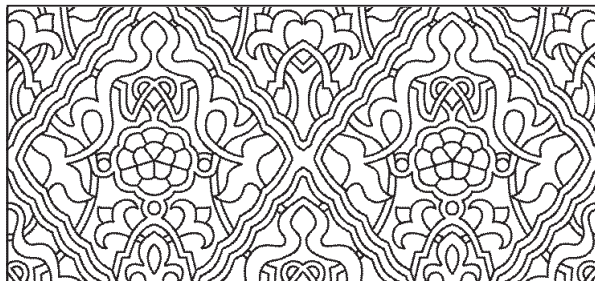


סדור פרחי קדש לבית אבלות

A Prayerbook for the House of Mourning



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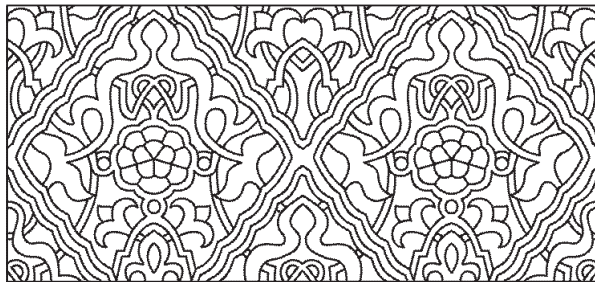
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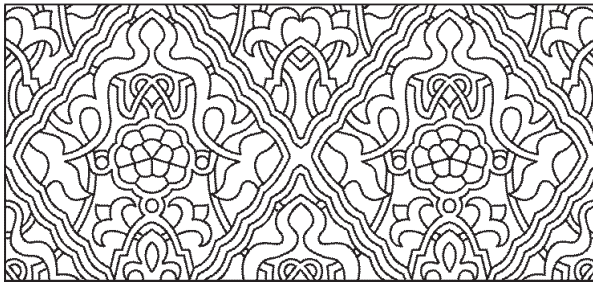
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Dedication

*Holy Blossom Temple's Prayerbook for the House of Mourning
is dedicated by Dr. David Greenberg, Margot Friedman, and Family
to honour all of the past, present, and future Shiva Service Leaders of
Holy Blossom Temple. Through their stalwarth efforts, they bring compassion
and comfort to fellow congregants in their time of greatest need.*

*7th Day of Pesach, 5781
April 3, 2021*



Dedication

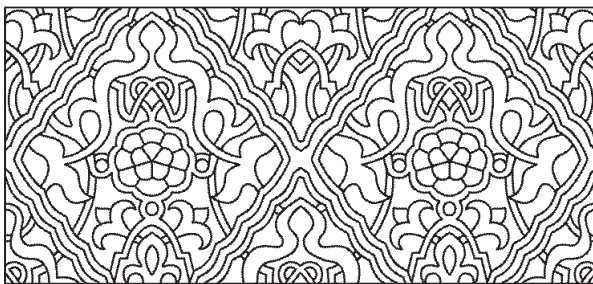
*The complete edition of Siddur Pirchei Kodesh
was made possible by a generous gift from
Hershell Ezrin and Sharyn Salsberg Ezrin*

*In Loving Memory of Their Parents
Marcia and Sydney Ezrin (z"l)
Lillian and Nathan Salsberg (z"l)*

*Leaders of their synagogues like their parents before them,
Marcia and Sydney Ezrin and Lillian and Nathan Salsberg held the prayerbook
as a sacred inheritance to be lovingly entrusted from the hands of one generation
to the next. Presented as a gift before a long journey, when a new home was
established, and at other important moments in the lives of their families,
each siddur was given with personal blessings.*

*Their prayerbooks, now treasured family heirlooms, were inscribed with
genealogical information, lists of names, yahrzeit dates, and the names of towns
from which family members came. The prayers of the Jewish People
have thereby been woven into the lives of the
Ezrin and Salsberg families for generations to come.*

*Marcia and Sydney Ezrin, and Lillian and Nathan Salsberg instilled in
their children a love of Judaism and Israel, of community and
synagogue life. May their spirit and commitment to our tradition
be remembered forever.*



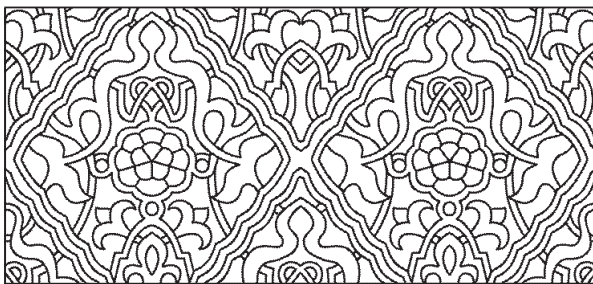
Dedication

Holy Blossom Temple is pleased to have dedicated the complete edition of Siddur Pirchei Kodesh in honour of Rabbi W. Gunther (z"l) and Elizabeth S. Plaut (z"l).

The impact the Plaunts have made on the Jewish world through their writing, teaching, and leading example is beyond measure. Rabbi Plaut served our congregation as its Senior Rabbi from 1961 to 1977 and as its Senior Scholar for the years following his retirement. Together, Rabbi and Mrs. Plaut shaped and strengthened the Holy Blossom Temple community for more than four decades.

This prayerbook is made possible by a personal gift from Judith Plaut, and Rabbi Dr. Jonathan V. (z"l) and Carol Plaut in loving devotion to their parents. This prayerbook is also supported by a number of Temple funds to which congregants have given generously over the years in honour of the Plaut Family.

Rabbi and Mrs. Plaut will forever be treasured by this sacred congregation.



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Introduction

"Let there be peace from Heaven and life for us and for all Israel."

(from the Mourner's Kaddish)

Judaism is a life-affirming religion.

We accept that death is a part of life, yet we are rarely prepared for the many emotions and questions it raises.

When death comes, ritual can become a gentle and steady guide for the living.

When we feel alone, ritual enables friends and family to gather by our side.

When we are speechless, ritual provides the language.

When we are confused and the rhythms of time are thrown off-course, ritual instructs us to put one foot in front of the other as we sanctify the passing of days, weeks, seasons, and years.

When we are weak, ritual offers strength.

When we feel adrift, ritual can be an anchor.

When emotions threaten to overwhelm us, ritual brings comfort and calm.

When we are lost in our grief, ritual shows us the path to life.

When we feel distant from God, ritual draws us nearer to the Source of All Life and All Mysteries.

Just by holding this book in our hands, we tap into the strength of centuries. The echo of our People is in every word. The wisdom of Jewish practice is in every deed. We are part of a chain of tradition that endures hardship and withstands heartbreak.

Sustained by these prayers, we now place ourselves in the footsteps of our ancestors and in the presence of The Eternal One.

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְיֵי צִיּוֹן וִירוּשָׁלַיִם

HaMakom yinachem etchem b'toch sh'ar aveilei Tziyon viYerushalayim.

**May God Who Is Everywhere comfort you among
the mourners of Zion and Jerusalem.**

Rabbi Yael Splansky

Erev Purim, 5781 / February 25, 2021

🕯 On Returning from the Cemetery

הדלקת נר זכרון

When returning from the cemetery and washing hands, gather with loved ones to light the tall shiva candle, and recite the following:

A human soul is the lamp of God.

נֵר יְהוָה נִשְׁמַת אָדָם.

Comforted by precious memories, I/we kindle this memorial light. As this candle burns pure and clear, so may the memory of my/our beloved _____ continue to illumine my life/our lives and to strengthen me/us to walk the path of righteousness.

The memorial candle is lit.

For a male:

His memory is a blessing.

זְכוֹנוֹ לְבִרְכָּה.

For a female:

Her memory is a blessing.

זְכוֹנָהּ לְבִרְכָּה.

Mourners then sit down to a simple and nourishing meal provided by friends and loved ones.

For Gathering with Mourners in Prayer

Two candles may be lit for the duration of the evening service.

- I. We gather with friends and family in the shadow that has fallen on this home. We raise our voices together in prayer to the Source of Life, asking for comfort and strength.

We need light when gloom darkens our home, to whom shall we turn, but to the Creator of light? We need strength and courage when pain and loss confront us; where shall we find them if not in the thought of God who preserves all that is good?

- II. When cherished ties are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times the pain of separation seems more than we can bear, but if we dwell too long on our loss we embitter our hearts and harm ourselves and those about us.

In truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silence in their presence, and when a word will assure them of our love and concern.

Thus, even when _____ is gone, s/he is still with us, moving us, inspiring us to live as, in his/her higher moments, s/he wished to live. We remember _____ now; s/he lives in our hearts; s/he is an abiding blessing.

III.

אָנאַ, יי, הָרוּפֵּא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעֵצְבוֹתָם.
שְׁלֵם נְחוּמִים לְאַבְלִים. חֲזָקָם וְאַמִּצָּם בְּיוֹם אָבֶלָם
וַיְגוֹנָם, וְזָכְרָם לְחַיִּים טוֹבִים וְאַרְפִּים.
תֵּן בְּלָבָם יִרְאַתְךָ וְאַהֲבַתְךָ לְעַבְדְּךָ בְּלִבְבִּי שְׁלֵם.
וּתְהִי אַחֲרֵיתָם שְׁלוֹם. אָמֵן.

O God, Healer of the broken-hearted and Binder of their wounds, console those who mourn. Give them strength and courage in the time of their grief, and remember them for fullness of life.

Fill them with reverence and love for You, that they may serve You with a whole heart, and let them soon be blessed with Your peace. And let us say:

Amen.

מעריב לחול

Evening Service for Weekdays

*The heavenly spheres move in their course,
turning like a potter's wheel,
telling Your glory without lips.
And the earth is fixed in the centre,
suspended from the cords of Your love.*

*The sun hastens to its place to rise again;
it bestows some of its light on the moon;
the dome of heaven is spread out like a tent,
with stars upon it like a flowering garden—
all to display Your fathomless thoughts.*

(Rabbi Moses ibn Ezra, Spain, 11th–12th c.)

The *Ma'ariv* service, also known as *Arvit*, contains the prayer *Ma'ariv Aravim*, in which God is described as the One who brings on the twilight, "rolling light away from darkness and darkness from light." God is praised not only as the Creator of the sun and moon and stars, but also as the One who consistently rules over the rhythms of day and night.

According to Rabbinic legend, the evening service originated with our patriarch Jacob, as it is written: "And he came upon a certain place and stopped there for the night, for the sun had set" (Genesis 28:11). Jacob's dream of the ladder reaching to the heavens took place that very night. Another tradition claims that the Men of the Great Assembly (active in the centuries before 70 C.E.) formulated the three daily prayer services to correspond to the daily sacrifices, which were offered when the Temple stood in Jerusalem (Babylonian Talmud, B'rachot 26b). Others suggest that the evening service simply developed in response to the human need to pray as nightfall descends. The *Hashkiveinu* prayer, found only in the evening liturgy, asks for God's protection from the dangers that can come with darkness.

A Song of Ascents.

שיר המעלות:

Psalms 134

Behold, praise the Eternal, all you
servants of God, who stand by night
in the House of the Eternal One.

הִנֵּה, בָּרוּכוֹ אֶת־יְהוָה
כָּל־עַבְדֵי יְהוָה הָעֹמְדִים
בְּבֵית־יְהוָה בַּלַּיְלוֹת:

Lift up your hands in the sanctuary;
praise the Eternal.

שֹׂאוּ־יְדֵיכֶם קֹדֶשׁ
וּבָרוּכוֹ אֶת־יְהוָה:

May God who made heaven and
earth bless you from Zion.

יְבָרְכֶךָ יְהוָה מִצִּיּוֹן
עֲשֵׂה שְׁמִים וָאָרֶץ:

Adonai Tz'va'ot is with us; the God
of Jacob is our fortress. Selah!

יְהוָה צְבָאוֹת עִמָּנוּ;
מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב. סֵלָה:

Psalms 46:8

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

יְהוָה צְבָאוֹת,
אֲשֶׁר־י אָדָם בִּטְחָ בָּךְ:

Psalms 84:13

Adonai, save!
Sovereign, answer us when we call.

יְהוָה הוֹשִׁיעָה,
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם בְּיוֹם־קְרָאֵנוּ:

Psalms 20:10

This portion of the service consists of the *Sh'ma* itself, and the blessings which introduce and follow it with dramatic and thematic structure. If Judaism were to have a motto, it would be the declaration of "*Sh'ma Yisrael*." While not a prayer, it is prominent in our services; it is the first verse taught to young children; and it is meant to be the last verse spoken before we die. It is the hallmark of monotheism as we testify that God is one, unique, and indivisible. The recitation of the *Sh'ma* is a declaration of our acceptance of the yoke of Heaven, the "watchword of our faith."

All rise.

Call to Worship

Praise the Eternal One
who is praised.

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

Creation

Praised are You, Adonai our God,
Sovereign of the Universe,
whose word brings on the evening,
whose wisdom opens heaven's gates,
whose understanding alters time
and rotates the seasons, and
whose will sets the stars in
their courses in the sky.

ברכו

▼ בְּרַכּוּ אֶת יְיָ הַמְבָרֵךְ:

▼ בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

Rabbi Meir taught: "An angel collects all the prayers that are offered in all the synagogues of the world, weaves them into garlands, and presents them as a crown of glory for the Holy One Praised be God." (Exodus Rabbah 21:4)

מעריב ערבים

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עֶרְבִים, בְּחִכְמָה
פּוֹתַח שְׁעִים, וּבְתִבּוּנָה
מְשַׁנֶּה עֵתִים, וּמַחֲלִיף
אֶת הַיּוֹמִים, וּמַסִּיד אֶת
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרַקִּיעַ, כְּרַצּוֹנוֹ.

God creates day and night, rolling light away from darkness, and darkness from light. God causes day to pass and brings on the night, and separates day from night: Adonai Tz'va'ot is God's name. May the living and eternal God rule over us forever and ever. *Praised are You, Adonai, who brings on the evening.*

Revelation

Unending love have You shown Your People, the House of Israel: Torah and mitzvot, laws and precepts have You taught us. Therefore, Adonai our God, when we lie down and when we rise up, we will reflect on the meaning of Your laws and rejoice in the words of Your Torah and in Your mitzvot forever. For they are our life and the length of our days. On them we shall meditate day and night. May Your love never depart from us. *Praised are You, Adonai, who loves Your People Israel.*

בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר
מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר
וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ
עָלֵינוּ, לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֶרְבִים.

What is the purpose of the whole of creation? That humanity should recognize and know God and give praise to God's holy name.
(Ramban)

אהבת עולם

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ
אֲהַבָּת. תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים, אוֹתָנוּ לַמִּדָּת.
עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ
וּבְקוּמֵנוּ נִשְׁיחַ בְּחֻקֶּיךָ,
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ, וְאַרְךָ יָמֵינוּ,
וּבָהֶם נַהֲגָה יוֹמָם וְלַיְלָה.
וְאֲהַבְתָּךְ אֶל תִּסִּיר מִמֶּנּוּ
לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְיָ, אוֹהֵב
עַמּוֹ יִשְׂרָאֵל.

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

Praised be God's glorious majesty
forever and ever.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

Deuteronomy 6:4

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

All are seated.

You shall love the Eternal One,
your God, with all your heart,
with all your being, with all your
might. Set these words,
which I command you this day,
upon your heart. Impress them
upon your children; speak of them
in your home and on your way,
when you lie down and when
you rise up. Let them be a sign
upon your hand, a symbol
between your eyes. Inscribe them
on the doorposts of your house,
and on your gates.

וְאַהֲבַתְךָ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנִי מִצְוֶה
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם
לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמָה: וְקִשְׁרָתָם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy
6:5–9

*What is the
service of the
heart? This is
prayer. (Babylonian
Talmud, Ta'anit 2a)*

If you carefully obey My mitzvot which I give you this day, to love and serve Adonai your God with all your heart and soul, I will cause rain to fall on your land in season, the autumn rains and the spring rains, that you may gather in your grain, wine, and oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and bow down to them; for then the anger of the Eternal One will blaze against you, and will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly vanish from the good land which the Eternal One gives you. You shall place these words of Mine in your heart and soul. Let them be a sign upon your hand, a symbol between your eyes. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates—that your days and the days of your children may be prolonged in the land, which the Eternal One promised to give your ancestors for as long as the sky is laid out over the earth.

וְהָיָה אִם־שָׁמַעַתְּ אֶת־מִצְוֹתַי אֲשֶׁר
אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֹתִי־
יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מָטָר־
אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּתְּ דִּגְגָה
וּתִירֹשָׁה וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ
לְבִהְמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הַשְּׁמֵרוּ לָכֶם
פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר
וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאָבַדְתֶּם
מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
לָכֶם:
וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לְבַבְכֶם וְעַל־
נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם
וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם
אֶת־בְּנֵיכֶם לְדִבֹּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבִלְכַתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם
עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ
יָמֶיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּי־יָמֵי הַשָּׁמַיִם
עַל־הָאָרֶץ:

The Eternal One spoke to Moses, saying: “Speak to the children of Israel and instruct them to make for themselves tzitzit on the corners of their garments throughout their generations, and to include in the tzitzit on each corner a thread of blue. You shall have the tzitzit, so that when you look upon it you will remember to do all the mitzvot of the Eternal One and you will not follow the desires of your heart and eyes which lead you astray.”

Remember to do all My mitzvot, so shall you consecrate yourselves to your God. I am the Eternal, your God, who led you out of Egypt to be your God; I, Adonai, am your God.

