

A MINYAN OF COMFORT

WITH EVENING SERVICES
FROM SIDDUR HADASH

Maariv: Evening Service

*וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא־יִשְׁחִית. וְהִרְבֵּה לְהַשִּׁיב אָפוּ.
וְלֹא־יַעִיר כָּל־חַמְתּוֹ: וְהוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בְיוֹם־קָרְאָנוּ:

Reader:

בָּרוּךְ אַתָּה יי המברך:

Congregation and Reader:

בָּרוּךְ יי המברך לעולם ועד:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּדָדְרוּ
מַעֲרִיב עַרְבִים בְּחֻקָּמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה
עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים וּמַסְדֵּר אֶת־הַפְּכָכִים
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרַצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמְבִיא
לַיְלָה וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה. וְאַבְרָאָה שְׁמוֹ.
*אֵל חַי וְקַיִם תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יי הַמַּעֲרִיב עַרְבִים:

Congregation and Reader:

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

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'hoḥma potey-aḥ sh'arim u-vitvuna m'shaneh itim,
U-maḥa-lif et ha-z'manim u-m'sadeyr et ha-koḥavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney 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,
Baruḥ ata Adonai, ha-ma-ariv aravim.

MAARIV

[26]

* Asterisk denotes verses chanted by Reader.

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.”

BARĤU: 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.

אהבת עולם בית ישראל עמך אהבת.
 תורה ומצות חקים ומשפטים אותנו למדת.
 עליכן יי אלהינו בשכבנו ובקומנו נשיח בחקיקך.
 ונשמח בדברי תורתך ובמצותיך לעולם ועד.
 כי הם חיינו וארץ 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 Eloheyenu,
 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,
 Baruh ata Adonai, oheyv amo yisrael.

Ahavat Olam:**God's love expressed through Torah and Mitzvot**

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

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

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

Reflections on Ahavat Olam:

A Meditation in the House of Mourning

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

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

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

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

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

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

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

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

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

The Shema

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאריך: והיו הדברים האלה אשר אנכי מצוה
היום על לבבך: ושננתם לבניך ודברתם בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם
לאות על ידך והיו לטטפת בין עיניך: וכתבתם על-
מזוזות ביתך ובשעריך:

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-dereh,
U-v'shoh-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

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 (׃); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word םד (Eyd) which means "witness."

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

V'AHAVTA: To love God

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

V'AHAVTA: Love leading to action

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

וְהָיָה אִם־שָׁמַעַתְּ שְׂמִיעוֹ אֱלֹמִצְוֹתַי אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם
 הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לִבְבְּכֶם
 וּבְכָל־נַפְשְׁכֶם: וְנִתְּתִי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
 וְאִסְפֹּת דָגָה וְתִירֶשֶׁת וְיִצְהַרְתָּ: וְנִתְּתִי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ
 וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי־יְפֹתָה לְבַבְכֶם וְסִרְתֶּם
 וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
 בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן
 אֶת־יְבוּלָהּ וְאָבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה
 נָתַן לָכֶם: וְשָׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
 וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְמוֹטֶפֶת בֵּין עֵינֵיכֶם:
 וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל־מוֹזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
 נִשְׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת 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)*

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)

וַיֹּאמֶר יְהוָה אֱלֹהֵי מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם
לְדַרְתָּם וְנִתְּנָו עַל־צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וַזְכַּרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אֲתֶם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

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.

