

# מנחה לחול

## Afternoon Service for Weekdays

*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,  
nobody'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)



*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

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, Psalms 84:5

עוֹד יִהְיֶה לְלוֹךְ סֵלָה:

אֲשֶׁרִי הָעַם שְׂפָכָה לוֹ, Psalms 144:15

אֲשֶׁרִי הָעַם שִׁיְהֵא אֱלֹהָיו:

A Psalm of David.

תִּהְיֶה לְדוֹד: Psalms 145

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.

אֲרוֹמְמָךְ, אֱלֹהֵי הַמֶּלֶךְ,

וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יּוֹם אֶבְרַכְךָ,

וְאֶהַלְלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

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

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,

וְלֹגְדָתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ,

וְגִבוֹרֹתֶיךָ יִגְדִּיחוּ:

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

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

אֲשֶׁרִי (“happy”) 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.

הִדַּר כְּבוֹד הוֹדֶךָ ,  
וּדְבַרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
וְעֵזוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ,  
וּגְדוּלוֹתֶיךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבָךָ יִבְיְעוּ,  
וְצַדִּיקְתָּהּ יִרְנְנוּ:  
חֲנוּן וְרַחוּם יְהוָה,  
אָרוּךְ אַפַּיִם וּגְדֹלַת־חֶסֶד:

טוֹב־יְהוָה לְכָל,  
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:  
יְוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ ,  
וְחִסְדֵיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ,  
וּגְבוּרַתֶךָ יִדְבְּרוּ:  
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם  
גְבוּרַתִּי, וְכְבוֹד הִדַּר  
מַלְכוּתוֹ:

מַלְכוּתֶךָ מַלְכוּת כָּל־עַלְמִים,  
וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:  
סוּמְךָ יְהוָה לְכָל־הַנִּפְלְאִים,  
וְזוֹקֶךָ לְכָל־הַכְּפוּפִים:

*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)*

*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)*

חֲנוּן וְרַחוּם יְהוָה ("gracious and compassionate is the Eternal") Rabbi Yochanan said in the name of Rabbi Yose: "Even God prays." What is God's prayer? Rabbi Zutra answered in the name of Rav: "May it be My will that My love of

compassion overwhelm My demand for strict justice, that I may treat My children with the quality of mercy and that I always deal with them beyond the letter of the Law." (Babylonian Talmud, B'rachot 7a)

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

עֵינֵי־כָל אֵלֶיךָ יִשְׁבְּרוּ,  
 וְאַתָּה נוֹתֵן־לָהֶם  
 אֶת־אֲכָלָם בְּעֵתוֹ;  
 פּוֹתַח אֶת־יָדְךָ,  
 וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

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.

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו,  
 וְחָסִיד בְּכָל־מַעֲשָׂיו;  
 קְרוֹב יְהוָה לְכָל־קֹרְאָיו,  
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:

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.

רִצּוֹן־יִרְאָיו יַעֲשֶׂה,  
 וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם;  
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהֲבָיו,  
 וְאֵת כָּל־הָרָשָׁעִים יִשְׁמִיד:

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

תְּהַלֵּל יְהוָה יְדַבֵּר־פִּי,  
 וּיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קְדֹשׁוֹ  
 לְעוֹלָם וָעֶד:  
 וְאֲנַחְנוּ נְבָרֵךְ יְיָ מֵעַתָּה  
 וְעַד־עוֹלָם.  
 הַלְלוּיָהּ!

*People think they  
 pray to God, but  
 this is not so.  
 Rather, prayer  
 itself is the  
 essence of  
 Divinity. (Rabbi  
 Pinchas of Koretz)*

פּוֹתַח אֶת יָדְךָ ("You open Your hand") The Talmud highlights this verse as the central theme of the prayer, because it celebrates God's gracious care for every creature.

וְאֲנַחְנוּ נְבָרֵךְ יְיָ ("we shall praise God") For the blessings we ask of You and those we cannot ask,

For the blessings You bestow upon us openly and those You give us in secret,

.....

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

## חצי קדיש

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

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

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
אָמֵן. בְּעֶלְמָא דִּי בְרָא  
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ  
בְּחַיֵּינוּ וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם  
וּלְעֵלְמֵי עֲלַמְיָא.

