I’ll let you in on a secret
about how one should pray the
Minchah prayer.
It’s a luscious bit of praying,
like strolling on grass,
obody’s chasing you, nobody
hurries you.
You walk toward your Creator
with gifts in pure, empty hands.
The words are golden,
their meaning is transparent,
it’s as though you’re saying them
for the first time.

If you don’t catch on
that you should feel a little elevated,
you’re not davening Minchah.
The tune is sheer simplicity,
you’re just lending a helping hand
to the sinking day.

It’s a heavy responsibility.
You take a created day
and you slip it
into the archive of life,
where all our lived-out days are
lying together.

The day is departing with a quiet
kiss.
It lies open at your feet
while you stand saying the blessings.
You can’t create it yourself, but you
can lead the day to its end and see
clearly the smile of its going down.
See how whole it all is,
not diminished for a second,
how you age with the days
that keep dawning,
how you bring your lived-out day
as a gift to eternity.

(Yiddish poem by Jacob Glatstein)
Weekday Minchah

Minchah, literally “gift” or “meal offering,” was the afternoon sacrifice offered when the Temple stood in Jerusalem (Babylonian Talmud, B’rachot 26b). The Sages suggest that the patriarch Isaac originally instituted this service, as it is written: “Isaac went out to meditate in the fields at twilight” (Genesis 24:63).

For the morning service one arises from bed and prays before becoming burdened by the business of the day ahead. Similarly, the evening service occurs when one is coming home at night, after the burdens of work have passed. But Minchah falls in the middle of the day when one is still burdened by work; it requires a concentrated effort to free oneself from business in order to pray the afternoon service. But if one does so, the reward is very great. (Rabbi Yaakov ben Asher, the Tur)

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 will praise Your name forever.
Every day will I praise You;
I will extol Your name forever.

Great is the Eternal and most worthy of praise; God’s greatness is unfathomable.
Generation upon generation will acclaim Your deeds and tell of Your mighty acts.

אַשְׁרֵי
שְׁרֵי יוֹשְׁבֵי בֵיתֶֽךָ ,
אֲנִי יְהלָלֵךְ שָּׁלָה:
אַשְׁרֵי תְּהַלְלֻךָ שֶׁכָּה לָו,
אַשְׁרֵי תְּהַלְלֻךְ שֶׁיְהוָֹה אֱלֹהָיו:

תְּהִלָּה לְדָוִד:

רוֹמִימְךָ , אֱלוֹהַי הַמֶּֽלֶךְ ,
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
ל־יוֹם אֲבָרְכֶֽךָּ ,
כְּבָרָה שִׁמְךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָֹה וּמְהֻלָּל מְאֹד,
וְלִגְדוּרָו אֵין חֵֽקֶר: וּגְבוּרֹתֶֽיךָ יַגִּֽדוּ: שלוש אזכרה והעומד נמחק

God is hiding in the world. Our task is to let the divine emerge from our deeds.
(Rabbi Abraham Joshua Heschel)

According to the Talmud, anyone who recites Ashrei three times each day is assured a place in the World to Come (Babylonian Talmud, B’rachot 4b). Its verses form an alphabetical acrostic, a mnemonic device which was especially helpful when prayerbooks were too expensive to be placed in the hands of every worshipper.
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.

When we worship in public we know our life is part of a larger life, a wave of an ocean of being—first-hand experience for that larger life which is God. (Rabbi Mordecai Kaplan)

Make every effort to pray from the heart. Even if you do not succeed, in the eyes of God the effort is precious. (Rabbi Nachman of Bratzlav)

בָּרוּךְ בָּן בַּרְצַֽלָּב

When we worship in public we know our life is part of a larger life, a wave of an ocean of being—first-hand experience for that larger life which is God. (Rabbi Mordecai Kaplan)
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!

For the blessings we recognize,
and those we fail to recognize,
......
For all these blessings which surround us on
every side
dear God, hear our thanks and accept our
gratitude.
(Ruth Brin)
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

ויִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר

ויִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

בְּעָלְמָא דִּי בְרָא אָמֵן.

כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי ל בֵּית יִשְׂרָאֵל, בַּעֲגָלָא דְּכ אָמֵן.

וּבִזְמַן קָרִיב, וְאִמְרוּ: יְהֵא שְׁמֵהָ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהָ, לְעֵלָּא בְּרִיךְ הוּא דְּקוּדְשָׁא, ל בִּרְכָתָא וְשִׁירָתָא, מִנ כּתֻשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן אָמֵן.

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ויִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהָ רַבָּא.

אָמֵן. בַּעֲלָמָי רֵי בַּרְא הַם הָיָה הַמְּלָכָה, וְיִתְפָּאַר הַנּוֹפִים וְיִתְפָּאַר הַבְּרָכָה בֵּית יִשְׂרָאֵל, וְיַעַל גוֹבֵל בַּרְיָס, אָמֵן.

