

# מנחה לשבת וליום טוב

## Afternoon Service for Shabbat and Festivals

*In the heights of heaven is God's throne of glory,  
and the hem of God's robes fills the Temple.  
Some on His left side and some on His right,  
the seraphim stand all about Him.*

*Among the earth-bound, all the congregations  
approach today with their five prayers.  
They sanctify God with a sound of roaring,  
so that You, the Holy One, dwell among praises.*

*In the heights of heaven are myriad angels,  
and among the earth-bound, ponderers of the prophet's law.  
These glorify with tumultuous shouting,  
and these sanctify in hundreds and thousands:  
"Kadosh! Kadosh! Kadosh!  
Holy, holy, holy is Adonai Tz'vaot!"*

(Yosef ibn Abitur, Spain and Damascus, 10th–11th c.)

## Afternoon Service for Shabbat and Festivals

## מנחה לשבת וליום טוב

Why are prayers recited at three times of day? Rabbi Shmuel bar Nachman taught: "To mark the three times of day: evening, morning, and afternoon. At evening prayers one should say: 'May it be Your will, Adonai my God, to bring me out of darkness into light.' At morning prayers one should say: 'I thank You, Adonai my God, for having brought me out of darkness into light.' At afternoon prayers one should say: 'May it be Your will, Adonai my God, as You have favoured me with the sight of sunrise, to favour me with the sight of sunset.'" (Genesis Rabbah 68:11)

So it is each weekday, and so it is on Shabbat, an emblem of our relationship with the Divine. Each Shabbat service acknowledges that on the Sabbath day, the world, so to speak, is restored to God. The liturgy guides the individual to proclaim, both to himself and to his surroundings, that he enjoys only a borrowed authority. (Rabbi Samson Raphael Hirsch)

### Ashrei

### אשרי

Happy are those who dwell in Your House; they will ever praise You. Selah!  
Happy is such a People; happy the People whose God is Adonai.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,  
עוֹד יְהַלְלוּךָ סֵלָה:

Psalm 84:5

A Psalm of David.

I shall exalt You, my Sovereign God;  
I shall praise Your name forever.  
Every day shall I praise You;  
I shall extol Your name forever.

אֲשֶׁרִי הָעַם שְׂפָכָה לּוֹ,  
אֲשֶׁרִי הָעַם שִׁיְהוּהָ אֱלֹהָיו:

Psalm 144:15

תְּהַלֶּה לְדָוִד:

Psalm 145

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמַּלְךְ,  
וְאֶבְרַכֶּה שִׁמְךָ לְעוֹלָם וָעֶד:  
בְּכָל־יּוֹם אֶבְרַכֶּךָ,  
וְאֶהַלֶּלֶה שִׁמְךָ לְעוֹלָם וָעֶד:

Great is the Eternal and most worthy of praise; God's greatness is unfathomable.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,  
וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

אֲשֶׁרִי (Ashrei) Scholars suggest that Psalm 145 was written sometime after the exile to Babylon

(586 B.C.E.), later than most of the other Psalms.

Generation upon generation will acclaim Your deeds and tell of Your mighty acts.

I shall speak of Your radiant glory and Your wondrous works.

They will speak of Your awesome might, and I shall recount Your greatness.

They will tell of Your great goodness and sing joyously of Your righteousness.

Gracious and compassionate is the Eternal, slow to anger, abounding in kindness.

The Eternal is good to all; God's compassion extends to all creation. All Your works, Adonai, will thank You; Your faithful will praise You.

They will tell of the glory of Your dominion, and speak of Your might: to make Your power and the glorious splendour of Your sovereignty known to humankind.

Your sovereignty is an everlasting sovereignty; Your rule is for every generation. The Eternal supports all who stumble, raises up all who are bent low.

דֹר לְדֹר יִשְׁבַח מַעֲשֵׂיךָ,  
וּגְבוּרָתֶיךָ יִגְדִּיחוּ:

הִדְר כְּבוֹד הוֹדָךְ,  
וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
וְעֹזוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ,  
וּגְדוּלוֹתֶיךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבָךָ יִבְיַעוּ,  
וְצִדְקָתֶךָ יִרְנְנוּ:  
חֲנוּן וְרַחוּם יְהוָה,  
אֶרֶךְ אַפַּיִם וּגְדֹלַת־חֶסֶד:

טוֹב־יְהוָה לְכָל,  
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:  
יְהוָה כָּל־מַעֲשָׂיךָ,  
וְחִסְדֵיךָ יְבָרְכוּכָה:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ,  
וּגְבוּרָתֶךָ יִדְבְּרוּ:  
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרָתוֹ,  
וְכְבוֹד הִדְר מַלְכוּתוֹ:

מַלְכוּתֶךָ מַלְכוּת כָּל־עַלְמִים,  
וּמִמְשַׁלְתֶּךָ בְּכָל־דֹּר וְדָר:  
סוּמָךָ יְהוָה לְכָל־הַנִּפְלְאִים,  
וְזוֹקֶךָ לְכָל־הַכְּפוּפִים:

*God is not dependent on being glorified by His creatures. But all creatures justify their creation by honouring God. (Rabbi Judah Löw)*

וְצִדְקָתֶךָ יִרְנְנוּ ("they shall sing joyously of Your righteousness") One who says, "Let good people (and only good people) praise You," is considered to have spoken heresy. (Mishnah Megillah 4:9)

וְחִסְדֵיךָ יְבָרְכוּכָה ("Your faithful will praise You") It is impossible to tell people which

path they should take. One way to serve God is by study, another is by prayer, another is by fasting, and still another is by eating. We should carefully observe which way our heart draws us, and then choose that way with all our strength. (The Baal Shem Tov)

The eyes of all look to You;  
You give them timely sustenance.  
You open Your hand and satisfy  
all the living.

The Eternal is just in all ways,  
gracious in all deeds.  
The Eternal is near to all who  
call out, to all who call out in truth.

God fulfills the will of the reverent,  
hears their cry and saves them.  
The Eternal watches over all  
who love God; but all the wicked,  
God will destroy.

Let my mouth praise Adonai;  
let every creature praise  
the Holy Name forever.  
We shall praise God now and forever.  
Halleluyah!

עֵינֵי־כָל יִשְׁבְּרוּ, וְאַתָּה  
נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:  
פּוֹתֵחַ אֶת־יָדְךָ, וּמְשַׁבֵּיעַ  
לְכָל־חַי רִצּוֹן:

צַדִּיק יִהְיֶה בְּכָל־דַּרְכָיו,  
וְחֹסֵד בְּכָל־מַעֲשָׂיו:  
קָרוֹב יִהְיֶה לְכָל־קֹרְאָיו,  
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

רִצּוֹן־יִרְאִיו יַעֲשֶׂה,  
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:  
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהַבָּיו,  
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהַלֵּל יִהְיֶה יְדַבֵּר־פִּי,  
וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ  
לְעוֹלָם וָעֶד:  
וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה  
וְעַד־עוֹלָם. הַלְלוּיָהּ!

