

Shabbat & Festival Mornings

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

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)

מֵה־טֹבוֹ אֵהְיֶיךָ יַעֲקֹב. מִשְׁכְּנֶיךָ יִשְׂרָאֵל:

וְאֲנִי בְּרֹב חֲסָדֶיךָ אָבוֹא בֵּיתֶךָ.

אֲשַׁתְּחֶה אֶל־הֵיכַל קֹדֶשְׁךָ בִּירְאָתֶךָ:

יְיָ אֶהְבְּתִי מֵעוֹן בֵּיתֶךָ. וּמָקוֹם מִשְׁכַּן כְּבוֹדֶךָ:

וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַע. אֲבָרְכָה לִפְנֵי־יְיָ עֹשִׂי:

וְאֲנִי תִפְלֵת־לֶךָ יְיָ עַת רָצוֹן.

אֱלֹהִים בְּרַב־חֲסָדֶיךָ. 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.

THE TALLIT: A reminder of the Mitzvot

Before putting on the Tallit:

I am about to wrap myself in the Tallit, in fulfillment of the commandment of my Creator; as it is written in the Torah: "In every generation they shall put fringes on the corners of their garments." (Numbers 15:38)

MEDITATION

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

On putting on the Tallit:

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

How precious is Your lovingkindness, O God!
We take shelter under Your wings.

We feast on the abundance found in Your house;
You give us drink from the river of Your delight.

For with You is the fountain of life;
By Your light do we see light.

Grant Your lovingkindness to those who love You,
And Your righteousness to the upright in heart.

(Psalm 36:8-11)

PREPARATION FOR PRAYER

The Tzanzer Rebbe was asked by one of his disciples:
"What does the Rebbe do before praying?"
The Rebbe replied: "I pray that I may have the ability to pray!"

THE GOAL OF PRAYER

In prayer we gather the strength and dedication which enables us to become the fulfillment of the Divine will, thus advancing the purpose which God has set for humanity and for Israel. The flowering of true prayer is a resolve which fills our entire being, and unites all our powers in the service of God.

(Joseph Albo)

THE TALLIT: A reminder of the Mitzvot

Before putting on the Tallit:

הִנְנִי מְתַעֲטֵף בְּטָלִית שֶׁל צִיצִית כְּדֵי לָקִים מִצְוֹת בּוֹרְאִי.
בְּכָתוּב בַּתּוֹרָה.
וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְּגָדֵיהֶם לָדַרְתָּם:

MEDITATION

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

On putting on the Tallit:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַתְעַטֵּף בְּצִיצִית:

מִהֲיָקָר חֲסִדְךָ אֱלֹהִים וּבְנֵי אָדָם בָּצַל כְּנָפֶיךָ יַחֲסִיּוּ:
יְרוֹנוּ מִדָּשׁוּן בֵּיתְךָ וְנַחֵל עֲדֻנֶיךָ תִּשְׁקֵם:
כִּי־עַמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֲוֹר:
מִשָּׁךְ חֲסִדְךָ לִידְעֶיךָ וְצִדְקָתְךָ לִישֵׁר־לֵב:

On putting on the Tallit:

Baruh ata Adonai, Eloheynu meleh ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu l'hit-ateyf ba-tzi-tzit.

A MEDITATION BEFORE SHAHARIT

O God, remove all barriers between our souls and You.
Keep us from haughtiness, anger, and despair.
Guard us from unworthy attributes which would debase our worship,
Which we long to offer You in purity and in love.
Implant Your holy spirit within us;
Keep us from all envy, jealousy, and gossip.
Help us to see the good in others, and to overlook their faults.
Then shall our prayers help us to rise to ever higher spiritual levels,
And bring us, Your children, ever nearer to You.

Based on Elimeleh of Lizhensk (Galicia, 18th Century)

GRATITUDE FOR OUR WONDROUS BODY

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

Praised are You, Lord our God, Ruler of the universe, who has fashioned the human body with sublime wisdom, creating an intricate network of veins, arteries, structures, and organs—each of which must function properly for our survival. Praised are You, O Lord, who heals all creatures and performs wonders.

Talmud, Berakhot 60b

GRATITUDE FOR THE GIFT OF THE SOUL

My God, the soul with which You endowed me is pure. You created it, You formed it, You breathed it into me, and You preserve it within me. A time will come when You will reclaim it from me; but You will return it to me in the life to come.

So long as the soul is within me, I thank You, Lord my God and God of my ancestors, Ruler of all creatures, Lord of all souls. Praised are You, O Lord, who has restored me to a new day of life.

Talmud, Berakhot 60b (adapted)

BODY AND SPIRIT

Judaism regards body and spirit as integrally united, both creations of a compassionate God. "The soul is Yours and the body is Your handiwork," declares a well-known passage in the Yom Kippur liturgy.

According to the mainstream of Jewish religious teaching, the body is neither to be denied nor deified. Neither celibacy and asceticism "for the sake of the spirit," nor unbridled hedonistic self-indulgence are consistent with Jewish tradition.

All aspects of our humanity are to be sanctified—and joyously enlisted in the service of God.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו וצונו על נטילת ידים:

ברוך אתה יי אלהינו מלך העולם אשר יצר את
האדם בחכמה וברא בו נקבים נקבים חלולים חלולים.
גלוי וידוע לפני כסא כבודך שאם יפתח אחד מהם או
יסתם אחד מהם אי אפשר להתקיים ולעמוד לפניך.
ברוך אתה יי רופא כל-בשר ומפליא לעשות:

אלהי. נשמה שנתת בי טהורה היא. אתה בראתה אתה
יצרתה אתה נפחתה בי ואתה משמרה בקרבי. ואתה
עתיד לטלה ממני ולהחזירה בי לעתיד לבא: כל-זמן
שהנשמה בקרבי מודה אני לפניך יי אלהי ואלהי אבותי
רבון כל-המצעים אדון כל-הנשמות: ברוך אתה יי
המחזיר נשמות לפגרים מתים:

"WHO FASHIONED THE HUMAN BEING WITH WISDOM"

This phrase lends itself to two interpretations. It can be understood as a thankful recognition of the supreme wisdom of the Creator, reflected in the astonishing complexity and intricacy of the human body.

Alternatively, the phrase can be understood as an expression of gratitude to God for endowing human beings with wisdom—with the power of intellect, a gift denied to lower life forms. Through our minds we can understand the world about us and devise ways to improve it. We can entertain new ideas and discover new truths.

MORNING BLESSINGS OF THANKSGIVING

We offer praise to You, O Lord our God, Ruler of the universe,

For bestowing the ability to distinguish
between day and night;

For creating us in Your image;

For giving us freedom;

For making us Jews;

For giving us the capacity to see;

For clothing the naked;

For releasing the oppressed;

For raising up those who are bowed down;

For sustaining the universe;

For providing for our daily needs;

For giving us guidance for life's path;

For endowing our people with courage;

For crowning our people with glory;

For giving strength to those who are weary.

At the beginning of the day we gratefully acknowledge some of the many blessings which God lavishes upon us regularly—so regularly that we can easily overlook them.

(What is constantly granted is too easily taken for granted!)

Jewish tradition expects us to recite "one hundred blessings each day" (Talmud, Menahot 43a). From morning to night the mood of thankfulness is nurtured so that we may live each day filled with a sense of gratitude to the Source of all blessings.

Gratitude at its highest goes beyond "counting our blessings." It involves sharing our blessings. A thankful sense of dependence upon God, leads to an awareness of our duty to all God's children.

MORNING BLESSINGS

ברוך אתה יי אלהינו מלך העולם
אשר נתן לשכוי בינה להבחין בין יום ובין לילה:

ברוך אתה יי אלהינו מלך העולם שעשני בצלמו:

ברוך אתה יי אלהינו מלך העולם שעשני בן / בת חורין:

ברוך אתה יי אלהינו מלך העולם שעשני ישראל:

ברוך אתה יי אלהינו מלך העולם פוקח עורים:

ברוך אתה יי אלהינו מלך העולם מלביש ערמים:

ברוך אתה יי אלהינו מלך העולם מתיר אסורים:

ברוך אתה יי אלהינו מלך העולם זוקף כפופים:

ברוך אתה יי אלהינו מלך העולם רוקע הארץ על המים:

ברוך אתה יי אלהינו מלך העולם שעשה לי כל-צרכי:

ברוך אתה יי אלהינו מלך העולם אשר הכין מצעדייגבר:

ברוך אתה יי אלהינו מלך העולם אוזר ישראל בגבורה:

ברוך אתה יי אלהינו מלך העולם עוטר ישראל בתפארה:

ברוך אתה יי אלהינו מלך העולם הנותן ליצף כח:

THANKSGIVING WILL NOT CEASE

In the time to come all other Temple sacrifices will cease, but the Sacrifice of Thanksgiving will not cease. All other prayers will cease, but prayers of thanksgiving will not cease. (Leviticus Rabbah 9:7)

Whenever your mind is free, make a conscious effort to concentrate on the good that the Almighty has bestowed upon you. (Bahya)

We give thanks to You, O Lord, because we are able to give thanks!

TO AWAKEN TO A DAY OF LOVINGKINDNESS

Praised are You, Lord our God, Ruler of the universe,
who removes sleep from my eyes and slumber from my eyelids.
May it be Your will, Lord our God and God of our ancestors,
to make us familiar with Your Torah
and help us adhere to Your commandments.

Keep us from all sin and disgrace;
let no evil impulse gain mastery over us.

Keep us far from an evil person and a corrupt companion.
Help us to cultivate our noble impulses
so that we may always perform good deeds
and bend our will to do Your service.

Grant us, this day and every day,
grace, love, and compassion
in Your sight and in the sight of all.
Grant us an abundant measure of lovingkindness.

Praised are You, O Lord,
who bestows lovingkindness upon Your people Israel.

Talmud, Berakhot 60b

IN TRUTH AND HUMILITY

One should always revere God, in private and in public,
acknowledge the truth, and be truthful in one's innermost
thoughts. Upon arising, one should declare:

O Ruler of all realms! "Not upon our righteous deeds do we
rely when we bring our prayerful supplications before You,
but upon Your abundant compassion."

What are we? What is the value of our lives? What substance
is there to our kindness, our righteousness, our helpfulness,
our strength, our courage? What can we say before You, Lord
our God and God of our ancestors?

Before You, the mighty are as nothing, the famous as if
they had never been; the wise are without wisdom, the clever
without reason. For most of their deeds are worthless, and
their days are like a breath.

Measured against Your perfection, our preeminence over
the beast is negligible, for we all are so trivial.

ברוך אתה יי אלהינו מלך העולם
המעביר שנה מעיני ותנומה מעפעפי:
ויהי רצון מלפניך יי אלהינו ואלהי אבותינו
שתרגילנו בתורתך ודבקנו במצותיך.
ואל תביאנו לא לידי חטא ולא לידי עברה ועון
ולא לידי נסיון ולא לידי בזיון.
ואל תשלט בנו יצר הרע
והרחיקנו מאדם רע ומחבר רע.
ודבקנו ביצר הטוב ובמעשים טובים.
וכוף את יצרנו להשתעבד לך.
ותננו היום ובכל יום לחן ולחסד ולרחמים
בעיניך ובעיני כל יראיך
ותגמלנו חסדים טובים.
ברוך אתה יי גומל חסדים טובים לעמו ישראל:

לעולם יהא אדם ירא שמים בסתר ובגלוי.
ומודה על האמת. ודובר אמת בלבבו. וישכם ויאמר.
רבון כל העולמים. לא על צדקותינו אנחנו מפילים
תחנונינו לפניך כי על רחמיה הרבים: מה אננו. מה חתינו.
מה חסדנו. מה צדקנו. מה ישענו. מה נבחרנו.
מה נאמר לפניך יי אלהינו ואלהי אבותינו. הלא כל-
הגבורים כאין לפניך ואנשי השם כלא היו. וחכמים כבלי
מדע ונבונים כבלי השכל. כי רב מעשיהם תהו וימי
חיהם קבל לפניך. ומותר האדם מן הבהמה אין כי הכל
הכל:

THE COVENANT: Our privilege and duty

But we are Your people, children of Your Covenant, descendants of Your beloved Abraham, to whom You made a promise on Mount Moriah. We are the seed of Isaac, his son, who was bound on the altar. We are Your first-born, the congregation of Jacob, whom You named "Israel" and "Jeshurun" because of Your love for him and Your delight in him.

Therefore it is our duty to thank, to praise, to glorify, and to sanctify You.

IN JOYOUS THANKSGIVING

Ashreynu!

How fortunate are we!

How good is our portion!

How pleasant is our lot!

How beautiful is our heritage!

How fortunate are we that twice each day,
morning and evening, we can declare:

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

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

O eternal God before Creation and since Creation, Lord of this world and the world to come, reveal Your holiness through those who sanctify You. Reveal Your holiness throughout the world. Uplift us and exalt us through Your deliverance. Praised are You, O Lord, who reveals Your holiness before all.

We are bound to God, Israel, and the Torah, through a Covenant—which can be disobeyed but cannot be denied. Many who repudiated the Covenant, and denied that the Jewish people still has a providential role to play, came to learn the "brotherhood of suffering" which binds them. But such a feeling of common peril is surely not enough. As A. J. Heschel taught: Our existence is either superfluous or indispensable; it is either tragic or holy; . . . We were not born by mere chance in the obscurity of a primitive past. . . . To be a Jew is to be committed to the continued experience of great ideas. (Max Arzt)

אֲבָל אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתְךָ. בְּנֵי אֲבֹרָהם אֱהָבָךָ
שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמֹּרִיָּה. וְרַע יִצְחָק יְחִידוֹ שֶׁנֶּעְקַד עַל גֵּב
הַמִּזְבֵּחַ. עַדֹת יַעֲקֹב בְּנֶךָ בְּכוֹרְךָ שֶׁמֵּאֱהָבְתָּךְ שֶׁאֱהָבְתָּ אֹתוֹ
וּמִשְׁמַחְתָּךְ שֶׁשִּׂמַּחְתָּ בּוֹ קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן:

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרְךָ
וּלְבָרְךָ וּלְקַדֵּשׁ וּלְתַת שֶׁבַח וְהוֹדָיָה לְשִׁמְךָ:

אֲשֶׁרֵינוּ מַה־טוֹב חֲלָקֵנוּ

וּמַה־נֶּעִים גּוֹרְלֵנוּ וּמַה־יָּפָה יְרֻשָּׁתֵנוּ.

אֲשֶׁרֵינוּ. שֶׁאֲנַחְנוּ מְשֻׁכִּימִים וּמַעֲרִיבִים עָרֵב וּבָקָר

וְאוֹמְרִים פְּעָמִים בְּכָל־יוֹם.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

אֵתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם. אֵתָּה הוּא מְשַׁנְבֵּרָא הָעוֹלָם.
אֵתָּה הוּא בְּעוֹלָם הַזֶּה וְאֵתָּה הוּא לְעוֹלָם הַבָּא: קֹדֶשׁ אֵת
שְׁמֶךָ עַל מִקְדָּשִׁי שְׁמֶךָ וְקֹדֶשׁ אֶת־שְׁמֶךָ בְּעֶלְמְךָ. וּבִישׁוּעָתְךָ
תָּרִים וְתִנְבִּיָּה קִרְיָנוּ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ אֶת־שְׁמֶךָ בְּרַבִּים:

THE COVENANT AS HERITAGE AND CHALLENGE

A timeless truth to tell, an invaluable service to render, a prophetic mission to deliver, a deathless message to preach, an abiding principle to enunciate—these, and more, constitute the heritage which the House of Israel carries on the high road toward human ennoblement. (Abraham A. Kellner)

When asked by his students for the definition of a good Jew, Rabbi Louis Finkelstein responded: A good Jew is a Jew who wants to be a better Jew!

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

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

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

******May the Household of Israel, its scholars and their disciples, and all who engage in the study of Torah, in this land and in all other lands, enjoy abundant peace, grace, kindness, mercy, long life, ample sustenance, deliverance from danger and distress, and Divine blessing. And let us say: Amen.

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

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

On Shabbat Shuvah, add a second *לְעֵלָא.

The heart of the Jewish people has always been in the Bet Ha-Midrash, the house of study. It was the source from which they drew the strength and the inspiration which enabled them to overcome all difficulties and withstand all persecutions. If we want to go on living as a people, we must restore the centrality of the Bet Ha-Midrash, and make it once more the living source of Judaism.

(Aḥad Ha-Am)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלָא * מִן
כָּל-בִּרְכָתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא.
וְאָמְרוּ אָמֵן:

******עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל-תַּלְמִידֵי
תַּלְמִידֵיהוֹן. וְעַל כָּל-מָאן דְּעָסְקִין בְּאוּרֵיתָא. דִּי בְּאַתְרָא הָדָן
וְדִי בְּכָל-אַתְרָא וְאַתְרָא. יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא. חֲנָא
וְחֶסֶדָא וְרַחֲמִין. וְחַיִּין אֲרִיכִין. וּמְזוֹנָא רוּחִין. וּפְרָקְנָא מְקַדָּם
אֲבוּהוֹן דִּי-בִשְׁמַיָּא וְאַרְעָא. וְאָמְרוּ אָמֵן:

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

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

* לְעֵלָא

Because religious study is so highly revered, those who engage in this sacred endeavor (whether as teachers or as students) enjoy the highest regard and warmest blessings of the community.

******A special prayer for the well-being of those who study and teach Torah is incorporated into this Kaddish, whose recitation follows the reading of a classical passage (usually from the Talmud or Midrash); hence the name: Kaddish d'Rabbanan—Kaddish of the Scholars.