וּבִזְמַן קָרִיב, וְאִמְרוּ: יְהֵא שְׁמֵהָ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהָ, לְעֵלָּא בְּרִיךְ הוּא דְּקוּדְשָׁא, ל בִּרְכָתָא וְשִׁירָתָא, מִנ כּתֻשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן אָמֵן.

From Psalm 113:2, Daniel 2:20

Does the all-powerful God need such flattery? God has no need for these praises, but we do. The repetition of lavish praise is designed to move us from egocentricity to humility. Once we sufficiently shift our focus away from ourselves, we are ready to advance a relationship with the Divine.

Rabbi Chaninah witnessed this and asked the man: “Why are you using all those words of praise? Shouldn’t the few words of Moses and our Sages be sufficient for your prayer?” The man answered: “It is as if an earthly king had a million gold pieces and someone praised him for owning silver ones. Would that not be an insult to him?” (Babylonian Talmud, B'rachot 33b)
T’fillah

Prayer is the expression of our needs and aspirations, addressed to a great Source of help.... What are those needs? First and foremost, health and food and life itself, without which there is nothing; then, on a higher plane, the need for forgiveness of sin and wrongdoing; and finally that all the great and good causes of the human heart shall be brought to victory, that the poor and oppressed shall be comforted, and wrong righted, and justice done and goodness prevail. (Henry Slonimsky)

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.

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

God preserves the spark of Avraham within every Jew.
(Rabbi Isaac Meir of Ger)
God's Power

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

From Psalm 147:18

From Simchat Torah until Pesach include:
You cause the wind to blow and the rain to fall.

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

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?

During the Ten Days of Repentance include:
Who is like You, Av HaRachamim, who compassionately remembers Your creations for life?

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

Upon waking, one says: “Praised are You, Adonai, who revives the dead,” as sleep is considered to be one-sixtieth of death.

(Jerusalem Talmud, B’rachot 4:2)
God's Holiness

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 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!”

Gradually, the interval between prayer and deed diminishes—until, at last all life becomes a sanctuary.

(sects)

כְּשֵׁם נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם, כְּשֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶֽךָ:
וְקָרָא זֶה אֶל־זֶה וְאָמַר:
קָדוֹשׁ יְהוָֹה קָדוֹשׁ קָדוֹשׁ ל־הָאָֽרֶץ צְבָאוֹת, מְלֹא כְּבוֹדוֹ.
לְעֻמָּתָם בָּרוּךְ יֹאמֵֽרוּ:
כְּבוֹד־יְהוָֹה מִמְּקוֹמוֹ.
בָּרוּךְ דְשְׁכָּה כָּתוּב לֵאמֹר:
בָּרוּךְ כָּנָו־יְהוָֹה מְמַכְּמוֹ.
וּבְדִבְרֵי קיָמֹלךְ יְהוָֹה לְאָמְרוֹ:
בָּרֹא, לְרֹא, לְכָלָֽהָיָה.

כְּבוֹדָה ("God’s glory")
No pursuer can overtake God’s glory.
God’s light casts darkness:
You cannot see God’s splendour.
All majesty, all precious things are God’s, and blessed in God’s hands.

Who am I then? And who am I to burden God with my innumerable songs?
I shall be silent, and by my silence shall I thank the Eternal One.

(David HaKohen, France, late 13th c.)
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

*During the Ten Days of Repentance substitute:

Praised are You, Adonai, the holy Sovereign.

Understanding

You favour humankind with knowledge and teach mortals understanding. Favour us with a measure of Your knowledge, understanding, and insight. Praised are You, Adonai, gracious Giver of knowledge.

Repentance

Cause us to return, Avinu, to Your Torah; draw us near, our Sovereign, to Your service; and lead us in wholehearted repentance back to You. Praised are You, Adonai, who desires repentance.

Yose ben Yo'ezer of Tzereida teaches: “Let your house be a meeting place for sages; sit in the dust of their feet and drink in their words thirstily.” (Pirkei Avot 1:4)

(“from generation to generation”)

Your children will follow your example. If you truly wish your children to study Torah and make it come to life, study it yourself in their presence. Otherwise, they will not devote themselves to Torah, but will simply instruct their children to do so. (Rabbi Menachem Mendel of Kotzk)
Forgiveness

Forgive us, Avinu, for we have sinned; pardon us, our Sovereign, for we have transgressed, for You are the One who pardons and forgives. Praised are You, Adonai, who graciously extends forgiveness.

Redeption

Look upon our affliction and defend our cause; redeem us speedily for the sake of Your name, for You are a mighty Redeemer. Praised are You, Adonai, Redeemer of Israel.

