

Shabbat Shahrith

מה־טבו אהלֶיךָ יַעֲקֹב. מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:
וְאֲנִי בְּרַב חֲסִדֶיךָ אָבוֹא בִּיְתֶיךָ.
אֲשַׁתְּחֶנָּה אֶל־הֵיכַל קֹדֶשְׁךָ בְּיִרְאַתְךָ:
יְיָ אֱהַבְתִּי מְעֹון בִּיְתֶיךָ. וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:
וְאֲנִי אֲשַׁתְּחֶנָּה וְאֶכְרַעָה. אֶבְרַכְּהָ לְפָנָיִי עֲשֵׂי:
וְאֲנִי תִפְלֵת־לֶךָ יְיָ עֵת רַצוֹן.
אֱלֹהִים בְּרַב־חֲסִדֶיךָ. עֲנֵנִי בְּאֵמֶת יִשְׁעֶיךָ:

Ma tovu oha-leha yaakov,
Mish-k'no-teha yisrael.
Va-ani b'rov has-d'ha, avo vey-teha,
Eshta-ha-veh el hey-hal kod-sh'ha b'yira-teha.
Adonai ahavti m'on bey-teha,
U-m'kom mish-kan k'vo-deha.
Va-ani eshta-ha-veh v'ehra-a,
Ev-r'ha lifney Adonai osi.
Va-ani t'filati l'ha Adonai eyt ratzon,
Elohim b'rov has-deha, aneyni be-emet yish-eha.

MA TOVU: To worship in Your sanctuary with reverence

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

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

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

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

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

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

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

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

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

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

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

(H. J. Matt)

(Translation, p. 337.)

אֲשֶׁרִי יוֹשְׁבֵי בֵיתֶךָ
 אֲשֶׁרִי הָעַם שֶׁכְּכָה לּוֹ

עוֹד יִהְלֵלוּךָ סְלָה:

אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהִיו:

תְּהִלָּה לְדוֹר

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ
 בְּכָל־יוֹם אֲבָרְכֶךָ
 גָּדוֹל יְיָ וּמְהַלָּל מְאֹד
 דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ
 הֵדֵר כְּבוֹד הַהֲדָר
 וְעֹזוֹ נוֹרְאֵתֶיךָ יֹאמְרוּ
 זָכֹר רַב־טוֹבֶיךָ יִבְעִי
 חֲנוּן וְרַחוּם יְיָ
 טוֹבֵי יְיָ לְכָל
 יוֹדֶיךָ יְיָ כָּל־מַעֲשֵׂיךָ
 כְּבוֹד מַלְכוּתֶיךָ יֹאמְרוּ
 לְהוֹדִיעַ לְבִנֵי הָאָדָם גְּבוּרָתִי
 מִלְכוּתֶיךָ מַלְכוּת כָּל־עֲלָמִים
 וּמִמְשַׁלְתֶיךָ בְּכָל־דוֹר וְדוֹר:
 וְזוֹקֵף לְכָל־הַנְּפֹלִים
 עֵינֵי־כָל אֱלֹהֵיךָ יִשְׁבְּרוּ
 וְאֵתָה נֹתַן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:
 וְחֹסֵד בְּכָל־מַעֲשָׂיו:
 לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:
 וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִד:
 וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:
 מֵעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

Ashrey yosh-vey vey-teḥa, od y'ha-l'luḥa selah.
 Ashrey ha-am sheh-kaḥa lo, ashrey ha-am sheh-Adonai Elohav.
 T'hila l'David.
 Aro-mimḥa Elohai ha-meleḥ, va-avarḥa shimḥa l'olam va-ed.
 B'ḥol yom avar-ḥeka, va-ahal'la shimḥa l'olam va-ed.
 Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn ḥey-ker.
 Dor l'dor y'shabaḥ ma-aseḥa, u-g'vuro-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 tuvḥa ya-biu, v'tzid-katḥa y'ra-neynu.
 Ḥanun v'raḥum Adonai, ereḥ apa-yim u-g'dol ḥased.
 Tov Adonai la-kol, v'ra-ḥamav al kol ma-asav.
 Yo-duḥa Adonai kol ma-aseḥa, va-ḥa-sideḥa y'var-ḥuḥa.
 K'vod mal-ḥuṭḥa yo-meyru, u-g'vu-ratḥa y'da-beyru.
 L'hodia li-v'ney ha-adam g'vu-rotav, u-ḥ'vod hadar mal-ḥuto.
 Mal-ḥuṭḥa mal-ḥut kol olamim, u-mem-shal-t'ḥa b'ḥol dor va-dor.
 Someyḥ Adonai l'ḥol ha-nof-lim, v'zo-keyf l'ḥol ha-k'fufim.
 Eyney ḥol eyleḥa y'sa-beyru, v'ata noteyn lahem et oḥ-lam b'ito.
 Po-tey-aḥ et ya-deḥa, u-mas-bia l'ḥol ḥai ratzon.
 Tzadik Adonai b'ḥol d'ra-ḥav, v'ḥasid b'ḥol ma-asav.
 Karov Adonai l'ḥol ko-rav, l'ḥol asher yik-ra-uhū ve-emet.
 R'tzon y'rey-av ya-aseh, v'et shav-atam yish-ma v'yo-shi-eym.
 Shomeyr Adonai et kol oha-vav, v'eyt kol ha-r'shaim yash-mid.
 T'hilat Adonai y'daber pi,
 Vi-vareyḥ kol basar sheym kod-sho l'olam va-ed.
 Va-anah-nu n'va-reyḥ Yah, mey-ata v'ad olam, Halleluyah.

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

Happy are they who dwell in Your house; forever shall they praise You.
 Happy is the people so favored;
 Happy is the people whose God is the Lord.
 Happy are they whose ways are blameless,
 Who follow the teaching of the Lord.
 Happy are they whom the Lord finds blameless,
 In whose hearts there is no deceit.
 Happy are they who revere the Lord,
 Who are greatly devoted to God's commandments.
 Happy are they who act justly, who do right at all times.
 Happy are they who are thoughtful of the needy;
 In time of trouble may the Lord keep them from harm.
 Happy are they whose help is the Lord, whose hope is in the God of Jacob.
 Let us, therefore, praise the Lord, at this time and for evermore; Hallelujah.

הללויה:

הללויה ברקיע עזו:	הללראל בקדשו
הללויה כרב גדלו:	הללויה בגבורתו
הללויה בגבל וכנור:	הללויה בתקע שופר
הללויה במנים ועגב:	הללויה בתף ומחול
הללויה בצלצלי תרועה:	הללויה בצלצלי שמע
הללויה:	כל הנשמה תהלל יה
(הללויה):	(כל הנשמה תהלל יה)

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

Halleluyah.

Hal'lu Eyl b'kod-sho, hal'luhu bi-r'kia uzo.

Hal'luhu vi-g'vuro-tav, hal'luhu k'rov gudlo.

Hal'luhu b'teyka shofar, hal'luhu b'ney-vel v'hinor.

Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.

Hal'luhu b'tzil-tz'ley shama,

Hal'luhu b'tzil-tz'ley t'rua.

Kol ha-n'shama t'haleyh Yah,

Halleluyah.

HALLELUJAH!

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

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

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

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

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

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

Psalm 150

THE LORD OF ZION PERFORMS WONDROUS DEEDS

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

Verses from the Book of Psalms

GOD'S GREATNESS EXPRESSED THROUGH PRAISE

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared:

"Rejoice in the Lord, O you righteous;
It is fitting for the upright to praise the Lord."

By the mouth of the upright You are lauded;
By the words of the righteous You are praised;
By the tongue of the faithful You are extolled;
In the midst of the holy You are hallowed.

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

THANKSGIVING TO YOU, AUTHOR OF WONDERS

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

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

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

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

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתוּב. רַנְנוּ צְדִיקִים בְּיַי לְיִשְׂרָאֵל נְאוּה תְהִלָּה:

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל.
וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ.
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם.
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בַּיִת יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר
שְׁמֶךָ מִלְּבָנוּ בְּכַל־דּוֹר וְדוֹר. שְׁכֵן חוֹבֵת כָּל־הַיְצוּרִים
לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח
לְפָאֵר לְרוֹמֵם לְהַדְר לְבָרַךְ לְעֵלֶה וּלְקַלֵּם עַל כָּל־דַּבְרֵי
שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחְךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּבָנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ
בְּשִׁמְיִם וּבְאַרְצֵי. כִּי לָךְ נְאוּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׁיר וְשִׁבְחָה הַלֵּל וְזִמְרָה עִז וּמְמִשְׁלָה נֶצַח וְגִדְלָה וְגִבוּרָה
תְהִלָּה וְתִפְאָרֶת קְדוּשָׁה וּמַלְכוּת בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה
וְעַד עוֹלָם. בְּרוּךְ אַתָּה יי אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבַּחוֹת. אֵל
הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ
אֵל חַי הַעוֹלָמִים:

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

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

Reader's Hatzzi Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמְרֵינוּ
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

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

Congregation and Reader:

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

Reader:

Yit-baraħ v'yish-tabaħ 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'riħ hu, l'eyla* min kol bir-ħata v'shi-rata
Tush-b'ħata v'ne-ħemata da-amiran b'alma, v'imru amen.

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

SHAḤARIT
Morning Service

שַׁחֲרִית

BARḤU: The call to worship

Reader:

בָּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ:

Congregation and Reader:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא
חֶשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכּוֹל:

(On weekdays, continue on p. 232.)

Reader: Barḥu 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-sheḥ, oseh shalom u-vorey et ha-kol.

VOICES WHICH ECHO ACROSS TIME

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

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

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

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

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

BARĦU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

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

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

(On weekdays, continue on p. 233.)

MAY OUR LIVES PROCLAIM YOUR GLORY

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

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

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

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

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

So that, like the changing seasons, the days, the nights,
Our lives, too, will proclaim Your glory. Amen.

אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים
 בָּרוּךְ וּמְבָרָךְ בְּפִי כָל־נִשְׁמָה:
 גָּדְלוֹ וְטוֹבוֹ מִלֵּא עוֹלָם
 דָּעַת וְתְבוּנָה סְבִיבִים אִתּוֹ:
 הַמְתַּנָּאָה עַל חַיּוֹת הַקֹּדֶשׁ
 וְנִהְדָּר בְּכַבּוֹד עַל־הַמֶּרְכָּבָה:
 זְכוּת וּמִישׁוֹר לִפְנֵי כֶסֶא
 חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ:
 טוֹבִים מְאֹדוֹת שֶׁבָּרָא אֱלֹהֵינוּ
 יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל:
 כָּח וְגִבּוֹרָה נָתַן בָּהֶם
 לְהַיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבִל:
 מְלֵאִים זֵיו וּמְפִיקִים גְּנָה
 נְאֻה זֵיוֹם בְּכָל־הָעוֹלָם:
 שְׂמֵחִים בְּצֵאתָם וְשֵׁשִׁים בְּבוֹאָם
 לְשֵׁשִׁים בְּאֵימָה רָצוֹן קוֹנֵם:
 פֶּאֶר וְכַבּוֹד נֹחֲנִים לְשֵׁמוֹ
 צְהֵלָה וְרִנָּה לְזִכָּר מְלִכּוֹתוֹ:
 קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אוֹר
 רָאָה וְהִתְקִין צוֹרֵחַ הַלְבָנָה:
 שָׁבַח נֹחֲנִים לוֹ כָּל־צָבָא מְרוֹם
 תְּפֹאֲרֵת וְגִדְלָה שְׂרָפִים וְאוֹפְנִים וְחַיּוֹת הַקֹּדֶשׁ:

*Eyl adon al kol ha-maasim, baruḥ 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 ḥayot ha-kodesh, v'neh-dar b'havod al ha-merkavah.
 Z'hut u-mi-shor lifney ḥiso, ḥesed v'raḥamim lifney h'vodo.*

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

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-him 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-her malhuto.
Kara la-shemesh va-yizrah ohr, ra-ah v'hit-kin tzurat ha-l'vanah.
Shevah notnim lo kol tz'va marom,
Tiferet u-g'dulah s'rafim v'ofanim v'ha-yot ha-kodesh.*

אַהַבָּה רַבָּה אַהַבְתֵּנוּ יי אֱלֹהֵינוּ
 חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלַת עָלֵינוּ:
 אָבִינוּ מִלְּכֵנוּ בְּעִבּוּר אַבּוֹתֵינוּ שֶׁבִטְחוּ בָּךְ
 וַתִּלְמְדֵם חֲקֵי חַיִּים כֵּן תִּחַנְּנוּ וַתִּלְמְדֵנוּ:
 אָבִינוּ הָאֵב הַרְחֵמֵן הַמְּרַחֵם. רַחֵם עָלֵינוּ
 וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד
 לְשִׁמֵּר וּלְעֲשׂוֹת וּלְקַיֵּם
 אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה:
 וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ
 וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ
 וְלֹא־נִבּוֹשׁ לְעוֹלָם וָעֶד.
 כִּי בְשֵׁם קִדְשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ
 נִגִּילָה וְנִשְׂמְחָה בִּישׁוּעָתְךָ:

(continued)

Ahavah rabbah ahav-tanu Adonai Eloheyenu,
 Hemla g'dola vi-y'teyra ha-malta aleynu.
 Avinu mal-keynu, ba-avur avo-teynu sheh-bat-hu v'ha,
 Va-t'lam-deym hukey ha-yim,
 Keyn t'honey-nu ut-lam-deynu.
 Avinu ha-av ha-raha-man ha-m'raheyim,
 Raheyim aleynu, v'teyn b'li-beynu l'havin ul-has-kil,
 Lish-mo-a, lil-mod u-l'la-meyd, lish-mor v'la-asot,
 Ul-ka-yeym et kol divrey talmud tora-teha b'ahavah.
 V'ha-eyr ey-neynu b'tora-teha,
 V'da-beyk libeynu b'mitz-voteha,
 V'ya-heyd l'va-veynu l'ahavah ul-yirah et sh'meha,
 V'lo ney-vosh l'olam va-ed.
 Ki v'sheyim kod-sh'ha ha-gadol v'ha-nora batah-nu
 Nagila v'nis-m'ha bi-y'shu-ateha.

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'havta*), 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.

והביאנו לשלום מארבע כנפות הארץ
 ותוליכנו קוממיות לארצנו:
 כי אל פועל ישועות אתה
 ובנו בקרית מכל-עם ולשון
 וקרבתנו לשמך הגדול סלה באמת
 להודות לך וליתרך באהבה:
 ברוך אתה יי הבורח בעמו ישראל באהבה:

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

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

(Louis Finkelstein)

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

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

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

"That we may praise You in truth . . ."

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

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

"They that deal truthfully are God's delight." (Proverbs 12:22)

A PRELUDE TO THE SHEMA

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

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

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

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

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

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד:

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל-לֵבְבְךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם
לְאוֹת עַל-יְדֶיךָ וְהָיוּ לְטַטְפַת בֵּין עֵינֶיךָ: וְכַתְבָתָם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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-meḥa.
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.

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 עד (Eyd) which means "witness."

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

V'AHAVTA: You shall love the Lord

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

V'AHAVTA: Love leading to action

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

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.

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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 **די** (Eyd) which means "witness."

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

וְהָיָה אִם־שָׁמַעַתְּ שְׂמֵעוּ אֱלֹמִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטַּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסְפֹת דָגָג וְתִירֹשֶׁךָ וַיְצַהֲרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ
וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאָבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשָׂמַתֶּם אֶת־דַּבְּרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
נָשָׁבַע יְהוָה לְאַבְתֵּיכֶם לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

(Pirkey Avot 1:3)

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

(Pirkey Avot 4:2)

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

(Salanter)

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

(Bahya)

KEEP THESE WORDS

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

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

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

Deuteronomy 11:13-21

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

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

Rav Aḥa said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity. *(Talmud Yerushalmi, Peah)*

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם
לְדַרְתָּם וְנָתַנּוּ עַל-צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Reader יהוה אלהיכם אמת:

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

Adonai Elo-hey-hem emet.

TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

Numbers 15:37-41

Meditation

As we behold the fringes of the Tallit,
ordained as reminders of God's commandments,
we pray that we may remember the Mitzvot at all times,
and that we be granted the will and the strength to live by them.

THE FRINGES ARE THE SIGN

In ancient days, a slave would carry the seal of his or her master. "The fringes" are the sign and seal of our complete submission to the will of the Holy One, who is to be praised. (Tosefot, Menahot 43b)

WHEN YOU LOOK UPON THE TZITZIT

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

אֵמֶת וְיָצִיב וְנִכּוֹן וְקַיָּים וְיִשָּׁר וְנֶאֱמָן וְאֱהוּב וְחַבִּיב וְנֶחְמָד
וְנֵעִים וְנוֹרָא וְאֲדִיר וּמְתָקָן וּמְקַבֵּל וְטוֹב וְיִפְהָה הַדְּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד: אֵמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוֹר יַעֲקֹב מִגֵּן
יִשְׁעָנוּ. לְדוֹר וָדוֹר הוּא קַיָּים וְשִׁמוֹ קַיָּים וְכִסְאוֹ נִכּוֹן וּמְלֻכּוֹתוֹ
וְאֶמּוּנָתוֹ לְעַד קִיָּמָת. וְדְבָרָיו חַיִּים וְקַיָּים נֶאֱמָנִים וְנֶחְמָדִים
לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ עַל בְּנֵינוּ וְעַל
דוֹרוֹתֵינוּ וְעַל כָּל־דּוֹרוֹת יִרְעֵ יִשְׂרָאֵל עֲבָדֶיךָ:

עַל הַרְאֵשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבָר טוֹב וְקַיָּים לְעוֹלָם
וָעֶד. אֵמֶת וְאֶמּוּנָה חֶק וְלֹא יַעֲבוֹר: אֵמֶת שְׂאֵמָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַכְנוּ מְלֶךְ אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֵל
אֲבוֹתֵינוּ יוֹצֵרֵנוּ צוֹר יִשׁוּעָתָנוּ פּוֹדֵנוּ וּמְצִילָנוּ מֵעוֹלָם שְׂמֵךְ.
אִין אֱלֹהִים זִלְתָּךְ:

THESE ENDURE IN EVERY AGE

*The transforming power of love,
The redeeming power of compassion,
The healing power of forgiveness,
These endure in every age.*

*The joy which comes from sharing,
The strength which comes from striving,
The nourishment which comes from beauty,
These endure in every age.*

*The sanctity of life,
The value of truth,
The primacy of justice,
These endure in every age.*

*The abiding worth of prayer,
The purifying promise of repentance,
The striving to know God's will,
These endure in every age.*

*Grant us, O God, amidst relentless change,
The wisdom to know and to cherish
These teachings which endure for all time.*

TRUE AND ENDURING

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

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

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

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

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

FOR OUR ANCESTORS, OURSELVES, AND OUR CHILDREN

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

But we are not alone with God. We are part of a mighty company.

Present with us in prayer are our ancestors—those who formulated the prayers, those who recited them over the generations, and those whose lives were shaped by them.

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

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

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

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

ברום עולם מושבך
ומשפטיך וצדקתך עד אפסי ארץ:

אשרי איש שישמע למצותיך
ותורתך ודברך ישים על לבו:

אמת אתה הוא אדון לעמך
ומלך גבור לריב ריבם:

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

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

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

**EZRAT AVOTEYNU:
Our Shield and Redeemer in every generation**

Adapted from the Hebrew

You have been the help of our ancestors from days of old,
A Shield and a Redeemer to their children in every generation.

