

EVENING SERVICE — MA'ARIV

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:

Bar'khu et Adonai ha-m'vorakh.
Praise Adonai, the Exalted One.

Congregation, then Reader:

Barukh Adonai ha-m'vorakh l'olam va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah, we acknowledge the miracle of creation.

Praised are You Adonai our God, who rules the universe, Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set out the succession of seasons, and arrange the stars in the sky according to Your will. *Adonai Tz'va-ot*, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall forever embrace us. Praised are You Adonai, for each evening's dusk.

Light and darkness, night and day;
We marvel at the mystery of stars.

*Moon and sky, sand and sea;
We marvel at the mystery of sun.*

Twilight, high noon, dusk, and dawn;
Though we are mortal, we are creation's crown.

*Flesh and bone, steel and stone;
We dwell in fragile, temporary shelters.*

Grant steadfast love, compassion, grace;
Sustain us, O God — our origin is dust.

*Majesty, mercy, love endure;
We are but little lower than the angels.*

Resplendent skies, sunset, sunrise;
The grandeur of creation lifts our lives.

*Evening darkness, morning dawn;
Renew our lives as You renew all time.*

— Jules Harlow

ערבית

קריאת שמע וברכותיה

Hazzan:

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרֵךְ.

Congregation, then Hazzan:

בְּרוּךְ יְהוָה הַמְּבַרֵךְ לְעוֹלָם וָעֶד.

The first קריאת שמע before ברכה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עֲרָבִים, בְּחֻכְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה
מְשַׁנֵּה עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים, וּמַסְדִּיר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, □ וּמַעְבִּיר יוֹם
וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוָה צְבָאוֹת
שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב עֲרָבִים.

To offer options and to embellish the themes of the evening service, readings from a variety of sources are presented on the following pages, along with the traditional text of the service.

Beloved are You, eternal God,
by whose design the evening falls,
by whose command dimensions open up
and aeons pass away and stars spin in their orbits.
You set the rhythms of day and night;
the alternation of light and darkness
sings Your creating word.
In rising sun and in spreading dusk,
Creator of all, You are made manifest.
Eternal, everlasting God,
may we always be aware of Your dominion.
Beloved are You, Adonai, for this hour of nightfall.

— Andre Ungar

In this b'rakhah, we extol God for giving us the Torah, testimony to God's love for Israel.

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

The Torah is a tapestry
that can adorn the days in which we dwell.
Let us embrace it and make it our own,
weave its text into the texture of our lives.
Its teachings sustain us, its beauty delights us
when we open our eyes to its splendor.
It is not a mystery, far beyond reach;
it is not in heaven, beyond our grasp.
It is as close to us as we allow it —
on our lips, in our heart, integral to our deeds.
Let us study its words, fulfill its commands,
and make its instruction our second nature.
It is the tangible gift of God's love.
Weave its text into the texture of your lives.

— Jules Harlow

“The secret things belong to Adonai our God; what is revealed belongs to us and to our children forever, that we may apply all the provisions of this teaching” (Deuteronomy 29:28). Revelation does not deal with the mystery of God, but with a person's life as it should be lived in the presence of that mystery. “This teaching is not beyond reach. It is not in heaven, that you should say: ‘Who among us can go up to heaven and get it for us and impart it to us, that we may do it?’...No, the word is very close to you in your mouth and in your heart, to do it” (Deuteronomy 30:11-14).

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

The second קריאת שמע ברכה before

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבָתָּ.
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּתָּ.
עַל כֵּן יְהוּה אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ,
וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי יֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה.
□ וְאַהֲבַתְךָ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוּה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Torah is a closed book
until it is read with an open heart.

*House of Israel, great and small,
open your hearts to the words of Torah.*

Torah is demanding,
yet sweeter than honey, more precious than gold.

*House of Israel, young and old,
open yourselves, heart and soul, to its treasures.*

Torah sanctifies life;
it teaches us how to be human and holy.

*House of Israel, near and far,
cherish the eternal sign of God's love.*

Torah is given each day;
each day we can choose to reject or accept it.

*House of Israel, now as at Sinai,
choose to accept and be blessed by its teachings.*

— Jules Harlow

Your love has embraced us always
in wilderness and promised land,
in good times and in bad.
Night and day Your Torah sustains us,
reviving the spirit, delighting the heart,
informing the soul, opening the eyes,
granting us a glimpse of eternity.
Because of Your love
we shall embrace Torah night and day,
in devotion and delight.
Beloved are You Adonai, whose Torah reflects Your love.
— Jules Harlow

 K'RIAT SH'MA

If there is no minyan, add: God is a faithful Sovereign.

DEUTERONOMY 6:4-9

Sh'ma Yisra-el Adonai Eloheinu, Adonai Ehad.

