

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.

MAARIV ARAVIM: Lord of night and day

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

Your wisdom opens the gates of dawn;
Your understanding regulates time and seasons.
The stars above follow their appointed rounds,
In response to Your divine will.

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

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

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

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

Two blessings before and after the "Evening Shema"

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

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

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

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

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

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

BARHU: The call to worship

Reader:

בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עַרְבִים בְּחֻקָּהּ פּוֹתַח שְׁעָרִים וּבְחַבּוּנָהּ מְשַׁנֶּה
עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים וּמְסַדֵּר אֶת־הַכִּכְבּוּיִם
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבְיֵא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עַרְבִים:

Reader:

Barhu et Adonai ha-m'vo-rah.

Congregation and Reader:

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

*Baruh atah Adonai, Eloheynu meleh ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'hoama potey-ah sh'arim u-vitvuna m'shaneh itim,
U-maha-lif et ha-z'manim u-m'sadeyr et ha-kohavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ho-sheh v'ho-sheh mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl hai v'ka-yam tamid yimlohe aleynu l'olam va-ed,
Baruh atah Adonai, ha-ma-ariv aravim.*

AHAVAT OLAM:

God's love expressed through Torah and Mitzvot

With everlasting love You have loved Your people Israel,
Teaching us the Torah and its *Mitzvot*,
Instructing us in its laws and judgments.

Therefore, O Lord our God,
When we lie down and when we rise up,
We shall speak of Your Commandments,
And rejoice in Your Torah and *Mitzvot*.

For they are our life and the length of our days;
On them we will meditate day and night.
May Your love never depart from us.

Praised are You, O Lord,
Who loves Your people Israel.

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.

אהבת עולם בית ישראל עמך אהבת.
תורה ומצוות חקים ומשפטים אותנו למדת.
על-כן יי אלהינו בשכבנו ובקומנו נשית בחקיה.
ונשמח בדברי תורתך ובמצותיה לעולם ועד.
כי הם תינו וארך ימינו ובהם נהנה יומם ולילה.
ואהבתך אל תסיר ממנו לעולם.
ברוך אתה יי אהב עמו ישראל:

Ahavat olam beyt yisrael am-ḥa ahavta,
Torah u-mitzvot, ḥukim u-mish-patim
Otanu limad'ta.
Al keyn Adonai Eloheyenu,
B'shoḥ-beynu u-v'ku-meynu nasi-ah b'ḥukeha,
V'nismah b'divrey torateha
U-v'mitz-voteha l'olam va-ed.
Ki heyim ḥa-yeynu v'oreḥ ya-meynu,
U-va-hem neh-geh yomam va-laila.
V'aha-vat-ḥa al tasir mimenu l'olamim,
Baruh atah Adonai, oheyv amo yisrael.

WITH EVERLASTING LOVE



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

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

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

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

The Shema

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

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

V'AHAVTA: You shall love the Lord

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

Deuteronomy 6:4-9

THE SHEMA: A call to witness

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

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

V'AHAVTA: You shall love the Lord

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

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

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאריך: והיו הדברים האלה אשר אנכי מצוך
היום על לבבך: ושננתם לבניך ודברת בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם
לאזן על ירך והיו לטטפת בין עיניך: וכתבתם על-
מזוזות ביתך ובשעריך:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

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

KEEP THESE WORDS

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

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

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

Deuteronomy 11:13-21

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

(Maimonides)

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

(Nahman of Bratzlav)

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

(Talmud Yerushalmi, Peah)

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מְטֵר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלֻקוֹשׁ וְאִסְפֹת דְגָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֶשֶׂב בְּשָׂדֶךָ לְבְהֵמָתְךָ וְאִכְלָתָ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי-יַפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבְדִּתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטֵר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרַתֶּם אִתְּם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אִתְּם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדֶרֶךְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

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

(Pirkey Avot 1:3)

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

(Pirkey Avot 4:2)

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

(Solanter)

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)

Though enemy hosts pursue us



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

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

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

It is God's will that we be free to use our powers in God's service, and be not bound to the arbitrary rule of any mortal.

Whenever any human tyrant usurps divine authority, oppressing or exploiting other human beings,

The hardening of his heart proves his own undoing; his unrelenting arrogance writes his doom.

Therefore will we never be discouraged nor dismayed, when unrighteous powers rise up to destroy us.

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

We repeat the words of triumph with which they thanked You for their deliverance:

*"Who is like You among the mighty, O Lord,
Glorious in holiness, awesome in renown, doing
wonders?"*

When Your children beheld Your sovereignty, they sang: "This is my God." They proclaimed: "The Lord shall reign for ever and ever."

