

# תפלת מעריב לימות החול

## Daily Evening Service



הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.

Cause us to lie down in peace, and rise again to enjoy life.

The evening service has the same basic structure as that of the morning with its two main sections: the *Sh'ma* with its accompanying blessings, followed by the *Amidah*. The first blessing before the *Sh'ma* in the morning speaks of God as the one who 'creates light'. Similarly the evening blessing follows the theme of God as Creator by focusing on the arrival of the evening, the appearance of the stars and the changing of times and seasons.

Just as in the morning service we think about the restoration of life each day, in the evening there is an additional blessing following the *Sh'ma* which seeks God's protection as we sleep, when we are most vulnerable. The rabbis taught that sleep is one sixtieth part of death, for they thought that the soul was briefly absent, only to be restored to us in the morning. This blessing offers us comfort and hope as we face the darkness of the outer world, but sometimes the darkness we experience within us. It enacts the words of the psalmist: just as it is good to speak of God's love in the morning, so it is good to 'tell of God's faithfulness at night' (Psalm 92:2-3).

*Psalm 134 or another Psalm or opening meditation may be read.*

*Psalm 134*

קלד

<sup>1</sup>A Pilgrim Song.

הַיְהוָה Come, bless the Eternal,  
all who serve the Eternal,  
who stand night after night  
in the house of the Eternal.

<sup>2</sup>Raise your hands to the holy place  
and bless the Eternal.

<sup>3</sup>May the Eternal  
bless you from Zion,  
the maker of heaven and earth.

שִׁיר הַמַּעְלוֹת<sup>x</sup>  
הַיְהוָה בְּרַכּוּ אֶת־יְהוָה  
כָּל־עַבְדֵי יְהוָה  
הַעֲמִידִים בְּבֵית־יְהוָה בְּלֵילוֹת:  
שִׂאוּ־יְדַיְכֶם קִדְשׁ<sup>b</sup>  
וּבְרַכּוּ אֶת־יְהוָה:  
יְבַרְכֶךָ יְהוָה מִצִּיּוֹן<sup>a</sup>  
עֲשֵׂה שָׁמַיִם וָאָרֶץ:

וְהוּא Being merciful

God forgives sin  
and does not destroy.  
Many times God turns rage aside  
and does not rouse the divine anger.

וְהוּא רַחוּם:  
יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית  
וְהִרְבֵּה לְהַשִּׁיב אָפוּ  
וְלֹא יַעִיר כָּל־חַמָּתוֹ:

## שמע וברכותיה

### THE SH'MA AND ITS BLESSINGS

*It is traditional for the Prayer Leader to bow slightly from the waist when saying Bar'chu,  
and for the congregation to do likewise when responding,  
returning to the upright position when mentioning the name of God.*

THE CALL TO COMMUNITY PRAYER

בְּרַכּוּ Bless the Living God  
whom we are called to bless.

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ:

בְּרוּךְ Blessed is the Living  
God whom we are called to  
bless forever and ever.

בְּרוּךְ יְהוָה הַמְּבָרָךְ  
לְעוֹלָם וָעֶד:

## THE CREATOR OF THE UNIVERSE

ברוך Blessed are You, our Living God, Sovereign of the universe, whose word brings on the evening twilight; who opens the gates of dawn with wisdom, and with foresight makes times pass and seasons change. Your plan sets the stars in their courses in the sky, creating day and night, turning light into darkness and darkness into light. You make the day fade away and bring on the night, separating day and night. You are the Ruler of the hosts of heaven. Blessed are You God, who brings on the evening twilight.

ברוך אתה יהוה אלהינו מלך  
העולם. אשר בדברו מעריב  
ערבים. בחכמה פותח שערים.  
ובתבונה משנה עתים. ומחליף  
את הזמנים. ומסדר את הכוכבים  
במשמרותיהם ברקיע כרצונו:  
בורא יום וליילה. גולל אור מפני  
חשך וחשך מפני אור: המעביר  
יום ומביא לילה. ומבדיל בין יום  
ובין לילה. יהוה צבאות שמו:  
ברוך אתה יהוה. המעריב ערבים:

## GOD'S LOVE FOR ISRAEL

אהבת With everlasting love have You loved Your people the family of Israel. Teaching and practice, duty and justice - these You have taught us. Therefore, our God and Guide, we think upon all this before we sleep and when we wake, and rejoice and delight in Your teaching and its practice forever and ever, for they are our life and the measure of our days. We keep them in mind both day and night. Never take Your love away from us. Blessed are You God, who loves Your people Israel.

אהבת עולם בית ישראל עמך  
אהבת. תורה ומצות חקים  
ומשפטים אותנו למדת: על-  
כן יהוה אלהינו. בשכבנו  
ובקומנו נשיח בחקיך. ונשמח  
ונעלוז בדברי תורתך ומצותיך  
וחקותיך לעולם ועד: כי הם  
חיינו וארך ימינו. ובהם נהגה  
יוםם וליילה. ואהבתך אל-תסיר  
ממנו לעולמים: ברוך אתה  
יהוה. אוהב את-עמו ישראל:

When praying individually it is customary to add here אל מלך נאמן  
el melech ne'eman - 'God, the faithful Sovereign'.

**שמע ישראל יהוה אלהינו יהוה אחד:**

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך:  
והיו הדברים האלה אשר אנכי מצוה היום על לבבך: ושננתם  
לבניך ודברת בם בשבתך בביתך ובליכתך בדרך ובשכבך  
ובקומך: וקשרתם לאות על ירך והיו לטטפת בין עיניך:  
וכתבתם על מזוזות ביתך ובשעריך:

GOD IS ONE

**שמע** Hear O Israel, the Eternal is our God, the Eternal is One.

**ברוך** Blessed is the knowledge of God's glorious rule forever and ever.

**ואהבת** Love the Eternal your God with all your heart, and all your soul, and all your might. These words that I command you today shall be upon your heart. Repeat them to your children, and talk about them when you sit in your home, and when you walk in the street; when you lie down, and when you rise up. Secure them as a sign upon your hand, and let them be as reminders before your eyes. Write them on the doorposts of your home and at your gates.<sup>1</sup>

<sup>1</sup> Deut 6:4-9.

*During the silence the traditional second and third paragraphs of the Sh'ma may be read, or the alternative Biblical passages on pages 689-697.*

וְהָיָה This will happen if you listen carefully to My commands which I give you today, to love and to serve the Eternal your God with all your heart and all your soul. I shall then give your land rain at the right time, the autumn rain and the spring rain, so that each one of you can harvest your own grain, wine and oil. I shall also give grass in your fields for your cattle, and you will eat and be satisfied.

Take care that your heart is not deceived into straying, obeying other gods and worshipping them. God's anger will then blaze out against you. God will shut up the sky. There will be no rain. The land will not produce, and you will quickly be destroyed from the good land which God gives you. So put these words of Mine in your heart and in your soul, and secure them as a sign upon your hand and as reminders before your eyes. Teach them to your children, and talk about them 'when you sit each of you in your home, and when you walk in the street, when you lie down and when you rise up. Write them on the doorposts of your home and at your gates.'

Then you and your children may live long on the land that God promised to give your ancestors as long as there is a sky over the earth.<sup>1</sup>

וְהָיָה אִם-שָׁמַעַתְּ אֶת-מִצְוֹתַי  
אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם  
לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעִבְדוֹ  
בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי  
מְטַר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ  
וְאִסַּפְתִּי דְגַנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי  
עֵשֶׂב בַּשָּׂדֶךְ לְבִהֵמֶיךָ וְאָכְלָתָּ  
וְשָׂבַעְתָּ:

הַשָּׁמַר וְלָכֶם פֶּן-יִפְתָּה לְבַבְכֶם  
וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים  
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה  
בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה  
מָטָר וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ  
וְאִבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה  
אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׂמַתֶּם  
אֶת-דְּבַרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-  
נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-  
יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:  
וְלִמְדֹתֶם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר  
בָּם. בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל-  
מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל  
הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה  
לְאַבְתֵיכֶם לֵאמֹר לָהֶם כִּי־יִמִי הַשָּׁמַיִם  
עַל-הָאָרֶץ:

<sup>1</sup> Deut 11:13-21.

וַיֹּאמֶר The Eternal said to Moses: 'Speak to the children of Israel and tell them that each generation shall put tassels on the corner of their clothes, and put a blue thread on the corner tassel. Then when this tassel catches your eye, you will remember all the commands of the Eternal and do them. Then you will no longer wander after the desires of your heart and your eyes which led you to lust.

Then you will remember all My commands and do them and you will be set apart for your God. I am the Eternal your God who brought you out of the land of Egypt, to be your own God. I, the Eternal, am your God.<sup>1</sup>

#### OUR REDEEMER

אֱמֶת All this is true and firmly held by us, that You are our Living God and no other exists, and that we are Israel, Your people. You perform great deeds beyond research, too wonderful to tell. Your children saw Your power, praised and thanked Your name, and willingly accepted Your rule over them. With great joy Moses and Miriam and the children of Israel answered You in song, all of them saying:

**'God, who is like You  
among the gods people worship!  
Who, like You,  
is majestic in holiness,  
awesome in praise,  
working wonders!'**

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וַיֹּאמֶר יהוה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וּנְתַנּוּ עַל-צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּוֹרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

## אֱמֶת וְאִמוּנָה

כָּל-זֹאת וְקַיָּם עָלֵינוּ. כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הָעֲשָׂה גְדֻלוֹת עַד-אֵין חֶקֶר וּנְפִלְאוֹת עַד-אֵין מִסְפָּר. וְרָאוּ בָנָיו גְּבוּרָתוֹ שֶׁבָחוּ וְהוֹדוּ לְשִׁמּוֹ וּמְלֻכוֹתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם: מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָלָם.