אֱמֶת וְאֱמוּנָה כָּל־זֹאת וְקִים עָלֵינוּ
 כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זִלְתּוֹ וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.
 הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים.
 הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשֵׁנוּ:
 הַעֲשֵׂה גְדֻלוֹת עַד אֵין חֶקֶר וּנְפִלְאוֹת עַד אֵין מִסְפָּר:
 הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים וְלֹא נָתַן לְמוֹט רַגְלֵנוּ:
 הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ וְיָרֵם קַרְנֵנוּ עַל כָּל־שֹׁנְאֵינוּ:
 הַעֲשֵׂה לָנוּ גִסִּים וְנִקְמָה בַּפְרָעָה אוֹתָת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם.
 הַמְכָה בְּעִבְרַתּוֹ כָּל־בְּכוֹרֵי מִצְרַיִם
 וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם:
 הַמְעַבִּיר בְּנָיו בֵּין גִּזְרֵי יַם־סוּף
 אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.
 וְרֵאוּ בְּנָיו וּבִוֵּרְתוֹ שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.
 וְמִלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם.
 מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם.
 מִי־כִמְכָה בְּאֵלִים יי. מִי כִמְכָה נֶאֱדָר בַּקֹּדֶשׁ.
 נוֹרָא תְהִלָּת. עֲשֵׂה פְּלֵא:
 *מִלְכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעֵ יָם לִפְנֵי מִשָּׁה זֶה אֵלֵי עָנוּ וְאָמְרוּ.
 יי: יְמִלְךָ לְעוֹלָם וָעֶד:
 *וְנֹאמַר. כִּי־פָדָה יי אֶת־יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֶזֶק מִמֶּנּוּ.
 בְּרוּךְ אַתָּה יי נֹאֵל יִשְׂרָאֵל:

Emet ve-emunah kol zot v'ka-yam aleynu,
 Ki hu Adonai Eloheynu v'eyn zulato, va-anahnu yisrael amo.
 Mi hamoħa ba-eylim Adonai, mi kamoħa nedar ba-kodesh,
 Nora t'hilot osey fe-leh . . . Adonai yimloħ l'olam va-ed.

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

HASHKIVENU

השכיבנו יי אלהינו לשלום והעמידנו מלכנו לחיים.
 ופרוש עלינו סבת שלומך ותקננו בעצה טובה מלפניך
 והושיענו למען שמך. והגן בעדנו והסר מעלינו אויב
 דבר וחרב ורעב ויגון והסר שטן מלפנינו ומאחרינו.
 ובצל כנפיך תסתירנו כי אל שומרנו ומצילנו אהה כי
 אל מלך חנון ורחום אהה. *ושמור צאתנו ובואנו לחיים
 ולשלום מעתה ועד עולם:
 ברוך אהה יי שומר עמו ישראל לעד:

Hash-kiveynu Adonai Eloheynu l'shalom,
 V'ha-amideynu mal-keynu l'ha-yim.
 U-fros aleynu sukat sh'lomeha,
 V'tak-neynu b'eytzah tovah mi-l'faneha,
 V'ho-shi-eynu l'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 mi-l'fa-neynu u-mey-ah-reynu,
 U-v'tzeyl k'nafeha tas-tireynu,
 Ki Eyl shom-reynu u-matzi-leynu ata,
 Ki Eyl meleh hanun v'rahum ata.

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

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.

בְּרוּךְ יי לעולם אמן ואמן: בְּרוּךְ יי מציון שכן ירושלים. הללויה:
 בְּרוּךְ יי אלהים אלהי ישראל עשה נפלאות לבדו: וברוך שם
 כבודו לעולם ונמלא כבודו את־קִלְהָאָרֶץ. אמן ואמן:
 יהי כבוד יי לעולם ישמח יי במעשיו: יהי שם יי מברך
 מעתה ועד־עולם: כי לא־יָטַשׁ יי את־עמו בעבור שמו הגדול.
 כי הואיל יי לעשות אתכם לו לעם: וירא כִלְהֵעַם ויפלו
 על־פניהם ויאמרו. יי הוא האלהים. יי הוא האלהים: והיה
 יי למלך על־קִלְהָאָרֶץ. ביום ההוא יהיה יי אֱתֵר ושמו
 אֱתֵר: יהי־חסדך יי עלינו כאשר יחלנו לך: הושיענו אלהי
 ישענו. וקִבְּצֵנו והצילנו מן־הגוים. להדות לשם קִדְשֶׁךָ
 להשתבח בתהלתך: כִּלְגוּיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וישתחוו
 לפניך אֲדָנִי ויכבדו לשמך: כִּי־גָדוֹל אַתָּה וַעֲשֵׂה נִפְלְאוֹת
 אַתָּה אֱלֹהִים לְבַרְךָ: וּנְאֻחֲנו עִמָּךְ וְצִאֵן מִרְעִיתֶךָ. נוֹדֶה לְךָ
 לעולם לדור ודור נספר תהלתך:

בְּרוּךְ יי ביום. בְּרוּךְ יי בלילה. בְּרוּךְ יי בשכבנו.
 בְּרוּךְ יי בקומנו: כי בְּיָדְךָ נִפְשוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר
 בְּיָדוֹ גִּפְשׁ כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ: בְּיָדְךָ אִפְקִיד
 רוּחֵי פְּדִיתָה אוֹתִי יי אֵל אֱמֶת: אֱלֹהֵינוּ שְׂבֻשְׁמִים יחד
 שְׂמֶךָ. וְקִיָּם מַלְכוּתְךָ תָּמִיד וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד:
 יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ. וְחַגַּל נִפְשָׁנוּ בִישׁוּעָתְךָ בְּאַמֶּת
 בְּאֵמֶר לְצִיּוֹן מִלֶּךְ אֱלֹהֶיךָ: יי מִלֶּךְ. יי מִלֶּךְ. יי ימִלֶּךְ
 לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שְׁלֶךָ הִיא וּלְעוֹלָמִי עַד תִּמְלֹךְ
 בְּכַבּוֹד. כִּי אֵין לָנוּ מִלֶּךְ אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יי
 הַמִּלֶּךְ בְּכַבּוֹדוֹ תָּמִיד וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד וְעַל
 כָּל־מַעֲשָׂיו:

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.

By day and by night

בְּרוּךְ יי בַּיּוֹם. בְּרוּךְ יי 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.

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 פְּדִיחָה אוֹתִי יי אֵל אֱמֶת:

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

Reader's Hatzki Kaddish

יְתַגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעוֹלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהוּא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

The Maariv Amidah begins on page 46 or page 47.

HATZI KADDISH

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

Congregation and Reader:

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

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

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

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

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)

The Maariv Amidah
Traditional Opening Blessings

אֲדֹנָי שְׁפֹתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא
גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh Hashanah and Yom Kippur add:

וְזָכְרָנוּ לְחַיִּים מְלֶךְ הַפֶּסַח בְּחַיִּים.
וְזָכְרָנוּ בְּסֶפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אַבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים אֲמוּנָתוֹ לִישׁוּנֵי
עֶפְרָי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה:

Between Rosh Hashanah and Yom Kippur add:

מִי כְמוֹךָ אֵב הַרְחָמִים. וְזָכַר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי מְחַיֶּה הַמֵּתִים:

Continue the Amidah on page 48.

The Maariv Amidah

Traditional Opening Blessings

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

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer 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.

SOURCE OF LIFE AND MASTER OF NATURE

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

From Shemini Atzeret to 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, O 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 confers immortality upon the departed.

Continue the Amidah on page 49.

The Maariv Amidah
Interpretive Opening Blessings

אֲדֹנָי שְׁפָתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל [וְאֵלֶּה] לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh Hashanah and Yom Kippur add:

וְזָכְרָנוּ לְחַיִּים מִלֶּךְ חַפְץ־בְּחַיִּים.
וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:
מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.
בְּרוּךְ אַתָּה יְיָ מְגַן אַבְרָהָם וְעִזְרַת שְׂרָה:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישׁוּי עֵפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ
מִלֶּךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

Between Rosh Hashanah and Yom Kippur add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים:

The Maariv Amidah: Interpretive Opening Blessings

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

GOD OF ALL GENERATIONS

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

Between Rosh Hashanah and Yom Kippur add:
 Remember us for life, O Sovereign who delights in life;
 Inscribe us in the book of life, for Your sake, O God of life.

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

SOURCE OF LIFE AND MASTER OF NATURE

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

From Shemini Atzeret to Pesah add:
 You cause the wind to blow and the rain to fall.

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

Between Rosh Hashanah and Yom Kippur add:
 Who is like You, compassionate God?
 Mercifully You remember Your creatures for life.

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

ON THE INTERPRETIVE OPENING BLESSINGS

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

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

אתה חונן לאדם דעת ומלמד לאנוש בינה.