*Thus it is written: "For the Lord has delivered Jacob and redeemed him from a power mightier than he."
Praise to You, O Lord, Redeemer of Israel.*

Mordecai M. Kaplan and Eugene Kohn (adapted)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם
לְדֶרֶתָם וְנִתְּנוּ עַל־צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אֲתֶם זָנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵת:

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

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God;
And there is none like our Lord.

*It is God who redeemed us from the might of tyrants,
And delivered us from slavery to freedom.*

Great are the things that God has done;
The Lord's wonders are without number.

*God brought forth Israel from Egyptian bondage;
And has been our hope in every generation.*

May You continue Your protecting care over Israel,
And guard all Your children from disaster.

*When the Children of Israel beheld Your might,
They gave thanks to You and praised Your name.*

They accepted Your sovereignty willingly,
And sang in joyous thanksgiving.

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

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

*When You rescued Israel at the Sea,
Your children beheld Your power.*

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

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

Praised are You, O Lord,
Redeemer of Israel.

Morris Silverman (adapted)

אֱמֶת וְאֱמוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זֹלָתוֹ וְאֵנְחָנוּ יִשְׂרָאֵל עִמּוֹ הַפּוֹדֵנוּ מִיַּד מְלָכִים
מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הַעֲרִיצִים הָאֵל הַנּוֹפֵרֵעַ לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשֵׁנוּ: הָעֵשָׂה גְדֻלוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים
וְלֹא נִמְנָן לְמוֹט רְגֵלְנוּ: הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ וְיָרֵם
קַרְנֵנוּ עַל כָּל־שֹׁנְאֵינוּ: הָעֵשָׂה לָנוּ גִסִּים וְנִקְמָה בְּפִרְעֵה
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם הַמְכָּה בְּעִבְרָתוֹ כָּל־
בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת
עוֹלָם: הַמְעַבִּיר בְּנָיו בֵּין גִּזְרֵי יַם־סוּף אֶת רוֹדְפֵיהֶם
וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע. וְרָאוּ בְנָיו גְּבוּרָתוֹ שֶׁבָחוּ
וְהוֹדוּ לְשִׁמּוֹ וּמְלַכּוֹתוֹ בְּרָצוֹן קָבְלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלָם.

מִי־כִמְכָה בָּאֵלִים יי. מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ. נוֹרָא
תְּהִלָּתוֹ. עֲשֵׂה פְּלֵא:

מְלַכּוֹתֶיךָ רָאוּ בְּנֵיךָ בּוֹקֵעֵי יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עָנוּ
וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֵאמַר. כִּי־פָדָה יי אֶת־יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֹזֵק מִמֶּנּוּ.

כִּרְוַח אִמָּה יי גֵּאֵל יִשְׂרָאֵל:

*Mi hamoħa ba-eylim Adonai,
Mi kamoha nedar ba-kodesh,
Nora t'hilot osey fe-leh...
Adonai yimloħ l'olam va-ed.*

HASHKIVENU: Help us to lie down in peace

Help us, O God, to lie down in peace,
And awaken us to life on the morrow.

May we always be guided by Your good counsel,
And thus find shelter in Your tent of peace.

Shield us, we pray, against our foes,
Against plague, destruction, and sorrow.

Strengthen us against the evil forces
Which abound on every side.

May we always sense Your care,
For You are our merciful Sovereign.

Guard us always and everywhere;
Bless us with life and peace.

Praise to You, O God of peace,
Whose love is always with us,

Who shelters Your people Israel,
And protects Jerusalem in love.

GRANT US, O GOD



Grant us, O God, Your merciful protection,
And in protection give us strength;

And in our strength grant us wise discretion,
And in discretion make us ever just;

And with our justice may we mingle love,
And with our love, O God, the love of You;
And with the love of You, the love of all.

Amen.

Author unknown

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּבָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדְנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה כִּי
אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צְאֻתָנוּ וּבִאֲנֵנוּ לְחַיִּים
וְלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם:

*Hash-kiveynu Adonai Eloheynu l'shalom,
V'ha-amideynu mal-keynu l'ha-yim.
Uf-ros aleynu sukat sh'lomeha,
V'tak-neynu b'eytzah tovah mil-faneha,
V'ho-shi-eynu l'ma-an sh'meha.
V'hageyn ba-adeynu, v'ha-seyr mey-aleynu
Oyeyv, dever, v'herev, v'ra-av, v'yagon,
V'ha-seyr satan mil-fa-neynu umey-ah-reynu,
Uv-tzeyl k'nafeha tas-tireynu,
Ki Eyl shom-reynu u-matzileynu ata,
Ki Eyl meleḥ hanun v'raḥum ata.
Ush-mor tzey-teynu uvo-eynu l'ha-yim ul-shalom
Mey-ata v'ad olam.
Uf-ros aleynu sukat sh'lomeha.
Baruḥ ata Adonai, ha-poreys sukat shalom
Aleynu v'al kol amo yisrael v'al y'ru-shala-yim.*

On Shabbat add:

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
 לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
 לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

V'shamru v'ney yisrael et ha-shabbat, la-asot et ha-shabbat l'dorotam b'rit olam. Bey-ni uveyn b'ney yisrael et hi l'olam. Ki shey-shet yamim asa Adonai et ha-shamayim v'et ha-aretz uva-yom ha-sh'vi-i shavat va-yina-fash.