מִי-כַמְכָּה בְּאֱלִים יְהוָה.  
מִי כַמְכָּה נְאֻדָּר בְּקִדְשׁ  
נִוְרָא תְהִלַּת עֲשֵׂה פִלְא:

<sup>1</sup> Num 15:37-41.

Our Living God,  
 Your children saw Your rule  
 over the Sea of Reeds.  
 All of them as one  
 honoured You as Sovereign, saying:  
**'God shall rule forever and ever!'**  
 And it is prophesied:  
 'For the Almighty has set Jacob free  
 and rescued him  
 from a hand stronger than his own.'<sup>1</sup>  
 Blessed are You God,  
 who rescues Israel.

מְלֹכֹתֶךָ יְהוָה אֱלֹהֵינוּ  
 רָאוּ בְנֶיךָ עַל הַיָּם.  
 יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.  
 יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:  
 וְנֹאמַר.  
 כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב  
 וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.  
 בְּרוּךְ אַתָּה יְהוָה.  
 גּוֹאֵל יִשְׂרָאֵל:

*GOD'S GIFT OF PEACE AND PROTECTION*

הַשְּׂפִיבָנוּ Source of our life and our  
 Sovereign, cause us to lie down in  
 peace, and rise again to enjoy life.  
 Spread over us the covering of Your  
 peace, guide us with Your good  
 counsel and save us for the sake of  
 Your name. Be a shield about us,  
 turning away every enemy, disease,  
 violence, hunger and sorrow. Remove  
 the temptation that awaits us and the  
 guilt that lies behind us. Shelter us in  
 the shadow of Your wings, for You are  
 a God who guards and protects us, a  
 ruler of mercy and compassion. Guard  
 us when we go out and when we come  
 in, to enjoy life and peace both now  
 and forever. Blessed are You God,  
 guarding Your people Israel forever.

הַשְּׂפִיבָנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם  
 וְהַעֲמִידָנוּ מִלְּפָנֶיךָ לְחַיִּים.  
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ  
 וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ  
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן  
 בְּעֵדְנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב  
 דָּבָר וְחָרָב וְרָעַב וְיָגוֹן. וְהִסֵּר  
 שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצִל  
 כְּנָפֶיךָ תִּסְתִּירָנוּ כִּי אֵל  
 שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה. כִּי אֵל  
 מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר  
 צְאֲתָנוּ וּבוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם  
 מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה  
 יְהוָה. שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

<sup>1</sup> Ex 15:11, Ex 15:18, Jer 31:11.

ברוך Blessed be God by day.  
 Blessed be God by night. Blessed  
 be God when we lie down. Blessed  
 be God when we rise up. For in  
 Your hands are the souls of the  
 living and the dead. 'In God's hand  
 is the soul of every creature and the  
 soul of human flesh.'<sup>1</sup> 'Within  
 God's hand I lay my soul, You have  
 redeemed me, Eternal God of  
 truth.'<sup>2</sup> Our God who is in heaven,  
 reveal Your unity, establish Your  
 reign for all time and rule over us  
 forever and ever.

ברוך יהוה ביום. ברוך יהוה  
 בלילה. ברוך יהוה בשכבנו.  
 ברוך יהוה בקומנו: כי בידך  
 נפשות החיים והמתים: אשר  
 בידו נפש כל-חי ורוח כל-  
 בשר-איש: בידך אפקיד רוחי  
 פדיתה אותי יהוה אל אמת:  
 אלהינו שבשמים יחד שמך וקיים  
 מלכותך תמיד ומלוך עלינו  
 לעולם ועד:

*The service continues with the Amidah on page 73.*

<sup>1</sup> Job 12:10.

<sup>2</sup> Ps 31:6.



# עמידה לימות החול

## Daily *Amidah* 339-344



The daily *Amidah* (literally ‘standing’), like the Shabbat and Festival versions, has three opening and three closing blessings. During the weekday there are thirteen intermediate blessings. Originally there were only twelve, making eighteen in all, hence another name for the *Amidah*, the ‘eighteen benedictions’, *Shemone Esrei*. At a certain stage a thirteenth blessing was introduced, totalling nineteen, but the original name was retained. There are variations in the wording of the traditional versions of this prayer and many were radically reworked within the various Reform traditions, including the 1977 edition of *Forms of Prayer*.

The sequence of intermediate blessings can be understood in a number of ways. In one interpretation, the first three (blessings 4-6) reflect the spiritual needs of the individual (understanding, repentance and spiritual healing); the second three (7-9) our material needs (freedom, health, livelihood); the tenth, the ingathering of the exiles, is the bridge to the third group (11-13), expressing the spiritual needs of a restored nation (justice, punishment of the wicked, reward for the righteous); the final three (14-16) the material needs of the nation (rebuilding of Jerusalem, the coming of the messianic ruler, the acceptance of our prayers). In another version they reflect the programme of stages needed for the historic restoration of the people to the land, the arrival of the messiah coming only at the end after the basis of society has been created.

The *Amidah* was created as a liturgical substitute for the daily sacrifices in the Temple and timed to be recited when they took place - in the morning and afternoon. (Since there was no evening sacrifice, the recital of the *Amidah* in the evening service is said quietly as a private act and, in traditional circles, unlike for the other two daily services, it is not repeated aloud by the *Sh'liach Tsibbur*, the service leader.) A central theme is therefore the return of the nation to its land and the restoration of sovereignty and the Temple worship with its sacrifices. Since prayer has become the normal expression of Jewish worship, without the intercession of priests and sacrifices, this latter desire has been modified by all Reform liturgies, which express more universal hopes.

## עמידה לימות החול

*Traditionally the Amidah is said whilst standing, beginning with three short steps forward, a reminder of our entry into the divine presence.*

*It is customary at the beginning and end of the first paragraph to bend the knee when saying the word baruch, to bow from the waist at the second word attah*

*and to become upright again with the third word, the name of God, Adonai.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

**בְּרוּךְ** אַתָּה יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ	וְאֱלֹהֵי אֲמוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם	אֱלֹהֵי שָׂרָה.
אֱלֹהֵי יִצְחָק	אֱלֹהֵי רַבְקָה.
וְאֱלֹהֵי יַעֲקֹב	אֱלֹהֵי רָחֵל
	וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא. אֵל עֲלִיּוֹן.  
גּוֹמֵל חַסְדִּים טוֹבִים קוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי  
אֲבוֹת וְאִמָּהוֹת  
וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*During the Ten Days of Penitence add:*

זְכַרְנוּ לְחַיִּים. מְלֶךְ חַפֵּץ בְּחַיִּים.  
וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:  
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:  
בְּרוּךְ אַתָּה יְהוָה  
מְגֵן אַבְרָהָם פּוֹקֵד שָׂרָה:

**אֵתָּה** גְּבוּר לְעוֹלָם אֲדֹנָי. מַחֲיֵה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

*In winter מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:*

*In summer מוֹרִיד הַטָּל:*

מְכַלְכֵּל חַיִּים בְּחַסֵּד. מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא  
חוֹלִים. וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי עֶפְרָי: מִי כְמוֹךָ בְּעַל  
גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מְמִית וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה:

*During the Ten Days of Penitence add:*

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:  
וְנֶאֱמַן אַתָּה לְהַחֲיוֹת מֵתִים:  
בְּרוּךְ אַתָּה יְהוָה. מַחֲיֵה הַמֵּתִים:

## DAILY AMIDAH

אֲדֹנָי My God, open my lips and my mouth shall declare Your praise.<sup>1</sup>

*GOD OF HISTORY*

בָּרוּךְ Blessed are You, our God, and God of our ancestors,

God of Abraham,            God of Sarah,  
God of Isaac,            God of Rebecca,  
and God of Jacob,        God of Rachel  
   and God of Leah,

the great, the mighty, and the awesome God, God beyond, generous in love and kindness, and possessing all. You remember the good deeds of those before us, and therefore in love bring rescue to the generations, for such is Your being.

*During the Ten Days of Penitence add:*

Sovereign who delights in life, recall us to life and record us in the Book of Life for Your own sake, God of life!

The Sovereign who helps and saves and shields.  
Blessed are You God,  
who shields Abraham    who remembers Sarah.

*GOD OF MIGHT*

אֲתָהּ You are the endless power that renews life beyond death; You are the greatness that saves.

*In winter months from Shemini Atzeret to Pesach: making the wind blow and the rain fall.*

*In summer months from Pesach to Shemini Atzeret: causing the dew to fall.*

You care for the living with love. You renew life beyond death with unending mercy. You support the falling, and heal the sick. You free prisoners, and keep faith with those who sleep in the dust. Who can perform such mighty deeds, and who can compare with You, a Sovereign who brings death and life, and renews salvation?

*During the Ten Days of Penitence add:*

Who is like You, source of compassion,  
recalling Your creatures to life in compassion?

You are faithful to renew life beyond death.  
Blessed are You God, who renews life beyond death.

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<sup>1</sup> Ps 51:17.

*For a morning or afternoon public service:*

GOD OF HOLINESS

נְקַדֵּשׁ We sanctify Your name in the world as they sanctify it in the highest heavens. As it is written by the hand of Your prophet: ‘And they called to each other and said:

**Holy, holy, holy is the Creator of all, whose glory fills all the earth.’<sup>1</sup>**

They cry in answer, ‘Blessed...’