Redemption

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

You are our Sovereign: You deliver us from the hands of oppressors, and save us from the fists of tyrants. You do wonders without number, marvels that surpass our understanding.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם
צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ
עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
תִתְּיוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

Numbers
15:37–39

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהִייתֶם קְדָשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם
מִצְרַיִם לֵהֲיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

Numbers
15:40–41

גאולה

אַמֶּת וְאַמוֹנָה כָּל זֹאת, וְקִיָּם
עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין
זוּלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים.
הָעֹשֶׂה גְדֻלּוֹת עַד אֵין חֶקֶר
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.

The sword comes to the world on account of the delay of justice and perversion of justice. (Pirkei Avot 5:11)

You give us our life; by Your help we survive all who seek our destruction. You did wonders for us in the land of Egypt, miracles and marvels in the land of Pharaoh. You led Your People Israel out, forever to serve You in freedom.

When Your children witnessed Your power, they extolled You and gave You thanks; willingly they enthroned You; and, full of joy, Moses, Miriam, and all Israel sang this song:

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

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

“The Eternal will reign forever and ever!”

And it is said: “The Eternal One delivered Jacob, and redeemed him from a hand mightier than his own.”

Praised are You, Adonai, who redeemed Israel.

הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים,
וְלֹא נָתַן לָמוּט רַגְלֵנוּ.
הָעֲשָׂה לָנוּ נִסִּים בְּפָרְעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת
בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל
מִתּוֹכָם, לְחֵירוֹת עוֹלָם.

וְרָאוּ בָנֶיךָ גְבוּרָתְךָ, שִׁבְחוּךָ וְהוֹדוּ
לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ
עָלֵיהֶם. מִשָּׁה, מֶרְיָם, וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה, וְאָמְרוּ כָלֵם:

מִי־כַמּוֹכָה בָּאֱלֹם, יְהוָה?
מִי כַמּוֹכָה, נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא?

מַלְכוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעַ
יָם לִפְנֵי מִשָּׁה, זֶה אֱלֹהֵי!
עָנוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֶאֱמַר: כִּי־פָדָה יְהוָה אֶת־
יַעֲקֹב, וַגָּאֻלוֹ מִיַּד חֲזָק מִמֶּנּוּ;
בְּרוּךְ אַתָּה יְיָ, גָּאֹל יִשְׂרָאֵל.

Awareness of the Divine begins with wonder. (Rabbi Abraham Joshua Heschel)

Exodus 15:11

Exodus 15:18

Jeremiah 31:10

For Protection

Grant that we may lie down in peace, Adonai our God, and raise us up, O Sovereign, to life renewed. Spread over us the shelter of Your peace; guide us with Your good counsel; and for Your name's sake, be our help. Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge in the shadow of Your wings. Guard our coming and our going, that now and always we may have life and peace.

Praised are You, Adonai, who ever guards Your People Israel.

השכיבנו

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם,
וְהַעֲמִידֵנוּ, מִלִּפְנֵי, לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,
וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלִּפְנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן
בְּעֵדְנוּ. וְהָסֵר מֵעָלֵינוּ אוֹיֵב,
דָּבָר וְחָרָב, וְרָעָב, וְיָגוֹן, וְהָסֵר
שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל
כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ
וּמַצִּילָנוּ אַתָּה, כִּי אֵל מֶלֶךְ חַנוּן
וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאתָנוּ
וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה
וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עַמּוֹ
יִשְׂרָאֵל לָעַד.

*Shalom, by You
I swear; by Your
life, I say, it is
only You I desire.
Come to my
house, Shalom.
(From a 14th–16th c.
Yemenite poem)*

Chatzi Kaddish

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

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

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

חצי קדיש

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם
וּלְעֵלְמֵי עֵלְמֵיָא.

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

From Psalm
113:2, Daniel
2:20

T'fillah

תפילה

This section of the service has many names: the *Sh'moneh Esrei* (the prayer with eighteen blessings—although there later came to be nineteen); the *Amidah* (the standing prayer, as the Zohar refers to it); or simply the *T'fillah* (The Prayer par excellence, as it is named in the Talmud).

The three parts of the *T'fillah* represent the three basic categories of prayer: praise, petition, and thanksgiving. With the first three blessings, the one at prayer praises God, as a loyal subject praises the enthroned ruler before daring to make a request. The middle rubric, composed of thirteen (originally twelve) blessings, contains supplications for oneself, the Jewish People, and all the world. With the last three blessings, the individual takes leave from the inner chamber of the royal palace while expressing gratitude and confidence that God will hear every prayer. (Babylonian Talmud, B'rachot 34a)

All rise.

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ:

Psalms 51:17

Ancestors

אבות

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.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,
וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֶלְיוֹן.

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

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.

גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וְיִמְבִּיא
גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ,
בְּאַהֲבָה.

*The descendants
of Abraham are
characterized
by three traits:
a capacity for
kindness, a sense
of shame, and a
commitment to
doing what is
right. (Babylonian
Talmud, Yevamot
79a)*

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.

זְכֵרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֵהֵם
חַיִּים.

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

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

God's Power

גבורות

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

אַתָּה גִּבּוֹר לְעוֹלָם,
אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לַהוֹשִׁיעַ.

From Simchat Torah until Pesach include:

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

מְשִׁיב הָרוּחַ 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.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.

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

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?

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמַקְיִם
אֲמוֹנָתוֹ לַיֹּשְׁנֵי עֶפְרָה. מִי כָמוֹךָ,
בַּעַל גְּבוּרֹת, וּמִי דוֹמָה לָךְ,
מֶלֶךְ מַמִּית וּמַחְיֶה וּמַצְמִיחַ
יְשׁוּעָה?

During the Ten Days of Repentance include:

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

מִי כָמוֹךָ, אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים?

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

וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְיָ, מַחְיֶה הַמֵּתִים.

The Holiness of God's Name

קְדוּשַׁת הַשֵּׁם

You are holy, Your name is holy, and
those who strive to be holy praise
You day by day. Selah!
**Praised are You, Adonai,
the holy God.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקְדוֹשִׁים בְּכָל יוֹם
יְהַלְלוּךָ, סֵלָה.
*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

*You shall be holy,
for I, Adonai your
God, am holy.
(Leviticus 19:2)*

**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.

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.

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.

בינה

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלִמָּד
לְאָנוֹשׁ בִּינָה. חֲנֹנֵנוּ מֵאַתָּה דַּעַת,
בִּינָה, וְהַשְׁכָּל.
בְּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדַּעַת.

*Ben Zoma taught:
"Who is wise? The
one who learns
from every human
being."
(Pirkei Avot 4:1)*

תשובה

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ,
וְקַרְבֵּנוּ מִלְכֵּנוּ לַעֲבוֹדָתְךָ,
וְהַחְזִירֵנוּ בְּתִשְׁבּוּבָה
שְׁלָמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְיָ, הַרוֹצֶה
בְּתִשְׁבּוּבָה.

*Great is t'shuvah;
it brings healing
to the world.
(Babylonian Talmud,
Yoma 86a)*

סליחה

סִלַּח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,
מִחַל לָנוּ, מִלְכֵּנוּ, כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְיָ, חֲנוּן
הַמֵּרַבָּה לְסִלּוּחַ.

*One must be
straight with other
human beings the
same way one is
straight with the
Omnipresent.
(Jerusalem Talmud,
Sh'kalim 3)*

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.

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 heal-
ing 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.*

גאולה

רֵאֵה בְּעֵינֶיךָ וְרִיבָה רִיבֵנוּ,
וּגְאֹלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ,
כִּי גּוֹאֵל חֹזֵק אַתָּה.
בְּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל.

*Whether it be an
individual or a
people, those who
shut out the real-
ization of their
flaws are shutting
out redemption.
We can be
redeemed only to
the extent to which
we see ourselves.
(Chasidic teaching)*

רפואה

רְפָאֵנוּ יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ
וְנוֹשְׁעָה, כִּי תִהְלֹתֵנוּ אַתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה
לְכָל מַכּוֹתֵינוּ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֵלֵהֶי
אֲבוֹתַי, שֶׁתִּשְׁלַח מִהֶרָה רְפוּאָה שְׁלֵמָה
מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף
לְחוּלָה/לְחוּלָה,
בֶּן/בַּת _____ ,
בְּתוֹךְ שְׁאֵר חוּלֵי יִשְׂרָאֵל.

כִּי אַל מֶלֶךְ רוּפָא נֶאֱמָן
וּרְחֻמָּן אַתָּה.
בְּרוּךְ אַתָּה יְיָ, רוּפָא
חוּלֵי עַמּוֹ יִשְׂרָאֵל.

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.

ברכת השנים

בָּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ,
אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה עַל
פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָךְ,
וּבְרַךְ שְׁנָתֵנוּ כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים.

חרות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ,
וְשֵׂא נֵס לְקַבֵּץ גְּלוּתֵינוּ וְקַבְּצֵנוּ
יַחַד מֵאֲרָבַע כְּנָפוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְיָ, מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל.

צדקה ומשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְּרָאשׁוֹנָה,
וְיִוָּעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר
מִמֶּנּוּ יִגּוֹן וְאַנְחָה, וּמְלוֹךְ
עָלֵינוּ אַתָּה יְיָ לְבִדְךָ בְּחֶסֶד
וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְיָ, *מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence: these are the features of the Jewish tradition which make me thank my lucky stars I belong to it. (Albert Einstein)

הַמֶּלֶךְ הַמִּשְׁפָּט.

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.*

למלשינים

וְלַמְלִשְׁיָנִים אֵל תְּהִי תִקְוָה,
וְכָל הָרָשָׁעָה בְּרִגְעַ תֵּאָבֵד,
וְכָל אֹיְבֶיךָ מִהֲרָה יִכָּרְתוּ,
וְהַזֵּדִים מִהֲרָה תַעֲקֶה,
וְתִשָּׁבֵר, וְתִמָּגֵר, וְתִכְנִיעַ
בְּמִהֲרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אֹיְבִים
וּמַכְנִיעַ זֵדִים.

*Rabbi Shlomo asked:
"What is the worst
thing the impulse to
evil can achieve?"
And he answered:
"To make a human
being forget he is
the son of a King."
(Chasidic teaching)*

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.*

צדיקים

עַל הַצַּדִּיקִים, וְעַל הַחֲסִידִים,
וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל
גִּרֵּי הָעֵדֶק, וְעַלֵּינוּ יְהוּמוֹ
רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ, וְתֵן
שָׂכָר טוֹב לְכָל הַבוֹטְחִים
בְּשִׁמְךָ בְּאַמֶּת. וְשִׁים חֶלְקֵנוּ
עִמָּהֶם לְעוֹלָם, וְלֹא גִבוּשׁ,
כִּי בָּךְ בָּטַחְנוּ.
בָּרוּךְ אַתָּה יְיָ, מְשַׁעַן וּמַבְטָח
לְצַדִּיקִים.

*The [only] difference
between the wicked
and the righteous is
that the wicked are
controlled by their
passions and the
righteous have their
passions under
control. (Genesis
Rabbah 34:10)*

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 עִירָךְ בְּרַחֲמִים
תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ
כְּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ
בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם.
בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

*If I forget you,
O Jerusalem, let my
right hand wither. Let
my tongue cleave to
my palate if I do not
remember;
if I do not set
Jerusalem above my
highest joy.
(Psalm 137:5-6)*

קרן ישועה

אֶת צֶמַח הַיְשׁוּעָה מְהֵרָה
תַּצְמִיחַ, וְקֶרֶן יְשׁוּעָה תִּרְוֵם
כְּנֶאֱמָה, כִּי לִישׁוּעָתְךָ
קוִינוּ כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְיָ, מַצְמִיחַ
קֶרֶן יְשׁוּעָה.

שמע קולנו

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל
שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים
אַתָּה. וּמִלְפָּנֶיךָ, מִלְכֵּנוּ, רִיקָם
אֵל תִּשְׁבִּיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה.

*When you call Me
and come and
pray to Me, I will
hear you. When
you seek Me, you
will find Me, if
only you search
for Me whole-
heartedly. I shall
let you find Me,
says the Eternal
One. (Jeremiah
29:12-14)*

Worship

Be gracious, Adonai our God,
to Your People Israel, and
receive our prayers with love.
May our worship always be
acceptable to You.

Draw near to all who seek You;
turn to all who serve You;
grace us with the presence of
Your spirit.

עבודה

רִצָּה, יְיָ אֱלֹהֵינוּ, בְּעִמְךָ יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל,
וְתֵהי לְרִצּוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עִמָּךְ.

אֵל קְרוֹב לְכָל קֹרְאִיו, פָּנֶה
אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפוּךְ
רוּחְךָ עָלֵינוּ.

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

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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא
וְיִזְכֹּר זְכוּרֹנוֹ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ, לְטוֹבָה, לַחֵן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

— ראש החדש הזה.

— חג המצות הזה.

— חג הסוכות הזה.

— חג העצמאות הזה.

זְכַרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפָקְדְנוּ בּוֹ לְבִרְכָּה. אָמֵן.

וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן.

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

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ
לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה, יְיָ, הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן.

We gratefully acknowledge that You are Adonai our God, the God of our People for all time. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times: morning, noon, and night. You are Goodness; Your mercies never end. You are Compassion; Your love has never failed. You have always been our Hope.

מִדְּרָשׁ אֲכִיבָא
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן
יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נִסֵּיךָ שְׂבָכָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל יֵת,
עֶרֶב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב, כִּי לֹא־כָּלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ.
מִעוֹלָם קִוִּינוּ לָךְ.

Rabbi Akiva
taught: "Be not
like those who
honour their gods
in
prosperity and
curse them in
adversity. In
pleasure or pain,
give thanks!"
(Midrash Mechilta)

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 הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמַּלְחָמוֹת שֶׁעָשִׂיתָ
לְאֲבוֹתֵינוּ, בְּיָמֵים הָהֵם
בְּזִמְנֵי הַזֶּה.

בְּיָמֵי מַתִּיתְיָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,
חֲשֹׁמוֹנָאִי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן
הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁבִּיחַם
תּוֹרָתְךָ, וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה
בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם.

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.*

רַבָּתָּ אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם,
נִקְמְתָ אֶת נִקְמָתָם.

מִסֶּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד
מַעֲטִים, וּטְמֵאִים בְּיַד טְהוּרִים, וְרָשָׁעִים
בְּיַד צְדִיקִים, וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה
וּפְרָקָן כְּהִיּוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנוֹיֶךָ
לְדַבֵּר בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת
מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצּוֹת קֹדֶשְׁךָ,
וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת
וּלְהַלֵּל 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 plun-
der their possessions as well.*

*But You, in Your great compassion,
thwarted his plan and frustrated his
scheme.*

עַל הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמַּלְחָמוֹת שֶׁעָשִׂיתָ
לְאַבוֹתֵינוּ, בְּיָמֵים הָהֵם בְּזִמְן הַזֶּה.

בִּימֵי מָרְדֳּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה,
בְּשַׁעֲמֹד עֲלֵיהֶם הָמָן הָרָשָׁע, בְּקֹשׁ
לְהַשְׁמִיד, לְהַרְגוֹ, וּלְאַבֵּד אֶת כָּל
הַיְּהוּדִים, מִנֶּעַר וְעַד זָקֵן, טַף וְנָשִׁים,
בְּיוֹם אֶחָד, בְּשִׁלּוּשֵׁה עֶשֶׂר לַחֹדֶשׁ שְׁנֵים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר,
וּשְׁלָלָם לָבוֹז.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הִפְרָתָּ אֶת עֲצָתוֹ,
וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

*The one who is
distressed by the
tribulations of the
People Israel and
offers prayers to
dispel them is
permitted to
complain against
God. (Rabbi Nachman
of Bratzlav)*

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

וְעַל כָּל־מַעֲלֹתֵינוּ וְיִתְרוֹמֵם
שְׁמֶךָ, מְלִכֵנוּ, 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, וַיְהִלּוּ
אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.
בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ
וְלָךְ נִצָּה לְהוֹדוֹת.

Peace

ברכת שלום

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.*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עֲמָךְ
תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Where there
is no peace,
prayers are not
heard. (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 וְשָׁלוֹם וּפְרִיָּתָהּ
טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֱלֹהֵינוּ
וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

*A peace which
comes from fear
and not from the
heart is the
opposite of
peace. (Rabbi Levi
Gersonides)*

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

אֱלֹהִי, נֹצֵר לְשׁוֹנִי מִרָע, וּשְׁפָתִי
מִדְבַּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
תְּדוּם, וְנַפְשִׁי כְּעֹפֵר לְכָל תַּהֲיָה.
פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוּף נַפְשִׁי, וְכָל הַחוֹשְׁבִּים עָלַי
רָעָה, מִהֲרָה הֲפֹר עֲצָתָם וְקַלְקֵל
מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן
קִדְשֶׁתְּךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ.
לִמְעַן יַחְלִצוּן יְדִידֶיךָ. הוֹשִׁיעָה
יְמִינְךָ וְעַנֵּנִי.

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

*Better a few
prayers spoken
with intention
than many words
prayed without
intention.*

(Shulchan Aruch,
Orach Chayim 1:4)

יִהְיוּ לְרָצוֹן אֲמֵרֶי-פִי וְהִגִּיוֹן לִבִּי
לִפְנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי:

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

All are seated.

