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.)
Evening Service for Festivals

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.

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ה恽י מוכן ומועמדי.
אלל אתה יואצקה
אללי יאהרוממה.

פсалム 118:28

ושלוש פעמים בשנה ראי
כל ב*>&ד Atatürk יילה
אלהי במקומך היאר נElapsedTime
במג לפנייה ובחי השבעה
ובג השבעה, ולא ראה
ארטפין יホーム רכסי: אדיש
כמתנה ירד כברת יתקוה
אלהי אשר במרלו.

דברים 16:16–17
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.

Candle Lighting

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.

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.

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

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו, וְצִוָּֽנוּ לְהַדְלִיק יוֹם טוֹב.

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Barukh atah, Adonai Eloheinu Melech HaOlam, She’er kideshav b’mitzvotav, veitzivu lehadlik yom tov.

Barukh atah, Adonai Eloheinu Melech HaOlam, She’er kideshav b’mitzvotav, veitzivu lehadlik yom tov.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו, וְצִוָּֽנוּ לְהַדְלִיק יוֹם טוֹב.

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.

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

Almighty God, 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)
Sh’mah and Its Blessings

The Yom Tov evening service has two basic rubrics: the Sh’mah and its accompanying blessings, and the Amidah. The three prayers surrounding the Sh’mah 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 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 שלוש הקדיש, the language of holiness. Throughout the millennia of Jewish life in the Diaspora, Hebrew was preserved as the finest language for prayer and sacred study. (Psalm 8:4-7)
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.

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.

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

Praised be God’s glorious majesty forever and ever.

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

לְעֵתָם יְהוָֹה אֱלֹהֵינוּ שְׁמַע יִשְׂרָאֵל: בַּעַל שֵׁמֶשׁ וּמַעֲבִיר יוֹם וּמֵבִיא לָֽיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לָֽיְלָה, יי צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלוֹךְ עָלֵֽינוּ, לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֲרָבִים.

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

Praised be God’s glorious majesty forever and ever.

The Baal Shem Tov

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.

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

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)

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.

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)

Deuteronomy 6:5–9

Deuteronomy 11:13–21

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

עָהַבַּת אִם־שָׁמְעוֹן אֶל־לָבֶן, יְכִלְלֵכָּהוּ וּכְכִלְלֶמֶשֶׁתּוּן, כָּל־בּוֹלְכֹת אֲוֹרִים לְרָגֵב תְּלָבַת מַעְזִיקָה, לְעָהַבָּהּ אֲוֹרִים לְרָגֵבוּת בְּכִלְלָהוּ בַּכּוֹל אֲוֹרִים, אֲוֹרִים לְרָגֵבוּת בַּכּוֹל אֲוֹרִים, אֲוֹרִים לְרָגֵבוּת בַּכּוֹל אֲוֹרִים, אֲוֹרִים לְרָגֵבוּת בַּכּוֹל אֲוֹרִים, אֲוֹרִים לְרָגֵבוּת בַּכּוֹל אֲוֹרִים, אֲוֹרִים לְרָגֵבוּת בַּכּוֹל אֲוֹרִים, אֲוֹרִים לְרָגֵבוּת בַּכּוֹל אֲוֹרִים, אֲוֹרִים L

נהָיָה אִם־שָׁמְעַ אֵל־לָבֶן, יְכִלְלֵכָּהוּ וּכְכִלְלֶמֶשֶׁתּוּן, כָּל־בּוֹלְכֹת אֲוֹרִים L

Deuteronomy 6:5–9

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“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)

Deuteronomy 11:13–21

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

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.

Redemption

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

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.

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.

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

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

Your children witnessed Your majesty when You divided the sea before Moses; “This is my God!” they exclaimed and declared:

“The Eternal will reign forever and ever!”

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.

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“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)

“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)
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.

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)

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.

On Shabbat include:

Exodus 31:16–17

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.

Chatzi Kaddish

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.

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.
T’fillah

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.

Ancestors

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. 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!

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

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

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

On Sh’mini Atzeret include:
You cause the wind to blow and
the rain to fall.

On all other Festivals include:
You cause the dew to descend.

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.

The Holiness of God’s Name

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.

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

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)
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.

כבוד חגיינו, מקרא כלשון ביכר, ובר
אלוהינו והאבותינו, עצהל
uridad וזכרו את שמותינו וזכרו
כל עמק בית ישראל ספוקה.
לutowוה, להזלו וشعبם וכלים,
לחיה ולשלום, חיים

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,
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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.
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.

לְשִׂמְחָה וּלְשָׂשׂוֹן ("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.

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 ("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.

 Maaravah

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.
(Psalms 141:2)
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.

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

ברכה שלום

בָּרוּךְ אַתָּה יְיָ, הַבָּרֵךְ אֶת
עֲמִיתֶךָ יִשְׂרָאֵל בַּשָּׁלוֹם.

From Psalm 79:13

From Lamentations 3:22

ברכה שלום

From Psalm 95:3
Private Meditation

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.

All are seated.

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

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

On the eve of the seventh day of Pesach include:

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.

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Counting the Omer ("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)
Aleinu

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.

*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
All are seated.

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.”

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.”

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.”

אחד ("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)
Mourner’s Kaddish

“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.

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.

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

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·lon bim·ro·mav, Hu ya·a·seh sha·lon 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.