**Blessed is God’s glory, revealed in every place.<sup>2</sup>**

From Your place, our Sovereign, shine forth and rule over us, for we wait for You. And in Your holy writing it is said:

**The Almighty shall rule forever! Your God, O Zion, for all generations! Praise God!<sup>3</sup>**

We declare Your greatness to all generations, and to all eternity we proclaim Your holiness. Your praise shall never depart from our mouth, for You are God, the great and holy Sovereign.

**Blessed are You, the holy God.**

*During the Ten Days of Penitence:*  
**the holy Sovereign.**

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שִׁמְךָ־יְשִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם כִּכְתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

לְעֲמַתָּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ:

מִמְּקוֹמְךָ מְלֻכְנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ. כִּי מַחֲפִים אֲנַחְנוּ לָךְ. וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר.

יְמַלֶּךְ יְהוָה לְעוֹלָם.

אֱלֹהֶיךָ צִיּוֹן לְדֹר וְדֹר הַלְלוּיָהּ:

לְדֹר וְדֹר נִגִּיד גְּדֻלָּתְךָ.

וּלְנִצְחַ נְצָחִים קִדְשְׁתָּךְ נְקַדִּישׁ. וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה. הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence:*  
**הַמְּלֶךְ הַקָּדוֹשׁ:**

*For an evening service or when praying individually:*

אַתָּה You are holy and Your name is holy, and those who seek holiness praise You day by day.

**Blessed are You, the holy God.**

*During the Ten Days of Penitence:*  
**the holy Sovereign.**

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ

וְקָדוֹשִׁים בְּכָל־יּוֹם

יְהַלְלוּךָ סְלָה:

בְּרוּךְ אַתָּה יְהוָה. הָאֵל הַקָּדוֹשׁ:

*During the Ten Days of Penitence:*  
**הַמְּלֶךְ הַקָּדוֹשׁ:**

<sup>1</sup> Isa 6:3 <sup>2</sup> Ezek 3:12, <sup>3</sup> Ps 146:10.

**אַתָּה** You favour human beings  
with knowledge,  
and teach mortals understanding.

*After Shabbat or a festival ends add:*

You have favoured us with intelligence to study Your Torah and taught us to perform the laws You desire, and have made a distinction, our Living God, between the holy and the everyday, between light and darkness, between Israel and other peoples, between the seventh day and the six working days. Source of our life and our Sovereign, make the days before us begin with peace, free from all sin and innocent of all guilt and bound to You in awe. And ...

favour us with the knowledge, understanding and discernment that come from You. Blessed are You God, who favours us with knowledge.

**הַשִּׁיבֵנו** Turn us back to Your teaching, our Creator, and draw us near to Your service, our Sovereign. Bring us back in perfect repentance to Your presence. Blessed are You God, who desires repentance.

**סְלַח** Forgive us, our Creator, for we have sinned; pardon us, our Sovereign, for we have disobeyed; for You are a God who is good and forgiving. Blessed are You God, who is generous to forgive.

**אַתָּה חוֹנֵן לְאָדָם דַּעַת.**  
**וּמְלַמֵּד לְאֲנוּשׁ בִּינָה.**

**אַתָּה חוֹנְנֵתָנוּ לְמַדְעַ תּוֹרַתְךָ  
וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ  
וּתְבַדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ  
לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל  
לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת  
יְמֵי הַמַּעֲשֶׂה: אָבִינוּ מְלַכְנוּ הַחַל  
עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתְנוּ  
לְשֵׁלֹם חַשׁוּכִים מְכֹל-חַטָּא וּמְנַקִּים  
מְכֹל-עוֹן וּמְדַבְּקִים בְּיִרְאַתְךָ. וְ...!**

**חֲנֻנוּ מֵאַתָּךְ דַּעַה וּבִינָה וְהַשְׁכֵּל.  
בְּרוּךְ אַתָּה יְהוָה. חוֹנֵן הַדַּעַת:**

**הַשִּׁיבֵנו אָבִינוּ לְתוֹרַתְךָ. וְקַרְבָּנוּ  
מְלַכְנוּ לַעֲבוֹדָתְךָ. וְהַחֲזִירֵנוּ  
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ  
אַתָּה יְהוָה. הַרוֹצֵה בְּתַשׁוּבָה:**

**סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ. מְחַל  
לָנוּ מְלַכְנוּ כִּי פָשַׁעְנוּ. כִּי אֵל  
טוֹב וְסֹלַח אַתָּה. בְּרוּךְ אַתָּה  
יְהוָה. חַנוּן הַמְרַבֵּה לְסְלִיחַ:**

**חֲנֻנוּ אַתָּה חוֹנֵן ...**

This first blessing of the daily petitions places a powerful emphasis on the Jewish belief in knowledge and understanding as spiritual paths. *Da'at* is experiential knowledge; *binah* is discernment, the ability to distinguish and discriminate; *haskel* is the power to reason things out.

The language directly echoes the story in Genesis where Adam and Eve have to leave the Garden of Eden having eaten of the 'tree of knowledge'. Instead of understanding this as a 'fall from grace', this knowledge is seen as an act of grace, a gift granted by God, something for 'Adam', for all of humanity.

**הַשִּׁיבֵנו אָבִינוּ Turn us back ...**

With knowledge comes our awareness of our distance from God. We ask to return to the Torah, the teaching of God that is the basis of Jewish self-understanding and wisdom, and to the *avodah*, both the religious 'service' we perform as a community and the spiritual 'work' we need to do on ourselves. The blessing concludes with the affirmation that God desires our *teshuvah*, 'return'.

**סְלַח לָנוּ Forgive us ...**

The conclusion of the last blessing leads to the realisation that as we seek to return to

**רְאֵה** Look upon our affliction and defend our cause, and rescue us quickly for the sake of Your name. For You are a mighty redeemer. Blessed are You God, the redeemer of Israel.

רְאֵה בְּעֵינֵינוּ. וְרִיבָה רִיבָנוּ.  
וּגְאָלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ. כִּי  
גֹאֲלֵךְ חֲזַק אַתָּה. בְּרוּךְ אַתָּה  
יְהוָה. גֹּאֲלֵי יִשְׂרָאֵל:

**רְפָאנוּ** Heal us, God, and we shall be healed; save us, and we shall be saved; for it is You we praise. Send relief and healing for all our diseases, our sufferings and our wounds;

רְפָאנוּ יְהוָה וְנִרְפָּא. הוֹשִׁיעֵנו  
וְנִשְׁעָה. כִּי תִהְיֶהנָּנוּ אַתָּה.  
וְהַעֲלֵה אֲרֻכָּה וּמְרַפָּא לְכָל-  
תַּחֲלוּאֵינוּ וּלְכָל-מַכְאוּבֵינוּ וּלְכָל-  
מַכּוֹתֵינוּ.

May it be Your will, our Living God and God of our fathers and mothers, that You send speedily a perfect healing, healing of the spirit and healing of the body, for:

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁתִּשְׁלַח  
מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם.  
רְפוּאַת הַנֶּפֶשׁ וְרְפוּאַת הַגּוּף.  
לְחוּלָה \_\_\_\_\_ בַּת \_\_\_\_\_  
לְחוּלָה \_\_\_\_\_ בֶּן \_\_\_\_\_  
בְּתוֹךְ שְׂאֵר הַחֹלִים.

For a woman \_\_\_\_\_ daughter of \_\_\_\_\_  
For a man \_\_\_\_\_ son of \_\_\_\_\_  
amongst all who are ill;

for You are a merciful and faithful healer. Blessed are You God, who heals the sick.

כִּי אֵל מְלֶךְ רּוּפָא  
רַחֲמָן וְנֹאמָן אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה. רּוּפָא הַחֹלִים:

God we must change our behaviour. Two terms express this distance from God: *chatanu*, 'we have sinned', a term expressing 'failure', 'a wrong direction', 'missing the target'; and *pashanu*, meaning 'deliberate rebellion' or wrongdoing. If we acknowledge these actions then we can rely on God to accept us in return.

freedom. It is the role played by God at the Exodus from Egypt. This historical act of redemption establishes human rights and human responsibilities as central to the building of society.

**רְאֵה בְּעֵינֵינוּ Look upon our affliction ...**

**רְפָאנוּ Heal us ...**

This is the first blessing that speaks of our material well-being. The opening phrase is based on Psalm 25:18 and asks for release from the anxieties and troubles of daily life. The 'redeemer' of the Bible was the family member responsible for releasing others from slavery and ensuring their personal

The opening of this prayer is based on Jeremiah 17:14 but was changed in the traditional version from the singular form to the plural. Beyond healing it asks for a *yeshua*, 'saving', a new beginning in life after recovery. This blessing offers the opportunity to insert prayers of intercession on behalf of those who are sick, asking for healing for both the body and the spirit.

בָּרַךְ Bless this year, our Living God, and may all that it brings be good for us;

*In winter:* send dew and rain as a blessing

*In summer:* send Your blessings

over the face of the earth, bring life-giving water to all the earth, satisfy all the world with Your goodness, and bless our years as good years. Blessed are You God, who blesses the years.

תִּקַּע Sound the great horn for our freedom, and raise a banner to restore all of us who experience exile. May the voice of liberty and freedom be heard throughout the four corners of the earth for all its inhabitants, for You are a God who redeems and rescues. Blessed are You God, who sustains Your people Israel.

בָּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת-  
הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי  
תְבוּאָתָהּ לְטוֹבָה.