*When people  
behave as if their  
hands were the  
hands of God,  
then God "acts"  
in history. (Rabbi  
Lawrence Kushner)*

עֵינֵי כָל אֱלֹהֵי יִשְׂבְּרוּ ("the eyes of all look to You") Rabbi Chiya and Rabbi Shimon bar Abba were engaged in study. One said: "When we pray we must direct our eyes downward, for it is written: 'My eyes and My heart will be there [on earth] for all time' (I Kings 9:3)." The other said: "Our eyes must be directed upward, for it is written: 'Let us lift up our hearts and

hands to God in heaven' (Lamentations 3:41)." Meanwhile, Rabbi Yishma'el ben Rabbi Yose happened along. He said: "What are you discussing?" They told him. Then he said: "This was the view of Abba: 'When we pray we must direct our eyes downward and our hearts upward, thus fulfilling both verses.'" (Babylonian Talmud, Yevamot 105b)

## Redemption

“Redemption will come to Zion, to those of Jacob who repent from sin,” says the Eternal.

“As for Me, this is My covenant with them,” said the Eternal. “My spirit which is upon you, and My words, which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children’s children,” said the Eternal, from this time and forever.

And You, Holy One, are enthroned upon the praises of Israel.

One calls out to another, saying:

*“Holy, holy, holy, is Adonai Tz’va’ot; the fullness of all the earth is God’s glory!”*

Responding one to the other, they say:

*“Holy in the highest Heights of Heaven, the abode of God’s Divine Presence; holy upon earth, the work of God’s mighty power; holy forever and to all eternity is Adonai Tz’va’ot; the whole earth is filled with the radiance of God’s glory.”*

**וּבָא לְצִיּוֹן** (“Redemption”) This prayer weaves together Hebrew and Aramaic. Closely related to Hebrew, Aramaic was the official language of the Assyrian, Babylonian, and

## ובא לציון

וּבָא לְצִיּוֹן גּוֹאֵל, וּלְשִׁבִי  
פִּשַׁע בְּיַעֲקֹב, נָאִם יְהוָה.  
וְאָנִי, זֹאת בְּרִיתִי אִתְּם,  
אָמַר יְהוָה. רוּחִי אֲשֶׁר  
עָלֶיךָ, וּדְבָרֵי אֲשֶׁר שִׁמְתִּי  
בְּפִיךָ לֹא יִמוּשׁוּ מִפִּיךָ,  
וּמִפִּי זֶרַעַךָ, וּמִפִּי זֶרַע  
זֶרַעַךָ, אָמַר יְהוָה, מֵעַתָּה  
וְעַד עוֹלָם.

Isaiah 59:20–21

*Jerusalem shall be restored only by righteousness, as it is written in Isaiah 1:27: “Zion shall be saved with judgment, her repentant ones with righteousness.”*  
(Babylonian Talmud, Sanhedrin 98a)

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב  
תְּהִלּוֹת יִשְׂרָאֵל.

וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ  
יְהוָה צְבָאוֹת,

מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

וּמְקַבְּלִין דִּן מִן דִּן, וְאָמְרִין:

Isaiah 6:3

*God takes the tz’va’ot, the infinite number of forces and conditions that form the universe, and harmonizes them to perform His will.* (Rabbi Samson Raphael Hirsch)

קְדִישׁ בְּשָׁמַי מְרוֹמָא  
עֲלָאָה, בֵּית שְׁכִינְתָּהּ;  
קְדִישׁ עַל אַרְעָא, עוֹבֵד  
גְּבוּרְתָּהּ; קְדִישׁ לְעָלַם  
וּלְעָלְמֵי עֲלַמְיָא,  
יְיָ צְבָאוֹת; מְלֵא כָּל  
אַרְעָא זִיו יְקָרְהָ.

Persian empires (about 750–320 B.C.E.) and displaced Hebrew as the dominant language for Jewish worship, scholarship, and everyday life for centuries in Israel and Babylonia.

A wind lifted me and I heard behind me the sound of a great rushing:

*“Praised is the glory of the Eternal from God’s place.”*

And a wind raised me and I heard behind me the sound of a great rushing of those who uttered praises and said: “Praised is the glory of the Eternal from the place, the abode of God’s Divine Presence.”

*The Eternal will reign forever and ever.*

The domain of the Eternal is established forever and to all eternity.

May it be Your will, Adonai our God and God of our ancestors, that we keep Your laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic Age and in the life of the World to Come.

So that my soul may sing praise to You, and not be silent, Adonai my God, I will praise You forever.

Praised is the one who trusts in the Eternal; Adonai will be your protection. Trust in the Eternal forever and ever, for the Eternal God is an everlasting stronghold. Those who know Your name put their trust in You, for You have not forsaken those who seek You, Adonai. The Eternal One was pleased, because of such righteousness, and thereby magnified and glorified the Torah.

וַתִּשָּׂאֵנִי רוּחַ, וְאָשְׁמַע אַחֲרַי  
קוֹל רֵעַשׁ גָּדוֹל,

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

וַנִּטְלַתְנִי רוּחָא, וּשְׁמַעִית  
בְּתַרֵּי קַל זִיעַ סָגִיא,  
דְּמִשְׁבַּחֵינן וְאִמְרִין: בְּרִיךְ  
יְקָרָא דְיֵי מֵאֲתַר בֵּית  
שְׁכִינְתָּהּ.

יְהוָה יִמְלֹךְ לְעֹלָם וָעַד:

יְיָ מַלְכוּתָהּ קָאָם לְעֹלָם  
וּלְעֹלָמֵי עֲלָמֵיָא.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה,  
וְנִזְכֶּה וְנַחֲמֶיךָ וְנִרְאֶה, וְנִירָשׁ  
טוֹבָה וּבִרְכָּה, לְשָׁנֵי יָמוֹת  
הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.

לִמְעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם;  
יְהוָה אֱלֹהֵי, לְעוֹלָם אוֹדְךָ:

בְּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח

בִּיהוָה, וְהָיָה יְהוָה מְבֹטְחוֹ:  
בְּטַחוּ בִּיהוָה עַדֵי עַד, כִּי  
בֵּיהָ יְהוָה צוּר עוֹלָמִים:

וְיִבְטַחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי  
לֹא עֲזַבְתָּ דִרְשִׁיךָ, יְהוָה:

יְהוָה חָפֵץ לְמַעַן צְדָקוֹ,  
יַגְדִּיל תּוֹרָה וַיֵּאדִיר:

Ezekiel 3:12

Exodus 15:18

*Gradually, the interval between prayer and deed diminishes until, at last, all life becomes a sanctuary.*  
(Rabbi Alvin Fine)

Psalms 30:13

Jeremiah 17:7

Isaiah 26:4

Psalms 9:11

Isaiah 42:21



## 🕊 Torah Service

## סדר קריאת התורה

I offer my prayer to You, Adonai,  
at this time of favour. God, in Your  
gracious love, answer me with  
the truth of Your deliverance.

וְאָנֹכִי תַפְלְתִּי-לָךְ, יְהוָה,  
עַתָּה רְצוֹן: אֱלֹהִים, בְּרַב חַסְדֶּךָ,  
עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ:

Psalm 69:14

*All rise and the Ark is opened.*

Whenever the Ark would set out  
on its journey, Moses would  
proclaim: “Arise, Adonai, and let  
Your enemies be scattered; let those  
who hate You flee from before You.”

וַיְהִי בְנִסְעַ הָאָרֶן וַיֹּאמֶר  
מֹשֶׁה: קוּמָה יְהוָה וַיִּפְצְוּ  
אֹיְבֵיךָ וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:

Numbers 10:35

For Torah shall emanate from  
Zion, the word of the Eternal from  
Jerusalem.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה  
וּדְבַר-יְהוָה מִירוּשָׁלַיִם:

Isaiah 2:3

Praised is the One who in holiness has  
given Torah to the People of Israel.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

O magnify the Eternal with me, and  
together let us exalt God’s name.

