

Memorial Day for the Fallen Soldiers of Israel

יום הזכרון

By the third Yom HaAtzma'ut (1950), the commemoration of the fallen soldiers emotionally dominated the day. It was decided, therefore, to set aside the day before Independence Day as a permanent Remembrance Day for the dead of Israel's wars. The first year an extended whistle blast was sounded nationwide to mark the beginning and end of the day. All traffic stopped and the population of Israel stood silent for two minutes. This practice is still observed today with the wail of sirens echoing throughout the country. (Rabbi Irving Greenberg)

Laugh, laugh at all my dreams!
What I dream shall yet come true!
Laugh at my belief in humanity,
at my belief in you.

Freedom still my soul demands,
unbartered for a calf of gold.
For still I do believe in humanity,
and its spirit, strong and bold.

*And in the future I still believe—
though it be distant, come it will—
when nations shall each other bless,
and peace, at last, the earth shall fill.*

Then a new song will one poet sing.
To the beautiful and sublime his
heart will beat.
For him, for that young poet, from
my grave
They will gather flowers for his
laurel wreath.

שְׁחָקִי, שְׁחָקִי עַל הַחַלּוּמוֹת,
זוֹ אֲנִי הַחוֹלִים שָׁח,
שְׁחָקִי כִּי בָאָדָם אֲאָמִין,
כִּי עוֹדֵנִי מֵאֲמִין בְּךָ.

כִּי עוֹד נַפְשִׁי דְרוֹר שׁוֹאֶפֶת,
לֹא מִכְרַתִּיהָ לְעֶגְל פֶּזוּ,
כִּי עוֹד אֲאָמִין גַּם בָּאָדָם,
גַּם בְּרוּחַהּ, רוּחַ עֵזוּ.

אֲאָמִינָה גַם בְּעֵתִיהָ,
אֶף אִם יִרְחַק זֶה הַיּוֹם,
אֶךְ בֹּא יְבוֹא—יִשְׂאוּ שְׁלוֹם
אֶז וּבְרָכָה לְאִם מְלֵאָם.

אֶז שִׁיר חֲדָשׁ יִשִּׁיר מְשׁוֹרֵה,
לְיָפִי וְנִשְׁגָּב לְבוֹ עֵר;
לוֹ לְצַעֲרִיהָ, מֵעַל קִבְרִי
פְּרָחוֹת יִלְקְטוּ לְיָרֵה.

From "I Believe"
by Shaul
Tchernichovsky,
translated by
Maurice Samuel

*A voice called.
I went.
I went, lest
I fall.*
(Hannah Szenes)

The earth grows still,
the lurid sky slowly pales over
smoking borders.

Heartsick, but still living,
a People stands by
to greet the uniqueness
of the miracle.

Readied,
they wait beneath the moon,
wrapped in awesome joy,
before daybreak.
—Then, a girl and boy
step forward.
And slowly walk
before the waiting nation.

In work garb and heavy-shod,
they climb in stillness
wearing yet the dress of battle,
the grime
of aching day
and fire-filled night.

Unwashed, weary unto death,
not knowing rest,
but wearing youth like dewdrops
in their hair.

—Silently the two approach and
stand, unwavering.
There isn't a hint if they are of the
living or of the dead.

...וְהָאָרֶץ תִּשְׁקֹט. עֵין שְׁמַיִם
אוֹדֶמֶת
תַּעֲמֵעַם לְאֶטָה עַל גְּבוּלוֹת
עֵשָׁנִים.

וְאָמָה תַעֲמֵד—קְרוֹעַת לֵב
אֶךְ נוֹשְׁמֶת—
לְקַבֵּל אֶת הַנֶּס הָאֶחָד, אֵין שְׁנֵי.

הִיא לְטָקֶס תְּבוּן.
הִיא תָקוּם לְמוֹל סֶהַר
וְעַמְדָה, טָרַם-יּוֹם, עוֹטָה חַג
וְאִימָה.
—אִז מִנְגֵד יֵצְאוּ נַעֲרָה וְנַעַר
וְאֶט־אֶט יֵצְעֵדוּ הֵם אֶל מוֹל
הָאָמָה.

לוֹבְשֵׁי חַל וְחִגּוֹר, וְכִבְדֵי נַעֲלִים
בְּנִתִיב יַעֲלוּ הֵם הָלוֹךְ וְהַחֲרֹשׁ.
לֹא הֶחְלִיפוּ בְּגָדִים,
לֹא מָחוּ עוֹד בְּמַיִם
אֶת עֵקְבוֹת יוֹם הַפָּרֶךְ
וְלִיל קוֹ הָאֵשׁ.

עֵינֵיהֶם עַד בְּלִי קֶץ,
נִזְרִים מִמְרַגְזֵעַ,
וְנוֹטְפִים טִלְלֵי נַעוּרִים עֲבָרִיִּים

דֵּם הַשְּׁנַיִם יִגָּשׁוּ, וְעַמְדוּ
לְבִלִי-נֹעַ.
וְאֵין אוֹת אִם חַיִּים הֵם אוֹ
אִם יְרוּיִים.

“The Silver
Platter” by
Natan Alterman

*No state is
handed to a
people on a
silver platter*
(Chaim
Weizmann)

Through wondering tears
the people stare.
“Who are you?”
The silent two reply:
“We are the Silver Platter
upon which the Jewish State
was served to you.”

And speaking, they fall in shadow
at the nation’s feet.
Let the rest in Israel’s chronicles
be told.

*For Zion’s sake I will not keep
silence; for Jerusalem’s sake I
will speak out, until her light
shines forth like the sunrise, her
deliverance like a blazing torch.*

*Let the wilderness and the thirsty
land be glad, let the desert rejoice
and burst into flower.*

*The People who walked in darkness
have seen a great light. Upon those
who dwelt in a land dark as death,
a light has dawned.*

אָז תִּשְׂאֵל הָאָמָה,
שְׂטוּפֵת דִּמְעוֹקָסָם,
וְאָמְרָה: מִי אַתָּם?
וְהַשְּׂנִים, שׁוֹקֵטִים,
יַעֲנוּ לָהּ: אֲנַחְנוּ מִגֵּשׁ הַכֶּסֶף
שֶׁעָלְיוֹ לָךְ נִתְּנָה מְדִינַת
הַיְהוּדִים.
כִּף יֹאמְרוּ.
וְנִפְלוּ לְרַגְלָהּ עוֹטְפֵי-צֶל,
וְהַשְּׂאֵר יִסְפֹּר בְּתוֹלְדוֹת
יִשְׂרָאֵל.