וּתֵן טַל וּמָטָר לְבִרְכָה *In winter*

וּתֵן בְּרִכָּה *In summer*

עַל פְּנֵי הָאָדָמָה. וְרוּחַ פְּנֵי תֵבֵל.  
וְשִׁבַע אֶת הָעוֹלָם כֹּל מִטוֹבֶיךָ.  
וּבְרַךְ שָׁנוֹתֵינוּ כְּשָׁנִים הַטּוֹבוֹת.  
בְּרוּךְ אַתָּה יְהוָה. מְבָרַךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוֹתֵנוּ.  
וְשֵׂא נֵס לְשׁוֹבְבֵי גְלוּתֵינוּ. וְקוֹל  
דְּרוֹר וַיִּשׁוּעָה יִשְׁמַע בְּאַרְבַּע  
כַּנְפוֹת הָאָרֶץ לְכָל-יֹשְׁבֵיהָ. כִּי  
אֵל פּוֹדֶה וְגוֹאֵל אַתָּה: בְּרוּךְ אַתָּה  
יְהוָה. מְקַיֵּם נְדָחֵי עַמּוֹ יִשְׂרָאֵל.

בָּרַךְ עָלֵינוּ Bless this year ...

Biblical ‘blessings’ are expressed in terms of prosperity and fruitfulness. Similarly this blessing asks for material and physical sustenance.

Our text is based on the Sephardi version of this blessing used for the winter months. It is particularly apt because of its universal theme requesting that God ‘water the surface of the earth and satisfy the entire world with Your goodness’.

But a good harvest alone is not enough without the effective distribution of food to all who need it, which lies within our own area of responsibility.

In one rabbinic view this is the greatest of the blessings within the *Amidah* because it is recited not only on behalf of the Jewish people, or even of humanity as a whole, but on behalf of the entire animal kingdom as well.

תִּקַּע בְּשׁוֹפָר Sound the great horn ...

This blessing begins with the call for a

*Shofar* blast that symbolises our liberation. It is based on the laws in Leviticus (25:8-13) calling for a jubilee year when all debts are cancelled and all are free to return to their original homes. In the traditional version it becomes a summons to all Jews in exile to return to the land of Israel. Our text is based on a variety of Reform and Liberal versions, but the particular emphasis lies in the idea that the restoration of Israel is to be seen as part of a divine plan for the whole world, based on Isaiah 49:5-6.

‘And now, said the Eternal, who formed me from the womb to be His servant, to restore Jacob to him (*l’shovev*) so that Israel be gathered to Him ... And He said, it is too light for you to be my servant to ‘raise up’ (*l’hakim*) the tribes of Jacob and to bring back the preserved of Israel, for I have made you a light of the nations so that my salvation (*yeshuati*) can be in the utmost part of the earth.’

Our version expresses the hope that all Jews who experience exile, whether

הַשִּׁיבָה Restore Your judgment of righteousness in the world. Turn away from us sorrow and pain, rule over us with love and mercy, and judge us with righteousness. Blessed are You God, the Ruler who loves righteousness and truth.

*During the Ten Days of Penitence:  
the Sovereign of judgment.*

וְלַמְלֻשִׁינוֹת And for slander let there be no hope, and may all evil come to nothing, and remove the reign of violence and terror speedily in our days. Blessed are You God, who makes evil pass away from the earth.

הַשִּׁיבָה מִשְׁפֹּט־צְדָקָתְךָ בְּעוֹלָם וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאֲנָחָה. וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים. וְצִדְקָנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יְהוָה. מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

*During the Ten Days of Penitence:  
הַמֶּלֶךְ הַמִּשְׁפָּט:*

וְלַמְלֻשִׁינוֹת אַל תְּהִי תִקְוָה וְכֹל־הַרְשָׁעָה הִפֵּר. וּמַלְכוּת זְדוֹן תִּעֲבִיר בְּמַהֲרָה בְיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה. הַמִּעֲבִיר רָשָׁעָה מִן־הָאָרֶץ:

physical or spiritual, will find restoration, and that this liberty will be made available for all peoples everywhere.

**הַשִּׁיבָה מִשְׁפָּט Restore Your judgement ...**

The traditional version of this blessing asks for the restoration of ‘our judges as at the first’, and it seems to refer to that earlier period of Biblical history when Israel was ruled by judges before there was even a king. So it echoes the Biblical controversy over whether having a human king was right for the Israelite nation, since God was their true king. The blessing affirms that whatever the system of government, the existence of an independent judiciary is essential for maintaining the rule of law and for creating a just society.

Our version speaks more generally about the need to establish justice throughout the

world, in the hope that this will help abolish one of the sources of sorrow and pain in the world.

**וְלַמְלֻשִׁינוֹת And for slander ...**

This request for the punishment of ‘slanderers’ may have been composed during Roman rule, where it would refer to those who had denounced Jews to the Romans. However, another version of the same blessing begins with the word *minim* which seems to refer to sectarian groups.

Rather than curse individuals we have followed a rabbinic example and changed the noun from a reference to particular people to the act of slander itself. The request for the removal of a violent regime could be appropriate for any period of human history.



**עַל־הַצְּדִיקִים** To the righteous, the pious, and the honest, to those who join us in righteousness, and to us ourselves, be merciful our Living God. Grant a good reward to all who sincerely trust in You. Blessed are You God, the support and safety of the righteous.

**וְלִירוּשָׁלַיִם** Turn in mercy to Jerusalem and may Your presence dwell within it. Rebuild it as You have prophesied, then it shall indeed be called ‘city of righteousness, faithful city’.<sup>1</sup> Help us establish it as a place worthy of prayer for all peoples. Blessed are You God, who builds Jerusalem.

**עַל־הַצְּדִיקִים וְעַל־הַחֲסִידִים וְעַל־הַתְּמִימִים.** וְעַל גְּרֵי הַצְּדָק וְעַל־יָנוּ. יְהוּה אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם. וְלֹא נִבּוֹשׁ כִּי בְךָ בְּטַחְנוּ. בְּרוּךְ אַתָּה יְהוּה. מִשְׁעַן וּמִבְטָח לְצַדִּיקִים:

**וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תְּשׁוּב.** וְתִשְׁכּוֹן בְּתוֹכָהּ וּבְנֶה אוֹתָהּ כְּאֲשֶׁר דִּבַּרְתָּ. אֲזִי יִקְרָא לָהּ עִיר הַצְּדָק קְרִיָּה נְאֻמָּנָה. וְתִכֵּן אוֹתָהּ לְמִקּוֹם תְּפִלָּה לְכָל־הָעַמִּים. בְּרוּךְ אַתָּה יְהוּה. בּוֹנֵה יְרוּשָׁלַיִם:

#### **עַל־הַצְּדִיקִים To the righteous ...**

The traditional version of this blessing includes ‘the elders’ and ‘the remnant of the scribes’, suggesting that it was composed to reflect the leadership that survived the Roman destruction of Jerusalem at the time of the full establishment of rabbinic Judaism. In a radically new situation, without priests or kings, learning and the interpretation of Torah provided the authority for the building of the new society. Included also here are ‘those who join us in righteousness’, a phrase referring to those who convert to Judaism. All are to be equally rewarded by God and never disappointed for trusting in God.

#### **וְלִירוּשָׁלַיִם ... to Jerusalem ...**

The traditional version of this blessing calls for the rebuilding of Jerusalem and the establishment of God’s presence within it, but also the restoration of ‘the throne of David’, the monarchy, under a descendant of King David. It is possible that this original blessing was subsequently divided and the following one explores further the appointment of ‘an offspring of David’. Our version follows Isaiah (1:26) that Jerusalem needs to be faithful to its title as a ‘city of righteousness’, and also the prophetic expectation that it become a place where all peoples can worship God (Isa 56:7).

<sup>1</sup> Isa 1:26.

אֶתְּ בְּרִיחַ צְמַח מִיְּמֵי דָוִד, צְמִיחַת צְדָקָה וּפְתִיחַת תְּקוּוּהָ. כִּי לְיִשׁוּעָתְךָ קוֹיֵנוּ כָּל-הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה. מִצְמִיחַ קֶרֶן יְשׁוּעָה:

אֶתְּ בְּרִיחַ צְמַח מִיְּמֵי דָוִד עֲבַדְךָ מְהֵרָה תְּצַמִּיחַ. צְמִיחַ צְדָקָה וּפְתִיחַת תְּקוּוּהָ. כִּי לְיִשׁוּעָתְךָ קוֹיֵנוּ כָּל-הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה. מִצְמִיחַ קֶרֶן יְשׁוּעָה:

שְׁמַע שְׁמַע Hear our voice, our Living God, source of mercy. Spare us and have pity on us, and receive our prayer with love and favour. For You are a God who listens to our prayers and needs. Our Sovereign, do not turn us away empty from Your presence, for You hear the prayers of all lips. Blessed are You God, who listens to prayers.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ אֲבִי הַרְחֵמֵנוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמִלְפָּנֶיךָ מִלְכֵנוּ רִיקָם אֵל תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל-פֶּה. בְּרוּךְ אַתָּה יְהוָה. שׁוֹמֵעַ תְּפִלָּה:

#### דָּוִד אֶת צְמַח דָּוִד ... a new flowering ...

##### from David ...

Prophetic texts refer to a *tsemach*, a 'sprout', that will arise out of the family of David, a ruler, an 'anointed one' (messiah) who will restore Israel's national status. Jeremiah's prophetic vision of the messianic time says that: In those days and at that time I will cause to sprout up for David a 'sprout of righteousness' and he will perform justice and righteousness in the land (Jeremiah 33:15). We have combined this with a phrase from Hosea 2:17 in which God speaks of the promised land as a *petach tikvah*, a 'door of hope'.