Though you abide in the heights of the universe,
Your laws of righteousness reach to the ends of the earth.

Happy is the person who obeys Your commandments,
Who takes to heart the words of Your Torah.

Truly, You are the Lord of Your people,
And a mighty Sovereign to champion their cause.

You are the first and You are the last;
Besides You we have no Sovereign or Redeemer.

From Egypt You redeemed us, O Lord our God;
From the house of bondage You delivered us.

You revealed Your saving power at the Sea,
When the Children of Israel passed through in safety.

Tyranny was defeated, enslavement was ended;
The dawn of freedom had come at last.

Therefore they praised and extolled You,
They offered You prayers of fervent thanksgiving.

They acclaimed You as the ever-living God,
Great and revered, exalted in majesty.

You humble the haughty and raise up the lowly;
You free the captives and redeem the weak.

You help those in need,
And answer Your people when they cry out to You.

(continued)

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

מִי־כִמְכָה בְּאֵלִים יי.
מִי בְּמִכָּה נֶאֱדָר בְּקֹדֶשׁ.
נֹרָא תְּהִלַּת. עֲשֵׂה פְּלֵא:

שִׁירָה חֲדָשָׁה שֶׁבַח וְגִאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם.
יַחַד בְּקֹלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יי יִמְלֹךְ לְעֵלָם וָעַד:

צוּר יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.
וּפְדֵה כְּנֻאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל.
גִּאֲלֵנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יי גֹּאֲלֵ יִשְׂרָאֵל:

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

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

Adonai yimloḥ l'olam va-ed.

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

Baruḥ ata Adonai, ga-al yisrael.

Give praise to God on high,
Ever praised may God's name be.

Moses and the Children of Israel
Proclaimed in great exultation:

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

At the shore of the Sea, which they crossed in safety,
The redeemed sang a new song to You.

Together they all gratefully proclaimed Your sovereignty:
"The Lord shall reign for ever and ever."

Rock of Israel,
Arise to the help of Israel.

Fulfill Your promise
To deliver Judah and Israel.

"Our Redeemer, the Lord of hosts,
Is the Holy One of Israel."

Praised are You, O Lord,
Redeemer of Israel.

RECALLING OUR REDEMPTION

We are a people in whom the past endures, in whom the present is inconceivable without moments gone by. The Exodus lasted a moment, a moment enduring forever. What happened once upon a time happens all the time. (Abraham J. Heschel)

WE ARE PARTNERS IN REDEMPTION

The phrase *Kumah B'ezrat Yisrael* ("arise to the help of Israel") can also be translated "arise with the help of Israel."

This suggests that redemption requires our working with God, not passively relying on God alone.

"We are God's partners in both Creation and Redemption." (A.N.S.)

Shaharit Amidah for Shabbat

Interpretive Opening Blessings

(אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקָנָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [גְּאֻלָּה] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְכָרְנוּ לְחַיִּים מְלֶךְ חַפְצֵי בְּחַיִּים.
וְכִתְבְּנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן אַבְרָהָם וְעִזְרַת שְׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

(Shemini Atzeret to Pesah) מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

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

מִי כְמוֹךָ בְּעַל גְּבוּרָתוֹ וּמִי דוֹמֶה לְךָ
מְלֶךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

(Shabbat Shuvah) מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

In silent prayer, continue on p. 258.

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

Shaharit Amidah for Shabbat: Interpretive Opening Blessings

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

GOD OF ALL GENERATIONS

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

On Shabbat Shuvah add:

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

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

SOURCE OF LIFE AND MASTER OF NATURE

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

From Shemini Atzeret to Pesah add:

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

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:

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

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

In silent prayer, omit Kedushah, and continue on p. 259.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמי
מְרוֹם. בְּכַתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמֵּיעִים קוֹל מְתַנַּשְׂאִים
לְעַמַּת שָׂרָפִים לְעַמַּתְּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְקוֹמוֹ:

מִמְקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתַמְלוּךָ עָלֵינוּ כִּי מְחַכִּים
אֲנַחְנוּ לָךְ: מְתִי תַמְלוּךָ בְּצִיּוֹן. בְּקִרְוֹב בְּיָמֵינוּ לְעוֹלָם וְעַד
תִּשְׁכּוֹן: תִּתְנַדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר
וְדוֹר וּלְנֹצֵחַ נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מְלַכּוֹתְךָ בְּדָבָר
הָאֵמוּר בְּשִׁירֵי עֲזָרָה עַל־יְדֵי דָוִד מְשִׁיחַ צְדָקָה:

יְמַלֵּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר. הִלְלוּנָה:

לְדוֹר וְדוֹר נִגִיד גָּדֹלְךָ. וּלְנֹצֵחַ נְצָחִים קְדֻשָׁתְךָ נְקַדִּישׁ.
וְשִׁבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וְעַד. כִּי אֵל מְלֵךְ
גָּדוֹל וְקְדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יי * הָאֵל הַקְּדוֹשׁ:

* (הַמְּלֵךְ: Shabbat Shuvah)

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

Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo hol ha-arets k'vodo.

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

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

KEDUSHAH: A mystical vision of God's holiness

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

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

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

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

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

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

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

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

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

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

In private devotion only:

אָתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל־יּוֹם
יְהַלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי *הָאֵל הַקְּדוֹשׁ:

(הַמְלִיךְ: Shabbat Shuvah)

יִשְׂמַח מִשָּׂה בְּמַתַּנַּת חֶלְקוֹ. כִּי עֲבַד נְאֻמָּן קָרְאֶתְךָ לוֹ.
כְּלִיל תִּפְאָרֶת בְּרֵאשׁוֹ נָתַתָּ. בְּעֲמֻדוֹ לְפָנֶיךָ עַל הַר
סִינַי. וְשָׁנֵי לַוְחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם
שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וְשִׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדַרְתָּם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעֹלָם. כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

וְלֹא נָתַתוּ יי אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת וְלֹא הִנְחַלְתוּ
מַלְכֵנוּ לְעוֹבְדֵי פְסִילִים. וְגַם בְּמִנוּחַתוֹ לֹא יִשְׁכְּנוּ
רְשָׁעִים. כִּי לְיִשְׂרָאֵל עֲמַךְ נָתַתוּ בְּאַהֲבָה. לְזֶרַע יַעֲקֹב
אֲשֶׁר בָּם בְּחַרְתָּ. עִם מְקַדְשֵׁי שְׁבִיעֵי כָּלֵם יִשְׁבְּעוּ וַיַּחֲעַנְגּוּ
מִטּוֹבֶךָ. וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ וְקִדְשָׁתוֹ חֲמִדַּת יָמִים אוֹתוֹ
קָרְאֶתְךָ וְכָר לְמַעֲשֵׂה בְּרֵאשִׁית:

Yismah mo-sheh b'matnat helko,
Ki eved ne-eman karato lo,
K'lil tiferet b'ro-sho natata,
B'omdo l'faneha al har sinai,
U-sh'ney luhot avanim horid b'yado,
V'hatuv bahem sh'mirat shabbat,
V'heyntuv b'tora-teha.

In private devotion only:

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

YISMAH MOSHE: As Moses rejoiced in the Revelation

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

VESHAMRU: Shabbat as a sign of the Covenant

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

Exodus 31:16-17

SHABBAT: God's gift of love

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחֵינוּ קִדְשָׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטוֹבֶיךָ וְשִׂמְחָנוּ
בִּישׁוּעָתֶךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּיךָ בְּאֵמֶת. וְהִנְחֵילָנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְשֶׁךָ. וַיְנוּחוּ בָּהּ יִשְׂרָאֵל
מִקִּדְשֵׁי שָׁמַיִךְ. בְּרוּךְ אַתָּה יי מִקִּדְשׁ הַשַּׁבָּת:

רְצֵה יי אֱלֹהֵינוּ בְּעַמֶּיךָ יִשְׂרָאֵל. וְתַפְלֵתֶם בְּאַהֲבָה
תִּקְבַּל בְּרִצּוֹן. וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

On Rosh Hodesh and Hol Hamoed add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֵא וַיְגַיעַ. וַיִּרְאֶה וַיִּרְצֵה
וַיִּשְׁמַע. וַיִּפְקַד וַיִּזְכֹּר זְכוֹרֵינוּ וּפְקֻדוֹתֵינוּ. וַיְכַרְזֵנוּ אֲבוֹתֵינוּ. וַיְכַרְזֵנוּ
מְשִׁיחֵי בְּרִדְדֵי עִבְדֶּיךָ. וַיְכַרְזֵנוּ יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ. וַיְכַרְזֵנוּ
כָּל-עַמֶּיךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְטוֹבָה לְחַן וּלְחַסֵּד
וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

(Rosh Hodesh) רֹאשׁ הַחֹדֶשׁ (Pesah) חַג הַמִּצּוֹת (Sukkot) חַג הַסֻּכּוֹת
הַזֶּה. וְכִרְוֵנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדוֹתֵינוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲוִינָה עֵינֵינוּ בְּשׁוֹבֶיךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי
הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

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

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

RETZEY VI-M'NUHATEYNU: Accept our rest, and purify our hearts

Our God and God of our ancestors, may our Shabbat rest be acceptable to You.

May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah.

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

Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Shabbat.

May Your people Israel, who sanctify Your name, find rest on this day. Praised are You, O Lord, who sanctifies the Shabbat.

ACCEPT OUR PRAYER AND BLESS ZION

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

On Rosh Hodesh and Intermediate Days of Festivals add:

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

Rosh Hodesh. Pesah. Sukkot.

