

Maariv: Evening service

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

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

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

MAARIV ARAVIM: Lord of night and day

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

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

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

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

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

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

May You rule over us as You rule over nature;
Praised are You, O Lord, who brings the evening dusk.

Maariv: Evening service

*וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא-יִשְׁחִית. וְהִרְבָּה לְהֵשִׁיב אָפּוֹ.
וְלֹא-יַעֲזִיר כָּל-חַמְתּוֹ: יְיָ הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-קָרְאָנוּ:

Reader:

בָּרְכוּ אֱתֵי הַמְבָרֵךְ:

Congregation and Reader:

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

Baruh Adonai ha-m'vorah l'olam va-ed.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּרְכָנוּ
מִעֲרִיב עֲרֵבִים בְּחֻמָּה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשֻׁנָּה
עֲתִים וּמַחְלִיף אֶת-הַזְּמַנִּים וּמַסְדֵּר אֶת-הַכִּכְבִּים
בְּמִשְׁמְרֵיהֶם בְּרָקִיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.* אֵל
חַי וְקַיִם תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה
יְיָ הַמַּעֲרִיב עֲרֵבִים:

Baruh ata Adonai, Eloheynu meleḥ ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'hoḥma potey-ah sh'arim u-vitvuna m'shaneḥ itim,
U-maḥa-lif et ha-z'manim u-m'sadeyr et ha-koḥavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ḥo-sheḥ v'ḥo-sheḥ mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl ḥai v'ka-yam tamid yimloḥ aleynu l'olam va-ed,
Baruh ata Adonai, ha-ma-ariv aravim.

Ahavat Olam:

God's love expressed through Torah and Mitzvot

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

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

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

Reflections on Ahavat Olam:

A meditation in the house of mourning

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

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

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

Your love, O God, is revealed as well
In our strength to carry on, to find our way again.

For while pain and suffering are real,
Your healing power is at work in our lives,

Enabling us to endure our sorrow;
To transform our pain, and to find courage to go on.

From the darkness of our grief, O Lord,
May rays of understanding shine forth,

That we may grow in wisdom,
And perform deeds of lovingkindness,

Nurturing our heritage of love and Torah
Which reveal Your presence anew in every age.

אהבת עולם בית ישראל עמך אהבת. תורה ומצוות
חקים ומשפטים אותנו למדת. על-כן יי אלהינו בשכבנו
ובקומנו נשים בחקיך. ונשמח בדברי תורתך ובמצותיך
לעולם ועד. כי הם חיינו וארך ימינו ובהם נהנה יומם
ולילה. ואהבתך אל תסיר ממנו לעולם. ברוך אתה
יי אהב עמו ישראל:

Ahavat olam beyt yisrael am-ḥa ahavta,
Torah u-mitzvot, ḥukim u-mish-patim otanu limad'ta.
Al keyn Adonai Eloheynu,
B'shoḥ-beynu u-v'ku-meynu nasi-aḥ b'ḥukeḥa,
V'nismaḥ b'divrey torateḥa u-v'mitz-voteḥa l'olam va-ed.
Ki heyḥ ḥa-yeynu v'oreḥ ya-meynu,
U-va-hem neh-geh yomam va-laila.
V'aha-vat-ḥa al tasir mimenu l'olamim,
Baruḥ ata Adonai, oheyv amo yisrael.

The Shema

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

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

V'AHAVTA: You shall love the Lord

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

Deuteronomy 6:4-9

THE SHEMA: A call to witness

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

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

(Ben Saul)

V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others.

(Levi Yitzhak of Berdichev)

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

(Leo Baeck)

The Shema

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוְךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם
לְאָזְנוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפַּת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

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

KEEP THESE WORDS

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

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

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

Deuteronomy 11:13-21

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

(Maimonides)

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

(Nahman of Bratzlav)

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

(Talmud Yerushalmi, Peah)

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מֵצִוְהָ אִתְּכֶם הַיּוֹם לֵאמֹר הִנֵּה אֲתִיְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטֵר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפָּתָה דֶגְגָּהּ וְתִירֶשֶׁף וַיִּצְהַרְךָ: וְנָתַתִּי עֹשֶׁב בְּשָׂדֶךָ לִבְהֶמְתְּךָ וְאֶכְלָתָה וְשִׁבַּעְתָּ: הַשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לִבְבְּכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדֶּתֶם מִחֶרֶד מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֶתֶם אִתָּם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכְּתְךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמָה: וְכִתְבֶתֶם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לִמְעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

(Pirkey Avot 4:2)

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

(Pirkey Avot 1:3)

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

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

(Salanter)

TO SEE, TO REMEMBER, AND TO OBSERVE!

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

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

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

Numbers 15:37-41

AN EXODUS FOR THOSE WHO MOURN

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

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

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

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

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

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם
לְדֶרֶתָם וְנָתַנוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Reader יהוה אלהיכם אמת:

Va-yomer Adonai el moshe ley-mor:
Da-beyr el b'ney yisrael v'amarta aley-hem,
V'asu la-hem tzitzit al kan-fey vig-dey-hem l'doro-tam,
V'nat-nu al tzitzit ha-kanaf p'til t'hey-let.
V'ha-ya la-hem l'tzitzit ur-item oto
U-z'har-tem et kol mitzvot Adonai va-asitem otam,
V'lo ta-turu aharey l'vav-hem v'aharey ey-ney-hem
Asher atem zonim aha-rey-hem.
L'ma-an tiz-k'ru va-asitem et kol mitz-votai
Vi-h'yitem k'doshim ley-lo-hey-hem.
Ani Adonai Elo-hey-hem
Asher ho-tzey-ti et-hem mey-eretz mitz-ra-yim
Li-h'yot lahem ley-lo-him, ani Adonai Elo-hey-hem.