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol m'odekha. V'hayu ha-d'varim ha-eleh asher anokhi m'tzav'kha ha-yom al l'avvekha. V'shinantam l'vanekha v'dibarta bam b'shiv'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God 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 have an ample harvest of grain, wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

 קריאת שמע

If there is no minyan, add: אל מלך נאמן

דברים ו' ד-ט'

שמע ישראל יהוה יהוה אלהינו יהוה אחד:

Silently:

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך: והיו הדברים האלה אשר אנכי מצוה היום על לבבך: ושונתם לבניך ודברתם במשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם לאות על ידך והיו לטוטפת בין עיניך: וכתבתם על מזוזות ביתך ובשעריך:

דברים ו"א ו"ג-כ"א

והוה אם שמעו תשמעו אל מצותי אשר אנכי מצוה אתכם היום לאהבה את יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם: ונתתי מטרי ארצכם בעתו יורה ומלקוש ואספת דגנה ותירשך ויצהרה: ונתתי עשב בשדה לבהמתך ואכלת ושבעת: השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחוויתם להם: וחרה אף יהוה בכם ועצר את השמים ולא יהיה מטר והאדמה לא תתן את יבולה ואבדתם מהרה מעל הארץ הטובה אשר יהוה נתן לכם: ושמתם את הדברי אלה על לבבכם ועל נפשכם וקשרתם אתם לאות על ידכם והיו לטוטפת בין עיניכם: ולמדתם אתם את בניכם לדבר במשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וכתבתם על מזוזות ביתך ובשעריך: למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם כימי השמים על הארץ:

NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, *who is Truth*.

There is little we may claim to know about God,
but this much is certain:
One cannot come before God
save in integrity of heart and mind.
It would not do to try to feign or fib
for the greater glory of God.
It cannot be required of man,
and surely it can never be made a duty,
to plead falsely to the God of Truth.
The fearless seeker of truth,
even the honest blasphemer,
is nearer to God than the liars for the benefit of religion.
— Shalom Spiegel

Cherish My words in your heart and soul;
wear them as proud reminders on your arm and on your forehead.
Instill them in your children and be guided by them
at home and in public, night and day.
Write them on your doorposts and gates.
Then will your lives and your children's lives
be as enduring on this good earth as the stars in the sky.
Thus did God promise your ancestors.

If you faithfully obey My laws today, and love Me, I shall give you
your livelihood in good time and in full measure. You shall work
and reap the results of your labor, satisfied with what you have
achieved. Be careful, however. Let not your heart be seduced,
lured after false goals, seeking alien ideals, lest God's image
depart from you and you sink into dissoluteness and lose your
joyous, God-given heritage.

— Andre Ungar

במדבר ט"ו:ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמְרַתְּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצֵת עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל-צִיצֵת הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אֹתָם
זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי
□ יְהוָה אֱלֹהֵיכֶם: אָמֵן

You are My witnesses, says God:

*There is no king without a kingdom,
no sovereign without subjects.*

When you are My witnesses, I am Adonai.

*The coin of God's kingdom is Torah,
to be reflected in study and deeds.*

God is the first, God is the last,
there is no God but Adonai.

*The Torah is given each day;
each day we receive it anew
if we wish to make it our own.*

Testify for Me, says Adonai;
in your love for Me teach your children,
embracing the Torah now and forever.

*We accept God's sovereignty in reverence,
treating others with love, studying Torah.
May this be our will as we witness.*

— Adapted from Jules Harlow

The Gerer Rabbi said: "When one learns the Torah, prays much, and begins to think 'I am truly pious; I overlook nothing in the performance of my religious duties,' such a one transgresses the command 'Do not be seduced by your heart nor led astray by your eyes.' Let such people look at the *tzitzit* and be reminded who they are."

In this b'rakhah, we praise God as our eternal Redeemer.

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You:

Mi khamokha ba-elim Adonai, mi kamokha, ne'dar ba-kodesh,
nora t'hilot, oseh feleh.

"Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!"

As You divided the sea before Moses, Your children beheld Your sovereignty. "This is my God," they proclaimed,

Adonai yimlokh l'olam va-ed.

"Adonai shall reign throughout all time."

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful." Praised are You Adonai, Redeemer of the people Israel.

Daily You renew our souls, restoring us
as You redeemed our ancient nation Israel
from slavery to freedom, from sorrow to triumph,
blessing our people with the springtime of its life
to be renewed by all of us each year. Healer of our wounds,
holy God, do not abandon us to enemies who threaten,
to tyrants who deny Your sovereignty.
Into Your care we commit our souls, now as in the past,
sustained by Your truth, embraced by Your love,
inspired with hope for the future by Your faith in us.
Beloved are You, Redeemer of the people Israel,
whose faithfulness in ages past assures our future too.