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

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

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

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי
כל-בשר יוצרנו ובראשית. ברכות והודאות לשמך הגדול
והקדוש על שהחייטנו וקיימתנו. כן תחינו ותקימנו ותאסוף
נליותינו לארץ קדשך לשמר חקיך ולעשות מצוה ולעבדך
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

On Hanukkah add:

על הנסים ועל הפרון ועל הגבורות ועל התשועות ועל המלחמות
שעשית לאבותינו בימים ההם בזמן הזה:
בימי מתתיהו. בדיוחנן כהן גדול חשמונאי ובניו. כשעמדה מלכות
יוון הרשעה עלי-עמך ישראל. להשכיחם תורתך. ולהעבירם מחקי
מצוה. ואתה ברחמיך הרבים עמדת להם בעת צרתם. רבת את-ריבם.
דנת את-דינם. נקמת את-נקמתם. מסרת גבורים ביד חלשים. ורבים
ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. ויודים ביד
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל
עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בגיה לך ביר
ביתך. ופנו את-היכלך. וטהרו את-מקדשך. והדליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך הגדול:

THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

On Hanukkah add:

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

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

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

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

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

ועל-כָּלֵם יתְּבַרַךְ וַיְתַרְוֶמֶם שְׁמֵךְ מִלְּכֵנוּ תָּמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֵךְ בְּאַמַּת הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הטוב שְׁמֵךְ וְלֵךְ נֶאֱדָה לְהוֹדוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו כְּהֹנִים. עִם קְדוּשָׁה בְּאֲמֹר:

Keyn y'hi ratzon.

בְּרַכְךָ יי וַיִּשְׁמְרֵךְ: בֵּן יְהִי רָצוֹן:

יְאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ: בֵּן יְהִי רָצוֹן:

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

שֵׁים שְׁלוֹם טוֹבָה וּבְרַכָּה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצַדִּיקָה וּבְרַכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרַךְ אֶת־עַמֶּךָ יִשְׂרָאֵל בְּכָל־עַתָּה וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ: *
בְּרוּךְ אַתָּה יי הַמְּבָרַךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

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

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

On Shabbat Shuvah add:

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

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

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

THE THREEFOLD BLESSING

"May the Lord bless you
and protect you."

Congregation:

May this be God's will.

"May the Lord show you kindness
and be gracious to you."

May this be God's will.

"May the Lord bestow favor upon you
and grant you peace."

May this be God's will.

SIM SHALOM: A prayer for peace

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

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

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

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

*On Shabbat Shuvah conclude thus:**

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
עַמֶּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יי' עוֹשֵׂה הַשָּׁלוֹם:

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.

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
 וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי בְּעַפְרָ לְכָל תְּהִיָּה:
 פִּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
 מִהֲרָה הִפְרַ עֲצָתְךָ וּקְלָקֵל מַחֲשַׁבְתְּךָם:
 עֲשֵׂה לְמַעַן שְׂמֶךָ עֲשֵׂה לְמַעַן יִמְנָךְ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תוֹרָתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי:
 יְהִיו לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
 יי צוּרֵי וְגֹאֲלֵי:
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Hallel, p. 287.)

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 . . .

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!"

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

Torah Service

אֵיךְ כָּמוֹךָ בְּאֱלֹהִים אֲדָנִי וְאֵין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחָמִים הֵיטִיבָה בְּרַצוֹנְךָ אֶת-צִיּוֹן
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָךְ לִבְדּ בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.

קוֹמָה יְיָ וַיִּפְצוּ אֵיבֵיךָ וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְיָ מִירוּשָׁלָּיִם:
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.
Malħutha malħut kol olamim, umem-shal-t'ħa b'ħol dor va-dor.

Adonai meleħ, Adonai malaħ, Adonai yimloħ l'olam va-ed.
Adonai oz l'amo yiteyn, Adonai y'vareyħ et amo va-shalom.

Av ha-rahāamim, hey-tiva vi-r'tzonħa et tzion,
Tivneh ħomot y'ru-shala-yim.

Ki v'ħa l'vad ba-taħnu, meleħ Eyl ram v'nisa adon

SEDER KERIAT HA-TORAH

Torah Service

“There is none like You, O Lord,
among those acclaimed as divine;
There are no deeds like Yours.”
“Your sovereignty is everlasting,
Your dominion endures through all generations.”
The Lord reigns, the Lord has reigned,
“The Lord shall reign forever.”
“May the Lord give strength to our people;
May the Lord bless our people with peace.”
Merciful God, “favor Zion with Your goodness;
Rebuild the walls of Jerusalem.”
For in You alone do we trust,
Exalted God, our Sovereign, Lord of the universe.

VA-Y’HI BI-N’SOA (The Ark is opened.)

“When the ancient Ark was carried forth,
Moses would proclaim:
‘Arise, O Lord; and may Your enemies be scattered.
May Your adversaries flee before You.’ ”
“From Zion shall go forth Torah
And the word of the Lord from Jerusalem.”
Praised be God who, in Divine holiness,
Gave the Torah to the people Israel.

As the Ark is opened:

Va-y’hi bin-soa ha-aron va-yomer moshe—
Kuma Adonai v’ya-futzu oy-veha,
V’yanusu m’san-eha mi-paneha.
Ki mi-tzion tey-tzey torah,
U-d’var Adonai mi-ru-shala-yim.
Baruh sheh-natan torah l’amo yisrael bi-k’du-shato.

Prayers before the Ark on Shabbat

I

Eternal God, reverently we stand before the Scroll of Your Torah, the Holy Scriptures, which our ancestors learned and taught, preserved for us, a heritage unto all generations. May we, their children's children, ponder every word, and find, as did they, new ways to understand and apply its timeless teachings.

O Light of the Ages, You are still our light, our guide, our fortress. May Your Torah ever be our tree of life; may we take its teachings to our hearts and thus draw nearer to You, in faith and deed. Amen.

II

Our God and God of our ancestors, we stand before the Ark of Your Covenant, acknowledging Your sovereignty in our lives, and seeking further knowledge of Your word. Help us, O Lord, to behold the wonders of Your Torah. Endow us with wisdom so that we may understand its precepts. Inspire us with loyalty, so that we may live by its teachings.

O Keeper of Israel, we are grateful for Your many bounties, for the protecting care with which Your love shelters and guides us, and for the knowledge that, wherever we are, we are in Your presence.

May the teachings of Your Torah enrich our lives and challenge us to give evidence of our devotion. May our words and deeds hallow Your name, and thus make us worthy of Your blessings. Amen.

III

O Lord, Sovereign of the world, as we stand before the open Ark of the Torah, we gratefully acknowledge You as our loving Parent and as our Lawgiver. You have bequeathed unto us a sacred heritage, and have lovingly called us to Your service.

Grant us discernment to know and wisdom to understand that the Torah is our life and the length of our days. Teach us so to live that we shall be guided by its commandments. May Your word be "a lamp unto our feet and a light unto our path," showing us the way to righteous living, as worthy inheritors of Your Law of Love. Amen.

IV

On this Sabbath day, O God, we approach the sacred Ark, seeking inspiration and renewal. As we prepare to hear, once again, the words of Your Torah, we rededicate ourselves to Your Law of Love. May the sanctity and splendor of Shabbat abide with us during the days of the coming week; may our quest to know Your will lead us to hallow Your name in all that we say and do. Amen.

TAKING THE TORAH SCROLL(S) FROM THE ARK

Reader proclaims and Congregation repeats:

שמע ישראל יי אלהינו יי אחד:

Reader, then Congregation:

אחד אלהינו גדול אדונינו קדוש שמו:

Reader:

גדלו ליי אתי וגרוממה שמו יחדו:

Congregation and Reader:

לך יי הגדלה והגבורה והתפארת והנצח וההוד.

כי כל בשמים ובארץ

לך יי הממלכה והמתנשא לכל לראש:

רוממו יי אלהינו והשתחוו להם רגליו. קדוש הוא:

רוממו יי אלהינו והשתחוו להר קדשו.

כי קדוש יי אלהינו:

Reader proclaims and Congregation repeats:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Reader, then Congregation:

Ehad Eloheynu, gadol adoneynu, kadosh sh'mo.

L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet

V'ha-neytzaḥ v'ha-hod.

Ki ḥol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mam-laḥa v'ha-mit-nasey l'ḥol l'rosh.

Rom'mu Adonai Eloheynu

V'hish-taḥavu la-hadom rag-lav, kadosh hu.

Rom'mu Adonai Eloheynu v'hish-taḥavu l'ḥar kod-sho,

Ki kadosh Adonai Eloheynu.

TAKING THE TORAH SCROLL(S) FROM THE ARK

Reader proclaims and Congregation repeats:

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

Reader, then Congregation:

One is our God; exalted is our Lord;
Holy is God's name.

Reader:

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

Congregation and Reader:

"Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship the One who is holy."
"Exalt and worship at God's holy mountain;
For holy is the Lord our God."

Meditation

Compassionate God, have mercy upon us,
Even as You have upheld us through the ages;
Remember the Covenant with our ancestors.

Deliver us from evil times;
And help us to restrain our own evil inclination.

Grant us enduring deliverance, O God;
And in Your goodness, fulfill our hopes
For Divine mercy and redemption.

(Suggested by Av Harahamim—A.N.S.)

אב הרחמים הוא ירחם עם עמוסים ויזכור ברית איתנים ויזיל
נפשותינו מן השעות הרעות ויזער ביצר הרע מן הנשואים ויחן אותנו
לפליטת עולמים וימלא משאלותינו במדה טובה ישועה ורחמים:

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

יַעֲזֹר וַיִּגְן וַיִּוְשִׁיעַ לְכָל הַחוֹסִים בּוֹ. וְנֹאמַר אָמֵן:
(First honoree is called) ... לְהַבִּיר וְלִלְהַיָּדוּת וְלִתְהַרְבֵּי כְבוֹד לְתוֹרָה ...
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:
וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:

Torah Blessings

Each person honored with an Aliyah, recites:

בְּרַכּוּ אֶת־יְיָ הַמְּבָרֵךְ:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַרְבָּנוּ מִכָּל
הָעַמִּים וְנָתַתְּ לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַתְּ לָנוּ תּוֹרַת
אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

Each person honored with an Aliyah, recites:

Barḥu et Adonai ha-m'vorah.

