

# קַבְּלַת חַג



529 / **KABBALAT ḤAG**

# הַדְּלָקַת נֵרוֹת לַחֲגִים

On Pesah, Shavuot and Sukkot:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְ) יוֹם טוֹב:

Baruh atah adonay eloheynu meleḥ ha'olam asher kiddeshanu  
bemitzvotav vetzivanu lehadlik ner shel (Shabbat ve) yom tov.

On all holidays except the conclusion of Pesah:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזֶמֶן  
הַזֶּה:

Baruh atah adonay eloheynu meleḥ ha'olam sheheḥeyanu  
vekiyemanu vehigi'anu lazeman hazeh.

Many contemporary Jews are reciting *beraḥot* / blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruh atah adonay	בָּרוּךְ אַתָּה יְיָ	Blessed are you Adonay
	Beruhah at yah	בְּרוּכָה אַתָּה יְיָ	Blessed are you Yah
	Nevareḥ et	נִבְרַךְ אַתָּה	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְׁכִּינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ru'ah ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

531 / HADLAKAT NEROT/CANDLELIGHTING

## קַבְלַת חַג

מֵה טוֹבוֹ אֱהָלֶיךָ יַעֲקֹב מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: וְאֲנִי בְּרַב חֲסִדֶּךָ אָבוֹא  
בֵּיתְךָ אֲשַׁתְּחֹה אֶל הַיֵּכָל קִדְשֶׁךָ בִּירְאָתְךָ: יְהוָה אֱהַבְתִּי מְעוֹן בֵּיתְךָ  
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ וְאֲנִי אֲשַׁתְּחֹה וְאֶכְרָעָה אֲבִרְכָה לְפָנַי יְהוָה  
עֲשֵׂי נְאֻמִּי תַפְלְתִּי לָךְ יְהוָה עֵת רָצוֹן אֱלֹהִים בְּרַב חֲסִדֶּךָ עֲנֵנִי בְּאַמֶּת  
יִשְׁעֶךָ:

Mah tovu ohaleḥa ya'akov mishkenoteḥa yisra'el. Va'ani  
berov ḥasdeḥa avo veyteḥa eshtaḥaveh el heyḥal kodsheḥa  
beyrateḥa. Adonay ahavti me'on beyteḥa umkom mishkan  
kevodeḥa. Va'ani eshtaḥaveh ve'eḥra'ah evreḥah lifney  
adonay osi va'ani tefilati leḥa adonay et ratzon elohim  
berov ḥasdeḥa aneni be'emet yisheḥa.

שְׁלֹש רִגְלִים תַּחֲג לִי בַשָּׁנָה: אֶת־חַג הַמִּצּוֹת תִּשְׁמֹר שְׁבַעַת יָמִים  
תֹּאכַל מִצּוֹת כַּאֲשֶׁר צִוִּיתְךָ לְמוֹעֵד חֹדֶשׁ הָאָזִיב בִּיָּבו יִצְאָת  
מִמִּצְרַיִם וְלֹא־יֵרָאוּ פָנַי רִיקָם: וְחַג הַקִּצִּיר בְּכוּרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע  
בַּשָּׂדֶה וְחַג הָאָסִף בְּצֵאת הַשָּׂנָה בְּאֶסְפָּךָ אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֶה:

NOTE: The *Mah Tov* prayer is composed entirely of Biblical verses: Numbers 24:5; Psalms 5:8, 95:6, 69:14.

COMMENTARY. *Kabbalat Hag* was newly created for this siddur. Designed as the opening section during evening worship on the Pilgrimage Festivals of Pesah, Shavuot, and Sukkot, it fulfills the same function for holidays as *Kabbalat Shabbat* does for Friday evening. Communicating the joyous mood of the Festivals and introducing their themes is intended to add fullness to the evening service for Festivals and help to invoke their spirit.

D.A.T.

Choose from among the following songs:

אָשָׂא עֵינֵי אֶל־הַהָרִים	Esa eynay el heharim
מֵאֵין יָבֹא עֲזְרִי:	me'ayin yavo ezri.
עֲזְרִי מֵעַם יְהוָה	ezri me'im adonay
עוֹשֶׂה שָׁמַיִם וָאָרֶץ:	oseh shamayim va'aretz.



פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק	Pithu li sha'arey tzedek
אֲבֹא בָם אוֹדֶה יְהוָה:	avo vam odeh yah.
זֶה הַשָּׁעַר לַיהוָה	Zeh hash'a'ar ladonay
צְדִיקִים יָבֹאוּ בוֹ:	tzadikim yavo'u vo.



הִנֵּה מַה־טוֹב וּמַה־נָּעִים	Hiney mah tov umah na'im
שֵׁבֶת אֲחִים גַּם יָחַד:	shevet aḥim gam yaḥad.
הִנֵּה מַה־טוֹב וּמַה־נָּעִים	Hiney mah tov umah na'im
שֵׁבֶת אֲחֵיּוֹת גַּם יָחַד:	shevet aḥayot gam yaḥad.



## SHAVUOT

Now summer's prospect,  
the world ripening and growing softer,  
the promise of harvest fulfilled,  
the warming sun, lies before us.

Now the vision of Torah.  
the world at peace and growing gentler,  
the promise of goodness fulfilled,  
the loving heart, lies open to the mind.

In every generation our people has sought you;  
hallowed is their seeking.

We too seek you  
with trust that your light is not hidden  
from those who seek you with a whole heart.

Chaim Stern

And Ruth said:  
"Do not prevail upon me  
to depart from you, to turn away from you  
—for wherever you may go, I shall go, too;  
wherever you may stay, I shall stay, too;  
your people shall be mine,  
and your God mine."

Ruth 1:16

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COMMENTARY. It is customary to read the book of Ruth on Shavuot, the spring harvest festival, since much of the story takes place in the wheat fields at harvest time. In addition, Ruth's voluntary commitment to Naomi, to the Jewish people and to God echoes the holiday's major theme of the Jewish people's covenant with God at Sinai on Shavuot. In our time, when every Jew is a Jew by choice, Ruth's commitment speaks to all of us.

R.S.

**FESTIVAL MA'ARIV / 542**



## חג השבועות

וַתֹּאמֶר רוּת אֶל-תִּפְגַּעִי-בִי לְעֹזֶבֶד לְשׁוֹב מֵאַחֲרֶיךָ כִּי אֶל-אֲשֶׁר  
תֵּלְכִי אֵלָיוּ וּבְאֲשֶׁר תֵּלִינִי אֵלָיוּ עֲמֹךְ עִמִּי וְאֶל-הָיָה אֵלֶיךָ אֱלֹהִי:

543 / KABBALAT HAG: SHAVUOT

*Choose from among the following songs:*

Israel, Torah, and the Blessed Holy One are one. Torah is light.  
Halleluyah!



Illuminate our vision with your Torah,  
and cause our hearts to cling to your mitzvot.  
Unite our hearts to love and treat with awe your name,  
that we may never suffer shame or know dishonor,  
that our steps may never fail., until the end of time.

*Continue on page 556.*

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ישראל ואוריתא / *Yisra'el ve'orayta*. This song is a popular adaptation of a phrase attributed to the *Zohar* by the eighteenth-century Italian moralist Moshe Hayim Luzatto. R.S.

Choose from among the following songs:

יִשְׂרָאֵל וְאֹרֵיטָא קִדְשָׁא בְּרִיךְ הוּא חַד הוּא:  
תּוֹרָה אֹרַח הַלְלוּיָהּ:

Yisra'el ve'orayta kudsha berih hu had hu.  
Torah orah halleluyah.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתָךְ	Veha'er eyneynu betorateha
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ	vedabek libenu bemitzvoteka
וַיַּחַד לִבֵּנוּ לְאַהֲבָה	veyahed levavenu le'ahavah
וְלִירָאָה אֶת שְׁמֶךָ	ulyirah et shemecha
וְלֹא נִבּוֹשׁ וְלֹא נִקְלֵם	velo nevosh velo nikalem
וְלֹא נִקָּשֵׁל לְעוֹלָם וָעֶד:	velo nikashel le'olam va'ed.

Continue on page 557.

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O God,  
Let me be willing to be a true friend.  
To walk along  
Without always knowing  
The destination.  
Let me have enough faith  
In your Presence  
To know that  
Letting go is not  
Giving up—  
Surrender is not annihilation.  
O God,  
Help me move through the arid desert of loneliness and fear,  
Toward your creatures, your Creation,  
Toward your outstretched arm of freedom,  
Your protecting wing of peace.

S.P.W.

545 / **KABBALAT HAG: SHAVUOT**

# FESTIVAL MA'ARIV

## THE SHEMA AND ITS BLESSINGS

*When a minyan is present, the Barechu is said. The congregation rises and faces the ark. It is customary to bow.*

Bless THE INFINITE, the blessed One!

Blessed is THE INFINITE, the blessed One, now and forever.

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KAVANAH. Public worship aids us by liberating personality from the confining walls of the individual ego. Imprisoned in self, we easily fall prey to morbid brooding. Interference with career, personal disappointment and disillusionment, hurts to vanity, the fear of death—all these tend so to dominate our attention that our minds move in a fixed and narrow system of ideas, which we detest but from which we see no escape. With a whole wide world of boundless opportunities about us, we permit our minds, as it were, to pace up and down within the narrow cell of their ego-prisons. But participation in public worship breaks through the prison of the ego and lets in the light and air of the world. Instead of living but one small and petty life, we now share the multitudinous life of our people. Against the wider horizons that now open to our ken, personal cares do not loom so large. Life becomes infinitely more meaningful and worthwhile when we become aware, through our participation in public worship, of a common life that transcends our individual selves.