— Jules Harlow

The first b'racha following שמע ברכה

אֱמֶת וְאִמוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ
וְאֵין זוּלָתוֹ, וְנִאֲחָזְנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים,
מִלְכָּנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעֲרִיצִים, הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָ לְכָל־אוֹיְבֵי נַפְשָׁנוּ, הַעוֹשֶׂה גְדוּלוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים
וְלֹא נִתֵּן לְמוֹט רִגְלָנוּ, הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ וַיִּרָם
קִרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ, הַעוֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בְּפָרְעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם, הַמְכִּה בְּעִבְרָתוֹ
כָּל־בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת
עוֹלָם, הַמְעַבֵּיר בְּנָיו בֵּין גֹּזְרֵי יַם סוּף, אֶת־רוּדְפֵיהֶם
וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע, וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ. □ וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עָלֵיהֶם. מִשָּׂה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

מִי כְמוֹכָה בְּאֵלִים יְהוָה, מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,
נֹרָא תְהִלַּת עֲשֵׂה־פִלְא.

□ מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׂה.
זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעַד.

□ וְנִאֲמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוּ מִיַּד חֶזֶק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה גְּאֹל יִשְׂרָאֵל.

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparations for ultimate redemption.

— Adapted from Martin Buber

In this b'rakhah, we thank God for the peace and protection we are given in our times of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your shelter of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going; grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You Adonai, who spreads the shelter of peace over us, over all His people Israel, and over Jerusalem.

Protect us with Your gift of peace
by helping us to overcome temptation.

*When we are weak, sustain us;
when we despair, open our hearts to joy.*

Shelter us in Your embrace of peace
when we are caught by conflict or desire.

*When we are torn, heal us;
when we are tormented, touch us with tranquility.*

Cherish our fragmented lives;
make our lives whole again through integrity.

*When we deceive, turn us to You;
when we corrupt, capture our hearts anew.*

Protect us from ourselves;
when we falter, help us to conquer the enemy within.

*When we blunder, restore us;
with compassion teach us
that peace is based on Your truth.*

— Jules Harlow

Creator of peace, compassionate God, guide us to a covenant of peace with all Your creatures — birds and beasts as well as all humanity — a reflection of Your image of compassion and peace. Give us strength to help sustain Your promised covenant abolishing blind strife and bloody warfare, so they will no longer devastate the earth, so discord will no longer tear us asunder. Then all that is savage and brutal will vanish, and we shall fear evil no more. Guard our coming and our going, now toward waking, now toward sleep, always within Your tranquil shelter. Beloved are You, Sovereign of peace, whose embrace encompasses Jerusalem, the people Israel, and all humanity.

— Jules Harlow

The second ברכה following קריאת שמע

הַשְׁפִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן, וְהִסֵּר שֵׁטֶן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. □ וְשָׁמֹר צְאֲתָנוּ וּבוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת
שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

As a mother comforts her children,
so I Myself will comfort you, says Adonai.
And you will find peace in Jerusalem.

*Past troubles will be forgotten, hidden from sight.
Jerusalem will be a delight, her people a joy.
And you will find peace in Jerusalem.*

None shall hurt or destroy in all My holy mountain,
says the Creator whose throne is Heaven,
says Adonai who also seeks peace in Jerusalem.

*Each month at the new moon, each week on Shabbat
all people, all My children, shall worship Me,
says Adonai who will also find peace
and consolation in Jerusalem.*

— Jules Harlow

O God, You are a consolation to Your creatures,
for in moments of forgetting,
we but call to mind Your care, and we are comforted.
When we hope no more,
a pattern in the snow reminds us of Your lovingkindness.
Your dawns give us confidence, and sleep is a friend.
Our sorrows dissipate in the presence of an infant's smile,
and oldmen's words revive our will-to-wish.
Your hints are everywhere,
Your signals in the most remote of places.
You are here; we fail words to say, "Mah Tov!"
How good our breath,
our rushing energies,
our silences of love.

— Danny Siegel

On Shabbat:

EXODUS 31:16-17

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nai Yisra-el et ha-Shabbat,
la'asot et ha-Shabbat l'dorotam b'rit olam.
Bei-ni u-vein b'nai Yisra-el ot hi l'olam,
ki sheshet yamim asah Adonai et ha-shamayim v'et ha-aretz
u-vayom ha-sh'vi-i shavat va-yinafash.

On Festivals:

LEVITICUS 23:44

Thus Moses proclaimed the Festivals of Adonai before the people Israel.


HATZI KADDISH
Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

*On Shabbat (including Shabbat Hol Ha-mo'ed),
continue with Amidah on page 35a or 35b
(with Matriarchs) through page 38.*

*On Festivals (including those on Shabbat),
continue with Amidah on page 41a or 41b
(with Matriarchs) through page 44.*

*For a Meditation on the Shabbat Amidah, see page 39;
on the Festival Amidah, page 45.*

On שבת:

שמות ל"א: ט"ז-י"ז

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת
לְעֹשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם
כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

יום טוב On:

ויקרא כ"ג: מ"ד

וַיְדַבֵּר מֹשֶׁה אֶת-מִעַדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:


חצי קדיש
Hazzan:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֹלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אַמֵּן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֹלְמֵי עֲלְמֵיָא.