Special passage for the conclusion of Shabbat or a Festival:

אתה חוננתנו למדע תורתך. ותלמדנו לעשות חקי רצונך.
 ומבדיל יי אלהינו בין קדש לחול. בין אור לחשך. בין
 ישראל לעמים. בין יום השביעי לששת ימי המעשה. אבינו
 מלכנו. החל עלינו הימים הבאים לקראתנו לשלום חשובים
 מכל-חטא. ומנקים מכל-עון. ומרבים ביראתך. (וחננו...)

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

השיבנו אבינו לתורתך וקרבתנו מלכנו לעבודתך
 והחזירנו בתשובה שלמה לפניה. ברוך אתה יי הרצה
 בתשובה:

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

ראה נא בענינו וריבה ריבנו וגאלנו מהרה למען שמך
 כי גואל חזק אתה. ברוך אתה יי גואל ישראל:

רפאנו יי ונרפא הושיענו וננשעה כי חלה לנו 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: **המלך הקדוש**.

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

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

Special passage for the conclusion of Shabbat or a Festival:

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

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

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

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

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

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

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

ברוך עלינו יי אלהינו את השנה הזאת ואת כל מיני
תבואתה לטובה.

From Pesah until December 4 say:

ותן ברכה על פני האדמה.

From December 4 until Pesah say:

ותן טל ומטר לברכה על פני האדמה.

ושבענו מטובך. וברוך שנתנו כשנים הטובות. ברוך
אתה יי מברך השנים:

תקע בשופר גדול לחרותנו ושא נס לקבץ נליותנו.
וקבצנו יחד מארבע כנפות הארץ. ברוך אתה יי מקבץ
נרחי עמו ישראל:

השיבה שופטנו כבראשונה. ויועצנו כבתחלה.
והסר ממנו גון ואנחה. ומלוד עלינו אתה יי לברך
בחסד וברחמים וצדקנו במשפט. ברוך אתה יי *מלך
אוהב צדקה ומשפט:

ולמלשינים אל תהי תקוה. וכל־הרשעה כרגע
תאבד. וכל־אויבך מהרה יכרתו. ומלכות זדון מהרה
תעקר ותשבר ותמגר ותכניע במהרה בימינו. ברוך
אתה יי שבר אויבים ומכניע זדים:

*From Rosh Hashanah to Yom Kippur conclude: המלך המשפט.

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.*

על הצדיקים ועל החסידים ועל זקני עמך בית ישראל
ועל פליטת סופריהם ועל גרי הצדק ועלינו יהמו־נא
רחמיך יי אלהינו ומן שקר טוב לכל הבו־טחים בשמך
באמת ושים חלקנו עמם לעולם ולא נבוש כי בך בִּטְחָנוּ.
ברוך אתה יי משען ומבטח לצדיקים:

ולירושלים עירך ברחמים תשוב ותשכון בתוכה כאשר
דברת ובנה אותה בקרוב בימינו בגן עולם.
[וכסא דוד מהרה לחוכה תכין] ברוך אתה יי בונה ירושלים:

• את צמח דוד עבדך מהרה תצמיח וקרנו תרום בישועתך
כי לישועתך קנינו כל־היום. ברוך אתה יי מצמיח קרן ישועה:

Interpretive version:

• את צמח עמך ישראל ברחמים תצמיח וקרנו תרום בישועתך
כי לישועתך קנינו כל־היום. ברוך אתה יי מצמיח קרן ישועה:

שמע קולנו יי אלהינו חוס ורחם עלינו וקבל ברחמים
וברצון את־תפלתנו כי אל שומע תפלות ותחנונים אתה.
ומלפניך מלכנו ריקם אל תשיבנו כי אתה שומע תפלת
עמך ישראל ברחמים. ברוך אתה יי שומע תפלה:

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

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

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

Some say: Renew within it the glory of David.

Praised are You, O Lord, who rebuilds Jerusalem.

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

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

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

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

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 ויזכנו ויפקדוננו. וזכרון אבותינו. וזכרון
משים בך דוד 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 חיים וחסד עלינו והושיענו. כי אליך
עינינו. כי אל מלך חנון ורחום אתה:

ותחזיקה עינינו בשוכך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חינו מנו ישענו אתה הוא לדור ודור.
גודה לך ונספר תהלתך על חינו המסורים בך ועל
נשמותינו הפקודות לך ועל נסיה שבכל-יום עמנו ועל
נפלאותיה וטובותיה שבכל-עת ערב ובקר וצהרים.
הטוב כי לא יכלו רחמיה. והמרחם כי לא יתמו חסדיה.
מעולם קנינו לך:

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

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship éver 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.