*Mature your
minds with great
thoughts; to
believe in the
heroic makes
heroes.*
(Benjamin Disraeli)

לְמַעַן צִיּוֹן לֹא אֶחְשֶׂה
וּלְמַעַן יְרוּשָׁלַיִם לֹא אֶשְׁקוּט
עַד-יֵצֵא כְנֶגְהָ צְדָקָה
וּישׁוּעָתָה כְּלִפִּיד יִבְעֶר:

Isaiah 62:1

יִשְׁשׂוּם מְדָבָר וְצִיָּה, וְתִגַּל
עֲרָבָה וְתִפְרַח כַּחֲבַצְלֹת:

Isaiah 35:1

הָעָם הַהֲלֹכִים בַּחֹשֶׁךְ רָאוּ
אוֹר גָּדוֹל; יִשְׁבִּי בְּאֶרֶץ
צִלְמוֹת אוֹר נִגְהָ עֲלֵיהֶם:

Isaiah 9:1

הָעָם הַהֲלֹכִים בַּחֹשֶׁךְ (“the People who walked in darkness”) We, the soldiers who have returned from battles stained with blood; we who have seen our relatives and friends killed before our eyes; we who have attended their funerals and cannot look in the eyes of their

parents; we who have come from a land where parents bury their children; we who have fought...we say...today, in a loud and a clear voice: “Enough of blood and tears. Enough.” (Yitzchak Rabin in the Rose Garden of the White House, 1995)

Prayer for the State of Israel

God in heaven, Rock and Redeemer of Israel, bless the State of Israel, the first flowering of our redemption. Shield it with Your love, spread over it Your canopy of peace; enlighten its leaders with faith, and direct them with Your good counsel. Our God, strengthen the hands of the defenders of our sacred land; grant them salvation and crown them with victory. Establish peace in the land, everlasting joy for all its inhabitants. And let us say: *Amen.*

תפילה למדינת ישראל

אֲבִינוּ שֶׁבְּשָׁמַיִם, צוּר יִשְׂרָאֵל
וְגוֹאֲלוֹ, בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגִן
עָלֶיךָ בְּאַבְרַת חֶסֶדְךָ, וּפְרֵשׁ
עָלֶיךָ סֶפֶת שְׁלוֹמְךָ; וּשְׁלַח
אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּךְ, שְׂרִיָּךְ
וְיוֹעֲצִיָּךְ, וְתִקְנֵם בְּעֶצֶה טוֹבָה
מִלְּפָנֶיךָ. חֲזַק אֶת יְדֵי מִגְנֵי
אֶרֶץ קְדִישְׁנוּ, וְהִנְחִילֵם אֱלֹהֵינוּ
יְשׁוּעָה, וְעֵטְרַת נֹצְחוֹן תַּעֲטֹרֵם;
וְנַתַּת שְׁלוֹם בְּאֶרֶץ, וְשִׁמְחַת
עוֹלָם לְיוֹשְׁבֵיהָ, וְנֵאמַר אָמֵן.

Droplets fall from my eye for the destruction of Jerusalem. I cry night and day for my brothers who fell. I pour out my soul and lifeblood to God who dwells in Heaven. Rock of my salvation, put anger aside. Arise as a wall to protect us, and let the sun shine sevenfold upon us. (A song of the Sephardic Jews of Jerusalem)

Continue on page 1 (for Ma'ariv), 31 (for Shacharit), or 79 (for Minchah).

וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּךְ (“enlighten its leaders with faith”) Justice for all of Israel’s inhabitants is a prerequisite for successful sovereignty in the land. As it is written: “Justice, justice shall you pursue, that you may thrive upon and occupy the land that the Eternal God is giving you” (Deuteronomy 16:20).

וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה (“grant them salvation”)

Of David:

Blessed is the Eternal One, my Rock who trains my hands for battle, my fingers for warfare; my Faithful One, my Fortress, my Haven and my Deliverer, my Shield, in whom I take shelter.

(Psalm 144:1-2)

Weekday Minchah

מנחה לחול

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,

Psalm 84:5

עוֹד יְהַלְלוּךָ סֵלָה:

אֲשֶׁרִי הָעַם שְׂפָכָה לוֹ,

Psalm 144:15

אֲשֶׁרִי הָעַם שְׂיִהְיֶה אֱלֹהָיו:

תִּהְיֶה לְדָוִד:

Psalm 145

אֲרוֹמְמָךְ, אֱלֹהֵי הַמְּלָכִים,

וְאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:

בְּכָל־יּוֹם אֲבָרְכָךְ,

וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,

וְלֹגְדָתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ,

וְגִבּוֹרֹתֶיךָ יִגִּידוּ:

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

אֲשֶׁרִי (“happy”) According to the Talmud, anyone who recites *Ashrei* three times each day is assured a place in the World to Come (Babylonian Talmud, B’rachot 4b). Its verses

form an alphabetical acrostic, a mnemonic device which was especially helpful when prayer-books were too expensive to be placed in the hands of every worshipper.

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

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

They will tell of Your great
goodness and sing joyously of
Your righteousness. Gracious and
compassionate is the Eternal, slow to
anger, abounding in kindness.

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

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

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

הַדָּר כְּבוֹד הַיְהוָה,
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשֵׁיחָה:
וְעֵזוֹז נִזְרָאתֶיךָ יֹאמְרוּ,
וְגִדּוֹלְתֶךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבָךָ יִבְיָעוּ,
וְצִדְקָתֶךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה,
אֶרְךָ אַפַּיִם וְגִדְל־חַסֵּד:

טוֹב־יְהוָה לְכָל,
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִזְדַּוֶּה יְהוָה כָּל־מַעֲשֵׂיךָ,
וְחֲסִידֶיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ,
וְגִבּוֹרָתֶךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם
גְּבוּרָתִי, וְכְבוֹד הַדָּר
מִלְכוּתוֹ:

מִלְכוּתֶךָ מִלְכוּת כָּל־עֲלָמִים,
וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדָר:
סוּמָךְ יְהוָה לְכָל־הַנִּפְלְאִים,
וְזוֹקֶף לְכָל־הַכְּפוּפִים:

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

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

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

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

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

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

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

צַדִּיק יְהוָה בְּכָל־דַּרְכָּיו,
וְחַסִּיד בְּכָל־מַעֲשָׂיו:
קְרוֹב יְהוָה לְכָל־קֹרְאָיו,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:

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

רְצוֹן־יִרְאָיו יַעֲשֶׂה,
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהֲבָיו,
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

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

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

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

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

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

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

.....

For the blessings we recognize, and those we fail to recognize,

For all these blessings which surround us on every side dear God, hear our thanks and accept our gratitude.