Counting the Omer

ספירת העומר

From the second night of Pesach to Shavuot, the Omer is counted.

Here I am now ready and prepared to fulfill the mitzvah of counting the Omer, as it is written in the Torah: “You shall count for yourselves from the day after the holy day, from the day you bring the sheaf of wave-offering, seven complete weeks. You must count until the day after the seventh week—fifty days.”

הִנְנִי מוֹכֵן וּמְזֻמָּן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל
סְפִירַת הָעֹמֶר כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:
וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשָּׁבַת מִיּוֹם
הַבִּיאְכֶם אֶת-עֹמֶר הַתְּנוּפָה שֶׁבַע
שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה: עַד מַמַּחֲרַת
הַשָּׁבַת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

Leviticus 23:15

All rise.

Praised are You, Adonai our God,
Sovereign of the Universe,
who has sanctified us with mitzvot, and
has commanded us concerning the
counting of the Omer.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת
הָעֹמֶר.

*Teach us to
number our
days that we
may attain
a heart of
wisdom.*

(Psalm 90:12)

- This is the first day of the Omer.
- This is the _____ day of the Omer.

• הַיּוֹם יוֹם אֶחָד בַּעֲמֹר.
• הַיּוֹם _____ יָמִים בַּעֲמֹר.

Religion is a momentous possibility, the possibility, namely, that what is highest in spirit is also deepest in nature.... That the things that matter most are not at the mercy of the things that matter least. (Henry Slonimsky)

In Rabbinic tradition, a sermon teaching usually concludes with a *nechemta*, a message of comfort and hope for the future. The Rabbis who compiled the siddur positioned the *Aleinu*, with its messianic vision of one united humanity, as the *nechemta* of the prayer 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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה;
שֶׁלֹא שָׂם חֶלְקֵנוּ כֶּהֱם,
וְגִרְלָנוּ כְּכָל הַמוֹנִם.

You shall be a blessing ... and by you shall all the families of the earth be blessed.
(Genesis, 12:2-3)

וְאֶנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל,
וּשְׂכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ, אֵין עוֹד. אָמֵת
מִלְּפָנָיו אָפֶס זִוְלָתוֹ,

Isaiah 51:13

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.”

בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
 וְהִשְׁבַּת אֶל-לִבָּהּ, כִּי יְהוָה הוּא
 הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-
 הָאָרֶץ מִתַּחַת, אֵין עוֹד:

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.”*

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזָךְ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהַאֲלִילִים כָּרוֹת יִכְרֹתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדִּי.
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.
 יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל,
 כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ, תִּשָּׁבַע
 כָּל-לָשׁוֹן. לִפְנֶיךָ, יְיָ אֱלֹהֵינוּ,
 יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ
 יִקָּר יִתְנַג, וַיִּקְבְּלוּ כָּלֵם אֶת עַל
 מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
 לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ
 הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,
 בְּכָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ
 לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

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.”

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

Zechariah 14:9

*Words of memory may be offered to honour the deceased and comfort the mourners.
A selection of Psalms may be read (pages 100-106).*



A Song of David.

מִזְמוֹר לְדָוִד:

Psalms 23

The Eternal is my Shepherd,
I shall not want.

יְהוָה רֹעִי לֹא אֶחְסָר:

God makes me lie down in
green pastures, leads me beside
still waters;

בְּנֵאֻת דָּשָׁא יִרְבִּיצֵנִי,
עַל־מֵי מְנַחֹת יְנַהֲלֵנִי:

God restores my soul,
and leads me in right paths
for the sake of God's name.

נַפְשִׁי יִשׁוּבֵב, יְנַחֲנִי
בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:

Though I walk through the valley of
the shadow of death, I shall fear no
evil, for You are with me.

גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת
לֹא־אִירָא רָע, כִּי־אַתָּה עִמָּדִי.

With rod and staff
You comfort me.

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ,
הִמָּה יְנַחֲמֵנִי:

You have set a table before me
in the presence of my enemies;

תַּעֲרֹךְ לִפְנֵי שֻׁלְחָן נֹגֵד צָרָי.

You have anointed my head with
oil; my cup overflows.

דִּשַׁנְתָּ בְּשֶׁמֶן רֹאשִׁי, כּוֹסִי רוֹיֵה:

Surely goodness and mercy shall
follow me all the days of my life.

אֵךְ טוֹב וְחֶסֶד יְרַדְפוּנִי
כָּל־יְמֵי חַיִּי.

And I shall dwell in the house of
the Eternal forever.

וְשָׁבְתִי בְּבֵית־יְהוָה
לְאָרְךָ יָמִים:

El Malei Rachamim

אל מלא רחמים

All rise.

O God, full of compassion, who dwells on high, grant perfect rest in Your sheltering Presence to the soul of my/our beloved _____, who has entered eternity. May he/she be exalted among the souls of the holy and pure, who radiate like the illuminated heavens. Merciful God, let him/her find refuge in the shadow of Your wings and let his/her soul be bound up in the bond of life everlasting. God is his/her inheritance. May he/she rest in peace. *Amen.*

אל מלא רחמים, שוכן במרומים,
המצא מנוחה נכונה תחת כנפיה
השכינה עם קדושים וטהורים
בזהר הרקיע מזהירים את
נשמת _____
שהלך לעולמו/שהלכה לעולמה.
בעל הרחמים יסתיירהו/יסתיירה
בסתר כנפיו לעולמים. ויצרור
בצרור החיים את נשמתו/
נשמתה. יי הוא נחלתו/נחלתה
וינוח/ ותנוח בשלום על
משכבו/ משכבה, ונאמר: אמן.

*The dust
returns to the
earth as it was,
but the spirit
returns unto
God who gave
it. (Ecclesiastes
12:7)*

Family and Friends say together:

Eternal One, God of all humankind, be close to the hearts of those who grieve. Console them with Your embrace, and strengthen them with the assurance that the human soul is enduring and indestructable. As we pray for perfect peace for those whose lives have ended, so do we ask You to give comfort and courage to the living.

Mourners say:

May the knowledge of Your Nearness be our strength, O God, for You are with us in joy and sorrow, in light and darkness, in life and death.

Machzor Vitry, a twelfth century French halachic collection, records the story of Rabbi Akiva who met the distressed soul of a man who had died. Rabbi Akiva finds the man's son, teaches him Torah, invites him to lead services and recite the Kaddish. Because of these acts, the soul of the father is finally put to rest. (Rabbi Lawrence Hoffman)

From this source the custom developed that one should recite Kaddish for a year to ensure his or her parent's place in heaven. The year was then scaled back to eleven months, to signify that one's parent is not dependent on the Kaddish to secure a place in heaven, but rather, had already earned such reward by his or her own merits.

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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֹלָם וּלְעֹלָמֵי עֲלָמֵיָא.

From Psalm 113:2,
Daniel 2:20

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.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשָּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא,
בְּרִיךְ הוּא, לְעֹלָא מִן כָּל בְּרַכְתָּא
וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרִין בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

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

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

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba. **A·mein.**
Be-al-ma di-ve-ra chir-u-tei, ve-yam-lich mal-chu-tei
be-cha-yei-chon u-ve-yo-mei-chon u-ve-cha-yei
de-chol Beit Yis-ra-eil, ba-a-ga-la u-vi-ze-man ka-riv,
ve-im·ru: **A·mein.**

Ye·hei she-mei ra-ba me·va·rach le·a·lam u·le·al·mei al·ma·ya.

Yit·ba·rach ve·yish·ta·bach ve·yit·pa·ar ve·yit·ro·mam ve·yit·na·sei
ve·yit·ha·dar ve·yit·aleh ve·yit·ha·lal she-mei de-Ku-de-sha, **be·rich Hu,**
le·ei·la min kol bir·cha·ta ve·shi·ra·ta tush·be·cha·ta ve·ne·che·ma·ta
da·a·mi·ran be·al·ma ve·im·ru: **A·mein.**

Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu
ve·al kol Yis·ra·eil, ve·im·ru: **A·mein.**

O·seh sha·lom bim·ro·mav, Hu ya·a·seh sha·lom a·lei·nu
ve·al kol Yis·ra·eil, ve·im·ru: **A·mein.**



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

Family and friends may say to the mourners:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבִילֵי צִיּוֹן וִירוּשָׁלַיִם.
HaMakom yinachem etchem b'toch sh'ar aveilei Tziyon viYerushalayim.

**May God Who is Everywhere comfort you among
the mourners of Zion and Jersusalem.**

שחרית לחול

Morning Service for Weekdays

*When they sang together,
when my morning stars sang
as the night was ending and light came up from all sides;*

*when the night was ending,
the darkness expelled,
and my sun rose in the East;*

*when my thoughts shook off slumber
and my limbs woke from their sleep of night
then I sought to greet the dawn with music*

and to worship the morning with song.

(Meshullam ben Solomon da Piera, Spain, 13th c.)

These early morning prayers were originally recited at home to accompany the daily rituals of rising, washing, attending to bodily needs, and dressing. As one regains full consciousness, these blessings offer thanks for body, mind, and soul. They acknowledge one's place in the world of nature, the family of humanity, and the People Israel. These prayers may also be recited in the synagogue as a private meditation to ready oneself for the communal worship service.

Thanking God

I give thanks to You, living and everlasting Sovereign, for You have mercifully restored my soul. Abounding is Your faithfulness.

For Health

Praised are You, Adonai our God, Sovereign of the Universe, who has made the human form with wisdom. You have created within it an intricate system of valves and vital organs. It is revealed and known before Your Throne of Glory that if even one were to fail, it would be impossible to sustain oneself and stand before You. Praised are you, Adonai, Healer of all flesh and Maker of wonders.

מודה אני

מוֹדֶה/מוֹדֶה אֲנִי לְפָנֶיךָ, מֶלֶךְ
חַי וְקַיִם, שֶׁהַחַיּוּת בִּי נִשְׁמָתִי
בְּחֶמְלָה; רַבָּה אֱמוּנָתְךָ.

The soul of a human being is the lamp of God. With it, God searches all the hidden chambers.
(Proverbs 20:27)

אשר יצר

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם
בְּחֶכְמָה, וּבָרָא בּוֹ נִקְבִּים
נִקְבִּים, חֲלוּלִים חֲלוּלִים.
גָּלוּי וִידוּעַ לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ,
שֶׁאִם יִפְתַּח אֶחָד מֵהֶם, אוֹ
יִסְתֵּם אֶחָד מֵהֶם, אֵי אֶפְשָׁר
לְהִתְקִים וְלַעֲמֹד לְפָנֶיךָ.
בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר
וּמַפְלִיא לַעֲשׂוֹת.

Babylonian
Talmud, B'rachot
60b

One who is cured of a dangerous illness praises God. Why should we not praise God, too, when we are granted health and protected from illness?
(The Radziminer Rebbe)

Morning Service for Weekdays

שחרית לחול

According to Rabbinic tradition, Abraham instituted the first *Shacharit* service, as it is written: “And Abraham rose up early in the morning to the place where he had stood” (Genesis 19:27).

The morning weekday service consists of four major units: the preparatory prayers, the *Sh'ma* and its blessings, the *Amidah*, and the Torah service on Mondays, Thursdays, and special days (such as Rosh Chodesh and the intermediate days of Festivals). For some, morning is the most natural time to pray: We are grateful that the light of day has returned; we are thankful that our bodily strength has been restored with a good night's rest. For others, waking comes slowly. We need God's help to “remove sleep from the eyes and slumber from the eyelids.” Rabbi Abraham Joshua Heschel admits: “I am not always in the mood to pray. I do not always have the vision and strength to say a word in the presence of God. But when I am weak, it is the law that gives me strength; when my vision is dim, it is duty that gives me insight.” For those who make morning prayer a habit, it becomes like morning exercise. Just as the body needs to move, the soul needs to be moved.

In God's House

מה טבו

How lovely are your tents, O Jacob,
your dwelling places, O Israel!

מֵה־טָבוֹ אֹהֲלֶיךָ, יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל!

Numbers 24:5

As for me, O God, abounding in
grace, I enter Your House.
I worship with awe
in Your holy Temple.

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,
אֲשַׁתְּחֶה אֶל־הֵיכַל־קֹדֶשְׁךָ
בִּירְאָתְךָ:

Psalms 5:8

Adonai, I love this sanctuary,
the dwelling place of Your glory.
Humbly I worship and humbly
I seek blessing from the Eternal,
my Maker.

יְהוָה, אֶהְבֵּתִי מְעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:
וְאֲנִי אֲשַׁתְּחֶה וְאֶבְרָכָה,
אֶבְרָכָה לִפְנֵי־יְהוָה עֹשִׂי:

Psalms 26:8

Hinei Mah Tov!
*Behold how good
and how pleasant
it is when kinfolk
sit together as
one.* (Psalms 133:1)

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

וְאֲנִי, תַּפִּלַּתִּי־לָךְ, יְהוָה,
עַתָּה רְצֹנִי;
אֱלֹהִים, בְּרַב־חַסְדֶּךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

Psalms 69:14

For Torah Study

Praised are You, Adonai our God,
Sovereign of the Universe, who
has sanctified us with mitzvot,
and has commanded us to engage
in words of Torah.

*Adonai our God, make the
words of Your Torah sweet in
our mouths, and in the mouths
of Your People Israel, so that we
and our children shall come to
know Your name and study
Torah for its own sake.*

*Praised are You, Adonai, Teacher
of Torah to Your People Israel.*

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

לעסוק בדברי תורה

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַיְצַוֵּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

*Yehoshua ben
Perachiah says:
"Get yourself a
teacher and acquire
for yourself a study
partner." (Pirkei
Avot 1:6)*

וְהָעֵרֵב נָא, יְיָ אֱלֹהֵינוּ,
אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ, וּבְפִי
עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ
וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמְּךָ בֵּית
יִשְׂרָאֵל, בְּלִנּוּ יוֹדְעֵי שְׁמֶךָ
וְלִוְמֵי תוֹרָתְךָ, לְשִׁמְחָה.
בְּרוּךְ אַתָּה, יְיָ, הַמְלַמֵּד תוֹרָה
לְעַמּוֹ יִשְׂרָאֵל.

*Honey and
milk shall be
under your
tongue.
(Song of Songs
4:11)*

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

Priestly Benediction

May God bless you and protect you.
May it be God's will!

May God's Presence shine upon
you and be gracious to you.
May it be God's will!

May God's favour turn to you
and grant you peace.
May it be God's will!

Obligations Without Measure

These are the obligations without
measure, whose reward, too, is
without measure, in this world
and in the World to Come:

*To honour father and mother,
to act responsibly—one to the other,
to hasten to the house of study both
morning and evening,*

ברכת כהנים

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:
בֵּן יְהִי רָצוֹן.

יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:
בֵּן יְהִי רָצוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שְׁלוֹם:
בֵּן יְהִי רָצוֹן.

Numbers
6:24–26

Rabban Gamliel,
the son of
Rabbi Yehudah
HaNasi, taught:
“Make God's will
your will, so
that God will
make your will
God's will.”
(Pirkei Avot 2:4)

אלו דברים

אֵלּוּ דְּבָרִים שְׂאִין לָהֶם שְׂעוֹר,
שְׂאָדָם אוֹכֵל פְּרוּתֵיהֶם
בְּעוֹלָם הַזֶּה וַהֲקָרָן קִיָּמָת לֹו
לְעוֹלָם הַבָּא, וְאֵלּוּ הֵן:

כְּבוֹד אָב וָאִם,
וּגְמִילוּת חֲסָדִים,
וְהִשְׁכָּמַת בֵּית הַמִּדְרָשׁ
שְׁחֲרִית וְעֶרְבִית,

Mishnah Pe'ah
1:1; Babylonian
Talmud,
Shabbat 127a

to welcome the stranger,
to visit the sick,
to rejoice with bride and groom,
to accompany the dead to the grave,
to pray with sincerity,
to make peace between one and
another;
but the study of Torah rivals them all.

For the Soul

*My God, the soul You have given me
is pure! You created and formed it.
You breathed it into me and watch
over it with care. So long as my soul
remains within me I shall give thanks
to You, my God and God of my
ancestors, Sovereign of all creation,
Protector of every human spirit.*

*Praised are You, Adonai, in whose
hand are the souls of all the living and
the spirit of every human being.*

וְהִכָּנַסְתָּ אוֹרְחִים,
וּבִקּוּר חוֹלִים,
וְהִכָּנַסְתָּ כָּלָה,
וּלְוִיַּת הַמֵּת,
וְעִיּוֹן תַּפְּלָה,
וְהִבָּאת שְׁלוֹם בֵּין
אָדָם לַחֲבֵרוֹ;
וּתְלַמּוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

אלהי נשמה

אֱלֹהִי, נִשְׁמָה שְׁנַתָּת בִּי
טְהוֹרָה הִיא! אַתָּה בְּרָאתָהּ,
אַתָּה יִצְרָתָהּ, אַתָּה נִפְחָתָהּ
בִּי, וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי,
מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ,
יְיָ אֱלֹהִי וְאֱלֹהֵי אֲבוֹתַי,
רַבּוֹן כָּל הַמַּעֲשִׂים,
אֲדוֹן כָּל הַנְּשָׁמוֹת.

בְּרוּךְ אַתָּה יְיָ, אֲשֶׁר בְּיָדוֹ
נִפְשׁ כָּל חַי, וְרוּחַ כָּל
בָּשָׂר אִישׁ.

