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.

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’ehra-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-eha.

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. Mitt]
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, Menahot 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.

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 Rabboh 9:7)

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

(Bohye)

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.
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 Arzt)

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:

יהוה ים שבח כל ע hoş ויה יהלם חומס יᵇ physic

ומְיוֹר ליִּימְו תכּ לֹּא

לֹּא צְבָּרוּ תַּלְמָּדוּתָהּ

עַל חֵשֵׁנוּ בְּצֵרֻהּ

כִּי אַשְׁמַעְתִּי בְּבֵיסָּךְ

מִּמְצֲחֵתָּי בְּבֵיסָךְ

אִשְׁמַעָּתָי לְאֵּשׁ בְּבֵיסָךְ

בְּכֵיסָךְ קֶרְּעֵנֵי קִנּוּיָּהּ:

לֹּּשָּׁמוֹנָה וְרַעֲדוּתָּהּ.

וְאֶלּוֹּ יִּעהֲךָ נָלֵלָם הָנָּוָא

כִּלְּכָּה אָּבֵרְךָ אֲבָרָהָם

נִמְרוּ כְּרָאִים גְּלָדוּת

בֵּכְסִים עַלְּכָּלָם

הָשמְשֵׁהָ אִּשְׁמַעְתִּי

צָרִיךְ בִּלְבּוֹנָהּ קַיִּים

שָׁמוֹרְתָּ הַגְּלָדוּת

עֹדִי נְבֹאוֹתָךְ

לֹּּוְלָם כִּירְשָי נָוָא

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)

BIRHOT HA-SHAHAR
Introductory Prayers, Hymns, and Psalms

BARUḤ SHEḤ-AMAR: Praise the Lord, source of all being
Praised is the One whose word brought the world into being;
    praised is the Holy One.
Praised is the Author of all creation.

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

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

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

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

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

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

You alone are the sustaining life of the universe;
You are the Sovereign, whose great name
Is to be eternally glorified.
Praised are You, O Lord, Sovereign adored with praises.

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

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

M. Rotem (adapted)
Ashrey yosh-vey vey-teh'a, od y'ha-lhu'ha selah.
Ashrey ha-am sheh-koha lo, oshrey ha-am sheh-Adonai Elohay.
T'hila l'David.
Aro-mimha Elohai ha-melech, va-avarba shimha l'olam va-ed.
B'hol yom avar-keha, va-ahol'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-teh'a ya-gidu.
Hadar k'vod ho-deha, v'div-rey nif-leteha a-siha.
Ve-ezux no-ro-teha yo-meyru, u-g'dulat-ha asap-rena.
Zey-ber rav tuv'ha ya-bi'u, v'tzid-katsha 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-juha.
K'vod mal-hutha yo-meyru, u-g'vur-ratha y'da-beyru.
L'hodia li-vney ha-adam g'vu-rotav, u-h'vod hadar mal-huto.
Mal-hutha mal-lut kol olamim, u-mem-shal-t'a b'hol dor va-dor.
Someyeh Adonai l'hol ha-nof-lim, v'zo-keyf l'hol ha-k'fufim.
Eneyey 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 ashur yik-ru-ruhu ve-emet.
R'tzon y'rey-av ya-aseh, v'et shav-atom yish-ma v'yoo-shi-eym.
Shomeyer Adonai et kol oha-vav, v'eyt kol ha-r'shaim yash-mid.
T'hilat Adonai y'vader pi,
Vi-vareyeh kol baser sheym kod-sho l'olam va-ed.
Va-anah-nu n'va-reyeh Yah, mey-ata v'ad olam, Halleluyah.

A CONCISE 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.
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 WONDEROUS 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
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 speechless 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.

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.

PESUKEY DE-ZIMRA
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 “Shoheyn 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.

[217]  INTRODUCTORY HYMNS AND PSALMS
GOD'S GREATNESS EXPRESSED THROUGH PRAISE

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 throns 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. (Babylonian Talmud)

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 Loew)

[219] INTRODUCTORY HYMNS AND PSALMS

SHOHEN AD

Sho-heyn ad marom v'kadash sh'mo, V'hatuv: ra-n'nu tzadikim ba-donai, Lo-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'kerov 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.

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Reader’s Ḥatzi Kaddish

Reader:

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra ḥiru-ten, v’yam-liḥ mal-ḥutey
B’ḥa-yey-ḥon u-v’yomey-ḥon
U-v’ha-yey d’ḥol 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-ba’raḥ 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-ḥata v’shi-rata
Tush-b’ḥata v’ne-ḥemata da-amiran b’alma, v’imru amen.

*On Shabbat Shuvah add a second l’eyla, נַעֲשֵׁת.
BARHU: The call to worship

Reader:
Praise the Lord, Source of all blessing.

Congregation and Reader:
Praised be the Lord, Source of all blessing, forever.

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

(On weekdays, continue on p. 233.)

MAY OUR LIVES PROCLAIM YOUR GLORY

O Lord, the heavens proclaim Your glory;
And we, Your creatures on earth,
Behold in wonder Your endless miracles.
Help us to recognize Your guiding power
In distant galaxies and in our own souls.
Teach us Your Law of righteousness and love
So that Your spirit may govern our lives.
Source of peace, bless our worship;
May our meditations find favor in Your sight.
May our gratitude for Your wonders
Lead us, in love, to Your service,
So that, like the changing seasons, the days, the nights,
Our lives, too, will proclaim Your glory. Amen.

