

סִדּוּר נַעֲשֶׂה וְנִשְׁמַע

Siddur Na'aseh Venishmah



Online Edition

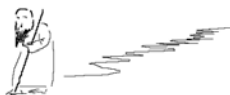
סִדּוּר נֶעֱשֶׂה וְנִשְׁמַע

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**A prayerbook for Friday night and festival evening services
based on traditional and contemporary liturgical sources
with full transliteration, modern English translation,
explanations, instructions and notes.**

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Online Edition

Na'aseh Venishmah

Mount Sinai has long stood as a symbol of the covenant between God and Israel. It was there that God addressed the nation and uttered the Decalogue. But it was also the place where Israel responded with two remarkable words, נִשְׁמָע (we shall obey) and נִשְׁמַע (we shall seek to understand). Jewish life involves ritual observance, but it is also an exercise in spiritual enlightenment. These words, which grace the Holy Ark of the Shiffman Chapel at Adat Shalom, also express our hopes for this siddur. Within it are the words used to praise God on Friday nights. But this siddur, with its full transliteration, linear translation and explanatory notes, is also meant to foster understanding, so that the traditional liturgy can become accessible to all who wish to participate.

—Rabbi Daniel Nevins
June, 2002

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for the generous support of the following families
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Introduction

User-Friendly Liturgy

This book presents the Friday and festival evening liturgy in a user-friendly way. The complete traditional Hebrew text is set in easy-to-read phrases, with a line-by-line translation in modern English, a complete transliteration, and complete instructions and comments.

This arrangement is more convenient and interesting than other texts. It encourages those unfamiliar with synagogue practices to follow along and participate, without feeling patronized by a beginner's version. The expert will find the notes and references of interest, and the translations may suggest fresh levels of meaning.

When to Use This Book

This book is for Friday and festival evening services at Adat Shalom. We include Minchah, the afternoon service, recited just before Ma'ariv, the evening service. Since Jewish festivals have two "holy" days together, we need both the weekday and festival afternoon services.

Accordingly, this book includes these services:

1. weekday afternoon service
2. festival afternoon service, with variations for Shabbat
3. Shabbat evening (Friday night) service
4. festival evening service

The Text

The spelling of the Hebrew text generally follows the ArtScroll siddur. Variations are taken from Conservative (Harlow and Silverman) and other evolutions, with some

reliance on British Jewry's Authorized Daily Prayer Book.

The transliteration is designed to be practical, helping people pronounce the Hebrew, rather than inflexibly consistent.

On the Translation

The translation is in contemporary English. Some of the Hebrew poetry, for example the psalms of Kabbalat Shabbat, is translated into rhyme. These translations try to stay very close to the meaning of the original; and major liberties taken for the sake of rhythm and rhyme are explained in the comments.

In the psalms of Kabbalat Shabbat, the poetic form is flexible. Based on parallel phrases with occasional rhyme and rhythmic parallels, the form allows for shorter and longer lines, triple phrases instead of pairs, and so on. Such flexibility is rare in English rhymes (though Milton uses it at times), and I hope the reader will enjoy it here.

The translation may use different English synonyms to translate a single Hebrew word. Just as English meanings shift in time and space—for example, "exalt" means different things to different people—the best English translation for a Hebrew word depends on the context.

Finding the right word or words to convey the implied meanings is always the translator's challenge. Let's take a couple of examples. In Psalm 92, the word "asor" is an instrument with ten strings, presumably the sort of lyre that Josephus describes as being quite common in ancient Israel. On the other hand, Jewish tradition tells us that the word refers to Messianic times, when the limited octave we use will be extended with new notes we cannot hear and can barely imagine today. Shall the translator pick the practical

or the mystical interpretation—or is there a way to bring both into the reader’s mind?

When we read these passages week after week, whether in Hebrew or in English, routine can weaken our sense of meaning. That’s why a new translation, a different translation, can bring a fresh view of the original, reviving meanings we may have forgotten, and helping us find new depths in the poetry of our ancient liturgy. At its best, a translation may inspire in its readers the feelings of devotion, of awe, of confidence, which inspired the original.

Pronouns

The translation avoids referring to God as exclusively male.

English has three genders, masculine, feminine, and neuter. Hebrew, on the other hand, has only two, so that even rocks and rubber tires are bound to appear either “male” or “female.” So God—a concept that for most of us transcends sexual identity—is usually a “male” idea in Hebrew grammar.

Indeed, as Rabbi Nevins notes, there are numerous female names for God, and Jewish mysticism sees Kabbalat Shabbat as a time of union between God’s masculine attributes (Tiferet) and feminine attributes (Malchut).

In most cases, this translation avoids male pronouns. Exceptions include “Adon Olam,” “Yigdal” and footnotes.

I recognize that some will consider the result misleading, perhaps awkward; but I believe this approach is the best way to welcome people to prayer.

Orthography & Typography

We use capital letters for proper names, in transliteration as well as translation. This

makes for odd words such as “lAdonai,” but I hope it also helps people to connect the Hebrew with the English.

Bold type is used for Singlish™ (singable English translations)—Lecha Dodi, Adon Olam, Aleinu, and the singing parts of Grace After Meals.

Italics signal words supplied for rhyme or meter; this follows an English convention that may have become unfamiliar to modern readers. We also use *italics* when a proper noun is used instead of a pronoun.

* An asterisk shows where the leader may begin to chant aloud, when concluding a section that the congregation has read silently.

✧ This familiar symbol signals various other actions, such as bowing.

Prayers vary for the time of year. These variations are generally shown by lines around the text; in Kiddush and certain other cases, we instead use italics and a distinct Hebrew font.

Final Words

I am grateful for the opportunity to learn from Rabbis Nevins and Yoskowitz and Chazzan Glantz as I prepared this book for the congregants of Adat Shalom Synagogue. Their explanatory comments are noted with their initials (RDN, RHY, CHG).

I hope this book will place the beauty of our Jewish tradition into the hands of Adat Shalom’s congregants, so that they may take all the more delight in rendering praise to our Creator.

—Joe Lewis, 2002

מנחה

Minchah: The Afternoon Service

“Then Isaac went out to meditate in the field towards evening” (Genesis 24:63). As dusk falls, the Jewish spirit awakens to praise God, even as our ancestor Isaac did shortly before meeting his wife Rebecca. The word *minchah* means a gift, and it also recalls the final sacrifice offered each day in the Temple.

As we gather in worship, may our gift of prayer be accepted by God. May our spirits awaken to the possibility of joyous union with the source of all being, whose creation we celebrate on Shabbat.

—RDN

The weekday afternoon service consists of:

- Ashrei (Psalm 145)
- the weekday Amidah (standing prayer)
- Aleinu
- Mourner’s Kaddish

On festivals, we use the festival Amidah instead of the weekday Amidah. The difference is in the middle: every Amidah begins and ends with the same (or very nearly the same) three blessings. On weekdays, we say 13 blessings in the middle; on festivals, only one.

These variations can make it difficult to follow the main thread of the service on “normal” days. As arranged here, the weekday service comes first, and the variations follow. For most occasions, you can follow the service page after page without interruption.

Ashrei

אַשְׁרֵי

Happy are they who live with You;¹
Forever they will praise You.

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ
עוֹד יְהַלְלוּךָ סֶלָה

Ashrei yoshvei vetecha;
Od yehalelucha selah.

Happy is such a people;
Happy are they who worship God.²

אַשְׁרֵי הָעָם שֶׁכָּבְדָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו

Ashrei ha'am shekachah lo;
Ashrei ha'am she'Adonai Elohav.

David's Praise:³

תְּהִלָּה לְדָוִד

Tehilah leDavid:

Acclaim I'll give my sovereign, God,
And I'll bless Your name forever.

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ
וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד

Aromimcha Elohai hamelech,
Va'avarcha shimcha le'olam va'ed.

Blessing to You each day I'll bring,
I'll praise Your name forever.

בְּכָל-יוֹם אֶבְרַכְּךָ
וְאֶהַלְלָה שְׁמֶךָ לְעוֹלָם וָעֶד

Bechol yom avarcheka,
Va'ahalela shimcha le'olam va'ed.

Great is God and greatly praised,
Great beyond all probing.⁴

גָּדוֹל יְיָ וּמְהֻלָּל מְעוֹד
וְלִגְדֻלָּתוֹ אֵין חֶקֶר

Gadol Adonai um'hulal me'od,
Veligdulato ein cheker.

Deeds of Yours praise every age;
Your mighty acts they ever speak—

דֹר לְדֹר יֵשֶׁבַח מַעֲשֶׂיךָ
וְגִבּוֹרֹתֶיךָ יִגִּידוּ

Dor ledor yeshabach ma'asecha,
Ugevurotecha yagidu.

Hailing the glory of Your power,
In words Your wonders stating,

הֲדָר כְּבוֹד הוֹדֶךָ
וּדְבָרֶי נִפְלְאוֹתֶיךָ אֲשִׁיחָה

Hadar kevod hodecha
Vedivrei nifle'otecha asicha.

Voicing Your awesome power
Your greatness, too, relating;

וְעִזּוֹ נִוְרָאוֹתֶיךָ יֹאמְרוּ
וּגְדֻלָּתְךָ אֲסַפְּרָנָה

Ve'ezuz nor'otecha yomeru,
Ug'dulatcha asaprena.

¹ "In your house." This could refer to people who spend their lives in the Temple, God's house; or it could refer to people who stay close to God spiritually.

² Psalms 84:5, 144:15. There are two verses before Psalm 145 and one verse after, so 145 is placed between parts of other psalms. Does this help us to identify with the voice(s) in 145?

³ Psalm 145 begins here. It's an alphabetical acrostic, and the English follows the order of the Hebrew, so it matches the transliteration closely. The letter "nun" (n) is missing from this alphabet; whether that's intentional or not, who can tell? Some sources (such as the great Psalms scroll found at Qumran) supply a nun-verse. The psalm is filled with voices declaring, speaking, telling about God. It's a poem about the act of prayer, about a chorus of voices expressing their thanks to God.

⁴ "And for His greatness there is no probing/examination."

Zealously recalling Your great good,
In Your righteousness delighting.

Charitable and caring is God,
Patient and most gracious.

To all creatures God is good,
And mercy informs all God's work.

Your creatures all will know You, God,
And Your followers will bless You.

Your **Kingdom's** glory they will tell,
And Your power they will speak.

Let children sense
Your power well
And glory, Your kingdom's splendor;

Monarchy is Yours
in every world,
And government
in every age and time;

Supporting all who fall
And bracing those who are bent over.

In hope all eyes are on You,
And You give them
their food in its time,

Presenting Your open hand
And filling every creature's wish.

Saintly is God in every way
And loving in every deed.

Close is God to those who call,
To all who call on God in truth.

זְכַר רַב טוֹבָה יִבְיְעוּ
וְצִדְקָתְךָ יִרְנְנוּ

חֲנוּן וְרַחוּם יְיָ
אֶרֶךְ אַפִּים וְגִדְל-חֶסֶד

טוֹב יְיָ לְכָל
וְרַחֲמָיו עַל כָּל-מַעֲשָׂיו

יִדּוּכָה יְיָ כָּל-מַעֲשֵׂיךָ
וְחִסְדֵּיךָ יִבְרַכּוּכָה

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ
וְגִבוּרָתְךָ יִדְבְּרוּ

לְהוֹדִיעַ לְבְנֵי הָאָדָם
גְּבוּרָתָיו

וְכְבוֹד הַדָּר מַלְכוּתוֹ

מַלְכוּתְךָ
מַלְכוּת כָּל-עֲלָמִים
וּמִמְשַׁלְתְּךָ
בְּכָל-דּוֹר וָדוֹר

סוֹמֵךְ יְיָ לְכָל-הַנִּפְלִיּוֹת
וְזוֹקֵף לְכָל-הַכְּפוּפִים

עֵינֵי כָל אֱלֵיךָ יִשְׁבְּרוּ
וְאַתָּה נוֹתֵן לָהֶם
אֶת-אֲכָלָם בְּעֵתוֹ

פּוֹתֵחַ אֶת-יָדְךָ
וּמַשְׁבִּיעַ לְכָל-חַי רָצוֹן

צַדִּיק יְיָ בְּכָל-דִּרְכָיו
וְחֶסֶד בְּכָל-מַעֲשָׂיו

קָרוֹב יְיָ לְכָל-קוֹרְאָיו
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת

Zecher rav tuvcha yabi'u
Vetzidkat'cha yeranenu.

Chanun verachum Adonai,
Erech apayim ug'dal chased.

Tov Adonai lakol,
Verachamav al kol ma'asav.

Yoducha Adonai kol ma'asecha,
Vachasidecha yevar'chucha.

Kevod malchut'cha yomeru,
Ug'vuratcha yedaberu.

Lehodi'a livnei ha'adam
gevurotav
Uchevod hadar malchuto.

Malchutcha
malchut kol olamim,
Umemshaltecha
bechol dor vador.

Somech Adonai lechol hanoflim,
Vezokef lechol hakfufim.

Einei chol elecha yesaberu,
Ve'Atah noten lahem
et ochlam be'ito.

Pote'ach et yadecha,
Umasbi'ah lechol chai ratzon.

Tzadik Adonai bechol derachav,
Vechasid bechol ma'asav.

Karov Adonai lechol kor'av,
Lechol asher yikra'uhu ve'emet.

Those who **Revere** God,
 God fulfills their wish;
 God hears their cry
 and saves them,

רְצוֹן יִרְאִיו
 יַעֲשֶׂה
 וְאֶת-שׁוֹעָתָם יִשְׁמַע
 וַיּוֹשִׁיעֵם

Retzon yere'av,
 ya'aseh
 Ve'et shav'atam yishma
 veyoshi'em.

Sheltering those who love God
 And destroying all the wicked.

שׁוֹמֵר יְיָ אֶת-כָּל-אֹהָבָיו
 וְאֶת כָּל-הָרָשָׁעִים יַשְׁמִיד

Shomer Adonai et kol ohavav,
 Ve'et kol har'sha'im yashmid.

Tribute to God my mouth shall express,
 And all flesh
 God's holy name forever bless.

תְּהִלַּת יְיָ יִדְבֹּר פִּי
 וַיְבָרֶךְ כָּל-בָּשָׂר
 שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד

Tehillat Adonai yedaber pi,
 Vivarech kol basar
 shem kodsho le'olam va'ed.

And us, we'll bless God
 From now and forever: hail God!¹

וַאֲנַחְנוּ נְבָרֶכְךָ יְהוָה
 מִעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ

Va'anachnu nevarech Yah
 Me'ata ve'ad olam Haleluyah!

¹ This is from Psalm 115:18, an outside voice to confirm the point of Psalm 145.

Leader's Half Kaddish¹

חצי קדיש

..... *The leader begins kaddish; the congregation responds "Amen"*

Let it be great, let it be holy,

God's great name—(Amen)

—in the world created

by divine will.

God will rule in sovereignty

in your lifetime and in your days

and in the lifetime of all Israel,

quickly and soon.

Now you say, "Amen."

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (אָמֵן).

בְּעָלְמָא דִּי בְּרָא

כְּרַעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעָגְלָא וּבְזִמָּן קָרִיב

וְאָמְרוּ : אָמֵן.

Yitgadal veyitkadesh

shemei rabah—(Amen)

—be'almah di verah

chir'uteh.

Veyamlich malchuteh,

bechayeichon uv'yomeichon

uvechayey dechol bet Yisra'el

ba'agalah uvizman kariv.

Ve'imru, "Amen."

... *We answer "Amen" and say the next section; the leader repeats our response and continues ...*

May the great name be blessed

forever and ever and ever.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Yehei shemei rabah mevarach

le'alam ul'almei almayah.

..... *Leader continues; we respond "berich Hu"*

Blessed and praised

and glorified and exalted

and elevated and honored

and raised and hailed

be the holy name,

blessed may it be—

—above all

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא

בְּרִיךְ הוּא.

לְעֵלָא מִן כָּל

Yitbarach veyishtabach

veyitpa'ar veyitromam

veyitnaseh veyit'hadar

veyit'aleh veyit'halal

shemei dekudshah,

berich Hu.

Le'elah min kol

..... *Between Rosh Hashanah and Yom Kippur, use this instead of the line above*

far above all²

לְעֵלָא לְעֵלָא מִכָּל

Le'elah le'elah mikol

blessing and song,

praise and repentance

that are spoken in this world.

Now you say, "Amen."

בִּרְחָתָא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא

דְּאִמְרָן בְּעָלְמָא

וְאָמְרוּ : אָמֵן.

birchatah veshiratah

tushbechatah venechematah,

da'amiran be'almah.

Ve'imru, "Amen."

¹ Kaddish declares our faith in God's sovereignty. It is mostly in Aramaic, not Hebrew. There are five Kaddish prayers; this one is for the leader, to separate parts of the service.

² The extra "le'elah" stresses God's exalted nature, an important theme for the High Holidays.

Amidah

עמידה

We stand to recite the Amidah (Standing Prayer) quietly. We take three steps back as if to create sacred space and three steps forward as if to enter God's presence. After we recite the Amidah quietly, the leader repeats it.¹ The first two lines are for silent prayer.

Sovereign, open my lips, אֲדֹנָי שְׁפָתַי תִּפְתָּח Adonai sefatai tiftach,
and my mouth will speak Your praise.² וּפִי יַגִּיד תְּהִלָּתֶךָ. ufi yagid tehilatecha.

1. Ancestors

אבות

..... Bow at ☆ “Baruch”; straighten up at ☆ “Adonai”³

Praised are You, Sovereign God	יְיָ אֱלֹהֵינוּ ☆ בָּרוּךְ אַתָּה ☆	Baruch Atah Adonai Eloheinu
and God of our parents,	וְאֱלֹהֵי אֲבוֹתֵינוּ	vElohei avoteinu,
God of Abraham,	אֱלֹהֵי אַבְרָהָם	Elohei Avraham,
God of Isaac,	אֱלֹהֵי יִצְחָק	Elohei Yitzchak,
and God of Jacob, ⁴	וְאֱלֹהֵי יַעֲקֹב	vElohei Ya'akov,
The God <i>who is</i> great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome,	הַגִּבּוֹר וְהַנּוֹרָא	hagibor vehanorah
God on high;	אֵל עֲלִיוֹן	El elyon,
Good acts of kindness You repay,	גּוֹמֵל חֲסָדִים טוֹבִים	gomeil chasadim tovim
For everything is in Your power;	וְקוֹנֵה הַכֹּל	vekonei hakol,
Our parents' kind deeds You recall,	וְזוֹכֵר חֲסָדֵי אָבוֹת	vezocher chasdei avot,
You bring a savior <i>in due hour</i> ,	וּמַבִּיא גּוֹאֵל	umevi go'el
For their remote posterity, ⁵	לְבָנֵי בְנֵיהֶם	livnei veneihem,
To show Your love and honesty. ⁶	לְמַעַן שְׁמוֹ בְּאַהֲבָה.	lema'an shemo be'ahavah.

¹ Sometimes a congregation does a “heiche kedushah”—Yiddish meaning “kedushah out loud”; all begin together, through kedushah, then complete the Amidah silently.

² Psalms 51:17, included when we recite the Amidah quietly.

³ This is the first of four times we bow in the Amidah: at the beginning and end of the first blessing and of the second-to-last (“Thank You”) blessing.

⁴ While Judaism reveres the Matriarchs as well as the Patriarchs of our ancestry, the Amidah mentions only the Patriarchs, taking words directly from God’s identification to Moses at the Burning Bush, Exodus 4:5.

⁵ “For their children’s children.”

⁶ “Who rewards good, kind deeds and who owns everything, and who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of His name (i.e., to maintain His reputation—hence, to prove His honesty), with love.”

..... Between Rosh Hashanah and Yom Kippur.....

Remember us for life,	זְכֹרֵנוּ לְחַיִּים	Zochreinu lechayim,
Sovereign who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים	vechotveinu besefer hachayim
for Your own sake, ¹ God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים.	lema'ancha, Elohim chayim.

..... Bow at ☆ “Baruch,” straighten up at ☆ “Adonai”

Sovereign, helper, savior, shield.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן.	Melech ozer umoshi'a umagen.
Blessed are You, Adonai,	בָּרוּךְ אַתָּה ☆ יְיָ	Baruch Atah Adonai,
The shield of Abraham.	מָגֵן אַבְרָהָם.	magen Avraham.

2. Might

גְּבוּרוֹת

You are mighty forever, Sovereign,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
You bring life to the dead ²	מְחַיֶּה מֵתִים אַתָּה	mechayei metim Atah
and are strong in salvation.	רַב לְהוֹשִׁיעַ.	rav lehoshi'ah.

..... From Shemini Atzeret to Pesach, we pray for Israel's winter rains.....

Who makes the wind blow	מְשִׁיב הָרוּחַ	Mashiv haru'ach
and the rain fall.	וּמוֹרִיד הַגֶּשֶׁם.	umorid hagashem.

You feed the living	מְכַלְכֵּל חַיִּים	Mechalkel chayim
with Your grace,	בְּחֶסֶד	bechesed,
Revive the dead	מְחַיֶּה מֵתִים	mechayeh metim
with kind embrace, ³	בְּרַחֲמִים רַבִּים	berachamim rabim.
Support the fallen,	סוֹמֵךְ נוֹפְלִים	Somech noflim
heal the sick,	וְרוֹפֵא חוֹלִים	verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill Your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישְׁנֵי עָפָר.	lishenei afar.

¹ Because God takes delight in life (and in our choosing the path that sustains life), writing us in the Book of Life is to God's benefit.

² Does this mean God will revive dead people? Does it mean God brings life where there is no life—for example, making flowers spring from a rotted log? Both?

³ “Kind embrace” is literally “abundant mercies.”

Who is like You, who can appear	מִי כַמוֹךָ בְּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like You, Sovereign of power?	וּמִי דוֹמֶה לָךְ	umi domeh lach,
Monarch, both death and life You bring;	מֶלֶךְ מֵמִית וּמַחְיֶה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה.	umatzmi'ach yeshu'ah.

.....Between Rosh Hashanah and Yom Kippur.....

Who is like You, Source of Mercy,	מִי כַמוֹךָ אֵב הַרְחָמִים	Mi chamocha, Av harachamim
thinking of Your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to grant them life, in mercy.	לְחַיִּים בְּרַחֲמִים.	lechayim berachamim.

To bring the dead to life, O You	וְנִצְמֵן אַתָּה	Vene'eman Atah
Are firm, reliable, and true.	לְהַחְיֹת מֵתִים.	lehachayot metim.
Blessed are You, Adonai	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
who revives the dead. ¹	מַחְיֶה הַמֵּתִים.	mechayeh hametim.

The third berachah has two versions. When praying silently, continue with the Individual Sanctification on page 20. When the leader repeats the Amidah, say the Responsive Kedushah below.

3. Responsive Kedushah קְדוּשָׁה

..... We stand for Kedushah (skip this when praying silently). We begin, leader repeats²

We shall make Your name holy	נִקְדֵּשׁ אֶת-שִׁמְךָ	Nekadesh et shimcha
in the world,	בְּעוֹלָם	ba'olam,
Just as they hallow it	כְּשֵׁם שִׁמְקִדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בְּשָׁמַי מְרוֹם	bishmei marom;
For Your prophet <i>Jeremiah</i> wrote,	כַּכְתוּב עַל יַד נְבִיאָךְ	kakatuv al yad nevi'echa,
"And one called to the other, & said:"	וְקָרָא זֶה אֶל זֶה וַאֲמַר	"Vekara zeh el zeh ve'amar."

.....All say this together, from Isaiah 6:3

The God of Hosts is Holy, Holy, Holy;	קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ	Kadosh Kadosh Kadosh
	יְיָ צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe entirely.	מִלֵּא כָל-הָאָרֶץ כְּבוֹדוֹ.	melo chol ha'aretz kevodo.

¹ We can take this spiritually, that God wakens the "dead" sinners to the life of faith, or that God grants an afterlife; or physically, that God will breathe life into dead bodies in Messianic times.

² Kedushah recalls Isaiah's (6:3) and Ezekiel's (3:12) visions of God in heaven, praised by angels in responsive prayer; we too use their words and pray responsively (some say the congregation should say all parts of Kedushah, even those labeled for the leader).

..... *Leader says this*

The angels who face them say, "Blessed." **לְעַמְתָּם בָּרוּךְ יְאִמְרוּ** Le'umatam "Baruch" yomeru.

..... *All say this, from Ezekiel 3:12*

Blessed is God's glory **בָּרוּךְ כְּבוֹד יי** Baruch kevod Adonai
emanating from its source.¹ **מִמְקוֹמוֹ.** mimkomo.

..... *Leader says this*

And in Your holy writings, **וּבְדִבְרֵי קֹדֶשׁ** Uvedivrei kodshecha
this is written: **כְּתוּב לְאִמֹר** katuv lemor:

..... *All say this, from Psalms 146:10*

"God will reign forever, **יִמְלֹךְ יי לְעוֹלָם** "Yimloch Adonai le'olam,
Your God, Zion, **אֱלֹהֵיךָ צִיּוֹן** Elohayich, Tziyon,
from age to age: All hail to God." **לְדוֹר וָדוֹר הַלְלוּיָהּ.** ledor vador: Halleluyah."

..... *Leader alone concludes*

From age to age, **לְדוֹר וָדוֹר** Ledor vador
Your greatness we'll proclaim, **נָגִיד גִּדְלָךְ** nagid godlecha
Hallow Your holiness **וּלְנִצָּח נְצָחִים** ulnetzach netzachim
for endless time. **קֹדֶשְׁתָּךְ נִקְדִּישׁ** kedushatcha nakdish.
Your praise shall **וְשִׁבְחָךְ אֱלֹהֵינוּ** Veshiv'chacha Eloheinu
never, never **מִפִּינוּ לֹא יָמוּשׁ** mipinu lo yamush
leave our lips, **לְעוֹלָם וָעֶד** le'olam va'ed.
God, great and holy sovereign. **כִּי אֵל מֶלֶךְ** Ki El melech
גָּדוֹל וְקָדוֹשׁ אַתָּה. gadol vakadosh Atah.

Blessed are You, **בָּרוּךְ אַתָּה יי** Baruch Atah Adonai,
the holy God. **הָאֵל הַקָּדוֹשׁ.** haEl hakadosh.

..... *Between Rosh Hashanah and Yom Kippur, say this instead of the line above*

the holy monarch. **הַמֶּלֶךְ הַקָּדוֹשׁ.** hamelech hakadosh.

..... *On weekdays, including intermediate days of festivals,*

continue with the 13 Central Weekday Blessings.

On festival holy days, continue with the middle berachah for the festival Amidah, page 111.

¹ If God fills the universe, is there a source or center for God's power? Kedushah envisions an intense center of God's power; does this mean God's power is weaker elsewhere? Not necessarily. Perhaps it implies that we need the help of a particular time, place or ritual in order to sense God's presence and power.

.....For individual prayer, continue with this berachah.....

3. Individual Sanctification

קְדוּשַׁת הַשֵּׁם

You are holy, Your name is holy
and every day the holy ones
praise You (selah)!
Blessed are You,
the holy God.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקְדוּשִׁים בְּכָל-יוֹם
יְהַלְלוךָ סֵלָה.
בָּרוּךְ אַתָּה יי
הָאֵל הַקָּדוֹשׁ.

Atah kadosh veshimcha kadosh,
ukedoshim bechol yom
yehalelucha selah.
Baruch Atah Adonai,
haEl hakadosh.

.....Between Rosh Hashanah and Yom Kippur, say this instead of the line above
the holy monarch. הַמֶּלֶךְ הַקָּדוֹשׁ. hamelech hakadosh.

.....On weekdays, including intermediate days of festivals,.....
continue with the 13 Central Weekday Blessings.

On festival holy days, continue with the middle berachah for the festival Amidah, page 111.

The 13 Central Weekday Blessings¹

1. We thank God for our intellectual abilities, knowledge and understanding.

You grace humankind with knowledge
and teach people wisdom.
Grant us from Yourself
knowledge, understanding & wisdom.
Blessed are You, Adonai,
who grants knowledge.

אַתָּה חוֹנֵן לְאָדָם דַּעַת
וּמְלַמֵּד לְעֹנוֹשׁ בִּינָה
חֲנוּנוּ מֵאִתְּךָ
דַּעַת בִּינָה וְהַשְׂכָּל.
בָּרוּךְ אַתָּה יי
חוֹנֵן הַדַּעַת.

Atah chonen le'adam da'at
umelamed le'enosh binah.
Choneinu me'itcha
de'ah, binah, vehaskel.
Baruch Atah Adonai,
chonein hada'at.

2. Bring us back to You, God.

Source of life, bring us back
to Your Torah;
O Sovereign, bring us close
to serve You,
and bring us back
in full repentance before You.
Blessed are You, Sovereign,
who cherishes repentance.

הַשִּׁיבֵנו אֲבִינוּ
לְתוֹרָתְךָ
וְקַרְבֵּנוּ מִלְּכֵנוּ
לְעַבְדָּתְךָ
וְהַחְזִירֵנוּ
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יי
הַרוֹצֵה בְּתַשׁוּבָה.

Hashiveinu Avinu
leToratecha
vekarvenu malkenu
la'avodatecha,
vehachazireinu
bit'shuvah shelemah lefanecha;
Baruch Atah Adonai
harotzeh bitshuvah.

¹ The first and last three blessings for every Amidah are very similar. On weekdays we read 13 central petitionary blessings, with occasional variations. These requests are omitted on Shabbat and festivals.

3. Pardon our sins.

Some strike their breast at ☆ “we have sinned” and “we have transgressed.”

Forgive us, Source of Life,	סֶלַח לָנוּ אֲבִינוּ	Selach lanu, Avinu,
for we have sinned;	☆ כִּי חָטָאנוּ	ki chata'nu;
Pardon us, Sovereign,	מַחֵל לָנוּ מִלִּכְנוּ	mechal lanu, malkeinuu,
for we have transgressed,	☆ כִּי פָשַׁעְנוּ	ki fasha'nu,
for You forgive and grant pardons.	כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.	ki mochel vesole'ach Atah.
Blessed are You, Sovereign,	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
gracious and liberal in forgiveness.	חַנוּן הַמַּרְבֵּה לִסְלִיחַ.	chanun hamarbeh lislo'ach.

4. Save us from our troubles.

Look on our misery	רְאֵה נָא בְּעֵינֵינוּ	Re'ei nah ve'onyeinu
and plead our cause,	וְרִיבָה רִיבֵנוּ	verivah riveinu,
and save us soon	וּגְאֹלֵנוּ מִהֶרָה	uge'aleinu meherah
for Your reputation,	לְמַעַן שְׁמֶךָ	lema'an shemecha,
for You are a powerful savior.	כִּי גּוֹאֵל חֹזֵק אַתָּה.	ki go'eil chazak Atah.
Blessed are You, Sovereign,	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
who saves Israel.	גּוֹאֵל יִשְׂרָאֵל.	go'eil Yisra'el.

5. Heal and save us.

Heal us, Adonai, and we will be healed;	רְפָאנוּ יְיָ וְנִרְפָּא	Refa'einu, Adonai, venerafeh;
save us, and we will be saved—	הוֹשִׁיעֵנוּ וְנִשְׁעָה	hoshi'einu venivashei'ah—
for You are our praise.	כִּי תְהִלָּתֵנוּ אַתָּה	ki tehilateinu Atah,
And bring full healing	וְהַעֲלֵה רְפוּאָה שְׁלֵמָה	veha'aleh refu'ah shelemah
for all our maladies,	לְכֹל-מַכּוֹתֵינוּ	lechol makoteinu,
for You are God, sovereign, healer,	כִּי אֵל מֶלֶךְ רוֹפֵא	ki El, melech, rofeh
faithful and merciful.	נֶאֱמַן וְרַחֲמָן אַתָּה.	ne'eman verachaman Atah.
Blessed are You, Sovereign,	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
who heals the sick	רוֹפֵא חוֹלֵי	rofeh cholei
of Your people Israel.	עַמּוֹ יִשְׂרָאֵל.	amo Yisra'el.

.....Prayers may be added for a person who is sick.....		
May it be your will,	וִיחִי רְצוֹן מִלְּפָנֶיךָ	Vihi ratzon milfanecha
Our God, our ancestors' God,	יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Adonai Eloheinu vElohei avoteinu
to send complete healing	שֶׁתִּשְׁלַח רְפוּאָה שְׁלֵמָה	shetishlach refu'ah shelemah
from Heaven,	מִן הַשָּׁמַיִם	min hashamayim,
healing of mind and of body	רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף	refu'at hanefesh urefu'at haguf
for ____ son/daughter of ____,	לְ ____ בֶן/בַּת ____	le ____ ben/bat ____
among those who are sick in our	בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל.	betoch she'ar cholei Yisra'el.
community. ¹		

6. Grant us a good year.

Sovereign God, bless for us	בָּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ	Barech aleinu Adonai Eloheinu
this year	אֶת-הַשָּׁנָה הַזֹּאת	et hashanah hazot
and all its kinds of produce,	וְאֶת כָּל-מִינֵי תְבוּאָתָהּ	ve'et kol minei tevu'atah,
for good,	לְטוֹבָה	letovah,

.....From Pesach to December 4.....		
and grant blessing	וְתֵן בְּרָכָה	veten berachah
.....From December 5 to Pesach ²		
and grant dew & rain for a blessing	וְתֵן טַל וּמָטָר לְבְרָכָה	veten tal umatar livrachah

on the face of the earth,	עַל פְּנֵי הָאָדָמָה	al penei ha'adamah,
and satisfy us from its goodness ³	וְשָׂבַעֵנוּ מִטוֹבָהּ	vesab'einu mituvah
and bless our years	וּבָרַךְ שָׁנָתֵנוּ	uvarech shenateinu
like the good years.	בְּשָׁנִים הַטּוֹבוֹת.	kashanim hatovot.
Blessed are You, Sovereign,	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
who blesses the years.	מְבָרֵךְ הַשָּׁנִים.	mevarech hashanim.

¹ “Among the rest of those who are sick in Israel (i.e., the Jewish community).”

² In winter, we pray for rain and dew for Israel.

³ Some siddurim use מְטוֹבֵךְ, “from Your goodness.”

7. Gather our exiles to Israel.

Sound the great shofar	תִּקַּע בְּשׁוֹפָר גָּדוֹל	Teka beshofar gadol
for our freedom	לְחֵירוֹתֵינוּ	lecheruteinu
& raise a banner to gather our exiles	וְשֵׂא נֵס לִקְבֹּץ גְּלוּיֹתֵינוּ	vesa nes lekabetz galuyoteinu
and gather us together	וְקַבְּצֵנוּ יַחַד	vekabtzeinu yachad
from the four corners of the earth.	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.	me'arbah kanfot ha'aretz.
Blessed are You, Sovereign;	בְּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
gathering <i>Your</i> scattered people	מִקְבֹּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.	mekabetz nidchei amo Yisra'el.
Israel.		

8. Restore justice, that we may be ruled by God alone.

Restore our judges	הַשִּׁיבָה שׁוֹפְטֵינוּ	Hashivah shofteinu
as at first	כְּבִרְאשׁוֹנָה	kevarishonah,
and our advisors as in the beginning	וְיוֹעֲצֵינוּ כְּבִתְחִלָּה	voyo'atzeinu kevatchilah
and take away	וְהָסֵר מִמֶּנּוּ	vehaser mimenu
<i>our</i> sorrow and sighing;	יָגוֹן וְאַנְחָה	yagon va'anachah,
and rule us,	וּמֶלֶךְ עָלֵינוּ	umeloch aleinu
God—You alone—	אַתָּה יְיָ לְבַדְּךָ	Atah Adonai levadcha
with kindness and mercy,	בְּחֶסֶד וּבְרַחֲמִים	bechesed uverachamim,
and make us right through judgment.	וְצַדִּיקְנוּ בְּמִשְׁפָּט.	vetzadkeinu bamishpat.
Blessed are You, Sovereign,	בְּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
Ruler who loves	מֶלֶךְ אוֹהֵב	melech ohev
right and judgment.	צְדָקָה וּמִשְׁפָּט.	tzedakah umishpat.

9. Let evil people be brought to justice.¹

For slanderers	וּלְמַלְשִׁינִים	Velamalshinim
let there be no hope,	אֶל תְּהִי תִקְוָה	al tehi tikvah
and all wickedness—	וְכָל-הָרָשָׁעָה	vechol harish'ah
may it perish in an instant,	כִּרְגַע תֵּאבֵד	kerega toved
and all Your enemies,	וְכָל-אוֹיְבֶיךָ	vechol oy'vecha
may they soon be cut down!	מִהֲרָה יִקָּרְעוּ	meherah yikaretu.

¹ This prayer against heretics was the last one added to the Amidah, bringing the number of blessings from 18 (“shemoneh esrei”) to 19. Even so, we still refer to the weekday Amidah as “shemoneh esrei.”

And the sinners—
may You soon uproot and crush,
cast down and humble them
quickly and in our time!
Blessed are You, Sovereign,
who destroys foes
and humbles the proud.

וְהִזְדִּים
מִהֶרָה תַּעֲקֹר וְתַשְׁבֵּר
וְתַמְגֵּר וְתַכְנִיעַ
בְּמִהֶרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְיָ
שׁוֹבֵר אוֹיְבִים
וּמַכְנִיעַ זֵדִים.
Vehazedim
meherah te'aker uteshaber
utemager vetachni'a
bimherah veyameinu!
Baruch Atah, Adonai,
shover oy'vim
umachni'a zedim.

10. But let the righteous enjoy their reward.

For the righteous
and devout
and the elders of Your people,
the house of Israel,
and for the remnant of their scholars¹
and for the righteous converts
and for us
let Your mercies be stirred,
Sovereign God,
and grant a good reward
to all who really trust
Your reputation,
and put our lot
with them forever—
we won't be ashamed,
for we trust You;
Blessed are You, Sovereign,
the support and trust
of the righteous.

עַל הַצְדִּיקִים
וְעַל הַחֲסִידִים
וְעַל זִקְנֵי עַמָּךְ
בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם
וְעַל גְּרֵי הַצֶּדֶק
וְעַלֵּינוּ
יְהֵמוּ נָא רַחֲמֶיךָ
יְיָ אֱלֹהֵינוּ
וְתֵן שָׂכָר טוֹב
לְכֹל הַבְּטָחִים
בְּשִׁמְךָ בְּאֵמֶת
וְשִׁים חֶלְקֵנוּ
עִמָּהֶם לְעוֹלָם
וְלֹא נִבּוֹשׁ
כִּי בָךְ בָּטַחְנוּ.
בְּרוּךְ אַתָּה יְיָ
מִשְׁעָן וּמִבְטָח
לַצְדִּיקִים.
Al hatzadikim
ve'al hachasidim
ve'al ziknei amcha
beit Yisra'el
ve'al peletat sofreihem
ve'al gerei hatzedek
ve'aleinu
yehemu nah rachamecha,
Adonai Eloheinu,
veten sachar tov
lechol habot'chim
beshimcha be'emet,
vesim chelkeinu
imahem le'olam—
velo nevosh
ki vecha batachnu.
Baruch Atah Adonai,
mish'an umivtach
latzadikim.

¹ “Scholars” is literally “scribes”—those who preserve tradition by transmitting it in written form.

11. And let Jerusalem be restored.

And to Jerusalem Your city
return in mercy,
And stay there
as You promised,
and build it
soon, in our days—
a structure to last forever;
and David's throne—
set it there soon;
Blessed are You, Sovereign,
who builds Jerusalem.

וְלִירוּשָׁלַיִם עִירָךְ
בְּרַחֲמִים תָּשׁוּב
וְתִשְׁכֹּן בְּתוֹכָהּ
כַּאֲשֶׁר דִּבַּרְתָּ
וּבְנֶה אוֹתָהּ
בְּקֶרֶב בְּיָמֵינוּ
בְּנֵן עוֹלָם
וּכְסֵא דָוִד
מְהֵרָה לְתוֹכָהּ תַּכְיִן.
בָּרוּךְ אַתָּה יְיָ
בּוֹנֵה יְרוּשָׁלַיִם.

Velirushalayim ircha
berachamim tashuv,
vetishkon betochah
ka'asher dibarta,
uveneh otah
bekarov beyameinu—
binyan olam;
vechiseh David—
mehera letochah tachin.
Baruch Atah Adonai
boneh Yerushalayim.

12. Let the Messiah come—David's descendant.¹

The flower of Your servant David—
hurry to make it bloom,
and in Your salvation raise his horn:
because for Your salvation
we have been waiting all day!
Blessed are You, Sovereign,
who makes the horn of salvation flourish.

אֶת-צֶמַח דָּוִד עֲבֹדֶךָ
מְהֵרָה תַּצְמִיחַ
וְקֶרְנוֹ תָרוּם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ
קִיְנוּ כָל-הַיּוֹם.
בָּרוּךְ אַתָּה יְיָ
מַצְמִיחַ קֶרֶן יֵשׁוּעָה.

Et tzemach David avdecha
meherah tatzmi'ach,
vekarno tarum bishu'atecha,
ki lishu'atcha
kivinu kol hayom!
Baruch Atah Adonai,
matzmi'ach keren yeshu'ah.

13. Hear our prayers.

Hear our voice, Sovereign God,
pity us and be merciful to us,
and with mercy and favor accept
our prayer,
for You are a God who listens to
prayers and petitions.
And don't turn us away from You
emptyhanded, O Sovereign,

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ
חֹסֶם וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
אֶת-תְּפִלָּתֵנוּ
כִּי אֵל שׁוֹמֵעַ
תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
וּמִלְפָּנֶיךָ מִלְכֵנוּ רֵיקָם
אֵל תִּשְׁבִּיעֵנוּ,

Shema koleinu, Adonai Eloheinu,
chus verachem aleinu,
vekabel berachamim uveratzon
et tefilateinu,
ki El shome'ah
tefilot vetachanunim Atah;
umilfanecha malkein rekam
al teshiveinu,

¹ Rather than praying for political power, we long for the Messianic Age. Some would say this is a revolutionaries' prayer, disguised in metaphors so as not to offend the authorities.

because You listen to
Your people Israel's prayer
in mercy;
Blessed are You, Sovereign,
who listens to prayer.