Adonai Elo-hey-hem emet.

EMET VE-EMUNAH: God our Redeemer

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

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

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

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

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

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

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

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

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

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

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

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

Praised are You, O Lord,
Redeemer of Israel.

Adapted from the Interpretive Version of Morris Silverman

אֱמֶת וְאֱמוּנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זֹלָתוֹ וְאֵנְחָנוּ יִשְׂרָאֵל עִמּוֹ הַפּוֹדֵנוּ מִיַּד מְלָכִים
מִלְּכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים הָאֵל הַנּוֹפֵר עָלֵנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשֵׁנוּ: הָעֹשֶׂה גְדֻלּוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הָשֵׁם נִפְשָׁנוּ בְּחַיִּים
וְלֹא נָתַן לָמוּט רִגְלָנוּ: הַמְדְּרִיכָנוּ עַל בָּמוֹת אוֹיְבֵינוּ וְיָרֵם
קִרְיָנוּ עַל כָּל־שֹׁנְאֵינוּ: הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפֶּרֶעַ
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם הַמְכָּה בְּעֶבְרָתוֹ כָּל־
בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
עוֹלָם: הַמַּעֲבִיר בְּנֵיוֹ בֵּין גִּזְרֵי יַם־סוּף אֶת רוֹדְפֵיהֶם
וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע. וְרָאוּ בְּנֵיוֹ גְּבוּרָתוֹ שֶׁבָּחוּ
וְהוֹדוּ לְשִׁמּוֹ *וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וַאֲמָרוּ כָּלֵם.

מִי־כִמְכָּה בָּאֵלִים יי. מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ. נוֹרָא
תְּהִלָּת. עֹשֶׂה פֶּלֶא:

*מַלְכוּתוֹ רָאוּ בְּנֵיךְ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עָנוּ
וַאֲמָרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

*וַנֹּאמֶר. כִּי־פָדָה יי אֶת־יַעֲקֹב וַנֹּאֲלוּ מִיַּד חֲזֹק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יי נֹאֵל יִשְׂרָאֵל:

*Mi hamoħa ba-eylim Adonai,
Mi kamohā nedar ba-kodesh,
Nora t'hilot osey fe-leh ...*

Adonai yimloħ l'olam va-ed.

HASHKIVENU: Help us to lie down in peace

Help us, O God, to lie down in peace,
And awaken us to life on the morrow.

May we always be guided by Your good counsel,
And thus find shelter in Your tent of peace.

Shield us, we pray, against our foes,
Against plague, destruction, and sorrow.

Strengthen us against the evil forces
Which abound on every side.

May we always sense Your care,
For You are our merciful Sovereign.

Guard us always and everywhere;
Bless us with life and peace.

Praise to You, O God of peace,
Who guards Your people Israel
Now and evermore.

Reflections on "Hashkivenu"

(To be recited by friends of the mourners)

Help us, O God, to lie down in peace;
And awaken us with confident trust for tomorrow.

Strengthen those who are burdened with sorrow,
Grant them patience, courage, and strength.

Guide them, O Lord, with Your good counsel;
Direct them toward the path of serenity.

Shield them, we pray, from every enemy,
From fear, from anxiety, from despair.

Help them to feel protected and sheltered,
Sustained, even in grief, by Your compassion.

Guard them this night and every night;
Bless them with healing and hope.

Help them, O Lord, to lie down in peace;
Awaken them with confident trust for tomorrow.

HASHKIVENU

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרָב וְרָעַב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבָצַל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה כִּי
אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה. *וְשֹׁמֵר צִאֲתָנוּ וּבּוֹאֵנוּ לְחַיִּים
וְלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ
יִשְׂרָאֵל לָעַד:

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

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

TO PRAISE THE LORD THROUGHOUT ALL GENERATIONS

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

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

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

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

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

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

Biblical verses—selected from the Hebrew

WITH TRUST AND HOPE

Praised be the Lord by day,
And praised be the Lord by night.

Praised be God when we lie down,

And praised be God when we rise up.

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

"Into Your hand I entrust my spirit;

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

Our God, reveal Your Oneness;

Establish Your sovereignty and rule over us forever.

May our eyes behold, our hearts rejoice,

And our souls be glad in Your true deliverance,

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

The Lord reigns, the Lord has reigned,

"The Lord shall reign forever."

For sovereignty is Yours,

And forever will You reign in glory;

We have no Sovereign besides You.