Hazzan:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא *לְעֵלְא
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעֹלְמָא, וְאִמְרוּ אַמֵּן.

*On לעלא לעלא מבל-ברכתא ושירתא: שבת שובה On

*On שבת (including שבת חול המועד), continue with עמידה
on page 35a or 35b (with אמהות) through page 38.*

*On יום טוב (including those on שבת), continue with עמידה
on page 41a or 41b (with אמהות) through page 44.*

For notes on the recitation of the Amidah, see page 155.


AMIDAH FOR FESTIVAL MA'ARIV

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**On Simhat Torah and the first night of Pesah:*

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

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguish us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

On Saturday night add:

Adonai our God, You have shown us laws that embody Your justice, and have taught us to fulfill, through them, Your sovereign will. You have given us just laws, true teachings, goodly statutes, and mitzvot; with seasons of joy, appointed times of holiness, and festivals for free-will offerings — as a heritage. You have transmitted to us the sanctity of Shabbat,

Continue on page 42.

**From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*

עמידה — ערבית ליום טוב


אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, זוֹכֵר חַסְדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**On Simhat Torah and the first night of Pesah:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, טוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקִים אַמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלַךְ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקִדּוּשֵׁים בְּכָל־יוֹם יִהְלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֶהְבַּתְּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלְּפָנֶיךָ לְעַבֹּדְתְּךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

On Saturday night add:

וּתְוַדִּיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה, וְתִלְמַדְנוּ
לְעִשׂוֹת חֻקֵי רְצוֹנְךָ. וְתִתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ מִשְׁפָּטִים
יְשָׁרִים וְתוֹרוֹת אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים, וְתַנְחִילְנוּ זְמַנֵּי
שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֻגֵי נְדָבָה, וְתוֹרִישְׁנוּ קִדְשַׁת שַׁבַּת

Continue on page 42.

**From Pesah to Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל*

AMIDAH FOR FESTIVAL MA'ARIV
(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**On Simhat Torah and the first night of Pesah:*

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

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Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguish us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

On Saturday night add:

Adonai our God, You have shown us laws that embody Your justice, and have taught us to fulfill, through them, Your sovereign will. You have given us just laws, true teachings, goodly statutes, and mitzvot; with seasons of joy, appointed times of holiness, and Festivals for free-will offerings — as a heritage. You have transmitted to us the sanctity of Shabbat,

**From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*

עמידה — ערבית ליום טוב (כולל אמהות)

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מְגַן אַבְרָהָם וּפְקֹד שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב הַהוֹשִׁיעַ.

**On שמחת תורה and the first night of פסח:*

מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחָסֵד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקִים אַמוּנָתוֹ לְיִשְׂרָאֵל עֶפְרָה. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלַךְ מַמְיָת וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהַלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וּרְצִיתָ בָּנוּ, וְרוּמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת, וְקִדְשַׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְכָּנוּ לְעַבְדוּתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

On Saturday night add:

וּתּוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת-מִשְׁפָּטֵי צְדָקָה, וּתְלַמְּדֵנוּ לְעֲשׂוֹת חֻקֵי רְצוֹנְךָ. וּתְתַן-לָנוּ יְהוָה אֱלֹהֵינוּ מִשְׁפָּטִים יִשְׂרָאֵל וְתוֹרוֹת אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים, וּתְנַחֲלֵנוּ זְמַנֵי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֻגֵי נְדָבָה, וּתְוַרִישְׁנוּ קִדְשֵׁי שַׁבַּת

**From שמות to שמעתי, some add: מוריד הטל*

the glory of the holy day, and the celebration of the Festival. You have distinguished, Adonai our God, between the sacred and the secular, between light and darkness, between the people Israel and others, between the seventh day and the other days of the week. You have made a distinction between the sanctity of Shabbat and the sanctity of Festivals, and have hallowed Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness.

Lovingly, Adonai our God, have You given us (Shabbat for rest and) Festivals for joy and holidays for happiness, among them this (Shabbat and this) Festival of

Sukkot, season of our joy,

Sh'mini Atzeret, season of our joy,

Pesah, season of our liberation,

Shavuot, season of the giving of our Torah,

a day of sacred assembly, recalling the Exodus from Egypt.

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Festival of Sukkot.

Festival of Sh'mini Atzeret.

Festival of Pesah.

Festival of Shavuot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

וְכַבֹּד מוֹעֵד וְחֻגֵיגַת הַרְגָל. וְתַבְדִּיל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁת שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלָּת, וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת, הַבְּדִלָּת וְקֹדֶשֶׁת אֶת-עַמֶּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתָּךְ.

וְתַתֵּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לְמְנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֻגִים וְזִמְנִים לְשִׂשׂוֹן, אֶת-יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם)

סוכות:

חג הסוכות הזה, זמן שמחתנו,

שמחת תורה and שמיני עצרת:

השמיני, חג העצרת הזה, זמן שמחתנו,

פסח:

חג המצות הזה, זמן חרותנו,

שבועות:

חג השבועות הזה, זמן מתן תורתנו,

(באהבה) מקרא קדש, זכר ליציאת מצרים.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֵד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מִשִּׁיחַ בֶּן-דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל, לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחַן וְלְחַסֵּד וְלִרְחֻמִּים, לְחַיִּים וְלְשָׁלוֹם

שמחת תורה and שמיני עצרת:

ביום השמיני, חג העצרת הזה.

סוכות:

ביום חג הסוכות הזה.

שבועות:

ביום חג השבועות הזה.

פסח:

ביום חג המצות הזה.

זְכוּרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדוֹנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, even as You have promised. Our God and God of our ancestors, (find favor in our Shabbat rest,) instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. (Lovingly and willingly,) Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You. May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

וְהַשִּׂיאוּנוּ יְהוָה אֱלֹהֵינוּ אֶת-בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם,
לְשִׂמְחָה וּלְשִׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכָנוּ. אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, (רָצָה בְּמִנוּחֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן
חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ, וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (בְּאֵהָבָה
וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׂוֹן (שַׁבָּת וּמוֹעֲדֵי קִדְשֶׁךָ, וְיִשְׁמַחוּ
בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ (הַשַּׁבָּת
וְ)יִשְׂרָאֵל וְהַיּוֹמִים.

רָצָה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשִּׁב
אֶת-הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְתַפְלָתָם בְּאֵהָבָה תִּקַּבֵּל
בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה
עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהַלְתָּךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שְׁבָכְל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל־עֵת, עָרַב וּבָקֵר וְצִהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלִּפְנֵי תָמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת-שִׁמְךָ בְּאֵמֶת, הָאֵל
יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה יְהוָה הַטוֹב שִׁמְךָ
וְלָךְ נֶאֱדָה לְהוֹדוֹת.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses the people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer:

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. May it be Your will, Adonai my God, to open for me the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and harmony, peace and companionship. May God who ordains universal peace bring peace to us and all the people Israel. Amen.

On Shabbat, continue on page 47.

On a weekday, continue with Kaddish Shalem, page 48.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל-יְיֹשְׁבֵי תֵבֶל תְּשִׁימָה לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמָךְ. בְּרוּךְ אַתָּה יְהוָה הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מְרֵמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֶּף נַפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יְהִי לְרָצוֹן אֲמַרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

An alternative concluding prayer:

רְבוֹנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשְּׂמֵחָה שָׂאִין לְפָנָיו עֲצָבוֹת, זַכְּנֵי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קְדוּשַׁת יוֹם טוֹב בְּשְׂמֵחָה וְחֵדוּהָ. לְמַדְנֵי לְהַפּוֹךְ יְגוֹן לְשְׂמֵחָה, שֶׁהִתְרַחַקוֹת מִמֶּךָ בָּאָה עַל יְדֵי הָעֲצָבוֹת. הַשְׂיִיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי, שֶׁתִּפְתַּח לִי שַׁעְרֵי תוֹרָה, שַׁעְרֵי חֶכְמָה, שַׁעְרֵי דַעַה, שַׁעְרֵי פְרֻנְסָה וְכִלְכֻלָּהּ, שַׁעְרֵי חַיִּים, שַׁעְרֵי אֲהָבָה וְאַחוּהָ, שָׁלוֹם וְרַעוּת. עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On שבת, continue on page 47.

On a weekday, continue with קדיש שלם, page 48.

On Shabbat (including Festivals and Shabbat Hol Ha-mo'ed):

It is customary to remain standing for this passage.

GENESIS 2:1-3

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work He had been doing, and ceased on the seventh day from all the work that He had done. Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.

Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am.
Va-y'khal Elohim ba-yom ha-sh'vi-i m'lakhto asher asah,
va-yishbot ba-yom hash'vi-i mikol m'lakhto asher asah.
Va-y'varekh Elohim et yom hash'vi-i va-y'kadesh oto,
ki vo shavat mi-kol m'lakhto asher bara Elohim la'asot.