(Ruth Brin)

Chatzi Kaddish

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְרָא
כְרַעוּתֵיהּ, וְיִמְלִיךָ מַלְכוּתֵיהּ
בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי
דְכָל בַּיִת יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזִמְנ קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם
וּלְעֵלְמֵי עֵלְמֵיָא.

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

From Psalm
113:2, Daniel
2:20

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

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

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

▼ T'fillah

תפילה

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

All rise.

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ:

Psalm 51:17

Ancestors

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 עֲלִיּוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת, וּמְבִיא גְאֻלָּה לְבָנָי
בְּנִיחָם לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

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

During the Ten Days of Repentance include:

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

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכָתַבְנוּ 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 וּפּוֹקֵד שָׂרָה.

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

God's Power

גבורות

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

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

From Simchat Torah until Pesach include:

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

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

From Psalm
147:18

From Pesach until Sh'mini Atzeret include:

You cause the dew to descend.

מוֹרִיד הַטֶּל.

With loyal kindness You sustain the
living; with great compassion You
extend life to the dead. You support
the fallen and heal the sick; You
free the captive and keep faith with
those who sleep in the dust. Who
is like You, Mighty One? Who can
compare to You, Sovereign of life
and death, Source of salvation?

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמְקִים
אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מִמִּית
וּמְחַיֶּה וּמְצַמִּיחַ 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, אֵב הַרַחֲמִים, זוֹכֵר
יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

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

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

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

Upon waking, one says: "Praised are You,
Adonai, who revives the dead," as sleep is
considered to be one-sixtieth of death.
(Jerusalem Talmud, B'rachot 4:2)

God's Holiness

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

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשָׁמַיִם
שְׁמֵי־קַדְיִשִׁים אוֹתוֹ בְּשָׁמַיִם
מְרוֹם, כְּפָתוּב עַל
יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל-זֶה וְאָמַר:

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

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁה כָּתוּב לֵאמֹר:

יְמַלֵּךְ 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

כְּבוֹדוֹ (“God’s glory”)

No pursuer can overtake God’s glory.

God’s light casts darkness:

You cannot see God’s splendour.

All majesty, all precious things are God’s, and blessed in God’s hands.

Who am I then? And who am I

to burden God with my innumerable songs?

I shall be silent,

and by my silence shall I thank the Eternal One.

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

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

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

**During the Ten Days of Repentance substitute:*

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

Understanding

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

בינה

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

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

Repentance

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

תשובה

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ,
וְקָרְבָנוּ מִלְכָּנוּ לְעִבּוּדְתְךָ,
וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה
לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְיָ הַרוֹצֵה
בְּתַשׁוּבָה.

לְדוֹר וָדוֹר ("from generation to generation") Your children will follow your example. If you truly wish your children to study Torah and make it come to life, study it yourself in their

presence. Otherwise, they will not devote themselves to Torah, but will simply instruct their children to do so. (Rabbi Menachem Mendel of Kotzk)

Forgiveness

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

Redemption

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

Healing

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

סליחה

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

רְאֵה בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ,
וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמִיךְ,
כִּי גוֹאֵל חָזַק אַתָּה.
בְּרוּךְ אַתָּה יְיָ גוֹאֵל יִשְׂרָאֵל.

רפואה

רְפָאנוּ יְיָ וְנִרְפָא, הוֹשִׁיעֵנו
וְנוֹשְׁעָה, כִּי תִהְלֹתֵנוּ אַתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה
לְכָל מַכּוֹתֵינוּ.

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

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

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

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

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

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

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

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

Abundance

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

ברכת השנים

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

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

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

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

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

How many thanks I owe my Creator for all the kindness that He does for us even when we are not worthy of it. If only we sinful and pitiful mortals would acknowledge His many mercies: The great Creator formed us from matter and inspired us with the knowledge of His holy and awesome Name. Therefore we must serve our Creator wholeheartedly. (Glückel of Hameln, 17th–18th c.)

Freedom

Sound a great shofar for our freedom. Raise up a banner to gather our exiles, and gather us together from the four corners of the earth.

Praised are You, Adonai, who gathers the dispersed of Your People Israel.

חרות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ,
וְשָׂא נֵס לְקַבֵּץ גְּלוּיֹתֵינוּ,
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 כְּבָרָאשׁוּנָה,
וְיִוַעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר
מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ
עָלֵינוּ אַתָּה יְיָ לְבִדְךָ בְּחֶסֶד
וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְיָ *מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

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

**During the Ten Days of Repentance substitute:*

The Sovereign who is Justice.

הַמֶּלֶךְ הַמִּשְׁפָּט.

שׁוֹפָר גָּדוֹל (“great shofar”) The shofar will sound once and for all when freedom is found in the four corners of the earth, but until that day, the shofar sounds to awaken us from our complacency. As it is written: “This is the fast I desire: To unlock the fetters of wickedness, and untie the cords of the yoke, to let the oppressed

go free, to break off every yoke. It is to share your bread with the hungry, and to take the wretched poor into your home; when you see the naked, to clothe him, and not to ignore your own family. Then shall Your light burst through like the dawn and Your healing spring up instantly” (Isaiah 58:6–8).

Against Enemies

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

Praised are You, Adonai, who breaks enemies and subdues the insolent.

The Righteous

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

Praised are You, Adonai, Support and Trust of the righteous.

למלשינים

וְלַמְלָשִׁינִים אֵל תְּהִי תְקוּהָה,
וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד,
וְכָל אִיבִיךָ מִהֲרָה יִפְרָתוּ,
וְהַזְדִּידִים מִהֲרָה תַעֲקֶה
וּתְשַׁבֵּה וּתְמַגֵּה וּתְכַנִּיעַ
בְּמַהֲרָה בְּיָמֵינוּ.

בְּרוּךְ אַתָּה יְיָ שׁוֹבֵר אִיבִים
וּמְכַנִּיעַ זְדִידִים.

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

צדיקים

עַל הַצְדִּיקִים, וְעַל הַחֲסִידִים,
וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל,
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי
הַצֶּדֶק, וְעַלֵינוּ יִהְיוּ רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל
הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת.
וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם,
וְלֹא נִבּוֹשׁ, כִּי בָךְ בְּטַחְנוּ.
בְּרוּךְ אַתָּה יְיָ מִשְׁעַן וּמִבְטָח
לְצַדִּיקִים.

