

מֵהֵטֹב אֶהְלִיךָ יַעֲקֹב. מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

Ma tovu oha-leḥa yaakov, mish-k'no-teḥa yisrael.

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

*May the door of this sanctuary be wide enough
to receive all who hunger for love,
all who are lonely for fellowship.*

*May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.*

*May the door of this sanctuary be narrow enough
to shut out pettiness and pride, envy and enmity.*

*May its threshold be no stumbling block
to young, or weary, or straying feet.*

*May its portals admit no complacency,
selfishness, or harshness.*

*May this sanctuary welcome all who seek
serenity, renewal, and truth;*

*May it be, for all of us, the gateway
to a richer and more meaningful life.*

הִנֵּה מֵהֵטֹב וּמֵהֵנָּעִים שְׁבֵת אַחִים גַּם יַחְדָּר:

*Hiney ma tov u-ma na-im,
Shevet aḥim gam yaḥad.*

How good and how pleasant it is
For brothers and sisters to dwell together in unity!

MAARIV

Sabbath & Festival Evenings

מֵעֶרֶיב לְשַׁבָּת וְלַרְגָּלִים

INTRODUCTORY NOTE

The name "Maariv" derives from the Hebrew word "erev" (evening).

The Maariv Service for Sabbath and Festival Evenings is similar in its general features to the standard "Weekday" Evening Service (see Outline, p. 641), except for a few "insertions" in honor of the occasion, omission of the Biblical verses which ordinarily follow *Hashkivenu* (the Night Prayer), and replacing of the *Amidah's* thirteen Prayers of Petition with a single Sanctification Blessing.

Barhu, an invitation to join in praising God, serves as the Reader's "Call to Worship," to which the congregation responds. Following the *Barhu* are two blessings which precede the *Shema*. (See below.)

The *Shema* is the heart of the service. It proclaims our faith in the One God. By reciting the *Shema*, and the Biblical passages which immediately follow it, we affirm our acceptance of God's sovereignty in our lives. The obligation and the privilege of leading lives sanctified by the *Mitzvot* (Commandments) are central to Judaism.

The *Shema* and the *Amidah* (see Note, p. 67) are central components of every Maariv Service.

Two blessings before and after the "Evening Shema"

The *Mishnah* prescribes that the reading of the Evening *Shema* be preceded by two blessings and followed by two blessings (*Berahot* 1:4).

The first blessing **before** the Evening *Shema*, *Ha-Maariv Aravim* ("Your command brings on the evening twilight"), acknowledges that the orderliness of nature manifests the continuous activity of a loving God.

The second blessing before the Evening *Shema*, *Ahavat Olam* ("With everlasting love"), expresses gratitude for the love which God has bestowed upon the House of Israel, as reflected in the Divine gift of Torah.

The first blessing **after** the Evening *Shema* is the Redemption Blessing; it closes the *Emet ve-Emunah* ("True and certain . . .") which is a reaffirmation of the principles articulated and implied in the *Shema*, and a recollection of Divine acts of deliverance and redemption.

The second blessing after the Evening *Shema*, *Hashkivenu* ("Help us to lie down in peace"), seeks protection from peril and fear.

Thus, the Evening *Shema* is "framed" by prayers whose themes encompass the cosmic and the communal, the historical and the immediate.

ON THE BARĦU

In the ancient Temple in Jerusalem, a Priest would greet the first appearance of the morning sun with the exclamation:

“Praise the Lord, Source of all blessing” (Nehemiah 9:5).

This formula was later adopted to summon a congregation to worship. The reply of the congregation, “Praised be the Lord, Source of all blessing, forever” (which is mentioned in early Tannaitic sources), unites the congregation and the leader in the act of worship.

In later generations, preliminary prayers were added to the Morning Service, while in the sixteenth century, Kabbalat Shabbat Psalms and Leḥa Dodi were introduced prior to the Barḥu on Sabbath Eve.

Thus, while at these services Barḥu is no longer the first prayer, its brief and stirring summons still evokes a reverent response, and also calls to mind the opening words of the Torah Blessings.

A Prelude to the Barḥu

Having gathered to worship as a Kehillah Kedoshah,
We blend our voices and join our hearts.

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

In praying 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 once again,

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

BARHU: The call to worship

Reader:

בְּרַחוּ אֲתֵינוּ הַמְבָרָךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדָבָרוֹ
מַעְרִיב עַרְבִים בְּחֻקְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה
עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים וּמְסַדֵּר אֶת־הַכִּכְבֹּתִים
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרַצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמְבִיא
לַיְלָה וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עַרְבִים:

Reader:

Barhu et Adonai ha-m'vo-rah.