Shimon ben
Rabban Gamliel
says: "It is not
what one says,
but rather what
one does, that
makes all the
difference in
the world."
(Pirkei Avot 1:17)

The main thing
is purity of
the soul and
devotion of the
heart. Better
is a little that
contains the
heart than
much that is
devoid of it.
(Rabbi Bachya
ibn Pekuda)

Morning Blessings

Praised are You, Adonai our God,
Sovereign of the Universe, who has
given the rooster the instinct to
distinguish day from night.

Praised are You, Adonai our God,
Sovereign of the Universe,
who has made me a Jew.

Praised are You, Adonai our God,
Sovereign of the Universe,
who has made me free.

Praised are You, Adonai our God,
Sovereign of the Universe, who has
made me according to Your will.

Praised are You, Adonai our God,
Sovereign of the Universe,
who opens the eyes of the blind.

Praised are You, Adonai our God,
Sovereign of the Universe,
who clothes the naked.

Praised are You, Adonai our God,
Sovereign of the Universe,
who frees the captive.

ברכות השחר

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׁכֶּרֶת בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁעָשָׂנִי בֶן/בַּת חוֹרִין.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁעָשָׂנִי בְּרָצוֹנוֹ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, מַתִּיר אֲסוּרִים.

From Babylonian
Talmud, B'rachot
60b; Job 38:36

From Psalm
146:8

Praised are You, Adonai our God,
Sovereign of the Universe,
who lifts up the fallen.

Praised are You, Adonai our God,
Sovereign of the Universe, who
spreads out the land over the waters.

Praised are You, Adonai our God,
Sovereign of the Universe,
who provides for all my needs.

Praised are You, Adonai our God,
Sovereign of the Universe,
who makes firm our steps.

Praised are You, Adonai our God,
Sovereign of the Universe,
who girds Israel with strength.

Praised are You, Adonai our God,
Sovereign of the Universe,
who crowns Israel with glory.

Praised are You, Adonai our God,
Sovereign of the Universe,
who gives strength to the weary.

Praised are You, Adonai our God,
Sovereign of the Universe,
who removes sleep from my eyes
and slumber from my eyelids.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, זֹקֵף כְּפוּפִים.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, רוֹקֵעַ הָאָרֶץ
עַל הַמַּיִם.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שׁוֹעֲשֶׂה לִּי כָּל צָרָתִי.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, הַמְכִּין מַצְעָדֵי גְבוּרָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל
בְּתִפְאָרָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, הַנוֹתֵן לַיָּעֵף כֹּחַ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינַי
וּתְנוּמָה מֵעַפְעָפִי.

From Psalm 136:6

From Psalm 37:23

From Isaiah 40:29

*Sleep is one-
sixtieth of death,
and waking is a
kind of rebirth.*
(Babylonian Talmud,
B'rachot 57b)

These "Verses of Song" are praises designed to prepare the worshipper for the main service.

It is told that the most devout would wait an hour before praying in order to concentrate their thoughts on God (Mishnah B'rachot 5:1). The Tzanzer Rebbe was asked: "What do you do in order to prepare for prayer?" He replied: "I pray that I may be able to pray properly."

Praised is the One who spoke
and the world came into being.
Praised be God.
Praised is the Source of creation.
Praised is the One whose word
is deed, whose decree is fact.
Praised is the One whose
compassion covers the earth
and all its creatures.
Praised is the One who rewards
the reverent.
Praised is the living and eternal God,
everlasting Sovereign of the Universe.
Praised is the Redeemer and Rescuer.
Praised is The Name.

*With songs of praise we will glorify You;
we will speak Your name
and proclaim Your sovereignty,
for You are our Ruler, the only One,
the Life of the Universe.*

*Praised are You, Adonai, the Sovereign
God who is exalted with songs of praise.*

בְּרוּךְ שֶׁאָמַר וַהֲיָה הָעוֹלָם,
בְּרוּךְ הוּא.
בְּרוּךְ עֲשֵׂה בְּרָאשִׁית,
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב
לִירְאָיו.
בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,
בְּרוּךְ פּוֹדֶה וּמַצִּיל,
בְּרוּךְ שְׁמוֹ.

בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלָהּ
וּנְשַׁבְּחָהּ וּנְפָאֶרְהָ, וְנִזְכִּיר
שְׁמָהּ וְנִמְלִיכָהּ, מְלַכְנוּ,
אֱלֹהֵינוּ, יְחִיד חַי הָעוֹלָמִים,
מֶלֶךְ, מְשַׁבַּח וּמְפָאֵר עֲדֵי
עַד שְׁמוֹ הַגָּדוֹל.
בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל
בַּתְּשֻׁבּוֹת.

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. 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.

אשרי

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,

Psalms 84:5

עוֹד יִהְלְלוּךָ סֵלָה:

אֲשֶׁרִי הָעַם שְׂכָכָה לָּךְ,

Psalms 144:15

אֲשֶׁרִי הָעַם שִׁיחָהוּ אֱלֹהֶיךָ:

תִּהְלֶה לְדָוִד:

Psalms 145

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמֶּלֶךְ,

וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֶבְרַכְּךָ,

וְאֶהְלֶלֶה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמִהֲלָל מְאֹד,

וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,

וְגִבּוֹרֹתֶיךָ יִגְדִּידוּ:

הֵרַר כְּבוֹד הוֹדְךָ,

וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֲזוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ,

וְגִדּוֹלָתְךָ אֲסַפְּרָנָה:

Rabbi Eliezer said:
"Even the person for whom the miracle is performed is unaware of the miracle."

(Babylonian Talmud, Niddah 31a)

זָכַר רַב־טוֹבְךָ יִבְיָעוּ,

וְצִדְקָתְךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה,

אֲרֹךְ אֲפִים וְגִדֹל-חֶסֶד:

Exodus 34:16

טוֹב־יְהוָה לְכָל,

וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:

יִדְוֶה יְהוָה כָּל-מַעֲשֶׂיךָ,

וְחִסְדֶּיךָ יִבְרַכּוּכָה:

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.

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!

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ,
וּגְבוּרָתְךָ יְדַבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ,
וּכְבוֹד הַדֵּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוּמְךָ יִהְיֶה לְכָל־הַנִּפְלִיּוֹת,
וְזוֹקֵף לְכָל־הַכַּפּוּפִּים:

עֵינֵי־כָל אֱלֹיָהּ יִשְׁבְּרוּ,
וְאַתָּה נוֹתֵן־לָהֶם
אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת־יָדְךָ,
וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:

צַדִּיק יִהְיֶה בְּכָל־דִּרְכָּיו,
וְחָסִיד בְּכָל־מַעֲשָׁיו:
קָרוֹב יִהְיֶה לְכָל־קֹרְאָיו,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בֶּאֱמֶת:

רָצוֹן־יִרְאֵיו יַעֲשֶׂה,
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו,
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהַלֵּל יִהְיֶה יְדַבֵּר־פִּי,
וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד:
וְאֲנַחְנוּ נִבְרַךְ יְהִי מֵעַתָּה
וְעַד־עוֹלָם. הִלְלוּיָהּ!

*We rely on God
not to burden
us with
something we
cannot carry.
(Rashi)*

*The greatest
miracle of all
is to bring
into the heart
of a Jew the
holy influence
whereby he may
be enabled to
pray. (Rabbi
Shlomo of Karlin)*

Chatzi Kaddish

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

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

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

חצי קדיש

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְּרָא
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם
וּלְעֹלְמֵי עֲלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֹלָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאִמְרֵין
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

*Rava taught:
These words of
praise are one
of the pillars
on which the
world stands.
(Babylonian
Talmud, Sotah
49a)*

*From Psalm
113:2, Daniel
2:20*

Barechu announces a new section of the service: the *Sh'ma* and its blessings. The themes of the prayers which surround the *Sh'ma* are Creation (*Yotzer Or*), Revelation (*Ahavah Rabbah*), and Redemption (*Ge'ulah*). Each of these prayers refers to historical events which present evidence of God's greatness, God's love for the world, and God's love for the Jewish People, respectively. Although the creation of the universe, the revelation of Torah at Sinai, and the redemption from Egyptian slavery are singular events described in the Torah, our tradition teaches that none is yet complete; each is in the process of being fulfilled. The past provides the paradigm for the present to give way to an ever greater future.

All rise.

Call to Worship

ברכו

Praise the Eternal One who is praised.

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ:

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

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

Creation

יוצר אור

Praised are You, Adonai our God,
Sovereign of the Universe,
who fashions light
and creates darkness,
who makes peace and creates all
things. With compassion God brings
light to the earth and all who dwell
there; with goodness God renews
the work of Creation continually,
day by day.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם
וּבוֹרֵא אֶת הַכֹּל. הַמְאִיר
לְאָרֶץ וּלְדָרִים עָלֶיהָ
בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה
בְּרֵאשִׁית.

From Isaiah
45:7

How varied are Your works, Adonai!
With wisdom have You made them
all. The earth is resplendent with
Your creations.

Let all praise You, Adonai our God,
for the excellence of Your handiwork;
and for the radiant lights You have
made, let them glorify You. Selah!
May You cause a new light to shine
upon Zion; and let us all soon be
worthy of its light.

*Praised are You, Adonai, Creator
of the luminaries.*

Revelation

Abounding is Your love, Adonai
our God, and great is Your
compassion. Avinu Malkeinu,
our ancestors were secure in Your
Presence and You taught them the
laws of life. Be gracious now to us,
and teach us.

*Avinu, Av HaRachaman, have
compassion upon us. Inspire us to
know and understand; to listen,
learn, and teach; to observe and
uphold with love all the teachings
of Your Torah.*

מִה־רַבּוֹ מַעֲשֵׂיךָ, יְהוָה!
כֻּלָּם בְּחָכְמָה עָשִׂיתָ,
מִלְאָה הָאָרֶץ קִנְיָנְךָ.

תִּתְפַּרֵּךְ, יי אֱלֹהֵינוּ,
עַל שִׁבְחַ מַעֲשֵׂה יָדְךָ,
וְעַל מְאֹרֵי אֹר שֶׁעָשִׂיתָ,
יִפְאָרוּךְ. סֵלָה.
אֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר
וְנִזְכֶּה כָּלֵנוּ מִהֲרָה לְאֹרֵנוּ.

בְּרוּךְ אַתָּה יי, יוֹצֵר הַמַּאֲוֵרוֹת.

Psalms 104:24

*Creation happens
to us, burns into
us, changes us;
we tremble and
swoon, we submit.
Creation—when
we participate in
it, we encounter
the Creator, and
we offer ourselves
to Him, helpers
and companions.
(Martin Buber)*

אהבה רבה

אֲהַבָּה רַבָּה אֶהְבֶּתֶנּוּ, יי
אֱלֹהֵינוּ, חֻמְלָה גְדוֹלָה וִיתְרָה
חֻמְלַת עָלֵינוּ. אֲבִינוּ מִלְכֵּנוּ,
בְּעֵבוֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְּךָ,
וּתְלַמְּדֵם חֻקֵּי חַיִּים, כֵּן תִּחַנֶּנּוּ
וּתְלַמְּדֵנוּ.

אֲבִינוּ, הָאֵב הַרְחֵמֶן, הַמְרַחֵם,
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין
וּלְהַשְׁכִּיל, לְשַׁמֵּעַ, לְלַמֵּד וּלְלַמֵּד,
לְשֹׁמֵר וּלְעֹשֵׂוֹת וּלְקִיָּם אֶת כָּל
דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

*All authentic
interpretations of
Jewish tradition
in ages to come
were implied in
the original
revelation at
Sinai. (Sifre
Deuteronomy 79)*

*Enlighten our eyes with Your Torah,
that we may cling to Your mitzvot.
Unite our hearts to love and revere
Your name. Then shall we never be
shamed, for we place our trust in
You, the great, holy, and awesome
One. We shall rejoice in Your saving
power, for You are the Source of our
help. In love, You have chosen us
and drawn us near to Your great
name. In love, we now declare
Your Oneness.*

*Praised are You, Adonai, who has
chosen Your People Israel with love.*

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק
לִפְנֵינוּ בְּמִצְוֹתֶיךָ, וְיִחַד לְבַבֵּנוּ
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.
וְלֹא יִבּוֹשׁ לְעוֹלָם וָעֶד, כִּי
בְּשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בְּטַחְנוּ. נִגִּילָה וְנִשְׂמַחָה
בִּישׁוּעָתְךָ, כִּי אֵל פּוֹעֵל
יִשׁוּעוֹת אֲתָהּ, וּבָנוּ בְּחַרְתָּ
וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה
בְּאַמֶּת, לְהוֹדוֹת לָךְ
וּלְיִחְדָּךְ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר
בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

From Psalm
86:11

*Revelation is
the silent,
imperceptible
manifestation
of God in
history.
(Herbert Loewe)*

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

Praised be God's glorious majesty
forever and ever.

All are seated.

You shall love the Eternal One,
your God, with all your heart,
with all your being, with all your
might. Set these words, which
I command you this day, upon
your heart. Impress them upon
your children; speak of them
in your home and on your way,
when you lie down and when you
rise up. Let them be a sign upon
your hand, a symbol between
your eyes. Inscribe them on the
doorposts of your house, and on
your gates.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ
לְעוֹלָם וָעֶד.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיָה הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם
לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ: וְקָשַׁרְתָּם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת
בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 6:4

Deuteronomy
6:5–9

*To love God truly,
one must first love
human beings. And
if people tell you
that they love God
but do not love
others, you will
know that they are
lying. (Chasidic
teaching)*

If you carefully obey My mitzvot which I give you this day, to love and serve Adonai your God with all your heart and soul, I will cause rain to fall on your land in season, the autumn rains and the spring rains, that you may gather in your grain, wine, and oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and bow down to them; for then the anger of the Eternal One will blaze against you, and will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly vanish from the good land which the Eternal One gives you. You shall place these words of Mine in your heart and soul. Let them be a sign upon your hand, a symbol between your eyes. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates—that your days and the days of your children may be prolonged in the land, which the Eternal One promised to give your ancestors for as long as the sky is laid out over the earth.

וְהָיָה אִם־שָׁמַעְתֶּם אֶל־מִצְוֹתַי אֲשֶׁר
אֶנִּכִּי מִצְוָה אֶתְכֶם הַיּוֹם לֵאמֹר
יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מָטָר־
אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסַּפְתָּ דִגְגָה
וְתִירִשֶׁה וְיִצְהַרְהָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ
לְבִהֲמֹתֶךָ וְאָכְלָתָּ וּשְׂבַעְתָּ: הִשְׁמָרוּ לָכֶם
פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר
וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדֹתֶם
מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
לָכֶם:
וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹה עַל־לְבַבְכֶם וְעַל־
נַפְשְׁכֶם וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְךָ
וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְכֶךָ וּבְקִיּוֹמְךָ: וְכִתַּבְתֶּם
עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ
יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְהוָה לֵאמֹר יִבְרַכְכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם
עַל־הָאָרֶץ:

*Whatever may
be your lot in
life, may you be
neither dazzled
by abundance
nor frightened
by want, for the
goods of the
earth are not
your goods.
(Rabbi Samson
Raphael Hirsch)*

The Eternal One spoke to Moses, saying:
 “Speak to the children of Israel and
 instruct them to make for themselves
 tzitzit on the corners of their garments
 throughout their generations, and to
 include in the tzitzit on each corner a
 thread of blue. You shall have the tzitzit,
 so that when you look upon it you will
 remember to do all the mitzvot of the
 Eternal One and you will not follow
 the desires of your heart and eyes
 which lead you astray.”

Remember to do all My mitzvot,
 so shall you consecrate yourselves
 to your God. I am the Eternal,
 your God, who led you out of
 Egypt to be your God; I, Adonai,
 am your God.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם
 צִיצִית עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ
 עַל-צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת-
 כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
 תָּתֻרוּ אַחֲרַי לַבְּבֻכָּם וְאַחֲרַי עֵינֵיכֶם
 אֲשֶׁר-אַתֶּם זֵנִים אַחֲרֵיהֶם:

Numbers
 15:37–39

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
 כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵמִצְרָיִם
 מִצְרַיִם לְהִיוֹת לָכֶם לֵאלֹהִים
 אֲנִי יְהוָה אֱלֹהֵיכֶם:

Numbers
 15:40–41

Redemption

True and enduring, beloved and precious, awesome and adorned, good and beautiful is this eternal truth: the God of the Universe is our Sovereign, the Rock of Jacob our Protecting Shield!

*From generation to generation,
O God, You endure and Your name
endures. Your throne is upright, Your
faithfulness everlasting. Steadfast and
precious, Your words are resplendent
with life and sustaining power;
they stand the test of time.*

*Adonai, You redeemed us from
Egypt and set us free from the house
of bondage. In turn, Your cherished
ones offered songs of praise and
melodies of thanks to You,
the Sovereign, living God.*

*High and exalted, mighty and
awesome, You humble the proud
and raise the lowly. You free the
captive and redeem the oppressed.
You answer the moment we cry out.*

גאולה

אַמֶּת וַיִּצִיב, וְאֱהוּב וְחָבִיב,
וְנוֹרָא וְאֲדִיר, וְטוֹב וַיִּפֶּה הַדָּבָר
הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת,
אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב,
מִגֵּן יִשְׁעֵנוּ.

