

לְכוּ נְרַבְּנָה

Lechu Neranena

Let's Sing for Joy!

Siddur for Shabbat and Festival Evenings

לְכוּ נְרַבְּנָה

Lechu Neranena

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.



Prepared by
The Singlish™ Publication Society
14140 Sherwood, Oak Park, MI 48237
248.842.5563
singlishps@aol.com
www.singlishps.com

Copyright (c) 2005 The Singlish™ Publication Society

No part of this book may be reproduced in any form, electronic or otherwise, without our express written permission. But you may read and sing it to your heart's content!

Second edition, with minor corrections.

ISBN 1-888822-23-6

in loving memory
Jeff Ostrove

Table of Contents

| | | | |
|---------------------------------------|-----------|--------------------------------------|-----------|
| Introduction | 8 | Shema and its Blessings | 64 |
| User-Friendly Liturgy | 8 | Call to Prayer | 64 |
| When to Use This Book | 8 | First Blessing Before Shema | 64 |
| The Text | 8 | Second Blessing Before Shema | 65 |
| The Translation | 8 | Shema (First Paragraph) | 66 |
| Pronouns | 9 | Shema (Second Paragraph) | 67 |
| Orthography & Typography | 9 | Shema (Third Paragraph) | 69 |
| Final Words | 9 | First Beracha After Shema: God as | |
| Minchah: The Afternoon Service | 10 | Redeemer | 70 |
| Ashrei | 11 | Second Beracha After Shema | 73 |
| Leader's Half Kaddish | 14 | Shabbat in Torah | 74 |
| Amidah | 15 | Festivals in the Torah | 74 |
| The 13 Central Weekday Blessings | 20 | Leader's Half Kaddish | 75 |
| Full Kaddish | 34 | Amidah for Shabbat Evening | 76 |
| Aleinu | 36 | Completion | 89 |
| Mourners' Kaddish | 39 | The Sevenfold Blessing | 90 |
| Middle Berachah for Festival Minchah | 41 | Full Kaddish | 92 |
| Ma'ariv: The Evening Service | 45 | Concluding Prayers | 93 |
| Greeting Shabbat | 46 | Kiddush for Friday Night | 93 |
| Yedid Nefesh | 46 | Kiddush for Festivals | 95 |
| Psalm 95 | 48 | Aleinu | 98 |
| Psalm 96 | 49 | Mourners' Kaddish | 101 |
| Psalm 97 | 51 | Counting the Omer | 103 |
| Psalm 98 | 52 | Psalm 27 | 108 |
| Psalm 99 | 53 | Mourners' Kaddish | 111 |
| Psalm 29 | 54 | Adon Olam | 113 |
| Lecha Dodi | 56 | Yigdal | 114 |
| Consoling the Mourners | 59 | Shalom Aleichem | 116 |
| Psalm 92 | 59 | Teachers' Kaddish | 117 |
| Psalm 93 | 61 | Middle Berachah for Festival Ma'ariv | 120 |
| Mourners' Kaddish | 62 | | |

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.

¹ *Antiquities*, 7:12.

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 “lAdonai,” but I hope it also helps people to connect the Hebrew with the English.

Bold type is used for Singlish™ (singable English translations)—Lecha Dodi, Adon Olam, 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

מִנְחָה

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

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.”

Psalm 145:1 David’s Praise:

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

2 Bringing you blessings every day,
I shall praise your name forever.

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

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

5 Hailing the glory of your power,
In words your wonders stating,

6 Voicing your awesome power
Your greatness, too, relating;

7 Zealously recalling your great good,
In your righteousness delighting.

8 **Charitable** and caring is God,
Patient and most gracious.

אֲשֶׁרִי

אֲשֶׁרִי יוֹשְׁבֵי בִּיתְךָ
עוֹד יְהִלּוּךְ סָלָה

אֲשֶׁרִי הָעָם שָׁבְכָה לוֹ
אֲשֶׁרִי הָעָם שִׁيءַלְהָיו

תְּהִלָּה לְדוֹר
אֲרוֹמָמָךְ אֱלֹהִי הַמֶּלֶךְ
וְאָבְרָכָה שְׁמָךְ לְעוֹלָם וְעַד

בְּכָל-יּוֹם אָבְרָכָךְ
וְאַתְּהָלָה שְׁמָךְ לְעוֹלָם וְעַד

גָּדוֹלִי וּמְהֻלָּל מְאֹד
וּלְגַדְלָתָהוּ אֵין חִקָּר

הָדוֹר לְדוֹר יְשַׁבֵּחַ מַעֲשֶׂיךָ
וְגִבּוֹרָתִיךָ יִגְיָדוּ

הַהְרָר בְּבּוֹד הַזְּרָקָה
וְדִבְרֵי נִפְלָאָתִיךָ אֲשִׁיחָה

וְעֹזֹז נֹרְאָתִיךָ יִאמְרוּ
וְגַדְלָתָךְ אַסְפָּרָנָה

זֶכֶר רַב טוֹבָךְ יִבְיָעוּ
וְצִדְקָתָךְ יִרְגָּנוּ

חֲנֻן וּנְחָדָום יִיְהָרָעָה
אֶרְךְ אֲפִים וְגַדְלָ-חָסָר

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,
Veligidulato ein cheker.

Dor ledor yeshabach ma'asecha,
Ugevurotecha yagidu.

Hadar kevod hodecha
Vedivrei nifl'otecha asicha.

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

Zecher rav tuvcha yabi'u
Vetzidak'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 To all creatures God is good,
And mercy informs all God's work.

10 Your creatures all will know you, God,
And your followers will bless you.

11 Kingdom's glory they will tell,
And your power they will speak.

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

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

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

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

16 Presenting your open hand
And filling every creature's wish.

17 True² is God in every way³
And loving in all God's deeds.

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

טוֹב יְיָ לְפָלֶל
וְרַחֲמֵיו עַל בָּל-מַעֲשָׂיו
יְוֹדוֹךְ יְיָ בָּל-מַעֲשֵׂיךְ
וְחַסִּידֵיךְ יְבָרְכֶּךְ
בָּבּוֹדְ מַלְכָוֶתְךְ יְאָמֵרְךְ
וְגָבוֹרְתֶךְ יְרָבֶרְךְ
לְהַוְדִיעַ לְבָנֵי הָאָדָם
גָּבוֹרְתָּיו⁴
וְכָבּוֹד הַנְּדָר מַלְכָוֶתְךְ
מַלְכָוֶתְךְ
מַלְכָוֶת בָּל-עַלְמִים
וּמִמְשְׁלִתְךְ
בָּכָל-דָּוָר וּדָר
סּוֹמֵךְ יְיָ לְבָל-חַנְפָלִים
וּזְוקֵף לְבָל-הַכְּפּוּפִים
עִינֵּי כָּל אַלְיָךְ יְשַׁבְּרוּ
וְאַתָּה נוֹתֵן לְהָם
אַתְּ-אַכְלָם בְּעַתּוֹ
פּוֹתֵחַ אַתְּ-יַדְךָ
וּמִשְׁבֵיעַ לְבָל-חַי רְצֹן
צָדִיקְ יְיָ בָּכָל-דָּרְכֶיךְ
וְחַסִּיד בָּכָל-מַעֲשָׂיךְ
קָרוֹבְ יְיָ לְבָל-קָרְאָיו
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמְתָה

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.”

| | | |
|--|--|---|
| <p>19 Respect God, and your wish comes true; God hears your cry and saves you.¹</p> <p>20 Sheltering those who love God And destroying all the wicked.</p> <p>21 Tribute to God my mouth shall express, 22 And all flesh God's holy name forever bless.</p> | <p>רְצֹן יְרָאָיו יִעָשָׂה וְאַתָּ שְׁוֹעַתָּם יִשְׁמַע וַיּוֹשִׁיעַם</p> <p>שָׁוֹמֵר יְיָ אַתָּ בְּלָאָהָבוֹ וְאַתָּ בְּלָהָרְשָׁעִים יִשְׁמִיד</p> <p>תְּהִלַּת יְיָ יְדָבֵר פִּי וַיְבָרֵך בְּלָבָשָׁר שֵׁם קָדוֹשׁ לְעוֹלָם וְעַד</p> | <p>Retzon yere'av ya'aseh, Ve'et shav'atam yishma veyoshi'em.</p> <p>Shomer Adonai et kol ohavav, Ve'et kol har'sha'im yashmid.</p> <p>Tehilat Adonai yedaber pi, Vivarech kol basar shem kodsho le'olam va'ed.</p> |
| <p><i>Psalm 115:18</i> “And us, we'll bless God From now and forever: hail God!”</p> | <p>וְאַנְחָנוּ נְבָרֵך יְהָה מַעַתָּה וְעַד עוֹלָם הַלְלֵיָה</p> | <p>“Va'anachnu nevarech Yah Me'ata ve'ad olam Haleluyah!”</p> |

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

..... *The leader begins kaddish; the congregation responds “Amen”*

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.

Now you say, “Amen.”

... *We answer “Amen” and say the next section; the leader repeats our response and continues...*
May the great name be blessed
forever and ever and ever.

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

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

—above all

far above all²

blessing and song,
praise and repentance
that are spoken in this world.

Now you say, “Amen.”

חצ'י קדיש

יתגָּדֵל וַיְתַקְּדִשֵּׁ

Yitgadal veyitkadesh

שְׁמָה רַבָּא (אָמֵן)

shemeh rabah—(Amen)

בְּעִלְמָא דִי בָּרָא

—be'alma di verah

כְּרֻעָוָתָה

chir'utah

וַיִּמְלִיכֵר מְלֻכָּתָה

veyamllich malchuteh,

בְּחַיִכּוֹן וּבְיוֹמִיכּוֹן

bechayechon uv'yomechon

וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל

uvechayey dechol bet Yisra'el

בְּעַגְלָא וּבְזַמָּן קָרִיב

ba'agalah uvizman kariv.

וְאָמְרוּ: אָמֵן

Ve'imru, “Amen.”

יהָא שְׁמָה רַבָּא מְבָרָךְ

Yehei shemei rabah mevarach

לְעָלָם וּלְעַלְמִי עַלְמִיא

le'alam ul'almei almayah.

יתְבָרֵךְ וַיְשִׁתְבָּח

Yitbarach veysishtabach

וַיִּתְפָּאֵר וַיִּתְרוּם

veyitpa'ar veyitromam

וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר

veyitnaseh veyit'hadar

וַיִּתְعַלֵּה וַיִּתְהַלֵּל

veyit'aleh veyit'halal

שְׁמָה לְקוֹרְשָׁא

shemeh dekudshah,

ברִיךְ הוּא

berich hu.

לְעַלְאָ מִן כָּל

Le'elah min kol

לְעַלְאָ וּלְעַלְאָ מִכָּל

Le'elah ule'elah mikol

בְּרַכְתָּא וְשִׁירָתָא

birchatah veshiratah

תְּשִׁבְחָתָא וּנְחַמְּתָא

tushbechatah venechematah,

דְּאָמִרָן בְּעִלְמָא

da'amiran be'alma.

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,
and my mouth will speak your praise.²

אָדָנִי שְׁפַתִּי תִּפְתַּח
וַיִּגְאַד תְּהִלְתָּךְ

Adonai sefatai tiftach,
ufi yagid tehilatcha.

1. Ancestors

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

We bless you, Sovereign God
and God of our parents,
God of Abraham and Sarah,
God of Isaac and Rebeccah,
and God of Jacob,
Rachel and Leah,
The God who is great,
powerful and awesome,
God on high;
Good acts of kindness you repay,
For everything is in your power;
Our parents' kind deeds you recall,
You bring a savior *in due hour*,
For their remote posterity,⁴
To show your love and honesty.⁵

ברוך אתה ייְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם וְשָׂרָה
אֱלֹהֵי יִצְחָק וְרֵבָקָה
וְאֱלֹהֵי יַעֲקֹב
וְרָחֵל וְלֵאָה
הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא
אֵל עֶלְיוֹן
גּוֹמֵל חֲסָדִים טוֹבִים
וְקֹנֵה כָּל
וּזְוֹכֵר חֲסָדֵי אֲבוֹת וְאֶמוֹת
וּמִבְיאֵי גּוֹאֵל
לְבָנֵי בְּנֵיכֶם
לִמְעֵן שְׁמוֹ בָּאַהֲבָה

Baruch ata Adonai Eloheinu
vElohei avoteinu ve'imoteinu,
Elohei Avraham veSarah,
Elohei Yitzchak veRivkah,
vElohei Ya'akov
veRachel veLe'ah,
ha'El hagadol
hagibor vehanorah
El elyon,
gomeil chasadim tovim
vekonei hakol,
vezocher chasdei avot ve'imahot,
umevi go'el
livnei veneihem,
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.”

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!

זכורנו לחיים
מלך חפץ בח חיים
וכתבנו בספר החיים
למענק אליהם חיים

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.

מלך עוזר ומושיע ומגן
ברוך אתה אדונاي
מגן אברהם

Melech ozer umoshi'a umagen.
Baruch ata Adonai,
magen Avraham.

2. Might

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

אתה גיבור לעולם אדוני
מחיה מותים אתה
רב להושיע

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.

משיב הרוח
ומוריד הגשם

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.

מכבל לחיים
בחסד
מחיה מותים
ברחמים רבים
סומך נופלים
ורופא חולמים
ומתיר אסורים
ומקיים אמונה
ליישני עפר

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
Like you, Sovereign of power?
Ruler, both death and life you bring;
You make salvation flower.

מי בָּמוֹךְ בַּעַל גָּבוֹרוֹת
וּמַי דּוֹמֶה לָךְ
מֶלֶךְ מְמִית וְמַחְיָה
וּמְצַמֵּיחַ יִשְׁוֹעָה

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.

מי בָּמוֹךְ אָב הַרְחָמִים
וּזְכָר יִצְׁרָרִי
לְחַיִם בְּרָחָמִים

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

וְנִאמְן אַתָּה
לְחַיּוֹת מַתִּים
בָּרוּךְ אַתָּה יְיָ
מַחְיָה הַמַּתִּים

Vene'eman ata
lehachayot metim.
Baruch ata Adonai,
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

You are holy, your name is holy
and every day the holy ones
praise you, Selah!
Blessed are you,
the holy God.

the holy ruler.

אתָתָּה קָדוֹשׁ וְשַׁמֶּךְ קָדוֹשׁ
וּקְדוֹשִׁים בְּכָל-יּוֹם
יְהִלְלֹךְ סָלָה
בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ

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

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 awakens 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

קדושה

| | |
|--|--|
| We stand for Kedushah (skip this when praying silently). We begin, leader repeats ¹ | |
| We shall make your name holy in the world, | נְקָדֵשׁ אֶת-שְׁמֶךָ בָּעוֹלָם |
| Just as they hallow it in heavens above; | בְּשֵׁם שְׁמָקְדִּשִּׁים אֹתוֹ בְּשֵׁמֵי מָרוֹם |
| For your prophet <i>Isaiah</i> wrote, "And one called to the other, and said:" | בְּכַתּוֹב עַל יָד נֵבִיאךְ וּקְרָא זֶה אֶל זֶה וְאָמַר |
| All say this together, from <i>Isaiah</i> 6:3 | "Vekara zeh el zeh ve'amar." |
| The God of Hosts is Holy, Holy, Holy; | קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת |
| God's glory fills the universe entirely. | מְלָא כָּל-הָאָרֶץ בָּבוֹדָה Leader says this |
| <i>The angels</i> who face them say, "Blessed." | לְעָמָתָם בָּרוּךְ יֹאמְרוּ le'umatam "Baruch" yomeru. |
| All say this, from <i>Ezekiel</i> 3:12 | |
| Blessed is God's glory emanating from its source. ² | בָּרוּךְ בָּבּוֹדָה יְיָ מִמְקֹמוֹ Leader says this |
| And in your holy writings, this is written: | וּבְדִבְרֵי קָדוֹשׁ בְּחֻבָּבָה לְאָמֹר |
| All say this, from <i>Psalms</i> 146:10 | |
| "God will reign forever, Your God, Zion, from age to age: All hail to God." | יִמְלֹךְ יְיָ לְעוֹלָם אֶלְהֵיכְךְ צִיּוֹן לְדוֹר וּדֹר נְהַלְלֵיָה |

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.

Blessed are you,
the holy God.

לְדוֹר וּדוֹר Ledor vador
נָגִיד גָּדְלָה nagid godlecha
וְלִנְצָחָה נְצָחִים ulnetzach netzachim
קָדְשָׁתָךְ נָקְדִּישׁ kedushatcha nakdish.
וְשִׁבְתָּחָךְ אֱלֹהֵינוּ Veshiv'chacha Eloheinu
מִפִּינוּ לֹא יָמוֹשׁ mipinu lo yamush
לְעוֹלָם וְעַד le'olam va'ed.
בַּי אֵל מֶלֶךְ Ki El melech
גָּדוֹל וְקָדוֹשׁ אֱתָה gadol vakadosh atah.
בָּרוּךְ אֱתָה יְיָ Baruch atah Adonai,
הָאֱלֹהֵי הַקָּדוֹשׁ haEl hakadosh.

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

the holy ruler.¹

הַמֶּלֶךְ הַקָּדוֹשׁ hamelech hakadosh.

..... *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. **אתה חונן לאדם דעת** Atah chonen le'adam da'at
Grant us from yourself knowledge, understanding and wisdom. **ומלמד לאנוש בינה** umelamed le'enosh binah.
Blessed are you, Ruler, who grants knowledge. **חונן מאתך** Chonein me'itcha
ברוך אתה ייְהוָה הָרָעָת de'ah, binah, vehaskel.
חונן הַרְעָת Baruch atah Adonai, chonein hada'at.

2. Bring us back to you, God.

Source of life, bring us back to your Torah; **הַשִּׁיבָנו אָבִינוּ לְתוֹרַתְךָ** Hashiveinu avinu leToratecha
O Ruler, bring us close to serve you, and bring us back in full repentance before you. **וּקְרַבָנו מַלְכֵנוּ לְעַבְדָתְךָ וּהְחִזְרֵנוּ** vekarvenu malkenu la'avodatecha, vehachazireinu
Blessed are you, Sovereign, who cherishes repentance. **בְּתַשְׁבָה שְׁלָמָה לְפָנֶיךָ** bitshuvah shelema lefanecha;
ברוך אתה ייְהוָה בְּתַשְׁבָה Baruch atah Adonai **הַרְוֹצֵחַ בְּתַשְׁבָה** harotzeh bitshuvah.

3. Pardon our sins.

Forgive us, Source of Life, for we have sinned; **סְלַח לְנוּ אָבִינוּ בַּיְחִטָּנוּ** Selach lanu, avinu, ki chata'nu;
Pardon us, Ruler, for we have transgressed, for you forgive and grant pardons. **מַחַל לְנוּ מַלְכֵנוּ בַּיְפְשָׁעָנוּ** mechal lanu, malkeinu, ki fasha'nu,
Blessed are you, Sovereign, gracious and liberal in forgiveness. **בַּיְמַוחֵל וּסְלַחַן אָתָה** ki mochel vesole'ach atah.
ברוך אתה ייְהוָה חָנָן הַמְּרַבֵּה לְסָלַחַן Baruch atah Adonai, chanun hamarbeh lislo'ach.

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.

רְאֵה נָא בְעִנְיָנוּ
וַרִּיבָה רִיבָנוּ
וְגַאלִינוּ מֵהֶרֶת
לְמַעַן שְׁמָךְ
כִּי גּוֹאֵל חִזְקָא אַתָּה
בָּרוּךְ אַתָּה יְיָ
גּוֹאֵל יִשְׂרָאֵל

Re'ei nah ve'onyenu
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 יְיָ וְנִרְפָּא
הַוְשִׁיעֵנוּ וְנִשְׁעַעָה
כִּי תְהִלַּתְנוּ אַתָּה
וְהַעֲלֵה רְפֹאָה שְׁלָמָה
לְכָל-מִכּוֹתֵינוּ
כִּי אֶל מֶלֶךְ רֹפֵא
נְאָמֵן וּנְחַמֵּן אַתָּה
בָּרוּךְ אַתָּה יְיָ
רֹפֵא חֹלֵי
עַמוֹ יִשְׂרָאֵל

Refa'enu, Adonai, venerafeh;
hoshi'enu venivashe'ah —
ki tehilateinu atah,
veha'aleh refu'ah shelemah
lechol makotenu,
ki El, melech, rofeh
ne'em'an verachaman atah.
Baruch atah Adonai,
rofeh cholei
amo Yisra'el.

6. Grant us a good year.¹

ברָךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ
אַתָּה-הַשָּׁׁנוּה הַזֹּאת
וְאַתָּה בְּלִמְיָנִי תִּתְבֹּאֵתָה
לְטוֹבָה
וְתַּהַן בְּרָכָה

Barech aleinu Adonai Eloheinu
et hashanah hazot
ve'et kol minei tevu'atoh,
letovah,
veten berachah

.....Between Pesach and December 4, instead of the line above.....
and grant dew & rain for a blessing וְתַהַן טָל וּמַטָּר לְבָרָכָה 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.

על פָנֵי הָאָדָמָה
וְשִׁבְעָנוּ מְטוּבָה
וּבָרָךְ שְׁנָתֵנוּ
בְשִׁנְיוֹנִים הַטוֹבּוֹת
בָרוּךְ אַתָּה יְהָוָה
מְבָרָךְ הַשְׁנִים

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.

7. *Gather our exiles.*

תַקְעַ בְשׁוֹפֵר גָדוֹל
לְחַרְוֹתֵנוּ
וְשָׂא נֵס לְקַבֵּץ גָלְיוֹתֵינוּ
וּקְבָצֵנוּ יְחִיד
מְאַרְבָּע בְּנֹפּוֹת הָאָרֶץ
בָרוּךְ אַתָּה יְהָוָה
מְקַבֵּץ נְרָחִי עַמּוֹ יִשְׂרָאֵל

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
בְּכֶרֶא שׁוֹנֵה
וַיּוֹעַצְנוּ בְּבִתְחִילָה
וְהַסֵּר מִמְנוּ
יָגוֹן וְאֲנָחָה
וּמֶלֶךְ עָלֵינוּ
אַתָּה יְיָ לְבָרֵךְ
בְּחִסְדָךְ וּבְרָחָמִים
וְצִדְקָנוּ בְּמִשְׁפָט
בָרוּךְ אַתָּה יְהָוָה
מֶלֶךְ אֹהֶב
צִדְקָה וּמִשְׁפָט

¹ Some siddurim use מְטוּבָךְ, “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.

