

מנחה לחול

Afternoon Service for Weekdays

*I'll let you in on a secret
about how one should pray the
Minchah prayer.*

*It's a luscious bit of praying,
like strolling on grass,
nobody's chasing you, nobody
hurries you.*

*You walk toward your Creator
with gifts in pure, empty hands.
The words are golden,
their meaning is transparent,
it's as though you're saying them
for the first time.*

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

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

*The day is departing with a quiet
kiss.*

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

(Yiddish poem by Jacob Glatstein)

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

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

Ashrei

אשרי

Happy are those who dwell in Your House; they will ever praise You. Selah!
Happy is such a People; happy the People whose God is Adonai.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,

Psalm 84:5

עוֹד יִהְלִיךְ סֵלָה:

אֲשֶׁרִי הָעַם שְׂפָכָה לוֹ,

Psalm 144:15

אֲשֶׁרִי הָעַם שִׁיְהֶנָּה אֱלֹהָיו:

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.

תִּהְלֶה לְדוֹד:

Psalm 145

אֲרוֹמְמָךְ, אֱלֹהֵי הַמֶּלֶךְ,

וְאֶבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֶבְרָכָךְ,

וְאֶהַלֵּלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

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.

גָּדוֹל יְהוָה וּמִהָלָל מְאֹד,

וְלִגְדָּלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,

וְגִבּוֹרֶיךָ יִגְדִּיחוּ:

God is hiding in the world. Our task is to let the divine emerge from our deeds.

(Rabbi Abraham Joshua Heschel)

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

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

I shall speak of Your radiant glory
and Your wondrous works.
They will speak of Your awesome
might, and I shall recount
Your greatness.

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

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

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

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

הֲדַר כְּבוֹד הוֹדֶךָ ,
וּדְבָרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעֵזוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ ,
וּגְדוּלוֹתֶיךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבָךָ יִבְיָעוּ ,
וּצְדִקְתֶּךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה ,
אֶרֶךְ אַפַּיִם וּגְדֹל־חֶסֶד:

טוֹב־יְהוָה לְכָל ,
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִזְדוֹף יְהוָה כָּל־מַעֲשֵׂיךָ ,
וְחִסְדֶּיךָ יִבְרָכֶיכָה:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ ,
וּגְבוּרַתֶּךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבָנֵי הָאָדָם
גְּבוּרַתִּי, וְכְבוֹד הֲדָר
מַלְכוּתוֹ:

מַלְכוּתֶךָ מַלְכוּת כָּל־עַלְמִים ,
וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:
סוּמָךְ יְהוָה לְכָל־הַנִּפְלְאִים ,
וְזוֹקֶף לְכָל־הַכַּפּוּפִים:

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

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

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

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

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

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

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

צַדִּיק יְהוָה בְּכָל־דִּרְכָיו,
 וְחָסִיד בְּכָל־מַעֲשָׂיו;
 קָרוֹב יְהוָה לְכָל־קֹרְאָיו,
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:

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

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

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

תְּהַלֵּל יְהוָה יְדִבֶּר־פִּי,
 וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁ
 לְעוֹלָם וָעֶד;
 וְאֲנַחְנוּ נְבָרֵךְ יְיָ מִעַתָּה
 וְעַד־עוֹלָם.
 הַלְּלוּיָהּ!

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

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

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

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

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

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

(Ruth Brin)

Chatzi Kaddish

חצי קדיש

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

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

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

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

From Psalm
113:2, Daniel
2:20

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ ("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.

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

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

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

All rise.

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

אֲדֹנָי, 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 חֲסָדֵי
אֲבוֹת, וּמַבִּיא גְאֻלָּה לְבָנֵי
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,
וְכַתְּבֵנוּ 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,
מַחֲיֵה 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 הַטֵּל.

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,
מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמַקִּים
אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.
מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מַמְיֵת
וּמַחֲיֵה 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.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ, מַחֲיֵה הַמֵּתִים.

מַחֲיֵה 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

קדושה

We will sanctify Your name in the world, just as it is sanctified in the highest heavens. As it is written by the hand of Your prophet: "One called to another and proclaimed:

נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם
שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם, בְּכָתוּב עַל
יַד נְבִיאָךְ:
וְקָרָא זֶה אֶל-זֶה וְאָמַר:

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

'Holy, holy, holy is Adonai Tz'va'ot, the fullness of all the earth is God's glory.'"