*The following passages are recited only with a minyan.
(On the first night of Pesah they are omitted.)*

Reader:

Praised are You Adonai,
our God and God of our
ancestors, God of Abraham,
God of Isaac, and God
of Jacob, great, mighty, awe-
some, exalted God, Creator
of heaven and earth,

Reader: (with Matriarchs)

Praised are You Adonai, our
God and God of our ancestors,
God of Abraham, Isaac, and
Jacob, Sarah, Rebecca, Rachel,
and Leah, great, mighty, awe-
some, exalted God, Creator of
heaven and earth,

Reader and congregation:

Shield of our ancestors by His promised word, Guarantor of life to the dead, Holy God (*on Shabbat Shuvah: Holy Sovereign*) beyond compare, who bestows rest to His people on the holy Shabbat, who takes pleasure in them, and invites them to rest. We will honor God with reverence and awe, and offer our thanks day after day*. The Source of blessings, God worthy of acclaim, the Master of peace, hallows Shabbat, the seventh day — granting Shabbat in holiness to a people overflowing with joy — this day that recalls the act of Creation.

**Some texts read:*

with appropriate blessings. God worthy of acclaim,

On Shabbat (including חול המועד and יום טוב שבת):

It is customary to remain standing for this passage.

בראשית ב': א'-ב'

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּח בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*The following passages are recited only with a minyan.
(On the first night of Pesah they are omitted.)*

Hazzan: (with אמהות)

Hazzan:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי
וְאֵלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֵלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה
וְאֵלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רָחֵל וְאֵלֹהֵי
הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, לָאָה, הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא,
קוֹנֵה שָׁמַיִם וָאָרֶץ, אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ,

Hazzan and congregation:

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מַחֲיֵה מֵתִים בְּמֵאֲמָרוֹ, הָאֵל (הַמְּלֶךְ)
הַקָּדוֹשׁ שָׂאִין כְּמוֹהוֹ, הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שְׁבַת קְדוֹשׁ, כִּי
בָּם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד, וְנוֹדָה
לְשִׁמּוֹ בְּכָל-יוֹם תְּמִיד*. מִעוֹן הַבְּרָכוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ
לְעַם מְדֻשְׁנֵי-עֲנַג, זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.

**Some texts read: מעין הברכות. אל ההודאות.*

Magen avot bid'varo, m'hayei metim b'ma'amaro,
ha-El (*On Shabbat Shuvah: ha-Melekh*) ha-kadosh she-ein kamohu,
ha-meniah l'amo b'yom Shabbat kodsho,
ki vam ratzah l'hani-ah lahem.
L'fanav na'avod b'yir-ah va-fahad,
v'nodeh li-sh'mo b'khol yom tamid*. Me-on ha-b'rakhot,
El ha-hoda-ot, Adon ha-shalom, m'kadesh ha-Shabbat
u-m'varekh sh'vi-i, u-meni-ah bi-k'dushah l'am m'dushnei oneg,
zekher l'ma'asei v'reshit.

**Some texts read: me-ein ha-b'rakhot. El ha-hoda-ot,*

Reader:

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almay.

May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

On Simhat Torah, continue with Hakafot, page 213.

Hazzan:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשָׁךְ, וְיִנּוּחוּ בְּהַ יִשְׂרָאֵל מִקִּדְּשֵׁי
שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מִקִּדְּשׁ הַשֶּׁבֶת.

קדיש שלם

Hazzan:

וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

תְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקִדְּשָׁא, בְּרִיךְ הוּא *לְעֵלְא
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחְמְתָא דְאִמְרִין
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלְא לְעֵלְא מְבַל-בְּרַכְתָּא וְשִׁירְתָּא: שבת שובה *On

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְּשִׁמְיָא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On Simhat Torah, continue with Hakafot, page 213.

 ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth, whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other."

Aleinu l'shabe-ah la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha'aratzot
v'lo samanu k'mishp'hot ha'adamah,
she-lo sahm h'elkenu kahem, v'goralenu k'khol hamonam.

Va-anahnu kor'im u-mishta'avim u-modim
lifnei Melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: that You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever." Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yih'yeh Adonai ehad u-sh'mo ehad.

*From Rosh Hodesh Elul through Hoshana Rabbah
(in some congregations, through Yom Kippur)
Psalm 27 is recited, page 20.*

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

עלינו 

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹא שָׁם חֻלְקָנוּ כְּהֵם, וְגוֹרְלָנוּ כְּכֹל הַמּוֹנִם.

וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וְשׂוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֲמַת מַלְפָּנוּ, אֶפֶס זֹלָתוֹ, כִּכְתוּב בַּתּוֹרָה: וַיִּדְעַתָּ
הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוֶה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בַּתְּפִאָרֶת
עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל-בְּנֵי בֶשֶׁר יִקְרָאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אֶרֶץ. יִפְיָרוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי
תֵּבֵל, כִּי לָךְ תִּכְרַע כָּל-בָּרֶךְ, תִּשָּׁבַע כָּל-לִשׁוֹן. לִפְנֵיךָ
יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,
וַיִּקְבְּלוּ כָלֵם אֶת-עַל מַלְכוּתְךָ וְתִמְלֶךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֶךְ
בְּכָבוֹד, כִּכְתוּב בַּתּוֹרָתְךָ: יְהוָה יִמְלֶךְ לְעַלְמֵם וָעֶד.
□ וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ, בַּיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

From ראש חודש אלול through הושענא רבה (in some congregations, through יום כפור), Psalm 27 is recited, page 80.