Mishnah Tamid
5:1; Babylonian
Talmud,
B'rachot 13a
and P'sachim
116b

לְדֹר וָדֹר הוּא קָיָם, וּשְׁמוֹ קָיָם,
וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ וְאַמוּנָתוֹ
לְעֵד קַיָּמָת. וּדְבָרָיו קָיָים
וְקִיָּמִים, נְאֻמָּנִים וְנַחֲמָדִים,
לְעֵד וּלְעוֹלָמֵי עוֹלָמִים.

From Psalm
93:2

מִמַּצָּרִים גְּאֻלָּתָנוּ, יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. עַל זֹאת
שָׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל,
וְנָתַנּוּ יָדֵידִים זְמִירוֹת, שִׁירֹת
וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת
לְמֶלֶךְ, אֵל חַי וְקָיָם.

*We are God's
stake in human
history. (Rabbi
Abraham Joshua
Heschel)*

רָם וְנִשְׂאָ, גָדוֹל וְנוֹרָא, מְשֻׁפָּיל
גְּאִים, וּמַגְבִּיָּה שְׁפָלִים, מוֹצִיא
אֲסִירִים, וּפוֹדֶה עֲנָוִים, וְעוֹזֵר
דָּלִים, וְעוֹנֶה לַעֲמוֹ בְּעֵת
שׁוֹעַם אֱלֹיוֹ.

Praises to God Most High,
who is praised and is praiseworthy!
Moses, Miriam, and the Children
of Israel answered You with
this song of rejoicing:

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

The redeemed sang a new song
to Your name at the shore of the
sea; in unison they gave thanks
and proclaimed Your sovereignty,
saying:

“The Eternal will reign forever
and ever!”

Rock of Israel, come to Israel’s
help. Fulfill Your promise to
redeem Judah and Israel. The
name of our Redeemer is Adonai
Tz’va’ot, the Holy One of Israel.
*Praised are You, Adonai,
who redeemed Israel.*

תְּהִלּוֹת לְאֵל עֲלִיּוֹן, בְּרוּךְ
הוּא וּמְבָרֵךְ. מֹשֶׁה, מִרְיָם,
וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלֵם:

מִי-כִמּוֹכָה בָּאֵלִים, יְהוָה?

Exodus 15:11

מִי כִמּוֹכָה, נָאֲדָר בְּקִדְשׁ,

נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא?

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים
לְשִׁמְךָ עַל שְׁפַת הַיָּם; יַחַד
כָּלֵם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

Exodus 15:18

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרָת
יִשְׂרָאֵל, וּפְדֵה כְנָאֲמֶךָ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְהוָה צְבָאוֹת
שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

Isaiah 47:4

Most of the prayers leading to this section speak *about* God. By contrast, this liturgical rubric, also known as the *Amidah*, allows us to address God directly. Such a daunting opportunity requires the focus described by our Sages, who taught: “One should not rise to say the Prayer (the *Amidah*) while immersed in sorrow, or idleness, or laughter, or chatter, or frivolity, or idle talk, but only in the spirit of *simchah shel mitzvah*, rejoicing in the opportunity to fulfill a mitzvah” (Babylonian Talmud, B’rachot 31a).

All rise.

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

אֲדֹנָי, שִׁפְתֵי תִפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ:

Psalm 51:17

Ancestors

אבות

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.

בָּרוּךְ 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 חֲסֵדֵי
אֲבוֹת, וּמַבִּיא גְאֻלָּה לְבָנָי
בְּנֵיהֶם לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

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

During the Ten Days of Repentance include:

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

זְכֹרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים.

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

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
▼ בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם
וּפֹקֵד שָׂרָה.

God's Power

גבורות

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

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מַחְיֶה מֵתִים אַתָּה,
רַב לַהּוֹשִׁיעַ.

From Simchat Torah until Pesach include:

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

מְשִׁיב הָרוּחַ 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?

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמַקִּים
אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מַמְיֵת
וּמַחְיֶה 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 הָרַחֲמִים, 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.
בְּרוּךְ אַתָּה יְיָ, מַחְיֶה הַמֵּתִים.

God's Holiness

We sanctify Your name on earth,
even as all things, to the high
heavens, declare Your holiness; as it
is written by 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.*

קדושה

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
בְּשִׁמֵי מְרוֹם, בְּכַתוּב
עַל יַד נְבִיאֶךָ:

וְקָרָא זֶה אֶל זֶה וְאָמַר:

Isaiah 6:3

קָדוֹשׁ ^ קָדוֹשׁ ^ קָדוֹשׁ יְהוָה
צָבָאוֹת, מְלֵא כָל-הָאָרֶץ
בְּכוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ.

Ezekiel 3:12

וּבְדַבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ,
צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ!

Psalms 146:10

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ,

וּלְנִצָּח נִצָּחִים קִדְשָׁתְךָ

נְקַדִּישׁ. וְשִׁבְחֶךָ, אֱלֹהֵינוּ,

מִפִּינֵנוּ לֹא יִמוּשׁ לְעוֹלָם

וְעַד כִּי אֵל מֶלֶךְ גָּדוֹל

וְקִדְשׁ אַתָּה.

*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקִּדּוֹשׁ.

**During the Ten Days of Repentance substitute:*

*Praised are You, Adonai,
the holy Sovereign.*

בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקִּדּוֹשׁ.

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.*

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.*

בינה

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חֲנֹנֵנוּ
מֵאַתָּה דַּעַת, בִּינָה, וְהַשְׂכֵּל.
בְּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדַּעַת.

*A wise person's
question is half
the answer.
(Solomon ibn
Gabirol)*

תשובה

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ,
וְקָרְבֵנוּ מִלְכֵנוּ לְעִבּוּדְתְךָ,
וְהַחְזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה
לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְיָ, הַרוֹצֶה
בְּתִשּׁוּבָה.

*Is it My desire
that a wicked
person shall die?
No, says the
Eternal God. It
is rather that he
shall turn back
from his ways
and live.
(Ezekiel 18:23)*

סליחה

סְלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,
מִחַל לָנוּ, מִלְכֵנוּ, כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְיָ, חַנוּן
הַמֵּרַבֶּה לְסִלּוּחַ.

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.*

גאולה

רֵאָה בְּעָנִינוּ וְרִיבָה רִיבָנוּ,
וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ,
כִּי גֹאֵל חֹזֵק אַתָּה.
בָּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.
*Forgetfulness
leads to
exile, while
remembering
is the secret
of redemption.
(The Baal
Shem Tov)*

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.

רפואה

רְפָאֵנוּ יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ
וְנוֹשְׁעָה, כִּי תְהַלֵּתָנוּ אַתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה
לְכָל מַכּוֹתֵינוּ.

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

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

יְהִי רָצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי
אֲבוֹתַי, שֶׁתִּשְׁלַח מִהֲרָה רְפוּאָה
שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ
וְרְפוּאָת הַגּוּף לַחֹלֶה/לַחֹלָה,
בְּנִ/בַת _____,
בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל.

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

כִּי אַל מֶלֶךְ רוֹפֵא נֶאֱמָן
וְרַחֲמָן אַתָּה.
בָּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי
עַמּוֹ יִשְׂרָאֵל.

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

בָּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ,
אֶת הַשָּׁנָה הַזֹּאת וְאֶת
כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה.
וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה,
וְשַׂבְעֵנוּ מִטוֹבָךָ, וּבָרַךְ
שָׁנֵתנוּ כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים.

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.*

חרות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ,
וְשֵׂא נֵס לְקַבֵּץ גְּלוּתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְיָ, מְקַבֵּץ
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

*Believe me, the
drug of freedom is
universally potent.
(Natan Sharansky)*

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.*

צדקה ומשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה,
וְיִזְעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ
עָלֵינוּ אַתָּה יְיָ לְבִדְךָ בְּחֶסֶד
וּבְרַחֲמִים, וְצִדִּיקְנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְיָ, *מֶלֶךְ אוֹהֵב
צִדְקָה וּמִשְׁפָּט.

*Justice, justice
shall you pursue.
(Deuteronomy
16:20)*

**During the Ten Days of Repentance substitute:*

The Sovereign who is Justice.

הַמֶּלֶךְ הַמִּשְׁפָּט.

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

וְלַמְלָשִׁינִים אֵל תִּהְיֶה תִקְוָה,
וְכָל הָרָשָׁעָה כָּרָגַע תֵּאבֵד,
וְכָל אֹיְבֶיךָ מִהֲרָה יִכָּרְתוּ.
וְהַזֵּדִים מִהֲרָה תַעֲקֶה
וּתְשַׁבֵּה וּתְמַגֵּה וּתְכַנִּיעַ
בְּמִהֲרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אֹיְבִים
וּמְכַנִּיעַ זֵדִים.

Hate evil and love goodness, and establish justice in the gate. (Amos 5:15)

צדיקים

עַל הַצְדִּיקִים, וְעַל הַחֲסִידִים,
וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְעַל פְּלִיטַת סוּפְרֵיהֶם, וְעַל גִּרֵּי
הָעֵדֶק, וְעַלֵּינוּ יִהְיֶמוּ רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל
הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת.
וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם,
וְלֹא גִבוּשׁ, כִּי בָךְ בָּטַחְנוּ.
בָּרוּךְ אַתָּה יְיָ, מְשַׁעַן וּמִבְטָח
לְצַדִּיקִים.

Even if it seems inadequate in your eyes, none of the good you do is ever lost. (Rabbi Nachman of Bratzlav)

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, וְתִשְׁכַּח בְּתוֹכָהּ
בְּאֲשֶׁר דִּבַּרְתָּ, וּבְנֶה אוֹתָהּ
בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם.
בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

*One who stands at
prayer, outside of
the land of Israel,
should direct one's
heart toward
Jerusalem.
(Babylonian Talmud,
B'rachot 30a)*

קרן ישועה

אֶת צֶמַח הַיְשׁוּעָה מִהֲרָה
תַצְמִיחַ, וְקֶרֶן יְשׁוּעָה
תֵרוֹם כְּנֶאֱמַר, כִּי
לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְיָ, מַצְמִיחַ
קֶרֶן יְשׁוּעָה.

שמע קולנו

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוֹס
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל
שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים
אַתָּה. וּמִלְפָּנֶיךָ, מִלְכֵנוּ, רִיקָם
אֵל תִּשְׁבִּיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה.

*Our prayers are
answered not
when we are
given what we
ask, but when
we rise to the
challenge to be
what we can be.
(Rabbi Morris Adler)*

Worship

Be gracious, Adonai our God,
to Your People Israel, and
receive our prayers with love.
May our worship always be
acceptable to You.

Draw near to all who seek You;
turn to all who serve You;
grace us with the presence of
Your spirit.

עבודה

רַצֵּה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ
יִשְׂרָאֵל, וּתְפַלֶּתֶם בְּאַהֲבָה
תְּקַבֵּל, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

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

אֵל קְרוֹב לְכָל קֹרְאָיו, פָּנֵה
אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפוּךְ
רוּחְךָ עָלֵינוּ.

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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא
וְיַזְכֵּר זְכוּרֹנוֹ וְזַכְרוֹן כָּל עַמֶּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לַחַן וּלְחֶסֶד
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

— ראש החדש הזה.

— חג המצות הזה.

— חג הסוכות הזה.

— חג העצמאות הזה.

זְכַרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפָקְדְנוּ בּוֹ לְבִרְכָּה. אָמֵן.

וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן.

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

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוֹבְךָ
לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה, יְיָ, הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן.

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

▼ מוֹדִים אֲנִיחֵנוּ לָךְ, שְׁאַתָּה
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיִּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְסִיךְ שְׂבָכָךְ יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָךְ עַתָּה, עָרֵב וּבֹקֵר וְצַהֲרָיִם.
הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ.

From Psalm 79:13

From
Lamentations 3:22

On Chanukah include:

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

*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.*

*You defended their cause; You judged
their case and avenged them.*

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת
שֶׁשָּׁשִׁית לְאַבוֹתֵינוּ, בַּיָּמִים הָהֵם
בְּזִמְנֵי הַזֶּה.

בַּיָּמִי מִתְּתִיָּהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,
חֲשׂוֹנוֹנָי וּבָנָיו, שֶׁשָּׁעֲמָדָה מַלְכוּת יוֹן
הַרְשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁכִּיחַם
תּוֹרָתְךָ, וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בְּעֵת צָרָתָם.

רַבָּת אֶת רִיבָם, הִנִּית אֶת דִּינָם, נִקְמָת
אֶת נִקְמָתָם.

On Chanukah continue:

*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.*

מִסֶּרֶת גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים
בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים,
וְיָשׁוּעִים בְּיַד צְדִיקִים, וְזָדִים בְּיַד
עוֹסְקֵי תוֹרָתְךָ. וְלֹא עָשִׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן בְּהַיּוֹם הַזֶּה.
וְאַחֲרֵי כֵן בָּאוּ כְּנִיָּה לְדַבֵּיר בֵּיתְךָ,
וּפָנּוּ אֶת הֵיכָלְךָ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ, וְקִבְּעוּ
שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל
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 and frustrated his
scheme.*

עַל הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל
הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לְאַבְוֵתֵינוּ,
בְּיָמִים הָהֵם בְּזֶמֶן הַזֶּה.

בְּיָמֵי מָרְדֳּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה,
בְּשַׁעֲמֹד עֲלֵיהֶם הָזֶמֶן הָרָשָׁע, בְּקֶשׁ
לְהַשְׁמִיד, לְהַרְג, וּלְאַבֵּד אֶת כָּל
הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טָף וְנָשִׁים,
בְּיוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ
שְׁנֵים עָשָׂר, הוּא חֹדֶשׁ אֲדָר,
וּשְׁלָלָם לַבּוֹז.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרָתָ אֶת
עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ.

*For the Jews
there was light,
happiness, joy,
and honour
(Esther 8:16).
So may it be
for us! (Havdalah
liturgy)*

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

וְעַל כָּל־מַעֲלֵם וְיִתְבָּרַךְ וְיִתְרוֹמָם
שְׁמֶךָ, מְלִכֵּנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

During the Ten Days of Repentance include:

Inscribe all the children of Your
covenant for good life.

וּכְתֹב 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 סֶלָה,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יִשְׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה.
בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ
וְלֶךָ נָאֶה 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,
חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עֲמָךָ.
בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ בְּאֶחָד,
בְּאוֹר פְּנִיָּךְ, כִּי בְאוֹר פְּנִיָּךְ
נִתַּתְּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת
חַיִּים, וְאַהֲבַת חֶסֶד, וְצִדְקָה,
וּבְרָכָה, וְרַחֲמִים, וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

*Nation shall not
lift up sword
against nation.
Never again
shall they train
for war.
(Isaiah 2:4)*

*בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

**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 וְשָׁלוֹם
וּפְרֻתָּה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

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.

אלהי נצור

אֱלֹהֵי, נִצֹּר לְשׁוֹנֵי מַרְעַ,
וּשְׁפָתֵי מַדְבֵּר מִרְמָה,
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם,
וְנִפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה.
פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,
וְכָל הַחוֹשְׁבִּים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן
שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ,
עֲשֵׂה לִמְעַן קִדְשְׁתֶּךָ,
עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן
יִחְלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה
יְמִינְךָ וְעַנְנִי.

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

*Better is one
hand full of
quiet than two
hands full of
toil and striving
after wind.
(Ecclesiastes 4:6)*

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

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן
לִבִּי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי:

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

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

*God is Peace,
God's name is
Peace, and all is
bound together
by Peace.
(The Zohar)*

All are seated.

On Mondays, Thursdays, and Rosh Chodesh, continue with the Torah service.

On all other days, continue with Aleinu on page 69.

Every Torah service is a re-enactment of the revelation at Mount Sinai. Each time the Torah is taken from the Ark, we receive new insight, as it is taught: “The person who has studied a chapter one hundred times cannot be compared with the person who has studied it a hundred and one times” (Babylonian Talmud, Chagigah 9b).

In the early days of the Second Temple (fifth century B.C.E.), Ezra the Scribe set out to rebuild Jewish life. He believed that Torah, its narratives and its moral imperatives, was the very lifeblood of our people for all time. He therefore instituted the public reading of Torah on Mondays and Thursdays, market days when the largest crowds would gather. Our Sages provide another explanation for why Torah is read on these days in addition to Shabbat and Festivals. Exodus 15:22–24 relates that the Israelites travelled for three days in the wilderness, found no water, and lost faith. The Sages considered water to be a metaphor for Torah and concluded that going even three days without the nourishment of Torah-wisdom puts us at risk. To this day, Torah is read publicly every Monday, Thursday, and Shabbat.

All rise. The Ark is opened.

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

וַיְהִי בִּנְסֹעַ הָאָרֶץ וַיֹּאמֶר
מֹשֶׁה: קוּמָה יְהוָה וַיִּפְּצוּ
אֹיְבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ
מִפְּנֶיךָ:

Numbers 10:35

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

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וּדְבַר־יְהוָה מִירוּשָׁלַיִם:

Isaiah 2:3

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

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

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

גְּדִלּוֹ לִיהוָה אֱתִי
וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

Psalms 34:4

The Ark is closed. 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.

לְךָ, יְהוָה, הַגְדֹּלָה וְהַגְבוּרָה
וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ,
לְךָ יְהוָה הַמְּמֻלָּה
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
וְהַשְׁתַּחֲוִי לְהַר קָדְשׁוֹ,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

I Chronicles
29:11

Psalm 99:9

All are seated.