M.M.K. (ADAPTED)



# מַעֲרִיב לַחֲג

*When a minyan is present, the Barehu is said. The congregation rises and faces the ark. It is customary to bow.*

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:  
בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Barehu et adonay hamvorah.  
Baruh adonay hamvorah le'olam va'ed.

KAVANAH. When we worship in public we know our life is part of a larger life, a wave of an ocean of being—the first-hand experience of that larger life which is God.

M.M.K.

COMMENTARY. *Ma'ariv* is the heart of the Festival evening service. As on weekdays, it contains several parts: the Shema and its blessings, the *Amidah* (silent prayer), and the *Aleynu*. On Shabbat there are several additions: *Veshameru* (Exodus 31:16-17), a brief reprise of the *Amidah*, and Kiddush.

D.A.T.

563 / **BAREHU**

## ASHER BIDVARO / GOD IN NATURE

*For additional readings see pages 754-766, 798-799.*

### TRADITIONAL VERSION

Blessed are you, ETERNAL ONE, our God, sovereign of all worlds, by whose word the evenings fall. In wisdom you open heaven's gates. With divine discernment you make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven's dome, all according to your will. Creator of the day and night, who rolls back light before the dark, and dark before the light, who makes day pass away and brings on night, dividing between day and night: The Leader of the Multitudes of Heaven is your name! Living and enduring God, rule over us, now and always. Blessed are you, ALMIGHTY ONE, who makes the evenings fall.

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DERASH. When we are about to say: "Blessed are you, our God, sovereign of all worlds," and prepare to utter the first word "blessed," we should do so with all our strength, so that we will have no strength left to say, "are you." And this is the meaning of the verse in the Scriptures: "But they that wait for God shall exchange their strength." What we are really saying is: "Source of life, I am giving you all the strength that is within me in that very first word; now will you, in exchange, give me an abundance of new strength, so that I can go on with my prayer." M.B. (ADAPTED)

אור, חושך, אור / light, dark, light. The words roll into each other just as day rolls into night. They are not separate realms. They mix together. God rules both light and darkness. בין / *beyn*: between. Similar to בינה / *binah* and תבונה / *tevunah*: understanding. Wisdom is the ability to distinguish between things, to make sense out of confusion. L.W.K.

**FESTIVAL MA'ARIV / 564**

## אֲשֶׁר בִּדְבָרוֹ

בְּרוּךְ אַתָּה יְיָ הוֹיָה אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרֵבִים  
בְּחֻמָּה פוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנָּה עֵתִים וּמַחֲלִיף אֶת הַיָּמִימִים  
וּמְסַדֵּר אֶת־הַפּוֹכְכִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ: בּוֹרֵא יוֹם  
וְלַיְלָה גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר: \*וּמַעֲבִיר יוֹם וַיָּבִיֵא  
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ הוֹיָה צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם  
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ הוֹיָה הַמַּעֲרִיב עֲרֵבִים:

El hay vekayam tamid yimloḥ aleynu le'olam va'ed.  
Baruḥ atah adonay hama'ariv aravim.

אשר בדברו מעריב ערבים / by whose word the evenings fall. The word plays a central role in the Jewish imagination. Our liturgy fantasizes that God brings on evening each night by saying “Evening!” Thus we repeat each day the original act of Creation that took place by means of the divine word. It is only because we affirm a God who so values language that we feel ourselves able to use words in prayer. Our word, perhaps like God’s, gives expression to a depth that goes beyond language, but that can be shared only through the symbolic power of speech. A.G.

COMMENTARY. The two *beraḥot* which precede the Shema set the stage for its evening recitation. The first *beraḥah* praises God for the wonders of creation that are visible at twilight: the shifting pattern of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.

The second *beraḥah* praises God, whose instruction is a special token of love for Israel. Israel responds by meditating upon God’s teaching “day and night,” “when we lie down and when we rise.” This phrasing recalls the preceding *beraḥah*, adding Israel’s study of Torah to the natural order: The sun sets, the stars shine, and Israel studies—as regularly as day and night. The phrase “when we lie down and when we rise” anticipates the Shema, which follows. This interplay between the *beraḥot* and the Shema suggests that the Shema is Israel’s morning and evening Torah study. At the same time, it is Israel’s declaration of the oneness of the power that makes for the natural order and for learning, for creation and human creativity. S.S.

565 / ASHER BIDVARO/GOD IN NATURE

## INTERPRETIVE VERSION: AHAVAT OLAM

We are loved by an unending love.  
We are embraced by arms that find us  
even when we are hidden from ourselves.

We are touched by fingers that soothe us  
even when we are too proud for soothing.  
We are counseled by voices that guide us  
even when we are too embittered to hear.  
We are loved by an unending love.

We are supported by hands that uplift us  
even in the midst of a fall.  
We are urged on by eyes that meet us  
even when we are too weak for meeting.  
We are loved by an unending love.

Embraced, touched, soothed, and counseled...  
ours are the arms, the fingers, the voices;  
ours are the hands, the eyes, the smiles;  
We are loved by an unending love.

Blessed are you, BELOVED ONE, who loves your people Israel.

Rami M. Shapiro (adapted)

# שמע ישראל יהוה אלהינו יהוה אחד

## SHEMA

Listen, Israel: THE ETERNAL is our God,  
THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm, forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ↩

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שמע...גates / Listen...gates (Deuteronomy 6:4-9).

DERASH. The Shema is called *kabbalat ol malhut shamayim*. We "receive upon ourselves the yoke of the sovereignty of Heaven." To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God's will.

D.A.T.

יהוה / love יהוה your God. Abbaye said, "Let the love of God be spread through your activities. If a person studies and helps others to do so, if one's business dealings are decent and trustworthy—what do people say? 'Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!' Thus, the Torah says, 'You are my servant Israel; I will be glorified by you'" (Isaiah 49:3).

TALMUD YOMA 86A

**FESTIVAL MA'ARIV / 570**



שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ כָּל-לְבָבְךָ וְכָל-נַפְשְׁךָ וְכָל-מְאֹדְךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ:  
וּשְׁנֹתָם לְבָבְךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכַתְּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין  
עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: ←

Shema yisra'el adonay eloheynu adonay eḥad.

Baruḥ shem kevod malḥuto le'olam va'ed.

Ve'ahavta et adonay eloheḥa

beḥol levaveḥa uvḥol nafsheḥa uvḥol me'odeḥa.

Vehayu hadevarim ha'eleh asher anoḥi metzaveḥa hayom al  
levaveḥa.

Veshinantam levaneḥa vedibarta bam

beshivteḥa beveyteḥa uvleḥteḥa vadereḥ uvshoḥbeḥa  
uvkumeḥa.

Ukshartam le'ot al yadeḥa vehayu letotafot beyn eyneḥa.

Uḥtavtam al mezuzot beyteḥa uvishareḥa.

לבב / *levaveḥa* / your heart. The לב / *lev* / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double כ of לבב teaches that a love of God must contain all dualities (e.g. the good and bad in you).

L.W.K.

טטפת בין עיניך. *Totafot* might have been pendants or forehead markings. The Torah text sees *totafot* as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot.

D.A.T.

571 / **SHEMA**

*For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 574, then continue with the third paragraph, page 578.*

## BIBLICAL SELECTION I

It came to pass, and will again,  
that if you truly listen  
to the voice of THE ETERNAL ONE, your God,  
being sure to do whatever has been asked of you today,  
THE ONE, your God, will make of you a model  
for all nations of the earth,  
and there will come upon you all these blessings,  
as you listen to the call of THE ABUNDANT ONE, your God:  
Blessed be you in the city,  
blessed be you upon the field.  
Blessed be the fruit of your womb,  
the fruit of your land, the fruit of your cattle,  
the calving of your oxen, and the lambing of your sheep.  
Blessed be your basket and your kneading-trough.  
Blessed be you when you come home,  
and blessed be you when you go forth.

See, I have placed in front of you today  
both life and good, both death and ill,  
commanding you today to love THE BOUNDLESS ONE, your God,  
to walk in ways I have ordained,  
keeping the commandments, laws, and judgments,  
so that you survive and multiply.  
THE BOUNTIFUL, your God, will bless you  
on the land you are about to enter and inherit. ↩

**FESTIVAL MA'ARIV / 572**

*For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 575, then continue with the third paragraph, page 579.*

## BIBLICAL SELECTION I

וְהָיָה אִם-שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת-  
כָּל-מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם וּנְתַנֶּנָּךְ יְהוָה אֱלֹהֶיךָ עָלֶיךָ  
עַל כָּל-גּוֹי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל-הַפְּרָכּוֹת הָאֵלֶּה וְהַשִּׁיגְךָ  
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעֵיר וּבְרוּךְ אַתָּה  
בְּשָׂדֶה: בְּרוּךְ פְּרִי-בִטְנְךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ שֶׁגֵּר  
אֵלֶיךָ וְעִשְׁתָּרוֹת צֹאנְךָ: בְּרוּךְ טָנְאֶךָ וּמִשְׁאֲרֶתְךָ: בְּרוּךְ אַתָּה  
בְּכֹאֵךְ וּבְרוּךְ אַתָּה בְּצֹאֲתְךָ:

רְאֵה נִתְחַי לִפְנֵיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת וְאֶת-  
הָרָע: אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֶיךָ לֵלְכֹת  
בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבִרְכָּךְ  
יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ: ←

COMMENTARY. The traditional wording of Biblical Selection II presents detailed bountiful or devastating consequences of Israel's collective relationship to the mitzvot. This biblical section (Deuteronomy 11:13-21) offers a supernatural theology that many contemporary Jews find difficult. The biblical section on this page (Deuteronomy 28:1-6, 30:15-19) was included in the 1945 Reconstructionist Siddur. It begins by encouraging observance in the same language, but concentrates on the positive ways in which observance of mitzvot focuses our attention on God's presence as perceived through productivity and the pursuit of abundant life. S.S.

