

# *Shabbat & Festival Mornings*

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- BIRHOT HA-SHAḤAR: Preliminary Blessings
- PESUKEY DE-ZIMRA: Introductory Hymns & Psalms
- SHAḤARIT: Morning Service
- SEDER KERIAT HA-TORAH: Torah Service
- MUSAF: Additional Service

מה־טבו אה־ליך יַעֲקֹב. מִשְׁכַּנְתִּיךָ יִשְׂרָאֵל:  
 וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵיתְךָ.  
 אֲשַׁמְחֶה אֶל־הֵיכַל קֹדֶשְׁךָ בִּירְאָתְךָ:  
 יי אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ. וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:  
 וְאֲנִי אֲשַׁמְחֶה וְאֶכְרַעָה. אֶבְרַכָּה לְפָנַיִי עֲשֵׂי:  
 וְאֲנִי תִפְלִח־לְךָ יי עַת רְצוֹן.  
 אֱלֹהִים בְּרַב־חֶסֶדְךָ. עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

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.

**MA TOVU: To worship in Your sanctuary with reverence**

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

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

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

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

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

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

We have come into Your house, O Lord,  
To pray with our fellow Jews in Your sanctuary.

But if the heavens are merely Your throne,  
If the earth is but Your footstool,

If the heaven of heavens cannot contain You,  
How much less this house, built by mere human hands.

Yet, although Your dwelling place is every place,  
And although You can be sought and found in any place,

It is to *this* place that we come most confidently—  
To seek renewal in Your purifying presence.

(H. J. Matt)

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ  
 אֲשֶׁרִי הָעַם שֶׁכְּבָה לּוֹ  
 עוֹד יְהַלְלוּךָ סֵלָה:  
 אֲשֶׁרִי הָעַם שֵׁנִי אֱלֹהִיו:

תְּהִלָּה לְדָוִד

אֲרוֹמְמָה אֱלֹהֵי הַמַּלְךְ  
 בְּכָל־יוֹם אֲבָרְכֶךָ  
 וְגָדוֹל יְיָ וּמְהַלֵּל מְאֹד  
 דָּוִד לְדָוִד יִשְׁבַּח מֵעַשְׂיָךְ  
 הַדָּר כְּבוֹד הַדָּרְךָ  
 וְעֹזוֹ נוֹרָאֲתִיךָ יֹאמְרוּ  
 זָכֹר רַב־טוֹבְךָ יִבְיְעוּ  
 חַנוּן וְרַחוּם יְיָ  
 טוֹב־יְיָ לְכֹל  
 יוֹרוֹךְ יְיָ כָּל־מַעַשְׂיָךְ  
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ  
 לְהוֹדִיעַ לְבִנֵי הָאָדָם גְּבוּרַתְךָ  
 מַלְכוּתְךָ מַלְכוּת כָּל־עַלְמִים  
 סוֹמֵךְ יְיָ לְכָל־הַנְּפֹלִים  
 עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ  
 פֹּתַח אֶת־יְגֵדְךָ  
 צַדִּיק יְיָ בְּכָל־דְּרָכָיו  
 קָרוֹב יְיָ לְכָל־קֹרְאָיו  
 רְצוֹן־רְאִיו יַעֲשֶׂה  
 שׁוֹמֵר יְיָ אֶת־כָּל־אֲהַבָיו  
 תְּהִלַּת יְיָ יְדַבְּרֵ־פִי  
 וַיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:  
 מַעֲמָה וְעַד־עוֹלָם. הַלְלוּ־יָהּ:  
 וּגְבוּרַתְךָ יִגִּידוּ:  
 וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
 וּגְדַלְתְּךָ אֲסַפְּרָנָה:  
 וְצַדִּיקְתְּךָ יִרְגָנוּ:  
 אַרְךָ אִפְסִים וּגְדַל־חֶסֶד:  
 וְרַחֲמָיו עַל־כָּל־מַעַשְׂיוֹ:  
 וְחַסִּידֶיךָ יְבָרְכוּ־כָה:  
 וּגְבוּרַתְךָ יְדַבְּרוּ:  
 וּכְבוֹד הַדָּר מַלְכוּתוֹ:  
 וּמִמְשַׁלְתְּךָ בְּכָל־דָּוִד וְדָר:  
 וְזוֹקֵף לְכָל־הַכַּפּוּפִים:  
 וְאִתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעַתּוֹ:  
 וּמִשְׁבִּיעַ לְכָל־חֵי רְצוֹן:  
 וְחָסִיד בְּכָל־מַעַשְׂיוֹ:  
 לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמַת:  
 וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:  
 וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:  
 וַיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:  
 מַעֲמָה וְעַד־עוֹלָם. הַלְלוּ־יָהּ:

Ashrey yosh-vey vey-teha, od y'ha-l'luha selah.

Ashrey ha-am sheh-kaḥa lo, ashrey ha-am sheh-Adonai Elohav.

T'hila l'David.

Aro-mimḥa Elohai ha-meleḥ, va-avarḥa shimḥa l'olam va-ed.

B'hol yom avar-ḥeka, va-ahal'la shimḥa l'olam va-ed.

Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn ḥey-ker.

Dor l'dor y'shabaḥ ma-aseḥa, u-g'vuro-teha ya-gidu.

Hadar k'vod ho-deḥa, v'div-rey nif-l'oteha a-siḥa.

Ve-ezuz no-ro-teha yo-meyru, u-g'dulat-ḥa asap-rena.

Zey-ḥer rav tuvḥa ya-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-ḥuṭḥa yo-meyru, u-g'vu-ratḥa y'da-beyru.

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

Mal-ḥuṭḥa mal-ḥut kol olamim, u-mem-shal-t'ḥa b'hol dor va-dor.

Someyḥ Adonai l'ḥol ha-nof-lim, v'zo-keyf l'ḥol ha-k'fufim.

Eyney ḥol eyleḥa y'sa-beyru, v'ata noteyn lahem et oḥ-lam b'ito.

Po-tey-aḥ et ya-deḥa, u-mas-bia l'ḥol ḥai ratzon.

Tzadik Adonai b'hol d'ra-ḥav, v'ḥasid b'hol ma-asav.

Karov Adonai l'ḥol ko-rav, l'ḥol asher yik-ra-uhu ve-emet.

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

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

T'hilat Adonai y'daber pi,

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

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

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

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

*Happy is the people so favored;*

*Happy is the people whose God is the Lord.*

Happy are they whose ways are blameless,

Who follow the teaching of the Lord.

*Happy are they whom the Lord finds blameless,*

*In whose hearts there is no deceit.*

Happy are they who revere the Lord,

Who are greatly devoted to God's commandments.

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

Happy are they who are thoughtful of the needy;

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

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

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

הללויה:

הללויהו ברקיע עזו:	הללויהו בקדשו
הללויהו כרב גדלו:	הללויהו בגבורתיו
הללויהו בגבול וכנור:	הללויהו בתקע שופר
הללויהו במנים ועגב:	הללויהו בתוף ומחול
הללויהו בצלצלי תרועה:	הללויהו בצלצלי שמע
הללויה:	כל הנשמה תהלל יה
(הללויה:)	(כל הנשמה תהלל יה)

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

Halleluyah.

Hal'lu Eyl b'kod-sho, hal'luhu bi-r'kia uzo.  
Hal'luhu vi-g'vuro-tav, hal'luhu k'rov gudlo.  
Hal'luhu b'teyka shofar, hal'luhu b'ney-vel v'hinor.  
Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.  
Hal'luhu b'tzil-tz'ley shama,  
Hal'luhu b'tzil-tz'ley t'rua.  
Kol ha-n'shama t'haleyl Yah,  
Halleluyah.

## **HALLELUJAH!**

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

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

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

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

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

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

*Psalm 150*

## **THE LORD OF ZION PERFORMS WONDROUS DEEDS**

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

*Verses from the Book of Psalms*

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

## THANKSGIVING TO YOU, AUTHOR OF WONDERS

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

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

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

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



שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ.  
וְכַתּוּב. רַנְנוּ צַדִּיקִים בְּיַי לְיִשְׂרָאֵל נְאֻמָּה תְהִלָּה:

בְּפִי יִשְׂרָאֵל תִּתְהַלָּל.  
וּבְדַבְרֵי צַדִּיקִים תִּתְבָּרַךְ.  
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם.  
וּבְקִרְבַּי קְרוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בַּיִת יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר  
שְׁמֶךָ מְלַכְנוּ בְּכַל־דּוֹר וְדוֹר. שְׁכֵן חוֹבֵת כְּלִי־יִצְוֹרִים  
לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת לְהִלָּל לְשַׁבַּח  
לְפָאֵר לְרוֹמֵם לְהַדְרֵר לְכַבֵּד לְעֲלֹה וּלְקַלֵּם עַל כָּל־דַּבְרֵי  
שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יִשִׁי עֲבָדֶךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ. הָאֵל מֶלֶךְ הַגְּדוֹל וְהַקְּדוֹשׁ  
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נְאֻמָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
שִׁיר וְשִׁבְחָה הִלָּל וְזִמְרָה עֵז וּמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה  
תְהִלָּה וְתִפְאָרֶת קְדוּשָׁה וּמְלָכוּת בְּרָכוֹת וְהוֹדָאוֹת מְעַתָּה  
וְעַד עוֹלָם. בְּרוּךְ אַתָּה יי אֵל מֶלֶךְ גְּדוֹל בְּתִשְׁבַּחוֹת. אֵל  
הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ  
אֵל חַי הַעוֹלָמִים:

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

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

## Reader's Hatzki Kaddish

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

*Reader:*

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיד הוּא. לְעֵלְא\*  
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין  
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

*Congregation and Reader:*

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

*Reader:*

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

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

## **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.

## BARĤU: The call to worship

Reader:

בָּרְכוּ אֱתֵי הַמְּבָרֵךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא  
חֲשֵׁךְ עֲשָׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

(On weekdays, continue on p. 232.)

Reader: *Barĥu et Adonai ha-m'vorah.*

Congregation and Reader:

**Baruĥ Adonai ha-m'vorah l'olam va-ed.**

*Baruĥ ata Adonai, Eloheynu meleĥ ha-olam,  
Yo-tzeyr or u-vorey ĥo-sheĥ, 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.