Torah Blessings

ברכות התורה

Before the Torah is read:

Praise the Eternal One who is praised.

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:

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

בָּרוּךְ יְיָ הַמְּבָרָךְ
לְעוֹלָם וָעֶד:

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

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

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

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

After the Torah is read:

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

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

For One Rescued from Danger

ברכת הגומל

One who has survived danger recites:

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

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, הַגּוֹמֵל לַחַיִּים טוֹבוֹת,
שֶׁגִּמְלָנִי כָּל טוֹב.

Congregation responds:

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

מִי שֶׁגִּמְלָה/שֶׁגִּמְלָךְ כָּל טוֹב,
הוּא יִגְמַלְךָ/יִגְמַלְךָ כָּל טוֹב. סֵלָה!

Prayer for Healing

תפילה לחולים

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

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם, יִצְחָק,
וְיַעֲקֹב, שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה,
הוּא יְבָרֵךְ וְיִרְפֵּא אֶת הַחֹלִים.
הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים
עָלֵיהֶם לְהַחְיִימָם וּלְרַפְאוֹתָם,
לְהַחְיִיקָם וּלְהַחְיִיטָם. וְיִשְׁלַח לָהֶם
בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאַת
הַנַּפֶּשׁ וּרְפוּאַת הַגּוּף, בְּתוֹךְ שְׁאֵר
חֹלֵי יִשְׂרָאֵל הַשְׁתָּא בְּעִגְלָא וּבְזִמָּן
קָרִיב, וְנֹאמַר: אָמֵן:

*Hope deferred
sickens the
heart, but
desire realized
is a tree of life.
(Proverbs 13:12)*

All rise. The Torah is lifted.

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

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה
בְּיַד מֹשֶׁה:

Deuteronomy
4:44; Numbers
9:23

The Torah is returned to the Ark.

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

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי
נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

Psalms 148:13,14

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

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם:
וַיָּרִם קֶרֶן לְעַמּוֹ, תְּהַלֵּה
לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל
עִם־קִרְבּוֹ. הַלְלוּיָהּ:

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.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אֶל־תַּעֲזֹבוּ:
עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ
וְתִמְכֶּיהָ מֵאֲשֶׁר:
דְּרָכֶיהָ דְּרָכֵי־נֹעַם
וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:

Proverbs 4:2,
3:18,17

*The Torah is
a covenant
of being, not
of doing.*
(Rabbi Joseph
Soloveitchik)

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

הַשִּׁיבֵנוּ, יְהוָה, אֵלֵינוּ וְנָשׁוּבָה,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Lamentations
5:21

The Ark is closed. All are seated.

The *Aleinu* prayer seeks not to end the world, but to perfect it. Without denying human differences and identities, it sounds a universal call for submission to God alone. In this sense *Aleinu* parallels the Maimonidean messianic vision (Laws of Kings, 12), which is this-worldly. For Maimonides, the messianic future is just like this world, except that we will lack no confidence in facing life's challenges. *Aleinu* pushes us all to reach toward this messianic future. (Rabbi Daniel Landes)

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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה; שֶׁלֹא שָׂם חֶלְקֵנוּ
כִּהֶם, וְגִרְלָנוּ כְּכָל הַמּוֹנִם.

*How wonderful
it is that
nobody needs
to wait a single
moment before
starting to
improve the
world. (Anne
Frank)*

וְנִאֲנַחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וּשְׂכִינֵת עֶזוֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אָמֵת מַלְכֵּנוּ, אָפֶס זִוְלָתוֹ,

Isaiah 51:13

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.”

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.”

כְּכָתוּב בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם
 וְהִשְׁבַּת אֶל-לִבָּבָהּ, כִּי יְהוָה
 הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
 וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Deuteronomy
 4:39

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,
 לִרְאוֹת מַהֲרָה בְּתַפְאֶרֶת עֲזָךְ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי.
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי
 אָרֶץ. יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי
 תֵּיבֵל, כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ,
 תִּשָּׁבַע כָּל-לִשׁוֹן. לִפְנֶיךָ, יְיָ
 אֱלֹהֵינוּ, יִכְרַעוּ וַיִּפְּלוּ, וְלִכְבוֹד
 שִׁמְךָ יִקְרֹא יִתְנַגּוּ וַיִּקְבְּלוּ כָּל־
 אֶת עַל מַלְכוּתְךָ, וְתִמְלֹךְ
 עֲלֵיהֶם מַהֲרָה לְעוֹלָם וָעֶד.
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
 וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,
 כְּכָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ
 לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

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

Zechariah 14:9

*Words of memory may be offered to honour the deceased and comfort the mourners.
A selection of Psalms may be read (pages 100-106).*



A Song of David.

מִזְמוֹר לְדָוִד:

Psalms 23

The Eternal is my Shepherd,
I shall not want.

יְהוָה רֹעִי לֹא אֶחְסָר:

God makes me lie down in
green pastures, leads me beside
still waters;

בְּנֵאֲוֹת דָּשָׁא יִרְבִּיצֵנִי,
עַל־מֵי מְנַחֲוֹת יְנַהֲלֵנִי:

God restores my soul,
and leads me in right paths
for the sake of God's name.

נַפְשִׁי יִשׁוּבֵב, יְנַחֵנִי
בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:

Though I walk through the valley of
the shadow of death, I shall fear no
evil, for You are with me.

גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת
לֹא־אִירָא רָע, כִּי־אַתָּה עִמָּדִי.

With rod and staff
You comfort me.

שִׁבְטֶךָ וּמִשְׁעֲנֶתְךָ,
הִמָּה יְנַחֲמֵנִי:

You have set a table before me
in the presence of my enemies;

תַּעֲרֹךְ לִפְנֵי שֻׁלְחַן נֹגֵד צָרָי.

You have anointed my head with
oil; my cup overflows.

דִּשַׁנְתָּ בְּשֶׁמֶן רֹאשִׁי, כּוֹסִי רוֹיֵה:

Surely goodness and mercy shall
follow me all the days of my life.

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי
כָּל־יְמֵי חַיִּי.

And I shall dwell in the house of
the Eternal forever.

וְשָׁבְתִי בְּבֵית־יְהוָה
לְאָרְךָ יָמִים:

El Malei Rachamim

אל מלא רחמים

All rise.

O God, full of compassion, who dwells on high, grant perfect rest in Your sheltering Presence to the soul of my/our beloved _____, who has entered eternity. May he/she be exalted among the souls of the holy and pure, who radiate like the illuminated heavens. Merciful God, let him/her find refuge in the shadow of Your wings and let his/her soul be bound up in the bond of life everlasting. God is his/her inheritance. May he/she rest in peace. *Amen.*

אל מלא רחמים, שוכן במרומים,
המצא מנוחה נכונה תחת כנפיה
השכינה עם קדושים וטהורים
בזהר הרקיע מזהירים את
נשמת _____
שהלך לעולמו/שהלכה לעולמה.
בעל הרחמים יסתיירהו/יסתיירה
בסתר כנפיו לעולמים. ויצרור
בצרור החיים את נשמתו/
נשמתה. יי הוא נחלתו/נחלתה
וינוח/ ותנוח בשלום על
משכבו/ משכבה, ונאמר: אמן.

*The dust returns
to the earth as
it was, but the
spirit returns
unto God who
gave it.
(Ecclesiastes
12:7)*

Family and Friends say together:

Eternal One, God of all humankind, be close to the hearts of those who grieve. Console them with Your embrace, and strengthen them with the assurance that the human soul is enduring and indestructable. As we pray for perfect peace for those whose lives have ended, so do we ask You to give comfort and courage to the living.

Mourners say:

May the knowledge of Your Nearness be our strength, O God, for You are with us in joy and sorrow, in light and darkness, in life and death.

There are five forms of Kaddish:

1. the Mourner's Kaddish (literally, the Orphan's Kaddish), recited daily by mourners to mark the thirty days after the death of a spouse, sibling, or child, or to mark the eleven months after the death of a parent, or to mark each Yahrzeit, the anniversary of the death;
2. the Chatzi Kaddish, recited by the service leader to mark the conclusion of the main parts of each service;
3. the Full Kaddish, traditionally recited by the service leader to mark the conclusion of the service; and
4. the Rabbis' Kaddish, recited after the study of sacred texts;
5. the Kaddish of Renewal, recited by mourners after burial at the grave, or by students after completing an entire tractate of the Talmud.

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,

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ
רַבָּא. אָמֵן. בְּעֶלְמָא דִּי בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא.

From Psalm
113:2,
Daniel 2:20

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרומם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא,

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 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·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.*

Family and friends may say to the mourners:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבִילֵי צִיּוֹן וִירוּשָׁלַיִם.
HaMakom yinachem etchem b'toch sh'ar aveilei Tziyon viYerushalayim.

**May God Who is Everywhere comfort you among
the mourners of Zion and Jersualem.**

לְעֵלָּא מִן כָּל בְּרָכָתָא
וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרִין בְּעֵלְמָא, וְאִמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.

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

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.

אשרי

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ ,
עוֹד יִהְיֶה לְךָ סֵלָה;
אֲשֶׁרִי הָעַם שְׂפָכָה לֹא,
אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהָיו;
Psalms 84:5
Psalms 144:15

תִּהְיֶה לְדָוִד:
אֲרוֹמְמָךְ , אֱלֹהֵי הַמֶּלֶךְ ,
וְאֶבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד;
בְּכָל-יוֹם אֶבְרָכָךְ ,
וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד;
Psalms 145

גָּדוֹל יְהוָה וּמְהֵלָל מְאֹד,
וּלְגִדְלָתוֹ אֵין חֶקֶר;
דּוֹר לְדָוִר יִשְׁבַּח מַעֲשֵׂיךָ ,
וּגְבוּרָתֶיךָ יִגְדֹּד;
God is hiding in the world. Our task is to let the divine emerge from our deeds.
(Rabbi Abraham Joshua Heschel)

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.

הָדָר כְּבוֹד הוֹדָה ,
וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֵזוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ,
וְגִדּוּלַתְךָ אֶסְפְּרֶנָּה:

זִכֹּר רַב־טוֹבָךָ יִבְיָעוּ,
וְצִדְקָתְךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה,
אֲרָךְ אַפַּיִם וְגִדְל־חֶסֶד:

טוֹב־יְהוָה לְכָל,
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִוְדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ ,
וְחִסְדֶּיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וְגִבוּרָתְךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם
גְּבוּרָתְךָ, וְכְבוֹד הָהָר
מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:
סוּמָךְ יְהוָה לְכָל־הַנִּפְלָאִים,
וְזוֹקֶף לְכָל־הַכַּפּוּפִּים:

*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)*

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

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

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

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

עֵינֵי־כָל אֵלֶיךָ יִשְׁבְּרוּ,
 וְאַתָּה נוֹתֵן־לָהֶם
 אֶת־אֲכָלָם בְּעֵתוֹ;
 פּוֹתֵחַ אֶת־יָדְךָ,
 וּמִשְׂבִּיעַ לְכָל־חַי רְצוֹן:

צָדִיק יִהְיֶה בְּכָל־דְּרָכָיו,
 וְחָסִיד בְּכָל־מַעֲשָׁיו;
 קָרוֹב יִהְיֶה לְכָל־קֹרְאָיו,
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:

רְצוֹן־יִרְאָיו יַעֲשֶׂה,
 וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם;
 שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו,
 וְאֶת כָּל־הָרָשָׁעִים יִשְׁמִיד:

תִּהְיֶלֶת יִהְיֶה יְדְבַר־פִּי,
 וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ
 לְעוֹלָם וָעֶד:
 וְאֲנַחְנוּ נְבָרֶךְ יְיָ מְעַתָּה
 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)*

Chatzi Kaddish

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

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

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

חצי קדיש

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְּרָא
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא
וּבְזִמְנָן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם
וּלְעֵלְמֵי עֲלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

From Psalm
113:2, Daniel
2:20

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, שִׁפְתֵי תִפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ:

Psalms 51:17

Ancestors

אבות

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.

בָּרוּךְ 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, וּמַבִּיא גְאֻלָּה לְבָנָי
בְּנֵיהֶם לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

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

During the Ten Days of Repentance include:

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

זְכְּרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וּכְתֹבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים.

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.
בָּרוּךְ אַתָּה, יְיָ, מִגֵּן
אַבְרָהָם וּפֹקֵד 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 גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Simchat Torah until Pesach include:

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

מְשִׁיב הַרְיָן 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?

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמַקִּים
אֲמוֹנָתוֹ לַיֹּשְׁנֵי עָפָר.
מִי כָמוֹךָ, בַּעַל גְּבוּרֹת,
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מַמִּית
וּמַחֲיָה 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 כָמוֹךָ, 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.
בְּרוּךְ אַתָּה יְיָ, מַחֲיָה הַמֵּתִים.

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!”

קדושה

נִקְדָּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשָׁמַיִם
שִׁמְקִידִישִׁים אוֹתוֹ בְּשָׁמַיִם
מְרוֹם, בְּכָתוּב עַל
יַד נְבִיאָךְ:
וְקָרָא זֶה אֶל־זֶה וְאָמַר:

▲ קָדוֹשׁ ▲ קָדוֹשׁ ▲ קָדוֹשׁ יְהוָה
צְבָאוֹת, מְלֵא כָל־הָאָרֶץ
בְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

▲ בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ.

וּבְדִבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

▲ יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ,
צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ!

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

Isaiah 6:3

Ezekiel 3:12

Psalms 146:10

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, וּלְנִצְחָה
נִצְחִים קִדְשָׁתְךָ נְקַדִּישׁ.
וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא
יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.
בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

**During the Ten Days of Repentance substitute:*

Praised are You, Adonai, the holy Sovereign. בָּרוּךְ 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. חֲנִנוּ
מֵאֵתְךָ דַּעַת, בִּינָה, וְהַשְׁכֵּל.
בָּרוּךְ 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

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ,
וְקַרְבֵּנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ,
וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה
לִפְנֶיךָ.
בָּרוּךְ אַתָּה יְיָ, הַרוֹצֶה
בְּתַשׁוּבָה.

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.

סליחה

סָלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,
מָחַל לָנוּ, מְלִכְנוּ, כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְיָ, חַנוּן
הַמֵּרַבֶּה לְסִלּוּחַ.

*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

רָאָה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ,
וּגְאָלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ,
כִּי גוֹאֵל חֶזֶק אַתָּה.
בְּרוּךְ אַתָּה יְיָ, גוֹאֵל יִשְׂרָאֵל.

רפואה

רָפְאוּנוּ יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ
וְנוֹשְׁעָה, כִּי תִהְיֶה לָנוּ אַתָּה,
וְהָעֵלָה רְפוּאָה שְׁלֵמָה
לְכָל מַכּוֹתֵינוּ.

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

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

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

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי
אֲבוֹתַי, שֶׁתְּשַׁלַּח מִהֶרָה רְפוּאָה
שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ
וּרְפוּאָת הַגּוּף לַחֲוִלָּה/לַחֲוִלָּה,
בֶּן/בַּת _____ ,
בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל.

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

כִּי אַל מֶלֶךְ רוּפָא נֶאֱמָן
וּרְחֵמֵן אַתָּה.
בָּרוּךְ אַתָּה יְיָ, רוּפָא חוֹלֵי
עַמּוֹ יִשְׂרָאֵל.

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.*

בִּרְכַּת הַשָּׁנִים
בָּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ,
אֶת הַשָּׁנָה הַזֹּאת וְאֶת
כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה.
וְתֵן בְּרִכָּה עַל פְּנֵי הָאָדָמָה,
וְשַׂבְּעֵנוּ מִטוֹבָךָ, וּבָרַךְ
שָׁנֹתֵנוּ בְּשָׁנִים הַטּוֹבוֹת.
בָּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים.

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.

חרות

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

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

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.*

צדקה ומשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבִרְאשׁוֹנָה,
וְיוֹעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר
מִמֶּנּוּ יִגּוֹן וְאַנְחָה, וּמְלוֹךְ
עָלֵינוּ אַתָּה יְיָ לְבִדְךָ בְּחֶסֶד
וּבְרַחֲמִים, וְצִדְקָנוּ 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.

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

וְלַמְלָשִׁינִים אֵל תְּהִי תַקְוָה,
וְכָל הָרָשָׁעָה כָּרָגַע תֵּאבֵד,
וְכָל אִיבִיךָ מִהֲרָה יִכָּרְתוּ,
וְהַזֵּדִים מִהֲרָה תַעֲקֶה
וּתְשַׁבֵּה וּתְמַגֵּר וּתְכַנִּיעַ
בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אִיבִים
וּמְכַנִּיעַ זֵדִים.

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

צדיקים

עַל הַצַּדִּיקִים, וְעַל הַחֲסִידִים,
וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי
הַצֹּדֵק, וְעַלֵּינוּ יְהִימוּ רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל
הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת. וְשִׂים
חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא
נִבּוֹשׁ, כִּי בָךְ בָּטַחְנוּ.
בְּרוּךְ אַתָּה יְיָ, מְשַׁעַן וּמִבְטָח
לַצַּדִּיקִים.