וְלֹמְשִׁנִּים
אֶל תְּחִי תִּקְוָה
וְכָל-הַרְשָׁעָה
כְּרָגָע תָּאָבָר
וְכָל-אוֹיְבִיךְ
מְהֻרָה יִכְרֹתָו
וְזָדְרִים
מְהֻרָה תַּעֲקֹר וְתִשְׁבַּר
וְתִמְגַר וְתִכְנִיעַ
בְּמְהֻרָה בִּימֵינוּ
בָּרוּךְ אַתָּה יְ
שׁוֹבֵר אוֹיְבִים
וּמְבִנִיעַ זָדִים

Velamalshinim
al tehi tikvah
vehol harish'ah
kerega toved
vehol oy'vecha
meherah yikaretu.
Vehazdim
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 הַצִּדְיקִים
וְעַל הַחַסִידִים
וְעַל זִקְנֵי עַמָךְ
בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סּוֹפְרִים
וְעַל גְּרֵי הַצְדָקָה
וְעַל אֶלְيָהָה
יְהֻמּוּ נָא לְחַמִּיק
יְ אֱלֹהֵינוּ

Al hatzadikim
ve'al hachasidim
ve'al ziknei amcha
beit Yisra'el
ve'al peletat sofrihem
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.

וְתַתֵּן שָׁכָר טוֹב
לְכָל הַבְּטָחִים
בְּשִׁמְךָ בָּאֶמֶת
וְשִׁים חֶלְקֵינוּ
עִמָּהֶם לְעוֹלָם
וְלֹא גַּבּוֹשׁ
כִּי בְּכָךְ בְּטָחָנוּ
בָּרוּךְ אַתָּה יְיָ
מְשִׁעָן וּמְבָטָח
לְצַדִּיקִים

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.

וְלִירוּשָׁלָם עִירָךְ
בְּרָחָמִים תָּשׁׁוּב
וְתִשְׁכּוֹן בָּתּוֹךְ
כַּאֲשֶׁר דִּבֶּרְתָּ
וּבְנָה אֹתָה
בְּקָרוּב בַּיָּמִינוּ
בְּנִין עוֹלָם
וּכְסָא דָּרוֹ
מְהֻרָה לְתֹנְכָה תְּכִין
בָּרוּךְ אַתָּה יְיָ
בּוֹנֶה יְרוּשָׁלָם

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-צַמְחֵךְ קָרֵר עַבְדָךְ
מְהֻרָה תָצִמְחֵךְ
וּקְרָנוּ תָרוּם בִּישׁוּעָתְךָ
כִּי לִשׁוּעָתְךָ
קִוִינוּ בְּל-הַיּוֹם
בָּרוּךְ אַתָּה יְיָ
מִצְמִיחֵךְ קָרֵן יְשׁוּעָה

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.

שמע קולנו יי אֱלֹהִינוּ
חוס ורחם עליינוּ
וקבל ברכותינוּ וברצוננוּ
את תפלה נא
כפי אל שומע
תפלות ותחנונים אתה
ומלפניך מלכנוּ ריקם
אל תשיבנוּ
כפי אתה שומע
תפלה עמך ישראל
ברחמים
ברוך אתה יי
שומע תפלה

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.

עֲבוֹדָה
רָצָה יי אֱלֹהִינוּ
בְּעֵמֶךְ יִשְׂרָאֵל
וּבְתִפְלַתְמָם
וְהַשְׁבָּאת הַעֲבוֹדָה
לְדִבְרֵיךְ
וְאַשְׁרֵי יִשְׂרָאֵל
וְתִפְלַתְמָם בְּאַהֲבָה
תִּקְבֵּל בָּרְצֹן
וְתַהֲיִ לְרַצְוֹן תָּמִיד
עֲבוֹדָת יִשְׂרָאֵל עֵמֶךְ

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—**וְאַשְׁרֵי יִשְׂרָאֵל** (and Israel's fires)—has dropped out of Conservative liturgies.

For Rosh Chodesh and the Middle Days of Festivals¹

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

for deliverance, good,
grace, kindness, mercy,
life and peace,

.....
on this beginning of the month.

.....
on this festival of matza.

.....
on this festival of huts.

אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶפְוֹתֵינוּ
יָעַלְהָ וַיָּבֹא וַיִּגְיֹעַ
וַיָּרֹא וַיְרַצֵּחַ וַיִּשְׁמַעַ
וַיִּפְקַד וַיִּזְכַּר
וְזָכְרוֹנָנוּ וְפַקְדּוֹנָנוּ

וְזָכְרוֹן אֲבוֹתֵינוּ וְאֶפְוֹתֵינוּ
וְזָכְרוֹן מָשִׁיחַ
בֶּן דָּוִיד עֲבֹדֶךָ
וְזָכְרוֹן יְרוּשָׁלַיִם
עִיר קָדְשָׁךָ
וְזָכְרוֹן בָּלְעָמָךָ
בֵּית יִשְׂרָאֵל
לְפָנֶיךָ
לְפִלְיטָה לְטוֹבָה
לְחֵן וְלִחְסָד וְלִרְחָמִים
לְחַיִם וְלִשְׁלָומָם

.....*For Rosh Chodesh*

בַּיּוֹם רָאשׁ הַחֲדֹשָׁ הַזֶּה

.....*For Pesach*

בַּיּוֹם חַג הַמְּצֹזָה הַזֶּה

.....*For Sukkot*

בַּיּוֹם חַג הַסְּפּוֹת הַזֶּה

Elohu

velohei avotenu ve'imoteinu,
ya'aleh veyavo veyagi'a
veyera'eh veyeratzeh 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,

beyom rosh hachodesh hazeh.

beyom chag hamatzot hazeh.

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,
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

זֶכְרָנוּ יְיָ אֱלֹהֵינוּ
 בָּו לְטוֹבָה
 וּפְקָדָנוּ בָּו לְבָרְכָה
 וּהֹשִׁיעָנוּ בָּו לְחַיִם
 וּבְרָכָרּ יְשׁוּעָה וּרְחַמִּים
 חֹסֵ וְתִגְנֵן
 וּרְחַם עַלְינוּ וּהֹשִׁיעָנוּ
 בַּי אֱלִיקָעַנְינוּ
 בַּי אֵל מֶלֶךָ
 חָנָן וּרְחֹם 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.

| | |
|-----------------------------------|--|
| | <i>The Temple Service berachah continues here.....</i> |
| And may our eyes witness | וְתִחְזִיןָה עִינֵינוּ |
| your return to Zion, in mercy. | בְשׁוּבָךְ לְצִיּוֹן בְּרָחָמִים |
| Blessed are you, Sovereign; | בָרוּךְ אַתָּה יְהָוָה |
| you return your presence to Zion. | הַמְחַזֵּיר שְׁכִינָתוּ לְצִיּוֹן |

2. We Give Thanks

הולדאה

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

We thank you,
because you are our God
and God of our ancestors
forever.
Rock of our lives,
shield of our salvation—
it's you from age to age.

מָרוּדִים אַנְחָנוּ לְךָ
 שָׁאַתָּה הָאָיִן אֱלֹהִינוּ
 וְאֱלֹהִי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ
 לְעוֹלָם וְעַד
 צָור חַיָּנוּ
 מָגֵן יִשְׁעָנוּ
 אַתָּה הָאָיִן לְדוֹר וּדֹר

Modim anachnu lach
 sha'atah hu Adonai Elohenu
 v'Elohei avotenu ve'imoteinu
 le'olam va'ed.
 Tzur chayenu,
 magen yish'enu,
 ata hu ledor vador.

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

נודה לך
ונספר תהילה
על חיינו
המסורים בירך
ועל נשמותינו
הפקודות לך
ועל נסיך
שבכל יום עמנו
ועל נפלאותיך
ו טובותיך
שבכל עת
ערב נברך וצחרים
הטוב פि לא בלו רחמיך
ו מהרחים
פי לא תמו חסדייך
עולם קיינו לך

Nodeh lecha
unesaper tehilatecha
al chayenu
ham'surim beyadecha,
ve'al nishmoteinu
hapekudot lach,
ve'al nisecha
shebechol yom imanu,
ve'al nifle'otecha
vetovotecha
shebechol et,
erev vavoker vtzohorayim.
Hatov ki lo chalu rachamecha,
vehamrachem
ki lo tamu chasadecha,
me'olam kivinu lach.

2. Modim of the Teachers¹

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

We thank you
for you are our God
and our parents' God,
God of all flesh,
our maker, who formed Creation.
Blessings and thanks we give
to your great and holy name,
because you have given us life and
sustained us.

מודים לרabbינו

מודים אנחנו לך
שאתה הוא יי אלהינו
ו אלהי אבותינו ואמותינו
אלهي כל-בשר
יוצרנו יוצר בראשית
ברכות והוראות
לשוך הגדול והקדוש
על שהחייתנו וקיימנו

Modim anachnu lach
sha'ata hu Adonai Elohenu
vElohei avotenu ve'imoteinu,
Elohei chol basar,
yotzrenu yotzer bereshit.
Berachot vehoda'ot
leshimcha hagadol vehakadosh,
al shehecheyitanu vekiyamtanu.

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.

בָּן תְּחִינָנוּ וַתְּקִימָנוּ
וְתִּאָסְף גָּלְיוֹתֵינוּ
לְחִצְרוֹת קְרִישׁ
לְשִׁמּוֹר חֲקִיקָה
וְלִעֲשֹׂת רְצׁוֹנָךְ
וְלִעְבֹּרֶךְ בְּלֶבֶב שָׁלֵם
עַל שָׁאָנוֹחָנוּ מָודִים לְךָ
בָּרוּךְ אֱלֹהִים הַהְדָּאָות

Ken techayenu utekaymenu,
vete'esof galuyotenu
lechatzrot kodshecha,
lishmor chukecha
vela'asot retzonecha,
ule'ovdecha belevav shalem;
al she'anachnu modim lach.
Baruch El hahoda'ot.

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

On Chanukah¹

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

לְחִנְבָּה
עַל הַנְּסִים
וְעַל הַפְּרִזְקָן
וְעַל הַגְּבוּרוֹת
וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלִחְמֹות
שְׁעַשְׂתִּיךְ
לְאָבוֹתֵינוּ וּלְאָמוֹתֵינוּ
בְּיָמִים הָהֶם וּבָזְמָן הַזֶּה

Al hanism
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;

בְּיָמֵי מַתְתִּיאָהוּ
בֶּן-יְוָחָנָן
כָּהֵן גָּדוֹל חַשְׁמֹנָאִי
וּבָנָיו
בְּשֻׁעְמָדָה
מֶלֶכְתָּו יְהוָן הַרְשָׁעָה
עַל עַמּוֹק יִשְׂרָאֵל

Bimei Mattityahu
ben Yochanan
kohen gadol Chashmonai
uvanav,
keshe'amda
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

לְהַשְׁבִּיכֶם תּוֹרַתְךָ
וְלְהַעֲבִירָם
מְחֻקֵּי רָצׁוֹנֶךָ

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.

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.

וְאַתָּה בְּרַחֲמֵיךְ הַרְבִּים
עֲמָדָת לְהָם בְּעֵת צְרָתָם
רְבָתָ אֶת רִיבָּם
לְנָתָת אֶת דִּינָם
נִקְמָת אֶת נִקְמָתָם
מִסְרָתָ גִּבּוֹרִים
בִּנְרִיבִים בַּיַּד מְעַטִּים
וְתִמְאִים בִּנְרִיבִ טָהוֹרִים
וּרְשָׁעִים בִּנְרִיב צָדִיקִים
וּוְדִים בִּנְרִיב עֲוָסָקִי תּוֹרַתְךָ

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.

וְלֹךְ עֲשִׂית
שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמָךְ
וְלֹעֲמָךְ יִשְׂרָאֵל עֲשִׂית
תְּשׁוּעָה גְּדוֹלָה וְפָרָקָן
בְּהַיּוֹם הַזֶּה
וְאַחֲרָ בָּן בָּאוּ בְּנֵיךְ
לְדִבְרֵיךְ
וּפָנָו אֶת הַיכָּלָר
וְתִהְרֹר אֶת מִקְדָּשֶׁךְ
וְהַדְלִיקוּ נְרוֹת
בְּחַצְרוֹת קְדֻשָּׁךְ
וְקַבְעֻוּ
שְׁמֹנַת יְמֵי חֲנֹכָה אֶלָּו
לְהַזּוֹדָת וְלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל

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

..... “Modim,” the “Thank You” berachah, continues here.....

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

וְלֹא לְכָלָם
יִתְבָּרַךְ וַיִּתְרוּם
שִׁמְךָ מַלְכֵנוּ
תָּמִיד לְעוֹלָם וְעַד.

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

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

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

וּכְתוּב לְחַיִם טוֹבִים
בְּלִבְנֵי בְּרִיתֶךָ

Uchetov lechayim tovim
kol benei veritecha.

And all the living will thank you (selah), and hail your name in truth, God, our salvation and our help (selah).

וְכָל הַחַיִם יָדוּךְ סֶלָה
וַיַּהֲלֹל אַת שְׁמֵךְ בָּאֶמֶת
הָאֵל יְשֻׁעָתֵנוּ וְעֹזְרָתֵנוּ
סֶלָה

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

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

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

בָּרוּךְ אַתָּה יְיָ
הַטּוֹב שְׁמֵךְ
וּלְכָךְ נָאָה לְהֹדוֹת

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

3. Peace

Abundant peace on your people Israel and on all the dwellers in the world¹ 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.

שָׁלוֹם
שָׁלוֹם רַב
עַל יִשְׂרָאֵל עַמָּךְ
וְלֹא לְיֹשְׁבֵי תְּבָל

תְּשִׁים לְעוֹלָם
כִּי אַתָּה הָא מֶלֶךְ
אָדוֹן לְכָל הַשְּׁלָום
וְטוֹב בְּעִינֵךְ לְבָרֵךְ
אָתְ עַמָּךְ יִשְׂרָאֵל
בְּכָל עַת וּבְכָל שָׁעה
בְּשָׁלוֹמָךְ

Shalom rav
al Yisra'el amcha
ve'al kol yoshei 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.

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.

ברוך אתה רַבָּנָן אָתָּה יְהוָה
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.

בְּסֶפֶר חַיִם
בָּרְכָה וְשָׁלוֹם
וּפְרָנָסָה טוֹבָה
נִזְכָּר וּנוּכְתָב לְפָנֵיךְ
אָנָחָנוּ וּכְלָעָמָךְ
בֵּית יִשְׂרָאֵל
לִחְיִים טוֹבִים וְלִשְׁלוֹם
ברָךְ אָתָּה יְהוָה
עֲשָׂה הַשְּׁלוֹם

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

.....The Amidah ends here,

but we remain standing to express our own thanks and the longings of our heart,
guided by the next paragraphs. Then we sit until the leader repeats the Amidah.

After the repetition, the leader says the complete Kaddish on page 34.

Personal Prayers

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

Open my heart in your law, and my
spirit will be busy, following your
commandments. And all those who
plan bad things for me, quickly upset
their designs and spoil their plans.
Do it for the sake of your name;
do it for the sake of your right hand;

אֱלֹהִי
נִצּוֹר לְשׂוֹנִי מֶרֶע
וְשִׁפְתִּי מִדְבָּר מִרְמָה
וְלִמְקַלְלִי נַפְשִׁי תִּדּוֹם
וּנְפַשִּׁי בַּעֲפָר לְכָל תִּהְיָה

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

פֶּתֶח לִבִּי בְּתוֹרְתֶּךָ
וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי
וּכְלַהֲחֹשְׁבִים עַלְיָה רָעָה
מִהְרָה הַפֵּר עַצְתֶּם
וּקְלָקֵל מִחְשַׁבְתֶּם
עֲשָׂה לִמְעָן שְׁמָךְ
עֲשָׂה לִמְעָן יְמִינָךְ

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."

עֲשֵׂה לִמְעֵן קָדְשָׁתֶךָ
עֲשֵׂה לִמְעֵן תּוֹרַתֶּךָ
לִמְעֵן יְחַלְצֹן יְדִידֶךָ
הַשִּׁיעָה יְמִינֶךָ וְעַנְנֶךָ

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

יִהְיֶוּ לְرַצּוֹן אֶמְרֵי פִי
וְהַגִּיּוֹן לְבִי לְפָנֵיךְ
יְיָ צָרֵי וְגֹאֵלִי
עֲשֵׂה שָׁלוֹם בְּמִרְוָמִיו
הַאֲ יִעֲשֶׂה שָׁלוֹם
עַלְינוּ וְעַל בְּלִיּוֹן
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."

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.

יְהִי רָצּוֹן מִלְפָנֵיךְ
יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמְתָּתֵינוּ
שִׁיבָּה בֵּית הַמִּקְדָּשׁ
בְּמַהְרָה בִּימֵינוּ
וְתַּחֲלֹקְנוּ בְּתוֹרַתְךָ
וְשַׁם נַעֲבֹךְ בִּירָאָה
בִּימֵי עוֹלָם
וּבְשָׁנִים קָרְמוֹנִיּוֹת
עֹרֶבֶה לִי
מִנְחָת יְהוּדָה וִירוּשָׁלָם
בִּימֵי עוֹלָם
וּבְשָׁנִים קָרְמוֹנִיּוֹת

Yehi ratzon milfanecha
Adonai Eloheinu
v'Elohei avoteinu ve'imoteinu
sheybaneh beit hamikdash
bimherah veyameinu
veten chelkenu beToratecha
vesham na'avod'cha beyir'ah
kimei olam
ucheshanim kadmoniyot.
Ve'orvah l'Adonai
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

קדיש שלם

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

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

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

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

יְתִגְדָּל וַיְתִקְדָּשׁ

Yitgadal veyitkadash

שְׁמֵה רֶבָּא (אָמֵן)

shemeh rabah—(Amen)

בְּעִלְמָא דִי בָּרָא

—be’almah di verah

כְּרִיעָתָה

chir’uteh

וַיִּמְלִיכָה מֶלֶכְתָה

veyamlich malchuteh,

בְּחַיִכּוֹן וּבְיוֹמִיכּוֹן

bechayechon uv’yomechon

וּבְחַיִי דְכָל בֵּית יִשְׂרָאֵל

uvechayey dechol bet Yisra’el

בְּעַגְלָא וּבְזַמָּן קָרִיב

ba’agalah uvizman kariv.

וְאָמַרְוּ: אָמֵן

Ve’imru, “Amen.”

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

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

יְהִיא שְׁמֵה רֶבָּא מְבָרָךְ

Yehi shemei rabah mevarach

לְעָלָם וּלְעַלְמִי עַלְמִיא

le’alam ul’almei almayah.

וַיְתִבְרָךְ וַיִּשְׁתַּבְחָ

Yitbarach veiyishtabach

וַיִּתְפָּאֵר וַיִּתְרוּם

veyitpa’ar veyitromam

וַיִּתְגַּנְשָׂא וַיִּתְהַדֵּר

veyitnaseh veyit’hadar

וַיִּתְعַלֵּה וַיִּתְהַלֵּל

veyit’aleh veyit’halal

שְׁמֵה דְקֹדְשָׁא

shemeh dekudshah,

בָּרִיךְ הוּא

berich hu.

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

לְעַלְאָ מִן כָּל

Le’eloh min kol

לְעַלְאָ וּלְעַלְאָ מִכָּל

Le’eloh ule’eloh mikol

בְּרַכָּתָא וְשִׁירָתָא

birchatah veshiratah

תְּשִׁיבָתָתָא וּנְחַמְתָּא

tushbechatah venechematah,

דָּאָמִירָן בְּעִלְמָא

da’amiran be’almah.

וְאָמַרְוּ: 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’eloh” 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

חתקבָּל

Titkabel

the prayers and pleas

צְלָוְתָּהּוֹן וּבְעֻוְתָּהּוֹן

tzelot'hon uva'ut'hon

of all the house of Israel

דְּכָל בֵּית יִשְׂרָאֵל

dechol bet Yisra'el

before our parent in heaven.

קָרְם אָבוֹהוֹן דִי בְּשִׁמְתָּה

kidam avuhon di vishmayah,

Now you say, “Amen.”

וְאָמְרוּ : אָמֵן

ve'imru, “Amen.”

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

May there be great peace

יְהָא שְׁלָמָה רַבָּא

Yehei shalamah rabah

from heaven

מִן שְׁמַיָּה

min shemayah,

and life,

וְחַיִּים

vechayim,

for us and all Israel.

עַלְינוּ 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 שְׁלָום בְּמִרְומָיו

Oseh shalom bimromav

may God bring peace

הָוּא יִעְשֶׂה שְׁלָום

hu ya'aseh shalom

to us and to all Israel,

עַלְינוּ וְעַל כָּל יִשְׂרָאֵל

alenu ve'al kol Yisra'el,

and to all who live on earth.

וְעַל כָּל-יֹשְׁבֵי תָּבֵל

ve'al kol yoshei 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

**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—**

עלינו

עלינו לשבח

לאדון הבעל

לחת גודלה

ליוצר בראשית

שלא עשנו בגויי הארץ

ולא שמננו

במשפחות הארץ

שלא שם חלכנו בהם

וגורלנו בכל-הMONOM

ונאנחנו כורעים

ומשתחווים ומורדים

לפנֵי מלך

מלך המלחינים

הקרוש ברוך הוא

Aleinu leshabe'ach

la'adon hakol,

Latet gedulah

leyotzer bereshit,

Shelo asanu kegoyei ha'aratzot

Velo samanu

k'mishpehot ha'adamah,

Shelo sam chelkenu kahem

Vegoralenu kechol hamonam.

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.

שְׁחוֹא נוֹתֶה שָׁמַיִם
וַיְסַד אָרֶץ
וּמוֹשֵׁב יְקָרָו
בְּשָׁמַיִם מִפְּעָל
וְשִׁבְיָנָת עֹז
בְּגַבְּהִי מְרוּמִים
הָוּא אֱלֹהֵינוּ
אֵין עוֹד
אַמְתָּה מַלְכֵנוּ
אָפֵס זָולָתוּ
בְּבִתּוֹב בְּתוֹרָתוּ
וַיַּרְאַת הַיּוֹם
וְהַשְׁבָּתָ אל לְבָרָךְ
כִּי יְהִי הָוּא הָאֱלֹהִים
בְּשָׁמַיִם מִפְּעָל
וְעַל הָאָרֶץ מִתְחַת
אֵין עוֹד

עַל בֵּן נְקוֹה לְךָ
יְיָ אֱלֹהֵינוּ
לְרִאוֹת מְהֻרָה
בְּתִפְאָרָת עֹז
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהַאֲלִילִים בְּרוֹת יְכַרְתּוּ
לְתָקֵן עֹלָם
בְּמַלְכֹות שְׁנִי
וְכָל-בְּנֵי בָשָׂר
יְקָרָא בְשָׁמָךְ
לְהַפְנוֹת אֶלְךָ
בְּל-רְשֵׁעֵי אָרֶץ

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.”

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.”