[225] MORNING SERVICE / SABBATH & FESTIVALS

BARHU: The call to worship

Reader:
 ברוך אַשְׁרֵי הָסְגָּלָה:

Congregation and Reader:
ברוך אתה צמח הַוֹלֵם אֲדֻמָּה:

(On weekdays, continue on p. 232.)

Reader: BarHu et Adonai ha-m'voraH.

Congregation and Reader:
BarHu Adonai ha-m'voraH l'olam va-ed.

BarHu ata Adonai, Eloheynu meleH ha-alam,
Yo-tzeyr or u-vorey 'o-shet, 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.

SHAḤARIT / SHABBAT & REGALIM [224]
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 exalted 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]

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]

SHAHARIT / SHABBAT & REGALIM
EYL ADON—A “Creation Hymn” for Shabbat

אֵל צוֹרָא עָלָל צוֹרָא שִׁמְשָׁה
בְּרֶוַת בְּשֶׁבֶר בָּאָלָה
עֵלָה אַלִיתָא עָלָה
לְוַיהַ אֵלָה שְׁבֵּיבָא אֶלָה

הַמַּחְצֵא אֶלֶּה יִהוָה כָּלָה
הֲנוֹרַח זוּבָר יְהוָה רֶאֶךָ
לְוַיהַ מַכְּלָה לְוַיהַ בִּילָה

מִלְאַא אֵלָה בְּמַחְּסָא הָאֶלָה
לְוַיהַ יִרְוַי בְּמַחְּסָא הָאֶלָה
לְוַיהַ יִרְוַי בְּמַחְּסָא הָאֶלָה

אֶלָה צוֹרָא בְּיִסְפַּר לָאֶלָה
בְּיִסְפַּר לָאֶלָה
לְוַיהַ בְּשֶׁבֶר בָּאָלָה

פְּאָרַי יְרוֹמַי לָאֶלָה
לְוַיהַ בְּשֶׁבֶר בָּאָלָה
לְוַיהַ בְּשֶׁבֶר בָּאָלָה

טַפְּרָא לַעֲבֹד אַלָה
לְוַיהַ בְּשֶׁבֶר בָּאָלָה
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טַפְּרָא לַעֲבֹד אַלָה
לְוַיהַ בְּשֶׁבֶר בָּאָלָה
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שַׁפְּרָא לַעֲבֹד אַלָה
לְוַיהַ בְּשֶׁבֶר בָּאָלָה
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לְוַיהַ בְּשֶׁבֶר בָּאָלָה

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

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

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

SHAḤARIT / SHABBAT & REGALIM [228]
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:

לָאָל אַשְׁר שְׁבָתָה בָּלֵילָה יִשְׁמָעֵל. בְּיוֹם עַשְׁבָּתָהּ בִּכְלֵי יְהוָה יִשְׁמָוֵת. מִעָלָה לְוֹיִם הַשְּׁבָתָה: בָּרוּךְ ה’ לְצָרֵךְ לְיִשְׂרָאֵל. וּבַכְלֵי הַשְּׁבָתָה מִשְׁמָוֵת יִשְׂרָאֵל. מְמוּרָה שָׁבָת הַשְּׁבָת מִבְּשָׂר הַלֵּוֵית: לֵיפָּרָה יִשְׂרָאֵל יִקְרָבָה לַאֲלֵי בְּיָדָתוֹ הָיִיתָ אֶל כְּלֵי הַשְּׁבָת הָיִיתָ בֵּית הַשְּׁבָת הָיִיתָ בֵּית הַשְּׁבָת הָיִיתָ בֵּית הַשְּׁבָת.

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 B’babbah 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

[231] MORNING SERVICE / SABBATH & FESTIVALS

SHAHARIT / SHABBAT & REGALIM [230]
GOD'S CONTINUING GOODNESS TO ALL CREATURES

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 eternally 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.

HA-MEIR LA-ARETZ

On Festivals falling on a weekday:

כמאר לאארץ לדורו עולם ברחמך ובשומך חלות
בכלייו הצור מימים בראשית: חזרת מבשורה ינ. קほ
볜יה עשה. כלא היבטינך קניית: כלל בקירים
לברך נאם כלם בימים ראשון ומשועה פיומת ישלו.
אליך עלים ברחמך ר.Retrofit עמל. אדם עני צור
משועה כלם יושנש משועה בשונים:
לא תהו דורות ידוע.
חכם ישאל יתברך עשה.
שומך יברך לבלתי.
ניאורון זאם קבורה ועל
מאתך צבאות קדושה.

厩מים שרי מימים בקסיימי בברך אל מדרשה.
המברך ינאכלו עלישבת משועה צור.
לעילם אואיר אואר משועה יקארוח קלד.

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, Berakhot 1:6)

SHAHARIT / REGALIM
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."

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 mortality 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.

Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo hol ha-aretz k'vodo.
Baruḥ k'vod Adonai mi-m'komo.

[234] MORNING SERVICE / SABBATH & FESTIVALS [235] SHAHARIT / SHABBAT & REGALIM
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.

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 ḫulanu m’heyun l’oro.
AHAVAH RABBH: God's gifts of love and Torah

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 Vehuva’ta), 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.