Baruḥ Adonai ha-m'vorah l'olam va-ed.

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

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

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

BIRKAT HAGOMEL

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

הַגּוֹמֵל לְחַיִּים טוֹבוֹת. שְׁגַמְלֵנִי כָּל־טוֹב:

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

Congregation:

מִי שְׁגַמְלָךְ (שְׁגַמְלָךְ) כָּל־טוֹב. תָּמִיד יְגַמְלָךְ (יְגַמְלָךְ) כָּל־טוֹב סְלָה:

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:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו
לעסוק בדברי תורה:

Baruh ata Adonai, Eloheynu meleh 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 יי אלהינו מלך העולם אשר בחר בנביאים
טובים ורצה בדבריהם הנאמרים באמת. ברוך אתה
יי הבורח בתורה ובמשה עבדו וב ישראל עמו ובנביאי
האמת וצדק:

BLESSINGS AFTER THE HAFTARAH

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

נאמן אתה הוא יי אלהינו ונאמנים דבריה ודבר אחד
מדבריה אחר לא ישוב ריקם כי אל מלך נאמן ורחמן
אתה. ברוך אתה יי האל הנאמן בכל דבריו:

רחם על ציון כי היא בית חיינו ולעלובת נפש תושיע
במהרה בימינו. ברוך אתה יי משמח ציון בבניה:

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

BLESSING BEFORE THE HAFTARAH

Praised are You, Lord our God, Ruler of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

BLESSINGS AFTER THE HAFTARAH

Praised are You, Lord our God, Ruler of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

The throne of David is a traditional symbol of righteous government and the restoration of Israel's homeland.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the House of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

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

עֲלֵה־תּוֹרָה וְעֲלֵה־עֲבוּדָה וְעֲלֵה־נִבְיָאִים וְעֲלֵיוֹם
הַשָּׁבֶת הַזֶּה שְׁנַתָּה לָנוּ יי אֱלֹהֵינוּ לְקַדְּשָׁה וּלְמַנוּחָה
לְכַבּוֹד וּלְתַפְאֲרָת: עֲלֵה־כָל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשָּׁבֶת:

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

עֲלֵה־תּוֹרָה וְעֲלֵה־עֲבוּדָה וְעֲלֵה־נִבְיָאִים וְעֲלֵיוֹם
[הַשָּׁבֶת הַזֶּה וְעֲלֵיוֹם]

חַג הַמַּצּוֹת הַזֶּה. On Pesah

חַג הַשָּׁבְעוֹת הַזֶּה. On Shavuot

חַג הַסֻּכּוֹת הַזֶּה. On Sukkot

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה. On Shemini Atzeret
and Simhat Torah

שְׁנַתָּה לָנוּ יי אֱלֹהֵינוּ [לְקַדְּשָׁה וּלְמַנוּחָה] לְשִׁשּׁוֹן וּלְשִׁמְחָה
לְכַבּוֹד וּלְתַפְאֲרָת: עֲלֵה־כָל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם
וָעֶד. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ [הַשָּׁבֶת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

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

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

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

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

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

Festival of Matzot,

Festival of Shavuot,

Festival of Sukkot,

Festival of Shemini Atzeret,

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

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

Prayer for our country

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

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

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

Louis Ginzberg (adapted)

For Medinat Yisrael

אֲדַרְנֵי אֱלֹהֵינוּ. צוּר יִשְׂרָאֵל וְגֹאֲלוֹ. בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל וְהַגֵּן עָלֶיהָ.

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

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

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

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

Fulfill in our day the ancient promise:

צִיּוֹן בְּמִשְׁפַּט הַפֶּדְיָהּ. וְשָׁבִיָּהּ בְּצִדְקָהּ.

"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.

The blessings we seek

Source of blessing, our Guardian and Hope,
Bless, we pray, all who are dear to us.
Watch over them with Your protecting love.

Bless the people of this congregation.
Grant them health of body and serenity of spirit;
Guide them on the path of Torah and good deeds.

Bless our country, our leaders, and our fellow citizens.
Keep us faithful to our heritage of freedom and justice.
Help us to banish all suffering and strife.

Bless our brothers and sisters in the Land of Israel.
Prosper the work of their hands and minds.
Strengthen them, and grant them peace.

Bless our fellow Jews, wherever they may dwell.
Comfort those who are in distress;
Deliver them, speedily, from darkness to light.

Bless all Your children, in every land and community.
Unite them in understanding and mutual helpfulness.
Hasten the day when all can rejoice in a world of peace.

A MEDITATION ON PEACE

May it be Your will, O God, that all war and bloodshed cease, and that a great and wondrous peace come to the world.

May nation not lift up sword against nation; may they learn war no more.

May all the inhabitants of the world recognize that we were not created for conflict, rivalry, hatred, jealousy, or killing; but rather, that we were created in order to acknowledge You and to praise You for all time.

Have compassion upon us, and fulfill for us the promises of Scripture:

“I will bring peace to the land and you will lie down, and none shall make you afraid. And I will remove every evil beast from the land, and the sword shall not pass over your land.”

“Justice shall flow like water and righteousness like a mighty stream.”

“For the earth shall be filled with the knowledge of the Lord,
as the waters cover the sea.”

Nahman of Bratzlav (adapted)

For Hebrew “Prayer for Medinat Yisrael,” see page 783.

Prayer for the new month

Recited on the Sabbath preceding Rosh Hodesh:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתחדש
עלינו אתהחדש הזה לטובה ולברכה. ותתן לנו חיים
ארבים חיים של שלום חיים של טובה חיים של ברכה
חיים של פרנסה. חיים של חלוצי עצמות. חיים שיש בהם
יראת שמים ויראת חטא חיים שאין בהם בושה וכלמה.
חיים של עשר וכבוד. חיים שמהי בנו אהבת תורה ויראת
שמים. חיים שימלאו משאלות לבנו לטובה. אמן סלה:

מי שעשה נסים לאבותינו ונאל אותם מעבודת לחרות.
הוא ינאל אותנו בקרוב ויקבץ נדחינו מארבע כנפות הארץ.
חברים כלישראל. ונאמר אמן:

ראש חדש... יהיה ביום... הבא עלינו ועל כלישראל לטובה:
יחדשהו הקדוש ברוך הוא עלינו ועל כל-עמו בית ישראל
לחיים ולשלום. לששון ולשמחה. לישועה ולנחמה. ונאמר אמן:

Mi sheh-asah nisim la-avoteynu,
V'ga-al otam mey-avdut l'heyru,
Hu yigal otanu b'karov
Viy'kabeytz ni-daheyenu mey-arba kanfot ha-aretz,
Havey-rim kol yisrael, v'nomar amen.

How shall we greet the new month now approaching?

Let us pray for life, for sustenance, for health;
Let us ask God's blessings on those whom we hold dear.

Yet let us remember that we too can bless this month:

With words and deeds, with dreams and achievements,
With greater wisdom and strengthened resolve.

How shall we greet the new month now approaching?

With deepened faith and true humility,
With a prayer that we be worthy of God's blessings.

(Ben Saul)

Prayer for the forthcoming new month

Recited on the Sabbath preceding Rosh Hodesh:

May it be Your will, Lord our God and God of our ancestors, that the approaching month bring us well-being and blessing. Grant us, we pray, long life, a life of peace, goodness, blessing, sustenance, and health; a life marked by true piety and the dread of sin; a life free from shame and reproach; a life of abundance with honor, a life filled with love of Torah and reverence for You; a life in which the worthy desires of our hearts will be fulfilled for our good. Amen.

May God who wrought wondrous deeds for our ancestors and redeemed them from slavery to freedom, soon deliver us from the evils which threaten us. May God gather our oppressed and homeless brothers and sisters from every corner of the earth into the fellowship of Israel. Let us say: Amen.

The month of _____ will begin on _____.

May it be a month of goodness for us and for all Israel.

In the new month, may the Holy One, praised be God, bless us and the Household of Israel with life and peace, joy and gladness, deliverance and comfort. And let us say: Amen.

Eternal God, source of life, as a new month approaches, we are reminded of the passing of the seasons, of the preciousness of time, and of the limits of our earthly journey.

Teach us to number our days so that we may live each moment wisely. Help us to use the gifts with which we have been blessed with ever-greater awareness of the world around us, and ever-greater concern for those whose lives touch our own.

Strengthen our faith in moments of adversity, and sustain our hopes in the days ahead. Keep us mindful of our capacity to love and to grow.

May we be worthy of a new month filled with joy; and may all of Your children be blessed with peace and contentment. Amen. (M.S.-a.)

אֲשֶׁר יוֹשְׁבֵי בֵיתָךְ. עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁר יִהְיֶה הָעַם שֹׁכֵן לָךְ. אֲשֶׁר יִהְיֶה הָעַם שֹׁכֵן לָךְ:
אֲשֶׁר יִתְקַדְּשׁוּ בְּרַדְךָ. הַהֲלֹכִים בְּתוֹרַת יְיָ:
אֲשֶׁר לֹא יִחְשְׁבוּ לָךְ לֹא עֲוֹן. וְאִין בְּרוּחוֹ רַמְיָה:
אֲשֶׁר יִרְאֶה אֶת יְיָ. בְּמַצּוֹתָיו חֲפֵץ מְאֹד:
אֲשֶׁר יִשְׁמְרֵי מִשְׁפָּט. עֲשֵׂה צְדָקָה בְּכָל עֵת:
אֲשֶׁר יִשְׁכַּל אֶל דָּל. בְּיוֹם רָעָה יִמְלֹטְהוּ יְיָ:
אֲשֶׁר יִשְׁאֵל יַעֲקֹב בְּעֶזְרוֹ. שִׁבְרוּ עַל-יְיָ אֱלֹהֵינוּ:
וְאֲנַחְנוּ נִבְרַךְ יְהוָה. מִעַתָּה וְעַד-עוֹלָם.