יָקִירָוּ וַיְדַעֲוּ
כָּל-יֹשְׁבֵי תְּבָל
כִּי לְכָתְבָרָע בְּלַבְּרָע
תְּשַׁבַּע בְּלַשׁוֹן
לְפִינִיק יְיָ אֱלֹהִינוּ
יְכָרְבָּע וַיְפָלָן
וְלִכְבּוֹד שְׁמָךְ
יְקַרְיָתָנוּ
וַיִּקְבְּלָוּ בְּלָם
אַתְּ-עַל מַלְכִוְתְּךָ
וְתִמְלָךְ עֲלֵיכֶם מִהְרָה
לְעוֹלָם וְעַד
כִּי הַמְּלָכָות שְׁלָקְ הִיא
וְלִעְלוּלָמִי עַד
תִּמְלָךְ בְּכָבוֹד
בְּכָתוּב בְּתוֹרַתְךָ
יְיָ יִמְלָךְ לְעוֹלָם וְעַד

Yakiru veyed'u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Elohenu
yichre'u veypolu,
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.
Kakatuv beToratecha:
“Adonai yimloch le'olam va'ed.”

וּנְאֹמֶר
וְהִיא יְיָ לְמֶלֶךְ
עַל בְּלַהֲרֵץ
בַּיּוֹם הַהוּא יְהִיָּה
יְיָ אֶחָד
וּשְׁמוֹ אֶחָד

Vene'amar:
“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

קדיש יהומ

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

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.

Now you say, "Amen."

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

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

וַיְתַגֵּל וַיְתַקְדִּשּׁ
שְׁמָה רַבָּא (אָמֵן)
בְּעַלְמָא דֵי בָּרָא
כָּרְעִוָּתָה
וַיִּמְלִיךְ מַלְכּוֹתָה
בְּחִיּוֹכָן וּבְיוֹמִיכָן
וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל
בָּעֲגָלָא וּבָזְמָן קָרִיב
וְאָמַרְוּ אָמֵן

Yitgadal veyitkadasch
shemeh rabah—(Amen)
—be'alma di verah
chir'uteh
veyamlich malchuteh,
bechayechon uv'yomechon
uvechayey dechol bet Yisra'el
ba'agalah uvizman kariv.
Ve'imru, "Amen."

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

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

וַיְתַבְּרֵךְ וַיְשַׁתְּבַח
וַיְתַפְּאֵר וַיְתַרְוּם
וַיִּתְנְשָׁא וַיִּתְהַדֵּר
וַיִּתְעַלֵּה וַיִּתְהַלֵּל
שְׁמָה דָּקוּדָשָׁא
בָּרִיךְ הוּא

Yitbarach veysihtabach
veyitpa'ar veiyitromam
veyitnaseh veiyit'hadar
veyit'aleh veiyit'hala
shemeh dekudshah,
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

לְעָלָא מִן כָּל

Le'elah min kol

far above all¹

לְעָלָא וְלְעָלָא מִכָּל

Le'elah ule'elah mikol

blessing and song,
praise and repentance
that are spoken in this world.

בָּרְכָתָא וְשִׁירָתָא

birchatah veshiratah

Now you say, "Amen."

תְּשִׁיבָתָה וּנוֹחַמְתָּא

tushbechatah venechematah,

May there be great peace

דָּאָמִירָן בְּעַלְמָא

da'amiran be'almah.

from heaven

וְאָמָרוּ: אָמֵן

Ve'imru, "Amen."

and life,

יְהָא שְׁלָמָה רַבָּא

Yehei shelamah rabah

for us and all Israel.

מִן שְׁמַיָּא

min shemayah,

Now you say, "Amen."

וְחַיִם

vechayim,

עַלְינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמָרוּ: אָמֵן

alenu ve'al kol Yisra'el,

Making peace in heaven above

עַשְׂה שָׁלוֹם בְּמִרְוָמִיר

Oseh shalom bimromav

may God bring peace

הַוָּא יַעֲשֵׂה שָׁלוֹם

hu ya'aseh shalom

to us and to all Israel,

עַלְינוּ וְעַל כָּל יִשְׂרָאֵל

alenu ve'al kol Yisra'el,

and to all who live on earth.

וְעַל כָּל-יֹשְׁבֵי תָּבֵל

ve'al kol yoshei tevel,

Now you say, "Amen."²

וְאָמָרוּ: 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
from all the *other* peoples.
You gave us your love
and took delight in us
and raised us above
the other peoples;
you made us holy through your rules
and brought us close, Sovereign,
to serve you,
and you bestowed on us
your great and holy reputation.

אתה בחרתנו
מכל-העמים
אנבת אותנו
ורציתנו בנו
ורוממתנו
מכל-הלשונות
וקדשתנו במצוותך
וקרבתנו מלבנו
לעבודתך
ושםך הנורול והקדוש
עלנו קראתך

Ata vechartanu
mikol ha'amim.
Ahavat otanu,
veratzita banu,
veromamtanu
mikol halshonot,
vekidashtanu bemitzvoteka,
vekeravtanu malkenu
la'avodateka,
veshimcha hagadol vehakadosh
aleinu karata.

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 ...

ונתן לנו
יי אלהינו
באהבה
שבתות למנוחה
ומועדים לשמחה
חגים וזמן לשבועון
את-יום השבת הזה
ואת-יום

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

חג הפסחות הזה
זמן חרותנו

chag hamatzot hazeh,
zeman cherutenu.

....For Shavu'ot.....

this festival of Weeks,
time of giving us our Torah

חג השבועות הזה
זמן מתן תורהנו

chag hashavu'ot hazeh,
zeman matan Toratenu.

....For Sukkot

this festival of Huts,
time of our joy

חג הסוכות הזה
זמן שמחתנו

chag hasukkot hazeh
zeman simchatenu.

..... For Shemini Atzeret and Simchat Torah

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

הַשְׁמִינִי
חַג הַעֲצָרָת הַזָּה
זֵמֶן שִׁמְחָתֵנוּ

hashmini
chag ha'atzeret hazeh,
zeman simchatenu.

..... Continue here on all festivals

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

בְּאֶחָדָה מִקְרָא קָרָשׁ

be'ahavah mikra kodesh

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

זְכָר לִיצִיאַת מִצְרָיִם

zecher litziyat Mitzrayim.

for deliverance, good,
grace, kindness, mercy,
life and peace,

אֱלֹהֵינוּ

Elohu

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאָמוֹתֵינוּ

velohei avotenu ve'imoteinu,

יְעַלְהָ וַיָּבֹא וַיָּגַע

ya'aleh veyavo veyagi'a

וַיָּרֶא וַיָּרֶץ וַיִּשְׁמַע

veyera'eh veyeratzeh veyishama

וַיִּפְקַד וַיִּזְכַּר

veyipaked veyizacher

זְכָרְנוּנוּ וּפְקִדּוּנָנוּ

zichronenu ufikdonenu,

זְכָרְנוּ אֲבוֹתֵינוּ וְאָמוֹתֵינוּ

vezichron avotenu ve'imoteinu,

זְכָרְנוּ מֶשִׁיחָה

vezichron Mashiach

בֶּן דָּוִד עַבְדָּךְ

ben David avdecha,

זְכָרְנוּ יְרוּשָׁלָם

vezichron Yerushalayim

עִיר קָדְשָׁךְ

ir kodshecha,

זְכָרְנוּ בְּלַעֲמָךְ

vezichron kol amcha

בֵּית יִשְׂרָאֵל

bet Yisra'el

לְפָנֶיךָ

lefanecha

לְפָלִיטָה לְטוֹבָה

lifleta letova

לְחֵן וְלִחְסָד וְלִרְחָמִים

lechen ul'chesed ul'rachamim

לְחַיִם וְלִשְׁלָומָם

lechayim ul'shalom,

..... For Pesach

on this festival of matza.

בַּיּוֹם חַג הַמְּצֹות הַזָּה

beyom chag hamatzot hazeh.

..... For Shavu'ot

on this festival of weeks.

בַּיּוֹם חַג הַשְׁבָעוֹת הַזָּה

beyom chag hashavu'ot hazeh.

..... For Sukkot

on this festival of huts.

בַּיּוֹם חַג הַסְּכּוֹת הַזָּה

beyom chag hasukkot hazeh.

..... For Shemini Atzeret and Simchat Torah

on the eighth day,
this festival of assembly.

בַּיּוֹם הַשְׁמִינִי

beyom hashmini

חַג הַעֲצָרָת הַזָּה

chag ha'atzeret hazeh.

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

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

Remember us today for good,
Sovereign God;
and think of us for blessing;
and save us for life.

And as for salvation and mercy—
take pity on us, be gracious to us,
have mercy on us, and save us;
for our eyes are on you,
because you are God, a ruler
both gracious and compassionate.

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.

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

זְכַרְנוּ יְיָ אֱלֹהֵינוּ
בּוֹ לְטוֹבָה
וּפְקַדְנוּ בּוֹ לְבָרָכָה
וְהַשְׁעִינוּ בּוֹ לְחַיִם
וּבְרָכָר יְשׁוּעָה וּרְחַמִּים
חָסֵס וְחַנְנוּ
וּרְחַם עָלֵינוּ וְהַשְׁעִינוּ
בִּי אֱלֹקֶךְ עַלְמָנָנוּ
בִּי אֵל מֶלֶךְ
חָנָן וּרְחַם 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.

וְהַשְׁיָאָנוּ יְיָ אֱלֹהֵינוּ
אַתְ-בָּרְכָת מַוְעָדִיךְ
לְחַיִם וּלְשָׁלוֹם
לְשִׁמְחָה וּלְשָׁזָן
בְּאָשָׁר רְצִיתָ
וְאָמְרָתָ לְבָרָכָנוּ

Vehasi'enu Adonai Eloheinu
et birkat mo'adecha
lechayim uleshalom,
lesimcha ulesason,
ka'asher ratzita
ve'amarta levarchenu.

אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ
רְצָחָה בְּמִנוּחָתֵנוּ
קָדְשָׁנוּ בְּמִצְוֹתֵיךְ
וְתַּנְחַלְקָנוּ בְּתֹורְתְּךָ
שְׁבַעַנוּ מַטוּבָךְ
וְשִׁמְחָנָנוּ בִּשְׁוּעָתְךָ
וְתַהֲרֵר לְבָנָנוּ
לְעֹבֶרֶךְ בָּאָמָתָךְ

Eloheinu
v'Elohei 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

וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאֶחָבָה וּבְרָצֹן
בְּשִׁמְחָה וּבְשִׁזְוֹן
שַׁבָּת וּמָעוֹדֵי קָדְשָׁךְ
וַיִּשְׂמַחֵךְ בָּךְ יִשְׂרָאֵל
מִקְדָּשֵׁי שָׁמֶךְ
בָּרוּךְ אַתָּה יְיָ
מִקְדָּשׁ הַשַּׁבָּת
וַיִּשְׂרָאֵל וְהַזָּמָנִים

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.”

מַעֲרִיב

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

Yedid Nefesh

קבלה שְׁבָת

ידיד 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,
Woo me (your servant) to your will.
I'll run *my* race swift as the deer,
Before your majesty to kneel.
To me your love is sweeter far
Than honey drops or savor rare.¹

ידיד נֶפֶשׁ אָב הַרְחָמָן
מְשֻׁוֵּךְ עַבְדָּךְ אֶל רְצׁוֹנֶךְ
יְרוֹן עַבְדָּךְ כְּמוֹ אַיִל
יִשְׁתַּחַווָה אֶל מָוֵל הַרְךָ
יַעֲרֵב לוֹ יְרוֹדוֹתָךְ
מִנְפְּתָ צָוֵף וּכְלָטָעֵם

Yedid nefesh, av harachaman,
Meshoch avdach el retzonach.
Yarutz avdach kemo ayal,
Yishtachaveh el mul hadarach,
Ye'erav lo yedidutach,
Minofet tzuf vechol ta'am.

Glorious, beautiful—the world's glow
My yearning soul grieves for your love.
Please, God, relieve her, as you show
Your pleasant radiance from above.
Restore her strength, her heartache mend,
To be your handmaid without end.²

הַרְוֹר נָאָה זִיו הָעוֹלָם
נֶפֶשִׁי חֹלֶת אַהֲבָתֶךָ
אָנָא אֶל נָא רְפָא נָא לָה
בְּהִרְאֹות לָה נָעַם זִוָּחֶךָ
אֹז תִּתְחַזֵּק וְתִתְרַפֵּא
וְהִיְתָה לְךָ שְׁפֵחת עַזְלָם

Hadur na'eh, ziv ha'olam,
Nafshi cholat ahavatach.
Ana, El na, refa nah lah,
Behar'ot lah no'am zivach.
Az titchazek vetirapeh
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
With pity for your love's child, who
So fervently, so long has burned
The splendor of your might to view.
Please, O my God, my heart's delight,
Come quickly! Don't hide from my sight.¹

וַתִּיק יְהִמֹּו רַחֲמִיךְ
וְחוֹסֵם נָא עַל בֵּן אָוֹהָבָךְ
בַּי זֶה בָּמָה נְכֹסֹף נְכֹסָף
לְרִאוֹת בְּתִפְאָרָת עָזָךְ
אָנָּא אֵלִי מַחְמָד לְבִי
חוֹשֶׁה נָא וְאֶל תְּתַעַלֶּם

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

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

הִגְלֶה נָא וּפְרוֹשׁ חֲבִיב
עַלִּי אֶת-סְכָת שְׁלֹמָךְ
תָּאִיר אָרֶץ מַכְבּוֹדָךְ
נְגִילָה וּנְשִׁמְחָה בָּךְ
מַהְרָה אֲהוֹב בַּי בָּא מַוְעֵד
וְחִנּוּנִי בִּימֵי עוֹלָם

Higaleh na u'fros, chaviv
Alai et sukat shlomach.
Ta'ir eretz mikvodach,
Nagila venismecha bach.
Maher, ahuv, ki va mo'ed,
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.*

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

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

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

לְכוּ נְרָנֵנָה לִי
נְרִיעָה לְצָרָר יְשָׁעָנוּ
נְקָדְמָה פָּנֵיו בְּתֹודָה
בְּזִמְרוֹת נְרִיעַ לֹ

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

בֵּין אֵל גָּדוֹל יְ
וּמְלָךְ גָּדוֹל
עַל כָּל אֱלֹהִים
אֲשֶׁר בֵּין
מְחַקְרֵי אָרֶץ
וְתוֹעַפּוֹת הָרִים לֹ
אֲשֶׁר לֹא הִם
וְהָוָא עָשָׂהוּ
וַיְבַשֵּׁת יְהִיוּ יָצַרְוּ

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

בָּאוּ נִשְׁתְּחַווּ וְנִכְרַעָה
נִבְרַכָּה לִפְנֵי יְיָ עָשָׂנוּ
בֵּין דֹּוֹא אֱלֹהִינוּ וְאָנָחָנוּ
עַם מַרְעִיתָנוּ וְצָאן יָדוּ
הַיּוֹם אִם בְּקָלוּ תְּשִׁמְעָנוּ

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!

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

**אַל תַּקְשׁוּ לְבָבְכֶם
בְּמִרְיבָּה
כֵּיּוֹם מִסָּה בְּמִדְבָּר**

Al takshu levav'chem

kiMerivah,

Keyom Massah bamidbar.

**אֲשֶׁר נִסְעַנִי אֲבוֹתֵיכֶם
בְּחַנּוּנִי גַּם רָאוּ פָּעֵלִי**

The leader concludes the psalm

**אֲרַבְּעִים שָׁנָה אֲקָוט בַּדָּוֶר
וַאֲמַר עַם תְּעִי לְבֵב הֶם
וְהֵם לֹא יָרַע דְּרָכֵי
אֲשֶׁר נִשְׁבַּעֲתִי בָּאָפִי
אִם יִבְאֹן אֶל מְנוּחָתִי**

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

Arba'im shana akut bedor
Va'omar, "Am to'ei levav hem,
Vehem lo yad'u derachai."
Asher nishbati ve'api
Im yeko'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 לְיִהְוָה שִׁיר חֶדְשָׁה
שִׁירוּ לְיִהְוָה בְּלַהֲרֵץ
שִׁירוּ לְיִהְוָה בְּרָכָה שְׁמוֹ
בְּשָׂרוֹ מִיּוֹם לִיּוֹם
יִשְׁוֹעָתָהוּ**

Shiru l'Adonai shir chadash
Shiru l'Adonai, kol ha'aretz,
Shiru l'Adonai, bar'chu shemo,
Basru miyom leyom 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

**סְפָרוּ בָּגּוֹיִם בְּבוֹדוֹ
בְּכָל הָעָמִים נְפָלֹתָיו
כִּי גָדוֹל יְהָוָה
וּמְהֻלָּל מְאֹד
נוֹרָא הוּא
עַל בְּלָאֵלָהִים**

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

While our God did the heavens form.
Glory and majesty herald God,
Strength, grace, the holy place adorn.

כִּי בְּלֹאֵלִים הָעָםִים
אֵלִים
וַיַּשְׁמִים עֲשָׂה
הָוד וְהַדָּר לְפָנָיו
עוֹתָהָרָת בְּמִקְדָּשָׁו

Ki kol elohei ha'amim
elilim
V'Adonai shamayim asah.
Hod vehadar lefanav,
Oz vetif'eret bemikdacho.

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

הַבּוּ לִי מִשְׁפְּחוֹת עָמִים
הַבּוּ לִי כְּבָוד וְעֹז
הַבּוּ לִי כְּבָוד שְׁמוֹ
שָׁאוּ מִנְחָה וּבָאוּ לְחִצְרוֹתָיו

Havu l'Adonai mishpehot amim
Havu l'Adonai kavod va'oz.
Havu l'Adonai 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

הַשְׁתַּחוּ לִי בְּהַרְחַת קָדֵשׁ
חִילּוּ מִפְנֵינוּ כָּל הָאָרֶץ
אִמְרָנוּ בָּגּוֹיִם יִמְלֹךְ
אָפְתָּכְנוּ תָּבֵל בְּלַתְמוֹת
יִדְין עָמִים בְּמִמְשָׁרִים

Hishtachavu l'Adonai 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

יִשְׁמְחוּ הַשָּׁמַיִם
וַתַּגֵּל הָאָרֶץ
יִרְעֶם הַיּוֹם וּמִלְאֹוֹ
יַעֲלֹז שְׁרוּ וְכָל אֲשֶׁר בּוֹ
אוֹ יַרְגְּנוּ בְּלַעַצְיִיעָר

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 יְיָ כִּי בָּאָ
כִּי בָּאָ לְשִׁפְטַת הָאָרֶץ
יְשִׁפְטַת תָּבֵל בְּצֶדֶק
וּעָמִים בָּאָמָנוֹתָו

Lifnei Adonai ki va,
Ki va lishpot ha'aretz.
Yishpot tevel betzedek,
Ve'amim be'eminato.

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

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

יְיָ מֶלֶךְ תָּגֵל הָאָרֶץ
יִשְׁמְחוּ אִיּוֹם רַבִּים
עֲנָן וְעַרְפָּל סְבִיבָיו
צְדָקָה וּמִשְׁפָּט
מְכוֹן בְּסָטוֹא
אָשׁ לְפָנָיו תָּלֵךְ
וְתַלְהֵת סְבִיב צָרֵיו
הָאִירּוֹ בְּרַקְיוֹ תָּבֵל
רָאַתָּה וּתְהַלֵּל הָאָרֶץ
הַרִּים בְּדוֹגָג נָמָטוּ
מַלְפִּנִּי יְיָ מַלְפִּנִּי
אָדוֹן בְּלַיְהָרֶץ
הָגִידּוּ הַשְׁמִים צְדָקוֹ
בְּבוֹדוּ וּרְאוּ בְּלַיְהָמִים

Adonai malach, tagel ha'aretz,
Yismechu iyim rabim;
Anan va'arafel sevivav,
Tzedek umishpat
mechon kis'o.
Esh lefanav telech,
Utelahet saviv tzarav,
He'iru verakav tevel,
Ra'ata vatachel ha'aretz.
Harim kadonag namasu
Milifnei Adonai, milifnei
Adon kol ha'aretz.
Higidu hashamayim tzidko,
Vera'u chol ha'amim kevodo;

יְבָשֹׁו בְּלַיְהָרֶץ פְּסֵל
הַמְתַהֲלָלִים בְּאֶלְיָלִים
הַשְׁתַחֲוּ לֹו בְּלַיְהָמִים
שְׁמָעוּ וַתִּשְׁמַח צִיּוֹן
וְתַגְלִנָּה בְּנוֹת יְהוּדָה
לִמְעֵן מִשְׁפְּטֵיךְ יְיָ
בְּיִאָתָה יְיָ
עַלְיוֹן עַל בְּלַיְהָרֶץ
מָאָד נְעָלִית
עַל בְּלַיְהָמִים

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.

אֲהֵבִי יְיָ שָׁנְאוֹ רָעַ
שְׁמַר נַפְשׁוֹת חָסִידָיו
מִידָּר רְשָׁעִים נַצִּילָם
אוֹר זָרָע לְצַדִּיק
וְלִישְׁרֵי לֵב שְׂמַחָה
שְׁמַחּוּ צְדִיקִים בְּיִ
וְהַדּוּ לְזֹכֶר קָדְשׁוֹ

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

מִזְמֹרָה
שִׁירוּ לְיְיָ שִׁיר חָדָשָׁ
כִּי נִפְלָאוֹת עֲשָׂה
הַשִּׁיעָה לוֹ יָמִינוֹ
וְזָרוּעַ קָדְשׁוֹ
הַרְדֵּעַ יְיָ יְשׁוֹעָתָו
לְעַנִּינִי הָגּוֹיִם
גָּלָה צְדִקָּתוֹ
זָכָר חָסְדוֹ וְאֶמְנָתוֹ
לְבִתְּ יִשְׂרָאֵל
רָאוּ בָּל אֲפֵסִי אָרֶץ
אֶת יְשׁוֹעָת אֱלֹהֵינוּ
הַרְיָוּ לְיִ בְּלַ הָאָרֶץ
פָּצַחוּ וְרָבְנוּ וְזָמְרוּ
זָמְרוּ לְיִ בְּכָנֹור
בְּכָנֹור וּקְול זִמְרָה
בְּחַצְצָרוֹת וּקְול שׁוֹפָר
הַרְיָוּ לְפָנֵי הַמֶּלֶךְ יְיָ
יִרְעַם הַיּוֹם וּמְלָאֹו
תָּבֵל וִישְׁבֵי בָּהּ
נְהָרוֹת יִמְחַאֲוּ כְּפָ
יִחְדָּה הָרִים יַרְבְּנוּ

Mizmor:
 Shiru lAdonai shir chadash
 Ki nifla'ot asah;
 Hoshi'ah lo yemino
 Uzero'ah kodsho.
 Hod'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 יְהָוָה בְּאָרֶץ
לִשְׁפָט הָאָרֶץ
יִשְׁפָט תָּבֵל בָּצֶדֶק
וְעַמִּים בָּמִשְׁרִים

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.

