

מעריב ליום טוב

Evening Service for Festivals

*I look for You early, my Rock and my Refuge,
offering You worship morning and night;*

*Before Your vastness I come confused and afraid
for You to see the thoughts of my heart.*

*What could the heart and tongue compose,
or spirit's strength within me to suit You?*

*But song soothes You
and so I'll give praise to Your Being
as long as Your breath-in-me moves.*

(Solomon ibn Gabirol, Spain, 11th c.)

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מעריב ליום טוב

The holy days are the unbroken master code of Judaism. Decipher them and you will discover the inner sanctum of this religion. Grasp them and you hold the heart of the faith in your hand. The holy days are the quintessential Jewish religious expression because the main teachings of Judaism are incorporated in their message. Recurrent experience of these days has sustained the Jews on their long march through history. By interpreting and reinterpreting the holidays and by applying their lessons to daily life, the Jewish People has been continuously guided along the Jewish way. (Rabbi Irving Greenberg)

On Shabbat, Kabbalat Shabbat (pages 105–118) may be included.

Here am I, ready to fulfill the
commandments.

You are my God, and I will thank You;
You are my God, I will exalt You.

Three times a year—on the Feast
of Unleavened Bread, on the
Feast of Weeks, and on the Feast
of Booths—all shall appear before
the Eternal your God in the place
that [God] will choose. They shall
not appear before the Eternal
empty-handed, but each with his
own gift, according to the blessing
that the Eternal your God has
bestowed upon you.

הַנְּנִי מוֹכֵן וּמְזַמֵּן.

אֱלֹהֵי אֲתָהּ וְאוֹדֶךָ
אֱלֹהֵי אֲרוּמְמֶךָ.

Psalm 118:28

שְׁלוֹשׁ פְּעָמִים בְּשָׁנָה יֵרָאֶה
כָּל-זְכוּרְךָ אֶת-פְּנֵי יְהוָה
אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר
בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׂבָעוֹת
וּבְחַג הַסֻּכּוֹת, וְלֹא יֵרָאֶה
אֶת-פְּנֵי יְהוָה רִיקָם: אִישׁ
כַּמִּתְּנֵת יָדוֹ כְּבִרְכַּת יְהוָה
אֱלֹהֶיךָ אֲשֶׁר נָתַן-לְךָ:

Deuteronomy
16:16–17

Candle Lighting

הדלקת נרות

Praised are You, Adonai our God,
Sovereign of the Universe, who
has sanctified us with mitzvot,
and has commanded us to
kindle the lights of [Shabbat and]
Yom Tov.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל [שַׁבָּת וְיוֹם טוֹב].

*By Your Light do
we see light.
(Psalm 36:9)*

Adonai our God, Source of all life and every blessing, we give thanks for the Festivals and their meaning: for the freedom that gives dignity to our being, for the Torah that gives direction to our life, and for the harvest that sustains our bodies. As our ancestors made pilgrimage to Jerusalem, there to give thanks to You and to praise Your name, so are we now voyagers toward You, as heart and spirit rise to praise You.

אֲשֶׁר קִדְּשָׁנוּ ("who has sanctified us")
O God of Your People Israel:
You are holy
And You have made this day and the People of
Israel holy.
You have called upon us to honour this day
with light,
With joy
And with peace—
As a king and queen give love to one another;
As a bride and her bridegroom—
So have we kindled these two lights for love
of Your daughter,
This Holy Day.
Almighty God,
Grant me and all my loved ones
A chance to truly rest on this day.

May the light of the candles drive out from
among us
The spirit of anger, the spirit of harm.
Send Your blessings to my children,
That they may walk in the ways of Your Torah,
Your light.
May You ever be their God
And mine, Adonai,
My Creator and my Redeemer.
Amen.

(19th c. prayer of a Jewish woman before
lighting the candles, translated from the
Yiddish by Rabbi Arthur Green and slightly
adapted for Yom Tov)

מעריב לחול
 שחרית לחול
 מנחה לחול
 קבלת שבת
 שחרית לשבת
 מנחה לשבת
 ליום טוב
 מעריב ליום טוב
 שחרית ליום טוב
 למועדים קטנים
 תפילות לבית
 למעגל החיים

Sh'ma and Its Blessings

שמע וברכותיה

The Yom Tov evening service has two basic rubrics: the *Sh'ma* and its accompanying blessings, and the *Amidah*. The three prayers surrounding the *Sh'ma* correspond to the themes of the three Pilgrimage Festivals. God as Creator is praised each day with *Ma'ariv Aravim*, and celebrated each year with the Festival of Sukkot. God as the Giver of Torah is blessed each day with *Ahavat Olam*, and celebrated each year with the Festival of Shavuot. And God as the Redeemer from bondage is lauded each day with the *Ge'ulah*, and celebrated each year with the Festival of Pesach. From the universal to the particular, Creation, Revelation, and Redemption are the meeting-places between God and humankind.

All rise.

Call to Worship

Praise the Eternal One who is praised.

Praised be the Eternal One who is praised forever and ever!

Creation

Praised are You, Adonai our God, Sovereign of the Universe, whose word brings on the evening, whose wisdom opens heaven's gates, whose understanding alters time and rotates the seasons, and whose will sets the stars in their courses in the sky. God creates day and night, rolling light away from darkness, and darkness from light.

