Shabbat & Festival Mornings

- BIRHOT HA-SHAHAR: Preliminary Blessings
- PESUKEY DE-ZIMRA: Introductory Hymns & Psalms
- SHAHARIT: Morning Service
- SEDER KERIAT HA-TORAH: Torah Service
- MUSAF: Additional Service
_vertsב ההילך צבר. מעמנתך ישראלי:
לאיון בירב חסות אבומה ינוקה.
משמתיה אלכה יוכל קרש ברקמה:
ננ שבקה הנון ינקה. המקוה משכן כבודך:
ואני אשמתיה ואכרשה. אברכה לבר יושן עשת;
ננין משתחזרין ננ תחת רצון.
אליהם ברבך הנון. עันני资产重组 ישאלה:

Ma tovu oha-leha yaakov,
Mish-k’no-teha yisrael.
Va-ani b’rov ḥas-d’ḥa, avo vey-teḥa,
Eshta-ḥa-veh el hey-ḥal kod-sh’ḥa b’yira-teḥa.
Adonai ahavti m’on bey-teḥa,
U-m’kom mish-kan k’vo-deḥa.
Va-ani eshta-ḥa-veh v’eḥra-a,
Ev-r’ḥa lifney Adonai osi.
Va-ani t’filati l’ḥa Adonai eyt ratzon,
Elohim b’rov ḥas-deḥa, aneyni be-emet yish-eḥa.

BIRHOT HA-SHAHAR
MA TOVU: To worship in Your sanctuary with reverence

Howgoodlyareyourdwellings,OJacob,
Yoursanctuaries,OIsrael!

ThanthanksYourabundantkindness,OLord,
IamableenterYourhouse,

tobowdownbeforeYinreverence,
Inthissacredplaceofworship.

Lord,IlovetobeinYourhouse,
TheSanctuarydedicatedtoYourglory.

HereIworshipinYourpresence,
OLord,myMaker.

Inkindness,Lord,answermyprayer;
Mercifully,grantmeYourabidinghelp.

WehavecomeintoYourhouse,OLord,
TopraywithourfellowJewsinyoursanctuary.

ButifthheavensaremereYourthrone,
IftheearthisbutfYourfootstool,

IftheheavenofheavenscannotcontainYou,
Howmuchlessthishouse,buildbymerehumanhands.

Yet,althoughYourdwellingplaceiseveryplace,
AndalthoughYoucansoughtandfoundinanyplace,

Itistothisplacethatwecome_mostconfidently—
ToseekrenewalinYourpurifyingpresence.

(H. J. Matt)
Ashrey

Psalms 64:5, 144:15, 145, 115:18

(Translation, p. 337.)

PESUKEY DE-ZIMRA [190]
Ashrey yosh-vey vey-teḥa, od y’ha-l’luḥa selah.
Ashrey ha-am sheh-kaḥa lo, ashrey ha-am sheh-Adonai Elohay.

T’hila l’David.

Aro-minḥa Elohai ha-meleḥ, va-avarḥa shimḥa l’olam va-ed.
B’hol yom avar-ḥekā, va-aḥal’la shimḥa l’olam va-ed.

Gadol Adonai u-m’ḥulal m’od, v’li-g’dulato eyn ḥey-ker.
Dor l’dor y’shabaḥ ma-aseḥa, u-g’vuro-teḥa ya-gidu.

Hadar k’vod ho-deḥa, v’div-rey nif-l’oteḥa a-siḥa.
Ve-ezuz no-ro-teḥa yo-meyru, u-g’dulat-ḥa asap-rena.

Zey-ḥer rav tuḥva ya-biu, v’tzid-katḥa y’ra-neynu.
Ḥanun v’raḥum Adonai, ereḥ apa-yim u-g’dol ḫased.

Tov Adonai la-kol, v’ra-ḥamav al kol ma-asav.
Yo-duḥa Adonai kol ma-aseḥa, va-ḥa-ṣideḥa y’vav-ḥuḥa.

K’vod mal-ḥutha yo-meyru, u-g’vu-ratḥa y’da-beyru.
L’hodin li-v’neḥy ha-adam g’vu-rotav, u-ḥ’vod hadar mal-ḥuto.

Mal-ḥutha mal-ḥut kol olamim, u-mem-shal-t’hā b’hol dor va-dor.
Someyḥ Adonai l’hōl ha-nof-lim, v’zo-kef l’hōl ha-k’fufim.

Eyney ḥol eyleḥa y’sa-beyru, v’ata noteyn ḥelem et ḥḥ-lam b’ito.
Po-tey-ḥah et ya-deḥa, u-ḥas-ba l’hōl ḥai ratzon.

Tzadik Adonai b’ḥol d’ra-ḥav, v’ḥasid b’ḥol ma-asav.
Karoḥ Adonai l’hōl ko-rav, l’hōl asher yik-ra-uḥu ve-emet.

R’tzon y’rey-av ya-aseḥ, v’et shav-atam yish-ma v’yo-shi-eym.
Shomeyṭ Adonai et kol oḥa-vaḥ, v’eyt kol ha-r’shaim yash-mid.

T’ḥilat Adonai y’daber pi,
Vi-vareyḥ kol basar sheym kod-sho l’olam va-ed.
Va-anah-nu n’va-reyḥ Yḥ, mey-ṭa 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; Halleluyah.

[191] INTRODUCTORY HYMNS AND PSALMS
Psalm 150

Halleluiah.
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’haleyh Yah,
Halleluiah.

PESUKEY DE-ZIMRA
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.  

(Alshaya 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 Law)
שוֹכָן עָדָּךְ כְּדוּרָךְ שֵׁם
וְקָהָהָ בְּאִדָּכְיוֹךְ בְּנַי לְשֵׁרָם פָּאָה הַשַּׁעַר
בְּבַיָּר יִשְׂרָאֵל
וּבְרִיבֵרָה אֲרִיקָמִים מַהְפְּרֵרָה
וּבָלָשַׁוּ דֶּסֶרְיָמִים מַחְרוֹמֵם
וּבָקַר בּוֹרֵי קָרִים מַחְקָרֵם

בְּכִפְּנַפְּקַלָתוֹת רְבָּבָתוֹת צָפָה בִּית יֵסְרָאֵל בַּרְכָּה יִבְסָר
שֵׁם מַלְכַּנְו בְּכִפְרַע חַוֹרָה. שֵׁם חוֹכַת בּוֹלְכִנְכִּפְרִים
לָפְשָׁה יִנְאַלְנֵי נְאָלְנֵי אָפֶּהְנֵי. לְהוֹצִיא הָלָכָל לָשֶׁנֶּה
לֹא הַרְוָם לָכֶּרֶב לָעֵלָה לֶכֶּלֶּל עָלָלֵי בְּרָכָבֵר
שִׁירָה לוֹשְׁבֵהָו רוֹדּ בּוֹ לַשְׁעָר מֵעָרָה

יִשָּׁהְבוּ שֵׁם לָכֶּרֶב מַלְכַּנְו. נַחֲלַת הָמָלֶל נְאָרָלִים לִגְרוֹמוּשָׁה
בּוֹשְׁפִים בְּכָפֵרָה. כִּי לֹא בָּאָה יִנְאָלְנֵי נְאָלְנֵי אָפֶּהְנֵי
שִׁירְמַת נְאָלְנֵי לָכֶּרֶב עַלַּקְשָׁפֹתֵי הַגִּבּוֹרָה
לְהוֹצִיא הָלָכָל קָרַשָּה נְאָלְנֵי בְּרָכָבֵר לוֹשְׁבֵהוּ מִשְׁפָּתָה
עַדָּ עֶלְּבָּם בּוֹרְוָה יֵאָלָם מַלְכַּנְו בְּטָמָשְׁבֵהוּ. אֵל
הוֹדֶרֶתָה אָדוֹן הָמָלֶלֵא. מַהְוָה בּוֹשְׁפָר בּוֹרְוָה. מַלְכַּנְו
אֶלָּ לַשְׁעָר מֵעָרָה

Sho-ḥeyn ad marom v'kadosh sh’mo,
V’ḥatuv: ra-ṭ’nu tzadikim ba-donai,
La-y’sharim nava t’hila.