הַלְלוּיָהּ:

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

Returning the Torah Scroll to the Ark

Reader:

יְהַלְלוּ אֶת-שֵׁם יְיָ. כִּי-נִשְׁנַב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:
וַיִּרַם קֶרֶן לְעַמּוֹ. תְּהַלֵּה לְכָל-חַסִּידָיו.
לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ:

Hodo al eretz v'shama-yim.

Va-yarem keren l'amo, t'hila l'hol hasidav,

Li-v'ney yisrael am k'rovo, Halleluyah.

HAPPY ARE THEY WHO REVERE THE LORD

(An Alternate Ashrey)

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

*Happy is the people so favored;
Happy is the people whose God is the Lord.*

Happy are they whose ways are blameless,
Who follow the teaching of the Lord.

*Happy are they whom the Lord finds blameless,
In whose hearts there is no deceit.*

Happy are they who revere the Lord,
Who are greatly devoted to God's commandments.

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

Happy are they who are thoughtful of the needy;
In time of trouble may the Lord keep them from harm.

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

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

Returning the Torah Scroll to the Ark

Reader:

"Let us praise the Lord, who alone is to be exalted!"

Congregation:

"God's glory is revealed on earth and in the heavens.
The Lord has raised the honor of our people,
The glory of the faithful,
Thus exalting the Children of Israel,
A people drawn near to the Lord; Hallelujah."

On Shabbat recite Psalm 29 below:

מזמור לדוד

הָבוּ לַיהוָה אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:
קוֹל יְיָ עַל־הַמַּיִם אֱלֹהֵי־הַכְּבוֹד הִרְעִים יְיָ עַל־מַיִם רַבִּים:
קוֹל־יְיָ בַּפֶּחַח קוֹל יְיָ בְּהַדְרָה:
קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:
וַיִּרְקֵדֵם כַּמֹּרְעָגֵל לְבָנוֹן וּשְׂרִיזוֹן כַּמוֹ בְּדֹרֵאֲמִים:
קוֹל־יְיָ חֹצֵב לְהַבֹּת אֵשׁ:
קוֹל יְיָ יַחִיל מִדְּבָר יַחִיל יְיָ מִדְּבַר קֹדֶשׁ:
קוֹל יְיָ יַחֲלַל אֵילֹת וַיִּחַשֶׁף יַעֲרוֹת וּבְהִיכְלוּ כָּלֹּ אֲמַר כְּבוֹד:
יְיָ לַמַּבּוּל יָשָׁב וַיִּשָׁב יְיָ מֶלֶךְ לְעוֹלָם:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

Continue on p. 346.

Mizmor l'David.

Havu la-donai b'ney eylim,
Havu la-donai kavod va-oz.
Havu la-donai k'vod sh'mo,
Hish-tahavu la-donai b'had-rat kodesh.

Kol Adonai al ha-ma-yim,
Eyl ha-kavod hir-im,
Adonai al ma-yim rabim.

Kol Adonai ba-ko-ah,
Kol Adonai be-hadar,
Kol Adonai sho-veyr arazim,
Va-y'sha-beyr Adonai et ar-zey ha-l'vanon.

HAVU LADONAI

Give glory to the Lord on high,
Whose power we proclaim.
Heavenly beings, sanctify
The glory of God's name!

The God of glory thunders out
Upon the waters wide;
The voice of God resounds aloud
Across the flowing tide.

Cedars of Lebanon God's voice breaks;
God's power they, too, know.
The voice of God the desert shakes
And lays the forest low.

Before the flood the Lord did rule—
And will rule evermore;
While in the Holy Temple all
God's glory will adore.

The Lord unto our people will
Give strength and good increase.
The Lord will bless our people still
With everlasting peace.

Based on Psalm 29 (adapted from ULPS)

*Va-yar-kideym k'mo ey-gel,
L'vanon v'sir-yon k'mo ven r'ey-mim.*

*Kol Adonai ho-tzeyv la-havot eysh.
Kol Adonai yahil midbar,
Yahil Adonai midbar kadeysh.*

*Kol Adonai y'holey l'aya-lot, va-yehe-sof y'arot,
Uv-hey-halo kulo omeyr kavod.*

*Adonai la-mabul ya-shav,
Va-yey-shev Adonai meleḥ l'olam.*

*Adonai oz l'amo yiteyn,
Adonai y'vareyḥ et amo va-shalom.*

On Festivals falling on a weekday, recite Psalm 24 below:

לְדוֹד מִזְמוֹר

לִי הָאָרֶץ וּמְלוֹאָהּ תִּבְלַ וַיִּשְׁבֵי בָהּ:
כִּי־הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהַרֹת יִכּוֹנְנֶהּ:
מִי־עָלָה בָהֶר יִי וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ:
נְקִי כַפַּיִם וּבְרִי לִבָּב אֲשֶׁר לֹא־נָשָׂא לְשׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמַרְמָה:
יֵשׂא בְרָכָה מֵאֵת יִי וְצָדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דוֹר דֹּרֶשׁוּי מִבְּקִשֵׁי פְּנִידָה יַעֲקֹב סֵלָה:
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי זֶה מֶלֶךְ הַכְּבוֹד יִי עֲזוּז וְגִבּוֹר
יִי גִבּוֹר מִלְחָמָה:
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יִי צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

L'David Mizmor.

La-donai ha-aretz u-m'lo-ah, tey-veyl v'yosh-vey vah.

Ki hu al yamim y'sadah, v'al n'harot y'ho-n'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kod-sho.

N'ki ha-pa-yim u-var ley-vav, asher lo nasa la-shav naf-shi,
v'lo nish-ba l'mir-mah.

Yisa v'rahah mey-eyt Adonai, u-tz'dakah mey-Elohey yi-sho.

Zeh dor dor-shav, m'vak-shey fa-neha ya-akov, Selah.

WHO MAY STAND IN GOD'S PRESENCE?

A Psalm of David.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

*For it is God who founded it upon the seas,
And established it upon the waters.*

Who may ascend the mountain of the Lord?
Who may stand in God's holy place?

*One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;*

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

*Such are the people who seek the Lord,
Who seek the presence of the God of Jacob.*

Lift up your heads, O gates!
Lift up high, O ancient doors,
So that the Sovereign of glory may enter!

*Who is the Sovereign of glory?
The Lord, strong and mighty,
The Lord, valiant in battle.*

Lift up your heads, O gates!
Lift them up, O ancient doors,
So that the Sovereign of glory may enter!

*Who is the Sovereign of glory?
The Lord of hosts is the Sovereign of glory.*

Psalm 24

*Se-u sh'arim ro-shey-hem, v'hinasu pit-hey olam,
V'yavo meleḥ ha-kavod.*

*Mi zeh meleḥ ha-kavod, Adonai izuz v'gibor,
Adonai gibor mil-ḥama.*

*Se-u sh'arim ro-shey-hem, us-u pit-hey olam,
V'yavo meleḥ ha-kavod.*

*Mi hu zeh meleḥ ha-kavod,
Adonai tz'va-ot hu meleḥ ha-kavod, Selah.*

As the Torah is placed in the Ark, recite:

ובנחה יאמר שובה יי רבבות אלפי ישראל:
קומה יי למנוחתך אמה וארון עגוד:
כהניך ילבשרצדק וחסידיך ירגנו:
בעבור דוד עבדך אל־תשב פני משיחך:
כי לקח טוב נתתי לכם תורת־אל־מעובו:
עִזְיִים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶיָה מְאֹשֶׁר:
דְּרָכֶיהָ דְרָכֵי־נֶעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבֵנו יי אֱלֹהֵיךָ וְנִשְׁוֹבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם:

Eytz ha-yim hi la-maha-zikim bah,
V'tom-heha m'u-sar.
D'raheha darhey no-am,
V'hol n'tivo-teha shalom.
Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.

MEDITATION

Teach us, O Lord, the ways of Your Torah, as we seek to know and to do Your will. Help us in our quest for meaning in our lives. Bless us with wisdom and love. May Your Torah be our tree of life, our shield, and our guide. Sustain us, and all who revere Your word, with the reassuring sense of Your presence. Amen. (A.N.S.)

TORAH: OUR TREE OF LIFE

As the Torah is placed in the Ark, recite:

When the Ark was set down, Moses prayed:
"O Lord, dwell among the myriad families of Israel."

Come up, O Lord, to Your sanctuary,
Together with the Ark of Your glory.

May Your priests be clothed in righteousness,
And may Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.

It is a tree of life to those who cling to it,
Blessed are they who uphold it.

Its ways are ways of pleasantness,
All its paths are peace.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses

MEDITATIONS AFTER THE TORAH IS RETURNED TO THE ARK

Our God and God of our ancestors, we give thanks for the heritage of Torah, a legacy renewed in every generation. May the words of Scripture which we have read today influence our lives, and inspire us to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with meaning. May we know the peace and serenity granted to those who love Your Torah. May we take to heart Your teachings, and strive to do Your will. Happy are all who love You and delight in Your commandments. Amen.

May the words of the Torah guide our deeds, elevate our thoughts, and sanctify our lives. May the words of the Torah inspire us anew to seek justice, righteousness, and truth. May our actions in the days ahead bear witness to our study of Torah today. May we be among those who proclaim with joy: "Its ways are ways of pleasantness and all its paths are peace." Amen.

MUSAF
*Additional Service
for Shabbat*

מוֹסַף לְשַׁבָּת

*Standard Musaf Amidah, page 356.
Interpretive Musaf Amidah, page 376.
Shabbat Rosh Hodesh Amidah, page 424.
Concluding Prayers and Hymns, page 400.*

Musaf Amidah for Shabbat

Interpretive Opening Blessings

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

ברוך אתה יי אלהינו ואלהי אבותינו.

אלהי אברהם אלהי יצחק ואלהי יעקב.

