

Maariv: Evening Service

"And God, being merciful, forgives sin and does not destroy, repeatedly refraining from anger, and avoiding indignation. O Lord, redeem us! O our Sovereign, answer us when we call."

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Praised be the Lord, Source of all blessing, forever.

MAARIV ARAVIM: Lord of night and day

Praised are You, Lord our God, Ruler of the universe,
Whose word brings on the dusk of evening.

Your wisdom opens the gates of dawn;
Your understanding regulates time and seasons.

The stars follow their appointed rounds,
In response to Your divine will.

You create day and night;
You alternate darkness and light.

You remove the day and bring on the night;
You separate one from the other.

We call You "Lord of heavenly hosts";
You are our living God.

May You rule over us as You rule over nature;

Praised are You, O Lord, who brings the evening dusk.

[27]

EVENING SERVICE

Maariv: Evening Service

* והוא רחום, יִכְפֹּר עִוֹן וְלֹא־יִשְׁחָתוּת. וְהִרְבֵּה לְהִשִּׁיב אָפוּי.
וְלֹא־יַעֲדֵר כְּלִחְמָתוֹ: "יְהוָה יִשְׁמָעֵנוּ בְּיוֹסֵף אָנֹכִי:
וְלֹא־יַעֲדֵר כְּלִחְמָתוֹ: "יְהוָה יִשְׁמָעֵנוּ בְּיוֹסֵף אָנֹכִי:

Reader:

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ:

Congregation and Reader:

בְּרַךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בְּרַךְ אֶת־יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּרַבְרֹו
מַעֲרִיב עַרְבִים בְּחֻקָּה פוֹתֵחַ שְׁעָרִים וּבַחֲבוּנָה מְשַׁנֵּה
עֵתִים וּמַחְלִיף אֶת־הַיָּמִים וּמְסַדֵּר אֶת־הַכִּכְבִּים
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל
אוֹר מִפְּנֵי הַשֶּׁשׁ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמְבִיא
לַיְלָה וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה. "יְצַבֵּאות שְׁמוֹ.
אֵל חַי וְנִקְיָם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרַךְ אֶת־יְיָ הַמַּעֲרִיב עַרְבִים:

Congregation and Reader:

Baruh Adonai ha-m'vo-rah l'olam va-ed.

Baruh ata Adonai, Eloheynu meleh ha-olam,

Asher bi-d'varo ma-ariv aravim,

B'hoḥma potey-ah sh'arim u-vitvuna m'shaneh itim,

U-maḥa-lif et ha-z'manim u-m'sadeyr et ha-koḥavim

B'mish-m'ro-teyhem ba-rakia kir-tzono.

Borey yom va-laila,

Goleyl ohr mipney ho-sheh v'ho-sheh mipney ohr.

U-ma-avir yom u-meyvi laila,

U-mavdil beyn yom u-veyn laila,

Adonai tz'va-ot sh'mo.

Eyl hai v'ka-yam tamid yimloh aleynu l'olam va-ed,

Baruh ata Adonai, ha-ma-ariv aravim.

MAARIV

[26]

* Asterisk denotes verses chanted by Reader.

Ahavat Olam:

God's love expressed through Torah and Mitzvot

With everlasting love You have loved Your people, the House of Israel, teaching us the Torah and its Mitzvot, instructing us in its laws and judgments.

Therefore, O Lord our God, when we lie down and when we rise up we shall speak of Your commandments and rejoice in Your Torah and Mitzvot.

For they are our life and the length of our days; on them we will meditate day and night. May Your love never depart from us. Praised are You, O Lord, who loves Your people Israel.

Reflections on Ahavat Olam:

A Meditation in the House of Mourning

With everlasting love have You loved us, O God,
Revealing Yourself to us through Torah and Mitzvot.

Your love is also revealed through our dear ones,
Whose love has been a benediction in our lives.

For we have known the blessings of love and caring,
And death cannot take these gifts from us.

Your love, O God, is revealed as well

In our strength to carry on, to find our way again.

For while pain and suffering are real,

Your healing power is at work in our lives,

Enabling us to endure our sorrow;

To transform our pain, and to find courage to go on.

From the darkness of our grief, O Lord,

May rays of understanding shine forth,

That we may grow in wisdom,

And perform deeds of lovingkindness,

Nurturing our heritage of love and Torah

Which reveal Your presence anew in every age.

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֱהַבְתָּ.

תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְרֵךְ.

עַל־כֵּן יי אֱלֹהֵינוּ בְּשִׂבְבֵנוּ וּבְקוֹיָנוּ נִשְׂיחַ בְּחַקֵּיךְ.

וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאַךְ יִמֵּינוּ וּבְקֵם נִהְיֶה יוֹמָם וְלַיְלָה.

וְאַהַבְתְּךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.*

בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt yisrael am-*ha* ahavta,

Torah u-mitzvot, hukim u-mish-patim otanu limad'ta.

Al keyn Adonai Eloheyenu,

B'sho^h-beynu u-v'ku-meynu nasi-ah b'hukeha,

V'nismah b'divrey torateha u-v'mitz-voteha l'olam va-ed.

Ki hey^m ha-yeynu v'oreh ya-meynu,

U-va-hem neh-geh yomam va-laila.

V'aha-vat-ha al tasir mimenu l'olamim,

Baruh ata Adonai, oheyv amo yisrael.

The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

Praised be God's glorious sovereignty for ever and ever.

V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin (שׁ); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word טַעַ (Eyd) which means "witness."

Whenever we recite the Sh'ma, we are responding to the Divine call: Atem Eydai, you are My witnesses (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses"—in both our personal and collective lives. (Ben Saul)

V'AHAVTA: To love God

Whether a person really loves God can be determined by the love which that person bears toward others. (Levi Yitzhak of Berdichev)

V'AHAVTA: Love leading to action

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action. (Leo Baeck)

[31]

EVENING SERVICE

The Shema

שְׁמַע: יְשׁוּעָא לַיהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

קְרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעַד:

וְאֶהְבֶּתָּ אֹת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִקְחֶךָ בַּדֶּרֶךְ וּבְשִׁבְבְּךָ וּבְקוּמֹתְךָ: וְקָשַׁרְתָּם
לְאָזְנוֹת עַל-יְדֵיךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

[Baruh sheym k'vod mal-huto l'olam va-ed.]

V'ahavta eyt Adonai Eloheha
B'hol l'vavha, u-v'hol naf-sh'ha, u-v'hol m'odeha.
V'ha-yu ha-d'varim ha-eyleh
Asher anohi m'tza-v'ha ha-yom al l'va-veha.
V'shi-nan-tam l'va-neha v'dibarta bam
B'shiv-t'ha b'vey-teha u-v'leh-t'ha va-dereh,
U-v'shoh-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

MAARIV

[30]

KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection.