B’fṭi y’sḥarim tit-halal,
U-v’divey tzadikim tit-barah,
U-vi-l’shon ḥasidim tit-romam,
U-v’kerev k’doshim tit-kadash.

PESUKEY DE-ZIMRA [218]
Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra hiru-ney, v’yam-liḥ mal-ḥutey
B’ḥa-yey-hon u-v’yomey-ḥon
U-v’ḥa-yey d’ḥal beyt yisrael
Ba-agala u-viz-man kariv, v’imru amen.

Congregation and Reader:
Y’hey sh’mey raba m’varaḥ l’alam ul-alney 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’rḥu ḥu, l’eyla* min kol bir-ḥaṭa v’shi-rata
Tush-b’ḥaṭa v’ne-ḥemata da-amiran b’alma, v’imru amen.

*On Shabbat Shuvah add a second l’eyla, ḥe’ilah.

PESUKEY DE-ZIMRA [220]
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.
BARHU: The call to worship

Reader:
ְברֵה יָתִין חַמֵלֶר:

Congregation and Reader:
ברuh יָתִין חַמֵלֶר לְעוֹלָם נֶעַר:

ברuh לְעוֹלָם בַּלְאַלְכִּי יִמְלָחֵי קְלוּלָם וַיַּעֲלֶם זֶהֶר אָוּר בּוֹרָא

הַשְׁקֵר עֲשֵׂה שִּׁלָּחֵן בּוֹרָא אֲתֵדַעַל:

(On weekdays, continue on p. 232.)

Reader: Baruh et Adonai ha-m’vorah.

Congregation and Reader:
Baruḥ Adonai ha-m’vorah l’olam va-ed.

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
Yo-tzeyr or u-vorey ḥo-sheh, oseḥ shalom u-vorey et ha-kol.

VOICES WHICH ECHO ACROSS TIME

Having gathered to worship as a congregation,
We blend our voices and join our hearts;

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

As they prayed the words which we are about to hear and utter,
They bequeathed to us their thoughts, their hopes, their faith.

These ancient words, now enshrined in our worship,
Stir our souls anew and invite us again—

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

SHAḤARIT / SHABBAT & REGALIM [224]
BARHU: The call to worship

Reader:
Praise the Lord, Source of all blessing.

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

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

(On weekdays, continue on p. 233.)

MAY OUR LIVES PROCLAIM YOUR GLORY

O Lord, the heavens proclaim Your glory;
And we, Your creatures on earth,
Behold in wonder Your endless miracles.

Help us to recognize Your guiding power
In distant galaxies and in our own souls.

Teach us Your Law of righteousness and love
So that Your spirit may govern our lives.

Source of peace, bless our worship;
May our meditations find favor in Your sight.

May our gratitude for Your wonders
Lead us, in love, to Your service,

So that, like the changing seasons, the days, the nights,
Our lives, too, will proclaim Your glory. Amen.
EYL ADON—A “Creation Hymn” for Shabbat

אַל אָרֹן על כְּלֵיהַמַּעְשֶׁה
ברֹזֵר עַל כְּלֵיהַמַּעְשֶׁה
בָּא nuְלָא עַלָּא עֲלֵה
לֵ今回の וַחְוֹתָה מַכְבּוֹת אֲחוֹת

הָמַשְׁתַּאֵת על חִיוֹת חַוּקֵש
הָיַתָּה בְּבָטָלוּב עַל־חַוּקֵשָׁה
הָכְזַה יָמָשׁוֹר לְטַעְנֶה כַּפָּא
הִשְׂרָא וְחָמֵימִים לְפָנֵי בַּעֹדַה

שְׂחִירָא מַאֲוֹרָה שְׁחִירָא אַלְכְּחָה
יִצְרֵה בְּרִשָּׁת בְּכֶנַּחִישָׁה
ְלֵזַה וְזָבְרוּתָה בִּמְעָה
לַחְוֹת מֶשֶׁלִּים בַּעְכֵּר בַּמְלָל

כְּלָלָאָה ויִנְפָּקִיטְוָה בְּכָה
ְלֵזַה זְוָה בְּכָל־חָעֶלָה
שְׁמַחְתָּה בְּכֶנַּחִישָׁה קְשָׁיסָה בּוֹבָא
לאָשְׂמָ בְּשָׁאָה לְזָרוֹ פָּוָו

סָאָר בְּבָטָלוּב נַחְתִּים לְשָׁמוֹ
כְּלָלָה הָרֹתָה לְנָבֶאָה מִלְכָּוָה
כָּרָא לְקָשָׂיסָה וַיַּזְרָא אַוָר
לְאָזָי גֵּחֲמִי זָהָבָה מִלְכָּוָה
שַׁבְּחַה נַחְתִּים לְכָל־כְּלָלָאָה פָּוָו
הַפְּנַיּוֹרָה זָהָבָה מְהַלְכִּים אֲחוּוֹת כָּלָלָא

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

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

Tovim morot sheh-bara Eloheynu, y'tzaram b'daat b'venah u-v'haskeyl.
Ko-ah u-g'vurah natan ba-hem, lih-yot mosh-lim b'kerev tey-veyl.

SHAHARIT / SHABBAT & REGALIM [228]
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'havod not-nim li-sh'mo, tza-holah v'rinah l'zey-ḥer malḥuto.
Kara la-shemesh va-yizraḥ 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.

[229] MORNING SERVICE / SABBATH & FESTIVALS
AHAVAH RABBAN

(continued)

Ahavah rabbah ahav-tanu Adonai Eloheynu,
Heemla g’dola vi-y’teyra ha-malta aleynu.
Avinu mal-keynu, ba-avur avo-teynu shehbat-’hu v’ha,
Vat’lam-deym hukey ha-yim,
Keayn t’honey-nu ut-lam-deynu.

Avinu ha-av ha-raha-man ha-m’raheym,
Raheym aleynu, v’teyn b’li-beynu l’havim ul-has-kil,
Lish-mo-a, lil-mod u-l’la-meyd, lish-mor v’la-asot,
Ul-ka-yeym et kol divrey talmud tora-teha b’ahavah.
V’ha-eyr ey-neynu b’tora-teha,
V’day-beyk libeynu b’mitz-votehah,
V’ya-heyd l’va-veynu l’ahavah ul-yirah et sh’meha,
V’lo ney-vosh l’olam va-ed.
Kii v’sheym kod-sh’ha ha-gadol v’ha-nora batah-nu
Nagila v’nisa-m’ha bi-y’shu-ateha.

SHAHARIT / SHABBAT & REGALIM [238]
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.
Va-havi-eynu l'shalom mey-arba kanfot ha-aretz.
V'toli-heynu ko-m'miyut l'ar-tzeynu.
Ki Eyl poeyl y'shu-ot ata,
U-vanu vaharta mi-kol am v'la-shon;
V'keyrav-tanu l'shimha ha-gadol sela be-emet,
L'hodot l'ha u-l'yahed-ha b'ahavah.
Baru'h ata Adonai, ha-boheyr b'amo yisrael b'ahavah.