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our universalist hope that someday God will be worshiped by all humanity.

THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 27

A Psalm of David.

Adonai is my light and my help. Whom shall I fear?
Adonai is the strength of my life. Whom shall I dread?

*When evildoers draw near to slander me,
when foes threaten — they stumble and fall.
Though armies be arrayed against me, I have no fear.
Though wars threaten, I remain steadfast in my faith.*

One thing I ask of Adonai — for this I yearn:
To dwell in the House of Adonai all the days of my life,
to behold God's beauty, to pray in God's sanctuary.

*Hiding me in His shrine, safe from peril,
God will shelter me beyond the reach of disaster,
and raise my head high above my enemies.*

I will bring God offerings with shouts of joy,
singing, chanting praise to Adonai.

*Adonai, hear my voice when I call;
be gracious to me, and answer.
It is You whom I seek, says my heart.
It is Your presence that I seek, Adonai.*

Do not hide from me; do not reject Your servant.
You have always been my help; do not abandon me.
Forsake me not, my God of deliverance.

*Though my father and my mother leave me,
Adonai will care for me.*

Teach me Your way, Adonai.
Guide me on the right path, to confound my oppressors.

*Do not abandon me to the will of my foes,
for false witnesses have risen against me,
purveyors of malice and lies.*

Yet I have faith that I shall surely see
Adonai's goodness in the land of the living.
Hope in Adonai.
Be strong, take courage, and hope in Adonai.

THE PSALM FOR THE SEASON OF REPENTANCE

*From Rosh Hodesh Elul through Hoshana Rabbah
(in some congregations, through Yom Kippur):*

תהלים כ"ז

לְדוֹד.

יְהוָה אֱוֹרִי וְיִשְׁעִי, מִמֵּי אֵירָא.
יְהוָה מְעוֹז חַיִּי, מִמֵּי אֶפְחָד.
בְּקִרְבַּי עָלִי מְרַעִים לְאָכַל אֶת-בִּשְׂרִי,
צָרִי וְאִיְבִי לִי הִמָּה כְּשָׁלוֹ וְנָפְלוֹ.
אִם תַּחֲנֹנֶה עָלַי מִחֲנֹנֶה לֹא יִירָא לְבִי,
אִם תִּקְוִים עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח.
אֶחָת שְׁאֵלְתִי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ:
שְׁבִתִּי בְּבֵית-יְהוָה כָּל-יְמֵי חַיִּי,
לְחֻזוֹת בְּנַעַם-יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֹפֶה בַּיּוֹם רָעָה,
יִסְתַּרְנֵנִי בְּסִתְרֵי אֱהָלוֹ, בְּצֹר יְרוּמֵמֵנִי.
וְעֵתָה יְרוֹם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתַי,
וְאֲזַבְחָה בְּאֱהָלוֹ זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֲזַמְרָה לַיהוָה.
שְׁמַע יְהוָה, קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי.
לֵךְ אָמַר לְבִי בִקְשׁוּ פָנַי, אֶת-פָּנֶיךָ יְהוָה אֲבַקֵּשׁ.
אֵל תִּסְתַּר פָּנֶיךָ מִמֵּנִי,
אֵל תֵּט בְּאֶף עַבְדֶּךָ, עֲזַרְתִּי הִיִּיתָ,
אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעִי.
כִּי-אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יֶאֱסֹפֵנִי.
הוֹרְנֵנִי יְהוָה דְּרַכֶּךָ וּנְחֵנִי בְּאֶרֶחַ מִישׁוֹר לְמַעַן שׁוֹרְרֵי.
אֵל-תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי שֶׁקֶר וַיִּפְחֵ חָמָס.
□ לוֹא הָאֲמַנְתִּי לְרֹאוֹת בְּטוֹב-יְהוָה בְּאֶרֶץ חַיִּים.
קִנְיָ אֶל-יְהוָה, חֹזֵק וַיֶּאֱמַץ לְבָבִי וְקִנְיָ אֶל-יְהוָה.

Psalm 30 is on page 81.

Mourner's Kaddish is on page 82.

 MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation, with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit:

Yitgdal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,
v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon
u-v'ḥaye d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata, tushb'ḥata v'neḥamata
da-amiran b'alma, v'imru amen.

