

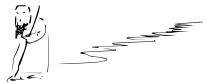
לְכוּ נִרְנְנָה
Lechu Neranena
Let's Sing for Joy!

Siddur for Shabbat and Festival Evenings

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Let's Sing for Joy!

Siddur for Shabbat and Festival Evenings

**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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in loving memory
Jeff Ostrove

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Introduction

User-Friendly Liturgy

This book presents the 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, full 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 good for Friday and festival evening services. Most congregations recite the afternoon service just before the evening service, so this book includes the afternoon service too. Since our festivals have two “holy” days together, we need both the weekday and festival afternoon services.

These services are in this book:

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

That seems like a lot of services, just to cover different possibilities, but that's how it's got to be done!

The Text

The spelling of the Hebrew text generally follows the ArtScroll siddur. Variations are taken from Conservative 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 bone-headedly consistent.

The Translation

Rhyming 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.

If the English translation is sometimes a challenge to read, remember that the Hebrew original is often difficult too; it is, after all, the lofty language of devotional poetry.

Finding the precise English word for a Hebrew word is difficult, especially when rhyme tempts the translator. The ArtScroll translation is a model of precision, and a valuable resource for every translator. However, English meanings shift both in time and in space. “Exalt” means one thing to one person, something a little different to another. For that reason, I have rarely hesitated to use synonyms with slightly different meanings to translate the same Hebrew word.

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.¹ 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?

A translator can only hope for limited success. To transfer feeling and meaning of one language into another is not possible. So the translator must set priorities. My priority is to make the English version a pleasure to read—at least, for those who enjoy rhyme. In unrhymed translations, my aim is to be as clear as possible.

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, always seems worthwhile—it gives us 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 it is that God, a concept that for most of us transcends sexual identity, is usually a “male” idea in Hebrew.

Implying that God is masculine in an English translation may well be misleading, and this translation avoids it (except in “Adon Olam” and “Yigdal”; for the sake of rhyme; in the comments; and sometimes to preserve familiar English versions).

Some will consider the result misleading, and perhaps awkward; but you can’t satisfy everybody!

Orthography & Typography

We use capital letters for proper names, in transliteration as well as translation. This makes for odd words such as “IAdonai,” 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, and Aleinu.

Words supplied for rhyme or meter are in *italics*, following English conventions which have perhaps become unfamiliar to modern readers.

Pronouns referring to God are not capitalized.

Vertical lines show where the leader may begin to chant aloud, when concluding a section that the congregation has read silently.

Thanks

I am deeply grateful to all who encouraged this project and those close to me who bore with me during its progress. You know who you are, and I thank you.

Final Words

I hope this book will place the beauty of our Jewish tradition into many hands, so that people may take all the more delight in praising their creator.

—Joe Lewis, 2004

¹ *Antiquities*, 7:12.

מנחה

Minchah: The Afternoon Service

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.

Ashrei¹

אֲשֶׁרִי

Psalm 84:5 “Happy are they who live with you;
Forever they will praise you.”

Psalm 144:15 “Happy is such a people;
Happy are they who worship God.”

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ
עוֹד יְהַלְלוּךָ סֵלָה
אֲשֶׁרִי הָעָם שֶׁכָּכָה לוֹ
אֲשֶׁרִי הָעָם שֶׁיִּי אֱלֹהָיו

“Ashrei yoshvei veitecha;
Od yehalelucha selah.”

“Ashrei ha’am shekachah lo;
Ashrei ha’am she’Adonai Elohav.”

Psalm 145:1 David’s Praise:

Accclaim I’ll give my sovereign, God,
And I’ll bless your name forever.

² **B**ringing you blessings every day,
I shall praise your name forever.

³ **G**reat is God and greatly praised,
Great beyond all probing.²

⁴ **D**eeds of yours praise every age;
Your mighty acts they ever speak —

⁵ **H**ailing the glory of your power,
In words your wonders stating,

⁶ **V**oicing your awesome power
Your greatness, too, relating;

⁷ **Z**ealously recalling your great good,
In your righteousness delighting.

⁸ **C**haritable and caring is God,
Patient and most gracious.

תְּהִלָּה לְדָוִד
אֲרוֹמִמְךָ אֱלֹהֵי הַמֶּלֶךְ
וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד
בְּכָל-יוֹם אֶבְרַכְּךָ
וְאֶהַלֵּלָה שְׁמֶךָ לְעוֹלָם וָעֶד
גָּדוֹל יִי וּמְהַלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֶקֶר
דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ
וְגִבּוֹרֹתֶיךָ יַגִּידוּ
הַדָּר כְּבוֹד הוֹדְךָ
וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה
וְעֹזוֹ נִזְכָּרֹתֶיךָ יֹאמְרוּ
וְגִדְּלוֹתֶיךָ אֲסַפְּרָנָה
זֶכֶר רַב טוֹבָךָ יִבְיַעוּ
וְצִדְקָתְךָ יִרְנְנוּ
חֲנוּן וְרַחוּם יִי
אֶרֶךְ אַפִּים וְגִדְּל-חֶסֶד

Tehilah leDavid:

Aromimcha Elohai hamelech,
Va’avar’cha shimcha le’olam va’ed.

Bechol yom avar’cheka,
Va’ahalela shimcha le’olam va’ed.

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

Dor ledor yeshabach ma’asecha,
Ugevurotecha yagidu.

Hadar kevod hodecha
Vedivrei nifle’otecha asicha.

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

Zecher rav tuvcha yabi’u
Vetzidkat’cha yeranenu.

Chanun verachum Adonai,
Erech apayim ug’dal chased.

¹ Psalm 145 is 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 Qumran scrolls) 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. There are two verses before psalm 145 and one verse after, so Psalm 145 is sandwiched between scraps of other psalms. Does this help us to identify with the voice(s) in 145?

² “And for his greatness there is no probing/examination.”

⁹ **T**o all creatures God is good,
And mercy informs all God's work.

¹⁰ **Y**our creatures all will know you, God,
And your followers will bless you.

¹¹ **K**ingdom's glory they will tell,
And your power they will speak.

¹² **L**et children sense
your power well
And glory, your kingdom's splendor;

¹³ **M**onarchy is yours
in every world,
And government
in every age and time;

¹⁴ **S**upporting all who fall
And bracing those who are bent over.

¹⁵ **I**n hope all eyes are on you,¹
And you give them
their food in its time,

¹⁶ **P**resenting your open hand
And filling every creature's wish.

¹⁷ **T**ru² is God in every way³
And loving in all God's deeds.

¹⁸ **C**lose is God to all who call,
To all who call *on God* in truth.

טוב יי לכל
ורחמיו על כל-מעשיו

יודוך יי כל-מעשיך
וחסידך יברוכך

כבוד מלכותך יאמרו
וגבורתך ידברו
להודיע לבני האדם
גבורתו

וכבוד הדר מלכותו
מלכותך
מלכות כל-עלמים
וממשלתך
בכל-דור ודור

סומך יי לכל-הנפלים
וזקף לכל-הכפופים
עיני כל אליה ישברו
ואתה נותן להם
את-אכלם בעתו

פותח את-ידך
ומשביע לכל-חי רצון
צדיק יי בכל-דרךיו
וחסיד בכל-מעשיו

קרוב יי לכל-קראיו
לכל אשר יקראהו באמת

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'ata 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.

¹ They can voice their thanks and praise, but how are they to express their hopes and needs? Perhaps they merely signal with their eyes, so "all eyes are on you."

² I used the plain translation "true" for "tzadik" (righteous) ; few English words begin with the "tz" sound.

³ "In all his ways."

19	Respect God, and your wish comes true; God hears your cry and saves you, ¹	רְצוֹן יִרְאֵיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם	Retzon yere'av ya'aseh, Ve'et shav'atam yishma veyoshi'em.
20	Sheltering those who love God And destroying all the wicked.	שׁוֹמֵר יי אֶת-כָּל-אֹהֲבָיו וְאֶת כָּל-הָרָשָׁעִים יַשְׁמִיד	Shomer Adonai et kol ohavav, Ve'et kol har'sha'im yashmid.
21	Tribute to God my mouth shall express,	וְתִהְיֶה לִּי יְדִבָּר פִּי	Tehilat Adonai yedaber pi,
22	And all flesh God's holy name forever bless.	וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם קֹדְשׁוֹ לְעוֹלָם וָעֶד	Vivarech kol basar shem kodsho le'olam va'ed.
Psalm 115:18 "And us, we'll bless God From now and forever: hail God!"		וַאֲנַחְנוּ נְבָרֶךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ	"Va'anachnu nevarech Yah Me'ata ve'ad olam Haleluyah!"

¹ "The wish of those who respect him, he performs; and their cry he will hear, and he will save them."

Leader's Half Kaddish¹

חצי קדיש

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

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkodash
God's great name—(Amen)	שְׁמֵהּ רַבָּא (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֻלְמָא דִּי בְּרָא	—be'almah di verah
by divine will,	כְּרַעוּתָהּ	chir'uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra'el
quickly and soon.	בְּעֻגְלָא וּבּוֹזְמָן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

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

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא	le'alam ul'almei almayah.

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

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלָּל	veyit'aleh veyit'halal
be the holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

..... *Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line*

—above all	לְעֵלָא מִן כָּל	Le'elah min kol
far above all ²	לְעֵלָא וּלְעֵלָא מִכָּל	Le'elah ule'elah mikol
blessing and song,	בִּרְחָתָא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תְּשׁוּבָתָא וְנַחֲמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאִמְרָן בְּעֻלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

¹ Kaddish declares our faith in and our wish for God's control of the world, mostly in Aramaic, not Hebrew. There are several Kaddish prayers; this one is for the leader, to separate parts of the service.

² The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

Amidah

עמידה

We stand to recite the Amidah (Standing Prayer) quietly; after that, the leader repeats it.¹

Those who wish may omit the shaded references to the Matriarchs.

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

וְפִי יַגִּיד תְּהִלָּתְךָ

ufi yagid tehilatecha.

1. Ancestors

אבות ואמהות

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

We bless you, Sovereign God

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ

Baruch ata Adonai Eloheinu

and God of our parents,

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

vElohei avoteinu ve'imoteinu,

God of Abraham and Sarah,

אֱלֹהֵי אַבְרָהָם וְשָׂרָה

Elohei Avraham veSarah,

God of Isaac and Rebecca,

אֱלֹהֵי יִצְחָק וְרִבְקָה

Elohei Yitzchak veRivkah,

and God of Jacob,

וְאֱלֹהֵי יַעֲקֹב

vElohei Ya'akov

Rachel and Leah,

וְרַחֵל וְלֵאָה

veRachel veLe'ah,

The God *who is* great,

הָאֵל הַגָּדוֹל

ha'El hagadol

powerful and awesome,

הַגִּבּוֹר וְהַנּוֹרָא

hagibor vehanorah

God on high;

אֵל עֲלִיּוֹן

El elyon,

Good acts of kindness you repay,

גּוֹמֵל חַסָּדִים טוֹבִים

gomeil chasadim tovim

For everything is in your power;

וְקוֹנֵה הַכֹּל

vekonei hakol,

Our parents' kind deeds you recall,

וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת

vezocher chasdei avot ve'imahot,

You bring a savior *in due hour*,

וּמֵבִיא גּוֹאֵל

umevi go'el

For their remote posterity,⁴

לְבָנֵי בְנֵיהֶם

livnei veneihem,

To show your love and honesty.⁵

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 last blessing but one (the “Thank You” blessing).

⁴ “For their children’s children.”

⁵ “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, Ruler who delights in life, and write us in the Book of Life for your own sake, ¹ God of life!	זְכֹרֵנוּ לַחַיִּים מֶלֶךְ חֶפֶץ בְּחַיִּים וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים	Zochreinu lechayim, melech chafetz bechayim, vechotveinu besefer hachayim lema'ancha, Elohim chayim.
..... Bow at “Baruch,” straighten up at “Adonai”		
Sovereign, helper, savior, shield. We bless you, our Ruler, The shield of Abraham.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן בָּרוּךְ אַתָּה יי מָגֵן אַבְרָהָם	Melech ozer umoshi’a umagen. Baruch ata Adonai, magen Avraham.
2. Might	גְּבוּרוֹת	
You are mighty forever, Sovereign, you bring life to the dead ² and are strong in salvation.	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ	Atah gibor le'olam Adonai, mechayei metim atah rav lehoshi'ah.
..... From Shemini Atzeret to Pesach, we pray for Israel’s winter rains		
Who makes the wind blow and the rain fall.	מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם	Mashiv haru’ach umorid hagashem.
You feed the living with your grace, Revive the dead with kind embrace, ³ Support the fallen, heal the sick, And set the prisoners free, And faithfully fulfill your trust For people who sleep in the dust.	מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר	Mechalkel chayim bechesed, mechayeh metim berachamim rabim. Somech noflim verofeh cholim umatir asurim, um'kayem emunato 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 כְמוֹךָ בְּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, Sovereign of power?	וּמִי דוֹמֶה לָךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמַחְיֶה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.

..... *On Shabbat before Yom Kippur*

Who is like you, Source of Mercy,	מִי כְמוֹךָ אֲב הַרְחָמִים	Mi chamocha, Av harachamim
thinking of your creatures	זוֹכֵר יִצְוֵרָיו	zocher yetzurav
to grant them life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.

To bring the dead to life, O you	וְנֹאֲמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחְיֹת מֵתִים	lehachayot metim.
We bless you, Ruler	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who revives the dead. ¹	מַחְיֶה הַמֵּתִים	mechayeh hametim.

..... *The third berachah has two versions. Say the first when praying silently*

When the leader repeats the Amidah, say the second version, known as Kedushah.

Between Rosh Hashanah and Yom Kippur, say the shaded line instead of the line before.

3. Holiness

קְדוּשָׁה

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וְקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, Selah!	יְהַלְלוּךָ סֵלָה	yehalelucha selah.
Blessed are you,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the holy God.	הָאֵל הַקָּדוֹשׁ	haEl hakadosh.
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

..... *For individual prayer, continue with the central blessing(s)*
page 19 on weekdays, page 41 on festivals

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.

3. Responsive Kedushah

קְדוּשָׁה

..... *We stand for Kedushah (skip this when praying silently). We begin, leader repeats¹*

We shall make your name holy

נִקְדֵּשׁ אֶת-שְׁמֶךָ

Nekadesh et shimcha

in the world,

בְּעוֹלָם

ba'olam,

Just as they hallow it

כְּשֶׁם שְׁמַקְדִּישִׁים אוֹתוֹ

keshem shemakdishim oto

in heavens above;

בְּשָׁמֵי מְרוֹם

bishmei marom;

For your prophet *Isaiah* wrote,

כַּכָּתוּב עַל יַד נְבִיאָךְ

kakatuv al yad nevi'echa,

"And one called to the other, and 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.

מְלֵא כָּל-הָאֶרֶץ כְּבוֹדוֹ

melo chol ha'aretz kevodo.

..... *Leader says this*

The angels who face them say,

לְעַמְתָּם בְּרוּךְ יְאֻמְרוּ

le'umatam "Baruch" yomeru.

"Blessed."

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

Blessed is God's glory

בְּרוּךְ כְּבוֹד יְיָ

Baruch kevod Adonai

emanating from its source.²

מִמְקוֹמוֹ

mimkomo.

..... *Leader says this*

And in your holy writings,

וּבְדִבְרֵי קִדְשְׁךָ

Uvedivrei kodshecha

this is written:

כַּתוּב לִאמֹר

katuv lemor:

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

"God will reign forever,

יְמִלֹךְ יְיָ לְעוֹלָם

"Yimloch Adonai le'olam,

Your God, Zion,

אֱלֹהֵיךָ צִיּוֹן

Elohayich, Tziyon,

from age to age: All hail to God."

לְדוֹר וָדוֹר הַלְלִיָּהּ

ledor vador: Halleluyah."

¹ 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).

² 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.

..... *Leader alone concludes*

From age to age,
your greatness we'll proclaim,
Hallow your holiness
for endless time.
Your praise shall
never, never
leave our lips,
God, great and holy sovereign.

לְדוֹר וָדוֹר	Ledor vador
נְגִיד גְּדֻלָּהּ	nagid godlecha
וּלְנֵצַח נְצָחִים	ulnetzach netzachim
קְדוּשַׁתְּךָ נִקְדִּישׁ	kedushatcha nakdish.
וְשִׁבְחֶךָ אֱלֹהֵינוּ	Veshiv'chacha Eloheinu
מִפִּינוּ לֹא יָמוּשׁ	mipinu lo yamush
לְעוֹלָם וָעֶד	le'olam va'ed.
כִּי אֵל מֶלֶךְ	Ki El melech
גָּדוֹל וְקָדוֹשׁ אַתָּה	gadol vakadosh atah.
בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
הָאֵל הַקָּדוֹשׁ	haEl hakadosh.

..... *On the Shabbat before Yom Kippur, instead of the line above*

the holy ruler. ¹	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.
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..... *On weekdays, continue with the 13 Central Weekday Blessings*

On Festivals, continue with the middle berachah for Festivals, page 41.

¹ From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

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 and wisdom. Blessed are you, Ruler, who grants knowledge.	אַתָּה חוֹנֵן לְאָדָם דָּעַת וּמְלַמֵּד לְאִנּוֹשׁ בִּינָה חֲנוּנֵי מֵאַתָּה דְּעָה בִּינָה וְהַשְׂכֵּל בְּרוּךְ אַתָּה יי חוֹנֵן הַדָּעַת	Atah chonen le'adam da'at umelamed le'enosh binah. Choneinu me'itcha de'ah, binah, vehaskel. Baruch atah Adonai, chonein hada'at.
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2. Bring us back to you, God.

Source of life, bring us back to your Torah; O Ruler, bring us close to serve you, and bring us back in full repentance before you. Blessed are you, Sovereign, who cherishes repentance.	הַשִּׁיבֵנו אֲבִינוּ לְתוֹרַתְךָ וְקַרְבֵּנוּ מִלִּבֵּנוּ לְעִבּוֹדְתְךָ וְהַחְזִירֵנוּ בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ בְּרוּךְ אַתָּה יי הַרוֹצֶה בְּתְשׁוּבָה	Hashiveinu avinu leToratecha vekarvenu malkenu la'avodatecha, vehachazireinu bit'shuvah shelemah lefanecha; Baruch atah Adonai harotzeh bitshuvah.
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3. Pardon our sins.

Forgive us, Source of Life, for we have sinned; Pardon us, Ruler, for we have transgressed, for you forgive and grant pardons. Blessed are you, Sovereign, gracious and liberal in forgiveness.	סַלַּח לָנוּ אֲבִינוּ כִּי חָטְאוּנוּ מַחֵל לָנוּ מִלִּבֵּנוּ כִּי פָשַׁעְנוּ כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה בְּרוּךְ אַתָּה יי חַנוּן הַמַּרְבֵּה לִסְלִיחַ	Selach lanu, avinu, ki chata'nu; mechal lanu, malkeinu, ki fasha'nu, ki mochel vesole'ach atah. Baruch atah Adonai, chanun hamarbeh lislo'ach.
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¹ The first and last three blessings for every Amidah are very similar. On weekdays we read 13 central blessings, with occasional variations.

4. Save us from our troubles.

Look on our misery
and plead our cause,
and save us soon
for your reputation,
for you are a powerful savior.
Blessed are you, Sovereign,
who saves Israel.

רֵאֵה נָא בְּעֲנֵינוּ
וְרִיבָה רִיבֵנוּ
וּגְאֹלֵנוּ מִהֶרָה
לְמַעַן שְׁמֶךָ
כִּי גֹאֵל חֲזָק אַתָּה
בְּרוּךְ אַתָּה יי
גֹאֵל יִשְׂרָאֵל
Re'ei nah ve'oniyenu
verivah rivenu,
uge'alenu meherah
lema'an shemecha,
ki go'el chazak atah.
Baruch atah Adonai,
go'el Yisra'el.

5. Heal and save us.

Heal us, Ruler, and we will be healed;
save us, and we will be saved —
for you are our praise.
And bring full healing
for all our maladies,
for you are God, ruler, healer,
faithful and merciful.
Blessed are you, Sovereign,
who heals the sick
of your people Israel.

רְפָאֵנוּ יי וְנִרְפָּא
הוֹשִׁיעֵנוּ וְנוֹשָׁעָה
כִּי תְהִלָּתֵנוּ אַתָּה
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה
לְכֹל-מַכּוֹתֵינוּ
כִּי אֵל מֶלֶךְ רוֹפֵא
נֶאֱמָן וְרַחֲמָן אַתָּה
בְּרוּךְ אַתָּה יי
רוֹפֵא חוֹלֵי
עַמּוֹ יִשְׂרָאֵל
Refa'enu, Adonai, venerafeh;
hoshi'enu venivashe'ah —
ki tehilateinu atah,
veha'aleh refu'ah shelemah
lechol makotenu,
ki El, melech, rofeh
ne'eman verachaman atah.
Baruch atah Adonai,
rofeh cholei
amo Yisra'el.

6. Grant us a good year.¹

Sovereign God, bless for us
this year
and all its kinds of produce,
for good,
and grant blessing

בָּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ
אֶת-הַשָּׁנָה הַזֹּאת
וְאֶת כָּל-מִינֵי תְבוּאָתָהּ
לְטוֹבָה
וְתֵן בְּרָכָה
Barech aleinu Adonai Eloheinu
et hashanah hazot
ve'et kol minei tevu'atah,
letovah,
veten berachah

.....Between Pesach and December 4, instead of the line above.....
and grant dew & rain for a blessing וְתֵן טַל וּמָטָר לְבִרְכָּה veten tal umatar livrachah

¹ In winter, we pray for rain and dew for Israel.

on the face of the earth,
and satisfy us from its goodness¹
and bless our years
like the good years.
Blessed are you, Sovereign,
who blesses the years.