Praised are You, O Lord and Sovereign,

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

ברוך יי לעולם. אמן ואמן: ברוך יי מציון שכן ירושלים.
הללויה: ברוך יי אלהים אלהי ישראל עשה נפלאות לבדו:
וברוך שם כבודו לעולם וימלא כבודו את כל הארץ.
אמן ואמן:

יהי כבוד יי לעולם ישמח יי במעשיו: יהי שם יי מברך
מעתה ועד-עולם: כי לא-יטש יי את-עמו בעבור שמו הגדול.
כי הואיל יי לעשות אתכם לו לעם: וירא כל-העם ויפלו
על-פניהם ויאמרו. יי הוא האלהים. יי הוא האלהים: והיה
יי למלך על-כל-הארץ. ביום ההוא יהיה יי אחד ושמו
אחד: יהי-חסדך יי עלינו כאשר יחלנו לך: הושיענו אלהי
ישענו. ונקצנו והצילנו מן-הגוים. להדות לשם קדשך
להשתבח בתהלתך: כל-גוים אשר עשית יבואו וישתחוו
לפניך אדני ויכבדו לשמך: כי-גדול אתה ועשה נפלאות
אתה אלהים לבדך: ואנחנו עמך וצאן מרעיתך. נודה לך
לעולם לדור ודור נספר תהלתך:

ברוך יי ביום. ברוך יי בלילה. ברוך יי בשכבנו.
ברוך יי בקומנו: כי בידך נפשות החיים והמתים. אשר
בידו נפש כל-חי ורוח כל-בשר-איש: בידך אפקיד
רוחי פדיתם אותי יי אל אמת: אלהינו שבשמים יחד
שמך וקנים מלכותך תמיד ומלוך עלינו לעולם ועד:
יראו עינינו וישמח לבנו ותגל נפשנו בישועתך באמת
באמר לציון מלך אלהיך: יי מלך יי מלך: יי מלך
לעולם ועד: * כי המלכות שלך היא ולעולמי עד
תמלך בכבוד כי אין לנו מלך אלא אתה. ברוך אתה
יי המלך בכבודו תמיד ומלוך עלינו לעולם ועד ועל
כל מעשיו:

Into Your hand I entrust my spirit

We praise You, O Source of life,
Thankfully acknowledging the gift of life.

*Into our hands You have entrusted Your spirit,
Fashioning us in Your image, and bestowing Your gifts:*

The power to create, the will to perfect,
The ability to dream, the capacity to love.

*These are Your precious gifts to Your children,
To be used wisely on our earthly journey.*

At journey's end, our souls return
To You, O God, Source of life and love.

*Comfort us, we pray, and deepen our faith
That with You each soul is reunited and loved.*

For this is the faith which sustains us tonight,
As we recall and affirm the words of the Psalm:

*"Into Your hand I entrust my spirit,
You will redeem me, O Lord, God of truth."*

בְּיָדְךָ אֶפְקִיד רוּחִי פָּדִיתָהּ אֹתִי יְיָ אֱלֹהֵי אֱמֶת:

B'yad-ḥa af-kid ru-ḥi, pa-dita o-ti Adonai Eyl emet.

Praised be the Lord by day

בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלַּיְלָה:

"Praised be the Lord by day,
Praised be the Lord by night."

*We praise the Lord at life's sunrise,
We praise God too at life's sunset.*

In God's keeping are the souls of the living,
And the spirits of those who have passed on.

*Our departed live on in our hearts and minds;
They live also with the Source of all life.*

It is from God that we come;
And it is to God that we return.

*Our few years on earth are a prologue
To the drama which continues beyond time.*

For thus our Sages taught:
Life is an ante-chamber to the palace of eternity.

*"Into Your hand I commit my spirit;
You will redeem me, O Lord, God of truth."*

Praise to You, O Lord of life and love,
Who has implanted within us eternal life.

To remember with reverence

Let us be silent with our ancestors,
Remember with reverence their ancient prayer,
Pronounced for millennia, their words, their faith.

Gather the gleanings with thanks,
The marvelous gleanings,
Those we can share in truth to ourselves
And our sense, and our thinking.

Shine in the glow of their vision with gladness,
That we may build as their seed
Upon their soul's searching
Seeking for meaning in the mystery of life and of being,

Through justice, mercy, truth, and peace,
Through love of others, and through humility.

Emil Weitzner

Our God and God of our ancestors

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

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

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

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

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

Baal Shem Tov, retold by Martin Buber (adapted)

HATZI KADDISH

Reader:

יְתוֹדֵל וַיְתַקַּדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא
כְּרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי
דְּכָל-בֵּית יִשְׂרָאֵל בְּעֶזְרָא וּבְזִמְן קָרִיב. וְאַמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דְּאַמְיָרִין
בְּעֶלְמָא. וְאַמְרוּ אָמֵן:

HATZI KADDISH

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

Congregation and Reader:

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

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

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

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

The Amidah

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

GOD OF ALL GENERATIONS*

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.

Between Rosh Hashanah and Yom Kippur add:

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

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,
With Your saving power You grant immortal life.

From Shemini Atzeret until Pesah add:

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

You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, and free the captives.
You keep faith with those who sleep in the dust.

Who is like You, almighty God?
Who can be compared to You, Ruler over life and death,
Source of redemption?

Between Rosh Hashanah and Yom Kippur add:

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

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

* This English version of the Avot Blessing reflects the egalitarian rendering which appears in the "Interpretive Amidah Blessings" (p. 131).

The Amidah

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָה
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh Hashanah and Yom Kippur add:

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים.
וְקִתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מֶגֶן אֲבֹרָה:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret until Pesah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֶךְ
מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה:

Between Rosh Hashanah and Yom Kippur add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מַחְיָה
הַמֵּתִים:

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

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

At the conclusion of Shabbat or Festival add:

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

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

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

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

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

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

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

אתה קדוש ושמוך קדוש וקדושים בכל יום יהללוך
סלה. ברוך אתה יי *האל הקדוש:

אתה חונן לאדם דעת ומלמד לאנוש בינה.