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

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

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

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

For Jerusalem

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

Deliverance

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

Hear Our Prayer

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

שלום ירושלים

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

קרן ישועה

אֶת צֶמַח הַיְשׁוּעָה מְהֵרָה
תִּצְמִיחַ, וְקֶרֶן יְשׁוּעָה
תֵּרוֹם כְּנֶאֱמָרָה, כִּי
לְיִשׁוּעַתְךָ קִוִּינוּ כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְיָ מִצְמִיחַ
קֶרֶן יְשׁוּעָה.

שמע קולנו

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

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

Not knowing which should come first, to improve one's self or to improve the world, we end up doing neither. Actually, the only way to improve one's self is by improving the world. (Rabbi Mordecai Kaplan)

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

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

Worship

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

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ
יִשְׂרָאֵל, וּתְפַלְתֶּם בְּאַהֲבָה
תִּקְבַּל, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

אֵל קָרוֹב לְכָל קֹרְאָיו, פְּנֵה
אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׂפוֹךְ
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

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

- day of the New Month.
- Festival of Pesach.
- Festival of Sukkot.
- day of Israel's Independence.

- ראש החדש הזה.
- חג המצות הזה.
- חג הסוכות הזה.
- חג העצמאות הזה.

Adonai our God, this day remember
us for well-being. *Amen.*

זְכֹרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

This day acknowledge us with
blessing. *Amen.*

וּפְקֹדְנוּ בּוֹ לְבִרְכָה. אָמֵן.

This day help us to a fuller life. *Amen.*

וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן.

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

וּתְחַזְּינָה עֵינֵינוּ בְּשׁוֹבְךָ
לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה, יְיָ, הַמְּחַזֵּר
שְׂכִינְתוֹ לְצִיּוֹן.

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

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

Gratitude

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

הודאה

מִוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר
חַיִּינוּ, מְגִן יִשְׁעֵנוּ, אֵתָה הוּא
לְדוֹר וָדוֹר. נוֹדָה לָּךְ וְנִסְפָּר
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָּךְ, וְעַל נִסֶּיךָ
שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וּבִקֵּר וּצְהָרִים.
הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ.
מֵעוֹלָם קוִינּוּ לָּךְ.

From Psalm
79:13

From
Lamentations
3:22

On Chanukah include:

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

In the days of Matityahu the Hasmonean and his sons, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from doing Your will. But with great compassion, You stood by them in their time of trouble.

עַל הַנְּסִים. וְעַל הַפְּרָקוֹן. וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלָחְמוֹת
שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ, בְּיָמֵים הָהֵם
בְּזִמְנֵי הַיּוֹם.

בְּיָמֵי מַתִּיתָיו בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל,
חֲשֹׁמוֹנָאִי וּבָנָיו, בְּשַׁעֲמֻדָּה מְלָכוֹת יָוֵן
הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחֵם
תּוֹרָתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,
וְאֵתָה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָּהֶם
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)

נוֹדָה לָּךְ (“we thank You”) The older we get, the greater becomes our inclination to give thanks, especially heavenwards. We feel more strongly than we could possibly have ever felt

before that life is a free gift, and we receive every unqualifiedly good hour by gratefully reaching out hands for an unexpected gift. (Martin Buber)

On Chanukah continue:

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

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

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

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

רַבַּת אֶת רִיבָם, דָּנַת אֶת דֵּינָם, נִקְמַת
אֶת נִקְמָתָם. מְסַרְתָּ גְבוּרִים בְּיַד
חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִים, וּטְמֵאִים
בְּיַד טְהוּרִים, וְרָשָׁעִים בְּיַד צְדִיקִים,
וְזוּדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ.
וְלָךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ, וְלַעֲמֵךְ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם
הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר
בִּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת
מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת
קִדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלֶיךָ
לְהוֹדוֹת וּלְהַלְלֵךְ 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 הַנְּסִימִים, וְעַל הַפְּרָקָן, וְעַל
הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת שֶׁעֲשִׂיתָ לְאַבוֹתֵינוּ,
בְּיָמֵים הָהֵם בְּזְמַן הַזֶּה.

בְּיָמֵי מְרַדְכַי וְאַסְתֵּר בְּשׁוּשַׁן
הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן
הַרְשָׁע, בְּקֶשׁ לְהַשְׁמִיד, לְהָרֵג,
וּלְאַבֵּד אֶת כָּל הַיְהוּדִים, מִנְּעַר
וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד
בְּשִׁלּוּשֵׁה עָשָׂר לַחֹדֶשׁ שְׁנַיִם עָשָׂר.
הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַתָּ אֶת
עֲצָתוֹ, וְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

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

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם
שְׁמֶךָ, מִמְּלַכְנוּ, תְּמִיד לְעוֹלָם וָעֶד.

During the Ten Days of Repentance include:

Inscribe all the children of Your covenant for good life.

וְכָתַב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתְךָ.

O God, our Redeemer and Helper, let all who live gratefully acknowledge You and praise Your name in truth. Selah!

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

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ סֵלָה.
בָּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ
וְלִךָ 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 עִמָּךְ.
בְּרַכְנוּ אָבִינוּ, כָּלֵנוּ כְּאֶחָד,
בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ
נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת
חַיִּים, וְאַהֲבַת חֶסֶד, וְצַדִּיקָה,
וּבְרָכָה, וְרַחֲמִים, וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

*בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

**During the Ten Days of Repentance substitute:*

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

Praised are You, Adonai, Maker of Peace.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם
וּפְרֻנְסָה 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.

אלהי נצור

אֱלֹהֵי, נִצֹר לְשׁוֹנֵי מִרְעַ,
וּשְׁפָתַי מִדְּבַר מִרְמָה,
וְלִמְקַלְלֵי נַפְשִׁי תְדוּם,
וְנַפְשִׁי כְּעַפָּר לְכָל תְּהִיָּה.
פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,
וְכָל הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחְשַׁבְתָּם. עֲשֵׂה לִמְעַן
שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ,
עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ,
עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יִחַלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה
יְמִינְךָ וְעַנֵּנִי.

יְהִיו לְרִצּוֹן אֱמִרֵי־פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה,
צוּרִי וְגֹאֲלִי:

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

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

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

All are seated.

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

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

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

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

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

All rise.

It is upon us to praise the God of all, to ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor the other families of the earth; who has not assigned our lot as theirs, nor our destiny as that of all the multitudes.

Therefore, we kneel, we bow in worship, and offer thanks before the Sovereign Ruler of all rulers, the Holy One, praised be God:

Who spreads out the heavens and establishes the earth, whose glory dwells in the highest heaven, whose mighty Presence is in the loftiest of heights. This is our God, there is no other; our true Sovereign, who is beyond exception. As it is written in Your Torah: "Know this day and take it to heart: the Eternal is God in the heavens above and on the earth below; there is none else."