יְהָוָה מֶלֶךְ יְרִגְזוּ עָמִים
יַשֵּׁב בְּרוּבִים
תָּנוּת הָאָרֶץ
יְהָוָה בְּצִיּוֹן גָּדוֹל
וְרָם הַוָּה עַל בָּל הָעָמִים

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.
Exalt our Sovereign's regal seat,
Bow at the stool where rest God's feet,
Holy is God.⁴

יְהָוָה שִׁמְךָ גָּדוֹל וְנוֹרָא
קָדוֹשׁ הַוָּה
וְעֹז מֶלֶךְ
מִשְׁפָט אֶחָב אֶתְּהָ כּוֹנְנָת
מִשְׁרִים מִשְׁפָט וַעֲדָה
בַּעֲקָב אֶתְּהָ עַשְׂתָּה
רוּמָנוּ יְהָוָה אֱלֹהֵינוּ
וְהִשְׁתַּחַוו לְהַדָּם רְגָלָיו
קָדוֹשׁ הַוָּה

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

מֹשֶׁה וְאַהֲרֹן בְּכָהָנָיו
וְשְׁמוּאֵל בְּקָרְאֵי שְׁמוֹ
קָרְאִים אֶל יְהָוָה יְעַנֵּם

Moshe ve'Aharon 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 God spoke. | בְּעַמּוֹד עָנָן יְדַבֵּר אֲלֵיכֶם | Be'amud anan yedaber aleihem. |
| Signs of divinity ¹ they observed; | שְׁמַרְיוֹ עֲדַתְיוֹ | Shamru edotav |
| God gave them rules they must abide. | וְחַקְ בְּנֵן לְמוֹ | vechok natan lamo. |
| You answered, Ruling God, their call, | יְיָ אֱלֹהֵינוּ אַתָּה עֲנִיטָם | Adonai Eloheinu atah anitam, |
| Forgave their sins ² and bore their pride; | אַל נִשְׁאָה הַיִת לָהּם | El noseh hayitah lahem, |
| Their enemies' evil plots you stalled. ³ | וְנִקְםָ עַל עֲלִילֹתָם | Venokem al alilotam. |
| Set high ⁴ our Sovereign God, and fall ⁵ | רֹומְמָנוּ יְיָ אֱלֹהֵינוּ | Romemu Adonai Eloheinu |
| Beside the holy mountainside; | וְהַשְׁתַּחֲוו לְהָרָ קָדְשׁוֹ | 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. | מִזְמֹר לְדָוִיד | Mizmor leDavid |
| O children of the mighty, grant | הֲבֹו לִי בְּנֵי אֲלִים | Havu lAdonai benei elim, |
| Yes grant to God what's due: | הֲבֹו לִי בְּבָרוֹד וְעֹז | Havu lAdonai kavod va'oz, |
| 2 Glory and might are God's by right, | הֲבֹו לִי בְּבָרוֹד שְׁמוֹ | Havu lAdonai kevod shemo, |
| God's name bears glory too. | הַשְׁתַּחֲוו לִי | Hishtachavu lAdonai |
| To worship God, kneel, bow in zeal | בְּהַדְרַת קָדֵשׁ | behadrat kodesh. |
| When, holy, God appears in view. | קֹל יְיָ עַל הַמְּיִם | Kol Adonai al hamayim, |
| 3 God's voice will soar | אֶל הַכְּבֹוד הַרְעִים | El hakavod hir'im; |
| when waters roar, | יִעַל מִים רַבִּים | Adonai al mayim rabim. |
| God makes seas cry and yell; | | |
| 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

קוֹל֙ יְיָ בְּפָנָּךְ
קוֹל֙ יְיָ בְּהָדָר֙
קוֹל֙ יְיָ שָׁבֵר֙ אֲרָזִים֙
וַיְשָׁבֵר֙ יְיָ
אֶת֙ אֲרָזִי֙ הַלְּבָנוֹן֙
וַיַּרְקִידֵם֙ בָּמוֹ עֲגָלָן֙
לְבָנוֹן֙ וְשָׂרִיּוֹן֙
בָּמוֹ בְּן֙ רָאִים֙

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

קוֹל֙ יְיָ חֹצֵב֙
לְהַבּוֹת֙ אֶשְׁ
קוֹל֙ יְיָ יָחִיל֙ מִדְבָּר֙
יָחִיל֙ יְיָ מִדְבָּר֙ קָרְשָׁ
קוֹל֙ יְיָ יְחֹלֵל֙ אֲיָלוֹת֙
וַיָּחֲשַׁפֵּן֙ יְעָרֹת֙
וּבְהִיכְלָלוֹ בָּלוֹ אָמֵר֙
בָּבוֹד֙

Kol Adonai chotzef
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.

יְיָ לִמְבּוּלְיָשָׁבְ
וַיָּשֶׁבְ יְיָ מֶלֶךְ לְעוֹלָםְ
יְיָ עֹזְלָעֵמוֹ יִתְּנֵןְ
יְיָ יְבָרֵךְ
אֶתְעָמוֹ בְּשָׁלוֹםְ

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."

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

לְכָה דּוֹדִי לִקְרָאת בְּלָה
פָּנִי שְׁבָת נְקָבָלה

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

שלמה הלוי SHELOMOH HALEVI ...1...

"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.

שְׁמֹר וְזָכֵר
בְּדִבּוּר אֶחָד
הַשְׁמִיעֵנוּ אֶל הַמִּיחָד
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וְלִתְפָּאָרָת
וְלִתְהִלָּה

Shamor vezachor
bedibur echad
Hishmi'anu El hamyuchad.
Adonai echad, ushemo echad
Leshem uletiferet,
velit'hilah.

שלמה הלוי SHELOMOH HALEVI ...2...

Let's greet Shabbat—
come from your door
For she is source of blessings' store.
From ancient times honor she wore,
Created last,
planned long before.³

לִקְרָאת שְׁבָת
לְכָו וְגִלְכָה
כִּי הִיא מִקּוֹר הַבָּרָכָה
מִרְאֵשׁ מִקְרָם נְסֻכָּה
סּוֹף מַעֲשָׂה
בְּמַחְשָׁבָה תְּחִלָּה

Likrat Shabbat
lechu venel'cha
Ki hi mekor haberachah.
Merosh mikedem nesuchah,
Sof ma'aresh,
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.

שלמה הלוּי ... 3 ... SHELOMOH HALEVI

Majestic town, royal temple pure
Rise, walk out
from destruction sore;
Sink in your vale of tears no more
And mercy God will on you pour.¹

מִקְדָּשׁ מֶלֶךְ עִיר מֶלַעַת
קוֹמִי צְאֵי מִתוֹךְ הַהֲפַכָּה
רַב לְךָ שְׁבָתָה
בְּעֵמֶק הַבָּכָא
וְהָא יְחִמּוֹל
עַלְיךָ חִמּוֹלָה

Mikdash melech, ir melucha
Kumi, tze'i mitoch hahafecha;
Rav lach shevet
be'emek habacha
Vehu yachamol
alayich chemlah.

שלמה הלוּי ... 4 ... SHELOMOH HALEVI

Hurry from the dust, stand openly
My people, dressing splendidly
Through Jesse of Bethlehem's
progeny,
Approach my soul, my savior.²

הַתְּנַעֲרֵי מַעֲפָר קוֹמִי
לִבְשֵׁי בָּגְרֵי תִּפְאַרְתָּה עַמִּי
עַל יָד בֵּן יִשְׁיָּי
בֵּית הַלְּחָמִי
קָרְבָּה אֶל נַפְשִׁי גֵּאַלָּה

Hitna'ari me'afar kumi,
Livshi bigrei tif'arach, ami
Al yad ben Yishai,
beit halachmi,
Korvah el nafshi, ge'alah.

שלמה הלוּי ... 5 ... SHELOMOH HALEVI

Hold yourself up, *for look and see!*
Your light has come; rise radiantly.
Wake, wake and speak in melody,
God's glory rests on you as before.³

הַתְּעוֹרֵרִי הַתְּעוֹרֵרִי
בַּי בָּה אָוֶרֶךְ קוֹמִי אָוֶרֶי
עוֹרֵי עוֹרֵי שִׁיר דָּבָרִי
בְּבוֹדֵי עַלְיךָ נִגְלָה

Hit'oreri, hit'oreri
Ki vah orech kumi ori,
Uri, uri, shir daberi,
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.”

שלמה הלווי ... 6 ... SHELOMOH HALEVI

Leave off your shame;
feel proud and free:
Why hang your head
despondently?
You shall my people's shelter be,
The citadel I shall restore.¹

לֹא תְבוֹשֵׁי
וְלֹא חֲבַלְמֵי
מֵה תִּשְׁתּוֹחַחֵי
וּמֵה תִּהְמֵי
בְּךָ יְחִסּוּ עֲנֵנִי עַמִּי
וּבְנִנְתָּה עִיר עַל תַּלָּה

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

שלמה הלווי ... 7 ... SHELOMOH HALEVI

Vile enemies shall be left sighing;
Your foes shall be left crying;
God will delight, the bride espying,
As grooms their new-wed brides adore.²

וְהִיו לִמְשָׁסָה שָׁאַסִּיר
וְרַחֲקוּ בָּל מְבָלָעֵיךְ
יִשְׁיַשׁ עַלְיכְּ אֱלֹהֵיכְךָ
בְּמִשּׁוֹשׁ חַתָּן עַל בָּלָה

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

שלמה הלווי ... 8 ... SHELOMOH HALEVI

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

יָמִין וּשְׂמָאל תִּפְרֹצֵי
וְאַתָּה יְיָ תִּעֲרִיצֵי
עַל יָד אִישׁ בֶּן פָּרָצֵי
וּגְשֻׁמָּה וּנְגִילָה

Yamin usemol tifrotzi
Ve'et Adonai ta'aritzi
Al yad ish ben Partzi,
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
at our door,
With joy and
merriment galore
God's treasured people's
trusty corps;
Bride, step inside;
bride, step inside.¹

בָּוֹאִי בְּשָׁלוֹם
עֲטָרָת בְּעֵלָה
גַּם בְּשִׁמְחָה
וּבְצָהָלָה
תוֹךְ אִמּוֹנִי
עַם סְגָלָה
בָּוֹאִי בְּלָה
בָּוֹאִי בְּלָה

Bo'i veshalom,
ateret ba'lah
Gam besimchah
uvetzoholah.
Toch emunei
am segulah;
Bo'i chalah,
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
comfort you
among those who are left
to mourn for Zion and Jerusalem.

הַמְּקוֹם
יְנַחֵם אֶתְכֶם
בְּתוֹךְ שָׁאָר
אַבְלֵי צִיּוֹן וִירוּשָׁלָיִם

Hamakom
yenachem etchem
betoach she'ar
avelei Tziyon viYerushalayim.

Psalm 92

¹ A psalm, a song for Shabbat²

מִזְמֹר שִׁיר לַיּוֹם הַשְׁבָּת

Mizmor shir leyom haShabbat

² O God, to you our thanks are due,
To sing on high your praise,

טוֹב לְהִדּוֹת לְיִ

Tov lehadot laAdonai

³ Each day to express your gentleness;
Each night your faithful ways,

וְלֹזָמֵר לְשִׁמְךָ עַלְיוֹן
לְהַגִּיד בַּבָּקָר חָסְדָךְ
וְאִמּוֹנָתְךָ בְּלִילּוֹת

Ulezamer leshimcha elyon

⁴ With song tuned to the lyre, each hears
The ten-stringed music of the spheres.³

עַלְיִ עֲשֹׂור וְעַלְיִ נְבָל
עַלְיִ הַגִּיאָן 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 **ליים** **השְׁבָּת** 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;

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

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

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

9 And you ... Supremacy ...
Eternally ... Divinity.¹

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

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

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

| | |
|---|--|
| בַּיְ שְׁמַחְתַּנִּי יְ בַּפְּעַלְךָ בְּמַעַשְׁךָ יְרִיךָ אַרְנוֹן | Ki simachtani Adonai befo'olecha, Bema'asei yadecha aranen. |
| מָה גָּדְלָוּ מַעֲשֵׂיךָ יְ מָאֹד עַמְקָוּ מַחְשְׁבָתְךָ | Mah gadlu ma'asecha Adonai, Me'od amku machshevotecha. |
| אִישׁ בָּעֵר לֹא יְדֻעַ וּבְסִילָ לֹא יְבִין אַת זֹאת בְּפִרְחָ רְשָׁעִים כִּמוֹ עַשְׁבָּ וַיַּצִּיצוּ בְּלַפְּעָלֵי אָנוֹן לְהַשְׁמָדָם עָרֵי עָרָ | Ish ba'ar lo yeda Uchesil lo yavin et zot: Bifro'ach resha'im kemo esev Vayatzitzu kol po'alei aven Lehishamdam adei ad. |
| וְאַתָּה מָרוֹם לְעוֹלָם יְ | Ve'atah marom Le'olam Adonai. |
| בַּיְ הִנֵּה אִיבְּרִיךָ יְ בַּיְ הִנֵּה אִיבְּרִיךָ יְאָבוֹדוֹ יַתְפַּרְדוּ בְּלַפְּעָלֵי אָנוֹן | Ki hineh oy'vecha, Adonai, Ki hineh oy'vecha yovedu Yitpardu kol po'alei aven. |
| וְתַּרְמֵם בְּרָאִים קָרְנִי בְּלֹתִי בְּשָׁמְןָ רָעָנָן וְתַּבְּטֵעַנִּי בְּשֻׁרְיָ בְּקָמִים עַלִּי מְרָעִים תְּשִׁמְעֵנָה אָזְנִי | Vatarem kir'eim karni Baloti beshemen ra'an'an Vatabet eini beshuray 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

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

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

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

**צַדִּיק בְּתַמָּר יִפְרָח
בְּאֶרֶץ בְּלֵבָנוֹן יִשְׁגַּה**

**שְׁתָלִים בְּבֵית יְהָוָה
בְּחַצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ**

**עֹד יִנוּבּוּן בְּשִׁיבָה
דְּשָׁנִים וּרְעָנִים יִהְיוּ
לְהַגִּיד כִּי יְשָׁרָה יְהָוָה
צָוֵרִי וְלֹא עֲוָלָתָה בָּוּ**

“Tzaddik katamar yifrach
Ke’erez baL’vanon yisgeh,
Shetulim beveit Adonai
Bechatzrot Eloheinu yafrichu.

Od yenuvun besevah
Deshenim vera’ananim yiheyu.”
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;

**יְהָוָה גָּאֹת לְבָשָׁר
לְבָשָׁר יִעְזֶז הַתְּאֹזֶר
אַפְתּוֹן תְּבֵל בְּלִתְמוֹת**

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.

**נָכֹן כִּסְאֶךָ מְאֹז
מְעוּלָם אַתָּה**

Nachon kis’acha me’az,
Me’olam atah.

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

**נִשְׁאָו נְהָרוֹת יְהָוָה
נִשְׁאָו נְהָרוֹת קּוֹלָם
יִשְׁאָו נְהָרוֹת דְּכִים**

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!

**מִקְלֹות מִים רַבִּים
אֲדִירִים מִשְׁבְּרֵי יָם
אֲדִיר בְּמָרוֹם יְהָוָה**

Mikolot mayim rabim
Adirim mishberei yam,
Adir bamarom Adonai.

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

**עֲדוֹתֶךָ נְאָמְנוּ מָאֹד
לְבִתְחָךְ נְאָוָה קָדְשָׁךְ
יְהָוָה יְמִים**

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,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

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

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

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

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

יְהִי גָּדוֹל וַיְתַקְדִּשׁ
שְׁמָה רַبָּא (אָמֵן)
בְּעַלְמָא דִי בָּרָא
כְּרֻעָוֶתָה
וַיִּמְלִיכֵר מְלֻכָּתָה
בְּחַיִכּוֹן וּבְיוֹמִיכּוֹן
וּבְחַיִי דָכְלָ בֵית יִשְׂרָאֵל
בְּעַגְלָא וּבָזְמָן קָרִיב
וְאָמַרְוּ: אָמֵן

יְהִי שְׁמָה רַבָּא מְבָרָךְ
לְעַלְםָ וּלְעַלְמִי עַלְמִיא

יִתְבָּרַךְ וַיִּשְׁתַּבְּחַ
וַיִּתְפָּאֵר וַיִּתְרוּם
וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר
וַיִּתְعַלֵּה וַיִּתְהַלֵּל
שְׁמָה דְקֹדְשָׁא
בָרִיךְ הוּא

Yitgadal veyitkadash
shemeh rabah—(Amen)
—be'alma di verah
chir'uteh
veyamlich malchuteh,
bechayechon uv'yomechon
uvechayey dechol bet Yisra'el
ba'agalah uvizman kariv.
Ve'imru, "Amen."

Yehei shemei rabah mevarach
le'alam ul'almei almayah.

Yitbarach veiyishtabach
veyitpa'ar veiyitromam
veyitnaseh veiyit'hadar
veyit'aleh veiyit'halal
shemeh dekudshah,
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

far above all¹

blessing and song,

praise and repentance

that are spoken in this world.

Now you say, "Amen."

May there be great peace

from heaven

and life,

for us and all Israel.

Now you say, "Amen."

Making peace in heaven above

may God bring peace

to us and to all Israel,

and to all who live on earth.

Now you say, "Amen."²

לְעֹלָה מִן כָּל

לְעֹלָה וּלְעֹלָה מִכָּל

בְּרָכָה וְשִׁירָה

תְּשִׁבְחָתָה וּנְחַמְתָּה

דָּאָמִירָן בְּעַלְמָה

וְאָמַרְוּ אָמֵן

Mourners continue, and we respond

יְהָא שְׁלָמָה רַבָּה

מִן שְׁמַיָּא

וְחַיִם

עַלְנוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמַרְוּ אָמֵן

Mourners continue, and we respond

עָשָׂה שָׁלֹום בְּמִרְמָיו

הָוּ יָעָשָׂה שָׁלֹום

עַלְנוּ וְעַל כָּל יִשְׂרָאֵל

וְעַל כָּל-יֹשְׁבֵי תְּבֵל

וְאָמַרְוּ אָמֵן

Le'eloh min kol

Le'eloh ule'eloh mikol

birchatah veshiratah

tushbechatah venechematah,

da'amiran be'almah.

Ve'imru, "Amen."

"Amen."

Yehei shelamah rabah

min shemayah,

vechayim,

alenu ve'al kol Yisra'el,

ve'imru, "Amen."

"Amen."

Oseh shalom bimromav

hu ya'aseh shalom

alenu ve'al kol Yisra'el,

ve'al kol yoshei tevel,

ve'imru, "Amen."

¹ The extra "le'eloh" 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

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.

| | |
|---|---|
| ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם | Baruch atah Adonai Eloheinu melech ha'olam |
| אשר בְּדִבְרָו | asher bid'varo |
| מַעֲרֵב עֲרָבִים | ma'ariv aravim |
| בְּחִכְמָה פּוֹתֵחׁ שָׁעָרִים | bechochmah pote'ach she'arim |
| וּבְתִבְונָה מְשֻׁנָּה עַתִּים | uvit'vunah meshaneh itim |
| וּמְחַלֵּיף אֶת הַזָּמָנִים | umachalif et hazmanim |
| וּמְסֹדר אֶת נְבוּכִים | umesader et hakochavim |
| בְּמִשְׁמָרוֹתֵיכֶם | bemishmerotichem |
| בְּרָקִיעַ בְּרַצְוֹנוּ | baraki'ah kirtzono. |
| בָּרוּא יוֹם וְלִלְתָה | Borei yom valaylah, |
| גּוֹלֵל אוֹרֶן מִפְנֵי חֹשֶׁךְ | golel or mipnei choshech |
| וְחֹשֶׁךְ מִפְנֵי אוֹרֶן | vechoshech mipnei or |
| וּמְעַבֵּר יוֹם | uma'avir yom |
| וּמְבִיא לִילָה | umevi laylah |
| וּמְבָדֵל בֵּין יוֹם וּבֵין לָיְלָה | umavdil bein yom uvein laylah |
| יְיָ צְבָאוֹת שָׁמָוֹן | Adonai tzeva'ot shemo. |
| אֶל חַי וּקְיָם | El chai vekayam |
| תָּמִיד יִמְלֹךְ עֲלֵינוּ | tamid yimloch aleinu |
| לְעוֹלָם וְעַד | le'olam va'ed. |
| ברוך אתה ייְהוָה יְהוָה | Baruch atah Adonai |
| הַמַּעֲרֵב עֲרָבִים | ham'aariv aravim. |

Second Blessing Before Shema

With boundless love Israel's family,
your people, you have loved.

Torah and commandments,
statutes and judgements,
you have taught us.
Because of this, O Ruler our God,
when we lie down and when we get up,
we shall speak about your statutes,
and we'll rejoice in words of your Torah
and commandments forever and ever.

For they are our life
and our good old age,
and we'll enjoy them
day and night.
And your love—don't take it away
from us forever.

We bless you, Ruler,
who loves your people Israel.

אהבת עולם בית יִשְׂרָאֵל
עַמָּה אַהֲבָת
תּוֹרָה וְמִצְוֹת
חֻקִּים וּמִשְׁפָטִים
אָוֹתֵנוּ לְמַדָּת
עַל בֵּן יְיָ אֱלֹהֵינוּ
בְּשִׁכְבָּנוּ וּבְקֻמָּנוּ
נְשִׁיחַ בְּחִקִּירָה
וּבְשִׁמְחַ בְּדִבְרֵי תּוֹרַתְךָ
וּבְמִצְוֹתְךָ לְעוֹלָם וְעַד
בַּיּוֹם חִיָּינוּ
וְאֶרֶךְ יָמִינוּ
וּבְהַמִּנְגָּה
יוֹמָם וּלִילָה
וְאַהֲבָתְךָ אֶל תִּסְרִיר
מִמְנוּ לְעוֹלָם
בָּרוּךְ אַתָּה יְיָ
אֶוְהָב עַמּוֹ יִשְׂרָאֵל

Ahavat olam beit Yisra'el
amcha ahavta.
Torah umitzvot
chukim umishpatim
otanu limadta.
Al ken Adonai Eloheinu
beshochvenu uvekumenu
nasi'ach bechukecha,
venismach bedivrey Toratecha
uvemitzvotcha le'olam va'ed.
Ki hem chayeinu
ve'orech yameinu
uvahem neh'geh yomam
valaylah.
Ve'ahavatcha al tasir
mimenu le'olamim.
Baruch atah Adonai,
ohev amo Yisra'el.

Shema (First Paragraph)

שְׁמָה

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

God. Ruler. Faithful.

אל מלך נאמן

El Melech. Ne'eman.

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

Deut. 6:4 Listen, descendants of Israel:
the Ruler is our God;
the Ruler is one.²

שמע ישראל

יְיָ אֱלֹהֵינוּ

יְיָ אֶחָד

Shema, Yisra'el:

Adonai Eloheinu;

Adonai echad.