Congregation and Reader:

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

*Baruh ata Adonai, Eloheynu meleḥ ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'ḥoḥma potey-aḥ sh'arim u-vitvuna m'shaneh itim,
U-maḥa-lif et ha-z'manim u-m'sadeyr et ha-koḥavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ḥo-sheḥ v'ḥo-sheḥ mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl ḥai v'ka-yam tamid yimloḥ aleynu l'olam va-ed,
Baruh ata Adonai, ha-ma-ariv aravim.*

BARĤU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

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

MAARIV ARAVIM: Lord of night and day

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

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

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

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

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

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

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

O Lord, Your word brings on the evening twilight;
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.

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

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

TO BE REMINDED

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

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

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

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

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

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

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

AHAVAT OLAM—Signs of God's love: Torah and Mitzvot

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

Therefore, when we lie down and when we rise up,
We shall speak of Your Commandments,
And rejoice forever in Your Torah and in Your Mitzvot.

For they are our life and the length of our days;
On them we will meditate day and night.

May Your love never depart from us!
Praised are You, O Lord,
Bestower of love upon Your people Israel.

WITH EVERLASTING LOVE

Before the Shema we are reminded of God's "everlasting love" for us.
After the Shema (in *V'ahavta*), it is we who are called upon to love God.

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

Through the Torah, we have found the purpose for which to live, and 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 the Lord," and let the spirit of Torah guide our lives.

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.

The Shema

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַתְּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לֵבְבְךָ: וְשָׁנַנְתָּם לְבִנְיָהּ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל-
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

V'ahavta eyt Adonai Eloheħa
B'ħol l'avavħa, u-v'ħol naf-sh'ħa, u-v'ħol m'odeħa.
V'ha-yu ha-d'varim ha-eyleh
Asher anoħi m'tza-v'ħa ha-yom al l'va-veħa.
V'shi-nan-tam l'va-neħa v'dibarta bam
B'shiv-t'ħa b'vey-teħa u-v'leh-t'ħa va-dereħ,
U-v'shoħ-b'ħa u-v'ku-meħa.
U-k'shar-tam l'ot al ya-deħa,
V'ha-yu l'totafot beyn eyneħa.
U-ħ'tav-tam al m'zuzot bey-teħa u-vish-areħa.

The Shema

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

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

V'AHAVTA: You shall love the Lord

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

Deuteronomy 6:4-9

THE SHEMA: A call to witness

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

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

(Ben Saul)

V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others.

(Levi Yitzhak of Berdichev)

V'AHAVTA: Love leading to action

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

(Leo Baeck)

וְהָיָה אִם־שָׁמַעַתְּ שִׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לֵאמֹר לָאֱהָבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם: וְנִתְתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסְפֹת דְגָנְךָ וּתִירְשֶׁךָ וַיְצַהֲרֶךָ: וְנִתְתִּי עֹשֵׁב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ
וְאָכְלָתָּ וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי־יַפְתָּה לְבַבְכֶם וּסְרַתֶּם
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתּוֹךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

(Pirkey Avot 1:3)

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

(Pirkey Avot 4:2)

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

(Salanter)

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

(Bahya)

KEEP THESE WORDS

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

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

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

Deuteronomy 11:13-21

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

(Maimonides)

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

(Nahman of Bratzlav)

Rav Aḥa 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)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם
 לְדַרְתָּם וְנִתְּנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּקָלֹת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
 וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם
 אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
 כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיוֹת לָכֶם
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

DELIVERANCE FROM PERIL (A Prelude to Emet V'emunah)

We acknowledge that there is but one universal God, and that to God's service Israel stands eternally committed.

We recognize in God the Power that has enabled us to triumph over defeat, persecution, and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the Pharaohs;

For God wills that we be free to use our powers for worthy ends, unfettered by the arbitrary rule of any mortal.

Whenever human tyrants usurp Divine authority, oppressing or exploiting others,

The hardening of their hearts proves their own undoing; their unrelenting arrogance writes their doom.

Therefore we will not be discouraged or dismayed, when unrighteous powers rise up against us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea.

We shall recall, in every age, the words of triumph with which they gave thanks for their deliverance from peril.

מִי־בְמִקְדָּה ...

(M. M. Kaplan, adapted)

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)

A CHORUS OF HOPE AND THANKSGIVING

(A Prelude to *Emet V'emunah*)

The truth which we affirm
is that our God is One,
and that the incomparable Holy One
redeems us in every age.

God delivered us from bondage,
from tyrannies, old and new,
enabling us to sing our praise
on the shores of many lands.

The Lord has ever been our hope,
our strength in times of woe;
saving our people from despair,
from disaster, and confusion.

God's wonders we behold each day;
God's redemption we await each night.
God's guidance is still with us now,
as it was in years long passed.

We praise the Lord in words of song
which echo from ancient times,
joining memories of deliverance
with a chorus of hope and thanksgiving.

מִיָּבְמִקְוָה...