(Maimonides)

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah!

(Nahman of Bratzlav)

Rav Aḥa said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.

(Talmud Yerushalmi, Peah)

[33]

EVENING SERVICE

הָיָה אִם-שָׂמַעַתְּ מִשְׁמַעוֹ אֶל-מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אוֹתִי-הָיָה אֱלֹהֵיכֶם וּלְעִבְדוֹ כְּכֹל לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנַתַּתִּי מֵטָר-אֲרָצְכֶם בְּעֵתוֹ יוֹדֶה וּמְלֻקוֹשׁ וְאַסְפֹּת דְגָנְךָ וְחִירְשְׁךָ וְיִצְהַרְךָ: וְנַתַּתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִקְמֹתְךָ וְאַכְלֹתְךָ וְשִׂבְעֹתֶיךָ: הַשְׁמֵרוּ לָכֶם פְּרִיפְתָה לְבַבְכֶם וְסוֹרְתָם וְעַבְדְּתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-הָיָה בְּכֶם וְעָזַר אוֹתְהֶשְׁמִים וּלְאִי-הָיָה מִטָּר וְהִאֲדַמָּה לֹא תִתֵּן אוֹתִי-יְבוּלָה וְאַבְדְּתֶם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׂמְתֶם אֶת-דִּבְרֵי אֱלֹהַ עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶם אֹתָם לְאוֹת עַל-יְרַכְסֵי וְהָיוּ לְטוֹשֹׁפֹת בֵּין עֵינֵיכֶם: וּלְמִדְתָּם אֹתָם אֶת-בְּנֵיכֶם לְדָבָר בָּם בְּשִׂבְתְּךָ בְּבֵיתְךָ וּבְלִכְתּוֹךָ בַּדֶּרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מִזְוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתְּחֵיכֶם לְחַח לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Pirkey Avot 4:2)

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Pirkey Avot 1:3)

The main purpose of the Mitzvot performed through physical action is to make us sensitive to those Mitzvot performed with the heart and mind, which are the pillars of the service of God.

(Baḥiya)

If you think of reward, you think of yourself, not God.

(Salanter)

MAARIV

[32]

TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. "I, the Lord, am your God."

Numbers 15:37-41

AN EXODUS FOR THOSE WHO MOURN

Our Sages debated whether the Biblical passage commanding the wearing of fringes (Tzitzit) should be recited in the evening service as it is in the morning service. Since the passage says, "When you look upon the fringes . . ." perhaps it ought not be recited at night, since in the dark we cannot "look upon them."

In the end, an ingenious interpretation of one of the words led to the decision that the passage should indeed be included in the evening service.

In the house of mourning it is reassuring to read this passage which concludes with a reminder that God brought our ancestors out of Egyptian bondage. In the dark night of suffering, God "saw" our people's affliction and "heard" their groaning.

The Lord who liberated our ancestors from their burdens of pain and suffering is the God of love who can liberate us from our burdens of grief and sorrow.

In the dark night of bereavement, our faith in God can strengthen our hope that our mourners too shall experience an exodus from suffering, and move toward the promised land of healing.

וַיֹּאמֶר יְהוָה אֱלֹהֵי מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפוֹי בְּגֵדֵיהֶם
לְדֶרְתָם וְנָתַנוּ עַל־צִיצִית הַכַּנּוֹף פִּתְחֵי תְּהַבְלָתָ: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹהֶו וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִחַדּוּ אַחֲרַי לְכַבֵּדְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זָנִים אַחֲרֵיהֶם: לָמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֹתָ
כָּל־מִצְוֹתַי וְהָיִיתֶם קֹדְשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

יהוה אלהיכם אמת: Reader

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God,
And there is none like the Lord.

*It is God who redeemed us from the might of tyrants,
And delivered us from slavery to freedom.*

Great are the things that God has done;
God's wonders are without number.

*God brought forth Israel from Egyptian bondage,
And has been our hope in every generation.*

May You continue Your protecting care over Israel, O Lord,
And guard all Your children from disaster.

*When the Children of Israel beheld Your might,
They gave thanks to You and praised Your name.*

They accepted Your sovereignty willingly,
And sang in joyous thanksgiving.

*Moses and the Children of Israel
Proclaimed in great exultation:*

"Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?"

*When You rescued Israel at the Sea,
Your children beheld Your power.*

"This is my God!" they exclaimed, and said:
"The Lord shall reign for ever and ever!"

*As You delivered Israel from a mightier power,
So may You redeem all Your children from oppression.*

Praised are You, O Lord,
Redeemer of Israel.

Adopted from the Interpretive Version of Morris Silverman

אֱמֶת וְאֱמוּנָה בְּלִיַּזְתָּ וְקִיָּם עָלֵינוּ
כִּי הוּא יי אֱלֹהֵינוּ וְאִין זֹולָתוֹ וְאִמְנָנוּ יִשְׂרָאֵל עֲמוֹ.

הַפּוֹדֵנוּ מִיַּד מַלְכִים מַלְכֵנוּ הַנּוֹאֲלָנוּ מִכַּף כְּלִיָּעַר יָצִים.

הָאֵל הַנּוֹפְדֵנוּ לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָ לְכָל-אוֹיְבֵי נַפְשֵׁנוּ:

הַעֲשֵׂה גְדֻלּוֹת עַד אִין חֶקְר וְנִפְלְאוֹת עַד אִין מִסְפָּר:

הַשֵּׁם נִפְשֵׁנוּ בַחַיִּים וְלֹא נָמַן לַמוֹט רְגֵלָנוּ:

הַמְדַרְרֵיכֵנוּ עַל בְּמוֹת אוֹיְבֵינוּ וַיִּרַם קַרְנֵנוּ עַל כָּל-שׁוֹנְאֵינוּ:

הַעֲשֵׂה לָנוּ נִסִּים וְנִקְמָה בְּפָרְעָה אוֹתָהּ וּמוֹפְתִים בְּאֶרְצַת בְּנֵי חָם.

הַמְפִּיָּה בַעֲבָרְתָּו כְּלִיָּבוּדֵי מִצְרַיִם

וַיִּזְאֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחִירוֹת עוֹלָם:

הַמַּעֲבִיר בְּנֵינוּ בֵּין גְּזֵרֵי יַסִּסוּף

אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּחַהֲרוֹמוֹת טַבַּע.