TO BE REMINDED

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

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

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

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

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

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

(Based on P. 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

The Shema

The Shema

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

[Barух шеым к'вод ма-ךעטו ל'ולמ וָא-אד.]”

V’ahavta eyt Adonai Eloheха
B’ḥol l’vaḥa, u-v’ḥol naḥ-sh’ḥa, u-v’ḥol m’odeḥa.
V’ha-yu ha-d’varim ha-eyleh
Asher anoḥi m’tza-v’ḥa ha-yom al l’va-veḥa.
V’shi-nan-tam l’va-neḥa v’dibarta bam
B’shiv-t’ḥa b’vey-teḥa u-v’leḥ-t’ḥa va-dereḥ,
U-v’shoḥ-b’ḥa u-v’ku-meḥa.
U-k’šar-tam l’ot al ya-deḥa,
V’ha-yu l’totafot beyn eyneḥa.
U-ן’tav-tam al m’zuzot bey-teḥa u-vish-areḥa.

SHAHARIT / SHABBAT & REGALIM [242]
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 יד (Yid) 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)
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.

(Pirkei Avot 1:3)

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

(Pirkei Avot 4:2)

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

(Salanter)

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

(Bahya)
KEEP THESE WORDS

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

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

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

Deuteronomy 11:13-21

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

(Maimonides)

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

(Nahman of Bratzlav)

Rav Aha said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.

(Talmud Yerushalmi, Pesah)
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 a’harey l’vav-hem v’a’harey 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-tze-y-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)

[247] MORNING SERVICE / SABBATH & FESTIVALS
 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.
Ezrat Avoteynu

שנאם באה אבותנו אתה היה מESSAGES
הברך עליכם מESSAGES
המשמיעים וארק الملك עם קשתותך
אשבר אשים Prosecutor למסעותיך
ותעורך וירבך ישמך על לבך
אמרת אתה הוא אוורו מלך:
ואלך בוצר בלבי יכמא
אמרת אתה הוא ראשן וisNewה הוא שחרון
ימבליירך איך כל ימלך ולאומך׃
מסכרים נואלון ונאלווה ומעביר עבירות קרמיה:
כבודיכים הגבאת יבכרך נפלאה. נאם סאותך
ונריה מסכרים ודיריים kapsריה. נאם אימים קאריה.
אותיך מחור לאכתרך:
על אאותך שמחת חוהים וرحمות אלה. חונת ידידים
ימירון שישת והשמיעות ברוך הוהאוז למלך כל
כי קוראים דר נינהו גורל פנה. משפלי אימים ממבירך
שמלך מלאכי אסויים והראים עזיהו ד릴ו לעונה
לעזרך בצת שמחת אלהי.

SHAHARIT / SHABBAT & REGALIM [250]
EZRAT AVOTENNU:
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)
משה ובניו ישראל צ’ו ענה ישראל בשמחתה רבה.
ואמר בכם.
נירבעכאת באלים נו.
כפי בכם נאמר הבאת.
נואת השעיה. משחה באלים לישמע על שפת הים.
נזכור לךوحدחקלייך אמריה.
ו’ ימלוולעלעם נא.’
זור ישראל קומה בחזרות ישראל.
人大常委 בכם יהודים ישראל.
בם ישראלernational ישמה קדש ישראל.
ברוחך קם השם ישראל.

The Sabbath Amidah begins on page 254 or page 255.
The Festival Amidah begins on page 272 or page 273.
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.)
Shaḥarit Amidah for Festivals
Interpretive Opening Blessings

(اتحاد שבת תפלה ו أمريיה טהרת

ברוך אהתו נביה אלהים אלהי ידך.

אלים סברת אלהי ידך אלהים אלהי ידך.

אלים שרה אלהים רבחה אלהים אלהי נ Çalışא.

האם תבריה תבריה תבריה תבריה אלהי נ Çalışא.

ברוך אהתו נביה אלהים אלהי ידך.

ומברא נביה [اهرة] הכנני בניםまでの שם בראתה.

משלת עתים ו זמנם נביה אהתו אלהים אלהי וידך.

אשה בוחרת מעשה אחרון מהוה אמתו אלהי וידך.

From Simḥat Torah through the first day of Pesah:

משיח ברוחו ו מי שלם:

משקלו חיות במקהלות חיות ברעמים וברוע.

סימן מקоловיהם דרכי חיות וחייםיהם יאמרים.

יווהיהם אומרים לי משמע עפר.

מי כוזבבוט בברחות ומי חותם לא.

משלת עתים ו zamanם ומדבריהם ישרו.

אשתו אלהים אלהים מהוה אמתו אלהי וידך.

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

M’hal-keyl ḥa-yim b’hesed,
M’ḥa-yey meytim b’ra-ḥa-mim rabim,
Someyḥ naf-lim v’ro-fey ḥolim u-matir asurim,
U-m’ka-yeym emu-nato l’-shey-ney afar.
Mi ḥa-moḥa ba-al g’vurot u-mi do-meh laḥ,
Meleḥ mey-mit u-m’hayeh u-matz-miah y’shua.

SHAḤARIT LI-REGALIM / INTERPRETIVE AMIDAH BLESSINGS [273]
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 Rebeccah, God of Rachel, and God of Leah, Great, mighty, and exalted One—You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors, And lovingly offer redemption to their descendants, In accordance with Your great name.
You are our Sovereign and Helper, our Savior and Protector. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

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

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

נֵבְדָשׁ אָחַר יוֹקֶמֶת בֶּעוֹלָם כָּשֶׁם שֵׁפָאָרָישֶׁם אָוֹתָו בָּשֵׁם

וּרְוָו. בָּכָהוֹת עֶלְיוֹן בָּנֵיהוָו. בְּכָרָא אֶל הָאֱלֹהִים אֶאָטָר.

וּרְוָו קָרָו כָּרָו וְיֵשְׁבָּאָו. מְלָא כָּל הַהָאָרֶץ כּוֹדֵדָו.

אֶזֶכֶז בּוּקֵז קרֵזֶר אִשֶּׁר אִשְׁוּר זֶמֶרֶם מְשַׁמֵּשֶם כּוֹל מְכַסֵּשֶם.

לְאָמַר שֶׁרֵפֵי לֶאָמַתִּים בְּרֹחֶז אֲמַרָה.

בְּרֹחֶז עָבְרוֹיָה מְסַקְּפְּקֶדֶה:

סְמַקְּפְּקְפֶדֶה לְכָלָהוּ הָוְיֶשׁ הַמַּפְרֹס הַבָּעֲשֵׁה יַדָּו בָּיַמְיָו

שָׁכֵנָה לֶאָזֶר חֵרָה הַמַּפְרֹס בָּזֶרֶם. בְּכָרָא בֶּתְמַיָּו לֶאָמַלְוַב נֶזֶר בְּהַשָּׁמַיָּו שְׁחֵקָוָה שְׁחֵק רוֹחֶזֶר לֶאָזֶר

וּרְוָו לְאִלֶּחַּה בַּשּׁוֹם: יַעֲשֶׂה מְרַאָשֶׁה סְלַפְּכָוָה בֵּרֶכֶר

נָסַמְוֶר בְּשָׁרֶה עַשְׂרֵי עַלְבֵּרֶם רוֹד מְשִׁיט אֵלָהָה:

נֶלְכָּה בּוּ לֶאָמַלְוַב. יָאַלְטָהָו צָוֵי לֶאָזֶר גָּדָר. נֶלְכָּה:

לָאָרֶם נְוֵיָו מְגָרֶל. יָלָשְׂהָו בַּשְּׁנֵי גָּרְשָׁהָו בָּשָׁרֶה.