Ahavah rabbah ahav-tanu Adonai Eloheynu, Ḥemla g’dola vi-y’teyra ḥa-malta aleynu.
Avinu mal-keynu, ba-avur avo-teynu sheh-bat-ḥu v’ḥa,
Va-t’lam-deyn ḥukey ḥa-yim,
Keyn ḥoney-nu ut-lam-deynu.
Avinu ha-av ha-raha-man ha-m’raḥeym,
Raḥeym aleynu, v’teyn b’li-beynu l’havin ul-has-kil,
Lish-mo-a, li-l-mod u-l-la-meyd, lish-mor v’l-asot,
Ul-ka-yeym et kol divrey talmud tora-teḥa b’ahavah.
V’ḥa-evr ey-neynu b’torah-teḥa,
V’da-beyk libeynu b’mitz-voteha,
V’yehyd l’va-teynu l’ahavah ul-yirah et sh’meha,
V’lo nev-yosh l’olam va-ed.
Ki v’sheyn kod-sh’ḥa ha-gadol v’ha-nora bataḥ-nu
Nagila v’nis-m’ḥa bi-y’shu-ateḥa.

SHAḤARIT / SHABBAT & REGALIM
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 do evil 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.

Va-havi-eynu l’shalom mey-arba kanfot ha-aretz, V’toli-heynu ko-m’niyut l’ar-tzeynu.
Ki EyI poeyl y’shu-ot ata,
U-vanu va’harta mi-kol am v’es-hon;
V’keyrev-tanu l’shima ha-gadol selah be-emet,
L’hodot l’ha u-l’ya’hed-ha b’ahavah.
Baru’h 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.

(Rosed on F. M. Izenman, 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

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THE SHHEMA: A call to witness

In the Torah scroll, the word “Sh’mo” is written with an enlarged final ayin (י); and the word “Ehod” with an enlarged final daled (ד). These two letters form the Hebrew word יוד (Eyd) which means “witness.”

Whenever we recite the Sh’mah, 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.

(Ren Saul)

V’AHAVTA: You shall love the Lord

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

V’AHAVTA: Love leading to action

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

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

[Baruh sheym k’vod mal-ḥuto I’olam va-ed.] V’ahavta eyt Adonai Eloheṭa
B’ḥol l’vavha, u-v’ḥol naf-sh’ha, u-v’ḥol m’odeḥa.
V’ha-yu ha-d’varim ha-eyleh
Asher anohi m’tza-ḥa ha-yom al l’va-vehā.
V’shi-nan-tam l’va-neḥa v’ dibarta bam
B’shiv-ta b’vay-teḥa u-v’leḥ-ta va-dereḥ,
U-v’shah-b’yha u-v’ku-meḥa.
U-k’shar-tam l’ot al ya-veau,
V’ha-yu l’toṣafot beyn eyneḥa.
U-h’tav-tam al m’zuzot bey-teḥa u-vish-areḥa.
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)

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.

(Pirké Avot 1:3)

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

(Pirké Avot 4:2)

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

(Shulchan Aruch)

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.

(Babylonian Talmud, Shabbat 86a)
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, Menahot 43b)

WHEN YOU LOOK UPON THE TZITZIT

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

Va-yomer Adonai el moshe ley-mor:
Da-beyr el b'ney israel 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 aharey l'vav-hem v'aharey ey-ney-hem
Asher atem zonim aha-rey-hem.
L'ma-an tiz-k'ru va-asitem et kol mitzvotai
Vi-h'yitem k'doshim ley-lo-hey-hem.
Ani Adonai Elo-hey-hem
Asher ho-tzey-ti et-hem mey-eretz mitz-ra-yim
Li-h'yot lahem ley-lo-him, ani Adonai Elo-hey-hem.

Adonai Elo-hey-hem emet.
TRUE AND ENDURING

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

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

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

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

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

FOR OUR ANCESTORS, OURSELVES, AND OUR CHILDREN

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

But we are not alone with God. We are part of a mighty company. Present with us in prayer are our ancestors—those who formulated the prayers, those who recited them over the generations, and those whose lives were shaped by them.

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

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

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

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.

[249] MORNING SERVICE / SABBATH & FESTIVALS
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)
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.)

The Sabbath Amidah begins on page 254 or page 255.  
The Festival Amidah begins on page 272 or page 273.

Mi ḥamōḥa ba-e’yilim Adonai.  
Mi kamoḥa nedar ba-kodesh.  
Nora t’ḥilot osey fe-leḥ . . .  
Adonai yimloḥ l’olam va-ed.

Tzur yisrael, kuma b’ezrat yisrael,  
U-fdey ḥin-um’ha y’huda v’yisrael,  
Go-aleynu Adonai tz’vaot sh’mo k’dosh yisrael.  
Baruḥ ata Adonai, ga-al yisrael.

SHAHARIT / SHABBAT & REGALIM  
[253] MORNING SERVICE / SABBATH & FESTIVALS [252]
Shaharit Amidah for Shabbat: Interpretive Opening Blessings

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

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

On Shabbat Shuvah add:
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.
You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE
Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:
You cause the wind to blow and the rain to fall.
In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You. incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
Praised are You, O Lord, who grants to the departed eternal life.

In silent prayer, omit Kedushah, and continue on p. 258.