ברכו ("praise") One may pray in any language one wishes (Mishnah Sotah 7:1, Babylonian Talmud, Sotah 33a). But our Sages teach that out of the seventy languages of the world, Hebrew is distinguished as **לשון הקודש**, the

ברכו

בְּרַכּוּ אֶת יְיָ הַמְּבַרְךְ:

בְּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד:

מעריב ערבים

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
 מְלַךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
 מַעְרִיב עֲרָבִים, בְּחִכְמָה
 פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה
 מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת
 הַיָּמִים, וּמְסַדֵּר אֶת הַכּוֹכָבִים
 בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ,
 בְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה,
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
 וְחֹשֶׁךְ מִפְּנֵי אוֹר

When I behold Your heavens, the work of Your fingers, the moon and stars that You set in place: What is a human being that You have been mindful of him, mortal being that You have taken note of him; that You have made him little less than divine, and adorned him with glory and majesty. You have made him master over Your handiwork, laying the world at his feet. (Psalm 8:4-7)

language of holiness. Throughout the millennia of Jewish life in the Diaspora, Hebrew was preserved as the finest language for prayer and sacred study.

God causes day to pass and brings on the night, and separates day from night: Adonai Tz'va'ot is God's name. May the living and eternal God rule over us forever and ever. Praised are You, Adonai, who brings on the evening.

וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ
עָלֵינוּ, לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרֵבִים.

Revelation

Unending love have You shown Your People, the House of Israel: Torah and mitzvot, laws and precepts have You taught us. Therefore, Adonai our God, when we lie down and when we rise up, we will reflect on the meaning of Your laws and rejoice in the words of Your Torah and in Your mitzvot forever. For they are our life and the length of our days. On them we shall meditate day and night. May Your love never depart from us. Praised are You, Adonai, who loves Your People Israel.

אהבת עולם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל
עִמָּךְ אֶהְבֶּת. תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ
לְמִדָּת. עַל כֵּן, יְיָ אֱלֹהֵינוּ,
בְּשֹׁכְבֵנוּ וּבִקְוֵמֵנוּ וְשׁוּחַ
בַּחֲקִיךָ, וְנִשְׁמַח בְּדַבְרֵי
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם
וָעֶד. כִּי הֵם חַיֵּינוּ, וְאַרְךָ
יְמֵינוּ, וּבְהֵם נִהְיֶה יוֹמָם
וְלַיְלָה. וְאַהֲבַתְךָ אֵל תִּסִּיר
מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְיָ אוֹהֵב
עַמּוֹ יִשְׂרָאֵל.

The ideal is for a person to be a revelation oneself, clearly to recognize oneself as a manifestation of God. (The Baal Shem Tov)

Hear, O Israel:
the Eternal One is our God,
the Eternal God is One!

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

Deuteronomy
6:4

Praised be God's glorious majesty forever and ever.

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוֹתוֹ
לְעוֹלָם וָעֶד.

חֻקִּים וּמִשְׁפָּטִים ("laws and precepts") How does a particular mitzvah become part and parcel of one's inner being? Franz Rosenzweig suggested a progression from "I am obliged" to observe because of an outer demand to "I am able" to fulfill the mitzvah because of an inner calling. What I am not yet able to accept may, in time, become acceptable, and

therefore a commandment for me.... In the words of Rosenzweig: "The voice of commandment causes the spark to leap from 'I must' to 'I can.'" (Rabbi Moshe Zemer)

שְׁמַע יִשְׂרָאֵל ("hear, O Israel") The *Sh'ma* is the diamond set into the crown of faith. (Rabbi W. Gunther Plaut)

All are seated.

You shall love the Eternal One, your God, with all your heart, with all your being, with all your might. Set these words, which I command you this day, upon your heart. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Let them be a sign upon your hand, a symbol between your eyes. Inscribe them on the doorposts of your house, and on your gates.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוֶּךָ
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם
לְבִנְיֶךָ וּדְבַרְתָּ בָם בְּשַׁבְתְּךָ
בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׂרָתָם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת
בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy
6:5-9

Ben Azzai teaches:
"Run to do even a
slight mitzvah,
and flee from
transgression;
for one good deed
inspires another,
and one sin,
another sin."
(Pirkei Avot 4:2)

If you carefully obey My mitzvot which I give you this day, to love and serve Adonai your God with all your heart and soul, I will cause rain to fall on your land in season, the autumn rains and the spring rains, that you may gather in your grain, wine, and oil. And I will provide

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
לִבְבְּכֶם וּבְכָל-נַפְשׁוֹכֶם: וְנָתַתִּי מֵטֶר-
אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת
דִּגְנְךָ וְתִירִשְׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב

Deuteronomy
11:13-21

God wants the
heart. (Babylonian
Talmud, Sanhedrin
106b)

וְאַהֲבַתְּ ("you shall love") Our Sages have warned that the goal of one's service to God or the doing of mitzvot should not be any kind of material reward. Antigonus of Socho meant precisely this when he said: "Do not be like the servants who serve their master for the sake of receiving a reward, but be like those who serve without expecting a reward" (Pirkei Avot 1:3). He meant that one should believe the truth only for the sake of the truth. We say that such a person serves out of love. (Rambam)
וְהָיָה אִם-שָׁמַעַתְּ ("if you ... obey") The Deuteronomic theology of reward for the righteous and punishment for the wicked is difficult to accept when we see good people suffer and evil prosper:
צְדִיק וְרַע לוֹ, רָשָׁע וְטוֹב לוֹ.