וְרָאוּ בְנֵינוּ גְבוּרָתוֹ שִׁבְחוּ וְהוֹדוּ לִשְׁמוֹ.

וּמְלַכְתּוֹ בְּרִצּוֹן קִבְּלוּ עָלֵיהֶם.

מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה וְאָמְרוּ בְּלֵם.

מִיִּבְמִכָּה בְּאֵלִים יי מִי כְּמִכָּה נִאֲדָר בְּקִדְשׁ.

נִוְרָא תְהִלָּתָ. עֲשֵׂה פְלֵאָ:

מְלַכְכוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעֵ יָם לִפְנֵי מִשָּׁה זֶה אֵלֵי עָנוּ וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

וְנִאֲמַר. בִּיִּפְדָּה יי אֶת-יִיעֲקֹב וַיִּאֲלוּ מִיַּד חֶזֶק מִיָּמֵינוּ.

בְּרוּךְ אַתָּה יי יְהוָה יִשְׂרָאֵל:

Emet ve-emundh kol zot v'ka-yam aleynu,

Ki hu Adonai Eloheyenu v'eyn zulato, va-anahnu yisrael amo.

Mi hamoħa ba-eylim Adonai, mi kamoħa nedar ba-kodesh,

Nora t'hilot osev fe-leh . . . Adonai yimloh l'olam va-ed.

HASHKIVENU: Help us to lie down in peace

Help us, O God, to lie down in peace;
And awaken us to life on the morrow.
May we always be guided by Your good counsel,
And thus find shelter in Your tent of peace.
Shield us, we pray, against our foes,
Against plague, destruction, and sorrow.
Strengthen us against the evil forces
Which abound on every side.
May we always sense Your care,
For You are our merciful Sovereign.
Guard us always and everywhere;
Bless us with life and peace.
Praise to You, O God of peace,
Who guards Your people Israel
Now and evermore.

Reflections on "Hashkivenu"

(To be recited by friends of the mourners)

Help us, O God, to lie down in peace;
And awaken us with confident trust for tomorrow.
Strengthen those who are burdened with sorrow,
Grant them patience, courage, and strength.
Guide them, O Lord, with Your good counsel;
Direct them toward the path of serenity.
Shield them, we pray, from every enemy,
From fear, from anxiety, from despair.
Help them to feel protected and sheltered,
Sustained, even in grief, by Your compassion.
Guard them this night and every night;
Bless them with healing and hope.
Help them, O Lord, to lie down in peace;
Awaken them with confident trust for tomorrow.

HASHKIVENU

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַצּוֹן שְׁמֶךָ. הִגֵּן בְּעֵדְנוּ וְהִסֵּר מִעַלְיָנוּ אוֹיֵב
דְּבָר וְחָרֵב וְרִעֵב וְהִגֵּן וְהִסֵּר שְׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֶל כְּנָפֶיךָ תִּסְתַּרְנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי
אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה. *וְשֹׁמֵר צְאֲחָנוּ וּבּוֹאֵנוּ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:
כְּרוּךְ אַתָּה יי שׁוֹמֵר עָמוּ יִשְׂרָאֵל לְעַד:

Hash-kiveynu Adonai Eloheynu l'shalom,
V'ha-amideynu mal-keynu l'ha-yim.
U-fros aleynu sukat sh'lomeha,
V'tak-neynu b'eytzah tovah mi-l'faneha,
V'ho-shi-eynu l'ima-an sh'meha.
V'hageyn ba-adeynu, v'ha-seyr mey-aleynu
Oyeyv, dever, v'herev, v'ra-av, v'yagon,
V'ha-seyr satan mi-l'fa-neynu u-mey-ah-reynu,
U-v'tzeyl k'nafeha tas-tireynu,
Ki Eyl shom-reynu u-matzi-leynu ata,
Ki Eyl meleh hanun v'rahum ata.

U-sh'mor tzey-teynu uvo-eynu
L'ha-yim u-l'shalom
Mey-ata v'ad olam.
Baruh ata Adonai,
Shomeyr amo yisrael la-ad.

TO PRAISE THE LORD THROUGHOUT ALL GENERATIONS

Praised be the Lord forever. Amen! Praise be the Lord from Zion. Praise be the Lord whose Presence abides in Jerusalem and who performs great wonders. Praise forever be God's glory which fills the world. Amen! Amen!

May God's glory be praised forever; may the Lord's own creation bring forth Divine joy.

The Lord's people will not be abandoned, for the sake of God's great name; for it pleased the Lord to make you the Lord's own.

When the people saw the wondrous acts of the Lord, they prostrated themselves and exclaimed: The Lord is God. Truly, the Lord is God! The Lord shall reign over all the earth.

May Your kindness rest upon us, O Lord, even as our hope rests in You. O gather our dispersed from among the nations, that we may give thanks, and merit praise by praising You.

May all the nations, whom You have created, worship and glorify You. For You are great and perform wonders at all times. You alone are God. We are Your people and Your flock; we will praise You throughout all generations.

Biblical verses—selected from the Hebrew

WITH TRUST AND HOPE

Praised be the Lord by day,

And praised be the Lord by night.

Praised be God when we lie down,

And praised be God when we rise up.

"In God's keeping are the souls of all the living,
And the spirits of all human beings."

"Into Your hand I entrust my spirit;

You will surely redeem me, O Lord, God of truth."

Our God, reveal Your Oneness:

Establish Your sovereignty and rule over us forever.

May our eyes behold, our hearts rejoice,

And our souls be glad in Your true deliverance,

When it shall be said to Zion: Your God reigns.

The Lord reigns, the Lord has reigned,

"The Lord shall reign forever."

For sovereignty is Yours,

And forever will You reign in glory;

We have no Sovereign besides You.

Praised are You, O Lord and Sovereign,

Who will rule over us, and over all creation, forever.

[41]

EVENING SERVICE

ברוך יי לעולם אמן ואמן: ברוך יי מציון שכן ירושלים. הללויה:
ברוך יי אלהים אלהי ישראל עשה נפלאות לברוך וברוך שם
כבודו לעולם ועלמא כבודו אלהי-ארגז. אמן ואמן:

יהי כבוד יי לעולם ישמח יי במעשיו: יהי שם יי מברך
מעמיה ועד-עולם: כי לא-ישש יי את-עמו בעבור שמו הגדול.
כי הוא יי לעשות אמתם לו לעם: נראה כלהיהם ויהיה
עלפניהם ויאמרו: יי הוא האלהים: יי הוא האלהים: והיה
יי למלך על-כלה-ארגז. ביום ההוא יהיה יי אחר ושמו
אחר: יהי-חסדך יי עלינו כאשר יחלנו לך: הושיענו אלהי
ישענו. וקבצנו והצילנו מרהגים. להדות לשם קדשך
להשתבח בתהלתך: כל-גוים אשר עשית יבואו וישתחוו
לפניך אדני ויכבדו לשמך: כי-גדול אמתך ועשה נפלאות
אמתך אלהים לברך: ואנחנו עמך וצאן מרעייתך. נוהה לך
לעולם לדור ודור נספר תהלתך:

ברוך יי ביום. ברוך יי בלילה. ברוך יי בשקבנו.