From Psalm  
113:2, Daniel  
2:20

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמְיָרָן  
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

**יִתְגַּדַּל וְיִתְקַדַּשׁ** (“magnified and sanctified”) 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.

**יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר** (“blessed and praised; glorified”) A certain man stood before the Holy Ark and said: “O God, the

great, mighty, fearsome, majestic, powerful, strong, fearless, certain, and honoured.” 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)

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.

אֲדֹנָי, 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 רִבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן.  
גּוֹמֵל חֲסָדִים טוֹבִים,  
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי  
אֲבוֹת, וּמְבִיא גְאֻלָּה לְבָנָי  
בְּנִיחָם 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, לְמַעַנְךָ  
אֱלֹהִים חַיִּים.

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.  
בְּרוּךְ אַתָּה, יְיָ, מִגֵּן  
אַבְרָהָם וּפּוֹקֵד שָׂרָה.

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

## God's Power

## גבורות

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

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי,  
 מַחְיֵה מֵתִים אַתָּה,  
 רַב לְהוֹשִׁיעַ.

### *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,  
 מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים.  
 סוֹמְךָ נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
 וּמַתִּיר אֲסוּרִים, וּמְקִים  
 אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.  
 מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת,  
 וּמִי דוֹמֶה לָךְ, מְלֶךְ מַמְיֵת  
 וּמַחְיֵה וּמַצְמִיחַ יְשׁוּעָה?

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

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

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

מִי כְמוֹךָ, אָב הַרַחֲמִים, זוֹכֵר  
 יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

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

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.  
 בָּרוּךְ אַתָּה יְיָ, מַחְיֵה הַמֵּתִים.

**מַחְיֵה הַמֵּתִים** ("who extends life after  
 death") Upon greeting a friend after a lapse  
 of twelve months or more, one says: "Praised  
 are You, Adonai, who revives the dead."  
 (Babylonian Talmud, B'rachot 58b)

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

## קְדוּשָׁה

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:

נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם  
שִׁמְךָ יְשִׁים אוֹתוֹ בְּשִׁמִּי  
מְרוֹם, כִּכְתוּב עַל  
יַד נְבִיאֶךָ:  
וְקָרָא זֶה אֶל-זֶה וְאָמַר:

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

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

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה  
צְבָאוֹת, מְלֵא כָּל-הָאָרֶץ  
כְּבוֹדוֹ.

Isaiah 6:3

Those facing them declare: “Praised!”

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

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

בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ.

Ezekiel 3:12

And in Your holy words it is written:

וּבְדַבְרֵי קִדְשְׁךָ כִּתוּב לֵאמֹר:

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

יְיָ מֶלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ,  
צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ!

Psalms 146:10

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כְּבוֹדוֹ (“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.

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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

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח  
נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ.  
וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא  
יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל  
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.  
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ.\*

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

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

## 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.

## בינה

אַתָּה חוֹנֵן לְאָדָם דַּעַת,  
וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חֲנִנּוּ  
מֵאֵתְךָ דַּעַת, בִּינָה, וְהִשְׁכַּל.  
בְּרוּךְ אַתָּה יְיָ חוֹנֵן הַדַּעַת.

*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)*

## 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.

## תשובה

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ,  
וְקַרְבֵנוּ מִלִּפְנֵי לְעִבּוֹדָתְךָ,  
וְהַחְזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה  
לְפָנֶיךָ.  
בְּרוּךְ אַתָּה יְיָ הַרוֹצֶה  
בְּתִשׁוּבָה.

לְדוֹר וָדוֹר ("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.

## Redemption

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.

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**סָלַח לָנוּ** (“forgive us”) Why do we say this? I ask God to forgive my neighbour, and she asks God to forgive me. It is written: “You shall love your neighbour as yourself” (Leviticus 19:18). There is no one who knows your many faults better than you! Yet you love yourself nonetheless. So, too, you must love your neighbour, no matter how many faults you see in him. (Chasidic teaching)

## סליחה

סָלַח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ,  
מִחַל לָנוּ, מִלְּפָנֶיךָ, כִּי פָשַׁעְנוּ,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
בְּרוּךְ אַתָּה יְיָ חַנוּן  
הַמְּרַבֵּה לְסִלּוֹחַ.