כִּי אַתָּה שׁוֹמֵעַ
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל
בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ
שׁוֹמֵעַ תְּפִלָּה.
ki Atah shome'ah
tefilat amcha Yisra'el
berachamim.
Baruch Atah Adonai,
Shome'ah tefilah.

The Amidah concludes with these three blessings.

1. Temple Service¹

Sovereign God, take delight
in Your people Israel
and in their prayer,
and restore the Temple service
to the sanctuary of Your house,
and accept their prayer
with love and delight,
and may the worship of Your people
Israel be forever to Your liking.

עֲבוֹדָה
רְצֵה יְיָ אֱלֹהֵינוּ
בְּעַמְּךָ יִשְׂרָאֵל
וּבְתַפִּלָּתָם
וְהִשֵּׁב אֶת הָעֲבוֹדָה
לְדַבִּיר בֵּיתְךָ
וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
Retze Adonai Eloheinu
be'amcha Yisra'el
uvitfilatam,
vehashev et ha'avodah
lidvir betecha,
utefilatam be'ahavah
tekabel beratzon,
utehi leratzon tamid
avodat Yisra'el amecha.

For Rosh Chodesh (New Moon) and The Middle Days of Festivals

Our God
and God of our ancestors,
may there rise, approach and arrive,
be seen, favored, and heard,
noticed and remembered—
thoughts and memories of us,
and of our ancestors,
of the Messiah,
Your servant David's descendant,
of Jerusalem
Your holy city,

אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ
יַעֲלֶה וַיָּבֹא וַיִּגִּיעַ
וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקַד וַיִּזְכֹּר
זִכְרוֹנֵנוּ וּפְקֻדוֹנוֹנוּ
וּזְכוֹרוֹן אֲבוֹתֵינוּ
וּזְכוֹרוֹן מָשִׁיחַ
בֶּן דָּוִד עֲבֶדְךָ
וּזְכוֹרוֹן יְרוּשָׁלַיִם
עִיר קֹדֶשְׁךָ
Eloheinu
vElohei avoteinu,
ya'aleh veyavo veyagi'a
veyera'eh veyeratzeh veyishama
veyipaked veyizacher
zichronenu ufikdonenu,
vezichron avoteinu,
vezichron Mashiaich
ben David avdecha,
vezichron Yerushalayim
ir kodshecha,

¹ Which kind of worship is valid—temple sacrifices, or prayer? This paragraph allows for both views.

and of all Your people	וְזִכְרוֹן כָּל-עַמֶּךָ	vezichron kol amcha
the household of Israel	בֵּית יִשְׂרָאֵל	bet Yisra'el
before You,	לְפָנֶיךָ	lefanecha
for deliverance, good,	לְפִלְיָטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
.....	<i>For Rosh Chodesh (new moon)</i>
on this beginning of the month.	בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה.	beyom rosh hachodesh hazeh.
.....	<i>For Pesach</i>
on this festival of matza.	בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.	beyom chag hamatzot hazeh.
.....	<i>For Sukkot</i>
on this festival of huts.	בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.	beyom chag hasukkot hazeh.
.....	<i>Continue here on Rosh Chodesh (new moon) or on the middle days of a festival.</i>
Remember us today for good,	זָכְרֵנוּ יְיָ אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
Sovereign God;	בּוֹ לְטוֹבָה	bo letovah;
and think of us for blessing;	וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים	vehoshi'enu vo lechayim.
And as for salvation and mercy—	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חֹסֶם וְחֲנֻנִי	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on You,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha enenu,
because You are God, a monarch	כִּי אֵל מֶלֶךְ	ki El melech
both gracious and compassionate.	חַנוּן וְרַחוּם אַתָּה.	chanun verachum Atah.

.....	<i>The Temple Service berachah continues here</i>
And may our eyes witness	וְתַחֲזִינָה עֵינֵינוּ	Vetechezena enenu
Your return to Zion, in mercy.	בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים.	beshevcha leTziyon berachamim.
Blessed are You, Sovereign;	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
You return Your presence to Zion.	הַמְחַזִּיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir shechinato leTziyon.

The next berachah is Modim, the “Thank You” berachah. It has two versions.

During our individual silent prayer, we read the first version, below.

When the leader repeats the Amidah and recites this berachah, we read the next page instead.

*The leader recites this berachah silently and concludes it out loud from the asterisk *.*

2. We Give Thanks

הוֹדָאָה

..... During individual silent prayer, bow at ☆ “Modim,” straighten up at ☆ “Adonai”

We thank You,

because You are our God

and God of our ancestors

forever,

rock of our lives,

shield of our salvation—

it's You from age to age.

☆ מוֹדִים אֲנַחְנוּ לָךְ Modim anachnu lach
שְׂאֵתָהּ הוּא יי ☆ אֱלֹהֵינוּ sha'Atah Hu Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ vElohei avoteinu
לְעוֹלָם וָעֶד le'olam va'ed.
צוּר חַיֵּינוּ Tzur chayenu,
מִגֵּן יִשְׁעֵנוּ magen yish'enu,
אַתָּה הוּא לְדוֹר וָדוֹר Atah Hu ledor vador.

We'll thank You

and declare Your praise

For our lives,

which in Your hand You hold;

Our souls,

which in Your care are told;

Your miracles,

with us every day,

Your wonders

and abundant boons

That are with us

evening, morn, and noon.

Your mercies never end; the One

All good and merciful and blessed,

Whose kindnesses are never done.

In You our hopes forever rest.

נוֹדֶה לָךְ Nodeh lecha
וְנִסְפֵּר תְּהִלָּתְךָ unesaper tehilatecha
עַל חַיֵּינוּ al chayenu
הַמְּסוּרִים בְּיָדְךָ ham'surim beyadecha,
וְעַל נִשְׁמוֹתֵינוּ ve'al nishmoteinu
הַפְּקוּדוֹת לָךְ hapekudot lach,
וְעַל נִסְיָךְ ve'al nisecha
שֶׁבְּכָל-יוֹם עִמָּנוּ shebechol yom imanu,
וְעַל נִפְלְאוֹתֶיךָ ve'al nifle'otecha
וְטוֹבוֹתֶיךָ vetovotecha
שֶׁבְּכָל עֵת shebechol et,
עֶרֶב וּבֹקֶר וְצַהֲרָיִם. erev vavoker vetzohorayim.
* הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם vehamrachem
כִּי לֹא תָמוּ חַסְדֶּיךָ ki lo tamu chasadecha,
מֵעוֹלָם קִיְּנוּ לָךְ. me'olam kivinu lach.

..... Except on Chanukah, the leader continues on page 31 with “ve'al kulam”

2. Modim of the Teachers¹

מודים דרבנן

..... We read this silently when the leader repeats the Amidah

We thank You

for You are our God

and our parents' God,

God of all flesh,

our maker, who formed Creation.

Blessings and thanks (we give)

to Your great and holy name,

because You have given us life

and sustained us.

Keep giving us life and sustenance,

and gather our scattered exiles

to the courtyards of Your sanctuary,

to keep Your statutes

and do Your will,

and to serve You wholeheartedly;

—for which we thank You.

Blessed is the Sovereign of thanks.

מודים אנחנו לך

שאתה הוא יי אלהינו

ואלהי אבותינו

אלהי כל-בשר

יוצרנו יוצר בראשית

ברכות והודאות

לשמך הגדול והקדוש

על שהחייטנו

וקימתנו

כן תחינו ותקימנו

ותאסוף גלותינו

לחצרות קדשך

לשמור חקיך

ולעשות רצונך

ולעבדך בלבב שלם

על שאנחנו מודים לך

ברוך אל ההודאות.

Modim anachnu lach

sha'Atah Hu Adonai Eloheinu

vElohei avoteinu,

Elohei chol basar,

yotzrenu yotzer bereshit.

Berachot vehoda'ot

leshimcha hagadol vehakadosh,

al shehecheyitanu

vekiyamtanu.

Ken techayenu utekaymenu,

vete'esof galuyoteinu

lechatzrot kodshecha,

lishmor chukecha

vela'asot retzonecha,

ule'ovdecha belevav shalem;

al she'anachnu modim lach.

Baruch El hahoda'ot.

¹ The congregation's version of Modim is collected from the personal prayers of several rabbis in Talmudic times, and it's called the Modim of the Rabbis (or Teachers). Their personal and individual prayers became institutionalized as a representative prayer for us. Since this is a silent prayer different from the leader's prayer, it is an opportunity for us to compose our own thoughts about thanks to God. If we are unable to recite the other parts of the Amidah ourselves, the leader's repetition can speak for us. However, as Rabbi Yoskowitz notes, we must say our own "thank you"; when it comes to giving thanks, we must each speak for ourselves.

On Chanukah¹

For the wonders, the deliverance,
the heroic acts,
the rescues
and the wars
You waged for our ancestors
in those days, at this time:
In the time of Mattathias,
Yochanan's son, the Hasmonean
high priest, and his sons, when
the evil Greek empire rose
against Your people Israel
to make them forget Your Torah
and stray
from the statutes of Your will;
and You in Your many mercies
stood up for them in their time of
trouble—You pleaded their cause,
You judged their claim,
You avenged their wrong;
You handed over the strong
to the weak,
the many to the few,
the impure to the pure,
and the evil to the righteous
and the wicked to those who work
hard in Your Torah.

לְחֻנּוּכָה

עַל הַנִּסִּים וְעַל הַפְּרָקָן
עַל הַגְּבוּרוֹת
עַל הַתְּשׁוּעוֹת
עַל הַמִּלְחָמוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם וּבְזֶמַן הַזֶּה
בַּיָּמִי מַתִּיתָהוּ בֶן-יֹחָנָן
כֹּהֵן גָּדוֹל חַשְׁמוֹנַי וּבָנָיו
בְּשַׁעֲמָדָה
מַלְכוּת יוֹן הָרָשָׁעָה
עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחַם תּוֹרָתְךָ
וּלְהַעֲבִירָם
מִחֻקֵּי רְצוֹנְךָ
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם
רַבַּת אֶת רִיבָם
דָּנַתָּ אֶת דִּינָם
נִקְמַתָּ אֶת נִקְמָתָם
מִסָּרְתָּ גִבּוֹרִים
בְּיַד חֲלָשִׁים
וְרַבִּים בְּיַד מְעֻטִּים
וְטִמְאִים בְּיַד טְהוֹרִים
וְרָשָׁעִים בְּיַד צַדִּיקִים
וְזָדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ

Al hanisim ve'al hapurkan
ve'al hagvurot
ve'al hatshu'ot
ve'al hamilchamot
she'asita la'avoteinu
bayamim hahem uvazman hazeh:
Bimei Mattityahu ben Yochanan
kohen gadol Chashmonai uvanav,
keshe'amdah
malchut Yavan harsha'ah
al amcha Yisra'el
lehashkicham Toratecha
uleha'aviram
mechukei retzonecha;
ve'Atah berachamecha harabim
amadta lahem be'et tzaratam
ravta et rivam
danta et dinam
nakamta et nikmatam;
masarta giborim
beyad chalashim
verabim beyad me'atim
uteme'im beyad tehorim
ur'sha'im beyad tzadikim
vezedim beyad oskei Toratecha.

¹ On Chanukah we add this section, which stresses God's intervention to save our people in those times. On Purim and Yom Ha'atzma'ut (Israel's Independence Day), we add similar passages; these passages are not in this siddur because Purim and Yom Ha'atzma'ut do not fall on a Friday.

And for Yourself You made
a great and holy name
in Your world,
and for Your people Israel You
made a great victory and
deliverance—like today.
And after this Your children came
to Your holy of holies,
cleared out Your temple,
purified Your holy place,
and lit lights
in Your holy courtyards,
and they set
these eight days of Chanukah
to thank and praise
Your great name.

וְלָךְ עֲשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ
וְלַעֲמֶךָ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן
בְּהַיּוֹם הַזֶּה
וְאַחַר כֵּן בָּאוּ בְּנֶיךָ
לְדַבֵּיר בֵּיתְךָ
וּפְנּוּ אֶת הַיְכָלְךָ
וְטַהְרוּ אֶת מִקְדָּשְׁךָ
וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קֹדֶשְׁךָ
וְקָבְעוּ
שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלֶיךָ
לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.

Ulecha asita
shem gadol vekadosh
be'olamecha,
ule'amcha Yisra'el asita
teshu'ah gedolah ufurkan
kehayom hazeh.
Ve'achar ken ba'u vanecha
lidvir betecha,
ufinu et hechalecha,
vetiharu et mikdashecha,
vehidliku nerot
bechatzrot kodshecha,
vekav'u
shemonat yemei Chanukah elu,
lehodot ul'halel
leshimcha hagadol.

..... "Modim," the "Thank You" berachah, continues here

And for all these things may Your
name be blessed and exalted,
O our Sovereign,
constantly, and for ever.

וְעַל כָּלֵם
יִתְבָּרַךְ וַיִּתְרוֹמַם
שִׁמְךָ מְלָכֵנוּ
תָּמִיד לְעוֹלָם וָעֶד.

Ve'al kulam
yitbarach veyitromam
shimcha malkenu
tamid le'olam va'ed.

.....Between Rosh Hashanah and Yom Kippur

And write down for a good life all
the children of *those with whom*
You made Your agreement!

וְכָתוּב לְחַיִּים טוֹבִים
כָּל-בְּנֵי בְרִיתְךָ.

Uchetov lechayim tovim
kol benei veritecha.

And all the living will thank You
(selah), and they will hail Your name
in truth, the God who is our salvation
and our help (selah).

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה
וַיְהִלְלוּ אֶת שִׁמְךָ בְּאֵמֶת
הָאֵל יְשׁוּעָתָנוּ וְעֶזְרָתָנוּ
סֵלָה.

Vechol hachayim yoducha selah,
vihalelu et shimcha be'emet,
ha'El yeshu'atenu ve'ezratenu
selah.

.....Bow at ☆ "Baruch"; straighten up at ☆ "Adonai"

Blessed are You, Sovereign,
whose name is good, and to
whom thanks are due.

בָּרוּךְ אַתָּה ☆ יי
הַטוֹב שִׁמְךָ
וְלָךְ נָאֵה לְהוֹדוֹת.

Baruch Atah Adonai,
hatov shimcha
ulecha na'eh lehodot.

3. Peace

Abundant peace
on Your people Israel
and all who dwell on earth
bestow forever.
For You are the monarch,
sovereign of all peace.
And it's good in Your eyes
to bless Your people Israel
every time, and every hour,
with Your peace.

Blessed are You, Adonai,
who blesses God's people Israel
with peace.

שְׁלוֹם

שְׁלוֹם רַב
עַל יִשְׂרָאֵל עַמָּךְ
וְעַל כָּל-יוֹשְׁבֵי תֵבֶל
תַּשִּׁים לְעוֹלָם
כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכֹל הַשְּׁלוֹם
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמָּךְ יִשְׂרָאֵל
בְּכֹל עֵת וּבְכֹל שָׁעָה
בְּשִׁלּוּמֶךָ.

בָּרוּךְ אַתָּה יְיָ
הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשִׁלּוֹם.

Shalom rav
al Yisra'el amcha
ve'al kol yoshvei tevel
tasim le'olam.
Ki Atah Hu melech
adon lechol hashalom.
Vetov be'enecha
levarech et amcha Yisra'el
bechol et uv'chol sha'ah
bishlomecha.

.....Between Rosh Hashanah and Yom Kippur say this instead of the previous three lines.....

In the Book of Life,
blessing and peace
and good livelihood,
may we be remembered and written
down before You—we and all Your
people, the descendants of Israel—
for good life and peace.
Blessed are You, Adonai
who makes peace.

בְּסֵפֶר חַיִּים
בְּרָכָה וְשָׁלוֹם
וּפְרִנָּסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמָּךְ
בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה יְיָ
עֹשֶׂה הַשְּׁלוֹם.

BeSefer Chayim
beracha veshalom
ufarnasa tova,
nizacher venikatev lefanecha,
anachnu vechol amcha
Bet Yisra'el
lechayim tovim uleshalom.
Baruch Atah Adonai,
oseh hashalom.

..... The Amidah ends here,.....
but we remain standing to express our own thanks and the longings of our heart,
guided by the next paragraphs. Then we sit until the leader repeats the Amidah.
After the repetition, the leader says the complete Kaddish on page 34.

Personal Prayers

My God, keep bad words from my tongue, and lies from my lips.¹ Let me not try to answer those who curse me, and let my spirit be as *still* as dust to everyone.

Open my heart in Your law, and my spirit will be busy, following Your commandments. And all those who plan bad things for me, quickly upset their designs and spoil their plans.

Do it for the sake of Your name;
do it for the sake of Your right hand;
do it for the sake of Your holiness;
do it for the sake of Your law.

To save Your devoted followers,
let Your right hand rescue us,
and answer me!²

May what I say and what I think be to Your liking,
oh God, my rock and my savior.³

The One who makes peace on high,
will make peace
for us and for all Israel.
Now you say, "Amen."

אֱלֹהֵי
נִצּוֹר לְשׁוֹנִי מִרָע
וּשְׁפָתִי מִדְּבַר מִרְמָה
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם
וְנַפְשִׁי כַּעֲפָר לִכְלָל תִּהְיֶה
פֶּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי
וְכָל-הַחֹשְׁשִׁים עָלַי רָעָה
מְהֵרָה הִפֵּר עֲצָתָם
וְקָלְקַל מַחֲשַׁבְתָּם
עֲשֵׂה לְמַעַן שְׁמֶךָ
עֲשֵׂה לְמַעַן יְמִינֶךָ
עֲשֵׂה לְמַעַן קְדוּשָׁתְךָ
עֲשֵׂה לְמַעַן תּוֹרָתְךָ
לְמַעַן יִחַלְצֵנוּ יְדִידֶיךָ
הוֹשִׁיעָה יְמִינֶךָ
וְעֲנֵנִי
יְהִי לְרָצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ
יְיָ צוּרִי וְגֹאֲלִי
עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמְרוּ אָמֵן.
Elohai,
netzor leshoni mera,
usefatai midaber mirmah.
Velimkalelai nafshi tidom,
venafshi ke'afar lakol tihyeh.
Petach libi betoratecha,
uvemitzvotecha tirdof nafshi.
Vechol hachoshvim alai ra'ah,
meherah hafer atzatham
vekalkel machashavtam.
Aseh lema'an shemecha,
aseh lema'an yeminecha,
aseh lema'an kedushatecha,
aseh lema'an Toratecha.
Lema'an yechaltzun yedidecha,
hoshi'ah yemincha,
va'aneni.
Yiheyu leratzon imrei fi
vehegyon libi lefanecha,
Adonai tzuri vego'ali.
Oseh shalom bimromav,
Hu ya'aseh shalom
aleinu ve'al kol Yisra'el,
ve'imru: "Amen."

¹ Compare Psalm 34:14: "Keep bad words from your tongue and lies from your lips."

² Psalms 60:7, 108:7 (both psalms use the same verse).

³ Psalms 19:15: "Let my words match Your will, my thoughts come to You, God, my rock and redeemer."

Full Kaddish¹

קדיש שלם

.....*Leader begins the kaddish; the congregation responds “Amen”*.....

Let it be great, let it be holy,

God’s great name—(Amen)

—in the world created

by divine will.

God will rule in sovereignty

in your lifetime and in your days

and in the lifetime of all Israel,

quickly and soon.

Now you say, “Amen.”

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (אָמֵן).

בְּעָלְמָא דִּי בְּרָא

כִּרְעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי רַבְּל בֵּית יִשְׂרָאֵל

בְּעָגְלָא וּבְזִמָּן קָרִיב

וְאָמְרוּ : אָמֵן.

Yitgadal veyitkadesh

shemei rabah—(Amen)

—be’almah di verah

chir’uteh.

Veyamlich malchuteh

bechayeichon uv’yomeichon

uvechayeey dechol bet Yisra’el

ba’agalah uvizman kariv.

Ve’imru, “Amen.”

..... *We answer “Amen” and say the next section with the leader*

May the great name be blessed

forever and ever and ever.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא.

Yehei shemei rabah mevarach

le’alam ul’almei almayah.

..... *Leader continues, and we respond “berich Hu”*

Blessed and praised

and glorified and exalted

and elevated and honored

and raised and hailed

be the holy name,

blessed may it be—

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְּקוּדְשָׁא

בְּרִיךְ הוּא.

Yitbarach veyishtabach

veyitpa’ar veyitromam

veyitnaseh veyit’hadar

veyit’aleh veyit’halal

shemei dekudshah,

berich Hu.

¹ Kaddish declares our faith in God’s sovereignty. It is mostly in Aramaic, not Hebrew. There are five Kaddish prayers; this one is for the leader to lead at the conclusion of major sections in the service.

—above all

לְעֵלָּא מִן כָּל Le'elah min kol

.....Between Rosh Hashanah and Yom Kippur, use this instead of the line above.....

far above all¹

לְעֵלָּא לְעֵלָּא מִכּוֹל Le'elah le'elah mikol

blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

בִּרְחַתָּא וְשִׁירָתָא birchatah veshiratah
תִּשְׁבַּחְתָּא וְנַחֲמָתָא tushbechatah venechematah,
דְּאִמְרִין בְּעֵלְמָא da'amiran be'almah.
וְאָמְרוּ : אָמֵן. Ve'imru, “Amen.”

.....Leader continues, and we respond “Amen”.....

Let them be accepted,
the prayers and pleas
of all the house of Israel
before our parent in heaven.
Now you say, “Amen.”

תִּתְקַבֵּל Titkabel
צְלוֹתָהוֹן וּבְעוֹתָהוֹן tzelot'hon uva'ut'hon
דְּכָל בֵּית יִשְׂרָאֵל dechol bet Yisra'el
קֹדָם אָבוּהוֹן דִּי בִּשְׁמַיָּה kodam avuhon di vishmayah,
וְאָמְרוּ : אָמֵן. ve'imru, “Amen.”

.....Leader continues, and we respond “Amen”.....

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, “Amen.”

יְהֵא שְׁלָמָא רַבָּא Yehei shelamah rabah
מִן שְׁמַיָּא min shemayah,
וְחַיִּים vechayim,
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleinu ve'al kol Yisra'el,
וְאָמְרוּ : אָמֵן. ve'imru, “Amen.”

.....Leader continues, and we respond “Amen”.....

Making peace in heaven above,
may God bring peace
to us and to all Israel.
Now you say, “Amen.”²

עֲשֵׂה שְׁלוֹם בְּמִרְמּוֹ עֹשֶׂה shalom bimromav,
הוּא יַעֲשֶׂה שְׁלוֹם Hu ya'aseh shalom
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleinu ve'al kol Yisra'el,
וְאָמְרוּ : אָמֵן. ve'imru, “Amen.”

¹ The extra “le’elah” stresses God’s exalted nature, an important theme for the High Holidays. Changing “min kol” to one word, “mikol,” preserves the number of words.

² Most of the Kaddish is in Aramaic, but this part is in Hebrew. We ask God’s blessing of peace for the congregation and the whole Jewish community.

Aleynu¹

עֲלֵינוּ

The Sovereign of all	עֲלֵינוּ לְשֹׁבַח	Aleinu leshabe'ach
to praise we're bound,	לְאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לְתֵת גְּדֻלָּה	Latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	Shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	Velo samanu
in their place.	בְּמִשְׁפְּחוֹת הָאָדָמָה	k'mishpechot ha'adamah,
Our fate—like theirs God made it not	שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם	Shelo sam chelkenu kahem
But chose for us a different lot.	וְגוֹרְלָנוּ כָּכָל-הַמוֹנָם	Vegoralenu kechol hamonam.
..... Bend the knee at “kor'im,” bow at “umishtachavim” and straighten up at “melech”		
We bend the knee	וְאֵנַחְנוּ כּוֹרְעִים	Va'anachnu kor'im
and bow the head gratefully,	וּמִשְׁתַּחֲוִים וּמוֹדִים	umishtachavim umodim
Before the Monarch	לְפָנֵי מֶלֶךְ	Lifnei melech
whom monarchs serve,	מַלְכֵי הַמְּלָכִים	malchei hamlachim,
The holy, blessed One—	הַקְּדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch Hu;

¹ Aleynu is revered for its antiquity, its universal theme, and its position in Jewish history.

Some traditions attribute this prayer to Joshua, perhaps because it speaks of Israel's mission in the world; others trace its origin to the period of the second Temple, and still others say its author was the third-century Babylonian teacher Rav.

Aleynu speaks not only of Israel's mission, but of our belief that Jewish values of truth and justice will one day fix the problems of our world and that all humanity will recognize the one God. While we do not proselytize members of other religions, we aspire for a day when all humans can together acknowledge the unity of creation and our creator. It is a vision of true peace.

Originally, Aleynu was part of the Rosh Hashanah musaf service, where it introduced the “Malchuyot” (Sovereignty) section. Later, it was added to the end of every service. This may have been in memory of the martyrs of Blois, who in 1171 went to their deaths with Aleynu on their lips. In addition to memorializing Jewish martyrs, this prayer is a testament to non-Jewish censorship of Jewish prayer. At one time, it included an extra line about idolators, “They worship vanity and pray to a god who will not save them” (see Isaiah 30:7, 45:20). The Inquisition's censors took exception to this line, which dropped out of printed siddurim in the 16th century and has been restored by some recent siddurim.

With its links to our ancient sages and tragic history, Aleynu's exalted theme of messianic hope for all humanity justifies its prominence in our liturgy.

**Who stretches out the heavens,
Supports the earth below;
Above, high in the sky,
The Presence does bestow;
Whose power dwells
In heights where none can go.**

This is our God,
There is no more;
Our Sovereign is truth,
Beyond whom is naught.
It's written in our Law:
This day you must know
And take it to heart
That God is God
In heaven above
And on earth below;
Nothing else is.¹

So we hope in You,
Sovereign God,
soon to see
Your splendid power,
to make idols pass from the earth
and destroy false gods,
to repair the world²
in the Almighty's rule.
And all people
will call on Your name,
to turn to You
all the wicked on earth.

שְׁהוּ נוֹטֶה שָׁמַיִם
וְיוֹסֵד אֶרֶץ
וּמוֹשָׁב יְקָרוֹ
בְּשָׁמַיִם מִמַּעַל
וּשְׁכִינַת עֻזוֹ
בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ
אֵין עוֹד
אֱמֶת מַלְכֵנוּ
אָפֶס זוּלָתוֹ
בְּכַתוּב בְּתוֹרָתוֹ
וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּח אֶל לִבָּהּ
כִּי יְיָ הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל
וְעַל הָאֶרֶץ מִתַּחַת
אֵין עוֹד.

Shehu noteh shamayim
Veyosed aretz,
Umoshav yekaro
Bashamayim mima'al,
Ushechinat uzo
Begovhei meromim.
Hu Eloheinu,
ein od;
emet malkenu,
efes zulato.
Kakatuv b'Torato:
veyada'ta hayom,
vahashevota el levavecha
ki Adonai, Hu ha'Elohim
bashamayim mima'al,
ve'al ha'aretz mitachat
ein od.

עַל בֵּן וְקֶנֶה לָּהּ
יְיָ אֱלֹהֵינוּ
לְרֹאוֹת מְהֵרָה
בְּתַפְאֶרֶת עֹזָה
לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ
וְהָאֱלִילִים כְּרוֹת יִכְרֶתוּן
לְתַקֵּן עוֹלָם
בְּמַלְכוּת שַׁדַּי
וְכָל-בְּנֵי בָשָׂר
יִקְרְאוּ בִשְׁמֶךָ
לְהַפְנוֹת אֵלֶיךָ
כָּל-רֹשְׁעֵי אֶרֶץ.

Al ken nekaveh lecha,
Adonai Eloheinu,
lir'ot meherah
betif'eret uzecha;
leha'avir gilulim min ha'aretz,
veha'ililim karot yikaretun,
letaken olam
bemalchut shadai,
vechol benei vasar
yikre'u vishmecha,
lehafnot elecha
kol rish'ei aretz.

¹ Deuteronomy 4:39

² Aleinu expresses our mission of “Tikkun Olam,” repairing the world through the mitzvot. God gave us a precious but imperfect world; we can and should work to improve it. [CHG]

They'll see and know—
all earth dwellers—
that to You each knee must bend,
each tongue must swear.
Before You, Sovereign God,
they will kneel and fall down,
and to the glory of Your name
they will give honor.

And they will all accept
the yoke of Your rule,
that soon You may rule them
forever and ever.

For this is Your reign,
and forever and ever
You will rule in glory.

It's written in Your Law:

"God will govern forever and ever."¹

And it's said:

"And God will be monarch
over all the earth;
on that day will
God be One
and God's name be 'One.'"²

.....*Mourners and those observing yahrzeit rise to lead kaddish; we respond*

יִכִּירוּ וַיֵּדְעוּ
כָּל-יוֹשְׁבֵי תֵבֶל
כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ
תִּשְׁבַּע כָּל-לָשׁוֹן.
לִפְנֵיךָ יִי אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שִׁמְךָ
יִקָּר יִתְנוּ
וַיִּקְבְּלוּ כָלָם
אֶת-עַל מַלְכוּתְךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא
וְלְעוֹלָמֵי עֶד
תִּמְלֹךְ בְּכָבוֹד.
בְּכַתוּב בְּתוֹרָתְךָ
יִי יִמְלֹךְ לְעוֹלָם וָעֶד.
Yakiru veyed'u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Eloheinu
yichre'u veyipolu,
velichvod shimcha
yekar yitenu,
vikablu chulam
et ol malchutecha,
vetimloch alehem mehera
le'olam va'ed.
Ki hamalchut shelcha hi,
ule'olmei ad
timloch bechavod.
Kakatuv betoratecha:
"Adonai yimloch le'olam va'ed."

* וְנֹאמַר
וְהָיָה יִי לְמֶלֶךְ
עַל כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה
יִי אֶחָד
וּשְׁמוֹ אֶחָד.
Vene'emar:
"Vehaya Adonai lemelech
al kol ha'aretz:
bayom hahu yih'yeh
Adonai Echad
ushemo Echad."

¹ Exodus 15:18

² Zechariah 14:9

Mourners' Kaddish¹

קדיש יתום

.....Mourners begin the kaddish; the congregation responds "Amen".....

Let it be great, let it be holy,
God's great name—(Amen)

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא (אָמֵן).
Yitgadal veyitkadash
shemei rabah—(Amen)

—in the world created
by divine will.

God will rule in sovereignty
in Your lifetime and in Your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

בְּעֻלְמָא דִּי בְּרָא
כְּרֻעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֻגְלָא וּבְזִמָּן קָרִיב
וְאָמְרוּ : אָמֵן.
—be'almah di verah
chir'uteh.
Veyamlich malchuteh
bechayeichon uv'yomeichon
uvechayey dechol bet Yisra'el
ba'agalah uvizman kariv.
Ve'imru, "Amen."

..... We answer "Amen" and say the next section; mourners repeat our response and continue.....

May the great name be blessed
forever and ever and ever.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא.
Yehei shemei rabah mevarach
le'alam ul'almei almayah.

.....Mourners continue, and we respond "berich Hu".....

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקוּדְשָׁא
בְּרִיךְ הוּא.
Yitbarach veyishtabach
veyitpa'ar veyitromam
veyitnaseh veyit'hadar
veyit'aleh veyit'halal
shemei dekudshah,
berich Hu.

¹ Kaddish declares our faith in God's sovereignty. It is mostly in Aramaic, not Hebrew. There are five Kaddish prayers; this one is for mourners to say in the 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

—above all

לְעֵלָּא מִן כּוֹל Le'elah min kol

..... Between Rosh Hashanah and Yom Kippur, use this instead of the line above.....

far above all¹

לְעֵלָּא לְעֵלָּא מִכּוֹל Le'elah le'elah mikol

blessing and song,
praise and repentance
that are spoken in this world.
Now you say, "Amen."

בִּרְחָתָא וְשִׁירָתָא
תּוּשְׁבַחְתָּא וְנִחְמָתָא
דְּאֻמְרָן בְּעֵלְמָא
וְאֻמְרוּ : אָמֵן.
birchatah veshiratah
tushbechatah venechematah,
da'amiran be'almah.
Ve'imru, "Amen."

..... Mourners continue, and we respond "Amen".....

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, "Amen."

יְהֵא שְׁלָמָא רַבָּא
מִן שְׁמַיָּא
וְחַיִּים
עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל
וְאֻמְרוּ : אָמֵן.
Yehei shelamah rabah
min shemayah,
vechayim,
aleinu ve'al kol Yisra'el,
ve'imru, "Amen."

..... Mourners continue, and we respond "Amen".....

Making peace in heaven above
may God bring peace
to us and to all Israel;
Now you say, "Amen."²

עֲשֵׂה שְׁלוֹם בְּמִרְמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל
וְאֻמְרוּ : אָמֵן.
Oseh shalom bimromav
Hu ya'aseh shalom
aleinu ve'al kol Yisra'el,
ve'imru, "Amen."

The origins and original function of the Kaddish are shrouded in mystery. Its kernel is clearly the Aramaic verse from the book of Daniel (2:20), "May His great name be blessed forever and ever," which has a Hebrew equivalent in Psalms 113:2. This phrase, which is reverently referred to throughout Talmudic literature, became the cornerstone for the various versions of the Kaddish, which originated in Palestine, and were developed further in Babylonia. The original use of Kaddish had no connection to mourning; this association is first mentioned explicitly only in the thirteenth century. By that time, the legend of Rabbi Akiva saving a man's soul from perdition by teaching his son to recite Kaddish in synagogue had spread. This is apparently the ultimate cause for the medieval practice instituting קריש יחום, the Mourner's (literally, orphan's) Kaddish. (RDN)

¹ The extra "le'elah" stresses God's exalted nature, an important theme for the High Holidays. Changing "min kol" to one word, "mikol," preserves the number of words.

² Most of the Kaddish prayer is in Aramaic, but this part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community.

קַבְּלַת שַׁבָּת

Kabbalat Shabbat: Greeting Shabbat

The transition from the work-week (chol) to Shabbat is a profound and joyous occasion. Since the sixteenth-century mystical revival in Safed, Jews have embraced this transition with psalms and the poem Lecha Dodi. Heaven and earth are linked by our songs and prayers, whose goal is not only to create a peaceful atmosphere in the congregation, but even to unleash God's goodness from above to flow into the world. (RDN)

On Friday night, we welcome Shabbat with six psalms, 95-99 and 29. These psalms speak of the world's delight in praising the creator and of God's interaction with the natural world.

Yedid Nefesh

יְדִיד נֶפֶשׁ

Our Friday evening services begin with this poem by Eliezer Azikri, a 16th-century kabbalist. The poem speaks of our soul's yearning to unite with its divine source, and the first letters of its four verses form the Tetragrammaton, the four-lettered name of God. The poem includes many biblical allusions, and editions differ widely.

Compassion's source, my soul's desire,	יְדִיד נֶפֶשׁ אָב הַרְחָמֵן	Yedid nefesh, av harachaman,
Woo me (Your servant) to Your will.	מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ	Meshoch avdach el retzonach.
I'll run <i>my race</i> swift as the deer,	יָרוּץ עַבְדְּךָ כְּמוֹ אֵיל	Yarutz avdach kemo ayal,
Before Your majesty to kneel.	יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ	Yishtachaveh el mul hadarach,
To me Your love is sweeter far	יַעְרַב לִי יְדִידוּתְךָ	Ye'erav lo yedidutach,
Than honey drops or savor rare. ¹	מִנֶּפֶת צוּף וְכָל-טֶעַם	Minofet tzuf vechol ta'am.

Glorious, beautiful—the world's glow—	הָדוּר נָאֶה זִיו הָעוֹלָם	Hadur na'eh, ziv ha'olam,
My yearning soul grieves for Your love.	נַפְשִׁי חוֹלַת אֲהַבָּתְךָ	Nafshi cholat ahavatach.
Please, God, relieve her, as You show	אָנָּה אֵל נָא רְפָא נָא לָהּ	Ana, El na, refa nah lah,
Your pleasant radiance from above.	בְּהַרְאוֹת לָהּ נֶעַם זִיוְךָ	Behar'ot lah no'am zivach.
Restore her strength, her heartache mend,	אֲזִי תִתְחַזֵּק וְתִתְרַפֵּא	Az titchazek vetitrapeh
To be Your handmaid without end. ²	וְהִיְתָה לְךָ שִׁפְחַת עוֹלָם	Vehayta lach shifchat olam.

¹ “Darling of my soul, source (father) of mercy, draw (me) your servant to your will. Your servant will run like a deer, will kneel before Your majestic presence, for Your love will surpass the dripping of the honeycomb and any delicacy.”

² “Glorious, beautiful, radiance of the world, my soul is ailing for Your love. Please, God, heal her, as You show her the pleasantness of Your radiance. Then she will be strengthened and healed, and will become for You an eternal maidservant.”

Eternal, let Your mercy yearn
 With pity for Your love's child, who
 So fervently, so long has burned
 The splendor of Your might to view.
 Please, O my God, my heart's delight,
 Come quickly! Don't hide from my sight.¹

וְתִיק יְהֵמוּ רַחֲמֶיךָ
 וְחוּס נָא עַל בֶּן אוֹהֶבְךָ
 כִּי זֶה כָּמָה נִכְסוּף נִכְסַף
 לְרֵאוֹת בְּתִפְאַרֶת עֶזְךָ
 אָנָּה אֱלִי מַחְמַד לִבִּי
 חוּשָׁה נָא וְאַל תִּתְעַלֵּם

Vatik, yehemu rachamecha
 Vechus na al ben ohavach,
 Ki ze kamah nichsof nichsaf
 Lir'ot betiferet uzach.
 Ana, Eli, machmad libi,
 Chusha na, ve'al tit'alam.

Show Yourself, my love, and spread
 O'er me Your canopy of rest.
 Let glory on the earth be shed
 To bring us joy and happiness.
 Hurry, dear: time is short: restore
 Your kind grace as in days of yore.²

הִגְלֵה נָא וּפְרוֹשׁ חֲבִיב
 עָלַי אֶת-סֻכַּת שְׁלוֹמְךָ
 תֹּאִיר אֶרֶץ מִכְבֹּדְךָ
 נִגִּילָה וְנִשְׁמְחָה בָּךְ
 מַהֵר אֲהוּב כִּי בָּא מוֹעֵד
 וְחַנְּנִי כִימֵי עוֹלָם

Higaleh na ufros, chaviv,
 Alai et sukat shlomach.
 Ta'ir eretz mikvodach,
 Nagila venismecha bach.
 Maher, ahuv, ki va mo'ed,
 Vechoneini kimei olam.

Meditation

As we chant the following six psalms, we seek to recall spiritual accomplishments of the six workdays now concluded, in order to build up our anticipation of Shabbat.

¹ “Ancient One, let Your mercies yearn (let Your compassionate nature be merciful), and take pity on the child (son) of Your beloved, for he has for so long yearned to see the splendor of Your might. Please, my God, my heart's delight—hurry, and do not be concealed.”

² “Show yourself, and spread, dear, over me the shelter of Your peace. Light the earth with Your glory; let us rejoice and be happy in it. Hurry, beloved, for the time approaches, and show me grace as *You did* in times past.”

Psalm 95

Come, sing for joy to God on high,
On whose salvation we rely.¹
Approach God with a thankful heart
With songs of praise *to take your part*.

Our God is great and rules on high;
Above all powers² is Adonai,

Who holds the secrets of the land
And mountain peaks
in powerful hand,
Who made the sea
(it's God's own brand),³
Whose hands gave form
to the dry land.

Come, let us fall, bow down in zeal
To God our maker; let us kneel.⁴
This is our God⁵—and we can be
The Shepherd's flock⁶ to guard, to lead
Today—if you *God's* voice will heed.

לְכוּ נִרְנְנָה לַיהוָה
נִרְיָעָה לְצוּר יִשְׁעֵנוּ
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה
בְּזִמְרוֹת נִרְיָע לוֹ

Lechu neranena lAdonai;
nari'ah letzur yish'enu.
Nekadmah fanav betodah
Bizmirot, nari'ah lo.

כִּי אֵל גָּדוֹל יְיָ
וּמֶלֶךְ גָּדוֹל
עַל כָּל אֱלֹהִים
אֲשֶׁר בִּידּוֹ
מַחְקְרֵי אֶרֶץ
וְתוֹעֲפוֹת הָרִים לוֹ
אֲשֶׁר לוֹ הַיָּם
וְהוּא עֹשֶׂהוּ
וַיַּבֶּשֶׁת יָדָיו יָצְרוּ

Ki El gadol Adonai
Umelech gadol
al kol elohim.
Asher beyado
mechkerei aretz
Veto'afot harim lo,
Asher lo hayam
vehu asahu,
Veyabeshet yadav yatzaru.

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה
נִבְרָכָה לִפְנֵי יְיָ עֲשֵׂנוּ
כִּי הוּא אֱלֹהֵינוּ וְאֲנַחְנוּ
עִם מִרְעִיתוֹ וְצֹאן יָדּוֹ
הַיּוֹם אִם בְּקוֹלוֹ תִשְׁמָעוּ

Bo'u nishtachaveh venichra'ah,
Nivrechah lifnei Adonai oseinu
Ki Hu Eloheinu—va'anachnu
Am mar'ito, vetzon yado,
Hayom—im bekolo tishma'u.

¹ “On whose salvation we rely” is lit. “sing to the rock of our salvation”; the rock is a firm foundation for our faith. “Take your part” is supplied for rhyme.

² “Powers”—the Hebrew could be “gods” or “heavenly powers.” “Secrets” could be “deepest recesses,” a physical rather than a spiritual idea.

³ “The sea is His, and He made it.”

⁴ “Fall—bow down—kneel” is the Hebrew order.

⁵ “For He is our God.”

⁶ “The people He watches, the flock of His hand.”

Don't be hard-hearted; at Massah
 You were, and then at Merivah,¹
*When in the desert Moses struck
 The rock to halt rebellious talk.*
 Your parents saw what I could do,
 Yet still they tried my patience too!

אַל תִּקְשׁוּ לִבְבְּכֶם
 בְּמֵרִיבָה
 כִּי־וַיִּמָּסַח בַּמִּדְבָּר
 אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
 בְּחַנוּנִי גַם רָאוּ פְעָלִי

Al takshu levav'chem
 kiMerivah,
 Keyom Massah bamidbar.
 Asher nisuni avoteichem
 Bechanuni gam ra'u fo'ali.