ברוך יי בקומנו: כי בידך נפשות החיים והמתים. אשר
בידך נפש כל-חי ורוח כל-בשר-איש: בידך אפקיד
רוחי פדיתיה אותי יי אל אמת: אלהינו שבשמים יחד
שמך. וקיים מלכותך תמיד ומלוך עלינו לעולם ועד:

יראו עינינו וישמח לבנו. ונגל נפשנו בישועתך באמת

באמר לציון מלך אלהיך: יי מלך. יי מלך. יי מלך
לעולם ועד: כי המלכות שלך היא ולעולם עד תמלאך
בכבוד. כי אין לנו מלך אלא אמתך. ברוך אמתך יי
המלך בכבודו תמיד ומלוך עלינו לעולם ועד ועל
כל-מעשיו:

MAARIV

[40]

To remember with reverence

Let us be silent with our ancestors,
Remember with reverence their ancient prayer,
Pronounced for millennia, their words, their faith.
Gather the gleanings with thanks,
The marvelous gleanings,
Those we can share in truth to ourselves
And our sense, and our thinking.
Shine in the glow of their vision with gladness,
That we may build as their seed
Upon their soul's searching
Seeking for meaning in the mystery of life and of being,
Through justice, mercy, truth, and peace,
Through love of others, and through humility.

Emil Weitzner

Our God and God of our ancestors

Why do we say both "Our God" and "God of our ancestors"? There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying.

The advantage of one is that, no matter what arguments may be brought against it, this faith cannot be shaken; it is firm because it was taken over from one's parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one's self.

The advantage of the other is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here, too, there is a flaw: this faith can be shaken through refutation.

But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our personal studies, and "God of our ancestors" with an eye to tradition.

The same interpretation has been given to our saying, "God of Abraham, God of Isaac, and God of Jacob," rather than "God of Abraham, Isaac, and Jacob." For this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; each of them personally searched for God.

Baal Shem Tov, retold by Martin Buber (adapted)

[45]

EVENING SERVICE

Reader's Hatzzi Kaddish

תְּנִידֵל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעֲוִיתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְקַלְפִּית
יִשְׂרָאֵל בְּעֵנְלָא וּבְיוֹמֵי קַרְיָב. וְאַמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֵלְמַיָּא:

Reader:

תְּבַרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר
וַיְתַעַלֶּה וַיְתַהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְתַקְוָתָא דְאַמְרֵךְ
בְּעֵלְמָא. וְאַמְרוּ אָמֵן:

The Maariv Amidah begins on page 46 or page 47.

HATZI KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya (yit-barah).

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

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

*From Rosh Hashanah to Yom Kippur, add a second לְעֵלְמָא.

MAARIV

[44]

The Maariv Amidah: Interpretive Opening Blessings

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebeccah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

Between Rosh Hashanah and Yom Kippur add:

Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:

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

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.
Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

Between Rosh Hashanah and Yom Kippur add:

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.

ON THE INTERPRETIVE OPENING BLESSINGS
While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation. (A.N.S.)

The Maariv Amidah

Interpretive Opening Blessings

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ נְאֻלְהֵי אֲבוֹתֵינוּ.

אֱלֹהֵי אֲבֹרָהם אֱלֹהֵי יִצְחָק נְאֻלְהֵי יַעֲקֹב.

אֱלֹהֵי שָׂרָה אֱלֹהֵי רֵבֶקָה אֱלֹהֵי רָחֵל נְאֻלְהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.

גּוֹמֵל הַסִּדִּים טוֹבִים וְקָנָה הַכֹּל.

וְזוֹכֵר הַסִּדִּי אֲבוֹת

וּמְבִיא גּוֹאֵל [נְאֻלְהֵ] לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh Hashanah and Yom Kippur add:

זְכַרְנוּ לְחַיִּים מְלֶךְ הַפֶּזַח בְּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.

בְּרוּךְ אַתָּה יי מְגֹן אֲבֹרָהם וְעוֹזֵר שְׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחִיהַ מַתִּיהַ אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרְיָח וּמוֹרֵיד הַגֶּשֶׁם:

מְכַלְכֵל חַיִּים בְּחֶסֶד מַחִיהַ מַתִּיהַ בְּרַחֲמִים רַבִּים.

סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים

וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי.

מִי כְמוֹךָ בְּעַל גִּבּוֹרוֹת וּמִי דוֹמֶה לָךְ

מְלֶךְ מַמְיֵת וּמַחֲיֶה וּמְצַמִּיחַ יִשְׁוֹעָה:

Between Rosh Hashanah and Yom Kippur add:

מִי כְמוֹךָ אֵב הַרְהַמִּים. וְזָכַר יַעֲזִירֵי לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחְיֹת מַתִּים. בְּרוּךְ אַתָּה יי מַחֲיֶה הַמַּתִּים:

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, *the holy God.

You graciously endow human beings with intelligence, and You teach mortals understanding.

Special passage for the conclusion of Shabbat or a Festival:

You have favored us with the knowledge of Your Torah; You have taught us to fulfill the Commandments. O Lord our God, You have made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six weekdays. *Avinu Malkeynu*, may the coming days begin for us in peace. May we be free from sin, clear of wrongdoing, and drawn closer to You in reverence.

O grant us knowledge, understanding, and discernment. Praised are You, O Lord, gracious giver of knowledge.

Bring us back O God, as would a loving parent, to Your Torah. Draw us near, O our Sovereign, to Your service. Lead us back to You in wholehearted repentance. Praised are You, O Lord, who desires repentance.

Forgive us O God, as would a loving parent, for we have sinned. Pardon us, O our Sovereign, for we have transgressed. For You, our God, do indeed forgive and pardon. Praised are You, O Lord, who abundantly pardons.

Behold our affliction and champion our cause. Redeem us soon for Your sake, for You are a mighty Redeemer. Praised are You, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; help us and we shall be saved; for You are our glory. Grant complete healing for all our afflictions, for You, O our Divine Ruler, are a faithful and merciful healer. Praised are You, O Lord, Healer of Your people Israel.

