ותחזנה 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 קוינו לך:

The following may be said in an undertone:

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

ועל-כֵּלָם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד:

וכל החיים יודוך סלה ויהללו את שמך באמת האל ישועתנו
ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך נאה להודות:

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

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

THE THREEFOLD BLESSING

“May the Lord bless you
and protect you.”

Congregation:

May this be God's will.

“May the Lord show you kindness
and be gracious to you.”

May this be God's will.

“May the Lord bestow favor upon you
and grant you peace.”

May this be God's will.

SIM SHALOM: A prayer for peace

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

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

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

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

(Hoshanot for Sukkot, pages 504-513.)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכַּת הַמְּשַׁלֵּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כַּהֲנִים. עִם קְדוֹשְׁךָ כְּאָמֹר:

Congregation:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:
כֵּן יְהִי רָצוֹן:

יְאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ:
כֵּן יְהִי רָצוֹן:

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

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

Reader:

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

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

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

Congregation:

Keyn y'hi ratzon.

Keyn y'hi ratzon.

Keyn y'hi ratzon.

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

GUARD MY TONGUE FROM EVIL

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

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

II O Lord, guard my tongue from evil
and my lips from speaking falsehood.
Help me to ignore those who slander me,
and to be humble and forgiving to all.
Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.
Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.
Save Your loved ones, O Lord;
answer me with Your redeeming power.
“May the words of my mouth and the meditation of my heart
find favor before You, my Rock and my Redeemer.”
O Maker of harmony in the universe,
grant peace to us, to Israel, and to all people everywhere.

Amen.

Adapted from the Hebrew

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה.
וּלְמַקְלָלֵי נַפְשִׁי תְדוּם וְנַפְשִׁי כְּעַפָּר לְכָל תְּהִיָּה:
פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחֹשְׁבִים עָלַי רָעָה.
מְהֵרָה הַפֵּר עֲצָתְם וְקַלְקַל מַחְשַׁבְתְּם:
עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יְמִינְךָ
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי:
יְהִיו לְרַצּוֹן אֲמֵרֵי־פִי וְהַגִּיוֹן לְבִי לְפָנֶיךָ.
יְיָ צוּרִי וְגֹאֲלִי:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

Kaddish Shalem: READER'S FULL KADDISH

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

Congregation and Reader:

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

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

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

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

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

(Eyn Keyloheynu, page 478.)

Reader's Kaddish Shalem

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

Congregation and Reader:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמֵּרֵן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

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

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

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

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

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

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

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

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

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 חֲנִינְא. תְּלַמִּידֵי חֻכְמִים מְרַבִּים שְׁלוֹם
בְּעוֹלָם. שְׁנַאֲמַר וְכַל-בְּנֵיךְ לְמוֹדֵי יי וְרַב שְׁלוֹם בְּנֵיךְ. אֵל תִּקְרָא בְּנֵיךְ אֵלָא
בּוֹנֵיךְ: שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ וְאִין לְמוֹ מַכְשׁוֹל: יְהִי שְׁלוֹם בְּחֵילְךָ
שְׁלֹהָ בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֲי אֲדַבְּרֵהֶנָּא שְׁלוֹם בְּךָ: לְמַעַן בֵּיתֵי־
אַלְהֵינוּ אֲבַקְשָׁה טוֹב לְךָ: יי עַז לְעַמּוֹ יִתֵּן יי וְיִבְרַךְ אֶת-עַמּוֹ בְּשְׁלוֹם:

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 Malḥuyot (Sovereignty) of Rosh Hashanah Musaf, it has been recited at the conclusion of all services since the early 14th century.

אִין כְּאַדְוָנֵינוּ. אִין כְּאַלְהֵינוּ.

אִין כְּמִלְכְּנוּ. אִין כְּמוֹשֵׁעֵנוּ:

מִי כְּאַדְוָנֵינוּ. מִי כְּאַלְהֵינוּ.

מִי כְּמִלְכְּנוּ. מִי כְּמוֹשֵׁעֵנוּ:

נִוְדָה לְאַלְהֵינוּ. נִוְדָה לְאַדְוָנֵינוּ.

נִוְדָה לְמִלְכְּנוּ. נִוְדָה לְמוֹשֵׁעֵנוּ:

בְּרוּךְ אֱלֹהֵינוּ. בְּרוּךְ אֲדְוָנֵינוּ.

בְּרוּךְ מִלְכְּנוּ. בְּרוּךְ מוֹשֵׁעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדְוָנֵינוּ.

אַתָּה הוּא מִלְכְּנוּ. אַתָּה הוּא מוֹשֵׁעֵנוּ:

אַתָּה הוּא שְׁהַקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטָרַת הַסַּמִּים:

Alternate (Sefardic rite):

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

Alenu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שְׁלֵא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שְׁלֵא שָׁם חָלַקְנוּ כֶּהֱם
וְגִרְלָנוּ כְּכָל־הַמוֹנִים:
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

שהוא נוטה שמים ויוסר ארץ ומושב יקרו בשמים
ממעל ושכינת עזו בגבהי מרומים: הוא אלהינו אין
עוד. אמת מלכנו אפס זולתו. ככתוב בתורתו. וידעת
היום והשבת אל לבבך כי יי הוא האלהים בשמים
ממעל ועל הארץ מתחת. אין עוד:

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

WE HOPE FOR THE DAY

I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the sovereignty of the Almighty, and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your rule; and may You rule over them speedily and forevermore. For sovereignty is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One.