גְּדִלוֹ לִיהוָה אִתִּי  
וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:

Psalm 34:4

*The Ark is closed and the Torah is honoured in procession.*

Yours, Adonai, is the greatness,  
the power, the glory, the victory,  
the majesty. All that is in heaven  
and earth is Yours. Yours is the  
dominion, Adonai; You rise above  
every height.

לָךְ, יְהוָה, הַגְּדֹלָה וְהַגְּבוּרָה  
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,  
כִּי-כֹל בַּשָּׁמַיִם וּבָאָרֶץ,  
לָךְ יְהוָה הִמְמַלְכָּה  
וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ:

I Chronicles  
29:11

Let us exalt Adonai our God  
and worship at God’s holy mountain,  
for holy is the Eternal our God.

רוּמְמוֹ יְהוָה אֱלֹהֵינוּ  
וְהַשְׁתַּחֲוּוּ לְהַר קְדְשׁוֹ,  
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

Psalm 99:9

*All are seated.*

*Before the Torah is read:*

Praise the Eternal One who is  
praised.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

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

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

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

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Praised are You, Adonai our God,  
Sovereign of the Universe, who  
has chosen us from among all the  
peoples by giving us Your Torah.

בְּרוּךְ אַתָּה, יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,  
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

Praised are You, Adonai, Giver of  
the Torah.

בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*After the Torah is read:*

Praised are You, Adonai our God,  
Sovereign of the Universe, who has  
given us the Torah of truth, and  
thereby has implanted everlasting  
life within us.

בְּרוּךְ אַתָּה, יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,  
וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

Praised are You, Adonai, the Giver  
of the Torah.

בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

**תּוֹרַת אֱמֶת** ("Torah of truth") Ben Bag Bag  
taught: "Turn it and turn it over again, for  
everything is contained within it. Keep your

eyes riveted to it. Spend yourself in its study.  
Never budge from it, for there is no better way  
of life than that." (Pirkei Avot 5:25)



## For One Rescued from Danger

## ברכת הגומל

*One who has survived danger recites:*

Praised are You, Adonai our God,  
Sovereign of the Universe,  
who bestows goodness upon those  
in need, and has shown me every  
kindness.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, הַגּוֹמֵל לַחַיִּיבִים טוֹבוֹת,  
שֶׁגַּמְלָנִי כָּל טוֹב.

*Congregation responds:*

*May the One who has shown you  
great kindness continue to bestow such  
goodness upon you. Selah!*

מִי שֶׁגַּמְלָךְ/שֶׁגַּמְלָךְ כָּל טוֹב,  
הוּא יְגַמְלָךְ/יְגַמְלָךְ כָּל טוֹב. סְלֵה!

## For Life

## שהחינו

Praised are You, Adonai our God,  
Sovereign of the Universe, for giving  
us life, for sustaining us, and for  
enabling us to reach this moment.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּנו וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמְנֵי הַזֶּה.

**כל טוב** (“every kindness”) Do not pray for the impossible. Even though God has the power, do not ask Adonai to alter the laws of nature. It is forbidden to pray that God should do something that would change the ways of nature. (Yehudah HeChasid)

Far from us the thought of doubting the supreme love of our Heavenly Father, if we cannot discern the design of God in all the occurrences of earth, if we are unable to unravel the tangled web of Heaven’s designs.

True, dear brethren, much of the evil that exists in the world is, and must ever remain a mystery. But we can only offer to the Divine Ruler of the Universe the homage of silence, the homage of prayerful silence. . . . (Rabbi Solomon Jacobs, Holy Blossom Synagogue, sermon on the sinking of the *Titanic*, April 1912)

For more prayers of healing see page 476.

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

## Prayers for Healing

## תפילות לחולים

*May the One who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, now bring healing to those who are ill. May the Holy One show them compassion and graciously restore their health and strength. Grant each of our loved ones refuah sh'leimah, complete healing: healing of the body and healing of the soul. May good health come speedily to all the ailing, together with the People of Israel. And let us say: Amen.*

מי שִׁבְרָךְ אֲבוֹתֵינוּ, אֲבָרְהָם, יִצְחָק, וְיַעֲקֹב, שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה, הוּא יְבָרֶךְ וְיַרְפֵּא אֶת הַחֹלִים. הַקְּרוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם לְהַחֲלִימָם וּלְרַפְּאוֹתָם, לְהַחֲזִיקָם וּלְהַחְיֹתָם. וְיִשְׁלַח לָהֶם בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל, הַשְׁתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב, וְנֹאמַר: אָמֵן:

*One may offer a personal prayer for a loved one in need of healing.*

May it be Your will, Adonai, my God and God of my ancestors, that You quickly send a complete healing from heaven, healing for the soul, and healing for the body, for the ailing, \_\_\_\_\_ son/daughter of \_\_\_\_\_, together with the ailing of Israel.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף לְחוֹלֵה/לְחוֹלָה, \_\_\_\_\_ בֶּן/בַּת \_\_\_\_\_, בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל.

**מי שִׁבְרָךְ אֲמוֹתֵינוּ**  
**מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ**  
 Bless those in need of healing with רְפוּאָה שְׁלֵמָה the renewal of body, the renewal of spirit. And let us say: Amen.

**מי שִׁבְרָךְ אֲבוֹתֵינוּ**  
**מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ**  
 May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing. And let us say: Amen.  
 (Debbie Friedman)

**מי שִׁבְרָךְ אֲבוֹתֵינוּ**  
**אֲבָרְהָם, יִצְחָק וְיַעֲקֹב.**  
**מי שִׁבְרָךְ אֲמוֹתֵינוּ**  
**שָׂרָה, רִבְקָה, לֵאָה וְרָחֵל.**  
 May the One who blessed our mothers, May the One who blessed our fathers, Hear our prayer and bless us as well.

Bless us with the power of Your healing.  
 Bless us with the power of Your hope.  
 May our hearts be filled with understanding  
 And be strengthened by the power of Your love.

Bless us with the vision for tomorrow.  
 Help us to reach out to those in pain.  
 May the warmth of friendship ease our sorrow.  
 Give us courage, give us faith, show us the way.  
 (Cantor Lisa Levine)

*All rise. The Torah is lifted.*

This is the Torah that Moses placed before the People of Israel, the word of the Eternal through the hand of Moses.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה  
לְפָנַי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה  
בְּיַד מֹשֶׁה:

Deuteronomy  
4:44, Numbers  
9:23

*The Torah is returned to the Ark.*

Let them praise the name of the Eternal, whose name alone is exalted.

יְהַלְלוּ אֶת־שֵׁם יְהוָה  
כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ:

Psalms 148:13, 14

God's grandeur reigns over earth and heaven. God raises the might of God's People. Praise to all the faithful, the People of Israel, a People who draws near to God. Halleluyah!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם:  
וַיִּרְם קֶרֶן לְעַמּוֹ, תְּהַלֵּךְ  
לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל  
עַם־קָרְבוֹ, הַלְלוּ־יָהּ:

A Song of David.

Ascribe to the Eternal,  
O celestial beings,  
ascribe to the Eternal glory and might!  
Ascribe to the Eternal the glory of  
God's name.  
Bow before the Eternal with the  
splendour of holiness.