*We 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)

## גאולה

רְאֵה בְּעֵינֶיךָ, וְרִיבֵה רִיבֵנוּ,  
וּגְאֹלֵנוּ מִדְּהָרָה לְמַעַן שְׁמִיךָ,  
כִּי גוֹאֵל חֲזַק אַתָּה.  
בְּרוּךְ אַתָּה יְיָ, גוֹאֵל יִשְׂרָאֵל.

*The joyful heart is a good medicine; but a broken spirit dries the bones.*  
(Proverbs 17:22)

## רפואה

רְפָאנוּ יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ  
וְנִשְׁעָה, כִּי תִהְיֶה לָנוּ אַתָּה,  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה  
לְכֹל מַכּוֹתֵינוּ.

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**לְמַעַן שְׁמִיךָ** (“for the sake of Your name”) We use whatever power we may have to influence God to fulfill our prayers. When God “defends our cause,” God’s name is magnified on earth. When God “redeems us,” our praise for God’s name increases. In this way, prayer is negotiation.

*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.

יהי רצון מלפניך, יי אלהי ואלהי אבותי, שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לחולה/לחולה, \_\_\_\_\_ בן/בת \_\_\_\_\_, בתוך שאר חולי ישראל.

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

כי אל מלך רופא נאמן ורחמן אתה. ברוך אתה יי רופא חולי עמו ישראל.

### 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.

### ברכת השנים

ברך עלינו, יי אלהינו, את השנה הזאת ואת כל מיני תבואתה לטובה. ותן ברכה על פני האדמה, ושבענו מטובה, וברך שנתנו בשנים הטובות. ברוך אתה יי מברך השנים.

וּשְׂבַעְנוּ מִטוֹבְךָ (“satisfy us with Your bounty”) Even today, [as a widow] I still sit at my own table, eat to my heart’s content, and lie down at night in my own bed. I still have a shilling or so in my pocket to spend, for as long as it pleases the blessed God.

And if my children do not always enjoy good fortune to the extent that I might have hoped, we are nevertheless still alive, thank God, and we thank our Creator.

How many people there are in the world who are more righteous and more pious than we, yet they have not enough food even for a

single meal. There are even some whom I have known personally, who were completely righteous.

How many thanks I owe my Creator for all the kindness that He does for us even when we are not worthy of it. If only we sinful and pitiful mortals would acknowledge His many mercies: The great Creator formed us from matter and inspired us with the knowledge of His holy and awesome Name. Therefore we must serve our Creator wholeheartedly.

(Glückel of Hameln, 17th–18th c.)

## 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.

## חרות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ,  
וְשָׂא נֵס לְקַבֵּץ גְּלוּתֵינוּ,  
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע  
כַּנְפוֹת הָאָרֶץ.  
בְּרוּךְ אַתָּה יְיָ מְקַבֵּץ  
נְדָחֵי עַמּוֹ יִשְׂרָאֵל.

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

## צדקה ומשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוּנָה,  
וְיִוַעֲצֵנוּ כְּבִתְחִלָּה, וְהִסֵּר  
מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ  
עָלֵינוּ אַתָּה יְיָ לְבִדְךָ בְּחֶסֶד  
וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט.  
בְּרוּךְ אַתָּה יְיָ \*מֶלֶךְ אוֹהֵב  
צְדָקָה וּמִשְׁפָּט.

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

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

The Sovereign who is Justice.

הַמֶּלֶךְ הַמִּשְׁפָּט.

שׁוֹפָר גָּדוֹל ("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; and 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.

## למלשינים

וְלַמְלִשְׁיָנִים אֵל תְּהִי תִקְוָה,  
וְכָל הָרָשָׁעָה כִּרְגַע תֵּאבֵד,  
וְכָל אֵיבִיבָה מִהֲרָה יִפְרָתוּ,  
וְהַזְדִּידִים מִהֲרָה תִעַקֶּה  
וְתִשָּׁבֵה וְתִמְגַּר, וְתִכְנִיעַ  
בְּמַהֲרָה בְּיָמֵינוּ.  
בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אֵיבִים  
וּמְכַנְיַע זְדִים.