At the conclusion of Shabbat or Festival add:

אתה חוננתנו למדע תורתך. ותלמדנו לעשות חקי רצונך.
ותבדל יי אליהינו בין קדש לחול. בין אור לחשך. בין
ישראל לעמים. בין יום השביעי לששת ימי המעשה. אבינו
מלכנו. החל עלינו הימים הבאים לקראתנו לשלום חשוכים
מכליחטא. ומנקים מכלי-עון. ומדבקים ביראתך. (והננו...)

חננו מאתך דעה בינה והשכל. ברוך אתה יי חונן
הדעת:

השיבנו אבינו לתורתך. וקרבו מלכנו לעבודתך.
והחזירנו בתשובה שלמה לפניך. ברוך אתה יי הרוצה
בתשובה:

סלח לנו אבינו כי חטאנו. מחל לנו מלכנו כי
פשענו. כי מוחל וסולח אתה. ברוך אתה יי חונן
המרבה לסלוח:

ראהנא בענינו וריבה ריבנו. וגאלנו מהרה למען
שמוך. כי גואל חזק אתה. ברוך אתה יי גואל ישראל:

רפאנו יי וגרפא. הושיענו ונושעה. כי תהלתנו אתה.
והעלה רפואה שלמה לכל מכותינו. כי אל מלך
רופא נאמן ורחמן אתה. ברוך אתה יי רופא חולי עמו
ישראל:

**From Rosh Hashanah to Yom Kippur conclude: הקדוש.*

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

From Pesah until December 4 say:

Send blessing to the whole earth.

From December 4 until Pesah say:

Send dew and rain to bless the whole earth.

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

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

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

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

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

בָּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל־מִינֵי
תְּבוּאָתָהּ לְטוֹבָה.

From Pesah until December 4 say:

וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה.

From December 4 until Pesah say:

וְתֵן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאָדָמָה.

וְשַׂבְּעֵנוּ מִטוֹבָךְ. וּבָרַךְ שָׁנָתָנוּ כְּשָׁנִים הַטּוֹבוֹת. בָּרוּךְ
אַתָּה יי מְבָרַךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתָנוּ. וְשֵׂא נֶס לְקִבְּץ גְּלוּתָנוּ.
וּקְבָצֵנוּ יַחַד מֵאֲרָבַע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יי מְקַבֵּץ
נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה. וְיִוָּעֲצֵנוּ כְּבַתְחִלָּה.
וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה. וּמְלוּךְ עָלֵינוּ אַתָּה יי לְבָדָךְ
בְּחֶסֶד וּבְרַחֲמִים וְצִדִּיקָנוּ בְּמִשְׁפָּט. בָּרוּךְ אַתָּה יי *מֶלֶךְ
אוֹהֵב צְדָקָה וּמִשְׁפָּט:

וּלְמַלְשִׁינִים אַל תְּהִי תִקְוָה. וְכָל־הַרְשָׁעָה כִּרְגָע
תֵּאבֵד. וְכָל־אוֹיְבֶיךָ מִהֲרָה יִכָּרֶתוּ. וּמַלְכוּת זָרוֹן מִהֲרָה
תִּעֲקֹר וְתִשָּׁבֵר וְתִמָּגֵר וְתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בָּרוּךְ
אַתָּה יי שֶׁבֵר אוֹיְבִים וּמַכְנִיעַ יָדִים:

*From Rosh Hashanah to Yom Kippur conclude: הַמֶּלֶךְ הַמִּשְׁפָּט.

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

Return in mercy to Jerusalem, Your city; and abide in it as You promised. Rebuild it in our own day and for all time. Renew there the ancient glory of David. Praised are You, O Lord, who rebuilds Jerusalem.

Hasten the coming of the Messianic Era, as we recall Your ancient promise of deliverance through the House of David. We await Your redemption at all times. Praised are You, O Lord, Source of our redemption.

O Lord our God, hear our cry. Have pity upon us and mercifully accept our prayer with loving favor. Compassionate God, hear our prayers; do not turn us away without considering our supplications, O merciful Sovereign. Praised are You, O Lord, who hears our prayers.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמּוֹךְ בֵּית
יִשְׂרָאֵל. וְעַל פְּלִיטַת סוֹפְרֵיהֶם וְעַל גְּרֵי הַצֶּדֶק וְעַל־יְנוּ
יְהוּמוֹ נְאֻרַחֲמֵיךָ יְיָ אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים
בְּשִׁמְךָ בְּאַמְתָּ. וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא נִבּוֹשׁ
כִּי בָךְ בְּטַחְנוּ. בָּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:
וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּוֹן בְּתוֹכָהּ
בְּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵין עוֹלָם.
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יְיָ בּוֹנֵה
יְרוּשָׁלַיִם:

אֵת צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ. וְקֶרְנוֹ תִּרְוֶם
בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ
מַצְמִיחַ קֶרֶן יִשׁוּעָה:

שִׁמַּע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת
וְתַחֲנוּנִים אַתָּה. וּמִלְפָּנֶיךָ מִלְכָּנוּ רִיקָם אֵל תִּשְׁיִבֵנוּ. כִּי
אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמּוֹךְ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה
יְיָ שׁוֹמֵעַ תְּפִלָּה:

ACCEPT OUR PRAYER AND BLESS ZION

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

On Rosh Hodesh add:

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

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

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

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

On Rosh Hodesh add:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר זכרוננו ופקדוננו. וזכרון אבותינו. וזכרון
משית בך בך עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל
עמך בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים
לחיים ולשלום ביום ראש החדש הזה: זכרנו יי אלהינו בו
לטובה. ופקדנו בו לברכה. והושיענו בו לחיים. ובך
ישועה ורחמים חוס וחסד ורחם עלינו והושיענו. כי אליך
עינינו. כי אל מלך חנון ורחום אתה:

ותחננה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור.
נודה לך ונספר תהלתך על חיינו המסורים בך ועל
נשמותינו הפקודות לך ועל נסיד שבכל-יום עמנו ועל
נפלאותיך וטובותיך שבכל-עת ערב ובקר וצהרים.
הטוב כי לא-כלו רחמך. והמרחם כי לא-תמו חסדיך.
מעולם קנינו לך:

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

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

Between Rosh Hashanah and Yom Kippur add:

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

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

BLESS US WITH PEACE

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

A brief personal prayer may be recited here.

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

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

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

ועל-כָּלֶם יתְּבַרַּךְ וַיְתְּרוּמָם שְׁמֶךָ מְלַכֵּנוּ תָמִיד
לְעוֹלָם וָעֶד:

Between Rosh Hashanah and Yom Kippur add:

ובְּתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלֹךְ
נֶאֱמָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת־
עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמָךְ. * בְּרוּךְ
אַתָּה יי הַמְּבָרַךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

A brief personal prayer may be recited here.

Continue with "Elohai Netzor" on the following page.

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

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכָּר וְנוֹכָח
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְשְׁלוֹם.
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

GUARD MY TONGUE FROM EVIL

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

“May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer.”

O Source of peace and harmony in the universe,
Grant peace to us and to the household of Israel.

Adapted from the Hebrew by Morris Silverman

Amen.

“THE MEDITATIONS OF OUR HEARTS”

*The meditations of our hearts are not always “acceptable”
To You, O God, or even to ourselves.*

*Sometimes our thoughts are bitter with anger,
and sometimes they are sour with remorse.
Sometimes they are dark with doubt,
and sometimes they are heavy with despair.*

*We acknowledge that we are creatures of many moods;
and that when we face the loss of a loved one,
our emotions may reflect our inner turmoil and deep distress.*

*Help us to cope with our feelings, with honesty and with patience.
Help us to ponder the immediate in the perspective of the eternal.*

*In our days of pain and anguish,
in our nights of tearful sorrow,
give us faith, O God, to trust in Your healing power.*

*Help us to draw strength from the assurance
that Your lovingkindness has not departed from us;
that we will yet know again the blessings of serenity and peace.*

אלהי. נצור לשוני מרע ושפתי מדבר מרמה.
ולמקללי נפשי תדום ונפשי כעפר לכל תהיה:
פתח לבי בתורתך ובמצותיך תרדוף נפשי.
וכל החושבים עלי רעה.
מהרה דפר עצתם וקלקל מחשבתם:
עשה למען שמך עשה למען ימינך
עשה למען קדשתך עשה למען תורתך:
למען יחלצון ידידיך הושיעה ימינך וענגי:
יהיו לרצון אמרייפי והגיון לבי לפניך.
י צורי וגאלי:

עשה שלום במרומוי הוא יעשה שלום
עלינו ועל כל ישראל. ואמרו אמן:

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

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

READER'S FULL KADDISH

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

Congregation and Reader:

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

Reader:

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

Mourners omit the following paragraph during Shivah:

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

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

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

READER'S KADDISH SHALEM

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא
כְּרֻעֻתָּהּ. וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַי:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירָן
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

Mourners omit the following paragraph (Titkabeyl) during Shivah:

תְּתַקַּבַּל צְלוּתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

(For Hanukkah candle lighting, see page 94.)

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

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

Alenu

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

SHEH-HU NOTEH SHAMA-YIM

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

Alenu

עלינו לשבח לאדון הכל
 לתת נדלה ליוצר בראשית.
 שלא עשנו כגויי הארצות
 ולא שמנו כמשפחות האדמה.
 שלא שם חלקנו בהם
 וגרלנו בכל-המונים:
 ואנחנו כורעים ומשתחווים ומודים
 לפני מלך מלכי המלכים
 הקדוש ברוך הוא.

שהוא נוטה שמים ויוסר ארץ ומושב יקרו בשמים
 ממעל ושכינת עזו בגבהי מרומים: הוא אלהינו אין
 עוד. אמת מלבנו אפס זולתו. בכתוב בתורתו. וידעת
 היום והשבת אל-לבבך כי יי הוא האלהים בשמים
 ממעל ועל-הארץ מתחת. אין עוד:

Aleynu l'sha-bey-aḥ la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam ḥel-keynu ka-hem,
 V'gora-leynu k'ḥol hamonam.

Va-anahnu kor-im
 U-mishta-ḥavim u-modim,
 Lifney meleḥ malhey ha-m'laḥim,
 Ha-kadosh baruh hu.

WE THEREFORE HOPE . . .

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

Morris Silverman (adapted)

BECAUSE WE BELIEVE IN YOU

II Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will be made a "Kingdom of God,"
When all humanity will invoke Your name,
And the wicked will be turned to You.
May all the living fervently acknowledge
That to You every knee must bend,
Every tongue must vow loyalty.
Before You may all bow in reverence,
Proclaiming Your glory, accepting Your sovereignty.
May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."
The prophet too, proclaimed this promise:
"The Lord shall reign over all the earth;
On that day the Lord shall be One and God's name One."