מִזְמוֹר לְדָוִד:  
הִבּוּ לַיהוָה, בְּנֵי אֱלֹהִים,  
הִבּוּ לַיהוָה כְּבוֹד וְעֹז:  
הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ,  
הַשְׁתַּחֲוּוּ לַיהוָה  
בְּהַדְרַת־קֹדֶשׁ:

Psalms 29

The voice of the Eternal is upon  
the waters!  
The God of glory thunders!  
The Eternal dominates the  
mighty seas!  
The voice of the Eternal is power!  
The voice of the Eternal is majesty!

קוֹל יְהוָה עַל־הַמַּיִם!  
אֵל־הַכְּבוֹד הִרְעִים!  
יְהוָה עַל־מַיִם רַבִּים:  
קוֹל־יְהוָה בַּפֶּתַח;  
קוֹל יְהוָה בְּהַדְרָה:

The voice of the Eternal breaks cedars; the Eternal shatters the cedars of Lebanon. God makes them leap like a calf; Lebanon and Sirion like a young wild ox.

The voice of the Eternal carves out lightning bolts. The voice of the Eternal makes the wilderness tremble. The Eternal makes the wilderness of Kadesh tremble.

The voice of the Eternal causes hinds to calve, and strips the forests bare, while in God's Temple all proclaim: "Glory!"

The Eternal was enthroned at the flood; the Eternal is forever enthroned as Sovereign.

The Eternal will give strength to the People; the Eternal will bless this People with peace.

Behold I have given you a good doctrine, My Torah. Do not forsake it. It is a tree of life for those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness and all its paths are peace.

Turn us toward You, Adonai, and we shall return. Renew our days as of old.

קול יהוה שבר ארזים;  
וישבר יהוה את-ארזי הלבנון;  
וירקידם כמו-עגל, לבנון  
ושריון, כמו בן-ראמים:

קול יהוה חצב להבות אש:  
קול יהוה יחיל מדבר.  
יחיל יהוה מדבר קדש:  
קול יהוה יחולל אילות,  
ויחשף יערות, ובהיכלו  
כלו אמר: "כבוד!"

יהוה למבול ישב;  
וישב יהוה מלך לעולם:

יהוה עז לעמו יתן,  
יהוה יברך את-  
עמו בשלום:

כי לקח טוב נתתי לכם  
תורתי אל-תעזבו; עץ-חיים  
היא למחזיקים בה ותמכיה  
מאשר: דרכיה דרכי-נעם  
וכל-נתיבותיה שלום:

השיבנו, יהוה, אליה ונשובה,  
חדש ימינו בקדם:

*God's voice reaches us in a way appropriate to every situation, whether a roar or a coo or the still small voice.*  
(Rabbi Baruch Halevi Epstein on Babylonian Talmud, B'rachot 3a, as taught by Alyssa Gray)

Proverbs 4:2, 3:18, 17

Lamentations 5:21

*The Ark is closed. All are seated.*

## 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.

## חצי קדיש

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
אָמֵן. בְּעֶלְמָא דִּי בְּרָא  
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ  
בְּחַיֵּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵם  
וּלְעַלְמֵי עַלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקוּדְשָׁא, בְּרִיף הוּא, לְעַלְמָא  
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,  
הַשְּׁבַחְתָּא וְנַחֲמַתָּא דְאֲמִירָן  
בְּעַלְמָא, וְאָמְרוּ: אָמֵן.

From Psalm  
113:2, Daniel  
2:20

*Be still and  
know that I  
am God (Psalm  
46:11)*

יְהֵא שְׁמֵהּ רַבָּא ("may God's great name")  
I lost my way, I forgot to call on your name.  
The raw heart beat against the world,  
and the tears were for my lost victory.  
But you are here. You have always been here.  
The world is all forgetting,  
and the heart is a rage of directions,

but your name unifies the heart,  
and the world is lifted into its place.  
Blessed is the one who waits in the traveller's  
heart for his turning.  
(Leonard Cohen)

 T'fillah

Every one of us is bound to have an ultimate object of worship, yet he is free to choose the object of his worship. He cannot live without it; it may be a fictitious or a real object, God or an idol. (Rabbi Abraham Joshua Heschel)

For the *Amidah* each individual turns to God in direct prayer to give voice to his or her innermost longings. God is the direct object and recipient of the prayer. There is no intermediary, no symbol, no metaphor standing between the individual at prayer and God. Now the demand of the *Sh'ma* is affirmed: "*Adonai Echad*: The Eternal God is One."

*All rise.*

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

אֲדַנְי, שְׁפֹתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ;

Psalm 51:17

### 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.

### אבות

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן.  
גּוֹמֵל חֲסָדִים טוֹבִים  
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי  
אֲבוֹת, וּמְבִיא גְאֻלָּה לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

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

#### *During the Ten Days of Repentance include:*

Remember us for life, O Sovereign who desires life, and inscribe us in the Book of Life, for Your sake, O God of Life.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן  
אֱלֹהִים חַיִּים.

Sovereign and Helper, Saviour and Shield!  
Praised are You, Adonai, who shields Abraham and attends to Sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם  
וּפּוֹקֵד שָׂרָה.



## God's Power

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

## גבורות

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,  
מַחֲיֵה מֵתִים אַתָּה,  
רַב לְהוֹשִׁיעַ.

*In this prayer, we affirm the power of God, whose reach extends to this world—the world we walk in—and to a world we cannot imagine. (Rabbi Chaim Stern)*

### *From Simchat Torah until Pesach include:*

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

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

From Psalm  
147:18

### *From Pesach until Sh'mini Atzeret 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?

מִכְּלַל חַיִּים בְּחֶסֶד, מַחֲיֵה  
מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
וּמַתִּיר אֲסוּרִים, וּמְקִים  
אֲמוֹנָתוֹ לִישְׁנֵי עֶפְרָה. מִי  
כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי  
דוֹמֶה לָךְ, מֶלֶךְ מַמְיֵת  
וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה?

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

### *On Shabbat Shuvah include:*

Who is like You, Av HaRachamim,  
who compassionately remembers  
Your creations for life?

מִי כְמוֹךָ, אֲבֵ הַרַחֲמִים, זוֹכֵר  
יְצוּרֵי לְחַיִּים בְּרַחֲמִים?

You are faithful in extending life  
after death.  
Praised are You, Adonai, who  
extends life after death.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְיָ, מַחֲיֵה הַמֵּתִים.

אֲמוֹנָתוֹ לִישְׁנֵי עֶפְרָה (“[God’s] faith with those who sleep in the dust”) There are stars whose light reaches the earth only after they themselves have disintegrated and are no more. And there are those whose scintillating memory

lights up the world after they have passed from it. Those lights, which shine in the darkest night, are those which illumine for us the path. (Hannah Szenes)

## The Holiness of God's Name

We will sanctify Your name in the world, just as it is sanctified in the highest heavens. As it is written by the hand of Your prophet:

“One called out to another and proclaimed:

‘Holy, holy, holy is Adonai Tz’va’ot, the fullness of all the earth is God’s glory.’”

Those facing them declare: “Praised!”

“Praised be God’s glory from God’s place.”

And in Your holy words it is written:

“The Eternal will reign forever; Your God, O Zion, from generation to generation. Halleluyah!”