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

Exodus 31:16-17

TO PROCLAIM THIS DAY

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חֲנֻנוּ:
 כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

*Tiku va-ḥodesh shofar, ba-keseh l'yom ḥageynu.
 Ki ḥok l'yisrael hu, mishpat ley-lohey ya-akov.*

Sound the Shofar on the New Moon,
 At the time appointed for our New Year.
 Its observance is a law for Israel,
 Ordained by the God of Jacob.

Psalms 81:4-5

Peace means more than quiet



Help us, O God, to lie down in peace;
 But teach us that peace means more than quiet.

*Remind us that if we are to be at peace at night,
 We must take heed how we live by day.*

Grant us the peace that comes from honest dealing,
 So that no fear of discovery will haunt our sleep.

*Rid us of resentments and hatreds
 Which rob us of the peace we crave.*

Liberate us from enslaving habits
 Which disturb us and give us no rest.

*May we inflict no pain, bring no shame,
 And seek no profit from another's loss.*

May we so live that we can face the world
 With serenity and with grace.

*May we feel no remorse at night
 For what we have done during the day.*

May we lie down tonight in peace,
 And awaken tomorrow to a richer and fuller life. Amen.

Your tabernacle of peace



Spread Your tabernacle of peace, O Lord,
 Over us and our people, we pray;

Bless all who tonight are in our prayers,
 And all who should be in our thoughts—

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

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

To the pursuers of justice, send wisdom and faith;
 To the seekers of peace, send unwavering resolve.

To Jerusalem and its people, send tranquility and joy;
 To the world tonight, send the blessings of peace.

(Ben Saul)

Preludes to the Amidah

HATZI KADDISH

OUR GOD AND GOD OF OUR ANCESTORS

Why do we say "Our God and God of our ancestors?" There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying.

The difference between them is this: The advantage of the first is that, no matter what arguments may be brought against it, the faith cannot be shaken; it is firm because it was taken over from one's parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one's self.

The advantage of the second is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here, too, there is a flaw: it is easy to shake this faith by refuting it through evidence.

But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our studies, and "God of our ancestors" with an eye to tradition.

The same interpretation has been given to our saying, "God of Abraham, God of Isaac, and God of Jacob," and not "God of Abraham, Isaac, and Jacob," for this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; they themselves searched for God.

Baal Shem Tov, retold by Martin Buber (adapted)

OUT OF OUR HEARTS

The words of our prayers must not fall off our lips like dead leaves in the autumn. They must rise like birds—out of the heart—into the vast expanse of eternity.

Abraham J. Heschel

Reader:
יְתַדְּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדְּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
לְעֵלְמָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאָמְרוּן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

Congregation and Reader:

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

Reader:

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

"Magnified and sanctified be God's great name 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."

The Amidah

"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, awesome God, supreme over all.

You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, and free the captives.
You keep faith with those who sleep in the dust.

Who is like You, almighty God?
Who can be compared to You, Ruler over life and death,
Source of redemption?

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

* This English version of the Avot Blessing reflects the egalitarian rendering which appears in the "Interpretive Amidah Blessings" (p. 891).

The Amidah

אֲדַנִּי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים מְלַךְ חַפֵּץ בַּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.

לְמַעַן אֱלֹהִים חַיִּים:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מֶלֶךְ אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי מַחִיָּה מַתִּים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מַתִּים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי
עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לְךָ מְלַךְ מַמִּית
וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים.

זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מַתִּים. בְּרוּךְ אַתָּה יי מַחִיָּה הַמַּתִּים:

For the Hebrew text of the "Interpretive Amidah Blessings," see page 890.

O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!

Holy are You and hallowed is Your name, and holy ones praise You daily.

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy Sovereign.