ועל-בָּקָלָם יתְבַרַךְ וַיְתַרֹמֵם שְׁמֵךְ מְלַכְנוּ תְּמִיד
לְעוֹלָם וָעֶד:

Between Rosh Hashanah and Yom Kippur add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְּרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סְלָה וַיְהִלְלוּ אֶת שְׁמֵךְ בְּאַמַּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה. בָּרוּךְ אַתָּה יי הַטוֹב שְׁמֵךְ וְלֵךְ
נָא לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם. כִּי אַתָּה
הוּא מְלֶכֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת
עִמָּךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוּמֶיךָ* בָּרוּךְ
אַתָּה יי הַמְּבָרַךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם:

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 בְּרַכָּה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה. נִזְכָּר וְנִקְחָב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְשְׁלוֹם.
בָּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

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

Between Rosh Hashanah and Yom Kippur add:

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

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

BLESS US WITH PEACE

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

A brief personal prayer may be recited here.

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

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

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

אֱלֹהֵינוּ נִצּוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מְדַבֵּר מִרְמָה.
 וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה:
 פִּתַח לִבִּי בְתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
 מְהֵרָה הִפֵּר עֲצָתְךָ וּמְלַקֵּל מַחֲשַׁבְתְּךָ:
 עֲשֵׂה לְמַעַן שְׂמֵךְ עֲשֵׂה לְמַעַן יִמְיָךְ
 עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן תוֹרַתְךָ:
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וְעַנְיִי:
 יִהְיוּ לְרִצּוֹן אֲמֵרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
 יְיָ צוּרֵי וְגֹאֲלֵי:
 עֲשֵׂה שְׁלוֹם בְּמִרְמֵי הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

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.

Amen.

Adapted from the Hebrew by Morris Silverman

“THE MEDITATIONS OF OUR HEARTS”

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

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

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

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

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

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

[59]

EVENING SERVICE

READER'S KADDISH SHALEM

יְתַנַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־בְרָא
 כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
 דְּכָל־בֵּית יִשְׂרָאֵל בְּעוֹלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
 מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאָמִירָן
 בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Mourners omit the following paragraph (Titkabeyl) during Shivah:

תְּתַקַּבֵּל צְלוּתְהוֹן וּבְעוּתְהוֹן דְּכָל־יִשְׂרָאֵל
 קֳדָם אֲבוּהוֹן דִּי־בְשָׂמֵינָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׂמֵינָא וְחַיִּים עָלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו 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.

READER'S FULL KADDISH

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

Congregation and Reader:

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

Reader:

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

Mourners omit the following paragraph during Shivah:

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

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

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

A NOTE BEFORE THE ALENU

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

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

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

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

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

Alenu

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

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

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

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

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

Alenu

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

(Alenu continues on following page)

Among the themes which find majestic expression in the Alenu are thanksgiving for the unique religious heritage of the Jewish People, and confident hope for a world transformed, under the sovereignty of our Creator.

When the realities of the world (or of our lives) discourage or distress us, the Alenu reminds us of our Vocation, calls upon us to reaffirm our Faith, and redirects our troubled thoughts toward a future of renewed hope.

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

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

על־כּוֹן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֵאוֹת מִהֲרָה בְּתַפְאֵרַת עֲזֶךָ.
 לְהַעֲבִיר גְּלוּלִים מִדְּהַאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרֹתוּן. לְתַקּוֹן
 עוֹלָם בְּמַלְכוּת שְׂדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׂמְךָ לְהַפְנוֹת אֵלֶיךָ
 כְּלִדְשָׁעֵי אָרֶץ: יִבְיְרוּ וְיָדְעוּ כְּלִי־יֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע
 כְּלִי־בָרֶךְ תִּשְׁבַּע כְּלִי־לְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוֹלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וְיִקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתֶךָ. וְתִמְלֹךְ
 עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא. וְלְעוֹלָמֵי
 עַד תִּמְלֹךְ בְּכְבוֹד: כְּכַתוּב בְּתוֹרַתְךָ. יי יִמְלֹךְ לְעֹלָם וָעֶד:
 *וְנֹאמַר. וְהָיָה יי לְמֹלֶךְ עַל־כָּל־הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשִׁמוֹ אֶחָד:

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

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

*And many peoples shall come and say:
 "Come, let us go up to the mountain of the Lord,
 to the House of the God of Jacob,
 so that we may be taught God's ways,
 and walk in God's paths."*

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

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

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

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

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

WE THEREFORE HOPE . . .

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

Morris Silverman (adapted)

BECAUSE WE BELIEVE IN YOU

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

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.*

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)

Psalms for the House of Mourning

למנצח לבני־קרח מומר:

האֲנִינוּ כְּלִישְׁבֵי חֶלֶד:	שְׁמַעְרֹזָאֵת כְּלִיהַעֲמִים
יְחַד עֲשִׂיר וְאַבְיוֹן:	גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ
וְהַגּוֹת לִבִּי תְבוּנוֹת:	פִּי יְדַבֵּר חֲכָמוֹת
אֶפְתַּח בְּכַנּוֹר חִדְתִּי:	אֶטָּה לְמִשְׁלֵל אֲנִי
עֲוֹן עַקְבֵי יִסְבְּנִי:	לָמָּה אֵירָא בְיָמֵי רָע
וּבָרַב עֲשָׂרָם יִתְהַלְלוּ:	הַבְּטָחִים עַל־חֵילָם
לֹא־יִתֵּן לֵאלֹהִים כְּפָרוֹ:	אֶח לֹא־פָדָה יִפְדֶּה אִישׁ
וְחִדַּל לְעוֹלָם:	וַיִּקַּר פְּדִיוֹן נַפְשָׁם
לֹא יֵרָאֶה הַשְּׁחָת:	וַיִּחִיעוּד לְנֶצַח
יְחַד כְּסִיל וְבַעַר יֵאבְדוּ	כִּי יֵרָאֶה חֲכָמִים יָמוּתוּ

וְעֲזָבוּ לְאַחֲרֵים חֵילָם:

מִשְׁכַּנְתֶּם לְדוֹר וָדָר	קִרְבָּם בְּתִימוֹ לְעוֹלָם
קָרְאוּ בְשִׁמוֹתָם עַל־יְאֻדְמוֹת:	
נִמְשַׁל כְּבִהְמוֹת נְדָמוֹ:	וְאָדָם בִּיקַר בְּלִיָּלִין
וְאַחֲרֵיהֶם בְּפִיָּהֶם יִרְצוּ סְלָה:	זֶה דְרָכָם כֶּסֶל לָמוֹ
וַיִּרְדּוּ בָם יִשְׂרָאֵל לְבַקֵּר	כַּצֹּאֵן לְשֹׂאוֹל שְׁתוּ מִוֹת יָרְעִם
וְצוֹרֵם לְבָלוֹת שֹׂאוֹל מִזְכֵּל לוֹ:	
כִּי יִקְחֵנִי סְלָה:	אֲדַאֲלֵהֶם יִפְדֶּה־נַפְשִׁי מִיַּד שֹׂאוֹל
כִּי־יִרְבֶּה כְבוֹד בֵּיתוֹ:	אֶל־תִּירָא כִּי־יַעֲשֶׂר אִישׁ
לֹא־יִרַד אַחֲרָיו כְבוֹדוֹ:	כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל
וַיִּוֹדֶף כִּי־תִטִּיב לָךְ:	כִּי־נִפְשׁוּ בְחַיּוֹ יִבְרָךְ
עַד־נֶצַח לֹא יִרְאֶה־אוֹר:	תְּבוֹא עַד־דוֹר אַבּוֹתָיו
נִמְשַׁל כְּבִהְמוֹת נְדָמוֹ:	אָדָם בִּיקַר וְלֹא יִבִּין

TEHILLIM

[70]

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.