## **BARĦU: 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.

EYL ADON—A "Creation Hymn" for Shabbat

אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים  
בְּרוּךְ וּמְבָרָךְ בְּפִי כָל־נְשָׁמָה:  
גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם  
דַּעַת וְתְבוּנָה סְבָבִים אֲתוֹ:  
הַמְתַּנַּאֵה עַל חַיּוֹת הַקֶּדֶשׁ  
וְנִהְדָּר בְּכְבוֹד עַל־הַמְרַכְּבָה:  
זְכוּת וּמִישׁוֹר לִפְנֵי כֶסֶף  
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ:  
טוֹבִים מְאֹדוֹת שֶׁבָרָא אֱלֹהֵינוּ  
יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל:  
כֶּחֶם וּגְבוּרָה נָתַן בָּהֶם  
לְהַיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבַל:  
מְלֵאִים זֵיו וּמְפִיקִים נְגִה  
נֶאֱדָה זֵיוֹם בְּכָל־הָעוֹלָם:  
שְׂמֵחִים בְּצִאתָם וְשׂוֹשִׂים בְּבוֹאָם  
לְשֵׁים בְּאֵימָה רִצּוֹן קוֹנֵם:  
פָּאָר וְכְבוֹד נֹתְנִים לְשִׁמּוֹ  
צְהִלָּה וְרִנָּה לְזִכָּר מְלִכּוֹתוֹ:  
קָרָא לְשִׁמְשׁ וַיִּזְרַח אֹר  
רָאָה וְהִתְקִין צוּרֵת הַלְבָנָה:  
שִׁבַּח נֹתְנִים לוֹ כָּל־צָבָא מְרוֹם  
תַּפְאֶרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֶּדֶשׁ:

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

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

**EYL ADON: Lord of Creation, praised by all**  
(A Mystical Yotzer Hymn)

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

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

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

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

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

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

**A REFLECTION ON EYL ADON**

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

Adina N. Samuelson

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

AHAVAH RABBAH

אַהַבָּה רַבָּה אַהַבְתָּנוּ יי אֱלֹהֵינוּ  
 חֲמֵלָה גְדוֹלָה וַיִּתְרָה חֲמֵלָתָ עָלֵינוּ:  
 אָבִינוּ מִלְּכָנוּ בַעֲבוּר אַבוֹתֵינוּ שֶׁבִטְחוּ בָךְ  
 וַתִּלְמְדֵם חֲקֵי חַיִּים בֶּן תַּחֲנֻנּוּ וַתִּלְמְדֵנוּ:  
 אָבִינוּ הָאֵב הַרְחֵמֵן הַמְרַחֵם. רַחֵם עָלֵינוּ  
 וְתֵן בְּלַבְּנוּ לְהַבִּין וּלְהַשְׁכִּיל לְשִׁמְעַע לְלַמֵּד וּלְלַמֵּד  
 לְשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם  
 אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה:  
 וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבֵּק לַבְּנוּ בְּמִצְוֹתֶיךָ  
 וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ  
 וְלֹא־יָבוֹשׁ לְעוֹלָם וָעַד.  
 כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ  
 נְגִילָה וְנִשְׁמַחָה בִּישׁוּעַתְךָ:

(continued)

Ahavah rabbah ahav-tanu Adonai Eloheynu,  
 Hēmla g'dola vi-y'teyra ḥa-malta aleynu.  
 Avinu mal-keynu, ba-avur avo-teynu sheh-bat-ḥu v'ḥa,  
 Va-t'lam-deym ḥukey ḥa-yim,  
 Keyn t'ḥoney-nu ut-lam-deynu.  
 Avinu ha-av ha-raḥa-man ha-m'raḥeym,  
 Raḥeym aleynu, v'teyn b'li-beynu l'havin ul-has-kil,  
 Lish-mo-a, lil-mod u-l'la-meyd, lish-mor v'la-asot,  
 Ul-ka-yeym et kol divrey talmud tora-teḥa b'ahavah.  
 V'ha-eyr ey-neynu b'tora-teḥa,  
 V'da-beyk libeynu b'mitz-voteḥa,  
 V'ya-ḥeyd l'va-veynu l'ahavah ul-yirah et sh'meḥa,  
 V'lo ney-vosh l'olam va-ed.  
 Ki v'sheyim kod-sh'ḥa ha-gadol v'ha-nora bataḥ-nu  
 Nagila v'nis-m'ḥa bi-y'shu-ateḥa.



## AHAVAH RABBAH: 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 *V'ahavta*), it is we who are called upon to love God—with all of our heart, soul, and might.

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

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

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

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ  
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרֶצֵנוּ:  
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה  
וּבְנוּ בְחַרְתָּ מִכָּל־עַם וְלִשׁוֹן  
וְקִרְבַתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמַת  
לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה:  
בְּרוּךְ אַתָּה יי הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

*Va-havi-eynu l'shalom mey-arba kanfot ha-aretz,  
V'toli-heyenu ko-m'miyut l'ar-tzeynu.  
Ki Eyl poeyl y'shu-ot ata,  
U-vanu vaharta mi-kol am v'la-shon;  
V'keyrav-tanu l'shimha ha-gadol sela be-emet,  
L'hodot l'ha u-l'yaheed-ha b'ahavah.  
Baruh ata Adonai, ha-boheyv b'amo yisrael b'ahavah.*

#### TO BE REMINDED

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

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

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

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

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

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

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

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

*(Louis Finkelstein)*

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

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

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

**“That we may praise You in truth . . .”**

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

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

*“They that deal truthfully are God’s delight.”* (Proverbs 12:22)

#### **A PRELUDE TO THE SHEMA**

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

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

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

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

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

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

## The Shema

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד:

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לֵבְךָ וּבְכָל־נַפְשְׁךָ  
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ  
הַיּוֹם עַל־לֵבְבְךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלֶקְחֶךָ בַּדֶּרֶךְ וּבְשֹׂכְבְךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם  
לְאוֹת עַל־יָדֶיךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל־  
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

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

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

## 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* (י); and the word "Ehad" with an enlarged final *daled* (ד). These two letters form the Hebrew word **יְד** (*Eyd*) which means "witness."

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

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

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

### **V'AHAVTA: Love leading to action**

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

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל־לֵבְבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹת דְגָנָה וְתִירְשׁוֹ וְיִצְהַרְהוּ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאֶכְלָתָה וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּרִיפְתָה לְבַבְכֶם וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאָדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְרָתָם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמְתֶם אֶת־דְּבַרֵי אֱלֹהֵי עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַע יְהוָה לְאַבְתִּיכֶם לְתַת 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.

*(Baḥya)*

## 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 בְגָדֵיהֶם  
לְדַרְתָּם וְנִתְּנוּ עַל־צִיצִית הַכַּנָּף פֶּתִיל תְּקָלֶת: וְהָיָה  
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה  
וַעֲשִׂיתֶם אֹתָם וְלֹא תִחַוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם  
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־  
כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיּוֹת לָכֶם  
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Reader יהוה אלהיכם אמת:

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

Adonai Elo-hey-hem emet.



## 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*)

אמת ויציב ונכון וקיים וישר ונאמן ואהוב ורחיב ונחמד  
 ונעים ונורא ואדיר ומתקן ומקבל וטוב ויפה הדבר הזה  
 עלינו לעולם ועד: אמת אלהי עולם מלכנו צור יעקב מגן  
 ישענו. לדור ודור הוא קים ושמו קים וכסאו נכון ומלכותו  
 ואמונתו לעד קיימת. ודבריו חיים וקיימים נאמנים ונחמדים  
 לעד ולעולמי עולמים. על אבותינו ועלינו על בנינו ועל  
 דורותינו ועל כל הדורות גרע ישראל עבדיך:

על הראשונים ועל האחרונים דבר טוב וקיים לעולם  
 ועד. אמת ואמונה חק ולא יעבור: אמת שאמה הוא יי  
 אלהינו ואלהי אבותינו. מלכנו מלך אבותינו גואלנו גואל  
 אבותינו יוצרנו צור ישועתנו פורנו ומצילנו מעולם שמה.  
 אין אלהים זולתך:

**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.*

## 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.*

עזרת אבותינו אתה הוא מעולם.  
מגן ומושיע לבניהם אחריהם בכל־דור ודור:

ברום עולם מושבך  
ומשפטיך וצדקתך עד אפסי ארץ:

אשרי איש שישמע למצותיך  
ותורתך ודברך ישים על לבו:

אמת אתה הוא ארון לעמך  
ומלך גבור לריב ריבם:

אמת אתה הוא ראשון ואתה הוא אחרון  
ומבלעדך אין לנו מלך גואל ומושיע:

ממצרים גאלתנו יי אלהינו ומבית עבדים פדיתנו:  
כל־בכוריהם הרגת ובכורך גאלת. וים סוף בקעת  
ונדים טבעת וידידים העברת. ויכסו מים צריהם.  
אחד מהם לא־נותר:

על זאת שבחו אהובים ורוממו אל. ונתנו ידדים  
זמירות שירות ותשבחות ברכות והודאות למלך אל  
חי וקיים: רם ונשא גדול ונורא. משפיל גאים ומגביה  
שפלים מוציא אסירים ופודה עניים ועוזר דלים ועונה  
לעמו בעת שועם אליו:

**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)*

תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבָרֵךְ:  
מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה.  
וְאָמְרוּ כָלֶם.

מִי־כַמְכָּה בְּאֵלִים יְיָ.  
מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ.  
נִרְאָה תְּהִלָּתְךָ. עֲשֵׂה פִּלְאָ:

שִׁירָה חֲדָשָׁה שֶׁבָּחּוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.  
יְחַד כָּלֶם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְיָ יִמְלֹךְ לְעֵלָם וָעַד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעִזְרַת יִשְׂרָאֵל.  
וּפְדָה כְּנֶאֱמָרְךָ יְהוּדָה וַיִּשְׂרָאֵל.  
גְּאֻלָּנוּ יְיָ צָבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יְיָ גְּאוּל יִשְׂרָאֵל:

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

Mi ḥamoḥa ba-eylim Adonai.  
Mi kamoḥa nedar ba-kodesh.  
Nora t'hilot osey fe-leh . . .

Adonai yimloḥ l'olam va-ed.

Tzur yisrael, kuma b'ezrat yisrael,  
U-f'dey ḥin-um'ha y'huda v'yisrael,  
Go-aleynu Adonai tz'vaot sh'mo  
k'dosh yisrael.

Baruh ata Adonai, ga-al yisrael.

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.)

## Shaharit Amidah for Festivals

Interpretive Opening Blessings

(אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.  
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן.  
גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל.  
וְזוֹכֵר חַסְדֵי אָבוֹת

וּמְבִיא גּוֹאֵל [וְגֹאֵל] לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוּ בְּאַהֲבָה:

מִלֶּדֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אֲבֹרָהֶם וְעֹזֵר שָׂרָה:

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

*From Simhat Torah through the first day of Pesah:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.  
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים  
וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ  
מִלֶּדֶד מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

וְנֶאֱמַן אַתָּה לְחַיֵּי־וֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

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

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



## **Shaharit Amidah for Festivals**

### *Interpretive Opening Blessings*

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

#### **GOD OF ALL GENERATIONS**

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

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

#### **SOURCE OF LIFE AND MASTER OF NATURE**

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

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

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

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

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

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

## Kedushah

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי  
מְרוֹם. בְּכָתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמְעִים קוֹל מִתְנַשְּׂאִים  
לְעַמַּת שָׂרָפִים לְעַמָּתָם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמְךָ מְלַבְּנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲכִים  
אֲנַחְנוּ לָךְ: מְתִי תִמְלֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד  
תִּשְׁכַּח: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר  
וָדוֹר וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מְלִכּוּתְךָ בְּדָבָר  
הָאֲמוֹר בְּשִׁירֵי עֲגוּךָ עַל־יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ:

יְמַלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר. הִלְלוּהָ:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ. וּלְנֶצַח נְצָחִים קְדָשְׁתְּךָ נְקַדִּישׁ.  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֹךְ  
גָּדוֹל וְקְדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְּדוֹשׁ:

N'ka-deysh et shimha ba-olam,  
K'sheym sheh-mak-di-shim oto bi-sh'mey 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 baruḥ yo-meyru:

**Baruḥ k'vod Adonai mi-m'komo.**

(continued on facing page)

## **KEDUSHAH: A mystical vision of God's holiness**

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

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

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

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

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

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

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

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

*Mi-m'kom-ḥa mal-keynu tofi-a,  
V'timloḥ aleynu ki m'ḥakim anaḥnu laḥ.  
Matai timloḥ b'tzion,  
B'karov b'ya-meynu l'olam va-ed tish-kon.  
Tit-gadal v'tit-kadash b'toḥ y'ru-shala-yim irḥa,  
L'dor va-dor u-l'ney-tzaḥ n'tzaḥim.  
V'ey-neynu tir-ena mal-ḥu-teḥa,  
Ka-davar ḥa-amur b'shurey uzeḥa,  
Al y'dey david m'shiaḥ tzid-keḥa.*

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

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

*In private devotion only:*

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

אתה בחרתנו מכל־העמים. אהבת אותנו ורצית בנו.  
ורוממתנו מכל־הלשונות. וקדשתנו במצותיך. וקרבתנו  
מלכנו לעבודתך. ושמך הגדול והקדוש עלינו קראת:

*On Sabbath add the words in brackets.*

ותתן לנו יי אלהינו באהבה [שבתות למנוחה ו]  
מוצרים לשמחה חגים וזמנים לששון. את־יום [השבת  
הזה ואת־יום]

*On Pesah:*

חג המצות הזה. זמן חרותנו

*On Shavuot:*

חג השבעות הזה. זמן מתן תורתנו

*On Sukkot:*

חג הסוכות הזה. זמן שמחתנו

*On Shemini Atzeret and Simhat Torah:*

השמיני חג העצרת הזה. זמן שמחתנו

[באהבה] מקרא קדש. וְכָר לִיצִיאַת מִצְרָיִם:

*In private devotion only:*

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

**YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP**

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

**THE FESTIVALS: A gift of love**

*On Sabbath add the words in brackets.*

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

Festival of Matzot,  
the season of our freedom;

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

Festival of Sukkot,  
the season of our gladness;

Festival of Shemini Atzeret,  
the season of our gladness;

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ. וְיִרְאֶה  
וְיִרְצֶה וְיִשְׁמַע. וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרוּנוּ וְיִפְקְדוּנוּ. וְיִזְכְּרוּ  
אֲבוֹתֵינוּ. וְיִזְכְּרוּ מְשִׁיחַ בְּיָדוֹ עֲבָדָה. וְיִזְכְּרוּ יְרוּשָׁלַיִם  
עִיר קְדוֹשָׁה. וְיִזְכְּרוּ כָּל-עַמֻּם בֵּית יִשְׂרָאֵל לְפָנָיִךְ.  
לְפָלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם  
בְּיוֹם

On Shavuot say:

חַג הַשְּׁבֻעוֹת

On Pesah say:

חַג הַמִּצּוֹת

On Shemini Atzeret  
and Simhat Torah say:

הַשְּׁמִינִי חַג הַעֲצָרָת

On Sukkot say:

חַג הַסֻּכּוֹת

הַזֶּה: וְזָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ בּוֹ לְבִרְכָה.  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן  
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֵי עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן  
וְרַחוּם אַתָּה:

On Sabbath add the words in brackets.

וְהַשִּׁיאֵנוּ יי אֱלֹהֵינוּ אֶת-בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם  
לְשִׂמְחָה וּלְשִׂשׁוֹן כַּאֲשֶׁר רָצִיתָ וְאִמְרַתָּ לְבָרְכֵנוּ: אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ [רָצָה בְּמִנוּחֵינוּ] קְדָשְׁנוּ בְּמִצְוֹתֶיךָ וְתַן  
חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטוֹבָה וְשִׂמְחָה בִּישׁוּעָתְךָ וְטַהַר  
לִבֵּנוּ לְעַבְדְּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ [בְּאַהֲבָה  
וּבְרַצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן [שְׁבַת ו] מוֹעֲדֵי קְדָשְׁךָ. וְיִשְׁמְחוּ  
בְּךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ [הַשְּׁבַת ו]  
יִשְׂרָאֵל וְהַזְּמַנִּים:

**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 בְּרָצוֹן.  
 ותהי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:  
 ותחזינה עינינו בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחְזִיר  
 שְׂכִינָתוֹ לְצִיּוֹן:

מודים אנחנו לך שאַתָּה הוא יי אלהינו ואלהי אבותינו  
 לעולם ועד. צור חַיִּינו מִגֵּן יִשְׁעֵנו אַתָּה הוא לְדוֹר וָדוֹר. נוֹדָה  
 לך ונסַפֵּר תְּהִלָּתְךָ עַל חַיִּינו הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינו  
 הַפְּקוּדוֹת לך וְעַל נִסִּיךָ שֶׁבְּכָל־יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ  
 וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרַב וּבִקְרַר וְצַהֲרַיִם. הַטּוֹב כִּי לֹא־כָלוּ  
 רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תִמּוּ חֲסָדֶיךָ. מֵעוֹלָם קִוִּינוּ לָךְ:

*The following may be said in an undertone:*

מודים אנחנו לך שאַתָּה הוא יי אלהינו ואלהי אבותינו אלהי  
 כָּל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל  
 וְהַקְּדוֹשׁ עַל שֶׁחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוּ וְתַקְיָמָנוּ וְתַאֲסוּף  
 נְלִיּוֹתֵינוּ לְאַרְץ קְדֻשָּׁךְ לְשִׁמְרַת חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וּלְעַבְדְּךָ  
 בְּלִבָּב שְׁלָם עַל שֶׁאַנְחָנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

וְעַל־כָּלֶם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד:  
 וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעַתָּנוּ  
 וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וּלְךָ נִאֲהַ לְהוֹדוֹת:

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



### ACCEPT OUR PRAYER AND BLESS ZION

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

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

### THANKSGIVING FOR DAILY MIRACLES

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

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

*The following may be said in an undertone:*

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

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

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

Praised be God to whom all thanks are due.

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכַּהּ הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל  
יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֲהָרֹן וּבְנָיו כְּהֹנִים. עִם קְרוֹשֶׁךָ כְּאֲמוֹר:

Congregation:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:      בֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנְדֶּךָ:      בֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֵׂם לְךָ שְׁלוֹם:      בֵּן יְהִי רָצוֹן:

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר  
פְּנִיָּךָ. כִּי בְּאוֹר פְּנִיָּךָ נִתְמָת לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת  
חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרְךָ אֶת-עַמֶּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ:  
בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

Reader:

Congregation:

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

Keyn y'hi ratzon.

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

Keyn y'hi ratzon.

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

Keyn y'hi ratzon.

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

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.

אֱלֹהֵי. נְצוּר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מִרְמָה.  
 וְלִמְקַלְלֵי נַפְשֵׁי תְדוּמָה וְנַפְשֵׁי כְּעַפְרָה לְכֹל תְּהִיָּה:  
 פֶּתַח לִבִּי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
 וְכֹל הַחוֹשְׁבִים עָלַי רָעָה.  
 מִהֲרָה הִפֵּר עֲצָתְךָ וּמְקַלְלֵי מַחְשַׁבְתְּךָ:  
 עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ  
 עֲשֵׂה לְמַעַן קִדְשֶׁךָ עֲשֵׂה לְמַעַן תּוֹרַתְךָ:  
 לְמַעַן יִחְלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַגְנוֹי:  
 יְהִי לְרַצוֹן אֲמַר־יִפִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.  
 יי צורי וגאלי:  
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם  
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.

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

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

#### THE WORDS WE PRAY AND SPEAK

Levi Yitzhak of Berdichev 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*

הַלֵּל

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# Psalms of Hallel

## A PRELUDE TO THE HALLEL

May all creation join in praise  
With those who on Your festive days  
Joyously their voices raise—  
*In reverence and devotion.*

May all Your children soon proclaim  
The glorious majesty of Your name,  
Sharing as their highest aim—  
*To serve You with devotion.*

Lord, to whom our praise is due,  
Sustain all those who worship You  
With Psalms of Hallel voiced anew  
*In love and with devotion.*

*Adina N. Samuelson*

## Hallel

For Festivals, Rosh Hodesh, Hanukkah, and Yom HaAtzma-ut.

(Netilat Lulav, p. 718.)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרֵּא אֶת־הַלֵּל:

### הַלְלוּהָ

הִלְלוּ אֶת־שֵׁם יי:	הִלְלוּ עַבְדֵי יי
מֵעַתָּה וְעַד־עוֹלָם:	יְהִי שֵׁם יי מְבָרָךְ
מִהֲלֵל שֵׁם יי:	מִמְזֶרְח־שָׁמֶשׁ עַד־מְבוֹאוֹ
עַל הַשָּׁמַיִם כְּבוֹדוֹ:	רָם עַל־כָּל־גּוֹיִם יי
הַמְגִבִּיהַי לְשָׁבֶת:	מִי כִּי אֱלֹהֵינוּ
בְּשָׁמַיִם וּבְאָרֶץ:	הַמְשַׁפִּילֵי לְרֵאוֹת
מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:	מִקִּימֵי מַעְפָּר דָּל
עִם נְדִיבֵי עַמּוֹ:	לְהוֹשִׁיבֵי עַם־נְדִיבִים
אִם־הַבְּנִים שְׂמַחָה.	מוֹשִׁיבֵי עֶקְרֶת הַבַּיִת

### הַלְלוּהָ:

Opening Blessing of Hallel:

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

## 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



בֵּית יַעֲקֹב מֵעַם לְעֹז:	בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:	הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ
הַיְרֵדֵן יִסָּב לְאַחֹר:	הַיָּם רָאָה וַיִּגַּם
וַבְּעוֹת כְּבִנְיָצָאן:	הַהָרִים רָקְדוּ כְּאֵילִים
הַיְרֵדֵן תִּסָּב לְאַחֹר:	מֵהֶלֶךְ הַיָּם כִּי תָנוּס
וַבְּעוֹת כְּבִנְיָצָאן:	הַהָרִים תִּרְקְדוּ כְּאֵילִים
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:	מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ
חֲלָמִישׁ לְמַעַיְנוֹ-מִיָּם:	הַהֶפְכִי הַצּוּר אֲנָם-מָמִים

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

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

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

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

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

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

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

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

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

**WHEN ISRAEL WENT FORTH FROM BONDAGE**

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

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

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

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

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

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

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

Psalm 114

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

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

כִּי־לְשִׁמְךָ תֵּן כְּבוֹד	לֹא לָנוּ יְיָ לֹא־לָנוּ
עַל־חֲסִדֶּךָ עַל־אַמְתֶּךָ:	
אֵי־הָיָא אֱלֹהֵיהֶם:	לְמָה יֹאמְרוּ הַגּוֹיִם
כָּל אֲשֶׁר־חָפֵץ עָשָׂה:	וְאֵלֵהֵינוּ בְּשָׁמַיִם
מַעֲשֵׂה יְדֵי אָדָם:	עַצְבֵיהֶם כֶּסֶף וְזָהָב
עֵינַיִם לָהֶם וְלֹא יִרְאוּ:	פֶּה־לָהֶם וְלֹא יִדְבְּרוּ
אֶף לָהֶם וְלֹא יִרְיחוּ:	אָזְנַיִם לָהֶם וְלֹא יִשְׁמְעוּ
רַגְלֵיהֶם וְלֹא יִהְלְכוּ	יְדֵיהֶם וְלֹא יִמְישּׁוּן
לֹא־יִהְיוּ בְּגִרוֹנִים:	
כָּל אֲשֶׁר־בָּטַח בָּהֶם:	כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם
עֲזָרָם וּמְגִנָּם הוּא:	יִשְׂרָאֵל בָּטַח בְּיָי
עֲזָרָם וּמְגִנָּם הוּא:	בֵּית אַהֲרֹן בָּטְחוּ בְּיָי
עֲזָרָם וּמְגִנָּם הוּא:	יִרְאִי יְיָ בָטְחוּ בְּיָי

Yisrael b'tah ba-donai,

ez-ram u-ma-ginam hu.

Beyt aharon bit-ḥu va-donai,

ez-ram u-ma-ginam hu.

Yirey Adonai bit-ḥu va-donai,

ez-ram u-ma-ginam hu.

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

**TRUST IN THE LORD, OUR HELP AND SHIELD**

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

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

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

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

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

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

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

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

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

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

*Psalms 115:1-11*

יְיָ זַכְּרֵנוּ יְבָרֵךְ

יְבָרֵךְ אֶת־בֵּית אִשְׂרָאֵל	יְבָרֵךְ אֶת־בֵּית אַהֲרֹן:
יְבָרֵךְ יִרְאֵי יְיָ	הַקַּטְנִים עִם־הַגְּדֹלִים:
יִסַּף יְיָ עָלֵיכֶם	עָלֵיכֶם וְעַל־בְּנֵיכֶם:
בְּרוּכִים אַתֶּם לִי	עֲשֵׂה שָׁמַיִם וָאָרֶץ:
הַשָּׁמַיִם שָׁמַיִם לִי	וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם:
לֹא הִמַּתִּים יְהוָה לִדְרוֹתָהּ	וְלֹא כָל־יִרְדֵי דוּמָה:
וְאַנְחֵנוּ נְבָרֵךְ יְיָ	מֵעַתָּה וְעַד־עוֹלָם.