YOU SANCTIFY ISRAEL AND THIS DAY OF REMEMBRANCE

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 Mitzvot. Thus You have linked us with Your great and holy name.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקַדוּשִׁים בְּכָל־יְיוֹם יְהִלְלוּךָ
סְלָה:

וּבָכָן מִן פִּתְחֶיךָ יי אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתֶךָ עַל
כָּל־מַה־שֶּׁבְרָאתָ. וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ
כָּל־הַבְּרוּאִים. וַיַּעֲשׂוּ כָּלָם אֶגְדָּה אֶחָת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבָּב שָׁלֵם. כְּמוֹ שִׁידְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְׁלֵמוֹן לְפָנֶיךָ עוֹ
בְּיָדֶךָ וְנִבְרָה בְּיַמֵּינֶךָ וְשִׁמְךָ נִזְרָא עַל כָּל־מַה־שֶּׁבְרָאתָ:
וּבָכָן מִן כְּבוֹד יי לַעֲמֶךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ וּפְתִיחוֹן פֶּה לְמַיְחֲלִים לָךְ. שְׂמֵחָה לְאַרְצֶךָ
וְשִׁשׂוֹן לְעִירֶךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבָכָן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וַחֲסִידִים
בְּרָנָה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ־פִּיהָ וְכָל־הַרְשָׁעָה כָּלָה כְּעָשָׁן
תִּכָּלֶה. כִּי תַעֲבִיר מִמְּשַׁלַּת זְדוֹן מִן הָאָרֶץ:

וְתִמְלוֹךְ אַתָּה יי לְבָרְךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן
כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ בְּכַתוּב בְּדַבְרֵי קִדְשֶׁךָ.
יִמְלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנִזְרָא שִׁמְךָ וְאֵין אֱלוֹהִים מִבְּלַעֲדֶיךָ בְּכַתוּב.
וַיִּנְבֵּא יי צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ יִקְדֹּשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה יי הַמְּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֶהְבֵּת אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִבַּלְתָּנוּ
מִלְכָּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ תִּגְדֹּל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Saturday night add:

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

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

**YAALEH V'YAVO: Invoking the merits 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 Remembrance.

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.

On Saturday night add:

ותודיענו יי אלהינו את משפטי צדקה ותלמדנו לעשות חקי
וצונו. ותתדלנו יי אלהינו משפטים ישרים ותורות אמת חקים
ומצוות טובים. ותנחילנו זמני ששון ומועדי קדש וחגי נדבה.
ותורישנו קדשת שבת וכבוד מועד וחגיגת הרגל. ותבדל יי
אלהינו בין קדש לחול בין אור לחשך בין ישראל לעמים בין
יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב
הבדלת ואתיזם השביעי מששת ימי המעשה קדשת. הבדלת
וקדשת את עמך ישראל בקדשתך:

On Shabbat add the words in brackets.

ותתן לנו יי אלהינו באהבה את יום והשבת הזה ואתיזם
הזכרון הזה יום נזכרון תרועה ובאהבה מקרא קדש.
זכר ליציאת מצרים:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר זכרוננו ופקדוננו. וזכרון אבותינו.
וזכרון משיח בן דוד עבדך. וזכרון ירושלים עיר קדשך.
וזכרון כל עמך בית ישראל לפניך. לפליטה לטובה לחן
ולחסד ולרחמים לחיים ולשלום ביום הזכרון הזה:
זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס ותננו ורחם עלינו
והושיענו. כי אליך ענינו. כי אל מלך חנון ורחום אתה:

On Shabbat add the words in brackets.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power.

Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: The Lord, God of Israel, is the Sovereign, whose dominion extends over all creation.

Our God and God of our ancestors, [may our Sabbath 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.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth, for You are the God of truth; Your word is truth, and endures forever.

Praised are You, O Lord, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

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 Israel's 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.

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם כָּל־וּ
בְּכַבּוֹדְךָ וְהַנְּשֵׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהַדָּר וְאוֹן
עֲזָךְ עַל כָּל־יְוֹשְׁבֵי תֵבֵל אֶרֶץ־יִשְׂרָאֵל. וְיַדַּע כָּל־פְּעוּל כִּי אַתָּה
פָּעַלְתָּם וַיִּבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתָם. וַיֹּאמֶר כָּל אֲשֶׁר
נִשְׁמָה בְּאִפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ נִרְצָה בְּמִנוּחַתְנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וּמִן חֻלְקֵנוּ בְּתוֹרַתְךָ שֶׁבָּעֵנֵינוּ מְטוֹבָה וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.
וְנִהְיִי לְךָ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבַת קִדְשֶׁךָ וְנִיחוּיִי כִּי
יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ וְנִטְהַר לְבָבֵנו לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה
אֱלֹהִים אֱמֶת וְדַבְּרֶךָ אֱמֶת וְקִנִּים לְעַד. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ
עַל כָּל־הָאָרֶץ מִקִּדְשׁ וְהַשְּׁבֵת וַיִּשְׂרָאֵל יוֹם הַזִּכְרוֹן:

רִצָּה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתִפְלְתֶם בְּאַהֲבָה תִקַּבַּל
בְּרַצוֹן. וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
וְתִחַנְיָה עֵינֵינוּ בְּשׂוֹבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ
הַמְחַזֵּיר שְׂכִינְתוֹ לְצִיּוֹן:

מוֹדִים אֲנִיחֵנוּ לָךְ שֶׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסִּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תִמּוּ חַסְדֶּיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

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

Inscribe all the children of Your covenant for a good life.