.....*The leader concludes the psalm. Elsewhere, an asterisk * marks the leader's conclusion*.....

For forty years they angered me;
 I said, "Their hearts are all at sea,
 They have not understood my way";
 And in my indignation swore
 They'd never reach my restful shore.²

אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר
 וָאָמַר עִם תַּעֲיִ לִבָּב הֵם
 וְהֵם לֹא יָדְעוּ דֶּרֶכַי
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאַפִּי
 אִם יִבְאוּן אֶל מְנוּחָתִי

Arba'im shana akut bedor
 Va'omar, "Am to'ei levav hem,
 Vehem lo yad'u derachai."
 Asher nishbati ve'api
 Im yevo'un el menuchat.

Psalm 96

Sing out to God, sing a new song!
 Sing out to God, sing every place,³
 Sing out to God & bless God's name;
 Declare each day God's saving grace.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
 שִׁירוּ לַיהוָה כָּל הָאָרֶץ
 שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ
 בַּשָּׁר וּבַיּוֹם לַיּוֹם יִשׁוּעָתוֹ

Shiru lAdonai shir chadash
 Shiru lAdonai, kol ha'aretz,
 Shiru lAdonai, bar'chu shemo,
 Basru miyom leymom yeshu'ato.

Tell God's renown to every race,
 God's wonders among every folk;
 For great is God and greatly praised,
 No other can such awe evoke.⁴

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ
 בְּכָל הָעַמִּים נִפְלְאוֹתָיו
 כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד
 נֹרָא הוּא עַל כָּל אֱלֹהִים

Sap'ru vagoyim kevodo
 Bechol ha'amim nifle'otav
 Ki gadol Adonai umehulal me'od
 Norah Hu al kol elohim.

¹ At Massah and Merivah, Moses struck a rock to get water for the people rather than speaking to it as God commanded (Ex. 17:1-7, Num. 20:1-13). For this, God denied him entry into the Promised Land.

² The Hebrew refers only to desert travel, not sea travel. I added the metaphor of sea travel partly for the rhyme, and partly to recall the Old English version of Exodus, which uses images of sea travel as a metaphor for wandering in the desert.

³ "Sing to God, all the earth."

⁴ "He is awesome above all gods."

Idols are “gods” for other folk, ¹	כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים	Ki kol elohei ha’amim ellilim
While our God did the heavens form.	וַיַּי שָׁמַיִם עָשָׂה	VAdonai shamayim asah.
Glory and majesty herald God,	הוֹד וְהֶדָר לְפָנָיו	Hod vehadar lefanav,
Strength, grace, God’s holy place adorn.	עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ	Oz vetif’eret bemikdasho.
People, wherever you were born,	הָבוּ לִי מִשְׁפָּחוֹת עַמִּים	Havu lAdonai mishpechot amim
Declare God’s honor, power and fame!	הָבוּ לִי כְבוֹד וְעֹז	Havu lAdonai kavod va’oz.
Bring offerings to the temple courts,	הָבוּ לִי כְבוֹד שְׁמוֹ	Havu lAdonai kevod shemo;
Declare the glory of God’s name. ²	שֶׁאוּ מִנְחָה וּבְאוּ לַחֲצֹרֹתָיו	Se’u mincha uvo’u lechatzrotav.
Submit to God in sacred space,	הִשְׁתַּחֲוּוּ לִי בַּהֲדַרְת קֹדֶשׁ	Hishtachavu lAdonai behadrat kodesh,
Tremble, O earth, before God’s face;	חִילוּ מִפְּנֵי כָל הָאָרֶץ	Chilu mipanav kol ha’aretz;
Tell all the nations, “God is king,	אִמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ	Imru vagoyim “Adonai malach,
Earth cannot slip in God’s embrace,	אִף תִּכּוֹן תִּבֵּל בַּל תִּמוּט	Af tikon tevel bal timot,
Who justly weighs each nation’s case.” ³	יָדִין עַמִּים בְּמִישָׁרִים	Yadin amim bemeisharim.”
Sky will delight	* יִשְׁמְחוּ הַשָּׁמַיִם	Yismechu hashamayim
and earth rejoice,	וְתִגַּל הָאָרֶץ	vetagel ha’aretz
The teeming sea will roar, the lea	יִרְעַם הַיָּם וּמִלֵּאוֹ	Yir’am hayam um’lo’o;
And all its creatures will exult,	יַעֲלוּ שָׂדֵי וְכָל אֲשֶׁר בּוֹ	Ya’aloz sadai vechol asher bo,
And forests answer joyfully	אִזְ יִרְנְנוּ כָּל עֵצֵי יָעַר	Az yeranenu kol atzei ya’ar
As God comes near—comes presently	לִפְנֵי יְיָ כִּי בָא	Lifnei Adonai ki va,
With judgement for the world below.	כִּי בָא לִשְׁפֹט הָאָרֶץ	Ki va lishpot ha’aretz.
The earth will see its just reward,	יִשְׁפֹּט תִּבֵּל בְּצֶדֶק	Yishpot tevel betzedek,
And all its dwellers truth shall know. ⁴	וְעַמִּים בְּאֵמוּנָתוֹ	Ve’amim be’emunato.

¹ The word “elilim” seems to imply worthless or ineffective deities, mere idols; you could translate this line, “For all the gods of other peoples are worthless deities.”

² “Ascribe to God, clans of peoples, ascribe to God glory and power, ascribe to God His name’s glory; take an offering and come to His courtyards.”

³ “He fixed the earth so that it cannot slip, and justly judges nations.”

⁴ “He will judge the earth in righteousness, and peoples in His faithfulness.”

Psalm 97

When God reigns, all earth will rejoice
And scattered islands add their voice;
In swirling clouds and darkest night,
God's throne is borne
by truth and right.¹

A tongue of flame before God goes,
Devouring² all around God's foes,
God's lightning strikes the world alight;
Earthdwellers tremble at the sight.

Mountains like wax will melt away
Before God,
The Power who holds all th' earth in sway.
Heaven did God's righteousness declare,
All peoples at God's glory stare;

Pagans, for their idolatries
Ashamed, pursued vain deities
That kneel to God's divinity.³
Zion rejoiced on hearing this
While Judah's daughters smiled in bliss,
O Judge, whose justice will not miss.⁴
God,
above all the world You tower,
Exalted
above every power.

יְיָ מֶלֶךְ תִּגְלַח הָאָרֶץ
יִשְׁמְחוּ אֵימִים רַבִּים
עָנָן וְעַרְפֶּל סְבִיבָיו
צֶדֶק וּמִשְׁפָּט
מִכּוֹן בְּסֹאֵו

אֵשׁ לִפְנֵי תִלָּךְ
וּתְלַהֵט סְבִיב צִרְיֹו
הָאִירוּ בְּרָקָיו תְּהִלָּה
רָאֵתָה וּתְחַל הָאָרֶץ

הָרִים כְּדוֹנָג נִמְסוּ
מִלִּפְנֵי יְיָ מִלִּפְנֵי
אֲדוֹן כָּל הָאָרֶץ
הִגִּידוּ הַשָּׁמַיִם צֶדֶק
וְרָאוּ כָל הָעַמִּים
כְּבוֹדוֹ

יִבְשׁוּ כָל עֲבָדֵי פֶסֶל
הַמִּתְהַלְלִים בְּאֵלִילִים
הַשֹּׁתָחוּ לוֹ כָּל אֱלֹהִים
שָׁמְעָה וַתִּשְׁמַח צִיּוֹן
וַתִּגְלַח בְּנוֹת יְהוּדָה
לִמְעַן מִשְׁפָּטֶיךָ יְיָ
כִּי אַתָּה יְיָ
עֲלִיוֹן עַל כָּל הָאָרֶץ
מֵאֹד נִעְלִית
עַל כָּל אֱלֹהִים

Adonai malach, tagel ha'aretz,
Yismechu iyim rabim;
Anan va'arafel sevivav,
Tzedek umishpat
mechon kis'o.

Esh lefanav telech,
Utelahet saviv tzarav,
He'iru verakav tevel,
Ra'ata vatachel ha'aretz.

Harim kadonag namasu
Milifnei Adonai, milifnei
Adon kol ha'aretz.
Higidu hashamayim tzidko,
Vera'u chol ha'amim
kevodo;

Yevoshu kol ovdei fesel
Hamit'halelim ba'elilim;
Hishtachavu lo kol elohim.
Sham'ah vatismach Tziyon
Vatagelnah benot Yehudah
Lema'an mishpatecha, Adonai.
Ki Atah Adonai
elyon al kol ha'aretz,
Me'od na'aleita
al kol elohim.

¹ "Many islands will rejoice; cloud and darkness are around Him, righteousness and judgement the place of His throne."

² "Tongue . . . devouring" introduces a metaphor not strictly in the original. The fire burns up God's enemies, doesn't strictly devour them. You may prefer "consuming."

³ "All idolators, who worship vain deities, will feel ashamed; all gods have kneeled to Him."

⁴ "For the sake of your judgements, God."

You who love God must hate the bad;
The Guardian of faithful souls
Will save them from the evil hand.
Before the righteous, light is sown
And joy before the upright heart;
Good folk, be glad before God's throne,
And gratefully God's name impart.

* אֲהַבֵּי יְיָ שְׂנְאוּ רָע
שֹׁמֵר נַפְשׁוֹת חֲסִידָיו
מִיַּד רָשָׁעִים יַצִּילֵם
אוֹר זֶרַע לַצַּדִּיק
וּלְיִשְׁרֵי לֵב שִׂמְחָה
שִׁמְחוּ צַדִּיקִים בְּיְיָ
וְהוֹדוּ לְזִכְרֵ קֹדְשׁוֹ

Ohavei Adonai, sin'u ra;
Shomer nafshot chasidav
Miyad resha'im yatzilem.
Or zaru'a latzadik
Uleyishrei lev simchah;
Simchu tzadikim bAdonai,
Vehodu lezecher kodsho.

Psalm 98

A psalm:

Sing to God, sing a new song
For wonders God has done,
Helped only by the strong right hand
And arm of the Holy One.
God has revealed the saving might—
God's truth—in every nation's sight.

Remembering kindness, God has kept
True faith with Israel's nation;
The ends of the earth bore witness
When God brought our salvation.
Call out to God, all souls on earth,
Cry out in joy and songs of mirth.

Strike the lyre in song to God,
Your voice tuned to the strings;¹
With trumpet and with shofar blast,
Sing to our Sovereign.²
The teeming sea in joy will cry,
Land and its creatures will reply.
Rivers will clap hands in delight,
Together cry each mountain height

מִזְמוֹר
שִׁירוֹ לַיְיָ שִׁיר חָדָשׁ
כִּי נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה לוֹ יְמִינוֹ
וְזֵרוֹעַ קֹדְשׁוֹ
הוֹדִיעָה יְיָ יְשׁוּעָתוֹ
לְעֵינֵי הַגּוֹיִם גִּלְהַ צְדָקָתוֹ

זָכַר חַסְדּוֹ וְאֱמוּנָתוֹ
לְבֵית יִשְׂרָאֵל
רָאוּ כָל אֲפִסֵּי אֶרֶץ
אֶת יְשׁוּעַת אֱלֹהֵינוּ
הֲרִיעוּ לַיְיָ כָּל הָאֶרֶץ
פִּצְחוּ וְרָנְנוּ וְזָמְרוּ

זָמְרוּ לַיְיָ בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זִמְרָה
בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ
יִרְעֵם הַיָּם וּמַלְאוּ
תֵּבֵל וַיִּשְׁבְּי בָהּ
נְהַרֹת יִמְחֲאוּ כַף
יַחַד הָרִים יִרְנְנוּ

Mizmor:

Shiru lAdonai shir chadash
Ki nifla'ot asah;
Hoshi'ah lo yemino
Uzero'ah kodsho.
Hodi'ah Adonai yeshu'ato
Le'einei hagoyim gilah tzidkato.

Zachar chasdo ve'emunato
Leveit Yisra'el;
Ra'u chol afsei aretz
Et yeshu'at Eloheinu.
Hari'u lAdonai kol ha'aretz,
Pitzchu veranenu vezameru.

Zamru lAdonai bechinor,
Bechinor vekol zimrah;
Bachatzotz'rot vekol shofar,
Hari'u lifnei hamelech Adonai.
Yir'am hayam um'lo'o,
Tevel veyoshvei vah.
Neharot yimcha'u chaf
Yachad harim yeraneinu

¹ "Sing to God with the lyre, with the lyre and voice of song."

² "Sing before the king, God."

As God approaches presently
 With judgement for the world below.
 The earth will see its just reward,
 And justice will its creatures know.¹

* לִפְנֵי יְיָ כִּי בָא
 לִשְׁפֹּט הָאָרֶץ
 יִשְׁפֹּט תֵּבֶל בְּצֶדֶק
 וְעַמִּים בְּמִישָׁרִים

Lifnei Adonai ki vah
 Lishpot ha'aretz.
 Yishpot tevel betzedek,
 Ve'amim bemaysharim.

Psalm 99²

God reigns—let peoples quake.
 Above the cherubs God sits serene,
 While earth can shake.
 In Zion, God is great,
 Above all peoples, high in state.

יְיָ מֶלֶךְ יִרְגְּזוּ עַמִּים
 יֹשֵׁב כְּרוּבִים
 תִּנּוּט הָאָרֶץ
 יְיָ בְּצִיּוֹן גָּדוֹל
 וְכֵן הוּא עַל כָּל הָעַמִּים

Adonai malach, yirgezu amim.
 Yoshev keruvim
 Tanut ha'aretz.
 Adonai beTziyon gadol,
 Veram Hu al kol ha'amim.

Thanks they will bring
 To Your great and awesome name,
 A sacred thing.
 And kingly power, based
 On love of law, You founded;³
 Equity, justice, and right,
 In Jacob's tribe You grounded.

יֹדוּ
 שִׁמְחָה גָּדוֹל וְנוֹרָא
 קְדוֹשׁ הוּא
 וְעֹז מֶלֶךְ
 מִשְׁפָּט אָהֵב אֶתָּה כּוֹנֵנָת
 מִישָׁרִים מִשְׁפָּט וְצֶדֶקָה
 בַּיַּעֲקֹב אֶתָּה עֲשִׂיתָ

Yodu
 Shimcha gadol venorah,
 Kadosh Hu.
 Ve'oz melech,
 Mishpat ahev Atah konanta.
 Meisharim, mishpat, utzedakah
 BeYa'akov Atah asita.

Exalt our Sovereign's regal seat,
 Bow at the stool where rest God's feet,
 Holy is God.⁴
 As priests Moses and Aaron served,
 And Samuel would God's name invoke;
 They called on God,
 and God replied—⁵

רוֹמְמוּ יְיָ אֱלֹהֵינוּ
 וְהִשְׁתַּחֲוּ לַהֲדוֹם רַגְלָיו
 קְדוֹשׁ הוּא
 מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
 וּשְׁמוּאֵל בִּקְרֹאֵי שְׁמוֹ
 קָרְאוּ אֶל יְיָ
 וְהוּא יַעֲנֵם

Romemu Adonai Eloheinu
 Vehishtachavu lahadom raglav
 Kadosh Hu.
 Moshe ve'Aaron bechohanav,
 UShemu'el bekor'ei shemo,
 Kor'im el Adonai
 vehu ya'anem.

¹ “He will judge the earth in righteousness, and people in equity.”

² This psalm contrasts God's immutable regions above the cherubs against the transitory world below. How can these realms connect? The psalm gives several examples, beginning with the ideal of justice on earth, which emulates a heavenly quality.

³ “And the power of a king, loving judgement, You established.” The sense is that God created a balance of kingship and justice by which Israel's society was guided.

⁴ “Exalt the Lord our God and bow at His footstool; holy is He.”

⁵ “Moses and Aaron among His priests, and Samuel among those who call on His name—they call to God and He'll answer them.”

In a pillar of cloud	בְּעַמּוּד עָנָן *	Be'amud anan
God spoke.	יְדַבֵּר אֲלֵיהֶם	yedaber aleihem.
Signs of divinity ¹ they observed;	שָׁמְרוּ עֲדוֹתָיו	Shamru edotav
God gave them rules they must abide.	וְחֹק נָתַן לָמוֹ	vechok natan lamo.
You answered, Sovereign God,	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
their call,	אַתָּה עֲנִיתָם	Atah anitam,
Forgave their sins ² and bore their pride;	אֵל נֹשֵׂא הַיִּיטָה לָהֶם	El noseh hayitah lahem,
Their enemies' evil plots You stalled. ³	וְנִקֵּם עַל עֲלִילוֹתָם	Venokem al alilotam.
Set high ⁴ our Sovereign God, and fall ⁵	רוֹמְמוּ יְיָ אֱלֹהֵינוּ	Romemu Adonai Eloheinu
Beside the holy mountainside;	וְהִשְׁתַּחֲוּ לְהַר קֹדֶשׁ	Vehishtachavu lehar kodsho;
Our Sovereign, God, is sanctified.	כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ	Ki kadosh Adonai Eloheinu.

Psalm 29⁶

We rise for Psalm 29

¹ A psalm of David.	מִזְמוֹר לְדָוִד	Mizmor leDavid
O children of the mighty, grant	הָבוּ לַיְיָ בְּנֵי אֱלִים	Havu lAdonai benei elim,
Yes grant to God <i>what's due</i> :	הָבוּ לַיְיָ כְּבוֹד וְעֹז	Havu lAdonai kavod va'oz,
² Glory and might are God's by right,	הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ	Havu lAdonai kevod shemo,
God's name bears glory too.		
To worship God, kneel, bow <i>in zeal</i>	הִשְׁתַּחֲוּ לַיְיָ	Hishtachavu lAdonai
When, holy, God appears in view. ⁷	בְּהִדְרַת קֹדֶשׁ	behadrat kodesh.
³ God's voice will soar when waters roar,	קוֹל יְיָ עַל הַמַּיִם	Kol Adonai al hamayim,
God makes seas cry and yell;	אֵל הַכְּבוֹד הִרְעִים	El hakavod hir'im;
The God of <i>splendor rides</i> above	יְיָ עַל מַיִם רַבִּים	Adonai al mayim rabim.
The mighty oceans' swell. ⁸		

¹ "Signs of divinity" is usually translated "testimonies"—visible evidence, signs and wonders.

² "Forgave their sins and bore their pride" is lit., "You were a forgiving/patient God to them."

³ The Hebrew for "Their enemies' evil plots" can mean, "You avenged plots against them" or "You punished their sins."

⁴ The usual translation is "exalt," from Latin for "set high"; what does it mean when applied to God?

⁵ "Bow."

⁶ In the thundering sounds of nature, this psalm invites us to sense God's presence.

⁷ "In the splendor of [holiness *or* the Sanctuary]" (cf. Feuer's notes) or "at the revelation of divinity" (cf. Dahood's notes).

⁸ "God's voice *is* over the waters, the God of glory made it loud; God *is* on the many waters."

⁴ In all that's strong or fair,
God's voice is somehow there.¹

⁵ God's thunder claps—the cedar snaps
—Shattering the lofty tree

In Lebanon, where land leaps in air

⁶ With calf's agility,
While Syrian hills dance their quadrilles
Like oxen's progeny.²

⁷ Lightning is God's voice too:
Fire-blades slash and hew.³

⁸ God's voice can make the desert quake,
The Kadesh wasteland shake.

⁹ God's voice puts fear into the deer
And strips the forests naked,
While in God's shrine all things proclaim
"Glory!" for the name's sake.⁴

¹⁰ God, enthroned, the Flood did send;
God's reign will last without an end.

¹¹ Our people God with strength uplifts,
Blessed with peace and all God's gifts.⁵

קול יי בכח Kol Adonai bako'ach;
קול יי בהדר Kol Adonai behadar.
קול יי שבר ארזים Kol Adonai shover arazim,
וישבר יי Vayeshaber Adonai
את ארזי הלבנון, et arzei haLevanon,
וירקידם כמו עגל Vayarkidem kemo egel—
לבנון ושריוֹן— Levanon VeSiryon—
כמו בן ראמים kemo ven re'eimim.

קול יי חצב Kol Adonai chotzev
להבות אש Lahavot esh.

קול יי יחיל מדבר Kol Adonai yachil midbar,
יחיל יי מדבר קדש Yachil Adonai midbar Kadesh.
קול יי יחולל אילות Kol Adonai yecholel ayalot,
ויחשף יערות Vayechesof ye'arot,
ובהיכלו כלו אומר Uveheichalo, kulo omer
כבוד "Kavod!"

* יי למבול ישב Adonai lamabul yashav,
וישב יי מלך לעולם Vayeshav Adonai melech le'olam.
יי עז לעמו יתן Adonai oz le'amo yiten,
יי יברך Adonai yevarech
את עמו בשלום et amo vashalom.

¹ "God's voice *is* in strength; God's voice *is* in splendor."

² "God's voice breaks the cedars, and God has made the cedars of Lebanon break. And He'll make them dance, Lebanon like a calf (hence, 'Lebanon, where land leaps in air With calf's agility'), Syria like a young horned beast (hence, 'Syrian hills ... oxen's progeny')." We assume that God's voice of thunder fells trees and brings earthquakes.

³ "God's voice hews, blades of flame"—like a forest fire.

⁴ Kadesh may refer to the wilderness of Sinai, made holy (kadosh) because there we received the Torah [ArtScroll]; or it may refer to a place in the Negev. "Yecholel" may mean that the deer go into labor at the shock.

⁵ "God sat at the Flood, and God will sit as king forever. God will give strength to His people, God will bless His people with peace."

Lecha Dodi¹

לְכָה דוּדִי

Friends, come with me

to greet the bride

To welcome Shabbat *to our side*.

לְכָה דוּדִי
לְקִרְאָת בְּלָה
פְּנֵי שַׁבָּת נִקְבְּלָה

Lecha dodi,

likrat kalah;

Penei Shabbat nekab'lah.

1. “Safeguard” and “recall”²

in a single word,

God, One and Only, made it heard,

“One” is God’s name; One is our God,

For fame, for glory,

and for honor.

שָׁמֹר וְזָכוֹר
בְּדִבּוּר אֶחָד
הַשְׁמִיעֵנוּ אֵל הַמִּיחָד
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְאָרֶת
וּלְתִהֲלָה

Shamor vezachor

bedibur echad

Hishmi'anu El hamyuchad.

Adonai Echad, ushemo Echad

Leshem uletif'eret,

velit'hilah.

Friends, come with me...

לְכָה דוּדִי ...

Lecha dodi...

2. Let's greet Shabbat—

come from your door

For she is source of blessings' store.

From ancient times honor she wore,

Created last,

planned long before.³

לְקִרְאָת שַׁבָּת
לָכּוּ וְנִלְכָּה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֹאשׁ מִקְדָּם נְסוּכָה
סוֹף מַעֲשֵׂה
בְּמַחֲשָׁבָה תְּחִלָּה

Likrat Shabbat

lechu venel'cha

Ki hi mekor haberachah.

Merosh mikedem nesuchah,

Sof ma'aseh,

bemach'shavah techilah.

Friends, come with me...

לְכָה דוּדִי ...

Lecha dodi...

¹ The poet, Shlomo Halevi Alkabetz, a 16th-century Kabbalist, worked his name into the first letter of the first eight stanzas; the English follows that scheme. In addition, the English copies the sounds of the Hebrew rhyme. The English can be sung to the same tune as the Hebrew, so it's an example of Singlish™.

² Why does the first word of the Fourth Commandment differ in Exodus (“zachor”) and Deuteronomy (“shamor”)? The Talmud teaches that we heard two words simultaneously, though the Torah writes them separately.

³ “Long before”—lit., “first”: God created Shabbat last, but planned it from the beginning of creation.

3. Majestic town, royal temple pure, Rise, walk out from destruction sore; Sink in your vale of tears no more And mercy God will on you pour. ¹	מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה קוּמִי צֵאִי מִתּוֹךְ הַהִפְכָּה רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּכָא וְהוּא יַחְמוּל עָלֶיךָ חֶמְלָה	Mikdash melech, ir melucha Kumi, tze'i mitoch hahafecha; Rav lach shevet be'emek habacha Vehu yachamol alayich chemlah.
Friends, come with me...	לָכֵה דוּדֵי ...	Lecha dodi...

4. Hurry from the dust, stand openly, My people, dressing splendidly, Through Jesse of Bethlehem's progeny, Approach my soul, my savior. ²	הִתְנַעֲרִי מֵעָפָר קוּמִי לְבִשִׁי בְּגָדִי תַּפְאֲרֶתְךָ עִמִּי עַל יַד בֶּן יִשָּׁי בֵּית הַלְּחָמִי קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה	Hitna'ari me'afar, kumi, Livshi bigdei tif'artech, ami, Al yad ben Yishai, beit halachmi, Korvah el nafshi, ge'alah.
Friends, come with me...	לָכֵה דוּדֵי ...	Lecha dodi...

5. Hold yourself up, <i>for look & see!</i> Your light has come; rise radiantly. Wake, wake and speak in melody, God's glory rests on you <i>as of yore.</i> ³	הִתְעוֹרְרִי הִתְעוֹרְרִי כִּי בָה אֹרֶךְ קוּמִי אוֹרִי עוֹרִי עוֹרִי שִׁיר דְּבָרִי כְּבוֹד יְיָ עָלֶיךָ נִגְלָה	Hit'oreri, hit'oreri Ki vah orech kumi ori, Uri, uri, shir daberi, Kevod Adonai alayich niglah.
Friends, come with me...	לָכֵה דוּדֵי ...	Lecha dodi...

¹ "King's sanctuary, royal town, Rise, go out from the middle of your overthrow. Enough of sitting in the vale of weeping, And He will take pity on you in His compassion."

² "Rouse yourself from the dust, stand up; Dress in your clothes of splendor, my people, Through the son of Jesse the man from Bethlehem, Come close to my soul, save it!"

³ "Rouse yourself, rouse yourself, For your light has come, rise up, shine: Wake up, wake up, utter a song; God's glory upon you is revealed."

6. Leave off your shame;
feel proud and free:

Why hang your head
despondently?

You shall my people's shelter be,
The citadel shall be restored.¹

Friends, come with me...

לֹא תִבוֹשִׁי
וְלֹא תִכְלָמִי
מִהַ תִּשְׁתַּחֲחִי
וּמִהַ תִּהְיֶי

בְּךָ יִחְסוּ עַנְיֵי עַמִּי
וְנִבְנְתָה עִיר עַל הַתְּלָה

לְכֵה דוּדֵי ...

Lo tevoshi,
velo tikalmi,
Mah tishtochечи
umah tehem.
Bach yechesu aniyey ami,
Venivnetah ir al tilah.

Lecha dodi...

7. Vile enemies shall be left sighing;
Your foes far off shall be left crying;
God will delight, the bride espying,
As happy grooms their brides adore.²

Friends, come with me...

וְהָיוּ לִמְשָׁשָׁה שְׂאֵסִיף
וְרָחֲקוּ כָל מְבַלְעִיךָ
יֵשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ
בְּמִשׁוֹשׁ חֲתָן עַל כַּלָּה

לְכֵה דוּדֵי ...

Vehayu limshisah shosayich,
Verachaku kol meval'ayich.
Yasis alayich Elohayich
Kimsos chatan al kalah.

Lecha dodi...

8. You left and right spread rapidly,
Praising God respectfully,
Through one from Peretz' family,
And we'll be glad, with joy in store.³

Friends, come with me...

יָמִין וּשְׂמָאל תִּפְרוּצִי
וְאֵת יְיָ תַעֲרִיצִי
עַל יַד אִישׁ בֶּן פֶּרֶצִי
וְנִשְׁמַחָה וְנִגִּילָה

לְכֵה דוּדֵי ...

Yamin usemol tifrotzi
Ve'et Adonai ta'aritz
Al yad ish ben Partzi,
Venismechah, venagilah.

Lecha dodi...

¹ "Feel no shame nor humiliation. Why are you downcast, why are you disconsolate? In you the poor of my people will shelter themselves; And the city shall be built on the hill."

² This stanza in Hebrew changes the rhyme from "ee" to "ayich." Lit., "They who would despoil you shall be despoiled; they who would consume you shall be far away. God will be delighted with you as the bridegroom with the bride."

³ The Messiah will be of David's line; David was descended from Peretz. "To left and right you'll quickly spread And make God honored Through the man descended from Peretz, And we'll be glad, and we'll rejoice."

..... *We rise and face the entrance as if to welcome a bride into our sanctuary*

9. Heaven's crown, we greet you	בּוֹאֵי בְּשָׁלוֹם	Bo'i veshalom,
at our door,	עֲטֶרֶת בַּעֲלָהּ	ateret ba'lah
With joy and merriment galore	גַּם בְּשִׂמְחָה וּבְצִהְלָהּ	Gam besimchah uvetzoholah.
God's treasured people's trusty corps;	תּוֹף אֱמוּנֵי עַם סִגְלָהּ	Toch emunei am segulah;
Bride, step inside; bride, step inside. ¹	בּוֹאֵי כָלָה בּוֹאֵי כָלָה	Bo'i chalah, bo'i chalah.
Friends, come with me...	לְכֵה דוּדֵי ...	Lecha dodi...

Comforting the Mourners

*After Lecha Dodi, mourners during their shivah week join the congregation,
who greet them with these words of consolation.*

May God comfort you	הַמְקוֹם יְנַחֵם אֶתְכֶם	Hamakom yenachem etchem
together with the other mourners	בְּתוֹף שְׂאֵר אַבְלֵי	betoch she'ar avelei
of Zion and Jerusalem.	צִיּוֹן וִירוּשָׁלַיִם.	Tziyon viYerushalayim.

..... *On festivals, Kabbalat Shabbat begins with Psalm 92*

Psalm 92

¹ A psalm, a song for Shabbat ²	מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת	Mizmor shir leyom haShabbat
² O God, to You our thanks are due, To sing on high Your praise,	טוֹב לְהוֹדוֹת לְיְיָ וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן	Tov lehodot l'Adonai Ulezamer leshimcha elyon
³ Each day to express Your gentleness; Each night your faithful ways,	לְהַגִּיד בְּבֹקֶר חֶסֶדְךָ וּבְעֶמְּוֹנֹתַי בְּלֵילוֹת	Lehagid baboker chasdecha Ve'emumat'cha balaylot.
⁴ With song tuned to the lyre, each hears The ten-stringed music of the spheres. ³	עָלֵי עֲשׂוֹר וְעָלֵי נָבֶל עָלֵי הַגִּיּוֹן בְּכִנּוֹר	Aley asor va'aley nahvel, Aley higayon bechinor

¹ In Hebrew, the last line has the “ah” rhyme that concludes each other stanza.

² It's the only psalm that's associated with a day. But our tradition looks at **הַשַּׁבָּת לַיּוֹם** differently. When a psalm is **לְדָוִד**, “to David,” we assume David wrote it. So our tradition holds that Shabbat itself wrote this psalm! (See *Sim Shalom*, in the middle of page 342.)

³ Midrash on Psalm 81 explains that the seven-stringed harp was for our time, an eighth string would be added for Messianic times, and in the perfect time to come, there would be 10 strings.

⁵ Your deeds, O Sovereign,
bring me cheer,
Joy in Your works I've found;

כִּי שִׁמַּחְתָּנִי יְיָ בְּפַעֲלֶךָ
בְּמַעֲשֵׂי יְדִיךָ אֲרַנֶּן

Ki simachtani Adonai befo'alecha,
Bema'asei yadecha aranen.

⁶ How grand, O God,
Your deeds appear,
How deep Your thoughts profound.

מַה גָּדְלוֹ מַעֲשֵׂיךָ יְיָ
מֵאֹד אִמְכּוּ מַחֲשֵׁבֹתֶיךָ

Mah gadlu ma'asecha Adonai,
Me'od amku machshevotcha.

⁷ The ignoramus does not know;
For fools it's too sublime:

אִישׁ בְּעַר לֹא יָדַע
וּבִסִּיל לֹא יָבִין אֶת זֹאת

Ish ba'ar lo yeda
Uchesil lo yavin et zot:

⁸ When evildoers spread and grow
Like grass—abloom in crime—
Those wicked people all shall go
To ruin beyond time.

בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב
וַיִּצְצוּ כָּל פְּעָלֵי אָוֶן
לְהִשְׁמָדָם עַד־יָעַר

Bifro'ach resha'im kemo esev
Vayatzitzu kol po'alei aven
Lehishamdām adei ad.

⁹ And You... Supremacy...
Eternally... Divinity.¹

וְאַתָּה מְרוֹם
לְעֹלָם יְיָ

Ve'Atah marom
Le'olam Adonai.

¹⁰ For see! O God, Your enemies—
Your enemies shall be lost;
All sunk in their iniquities,
From place to place they're tossed.

כִּי הִנֵּה אֹיְבֶיךָ יְיָ
כִּי הִנֵּה אֹיְבֶיךָ יֹוֹדֵעַ
יִתְּפָדּוּ כָּל פְּעָלֵי אָוֶן

Ki hineh oy'vecha, Adonai,
Ki hineh oy'vecha yovedu
Yitpardu kol po'alei aven.

¹¹ Like proud-horned ox I'll stand upright
With flowing oil anointed,

וַתָּרֶם כְּרָאִים קַרְנֵי
בַלְּתִי בִשְׁמֵן רַעֲנָן

Vatarem kir'eim karni
Baloti beshemen ra'anan

¹² And slandering foes will in my sight
Be put to rout, disjointed.²
This saying in my heart is sealed: ³

וַתִּבֶּט עֵינֵי בְשׁוּרֵי
בַקָּמִים עָלַי מֵרַעִים
תִּשְׁמַעְנָה אָזְנִי

Vatabet eini beshurai
Bakamim alay mere'im.
Tishma'na oznai:

¹ This elliptical verse of four words is the center of the psalm. If you skip the first verse, “A psalm, a song for Shabbat,” there are seven verses and 52 words before this short verse, and the same number after. These four words—You ... Height ... Forever ... God—perhaps help the mind light on the immanent and the transcendent, the immediate (You) and the remote (the essence of height, the farthest reaches of time, and that which is divine), and intuitively apprehend their connection. Shabbat is the time for such contemplation. For these insights I am indebted to Benjamin Segal, the Detroit Conservative community's Scholar-in-Residence in October, 1999.

² “And my horn will rise like the Ox when I am doused with flowing oil, and my eyes will see those who were stalking me, when they come to do me harm.”

³ “Listen, O my ears.” The poet tells himself something he's willing to listen to, a favorite saying.

¹³ “The righteous flourish like the palm
Tree, laden with its yield,
Soaring like cedars of the North,¹

צַדִּיק כַּתְמָר יִפְרַח
בְּאֶרְצוֹ בְּלִבְנוֹן יִשְׁגֶּה

“Tzaddik katamar yifrach
Ke'erez baL'vanon yisgeh,

¹⁴ Planted in God's own field,
Where they their bounteous fruit
give forth.

שְׁתוּלִים בְּבֵית יי
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ

Shetulim bebeit Adonai
Bechatzrot Eloheinu yafrichu.

¹⁵ Age does not wither them. They stay
Both lush and green when they are gray.”

* עוֹד יִנוּבּוֹן בְּשִׁיבָה
דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ

Od yenuvun besevah
Deshenim vera'ananim yiheyu.”

¹⁶ In other words:² God's true and sound,
A rock in whom no fault is found.

לְהַגִּיד כִּי יָשָׁר יי
צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ

Lehagid, ki yashar Adonai
Tzuri velo avlata bo.

Psalm 93

¹ God reigns, enrobed in regal grace,
Robed in grace & cloaked in power;
Earth cannot slip in God's embrace;

יי מֶלֶךְ גָּאוֹת לְבֹשׁ
לְבֹשׁ יי עֹז הַתְּאֹזֶר
אִף תִּכּוֹן תֵּבֵל בַּל תִּמּוּט

Adonai malach: ge'ut lavesh,
Lavesh Adonai, oz hit'azar.
Af tikon tevel bal timot.

² Firm is Your throne from the first hour;
Eternal is Your place.

נָכוֹן כִּסְאֶךָ מֵאֶז
מֵעוֹלָם אַתָּה

Nachon kis'acha me'az,
Me'olam Atah.

³ God, streams have raised,
yes raised their voice;
The rivers crash and roar:

נִשְׁאוּ נְהָרוֹת יי
נִשְׁאוּ נְהָרוֹת קוֹלָם
יִשְׁאוּ נְהָרוֹת דְּכֵיָם

Nas'u neharot, Adonai,
Nas'u neharot kolam,
Yis'u neharot dochyam.

⁴ Let mighty waters make their noise,
The breakers on the shore:
God's strength is more, much more!

מִקְלוֹת מַיִם רַבִּים
אֲדִירִים מִשְׁבְּרֵי יָם
אֲדִיר בְּמָרוֹם יי

Mikolot mayim rabim
Adirim mishberei yam,
Adir bamarom Adonai.

Your promises will be fulfilled:
Your sacred house You shall rebuild,
Sovereign, for evermore.

* עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד
לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ
יי לְאֶרֶץ יָמִים

Edotecha ne'emnu me'od
Levetcha na'avah kodesh,
Adonai, le'orech yamim.

¹ “Cedars of the North”: The Hebrew says cedars of Lebanon—to the north of Israel.

² “In other words” or “to say”: some would understand that the righteous, who stay fresh and green despite their age, declare the praise of God. I take it as a summary of the poet's favorite saying, but of course both meanings can be in the poem.

.....Mourners and those observing yahrzeit rise to lead kaddish; we respond

Mourners' Kaddish¹

קריש יתום

..... Mourners begin the kaddish; the congregation responds "Amen"

Let it be great, let it be holy,
God's great name—(Amen)

יתגדל ויתקדש Yitgadal veyitkadesh
שמה רבא (אמן). shemei rabah—(Amen)

—in the world created
by divine will.
God will rule in sovereignty
in Your lifetime and in Your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

בעלמא די ברא —be'almah di verah
כרעותה chir'uteh.
וימליך מלכותה Veyamlich malchuteh
בחייו וביומיו bechayeichon uv'yomeichon
ובחיי דכל בית ישראל uvechayey dechol bet Yisra'el
בעגלא ובזמן קריב ba'agalah uvizman kariv.
ואמרו : אמן. Ve'imru, "Amen."

..... We answer "Amen" and say the next section; mourners repeat our response and continue.....

May the great name be blessed
forever and ever and ever.

יהא שמה רבא מברך Yehei shemei rabah mevarach
לעלם ולעלמי עלמיא. le'alam ul'almei almayah.

..... Mourners continue, and we respond "berich Hu"

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

יתברך וישתבח Yitbarach veyishtabach
ויתפאר ויתרומם veyitpa'ar veyitromam
ויתנשא ויתהדר veyitnaseh veyit'hadar
ויתעלה ויתהלל veyit'aleh veyit'halal
שמה דקודשא shemei dequdshah,
ברוך הוא. berich Hu.

¹ Kaddish declares our faith in God's sovereignty. It is mostly in Aramaic, not Hebrew. There are five Kaddish prayers; this one is for mourners to say in the 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

—above all

לְעֵלָּא מִן כָּל Le'elah min kol

.....Between Rosh Hashanah and Yom Kippur, use this instead of the line above.....

far above all¹

לְעֵלָּא לְעֵלָּא מִכּוֹל Le'elah le'elah mikol

blessing and song,

בִּרְחָתָא וְשִׁירָתָא birchatah veshiratah

praise and repentance

תִּשְׁבַּחְתָּא וְנִחְמָתָא tushbechatah venechematah,

that are spoken in this world.

דְּאִמְרִין בְּעֵלְמָא da'amiran be'almah.

Now you say, "Amen."

וְאִמְרוּ : אָמֵן. Ve'imru, "Amen."

.....Mourners continue, and we respond "Amen".....

May there be great peace

יְהֵא שְׁלָמָא רַבָּא Yehei shelamah rabah

from heaven

מִן שְׁמַיָּא min shemayah,

and life,

וְחַיִּים vechayim,

for us and all Israel.

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleinu ve'al kol Yisra'el,

Now you say, "Amen."

וְאִמְרוּ : אָמֵן. ve'imru, "Amen."

.....Mourners continue, and we respond "Amen".....

Making peace in heaven above

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי Oseh shalom bimromav

may God bring peace

הוּא יַעֲשֵׂה שְׁלוֹם Hu ya'aseh shalom

to us and to all Israel;

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleinu ve'al kol Yisra'el,

Now you say, "Amen."²

וְאִמְרוּ : אָמֵן. ve'imru, "Amen."

The origins and original function of the Kaddish are shrouded in mystery. Its kernel is clearly the Aramaic verse from the book of Daniel (2:20), "May His great name be blessed forever and ever," which has a Hebrew equivalent in Psalms 113:2. This phrase, which is reverently referred to throughout Talmudic literature, became the cornerstone for the various versions of the Kaddish, which originated in Palestine, and were developed further in Babylonia. The original use of Kaddish had no connection to mourning; this association is first mentioned explicitly only in the thirteenth century. By that time, the legend of Rabbi Akiva saving a man's soul from perdition by teaching his son to recite Kaddish in synagogue had spread. This is apparently the ultimate cause for the medieval practice instituting קדיש יתום, the Mourner's (literally, orphan's) Kaddish. (RDN)

¹ The extra "le'elah" stresses God's exalted nature, an important theme for the High Holidays. Changing "min kol" to one word, "mikol," preserves the number of words.

² Most of the Kaddish prayer is in Aramaic, but this part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community.

מַעְרִיב

Ma'ariv: The Evening Service

Having greeted Shabbat, we now turn to the evening prayers, which are very similar to the daily liturgy. We praise God for guiding our world from day to night and back. We offer thanksgiving for the loving gift of Torah and Mitzvot, and we proclaim God's unity. After the Shema, we testify to God's redemptive role in history, and we pray that peace will envelop the world, especially Jerusalem. (RDN)

The main parts of the evening service are:

- Kabbalat Shabbat (on Friday night)
- the Call to Prayer and Shema (with its introductory and concluding blessings)
- the Amidah (the central blessing, which is different for Shabbat and for festivals)
- Aleinu
- Mourner's Kaddish

Shema and its Blessings

Call to Prayer

..... *The leader begins the call to prayer*

Bless God, the blessed one. בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ. Barchu et Adonai hamvorach.