THE SABBATH PSALM (Psalm 92)

Today is the holy Sabbath,
on which the Levites in the ancient Temple recited:

A Psalm, a Song, for the Sabbath day.

It is good to thank You, O Lord,
To sing praises to Your exalted name,

To proclaim Your love every morning,
And Your faithfulness every night,

To the sound of the ten-string lyre,
With voice and the music of the harp.

Your works, O Lord, bring me gladness;
Of Your deeds, I sing with joy.

How great are Your deeds, O Lord;
How profound are Your designs.

The simple cannot comprehend,
The foolish cannot grasp this:

Though the wicked may thrive like grass,
And doers of evil seem to flourish,

Their doom is sure to come;
For Yours is the ultimate triumph.

Those who oppose You will perish;
The workers of iniquity will be routed.

You have given me extraordinary power;
I am like one who has been anointed.

I see the defeat of my foes,
I hear the doom of my enemies.

The righteous will flourish like the palm tree,
They will thrive like the cedar of Lebanon.

Planted in the house of the Lord,
They will flourish in the courts of our God.

Even in old age, they will bear fruit,
Retaining their vigor and their strength,

Proclaiming that the Lord is just,
My Rock, in whom there is no unrighteousness.

"Planted in the house of the Lord, they will flourish in the courts of our God." Like trees which flourish when they are rooted in rich soil, the righteous derive sustenance and strength from the House of God, their source of spiritual nourishment. Thus, they grow and flourish.

(A. Cohen—adapted)

Psalm for the Sabbath:

היום יום שבת קדש שבו היו הלויים אומרים בבית המקדש:

מזמור שיר ליום השבת:

טוב להודות לך ולומר לשמך עליון:

להגיד בבקר חסדך ואמונתך בלילות:

על-עשור ועל-ינגל עלי הגיון בכנור:

כי שמחתני בנפילתך במעשי ידיך ארנן:

מהגדלו מעשיך מאד עמקו מחשבתך:

אישבער לא ידע וכסיל לא-יבין את-זאת:

בפרח רשעים כמורעשב ויציצו כל-פעלי און:

להשמדם עדי-ער:

ואתה מרום לעלם יי:

כי הנה איביך כי הנה איביך יאברו:

יתפרדו כל-פעלי און:

ותרם כראים קרני בלתי בשמן רעון:

ותבט עיני בשורי בקמים עלי מרעים:

תשמענה אזני:

צדיק כתמר יפרח כארז בלבנון ישנה:

שתולים בבית יי בחצרות אלהינו יפריחו:

עוד ינובון בשיכה דשנים ורעננים יהיו:

להגיד כיישר יי צורי ולא-עולתה בו:

As we praise God's greatness and might in the "Sabbath Psalm," we look forward, with the Psalmist, to the day when the righteous will flourish, when all of God's children will live in harmony and justice, and when the spirit of Shabbat, symbol of a perfected world, will inspire all human conduct.

(Ben Saul)

FROM DESPAIR TO REJOICING—Psalm 30

A Song at the Dedication of the House. A Psalm of David.

I extol You, O Lord, for You raised me up;
You did not allow my enemies to rejoice over me.

I cried to You, Lord my God, and You healed me;
You kept me from the grave, O Lord,
You rescued me from death.

Sing to the Lord, O you faithful,
And praise God's holy name.

God's anger lasts but a moment;
God's favor is for a lifetime.

Weeping may linger for the night,
But joy accompanies the dawn.

I had once thought in my security
I could never be shaken.

Your favor, O Lord, made me a mountain of strength;
When You withdrew Your favor, I was terrified.

Then I cried to You, O Lord,
I laid my pleas before my God.

What is to be gained from my death,
From my going down to the grave?

Will the dust thank You?
Will it declare Your faithfulness?

Hear me, O Lord, be gracious to me.
O Lord, be my helper.

You turned my mourning into dancing;
You changed my sackcloth for robes of joy,

So that I may praise You and never be silent.
Lord my God, I shall praise You forever!

REFLECTION ON PSALM 30

Severe illness and the threat of imminent death confronted the Psalmist with the reality of human frailty. After a long night of prayer and weeping, came the dawn of healing and joy.

Now gratefully aware of the blessings of health and life, which previously were taken for granted, the Psalmist vows to praise God forever.

Our recitation of this Psalm is a daily re-affirmation of faith in God's healing power.

Mizmor Shir Hanukkat Habayit—Psalm 30

מזמור שיר חנוכת הבית לדוד:

אֲרוּמָמָךְ יי כִּי דִלִיתָנִי וְלֹא־שִׁמְחָתָ אֹיְבֵי לִי:

יי אֱלֹהֵי שִׁוְעָתִי אֱלֹהֵי וְתַרְפָּאִנִּי:

יי הַעֲלִיתָ מִן־שְׂאוֹל נַפְשִׁי חִייתָנִי מִיָּרֵד־יָבוֹר:

וְזָמְרוּ לִי חֲסִידָיו וְהוֹדוּ לְזִכְרִי קֹדֶשׁוֹ:

כִּי רָגַע בְּאַפּוֹ חַיִּים בְּרָצוֹנוֹ

בְּעֶרְבַּי לֵילִן בְּכִי וּלְבָקֶר רִנָּה:

וְאֲנִי אֶמְרָתִי בְּשִׁלּוֹי בַּל־אֲמוּט לְעוֹלָם:

יי בְּרָצוֹנְךָ הִעֲמַדְתָּה לְהַרְרִי עוֹ

הַסִּתְרָתָּ פָּנֶיךָ הִייתִי נִבְהָל:

אֱלֹהֵי יי אֶקְרָא וְאֶל־אֲדֹנָי אֶתְחַנֵּן:

מִה־יִּבְצַע בְּדַמִּי בְּרִדְתִּי אֶל שַׁחַת

הַיּוֹדֵךְ עֶפֶר הַיּוֹגֵד אֶמְתִּיךָ:

שְׁמַע־יי וְחַנּוּנִי יי הִי־עֲתֹר לִי:

הַפִּכְכָת מִסִּפְרִי לְמַחֹל לִי פִתְחָתָ שְׁקִי וְתִאֲזָרְנִי שִׂמְחָה:

לְמַעַן יִזְמְרָךְ כְּבוֹד וְלֹא יָדָם יי אֱלֹהֵי לְעוֹלָם אֲוִדָּךְ:

BEYOND DESPAIR

When calamity comes—a business or professional failure, a painful illness, a consuming disease, a broken limb, a broken heart—the dark mantle of melancholy casts its pall over us and we are enveloped by clouds of meaninglessness and bitterness and foreboding. . . .

At times of death and failure and despair, when we can turn to no one else (for no one else seems to understand, or to care, or to truly listen) we can turn to God in prayer.

(Samuel H. Dresner)

Mourner's Kaddish

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

Congregation and mourners:

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

Mourners:

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

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

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

THE KADDISH

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

(Richard C. Hertz)

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

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

Mourner's Kaddish

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

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיד הוּא. לְעָלָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאַמִּירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

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

Mourners:

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

PESUKEY DE-ZIMRA

Introductory Hymns & Psalms

פְּסוּקֵי דְזִמְרָא

ON THE PESUKEY DE-ZIMRA

Pesukey de-Zimra ("Verses of Songs") consists of selected Psalms, "composite hymns" incorporating passages from various Psalms, and verses from other Biblical songs of thanksgiving.

This section of the liturgy, which serves as a "Prelude" to the *Shaharit* Morning Service, originated as an optional interlude of meditation and worship. By the thirteenth century, however, it had grown significantly, and was accepted as part of the congregational Morning Service, as advocated by the great Scholar, Poet, and Martyr, Rabbi Meir of Rothenburg.

The *Pesukey de-Zimra* section is preceded by a long blessing, *Baruh Sheh-amar* ("Praised be the One whose word brought forth the world . . .") and ends with the blessing *Yishtabaḥ Shimḥa* ("Praised be Your Name . . ."). The Reader's Short Kaddish marks the conclusion of this portion of the liturgy, which is then followed by the *Barḥu*, the formal opening of the *Shaharit* Service.

Introductory Prayers, Hymns, and Psalms

BARUH SHEH-AMAR: Praise the Lord, source of all being

Praised is the One whose word brought the world into being;
praised is the Holy One.
Praised is the Author of all creation.

Praised is the One who fulfills Divine promises.
Praised is the One who carries out Divine decrees.

Praised is the One who shows compassion to the world.
Praised is the One who shows compassion to all creatures.

Praised is the One who rewards those who are truly reverent.
Praised is the One who abides for all eternity.

Praised is the One who redeems and saves.
Praised be God's holy name.

Praised are You, Lord our God, Sovereign of the universe,
Our merciful God and loving Parent, acclaimed by Your people,
Lauded and glorified by Your faithful servants.

With the songs of Your servant David, we praise You;
With hymns and psalms, we exalt and extol You;
We glorify You and acclaim Your sovereignty.

You alone are the sustaining life of the universe;
You are the Sovereign, whose great name
Is to be eternally glorified.

Praised are You, O Lord, Sovereign adored with praises.

Praised is the One who speaks;	and we hear.
Praised is the One who performs;	and we witness.
Praised is the One who decrees;	and we accept.
Praised is the One who shows compassion;	and we live.
Praised is the One who abides forever;	and we believe.
Praised is the One who saves;	and we are redeemed.
Praised is the Holy One and praised be the Holy Name.	

M. Rotem (adapted)

Pesukey De-zimra: Introductory Service

ברוך שׂאמר והיה העולם.

ברוך הוא:

ברוך עושה בראשית:

ברוך אומר ועושה:

ברוך גוזר ומקיים:

ברוך מרחם על הארץ:

ברוך מרחם על הבריות:

ברוך משלם שכר טוב ליראיו:

ברוך חי לעד וקיים לגאח:

ברוך פודה ומציל.

ברוך שמו:

ברוך אתה יי אלהינו מלך העולם האל האב הרחמן
המהלל בפי עמו. משבח ומפאך בלשון חסידיו ועבדיו.
ובשירי דוד עבדך נהללך יי אלהינו. בשבחחות ובזמירות
נגדלך ונשבחך ונפאךך ונזכיר שמך ונמליכך מלכנו
אלהינו יחיד חי העולמים. מלך משבח ומפאך עד יעד
שמו הגדול. ברוך אתה יי מלך מהלל בתשבחות:

ברוך אומר ואנו שומעים.

ברוך עושה ואנו עדים.

ברוך גוזר ואנו מקבלים.

ברוך מרחם ואנו חיים.

ברוך חי לעד ואנו מאמינים.

ברוך פודה ומציל ואנו נאולים.

ברוך הוא וברוך שמו.

GOD'S GLORY AND WISDOM PROCLAIMED (Psalm 19)

The heavens declare the glory of God,
The sky proclaims God's handiwork.

Day after day the word is uttered;
Night after night the knowledge is revealed.

There is no speech, there are no words,
Yet their voice resounds to the very ends of the world.

In the heavens, God has pitched a tent for the sun,
Which goes forth like a bridegroom from his chamber,
Like an athlete rejoicing to run the course.

It sets out from one end of the sky,
And completes its circuit at the other end;
Nothing is hidden from its warmth.

The teaching of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy,
Teaching wisdom to the simple.

The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.

Reverence for the Lord is pure, enduring forever.
Judgments of the Lord are true; they are altogether just.

They are more precious than gold, even purest gold,
They are sweeter than honey, even drops of the honeycomb.

Your servant strives to observe them,
For great is the reward in keeping them.

Yet who can discern one's own errors?
Hold me guiltless, O Lord, for unwitting sins.

Also keep me from willful sins;
May they have no control over me.

Then shall I be blameless,
Clear of all transgressions.

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

THE MEDITATIONS OF OUR HEARTS

Our prayers are usually articulated in words; and they are often read, chanted, or sung aloud. But we can also worship God silently. Indeed, sometimes we are seized by "thoughts that lie too deep for words." Therefore we pray that both the expressed "words of our mouths" and the silent "meditations of our hearts" will find favor before God.

לְמַנְצָח מְזִמֹּר לְדָוִד: (Psalm 19)

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים
וּמַעֲשֵׂה יָדָיו מְגִיד הֶרְקִיעַ:

יּוֹם לְיוֹם יִבְיַע אָמַר
וְלַיְלָה לַלַּיְלָה יַחְוֶה־דַּעַת:

אֵין־אָמַר וְאֵין דְּבָרִים
בְּלִי נִשְׁמָע קוֹלָם:

בְּכָל־הָאָרֶץ יֵצֵא קוֹם
וּבְקִצָּה חֵבֶל מְלִיָּהֶם:

לְשֹׁמֵשׁ שֵׁם אֱהֵל בָּהֶם:

וְהוּא כְּחֹתֵן יֵצֵא מִחֻפָּתוֹ
יֹשִׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶח:

מִקִּצָּה הַשָּׁמַיִם מוֹצֵאוֹ
וּתְקוּפָתוֹ עַל־קִצּוֹתָם:

וְאֵין נִסְתָּר מִחֻפָּתוֹ:

תּוֹרַת יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ

עֲדוֹת יי נֶאֱמָנָה מַחְכִּימַת פֶּתִי:

פְּקוּדֵי יי יִשְׁרִים מְשַׁחֲחֵי־לֵב

מִצְוֹת יי בְּרָה מְאִירַת עֵינַיִם:

יִרְאָת יי טְהוֹרָה עוֹמֶדֶת לְעַד

מִשְׁפָּטֵי־יי אֱמֶת צָדִקוֹ יַחֲדוֹ:

הַנִּחְמָדִים מְזֻהָב וּמְפֹרָב וּמִתּוֹקִים מְדַבֵּשׁ וְנוֹפֶת צוּפִים:

גַּם־עֲבָדָךְ נִזְהָר בָּהֶם בְּשֹׁמְרָם עֹקֵב רָב:

שְׁגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נִקְנִי:

גַּם מִזֵּדִים חֹשֶׁךְ עֲבָדָךְ אֱלֹהֵי־מִשְׁלָרְבִי

אֲזֵ אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רָב:

יִהְיֶה לְרָצוֹן אֶמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ

יי צוּרִי וְגֹאֲלִי:

For the Psalmist, God's greatness is reflected both in the wonders of Creation and in the Divine character of the moral law.

The philosopher Kant echoed this sentiment when he wrote that two things filled his soul with reverence: "The starry heavens above me and the moral law within me."

I praise the Lord at all times;
God's acclaim is continually on my lips.

Exalt the Lord with me,
And let us extol the Lord together.

I sought the Lord, who answered me,
Saving me from all that I feared.

Discover the goodness of the Lord;
Happy are those who take shelter with God.

Come, children, listen to me;
I will teach you reverence of the Lord.

Who is the person who delights in life
And loves a long life of goodness?

Keep your tongue from evil,
And your lips from speaking falsehood.

Depart from evil and do good;
Seek peace and pursue it.

The Lord is near to the broken-hearted,
And helps those who are crushed in spirit.

The Lord redeems the lives of the faithful,
And those who trust in God shall not feel forsaken.

Psalm 34—selected verses

“DEPART FROM EVIL AND DO GOOD”

Righteous living has both negative and positive aspects. To “depart from evil,” to abandon destructive and pernicious behavior, is one commendable goal—difficult, and often requiring persistence. However, we must go further and “do good,” by performing positive deeds, in the active pursuit of peace, justice, and harmony.

“SEEK PEACE AND PURSUE IT”

Rabbi Simeon ben Gamliel taught: By bringing peace into one's own home, a person is regarded by Scripture as having brought peace to each and every Jew. But by bringing jealousy and strife into one's home, a person is regarded by Scripture as having brought jealousy and strife into the entire House of Israel.

(Avot d'Rabbi Natan 28)

לְדוֹד. בְּשָׁנוֹתָיו אֶת־טַעַם לִפְנֵי אֲבִימֶלֶךְ וַיְגִרְשֵׁהוּ וַיִּלָּךְ:
אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת תָּמִיד תִּהְלֶתוּ בִּפְּיִי:
בְּיָ תִתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ:
גִּדְּלוּ לִי אֶתִּי וַנְּרוֹמְמָה שְׁמוֹ יַחְדָּו:
דְּרָשְׁתִּי אֶת־יְיָ וַעֲנֵנִי וּמִכָּל־מְגוּרֹתַי הֲצִילָנִי:
הִבְיטוּ אֵלָיו וְנִהְרֻ וּפְנִיָהֶם אֶל־יַחְפְּרוּ:
זֶה עָנִי קָרָא וַיִּי שָׁמַע וּמִכָּל־צָרוֹתַי הוֹשִׁיעֵנִי:
חָנָה מִלְּאֲדָרִיִּי סָבִיב לִירְאָיו וַיַּחֲלֹצֵם:
טַעַמוּ וְרָאוּ כִי־טוֹב יְיָ אֲשֶׁר־יִחְסֶה־בוֹ:
יִרְאוּ אֶת־יְיָ קְדוֹשִׁיו כִּי־אֵין מַחְסוֹר לִירְאָיו:
כְּפִירִים רָשׁוּ וַרְעִבוּ וַדְרָשִׁי יְיָ לֹא־יַחְסְרוּ כָל־טוֹב:
לְכֹרְבָנִים שָׁמְעוּ־לִי יָרֵאתִי יְיָ אֶלְמֶדְכֶם:
מִיֶּהֱאִישׁ הִחְפֵּץ חַיִּים אֶהֱבֵ יָמִים לְרֵאוֹת טוֹב:
נִצַּר לְשׁוֹנֵךְ מָרַע וּשְׁפָתֶיךָ מִדְּבַר מֶרְמָה:
סוֹר מָרַע וַעֲשֵׂה־טוֹב בִּקְשׁ שָׁלוֹם וְרִדְפָהוּ:
עֵינֵי יְיָ אֶל־צַדִּיקִים וְאֶזְנוֹ אֶל־שׁוֹעֲתִם:
פְּנֵי יְיָ בְּעָשִׂי רָע לְהַכְרִית מֵאֶרֶץ וְכָרָם:
צַעֲקוּ וַיִּי שָׁמַע וּמִכָּל־צָרוֹתֶם הֲצִילָם:
קָרוֹב יְיָ לְנִשְׁבְּרֵי־לֵב וְאֶת־דְּבַאֲיוֹנוֹ יוֹשִׁיעַ:
רַבּוֹת רָעוֹת צַדִּיק וּמִכָּל־יֵצִילָנוּ יְיָ:
שֹׁמֵר כָּל־עֲצָמָתוֹ אַחַת מִהֵנָּה לֹא נִשְׁבָּרָה:
תָּמוֹתֶת רָשָׁע רָעָה וְשֹׁנְאֵי צַדִּיק יִאֲשָׁמוּ:
פָּרָה יְיָ נַפֶּשׁ עֲבָדָיו וְלֹא יִאֲשָׁמוּ כָל־הַחֹסִים בּוֹ:

“If a mortal uses broken vessels in doing work, it is considered an embarrassment; yet, God Almighty uses broken vessels! As we are told: ‘The Lord is near to the broken-hearted.’ ” (R. Alexandri, Leviticus Rabbah 7:2)

TEACH US TO NUMBER OUR DAYS

A prayer of Moses, the man of God.