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה
צְבָאוֹת, מְלֵא כָל-הָאָרֶץ
בְּבוֹדוֹ.

Isaiah 6:3

Those facing them declare: "Praised!"

לְעַמָּתָם בְּרוּךְ יֹאמְרוּ:

"Praised be God's glory from God's place."

בְּרוּךְ בְּבוֹד-יְהוָה מִמְּקוֹמוֹ.

Ezekiel 3:12

And in Your holy words it is written:

וּבְדִבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

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

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

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, וּלְנִצְחָה
נִצְחִים קִדְּשְׁתָּךְ נִקְדִּישׁ.
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. חֲנֵנוּ
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,
וְהַחֲזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה
לְפָנֶיךָ.
בָּרוּךְ אַתָּה יְיָ, הַרוֹצֶה
בְּתִשּׁוּבָה.

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.

סליחה

סִלַּח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,
מַחֵל לָנוּ, מֶלֶכְנוּ, כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְיָ חֲנוּן
הַמֵּרַבֶּה לְסִלּוֹחַ.

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

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

רֵאֵה בְּעֵינֶיךָ, וְרִיבָה, רִיבָנוּ,
וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ,
כִּי גּוֹאֵל חֶזֶק אַתָּה.
בְּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל.

*because anger
is a fire that
must be fed
and we are too
tired to rise
and haul a log.
(Marge Piercy)*

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

רְפָאנוּ יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ
וְנִשְׁעָה, 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)*

סִלַּח 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 שְׁמֶךָ ("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

ברכת השנים

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.

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 לְחֵירוּתֵנוּ,
וְשָׂא 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 כְּבָרָאשׁוֹנָה,
וְיוֹעֲצֵינוּ כְּבִתְחִלָּה, וְהָסֵר
מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ
עָלֵינוּ אַתָּה יְיָ לְבִדְךָ בְּחֶסֶד
וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְיָ *מֶלֶךְ אוֹהֵב
צִדְקָה 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 תִקְוָה,
וְכָל הָרָשָׁעָה כָּרְגַע תֵּאבֵד,
וְכָל אִיבִיךָ מִהֲרָה יִפְרֹתוּ,
וְהַזֵּדִים מִהֲרָה תַעֲקֶה
וּתְשִׁבֶה וּתְמַגֵּר, וּתְכַנִּיעַ
בְּמַהֲרָה בְּיָמֵינוּ.
בָּרוּךְ 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 הַצְדִּיקִים, וְעַל הַחֲסִידִים,
וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי
הַצֶּדֶק, וְעַלֵּינוּ יְהִימוּ רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל
הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת.
וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם,
וְלֹא יִבוֹשׁ, כִּי בָךְ בָּטַחְנוּ.
בָּרוּךְ אַתָּה יְיָ, מְשַׁעַן וּמַבְטָח
לְצַדִּיקִים.

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)

לַמְלָשִׁינִים ("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
כְּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ
בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם.
בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם.

קרן ישועה

אֶת צֶמַח הַיְשׁוּעָה מִהֲרָה
תִּצְמִיחַ, וְקֶרֶן יְשׁוּעָה
תֵּרוֹם כְּנֶאֱמָר, כִּי
לִישׁוּעָתְךָ קוִינּוּ כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְיָ מִצְמִיחַ
קֶרֶן יְשׁוּעָה.

שמע קולנו

שִׁמְע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל
שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
וּמִלִּפְנֵיךָ, מִלִּבֵּנוּ, רִיקָם
אֵל תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה.

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

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

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

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

Worship

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, בְּעִמָּךְ
יִשְׂרָאֵל, וּתְפַלֵּתֶם בְּאַהֲבָה
תִּקְבַּל, וּתְהִי לְרִצּוֹן תָּמִיד
עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קֹרְאָיו, פָּנֵה
אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפֹךְ
רוּחְךָ עָלֵינוּ.

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

On Rosh Chodesh, Chol HaMo'ed, 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 וְיָבֹא
וְיִזְכֹּר זִכְרוֹנֵנוּ וְזִכְרוֹן כָּל עַמָּךְ בֵּית
יִשְׂרָאֵל לִפְנֶיךָ, 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.*

זְכֹרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

This day acknowledge us with
blessing. *Amen.*

וּפְקֲדֵנוּ בּוֹ לְבִרְכָּה. אָמֵן.