הַלְלוּיָהּ:

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

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

LET US PRAISE THE LORD, SOURCE OF ALL BLESSINGS

May the Lord, who is mindful of us, bless us.  
May the Lord bless the House of Israel;  
May the Lord bless the House of Aaron.

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

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

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

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

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

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

*Psalms 115:12-18*

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

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

אֶת־קוֹלִי תַחֲנוּנָי:	אֶהְבֵּתִי כִּי־שָׁמַע יי
וּבְיָמֵי אֶקְרָא:	כִּי־הִטָּה אֲזַנּוֹ לִי
וּמִצָּרֵי שְׂאוּל מִצָּאוּנִי	אֶפְפוּנֵי חֶבְלֵי־מָוֶת
צָרָה וַיְגֹן אֶמְצָא:	

אָנָּה יי מִלְטָה נַפְשִׁי:	וּבְשֵׁם־יי אֶקְרָא
וְאֵלֵהֵינוּ מֶרְחָם:	חַנוּן יי וְצַדִּיק
דַּלְתֵי וְלִי יְהוֹשִׁיעַ:	שֹׁמֵר פִּתְּאִים יי
כִּי־יִצְמַל עָלַי־כִּי:	שׁוֹבֵי נַפְשִׁי לְמִנוּחַי־כִּי
אֶת־עֵינַי מִן־דַּמְעָה	כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת
אֶת־רַגְלֵי מִדְּחִי:	

בְּאַרְצוֹת הַחַיִּים:	אֶתְהַלֵּךְ לִפְנֵי יי
אֲנִי עֲנִיתִי מְאֹד:	הָאֲמַנְתִּי כִּי אֲדַבֵּר
כָּל־הָאָדָם כֶּזֶב:	אֲנִי אֶמְרֵתִי בְּחַפְזִי

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

**GOD HEARD MY CRY AND SAVED ME**

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

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

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

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

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

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

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

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

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

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

Even when I said rashly,  
“Everyone is deceitful.”

*Psalms 116:1-11*



מָה־אָשִׁיב לִי	כָּל־תַּגְמוּלוֹהִי עָלַי:
כּוֹס־יְשׁוּעוֹת אֲשֶׁא	וּבִשֵׁם יְיָ אֶקְרָא:
נִדְרֵי לִי אֲשַׁלֵּם	נִגְדֶה־נָּא לְכָל־עַמּוֹ:
יִקַּר בְּעֵינַי יְיָ	הַמּוֹתֵה לַחֲסִידָיו:
אָנָּה יְיָ כִּי־אֲנִי עֲבָדְךָ	אֲנִי־עֲבָדְךָ בְּרֵאֲמַתְךָ

פְּתַחַת לְמוֹסְרֵי:

לָךְ אֲזַבַּח וְזָבַח תּוֹדָה	וּבִשֵׁם יְיָ אֶקְרָא:
נִדְרֵי לִי אֲשַׁלֵּם	נִגְדֶה־נָּא לְכָל־עַמּוֹ:
בַּחֲצֹרוֹת בַּיִת יְיָ	בְּתוֹכֵכִי יְרוּשָׁלַיִם

הַלְלוּיָהּ:

הַלְלוּ אֹתֵינוּ כָּל־גּוֹיִם שֶׁבָּחֻוּהוּ כָּל־הָאֲמִיּוֹת:  
 כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאֲמַתֵּנוּ לְעוֹלָם. הַלְלוּיָהּ:

הוֹדוּ לִי כִּי־טוֹב	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרֶנָּא יִשְׂרָאֵל	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרֶנָּא בֵּית־אֶהְרֹן	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרֶנָּא יִרְאִי יְיָ	כִּי לְעוֹלָם חַסְדּוֹ:

Hal'lu et Adonai kol go-yim,  
 Shab-hu-hu kol ha-umim.

Ki gavar aleynu hasdo,  
 Ve-emet Adonai l'olam. Halleluyah.

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

**AN OFFERING OF THANKSGIVING FOR GOD'S BOUNTIES**

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

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

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

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

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

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

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

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

*Psalms 116:12-19*

**GOD'S LOVE AND FAITHFULNESS ARE EVERLASTING**

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

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

*Psalms 117*

Reader:

Congregation:

Give thanks for the Lord is good.

God's love is eternal.

Let Israel declare:

God's love is eternal.

Let the House of Aaron declare:

God's love is eternal.

Let those who revere the Lord declare:

God's love is eternal.

*Psalms 118:1-4*

עַנְנֵי בַמֶּרְחָב יְהוָה:	מִדְּהַמְצַר קָרָאתִי יְהוָה
מִדְּהִיעֲשֶׂה לִּי אָדָם:	יְיָ לִי לֹא אֵירָא
וְאֲנִי אֶרְאֶה בְּשִׁנְאָי:	יְיָ לִי בְּעֲזָרִי
מִבְּטָח בְּאָדָם:	טוֹב לַחֲסוֹת בְּיְיָ
מִבְּטָח בַּנְּדִיבִים:	טוֹב לַחֲסוֹת בְּיְיָ
בְּשֵׁם יְיָ כִּי אֲמִילֵם:	כְּלִיגוֹיִם סִבְּבוֹנִי
בְּשֵׁם יְיָ כִּי אֲמִילֵם:	סִבְּבוֹנִי גַם־סִבְּבוֹנִי
דַּעְכוּ כְּאֵשׁ קוֹצִים	סִבְּבוֹנִי כַּדְּבָרִים
בְּשֵׁם יְיָ כִּי אֲמִילֵם:	
וַיִּי עֲזָרָנִי:	דַּחַח דְּחִיתָנִי לְנֶפֶל
וַיְהִי־לִי לִישׁוּעָה:	עֲזִי וְזִמְרַת יְהוָה

קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים. יְמִין יְיָ עֲשֶׂה חַיִּל:	
יְמִין יְיָ עֲשֶׂה חַיִּל:	יְמִין יְיָ רוֹמְמָה
וְאֶסְפֵּר מַעֲשֵׂי יְהוָה:	לֹא־אֲמוֹת כִּי־אֶחָדָה
וְלִמְנוֹת לֹא נִתְנַנְּנִי:	יִסֵּר יִסְרָנִי יְהוָה
אֲבֹאֲבֵם אוֹדָה יְהוָה:	פֶּתַח־וְלִי שַׁעַר־יִצְדָּק
צַדִּיקִים יִבְאוּ בּוֹ:	וְהִהֲשַׁעַר לִי

*Min ha-mey-tzar karati Yah, ah-nani va-mer-ḥav 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 ḥa-yil.*

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

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

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

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.*

Each of the following verses is chanted twice:

וְתַהֲיִלִּי לִישׁוּעָה:	אוֹרֶךְ כִּי עֲנִיתָנִי
הִיְתָה לְרֹאשׁ פְּנֵה:	אֶבֶן מֵאֶסוּ הַבּוֹנִים
הִיא נִפְלְאֹת בְּעֵינֵינוּ:	מֵאֵת יְיָ הִיְתָה זֹאת
נְגִילָה וְנִשְׂמָחָה בּוֹ:	זֶה־הַיּוֹם עָשָׂה יְיָ

Reader and Congregation:

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

Each of the following verses is recited twice:

בְּרַכְנוּכֶם מִבֵּית יְיָ:	בָּרוּךְ הֵבֵא בְּשֵׁם יְיָ
אֶסְרוּחַג בְּעַבְתֵּימִים	אֵל יְיָ וַיֵּאָר לָנוּ

עֲרִיקְנוֹת הַמַּזְבֵּחַ:

אֱלֹהֵי אֲרוֹמְמָךְ:	אֵלֵי אֲתָהּ וְאוֹרֶךְ
כִּי לְעוֹלָם־חֶסֶד:	הוֹדוּ לְיְיָ כִּי־טוֹב

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

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

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

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

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

*Each of the following verses is chanted twice:*

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

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

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

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

*Psalms 118:5-24*

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

We implore You, O Lord, save us.

*We implore You, O Lord, save us.*

We implore You, O Lord, prosper us;

*We implore You, O Lord, prosper us.*

*Psalms 118:25*

**A BLESSING FROM THE HOUSE OF THE LORD**

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

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

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

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

*Psalms 118:26-29*

CONCLUSION OF THE HALLEL

יְהִלְלוּךָ יי אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ  
וְחִסְדֵיךָ צְדִיקִים עוֹשֵׂי רְצוֹנֶךָ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל  
בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ  
וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ מִלְּכָנוּ:  
כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָאָה לְזַמֵּר.  
כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.  
בְּרוּךְ אַתָּה יי מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבָה:

### 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

SEDER KERIAT HA-TORAH

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סֵדֶר קְרִיאַת הַתּוֹרָה

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

וַיְעֹזֵר וַיְגַן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ. וְנֹאמֵר אָמֵן:  
(First honoree is called) ... הַכֹּל הָבוּ גֵרָל לְאַלְהֵינוּ וְתַגְנוּ כְבוֹד לְתוֹרָה...  
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ:  
וְאַתֶּם הַדְּבָקִים בְּיַי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:

## Torah Blessings

Each person honored with an Aliyah, recites:

בְּרַכּוּ אֹתֵינוּ הַמְּבָרָךְ:  
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ מִכָּל  
הָעַמִּים וְנָתַן-לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן-לָנוּ תּוֹרַת  
אַמֶּת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

Each person honored with an Aliyah, recites:

*Barhu et Adonai ha-m'voraḥ.*

**Baruḥ Adonai ha-m'voraḥ l'olam va-ed.**

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

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

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,  
asher natan lanu torat emet, v'ḥa-yey olam nata b'toḥeynu,  
baruḥ ata Adonai noteyn ha-torah.*

## BIRKAT HAGOMEL

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.  
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת. שְׂגַמְלֵנִי כְּלִי-טוֹב:

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

Congregation:

מִי שְׂגַמְלָהּ (שְׂגַמְלָהּ) כְּלִי-טוֹב. תְּמִיד יְגַמְלָהּ (יְגַמְלָהּ) כְּלִי-טוֹב סְלָהּ:

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:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לַעֲסוֹק בְּדִבְרֵי תוֹרָה:

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

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

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

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

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PRAYERS FOR SPECIAL OCCASIONS appear on pages 838-867.