KAVANAH. The doctrine of the unity of God calls for the integration of all life's purposes into a consistent pattern of thought and conduct. M.M.K.

But if your heart should turn away,  
 and you not heed, and go astray,  
 and you submit to other gods and serve them,  
 I declare to you today that you shall be  
 destroyed completely; you shall not live out  
 a great expanse of days upon the land  
 that you now cross the Jordan to possess.  
 I call as witnesses concerning you  
 both heaven and earth, both life and death,  
 that I have placed in front of you  
 a blessing and a curse.  
 Choose life, that you may live,  
 you and your seed!

*Continue with page 578.*

## BIBLICAL SELECTION II

If you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you. ↩

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DERASH. This warning against idolatry has ecological significance. If we continue to pollute the environment—and thus display contempt for the integrity of God's creation—pure rain will cease to fall, and the ground will cease to give forth its produce.

M.L.

**FESTIVAL MA'ARIV / 574**



וְאִם יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמַע וְנִדְחַת וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים  
וְעַבַּדְתָּם: הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבְדֶּה תְּאֵדוֹן לֹא-תֵאָרִיכֶן יָמִים  
עַל-הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת-הַיַּרְדֵּן לְכוּא שָׁמָּה לְרִשְׁתָּהּ:  
הַעֲדֵתִי בָכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ הַחַיִּים וְהַמּוֹת נִתְּתִי  
לְפָנֶיךָ הַבִּרְכָּה וְהַקְלָלָה וּבַחֲרָתָּ בְּחַיִּים לְמַעַן תַּחֲיֶה אַתָּה וְזֶרְעֶךָ:

Continue with ויאמר, page 579.

## BIBLICAL SELECTION II

וְהִזֵּה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה  
אִתְּכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶּם  
וּבְכָל-נַפְשְׁכֶם: וְנִתְּתִי מָטָר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ  
וְאֶסְפֶּת דִּגְנוֹךָ וְתִירְשֶׁךָ וַיְצַהֲרֶךָ: וְנִתְּתִי עֹשֶׁב בְּשָׂדֶךָ לְבִהֶמְתְּךָ  
וְאֶכְלָתָ וְשָׂכַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶּם וְסָרְתֶם  
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְתָרָה אֶף-יְהוָה  
בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאָדָמָה לֹא תִתֵּן אֶת- ←

DERASH. God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure.

M.M.K. (ADAPTED)

DERASH. The traditional second paragraph of the Shema (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For, once we begin to worship our achievements, we will never find satisfaction.

A.G.

575 / **SHEMA**



So place these words upon your heart, into your lifebreath. Bind them as a sign upon your hand, and let them rest before your eyes. Teach them to your children, speaking of them when you sit at home, and when you walk upon the road, when you lie down, and when you rise. Inscribe them on the doorposts of your house and on your gates—so that your days and your children's days be many on the land THE FAITHFUL ONE promised to give your ancestors, as long as heaven rests above the earth.

*Continue on page 578.*

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COMMENTARY. The statement of God's oneness unifies not only the context of Shema but the text as well—three scriptural paragraphs specified in the Mishnah (a second century codification of Jewish law). The powerful declaration of God's unity fuses the responsibility to love God and to study God's teachings (first paragraph) with the lesson that their fulfillment confirms God's presence (second and third paragraphs). Hence, the unity of God as idea and presence. S.S.

יְבוֹלָה וְאֶבְדָּתָם מִהֲרָה מֵעַל הָאָרֶץ הַטְּכָה אֲשֶׁר יְהוָה נָתַן לָכֶם :  
 וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְכֶּם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֵם אִתְּם  
 לְאוֹת עַל־יְדְּכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם : וְלִמְדֹתֵם אִתְּם אֶת־  
 בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבִיתְכֶם וּבְלִכְתְּכֶם בְּדֶרֶךְ וּבְשִׁכְבְּכֶם  
 וּבְקוּמְכֶם : וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם : לִמְעַן יִרְפוּ  
 יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאמֹר לְאֲבֹתֵיכֶם  
 לֵתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ :

*Continue on page 579.*

In the handwritten scroll of the Torah  
 The word "Shema" of "Shema Yisra'el"  
 Ends with an oversized *ayin*,  
 And the word "Ehad"  
 Ends with an oversized *dalet*.  
 Taken together  
 These two letters  
 Spell "Ed," meaning "witness."  
 Whenever we recite the Shema  
 We bear witness  
 To our awareness  
 Of God's presence.

H.M.

577 / **SHEMA**

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves *tzitzit* upon the corners of their clothes, throughout their generations. Have them place upon the corner *tzitzit* a twine of royal blue. This is your *tzitzit*. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

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וַיֹּאמֶר יְהוָה...אֱלֹהֵיכֶם / THE BOUNDLESS ONE...God (Numbers 15:37-41).

COMMENTARY. In the ancient Near East, free people wore fringes, or *tzitzit*, on the hems of their everyday clothes. Since only free people wore *tzitzit*, they were a form of identification. Business transactions were sealed by kissing the *tzitzit*.

The mitzvah of *tzitzit* is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. It is, literally, a string tied around our finger. L.W.K.

מצרים / *Mitzrayim* was the escaping Hebrews', not the Egyptians', name for the land of Egypt: perhaps a slave-term, and probably not of Semitic origin, it has associations with the root צר, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: מִן הַמַּצַּר קִרְאתִי יְיָ / From the depths I called to Yah. M.P.

Transliteration can be found on page 285.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
 אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם וּנְתָנוּ עַל־  
 צִיצִית הַכֶּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ  
 וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעִשִּׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי  
 לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
 וְעִשִּׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה  
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהֵיוֹת לָכֶם  
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: **אֶמֶת:** יְהוָה אֱלֹהֵיכֶם

יהוה / all the mitzvot of the ETERNAL ONE. כל, all, as many as possible. According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame “proves” that ציצית / tzitzit equals all 613 mitzvot combined: צ = 90, י = 10, ז = 90, י = 10, ת = 400; all together = 600. Each tzitzit has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613. L.W.K.

אחרי עיניכם / after what catches your eye, that is, the physical and material temptations you see. The Baal Shem Tov had a method for dealing with distractions, especially sexual ones. If you can’t get the person out of your thoughts, remember that beauty is a reflection of God’s image. Redirect that energy towards God. L.W.K.

תכלת is Sidon blue, which is obtained from a shellfish. Sidon or royal blue is associated with majesty—even today the British queen wears a blue sash. The Jews were so oppressed at the time of Bar Kōḥbah that indigo, a vegetable dye, replaced Sidon blue on their tzitzit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnizer ḥasidim reintroduced its use. Now other Jews have also begun to use it. The long teḥelet thread intertwined with short white ones is a complex and powerful image that hints at the interplay between majesty and subject within our own hearts. E.M.

579 / SHEMA

## INTERPRETIVE VERSION

We acknowledge as true and trustworthy that there is but one universal God, and that to God's service Israel stands eternally committed.

We recognize in God the power that has enabled us to triumph over defeat, persecution and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the pharaohs.

For God wills that we be free to use our powers in holy service, and be not bound to the arbitrary rule of any mortal.

Whenever human rulers usurp divine authority, and exploit the people, those tyrants' hearts are hardened, their own arrogance writes their doom.

Therefore we will never be discouraged nor dismayed when unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea of Reeds.

We therefore repeat the words of triumph with which they gave thanks for their deliverance:

*(Congregation sings מי שמכה, page 585).*

1945 Reconstructionist Prayer Book (adapted)

COMMENTARY. Two beautiful *berahot* complete the liturgical framework of the Shema in the evening service. The first of these is called *Ge'ulah*—"Redemption." Recalling the Exodus from Egypt, it thematically echoes the third paragraph of the Shema. Moreover, it identifies the sovereign God, named in the Shema's credo, as the power that freed Israel from slavery. Its vivid, here-and-now recollection of the escape from Egyptian bondage invites and challenges Israel to claim the redemption as a personal experience in each generation and to hear echoes of that ancient triumph over tyranny in each modern-day struggle for freedom, in every attempt to move toward the messianic future.

S.S.

**FESTIVAL MA'ARIV / 582**



Moses, Miriam, and all the Israelites broke out in song,  
abundant in their joy, and, all as one, they said:

“Who among the mighty can compare  
to you, WISE ONE?

Who can compare to you,  
adorned in holiness,  
awesome in praises,  
acting wondrously!”

Your children saw you in your majesty,  
splitting the sea in front of Moses.

“This is my God!” they cried, and said:

“THE HOLY ONE will reign forever!”  
And it was said:

“Yes, THE REDEEMING ONE has rescued Jacob,  
saved him  
from a power  
stronger than his own!”

Blessed are you, THE GUARDIAN, Israel’s redeeming power!

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When our ancestors  
beheld these truths  
they proclaimed:  
Among all the gods  
we can name,  
who can compare to the  
One Beyond Naming?  
Among all the quantities  
we can label, number,  
mark and measure,  
which compares to the  
Mystery  
at the Heart of Reality?