From generation to generation we will declare Your greatness, and through all eternity we will proclaim the sanctity of Your holiness. Your praise, our God, will never be taken from our mouths; for God and Sovereign, great and holy, are You.

,Praised are You, Adonai\*  
.the holy God

## קְדוּשַׁת הַשֵּׁם

נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם,  
כְּשֵׁם שִׁמְקִדְשִׁים אוֹתוֹ  
בְּשָׁמַי מָרוֹם, כַּפְתּוֹב עַל  
יַד נְבִיאֶךָ:

וְקָרָא זֶה אֶל-זֶה וְאָמַר:

אֲדוֹנָי אֱלֹהֵינוּ אֱלֹהֵי  
יְהוָה צְבָאוֹת, מְלֵא כָּל-הָאָרֶץ  
כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

אֲדוֹנָי כְּבוֹד-יְהוָה מִמְּקוֹמוֹ. Ezekiel 3:12

וּבְדַבְרֵי קְדֻשָּׁךְ כָּתוּב לֵאמֹר:

אֱלֹהֵינוּ יְהוָה לְעוֹלָם,  
אֱלֹהֵינוּ, צִיּוֹן, לְדֹר וָדֹר,  
הַלְלוּיָהּ! Psalm 146:10

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח  
נִצְחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.  
וּשְׁבַחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא  
יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל  
מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

\* בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְּדוֹשׁ.

\* On Shabbat Shuvah substitute:

Praised are You, Adonai, the holy Sovereign. בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ.

## The Sanctity of the Day

You are One, Your name is One.  
And who else is like Your People  
Israel, one nation on earth? A  
garland of glory have You given us,  
a crown of salvation: a day of rest  
and holiness.

Abraham rejoiced, Isaac sang,  
Jacob and his children were  
refreshed by it. In this rest are love  
and sharing, truth and faithfulness,  
peace and calm, serenity and  
security. It is the perfect rest that  
You have willed.

May Your children come to  
understand and know that their  
Sabbath rest links them to You, that  
by their rest they may proclaim the  
sanctity of Your name.

## קְדוּשַׁת הַיּוֹם

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד,  
וְיִמֵי כְעֵמֶךָ יִשְׂרָאֵל, גּוֹי  
אֶחָד בְּאָרֶץ? תַּפְאֶרֶת גְּדֹלָה,  
וְעִטֹּת יְשׁוּעָה, יוֹם מְנוּחָה  
וְקִדְשָׁה לְעַמֶּךָ נִתְּתָה.

אַבְרָהָם יִגַּל, יִצְחָק יִרְנֵן, יַעֲקֹב  
וּבְנָיו יִנּוּחוּ בּוֹ. מְנוּחַת אֱהָבָה  
וּנְדָבָה, מְנוּחַת אֱמֶת וְאַמוּנָה,  
מְנוּחַת שְׁלוֹם וְשִׁלְוָה וְהַשְׁקֵט  
וּבְטָחָה. מְנוּחָה שְׁלֵמָה שְׂאֵתָה  
רוּצָה בָּהּ.

יְכִירוּ בְּנֵיךָ וַיִּדְעוּ כִּי מֵאֵתְךָ  
הִיא מְנוּחָתְךָ, וְעַל מְנוּחָתְךָ  
יְקַדְּשׁוּ אֶת שִׁמְךָ.

*Sanctify Shabbat  
with food and  
drink, with  
splendid clothes.  
Delight yourself  
with pleasure  
and God will  
reward you for  
this very pleasure.  
(Deuteronomy  
Rabbah 3:1)*

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**יוֹם מְנוּחָה וְקִדְשָׁה** ("day of rest and holiness") It is written: "God blessed the seventh day" (Genesis 2:3). The Midrash teaches that God blessed it with lights. We see that the light in a person's face on a weekday is not the same as it is on Shabbat.

This is due to the revelation of inwardness that occurs uniquely on the day of rest and holiness. As it is written: "A person's wisdom lights up his face" (Ecclesiastes 8:1). (S'fat Emet 1:13)

Our God and God of our ancestors,  
 may our rest on this day be pleasing  
 in Your sight. Sanctify us by Your  
 mitzvot, and let Your Torah be our  
 way of life. 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,  
 that all Israel, sanctifying Your  
 name, may find rest.

Praised are You, Adonai, who  
 sanctifies the Sabbath.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 רְצֵה בְּמִנוּחֹתֵינוּ. קְדֹשְׁנוּ  
 בְּמִצְוֹתֶיךָ, וְתֵן חֻלְקֵנוּ  
 בְּתוֹרָתֶךָ. שְׂבַעֵנוּ מִטוֹבֶךָ,  
 וְשִׂמְחֵנוּ בִישׁוּעָתֶךָ, וְטַהֵר  
 לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.  
 וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
 בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת  
 קְדֹשָׁה, וְיִנְחוּ בָּהּ יִשְׂרָאֵל  
 מִקְדָּשֵׁי שְׁמֶךָ.  
 בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

On Shabbat, continue on page 226.

**קְדֹשְׁנוּ בְּמִצְוֹתֶיךָ** (“sanctify us by Your mitzvot”) I find that my faith for living is generated out of the conviction that God is in the world and that His laws—moral and natural—are operating. But the God I believe in is no puppet master, but a God who is a creative power and who operates through human beings, when they release themselves to the best and highest in their natures. (Rabbi Barnett Brickner)

**מְקַדֵּשׁ הַשַּׁבָּת** (“who sanctifies the Sabbath”) Six days you shall be a workaholic; on the seventh day shall you join the serene company of human beings.

Six days you shall toil in the market; on the seventh day shall you detach from money matters.

Six days you shall create, drive, create, invent, push, drive; on the seventh day shall you reflect.

Six days you shall be the perfect success; on the seventh day shall you remember that not everything is in your power.

Six days you shall be a miserable failure; on the seventh day shall you catch a glimpse of your highest self.

Six days you shall enjoy the blessings of work; on the seventh day shall you understand that being is as important as doing.

(Blu Greenberg)

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On Yom Tov include:

### The Sanctity of the Day

*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.

### קְדוּשַׁת הַיּוֹם

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבֵּת אֹתָנוּ, וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ, מִלְפָּנֶיךָ, לְעַבֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה [שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזְמַנִּים לְשִׂשׂוֹן, אֶת יוֹם הַשְּׁבֻת הַזֶּה וְאֶת יוֹם]

- חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתָנוּ,
- חַג הַשְּׁבוּעוֹת הַזֶּה, זְמַן מִתֵּן תּוֹרַתָנוּ,
- חַג הַסֻּכּוֹת הַזֶּה, זְמַן שְׂמִחָתָנוּ,
- הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה, זְמַן שְׂמִחָתָנוּ,

[בְּאַהֲבָה] מִקְרָא קָדֵשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

*The Jewish calendar is the catechism of the Jews. (Rabbi Samson Raphael Hirsch)*

**בְּאַהֲבָה** (“in love”) What is a suitable love? To love God with an exceedingly great and very intense love until one’s soul is knit with the love of God and one is constantly obsessed by it. As in a state of love-sickness, in which the mind cannot be diverted from the beloved, the

lover is constantly obsessed by this love, lying down or rising up, eating or drinking. Even more so will the lovers of God experience this constant obsession in their heart, as we are bidden to love with all your heart and with all your soul. (Rambam)

On Yom Tov continue:

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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא  
וַיִּזְכֹּר וְזָכְרוּנָנוּ וְזָכְרוֹן כָּל עַמְּךָ בֵּית  
יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לְחַן וּלְחַסֵּד  
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

— חג המצות הזה.