שָׁבֵכָוָה אַלְּכָּלוֹת מְשֶׁנֶק לְאִשֶּׁר לֶאָמַלְוַב חָזֶר. בָּי הָאָלוֹת

וּרְוָו נָבְרָשׁ אֲמַרָה. בְּכוּרָה אַםָּה נְאָל הָאֲדָרָה:

N'ka-deysh et shimha ba-olam,
K'sheyym sheh-mak-di-shim oto bi-sh'mey marom,
Ka-katuv al yad n'veieha, 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'ha'zak mash-mi-im kol,
Mit-nas-im l'unat s'rafim, l'una-tam bara'ho yo-meyru:

Bara'ho k'vodo 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 irla,
L'dor va-dor u-l'neḥ-tzaḥ n'tzaḥim.
V'ey-neynu tir-ena mal-ḥu-teḥa,
Ka-davar ha-amur b'shirey 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'neḥ-tzaḥ n'tzaḥ-im 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:

אָמַּה בֵּרֹוקָה אֶשְׁמֹעָה בֵּרֹוקָה לְפָרָשַׁת בְּכֶלִילוֹת

וּכְלָלֵי קָטָלֵי לְפָרָשַׁת בְּכֶלִילוֹת.

סְמַעְתָּנָה בְּכֶלִילוֹת. אָמַּה בֵּרֹוקָה לְפָרָשַׁת בְּכֶלִילוֹת.

In Shemini Atzeret and Simhat Torah:

נָשְׁמֵה בְּכֶלִילוֹת אֶשְׁמֹעָה לְפָרָשַׁת [סְמַעְתָּנָה בְּכֶלִילוֹת]

מַעֲרַדְתָּנָה אֶשְׁמֹעָה לְפָרָשַׁת [סְמַעְתָּנָה בְּכֶלִילוֹת]

אֲחָדִים [סְמַעְתָּנָה בְּכֶלִילוֹת]

כְּלָלֵי קָטָלֵי לְפָרָשַׁת [סְמַעְתָּנָה בְּכֶלִילוֹת]
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.
On Shavuot say:

תניNEWS

On Pesah say:

תני מק GetString

On Shemini Atzeret
and Simhat Torah say:

הספיגין לה נסה

On Sukkot say:

תני לסבוב

On Sabbath add the words in brackets.

_Instance in נ_salute נאתשת נאתשת נאתשת נאותשת מטפשת להיות לשהולא

לשמחה ולשוש הכסף לתוך האפר נלבונב: נאלניה

ואלניה אבוךטונג [לדעת המג愛情 התנוה] ישון בקטוניה, לגמא

החלונ בחרונא שבעון מפורק ישפורנ בישורמה ושם

לעומ לשבט בחאף. רביםולג כאלניה [גסייה

גוצא] מ戍תוה ברוש [שבט 1] מונלרי. קורש [רומיה

בוק דיין ואושרי ישא. ברזיל אשה כPostBack [نشاط 1]

ישראל חסידים:

SHAHARIT / AMIDAH LI-REGALIM [278]
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

Pesaḥ.
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.
The following may be said in an undertone:

ומירם אבינו נרום שאמתי אוי נאלאו איבאוה
כייבש הלוך ויזהר בראשה. אבלו וודא ואוה למקול
וכתבח על שתהיהן וקנמנינ. בן מתנה ומקומין ומקומים
ובאינו נגזר על קדים ולאשף ידם ע IDM רחצה תלעביה
בליבך שלם על שטאנו מורים אלר. ברוך אל 황ראות:

וтелכליות שהר נרמור שמחבללש חמי הלולע וואר.
ollen התנות יחיאו שמחה שלולה אי שמחбо באשה זאות
ואדניה בעיש.

V’tehé-zenah eyney-nu b’shuv-ḥa l’tzion b’raḥamim,
Baruḥ ata Adonai, ha-maḥa-zir sh’hinato 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 kindesses never cease. You are our abiding hope.

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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.
Shaḥarit / Amidah Li-Regalim

Sim shalom tovah u-v'raḥah ba-olam,
Heyn va-ḥesed v'raḥamim aleynu v'al kol yisrael ameḥa.
Bar-ḥeynu avinu kulanu k'eḥad b'or paneḥa,
Ki v'or paneḥa natata lanu Adonai Eloheynu
Torat ḥa-yim, v'ahavat ḥesed,
U-tz'dakah, u-v'raḥah, v'raḥamim, v'ḥa-yim, v'shalom.
V'tov b'eyneḥa l'vareyḥ et am-ḥa yisrael
B'ḥol eyt u-v'ḥol sha-a bi-sh'lomeḥa.
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."
"May the Lord show you kindness and be gracious to you."
"May the Lord bestow favor upon you and grant you peace."

Congregation: May this be God's will.
May this be God's will.
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.
Yi-h’yu l’ratzon imrey fi, v’heg-yon libi l’fa-neha,
Adonai tzuri v’go-ali.

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

THE WORDS WE PRAY AND SPEAK

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

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

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

Amen.

Adapted from the Hebrew by Morris Silverman

II  O Lord, guard my tongue from evil
and my lips from speaking falsehood.

Help me to ignore those who slander me,
and to be humble and forgiving to all.

Open my heart to Your Torah,
that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill,
that I may praise Your power, Your holiness, and Your Law.

Save Your loved ones, O Lord;
answer me with Your redeeming power.

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

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

Amen.

Adapted from the Hebrew
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 Ḥodesh, Ḥanukkah, and Yom HaAtzma-ut.

(Netilat Lulav, p. 718.)

ברוך אַתָּה ה’ אַלְיָמָה מלך עָלָיו׃
אַשְרָה קָדוֹשָׁבָךָ בְּמַעֲשֵׂי יָדֶךָ לֵךְ גִּרֹם אֶת-חָלֵלָה׃

חלֵלָה

חלֵלָה סְבָרָה נֶגֶב׃
וַיֶּשֶׁנָּה יִֽכְרָֽנָה׃
מַעֲשֵׂה יֵצֶר-עַלָּיו׃
נֵגָאָבָה שְׁמֵהָ נֶגֶב׃
רֵם עַל-חָלֵלָה-נוֹנָה
וְיֵצֶר אֶל-בָּרוּךָ׃
בִּפְנֵי לָדוּת וָשָׁבָת׃
בֵּשָׂם וְאֶלֶּה׃
מַעֲשָׂה לְרָצוּת לַאֲרוּם׃
מַעְרֵשׂ וְעַל-יָדָּנוּ׃
לְחַסְּפֵי בְּרָצוּת וְאֶלֶּה׃
מַעְרֵשׂ וְעַל-יָדָּנוּ׃
כַּלְלָה.

Opening Blessing of Hallel:

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

HALLEL [288]
Hallel

For Festivals, Rosh Ḥodesh, 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
B'tzeyt yisrael mi-mitz-ra-yim,
Beyt ya-akov mey-am lo-eyz.

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

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

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

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

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

Mi-lifney adon h’uli aretz,
Mi-lifney Elo-ha ya-akov.