Lord, You have been our refuge in every generation.
Before the mountains were brought forth,
Before the earth and the world were fashioned,
From eternity to eternity, You are God.

A thousand years in Your sight are
Like a passing day, like a fleeting night watch.

You sweep people away as if they were but a dream;
By morning, they are like the new grass—

In the morning, it flourishes and grows;
In the evening, it fades and withers.

Our years may number three score and ten;
If we be granted special vigor, then eighty.

But their boasting is only trouble and travail;
For soon they are gone and we vanish.

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

Satisfy us each morning with Your love,
That we may live joyously all of our days.

Help Your servants to behold Your wondrous works,
And their children to perceive Your glory.

May Your favor, Lord our God, rest upon us.
May the work of our hands be established.
Establish the work of our hands firmly.

Psalm 90—selected verses

According to a Midrashic tradition, Moses composed this Psalm upon the completion of the Tabernacle which the Israelites built in the wilderness. When Moses saw that they had performed the tasks which the Lord had commanded (Exodus 39:43), he blessed them. The blessing, says the Midrash, is to be found in the closing verse of this Psalm: "May God establish the work of our hands."

As a wise teacher has said: "Even when we are involved in 'doing the Lord's work,' we must pray that our actions be truly worthy!"

Psalm 90

תפלה למשה איש האלהים:

אֲדֹנָי. מֵעוֹן אַתָּה הָיִיתָ לָנוּ בָּדָר וָדָר:
בְּטֶרֶם הָרִים יִלְדוּ וּתְחִלָּל אָרֶץ וְתִבֵּל
וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל:
חָשַׁב אָנוּשׁ עַד־דָּבָא וּתְאֹמֶר שׁוּבוּ בְנֵי־אָדָם:
כִּי אֵלֶיךָ שָׁנִים בְּעֵינֶיךָ כִּיּוֹם אֶתְמוּל כִּי יַעֲבֹר
וְאִשְׁמוּרָה בִּלְיָלָה:
וְרִמָּתָם שָׁנָה יָהִיו בִּבְקָר כְּחֹצִיר יִחַלֵּף:
בִּבְקָר יִצִּיץ וְיִחַלֵּף לְעָרֵב יְמוּלֵל וַיִּבֹשׁ:
כִּי־יִכְלִינוּ בְּאַפְּךָ וּבְחִמָּתְךָ נִבְהָלֵנוּ:
שֶׁתַּ עֲזוֹתֵינוּ לִנְגִידָךָ עָלְמָנוּ לְמֹאֹר פְּגִיף:
כִּי כָל־יָמֵינוּ פָּנוּ בַעֲבֻרְתְּךָ כָּל־יָמֵינוּ כְּמֹהֲרָה:
יְמֵי־שְׁנוֹתֵינוּ בָּהֶם שְׁבַע־עִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה
וְהָרֹבֶם עָמַל וְאָוֶן כִּי־נָזַח חֵישׁ וְנִעְפָּה:
מִי־יִוָּדַע עֵז אַפְּךָ וּכְיִרְאַתְךָ עֲבַרְתָּךְ:
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבְאָ לִבָּב חֲכָמָה:
שׁוּבָה יְיָ עַד־מָתִי וְהִנָּחֵם עַל־עֲבֻרֶיךָ:
שִׁבְעֵנוּ בִּבְקָר חֹסֶדְךָ וְנִרְנָנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ:
שִׁמְחָנוּ כִּי־מֹת עֲנִיתָנוּ שָׁנוֹת רָאִינוּ רָעָה:
יִרְאָה אֶל־עֲבֻרֶיךָ פַּעֲלֶךָ וְהִדְרֶךָ עַל־בְּנֵיהֶם:
וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה:

Like the Psalmist, we ponder the contrast between God's eternity and our own mortality. We seek wisdom; and we pray for the redeeming power of God's abundant love. It is the promise and prospect of this love which enable us to "live joyously all of our days." (Ben Saul)

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

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

T'hila l'David.

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

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

Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn hey-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-her 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-ḥutḥa 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-ḥutḥa mal-ḥut kol olamim, u-mem-shal-t'ḥa b'hol dor va-dor.

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

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

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

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

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

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

Shomeyr Adonai et kol oḥa-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.

Ashrey

(Translation, p. 337.)

Psalms 84:5, 144:15, 145, 115:18

עֹד יְהַלְלוּךָ סֵלָה:

אֲשֶׁרִי הָעַם שִׁי אֱלֹהֵיו:

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ

אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ

תְּהִלָּה לְדוֹר

וְאֶבְרַכָּה שְׁמְךָ לְעוֹלָם וָעֶד:

וְאֶהַלְלָה שְׁמְךָ לְעוֹלָם וָעֶד:

וְלִגְדְּלָתוֹ אֵין חֶקֶר:

וְגִבּוֹרֶתְךָ יִגְדֹּר:

וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְגִדְלָתְךָ אֲסַפְּרָנָה:

וְצִדְקָתְךָ יִרְגֹּנוּ:

אֲרֹךְ אַפִּים וְגִדְל־חֶסֶד:

וְרַחֲמֵי עַל־כָּל־מַעֲשָׂיו:

וְחִסְדֶּיךָ יִבְרַכּוּכָה:

וְגִבּוֹרֶתְךָ יִדְבְּרוּ:

וְכָבוֹד הַדָּר מְלָכוּתוֹ:

וְמִשְׁלָתְךָ בְּכָל־דוֹר וָדָר:

וְזִקְנָה לְכָל־הַכְּפוּפִים:

וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

וְחִסִּיד בְּכָל־מַעֲשָׂיו:

לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:

וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעַם:

וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

וְיִבְרַךְ כָּל־בָּשָׂר שֶׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד:

מִעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

אֲרוֹמְמְךָ אֱלֹהֵי הַמֶּלֶךְ

בְּכָל־יוֹם אֶבְרַכְּךָ

גָּדוֹל יְיָ וּמִהַלָּל מְאֹד

דוֹר לְדוֹר יִשְׂבַּח מַעֲשֶׂיךָ

הַדָּר כְּבוֹד הַדָּרְךָ

וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ

זָכַר רַב־טוֹבְךָ יִבְיְעוּ

חֲנוּן וְרַחוּם יְיָ

טוֹב־יְיָ לְכָל

יִזְדַּרְךָ יְיָ כָּל־מַעֲשָׂיךָ

כְּבוֹד מְלָכוּתְךָ יֹאמְרוּ

לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֶתוֹ

מְלָכוּתְךָ מְלָכוּת כָּל־עֲלָמִים

סוֹמֵךְ יְיָ לְכָל־הַנִּפְלָאִים

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ

פֹּתַח אֶת־יְדֶיךָ

צַדִּיק יְיָ בְּכָל־דִּרְכָּיו

קָרוֹב יְיָ לְכָל־יֹקְרָאֵיו

רִצּוֹן־יִרְאָיו יַעֲשֶׂה

שׁוֹמֵר יְיָ אֶת־כָּל־אֲהָבָיו

תְּהִלָּת יְיָ יִדְבַּר־פִּי

וְאֶנְחֵנוּ נִבְרַךְ יְיָ

OUR HOPE AND HELP IS THE LORD

Hallelujah; Praise the Lord, O my soul!
I will praise the Lord all my life;
I will sing to my God with all my being.

Put not your trust in the mighty,
In mere mortals who cannot bring deliverance.

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

The Creator of heaven and earth,
Is the Guardian of truth forever.

The Lord secures justice for the oppressed,
Provides food for the hungry,
And sets the captives free.

The Lord gives vision to the sightless,
And raises up those who are bowed down.

The Lord loves the righteous,
And watches over the stranger.

The Lord supports the orphan and the widow,
But frustrates the plans of the wicked.

The Lord shall reign forever;
Your God, O Zion, for all generations; Hallelujah.

Psalm 146—adapted from the Hebrew

One of the highest ideals urged upon us by our Tradition is the imitation of God.

Of course, as mortals, we cannot aspire to God's power or eternity; but we can, and should, try to emulate God's merciful qualities.

We read in the Talmud: "As God is merciful, so you be merciful; as God is gracious, so you be gracious" (Shabbat 133b).

Thus when the Psalmist declares that God is "the guardian of truth," and that God secures justice for the oppressed, cares about the hungry, the captives, and the sightless, and is concerned for the stranger, the orphan, and the widow, we are reminded that these Divine concerns should be our concerns as well.

"These merciful qualities," wrote Rabbi Joseph Hertz, "are real links between God and humanity; and we are never nearer the Divine than we are in our compassionate moments."

Psalm 146

הַלְלוּיָהּ הַלְלִי נַפְשִׁי אֶת־יְיָ:
אֶהְלֵלָה יְיָ בְּחַיִּי אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי:
אֶל־תִּבְטְחוּ בְּגִבִּיבִים בְּבֶן־אָדָם שָׁאִין לוֹ תְּשׁוּעָה:
תִּצַּא רוּחוֹ יֵשֶׁב לְאֲדָמָתוֹ בַּיּוֹם הַהוּא אָבְדוּ עֲשֵׂתִנְתָּיו:
אֲשֶׁר־יִשְׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׁבְרוּ עַל־יְיָ אֱלֹהָיו:
עֲשֵׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם
הַשֹּׁמֵר אֶמֶת לְעוֹלָם:
עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים נָתַן לֶחֶם לְרָעִבִים
יְיָ מַתִּיר אֲסוּרִים:
יְיָ פָקַח עֵינִים יְיָ זָקָף כְּפוּפִים
יְיָ אָהֵב צַדִּיקִים:
יְיָ שָׁמַר אֶת־יְגֵרִים יְתוֹם וְאֶלְמָנָה יַעֲזֹר:
וְדֶרֶךְ רְשָׁעִים יַעֲזוֹר:
יְמַלֵּךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּיָהּ:

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

THE LORD IS THE GUARDIAN OF TRUTH

Accept the truth, whatever its source. . . . Take pearls from the sea, take gold from the dust; and take roses from amidst the thorns.

(Immanuel of Rome, c. 1300)

THE OPPRESSED, THE HUNGRY, THE CAPTIVE

Acknowledging the reality of human suffering does not lead the Psalmist to question God, but rather to affirm the faith that God cares about the disadvantaged, and works to remove their burdens and to supply their needs.

THE LORD LOVES THE RIGHTEOUS

The righteous of all nations are priests of the Holy One.

(Seder Eliyahu Zuta, ch. 20)

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!

Psalms 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

הללויה:

הללויה בקדשו
הללויה ברקיע עזו:

הללויה בגבורתו
הללויה קרב גדלו:

הללויה בתקע שופר
הללויה בנגבל וכנור:

הללויה בתוף ומחול
הללויה במננים וענב:

הללויה בצלצלי-שמע
הללויה בצלצלי-תרועה:

כל הנשמה תהלל יה
הללויה:

(כל הנשמה תהלל יה
הללויה:)

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'haley! Yah,

Halleluyah.

May the soul of every living being praise You, Lord our God,
and the spirit of every mortal glorify and exalt You always.

Your sovereignty extends through all eternity; and besides
You we have no Sovereign who redeems, rescues, and ransoms,
who mercifully sustains us in times of trouble and distress.
We have no Sovereign but You.

God of all ages and of all creatures, Lord of all generations,
You are extolled in endless praise. You guide Your world with
kindness, Your creatures with compassion. The Lord neither
slumbers nor sleeps.

You awaken us from sleep to life, You enable the speech-
less to speak. You free the fettered, support the falling, raise
all who are bowed down. To You alone we give thanks.

If our mouths were filled with song
As water fills the sea,
And our tongues rang with Your praise
As tirelessly as the roaring waves;

If our lips offered adoration
As boundless as the sky,
And our eyes shone in reverence
As brightly as the sun;

If our hands were spread in prayer
As wide as eagles' wings,
And our feet ran to serve You
As swiftly as the deer;

We would still be unable to thank You adequately
For the smallest fraction of the numberless bounties
You have bestowed upon our ancestors and upon us.

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל־
בָּשָׂר תִּפְאָר וּתְרוּמָה זִכְרֶךָ מִלִּבָּנוּ תָּמִיד: מִן־הָעוֹלָם וְעַד־
הָעוֹלָם אַתָּה אֵל. וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
פוֹדֶה וּמַצִּיל וּמַפְרִינָם וּמַרְחֵם בְּכָל־עַת צָרָה וְצוּקָה. אֵין
לָנוּ מֶלֶךְ אֵלָא אַתָּה:

אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרֹנִים. אֱלֹהֵי כָל־בְּרִיּוֹת אָדוֹן
כָּל־תּוֹלְדוֹת. הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת הַמְּנַהֵג עוֹלָמוֹ
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיִּי לֹא־יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר
יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים וְהַמְשִׁיחַ אֱלָמִים וְהַמְתִּיר אֲסוּרִים
וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבַדְּךָ אֲנַחְנוּ
מוֹדִים:

אֱלֹהֵינוּ מֵלֵא שִׁירָה כִּי־
וּלְשׁוֹנֵנוּ רִנָּה בְּהַמּוֹן גָּלִי
וּשְׁפֹתֵינוּ שִׁבַּח בְּמִרְחַב־רִקְיעַ
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכָּר
וְיָדֵינוּ פְּרוּשׁוֹת כְּנֹשָׁרֵי שָׁמַיִם
וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת
אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לָךְ
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

וּלְבָרְךָ אֶת־שִׁמְךָ עַל אַחַת מֵאַלְפֵי אֲלָפֵי אֱלָפִים
וְרַב־י רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ:

OUR REDEEMER, THE INCOMPARABLE LORD

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

In time of hunger, You fed us;
In time of plenty, You sustained us;

From the sword, You rescued us;
From a multitude of afflictions, You saved us.

Until now Your compassion has helped us,
Your lovingkindness has not abandoned us.
O Lord our God, never forsake us.

Therefore, all the powers of body and soul with which You
endowed us shall join in thanking and praising You, in
declaring Your holiness, and proclaiming Your sovereignty.

Every mouth shall thank You, every tongue shall vow
allegiance to You, all hearts shall revere You, every fibre of
our being shall sing to You, every knee shall bend to You, all
shall bow down to You.

So the Psalmist sang: "Every bone in my body cries out:
O Lord, who can compare to You? You deliver the poor from
the hands of the ruthless, the needy from those who would
exploit them."

Who is like You, who may be compared to You, O great,
powerful, revered, and exalted God, Ruler of heaven and
earth?

We shall praise You and extol You in the words of the
Psalmist: "Praise the Lord, O my soul; let my whole being
praise God's holy name."

On Festivals begin the formal chanting here.

On Shabbat begin formal chanting with "Shoheyne Ad" on next page.

O God, vast in power, exalted in glory, eternal in might,
You are awesome through Your majestic deeds; You are the
Sovereign enthroned on high.

מִמִּצְרַיִם וְנִלְתָּנוּ יְיָ אֱלֹהֵינוּ

וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.

בְּרָעַב וְנִתְּנוּ וּבְשָׂבַע כָּלִלְתָּנוּ.

מִחֶרֶב הִצַּלְתָּנוּ וּמִדָּבָר מָלַטְתָּנוּ.

וּמִחַלְלִים רָעִים וְנֶאֱמָנִים דָּלִיתָנוּ:

עַד־הַנֶּה עֲזָרוֹנוּ רַחֲמֶיךָ. וְלֹא־עֲזָבוֹנוּ חֶסֶדְךָ.