— חג השבועות הזה.

— חג הסוכות הזה.

— השמיני חג העצרת הזה.

זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפָקְדָנוּ בּוֹ לְבִרְכָה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

וְהִשְׂיֵאֵנוּ, יְיָ אֱלֹהֵינוּ,  
אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם,  
לְשִׂמְחָה וּלְשִׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ,  
וְאִמְרַת לְבָרְכָנוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [רְצֵה  
בְּמִנוּחֵתָנוּ,] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן  
חֻלְקָנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מְטוֹבָה,  
וּשְׂמַחְנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבָּנוּ  
לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילָנוּ, יְיָ אֱלֹהֵינוּ,  
[בְּאַהֲבָה וּבְרִצּוֹן] בְּשִׂמְחָה וּבְשִׂשׂוֹן  
[שֶׁבֶת וּמוֹעֲדֵי קִדְשְׁךָ, וּיְשִׂמְחוּ בְךָ  
יִשְׂרָאֵל מְקִדְשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְיָ מְקִדֵּשׁ  
[הַשֶּׁבֶת וְ]יִשְׂרָאֵל וְהַזְּמִינִים.



## 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.

## עבודה

רַצֵּה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ  
יִשְׂרָאֵל, וּתְפַלֵּתֵם בְּאַהֲבָה  
תִּקְבַּל, וּתְהִי לְרִצּוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

אֵל קָרוֹב לְכָל קִרְאָיו, פְּנֵה  
אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפוּךְ  
רוּחְךָ עָלֵינוּ.

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

*True service to God  
is service to one  
another. (Lily  
Montagu)*

### *On Shabbat Rosh Chodesh and Shabbat Chol HaMo'eid include:*

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

- day of the New Month.
- Festival of Pesach.
- Festival of Sukkot.

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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה  
וַיָּבֵא וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּזְכְּרוּן כָּל  
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה,  
לְחַן וְלַחֲסֵד וְלִרְחֻמִּים, לְחַיִּים  
וְלְשָׁלוֹם בְּיוֹם

- ראש החודש הַזֶּה.
- חג המצות הַזֶּה.
- חג הסוכות הַזֶּה.

זְכַרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקַדְנוּ בּוֹ לְבִרְכָה. אָמֵן.

וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן.

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

וּתְחַזְּינָה עֵינֵינוּ בְּשׁוֹבְךָ  
לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה, יְיָ, הַמְּחַזֵּיר  
שְׂכִינְתּוֹ לְצִיּוֹן.

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. 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.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ  
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.  
צוּר חַיִּינוּ, מְגִן יִשְׁעֵנוּ,  
אֵתָהּ הוּא לְדוֹר וָדוֹר.  
נוֹדָה לָךְ וְנִסְפָּר תְּהַלְתָּךְ,  
עַל חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,  
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׂבָכָל עֵת, עָרֵב וּבֹקֵר וְצַהֲרָיִם.  
הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ.  
מֵעוֹלָם קִוִּינוּ לָךְ.

From Psalm  
79:13

From  
Lamentations  
3:22

On Chanukah include:

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת,  
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת  
שֶׁשְׁשִׁיתָ לְאֲבוֹתֵינוּ, בְּיָמֵים הָהֵם  
בְּזִמְן הַזֶּה.

In the days of Matityahu the Hasmonean and his sons, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from doing Your will.

בְּיָמֵי מַתִּיתָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,  
חֲשֹׁמוֹנָאִי וּבָנָיו, כְּשֶׁעֲמְדָה מְלָכוֹת יוֹן  
הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם  
תּוֹרָתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רִצּוֹנְךָ,

מוֹדִים אֲנַחְנוּ לָךְ (“we gratefully acknowledge”) With this prayer we acknowledge that everything originates from God—whether through other human beings or directly from God, everything comes from Heaven. The refrain of Psalm 136, “Give thanks to Adonai who is good, for God’s

love is everlasting,” teaches that once we acknowledge that everything originates from God, then we can find the good in everything, and also have access to everything at all times. (“The Seer,” Rabbi Yaakov Yitzchak of Lublin, early 19th c.)

*On Chanukah continue:*

*But with great compassion, You stood by them in their time of trouble. You defended their cause; You judged their case and avenged them.*

*Through the power of Your spirit, the weak defeated the strong, the few prevailed over the many, and the righteous were triumphant.*

*Then Your children returned to Your House, entered the Holy of Holies, purified Your sanctuary, and kindled the lights in its courtyards.*

*They dedicated these eight days of Chanukah to give thanks and to praise Your great name.*

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ  
לָהֶם בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם,  
דִּנְתָּ אֶת דִּינָם, נִקְמַתְךָ אֶת נִקְמָתָם.  
מִסַּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים  
בְּיַד מַעֲטִים, וּטְמֵאִים בְּיַד טְהוּרִים,  
וְרָשָׁעִים בְּיַד צַדִּיקִים, וְיָזִידִים בְּיַד  
עוֹסְקֵי תוֹרָתְךָ. וּלְךָ עֲשִׂיתָ שֵׁם גָּדוֹל  
וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל  
עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהִיוֹם  
הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתְךָ,  
וּפְנּוּ אֶת הַיְכָלְךָ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ,  
וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ,  
וְקָבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו  
לְהוֹדוֹת וּלְהַלְלֵל לְשִׁמְךָ הַגָּדוֹל.

*In the time left to me to live, I just want to reflect on the essence of light.*  
(Albert Einstein)

For all this, O Sovereign God,  
let Your name be forever praised  
and exalted.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם  
שְׁמֶךָ, מְלַכְנָה, תָּמִיד  
לְעוֹלָם וָעֶד.

*On Shabbat Shuvah include:*

Inscribe all the children of Your  
covenant for good life.

וּכְתַב לְחַיִּים טוֹבִים  
כָּל בְּנֵי בְרִיתְךָ.

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.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.  
בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ  
וְלָךְ נִאֲדָה לְהוֹדוֹת.

יודוך ("gratefully acknowledge You")  
Speculation does not precede faith. The  
antecedents of faith are the premise of  
wonder and the premise of praise. Worship of

God precedes affirmation of His realness. We  
praise before we prove. We respond before we  
question. (Rabbi Abraham Joshua Heschel)

## 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.

## ברכת שלום

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ  
תְּשִׂימִים לְעוֹלָם, כִּי אַתָּה הוּא  
מְלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ  
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה  
בְּשִׁלּוּמֶךָ.  
\*בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת  
עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

*Then shall all sit under their vines and fig trees; and none shall make them afraid. (Micah 4:2-5)*

### \*During the Ten Days of Repentance substitute:

In the Book of Life, Blessing, Peace, and Prosperity may we and all Your People, the House of Israel, be remembered and inscribed for good life and peace.  
Praised are You, Adonai, Maker of Peace.