R.M.S.

**FESTIVAL MA’ARIV / 584**

מִי־כַמְכָּה בְּאֵלִים יְהוָה מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ  
 נֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:  
 מַלְכוּתָהּ רָאוּ בְנֵי־יֵד בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ:  
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:  
 וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמָּוְנוֹ: בְּרוּךְ אַתָּה  
 יְהוָה גָּאֹל יִשְׂרָאֵל:

Mi ḥamoḥah ba'elim adonay.  
 Mi kamoḥah nedar bakodesh  
 nora tehilot osey feleh.  
 Malḥuteḥa ra'u vaneḥa boke'a yam lifney mosheh.  
 Zeh eli anu ve'ameru.  
 Adonay yimloḥ le'olam va'ed.  
 Vene'emar ki fadah adonay et ya'akov ugalo miyad ḥazak  
 mimenu.  
 Baruh atah adonay ga'al yisra'el.

COMMENTARY. This siddur reinstates reference to the splitting of the sea as a sign of God's redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Naḥshon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Naḥshon, rather than the magic of Moses's wand, that caused the sea to split. A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.

585 / **EMET VE'EMUNAH/REDEMPTION**



who spreads your harmonious canopy  
and over Jerusalem.

### HASHKIVENU / DIVINE HELP

*For additional readings, see pages 753, 765, 775-778, 801-804. For commentary, see pages 588-589.*

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name, and enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious, and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, COMPASSIONATE ONE, who spreads your canopy of peace over all your people Israel and over Jerusalem.

**FESTIVAL MA'ARIV / 586**

## וְשָׁמְרוּ

*When Shabbat coincides with a festival, add:*

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֲזַיֵּן לְעוֹלָם כִּי-שָׁשֶׁת  
יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיְנַפֵּשׁ:

Veshameru veney yisra'el et hashabbat  
la'asot et hashabbat ledorotam berit olam.  
Beyni uveyn beney yisra'el ot hi le'olam.  
Ki sheshet yamim asah adonay et hashamayim  
ve'et ha'aretz  
uvayom hashevi'i shavat vayinafash.

## וַיְדַבֵּר

וַיְדַבֵּר מֹשֶׁה אֶת-מִעַדֵי יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל:

Vaydaber mosheh et mo'adey adonay el beney yisra'el.

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NOTE. *Veshameru* (Exodus 31:16-17) serves as the introduction to the *Amidah* (silent prayer) of Shabbat eve. In places where prayerbooks were scarce, this prologue served as a reminder to include the Shabbat *berahah* in the silent prayer which follows. S.S.

וַיְדַבֵּר...יִשְׂרָאֵל / Moses...Israel (Leviticus 23:44).

## FESTIVAL AMIDAH FOR MA'ARIV AND MINḤAH


*The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For additional readings see pages 747-748, 755-759.*

When I call the name of THE ETERNAL ONE,  
declare the greatness of our God!

Open my lips, BELOVED ONE,  
and let my mouth declare your praise.

### 1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our  
ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah; 

---

COMMENTARY. A. J. Heschel has said, "The term, 'God of Abraham, Isaac, and Jacob' is semantically different from a term such as 'the God of truth, goodness, and beauty.' Abraham, Isaac and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of 'the God of Kant, Hegel, and Schelling.' Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. 'Abraham is still standing before God' (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac, and Jacob." In this same spirit, we are also Sarah and Rebekah, Rachel and Leah.

L.W.K.

## עמידה

*The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.*

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְּל לֵאלֹהֵינוּ:  
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת 

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רָחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי לֵאָה: ←

Baruh atah adonay eloheynu veylohey  
avoteynu ve'imoteynu  
elohey avraham elohey sarah  
elohey yitzhak elohey rivkah  
elohey ya'akov elohey rahel  
veylohey le'ah →

כי...לאלהינו / When...God (Deuteronomy 32:3).

KAVANAH. The introductory words (Psalm 51:17) of the *Amidah* contain a paradox of divine and human power. Our ability to be whole, upright, free, and fully alive grows as we acknowledge and appreciate an infinitely higher source of power in the universe. This allows us to be receptive. By acknowledging our human vulnerability we open our hearts to the support, compassion, and faithfulness available around us. S.P.W.



great, heroic, awesome God, supreme divinity,  
 imparting deeds of kindness, begetter of all;  
 mindful of the loyalty of Israel's ancestors,  
 bringing, with love, redemption to their children's children  
 for the sake of the divine name.

Regal One, our help, salvation, and protector:  
 Blessed are you, KIND ONE,  
 the shield of Abraham and help of Sarah.

## 2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your  
 saving acts.

*On Shavuot, Sukkot, Shemini Atzeret and conclusion of Pesah:*

You send down the dew.

*On the first day of Pesah:*

You make the wind blow and rain fall. ↩

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עזרת שרה / *ezrat sarah*. The biblical term *ezer* has two meanings, "rescue" and "be strong." It is commonly translated as "aid" or "help." It also has the sense of power and strength. In Deuteronomy 33:29, *ezer* is parallel to גאווה, majesty. Eve is described as Adam's *ezer kenegdo*, a power equal to him, a strength and majesty to match his. Thus *magen avraham* (shield of Abraham) and *ezrat sarah* (help of Sarah) are parallel images of power and protection. R.S.A.

KAVANAH. God is experienced as עוזר, helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

M.M.K. (ADAPTED)

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה  
הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמּוֹת וּמֵבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן  
שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ מֶגֶן אֲבֹרָתָם וְעֹזֶרְתָּ שָׂרָה:

גְּבוּרוֹת 

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי רַב לְהוֹשִׁיעַ:

מוריד הטל: *On Shavuot, Sukkot, Shemini Atzeret and conclusion of Pesah:*


משיב הרוח ומוריד הגשם: *← On the first day of Pesah:*

Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim  
vekoney hakol vezohar hasdey avot umevi ge'ulah livney  
veneyhem lema'an shemo be'ahavah.

Meleḥ ozer umoshi'a umagen. Baruh atah adonay magen  
avraham ve'ezrat sarah.

Atah gibor le'olam adonay rav lehoshi'a.

*On Shavuot, Sukkot, Shemini Atzeret and conclusion of Pesah:* Morid hatal.

*On the first day of Pesah:* Mashiv haru'ah umorid hagashem. 

מוריד הטל / משיב הרוח. We acknowledge the presence of God in the natural  
rhythms of passing seasons. Our awareness of wind, rain, and dew as daily  
miracles also serves to remind us that the purity of these gifts, so vital for  
our survival, must be maintained by human watchfulness. In thanking God  
for air and water, we assert our commitment to preserving them as sources  
of life and protecting them from life-destroying pollution. The mention  
of rain or dew follows the two-season climate of *Eretz Yisra'el*; summer  
extends from the first day of Pesah until Shemini Atzeret, and winter until  
the following Pesah. A.G.

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In loyalty you sustain the living,  
 nurturing the life of every living thing,  
 upholding those who fall,  
 healing the sick, freeing the captive,  
 and remaining faithful to all life  
 held dormant in the earth.  
 Who can compare to you, almighty God,  
 who can resemble you, the source of life and death,  
 who makes salvation grow?  
 Faithful are you in giving life to every living thing.  
 Blessed are you, THE FOUNT OF LIFE,  
 who gives and renews life.

*When chanting aloud in a minyan, continue with the Kedushah, page 602.  
 During Ma'ariv and when the Minhah Amidah is recited silently, the following is read:*

### 3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Holy are you. Your name is holy.  
 And all holy beings hail you each day.  
 Blessed are you, THE AWESOME ONE, the holy God.

*Continue with Kedushat Hayom, page 604.*

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמָךְ נּוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךְ  
בְּעֵל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מֶלֶךְ מַמְיֵת וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:  
וְנִאֲמָן אַתָּה לְהַחְיֹת כָּל חַי: בָּרוּךְ אַתָּה יְהוָה מְחִיָּה כָּל חַי:

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim  
someḥ noflim verofey ḥolim umatir asurim umkayem emunato  
lisheney afar. Mi ḥamōḥa ba'al gevurot umi domeh laḥ meleḥ  
memit umḥayeh umatzmi'ah yeshu'ah.

Vene'eman atah lehaḥayot kol ḥay. Baruch atah adonay meḥayey  
kol ḥay.

*When chanting aloud in a minyan, continue with the Kedushah, page 603.*

*During Ma'ariv and when the Minhah Amidah is recited silently, the following is read:*

קְדֻשַׁת הַשֵּׁם 

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יִהְיֶלְלוּךָ שְׁלָה:  
בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

*Continue with Kedushat Hayom, page 605.*

*When Minḥah is recited aloud, the following Kedushah is chanted here:*

We sanctify your name throughout this world,  
 as it is sanctified in the heavens above,  
 as it is written by your prophet:  
 "And each celestial being calls to another, and declares:  
 Holy, holy, holy is THE RULER of the Multitudes of Heaven!  
 All the world is filled with divine glory!"  
 And they are answered with a blessing:  
 "Blessed is the glory of THE HOLY ONE,  
 wherever God may dwell!"  
 And as is written in your sacred words of psalm:  
 "May THE ETERNAL reign forever,  
 your God, O Zion, from one generation to the next.  
 Halleluyah!"  
 From one generation to the next  
     may we declare your greatness,  
 and for all eternities may we affirm your holiness,  
  
 And may your praise, our God,  
     never be absent from our mouths  
     now and forever.  
  