[255] SABBATH MORNING AMIDAH / INTERPRETIVE BLESSINGS
KEDUSHAH: A mystical vision of God’s holiness

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

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

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

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

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

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

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

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

Mi-m’kom-ha mal-keynu tofi-a,
V’timloḥ aleynu ki m’ḥakim anaḥnu loḥ.
Matai timloḥ b’tzion,
Tit-gadal v’tit-kadash b’tokh y’ru-shal-ya-yim irḥa.
L’dor va-dor u-l’ney-tzaḥ n’tzaḥim.
V’e-ne-neynu tir-ena mal-hu-teḥa,
Ka-davar ha-amur b’shirey ẓeṭaḥ,
Al y’dey daviḏ m’shiḥaḥ izid-keṭaḥ.

L’dor va-dor nagid god-leḥa,
U-l’ney-tzaḥ n’tza-ḥim k’du-shaḥa nak-dish,
V’shiv-ḥaḥa Eloheynu mi-pinu lo yamush l’olam va-ed,
Ki Eyi meleḥ gadol v’kadosh atah.

Kedushah

עַל אָדַם בְּעַנָּה בַּעֲלֵה כַּפָּר הַשּׁוֹבֶל שְׁפָקָר יִשְׂרָאֵל אוֹתָה בָּאָב.
כְּרוֹם בַּעֲרֶז בֵּלי-יִנּוּר סְקֻרַיּוֹ בָּאָבָי אֵלַי הִזָּה עָלָיו.
וְהֵשֵּׁם גַּדַּשׁ בָּרֹד בֵּרֹד יִשְׂרָאֵל בַּעֲרֶז.
כְּי בֹּקַד הֵשָּׁבֵל בֹּרֶד תּוֹדֵר מִשָּׁפָּטָה קַל מִשָּׁפָּטָה
לִשְׁמָהָיֶם לְעָשָּׁה בֹּרֶד אָמַרְו.
כְּרוֹם בֶּרֶדֶד עַל חַדְּבֹּרֶד מָשְׁמֲקָה.

מַשָּׁמֲקָה מַקֶּב לִפְתִּשׁ חֲמַדְתָּה בָּאָב בָּאָב.
אֱלֹהֵי מֶלֶךְ מֶלֶךְ בָּאָב בָּאָב בָּאָב פִּטְלֶה בָּאָב.
שְׁפָּקָר הַשּׁוֹבֶל מִשָּׁפָּטָה בָּאָב מִשָּׁפָּטָה בָּאָב.
וְהֵשֵּׁם מַשָּׁמֲקָה מַלְטָפָּה בָּאָב מַלְטָפָּה בָּאָב.
כְּי בֹּקַד הֵשָּׁבֵל בֹּרֶד תּוֹדֵר מִשָּׁפָּטָה קַל מִשָּׁפָּטָה
לִשְׁמָהָיֶם לְעָשָּׁה בֹּרֶד אָמַרְו.
כְּרוֹם בֶּרֶדֶד עַל חַדְּבֹּרֶד מָשְׁמֲקָה.

(Shabbat Shuvah: מַשָּׁמֲקָה)

N’ka-deysh et shimha ba-olam,
K’sheym sheh-mak-di-shim oto bi-sh’ney marom.
Ka-katuv al yad n’vieha, v’kara zeh el zeh v’amar:

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

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

Baruṭ k’vodo Adonai mi-m’komo.

(continued on facing page)
In private devotion only:

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

YISMAH MOSHE: As Moses rejoiced in the Revelation

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

VESHAMRU: Shabbat as a sign of the Covenant

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

Exodus 31:16-17

SHABBAT: God’s gift of love

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

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

Yismah mo-sheh b’matnat helko.
Ki eved ne-eman karato lo,
K’il l’tiferet b’ro-sho natata,
B’omdo l’fanefah al har Sinai.
U-sh’ney luhot avanim horid b’yado,
V’hatuv bahem sh’mirat shabbat,
V’heyen catuv b’tora-teha.

SHAHARIT / AMIDAH LE-SHABBAT
RETEZEV VI-M'NUHATEYNU: Accept our rest, and purify our hearts

Our God and God of our ancestors, may our Shabbat rest be acceptable to You.
May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah.
May we find contentment in Your blessings, and joy in Your sustaining power.
Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Shabbat.
May Your people Israel, who sanctify Your name, find rest on this day. Praised are You, O Lord, who sanctifies the Shabbat.

ACCEPT OUR PRAYER AND BLESS ZION

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

On Rosh Hodesh and Intermediate Days of Festivals add:
Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of Rosh Hodesh. Pesah. Sukkot.
Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

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

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

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

SABBATH MORNING AMIDAH

SHAHARIT / AMIDAH LE-SHABBAT
THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

On Hanukkah add:

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

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

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

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

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

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

On Shabbat Shuvah add:
Inscribe all the children of Your Covenant for a good life.

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

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

**THE THREEFOLD BLESSING**

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

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

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

**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.

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Sim shalom tovah u-v’raḥah ba-olam,
Heyn va-ḥesed v’raḥamim aleynu v’al kol yisrael ameḥa.
Bar-ḥeynu avINU k’ḥeḏ b’or paneḥa,
Ki v’or paneḥa natata lanu Adonai Eloheynu
Torat ha-yim, v’ahovat ḥesed,
U-tz’daakah, u-v’raḥah, v’raḥamim, v’ha-yim, v’shalom.
V’tov b’eyneḥa l’vareyḥ et am-ḥa yisrael
B’ḥol eyt u-v’ḥol sha-a bi-sh’lomeḥa.