May all living creatures always 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.

BLESS US WITH PEACE

*Grant lasting peace to Your people Israel, for You are the sovereign Lord of peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

INSCRIBE US IN THE BOOK OF LIFE

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

**In the Morning Service, substitute the following paragraph:*

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel. Bless us, O Divine Parent of us all, with the light of Your sacred 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. In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

וְעַל-כֵּלָם יתְבַרַךְ וַיְתַרֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָמִיד לְעוֹלָם
וָעַד:

וְכַתּוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלִךָ
נְאֻה לְהוֹדוֹת:

*שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת
עִמָּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ:

בְּסֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה. נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וְלְשְׁלוֹם. בָּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

**In the Morning Service, substitute the following paragraph:*

שִׁים שְׁלוֹם טוֹבָה וּבְרַכָּה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עִמָּךְ. בָּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְאַדְקָה וּבְרַכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ
אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ: בְּסֵפֶר חַיִּים
בְּרַכָּה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בָּרוּךְ אַתָּה יי עוֹשֵׂה
הַשְּׁלוֹם:

GUARD MY TONGUE FROM EVIL

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

A MEDITATION AFTER THE AMIDAH

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

אלהי: נצור לשוני מרע ושפתי מדבר מרמה.
ולמקללי נפשי תדום ונפשי בעפר לכל תהיה:
פתח לבי בתורתך ובמצותיך תרדוף נפשי.
וכל החושבים עלי רעה.

מהרה הפר עצתם וקלקל מחשבתם:

עשה למען שמך עשה למען ימינך

עשה למען קדשתך עשה למען תורתך:

למען יחלצון ידיך הושיעה ימינך וענני:

יהיו לרצון אמרייפי והגיון לבי לפניה.

י צורי וגאלי:

עשה שלום במרומו הוא יעשה שלום

עלינו ועל כלי ישראל. ואמרו אמן:

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

On a weekday, continue with Kaddish Shalem, p. 50.

GUARD MY TONGUE . . .

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

According to one authority, a person who spreads evil gossip is as blameworthy as one who has violated all five books of the Torah.

Jewish tradition repeatedly underscores the Biblical teaching that life itself is "in the power of the tongue" (see Proverbs 18:21).

Words possess awesome power—for good and for evil. Therefore we pray three times each day: "O Lord, guard my tongue from evil!"

On Shabbat, this page is added.

VAY'HULU: God blessed the seventh day (Genesis 2:1-3)

The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work of Creation; and so God rested from all this work. Then God blessed the seventh day and sanctified it because on it God ceased all the Divine work of Creation.

MAGEYN AVOT: Our shield in all generations (Adapted from the Hebrew)

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, revered, and supreme, Lord of heaven and earth.

God's word was a shield to our ancestors; and it confers immortal life. God alone is the holy Sovereign, who gives rest to our people on the holy Sabbath, taking delight in them. Let us serve the Lord in reverence and awe, and offer thanks every day. For God is the source of our blessings, the One to whom all thanks are due. The Lord of peace sanctifies the Sabbath and blesses the seventh day, giving our people the joy of Sabbath rest, as a commemoration of Creation.

MEKADEYSH HA-SHABBAT: Holiness and joy

Our God and God of our ancestors, may our Sabbath rest be acceptable to You. May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who sanctify Your name, rest on this day. Praised are You, O Lord, who sanctifies the Sabbath.

*Mageyn avot bi-d'varo m'ha-yey meytim b'ma-amaro.
Ha-meleh ha-kadosh sheh-eyn kamohu
Ha-meyniyah l'amo b'yom shabbat kod-sho.
Ki vam ratza l'haniyah lahem, l'fanav na-avod b'yira va-fahad,
V'no-deh li-sh'mo b'hol yom tamid mey-eyn ha-b'rahot.
Eyl ha-hoda-ot adon ha-shalom,
M'kadeysh ha-shabbat u-m'vareyh sh'vi-i,
U-meyni-ah bi-k'dusha l'am m'dush-ney oneg,
Zeyher l'ma-asey v'reyshit.*

On Shabbat, this page is added.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּו שְׁבֹת
מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Reader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנוֹרָא אֵל עֲלִיוֹן קִנְיָ שָׁמַיִם וְאָרֶץ:

Congregation and Reader:

מִגֵּן אֲבוֹת בְּדַבְּרוֹ מַחִיָּה מֵתִים בְּמֵאֲמָרוֹ.
הַמְלַךְ הַקָּדוֹשׁ שְׁאִין בְּמֹוֹהוּ הַמְּנִיחַ לַעֲמֹו בַּיּוֹם שְׁבֹת קָדְשׁוֹ.
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹוד בְּיִרְאָה וּפְחַד
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד מֵעַיִן הַבְּרָכוֹת.
אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם. מְקַדֵּשׁ הַשְּׁבֹת וּמְבָרֵךְ שְׁבִיעִי.
וּמְנִיחַ בְּקִדְשָׁה לַעֲם מְדַשְּׁנֵי עֲנִי. וְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן
חֵלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מִטּוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ. וְטַהַר לְבָנֵינוּ
לְעִבְדֶיךָ בְּאַמֶּת. וְהַנְחִילָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבֹת קָדְשֶׁךָ.
וְנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבֹת:

("Mageyn Avot" transliteration on facing page.)

*Va-y'hulu ha-shama-yim v'ha-aretz v'hol tz'va-am.
Va-y'hal Elohim ba-yom ha-sh'vi-i m'lahto asher asa,
Va-yish-bot ba-yom ha-sh'vi-i mi-kol m'lahto asher asa,
Va-y'vareh Elohim et yom ha-sh'vi-i va-y'kadeysh oto,
Ki vo shavat mi-kol m'lahto asher bara Elohim la-asot.*

KADDISH SHALEM

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

Congregation and Reader:

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

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

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

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

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

Reader:

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

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא:

Reader:

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
לְעֵלְמָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם
אֲבוּהוֹן דִּי-בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Congregation and Reader:

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

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

The Kiddush

For transliteration, see page 867.

Praised are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service and distinguished us by teaching us the way of holiness through the *Mitzvot*. In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

You have chosen us for Your service, and have given us a sacred purpose in life; for Your word is truth and endures forever. Praised are You, O Lord, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

On Saturday night add:

Praised are You, Lord our God, Ruler of the universe, Creator of the light of the fire.

Praised are You, Lord our God, Ruler of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six ordinary days of the week. You have made a distinction between the holiness of the Sabbath and the holiness of the festival, and You have hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by Your holiness. Praised are You, O Lord, who has made a distinction between the holiness of the Sabbath and the holiness of the festival.

Praised are You, Lord our God, Ruler of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

On Shabbat add the words in brackets.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

ברוך אתה יי אלהינו מלך העולם אשר בחר-בנו
מכל-עם ורוממנו מכל-לשון וקדשנו במצותיו. ותמר
לנו יי אלהינו באהבה את ניום השבת הזה ואתו יום הזכרון
הזה. יום וזכרון תרועה (באהבה) מקרא קדש זכר
ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-
העמים. ודברך אמת וקיים לעד. ברוך אתה יי מלך על
כל-הארץ מקדש והשבת וישראל ויום הזכרון:

On Saturday night add:

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:

ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש לחול
בין אור לחשך בין ישראל לעמים. בין יום השביעי לששת ימי
המעשה. בין קדשת שבת לקדשת יום טוב הבדלת. ואחרי-
השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את-עמך
ישראל בקדשתך. ברוך אתה יי המבדיל בין קדש לקדש:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו
והגיענו לזמן הזה:

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
sheh-heh-ḥeh-yanu, v'kiy'manu, v'higi-anu
la-z'man ha-zeh.

Alenu

Let us now praise the Lord of all;
Let us acclaim the Author of Creation,
Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,
Who made our heritage different from theirs,
And assigned to us a unique destiny.
We bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,
Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.
The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.
As it is written in the Torah:
"This day accept, with mind and heart,
That God is the Lord of heaven and earth;
There is no other."

(Alenu continues on next page)

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

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

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

Alenu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְחַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שְׁלֵא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שְׁלֵא שָׁם חָלַקְנוּ כָּהֵם
וְגַרְלָנוּ כְּכָל-הַמוֹנִים:
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

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

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

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

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

WE HOPE FOR THE DAY

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 be made a kingdom of God,
When all humanity will invoke Your name,
And the wicked will be turned to You.

May all who live be convinced
That to You every knee must bend,
Every tongue must vow loyalty.

Before You may all bow in reverence,
Proclaiming Your glory, accepting Your sovereignty.

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 be Sovereign over all the earth;
That day the Lord shall be One and God's name One."