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

On Rosh Hodesh and on the last six days of Pesah, continue on page 294.
WHEN ISRAEL WENT FORTH FROM BONDAGE

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

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

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

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

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

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

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

Psalm 114

On Rosh Ḥodesh and on the last six days of Pesah, continue on page 295.
לְאָלִין יִנְאַלָּן
כִּילָלְשָׁאָן חַי בָּבֹד
עֲלֵיָּמָּה עֲלֵיָּמָּה:
ָלְהָא אֲמוֹרָה דּוֹנְיָה
אֶשָּּר יֵלָדְאָהוּ:
כָּלָּא אָשָּרְכֶמֶים שָׁהְדַּה
עָבָדֵיָהּ יָמָּה אֱלֹהָה:
עֶנִּיָּה לָחֶם לָאַ לָרָא
אָבִּי לָחֶם לָאַ יִשְׁמַע
רָבִּי לָאַ לָאַ יִשְׁמַע
לָאָדַר יוּכָל בָּרָעָה:
כָּמְנוֹתָה יָהוּ עָשָּׁסְהָה
נָשָּׁרְאֲל בַּמֶּשֶּה בְּיִ
נָצְרוֹם וָטָנְשָׁם הָאָא
בּוֹתָ אָהֲרָא בְּסַפְּהוּ בֵּי
נָצְרוֹם וָטָנְשָׁם הָאָא
וּרוֹיָא בְּסַפְּהוּ בֵּי

Yisrael b'tah ba-donai,
   ez-ram u-ma-ginam hu.
Beyt aharon bit-hu va-donai,
   ez-ram u-ma-ginam hu.
Yirey Adonai bit- hu va-donai,
   ez-ram u-ma-ginam hu.
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
יִכְבֵּרֵך בְּכֵּרוֹת אֵת בָּנָי אֲשֶׁר אָחִיבִי אֶעֶדְרָתָם
הַכִּסְפִּים עַמְּדַךְ בְּפֶרֶסְתָּם
יֵצֶּה יְעַלֵּךְ עַל לָבוֹן
בָּרָכֵיָם עַל לָבֹן
אֵשֶׁה שְׁפִּימוֹ לְנִי
הַשִּׁפִּימוֹ לְנוֹ לְבֵרֵי לָבֹון
לֵא שְׁפִּימוֹ לְבֵרֵי לָבֹון
סְפּוֹחַ עַרְכַּרְךָ לֵיה
לָלֵא סְפּוֹחַ עַרְכַּרְךָ לֵיה
כְּלֵלֶיה

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

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 115:12-16

On Rosh Ḥodesh and on the last six days of Pesah, continue on page 299.
 OMIT ON ROSSH HODESH AND ON THE LAST SIX DAYS OF PESAH.

אַהֲכֵהוּ, כִּיְרַשְׁפָּעֵן
וֹבֵיָם אֵיתָרֵא
כַּרְחָה, בְּאֶנְפַּלֵיָנוּ
בְּרֵיחַ ויֹאֶהֶלְּיָנוּ

כִּיְרַשְׁפָּע וּאֵיתָרֵא
חֹון, בְּאֶנְפַּלֵי
שֶׁמֶר אֹמָטָא
וּלְאֵלֶּ וּרְוַטָא
בְּרֵיָא טַפָּוְאָה
וּלְאֵלֶּ אֶל כַּלְלָכי
בְּרֵי בְּלַפֵּא מְעָאָה
אַלְּשַנִיָא מְרַדְּקֵיָא

אַלְּכָלָל לֶפֵּי
בְּאַרְאוֹת חָמָיָא
בְּאַמָּמָאָא, גָּרֵי
בְּכָלָהֵמוּ מְעָאָה
Omit on Rosh Ḥodesh 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
_halatu et Adonai kol go-yim,
Shab-ḥu-hu kol ha-umim.
Ki gavar aleynu ḫasdo,
Ve-emet Adonai l’olam. Halleluyah.

Hodu la-donai ki tov
Ki l’olam ḫasdo.
Yomar na yisrael
Ki l’olam ḫasdo.
Yomru na veyt aharon
Ki l’olam ḫasdo.
Yomru na yirey Adonai
Ki l’olam ḫasdo.
AN OFFERING OF THANKSGIVING FOR GOD’S BOUNTIES

How can I repay the Lord
For all the Lord’s bounties to me?
    I will lift up the cup of deliverance,
    And invoke the name of the Lord.

I will pay my vows to the Lord,
In the presence of the Lord’s people.
    Grievous in the sight of the Lord
    Is the death of the faithful.

O Lord, because I am Your servant,
Your servant, born of Your maidservant,
You have removed my chains.
    To You will I bring an offering of thanksgiving;
    And I will call upon Your name, O Lord.

I will pay my vows to the Lord,
In the presence of the Lord’s people,
    In the courts of the House of the Lord,
    In the midst of Jerusalem; Hallelujah!

Psalms 116:12-19

GOD’S LOVE AND FAITHFULNESS ARE EVERLASTING

Praise the Lord, all you nations,
Extol the Lord, all you peoples.
    For great is the Lord’s love toward us,
    And the faithfulness of the Lord is everlasting;
    Hallelujah!

Psalm 117

Reader: Give thanks for the Lord is good. Congregation: 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
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’mìn Adonai osah ḥa-yil.
Y’mìn Adonai ro-mey-ma,
Y’mìn Adonai osah ḥa-yil.

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

Pit-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:

ואדך כר יטנשינא
ינמה לארש טנש
כאמ מאמ סבונימ
זכא נפלגח בטניה
ינםל הפשמה ב:ונ

Reader and Congregation:

各自的 והשיגתה זא:ןכשא
各自的 והשלחת זא:ןכשא

Each of the following verses is recited twice:

ברוך יבש ב:סינрабכ יבש
אל ינבון בן
עקרבוניה טמסאת
אול יאלה אינורב:כ
והדר לב זימוב

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.


Baruḥ ha-ba b’sheym Adonai,
Bey-rah-nuḥem mi-beyt Adonai.

Eyl Adonai va-yas er lanu, isru ḥag ba-avotim,
Ad karnot ha-miz-bey-ah.

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

HALLEL

[302]
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 118:22-24

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

ביולאוד ויהי אלמנוח כלמדניאה

הספירהו זדוקים עזחי רצוניך ועולמה ביש מבראש

בראשה זרי ורבך ושבתוה ועברהו וירומם ונוארוה

ויבישו יבליכם אתרשמה מלכה:

כי לה טוב להוהות ולששנה נאה כלם.

כי מעולם ובר עלומים אמא סלא.

ברוח אמא ויהי אלמנח מתשביוהו.
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.

[305]
Torah Service

SEDER KERIAT HA-TORAH

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

(First honoree is called)

Torah Blessings

Each person honored with an Aliyah, recites:

Baruḥ et Adonai ha-m’vorah.

Birkat Hagomel

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, ha-gomey! I’ha-yavim tovot, sheh-g’malani kol tov.
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:

בָּרוּךְ אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ וַעֲשָׂרֵה הַשָּׂרָה שֶׁהַשָּׂרָה בְּמִצְיָּרַתׁ שָׂרָה בָּרוּךְ אֱלֹהֵינוּ מֶלֶךְ שֶׁהַמִּצָּיוֹן שֶׁהַמִּצָּיוֹן

Barukh ata Adonai, Eloheynu melech ha-olam,
asher kid-shanu b'mitz-votav, v'tzivanu la-asok b'divrey Torah.
Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the study of Torah.

BIRKAT HAGOMEL: Upon recovery from serious illness, or escape from danger.
Praised are You, Lord our God, Ruler of the universe, who bestows good beyond our deserving, and who has dealt graciously with me.
Congregation may respond: May God, who has bestowed kindness upon you in the past, bestow kindness upon you in the future.