(Ben Saul, adapted)

אֵמֶת וְאֱמוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ
כִּי הוּא יי אֱלֹהֵינוּ וְאִין זִוְלָתוֹ וְאַנְחָנוּ יִשְׂרָאֵל עִמּוֹ.
הַפּוֹדְנוּ מִיַּד מְלָכִים מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כְּלִי־עֲרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָ לְכָל־אֲוִיְבֵי נַפְשָׁנוּ:
הַעֲשֵׂה גְדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר:
הַשֵּׁם נַפְשָׁנוּ בַחַיִּים וְלֹא נָתַן לַמּוֹט רַגְלָנוּ:
הַמְדַרְכֵּנוּ עַל בְּמוֹת אֲוִיְבֵינוּ וְיָרַם קַרְנָנוּ עַל כָּל־שֹׁנְאֵינוּ:
הַעֲשֵׂה לָנוּ נִסִּים וְנִקְמָה בַּפְּרָעָה אוֹתָת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם.
הַמַּכָּה בְּעֵבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מֵתוֹכָם לְחֵירוֹת עוֹלָם:
הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יַם־סוּף
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.
וְרָאוּ בְנָיו גְּבוּרָתוֹ שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.
וּמְלַכּוֹתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם.
מִי־כִמְכָה בְּאֵלִים יי. מִי כִמְכָה נְאֻדָר בַּקֹּדֶשׁ.
נוֹרָא תְהִלָּת. עֲשֵׂה פִלְא:
מְלַכּוֹתֶיךָ רָאוּ בְּגִיד בּוֹקֵעַ יָם לַפְּנֵי מֹשֶׁה זֶה אֵלֵי עָנוּ וְאָמְרוּ.
יי יִמְלֹךְ לְעֹלָם וָעַד:
וְנֹאמַר. כִּי־פָדָה יי אֶת־יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֶזֶק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יי גְּאֹל יִשְׂרָאֵל:

*Emet ve-emunah kol zot v'ka-yam aleynu,
Ki hu Adonai Eloheynu v'eyn zulato, va-anahnu yisrael amo.
Mi hamoha ba-eylim Adonai. Mi kamoħa nedar ba-kodesh.
Nora t'hilot osey fe-leh... Adonai yimloħ l'olam va-ed.*

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God, Incomparable,
And that we, the Household of Israel, are God's people.

*It is God who redeemed us from the might of tyrants,
Delivering us from slavery unto freedom.*

Great are the things which God has done,
With wonders which are without number,

*Delivering our ancestors from Egyptian bondage,
Inspiring hope and faith in every generation.*

May God continue to protect our people,
And guard all humankind from disaster.

*When the Children of Israel beheld God's might,
They gave thanks and praised the Divine Name.*

They accepted God's sovereignty willingly
And sang in joyous thanksgiving.

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

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

*When You rescued the Israelites at the Sea,
Your children beheld Your majesty and power.*

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

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

Praised are You, O Lord,
Redeemer of Israel.

Morris Silverman (adapted by A.N.S.)
Based on the Hebrew

השכיבנו יי אלהינו לשלום והעמידנו מלכנו לחיים. ופרוש
עלינו סבת שלומך ותקנתו בעצה טובה מלפניך והושיענו
למען שמך. והגן בעדנו והסר מעלינו אויב דבר וחרב ורעב
וגזון והסר שטן מלפנינו ומאחרינו. ובצל כנפיה תסתירנו
כי אל שומרנו ומצילנו אתה כי אל מלך חנון ורחום אתה.
ושמור צאתנו ובואנו לחיים ולשלום מעתה ועד עולם.
ופרוש עלינו סבת שלומך. ברוך אתה יי הפורש סבת שלום
עלינו ועל כל-עמו ישראל ועל ירושלים:

TO LIE DOWN IN PEACE

Help us, O God, to lie down in peace,
And protect us, with Your love, as we sleep.
Lighten our burdens and soften our hurts;
Restore our bodies and refresh our souls.
May we rest secure and untroubled,
And arise with confidence to the challenges of a new day.
O Guardian of Israel, who neither slumbers nor sleeps,
Shelter us, and our people, in Your tabernacle of peace.

YOUR TABERNACLE OF PEACE

Spread Your tabernacle of peace, O Lord,
Over us and our people, we pray;
Bless all who tonight are in our prayers,
And all who should be in our thoughts—
To the sick and the suffering, send Your hope;
To the forgotten and the lonely, send Your love.
To the confused and the distressed, send Your light;
To the weary and the wronged, send renewed strength.
To the pursuers of justice, send wisdom and faith;
To the seekers of peace, send unwavering resolve.
To Jerusalem and its people, send tranquility and joy;
To the world tonight, send the blessings of peace.