אלהי שרה אלהי רבקה אלהי רחל ואלהי לאה.

האל הגדול הגבור והנורא אל עליון.

גומל חסדים טובים וקנה הכל.

וזכר חסדי אבות

ומביא גואל [וגאלה] לבני בניהם למען שמו באהבה:

On Shabbat Shuvah add:

זכרנו לחיים מלך חפץ בחיים.

וזתבנו בקספך החיים. למעגד אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם ועזרת שרה:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:

(Shemini Atzeret to Pesah) משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מחיה מתים ברחמים רבים.

סומך נופלים ורופא חולים ומתיר אסורים

ומקים אמונתו לישני עפר.

מי כמורך בעל גבורות ומי דומה לך

מלך ממית ומחיה ומצמיח ישועה:

(Shabbat Shuvah) מי כמורך אב הרחמים. זכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

In silent prayer, continue on p. 360.

M'hal-keyl ha-yim b'hesed,

M'ha-yey meytim b'ra-ha-mim rabim,

Someyh nof-lim v'ro-fey holim u-matir asurim,

U-m'ka-yeym emu-nato li-shey-ney afar.

Mi ha-moħa ba-al g'vurot u-mi do-meh laħ,

Meleħ mey-mit u-m'ħayeh u-matz-miaħ y'shua.

Musaf Amidah for Shabbat: Interpretive Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."

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

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebekkah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—

You bestow lovingkindness upon all Your children.

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

On Shabbat Shuvah add:

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

You are our Sovereign and Helper, our Savior and Protector.

Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

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

From Shemini Atzeret to Pesah add:

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

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

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

On Shabbat Shuvah add:

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

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

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

ON THE INTERPRETIVE OPENING BLESSINGS

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

נְעַרִיצָה וְנִקְדִישָׁה בְּסוּד שֵׁיחַ שְׂרָפִי קִדְשׁ הַמְקַדְּיִשִׁים
 שְׁמָהּ בְּקִדְשׁ. כְּכַתוּב עַל־יַד נְבִיאָהּ. וְקָרָא זֶה אֱלֹהֵי זֶה וְאָמַר.
 קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צָבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
 כְּבוֹדוֹ מְלֵא עוֹלָם. מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לְזֶה אֵיזָה מְקוֹם
 כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹדֵי מְמַקְוֹמוֹ:

מְמַקְוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וְיַחֲוֹן עִם הַמִּיְחַדִּים שְׁמוֹ
 עָרַב וְבָקַר בְּכָל־יּוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע אֲמָרִים.

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
 יִשְׁמַעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.
 אֲנִי יי אֱלֹהֵיכֶם:

וּבְדַבְרֵי קִדְשָׁה כְּתוּב לֵאמֹר.

יְמִלֶּךָ יי לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

לְדֹר וָדֹר נִגִּיד נִדְלָהּ. וּלְנִצָּח נִצָּחִים קִדְשָׁהּ נִקְדִישׁ.
 וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶכֶךְ
 גְּדוֹל וְקְדוֹשׁ אֲתָהּ. בְּרוּךְ אַתָּה יי *הָאֵל הַקְּדוֹשׁ:

* (הַמְּלֶכֶךְ: Shabbat Shuvah)

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

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

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

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord,
With the words uttered by the holy Seraphim
In the mystical vision of Your prophet:

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

God's glory is everywhere!
When one chorus of ministering angels asks:

“Where is God's glory?”

Another chorus adoringly responds:

“Praised be the Lord's glory throughout the universe.”

May God deal compassionately with our people,
Who speak of God's oneness morning and evening,
Who twice each day lovingly proclaim:

“HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.”

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

And thus the Psalmist sang:

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

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

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

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.

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

U-v'div-rey kod-sh'ḥa katuv ley-mor:

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

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

In private devotion only:

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

(המלך: Shabbat Shuvah:)*

תִּכְנַת שַׁבַּת רְצִית קַרְבְּנוֹתֶיךָ. צוֹיֵת פְּרוּשֵׁיךָ עִם
סְדוּרֵי נִסְכֶיךָ. מְעַנְגֶיךָ לְעוֹלָם כְּבוֹד יִנְחֵלוּ. טוֹעֲמֶיךָ
חַיִּים זְכוּ. וְגַם הָאוֹהֲבִים דְּבָרֶיךָ גְּדֹלָה בְּחָרוּ. אִזּוּ מְסִינֵי
נִצְטוּוּ עֲלֶיךָ. וְתִצְוֶם יי אֱלֹהֵינוּ לְהַקְרִיב בָּךְ קָרְבַּן מוֹסֵף
שַׁבַּת כְּרֵאוּי:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ
בְּשִׁמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ. שְׁשֵׁם עָשׂוּ אֲבוֹתֵינוּ
לְפָנֶיךָ אֶת־קַרְבְּנוֹת חוֹבוֹתֶיךָ. תְּמִידִים בְּסֶדְרָם
וּמוֹסְפִים כְּהִלְכֶתָם. וְשֵׁם נַעֲבֹדְךָ בְּלֵב שָׁלֵם וְנִמְלֵא
אֶת חוֹבוֹתֵינוּ כְּמִצְוַת רְצוֹנְךָ:

Some congregations recite the following:

The Sabbath Offering brought by our ancestors.

אֶחָמוֹסֵף יוֹם הַשַּׁבַּת הַזֶּה עָשׂוּ וְהִקְרִיבוּ אֲבוֹתֵינוּ לְפָנֶיךָ בְּאַהֲבָה
כְּמִצְוַת רְצוֹנְךָ כְּמוֹ שֶׁכְּתוּבָה בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי
כְּבוֹרְךָ כְּאָמֹר:

Numbers 28:9-10

וּבַיּוֹם הַשַּׁבַּת שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִינִים סֵלֶת מִנְחָה
בְּלוּלָה בְּשֶׁמֶן וְנִסְכָּה: עֵלֶת שַׁבַּת בְּשַׁבְּתוֹ עַל־עֵלֶת הַתְּמִיד וְנִסְכָּה:

In private devotion only:

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

SHABBAT—A HERITAGE OF ENDURING GLORY

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

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

RECALLING THE ANCIENT TEMPLE SERVICE

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

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

יִשְׁמַחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנִי.
עִם מְקַדְּשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטוֹבְךָ.
וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ.
חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ.
זְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רָצָה בְּמִנוּחָתֵנוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
שְׁבַעְנוּ מִטוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ.
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהִנְחֵילָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְּשֶׁךָ.
וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

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

SHABBAT—A HERITAGE OF HOLINESS AND JOY

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

**RETZEY VI-M'NUHATEYNU:
Accept our rest, and purify our hearts**

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

Eloheyenu vey-lohey avo-teynu,
R'tzey vi-m'nuha-teynu,
Kad-sheyenu b'mitz-vo-teha,
V'teyn hel-keynu b'tora-teha,
Sab-eynu mi-tu-veha,
V'sam-heyenu bi-y'shu-ateha.
V'taheyv libeynu l'ov-d'ha be-emet,
V'han-qi-leynu Adonai Eloheyenu
B'ahava u-v'ratzon shabbat kod-sheha,
V'ya-nuhu va yisrael m'kad-shey sh'me-ha,
Baruh ata Adonai, m'kadeysh ha-shabbat.

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

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

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו ואלהי
כל-בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול
והקדוש על שהחייטנו וקיימתנו. כן תחיינו ותקיימנו ותאסוף
גליותינו לארץ קדשך לשמר חקיך ולעשות רצונך ולעבדך
בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

(On Hanukkah) על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל
המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתתיהו. בדיוחן כהן גדול חשמונאי ובניו. פשעמדה מלכות
ונו הרשעה עלי-עמך ישראל. להשפיקם תורתך. ולהעבירם מחקי
רצונך. ואתה ברחמיך הרבים עמדת להם בעת צרתם. רבת את-ריבם.
דנת את-דינם. נקמת את-נקמתם. מסרת גבורים ביד חלשים. ורבים
ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. וזדים ביד
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל
עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לדביר
ביתך. ופנו את-היכלך. וטהרו את-מקדשך. והדליקו גרות בחצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך הגדול:

ACCEPT OUR PRAYER AND BLESS ZION

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

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

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

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

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

ועל-בָּלֵם יתְּבַרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוּ תָּמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְתוּב לְחַיִּים טוֹבִים בְּלִבְנֵי בְּרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יִשְׁוּעַתְנוּ
וְעִזְרַתְנוּ סֵלָה. בָּרוּךְ אַתָּה יי הטוב שְׁמֶךָ וְלֵךְ נָא לְהוֹדוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בְּתוֹרַה הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו כַּהֲנִים. עִם קְדוּשָׁה בְּאִמּוֹר:

Congregation:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ: בֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ: בֵּן יְהִי רָצוֹן:

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

THE THREEFOLD BLESSING

Congregation:

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

Keyn y'hi ratzon.

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

Keyn y'hi ratzon.

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

Keyn y'hi ratzon.

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

On Shabbat Shuvah add:

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

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

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

THE THREEFOLD BLESSING

“May the Lord bless you
and protect you.”

Congregation:

May this be God's will.

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

May this be God's will.

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

May this be God's will.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ בְּאֶחָד
בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשִׁלּוּמֶיךָ*.

בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם:

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

On Shabbat Shuvah:*

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה. נִזְכֵּר וְנִקְטָב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשִׁלּוֹם.
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

SIM SHALOM: A prayer for peace

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

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

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

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

**On Shabbat Shuvah:*

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

אֱלֹהִי: נִצּוֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מִרְמָה.
 וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעַפְרָ לְכָל תְּהִיָּה:
 פָּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי.
 וְכָל הַחֹשֶׁבִים עָלַי רַעָה.
 מִהֲרָה הִפֵּר עֲצָתְךָ וּמְקַלְקַל מַחֲשַׁבְתְּךָם:
 עֲשֵׂה לְמַעַן שְׂמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי:
 יִהְיוּ לְרִצּוֹן אֲמַרֵּי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
 יְיָ צוּרִי וְגֹאֲלִי:
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

GUARD MY TONGUE FROM EVIL

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

אין כאלהינו. אין כדונינו.