וְאַל־תִּשְׁשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח:

עַל כֵּן אֲבָרִים שֶׁפִּלְגֶתָ בָּנוּ וְרוּחַ וְנִשְׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ
וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבַּחוּ וַיִּפְאֲרוּ
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ מִלְּכָנוּ: כִּי
כָל־פֶּה לָךְ יוֹדֶה וְכָל־לִשׁוֹן לָךְ תִּשְׁבַּע וְכָל־בֶּרֶךְ לָךְ תִּכְרַע
וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל־לֵבָבוֹת יִירָאוּךָ וְכָל־קֶרֶב
וְכָל־זֵיוֹת יִזְמְרוּ לְשִׁמְךָ. בְּדָבָר שְׂפָתוֹב. כָּל עֲצַמְתִּי תִאֲמַרְנָה
יְיָ מִי כָמוֹךָ. מַצִּיל עָנִי מִחֶזֶק מִמֶּנּוּ וְעָנִי וְאֲבִיוֹן מִגְּזֵלוֹ:

מִי יְדַמֶּה־לָּךְ וּמִי יִשְׁוֶה־לָּךְ וּמִי יַעֲרֶךְ־לָּךְ. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ: נִהְלָלְךָ וְנִשְׁבַּחְךָ
וְנִפְאָרְךָ וְנִבְרַךְ אֶת שֵׁם קֹדֶשְׁךָ בְּאִמּוֹר. לְדוֹר. בְּרַכִּי נַפְשִׁי
אֶת־יְיָ וְכָל־קֶרְבִּי אֶת־שֵׁם קֹדֶשְׁךָ:

On Festivals begin the formal chanting here.

On Shabbat begin formal chanting with "Shoheyne Ad" on p. 218.

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ. הַגָּדוֹל בְּכִבּוֹד שִׁמְךָ. הַגִּבּוֹר לְנֶצַח
וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ. הַמְּלִיךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:

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.
וְכָתוּב. רַנְּנוּ צְדִיקִים בְּי' לַיְשָׁרִים נְאֻמָּה תְהִלָּה:

בְּפִי יְשָׁרִים תְּהִלָּל.
וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ.
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם.
וּבִקְרֹב קְדוּשִׁים תִּתְקַדֵּשׁ:

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר
שְׁמֶךָ מְלַכְנוּ בְּכָל־דּוֹר וְדוֹר. שֶׁכֵּן חוֹבֶת כָּל־הַיְּצוּרִים
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת לְהִלָּל לְשַׁבַּח
לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעֲלֹה וּלְקַלֵּם עַל כָּל־דְּבָרֵי
שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן יִשִׁי עֲבָדֶךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשִׁמְיִם וּבְאַרְצֵי. כִּי לֶךְ נְאֻמָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׁיר וְשִׁבְחָה הִלָּל וְזִמְרָה עֵז וּמִמְשָׁלָה נִצָּח גְּדֻלָּה וּגְבוּרָה
תְּהִלָּה וְתִפְאָרֶת קְדוּשָׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה
וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת. אֵל
הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ
אֵל חַי הָעוֹלָמִים:

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 Short Kaddish

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

Congregation and Reader:

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

Reader:

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

Reader's Hatzi Kaddish

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָּהּ.
וְיִמְלִיךְ מַלְכוּתָּהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Reader:

וְיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא וְשִׁבְחָתָא וְנַחֲמָתָא דְאִמְרֵין
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

*On Shabbat Shuvah, repeat לְעָלְמָא.

SHAḤARIT

Morning Service

שַׁחֲרִית

PREPARING FOR SHAḤARIT

Before Shaḥarit we recall the words which Rabbi Isaac Luria used to recite before worship:

הִרְיֵנִי מִקִּבֵּל עָלַי מִצְוַת עֲשֵׂה שֶׁל וְאַהֲבַת לְרֵעֵךְ כְּמוֹךְ:

I hereby take upon myself the obligation
of fulfilling the Commandment

“You shall love your neighbor as yourself.”

(Siddur Ha-Ari, 16th century)

TO MEET GOD

*By benevolence one rises to a level where one can meet God;
Therefore, perform a good deed before you begin your prayers!*

(Aḥai Gaon)

BARĤU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

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

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.

BARĤU: The call to worship

Reader:

בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ:

Congregation and Reader:

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא
חֵשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

(On weekdays, continue on p. 232.)

Reader: Barĥu et Adonai ha-m'vorah.

Congregation and Reader:

Baruĥ Adonai ha-m'vorah l'olam va-ed.

Baruĥ ata Adonai, Eloheynu meleĥ ha-olam,
Yo-tzeyr or u-vorey ĥo-sheĥ, oseh shalom u-vorey et ha-kol.

VOICES WHICH ECHO ACROSS TIME

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

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

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

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

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

YOU RENEW EACH DAY THE WORK OF CREATION

All shall thank You, all shall praise You, all shall declare: "None is holy like the Lord." All shall extol You, creator of everything.

Daily You open the gates of the heavens, the windows of the eastern sky, bringing forth the sun from its place, the moon from its abode.

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of Creation.

O Sovereign God, You alone have been exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

None can compare to You, and there is none besides You;
There is none but You; and there is none like You.

'None can compare to You' Lord our God—in this world.
'There is none besides You' our Sovereign—in the world to come.
'There is none but You' our Redeemer—bringing the Messianic Era.
'And there is none like You' our Deliverer—assuring immortal life.

YOUR LIGHT

"All shall thank and praise You, O God,"
Proclaiming Your holiness, Lord of Creation.

You sustain the great lights which we behold,
And others which we strive to glimpse.

Daily You renew the miracles of Creation;
Daily You enable us to renew our lives.

Your light illumines our path on life's way;
Your wondrous power sustains our world.

For the great lights, beyond us and within us,
We give thanks to You,
Compassionate God, Lord of our strength.

(Ben Saul)

On Shabbat:

הכל יודוך והכל ישבחוך. והכל יאמרו אין קדוש
כני: הכל ירוממוך סלה יוצר הכל. האל הפותח בכל-
יום דלתות שערי מזרח ובוקע חלונות רקיע. מוציא חמה
ממקומה ולבנה ממכון שבתה. ומאיר לעולם כלו
וליושביו שברא במדת רחמים:

המאיר לארץ ולדורים עליה ברחמים ובטובו מחדש
בכל-יום תמיד מעשה בראשית: המלך המרומם לבדו
מאז המשבח והמפאך והמתנשא מימות עולם: אלהי
עולם ברחמיך הרבים רחם עלינו. אדון עגנו צור
משגבנו מן ישענו משגב בעדנו:

אין בערכך ואין וולתך. אפס בלתיך ומי דומה לך:
אין בערכך יי אלהינו בעולם הזה.
ואין וולתך מלכנו לחיי העולם הבא:
אפס בלתיך גואלנו לימות המשיח.
ואין דומה לך מושיענו לתחיית המתים:

A WORLD RENEWED EACH MORNING

Unless we believe that God "renews the work of Creation each day,"
our prayers and observance of the Commandments will grow old
and accustomed, and tedious.

As the Psalmist says: "Cast me not off in the time of old age"—
which can mean: Do not let my world grow old.

And in Lamentations we read: "They [God's mercies] are new
every morning; great is Your faithfulness." That the world is new
to us every morning—that is God's great faithfulness! (Hasidic)

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

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

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

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

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

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

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

A REFLECTION ON EYL ADON

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

Adina N. Samuelson

M'ley-im ziv u-m'fikim no-gah, na-eh zivam b'hol ha-olam.
S'mey-ḥim b'tzey-tam v'sasim b'vo-am, osim b'ey-mah r'tzon konam.
P'eyr v'havod not-nim li-sh'mo, tza-holah v'rinah l'zey-her malḥuto.
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.

EYL ADON—A "Creation Hymn" for Shabbat

אֵל אָדוֹן עַל כָּל־הַמַּעֲשִׂים
בָּרוּךְ וּמְבָרָךְ בְּפִי כָל־נִשְׁמָה:
גִּדְלוֹ וְטוּבוֹ מְלֵא עוֹלָם
דַּעַת וְתְבוּנָה סְבִיבִים אֹתוֹ:

הַמְתַּנָּאָה עַל חַיּוֹת הַקֶּדֶשׁ
וְנִהְדָּר בְּכְבוֹד עַל־הַמְרָבָה:
זְכוּת וּמִישׁוֹר לִפְנֵי כְסָאוֹ
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ:

טוֹבִים מְאוּרֹת שֶׁבָּרָא אֱלֹהֵינוּ
יֵצֵרֵם בְּדַעַת בְּבִינָה וּבְהַשְׁכָּל:
כֶּחֶץ וּגְבוּרָה נָתַן בָּהֶם
לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב חַבְלֵ:

מְלֵאִים זֵיו וּמְפִיקִים נִגְהָ
נֶאֱדָה זֵיוֹם בְּכָל־הָעוֹלָם:
שְׂמֵחִים בְּצֵאתָם וְשֹׁשֵׁי־בָבוֹאֵם
עֹשִׂים בְּאַיְמָה רָצוֹן קוֹנֵם:

פֶּאֶר וְכְבוֹד נֹתְנִים לְשִׁמּוֹ
צִהְלָה וְרִנָּה לְזִכָּר מְלִכּוּתוֹ:
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר
רָאָה וַהֲתִקִּין צוּרֵת הַלְבָנָה:

שָׁבַח נֹתְנִים לוֹ כָּל־צֶבָא מְרוֹם
תַּפְאֶרֶת וְגִדְלָה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֶּדֶשׁ:

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

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

Tovim m'orot sheh-bara Eloheynu, 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.

SHABBAT—DAY OF BEAUTY, DELIGHT, AND RENEWAL

Praised be God who concluded the work of Creation on the seventh day, and ascended the Divine throne of glory, and invested the day of rest with beauty, calling the Sabbath a delight. This is the distinction of the seventh day: on this day God ceased the labor of Creation.

The seventh day itself utters praises, saying. "A psalm, a song of the Sabbath. It is good to thank the Lord." Therefore, let all God's creatures glorify, praise, and attribute excellence and grandeur to God, the Sovereign and Creator of all, who in holiness gave the holy Sabbath as a heritage of rest for the people Israel.

In the heavens above and on earth below, You shall be hallowed and acclaimed, Lord our God, our Sovereign. Be praised, our Deliverer, for Your wondrous works and for the bright luminaries You fashioned, which everlastingly reveal Your glory.

THE GLORY OF CREATION—From Psalm 8

O Lord, our Lord,
How glorious is Your name in all the earth,
Whose majesty is proclaimed above the heavens.
When I behold Your heavens, the work of Your hands,
The moon and the stars, which You have established,
What are we, that You are mindful of us,
Mere mortals, that You take account of us?
Yet You have made us but little lower than the angels,
And have crowned us with glory and honor.
You have given us dominion over the works of Your hands;
You have put all things at our feet:
Sheep and oxen, all of them, and the beasts of the field;
The fowl of the air, and the fish of the sea;
Whatever travels the paths of the seas.
O Lord, our Lord,
How glorious is Your name in all the earth!

On Shabbat:

לֹאֵל אֲשֶׁר שָׁבַת מְכַל־הַמַּעֲשִׂים. בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה
וַיֵּשֶׁב עַל־כִּסֵּא כְבוֹדוֹ: תִּפְאֶרֶת עֲטָה לַיּוֹם הַמְּנוּחָה. עֲנֵנִי
קְרָא לַיּוֹם הַשְּׁבִיט: זֶה שָׁבַח שְׁלִיחַ הַשְּׁבִיעִי שָׁבוּ שָׁבַת אֶל
מְכַל־מְלָאכְתּוֹ. וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר. מִזְמוֹר שִׁיר
לַיּוֹם הַשְּׁבִיט טוֹב לְהוֹדוֹת לַי: לְפִיכֶךְ יִפְאָרוּ וַיְבָרְכוּ
לֹאֵל כָּל־יִצְוֵיו. שָׁבַח יְקָר וְגִדְלָה יִתְּנוּ לֹאֵל מֶלֶךְ יוֹצֵר
כָּל. הַמְּנַחִיל מְנוּחָה לַעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתּוֹ בַּיּוֹם שָׁבַת
קִדְשׁ: שְׁמִי: יי אֱלֹהֵינוּ יִתְקַדֵּשׁ. וְזִכְרֶךָ מְלַכְנוּ יִתְפָּאֵר
בְּשִׁמְיָם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת: תִּתְבָּרֵךְ מוֹשִׁיעֵנו עַל־
שָׁבַח מַעֲשֵׂה יָדֶיךָ. וְעַל־מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יִפְאָרוּךְ סֶלָה:

TO GUARD THE WORLD

When God created Adam, God showed him all the trees in the Garden of Eden and said: "See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you do, there is no one after you to repair it." (Midrash Ecclesiastes Rabbah 7:28)

A SINGLE PERSON WAS CREATED

Only a single person was created in the Beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed, and if anyone saves even a single person, Scripture considers it as though a whole world had been saved.

Again, just a single person was created, for the sake of peace—so that no one could say to another: "My parent was greater than yours."

Moreover, only a single person was created, in order to emphasize the greatness of God. For, whenever a mortal stamps many coins using one die, all the coins are alike; but when God stamps all human beings with the die of the first person created, each one of them is, nevertheless, unique. Therefore, every individual must say, "For my sake was the world created." (Mishnah, Sanhedrin 4:5)

On Festivals falling on a weekday:

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of Creation.

"How numerous are Your works, O Lord! In wisdom You made them all; the earth is full of Your creations."

O Sovereign God, You alone have been exalted from of old; praised, glorified, and extolled from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

May You be praised; for with infinite wisdom You created the brilliance of the sun, magnificently reflecting Your splendor. The heavenly lights radiate Your majesty. The hosts of heaven praise You, Almighty, forever declaring Your glory and holiness.

We praise and glorify You, Lord our God, for Your wondrous works and for the bright luminaries You fashioned, which everlastingly reveal Your glory.

MEDITATION

We thank You, our merciful Creator,
Source of radiance and light,
For the heavenly luminaries,
Which brighten our nights and our days,
Enabling us to behold the wonders of Your world.

We thank You, too, for the sacred Festivals,
Days of remembrance and celebration,
Which elevate our spirits and warm our hearts,
Bringing us closer to our heritage and to You.

Your word is a lamp for our feet
And a light by which to walk.
For all these lights we thank You
And praise Your holy name.

On Festivals falling on a weekday:

הַמֵּאִיר לָאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל־יְוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: מְהִדְרָבוֹ מַעֲשִׂיךָ יי. כָּל־
בְּחֻמָּה עֲשִׂיתָ. מְלֵאָה הָאָרֶץ קִנְיָיִךְ: הַמֵּלֶךְ הַמְרוֹמֵם
לְבָדּוֹ מֵאֵז הַמִּשְׁבַּח וְהַמִּפְאָר וְהַמְתַּנְשָׂא מִימֹת עוֹלָם.
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲנֵנו צוּר
מְשֻׁבְּנוּ מִן יִשְׁעֵנו מְשֻׁב בְּעֲדָנוּ:

אֵל בָּרוּךְ גָּדוֹל דָּעָה.

הַכִּין וּפָעַל זִהְרֵי חֲמָה.

טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ.

מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ.

פְּנוֹת צָבָאִיו קְדוּשִׁים

רוֹמְמֵי שְׂדֵי תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדָשְׁתּוֹ:

תִּתְבָּרַךְ יי אֱלֹהֵינוּ עַל־שִׁבְחַ מַעֲשֵׂה יְדִיךָ.

וְעַל־מְאֻרֵי אוֹר שְׁעֲשִׂיתָ יִפְאָרוּךְ סֵלָה:

HAVE COMPASSION UPON US

Why was a prayer for God's compassion inserted in the prayer celebrating God's Creation? A traditional commentator called attention to the link between the two seemingly unrelated themes. Since we have affirmed God's compassion in granting "light to the earth and its inhabitants," we ask that God also show compassion to us—God's children.

DENYING CREATION

God says: "If you bear false witness against your neighbor, I regard it as though you had declared that I did not create the world!"

(Talmud Yerushalmi, Berahot 1:8)

A MYSTICAL VISION OF GOD'S HOLINESS

You shall be praised forever, our Rock, our Sovereign, our Redeemer, Creator of celestial beings. You are the creator of ministering angels in the firmament on high. With awe they proclaim in chorus the words of the living God, the eternal Sovereign. They are all beloved, pure, and mighty, reverently doing the will of the Creator. In holiness and purity, they raise their voices in jubilant song, as they bless, praise, glorify, revere, and acclaim—

The name of the great, mighty, awe-inspiring holy God and Sovereign. In mutual acceptance of the yoke of God's sovereignty, they call to one another to hallow their Creator; with clear, gentle, and pure tones, they sing in unison, reverently proclaiming:

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

Then other celestial beings, soaring on high, lift their voices and respond with a chorus of praise:

"Praised be the glory of the Lord throughout the universe."

THE HOLINESS OF GOD

O God, whom we acclaim as holy,
Human reason cannot fathom You.

Though we strive to sense Your presence,
Yet You remain ever above and beyond us.

Though You reveal Yourself in the marvels of nature,
And have manifested Yourself in the glory of Your law,

Yet are these revelations but as flashes of lightning
From the cloud of mystery which ever enshrouds You.

In vivid imagery, Prophets and Psalmists of old
Sought to convey their reverence and awe,

Drawing visions of You enthroned on high,
With hosts of celestial beings singing Your praise.

For the words of mortals are so woefully wanting,
Mere human utterance so sadly inadequate.

Our limitations make all praise seem trivial;
Our impurity sullies even noble speech.

So, let angels, pure beyond human attainment, adore You,
And imagined seraphim utter their flaming praise.