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

## צדיקים

עַל הַצְּדִיקִים, וְעַל הַחֲסִידִים,  
וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,  
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי  
הַצֶּדֶק, וְעַלֵּינוּ יְהִימוּ רַחֲמֶיךָ,  
יְיָ אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל  
הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת.  
וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם,  
וְלֹא נִבּוֹשׁ, כִּי בָךְ בָּטַחְנוּ.  
בָּרוּךְ אַתָּה יְיָ, מְשַׁעַן וּמַבְטָח  
לְצְדִיקִים.

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

**לַמְלִשְׁיָנִים** ("slanderers") This prayer was instituted in Yavneh, during the time of Rabban Gamliel II, after the destruction of the Second Temple. The "blessing" was added to the *Amidah* in response to the threats posed by such Jewish sects as the Sadducees, Boethusians, Essenes, and those who would become the early Christians. To win the internal Jewish ideological battle, representatives of these groups dared to

approach Roman officials and slander their opponents, leading to the worst kinds of punishment. The sects to whom the prayer originally referred are long gone, but the prayer remains as a call for protection from any threat to the Jewish People—from within and without.

**גְּרֵי הַצֶּדֶק** ("the true converts") Converts to Judaism are included among the righteous of Israel.

## 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.

## שלום ירושלים

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים  
תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ  
כַּאֲשֶׁר דִּבַּרְתָּ, וּבִנֵּה אוֹתָהּ  
בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם.  
בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם.

## קרן ישועה

אֶת צֶמַח הַיְשׁוּעָה מֵהָרָה  
תִּצְמִיחַ, וְקֶרֶן יְשׁוּעָה  
תָּרוּם כְּנֹאמְךָ, כִּי  
לְיִשׁוּעַתְךָ קוִינּוּ כָל הַיּוֹם.  
בְּרוּךְ אַתָּה יְיָ מִצְמִיחַ  
קֶרֶן יְשׁוּעָה.

## שמע קולנו

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס  
וּרְחַם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרַצּוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל  
שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.  
וּמְלַפְנֵיךָ, מְלַכְנוּ, רִיקָם  
אֵל תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ  
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה.

*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)*

**בְּנֵן עוֹלָם** (“an eternal edifice”) This prayer has taken many forms in Reform prayerbooks in order to clarify that we no longer wish for a rebuilding of the Temple nor the resumption of the sacrificial system of worship. The description of Jerusalem as “an eternal edifice”

can be taken as metaphor. Similarly, at the conclusion of the Pesach seder we say: “Next year in Jerusalem!” For some it is a practical prayer for present-day Zionism; for others it is a futuristic prayer for the messianic vision of home.

## Worship

## עבודה

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.

רַצֵּה, יְיָ אֱלֹהֵינוּ, בְּעֵמֶךָ  
יִשְׂרָאֵל, וּתְפַלְתֶּם בְּאַהֲבָה  
תִּקְבַּל, וּתְהִי לְרִצּוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
אֵל קְרוֹב לְכָל קֹרְאָיו, פְּנֵה  
אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׂפּוֹךְ  
רוּחְךָ עָלֵינוּ.

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

### *On Rosh Chodesh, Chol HaMo'ed, and Yom HaAztma'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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא  
וְיִזְכֵּר זְכוּרֹנֵנוּ וְזְכוּרֹן כָּל עַמְּךָ בַּיִת  
יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לְחַן וּלְחֶסֶד  
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

— ראש החדש הזה.

— חג המצות הזה.

— חג הסוכות הזה.

— חג העצמאות הזה.

זְכַרְנָנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקַדְנוּ בּוֹ לְבִרְכָה. אָמֵן.

וְהוֹשִׁיעֵנוּ 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 בְּשׁוֹבֶךָ  
לְצִיּוֹן בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְיָ, הַמְּחַזֵּיר  
שְׂכִינְתוֹ לְצִיּוֹן.