.... *We respond, and the leader repeats this. Bow at* ✡ "Baruch," *straighten up at* ✡ "Adonai"....

Bless God the blessed one, בָּרוּךְ יְיָ ✡ הַמְּבֹרָךְ ✡ Baruch Adonai hamvorach
for ever and ever. לְעוֹלָם וָעֶד. le'olam va'ed.

First Blessing Before Shema

Blessed are You, Sovereign,	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai
our God, Monarch of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
who by Your word	אֲשֶׁר בִּדְבָרְךָ	asher bid'varo
brings evening,	מַעֲרִיב עֲרֵבִים	ma'ariv aravim,
in wisdom opens the gates,	בְּחֵכְמָה פּוֹתַח שַׁעֲרִים	bechochmah pote'ach she'arim,
and with insight changes the times	וּבִתְבוּנָה מְשַׁנֶּה עֵתִים	uvit'vunah meshaneh itim
and varies the seasons,	וּמַחֲלִיף אֶת הַזְּמַנִּים	umachalif et hazmanim
and arranges the stars	וּמַסְדֵּר אֶת הַכּוֹכָבִים	umesader et hakochovim
in their guardposts	בְּמִשְׁמְרוֹתֵיהֶם	bemishmerotehem
in the heaven, by divine will,	בְּרַקִּיעַ כִּרְצוֹנוֹ	baraki'ah kirtzono.
creating day and night,	בוֹרֵא יוֹם וָלַיְלָה	Borei yom valaylah,
rolling away light before darkness	גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ	golel or mipnei choshech
and darkness before light,	וְחֹשֶׁךְ מִפְּנֵי אוֹר	vechoshech mipnei or,
making day pass	וּמַעֲבִיר יוֹם *	uma'avir yom
and bringing night.	וּמְבִיא לַיְלָה	umevi laylah
Separating day from night,	וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה	umavdil bein yom uvein laylah,
God is called Adonai of Hosts.	יְיָ צְבָאוֹת שְׁמוֹ	Adonai tzeva'ot shemo.
God who lives and prevails	אֵל חַי וְקַיִם	El chai vekayam
will rule us always,	תָּמִיד יִמְלֹךְ עָלֵינוּ	tamid yimloch aleinu
forever and ever.	לְעוֹלָם וָעֶד.	le'olam va'ed.
Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai
who brings on evenings.	הַמַּעֲרִיב עֲרֵבִים.	hama'ariv aravim.

Second Blessing Before Shema

With boundless love

Israel's family,

Your people, You have loved.

Torah and commandments,

statutes and judgements,

You have taught us.

Because of this, Adonai our God,

when we lie down and when we get up,

we shall speak about Your statutes,

and we'll rejoice in words of Your Torah

and commandments forever and ever.

For they are our life

and our good old age,

and we'll enjoy them

day and night.

And Your love—don't take it away

from us forever.

Blessed are You, Adonai,

who loves Your people Israel.

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל

עַמָּךְ אָהַבְתָּ

תּוֹרָה וּמִצְוֹת

חֻקִּים וּמִשְׁפָּטִים

אֹתָנוּ לִמַּדְתָּ

עַל כֵּן יְיָ אֱלֹהֵינוּ

בִּשְׂכַבְנוּ וּבְקוּמֵנוּ

נִשְׂאֵיךְ בְּחֻקֶּיךָ

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד

* כִּי הֵם חַיֵּינוּ

וְאֶרֶץ יָמֵינוּ

וּבְהֵם נִהְגֶּה

יוֹמָם וּלְיָלָה

וְאָהַבְתָּךְ אֶל תָּסִיר

מִמֶּנּוּ לְעוֹלָמִים.

בָּרוּךְ אַתָּה יְיָ

אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ahavat olam

beit Yisra'el

amcha ahavta.

Torah umitzvot

chukim umishpatim

otanu limadta.

Al ken Adonai Eloheinu

beshochveinu uvekumeinu

nasi'ach bechukecha,

venismach bedivrey Toratecha

uvemitzvotecha le'olam va'ed.

Ki hem chayeinu

ve'orech yameinu

uvahem neh'geh

yomam valaylah.

Ve'ahavatcha al tasir

mimenu le'olamim.

Baruch Atah Adonai,

ohav amo Yisra'el.

Shema (First Paragraph)

שְׁמַע

..... *Add the next line when praying alone*¹

God, the faithful king.	אל מֶלֶךְ נֶאֱמָן.	El, melech ne'eman.
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..... *Many people cover the eyes with the hand for the next three lines*

Deut. 6:4 Listen, Israel:

Adonai is our God;

Adonai is One.²

שְׁמַע יִשְׂרָאֵל

יְיָ אֱלֹהֵינוּ

יְיָ אֶחָד.

Shema, Yisra'el:

Adonai Eloheinu;

Adonai Echad.

..... *Say the next three lines silently*

Blessed is that name;

the glory of its reign

lasts forever.³

בָּרוּךְ שֵׁם

כְּבוֹד מַלְכוּתוֹ

לְעוֹלָם וָעֶד.

Baruch shem;

kevod malchuto

le'olam va'ed.

⁵ You are to love Adonai your God

with all your heart,

your soul,

and your strength.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ

בְּכָל-לֵבְבְךָ

וּבְכָל-נַפְשְׁךָ

וּבְכָל-מְאֹדֶךָ.

Ve'ahavta et Adonai Elohecha

bechol levav'cha,

uvechol nafshecha,

uvechol me'odecha.

⁶ And the words

I tell you today *must be*

on your heart.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם

עַל-לֵבְבְךָ.

Vehayu had'varim ha'eleh

asher anochi metzav'cha hayom

al levavecha.

⁷ Repeat them to your children,

and talk about them

when you sit at home,

when you walk down the street,

when you go to bed, and when you get up.

וְשִׁנַּנְתָּם לְבְנֶיךָ

וְדִבַּרְתָּ בָּם

בְּשִׁיטְתָּךְ בְּבֵיתְךָ

וּבְלֶכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.

Veshinantom levanecha,

vedibarta bam

beshivtecha beveitecha,

uvelechtech vadedrech,

uveshochbecha, uvekumecha.

¹ When praying alone, we add three words to make up the number of words in Shema to 248, the number (tradition tells us) of parts in the body, so we declare our love for God with every part of our body. When praying with a congregation, we add three words at the end of Shema, on page 67.

² The large ו and ד form the word “witness.” This passage is from Moses’ second farewell talk to the Israelites, Deuteronomy 6:4-9.

³ These three lines are inserted into Moses’ farewell talk. Where do they come from, and why are they here? Klein (p. 19) explains this is a response to our mentioning the name of God. Tradition also holds that Jacob spoke this phrase on his deathbed, or that Moses heard it from the angels. We say it in an undertone because it’s not part of Moses’ talk to the Israelites in Deuteronomy.

<p>⁸ Tie them as a sign on your hand, set them on your forehead between your eyes, ⁹ and write them on your doorposts and on your gates.</p>	<p>וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.</p>	<p>Ukeshartam le'ot al yadecha, vehayu letotafot bein einecha. Uchetavtam al mezuzot beitecha, uvish'arecha.</p>
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Shema (Second Paragraph)¹

<p>^{11:13} This is what will happen if you listen well to my commands, which I tell you today, to love Adonai your God and to serve God with all your heart and all your soul: ¹⁴ I will give your land its rain at the right time, early and late rains, so you can harvest your grain and wine and oil. ¹⁵ And I will give grass in your fields for your cattle, so you can eat your fill. ¹⁶ But take care! Don't be misled,² to turn and serve other gods and worship them.</p>	<p>וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת-יְיָ אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם וְנָתַתִּי מִטֶּר-אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי דֶגְנְךָ וְתִירֶשֶׁךָ וַיִּצְהָרְךָ. וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לְבִהֶמְתְּךָ וְאָכַלְתָּ וּשְׂבַעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן-יִפְתֶּה לְבַבְכֶם וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם.</p>	<p>Vehayah im shemo'ah tishme'u el mitzvotai asher anochi metzaveh etchem hayom, le'ahavah et Adonai Eloheichem ule'ovdo, bechol levav'chem, uvechol nafshechem. Venatati metar artzechem be'ito, yoreh umalkosh, ve'asafta deganecha, vetirosh'cha, veyitz'harecha. Venatati esev besad'cha livhemtecha, ve'achalta vesava'ta. Hishamru lachem pen yifteh levavchem, vesartem va'avadtem elohim acherim, vehishtachavitem lahem.</p>
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¹ Deuteronomy 11:13-21, from the same talk as the previous paragraph.

² “Don’t be misled” is lit. “Lest your heart (the thinking part) be misled.”

¹⁷ Then God will be angry at you
and close up the heavens;
no rain will fall,
and the earth will not yield
its produce,
and you will soon perish
from the good land
which God gives you.

¹⁸ Set these words
on your heart and soul,
tie them as a sign
on your hand,
and place them on your forehead
between your eyes.

¹⁹ Teach them to your children,
talking about them when you sit
at home, when you walk down
the street, when you go to bed
and when you get up.

²⁰ Write them on your doorposts
and on your gates.

²¹ So that you and your children may
live a long time,¹
on the land
that God promised
to your parents, to give them,
—as many days as the sky
is above the land!

וַחֲרָה אֶף-יְיָ בָּכֶם
וְעָצַר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מָטָר
וְהָאֲדָמָה לֹא תִתֵּן
אֶת-יְבוּלָהּ
וְאִבַּדְתֶּם מְהֵרָה
מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְיָ נָתַן לָכֶם.
וּשְׁמַתֶּם אֶת-דִּבְרֵי אֱלֹהִים
עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל-יְדֵיכֶם
וְהָיוּ לְטוֹטְפוֹת
בֵּין עֵינֵיכֶם.
וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם
לְדַבֵּר בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ.
לְמַעַן יִרְבוּ יְמֵיכֶם
וְיָמֵי בְנֵיכֶם
עַל הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יְיָ
לְאַבְרָהָם לֵאמֹר
כִּימֵי הַשָּׁמַיִם
עַל-הָאָרֶץ.
Vecharah af Adonai bachem,
ve'atzar et hashamayim,
velo yih'yeh matar,
veha'adamah lo titen
et yevulah,
va'avadtem meherah
me'al ha'aretz hatovah
asher Adonai noten lachem.
Vesamtem et devarai eileh
al levav'chem ve'al nafshechem,
ukeshartem otam le'ot
al yedchem,
vehayu letotafot
bein eineichem.
Velimadtem otam et beneichem,
ledaber bam
beshivtecha beveitecha
uvelechtech vadelech,
uvshochbecha uvekumecha.
Uchetavtam al mezuzot
beitecha, uvish'arecha.
Lema'an yirbu yemeichem
vimei veneichem
al ha'adamah
asher nishbah Adonai
la'avotechem, latet lahem,
kimei hashamayim
al ha'aretz.

¹ “So that your days may be many, and your children’s days...”

Shema (Third Paragraph)¹

Num. 15:37 God spoke to Moses

and said:

³⁸ “Talk to the children of Israel,

and tell them

they should make fringes

on the corners of their garments

as long as their people last.

On the corner fringe, they should

put a blue thread.

³⁹ That will be your fringe.

You'll look at it

and remember all of God's

commands, and you'll do them,

and you won't follow your heart

and your eyes—

you are straying after them!

⁴⁰ So that you'll remember

and perform all my commands

and be holy to your God.

⁴¹ I am Adonai, your God,

who brought you

from Egypt,

to be your God.

וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה

לֵאמֹר

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל

וְאָמַרְתָּ אֲלֵיהֶם

וַעֲשׂוּ לָהֶם תְּצִיט

עַל-כַּנְפֵי בְּגָדֵיהֶם

לְדֹרֹתָם

וְנָתַנוּ עַל-צִיצִית הַכֶּנֶף

פֶּתִיל תְּכֵלֶת

וְהָיָה לָכֶם לְצִיצִית

וּרְאִיתֶם אוֹתוֹ

וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְיָ

וַעֲשִׂיתֶם אוֹתָם

וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם

וְאַחֲרַי עֵינֵיכֶם

אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם

לְמַעַן תִּזְכְּרוּ

וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי

וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.

אֲנִי יְיָ אֱלֹהֵיכֶם

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם

מֵאֶרֶץ מִצְרַיִם

לִהְיוֹת לָכֶם לֵאלֹהִים.

Vayomer Adonai el Moshe

lemor:

“Daber el benei Yisra’el

ve’amarta aleihem,

ve’asu lahem tzitzit

al kanfei vigdeihem

ledorotam.

Venatnu al tzitzit hakanaf

petil techelet.

Vehayah lachem letzitzit

ur’item oto,

uzechartem et kol mitzvot Adonai,

va’asitem otam,

velo taturu acharei levav’chem

ve’acharei eineichem

asher atem zonim achareihem;

lema’an tizkeru,

va’asitem et kol mitzvotai,

viheyitem kedoshim l’Eloheichem.

Ani Adonai Eloheichem,

asher hotzeti etchem

me’eretz Mitzrayim

liheyot lachem l’Elohim.

¹ The third paragraph is from Numbers 15:37-41. The word “tzitzit” occurs three times in this paragraph. By tradition, the tzitzit remind us of 613 mitzvot. Tzitzit have eight strands and five knots, making 13. As for the 600, add the numerical value of the Hebrew letters in tzitzit (you have to spell it a little strangely: צִיצִית).

Tradition holds that “techelet” was blue, dyed with the secretion of a creature that we can no longer identify; however, some believe they can now make the blue thread by the original method.

The first paragraph of Shema affirms the existence and unity of God; the second paragraph affirms that God is just and cares; the third teaches us to strive for holiness through performing the mitzvot.

⁴² I am

Adonai your God.”

It’s true.¹

אֲנִי

Ani

יְיָ אֱלֹהֵיכֶם.

Adonai Eloheichem.”

אֱמֶת

Emet.

.....*The leader says the last three words aloud, bringing the number of words in Shema to 248
The last word is not, strictly, part of Shema, but the first word of the next section.*

First Berachah After Shema²

All this is certain—it’s our faith

and it’s proven for us,

that this is Adonai our God,

and there is no other,

and we are Israel, God’s people.³

God rescues us from the hand of kings,⁴

our Sovereign, who redeems us

from the clutches of all tyrants;

God who claims damages

from our foes

and who pays back in full

all our mortal enemies;

אֱמֶת וְאֱמוּנָה כָּל זֹאת

וְקָיָם עֲלֵינוּ

כִּי הוּא יְיָ אֱלֹהֵינוּ

וְאֵין זולָתוֹ

וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ

הַפּוֹדֵינוּ מִיַּד מַלְכִּים

מַלְכֵנוּ הַגּוֹאֲלֵנוּ

מִכָּף כָּל הָעֲרִיצִים

הָאֵל הַנִּפְרָע לָנוּ

מִצָּרֵינוּ

וְהַמְשַׁלֵּם גְּמוּלָה

לְכָל אֹיְבֵי נַפְשֵׁנוּ

Emet ve’emunah kol zot

vekayam aleinu

ki Hu Adonai Eloheinu

ve’ein zulato

va’anachnu Yisra’el amo.

Hapodeinu miyad melachim

malkein, hago’aleinu

mikaf kol he’aritzim;

ha’El hanifrah lanu

mitzareinu

veham’shalem gemul

lechol oy’vei nafsheinu;

¹ The last word—אֱמֶת/emet/it’s true—is really part of the next paragraph, not part of Shema. Adding this word allows us to say as Jeremiah said (10:10): “Adonai Eloheichem emet/The Ruler your God is true.” Thus אֱמֶת/emet, which includes the first and final Hebrew letters, serves as a bridge between our affirmation of faith and the blessing that follows, which speaks of God’s protection.

² This is the first of two berachot that follow Shema. It develops the theme of redemption from Egypt that concludes Shema. In the responsive portions, we re-enact the drama of the Exodus.

³ “Emet” means true, “emunah” means faith or confidence—a noun, but most translations take it as an adjective: instead of “It’s our faith,” one might translate: “It’s what we rely on.” “Ein zulato” (there is no other, or there is nothing except Him) may mean that God has no rival, or perhaps that He is all existence.

⁴ The berachah continues. This section explains that our king saves us from other powers (both temporal and spiritual), leading up to the specific and notable case of Pharaoh.

“Who does great things—
too many to find out—
and miracles beyond counting”;¹
“Who sets our souls in life
and has not let our foot falter”;²
who leads us
to our enemies’ heights
and has raised our glory
over all who hate us;
who works miracles for us³
and revenge on Pharaoh,
signs and wonders
on the land of Ham’s children;
who strikes in anger
all the firstborn of Egypt,
and brings out God’s people Israel
from among them to eternal freedom;

הַעֲשֶׂה גְדֹלוֹת
עַד אֵין חֶקֶר
וְנִפְלְאוֹת עַד אֵין מִסְפָּר
הַשֵּׁם נַפְשֵׁנוּ בַחַיִּים
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ
הַמְדְּרִיכֵנוּ
עַל בָּמוֹת אוֹיְבֵינוּ
וַיָּרֶם קַרְנֵנוּ
עַל כָּל שׂוֹנְאֵינוּ
הַעֲשֶׂה לָנוּ נִסִּים
וְנִקְמָה בַּפָּרַעַה
אוֹתוֹת וּמוֹפְתִים
בְּאַדְמַת בְּנֵי חָם
הַמַּכָּה בְּעֶבְרָתוֹ
כָּל בְּכוֹרֵי מִצְרָיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל
מִתּוֹכָם לְחֵירוֹת עוֹלָם

“Ha’oseh gedolot
ad ein cheker
venifla’ot ad ein mispar”;
“Hasam nafsheinu bachayim,
velo natan lamot ragleinu”;
hamadricheinu
al bamot oy’veinu,
vayarem karneinu
al kol son’einu;
ha’oseh lanu nisim
unekamah beFar’oh,
otot umoftim
be’admat benei Cham;
hamakeh ve’evrato
kol bechorei Mitzrayim,
vayotzeh et amo Yisra’el
mitocham lecherut olam;

..... *The leader may begin here.*

who guides the children
between the parts of the Reed Sea
—their pursuers
and enemies
God sunk into the depths,
while those children saw God’s strength,
gave praise and thanks to God’s name.

הַמַּעֲבִיר בָּנָיו
בֵּין גִּזְרֵי יָם סוּף
אֶת רוֹדְפֵיהֶם
וְאֶת שׂוֹנְאֵיהֶם
בְּתִהוֹמוֹת טָבַע
וְרָאוּ בָנָיו גְּבוּרָתוֹ
שִׁבְחוּ וְהוֹדוּ לִשְׁמוֹ

hama’avir banav
bein gizrei Yam Suf,
et rodfeihem
ve’et son’eihim
bit’homot tiba,
ve’ra’u vanav gevurato,
shibchu vehodu lishmo.

¹ Job 9:10

² Psalms 66:9

³ We contrast our treatment with that of Pharaoh. The present tense implies that the historical moment is eternal, that God continues to save us and defeat our enemies every day—that God is (in a way) always bringing us from Egypt.

The leader begins

And they gladly accepted God's rule:

וּמַלְכוּתוֹ בִּרְצוֹן

Umalchuto veratzon

קִבְּלוּ עֲלֵיהֶם

kiblu aleihem:

Moses and the children of Israel

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל

Moshe uv'nei Yisra'el

answered You with song

לָךְ עָנוּ שִׁירָה

lecha anu shirah

in great joy,

בְּשִׂמְחָה רַבָּה

besimchah rabah,

and they all said:

וְאָמְרוּ כָּלֶם

ve'amru chulam:

We respond

"Who is like You among gods,¹ Adonai?

* מִי כַמֹּכָה בָּאֱלִים יְיָ

"Mi chamochah ba'elim Adonai?

Who is like You, sublime in holiness,

מִי כַמֹּכָה נֹאדָר בִּקְדֹשׁ

Mi kamocha ne'dar bakodesh

awesome in praise,

נוֹרָא תְהִילָת

norah tehilot,

working wonders?"²

עֹשֶׂה פֶּלֶא.

oseh feleh?"

The leader continues

Your children saw Your ruling power

מַלְכוּתְךָ רָאוּ בְּנֶיךָ

Malchutcha ra'u vanecha

splitting the sea in front of Moses.

בּוֹקַעַ יָם לִפְנֵי מֹשֶׁה.

boke'ah yam lifnei Moshe.

"This is my God,"³ they responded,

זֶה אֱלֹהֵי עָנוּ

"Zeh Eli," anu,

and they said:

וְאָמְרוּ

ve'amru:

We respond

"God will reign forever and ever."⁴

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

"Adonai yimloch le'olam va'ed."

The leader concludes the berachah

And it's said:

וְנֹאמַר

Vene'emar:

"For God has redeemed Jacob

כִּי פָדָה יְיָ אֶת יַעֲקֹב

"Ki fadah Adonai et Ya'akov

and saved him

וּגְאָלוֹ

uge'alo

from a hand too strong for him."⁵

מִיַּד חֹזֶק מִמֶּנּוּ.

miyad chazak mimenu."

Blessed are You, Adonai,

בָּרוּךְ אַתָּה יְיָ

Baruch Atah Adonai,

who saves Israel.

גֹּאֵל יִשְׂרָאֵל.

ga'al Yisra'el.

¹ The Hebrew word אֱלִים can mean vain deities.

² Exodus 15:11, from the Song of the Sea

³ Exodus 15:2

⁴ Exodus 15:18

⁵ Jeremiah 31:10

Second Berachah After Shema¹

In peace, O God, lay us in bed,	הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם	Hashkivenu Adonai Eloheinu l'shalom,
Wake us to life, O Sovereign.	וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ חַיִּים	veha'amidenu malkenu lechayim,
Your peaceful shelter o'er us spread,	וּפְרוֹשׁ עֲלֵינוּ	uferos aleinu
Guide us with good counseling.	סִכַּת שְׁלוֹמֶךָ	sukat shelomecha
	וְתִקְנֵנוּ בְּעֶצָה טוֹבָה	vetaknenu be'etza tovah
	מִלְּפָנֶיךָ	milfanecha
Save us for Your reputation,	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha
Shield us for our own salvation,	וְהִגֵּן בְּעַדֵּנוּ	vehagen ba'adenu
Spare us these miseries: the foe,	וְהָסֵר מֵעָלֵינוּ	vehaser me'aleinu
Pestilence, sword, famine and woe.	אוֹיֵב דֶּבֶר וְחָרֵב	oyev, dever vecherev
	וְרָעָב וְיָגוֹן	vera'av veyagon,
Keep Satan from our front and rear,	וְהָסֵר שָׁטָן מִלְּפָנֵינוּ	vehaser Satan milfanenu
Hide us in shadow of Your wing	וּמֵאַחֲרֵינוּ	ume'achareinu
O God, our guard and rescuer,	וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ	uvetzel kenafecha tastirenu
Gracious and kind, our Sovereign.	כִּי אֵל שׁוֹמְרֵנוּ	ki El shomrenu
	וּמַצִּילֵנוּ אַתָּה	umatzilenu Atah
	כִּי אֵל מֶלֶךְ	ki El melech
	חֲנוּן וְרַחוּם אַתָּה.	chanun verachum Atah.

¹ Satan, the adversary, acts like a prosecuting attorney in the book of Job, probing human failings. ArtScroll interprets the concept as “spiritual impediment.” “Wing” is really plural, “wings.”

And protect us as we leave
and return

in life and in peace
from now for ever,
and spread over us

Your sheltering peace.
Blessed are You, Adonai,
who spreads the shelter of peace
over us
and all Your people Israel
and over Jerusalem.

וְשִׁמּוֹר צִאתָנוּ *
וּבּוֹאָנוּ

לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם
וּפְרוֹשׁ עָלֵינוּ

סִכַּת שְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יְיָ
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
עָלֵינוּ

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם.

Ushemor tzeteinu
uvo'einu
lechayim uleshalom
me'ata ve'ad olam
uferos aleinu
sukat shelomecha
Baruch Atah Adonai
haporeis sukat shalom
aleinu
ve'al kol amo Yisra'el
ve'al Yerushalayim.

..... The leader repeats the conclusion aloud
This concludes the second berachah after the Shema.

This Day in Torah

וְשִׁמּוֹר

..... We stand to recite what the Torah says about this day.....
We remain standing for Kaddish, until after the Amidah.

And the children of Israel will
observe Shabbat, making Shabbat
for all their generations, an
agreement forever.
Between me and the children of
Israel, it's a sign forever
that in six days God made
heaven and earth,
and on the seventh day God rested
and was refreshed.¹

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל
אֶת הַשַּׁבָּת
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֵשׁ.

Veshamru venei Yisra'el
et haShabbat
la'asot et haShabbat
ledorotam, berit olam.
Beini uvein benei Yisra'el
ot hi le'olam
ki sheshet yamim asah Adonai
et hashamayim ve'et ha'aretz
uvayom hashevi'i shavat
vayinafash.

..... On Festivals, add.....
And Moses announced
God's festivals
to the community of Israel.²

וַיְדַבֵּר מֹשֶׁה
אֶת-מִעַדֵי יְיָ
אֶל בְּנֵי יִשְׂרָאֵל.

Vayedaber Moshe
et mo'adei Adonai
el benei Yisra'el.

¹ Exodus 31:16-17: the passage on observing Shabbat follows the news that Bezalel has been called to supervise construction of the Tabernacle; the Tabernacle work is not to be done on Shabbat.

² Leviticus 23:44

Leader's Half Kaddish¹

חֲצִי קַדִּישׁ

..... The leader begins kaddish; the congregation responds "Amen"

Let it be great, let it be holy,

God's great name—(Amen)

—in the world created

by divine will.

God will rule in sovereignty

in your lifetime and in your days

and in the lifetime of all Israel,

quickly and soon.

Now you say, "Amen."

... We answer "Amen" and say the next section; the leader repeats our response and continues ...

May the great name be blessed

forever and ever and ever.

..... Leader continues; we respond "berich Hu"

Blessed and praised

and glorified and exalted

and elevated and honored

and raised and hailed

be the holy name,

blessed may it be—

—above all

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (אָמֵן).

בְּעֻלְמָא דִּי בְּרָא

כִּרְעוּתָהּ

וְיַמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי רֵכֶל בֵּית יִשְׂרָאֵל

בְּעֻלְמָא וּבְזְמַן קָרִיב

וְאָמְרוּ : אָמֵן.

Yitgadal veyitkadesh

shemei rabah—(Amen)

—be'almah di verah

chir'uteh.

Veyamlich malchuteh,

bechayeichon uv'yomeichon

uvechayeey dechol bet Yisra'el

ba'agalah uvizman kariv.

Ve'imru, "Amen."

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֻלָּם וּלְעֻלְמֵי עֲלְמַיָּא.

Yehei shemei rabah mevarach

le'alam ul'almei almayah.

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְּקוּדְשָׁא

בְּרִיךְ הוּא.

לְעֻלָּא מִן כָּל

Yitbarach veyishtabach

veyitpa'ar veyitromam

veyitnaseh veyit'hadar

veyit'aleh veyit'halal

shemei dekudshah,

berich Hu.

Le'elah min kol

..... Between Rosh Hashanah and Yom Kippur, use this instead of the line above

far above all²

לְעֻלָּא לְעֻלָּא מִכָּל

Le'elah le'elah mikol

blessing and song,

praise and repentance

that are spoken in this world.

Now you say, "Amen."

בִּרְחָתָא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא

דְּאָמִירָן בְּעֻלְמָא

וְאָמְרוּ : אָמֵן.

birchatah veshiratah

tushbechatah venechematah,

da'amiran be'almah.

Ve'imru, "Amen."

¹ Kaddish declares our faith in God's sovereignty. It is mostly in Aramaic, not Hebrew. There are five Kaddish prayers; this one is for the leader, to separate parts of the service.

² The extra "le'elah" stresses God's exalted nature, an important theme for the High Holidays.

Amidah for Friday Night

..... We stand to recite the seven berachot of the Amidah (Standing Prayer) quietly
On festivals, the fourth (middle) berachah begins on page 114.

Sovereign, open my lips,	אֲדֹנָי שְׁפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will speak Your praise. ¹	וּפִי יַגִּיד תְּהִלָּתְךָ	ufi yagid tehilatecha.

1. Ancestors

אָבוֹת

.....Bend the knee at “Baruch”; straighten up at “Adonai”².....

Blessed are You,	בָּרוּךְ אַתָּה יי	Baruch Atah Adonai
our God and God of our parents,	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Eloheinu vElohei avoteinu,
God of Abraham,	אֱלֹהֵי אַבְרָהָם	Elohei Avraham,
God of Isaac,	אֱלֹהֵי יִצְחָק	Elohei Yitzchak,
and God of Jacob,	וְאֱלֹהֵי יַעֲקֹב	vElohei Ya'akov,
God great, powerful, and awesome,	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	ha'El hagadol hagibor vehanorah
God on high;	אֵל עֲלִיוֹן	El elyon,
Good acts of kindness You repay,	גּוֹמֵל חֲסָדִים טוֹבִים	gomeil chasadim tovim
For everything is in Your power;	וְקוֹנֵה הַכֹּל	vekonei hakol,
Our parents' kind deeds You recall,	וְזוֹכֵר חֲסָדֵי אָבוֹת	vezocher chasdei avot,
You bring a savior <i>in due hour</i> ,	וּמְבִיא גּוֹאֵל	umevi go'el
For their remote posterity, ³	לְבָנֵי בְנֵיהֶם	livnei veneihem,
To show Your love and honesty. ⁴	לְמַעַן שְׁמוֹ בְּאַהֲבָה.	lema'an shemo be'ahavah.

¹ Psalms 51:17, included when we recite the Amidah quietly.

² This is the first of four times we bow in the Amidah: at the beginning and end of the first blessing and the last blessing but one (the “Thank You” blessing).

³ “For their children’s children.”

⁴ “Who rewards good, kind deeds and who owns everything, and who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of His name (i.e., to maintain His reputation—hence, to prove His honesty), with love.”

..... On the Shabbat before Yom Kippur.....

Remember us for life,	זְכְּרֵנוּ לְחַיִּים	Zochreinu lechayim,
Monarch who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים	vechotveinu besefer hachayim
for Your own sake, ¹ God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים.	lema'ancha, Elohim chayim.

..... Bow at ☆ “Baruch,” straighten up at ☆ “Adonai”.....

Sovereign, helper, savior, shield.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן.	Melech ozer umoshi'a umagen.
Blessed are You, Adonai,	בָּרוּךְ אַתָּה ☆ יי	Baruch Atah Adonai,
The shield of Abraham.	מָגֵן אַבְרָהָם.	magen Avraham.

2. Might

גְּבוּרוֹת

You are mighty forever, Sovereign,	אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
You bring life to the dead ²	מְחַיֶּה מֵתִים אַתָּה	mechayei metim Atah
strong in salvation.	רַב לְהוֹשִׁיעַ.	rav lehoshi'ah.

.....From Shemini Atzeret to Pesach, we pray for Israel's winter rains.....

Who makes the wind blow	מְשִׁיב הָרוּחַ	Mashiv haru'ach
and the rain fall.	וּמוֹרִיד הַגֶּשֶׁם.	umorid hagashem.

You feed the living	מְכַלְכֵּל חַיִּים	Mechalkel chayim
with Your grace,	בְּחֶסֶד	bechesed,
Revive the dead	מְחַיֶּה מֵתִים	mechayeh metim
with kind embrace, ³	בְּרַחֲמִים רַבִּים	berachamim rabim.
Support the fallen,	סוֹמֵךְ נוֹפְלִים	Somech noflim
heal the sick,	וְרוֹפֵא חוֹלִים	verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill Your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישְׁנֵי עָפָר.	lishnei afar.

¹ Because God takes delight in life (and in our choosing the path that sustains life), writing us in the Book of Life is to God's benefit.

² Does this mean God will revive dead people? Does it mean God brings life where there is no life—for example, making flowers spring from a rotted log? Both?

³ “Kind embrace” is literally “abundant mercies.”

Who is like You, who can appear
Like You, Sovereign of power?
Monarch, both death and life You bring;
You make salvation flower.

מִי כַמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ
מֶלֶךְ מֵמִית וּמַחְיֶה
וּמַצְמִיחַ יִשְׁשׁוּ'אֵה.

Mi chamocha ba'al gevurot,
umi domeh lach,
melech memit um'chayeh
umatzmi'ach yeshu'ah.

..... On Shabbat before Yom Kippur
Who is like You, Source of Mercy,
thinking of Your creatures
to grant them life, in mercy.

מִי כַמוֹךָ אַב הַרְחָמִים
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

Mi chamocha, Av harachamim
zocher yetzurav
lechayim berachamim.

To bring the dead to life, O You
Are firm, reliable, and true.
Blessed are You, Adonai
who revives the dead.¹

וְנֶאֱמַן אַתָּה
לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מַחְיֶה הַמֵּתִים.

Vene'eman Atah
lehachayot metim.
Baruch Atah Adonai,
mechayeh hametim.

3. Sanctification

קְדוּשַׁת הַשֵּׁם

You are holy, Your name is holy
and every day the holy ones
praise You, (selah)!
Blessed are You,
the holy God.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקְדוֹשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֵלָה.
בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

Atah kadosh veshimcha kadosh,
ukedoshim bechol yom
yehalelucha, selah.
Baruch Atah Adonai,
haEl hakadosh.

..... Between Rosh Hashanah and Yom Kippur, say the next line instead of the line above
the holy Monarch.²

הַמֶּלֶךְ הַקָּדוֹשׁ.

hamelech hakadosh.

¹ We can take this spiritually, that God wakens the “dead” sinners to the life of faith, or that God grants an afterlife; or physically, that God will breathe life into dead bodies in Messianic times.

² From Rosh Hashanah to Yom Kippur, we stress the theme of God’s sovereignty.

4. Holiness of This Day

You sanctified
the seventh day
for Your name,
the end of making
heaven and earth;
and You blessed it above all other days
and made it more holy than all other times,
and so it's written in Your Torah:

"And heaven and earth were finished,
and all their hosts of *creatures*.
And God completed
on the seventh day
the work of creation,
and rested on the seventh day
from all the work of creation.
And God blessed
the seventh day
and made it holy,
for then God rested
from the whole project,
which God had created
to work on."¹

Sovereign God, our parents' God,
Find favor in our Sabbath rest.
Hallow us with Your commands,
That in Your Torah we may share.

קְדוּשַׁת הַיּוֹם

אַתָּה קִדַּשְׁתָּ
אֶת יוֹם הַשְּׁבִיעִי
לְשִׁמְךָ
תַּחֲלִית מַעֲשֵׂה
שָׁמַיִם וָאָרֶץ;
וּבֵרַכְתּוּ מִכֹּל הַיָּמִים
וְקִדַּשְׁתּוּ מִכֹּל הַזְּמָנִים
וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צָבָאָם.
וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי
מֵלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מֵלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיְבָרֶךְ אֱלֹהִים
אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אוֹתוֹ
כִּי בּוֹ שָׁבַת
מִכָּל מֵלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רְצֵה בְּמִנוּחָתֵנוּ
קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ

Atah kidashta
et yom hash'vi'i
lishmecha,
tachlit ma'aseh shamayim
va'aretz;
uverachto mikol hayamim,
vekidashto mikol hazmanim
vechen katuv beToratecha:

"Vayechulu hashamayim vecha'aretz
vechol tzeva'am.
vayechal Elohim
bayom hashvi'i
melachto asher asah,
vayishbot bayom hashvi'i
mikol melachto asher asah.
Vayevarech Elohim
et yom hashvi'i
vayekadesh oto,
ki vo shavat
mikol melachto
asher barah Elohim
la'asot."

¹ Genesis 2:1-3

Fill us from Your bounty fair,
In Your salvation give us cheer;
Cleanse our hearts
to serve You right
And Sovereign God, give to our care
Willing in love the Sabbath dear,
This holy day with true delight.
Let Israel rest now, who proclaim
The sanctity of Your great name.
Blessed are You, Adonai,
who makes Shabbat holy.¹

שְׂבַעֲנוּ מִטוּבְךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן
שַׁבָּת קֹדֶשׁ
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְיָ
מִקְדֵּשׁ הַשַּׁבָּת.

Sab'einu mituvecha,
vesamcheinu bishu'atecha,
vetaher libeinu
le'ovdecha be'emet.
Vehanchilenu Adonai Eloheinu
be'ahavah uv'ratzon
Shabbat kodshecha.
Veyanuchu vah Yisra'el
mekadshai shemecha.
Baruch Atah Adonai,
mekadesh haShabbat.

5. Temple Service

Sovereign God, take delight
in Your people Israel
and in their prayer,
and restore the *Temple* service
to the sanctuary of Your house,
and accept their prayer
with love and delight,
and may the worship of Your people
Israel be forever to Your liking.²

עֲבוּדָה
רִצָּה יְיָ אֱלֹהֵינוּ
בְּעַמֶּךָ יִשְׂרָאֵל
וּבִתְפִלָּתָם
וְהָשִׁיב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתְךָ
וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

Retze Adonai Eloheinu
be'amcha Yisra'el
uvitfilatam,
vehashev et ha'avodah
lidvir betecha,
utefilatam be'ahavah
tekabel beratzon,
utehi leratzon tamid
avodat Yisra'el amecha.

¹ “God and God of our ancestors, enjoy our rest. Make us holy with Your commandments, and grant our portion in your Torah. Satisfy us from Your goodness, and make us rejoice in Your salvation, and cleanse our hearts for Your service in truth. And let us inherit, Sovereign God, with love and delight Your holy Shabbat. And Israel will rest on it, they who make Your name holy. Blessed are You, who makes Shabbat holy.”

² Which kind of worship is preferred—temple sacrifices, or prayer? This paragraph allows both views.

For Rosh Chodesh (New Moon) and Middle Days of Festivals

Our God and God of our ancestors,
may there rise, approach and arrive,
be seen, favored, and heard,
noticed and remembered—
thoughts and memories of us,
and of our ancestors,
of the Messiah
(Your servant David's descendant),
of Jerusalem
Your holy city,
and of all Your people
the descendants of Israel
before You,
for deliverance, good,
grace, kindness, mercy,
life and peace,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ
וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקֹד וַיִּזְכֹּר
זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ
וּזְכוֹרֹן אֲבוֹתֵינוּ
וּזְכוֹרֹן מָשִׁיחַ
בֶּן דָּוִד עַבְדְּךָ
וּזְכוֹרֹן יְרוּשָׁלַיִם
עִיר קֹדְשְׁךָ
וּזְכוֹרֹן כָּל-עַמֶּךָ
בֵּית יִשְׂרָאֵל
לְפָנֶיךָ
לְפִלִּיטָה לְטוֹבָה
לַחַן וּלְחֶסֶד וּלְרַחֲמִים
לַחַיִּים וּלְשָׁלוֹם

Eloheinu vElohei avoteinu,
ya'aleh veyavo veyagi'a
veyera'eh veyeratzeh veyishama
veyipaked veyizacher
zichronenu ufikdonenu,
vezichron avoteinu,
vezichron Mashiach
ben David avdecha,
vezichron Yerushalayim
ir kodshecha,
vezichron kol amcha
bet Yisra'el
lefanecha
lifleta letova
lechen ul'chesed ul'rachamim
lechayim ul'shalom,

..... *For Rosh Chodesh (new moon)*
on this beginning of the month. בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה. beyom rosh hachodesh hazeh.

..... *For Pesach*
on this festival of matza. בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. beyom chag hamatzot hazeh.

..... *For Sukkot*
on this festival of huts. בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה. beyom chag hasukkot hazeh.

..... Continue here.....

Remember us today for good,
Sovereign God;
and think of us for blessing;
and save us for life.
And as for salvation and mercy—
take pity on us, be gracious to us,
have mercy on us, and save us;
for our eyes are on You,
because You are God, a monarch
both gracious and compassionate.

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ
בוֹ לְטוֹבָה
וּפְקֻדֵנוּ בוֹ לְבִרְכָּה
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים
חֹסֶם וְחֻנֵּנוּ
וְרַחֵם אֵלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ
כִּי אֵל מֶלֶךְ
חֲנוּן וְרַחוּם אַתָּה.

Zochrenu Adonai Eloheinu
bo letovah;
ufokdenu vo livracha;
vehoshi'enu vo lechayim.
Uvidvar yeshuah verachamim
chus vechonenu
verachem aleinu vehoshi'enu,
ki elecha enenu,
ki El melech
chanun verachum Atah.

And may our eyes witness
Your return to Zion, in mercy.
Blessed are You, Sovereign;
You return Your presence to Zion.

וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Vetechezena enenu
beshuvcha leTziyon berachamim.
Baruch Atah Adonai,
hamachazir shechinato leTziyon.

6. We Give Thanks

הוֹדָאָה

.....Bow at ☆ “Modim”; straighten up at ☆ “Adonai”

We thank You, Sovereign God, for You
Guided our parents in the past
And You will lead our children too—
Our God as long as time will last.
Our lives are fleeting; You're the rock
On which we can rely,
Protecting our salvation
Into eternity.

☆ מוֹדִים אֲנַחְנוּ לָךְ
שְׁאֵתָה הוּא ☆ יְיָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ
מָגֵן יִשְׁעֵנוּ
אַתָּה הוּא
לְדוֹר וָדוֹר.

Modim anachnu lach
sha'Atah Hu Adonai
Eloheinu vElohei avoteinu
le'olam va'ed.
Tzur chayenu,
magen yish'enu,
Atah Hu
ledor vador.

We'll thank You
and declare Your praise
For our lives,
which in Your hand You hold;
Our souls,
which in Your care are told;
Your miracles,
with us every day,
Your wonders
and abundant boons
That are with us
evening, morn, and noon.
Your mercies never end; the One
All good and merciful and blessed,
Whose kindnesses are never done.
In You our hopes forever rest.