This blessing has been the most contentious one in debates between traditional and progressive Jews since the latter prefer to emphasise the broader Biblical and rabbinic concept of a messianic age rather than the physical person of a messiah, literally 'anointed', a descendant of King David. Since the Biblical term *tsemach* means a 'sprouting' or 'flowering' and is used in early prophetic texts without specific reference to an individual person, we

have followed this more general idea, as have other progressive versions, referring to the 'flowering of righteousness'.

#### שְׁמַע קוֹלֵנוּ Hear our voice ...

The final one of these intermediate blessings invites God to hear all the prayers and petitions that make up the *Amidah*, and respond to them with mercy and compassion. The request that God receive our prayer 'with favour' is understood to express the highest level of spiritual development - where we are so attuned to the divine will that our prayers exactly reflect what God would wish from us and for us.

The traditional version concludes that God hears the prayers of 'Your people Israel'. In line with the broader rabbinic view, and the universal emphasis throughout our version, we conclude that God hears the prayers 'of all people'.

<sup>1</sup> Jer 33:1.

<sup>2</sup> Hos 2:17.

## THANKSGIVING AND PEACE

רצה Our Living God be pleased with Your people Israel and listen to their prayers. In Your great mercy delight in us so that Your presence may rest upon Zion.

רצה יהוה אלהינו בעמך ישראל. ולתפלתם שעה. וברחמיך הרבים תחפץ בנו ותשרה שכנתך על ציון.

*On the New Moon and festivals, the following prayers are added, otherwise the service continues on page 84.*

אלהינו Our God and God of our ancestors, may Your regard and concern for us and our ancestors, for the time of our redemption, for Jerusalem the city of Your holiness, and for all Your people the family of Israel, be close to You and be pleasing to You. Favour us all with freedom and goodness, with grace, love and mercy, on this day of

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר ויזכרונו ופקדוננו וזכרון אבותינו וזכרון משיח בן דוד עבדך. וזכרון ירושלים עיר קדשך וזכרון פלעמך בית ישראל לפניך. לפליטה ולטובה לחן ולחסד ולרחמים לחיים ולשלום ביום

*(On the New Moon) the New Moon.*

*(On Pesach) the Feast of Unleavened Bread.*

*(On Succot) the Feast of Tabernacles.*

ראש החודש הזה *On the New Moon*

חג המצות הזה *On Pesach*


חג הסוכות הזה *On Succot*

Our Living God, remember us for good, Amen  
bring us Your blessing, Amen  
and save us for a good life. Amen

זכרונו יהוה אלהינו בו לטובה אמן  
ופקדנו בו לברכה אמן  
והושיענו בו לחיים טובים אמן

Spare us and be kind to us according to Your promise of deliverance and mercy. Our eyes are turned towards You, for You are a Sovereign of mercy and compassion.

ובדבר ישועה ורחמים חוס וחנונו. כי אליך עינינו. כי אל מלך חנון ורחום אתה.

The service continues here: 

וְתַחֲזִינָה Our eyes look forward  
to Your return to Zion in mercy!  
Blessed are You God, ever restoring  
Your presence to Zion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה.  
הַמְחֲזִיר שְׂכִינְתוֹ לְצִיּוֹן.

*It is customary to bow as one recites the opening words of this blessing,  
rising as we recite the name of God, Adonai and the list of God's gifts to us.*

**מוֹדִים** We declare with gratitude that  
You are our God and the God of our  
ancestors. You are our rock, the rock of  
our life and the shield that saves us. In  
every generation we thank You and  
recount Your praise for our lives held  
in Your hand, for our souls that are in  
Your care, and for the signs of Your  
presence that are with us every day. At  
every moment, at evening, morning  
and noon, we experience Your  
wonders and Your goodness. You are  
goodness itself, for Your mercy has no  
end. You are mercy itself, for Your  
love has no limit. Forever have we put  
our hope in You.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא  
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּרֵנוּ צוּר חַיֵּינוּ  
וּמִגֵּן יִשְׁעֵנוּ אַתָּה הוּא: לְדוֹר  
וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ.  
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.  
וְעַל נִסֶּיךָ שְׂבָכְל־יוֹם עִמָּנוּ.  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׂבָכְל־עֵת עֲרַב וּבִקְרַב וְצִהָרִים:  
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ.  
הַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ.  
כִּי מַעֲוָלָם קָוִינוּ לָךְ.

*On Chanukah add Al Ha-nissim, page 374  
and on Purim add Al Ha-nissim, page 384, otherwise continue on the next page:*



*For an afternoon or evening service:*

**שְׁלוֹם** Set true peace upon Your people Israel forever. For You are the Source of all peace, and in Your eyes it is good to bless Your people Israel at every time and in every hour with Your peace.

*During the Ten Days of Penitence add:*

In Your presence may we and all Your people, the family of Israel, be remembered and recorded in the Book of Life for a good life and for peace.

Blessed are You God, blessing Your people Israel with peace.

*MEDITATION*

**אֱלֹהֵי** My God, keep my tongue from causing harm and my lips from telling lies. Let me be silent if people curse me, my soul still humble and at peace with all. Open my heart to Your teaching, and give me the will to practise it. May the plans and schemes of those who seek my harm come to nothing. May the words of my mouth and the meditation of my heart be acceptable to You, O God, my Rock and my Redeemer.<sup>1</sup>

**עֲשֵׂה** May the Maker of peace in the highest bring this peace upon us and upon all Israel and upon all the world. Amen.

**שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכֹל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל-עֵת וּבְכֹל-שָׁעָה בְּשְׁלוֹמְךָ.**

*During the Ten Days of Penitence add:*

**בְּסֵפֶר חַיִּים נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם:**

**בְּרוּךְ אַתָּה יְהוָה. הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:**

**אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מַרְעֵי. וְשִׁפְתוֹתַי מִדְּבַר מַרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדָם. וְנַפְשֵׁי כְּעַפָּר לְכֹל תִּהְיֶה: פֶּתַח לִבִּי בְּתוֹרָתְךָ. וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל-הַקָּמִים עָלַי לְרַעַה מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבוֹתָם: יְהִי לְרִצּוֹן אֲמִרֵי-פִי. וְהִגִּיֵן לִבִּי לְפָנֶיךָ. יְהוָה צוּרִי וְגֹאֲלִי:**

**עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל וְעַל-כָּל-הָעוֹלָם. וְאָמְרוּ. אָמֵן:**

*For a morning service:*

*On Rosh Chodesh, Chanukah and Chol Hamoed continue with Hallel, page 663.*

*On a Monday or Thursday the Torah service may follow here.*

*Otherwise continue with the Concluding Prayers on page 305.*

*For an afternoon or evening service continue with the Concluding Prayers on page 305.*

<sup>1</sup> Ps 19:15.

During the *Omer* period, forty-nine days between *Pesach*, starting on the evening of the second day, and *Shavuot*, it is customary to count the *Omer*. This is an echo of the practice in Biblical times of marking the beginning of the grain harvest by bringing a measure, an Omer, of barley to the temple where it was waved by the priest. *Shavuot*, seven weeks later, marked the beginning of the wheat harvest. After the destruction of the temple and the loss of the land of Israel the tradition of counting these days was maintained.

The practice consists of reciting a blessing and then numbering the specific day according to the formula indicated below.

*Readings for each day of the Omer period can be found in  
Forms of Prayer II Prayers for the Pilgrim Festivals, pages 655-718.*

## ספירת העמר COUNTING THE OMER

ברוך Blessed are You, our Living  
God, Sovereign of the universe,  
whose commandments make us holy  
and who commands us to count the  
Omer.

ברוך אתה יהוה אלהינו מלך  
העולם אשר קדשנו במצותיו  
וצונו על ספירת העמר:

ברוך *Baruch attah Adonai eloheinu melech ha-olam,  
asher kidd'shanu b'mitsvotav v'tsivanu al s'firat ha-omer.*

היום This is the \_\_\_\_\_ ימים לעמר: היום  
day of the *Omer*.

*After the first week:*

היום This is the \_\_\_\_\_ day,  
making \_\_\_\_\_ week(s)  
and \_\_\_\_\_ days of the *Omer*. ימים \_\_\_\_\_ היום  
שבועות \_\_\_\_\_ שיהם  
ימים לעמר: \_\_\_\_\_

*From the eleventh night:*

היום This is the \_\_\_\_\_ day,  
making \_\_\_\_\_ week(s)  
and \_\_\_\_\_ days of the *Omer*. יום \_\_\_\_\_ היום  
שבועות \_\_\_\_\_ שיהם  
ימים לעמר: \_\_\_\_\_

היום *Hayom* \_\_\_\_\_ *yamim la-omer*.

*After the first week: היום Hayom* \_\_\_\_\_ *yamim la-omer*,  
*shehem* \_\_\_\_\_ *shavuot v' \_\_\_\_\_ yamim la-omer.*

*After the first week: היום Hayom* \_\_\_\_\_ *yom la-omer*,  
*shehem* \_\_\_\_\_ *shavuot v' \_\_\_\_\_ yamim la-omer.*



## עלינו


### ALEINU

The *Aleinu* prayer originated in the *Rosh Hashanah Musaf*, ‘Additional’ Service, where it introduces a section on *Malchuyot*, God’s Sovereignty. It consists of two paragraphs and marks the final stage of the service as we prepare to move away from the world of prayer into the life outside. We have focused intensively on our identity as the Jewish people and our special relationship with God, the theme of the first paragraph. Now as we reunite with other people we try to understand our relationship with them as well, the theme of the second paragraph.