**On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,*

Y'hei sh'lama raba min sh'maya
v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

*An English translation of the Mourner's Kaddish
may be found on page 12.*

 קדיש יתום

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God's name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא *לְעֵלְא
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

**On שבת שובה: שבת שובה: לְעֵלְא לְעֵלְא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 YIGDAL

*Maimonides' thirteen principles of faith state:
God is eternal. God is one, unique, with neither body
nor form. Only God is to be worshiped. God alone
created and creates all things. The words of the
prophets are true. Moses was the greatest prophet.
The source of the Torah is divine. The Torah is
immutable. God knows our deeds and thoughts.
God rewards and punishes. The Messiah will come.
God, ever loving, will resurrect the dead.*

Revere the living God, sing praises to God's name,
Both immanent and timeless, through eternity.

God's oneness is unique, no other can compare;
Unlimited and boundless is God's majesty.

No image can be seen, no form or body known;
No mortal mind can fathom God's totality.

Before creation's start, the world as yet unformed,
The living God endured in endless mystery.

The Ruler of the world! whose creatures all declare
The glory and the greatness of God's sovereignty.

God chose devoted servants, wise and faithful seers,
And showered on each one the gift of prophecy.

In Israel none arose like Moses — touched by God —
Whose visions probed the limits of humanity.

The Torah, in its truth, God granted to us all,
Which loyal servant Moses taught us faithfully.

Our God will neither change nor modify His law;
Its place remains established for eternity.

God penetrates our minds, the promptings of our hearts,
Anticipating actions that are yet to be.

God grants reward to those who lead a noble life,
While punishing transgressors sinning wantonly.

Messiah, God will send, to greet the end of days,
Redeeming all who long for God to make them free.

In love our God restores the life of all our souls —
May God be ever praised until eternity.

 יגדל

*The hymn Yigdal is based on the thirteen principles
of faith articulated by Maimonides as part of his
Commentary on the Mishnah. This poetic version
is attributed to Daniel ben Judah, who lived in Rome
in the late fourteenth century.*

נִמְצָא, וְאֵין עֵת אֶל מְצִיאֹתָיו.	יִגְדַל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִעְלָם וְגַם אֵין סוּף לְאַחַדֹתָיו.	אֶחָד וְאֵין יְחִיד בְּיַחְדּוֹ,
לֹא נִעְרַךְ אֱלֹוֹ קִדְשָׁתּוֹ.	אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף,
רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ.	קִדְמוֹן לְכָל-דְּבַר אֲשֶׁר נִבְרָא,
יּוֹרָה גְדֻלָּתוֹ וּמְלֻכוֹתוֹ.	הֵנוּ אֲדוֹן עוֹלָם, וְכָל-נוֹצֵר
אֶל אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.	שִׁפְעַת נְבוֹאָתוֹ נִתְּנוּ
נִבְיָא, וּמִבֵּית אֶת-תְּמוּנָתוֹ.	לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
עַל יַד נְבִיאוֹ נֶאֱמַן בְּיָתוֹ.	תּוֹרַת אֱמֶת נִתַּן לְעַמּוֹ אֶל
לְעוֹלָמִים לְזוּלָתוֹ.	לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
מִבֵּית לְסוּף דְּבַר בְּקִדְמָתוֹ.	צוּפָה וְיִוֹדַע סִתְרֵינוּ,
נוֹתֵן לְרָשָׁע, רָע בְּרִשְׁעָתוֹ.	גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
לְפָדוֹת מְחַבֵּי קֶץ יְשׁוּעָתוֹ.	יְשַׁלַּח לְקֶץ הַיָּמִין מְשִׁיחָנוּ,
בְּרוּךְ עַדֵּי עַד שֵׁם תְּהִלָּתוֹ.	מִתִּים יַחֲיֶה אֶל בָּרַב חֶסְדּוֹ,

Yigdal Elohim hai v'yishatabah,
Ehad v'ein yahid k'yihudo,

nimtza v'ein et el metzi-uto.
ne'lam v'gam ein sof l'ahduto.

Ein lo d'mut ha-guf v'eino guf,
Kadmon l'khol davar asher nivra,

lo na'arokh elav k'dushato.
rishon v'ein reshit l'reshito.

Hino Adon olam, v'khol notzar
Shefa n'vu-ato n'tano

yoreh g'dulato u-malkhuto.
el anshei s'gulato v'tif-arto.

Lo kam b'Yisra-el k'Mosheh od
Torat emet natan l'amo El,

navi, u-mabit et t'munato.
al yad n'vi-o ne'eman beito.

Lo yahalif ha-El v'lo yamir dato
Tzofeh v'yode-a s'tareinu,

l'olamim l'zulato.
mabit l'sof davar b'kadmato.

Gomel l'ish hesed k'mif-alo,
Yishlah l'ketz ha-yamin m'shihenu,

noten l'rasha ra k'rish-ato.
lifdot m'hakei ketz y'shu-ato.

Metim y'hayeh El b'rov hasdo,

barukh adei ad shem t'hilato.