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

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

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

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

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

עֲבֹדָה ("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

מִדִּים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ
הוא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר
חַיִּינִי, מִגֵּן יִשְׁעִי, אֵתָהּ הוּא
לְדוֹר וָדוֹר. נוֹדָה לָךְ וּנְסַפֵּר
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ
שְׂבָכָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל
עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ.
מֵעוֹלָם קוִינֵנוּ לָךְ.

From Psalm
79:13

From
Lamentations
3:22

On Chanukah include:

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

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

עַל הַנְּסִים, וְעַל הַפְּרָקִין, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמַּלְחָמוֹת
שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ, בְּיָמֵים הָהֵם
בְּזִמְנֵי הַזֶּה.

בִּימֵי מַתִּיתָיָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,
חֲשֹׁמוֹנָאִי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן
הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם
תּוֹרָתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים 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)

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

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

On Chanukah continue:

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

*Through the power of Your spirit,
the weak defeated the strong, the
few prevailed over the many, and
the righteous were triumphant.
Then Your children returned to
Your House, entered the Holy of
Holies, purified Your sanctuary, and
kindled the lights in its courtyards.
They dedicated these eight days
of Chanukah to give thanks and to
praise Your great name.*

רַבָּתְךָ אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם, נִקְמְתָּ
אֶת נִקְמָתָם. מִסֵּרְתָּ גְבוּרִים בְּיַד
חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וּטְמֵאִים
בְּיַד טְהוּרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ.
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהִיּוֹם
הַזֶּה. וְאַחֲרַיִךְ כֵּן בָּאוּ בְּנֵיךְ לְדַבֵּיר
בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת
מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת
קִדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלָיו
לְהוֹדוֹת וּלְהַלְלֵל 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 הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל
הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לְאַבוּתֵינוּ,
בְּיָמֵים הָהֵם בְּזִמָּן הַזֶּה.

בְּיָמֵי מֵרְדֵּכַי וְאַסְתֵּר בְּשׁוּשַׁן
הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמָן
הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לְהָרֵג,
וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנָּעַר
וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד
בְּשָׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ שְׁנֵים עָשָׂר.
הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לָבוֹז.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הִפַּרְתָּ אֶת
עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

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

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם
שְׁמֶךָ, מְלִכֵּנוּ, 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 וְעֲזָרָתָנוּ סֶלָה.
בָּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ
וְלָךְ נָאָה לְהוֹדוֹת.

Peace

ברכת שלום

*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.*

שֵׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה,
חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבִינוּ, בָּלָנוּ בְּאֶחָה,
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ
נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת
חַיִּים, וְאַהֲבַת חֶסֶד, וְצִדְקָה,
וּבִרְכָּה, 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 וְשְׁלוֹם.
בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם.

Private Meditation

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

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

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

אלהי נצור

אֱלֹהֵי, נִצֹר לְשׁוֹנִי מִרַע,
וּשְׁפָתִי מִדְבַר מִרְמָה,
וּלְמַקְלָלִי נִפְשִׁי תְדוּם,
וּנִפְשִׁי בְּעַפָּר לְכָל תְּהִיָּה.
פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי,
וְכָל הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחְשַׁבְתָּם. עֲשֵׂה לִמְעַן
שְׁמֶךָ, עֲשֵׂה לִמְעַן יִמְיִנֶה,
עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן
יַחְלִצוֹן יְדִידֶיךָ. הוֹשִׁיעָה
יְמִינֶךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אֶמְרֵי־פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ, יְהוָה,
צוּרִי וְגֹאֲלִי:

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֵׂה שָׁלוֹם 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.

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

עֲשֵׂה שָׁלוֹם ("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)

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 לַחַיִּיבִים טוֹבוֹת,
שֶׁגִּמְלָנִי כָּל טוֹב.

Congregation responds:

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

מִי שֶׁגִּמְלָךְ/שֶׁגִּמְלָךְ כָּל טוֹב,
הוּא יִגְמְלֶךְ/יִגְמְלֶךְ כָּל טוֹב. סֵלָה!

For Life

שהחיינו

Praised are You, Adonai our God,
Sovereign of the Universe, for giving
us life, for sustaining us, and for
enabling us to reach this moment.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיֵּינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה.