We provide two versions of the prayer: *I*, a slight variation on the form that has been in use in most editions of *Forms of Prayer* since 1841, and *II*, an amended version reflecting changes introduced in progressive liturgies in Israel and the USA.



One of the following two versions of the Aleinu/Al ken n'kaveh:

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**עֲלֵינוּ** It is our duty to praise the Ruler of all, to recognise the greatness of the Creator of first things, who has chosen us from all peoples by giving us Torah. Therefore we bend low and submit, and give thanks before the supreme Sovereign, the Holy One, who is blessed, who extends the limits of space and makes the world firm; whose glory extends through the universe beyond, and whose strength into farthest space. This is our God and no other; in truth this is our Sovereign and none else. It is written in God's Torah: 'Realise this today and take it to heart; that God is Sovereign in the heavens above and on the earth beneath; no other exists.'<sup>1</sup>

**עֲלֵינוּ** לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים. וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ: וְאֶנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנָיו מִלֶּךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא: שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל. וּשְׂכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אֵמֶת מַלְכָּנוּ אֵפֶס זולָתוֹ: כִּכְתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל לְבַבָּךְ. כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת: אֵין עוֹד:

**עֲלֵינוּ** *Aleinu l'shabbei'ach la'adon ha-kol, lateit g'dullah l'yotseir b'reishit, asher bachar banu mikkol ha-ammim, v'natan lanu et torato, va'anachnu kor'im umishtachavim umodim, lifnei melech malchei ha-m'lachim, ha-kadosh baruch hu, shehu noteh shamayim v'yoseid arets, umoshav y'karo ba-shamayim mimma'al ush'chinat uzzo b'govhei m'romim. Hu eloheinu, ein od, emet malkeinu, efes zulato, ka-katuv b'torato: V'yadata ha-yom vahashevota el l'vevecha, ki Adonai hu ha-elohim bashamayim mimma'al v'al ha-arets mittachat ein od.*

#### **עֲלֵינוּ** It is our ...

The first paragraph defines our task to be witnesses to God, and to make God's presence known and celebrated in the world. Earlier versions expressed the need to do this by contrasting us with other peoples and faiths, who are viewed negatively as idol-worshippers. Some of these phrases were censored by surrounding authorities or

by Jewish self-censorship. One of them, 'who has not made us like the nations of the earth', is a potentially dangerous denial of our own capability to behave badly as individual Jews or as a nation when we have power over others. We have replaced them with another classical Jewish teaching that by giving us the Torah, God has offered us a special role in the world.

<sup>1</sup> Deut 4:39.

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**עַל-כֵּן** Therefore, Almighty God, we put our hope in You. Soon let us witness the glory of Your power; when the worship of material things shall pass away from the earth, and prejudice and superstition shall at last be cut off; when the world will be set right by the rule of God, and all humanity shall speak out in Your name, and all the wicked of the earth shall turn to You. Then all who inhabit this world shall meet in understanding, and shall know that to You alone each one shall submit, and pledge themselves in every tongue. In Your presence, Almighty God, they shall bow down and be humble, honouring the glory of Your being. All shall accept the duty of building Your reign, so that Your reign of goodness shall come soon and last forever. For Yours alone is the true reign, and only the glory of Your rule endures forever. So it is written in Your Torah: ‘The Eternal shall rule forever and ever.’ So it is prophesied: ‘The Eternal shall be Sovereign over all the earth. On that day the Eternal shall be One, and known as One.’<sup>1</sup>

**עַל-כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ**  
**לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֹךְ.**  
**לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ**  
**וְהָאֱלִילִים כְּרוֹת יִכְרֹתוּן:**  
**לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי.**  
**וְכָל-בְּנֵי בְשָׂר יִקְרְאוּ בְשִׁמְךָ.**  
**לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אָרֶץ:**  
**יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵבֵל**  
**כִּי לְךָ תִּכְרַע כָּל-בְּרֵךְ. תִּשָּׁבַע**  
**כָּל-לְשׁוֹן: לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ**  
**יִכְרְעוּ וַיִּפְלוּ. וְלִכְבוֹד שִׁמְךָ**  
**יִקָּר יִתְנֶנּוּ. וַיִּקְבְּלוּ כָלֵם**  
**אֶת-עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ**  
**עָלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי**  
**הַמַּלְכוּת שֶׁלְּךָ הִיא וְלְעוֹלָמֵי**  
**עֶד תִּמְלֹךְ בְּכַבוֹד: כִּכְתוּב**  
**בְּתוֹרַתְךָ. יְהוָה יִמְלֹךְ לְעוֹלָם**  
**וָעֶד: וְנֹאמַר. וְהָיָה יְהוָה לְמֶלֶךְ**  
**עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא**  
**יְהִי יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:**

**עַל-כֵּן** *Al kein n'kavveh l'cha Adonai eloheinu lir'ot m'heirah b'tif'eret uzzecha, l'ha'avir gillulim min ha-arets, v'ha-elilim karot yikkareitun, l'takkein olam b'malchut shaddai, v'chol b'nei vasar yikr'u vishmecha, l'hafnot eilecha kol rish'ei arets. Yakiru v'yeid'u kol yosh'vei teiveil, ki l'cha tichra kol berech tishava kol lashon. L'fanecha Adonai eloheinu, yichr'u v'yippolu, v'lichvod shimcha y'kar yitteinu, vikabb'lu chullam et ol malchutecha, v'timloch aleihem m'heirah l'olam va'ed, ki ha-malchut shell'cha hi, ul'ol'mei ad timloch b'chavod, ka-katuv b'toratecha: Adonai yimloch l'olam va'ed. V'ne'emar: v'hayah Adonai l'melech al kol ha-arets, ba-yom ha-hu yihyeh Adonai echad ush'mo echad.*

**עַל-כֵּן נִקְוָה** Therefore we put our hope ...

The second complementary paragraph reminds us just as forcibly that we are not alone in the world, nor are we the only ones addressed by God. This traditional version sees all nations as turning to Israel's God when all forms of idolatry vanish from the

earth in the longed-for messianic time. We have interpreted the Hebrew terms *elilim* and *gillulim*, diminutive words of contempt for idols, as 'the worship of material things' and as 'prejudice and superstition'.

<sup>1</sup> Ex 15:18; Zech 14:9.

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עֲלֵינוּ It is our duty to praise the Ruler of all, to recognise the greatness of the Creator of first things, who has given us the Torah of truth, and planted eternal life within us. For all the peoples walk in the name of their gods, but we walk in the name of the Eternal our God forever and ever; who extends the limits of space and makes the world firm, whose glory extends through the universe beyond, and whose strength into farthest space. This is our God and no other; in truth this is our Sovereign and none else. It is written in God's Torah: 'It is you that God took and brought out of the fiery furnace of Egypt, to be God's own people as at this very day.'<sup>1</sup>

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל.  
 לְתַת גְּדֻלָּה לְיוֹצֵר  
 בְּרֵאשִׁית: אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
 אֱמֶת. וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.  
 כִּי כָּל־הָעַמִּים יֵלְכוּ אִישׁ בְּשֵׁם  
 אֱלֹהָיו וְאֶנְחֵנוּ נִלְךְ בְּשֵׁם־יְהוָה  
 אֱלֹהֵינוּ לְעוֹלָם וָעֶד: שֶׁהוּא  
 נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ.  
 וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל.  
 וְשֹׁכֵנֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:  
 הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת  
 מְלַכְנוּ אַפְס זולָתוֹ: כְּכַתוּב  
 בְּתוֹרָתוֹ. וְאַתְּכֶם לָקַח יְהוָה  
 וְיוֹצֵא אֶתְכֶם מִכּוּר הַבְּרָזֵל  
 מִמִּצְרַיִם לְהִיּוֹת לוֹ לְעַם נַחֲלָה  
 כִּיּוֹם הַזֶּה:

עֲלֵינוּ *Aleinu l'shabbei'ach la'adon ha-kol lateit g'dullah l'yotseir b'reishit, asher natan lanu torat emet, v'chayyei olam nata b'tocheinu, ki kol ha-amim yeil'chu ish b'sheim elohav, va'anachnu neileich b'sheim Adonai eloheinu l'olam va'ed, shehu noteh shamayim v'yoseid arets, umoshav y'karo bashamayim mimma'al ush'chinat uzzo b'govhei m'romim. Hu eloheinu, ein od, emet malkeinu, efes zulato, ka-katuv b'torato: V'etchem lakach Adonai vayotsei etchem mikur ha-barzel mimitsrayim lih'yot lo l'am nachalah ka-yom ha-zeh.*

עֲלֵינוּ **It is our ...**

In this version, while asserting our distinctive role as the recipients of God's Torah, we acknowledge that 'all peoples

walk in the name of their god', the words of the prophet Micah (4:5).

<sup>1</sup> Deut 4:20.

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**עַל-כֵּן** Therefore, Almighty God, we put our hope in You. Soon let us witness the glory of Your power; when the worship of material things shall pass away from the earth, and prejudice and superstition shall at last be cut off; when the world will be set right by the rule of God, and all humanity shall speak out in Your name, and all the wicked of the earth shall turn to You. Then all who inhabit this world shall meet in understanding, and shall know that we are all partners in the repairing of Your world. For Yours alone is the true reign, and only the glory of Your rule endures forever.

So it is written in Your Torah:

‘The Eternal shall rule forever and ever.’