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

Blessed is that name;
the glory of its reign
lasts forever.³

ברוך שם

בבבּוֹד מְלָכּוֹתָו

לְעוֹלָם וְעַד

Baruch shem;

kevod malchuto

le'olam va'ed.

5 You are to love the Ruler your God
with all your heart,
your soul,
and your strength.

ואהבת את יי אֱלֹהֵיךְ

בכָל-לִבְבָךְ

וּבְכָל-נֶפֶשְׁךָ

וּבְכָל-מָאֹרֶךְ

Ve'ahavta et Adonai Elohecha

bechol levav'cha,

uvechol nafshecha,

uvechol me'odecha.

6 And the words

וְהִי הַדְבָרִים הָאֶלָה

I tell you today *must be*
on your heart.

אשר אָנוֹכִי מֵצָוֶה הַיּוֹם

Vehayu had'varim ha'eleh

asher anochi metzav'cha hayom

al levavecha.

7 Repeat them to your children,
and talk about them

עַל-לִבְבָךְ

וְשִׁנְנַתֶּם לְבָנֶיךְ

וּדְבָרָתֶם בָם

בְשִׁבְתְּךָ בְבִיתְךָ

וּבְלִכְתְּךָ בְפִרְךָ

וּבְשִׁבְבָךְ וּבְקִמְךָ

Veshinantam levanecha,

vedibarta bam

beshivtecha beveitecha,

uvelechtecha vaderech,

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 **י** and **נ** 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, set them on your forehead between your eyes,
וְקִרְבָּתֶם לְאוֹת עַל־יָדֶךָ וְהִי לְטֹתֶפֶת בֵּין עֵינֶיךָ

Ukeshartam le'ot al yadecha,
 vehayu letotafot bein einecha.

9 and write them on your doorposts and on your gates.
וְכִתְבָּתֶם עַל־מְזוּזֹת בֵּיתֶךָ וּבְשַׁעֲרֵיךָ

Uchetavtam al mezuzot beitecha,
 uvish'arecha.

Shema (Second Paragraph)¹

11:13 This is what will happen if you listen well to my commands, which I tell you today, to love the Ruler your God and to serve God with all your heart and all your soul:
 14 I will give your land its rain at the right time, early and late rains, so you can harvest your grain and wine and oil.
 15 And I will give grass in your fields for your cattle, so you can eat your fill.
 16 But take care! Don't be misled,² to turn and serve other gods and worship them.

וְהִיא אָם־שָׁמֵעַ תִּשְׁמַע אֶל־מִצְוֹתִי אֲשֶׁר אָנוֹנוּ מִצְוָה אֲתֶכֶם הַיּוֹם לְאֹהֶבֶת אֲתֶה יְיָ אֱלֹהֵיכֶם וְלֹעֲבֹדוּ בְּכָל־לִבְכֶם וּבְכָל־נֶפֶשֶׁכֶם וּנְתַתִּי מַטֶּר־אֶרְצֶיכֶם בְּעֵתָיו יוֹרֶה וּמַלְקוֹשׁ וְאַסְפַּתְּךָ דְּגַנְךָ וְתִירְשָׁךָ וִיצְהָרָךָ וּנְתַתִּי עַשְׁבָּבְשַׁדְךָ לְבַהֲמַתְךָ וְאַכְלַתְךָ וְשַׁבְעַתְךָ הַשְׁמָרֹן לְכֶם פָּנֵי-פֶתַחַת לְכֶבֶכֶם וְסַרְתָּם עֲבָרָתֶם אֱלֹהִים אֶחָרִים וְהַשְׁתַּחֲווֹתֶם לָהֶם

Vehayah
 im shemo'ah tishme'u
 el mitzvotai asher anochi
 metzaveh etchem hayom,
 le'ahavah et Adonai Eloheichem
 ule'ovdo, bechol levav'chem,
 uvechol nafshechem.
 Venatati metar artzechem
 be'ito, yoreh umalkosh,
 ve'asafta deganecha,
 vetirosh'cha, veyitz'harecha.
 Venatati eseved besad'cha
 livhemtecha,
 ve'achalta vesava'ta.
 Hishamru lachem
 pen yifteh levavchem,
 vesartem
 va'avadtem elohim acherim,
 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!

וְחִרָה אֶת-יְיָ בְּכֶם
וְעַצֶר אֶת-הַשְׁמִים
וְלֹא-יִהָה מַטָּר
וְהַאֲנָמָה לֹא תִתְן
אֶת-יְבוּלָה
וְאֶבֶרֶתֶם מִהְרָה
מַעַל הָאָרֶץ הַטְבָה
אֲשֶׁר יְיָ נָתַן לְכֶם

וִשְׁמַתֶם אֶת-דָבָרִי אֶלָּךְ
עַל-לִבְכֶם וְעַל-נֶפֶשְׁכֶם
וּקְשַׁרְתֶם אֶתְכֶם לְאוֹת
עַל-יָדְכֶם
וְהִיוּ לְטוֹפֶת
בֵין עֵינֵיכֶם
וּלְמִתְחַטֵּם אֶתְכֶם אֶת-בְּנֵיכֶם
לְדָבָר בָּם
בְשִׁבְתָּךְ בְּבִיתְךָ
וּבְלִכְתָּךְ בְּדֶרֶךְ
וּבְשַׁבְבָךְ וּבְקַוְמָךְ
וּכְתַבְתֶם עַל-מִזּוֹzoת בַּיִתְךָ
וּבְשַׁעֲרֵיךְ
לְמַעַן יַרְבּוּ יְמֵיכֶם
וַיִּמְיָרְבּוּ בְנֵיכֶם
עַל הָאֲנָמָה
אֲשֶׁר נִשְׁבַּעַ יְיָ
לְאַבְתֵיכֶם לְתַת לָהֶם
בְּיָמֵי הַשְׁמִים
עַל-הָאָרֶץ

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 יְהוָה אֱלֹהִים
לֵאמֹר
דְּבָר אֱלֹהִים יְהוָה יְשָׁרָאֵל
וְאָמַרְתָ אֱלֹהִים
וְעַשׂ לְكָם צִיצָת
עַל-כָּנָפִי בְגָרִיהֶם
לְדוֹרֶתֶם
וְנָתַנְתֶנוּ עַל-צִיצָת הַכֶּנֶף
פְתִיל תְּכִלָת
וְהִיא לְכֶם לְצִיצָת
וּרְאִיתֶם אֶת-
וּזְכַרְתֶם אֶת-כָל-מִצְוֹת יְהוָה
וְעַשְׂתֶם אֶת-
וְלֹא תָתְרוּ אַחֲרֵי לְבָבְכֶם
וְאַחֲרֵי עִינֵיכֶם
אֲשֶׁר-אַפְתָם זְנוּם אַחֲרֵיהֶם
לִמְעֵן תִזְפְּרֹה
וְעַשְׂתֶם אֶת-כָל-מִצְוֹתֵי
וְהִיא תְּהִיא קְרָשִׁים לְאֱלֹהִיכֶם

Vayomer Adonai el Moshe lemor:
“Daber el benei Yisra’el ve’amarta aleihem, ve’asu lahem tzitzit al kanfei vigdeihem ledorotam.
Venatnu al tzitzit hakanaf petil techelet.
Vehayah lachem letzitzit ur’item oto, uzechartem et kol mitzvot Adonai, va’asitem otam, velo taturu acharei levav’chem ve’acharei eineichem asher atem zonim achareihem; lema’an tizkeru, va’asitem et kol mitzvotai, viheyitem kedoshim l’Eloheichem.

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.

אָנָּי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הַוֹּצָאָתִי אֲתֶכֶם
מְאָרֶץ מִצְרָיִם
לְהִיוֹת לְכֶם לְאֱלֹהִים
אָנָּי יְיָ אֱלֹהֵיכֶם
אֶתְמָת

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;

אֶתְמָת וְאֶמְוּנָה בְּלַזְתָּא
וְקִים עָלֵינוּ
כִּי הוּא יְיָ אֱלֹהֵינוּ
וְאֵין זָלְתוֹ
וְאֶנְחָנוּ יִשְׂרָאֵל עָמוֹ
הַפּוֹרְדוּנוּ מִןִּידְמָלְכִים
מַלְכָנוּ הַגּוֹאָלָנוּ
מִכְפָּלְהָלָלָנוּ
הָאָלָה נְגַפְּרָעָלָנוּ
מִצְרָיָנוּ
וְהַמְשָׁלִים גָּמוֹלָנוּ
לְכָל אַיִּבָּי נְפַשְּׁנָנוּ

Emet ve'eminah kol zot
vekayam aleinu
ki hu Adonai Eloheinu
ve'ein zulato
va'anachnu Yisra'el amo.
Hapodeinu miyad melachim
malkeinu, 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.

הַעֲשָׂה גָּדוֹלֹת "Ha'oseh gedolot
עַד אֵין חֶקֶר ad ein cheker
וּנְפָלָאוֹת עַד אֵין מִסְפָּר venifla'ot ad ein mispar";
הַשְׁם נֶפְשָׁנו בְּחִים "Hasam nafsheinu bachayim,
וְלֹא נָתַן לְמוֹת רָגְלָנו velo natan lamot ragleinu";
הַמְּדִרְכֵינוּ hamadricheinu
עַל בָּמוֹת אֹיְבֵינוּ al bamot oy'veinu,
וַיָּרֶם קָרְנוּנוּ vayarem karneinu
עַל כָּל שְׂנִיאנוּ al kol son'einu;
הַעֲשָׂה לְנוּ נִסִּים ha'oseh lanu nisim
וּנְקָמָה בְּפִרְעָה unekamah beFar'oh
אֹהֲתוֹת וּמוֹפְתִים otot umoftim
בְּאָדָמָת בְּנֵי חָם be'admat benei Cham;
הַמְּכָה בְּעַבְרָתוֹ hamakeh ve'evrato
כָּל בְּכוֹרֵי מִצְרָיִם kol bechorei Mitzrayim,
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל vayotzeh et amo Yisra'el
מִתּוֹךְם לְחִרּוֹת עַולְם mitocham lecherut olam;
הַמְּעִיר בְּנָיו hama'avir banav
בֵּין גִּזְרֵי יָם סֻף bein gizrei Yam Suf
אֶת רֹדְפֵיכֶם et rodfeihem
וְאֶת שׁוֹנְאֵיכֶם ve'et son'eihim
בְּתַהֲמוֹת טָבָע bit'homot tiba
וְרָאוּ בְּנֵינוּ גִּבּוּרָתוֹ ve'ra'u vanav gevurato,
שְׁבַחוּ וְהָווּ לְשָׁמוֹ 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:

וּמְלֹכֹתָו בְּרָצֹן
קְבָלָו עַלְيָהֶם
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל
לְכָעַנוּ שִׁירָה
בְּשִׁמְחָה רְבָה
וְאָמְרוּ בְּלָם

Umalchuto veratzon

kiblu aleihem:

Moshe uv'nei Yisra'el

lecha anu shirah

besimchah rabah,

ve'amru chulam:

Moses and the children of Israel
answered you with song
in great joy,
and they all said:

..... *We respond.....*

"Who is like you among gods,¹ Ruler?

מַיְ בָּמְכָה בְּאֵלִים יִ

"Mi chamochah ba'elim Adonai?

Who is like you, sublime in holiness,
awesome in praise, working
wonders?"²

מַיְ בָּמְכָה נָאָרֶךְ בְּקָדְשָׁ
נוֹרָא תְּהִלָּתָ
עֲשָׂה פָּلָא

Mi kamocha ne'dar bakodesh

norah tehilot, oseh feleh?"

..... *The leader continues.....*

Your children saw your ruling power
splitting the sea in front of Moses.
"This is my God,"³ they responded,
and they said:

מַלְכָתְךָ רָאוּ בְּנֵיכֶךָ
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה
זֶה אֱלֹהִי עֲנוּ
וְאָמְרוּ

Malchutchah ra'u vanecha

boke'ah yam lifnei Moshe.

"Zeh Eli," anu,

ve'amru:

"God will reign forever and ever."⁴

יְיָ יִמְלֹךְ לְעוֹלָם וְעַד
"Adonai yimloch le'olam va'ed."

..... *The leader concludes the berachah.....*

And it's said:

"For God has redeemed Jacob
and saved him
from a hand too strong for him."⁵
Blessed are you, Ruler,
who saves Israel.

וְאָמַר
כִּי פָרָה יִ אַתָּה יַעֲקֹב
וְגִאֹל
מִינְדָּחָזָק מִמְּנִי
בָּרוּךְ אַתָּה יִ
גָּאֵל יִשְׂרָאֵל

Vene'amar:

"Ki fadah Adonai et Ya'akov
uge'alo

miyad chazak mimenu."

Baruch atah Adonai,
ga'al Yisra'el.

¹ The Hebrew word אלהים 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,
Wake us to life, O Sovereign.
Your peaceful shelter o'er us spread,
Guide us with good counseling.

הַשְׁבִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלֹום
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִם
וּפְרוֹשׁ עַלְינוּ
סְכִתּוֹת שְׁלֹמֹךְ
וְתַקְנֵנוּ בָּעֵצָה טוֹבָה
מַלְפִּנְינוּ

Hashkivenu Adonai Elohenu l'shalom,
veha'amidenu malkenu lechayim,
uferos alenu
sukat shelomecha
vetaknenu be'etza tovah
milfanecha

Save us for your reputation,
Shield us for our own salvation,
Spare us these miseries: the foe,
Pestilence, sword, famine and woe.

וְהַשְׁעִינֵנוּ לְמַעַן שְׁמָךְ
וְהַגֵּן בְּעָרָנוּ
וְהַסֵּר מַעַלְינוּ
אוֹיֵב דָּבָר וְחֶרֶב
וּרְעָב וִיגּוֹן

vehoshilenu lema'an shemecha
vehagen ba'adenu
vehaser me'alenu
oyev, dever vecherev
vera'av veyagon,

Keep Satan from our front and rear,
Hide us in shadow of your wing
O God, our guard and rescuer,
Gracious and kind, our Sovereign.

וְהַסֵּר שָׁטָן מַלְפִּנְינוּ
וּמַאֲחָרֵינוּ
וּבְצֵל בְּנֵפִיךְ תִּסְתִּירֵנוּ
בַּי אֵל שׁוֹמְרֵנוּ
וּמַצִּילֵנוּ אֶתְהָ
בַּי אֵל מֶלֶךְ
חָנוּן וְרָחוּם אֶתְהָ

vehaser Satan milfanenu
ume'acharenu
uvetzel kenafecha tastirenu
ki El shomrenu
umatzilenu atah
ki El melech
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.

וְשִׁמְרֹר צָהָנוּ
ובּוֹאֶנוּ
לְחַיִם וְלִשְׁלוֹם
מַעֲפָתָה וְעָדָר עַולָּם
וּפְרוֹשָׁת עָלֵינוּ
סְבִתָּה שְׁלוֹמָךְ
בָּרוּךְ אַתָּה יְ
הַפּוֹרֵשׁ סְבִתָּה שְׁלוֹם
עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלָם

Ushemor tzeteinu
uvoleinu
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

וְשִׁמְרֹר

..... *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.

וְשִׁמְרֹר בְּנֵי יִשְׂרָאֵל
אֶת הַשְׁבָּת
לְעַשׂוֹת אֶת הַשְׁבָּת
לִדְרָתָם בְּרִית עַולָּם
בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל
אָוֹת הִיא לְעוֹלָם
כִּי שֶׁשֶׁת יָמִים עָשָׂה יְ
אֶת הַשְׁמִינִים וְאֶת הָאָרֶץ
וּבַיּוֹם הַשְׁבִיעִי שְׁבָת
וַיַּנְפֵשׁ

"Veshamru veinei 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 hashev'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 מְעָדֵי יְ
אֶל בְּנֵי יִשְׂרָאֵל

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

Leader's Half Kaddish

חצ'י קדריש

Leader begins; we respond

Let it be great, let it be holy,
God's great name—
(congregation: Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

יִתְגָּדֵל וַיִּתְקָדֵשׁ Yitgadal veyitkadasch
שְׁמָה רַבָּא shemeh rabah—
(קָהָל : אָמֵן) (Amen)
בָּעֵלָמָא דִי בָּרָא —be'alma di verah
כָּרְעָוָתָה chir'uteh
וַיִּמְלִיךְ מֶלֶכֶתָה veyamlich malchuteh,
בְּחִיּוֹכָן וּבְיוֹמִיכָן bechayechon uv'yomechon
וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל uvechayey dechol bet Yisra'el
בָּעֵגָלָא וּבָזְמָן קָרִיב ba'agalah uvizman kariv.
וְאָמְרוּ : אָמֵן Ve'imru, "Amen."

All say the next two lines together

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

יְהִיא שְׁמָה רַבָּא מְבָרָךְ Yehei shemei rabah mevarach
לְעַלְמָם וּלְעַלְמִי עַלְמִיא le'alam ul'almei almayah.

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

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

יִתְבָּרָךְ וַיִּשְׁתַּבְּחָ Yitbarach veiyishtabach
וַיִּתְפָּאֵר וַיִּתְرָומֵם veyitpa'ar veyitromam
וַיִּתְנַשֵּׁא וַיִּתְהַרֵּר veyitnaseh veyit'hadar
וַיִּתְעַלֵּה וַיִּתְהַלֵּל veyit'aleh veyit'hala
שְׁמָה דָּקוּדָשָׁא shemeh dekudshah,
בָּרִיךְ הוּא berich hu.

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

—above all
far above all¹
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, "Amen."

לְעַלְאָמָן בְּלָ Le'elah min kol
לְעַלְאָוּלְעַלְאָמְבָל Le'elah ule'elah mikol
בְּרַכְתָּא וְשִׁירָתָא birchatah veshiratah
תְּשִׁבְחָתָא וּנוֹחֲמָתָא tushbechatah venechematah,
לְאָמִרָן בָּעֵלָמָא da'amiran be'alma
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,
and my mouth will speak your praise.¹

אָדוֹנִי שְׁפַתִּי תִּפְתַּח
וַיִּגְאַד תְּהִלָּתְךָ

Adonai sefatai tiftach,
ufi yagid tehilatecha.

1. Ancestors

אֲבוֹת וְאֶמְתָּהוֹת

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

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,

God great, powerful, and awesome,
God on high;
Good acts of kindness you repay,
For everything is in your power;
Our parents' kind deeds you recall,
You bring a savior *in due hour*,
For their remote posterity,³
To show your love and honesty.⁴

בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמְתָּהוֹתֵינוּ
אֱלֹהֵי אָבָרָהָם וְשָׂרָה
אֱלֹהֵי יִצְחָק וְרִבְקָה
וְאֱלֹהֵי יַעֲקֹב
וְרָחֵל וְלֵאָה
הָאָל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא
אֶל עַלְיוֹן
גּוֹמֵל חֶסְדִּים טוֹבִים
וְקֹנוֹתֵה הַכָּל
וּזֹכֵר חֶסְדֵּי אֲבוֹת וְאֶמְתָּהוֹת
וּמְבִיא גּוֹאֵל
לְבָנֵי בְּנֵיֵיכֶם
לְמַעַן שְׁמוֹ בָּאַהֲבָה

Baruch ata Adonai Eloheinu
vElohei avotenu ve'imotenu,
Elohei Avraham veSarah,
Elohei Yitzchak veRivkah,
vElohei Ya'akov
veRachel veLe'ah,
ha'El hagadol hagibor vehanorah
El elyon,
gomeil chasadim tovim
vekonei hakol,
vezocher chasdei avot ve'imahot,
umevi go'el
livnei veneihem,
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.”

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!

זְכַרְנוּ לִחְיִים
מֶלֶךְ חָפֵץ בְּחִיִּים
וּכְתַבְנוּ בְּסֶפֶר הַחִיִּים
לְמַעַן אֱלֹהִים חִיִּים

Zochreinu lechayim,
melech chafetz bechayim,
vechotveinu besefar 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 נְמוּשֵׁיעַ וָמָגֵן
בָּרוּךְ אַתָּה יְיָ
מָגֵן אַבְרָהָם

Melech ozer umoshi'a umagen.
Baruch ata Adonai,
magen Avraham.

2. Might

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

אַתָּה גָּבוֹר לְעוֹלָם אָדוֹנִי
מַחְיֵה מַתִּים אַתָּה
רַב לְהֹשִׁיעַ

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.

מִשְׁבֵּב הָרוּחַ
וּמוֹרֵיד הַגָּשֵׁם

Mashiv haru'ach
umorid hageshem.

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.

מִכְלַבֵּל חִיִּם
בְּחִסֵּד
מַחְיֵה מַתִּים
בְּרַחָמִים רַבִּים
סֹמֵךְ נּוֹפְלִים
וּרְופֵא חֹלִים
וּמַתִּיר אָסּוּרִים
וּמְקִים אָמֹנוֹתָו
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
Like you, Sovereign of power?
Ruler, both death and life you bring;
You make salvation flower.

מי בָּמוֹךְ בָּעֵל גָּבוֹרוֹת
וּמַי דּוֹמֵה לְךָ
מֶלֶךְ מְמִיתָ וּמְחִיָּה
וּמְצִמְחֵךְ יִשְׁוֹעָה

Who is like you, Source of Mercy,
thinking of your creatures
to grant them life, in mercy.

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

To bring the dead to life, O you
Are firm, reliable, and true.
We bless you, Ruler
who revives the dead.¹

מי בָּמוֹךְ אָב הַרְחָמִים
וּזְכֵר יִצְׁעָרֵין
לְחַיִם בָּרְחָמִים

Mi chamocha, Av harachamim
zocher yetzurav
lechayim berachamim.

3. Holiness

You are holy, your name is holy
and every day the holy ones
praise you, Selah!

אתָתָּה קָדוֹשׁ וְשָׁמַר קָדוֹשׁ
וּקָדוֹשִׁים בְּכָל-יּוֹם
יְהִלְלֹוֹךְ סָלָה

Atah kadosh veshimcha kadosh,
ukedoshim bechol yom
yehalelucha selah.

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

Blessed are you,
the holy God.
the holy ruler.²

בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ

הַמֶּלֶךְ הַקָּדוֹשׁ

Baruch atah Adonai,
haEl hakadosh.

hamelech hakadosh.

¹ We can take this spiritually, that God awakens 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

קדושת היום

אתה קידשָׁת
את יומֵן השְׁבִיעִי
לשְׁמֶךָ
תְּכִלִּת מְעָשָׁה
שָׁמַיִם וְאָרֶץ
וּבְרָכָתְךָ מִכָּל הַיּוֹםִים
וּקְרָבָתְךָ מִכָּל הַזּוֹמְנִים
וּבָנְךָ בְּתוּךָ בְּתוּךְ

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

וַיְכַלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-עַבְדָּם
וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְׁבִיעִי
מְלָאכָתְךָ אֲשֶׁר עָשָׂה
וַיִּשְׁבַּת בַּיּוֹם הַשְׁבִיעִי
מִכָּל מְלָאכָתְךָ
אֲשֶׁר עָשָׂה
וַיִּבְרֶךְ אֱלֹהִים
את יומֵן השְׁבִיעִי
וַיִּקְדֶּשֶׁת אֹתוֹ
בַּיּוֹם שְׁבָתָה
מִכָּל מְלָאכָתְךָ
אֲשֶׁר בָּרָא אֱלֹהִים
לְעָשׂוֹת

"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.