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 שֶׁבָּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם, יִצְחָק,
וְיַעֲקֹב, שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה,
הוּא יָבִיר וְיִרְפָּא אֶת הַחֹלִים.
הַקְדוֹשׁ בְּרוּךְ הוּא יַמְלֵא רַחֲמִים
עֲלֵיהֶם לְהַחֲלִימָם וּלְרַפְאוֹתָם,
לְהַחֲזִיקָם וּלְהַחֲיוֹתָם. וְיִשְׁלַח לָהֶם
בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאָת
הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, בְּתוֹךְ שְׁאֵר
חוֹלֵי יִשְׂרָאֵל הַשְׁתָּא בְּעִגְלָא וּבְזֶמֶן
קָרִיב, וְנֹאמַר: אָמֵן:

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

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 וּמִזְמֵן לְקִיּוֹם מִצְוַת עֲשֵׂה
שֶׁל סְפִירַת הָעֹמֶר כְּמוֹ שֶׁכָּתוּב
בַּתּוֹרָה:
וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשָּׁבֹת מִיּוֹם
הַבִּיאָכֶם אֶת-עֹמֶר הַתְּנוּפָה שֶׁבַע
שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה: עַד מַחֲרַת
הַשָּׁבֹת 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 בָּעֹמֶר.
- הַיּוֹם _____ יָמִים בָּעֹמֶר.

סְפִירַת הָעֹמֶר ("counting the Omer")

According to Rabbenu Nissim, the Israelites were told that they would receive the Torah on the fiftieth day following the Exodus from Egypt. In their eagerness for that event, they counted the days from Pesach, the Season of our Freedom, until Shavuot, the Season of the Giving of our Torah. In biblical times, when Israel was still an agriculturally based society, our ancestors counted those days by counting

the omer, a sheaf or measure of grain.

By continuing this tradition, we link the Redemption of Pesach with the Revelation at Sinai. When we accept upon ourselves the yoke of Torah, we cease to be Pharaoh's servants and become servants of the Eternal God. For freedom without law is anarchy; law without freedom is slavery. (Rabbi Michael Strassfeld, adapted)

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 בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה; שֶׁלֹא שָׁם חֻלְקָנוּ
בָּהֶם, וְגִרְלָנוּ כָּכָל הַמוֹנֵם.

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

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד
אָרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וּשְׂכִינַת עֶזוֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אָמֵת מְלַכְנוּ, אָפֶס זוּלָתוֹ,
כִּכְתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל-לִבָּבָהּ, כִּי יְהוָה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Isaiah 51:13

Deuteronomy
4:39

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

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

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹד,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יַכְרִיתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי.
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי
אָרֶץ. וַיִּבְרֹוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי
תֵּבֵל, כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ,
תִּשָּׁבַע כָּל-לִשׁוֹן. לִפְנֶיךָ, יְיָ
אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד
שִׁמְךָ יִקָּר יִתְנֹוּ, וַיִּקְבְּלוּ כָּל־
אֶת עַל מַלְכוּתֶךָ, וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,
כְּפָתוּב בְּתוֹרָתֶךָ: יִהְיֶה יִמְלֹךְ
לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ
עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא
יְהִי 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)

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

All rise.

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

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

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם
וּלְעֵלְמֵי עַלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשָּׂא, וְיִתְהַדָּר
וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא,

From Psalm
113:2,
Daniel 2:20

קדיש יתום ("mourner's Kaddish") Our Sages teach that there are three partners for every human being: a father, a mother, and the Holy One. A child is used to seeing only his father and mother. The third Partner is invisible. However, when the physical partners leave him and go to the next world, there is an inner feeling rooted deep in the heart of every Jew which pushes him to cast his reliance henceforth upon the third Partner, [saying]: "My

father and mother [may] have left me, but God will gather me close" (Psalm 27:10).

The truth is that the physical parent was merely a messenger from the Parent in Heaven. Now that the physical parent's mission is over, the child binds himself with a strong bond to his Heavenly Parent, as it is written by the Psalmist (Psalm 118:8): "It is better to rely on God than it is to rely on a human being." (Rabbi Shlomo Wolbe, adapted)

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

לְעֵלָא מִן כָּל בְּרָכָתָא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא וְאַמְיָרָן
בְּעֵלְמָא, וְאַמְרוּ: אָמֵן.

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

יְהֵא שְׁלָמָא רַבָּא מִן 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 שְׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֵׂה שְׁלוֹם 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.*