---

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

[267] SABBATH MORNING AMIDAH

SHAHARIT / AMIDAH LE-SHABBAT [266]

Yi-h’yu l’ratzon imrey fi, v’hég-yon libi l’fa-neḥa,
Adonai tzuri v’go-ali.

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

GUARD MY TONGUE . . .

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

According to one authority, a person who spreads evil gossip is as blameworthy as one who has violated all five books of the Torah. Jewish tradition repeatedly underscores the Biblical teaching that life itself is “in the power of the tongue” (see Proverbs 18:21).

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

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

Congregation and Reader:

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

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

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

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

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

Reader's Kaddish Shalem

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lil 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'vara'ah l'alum ul-almye alma-ya.
Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-kadar v'yit-aleh v'yit-halal sh'mey d'kud-sha-
B'rith hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hatav v'ne-hemata da-amiran b'alma, v'imru amen.

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

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

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

*Shabbat Shuvaah: repeat אֲלֵיהוּ.

[269] MORNING SERVICE / SABBATH

SHAHARIT LE-SHABBAT [268]
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

Opening Blessing of Hallel:

Baruḥ 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 Ḥodesh and on the last six days of Pesah, continue on page 295.
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

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 298.

Adonai z'ha-ranu y'vareyḥ,
Y'vareyḥ et beyt yisrael, y'vareyḥ et beyt aharon.
Y'vareyḥ yirey Adonai, ha-k'tanim im ha-g'dolim.
B'r'ahim 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'vareyḥ Yah, mey-atu v'ad olam.
Halleluyah.
GOD HEARD MY CRY AND SAVED ME

I delight to know that God listens,
And hears my voice of supplication.
Because God is mindful of my plea,
I will call upon God as long as I live.
The pangs of death encircled me,
The agony of the grave seized me,
Anguish and despair took hold of me.

Then I called upon the Lord:
"O Lord, save my life."
The Lord is gracious and beneficent,
Our God is compassionate.
The Lord protects the simple;
When I was brought low God saved me.

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

You have delivered my soul from death,
My eyes from tears, my feet from stumbling.
I shall walk before the Lord
In the land of the living.
I trusted in God even when I cried out:
"I am terribly afflicted,"
Evon when I said rashly,
"Everyone is deceitful."

Psalms 116:1-12
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!

Psalm 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:

Psalm 116:1-4

Congregation:
God's love is eternal.
God's love is eternal.
God's love is eternal.
God's love is eternal.

Hodu la-Adonai ki tov
Ki l'olam hasdo.
Yomar na yisrael
Ki l'olam hasdo.
Yomru na vejt aharon
Ki l'olam hasdo.
Yomru na yirey Adonai
Ki l'olam hasdo.

Hallelu et Adonai kol go-yim,
Shab-ru-hu kol ha-unim.
Ki gavar aleynu hasdo,
Ve-emet Adonai l'olam. Halleluyah.

[299] HALLEL / PSALMS OF PRAISE

[298]
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.

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 el-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, 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
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.
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’yanausu m’san-eha mi-paneha.
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.

Eyn ka-moḥa va-Elohim Adonai v’eyn k’ma-aseha.
Malḥutha maḥut kol olamim, umem-shal-t’ha b’hol 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’tzonha et tzion,
Tivneh homot y’ru-shala-yim.
Ki v’ha l’vad ba-tajnu, meleḥ Eyl ram v’nisa adon olamim.

Seder Keriat Ha-Torah
Optional selections before the open Ark:

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

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גי אלróת תורא. אך אספז אינר בכרוש אמא.
نصر חס נאלפם. נפש עונ אפש אפשאה אמות.
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Adonai Adonai Ely rahum v'hanun,
Ereḥ apa-yim v'raḥ ḫĕṣed ve-emet.
No-tzey ḫĕṣed la-alajim,
No-sey avon va-fe-sha v'hata-a v'na-key.

"The Lord is ever-present, all-merciful, gracious, compassionate, 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

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:

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ויי ליצוה אֶפֶּר וּפְתִּיתְוּ לָבָּר לָשָׁמֶיה.
ני צָוָּר חֵלֵי.
ואָאֵי הָאָרָּה לְהַ הָרָּה.
אלַדְּהוּ בּּכָּרָה חָשָׁמִיל בְּלַהֲבֻּטֵלָה.
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Yi-h'yu l'ratzon imrey fi,
V'hég-yon libi l'ja-neña,
Adonai tsurí v'gó-ali.
Va-ani t'filati l'ha Adonai eyt ratzon,
Elohim b'rov ḥas-deña, aneyni be-emet yish-êña.

"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."

Psalm 19:15; 69:14

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

TORAH SERVICE
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.

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

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.

Bey ana raheytz, v'lish-mey kadish-sha yakira
Ana eymar tush-b'han.
Y'hey ra-ava koda-mah d'tif-tah libi b'oraita,
V'tash-lim mish-alin d'libi,
V'liba d'hol amah yisrael,
L'tav u-l'ha-yin v'lish-lam. Amen.
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 Ar Haroshim—A.N.S.)