*From Rosh Hashanah to Yom Kippur conclude: the holy Sovereign.

אֲתָהּ קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁים בְּכָל־יּוֹם יִהְיֶה לְךָ
סֵלָה. בְּרוּךְ אַתָּה יי *הָאֵל הַקְּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם לְדַעַת וּמַלְמֵד לְאַנוּשׁ בִּינָה.

Special passage for the conclusion of Shabbat or a Festival:

אַתָּה חוֹנְנֵתֵנוּ לְמַדַּע תּוֹרָתְךָ. וְתַלְמִדְנוּ לַעֲשׂוֹת חֲקֵי רְצוֹנְךָ.
וּתְבַדִּיל יי אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוּל. בֵּין אֹר לְחֹשֶׁךְ. בֵּין
יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשַּׁבָּעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. אֲבִינוּ
מִלְכֵנוּ. הִחַל עֲלֵינוּ הַיָּמִים הַבָּאִים לְקַרְאֲתֵנוּ לְשֵׁלוֹם תְּשׁוּבִים
מִכָּל־חַטָּא. וּמְנַקִּים מִכָּל־עֲוֹן. וּמְדַבְּקִים בְּיָרְאֲתְךָ. (וְחַיְנוּ...)

חַיְנוּ מֵאַתָּךְ דַּעַת בִּינָה וְהַשְׂכֵּל. בְּרוּךְ אַתָּה יי חוֹנֵן הַדַּעַת:

הַשִּׁבְנוּ אֲבִינוּ לְחוֹרְתְךָ וְקִבְּנוּ מִלְכֵנוּ לַעֲבוֹדְתְךָ
וְהַחְיֵינוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יי הַרוֹצֵה
בְּתַשׁוּבָה:

סֵלַח־לָנוּ אֲבִינוּ כִּי חָטָאנוּ מִחַל־לָנוּ מִלְכֵנוּ כִּי פָשַׁעְנוּ
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יי חַנוּן הַמְּרַבֵּה לְסִלּוֹחַ:

רְאֵה־נָא בְעֵינֵינוּ וְרִיבֵנוּ רִיבְנוּ וְנֹאֲלֵנוּ מִהַרָּה לְמַעַן שְׁמֹךְ
כִּי גוֹאֵל חוֹק אַתָּה. בְּרוּךְ אַתָּה יי גוֹאֵל יִשְׂרָאֵל:

רְפָאנוּ יי וְנִרְפָא הוֹשִׁיעֵנוּ וְנוֹשְׁעָה כִּי תִהְלֹתֵנוּ אַתָּה.
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוּתֵינוּ כִּי אֵל מֶלֶךְ רוֹפֵא
נֹאֲמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יי רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

*From Rosh Hashanah to Yom Kippur conclude:

Lord our God, bless this year for us, and grant all varieties of produce for our well-being.

From Pesah until December 4 say:

Send blessing to the whole earth.

From December 4 until Pesah say:

Send dew and rain to bless the whole earth.

Satisfy us in this year with the blessing of Your bounty. Praised are You, O Lord, who blesses the years.

Sound the great Shofar for our liberation. Lift up a banner to ingather our exiles, and bring our dispersed together from the four corners of the earth. Praised are You, O Lord, who gathers our exiles.

Restore our judges as in days of old, and our counsellors as in former times. Remove from us grief and sighing. May You alone reign over us, O Lord, in love and mercy, and vindicate us in judgment. Praised are You, O Lord, *our Sovereign, who loves righteousness and justice.

May slanderers find no hope, and may all wickedness perish swiftly. May all Your enemies be speedily cut down; may the arrogant be uprooted and crushed. May You overthrow and humble them soon, in our own day. Praised are You, O Lord, who crushes the enemies and subdues the arrogant.

*From Rosh Hashanah to Yom Kippur conclude: Sovereign of Judgment.

בָּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל־מִינֵי תְבוּאֹתָהּ לְטוֹבָהּ.

From Pesah until December 4 say:

וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה.

From December 4 until Pesah say:

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה.

וְשַׂבְּעֵנוּ מִטוֹבְךָ. וּבְרַךְ שָׁנָתְנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יי מְבַרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ. וְשֵׂא נִס לְקַבֵּץ גְּלוּיֹתֵנוּ. וּמְבַצְּנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבַרְאשׁוֹנָה. וְיוֹעֲצֵינוּ כְּבַתְחֻלָּה. וְהַסֵּר מִמֶּנּוּ גֵזוֹן וְאַנְחָה. וּמְלוֹךְ עָלֵינוּ אַתָּה יי לְבָדֶךָ בְּחֶסֶד וּבְרַחֲמִים וְצַדִּיקָנוּ בַּמִּשְׁפָּט. בְּרוּךְ אַתָּה יי מְלֹךְ אוֹהֵב צְדִיקָה וּמִשְׁפָּט:

לְמַלְשֵׁינִים אֵל תְּהִי חֲקוּהָ. וְכַל־הִרְשָׁעָה כָּרוּעַ תֵּאבֵד. וְכַל־אוֹיְבֶיךָ מְהֵרָה יִכְרַתוּ. וּמַלְכוּת זְרוֹן מְהֵרָה תִּעָקֵר וְתִשְׁבֵּר וְתִמְוַגַּר וְתִכְנֹעַ בְּמַהֲרָה בְּיַמֵּינוּ. בְּרוּךְ אַתָּה יי שֶׁבַר אוֹיְבִים וּמְכַנְיַע זָרִים:

*From Rosh Hashanah to Yom Kippur conclude: הַמְּלֹךְ הַמִּשְׁפָּט

Lord our God, may Your compassion be stirred for the righteous, for the pious, for the leaders of Your people Israel, for our devoted scholars, for the true proselytes, and for us. Reward bountifully all who truly trust in You, and cast our lot among them. May we never be put to shame, for we trust in You.

Praised are You, O Lord, the support and trust of the righteous.

With mercy, return Your Presence to Jerusalem, Your city; and abide within it, in accordance with Your ancient promise. Rebuild it, speedily, in our own day, and may it endure for all time.

Some say: Renew within it the glory of David.

Praised are You, O Lord, who rebuilds Jerusalem.

In Your mercy, cause the progeny of the House of Israel to flourish; and may Your people then be exalted and strengthened, as we recall Your promise of deliverance. For we await Your redemption at all times.

Praised are You, O Lord, Source of our redemption.

O Lord our God, hear our plea. Have pity upon us; and in Your great mercy, accept our prayer with loving favor. Compassionate God, who hearkens to prayer, do not send us away without considering our supplications. For You, our merciful Sovereign, hear the prayers of Your people, the House of Israel.