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 וְאֱלֹהֵינוּ
אֲבוֹתֵינוּ וְאָמוֹתֵינוּ
רָצָה בְּמִנּוּחָתֵנוּ
קָרְשָׁנוּ בְּמִצְוֹתֵךְ
וַתֵּן חֶלְקָנוּ בְּתֹרְתְּךָ**

**שְׁבָעֵנוּ מַטוּכָּךְ
וְשִׁמְחָנוּ בִּישׁוּעָתְךָ
וְתָהָר לְבָנָנוּ
לְעֹבֶרֶךְ בְּאֶמֶת
וְהַנִּיחָלָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצֹן
שְׁבַת קְדָשָׁךְ
וַיְנוּחֵה בָּהּ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׁמָךְ
בָּרוּךְ אַתָּה יְיָ
מִקְדָּשֵׁת הַשְׁבָּתָה**

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

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
mekadshai 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

עֲבוֹדָה
רָצֶה יְיָ אֱלֹהֵינוּ
בְּעֵמֶק יִשְׂרָאֵל
וּבְתִּפְלָתָם
וְהַשֵּׁב אֹתְךָ הַעֲבוֹדָה
לְדָבֵר בֵּיתְךָ
וְאַשְׁיָּה יִשְׂרָאֵל
וְתִפְלָתָם בְּאֶחָדָה
תִּקְבֵּל בָּרְצֹן
וְתַהֲיוּ לְרַצֹּן תָּמִיד
עֲבוֹדָת יִשְׂרָאֵל עַמָּךְ

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
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

אֱלֹהֵינוּ
וְאֲלֹהֵי אֲבוֹתֵינוּ וְאָמֹתֵינוּ
יַעֲלֵה וַיָּבֹא וַיָּגִיעּ
וַיָּרֹאֶה וַיָּרֶצֶחֶת וַיָּשְׁמַע
וַיִּפְקַד וַיִּזְכַּר
זְכָרוֹנֵנוּ וּפְקָדֵונֵנוּ
וַזְכָרְנוּ אֲבוֹתֵינוּ וְאָמֹתֵינוּ
וַזְכָרְנוּ מֶשֶׁיחָה
בֶּן דָּוִיד עֲבָדָךְ
וַזְכָרְנוּ יְרוּשָׁלָם
עִיר קָדוֹשָׁךְ
וַזְכָרְנוּ בָּל-עֵמֶק
בֵּית יִשְׂרָאֵל
לְפָנֶיךָ

Elohenu
velohei avotenu ve'imoteinu,
ya'aleh veyavo veyagi'a
veyera'eh veyeratzeh 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

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—**וְאַשְׁיָה יִשְׂרָאֵל** (and Israel's fires)—has dropped out of Conservative liturgies.

| | | |
|---|--|--|
| for deliverance, good, grace, kindness, mercy, life and peace, | לְפָלִיטָה לְטוֹבָה לְחַנּוֹן וְלִחְסָדָר וְלִרְחָמִים לְחַיִּים וְלִשְׁלָום <i>For Rosh Chodesh</i> | lifletat letova lechen ul'chesed ul'rachamim lechayim ul'shalom, |
| on this beginning of the month. | בַּיּוֹם רָאשׁ הַחֹדֶשׁ הַזֶּה <i>For Pesach</i> | beyom rosh hachodesh hazeh. |
| on this festival of matza. | בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה <i>For Sukkot</i> | beyom chag hamatzot hazeh. |
| on this festival of huts. | בַּיּוֹם חַג הַסֻּכּוֹת הַזֶּה <i>Continue here</i> | beyom chag hasukkot hazeh. |
| 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 וּפְקַדְנוּ בּוֹ לְבָרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר יִשְׁועָה וּרְחָמִים חוֹסֵךְ וְחַנּוֹנוּ וּרְחָם עַלְינוּ וּהוֹשִׁיעֵנוּ בַּיְּאֵלֶיךָ עִינָנָנוּ בַּיְּאֵל מֶלֶךְ חָנוּן וּרְחֹם אַתָּה וְתַחֲזִיןָה עִינָנָנוּ <i>Blessing for Zion</i> | 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. Vetechezena enenu beshuvcha leTziyon berachamim. Baruch atah Adonai, hamachazir shechinato leTziyon. |
| And may our eyes witness your return to Zion, in mercy. Blessed are you, Sovereign; you return your presence to Zion. | בְּשׁוֹבֵךְ לְצִיּוֹן בְּרָחָמִים בָּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׁכִינָתְךָ לְצִיּוֹן | |

6. We Give Thanks

הוֹרָאָה

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

We thank you, Sovereign God, for you
Guided our parents in the past
And you will lead our children too—
Our God as long as time will last.

Our lives are fleeting; you're the rock

On which we can rely,
Protecting our salvation
Into eternity.

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.

מָודִים אַנְחָנוּ לְךָ
שְׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאַמּוֹתֵינוּ
לְעוֹלָם וְעַד
צָוָר חַיִינָנוּ
מֶגֶן יִשְׁעָנוּ
אָתָה הוּא
לְדוֹר וְדוֹר
נוֹדֵה לְךָ
וּנְסָפֵר תְּהִלָּתְךָ
עַל חַיִינָנוּ
הַמְּסֻרִים בַּיָּדֶךָ
וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדֹת לְךָ
וְעַל נִסִּיךָ
שְׁבָכְלִיּוֹם עַמְנוּ
וְעַל נִפְלֹאותְךָ
וְטוּבָותְךָ
שְׁבָכְלֵעַת
עָרָב וּבָקָר וְצָהָרִים
הַטּוֹב כִּי לֹא כָּלָן רַחֲמִיךָ
וְהַמְּרַחִם
כִּי לֹא תָמַנו חַסְדְּךָ
מְעוֹלָם קִוֵינוּ לְךָ

Modim anachnu lach
sha'atah hu Adonai Elohenu
v'Elohei avotelnu
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.

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:

לCHANUKAH

על נסائم Al hanisim
ועל הPURKAH ve'al hapurkan
ועל הגבורות ve'al hagvurot
ועל התחזויות ve'al hatshu'ot
ועל הנפלאות ve'al hanifla'ot
ועל הנקומות ve'al hanechamot
ועל הAMILCHAMOT ve'al hamilchamot
שעשית she'asita
לאבותינו ולאמותינו la'avotenu ule'imoteinu
בימים בהם בזמן זה 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;

בימי מתתיהו בן יוחנן כהן גadol חשמוני ובניו בשבט ממלכת יון הרשאה על עמק ישראל להשכיחם תורה ולהעבירים מחק רצונך ואתא ברחמים נרביהם עמדת להם בעת צרותם רבת את ריבם לננת את דיןם נקמת את נקמתם Bimei Mattityahu ben Yochanan kohen gadol Chashmonai uvanav, keshe'amda malchut Yavan harsha'ah al amcha Yisra'el lehashkicham Toratecha uleha'aviram mechukei retzonecha; ve'ata berachamecha harabim amadta lahem be'et tzaratam ravta et rivam danta et dinam 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.

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.

מִסְרָתֶת גָּבּוֹרִים
בַּיָּד חֲלָשִׁים
וּרְבִּים בַּיָּד מַעֲטִים
וּטְמָאִים בַּיָּד טָהוֹרִים
וּרְשָׁעִים בַּיָּד צָדִיקִים
וּזְדִים בַּיָּד עֹסְקִי תּוֹרַתְךָ

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

וְלֹךְ עֲשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמָךְ
וְלֹעֲמָךְ יִשְׂרָאֵל עֲשִׂיתָ
תְּשֻׁעָה גְּדוֹלָה וְפָרָקָן
בְּהַיּוֹם הַזֶּה
וְאַחֲרֵ בֵּן בָּאוֹ בְּנֵיכָךְ
לִדְבִּיר בִּתְחַ
וּפְנֵו אֶת הַיְכָלָךְ
וְטַהֲרֵו אֶת מִקְדָּשָׁךְ
וְהַדְלִיקוּ נְרוֹת
בְּחַצְרוֹת קָדְשָׁךְ
וְקָבְעוּ
שְׁמוֹנָת יְמֵי חֲנֻכָּה אֶלָּוּ
לְהַזּוֹרֹת וְלְהַלֵּל
לְשִׁמְךָ הַגּוֹדָלָה

Ulecha asita
shem gadol vekadosh
be'olamecha,
ule'amcha Yisra'el asita
teshu'ah gedolah ufurkan
kehayom hazeh.
Ve'achar ken ba'u vanecha
lidvir betecha,
ufinu et hechalecha,
vetiharu et mikdashecha,
vehidliku nerot
bechazrot 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 בְּלָם

Ve'al kulam

יִתְבָּרַךְ וַיְחִרְזֹם

yitbarach veiyitromam

שִׁמְךָ מֶלֶכְנוּ

shimcha malkenu

תָּמִיד לְעוֹלָם וְעַד

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!

וּבְתוּב לְחַיִם טֻבִים

Uchetov lechayim tovim

כָּל-בְּנֵי בָּרִיתְךָ

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).

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

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.

וְכָל הַחַיִם יוֹדוֹךְ סָלָה
וַיְהִלֵּלוּ אֶת שְׁמָךְ בְּאֶמֶת
הָאֱלֹהִים יְשֻׁעָתֵנוּ וְעֹזְרָתֵנוּ
סָלָה

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

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

ברוך אתה ייְהוָה שְׁמָךְ הָטוֹב וְלֹךְ נָאָה לְהֻדּוֹת

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

שָׁלוֹם

שָׁלוֹם רַב
עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל-יֹשְׁבֵי תְּבָל
מִשְׁׁים לְעוֹלָם
כִּי אַתָּה הַוָּא מֶלֶךְ
אָדוֹן לְכָל הַשָּׁלוֹם
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אַתָּה עַמְּךָ יִשְׂרָאֵל
בְּכָל עַת וּבְכָל שָׁעה
בְּשִׁלּוֹמָךְ
ברוך אתה ייְהוָה
הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשִׁלּוֹם

Shalom rav
al Yisra'el amcha
ve'al kol yoshei 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.

בְּסֶפֶר חַיִם
בָּרְכָה וְשְׁלֹום
וּפְרָנָסָה טוֹבָה
נָזְכָר וּנְכַתֵּב לְפָנֶיךָ
אָנָחָנוּ וְכָל-עָמָךָ
בֵּית יִשְׂרָאֵל
לְחַיִם טוֹבִים וְלְשָׁלוֹם
בָּרוּךְ אַתָּה ייְהוָה
עֲשֵׂה הַשְּׁלוֹם

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

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

אֱלֹהִי
נְצֹר לְשׁוֹנִי מַרְעָה
וְשִׁפְתֵּחַ מִרְכָּבָר מִרְמָה
וְלִמְקַלְלֵי נַפְשֵׁי תְּדוּמָה
וּנְפַשֵּׁי בָּעָפָר לְכָל תִּהְיָה
פָּתָח לִבִּי בַּתּוֹרַתְךָ
וּבְמִצְוֹתִיךָ תִּרְדֹּף נַפְשֵׁי
וְכָל הַחֹשֶׁבִים עַלִי רָעָה
מְהֻרָה הַפֵּר עַצְתָּם
וְקַלְקָל מַחְשָׁבָתָם
עֲשֵׂה לְמַעַן שְׁמָךְ
עֲשֵׂה לְמַעַן יְמִינָךְ
עֲשֵׂה לְמַעַן קְדֻשָּׁתְךָ
עֲשֵׂה לְמַעַן תּוֹרַתְךָ

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."

**למען יחלצון ידיך
הושיעה ימינך ונענני**

**יהיו לרצון אמריך פי
והגיגון לבי לפניך
יי צורי וגואלי
עשָׂה שָׁלוֹם בְּמִרְׁומָיו
הָוָא יַעֲשֵׂה שָׁלוֹם
עַלְנוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמַרְנוּ 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

**יהי רצון מילפניך
יי אליהינו
ואליה אבותינו ואמותינו
שיבנה בית המקדש
במיהרה בימינו
ותן חלכנו בתורתך
ושם נעבדך ביראה
בימי עולם
ובשנים קדמוניות
וערבה לי
מנחת יהודה וירושלים
בימי עולם
ובשנים קדמוניות**

Yehi ratzon milfanecha
Adonai Eloheinu
ve'Elohei avotenu ve'imoteinu
sheyibaneh bet hamikdash
bimherah vejamenu
veten chelkeinu beToratecha
vesham na'avod'cha beyir'ah
kimei olam
ucheshanim kadmoniyot.
Ve'orvah l'Adonai
minchat Yehudah vlrushalayim
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

וַיְכָלּוּ

| | |
|------------------------------------|----------------------------------|
| וַיְכָלּוּ הַשָּׁמַיִם וְהָאָרֶץ | Vayechulu hashamayim veha'aretz, |
| וְכָל צְבָאָם | vechol tzeva'am. |
| וַיְכָל אֱלֹהִים | vayechal Elohim |
| בַּיּוֹם הַשְׁבִּיעִי | bayom hashvi'i |
| מְלָאכָתוֹ אֲשֶׁר עָשָׂה | melachto asher asah, |
| וַיִּשְׁבַּת בַּיּוֹם הַשְׁבִּיעִי | vayishbot bayom hashvi'i |
| מִכָּל מְלָאכָתוֹ | mikol melachto |
| אֲשֶׁר עָשָׂה | asher asah. |
| וַיְבָרֶךְ אֱלֹהִים | Vayevarech Elohim |
| אֶת יּוֹם הַשְׁבִּיעִי | et yom hashvi'i |
| וַיִּקְדְּשֵׁ אֹתוֹ | vayekadesh oto, |
| בַּיּוֹם שְׁבָתָה | ki vo shavat |
| מִכָּל מְלָאכָתוֹ | mikol melachto |
| אֲשֶׁר בָּרָא | asher barah |
| אֱלֹהִים לְעָשׂוֹת | 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

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

ברכה מעין שבע

The leader says this:

ברוך אתה ייְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ
אֱלֹהֵי אָבָרָהָם וְשָׂרָה
אֱלֹהֵי יִצְחָק וְרִבְקָה
וְאֱלֹהֵי יַעֲקֹב וְרָחֵל וְלָאָהָה
הָאָל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא
אֶל עָלִיּוֹן
קוֹנֶה שָׁמַיִם וְאָרֶץ

Baruch ata Adonai Eloheinu
v'Elohei avotenu ve'imoteinu,
Elohei Avraham veSarah,
Elohei Yitzchak veRivkah,
v'Elohei 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. **מַגֵּן אֲבוֹת וְאֶמוֹת**
We shall serve you
in fear and dread,
And thank your name
for endless days;
In blessings fit, in fitting praise.

בְּרוּכָה
מַתִּיחָה מִתִּים בְּמַאֲמָרוֹ
הָאָל הַמֶּלֶךְ הַקָּדוֹשׁ
שָׁאַיִן בְּמוֹהוֹ
הַמְּנִיחָה לְעַמּוֹ
בַּיּוֹם שְׁבַת קָדוֹשׁ
כִּי בָם רְצָחָה לְהַנִּיחָה לְהַם
לְפָנָיו נָעַבְדָּר
בִּירָאָה וְפָחָד
וּנוֹרָה לְשָׁמוֹ
בְּכָל יוֹם תָּמִיד
מַעַיִן הַבָּרְכּוֹת

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
lefnav 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.

אל הַחֶדְרוֹת
אדּוֹן הַשְׁלוֹם
מִקְדָּשׁ הַשְׁבָּת
וּמִבְּרֵךְ שְׁבִיעִי
וּמִנִּיחַ בְּקָרְבָּה
לְעֵם מְרַשְׁנֵי עָנָג
זֶכֶר לְמַעֲשָׂה בְּרָאָשִׁית

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 וְאֱלֹהֵינוּ
אֲבֹתֵינוּ וְאֶמוֹתֵינוּ
רָצֶחֶת בְּמִנְחָתֵנוּ
קָרְשָׁנוּ בְּמִצְוֹתֵךְ
וַתֵּן חֶלְקָנוּ בְּתֹרְכָּךְ
שְׁבָעָנוּ מַטוֹּבָךְ
וְשָׁמְחָנוּ בִּישׁוּעָתְךָ
וְתַהֲרֵ לְבָנוּ
לְעַבְדֵךְ בְּאַמְתָּה
וְהַנְּחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצֹן
שְׁבָתַת קָדְשָׁךְ
וַיְנַחֵּה בָּהּ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׁמָךְ
בָּרוּךְ אַתָּה יְיָ
מִקְדָּשׁ הַשְׁבָּת

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,
God’s great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

יְתִגְדַּל וַיְתִקְדַּשׁ
שֵׁמֶה רַבָּא (אָמֵן)
בַּעֲלָמָה דֵּי בָּרָא
כְּרֻעָותָה
וַיִּמְלִיךְ מְלֻכּוֹתָה
בְּחַיִכּוֹן וּבְיוֹמִיכּוֹן
וּבְתִּיחַיִה דָּכְלַת בֵּית יִשְׂרָאֵל
בַּעֲגָלָא וּבָזְמוֹן קָרִיב
וְאָמַרְוּ: אָמֵן

Yitgadal veiyitkadas
shemeh rabah—(Amen)
—be’almah di verah
chir’uteh
veyamlich malchuteh,
bechayechon uv’yomechon
uvechayey dechol bet Yisra’el
ba’agalah uvizman kariv.
Ve’imru, “Amen.”

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

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

יְהִיא שֵׁמֶה רַבָּא מְבָרָךְ
לְעָלָם וּלְעָלָמִי עַלְמִיאָ

Yehei shemei rabah mevarach
le’alam ul’almei almayah.

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

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

יִתְבָּרַךְ וַיִּשְׁתַּבְּחַ
וַיִּתְפָּאֵר וַיִּתְרוּם
וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר
וַיִּתְعַלֵּה וַיִּתְהַלֵּל
שֵׁמֶה דָּקֹדְשָׁא
בָּרִיךְ הוּא

Yitbarach veiyishtabach
veyitpa’ar veiyitromam
veyitnaseh veiyit’hadar
veyit’aleh veiyit’halal
shemeh dekudshah,
berich hu.

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

—above all

לְעָלָם מִן כָּל

Le’eloh min kol

far above all²

לְעָלָם וּלְעָלָם מִכָּל

Le’eloh ule’eloh mikol

blessing and song,
praise and repentance
that are spoken in this world.

בְּרַכְתָּא וְשִׁירַתָּא
תְּשִׁבְחַתָּא וּנוֹחַמְתָּא
לְאָמִירָן בַּעֲלָמָא

birchatah veshiratah
tushbechatah venechematah,
da’amiran be’almah.

Now you say, “Amen.”

וְאָמַרְוּ: 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’eloh” 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,
the prayers and pleas
of all the house of Israel,
before our parent in heaven.
Now you say, “Amen.”

תְּחִקְבֵּל
צְלָוְתָהָן וּבָעוֹתָהָן
הַכְלָל בֵּית יִשְׂרָאֵל
קָדָם אֲבוֹהָן דִּי בְשִׁמְיָה
וְאָמְרוּ: אָמֵן

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

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

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

יְהִיא שְׁלָמָה רַבָּא
מִן שְׁמַיָּא
וְחַיִם
עַלְינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ: אָמֵן

Yehei shelamah rabah
min shemayah,
vechayim,
alenu ve'al kol Yisra'el,
ve'imru, “Amen.”

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

Making peace in heaven above,
may God bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, “Amen.”¹

עֲשֵׂה שָׁלוֹם בְּמַרְומָיו
הַוָּא יַעֲשֵׂה שָׁלוֹם
עַלְינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל-יֹשְׁבֵי תְּבֵל
וְאָמְרוּ: אָמֵן

Oseh shalom bimromav
hu ya'aseh shalom
alenu ve'al kol Yisra'el,
ve'al kol yoshei tevel,
ve'imru, “Amen.”

Concluding Prayers

Kiddush for Friday Night

לִיל שְׁבָת
קְדוּשָׁה

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

We bless you, Sovereign God,
Who rules eternal space and time,
Creator of the grapevine's fruit,
From which we make this wine.

בָּרוּךְ אַתָּה יְהָוָה יְהָוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פַּרְיִה הַגָּפֵן

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

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

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

..... *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.

בָּרוּךְ אַתָּה יְ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קָרְשָׁנוּ בְּמִצּוֹתָיו
וְרָצָה בָּנוּ
וְשִׁבְתָּ קָדְשָׁו
בָּאַהֲבָה וּבָרְצָוֹן הַנְּחִילָנוּ
וּבָרוּךְ לְמַעַשָּׂה בְּרָאָשָׁית

כִּי הַוָּיָּם תְּחִילָה
לִמְקָרְאֵי קָדְשָׁ
וּכְרָ לִיצְיָת מִצְרָיִם

כִּי בָּנוּ בְּחִרְתָּ
וְאָוֹתָנוּ קָרְשָׁתָ
מְבָלְ-הָעָמִים
וְשִׁבְתָּ קָדְשָׁ
בָּאַהֲבָה וּבָרְצָוֹן
הַנְּחִילָתָנוּ
בָּרוּךְ אַתָּה יְ
מִקְדָּשׁ הַשְׁבָּתָ

בָּרוּךְ אַתָּה יְ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קָרְשָׁנוּ בְּמִצּוֹתָיו
וְצִוָּנוּ לְשָׁבֵב סְפָהָ

..... *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...

קדוש ליום טוב

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֶא פַּרְיִת הַגָּפָן

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

ברוך אתה ייְהוָה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחר בְּנֵנוּ מִכָּל-עָם
וּרְוַמְּמָנוּ מִכָּל-לְשׁוֹן
וּקְרַבְשָׁנוּ בְּמִצּוֹתָיו

Baruch ata Adonai
Eloheinu melech ha'olam
asher bachar banu
mikol am
verom'manu mikol lashon
vekidshanu bemitzvotav.

וַתִּתְּנַתֵּן לְנוּ ייְהוָה אֱלֹהֵינוּ בְּאֶחָבָה
שְׁבָתוֹת לִמְנוּחָה וּמוֹעֲדִים לְשִׁמְחָה
חַגִּים וּזְמָנִים לְשָׁשָׁן אֶת-יּוֹם
הַשְׁבָּת הַזֶּה וְאֶת-יּוֹם

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 הַמְצֹזֶת הַזֶּה
זָמֵן חֲרוּתֵינוּ

... chag hamatzot hazeh;
z'man cheruteinu...