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-laha v’ha-mit-nasey l’hol l’rosh.
Rom’mu Adonai Eloheynu
V’hishtahavu la-hadom rag-lav, kadosh hu.
Rom’mu Adonai Eloheynu v’hishtahavu l’har kod-sho,
Ki kadosh Adonai Eloheynu.

Seder Keriat Ha-Torah
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:

בְּרוּחַ אַתָּה נְאֻמְּנָה מֶלֶךְ, לְעֵדְקָנֵךְ אַמֶּרֶת בְּכָלָם בֵּזֶּהוּ עָמָם
לְישֹנֵךְ בְּדַבֵּרִי נָהוָה

Baruh ata Adonai, Eloheynu melech ha-olam,
ascher kid-shanu b’mitzvotav, v’tzivanu ha-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.

TORAH SERVICE
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.

Karanu ba-torah, sha-ninu t'a-meha
Pa-tahnu gam si-yam-nu b'veir-hoteha
Ka-asher za-hinu li-imod d'va-reha
Keyn nizkeh li-sh'mor mitz-voteha.

Hanoch Jacobson

Yit-gadal v'yit-kadash sh'mey raba,
B'alam di v'ra hiru-tey, v'yam-li'h 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'vara b'alam ul-alme alme ya.

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

*Shabbat Shavah: repeat נלך.

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.

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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 hallow 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 Atzerot,

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 hallow [the Sabbath.] Israel, and the Festivals.
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 Sao (adapted)

TORAH SERVICE
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:

“For 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 Grinberg (adapted)

For Medinat Yisrael

אֲרוֹן אֲלֹהִים. זָרֵעُ יִשְׂרָאֵל מִשָּׁאָלָה. בַּעַד אוֹתָם מִסְדָּר יִשָּׁרֵאֵל יִשָּׁרֵאֵל.

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:

זֶה לְמַלְאָךְ חֶסֶד יִשָּׁרֵאֵל בֶּךָרֵץָה.

“For 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.—r.)

Prayer for the new month

Recited on the Sabbath preceding Rosh Hodesh:

Mi sheh-asah nisim la-avoteynu,
V'aga'al otam mey-avdut l'heyrut,
Hu yigal otanu b'karov
Viy'kaboys ni daleynu 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)

BIRKAT HA-HODESH
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-deña, v’div-rey nif-l’oteha a-siha.
Ve-ezuz no-ro-teha yo-meyru, u-g’dulat-ḥa asap-rena.
Zey-her rav tuvḥa y-a-biu, v’tzid-katḥa y’ra-neynu.
Ḥanun v’raḥum Adonai, ereḥ apa-yim u-g’dol ḥased.
Tov Adonai la-kol, v’ra-Ḥamav al kol ma-asav.
Yo-duḥa Adonai kol ma-aseḥa, va-ḥa-sideḥa y’var-ḥuḥa.
K’vod mal-ḥutha yo-meyru, u-g’vu-rat-ḥa y’dah-beyru.
L’hadia li-v’ney ha-adam g’vu-rotav, u-h’vod hadar mal-huto.

Ashrey yosh-vey vey-teḥa, od y’ha-li’uḥa selah.
Ashrey ha-am sheh-kaḥa lo, ashrey ha-am sheh-Adonai Eloha.
T’hila l’David.
Aro-minḥa Elohai ha-meleḥ, va-avarḥa shimḥa l’omam va-ed.
B’hol yom avar-Ḥeḳa, va-ahal’la shimḥa l’omam va-ed.
Gadol Adonai u-m’ḥulal m’od, v’il-g’dulato eyn ḥey-ker.
Dor l’kor y’shabḥa ma-aseḥa, u-g’vuro-teḥa 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.

Psalms 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.]
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.”

[341]  TORAH SERVICE

HAPPY ARE THEY WHO REVERE THE LORD

[340]  SEDER KERIAT HA-TORAH

[340]  SEDER KERIAT HA-TORAH

Returning the Torah Scroll to the Ark

Reader:

יהוה אָלֵיהֶם בְּנֵי יִשְׂרָאֵלָה בֶּן לָבֶד

Congregation:

הוד יָרְאֵי יַעֲקֹב.

לֶבֶד בְּנֵי יִשְׂרָאֵלָה.

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 yah'il midbar.
Yah'il Adonai midbar kadeysh.
Kol Adonai y'holeyl aya-lot, va-yehe-sof y'arot, Uv-hey-halo kulo omeyr kavod.
Adonai la-mabal ya-shav, Va-yey-shev Adonai meleh l'olam.
Adonai oz l'amo yiteyn, Adonai y'varey'h et amo va-shalom.

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-zeiy ha-Ivanon.

[343] TORAH SERVICE

SEDER KERIAT HA-TORAH [342]
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

Mi zeh meleẖ ha-kavod, Adonai izuz v’giḇor, Adonai gibor mi-l’ḥama.
Se-u sh’arim ro-shay-hem, us-u pit-hey olam, V’yavo meleẖ ha-kavod.
Mi hu zeh meleẖ ha-kavod, Adonai tz’va-ot hu meleẖ ha-kavod, Selah.

L’David Mizmor.
La-donai ha-aretz u-m’lo-ah, tey-veyl v’yash-vey vah. Ki hu al yamim y’sadah, v’al n’harot y’ho-n’neha.
Mi ya-aleh v’ḥar Adonai, u-mi yakum bi-m’k’om kōd-sho. N’ki ha-pa-yim u-var ley-vav, asher lo nasah la-shav naf-shi, v’lo nish-ba l’mir-mah.
Yisa v’mahah mey-eyt Adonai, u-tz’daakah mey-Elōheyy yi-sho. Zeh dor dor-shav, m’vak-shey fa-neḥa ya-akov, Selah.