(Ben Saul)

HASHKIVENU: Help us to lie down in peace

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

PEACE MEANS MORE THAN QUIET

Help us, O God, to lie down in peace;
But teach us that peace means more than quiet.
*Remind us that if we are to be at peace at night,
We must take heed how we live by day.*
Grant us the peace that comes from honest dealing,
So that no fear of discovery will haunt our sleep.
*Rid us of resentments and hatreds
Which rob us of the peace we crave.*
Liberate us from enslaving habits
Which disturb us and give us no rest.
*May we inflict no pain, bring no shame,
And seek no profit from another's loss.*
May we so live that we can face the world
With serenity and with grace.
*May we feel no remorse at night
For what we have done during the day.*
May we lie down in peace tonight,
And awaken tomorrow to a richer and fuller life.

VESHAMRU

On Shabbat:

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעֹלָם.
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָּשׁ:

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

On Festivals:

VA-Y'DABEYR MOSHE

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יי אֵל בְּנֵי יִשְׂרָאֵל:

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

Continue with Hatzki Kaddish (page 97) followed by the Festival Amidah.

VESHAMRU: Shabbat—an everlasting Covenant

On Shabbat:

The Children of Israel shall observe the Sabbath,
maintaining it throughout their generations
as an everlasting Covenant.

It is a sign between Me and the Children of Israel for all time;
in six days the Lord made heaven and earth;
and on the seventh day the Lord ceased this work and rested.

Exodus 31:16-17

SHABBAT HAS KEPT US ALIVE

A Jew who feels a real tie with the life of our people throughout the generations will find it utterly impossible to think of the existence of the Jew without the Shabbat. One can say without exaggeration that more than the Jew has kept the Shabbat, the Shabbat has kept the Jew.

Ahad Ha-Am

VA-Y'DABEYR MOSHE: Proclaiming the Festivals

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

Leviticus 23:44

Continue with *Hatzi Kaddish* (page 97) followed by the Festival Amidah.

Maariv Amidah for Festivals

Interpretive Opening Blessings

(אַרְנֵי שְׁפָתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [גְּאֻלָּה] לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.
בְּרוּךְ אַתָּה יי מְגַן אֲבֹרָהּם וְעֹזֵר שְׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אַרְנֵי מְחִיָּה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Simhat Torah through the first night of Pesah add:

מְשִׁב הַרוּחַ וּמוֹרִיר הַנֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מְתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים
וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ
מִלֶּךְ מְמִית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה:
וְנֹאמֵן אַתָּה לְהַחְיֹת מְתִים.
בְּרוּךְ אַתָּה יי מְחִיָּה הַמְתִים:

Amidah for Festival Evenings

Interpretive Opening Blessings

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

GOD OF ALL GENERATIONS

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

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

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

SOURCE OF LIFE AND MASTER OF NATURE

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

From Simhat Torah through the first night of 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?

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

ON THE INTERPRETIVE OPENING BLESSINGS

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

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

אתה בחרתנו מכל העמים. אהבת אותנו ורצית בנו.
ורוממתנו מכל הלהלשונות. וקדשתנו במצותיה. וקרבתנו
מלבנו לעבודתך. ושמה הגדול והקדוש עלינו קראת:

On Saturday night add:

ותוריענו יי אלהינו את משפטי צדקך ותלמדתנו לעשות חקי
רצונך. ותמן לנו יי אלהינו משפטים ישרים ותורות אמת חקים
ומצות טובים. ותנחילנו זמני ששון ומוערי קדש וחגי נדבה.
ותורישנו קדשת שבת וכבוד מועד וחגיגת הרגל. ותבדל יי
אלהינו בין קדש לחול בין אור לחשך בין ישראל לעמים
בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת
יום טוב הבבילת ואת יום השביעי מששת ימי המעשה קדשת.
הבבילת וקדשת את-עמך ישראל בקדשתך:

On Sabbath add the words in brackets.

ותמן לנו יי אלהינו באהבה [שבתות למנוחה ו]
מועדים לשמחה חגים וזמנים לששון. את יום [השבת
הזה ואת יום]

חג המצות הזה. זמן חרותנו *On Pesah*

חג השבועות הזה. זמן מתן תורתנו *On Shavuot*

חג הסוכות הזה. זמן שמחתנו *On Sukkot*

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

[באהבה] מקרא קדש. וזכר ליציאת מצרים:

SANCTIFYING GOD'S NAME

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

YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

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

On Saturday night add:

O Lord our God, You have made known to us Your ordinances of righteousness and have taught us to perform Your laws. You have given us, O Lord our God, just ordinances, true teachings, good statutes and commandments. You have enriched us with seasons of rejoicing, appointed times of holiness, and Festivals for bringing free-will offerings. You have given us as our heritage the holiness of the Sabbath, the glory of the Festival, the pilgrimage season. You have made a distinction, Lord our God, between the holy and the ordinary, between light and darkness, between the Children of Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the Festival, and have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness.

THE FESTIVALS: A gift of love

On Sabbath add the words in brackets.