(M.S.—a.)

BECAUSE WE BELIEVE IN YOU

II Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will reflect the sovereignty of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.
May all the living fervently acknowledge
That to You every knee must bend,
Every tongue vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your rule.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."
The prophet too, proclaimed this promise:
"The Lord shall reign over all the earth;
On that day the Lord shall be One and shall be acclaimed as One."

עֲלֵינוּ וְנִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲנֶיךָ.
לְהַעֲבִיר גְּלוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן. לְתַקַּן
עוֹלָם בְּמַלְכוּת שְׂדֵי. וְכֹל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֲלֶיךָ
כָּל־רִשְׁעֵי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע
כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקְרֹ יִתְּנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מְלִכוּתְךָ. וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמְּלָכוֹת שֶׁלָּךְ הֵיא. וְלְעוֹלָמֵי
עַד תִּמְלֹךְ בְּכָבוֹד: כְּכַתוּב בְּתוֹרַתְךָ. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
וְנֹאמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשִׁמוֹ אֶחָד:

A PROPHETIC VISION OF THE FUTURE (Isaiah 2:2-4)

*It shall come to pass in the latter days
that the mountain of the House of the Lord
shall be established as the highest of the mountains,
and shall be raised above the hills;
and all the nations shall flow to it.*

*And many peoples shall come and say:
"Come, let us go up to the mountain of the Lord,
to the House of the God of Jacob,
so that we may be taught God's ways,
and walk in God's paths."*

*For out of Zion shall go forth Torah,
and the word of the Lord from Jerusalem.*

*The Lord shall judge between the nations,
and shall decide for many peoples.*

*And they shall beat their swords into plowshares
and their spears into pruning hooks.*

*Nation shall not lift up sword against nation,
neither shall they learn war any more.*

**V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.**

Mourner's Kaddish

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

Congregation and mourners:

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

Mourners:

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

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

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

THE KADDISH

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

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

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

Mourner's Kaddish

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל־בְּרַבְרָתָא
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִידָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

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

Mourners:

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

Congregation and mourners:

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

Mourners:

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

ADON OLAM

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)

וְשִׂמְחַת בְּחַגֵּיךָ וְהִיְיִתְךָ אֵד שְׂמֵחַ!

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

Rejoice in your Festivals; celebrate in gladness!

ADON OLAM

בְּטֶרֶם כָּל יִצִיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזֵי מָלַךְ שְׁמוֹ נִקְרָא:	לְעֵת נִעְשָׂה בְּחִפְצוֹ כֹּל
לְבָדוֹ יִמְלוֹךְ נִרְא:	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יְהִיָּה בְּתַפְאֲרָה:	וְהוּא הָיָה וְהוּא הוּא
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבְלֵי בְעֵת צָרָה:	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נָסִי וּמְנוּס לִי
בְּעֵת אִישׁוֹן וְאַעֲיָרָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵיֶרָא:	וְעַם רוּחִי גְּוִיִּתִי

*Adon olam asher malah, b'terem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol, azai meleḥ sh'mo nikra.*

V'aharey kih-lot ha-kol, l'vado yim-loḥ nora.

V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.

V'hu eḥad v'eyn shey-ni, l'ham-shil lo l'haḥ-bira.

B'li reyshit b'li taḥlit, v'lo ha-oz v'ha-misra.

V'hu Eyli v'ḥai go-ali, v'tzur ḥevli b'eyt tzara.

V'hu nisi u-manos li, m'nat kosi b'yom ekra.

B'yado afkid ruḥi, b'eyt ishan v'a-ira.

V'im ruḥi g'vi-yati, Adonai li v'lo ira.

Daytime Kiddush for Festivals

On Shabbat add:

על־כֵּן בְּרַךְ יי אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

וַיְבָרֵךְ מֹשֶׁה אֶת־מַעְדֵי יי אֵל בְּנֵי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

On Sabbath add:

Al keyn beyrah Adonai

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

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

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

On Sabbath add:

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

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

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

In the Sukkah add:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וַצַּגְנוּ לִישֵׁב בְּסֻכָּה:

Baruh ata Adonai, Eloheynu meleh ha-olam,

*asher kid-shanu b'mitz-votav,
v'tzivanu ley-sheyv ba-sukkah.*

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

HAMOTZI

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

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

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

PRELUDES TO DAYTIME FESTIVAL KIDDUSH

(When a Festival falls on Shabbat)

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדַרְתֶּם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעֹלָם כִּי־שָׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

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

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

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

Ki shey-shet yamim asa Adonai

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

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

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

(Exodus 31:16-17)

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
כָּל־מְלָאכְתְּךָ: וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיי אֱלֹהֶיךָ. לֹא־תַעֲשֶׂה
כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתְךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֵמָתְךָ וְגֵרְךָ
אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת־יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ.
אֶת־הֵימָּם וְאֶת־כָּל־אֲשֶׁר־בָּם. וַיִּנַּח בְּיוֹם הַשְּׁבִיעִי:

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

(Exodus 20:8-11)