Our Sages, trusting in God's perfect judgment, developed the idea of *Olam HaBa*, the World to Come, in which the portions of reward and punishment will be justly balanced against those received in this world.
Rabbi Robert Gordis points out that theodicy was less of a problem for biblical Jews who lived before the rise of individualism, a Greek concept. The Bible primarily emphasizes the doctrine of collective providence over individual providence. The rewards and punishments described here are rain and crops, which affect the entire community. God's rule was considered just, even when some individuals were undeservedly included in the fate of their people.

grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and bow down to them; for then the anger of the Eternal One will blaze against you, and will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly vanish from the good land which the Eternal One gives you. You shall place these words of Mine in your heart and soul. Let them be a sign upon your hand, a symbol between your eyes. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates—that your days and the days of your children may be prolonged in the land, which the Eternal One promised to give your ancestors for as long as the sky is laid out over the earth.

The Eternal One spoke to Moses, saying: “Speak to the children of Israel and instruct them to make for themselves tzitzit on the corners of their garments throughout their generations, and to include in the tzitzit on each corner a thread of blue. You shall have the tzitzit, so that when you look upon it you will remember to do all the mitzvot of the Eternal One and you will not follow the desires of your heart and eyes which lead you astray.”

בְּשָׂדֶה לְבַהֲמֹתֶךָ וְאֶכְלֹתָ וּשְׂבַעְתָּ:
הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וּסְרֹתֶם
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה
לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדַּתֶּם מֵהָרֶה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לִבְבְּכֶם
וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר
בָּם בְּשִׁבְתְּכֶם בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם
וְיִמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם
צִיצִית עַל־כַּנְפֵי בְגֵדֵיהֶם לְדֹרֹתָם וּנְתָנוּ
עַל־צִיצִית הַכֹּנֵף פִּתִּיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
תָּהוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אֲתֶם זָנִים אַחֲרֵיהֶם:

Numbers
15:37-39

Remember to do all My mitzvot, so shall You consecrate yourselves to your God. I am the Eternal, your God who led You out of Egypt to be your God; I, Adonai, am your God.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהֵיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

Redemption

גאולה

All this we hold to be true and sure: You alone are our God; there is none else, and we are Israel Your People.

אֱמֶת וַאֲמוּנָה כָּל זֹאת, וְקִיָּם
עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין
זוֹלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

You are our Sovereign: You deliver us from the hands of oppressors, and save us from the fists of tyrants. You do wonders without number, marvels that surpass our understanding. You give us our life; by Your help we survive all who seek our destruction.

הַפּוֹדְנוּ מִיַּד מְלָכִים, מְלַכְנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים.
הָעֹשֶׂה גְדֻלוֹת עַד אֵין חֶקֶר,
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים,
וְלֹא נָתַן לַמוֹט רַגְלָנוּ.

You did wonders for us in the land of Egypt, miracles and marvels in the land of Pharaoh. You led Your People Israel out, forever to serve You in freedom.

הָעֹשֶׂה לָנוּ נִסִּים בְּפָרְעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת
בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ
יִשְׂרָאֵל מִתּוֹכָם, לְחֵרוֹת עוֹלָם.

*A little truth
overcomes much
falsehood, as a
little light
dispels much
darkness.
(Rabbi Bachya ibn
Pekuda)*

אֱמֶת וַאֲמוּנָה ("true and sure") This nightfall prayer asserts the faith that God will surely redeem again, just as God freed our people at the time of the Exodus. It is also an expression

of confidence that God will restore our individual souls, refreshed after a night of sleep. (Rashi and Tosafot on Babylonian Talmud, B'rachot 12a)

When Your children witnessed
Your power, they extolled You and
gave You thanks; willingly they
enthroned You; and, full of joy,
Moses, Miriam, and all Israel
sang this song:

וְרָאוּ בְּנֵי גְבוּרָתוֹ, שְׂבָחוּ
וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ
בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה,
מִרְיָם, וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ
שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָּלֵם:

“Who is like You, Adonai,
among the gods?
Who is like You, majestic in holiness,
awesome in praise, doing wonders?”

מִי־כַמֹּכָה בְּאֵלִים, יְהוָה?
מִי כַמֹּכָה, נְאֻדָּר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּתוֹ, עֲשֵׂה פְלֵאָה?

Exodus 15:11

Your children witnessed
Your majesty when You divided the
sea before Moses;

מַלְכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ
יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵינוּ!
עָנוּ וְאָמְרוּ:

*It is impossible
to adequately
praise God; the
best attempt is
to simply recount
God's awesome
deeds. (Ramban)*

“This is my God!” they exclaimed
and declared:

“The Eternal will reign forever
and ever!”

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

Exodus 15:18

And it is said: “The Eternal One
delivered Jacob, and redeemed him
from a hand mightier than his own.”
Praised are You, Adonai, who
redeemed Israel.