Let our prayer rise to You on their wings,
Let their mouths give voice to it in heavenly harmonies:

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

E. Kohn & B. Saul

תתברך צורנו מלכנו וגואלנו בורא קדושים ישתבח
שמו לעד מלכנו. יוצר משרתים ואשר משרתיו כלם
עומדים ברום עולם. ומשמיעים ביראה יחד בקול דברי
אלהים חיים ומלך עולם. כלם אהובים כלם ברורים כלם
גבורים וכלם עושים באימה וביראה רצון קונם. וכלם
פותחים את פיהם בקדשה ובטהרה בשירה ובמרה.
ומברכים ומשבחים ומפארים ומעריצים ומקדישים
וממליכים—

אתישם האל המלך הגדול הגבור והנורא קדוש הוא:
וכלם מקבלים עליהם על מלכות שמים זה מזה. ונותנים
רשות זה לזה להקדיש ליוצרים בנחת רוח. בשפה ברורה
ובנעימה קדשה כלם באחד עונים ואומרים ביראה.

קדוש קדוש קדוש יי צבאות. מלא כל־הארץ כבודו:
והאופנים וחיות הקדש ברעש גדול מתנשאים לעמת
שרפים. לעמתם משבחים ואומרים.
ברוך כבודי: ממקומו:

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

Baruh k'vod Adonai mi-m'komo.

MORE PRECIOUS THAN CHANTS OF ANGELS

Our Sages declared: For God, worship by human beings takes precedence over worship by the angels! (Hullin 91a)

Why? Because human morality is fashioned out of the struggle between our impulses, on the one hand, and an heroic exercise of will and decision, on the other. Human worship is sweeter to God than even "the chant of the angels" precisely because whereas angels are, by nature, "pure and eager to do God's will," we mortals must struggle to achieve some measure of virtue and purity (Shabbat 88b).

In the tension out of which human morality emerges, the Sages see our potential for nobility.

(Adina N. Samuelson & Max Arzt)

THE LORD CREATES, HEALS, AND REDEEMS

To the hallowed God, they offer sweet song,
To the living Sovereign, they utter hymns,
To the eternal God, they give praise.

God alone performs mighty deeds;
God's creative power is in all that is new.

God is the champion of all just struggles,
Sowing righteousness, bringing forth deliverance.

God's is the power that heals;
The Lord of wonders is beyond all praise.

With Divine goodness God renews daily
The continuing work of Creation.

Thus the Psalmist sang:
"Praise God who continues to create great lights,
And whose kindness is ever present."

Cause a new light to shine on Zion,
And may we all be worthy to delight in its splendor.
Praised are You, O Lord, Creator of the heavenly lights.

Adapted from the Hebrew

THE POWER THAT HEALS

"God's is the power that heals";
To God we can turn when we are hurting.

When our bodies are wracked with pain,
We can hear the whispered promise:

"I am the Lord your healer."

When we are gripped with icy dread,
We can hear the calming words:

"The Lord is with me, I shall not fear."

When we feel alone and abandoned,
We can hear the voice of assurance:

"I am with you to help you."

When we are burdened with sorrow and grief,
We can hear in the dark valley, as we struggle:

"The Lord is my shepherd, I shall not want."

God is our source of healing and hope;
We seek God's nearness, and gain strength.

The Lord of wonders is beyond all praise.

לֵאל בָּרוּךְ נְעִימוֹת יִתְּנוּ.
לְמַלְךְ אֵל חַי וְקַיִם זְמִירוֹת יֹאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמְעוּ.

כִּי הוּא לְבָדּוֹ פּוֹעֵל גְּבוּרוֹת

עֹשֶׂה חֲדָשׁוֹת בְּעַל מְלָחֳמוֹת

זוֹרֵעַ צְדָקוֹת מִצָּמִיחַ יְשׁוּעוֹת

בוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת.

הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית.

בְּאֵמֹר. לַעֲשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדוֹ:

אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכָּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ.

בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

THE CHAMPION OF ALL JUST STRUGGLES

God's creative power is in all that is new and worthy;
God is with us when we struggle to make a better world.

When we struggle to promote justice for all,
The God of justice strengthens our resolve.

When we struggle to advance the triumph of truth,
The God of truth fortifies our will.

When we struggle to promote the cause of freedom,
The God of freedom sustains our striving.

When we struggle to create a world at peace,
The God of peace blesses our labors.

The Lord is the champion of all just struggles,
Summoning us, in love, to enhance Creation.

"May a new light soon shine upon Zion,
And may we be worthy to delight in its splendor!"

Or ḥadash al tzion ta-ir,
V'niz-keh ḥulanu m'heyra l'oro.

With abounding love have You loved us, Lord our God; great and overflowing tenderness have You shown us.

Avinu Malkeynu, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us.

Merciful God, have compassion upon us. Endow us with understanding and discernment, that we may study Your Torah with devotion.

May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love.

Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame.

For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

(continued)

WITH ABOUNDING LOVE

Immediately before the Shema, we are reminded of God's "abounding love" for us. Immediately after the Shema (in *V'ahavta*), it is we who are called upon to love God—with all of our heart, soul, and might.

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

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

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

אָהַבָּה רַבָּה אָהַבְתָּנוּ יְיָ אֱלֹהֵינוּ
חֶמְלָה גְדוֹלָה וַיַּתֵּרָה חֶמְלָתְךָ עָלֵינוּ:
אָבִינוּ מִלִּכְנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְּךָ
וַתִּלְמַדְם חֻקֵּי חַיִּים כֵּן תַּחֲנֹנוּ וַתִּלְמַדְנוּ:
אָבִינוּ הָאֵל הַרְחֵמֵן הַמְּרַחֵם. רַחֵם עָלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל לִשְׁמַע לִלְמַד וּלְלַמֵּד
לְשֹׁמֵר וּלְעֹשׂוֹת וּלְקִיָּים
אֶת־כָּל־דִּבְרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה:
הִדָּאָר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ
וַיַּחֲד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ
וּלְאַיְבוּשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ:

(continued)

*Ahavah rabbah ahav-tanu Adonai Eloheynu,
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'raheym,
Raheym 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'sheym kod-sh'ha ha-gadol v'ha-nora batah-nu
Nagila v'nis-m'ha bi-y'shu-ateha.*

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.

וְהִבֵּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ

וְתוֹלִיֵּהֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ:

כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ

וּבָנוּ בְּחֶרֶת מְכַלְעִים וְלָשׁוֹן

וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֵמֶת

לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאֵהָבָה:

בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאֵהָבָה:

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'shimḥa ha-gadol sela be-emet,

L'hodot l'ḥa u-l'yaḥed-ḥa b'ahavah.

Baruh ata Adonai, ha-boḥeyr 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!

We 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)

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 עֵד (Eyd) which means "witness."

Whenever we recite the Sh'ma, we are responding to the Divine call: Atem Eyday, 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

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

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

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

V'ahavta eyt Adonai Eloheha
B'hol l'vavha, u-v'hol naf-sh'ha, u-v'hol m'odeha.
V'ha-yu ha-d'varim ha-eyleh
Asher anochi 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'sho-h-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

KEEP THESE WORDS

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

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

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

Deuteronomy 11:13-21

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

(Maimonides)

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

(Nahman of Bratzlav)

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

(Talmud Yerushalmi, Peah)

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מֵצֶה אֶתְכֶם הַיּוֹם לֹא־הִבֵּה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסַּפְתָּ דֶגְגָּךְ וְתִירֶשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לִבְהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לִבְבְּכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דִּבְרֵי אֱלֹהַ עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטָפֶת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

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

(Pirkey Avot 1:3)

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

(Pirkey Avot 4:2)

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

(Sulanter)

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)

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, Menaḥot 43b)

WHEN YOU LOOK UPON THE TZITZIT

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

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם
לְדֶרֶתָם וְנִתְּנוּ עַל-צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרֹנּוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זִנִּים 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 aḥarey l'vav-hem v'aḥarey ey-nei-hem
Asher atem zonim aḥa-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.

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.

אֱמֶת וְיָצִיב וְנִכּוֹן וְיָשָׁר וְנֶאֱמָן וְאֶהוּב וְחֲבִיב וְנֶחֱמָד
וְנֶעֱמָם וְנוֹרָא וְאֲדִיר וְמִתְקֵן וְמִקְבֵּל וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד: אֱמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב מִגֵּן
יִשְׁעֵנוּ. לְדוֹר וָדוֹר הוּא קָיָם וְשִׁמוֹ קָיָם וְכִסְאוֹ נִכּוֹן וּמַלְכוּתוֹ
וְאִמּוּנָתוֹ לְעַד קֵינֶמֶת. וְדַבְּרֵי חַיִּים וְקִיָּמִים נֶאֱמָנִים וְנֶחֱמָדִים
לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעָלֵינוּ עַל בְּנֵינוּ וְעַל
דוֹרוֹתֵינוּ וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ:

עַל הָרָאוּשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקָיָם לְעוֹלָם
וָעֶד. אֱמֶת וְאִמּוּנָה חֶק וְלֹא יַעֲבוּר: אֱמֶת שְׁאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֲלֵנוּ
אֲבוֹתֵינוּ יוֹצְרֵנוּ צוּר יְשׁוּעָתָנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מִעוֹלָם שְׁמֶיךָ.
אֵין אֱלֹהִים זוּלָתְךָ:

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.

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)

Ezrat Avoteynu

עזרת אבותינו אתה הוא מעולם.

מגן ומושיע לבניהם אחריהם בכל דור ודור:

ברום עולם מושבך

ומשפטיך ודרכך עה 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

ומבלי עריך אין לנו מלך גואל ומושיע:

ממצרים גאלתנו יי אלהינו ומבית עבדים פדיתנו:

כל בכוריהם הרגת ובכורך גאלת. וים סוף בקעת

וידים טבעת וידידים העברת. ויכסו מים צריהם.

אחד מהם לא ינוח:

על זאת שבחו אהובים ורוממו אל. ונתנו ידידים

זמירות שירות ותשבחות ברכות והודאות למלך אל

חי וקים: רם ונשא גדול ונורא. משפיל גאים ומגביה

שפלים מוציא אסירים ופודה עניים ועוזר דלים ועונה

לעמו בעת שועם אליו:

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.)

תְּהִלּוֹת לֵאלֹהֵי עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרָךְ:
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה.
וְאָמְרוּ כָּלָם.

מִי־כִמְכָּה בָּאֱלֹם יי.

מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ.

נוֹרָא תְהִלַּת. עֲשֵׂה פִלָּא:

שִׁירָה חֲדָשָׁה שִׁבְחוּ נְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יַחַד כָּלָם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.

וּפְדֵה כְנָאֲמָךְ יְהוּדָה וַיִּשְׂרָאֵל.

נִאֲלָנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יי נֶאֱל יִשְׂרָאֵל:

The Sabbath Amidah begins on page 254 or page 255.

The Festival Amidah begins on page 272 or page 273.

Mi hamoħa ba-eylim Adonai.

Mi kamohā nedar ba-kodesh.

Nora t'hilot osey fe-leh . . .

Adonai yimloħ l'olam va-ed.

Tzur yisrael, kuma b'ezrat yisrael,

U-f'dey ħin-um'ha y'huda v'yisrael,

Go-aleynu Adonai tz'vaot sh'mo

k'dosh yisrael.

Baruħ ata Adonai, ga-al yisrael.

Shaharit Amidah for Shabbat

Traditional 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, great, mighty, awesome God, supreme over all.

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

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 who helps, redeems, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power
You grant immortal life.

From Shemini Atzeret to Pesah add:

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

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

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

On Shabbat Shuvah add:

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

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

Continue with Kedushah on page 257.

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

Shaharit Amidah for Shabbat

Traditional Opening Blessings

(אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרֵנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים.
וְנִתְחַבְּנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה יי מִגֹּן אַבְרָהָם:

אַתָּה גִבּוֹר לַעֲוֹלָם אֲדַנִּי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמַחֲיָה
וּמַצְמִיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי מַחֲיָה הַמֵּתִים:

KEDUSHAH, page 256. (In silent prayer, continue on p. 258.)

M'hal-keyl ha-yim b'h'esed,
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-mo'ha 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 Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

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.

Shaharit Amidah for Shabbat

Interpretive Opening Blessings

(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 [וגאל] לבני בניהם למען שמו באהבה:

On Shabbat Shuvah add:

זכרנו לחיים מלך חפץ בחיים.

וזכתנו בספר החיים. למענך 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 לישגי עפר.

מי כמוך בעל גבורות ומי דומה לך

מלך ממית ומחיה ומצמיח ישועה:

(Shabbat Shuvah) מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

In silent prayer, continue on p. 258.

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

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

Someyḥ nof-lim v'ro-fey ḥolim u-matir asurim,

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

Mi ha-moḥa ba-al g'vurot u-mi do-meh laḥ,

Meleḥ mey-mit u-m'hayeh u-matz-miaḥ y'shua.

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-ha mal-keynu tofi-a,
V'timloh aleynu ki m'hakim anahnu lah.
Matai timloh b'tzion,
B'karov b'ya-meynu l'olam va-ed tish-kon.
Tit-gadal v'tit-kadash b'toh y'ru-shala-yim irha,
L'dor va-dor u-l'ney-tzah n'tzahim.
V'ey-neynu tir-ena mal-hu-teha,
Ka-davar ha-amur b'shrey uzeha,
Al y'dey david m'shiah tzid-keha.

Yimloh Adonai l'olam, Eloha-yih tzion l'dor va-dor, Halleluyah.

L'dor va-dor nagid god-leha,
U-l'ney-tzah n'tza-him k'du-shat-ha nak-dish,
V'shiv-haha Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleh gadol v'kadash atah.

Kedushah

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

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמִּיעִים קוֹל מִתְנַשְּׂאִים
לְעַמַּת שָׂרָפִים לְעַמָּתָם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יי מִמְּקוֹמוֹ:

מִמְּקוֹמָךְ מְלִכְנו תּוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחְבִּים
אֲנַחְנוּ לָךְ: מְתִי תִמְלֹךְ בְּצִיּוֹן. בְּקֶרֶב בְּיָמֵינוּ לְעוֹלָם וָעֶד
תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ לְדוֹר
וָדוֹר וּלְנֶצַח נִצָּחִים: וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתֶיךָ בְּדָבָר
הָאָמוּר בְּשִׁירֵי עֲנָךְ עַל־יְדֵי דוֹר מְשִׁיחַ צִדְקָךְ:

יְמִלֵךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

לְדוֹר וָדוֹר נִגִיד גָּדֹל. וּלְנֶצַח נִצָּחִים קִדְשָׁתְךָ נְקַדִּישׁ.
וּשְׁבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ
גָּדוֹל וְקְדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יי *הָאֵל הַקְּדוֹשׁ:

(הַמֶּלֶךְ 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-aretz k'vodo.**

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

Baruh k'vod Adonai mi-m'komo.

(continued on facing page)

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-vey-n 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.

In private devotion only:

אתה קדוש וְשִׁמְךָ קָדוֹשׁ וְקִדְּוִשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה יי *האל הקדוש:

*(Shabbat Shuvah: תְּמִלָּה)**

וְשִׁמַּח מֹשֶׁה בְּמַתַּנַּת חֶלְקוֹ. כִּי עָבַד נֶאֱמַן קְרָאתָ לוֹ.
כָּלִיל תַּפְאֲרַת בְּרָאשׁוֹ נָתַתָּ. בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר
סִינַי. וְשְׁנֵי לוחות אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם
שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וְשִׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעָלָם כִּי־שָׁשַׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבְיוֹם הַשְּׁבִיעִי שַׁבָּת וַיִּנָּפֶשׁ:

וְלֹא נָתַתָּ יי אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת וְלֹא הִנַּחְתָּנוּ
מִלְּכֵנוּ לְעוֹבְדֵי פְסִילִים. וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ
רָשָׁעִים. כִּי לְיִשְׂרָאֵל עָמְדָה נִתְּתָה בְּאַהֲבָה. לְזֶרַע יַעֲקֹב
אֲשֶׁר בָּם בְּחֵרְתָּ. עִם מְקַדְּשֵׁי־שְׁבִיעִי כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ
מִטּוֹבָךְ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדְּשָׁתוֹ חֲמִידַת יָמִים אוֹתוֹ
קְרָאתָ וְזָכַר לְמַעֲשֵׂה בְרָאשִׁית:

Yismaḥ mo-sheh b'matnat ḥelko,
Ki eved ne-eman karato lo,
K'lil tiferet b'ro-sho natata,
B'omdo l'faneḥa al har sinai,
U-sh'ney luḥot avanim horid b'yado,
V'ḥatuv bahem sh'mirat shabbat,
V'heynt katur b'tora-teḥa.

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.

אלהינו ואלהי אבותינו. רצה במנוחתנו קדשנו
במצותיך ותן חלקנו בתורתך. שבענו מטובך ושמחנו
בשועתך. וטהר לבנו לעבדך באמת. והנחילנו יי
אלהינו באהבה ובכרצון שבת קדשך. ויגדלו בך ישראל
מקדשי שמך. ברוך אתה יי מקדש השבת:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה
תקבל בכרצון. ותהי לרצון תמיד עבודת ישראל עמך:

On Rosh Hodesh and Hol Hamoed add:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר ויכוננו ופקדוננו. וזכרון אבותינו. וזכרון
משיח בך בך עבדך. וזכרון ירושלים עיר קדשך. וזכרון
כל-עמך בית ישראל לפניך. לפליטה לטובה לחן ולחסד
ולרחמים לחיים ולשלום ביום

(Rosh Hodesh) ראש החודש (Pesah) חג המצות (Sukkot) חג הסוכות
הזה. זכרנו יי אלהינו בו לטובה. ופקדנו בו לבך. והושיענו
בו לחיים. ובך בר שועה ורחמים חוס וחס וחס וחס עלינו
והושיענו. כי אליך ענינו. כי אל מלך חנון ורחום אתה:

ותחזיקנו עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

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-heyre libeynu l'ov-d'ha be-emet,
V'han-hi-leyne 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'rahmamim.