PRAYERS FOR SPECIAL OCCASIONS appear on pages 838-867.
Blessing Before the Haftarah

ברוך אתה נבחקי כל ה 우리 עליך נוש ובר בבראשית
 Bones יצר את הבר י/videos היר gid חנומך בלא כתוב

Blessings After the Haftarah

ברוך אתה נבחקי כל ה ובר בבראשית
 строки יבר היר gid חנומך בלא כתוב

סדר קריית ה תורה [326]
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 Hamaed Pesah)
recite the following concluding blessing:

עליזויהויה יוּלְדָּהְיוּהוּ וּיְלְדוּהְיוּהוּ וּיְלְדוּהְיוּהוּ
שְׁמַעְתָּךְ שֵׁםָתָךְ לְכֹלָּתָהּ לְכֹלָּתָהּ לְכֹלָּתָהּ
לְכָבֹרָהּ וְלָתְמַעְתָּהּ: שְׁמַעְתָּךְ לְכֹלָּתָהּ לְכֹלָּתָהּ לְכֹלָּתָהּ
לְכָבֹרָהּ וְלָתְמַעְתָּהּ. שְׁמַעְתָּךְ לְכֹלָּתָהּ לְכֹלָּתָהּ לְכֹלָּתָהּ
לְעִלְוְלָהּ וְיָדָה. כְּרוּחַ אַחֲרֵיהּ בְּמַעֲשֶׂה יִשְׁרֵי אֲראֵי

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

עליזויהויה ועליזויהויה ועליזויהויה
שְׁמַעְתָּךְ שֵׁםָתָךְ
[ִּנְהָגָתָךְ נְהָגָתָךְ]
. On Pesah

. On Shavuot

. On Sukkot

. On Shemini Atzeret
and Simhat Torah

שְׁמַעְתָּךְ לְכֹלָּתָהּ [לְכֹלָּתָהּ לְכֹלָּתָהּ] שְׁמַעְתָּךְ לְכֹלָּתָהּ
לָכָבֹרָהּ וְלָתְמַעְתָּהּ: שְׁמַעְתָּךְ לְכֹלָּתָהּ לְכֹלָּתָהּ לְכֹלָּתָהּ
לָכָבֹרָהּ וְלָתְמַעְתָּהּ. שְׁמַעְתָּךְ לְכֹלָּתָהּ לְכֹלָּתָהּ לְכֹלָּתָהּ
לָעִילָה וְיָדָה. כְּרוּחַ אַחֲרֵיהּ בְּמַעֲשֶׂה יִשְׁרֵי אֲראֵי

Seder Keriat Ha-Torah [328]
On Sabbath (including the Sabbath of Hol Hamaed 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 Hamaed 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

אַדּוּדָּא אֵלְאָהוֹת בִּיאַר יִשְׂרָאֵל יְנַעֲשֵׂה. בִּיאַר אֶת קַדְּשֵׁת יִשְׂרָאֵל יְנַעֲשֵׂה.

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:

יזִוּן יְםָשָׁשְׂתָהּ חַתְרוֹת. יְשִׁיבָה בֶּנֶצֶרְכָּה.

“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

הזכרת נפשות
YIZKOR
Memorial Service

הידרכה נשמות
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)

HAZKARAT NESHAMOT [530]
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 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)
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.

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.

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.)*

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**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:**

יוֹר בֶּלֶשׁ נָשְׁתֵּה אָבִי מֹר עִוְלֵלָה לְעָלַלָה. אֵשֶׁת
הָאֲבִי בֶּלֶשׁ צְרוֹרָה בֶּשָּׂרָה. נָשְׁתֵּיהָ בּוּדָה.
שבוע שָׁפָחָה אֵחַּדְנָה. נַעֲמָת בּוּדָה יְצָה. אַמָּה:

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:**

יוֹר בֶּלֶשׁ נָשְׁתֵּה אָמוֹ מֹרָה שָׁפָחָה לְעָלַלָה.
אֵשֶׁת הָאֵמוֹ בֶּלֶשׁ צְרוֹרָה בֶּשָּׂרָה. נָשְׁתֵּיהָ
בוּדָה. שָׁבַע שָׁפָחָה אֵחָּדָּנָה. נַעֲמָת בּוּדָה יְצָה. אַמָּה:

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:**

יוֹר בֶּלֶשׁ נָשְׁתֵּה בֶּלֶשׁ שָׁפָחָה לְעָלַלָה. אֵשֶׁת
נָשְׁתֵּיהָ צְרוֹרָה בֶּשָּׂרָה. נָשְׁתֵּיהָ בוּדָה.
שביע שָׁפָחָה אֵחָּדָנָה. נַעֲמָת בוּדָה יְצָה. אַמָּה:

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:

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:

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:

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:

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:

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:

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):

יִוְרָּה אֶלְּהָיוּ נַשָּׁתָה... שְׁאָלְּלוּ הַלַּעֲלוֹתּוֹ. אָנוּ תַּהֲיָה

נֵפְּשָׁה אֵרְוָה בְּצָרוֹר חֵוִים. וְהָרִי מַעֲקוֹתָהּ כָּבוּרָה. שְׁבַע

שֶׁמֶרֶךְ אָתָּהּ נִצְבָּתָה. נַעֲמָה בָּיֵיֵימְךָ נְצָתָה. לאֶזְקַק.

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):

יִוְרָּה אֶלְּהָיוּ נַשָּׁתָה... שְׁאָלְּלוּ הַלַּעֲלוֹתּוֹ. אָנוּ תַּהֲיָה

נֵפְּשָׁה אֵרְוָה בְּצָרוֹר חֵוִים. וְהָרִי מַעֲקוֹתָהּ כָּבוּרָה. שְׁבַע

שֶׁמֶרֶךְ אָתָּהּ נִצְבָּתָה. נַעֲמָה בָּיֵיֵימְךָ נְצָתָה. לאֶזְקַק.

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:

יִוְרָּה אֶלְּהָיוּ נַשָּׁתָה... שְׁאָלְּלוּ הַלַּעֲלוֹתּוֹ. אָנוּ תַּהֲיָה

נֵפְּשָׁה אֵרְוָה בְּצָרוֹר חֵוִים. וְהָרִי מַעֲקוֹתָהּ כָּבוּרָה. שְׁבַע

שֶׁמֶרֶךְ אָתָּהּ נִצְבָּתָה. נַעֲמָה בָּיֵיֵימְךָ נְצָתָה. לאֶזְקַק.

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:

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:

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:

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:

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:

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 Riomer
Psalm 23

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 eḥsor.
Bi-n'ot de-she yar-bi-tzeyni, al mey m'nuḥot y'na-ha-leyni.
Naf-shi y'šo-veyv, yan-heyni v'ma-g'ley tzedek l'maan sh'mo.
Gam ki ey-leyh b'gey tsal-mavet, lo ıra ra, ki attah ima-di.
Shiv-t'ha u-mish-antehā hey-mah y'na-ha-muni.
Ta-aroh 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'oreh yamim.
Psalm 23

כָּמוֹר כִּוֹדֵה.
כִּי רֹעִי כֵּלָהָה.
The Lord is my shepherd, I shall not want.

בָּנָאָה דֶּשֶּׁא יִרְבֵּצֵא.
God makes me lie down in green pastures,

עַל-לִמְיוּ מַעַוְתּ יִבְהֶלְיִנְי.
And leads me beside the still waters.

כַּפֶּשֶׁא יָשָׁבְכֻ בֶּנְבָּה קַמְשִׁי יָבִים.
God revives my spirit—and guides me in paths of righteousness, for the sake of God’s name.