וְנֹאמַר: כִּי־פָדָה יְהוָה
אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד
חֲזָק מִמֶּנּוּ:
בְּרוּךְ אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

Jeremiah 31:10

מִיַּד חֲזָק מִמֶּנּוּ (“from a hand mightier than his own”) Passionate concern may lead to errors of judgment, but the lack of passion in the face of human wrong leads to spiritual bankruptcy. (Justice Justine Wise Polier)

גֹּאֲלֵי יִשְׂרָאֵל (“who redeemed Israel”) True redemption will come to the Jew if he bears his name and every other burden

imposed upon him by destiny with gleaming courage and radiant nobleness which, whether or not they evoke the love of the world without, will justify the Jew in his own sight and hallow him anew in the presence of the Lord, to whom alone he is ultimately accountable. (Rabbi Stephen S. Wise)

מעריב לחול
 שחרית לחול
 מנחה לחול
 קבלת שבת
 שחרית לשבת
 מנחה לשבת
 ניומ טוב
 מעריב ליום טוב
 שחרית ליום טוב
 למועדים קטנים
 תפילות לבית
 למעגל החיים

For Protection

Grant that we may lie down in peace, Adonai our God, and raise us up, O Sovereign, to life renewed. Spread over us the shelter of Your peace; guide us with Your good counsel; and for Your name's sake, be our help. Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge in the shadow of Your wings. Guard our coming and our going, that now and always we may have life and peace. Praised are You, Adonai, whose shelter of peace is spread over us, over all Your People Israel, and over Jerusalem.

השכיבנו

השְׁכִיבֵנוּ, יי אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידֵנוּ, מִלְּכָנוּ, לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ, וְתַקְנֵנוּ בַעֲצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעַדָּנוּ. וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר וְחָרָב, וְרָעַב, וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצַל כְּנַפְיֶךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צֵאתָנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם, וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה יי הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלָיִם.

All of Jerusalem is a gate, but the key is lost in the darkness of God's silence. Let us light all the lights, let us call all the names, to find the key. (Rabbi Abraham Joshua Heschel)

On Shabbat include:

Keeping Shabbat

The People of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the People of Israel; for in six days the Eternal One made heaven and earth, and on the seventh day God rested, refreshing the soul.

ושמרו

וּשְׁמֹרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתֶם בְּרִית עוֹלָם: בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעַלְמֵךְ, כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ:

Exodus 31:16-17

השכיבנו ("grant that we may lie down") This prayer balances the one preceding it. While the *Ge'ulah* evokes images of violence

and revolt, here we clarify that the peace we seek is not a result of war, but of God's watchful guardianship.

And Moses declared the appointed seasons of the Eternal God to the People of Israel.

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה
אֶל־בְּנֵי יִשְׂרָאֵל:

Chatzi Kaddish

חצי קדיש

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God's sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְרָא
כְרֵעוּתָהּ, וְיִמְלִיָּהּ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם
וּלְעֵלְמֵי עֵלְמֵיָא.

From Psalm
113:2, Daniel
2:20

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרֵן
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

מוֹעֲדֵי יְהוָה ("the appointed seasons of the Eternal") For those who have experienced the inner joy of the festivals, there is no longer any conflict or chasm between heaven and earth, between time and eternity, between temple and home, altar and table. In the presence of God, together with [family], they can enjoy eternal values which transform every moment of our fleeting existence on earth into a taste of eternity. (Rabbi Samson Raphael Hirsch)

לְעֵלָם וּלְעֵלְמֵי עֵלְמֵיָא ("for all eternity") The word *alam* in Aramaic or *olam* in Hebrew refers to infinity, on both the spatial and the temporal planes. It is often translated as "the universe" and "forever," respectively. Therefore, this threefold superlative serves as more than poetry. It teaches humility in prayer: that God is beyond all, even our praise.

On Festivals, as on Shabbat, we reduce the number of prayer-themes in the *Amidah* from nineteen to seven. The middle section of thirteen petitionary prayers is replaced by one central prayer proclaiming the sanctity of the day, *Kedushat HaYom*. Shabbat and Yom Tov bring such joy that we feel (or act as if we feel) that all our needs are met. Bargaining and bartering with God is limited to the workday *Amidah*, while these sacred days are filled entirely with prayers of thanks and songs of rejoicing.

All rise.

Adonai, open my lips, so my mouth may declare Your praise.

אֲדַנְיָ, שְׁפָתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ:

Psalm 51:17

Ancestors

אבות

Praised are You, Adonai our God, and God of our ancestors: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebekah, God of Rachel, and God of Leah; great, mighty, and awesome God, God Most High. You bestow loyal kindness upon all and You create all.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רַבְּקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי
לֵאָה. הָאֵל הַגָּדוֹל הַגְּבוּר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן.

Excerpts from
Exodus 3:15,
Deuteronomy
10:17,
Nehemiah
9:32,
Genesis 14:19,
Leviticus
26:42,
Genesis 15:1

You remember the loyalty of our ancestors, and lovingly bring redemption to their children's children for the sake of Your name. Sovereign Helper, Saviour and Shield!

גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ, בְּאַהֲבָה. מְלֶךְ
עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

Praised are You, Adonai, who shields Abraham and attends to Sarah.

בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם
וּפּוֹקֵד שָׂרָה.

... אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב...
("God of Abraham, God of Isaac, God of Jacob") Why the repetition of God's name? Why not simply, "God of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, and Leah?"

Because each matriarch and patriarch had a unique relationship with God. Here each ancestor becomes an exemplar for the individual at prayer.

God's Power

גבורות

Eternal is Your might, Adonai.
 You extend life after death.
 Great is Your power to save.

אַתָּה גְבוּר לְעוֹלָם,
 אֲדַנְי מְחַיֵּה מֵתִים אֲתָה,
 רַב לְהוֹשִׁיעַ.

On Sh'mini Atzeret include:

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

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

From Psalm
 147:18

On all other Festivals include:

You cause the dew to descend.

מוֹרִיד הַטֶּל.

With loyal kindness You sustain
 the living; with great compassion
 You extend life to the dead. You
 support the fallen and heal the sick;
 You free the captive and keep faith
 with those who sleep in the dust.
 Who is like You, Mighty One? Who
 can compare to You, Sovereign of
 life and death, Source of salvation?
 You are faithful in extending life
 after death.
 Praised are You, Adonai,
 who extends life after death.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֵּה
 מֵתִים בְּרַחֲמִים רַבִּים.
 סוֹמְךָ נוֹפְלִים, וְרוֹפֵא
 חוֹלִים, וּמַתִּיר אֲסוּרִים,
 וּמְקִיִּים אֲמוֹנָתוֹ לִישְׁנֵי עֶפְרָי.
 מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת,
 וּמִי דוֹמֶה לָךְ, מְלַךְ מַמְיֹת
 וּמְחַיֵּה וּמַצְמִיחַ יְשׁוּעָה?
 וְנֶאֱמַן אֲתָה לְהַחְיֹת מֵתִים.
 בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים.

Excerpts from
 Psalms
 145:14,
 146:7-8,
 Daniel 12:2,
 I Samuel 2:6

The Holiness of God's Name

קדושת השם

You are holy, Your name is holy,
 and those who strive to be holy
 praise You day by day. Selah!
 Praised are You, Adonai,
 the holy God.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
 וּקְדוּשִׁים בְּכָל יוֹם
 יְהַלְלוּךָ, סֵלָה.
 בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

Human beings
 can bring God's
 holiness, awesome
 as it is, to earth,
 through the
 fulfillment of
 mitzvot. (The Zohar)

וּמַצְמִיחַ יְשׁוּעָה ("Source of salvation") One
 way to extend life beyond the grave is by
 supporting the worthy causes our loved ones
 supported, giving *tzedakah* so their good

names and good works endure. As it is
 written: God says, "I speak in *tzedakah*,
 mighty to save." (Isaiah 63:1)

מעריב לחול
שחרית לחול
מנחה לחול
קבלת שבת
שחרית לשבת
מנחה לשבת
יום טוב
מעריב ליום טוב
שחרית ליום טוב
למועדים קטנים
תפילות לבית
למעגל החיים

The Sanctity of Yom Tov

In love and favour, O God, You have chosen us from all the peoples, exalting us by sanctifying us with Your mitzvot. Our Sovereign, You have brought us near to Your service, that through us Your great and holy name may become known in all the earth.

In Your love, Adonai our God, You have given us [Sabbaths of rest,] Festivals of gladness, holy days and seasons of joy: this [Sabbath day and this] Festival of

- Pesach, season of our freedom,
- Shavuot, season of revelation,
- Sukkot, season of our joy,
- Sh'mini Atzeret, season of our joy,

to unite [in love and] in worship and to recall the Exodus from Egypt.

Our God and God of our ancestors, be especially mindful of us and of all Your People, the House of Israel, for well-being and favour, for kindness and compassion, for life and for peace on this

- Festival of Pesach.
- Festival of Shavuot.
- Festival of Sukkot.
- Festival of Sh'mini Atzeret.

קדושת היום

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלבנו לעבודתך, ושמה הגדול והקדוש עלינו קראת.

ותתן לנו, יי אלהינו, באהבה [שבתות למנוחה ו]מועדים לשמחה, חגים וזמנים לששון, את יום [השבת הזה ואת יום]

- חג המצות הזה, זמן חרותנו,
- חג השבועות הזה, זמן מתן תורתנו,
- חג הסוכות הזה, זמן שמחתנו,
- השמיני חג העצרת הזה, זמן שמחתנו,

[באהבה] מקרא קדש, זכר ליציאת מצרים.

אלהינו ואלהי אבותינו, יעלה ויבא ויזכר וזכרונו וזכרון כל עמך בית ישראל לפניך, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

- חג המצות הזה.
- חג השבועות הזה.
- חג הסוכות הזה.
- השמיני חג העצרת הזה.

Adonai our God, this day remember us, for well-being. *Amen.*

This day acknowledge us with blessing. *Amen.*

This day help us to a fuller life. *Amen.*

Bestow upon us, Adonai our God, the blessing of Your Festivals, and may we celebrate them so as to be worthy of Your blessings of life and peace, joy, and gladness.

Our God and God of our ancestors, sanctify us by Your mitzvot, and let Your Torah be our way of life. [May our rest on this day be pleasing in Your sight.] Satisfy us with Your goodness, gladden us with Your saving power, and purify our hearts to serve You in truth.