אין כמלקנו. אין כמושיענו:

מי כאלהינו. מי כדונינו.

מי כמלקנו. מי כמושיענו:

נודה לאלהינו. נודה לדונינו.

נודה למלקנו. נודה למושיענו:

ברוך אלהינו. ברוך אדונינו.

ברוך מלקנו. ברוך מושיענו:

אתה הוא אלהינו. אתה הוא אדונינו.

אתה הוא מלקנו. אתה הוא מושיענו:

אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים:

Alternate (Sefardic rite):

אתה תקום תרחם ציון. כי עת לחננה כיבא מועד:

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

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

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

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

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

A NOTE BEFORE ALENU

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

EYN KEYLOHEYNU

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

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

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

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

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

A PATHWAY TO PEACE

אמר רבי אלעזר אומר רבי חנינא. תלמידי חכמים מרבים שלום
בעולם. שנאמר וכל־בניך למודי יי ורב שלום בניך. אל תקרא בניך אלא
בונה: שלום רב לאהבי תורתך ואין למו מקשול: יהי שלום בחילך
שלוח בארמנותיך: למען אחי ורעי אדרבה נא שלום בך: למען ביתי:
אלהינו אבקשה טוב לך: יי עז לעמו יתן יי יברך את־עמו בשלום:

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

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

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
 שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
 שְׁלֹא שָׁם חָלַקְנוּ בָהֶם
 וְגָרְלָנוּ כְּכָל־הַמוֹנָם:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם
 מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אֲמַת מַלְכֵנוּ אָפֶס זוּלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ. וְיִדְעָתָּ
 הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לְבָבְךָ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם
 מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת. אֵין עוֹד:

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

Alenu

Let us now praise the Lord of all;
Let us acclaim the Author of Creation,

Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,

Who made our heritage different from theirs,
And assigned to us a unique destiny.

We bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,

Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.

The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.

As it is written in the Torah:
"This day accept, with mind and heart,

That God is the Lord of heaven and earth;
There is no other."

(Alenu continues on next page.)

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
U-mo-shav y'karo ba-shama-yim mi-maal,
U-sh'hinat uzo b'gov-hey m'romim.

Hu Eloheynu eyn od,

Emet mal-keynu efes zu-lato, ka-katuv b'torato,

V'yada-ta ha-yom va-ha-shey-vota el l'va-veha

Ki Adonai hu ha-Elohim

Ba-shama-yim mi-maal v'al ha-aretz mi-taht, eyn od.

על־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֵרַת עֲנֶיךָ.
 לְהַעֲבִיר גְּלוּלִים מִן־הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרֹתוּן. לְתַמְקֵן
 עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכִלְבֵּי בָשָׂר יִקְרָאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
 כְּל־רְשָׁעֵי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כְּל־יֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע
 כְּל־בְּרֵךְ תִּשָּׁבַע כְּל־לְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ כָּל־עַם עַל מַלְכוּתֶךָ. וְתִמְלֹךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שְׁלֶךָ הִיא. וְלְעוֹלָמֵי
 עַד תִּמְלֹךְ בְּכָבוֹד: בְּכֹתוֹב בְּתוֹרָתֶךָ. יי יִמְלֹךְ לְעֹלָם וָעֶד:
 וַיֵּאמֶר. וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

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

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

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

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

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

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

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

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

WE HOPE FOR THE DAY

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

(M.S.-a.)

BECAUSE WE BELIEVE IN YOU

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

The sovereignty of God

Is the "kingship of God," for which we pray,
a utopia and a vision of a far-off age?

*Is it an image from a dead past
when monarchs ruled those who never elected them?*

God is our Sovereign when our hearts have healed,
no longer pursuing, compulsively, the false gods.

*God rules over us when we prepare ourselves
to act in response to God's commands.*

The "kingship of God" can be here and now,
if we accept the burdens of our freedom.

*The "kingship of God" is a yoke—
which we can willingly choose and gladly bear.*

It is the greater freedom which we attain
when we respond to the demands of justice and love.

*God is "our King" when our eyes are open,
when we see God's love and deeds through time.*

God can become the Sovereign of each of us today,
if we will to build "the kingdom," which will surely come—
when all will be united under the oneness of God.

Nahum Waldman (adapted)

The will of the Living God

What does "the sovereignty of God" mean in Hebraic religion? Its implications are inexhaustible; but above everything else it means that the God who created the universe is the absolute Lord over nature, life, and history. No aspect of existence escapes God's sovereign rule: "All people must bring all of their lives under the will of God."

Life cannot be departmentalized into secular and sacred, material and spiritual, with the latter alone falling under Divine jurisdiction. No such distinction is recognized in Hebraic religion; the attempt to withdraw anything, no matter how seemingly insignificant, from Divine rule is branded as an attempt to set up a rival, idolatrous claim against the sovereignty of God: "I am the Lord thy God . . . thou shalt have no other gods before Me." All life, all existence, is governed by one ultimate principle and that principle is the will of the Living God.

Will Herberg (adapted)

To live our faith

Pledging allegiance to God and to God's Law cannot suffice; professing our faith in truth and justice is not enough.

We must live our allegiance, and weave our faith into the pattern of all for which we strive.

Justice and love dare not remain mere iridescent dreams for the spirit to indulge in on Sabbaths and solemn days.

The "Kingdom of God" cannot be defended by those of mere passive faith, by those who are persuaded that God causes righteousness to triumph, regardless of what human beings do.

Only a faith which impels us to live in mutual helpfulness can enable us to overcome the enemies of God and humanity.

God is a Lord of hosts. To be numbered among those hosts we must engage in unyielding struggle to make the world safe for all who want to be free and just and kind;

For only thus will the ancient vision be fulfilled:

"The impious, their power shall fail them,

If they who profess righteousness will live their faith."

Mordecai M. Kaplan (adapted)

I will never be lost

As a Jew, I do not know what despair is. Despair means utter futility, being utterly lost. I will never be lost. I know where I came from; I know where I am going. I am the son of Abraham. Despite all my imperfections, deficiencies, faults, and sins, I remain a part of that Covenant that God made with Abraham; we are going toward the "Kingship of God" and the Messianic Era. This is the preciousness of being a Jew.

Abraham Joshua Heschel (adapted)

READER'S CONCLUSION OF ALENU

It has been proclaimed: "The Lord shall reign over all the earth; On that day the Lord shall be One and shall be acclaimed as One."

וְנֵאמָר. וְהָיָה יי לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.

בְּיוֹם הַהוּא יְהִיָּה יי אֶחָד וְשֵׁמוֹ 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.*

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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעִנְיָא וּבְזִמְנ קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמְתָא דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

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

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra 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'varah l'alam ul-almey alma-ya.

Mourners:

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

*Shabbat Shuvah: repeat לְעָלְמָא.

Mourner's Kaddish

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

Congregation and mourners:

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

Mourners:

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

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

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

BEYOND TIME

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

Morris Adler

MEMORY AND MITZVAH

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

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

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

Ben Saul

בְּטֶרֶם כָּל יִצִיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזֵי מָלַךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל
לְבָדוֹ יִמְלֹךְ נִוְרָא:	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאֲרָה:	וְהוּא הָיָה וְהוּא הוֹנָה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנַי
וְלוֹ הָעוֹ וְהַמְשַׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוֹר חֲבִלֵי בְעַת צָרָה:	וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוֹס לִי
בְּעַת אֵישָׁן וְאַעֲרָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יֵי לִי וְלֹא אֵירָא:	וְעַם רוּחִי גְנוּתֵי

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

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

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

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

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

ADON OLAM

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

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

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

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

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

Israel Zangwill (adapted by Adina N. Samuelson)

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

שְׁבַת שְׁלוֹם וּמְבָרֵךְ!

SHABBAT SHALOM . . . U-M'VO-RAH!

(A.N.S.)

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
 לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
 לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ:

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

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)

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ
 כָּל־מְלָאכָתְךָ: וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיהוָה. לֹא־תַעֲשֶׂה
 כָּל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתְךָ עֶבֶדְךָ וְאִמְתְּךָ וּבְהֵמָתְךָ וְגֵרְךָ
 אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת־יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ.
 אַתְּהִים וְאֶת־כָּל־אֲשֶׁר־בָּם. וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי:

Remember the Sabbath day to keep it holy. Six days shall you labor and do all your work. But on the seventh day, a Sabbath unto the Lord your God, you shall not do any manner of work: you, your son, your daughter, your manservant, your maidservant, your cattle, or the stranger that is within your gates. For in six days the Lord made heaven and earth, the sea and all that is therein, and then rested on the seventh day. (Exodus 20:8-11)

Daytime Kiddush for Shabbat

על-כן בָּרַךְ יי אֱתֵיּוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַנֶּפֶן:

*Al keyn beyrah Adonai
et yom ha-shabbat va-y'kad-shey-hu.*

*Baruh ata Adonai, Eloheynu meleh ha-olam,
borey p'ri ha-gafen.*

"Therefore the Lord blessed the Sabbath day and hallowed it."
Praised are You, Lord our God, Ruler of the universe,
Creator of the fruit of the vine.

In the Sukkah add:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה:

*Baruh ata Adonai, Eloheynu meleh ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu ley-sheyv ba-sukkah.*

Praised are You, Lord our God, Ruler of the universe,
who has taught us the way of holiness through the Mitzvot,
and ordained that we dwell in the Sukkah.

HAMOTZI

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Baruh ata Adonai, Eloheynu meleh ha-olam,
ha-motzi lehem min ha-aretz.*

Praised are You, Lord our God, Ruler of the universe,
who brings forth bread from the earth.