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

Festival of Matzot, the season of our freedom;

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

Festival of Sukkot, the season of our gladness;

Festival of Shemini Atzeret, the season of our gladness;

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ. וְיֵרָאֶה
וְיִרְצָה וְיִשְׁמַע. וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ. וְזִכְרוֹן
אֲבוֹתֵינוּ. וְזִכְרוֹן מְשִׁיחַ בְּיַדְדוֹ עֲבָדָה. וְזִכְרוֹן יְרוּשָׁלַיִם
עִיר קְדוֹשָׁה. וְזִכְרוֹן כָּל־עַמּוּהַּ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
לְפָלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם
בְּיוֹם

On Shavuot say:

חג השבועות

On Pesah say:

חג המצות

On Shemini Atzeret
and Simhat Torah say:

השמיני חג העצרת

On Sukkot say:

חג הסוכות

הַזֶּה: זְכוּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנוֹ
וּרְחֻם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וּרְחוּם אַתָּה:

On Sabbath add the words in brackets.

וְהוֹשִׁיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת־בְּרַכְתְּ מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם
לְשִׂמְחָה וּלְשִׂשׁוֹן כַּאֲשֶׁר רָצִיתָ וְאַמְרַתָּ לְבִרְכָנוּ: אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ [רָצָה בְּמִנוּחֵינוּ] קְדָשְׁנוּ בְּמִצְוֹתֶיךָ וְתַן
חֶלְקֵנוּ בְּתוֹרַתְךָ שְׂבַעֲנוּ מִטוֹבָה וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְנִטְהַר
לְבָנוּ לְעִבְדָּה בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [בְּאַהֲבָה
וּבְרַצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן [שְׂבַח וְ] מוֹעֲדֵי קְדוֹשְׁךָ. וְיִשְׂמְחוּ
בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ [הַשְּׂבַח וְ]
יִשְׂרָאֵל וְהַזְּמִינִים:

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

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

Pesah.

Shavuot.

Sukkot.

Shemini Atzeret.

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

SANCTITY AND JOY THROUGH OUR FESTIVALS AND TORAH

On Sabbath add the words in brackets.

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

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

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

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

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

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכונתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. גור
לך ונספר תהלתך על חיינו המסורים בך ועל נשמותינו
הפקודות לך ועל נסיך שבכל-יום עמנו ועל נפלאותיך
וטובותיך שבכל-עת ערב ובקר וצהרים. הטוב כי לא-כלו
רחמיך. והמרחם כי לא-תמו חסדיך. מעולם קוינו לך:

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

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל-יְוֹשְׁבֵי תֵבֶל
תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Shalom rav al yisrael am-ḥa
V'al kol yosh-vey tey-veyl tasim l'olam,
Ki ata hu meleḥ adon l'ḥol ha-shalom.
V'tov b'eyneḥa l'vareyḥ et am-ḥa yisrael
B'ḥol eyt u-v'ḥol sha-ah bi-sh'lo-meḥa.

ACCEPT OUR PRAYER AND BLESS ZION

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

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

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

SHALOM RAV: Grant Abundant Peace

Grant abundant and lasting peace to Your people Israel
And to all who dwell on earth;
For You are the supreme Sovereign of all 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.

WE YEARN FOR PEACE

*May we have peace in our hearts and peace in our homes,
Peace in our community and peace in our land,
Peace in Israel and peace throughout the world.*

אלהי. נצור לשוני מרע ושפתי מדבר מרמה.
 ולמקללי נפשי תדום ונפשי כעפר לכל תהיה:
 פתח לבי בתורתך ובמצותיך תרדוף נפשי.
 וכל החושבים עלי רעה.
 מהרה הפר עצתם וקלקל מחשבתם:
 עשה למען שמך עשה למען ימינך
 עשה למען קדשתך עשה למען תורתך:
 למען יחלצון ידידיך הושיעה ימינך וענני:
 יהיו לרצון אמרייפי והגיון לבי לפניה.
 יי צורי וגאלי:
 עשה שלום במרומוי הוא יעשה שלום
 עלינו ועל כל-ישראל. ואמרו אמן:

When a Festival falls on a weekday,
 continue with Kaddish Shalem on page 112.

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

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

THE WORDS WE PRAY AND SPEAK

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

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

The Ark is opened:

- 1) וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה.
קוֹמָה יְיָ וַיִּפְצוּ אֵיבֵיהֶּ. וַיִּנְסוּ מִשְׁנֵאֵיף מִפְּנֵיָהּ:
- 2) קוֹמָה יְיָ לְמִנּוּחֶתָּהּ. אַתָּה וְאָרוֹן עֲזָרָהּ:
- 3) כִּהְנִיף יִלְבְּשׁוּ צִדְקָה. וַחֲסִידֶיהָ יִרְגְּנוּ:
- 4) בְּעִבּוֹר דָּוִד עֲבָדָהּ. אֶל־תֵּשֵׁב פָּנֵי מְשִׁיחֶהָ:
- 5) וַאֲמַר בַּיּוֹם הַהוּא. הִנֵּה אֱלֹהֵינוּ זָה. קִינֵנוּ לוֹ וַיּוֹשִׁיעֵנוּ.
זָה יְיָ קִינֵנוּ לוֹ. נִגִּילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ:
- 6) מַלְכוּתָהּ מַלְכוּת כָּל־עֲלָמִים. וּמִמְשַׁלְתָּהּ בְּכָל־דּוֹר וָדוֹר:
- 7) כִּי מִצִּיּוֹן תֵּצֵא תוֹרָהּ. וְדַבְרֵי מִירוּשָׁלָיִם:
- 8) אֵב הַרְחֵמִים. הִיטִיבָהּ בְּרָצוֹנָהּ אֶת־צִיּוֹן.
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם:
- 9) כִּי בָהּ לָבֵד בְּטַחְנוּ. מֶלֶךְ אֵל רָם וְנִשְׂאָ. אָרוֹן עוֹלָמִים:

1. Va-y'hi bin-soa ha-aron va-yomer moshe,
Kuma Adonai v'ya-futzu oy-veha, v'yanusu m'san-eha mi-paneha.
2. Kuma Adonai li-m'nuha-teha ata va-aron uzeha.
3. Ko-haneha yil-b'shu tzedek, va-hasi-deha y'ra-neynu.
4. Ba-avur David av-deha, al ta-sheyv p'ney m'shi-heha.
5. V'amar ba-yom hahu, hiney Eloheynu zeh,
Ki-vinu lo v'yo-shi-eynu,
Zeh Adonai kivinu lo, nagila v'nis-m'ha bi-y'shuato.

The Ark is opened:

1. Whenever the Ark moved forward, Moses would exclaim:
“Arise, O Lord, and may Your enemies be scattered;
May Your foes flee before You.”
2. Arise, O Lord, to Your sanctuary,
Together with the Ark of Your glory.
3. Let Your Priests be robed in righteousness,
And Your faithful ones sing with joy.
4. For the sake of David, Your servant,
Reject not Your anointed one.
5. On that day it will be said: This is our God,
In whom we placed our hope, and who delivered us.
This is the Lord in whom we put our trust;
Let us rejoice and exult in God’s deliverance.
6. Your sovereignty is everlasting,
Your dominion endures for all generations.
7. From Zion shall go forth Torah,
And the word of the Lord from Jerusalem.
8. O Source of compassion, favor Zion with Your goodness;
Rebuild the walls of Jerusalem.
9. For in You alone do we trust,
Exalted God and Sovereign, Ruler of the universe.

6. *Mal-ḥutha malhut kol olamim,
U-mem-shal-t’ha b’hol dor va-dor.*
7. *Ki mi-tzion tey-tzey Torah, u-d’var Adonai mi-ru-shala-yim.*
8. *Av ha-raḥa-mim, hey-tiva vir-tzonha et tzion,
Tivneh ḥomot y’ru-shala-yim.*
9. *Ki v’ha l’vad ba-taḥ-nu, meleḥ Eyl ram v’nisa, adon olamim.*

HAKKAFOT: The Torah scrolls are taken from the Ark and carried in seven processions (*Hakkafot*) around the synagogue.

אָנא יי הושיעה נא. אָנא יי הצליחה נא.

אָנא יי עננו ביום קראנו:

Refrain: *Aneynu v'yom kor-eynu.*

First Hakkafah.

אֱלֹהֵי הַרוּחֹת הוֹשִׁיעָה נָא. בּוֹחֵן לְבָבוֹת הַצְּלִיחָה נָא.
גּוֹאֵל חֶזֶק עֲנֵנוּ בְיוֹם קְרָאנוּ:

Second Hakkafah.

דּוֹבֵר צְדָקוֹת הוֹשִׁיעָה נָא. הַדּוֹר בְּלְבוּשׁוֹ הַצְּלִיחָה נָא.
וְתִיק וְחָסִיד עֲנֵנוּ בְיוֹם קְרָאנוּ:

Third Hakkafah.

יְד וַיִּשֶׁר הוֹשִׁיעָה נָא. חוֹמֵל דְּלִים הַצְּלִיחָה נָא.
טוֹב וּמְטִיב עֲנֵנוּ בְיוֹם קְרָאנוּ:

Fourth Hakkafah.

יֹדֵעַ מַחְשְׁבוֹת הוֹשִׁיעָה נָא. כַּבִּיר וְנְאוֹר הַצְּלִיחָה נָא.
לֹבֵשׁ צְדָקוֹת עֲנֵנוּ בְיוֹם קְרָאנוּ:

Fifth Hakkafah.

מְלַךְ עוֹלָמִים הוֹשִׁיעָה נָא. נְאוֹר וְאֲדִיר הַצְּלִיחָה נָא.
סוֹמֵךְ נוֹפְלִים עֲנֵנוּ בְיוֹם קְרָאנוּ:

Sixth Hakkafah.