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה; שֶׁלֹּא שָׁם חִלְקֵנוּ
כָּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנִם.

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

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

Isaiah 51:13

Deuteronomy
4:39

All are seated.

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

And it is said: “Adonai shall rule over all the earth. On that day, God shall be One and God’s name shall be One.”

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,
לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֹךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יַכְרִיתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי.
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי
אָרֶץ. יַכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי
תֵבֵל, כִּי לָךְ תִּכְרַע כָּל-בָּרֶךְ,
תִּשָׁבַע כָּל-לָשׁוֹן. לְפָנֶיךָ, יְיָ
אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְלֹ, וְלִכְבוֹד
שִׁמְךָ יִקָּר יִתְנֹג, וַיִּקְבְּלוּ כָלֵם
אֶת עַל מַלְכוּתֶךָ, וְתִמְלֶךָ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
וְלְעוֹלָמֵי עַד תִּמְלֶךָ בְּכַבּוֹד,
כְּפָתוּב בְּתוֹרָתֶךָ: יְהוָה יִמְלֶךְ
לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

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

Zechariah 14:9

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

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

After Aleinu:

My God, my God,
I pray that these things never end:
The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the heart.
The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the heart.

אֱלֹהֵי אֱלֹהֵי,
שֶׁלֹא יִגְמַר לְעוֹלָם
הַחֹל וְהַיָּם,
רְשׁוּשׁ שֶׁל הַמַּיִם,
בְּרֶק הַשָּׁמַיִם,
תְּפִלַּת הָאָדָם.
הַחֹל וְהַיָּם,
רְשׁוּשׁ שֶׁל הַמַּיִם,
בְּרֶק הַשָּׁמַיִם,
תְּפִלַּת הָאָדָם.

"A Walk to
Caesarea" by
Hannah Szenes

*Deep in the
heart of every
Jew, in its purest
and holiest
recesses, there
blazes the fire
of Israel.*
(Rabbi Avraham
Yitzchak Kook)

Yizkor

May God remember the sons and daughters who exposed themselves to mortal danger in those days of struggle prior to the establishment of the State of Israel. And may God remember the soldiers of the Israel Defence Forces who fell in the wars of Israel.

May the People of Israel keep them in their memory and be blessed by their descendants. Let them mourn the splendour of youth, the charm of courage, the holiness of will, and the devotion of self-sacrifice which ended in heavy battles.

May the loyal and valiant heroes of freedom and victory be sealed within the hearts of Israel, in each and every generation.

יִזְכּוֹר
וּבְנוֹתָיו אֲשֶׁר חָרְפוּ נַפְשָׁם
בְּמַאֲבָק עַל הַמְּדִינָה-
בְּדֶרֶךְ, וְאֶת חֵילֵי צָבָא
הַהֲגֵנָה לְיִשְׂרָאֵל אֲשֶׁר נָפְלוּ
בְּמִלְחָמוֹת יִשְׂרָאֵל.

יִזְכּוֹר יִשְׂרָאֵל וְיִתְבָּרַךְ בְּזִרְעוֹ,
יֶאֱבֵל עַל זֵיו הָעֵלּוּמִים,
וְחֻמְדַּת הַגְּבוּרָה וְקִדְשָׁת
הָרָצוֹן וּמִסִּירוֹת הַנֶּפֶשׁ אֲשֶׁר
נִסְּפוּ בְּמַעְרְכוֹת הַקְּבֻדּוֹת.

יְהִיו גְּבוּרֵי הַדְּרוֹר וְהַנְּצַחוֹן
הַנֶּאֱמָנִים וְהָאֲמִיצִים
חַתוּמִים בְּלֵב יִשְׂרָאֵל
לְדוֹר דּוֹר.

*Even the
ordinary soldier
whose blood fell
upon the ancient
path knew that
the splendour
of mountains,
the silvery
treetops, and
the glittering
dome are the
outer gold of the
song of Solomon
and of David's
tear. (Zelda)*

All rise.

God, full of compassion, dwelling on high, grant perfect rest under the wings of Your sheltering Presence among the holy and pure who shine as the light of the firmament, to the souls of all the soldiers of Israel and all the heroes of our People who sacrificed their lives for our homeland. As we pray for the ascent of their souls, the God of Compassion will protect them forevermore under the cover of Divine wings. And bind their souls in the bond of eternal life. Adonai is their inheritance. May their resting place be a Garden of Eden, a dwelling place of everlasting peace, and let us say: *Amen.*

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן
בַּמְרוֹמִים, הַמְצִיא מְנוּחָה
נְכוֹנָה תַּחַת כַּנְּפֵי הַשְּׂכִינָה,
בַּמַּעְלוֹת קְדוֹשִׁים וְטְהוֹרִים
כְּזֹהר הָרְקִיעַ מְזַהֲרִים,
לְנַשְׁמוֹת כָּל חַיְלֵי יִשְׂרָאֵל
וְכָל גְּבוּרֵי עַמָּנוּ שֶׁמָּסְרוּ
נַפְשָׁם עַל גְּאוּלוֹת אֲרָצָנוּ.
בַּעֲבוּר שְׁאָנוּ מִתְּפִלָּלִים
לְעֹלְוֵי נַשְׁמָתְךָ, לְכֹן
בַּעַל הָרַחֲמִים יִסְתִּירָם
בְּסִתְרֵי כַּנְּפֵי לְעוֹלָמִים,
וַיִּצְרֹר בְּצִרְוֹר הַחַיִּים
אֶת נַשְׁמוֹתֵיהֶם. יְיָ הוּא
נִחַלְתֶּם, בְּגֵן עֵדֶן תְּהֵא
מְנוּחָתְךָ, וַיְנַחֲחוּ בְּשָׁלוֹם עַל
מִשְׁכְּבוֹתֵיהֶם, וְנֹאמַר אָמֵן.

*I will not fear
the tens of
thousands that
surround me.
Rise up,
O God, and
save me.
(Psalm 3:7-8)*

Mourner's Kaddish, page 384

HaTikvah, page 547

שְׁאָנוּ מִתְּפִלָּלִים ("as we pray")

Verses for Memorial Day, a psalm of remembering for the war dead

What is the correct way to stand at a memorial ceremony?

Erect or stooped, pulled taut as a tent or in the slumped posture

of mourning, head bowed like the guilty or held high

in a collective protest against death,

eyes gaping frozen like the eyes of the dead or shut tight, to see stars inside?

And what is the best time for remembering?