Praised are You, O Lord, who hearkens to prayer.

עַל הַצְדִּיקִים וְעַל הַחַסִּדִּים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם וְעַל גְּרֵי הַצָּדִק וְעַל יְהוֹמוֹנָא
רַחֲמֶיךָ יי אֱלֹהֵינוּ וְתֵן שֶׁכֶר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ
בְּאַמַּת וְשֵׁם חַלְקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא נִבּוֹשׁ כִּי בָךְ בְּטַחְנוּ.
בְּרוּךְ אַתָּה יי מְשַׁעַן וּמְבַטֵּחַ לְצְדִיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכַּחן בְּתוֹכָהּ כְּאַשֶׁר
דִּבַּרְתָּ וּבְנֵה אוֹתָהּ בְּקִרְבֵּי בְיָמֵינוּ בְּגֵן עוֹלָם.

[וְכִסּא דְּוֵד מְהֵרָה לְחוֹכְמָה תִּכְוֵן] בְּרוּךְ אַתָּה יי בּוֹנֵה יְרוּשָׁלַיִם:

•אֵת צְמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ וְקִרְנוּ תְרוֹם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ קִנְיֵנוּ כְּלֵיהִיּוֹם. בְּרוּךְ אַתָּה יי מַצְמִיחַ קֶרֶן יְשׁוּעָה:

Interpretive version:

•אֶת צְמַח עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים תַצְמִיחַ וְקִרְנוּ תְרוֹם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ קִנְיֵנוּ כְּלֵיהִיּוֹם. בְּרוּךְ אַתָּה יי מַצְמִיחַ קֶרֶן יְשׁוּעָה:

שִׁמְעֵנוּ קוֹלֵנוּ יי אֱלֹהֵינוּ חוּם וְרַחֵם וְעֲלֵינוּ וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
וּמְלַפְנֶיךָ מַלְכֵנוּ רִיקָם אֵל תְּשִׁיבֵנו כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה יי שׁוֹמֵעַ תְּפִלָּה:

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

On Rosh Hodesh add:

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Rosh Hodesh.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

On Hanukkah and Purim add Al Ha-Nisim, page 97.

[55]

EVENING SERVICE

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלְתָּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן. וְתִהְיֶי לְרָצוֹן תָּמִיד עֲבוּדָת יִשְׂרָאֵל עַמְּךָ:

On Rosh Hodesh add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה נִבְא נִיבֵעַ. וְיִרְאֶה נִרְצָה וְיִשְׁמַע. וְיַפְקֵד וְיִזְכֵּר וְיִזְכְּרֵנוּ וְיַפְקִידֵנוּ. וְיִכְרוֹן אֲבוֹתֵינוּ. וְיִכְרוֹן מְשִׁיחַ בְּיַדְּךָ עֲבָדֶיךָ. וְיִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ. וְיִכְרוֹן כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לַפְּנֵיךָ. לַפְּלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה: וְכִבְּנוּ יי אֱלֹהֵינוּ בּו לְטוֹבָה. וְיַפְקִדֵנוּ בּו לְבִרְכָה. וְהוֹשִׁיעֵנו בּו לְחַיִּים. וְיִבְרַךְ יִשְׁעֶךָ וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

וְתִחְיֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

מִוִּדִים אֲנַחְנוּ לָךְ שְׂאֵמָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶיךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַפְשֵׁיךָ שֶׁבְּכִלְיוֹם עִמָּנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת אֶרֶב וְקָרַב וְצָהָרִים. הַטּוֹב כִּי לֹא-יִכְלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא-יִתְמוּ חֲסִדֶיךָ. מַעוֹלָם קוֹנֵינוּ לָךְ:

On Hanukkah and Purim add Al Ha-Nisim, page 97.

MAARIV

[54]

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Between Rosh Hashanah and Yom Kippur add:

Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

BLESS US WITH PEACE

Grant lasting peace to Your people Israel, for You are the sovereign Lord of peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.* Praised are You, O Lord, who blesses Your people Israel with peace.

A brief personal prayer may be recited here.

Continue with "Guard my tongue from evil" on the following page.

**Between Rosh Hashanah and Yom Kippur conclude thus:*

In the book of life and blessing, peace and prosperity, may we and all Your people, the House of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

וְעַל-בְּלָטָם יִתְבַּרַךְ וַיִּתְרַומָם שְׁמֶךָ מְלִכְנוּ תָמִיד
לְעוֹלָם וָעֶד:

Between Rosh Hashanah and Yom Kippur add:

וּכְחוּב לְחַיִּים טוֹבִים בְּלִבְנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יִדְוֶה סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הַהַאֵל
יְשׁוּעָתְנוּ וַיְצַדִּיקְנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלֹד
נָאֲהָ לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלֹמִים. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-
עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלְמוֹתְךָ. * בְּרוּךְ
אַתָּה יי הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשִׁלְמוֹם:

A brief personal prayer may be recited here.

Continue with "Elohai Netzor" on the following page.

**Between Rosh Hashanah and Yom Kippur conclude thus:*

בְּסִפְרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻזְסָה טוֹבָה. נִזְכָּר וְנִקְחָת
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

GUARD MY TONGUE FROM EVIL

O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”
O Source of peace and harmony in the universe,
Grant peace to us and to the household of Israel.

Adapted from the Hebrew by Morris Silverman

Amen.

“THE MEDITATIONS OF OUR HEARTS”

The meditations of our hearts are not always “acceptable”
To You, O God, or even to ourselves.
Sometimes our thoughts are bitter with anger,
and sometimes they are sour with remorse.
Sometimes they are dark with doubt,
and sometimes they are heavy with despair.
We acknowledge that we are creatures of many moods;
and that when we face the loss of a loved one,
our emotions may reflect our inner turmoil and deep distress.
Help us to cope with our feelings, with honesty and with patience.
Help us to ponder the immediate in the perspective of the eternal.
In our days of pain and anguish,
in our nights of tearful sorrow,
give us faith, O God, to trust in Your healing power.
Help us to draw strength from the assurance
that Your lovingkindness has not departed from us;
that we will yet know again the blessings of serenity and peace.

[59]

EVENING SERVICE

אלהי. נצור לשוני מרע ושפתי מדבר מרמה.
ולמקללי נפשי תדום ונפשי כעפר לכל תהיה:
פתח לבי בחוקיך ובמצותיך תרדוף נפשי.
וכל החושבים עלי רעה.