נוֹדֶה לָךְ	Nodeh lecha
וְנִסְפֵּר תְּהִלָּתְךָ	unesaper tehilatecha
עַל חַיֵּינוּ	al chayenu
הַמְּסוּרִים בְּיָדְךָ	ham'surim beyadecha,
וְעַל נִשְׁמוֹתֵינוּ	ve'al nishmoteinu
הַפְּקוּדוֹת לָךְ	hapekudot lach,
וְעַל נִסְיֶיךָ	ve'al nisecha
שֶׁבְּכָל-יוֹם עִמָּנוּ	shebechol yom imanu,
וְעַל נִפְלְאוֹתֶיךָ	ve'al nifle'otecha
וְטוֹבוֹתֶיךָ	vetovotecha
שֶׁבְּכָל עֵת	shebechol et,
עֶרֶב וּבֹקֶר וְצֹהָרִים.	erev vavoker vetzohorayim.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
וְהַמְּרַחֵם	vehamrachem
כִּי לֹא תָמוּ חַסְדֶּיךָ	ki lo tamu chasadecha,
מֵעוֹלָם קִיְּנוּ לָךְ.	me'olam kivinu lach.

..... On Chanukah, add this.....

On Chanukah¹

For the wonders,
the deliverance,
the heroic acts,
the rescues,
the miracles,
the comforts
and the wars
You waged for our ancestors
in those days, at this time:

לְחֻנְכָּה	
עַל הַנִּסִּים	Al hanisim
וְעַל הַפְּרָקָן	ve'al hapurkan
וְעַל הַגְּבוּרוֹת	ve'al hagvurot
וְעַל הַתְּשׁוּעוֹת	ve'al hatshu'ot
וְעַל הַנִּפְלְאוֹת	ve'al hanifla'ot
וְעַל הַנְּחֻמוֹת	ve'al hanechamot
וְעַל הַמִּלְחָמוֹת	ve'al hamilchamot
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ	she'asita la'avoteinu
בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה	bayamim hahem bazman hazeh:

¹ On Chanukah we add this section, which stresses God's intervention to save our people in those times. On Purim and Yom Ha'atzma'ut (Israel's Independence Day), we add similar passages; these passages are not in this siddur because Purim and Yom Ha'atzma'ut do not fall on a Friday.

In the time of Mattathias, Yochanan's son, the Hasmonean high priest, and his sons, when the evil Greek empire rose against Your people Israel to make them forget Your Torah and stray from the statutes of Your will;

and You in Your many mercies stood up for them in their time of trouble—You pleaded their cause, You judged their claim, You avenged their wrong;

You handed over the strong to the weak, the many to the few, the impure to the pure, and the evil to the righteous and the wicked to those who work hard in Your Torah.

And for Yourself You made a great and holy name in Your world, and for Your people Israel You made a great victory and deliverance—like today.

בִּימֵי מַתְתִּיָּהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל חֲשֹׁמוֹנִי וּבָנָיו
בְּשַׁעֲמַדָּה
מַלְכוּת יָוָן הַרְשָׁא
עַל עַמְּךָ יִשְׂרָאֵל
לְהַשְׁכִּיחַ תּוֹרָתְךָ
וּלְהַעֲבִירם
מִחֻקֵּי רְצוֹנְךָ

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם
רַבְתָּ אֶת רִיבָם
דָּנַתָּ אֶת דִּינָם
נָקַמְתָּ אֶת נַקְמָתָם

מִסַּרְתָּ גִבּוֹרִים
בְּיַד חֲלָשִׁים
וְרַבִּים בְּיַד מְעַטִּים
וְטָמְאִים בְּיַד טְהוֹרִים
וְרָשָׁעִים בְּיַד צַדִּיקִים
וְזֹדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ

וְלָךְ עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן
בְּהַיּוֹם הַזֶּה.

Bimei Mattityahu ben Yochanan
kohen gadol Chashmonai uvanav,
keshe'amdah
malchut Yavan harsha'ah
al amcha Yisra'el
lehashkicham Toratecha
uleha'aviram
mechukei retzonecha;

ve'Atah berachamecha harabim
amadta lahem be'et tzaratam
ravta et rivam
danta et dinam
nakamta et nikmatam;

masarta giborim
beyad chalashim
verabim beyad me'atim
uteme'im beyad tehorim
ur'sha'im beyad tzadikim
vezedim beyad oskei Toratecha.

Ulecha asita
shem gadol vekadosh
be'olamecha,
ule'amcha Yisra'el asita
teshu'ah gedolah ufurkan
kehayom hazeh.

And after this Your children came
to Your holy of holies,
cleared out Your temple,
purified Your holy place,
and lit lights
in Your holy courtyards,
and they set
these eight days of Chanukah
to thank and praise
Your great name.

וְאַחַר כֵּן בָּאוּ בְנֵיךָ
לְדָבִיר בֵּיתְךָ
וּפְנוּ אֶת הַיְכָלְךָ
וְטִהְרוּ אֶת מִקְדָּשְׁךָ
וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קֹדֶשְׁךָ
וְקָבְעוּ
שְׁמוֹנַת יָמֵי חֲנֻכַּה אֵלֶיךָ
לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְחָה הַגָּדוֹל.

Ve'achar ken ba'u vanecha
lidvir betecha,
ufinu et hechalecha,
vetiharu et mikdashecha,
vehidliku nerot
bechatzrot kodshecha,
vekav'u
shemonat yemei Chanukah elu,
lehodot ul'halel
leshimcha hagadol.

..... “Modim,” the sixth berachah, continues here

And for all these things may Your
name be blessed and exalted, O
our Sovereign, constantly, and for
ever.

וְעַל כֻּלָּם
יִתְבָּרַךְ וַיִּתְרוֹמַם
שִׁמְחָה מַלְכֵנוּ
תָּמִיד לְעוֹלָם וָעֶד.

Ve'al kulam
yitbarach veyitromam
shimcha malkenu
tamid le'olam va'ed.

..... On Shabbat before Yom Kippur

And write down for a good life all
the children of those with whom
You made Your agreement!

וְכָתוּב לְחַיִּים טוֹבִים
כָּל-בְּנֵי בְרִיתְךָ.

Uchetov lechayim tovim
kol benei veritecha.

And all the living will thank You
(selah), and they will hail Your
name in truth, the God who is our
salvation and our help (selah).

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה
וַיְהַלְלוּ אֶת שִׁמְחָה בְּאֵמֶת
הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ
סֵלָה.

Vechol hachayim yoducha selah,
vihalelu et shimcha be'emet,
ha'El yeshu'atenu ve'ezeratenu
selah.

..... Bow at ☆ “Baruch”; straighten up at ☆ “Adonai”

Blessed are You, Sovereign,
whose name is good, and to
whom thanks are due.

בָּרוּךְ אַתָּה ☆ יְיָ
הַטוֹב שִׁמְחָה
וְלֵךְ נָא לְהוֹדוֹת.

Baruch Atah Adonai,
hatov shimcha
ulecha na'eh lehodot.

7. Peace

Abundant peace
on Your people Israel
and on all *people* who live on Earth
bestow forever.
For You are the monarch,
sovereign of all peace.
And it's good in Your eyes
to bless Your people Israel
every time, and every hour,
with Your peace.

Blessed are You, Adonai,
who blesses the people Israel
with peace.

שְׁלוֹם

שְׁלוֹם רַב
עַל יִשְׂרָאֵל עַמָּךְ
וְעַל כָּל-יוֹשְׁבֵי תֵבֶל
תָּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל הַשְּׁלוֹם
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמָּךְ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה
בְּשִׁלּוּמֶךָ.
Shalom rav
al Yisra'el amcha
ve'al kol yoshvei tevel
tasim le'olam.
Ki Atah Hu melech
adon lechol hashalom.
Vetov be'enecha
levarach et amcha Yisra'el
bechol et uv'chol sha'ah
bishlomecha.

בָּרוּךְ אַתָּה יְיָ
הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשִׁלּוֹם.
Baruch Atah Adonai
hamvarech et amo Yisra'el
bashalom.

..... On the Shabbat before Yom Kippur say this instead of the previous three lines

In the Book of Life,
blessing and peace
and good livelihood, may we be
remembered and written down before
You—we and all Your people,
the descendants of Israel—
for the good life and for peace.
Blessed are You, Adonai
who makes peace.

בְּסֵפֶר חַיִּים
בְּרָכָה וְשְׁלוֹם
וּפִרְנָסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמָּךְ
בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בָּרוּךְ אַתָּה יְיָ
עוֹשֵׂה הַשְּׁלוֹם.
BeSefer Chayim
beracha veshalom
ufarnasa tova,
nizacher venikatev lefanecha,
anachnu vechol amcha
Bet Yisra'el
lechayim tovim uleshalom.
Baruch Atah Adonai,
oseh hashalom.

.....The Amidah ends here,.....
but we remain standing to express our own thanks and the longings of our heart, using the paragraphs which follow as a guide. The leader continues on page 85.

Personal Prayers

My God,
keep bad words from my tongue,
and lies from my lips.¹

Let me not try to answer those who
curse me, and let my spirit be as *still*
as dust to everyone.

Open my heart in Your law, and my
spirit will be busy, following Your
commandments. And all those who
plan bad things for me, quickly upset
their designs and spoil their plans.

Do it for the sake of Your name;
do it for the sake of Your right hand;
do it for the sake of Your holiness;
do it for the sake of Your law.

To save Your devoted followers,
let Your right hand rescue *us*,
and answer me!²

May what I say and what I think
be to Your liking,
oh God, my rock and my savior.³

The One who makes peace on high,
will make peace
for us and for all Israel.
Now You say, "Amen."

אֱלֹהֵי
נִצּוֹר לְשׁוֹנִי מֵרָע
וּשְׁפָתֵי מִדַּבֵּר מִרְמָה
וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם
וְנַפְשִׁי בְּעַפְּרָא לֹאֵל תִּהְיֶה.

פֶּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי
וְכָל הַחוֹשִׁימִים עָלַי רָעָה
מִהֵרָה הִפֵּר עֲצָתָם
וְקָלַקַּל מַחֲשַׁבְתָּם.
עֲשֵׂה לִמְעַן שְׁמֶךָ
עֲשֵׂה לִמְעַן יְמִינֶךָ
עֲשֵׂה לִמְעַן קְדוּשָׁתְךָ
עֲשֵׂה לִמְעַן תּוֹרָתְךָ.
לִמְעַן יַחֲלִצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינֶךָ
וְעֲנֵנִי.

יְהִיו לְרָצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ
יְיָ צוּרִי וְגֹאֲלִי.
עֲשֵׂה שְׁלוֹם בְּמִרְמֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמְרוּ אָמֵן.

Elohai,
netzor leshoni mera,
usefatai midaber mirmah.
Velimkalelai nafshi tidom,
venafshi ke'afar lakol tihyeh.

Petach libi beToratecha,
uvmitsvotecha tirdof nafshi.
Vechol hachoshvim alai ra'ah,
meherah hafer atzatham
vekalkel machashavtam.
Aseh lema'an shemecha,
aseh lema'an yeminecha,
aseh lema'an kedushatecha,
aseh lema'an Toratecha.
Lema'an yechaltzun yedidecha,
hoshi'ah yemincha,
va'aneni.

Yiheyu leratzon imrei fi
vehegyon libi lefanecha,
Adonai tzuri vego'ali.
Oseh shalom bimromav,
Hu ya'aseh shalom
aleinu ve'al kol Yisra'el,
ve'imru: "Amen."

¹ Compare Psalm 34:14: "Keep bad words from your tongue and lies from your lips."

² Psalms 60:7, 108:7 (Both psalms use the same verse).

³ Psalms 19:15: "Let my words match your will, my thoughts come to You, God my rock and redeemer."

Completion

"And heaven and earth were finished,
and all their hosts *of creatures*.
And God completed
on the seventh day
the work of creation,
and rested on the seventh day
from all the work of creation.
And God blessed
the seventh day
and made it holy,
for then God rested
from the whole project,
which God had created
to work on."¹

ויכלו

ויכלו השמים והארץ
וכל-צבאם.
ויכל אלהים
ביום השביעי
מלאכתו אשר עשה
וישבת ביום השביעי
מכל מלאכתו אשר עשה.
ויברך אלהים
את יום השביעי
ויקדש אותו
כי בו שבת
מכל מלאכתו
אשר ברא אלהים
לעשות.

"Vayechulu hashamayim vеха'aretz
vechol tzeva'am.
vayechal Elohim
bayom hashvi'i
melachto asher asah,
vayishbot bayom hashvi'i
mikol melachto asher asah.
Vayevarech Elohim
et yom hashvi'i
vayekadesh oto,
ki vo shavat
mikol melachto
asher barah Elohim
la'asot."

¹ Genesis 2:1-3

The Sevenfold Blessing¹ בְּרַכָּה מֵעֵין שִׁבְעַ

..... The leader says this		
Blessed are You, Sovereign God	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ	Baruch Atah Adonai Eloheinu
and God of our parents,	וְאֱלֹהֵי אֲבוֹתֵינוּ	vElohei avoteinu,
God of Abraham,	אֱלֹהֵי אַבְרָהָם	Elohei Avraham,
God of Isaac,	אֱלֹהֵי יִצְחָק	Elohei Yitzchak,
and God of Jacob,	וְאֱלֹהֵי יַעֲקֹב	vElohei Ya'akov,
the great, powerful,	הָאֵל הַגָּדוֹל	ha'El hagadol
and awesome God,	הַגִּבּוֹר וְהַנּוֹרָא	hagibor vehanorah
God on high;	אֵל עֲלִיוֹן	El elyon,
who owns heaven and earth.	קוֹנֵה שָׁמַיִם וָאָרֶץ.	koneh shamayim va'aretz.

² Shield of our parents, with Your word	מָגֵן אֲבוֹת בְּדִבְרֶךְ	Magen avot bidvaro
Reviving the dead, just as You said,	מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ	mechayeh metim bema'amaro,
The holy God without compare	הָאֵל הַקָּדוֹשׁ שֶׁאֵין כְּמוֹהוּ	ha'El hakadosh she'ein kamohu

..... Between Rosh Hashanah and Yom Kippur say this instead of the previous line

The holy monarch	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh
without compare,	שֶׁאֵין כְּמוֹהוּ	she'ein kamohu
Who rests the folk their toil to spare,	הַמְנִיחַ לַעֲמֹ	hameni'ach le'amo
On the holy Sabbath day,	בְּיוֹם שַׁבָּת קֹדֶשׁ	beyom Shabbat kodsho,
For then You chose to let them rest.	כִּי בָם רָצָה לְהַנִּיחַ לָהֶם	ki vam ratzah lehani'ach lahem
We shall serve You	לִפְנֵינוּ נַעֲבֹד	lefanav na'avod
in fear and dread,	בְּיִרְאָה וּפְחָד	beyir'ah vafachad
And thank Your name	וְנוֹדֶה לְשִׁמּוֹ	venodeh lishmo
for endless days;	בְּכָל יוֹם תָּמִיד	bechol yom tamid
In blessings fit, in fitting praise.	מֵעֵין הַבְּרָכוֹת.	me'ein habrachot.

¹ Only included when praying with a congregation, the Sevenfold Blessing summarizes the Amidah. The first section recalls the opening berachah of the Amidah.

² This passage recapitulates the seven blessings of the Amidah: shield of our ancestors; who revives the dead; the holy God; who grants rest to His people; we serve Him; we give thanks to His name; and master of peace.

God of thanks,
Sovereign of peace
Who sanctifies the Sabbath day
And makes the seventh day be blessed,
And in pure holiness gives rest,
To people sated with delight—
A memory of Creation's work.

אל ההודאות
אדון השלום
מקדש השבת
ומברך שביעי
ומניח בקדשה
לעם מדשני ענג
זכר למעשה בראשית.

El hahoda'ot,
adon hashalom
mekadesh haShabbat
umevarech shevi'i
umeni'ach bikdushah
le'am medushnei oneg,
zecher lema'asei vereshit.

The leader continues

Sovereign God, our parents' God,
Take pleasure in our Sabbath rest.
Hallow us with Your commands,
That in Your Torah we may share.
Fill us from Your bounty fair,
In Your salvation give us cheer;
Cleanse our hearts
to serve You right.
And Sovereign God, give to our care
Willing in love the Sabbath dear,
This holy day with true delight.
Let Israel rest now, who proclaim
The sanctity of Your great name.
Blessed are You, Adonai,
who makes Shabbat holy.¹

אלהינו ואלהי אבותינו
רצה במנוחתנו.
קדשנו במצותיך
ותן חלקנו בתורתך.
שבענו מטובך
ושמחנו בישועתך
וטהר לבנו
לעבודך באמת.
והנחילנו יי אלהינו
באהבה וברחמים
שבת קדשך
וינוחו בה ישראל
מקדשי שמהך.
ברוך אתה יי
מקדש השבת.

Eloheinu vElohei avoteinu,
retzei vimnuchateinu.
Kadsheinu bemitzvatecha,
veten chelkenu beToratecha.
Sab'einu mituvecha,
vesamcheinu bishu'atecha,
vetaher libenu
le'ovdecha be'emet.
Vehanchilenu Adonai Eloheinu
be'ahavah uv'ratzon
Shabbat kodshecha
Veyanuchu vah Yisra'el
mekadshei shemecha.
Baruch Atah Adonai,
mekadesh haShabbat.

¹ “God and God of our ancestors, enjoy our rest. Make us holy with Your commandments, and grant our portion in Your Torah. Satisfy us from Your goodness, and make us rejoice in Your salvation, and cleanse our hearts for Your service in truth. And let us inherit, Sovereign God, with love and delight Your holy Shabbat. And Israel will rest on it, they who make Your name holy. Blessed are You, who makes Shabbat holy.”

Full Kaddish¹

קדיש שלם

.....*Leader begins the kaddish; the congregation responds “Amen”*.....

Let it be great, let it be holy,

God’s great name—(Amen)

—in the world created

by divine will.

God will rule in sovereignty

in your lifetime and in your days

and in the lifetime of all Israel,

quickly and soon.

Now you say, “Amen.”

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (אָמֵן).

בְּעָלְמָא דִּי בְרָא

כִּרְעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי רַבְּל בֵּית יִשְׂרָאֵל

בְּעִגְלָא וּבְזִמָּן קָרִיב

וְאָמְרוּ : אָמֵן.

Yitgadal veyitkadesh

shemei rabah—(Amen)

—be’almah di verah

chir’uteh.

Veyamlich malchuteh,

bechayeichon uv’yomeichon

uvechayeey dechol bet Yisra’el

ba’agalah uvizman kariv.

Ve’imru, “Amen.”

.....*We answer “Amen” and say the next section with the leader*.....

May the great name be blessed

forever and ever and ever.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Yehei shemei rabah mevarach

le’alam ul’almei almayah.

.....*Leader continues, and we respond “berich Hu”*.....

Blessed and praised

and glorified and exalted

and elevated and honored

and raised and hailed

be the holy name,

blessed may it be—

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְּקוּדְשָׁא

בְּרִיךְ הוּא.

Yitbarach veyishtabach

veyitpa’ar veyitromam

veyitnaseh veyit’hadar

veyit’aleh veyit’halal

shemei dequdshah,

berich Hu.

¹ Kaddish declares our faith in God’s sovereignty. It is mostly in Aramaic, not Hebrew. There are five Kaddish prayers; this one is for the leader to lead at the conclusion of major sections in the service.

—above all

לְעֵלָא מִן כָּל

Le'elah min kol

.....Between Rosh Hashanah and Yom Kippur, use this instead of the line above.....

far above all¹

לְעֵלָא לְעֵלָא מִכּוֹל

Le'elah le'elah mikol

blessing and song,
praise and repentance
that are spoken in this world.
Now you say, "Amen."

בִּרְחַתָּא וְשִׁירָתָא
תּוֹשְׁבַחְתָּא וְנַחֲמָתָא
דְּאַמִּירָן בְּעֵלְמָא
וְאַמְרוּ : אָמֵן.

birchatah veshiratah
tushbechatah venechematah,
da'amiran be'almah.
Ve'imru, "Amen."

.....Leader continues, and we respond "Amen".....

Let them be accepted,
the prayers and pleas
of all the house of Israel,
before our parent in heaven.
Now you say, "Amen."

תִּתְקַבֵּל
צְלוֹתְהוֹן וּבְעוֹתְהוֹן
דְּכָל בֵּית יִשְׂרָאֵל
קִדָּם אָבוּהוֹן דִּי בִּשְׁמַיָּה
וְאַמְרוּ : אָמֵן.

Titkabel
tzelot'hon uva'ut'hon
dechol bet Yisra'el
kodam avuhon di vishmayah,
ve'imru, "Amen."

.....Leader continues, and we respond "Amen".....

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, "Amen."

יְהֵא שְׁלָמָא רַבָּא
מִן שְׁמַיָּא
וְחַיִּים
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאַמְרוּ : אָמֵן.

Yehei shelamah rabah
min shemayah,
vechayim,
aleinu ve'al kol Yisra'el,
ve'imru, "Amen."

.....Leader continues, and we respond "Amen".....

Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, "Amen."²

עֲשֵׂה שְׁלוֹם בְּמִרְמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאַמְרוּ : אָמֵן.

Oseh shalom bimromav
Hu ya'aseh shalom
aleinu ve'al kol Yisra'el,
ve'imru, "Amen."

¹ The extra "le'elah" stresses God's exalted nature, an important theme for the High Holidays. Changing "min kol" to one word, "mikol," preserves the number of words.

² Most of the Kaddish prayer is in Aramaic, but this part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community.

Concluding Prayers

Kiddush for Friday Night קידוש ליל שבת

..... The leader leads kiddush

Blessed are You, Sovereign God,
Who rules eternal space and time,
Creator of the grapevine's fruit,
From which we make this wine.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah Adonai
Eloheinu melech ha'olam
Boreh peri hagafen.

Blessed are You, Sovereign God,
Who rules eternal time and space;
You made us holy with Your rules
And gave us pride of place,
Your holy Sabbath granted us
In favor, love, and grace,
A memory of Creation's Work
*When void took form and face.*¹

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְרָצָה בָּנוּ
וְשַׁבָּת קֹדֶשׁ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ
זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית.

Baruch Atah Adonai
Eloheinu melech ha'olam
asher kidshanu bemitzvotav
veratzah vanu,
veShabbat kodsho
be'ahavah uvratzon hinchilanu
zikaron lema'aseh vereshit.

For Shabbat is the first of days
Which "Holy Day" are named,
Reminding us of long ago,
When we from Egypt came.

כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קֹדֶשׁ
זְכוֹר לִיציאת מצרים.

Ki Hu yom techilah
lemikra'ei kodesh
zecher litziyat Mitzrayim.

¹ In Hebrew, this paragraph is in the third person ("His holy Sabbath," etc.). The translation uses the second person partly to avoid masculine pronouns and partly to be consistent with the next paragraph, which is in the second person ("You chose us").

Because from all the peoples
 You chose us Your holy nation,
 And made our heritage this time,
 In loving approbation—
 Shabbat trims this special night,
 Your sacred time of pure delight—
 Blessed are You, God, for hallowing
 Our Shabbat celebration.¹

כִּי בָנוּ בְּחֶרֶת
 וְאוֹתָנוּ קִדְּשָׁתָּ
 מִכָּל-הָעַמִּים
 וְשַׁבַּת קִדְּשָׁתָּ
 בְּאַהֲבָה וּבְרָצוֹן
 הִנְחַלְתָּנוּ.
 בָּרוּךְ אַתָּה יְיָ
 מְקַדֵּשׁ הַשַּׁבָּת.

Ki vanu vacharta
 ve'otanu kidashta
 Mikol ha'amim,
 VeShabbat kodshecha
 be'ahava uv'ratzon
 hinchaltanu;
 Baruch Atah Adonai,
 mekadesh haShabbat.

.....The congregation responds "Amen".....

.....In the sukkah, add this berachah before drinking the wine.....

Blessed are You, Sovereign God,	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai
Who rules both time and space complete;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
You made us holy with Your laws,	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kidshanu bemitzvotav
Told us in booths to take a seat.	וְצִוָּנוּ לֵשֵׁב בַּסֻּכָּה.	vetzivanu leshev basukkah.

.....Now drink the wine (or grape juice).....

¹ “Because You chose us and hallowed us from all peoples and gave us Your holy Sabbath as an inheritance, blessed are You, God, who makes Shabbat holy.”

Kiddush for Festivals¹

Blessed are You, Sovereign God,
Who rules eternal space and time
Creator of the grapevine's fruit,
From which we make this wine.

..... You just said the blessing for wine, but don't drink yet!.....

Blessed are You, Sovereign God,
Who rules eternal time and space;
From all the nations of the world,
It's us You did select;
You raised us over those who speak
With foreign dialect.
The duties which You gave us
Do our holiness project.²

..... On Friday night, add the words in italics

With love, O God,
You set those times
When reverent bliss is all;
This Shabbat day, the day of rest, and
Feast days, days of joy like this...

קדוש ליום טוב

ברוך אתה יי
אלהינו מלך העולם
בורא פרי הגפן.
Baruch Atah Adonai
Eloheinu melech ha'olam
Boreh peri hagafen.

ברוך אתה יי
אלהינו מלך העולם
אשר בחר בנו
מכל-עם
ורוממנו מכל-לשון
וקדשנו במצותיו.
Baruch Atah Adonai
Eloheinu melech ha'olam
asher bachar banu
mikul am
verom'manu mikol lashon
vekidshanu bemitzvotav.

ותתן לנו יי אלהינו
באהבה
שבֹּתות למנוחה ו
מועדים לשמחה
חגים וזמנים לששון
את-יום
השבֹּת הזה ואת-יום...
Vatiten lanu Adonai Eloheinu,
be'ahava
Shabbatot limnucha u
mo'adim lesim'cha
chagim uz'manim lesason,
et yom
haShabbat hazeh ve'et yom...

..... We add lines for each festival. This is for Pesach

...The Matza Festival.

Today's a holy gathering,
The day we first were free;

חג המצות הזה
זמן חרותינו...
... chag hamatzot hazeh;
z'man cheruteinu...

¹ The festival kiddush adds lines for Friday and Saturday nights, as well as lines for each festival. On the first two nights of Pesach, we do not say kiddush in the synagogue; we assume everyone is invited to Seders where kiddush will be made.

² "Blessed are You, Adonai, our God, ruler of the world, who chose us from every people and raised us above every tongue and made us holy with His rules." "Every tongue" refers to language, so the rhyming translation is "those who speak with foreign dialect." In the rhyming translation, "the duties which You gave us" refer to the *mitzvot*, God's rules for the Jewish people; by observing these rules we show that we are *Am kadosh*, a holy people, so the rules "project" our holiness.

..... On Shavu'ot.....		
...Of weeks the festival, When You bestowed our guiding law On us who crossed the Sea...	חַג הַשָּׁבָעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתֵינוּ	...chag hashavu'ot hazeh z'man matan Torateinu...
..... On Sukkot		
...Of booths the festival, In joy and gaiety...	חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵנוּ	...chag hasukkot hazeh z'man simchateinu...
..... On Shemini Atzeret and Simchat Torah.....		
...The Eighth Day Festival, A holy day of gathering In joy and gaiety...	הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה זְמַן שִׂמְחָתֵנוּ	...hashmini, chag ha'atzeret hazeh, z'man simchateinu...
..... Continue on every festival; on Shabbat, add the words in italics		
...When coming out of Egypt is Our foremost memory. And it's Shabbat, the day of rest With which You kindly have us blessed. Because from all the peoples You chose us Your holy nation And made our heritage these times Of joy and celebration, (Shabbat trims this special night, A cherished time of pure delight)	בְּאַהֲבָה מִקְרָא-קֹדֶשׁ זֵכֶר לִיצִיַּאת מִצְרַיִם כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים וְשַׁבָּת וּמוֹעֲדֵי קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ.	...be'ahavah mikrah kodesh zecher litziyat Mitzrayim Ki vanu vacharta Ve'otanu kidashta Mikol ha'amim, VeShabbat umo'adei kodshecha be'ahava uv'ratzon Besimchah uv'sason hinchaltanu
Blessed are You, God, for hallowing Shabbat, our feast and nation.	בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת יִשְׂרָאֵל וְהַזְמָנִים.	Baruch Atah Adonai, mekadesh haShabbat ve Yisra'el vehazmanim.

..... On Saturday night, add havdalah to the Festival kiddush.....		
Let someone hold a lighted candle (with two or more wicks).		
Blessed are You, Sovereign God Who rules the universe entire; You are creator of this flickering light, The light of fire.	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ.	Baruch Atah Adonai Eloheinu melech ha'olam borei me'orei ha'esh.

Blessed are You, Sovereign God,
who rules the universe,
who distinguishes holy from secular,
darkness from light,
Israel from other peoples,
the seventh day
from the six days of creative activity.
You distinguished Shabbat's holiness
from the holiness of the festival,

and You made Shabbat
more holy than the six days
of creative activity.
You distinguished and hallowed
Your people Israel
through Your holiness.

Blessed are You, God, who separates
one holiness from another.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבְדִּיל בֵּין קֹדֶשׁ לְחֹל
בֵּין אֹר לְחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעַמִּים
בֵּין יוֹם הַשְּׁבִיעִי
לְשֶׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קִדְשַׁת שַׁבָּת
לְקִדְשַׁת יוֹם טוֹב
הַבְּדִלְתָּ
וְאֶת-יוֹם הַשְּׁבִיעִי
מִשֶּׁשֶׁת יְמֵי-הַמַּעֲשֶׂה
קִדְשָׁתָּ.
הַבְּדִלְתָּ וְקִדְשָׁתָּ
אֶת-עַמְּךָ יִשְׂרָאֵל
בְּקִדְשָׁתְךָ.
בָּרוּךְ אַתָּה יי הַמְבְדִּיל
בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Baruch Atah Adonai
Eloheinu melech ha'olam
hamavdil bein kodesh lechol
bein or lechoshech
bein Yisra'el la'amim
bein yom hashvi'i
lesheset yemei hama'aseh.
Bein kedushat Shabbat
likdushat yom tov
hivdalta
ve'et yom hashvi'i
misheshet yemei hama'aseh
kidashta.
Hivdalta vekidashta
et amcha Yisra'el
bikdushatecha.
Baruch Atah Adonai, hamavdil
bein kodesh lekodesh.

..... Add this berachah on every festival except the last two nights of Pesach

Blessed are You, Sovereign God,
Who rules eternal space and time;¹
You raised us and sustained us,
and You brought us to this time.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחֵינֵנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Baruch Atah Adonai
Eloheinu melech ha'olam
Shehecheyanu vekimanu
vehigi'anu lazman hazeh.

..... In the sukkah, add this

Blessed are You, Sovereign God,
Who rules both time and space complete;
You made us holy with Your laws,
Told us in booths to take a seat.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לֵשֶׁב בַּסֻּכָּה.

Baruch Atah Adonai
Eloheinu melech ha'olam
asher kidshanu bemitzvotav
vetzivanu leshev basukkah.

..... Now drink the wine (or grape juice)

¹ עולם has connotations of both space and time.

Aleynu¹

עלינו

The Sovereign of all

to praise we're bound

The Creative Force

with greatness to crown,

Who made us like no other race

On earth, nor set us

in their place.

Our fate—like theirs God made it not

But chose for us a different lot.

..... Bend the knee at “kor'im,” bow at “umishtachavim” and straighten up at “melech”.....

We bend the knee

and bow the head gratefully,

Before the Monarch

whom monarchs dread,

The holy, blessed One—

עלינו לשבח

לאדון הכל

לתת גדולה

ליוצר בראשית

שלא עשונו כגויי הארצות

ולא שמונו

כמשפחות האדמה

שלא שם חלקנו בהם

וגורלנו ככל-המונים.

ואנחנו כורעים

ומשתחוים ומודים

לפני מלך

מלכי המלכים

הקדוש ברוך הוא

Aleinu leshabe'ach

la'adon hakol,

Latet gedulah

leyotzer bereshit,

Shelo asanu kegoyei ha'aratzot

Velo samanu

k'mishpechot ha'adamah,

Shelo sam chelkenu bahem

Vegoralenu kechol hamonam.

Va'anachnu kor'im

umishtachavim umodim

Lifnei melech

malchei hamlachim,

Hakadosh baruch Hu;

¹ Aleynu is revered for its antiquity, its universal theme, and its position in Jewish history.

Some traditions attribute this prayer to Joshua, perhaps because it speaks of Israel's mission in the world; others trace its origin to the period of the second Temple, and still others say its author was the third-century Babylonian teacher Rav.

Aleynu speaks not only of Israel's mission, but of our belief that Jewish values of truth and justice will one day fix the problems of our world and that all humanity will recognize the one God. While we do not proselytize members of other religions, we aspire for a day when all humans can together acknowledge the unity of creation and our creator. It is a vision of true peace.

Originally, Aleynu was part of the Rosh Hashanah musaf service, where it introduced the “Malchuyot” (Sovereignty) section. Later, it was added to the end of every service. This may have been in memory of the martyrs of Blois, who in 1171 went to their deaths with Aleynu on their lips. In addition to memorializing Jewish martyrs, this prayer is a testament to non-Jewish censorship of Jewish prayer. At one time, it included an extra line about idolators, “They worship vanity and pray to a god who will not save them” (see Isaiah 30:7, 45:20). The Inquisition's censors took exception to this line, which dropped out of printed siddurim in the 16th century and has been restored by some recent siddurim.

With its links to our ancient sages and tragic history, Aleynu's exalted theme of messianic hope for all humanity justifies its prominence in our liturgy.

**Who stretches out the heavens,
Supports the earth below;
Above, high in the sky,
The Presence does bestow;
Whose power dwells
In heights where none can go.**

This is our God,
There is no more;
Our Sovereign is truth,
Beyond whom is naught.
It's written in our Law:
This day You must know
And take it to heart
That God is God
In heaven above
And on earth below;
Nothing else is.¹

So we hope in You,
Sovereign God,
soon to see
Your splendid power,
to make idols pass from the earth
and destroy false gods,
to repair the world²
in the Almighty's rule.
And all people
will call on Your name,
to turn to You
all the wicked on earth.

שְׁהוּ נֹטֶה שָׁמַיִם
וַיּוֹסֵד אֶרֶץ
וּמוֹשָׁב יְקָרוֹ
בְּשָׁמַיִם מִמַּעַל
וּשְׁכִינַת עֻזוֹ
בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ
אֵין עוֹד
אֱמֶת מַלְכֵנוּ
אֶפֶס זֹלָתוֹ
כְּכַתוּב בְּתוֹרָתוֹ
וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל לִבָּהּ
כִּי יְיָ הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת
אֵין עוֹד.

Shehu noteh shamayim
Veyosed aretz,
Umoshav yekaro
Bashamayim mima'al,
Ushechinat uzo
Begovhei meromim.
Hu Eloheinu,
ein od;
emet malkenu,
efes zulato.
Kakatuv b'Torato:
veyada'ta hayom,
vahashevota el levavecha
ki Adonai, Hu ha'Elohim
bashamayim mima'al,
ve'al ha'aretz mitachat
ein od.

עַל כֵּן נִקְוֶה לָּךְ
יְיָ אֱלֹהֵינוּ
לִרְאוֹת מְהֵרָה
בְּתַפְאֶרֶת עֻזְךָ
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכָּרֶתוּן
לְתִקּוֹן עוֹלָם
בְּמַלְכוּת שְׁדֵי
וְכָל-בְּנֵי בָשָׂר
יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ
כָּל-רֹשְׁעֵי אֶרֶץ.

Al ken nekaveh lecha,
Adonai Eloheinu,
lir'ot meherah
betif'eret uzecha;
leha'avir gilulim min ha'aretz,
veha'elilim karot yikaretun,
letaken olam
bemalchut shadai,
vechol benei vasar
yikre'u vishmecha,
lehafnot elecha
kol rish'ei aretz.

¹ Deuteronomy 4:39

² Aleinu expresses our mission of “Tikkun Olam,” repairing the world through the mitzvot. God gave us a precious but imperfect world, and we can and should work to improve it. [CHG]

They'll see and know—
all earth dwellers—
that to You each knee must bend,
each tongue must swear.
Before You, Sovereign God,
they will kneel and fall down,
and to the glory of Your name
they will give honor.
And they will all accept
the yoke of Your rule,
that soon You may rule them
forever and ever.
For this is Your reign,
and forever and ever
You will rule in glory.
It's written in Your Law:
"God will govern forever and ever."¹

And it's said:
"And God will be monarch
over all the earth;
on that day will
God be One
and God's name be 'One.'"²

יִכִּירוּ וַיֵּדְעוּ
כָּל-יוֹשְׁבֵי תֵבֶל
כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ
תִּשְׁבַּע כָּל-לָשׁוֹן.
לִפְנֶיךָ יִי אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שִׁמְךָ
יִקָּר יִתְנוּ
וַיִּקְבְּלוּ כָלָם
אֶת-עַל מַלְכוּתֶךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד.
כִּי הַמַּלְחֻת שֶׁלָּךְ הִיא
וְלְעוֹלָמֵי עֵד
תִּמְלֹךְ בְּכָבוֹד
בְּכַתוּב בְּתוֹרָתֶךָ
יִי יִמְלֹךְ לְעוֹלָם וָעֶד.
Yakiru veyed'u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Eloheinu
yichre'u veyipolu,
velichvod shimcha
yekar yitenu,
vikablu chulam
et ol malchutecha,
vetimloch alehem mehera
le'olam va'ed.
Ki hamalchut shelcha hi,
ule'olmei ad
timloch bechavod.
Kakatuv betoratecha:
"Adonai yimloch le'olam va'ed."

* וְנֹאמַר
וְהָיָה יִי לְמֶלֶךְ
עַל כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה
יִי אֶחָד
וּשְׁמוֹ אֶחָד.
Vene'emar:
"Vehaya Adonai lemelech
al kol ha'aretz:
bayom hahu yih'yeh
Adonai Echad
ushemo Echad."

¹ Exodus 15:18

² Zechariah 14:9

.....Mourners and those observing yahrzeit rise to lead kaddish; we respond

Mourners' Kaddish¹

קריש יתום

..... Mourners begin the kaddish; the congregation responds "Amen"

Let it be great, let it be holy,
God's great name—(Amen)

יתגדל ויתקדש Yitgadal veyitkadesh
שמה רבא (אמן). shemei rabah—(Amen)

—in the world created
by divine will.
God will rule in sovereignty
in Your lifetime and in Your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

בעלמא די ברא —be'almah di verah
כרעותה chir'uteh.
וימליך מלכותה Veyamlich malchuteh
בחייו וביומיו bechayeichon uv'yomeichon
ובחיי דכל בית ישראל uvechayey dechol bet Yisra'el
בעגלא ובזמן קריב ba'agalah uvizman kariv.
ואמרו : אמן. Ve'imru, "Amen."

..... We answer "Amen" and say the next section; mourners repeat our response and continue.....

May the great name be blessed
forever and ever and ever.

יהא שמה רבא מברך Yehei shemei rabah mevarach
לעלם ולעלמי עלמיא. le'alam ul'almei almayah.

..... Mourners continue, and we respond "berich Hu"

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

יתברך וישתבח Yitbarach veyishtabach
ויתפאר ויתרומם veyitpa'ar veyitromam
ויתנשא ויתהדר veyitnaseh veyit'hadar
ויתעלה ויתהלל veyit'aleh veyit'halal
שמה דקודשא shemei dekudshah,
ברוך הוא. berich Hu.

¹ Kaddish declares our faith in God's sovereignty. It is mostly in Aramaic, not Hebrew. There are five Kaddish prayers; this one is for mourners to say in the 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

—above all

לְעֵלָא מִן כָּל Le'elah min kol

.....Between Rosh Hashanah and Yom Kippur, use this instead of the line above.....

far above all¹

לְעֵלָא לְעֵלָא מִכּוֹל Le'elah le'elah mikol

blessing and song,

בִּרְחָתָא וְשִׁירָתָא birchatah veshiratah

praise and repentance

תִּשְׁבַּחְתָּא וְנַחֲמָתָא tushbechatah venechematah,

that are spoken in this world.

דְּאִמְרִין בְּעֵלְמָא da'amiran be'almah.

Now you say, "Amen."

וְאִמְרוּ : אָמֵן. Ve'imru, "Amen."

.....Mourners continue, and we respond "Amen".....

May there be great peace

יְהֵא שְׁלָמָא רַבָּא Yehei shelamah rabah

from heaven

מִן שְׁמַיָּא min shemayah,

and life,

וְחַיִּים vechayim,

for us and all Israel.

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleinu ve'al kol Yisra'el,

Now you say, "Amen."

וְאִמְרוּ : אָמֵן. ve'imru, "Amen."

.....Mourners continue, and we respond "Amen".....

Making peace in heaven above

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי Oseh shalom bimromav

may God bring peace

הוּא יַעֲשֵׂה שְׁלוֹם Hu ya'aseh shalom

to us and to all Israel;

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleinu ve'al kol Yisra'el,

Now you say, "Amen."²

וְאִמְרוּ : אָמֵן. ve'imru, "Amen."

The origins and original function of the Kaddish are shrouded in mystery. Its kernel is clearly the Aramaic verse from the book of Daniel (2:20), "May His great name be blessed forever and ever," which has a Hebrew equivalent in Psalms 113:2. This phrase, which is reverently referred to throughout Talmudic literature, became the cornerstone for the various versions of the Kaddish, which originated in Palestine, and were developed further in Babylonia. The original use of Kaddish had no connection to mourning; this association is first mentioned explicitly only in the thirteenth century. By that time, the legend of Rabbi Akiva saving a man's soul from perdition by teaching his son to recite Kaddish in synagogue had spread. This is apparently the ultimate cause for the medieval practice instituting קדיש יתום, the Mourner's (literally, orphan's) Kaddish. (RDN)

¹ The extra "le'elah" stresses God's exalted nature, an important theme for the High Holidays. Changing "min kol" to one word, "mikol," preserves the number of words.

² Most of the Kaddish prayer is in Aramaic, but this part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community.

Counting the Omer¹

Here I am, ready and willing
to fulfill the positive commandment
of counting the Omer,
as the Torah says:

Lev. 23:15 "You are to count
from the day after the rest-day²—
from the day you brought
the Omer-offering that is waved.
Seven full weeks
there are to be.