בְּסֵפֶר חַיִּים בְּרָכָה וְשִׁלּוֹם  
וּפְרֻסָּה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים  
טוֹבִים וּלְשִׁלּוֹם.  
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

## 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.

## אלהי נצור

אֱלֹהֵי, נִצֹר לְשׁוֹנֵי מִרְעִי,  
וּשְׁפָתַי מִדְּבַר מְרָמָה,  
וְלִמְקַלְלֵי נַפְשִׁי תְדוּם,  
וְנַפְשִׁי כְּעַפְרָה לְכָל תְּהִיָּה.  
פְּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,  
וְכָל הַחוֹשְׁבִים עָלַי רָעָה,  
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל  
מִחֲשַׁבְתָּם.

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

*There are seventy ways of reciting the Torah. One of them is silence. (The Tzartkover Rebbe)*

הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם (“who blesses Your People Israel with peace”) Abaye said: “One should always include himself with

the community. He should therefore say: ‘May God bless Your People Israel with peace.’ ” (Babylonian Talmud, B'rachot 29b-30a)

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.

עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדוּשָׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדֵי־יָדֶיךָ. הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי.

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

יְהִיו לְרָצוֹן אִמְרֵי־פִי וְהַגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי:

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.

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

*All are seated.*

אִמְרֵי־פִי וְהַגִּיוֹן לִבִּי ("the words of my mouth and the meditations of my heart") The meaning of the love of God is that a person should be longing and yearning after the nearness of God, and striving to reach God's sanctity, in the same manner as one would pursue any object for which he feels a

strong passion. One should feel that bliss and delight in mentioning God's name, in uttering God's praises and in occupying oneself with the words of God's Torah, just as a lover feels toward the wife of his youth, or a father toward his only son. (Rabbi Moses Chaim Luzzatto)

The *Aleinu* was originally written for Rosh HaShanah, also known as *Yom Harat Olam*, “the Birthday of the Universe.” By the early fourteenth century, its universalistic message of one humanity united in service to one God became the concluding hope of every prayer service throughout the year. It joins the Jewish People to all peoples. It directs the mission of Israel toward a messianic vision for all the world.

*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. 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.”

**שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת** (“who has not made us like the nations of the lands”) The concept of Israel’s “election” is often misunderstood, sometimes leading to dangerous consequences.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה; שְׁלֵא שָׁם חֶלְקֵנוּ  
בָּהֶם, וְגִרְלָנוּ כְּכֹל הַמוֹנִם.

*This is the meaning of Israel's election: to be an eternal witness to pure monotheism.*  
(Leo Strauss)

וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד  
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם  
מִמַּעַל, וְשֹׁכֵן עֵזוֹ בְּגִבְהֵי  
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין  
עוֹד. אִמֶּת מִלְּכָנוּ, אֶפֶס זוֹלָתוֹ,  
כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם  
וְהִשְׁבַּת אֶל-לִבְבָךְ, כִּי יְהוָה  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל  
וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Isaiah 51:13

Deuteronomy  
4:39

Chosenness is not a mark of arrogance; it is the battle cry for divine justice. Chosenness means Israel’s vocation is to proclaim the One God as the redeemer of humankind. (Hermann Cohen, adapted)



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.”

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.”

עַל כֵּן נִקְוָה לָּךְ, יְיָ אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֹךְ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי.  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי  
אָרֶץ. וַיִּפְּרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי  
תֵּבֵל, כִּי לָּךְ תִּכְרַע כָּל-בֵּרֶךְ,  
תִּשָׁבַע כָּל-לְשׁוֹן. לְפָנֶיךָ, יְיָ  
אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד  
שִׁמְךָ יִקָּר יִתְנֶנּוּ, וַיִּקְבְּלוּ כָּלֵם  
אֶת עַל מַלְכוּתְךָ, וְתִמְלֹךְ  
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.  
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא  
וּלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבוֹד,  
כַּכְּתוּב בְּתוֹרָתְךָ: יִהְיֶה יִמְלֹךְ  
לְעוֹלָם וָעֶד:

Isaiah 45:23

*There is something better than modernity. That is eternity.*  
(Rabbi Solomon Schechter)

Exodus 15:18

וַנֹּאמֶר: וְהָיָה יְהוָה לְמֶלֶךְ  
עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא  
יְהִי יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

Zechariah 14:9

בְּמַלְכוּת שְׂדֵי (literally, “in the reign of Shaddai”) Shaddai is a mysterious name for God. One midrashic teaching suggests that it stands for שְׂאוֹמֵר דַּי (She’omer Dai), the One who says: “Enough!” God will reign when

the people of the world agree to limit their grasping and insatiable desires, by saying: “Enough!” By acknowledging the limits of what human beings can acquire we are better able to recognize God’s ultimate power.

The origin of this prayer is mysterious. We find foreshadowings of it in the biblical books; prayers for the dead are mentioned in the Books of Maccabees; snatches of the Kaddish reach us in the legends of talmudic teachers; and echoes of it are in the writings of the early mystics. But the prayer in its entirety we find neither in the Bible nor in the Mishnah nor in the vast Talmudic and Midrashic literatures. The Kaddish seems to be a gradual growth, continued from generation to generation, from age to age, until in the period of the Geonim (Sofrim 16:12, 19:1), some twelve centuries ago, it attained the form which we have before us in our prayer books. (Rabbi Joseph Hertz, adapted)

*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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
אָמֵן. בְּעֶלְמָא דִּי בְרָא  
כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם  
וּלְעֵלְמֵי עֵלְמוּיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְקוּדְשָׁא, בְּרִיף הוּא, לְעֵלָא  
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,  
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין  
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

From Psalm  
113:2,  
Daniel 2:20

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

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא  
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  
on all Israel, 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.*

Havdalah means “separation” or “distinction.” This brief and beloved ceremony, first mentioned in the Mishnah (B’rachot 8:5), marks our reluctant withdrawal from the holiness of Shabbat and a return to the ordinary ways of the work week. Three stars in the Saturday night sky signal the time to make Havdalah.

*Light the Havdalah candle and raise the cup of wine.*

**God Is My Deliverance**

הנה אל ישועתי

Behold! The Almighty is my deliverance; I will trust in God and shall not fear.

הִנֵּה אֵל יִשׁוּעָתִי,  
אֲבַטַח וְלֹא אֶפְחָד.

Isaiah 12:2,3

For God is my strength and my song. The Eternal was the cause of my deliverance.

כִּי־עֲזִי וְזִמְרַת יְהוָה,  
יְהוָה, וַיְהִי־לִי לִישׁוּעָה:

And you will draw water with joy, from the wellsprings of deliverance.

וּשְׁאַבְתֶּם־מַיִם בְּשִׂשׂוֹן  
מִמַּעַיְנֵי הַיְשׁוּעָה:

To God belongs deliverance. Your blessing be upon Your people. Selah!

לַיהוָה הַיְשׁוּעָה.  
עַל עַמּוֹךְ בְּרִכְתְּךָ סֵלָה:

Psalms 3:9

Adonai Tz’va’ot is with us; a stronghold for us is the God of Jacob. Selah!

יְהוָה צְבָאוֹת עִמָּנוּ,  
מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:

Psalms 46:8

הִנֵּה אֵל יִשׁוּעָתִי (“Behold! The Almighty is my deliverance”) Shabbat is a taste of the Messianic Age. These biblical verses voice our longings for that time, which is expected to arrive immediately after Havdalah.

I shall lift up my eyes with heartfelt yearning to the Eternal who provides for me day and night. Oh, give me as much as I need from the treasure-house of your goodness, for there is no end or limit to Your unfailing love. Give new life to my joy, renew my bread and my bliss. Now the days of work return again. May peace and goodness be renewed in them, Selah!