מהרה הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם:
עֲשֵׂה לַמֵּצֵן שִׂמְךָ עֲשֵׂה לַמֵּצֵן יְמִינְךָ
עֲשֵׂה לַמֵּצֵן קִדְשֶׁךָ עֲשֵׂה לַמֵּצֵן תּוֹרָתְךָ:
לַמֵּצֵן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:
יְהִיו לְרַצּוֹן אַמְרֵי־פִי וְהִיוּ לְבִי לְפִנְיֶךָ.

”צוּרֵי וְנֹאֲלֵי:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.”

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
Adonai tzuri v'go-ali.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru Amen.

MAARIV

[58]

READER'S FULL KADDISH

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and Reader:

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

Reader:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

Mourners omit the following paragraph during Shivah:

May the prayers and pleas of the whole House of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

A NOTE BEFORE THE ALENU

Aleynu is one of the oldest Jewish prayers, and one of the most majestic. It acclaim God as Creator of the universe, to whom our praise is due, and gratefully acknowledges the unique legacy of the Jewish people.

The second section of the Aleynu hopefully anticipates the day when a united humanity will acknowledge God, in a perfected world.

Most scholars attribute this prayer to Rav, a third-century Babylonian Talmudist. He is said to have introduced it into the liturgy of the High Holy Days, as a prelude to the Malhuyot (Divine Sovereignty) section of the Rosh Hashanah Musaf. (Some say it was composed even earlier.)

Since the early fourteenth century, Aleynu has been recited at the conclusion of every formal worship service, throughout the year.

During the Middle Ages, Aleynu became the prayer of Jewish martyrs. By that time, it had come to be regarded by devout Jews as a ringing "declaration of faith"; and it has remained so for untold generations.

READER'S KADDISH SHALEM

יְהוָה יִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא
כְּרַעוּתָהּ. וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל-בְּרִיּוּת יִשְׂרָאֵל בְּעוֹלָא וּבְיוֹמֵי קַרְיָב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהוָה שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמָיָא:

Reader:

יְתְבַרְךָ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא*
מִן כָּל-בְּרִבְרֵתָא וְשִׁירְתָּא מְשֻׁבְחָתָא וְנִתְמַתָּא דְּאִמְרֵיךְ
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Mourners omit the following paragraph (Titkabayl) during Shivah:

חֲתֻבְבָּבְךָ צְלוּתְהוֹן וּבְעוּתְהוֹן דְּכָל-יִשְׂרָאֵל

קִדְמָם אֲבוּהוֹן דִּי-בְשִׁמְעָא. וְאָמְרוּ אָמֵן:

יְהוָה שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים וְעֹלֵינוּ וְעַל כָּל-

יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמְיוֹ הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל-

יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

(Between Pesah and Shavuot the Omer is counted. See page 85.)

(For Hanukkah candle lighting, see page 94.)

Havdalah (conclusion of Shabbat or Festival), p. 88.

*From Rosh Hashanah to Yom Kippur, add a second אָמְרָא לְעֵלְמָא.

Alenu

Let us now praise the Lord of all;
 Let us acclaim the Author of Creation,
 Who made us unlike the pagans who surrounded us,
 Unlike the heathens of the ancient world,
 Who made our heritage different from theirs,
 And assigned to us a unique destiny.
 We bend the knee and reverently bow
 Before the supreme Sovereign,
 The Holy One, who is to be praised,
 Who spread forth the heavens and established the earth,
 And whose glorious presence can be found everywhere.
 The Lord is our God; there is no other.
 Truly, our sovereign Lord is incomparable.
 As it is written in the Torah:
 "This day accept, with mind and heart,
 That God is the Lord of heaven and earth;
 There is no other."

(Alenu continues on following page)

Among the themes which find majestic expression in the Alenu are thanksgiving for the unique religious heritage of the Jewish People, and confident hope for a world transformed, under the sovereignty of our Creator. When the realities of the world (or of our lives) discourage or distress us, the Alenu reminds us of our Vocation, calls upon us to reaffirm our Faith, and redirects our troubled thoughts toward a future of renewed hope. (Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
 U-mo-shav y'karo ba-shama-yim mi-maal,
 U-sh'hinat uzo b'gov-hey m'romim.
 Hu Eloheynu eyn od,
 Emei mal-keynu efes zu-lato, ka-katuv b'torato,
 V'yada-ta ha-yom va-ha-shey-vota el l'va-veha
 Ki Adonai hu ha-Elohim
 Ba-shama-yim mi-maal v'al ha-aretz mi-tahat, eyn od.

Alenu

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל
 לַחַת וְדָלָה לְיוֹצֵר בְּרֵאשִׁית.
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
 שֶׁלֹּא שָׂם חֻקֵּנוּ כִּדְם
 וְנִרְדָּנוּ כְּכָל־הַמוֹנָם:
 וְאַחֲנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

שְׂהוּא נֹמֵה שְׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְפַעֵל
 וְשִׁבְעִית עֲזוֹ בְּנִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמַת מַלְכֵנוּ
 אִפְס וּזְלָתוֹ. כְּבָחוּב בְּחֻרְתּוֹ. וְנִדְעָת הַיּוֹם וְהִשְׁבַּת אֶל־לְבָבְךָ
 כִּי יִי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפַעֵל וְעַל־הָאֶרֶץ מְתַחַת. אֵין עוֹד:

In the Alenu, we reverently acclaim God as Creator of the universe; we affirm the distinctive character of our People and our Faith; and we pray, with hope, for the salvation of all God's children, looking beyond the idolatries which still abound.

Alenu is thus a quintessential Jewish prayer; for here the voices of the "universal" and the "particular" are joined, in a chorus of faith and hope.

Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam hel-keynu ka-hem,
 V'gora-leynu k'hol hamonam.
 Va-anahnu kor-im u-mishta-havim u-modim,
 Lifney meleh malhey ha-m'lahim,
 Ha-kadosh baruh hu.

WE THEREFORE HOPE . . .

I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the "Kingdom of the Almighty," and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your kingdom; and may You rule over them speedily and forevermore. For the kingdom is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and God's name One.

Morris Silverman (adapted)

BECAUSE WE BELIEVE IN YOU

II Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;

When the world will be made a "Kingdom of God,"
When all humanity will invoke Your name,
And the wicked will be turned to You.

May all the living fervently acknowledge
That to You every knee must bend,
Every tongue vow loyalty.

Before You may all bow in reverence,
Proclaiming Your glory, accepting Your sovereignty.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."

The prophet too, proclaimed this promise:
"The Lord shall reign over all the earth;
On that day the Lord shall be One and God's name One."