עַל פְּנֵי הָאֲדָמָה
וְשָׂבְעֵנוּ מִטּוֹבָהּ
וּבֵרַךְ שָׁנֵינוּ
כְּשָׁנִים הַטּוֹבוֹת
בָּרוּךְ אַתָּה יי
מְבָרֵךְ הַשָּׁנִים

al penei ha'adamah,
vesab'enu mituvah
uvarech shenatenu
kashanim hatovot.
Baruch atah Adonai,
mevarech hashanim.

7. Gather our exiles.

Sound the great shofar
for our freedom
& raise a banner to gather our exiles
and gather us together
from the four corners of the earth.
Blessed are you, Sovereign;
gathering *your* scattered people
Israel.

תִּקַּע בְּשׁוֹפָר גָּדוֹל
לְחֵירוֹתֵנוּ
וְשֵׂא נֵס לִקְבֹּץ גְּלוּיֹתֵינוּ
וּקְבָצֵנוּ יַחַד
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ
בָּרוּךְ אַתָּה יי
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל

Teka beshofar gadol
lecherutenu
vesa nes lekabetz galuyoteinu
vekabtenu yachad
me'arbah kanfot ha'aretz.
Baruch atah Adonai,
mekabetz nidchei amo Yisra'el.

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

Restore our judges
as at first
and our advisors as in the beginning
and take away
our sorrow and sighing;
and rule us,
God — you alone —
with kindness and mercy,
and make us right through judgment.
Blessed are you, Sovereign,
Ruler who loves
right and judgment.

הַשִּׁיבָה שׁוֹפְטֵינוּ
כְּבִרְאשׁוֹנָה
וְיוֹעֲצֵינוּ כְּבִתְחִלָּה
וְהַסֵּר מִמֶּנּוּ
יָגוֹן וְאַנְחָה
וּמֶלֶךְ עָלֵינוּ
אַתָּה יי לְבַדְךָ
בְּחֶסֶד וּבְרַחֲמִים
וְצִדְקָנוּ בְּמִשְׁפָּט
בָּרוּךְ אַתָּה יי
מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט

Hashivah shofteinu
kevarishonah,
veyo'atzeinu kevatchilah
vehaser mimenu
yagon va'anachah,
umeloch aleinu
atah Adonai levadcha
bechesed uverachamim,
vetzadkenu bamishpat.
Baruch atah Adonai,
melech ohev
tzedakah umishpat.

¹ Some siddurim use מְטוֹבָךְ, “from your goodness.”

9. *Let evil people meet their fate.*¹

For slanderers,
let there be no hope,
and all wickedness—
may it perish in an instant,
and all your enemies,
may they soon be cut down!
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.

וְלַמְלָשִׁינִים
אֵל תְּהִי תִקְוָה
וְכָל-הָרָשָׁעָה
כִּרְגָע תֵּאבֵד
וְכָל-אוֹיְבֶיךָ
מְהֵרָה יִכָּרְתוּ
וְהַזֵּדִים
מְהֵרָה תַעֲקֹר וְתַשְׁבֵּר
וְתַמְגֵּר וְתַכְנִיעַ
בְּמַהֲרָה בְּיָמֵינוּ
בָּרוּךְ אַתָּה יי
שׁוֹבֵר אוֹיְבִים
וּמַכְנִיעַ זֵדִים
Velamalshinim
al tehi tikvah
vechol harish'ah
kerega toved
vechol oy'vecha
meherah yikaretu.
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 scholars²
and for the righteous converts
and for us
let your mercies be stirred,
Sovereign God,

עַל הַצַּדִּיקִים
וְעַל הַחֲסִידִים
וְעַל זִקְנֵי עַמְּךָ
בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם
וְעַל גְּרֵי הַצֶּדֶק
וְעַלֵּינוּ
יְהֵמוּ נָא רַחֲמֶיךָ
יי אֱלֹהֵינוּ
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,

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 Amidah as “shemoneh esrei.”

² “Scholars” is literally “scribes”—those who preserve tradition by transmitting it in written form.

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.

וְתֵן שָׂכָר טוֹב
לְכָל הַבֹּטְחִים
בְּשִׁמְךָ בְּאֵמֶת
וְשִׁים חֶלְקֵנוּ
עִמָּהֶם לְעוֹלָם
וְלֹא נִבּוֹשׁ
כִּי בָךְ בָּטַחְנוּ.
בָּרוּךְ אַתָּה יי
מִשְׁעָן וּמִבְטָח
לְצַדִּיקִים.

veten sachar tov
lechol habot'chim
beshimcha be'emet
vesim chelkein
imahem le'olam —
velo nevosh
ki vecha batachnu.
Baruch atah Adonai,
mish'an umivtach
latzadikim.

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 עִירְךָ
בְּרַחֲמִים תָּשׁוּב
וְתִשְׁכֹּן בְּתוֹכָהּ
כְּאֲשֶׁר דִּבַּרְתָּ
וּבְנֶה אוֹתָהּ
בְּקֶרֶב בְּיָמֵינוּ
בְּנֵן עוֹלָם
וּכְסֵא דָוִד
מְהֵרָה לְתוֹכָהּ תָּכִין
בָּרוּךְ אַתָּה יי
בּוֹנֵה יְרוּשָׁלַיִם.

Velirushalayim ir'cha
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 תִּצְמִיחַ
וְקֶרְנוֹ תָרוּם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ
קִיֵּינוּ כָּל-הַיּוֹם
בָּרוּךְ אַתָּה יי
מִצְמִיחַ קֶרֶן יְשׁוּעָה

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.

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.

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 Ruler,
because you listen to
your people Israel's prayer
in mercy;
Blessed are you, Sovereign,
who listens to prayer.

שִׁמְעֵ קוֹלֵנוּ יי אֱלֹהֵינוּ
חוּס וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
אֶת-תְּפִלָּתֵנוּ
כִּי אֵל שׁוֹמֵעַ
תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
וּמִלְפָּנֶיךָ מִלְכֵנוּ רֵיקָם
אֵל תִּשְׁיִבֵנוּ
כִּי אַתָּה שׁוֹמֵעַ
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל
בְּרַחֲמִים
בָּרוּךְ אַתָּה יי
שׁוֹמֵעַ תְּפִלָּה

Shema koleinu, Adonai Eloheinu,
chus verachem aleinu
vekabel berachamim uveratzon
et tefilatenu
ki El shome'ah
tefilot vetachanunim atah;
umilfanecha malkenu rekam
al teshivenu,
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 Israel's fires and
their prayer with love
and delight,
and may the worship of your people
Israel be forever to your liking.

עֲבוּדָה
רִצָּה יי אֱלֹהֵינוּ
בְּעַמְּךָ יִשְׂרָאֵל
וּבְתַפִּלָּתָם
וְהִשָּׁב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתְךָ
וְאִשֵּׁי יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה
תִּקַּבֵּל בְּרַצוֹן
וְתִהְיֶה לְרַצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ

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

¹ Which kind of worship is valid—temple sacrifices, or prayer? This paragraph walks a fine line between two views; some translators (and movements) favor one view over the other. For example, the idea of sacrificial fires burning—אִשֵּׁי יִשְׂרָאֵל (and Israel's fires)—has dropped out of Conservative liturgies.

For Rosh Chodesh and the Middle Days of Festivals¹

Our God	אֱלֹהֵינוּ	Elohenu
and God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	velohei avotenu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וַיָּבֹא וַיִּגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע	veyera'eh veyeratzev veyishama
noticed and remembered—	וַיִּפְקֹד וַיִּזְכֹּר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	vezichron avotenu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד אֲדַעְחָא	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
	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</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.

¹ On the holy days of festivals—not the middle days—we say the Festival blessing instead of the 13 weekday blessings.

..... *Continue here on Rosh Chodesh or the middle days of a festival.*

Remember us today for good,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
Sovereign God;	בו לְטוֹבָה	bo letovah;
and think of us for blessing;	וּפְקֹדֵנוּ בּו לְבִרְכָּה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בּו לְחַיִּים	vehoshi'enu vo lechayim.
And as for salvation and mercy—	וּבְדִבְרֵי יִשׁוּעָה 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 alenu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha enenu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חֲנוּן וְרַחוּם אַתָּה	chanun verachum ata.

..... *The Temple Service berachah continues here.*

And may our eyes witness	וְתַחֲזִיקָה עֵינֵינוּ	Vetechezena enenu
your return to Zion, in mercy.	בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Sovereign;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
you return your presence to Zion.	הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

2. We Give Thanks

הוֹדָאָה

..... *For individual prayer; bow at “Modim,” straighten up at “Adonai”*

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
because you are our God	שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ	sha'atah hu Adonai Elohenu
and God of our ancestors	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avotenu ve'imoteinu
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Rock of our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
it's you from age to age.	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.

We'll thank you	נוֹדֶה לָךְ	Nodeh lecha
and declare your praise	וְנִסְפֵּר תְּהִלָּתְךָ	unesaper tehilatecha
For our lives,	עַל חַיֵּינוּ	al chayenu
which in your hand you hold;	הַמְּסוּרִים בְּיָדְךָ	ham'surim beyadecha,
Our souls,	וְעַל נִשְׁמֹתֵינוּ	ve'al nishmoteinu
which in your care are told;	הַפְּקוּדוֹת לָךְ	hapekudot lach,
Your miracles,	וְעַל נִסֶּיךָ	ve'al nisecha
with us every day,	שֶׁבְּכֹל-יוֹם עִמָּנוּ	shebechol yom imanu,
Your wonders	וְעַל נִפְלְאוֹתֶיךָ	ve'al nifle'otecha
and abundant boons	וְטוֹבוֹתֶיךָ	vetovotecha
That are with us	שֶׁבְּכֹל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וּבֹקֶר וְצֹהֲרָיִם	erev vavoker vetzohorayim.
Your mercies never end; the One	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful and blessed,	וְהַמְּרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תָמוּ חַסָּדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קוִינֵנוּ לָךְ	me'olam kivinu lach.

2. Modim of the Teachers¹

מִוְדִּים דְּרַבָּנָן

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

We thank you	מִוְדִּים אֲנַחְנוּ לָךְ	Modim anachnu lach
for you are our God	שָׂאֲתָהּ הוּא יי אֱלֹהֵינוּ	sha'ata hu Adonai Elohenu
and our parents' God,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	vElohei avotenu ve'imoteinu,
God of all flesh,	אֱלֹהֵי כָל-בָּשָׂר	Elohei chol basar,
our maker, who formed Creation.	יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית	yotzrenu yotzer bereshit.
Blessings and thanks <i>we give</i>	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life and	עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ	al shehecheyitanu vekiymtanu.
sustained us.		

¹ Modim, the Thank You berachah, has two versions. We say one when praying silently as individuals, the other in response to the leader's repetition. The congregation's section 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 compose our own thoughts about thanks to God.

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.	כֵּן תַּחַיֵּנוּ וְתַקִּימֵנוּ וְתַאֲסֹף גְּלוּיֹתֵינוּ לְחִצְרוֹת קֹדֶשְׁךָ לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדָה בְּלִבְבִּי שָׁלֵם עַל שֶׁאַנַּחְנוּ מוֹדִים לָךְ בָּרוּךְ אַתָּה הַהוֹדָאוֹת	Ken techayenu utekaymenu, vete'esof galuyotenu lechatzrot kodshecha, lishmor chukeycha vela'asot retzonecha, ule'ovdecha belevav shalem; al she'anachnu modim lach. Baruch El hahoda'ot.
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.....On Chanukah, add this.....

On Chanukah ¹	לְחֻנּוּכָה	
For the wonders, the deliverance, the heroic acts, the rescues and the wars you waged for our ancestors in those days, at this time:	עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלָחָמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ וְלֵאֲמוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזֶמַּן הַזֶּה	Al hanisim ve'al hapurkan ve'al hagvurot ve'al hatshu'ot ve'al hamilchamot she'asita la'avotenu ule'imoteinu bayamim hahem uvazman hazeh:
In the time of Mattathias— son of Yochanan the Hasmonean high priest— and his sons, when there arose the evil Greek empire rose against your people Israel;	בִּימֵי מַתְתִּיָּהוּ בֶן-יֹחָנָן כֹּהֵן גָּדוֹל חֲשִׁמוֹנַי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרָשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל	Bimei Mattityahu ben Yochanan kohen gadol Chashmonai uvanav, keshe'amdah malchut Yavan harsha'ah al amcha Yisra'el

¹ On Chanukah we add this section, which stresses God's intervention to save our people in those times. The phrase “in those days, at this time” succinctly brings together both the cyclical and the linear views of history.

to make them forget your Torah
and stray
from the statutes of your will

לְהַשְׁכִּיחַם תּוֹרָתְךָ
וּלְהַעֲבִירָם
מִמְּחֻקֵּי רְצוֹנְךָ

lehashkicham Toratecha
uleha'aviram
mechukei retzonecha;

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.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם
רַבְתָּ אֶת רִיבָם
הִנֵּיתָ אֶת דִּינָם
נִקְמַתָּ אֶת נִקְמָתָם
מִסָּרְתָּ גִבּוֹרִים
בְּיַד חֲלָשִׁים
וְרַבִּים בְּיַד מְעֻטִּים
וּטְמָאִים בְּיַד טְהוֹרִים
וְרָשָׁעִים בְּיַד צַדִּיקִים
וְזֹדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ

ve'ata 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.

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 עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן
כְּהַיּוֹם הַזֶּה
וְאַחֲרַיִךְ כֵּן בָּאוּ בָנֶיךָ
לְדַבֵּר בֵּיתְךָ
וּפָנּוּ אֶת הַיְכָלְךָ
וּטְהָרוּ אֶת מִקְדָּשְׁךָ
וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קֹדֶשְׁךָ
וְקִבְּעוּ
שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלֶיךָ
לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל

Ulecha asita
shem gadol vekadosh
be'olamecha,
ule'amcha Yisrae'l 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	וְעַל כָּל־	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וַיִּתְרוֹמַם	yitbarach veyitromam
O our Ruler,	שִׁמְךָ מְלִכְנוּ	shimcha malkenu
constantly, and for ever.	תָּמִיד לְעוֹלָם וָעֶד	tamid le'olam va'ed.

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

And write down for a good life	וְכָתוּב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
all the children of those with whom you	כָּל-בְּנֵי בְרִיתְךָ	kol benei veritecha.
made your agreement!		

And all the living will thank you (selah)	וְכָל הַחַיִּים יוֹדוּךָ סֵלָה	Vechol hachayim yoducha selah,
and hail your name in truth,	וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת	vihalelu et shimcha be'emet,
God, our salvation and our help	הָאֵל יִשׁוּעַתָּנוּ וְעֶזְרָתָנוּ	ha'El yeshu'atenu ve'ezratenu
(selah).	סֵלָה	selah.

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

Blessed are you, Sovereign,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
whose name is good, and to	הַטוֹב שִׁמְךָ	hatov shimcha
whom thanks are due.	וְלֶךָ נָאֵה לַהֲדוֹת	ulecha na'eh lehodot.

3. Peace

שְׁלוֹם

Abundant peace	שְׁלוֹם רַב	Shalom rav
on your people Israel	עַל יִשְׂרָאֵל עַמְּךָ	al Yisra'el amcha
and on all the dwellers in the world ¹	וְעַל כָּל-יוֹשְׁבֵי תֵבֶל	ve'al kol yoshvei tevel
bestow forever.	תַּשִּׁים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אֲדוֹן לְכָל הַשְּׁלוֹם	adon lechol hashalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ	Vetov be'enecha
to bless your people Israel	אֶת עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el
every time, and every hour,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בְּשְׁלוֹמְךָ	bishlomecha.

¹ The shaded line is not in traditional prayerbooks, so it's sometimes omitted when this prayer is set to music.

Blessed are you, Ruler,
who blesses your people Israel
with peace.

בְּרוּךְ אַתָּה יי
הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם

Baruch atah Adonai
hamvarech et amo Yisra'el
bashalom.

..... 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.
We bless you, Ruler
who makes peace.

בְּסֵפֶר חַיִּים
בְּרָכָה וְשָׁלוֹם
וּפְרִיטָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמְּךָ
בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשָׁלוֹם
בְּרוּךְ אַתָּה יי
עֹשֶׂה הַשָּׁלוֹם

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;

אֱלֹהֵי
נִצּוֹר לְשׁוֹנֵי מִרְעַ
וּשְׁפָתַי מִדַּבֵּר מִרְמָה
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם
וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה
פֶּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי
וְכָל-הַחוֹשְׁבִּים עָלַי רָעָה
מְהֵרָה הֲפֹר עֲצָתָם
וְקָלְקַל מַחֲשַׁבְתָּם
עֲשֵׂה לְמַעַן שְׁמֶךָ
עֲשֵׂה לְמַעַן יְמִינֶךָ

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 atzatam
vekalkel machashavtam.
Aseh lema'an shemecha,
aseh lema'an yeminecha,

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

do it for the sake of your holiness;
do it for the sake of your law.

Ps. 60:7 To save your devoted followers,
let your right hand rescue *us*, and
answer me!

Ps. 19:15 May what I say and what I think
be to your liking, oh God, my rock and
my savior.¹

The One who makes peace on high,
will make peace
for us and for all Israel.
Now you say, “That’s right.”

Personal Prayers Continued²

May this be what you want,
our Sovereign God
and God of our ancestors:
that the Temple be rebuilt
soon, in our days,
and restore our rights in your Torah,
and there we shall serve you in fear
as in days of old
and years long past.

Malachi 3:4 And to God *it will be* a pleasure
the offering of Judah and Jerusalem,
as in days of old
and years long past.

עֲשֵׂה לְמַעַן קְדוּשָׁתְךָ
עֲשֵׂה לְמַעַן תּוֹרַתְךָ
לְמַעַן יַחְלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי

aseh lema'an kedushatecha,
aseh lema'an Toratecha.
Lema'an yechaltzun yedidecha,
hoshi'ah yemincha, va'aneni.

יְהִיו לְרָצוֹן אֲמְרֵי פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ
יִי צוּרִי וְגֹאֲלִי
עֲשֵׂה שְׁלוֹם בְּמִרְמֵי
הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמְרוּ אָמֵן

Yiheyu leratzon imrei fi
vehegyon libi lefanecha,
Adonai tzuri vego'ali.
Oseh shalom bimromav,
hu ya'aseh shalom
alenu ve'al kol Yisra'el,
ve'imru: “Amen.”

יְהִי רָצוֹן מִלְּפָנֶיךָ
יִי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
שְׂיִבְנָה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ
וְשָׂם נַעֲבֹדְךָ בִּירְאָה
בְּיָמֵי עוֹלָם
וּבְשָׁנִים קְדְמוֹנוֹת
וְעֶרְבָה לִי
מִנְּחַת יְהוּדָה וִירוּשָׁלָיִם
בְּיָמֵי עוֹלָם
וּבְשָׁנִים קְדְמוֹנוֹת

Yehi ratzon milfanecha
Adonai Eloheinu
vElohei avoteinu ve'imoteinu
sheyibaneh beit hamikdash
bimherah veyameinu
veten chelkenu beToratecha
vesham na'avod'cha beyir'ah
kimei olam
ucheshanim kadmoniyot.
Ve'orvah lAdonai
Min'chat Yehudah virushalayim
kimei olam
ucheshanim kadmoniyot.

¹ “Let my words match your will, my thoughts come to you, God my rock and redeemer.”

² Some omit this prayer to restore the Temple and the sacrificial system, reasoning that we have progressed beyond primitive blood-and-guts worship. Others include this prayer for the sake of tradition, or reasoning that we can't estimate the spiritual power of sacrificial worship, since we have never experienced it.

Full Kaddish¹

קריש שלם

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

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadesh
God’s great name—(Amen)	שְׁמֵהּ רַבָּא (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֻלְמָא דִּי בְרָא	—be’almah di verah
by divine will,	כְּרַעוּתָהּ	chir’uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechon uv’yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra’el
quickly and soon.	בְּעֻגְלָא וּבְזִמָּן קָרִיב	ba’agalah uvizman kariv.
Now you say, “Amen.”	וְאָמְרוּ : אָמֵן	Ve'imru, “Amen.”

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

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא	le’alam ul’almei almayah.

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

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa’ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit’hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלָּל	veyit’aleh veyit’halal
be the holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

..... *Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line*

—above all	לְעֵלָא מִן כָּל	Le’elah min kol
far above all ²	לְעֵלָא וּלְעֵלְמֵי מִכָּל	Le’elah ule’elah mikol
blessing and song,	בְּרַכְתָּא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תְּשׁוּבָתָא וְנַחֲמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאָמִירָן בְּעֻלְמָא	da’amiran be’almah.
Now you say, “Amen.”	וְאָמְרוּ : אָמֵן	Ve'imru, “Amen.”

¹ Kaddish declares our faith in and our wish for God’s control of the world. It’s in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is for the leader to lead at significant milestones in the service.

² The extra “le’elah” stresses God’s exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.