 For you are a great and holy God.  
 Blessed are you, THE AWESOME ONE, the holy God.

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וקרא...כבוד / And...glory (Isaiah 6:3).  
 ברוך...ממקומו / Blessed...dwell (Ezekiel 3:12).  
 ימלך...הלליה / May...Halleluyah (Psalm 146:10).

KAVANAH. Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness.

M.M.K.

**FESTIVALS / 602**



*When Minhah is recited aloud, the following Kedushah is chanted here:*

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמְי מְרוֹם כְּכַתוּב  
עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

## קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ: וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר:

יְמִלֶּךָ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר הִלְלוּיָהּ:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וּלְנִצָּח נִצָּחִים קִדְשָׁתְךָ נְקִדִּישׁ וְשִׁבְחָךָ

אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וְעַד כִּי אֵל מְלֶכֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:

בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ: ←

Nekadesh et shimeha ba'olam keshem shemakdishim oto  
bishmey marom kakatuv al yad nevi'eha. Vekara zeh el zeh  
ve'amar.

Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'aretz  
kevodo.

Le'umatam baruh yomeru:

Baruh kevod adonay mimekomo. Uvdivrey kodsheha katuv  
lemor.

Yimloha adonay le'olam elohayih tziyon ledor vador  
halelluyah.

Ledor vador nagid godleha ulnetzah netzahim

Kedushateha nakdish veshivha eloheynu mipinu lo yamush

le'olam va'ed ki el meleha gadol vekadosh atah.

Baruh atah adonay ha'el hakadosh. ←

#### 4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

You have loved us, and have taken pleasure in us,  
and have made us holy with your mitzvot,  
and you have brought us, sovereign one,  
near to your service,  
and have called us to the shelter  
of your great and holy name.

*On Saturday evening, add the following:*

(You have given us as heritage  
the seasons of rejoicing,  
the appointed times of holiness,  
the holidays for giving of ourselves,  
and you have made a part of that inheritance  
the holiness of Shabbat,  
the honor of the Festival,  
and celebration of the ancient pilgrimage.  
You have divided, HOLY ONE, our God,  
between the holy and the ordinary,  
between daylight and the dark,  
between the seventh day and the first six days  
of Creation.

You have set a boundary  
between the holiness of Shabbat  
and the holiness of Festivals,  
and raised to holiness the seventh day,  
above the first six days of the Creation.  
And you have enabled holiness to grow  
within your people Israel,  
a holiness that emanates from you alone.) ↵

## קִדְשַׁת הַיּוֹם

אַתָּה אֶהְבֵּתָנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצּוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ  
לְעִבּוּדְךָ וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאָתָּ:

*On Saturday evening add the following:*

(וּתְנַחֲלֵנוּ זְמַנֵּי שָׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֲגֵי נְדָבָה וְתוֹרִישָׁנוּ קִדְשַׁת  
שַׁבָּת וְכְבוֹד מוֹעֵד וְחֲגִיגַת הָרָגֵל: וְתַבְדִּיל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ  
לְחוֹל בֵּין אֹר לְחָשֶׁךְ בֵּין יוֹם הַשְּׂבִיעִי לְשַׁשָּׁת יְמֵי הַמַּעֲשֶׂה בֵּין  
קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב הַבְּדִלָּה וְאֶת־יוֹם הַשְּׂבִיעִי מִשְׁשַׁת  
יְמֵי הַמַּעֲשֶׂה קִדְשַׁת הַבְּדִלָּה וְקִדְשַׁת אֶת־עַמֶּךָ יִשְׂרָאֵל בְּקִדְשָׁתָּךְ: ←

And you have given us, ALMIGHTY ONE, our God, in love  
(the Shabbatot for rest), the Festivals for happiness, the holidays  
and seasons for rejoicing, this day of (the Shabbat, and of):

*On Pesah:* the festival of matzot, time of our freedom

*On Shavuot:* the festival of weeks, time of the giving of our  
Torah

*On Sukkot:* the festival of sukkot, time of our happiness

*On Shemini Atzeret / Simhat Torah:* the eighth day of festivity, time of  
our happiness

(with love), a holy convocation, a remembrance of the going-out  
from Egypt.

Our God, our ancients' God, may our prayer arise and come to  
you, and be beheld, and be acceptable. Let it be heard, acted  
upon, remembered—the memory of us and all our needs, the  
memory of our ancestors, the memory of messianic hopes, the  
memory of Jerusalem your holy city, and the memory of all your  
kin, the house of Israel, all surviving in your presence. Act for  
goodness and grace, for love and care; for life, well-being and  
peace, on this day of

*On Pesah:* the festival of matzot

*On Shavuot:* the festival of weeks

*On Shemini Atzeret / Simhat Torah:* the eighth day of festivity.

Remember us this day, ALL-KNOWING ONE, our God, for  
goodness. Favor us this day with blessing. Preserve us this day  
for life. With your redeeming nurturing word, be kind and  
generous. Act tenderly on our behalf, and grant us victory over  
all our trials. Truly, our eyes turn toward you, for you are a  
providing God; gracious and merciful are you. ↪

*On Shabbat add the words in brackets.*

וַתֵּתֶנּוּ לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׂבֻתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים  
לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת־יוֹם (הַשְּׂבֻתָּה הַזֶּה וְאֶת־יוֹם)

חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ *On Pesah:*

חַג הַשְּׂבָעוֹת הַזֶּה זְמַן מִתֵּן תּוֹרָתֵנוּ *On Shavuot:*

חַג הַסֻּכּוֹת הַזֶּה זְמַן שְׂמִינִי *On Sukkot:*

הַשְּׂמִינִי חַג הָעֲצָרֶת הַזֶּה זְמַן שְׂמִינִי *On Shemini Atzeret / Simhat Torah:*

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לְיִצְיָאָה מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיִגְיַע וְיִרְאֶה וְיִרְצֶה  
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ  
וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפָלִיטָה וְלִטּוֹבָה לְחַן וְלִחֲסֹד וְלִרְחֻמִּים לְחַיִּים  
וְלִשְׁלוֹם בְּיוֹם

חַג הַמִּצּוֹת הַזֶּה *On Pesah:*

חַג הַשְּׂבָעוֹת הַזֶּה *On Shavuot:*

חַג הַסֻּכּוֹת הַזֶּה *On Sukkot:*

הַשְּׂמִינִי חַג הָעֲצָרֶת הַזֶּה *On Shemini Atzeret/Simhat Torah:*

זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וְיִזְכְּרוּנוּ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:  
וְיִזְכְּרוּנוּ יְשׁוּעָה וְרַחֲמִים חַסִּדִּים וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ וְיִזְכְּרוּנוּ  
עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אָתָּה: ←



Our God, our ancients' God:  
May it be your will that a heavenly inspiration  
be awakened in us on this holy day  
to rebuild the Land of Israel,  
to renew it and to make it holy for your service,  
and may peace prevail there,  
as well as freedom, justice, and the rule of Law,  
as it is written by your prophet:  
"Truly, Torah shall go forth from Zion,  
and the word of THE ETERNAL from Jerusalem!"  
And it is said: "Let none do harm,  
let none destroy, throughout my holy mountain,  
for the earth is filled with knowledge of the OMNIPRESENT,  
as the waters fill the sea."  
And place over us, ETERNAL ONE, our God,  
the blessing of your Festivals,  
for life, for peace, for happiness, and for rejoicing,  
as you have desired and promised to bless us.  
(Our God, our ancients' God,  
take pleasure in our rest.)  
Enable us to realize holiness through your mitzvot,  
give us our portion in your Torah,  
let us enjoy the good things of your world,  
and gladden us with your salvation.  
Refine our hearts to serve you honestly,  
and help us to perpetuate, DEAR ONE, our God,  
(with love and with desire,) with happiness and joy,  
(the Shabbat and)  
your holy Festivals,  
and let all Israel, and all who treat your name as holy,  
rejoice in you. Blessed are you, ETERNAL ONE,  
source of the holiness of  
(the Shabbat, and of)  
Israel and the Festivals. ↵

**FESTIVALS / 608**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵנוּ יְהִי רָצוֹן מִלְּפָנֶיךָ שְׂעִירָה עָלֵינוּ  
 רִיחַ מִמְרוֹם בַּיּוֹם הַקָּדוֹשׁ הַזֶּה לְכוֹנֵן אֶת־אֶרֶץ יִשְׂרָאֵל לְחֹדֶשׁ וּלְקֹדֶשׁ  
 אוֹתָהּ לַעֲבוֹדָתְךָ וְשָׁכֵן בְּאֶרֶץ שְׁלוֹם חָפֵשׁ צָדֵק וּמִשְׁפָּט כְּכַתוּב  
 עַל־יַד נְבִיאָךְ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם: וְנֹאמַר:  
 לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָהָר קִדְשֵׁי כִּי־מִלָּאָה הָאֶרֶץ דָּעה  
 אֶת־יְהוָה בְּמִים לַיָּם מְכַסִּים:

וְהַשִּׂיאוּנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרִכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשְׁלוֹם לְשִׂמְחָה  
 וּלְשִׁשׁוֹן כְּאֲשֶׁר רָצִיתָ וְאִמְרָתָ לְבָרְכֵנוּ (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 וְאֱמוּנָתֵנוּ רָצָה בְּמִנוּחָתֵנוּ) קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ  
 שֶׁבַעֲנֵנוּ מִטּוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטִהַר לִפְנֵינוּ לַעֲבֹדָה בְּאַמֶּת  
 וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׁשׁוֹן (שִׁשְׁתָּה וּ)  
 מוֹעֲדֵי קִדְשֶׁךָ וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מְקִדְשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה  
 מְקִדֵּשׁ (הַשִּׁשְׁתָּה וּ) יִשְׂרָאֵל וְהַזְמִינֵם: ←

כי...מירושלים / Truly...Jerusalem (Isaiah 2:3).