#### BLESSING BEFORE THE HAFTARAH

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

#### BLESSINGS AFTER THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם צור כליהעולם צדיק בכל הדורות האל הנאמן האומר ועושה המדבר ומקים שקל דבריו אמת וצדק:

נאמן אתה הוא יי אלהינו ונאמנים דבריך ודבר אחד מדבריך אחר לא ישוב ריקם כי אל מלך נאמן ורחמן אתה. ברוך אתה יי האל הנאמן בכל דבריו: רחם על ציון כי היא בית חיינו ולעלובת נפש תושיע במהרה בקיינו. ברוך אתה יי משמח ציון בבניה:

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

## **BLESSING 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.

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

עַל־הַתּוֹרָה וְעַל־הַעֲבוּדָה וְעַל־הַנְּבִיאִים וְעַל־יּוֹם  
הַשַּׁבָּת הַזֶּה שְׁנַתָּךְ לָנוּ יי אֱלֹהֵינוּ לְקַדְּשָׁהּ וְלִמְנוּחָהּ  
לְכַבּוֹד וְלִתְפָאָרֶת: עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים  
לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל־יְחִי תָּמִיד  
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת:

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

עַל־הַתּוֹרָה וְעַל־הַעֲבוּדָה וְעַל־הַנְּבִיאִים וְעַל־יּוֹם  
[הַשַּׁבָּת הַזֶּה וְעַל־יּוֹם]

חַג הַמַּצּוֹת הַזֶּה. On Pesah

חַג הַשְּׁבָעוֹת הַזֶּה. On Shavuot

חַג הַסֻּכּוֹת הַזֶּה. On Sukkot

הַשְּׁמִינִי חַג הַעֲצֵרֶת הַזֶּה. On Shemini Atzeret  
and Simhat Torah

שְׁנַתָּךְ לָנוּ יי אֱלֹהֵינוּ [לְקַדְּשָׁהּ וְלִמְנוּחָהּ] לְשִׁשּׁוֹן וְלִשְׂמֻחָהּ  
לְכַבּוֹד וְלִתְפָאָרֶת: עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ  
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל־יְחִי תָּמִיד לְעוֹלָם  
וָעֶד. בָּרוּךְ אַתָּה יי מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

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

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

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

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

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

Festival of Matzot,

Festival of Shavuot,

Festival of Sukkot,

Festival of Shemini Atzeret,

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

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

## Prayer for our country

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

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

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

*Louis Ginzberg (adapted)*

## For Medinat Yisrael

אֲדַנִּי אֱלֹהֵינוּ. צִוֵּר יִשְׂרָאֵל וְנוֹאֲלוּ. בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל וְהִגֵּן עָלֶיהָ.

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

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

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

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

Fulfill in our day the ancient promise:

צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה. וְשָׁבִיהָ בְּצֶדֶקָה.

"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.



YIZKOR  
*Memorial Service*

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הַזְכָּרָת נִשְׁמוֹת

YIZKOR  
*Memorial Service*

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הַזְכָּרָת נִשְׁמוֹת

## Thoughts before Yizkor

### I SHALL NOT GO ALONE

I know not when I go or where  
From this familiar scene;  
But God is here and God is there,  
And all the way between;  
And when I leave this life I know,  
For that dim vast unknown,  
Though late I stay, or soon I go,  
I shall not go alone.

Author unknown

### BEYOND THE REACH OF DEATH

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

### GRATITUDE EVEN IN GRIEF

It is not God's role to spare us suffering but to help us bear it. When the visitation we dread finds us, we do well to ask for the strength which will uphold us, for the insight which will reveal new wisdom to us, for the special power which will transform our suffering into a source of blessing. And to such a prayer there is always an answer. . . .

Something precious has been taken from us, and we think of it as something we have lost, instead of something we have had. We sense only how empty our lives are now; we forget how full they were before; we forget the many days and years we shared.

We praise God for our treasures while we have them. Shall we cease to praise God when they are gone? For God never gives but only lends. What is life itself but a loan? "Everything," said the Sages, "is given in pledge."

Let us consider the days which have passed not as loss, but as gain—the gain which comes with new courage, with nobler tasks, with a wider outlook on life, with a greater awareness of life's duties and possibilities.

Morris Joseph (adapted)

## A RELIGION OF LIFE

Judaism is a religion of life, which makes no cult out of death, which seeks no private salvation from the grave, which accepts with confidence and trust both the miracle of birth and the mystery of death.

Our faith does not close its eyes to tragedy and does not deny that we human beings shall never possess the everlastingness of stone, the silent enduring quality of the mountain peak; but we have other gifts, conscious minds, aspiring hearts, far-visioned souls.

Our faith tells us that God has given to each human being the ability to paint a portrait large or small, beautiful or ugly, radiant or blooming; and our faith summons us to become portrait painters of soul-landscapes, worthy to be hung in any art gallery of the spirit.

Judaism proclaims that God has arranged our journey so that in years brief or many we can find love, joy, and the fruits of fulfillment (partial and relative though they be), and that when our day is finished, we should accept its final note with the same calm trust that we greet the skylark's song at sunrise.

*Joshua Loth Liebman*

## A RESPONSE AND A WITNESS

The facts of life and death are neutral. It is we, by our responses, who give meaning to suffering and death.

Illnesses, accidents, human tragedies do kill people. But they do not necessarily kill life or destroy faith.

If the death and suffering of someone we love makes us bitter, jealous, hostile to religion, and incapable of happiness, then it is we who turn the person who has died into one of the "devil's martyrs." If the death of someone close to us brings us to explore the limits of our capacities for strength, love, and cheerfulness, if it leads us to discover sources of consolation which we never knew before, then we make our departed into a witness for the affirmation of life rather than its rejection.

There is one thing which we can still do for those whom we have loved and lost. We could not keep them alive. Perhaps we could not even lessen their pain significantly. But now, after their death, we can let them be witnesses for God and for life.

The dead depend on us for their redemption and for their immortality.

*Harold Kushner (adapted)*

## Prelude to Yizkor

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

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

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

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

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

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

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

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

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

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

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

*Suggested by Psalm 103 and Isaiah 25*

### MEMORIES WHICH ILLUMINE OUR LIVES

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

*(Hannah Senesh)*

## Memorial Service

יְיָ מִה־אָדָם וּתְדַעְהוּ. בְּרִאֲנוּשׁ וּתְחַשְׁבֵהוּ:  
אָדָם לְהֵבֵל דָּמָה. יָמָיו כְּצֵל עוֹבֵר:  
לְמִנּוּחַ יָמֵינוּ בֶן הַדּוּעַ. וְנִבְא לְבַב חֲכָמָה:  
פְּוֹרָה יְיָ נַפְשׁ עֲבָדָיו. וְלֹא יֵאָשְׁמוּ כָּל־הַחַסִּים בּוֹ:

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

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

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

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

*Biblical verses*

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

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

שׁוֹיֵתִי יְיָ לְנִגְדֵי תְמִיד. כִּי מִיְמִינִי בְּל־אֲמוּט:  
לְכוֹן שִׂמַח לְבִי וַיְגַל כְּבוֹדִי. אֶפְ-בְּשָׂרִי יִשְׁכֹּן לְבֶטַח:

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

*(Psalm 16:8-9)*

## Those we remember

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

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

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

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

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

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

### **The following may be read aloud or in silence:**

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

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

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

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

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

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

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

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

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

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

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

*(Dedication of Memorial Tablets, page 548.)*

**In memory of departed congregants:**

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

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

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



## Personal Memorial Prayers

*YIZKOR—In remembrance of a father:*

יִזְכֹּר אֱלֹהִים נְשָׁמַת אָבִי מוֹרֵי שְׁהַלֵּךְ לְעוֹלָמוֹ. אָנָּה  
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.  
שֶׁבַע שְׁמָחוֹת אֲתִפְנִיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

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

*YIZKOR—In remembrance of a mother:*

יִזְכֹּר אֱלֹהִים נְשָׁמַת אִמִּי מוֹרְתִי שְׁהִלְכָה לְעוֹלָמָהּ.  
אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ  
כְּבוֹד. שֶׁבַע שְׁמָחוֹת אֲתִפְנִיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

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

*YIZKOR—In remembrance of a husband:*

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּעָלִי שְׁהַלֵּךְ לְעוֹלָמוֹ. אָנָּה תְּהִי  
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שֶׁבַע  
שְׁמָחוֹת אֲתִפְנִיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

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

YIZKOR—In remembrance of a wife:

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

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

YIZKOR—In remembrance of a son:

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

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

YIZKOR—In remembrance of a daughter:

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

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

YIZKOR—In remembrance of a brother:

יִזְכֵּר אֱלֹהִים נְשָׁמַת אָחִי הָאֲהוּב שְׁהֵלֶךְ לְעוֹלָמוֹ. אָנָּה  
תְּהִי נַפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.  
שֶׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בְּיַמֵּינְךָ נִצַּח. אָמֵן:

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

YIZKOR—In remembrance of a sister:

יִזְכֵּר אֱלֹהִים נְשָׁמַת אָחוֹתִי הָאֲהוּבָה שְׁהֵלְכָה לְעוֹלָמָהּ.  
אָנָּה תְּהִי נַפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ  
כְּבוֹד. שֶׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בְּיַמֵּינְךָ נִצַּח. אָמֵן:

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

YIZKOR—In remembrance of other relatives:

יִזְכֵּר אֱלֹהִים נְשָׁמוֹת קְרוּבֵי . . . שְׁהֵלְכוּ לְעוֹלָמָם.  
אָנָּה תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶה  
מְנוּחָתָם כְּבוֹד. שֶׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בְּיַמֵּינְךָ נִצַּח.  
אָמֵן:

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

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

יִזְכֹּר אֱלֹהִים נְשִׁמַת . . . שְׁהִלֵּךְ לְעוֹלָמוֹ. אָנָּה תְהִי  
נַפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שְׁבַע  
שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

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

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

יִזְכֹּר אֱלֹהִים נְשִׁמַת . . . שְׁהִלְכָה לְעוֹלָמָהּ. אָנָּה תְהִי  
נַפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ כְּבוֹד. שְׁבַע  
שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

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

**YIZKOR**—*In remembrance of deceased congregants:*

יִזְכֹּר אֱלֹהִים נְשִׁמוֹת חֲבֵרֵי הַקְּהָל הַקְּדוֹשׁ הַזֶּה שְׁהִלְכוּ  
לְעוֹלָמָם. אָנָּה תִהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים.  
וְתִהְיֶה מְנוּחָתָם כְּבוֹד. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֵיךָ. נְעֻמוֹת בִּימִינְךָ  
נִצַּח. אָמֵן:

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

*YIZKOR—In remembrance of victims of the Shoah:*

יִזְכֵּר אֱלֹהִים נַשְׁמוֹת [ . . . וְ ] כָּל־אֵלֶּה שֶׁנִּטְבְּחוּ בַשּׁוֹאָה.  
אָנָּה תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶי מְנוּחָתָם  
כְּבוֹד. שְׁבַע שְׂמָחוֹת אֶת־פְּנֵיךָ. נַעֲמֹת בִּימֵינֶךָ נְצַח. אָמֵן:

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

*YIZKOR—In remembrance of our Martyrs:*

יִזְכֵּר אֱלֹהִים נַשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ  
אֶת־נַפְשָׁם עַל־קְדוּשַׁת הַשֵּׁם. עַל־קִיּוֹם הָעָם. וְעַל־נְאֻלַת הָאָרֶץ  
וְהַגְּנוּתָהּ. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַדָּר גְּבוּרָתָם וּמִסִּירוֹתָם. וְתִהְיֶינָה  
נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶי מְנוּחָתָם כְּבוֹד.  
שְׁבַע שְׂמָחוֹת אֶת־פְּנֵיךָ. נַעֲמֹת בִּימֵינֶךָ נְצַח. אָמֵן:

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

*YIZKOR—In remembrance of the Righteous of Other Peoples:*

יִזְכֵּר אֱלֹהִים נַשְׁמוֹת חַסִּידֵי אֲמוֹת הָעוֹלָם שֶׁהִלְכוּ לְעוֹלָמָם.  
אָנָּה תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶי מְנוּחָתָם  
כְּבוֹד. שְׁבַע שְׂמָחוֹת אֶת־פְּנֵיךָ. נַעֲמֹת בִּימֵינֶךָ נְצַח. אָמֵן:

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

EYL MALEY RAHAMIM—Prayer for Our Martyrs:

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

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

EYL MALEY RAHAMIM—Prayer for All Our Departed:

אל מלא רחמים שוכן במרומים המצא מנוחה נכונה  
תחת כנפי השכינה במעלות קדושים וטהורים כזהר הרקיע  
מזהירים את נשמות כל אלה שהזכרנו היום לברכה. אָנָּא  
בַּעַל הַרְחָמִים תְּסַתִּירֵם בְּסִתְרֵךְ כְּנַפֶּיךָ לְעוֹלָמִים. וְתַצְרוֹר  
בְּצָרוֹר הַחַיִּים אֶת־נְשָׁמוֹתֵיהֶם וְיִנּוּחוּ עַל־מִשְׁכְּבוֹתָם בְּשָׁלוֹם.  
וְנֹאמֵר אָמֵן:

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

## Shall we cry out?

Shall we cry out in anger, O God,  
Because Your gifts are ours but for a while?