At noon

when shadows are hidden beneath our feet, or at twilight

when shadows lengthen like longings

that have no beginning, no end, like God?

(Yehuda Amichai)

Mourner's Kaddish

קדיש יתום

All rise.

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

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

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

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

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֻלְמָא דִּי בְרָא
כְרַעוּתֵיהּ, וְיִמְלִיךָ מַלְכוּתֵיהּ
בְּחַיִּיכוֹן וּבְיַמֵּיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל, בְּעֻגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֻלְמֵי עֻלְמֵיָא.

From Psalm
113:2,
Daniel 2:20

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמְתָא דְאִמְרֵן
בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.

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

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

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

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

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

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

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

HaTikvah may be found on page 547.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
("may the One who causes peace to reign in
the high heavens cause peace to descend on
us") Almost from the dawn of becoming a
people—our lives have moved within the
content of the Kaddish prayer.

The *Yitgadal v'Yitkadash* is the prayer which
sanctifies the One who sits in the heavens,
and expresses the profound faith of the Jewish
people, and the One who makes peace in the
heavens. The joy of the Jewish people is always
diluted by sorrow—the *chuppah* and the broken
glass underneath it, the dedication of a house
with mezuzot and the unfinished plaster as a

remembrance of the Temple's destruction, the
Passover Seder and the *maror*. In Israel, the
tears of Memorial Day fall upon the dancers
of Independence Day (since one day follows on
the heels of the other). The Jewish People has
known many painful times in its life ... even
to the point of despair, on the edge of the
abyss.... We have survived by the strength of
faith. A person lives by faith, and dies by that
same faith.

We are carrying a dream. We will not unload
it now.... Faith moves us from today to
tomorrow—to days of memory and compassion,
to days of peace. (Yitzchak Rabin)

On Yom HaAtzma'ut, we celebrate the miracle of the rebirth of the State of Israel, deepen our attachment to her sacred soil, and reflect upon our responsibilities to the dreams and realities of Israel. While Reform Judaism was founded, in part, on the belief that a Jew could make a real home in the modern Diaspora, today we complement this belief with the understanding that Israel is the centre of the Jewish world and that we are uniquely bound to that land.

When the Knesset voted that Yom HaAtzma'ut be celebrated on the fifth day of Iyar (the Hebrew date corresponding to May 14, 1948), David Ben-Gurion noted that this was the first new holiday to be added to the Jewish calendar in over 2,000 years. The official resolution states: "On this day, let all labour cease.... Let the people gather in families and settlements for rejoicing and gladness, for memorial and thanksgiving, for unity and inspiration, for on this day Israel will celebrate its new holiday of independence." No customs or rituals were yet established, but over time the following songs, prayers, and poetry have emerged in celebration of the re-establishment of the Jewish national home.

A Song of Ascents.

When God returned us to Zion from exile, we thought we were dreaming.

Then our mouths filled with laughter and cheers were on our tongues.

The other nations saw and said: "Adonai has done great things for them."

Adonai *has* done great things for us, and we were very glad.

שִׁיר הַמַּעֲלוֹת.

בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן
הֵינּוּ כְּחֹלְמִים:

אָז יִמְלֵא שְׂחוֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה;

אָז יֵאמְרוּ בְּגוֹיִם הַגְּדִיל
יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי:

הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ
הֵינּוּ שְׂמֵחִים:

Psalm 126

Thus said Adonai: "Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labour—They shall return from the enemy's land. And there is hope for your future—Your children will return to their country." (Jeremiah 31:15–16)

צִיּוֹן ("returned us to Zion") When Dr. Chaim Weizmann, the chemist who would become the first president of modern Israel, was lobbying British politicians to win their support for the Zionist effort to gain a Jewish homeland, a member of the House of Lords asked him: "Why do you Jews insist on Palestine

when there are so many undeveloped countries you could settle in more conveniently?" Weizmann answered: "That is like my asking you why you drove twenty miles to visit your mother last Sunday when there are so many old ladies living on your street." (As told by Rabbi Harold Kushner)

Return us again to freedom, Adonai,
like streams, long dry, to the Negev
returning.

Those who sow in tears will reap
in joy.

The farmer may weep when he
buries the precious seed,

but singing, he comes back
with his arms filled with grain.

A Vision of the Prophets

Thus says the Eternal:

“I have returned to Zion, and will
dwell in the midst of Jerusalem.
Jerusalem shall be called
‘The City of Truth’; and the
mountain of Adonai Tz’va’ot,
‘The Holy Mountain.’”

Thus says Adonai Tz’va’ot:

“Old men and women shall yet
dwell in the streets of Jerusalem,
each with staff in hand, enjoying
length of days. And the streets of
the city shall be filled with boys
and girls; they will be playing in
its streets.”

שׁוֹבָה יְהוָה אֶת־שְׁבִיתָנוּ
כַּאֲפִיקִים בְּנֶגֶב:

הַזֹּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ:

הָלוֹךְ יִלֵּךְ וּבָכָה נֹשֵׂא
מִשְׂרֵה־הַזֶּרַע,

בֹּא־יָבוֹא בְּרִנָּה נֹשֵׂא אֶלְמֹתָיו:

חזון הנביאים

כֹּה אָמַר יְהוָה:

שְׁבִיתִי אֶל־צִיּוֹן וְשָׁכַנְתִּי בְּתוֹךְ
יְרוּשָׁלַיִם, וְנִקְרְאָה יְרוּשָׁלַיִם
עִיר־הָאֱמֶת
וְהָרִי־יְהוָה צְבָאוֹת
הָרִי הַקֹּדֶשׁ:

כֹּה אָמַר יְהוָה צְבָאוֹת:

עַד יֵשְׁבוּ זְקֵנִים וּזְקֵנוֹת
בְּרַחֲבוֹת יְרוּשָׁלַיִם, וְאִישׁ
מִשְׁעֲנָתוֹ בְּיָדוֹ מִרְבַּיִם:
וּרְחֹבוֹת הָעִיר יִמְלְאוּ יְלָדִים
וְיִלְדוֹת מְשַׁחֲקִים בְּרַחֲבֹתֶיהָ:

*To caress and to
kiss your stones I
desire, and the
taste of your soil
would be for me a
reward sweet as
honey. (Yehudah
HaLevi)*

*Zechariah
8:3–5,7–8*

*We came to the
land You sent us
to; it does indeed
flow with milk
and honey.
(Numbers 13:27)*

בֹּא־יָבוֹא בְּרִנָּה (“singing, he comes back”)
The national centre will not be a “secure

home of refuge” for our People, but it shall be
a home of healing for its spirit. (Ahad HaAm)

Thus says Adonai Tz'va'ot:

“Behold, I will save My People from the lands of the east and the west, and I will bring them to dwell in the midst of Jerusalem. And they shall be My People, and I shall be their God, in truth and in righteousness.”