לא...מכסים / Let...sea (Isaiah 11:9).

## 5. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

## 6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. GOOD ONE, whose kindness never stops, KIND ONE, whose loving acts have never failed—always have we placed our hope in you.

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever.

Let all of life acknowledge you! May all beings praise your name in truth. O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE whose name is good, to whom all thanks are due.

## 7. BIRKAT HASHALOM / PEACE BLESSING

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

*The Amidah traditionally concludes with bowing and taking three steps back.*

## עבודה

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל  
ברצון ותהי לרצון תמיד עבודת ישראל עמך:  
ותחזינה עינינו בשוכה לציון ברחמים: ברוך אתה יהוה המחזיר  
שכינתו לציון:

## הודאה

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו  
ואמותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור:  
נודה לך ונספר תהלתך על חיינו המסורים בידיך ועל נשמותינו  
הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה  
שבכל-עת ערב ובקר וצהרים: הטוב כי לא כלו רחמיך והמרחם  
כי לא תמו חסדיך מעולם קיינו לך:

ועל כלם יתברך ויתרומם שמה מלכנו תמיד לעולם ועד:  
וכל החיים יודוך סלה ויהללו את שמה באמת האל ישועתנו  
ועזרתנו סלה: ברוך אתה יהוה הטוב שמה ולך נאה להודות:

## ברכת השלום

שלום רב על ישראל עמך תשים לעולם: כי אתה הוא מלך אדון  
לכל השלום: וטוב בעיניך לברך את עמך ישראל ואת כל-יושבי  
תבל בכל עת ובכל שעה בשלומך:  
ברוך אתה יהוה עושה השלום:

Shalom rav al yisra'el ameha tasim le'olam.

Ki atah hu meleḥ adon lehōl hashalom.

Vetov be'eyneha levareḥ et ameha yisra'el

ve'et kol yoshvey tevel

beḥol et uvḥol sha'ah bishlomeha.

*The Amidah traditionally concludes with bowing and taking three steps back.*

611 / AMIDAH

## פְּרָקִי הַלֵּל

*Hallel is a required part of the Festival morning service, where Hallel is introduced by a beraḥah. As a beloved part of the Festival liturgy that conveys its joyous mood, Hallel selections can be sung without the beraḥah at any other time. It is suggested that the Hallel psalms included here be recited after the Amidah in the Festival evening service. Otherwise continue with Kaddish Titkabal (page 625) or Festival Kiddush (page 627).*

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם      בֵּית יַעֲקֹב מֵעַם לְעֹז:

הִיְתָה יְהוּדָה לְקָדְשׁוֹ      יִשְׂרָאֵל מִמְּשֻׁלוֹתֶיהָ:

הֵימָּה רָאָה וַיִּנָּס      הִירְדֵּן יֹסֵב לְאַחֹר:

הֶהָרִים רָקְדוּ כְּאֵילִים      גְּבָעוֹת כְּבְּנֵי־צֹאן:

מִהֶלֶךְ הֵימָּה כִּי תָנוּס      הִירְדֵּן תִּסָּב לְאַחֹר:

הֶהָרִים תִּרְקְדוּ כְּאֵילִים      גְּבָעוֹת כְּבְּנֵי־צֹאן:

מִלִּפְנֵי אֲדֹנָי חֹלֵי אֶרֶץ      מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:

הַהֶפְכִי הַצּוּר אֲגַם־מַיִם      חֲלָמִישׁ לִמְעִינֹת־מַיִם:

Betzeyt yisra'el mimitzrayim beyt ya'akov me'am lo'ez.

Hayetah yehudah lekodsho yisra'el mamshelotav.

Hayam ra'ah vayanos hayarden yisov le'aḥor.

Heharim rakedu ḥe'eylim geva'ot kivney tzon.

Ma leḥa hayam ki tanus hayarden tisov le'aḥor.

Heharim tirkedu ḥe'eylim geva'ot kivney tzon.

Mi lifney adon ḥuli aretz milifney eloah ya'akov.

Hahofḥi hatzur agam mayim ḥalamish lemayeno mayim.

615 / SELECTIONS FROM HALLEL



Praise THE OMNIPRESENT, all you nations,  
all peoples, sing the praise of God!  
For God's love overpowers us,  
the truth of THE ETERNAL is forever.  
Halleluyah!

Psalm 117

Give thanks to THE ETERNAL, who is good,  
whose love is everlasting!

Let Israelites declare today,  
God's love is everlasting!

Let the House of Aaron say,  
God's love is everlasting!

Let those in awe of God declare,  
God's love is everlasting!

Psalm 118: 1-4

**FESTIVAL MA'ARIV / 616**

הָלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם  
כִּי גָבַר עָלֵינוּ חֲסֶדוֹ  
שִׁבְּחֻהוּ כָּל־הָאָמִים  
וְאֶמְת־יְהוָה לְעוֹלָם  
הַלְלוּ־יָהּ:

Halelu et adonay kol goyim shabḥuhu kol ha'umim  
Ki gavar aleynu ḥasdo ve'emet adonay le'olam  
Halleluyah.

הוֹדוּ לַיהוָה כִּי טוֹב  
יֹאמַר נָא יִשְׂרָאֵל  
כִּי לְעוֹלָם חֲסֶדוֹ:  
יֹאמְרוּ נָא בֵּית אַהֲרֹן  
כִּי לְעוֹלָם חֲסֶדוֹ:  
יֹאמְרוּ נָא יִרְאֵי יְהוָה  
כִּי לְעוֹלָם חֲסֶדוֹ:

Hodu ladonay ki tov	Ki le'olam ḥasdo.
Yomar na yisra'el	Ki le'olam ḥasdo.
Yomru na veyt aharon	Ki le'olam ḥasdo.
Yomru na yirey adonay	Ki le'olam ḥasdo.

From my distress, I cried out: "Yah!"

Yah answered, bringing great release.

THE ONE is with me; I shall have no fear.

What can a human being do to me?

THE ONE is with me, bringing help.

I gaze triumphantly upon my foes.

To trust in THE INVINCIBLE is good,  
and surer than a trust in human power.

To trust in THE INVISIBLE is good,  
and surer than a trust in human benefactors.

All nations have surrounded me,  
but with God's name I cut them off.

They surrounded me; yes, they surrounded me,  
but with God's name I cut them off.

They surrounded me like swarming bees.  
Like a brushfire, they were quenched,  
and with God's name I cut them off.

You pushed me down, pushed me to fall,  
but THE REDEEMER has brought help to me.

My strength, my song, is Yah,  
who was for me a source of help. ↵

**FESTIVAL MA'ARIV / 618**

מִזֶּה־מֵצָר קָרָאתִי יְהוָה עָנֵנִי בַמֶּרְחָב יְהוָה:

יְהוָה לִי לֹא אֵירָא מִהֲיַעֲשֶׂה לִי אָדָם:

יְהוָה לִי בַעֲזָרִי וְאֲנִי אֶרְאֶה בְשִׁנְאָי:

טוֹב לַחֲסוֹת בַּיהוָה מִבִּטָּחַ בְּאָדָם:

טוֹב לַחֲסוֹת בַּיהוָה מִבִּטָּחַ בַּנְּדִיבִים:

כָּל־גּוֹיִם סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִלָּם:

סָבְבוּנִי גַם־סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִלָּם:

סָבְבוּנִי כְּדוֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים

בְּשֵׁם יְהוָה כִּי אֲמִלָּם:

דַּחַה דְּחִיתָנִי לְנֶפֶל וַיהוָה עֲזָרָנִי:

עֲזִי וְזִמְרַת יְהוָה וַיהוָה לִי לִישׁוּעָה: ←

Min hametzar karati yah anani vamerhav yah.

Adonay li lo ira ma ya'aseh li adam.

Adonay li be'ozray va'ani ereh vesonay.

Tov lahasot badonay mibeto'ah ba'adam.

Tov lahasot badonay mibeto'ah bindivim.

Kol goyim sevavuni beshem adonay ki amilam.

Sabuni gam sevavuni beshem adonay ki amilam.

Sabuni hidvorim do'ahu ke'esh kotzim

beshem adonay ki amilam.

Daḥo dehitani linpol vadonay azarani.

Ozi vezimrat yah vayhi li lishu'ah. →

619 / SELECTIONS FROM HALLEL

The sound of song rejoicing in God's help  
resounds amid the tents of all the just:  
"THE MIGHTY ONE's right hand delivers strength!

THE MIGHTY ONE's right hand is lifted up,  
THE MIGHTY ONE's right hand delivers strength!"

I shall not die, but I shall live,  
and I shall tell the acts of Yah.

I truly have been tried by Yah,  
but I was never given up to die.

Open to me, O you gateways of justice,  
Yes, let me come in, and give thanks unto Yah!

This is the gateway to ONE EVERLASTING,  
let all who are righteous come in.

I give thanks to you, for you have answered me,  
and have been to me a source of help.

The stone rejected by the builders,  
has become this place's founding stone.

From THE BOUNTIFUL this thing has come,  
something wonderful, before our very eyes.