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)

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 עִירָךְ בְּרַחֲמִים
תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ
כַּאֲשֶׁר דִּבַּרְתָּ, וּבִנֵּה אוֹתָהּ
בְּקֶרֶב בְּיָמֵינוּ בְּנֵי עוֹלָם.
בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

קרן ישועה

אֶת צֶמַח הַיְשׁוּעָה מִהֲרָה
תַצְמִיחַ, וְקֶרֶן יְשׁוּעָה
תֵּרוֹם כְּנֶאֱמַר, כִּי
לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְיָ, מַצְמִיחַ
קֶרֶן יְשׁוּעָה.

שמע קולנו

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל
שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
וּמִלִּפְנֵיךְ, מִלְכֵּנוּ, רִיקָם
אֵל תִּשְׁיִבֵנוּ, 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)

Worship

Be gracious, Adonai our God,
to Your People Israel, and
receive our prayers with love.
May our worship always be
acceptable to You.

Draw near to all who seek You;
turn to all who serve You;
grace us with the presence of
Your spirit.

עבודה

רִצֵּה, יי אֱלֹהֵינוּ, בְּעִמָּךְ
יִשְׂרָאֵל, וּתְפַלֶּתֶם בְּאַהֲבָה
תְּקַבֵּל, וּתְהִי לְרָצוֹן תַּמִּיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קְרוֹב לְכָל קֹרְאָיו, פִּנֵּה
אֶל עַבְדֶּיךָ וְחַנּוּנִי; שְׁפוּךְ
רוּחְךָ עָלֵינוּ.

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

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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבָּא
וְיִזְכֹּר זְכוּרֵנוּ וְזְכוּרֵן כָּל עַמָּךְ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לְחַן וּלְחֶסֶד
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

— ראש החדש הזה.

— חג המצות הזה.

— חג הסוכות הזה.

— חג העצמאות הזה.

זְכַרְנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפָקַדְנוּ בּוֹ לְבִרְכָּה. אָמֵן.

וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן.

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

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוֹבְךָ
לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי, הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן.

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

▼ מוֹדִים אֲנִחנוּ לָךְ, שְׁאַתָּה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר
חַיִּינוּ, מִגֵּן יִשְׁעֶנָּה אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֹּר
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ
שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ.
מֵעוֹלָם 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 הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלָחְמוֹת
שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ, בְּיָמֵים הָהֵם
בְּזִמְנֵי הַזֶּה.

בְּיָמֵי מַתִּיתָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,
חֲשֹׁמוֹנַי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוֹן
הַרְשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁכִּיחַם
תּוֹרָתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רַצוֹנָךְ, וְאַתָּה
בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת
צָרָתָם.

He who wills 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)

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.*

רַבֵּת אֶת רִיבָם, דָּנַת אֶת דִּינָם, נִקְמַת
אֶת נִקְמָתָם. מְסִרֶת גְּבוּרִים בְּיַד
חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְטַמְאִים
בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צְדִיקִים,
וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ.
וְלָךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהִיּוֹם
הַזֶּה. וְאַחֵר בֵּן בָּאוּ בְּנֶיךָ לְדָבִיר
בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטִהְרוּ אֶת
מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת
קֹדֶשְׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלָיו
לְהוֹדוֹת וּלְהַלֵּל 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 הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל
הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לְאַבְרָהָם,
בְּיָמֵים הָהֵם בְּזִמְנֵי הַזֶּה.
בְּיָמֵי מָרְדֳּכַי וְאֶסְתֵּר בְּשׁוּשָׁן
הַבִּירָה, בְּשַׁעֲמֹד עֲלֵיהֶם הָמָן
הָרָשָׁע, בְּקֶשׁ לְהַשְׁמִיד, לְהָרֹג,
וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנַּעַר
וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד,
בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ שָׁנִים עָשָׂה,
הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לְבוֹז.
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הִפְרַת אֶת
עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ.

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

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם
שִׁמְךָ, מְלַכְּנוּ, 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 סֶלָה,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה.
בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ
וְלֹךְ נָאָה 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

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה,
חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עֲמָךְ.
בְּרַכְנוּ אֲבִינוּ, כָּלֵנוּ בְּאֶחָד,
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ
נִתַּתְּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת
חַיִּים, וְאַהֲבַת חֶסֶד, וְצִדְקָה,
וּבְרָכָה, וְרַחֲמִים, וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

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

*בָּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

**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 הַשְּׁלוֹם.

Private Meditation

My God, keep my tongue from evil and my lips from deceit. Help me to keep silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and let my soul pursue Your mitzvot. Concerning those who plan evil against me, swiftly annul their counsel and frustrate their intentions. 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.

אלהי נצור

אֱלֹהֵי, נִצֹר לְשׁוֹנִי מִרָע,
וּשְׁפָתֵי מִדְבַּר מְרָמָה,
וּלְמַקְלָלִי נַפְשִׁי תְדוּם,
וְנַפְשִׁי כְּעַפְר לְכָל תַּהֲיָה.
פָּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,
וְכָל הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן
שְׁמֶךָ, עֲשֵׂה לִמְעַן יִמְיְנֶךָ,
עֲשֵׂה לִמְעַן קִדְשָׁתְךָ,
עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יִחַלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה
יְמִינְךָ וְעַנְנִי.

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהִגִּיוֹן לְבִי 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)*

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,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה; שֶׁלֹא שָׁם חֻלְקָנוּ
בָּהֶם, וְגִדְּלָנוּ בְּכָל הַמוֹנָם.

וַאֲנַחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד
אָרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וּשְׂכִינֵת עֲזוֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אָמֵת מִלִּפְנֵינוּ, אָפֶס זוּלָּתוֹ,
כְּפָתוֹב בְּתוֹרָתוֹ; וַיִּדְעַתְּ הַיּוֹם
וַהֲשַׁבַּתְּ אֶל-לִבְכָּךְ, 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.”

על פֶּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי.
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי
אָרֶץ. יִכְיִירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי
תֵּבֵל, כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ,
תִּשָּׁבַע כָּל-לִשׁוֹן. לִפְנֶיךָ, יְיָ
אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד
שִׁמְךָ יִקָּר יִתְנַג, וַיִּקְבְּלוּ כָּל־
אֶת עַל מַלְכוּתְךָ, וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,
בְּכָתוֹב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

וְנֹאמַר: יְהוָה יְהוָה לְמֹלֵךְ
עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

Zechariah 14:9

*Words of memory may be offered to honour the deceased and comfort the mourners.
A selection of Psalms may be read (pages 100-106).*



A Song of David.

מִזְמוֹר לְדָוִד:

Psalms 23

The Eternal is my Shepherd,
I shall not want.

יְהוָה רֹעִי לֹא אֶחְסָר:

God makes me lie down in
green pastures, leads me beside
still waters;

בְּנֵאֻת דָּשָׁא יִרְבִּיצֵנִי,
עַל־מֵי מְנוּחֹת יְנַהֲלֵנִי:

God restores my soul,
and leads me in right paths
for the sake of God's name.

נַפְשִׁי יִשׁוּבֵב, יְנַחֲנִי
בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:

Though I walk through the valley of
the shadow of death, I shall fear no
evil, for You are with me.

גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת
לֹא־אִירָא רָע, כִּי־אַתָּה עִמָּדִי.

With rod and staff
You comfort me.

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ,
הִמָּה יְנַחֲמֵנִי:

You have set a table before me
in the presence of my enemies;

תַּעֲרֹךְ לִפְנֵי שֻׁלְחָן נֹגֵד צָרָי.

You have anointed my head with
oil; my cup overflows.

דִּשְׁנַת בִּשְׁמֵן רִאשִׁי, כּוֹסִי רוֹיֵה:

Surely goodness and mercy shall
follow me all the days of my life.

אֵךְ טוֹב וְחֶסֶד יְרַדְפוּנִי
כָּל־יְמֵי חַיִּי.

And I shall dwell in the house of
the Eternal forever.

וְשָׁבְתִי בְּבֵית־יְהוָה
לְאָרְךָ יָמִים:

El Malei Rachamim

אל מלא רחמים

All rise.

O God, full of compassion, who dwells on high, grant perfect rest in Your sheltering Presence to the soul of my/our beloved _____, who has entered eternity. May he/she be exalted among the souls of the holy and pure, who radiate like the illuminated heavens. Merciful God, let him/her find refuge in the shadow of Your wings and let his/her soul be bound up in the bond of life everlasting. God is his/her inheritance. May he/she rest in peace. *Amen.*

אל מלא רחמים, שוכן במרומים,
המצא מנוחה נכונה תחת כנפיה
השכינה עם קדושים וטהורים
בזהר הרקיע מזהירים את
נשמת _____
שהלך לעולמו/שהלכה לעולמה.
בעל הרחמים יסתיירהו/יסתיירה
בסתר כנפיו לעולמים. ויצרור
בצרור החיים את נשמתו/
נשמתה. יי הוא נחלתו/נחלתה
וינוח/ ותנוח בשלום על
משכבו/ משכבה, ונאמר: אמן.

*The dust returns
to the earth as
it was, but the
spirit returns
unto God who
gave it.
(Ecclesiastes
12:7)*

Family and Friends say together:

Eternal One, God of all humankind, be close to the hearts of those who grieve. Console them with Your embrace, and strengthen them with the assurance that the human soul is enduring and indestructable. As we pray for perfect peace for those whose lives have ended, so do we ask You to give comfort and courage to the living.

Mourners say:

May the knowledge of Your Nearness be our strength, O God, for You are with us in joy and sorrow, in light and darkness, in life and death.

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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ
רַבָּא. אָמֵן. בְּעֶלְמָא דִּי בְּרָא
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם
וּלְעֹלְמֵי עֲלְמֵיָא.

From Psalm
113:2,
Daniel 2:20

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised,

יְתַבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא,

far above all the blessings and
songs of praise and consolations
which human lips can utter, and
let us say: Amen.

לְעֵלָּא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן
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 שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל 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 שָׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
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.*

Family and friends may say to the mourners:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שָׂאֵר אֲבִילֵי צִיּוֹן וִירוּשָׁלַיִם.

HaMakom yinachem etchem b'toch sh'ar aveilei Tziyon viYerushalayim.

**May God Who is Everywhere comfort you among
the mourners of Zion and Jersusalem.**

Seven Psalms of Consolation

A *michtam* of David.

Protect me, O God, for I seek refuge
in You.

I have said to the Eternal One:
“You are my God; the good that is mine
is nothing without You.”

The Eternal is my allotted portion; You
are my cup, my destiny.

How good is my lot in life!
How glorious is my heritage!

I will praise the Eternal
who has given me counsel;
my conscience admonishes me at night.

I have set the Eternal before me always;
with God at my right hand,
I shall not be shaken.

Therefore my heart exults and
my glory rejoices; my body rests secure.

For You will not abandon me to Sheol
nor let Your faithful see destruction.

Show me the path of life;
let there be joy in Your
presence, enduring satisfaction
in Your protective hand.

שבע תהילים לנחמה

מִכְתָּם לְדָוִד.

שְׁמֹרֵנִי אֱלֹהִים כִּי־חָסִיתִי בָךְ:

אָמַרְתִּי לַיהוָה, אֲדֹנָי אַתָּה,
טוֹבָתִי בְּלֹא־עֲלִיָּה:

יְהוָה מִנֵּת חֶלְקִי וְכוֹסִי,
אַתָּה תוֹמִיךָ גּוֹרְלִי:

חֲבָלִים נָפְלוּ־לִי בַּנְּעָמִים,
אֶף־נִחַלְתָּ שְׂפָרָה עָלַי:

אֲבָרַךְ אֶת־יְהוָה אֲשֶׁר יַעֲצָנִי,
אֶף־לֵילוֹת יִסְרוּנִי כְּלִיּוֹתֵי:

שׁוֹיֵתִי יְהוָה לְנִגְדֵי תָמִיד,
כִּי מִיְמִינִי בְּלֹא־אֲמוּט:

לִכֵּן שָׂמַח לְבִי וַיִּגַּל כְּבוֹדִי,
אֶף־בְּשָׂרִי יִשְׁכַּן לְבֶטֶח:

כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשָׂאוֹל,
לֹא־תִתֵּן חֲסִידְךָ לְרָאוֹת שְׁחָת:

תוֹדִיעֵנִי אֲרַח חַיִּים

שְׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ,

נְעֻמוֹת בְּיַמִּינְךָ נִצַּח:

Psalms 16:1–2,
5–11

*Songs and
hymns are the
work of lyricists
and poets. But
only after they
have been
drenched with
tears do they
become
prayers. (Rabbi
Levi Yitzchak of
Berdichev)*



A Prayer of Moses, man of God:

Adonai, You have been our refuge
in every generation.

*Before mountains were born,
before You brought forth earth
and universe, from eternity to eternity
You are God.*

You turn mortals to dust;
You decree: "Return, children of
the earth!"

*For a thousand years in Your sight
are like yesterday gone,
as a watch in the night.*

You engulf them in sleep;
they are like grass that renews itself:

*at daybreak it flourishes anew;
at dusk it withers and dries.*

The span of our life is but seventy
years, or, given strength, eighty years;
the best of those years have trouble
and sorrow. They pass by swiftly,
and we fly off.

*Teach us, therefore, to number
our days that we may attain
a heart of wisdom.*

Turn to us, Adonai. How long before
You show mercy to Your servants?

From Psalm 90

תִּפְלֶה לְמֹשֶׁה אִישׁ הָאֱלֹהִים:

אֲדֹנָי, מֵעוֹן אַתָּה הָיִיתָ לָנוּ
בְּדֹר וָדֹר:

בְּטֶרֶם הָרִים יִלְדוּ
וְתַחֲוִיל אֶרֶץ וְתֵבֶל,
וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל:

תָּשֵׁב אָנוֹשׁ עַד־דָּפָא
וְתֹאמַר שׁוּבוּ בְנֵי־אָדָם:

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ
כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר
וְאִשְׁמוֹרָה בְּלִילָהּ:

זִרְמָתָם שָׁנָה, יִהְיוּ בַּבֶּקֶר
כַּחֲצִיר יַחֲלֶף:

בַּבֶּקֶר יִצִּיץ וְיִחַלֶּף,
לְעֶרֶב יִמּוּלֵל וַיִּבֹּשׁ:

יְמֵי־שָׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה,
וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה,
וְרֹהֶבָם עֶמֶל וָאֹן.
כִּי־גַז חֵישׁ וַנִּעְפֹּה:

לְמָנוֹת יָמֵינוּ כֵּן הוֹדַע
וְנִבֵּא לִבָּב חֲכָמָה:

שׁוּבָה יְהוָה, עַד־מָתִי,
וְהַנַּחֵם עַל־עֲבָדֶיךָ:

*Satisfy us at daybreak with Your
steadfast love that we may sing
and rejoice all our days.*

Let Your deeds be seen by Your
servants, Your glory by their children.

*May Your favour, Adonai,
be upon us.*

Let the work of our hands endure for
us! Let the work of our hands endure!



For the leader of the Korahites,
a Psalm:

Hear this, all you peoples. Listen, all
you inhabitants of the world, children
of poverty and children of privilege,
rich and poor alike!

*My mouth shall utter words of
wisdom, the deep meditation of my
heart. I will turn my attention to a
theme, set my thoughts to the music of
a lyre.*

In days of trouble, why should I fear?
Only my own sins can ensnare me.

*Some rely on their riches and praise
their privilege. But truly, there is no
redeeming power in such things. They
cannot pay ransom to God; the price
of life is too high. No matter how high
the ransom, life must finally come to
an end.*

שְׂבַעֲנוּ בִבְקֶרֶת חֶסֶדְךָ
וְנִרְנְנָה וְנִשְׂמְחָה בְּכָל-יָמֵינוּ:

יִרְאֶה אֶל-עַבְדֶּיךָ פְּעָלֶךָ,
וְהִדְרֶךָ עַל-בְּנֵיהֶם:

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ.

וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ:

לְמַנְצֶחַ לְבְנֵי קָרַח מְזִמּוֹר:

Psalm 49:

1-11, 17-21

שָׁמְעוּ זֹאת כָּל הָעַמִּים הָאֲזִינוּ
כָּל יֹשְׁבֵי חֶלֶד: גַּם בְּנֵי אָדָם גַּם
בְּנֵי אִישׁ יַחַד עָשִׂיר וְאֶבְיוֹן:

פִּי יִדְבֵּר חֲכָמוֹת וְהִגֹּת לִבִּי
תְּבוֹנוֹת: אֲטָה לְמַשָּׁל אֲזִנִּי
אֶפְתָּח בְּכִנּוֹר חִידָתִי:

לָמָּה אֵירָא בַיָּמִי רָע עֹון עַקְבִּי
יִסּוּבֵנִי:

הַבִּטְחִים עַל חֵילָם וּבָרִב עֲשָׂרָם
יִתְהַלָּלוּ: אַח לֹא פָדָה יִפְדֶּה
אִישׁ לֹא יִתֵּן לְאֱלֹהִים כְּפָרוֹ:
וַיִּקֶּר פְּדִיוֹן נַפְשָׁם וַחֲדָל לְעוֹלָם:

Can a person expect to live forever,
and never see the grave?

*One sees that even the wise die, just
as the foolish and the ignorant must
perish, leaving their wealth to others.*

Do not be in awe of material gain
and privilege; for when one dies
none of it can come along; honours
end with life.

*Though one in our lives may seem
blessed and exalted – nevertheless,
everyone must pass on like the
generations before.*

One who values vanity does not
understand that all reach the same
end.



Tender as a father with his children,
the Eternal One has compassion for
those who show reverence.