Healing

Heal us, Adonai, and we will be healed. Save us, and we will be saved; for You are our Praise, the One who grants complete healing for all our afflictions.

forgive mostly not from strength, but through imperfections .... We forgive because we too have done the same to others, easy as a mud-slide; or because anger is a fire that must be fed and we are too tired to rise and haul a log. (Marge Piercy)
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.

For You are a Sovereign God, a faithful Healer, the compassionate One. Praised are You, Adonai, Healer of the sick among Your People Israel.

Abundance

Bless us, Adonai, our God; let this year and all the varieties of its produce be for goodness; and bestow blessing upon the face of the earth. Satisfy us with Your bounty and bless our year as the good years. Praised are You, Adonai, who blesses the years.
Freedom

Sound a great shofar for our freedom. Raise up a banner to gather our exiles, and gather us together from the four corners of the earth.
Praised are You, Adonai, who gathers the dispersed of Your People Israel.

Justice

Restore the justice sought by our judges and our counsellors as at the beginning. Remove from us sorrow and sighing, and may You alone reign over us, Adonai, with kindness and compassion. Make us righteous with justice.
Praised are You, Adonai, *Sovereign, Lover of righteousness and justice.

*During the Ten Days of Repentance substitute:

The Sovereign who is Justice.

God who scattered Israel will gather them and guard them as shepherds guard their flocks. (Jeremiah 31:10)

Let justice well up like water, righteousness like an unfailing stream. (Amos 5:24)

ןְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵֽנוּ, וְשָׂא נֵס לְקַבֵּץ גָּלוּיֵֽנוּ, וְקַבְּצֵֽנוּ יַֽחַד מֵאַרְבַּע כַּנְפוֹת הָאָֽרֶץ.
בָּרוּךְ אַתָּה יְיָ, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

וְהָשִֽׁיבָה שׁוֹפְטֵֽינוּ כְָבָרִאשׁוֹנָה, וְיוֹעֲצֵֽינוּ כְַתְּחִלָּה, וְהָסֵר מִמֶּֽנוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵֽינוּ אַתָּה יְיָ לְבַדְּךָ בְּחֶֽסֶד וּבְרַחֲמִים, וְצַדְּקֵֽנוּ בַּמִּשְׁפָּט.
מֶֽלֶךְ אוֹהֵב *
בָּרוּךְ אַתָּה יְיָ, צְדָקָה וּמִשְׁפָּט.

**Shofar ("great shofar")** The shofar will sound once and for all when freedom is found in the four corners of the earth, but until that day, the shofar sounds to awaken us from our complacency. As it is written: “This is the fast I desire: To unlock the fetters of wickedness, and untie the cords of the yoke, to let the oppressed go free, to break off every yoke. It is to share your bread with the hungry, and to take the wretched poor into your home; when you see the naked, to clothe him, and not to ignore your own family. Then shall Your light burst through like the dawn and Your healing spring up instantly” (Isaiah 58:6–8).
Against Enemies

For slanderers let there be no hope, and may all wickedness perish instantly; may all Your enemies be swiftly cut off, and may You quickly uproot, crush, rout, and subdue the insolent speedily in our days. Praised are You, Adonai, who breaks enemies and subdues the insolent.

The Righteous

Over the righteous, over the pious, over the elders of Your People, the House of Israel, over the remnant of their scholars, over the true converts, and over us may Your mercy well up, Adonai, our God. Grant bountiful reward to all who truly trust in Your name and place our lot among them forever. May we not be put to shame, for in You have we put our trust. Praised are You, Adonai, Support and Trust of the righteous.

Nittai the Arbelite teaches: “Distance yourself from a bad neighbour, and do not associate with the wicked.” (Pirkei Avot 1:7)

If you see a group of faithful people standing near you, stand up and embrace them and kiss them, and kiss them and embrace them again. (Ecclesiastes Rabbah 3:5)
For Jerusalem

To Jerusalem, Your city, turn in compassion, and dwell therein as You have promised. Rebuild it soon in our days as an eternal edifice. Praised are You, Adonai, Builder of Jerusalem.

Deliverance

Cause the sprout of deliverance to spring up soon. Let the light of deliverance shine forth according to Your word, for we hope for Your deliverance all the day. Praised are You, Adonai, who causes the light of deliverance to break through.

Hear Our Prayer

Hear our voice, Adonai, our God, have pity and compassion upon us, and accept our prayer with mercy and favour, because You are God who hears prayers and supplication. Our Sovereign, do not turn us away empty, for You listen compassionately for the prayer of Your People Israel. Praised are You, Adonai, who listens to prayer.