על-כן נקוו לך יי אלהינו לראות מהרה בתפארת
עזך להעביר גלולים מן הארץ והאלילים כרות
יברתון. לתקן עולם במלכות שדי. וכל-בני בשר יקראו
בשמך להפנות אליך כל-רשעי ארץ. יכירו וידעו כל-
יושבי תבל. כי-לך תכרע כל-בך תשבע כל-לשון:
לפניך יי אלהינו יכרעו ויפולו. ולכבוד שמך יקר יתנו.
ויקבלו כלם את על מלכותך. ותמלך עליהם מהרה
לעולם ועד. כי המלכות שלך היא ולעולמי עד תמלך
בכבוד: בכתוב בתורתך. יי ימלך לעולם ועד:

ונאמר. והיה יי למלך על-כל-הארץ.

ביום ההוא יהיה יי אחד ושמו אחד:

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

Meditations before the Kaddish

I Eternal God, who sends consolation to all sorrowing hearts, we turn to You for solace in this trying hour. Though bowed in grief at the passing of our loved one, we reaffirm our faith in You, our source of life and love.

O Lord, help those who mourn tonight to surmount their sorrow and to face their trial with courage. Give them insight in this hour of grief, so that from the depths of their own suffering may come a deepened sympathy for all who are bereaved.

May they bear their sorrow with trustful hearts; and knowing that You are near, may they not despair.

With faith in Your sustaining power, those who mourn now rise to sanctify Your holy name, in the words of the Mourner's Kaddish.

II Eternal God, in adversity and joy, You are with us. As we recall our departed, we thank You for their lives, for our companionship with them, and for the cherished memories that they leave behind.

Comfort, we pray, those who mourn tonight. Give them strength in their sorrow, and sustain their faith in Your healing power.

In tribute to our beloved, who now is bound with You in the bond of everlasting life, may our lives be consecrated to Your service.

In solemn testimony to the unbroken faith which links the generations of the house of Israel one to another, those who mourn now rise to sanctify Your holy name, in the words of the Mourner's Kaddish.

Morris Silverman (adapted)

Because we believe in You

(To be recited by friends of the mourners)

Because we believe in You, O God of healing,
We pray that You will heal those who grieve,

*Softening their pain, binding up their wounds,
And wiping the tears from their faces.*

Because we believe in You, O God of compassion,
We pray that You will show mercy to the sorrowing,

*Sending them strength and courage for today,
Trust and hope for tomorrow.*

Because we believe in You, O God of forgiveness,
We pray that You will grant relief from guilt and remorse,

*For things done and for things left undone,
For words spoken and words left unspoken.*

Because we believe in You, O God of love,
We pray that You will console the heavy-hearted;

*Helping them to sense that even in darkness
The light of Your love is still aglow.*

Because we believe in You, O God of Eternity,
We pray that You will comfort the bereaved

*With the faith that their beloved is bound to You,
In the bond of everlasting life.*

Because we believe in You, O God of goodness,
We pray that You will deepen the goodness in each of us,

*That we may help, support, and love one another;
And thus share in the gift of Your divine love.*

Mourner's Kaddish

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

Congregation and mourners:

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

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

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

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

Psalm for the Penitential Season, page 90.

A selection of Psalms may be found on pages 70-77.

A favorite quotation or poem may be recited here.

Closing prayers, page 81.

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

Mourner's Kaddish

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאַמְרִין
בְּעָלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

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

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

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

Psalms for the house of mourning (pages 70-77)

GOD WILL SAVE MY SOUL—Based on Psalm 49*

Hear this, all peoples,
Listen well, all inhabitants of the world,

The mighty and the lowly,
The rich and the poor alike.

Why should I fear in time of trouble,
Even if surrounded by scheming foes?

They put their trust in their riches,
The glory in their great wealth.

But one cannot save a loved one from death,
Nor ransom oneself from the Lord.

Immortality cannot be purchased,
The grave cannot be evaded.

The wise must also die,
Just as the fool and the ignorant;
All leave their possessions to others.

Their grave is their eternal home,
Their dwelling place for all generations,
However famous they were on earth.

Human splendor is transient,
It passes like the beasts that perish.

This is the fate of those who foolishly trust in themselves,
The end of those who delight in their own boasting.

Like sheep they are marked for the grave,
Death will shepherd them.

But God will redeem my soul from death,
And will take me, in Divine Love, forever.

*Traditionally recited in the house of mourning,
followed by the Mourner's Kaddish, page 78.

Alternate Psalms for the house of mourning may be found on pages 72-77.

Psalms for the house of mourning

למנצח לבני־קרח מזמור:

שמעו־זאת כל־העמים האֲזִינוּ כֹּל־יִשְׁבֵּי חֶלֶד:

גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ יֶחֶד עֲשִׂיר וְאַבְיוֹן:

פִּי יְדַבֵּר חֲכָמוֹת וְהַגִּוֹת לִבִּי תְבוּנוֹת:

אֲטָה לְמִשְׁלֵי אֲזִנִּי אֶפְתָּח בְּכֹנֹר חִידָתִי:

לָמָּה אֵירָא בְיָמֵי רָע עוֹן עַקְבִּי יִסְבְּנִי:

הַבֹּטְחִים עַל־חֵילָם וּבָרַב עֲשָׂרָם יִתְהַלְלוּ:

אֵחַ לֹא־פָדָה יִפְדֶּה אִישׁ לֹא־יִתֵּן לְאֱלֹהִים כְּפָרוֹ:

וַיִּקַּר פְּדִיּוֹן נַפְשָׁם וְחָדַל לְעוֹלָם:

וַיַּחֲיֵעוּד לְנֶצַח לֹא יִרְאֶה הַשְׁחָת:

כִּי יִרְאֶה חֲכָמִים יָמוּתוּ יֶחֶד כָּסִיל וְבָעַר יֶאֱבְדוּ:

וְעֲזָבוּ לְאַחֲרִים חֵילָם:

קִרְבָּם בְּתִימּוֹ לְעוֹלָם מִשְׁכַּנְתָּם לְדוֹר וָדָר:

קִרְאוּ בְשִׁמוֹתָם עָלֵי אֲדָמוֹת:

וְאָדָם בִּיקַר בַּלְיָלִין נִמְשַׁל בְּבִהְמוֹת נָדְמוֹ:

זֶה דְרָכָם בְּסֵל לָמוֹ וְאַחֲרֵיהֶם בְּפִיָּהֶם יִרְצוּ סֵלָה:

כִּצְאוֹן לְשֹׂאוֹל שְׁתוּ מוֹת יָרָעַם וַיִּרְדּוּ בָּם יִשְׂרָאֵל לְבָקָר:

וַיִּצְוֶם לְבָלוֹת שֹׂאוֹל מִזֶּבֶל לוֹ:

אֲדֹאֲלֵהֶם יִפְדֶּה־נַפְשִׁי מִיַּד שֹׂאוֹל כִּי יִקְחֵנִי סֵלָה:

אֶל־יִתִּירָא כִּי־יַעֲשֶׂר אִישׁ כִּי־יִרְכֶּה כְבוֹד בֵּיתוֹ:

כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא־יִרְדַּ אַחֲרָיו כְּבוֹדוֹ:

כִּי־נִפְשׁוֹ בְּחַיּוֹ יִבְרַךְ וַיִּוֹדֶךָ כִּי־תִשְׁיֵב לָךְ:

תָּבוֹא עַד־דּוֹר אֲבוֹתָיו עַד־נֶצַח לֹא יִרְאוּ־אוֹר:

אָדָם בִּיקַר וְלֹא יָבִין נִמְשַׁל בְּבִהְמוֹת נָדְמוֹ:

WHEN MAY I FEEL GOD'S PRESENCE?

(Alternate Psalm for the House of Mourning)

As a deer cries out for streams of water,
So my soul cries for You, O God.

*My soul thirsts for the Living God;
O when may I feel God's presence?*

Tears have been my food, day and night;
I am ever taunted with "Where is your God?"

*I pour out my soul within me when I recall
Our festive procession to the house of God,
With joyous song and thanksgiving.*

Why are you downcast, O my soul; why the turmoil?
I still hope in the Lord;
I shall yet offer praise for God's deliverance.

*With my soul downcast, I seek to recall
God's miracles at water's edge and at mountain's top.*

May the Lord ordain Divine kindness by day;
That by night I may chant to the God of my life.

*To my Rock, I cry: Why have You forgotten me?
Why must I go mourning and oppressed?*

Evil adversaries taunt me, crush me,
Saying all day long, "Where is your God?"

*But "why are you downcast, O my soul?"
I still hope in the Lord;
I shall yet praise the God of my deliverance.*

Psalm 42—adapted from the Hebrew

Alternate Psalm for the House of Mourning

לְמַנצַח מִשְׁכִּיל לְבִנְיָ־קֶרֶח:
בְּאֵל תַּעֲרֹג עַל אֶפְיִקִי־מַיִם.
בֶּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ אֱלֹהִים:
צִמְאֹה נַפְשִׁי לְאֱלֹהִים לֹאֵל חַי.
מִתִּי אָבוֹא וְאֶרְאֶה פָנַי אֱלֹהִים:
הִיָּתָה לִי דִמְעָתִי לֶחֶם יוֹמָם וְלַיְלָה.
בְּאֶמֶר אֵלַי בְּלִי־הַיּוֹם אֵיחָה אֱלֹהֶיךָ:
אֵלֶּה אֲזַכָּרָה וְאֶשְׁפָּכָה עָלַי נַפְשִׁי.
כִּי אֶעֱבֹר בִּסְפֹד אֲדַדִּם עַד בֵּית אֱלֹהִים.
בְּקוֹל רִנָּה וְתוֹדָה תִּמְוֶן חוֹנֵן:
מָה תִּשְׁתַּחֲוֶה נַפְשִׁי וְתִהְיֶה עָלַי.
הוֹחֲלִי לְאֱלֹהִים כִּי עוֹד אוֹדְנִי יִשְׁעוֹת פְּנִי:
אֱלֹהֵי עָלַי נַפְשִׁי תִשְׁתַּחֲוֶה.
עַל בֶּן אֲזַכָּרָה מֵאֲרִיז גִּדְדוֹ. וְחֶרְמוֹנִים מִמֶּה מִצְעָר:
תְּהוֹם אֶל תְּהוֹם קוֹרָא לְקוֹל צְנוּרִיךָ.
בְּלִי־מִשְׁבָּרִיךָ וְנִלְיָה עָלַי עֲבָרוֹ:
יוֹמָם יִצְוֶה יְיָ חֲסִדוֹ.
וּבְלַיְלָה שִׁירָה עָמִי תִפְלָה לֹאֵל חַיִּי:
אוֹמְרָה לֹאֵל סִלְעִי. לָמָּה שִׁבַּחְתָּנִי.
לָמָּה קָנֵר אֱלֹהֶיךָ בְּלִחְזֹן אוֹיֵב:
בְּרָצַח בְּעִצְמוֹתַי חֲרָפוֹנִי צוֹרְרִי.
בְּאֶמְרָם אֵלַי בְּלִי־הַיּוֹם אֵיחָה אֱלֹהֶיךָ:
מָה תִּשְׁתַּחֲוֶה נַפְשִׁי וְמָה תִהְיֶה עָלַי.
הוֹחֲלִי לְאֱלֹהִים כִּי עוֹד אוֹדְנִי יִשְׁעוֹת פָּנַי וְאֵלֶי:

שיר המעלות.