SEDER KERIAT HA-TORAH
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.

Eytz ha-yim hi la-maḥa-zikim bah,
V’tom-ḥeḥa m’u-shar.
D’raḥeḥa darḥey no-am,
V’ḥol n’tivo-ḥeḥa shalom.
Ha-shiveynu Adonai eyleḥa v’na-shuvo,
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.]
Musaf for Shabbat

(For Interpretive Shabbat Musaf, see p. 375.)
On Festivals, see p. 437. On Rosh Hodesh, see p. 423.

READER'S SHORT KADDISH

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

Congregation and Reader:
May God's great name be praised to all eternity.

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

A NOTE ON THE AMIDAH

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

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

The "standard" or Weekday Amidah consists of three groups of blessings:
• three Blessings of Praise,
• thirteen Blessings of Petition—recited only on weekdays, and replaced on Shabbat and Festivals by one: "Sanctification of the Day,"
• three Blessings of Thanksgiving.

All versions of the Amidah open by invoking our earliest ancestors and their merit (Zebat Avot), and end with a prayer for peace. By following the teachings of our ancestors, we hope to attain peace and wholeness. In the Amidah we praise God as our ancestral "Shield," acclaim God's might and holiness, express the hope that our worship will find favor, pray for the full return of God's presence to Zion, thankfully acknowledge the miracles in our lives, and look forward to the day when all humanity will praise God's name, in a world at peace.

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

The closing, "Guard my tongue from evil," cited in the Talmud as a personal meditation, stresses care in speech, humility, and forgiveness.
Musaf Amidah for Shabbat: Interpretive Opening Blessings

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

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

On Shabbat Shuvah add:
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.
You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE
Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:
You cause the wind to blow and the rain to fall.
In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
Praised are You, O Lord, who grants to the departed eternal life.

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

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

M'hal-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Somey'het nef-lim v'ro-fey holim u-matir asur,'im,
U-m'k'a-yeyem emu-nato li-eshi-yey nef afar.
Mi ha-mohah ba-ol gevurot u-emi do-meh lah,
Meleh meyt-it u-m'hayeh u-matz-miah y'shu'a.
KEDUSHAH: A mystical vision of God’s holiness

We adore and sanctify You, O Lord,
With the words uttered by the holy Seraphim
In the mystical vision of Your prophet:
  “Holy, holy, holy is the Lord of hosts;
The whole world is filled with God’s glory.”

God’s glory is everywhere!
When one chorus of ministering angels asks:
  “Where is God’s glory?”
Another chorus adoringly responds:
  “Praised be the Lord’s glory throughout the universe.”

May God deal compassionately with our people,
Who speak of God’s oneness morning and evening,
Who twice each day lovingly proclaim:
  “HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.”

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

And thus the Psalmist sang:
  “The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!”

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

Mi-m’komo hu yifan b’ra-ḥamim,
V’yamon am ha-m’ya-hadin sh’mo,
Erev va-voker b’hol yom tamid.
Pa-am-a-yim b’rabah sh’ma amrim:

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.
Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V’hu yash–mi-eynu b’ra-ḥamav sheyt-nit l’ey-rey kol Ḥai,
Li-h’yot laḥem ley-lo-him. Ani Adonai Eloheyy-ḥem.
U-v’diy-rey kod-sh’ha katuv ley-mor:

L’dor va-dor nagid go-d-ḥa,
U-l’ney-tzah n’tza-ḥim k’du-shat-ḥa nak-dish,
V’shiv-ḥaḥa Eloheynu mi-piṇu lo yamush l’olam va-ed,
Ki Eẓl meleḥ gadol v’kadosh atah.

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Kedushah

Na-ariț-ḥa v’nak-dish-ḥa k’sod si-ḥah sar-fey kodesh,
Ha-mak-di-shim shimag ba-kodesh,
Ka-kuṭav al yad n’viḥa, v’kara zeh el zeh v’amar:

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

K’vodo malay olam,
M’shar-tav sho-alim zeh la-zeh a-yey m’kom k’vodo,
L’uma-tam baraḥ yo-meiru:

Baraḥ k’vood Adonai mi-m’komo. (continued on facing page)

MUSAF / AMIDAH LE-SHABBAT [358]
SHABBAT—A HERITAGE OF ENDURING GLORY

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

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

RECALLING THE ANCIENT TEMPLE SERVICE

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

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

In private devotion only:
Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, the holy God.

(Shabbat Shuvah)

Some congregations recite the following:
The Sabbath Offering brought by our ancestors.

[MUSAF AMIDAH FOR SABBATH]

[MUSAF / AMIDAH LE-SHABBAT]
SHABBAT—A HERITAGE OF HOLINESS AND JOY

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

RETZEY VI-M’NUHATEYNU:
Accept our rest, and purify our hearts
Our God and God of our ancestors,
may our Shabbat rest be acceptable to You.
May Your Mitzvot lead us to holiness,
and may we be among those
who devote themselves to Your Torah.
May we find contentment in Your blessings,
and joy in Your sustaining power.
Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of Your holy Shabbat.
May Your people Israel, who sanctify Your name,
find true rest on this day.
Praised are You, O Lord,
who sanctifies the Shabbat.