Prayer for the State of Israel

God in heaven, Rock and Redeemer of Israel, bless the State of Israel, the first flowering of our redemption. Shield it with Your love, spread over it Your canopy of peace; enlighten its leaders with faith, and direct them with Your good counsel. Our God, strengthen the hands of the defenders of our sacred land; grant them salvation and crown them with victory. Establish peace in the land, everlasting joy for all its inhabitants. And let us say: *Amen.*

כֹּה אָמַר יְהוָה יְהוָה צְבָאוֹת:

הֲנִי מוֹשִׁיעַ אֶת־עַמִּי מֵאֶרֶץ
מִזְרַח וּמֵאֶרֶץ מְבֹאֵה הַשְּׂמֶשׁ:
וְהִבַּאתִי אֶתְכֶם וְשָׁכְנוּ בְּתוֹךְ
יְרוּשָׁלַיִם. וְהָיוּ־לִי לְעָם,
וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים,
בְּאֱמֶת וּבְצִדְקָה:

Each people has as much heaven over its head as it has land under its feet. (Chayim Nachman Bialik)

תפילה למדינת ישראל

אֲבִינו שֶׁבְשָׁמַיִם, צוּר יִשְׂרָאֵל
וְגוֹאֲלוֹ, בָּרַךְ אֶת מְדִינַת
יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת
גְּאֻלְתָּנוּ. הֲגֵן עָלֶיךָ בְּאֶבְרַת
חֲסִדְךָ, וּפְרֹשׁ עָלֶיךָ סֶכֶת
שְׁלוֹמְךָ; וּשְׁלַח אוֹרְךָ וְאֲמַתְךָ
לְרֵאשִׁיָּהּ, שְׂרִיָּהּ וְיוֹעֲצִיָּהּ,
וְתַקְּנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
חֲזֹק אֶת יְדֵי מְגַנֵּי אֶרֶץ קְדִישְׁנוּ
וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
וְעֵטְרַת נֶצְחוֹן תַּעֲטֹרֵם; וְנִתְּתָה
שְׁלוֹם בְּאֶרֶץ, וְשִׂמְחַת עוֹלָם
לְיוֹשְׁבֵיהָ, וְנֵאמַר, אָמֵן.

There is no greater victory than the victory of peace. (Yitzchak Rabin)

Continue on page 1 (for Ma'ariv), 31 (for Shacharit), or 79 (for Minchah).

וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ (“everlasting joy for all its inhabitants”) It is not easy to forget the past. But let us try to overcome the bad memories and the obstacles in order to light a new, unique, historic horizon—an opportunity which may never come again for a different life, a life without fear, a life without hatred, a life without the frightened eyes of children,

a life without pain, a life in which we shall build a home, plant a vineyard, and live to a ripe old age, side by side as neighbours. We all hope that we shall wake up tomorrow morning to a new day, to a new future and a new opportunity for our children. For them, we had to fight. For them, we have to achieve peace. (Yitzchak Rabin)

Please, don't uproot what has
been planted,
don't forget The Hope.
Bring me back, let me come back
to the good land.

My God, watch over this house,
this garden, this wall.
Guard us from pain, from
sudden fear and from war.
Watch over what little I have,
the light, the child.
Guard the fruit still unripened,
yet already gathered in.

Am Yisrael Chai

The Jewish People lives!
Avinu yet lives!

HaTikvah

So long as still within the inmost
heart a Jewish spirit sings,
so long as the eye looks eastward,
gazing toward Zion,

our hope is not lost—
the hope of two millennia,
to be a free people in our land,
the land of Zion and Jerusalem.

עַל נָא תַעְקֹר נְטוּעַ
עַל תִּשְׁכַּח אֶת הַתְּקוּהָ.
הַשִּׁיבֵנִי וְאֲשׁוּבָה
אֶל הָאָרֶץ הַטּוֹבָה.

שָׁמֹר אֵלַי עַל זֶה הַבַּיִת
עַל הַגֶּן, עַל הַחוֹמָה
מִיָּגוֹן, מִפֶּחַד פֶּתַע
וּמִמְלַחְמָה.
שָׁמֹר עַל הַמַּעַט שֵׁישׁ לִי
עַל הָאֹר וְעַל הַטֶּף
עַל הַפְּרִי שֶׁלֹּא הִבְשִׁיל עוֹד
וְשִׁנְאָסָף.

עם ישראל חי

עַם יִשְׂרָאֵל חַי!
עוֹד אָבִינוּ חַי!

Based on
Genesis 45:3

התקוה

כֹּל עוֹד בְּלִבְבֵּי פְּנִימָה
נִפְּשׁ יְהוּדֵי הוֹמְיָה,
וּלְפָאֲתֵי מִזְרַח קְדִימָה
עֵינַי לְצִיּוֹן צוֹפִיָה,

עוֹד לֹא אֲבָדָה תְּקוּתָנוּ,
הַתְּקוּהָ בֵּת שְׁנוֹת אַלְפִּים,
לְהִיּוֹת עִם חֶפְשֵׁי בְּאֶרְצֵנוּ,
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Naftali Herz
Imber, Galicia
1878

Yom HaZikaron

Lo Ira

I will not fear the multitudes
who beset me.
Arise, Adonai! Save me.

לא אירא

Psalm 3:7-8

לֹא-אִירָא מִרְבֹּבוֹת עַם
אֲשֶׁר סָבִיב שְׁתוּ עָלַי.
קוּמָה יְהוָה, הוֹשִׁיעֵנִי.

Lo Yisa Goy

Nation shall not lift up sword against
nation, never again shall they learn war.

לא ישא גוי

Isaiah 2:4

לֹא יִשָּׂא גוֹי אֶל-גּוֹי חֶרֶב,
לֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Yom HaAtzma'ut

Al Kol Eileh

Both the honey and the stinger,
both the bitter and the sweet,
and our little baby daughter—
good God watch over them all.

על כל אלה

Naomi Shemer

עַל הַדְּבֵשׁ וְעַל הָעֶקֶץ,
עַל הַמֶּר וְהַמֶּתוֹק,
עַל בְּתוּלַת הַתִּינוּקָה-
שְׁמֹר אֱלֹהֵי הַטּוֹב.

Both the raging fire
and the clear waters,
and the man returning home
from far away.

