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

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

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.

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.

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

אשרי

Psalm 84:5
Psalm 144:15
Psalm 145

Ashrei (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.

God is not dependent on being glorified by His creatures. But all creatures justify their creation by honouring God. (Rabbi Judah Löw)
When people behave as if their hands were the hands of God, then God “acts” in history. (Rabbi Lawrence Kushner)

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!

(“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’ (1 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.”

מֵעַתָּה קֶרֶם גֵּוֵל, וְלֵשָׁבֵי
פֶֽשַׁע בְּיַעֲקֹב, נְאֻם יְהוָֹה
וַאֲנִי, זֹאת בְּרִיתִי אֹתָם,
מַלְיָא אָלֶֽיךָ,
וּאַתָּה יוֹשֵׁב וְאַתָּה שְׁרָאֵל.
וְאַתָּה יֵלֶדֶת, יִשָּׁב הָאָֽרֶץ כְבוֹדוֹ;
לָכֶם מְלֹא וּמְקַבְּלִין דֵּן מִן דֵּן,
וְאָמְרִין:
קַדִּישׁ בְּשֵׁם מְרוֹמָא;
הָאָֽרֶץ כְבוֹדוֹ;
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.
Torah Service

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.

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.”

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

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

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

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.

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

All are seated.
Torah Blessings

Before the Torah is read:

Praise the Eternal One who is praised.

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

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

Praised are You, Adonai, Giver of the Torah.

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.

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

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**

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.

Congregation responds:

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

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**For Life**

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.

(“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.
Prayers for Healing

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.

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.

Bless those in need of healing with the renewal of body, the renewal of spirit.
And let us say: Amen.

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.

**The Torah is returned to the Ark.**

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

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!

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.

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!
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.

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.

From Psalm 113:2, Daniel 2:20

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

“יְהֵא שְׁמֵה רְבָּא” (“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.

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.

Excerpts from

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.

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

Psalms 51:17

Allisee
**God’s Power**

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

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)

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<thead>
<tr>
<th>From Simchat Torah until Pesach include:</th>
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<tr>
<td>You cause the wind to blow and</td>
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<td>the rain to fall.</td>
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<tr>
<th>From Psalms 145:14, 146:7–8, Daniel 12:2, I Samuel 2:6</th>
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<td>っています חמשה בודא, מחיה מותים בחרים רבים, ספים, מקירים, שחרה בחמה, מקירים, למחרת ולשנה עפם, מי קצוה, לעגורה, במיר הזרות. ממיח ויזמין שורות?</td>
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</table>

| 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? |

Excerpts from Psalm 147:18

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<table>
<thead>
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<th>On Shabbat Shuvah include:</th>
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<tr>
<td>Who is like You, Av HaRachamim,</td>
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<td>who compassionately remembers</td>
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<td>Your creations for life?</td>
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<table>
<thead>
<tr>
<th>Who is like You, Av HaRachamim, who compassionately remembers Your creations for life?</th>
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<tr>
<td>מי קצוה, אב הרחמים, זוכר יצריו לחיים בחרים?</td>
</tr>
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</table>

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

There are stars whose light reaches the earth only after they 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.

* On Shabbat Shuvah substitute:
Praised are You, Adonai, the holy Sovereign.
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.

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)
On Shabbat, continue on page 226.
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.

In love and favour, O God, You have [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.
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.
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.

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.

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

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

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

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.

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.

From Psalm 79:13

From Lamentations 3:22

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.

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

On Shabbat Shuvah include:

Inscribe all the children of Your covenant for good life.

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.

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

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*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.

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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.

---

(“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.

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.*

מִלְּפִיים מִלֶּהוֹן וּרְאוֹנִים (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)
All rise.

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.

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

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.”

Deuteronomy 4:39

This is the concept of Israel’s “election” is often misunderstood, sometimes leading to dangerous consequences.

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

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.”

מֶלֶך שַׁדַּי (literally, “in the reign of Shaddai”) Shaddai is a mysterious name for God. One midrashic teaching suggests that it stands for ש'omer ד' (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.
Mourner’s Kaddish

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.

From Psalm 113:2, Daniel 2:20

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

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

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

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

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

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

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

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

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!

(Sa’adyah, 16th c. Yemen)
Praised are You, Adonai our God, Sovereign of the Universe, Creator of the fruit of the vine. Wait until making the blessing for distinctions (page 459) before drinking the wine.

Psalm 84:13
Psalm 20:10
Esther 8:16
Psalm 116:13

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

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.

Psalm 84:13
Psalm 20:10

Rabbi Shimon ben Lakish taught: “On the eve of Shabbat, the Blessed Holy One gives us an extra soul, as it is written, substantive (Exodus 31:17). At the conclusion of Shabbat, this extra soul is taken away. A Rabbinic play on words teaches that once Shabbat ceases, 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.

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.

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.

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.)

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

(Martin Buber)

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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 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)

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(Jerusalem Talmud, B’rachot 8:6; Babylonian Talmud, P’sachim 54a)
A good week.
A week of peace.
May gladness reign and joy increase.

**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.

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(“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).

(“soon, in our day”) Another kind of messianic vision is presented in sociopolitical 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).