עוֹזֵר דְּלִים הוֹשִׁיעָה נָא. פּוֹדֵה וּמַצִּיל הַצְּלִיחָה נָא.
צוֹר עוֹלָמִים עֲנֵנוּ בְיוֹם קְרָאנוּ:

Seventh Hakkafah.

קְדוֹשׁ וְנוֹרָא הוֹשִׁיעָה נָא. רַחוּם וְחַנוּן הַצְּלִיחָה נָא.
שׁוֹמֵר הַבְּרִית עֲנֵנוּ בְיוֹם קְרָאנוּ:
תּוֹמֵךְ תְּמִימִים הוֹשִׁיעָה נָא. תְּקִיף לְעַד הַצְּלִיחָה נָא.
תְּמִים בְּמַעֲשָׂיו עֲנֵנוּ בְיוֹם קְרָאנוּ:

HAKKAFOT: The Torah scrolls are taken from the Ark and carried in seven processions (Hakkafot) around the synagogue. For each procession, different worshipers are invited to carry the scrolls.

Deliver us, O Lord, we implore You.
Prosper us, O Lord, we implore You.
Answer us, O Lord, when we call.

First Hakkafah.

God of all souls, deliver us.
Searcher of hearts, prosper us.
Mighty Redeemer, answer us when we call.

Second Hakkafah.

Speaker of righteousness, deliver us.
Arrayed in splendor, prosper us.
Everlasting and gracious God, answer us when we call.

Third Hakkafah.

Pure and upright One, deliver us.
Comforter of the poor, prosper us.
Good and benevolent God, answer us when we call.

Fourth Hakkafah.

Knower of thoughts, deliver us.
Mighty and resplendent, prosper us.
Clothed in righteousness, answer us when we call.

Fifth Hakkafah.

Eternal Sovereign, deliver us.
Illustrious in majesty, prosper us.
Supporter of the falling, answer us when we call.

Sixth Hakkafah.

Helper of the needy, deliver us.
Redeemer and Deliverer, prosper us.
Rock of eternity, answer us when we call.

Seventh Hakkafah.

Holy and revered God, deliver us.
Merciful and compassionate One, prosper us.
Keeper of the Covenant, answer us when we call.
Upholder of the innocent, deliver us.
Mighty and revered One, prosper us.
Perfect in Your ways, answer us when we call.

Reader proclaims and Congregation repeats:

שִׁמְעֵ יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader, then Congregation:

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

Reader:

גָּדְלוֹ לִי אֶתִי וְנִרְוֹמָמָה שְׁמוֹ יַחְדָּו:

Congregation and Reader:

לֵךְ יְיָ הַגְדֵּלָהּ וְהַגְבוּרָהּ וְהַתְּפַאֲרֶתָּהּ וְהַנְּצַח וְהַהוֹד.

כִּי־כָל בְּשָׂמַיִם וּבָאָרֶץ

לֵךְ יְיָ הַמְּלִכָהּ וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֶוּ לְהֵרֶם רְגְלָיו. קָדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֶוּ לְהֵרֶם קִדְשׁוֹ.

כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

Reader proclaims and Congregation repeats:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Reader, then Congregation:

Ehad Eloheynu, gadol adoneynu, kadosh v'nora 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-laħa v'ha-mit-nasey l'hol l'rosh.

Rom'mu Adonai Eloheynu

V'hish-tahavu la-hadam rag-lav, kadosh hu.

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

Ki kadosh Adonai Eloheynu.

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 and awesome is God's name.

Reader:

"Glorify the Lord with me; let us exalt God's name 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."

Alenu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שְׁלֵא שָׁם חָלַקְנוּ כָהֵם
וְגַרְלָנוּ בְּכָל־הַמוֹנָם:

וְאִנְחָנוּ בְּדוֹרֵי עַיִם וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא.

שהוא נוטה שמים ויוסד ארץ ומושב יקרו בשמים ממעל
ושכינת עזו בנבחי מרומים: הוא אלהינו אין עוד. אמת מלכנו
אפס זולתו. בכתוב בתורתו. וידעת היום והשבת אל לבבך
כי יי הוא האלהים בשמים ממעל ועל הארץ מתחת. אין עוד:

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

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

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

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)

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

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

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

על-כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲגֹדָה.
 לְהַעֲבִיר גְּלוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן. לְתַמְקֵן
 עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרָאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
 כָּל־רִשְׁעֵי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע
 כָּל־בָּרֶךְ תִּשָּׁבַע כָּל־לְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שְׁלֹךְ הִיא. וְלְעוֹלָמֵי
 עֶד תִּמְלֹךְ בְּכְבוֹד: בְּכַתוּב בְּתוֹרָתֶךָ. יי יִמְלֹךְ לְעֹלָם וָעֶד:
 וַנֵּאמֶר. וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