עַל הָאֵשׁ הַמְּבֹעֶרֶת,
עַל הַמַּיִם הַזְּכִיּוֹם,
עַל הָאִישׁ הַשֹּׁב הַבַּיְתָה
מִן הַמְּרֻחָקִים.

CHORUS:

All these, all these—
good God, please preserve
them all.
Both the honey and the stinger,
both the bitter and the sweet.

פּוֹמֹז:
עַל כָּל אֵלֶּה, עַל כָּל אֵלֶּה-
שְׁמֹר נָא לִי אֱלֹהֵי הַטּוֹב.
עַל הַדְּבֵשׁ וְעַל הָעֶקֶץ,
עַל הַמֶּר וְהַמֶּתוֹק.

Please, don't uproot what has
been planted,
don't forget The Hope.
Bring me back, let me come back
to the good land.

My God, watch over this house,
this garden, this wall.
Guard us from pain, from
sudden fear and from war.
Watch over what little I have,
the light, the child.
Guard the fruit still unripened,
yet already gathered in.

Am Yisrael Chai

The Jewish People lives!
Avinu yet lives!

HaTikvah

So long as still within the inmost
heart a Jewish spirit sings,
so long as the eye looks eastward,
gazing toward Zion,

our hope is not lost—
the hope of two millennia,
to be a free people in our land,
the land of Zion and Jerusalem.

עַל נָא תַעְקֹר נְטוּעַ
עַל תִּשְׁכַּח אֶת הַתְּקוּהָ.
הַשִּׁיבֵנִי וְאֶשׁוּבָה
אֶל הָאָרֶץ הַטּוֹבָה.
שָׁמֹר אֵלַי עַל זֶה הַבַּיִת
עַל הַגֶּן, עַל הַחוֹמָה
מִיָּגוֹן, מִפֶּחַד פֶּתַע
וּמִמְלַחְמָה.
שָׁמֹר עַל הַמַּעַט שֵׁישׁ לִי
עַל הָאֹר וְעַל הַטֶּף
עַל הַפְּרִי שֶׁלֹּא הִבְשִׁיל עוֹד
וְשִׁנְאָסָף.

עם ישראל חי

עַם יִשְׂרָאֵל חַי!
עוֹד אָבִינוּ חַי!

התקוה

כָּל עוֹד בְּלִבְבֵי פְּנִימָה
נִפְּשׁ יְהוּדֵי הוֹמְיָה,
וּלְפָאֲתֵי מִזְרַח קְדִימָה
עֵינַי לְצִיּוֹן צוֹפִיָה,
עוֹד לֹא אֲבָדָה תְּקוּתָנוּ,
הַתְּקוּהָ בַּת שְׁנוֹת אַלְפִּים,
לְהִיּוֹת עִם חֶפְשִׁי בְּאַרְצֵנוּ,
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Based on
Genesis 45:3

Naftali Herz
Imber, Galicia
1878

Im Tirtzu

If you will it, it is not a dream
to live as a free people in our land,
in the land of Zion and Jerusalem.

אם תרצו

אם תרצו אין זו אגדה
להיות עם חפשי בארצנו,
בארץ ציון וירושלים.

Theodor Herzl,
Hungary and
Austria, 1896,
and Naftali
Herz Imber,
Galicia, 1878

Od Yavo Shalom Aleinu

Peace will yet come upon us
and upon everyone.
Peace upon us and upon all the world.
Salaam! Shalom!

עוד יבוא שלום עלינו

עוד יבוא שלום עלינו
ועל כולם. סלאם!
עלינו ועל כל העולם.
סלאם! שלום!

Moshe Ben Ari

Od Yishama

Once again may there be heard in the
cities of Judah and in the streets of
Jerusalem the voice of gladness,
the voice of bridegroom and bride.

עוד ישמע

עוד ישמע בערי יהודה
ובחצות ירושלים
קול ששון וקול שמחה
קול חתן וקול כלה.

From Jeremiah
33:10–11

Shir LaShalom

Let the sun rise,
and give the morning light.
The purest prayer
will not bring us back.

שיר לשלום

תנו לשמש לעלות
לבקר להאיר.
הזכה שבתפלות
אותנו לא תחזיר.

Yaakov Rotblit and
Yair Rozenblum

He whose candle was snuffed out
and was buried in the dust,
bitter tears won't wake him,
won't bring him back here.

מי אשר כבה נרו
ובעפר נטמן,
בכי מר לא יעירו,
לא יחזירו לכאן.

מי אשר כבה נרו ("he whose candle was snuffed out") On November 4, 1995, this song was sung by thousands gathered in Tel Aviv's Kings of Israel Square to rally in

support of the Oslo Peace Accords. With the words of "Shir LaShalom" in his breast pocket, Prime Minister Yitzchak Rabin was assassinated by a Jewish extremist.

No one can bring us back
from the deep, dark abyss.
Here, neither the songs of victory
nor the songs of praise will help.

אִישׁ אֹתָנוּ לֹא יָשִׁיב
מִבוֹר תַּחְתִּית אֶפֶל,
כָּאֵן לֹא יוֹעִילוּ לֹא שְׁמֵחַת
הַנְּצַחֹן
וְלֹא שִׁירֵי הַלֵּל.

CHORUS:

So sing only a song for peace,
don't whisper a prayer.
It's better to sing a song of peace.
Shout it out loud!

פזמון:
לְכוּ, רַק שִׁירוּ שִׁיר לְשָׁלוֹם,
אַל תִּלְחָשׁוּ תְּפִלָּה!
מוֹטֵב תִּשְׁירוּ שִׁיר לְשָׁלוֹם
בְּצַעֲקָה גְדוֹלָה!

Let the sun penetrate
through the flowers.
Don't look backward;
leave those who have departed.

תָּנוּ לְשֶׁמֶשׁ לְחַדֵּר
מִבְּעַד לְפָרְחִים.
אַל תִּבְיֵטוּ לְאַחֹר;
הִנִּיחוּ לְהוֹלְכִים.

Lift your eyes with hope,
not through rifle sights.
Sing a song for love,
not a song for wars.

שָׂאוּ עֵינַיִם בְּתַקְוָה,
לֹא דֶרֶךְ כְּוֹנֹת.
שִׁירוּ שִׁיר לְאַהֲבָה
וְלֹא לְמִלְחָמוֹת!

Don't just say "someday."
Make that "someday" today!
(For it is no dream.)
And in every city square
raise your voices for peace.

אַל תִּגִּידוּ "יוֹם יָבוֹא".
הִבִּיאוּ אֶת הַיּוֹם
(כִּי לֹא חֵלוֹם הוּא)
וּבְכֹל הַכְּפָרוֹת
הִרְיעוּ לְשָׁלוֹם!