.....	<i>Leader continues, and we respond</i>	<i>“Amen.”</i>
Let them be accepted	תִּתְקַבֵּל	Titkabel	
the prayers and pleas	צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן	tzelot'hon uva'ut'hon	
of all the house of Israel	דְּכָל בֵּית יִשְׂרָאֵל	dechol bet Yisra'el	
before our parent in heaven.	קֹדֶם אָבוּהוֹן דִּי בְּשַׁמְיָה	kodam avuhon di vishmayah,	
Now you say, “Amen.”	וְאָמְרוּ : אָמֵן	ve'imru, “Amen.”	
.....	<i>Leader continues, and we respond</i>	<i>“Amen.”</i>
May there be great peace	יֵהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah	
from heaven	מִן שְׁמַיָּא	min shemayah,	
and life,	וְחַיִּים	vechayim,	
for us and all Israel.	עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,	
Now you say, “Amen.”	וְאָמְרוּ : אָמֵן	ve'imru, “Amen.”	
.....	<i>Leader continues, and we respond</i>	<i>“Amen.”</i>
Making peace in heaven above	עֲשֵׂה שְׁלוֹם בְּמִרְמֵי	Oseh shalom bimromav	
may God bring peace	הוּא יַעֲשֶׂה שְׁלוֹם	hu ya'aseh shalom	
to us and to all Israel,	עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,	
and to all who live on earth.	וְעַל כָּל-יוֹשְׁבֵי תֵבֶל	ve'al kol yoshvei tevel,	
Now you say, “Amen.” ¹	וְאָמְרוּ : אָמֵן	ve'imru, “Amen.”	

¹ This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Aleinu¹

עֲלֵינוּ

The Sovereign of all	עֲלֵינוּ לְשַׁבַּח	Aleinu leshabe'ach
to praise we're bound	לְאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לְתַת 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.	כְּמִשְׁפָּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate—like theirs God made it not	שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם	Shelo sam chelkenu kahem
But chose for us a different lot.	וְגוֹרְלָנוּ כָּכָל-הַמוֹנָם	Vegoralenu kechol hamonam.
.....Bow at “Va'anachnu” and straighten up at “Melech.”		
We bend the knee	וְאֲנַחְנוּ כּוֹרְעִים	Va'anachnu kor'im
and bow the head gratefully,	וּמִשְׁתַּחֲוִים וּמוֹדִים	umishtachavim umodim
Before the Monarch	לִפְנֵי מֶלֶךְ	Lifnei melech
whom monarchs dread,	מַלְכֵי הַמְּלָכִים	malchei hamlachim,
The holy, blessed One—	הַקְּדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch hu;

¹ Aleinu 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.

Aleinu 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, Aleinu 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 Aleinu 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). In some communities, people would spit when they said this. The Inquisition's censors took exception to the spitting lines, which dropped out of printed siddurim in the 16th century.

With its links to our ancient sages and tragic history, Aleinu'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 (2)
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:

Deut 4:39 "This day you must know

And take it to heart

That God is God

In heaven above

And on earth below;

Nothing else is."

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 world

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
אֶמֶת מַלְכֵנוּ
אָפֶס זוּלָתוֹ
כַּכְתוּב בְּתוֹרָתוֹ
וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּחַת אֶל לִבְבָּךְ
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 כֵּן נִקְוָה לָךְ
יְיָ אֱלֹהֵינוּ
לִרְאוֹת מִהֵרָה
בְּתַפְאֶרֶת עֻזְךָ
לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ
וְהָאֱלִילִים כְּרוֹת יִכָּרֶתוּן
לִתְקֵן עוֹלָם
בְּמַלְכוּת שְׁדָי
וְכָל-בְּנֵי בָשָׂר
יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ
כָּל-רֹשְׁעֵי אֶרֶץ

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

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:

Ex 15:18 "God will govern forever and ever."

יִכִּירוּ וַיֵּדְעוּ
כָּל-יוֹשְׁבֵי תֵבֶל
כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ
תִּשְׁבַּע כָּל-לָשׁוֹן
לִפְנֵיךָ יְיָ אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שִׁמְךָ
יָקָר יִתְּנוּ

וִיקַבְּלוּ כָלֶם
אֶת-עַל מַלְכוּתְךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד
כִּי הַמַּלְחֻת שֶׁלְּךָ הִיא
וְלְעוֹלָמֵי עֵד
תִּמְלֹךְ בְּכָבוֹד
בְּכָתוּב בְּתוֹרָתְךָ
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

Yakiru veyed'u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Elohenu
yichre'u veyipolu,
velichvod shimcha
yekar yitenu,
vikablu chulam
et ol malchutecha,
vetimloch aleihem mehera
le'olam va'ed.
Ki hamalchut shelcha hi,
ule'olmei ad
timloch bechavod.
Kakativ beToratecha:
"Adonai yimloch le'olam va'ed."

And it's said:

Zechariah 14:9 "And God will be monarch
over all the earth,
on that day will
God be one
and God's name be one."

וְנֵאמָר
וְהָיָה יְיָ לְמֶלֶךְ
עַל כָּל-הָאָרֶץ
בְּיוֹם הַהוּא יְהִי
יְיָ אֶחָד
וּשְׁמוֹ אֶחָד

Vene'emar:
"Vehaya Adonai lemelech
al kol ha'aretz:
bayom hahu yih'yeh
Adonai echad
ushemo echad."

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

Mourners' Kaddish¹

קְדִישׁ יְתוֹם

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

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadesh
God's great name—(Amen)	שְׁמֵהּ רַבָּא (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֻלְמָא דִּי בְרָא	—be'almah di verah
by divine will,	כִּרְעוּתָהּ	chir'uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי רֵכַל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra'el
quickly and soon.	בְּעֻגְלָא וּבְזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

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

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא	le'alam ul'almei almayah.

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

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be the holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several 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.

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all	לְעֵלָּא מִן כָּל	Le'elah min kol
far above all ¹	לְעֵלָּא וּלְעֵלָּא מִכָּל	Le'elah ule'elah mikol
blessing and song,	בִּרְכָּתָא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תְּשׁוּבָתָא וְנִחְמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאִמְרֵן בְּעֲלָמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."
.....Mourners continue, and we respond "Amen."		
May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shalamah rabah
from heaven	מִן שְׁמַיָּא	min shemayah,
and life,	וְחַיִּים	vechayim,
for us and all Israel.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
Now you say, "Amen."	וְאָמְרוּ : 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,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל-יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel,
Now you say, "Amen." ²	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

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

² This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Middle Berachah for Festival Minchah

. This is the middle beracha for afternoon services on festival holy days (not intermediate days)..

You chose us	אַתָּה בְּחַרְתָּנוּ	Ata 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	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Sovereign,	וְקִרְבַּתָּנוּ מִלִּבְּנוּ	vekeravtanu malkenu
to serve you,	לְעִבּוֹדְךָ	la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

And you gave us,	וַתִּתֵּן 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 לְשִׂשׂוֹן	chagim uzemanim lesason,
this Sabbath day	אֶת-יוֹם הַשַּׁבָּת הַזֶּה	et yom haShabat hazeh,
and this day ...	וְאֶת-יוֹם	ve'et yom ...

For Pesach

this festival of Matza,	חַג הַמִּצּוֹת הַזֶּה	chag hamatzot hazeh,
time of our freedom	זְמַן חֲרוּתֵנוּ	zeman cherutenu.

For Shavu'ot

this festival of Weeks,	חַג הַשָּׁבָעוֹת 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.

the eighth day,

this festival of assembly,

time of our joy

הַשְּׁמִינִי

חַג הָעֲצֵרֶת הַזֶּה

זְמַן שִׂמְחָתֵנוּ

hashmini

chag ha'atzeret hazeh,

zeman simchatenu.

..... Continue here on all festivals

lovingly, a holy assembly,¹

recalling our Exodus from Egypt.

Our God

and God of our ancestors,

may there rise, approach and reach you,

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

בְּאַהֲבָה מִקְרָא קֹדֶשׁ

זֵכֶר לִיצִיַּאת מִצְרַיִם

אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

יַעֲלֶה וְיָבֹא וְיִגִּיעַ

וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע

וְיִפְקֹד וְיִזְכֹּר

זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ

וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

וְזִכְרוֹן מָשִׁיחַ

בֶּן דָּוִד עַבְדְּךָ

וְזִכְרוֹן יְרוּשָׁלַיִם

עִיר קֹדְשְׁךָ

וְזִכְרוֹן כָּל-עַמְּךָ

בֵּית יִשְׂרָאֵל

לְפָנֶיךָ

לְפִלִּיטָה לְטוֹבָה

לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים

לְחַיִּים וּלְשָׁלוֹם

be'ahavah mikra kodesh

zecher litziyat Mitzrayim.

Elohenu

velohei avotenu ve'imoteinu,

ya'aleh veyavo veyagi'a

veyera'eh veyeratzev veyishama

veyipaked veyizacher

zichronenu ufikdonenu,

vezichron avotenu ve'imoteinu,

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 הַשְּׁבִיעוֹת 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 הָעֲצֵרֶת הַזֶּה

beyom hashmini

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 ruler
both gracious and compassionate.

זְכֹרֵנוּ יי אֱלֹהֵינוּ
בו לטובה
וּפְקֹדֵנוּ בו לְבִרְכָּה
וְהוֹשִׁיעֵנוּ בו לְחַיִּים
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים
חוֹס וְחַנּוּן
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ
כִּי אֵל מֶלֶךְ
חַנוּן וְרַחוּם אַתָּה
Zochrenu Adonai Eloheinu
bo letovah;
ufokdenu vo livracha;
vehoshi'enu vo lechayim.
Uvidvar yeshuah verachamim
chus vechonenu
verachem alenu vehoshi'enu,
ki elecha enenu,
ki el melech
chanun verachum ata.

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.

וְהַשִּׂיאוּנוּ יי אֱלֹהֵינוּ
אֶת-בִּרְכַּת מוֹעֲדֶיךָ
לְחַיִּים וּלְשָׁלוֹם
לְשִׂמְחָה וּלְשִׂשׁוֹן
בְּאֲשֶׁר רָצִיתָ
וְאָמַרְתָּ לְבָרְכֵנוּ
Vehasi'enu Adonai Eloheinu
et birkat mo'adecha
lechayim uleshalom,
lesimcha ulesason,
ka'asher ratzita
ve'amarta levarchenu.

Our 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
וְאֵלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
רְצֵה בְּמִנּוּחֵינוּ
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ
שְׂבַעֵנוּ מִטּוֹבֶךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאֵמֶת
Eloheinu
vElohei avoteinu ve'imoteinu,
retzei vimnuchateinu.
Kadsheinu bemitzvotecha,
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, Ruler,
 who sanctifies Shabbat,
 Israel and our festive times.¹

וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן
 בְּשִׂמְחָה וּבְשִׂשׂוֹן
 שַׁבָּת וּמוֹעֲדֵי קֹדֶשׁ
 וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל
 מְקַדְּשֵׁי שְׁמֶךָ
 בָּרוּךְ אַתָּה יי
 מְקַדֵּשׁ הַשַּׁבָּת
 וְיִשְׂרָאֵל וְהַזְמָנִים

Vehanchilenu Adonai Elohenu
 be'ahavah uv'ratzon
 besimchah uvesason
 Shabat umo'adei kodshecha
 Veyismechu vecha Yisra'el
 mekadshei shemecha.
 Baruch atah Adonai,
 mekadesh haShabat
 veYisra'el vehazmanim.

..... Continue with the concluding Amidah berachot on page 25

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.”

מעריב

Ma'ariv: The Evening Service

Here you'll find the evening service, with its variations. 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

Greeting Shabbat

קַבֵּלַת שַׁבָּת

Yedid Nefesh

יְדִיד נֶפֶשׁ

Some congregations begin Friday evening services with this poem by Eliezer Azikri, a 16th-century kabbalist; it is an acrostic on the Tetragrammaton (the four-lettered name of God). 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,	יְרוּץ 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	יַעֲרַב לִי יְדִידוּתְךָ	Ye'erav lo yedidutach,
Than honey drops or savor rare. ¹	מִנּוּפֶת צוּף וְכָל-טַעַם	Minofet tzuf vechol ta'am.

Glorious, beautiful—the world's glow	הַדוּר נָאֵה זִיו הָעוֹלָם	Hadur na'eh, ziv ha'olam,
My yearning soul grieves for your love.	נַפְשִׁי חוֹלֵת אַהֲבָתְךָ	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.	בְּהִרְאוֹת לָהּ נֶעַם זִיוָךְ	Behar'ot lah no'am zivach.
Restore her strength, her heartache mend,	אֲזוּ תִתְחַזֵּק וְתִתְרַפֵּא	Az titchazek vetitrapeh
To be your handmaid without end. ²	וְהִיְתָה לָךְ שִׁפְחַת עוֹלָם	Vehayta lach shifchat olam.

¹ Lit., “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 delight.”

² Lit., “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	וְתִיק יְהֵמוּ רַחֲמֶיךָ	Vatik, yehemu rachamecha
With pity for your love's child, who	וְחוּס נָא עַל בֶּן אוֹהֶבְךָ	Vechus na al ben ohavach,
So fervently, so long has burned	כִּי זֶה כַּמָּה נִכְסוּף נִכְסַף	Ki ze kamah nichsof nicksaf
The splendor of your might to view.	לְרֵאוֹת בְּתַפְאֶרֶת עֲזֹךְ	Lir'ot betif'eret uzach.
Please, O my God, my heart's delight,	אָנָּה אֱלִי מַחְמַד לִבִּי	Ana, Eli, machmad libi,
Come quickly! Don't hide from my sight. ¹	חֻשָּׁה נָא וְאַל תִּתְעַלֵּם	Chusha na, ve'al tit'alam.

Show yourself, my love, and spread	הִגְלֵה נָא וּפְרוֹשׁ חֲבִיב	Higaleh na uf'ros, chaviv
O'er me your canopy of rest.	עָלֵי אֶת-סֻכַּת שְׁלוֹמְךָ	Alai et sukat shlomach.
Let glory on the earth be shed	תֵּאִיר אֶרֶץ מִכְבוֹדְךָ	Ta'ir eretz mikvodach,
To bring us joy and happiness.	נִגִּילָה וְנִשְׂמְחָה בָּךְ	Nagila venismecha bach.
Hurry, dear: time is short: restore	מָהֵר אָהוּב כִּי בָּא מוֹעֵד	Maher, ahuv, ki va mo'ed,
Your kind grace as in days of yore. ²	וְחֻנֵּי כִימֵי עוֹלָם	Vechoneni kimei olam.

¹ Lit., “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 Lit., “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*.

לְכוּ נִרְנְנָה לַיהוָה
נְרִיעָה לְצוּר יִשְׁעֵנו
נִקְדְּמָה פָנֵינוּ בְּתוֹדָה
בְּזִמְרוֹת נְרִיעַ לוֹ

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

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

כִּי אֵל גָּדוֹל יִי
וּמֶלֶךְ גָּדוֹל
עַל כָּל אֱלֹהִים

Ki El gadol Adonai
Umelech gadol
al kol elohim.

Who holds the secrets of the land
And mountain peaks
in powerful hand,

אֲשֶׁר בִּידוֹ
מַחְקְרֵי אֶרֶץ

Asher beyado
mechkerei aretz

Who made the sea
(it's God's own brand),³

וְתוֹעֲפוֹת הָרִים לוֹ
אֲשֶׁר לוֹ הַיָּם

Veto'afot harim lo,
Asher lo hayam

Whose hands gave form
to the dry land.

וְהוּא עָשָׂהוּ
וַיַּבֶּשֶׁת יָדָיו יָצָרוּ

vehu asahu,
Veyabeshet yadav yatzaru.

Come, let us fall, bow down in zeal
To God our maker; let us kneel.⁴
To God we pray⁵—and we can be
The Shepherd's flock⁶ to guard, to lead
Today! if you *God's* voice will heed.

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה
נִבְרָכָה לִפְנֵי יְיָ עֲשֵׂנוּ
כִּי הוּא אֱלֹהֵינוּ וְאַנְחֵנוּ
עִם מְרֻעֵיתוֹ וְצֹאן יָדוֹ
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, though it may be hard to fall before you kneel.

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 בְּמִדְבָּר

Al takshu levav'chem
 kiMerivah,
 Keyom Massah bamidbar.

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
 בְּחֲנוּנֵי גַם רָאוּ פָעָלִי

Asher nisuni avoteichem
 Bechanuni gam ra'u fo'oli.

The leader concludes the psalm.

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
 וְאָמַר עִם תַּעֲי לִבָּב הֵם
 וְהֵם לֹא יָדְעוּ דְרָכַי
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי
 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 menuchati.

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
 the Saver's grace.

שִׁירוּ לַי שִׁיר חָדָשׁ
 שִׁירוּ לַי כָּל הָאָרֶץ
 שִׁירוּ לַי בָּרְכוּ שְׁמוֹ
 בְּשׁוּר מִיּוֹם לְיוֹם
 יְשׁוּעָתוֹ

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

סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ
 בְּכָל הָעַמִּים נִפְלְאוֹתָיו
 כִּי גָדוֹל יי
 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 links desert wandering and sea travel.

³ "Sing to God, all the earth."

⁴ "He is awesome above all Gods."

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

¹ “But a joke”—The word “elilim” seems to imply worthless or ineffective deities, so the lit. translation is: “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.

יִי מֶלֶךְ תִּגְלַל הָאָרֶץ
יִשְׁמְחוּ אֲיִים רַבִּים
עָנָן וְעַרְפֶּל סְבִיבָיו
צֶדֶק וּמִשְׁפָּט
מִכּוֹן כִּסְאוֹ
אֵשׁ לִפְנֵי תֵלֶךְ
וּתְלַהֵט סְבִיב צִרְיֹו
הָאִירוּ בְּרָקִיו תִּבְלֹו
רָאֲתָה וּתְחַל הָאָרֶץ
הָרִים בְּדוֹנָג נִמְסוּ
מִלִּפְנֵי יִי מִלִּפְנֵי
אֲדוֹן כָּל הָאָרֶץ
הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ
כְּבוֹדוֹ וְרָאוּ כָּל הָעַמִּים

יִבְשׁוּ כָּל עֲבָדֵי פֶסֶל
הַמִּתְהַלְלִים בְּאֱלִילִים
הַשֹּׁתָחוּ לוֹ כָּל אֱלֹהִים
שָׁמְעָה וּתְשַׁמַּח צִיּוֹן
וּתְגַלְנָה בְּנוֹת יְהוּדָה
לִמְעַן מִשְׁפָּטֶיךָ יִי
כִּי אַתָּה יִי
עֲלִיוֹן עַל כָּל הָאָרֶץ
מְאֹד נִעְלִיתָ
עַל כָּל אֱלֹהִים

Adonai malach, tagel ha'aretz,
Yismechu iyim rabim;
Anan va'arafel sevivav,
Tzedek umishpat
mechon kis'o.
Esh lefanav telech,
Utlahet 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 יי שְׁנֹאוֹ רָע
שׁוֹמֵר נַפְשׁוֹת חַסִּידָיו
מִיַּד רָשָׁעִים יַצִּילֵם
אוֹר זֶרַע לַצַּדִּיק
וְלִישְׁרֵי לֵב שִׂמְחָה
שִׂמְחוּ צַדִּיקִים בַּיי
וְהוֹדוּ לְזִכַּר 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

שִׁירוּ לַיי שִׁיר חָדָשׁ
כִּי נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה לוֹ יְמִינוֹ
וְזֵרוֹעַ קֹדְשׁוֹ
הוֹדִיעַ יי יְשׁוּעָתוֹ
לְעֵינֵי הַגּוֹיִם
גִּלָּה צְדָקָתוֹ
זָכַר חֲסִדוֹ וְאַמּוּנָתוֹ
לְבֵית יִשְׂרָאֵל
רָאוּ כָּל אֶפְסֵי אֶרֶץ
אֶת יְשׁוּעַת אֱלֹהֵינוּ
הִרְיֵעוּ לַיי כָּל הָאָרֶץ
פִּצְחוּ וְרַנְּנוּ וְזָמְרוּ
זָמְרוּ לַיי בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זִמְרָה
בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר
הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יי
יִרְעִם הַיָּם וּמַלְאוֹ
תִּבֵּל וַיִּשְׁבִּי בָּהּ
נְהָרוֹת יִמְחָאוּ כָּף
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 יי כִּי בָא
לְשֹׁפֵט הָאָרֶץ
יִשְׁפֹּט תֵּבֵל 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.

יי מֶלֶךְ יִרְגֵּזוּ עַמִּים
יֹשֵׁב כְּרוּבִים
תְּנוּט הָאָרֶץ
יי בְּצִיּוֹן גָּדוֹל
וְרֵם 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.

יִוְדוּ
שִׁמְךָ גָּדוֹל וְנוֹרָא
קָדוֹשׁ הוּא
וְעוֹז מֶלֶךְ
מִשְׁפָּט אָהֵב אֶתָּה כּוֹנֵנָת
מִישָׁרִים מִשְׁפָּט וְצֶדֶקָה
בְּיַעֲקֹב 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

רוֹמְמוּ יי אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לַהֲדֹם רַגְלָיו
קָדוֹשׁ הוּא

Romemu Adonai Eloheinu
Vehishtachavu lahadom raglav
Kadosh hu.