23:16 Until the day after
the seventh week,
you are to count fifty days."³

Blessed are You, Adonai,
our God, eternal sovereign
who made us holy with Your rules
and told us about counting the Omer. **בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.**

Today is the ____ day of the Omer.
..... *From the seventh day of the Omer, we count the number of weeks and days.*.....
Today makes ____ days,
which is ____ week(s)
and ____ day(s) of the Omer.

סְפִירַת הָעֹמֶר

הִנֵּנִי מוֹכֵן וּמְזֻמָּן
לְקַיֵּם מִצְוַת עֲשֵׂה
שֶׁל סְפִירַת הָעֹמֶר
כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:
וּסְפַרְתֶּם לָכֶם
מִמּוֹחֹרַת הַשַּׁבָּת
מִיּוֹם הַבִּיאָכֶם
אֶת-עֹמֶר הַתְּנוּפָה
שִׁבְעַת שַׁבָּתוֹת תְּמִימוֹת
תִּהְיֶינָה.
עַד מִמּוֹחֹרַת
הַשַּׁבָּת הַשְּׁבִיעִית
תִּסְפְּרוּ חֲמִשִּׁים יוֹם.
Hineni muchan umezuman
lekayem mitzvat aseh
shel sefirat ha'omer,
kemo shekatuv baTorah:
"Usefartem lachem
mimochorat haShabbat,
miyom havi'achem
et omer hatenufah,
sheva Shabbatot temimot
tih'yenah.
Ad mimochorat
haShabbat hashevi'it
tisperu chamishim yom."

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.
Baruch Atah Adonai,
Eloheinu melech ha'olam,
asher kidshanu bemitzvotav
vetzivanu al sefirat ha'Omer.

הַיּוֹם יוֹם ____ לָעֹמֶר
הַיּוֹם ____ יוֹם
שֶׁהֵם ____ שָׁבוּעוֹת
ו ____ יָמִים לָעֹמֶר.
Hayom yom ____ la'Omer.
..... *From the seventh day of the Omer, we count the number of weeks and days.*.....
Hayom ____ yamim,
shehem ____ shavu'ot
u ____ yamim la'Omer.

¹ From Pesach to Shavu'ot, count the Omer. The counting uses a precise formula: after the first week, we number the days, but also the weeks and days (e.g. "Today is 20 days, which are two weeks and six days for the Omer").

² The "rest day" is the first day of Pesach.

³ The seven weeks of seven days symbolize more than the mere passage of time between Pesach and Shavu'ot. During this season, we seek to ascend from physical freedom to spiritual enlightenment. The counting of the Omer is an exercise in spiritual anticipation. Its goal is to focus the Jewish people on revelation not only as a historical event, but as an ongoing drama. (RDN)

..... Here are some examples

Day 7 (22 Nisan, the end of Pesach)

Today makes seven days,
which is one week of the Omer.

הַיּוֹם שִׁבְעָה יָמִים Hayom shiv'ah yamim,
שֶׁהֵם שָׁבוּעַ אֶחָד לַעֲמֹר. shehem shavu'a echad la'Omer.

Day 15 (30 Nisan, Rosh Chodesh)

Today makes 15 days,
which is two weeks
and one day of the Omer.

הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם Hayom chamishah asar yom,
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת shehem shnei shavu'ot
וְיוֹם אֶחָד לַעֲמֹר. veyom echad la'Omer.

Day 20 (5 Iyar, Israel's Independence Day)

Today makes 20 days,
which is two weeks
and six days of the Omer.

הַיּוֹם עֶשְׂרִים יוֹם Hayom esrim yom,
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת shehem shnei shavu'ot
וְשִׁשָּׁה יָמִים לַעֲמֹר. veshishah yamim la'Omer.

Day 29 (14 Iyar, Pesach Sheni)

Today makes 29 days,
which is four weeks
and one day of the Omer.

הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם Hayom tish'ah ve'esrim yom,
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת shehem arba'ah shavu'ot
וְיוֹם אֶחָד לַעֲמֹר. veyom echad la'Omer.

Psalm 27

..... We add this psalm from the beginning of Elul until Hoshana Rabba.....

1 A psalm of David:	לְדָוִד	LeDavid:
God lights my way and saves me from alarm.	יְיָ אֹרִי וַיִּשְׁעֵי מִמִּי אִירָא	Adonai ori veyish'i, mimi irah?
God is my life-force. Who can do me harm?	יְיָ מַעֲזוֹ חַיִּי מִמִּי אֶפְחָד	Adonai ma'oz chayay, mimi efchad?
2 When evil people came my flesh to eat, My irksome foes slipped, fell down at my feet. ¹	בִּקְרוֹב עָלִי מְרָעִים לֶאֱכֹל אֶת בְּשָׁרִי צָרִי וְאִיְבִי לִי הִמָּה כָּשְׁלוּ וַנִּפְּלוּ	Bikrov alay mere'im le'echol et besari tzarai ve'oy'vay li hemah kashlu venafalu.
3 Let armies camp! my heart will not take fright. Let war come; still I know that this is right.	אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לִבִּי אִם תִּקּוֹם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטָח	Im tachaneh alay machaneh lo yirah libi; im takum alay milchamah bezot ani vote'ach.
4 One thing I asked of God, for this I pray: To sit in God's own house living each day, To view God's grace, and in the Temple stay. ²	אֶחָת שְׁאֲלָתִי מֵאֵת יְיָ אוֹתָהּ אֶבְקֶשׁ שְׁבִתִּי בְּבֵית יְיָ כָּל יְמֵי חַיִּי לַחֲזוֹת בְּנוֹעָם יְיָ וּלְבַקֵּר בְּהִיכָלוֹ	Achat sha'alti me'et Adonai, otah avakesh: shivti bevet Adonai kol yemei chayay, lachazot beno'am Adonai ulevaker beheichalo.
5 For God will keep me safe in evil days, Perch me in secret tent on mountain raised.	כִּי יִצְפֶּנִּי בְּסֻכָּה בְּיוֹם רָעָה יִסְתִּירֵנִי בְּסֶתֶר אֹהֶלוֹ בְּצוּר יְרוּמָמֵנִי	Ki yitzpeneini besuko beyom ra'ah, yastireini beseter oholo betzur yeromemeni.

¹ “A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!”

² “If an army camps against me, my heart will not fear. If war rises against me, this is what I’ll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in His Temple.”

⁶ And now I'm high above
my enemies round;
I'll offer in that tent
my joyful sound.¹

With song to God my music
will resound.²

⁷ God, hear my cry,
and answer in Your grace.

⁸ My heart implored You, God,
"O seek my face"

As I seek Yours.

⁹ Don't turn away from me,
Don't send away Your servant angrily.³

You helped me;
don't spurn or abandon me.⁴

O God, You save me,
time and time again.

¹⁰ My parents left me,
God will take me in.⁵

וְעַתָּה יָרוּם רֹאשִׁי
עַל אוֹיְבַי סְבִיבוֹתַי
וְאֶזְבְּחָה בְּאֶהְלוֹ
זִבְחֵי תְרוּעָה
אֲשִׁירָה וְאֶזְמְרָה לַיהוָה
Ve'atah yarum roshi
al oy'vay sevivotay
ve'ezbechah ve'oholo
zivchei teru'ah;
ashirah va'azamrah l'Adonai.

שִׁמְעֵה יְיָ קוֹלִי אֶקְרָא
וְחַנּוּנִי וְעֲנֵנִי
לֵךְ אָמַר לִבִּי
בִקְשׁוּ פָנַי
Shema Adonai, koli ekrah;
vechoneini va'aneini.
Lecha amar libi,
"Bakshu fanai."

אֶת פָּנֶיךָ יְיָ אֲבַקֵּשׁ
אֶל תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי
אֶל תַּטְּ בְּאֵף אַבְדֶּחָה
Et panecha Adonai avakesh.
Al taster panecha mimeni,
al tat be'af avdecha.

עֲזַרְתִּי הָיִיתָ
אֶל תִּטְשֵׁנִי וְאֶל תֶּאֱזַעֲבֵנִי
Ezrati hayita:
al titsheini, ve'al ta'azveini.

אֱלֹהֵי יִשְׁעֵי
Elohei yish'i

כִּי אָבִי וְאִמִּי עֲזָבוּנִי
וְיְיָ יֹאסֶפֶנִּי
Ki avi ve'imi azavuni,
v'Adonai ya'asfeni.

¹ "Zivchei teru'ah," sacrifices of joyful shouting, may refer to voices raised in song during the sacrificial ritual.

² "For He'll hide me in His shelter on a bad day, He'll conceal me in the secrecy of His tent, He'll lift me up on a rock! And now my head is raised above my enemies all around, and I'll offer in His tent sacrifices of joyous shouting, I'll sing and make music to God."

³ "Listen, God; I'll call with my voice: take pity on me and answer me. My heart said to you, 'Seek my face.' Lord, I shall seek your face! Don't hide your face from me; don't turn your servant away in anger."

⁴ "You have been my help: Don't throw me off, don't abandon me."

⁵ "O Lord, *you are* my savior. Even if my father and mother abandoned me, God would take me in."

¹¹ Show me Your way, God,
set me on level ground
To stand against those
who can boss me around!¹

¹² Don't turn me over to my enemies,
False witnesses,
who breathe brutality.²

¹³ What had I been, had I not known
I'd spy
God's goodness here on earth
before I die?

¹⁴ Wait for God, wait and trust.
though God come late,
Be strong, take heart.
And wait for God, *just wait.*³

הוֹרֵנִי יְיָ דֶּרֶכְךָ
וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר
לִמְעַן
שְׁרָרִי

אֵל תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי
כִּי קָמוּ בִי
עֲדֵי שֶׁקֶר וַיִּפַּח חָמָס

לֹוֹלָא הָאֲמַנְתִּי
לִרְאוֹת בְּטוֹב יְיָ
בְּאֶרֶץ חַיִּים

* קוֹה אֵל יְיָ

חֲזָק וַיָּאֲמֵץ לִבִּי
וְקוֹה אֵל יְיָ

Horeini Adonai darkecha,
unecheni be'orach mishor
lema'an
shoreraï.
Al titneni benefesh tzaray,
ki kamu vi
edei sheker vifei'ach chamas.
Lulei he'emanti
lir'ot betuv Adonai
be'ereetz chayim.

Kavei el Adonai:

chazak vey'a'amez libecha:
vekavei el Adonai.

¹ "God, show me Your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!"

² "Don't turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence." "Shoreraï" means those who have power over me; they can ruin my day and put ups and downs in my daily path.

³ "If I had not trusted that I would see the goodness of the Lord in the land of the living [what would have become of me!]. Wait for the Lord: keep your heart strong and resolute, and wait for the Lord."

..... Mourners and those observing yahrzeit rise to lead kaddish; we respond

Mourners' Kaddish¹

קדיש יתום

..... Mourners begin the kaddish; the congregation responds "Amen"

Let it be great, let it be holy,
God's great name—(Amen)

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא (אָמֵן).
Yitgadal veyitkadash
shemei rabah—(Amen)

—in the world created
by divine will.
God will rule in sovereignty
in Your lifetime and in Your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

בְּעֶלְמָא דִּי בְרָא
כִּרְעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעָגָלָא וּבְזִמָּן קָרִיב
וְאָמְרוּ : אָמֵן.
—be'almah di verah
chir'uteh.
Veyamlich malchuteh
bechayeichon uv'yomeichon
uvechayey dechol bet Yisra'el
ba'agalah uvizman kariv.
Ve'imru, "Amen."

..... We answer "Amen" and say the next section; mourners repeat our response and continue

May the great name be blessed
forever and ever and ever.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא.
Yehei shemei rabah mevarach
le'alam ul'almei almayah.

..... Mourners continue, and we respond "berich Hu"

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקוּדְשָׁא
בְּרִיךְ הוּא.
Yitbarach veyishtabach
veyitpa'ar veyitromam
veyitnaseh veyit'hadar
veyit'aleh veyit'halal
shemei dekudshah,
berich Hu.

¹ Kaddish declares our faith in God's sovereignty. It is mostly in Aramaic, not Hebrew. There are five Kaddish prayers; this one is for mourners to say in the 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

—above all

לְעֵלָּא מִן כּוֹל Le'elah min kol

..... Between Rosh Hashanah and Yom Kippur, use this instead of the line above.....

far above all¹

לְעֵלָּא לְעֵלָּא מִכּוֹל Le'elah le'elah mikol

blessing and song,
praise and repentance
that are spoken in this world.
Now you say, "Amen."

בִּרְחָתָא וְשִׁירָתָא birchatah veshiratah
תּוּשְׁבַחְתָּא וְנַחֲמָתָא tushbechatah venechematah,
דְּאִמְרָן בְּעֵלְמָא da'amiran be'almah.
וְאָמְרוּ : אָמֵן. Ve'imru, "Amen."

..... Mourners continue, and we respond "Amen".....

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, "Amen."

יְהֵא שְׁלָמָא רַבָּא Yehei shelamah rabah
מִן שְׁמַיָּא min shemayah,
וְחַיִּים vechayim,
עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל aleinu ve'al kol Yisra'el,
וְאָמְרוּ : אָמֵן. ve'imru, "Amen."

..... Mourners continue, and we respond "Amen".....

Making peace in heaven above
may God bring peace
to us and to all Israel;
Now you say, "Amen."²

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי Oseh shalom bimromav
הוּא יַעֲשֵׂה שְׁלוֹם Hu ya'aseh shalom
עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל aleinu ve'al kol Yisra'el,
וְאָמְרוּ : אָמֵן. ve'imru, "Amen."

The origins and original function of the Kaddish are shrouded in mystery. Its kernel is clearly the Aramaic verse from the book of Daniel (2:20), "May His great name be blessed forever and ever," which has a Hebrew equivalent in Psalms 113:2. This phrase, which is reverently referred to throughout Talmudic literature, became the cornerstone for the various versions of the Kaddish, which originated in Palestine, and were developed further in Babylonia. The original use of Kaddish had no connection to mourning; this association is first mentioned explicitly only in the thirteenth century. By that time, the legend of Rabbi Akiva saving a man's soul from perdition by teaching his son to recite Kaddish in synagogue had spread. This is apparently the ultimate cause for the medieval practice instituting קריש יחום, the Mourner's (literally, orphan's) Kaddish. (RDN)

¹ The extra "le'elah" stresses God's exalted nature, an important theme for the High Holidays. Changing "min kol" to one word, "mikol," preserves the number of words.

² Most of the Kaddish prayer is in Aramaic, but this part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community.

Yigdal

The living God be great,
His praise resound:
He is, and there's no end
to where He's found.

He is One; no unity
like His is found,
Oneness beyond our ken,¹
beyond all bound.

Unseen of form,
no bodily frame has He;
Beyond all measure
is His sanctity.

Old before any thing
that came to be;
First, with no onset
to His primacy.

He's master of the universe,
and see!
He shows each creature
grandeur, majesty.

Splendor and prophecy
in liberal measure
He granted to His people,
to His treasure.

יגדל

יגדל אלהים חי
וישתבח
נמצא ואין עת
אל-מציאותו

Yigdal Elohim chai
veyishtabach
Nimtzah ve'ein et
el metzi'uto.

אחד ואין יחיד
ביחודו
נעלם וגם אין סוף
לאחדותו

Echad ve'ein yachid
keyichudo;
ne'elam, vegam ein sof
le'achduto.

אין לו דמות הגוף
ואינו גוף
לא נערוך אליו
קדשתו

Ein lo demut haguf,
ve'eino guf.
Lo na'aroch elav
kedushato.

קדמון לכל דבר
אשר נברא
ראשון ואין ראשית
לראשיתו

Kadmon lechol davar
asher nivrah.
Rishon, ve'ein reshit
lereshito.

הנו אדון עולם
לכל נוצר
יורה
גדלתו ומלכותו

Hino adon olam
lechol notzar
Yoreh gedulato
umalchuto.

שפע נבואתו
נתנו
אל אנשי סגלתו
ותפארתו

Shefa nevu'ato
netano
El anshei segulato,
vetif'arto.

¹ “Ne’elam” (hidden) is often trans. “inscrutable”—hence, “beyond our ken” (knowledge).

No one like Moses did in Israel rise, Prophet who saw God's form with his own eyes. ¹	לֹא קָם בְּיִשְׂרָאֵל כַּמֹּשֶׁה עוֹד נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ	Lo kam beYisra'el keMoshe od Navi umabit et temunato.
True to His people, God gave them the guide To truth—Torah, by prophet's hand supplied.	תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל עַל יַד נְבִיאוֹ נָאֶמַן בֵּיתוֹ	Torat emet natan le'amo El Al yad nevi'o ne'eman beto.
God will not change, and His faith will not sway For endless time, to any other way. ²	לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ	Lo yachalif ha'El, velo yamir dato Le'olamim, lezulato.
Our secret thoughts He searches out, He knows; When things are born, He sees how they will close.	צוֹפֶה וְיֹדֵעַ סִתְּרֵינוּ מַבִּיט לְסוֹף דָּבָר בְּקִדְמָתוֹ	Tzofeh veyode'ah setareinu; Mabit lesof davar bekadmato.
The good man gains his just reward in time; The bad He punishes as fits the crime.	גּוֹמֵל לְאִישׁ חֶסֶד כִּמְפִּיעָלוֹ נוֹתֵן לְרָשָׁע רָע כִּרְשָׁעָתוֹ	Gomel le'ish chesed kemif'alo: Noten lerasha rah kerish'ato.
The anointed king at end of days He'll send— Salvation for us who await the end.	יִשְׁלַח לְקֶץ יָמִין מְשִׁיחֵנוּ לְפָדוֹת מַחְבֵּי קֶץ יִשׁוּעָתוֹ	Yishlach leketz yamin meshichenu Lifdot mechakei ketz yeshu'ato.
God kindly will the dead with life invest; His glorious name shall be forever blessed.	מֵתִים יַחְיֶה אֵל בְּרַב חֶסְדּוֹ בְּרוּךְ עַד־עַד שֵׁם תְּהִלָּתוֹ	Metim yechayeh El berov chasdo: Baruch adei ad shem tehilato.

¹ Since God has no form, what did Moses see? Consider for yourself—Exodus 33:12 ff.

² This could be understood, “God will never change or convert to any other faith”; or, “His faith (belief in Him) will never change to anything else.”

Shalom Aleichem

Welcome angels—

faithfully serving—¹

Messengers from the Best,²

From the Sovereign supreme,

The holy one, who is blessed.

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם

מַלְאֲכֵי הַשָּׁרֵת

מַלְאֲכֵי עֲלִיּוֹן

מִמְלֶכְךָ מַלְכֵי הַמְּלָכִים

הַקָּדוֹשׁ בָּרוּךְ הוּא

Shalom aleichem

malachei hasharet

Malachei elyon

Mimelech malchei hamlachim

Hakadosh baruch Hu.

Come in peace—

peace you bring—

Messengers from the Best,

From the Sovereign supreme,³

The holy one, who is blessed.

בּוֹאֲכֶם לְשָׁלוֹם

מַלְאֲכֵי הַשָּׁלוֹם

מַלְאֲכֵי עֲלִיּוֹן

מִמְלֶכְךָ מַלְכֵי הַמְּלָכִים

הַקָּדוֹשׁ בָּרוּךְ הוּא

Bo'achem leshalom

malachei hashalom

Malachei elyon

Mimelech malchei hamlachim

Hakadosh baruch Hu.

Bless me in peace—

peace you bring—

Messengers from the Best,

From the Sovereign supreme

The holy one, who is blessed.

בְּרַכּוֹנִי לְשָׁלוֹם

מַלְאֲכֵי הַשָּׁלוֹם

מַלְאֲכֵי עֲלִיּוֹן

מִמְלֶכְךָ מַלְכֵי הַמְּלָכִים

הַקָּדוֹשׁ בָּרוּךְ הוּא

Barchuni leshalom

malachei hashalom

Malachei elyon

Mimelech malchei hamlachim

Hakadosh baruch Hu.

Leave in peace—

peace you bring—

Messengers from the Best,

From the Sovereign supreme,

The holy one, who is blessed.

צֵאתְכֶם לְשָׁלוֹם

מַלְאֲכֵי הַשָּׁלוֹם

מַלְאֲכֵי עֲלִיּוֹן

מִמְלֶכְךָ מַלְכֵי הַמְּלָכִים

הַקָּדוֹשׁ בָּרוּךְ הוּא

Tzetchem leshalom

malachei hashalom

Malachei elyon

Mimelech malchei hamlachim

Hakadosh baruch Hu.

¹ “Faithfully serving” refers to “ministering” angels who come down to Earth; other angels spend all their time in Heaven.

² “From the Best” is literally “from on high” or “from the One who is exalted.”

³ “Sovereign supreme” is literally “the king of the kings of kings”—the supreme ruler whom all CEOs (and *their* bosses) serve.

בְּרָכוֹת לַיּוֹם טוֹב

Festival Blessings

For Afternoon and Evening Amidah Prayers

On festivals, the middle berachah for the Amidah deals with the holiness of the day.

Instead of inserting a long festival section that would interrupt the normal flow of Shabbat services, we have moved the festival berachot to this section.

Middle Berachah for Festival Minchah Amidah

This is the middle berachah for the afternoon Amidah on festival holy days (not intermediate days)

You chose us	אַתָּה בְּחַרְתָּנוּ	Atah vechartanu
from all the <i>other</i> peoples.	מִכָּל-הָעַמִּים.	mikol ha'amim.
You gave us Your love	אַהֲבַת אוֹתָנוּ	Ahavta otanu,
and took delight in us	וְרָצִיתָ בָּנוּ	veratzita banu,
and raised us above	וְרוֹמַמְתָּנוּ	veromamtanu
the other peoples;	מִכָּל-הַלְשׁוֹנוֹת	mikol halshonot,
You made us holy through Your rules	וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Sovereign,	וְקִרְבָּתָנוּ מִלִּבְּנוּ	vekeravtanu malkenu
to serve You,	לְעַבֹּדְךָ	la'avodatecha,
and You bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ	veshimcha hagadol vehakadosh
Your great and holy reputation.	עָלֵינוּ קָרָאתָ.	aleinu karata.
And You gave us,	וַתֵּתֵן לָנוּ	Vatiten lanu
Sovereign God,	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
with love	בְּאַהֲבָה	be'ahavah
<i>Sabbaths for rest</i>	שַׁבָּתוֹת לְמִנוּחָה	Shabbatot limnucha
<i>and festivals for rejoicing,</i>	וּמוֹעֲדִים לְשִׂמְחָה	umo'adim lesimchah,
<i>feasts and times for joy,</i>	חַגִּים וְזִמְנִים לְשִׂשׁוֹן	chagim uzemanim lesason,
<i>this Sabbath day</i>	אֶת-יוֹם	et yom
<i>and this day...</i>	הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם	haShabbat hazeh, ve'et yom...

.....For Pesach.....

<i>this festival of matza,</i>	חַג הַמַּצּוֹת הַזֶּה	chag hamatzot hazeh,
<i>time of our freedom</i>	זִמְן חֵירוּתֵנוּ	zeman cherutenu

.....For Shavu'ot.....

<i>this festival of weeks,</i>	חַג הַשָּׁבְעוֹת הַזֶּה	chag hashavu'ot hazeh,
<i>time of giving us our Torah</i>	זִמְן מַתַּן תּוֹרָתָנוּ	zeman matan Toratenu

.....For Sukkot.....

<i>this festival of huts,</i>	חַג הַסֻּכּוֹת הַזֶּה	chag hasukkot hazeh
<i>time of our joy</i>	זִמְן שִׂמְחָתָנוּ	zeman simchatenu

.....For Shemini Atzeret and Simchat Torah.....

<i>the eighth day,</i>	הַשְּׁמִינִי	hashmini
<i>this festival of assembly,</i>	חַג הָעֲצֵרֶת הַזֶּה	chag ha'atzeret hazeh,
<i>time of our joy</i>	זִמְן שִׂמְחָתָנוּ	zeman simchatenu

..... Continue here on all festivals		
lovingly, a holy assembly, ¹	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיציאת מִצְרַיִם.	zecher litziyat Mitzrayim.
Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ	vElohei avoteinu,
may there rise, approach and arrive,	יַעֲלֶה וַיָּבֹא וַיָּגִיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וַיִּפְקֵד וַיִּזְכֹּר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ	vezichron avoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(Your servant David's descendant),	בֶּן דָּוִד אַדְּעָה	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
Your holy city,	עִיר קֹדְשְׁךָ	ir kodshecha,
and of all Your people	וְזִכְרוֹן כָּל-עַמֶּךָ	vezichron kol amcha
the descendants of Israel	בֵּית יִשְׂרָאֵל	bet Yisra'el
before You,	לִפְנֶיךָ	lefanecha
for deliverance, good,	לִפְלִיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
..... For Pesach		
on this festival of matza.	בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.	beyom chag hamatzot hazeh.
..... For Shavu'ot		
on this festival of weeks.	בְּיוֹם חַג הַשָּׁבוּעוֹת הַזֶּה.	beyom chag hashavu'ot hazeh.
..... For Sukkot		
on this festival of huts.	בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.	beyom chag hasukkot hazeh.
..... For Shemini Atzeret and Simchat Torah		
On the eighth day,	בְּיוֹם הַשְּׁמִינִי	Beyom hashmini
this festival of assembly.	חַג הָעֲצֵרֶת הַזֶּה.	chag ha'atzeret hazeh.

¹ מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

Remember us today for good,
Sovereign God;
and think of us for blessing;
and save us for life.

And as for salvation and mercy—
take pity on us, be gracious to us,
have mercy on us, and save us;
for our eyes are on You,
because You are God, a monarch
both gracious and compassionate.

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ
בוֹ לְטוֹבָה
וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים
וּבִדְבַר יְשׁוּעָה וִרְחָמִים
חֹסֶם וְחֹנֵן
וִרְחָם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ
כִּי אֵל מֶלֶךְ
חֲנוּן וִרְחוּם אַתָּה.
Zochrenu Adonai Eloheinu
bo letovah;
ufokdenu vo livracha;
vehoshi'enu vo lechayim.
Uvidvar yeshuah verachamim
chus vechonenu
verachem aleinu vehoshi'enu,
ki elecha enenu,
ki El melech
chanun verachum Atah.

Grant us, Ruling God,
the blessing of Your festivals
for life and peace,
for joy and happiness,
as You wished
and said You would bless us.

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ
אֶת-בִּרְכַּת מוֹעֲדֶיךָ
לְחַיִּים וּלְשָׁלוֹם
לְשִׂמְחָה וּלְשִׁשׂוֹן
בְּאֲשֶׁר רָצִיתָ
וְאָמַרְתָּ לְבָרְכֵנוּ.
Vehasi'enu Adonai Eloheinu
et birkat mo'adecha
lechayim uleshalom,
lesimcha ulesason,
ka'asher ratzita
ve'amarta levarchenu.

Sovereign God, our parents' God,
Grant favor, as we rest from care;
Hallow us with Your commands,
That in Your Torah we may share.
Fill us from Your bounty fair,
In Your salvation give us cheer;
Cleanse our hearts
to serve You right

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רְצֵה בְּמִנּוּחָתֵנוּ
קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ
שְׂבַעֲנוּ מִטוֹבֶךָ
וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ
וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת.
Eloheinu vElohei avoteinu,
retze vimnuchateinu.
Kadsheinu bemitzvatecha,
veten chelkenu betoratecha.
Sab'einu mituvecha,
vesamcheinu bishu'atecha,
vetaher libeinu
le'ovdecha be'emet.

And lovingly entrust to us,
With true delight,
with joy and glee,
This Sabbath and days of festivity.
Grant Israel joy now, who proclaim
The sanctity of Your great name.
Blessed are You, Adonai,
who sanctifies *Shabbat*,
Israel and our festive times.¹

וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן
בְּשִׂמְחָה וּבְשִׂשׂוֹן
שַׁבָּת וּמוֹעֲדֵי קִדְשֶׁךָ
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל
מִקֵּדְשֵׁי שְׁמֶךָ.
בָּרוּךְ אַתָּה יְיָ
מִקֵּדֶשׁ הַשַּׁבָּת
וְיִשְׂרָאֵל וְהַזְמָנִים.

Vehanchilenu Adonai Eloheinu
be'ahavah uv'ratzon
besimchah uvesason
Shabbat umo'adei kodshecha
Veyismechu vecha Yisra'el
mekadshei shemecha.
Baruch Atah Adonai,
mekadesh haShabbat
veYisra'el vehazmanim.

..... Continue with the concluding Amidah berachot on page 26

Middle Berachah for Festival Ma'ariv Amidah

..... This is the middle berachah for the festival evening Amidah

You chose us
from all the *other* peoples.
You gave us Your love
and took delight in us
and raised us above
the other peoples;
You made us holy through Your rules
and brought us close, Sovereign,
to serve You,
and You bestowed on us
Your great and holy reputation.

אַתָּה בְּחַרְתָּנוּ
מִכָּל-הָעַמִּים.
אַהֲבַת אוֹתָנוּ
וְרַצִּיתָ בָּנוּ
וְרִמַּמְתָּנוּ
מִכָּל-הַלְשׁוֹנוֹת
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ
וְקִרְבַּתָּנוּ מִלִּפְנֵי
לַעֲבוֹדָתְךָ
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קִרְאתָ.

Atah vechartanu
mikol ha'amim.
Ahavta otanu,
veratzita banu,
veromamtanu
mikol halshonot,
vekidashtanu bemitzvotcha,
vekeravtanu malkenu
la'avodatecha,
veshimcha hagadol vehakadosh
aleinu karata.

..... On Saturday night add this

Sovereign God, You taught us
the verdicts of Your justice
and taught us to perform
the statutes of Your will.

וְתוֹרִיעֵנוּ יְיָ אֱלֹהֵינוּ
אֶת-מִשְׁפָּטֶי צִדְקָךָ
וְתַלְמִידֵנוּ לַעֲשׂוֹת
חֻקֵּי רְצוֹנְךָ.

Vatodi'einu, Adonai Eloheinu,
et mishpetei tzidkecha,
vatlamdeinu la'asot
chukei retzonecha.

¹ "God and god of our ancestors, enjoy our rest. Make us holy with Your commandments, and grant our portion in your Torah. Satisfy us from Your goodness, and make us rejoice in Your salvation, and cleanse our hearts for Your service in truth. And let us inherit, Sovereign God, with love and delight, with joy and glee, Shabbat and Your holy assemblies. And let Israel rejoice in You, they who make Your name holy. Blessed are You, who makes Shabbat, Israel and the seasons holy."

You gave us, Sovereign God,
 correct verdicts
 and laws of truth,
 good statutes and rules,
 You let us inherit¹ times of joy
 and holy gatherings
 and festivals of giving.²
 You made our legacy
 the holiness of Shabbat,
 the glory of the gatherings
 and the delight of the festivals.³
 You distinguished, Sovereign God,
 holy from secular,
 darkness from light,
 Israel from other peoples,
 the seventh day
 from the six days of creative activity.
 You distinguished the holiness of
 Shabbat from the holiness of a
 festival,
 and You made the seventh day more
 holy than the six days of creation.
 You distinguished and hallowed
 Your people Israel,
 through Your own holiness.

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ
 מִשְׁפָּטִים יִשְׂרָאֵל
 וְתוֹרוֹת אֶמֶת
 חֻקִּים וּמִצְוֹת טוֹבִים
 וַתַּנְחִילֵנוּ זִמְנֵי שָׂשׂוֹן
 וּמוֹעֲדֵי קֹדֶשׁ
 וְחַגֵּי נְדָבָה
 וְתוֹרִישֵׁנוּ
 קְדוּשַׁת שַׁבָּת
 וְכְבוֹד מוֹעֵד
 וְחִגִּיגַת הָרֶגֶל.
 וַתַּבְדִּיל יְיָ אֱלֹהֵינוּ
 בֵּין קֹדֶשׁ לְחֹל
 בֵּין אֹר לְחֹשֶׁךְ
 בֵּין יִשְׂרָאֵל לְעַמִּים
 בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
 בֵּין קְדוּשַׁת שַׁבָּת
 לְקְדוּשַׁת יוֹם טוֹב
 הַבְּדִלָּה
 וְאֶת-יוֹם הַשְּׁבִיעִי
 מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה
 קְדָשָׁה.
 הַבְּדִלָּה וְקְדָשָׁה
 אֶת-עַמְּךָ יִשְׂרָאֵל
 בְּקְדוּשָׁתְךָ.

Vatiten lanu, Adonai Eloheinu,
 mishpatim yesharim
 vetorot emet,
 chukim umitzvot tovim,
 vatanchileinu zemani sason
 umo'adei kodesh
 vechagei nedavah.
 Vatorisheinu
 kedushat Shabbat
 uchevod mo'ed
 vachagigat haregel.
 Vataudel Adonai Eloheinu
 bein kodesh lechol,
 bein or lechoshech,
 bein Yisra'el la'amim,
 bein yom hashvi'i
 lesheshet yemei hama'aseh.
 Bein kedushat Shabbat
 likdushat Yom Tov
 hivdalta,
 ve'et yom hashvi'i
 misheshet yemei hama'aseh
 kidashta.
 Hivdalta vekidashta
 et amcha Yisra'el
 bikdushatecha.

¹ נחל—inherit

² נדבה—generosity, philanthropy: our festivals are times to share the benefits we enjoy.

³ רגל—“foot” the three pilgrimage festivals, when the people used to go to Jerusalem: Pesach, Shavu'ot and Sukkot.

..... Continue here		
And You gave us,	וַתֵּתֵן לָנוּ	Vatiten lanu
Sovereign God,	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
with love	בְּאַהֲבָה	be'ahavah
Sabbaths for rest	שַׁבָּתוֹת לְמִנוּחָה	Shabbatot limnucha
and festivals for rejoicing	וּמוֹעֲדִים לְשִׂמְחָה	umo'adim lesimchah,
feasts and times for joy,	חַגִּים וְזִמְנִים לְשִׂשׁוֹן	chagim uzemanim lesason,
this Sabbath day	אֶת-יוֹם	et yom
and this day ...	הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם	haShabbat hazeh, ve'et yom...
..... For Pesach		
this festival of matza,	חַג הַמַּצּוֹת הַזֶּה	chag hamatzot hazeh,
time of our freedom	זְמַן חֲרוּתֵנוּ	zeman cherutenu.
..... For Shavu'ot		
this festival of weeks,	חַג הַשָּׁבְעוֹת הַזֶּה	chag hashavu'ot hazeh,
time of giving us our Torah	זְמַן מַתַּן תּוֹרָתֵנוּ	zeman matan Toratenu.
..... For Sukkot		
this festival of huts,	חַג הַסֻּכּוֹת הַזֶּה	chag hasukkot hazeh
time of our joy	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu.
..... For Shemini Atzeret and Simchat Torah		
the eighth day,	הַשְּׁמִינִי	hashmini
this festival of assembly,	חַג הָעֲצֵרֶת הַזֶּה	chag ha'atzeret hazeh,
time of our joy	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu.
..... Continue here on all festivals		
lovingly, a holy assembly, ¹	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיַּאת מִצְרַיִם.	zecher litziyat Mitzrayim.
Our God and God of our ancestors,	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Eloheinu vElohei avoteinu,
may there rise, approach and arrive,	יַעֲלֶה וְיָבֹא וְיִגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע	veyera'eh veyeratzev veyishama
noticed and remembered—	וְיִפְקֹד וְיִזְכֹּר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ	vezichron avoteinu,

¹ מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

of the Messiah
(Your servant David's descendant),
of Jerusalem
Your holy city,
and of all Your people
the descendants of Israel
before You,
for deliverance, good,
grace, kindness, mercy,
life and peace,

וזְכוֹרֹן מְשִׁיחַ
בֶּן דָּוִד אַבְדֶּחָה
וזְכוֹרֹן יְרוּשָׁלַיִם
עִיר קֹדְשְׁךָ
וזְכוֹרֹן כָּל-עַמָּךְ
בֵּית יִשְׂרָאֵל
לְפָנֶיךָ
לְפִלִּיטָה לְטוֹבָה
לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים
לְחַיִּים וּלְשָׁלוֹם,

vezichron Mashiach
ben David avdecha,
vezichron Yerushalayim
ir kodshecha,
vezichron kol amcha
bet Yisra'el
lefanecha
lifleta letova
lechen ul'chesed ul'rachamim
lechayim ul'shalom,

.....*For Pesach*.....

on this festival of matza.

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. *beyom chag hamatzot hazeh.*

.....*For Shavu'ot*.....

on this festival of weeks.

בְּיוֹם חַג הַשְּׁבוּעוֹת הַזֶּה. *beyom chag hashavu'ot hazeh.*

.....*For Sukkot*.....

on this festival of huts.

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה. *beyom chag hasukkot hazeh.*

.....*For Shemini Atzeret and Simchat Torah*.....

On the eighth day,
this festival of assembly.

בְּיוֹם הַשְּׁמִינִי
חַג הָאַתְּרֶת הַזֶּה. *Beyom hashmini
chag ha'atzeret hazeh.*

.....*Continue on all festivals*.....

Remember us today for good,
Sovereign God;
and think of us for blessing;
and save us for life.

And as for salvation and mercy—
take pity on us, be gracious to us,
have mercy on us, and save us;
for our eyes are on You,
because You are God, a monarch
both gracious and compassionate.

זְכוּרֵנוּ יְיָ אֱלֹהֵינוּ
בּוֹ לְטוֹבָה
וּפְקֻדֵנוּ בּוֹ לְבִרְכָּה
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים
חֹסֶן וְחֶנֶּן
וְרַחֲמֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ
כִּי אֵל מֶלֶךְ
חֲנוּן וְרַחוּם אַתָּה.

Zochrenu Adonai Eloheinu
bo letovah;
ufokdenu vo livracha;
vehoshi'enu vo lechayim.

Uvidvar yeshuah verachamim
chus vechonenu
verachem aleinu vehoshi'enu,
ki elecha enenu,
ki El melech
chanun verachum Atah.

Grant us, Ruling God,
the blessing of Your festivals
for life and peace,
for joy and happiness,
as You wished
and said You would bless us.
Sovereign God, our parents' God,
Grant favor, as we rest from care;
Hallow us with Your commands,
That in Your Torah we may share.
Fill us from Your bounty fair,
In Your salvation give us cheer;
Cleanse our hearts
to serve You right.
And lovingly entrust to us,
With true delight,
with joy and glee,
This Sabbath and days of festivity.
Grant Israel joy now, who proclaim
The sanctity of Your great name.
Blessed are You, Adonai,
who sanctifies *Shabbat*,
Israel and our festive times.¹

וְהַשִּׂיֵּאֵנוּ יְיָ אֱלֹהֵינוּ	Vehasi'enu Adonai Eloheinu
אֶת-בְּרַכַּת מוֹעֲדֶיךָ	et birkat mo'adecha
לַחַיִּים וּלְשָׁלוֹם	lechayim uleshalom,
לְשִׂמְחָה וּלְשִׂשׂוֹן	lesimcha ulesason,
בְּאֲשֶׁר רָצִיתָ	ka'asher ratzita
וְאָמַרְתָּ לְבָרְכֵנוּ.	ve'amarta levarchenu.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Eloheinu vElohei avoteinu,
רְצֵה בְּמִנוּחָתֵינוּ	retzei vimnuchateinu.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu betoratecha.
שְׂבִיעֵנוּ מִטּוֹבֶךָ	Sab'einu mituvecha,
וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
וְטָהֵר לִבֵּנוּ	vetaher libeinu
לְעִבְדֶּךָ בְּאֵמֶת.	le'ovdecha be'emet.
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
בְּשִׂמְחָה וּבְשִׂשׂוֹן	besimchah uvesason
שַׁבָּת וּמוֹעֲדֵי קִדְּשֶׁךָ	Shabbat umo'adei kodshecha
וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל	Veyismechu vecha Yisra'el
מִקִּדְּשֵׁי שְׁמֶךָ.	mekadshei shemecha.
בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
מִקִּדְּשׁ הַשַּׁבָּת	mekadesh haShabbat
וְיִשְׂרָאֵל וְהַזְּמָנִים.	veYisra'el vehazmanim.

¹ “God and god of our ancestors, enjoy our rest. Make us holy with Your commandments, and grant our portion in Your Torah. Satisfy us from Your goodness, and make us rejoice in Your salvation, and cleanse our hearts for Your service in truth. And let us inherit, Sovereign God, with love and delight, with joy and glee, Shabbat and Your holy assemblies. And let Israel rejoice in You, they who make Your name holy. Blessed are You, who make Shabbat, Israel and the seasons holy.”

5. Temple Service

Sovereign God, take delight
in Your people Israel
and in their prayer,
and restore the Temple service
to the sanctuary of Your house,
and accept their prayer
with love and delight,
and may the worship of Your people
Israel be forever to Your liking.¹
And may our eyes witness
Your return to Zion, in mercy.
Blessed are You, Sovereign;
You return Your presence to Zion.

עבודה

רְצֵה יְיָ אֱלֹהֵינוּ	Retze Adonai Eloheinu
בְּעַמְּךָ יִשְׂרָאֵל	be'amcha Yisra'el
וּבִתְפִלָּתָם	uvitfilatam,
וְהַשֵּׁב אֶת הָעֲבוּדָה	vehashev et ha'avodah
לְדָבִיר בֵּיתְךָ	lidvir betecha,
וּתְפִלָּתָם בְּאַהֲבָה	utefilatam be'ahavah
תִּקְבַּל בְּרָצוֹן	tekabel beratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	utehi leratzon tamid
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ	avodat Yisra'el amecha.
וְתַחֲזִינָה עֵינֵינוּ	Vetechezena eineinu
בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.	beshuvcha leTziyon berachamim.
בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.	hamachazir shechinato leTziyon.

..... Continue with Modim, the "Thank You" berachah on page 79
and finish the Amidah, followed by Kaddish, Kiddush, Aleinu and Mourner's Kaddish

¹ Which kind of worship is valid—temple sacrifices, or prayer? This paragraph allows both views.

קדוש וברכת המזון

Home Rituals

For Friday and Festival Evenings

including Kiddush, Grace After Meals and other home rituals for festive evenings.