וּלְכַרְיָאְל בְּנִיא עַלְלוֹא. לֵאָאָיְאָר רֵע בּירַאָה שַׁמָּה.
Though I walk in the valley of the shadow of death, I fear no evil; for You are with me.

שֵּׁכֶרּוֹ וּמַשְׁכִּטָהּ נְפַדְּיָה יִנְחָמְנִי.
Your rod and Your staff comfort me.

הַשֵּׁעָר לְפָנָי שְׁלַהַת יִפְּדַי, יֶדָא.
You prepare a table before me in the presence of my foes.

רַשְׁפָּה בְּשַׁפֶּר רַאֲשׁוֹ נְתַנְוֶה.
You anoint my head with oil; my cup overflows.

אֲרָא מָוֹז נַתָּהְרֵי נַרְפָּאְאָל נְלַיְמִי נְתָי.
Surely goodness and kindness shall follow me all the days of my life.

שֵׁבְתי בְּבֵיתִיּ, לֵאָאָר יֵיָמִי.
And I shall dwell in the house of the Lord forever.
Mourner’s Kaddish

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra ḥiru-tey, v’yan-liḥ mal-ḥutey,
B’ha-yey-ḥon u-v’yomey-ḥon
U-v’ḥa-yey d’ḥol beyt yisrael
Ba-agala u-viz-man kariv, v’imru amen.

Y’heye sh’mey raba m’varaḥ 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’riḥ hu, l’eyla min kol bir-ḥata v’shi-rata
Tush-b’ḥata v’ne-ḥemata da-amiran b’alma, v’imru amen.

Y’hey sh’lamah raba’min sh’ma-ya, v’ḥa-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

מיסה ל跨度

Interpretive Musaf Amidah, page 460.
Concluding Prayers and Hymns, page 478.
Interpretive Musaf Amidah for Festivals

(כריסטן נַכְרֵי גְּפֹרִים בְּלַא-הוֹלְכָּנִים: אֶעֱלַהְוּ בַּעֲשֵׂהּ יִפְי הַיּוֹדֵי מַלֵּחיָה)

כִּבְּרַךְ אָסַפֶּה וְנַכְרֵי גְּפֹרִים בְּלַא-הוֹלְכָּנִים.

אָלָלָה אָסַפֶּה וְנַכְרֵי גְּפֹרִים בְּלַא-הוֹלְכָּנִים.

אָלָלָה שֶׁהַדַּיָּרְיָה לָאֵלַי בַּעֲשֵׂהּ יִפְי הַיּוֹדֵי מַלֵּחיָה לָאֵל.

עִנֵּל מַעֲרִיָּה לְוַיוֹשֵׁי יָקוּםָה וְיָכְלָנָה.

עִנֵּל מַעֲרִיָּה לְוַיוֹשֵׁי יָקוּםָה וְיָכְלָנָה.

עִנֵּל מַעֲרִיָּה לְוַיוֹשֵׁי יָקוּםָה וְיָכְלָנָה.

עִנֵּל מַעֲרִיָּה לְוַיוֹשֵׁי יָקוּםָה וְיָכְלָנָה.

עִנֵּל מַעֲרִיָּה לְוַיוֹשֵׁי יָקוּםָה וְיָכְלָנָה.

עִנֵּל מַעֲרִיָּה לְוַיוֹשֵׁי יָקוּםָה וְיָכְלָנָה.

עִנֵּל מַעֲרִיָּה לְוַיוֹשֵׁי יָקוּםָה וְיָכְלָנָה.

On Shemini Atzeret and Simḥat Torah add:

מְשֻׁרָה כְּרָה וַמִּרְיָה וּפֶסֶף:

מְשֻׁרָה כְּרָה וַמִּרְיָה וּפֶסֶף:

מְשֻׁרָה כְּרָה וַמִּרְיָה וּפֶסֶף:

מְשֻׁרָה כְּרָה וַמִּרְיָה וּפֶסֶף:

מְשֻׁרָה כְּרָה וַמִּרְיָה וּפֶסֶף:

מְשֻׁרָה כְּרָה וַמִּרְיָה וּפֶסֶף:

מְשֻׁרָה כְּרָה וַמִּרְיָה וּפֶסֶף:

מְשֻׁרָה כְּרָה וַמִּרְיָה וּפֶסֶף:

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

M’hal-keyl ḥa-yim b’hesed,
M’ha-yey meytim b’ra-ḥa-mim rabim,
Someyḥ nof-lim v’ro-fey ḥolim u-matir asurim,
U-m’ka-yeym emu-nato li-shey-ney afar.
Mi ḥa-moḥa ba-al g’vurot u-mi do-meh laḥ,
Meleḥ mey-mit u-m’ḥayeh u-matz-miaḥ y’shua.

INTERPRETIVE MUSAF / AMIDAH LI-REGALIM [460]
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 Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.
You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

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

On Shemini Atzeret and Simhat 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


Na-aritz-ha v'nak-dish-ha k'sod si-ah sar-fey kodesh,  
Ha-mak-di-shim shimha ba-kodesh,  
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.  
K'vodo maley olam,  
M'shar-tav sho-alim zeh la-zeh a-yey m'kom k'vodo,  
L'uma-tam baruh yo-meyru:   
  Baruh 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 yif’en 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’mo 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 ḥaṭa,
Li-h’yot laḥem ley-lo-him. Ani Adonai Eloheyn-ḥem.
U-v’diy-rey kod-sh’ha katuva ley-mor:

L’dor va-dor nagid god-leḥa,
U-n’ey-ḥaṭ n’tza-ḥim k’du-shat-ḥa nak-dish,
V’sḥiv-ḥaḥa Eloheynu mi-pinu lo yamush l’olam va-ed,
Ki Eyn meleḥ gadol v’kadosh atah.
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.

[465] INTERPRETIVE MUSAF / FESTIVAL AMIDAH
Some congregations recite the following:
The Festival Offerings brought by our ancestors.

אַתּוֹרָמְוֹת יִזְיָּע (הַשֵּׁבֵעָה חָוָה אַתּוֹרָמְוֹת יִזְיָּע)

On Shavuot: On Pesah:
לה תשבעות לה קפצים

On Shemini Atzeret and Simhat Torah: On Sukkot:
שֵׁם שֵׁם הָרְבֵּה וְסֶפֶסְמִי לְכַלְקַלְקֵם

נה שֵׁשָּׁו וּבֵדֶרֶבֶּו אַבָּטֵרִי נַפְּלַיָּה בֶּסָּבְחָה בֶּסָּבְחָה רַזָּאָה

כֹּלָּ שֶׁשָּׁבְחָה בֶּסָּבְחָה:

INTERPRETIVE MUSAF / AMIDAH LI-REGALIM [466]
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)
שומרי שבת וספד, שבת וקורה על.
עם קדיש ש복ינו. קדש ישבעו ויתנננו מקובע.
והבע שהיו קדש בו, וב즐תאי.
קדשא יום אאות באה.
ורא Ihrer בפשטאות.

אלהים לאלאים אבונים וכלך רחמים דומה עליון, שמים הרוחשכלות. שבה אלהים ביםוה רמהו בכסל אלוהים שעם רattività. בגא אرارה בבלום לכוון, ירשלם כי.
זרעה. והארגו בבונים שםון יเสมו: ישם נשה ונראה
בשמיון לשביעי השמש תפליין: בשמוע בחרות. שלוש ימים השבח, הראת כלפי אורח אתישפין ונאלאים.
בзыва יאשר יcherche. בטוח מסתפן במעה נפשת נקטות, ולא ראה
אתיופי, إن רעם: איש מענה, ייזוב חבר, או אלפים יאשר בהודול.