As priests Moses and Aaron served,
And Samuel would God's name invoke;
They called on God,
and God replied—⁵

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ
קָרְאִים אֵל יי
וְהוּא יַעֲנֵם

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 <i>God</i> spoke.	בְּעַמּוּד עָנָן יְדַבֵּר אֱלֹהִים	Be'amud anan 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, Ruling God, their call,	יְיָ אֱלֹהֵינוּ אַתָּה עֲנִיתָם	Adonai Eloheinu atah anitam,
Forgave their sins ² and bore their pride;	אֵל נֹשֵׂא חַיִּיתָ לָהֶם	El noseh hayitah lahem,
Their enemies' evil plots you stalled. ³	וְנֹקֶם 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 קֹדֶשׁוֹ	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, <i>God</i> appears in view.	בְּהִדְרַת קֹדֶשׁ	behadrat kodesh.
³ God's voice will soar	קוֹל יְיָ עַל הַמַּיִם	Kol Adonai al hamayim,
when waters roar,	אֵל הַכְּבוֹד הִרְעִים	El hakavod hir'im;
God makes seas cry and yell;	יְיָ עַל מַיִם רַבִּים	Adonai al mayim rabim.
The God of splendor rides above		
The mighty oceans' swell. ⁷		

¹ “Signs of divinity” is usually translated “testimonies”; I take this to mean 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 “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

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

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

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

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

יי למבול ישב
וישב יי מלך לעולם
יי עז לעמו יתן
יי יברך
את עמו בשלום
Adonai lamabul yashav,
Vayeshev Adonai melech le'olam.
Adonai oz le'amo yiten,
Adonai yevarech
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, Syria like a young horned beast." 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

Oh come with me, look at the star
And say, “Shabbat, you welcome are.”

לְכָה דוּדִי לְקִרְאָת כָּלָה
פְּנֵי שַׁבָּת נְקַבְּלָהּ

Lecha dodi, likrat kalah;
Penei Shabbat nekab'lah.

SHELOMOH HALEVI ...1... שְׁלֹמֹה הַלֵּוִי

“Safeguard” and “recall”²

in a single word,

God who makes One made it heard,

One is the name; One is our God,

For fame, for glory,

and for honor.

שָׁמֹר וְזָכוֹר

בְּדַבָּר אֶחָד

הַשְׁמִיעֵנוּ אֵל הַמִּיּוֹחַד

יְיָ אֶחָד וְשֵׁמוֹ אֶחָד

לְשֵׁם וּלְתִפְאֶרֶת

וּלְתִהְיִי

Shamor vezachor

bedibur echad

Hishmi'anu El hamyuchad.

Adonai echad, ushemo echad

Leshem uletif'eret,

velit'hilah.

SHELOMOH HALEVI ...2... שְׁלֹמֹה הַלֵּוִי

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

לָכֻוּ וְנִלְכָּהּ

כִּי הִיא מְקוֹר הַבְּרָכָה

מֵרֹאשׁ מִקְדָּם נְסוּחָה

סוֹף מַעֲשֶׂה

בְּמַחֲשָׁבָה תְּחִלָּה

Likrat Shabbat

lechu venel'cha

Ki hi mekor haberachah.

Merosh mikedem nesuchah,

Sof ma'aseh,

bemach'shavah techilah.

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.

² Why does the first word of the Fourth Commandment differ in Exodus (“shamor”) and Deuteronomy (“zachor”)? 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.

SHELOMOH HALEVI ...3... שלמה הלוי

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

SHELOMOH HALEVI ...4... שלמה הלוי

Hurry from the dust, stand openly	הִתְנַעֲרִי מֵעָפָר קוּמִי	Hitna'ari me'afar kumi,
My people, dressing splendidly	לְבָשִׁי בְּגָדֵי תִפְאֲרָתְךָ עָמִי	Livshi bigdei tif'artech, ami
Through Jesse of Bethlehem's	עַל יָד בֶּן יִשָּׁי	Al yad ben Yishai,
progeny,	בֵּית הַלַּחֲמִי	beit halachmi,
Approach my soul, my savior. ²	קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה	Korvah el nafshi, ge'alah.

SHELOMOH HALEVI ...5... שלמה הלוי

Hold yourself up, <i>for look and see!</i>	הִתְעוֹרְרִי הִתְעוֹרְרִי	Hit'oreri, hit'oreri
Your light has come; rise radiantly.	כִּי בָּה אֹרֶךְ קוּמִי אוּרִי	Ki vah orech kumi ori,
Wake, wake and speak in melody,	עוּרִי עוּרִי שִׁיר דַּבְּרִי	Uri, uri, shir daberi,
God's glory rests on you <i>as before.</i> ³	כְּבוֹד יְיָ עָלֶיךָ נִגְלָה	Kevod Adonai alayich niglah.

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.”

SHELOMOH HALEVI ...6... שלמה הלוי

Leave off your shame;	לֹא תִבוֹשִׁי	Lo tevoshi,
feel proud and free:	וְלֹא תִכְלָמִי	velo tikalmi,
Why hang your head	מָה תִשְׁתַּחֲחִי	Mah tishtochечи
despondently?	וּמָה תִּהְיֶי	umah tehem.
You shall my people's shelter be,	בֶּךָ יִחְסוּ עַמִּי	Bach yechesu aniyey ami,
The citadel I shall restore. ¹	וְנִבְנְתָה עִיר עַל הַתְּלָה	Venivnetah ir al tilah.

SHELOMOH HALEVI ...7... שלמה הלוי

Vile enemies shall be left sighing;	וְהָיוּ לְמִשְׁפָּה שֹׁאֲסִיף	Vehayu limshisah shosayich,
Your foes shall be left crying;	וְרַחֲקוּ כָל מִבְלָעִיךָ	Verachaku kol meval'ayich.
God will delight, the bride espying,	יִשֵּׁשׁ עָלֶיךָ אֱלֹהֶיךָ	Yasis alayich Elohayich
As grooms their new-wed brides adore. ²	בְּמִשׁוֹשׁ חַתָּן עַל כְּלָה	Kimsos chatan al kalah.

SHELOMOH HALEVI ...8... שלמה הלוי

You left and right spread rapidly	יָמִין וּשְׂמָאל תִּפְרֹצִי	Yamin usemol tifrotzi
Praising God respectfully,	וְאֶת יְיָ תַעֲרִיצִי	Ve'et Adonai ta'aritz
Through one from Peretz' family,	עַל יַד אִישׁ בֶּן פְּרָצִי	Al yad ish ben Partzi,
And we'll be glad, with joy in store. ³	וְנִשְׂמַחָה וְנִגִּילָה	Venismechah, venagilah.

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."

Heaven's crown, we greet you	בּוֹאִי בְּשָׁלוֹם	Bo'i veshalom,
at our door,	עֲטֶרֶת בְּעָלָהּ	ateret ba'lah
With joy and	גַּם בְּשִׂמְחָה	Gam besimchah
merriment galore	וּבְצִהְלָהּ	uvetzoholah.
God's treasured people's	תּוֹךְ אֱמוּנֵי	Toch emunei
trusty corps;	עַם סְגֻלָּהּ	am segulah;
Bride, step inside;	בּוֹאִי כָּלָהּ	Bo'i chalah,
bride, step inside. ¹	בּוֹאִי כָּלָהּ	bo'i chalah.

Consoling the Mourners

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

May God who is always with us	הַמָּקוֹם	Hamakom
comfort you	יְנַחֵם אֶתְכֶם	yenachem etchem
among those who are left	בְּתוֹךְ שְׂאֵר	betoch she'ar
to mourn for Zion and Jerusalem.	אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם	avelei Tziyon viYerushalayim.

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 לַיהוָה וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן	Tov lehodot l'Adonai Ulezamer leshimcha elyon
³ Each day to express your gentleness; Each night your faithful ways,	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וּבַלַּיְלוֹת וְאֱמוּנָתְךָ בַּלַּיְלוֹת	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 הִגָּיוֹן בְּכִנּוֹר	Aley asor va'aley nahvel, Aley higayon bechinor

¹ The last line in Hebrew has the “ah” rhyme which 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!

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 יי בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֶּן	Ki simachtani Adonai befo'olecha, Bema'asei yadecha aranen.
6	How grand, O God, your deeds appear, How deep your thoughts profound.	מַה גָּדְלוֹ מַעֲשֵׂיךָ יי מֵאֹד עֲמָקוֹ מַחֲשַׁבְּתֶיךָ	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 רָשָׁעִים כִּמוֹ עֵשֶׂב וַיִּצְצוּ כָּל פְּעָלֵי אָנוֹן לְהִשְׁמָדָם עַד־י עַד	Bifro'ach resha'im kemo esev Vayatzitzu kol po'alei aven Lehishamdām adei ad.
9	And you ... Supremacy ... Eternally ... Divinity. ¹	וְאַתָּה מְרוֹם לְעֹלָם יי	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 יי כִּי הִנֵּה אֹיְבֶיךָ יֹוֶדֶדוּ יִתְפָּרְדּוּ כָּל פְּעָלֵי אָנוֹן	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,	וְתָרֵם כְּרָאִים קֶרְנִי בְּלֹתִי בְּשֶׁמֶן רַעֲנוֹן	Vatarem kir'eim karni Baloti beshemen ra'anān
12	And slandering foes will in my sight Be put to rout, disjointed. ² This saying in my heart is sealed: ³	וְתַבֵּט עֵינִי בְּשׁוּרֵי בְּקָמִים עָלַי מְרָעִים 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 כַּתָּמָר יִפְרַח
בְּאֶרֶץ 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
בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ

Shetulim beveit Adonai
Bechatzrot Eloheinu yafrichu.

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

עוֹד יְנוּבוֹן 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 עֲוֹלָתָהּ 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 לָבֵשׁ
לָבֵשׁ יי עוֹ הַתְּאֹזֶר
אֵף תִּכּוֹן תֵּבֵל בַּל תִּמּוֹט

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 כִּסְאָךָ מֵאֶז
מֵעוֹלָם אָתָּה

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 דְּכֵם

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 בַּמָּרוֹם יי

Mikolot mayim rabim
Adirim mishberei yam,
Adir bamarom Adonai.

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

עֲדוֹתֶיךָ נִאֲמְנוּ מְאֹד
לְבֵיתְךָ נִאֲוָה 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' Kaddish¹

קדיש יתום

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

Let it be great, let it be holy,

יִתְגַּדַּל וְיִתְקַדַּשׁ

Yitgadal veyitkadash

God's great name—(Amen)

שְׁמֵהּ רַבָּא (אָמֵן)

shemeh rabah—(Amen)

—in the world created

בְּעֻלְמָא דִּי בְּרָא

—be'almah di verah

by divine will,

כְּרַעוּתָהּ

chir'uteh

which God will rule in sovereignty.

וְיַמְלִיךְ מַלְכוּתָהּ

veyamlich malchuteh,

In your lifetime and in your days

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

bechayechon uv'yomechon

and in the lifetime of all Israel,

וּבְחַיֵּי רַבְּל בֵּית יִשְׂרָאֵל

uvechayey dechol bet Yisra'el

quickly and soon.

בְּעֻגְלָא וּבְזִמָּן קָרִיב

ba'agalah uvizman kariv.

Now you say, "Amen."

וְאָמְרוּ : אָמֵן

Ve'imru, "Amen."

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

May the great name be blessed

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

Yehei shemei rabah mevarach

forever and ever and ever.

לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא

le'alam ul'almei almayah.

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

Blessed and praised

יִתְבָּרַךְ וְיִשְׁתַּבַּח

Yitbarach veyishtabach

and glorified and exalted

וְיִתְפָּאֵר וְיִתְרוֹמַם

veyitpa'ar veyitromam

and elevated and honored

וְיִתְנַשֵּׂא וְיִתְהַדָּר

veyitnaseh veyit'hadar

and raised and hailed

וְיִתְעַלֶּה וְיִתְהַלָּל

veyit'aleh veyit'halal

be the holy name,

שְׁמֵהּ דְּקוּדְשָׁא

shemeh dekudshah,

blessed may it be—

בְּרִיךְ הוּא

berich hu.

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several 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.

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line

—above all	לְעֵלָּא מִן כָּל	Le'elah min kol
far above all ¹	לְעֵלָּא וּלְעֵלָּא מִכָּל	Le'elah ule'elah mikol
blessing and song,	בִּרְכָּתָא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תּוֹשְׁבְּחָתָא וְנַחֲמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאֲמִירָן בְּעֵלְמָה	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."
..... Mourners continue, and we respond "Amen."		
May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven	מִן שָׁמַיָּא	min shemayah,
and life,	וְחַיִּים	vechayim,
for us and all Israel.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
Now you say, "Amen."	וְאָמְרוּ : 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,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל-יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel,
Now you say, "Amen." ²	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

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

² This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Shema and its Blessings

Call to Prayer

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

Bless God, the blessed one. בָּרְכוּ אֶת יי הַמְבָרָךְ Barchu et Adonai hamvorach.

..... We respond, and the leader repeats this. Bow at “Baruch,” straighten up at “Adonai.”

Bless God the blessed one, בָּרוּךְ יי הַמְבָרָךְ Baruch Adonai hamvorach
for ever and ever. לְעוֹלָם וָעֶד le’olam va’ed.

First Blessing Before Shema

We bless you, Sovereign,
our God, Ruler of the universe,
who by your word
brings evening,
in wisdom opens the gates,
and with insight changes the
times
and varies the seasons,
and arranges the stars
in their guardposts
in the heaven, by divine will,
creating day and night,
rolling away light before darkness
and darkness before light,

making day pass
and bringing night.

Separating day from night
God is called the Ruler of Hosts.

God who lives and prevails
will rule us always,
forever and ever.

Blessed are you, Ruler,
who brings on evenings.

בָּרוּךְ אַתָּה יי Baruch atah Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha’olam
אֲשֶׁר בִּדְבָרוֹ asher bid’varo
מַעֲרִיב עַרְבִים ma’ariv aravim
בְּחָכְמָה פּוֹתַח שַׁעֲרִים bechochmah pote’ach she’arim
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים uvit’vunah meshaneh itim
וּמַחֲלִיף אֶת הַזְּמַנִּים umachalif et hazmanim
וּמְסַדֵּר אֶת הַכּוֹכָבִים umesader et hakochovim
בְּמִשְׁמֶרֶתֵיהֶם bemishmerotehem
בְּרַקִּיעַ כִּרְצוֹנוֹ baraki’ah kirtzono.
בוֹרֵא יוֹם וָלַיְלָה Borei yom valaylah,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ golel or mipnei choshech
וְחֹשֶׁךְ מִפְּנֵי אוֹר vechoshech mipnei or

וּמַעֲבִיר יוֹם uma’avir yom
וּמְבִיא לַיְלָה umevi laylah
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה umavdil bein yom uvein laylah
יי צָבָאוֹת שְׁמוֹ Adonai tzeva’ot shemo.
אֵל חַי וְקַיִם El chai vekayam
תָּמִיד יִמְלֹךְ עָלֵינוּ tamid yimloch aleinu
לְעוֹלָם וָעֶד le’olam va’ed.
בָּרוּךְ אַתָּה יי Baruch atah Adonai
הַמַּעֲרִיב עַרְבִים hama’ariv aravim.

Second Blessing Before Shema

With boundless love Israel's family,	אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל	Ahavat olam beit Yisra'el
your people, you have loved.	עַמָּךְ אָהַבְתָּ	amcha ahavta.
Torah and commandments,	תּוֹרָה וּמִצְוֹת	Torah umitzvot
statutes and judgements,	חֻקִּים וּמִשְׁפָּטִים	chukim umishpatim
you have taught us.	אוֹתָנוּ לַמִּדָּה	otanu limadta.
Because of this, O Ruler our God,	עַל כֵּן יְיָ אֱלֹהֵינוּ	Al ken Adonai Eloheinu
when we lie down and when we get up,	בְּשׁוֹכְבֵינוּ וּבְקוּמֵנוּ	beshochvenu uvekumenu
we shall speak about your statutes,	נִשְׁיַח בְּחֻקֶּיךָ	nasi'ach bechukecha,
and we'll rejoice in words of your Torah	וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ	venismach bedivrey Toratecha
and commandments forever and ever.	וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד	uvemitzvotcha le'olam va'ed.
For they are our life	כִּי הֵם חַיֵּינוּ	Ki hem chayeinu
and our good old age,	וְאַרְךְ יָמֵינוּ	ve'orech yameinu
and we'll enjoy them	וּבָהֶם נִהְגֶּה	uvahem neh'geh yomam
day and night.	יוֹמָם וּלְיָלָה	valaylah.
And your love—don't take it away	וְאַהֲבָתְךָ אַל תִּסֹּר	Ve'ahavatcha al tasir
from us forever.	מִמֶּנּוּ לְעוֹלָמִים	mimenu le'olamim.
We bless you, Ruler,	בָּרוּךְ אַתָּה יְיָ	Baruch atah Adonai,
who loves your people Israel.	אוֹהֵב עַמּוֹ יִשְׂרָאֵל	ohav amo Yisra'el.

Shema (First Paragraph)

שְׁמַע

.....Add the next line when praying alone¹.....

God. Ruler. Faithful.

אל מֶלֶךְ נְאֻמָּן

El. Melech. Ne'eman.

..... Many people cover the eyes with the hand for the next three lines

Deut. 6:4 Listen, descendants of Israel:

שְׁמַע יִשְׂרָאֵל

Shema, Yisra'el:

the Ruler is our God;

יְיָ אֱלֹהֵינוּ

Adonai Eloheinu;

the Ruler is one.²

יְיָ אֶחָד

Adonai echad.

..... Say the next three lines silently

Blessed is that name;

בָּרוּךְ שֵׁם

Baruch shem;

the glory of its reign

כְּבוֹד מַלְכוּתוֹ

kevod malchuto

lasts forever.³

לְעוֹלָם וָעֶד

le'olam va'ed.

⁵ You are to love the Ruler your God

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ

Ve'ahavta et Adonai Elohecha

with all your heart,

בְּכָל-לֵבְךָ

bechol levav'cha,

your soul,

וּבְכָל-נַפְשְׁךָ

uvechol nafshecha,

and your strength.

וּבְכָל-מְאֹדְךָ

uvechol me'odecha.

⁶ And the words

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

Vehayu had'varim ha'eleh

I tell you today *must be*

אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם

asher anochi metzav'cha hayom

on your heart.

עַל-לֵבְבְךָ

al levavecha.

⁷ Repeat them to your children,

וְשִׁנַּנְתָּם לְבְנֶיךָ

Veshinantam levanecha,

and talk about them

וְדִבַּרְתָּ בָּם

vedibarta bam

when you sit at home,

בְּשִׁיבְתְּךָ בְּבֵיתְךָ

beshivtecha beveitecha,

when you walk down the street,

וּבְלִכְתְּךָ בַּדֶּרֶךְ

uvelechtecha vaderech,

when you go to bed and when you get up.

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

uveshochbecha, uvekumecha.

¹ 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 70.

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

³ These three lines are stuck 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.

- ⁸ Tie them as a sign on your hand, וְקִשְׁרֹתֶם לְאוֹת עַל-יָדְךָ Ukeshartam le'ot al yadecha,
set them on your forehead between וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ vehayu letotafot bein einecha.
your eyes,
⁹ and write them on your doorposts וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ Uchetavtam al mezuzot beitecha,
and on your gates. וּבִשְׁעָרֶיךָ uvish'arecha.

Shema (Second Paragraph)¹

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

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 angry¹ 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,²
on the land
that God promised
to your parents, to give them,
—as many days as the sky
is above the land!

וְחָרָה אֶף-יְי בָּכֶם
וְעָצַר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מָטָר
וְהָאֲדָמָה לֹא תִתֵּן
אֶת-יְבוּלָהּ
וְאֶבְרַתֶּם מְהֵרָה
מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְי נָתַן לָכֶם

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.

וְשַׁמַּתֶּם אֶת-דְּבָרֵי אֱלֹהִים
עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם
וְקִשְׁרַתֶּם אֹתָם לְאוֹת
עַל-יָדְכֶם
וְהָיוּ לְטוֹטְפוֹת
בֵּין עֵינֵיכֶם

Vesamtem et devarai eileh
al levav'chem ve'al nafshechem,
ukeshartem otam le'ot
al yedchem,
vehayu letotafot
bein eineichem.

וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם
לְדַבֵּר בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ
וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ

Velimadtem otam et beneichem,
ledaber bam
beshivtecha beveitecha
uvelechtech vадerech,
uvshochbecha uvekumecha.
Uchetavtam al mezuzot
beitecha, uvish'arecha.

לְמַעַן יִרְבוּ יְמֵיכֶם
וְיָמֵי בְנֵיכֶם
עַל הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יְי
לְאַבְרָהָם לֵאמֹר
כִּימֵי הַשָּׁמַיִם
עַל-הָאָרֶץ

Lema'an yirbu yemeichem
vimei veneichem
al ha'adamah
asher nishbah Adonai
la'avotechem, latet lahem,
kimei hashamayim
al ha'aretz.

¹ “God will be angry” is lit. “God’s nose will blaze against you.” The image of a fire-breathing force is a Hebrew idiom, and who can say how much of its literal meaning it retained even for the first listeners?

² “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.

וַיֹּאמֶר יי אֶל-מֹשֶׁה

לֵאמֹר

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל

וְאָמַרְתָּ אֲלֵיהֶם

וַעֲשׂוּ לָהֶם צִיצִית

עַל-כַּנְפֵי בְגֵדֵיהֶם

לְדֹרֹתָם

וְנָתַנוּ עַל-צִיצִית הַכָּנָף

פֶּתִיל תְּכֵלֶת

וְהָיָה לָכֶם לְצִיצִית

וּרְאִיתֶם אוֹתוֹ

וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יי

וַעֲשִׂיתֶם אוֹתָם

וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם

וְאַחֲרַי עֵינֵיכֶם

אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם

לְמַעַן תִּזְכְּרוּ

וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי

וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם

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 IEloheichem.