We are taught that the table is like an altar to God (שולחן במזבח/shulchan kamizbe'ach). Indeed, the Sabbath table becomes a theater for drawing our families close in service to God. We bless each other and enjoy our festive meal, which celebrates our freedom and our very existence. The meal ends with Birkat Hamazon, a collection of prayers that express our gratitude for the beauty of the earth and our sacred role in history. (RDN)

Friday Evening

*Two or more candles are lit eighteen minutes before sunset
in commemoration of God's creation and of the commandment to rest.*

Light The Candles

Blessed are You, Sovereign God;
You rule both day and night.
You made us holy with Your rules
To kindle Shabbat light.¹

הַדְּלִקַת נֵרוֹת
בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.
Baruch Atah Adonai
Eloheinu melech ha'olam
Asher kidshanu bemitzvotav
vetzivanu
Lehadlik ner shel Shabbat.

Shalom Aleichem

שְׁלוֹם עֲלֵיכֶם

.....Sing this hymn after you return from shul.....
*It recalls the tradition that two angels accompany a person home from shul on Friday night.
Some people sing each verse three times, which puts quite a strain on the popular melody.
If you don't happen to go to shul, sing this after you light the candles.*

Welcome angels—

faithfully serving—²

Messengers from the Best,³

From the Sovereign supreme,

The holy one, who is blessed.

Come in peace—

peace you bring—

Messengers from the Best,

From the Sovereign supreme,⁴

The holy one, who is blessed.

שְׁלוֹם עֲלֵיכֶם
מַלְאֲכֵי הַשָּׁרֵת
מַלְאֲכֵי עֲלִיּוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בָּרוּךְ הוּא
בּוֹאֲכֶם לְשָׁלוֹם
מַלְאֲכֵי הַשָּׁלוֹם
מַלְאֲכֵי עֲלִיּוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בָּרוּךְ הוּא
Shalom aleichem
malachei hasharet
Malachei elyon
Mimelech malchei hamlachim
Hakadosh baruch Hu.
Bo'achem leshalom
malachei hashalom
Malachei elyon
Mimelech malchei hamlachim
Hakadosh baruch Hu.

¹ Literally, it's "Blessed are You, Lord, our God, king of the universe, who made us holy with His commandments and instructed us to light the Shabbat light."

² "Faithfully serving" refers to "ministering" angels who come down to Earth; other angels spend all their time in Heaven.

³ "From the Best" is literally "from on high" or "from the One who is exalted."

⁴ "Sovereign supreme" is literally "the king of the kings of kings"—the supreme ruler whom all CEOs (and *their* bosses) serve.

Bless me in peace—
 peace you bring—
 Messengers from the Best,
 From the Sovereign supreme,
 The holy one, who is blessed.
 Leave in peace—
 peace you bring—
 Messengers from the Best,
 From the Sovereign supreme,
 The holy one, who is blessed.

בְּרַכּוּנִי לְשָׁלוֹם	Barchuni leshalom
מַלְאֲכֵי הַשָּׁלוֹם	malachei hashalom
מַלְאֲכֵי עֲלִיּוֹן	Malachei elyon
מִמְלֶכַּח מַלְכֵי הַמַּלְכִּים	Mimelech malchei hamlachim
הַקְדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch Hu.
צִאתְכֶם לְשָׁלוֹם	Tzetchem leshalom
מַלְאֲכֵי הַשָּׁלוֹם	malachei hashalom
מַלְאֲכֵי עֲלִיּוֹן	Malachei elyon
מִמְלֶכַּח מַלְכֵי הַמַּלְכִּים	Mimelech malchei hamlachim
הַקְדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch Hu.

Bless The Children

בְּרַכַּת הַיְלָדִים

.....Both parents can place their hands on each child's forehead to give the blessing.....
 If you have guests, you may prefer to hold hands and recite the formula together.
 Some recite Eshet Chayil before blessing the children.

.....For boys.....

May God make you
 like Ephraim and Manasseh.¹

יְשִׁמְךָ אֱלֹהִים	Yesimcha Elohim
כְּאֶפְרַיִם וְכִמְנַשֶּׁה.	ke'Ephrayim vechiMenasheh.

.....For girls.....

May God make you	יְשִׁמְךָ אֱלֹהִים	Yesimech Elohim
like Sarah, Rivka, Rachel & Leah. ²	כְּשָׂרָה רַבֵּקָה רַחֵל וְלֵאָה.	keSarah, Rivka, Rachel, veLeah.

.....Continue for both sexes³.....

May God bless and protect you.	יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ	Yevarechecha Adonai veyishmerecha.
May God shine the divine presence on you,	יָאֵר יְיָ פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וְיַחֲנֶכָּה	vichuneka.
May God treat you kindly	יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha,
and set you at peace.	וְיָשֶׂם לְךָ שָׁלוֹם.	veyasem lecha shalom.

¹ Jacob blessed his grandsons, Ephraim and Manasseh: “In you will Israel give blessing and say: God make you like Ephraim and Manasseh” (Gen. 48:20).

² The names are the four Matriarchs, wives of Abraham, Isaac, and Jacob.

³ God dictated this formula for Aaron to use when blessing Israel (Num. 6:24-26). “Panav,” translated as “the divine presence” is lit. “His face.”

.....The widespread custom is for the husband to recite this alphabetical acrostic.....
from Proverbs 31, to praise his wife.

Who can find a perfect wife?	אִשֶּׁת חַיִּיל מִי יִמְצָא	Eshet chayil mi yimtza?
The finest pearls can't match her worth.	וְרַחֵק מִפְּנִינִים מִכְרָהּ	Verachok mipnanim michrah.
Her husband's heart on her depends;	בָּטַח בָּהּ לֵב בַּעֲלָהּ	Batach bah lev ba'alaha,
Plenty is his reward, not dearth	וְשָׁלַל לֹא יִחָסֵר	Veshalal lo yechsar;
Or harm; she answers as a friend	גְּמַלְתָּהּ טוֹב וְלֹא רָע	Gemalat'hu tov velo rah
Every day of her life.	כָּל יְמֵי חַיֶּיהָ	Kol yemei chayeha.
Of wool and flax she seeks the best,	דָּרְשָׁה צֶמֶר וּפִשְׁתִּים	Darsha tzemer ufishtim
She works with willing hands	וַתַּעַשׂ בְּחֶפֶץ בִּפְיָהּ	vata'as bechefetz kapeha.
Like a merchant's argosies,	הָיְתָה כְּאֹנִיּוֹת סוֹחֵר	Hayta ka'oniyot socher
Bearing goods from distant lands. ²	מִמֶּרְחָק תָּבִיא לַחֲמָה	mimerchak tavi lachma.
Before day breaks her day begins,	וַתָּקָם בְּעוֹד לַיְלָה	Vatakam be'od layla
Early to rise;	וַתִּתֵּן טָרֵף לִבִּיתָהּ	Vatiten teref levetah
She plans food for the house,	וְחֶכֶם לְנַעֲרֹתֶיהָ	vechok lena'aroteha.
Tasks for the maids, lest they shirk.	זָמְמָה שָׂדֶה וַתִּקְחָהּ	Zam'mah sadeh vatikachehu,
She weighs the value of a field	מִפְּרִי כִפְיָהּ נִטְעָה כָרֶם	mipri chape'ha nat'ah karem.
Before she buys;		
She plants a vineyard		
With the fruit of her work. ³		

¹ This poem offers an ancient ideal of womanhood that remains appealing today. This woman is a full business partner in the family enterprises. She works hard, wields her authority with judgement and taste, and earns respect by skillfully managing her extensive responsibilities.

² Here's a more colloquial rendering: "She shops, but not for trivia, / She buys not for herself; / She fills with food the family car, / And stores it on the shelf."

³ "She's up and making lunches / While her family sleep and snore; / She leaves the maid a note: / 'Be sure to scrub the kitchen floor!' / She weighs the growth potential of / A weedy vacant lot. / She buys a field—and presto! / It's a bustling shopping spot."

When it's light she paints and fixes,
Rolls up her sleeves for toil,
But she watches her investments
As she burns the midnight oil.

She takes in hand the distaff,
The spindle in her palms;
She's openhanded to the poor,
And sends the beggar alms.¹

Carpets & covers she has made
To keep her family warm.
With clothing of linen and purple,
Snow brings her no alarm.²

Her husband sits in council,
His advice is carefully weighed;
She makes linen clothes—a sash—
And sells them to the trade.³

She clothes her household in the best,
But hers is more exquisite wear
She's clad in strength of spirit,
The luster of her merit,
And she views with calm assurance
The promise of a morrow fair.

חַגְרָה בְּעוֹז מוֹתְנֶהָ
וְתֹאמֶץ זְרוֹעֶתֶיהָ
טֵעָמָה כִּי טוֹב סַחְרָה
לֹא יִכְבֶּה בְּלִילָה נֶרָה

יָדֶיהָ שְׁלַחָה בְּכִישׁוֹר
וּכְפִיָּה תִמְכּוּ פֶלֶךְ
כַּפָּה פָּרָשָׁה לְעֹנִי
וְיָדֶיהָ שְׁלַחָה לְאַבְיוֹן

לֹא תִירָא לְבֵיתָהּ מִשָּׁלֵג
כִּי כֹל בֵּיתָהּ לָבֶשׁ שָׁנִים
מַרְבָּדִים עֲשֵׂתָהּ לָהּ
שֶׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ

נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ
בְּשִׁבְתּוֹ עִם זִקְנֵי אֶרֶץ
סָדִין עֲשֵׂתָהּ וְתִמְכּוֹר
וַחֲגוֹר נִתְּנָה לֶאֱנִי

עוֹז וְהֶדָּר לְבוּשָׁהּ
וְתִשְׁחַק לְיוֹם אַחֲרוֹן

Chagrah be'oz motneha
va'ametz zero'oteha.
Ta'amah ki tov sachrah,
lo yichbeh balayla nerah.

Yadeha shilchah vakishor
vechapeha tamchu falef.
Kaphah parsah le'ani
veyadeha shilchah la'evyon.

Lo tira levetah mishaleg,
ki chol betah lavush shanim.
Marvadim astah lah
shesh ve'argaman levushah.

Noda bash'arim ba'lah
beshivto im ziknei aretz.
Sadin astah vatimkor
vachagor natnah lakena'ani.

Oz vehadar levushah
vatischak leyom acharon.

¹ “She carries out her duties / With a feminine mystique; / She’s generous to the beggar / And encourages the meek.”

² “When snow blankets the ground, / Her family snuggle warm in bed: / With doubled quilts and coverlets, / Snow is no thing to dread!”

³ “Her husband sits in council; / His advice is carefully weighed. / She makes fashion accessories, / And sells them to the trade.”

Her speech is wise and kindly,
Yet she keeps a watchful guard
On what happens in her household,
From the basement to the yard.
And her lips will never taste
The bread of sloth or waste.¹

פִּיהָ פֶּתַחַה בְּחִכְמָה
וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה
צוֹפִיָּה הַלִּיכוֹת בֵּיתָהּ
וְלֶחֶם עֲצָלוּת לֹא תֹאכַל

Piha patchah vechochmah,
vetorat chesed al leshonah.
Tzofiyah halichot betah,
Velechem atzlut lo tochel.

Her children give her nachas;
Her man will her extol:
“My dear, I’ve seen fine ladies,
But you outdo them all!”

קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ
בַּעֲלָהּ וַיְהַלְלֶהָ
רַבּוֹת בָּנוֹת עָשׂוּ חַיִּל
וְאֵת עָלִית עַל כָּלָנָה

Kamu vaneha vay’ashruha
ba’lah vay’halelah.
“Rabot banot asu chayil,
ve’at alit al kulanah.”

Is she pretty? Does it matter:
For beauty’s charm is vain;
While a lady of religion
Wins praise over and again.

שֶׁקֶר הַחַן וְהַבֵּל הַיָּפִי
אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל

Sheker hachen vehevel hayofi;
ishah yir’at Adonai hi tit’halal.

Let her reap the satisfaction
Of her triumphs and her labors,
And let her praise be trumpeted
To her admiring neighbors.

תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ
וַיְהַלְלוּהָ בְּשַׁעְרֵימָּהּ

T’nu lah mipri yadeha
vihaleluha vash’arim ma’aseha.

Another Eshet Chayil

Bring out your fairest pearl of subtlest hue!
Ah, yours is no match for the one I bear,
Round to perfection, treasured in my breast.
Beyond all measuring, mine is the best;
Admired not merely in that she is fair,
Rather that she is capable and true,
A vessel cruising through the turbulent sea.
No! For she chops and dices, whips and slices,
Affairs of household manages with style;
In judgement sound she stocks the family store,
Deposits plenty so that winter hoar—
Old winter with his chill blasts—is no trial
For us her cosy brood. I laugh at crisis,
For oh! that vessel sets its course toward me.

¹ “There are women who spend daytime / Vegetating on the couch; / This lady’s no potato: She’s a worker, not a slouch!”

Kiddush for Friday Night כְּדוּשׁ לַיֵּל שַׁבָּת

..... Hold a full cup of wine in your hand to say kiddush

Some have it so full that the meniscus quivers above the sides of the cup, and only a steady hand prevents spillage, in fulfillment of Psalm 23:5, "My cup overflows." Some stand to recite it, others sit. Some sip from the cup and pass it among the company, others provide a small glass of kiddush wine for each guest, and still others pour from the kiddush cup into each guest's cup. Most people say the first line silently, and the leader begins chanting with line two.¹

The festival kiddush is on page 130.

And it was evening, then morning, day six.	וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.	Vayehi erev vayehi voker yom hashishi.
And heaven and earth were finished, and all their hosts of creatures.	וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְאָם.	Vayechulu hashamayim vеха'aretz vechol tzeva'am.
And God completed on the seventh day the work of creation, and rested on the seventh day from all the work of creation.	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.	vayechal Elohim bayom hashvi'i melachto asher asah, vayishbot bayom hashvi'i mikol melachto asher asah.
And God blessed the seventh day and made it holy, for then God rested from the whole project, which God had created to work on. ²	וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי כֹ שַׁבָּת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.	Vayevarech Elohim et yom hashvi'i vayekadesh oto, ki vo shavat mikol melachto asher barah Elohim la'asot.

..... Don't drink the wine yet; wait for the next berachah

Blessed are You, Sovereign God, Who rules eternal space and time Creator of the grapevine's fruit, From which we make this wine.	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.	Baruch Atah Adonai Eloheinu melech ha'olam Boreh peri hagafen.
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¹ This section recalls how God finished the work of creation and instituted the first Shabbat.

² Genesis 2:1-3

Blessed are You, Sovereign God,
Who rules eternal time and space;
You made us holy with Your rules
And gave us pride of place,
Your holy Sabbath granted us
In favor, love, and grace,
A memory of Creation's Work
When void took form and face.
For Shabbat is the first of days
Which "Holy Day" are named,
Reminding us of long ago,
When we from Egypt came.¹

Because from all the peoples
You chose us Your holy nation,
And made our heritage this time,
In loving approbation—
Shabbat trims this special night,
Your sacred time of pure delight—
Blessed are You, God, for hallowing
Our Shabbat celebration.²

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְרָצָה בָּנוּ
וְשָׁבַת קֹדֶשׁ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ
זִכְרוֹן לַמַּעֲשֵׂה בְּרֵאשִׁית

כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קֹדֶשׁ
זֶכֶר לִיצִיַּת מִצְרַיִם

כִּי בָנוּ בְּחֶרֶף
וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל-הָעַמִּים
וְשָׁבַת קֹדֶשֶׁךָ
בְּאַהֲבָה וּבְרָצוֹן
הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יי
מִקְדֵּשׁ הַשַּׁבָּת.

Baruch Atah Adonai
Eloheinu melech ha'olam
asher kidshanu bemitzvotav
veratzah vanu,
veShabbat kodsho
be'ahavah uvratzon hinchilanu
zikaron lema'aseh vereshit.

Ki hu yom techilah
lemikra'ei kodesh
zecher litziyat Mitzrayim.

Ki vanu vacharta
ve'otanu kidashta
Mikol ha'amim,
VeShabbat kodshecha
be'ahava uv'ratzon
hinchaltanu;
Baruch Atah Adonai,
mekadesh haShabbat.

In the sukkah, add this.....

Blessed are You, Sovereign God,
Who rules both time and space complete;
You made us holy with Your laws,
Told us in booths to take a seat.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לֵשֵׁב בַּסֻּכָּה.

Baruch Atah Adonai
Eloheinu melech ha'olam
Asher kidshanu bemitzvotav
vetzivanu leshev basukkah.

Now drink the wine (or grape juice).....

¹ This paragraph in Hebrew is in the third person ("His holy Sabbath," etc.). The translation uses the second person partly to avoid masculine pronouns and partly to be consistent with the next paragraph, which is in the second person ("You chose us").

² "Because You chose us and hallowed us from all peoples and gave us Your holy Sabbath as an inheritance, blessed are You, God, who makes Shabbat holy."

Washing Hands

Blessed are You, Sovereign God,
monarch of endless lands
Who made us holy with Your rules
and said, "Go wash Your hands!"

Blessing for Bread

Blessed are You, Sovereign God,
Monarch of this endless spread,
Who brings out of the ground
All of our food, especially bread.

נטילת ידים

ברוך אתה יי
אלהינו מלך העולם
אשר קדשנו במצותיו
וצונו על נטילת ידים.

Baruch Atah Adonai
Eloheinu melech ha'olam
asher kidshanu bemitzvotav
vetzivanu al netilat yadayim.

המוציא

ברוך אתה יי
אלהינו מלך העולם
המוציא לחם מן הארץ.

Baruch Atah Adonai
Eloheinu melech ha'olam
Hamotzi lechem min ha'aretz.

Festival Evening

Light The Candles

הַדְלָקַת נֵרוֹת

..... On Friday night, add the italic words

Blessed are You, Sovereign God;
You rule both day and night.
You made us holy with Your rules
To kindle *Shabbat and Festival*
light.¹

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת וַיּוֹמְטוֹב.

Baruch Atah Adonai
Eloheinu melech ha'olam
Asher kidshanu bemitzvotav
vetzivanu lehadlik ner
shel Shabbat veYomtov.

Begin here when the festival falls on Friday night; many people say the first two lines silently.

And it was evening, then morning,
day six.

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר
יוֹם הַשִּׁשִּׁי.

Vayehi erev vayehi voker,
yom hashishi.

And they were finished—
heaven and earth—
and all their hosts of *creatures*.

וַיִּכְלּוּ
הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צִבְאָם.

Vayechulu
hashamayim vеха'aretz
vechol tzeva'am.

And God completed
on the seventh day
the work of creation,
and rested on the seventh day
from all the work of creation
that God made.

וַיַּכֵּל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי
מַלְאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

vayechal Elohim
bayom hashvi'i
melachto asher asah,
vayishbot bayom hashvi'i

And God blessed
the seventh day
and made it holy,
for then God rested
from the entire project
that God created
to work on.

מִכֹּל-מַלְאכְתּוֹ
אֲשֶׁר עָשָׂה
וַיְבָרֶךְ אֱלֹהִים
אֶת-יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת
מִכֹּל-מַלְאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת.

mikol melachto
asher asah.
Vayevarech Elohim
et yom hashvi'i
vayekadesh oto,
ki vo shavat
mikol melachto
asher barah
Elohim la'asot.

¹ Literally, it's "Blessed are You, Lord, our God, king of the universe, who made us holy with His commandments and instructed us to light the *Shabbat and Festival* light."

Kiddush for Festival Evening

Blessed are You, Sovereign God,
Who rules eternal space and time
Creator of the grapevine's fruit,
From which we make this wine.
Blessed are You, Sovereign God,
Who rules eternal time and space
From all the nations of the world
It's us You did select;
You raised us over those who speak
With foreign dialect.
The duties that You gave us
Do our holiness project.¹

.....*On Friday night, add the words in italics*.....

O loving God, You set those times
When reverent bliss is all;
This Shabbat day, the day of rest, and
Feast days, days of joy like this...

ברוך אתה יי
אלהינו מלך העולם
בורא פרי הגפן.

Baruch Atah Adonai
Eloheinu melech ha'olam
Boreh peri hagafen.

ברוך אתה יי
אלהינו מלך העולם
אשר בחר בנו מכל-עם
ורוממנו מכל-לשון
וקדשנו במצותיו

Baruch Atah Adonai
Eloheinu melech ha'olam
asher bachar banu mikol am
verom'manu mikol lashon
vekidshanu bemitzvotav.

.....*We add lines for each festival. This is for Pesach*.....
...*The Matza Festival.*
Today's a holy gathering,
The day we first were free;
.....*On Shavu'ot*.....
...*Of weeks the festival,*
When You bestowed our guiding law
On us who crossed the Sea...

ותתן לנו יי אלהינו
באהבה
שבתות למנוחה ו
מועדים לשמחה
חגים וזמנים לששון
את-יום
השבת הזה ואת-יום...

Vatiten lanu Adonai Eloheinu,
be'ahava
Shabbatot limnucha u
mo'adim lesim'cha
chagim uz'manim lesason,
et yom
haShabbat hazeh ve'et yom...

.....*We add lines for each festival. This is for Pesach*.....
...*The Matza Festival.*
Today's a holy gathering,
The day we first were free;
.....*On Shavu'ot*.....
...*Of weeks the festival,*
When You bestowed our guiding law
On us who crossed the Sea...

חג המצות הזה
זמן חרותינו

...chag hamatzot hazeh;
z'man cheruteinu...

.....*On Shavu'ot*.....
...*Of weeks the festival,*
When You bestowed our guiding law
On us who crossed the Sea...

חג השבועות הזה
זמן מתן תורתינו

...chag hashavu'ot hazeh
z'man matan Torateinu...

¹ Literally, it's: "Blessed are You, Adonai, our God, monarch of the world, who chose us from every people and raised us above every tongue and made us holy with His rules."

..... *On Sukkot*

...Of booths the festival, חַג הַסֻּכּוֹת הַזֶּה ...chag hasukkot hazeh
In joy and gaiety... זְמַן שִׂמְחָתֵנוּ z'man simchateinu...

..... *On Shemini Atzeret and Simchat Torah*

...The Eighth Day Festival, הַשְּׁמִינִי ...hashmini,
A holy day of gathering חַג הָעֲצֵרֶת הַזֶּה chag ha'atzeret hazeh,
In joy and gaiety... זְמַן שִׂמְחָתֵנוּ z'man simchateinu...

..... *Continue on every festival*

...When coming out of Egypt is בְּאַהֲבָה ...be'ahavah
Our foremost memory. מִקְרָא-קֹדֶשׁ mikrah kodesh
And it's Shabbat, the day of rest זֵכֶר לִיצִיַּאת מִצְרַיִם zecher litziyat Mitzrayim.
With which You kindly have us blessed.

Because from all the peoples כִּי בָנוּ בְּחֶרֶת Ki vanu vacharta
You chose us Your holy nation וְאוֹתָנוּ קִדְּשָׁתָּ Ve'otanu kidashta
And made our heritage these times מִכֹּל-הָעַמִּים Mikol ha'amim,
Of joy and celebration, הַשַּׁבָּת VeShabbat
(Shabbat trims this special night, וּמוֹעֲדֵי קֹדֶשׁךָ umo'adei kodshecha
A cherished time of pure delight) בְּאַהֲבָה וּבְרָצוֹן be'ahava uv'ratzon
Blessed are You, God, for hallowing בְּשִׂמְחָה וּבְשִׁשּׁוֹן Besimchah uv'sason
Shabbat, our feast and nation. הִנְחַלְתָּנוּ hinchaltanu
בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ Baruch Atah Adonai, mekadesh
הַשַּׁבָּת הַזֶּה haShabbat ve
יִשְׂרָאֵל וְהַזְמָנִים. Yisra'el vehazmanim.

..... *Don't drink the wine yet; continue below*

..... *On Saturday night, include Havdalah in the Festival Kiddush*

For this berachah, hold the Havdalah candle, a candle with two or more wicks.

Blessed are You, Sovereign God	בְּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai
Who rules the universe entire;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
You are creator of this flickering light,	בּוֹרֵא מְאוֹרֵי הָאֵשׁ.	borei me'orei ha'esh.
The light of fire.		

..... Take the wine

Blessed are You, Sovereign God,
who rules the universe,
who distinguishes holy from secular,
darkness from light,
Israel from other peoples,
the seventh day
from the six days of creative activity.
You distinguished Shabbat's
holiness
from the holiness of the festival,
and You made Shabbat
more holy than the six days
of creative activity.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבָדִיל בֵּין קֹדֶשׁ לְחֹל
בֵּין אֹר לְחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעַמִּים
בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה
בֵּין קְדֻשַּׁת שַׁבָּת
לְקְדֻשַּׁת יוֹם טוֹב הַבְּדִלָּה
וְאֶת-יוֹם הַשְּׁבִיעִי
מִשֵּׁשֶׁת יְמֵי-הַמַּעֲשֶׂה
קְדֻשָּׁתָּהּ

Baruch Atah Adonai
Eloheinu melech ha'olam
hamavdil bein kodesh lechol
bein or lechoshech
bein Yisra'el la'amim
bein yom hashvi'i
lesheshet yemei hama'aseh.
Bein kedushat Shabbat
likdushat yom tov hivdalta
ve'et yom hashvi'i
misheshet yemei hama'aseh
kidashta.

You distinguished and hallowed
Your people Israel
with Your sanctity.
Blessed are You, God,
who distinguishes
between one holiness and another.

הַבְּדִלָּה וְקְדֻשָּׁתָּהּ
אֶת-עַמְּךָ יִשְׂרָאֵל
בְּקְדֻשָּׁתָּהּ.
בָּרוּךְ אַתָּה יי
הַמְבָדִיל
בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Hivdalta vekidashta
et amcha Yisra'el
bikdushatecha.
Baruch Atah Adonai
hamavdil
bein kodesh lekodesh.

..To conclude the Festival Kiddush, add this berachah (except on the last two nights of Pesach) .

Blessed are You, Sovereign God,
Who rules eternal time and space;
You raised us and sustained us,
and You brought us to this place.¹

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ
לְזֶמַּן הַזֶּה.

Baruch Atah Adonai
Eloheinu melech ha'olam
Shehecheyanu vekimanu vehigi'anu
Lazman hazeh.

..... In the sukkah, add this

Blessed are You, Sovereign God,
Who rules both time and space complete;
You made us holy with Your laws,
Told us in booths to take a seat.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לֵשֵׁב בַּסֻּכָּה.

Baruch Atah Adonai
Eloheinu melech ha'olam
asher kidshanu bemitzvotav
vetzivanu leshev basukkah.

.....Now drink the wine (or grape juice).....

¹ "Place" is literally "time"; but are not time and space a continuum?

Grace After Meals

ברכת המזון

Psalm 126

A song of going up:

When God returns the Jews,
Takes us back to Zion,
We'll marvel at the news.

Our talk will all be laughter,
Words can't tell our mirth;
No tongue can speak our joy,
No language upon earth.

Among the other folk they'll say,
"What God has done
for them is great."
God's done an awful lot for us;
Filled with joy, we celebrate.

Take us back, God,
Back to our old land
Like streams returning
To the arid sand.

In mourning though they sow their seed,
In happiness they'll reap their yield.

To sow the seed, bowed with grief
The plowman plods his weary way;
His heart will surely feel relief
Bringing in the sheaves on harvest day.

שִׁיר הַמַּעֲלוֹת

בְּשׁוּב יי
אֶת-שִׁיבַת צִיּוֹן
הֵינּוּ כִּחְלֹמִים

אֲז יִמְלֵא
שְׂחֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה

אֲז יֹאמְרוּ בְּגוֹיִם
הַגִּדִּיל יי
לַעֲשׂוֹת עִם-אֱלֹהִים
הַגִּדִּיל יי לַעֲשׂוֹת עִמָּנוּ
הֵינּוּ שִׂמְחִים

שׁוּבָה יי אֶת-שְׁבִיתֵינוּ
בְּאִפְקִים בְּנֶגֶב

הֲזֹרְעִים בְּדִמְעָה
בְּרֶנָּה יִקְצְרוּ

הַלֹּחַ יִלֹּךְ וּבָכָה
נִשָּׂא מִשֶּׁחַ הַהֲזָרָה
בֹּא-יָבֹא בְּרֶנָּה
נִשָּׂא אֲלֻמֹּתָיו

Shir hama'alot:
Beshuv Adonai
et shivat Tziyon
hayinu kecholimim.

Az yimaleh
sechok pinu
ulshonenu rina.

Az yomru vagoyim,
"Higdil Adonai
la'asot im eileh."
Higdil Adonai la'asot imanu;
hayinu semechim.

Shuva Adonai et sheviteinu
ka'afikim banegev.

Hazorim bedima
berina yiktzoru.

Haloch yelech uvacho
no'se meshech hazara,
bo yavo verina
no'se alumotav.

..... Some add these lines from psalms 145:21, 115:18, 118:1, and 106:2.....

In praise of God my mouth will speak,
And every living thing will bless
God's holy name for evermore.
And as for us, we shall bless God
From now for ever.

Halleluyah!

Thank our God, for God is good,
God's kindness forever stays.
Who can tell God's mighty deeds,
Or set to words all of God's praise?

תְּהִלַּת יְיָ יִדְבֹּר פִּי
וַיְבָרֵךְ כָּל בָּשָׂר
שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד
וְאֲנַחְנוּ נְבָרֵךְ יְהוָה
מֵעַתָּה וְעַד עוֹלָם
הַלְלוּיָהּ
הוֹדוּ לַיהוָה כִּי טוֹב
כִּי לְעוֹלָם חַסְדּוֹ
מִי יִמַּלֵּל גְּבוּרוֹת יְיָ
יִשְׁמִיעַ כָּל תְּהִלָּתוֹ

Tehillat Adonia yedaber pi
vivarech kol basar
shem kodsho le'olam va'ed.
Va'anachnu nevarech Yah
me'atah ve'ad olam,
Halleluyah!
Hodu lAdonai ki tov
ki le'olam chasdo.
Mi yemalel gevurot Adonai,
yashmi'a kol tehilato?

Invitation to Say Grace

זִימּוֹן

.....Leader invites the company to prayer.....

Friends, let's give thanks!

חֲבֵרַי נְבָרֵךְ.

Chaverai, nevarech!

.....Friends respond, and Leader repeats.....

May God's name be blessed
now and forever.

יְהִי שֵׁם יְיָ מְבֹרָךְ
מֵעַתָּה וְעַד-עוֹלָם.

Yehi shem Adonai mevorach
me'ata ve'ad olam.

..... Leader continues (add "Eloheinu" if 10 or more Jewish adults are at the table).....

With the approval of my friends,
let's bless our God
who provides our food.¹

בְּרִשּׁוֹת חֲבֵרַי
נְבָרֵךְ אֱלֹהֵינוּ
שֶׁאֲכַלְנוּ מִשְׁלֹ.

Bir'shut chaverai,
nevarech Eloheinu
she'achalnu mishelo.

..... Friends respond, and Leader repeats (add "Eloheinu" when 10 Jewish adults gather).....

Bless our God
who provides our food,
and by whose goodness we live.

בָּרוּךְ אֱלֹהֵינוּ
שֶׁאֲכַלְנוּ מִשְׁלֹ
וּבְטוֹבוֹ חַיֵּינוּ.

Baruch Eloheinu
she'achalnu mishelo
uv'tuvo chayinu.

.....All together.....

Blessed is God, blessed is God's name! בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

Baruch Hu uvaruch shemo!

¹ "Who provides our food" is literally, "we have eaten what is His."

God the Provider¹

Blessed are You Sovereign God,
Who rules eternal time and space
Who kindly feeds the world entire
In mercy, love, and grace,

Who gives each species food to eat
In endless magnanimity.
God never makes us go—
makes us go without,
makes us go without
—God is good beyond infinity.

For the sake of God's powerful name
Because each one God does
feed and sustain
And does all of us good,
and gives all of us food
(Every creature on earth
by God was given birth),

Blessed are You, Sovereign God,
Who feeds the whole wide world.

ברכת הַזֵּן

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַזֵּן אֶת-הָעוֹלָם כֻּלּוֹ
בְּטוֹבוֹ
בְּחֵן בְּחֶסֶד וּבְרַחֲמִים

Baruch Atah Adonai
Eloheinu melech ha'olam
hazan et ha'olam kulo
betuvo
bechen bechesed uv'rachamim.

הוּא נוֹתֵן לֶחֶם
לְכָל-בָּשָׂר
כִּי לְעוֹלָם חֶסֶד
וּבְטוֹבוֹ הַגָּדוֹל
תָּמִיד לֹא-חָסַר לָנוּ
וְאֵל יַחֲסֹר לָנוּ
מִזֶּן לְעוֹלָם וָעֶד

Hu noten lechem
lechol basar
ki le'olam chasdo.
Uv'tuvo hagadol
tamid lo chasar lanu
ve'al yech'sar lanu
mazon le'olam va'ed.

בְּעֹבוֹר שְׁמוֹ הַגָּדוֹל
כִּי הוּא אֵל זֶן
וּמִפְרִנָּס לְכָל
וּמִטִּיב לְכָל
וּמִכֵּין מִזֶּן
לְכָל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא.

Ba'avur shemo hagadol
ki Hu El zan
um'farnes lakol,
umetiv lakol
umechin mazon
lechol beriyotav
asher barah.

בָּרוּךְ אַתָּה יי
הַזֵּן אֶת-הַכֹּל.

Baruch Atah Adonai
hazan et hakol.

¹ Grace after Meals consists of four berachot. In the first, we thank God for providing food for all creatures. You may ask, "But what about the starving masses?" Some would answer that, in general, the amount of food is adequate; but for economic or political reasons we humans often prevent it from reaching those in need.

Why does God provide food? Here, it is because of God's kindness, and for the sake of God's reputation, not for our merit. So if ever we are able to feed the hungry, we should not wait to find out whether they are deserving.

For the Land of Israel

בְּרַבַּת הָאָרֶץ

*In the second berachah, for the land of Israel, we offer thanks for the many ways
in which God has fulfilled the divine commitment to us.*

We thank You, Sovereign God,
because You gave our ancestors
an inheritance—

a land pleasant, good, & spacious

and because You brought us out

(Sovereign God)

from the land of Egypt

and saved us from the house of slaves

and because of the contract

which You sealed in our flesh

and because of the Torah

which You taught us

and because of the statutes

which You made known to us

and because of the life

of grace and love

which You granted us

and because of the eating of food

through which You nourish

and sustain us forever—

**Every day, at every time,
and in every hour.**

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ
עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ
אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה

וְעַל שֶׁהוֹצַאתָנוּ

יְיָ אֱלֹהֵינוּ

מֵאֶרֶץ מִצְרַיִם

וּפְדִיתָנוּ מִבֵּית עֲבָדִים

וְעַל בְּרִיתְךָ

שֶׁחֲתַמְתָּ בְּבָשָׁרֵינוּ

וְעַל תּוֹרַתְךָ

שֶׁלִּמְדַתָּנוּ

וְעַל חֻקֶּיךָ

שֶׁהוֹדַתָּנוּ

וְעַל חַיִּים

חֵן וְחֶסֶד

שֶׁחֲנַנְתָּנוּ

וְעַל אֲכִילַת מֶזֶן

שֶׁאַתָּה זָן

וּמִפְרִיָּס אוֹתָנוּ תָּמִיד

בְּכָל-יוֹם וּבְכָל-עֵת

וּבְכָל-שָׁעָה.

Nodeh lecha Adonai Eloheinu

al shehinchalta la'avoteinu

eretz chemda tova ur'chava

ve'al shehotzetanu

Adonai Eloheinu

me'erezt Mitzrayim

ufeditanu mibet avadim

ve'al beritcha

shechatamta bivsareinu

ve'al Torat'cha

shelimadatanu

ve'al chukecha

shehodatanu

ve'al chayim

chen vachessed

shechonanatanu

ve'al achilat mazon

sha'Atah zan

umfarnes otanu tamid—

Bechol yom, uv'chol et,

uvechol sha'ah.

On Chanukah and Purim לחנכה ולפורים

On Chanukah and Purim, these passages are inserted into the second berachah. They stress the divine intervention that saved our people in those times.

And for the wonders	עַל הַנִּסִּים	Al hanisim
and deliverance,	וְעַל הַפְּרָקָן	ve'al hapurkan
the heroic acts	וְעַל הַגְּבוּרוֹת	ve'al hagvurot
and rescues,	וְעַל הַתְּשׁוּעוֹת	ve'al hatshu'ot
the miracles	וְעַל הַנִּפְלְאוֹת	ve'al hanifla'ot
and comforts	וְעַל הַנְּחָמוֹת	ve'al hanechamot
and for the wars	וְעַל הַמִּלְחָמוֹת	ve'al hamilchamot
which You waged for our ancestors	שְׁעָשִׂיתָ לְעַבְדֵינוּ	she'asita la'avoteinu
in those days, at this time: ¹	בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה.	bayamim hahem bazman hazeh:

..... For Chanukah

In the days of Mattityahu,	בַּיָּמִי מַתִּיתָיו	Bimei Mattityahu
son of Yochanan	בֶּן יוֹחָנָן	ben Yochanan
the Hasmonean high priest	כֹּהֵן גָּדוֹל חֲשֹׁמוֹנַי	kohen gadol Chashmonai
and his sons,	וּבָנָיו	uvanav,
when the evil Greek empire rose	כְּשֶׁעָמְדָה	keshe'amdah
against Your people Israel	מַלְכוּת יָוָן הַרְשָׁעָה	malchut Yavan harsha'ah
to make them forget Your Torah	עַל עַמֶּךָ יִשְׂרָאֵל	al amcha Yisra'el
and make them stray	לְהַשְׁכִּיחַם תּוֹרָתְךָ	lehashkicham Toratecha
from the statutes of Your will;	וּלְהַעֲבִירָם	uleha'aviram
	מִחֻקֵּי רְצוֹנְךָ	mechukei retzonecha;
and You in Your many mercies	וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים	ve'Atah berachamecha harabim
stood up for them	עֲמַדְתָּ לָהֶם	amadta lahem
in their time of trouble;	בְּעֵת צָרָתָם	be'et tzaratam

¹ “In those days, at this time” succinctly brings together both the cyclical and the linear views of history.

You pleaded their cause,	רַבְּתָּ אֶת רִיבָם	ravta et rivam
You judged their claim,	דָּנַתָּ אֶת דִּינָם	danta et dinam
You avenged their wrong;	נִקְמַתָּ אֶת נִקְמָתָם	nakamta et nikmatam;
You handed over the strong	מָסַרְתָּ גִּבּוֹרִים	masarta giborim
to the weak,	בְּיַד חֲלָשִׁים	beyad chalashim
the many to the few,	וְרַבִּים בְּיַד מְעַטִּים	verabim beyad me'atim
the impure to the pure,	וּטְמֵאִים בְּיַד טְהוֹרִים	uteme'im beyad tehorim
and the evil to the righteous	וְרָשָׁעִים בְּיַד צְדִיקִים	ur'sha'im beyad tzadikim
and the wicked	וְזֵדִים	vezedim
to those who work hard in Your Torah.	בְּיַד עוֹסְקֵי תוֹרָתְךָ.	beyad oskei Toratecha.
And for Yourself You made	וְלָךְ עָשִׂיתָ	Ulecha asita
a great and holy name	שֵׁם גָּדוֹל וְקָדוֹשׁ	shem gadol vekadosh
in Your world,	בְּעוֹלָמְךָ	be'olamecha,
and for Your people Israel You made	וְלַעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ	ule'amcha Yisra'el asita
a great victory and deliverance	תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן	teshu'ah gedolah ufurkan
like today.	בְּהַיּוֹם הַזֶּה.	kehayom hazeh.
And after this Your children came	וְאַחֲרַיִךְ בָּנוּ בָּנֶיךָ	Ve'achar ken ba'u vanecha
to Your holy of holies,	לְדַבֵּיר בֵּיתְךָ	lidvir betecha,
cleared out Your temple,	וּפָנּוּ אֶת הַיְכָלְךָ	ufinu et hechalecha,
purified Your holy place,	וּטְהָרוּ אֶת מִקְדָּשְׁךָ	vetiharu et mikdashecha,
and lit lights	וְהִדְלִיקוּ נֵרוֹת	vehidliku nerot
in Your holy courtyards,	בְּחִצְרוֹת קֹדֶשְׁךָ	bechatzrot kodshecha,
and they set	וְקָבְעוּ	vekav'u
these eight days of Chanukah	שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלֶיךָ	shemonat yemei Chanukah elu,
to give thanks and praise	לְהוֹדוֹת וּלְהַלֵּל	lehodot ul'halel
to Your great name.	לְשִׁמְךָ הַגָּדוֹל.	leshimcha hagadol.

For Purim

In the days of Mordechai and Esther
in Shushan the capital city,
when there rose against them
wicked Haman;
he sought
to destroy, slay and ruin
all the Jews,
from young to old,
infants and women, in a single day,
on the thirteenth day
of the twelfth month,
which is the month of Adar,
and to loot and humiliate them;
and You in Your multiple mercies
ruined his plan
and frustrated his intention
and brought his deeds back
on his own head;
and they hanged him and his sons
on the gallows tree.

בִּימֵי מֶרְדֵּכַי וְאֶסְתֵּר	Bimei Mordechai ve'Esther
בְּשׁוּשָׁן הַבִּירָה	beShushan habira,
כְּשֶׁעָמַד עֲלֵיהֶם	keshe'amad aleihem
הָמָן הָרָשָׁע	Haman harasha,
בִּקֵּשׁ	bikesh
לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד	lehashmid laharog ule'abed
אֶת כָּל הַיְּהוּדִים	et kol haYehudim
מִנָּעַר וְעַד זָקֵן	mina'ar ve'ad zaken
טָף וְנָשִׁים בְּיוֹם אֶחָד	taf venashim, beyom echad,
בְּשִׁלּוּשָׁה עָשָׂר	bishloshah asar
לְחֹדֶשׁ שְׁנַיִם עָשָׂר	lechodesh shnem asar,
הוּא חֹדֶשׁ אָדָר	hu chodesh Adar,
וּשְׁלָלָם לַבּוֹז	ushelalam lavoz,
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים	ve'Atah berachamecha harabim
הִפְרַתָּ אֶת עֲצָתוֹ	hefarta et atzato,
וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ	vekilkalta et machashavto,
וְהַשְׁבֹּתָ גְּמוּלוֹ	vahashevota gemulo
בְּרֹאשׁוֹ	berosho,
וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו	vetalu oto ve'et banav
עַל הָעֵץ.	al ha'etz.