**Havdalah Poem**

My soul longs for the candle and the fragrant spices; won’t you pour me a cup of wine for the Havdalah?

You angels on high, build a way for me, clear the trail for the bewildered daughter [of Zion], open the gates to let me in.

(Sa’adyah, 16th c. Yemen)

Adonai Tz'va'ot, happy is the one  
who trusts in You.

יְהוָה צְבָאוֹת אֲשֶׁרִי אָדָם  
בְּטַח בָּךְ: Psalm 84:13

Adonai saves; the Sovereign will  
answer us on the day we call.

יְהוָה הוֹשִׁיעָה  
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ: Psalm 20:10

For the Jews there was light and joy,  
gladness and honour.  
So may it be for us!

לְיִהוּדִים הִיטָה אוֹרָה  
וְשִׂמְחָה וְשִׂשׂוֹן וְיִקָּר: Esther 8:16  
כֵּן תִּהְיֶה לָנוּ!

I will lift the cup of deliverance;  
I will call upon the name of Adonai.

כּוֹס יְשׁוּעוֹת אֲשָׂא,  
וּבְשֵׁם יְהוָה אֶקְרָא: Psalm 116:13

*Wait until making the blessing for distinctions (page 459) before drinking the wine.*

Praised are You, Adonai our God,  
Sovereign of the Universe, Creator  
of the fruit of the vine.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

*Raise the spices.*

Praised are You, Adonai our God,  
Sovereign of the Universe, Creator  
of many kinds of spices.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, בּוֹרֵא מִיַּי בְּשָׂמִים.

*Smell the spices.*

פְּרֵי הַגֶּפֶן ("fruit of the vine") With wine  
we mark the transition from ordinary time to  
sacred time as the Shabbat Queen enters, and  
the reverse as she departs. It is suggested  
that a few drops of wine should overflow from  
this cup and onto the ground, so that many  
blessings will take root and blossom in our  
homes. (Shulchan Aruch—Orach Chayim 296:1)

מִיַּי בְּשָׂמִים ("kinds of spices") Rabbi  
Shimon ben Lakish taught: "On the eve of  
Shabbat, the Blessed Holy One gives us an

extra soul, as it is written, **שַׁבַּת וַיִּנְפֹּשׁ**  
(Exodus 31:17). At the conclusion of Shabbat,  
this extra soul is taken away. A Rabbinic play  
on words teaches that once Shabbat ceases,  
**שַׁבַּת וַיִּי! (אֵיךְ) נִפְּשׁ**. Woe, the (additional) soul is  
no more!" (Babylonian Talmud, Beitzah 16a).  
The fragrant spices are meant to console the  
remaining weekday soul after the extra soul  
of Shabbat has departed (Rambam, Hilchot  
Shabbat 29:29, on Babylonian Talmud, Ta'anit  
27b and Beitzah 16a).

*Hands are held toward the light of the raised flame.*

Praised are You, Adonai our God,  
Sovereign of the Universe, Creator  
of the lights of fire.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶה  
הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

*The light of a  
candle is useful  
only when it  
precedes a human  
being on his way,  
but it is useless  
when it trails  
behind.*

(Bachya ibn Asher,  
Spain, 14th c.)

## For Distinctions

Praised are You, Adonai our God,  
Sovereign of the Universe, who  
makes distinction between sacred  
and ordinary, between light and  
darkness, between Israel and other  
peoples, between the seventh day  
and the six workdays.

הַבְּדִלּוֹת  
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶה  
הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ  
לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין  
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם  
הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.  
בְּרוּךְ אַתָּה יְיָ הַמְּבַדִּיל בֵּין  
קֹדֶשׁ לְחֹל.

*Judaism does  
not divide life  
into holy and  
profane, but into  
the holy and the  
not yet holy.*

(Martin Buber)

Praised are You, Adonai,  
who makes distinction between  
sacred and ordinary.

*Drink most of the wine and use what remains to extinguish the candle.*

May the One who makes distinction  
between the sacred and the ordinary  
forgive our sins; may God increase  
our descendants and our wealth  
like the sand and like the stars  
of the night.

הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל  
חַטָּאתֵינוּ הוּא יִמְחַל.  
זַרְעֵנוּ וְכִסְפֵּנוּ יִרְבֶּה בְּחֹל  
וְכַפּוֹכָבִים בְּלַיְלָה.

Rabbi Yitzchak  
ibn Ghayyat,  
Spain, 11th c.

**מְאוּרֵי הָאֵשׁ** (“the lights of fire”) God is  
called Creator of Lights (plural); therefore the  
Havdalah candle must have at least two wicks,  
which unite in one flame. (Babylonian Talmud,  
P’sachim 103b)

showed Adam how to strike two flints together  
to make fire. Adam was so grateful for this new  
kind of light, he recited this very blessing.  
(Jerusalem Talmud, B’rachot 8:6; Babylonian  
Talmud, P’sachim 54a)

A legend: On the sixth day of creation when  
Adam came into being, he could see from one  
end of the world to the other, using the  
primordial light which God had created on the  
first day. But as Shabbat was ending, that light  
faded and darkness fell. Adam, who had never  
experienced darkness before, became afraid. To  
assuage his fears, the very next night God

**הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל** (“who makes  
distinction between sacred and ordinary”) The  
opposite of holy is not profane, but ordinary.  
We are commanded to keep the seventh day  
sacred and set apart, extraordinary; and we are  
to fill the six workdays with productivity. In  
this way, we imitate God’s pattern as described  
in the first chapter of Genesis.



A good week.  
A week of peace.  
May gladness reign and joy  
increase.

שְׁבוּעַ טוֹב.

## Elijah the Prophet

Elijah the prophet,  
Elijah the Tishbite,  
Elijah the Gileadite.

Come to us soon, in our day,  
with the Messiah, descendant  
of David.

אֱלִיָּהוּ הַנָּבִיא

אֱלִיָּהוּ הַנָּבִיא,  
אֱלִיָּהוּ הַתִּשְׁבִּי,  
אֱלִיָּהוּ הַגִּלְעָדִי.

בְּמַהֲרָה בְּיָמֵנוּ,  
יָבֵא אֱלֵינוּ,  
עִם מְשִׁיחַ בֶּן דָּוִד.

*Shabbat is one-  
sixtieth of the  
World to Come.*  
(Babylonian  
Talmud, B'rachot  
57b)

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אֱלִיָּהוּ הַנָּבִיא ("Elijah the prophet") Elijah the prophet is designated as the one who will announce the coming of the Messianic Age. Many have imagined what will be the nature of that time. One biblical prophet suggests that the dawning of the future perfection will come when there is real understanding between the generations. As it is written: "The hearts of parents will be turned toward their children, and the hearts of children will be turned toward their parents. Behold, I am sending Elijah the prophet to announce that great and awesome day" (Malachi 3:24,23).

בְּמַהֲרָה בְּיָמֵנוּ ("soon, in our day") Another kind of messianic vision is presented in socio-political terms by a radical atheist, still shaped by the unyielding Jewish hope for the world: "The light of Liberty burns low just now. But do not despair, friends. Keep the spark alive. The night cannot last forever. Soon there will come a rift in the darkness, and the New Day break... May each of us feel that we have contributed our mite toward the great Awakening" (Emma Goldman).