עַל-כֵּן נִקְוָה לָךְ " אֱלֹהֵינוּ לְרֹאוֹת מַהֲרָה בְּתַפְאֵרַת עֲוֹנֵךְ.
לְהַעֲבִיר גְּלוּלִים מִדְּהָאָרֶץ וְהִאֲלִילִים בְּרוֹחַ יְבָרְתוּן. לְמַנּוֹ
עוֹלָם בְּמַלְכוּת שֵׁדִי. וְכַל-בְּנֵי בָשָׂר יִקְרְאוּ בְשֵׁמֶךָ לְהַפְנוֹת אֱלֹהֶיךָ
כָּל-דְּרָשְׁעֵי אֲרָץ: יִבְרִיחוּ וְיִדְעוּ עַל-יְדֵי-שִׁבְי תְּבַל. כִּי לָךְ תִּכְרַע
כָּל-בָּרָךְ תִּשְׁבַּע כָּל-לְשׁוֹן: לְפָנֶיךָ " אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקְרְוֵנוּ. וַיִּקְבְּלוּ כָלֶם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ
עַל-יְהוּדָהּ מַהֲרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא. וְלְעוֹלָמֵי
עַד תִּמְלֹךְ בְּכָבוֹד: בְּפִתּוֹב בְּתוֹרְתֶךָ. " יִמְלֹךְ לְעֹלָם וָעֶד:
וַיֵּאמֶר. וְהָיָה " לְמַלְךְ עַל-כָּל-הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה " יְיָ אֱחָד וְשִׁמוֹ אֶחָד:

A PROPHECIC VISION OF THE FUTURE (Isaiah 2:2-4)

It shall come to pass in the latter days
that the mountain of the House of the Lord
shall be established as the highest of the mountains,
and shall be raised above the hills;
and all the nations shall flow to it.

And many peoples shall come and say:

"Come, let us go up to the mountain of the Lord,
to the House of the God of Jacob,
so that we may be taught God's ways,
and walk in God's paths."

For out of Zion shall go forth Torah,
and the word of the Lord from Jerusalem.

The Lord shall judge between the nations,
and shall decide for many peoples.

And they shall beat their swords into plowshares
and their spears into pruning hooks.

Nation shall not lift up sword against nation,
neither shall they learn war any more.

V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.

Mourner's Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:

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

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

An additional Psalm may be selected from pages 70-77.

A favorite quotation or poem may be recited here.

Psalms for the Penitential Season, page 90.

(Closing Prayers, page 81.)

*From Rosh Hashanah to Yom Kippur, add a second l'eyla, אֵלְיָא *.*

Mourner's Kaddish

יְתַבַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דֵּי-בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכַחַי וְכַלְבַּיִת יִשְׂרָאֵל
בְּעֻלְמָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי עֻלְמָיָא:

Mourners:

יְתַבַּרְךָ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֻלְמָא * מִן כָּל-בְּרִבְרֵי
וְשִׁירֵי תַּשְׁבְּחָתָא וְנִתְמַתָּא דְאָמְרֵינוּ בְּעֻלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,

B'alma di v'ra hiru-tey, v'yam-lih mal-hutey

B'ha-yey-hon u-v'yomey-hon

U-v'ha-vey d'hol beyt yisrael

Ba-agala u-viz-man kariv, v'imru Amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey

V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—

B'rih hu, l'eyla* min kol bir-hata v'shi-rata

Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru Amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,

Aleynu v'al kol yisrael, v'imru Amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom

Aleynu v'al kol yisrael, v'imru Amen.

מומור לדוד.

יִי רַעִי לֹא אֲחֻסֶר:

בְּנֹאֹת דָּשָׁא יִרְבִּיעֵנִי. עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי:

נִפְשִׁי יִשׁוּבֵב. יִנְחֵנִי בְּמַעְגַל־אֲדָק לְמַעַן שְׁמוֹ:

גַּם כִּי־אֵלֶךְ בְּנֵיאַ צְלֻמֹת. לֹא־אִירָא רַע כִּי־אֲתָה עִמָּדִי

שְׁבַתְךָ וּמִשְׁעֲנֹתֶךָ הִמָּה יִנְחַמֵּנִי:

מִעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹדֵד צִרְכִי.

דִּשְׁנֹת בִּשְׁמֹן רֹאשִׁי כֹּסֵי רִנָּה:

אֲךָ טוֹב נְחַסֵּד וְרִדְפוּנִי כְּלִי־מֵי חַיִּי.

וְשִׁבְתִּי בְּבֵית־יְיָ לְאֶרֶךְ יָמִים:

Psalms 23

The Lord is my shepherd, I shall not want.

God makes me lie down in green pastures,

And leads me beside the still waters.

God revives my spirit,

And guides me in paths of righteousness, for God's name's sake.

Though I walk in the valley of the shadow of death,

I fear no evil; for You are with me.

Your rod and Your staff comfort me.

You prepare a table before me in the presence of my foes.

You anoint my head with oil; my cup overflows.

Surely goodness and kindness shall follow me

all the days of my life,

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

[77]

PSALMS

שִׁיר לְפַעֲלוֹת.

אֲשָׁא עֵינַי אֶל־הַהָרִים. מֵאַיִן יָבֹא עֲזָרִי:

עֲזָרִי מִצֶּמַח. יִי עֲשֵׂה שְׁמַיִם וְאָרֶץ:

אֶל־יְיָוָה לְמוֹט רִנָּתִי. אֶל־יְיָוָה שְׁמֹרֶךָ:

הִנֵּה לֹא־יָנוּחַ וְלֹא יִישָׁן. שׁוֹמֵר יִשְׂרָאֵל:

יִי שְׁמֹרֶךָ. יִי צִלְּךָ עַל־יַד יְמִינִי:

וְיָמִים הַשְּׁמַיִם לֹא־יִפְקְדוּ. וְיִהְיֶה בְּקִלְיָה:

יִי שְׁמֹרֶךָ מִכָּל־רָע. יִשְׁמֹר אֶת־נַפְשִׁי:

יִי שְׁמֹרֶךָ־אֲתָהּ וּבֹאֶךָ. מִעַתָּה וְעַד־עוֹלָם:

Psalms 121

I will lift up my eyes to the mountains;

From where will my help come?

My help comes from the Lord,

Who made heaven and earth,

Who will not allow your foot to give way,

Who guards you and will not slumber.

For the Guardian of Israel

Neither slumbers nor sleeps.

The Lord is your keeper;

The Lord is your protection at your right hand.

The sun shall not smite you by day,

Nor the moon by night.

The Lord shall keep you from all evil,

And shall keep your soul.

The Lord shall guard your going out and your coming in,

From this time forth and forever.

TEHILLIM

[76]