THANKSGIVING FOR DAILY MIRACLES

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

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

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 Yohanan 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.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו מן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו הפקודות לך ועל נסיד שבכל-יום עמנו ועל נפלאותיך וטובותיך שבכל-עת ערב ובקר וצהרים. הטוב כי לא-יכלו רחמיך. והמרחם כי לא-יתמו חסדיך. מעולם קנינו לך:

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי כל-בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש על שהחיינתנו וקיימתנו. בן תחינו ותקיימנו ותאסוף גלותינו לארץ קדשך לשמר חקיד ולעשות רצונך ולעבדך בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

On Hanukkah add:

על הנסים ועל הפרקן ועל הנבירות ועל התשועות ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתתיהו. בדיוחנן כהן גדול חשמונאי ובניו. כשעמדה מלכות יון הרשעה על-עמך ישראל. להשכיחם תורתך. ולהעבירם מחקי רצונך. ואתה ברחמיך הרבים עמדת להם בעת צרתם. רבת אתיריכם. הנת אתידינם. נקמת את-נקמתם. מסרת נבורים ביד חלשים. ורבים ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. ונדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בגיד לדביר ביתך. ופנו את-היכלך. וטהרו את-מקדשך. והדליקו נרות בחצרות קדשך. וקבעו שמונת ימי חנוכה אלו. להודות ולהלל לשמך הגדול:

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

Congregation:

"May the Lord bless you
and protect you."

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 וְשְׁלוֹם וּפְרֻסָּה טוֹבָה. נִזְכָּר וְנִקְטָב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-
עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

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

וְעַל-כָּל־ם יִתְבָּרַךְ וַיְתְּרוֹמֶם שְׁמֶךָ מְלָכְנוּ תָמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹרוּךְ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרָכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בְּתוֹרַה הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֱמוּנָה מִפִּי אֶהְרֶן וּבְנָיו כְּהֹנִים. עִם קְרוֹשֶׁךָ בְּאִמּוֹר:

Keyn y'hi ratzon.

יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ: כֵּן יִהְיֶה רָצוֹן:

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ: כֵּן יִהְיֶה רָצוֹן:

יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וַיֵּשֶׁם לְךָ שְׁלוֹם: כֵּן יִהְיֶה רָצוֹן:

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וִרְחָמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרָכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצַדִּיקָה וּבְרָכָה וִרְחָמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמֶךָ: *

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

*Sim shalom tova 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 Eloheynu
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.*

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

אֱלֹהֵי. נִצּוֹר לְשׁוֹנִי מִדְּבַר מְרָמָה.
וּלְמַקְלָלִי נִפְשֵׁי תְדוּם וְנִפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה:
פָּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי.
וְכָל הַחוֹשְׁבִּים עָלַי רָעָה.
מִהֲרָה הִפֵּר עֲצָתָם וּקְלָקַל מַחֲשַׁבְתָּם:
עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְנָךְ
עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
לְמַעַן יִחַלְצוּן יִדְיֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי:
יְהִיו לְרָצוֹן אֲמֵרֶי־פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ.
יְיָ צוּרִי וְנֹאֲלִי:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו 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!"

Kaddish Shalem: READER'S FULL KADDISH

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

Congregation and Reader:

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

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

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

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

Reader's Kaddish Shalem

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרֵעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוּתָהוֹן וּבְעוּתָהוֹן דְכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

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

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

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

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

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, 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.

Torah Service

SEDER KERIAT HA-TORAH

סֵדֶר קְרִיאַת הַתּוֹרָה

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.

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-eḥa mi-paneḥa.

Ki mi-tzion tey-tzey torah,
U-d'var Adonai mi-ru-shala-yim.
Baruḥ sheh-natan torah l'amo yisrael bi-k'du-shato.

Torah Service

אֵין כָּמוֹךָ בָּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מְלָכּוֹת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
יְיָ עֲזֵר לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחָמִים הִיטִיבָה בְּרַצוֹנְךָ אֶת־צִיּוֹן
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם:

כִּי בָךְ לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בְנִסְעֵה הָאָרֶץ וַיֹּאמֶר מֹשֶׁה.

קוּמָה יְיָ וַיִּפָּצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָּיִם:
בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

Eyn ka-moḥa va-Elohim Adonai v'eyn k'ma-aseḥa.
Malḥutha malḥut kol olamim, umem-shal-t'ḥa b'ḥol dor va-dor.
Adonai meleḥ, Adonai malaḥ, Adonai yimloḥ l'olam va-ed.
Adonai oz l'amo yiteyn, Adonai y'vareyḥ et amo va-shalom.
Av ha-raḥamim, hey-tiva vi-r'tzonḥa et tzion,
Tivneh ḥomot y'ru-shala-yim.
Ki v'ḥa l'vad ba-taḥnu, meleḥ Eyl ram v'nisa adon olamim.

Lord of the universe, praised be Your name and praised be Your sovereignty. May Your love abide with Your people forever. In Your sanctuary reveal Your redeeming power.

Grant us the precious gift of Your light; and mercifully accept our prayers.

May it be Your will to grant us a long and good life, and may we be numbered among the righteous. Have compassion upon us; guard us and our dear ones, and watch over Your people Israel. You nourish and sustain all. You are sovereign over all, even kings, for all dominion is Yours.

We are the servants of the Holy One, who is to be praised, before whom and before whose glorious Torah we reverently bow at all times. We do not put our trust in any mortal; nor on any angelic being do we rely. Our trust is in God, Lord of the heavens, who is the God of truth, whose Torah is truth, whose prophets are prophets of truth, and who abounds in deeds of goodness and truth. In God alone we put our trust; and to God we utter praises.

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts and of the hearts of all Your people Israel, for good, for life, and for peace. Amen.

Zohar, Va-yakhey!

WE AFFIRM . . .

In the fullness of our freedom
We fervently affirm
That we choose to be servants
Of the Holy and Blessed One,
Before whom we bow in reverence
And to whose Torah we pledge our loyalty.

We worship no mortals;
We trust in no heavenly beings.
Our faith and trust are in the Lord alone,
Whose Seal is Truth,
Whose Torah and Prophets are Truth,
And who calls us to lives of goodness and truth.

Open our hearts to Your Torah, O Lord;
And help us to fulfill our noblest desires.
Bless us, and Your people Israel everywhere,
With all that is good, with life, and with peace.

(Ben Saul)

ברוך שמה דמרא עלמא. בריך כתרך ואתרך: יהא רעוך
עם עמך ישראל לעלם. ופרקן ימין אחי לעמך בבית
מקדשך. ולאמטויי לנא משוב נהורך. ולקבל צלותנא ברחמי:
יהא רעוא קדמך. דתוריד לו חיון בטיבותא. ולהוי אנא פקידא
בגו צדיקנא. למרחם עלי ולמנטר יתי וית בלדי לי ודי
לעמך ישראל: אנת הוא ון לכלא ומפרנס לכלא. אנת הוא
שליט על כלא. אנת הוא דשליט על מלכיא. ומלכותא דיילך
היא:

אנא עבדא דקדשא בריך הוא. דסגנא קמה ומקמא
דיקר אורייתה. בכל עדן ועדן: לא על אנש רחצנא. ולא על
בר אלהין סמכנא. אלא באלהא דשמיא. דהוא אלהא קשום
ואורייתה קשום ונביאיה קשום. ומסנא למעבר טבון וקשום:
בה אנא רחץ. ולשמה קדישא יקרא אנא אמר תשבחן: יהא
רעוא קדמך דתפתח לבי באורייתה. ותשלם משאלין דלבי.
ולבא דכל-עמך ישראל. לטב ולחיון ולשלם: אמן:

Tora yodney —

Bey ana raheytz, v'lish-mey kadi-sha yakira
Ana ey-mar tush-b'han.
Y'hey ra-ava koda-mah d'tif-tah libi b'oraita,
V'tash-lim mish-alin d'libi,
V'liba d'hol amah yisrael,
L'tav u-l'ha-yin v'lish-lam. Amen.

THE GIFT OF TORAH

Just as a lover may give his or her beloved a token of affection, so, we Jews have always believed, God gave us the Torah as a symbol of Divine love. We, in turn, respond by cherishing this precious gift. . . .

But the Torah is not only a symbol, pointing to a value beyond itself. It possesses supreme intrinsic value; it is sacred. As an inspiration for noble living, Torah is to be studied diligently—and applied to our lives.

By studying and living Torah, we come to feel God's love—as we strive to make ourselves worthy of it.

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.

Prayers before the Ark on Festivals

O Lord, source of life and love, on this Festival we approach the Holy Ark in gratitude and reverence. Mindful of the passing of the seasons, we give thanks for the heritage of Torah, which sanctifies our days and gives meaning to our lives.

May our observance of this sacred day help us to preserve our links to the historic Household of Israel, to achieve a deeper understanding of Your Law, and to keep alive a spirit of loving devotion to Your will.

On Pesah:

On this Festival of Freedom we reaffirm our dedication to the freedom of all, and acknowledge our duty to proclaim liberty and to protect it.

Help us, O God, to liberate ourselves and others from all those enslavements which diminish human life.

As we rejoice in the renewal of Spring, may we be worthy of Your bounties, and thankfully preserve the world entrusted to our care. Amen.

On Shavuot:

As we commemorate the Giving of the Torah, we recall the words of our ancestors: "All that the Lord has spoken we will do."

We pledge ourselves anew to revere and to study these sacred scrolls, to learn the lessons of those who sought in every age to know Your will.

Joyfully, we rededicate ourselves to live as faithful children of the Covenant, and as bearers of Your sacred word. Amen.

On Sukkot:

We rejoice and give thanks as we recall Your sustaining love for our ancestors in times of wandering and peril. We remember, too, the bounties of the fields which sustain us in every age.

May our thankfulness at this Season, lead us to share our blessings, to renew our dedication to our ancestral land, and to be loyal guardians of the earth which has been entrusted to us.

May the spirit of the Sukkah of Peace dwell among us, and the sounds of joyous thanksgiving soon be heard throughout the world. Amen.

ALTERNATE FESTIVAL MEDITATION BEFORE THE ARK

O Lord our God, in love You have given us appointed times for gladness, Festivals for remembrance, and seasons for joyous celebration.

Standing before the holy Ark, we give thanks for these Festival days which grace our lives with interludes of special holiness and thoughtful commemoration. As we read again the words of our Torah, ordaining the observance of this day, may we renew our links to our heritage, strengthen our loyalty to our people, deepen our faith in Your sustaining power, and draw nearer to You in righteousness and in truth. Amen.

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 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 Haraḥamim—A.N.S.)

אב הרחמים הוא ירחם עם עמוסים ויזכור ברית איתנים ויציל
נפשותינו מן השעות הרעות ויגער בגזר הרע מן הנשואים ויהן אותנו
לפלישת עולמים וימלא משאלותינו במדה טובה ישועה ורחמים:

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 ונרוממה שמו יחדו:

Congregation and Reader:

לך יי הגדלה והגבורה והתפארת והנצח וההוד.
כייכל בשמים ובארץ
לך יי הממלכה והמתנשא לכל לראש:
רוממו יי אלהינו והשתחו ליהם רגליו. קדוש הוא:
רוממו יי אלהינו והשתחו ליהר קדשו.
כייקדוש יי אלהינו:

- Drosu

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'har kod-sho,
Ki kadosh Adonai Eloheynu.

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

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

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

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

PRAYERS FOR SPECIAL OCCASIONS appear on pages 838-867.

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

ויצור ויגן וישע לכל החוסים בו. ונאמר אמן:

(First honoree is called) ... הכל קבו גרל לאלהינו ותנו כבוד לתורה ...

ברוך שנתן תורה לעמו ישראל בקדשתו:

ואתם הדבקים ביי אלהיכם חיים כלכם היום:

Torah Blessings

Each person honored with an Aliyah, recites:

ברכו אתי המברך:

ברוך יי המברך לעולם ועד:

ברוך אתה יי אלהינו מלך העולם אשר בחרתנו מכל
העמים ונתת לנו את התורה. ברוך אתה יי נותן התורה:

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

ברוך אתה יי אלהינו מלך העולם אשר נתת לנו תורת
אמת וחי עולם נטע בתוכנו. ברוך אתה יי נותן התורה:

Each person honored with an Aliyah, recites:

Barhu et Adonai ha-m'vorah.

Baruh Adonai ha-m'vorah l'olam va-ed.

Baruh 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:

Baruh 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

ברוך אתה יי אלהינו מלך העולם.

הגומל לחיבים טובות. שגמלני כל-טוב:

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

Congregation:

מי שגמלך (שגמלך) כל-טוב. תמיד יגמלך (ויגמלך) כל-טוב סלה:

READER'S SHORT KADDISH

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

Congregation and Reader:

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

Reader:

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

AS THE TORAH IS RAISED:

This is the Torah which Moses proclaimed
To the Children of Israel
At the behest of the Lord.

Karanu ba-torah, sha-ninu t'a-meha. שְׁנִינוּ טַעְמֶיהָ. קָרָאנוּ בַּתּוֹרָה.
Pa-tahnu gam si-yam-nu b'vir-hoteha. פָּתַחְנוּ גַּם סִימָנוּ בְּבִירְחוֹתֶיהָ.
Ka-asher za-hinu li-l'mod d'va-reha. כַּאֲשֶׁר זָכִינוּ לְלַמֵּד דְּבָרֶיהָ.
Keyn nizkeh li-sh'mor mitz-vo-teha. כֵּן נִזְכֶּה לְשׁוֹמֵר מִצְוֹתֶיהָ.

Hanoh Jacobson

READER'S HATZI KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיד הוּא. לְעָלְמָא* מִן כָּל־בִּרְכָתָא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין בְּעָלְמָא. וְאָמְרוּ אָמֵן:

AS THE TORAH IS RAISED:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בִּיד־מֹשֶׁה:

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

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

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

*Shabbat Shuvah: repeat לְעָלְמָא.

As the Torah is raised:

V'zot ha-torah asher sam mo-sheh, lifney b'ney yisrael,
Al pi Adonai b'yad mo-sheh.

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.

BLESSING BEFORE THE HAFTARAH

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

BLESSINGS AFTER THE HAFTARAH

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

נאמן אתה הוא יי אלהינו ונאמנים דבריו ודבר אחד
מדבריו 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 באלהיו הנביא עבדך ובמלכות בית
דוד משיחך במהרה יבא ויגל לבנו. על כסאו לא יושב
זר ולא יגחלו עוד אחרים את כבודו. כי בשם קדשך
נשבעת לו שלא יכבה נרו לעולם ועד. ברוך אתה יי
מגן דוד:

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.

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

עֲלֵהתּוֹרָה וְעֲלֵהעֲבוּדָה וְעֲלֵהנְבִיאִים וְעֲלֵיוֹם
הַשָּׁבֹת הַזֶּה שְׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ לְקַדְּשָׁהּ וּלְמַנוּחָהּ
לְכָבוֹד וּלְתַפְאֶרֶת: עֲלֵהכֹל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
לָךְ וּמְבָרְכִים אוֹתְךָ. יְתַבָּרֶךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשָּׁבֹת:

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

עֲלֵהתּוֹרָה וְעֲלֵהעֲבוּדָה וְעֲלֵהנְבִיאִים וְעֲלֵיוֹם
וְהַשָּׁבֹת הַזֶּה וְעֲלֵיוֹם

חַג הַמַּצּוֹת הַזֶּה. On Pesah

חַג הַשָּׁבָעוֹת הַזֶּה. On Shavuot

חַג הַסֻּכּוֹת הַזֶּה. On Sukkot

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה. On Shemini Atzeret
and Simhat Torah

שְׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ וּלְקַדְּשָׁהּ וּלְמַנוּחָהּ לְשִׁשּׁוֹן וּלְשִׁמְחָה
לְכָבוֹד וּלְתַפְאֶרֶת: עֲלֵהכֹל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ. יְתַבָּרֶךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם
וָעֶד. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ וְהַשָּׁבֹת וְיִשְׂרָאֵל וְהַזְּמַנִּים:

The following two passages are recited only on Shabbat.

A prayer for the congregation

May the blessings of heaven — kindness and compassion, long life, ample sustenance, well-being, and healthy children devoted to Torah — be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all distress and disease. May our Protector in heaven be your help at all times. And let us say: Amen.

A prayer for those who serve the community

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all holy congregations: Them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the wayfarer and charity to the poor; and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

The following two passages are recited only on שבת.