May God bless you from Zion. May you see the well-being of Jerusalem all the days of your life. May you live to see your children’s children, with peace upon Israel. (Psalm 128:5–6)

Not knowing which should come first, to improve one’s self or to improve the world, we end up doing neither. Actually, the only way to improve one’s self is by improving the world. (Rabbi Mordecai Kaplan)
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 Rosh Chodesh, Chol HaMo'eid, and Yom HaAtzma'ut include:

Our God and God of our ancestors, be especially mindful of us and 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.
— day of Israel's Independence.

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.

תפילה באהבת קבלי ("receive our prayers with love") There is nothing sought by God except to hear the prayers of Israel. (Midrash Tehilim 116:1)

עבורה ("worship" or "service") Do not limit the form in which you wish to serve God. Be what the moment calls for. Be like a vessel into which anything can be poured—wine, milk, or water. (Rabbi Avraham Yehoshua Heschel of Apt)
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.

From Psalm 79:13

עַל הַנִּסִּים, וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעָשִֽיתָ לַאֲבוֹתֵֽינוּ, בַּיָמִים הָהֵם.

In the days of Matityahu the Hasmonenean 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. But with great compassion, You stood by them in their time of trouble.

From Lamentations 3:22

From Psalm 79:13

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.

We hold in memory Your holiness, Your justice, Your saving power, Your compassion. We hold Your name, the Rock of our life, the Power that shields us in every age. We hold the memory of Your presence, the signs of Your presence, Your wondrous gifts at all times: morning, noon, and night.

Blessed are You, our God, Adonai, Who has saved our People, Who has saved our People from the hand of the enemy. Our God, our King, the God of our ancestors, the God of our fathers: From Eternity to Eternity. Amen.

Gratitude

The older we get, the greater becomes our inclination to give thanks, especially heavenwards. We feel more strongly than we could possibly have ever felt before that life is a free gift, and we receive every unqualifiedly good hour by gratefully reaching out hands for an unexpected gift.

(Martin Buber)
On Chanukah continue:

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.

On Purim 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 Mordechai and Esther, in the capital city of Shushan, the wicked Haman rose up, plotting the destruction of all the Jews. He planned to annihilate them—young and old, women and children—in a single day, the thirteenth of Adar, and to plunder their possessions as well.
But You, in Your great compassion, thwarted his plan, frustrated his scheme.

For all this, O Sovereign God, let Your name be forever praised and exalted.
Whenever a treaty of peace is signed, God is present. (Rabbi Nachman of Bratzlav)

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.

*Praised are You, Adonai, whose name is Goodness. We give You thanks and praise.

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.

*Praised are You, Adonai, whose name is Goodness. We give You thanks and praise.

**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.

*During the Ten Days of Repentance include:* 

Inscribe all the children of Your covenant for good life.
Private Meditation

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

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

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

All are seated.

For the Counting of the Omer, turn to page 25.
To be religious is to feel reverential respect for the cosmos and its Creator, for humanity and its individual members. But it doesn’t stop there. It doesn’t lose itself in mere contemplation. It is also an active response to that which elicits reverence. It is not merely a feeling of the heart but a decision of the will, a commitment to a task, a self-enrollment in a great adventure. (Rabbi John D. Rayner)

This is the essence of the Aleinu, the culmination of the prayer service. We begin with Barechu as the “Call to Worship”; we conclude with Aleinu as the “Call to Service.”

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.”

Isaiah 51:13
Deuteronomy 4:39
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.”

All are seated.

And then all will share equally in the earth’s abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life’s creatures
And then all will live in harmony with each other and the earth
And then everywhere will be called Eden once again.

(Judy Chicago)
The Kaddish is probably among our earliest prayers. It was probably written soon after the destruction of the Second Temple in 70 C.E. Until the eighth century, it had nothing to do with mourning. It was a call for the coming of God's ultimate reign on earth, and was probably recited after a study session or sermon. The Kaddish is composed in Aramaic, the spoken language of the masses when the Second Temple stood. Despite vast speculation, both how and when the Kaddish became associated with mourning is simply unknown. By the eighth century, a Palestinian source (Massechet Sofrim) calls for it to be said when mourners return from the cemetery. (Rabbi Lawrence Hoffman)

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,

From Psalm 113:2, Daniel 2:20

Our Sages teach that there are three partners for every human being: a father, a mother, and the Holy One. A child is used to seeing only his father and mother. The third Partner is invisible. However, when the physical partners leave him and go to the next world, there is an inner feeling rooted deep in the heart of every Jew which pushes him to cast his reliance henceforth upon the third Partner, [saying]: “My father and mother [may] have left me, but God will gather me close” (Psalm 27:10).

The truth is that the physical parent was merely a messenger from the Parent in Heaven. Now that the physical parent’s mission is over, the child binds himself with a strong bond to his Heavenly Parent, as it is written by the Psalmist (Psalm 118:8): “It is better to rely on God than it is to rely on a human being.” (Rabbi Shlomo Wolbe, adapted)
far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

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.

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·ale·h 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.