*Shall we forget the blessing of health  
The moment it gives way to illness and pain?*

Shall we be ungrateful for the moments of laughter,  
The seasons of joy, the days of gladness and festivity?

*When a fate beyond our understanding takes from us  
Friends and kin whom we have cherished, and leaves us  
Bereft of shining presences that have lit our way  
Through years of companionship and affection,*

When tears cloud our eyes and darken our world,  
And our hearts are heavy within us,

Shall we blot from our minds the love

We have known and in which we have rejoiced?

*Shall we grieve for a youth that has gone  
Once our hair is gray and our shoulders bent,  
And forget days of vibrancy and power?*

Shall we, in days of adversity, fail to recall

The hours of joy and glory You once granted us?

*Shall the time of darkness put out forever  
The glow of the light in which we once walked?*

Give us the vision, O God, to see and feel

That imbedded deep in each of Your gifts

Is a core of eternity, undiminished and bright,

An eternity that survives the dread hours of affliction and misery.

*Those we have loved, though now beyond our view,  
Have given form and quality to our lives;  
And they live on, unfailingly feeding  
Our hearts and minds and imaginations.*

They have led us into the wide universe

We continue to inhabit; and their presence

Is more vital to us than their absence.

*What You give, O Lord, You do not take away,  
And bounties once granted  
Shed their radiance evermore.*

Within us Your love and vision,

Now woven deep into the texture of our beings,

Live and will be ours forever.

*Morris Adler—adapted*

## As we remember them

At the rising of the sun and at its going down,  
we remember them.

*At the blowing of the wind and in the chill of winter,  
we remember them.*

At the opening of the buds and in the rebirth of spring,  
we remember them.

*At the shining of the sun and in the warmth of summer,  
we remember them.*

At the rustling of the leaves and in the beauty of autumn,  
we remember them.

*At the beginning of the year and at its end,  
we remember them.*

As long as we live, they too will live;  
for they are now a part of us,  
as we remember them.

*When we are weary and in need of strength,  
we remember them.*

When we are lost and sick at heart,  
we remember them.

*When we have joy we crave to share,  
we remember them.*

When we have decisions that are difficult to make,  
we remember them.

*When we have achievements that are based on theirs,  
we remember them.*

As long as we live, they too will live;  
for they are now a part of us,  
as we remember them.

*Sylvan Kamens and Jack Riemer*



מִזְמוֹר לְדָוִד.

יְיָ רֹעִי לֹא אֶחָסֵר:

בְּנֵאֲוֹת דָּשָׂא יִרְבִּיצָנִי. עַל־מֵי מְנַחֹת יִנְהַלְנִי:

נַפְשִׁי יִשׁוּבֵב. יִנְחֵנִי בְּמַעְגַּל־צֶדֶק לְמַעַן שְׁמוֹ:

גַּם כִּי־אֵלֶךְ בְּגֵיא צְלָמוֹת. לֹא־אִירָא רָע כִּי־אֲתָה עִמָּדִי.

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הִמָּה יִנְחַמְנִי:

תַּעֲרֹךְ לְפָנַי שֶׁלְחֹן גִּיד צִרְיָי.

דֹּשַׁנֹּת בַּשֶּׁמֶן רֹאשִׁי כּוֹסֵי רִנָּה:

אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי.

וּשְׁבַתִּי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

The Lord is my shepherd, I shall not want.

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

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

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

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

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

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

*Mizmor l'David. Adonai ro-i lo eh̄sar.*

*Bi-n'ot de-she yar-bi-tzeyni, al mey m'nuḥot y'na-ha-leyni.*

*Naf-shi y'sho-veyv, yan-ḥeyni v'ma-g'ley tzedek l'maan sh'mo.*

*Gam ki ey-leyḥ b'gey tzal-mavet, lo ira ra, ki attah ima-di.*

*Shiv-t'ḥa u-mish-anteḥa hey-mah y'na-ḥa-muni.*

*Ta-aroḥ l'fa-nai shul-ḥan, neged tzor'rai,*

*Di-shanta va-shemen ro-shi, ko-si r'va-yah.*

*Aḥ tov va-ḥesed yir-d'funi kol y'mey ḥa-yay,*

*V'shavti b'veyt Adonai l'oreḥ yamim.*

Psalm 23

מְזֹמֵר לְדָוִד.

יְיָ רֹעִי לֹא אֶחְסָר:

The Lord is my shepherd, I shall not want.

בְּנֵאֹת דֶּשֶׁא יַרְבִּיעֵנִי.

God makes me lie down in green pastures,

עַל־מֵי מְנוּחֹת יַנְהִילֵנִי:

And leads me beside the still waters.

נַפְשִׁי יִשׁוּבָב. יַנְחֵנִי בְּמַעְגַל־יְצַדִּיק לְמַעַן שְׁמוֹ:

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

גַּם כִּי־אֵלֶךְ בְּגֵיא צַלְמוֹת. לֹא־אִירָא רָע כִּי־אָהָה עִמָּדִי.

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

שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הִמָּה יַנְחֵמְנִי:

Your rod and Your staff comfort me.

תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֹגֵד צָרָרִי.

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

דִּשְׁנָתְךָ בַשֶּׁמֶן רֹאשִׁי כּוֹסֵי רִנָּה:

You anoint my head with oil; my cup overflows.

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי.

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

וְשָׁבְתִי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

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

## Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְיִמְלִיךְ מַלְכוּתָהּ בְּתַיִכּוֹן וּבְיַמִּיכּוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא  
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן  
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

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

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

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

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

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

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

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

## Mourner's Kaddish

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

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

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

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

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

### THE GIFT OF MEMORY

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

*Morris Adler*

### A GENTLE FRIEND

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

*Daniel Sanders*

MUSAF  
*Additional Service  
for Festivals*

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מוֹסַף לְרֵגֵלִים

*Standard Musaf Amidah, page 438.  
Interpretive Musaf Amidah, page 460.  
Concluding Prayers and Hymns, page 478.*

## Interpretive Musaf Amidah for Festivals

(כי שם יי אקרא הבו גדל לאלהינו: אדני שפתי תפתח ופי יגיד תהלתך:)

ברוך אתה יי אלהינו ואלהי אבותינו.  
אלהי אברהם אלהי יצחק ואלהי יעקב.  
אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.  
האל הגדול הגבור והנורא אל עליון.  
גומל חסדים טובים וקנה הכל.  
וזכר חסדי אבות

ומביא גאולה [גואל] לבני בניהם למען שמו באהבה:  
מלך עוזר ומושיע ומגן.

ברוך אתה יי מגן אברהם ועזרת שרה:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:

*On Shemini Atzeret and Simhat Torah add:*

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מחיה מתים ברחמים רבים.  
סומך נופלים ורופא חולים ומתיר אסורים  
ומקים אמונתו לישני עפר.

מי כמוך בעל גבורות ומי דומה לך  
מלך ממית ומחיה ומצמיח ישועה:

ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

*In silent prayer, omit Kedushah, and continue on page 464.*

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

## Interpretive Musaf Amidah for Festivals

“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.

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

### SOURCE OF LIFE AND MASTER OF NATURE

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

*On Shemini Atzeret and Simḥat Torah add:*

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

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

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

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

*In silent prayer, omit Kedushah, and continue on page 465.*

### 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) and reflects a preference for the Hebrew word Geulah, “Redemption,” a term which lends itself to broad interpretation.*

(A.N.S.)

Kedushah

נְעַרְיָךָ וְנִקְדִישְׁךָ כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְקֻדְּשִׁים  
שְׁמֶךָ בְּקֹדֶשׁ. כְּכָתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.  
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת. מְלֵא כְלֵהָאָרֶץ כְּבוֹדוֹ:  
כְּבוֹדוֹ מְלֵא עוֹלָם. מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לְזֶה אֵיזָה מְקוֹם  
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמְיַחֲדִים שְׁמוֹ  
עָרַב וּבִקֵּר בְּכָל־יּוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע אֲמָרִים.

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כְל־חַי. לְהִיּוֹת לְכֶם לֵאלֹהִים.

אֲנִי יי אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יי אֲדוֹנֵינוּ מְה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ:  
וְהִנֵּה יי לְמַלְךְ עַל־כְּלֵהָאָרֶץ בַּיּוֹם הַזֶּה הוּא יְהִיָּה יי אֶחָד  
וְשְׁמוֹ אֶחָד: וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמַלְךְ יי לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדָר וָדָר. הַלְלוּיָהּ:

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּה. וּלְנִצַּח נְצָחִים קֹדֶשְׁתָּךְ נִקְדִישׁ.  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעַד. כִּי אֵל מְלַךְ  
גָּדוֹל וְקָדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ:

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

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

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

**Baruḥ k'vod Adonai mi-m'komo.**

*(continued on facing page)*



## An Interpretive Kedushah

Let us proclaim God's holiness with words first uttered  
By sacred Seraphim in the prophet's mystic vision:

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

"God's glory is everywhere!" the heavenly voices proclaimed;  
And we, in worship, strive to feel God's Presence;  
In reverence and hope we echo the chant of angels:

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

O God of Love, reveal Your mercy and compassion  
To Your people, who twice each day proclaim in love:

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

The Lord is our God—*May we acknowledge this at all times!*  
The Lord is our Parent—*May we be God's loyal children!*  
The Lord is our Sovereign—*May God's will rule our lives!*  
The Lord is our Redeemer—*May we be worthy of redemption!*  
With compassion, may God soon proclaim anew:

*"I am the Lord your God."*

Then, in faith and joy, we shall sing with the Psalmist of old:

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

Throughout the generations we shall declare Your greatness;  
May young and old, near and far, unite to proclaim Your holiness.

*As our lips utter words of reverence and praise,  
May our lives be sanctified by our yearning for Your Presence.  
Praised are You, O Lord, the holy God.*

(Adina N. Samuelson)

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

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

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

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

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

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

אתה בחרתנו מכל־העמים. אהבת אותנו ורצית בנו.  
 ורוממתנו מכל־הלשונות. וקדשתנו במצותיך. וקרבתנו  
 מלבנו לעבודתך. ושמך הגדול והקדוש עלינו קראת:

*On Sabbath add the words in brackets.*

ותתן לנו יי אלהינו באהבה [שבתות למנוחה ו] מועדים  
 לשמחה חגים וזמנים לששון. את־יום [השבת הנה ואת־יום]

חג המצות הנה. זמן חרותנו *On Pesah*

חג השבועות הנה. זמן מתן תורתנו *On Shavuot*

חג הסוכות הנה. זמן שמחתנו *On Sukkot*

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

[באהבה] מקרא קדש. וזכר ליציאת מצרים:

#### THE BLESSINGS OF THE FESTIVALS

*O Lord our God, on this sacred day  
 We thank You for the blessings  
 Which Your Festivals bring into our lives.*

*They bring gladness into our lives,  
 As we fulfill the Biblical summons,  
 "You shall rejoice in your Festivals."*

*They bring gratitude into our lives,  
 As we are reminded once again,  
 Of the abundance of Your goodness.*

*They bring memory into our lives,  
 As we reach back across the centuries  
 And recall great moments in our People's past.*

*They bring fellowship into our lives,  
 As we join our brothers and sisters everywhere,  
 In observing our People's sacred days.*

*They bring holiness into our lives;  
 For You, O God, have hallowed these Festival days,  
 And through them, Your people Israel.*