...Of weeks the festival,
When you bestowed our guiding law
On us who crossed the Sea...

חג הַשְׁבָּעוֹת הַזֶּה
זָמֵן מַתָּן תּוֹרַתֵּינוּ

...chag hashavu'ot hazeh
z'man matan Torateinu...

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 ...

חַג הַסּוּכּוֹת הַזֶּה
זֶמֶן שְׂמִחָתֵנוּ

...chag hasukkot hazeh
z'man simchateinu...

..... *On Shemini Atzeret and Simchat Torah*.....

...The Eighth Day Festival,
A holy day of gathering
In joy and gaiety...

הַשְׁמִינִי
חַג הַעֲצֵרָת הַזֶּה
זֶמֶן שְׂמִחָתֵנוּ

...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.

בְּאַהֲבָה
מִקְרָא־קָרְבָּן
זֶכֶר לִיצִיאַת מִצְרָיִם

...be'ahavah
mikrah kodesh
zecher litziyat Mitzrayim

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.

בַּיִּבְנָנוּ בְּחִרְצָתָךְ
וְאָוֹתָנוּ קָרְשָׁתָךְ
מִכָּלְהָעָמִים
וְשִׁבְתָּךְ
וּמוֹעֵדָךְ
בְּאַהֲבָה וּבְרָצֶן
בְּשִׁמְחָה וּבְשָׁלוֹן
הַנְּחַלְתָּנוּ
בָּרוּךְ אַתָּה יְהִי מִקְדָּשָׁךְ
הַשְּׁבָתָךְ
וַיִּשְׂרָאֵל וְהַזְּמָנִים

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.

..... *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.

בָּרוּךְ אַתָּה יְהִי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא מְאֹרֶי הָאֵשׁ

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.

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמֶּבֶרְלִיל בֵּין קָדְשׁוֹ לְחֻולָּה
בֵּין אוֹר לְחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעָמִים
בֵּין יוֹם הַשְׁבִּיעִי
לְשִׁשְׁתָּה יְמֵי הַמְּעָשָׁה
בֵּין קָדְשָׁתָה שְׁבָתָה
לְקָדְשָׁתָה יוֹם טוֹב
הַבְּדָלָת
וְאַתְּ יוֹם הַשְׁבִּיעִי
מִשְׁשֶׁת יְמֵי-הַמְּעָשָׁה
קָדְשָׁתָה
הַבְּדָלָת וּקָדְשָׁתָה
אַתְּ עַמָּךְ יִשְׂרָאֵל
בְּקָדְשָׁתָךְ
ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בֵּין קָדְשׁוֹ לְקָדְשׁוֹ

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.

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁהִכְנָנוּ וּקְיִמְנוּ
וְהִגְיִנּוּ לְזֹמָן הַזֶּה

Baruch ata Adonai
Eloheinu melech ha'olam
Shehecheyanu vekimanu
vehig'yanu 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

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קָרְשָׁנוּ בְמִצּוֹתָיו
וְצִוּנוּ לְשָׁבֶב סְבִכָּה

Baruch ata Adonai
Eloheinu melech ha'olam
asher kidshnu 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—

עלינו
עלינו לשבח Aleinu leshabe'ach
לאדון הכל la'adon hakol,
לחת גדלה Latet gedulah
ליוצר בראשית leyotzer bereshit,
שלא עשנו בגויי הארץ Shelo asanu kegoyei ha'aratzot
ולא שמננו Velo samanu
במשפחות הארץ k'mishpehot ha'adamah,
שלא שם חלכנו בהם Shelo sam chelkenu kahem
וגורלנו בכל-המונם Vegeralenu kechol hamonam.
ונאנחנו בורעים Va'anachnu kor'im
ומשתחווים ומורדים umishtachavim umodim
לפנינו מלך Lifnei melech
מלכי המלכים malchei hamlachim,
הקדוש ברוך הוא 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.

**שְׁהָוָא נֹטֶה שָׁמַיִם
וַיּוֹסֶד אָרֶץ
וּמּוֹשֵׁב יְקָרָה
בְּשָׁמַיִם מְמֻעָל
וְשִׁכְנַת עֹז
בְּגַבְהֵי מְרוּמִים
הָוָא אֱלֹהֵינוּ
אֵין עוֹד
אַמְתָה מַלְכָנוּ
אָפֵס זָולָתוּ
כְּכַתּוֹב בְּתוֹרָתָה
וַיַּדְעַת הַיּוֹם
וַיַּשְׁבַּת אֵל לְבָבֶךָ
כִּי יְהִי הָוָא הָאֱלֹהִים
בְּשָׁמַיִם מְמֻעָל
וְעַל הָאָרֶץ מִתְחַת
אֵין עוֹד**

**עַל כִּן נִקְוָה לְךָ
יְיָ אֱלֹהֵינוּ
לְרָאֹת מְהֵרָה
בְּתִפְאָרָת עֹז
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהַאֲלִילִים בְּרוֹת יִכְרַתּוּ
לְתַקֵּן עַוְלָם
בִּמְלָכָה שְׁנִי
וְכָל-בְּנֵי בָּשָׂר
יִקְרָאוּ בְּשָׁמָךְ
לְהַפְנּוֹת אֶלְיךָ
כָּל-רְשָׁעֵי אָרֶץ**

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."

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."

יָקִירוּ וַיְדַעُו Yakiru veyed'u
כָּל-יֹשְׁבֵי תְּבֵל kol yoshvei tevel,
כִּי לְךָ תִּכְרֹעַ בְּלַבְךָ ki lecha tichra kol berech,
תִּשְׁבַּע בְּלַלְשׂוֹן tishava kol lashon.
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ Lefanecha Adonai Elohenu
יִכְרְעוּ וַיִּפְלֹא yichre'u veypolou,
וְלִכְבּוֹד שְׁמֵךְ velichvod shimcha
יִקָּרֵךְ יִתְּנַזֵּן yekar yitenu,
וַיִּקְבְּלֹו בְּלָם vikablu chulam
אַחֲ-עַל מַלְכֹותֶךָ et ol malchutecha,
וְתִמְלֹךְ עֲלֵיכֶם מִהְרָה vetimloch aleihem mehera
לְעוֹלָם וְעַד le'olam va'ed.
כִּי הַמֶּלֶכֶת שֶׁלֶךָ הִיא Ki hamalchut shelcha hi,
וְלִעוֹלָמִי עַד ule'olmei ad
תִּמְלֹךְ בְּכָבֹוד timloch bechavod.
בְּכָתוּב בְּתוֹרַתְךָ Kakatuv beToratecha:
יְיָ יִמְלֹךְ לְעוֹלָם וְעַד "Adonai yimloch le'olam va'ed."

וּנְאֹמֶר Vene'emar:
וְהִיה יְיָ לְמֶלֶךְ "Vehaya Adonai lemelech
עַל כָּל-הָאָרֶץ al kol ha'aretz:
בַּיּוֹם הַהוּא יְהִי bayom hahu yih'yeh
יְיָ אֶחָד Adonai echad
וְשָׁמֹא אֶחָד ushemo echad."

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

Mourners' Kaddish¹

קדיש יתום

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

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.

Now you say, "Amen."

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

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

וַיְתַגֵּל וַיְתַקְדִּשּׁ
שְׁמָה רַבָּא (אָמֵן)
בְּעַלְמָא דֵי בָּרָא
כְּרֻעִיתָה
וַיִּמְלִיךְ מְלֻכּוֹתָה
בְּחִיּוֹתָן וּבְיוֹמִיכּוֹן
וּבְחַיִּים דְּכָל בֵּית יִשְׂרָאֵל
בָּעֲגָלָא וּבָזְמָן קָרִיב
וְאָמַרְוּ אָמֵן

Yitgadal veyitkadasch
shemeh rabah—(Amen)
—be'alma di verah
chir'uteh
veyamlich malchuteh,
bechayechon uv'yomechon
uvechayey dechol bet Yisra'el
ba'agalah uvizman kariv.
Ve'imru, "Amen."

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

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

וַיְתַבְּרֵךְ וַיְשִׁתְבַּח
וַיִּתְפָּאֵר וַיִּתְרוּם
וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר
וַיִּתְעַלֵּה וַיִּתְהַלֵּל
שְׁמָה דָּקוּדָשָׁא
בָּרִיךְ הוּא

Yitbarach veysihtabach
veyitpa'ar veiyitromam
veyitnaseh veiyit'hadar
veyit'aleh veiyit'halal
shemeh dekudshah,
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

far above all¹

blessing and song,
praise and repentance
that are spoken in this world.

Now you say, "Amen."

May there be great peace
from heaven
and life,
for us and all Israel.

Now you say, "Amen."

Making peace in heaven above
may God bring peace
to us and to all Israel,
and to all who live on earth.

Now you say, "Amen."²

לְעֹלָה מִן כָּל

לְעֹלָה וְלְעֹלָה מִכָּל

בְּרָכָה וְשִׁירָתָא

תְּשִׁבְחָתָא וְנִחְמָתָא

דָּאָמִירָן בְּעַלְמָא

וְאָמָרָו : אָמֵן

יְהִיא שְׁלָמָה רַבָּא

מִן שְׁמַיָּא

וְחַיִם

עַלְינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמָרָו : אָמֵן

Mourners continue, and we respond

עַשְׂה שָׁלוֹם בְּמִרְומָיו

הָוּא יַעֲשֶׂה שָׁלוֹם

עַלְינוּ וְעַל כָּל יִשְׂרָאֵל

וְעַל כָּל-יֹשְׁבֵי תְּבֵל

וְאָמָרָו : אָמֵן

Le'elah min kol

Le'elah ule'elah mikol

birchatah veshiratah

tushbechatah venechematah,
da'amiran be'alma.

Veimru, "Amen."

Yehei shelamah rabah

min shemayah,

vechayim,

alenu ve'al kol Yisra'el,

ve'imru, "Amen."

Oseh shalom bimromav

hu ya'aseh shalom

alenu ve'al kol Yisra'el,

ve'al kol yoshei tevel,

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

ספרית העומר

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,
ברוך אתה ייְהוָה
our God, eternal sovereign
אלְהָינוּ מֶלֶךְ הָעוֹלָם
who made us holy with your rules
אֲשֶׁר קָרְשָׁנוּ בְּמִצְוֹתֶיךָ
and told us about counting the Omer. **וַצְוָנוּ עַל סְפִירַת הָעֹמֶר**
Baruch atah Adonai,
Eloheinu melech ha'olam,
asher kidshnu bemitzvotav
vetzivanu al sefirat ha'Omer.

Today is the ____ day into the Omer. **הַיּוֹם יּוֹם לְעֹמֶר** Hayom yom ____ la'Omer.
.....From the seventh day into the Omer; we count the number of weeks and days.....

Today makes ____ days, **הַיּוֹם יּוֹם** Hayom ____ yamim,
which is ____ week(s) **שְׁהָמָם שְׁבָועָת** shehem ____
and ____ day(s) into the Omer. **וְיּוֹמִים לְעֹמֶר** 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 שְׁנַיִם יּוֹמִים לְעֹמֶר** Hayom shnei yamim la'Omer.
Today is 3 days into the Omer. **הַיּוֹם שְׁלֹשָׁה יּוֹמִים לְעֹמֶר** Hayom shlosah yamim la'Omer.
Today is 4 days into the Omer. **הַיּוֹם אַרְבָּעָה יּוֹמִים לְעֹמֶר** Hayom arba'ah yamim la'Omer.
Today is 5 days into the Omer. **הַיּוֹם חֲמִשָּׁה יּוֹמִים לְעֹמֶר** Hayom chamisha yamim la'Omer.
Today is 6 days into the Omer. **הַיּוֹם שְׁשָׁה יּוֹמִים לְעֹמֶר** Hayom shishah yamim la'Omer.

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

Today makes 7 days, **הַיּוֹם שְׁבָעָה יּוֹמִים** Hayom shiv'ah yamim,
which is one week into the Omer. **שְׁהָמָם שְׁבָועָת אַחֲרָה לְעֹמֶר** shehem shavu'a echad la'Omer.
Today makes 8 days, **הַיּוֹם שְׁמֹנוֹה יּוֹמִים** Hayom shiv'ah yamim,
which is one week **שְׁהָמָם שְׁבָועָת אַחֲרָה** shehem shavu'a echad
and one day into the Omer. **וַיּוֹם אַחֲרָה לְעֹמֶר** 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 תְּשִׁיעָה יָמִים
שָׁהֵם שְׁבָועַ אֶחָד
וְשִׁנֵּי יָמִים לְעֵמֶר
הַיּוֹם עֲשֶׂרֶת יָמִים
שָׁהֵם שְׁבָועַ אֶחָד
וְשִׁלְשֶׁת יָמִים לְעֵמֶר
הַיּוֹם אֶחָד עָשֶׂר יוֹם
שָׁהֵם שְׁבָועַ אֶחָד
וְאַרְבָּעָה יָמִים לְעֵמֶר
הַיּוֹם שְׁנַיִם עָשֶׂר יוֹם
שָׁהֵם שְׁבָועַ אֶחָד
וְחֲמִשָּׁה יָמִים לְעֵמֶר
הַיּוֹם שְׁלִשָּׁה עָשֶׂר יוֹם
שָׁהֵם שְׁבָועַ אֶחָד
וְשִׁשָּׁה יָמִים לְעֵמֶר
הַיּוֹם אַרְבָּעָה עָשֶׂר יוֹם
שָׁהֵם שְׁנַיִם שְׁבָועֹת לְעֵמֶר

Day 15 (30 Nisan, Rosh Chodesh)

הַיּוֹם חָמִשָּׁה עָשֶׂר יוֹם
שָׁהֵם שְׁנַיִם שְׁבָועֹת
וְיּוֹם אֶחָד לְעֵמֶר
הַיּוֹם שְׁשָׁה עָשֶׂר יוֹם
שָׁהֵם שְׁנַיִם שְׁבָועֹת
וְשִׁנֵּי יָמִים לְעֵמֶר
הַיּוֹם שְׁבָעָה עָשֶׂר יוֹם
שָׁהֵם שְׁנַיִם שְׁבָועֹת
וְשִׁלְשֶׁת יָמִים לְעֵמֶר
הַיּוֹם שְׁמֹנוֹה עָשֶׂר יוֹם
שָׁהֵם שְׁנַיִם שְׁבָועֹת
וְאַרְבָּעָה יָמִים לְעֵמֶר
הַיּוֹם תְּשִׁיעָה עָשֶׂר יוֹם
שָׁהֵם שְׁנַיִם שְׁבָועֹת
וְחֲמִשָּׁה יָמִים לְעֵמֶר

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.

היום עשרים ים
שהם שני שבועות
וששה ימים לעמך
היום אחד עשרים ים
שהם שלשה שבועות
לעמך
היום שניים עשרים ים
שהם שלשה שבועות
ויום אחר לעמך
היום שלשה עשרים ים
שהם שלשה שבועות
ושני ימים לעמך
היום ארבעה עשרים ים
שהם שלשה שבועות
ושלשה ימים לעמך
היום חמישה עשרים ים
שהם שלשה שבועות
ואربعה ימים לעמך
היום ששה עשרים ים
שהם שלשה שבועות
ו חמישה ימים לעמך
היום שבעה עשרים ים
שהם שלשה שבועות
ו ששה ימים לעמך
היום שמונה עשרים ים
שהם ארבעה שבועות
לעמך
היום תשעה עשרים ים
שהם ארבעה שבועות
ויום אחר לעמך

Hayom esrim yom,
shehem shnei shavu'ot
veshishah yamim la'Omer.
Hayom echad ve'esrim yom,
shehem shlosah shavu'ot
la'Omer.
Hayom shnayim ve'esrim yom,
shehem shlosah shavu'ot
veyom echad la'Omer.
Hayom shlosah ve'esrim yom,
shehem shlosah shavu'ot
ushnei yamim la'Omer.
Hayom arba'ah ve'esrim yom,
shehem shlosah shavu'ot
ushlosah yamim la'Omer.
Hayom chamishah ve'esrim yom,
shehem shlosah shavu'ot
ve'arba'ah yamim la'Omer.
Hayom shishah ve'esrim yom,
shehem shlosah shavu'ot
vachamisha yamim la'Omer.
Hayom shiv'ah ve'esrim yom,
shehem shlosah 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.

.....

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.

היום שלשים יום
שָׁבָת אַרְבַּעַה שְׁבָעוֹת
וְשִׁנֵּי יְמִים לְעֵמֶר
הַיּוֹם אֶחָד וְשִׁלְשִׁים יּוֹם
שָׁבָת אַרְבַּעַה שְׁבָעוֹת
וְשִׁלְשָׁה יְמִים לְעֵמֶר
הַיּוֹם שְׁנַיִם וְשִׁלְשִׁים יּוֹם
שָׁבָת אַרְבַּעַה שְׁבָעוֹת
וְאַרְבַּעַה יְמִים לְעֵמֶר
.....
הַיּוֹם שְׁלִשָּׁה וְשִׁלְשִׁים יּוֹם
שָׁבָת אַרְבַּעַה שְׁבָעוֹת
וְחַמֵּשָׁה יְמִים לְעֵמֶר
הַיּוֹם אַרְבַּעַה וְשִׁלְשִׁים יּוֹם
שָׁבָת אַרְבַּעַה שְׁבָעוֹת
וְשִׁשָּׁה יְמִים לְעֵמֶר
הַיּוֹם חַמֵּשָׁה וְשִׁלְשִׁים יּוֹם
שָׁבָת חַמֵּשָׁה שְׁבָעוֹת
לְעֵמֶר
הַיּוֹם שִׁשָּׁה וְשִׁלְשִׁים יּוֹם
שָׁבָת חַמֵּשָׁה שְׁבָעוֹת
וְיּוֹם אֶחָד לְעֵמֶר
הַיּוֹם שְׁבָעָה וְשִׁלְשִׁים יּוֹם
שָׁבָת חַמֵּשָׁה שְׁבָעוֹת
וְשִׁנֵּי יְמִים לְעֵמֶר
הַיּוֹם שְׁמׁוֹנָה וְשִׁלְשִׁים יּוֹם
שָׁבָת חַמֵּשָׁה שְׁבָעוֹת
וְשִׁלְשָׁה יְמִים לְעֵמֶר
הַיּוֹם תְּשִׁعָה וְשִׁלְשִׁים יּוֹם
שָׁבָת חַמֵּשָׁה שְׁבָעוֹת
וְאַרְבַּעַה יְמִים לְעֵמֶר
.....
18 Iyar, Lag Ba'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.

היום ארבעים יום
שנים חמישה שבועות
ו חמישה ימים לעמך
היום אחר ואربعים יום
שנים חמישה שבועות
וששה ימים לעמך
היום שניים ואربعים יום
שנים ששה שבועות
לעמך
היום שלשה ואربعים יום
שנים ששה שבועות
ו יום אחר לעמך
היום ארבעה ואربعים יום
שנים ששה שבועות
ושני ימים לעמך
היום חמישה ואربعים יום
שנים ששה שבועות
ושלשה ימים לעמך
היום ששה ואربعים יום
שנים ששה שבועות
ו ארבעה ימים לעמך
היום שבעה ואربعים יום
שנים ששה שבועות
ו חמישה ימים לעמך
היום שМОנה ואربعים יום
שנים ששה שבועות
וששה ימים לעמך
היום תשעה ואربعים יום
שנים שבעה שבועות
לעמך

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 shlosah 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
ushlosah 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.....

| לְדוֹד LeDavid: | 1 A psalm of David: |
|---|--|
| יְהוָה אָרוֹן וַיְשַׁעֵּי מִמְּפִי אִירָא | God lights my way and saves me from alarm. God is my life-force. Who can do me harm? |
| יְהוָה מָעוֹז חַיִּי מִמְּפִי אַפְּחָד | 2 When evil people came my flesh to eat, My irksome foes slipped, fell down at my feet. ¹ |
| בְּקָרְבָּן עַלְיִ מְרֻעִים לְאַכְלָן אֶת בָּשָׂרִי צָרֵי וְאַיְבֵי לִי הַמָּה בְּשָׁלֹן וּנוֹפָלֹו | 3 Let armies camp! my heart will not take fright. Let war come; still I know that this is right. |
| אִם תַּחֲנֵה עַלְיִ מַחְנָה לֹא יִרְאָה לִבִּי אִם תָּקֻם עַלְיִ מַלְחָמָה בָּזֹאת אָנִי בּוֹטָח | 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 |
| אַנְתָּה שָׁאַלְתִּי מֵאֵת יְהוָה אָוֹתָה אֶבְקָשָׁה שְׁבַתִּי בְּבֵית יְהוָה כָּל יְמֵי חַיִּי לְחַזּוֹת בְּנֵעֵם יְהוָה וּלְבָקָר בְּהַיְכָלָו | 5 For God will keep me safe in evil days, Perch me in secret tent on mountain raised. |
| כִּי יַצְפְּנֵנִי בְּסֻכָּה בַּיּוֹם רָעָה יַסְתִּירֵנִי בְּסַחַר אַהֲלָו בְּצָור יְרוּמֵמָנִי | |

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. With song to God my music will resound.¹</p> | <p>וְעַתָּה יָרֻם רָאשִׁי עַל אַיִבִּי סְבִיבוֹתִי וְאַזְבָּחָה בְּאַהֲלֹו זִבְחֵי תְּרוּעָה אֲשִׁירָה וְאַזְמָרָה לִי</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>שְׁמָעֵי קָוְלִי אָקְרָא וְחִנּוּנִי וְעַנְנִי לְהָאָמָר לִבִּי בְּקַשְׁוֹ פָנִי אֶת פָנֵיךְ יִאֲבְקֵשׁ</p> | <p>Shema Adonai, koli ekrah; vechoneini va'aneini. Lecha amar libi, “Bakshu fanai.”</p> |
| <p>9 Don't turn away from me, Don't send away your servant angrily.³ You helped me; don't spurn or abandon me.⁴</p> | <p>אֶל תִּשְׁתַּחֲרֹר פָנֵיךְ מִמֶּנִּי אֶל תִּתְטַבֵּט בָּאָפָע עַבְדָךְ עֹזְרָתִי הָיָתִ אֶל חַטְשֵׁנִי וְאֶל תַּעֲזֵבְנִי</p> | <p>Et panecha Adonai avakesh. Al tas'ter panecha mimeni, al tat be'af avdecha. Ezrati hayita: al titsheini, ve'al ta'azveini.</p> |
| <p>O God, you save me, <i>time and time again.</i> 10 My parents left me, God will take me in.⁵</p> | <p>אֱלֹהֵי יִשְׁעֵי בַּי אָבִי וְאֶמְמִי עַזְבָּנִי נַי יַאֲסִפֵּנִי</p> | <p>Elohei yish'i Ki avi ve'immi 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.”

| | | |
|--|--|--|
| 11 Show me your way, God, set me on level ground To stand against those who can boss me around! ¹ | הָרְנִי יְיָ דַּרְכֶּךָ וְנָחַנִּי בְּאֶחָד מִישָׁוֹר לְמַעַן שְׁרֵרִי | Horeini Adonai darkecha, unecheni be'orach mishor lema'an shorerai. |
| 12 Don't turn me over to my enemies, False witnesses, who breathe brutality. ² | אֲלֵל תְּתַנְנִי בְּנוֹפֵשׁ צָרִי כִּי קָמוּ בָּי עֲרֵי שְׁקָר וַיְפַחַת חָמֵס | Al titneni benefesh tzaray, ki kamu vi edei sheker vifei'ach chamas. |
| 13 What had I been, had I not known I'd spy God's goodness here on earth before I die? | לִילָא הָמְנִיתִי לְלָאוֹת בְּטוּב יְיָ בְּאָרֶץ חַיִם | Lulei he'emanti lir'ot betuv Adonai be'eretz chayim. |
| 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 | קְוֹה אֶל יְיָ חַזְקָה וַיִּאמֶץ לְבָרֶךָ קְוֹה אֶל יְיָ | Kavei el Adonai: chazak veya'ametz libecha: vekavei el Adonai. |

¹ “God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!”