[In love and favour, Adonai our God, let Your holy Sabbath remain our heritage.] Let us celebrate Your holy Festivals with joy and gladness, that all Israel, sanctifying Your name, may have cause to rejoice.

Praised are You, Adonai, who sanctifies [the Sabbath,] the House of Israel, and the Festivals.

זְכַרְנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה.
אָמֵן.

וּפְקַדְנוּ בּוֹ לְבִרְכָה. אָמֵן.
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן.

וְהַשִּׂיאֵנוּ, יְיָ אֱלֹהֵינוּ,
אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים
וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשִׂשׂוֹן,
כַּאֲשֶׁר רָצִיתָ, וְאָמַרְתָּ לְבָרְכֵנוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[רָצִיהַ בְּמִנּוּחֵתֵנוּ], קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ
בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטּוֹבָךָ,
וְשִׂמְחָנוּ בִישׁוּעָתְךָ, וְטַהֵר
לִבֵּנוּ לְעִבְדָּךָ בְּאֵמֶת.

וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
[בְּאַהֲבָה וּבְרַצוֹן] בְּשִׂמְחָה
וּבְשִׂשׂוֹן [שֶׁבֶת ו] מוֹעֲדֵי
קִדְּשֶׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׂמֶךָ.

כְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ
[הַשֶּׁבֶת ו] יִשְׂרָאֵל וְהַזְמִינֵם.

לְשִׂמְחָה וּלְשִׂשׂוֹן ("joy and gladness") How does one fulfill the commandment to rejoice during the Festivals? Children should be given roasted treats, nuts, and sweets. Women should have clothing and jewelry bought for them according to the means of the household. Men should eat meat and drink wine, for there can be no real rejoicing without such

delicacies. One who locks the doors to his courtyard to eat and drink with his wife and children, without providing for the poor, the stranger, the orphan, the widow, and the embittered soul, his meal does not fulfill the joy of the commandment, but only the joy of his stomach. Such joy is shameful. (Rambam)

Worship

Be gracious, Adonai our God, to Your People Israel, and receive our prayers with love. May our worship always be acceptable to You. Draw near to all who seek You; turn to all who serve You. Grace us with the presence of Your spirit.

And may our eyes behold Your compassionate return to Zion. Praised are You, Adonai, who restores Your Divine Presence to Zion.

עבודה

רַצֵּה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ
יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה
תִּקְבַּל, וּתְהִי לְרִצּוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קִרְאָיו, פָּנֵה
אֵל עֲבָדֶיךָ וְחַנּוּנוֹ; שְׁפוּךְ
רוּחְךָ עָלֵינוּ.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוֹבְךָ
לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ הַמְחַזֵּיר
שְׁכִינְתוֹ לְצִיּוֹן.

Mishnah Rosh
HaShanah 4:5,
Mishnah Tamid
5:1

*Let my prayer
be counted as
incense before
You, and the
lifting of my
hands as
an evening
sacrifice.
(Psalm 141:2)*

Gratitude

We gratefully acknowledge that You are Adonai our God, the God of our People for all time. You are the Rock of our life, the Power that shields us in every age.

הודאה

מִדֹּדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר
חַיִּינָה מְגִן יִשְׁעֵנָה אַתָּה הוּא
לְדוֹר וָדוֹר.

הַמְחַזֵּיר שְׁכִינְתוֹ לְצִיּוֹן (“who restores Your Divine Presence to Zion”) The dream of religious Zionism, this prayer articulates the aspiration that after millennia of exile, the People Israel will be worthy of reunion with God in their sacred meeting place, the Land of Israel. As Amos prophesied: “I will restore my People Israel. They shall rebuild ruined cities and inhabit them; they shall plant vineyards and drink their wine; they shall till gardens

and eat their fruits. And I will plant them upon their soil, nevermore to be uprooted from the soil I have given them,” says Adonai your God (Amos 9:14–15).

הוֹדָאָה (“gratitude”) On ordinary days this prayer offers thanks to God before our many requests are granted; on Shabbat and Festivals this prayer is an expression of gratitude for the sacred time we already enjoy.

We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times: morning, noon, and night. You are Goodness; Your mercies never end. You are Compassion; Your love has never failed. You have always been our Hope.

For all this, O Sovereign God, let Your name be forever praised and exalted. O God, our Redeemer and Helper, let all who live gratefully acknowledge You and praise Your name in truth. Selah! Praised are You, Adonai, whose name is Goodness. We give You thanks and praise.

Peace

Bestow everlasting and abundant peace upon Israel, Your People, for You, O Sovereign, are the Power of all peace. May it be favourable in Your sight to bless Your People Israel at all times and at every moment with Your peace. Praised are You, Adonai, who blesses Your People Israel with peace.

נוֹדָה לְךָ וּנְסַפֵּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ, וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל יוֹם, עֶרֶב וּבֹקֵר וְצַהֲרַיִם. הַטּוֹב, כִּי־לֹא כָּלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קִוִּינוּ לְךָ.

From Psalm 79:13

From Lamentations 3:22

וְעַל כָּל־מַעֲשֵׂי יְהוָה וְיִתְרוֹמֵם שְׁמֵךְ, מִלְּכַנּוֹ, תִּמְיֵד לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סִלָּה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סִלָּה. בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלֹךְ נֶאֱדָה לְהוֹדוֹת.