Eloheynu vey-lohey ovo-teynu,
R’tzev vi-m’nuха-teynu,
Kad-sheynu b’mitz-vo-teха,
V’teyn ḥel-keynu b’tora-teха,
Sab-eynu mi-tu-veха,
V’sam-beynu bi-y’shu-atеха,
V’taeveyr libeyeuy l’ov-d’ha be-emet,
V’han-bi-leynu Adonai Eloheynu
B’ahava u-v’ratzon shabbat kod-sheха,
V’ya-nuва u yisrael m’kad-shey sh’me-ха,
Baruћ аtа Adonai, m’kadeyshe yа-shabbат.

Yis-m’ḥu v’mal-ḥut-ḥa shomrey shabbat v’korey oneg,
Am m’kad-shey sh’vi-i
Kulam yis-b’u v’yit-angu mi-tuveха,
V’ha-sh’vi-i ratzita bo v’kidash-to.
Hemdat yamim оto karата, zey’her l’ma-asey v’reyshit.

MUSAF AMIDAH FOR SABBATH
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 kindesses never cease. You are our abiding hope.

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

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

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

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

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

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

On Shabbat Shuvah add:
Inscribe all the children of Your Covenant for a good life.

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

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

THE THREEFOLD BLESSING

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

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

“May the Lord bless you and protect you.”

Congregation:

May this be God’s will.

Congregation:

May this be God’s will.

Congregation:

May this be God’s will.

THE THREEFOLD BLESSING

Y’ve-re’h’ha Adonai v’yish-m’re’ha.
Ya-eyr Adonai panav eyle-ha vi-’hu-neka.
Yisa Adonai panav eyle-ha v’ya-seym l’ha shalom.

Keyn y’hi ratzon.
Keyn y’hi ratzon.
Keyn y’hi ratzon.
SIM SHALOM: A prayer for peace

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

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

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

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

*On Shabbat Shuvah:

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

Sim shalom tovah u-v'raḥah ba-olam,

Ḥeyn va-ḥesed v'raḥamim aleynu v'al kol yisrael ameḥa.

Bar-ḥeynu avinu kulamu k'ehad b'or paneḥa,

Ki v'or paneḥa natata lamu Adonai Eloheynu

Torat ḥa-yim, v'ahavat ḥesed,

U-tz'dakah, u-v'raḥah, v'raḥamim, v'ḥa-yim, v'shalom.

V'tov b'veyenu l'varey扨 et an-ḥa yisrael

B'ḥol eyt u-v'ḥol sha-a bi-sh'lomeḥa.

*On Shabbat Shuvah:

B'kafah tovim ba-shalom et isḥo mevorasho molah. Neveḵ ḥeqakim

Likneḥo. Ṣanahu ḥeqakim be-ḵem ṣ̄elom. L'ḥem molim ḥeqakim.

Baroch ṣamah ni ṣ̄elah ḥeqakim.
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

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Yi-h’yu l’ratzon imrey fi, v’hég-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.

MUSAF / AMIDAH LE-SHABBAT  [370]
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 Keylcheynu, page 400.)

Reader’s Kaddish Shalem

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

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

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

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

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

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

*Shabbat Shuvah: repeat נלעב.

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MUSAF LE-SHABBAT [372]
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

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 Mahzuyot (Sovereignty) of Rosh HaShanah Musaf, it has been recited at the conclusion of all services since the early 14th century.

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-latot, 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.

Aleynu l'sha-bey-ah la-adon ha-kol,
La-teyt g'dula l'ytzeyr b'reyshit.
Sheh-lo asanu k'go-yey ha-aratzot,
V'lo samanu k'mish-p'hot ha-adama.
Sheh-lo sam hel-keynu ha-kem,
V'gora-leynu k'hol hamonam.
Va-anahnu kor-im u-mishta-havim u-modim,
Lifney meleb malheb ha-m'la'him,
Ha-kadash baru'hu.

MUSAF FOR SABBATH

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MUSAF LE-SHABBAT

[402]
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.

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.”

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.

BEYOND TIME

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

MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah deeds to their memories.
By pledging ourselves to perform these ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on.
The act of “saying Kaddish” is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.
Morris Adler

MUSAF FOR SABBATH
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 whe’er I crave.

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

Israel Zangwill (adapted by Adina N. Samuelson)

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

שֶׁבֶを作る שלום וּבָרָע
SHABBAT SHALOM... U-M’VO-RAH!  (A.N.S.)

Adon olam asher malah, b’terem kol y’tzir niv-ra.
L’eyt na-asas v’heftzo kol, azai melekh sh’mo nikra.

V’aharey kih-lot ha-kol, lvado yim-loh nora.
V’hu ha-ya v’hu ho-veh, v’hu yi-h’yeh b’tif-ara.

V’hu ehad v’eyn shey-ni, l’ham-shil lo l’hah-bira.
B’li reyshit b’li tahlit, v’lo ha-oz v’ha-misra.

V’hu Eyli v’hai go-ali, v’tzur hevli b’eyt tzara.
V’hu nisi u-manos li, m’nat kosi b’yom ekra.

B’yado afkid ruhi, b’eyt ishan v’a-ira.
Vim ruhi g’vi-yati, Adonai li v’lo ira.