So it is prophesied:

‘The Eternal shall be Sovereign over all the earth. On that day the Eternal shall be One, and known as One.’<sup>1</sup>

**עַל-כֵּן** נִקְוָה לְךָ יְהוָה  
אֱלֹהֵינוּ לְרֵאוֹת מְהִירָה  
בְּתַפְאֵרַת עֲזָךְ. לְהַעֲבִיר  
גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים  
כְּרוֹת יִפְרֹתוֹן: לְתִקֵּן עוֹלָם  
בְּמַלְכוּת שְׂדֵי. וְכָל-בְּנֵי  
בָשָׂר יִקְרְאוּ בְשִׁמְךָ.  
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי  
אָרֶץ: יִפְירוּ וַיִּדְעוּ  
כָּל-יֹשְׁבֵי תֵבֵל כִּי שְׁתַּפִּים  
כְּלָנוּ בְּתִקּוֹן עוֹלָמְךָ. כִּי  
הַמְּלָכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי  
עַד תִּמְלוֹךְ בְּכָבוֹד: כְּפִתּוּב  
בְּתוֹרָתְךָ. יְהוָה יִמְלֹךְ  
לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה  
יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.  
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד  
וּשְׁמוֹ אֶחָד:

**עַל-כֵּן** *Al kein n'kavveh l'cha Adonai eloheinu lir'ot m'heirah b'tif'eret uzzecha, l'ha'avir gillulim min ha-arets, v'ha-elilim karot yikareitun, l'takkein olam b'malchut shaddai v'chol b'nei vasar yikr'u vishmecha, l'hafnot eilecha kol rish'ei arets. Yakiru v'yeid'u kol yosh'vei teiveil, ki shuttafim kullanu b'tikkun olamecha, ki ha-malchut shell'cha hi, ul'ol'mei ad timloch b'chavod, ka-katuv b'toratecha: Adonai yimloch l'olam va'ed. V'ne'emar: v'hayah Adonai l'melech al kol ha-arets, ba-yom ha-hu yihyeh Adonai echad ush'mo echad.*

**עַל-כֵּן נִקְוָה** Therefore we put our hope ...

Rather than insist that all peoples will eventually come to worship Israel's God, as in the traditional version, we express here the hope that all will acknowledge our shared responsibility, each in our own particular way, as partners in *tikkun olam*,

in 'repairing the world'. 'Every people is a question which God addresses to humanity; and every people, from its place, with its special talents and possibilities must answer for its own sake and for the sake of humanity' (*Leo Baeck*).

<sup>1</sup> Ex 15:18; Zech 14:9.

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*One of the following prayers may be read before reciting the Kaddish:*

## ***I***

On this Shabbat, as our week's work is ended, and we enjoy a brief time of rest, we think of those whose life's work is done, and have gone to their eternal rest. We think especially now of those who died at this time in years past.

We face the mysteries of life and death and eternal life. We put our trust in God whom we have never trusted enough. *Harachaman*, may we inherit a day that shall be wholly a Shabbat and rest in life everlasting.

We pray for the coming of God's kingdom in the words of the *Kaddish* ...

## ***II***

We live our life, yet hardly know its nature, for from a mystery we come and to this mystery we return. The death of those close to our hearts grieves and humbles us. It reminds us that we all must die, like grass that grows in the morning, that grows so fresh in the morning, and in the evening fades and dies. So we end our years like a sigh.

Let us think of those who died at this time in years past.

How can we accept the reality of death? By remembering the goodness of our loved ones, and by shaping our lives after their example. For the memory of the righteous is truly a blessing, and an inspiration for all our days. May our lives be always worthy of their memory.

**III**

The souls of the righteous are in the hands of God and no harm shall come to them.

God, source of compassion, You give life, in which joys and sorrows are mingled, and send death with its promise of eternal peace.

(We mourn this week the deaths of ...

May You comfort their families and all who mourn for them. May God who is full of compassion, whose presence is over us, cover them in the shelter of Your wings forever and bind their souls into the gathering of life.)

We remember at this time all those who once shared with us the joys and challenges of life, but who are with us no longer. May their souls shine like the brightness of the heavens. We thank You for all You gave them during their lives.

(We think especially of those who died at this time in years past ... )

*Zichronam livrachah* - may the memory of their love and guidance be a source of enduring blessing. In loving memory we sanctify Your name and say:

*When the Kaddish is recited by the mourners the congregation responds throughout at Amen and b'rich hu as well as reciting the sentence beginning: y'hei sh'meih rabba ...*

*Before reciting the concluding sentence, oseh shalom, as previously at the end of the Amidah, it is a custom to take three steps backwards, to bow to the left at the words oseh shalom bimromav, to the right at hu ya'aseh shalom and to the centre at aleinu.*

**קדיש יתום**

**MOURNERS' KADDISH**  347

יִתְגַּדֵּל Let us magnify  
and let us sanctify in this world  
the great name of God  
whose will created it.  
May God's reign come in your  
lifetime, and in your days,  
and in the lifetime of the family of  
Israel - quickly and speedily  
may it come.

**Amen.**

**May the greatness of God's being  
be blessed from eternity to eternity.**

Let us bless and let us extol,  
let us tell aloud and let us raise aloft,  
let us set on high and let us honour,  
let us exalt and  
let us praise the Holy One,  
**whose name is blessed,**

who is far beyond any blessing or song,

*During the Ten Days of Penitence:*

who is far above and beyond any blessing

any honour  
or any consolation  
that can be spoken of in this world.

**Amen.**

May great peace from heaven and  
the gift of life be granted to us  
and to all the family of Israel.

**Amen.**

May the Maker of peace  
in the highest bring this peace  
upon us and upon all Israel  
and upon all the world.

**Amen.**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן)  
בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ:  
וְיִמְלִיךְ מַלְכוּתָהּ  
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל  
בְּעֻגְלָא וּבְזָמַן קָרִיב.  
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דִּי-קָדְשָׁא.  
בְּרִיךְ הוּא.

לְעֵלְא מִן-כָּל-בְּרַכְתָּא

*During the Ten Days of Penitence:*

לְעֵלְא לְעֵלְא מִכָּל-בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דִּי-אֲמִירָן בְּעֻלְמָא.  
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא  
וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל  
וְעַל-כָּל-הָעוֹלָם.  
וְאָמְרוּ אָמֵן:

### מְנוֹחֵי קָדִישׁ יְתוֹם Mourners' Kaddish

The *Kaddish*, composed in Aramaic, in its various forms is a hymn of praise to God that is used to mark the conclusion of different sections of the service. At the end

of the service it is customary for mourners to recite it during the period of mourning after the death of a relative and on the anniversary of that death. In some congregations it is the custom, following the

יִתְגַּדַּל? *Yitgaddal v'yitkaddash sh'meih rabba (amen),*

*b'alma di v'ra chiruteih,  
v'yamlich malchuteih,  
b'chayyeichon uv'yomeichon  
uv'chayyei di chol beit yisra'el,  
ba'agala u'vizman kariv,  
v'imru amen.*

***Y'hei sh'meih rabba m'varach,  
l'alam ul'almei almaya.***

*Yitbarach v'yishtabbach v'yitpa'ar  
v'yitromam v'yitnassei v'yit-haddar  
v'yit'alleh v'yit-hallal,  
sh'meih di kudsha,*

***b'rich hu,***

*l'eilla min kol birchata*

*During the Ten Days of Penitence:*

*l'eilla l'eilla mikol birchata*

*v'shirata tushb'chata v'nechemata,  
di amiran b'alma,  
v'imru amen.*

*Y'hei sh'lama rabba min sh'maya,  
v'chayyim aleinu v'al kol yisra'el,  
v'imru amen.*

*Oseh shalom bimromav,  
hu ya'aseh shalom  
aleinu v'al kol yisra'el,  
v'al kol ha-olam,  
v'imru amen.*

tradition, for the mourners alone to recite it; in others the entire congregation recites it, taking on this responsibility of behalf of those, like victims of the *Shoah*, who have no survivors to recite it.

During the High Holydays the word *l'eilla*, 'above', in the third paragraph, is repeated as God is understood to ascend to the judgment seat.



## יזכור

## MEMORIAL SERVICE

The souls of the righteous are in the hands of God, and no harm shall touch them. In the eyes of the ignorant they appeared to die, and their going seemed to be their hurt. But they are at peace, and their hope is full of immortality. Their chastening was slight compared to the great good they shall receive. God has put them to the test and proved them worthy to be with God.

*Wisdom of Solomon 3: 1-5*

*Psalm 23 (page 302) and Psalm 103 (page 656).*

Eternal God, source of all being and fountain of life, what can we say to You, for You see and know all things. In Your wisdom You formed the universe and in Your love You provide for all Your creatures. What can we do but acknowledge Your power, accept Your gifts with gratitude, and according to Your will, give You back Your own.

Eternal God, source of all being, may the light of Your presence shine on us as we gather here, our hearts bowed down by the loss of \_\_\_\_\_ whom You have gathered to Yourself. Accept in Your great mercy the earthly life which has now ended and shelter with Your tender care this soul that is so precious to our hearts.

*For a man*

We thank You for all that was gentle and noble in his life. Through his name inspire us with strength and light. Help us to use our grief itself for acts of service and of love. Eternal God, help us to realise more and more that time and space are not the measure of all things. Though our eyes do not see, teach us to understand that the soul of our dear one is not cut off. Love and truth are stronger than the grave. Just as our affection and the memory of the good he did unite us with him at this time, so may our trust in You lift us to the vision of the life that knows no death.