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 little creature which we can no longer identify, though some believe they can now make the blue thread by the original method.

Ellen Bernstein explains the logical order of the three paragraphs of Shema: the first paragraph affirms God exists; the second paragraph affirms that God is just and cares; the third teaches us that appropriate action is to perform the mitzvot.

The last word, “emet/it’s true,” is really part of the next paragraph, not part of this. Adding this word allows us to say as Jeremiah said (10:10): “Adonai Eloheichem emet.” Yet running this together with the next paragraph makes for confusion: are we repeating what God said? Are we reacting to what God says? Are we quoting Jeremiah?

41 I am the Ruler your God
who brought you
from Egypt,
to be your God.
I am
the Ruler your God.”
It’s true.

אֲנִי יי אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי
יי אֱלֹהֵיכֶם
אֱמֶת

Ani Adonai Eloheichem,
asher hotzeti etchem
me’eretz Mitzrayim
liheyot lachem IElohim.
Ani
Adonai Eloheichem.”
Emet.

.....The leader says the last three words aloud, bringing the number of words in Shema to 248.....
The last word isn’t part of Shema; it’s the first word of the next section.

First Beracha After Shema: God as Redeemer¹

All this is certain—it’s our faith
and it’s proven for us,
that this is the Ruler our God,
and there is no other,
and we are Israel, God’s people.²
God rescues us from the hand of kings,³
our Ruler, 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
וְקַיָּם עָלֵינוּ
כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זולָתוֹ
וְאֶנַּחְנוּ יִשְׂרָאֵל עַמּוֹ
הַפּוֹדֵינוּ מִיַּד מַלְכִּים
מַלְכֵנוּ הַגּוֹאֲלֵנוּ
מִכָּף כָּל הָעָרִיצִים
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
malkeinuu, hago’aleinu
mikaf kol he’aritzim;
ha’El hanifrah lanu
mitzareinu
veham’shalem gemul
lechol oy’vei nafsheinu;

¹ This is the first of two berachot which follow Shema. It develops the theme of redemption from Egypt which concludes Shema. In the responsive portions, we re-enact the drama of the Exodus.

² “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.

³ The beracha 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.

Job 9:10 “Who does great things—
too many to find out—

and miracles beyond counting”;

Psalms 66:9 “Who sets our souls in life

and has not let our foot falter”;

who leads us

to our enemies’ heights

and has raised our glory

over all who hate us;

who works miracles for us¹

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;

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.

הַעֲשֶׂה גְדֹלוֹת
עַד אֵין חֶקֶר
וְנִפְלְאוֹת עַד אֵין מִסְפָּר
הַשֵּׁם נִפְשָׁנוּ בַחַיִּים
וְלֹא נָתַן לָמוֹט רַגְלֵנוּ
הַמְדְּרִיכֵנוּ
עַל בָּמוֹת אוֹיְבֵינוּ
וַיִּרֶם קַרְנֵנוּ
עַל כָּל שׁוֹנְאֵינוּ
הַעֲשֶׂה לָנוּ נִסִּים
וְנִקְמָה בַּפָּרַעַה
אוֹתוֹת וּמוֹפְתִים
בְּאַדְמַת בְּנֵי חָם
הַמַּכָּה בְּעֶבְרָתוֹ
כָּל בְּכוֹרֵי מִצְרָיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל
מִתּוֹכָם לְחֵירוֹת עוֹלָם
הַמַּעֲבִיר בְּנָיו
בֵּין גִּזְרֵי יָם סוּף
אֶת רוֹדְפֵיהֶם
וְאֶת שׁוֹנְאֵיהֶם
בְּתִהוֹמוֹת טָבַע
וַרְאוּ בְּנָיו גְּבוּרָתוֹ
שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ

“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;

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 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 בְּרָצוֹן	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 Ruler?	מִי כַמֹּכָה בְּאֱלִים יי	"Mi chamochah ba'elim Adonai?
Who is like you, sublime in holiness,	מִי כַמֹּכָה נֹאדָר בְּקֹדֶשׁ	Mi kamocha ne'dar bakodesh
awesome in praise, working	נֹרָא תְהִילָה	norah tehilot, oseh feleh?"
wonders?" ²	עֹשֶׂה פִּלָּא	

The leader continues.....

Your children saw your ruling power	מַלְכוּתְךָ רָאוּ בְּנֶיךָ	Malchutcha ra'u vanecha
splitting the sea in front of Moses.	בּוֹקֵעַ 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	יי יִמְלֹךְ לְעֹלָם וָעֶד	"Adonai yimloch le'olam va'ed."
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The leader concludes the berachah.....

And it's said:	וְנֹאמַר	Vene'emar:
"For God has redeemed Jacob	כִּי פָדָה יי אֶת יַעֲקֹב	"Ki fadah Adonai et Ya'akov
and saved him	וּגְאָלוֹ	uge'alo
from a hand too strong for him." ⁵	מִיַּד חֲזָק מִמֶּנּוּ	miyad chazak mimenu."
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who saves Israel.	גֹּאֲלֵי 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 Beracha After Shema¹

In peace, O God, lay us in bed,	הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם	Hashkivenu Adonai Elohenu l'shalom,
Wake us to life, O Sovereign.	וְהַעֲמִידֵנוּ מִלְכָּנוּ לְחַיִּים	veha'amidenu malkenu lechayim,
Your peaceful shelter o'er us spread,	וּפְרוֹשׁ עָלֵינוּ	uferos alenu
Guide us with good counseling.	סִכַּת שְׁלוֹמֶךָ	sukat shelomecha
	וְתַקְנֵנוּ בְּעֵצָה טוֹבָה	vetaknenu be'etza tovah
	מִלִּפְנֶיךָ	milfanecha
Save us for your reputation,	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha
Shield us for our own salvation,	וְהִגֵּן בְּעֲדָנוּ	vehagen ba'adenu
Spare us these miseries: the foe,	וְהִסֵּר מֵעָלֵינוּ	vehaser me'alenu
Pestilence, sword, famine and woe.	אוֹיֵב דֶּבֶר וְחָרֵב	oyev, dever vecherev
	וְרָעַב וְיָגוֹן	vera'av veyagon,
Keep Satan from our front and rear,	וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ	vehaser Satan milfanenu
Hide us in shadow of your wing	וּמֵאַחֲרֵינוּ	ume'acharenu
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
	חַנוּן 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, Ruler,
who spreads the shelter of peace
over us
and all your people Israel
and over Jerusalem.

וּשְׁמֹר צִתֵּינוּ
וּבּוֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם
וּפְרוֹשׁ עָלֵינוּ
סִכַּת שְׁלוֹמֶךָ
בָּרוּךְ אַתָּה יי
הַפּוֹרֵשׁ סִכַּת שָׁלוֹם
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.

Shabbat in Torah

וּשְׁמֹרוּ

..... We stand to recite what the Torah says about Shabbat (Exodus 31:16-17)
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 day seven God rested
and was refreshed.

וּשְׁמֹרוּ בְּנֵי יִשְׂרָאֵל
אֶת הַשַּׁבָּת
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעֹלָם
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וּבַיּוֹם 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."

Festivals in the Torah

..... On Festival holy days we recite Leviticus 23:44

Moses explained
God's special times
to the family of Israel.

וַיְדַבֵּר מֹשֶׁה
אֶת מִעְדֵי יי
אֶל בְּנֵי יִשְׂרָאֵל

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

Leader's Half Kaddish

חֲצִי קַדִּישׁ

..... *Leader begins; we respond*

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadesh
God's great name—	שְׁמֵהּ רַבָּא	shemeh rabah—
(congregation: Amen)	(קֹהֵל : אָמֵן)	(Amen)
—in the world created	בְּעֻלְמָא דִּי בְרָא	—be'almah di verah
by divine will,	כִּרְעוּתָהּ	chir'uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra'el
quickly and soon.	בְּעֻגְלָא וּבְזִמָּן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

..... *All say the next two lines together*

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא	le'alam ul'almei almayah.

..... *The leader continues, and we respond "berich hu."*

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלָּל	veyit'aleh veyit'halal
be the holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

..... *Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line*

—above all	לְעֵלָא מִן כָּל	Le'elah min kol
far above all ¹	לְעֵלָא וּלְעֵלָא מִכָּל	Le'elah ul'elah mikol
blessing and song,	בִּרְחָתָא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תְּשֻׁבָּתָא וְנִחְמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאִמְרֵין בְּעֻלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

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

Amidah for Shabbat Evening

We stand to recite the Amidah (Standing Prayer) quietly.

..... *Those who wish may omit the shaded references to the Matriarchs*.....

Sovereign, open my lips,	אֲדֹנָי שִׁפְתֵי תִפְתָּח	Adonai sefatai tiftach,
and my mouth will speak your praise. ¹	וּפִי יַגִּיד תְּהִלָּתְךָ	ufi yagid tehilatecha.

1. Ancestors

אָבוֹת וְאִמָּהוֹת

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

We bless you, Sovereign God	בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ	Baruch ata Adonai Eloheinu
and God of our parents,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avotenu ve'imotenu,
God of Abraham and Sarah,	אֱלֹהֵי אַבְרָהָם וְשָׂרָה	Elohei Avraham veSarah,
God of Isaac and Rebecca,	אֱלֹהֵי יִצְחָק וְרִבְקָה	Elohei Yitzchak veRivkah,
and God of Jacob,	וְאֱלֹהֵי יַעֲקֹב	vElohei Ya'akov
Rachel and Leah,	וְרָחֵל וְלֵאָה	veRachel veLe'ah,
God great, powerful, and awesome,	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	ha'El hagadol hagibor vehanorah
God on high;	אֵל עֶלְיוֹן	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 חֲסֵדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
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,
Ruler who delights in life,
and write us in the Book of Life
for your own sake,¹ God of life!

זָכְרֵנוּ לְחַיִּים
מֶלֶךְ חָפֵץ בְּחַיִּים
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים חַיִּים
Zochreinu lechayim,
melech chafetz bechayim,
vechotveinu besefer hachayim
lema'ancha, Elohim chayim.

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

Sovereign, helper, savior, shield.
We bless you, our Ruler,
The shield of Abraham.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן
בָּרוּךְ אַתָּה יי
מָגֵן אַבְרָהָם
Melech ozer umoshi'a umagen.
Baruch ata Adonai,
magen Avraham.

2. Might

גְּבוּרוֹת

You are mighty forever, Sovereign,
you bring life to the dead²
strong in salvation.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
מְחַיֶּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ
Atah gibor le'olam Adonai,
mechayei metim atah
rav lehoshi'ah.

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

Who makes the wind blow
and the rain fall.

מַשִּׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם
Mashiv haru'ach
umorid hageshem.

You feed the living
with your grace,

מְכַלְכֵּל חַיִּים
בְּחֶסֶד
Mechalkel chayim
bechesed,

Revive the dead
with kind embrace,³

מְחַיֶּה מֵתִים
בְּרַחֲמִים רַבִּים
mechayeh metim
berachamim rabim.

Support the fallen,
heal the sick,

סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים
Somech noflim
verofeh cholim

And set the prisoners free,
And faithfully fulfill your trust

וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אֱמוּנָתוֹ
umatir asurim,
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 Like you, Sovereign of power? Ruler, both death and life you bring; You make salvation flower.	מִי כְמוֹךָ בֹּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה	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 כְמוֹךָ אֵב 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. We bless you, Ruler who revives the dead. ¹	וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים בָּרוּךְ אַתָּה יי מַחְיֶה הַמֵּתִים	Vene'eman ata lehachayot metim. Baruch ata Adonai, mechayeh hametim.
3. Holiness		
קְדוּשָׁה		
You are holy, your name is holy and every day the holy ones praise you, Selah!	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל-יוֹם יְהַלְלוּךָ סֵלָה	Atah kadosh veshimcha kadosh, ukedoshim bechol yom yehalelucha selah.
<i>Between Rosh Hashanah and Yom Kippur, say the shaded line instead of the line before.</i>		
Blessed are you, the holy God.	בָּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ	Baruch atah Adonai, haEl hakadosh.
the holy ruler. 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 made the seventh day holy

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 day seven
the work of creation,
and rested on day seven
from all the work of creation.

And God blessed
day seven
and made it holy,
for then God rested
from the whole project,
which God had created
to work on."¹

קְדוּשַׁת הַיּוֹם

אַתָּה קִדַּשְׁתָּ
אֶת יוֹם הַשְּׁבִיעִי
לְשִׁמְךָ
תַּכְלִית מַעֲשֵׂה
שָׁמַיִם וָאָרֶץ
וּבֵרַכְתּוּ מִכָּל הַיָּמִים
וְקִדַּשְׁתּוּ מִכָּל הַזְּמָנִים
וְכֵן כָּתוּב בְּתוֹרַתְךָ

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צָבָאָם
וַיַּכְּלֵ אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה
וַיְבָרֶךְ אֱלֹהִים
אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת
מִכָּל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת

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
veha'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.

Our Sovereign God,
our parents' God,
Find favor in our Sabbath rest.
Hallow us with your commands,
And in us Torah-shares invest.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
רְצֵה בְּמִנוּחֵינוּ
קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ

Eloheinu veElohei
avoteinu ve'imoteinu,
retzei vimnuchateinu.
Kadsheinu bemitzvotecha,
veten chelkenu beToratecha.

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, Ruler,
who makes Shabbat holy.¹

שְׂבַעֲנוּ מִטוֹבֶךָ
וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ
וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאֵמֶת
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן
שַׁבַּת קִדְּשֶׁךָ
וְיִנוּחוּ בָּהּ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ
בְּרוּךְ אַתָּה יְיָ
מִקְדֵּשׁ הַשַּׁבָּת

Sab'einu mituvecha,
vesamcheinu bishu'atecha,
vetaher libeinu
le'ovdecha be'emet.
Vehanchilenu Adonai Elohenu
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.”

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 Israel's fires and
their prayer with love
and delight,
and may the worship of your people
Israel be forever to your liking.¹

עבודה

רצה יי אלהינו
בעמך ישראל
ובתפלתם
והשב את העבודה
לדביר ביתך
ואשי ישראל
ותפלתם באהבה
תקבל ברכון
ותהי לרצון תמיד
עבודת ישראל עמך

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

For Rosh Chodesh and Middle Days of Festivals

Our God	אלהינו	Elohenu
and God of our ancestors,	ואלהי אבותינו ואמותינו	velohei avotenu ve'imoteinu,
may there rise, approach and reach you,	יעלה ויבא ויגיע	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	ויראה וירצה וישמע	veyera'eh veyeratzeh veyishama
noticed and remembered—	ויפקד ויזכר	veyipaked veyizacher
thoughts and memories of us,	וזכרוננו ופקדוננו	zichronenu ufikdonenu,
and of our ancestors,	וזכרון אבותינו ואמותינו	vezichron avotenu ve'imoteinu,
of the Messiah	וזכרון משיח	vezichron Mashiach
(your servant David's descendant),	בן דוד עבדך	ben David avdecha,
of Jerusalem	וזכרון ירושלים	vezichron Yerushalayim
your holy city,	עיר קדשך	ir kodshecha,
and of all your people	וזכרון כל-עמך	vezichron kol amcha
the descendants of Israel	בית ישראל	bet Yisra'el
	לפניה	lefanecha

¹ Which kind of worship is valid—temple sacrifices, or prayer? This paragraph walks a fine line between two views; some translators (and movements) favor one view over the other. For example, the idea of sacrificial fires burning—ואשי ישראל (and Israel's fires)—has dropped out of Conservative liturgies.

for deliverance, good, grace, kindness, mercy, life and peace,	לְפִלִּיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם	lifleta letova lechen ul'chesed ul'rachamim lechayim ul'shalom,
.....	<i>For Rosh Chodesh</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</i>
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 ruler both gracious and compassionate.	זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדֵנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדִבְרֵי יְשׁוּעָה וּרְחָמִים חֹסֵד וְחַנּוּן וּרְחָם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה	Zochrenu Adonai Eloheinu bo letovah; ufokdenu vo livracha; vehoshi'enu vo lechayim. Uvidvar yeshuah verachamim chus vechonenu verachem alenu vehoshi'enu, ki elecha enenu, ki el melech chanun verachum ata.
And may our eyes witness your return to Zion, in mercy. Blessed are you, Sovereign; you return your presence to Zion.	וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר 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.

מוֹדִים אֲנַחְנוּ לָךְ

שְׂאֲתָהּ הוּא יי אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ

וְאִמּוֹתֵינוּ

לְעוֹלָם וָעֶד

צוּר חַיֵּינוּ

מִגֵּן יִשְׁעֵנוּ

אַתָּה הוּא

לְדוֹר וָדוֹר

נוֹדֶה לָּךְ

וְנִסְפֹּר תְהִלָּתְךָ

עַל חַיֵּינוּ

הַמְּסוּרִים בְּיָדְךָ

וְעַל נִשְׁמוֹתֵינוּ

הַפְּקוּדוֹת לָּךְ

וְעַל נִסֶּיךָ

שֶׁבְּכָל-יוֹם עִמָּנוּ

וְעַל נִפְלְאוֹתֶיךָ

וְטוֹבוֹתֶיךָ

שֶׁבְּכָל יֵת

עֶרֶב וּבֹקֶר וְצַהֲרָיִם

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ

וְהַמְּרַחֵם

כִּי לֹא תָמוּ חֲסָדֶיךָ

מֵעוֹלָם קִיֵּינוּ לָּךְ

Modim anachnu lach

sha'atah hu Adonai Elohenu

vElohei avotenu

ve'imoteinu

le'olam va'ed.

Tzur chayenu,

magen yish'enu,

ata hu

ledor vador.

Nodeh lecha

unesaper tehilatecha

al chayenu

ham'surim beyadecha,

ve'al nishmotenu

hapekudot lach,

ve'al nisecha

shebechol yom imanu,

ve'al nifle'otecha

vetovotecha

shebechol et,

erev vavoker vetzohorayim.

Hatov ki lo chalu rachamecha,

vehamrachem

ki lo tamu chasadecha,

me'olam kivinu lach.

Our lives are fleeting; you're the rock

On which we can rely,

Protecting our salvation

Into eternity.

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.

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:

לְחֻנּוּכָה

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 הַנְּחָמוֹת	ve'al hanechamot
וְעַל הַמִּלְחָמוֹת	ve'al hamilchamot
שָׁעֲשִׂיתָ	she'asita
לְאַבוֹתֵינוּ וְלְאִמּוֹתֵינוּ	la'avotenu ule'imoteinu
בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה	bayamim hahem bazman hazeh:

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;

בַּיָּמִים מַתְתִּיָּהוּ בֶן יוֹחָנָן	Bimei Mattityahu ben Yochanan
כֹּהֵן גָּדוֹל חֲשֹׁמוֹנִי וּבָנָיו	kohen gadol Chashmonai uvanav,
כְּשֶׁעָמְדָה	keshe'amdah
מַלְכוּת יָוָן הַרְשָׁאָה	malchut Yavan harsha'ah
עַל עַמְּךָ יִשְׂרָאֵל	al amcha Yisra'el
לְהַשְׁכִּיחַם תּוֹרַתְךָ	lehashkicham Toratecha
וּלְהַעֲבִירָם	uleha'aviram
מִחֻקֵּי רִצּוֹנָה	mechukei retzonecha;
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים	ve'ata berachamecha harabim
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם	amadta lahem be'et tzaratam
רַבְּתָּ אֶת רִיבָם	ravta et rivam
דָּנַתָּ אֶת דִּינָם	danta et dinam
נִקְמַתָּ אֶת נִקְמָתָם	nakamta et nikmatam;

¹ On Chanukah we add this section, which stresses God's intervention to save our people in those times. The phrase "in those days, at this time" succinctly brings together both the cyclical and the linear views of history.

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.

מַסַּרְתָּ גִּבּוֹרִים
בְּיַד חֲלָשִׁים
וְרַבִּים בְּיַד מְעַטִּים
וְטַמְּאִים בְּיַד טְהוֹרִים
וְרָשָׁעִים בְּיַד צְדִיקִים
וְזוּרִים בְּיַד עוֹסְקֵי תוֹרַתְךָ
masarta giborim
beyad chalashim
verabim beyad me'atim
uteme'im beyad tehorim
ur'sha'im beyad tzadikim
vezedim beyad oskei Toratecha.

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 עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ
וְלַעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן
כְּהַיּוֹם הַזֶּה
וְאַחֲרַיִךְ כֵּן בָּאוּ וַנֶּחֱאָה
לְדַבֵּיר בֵּיתְךָ
וּפָנּוּ אֶת הַיְכָלְךָ
וְטָהְרוּ אֶת מִקְדָּשְׁךָ
וְהַדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קֹדֶשְׁךָ
וְקָבְעוּ
שְׁמוֹנַת יָמֵי חֲנֻכַּה אֵלֶיךָ
לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל
Ulecha asita
shem gadol vekadosh
be'olamecha,
ule'amcha Yisrae'l 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 sixth berachah, continues here*

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

וְעַל כֻּלָּם
יִתְבָּרַךְ וַיִּתְרוֹמַם
שִׁמְךָ 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 שִׁמְךָ בְּאֱמֶת
הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ
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.