On Sabbath add the words in brackets.

On Sabbath add: בקמיה ובחרות. שלוש ימים השבח, הראת כלפי אורח אתישפין ונאלאים.
בзыва יאשר יcherche. בטוח מסתפן במעה נפשת נקטות, ולא ראה
אתיופי, إن רעם: איש מענה, ייזוב חבר, או אלפים יאשר בהודול.

イスムーヒューバマルフュータシュモメイアショバタコレヨエグ,
アムモカドシヘイシュヴィイ, クラムイシブユシイティュヘハ,
ヴァハシュヴィイイラツィタボウキダシショト,
ヘクマトヤミンオトカラタ, ゼียวェライマーオセイブレイシット。

INTERPRETIVE MUSAF / AMIDAH LI-REGALIM [468]
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.

 ברוך אתה גי שבת וישראל מזמנית
Barukh atah Adonai, m'ka-deysh [ha-shabbat ve] yisrael v'ha-z'manim.
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'tehe-zena eyney-nu b'shuv-ha l'tzion b'ra-ḥamim.

Baruḥ ata Adonai, ha-maḥa-zir sh'ḥinato l'tzion. Praise to You, O Lord, who restores the Divine Presence to Zion.

INTERPRETIVE MUSAF / AMIDAH LI-REGALIM [470]
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.

Baruḥ ata Adonai, ha-tov shimḥa u-l’ḥa na-eh l’hodot.  
Praised are You, beneficent Lord, to whom all praise is due.
سئلתי ואלצים א GOODMAN. בברכה בברכה והמשלחה מת햐ה בברכה על
ório משוח בשכחה. תאמורה היא שאר וברכה פעמים. כים קדות ואמורה:
Congregation:
בברכה פון וישרכה:
בון ויזון:
יאר פון מיי אליך ויהוה:
בון ויזון:
_lens פון מיי אליך ויהוה פון שלום:
בון ויזון:
icolon שלום שבכה שעך עוכל עוכל הוא והמשיינו עלינו
ועל כלים שלום שבכה. בברכה עוכל עוכל בברכה אין
סנה. לא בברכה שביח全套 אליהם חפץ חפץ והתabwe
תור לפי שבכה וברכה והמשיינו ושימי שלום.شك缝隙
לברך אתישדך ישארך הבכילה והמשלחת שלום:
כברך אשה פון הברך אתישדך ישארך השלום:
(Hoshanot for Sukkot, pages 504-513.)

Reader:
Y'va-reh'ha Adonai v'yish-m'reha.
Ya-eyr Adonai panav eyle-ha
vi-ḥu-neka.
Yisa Adonai panav eyle-ḥa
v'ya-seym l'ḥa shalom.

Congregation:
Keyn y'hi ratzon.
Keyn y'hi ratzon.
Keyn y'hi ratzon.

Sim shalom tovah u-v'rahah ba-olam,
Heyn va-ḥesed v'rahāmim aleynu v'al kol yisrael ameha.
Bar-ḥeynu avinu kulanu k'ehad b'or paneḥa,
Ki v'or paneḥa natata lanu Adonai Eloheynu
Torat ḥa-yim, v'ahavat ḥesed,
U-tz'dakah, u-v'rahah, v'rahāmim, v'ha-yim, v'shalom.
V'tov b'eyneḥa l'vareyḥ et am-ḥa yisrael
B'ḥal eyt u-v'hol sha-a bi-sh'lomeḥa.

INTERPRETIVE MUSAF / AMIDAH LI-REGALIM [472]
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]

ברוך אתה גא' עיני בקברך והשעיך اليישראלי בשלום

Baruch ata Adonai, ha-m'varey et amo yisrael ba-shalom.
We praise You, O Lord, Bestower of peace upon Your people Israel.

[473] INTERPRETIVE MUSAF / FESTIVAL AMIDAH
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

[475] INTERPRETIVE MUSAF / FESTIVAL AMIDAH
Eyn keylo-heynu, eyn ka-do-neynu,
Eyn k'mal-keynu, eyn k'mo-shi-eynu.
Mi ḥeylo-heynu, mi ḥa-do-neynu,
Mi ḥ'mal-keynu, mi ḥ'mo-shi-eynu.
No-deh leylo-heynu, no-deh la-do-neynu,
No-deh l'mal-keynu, no-deh l'mo-shi-eynu.
Baruḥ Eloheynu, baruḥ ado-neynu,
Baruḥ mal-keynu, baruḥ 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

Amir Rabi Alshu Amram Rabi Hana. Malamir yekumi krima Shalom
shevlo. Shevlo Yehudei Lehovin ir bim Shalom Bevil. Shevlo yekumi Aval
monor. Shalom Rabi Alshu Lehovin ir bim Shalom. Yev dibarei Shalom
Shalom veKamot. Evos avos Rabi Alshu Lehovin ir bim Shalom.

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 bo-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 Malkuyot (Sovereignty) of Rosh Hashanah Musaf, it has
been recited at the conclusion of all services since the early 14th century.
Alenu

שלוננו שלושה לอำนาจ חבל
למה ויהל ליזה בקראה.
שלא ישנו בעלני צאצאה
ולא ישנו בקושפת נאצאה.
שלא יש חכלון לבט:
ונרלן בבעל-המום.
לפניך עמון ממליך חמלים
לפקיו ברוחיה חאו.

שאה נוה וקטה שפיה אלימם אראים ומעטב עקור בשפיהם
הם שלח השכינה עיו שביה גורמים: הוא אלוהינו הנב
ועוד. אמת ממלכת אם גולה. בשחתה בשתייתו. בלאשת
הוים והשבת עליים מבלי לנוח אלוהים תשימם
הם שלח בזעם כלם. אין עוד:

Aleynu l’sha-bey-ah la-adon ha-kol,
La-tyet g’dula l’yotzeyr b’reyshrit.
Sheh-lo asanu k’go-yey ha-aratzot,
V’lo samanu k’mish-p’hot ha-adama.
Sheh-lo sam ḥel-keynu ka-hem,
V’gora-leynu k’ḥol hamonam.
Va-anahnu kor-im u-mishta-ḥavim u-modim,
Lifney meleḥ malheh ha-m’laḥim.
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-veḥa
Ki Adonai hu ha-Elohim
Ba-shama-yim mi-maal v’al ha-aretz mi-taḥat, eyn od.

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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'meleḥ 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.

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.
Mourners:

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

Congregation and mourners:

Y’hey sh’mey raba m’varaḥ l’alam ul-alme’y 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’riḥ hu. l’eyla min kol bir-ḥata v’shi-rata
Tush-b’ḥata 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.
Adon olam asher malah, b'tem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol, azai mele'ah sh'mo nikra.
V'aharey kih-lot ha-kol, l'vado yim-loh nora.
V'hu ha-ya v'hu ho-veh, v'hu yi-h'ye b'tif-ara.
V'hu ehad v'eyn shey-ni, l'ham-shil lo l'hah-bira.
B'li reyshit b'li tahlit, v'lo ha-oz v'ha-misra.
V'hu Eyli v'hai go-ali, v'tzur ḥevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi b'yom ekra.
B'yado afkid ruhi, b'eyt ishan v'a-ira.
V'im ruhi 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)

וְשָׁמָּה בְּהֶגֶּה וַיִּתָּ הָאָהֶּ שֵׁמֶה!
V’sa-maḥta b’ḥageḥa v’hayitah aḥ sameyah!
Rejoice in your Festivals; celebrate in gladness!

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