על־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֲרָתְךָ
עֲזֹרָה לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת
יִכְרְתוּן. לְתַמְנֵן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־גְּנוֹי בְּשֵׁר יִקְרָאוּ
בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כְּלִירְשֵׁי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־
יוֹשְׁבֵי תְּבֵל. כִּי־לָךְ תִּכְרַע כָּל־בְּרֵךְ תִּשָּׁבַע כָּל־לָשׁוֹן:
לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ.
וַיִּקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתְךָ. וְתִמְלֵךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֵךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֵךְ
בְּכָבוֹד: בְּכָתוּב בְּחוֹרְתָךְ. יי יִמְלֵךְ לְעֹלָם וָעֶד:

וְנֵאמַר. וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
בְּיוֹם הַהוּא יְהִיָּה יי אֶחָד וְשִׁמוֹ אֶחָד:

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

MOURNER'S KADDISH

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

Congregation and mourners:

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

Mourners:

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

Y'hey sh'lama 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.

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 infinitely beyond 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.

Mourners:

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
לְעֵלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

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

MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah-deeds to their memories.

By pledging ourselves to perform specific ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on.

The act of "saying Kaddish" is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.

(Ben Saul)

PSALMS FOR THE PENITENTIAL SEASON

TRUST IN THE LORD—Psalm 27 (selected from the Hebrew)

The Lord is my light and my help; whom shall I fear?
The Lord is the strength of my life; whom shall I dread?
Should an army be arrayed against me, I would not fear.
Should war beset me, still would I be confident.

One thing I ask of the Lord, for this do I yearn:
That I may dwell in the house of the Lord all my life,
To feel the goodness of the Lord in the Lord's sanctuary.

On the day of trouble God will shield me,
Lifting me to safety; my head will be high above my foes.
In God's Tabernacle I will bring offerings of jubilation,
With chanting and joyous singing.

O Lord, hear my voice when I call;
Be gracious to me and answer me.

O Lord, I truly seek You. Do not hide Yourself from me;
Turn not in anger from Your servant.

You have always been my help;
Do not forsake me, O God, my Deliverer.

Teach me Your way, O Lord; lead me on a straight path.
Deliver me not to the will of my enemies.

Trust in the Lord and be strong;
Take courage and hope in the Lord.

Alternate Penitential Psalm—Psalm 130

Out of the depths I call to You, O Lord.
Hear my cry, O Lord; be attentive to my plea.

If You kept account of all sins,
O Lord, who could survive?

But with You there is forgiveness;
Therefore we revere You.

With all my being I wait for the Lord,
Whose word I await with hope.

My soul yearns for the Lord
More anxiously than watchmen yearn for the dawn.

O Israel, put your hope in the Lord,
For the Lord is abundantly kind.

Great is the saving power of the Lord,
Who will redeem our people from all their iniquities.

(We reflect upon the twin themes of Divine Judgment and Divine Mercy,
as the Psalmist calls upon us to put our hope and trust in the Lord.)

לְדוֹד. יי אֹדְרִי וַיִּשְׁעֵי מִמִּי אֵיךָ יי מְעוֹז חַיִּי מִמִּי אֶפְתָּח:
בְּקָרֵב עָלַי מְרָעִים לֶאֱכַל אֶת־בְּשָׂרִי צָרִי וְאֵיבִי לִי הָמָּה
כְּשֶׁלֹּו וְנָפְלוּ: אִם־תִּחַנֶּנּה עָלַי מִחַנֶּנּה לֹא־יֵירָא לִבִּי אִם־
תִּקוּם עָלַי מִלְחָמָה בּוֹאֵת אֲנִי בּוֹטָח: אַחַת שְׁאַלְתִּי מֵאֵת יי
אוֹתָהּ אֶבְקֶשׁ שְׁבִתִּי בְּבֵית־יי כְּלַיְמֵי חַיִּי לַחַזוֹת בְּנֻעַם־יי
וּלְבַקֵּר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסִכָּה בְּיוֹם רָעָה יִסְתִּירֵנִי
בְּסֹתֵר אֶהְלֹו בְּצוּר יְרוּמָמְנִי: וְעַתָּה יְרוּם רֹאשִׁי עַל־אֵיבֵי
סִבִּיבוֹתַי וְאֶזְבְּחָה בְּאֶהְלֹו זְבַחַי תְּרוּעָה אֲשִׁירָה וְאֶזְמַרָה
לַיי: שְׁמַע־יי קוֹלִי אֶקְרָא וְחַנּוּנִי וְעַנּוּנִי: לֵךְ אָמַר לִבִּי בְּקֶשׁוֹ
פָּנָי אֶת־פָּנֶיךָ יי אֶבְקֶשׁ: אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי אֶל־תִּמַּט
בְּאֵף עַבְדְּךָ עֲזַרְתִּי הָיִיתִי אֶל־תִּטְשֵׁנִי וְאֶל־תִּעַזְבוּנִי אֱלֹהֵי
יִשְׂרָאֵל: כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַיִּי אֶסְפְּנִי: הוֹרֵנִי יי דֶּרֶךְ־ךָ
וַיַּחַנֵּנִי בְּאֶרֶח מִישׁוֹר לְמַעַן שַׁרְרִי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי
קָמַרְבִּי עַד־יִשְׁקַר וַיִּפַּח חֶמְס: לוֹלֵא הָאֲמַנְתִּי לְרֹאוֹת בְּטוֹב־
יי בְּאֶרֶץ חַיִּים: קוּה אֱלִי־יי חֹזֵק וַיִּאֲמַץ לִבִּי וְקוּה אֱלִי־יי:

Alternate Penitential Psalm

מִמַּעַמְקִים קָרָאתִיךָ יי:
אֲדַנִּי שְׁמָעָה בְּקוֹלִי. תַּהֲיִינָה אֲזוּנֶיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי:
אִם עֲזוֹנוֹת תִּשְׁמַר־יָהּ אֲדַנִּי מִי יַעֲמַד:
כִּי־עַמְדָה הִסְלִיחָה לְמַעַן תִּגְוֵרָה:
קִוִּיתִי יי קוֹתָה נַפְשִׁי וְלִדְרָבְרוּ הוֹחֵלְתִּי:
נַפְשִׁי לְאֲדָנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:
יַחַל יִשְׂרָאֵל אֱלִי־יי. כִּי־עַם־יי הַחֶסֶד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲזוֹנוֹתָיו:

YIGDAL

Yigdal Elohim hai v'yish-tabah,
Nimtza v'eyn eyt el m'tzi-uto.

Ehad v'eyn yahid k'yi-ħudo,
Ne-lam v'gam eyn sof l'ah-duto.

Eyn lo d'mut ha-guf v'eyno guf,
Lo na-aroh eylav k'dushato.

Kadmon l'hol davar asher niv-ra,
Rishon v'eyn reyshit l'reyshito.

Hino adon olam v'hol notzar,
Yoreh g'dulato u-mal-ħuto.

She-fa n'vu-ato n'tano,
El an-shey s'gulato v'tif-arto.

Lo kam b'yisrael k'moshe od,
Navi u-mabit et t'munato.

Torat emet natan l'amo Eyl,
Al yad n'vi-o ne-eman beyto.

Lo yaħa-lif ha-Eyl v'lo yamir dato,
L'olamim l'zulato.

Tzo-feh v'yo-dey-a s'ta-reynu,
Ma-bit l'sof davar b'kad-mato.

Gomeyl l'ish ħesed k'mif-alo,
Noteyn l'rasha ra k'rish-ato.

Yish-laħ l'keytz yamin m'shi-ħeynu,
Lifdot m'ħakey keytz y'shu-ato.

Meytim y'ħa-yeh Eyl b'rov ħasdo,
Baruħ adey ad sheym t'hilato.

1. God is Eternal; 2. God is One; 3. God is incorporeal; 4. God created the universe in time; 5. God alone is to be worshiped; 6. God revealed Divine truth to the prophets; 7. Moses was the greatest prophet; 8. The Torah is true; 9. The Torah is immutable; 10. God knows our thoughts and the future; 11. God rewards those who obey the Divine will and punishes those who transgress; 12. A Messiah will come; 13. God grants eternal life.

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו:

אחד ואין יחיד כיחודו נעלם ונס אין סוף לאחדותו:

אין לו דמות הגוף ואינו גוף לא נערוך אליו קדשותו:

קדמון לכל-דבר אשר נברא ראשון ואין ראשית לראשיתו:

הנו אדון עולם וכל-נוצר יורה גדלתו ומלכותו:

שפע נבואתו נתנו אל אנשי סגלתו ותפארתו:

לא קם בישראל כמשה עוד נביא ומביט את-תמונתו:

תורת אמת נתן לעמו אל על-יד נביאו נאמן ביתו:

לא יחליף האל ולא ימיר דתו לעולמים לזולתו:

צופה ויודע סתרינו מביט לסוף דבר בקדמתו:

נומל לאיש חסד כמפעלו נותן לרשע רע כרשעתו:

ישלח לקץ ימין משיחנו לפדות מחבי קץ ישועתו:

מתים יחיה אל ברב חסדו ברוך עדי עד שם תהלתו:

Yigdal, a poetic summary of the thirteen principles of faith as formulated by Moses Maimonides in his Commentary on the Mishnah (Sanhedrin 10:1), is believed to have been written by Daniel ben Judah, a fourteenth-century Italian poet.