*For a woman*

We thank You for all that was gentle and noble in her life. Through her name inspire us with strength and light. Help us to use our grief itself for acts of service and of love. Eternal God, help us to realise more and more that time and space are not the measure of all things. Though our eyes do not see, teach us to understand that the soul of our dear one is not cut off. Love and truth are stronger than the grave. Just as our affection and the memory of the good she did unite us with her at this time, so may our trust in You lift us to the vision of the life that knows no death.

God of our strength, in our weakness help us; in our sorrow comfort us; in our confusion guide us. Without You our lives are diminished; with You there is fullness of life for evermore.

May the words of our mouths and the meditations of our hearts be acceptable to You, God, our Rock and our Redeemer.

*For a man*

אל God full of compassion whose presence is over us, grant perfect rest beneath the shelter of Your presence with the holy and pure on high who shine as the lights of heaven, to \_\_\_\_\_ who has gone to his everlasting home. Source of mercy, cover him in the shelter of Your wings forever, and bind his soul into the gathering of life. It is God who is his heritage. May he be at peace in his place of rest. Amen.

*For a woman*

אל God full of compassion whose presence is over us, grant perfect rest beneath the shelter of Your presence with the holy and pure on high who shine as the lights of heaven, to \_\_\_\_\_ who has gone to her everlasting home. Source of mercy, cover her in the shelter of Your wings forever, and bind her soul into the gathering of life. It is God who is her heritage. May she be at peace in her place of rest. Amen.

*For a man*

אל מלא רחמים  
שוכן במרומים. המצא מנוחה  
נכונה תחת כנפי השכינה. במעלות  
קדושים וטהורים. כזהר הרקיע  
מזהירים את-נשמת \_\_\_\_\_  
שהלך לעולמו. אנא בעל הרחמים  
הסתירהו בסתר כנפיד לעולמים.  
וצרור בצרור החיים את-נשמתו.  
יהוה הוא נחלתו ויגוח בשלום על  
משכבו. ונאמר אמן:

*For a woman*

אל מלא רחמים  
שוכן במרומים. המצא מנוחה  
נכונה תחת כנפי השכינה. במעלות  
קדושים וטהורים. כזהר הרקיע  
מזהירים את-נשמת \_\_\_\_\_  
שהלכה לעולמה. אנא בעל הרחמים  
הסתירה בסתר כנפיד לעולמים.  
וצרור בצרור החיים את-נשמתה.  
יהוה הוא נחלתה ותגוח בשלום על  
משכבה. ונאמר אמן:

יתגדל Let us magnify  
and let us sanctify in this world  
the great name of God  
whose will created it.  
May God's reign come in your  
lifetime, and in your days,  
and in the lifetime of the family of  
Israel - quickly and speedily  
may it come.

**Amen.**

**May the greatness of God's being  
be blessed from eternity to eternity.**

Let us bless and let us extol,  
let us tell aloud and let us raise aloft,  
let us set on high and let us honour,  
let us exalt and  
let us praise the Holy One,  
**whose name is blessed,**

who is far beyond any blessing or song,

*During the Ten Days of Penitence:*

who is far above and beyond any blessing

any honour  
or any consolation  
that can be spoken of in this world.

**Amen.**

May great peace from heaven and  
the gift of life be granted to us  
and to all the family of Israel.

**Amen.**

May the Maker of peace  
in the highest bring this peace  
upon us and upon all Israel  
and upon all the world.

**Amen.**

יתגדל ויתקדש שמה רבא (אמן)  
בעלמא די-ברא כרעותה:  
וימליך מלכותה  
בחיכון וביומיכון  
ובחיי די-כל-בית ישראל  
בעגלא ובזמן קריב.  
ואמרו אמן:

יהא שמה רבא מברך  
לעלם ולעלמי עלמיא:  
יתברך וישתבח ויתפאר  
ויתרומם ויתנשא ויתהדר  
ויתעלה ויתהלל  
שמה די-קדשא.  
ברוך הוא.

לעלא מן-כל-ברכתא

*During the Ten Days of Penitence:*

לעלא לעלא מפל-ברכתא  
ושירתא תשבחתא ונחמתא  
די-אמרון בעלמא.

ואמרו אמן:

יהא שלמא רבא מן שמיא  
וחיים עלינו ועל-כל-ישראל.  
ואמרו אמן:

עשה שלום במרומו  
הוא יעשה שלום  
עלינו ועל כל-ישראל  
ועל-כל-העולם.  
ואמרו אמן:

יְתַגַּדֵּל Yitgaddal v'yitkaddash sh'meih rabba (*amen*),

b'alma di v'ra chiruteih,  
v'yamlich malchuteih  
b'chayyeichon uv'yomeichon  
uv'chayyei di chol beit yisra'el  
ba'agala u'vizman kariv,  
v'imru **amen**.

**Y'hei sh'meih rabba m'varach  
l'alam ul'almei almaya.**

Yitbarach v'yishtabbach v'yitpa'ar  
v'yitromam v'yitnassei v'yit-haddar  
v'yit'alleh v'yit-hallal  
sh'meih di kudsha,

**b'rich hu,**

*l'eilla min kol birchata*

*During the Ten Days of Penitence:*

*l'eilla l'eilla mikol birchata*

v'shirata tushb'chata v'nechemata  
di amiran b'alma,  
v'imru **amen**.

Y'hei sh'lama rabba min sh'maya,  
v'chayyim aleinu v'al kol yisra'el,  
v'imru **amen**.

Oseh shalom bimromav  
hu ya'aseh shalom  
aleinu v'al kol yisra'el,  
*v'al kol ha-olam,*  
v'imru **amen**.

## PRAYERS FOR THE STAGES OF MOURNING

### Mourning Customs and Traditions

Traditionally Jews mourn for their immediate family and spouse/partner, but may take on mourning for others. Immediately after the death, before the burial, the period called *aninut* is not yet technically 'mourning' and one may undertake all necessary arrangements for the burial. Following the funeral the first seven days (*shivah*) of mourning begin. A memorial candle is lit in the home. Daily prayers are recited in the home. Mourners are encouraged to stay home during this period and refrain from ordinary pursuits and occupations. However, formal mourning is suspended on Shabbat and mourners are encouraged to attend synagogue. No special ceremonies mark the end of the *shivah* period, though it is customary to go for a short walk to symbolise the return to daily life.

The third phase of mourning is *sh'loshim*, the thirty days after the funeral, when the mourner returns to normal activities but should refrain from entertainments. In Israel the tombstone is erected at the end of this period, but in the Diaspora it is delayed till the end of the year.

The fourth phase lasts till the end of eleven months during which *Kaddish* continues to be recited daily. Subsequently *Kaddish* is recited on the Hebrew anniversary of the death, the *Yahrzeit*. *Kaddish* may be recited by converts for their non-Jewish family.

### AT THE END OF THE *SHIVAH* PERIOD

*The mourner says:*

The period of formal mourning is ended, and it is time to return to normal activities and daily life. Grief is not ended, but little by little, may my memories bring me comfort and hope bring consolation.

כָּאִישׁ 'As a mother comforts her  
child, so will I comfort You,'  
says the Living God.<sup>1</sup>

כָּאִישׁ אֲשֶׁר אָמוּ תִנְחַמְנֶנּוּ  
כֵּן אֲנֹכִי אֲנַחֵמְכֶם:

*Those present say:*

הַמְקוֹם הַמְקוֹם May God comfort you  
together with all those who mourn.

הַמְקוֹם יְנַחֵם אֶתְכֶם  
בְּתוֹךְ שְׂאֵר הָאֲבֵלִים:

<sup>1</sup> Isa 66:13.

## AT THE END OF THE *SH'LOSHIM* PERIOD

*The mourner says:*

God, as my life returns to its normal course, an absence remains where once \_\_\_\_\_ was present. May the beauty of his/her life shine forever and may my life bring honour to his/her memory.

*Psalm 23 (page 302) may be read.*

### A PRAYER FOR THE *Yahrzeit* (Anniversary of a Death)

*For a woman:*

Today I remember with love \_\_\_\_\_ who has gone to everlasting life, and I honour her memory. As this light burns pure and clear, so may the enduring memory of her goodness shine in my heart and strengthen me, God, to do Your will. Amen.

*On lighting the Yahrzeit candle say:*

זָכַר 'The memory of the righteous is as a blessing.'<sup>1</sup>

זָכַר צְדָקָת  
לְבָרָכָה:

God full of compassion whose presence is over us, grant perfect rest beneath the shelter of Your presence with the holy and pure on high who shine as the lights of heaven, to \_\_\_\_\_ who has gone to her everlasting home. Source of mercy, cover her in the shelter of Your wings forever, and bind her soul into the gathering of life. It is God who is her heritage. May she be at peace in her place of rest. Amen.

## אֵל מְלֵא רַחֲמִים

שׁוֹכֵן בְּמְרוֹמֵי הַמַּצָּא מְנוּחָה  
נְכוֹנָה תַּחַת כְּנָפֵי הַשְּׁכִינָה בְּמַעְלֹת  
קְדוּשִׁים וְטְהוּרִים כְּזוֹהַר הַרְקִיעַ  
מְזַהְרִים אֶת־נַשְׁמַת  
שְׁהִלְכָה לְעוֹלָמָה: אָנָּה בְּעַל  
הַרְחָמִים הַסְתִּירָהּ בְּסִתּוֹר כְּנָפֶיךָ  
לְעוֹלָמִים וְצָרוֹר בְּצָרוֹר הַחַיִּים  
אֶת־נַשְׁמָתָהּ: יְהוָה הוּא גִחְלָתָהּ  
וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבָהּ וְנֹאמַר  
אָמֵן:

*The Kaddish (page 428) is recited here.*

<sup>1</sup> Prov 10:7.