## YOUR PEOPLE DRAWN NEAR THROUGH MITZVOT AND WORSHIP

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

### THE FESTIVALS: A gift of love

*On Sabbath add the words in brackets.*

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

*Festival of Matzot, the season of our freedom;*

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

*Festival of Sukkot, the season of our gladness;*

*Festival of Shemini Atzeret, the season of our gladness;*

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

### THE HERITAGE OF OUR FESTIVALS

*On Pesah:*

*We thank You, Lord our God, for redeeming our ancestors from bondage, for implanting within us the love of freedom, and for endowing us with the capacity for hope, at this spring-time season of renewal.*

*On Shavuot:*

*We thank You, Lord our God, for revealing Your teachings to our ancestors at Sinai, for bringing them into an everlasting Covenant with You, for bestowing upon our People great teachers of Torah, and for endowing us with the capacity to seek and know Your will in every generation.*

*On Sukkot and Shemini Atzeret:*

*We thank You, Lord our God, for guiding our ancestors through the wilderness in their journey to the Promised Land, for causing Your spirit to dwell in their frail booths and in our hearts, and for calling upon us to utilize the blessings of the earth with care—and with love for all Your children.*

יהי רצון מלפניך יי אלהינו ואלהי אבותינו מלד רחמן  
 שתרחם עלינו ועל ארצה ברחמיך הרבים.  
 ותבנה מהרה ותגדל כבודך:  
 גילה כבוד מלכותך עלינו מהרה.  
 והופע והנשא עלינו לעיני כלחי.  
 וקרב פזוקינו מבין הגוים.  
 ונפוצותינו פנס מירכתי ארץ:  
 והביאנו לציון עירך ברגה.  
 ולירושלים מקום מקדשך בשמחת עולם.  
 ששם עשו אבותינו לפניך את־קרבות חובותיהם.  
 תמידים כסדרם ומוספים כהלכתם.  
 ושם נעבדך בלבב שלם ונמלא את חובותינו כמצות רצונך:

*Some congregations recite the following:*  
 The Festival Offerings brought by our ancestors.  
 את־מוסף יום (השבת הנה ואת־מוסף יום)

On Shavuot:	On Pesah:
חג השבועות	חג המצות

On Shemini Atzeret and Simhat Torah:	On Sukkot:
השמיני חג העצרת	חג הסוכות

הנה עשו והקריבו אבותינו לפניך באהבה כמצות רצונך  
 כמו שכתבת בתורתך:

## TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Sovereign:  
Have compassion upon us and upon Your Holy Land.  
Rebuild it speedily, and enhance its glory.

Reveal the majesty of Your sovereignty over us soon;  
May all humanity witness that You are our Sovereign.  
Gather the dispersed of our people from among the nations,  
And assemble our scattered folk from the ends of the earth.

Lead us to Zion, Your city, with song,  
And to Jerusalem, site of Your Temple, with everlasting joy.  
For as there our ancestors brought to You  
The prescribed sacrificial offerings of this day,  
So will we serve You there, with devotion,  
Fulfilling our duties, wholeheartedly, in accordance with Your will.

(A.N.S.)

## RECALLING THE ANCIENT TEMPLE SERVICE

For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. There sacrifices were offered daily on behalf of the entire nation.

*On the Sabbath and on each Festival, special sacrifices marked the holiness of the day. Thus the Temple and its rituals symbolized Israel's consecration to God.*

The Temple has long since been destroyed; yet the remembrance of it lives on. The form of worship practiced there belongs to a bygone age; yet it continues to awaken solemn and uplifting thoughts.

*When we recall the ancient Temple, we link ourselves to Zion and to our heritage; we sense again that we are part of one people, dedicated to the service of God and God's Torah of righteousness.*

Today, our worship is one of prayer, praise, and reflection. But as we think of the piety of our ancestors, who from their meager supply of cattle and grain, offered their best possessions in the service of God, shall we be content to offer God mere words, which entail no labor and which require no sacrifice?

*Let us resolve to devote not only our words but also our substance and our energies to serving God's will.* (Milton Steinberg—adapted)

On Sabbath add:

יִשְׁמְחוּ בְּמַלְכוּתָהּ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵי.  
עַם מְקַדְּשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטּוֹבָה.  
וְהַשְּׁבִיעֵי רְצִיתָ בּוֹ וְקִדְּשָׁתוּ.  
חֲמֻדַּת יָמִים אוֹתוֹ קְרָאתָ.  
זְכַר לַמַּעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלֶךְ רַחֲמָן רַחֵם עָלֵינוּ. טוֹב  
וּמְטִיב הַדֶּרֶשׁ-לָנוּ. שׁוֹבָה אֱלֵינוּ בְּהֵמוֹן רַחֲמֶיךָ בְּגִלְגַּל אֲבוֹת  
שְׁעָשׂוּ רְצוֹנָךְ. בְּנֵה אֲרָצְךָ כְּבִתְחֻלָּהּ וְכוֹנֵן יְרוּשָׁלַיִם כִּימֵי  
עוֹלָם. וְהִרְאֵנוּ בְּבִנְיָנָה וְשִׁמְחָנוּ בְּתַקּוּנָהּ: וְשֵׁם נִעְלָה וְנִרְאָה  
וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשֵׁלֶשׁ פַּעַמֵי רְגְלֵינוּ:

כְּכֹתוֹב בְּתוֹרַתְךָ. שְׁלוֹשׁ פַּעַמִּים בַּשָּׁנָה יִרְאָה כָּל-יִזְכּוֹרְךָ אֶת-פָּנָי יי אֱלֹהֶיךָ  
בְּמָקוֹם אֲשֶׁר יִבְחַר. בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבִיעוֹת וּבְחַג הַסִּכּוֹת. וְלֹא יִרְאָה  
אֶת-פָּנָי יי רִיקָם: אִישׁ כְּמַתְנֵת יָדוֹ כְּבִרְכַּת יי אֱלֹהֶיךָ אֲשֶׁר גָּמְדוֹלְךָ:

On Sabbath add the words in brackets.

וְהַשִּׂיָּאֵנוּ יי אֱלֹהֵינוּ אֶת-בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם  
לְשִׁמְחָה וּלְשִׂשׁוֹן כַּאֲשֶׁר רְצִיתָ וְאַמְרַתָּ לְבָרְכֵנוּ: אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ [רְצֵה בְּמִנוּחַתְנוּ] קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתָן חֶלְקֵנוּ  
בְּתוֹרַתְךָ שְׁבַעֲנוּ מִטּוֹבָה וְשִׁמְחָנוּ בִּישׁוּעַתְךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ  
בְּאַמֶּת. וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרַצוֹן] בְּשִׁמְחָה וּבְשִׂשׁוֹן  
[שַׁבַּת ו] מוֹעֲדֵי קִדְּשֶׁךָ. וַיִּשְׁמְחוּ בְּךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יי מְקַדֵּשׁ [הַשַּׁבַּת ו] יִשְׂרָאֵל וְהַזְּמִינִים:

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

*On Sabbath add:*

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

**IN MERCY, RESTORE YOUR PRESENCE AND REBUILD YOUR LAND**

Our God and God of our ancestors, merciful Sovereign, be gracious to us. Source of all goodness, answer our prayers. Mercifully return to us for the sake of our ancestors who were faithful to You. Rebuild Your land as of old and establish Jerusalem as in ancient days. Enable us to behold it rebuilt and to rejoice in its renewal. And there we shall go up and reverently appear to worship You as we observe our three pilgrimage Festivals.

“Three times a year shall you appear before the Lord in the place which the Lord shall choose: on the Festivals of Pesah, Shavuot, and Sukkot. But do not appear before the Lord empty-handed; each person shall bring an offering according to the blessings which the Lord your God bestowed.”

*(Deut. 16:16-17)*

**BESTOW YOUR BLESSINGS** (Adapted from the Hebrew)

Bestow upon us, O Lord our God,  
The blessings of Your Festivals.

Grant us life and peace;  
Favor us with joy and gladness;  
Sustain us with the promise of Your love.

Our God and God of our ancestors,  
Help us to sanctify our lives through Your *Mitzvot*,  
And grant us a share in Your Torah.

Enrich us with Your goodness;  
Gladden us with Your assurance of redemption;  
Purify our hearts to serve You in truth.

Grant us joy and fulfillment through Your sacred Festivals;  
May we and our People everywhere  
Rejoice in sanctifying Your holy name.

Praised are You, O Lord,  
Who sanctifies [the Sabbath and] the Household of Israel  
Through the heritage of the sacred Festivals.

*(A.N.S.)*

בְּרוּךְ אַתָּה יי מְקַדֵּשׁ וְהַשְׁבֵּת וְיִשְׂרָאֵל וְהַזְמִינִים:

*Baruh ata Adonai, m'ka-deysh [ha-shabbat ve] yisrael v'ha-z'manim.*

רצה יי אלהינו בעמך ישראל.  
 ותפלתם באהבה תקבל ברצון.  
 ותהי לרצון תמיד עבודת ישראל עמך:  
 ותחזיקה עינינו בשוכך לציון ברחמים.  
 ברוך אתה יי המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו  
 לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה  
 לך ונספר תהלתך על חיינו המסורים בינך ועל נשמותינו  
 הפקודות לך ועל נסיה שבכל-יום עמנו ועל נפלאותיה  
 וטובותיה שבכל-עת ערב ובקר וצהרים. הטוב כי לא-יכלו  
 רחמיך. והמרחם כי לא-תמו חסדיך. מעולם קנינו לך:

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

**RETZEY: Find favor with us**

*"Find favor, O Lord, with Your people Israel,  
 And accept our prayers with Your Grace and Love."*

*May our lives, as individuals and as a community,  
 Reflect our devotion to Your will,  
 So that day by day, in word and deed,  
 May we draw ever closer to You.*

*Find favor, O Lord, with us and with our prayers,  
 On this Festival day and at all times.*

*May we be privileged to witness soon  
 The full return of Your Spirit to Zion—  
 O merciful God, who welcomes the prayer  
 Of all who worship in humility and truth.*

(Ben Saul)

**V'teḥe-zena eyney-nu b'shuv-ḥa l'tzion b'ra-ḥamim.**

**ברוך אתה יי המחזיר שכינתו לציון:**

*Baruḥ ata Adonai, ha-maḥa-zir sh'ḥinato l'tzion.*

*Praise to You, O Lord, who restores the Divine Presence to Zion.*



**ACCEPT OUR PRAYER AND BLESS ZION**

Find favor, O Lord our God, with Your people Israel,  
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; for You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

**MODIM: A prayer of thanksgiving**

*We thankfully acknowledge You, O Lord,  
God of our ancestors and Source of our strength.  
Daily we are blessed in ways beyond measure.*

*We give thanks, O Lord, for treasures which are ours:  
The powers of body, mind, and spirit,  
The loved ones and friends who nourish and sustain us,  
The goodly heritage which guides and enriches us.*

*As we ponder the blessings and miracles in our lives,  
We lift our voices in thanksgiving and praise;  
Source of blessing, Lord of compassion,  
You are our abiding hope.*

בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְחָה וְלֵךְ נְאֻה לְהוֹדוֹת:

*Baruh ata Adonai, ha-tov shimha u-l'ha na-eh l'hodot.*  
Praised are You, beneficent Lord, to whom all praise is due.

אלהינו ואלהי אבותינו. בְּרַכְנוּ בְּבְרָכָה הַמְשֻׁלֶּשֶׁת בְּתוֹרָה הַכְּתוּבָה עַל  
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו כֹּהֲנִים. עִם קְרוֹשֶׁךָ כְּאֲמֹר:

Congregation:

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ: כֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַגְדֶּךָ: כֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם: כֵּן יְהִי רָצוֹן:

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר  
פְּנִיָּךָ. כִּי בְּאוֹר פְּנִיָּךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת  
חֶסֶד וַצְדָקָה. וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ:  
בָּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

(Hoshanot for Sukkot, pages 504-513.)

Reader:

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

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

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

Congregation:

Keyn y'hi ratzon.

Keyn y'hi ratzon.