This very day, THE MIGHTY ONE has acted.  
Let us celebrate it, and express our joy. ↩

**FESTIVAL MA'ARIV / 620**



קול רנה וישועה  
ימין יהוה עשה חיל:  
באהלי צדיקים  
ימין יהוה עשה חיל:

לא אמות בִּי־אֶחָיָה  
יִסֹר יִסְרָנִי יְהוָה  
וְאֶסְפֹּר מַעֲשֵׂי יְהוָה  
פְּתוּחֵי־לִי שַׁעֲרֵי־צָדִיק  
וְלִמּוֹת לֹא נִתְּנָנִי  
זֶה־הַשָּׁעַר לַיהוָה  
אֲבֹאֲבָם אוֹרֶה יְהוָה  
צְדִיקִים יָבֹאוּ בוֹ:

*Each verse is chanted twice:*

אוֹרֶה כִּי עָנִיתָנִי  
אֲבֹן מֵאֲסוֹ הַבּוֹנִים  
וְתִהְיֶי־לִי לִישׁוּעָה:  
מֵאֵת יְהוָה הִתְּהָ זֹאת  
הִתְּהָ לְרֹאשׁ פְּנֵה:  
זֶה־הַיּוֹם עָשָׂה יְהוָה  
הִיא נִפְלְאוֹת בְּעֵינָינוּ:  
נִגִּילָה וְנִשְׁמְחָה בוֹ: —

Kol rinah vishu'ah be'oholey tzadikim  
yemin adonay osah hayil.  
Yemin adonay romemah yemin adonay osah hayil.  
Lo amut ki eh'yeh va'asaper ma'asey yah.  
Yasor yiserani yah velamavet lo netanani.  
Pithu li sha'arey tzedek avo vam odeh yah.  
Zeh hash'a'ar ladonay tzadikim yavo'u vo.

*Each verse is chanted twice:*

Odeha ki anitani vatehi li lishu'ah.  
Even ma'asu habonim hayetah lerosh pinah.  
Me'et adonay hayetah zot hi niflat be'eyneynu.  
Zeh hayom asah adonay nagilah venismehah vo. ↩

*Responsively*

I pray, ABUNDANT ONE, send us your help!  
I pray, ABUNDANT ONE, send us your help!  
I pray, ABUNDANT ONE, help us prevail!  
I pray, ABUNDANT ONE, help us prevail!

Blessed all who come in THIS ONE's name—  
we bless you in the OMNIPRESENT's house.

Divine is THE ETERNAL ONE, who gives us light.  
Adorn the festive place with leafy boughs,  
up to the corners of the altar shrine.

You are my God; to you I offer thanks—  
my God, whom I revere.

Give thanks to THE ETERNAL, who is good,  
whose love is everlasting.

Psalm 118:5-29

**FESTIVAL MA'ARIV / 622**

*Responsively*

אָנאָ יְהוָה הוֹשִׁיעָה נָא  
 אָנאָ יְהוָה הוֹשִׁיעָה נָא  
 אָנאָ יְהוָה הַצְלִיחָה נָא  
 אָנאָ יְהוָה הַצְלִיחָה נָא:

Ana adonay hoshi'ah na  
ana adonay hoshi'ah na  
ana adonay hatzliḥah na  
ana adonay hatzliḥah na.

בְּרַכּוֹתֵיכֶם מִבֵּית יְהוָה:	בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה
אֵל יְהוָה וַיָּאָר לָנוּ	
עֲדִיקְנוֹת הַמִּזְבֵּחַ:	אֲסֻרוֹתַי בְּעֵבְתַיִם
אֱלֹהֵי אֲרוֹמָמְכָה:	אֵלֵי אַתָּה וְאוֹרְךָ
כִּי לְעוֹלָם חֲסִדוֹ:	הוֹדוּ לַיהוָה כִּי־טוֹב

Baruḥ haba beshem adonay beraḥnuḥem mibeyt adonay.  
 El adonay vaya'er lanu isru ḥag ba'avotim ad karnot hamizbe'ah.  
 Eli atah ve'odeka elohay aromemeka.  
 Hodu ladonay ki tov ki le'olam ḥasdo.

## YIZKOR / MEMORIAL SERVICE

*Yizkor, the memorial service, is recited on Yom Kippur, Shemini Atzeret, Shavuot, and the last day of Pesah. Traditionally it is recited after the Haftarah in the Torah service, but recitation of Yizkor can be shifted to any other time in the service. Yizkor prayers are customarily said while standing. Some congregations read a list of those who are to be remembered. Others publish a remembrance book.*

*The following introductory section to Yizkor can be expanded or reduced. Eli Eli (page 839) or other songs might be added. For additional suitable readings see pages 787-796.*

יהוה מִה־אָדָם וְתַרְעֵהוּ

ALMIGHTY ONE, what are human beings  
that you take note of them,

בְּנֵי־אָנוּשׁ וְתַחֲשְׁבֵהוּ

the children of humanity  
that you should think of them?

---

COMMENTARY. Calling to mind the memory of relatives or friends who have departed and giving *tzedakah* in their memory is a longstanding custom. It is mentioned in the medieval work *Midrash Tanhuma*, as a Yom Kippur custom, though the *Yizkor* prayers themselves are somewhat later in origin. Recitation of *Yizkor* on the Pilgrimage Festivals began in European communities after the bloody destruction associated with the Crusades.

Because it was superstitiously believed that being present for *Yizkor* when one's parents were living could hasten their death, it used to be the case that only those required to say *Yizkor* because of the death of an immediate relative remained in the synagogue. After the Holocaust, which left so many with no one to say *Yizkor* for them, liberal congregations have encouraged everyone to join in reciting *Yizkor*. People are encouraged to recite *Yizkor* for each person whose memory is cherished. The traditional phrase said of the dead, *zikaron livraḥah* / the memory for a blessing, reminds us that part of our purpose in remembering is to have our memories influence us to do good. This influence is made tangible in the custom of giving *tzedakah* in memory of loved ones before the holiday begins.

D.A.T.

יהוה...עובר / ALMIGHTY ONE...Shadow (Psalm 144:3-4).

YIZKOR / 630

אָדם לְהֶבֶל דָּמָה

A human being is like a momentary breeze,

יָמָיו כְּצֵל עוֹבֵר:

a person's days are but a passing shadow.

בִּפְקֹד יִצִּיץ וְחָלָף

At dawn, life blossoms and renews itself,

לְעֶרֶב יִמּוּלֵל וַיֵּבֶשׁ:

at dusk, it withers and dries up.

תָּשֻׁב אָנוּשׁ עַד־דָּפָא

You return a person unto dust.

וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם:

You say: Return, O children of humanity!

*Some congregations read "Each of us Has a Name" (page 788) here.*

We turn our thoughts to yesterday...to a world that lives only in our memory.

As we recall the days gone by, we know the past is irretrievable. Yet—through the gift of memory, we recapture treasured moments and images.

We are thankful for the happiness we knew with those no longer here, with whom we lived and laughed and loved.

We praise the Eternal wellspring of life who links yesterday to tomorrow. We affirm that despite all the tragedy bound up with living, it is still good to be alive.

We understand that there can be no love without loss, no joy without sorrow. May we have the courage to accept the all of life—the love and the loss—the joy and the sorrow, as we remember them.

Evelyn Mehlman

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תָּשֻׁב...אָדָם / You return...humanity (Psalm 90:3).

631 / YIZKOR



*It is customary to rise for Yizkor prayers, El Maley Rahamim, and Kaddish.*

*Prayer in remembrance of a male:*

יִזְכֹּר אֱלֹהִים אֶת־נִשְׁמַת \_\_\_\_\_

שֶׁהָלַךְ לְעוֹלָמוֹ: אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִוְרוֹר הַחַיִּים וְתְּהִי מְנוּחָתוֹ  
כְּבוֹד: שֶׁבַע שְׂמֻחוֹת אֶת־פָּנָיֶךָ נְעִימוֹת בְּיָמֶינְךָ נֹצֵחַ. אָמֵן:

Let God remember the soul of \_\_\_\_\_

who went to his place of eternal rest. Please let his soul be bound up with the living in the continuum of life, and may his rest be honorable. Grant him abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

*Prayer in remembrance of a female:*

יִזְכֹּר אֱלֹהִים אֶת־נִשְׁמַת \_\_\_\_\_

שֶׁהָלְכָה לְעוֹלָמָהּ: אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצִוְרוֹר הַחַיִּים וְתְּהִי  
מְנוּחָתָה כְּבוֹד: שֶׁבַע שְׂמֻחוֹת אֶת־פָּנָיֶךָ נְעִימוֹת בְּיָמֶינְךָ נֹצֵחַ. אָמֵן:

Let God remember the soul of \_\_\_\_\_

who went to her place of eternal rest. Please let her soul be bound up with the living in the continuum of life, and may her rest be honorable. Grant her abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

**YIZKOR / 638**

אֵל מָלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת כְּנָפֵי  
הַשְּׁכִינָה בְּמַעְלֹת קְדוּשִׁים וּמְהוֹרִים כְּאֹהֶר הַרְקִיעַ מְזַהְרִים לְנִשְׁמוֹת  
יְקִירֵינוּ וְקְדוּשֵׁינוּ שֶׁהֵלְכוּ לְעוֹלָמָם: אָנָּה בְּעַל הָרַחֲמִים הַסְתִּירָם  
בְּצֵל כְּנָפֶיךָ לְעוֹלָמִים וְצָרָר בְּצָרוֹר־הַחַיִּים אֶת נַשְׁמָתָם: יְהוָה הוּא  
נִחַלְתָּם וַיְנַוְחוּ בְּשָׁלוֹם עַל מִשְׁכָּבָם וְנֹאמַר אָמֵן:

God filled with mercy,  
dwelling in the heavens' heights,  
bring proper rest  
beneath the wings of your Shehīnah,  
amid the ranks of the holy and the pure,  
illuminating like the brilliance of the skies  
the souls of our beloved and our blameless  
who went to their eternal place of rest.  
May you who are the source of mercy  
shelter them beneath your wings eternally,  
and bind their souls among the living,  
that they may rest in peace.  
And let us say: Amen.