For God knows how we are formed;
God remembers we are but dust.

The days of mortals are like grass,
like a flower of the field that
blooms.

A wind passes by and it is no more,
its place now unknown.

But God's loyalty is everlasting
to those who show reverence;
God's righteousness is bestowed
generation upon generation.

וַיְחִי עוֹד לִנְצַח לֹא יֵרָאֶה הַשְׁחָת:

כִּי יֵרָאֶה חֲכָמִים יָמוּתוּ יַחַד
כָּסִיל וְבַעַר יֵאָבְדוּ וְעֲזָבוּ לְאַחֲרֵים
חֵילָם:

אֶל תִּירָא כִּי יַעֲשֶׂר אִישׁ כִּי יִרְבֶּה
כְּבוֹד בֵּיתוֹ: כִּי לֹא בָמוּתוֹ יִקַּח
הַכֹּל לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ:

כִּי נִפְשׁוּ בְחַיָּיו יִבְרַךְ וַיּוֹדֶה כִּי
תִּיטִיב לָהּ: תָּבֹא עַד דּוֹר אֲבוֹתָיו
עַד יִצָּח לֹא יֵרָאוּ אוֹר:

אָדָם בִּיקָר וְלֹא יָבִין נִמְשָׁל
כְּבִהְמוֹת נִדְמוּ:

כְּרַחֵם אָב עַל-בָּנִים,
רַחֵם יְהוָה עַל-יִרְאָיו:

Psalms 103:
13-17

כִּי-הוּא יָדַע יִצְרָנוּ,
זָכוֹר כִּי-עָפָר אֲנַחְנוּ:

אֲנוֹשׁ כַּחצִיר יָמָיו,
כַּצִּיץ הַשָּׂדֶה כֵּן יָצִיץ:

כִּי רוּחַ עָבְרָה-בּוֹ וַאֲיָנָנוּ,
וְלֹא-יִכְיֶרְנוּ עוֹד מְקוֹמוֹ:

וְחֶסֶד יְהוָה מֵעוֹלָם
וְעֶד-עוֹלָם עַל-יִרְאָיו,
וְצִדְקָתוֹ לְבִנְי בָנִים:



Dwelling in the shelter of the Most
High, abiding in the shadow of the
Almighty,

I say of the Eternal One: "My Refuge,
my Fortress, My God, in whom I
trust..."

[In turn, the Eternal One says:]
"Because you desire Me,
I will deliver you; I will lift you up
because you know My Name!"

When you call Me, I will answer;
I will be with you in time of trouble.

I will strengthen you and honour you;
I will satisfy you with length of days.
I will reveal to you My saving power."



A Song for Ascents.

I lift up my eyes to the mountains:
From where will my help come?

My help comes from the Eternal God,
Maker of heaven and earth.

God will not let your foot slip;
your Guardian will not slumber.

Behold, the Guardian of Israel
neither slumbers nor sleeps.

The Eternal is your Protector,
the Eternal is the shade at your
right hand.

יֵשֶׁב בְּסֹתֶר עֲלִיוֹן,
בְּצֵל שְׁדֵי יִתְלוֹן;

From Psalm
91:1-2, 14-16

אֶמֶר לַיהוָה מַחְסִי וּמִצְוֹדָתִי,
אֱלֹהֵי אֲבֹתַי:

כִּי בִי חָשַׁק וְאַפְלָטָהוּ,
אֲשַׁגְּבֶהוּ כִּי־יִדַּע שְׁמִי:

יִקְרָאֵנִי וְאֶעֱנֶהוּ,
עֲמוּ־אֲנֹכִי בְּצָרָה,

אֲחַלֶּצֶהוּ וְאֶכְבֶּדְהוּ:

אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ
וְאֶרְאֶהוּ בִישׁוּעָתִי:

שִׁיר לַמַּעֲלוֹת:

Psalm 121

אֲשָׂא עֵינַי אֶל־הָהָרִים,
מֵאֵין יָבֹא עֲזָרִי:
עֲזָרִי מֵעַם יְהוָה,
עֹשֶׂה שְׁמַיִם וָאָרֶץ.

אֶל־יִתֵּן לְמוֹט רַגְלִי,
אֶל־יָנוּם שְׁמֶרְךָ:
הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ,
יְהוָה צִלְּךָ עַל־יַד יְמִינְךָ:

The sun will not strike you by day,
nor the moon by night.

The Eternal will guard you from all
harm, will protect your soul.

The Eternal will guard your going
and coming, from this time forth,
and forever.



For the lead musician, a Song of
David.

Adonai, You have examined me;
You know me.

You know my comings and goings;
You understand my every thought
even from afar.

You are familiar with my paths
and all my ways.

Adonai, there is nothing I can say
that You do not know completely.

In front of me, behind me,
You encompass me;
You set Your hand upon me.

Yet these are beyond my
comprehension; a mystery I cannot
fathom ...

Where can I escape from Your
spirit? Where can I flee from Your
Presence?

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכְבֶּה,
וַיָּרֶחַ בַּלַּיְלָה:

יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע,
יִשְׁמֹר אֶת־נַפְשְׁךָ:

יְהוָה יִשְׁמֹר־צֵאתְךָ וּבֹאֶךָ,
מֵעַתָּה וְעַד־עוֹלָם:

לַמְנַצֵּחַ לְדָוִד מִזְמוֹר.

From Psalm 139

יְהוָה חֲקֵרְתָּנִי וַתֵּדַע:

אֶתָּה יָדַעְתָּ שְׁבִתִּי וְקוֹמִי,
בְּנִתָּה לְרַעִי מֵרְחוֹק:

אֶרְחִי וְרַבְעִי יָרִיתָ,
וְכָל־דֶּרֶכִּי הִסֵּכְנִתָּה:

כִּי אֵין מְלָה בְלִשׁוֹנִי,
הֵן יְהוָה יָדַעְתָּ כֻּלָּה:

אַחֹר וְקִדְמָה צִרְתָּנִי
וַתֵּשֶׁת עָלַי כַּפְּךָ:

פְּלִיאָה דַעַת מִמֶּנִּי
נִשְׁגָּבָה לֹא־אוּכַל לָהּ:

אֵנָה אֵלֶיךָ מֵרְחוֹק,
וְאַנָּה מִפְּנֶיךָ אֲבָרַח:

If I ascend to heaven, You are there;
if I descend to Sheol, You are there.

If I take wing with the dawn,
if I come to rest on the edge of the
sea;

even there Your hand will guide me,
Your right hand will hold me fast.

Even if I say: "Surely darkness
will conceal me,
night will give me cover,"

darkness is not dark for You;
night will shine like the day.
Darkness and light, for You,
are one and the same.

I, who am a miracle of Your making,
acclaim You;
wondrous are Your works,
my soul knows it well.

Search me, God, and know my heart;
test me, and know my thoughts.

See if my path leads to sorrow,
and guide me
on an everlasting way.

אִם-אֶסָק שָׁמַיִם, שָׁם אַתָּה;
וְאִצְיָעָה שְׁאוֹל, הִנֵּךְ;
אִשָּׁה בְּנֶפֶת-שָׁחַר
אֲשָׁכְנָה בְּאַחֲרִית יָם.

גַּם-שָׁם יָדְךָ תִּנְחֵנִי,
וְתִאֲחֲזֵנִי יְמִינְךָ.

וְאָמַר אֶת-חֹשֶׁךְ יְשׁוּפֵנִי,
וְלֵילָה אֹרֶךְ בְּעַדֵּנִי.

גַּם-חֹשֶׁךְ לֹא-יַחֲשִׁיךְ מִמֶּךָ,
וְלֵילָה כִּיּוֹם יֵאִיר;
כַּחֲשִׁיכָה כְּאוֹרָה:

אוֹדְךָ, עַל כִּי נִוְרָאוֹת נִפְלִיתִי;
נִפְלְאִים מַעֲשֶׂיךָ, וְנַפְשִׁי יֵדַעַת
מֵאֵד:

חַקֵּרֵנִי, אֵל, וְדַע לִבִּי;
בְּחַנֵּנִי יֵדַע שְׂרָעִפִּי:

וּרְאֵה אִם-דֶּרֶךְ-עֶצֶב בִּי,
וְנַחֲנִי בְּדֶרֶךְ עוֹלָם:

The Kaddish

The origins of the Kaddish are mysterious; angels are said to have brought it down from heaven.... It possesses wonderful power. Truly, if there is any bond strong enough to chain heaven to earth, it is this prayer. It keeps the living together, and forms a bridge to the mysterious realm of the dead. One might almost say that this prayer is the ... guardian of the people by whom alone it is uttered; therein lies the warrant of its continuance. Can a people disappear and be annihilated so long as a child remembers its parents?

Because this prayer does not acknowledge death, because it permits the blossom, which has fallen from the tree of humankind, to flower and develop again in the human heart, therefore it possesses sanctifying power. (*Leopold Kompert*)

The Kaddish Has Found Me

Where shall I start, in my search for the Mourner's Kaddish? My search for the Mourner's Kaddish? But it has found me! . . .

Until now, the Mourner's Kaddish used to be the least important part of the prayer service. I mean, for me, it was the small runt in the liturgy, a morbid recitation in the interstices of the worship. But no more. Now I inhabit the interstices.

I stood in the ashes of fury and spoke the sentences of praise. Was that voice my voice? It was no longer the effusion of woe. Magnified, I said. Sanctified, I said. I looked above me, I looked below me, I looked around me. With my own eyes, I saw magnificence. (*Leon Wieseltier*)

This Expanding Memory Sustains

We Jews are a community based on memory. A common memory has kept us together and enabled us to survive. This does not mean that we based our life on any one particular past, even on the loftiest of pasts; it simply means that one generation passed on to the next a memory which gained in scope—for the new destiny and new emotional life were constantly accruing to it—and which realized itself in a way we can call organic. This expanding memory was more than a spiritual motif; it was a power which sustained, fed, and quickened Jewish existence itself. I might even say that these memories realized themselves biologically, for in their strength the Jewish substance was renewed. (*Martin Buber*)

On Grieving

After a loved one dies, healing does come. It comes with time and patience and acceptance. It comes when we allow ourselves to feel and express the pain of our loss. There are those who will try to stifle our cries, who will urge us to snap out of our time of sorrow. But the only way out of darkness is the path that leads us straight through the darkness. Our memories of those we have loved and lost are the beacons that light up our way.

We don't have to sugarcoat our hurts when we appear before God. We don't need to pretend to be strong. God is not afraid of our pain or our anger or our fear. God is our comfort. God is beside us, offering strength and hope and shelter, in life and in death. (*Rabbi Naomi Levy*)

Living Without the Ones We Love

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more, echo still within our thoughts and words, and they are a part of what we are, what we will become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of Life, in whose unity no one is alone and every life finds purpose. (*Rabbi Richard Levy, slightly adapted*)

I Am Still Receiving

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know: ... we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labours of my fellows—both living and dead—and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving. (*Albert Einstein*)

Life after Death

Religion cannot prove the truth of the statement that God revives the dead, even though the liturgy says it. The belief must be taken on trust, albeit a trust based on reasonable arguments. These derive from our experience of this life, which seems to point to purpose and meaning beyond itself. Most of us feel, even though we cannot prove it, that it would be absurd to assume that life ends with death. For the purpose and meaning of my life to make sense, I may have to assume that my life, in some unfathomable way, continues beyond the grave. Death, as Eugene Borowitz has put it, may mean “living in another way,” existing on another level than that which binds us to our bodies.

In the absence of “hard” evidence one way or the other, our belief becomes a matter of decision. Even though I cannot prove life after death, I hope for it, because the arguments against such hope, though serious, are neither convincing nor conclusive.... While our metaphors may differ from those of earlier ages, our language testifies to an inescapable need to reach out to what is beyond our grasp.
(*Rabbi Dow Marmur*)

Coming into This World and Leaving It

Just as one enters the world, so one departs.

One enters the world with a cry, and departs with a cry.

One enters the world weeping, and leaves it weeping.

One enters the world with love, and leaves it with love.

One enters the world with a breath, and leaves it with a breath.

One enters the world without knowing what is to come, and leaves it without knowing what is to come.

And it has been taught in the name of Rabbi Meir:

One enters the world with clenched fists as if to say,

“The whole world is mine. I shall claim it.”

But one leaves with hands open as if to say,

“I take nothing from this world with me.”

(*Ecclesiastes Rabbah* 5:14)

Birth Is a Beginning

Birth is a beginning,

And death a destination;

But life is a journey,

A going—a growing

From stage to stage.

לִידָה הִיא רֵאשִׁית
לִידָה הִיא רֵאשִׁית
וּפְטִירָה—תְּכֵלֶת.
הַחַיִּים בְּמַסָּע הֵם:
בְּהִלְכָּה, בְּצִמְיָה
מִשָּׁלֵב לְשָׁלֵב.

From childhood to maturity
And youth to age.
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then perhaps to wisdom.

מִלְדוּת לְבַגְרוּת,
מִנְעָר לְשִׁיבָה.
מִתְמִימוּת לַדַּעַת,
מִבוֹרוּת לְבִינָה;
מִטִּפְשׁוּת לְשִׁפּוּט
וְאַזּוּ-אוֹלִי-לְחֻכְמָה.

From weakness to strength or
From strength to weakness
And often back again;
From health to sickness,
And we pray to health again.

מִחֻלְשָׁה לְעִצְמָה
אוֹ עִצְמָה לְחֻלְשָׁה-
וְלַעֲתִים בַּחֲזָרָה.
מִבְּרִיאוּת לְמַחֲלָה,
וְאַנָּא, לְבְּרִיאוּת חֲזָרָה.

From offence to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
From grief to understanding,
From fear to faith.

מִעֲבָרָה לְמַחֲלָה,
מִבְּדִידוּת לְיִדְדוּת,
מִשִּׂמְחָה לְתוֹדָה,
מִיִּסּוּרִים לְרַחֲמִים,
מִיִּגּוֹן לְהִבְנָה-
מֵאִימָה לְאַמוּנָה.

From defeat to defeat to defeat
Until, not looking backwards or ahead,
We see that victory lies not
At some high point along the way
But in having made the journey
Step by step,
A sacred pilgrimage.

מִכְּשָׁלוֹן לְכְּשָׁלוֹן
לְכְּשָׁלוֹן- עַד שְׂרֻאִים אָנוּ,
בְּמַבֵּט אַחֲוָר וְקֵדָם,
שֶׁלֹא בְּמִרוֹמֵי הַפְּסָגָה
טָמוֹן הַנִּצָּחוֹן,
אֲלֹא בְּעֵצָם הַמָּסַע עֲצָמוֹ,
שֶׁלֵב אַחֲרֵי שֶׁלֵב-עָלִיהַ קְדוּשָׁה.

Birth is a beginning
and death a destination;
but life is a journey,
a sacred pilgrimage,
made stage by stage...
From birth to death
to life everlasting.
(Alvin Fine)

לִידָה הִיא רֵאשִׁית
וּפְטִירָה-תְּכֵלִית.
וְהַחַיִּים כְּמָסַע הֵם-
עָלִיהַ קְדוּשָׁה,
שֶׁלֵב אַחֲרֵי שֶׁלֵב-
מְלִידָה לְפְטִירָה,
לְחַיֵּי עוֹלָם הַבָּא.

We Remember Them

In the rising of the sun and in its going down,
we remember them.

In the blowing of the wind and in the chill of winter,
we remember them.

In the opening of buds and in the rebirth of spring,
we remember them.

In the blueness of the sky and in the warmth of summer,
we remember them.

In the rustling of leaves and in the beauty of autumn,
we remember them.

In the beginning of the year and when it ends,
we remember them.

When we are weary and in need of strength,
we remember them.

When we are lost and sick at heart,
we remember them.

When we have joys we yearn to share,
we remember them.

So long as we live, they too shall live, for they are now a part of us,
we remember them.

(Rabbi Sylvan Kamens and Rabbi Jack Riemer)

*Days are scrolls; write
on them what you
want to be remem-
bered.
(Rabbi Bachya ibn
Pekudah)*

*No one can become
what he cannot find
in his memories.
(Jean Améry)*

"They held a very great and solemn lamentation; and he [Joseph] observed a mourning period of seven days for his father [Jacob]" (Genesis 50:10). On the morning of the last day of shiva, mourners may recite the following before leaving the shiva home to take a circular walk in the neighbourhood. This ritual brings the mourners back to life beyond shiva, but in stages.

Mourners say:

Out of the depths we call to You, Adonai. Hear our prayer. A heavy burden has befallen our family. We now turn to You, the Source of Life, for comfort and strength.

Help us to know that You are with us when we grieve. Let us know Your nearness in the company of family and friends and when we remember our beloved. You have implanted within each one of us the ability to heal. Grant us the courage to endure our grief, to face the future with hope, and to find our way to life once again.

Those who grieve find comfort in weeping and in arousing their sorrow until the body is too tired to bear the inner emotions. (Rambam)

May God give strength to this People.

May God bless this People with peace.

יְהוָה עֹז לְעַמּוֹ יִתֵּן.
יְהוָה יְבָרֵךְ אֶת עַמּוֹ
בְּשָׁלוֹם:

Psalms 29:11

Others present may say to the mourners:

May God comfort you among all the mourners of Zion and Jerusalem.

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ
שְׂאֵר אֲבִי־לִי צִיּוֹן וִירוּשָׁלַיִם.

The Eternal God shall be a light to you forever; and your days of mourning shall be ended. (Isaiah 60:20)

A circular walk in the neighbourhood marks the conclusion of shiva.



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