וּתְפַלְתֶּם בְּאַהֲבָה תִּקְבַּל (“receive our  
prayers with love”) There is nothing sought  
by God except to hear the prayers of Israel.  
(Midrash Tehilim 116:1)

עֲבוֹדָה (“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.*

## הודאה

מִוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
 הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר  
 חַיִּינוּ, מְגִן יְשַׁעֲנוּ, אֵתָה הוּא  
 לְדוֹר וָדוֹר. נוֹדָה לָךְ וּנְסַפֵּר  
 תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים  
 בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ  
 הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ  
 שְׂבָכֶל יוֹם עִמָּנוּ, וְעַל  
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכֶל  
 עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.  
 הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,  
 וְהִמְרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ.  
 מִעוֹלָם קוִינּוּ 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.*

*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. But with great compassion, You stood by them in their time of trouble.*

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת,  
 וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלָחְמוֹת  
 שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ, בְּיָמֵים הָהֵם  
 בְּזִמְנֵי הַזֶּה.

בְּיָמֵי מַתִּיתָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,  
 חֲשֵׁמוֹנָאִי וּבָנָיו, כְּשֶׁעָמְדָה מְלָכוּת יַגֵּן  
 הַרְשָׁעָה עַל עַמְךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם  
 תּוֹרָתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,  
 וְאֵתָה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם  
 בְּעֵת צָרָתָם.

*He who will something great is in my eyes a great man—not he who achieves it. For in achievement luck plays a part. The most miraculous of all things is when a man never gives up. (Theodor Herzl)*

**נוֹדָה לָךְ** (“we thank You”) 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.*

רַבַּת אֶת רִיבָם, דָּנַת אֶת דִּינָם, נִקְמַת אֶת נִקְמָתָם. מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִים, וּטְמֵאִים בְּיַד טְהוּרִים, וְרָשָׁעִים בְּיַד צְדִיקִים, וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךְ לְדַבֵּיר בֵּיתְךָ, וּפְנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ לַהֲזוֹרוֹת וּלְהִלָּל לְשִׁמְךָ הַגָּדוֹל.

**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.*

עַל הַנְּסֻיִם, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ, בְּיָמִים הָהֵם בְּזְמַן הַזֶּה.

בְּיָמֵי מֵרְדֵּכַי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לְהַרְגוֹ, וּלְאַבֵּד אֶת כָּל הַיְהוּדִים, מִנְּעַר וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ שְׁנַיִם עָשָׂר. הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַת אֶת עֲצָתוֹ, וְקַלְקַלְתָּ אֶת מַחְשְׁבֹתָיו.

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

וְעַל כָּלֵם וְיִתְבָּרַךְ וְיִתְרוֹמַם  
שְׁמֶךָ, מְלֻכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

*During the Ten Days of Repentance 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 נֶאֱדָה לְהוֹדוֹת.

**Peace**

*Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may ever be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart.*

*\*Praised are You, Adonai, who blesses Your People Israel with peace.*

**ברכת שלום**

שֵׁים שְׁלוֹם, טוֹבָה וּבְרָכָה,  
חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ אָבִינוּ, בְּלָנוּ בְּאֶחָה,  
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ  
נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת  
חַיִּים, וְאַהֲבַת חֶסֶד, וְצַדִּיקָה,  
וּבְרָכָה, וְרַחֲמִים, וְחַיִּים,  
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת  
וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

\*בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת  
עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

*Whenever a treaty of peace is signed, God is present. (Rabbi Nachman of Bratzlav)*

*\*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 וְשְׁלוֹם  
וּפְרֻסָּה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם.

## 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.

## אלהי נצור

אֱלֹהֵי, נִצֹר לְשׁוֹנֵי מִרְעַ,  
וּשְׁפָתַי מִדְבַר מִרְמָה,  
וּלְמַקְלָלֵי נַפְשִׁי תְדוּם,  
וּנְפִשִׁי בְּעַפְרָ לְכָל תְּהִיָּה.  
פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,  
וְכָל הַחֹשְׁבִים עָלַי רָעָה,  
מִהֲרָה הֲפֵר עֲצָתָם וְקִלְקַל  
מִחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן  
שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיִנֶה,  
עֲשֵׂה לְמַעַן קְדֹשְׁתֶּךָ,  
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן  
יִחַלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה  
יִמְיִנֶה וְעַנֵּנִי.