In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening of the buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

When we have joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.

Jack Riemer and Sylvan D. Kamens

## קִדִּישׁ יְתוֹם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן  
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא  
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא  
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:  
עוֹשֶׂה שְׁלוֹם בְּמִרְמִיּוֹ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל  
כָּל יוֹשְׁבֵי תֵיבֵל וְאָמְרוּ אָמֵן:

*Reader:* Yitgadal veyitkadash shemey raba  
be'alma divra hirutey veyamlil malhutey  
behayeyhon uvyomeyhon uvhayey dehol beyt yisra'el  
ba'agala uvizman kariv ve'imru amen.

*Congregation:* Yehey shemey raba mevarah le'alam ulalmey almaya.

*Reader:* Yitbarah veyishtabah veyitpa'ar veyitromam  
veyitnasey veyit-hadar veyitaleh veyit-halal  
shemey dekudsha berih hu  
le'ela min kol birhata veshirata  
tushbe'hata venehemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya vehayim aleynu ve'al kol  
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol  
yisra'el ve'al kol yoshvey tevel ve'imru amen.

## עֲלֵינוּ

*We rise for Aleynu. It is customary to bow at "korim." Choose one of the following:*

Aleynu leshabe'ah la'adon hakol  
latet gedulah leyotzer bereyshit  
shenatan lanu torat emet  
vehayey olam nata betohenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית  
שָׁנַתָּנוּ לָנוּ תוֹרַת אֱמֶת  
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ:

*Continue on page 123.*

Aleynu leshabe'ah la'adon hakol  
latet gedulah leyotzer bereyshit  
bore hashamayim venoteyhem  
roka ha'aretz vetze'etza'eha  
noten neshamah la'am aleha  
veruah laholehim bah

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית  
בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם  
רֹקַע הָאָרֶץ וְצֹאֲצָאֶיהָ  
נֹתֵן נִשְׁמָה לָעָם עָלֶיהָ  
וְרוּחַ לְהִלָּכִים בָּהֶּ:

*Continue on page 123.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה  
לְיוֹצֵר בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי  
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה  
שְׁלֹא שָׂם חֻלְקָנוּ כִּהֶם וְגוֹרְלָנוּ כְּכָל  
הַמּוֹנֵם:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.



And so, we bend the knee and bow,  
acknowledging the sovereign who rules  
above all those who rule, the blessed Holy One,  
who stretched out the heavens and founded the earth,  
whose realm embraces heaven's heights,  
whose mighty presence stalks celestial ramparts.  
This is our God; there is none else besides,  
as it is written in the Torah:  
"You shall know this day, and bring it home  
inside your heart, that THE SUPREME ONE is God  
in the heavens above and on the earth below.  
There is no other God." ↵

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DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world. M.B. (ADAPTED)

וְיָדַעְתָּ ... אֵין / You ... other God (Deuteronomy 4:39).

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקָּדוֹשׁ בְּרוּךְ הוּא:  
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל וּשְׂכִינַת  
עֻזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מַלְכֵנוּ אָפֶס זִוְלָתוֹ  
בְּכַתוּב בְּתוֹרָתוֹ: וְיִדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ כִּי יְהוָה הוּא  
הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל הָאֶרֶץ מִתְחַת אֵין עוֹד: ←

Va'anahnu korim umishtavim umodim  
lifney meleḥ malḥey hamelaḥim hakadosh baruh hu.  
Shehu noteh shamayim veyosed aretz umoshav yekaro  
bashamayim mima'al  
ush-hinat uzo begovhey meromim.  
Hu eloheynu eyn od.  
Emet malkenu efes zulato kakatuv betorato.  
Veyadata hayom vahashevota el levaveḥa  
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz  
mitaḥat eyn od.

And so, we put our hope in you,  
THE EMINENCE, our God,  
that soon we may behold  
the full splendor of your might,  
and see idolatry vanish from the earth,  
and all material gods be swept away,  
and the power of your rule repair the world,  
and all creatures of flesh call on your name,  
and all the wicked of the earth turn back to you.  
Let all who dwell upon the globe perceive and know  
that to you each knee must bend, each tongue swear oath,  
and let them give the glory of your name its precious due.  
Let all of them take upon themselves your rule.  
Reign over them, soon and for always.  
For this is all your realm, throughout all worlds, across all  
time—  
as it is written in your Torah:  
“THE ETERNAL ONE will reign now and forever.”

And it is written:  
“THE EVERLASTING ONE will reign  
as sovereign over all the earth.  
On that day shall THE MANY NAMED be one,  
God’s name be one!”

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KAVANAH. A world of God callers is a world of truth and peace, a world  
where the lust for power, greed, and envy—the idols of pride—is uprooted  
from the individual and group psyche. S.P.W.

**SHABBAT MA'ARIV / 124**

עַל כֵּן נִקְנָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ לְהַעֲבִיר  
גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שִׁדְיָי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמָּה: לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ:  
יִכְרְיוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ תִּשָּׁבַע כָּל־לִשׁוֹן:  
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמָּה יִקָּר יִתְּנוּ וַיִּקְבְּלוּ  
כָּל־אֶת עַל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי  
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד כְּכַתוּב בְּתוֹרָתְךָ:  
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ  
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

Kakativ betorateha: Adonay yimloḥ le'olam va'ed.

Vene'emar: Vehayah adonay lemeleḥ al kol ha'arets.

Bayom hahu yihyeh adonay eḥad ushmo eḥad.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed.

M.B. (ADAPTED)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God.

M.M.K. (ADAPTED)

ועד... יהוה / THE ETERNAL ONE... forever (Exodus 15:18).

אחד... והיה / THE EVERLASTING ONE... one (Zechariah 14:9).

## KADDISH YATOM

*Reader:* Yitgadal veyitkadash shemey raba  
be'alma divra ĥirutey veyamliĥ malĥutey  
beĥayeyĥon uvyomeyĥon uvĥayey deĥol beyt yisra'el  
ba'agala uvizman kariv ve'imru amen.

*Congregation:* Yehey shemey raba mevarah le'alam ulalmey almaya.

*Reader:* Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey  
veyit-hadar veyitaleh veyit-halal shemey dekudsha beriĥ hu  
le'ela (*On Shabbat Shuvah add: le'ela*) min kol birĥata veshirata  
tushbeĥata veneĥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veĥayim aleynu ve'al kol  
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol  
yisra'el ve'al kol yoshvey tevel ve'imru amen.

*During the month of Elul many congregations sing Aĥat Sha'alti, page 832.*



## קדיש יתום

*It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ  
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא  
קָרִיב וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא  
לְעָלְמָא (לְעָלְמָא) (On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאָמִירוֹ בְּעָלְמָא וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:  
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל  
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

*During the month of Elul, many congregations sing Ahat Sha'alti, page 832.*

## ADON OLAM / CROWN OF ALL TIME

*This translation can be sung to the same melody as the Hebrew.*

Crown of all time, the one who reigned  
before all mortal shape was made,  
and when God's will brought forth all things  
then was the name supreme proclaimed.

And after everything is gone,  
yet One alone, awesome, will reign.  
God was, and is, and will remain,  
in splendid balance, over all.

And God is One, no second is,  
none can compare, or share God's place.  
Without beginning, without end,  
God's is all might and royal grace.

This is my God, my help who lives,  
refuge from pain in time of trial,  
my banner, and my place to fly,  
my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul  
each time I sleep, again to wake,  
and with my soul, this body, here.  
YAH'S love is mine; I shall not fear.

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KAVANAH. God is that aspect of reality which elicits from us the best that  
is in us and enables us to bear the worst that can befall us. M.M.K.

## אָדוֹן עוֹלָם

בְּטָרֵם כָּל יַצִּיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא:	וְאַחֲרֵי כָכֵלּוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הָיָה וְהוּא הוּוֹה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אַחַד וְאֵין שְׁנֵי
וְלוֹ הָעוֹז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבִלִי בַעֲת צָרָה:	וְהוּא אֵלִי וְחִי גּוֹאֲלִי
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נָסִי וּמִנּוֹס לִי
בַּעֲת אִישָׁן וְאַעֲרִירָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אִירָא:	וְעַם רוּחִי גְוִיָּתִי

Adon olam asher malah, beterem kol yetzir nivra.  
 Le'et na'asah vehaftzo kol, azay meleḥ shemo nikra.  
 Ve'aharey kihlot hakol, levado yimloḥ nora.  
 Vehu hayah vehu hoveh, vehu yihyeh betifarah.  
 Vehu eḥad ve'eyn sheni, lehamshil lo lehaḥbirah.  
 Beli reshit beli taḥlit, velo ha'oz vehamisrah.  
 Vehu eli veḥay go'ali, vetzur hevli be'et tzarah.  
 Vehu nisi umanos li, menat kosi beyom ekra.  
 Beyado afkid ruḥi, be'et ishan ve'a'irah.  
 Ve'im ruḥi geviyati, adonay li velo ira.