A prayer for the congregation

יְקוֹם פֶּרְקוֹן מִן שְׁמַיָא, חֲנָא וְחֻסְדָא וְרַחֲמֵי וְחַיֵּי אֲרִיכִי וּמְזוֹנֵי רוּחִי, וְסִיעָתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוּפָא וְנִהוּרָא מַעֲלִיא, וְרַעָא חַיָא וְקִימָא, וְרַעָא דִּי לֹא יִפְסֵק וְדִי לֹא יִבְטֵל מִפְתָּגְמֵי אוּרִיתָא, לְכַל־קְהֵלָא קְדִישָׁא הָדִין, רַבְרַבִּיא עִם זַעֲרִיא טַפְלָא וְנִשְׂיָא. מַלְכָּא דְעֻלְמָא יִבְרַךְ יִתְכּוֹן, וְפִישׁ חַיִּיכוֹן וְיִסְגָּא יוֹמִיכוֹן וְיִתֵּן אֲרָכָא לְשַׁנִּיכוֹן, וְתַתְּפָרְקוֹן וְתַשְׁתַּזְבּוֹן מִן כָּל־עֵקָא וּמִן כָּל־מַרְעִין בִּישׁוּן. מָרְן דִּי בְשְׁמַיָא יְהֵא בְּסַעֲדָכוֹן כָּל־זְמַן וְעַד, וְנֹאמַר אָמֵן.

A prayer for those who serve the community

מִי שְׁבִרְךָ אֲבוּתֵינוּ, אֲבִרְהֵם יִצְחָק וְיַעֲקֹב, שְׁרָה רַבְּקָה רָחֵל וְלֵאָה, הוּא יִבְרַךְ אֶת־כָּל־הַקְהֵל הַקְדוּשׁ הַזֶּה עִם כָּל־קְהֵלוֹת הַקְדָּשׁ, הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וּמִי שְׁמִיחָדִים בְּתֵי כְנָסִיּוֹת לְתַפְלָה, וּמִי שְׁבָאִים בְּתוֹכָם לְהַתְפַּלֵּל, וּמִי שְׁנוֹתְנִים נֹר לְמֵאוֹר וְיִין לְקְדוּשׁ וְלַהֲבִדְלָה, וּפֶת לְאוֹרְחִים וְצִדְקָה לְעֹנִיִּים, וְכָל־מִי שְׁעוֹסְקִים בְּצַרְכֵי צְבוּר וּבְבִנְיָן אֶרֶץ יִשְׂרָאֵל בְּאַמּוּנָה. הַקְדוּשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיַסִּיר מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עוֹנָם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמַר אָמֵן.

A prayer for our country

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוּתֵינוּ, קִבֵּל נָא בְּרַחֲמִים אֶת־תַּפְּלָתְנוּ בְּעַד אֶרְצֵנוּ וּמִמְשַׁלְתָּהּ. הִרְק אֶת־בְּרַכְתָּךְ עַל הָאֶרֶץ הַזֹּאת, עַל רֹאשֶׁהָ, שׁוֹפְטֶיהָ וּפְקִידֶיהָ הָעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאַמּוּנָה. הוֹרֵם מַחְקֵי תוֹרָתְךָ, הַבִּינֵם מִשְׁפָּטֵי צִדְקָךְ לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם וְשִׁלּוּחַ, אֲשֶׁר וְחֹפֶשׁ כָּל־הַיָּמִים. אָנָּה יְהוָה אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחְךָ עַל כָּל־תּוֹשְׁבֵי אֶרְצֵנוּ. עֲקֹר מַלְכָּם שְׁנֵאָה וְאִיבָה, קִנְאָה וְתַחֲרוּת, וְטַע בֵּין בְּנֵי הָאֲמוֹת וְהָאֲמוֹנוֹת הַשּׁוֹנֹת הַשּׁוֹכְנִים בָּהּ, אֶהְבָּה וְאַחֲוָה, שְׁלוֹם וְרַעוּת.

וּבִכְן יְהִי רָצוֹן מִלְּפָנֶיךָ שְׁתַּהֲי אֶרְצֵנוּ בְּרָכָה לְכָל־יּוֹשְׁבֵי תֵבֵל, וְתִשְׁרָה בִּינֵיהֶם רַעוּת וְחֵרוּת, וְקִים בְּמַהֲרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֹאמַר: כִּי כוֹלֵם יִדְעוּ אוֹתִי לְמַקְטָנָם וְעַד גְּדוּלָּם, וְנֹאמַר אָמֵן.

A prayer for the State of Israel

Avinu She-bashamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace, and its inhabitants with lasting joy. And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

*Then nation will not threaten nation,
and mankind will not again know war.*

For all who live on earth shall realize
we have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen.

A personal meditation

Avinu Malkenu, bless my family with peace. Teach us to appreciate the treasure of our lives. Help us to find contentment in one another. Save us from dissension and jealousy; shield us from pettiness and rivalry. May selfish pride not divide us; may pride in one another unite us. Help us to renew our love for one another continually. In the light of Your Torah grant us, the people Israel and all Your children everywhere, health and fulfillment, harmony, peace, and joy. Amen.

A prayer for the State of Israel

אֲבִינוּ שֶׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל, רִאשִׁית צְמִיחַת גְּאֻלָּתָנוּ. הֲגֵן עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ, וּפְרֹשׁ עָלֶיהָ סֶכֶת שְׁלוֹמְךָ. וְשַׁלַּח אוֹרְךָ וְאַמְתָּךְ לְרֹאשֵׁיהָ, שְׂרִיָּה וְיוֹעֲצֵיהָ, וְתִתְּנֵם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. חֲזֹק אֶת־יְדֵי מְגִי אֶרֶץ קְדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וְעֲטַרְתָּ נֶצְחוֹן תַּעֲטָרֵם. וְנָתַתָּ שְׁלוֹם בְּאֶרֶץ וּשְׁמַחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

A prayer for peace

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּבַטֵּל מִלְחָמוֹת וּשְׁפִיכוֹת דָּמִים מִן הָעוֹלָם
וְתִשְׁפִּין שְׁלוֹם בְּעוֹלָם
וְלֹא יֵשֶׁא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יִכְיֶירוּ וְיִדְעוּ כָּל־יוֹשְׁבֵי תֵבֶל
שֶׁלֹא בָּאנוּ לְעוֹלָם בְּשִׁבִּיל רִיב וּמַחֲלָקָת
וְלֹא בְּשִׁבִּיל שִׁנְאָה וְקִנְיָא וְקִנְיָאוֹר וּשְׁפִיכוֹת דָּמִים.
רַק בָּאנוּ לְעוֹלָם בְּדִי לְהַפִּיר אוֹתָךְ, תִּתְּבַרְךָ לְנֶצַח.

וּבְכֵן תִּרְחַם עָלֵינוּ וּיקָים בָּנוּ מִקְרָא שְׁפָתוֹב:
וְנִתְּתִי שְׁלוֹם בְּאֶרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד
וְהַשְׁבַּתִּי חַיָּה רְעָה מִן הָאֶרֶץ וְחָרֵב לֹא תַעֲבֹר בְּאֶרְצְכֶם.
וְיִגַּל בְּמַיִם מִשְׁפָּט, וְצִדְקָה כִּנְחָל אֵיתָן.
כִּי מִלֵּאָה הָאֶרֶץ דַּעָה אֶת־יְהוָה בְּמַיִם לַיִם מְכֻסִּים.

A personal meditation

אֲבִינוּ מִלְּפָנֶינוּ, אֲדוֹן הַשְׁלוֹם, עֲזָרְנוּ וְהוֹשִׁיעֵנו שְׁנוֹכָה תָּמִיד
לְאַחוֹ בְּמִדַּת הַשְׁלוֹם. וְיִהְיֶה שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ וּבֵין
אִישׁ לְאִשְׁתּוֹ, וְלֹא תִהְיֶה שׂוֹם מַחֲלָקָת בֵּין כָּל־בְּנֵי מִשְׁפַּחְתִּי.
אֲתָה עוֹשֶׂה שְׁלוֹם בְּמִרוֹמֶיךָ. כֵּן תִּמְשִׁיךְ שְׁלוֹם עָלֵינוּ וְעַל
כָּל־הָעוֹלָם כֻּלּוֹ, נִתְקָרֵב אֵלֶיךָ וּלְתוֹרָתְךָ בְּאַמֶּת, וְנַעֲשֶׂה
כְּלָנוּ אֶגְדָּה אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם. אֲדוֹן הַשְׁלוֹם,
בְּרַכְנוּ בְּשְׁלוֹם. אָמֵן.

ANNOUNCING THE NEW MONTH

Recited on the Shabbat before Rosh Hodesh

It is customary to stand during this prayer.

May it be Your will,
Adonai our God and God of our ancestors,
to reawaken in us joy and blessing in the month ahead.
Grant us a long life,
a peaceful life with goodness and blessing,
sustenance and physical vitality;
a life of reverence and piety,
a life free from shame and reproach,
a life of abundance and honor,
a reverent life guided by the love of Torah;
a life in which our worthy aspirations
will be fulfilled. Amen.

The Reader holds the Sefer Torah while continuing:

May God who wrought miracles for our ancestors, redeeming
them from slavery to freedom, redeem us soon and gather our
dispersed from the four corners of the earth in the fellowship
of the entire people Israel. And let us say: Amen.

The new month of _____ will begin on _____.
May it hold blessing for us and for all the people Israel.

The congregation repeats these two lines, then continues:

May the Holy One bless this new month
for us and for all His people, the House of Israel,
with life and peace,
joy and gladness,
deliverance and consolation.
And let us say: Amen.

This passage is then repeated by the Reader.

ברכת החודש

שבת מברכים החודש

It is customary to stand during this prayer.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.
וְתִתֵּן לָנוּ חַיִּים אָרְפִּים, חַיִּים שֶׁל שְׁלוֹם,
חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת,
חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאָת שָׁמַיִם וִירְאָת חֹטָא,
חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וְכִלְמָה,
חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד,
חַיִּים שֶׁתִּהְיֶה בָנוּ אֲהָבַת תּוֹרָה וִירְאָת שָׁמַיִם,
חַיִּים שֶׁיִּמְלֹאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סָלָה.

The Hazzan holds the ספר תורה while continuing:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְגָאֵל אוֹתָם מֵעַבְדוּת לְחֵירוֹת,
הוּא יְגַאֵל אוֹתָנוּ בְּקִרְוֵי, וְיִקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת
הָאָרֶץ, חֲבֵרִים כָּל־יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

רֵאשׁ חֹדֶשׁ _____ יִהְיֶה בְּיוֹם _____
הַבָּא עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה.

The congregation repeats these two lines, then continues:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל
לְחַיִּים וְלִשְׁלוֹם, (אָמֵן)
לְשִׁשׁוֹן וְלִשְׂמֻחָה, (אָמֵן)
לִישׁוּעָה וְלִנְחֻמָּה, וְנֹאמַר אָמֵן.

This passage is then repeated by the Hazzan.

ASHREY: All Your creatures shall praise You

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.

A Psalm of David.

I will extol You, my God and Sovereign,
I will praise You for ever and ever.

Every day will I praise You,
I will glorify You for ever and ever.

Great is the Lord and much acclaimed;
God's greatness cannot be fathomed.

One generation shall laud Your works to another,
And shall declare Your mighty acts.

On the majestic glory of Your splendor
And on Your wondrous deeds will I meditate.

The might of Your tremendous acts shall be proclaimed,
And I will recount Your greatness.

Your great goodness shall be made known;
Your righteousness shall be celebrated.

The Lord is gracious and full of compassion,
Exceedingly patient, abounding in love.

The Lord is good to all;
The Lord's tender mercies embrace all Creation.

All Your works shall thank You, O Lord,
And Your faithful ones shall praise You.

They shall declare the glory of Your dominion,
And shall talk of Your might,

To make known to the world Your mighty acts,
And the glorious majesty of Your sovereignty.

Hadar k'vod ho-deha, v'div-rey nif-l'oteha a-siha.
Ve-ezuz no-ro-teha yo-meyru, u-g'dulat-ha asap-rena.
Zey-her rav tuvha ya-biu, v'tzid-katha y'ra-neynu.
Hanun v'rahum Adonai, ereh apa-yim u-g'dol hased.
Tov Adonai la-kol, v'ra-hamav al kol ma-asav.
Yo-duha Adonai kol ma-aseha, va-ha-sideha y'var-huha.
K'vod mal-hutha yo-meyru, u-g'vu-rat-ha y'da-beyru.
L'hodia li-v'ney ha-adam g'vu-rotav, u-h'vod hadar mal-huto.

Ashrey

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁרִי הָעַם שֶׁפָּכָה לוֹ אֲשֶׁרִי הָעַם שֶׁיְיָ אֱלֹהָיו:

תהלה לדוד

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרַכְּךָ וְאֶהַלֵּלְךָ שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמֶהֱלָל מְאֹד וְלִגְדָּלְתוֹ אֵין חֶקֶר:
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וְגִבּוֹרֹתֶיךָ יִגְדֹּדוּ:
הֵדֵר כְּבוֹד הַדֹּרֶךְ וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נִזְרָאֲתֶיךָ יֹאמְרוּ וְגִדְּלָתְךָ אֲסַפְּרֶנָּה:
זָכָר רַב־טוֹבָךְ יִבְיָעוּ וְצִדְקָתְךָ יִרְגְּנוּ:
חֲנוּן וְרַחוּם יְיָ אַרְךָ אִפָּיִם וְגִדְּל־חֶסֶד:
טוֹב־יְיָ לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִזְדוּקֶךָ יְיָ כָּל־מַעֲשֶׂיךָ וְחֲסִידֶיךָ יִבְרַכּוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתָיו וְכְבוֹד הֵדֵר מַלְכוּתוֹ:

Ashrey yosh-vey vey-teha, od y'ha-l'luha selah.
Ashrey ha-am sheh-ka'ha lo, ashrey ha-am sheh-Adonai Elohav.
T'hila l'David.
Aro-mimha Elohai ha-meleh, va-avarha shimha l'olam va-ed.
B'hol yom avar-heka, va-ahal'la shimha l'olam va-ed.
Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn hey-ker.
Dor l'dor y'shabah ma-aseha, u-g'vuro-teha ya-gidu.

(continued)

Your sovereignty is everlasting;
Your dominion endures throughout all generations.

*The Lord upholds all who stumble,
And raises up all who are bowed down.*

The eyes of all look hopefully to You;
You give them their food when it is due.

*You open Your hand,
And satisfy the needs of all the living.*

O Lord, how beneficent are all Your ways,
And how gracious are all Your deeds.

*The Lord is near to all who call—
To all who call upon the Lord in truth.*

The Lord will fulfill the desire of those who are reverent,
And hearing their cry, will save them.

*The Lord preserves all those who are faithful,
But all the wicked the Lord will bring low.*

My mouth shall speak the praise of the Lord;
Let all beings praise God's holy name forever.

*We will praise the Lord,
At this time and for evermore; Hallelujah.*

Psalms 84:5, 144:15, 145, 115:18

The popular name of this selection, Ashrey, is derived from the word which begins each of the two introductory verses which were prefixed to Psalm 145 (liturgically) in Talmudic times.

Psalm 145, in which all are called upon to acclaim God's majesty, reflects the universalist dimension of the Hebrew Scriptures. God's providence, beneficence, and concern extend to all. (A.N.S.)

מְלָכוּתְךָ מְלָכוּת כָּל־עֲלָמִים וּמִשְׁלֶתְךָ בְּכָל־דּוֹר וָדוֹר:

סוֹמֵךְ יי לְכָל־הַנָּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:

עֵינֵי־כָל אֱלֹהִים יִשְׁכְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתֵחַ אֶת־יָדְךָ וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן:

צַדִּיק יי בְּכָל־דֶּרֶכָיו וְחָסִיד בְּכָל־מַעֲשָׁיו:

קָרוֹב יי לְכָל־קִרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:

רָצוֹן־רָאִיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יי אֶת־כָּל־אֲהָבָיו וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהִלַּת יי יְדַבֵּר־פִּי וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ

לְעוֹלָם וָעֶד:

וְאַנְחֵנוּ נְבָרֶךְ יְיָ מִעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

Transliteration of Ashrey (continued)

Mal-hūṭa mal-hūṭ kol olamim, u-mem-shal-t'ha b'hol dor va-dor.

Someyḥ Adonai l'hol ha-nof-lim, v'zo-keyf l'hol 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'hol ḥai ratzon.

Tzadik Adonai b'hol d'ra-hav, v'hasid b'hol ma-asav.

Karov Adonai l'hol ko-rav, l'hol 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'sha-im 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.

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."

HAPPY ARE THEY WHO REVERE THE LORD

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֵלָה:
אֲשֶׁר הָעַם שֶׁבְּכָה לוֹ. אֲשֶׁר הָעַם שֶׁיֵּי אֱלֹהָיו:
אֲשֶׁר תְּמִימֵי דְרָךְ. הַהֲלָכִים בְּתוֹרַת יי:
אֲשֶׁר אָדָם לֹא יִחְשַׁב יי לֹו עוֹן. וְאֵין בְּרוּחוֹ רְמִיָּה:
אֲשֶׁר אִישׁ יֵרָא אֶת יי. בְּמַצּוֹתָיו חָפֵץ מְאֹד:
אֲשֶׁר שְׁמִרַי מְשַׁמֵּט. עֲשֵׂה צְדָקָה בְּכָל עֵת:
אֲשֶׁר מְשָׁכִיל אֶל דָּל. בְּיוֹם רָעָה יִמְלֹטְהוּ יי:
אֲשֶׁר שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ. שִׁבְרוּ עַל-יי אֱלֹהָיו:
וְאִנְחֵנוּ נִבְרָךְ יְהִי. 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-יְשֵׁם יי. כִּי-נִשְׁגַּב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:
וַיֵּרָם קֶרֶן לְעַמּוֹ. תְּהַלֵּה לְכָל-חֲסִידָיו.
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.*

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 and 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'holeyl 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 Shabbat recite Psalm 29 below:

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ

הַשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ:

קוֹל יְיָ עַל־הַמַּיִם אֱלֹהֵי־הַכְּבוֹד הָרָעִים יְיָ עַל־מַיִם רַבִּים:

קוֹל־יְיָ בַּכֶּחַ קוֹל יְיָ בְּהִדְרָה:

קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:

וַיִּרְקִידֵם כַּמֹּרֶעַגֶל לְבָנוֹן וַשִּׁרְיוֹן כִּמוֹ בְּיַרְדֵּן אֲמִים:

קוֹל־יְיָ חֹצֵב לְהַבֹּת אֵשׁ:

קוֹל יְיָ יַחִיל מִדְּבָר יַחִיל יְיָ מִדְּבַר קֹדֶשׁ:

קוֹל יְיָ יַחֲלֹל אֵילֹת וַיַּחֲשֹׁף יַעְרֹת וּבְהִיכֹלוֹ כָּלוּ אֲמֵר כְּבוֹד:

יְיָ לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:

יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

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.