בְּרוּךְ אַתָּה יי
הַטּוֹב שִׁמְךָ
וְלֹךְ נָא לְהוֹדוֹת

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

7. Peace¹

Abundant peace
on your people Israel
and on all who live on earth²
bestow forever.
For you are the ruler,
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, Ruler,
who blesses your people Israel
with peace.

שְׁלוֹם רַב
עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל-יוֹשְׁבֵי תֵבֵל
תָּשִׁים לְעוֹלָם
כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל הַשְּׁלוֹם
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל יָמָה וּבְכָל שָׁעָה
בְּשְׁלוֹמֶךָ
בְּרוּךְ אַתָּה יי
הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשְׁלוֹם

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.
Baruch atah Adonai
hamvarech et amo Yisra'el
bashalom.

¹ This prayer's theme of peace connects it with the Priest's Blessing, which it follows. “Ba'olam/on earth” is a recent addition, reflecting our hope for peace for the State of Israel.

² The second line is not in traditional prayerbooks, so it's sometimes omitted when this prayer is set to music.

..... *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.
We bless you, Ruler
who makes peace.

בְּסֵפֶר חַיִּים
בְּרַכָּה וְשָׁלוֹם
וּפְרָנָסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמְּךָ
בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשָׁלוֹם
בָּרוּךְ אַתָּה יי
עֹשֶׂה הַשָּׁלוֹם

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 89.*

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.

אֱלֹהֵי
נִצּוֹר לְשׁוֹנִי מִרָע
וּשְׁפָתִי מִדְּבַר מִרְמָה
וּלְמַקְלָלִי נַפְשִׁי תִדּוֹם
וְנַפְשִׁי כְּעָפָר לְכָל תַּהֲיָה
פֶּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי
וְכָל הַחוֹשִׁימִים עָלַי רָעָה
מִהֲרָה הִפֵּר עֲצָתָם
וְקָלְקַל מַחֲשַׁבְתָּם
עֲשֵׂה לִמְעַן שְׁמֶךָ
עֲשֵׂה לִמְעַן יְמִינֶךָ
עֲשֵׂה לִמְעַן קְדוּשָׁתְךָ
עֲשֵׂה לִמְעַן תּוֹרָתְךָ

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 atzatom
vekalkel machashavtam.
Aseh lema'an shemecha,
aseh lema'an yeminecha,
aseh lema'an kedushatecha,
aseh lema'an Toratecha.

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

To save your devoted followers,
let your right hand rescue [us], and
answer me!¹

May what I say and what I think be
to your liking, oh God, my rock and
my savior.²

The One who makes peace on high,
will make peace

for us and for all Israel.

Now you say, “That’s right.”

לְמַעַן יַחְלִצֶנּוּ יְדִיִּיךָ
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי

יִהְיוּ לְרָצוֹן אֲמָרֵי פִי
וְהִגִּינוּ לִבִּי לִפְנֶיךָ
יֵי צוּרִי וְגֹאֲלִי

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו
הוּא יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמְרוּ אָמֵן

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

alenu ve’al kol Yisra’el,
ve’imru: “Amen.”

Personal Prayers Continued³

May this be what you want,
our Sovereign God

and God of our ancestors:

that the Temple be rebuilt

soon, in our days,

and restore our rights in your Torah,

and there we shall serve you in fear

as in days of old

and years long past.

And a pleasure for God will be

the offering of Judah and Jerusalem

as in days of old

and years long past.⁴

יְהִי רָצוֹן מִלְּפָנֶיךָ
יֵי אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

שְׁיִבְנֶה בֵּית הַמִּקְדָּשׁ

בְּמַהֲרָה בְּיָמֵינוּ

וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ

וְשָׂם נַעֲבֹדְךָ בִּירְאָה

כִּימֵי עוֹלָם

וּכְשָׁנִים קְדָמוֹנִיּוֹת

וְעֶרְבָה לִי

מִנְחַת יְהוּדָה וִירוּשָׁלַיִם

כִּימֵי עוֹלָם

וּכְשָׁנִים קְדָמוֹנִיּוֹת

Yehi ratzon milfanecha

Adonai Eloheinu

vElohei avotenu ve’imoteinu

sheyibaneh bet hamikdash

bimherah veyamenu

veten chelkeinu beToratecha

vesham na’avod’cha beyir’ah

kimei olam

ucheshanim kadmoniyot.

Ve’orvah lAdonai

minchat Yehudah vIrushalayim

kimei olam

ucheshanim kadmoniyot.

¹ Psalms 60:7, 108:7 (Both psalms use the same verse).

² Psalms 19:15. “Let my words match your will, my thoughts come to you, God my rock and redeemer.”

³ Some omit this prayer to restore the Temple and the sacrificial system, reasoning that we have progressed beyond primitive blood-and-guts worship. Others include this prayer for the sake of tradition, or reasoning that we can’t estimate the spiritual power of sacrificial worship, since we have never experienced it.

⁴ Malachi, 3:4.

Completion

And heaven and earth were finished,
and all their hosts [of creatures].
And God completed
on day seven
the work of creation,
and God rested on day seven
from all the work of creation.

And God blessed
day seven
and made it holy,
because that's when God rested
from the entire project,
which God had created
to work on.¹

ויכלו

ויכלו השמים והארץ	Vayechulu hashamayim vеха'aretz,
וכל צבאם	vechol tzeva'am.
ויכל אלהים	vayechal Elohim
ביום השביעי	bayom hashvi'i
מלאכתו אשר עשה	melachto asher asah,
וישבת ביום השביעי	vayishbot bayom hashvi'i
מכל מלאכתו	mikol melachto
אשר עשה	asher asah.
ויברך אלהים	Vayevarech Elohim
את יום השביעי	et yom hashvi'i
ויקדש אותו	vayekadesh oto,
כי בו שבת	ki vo shavat
מכל מלאכתו	mikol melachto
אשר ברא	asher barah
אלהים לעשות	Elohim la'asot.

¹ Genesis 2:1-3. We already said this as part of the Amidah. We say it again for a curious reason. When Friday night falls on a Festival (not Chol Hamo'ed) we say the Festival Amidah instead of the Friday evening Amidah. The Festival Amidah doesn't include this passage, so we make a point of adding it. We include it on other Friday nights also, so as not to make a distinction between a Festival Friday night and a regular Friday night.

The Sevenfold Blessing¹

בְּרָכָה מֵעֵין שֶׁבַע

The leader says this:

We bless you, Sovereign God
and God of our parents,
God of Abraham *and Sarah*,
God of Isaac *and Rebecca*,
and God of Jacob, *Rachel and Leah*
the great, powerful,
and awesome God,
God on high;
who owns heaven and earth.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם וְשָׂרָה
אֱלֹהֵי יִצְחָק וְרִבְקָה
וְאֱלֹהֵי יַעֲקֹב וְרָחֵל וְלֵאָה
הַאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֶלְיוֹן
קוֹנֵה שָׁמַיִם וָאָרֶץ

Baruch ata Adonai Eloheinu
vElohei avotenu ve'imoteinu,
Elohei Avraham veSarah,
Elohei Yitzchak veRivkah,
vElohei Ya'akov veRachel veLe'ah,
ha'El hagadol
hagibor vehanorah
El elyon,
koneh shamayim va'aretz.

In some communities, the congregation says this silently, and the leader repeats it aloud; in many communities, all sing together. On Shabbat Shuvah (between Rosh Hashanah and Yom Kippur) say hamelech/the ruler instead of ha'El/God.²

Shield of our parents,
with your word,
Reviving the dead, just as you said,
The holy God *ruler*
without compare,
Who rests the folk their toil to spare,
On the holy Sabbath day,
For then you chose to let them rest.
We shall serve you
in fear and dread,
And thank your name
for endless days;
In blessings fit, in fitting praise.

מָגֵן אֲבוֹת וְאִמּוֹת
בְּדַבְּרוֹ
מַחְיֵה מֵתִים בְּמֵאֲמָרוֹ
הַאֵל הַמֶּלֶךְ הַקָּדוֹשׁ
שֶׁאֵין כָּמוֹהוּ
הַמְנִיחַ לְעַמּוֹ
בְּיוֹם שַׁבָּת קֹדֶשׁ
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם
לִפְנֵי נַעֲבֹד
בִּירְאָה וּפֶחַד
וְנוֹדָה לְשִׁמּוֹ
בְּכָל יוֹם תָּמִיד
מֵעֵין הַבְּרָכּוֹת

Magen avot ve'imahot
bidvaro
mechayeh metim bema'amaro,
ha'El hamelech hakadosh
she'ein kamohu
hameni'ach le'amo
beyom Shabbat kodsho,
ki vam ratzah lehani'ach lahem
lefanav na'avod
beyir'ah vafachad
venodeh lishmo
bechol yom tamid
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.

אֵל הַהוֹדָאוֹת
אֲדוֹן הַשְּׁלוֹם
מְקַדֵּשׁ הַשַּׁבָּת
וּמְבָרֵךְ שְׁבִיעִי
וּמְנִיחַ בִּקְדוּשָׁה
לְעָם מְדוּשְׁנֵי עוֹג
זֵכֶר לַמַּעֲשֶׂה בְּרֵאשִׁית

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, Ruler,
who makes Shabbat holy.¹

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
רְצֵה בְּמִנוּחֵינוּ
קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ
שְׂבַעֲנוּ מִטּוֹבְךָ
וְשַׂמְּחֵנוּ בִּישׁוּעָתְךָ
וְטַהֵר לִבֵּנוּ
לְעִבְדְּךָ בְּאֵמֶת
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן
שַׁבָּת קִדְּשָׁךְ
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ
בָּרוּךְ אַתָּה יְיָ
מְקַדֵּשׁ הַשַּׁבָּת

Eloheinu vElohei
avoteinu ve'imoteinu,
retzei vimnuchateinu.
Kadsheinu bemitzvotecha,
veten chelkenu beToratecha.
Sab'einu mituvecha,
vesamcheinu bishu'atecha,
vetaher libenu
le'ovdecha be'emet.
Vehanchilenu Adonai Elohenu
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 make Shabbat holy.”

Full Kaddish¹

קדיש שלם

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

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkdash
God’s great name—(Amen)	שְׁמֵהּ רַבָּא (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֻלְמָא דִּי בְּרָא	—be’almah di verah
by divine will,	כִּרְעוּתָהּ	chir’uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechon uv’yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי רַבְּל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra’el
quickly and soon.	בְּעֻגְלָא וּבְזִמָּן קָרִיב	ba’agalah uvizman kariv.
Now you say, “Amen.”	וְאָמְרוּ : אָמֵן	Ve’imru, “Amen.”

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

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא	le’alam ul’almei almayah.

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

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa’ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit’hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלָּל	veyit’aleh veyit’halal
be the holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

.....*Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line*

—above all	לְעֵלָא מִן כָּל	Le’elah min kol
far above all ²	לְעֵלָא וּלְעֵלְא מִכָּל	Le’elah ule’elah mikol
blessing and song,	בִּרְכָּתָא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תְּשׁוּבָתָא וְנַחֲמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאָמִירָן בְּעֻלְמָא	da’amiran be’almah.
Now you say, “Amen.”	וְאָמְרוּ : אָמֵן	Ve’imru, “Amen.”

¹ Kaddish declares our faith in and our wish for God’s control of the world. It’s in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is for the leader to lead at significant milestones in the service.

² The extra “le’elah” stresses God’s exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.

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

Let them be accepted,	תִּתְקַבֵּל	Titkabel
the prayers and pleas	צְלוֹתָהוֹן וּבְעוֹתָהוֹן	tzelot'hon uva'ut'hon
of all the house of Israel,	דְּכָל בֵּית יִשְׂרָאֵל	dechol bet Yisra'el
before our parent in heaven.	קִדָּם אֲבוּהוֹן דִּי בְּשָׁמַיָּה	kodam avuhon di vishmayah,
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

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

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven	מִן שָׁמַיָּא	min shemayah,
and life,	וְחַיִּים	vechayim,
for us and all Israel.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

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

Making peace in heaven above,	עֲשֵׂה שְׁלוֹם בְּמִרְמָיָא	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֵׂה שְׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל-יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel,
Now you say, "Amen." ¹	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

Concluding Prayers

Kiddush for Friday Night

לֵיל שַׁבָּת קִדּוּשׁ

.....*The leader leads kiddush*.....

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules eternal space and time,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
Creator of the grapevine's fruit,	בּוֹרֵא פְּרִי הַגֶּפֶן	Boreh peri hagafen.
From which we make this wine.		

¹ This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

We bless 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

ברוך אתה יי
אלהינו מלך העולם
אשר קדשנו במצותיו
ורצה בנו
ושבת קדשו
באהבה וברצון הנחילנו
זכרון למה שעשה בראשית

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

כי הוא יום תחלה
למקראי קדש
זכר ליציאת מצרים

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

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—
We bless you, God, for hallowing
Our Shabbat celebration.²

כי בנו בחרת
ואתנו קדשת
מכל העמים
ושבת קדשך
באהבה וברצון
הנחלתנו
ברוך אתה יי
מקדש השבת

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

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

We bless 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.

ברוך אתה יי
אלהינו מלך העולם
אשר קדשנו במצותיו
וצונו לשב בסכה

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

..... *Now drink the wine*

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").

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."

Kiddush for Festivals¹

We bless 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!*

We bless 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 shaded words*

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...

קידוש ליום טוב

ברוך אתה יי
אלהינו מלך העולם
בורא פרי הגפן
Baruch ata 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 ata Adonai
Eloheinu melech ha'olam
asher bachar banu
mikol am
verom'manu mikol lashon
vekidshanu bemitzvotav.

ותתן לנו יי אלהינו
באהבה
שבתות למנוחה
ומועדים לשמחה
חגים וזמנים לששון
את-יום
השבת הזה ואת-יום...
Vatiten lanu Adonai Eloheinu,
be'ahava
Shabbatot limnucha
umo'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...
---	--

..... *On Shavu'ot*

... Of weeks the festival, When you bestowed our guiding law On us who crossed the Sea...	חג השבועות הזה זמן מתן תורתנו ... chag hashavu'ot hazeh z'man matan Torateinu...
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¹ The festival kiddush adds lines for Friday and Saturday nights, as well as lines for each festival.

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."

..... On Sukkot

...Of booths the festival, In joy and gaiety ...	חג הסוכות הזה זמן שמחתנו	...chag hasukkot hazeh z'man simchateinu...
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..... On Shemini Atzeret and Simchat Torah

... The Eighth Day Festival, A holy day of gathering In joy and gaiety...	השמיני חג העצרת הזה זמן שמחתנו	...hashmini, chag ha'atzeret hazeh, z'man simchateinu...
---	---	--

..... Continue on every festival; add the shaded words on Friday night

...When coming out of Egypt is Our foremost memory. And it's Shabbat, the day of rest With which you kindly have us blessed.	באהבה מקרא-קדש זכר ליציאת מצרים	...be'ahavah mikrah kodesh zecher litziyat Mitzrayim
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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.) We bless you, God, for hallowing Shabbat, our feast and nation.	כי בנו בחרת ואותנו קדשת מכל-העמים ושבת ומועדי קדשך באהבה ובכבוד בשמחה ובששון הנחלתנו ברוך אתה יי מקדש השבת וישראל והזמנים	Ki vanu vacharta Ve'otanu kidashta Mikol ha'amim, VeShabbat umo'adei kodshecha be'ahava uv'ratzon Besimchah uv'sason hinchaltanu Baruch ata Adonai, mekadesh haShabbat veYisra'el vehazmanim.
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..... On Saturday night, add havdalah to the Festival kiddush.....
Let someone hold a lighted candle (with two or more wicks).

We bless you, Sovereign God Who rules the universe entire; You are creator of this flickering light, The light of fire.	ברוך אתה יי אלהינו מלך העולם בורא מאורי האש	Baruch ata 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.
 We bless you, God, who separates
 one holiness from another.

בְּרוּךְ אַתָּה יי
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל
 בֵּין אֹר לְחֹשֶׁךְ
 בֵּין יִשְׂרָאֵל לְעַמִּים
 בֵּין יוֹם הַשְּׁבִיעִי
 לַשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה
 בֵּין קִדְּשַׁת שַׁבָּת
 לְקִדְּשַׁת יוֹם טוֹב
 הַבְּדִלְתָּ
 וְאֶת-יוֹם הַשְּׁבִיעִי
 מִשֵּׁשֶׁת יְמֵי-הַמַּעֲשֶׂה
 קִדְּשַׁתָּ
 הַבְּדִלְתָּ וְקִדְּשַׁתָּ
 אֶת-עַמְּךָ יִשְׂרָאֵל
 בְּקִדְּשָׁתְךָ
 בְּרוּךְ אַתָּה יי הַמְבַדִּיל
 בֵּין קֹדֶשׁ לְקֹדֶשׁ

Baruch ata 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.
 Hivdalta vekidashta
 et amcha Yisra'el
 bikdushatecha.
 Baruch ata Adonai hamavdil
 bein kodesh lekodesh.

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

We bless you, Sovereign God,
 Who rules eternal space and time; ¹
 You raised us and sustained us,
 and you brought us to this time.

בְּרוּךְ אַתָּה יי
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 שֶׁהֵחֵינֵנוּ וְקִיְּמָנוּ
 וְהִגִּיעָנוּ לְזֶמַּן הַזֶּה

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

..... *On Sukkot, when in the sukkah, add this*

We bless 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

בְּרוּךְ אַתָּה יי
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ לֵשֵׁב בַּסֻּכָּה

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

..... *Now drink the wine!*

¹ עוֹלָם has connotations of both space and time.

Aleinu¹

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.

..... *Bow at “Va'anachnu” and straighten up at “Melech.”*

**We bend the knee
and bow the head gratefully,**

Before the Monarch

whom monarchs dread,

The holy, blessed One—

עֲלֵינוּ

עֲלֵינוּ לְשַׁבַּח

לְאֲדוֹן הַכֹּל

לְתֵת גְּדֻלָּה

לְיוֹצֵר בְּרֵאשִׁית

שֶׁלֹא אֲסָנוּ כְּגוֹיֵי הָאָרֶצוֹת

וְלֹא שָׁמָנוּ

כְּמִשְׁפְּחוֹת הָאָדָמָה

שֶׁלֹא שָׁם חֵלְקֵנוּ כָּהֵם

וְגוֹרְלָנוּ כְּכֹל-הַמוֹנָם

וְאַנַּחְנוּ כּוֹרְעִים

וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ

מַלְכֵי הַמַּלְכִּים

הַקָּדוֹשׁ בְּרוּךְ הוּא

Aleinu leshabe'ach

la'adon hakol,

Latet gedulah

leyotzer bereshit,

Shelo asanu kegoyei ha'aratzot

Velo samanu

k'mishpechot ha'adamah,

Shelo sam chelkenu kahem

Vegoralenu kechol hamonam.

Va'anachnu kor'im

umishtachavim umodim

Lifnei melech

malchei hamlachim,

Hakadosh baruch hu;

¹ Aleinu 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.

Aleinu 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, Aleinu 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 Aleinu 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). In some communities, people would spit when they said this. The Inquisition's censors took exception to the spitting lines, which dropped out of printed siddurim in the 16th century.

With its links to our ancient sages and tragic history, Aleinu'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 (2)
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:
Deut 4:39 "This day you must know
And take it to heart
That God is God
In heaven above
And on earth below;
Nothing else is."

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 world
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 מִלְכֵנוּ
אֶפֶס זֹלָתוֹ
כַּכְתוּב בְּתוֹרָתוֹ
וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּחַת אֶל לִבְכָּךְ
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 כֵּן נִקְוָה לָךְ
יְיָ אֱלֹהֵינוּ
לְרֵאוֹת מְהֵרָה
בְּתַפְאֶרֶת עֹזְךָ
לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ
וְהָאֱלִילִים כְּרוֹת יִכָּרֶתוּן
לְתִקֵּן עוֹלָם
בְּמַלְכוּת שְׁדֵי
וְכָל-בְּנֵי בָשָׂר
יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ
כָּל-רָשָׁעֵי 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.

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:

Ex 15:18 "God will govern forever and ever."

יִכִּירוּ וַיֵּדְעוּ
כָּל-יוֹשְׁבֵי תֵבֶל
כִּי לָךְ תִּכְרַע כָּל-בָּרֶךְ
תִּשְׁבַּע כָּל-לָשׁוֹן
לִפְנֵיךָ יְיָ אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שְׁמֶךָ
יִקָּר יִתְּנוּ
וַיִּקְבְּלוּ כָלֶם
אֶת-עַל מַלְכוּתֶךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד
כִּי הַמַּלְחֻת שֶׁלָּךְ הִיא
וְלְעוֹלָמֵי עֶד
תִּמְלֹךְ בְּכָבוֹד
בְּכָתוּב בְּתוֹרָתֶךָ
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד
Yakiru veyed'u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Elohenu
yichre'u veyipolu,
velichvod shimcha
yekar yitenu,
vikablu chulam
et ol malchutecha,
vetimloch aleihem mehera
le'olam va'ed.
Ki hamalchut shelcha hi,
ule'olmei ad
timloch bechavod.
Kakativ beToratecha:
"Adonai yimloch le'olam va'ed."

And it's said:

Zechariah 14:9 "And God will be monarch

over all the earth,
on that day will
God be one
and God's name be one."

וְנֵאמָר
וְהָיָה יְיָ לְמֶלֶךְ
עַל כָּל-הָאָרֶץ
בְּיוֹם הַהוּא יְהִי
יְיָ אֶחָד
וְשִׁמוֹ אֶחָד
Vene'emar:
"Vehaya Adonai lemelech
al kol ha'aretz:
bayom hahu yih'yeh
Adonai echad
ushemo echad."