² “Don’t turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence.” “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

..... *Mourners begin the kaddish; the congregation responds “Amen.”*

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.

Now you say, “Amen.”

..... *We answer “Amen” and say the next section; mourners repeat our response and continue.....*

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

קדיש יתום

יתגאל ויתקdash Yitgadal veyitkadas

שמה רבא (אמן) shemeh rabah—(Amen)

בעלמא די ברא —be'alma di verah

ברעתה chir'uteh

וימליך מלכotta veyamlich malchuteh,

בחייכון וביוומיכון bechayechon uv'yomechon

ובחי דכל בית ישראל uvechayey dechol bet Yisra'el

בעגלא ובזמן קרייב ba'agalah uvizman kariv.

וזמרו : אמן Ve'imru, “Amen.”

יהא שם רבא מברך Yehei shemei rabah mevarach

לעלם ולעלמי עולםיא le'alam ul'almei almayah.

..... *Mourners continue, and we respond “berich hu.”*

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

יתברך וישתבח Yitbarach veisyhtabach

ויתפאר ויתרומם veyitpa'ar veiyitromam

ויתנשא ויתהדר veyithnaseh veyit'hadar

ויתעללה ויתהקלל veyit'aleh veyit'hala

שםה דקדושא shemeh dekudshah,

בריך הוא berich hu.

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

—above all

לעלא מנ כל Le'elah min kol

far above all²

לעלא ולעלא מכל Le'elah ule'elah mikol

blessing and song,
praise and repentance
that are spoken in this world.

ברכתא ושירתא birchatah veshiratah

Now you say, “Amen.”

תשבחתא ונחמתה tushbechatah venechematah,

לאמירן בעלמא da'amiran be'alma.

וזמרו : אמן 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
from heaven
and life,
for us and all Israel.
Now you say, “Amen.”

יְהָא שְׁלָמָה רַבָּא

מִן שְׁמַיָּא

וּחַיִם

עַלְנוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמַרְוּ אָמֵן

Yehei shelamah rabah

min shemayah,

vechayim,

alenu ve'al kol Yisra'el,

ve'imru, “Amen.”

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

Making peace in heaven above
may God bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, “Amen.”¹

עַשְׂה שָׁלוֹם בְּמִרְוםֵינוּ

הָוּ יָעַשְׂה שָׁלוֹם

עַלְנוּ וְעַל כָּל יִשְׂרָאֵל

וְעַל כָּל-יֹשְׁבֵי תְּבֵל

וְאָמַרְוּ אָמֵן

Oseh shalom bimromav

hu ya'aseh shalom

alenu ve'al kol Yisra'el,

ve'al kol yoshevi tevel,

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

אדון עולם

אדון עולם אשר מלך
בטרם כל יציר נברא
לעת נעשה בחתפכו כל
ازאי מלך שמו נקרא

וآخر בכלות הפל
לבדו מלוך נורא
והוא היה והוא הוה
והוא היה בתפארה

והוא אחד ואין שני
להמשיל לו להחבירה
בלי ראשית בלי תכלית
ולו העוז והמשרה

והוא אלוי וחי גאלי
וצור חבלוי בעת צרה
והוא נסוי ומנוס לי
מנת קוסי ביום אקרא

בידך אפקיד רוחני
בעת אישן לא עיראה
ועם רוחני גויה
יי לי ולא אירא

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, venu 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'et tzarah.
Vehu nisi umanos li,
Menat kosi beyom ekrah.

Beyado afkid ruchi
Be'et 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 אלהים חי
וישתבח

נמצא ואין עת
אל-מציאותו

אחד ואין ייחיד
ביחומו

נעלם וגם אין סוף
לאחחותו

אין לו דמות הגוף
וaino guf.

לא נערוך אליו
קדשו

קדמוני לבל דבר
אשר נברא

ראשון ואין ראשית
לראשיתו

הנו אדון עולם
לבן נוצר

יורה
גרלו ומלכותו

שפע נבואהתו
נתנו

אל אנשי סגולתו
וחפארתו

לא קם בישראל
במשה עוד

نبيו ומabit את תמונותו

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.

תורת אמת
נתן לעמו אל
על יד נביאו נאמן ביתו

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

לא יחליף האל
ולא ימיר דתו
לעוֹלָמִים לוֹזְלָתוֹ
צופה וירקע סתרינו

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

מabit לסוף דבר
בקדמתו
גומל לאיש חסד
בمفعلו
נותן לרשע רע
ברישעתו
ישלח לך ימין
משיחנו
לפירותechai
קץ ישועתו
מתים יתחיה אל
ברב חסדו
ברוך עורי עד
שם תהלתו

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 yechayeh 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,
From the Sovereign supreme,
The holy one, who is blessed.

Come in peace—
peace you bring—
Messengers from the Best,
From the Sovereign supreme,
The holy one, who is blessed.

Bless me in peace—
peace you bring—
Messengers from the Best,
From the Sovereign supreme
The holy one, who is blessed.

Leave in peace—
peace you bring—
Messengers from the Best,
From the Sovereign supreme,
The holy one, who is blessed.

שָׁלוֹם עֲלֵיכֶם

שָׁלוֹם עֲלֵיכֶם
מֶלֶאכִי הַשָּׁרֶת
מֶלֶאכִי עַלְיוֹן
מֶמְלָךְ מֶלֶכִי הַמֶּלֶכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא

בָּוָאֵכְם לְשָׁלוֹם
מֶלֶאכִי הַשָּׁלוֹם
מֶלֶאכִי עַלְיוֹן
מֶמְלָךְ מֶלֶכִי הַמֶּלֶכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא

בָּרְכֻנִּי לְשָׁלוֹם
מֶלֶאכִי הַשָּׁלוֹם
מֶלֶאכִי עַלְיוֹן
מֶמְלָךְ מֶלֶכִי הַמֶּלֶכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא

צַאַתְכְּם לְשָׁלוֹם
מֶלֶאכִי הַשָּׁלוֹם
מֶלֶאכִי עַלְיוֹן
מֶמְלָךְ מֶלֶכִי הַמֶּלֶכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא

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 דברון

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,
God's great name—
(congregation: Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.

Now you say, "Amen."

.....*We respond; mourners repeat the response and continue.....*

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

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

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

| | | |
|------------------------------|---------------------------------------|------------------------------|
| LET IT BE GREAT | וַיְתַגֵּל וַיַּתְקִדְשֵׁ | Yitgadal veyitkadash |
| SHAMEH RABAH | שְׁמֵה רַבָּה | shemeh rabah— |
| (AMEN) | (אָמֵן) | (Amen) |
| BE'ALMAH DI VERAH | בָּעֵלָמָה דֵי בְּרָא | —be'almah di verah |
| CHIR'UTEH | כְּרֻעִוִתָה | chir'uteh |
| VEYAMLICH MALCHUTEH | וַיִּמְלִיךְ מֶלֶכְוֹתָה | veyamlich malchuteh, |
| BECHAYECHON UV'YOMECHON | בְּחִיּוֹתָן וּבְיוֹמֵיָהָן | bechayechon uv'yomechon |
| UECHAYEY DECHOL BET YISRA'EL | וּבְחַיִּיָּה דְּכָל בֵּית יִשְׂרָאֵל | uechayey dechol bet Yisra'el |
| BA'AGALAH UVIZMAN KARIV | בָּעֵגָלָה וּבָזְמָן קָרִיב | ba'agalah uvizman kariv. |
| AMEN | וְאָמַרְוּ אָמֵן | Ve'imru, "Amen." |
| YEHEI SHEMEI RABAH MEVARACH | יְהִי שְׁמֵה רַבָּה מְבָרָךְ | Yehei shemei rabah mevarach |
| LE'ALAM UL'ALMEI ALMAYAH | לְעַלְםָם וּלְעַלְמֵי עַלְמָיָה | le'alam ul'almei almayah. |
| YITBARACH VEYISHTABACH | יִתְבָּרַךְ וַיִּשְׁתַּבְּחָ | Yitbarach veysishtabach |
| VEYITPA'AR VEYITROMAM | וַיִּתְפָּאַר וַיִּתְרוּמָם | veyitpa'ar veiyitromam |
| VEYITHASEH VEYIT'HADAR | וַיִּתְהַסֵּה וַיִּתְהַדֵּר | veyithaseh veiyit'hadar |
| VEYIT'ALEH VEYIT'HALAL | וַיִּתְعַלֵּה וַיִּתְהַלֵּל | veyit'aleh veiyit'halal |
| SHEMEH DEKUDSHAH | שְׁמֵה דְּקֻדְשָׁה | shemeh dekudshah, |
| BERICH HU | 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

far above all¹

blessing and song,
praise and repentance
that are spoken in this world.

Now you say, "Amen."

For Israel and the teachers²
for the students
and for all their students
and for all those
who engage in Torah study
here and everywhere—

may you and they have
great peace
grace, kindness and mercy,
long life and ample portions
and redemption

before our parent in heaven.
Now you say, "Amen."

May there be great peace
from heaven
and good life,
for us and all Israel.

Now you say, "Amen."

לְעֲלָא מִן כָּל

לְעֲלָא וְלְעֲלָא מִכָּל

בְּרָכָה וְשִׁירָתָה

תְּשִׁבְחָתָה וּנְחַמְתָּה

דָּאָמִירָן בְּעַלְמָא

וְאָמָרְנוּ : אָמֵן

Mourners continue, and we respond "Amen."

עַל יִשְׂרָאֵל וְעַל רַבָּנָן

וְעַל תַּלְמִידֵיהוּן

וְעַל בָּל-תַּלְמִידֵי תַּלְמִידֵיהוּן

וְעַל בָּל-מָן

דְּעַסְקִין בָּאוֹרִיתָה

דִּי בָּאַחֲרָא הַדִּין

וְדִי בְּכָל-אַתָּר וְאַתָּר

יְהָא לְהֻן וְלְכֹונָן

שְׁלָמָה רְבָא

חַנָּא וְחַסְדָּא וּרְחַמְדָא

וְחַיִּין אַרְיכֵין וּמְזֻוְּנָא רְוִיחָא

וּפּוֹרְקָנָא

מִן קָדָם אָבוּהָן דִּי בְּשִׁמְתָּה

וְאָמָרְנוּ : אָמֵן

Mourners continue, and we respond "Amen."

יְהָא שְׁלָמָה רְבָא

מִן שִׁמְיָא

וְחַיִּים טּוֹבִים

עַלְינוּ וְעַל בָּל יִשְׂרָאֵל

וְאָמָרְנוּ : אָמֵן

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
may God in mercy
bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, “Amen.”¹

עֲשֵׂה שָׁלוֹם בְּמִרְומֵי
הָוּא בְּרָכָמֵי
יִעֲשֵׂה שָׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל-יֹשְׁבֵי תְּבָל
וְאָמַרְוּ: אָמֵן

Oseh shalom bimromav
hu berachamav
ya'aseh shalom
alenu ve'al kol Yisra'el,
ve'al kol yoshvei tevel,
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
from all the *other* peoples.
You gave us your love
and took delight in us
and raised us above
the other peoples;
you made us holy through your rules
and brought us close, Sovereign,
to serve you,
and you bestowed on us
your great and holy reputation.

אתה בחרתנו Ata vechartanu
מכל-העמים mikol ha'amim.
אהבתך אותנו Ahavta otanu,
ורציתך בנו veratzta banu,
ורוממתנו veromamtanu
מכל-הלשונות mikol halshonot,
וקדשتنا במצוותיך vekidashtanu bemitzvoticha,
וקרבתנו מלבךנו vekeravtanu malkenu
לעבדתך la'avodatecha,
ושםך הנורול ונקדוש veshimcha hagadol vehakadosh
עלינו קראתך aleinu karata.

Sovereign God, you taught us
the verdicts of your justice
and taught us to perform
the statutes of your will.
You gave us, Sovereign God,
correct verdicts
and laws of truth,
good statutes and rules,
you let us inherit¹ times of joy
and holy gatherings
and festivals of giving.²

ותורינו יי אלהינו Vatodi'einu, Adonai Eloheinu,
את-משפטיך צדקה et mishpetei tzidkecha,
ותלמינו לעשות vatlamdeinu la'asot
חukei retzonecha.
ותהנו לנו יי אלהינו Vatiten lanu, Adonai Eloheinu,
משפטים ישרים mishpatim yesharim
ותורות אמת vetrot emet,
חוקים ומצוות טובים chukim umitzvot tovim,
ותנחינו זמני שwon vatanchileinu zemanei sason
ומועדי קדש umo'adei kodesh
ותagi נדבה vechagei nedavah.

¹—*נהל*—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.

.....
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 ...

.....
this festival of Matza,
time of our freedom

וְתֹרֵישָׁנוּ **קְדֻשַּׁת שַׁבָּת** **וּבְבוֹד מָוֶעֶד**
וְחַגִּיגַת הַרְגֵּל **וְתַבְדֵּל יְיָ אֱלֹהֵינוּ** **בֵּין קָדְשׁוֹ לְחַול**
בֵּין אָוֹר לְחַשְׁבָּעָה **בֵּין יִשְׂרָאֵל לְעָםִים** **בֵּין יוֹם הַשְׁבִּיעִי**
לְשֶׁשֶׁת יְמֵי הַמְּפֹעָשָׁה **בֵּין קְדֻשַּׁת שַׁבָּת** **לְקְדֻשַּׁת יוֹם טוֹב**
הַבְּדָלָת **וְאַתְ-יּוֹם הַשְׁבִּיעִי** **מִשְׁשֶׁת יְמֵי הַמְּפֹעָשָׁה**
קְדֻשָּׁת **הַבְּדָלָת וּקְדֻשָּׁת** **אַתְ-עַמָּךְ יִשְׂרָאֵל** **בְּקָדְשָׁתְךָ**
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 hashvi'i
mishechet yemei hama'aseh
kidashta.
Hivdalta vekidashta
et amcha Yisra'el
bikdushatecha.

..... *Continue here:*

וַתִּתְחַנֵּן לְנוּ **יְיָ אֱלֹהֵינוּ** **בְּאֶהָבָה**
שְׁבָתוֹת לִמְנוּחָה **וּמוֹעֲדִים לְשִׁמְחָה** **חַגִּים וּזְמָנִים לְשִׁזְׁוֹן**
אַתְ-יּוֹם הַשְׁבָּת הַזֶּה **וְאַתְ-יּוֹם**
Vatiten lanu
Adonai Eloheinu
be'ahavah
Shabbatot limnucha
umo'adim lesimchah,
chagim uzemanim lesason,
et yom haShabat hazeh,
ve'et yom ...

..... *For Pesach*

חַג הַמְּמַצּוֹת הַזֶּה **זָמָן חֲרוּתֵנוּ**

chag hamatzot hazeh,
zeman cherutenu.

¹ “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

חָג הַשְׁבָעוֹת הַזֶּה
זָמֵן מְתָן תּוֹרָתֵנוּ

chag hashavu'ot hazeh,
zeman matan Toratenu.

..... For Sukkot.....

this festival of Huts,
time of our joy

חָג הַסֻּכּוֹת הַזֶּה
זָמֵן שְׂמִחָתֵנוּ

chag hasukkot hazeh
zeman simchatenu.

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

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

הַשְׁמִינִי
חָג הַעֲצָרָת הַזֶּה
זָמֵן שְׂמִחָתֵנוּ

hashmini
chag ha'atzeret hazeh,
zeman simchatenu.

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

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

בָּאָהָבָה מִקְרָא קָדֵשׁ
זֶכֶר לִיצִיאַת מִצְרָיִם

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

for deliverance, good,
grace, kindness, mercy,
life and peace,

אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאָמוֹתֵינוּ
יְעַלְהָ וַיָּבֹא וַיָּגַע
וַיָּרֹא וַיָּרֶץ וַיִּשְׁמַע
וַיִּפְקַר וַיִּזְכַּר
וְכָרְנוּ וְפָקְדוּנָנוּ
וְכָרְנוּ אֲבוֹתֵינוּ וְאָמוֹתֵינוּ
וְכָרְנוּ מֶשִׁיחָ
בֶּן דָּוד עֲבָדָךְ
וְכָרְנוּ כָּל-עָמָךְ
בֵּית יִשְׂרָאֵל
לְפָנֶיךָ
לְפָלִיטָה לְטוֹבָה
לְחֵן וְלִחְסֵד וְלִרְחָמִים
לְחַיִם וְלִשְׁלָומָם

Elohenu
velohei avotenu ve'imoteinu,
ya'aleh veyavo veyagi'a
veyera'eh veyeratzeh 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 מִקְרָא is a convocation, a calling together, an assembly, from the root קָרָא, to call.

.....*For Pesach*.....

on this festival of matza. **בַּיּוֹם חָג הַמְּצֹזָות הַזֶּה** beyom chag hamatzot hazeh.

....*For Shavu'ot*.....

on this festival of weeks. **בַּיּוֹם חָג הַשְׁבּוּעוֹת הַזֶּה** beyom chag hashavu'ot hazeh.

....*For Sukkot*.....

on this festival of huts. **בַּיּוֹם חָג הַסֻּכּוֹת הַזֶּה** beyom chag hasukkot hazeh.

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

On the eighth day,
this festival of assembly. **בַּיּוֹם הַשְׁמִינִי
חָג הַעֲצָרָת הַזֶּה** Beyom hashmini
chag ha'atzeret hazeh.

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

Remember us today for good,
Sovereign God;
and think of us for blessing;
and save us for life.

**זִכְרֵנוּ יְיָ אֱלֹהֵינוּ
בָּו לְטוֹבָה
וּפִקְרֵנוּ בָּו לְבָרְכָה
וְהַשְׁעִינוּ בָּו לְחַיִם**

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.

**וּבְרָכָר יְשֻׁעָה וּרְחַמִּים
חַסְדָּנוּ
וּרְחַם עָלֵינוּ וְהַשְׁעִינוּ
בַּיְ אֱלִיקָעַדְנוּ
בַּיְ אֶלְמֶלֶךָ
חַנּוּן וּרְחֹם 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.

**וְהַשְׁיָאָנוּ יְיָ אֱלֹהֵינוּ
אַתָּה-בָרְכָת מַוְעָדֵיךְ
לְחַיִם וּלְשָׁלוֹם
לְשִׁמְחָה וּלְשָׁוֹן
בְּאָשָׁר רָצִיתָ
וְאָמְרָתָ לְבָרְכָנוּ**

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

אֱלֹהִינוּ וְאֱלֹהִינוּ אֲבֹתֵינוּ וְאָמוֹתֵינוּ
רָצָה בְּמִנּוֹחָתֵנוּ
קָרְשָׁנוּ בְּמִצְוֹתֵיךְ
וַתֵּן חֶלְקָנוּ בְּתֹורְתֶּךְ
שְׁבַעֲנוּ מַטוּבָּךְ
וְשְׁמַחֲנוּ בִּישְׁוּעָתֶךְ
וְטַהֲרֵנָה לְבָנָנוּ
לְעַבְדָּךְ בָּאָמָת
וְהַנְּחִילָנוּ יְיָ אֱלֹהִינוּ
בְּאַהֲבָה וּבְרָצֹן
בְּשִׁמְחָה וּבְשִׁלּוֹן
שְׁבָתָה וּמַוְעָדִי קָרְשָׁךְ
וַיִּשְׁמַחוּ בְּךְ יִשְׂרָאֵל
מְקָדְשֵׁי שְׁמָךְ
בָּרוּךְ אַתָּה יְיָ
מְקָדֵשׁ הַשְׁבָתָה
וַיִּשְׂרָאֵל וְהַזָּמָנִים

Eloheinu
v'Elohei avoteinu ve'imoteinu,
retzei vimnuchateinu.
Kadsheinu bemitzvotecha,
veten chelkenu betoratecha.
Sab'einu mituvecha,
vesamcheinu bishu'atecha,
vetaher libeinu
le'ovdecha be'emet.
Vehanchilenu Adonai Elohenu
be'ahavah uv'ratzon
besimchah uvesason
Shabbat umo'adei kodshecha
Veyisamechu 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.

עֲבֹרָה
רָצָה יְיָ אֱלֹהֵינוּ Retze Adonai Elohenu
בְּעֵמֶךְ יִשְׂרָאֵל be'amcha Yisra'el
וּבְתִּפְלַתְּמָם uvitfilatam,
וְהַשֵּׁב אֹתְךָ הַעֲבֹרָה vehashev et ha'avodah
לְדִבְרֵיךְ בִּתְחַנֵּךְ lidvir betecha,
וְאַשְׁיִי יִשְׂרָאֵל ve'ishei Yisra'el
וּתְפִלְתָּמָם בְּאַהֲבָה utefilatam be'ahavah
תִּקְבֵּל בָּרָצֹן tekabel beratzon,
וְתִּהְיֶה לְרָצֹן תָּמִיד utehi leratzon tamid
עֲבֹרָתְךָ יִשְׂרָאֵל עַמְּךָ avodat Yisra'el amecha.
וְתִּחְזֹיןְךָ עִינֵינוּ Vetechezena enenu
בְּשׁוֹבֵךְ לִצְיוֹן בְּרָחָמִים beshuvcha leTziyon berachamim.
בָּרוּךְ אֱתָה יְיָ Baruch atah Adonai,
הַמְּחֹזֵיר שְׁכִינָתוֹ לִצְיוֹן hamachazir shechinato leTziyon.

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

¹ Which kind of worship is valid—temple sacrifices, or prayer? This paragraph 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—**וְאַשְׁיִי יִשְׂרָאֵל** (and Israel's fires)—has dropped out of Conservative liturgies.