ברכת שלום

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל יוֹם, וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ. בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

Great is peace, for all blessings are contained in it... Great is peace, for God's name is Peace. (Numbers Rabbah 11:7)

בְּרִכַּת שְׁלוֹם ("peace") Rabban Shimon ben Gamliel used to say: "The world rests on three things: On justice, on truth, on peace." Rabbi Mona said: "But these three are one and the

same: for if there is justice, there is truth, and if there is truth, there is peace." (Perek HaShalom)

Private Meditation

אלהי נצור

My God, keep my tongue from evil and my lips from deceit. Help me to keep silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and let my soul pursue Your mitzvot. Concerning those who plan evil against me, swiftly annul their counsel and frustrate their intentions. Act for the sake of Your name. Act for the sake of Your right hand. Act for the sake of Your holiness. Act for the sake of Your Torah. In order that Your loved ones be delivered, save with Your right hand and answer me.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and on all the world. And let us say: *Amen*.

אֱלֹהֵי, נִצְר לְשׁוֹנֵי מַרְעַ, וְשִׁפְתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי נַפְשִׁי תְדוּם, וְנַפְשִׁי כְּעַפְר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי, וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשְׁבָתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנֵּנִי.

יְהִיו לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה, צוּרִי וְגוֹאֲלִי:

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

All are seated.

וְהִגִּיוֹן לְבִי לְפָנֶיךָ (“may the meditations of my heart be acceptable to You”) It requires a great effort to realize before Whom we stand, for such realization is more than having a thought in one’s mind. It is a knowledge in which the whole person is involved; the mind,

the heart, body, and soul. To know it is to forget everything else, including the self. At best, we can only attain it for an instant, and only from time to time. (Rabbi Abraham Joshua Heschel)

Babylonian Talmud, B’rachat 17a, drawing on Psalms 34, 108, 60, and 19

Silence is a fence for wisdom.
(Pirkei Avot 3:13)

Counting the Omer

ספירת העומר

On the eve of the seventh day of Pesach include:

Here I am now ready and prepared to fulfill the mitzvah of counting the Omer, as it is written in the Torah: “You shall count for yourselves from the day after the Holy Day, from the day you bring the sheaf of wave-offering, seven complete weeks. You must count until the day after the seventh week—fifty days.”

הַנְּנִי מוּכָן וּמְזֻמָּן לְקַיֵּם
מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר כְּמוֹ
שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם
מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם
אֶת-עֹמֶר הַתְּנוּפָה שֶׁבַע שָׁבוּעוֹת
תְּמִימֹת תִּהְיֶינָה:
עַד מַמְחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת
תִּסְפְּרוּ חֲמֵשִׁים יוֹם:

Leviticus 23:15

All rise.

Praised are You, Adonai our God,
Sovereign of the Universe, who
has sanctified us with mitzvot, and
has commanded us concerning the
counting of the Omer.
This is the sixth day of the Omer.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת
הָעֹמֶר.
הַיּוֹם שֵׁשֶׁה יָמִים בְּעֹמֶר.

סְפִירַת הָעֹמֶר (“counting the Omer”) The counting of seven weeks from the sixteenth day of Nisan, on which the *omer* [sheaf] offering of the new barley crop was brought to the Temple, until Shavuot, serves to connect Pesach, the anniversary of the exodus from Egypt, with Shavuot, the festival that commemorates the giving of the Torah on Mount Sinai.

Tradition has it that it was announced to the Israelites in Egypt that fifty days after the exodus the Torah would be given to them. As soon as they were liberated, they were so

eager for the arrival of the promised day that they began to count the days, saying, “Now we have one day less to wait for the giving of the Torah.”...

In a similar vein, Maimonides points out that the counting of the *omer*, between the anniversary of the liberation from Egypt and the anniversary of the Torah gift, is suggestive of one who expects his most intimate friend on a certain day: he counts the days and even the hours. (Rabbi Philip Birnbaum)

The *Aleinu* has kept the balance between universalism and particularism (Rabbi Jakob Petuchowski). Its theme is not Jewish superiority, but the Jew's gratitude for being introduced to the one, true God. Pride in the particular teachings of Judaism is balanced here with the hope that all humanity will one day come to enjoy the same truth.

When the *Aleinu* was originally written, it drew a contrast between Judaism and paganism. As other monotheistic religions developed, this prayer became controversial for both Jews and gentiles. In the last five centuries there have been many variations of the text. Sometimes the changes were initiated by Rabbinic leadership (for example, 1672 in Italy), and sometimes the prayer was censored or even outlawed by the government (for example, 1703 in Prussia). This prayerbook includes the standard Hebrew text of the North American Reform movement.

All rise.

It is upon us to praise the God of all, to ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor the other families of the earth; who has not assigned our lot as theirs, nor our destiny as that of all the multitudes.

Therefore, we kneel, we bow in worship, and offer thanks before the Sovereign Ruler of all rulers, the Holy One, praised be God:

Who spreads out the heavens and establishes the earth, whose glory dwells in the highest heaven, whose mighty Presence is in the loftiest of heights. This is our God, there is no other; our true Sovereign, who is beyond exception.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה; שֶׁלֹּא שָׁם חֻלְקָנוּ
בְּהֵם, וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם.

וְאֵנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עֶזוֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ,
אֵין עוֹד. אָמֵת מְלַכְנוּ,
אָפֶס זוֹלָתוֹ,

Each Jew has within the self an element of the Messiah, and is required to purify and assist it to mature. The Messiah will come when all Israel have brought the messianic aspect to the perfection of growth and purity within. (Rabbi Yehudah Tzvi Hirsch of Stretyn)

Isaiah 51:13

As it is written in Your Torah:
 “Know this day and take it to heart:
 the Eternal is God in the heavens
 above and on the earth below;
 there is none else.”

כַּפְתּוֹב בְּתוֹרָתוֹ: וַיִּדְעֵת הַיּוֹם
 וַיְהִשְׁבֵת אֶל-לִבָּבָהּ, כִּי יְהוָה
 הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
 וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Deuteronomy
 4:39

All are seated.

*We therefore place our hope in
 You, Adonai our God. Soon may
 we behold the glory of Your power:
 banish idolatry from the earth;
 wipe away false gods; and perfect
 the world by Your divine rule. Then
 all humanity will call upon Your
 name and even the wicked will turn
 toward You. All the inhabitants of
 the earth will come to know that
 to You alone every knee must bend
 and every tongue swear loyalty.
 Before You, Adonai our God, let
 them humble themselves. To Your
 glorious name, let them give honour.
 Then all will accept the yoke of
 Your dominion, and You will reign
 over them soon and forever. For
 sovereignty is Yours, and to all
 eternity You will reign in glory.
 As it is written in Your Torah:
 “Adonai will reign forever and ever.”*

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֹךְ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהָאֱלִילִים כָּרוֹת יַכְרִתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי.
 וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
 לְהִפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי
 אָרֶץ. וַיִּפְּרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי
 תֵּבֵל, כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ,
 תִּשָּׁבַע כָּל-לָשׁוֹן. לְפָנֶיךָ, יְיָ
 אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד
 שִׁמְךָ יִקָּר יִתְנֶהוּ, וַיִּקְבְּלוּ כָּלֶם
 אֶת עַל מַלְכוּתְךָ, וְתִמְלֹךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכַבוֹד,
 כַּפְתּוֹב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ
 לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

And it is said: “Adonai shall rule
 over all the earth. On that day,
 God shall be One and God’s name
 shall be One.”

וַנֵּאמֶר: וְהָיָה יְהוָה לְמִלְךָ
 עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא
 יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

Zechariah 14:9

אֶחָד (“One”) God is already One, of course,
 but on a future day all peoples of the earth
 will recognize God’s unity. There will be only

a single authority and standard of conduct for
 the entire world, enhancing the prospects of
 harmony and peace. (Rabbi Elliot Dorff)

"Magnified and sanctified": These are the same two verbs used in Ezekiel's description of the eschatological war of God (38:23). There God says: "I will manifest My magnitude and My sanctity (*v'hitgadalti v'hitkadashti*), and I will make Myself known before many nations, and they will know that I am Adonai." By opening the Kaddish this way, this prayer for the dead anticipates eschatological redemption. (Marc Brettler)

Yemenite liturgy of the 14th–17th century expresses the same hope, but on a personal level:

You are the Beginning and I am the end.

Who should have mercy at the end if not the Beginning?

All rise.

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God's sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

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

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְרָא
כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזַמַּן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעַלְמֵי עַלְמֵינָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעַלְמֵי
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

From Psalm
113:2,
Daniel 2:20

For us and for all Israel, may the blessing and the promise of life come to all Israel, and let us say: Amen.

יְהִי אֱשֶׁר שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

May the One who causes peace to reign in the high heavens cause peace to descend on us, and let us say: Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Yit-ga·dal ve-yit-ka·dash she-mei ra·ba. **A·mein.**
Be-al·ma di-ve-ra chir-u·tei, ve-yam·lich mal·chu·tei
be·cha·yei·chon u-ve-yo·mei·chon u-ve·cha·yei
de·chol Beit Yis·ra·eil, ba·a·ga·la u-vi·ze·man ka·riv,
ve-im·ru: **A·mein.**

Ye·hei she·mei ra·ba me·va·rach le·a·lam u·le·al·mei al·ma·ya.

Yit·ba·rach ve-yish·ta·bach ve-yit·pa·ar ve-yit·ro·mam ve-yit·na·sei
ve-yit·ha·dar ve-yit·aleh ve-yit·ha·lal she-mei de·Ku·de·sha, **be·rich Hu,**
le·ei·la min kol bir·cha·ta ve-shi·ra·ta tush·be·cha·ta ve·ne·che·ma·ta
da·a·mi·ran be-al·ma ve-im·ru: **A·mein.**

Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu
ve-al kol Yis·ra·eil, ve-im·ru: **A·mein.**

O·seh sha·lom bim·ro·mav, Hu ya·a·seh sha·lom a·lei·nu
ve-al kol Yis·ra·eil, ve-im·ru: **A·mein.**

May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And together we say: *Amen.*

For the Shabbat Kiddush, see page 439.

For the Kiddush for Festivals, see page 440.

For HaMotzi, see page 446.

For blessings in the sukkah, see page 410.