יְהִי לְרָצוֹן אֱמִרֵי־פִי  
וְהִגְיוֹן לִבִּי לְפָנֶיךָ, יְהוָה,  
צוּרִי וְגֹאֲלִי:

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

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

*Rabbi Safra would  
add to his prayer:  
May it be Your will  
that I not sin in  
such a way as to  
bring shame upon  
myself or disgrace  
to my parents.  
(Babylonian Talmud,  
B'rachot 16b-17a)*

*All are seated.*

*For the Counting of the Omer, turn to page 25.*

שְׁפָתַי מִדְבַר מִרְמָה (“[keep] my lips from deceit”) How do we find our Source who is in heaven? We find God by good deeds and the study of Torah. How does the Holy One, Praised be God, find us? Through love, companionship, truth, peace, humility, study; through a good heart; through a no that is no and a yes that is yes. (Seder Eliyahu Rabbah)

עֲשֵׂה שְׁלוֹם (“may the One who causes peace”) Our Rabbis taught: During the *Amidah* one should bow at the beginning and end of the *Avot*, and at the beginning and end of the *Modim*. Even if one wants to bow at the end of every blessing, that person should be taught not to. (Babylonian Talmud, B'rachot 34a)

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."

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת  
הָאֲדָמָה; שֶׁלֹּא שָׁם חִלְקֵנוּ  
בְּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנִם.

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

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד  
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם  
מִמַּעַל, וְשֹׁכֵינַת עֲזוֹ בְּגִבְהֵי  
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין  
עוֹד. אָמֵת מְלַכְנוּ, אָפֶס זוּלָתוֹ,  
כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם  
וְהִשְׁבַּת אֶל-לִבְבָךְ, כִּי יְהוָה  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל  
וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Isaiah 51:13

Deuteronomy  
4:39

*All are seated.*

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

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 לָךְ, יְיָ אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹךְ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כְּרוֹת יִכְרֹתוּן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי.  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי  
אָרֶץ. וַיִּכְרְעוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי  
תֵּבֵל, כִּי לָךְ תִּכְרַע כָּל-בָּרֶךְ,  
תִּשָׁבַע כָּל-לָשׁוֹן. לְפָנֶיךָ, יְיָ  
אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד  
שִׁמְךָ יִקָּר יִתְנֹו, וַיִּקְבְּלוּ כָלֵם  
אֶת עַל מַלְכוּתֶךָ, וְתִמְלֹךְ  
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.  
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא  
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבוֹד,  
כְּפָתוּב בְּתוֹרָתֶךָ: יְהוָה יִמְלֹךְ  
לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

וְנִאָּמַר: וְהָיָה יְהוָה לְמִלְךָ  
עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא  
יְהִי יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

Zechariah 14:9

**בְּיוֹם הַהוּא** (“on that day”)

And then all that has divided us will merge  
And then compassion will be wedded to power  
And then softness will come to a world that is  
harsh and unkind  
And then both men and women will be gentle  
And then both women and men will be strong  
And then no person will be subject to  
another’s will  
And then all will be rich and free and varied  
And then the greed of some will give way to  
the needs of many

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,

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא  
וּלְעֵלְמֵי עֲלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְקוּדְשָׁא, בְּרִיךְ הוּא,

From Psalm  
113:2,  
Daniel 2:20

**קריש יתום** ("mourner's Kaddish") 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.

לְעֵלָא מִן כּל בְּרַכָּתָא וְשִׁירָתָא,  
תְּשַׁבְּחָתָא וְנַחֲמָתָא וְאַמְיָרָן  
בְּעֵלְמָא, וְאַמְרוּ: אָמֵן.

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

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא  
וְחַיִּים עָלֵינוּ וְעַל כּל יִשְׂרָאֵל,  
וְאַמְרוּ: 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 כּל  
יִשְׂרָאֵל, וְאַמְרוּ: 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.*