Keyn y'hi ratzon.

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

Bless us, O God, with the threefold blessing of the Torah of Moses, pronounced in ancient days by Aaron and his sons, Your consecrated priests:

**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, our Creator, with the Divine light of Your presence. For by that 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, at all times, with Your peace. Praised are You, O Lord, Bestower of peace upon Your people Israel.

**GRANT PEACE TO ALL**

Grant peace, O Lord, to each of us,  
The peace that comes from faith in You.

*For so it is written:*

*“You will keep in perfect peace  
Those who trust in You.”*

Grant peace, O God, to our children,  
The peace that comes from a knowledge and love of our heritage.

*For so it is written:*

*“When all your children shall be taught of the Lord,  
Great shall be the peace of your children.”*

Grant peace, O God, to Your people, the House of Israel,  
The peace that comes from strength of spirit and resolve.

*For so it is written:*

*“The Lord will give strength to our people,  
The Lord will bless our people with peace.”*

Grant peace, O Lord, to all Your children,  
The peace that comes from creating a kind and just society.

*For so it is written:*

*“For the work of righteousness shall be peace,  
And the effect of righteousness calm and confidence forever.”*

(Isaiah 23:3; 54:13; Psalms 29:11; Isaiah 32:17)

**בְּרוּךְ אַתָּה יי הַמְּבַרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:**

*Baruḥ ata Adonai, ha-m'vareyḥ et amo yisrael ba-shalom.*

We praise You, O Lord, Bestower of peace upon Your people Israel.

אָלֵהִי. נִצּוּר לְשׁוּנֵי מִרְעֵ וּשְׁפָתַי מִדְּבַר מִרְמָה.  
וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפָּר לְכָל תַּהֲיָה:  
פָּתַח לִבִּי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
וְכָל הַחֹשֶׁבִים עָלַי רָעָה.  
מִהֲרָה הַפֵּר עֲצָתְךָ וְקַלְקַל מַחְשַׁבְתְּךָ:  
עֲשֵׂה לְמַעַן שְׂמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ  
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרַתְךָ:  
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי:  
יְהִיו לְרִצּוֹן אֲמֵרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.  
יְיָ צוּרִי וְגֹאֲלִי:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

## GUARD MY TONGUE FROM EVIL

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

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

Amen.

*Adapted from the Hebrew by Morris Silverman*

## AN INTERPRETIVE ELOHAI NETZOR

O Lord, guard my tongue from evil  
And my lips from speaking guile;  
Guard my heart from hatred  
And my mind from harmful thoughts.

Help me to avoid shameful speech  
As well as shameful silence.

May my words be messengers of Your will,  
Humble in spirit, helpful in purpose,  
Seeking justice, and pursuing peace.

O Lord, guard my spirit from weakness;  
And my soul from gloom or despair.

Strengthen my worthy desires  
That I may serve You, in joy, every day;  
Thus may I reflect honor on Your holy name  
In all that I say and do.

*Ben Saul*

אין באדוֹנינוּ.	אין באלהינוּ.
אין כְּמוֹשֵׁי־עֵנוּ:	אין כְּמִלְכֵנוּ.
מי באדוֹנינוּ.	מי באלהינוּ.
מי כְּמוֹשֵׁי־עֵנוּ:	מי כְּמִלְכֵנוּ.
נוֹדָה לאדוֹנינוּ.	נוֹדָה לאלהינוּ.
נוֹדָה לְמוֹשֵׁי־עֵנוּ:	נוֹדָה לְמִלְכֵנוּ.
בְּרוּךְ אֲדוֹנינוּ.	בְּרוּךְ אֱלֹהֵינוּ.
בְּרוּךְ מוֹשֵׁי־עֵנוּ:	בְּרוּךְ מִלְכֵנוּ.
אֲתָה הוּא אֲדוֹנינוּ.	אֲתָה הוּא אֱלֹהֵינוּ.
אֲתָה הוּא מוֹשֵׁי־עֵנוּ:	אֲתָה הוּא מִלְכֵנוּ.

אֲתָה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים:

*Alternate (Sefardic rite):*

אֲתָה תִּקּוּם תִּרְחַם צִיּוֹן. כִּי עַתָּה לְחַנּוּנָה כִּי־בָא מוֹעֵד:

Eyn keylo-heynu, eyn ka-do-neynu,  
Eyn k'mal-keynu, eyn k'mo-shi-eynu.

Mi heylo-heynu, mi ha-do-neynu,  
Mi h'mal-keynu, mi h'mo-shi-eynu.

No-deh leylo-heynu, no-deh la-do-neynu,  
No-deh l'mal-keynu, no-deh l'mo-shi-eynu.

Baruh Eloheynu, baruh ado-neynu,  
Baruh mal-keynu, baruh mo-shi-eynu.

Ata hu Eloheynu, ata hu ado-neynu,  
Ata hu mal-keynu, ata hu mo-shi-eynu.

#### A NOTE BEFORE ALENU

One of the oldest post-Biblical Jewish prayers, Alenu acclaims God as Creator and Ruler of the universe, to whom our praise is due, and thankfully proclaims the unique legacy of the Jewish People. (cont'd.)

## EYN KEYLOHEYNU

There is none like our God;  
There is none like our Lord;  
There is none like our Sovereign;  
There is none like our Redeemer.

Who is like our God?  
Who is like our Lord?  
Who is like our Sovereign?  
Who is like our Redeemer?

Let us thank our God;  
Let us thank our Lord;  
Let us thank our Sovereign;  
Let us thank our Redeemer.

Let us praise our God;  
Let us praise our Lord;  
Let us praise our Sovereign;  
Let us praise our Redeemer.

You are our God;  
You are our Lord;  
You are our Sovereign;  
You are our Redeemer.

## A PATHWAY TO PEACE

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא. תְּלִמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם  
בְּעוֹלָם. שְׁנֵאמַר וְכָל-בְּנֵיךְ לְמוֹדֵי יְיָ וְרַב שְׁלוֹם בְּנֵיךְ. אֵל תִּקְרָא בְּנֵיךְ אֶלָּא  
בּוֹנֵיךְ: שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ וְאִין לָמוּ מְכַשׁוּל: יְהִי שְׁלוֹם בְּחִילְךָ  
שְׁלֹוה בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֵי אֲדַבְּרָה-נָא שְׁלוֹם בְּךָ: לְמַעַן בֵּיתֵי יְיָ  
אַלְהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ: יְיָ עֵז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשְׁלוֹם:

Rabbi Eleazar quoted Rabbi Hanina who said: "Scholars increase peace in the world," as is written: "When all your children shall be taught of the Lord, great shall be the peace of your children." Interpret the second *ba-na-yih* ("your children") as *bo-na-yih* "those who have understanding." Great peace have they who love Your Torah; and there is no stumbling for them. Peace be within your walls, and security within your palaces. For the sake of my brethren and friends, I would say, Peace be with you! For the sake of the House of the Lord our God, I seek your good. The Lord will give strength to our people; the Lord will bless our people with peace. (Talmud Berakhot 64a)

*The second section of the Alenu hopefully anticipates the day when all humanity will acknowledge God's sovereignty, in a perfected world. Attributed to Rav, a 3rd-century Babylonian Talmudist, who is said to have introduced it into the Malhuyot (Sovereignty) of Rosh Hashanah Musaf, it has been recited at the conclusion of all services since the early 14th century.*

## Alenu

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.  
שְׁלֵא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.  
שְׁלֵא שָׁם חָלַקְנוּ בָהֶם  
וְגָרְלָנוּ כְּכֹל־הַמוֹנִים:

וְאֵנְחָנוּ כּוֹרְעִים וּמְשַׁתְּחִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקָּדוֹשׁ בָּרוּךְ הוּא.

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

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

### **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 לָּךְ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲנֹךְ.  
 לְהַעֲבִיר גְּלוּלִים מִדֶּהָאָרֶץ וְהֵאֱלִילִים בְּרוֹת יִבְרַתוּן. לְתַמְקֵן  
 עוֹלָם בְּמַלְכוּת שְׂדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֱלֹהֶיךָ  
 כְּלִרְשָׁעֵי אֶרֶץ: יִפְּירוּ וַיִּדְעוּ כְּלִיּוֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע  
 כְּל־בְּרַךְ תִּשָּׁבַע כְּל־לְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ.  
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל מְלִכּוּתְךָ. וְתִמְלֹךְ  
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמְּלָכוֹת שֶׁלָּךְ הֵיא. וְלְעוֹלָמֵי  
 עַד תִּמְלֹךְ בְּכַבוֹד: בְּפֶתוּב בְּחוֹרְתְּךָ. יי יִמְלֹךְ לְעֹלָם וָעֶד:  
 וַיֵּאמֶר. וְהָיָה יי לְמֹלֶךְ עַל־כָּל־הָאָרֶץ.  
 בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד:

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

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

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

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

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

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

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

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

### 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 unfailing love, as they now rise to recite the hallowed words of the Kaddish.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְנִמְלִיד מְלַכּוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל  
בְּעֻלְא וּבְזִמן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁמַבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה  
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיד הוּא. לְעָלָא מִן כָּל־בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:

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

Mourners:

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

Congregation and mourners:

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

Mourners:

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

## Mourner's Kaddish

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

*Congregation and mourners:*

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

*Mourners:*

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

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

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

### THE KADDISH

*The Kaddish is not a prayer for the dead, but a mandate to the living. It bids us rise above our sorrow, and fixes our view upon the welfare of humanity. It lifts our hope and directs our vision to a day when all shall at last inhabit the earth as children of the One God, when justice shall reign supreme, in peace.*

*(Richard C. Hertz)*

*"The loving kindness which we show to the departed is the ultimate form of loving kindness." (Rashi)*

*One of the most tender examples of such loving kindness is the recitation of the Mourner's Kaddish during the Period of Mourning and on the anniversary of a loved one's death. As we remember our departed, we perpetuate their presence among us. By remembering them we confer upon them the gift of immortality.*

בְּתֵרֶם כֹּל יִצִיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזַי מָלַךְ שְׁמוֹ נִקְרָא:	לָעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל
לְבַדּוֹ יִמְלוֹךְ נִזְרָא:	וְאַחֲרַי בְּכָלוֹת הַכֹּל
וְהוּא יְהִיָּה בְּתַפְאָרָה:	וְהוּא יְהִיָּה וְהוּא הַנֵּה
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:	וְהוּא אֶחָד וְאֵין שְׁנַי
וְלוֹ הָעֵז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוֹר חֲבֵלִי בְּעֵת צָרָה:	וְהוּא אֵלֵי וְחֵי גּוֹאֲלִי
מְנַת כּוֹסֵי בַיּוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוֹס לִי
בְּעֵת אִישָׁן וְאַעֲיָרָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יֵי לִי וְלֹא אֵירָא:	וְעַם רוּחִי גּוֹנֵתִי

Adon olam asher malah, b'terem kol y'tzir niv-ra.  
L'eyt na-asa v'heftzo kol, azai meleḥ sh'mo nikra.

V'aharey kih-lot ha-kol, l'vado yim-loḥ nora.  
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.

V'hu eḥad v'eyn shey-ni, l'ham-shil lo l'haḥ-bira.  
B'li reyshit b'li taḥlit, v'lo ha-oz v'ha-misra.

V'hu Eyli v'ḥai go-ali, v'tzur ḥevli b'eyt tzara.  
V'hu nisi u-manos li, m'nat kosi b'yom ekra.

B'yado afkid ruḥi, b'eyt ishan v'a-ira.  
V'im ruḥi g'vi-yati, Adonai li v'lo ira.



## ADON OLAM

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

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

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

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

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

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

וְשִׂמְחָתָם בְּחַגֵּי יְהוָה אֵךְ שִׂמְחָה!

V'sa-mahta b'hageha v'hayitah ah sameyah!

Rejoice in your Festivals; celebrate in gladness!