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

Mourners' Kaddish¹

קְדִישׁ יְתוֹם

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

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkdash
God's great name—(Amen)	שְׁמֵהּ רַבָּא (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֻלְמָא דִּי בְרָא	—be'almah di verah
by divine will,	כִּרְעוּתָהּ	chir'uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayeichon uv'yomeichon
and in the lifetime of all Israel,	וּבְחַיֵּי רַבְל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra'el
quickly and soon.	בְּעֻגְלָא וּבְזִמָּן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

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

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא	le'alam ul'almei almayah.

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

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלָּה וְיִתְהַלָּל	veyit'aleh veyit'halal
be the holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several 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.

..... *Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line*

—above all	לְעֵלָא מִן כָּל	Le'elah min kol
far above all ¹	לְעֵלָא וּלְעֵלָא מִכָּל	Le'elah ule'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תְּשׁוּבָתָא וְנִחְמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאִמְרֵן בְּעֲלָמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Veimru, "Amen."
..... <i>Mourners continue, and we respond</i> "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.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."
..... <i>Mourners continue, and we respond</i> "Amen."		
Making peace in heaven above	עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֵׂה שְׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל-יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel,
Now you say, "Amen." ²	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

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

² This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Counting the Omer¹

סְפִירַת הָעֹמֶר

We count the Omer from the second evening of Pesach, the second Seder night, and continue counting every evening until Shavuot. Since Pesach can begin only on certain days, we begin counting the Omer on Tuesday, Thursday, Saturday or Sunday night. Several days of the Omer will never be counted on a Friday night, but we have included them anyway.

When we count, someone usually announces last night's number; if someone announces tonight's number, the announcer has taken away the congregants' opportunity to perform this mitzvah.

We bless you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
our God, eternal sovereign	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who made us holy with your rules	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kidshanu bemitzvotav
and told us about counting the Omer.	וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר	vetzivanu al sefirat ha'Omer.

Today is the ____ day into the Omer.	הַיּוֹם יוֹם ____ לָעֹמֶר	Hayom yom ____ la'Omer.
..... <i>From the seventh day into the Omer, we count the number of weeks and days</i>		

Today makes ____ days,	הַיּוֹם ____ יוֹם	Hayom ____ yamim,
which is ____ week(s)	שָׁהֵם ____ שָׁבוּעוֹת	shehem ____
and ____ day(s) into the Omer.	וּ ____ יָמִים לָעֹמֶר	u ____ yamim la'Omer.

.....*Here is the list of days, starting with Day 2 (the third evening of Pesach)*.....

Today is 2 days into the Omer.	הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר	Hayom shnei yamim la'Omer.
Today is 3 days into the Omer.	הַיּוֹם שְׁלוֹשָׁה יָמִים לָעֹמֶר	Hayom shloshah yamim la'Omer.
Today is 4 days into the Omer.	הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר	Hayom arba'ah yamim la'Omer.
Today is 5 days into the Omer.	הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר	Hayom chamisha yamim la'Omer.
Today is 6 days into the Omer.	הַיּוֹם שִׁשָּׁה יָמִים לָעֹמֶר	Hayom shishah yamim la'Omer.

.....*From Day 7 (22 Nisan, the last night of Pesach), count weeks and days*.....

Today makes 7 days,	הַיּוֹם שִׁבְעָה יָמִים	Hayom shiv'ah yamim,
which is one week into the Omer.	שָׁהֵם שְׁבוּעַ אֶחָד לָעֹמֶר	shehem shavu'a echad la'Omer.
Today makes 8 days,	הַיּוֹם שְׁמוֹנֶה יָמִים	Hayom shiv'ah yamim,
which is one week	שָׁהֵם שְׁבוּעַ אֶחָד	shehem shavu'a echad
and one day into the Omer.	וְיוֹם אֶחָד לָעֹמֶר	veyom echad 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"). The counting begins on Day 2, because we count the first night at home as part of the Seder ceremony.

Today makes 9 days,
which is one week
and two days into the Omer.
Today makes 10 days,
which is one week
and three days into the Omer.
Today makes 11 days,
which is one week
and four days into the Omer.
Today makes 12 days,
which is one week
and five days into the Omer.
Today makes 13 days,
which is one week
and six days into the Omer.
Today makes 14 days,
which is two weeks into the Omer.

Today makes 15 days,
which is two weeks
and one day into the Omer.
Today makes 16 days,
which is two weeks
and two days into the Omer.
Today makes 17 days,
which is two weeks
and three days into the Omer.
Today makes 18 days,
which is two weeks
and four days into the Omer.
Today makes 19 days,
which is two weeks
and five days into the Omer.

הַיּוֹם תִּשְׁעָה יָמִים
שֶׁהֵם שָׁבוּעַ אֶחָד
וּשְׁנֵי יָמִים לַעֲמֹר
הַיּוֹם עֶשְׂרֵה יָמִים
שֶׁהֵם שָׁבוּעַ אֶחָד
וּשְׁלֹשָׁה יָמִים לַעֲמֹר
הַיּוֹם אֶחָד אֶסָּר יָמִים
שֶׁהֵם שָׁבוּעַ אֶחָד
וְאַרְבָּעָה יָמִים לַעֲמֹר
הַיּוֹם שְׁנַיִם עָשָׂר יָמִים
שֶׁהֵם שָׁבוּעַ אֶחָד
וְחֲמִישָׁה יָמִים לַעֲמֹר
הַיּוֹם שְׁלֹשָׁה עָשָׂר יָמִים
שֶׁהֵם שָׁבוּעַ אֶחָד
וְשִׁשָּׁה יָמִים לַעֲמֹר
הַיּוֹם אַרְבָּעָה עָשָׂר יָמִים
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לַעֲמֹר

Day 15 (30 Nisan, Rosh Chodesh)

הַיּוֹם חֲמִישָׁה עָשָׂר יָמִים
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְיוֹם אֶחָד לַעֲמֹר
הַיּוֹם שִׁשָּׁה עָשָׂר יָמִים
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וּשְׁנֵי יָמִים לַעֲמֹר
הַיּוֹם שִׁבְעָה עָשָׂר יָמִים
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לַעֲמֹר
הַיּוֹם שְׁמוֹנֶה עָשָׂר יָמִים
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לַעֲמֹר
הַיּוֹם תִּשְׁעָה עָשָׂר יָמִים
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְחֲמִישָׁה יָמִים לַעֲמֹר

Hayom tish'ah yamim,
shehem shavu'a echad
ushnei yamim la'Omer.
Hayom asarah yamim,
shehem shavu'a echad
ushloshah yamim la'Omer.
Hayom achad asar yamim,
shehem shavu'a echad
ve'arba'ah yamim la'Omer.
Hayom shneim asar yamim,
shehem shavu'a echad
vachamishah yamim la'Omer.
Hayom shloshah asar yamim,
shehem shavu'a echad
veshishah yamim la'Omer.
Hayom shloshah asar yamim,
shehem shnei shavu'ot la'Omer.

Hayom chamishah asar yom,
shehem shnei shavu'ot
veyom echad la'Omer.
Hayom chamishah asar yom,
shehem shnei shavu'ot
ushnei yamim la'Omer.
Hayom chamishah asar yom,
shehem shnei shavu'ot
ushloshah yamim la'Omer.
Hayom chamishah asar yom,
shehem shnei shavu'ot
ve'arba'ah yamim la'Omer.
Hayom tish'ah asar yom,
shehem shnei shavu'ot
vachamishah yamim la'Omer.

Day 20 (5 Iyar, Israel's Independence Day)

Today makes 20 days,
which is two weeks
and one day into the Omer.

Today makes 21 days,
which is three weeks
into the Omer.

Today makes 22 days,
which is three weeks
and one day into the Omer.

Today makes 23 days,
which is three weeks
and two days into the Omer.

Today makes 24 days,
which is three weeks
and three days into the Omer.

Today makes 25 days,
which is three weeks
and four days into the Omer.

Today makes 26 days,
which is three weeks
and five days into the Omer.

Today makes 27 days,
which is three weeks
and six days into the Omer.

Today makes 28 days,
which is four weeks
into the Omer.

Today makes 29 days,
which is four weeks
and one day into the Omer.

הַיּוֹם עֶשְׂרִים יוֹם

שְׁהֵם שְׁנַי שָׁבוּעוֹת

וְשִׁשָּׁה יָמִים לַעֲמֹר

הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם

שְׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת

לַעֲמֹר

הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם

שְׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת

וְיוֹם אֶחָד לַעֲמֹר

הַיּוֹם שְׁלוֹשָׁה עֶשְׂרִים יוֹם

שְׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת

וְשְׁנַי יָמִים לַעֲמֹר

הַיּוֹם אַרְבָּעָה עֶשְׂרִים יוֹם

שְׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת

וְשְׁלוֹשָׁה יָמִים לַעֲמֹר

הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם

שְׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת

וְאַרְבָּעָה יָמִים לַעֲמֹר

הַיּוֹם שִׁשָּׁה עֶשְׂרִים יוֹם

שְׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת

וְחֲמִשָּׁה יָמִים לַעֲמֹר

הַיּוֹם שִׁבְעָה עֶשְׂרִים יוֹם

שְׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת

וְשִׁשָּׁה יָמִים לַעֲמֹר

הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם

שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת

לַעֲמֹר

הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם

שְׁהֵם אַרְבָּעָה שָׁבוּעוֹת

וְיוֹם אֶחָד לַעֲמֹר

Hayom esrim yom,

shehem shnei shavu'ot

veshishah yamim la'Omer.

Hayom echad ve'esrim yom,

shehem shloshah shavu'ot

la'Omer.

Hayom shnayim ve'esrim yom,

shehem shloshah shavu'ot

veyom echad la'Omer.

Hayom shloshah ve'esrim yom,

shehem shloshah shavu'ot

ushnei yamim la'Omer.

Hayom arba'ah ve'esrim yom,

shehem shloshah shavu'ot

ushloshah yamim la'Omer.

Hayom chamishah ve'esrim yom,

shehem shloshah shavu'ot

ve'arba'ah yamim la'Omer.

Hayom shishah ve'esrim yom,

shehem shloshah shavu'ot

vachamisha yamim la'Omer.

Hayom shiv'ah ve'esrim yom,

shehem shloshah shavu'ot

veshishah yamim la'Omer.

Hayom shmonah ve'esrim yom,

shehem arba'ah shavu'ot

la'Omer.

Hayom tish'ah ve'esrim yom,

shehem arba'ah shavu'ot

veyom echad la'Omer.

Today makes 30 days,
which is four weeks
and two days into the Omer.
Today makes 31 days,
which is four weeks
and three days into the Omer.
Today makes 32 days,
which is four weeks
and four days into the Omer.

הַיּוֹם שְׁלֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וּשְׁנֵי יָמִים לַעֲמֹר
הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לַעֲמֹר
הַיּוֹם שְׁנָיִם וּשְׁלֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לַעֲמֹר

Hayom shloshim yom,
shehem arba'ah shavu'ot
ushnei yamim la'Omer.
Hayom echad ushloshim yom,
shehem arba'ah shavu'ot
ushloshah yamim la'Omer.
Hayom shnayim ushloshim yom,
shehem arba'ah shavu'ot
ve'arba'ah yamim la'Omer.

..... 18 Iyar, Lag Ba'Omer

Today makes 33 days,
which is four weeks
and five days into the Omer.
Today makes 34 days,
which is four weeks
and six days into the Omer.
Today makes 35 days,
which is five weeks
into the Omer.
Today makes 36 days,
which is five weeks
and one day into the Omer.
Today makes 37 days,
which is five weeks
and two days into the Omer.
Today makes 38 days,
which is five weeks
and three days into the Omer.
Today makes 39 days,
which is five weeks
and four days into the Omer.

הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים לַעֲמֹר
הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וּשְׁשָׁה יָמִים לַעֲמֹר
הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
לַעֲמֹר
הַיּוֹם שִׁשָּׁה וּשְׁלֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְיוֹם אֶחָד לַעֲמֹר
הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וּשְׁנֵי יָמִים לַעֲמֹר
הַיּוֹם שְׁמוֹנָה וּשְׁלֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לַעֲמֹר
הַיּוֹם תִּשְׁעָה וּשְׁלֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לַעֲמֹר

Hayom shloshah ushloshim yom,
shehem arba'ah shavu'ot
vachamisha yamim la'Omer.
Hayom arba'ah ushloshim yom,
shehem arba'ah shavu'ot
veshishah yamim la'Omer.
Hayom chamisha ushloshim yom,
shehem chamisha shavu'ot
la'Omer.
Hayom shishah ushloshim yom,
shehem chamisha shavu'ot
veyom echad la'Omer.
Hayom shiv'ah ushloshim yom,
shehem chamisha shavu'ot
ushnei yamim la'Omer.
Hayom shmonah ushloshim yom,
shehem chamisha shavu'ot
ushloshah yamim la'Omer.
Hayom tish'ah ushloshim yom,
shehem chamisha shavu'ot
ve'arba'ah yamim la'Omer.

Today makes 40 days,
which is five weeks
and five days into the Omer.
Today makes 41 days,
which is five weeks
and six days into the Omer.
Today makes 42 days,
which is six weeks
into the Omer.
Today makes 43 days,
which is six weeks
and one day into the Omer.
Today makes 44 days,
which is six weeks
and two days into the Omer.
Today makes 45 days,
which is six weeks
and three days into the Omer.
Today makes 46 days,
which is six weeks
and four days into the Omer.
Today makes 47 days,
which is six weeks
and five days into the Omer.
Today makes 48 days,
which is six weeks
and six days into the Omer.
Today makes 49 days,
which is seven weeks
into the Omer.

הַיּוֹם אַרְבָּעִים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים לַעֲמֹר
הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְשִׁשָּׁה יָמִים לַעֲמֹר
הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת
לַעֲמֹר
הַיּוֹם שְׁלוֹשָׁה וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת
וְיוֹם אֶחָד לַעֲמֹר
הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת
וְשְׁנֵי יָמִים לַעֲמֹר
הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת
וְשְׁלוֹשָׁה יָמִים לַעֲמֹר
הַיּוֹם שִׁשָּׁה וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לַעֲמֹר
הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים לַעֲמֹר
הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת
וְשִׁשָּׁה יָמִים לַעֲמֹר
הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם
שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת
לַעֲמֹר

Hayom arba'im yom,
shehem chamisha shavu'ot
vachamisha yamim la'Omer.
Hayom echad ve'arba'im yom,
shehem chamisha shavu'ot
veshishah yamim la'Omer.
Hayom shnayim ve'arba'im yom,
shehem shishah shavu'ot
la'Omer.
Hayom shloshah ve'arba'im yom,
shehem shishah shavu'ot
veyom echad la'Omer.
Hayom arba'ah ve'arba'im yom,
shehem shishah shavu'ot
ushnei yamim la'Omer.
Hayom chamisha ve'arba'im yom,
shehem shishah shavu'ot
ushloshah yamim la'Omer.
Hayom shishah ve'arba'im yom,
shehem shishah shavu'ot
ve'arba'ah yamim la'Omer.
Hayom shiv'ah ve'arba'im yom,
shehem shishah shavu'ot
vachamisha yamim la'Omer.
Hayom shmonah ve'arba'im yom,
shehem shishah shavu'ot
veshishah yamim la'Omer.
Hayom tish'ah ve'arba'im yom,
shehem shiv'ah shavu'ot
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. God is my life-force. Who can do me harm?	יִי אֹרִי וְיִשְׁעִי מִמִּי אִירָא יִי מַעֲוֹז חַיִּי מִמִּי אֶפְחָד	Adonai ori veyish'i, mimi irah? 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	בְּקִרְבִּי עָלִי מְרָעִים לְאָכַל אֶת בְּשָׁרִי צָרִי וְאֵיבֵי לִי הִמָּה בְּשָׁלוֹ וְנָפְלוּ	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 תִּקְוֶם 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 שְׁאַלְתִּי מֵאֵת יִי אוֹתָהּ אֶבְקֶשׁ שְׁבִטִי בְּבֵית יִי כָּל יְמֵי חַיִּי לַחֲזוֹת בְּנוֹעַם יִי 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 בְּסֵתֶר אֹהֶלוֹ בְּצוּר יְרוֹמֶמֶנִי	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.”

<p>⁶ And now I'm high above my enemies round; I'll offer in God's tent my joyful sound.¹ With song to God my music will resound.²</p>	<p>וְעַתָּה יָרוּם רֹאשִׁי עַל אֹיְבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמְרָה לַיהוָה</p>	<p>Ve'atah yarum roshi al oy'vay sevivotay ve'ezbechah ve'oholo zivchei teru'ah; ashirah va'azamrah l'Adonai.</p>
<p>⁷ God, hear my cry, and answer in your grace. ⁸ My heart implored you, God, "O seek my face" As I seek yours.</p>	<p>שְׁמַע יי קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי לֵךְ אָמַר לִבִּי בִקְשׁוּ פָנַי אֶת פָּנֶיךָ יי אֲבַקֵּשׁ</p>	<p>Shema Adonai, koli ekrah; vechoneini va'aneini. Lecha amar libi, "Bakshu fanai." Et panecha Adonai avakesh.</p>
<p>⁹ Don't turn away from me, Don't send away your servant angrily.³</p>	<p>אַל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי אַל תִּטְּ בְּאַף אַבְדֶּחָהּ</p>	<p>Al tas'ter panecha mimeni, al tat be'af avdecha.</p>
<p>You helped me; don't spurn or abandon me.⁴</p>	<p>עֲזַרְתִּי הָיִיתָ אַל תִּטְּשֵׁנִי וְאַל תֶּאֱזַבֵּנִי</p>	<p>Ezrati hayita: al titsheini, ve'al ta'azveini.</p>
<p>O God, you save me, <i>time and time again.</i></p>	<p>אֱלֹהֵי יִשְׁעֵי</p>	<p>Elohei yish'i</p>
<p>¹⁰ My parents left me, God will take me in.⁵</p>	<p>כִּי אָבִי וְאִמִּי עֲזָבוּנִי וַיִּי אֶסְפְּנִי</p>	<p>Ki avi ve'imi azavuni, v'Adonai ya'asfeni.</p>

¹ "Zivchei teru'ah," sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

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. For my father and mother abandoned me, and God will take me in."

<p>¹¹ Show me your way, God, set me on level ground To stand against those who can boss me around!¹</p>	<p>הוֹרֵנִי יי דֶּרֶכְךָ וְנַחֲנִי בְּאַרְחַ מִישׁוֹר לְמַעַן שׁוֹרֵרַי</p>	<p>Horeini Adonai darkecha, unecheni be'orach mishor lema'an shorerai.</p>
<p>¹² Don't turn me over to my enemies, False witnesses, who breathe brutality.²</p>	<p>אַל תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קָמוּ בִי עֵדֵי שֶׁקֶר וַיִּפְחוּ חָמָס</p>	<p>Al titneni benefesh tzaray, ki kamu vi edei sheker vifei'ach chamas.</p>
<p>¹³ What had I been, had I not known I'd spy God's goodness here on earth before I die?</p>	<p>לֹוּלָא הֵאֱמַנְתִּי לִרְאוֹת בְּטוֹב יי בְּאֶרֶץ חַיִּים</p>	<p>Lulei he'emanti lir'ot betuv Adonai be'erez chayim.</p>
<p>¹⁴ Wait for God, wait and trust. <i>though God come late,</i> Be strong, take heart. And wait for God, <i>just wait.</i>³</p>	<p>קָוֵה אֶל יי חֹזֶק וַיֵּאֱמֶץ לְבָבִי וְקָוֵה אֶל יי</p>	<p>Kavei el Adonai: chazak vey'a'metz libecha: vekavei el Adonai.</p>

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.” “Shorerai” 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' Kaddish¹

קדיש יתום

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

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadesh
God's great name—(Amen)	שְׁמֵהּ רַבָּא (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֻלְמָא דִּי בְרָא	—be'almah di verah
by divine will,	כְּרַעוּתָהּ	chir'uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי רַבְל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra'el
quickly and soon.	בְּעֻגְלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

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

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא	le'alam ul'almei almayah.

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

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלָּה וְיִתְהַלָּל	veyit'aleh veyit'halal
be the holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line

—above all	לְעֵלָא מִן כָּל	Le'elah min kol
far above all ²	לְעֵלָא וּלְעֵלְא מִכָּל	Le'elah ule'elah mikol
blessing and song,	בִּרְחָתָא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תְּשׁוּבָתָא וְנַחֲמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאִמְרָן בְּעֻלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several 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.

² The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

.....Mourners continue, and we respond “Amen.”

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven	מִן שָׁמַיָּא	min shemayah,
and life,	וְחַיִּים	vechayim,
for us and all Israel.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
Now you say, “Amen.”	וְאָמְרוּ : אָמֵן	ve'imru, “Amen.”

.....Mourners continue, and we respond “Amen.”

Making peace in heaven above	עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל-יוֹשְׁבֵי תֵבֶל	ve'al kol yoshvei tevel,
Now you say, “Amen.” ¹	וְאָמְרוּ : אָמֵן	ve'imru, “Amen.”