For the Land (cont'd.)

ועל הכל

The second berachah continues here

And for all this, Sovereign God,
We thank You
and bless You—
Let every living thing
bless Your name
Always and forever—

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ	Ve'al hakol Adonai Eloheinu
אֲנַחְנוּ מוֹדִים לָךְ	anachnu modim lach
וּמְבָרְכִים אוֹתְךָ	umvar'chim otach
יִתְבָּרַךְ שִׁמְךָ	yitbarach shimcha
בְּפִי כָל-חַי	befi chol chay
תָּמִיד לְעוֹלָם וָעֶד	tamid le'olam va'ed

You will eat (so it is written)
And be sated
And you'll bless your God
Who everything created

For the good land
God has given to you.¹
Blessed are You, God,
For the land and for the food.

בְּכַתוּב וְאָכַלְתָּ
וְשָׂבַעְתָּ וּבֵרַכְתָּ
אֶת־יְיָ אֱלֹהֶיךָ

Kakatuv: ve'achalta
vesavata uverachta
et Adonai Elohecha

עַל־הָאֶרֶץ הַטֹּבָה
אֲשֶׁר נָתַן־לָךְ.
בָּרוּךְ אַתָּה יְיָ
עַל הָאֶרֶץ וְעַל הַמִּזֶּן.

al ha'aretz hatova
asher natan lach.
Baruch Atah Adonai
al ha'aretz ve'al hamazon.

Have Mercy on Jerusalem

..... *After thanks, in the third berachah we offer prayer; we ask God's mercy.....*
for Jerusalem, for Zion and for ourselves.

Your people Israel, God—take pity
On them and on Your holy city
Jerusalem. Cast a kindly eye on
The dwelling of Your glory, Zion,
The reign of David
Your anointed,
The great & holy house appointed
To bear Your name—
O our God, our source of being,
Be our shepherd and our feeder
Our support and our sustainer
And our keeper—
Keep our troubles, God, far away,
Don't delay—
And please don't let us have to beg
O ruling God, our only God,
Not for gifts from hands
of flesh and blood,
Not for gifts and not for loans
from men;

רַחֵם יְיָ אֱלֹהֵינוּ
עַל־יִשְׂרָאֵל עַמֶּךָ
וְעַל־יְרוּשָׁלַיִם עִירְךָ
וְעַל־צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וְעַל־מַלְכוּת בֵּית דָּוִד
מְשִׁיחֶךָ
וְעַל־הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו
אֱלֹהֵינוּ אָבִינוּ
רֵעֵנוּ זִנְנוּ
פֶּרֶסֶנּוּ וּבִלְכָּלֵנוּ
וְהִרְוִיחֵנוּ
וְהִרְוַח־לָנוּ יְיָ אֱלֹהֵינוּ
מִהֶרָה מְכַל־צָרוֹתֵינוּ
וְנָא אֶל־תַּצְרִיכֵנוּ
יְיָ אֱלֹהֵינוּ
לֹא לִידֵי
מִתְּנַת בָּשָׂר וָדָם
וְלֹא לִידֵי הַלּוֹאֲתָם

Rachem Adonai Eloheinu
al Yisra'el amecha
ve'al Yerushalayim irecha
ve'al Tziyon mishkan kevodecha
ve'al malchut bet David
meshichecha
ve'al habayit hagadol vehakadosh
shenikra shimcha alav—
Eloheinu Avinu
re'einu zunenu
parneseinu vechalkelenu
veharvichenu
veharvach lanu Adonai Eloheinu
meheira mikol tzaroteinu
Vena al tatzrichenu,
Adonai Eloheinu,
lo lidei
matnat basar vadam,
velo lidei halva'atam;

¹ Written in Deut. 8:10—Moses' words to the Israelites.

We'd rather get it at Your hand—
 it's jam packed, it's open,
 It's holy and expansive;
 So we won't be ashamed,
 And we won't be disgraced
 To the end of time.

כִּי אִם לַיָּדָךְ ki im leyadcha
 הַמְּלֵאָה הַפְּתוּחָה hamle'ah, haptucha,
 הַקְּדוּשָׁה וְהַרְחָבָה hakdosha vehar'chava,
 שֶׁלֹא נִבּוֹשׁ shelo nevosh
 וְלֹא נִכְלָם velo nikalem
 לְעוֹלָם וָעֶד. le'olam va'ed.

Shabbat

שַׁבָּת

..... On Shabbat, the third berachah continues with this paragraph

Favor this prayer, Sovereign God,
 and give us success in Your rules,
 and in the rules of the seventh day,
 this great and holy Sabbath.

רִצֵּה וְהַחֲלִיצֵנוּ Retzeh vehachalitzenu
 יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ Adonai Eloheinu bemitzvotcha,
 וּבְמִצְוַת יוֹם הַשְּׁבִיעִי uv'mitzvat yom hashvi'i
 הַשַּׁבָּת הַגָּדוֹל haShabbat hagadol
 וְהַקְּדוֹשׁ הַזֶּה vehakadosh hazeh,
 כִּי יוֹם זֶה גָּדוֹל Ki yom zeh gadol
 וְקְדוֹשׁ הוּא לִפְנֶיךָ vekadosh hu lefanecha,
 לִשְׁבֹּת-בּוֹ וְלָנוּחַ בּוֹ lishbot bo velanu'ach bo
 בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ be'ahavah kemitzvat retzonecha.
 וּבְרְצוֹנְךָ הִנִּיחַ לָנוּ Uvritzoncha haniach lanu
 יְיָ אֱלֹהֵינוּ Adonai Eloheinu,
 שֶׁלֹא תִהְיֶה shelo teheh
 צָרָה וְיָגוֹן וְאַנְחָה tzara veyagon va'anacha
 בְּיוֹם מְנוּחָתֵנוּ. beyom menuchatenu.
 וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ Vehar'enu Adonai Eloheinu
 בְּנִחְמַת צִיּוֹן עִירְךָ benechamat Tziyon irecha
 וּבְבִנְיַן יְרוּשָׁלַיִם uv'vinyan Yerushalayim
 עִיר קֹדְשְׁךָ. ir kodshecha.
 כִּי אַתָּה הוּא ki Atah Hu
 בַּעַל הַיְּשׁוּעוֹת ba'al hay'shu'ot
 וּבַעַל הַנְּחָמוֹת. uva'al hanechamot.

For this is a great and
 holy day in Your eyes,
 a time to rest and relax lovingly,
 according to the rules You favored.
 Grant us Your favor,
 Sovereign God,
 that this day of rest may be free
 from all trouble, grief, or lament.

And show us, Sovereign God,
 the consolation of Zion Your city
 and the rebuilding of Jerusalem
 Your holy city.
 Because You command¹
 both salvation
 and consolation.

¹ Literally, “because You are the ‘Ba’al’ of salvations and consolations.” “Ba’al” often means “master” as in “master of the house”: it’s the person in charge.

For Festivals

God and God of our ancestors,
may there rise, approach and arrive,
be seen, favored, and heard
noticed and remembered—
thoughts and memories of us,
along with memories
of our ancestors,
and memories of the Messiah
(Your servant David's descendant),
and memories
of Jerusalem Your holy city,
and memories
of all Your people the house of Israel
before You,
for deliverance, good,
grace, kindness, mercy,
life and peace,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ
יִרְאֶה וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקֵד וַיִּזְכֹּר
זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ
וְזִכְרוֹן
אֲבוֹתֵינוּ
וְזִכְרוֹן
מָשִׁיחַ בֶּן דָּוִד עֲבָדְךָ
וְזִכְרוֹן
יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ
וְזִכְרוֹן
כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל
לִפְנֶיךָ
לְפִלְטָה לְטוֹבָה
לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים
לְחַיִּים וּלְשָׁלוֹם

Eloheinu vElohei avoteinu,
ya'aleh veyavo veyagi'a
veyera'eh veyeratzeh veyishama
veyipaked veyizacher
zichronenu ufikdonenu,
vezichron
avoteinu,
vezichron
Mashiach ben David avdecha,
vezichron
Yerushalayim ir kodshecha,
vezichron
kol amcha bet Yisra'el
lefanecha
lifleta letova
lechen ul'chesed ul'rachamim
lechayim ul'shalom,

..... For Rosh Chodesh (new moon)
on this beginning of the month. בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה. beyom rosh hachodesh hazeh.

..... For Pesach
on this festival of matza. בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. beyom chag hamatzot hazeh.

..... For Shavu'ot
on this festival of weeks. בְּיוֹם חַג הַשְּׁבָעוֹת הַזֶּה. beyom chag hashavu'ot hazeh.

..... For Rosh Hashanah
on this day of remembrance. בְּיוֹם הַזִּכְרוֹן הַזֶּה. beyom hazikaron hazeh.

..... For Sukkot
on this festival of huts. בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה. beyom chag hasukkot hazeh.

..... For Shemini Atzeret and Simchat Torah
on the eighth day,
this festival of assembly. בְּיוֹם הַשְּׁמִינִי
חַג הָעֲצֵרֶת הַזֶּה. chag ha'atzeret hazeh.

Remember us today for good,	זָכְרֵנוּ יְיָ אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
Sovereign God;	בּוֹ לְטוֹבָה	bo letovah;
and think of us for blessing;	וּפְקֻדֵנוּ בּוֹ לְבִרְכָּה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים	vehoshi'enu vo lechayim.
And with a word of salvation & mercy	וּבְדִבְרֵ יִשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חֵס וְחֲנּוּנוּ	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on You,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha enenu,
because You are God, a monarch	כִּי אֵל מֶלֶךְ	ki El melech
both gracious and compassionate.	חֲנוּן וְרַחוּם אַתָּה.	chanun verachum Atah.

Rebuild Jerusalem

בּוֹנֵה יְרוּשָׁלַיִם

*.....The third berachah continues here on all occasions.....
To conclude the third berachah, we ask God to rebuild Jerusalem.*

Rebuild Jerusalem,	וּבְנֵה יְרוּשָׁלַיִם	Uv'nei Yerushalayim
the holy city,	עִיר הַקֹּדֶשׁ	ir hakodesh
soon, in our days.	בְּמִהְרָה בְּיָמֵינוּ.	bimherah veyameinu.
Blessed are You, Sovereign,	בָּרוּךְ אַתָּה יְיָ	Baruch Atah Adonai
Who in mercy builds	בּוֹנֵה בְּרַחֲמָיו	Boneh verachamav
Jerusalem.	יְרוּשָׁלַיִם.	Yerushalayim.

The Source of Goodness

הַטוֹב וְהַמְּטִיב

The fourth berachah thanks God for divine goodness. It was added to the Grace after Meals after the fall of Betar, the last Jewish stronghold in Bar Kochba's rebellion. It expresses our gratitude when the Romans allowed us to bury our dead.

Blessed are You, Sovereign,

God who rules forever,

Source of life, our God who rules us,

Our great leader and creator,

Our redeemer, You who school us,

Holy to Jacob and holy to us,

Shepherd of Israel and us,

The good monarch

with goodness for all,

Who in every day—

בָּרוּךְ אַתָּה יי

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

הָאֵל אֲבִינוּ מִלְכֵנוּ

אֲדִירֵנוּ בּוֹרְאֵנוּ

גּוֹאֲלֵנוּ יּוֹצְרֵנוּ

קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב

רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל

הַמֶּלֶךְ הַטוֹב

וְהַמְּטִיב לְכָל

שֶׁבְּכֹל יוֹם וַיּוֹם

Baruch Atah Adonai,

Eloheinu melech ha'olam,

Ha'El Avinu malkenu

adirenu bor'enu

go'aleinu yotzrenu

kedoshenu kedosh Ya'akov

ro'enu ro'eh Yisrael

hamelech hatov

vehemetiv lakol

sheb'chol yom vayom—

Has done good, who does good,

Will do good for us;

Who saved us,

who saves us,

Will save us again—

For grace, for love, and kindness,

For relief, deliverance, and success,

Blessing, salvation, comfort,

sustenance, and support,

And mercy, and life, and peace

And all that's good;

And may God never let us

Lack anything good.

הוּא הַטִּיב הוּא מְטִיב

הוּא יַיְטִיב לָנוּ

הוּא גִמְלָנוּ

הוּא גּוֹמְלָנוּ

הוּא יִגְמְלָנוּ לְעַד

לֶחֶן לְחֶסֶד וּלְרַחֲמִים

וּלְרוּחַ הַצֶּלָּה וְהַצִּלָּה

בְּרָכָה וִישׁוּעָה נְחָמָה

פְּרִנָּסָה וְכִלְכָּלָה

וּרְחָמִים וְחַיִּים וְשָׁלוֹם

וְכָל-טוֹב

וּמְכַל-טוֹב

לְעוֹלָם אֶל יַחְסְרֵנוּ.

Hu hetiv Hu metiv

Hu yetiv lanu

Hu g'malanu

Hu gomlenu

Hu yigmelenu la'ad

lechen lechesed ul'rachamim

ul'revach hatzala vehatzlacha

beracha vishua nechama

parnasa vechalkala

verachamim vechayim veshalom

vechol tov

umikol tov

le'olam al yechasrenu.

The Merciful One

הַרְחָמֵן

..... *After the fourth berachah, these short prayers were added*

May the merciful one

rule us for ever;

May the merciful one

be blessed in heaven and earth.

הַרְחָמֵן הוּא
יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

Harachaman, Hu

yimloch aleinu le'olam va'ed;

הַרְחָמֵן הוּא

Harachaman, Hu

יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.

yitbarach bashamayim uva'aretz.

The source of mercy

shall be praised

in every age;

And may God's glory

through us shine

for endless time,

And in us manifest

God's splend-

or without end.

הַרְחָמֵן

Harachaman

הוּא יִשְׁתַּבַּח

Hu yishtabach

לְדוֹר דּוֹרִים

ledor dorim;

וְיִתְפָּאֵר -

Veyitpa'ar

בְּנוֹ לָעַד

banu la'ad

וְלִנְצַח נְצָחִים

ul'netzach netzachim,

וְיִתְהַדָּר -

Veyit'hadar

בְּנוֹ לָעַד

banu la'ad

וּלְעוֹלָמֵי עוֹלָמִים.

ul'ol'mei olamim.

May the merciful one

sustain us with dignity.

May the merciful one smash

the yoke which weighs around our necks

and lead us,

walking tall, to our own land.

הַרְחָמֵן הוּא
יַפְרִינֵסֵנוּ בְּכָבוֹד.

Harachaman, Hu

yefarnesenu bechavod.

הַרְחָמֵן הוּא יִשְׁבּוֹר

Harachaman, Hu yishbor

עָלֵנוּ מֵעַל צָוָרֵנוּ

ulenu me'al tzavarenu

וְהוּא יוֹלִיכֵנוּ

vehu yolichenu

קוֹמְמִיּוֹת לְאַרְצֵנוּ.

kom'miyut le'artzenu.

..... *At the word "table" many people tap (or pound) the table.*

May the merciful one send

a manifold blessing to this building

and to this table

at which we have eaten.

הַרְחָמֵן הוּא יִשְׁלַח לָנוּ
בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה
וְעַל שֻׁלְחָן זֶה
שֶׁאֲכַלְנוּ עָלָיו.

Harachaman, Hu yishlach lanu

beracha meruba babayit hazeh

ve'al shulchan zeh

she'achalnu alav.

We ask God to send us Elijah, the herald of the Messianic Era. It's God who will send Elijah, and Elijah who will bring the good news.

The merciful one	הַרְחָמֵן	Harachaman
will send us	הוּא יִשְׁלַח-לָנוּ	Hu yishlach lanu
Elijah the prophet,	אֶת-אֱלִיהוּ הַנָּבִיא	et Eliyahu hanavi
remembered for good,	זָכוֹר לְטוֹב	zachur latov,
And he'll bring us	וַיִּבְשֹׁר-לָנוּ	vivaser lanu
the good news,	בְּשׂוֹרוֹת טוֹבוֹת	besorot tovot
salvation and consolation.	יְשׁוּעוֹת וְנֶחֱמוֹת.	yeshu'ot venechamot.

This part has many variations to honor hosts, parents and guests. The leader can choose what is appropriate for the occasion and add to the traditional formulae if so inclined.

May the merciful one bless...	הַרְחָמֵן הוּא יְבָרֶךְ	Harachaman, Hu yevarech...
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..... *At your own table.*

...me	אוֹתִי	...oti
(and my wife/husband)	(וְאֵת אִשְׁתִּי/בְעָלִי)	(ve'et ishti/ba'ali)
(and my children)	(וְאֵת זַרְעִי)	(ve'et zar'i)
and whatever is mine...	וְאֵת כָּל אֲשֶׁר לִי	ve'et kol asher li...

..... *As a guest.*

...(my father, my teacher)	אֶת (אָבִי מוֹרִי)	...et (avi mori)
the master of this house	בְּעַל הַבַּיִת הַזֶּה	ba'al habayit hazeh
and (my mother, my teacher)	וְאֵת (אִמִּי מוֹרָתִי)	ve'et (imi morati)
the mistress of this house	בְּעֻלַּת הַבַּיִת הַזֶּה	ba'alat habayit hazeh
them and their house	אוֹתָם וְאֵת בֵּיתָם	otam ve'et beitam
and children	וְאֵת זַרְעָם	ve'et zar'am
and whatever is theirs...	וְאֵת כָּל אֲשֶׁר לָהֶם	ve'et kol asher lahem .

..... *For a large group.*

...everyone seated here...	אֶת כָּל הַמְּסֻבִּין בָּאֵן	...et kol hamesubin kan...
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..... *Continue here.*

...us and whatever is ours,	אוֹתָנוּ וְאֵת כָּל-אֲשֶׁר לָנוּ	...otanu ve'et kol asher lanu
as our ancestors were blessed,	כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ	kemo shenitbar'chu avoteinu
Abraham, Isaac and Jacob	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak veYa'akov
in every thing...	בְּכָל מִכּוֹל כָּל	bakol mikol kol...

May God bless us, all of us
As one and the same
With a blessing that's perfect,
And let's say "Amen."

May this house be a shelter
Of peace and of love,
When our merit and theirs
Is acknowledged from above;
And a blessing from God
Be bestowed here below
A gift from God our savior.
With sense and grace,
God and the human race—
May they show us favor!

כֵּן יְבָרֶךְ אוֹתָנוּ	Ken yevarech otanu
כָּלֵנוּ יַחַד	kulanu yachad
בְּבִרְכָּה שְׁלֵמָה	bivracha shelemah,
וְנֹאמַר אָמֵן.	venomar, "Amen."
בְּמָרוֹם יִלְמְדוּ	Bamarom yelamdu
עֲלֵיהֶם וְעֲלֵינוּ	aleihem ve'aleinu
זְכוּת שְׁתָּהָא	z'chut shet'heh
לְמִשְׁמֶרֶת שְׁלוֹם	lemishmeret shalom,
וְנִשָּׂא בְּרָכָה מֵאֵת יי	venisah verachah me'et Adonai
וְצִדְקָה מֵאֱלֹהֵי יִשְׁעֵנוּ	utz'dakah me'Elohei yisheinu,
וְנִמְצָא-חֵן וְשֶׁכֶל טוֹב	Venimtzah chen vesechel tov
בְּעֵינֵי אֱלֹהִים וָאָדָם.	be'enei Elohim ve'adam.

.....For Shabbat.....

May the merciful one
let us inherit the day
which is all rest and repose
for eternal life.

הַרְחֵמֵן הוּא	Harachaman, Hu
יִנְחִילֵנוּ יוֹם	yan'chilenu yom
שְׁכֻלוֹ שַׁבָּת וּמְנוּחָה	shekulo Shabbat um'nucha
לְחַיֵּי הָעוֹלָמִים.	lechayey ha'olamim.

.....For Rosh Chodesh (new moon).....

May the merciful one
renew for us
this month
for good and for blessing.

הַרְחֵמֵן הוּא	Harachaman, Hu
יַחְדֵּשׁ עֲלֵינוּ	ychadesh aleinu
אֶת הַחֹדֶשׁ הַזֶּה	et hachodesh hazeh
לְטוֹבָה וּלְבִרְכָּה.	letovah veliv'rachah.

.....For Yom Tov.....

May the merciful one
let us inherit the day
which is completely good.

הַרְחֵמֵן הוּא	Harachaman, Hu
יִנְחִילֵנוּ יוֹם	yan'chilenu yom
שְׁכֻלוֹ טוֹב.	shekulo tov.

..... *For Rosh Hashanah.*

May the merciful one	הַרְחֵמֵן הוּא	Harachaman, Hu
renew for us	יְחַדֵּשׁ עֲלֵינוּ	yechadesh aleinu
this year	אֶת הַשָּׁנָה הַזֹּאת	et hashanah hazot
for good and for blessing.	לְטוֹבָה וְלִבְרָכָה.	letovah velivrachah.

..... *For Sukkot.*

May the merciful one erect for us	הַרְחֵמֵן הוּא יָקִים לָנוּ	Harachaman, Hu yakim lanu
David's fallen hut.	אֶת סִכַּת דָּוִיד הַנִּפְּלָת.	et sukkat David hanofalet.

..... *We add a prayer for the State of Israel*

May the merciful one bless	הַרְחֵמֵן הוּא יְבָרֵךְ	Harachaman, Hu yevarech
the State of Israel,	אֶת-מְדִינַת יִשְׂרָאֵל	et Medinat Yisra'el
the first sign	רֵאשִׁית צְמִיחַת גְּאֻלָּתָנוּ.	reshit tzemichat ge'ulatenu.
of our coming redemption.		

..... *We pray for peace*

May the merciful one bestow friendship	הַרְחֵמֵן הוּא יִתֵּן אַחֻוָּה	Harachaman, Hu yiten achavah
between the descendants	בֵּין בְּנֵי יִצְחָק	ben benei Yitzchak
of Yitzchak and Yishma'el.	וּבֵין בְּנֵי יִשְׁמָעֵאל.	uven benei Yishma'el

..... *We pray for freedom from oppression for all who suffer*

May the merciful one bless	הַרְחֵמֵן הוּא יְבָרֵךְ	Harachaman, Hu yevarech
all who are given over	אֶת-כָּל הַנִּתּוּנִים	et kol hanetunim
to trouble,	בְּצָרָה	betzarah
& bring them from darkness to light.	וְיוֹצִיאֵם מֵאֲפֶלֶה לְאוֹרָה.	veyotzi'em me'afelah le'orah.

..... *Continue here on all occasions*

We pray that we may merit the arrival of the Messianic Era.

May the merciful one make us worthy	הַרְחֵמֵן הוּא יוֹצִיָנוּ	Harachaman, Hu yezakenu
of the Messianic Era	לִימּוֹת הַמָּשִׁיחַ	limot hamashiach
and the life of the world to come.	וּלְחַיֵּי הָעוֹלָם הַבָּא.	ul'chayey ha'olam haba.

..... *For festive days (Shabbat, festivals including Chol Hamo'ed, and Rosh Chodesh)*

A tower of salvation for His king;¹ מגדול ישועות מלכו Migdol yeshu'ot malko

..... *On weekdays, say this instead of the previous line*

More and more, God saves the king;² מגדיל ישועות מלכו Magdil yeshu'ot malko

..... *Continue here*

Gracious actions does God bring	ועשה חסד למשיחו	ve'oseh chesed limshicho
To David and his royal line	לדוד ולזרעו	leDavid ul'zaro
To the end of time.	עד-עולם.	ad olam.

Making peace in heaven above	עשה שלום במרומי	Oseh shalom bimromav
May God bring peace	הוא יעשה שלום	Hu ya'aseh shalom
To us and to all Israel,	עלינו ועל-כל-ישראל	Aleinu ve'al kol Yisra'el,
And let's say, "Amen!"	ואמרו אמן.	Ve'imru, "Amen."

¹ 2 Samuel 22:51

² Psalms 18:51

A Selection From Psalms¹

Stand in awe of God,
You holy ones, stand back;
The people who respect God
Never lack.

יִרְאוּ אֶת-יְיָ קְדוֹשִׁיו
כִּי אֵין מַחְסוֹר לִירְאָיו

Y'ru et Adonai kedoshav
ki ein machsor li're'av;

Hunger and want
Assail the lion's whelp
But those who seek for God
Will need no help.

כְּפִירִים רָשׁוּ וְרָעְבוּ
וְדֹרְשֵׁי יְיָ
לֹא-יַחְסְרוּ כָּל-טוֹב

kefirim rashu vera'evu
vedorshei Adonai
lo yachseru chol tov.

Give thanks for God is good,
With kindness everlasting,
Opening a generous hand
To satisfy the deep desire
of every living thing.

הוֹדוּ לַיְיָ כִּי-טוֹב
כִּי לְעוֹלָם חַסְדּוֹ
פִּתְחָה אֶת-יָדָךְ
וּמִשְׁבִּיעַ לְכֹל-חַי רָצוֹן

Hodu lAdonai ki tov
ki le'olam chasdo
pote'ach et yadecha
umasbi'a lechol chai ratzon.

Blessed is the one who says,
"In God I trust."
For him God is
Reliable and just.

בָּרוּךְ הַגִּבֹּר
אֲשֶׁר יִבְטַח בַּיְיָ
וְהָיָה יְיָ מִבְּטָחוֹ

Baruch hagever
asher yivtach bAdonai
vehaya Adonai mivtacho.

I've been a boy,
And now my beard is grey;
I've never seen
A good man cast away
Nor his children beg for food.²

נָעַר הָיִיתִי גַם-זִקְנָתִי
וְלֹא-רָאִיתִי צַדִּיק נֶעְזָב
וְזָרְעוֹ מִבְּקֶשׁ לַחֵם

Na'ar hayiti gam zakanti
velo ra'iti tzadik ne'ezav
vezar'o mevakesh lachem.

Our people God with strength uplifts,
Blessed with peace *and all God's gifts*.

יְיָ עֹז לְעַמּוֹ יִתֵּן
יְיָ יְבָרֵךְ אֶת-עַמּוֹ
בְּשָׁלוֹם

Adonai oz le'amo yiten
Adonai yevarech et amo
vashalom.

¹ Psalms 34:10-11; 118:1; 145:16; Jeremiah 17:7; Psalms 29:11.

² Some recite this part quietly as a prayer of hope.

Saturday Night

מוֹצַ'י שַׁבָּת Motz'ei Shabbat

Eliyahu Hanavi¹

אֵלִיָּהוּ הַנָּבִיא

Elijah the prophet
In Toshav he was a lad;
Then Elijah, then Elijah,
Then Elijah lived in Gil'ad.
Let him hasten,
in our need
With the anointed, David's seed.

אֵלִיָּהוּ הַנָּבִיא Eliyahu hanavi
אֵלִיָּהוּ הַתֹּשֶׁבִי Eliyahu hatishbi
אֵלִיָּהוּ אֵלִיָּהוּ Eliyahu, Eliyahu,
אֵלִיָּהוּ הַגִּלְעָדִי Eliyahu hagil'adi
בִּמְהֵרָה בְּיָמֵינוּ Bimhera veyameinu
יָבוֹא אֵלֵינוּ yavo eleinu
עִם מָשִׁיחַ בֶּן-דָּוִד Im mashi'ach ben David.

Havdalah²

הַבְדֵּלָה

.....After Shabbat, we light the candle, hold the wine and recite these quotations
After festivals and (according to some opinions) when in the synagogue,
we skip this section and start with the blessing for wine.

"See, God's my savior: I am sure;
I shall not live in fear.
My strength and my soul's melody,
To save me will appear."³

הִנֵּה אֵל יְשׁוּעָתִי Hineh El yeshu'ati
אֶבְטַח וְלֹא אֶפְחָד evtach velo efchad,
כִּי עֲזִי וְזִמְרַת יְהוָה ki ozi vezimrat Yah Adonai,
וַיְהִי לִי לִישׁוּעָה vayehi li liy'shuah.

¹ The gentle, stately melody of this song eases the farewell to Shabbat; and, as we relinquish that day which shelters us from the ravages of a cruel world, our thoughts turn eagerly to the Messianic Age and to Elijah, its herald; he was born in Toshav and later moved to Gil'ad. This part of the song is only the chorus; I've seen eleven verses, for those who like to prolong their goodbyes.

² Havdalah is the short ceremony which marks the end of Shabbat and holidays. It celebrates the difference between those holy days of rest and spiritual renewal and the humdrum days of the rest of the week. We thank God for making that difference and creating holiness to enrich our lives. We use a candle with two or more wicks, wine, and spices. The bright candle flame casts the shadow of our fingers on to our palms, and we appreciate the distinction between light and darkness. Making this distinction was God's first creative act. Wine, which delights the heart (Psalm 104), is part of many of our ceremonies. We smell the spices to prolong the sweetness of our day of rest and to ease our transition into the workaday world.

³ Isaiah 12:2: "Look, I'll trust God who saves me, and I will not fear, for God is my strength and my song, and He will save me."

"You shall bring water joyfully
From wellsprings of salvation."¹

וּשְׁאַבְתֶּם מַיִם בְּשִׁשּׁוֹן
מִמַּעַיְנֵי הַיְשׁוּעָה

Ushavtem mayim besason,
mima'aynei hayeshuah.

"To God belongs salvation, while
Your blessing's on Your nation
(selah)."²

לַיְי הַיְשׁוּעָה
עַל עֲמֶךָ בִּרְכָתְךָ
סֵלָה

IAdonai hayeshuah,
al amcha virchatecha
selah.

"The God of Hosts is at our side,
Jacob's God, in whom we hide
(selah)."³

יְי צְבָאוֹת עִמָּנוּ
מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב
סֵלָה

Adonai tzeva'ot imanu
misgav lanu Elohei Ya'akov
selah.

"Oh God, with hosts at Your command,
Happy are they who trust in You."⁴

יְי צְבָאוֹת
אֲשֶׁר־י אָדָם בֹּטֵחַ בָּךְ

Adonai tzeva'ot
ashrei adam bote'ach bach

"God, save us: for at our demand,
Oh Monarch, You'll give answer true."⁵

יְי הוֹשִׁיעָה
הַמֶּלֶךְ יַעֲנֵנוּ
בְּיוֹם קִרְאֵנוּ

Adonai hoshi'ah
hamelech ya'aneinu
veyom kor'einu.

..... Those gathered around say this first, and then the leader repeats it

"In Esther's day, the Jews had
light,
Rejoicing, happiness, and fame;
May we experience the same!"⁶

לַיְהוּדִים הָיְתָה
אוֹרָה וְשִׂמְחָה
וְשִׁשּׁוֹן וִיקָר
כֵּן תִּהְיֶה לָנוּ

LaYehudim hayta
orah vesimcha
vesason viy'kar;
ken tih'yeh lanu.

"This cup of salvation I shall raise
And call upon God's name!"⁷

כּוֹס יְשׁוּעוֹת אֶשָּׂא
וּבְשֵׁם יְי אֶקְרָא.

Kos yeshu'ot esah
uv'shem Adonai ekrah.

¹ Isaiah 12:3: "And you will rejoice as you draw water from the wells of salvation."

² Psalms 3:9: "Salvation belongs to God; Your blessing is on Your people, Selah."

³ Psalms 46:12: "The Lord of Hosts is with us, the God of Jacob a shelter for us, Selah."

⁴ Psalms 84:13: "The Lord of Hosts, happy is the person who trusts in You."

⁵ Psalms 20:10: "Lord, bring salvation! The king will answer us on the day when we call."

⁶ Esther 8:16: "The Jews had light, rejoicing, happiness, and honor; so may we."

⁷ Psalms 116:13: "I will lift up the cup of salvation and call on the name of the Lord."

Begin here at the conclusion of a festival or (according to some opinions) in the synagogue.

.....*Hold the wine, but don't drink yet*.....

Blessed are You, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch Atah Adonai
Who rules eternal space and time	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
Creator of the grapevine's fruit,	בּוֹרֵא פְּרֵי הַגֶּפֶן.	Boreh peri hagafen.
<i>From which we make this wine.</i>		

.....*Put down the wine and pick up the spices to say this berachah*.....

After the berachah, let each person smell the spices.

Blessed are You, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch Atah Adonai
Who rules eternal time and space.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
With spices of all different kinds	בּוֹרֵא מִיְּנֵי בְשָׁמִים.	Boreh minei vesamim.
<i>You've made the world a fragrant place.</i>		

.....*Put down the spices*.....

*Hold your fingers toward the flame so you see the shadow of your fingertips
on the palm of your hand.*

Blessed are You, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch Atah Adonai
Who rules the universe entire;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You are creator of this flickering light,	בּוֹרֵא מְאוּרֵי הָאֵשׁ.	borei me'orei ha'esh.
<i>The light of fire.</i>		

.....*Pick up the wine again and continue. After this berachah, you can drink the wine*.....

Don't drink all the wine; you can use some to extinguish the flame.

Blessed are You, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch Atah Adonai
Monarch of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who distinguishes holy from secular,	הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל	hamavdil bein kodesh lechol,
darkness from light,	בֵּין אוֹר לְחֹשֶׁךְ	bein or lechoshech,
Israel from other peoples,	בֵּין יִשְׂרָאֵל לְעַמִּים	bein Yisra'el la'amim,
the seventh day	בֵּין יוֹם הַשְּׁבִיעִי	bein yom hashvi'i
from the six days of creative activity.	לְשֶׁשֶׁת יְמֵי הַמַּעֲשֶׂה.	lesheset yemei hama'aseh.
Blessed are You, Adonai,	בָּרוּךְ אַתָּה יי	Baruch Atah Adonai,
who distinguishes holy from secular.	הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.	hamavdil bein kodesh lechol.

Songs for Havdalah

Hamavdil ben kodesh, ben kodesh l'chol,
Chatoseinu, chatoseinu, chatoseinu Hu yimchol.
A gute vokh, a gute vokh, a gute vokh,
A mazeldicke vokh.
A gute vokh, a gute vokh, a gute vokh,
A mazeldicke vokh.

Got, fun Avraham, fun Yitzchak, fun Yaacov,
Hit Dein folk Yisroel,
Bashitz Dein folk Yisroel.
Der Shabbos kodesh geit aveck.
Di nieh vokh zol kumen mit mazel un brakha.
Far unz alle mit gusundt und hatzlocha.
Mir beten nor ba Dir alein, Gottenu!
V'nomar, omein.

Shavu'a Tov

Have a good week

שָׁבוּעַ טוֹב

שָׁבוּעַ טוֹב

Shavu'a tov!

Hamavdil

May God who divides holy from
secular forgive our sins & make
our children & our wealth increase
like sand & the stars of the night.

הַמַּבְדִּיל

הַמַּבְדִּיל בֵּין-קֹדֶשׁ לְחֹל
חַטֹּאתֵינוּ הוּא יִמְחַל
זְרַעֲנוּ וְכַסְפֵּנוּ יִרְבֶּה כָּחֹל
וְכַבּוֹכָבִים בַּלַּיְלָה

Hamavdil bein kodesh lechol,
chatoteinu Hu yimchol;
zarenu vechaspenu yarbeh kachol
vechakochavim balaylah.

Songs

שירים

Lechu Neran'na¹

Come on, let's sing to Hashem,
Let's shout for joy to the rock of
our salvation. Let's approach
God with thanks and joyful song.

לְכוּ נִרְנְנָה לַיהוָה
נְרִיעָה לְצוּר יִשְׁעֵנו
נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה
בְּזִמְרוֹת נָרִיעַ לוֹ

Lechu neran'na lashem
nari'ah letsur yish'enu.
Nekadmah fanav betodah,
bizmirot nari'a lo.

Shabbat Hamalkah²

The sun peeks o'er
the treetops green,
Let's go
and greet the Shabbat queen.
Look, here she comes,
holy and blessed,
With messengers
of peace and rest.
Come here to us,
O queen and bride,
And welcome,
angels at her side.

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת
נִסְתַּלְקָה
בָּאוּ וְנִצֵּא
לִקְרַאת שַׁבַּת הַמַּלְכָּה
הִנֵּה הִיא יוֹרֶדֶת
הַקְדוּשָׁה הַבְּרוּכָה
וְעִמָּהּ מַלְאָכִים
צָבָא שְׁלוֹם וּמְנוּחָה
בְּאִי בְּאִי הַמַּלְכָּה
בְּאִי בְּאִי הַמַּלְכָּה
שְׁלוֹם עֲלֵיכֶם
מַלְאֲכֵי הַשְּׁלוֹם

Hachamah merosh ha'ilanot
nistalkah
Bo'u venetseh
likrat Shabbat hamalkah.
Hineh hi yoredet
Hak'doshah, hab'ruchah
Ve'imah mal'achim,
ts'vah shalom um'nuchah.
Bo'i bo'i hamalkah
Bo'i bo'i hamalkah
Shalom aleichem
mal'achei hashalom.

Shabbat Shalom

Peaceful Shabbat!

שַׁבַּת שְׁלוֹם Shabbat shalom!

Mah Yafeh Hayom

How lovely is this day,
sabbath of rest.

מַה יָּפֶה הַיּוֹם
שַׁבַּת שְׁלוֹם

Mah yafeh hayom,
Shabbat shalom.

¹ From Psalm 95, which begins Kabbalat Shabbat, the psalms which introduce the Friday evening service.

² This song, by Chaim Nachman Bialik, is sung to a beautiful melody composed by P. Minkovsky. Bialik composed four verses, of which only one is given here.

Hevenu Shalom Aleichem

We brought you peace.

הֵבֵאנוּ שְׁלוֹם עֲלֵיכֶם Hevenu shalom aleichem.

Eretz Zavav Chalav¹

A land flowing with milk and honey.

אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ Erets zavav chalav ud'vash.

David Melech Yisra'el

David, king of Israel,
is still going strong.

דָּוִיד מֶלֶךְ יִשְׂרָאֵל David melech Yisra'el chai
חַי וְקַיָּם chai vekayam.

Ush'avtem Mayim²

Rejoice as you draw water
from the springs of salvation.

וּשְׂאֲבֵתֶם מַיִם בְּשִׁשּׁוֹן Ush'avtem mayim besason
מִמַּיְנֵי הַיְּשׁוּעָה mimaynei hayeshu'ah.

Haleluhu

Hail God with loud music,
Hail God with loud voices!³

הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע Haleluhu vetziltzelei shama,
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה haleluhu betziltzelei teru'ah.

Let every living thing hail God—
Hail God!

כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ Kol han'shamah tehalal Yah,
הַלְלוּיָהּ Haleluyah!

Am Yisra'el Chai

The people of Israel are full of life;
our Source of Life is still full of life.

עַם יִשְׂרָאֵל חַי Am Yisra'el chai,
עוֹד אָבִינוּ חַי od Avinu chai.

¹ Exodus 3:17

² Isaiah 12:3

³ The last psalm of all reminds us of the music of the Temple; in sad memory of its loss, Jewish services were for centuries (and still are in most cases) without instrumental accompaniment.

Yevarech'cha

May Hashem bless you from Zion
and let you see Jerusalem flourish.
May Hashem bless you from Zion
all your days
and let you enjoy your grandchildren,
and peace for Israel.

יְבָרֶכֶךָ ה' מִצִּיּוֹן
וְרָאָה בְּטוֹב יְרוּשָׁלַיִם
יְבָרֶכֶךָ ה' מִצִּיּוֹן
כָּל יְמֵי חַיֶּיךָ
וְרָאָה בָנִים לְבָנֶיךָ
שְׁלוֹם עַל יִשְׂרָאֵל

Yevarech'cha Hashem miTsiyon
ure'eh betuv Yerushalayim.
Yevarech'cha Hashem miTsiyon
kol yemei chayecha,
ur'eh vanim levanecha
shalom al Yisra'el.

Hoshi'ah Et Amecha

Save Your people
and bless Your possession;
tend them and sustain them forever.

הוֹשִׁיעַ אֶת עַמְּךָ
וּבְרַךְ אֶת נַחְלָתְךָ
וְרַאֵם וְנַשְׂאֵם עַד עוֹלָם

Hoshi'ah et amecha
uvarech et nachalatecha
ur'em venasem ad olam.

Eleh Chamdah Libi¹

These things are my heart's delight;
Take pity;
don't hide from my sight!

אֵלֶּה חֲמֻדָּה לִבִּי
חֹסֶה נָא
וְאֵל נָא תִּתְעַלֵּם

Eleh chamdah libi,
chusa nah
ve'al na tit'alem.

Hineh Mah Tov

See how good and pleasant it is
To sit together like family.

הִנֵּה מַה טוֹב וְיָמָּה נְעִים
שֵׁבֶת אֲחִים גַּם יַחַד

Hineh mah tov umana'im
Shevet achim gam yachad.

Dodi Li²

My love is mine, and I am his,
The shepherd among the lilies;
You have stolen my heart, my sister, my
bride, you've stolen my heart, my bride.

דוּדִי לִי וָאֲנִי לוֹ
הִרְעָה בַּשּׁוֹשָׁנִים
לִבַּבְתִּנִּי אַחֲתִי כָלָה
לִבַּבְתִּנִּי כָלָה

Dodi li, va'ani lo
Ha-ro'eh bashoshanim;
Libavtini, achoti chalah,
libavtini chalah.

¹ This is from Yedid Nefesh, a Shabbat zemirah by the 16th-century kabbalist Eliezer Azikri.

² Song of Songs, 2:16; 4:9

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of synagogue life have me sitting next to my father as our Chazzan chanted our ancient texts. Being young, I was fascinated at how diligently my Dad kept up the moments, repeating where indicated and praying

Today is faced with a dilemma: providing such frequent *Shema* *tefillah* (flow of prayer) is compromised, or giving the Chazzan relegated to a position of spectator. In kind, it has been the prayers and sitting beside those who find it difficult to appreciate the inspiration behind the tempo and volume. I hope that this siddur, Na'aseh Venishmah, will respond to the need for a siddur we can be proud to call our own. I hope it allows for questions or simply reflect quietly, inwardly, and with compassion, mercy and kindness and continued engagement you in prayer as your *Sheliach Tzibur* (representative) to have been a small part of this large undertaking. With Joe Lewis, I join my colleagues Rabbi Nevins, Rabbi

giving you this accessible and meaningful companion for

Rosh C

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