ממעמקים קראתיך יי:

אדני שמעה בקולי. תהינה אזניך קשובות לקול תחנוני:

אם עונות תשמר־יה אדני מי יעמד:

כי־עמד הסליחה למען תנא:

קויתי יי קוטה נפשי ולדברו הוהלתי:

נפשי לאדני משמרים לבקר שמרים לבקר:

יחל ישראל אל־יי. כי־עם־יי החסד והרבה עמו פדות:

*והוא יפדה את־ישראל מכל עונותיו:

Psalms 130

Out of the depths I call to You, O Lord.

Hear my cry, O Lord;

Be attentive to my plea.

If You kept account of all sins,

O Lord, who could survive?

But with You there is forgiveness;

Therefore we revere You.

I wait for the Lord with all my being,

With hope I await God's word.

My soul yearns for the Lord

More anxiously than watchmen yearn for the dawn.

O Israel, put your hope in the Lord,

For the Lord is abundantly kind.

Great is the Lord's power to redeem;

May God redeem our people from all their iniquities.

מכתם לדוד. שמרני אל כי־חסיתי בך:

אמרת לי אדני אלה. טובתי בל־עליך:

לקדושים אשר־בארץ המה. ואדירי כל־חפצי־בם:

ירבו עצבותם אחר מהרו. בל־אסיר נסכיהם מדם.

ובל־אשא את־שמותם על־שפתי:

יי מנת־חלקי וכוסי. אלה תומיך גורלי:

חבלים נפלרלי בנעמים. אה־נחלת שפחה עלי:

אברך את־יי אשר יעצני. אה־לילות יסרוני כליותי:

שניתי יי לנגדי תמיד. כי מימיני בל־אמוט:

לכן שמח לבי ויגל כבודי. אה־בשרי ישכן לבטח:

כי לא־תעזב נפשי לשאול. לא־תמן חסידך לראות שחת:

*תודיעני ארח חיים. שבע שמחות את־פניך.

נעמות בימיך נצח:

Psalms 16

Protect me, O God,

For I seek refuge in You.

I say to the Lord:

You are my Lord, my source of blessing;

There is none besides You.

My lot has fallen in pleasant places;

Indeed, I have a good inheritance.

I praise the Lord who has guided me;

In the nights God speaks to me through my conscience.

I am ever aware of the Lord's presence.

God is at my right hand; I shall not fail.

Therefore my heart rejoices, my whole being exults,

And my body rests secure.

You will teach me the path of life.

In Your presence is perfect joy;

In Your right hand, eternal bliss.

Selected from the Hebrew

THE LORD IS MY SHEPHERD

מזמור לדוד.
 יי רעי לא אחסר:
 בנאות דשא ירביצני. עלמי מנחות ינהלני:
 נפשי ישובב. ינחני במעגלי צדק למען שמו:
 גם כִּי־אלך בגיא צלמות. לא־אירא רע כִּי־אתה עמדי.
 שבטך ומשענתך קמה ינחמני:
 תעריך לפני שלחן נגד צררי.
 דשנת בשמן ראשי כוסי רויה:
 אף טוב וחסד ירדפוני כִּלְיִמי חי.
 ושבתי בבית־יי לארך ימים:

Psalm 23

The Lord is my shepherd, I shall not want.
 God makes me lie down in green pastures,
 And leads me beside the still waters.
 God revives my spirit,
 And guides me in paths of righteousness, for God's name's sake.
 Though I walk in the valley of the shadow of death,
 I fear no evil; for You are with me.
 Your rod and Your staff comfort me.
 You prepare a table before me in the presence of my foes.
 You anoint my head with oil; my cup overflows.
 Surely goodness and kindness shall follow me
 all the days of my life,
 And I shall dwell in the house of the Lord forever.

GOD OUR GUARDIAN

שיר למעלות.
 אשא עיני אל־ההרים. מאין יבא עזרי:
 עזרי מעם יי. עשה שמים וארץ:
 אל־יתן למוט רגלך. אל־יגום שמך:
 הנה לא־יגום ולא יישן. שומר ישראל:
 יי שמך. יי צלך על־יד ימינך:
 יומם השמש לא־יכבה. וירח בקללה:
 יי שמך מכל־רע. ישמר את־נפשך:
 יי ישמר־צאתך ובואך. מעתה ועד־עולם:

Psalm 121

I will lift up my eyes to the mountains;
 From where will my help come?
 My help comes from the Lord,
 Who made heaven and earth,
 Who will not allow your foot to give way,
 Who guards you and will not slumber.
 For the Guardian of Israel
 Neither slumbers nor sleeps.
 The Lord is your keeper;
 The Lord is your protection at your right hand.
 The sun shall not smite you by day,
 Nor the moon by night.
 The Lord shall keep you from all evil,
 And shall keep your soul.
 The Lord shall guard your going out and your coming in,
 From this time forth and forever.