¹ This part is in Hebrew. We ask God’s blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Adon Olam¹

Eternal sovereign, who ruled
Before creating anything,
When he formed all to his liking,
Why then his name was known as king.

And when an end to all will come
Alone in awe he'll wear the crown.
And God has been, and God still is,
And God shall be in great renown.

God stands alone; no second can
Compare as fit companion;
Before the first, beyond the last,
God has strength and dominion.

My God, who lives and me redeems—
Rock of my pain in time of grief,
My banner and my refuge: when
I cry for help, God brings relief.

I place my soul into God's care
Sure that I'll wake after this night;
My soul shall with my body stay:
God is with me: I'll not take fright!²

אֲדוֹן עוֹלָם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
בְּטֶרֶם כָּל יִצִּיר נִבְרָא
לֵעֵת נַעֲשָׂה בְּחֶפְצוֹ כָּל
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא

וְאַחֲרֵי כִבְלוֹת הַכֹּל
לְבָדּוֹ יִמְלֹךְ נֹרָא
וְהוּא הָיָה וְהוּא הוֹוֶה
וְהוּא יִהְיֶה בְּתִפְאַרָה

וְהוּא אֶחָד וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה
בְּלִי רֵאשִׁית בְּלִי תַחֲלִית
וְלוֹ הָעֹז וְהַמְשָׁרָה

וְהוּא אֵלִי וְחִי גֹאֲלִי
וְצוּר חֲבֻלִי בְּעֵת צָרָה
וְהוּא נֹסִי וּמְנוֹס לִי
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא

בְּיָדּוֹ אֶפְקִיד רֹחִי
בְּעֵת אִישָׁן וְאַעִּירָה
וְעִם רֹחִי גְוִיָּתִי
יִי לִי וְלֹא אִירָא

Adon olam asher malach
Beterem kol yetzir nivrah
Le'et na'sah vecheftzo kol,
Azai melech shemo nikrah.

Ve'acharei kichlot hakol
Levado yimloch norah:
Vehu hayah, vehu hoveh,
Vehu yih'yeh betif'arah.

Vehu echad, ve'ein sheni
Lehamshil lo lehachbirah,
Beli reshit, beli tachlit,
Velo ha'oz vehamisrah.

Vehu eli vechai go'ali
Vetzur chevli be'eit tzarah.
Vehu nisi umanos li,
Menat kosi beyom ekrah.

Beyado afkid ruchi
Be'eit ishan ve'a'irah,
Ve'im ruchi geviyati,
Adonai li, velo irah.

¹ In this, our favorite hymn, we acknowledge God's eternal and awesome power, but we also trust that God cares for each of us, in our own little lives. Sometimes attributed to the 11th-century poet Solomon Ibn Gabirol, this is one of the most popular hymns in our liturgy.

Partly for the sake of rhyme, the translation uses male pronouns for God, even though we all know that God transcends human ideas of male and female.

² The main idea is that when we sleep, the soul slips away from the body; if it doesn't come back, we leave this life. Confident in God's help, we can go to sleep without worry.

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.
No one like Moses did in Israel rise,
Prophet who saw God's form
with his own eyes.²

יגדל

יגדל אֱלֹהִים חַי
וַיִּשְׁתַּבַּח
נִמְצָא וְאֵין עֵת
אֶל-מְצִיאוֹתוֹ
אֶחָד וְאֵין יַחֲדִיד
בְּיַחֲדוֹ
נֶעֱלַם וְגַם אֵין סוּף
לְאַחְדוּתוֹ
אֵין לוֹ דְּמוּת הַגּוּף
וְאֵינוּ גּוּף
לֹא נֶעְרוֹךְ אֵלָיו
קְדוּשָׁתוֹ
קְדֻמוֹן לְכָל דָּבָר
אֲשֶׁר נִבְרָא
רִשׁוֹן וְאֵין רֵאשִׁית
לְרֵאשִׁיתוֹ
הֵנוּ אֲדוֹן עוֹלָם
לְכָל נּוֹצָר
יּוֹרֵה
גְּדֻלָּתוֹ וּמַלְכוּתוֹ
שֹׁפֵעַ נְבוֹאָתוֹ
נֵתָנוּ
אֶל אַנְשֵׁי סִגְלָתוֹ
וְתַפְאֲרָתוֹ
לֹא קָם בְּיִשְׂרָאֵל
כְּמֹשֶׁה עוֹד
נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ

Yigdal Elohim chai
veyishtabach
Nimtzah ve'ein et
el metzi'uto.
Echad ve'ein yachid
keyichudo;
ne'elam, vegam ein sof
le'achduto.
Ein lo demut haguf,
ve'eino guf.
Lo na'aroch elav
kedushato.
Kadmon lechol davar
asher nivrah.
Rishon, ve'ein reshit
lereshito.
Hino adon olam
lechol notzar
Yoreh gedulato
umalchuto.
Shefa nevu'ato
netano
El anshei segulato,
vetif'arto.
Lo kam beYisra'el
keMoshe od
Navi umabit et temunato.

¹ “Ne’elam” (hidden) is often trans. “inscrutable” — hence, “beyond our ken” (knowledge).

² Since God has no form (verse 3), what did Moses see? Consider for yourself—Exodus 33:12 ff.

True to his people,
 God gave them the guide
 To truth—Torah,
 by prophet's hand supplied.

God will not change,
 and his faith will not sway
 For endless time, to any other way.¹
 Our secret thoughts he searches out,
 he knows;

When things are born,
 he sees how they will close.

The good man gains
 his just reward in time;

The bad he punishes
 as fits the crime.

The anointed king at end of days
 he'll send—

Salvation for us
 who await the end.

God kindly will the dead with life invest;
 His glorious name shall be
 forever blessed.

תּוֹרַת אֱמֶת
 נָתַן לְעַמּוֹ אֵל
 עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ

לֹא יַחְלִיף הָאֵל
 וְלֹא יִמִּיר דָּתוֹ
 לְעוֹלָמִים לְוָלְתוֹ
 צוֹפֶה וְיוֹדֵעַ סִתְּרֵינוּ

מִבֵּית לְסוֹף דָּבָר
 בְּקִדְמָתוֹ
 גּוֹמֵל לְאִישׁ חֶסֶד
 כִּמְפָעָלוֹ
 נוֹתֵן לְרָשָׁע רָע
 כִּרִּישׁ אָתוֹ
 יִשְׁלַח לֵקֶץ יָמָיו
 מְשִׁיחֵנוּ
 לְפָדוֹת מִחֲבֵי
 קֶץ יִשׁוּעָתוֹ
 מֵתִים יַחְיֶה אֵל
 בְּרוּךְ חֲסִדּוֹ
 בְּרוּךְ אֲדֵי עַד
 שֵׁם תְּהִלָּתוֹ

Torat emet
 natan le'amo El
 Al yad nevi'o ne'eman beto.

Lo yachalif ha'El,
 velo yamir dato
 Le'olamim, lezulato.
 Tzofeh veyode'ah setarenu;

Mabit lesof davar
 bekadmato.
 Gomel le'ish chesed
 kemif'alo:
 Noten lerasha rah
 kerish'ato.
 Yishlach leketz yamin
 meshichenu
 Lifdot mechakei
 ketz yeshu'ato.
 Metim yechayah El
 berov chasdo:
 Baruch adei ad
 shem tehilato.

¹ 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 הַמַּלְכִּים

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 הַמַּלְכִּים

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.

בָּרְכוּנִי לְשָׁלוֹם

מַלְאֲכֵי הַשָּׁלוֹם

מַלְאֲכֵי עֲלִיּוֹן

מִמְלֶכְךָ מַלְכֵי הַמַּלְכִּים

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 הַמַּלְכִּים

הַקָּדוֹשׁ בָּרוּךְ הוּא

Tzet'chem 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.

Teachers' Kaddish¹

קדיש דרבנן

After Torah study, which some congregations include in their Friday night service, we say this Kaddish. Customs differ, but mourners in the congregation usually lead this kaddish. The unfamiliar Aramaic words are tough terrain for many tongues.

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadesh
God's great name—	שְׁמֵהּ רַבָּא	shemeh rabah—
(congregation: Amen)	(קְהֵל : אָמֵן)	(Amen)
—in the world created	בְּעֻלְמָא דִּי בְרָא	—be'almah di verah
by divine will,	כִּרְעוּתָהּ	chir'uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	vayamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra'el
quickly and soon.	בְּעֻגְלָא וּבְזִמָּן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."
..... <i>We respond; mourners repeat the response and continue</i>		
May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא	le'alam ul'almei almayah.
..... <i>Mourners continue, and we respond "berich hu."</i>		
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלָּל	veyit'aleh veyit'halal
be the holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is recited after Torah study. Mourners lead it in 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

..... *Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line*

—above all	לְעֵלָא מִן כָּל	Le'elah min kol
far above all ¹	לְעֵלָא וּלְעֵלָא מִכָּל	Le'elah ule'elah mikol
blessing and song,	בִּרְחַתָּא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תְּשׁוּבָתָא וְנִחְמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאִמְרֵן בְּעֵלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."
..... <i>Mourners continue, and we respond</i> "Amen."		
For Israel and the teachers ²	עַל יִשְׂרָאֵל וְעַל רַבָּנָן	Al Yisra'el ve'al rabanan
for the students	וְעַל תַּלְמִידֵיהוֹן	ve'al talmideihon
and for all their students	וְעַל כָּל-תַּלְמִידֵי תַלְמִידֵיהוֹן	ve'al kol talmidei talmideihon
and for all those	וְעַל כָּל-מָאן	ve'al kol man
who engage in Torah study	דְּעָסְקִין בְּאוֹרֵיתָא	de'askin be'Oraytah
here and everywhere—	דִּי בְּאַתְרָא הָדִין	di ve'atra hadein
may you and they have	וְדִי בְּכָל-אַתַּר וְאַתַּר	vedi vechol atar ve'atar
great peace	יְהֵא לְהוֹן וּלְכוֹן	yehei lechon ulehon
grace, kindness and mercy,	שְׁלָמָא רַבָּא	shelamah rabah
long life and ample portions	חִנָּא וְחִסְדָּא וְרַחֲמִין	chinah vechisdah verachamin
and redemption	וְחַיִּין אֲרִיכִין וּמְזֹנָא רְוִיחָא	vechayin arichin umezonei revichei
before our parent in heaven.	וּפּוֹרְקָנָא	ufurkanah
Now you say, "Amen."	מִן קֳדָם אָבוּהוֹן דִּי בְּשָׁמַיָּה	min kodam avuhon di vishmayah
..... <i>Mourners continue, and we respond</i> "Amen."		
May there be great peace	וְאָמְרוּ : אָמֵן	ve'imru "Amen."
from heaven	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
and good life,	מִן שָׁמַיָּא	min shemayah,
for us and all Israel.	וְחַיִּים טוֹבִים	vechayim tovim,
Now you say, "Amen."	עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

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

² The spirit of this Kaddish is to pray for the teachers and the students, those who transmit our tradition, recognizing that our people are scattered over the face of the earth—"here and everywhere." Teachers will heartily approve of the practical phrase "mezonah revichah"—"ample portions (of food)"—for the rewards of teaching are notoriously spiritual!

.....Mourners continue, and we respond “Amen.”

Making peace in heaven above	עֲשֵׂה שָׁלוֹם בְּמִרְמִיּוֹ	Oseh shalom bimromav
may God in mercy	הוּא בְּרַחֲמָיו	hu berachamav
bring peace	יַעֲשֵׂה שָׁלוֹם	ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל-יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel,
Now you say, “Amen.” ¹	וְאָמְרוּ : אָמֵן	ve'imru, “Amen.”

¹ This part is in Hebrew. We ask God’s blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Middle Berachah for Festival Ma'ariv

..... *This is the middle beracha for festival evening services.*

You chose us	אַתָּה בְּחַרְתָּנוּ	Ata 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 bemitzvotcha,
and brought us close, Sovereign,	וְקִרְבָּתָנוּ מִלִּבְּנוּ	vekeravtanu malkenu
to serve you,	לְעַבְדְּךָ	la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

..... *On Saturday night add this:*

Sovereign God, you taught us	וְתוֹדִיעָנוּ יי אֱלֹהֵינוּ	Vatodi'einu, Adonai Eloheinu,
the verdicts of your justice	אֶת-מִשְׁפָּטֵי צְדָקָה	et mishpetei tzidkecha,
and taught us to perform	וְתַלְמִדְנוּ לַעֲשׂוֹת	vatlamdeinu la'asot
the statutes of your will.	חֻקֵּי רְצוֹנְךָ	chukei retzonecha.
You gave us, Sovereign God,	וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu,
correct verdicts	מִשְׁפָּטִים יְשָׁרִים	mishpatim yesharim
and laws of truth,	וְתוֹרוֹת אֱמֶת	vetorot emet,
good statutes and rules,	חֻקִּים וּמִצְוֹת טוֹבִים	chukim umitzvot tovim,
you let us inherit ¹ times of joy	וְתַנְחִילֵנוּ זְמַנֵּי שִׂשׁוֹן	vatanchileinu zemani sason
and holy gatherings	וּמוֹעֲדֵי קֹדֶשׁ	umo'adei kodesh
and festivals of giving. ²	וְחֲגֵי נְדָבָה	vechagei nedavah.

¹ נחל--inherit

² נדבה—generosity, philanthropy: our festivals are times to share the benefits we enjoy.

You made our our legacy
the holiness of Shabbat,
the glory of the gatherings
and the delight of the festivals.¹
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 made holy
your people Israel,
through your own holiness.

וְתוֹרִישֵׁנוּ
קְדֻשַּׁת שַׁבָּת
וְכְבוֹד מוֹעֵד
וְחִגִּיגַת הָרֵגֶל
וְתַבְדֵּל יי אֱלֹהֵינוּ
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
קְדֻשָּׁת
הַבְּדִלָּה וְקְדֻשָּׁת
אֶת-עַמָּה יִשְׂרָאֵל
בִּקְדֻשָּׁתָהּ

Vatorisheinu
kedushat Shabbat
uchevod mo'ed
vachagigat haregel.
Vatavdel 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 hash'vi'i
misheshet yemei hama'aseh
kidashta.
Hivdalta vekidashta
et amcha Yisra'el
bikdushatecha.

..... Continue here:

And you gave us,
Sovereign God,
with love
Sabbaths for rest
and festivals for rejoicing
feasts and times for joy,
this Sabbath day
and this day ...

וְתַתֵּן לָנוּ
יי אֱלֹהֵינוּ
בְּאַהֲבָה
שַׁבָּתוֹת לְמִנוּחָה
וּמוֹעֲדִים לְשִׂמְחָה
חֲגִים וְזְמַנִּים לְשִׂשׂוֹן
אֶת-יוֹם הַשַּׁבָּת הַזֶּה
וְאֶת-יוֹם

Vatiten lanu
Adonai Eloheinu
be'ahavah
Shabbatot limnucha
umo'adim lesimchah,
chagim uzemanim lesason,
et yom haShabat hazeh,
ve'et yom ...

..... For Pesach

this festival of Matza,
time of our freedom

חַג הַמִּצּוֹת הַזֶּה
זְמַן חֲרוּתֵנוּ

chag hamatzot hazeh,
zeman cherutenu.

¹רגל—”foot” the three pilgrimage festivals, when the people used to go to Jerusalem: Pesach, Shavu'ot and Sukkot.

..... *For Shavu'ot*

this festival of Weeks,
time of giving us our Torah

חג השבועות ה'זה
זמן מתן תורתנו

chag hashavu'ot hazeh,
zeman matan Toratenu.

..... *For Sukkot*

this festival of Huts,
time of our joy

חג הסוכות ה'זה
זמן שמחתנו

chag hasukkot hazeh
zeman simchatenu.

..... *For Shemini Atzeret and Simchat Torah*

the eighth day,
this festival of assembly,
time of our joy

השמיני
חג העצרת ה'זה
זמן שמחתנו

hashmini
chag ha'atzeret hazeh,
zeman simchatenu.

..... *Continue here on all festivals*

lovingly, a holy assembly,¹
recalling our Exodus from Egypt.

באהבה מקרא קדש
זכר ליציאת מצרים

be'ahavah mikra kodesh
zecher litziyat Mitzrayim.

Our God
and God of our ancestors,
may there rise, approach and reach you,
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

אלהינו
ואלהי אבותינו ואמותינו
יעלה ויבא ויגיע
ויראה וירצה וישמע
ויפקד ויזכר
וזכרנו ופקדוננו
וזכרון אבותינו ואמותינו
וזכרון משיח
בן דוד עבדך
וזכרון ירושלים
עיר קדשך
וזכרון כל-עמך
בית ישראל
לפניך
לפליטה לטובה
לחן ולחסד ולרחמים
לחיים ולשלום

Elohenu
velohei avotenu ve'imoteinu,
ya'aleh veyavo veyagi'a
veyera'eh veyeratzev veyishama
veyipaked veyizacher
zichronenu ufikdonenu,
vezichron avotenu ve'imoteinu,
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,

¹ מקרא is a convocation, a calling together, an assembly, from the root קרא, to call.

<i>For Pesach</i>		
on this festival of matza.	בְּיוֹם חַג הַמִּצּוֹת הַזֶּה	beyom chag hamatzot hazeh.
<i>For Shavu'ot</i>		
on this festival of weeks.	בְּיוֹם חַג הַשָּׁבוּעוֹת הַזֶּה	beyom chag hashavu'ot hazeh.
<i>For Sukkot</i>		
on this festival of huts.	בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה	beyom chag hasukkot hazeh.
<i>For Shemini Atzeret and Simchat Torah</i>		
On the eighth day,	בְּיוֹם הַשְּׁמִינִי	Beyom hashmini
this festival of assembly.	חַג הָעֲצֵרֶת הַזֶּה	chag ha'atzeret hazeh.
<i>Continue on all festivals</i>		
Remember us today for good, Sovereign God; and think of us for blessing; and save us for life.	זָכְרֵנוּ יי אֱלֹהֵינוּ בוֹ לְטוֹבָה וּפְקֹדֵנוּ בוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים	Zochrenu Adonai Eloheinu bo letovah; ufokdenu vo livracha; vehoshi'enu vo lechayim.
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 ruler both gracious and compassionate.	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוֹס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה	Uvidvar yeshuah verachamim chus vechonenu verachem alenu vehoshi'enu, ki elecha enenu, ki el melech chanun verachum ata.
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.	וְהַשִּׂיאוּנוּ יי אֱלֹהֵינוּ אֶת-בִּרְכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה וּלְשָׁשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ	Vehasi'enu Adonai Eloheinu et birkat mo'adecha lechayim uleshalom, lesimcha ulesason, ka'asher ratzita ve'amarta levarchenu.

Our *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 of festivity.
 Grant Israel joy now, who proclaim
 The sanctity of your great name.
 Blessed are you, Ruler,
 who sanctifies Shabbat,
 Israel and our festive times.¹

אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 רְצֵה בְּמִנוּחֵינוּ
 קְדֹשֵׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ
 שְׂבַעֲנוּ מִטּוֹבֶיךָ
 וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ
 וְטַהֵר לִבֵּנוּ
 לְעִבְדֶּךָ בְּאַמֶּת
 וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן
 בְּשִׂמְחָה וּבְשָׁשׂוֹן
 שַׁבָּת וּמוֹעֲדֵי קֹדֶשְׁךָ
 וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל
 מְקַדְּשֵׁי שְׁמֶךָ
 בְּרוּךְ אַתָּה יְיָ
 מְקַדֵּשׁ הַשַּׁבָּת
 וְיִשְׂרָאֵל וְהַזְמָנִים

Eloheinu
 vElohei avoteinu ve'imoteinu,
 retzei vimnuchateinu.
 Kadsheinu bemitzvotecha,
 veten chelkenu betoratecha.
 Sab'einu mituvecha,
 vesamcheinu bishu'atecha,
 vetaher libeinu
 le'ovdecha be'emet.
 Vehanchilenu Adonai Eloheinu
 be'ahavah uv'ratzon
 besimchah uvesason
 Shabbat umo'adei kodshecha
 Veyismechu vecha Yisra'el
 mekadshei shemecha.
 Baruch atah Adonai,
 mekadesh haShabat
 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 Israel's fires and
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.

.....Continue with the "Thank You" berachah on page 83.....
and finish the Amidah, followed by Kaddish, Kiddush, Aleinu and Mourner's Kaddish

עֲבוֹדָה

רִצֵּה יי אֱלֹהֵינוּ	Retze Adonai Elohenu
בְּעֲמָךְ יִשְׂרָאֵל	be'amcha Yisra'el
וּבִתְפִלָּתָם	uvitfilatam,
וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
לְרִבִּיר בֵּיתְךָ	lidvir betecha,
וְאִשֵּׁי יִשְׂרָאֵל	ve'ishei Yisra'el
וּתְפִלָּתָם בְּאַהֲבָה	utefilatam be'ahavah
תִּקְבֹּל בְּרָצוֹן	tekabel beratzon,
וְתִהְיֶה לְרָצוֹן תָּמִיד	utehi leratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ	avodat Yisra'el amecha.
וְתַחֲזִינָה עֵינֵינוּ	Vetechezena enenu
בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים	beshevcha leTziyon berachamim.
בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

¹ Which kind of worship is valid—temple sacrifices, or prayer? This paragraph walks a fine line between two views; some translators (and movements) favor one view over the other. For example, the idea of sacrificial fires burning—יִשְׂרָאֵל וְאִשֵּׁי (and Israel's fires)—has dropped out of Conservative liturgies.