A PROPHETIC VISION OF THE FUTURE (Isaiah 2:2-4)

*It shall come to pass in the latter days
 that the mountain of the House of the Lord
 shall be established as the highest of the mountains,
 and shall be raised above the hills;
 and all the nations shall flow to it.*

*And many peoples shall come and say:
 "Come, let us go up to the mountain of the Lord,
 to the House of the God of Jacob,
 so that we may be taught God's ways,
 and walk in God's paths."*

*For out of Zion shall go forth Torah,
 and the word of the Lord from Jerusalem.*

*The Lord shall judge between the nations,
 and shall decide for many peoples.*

*And they shall beat their swords into plowshares
 and their spears into pruning hooks.*

*Nation shall not lift up sword against nation,
 neither shall they learn war any more.*

**V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
 Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.**

WE HOPE FOR THE DAY

- I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the sovereignty of the Almighty, and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your rule; and may You rule over them speedily and forevermore. For sovereignty is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One. (M.S.-a.)

BECAUSE WE BELIEVE IN YOU

- II Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will reflect the sovereignty of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.
May all the living fervently acknowledge
That to You every knee must bend,
Every tongue vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your rule.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
“The Lord shall reign for ever and ever.”
The prophet too, proclaimed this promise:
“The Lord shall reign over all the earth;
On that day the Lord shall be One and shall be acclaimed as One.”

Life, faith, and remembrance

To us, O Lord of life, You have entrusted Your spirit,
Fashioning us in Your image, and granting us Your gifts:

*The power to create, the will to perfect,
The ability to dream, the capacity to love.*

These are among Your priceless gifts to Your children,
To be used wisely on our earthly journey.

*At journey's end, our souls return
To You, O God, Source of life and love.*

Comfort us, we pray; and deepen our faith
That with You each soul is reunited and loved.

*In Your keeping are the souls of the living,
And the spirits of those who have passed on.*

For it is from You that we come,
And it is to You that we return.

*Our few years on earth are but a prologue
To the drama which continues beyond time.*

This is the faith which sustains us at this hour
As we reaffirm the words of the Psalmist:

*"Into Your hand we entrust our spirits,
You will redeem us, O Lord, God of truth."*

A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.

In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God's name
In the hallowed words of the Kaddish.

Before the Mourner's Kaddish

I

Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in our trying hour. Though bowed in grief at the passing of our loved ones, we reaffirm our faith in You. Help us, O Lord, to rise above our sorrow and to face the trials of life with courage. Give us insight in our time of grief, so that from the depths of our own suffering may come a deepened sympathy for all who are bereaved. May we feel the heartbreak of others and find our strength in helping them. May we bear our sorrow with trustful hearts, and knowing You are near, may we not despair. With faith in Your sustaining love, those who mourn now rise to sanctify Your name.

II

Almighty and Eternal God, in adversity as in joy, You are ever with us. As we recall with affection those who have been taken from our midst, we thank You for the example of their lives, for our years of companionship with them, for the cherished memories and the undying inspiration which they leave behind.

Comfort, we pray, all who mourn. Give them strength in their sorrow, and sustain their faith. In tribute to our departed, may our lives be consecrated to Your service. In solemn testimony to that unbroken faith which links the generations one to another, those who mourn now rise to sanctify Your holy name.

(M.S.—a.)

III

Eternal God, source of consolation and healing, Your children's hearts are turned to You, in this hour of grief and remembrance.

Grant strength, O Lord, to all who mourn; sustain them in their sorrow. Help them to face the future with confidence and hope, even as they continue to honor the souls of their loved ones.

As we recall those taken from our midst, we offer our thanks—for the years which we shared, for the companionship which we enjoyed, for the love which we knew, and for the memories which we now treasure.

May we create living memorials to our departed through acts of kindness, of compassion, and of loyalty.

May all who mourn today find comfort in Your un failing love, as they now rise to recite the hallowed words of the Kaddish.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־יִבְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֻלְא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֻלְא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרֵן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:
יְהִי שְׁלָמָא רַבָּא מִן שְׂמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

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

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ħiru-tey, v'yam-liĥ mal-ĥutey,
B'ĥa-yey-ĥon u-v'yomey-ĥon
U-v'ĥa-yey d'ĥol beyt yisrael
Ba-agala u-viz-man kariv, v'imru **amen.**

Congregation and mourners:

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

Mourners:

Yit-baraĥ v'yish-tabaĥ 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'riĥ hu, l'eyla* min kol bir-ĥata v'shi-rata
Tush-b'ĥata v'ne-ĥemata da-amiran b'alma, v'imru **amen.**
Y'hey sh'lama raba min sh'ma-ya, v'ĥa-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 לְעֻלְא.

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.

Penitential Psalms (Rosh Hodesh Elul through Shemini Atzeret), page 170.