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.

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

לְדוֹד מִזְמוֹר

לִי הָאֶרֶץ וּמְלוֹאָהּ תָּבֵל וַיֵּשְׁבִי בָּהּ:

כִּי־הוּא עַל־יַמִּים יִסְדָּהּ וְעַל־נְהָרוֹת יְכַוְנֶנָּהּ:

מִי־עֲלֶה בָּהֶר יְיָ וּמִי־יָקוּם בְּמָקוֹם קֹדֶשׁ:

נָקִי כַפָּיִם וּבֶרֶךְ־לֵבָב אֲשֶׁר לֹא־נִשְׁאָ לַשָּׁוְיָ נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשָׁא בִּרְכָה מֵאֵת יְיָ וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דּוֹר דִּרְשׁוֹ מִבְּקֵשֵׁי פָנָיִךְ יַעֲקֹב סֵלָה:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד יְיָ עֹזוֹ וְגִבּוֹר

יְיָ גִבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשָׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְיָ 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 ḥa-pa-yim u-var ley-vav, asher lo nasa la-shav naf-shi,
v'lo nish-ba l'mir-mah.

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

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

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.

As the Torah is placed in the Ark, recite:

ובְּנִחָה יֹאמַר שׁוּבָה יְיָ רַבּוֹת אֵלַי יִשְׂרָאֵל:

קוּמָה יְיָ לְמִנוּחָתְךָ אִתָּהּ וְאַרְוֶן עִנְךָ:

כְּהִנִּיךָ יִלְבָּשׁ צֶדֶק וְחִסְדֶּיךָ יִרְנְנוּ:

בְּעֵבוֹר דָּוָד עֲבֹדְךָ אֶל־תֵּשֶׁב פָּנֵי מְשִׁיחֶךָ:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־תַּעֲזוּבוּ:

עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶּיָּה מֵאֲשֶׁר:

דִּרְכֶּיָּה דִּרְכֵי־נֶעֱם וְכִלְיֵי־יִבּוּתֶיהָ שָׁלוֹם:

הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Eytz ha-yim hi la-maḥa-zikim bah,
V'tom-ḥeha m'u-shar.

D'raḥeha darḥey no-am,
V'hol n'tivo-teha shalom.

Ha-shiveynu Adonai eyleḥa v'na-shuva,
Ḥadeysh 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.)

MUSAF
Additional Service
for Shabbat

מוֹסַף לַשַּׁבָּת

Standard Musaf Amidah, page 356.

Interpretive Musaf Amidah, page 376.

Shabbat Rosh Hodesh Amidah, page 424.

Concluding Prayers and Hymns, page 400.

Musaf for Shabbat

(For Interpretive Shabbat Musaf, see p. 375.)

On Festivals, see p. 437. On Rosh Hodesh, see p. 423.

READER'S SHORT KADDISH

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

Congregation and Reader:

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

Reader:

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

Continue on page 356 or page 357.

Musaf for Shabbat

(For Interpretive Shabbat Musaf, see p. 374.)

On Festivals, see p. 436. On Rosh Hodesh, see p. 422.

READER'S HATZI KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כָרְעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא *
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

Continue on page 356 or page 357.

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

Congregation and Reader:

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

Reader:

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

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

Musaf Amidah for Shabbat

Traditional 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, great,
mighty, awesome God, supreme over all.

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

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 who helps, redeems, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power
You grant immortal life.

From Shemini Atzeret to Pesah add:

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

You sustain the living with lovingkindness, and with great
mercy You bestow eternal life upon the dead. You support
the falling, heal the sick, and free the captives. You keep
faith with those who sleep in the dust.

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

On Shabbat Shuvah add:

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

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

Continue with Kedushah on page 359.

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

Musaf Amidah for Shabbat

Traditional Opening Blessings

(כִּי שֵׁם יְיָ אֱקָרָא הָבוּ גִדְל לֹאֲלֵהֵינוּ: אֲדֹנֵי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהם אֱלֹהֵי
יִצְחָק וְאַלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמֵבִיא
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

וְזָכְרֵנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.
וְזָכְרֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ אֲבֹרָהם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי
עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי־דוֹמָה לָךְ. מְלֶךְ מֵמִית וּמַחִיָּה
וּמַצְמִיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

מִי כְמוֹךָ אֵב הַרְחָמִים. וּזְכֹר יְצוּרְיוֹ לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מַחִיָּה הַמֵּתִים:

KEDUSHAH, page 358. (In silent prayer, continue on p. 360.)

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

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 Rebecca, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

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.

Musaf Amidah for Shabbat Interpretive Opening Blessings

(כִּי שֵׁם יְיָ אֱקָרָא הָבוּ גִדְל לֵאלֹהֵינוּ: אֲדֹנָי שַׁפְתֵּי תַפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.
זוֹכֵר חֲסָדֵי אֲבוֹת

וּמֵבִיא גּוֹאֵל [וְגֹאֵל] לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים.
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מֶגֶן אֲבֹרָהֶם וְעֹזֶר שָׂרָה:
אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי מַחִיָּה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

(Shemini Atzeret to Pesah) מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מְתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ
מֶלֶךְ מַמִּית וּמַחִיָּה וּמַצְמִית יְשׁוּעָה:
(Shabbat Shuvah) מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:
וְנִאֲמָן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יְיָ מַחִיָּה הַמְתִּים:

In silent prayer, continue on p. 360.

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

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 lahem 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.

Kedushah

נְעַרְיָצֶךָ וְנִקְדִּישְׁךָ כְּסֹד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שֶׁמָּךְ בִּקְדֹשׁ. בְּכָתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֱלֹהֵינוּ וְאָמַר.
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׁוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֵּן בִּרְחֻמִּים וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ
עָרַב וּבָקֵר בְּכָל־יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שֶׁמַּע אִמְרִים.
שִׁמְעַי יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ הוּא מְלֻכְנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
יִשְׁמִיעֵנו בִּרְחֻמֵּי שְׁנִית לְעֵינֵי כָל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְיָ אֱלֹהֵיכֶם:

וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר.

יְמַלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּה. וּלְנִצָּחַ נִצָּחִים קֹדֶשְׁתְּךָ וְקֹדֶשׁ.
וְשִׁבְחָה אֱלֹהֵינוּ מִפִּינוּ לֹא־יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֻךְ
גָּדוֹל וְקְדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה יְיָ *הָאֵל הַקְּדוֹשׁ:

(Shabbat Shuvah: הַמִּלָּךְ *)

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

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

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

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

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.

You established Shabbat and looked with favor upon the Temple service and its sacrificial offerings. They who delight in Shabbat have a heritage of enduring glory. They who have tasted its joy have attained the fullness of life. They 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 firmly 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.

In private devotion only:

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

(המלך: Shabbat Shuvah:*)

תבנת שבת רצית קרבנותיה. צוית פרושיה עם
סדורי נסכיה. מענגיה לעולם כבוד ונחלו. טועמיה
חיים וכו. וגם האוהבים דבריה ודלה בחרו. אז מסיני
נצטוו עליה. ותצום יי אלהינו להקריב בה קרבן מוסף
שבת כראוי:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתעלנו
בשמחה לארצנו ותטענו בגבולנו. ששם עשו אבותינו
לפניך את קרבנות חובותיהם. תמידים בסדרם
ומוספים בהלכתם. ושם נעבדך בלבב שלם ונמלא
את חובותינו במצות רצונך:

*Some congregations recite the following:
The Sabbath Offering brought by our ancestors.*

אתמוסף יום השבת הזה עשו והקריבו אבותינו לפניך באהבה
במצות רצונך כמו שכתבת בתורתך על ירי משה עבדך מפי
כבודך באמור:

Numbers 28:9-10

וביום השבת שני כבשים בני שנה תמימים ושני עשרנים סלת מנחה
בלולה בשמן ונסכו: עלת שבת בשבתו על עלת התמיד ונסכה:

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.

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'tahey 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.

ישמחו במלכותך שומרי שבת וקוראי ענג.
עם מקדשי שביעי כלם ישבעו ויתענגו מטובך.
והשביעי רצית בו וקדשתו.
חמדת ימים אותו קראת.
זכר למעשה בראשית:

אלהינו ואלהי אבותינו. רצה במנוחתנו.

קדשנו במצותיך וזמן חלקנו בתורתך.

שבענו מטובך ושמחנו בישועתך.

וטוהר לבנו לעבדך באמת.

והנחילנו יי אלהינו

באהבה ובכבוד שבת קדשך.

וניחו בך ישראל מקדשי שמך.

ברוך אתה יי מקדש השבת:

Yis-m'hu v'mal-hut-ha 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.

ACCEPT OUR PRAYER AND BLESS ZION

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

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.

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

ותחנינה עינינו בשוכך לציון ברחמים. ברוך אתה יי המחזיר
שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נודה
לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו
הפקודות לך ועל נסיד שבכל-יום עמנו ועל נפלאותיך
וטובותיך שבכל-עת ערב ובקר וצהריים. 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 אלהי
כל-בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול
והקדוש על שהחייטנו וקימתנו. בן חיינו ותקיימנו ותאסוף
גלותינו 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. בריוחנן כהן גדול חשמונאי ובניו. כשעמדה מלכות
יוון הרשעה עליעמך ישראל. להשכיחם תורתך. ולהעבירם מחקי
רצונך. ואתה ברחמיך הרבים עמדת להם בעת צרתם. רבת את-ריבם.
בנת את-ידינם. נקמת את-נזקמתם. 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 בגיף לדביר
ביתך. ופנו את-היכלך. וטהרו את-מקדשך. והדליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חנכה אלו. להודות ולהלל לשמך הגדול:

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.

וְעַל-כָּלֶם יִתְבָּרַךְ וַיְתְּרוּמָם שְׁמֶךָ מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

וּכְתוּב לַחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יְשׁוּעָתָנוּ
וַעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלֹךְ נֶאֱחָה לְהוֹדוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כֹּהֲנִים. עִם קְדוֹשְׁךָ בְּאֲמֹר:

Congregation:

כֵּן יְהִי רָצוֹן:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

כֵּן יְהִי רָצוֹן:

יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:

כֵּן יְהִי רָצוֹן:

יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

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.

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.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אֲבִינוּ כָּלֵנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתַּתָּ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמֶךָ.*

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

*Sim shalom tovah u-v'rahah ba-olam,
Heyn va-hesed v'rahhamim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
Torat ha-yim, v'ahavat hesed,
U-tz'dakah, u-v'rahah, v'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.*

On Shabbat Shuvah:*

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻסָּה טוֹבָה. נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

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

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

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.

Kaddish Shalem: READER'S FULL KADDISH

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

Congregation and Reader:

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

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

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

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

(Eyn Keyloheynu, page 400.)

Reader's Kaddish Shalem

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא* מִן כָּל־בִּרְכָתָא
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוּתְהוֹן וּבְעוּתְהוֹן דְכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵי וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

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

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

Tit-kabal tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, 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.

EYN KEYLOHEYNU

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

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

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

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

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

A PATHWAY TO PEACE

אָמַר רַבִּי אֱלֶעָזָר אָמַר רַבִּי חֲנִינְא. תַּלְמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם
בְּעוֹלָם. שְׁנֵאמַר וְכָל־בְּנֵיךְ לְמוֹדֵי יְיָ וְרַב שְׁלוֹם בְּנֵיךְ. אֵל תִּקְרָא בְּנֵיךְ אֱלָא
בּוֹנֵיךְ: שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאֵין לָמוּ מִכְשׁוֹל: יְהִי שְׁלוֹם בְּחִילְךָ
שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֵי אֲדָרְבָּהֲנָא שְׁלוֹם בְּךָ: לְמַעַן בֵּית־יְיָ:
אֱלֹהֵינוּ אֲבִיקְשָׁה טוֹב לָךְ: יְיָ עֲזֵר לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת־עַמּוֹ בְּשְׁלוֹם:

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

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

אֵין כְּאֱלֹהֵינוּ. אֵין כְּאֲדוֹנֵינוּ.

אֵין כְּמַלְכֵנוּ. אֵין כְּמוֹשִׁיעֵנוּ:

מִי כְּאֱלֹהֵינוּ. מִי כְּאֲדוֹנֵינוּ.

מִי כְּמַלְכֵנוּ. מִי כְּמוֹשִׁיעֵנוּ:

נוֹדָה לְאֱלֹהֵינוּ. נוֹדָה לְאֲדוֹנֵינוּ.

נוֹדָה לְמַלְכֵנוּ. נוֹדָה לְמוֹשִׁיעֵנוּ:

בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ אֲדוֹנֵינוּ.

בָּרוּךְ מַלְכֵנוּ. בָּרוּךְ מוֹשִׁיעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ.

אַתָּה הוּא מַלְכֵנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ:

אַתָּה הוּא שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטָרֵת הַסַּמִּים:

Alternate (Sefardic rite):

אַתָּה תָּקוּם תִּרְחַם צִיּוֹן. כִּי עַתָּה לְחֻנָּה כִּי־בָא מוֹעֵד:

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

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

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

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

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

A NOTE BEFORE ALENU

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

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-tahat, eyn od.

Alenu

עלינו לשבח לאדון הכל
 לתת נדלה ליוצר בראשית.
 שלא עשנו כגויי הארצות
 ולא שמנו כמשפחות האדמה.
 שלא שם חלקנו בהם
 וגרלנו ככל-המונים:
 ואנחנו כורעים ומשתחוים ומודים
 לפני מלך מלכי המלכים
 הקדוש ברוך הוא.

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

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

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."

על־כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲנֶה.
לְהַעֲבִיר גִּלּוּלִים מִיִּהוּדָא וְהָאֱלִילִים כָּרוֹת יִכְרֹתוֹן. לְחַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ
כָּל־דָּשָׁעֵי אֶרֶץ: יִכִּירוּ וְיִדְעוּ כָּל־יֹשְׁבֵי תְּהוֹמֹת. כִּי לָךְ תִּכְרַע
כָּל־בָּרָךְ תִּשְׁבַּע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקְרֹא יִתְנוּ. וְיִקְבְּלוּ כָלֵם אֶת עַל מְלִכּוּתְךָ. וְתִמְלֹךְ
עַל־יָהֵם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמְּלִכּוֹת שֶׁלָּךְ הֵיא. וְלְעוֹלָמִי
עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוּב בְּתוֹרָתְךָ. יְיָ יִמְלֹךְ לְעַלְמֵם וָעֶד:

וְנֹאמַר. וְהָיָה יְיָ לִמְלֹךְ עַל־כָּל־הָאָרֶץ.

בְּיוֹם הַהוּא יִהְיֶה יְיָ 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'meleḥ al kol ha-arets,
Ba-yom ha-hu yi-h'yeh Adonai eḥad u-sh'mo eḥad.

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. יְהוָה ייִ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

בְּיוֹם הַהוּא יְהוָה ייִ אֶחָד וּשְׁמוֹ 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.

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)

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.

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.

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

Mourner's Kaddish

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרֻעֻתָּהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל.
בְּעֻלָּא וּבְזִמָּן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֲלְמַיָּא:

Mourners:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵינוּ 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 לְעֵלְמָא.

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.

שִׁבְתָּ שְׁלוֹם וּמְבָרָךְ!

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

(A.N.S.)

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יִצִּיר נִבְרָא:
לַעֲת נַעֲשָׂה בְּחֶפְצוֹ כָּל אֲזֵי מָלַךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כָכָל הַכֹּל לְבָדּוֹ יִמְלֹךְ נִזְרָא:
וְהוּא הָיָה וְהוּא הוֹנֶה וְהוּא יִהְיֶה בְּתִפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעֵז וְהַמְשָׁרָה:
וְהוּא אֵלִי וְחִי גּוֹאֲלִי וְצוֹר חֲבָלֵי בָעֵת צָרָה:
וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא:
בְּיָדּוֹ אֶפְקִיד רוּחִי בָעֵת אִישָׁן וְאַעֲיָרָה:
וְעַם רוּחִי גּוֹיָתִי יְיָ לִי וְלֹא אֵיֶדָּא:

Adon olam asher malah, b'terem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol, azai meleh sh'mo nikra.
V'aharey kih-lot ha-kol, l'vado yim-loh nora.
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
V'hu ehad v'eyn shey-ni, l'ham-shil lo l'ha-h-bira.
B'li reyshit b'li tahlit, v'lo ha-oz v'ha-misra.
V'hu Eyli v'hai go-ali, v'tzur hevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi b'yom ekra.
B'yado afkid ruhi, b'eyt ishan v'a-ira.
V'im ruhi g'vi-yati, Adonai li v'lo ira.