Alternate Psalm for the House of Mourning

לַמְנַצֵּחַ מִשְׁכִּיל לִבְנֵי קִרְחַח:
 כְּאֵיל תַעְרֹג עַל אֲפִיקֵי מַיִם.
 כֵּן נַפְשֵׁי תַעְרֹג אֱלֹהִים:
 צָמְאָה נַפְשֵׁי לְאֱלֹהִים לְאֵל חַי.
 מִתִּי אָבוֹא וְאֶרְאֶה פָּנֵי אֱלֹהִים:
 הִיְתָה לִי דַמְעָתִי לֶחֶם יוֹמָם וְלַיְלָה.
 בְּאֹמֶר אֵלֵי כָּל הַיּוֹם אֵיזָה אֱלֹהִיךָ:
 אֵלֶּה אֲזַכְרֶה וְאֲשַׁפְּכָה עָלַי נַפְשִׁי.
 כִּי אֶעְבֹּר בְּסֶדֶךְ אֲדָדִים עַד בֵּית אֱלֹהִים.
 בְּקוֹל רִנָּה וְתוֹדָה הִמּוֹן חוֹנֵג:
 מֶה תִּשְׁתַּחֲוֶי נַפְשִׁי וְתִהְיֶה עָלַי.
 הוֹחִלִי לְאֱלֹהִים כִּי עוֹד אֲוֹדְנֹו יְשׁוּעוֹת פָּנָיו:
 אֱלֹהֵי עָלַי נַפְשִׁי תִשְׁתַּחֲחַח.
 עַל כֵּן אֲזַכְרֶךָ מֵאֶרֶץ יִרְדֵּן. וְחַרְמוֹנִים מֵהַר מִצְעָר:
 תְּהוֹם אֵל תְּהוֹם קוֹרָא לְקוֹל צְנוּרִיךָ.
 כָּל מִשְׁבְּרֵיךָ וְנִלְיֵיךָ עָלַי עֲבָרוּ:
 יוֹמָם יָצָה יְיָ חֶסֶדּוֹ.
 וּבְלַיְלָה שִׁירָה עָמִי תִפְלֶה לְאֵל חַי:
 אֲוִמְרָה לְאֵל סְלַעִי. לָמָּה שָׁכַחְתָּנִי.
 לָמָּה קָדַר אֶלַי בְּלַחֲץ אוֹיֵב:
 בְּרָצַח בְּעֲצָמוֹתֵי חֶרְפוֹנֵי צוּרֵי.
 בְּאֹמֶר אֵלֵי כָּל הַיּוֹם אֵיזָה אֱלֹהִיךָ:
 מֶה תִּשְׁתַּחֲוֶי נַפְשִׁי וְמֶה תִּהְיֶה עָלַי.
 הוֹחִלִי לְאֱלֹהִים כִּי עוֹד אֲוֹדְנֹו יְשׁוּעַת פָּנָיו וְאֱלֹהֵי:

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

TEACH ME THE PATH OF LIFE

מִכֶּתֶם לְדוֹר. שְׁמְרֵנִי אֵל בְּיַחְסִיתִי בְּדָ:
 אָמַרְתָּ לִּי אֲדֹנָי אֲתָה. טוֹבַחְתִּי בְּלִיעֵלֶיךָ:
 לְקְדוּשִׁים אֲשֶׁר־בְּאֶרֶץ הַמָּה. וְאֲדִירִי בְּלַחְפְּצֵי־כֶם:
 יָרְבוּ עֲצָבוֹתֶם אַחַר מְהָרוּ. בְּלֹא־סִיד נִסְכֵיהֶם מָדָם.
 וּבְלֹא־אִשָּׁא אֶת־שְׁמוֹתֶם עַל־שִׁפְתָי:
 יְיָ מְנַחֵחֶלְקִי וְכוֹסִי. אֲתָה תוֹמִיד גּוֹרְלִי:
 חֲבָלִים נָפְלָרְלִי בְּנַעֲמִים. אֶת־נַחֲלָת שְׁפָרָה עָלַי:
 אֶבְרַךְ אֶת־יְיָ אֲשֶׁר יַעֲצֵנִי. אֶת־לֵילוֹת יִסְרוּנִי כְּלִיוֹתָי:
 שׁוֹתֵתִי יְיָ לְנִגְדֵי תָמִיד. כִּי מִיְמֵנִי בְּלֹא־מוֹט:
 לָכֵן שִׂמַח לְבִי וַיִּגַּל כְּבוֹדִי. אֶת־בְּשָׂרִי יִשְׁכַן לְבָטָח:
 כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשֹׂאוֹל. לֹא־תִתֵּן חֲסִידֶךָ לְרֹאוֹת שְׁחַת:
 תוֹדִיעֵנִי אֶרְחַ חַיִּים. שְׁבַע שְׂמֵחוֹת אֶת־פְּנֶיךָ.
 נַעֲמוֹת בְּיַמֶּיךָ נִצָּח:

Psalm 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

GOD FORGIVES AND REDEEMS

שיר המעלות.

מִמַּעְמָקִים קָרָאתִיךָ יי:
 אֲדֹנָי שְׁמָעָה בְּקוֹלִי. תִּהְיֶינָה אָזְנוֹיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי:
 אִם עֲוֹנוֹת תִּשְׁמָרֶינָה אֲדֹנָי מִי יַעֲמֵד:
 כִּי־עָמַד הַסְּלִיחָה לְמַעַן תִּגְרָא:
 קִנִּיתִי יי קִוְיָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִי:
 נַפְשִׁי לְאֲדֹנָי מִשְׁמָרִים לְבָקָר שְׁמָרִים לְבָקָר:
 יַחַל יִשְׂרָאֵל אֶל־יי. כִּי־עַם־יי הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְרוֹת:
 וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

Psalm 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.

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PSALMS

GOD OUR GUARDIAN

שיר למעלות.

אָשָׂא עֵינַי אֶל־הַהָרִים. מֵאֵינן יבֹא עֲזָרִי:
 עֲזָרִי מֵעַם יי. עֲשֵׂה שְׁמַיִם וָאָרֶץ:
 אֶל־יָתֵן לְמוֹט רַגְלִיךָ. אֶל־יָנוּם שְׁמֶרְךָ:
 הַנֶּה לֹא־יָנוּם וְלֹא יִישָׁן. שׁוֹמֵר יִשְׂרָאֵל:
 יי שְׁמֶרְךָ. יי צִלְךָ עַל־יַד יְמִינֶךָ:
 יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכְבֶּה. וַיְרַח בְּלַיְלָה:
 יי יִשְׁמְרֶךָ מִכָּל־דָּעַ. יִשְׁמַר אֶת־נַפְשֶׁךָ:
 יי יִשְׁמַר־צִאֲתֶךָ וּבֹאֲךָ. מֵעַתָּה וְעַד־עוֹלָם:

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.

TEHILLIM

[76]

THE LORD IS MY SHEPHERD

מְנוּמָר לְדָוִד.

יְיָ רֹעִי לֹא אֶחְסָר:

בְּנֵאֻמוֹת דָּשָׂא יִרְבִּיצָנִי. עַל־מֵי מְנַחֲוֹת יִנְהַלְנִי:

נַפְשִׁי יִשׁוּבֵב. יִנְחֵנִי בְּמַעְגַל־צֶדֶק לְמַעַן שְׁמוֹ:

גַּם כִּי־אֵלֶּךְ בְּנֵיאַ צְלֻמֹּת. לֹא־אִירָא רָע כִּי־אֲתֶה עִמָּדִי

שֶׁבֶטְךָ וּמִשְׁעַנְתְּךָ הִמָּה יִנְחֲמֵנִי:

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן יְגַד צִרְיָי.

דֹּשְׁנֶת בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רְנָה:

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי.

וְשִׁבְתִּי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

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.

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּתַיִכּוֹן וּבְיוֹמֵיכּוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעֻלְמָא וּבְזִמְנֵי קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֻלְמָיָא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעֻלְמָא מִן כָּל־בְּרַכְתָּא
וְשִׁירְתָּא חֲשֻׁבָתָא וְנִחְמָתָא דְאִמְרֵיךְ בְּעֻלְמָא. וְאָמְרוּ אָמֵן:
יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-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.

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.

From Rosh Hashanah to Yom Kippur, add a second P'eyla, נְשׂוּבָה *
