

מִנְיָן נְחוּמִים

A MINYAN OF COMFORT

*Worship, Study, and Reflection
for the House of Mourning*

*Evening Services adapted from SIDDUR ḤADASH,
with new readings, meditations, and notes
from classical and contemporary sources.*

Compiled and Edited by

Rabbi Sidney Greenberg and

Rabbi Jonathan D. Levine

NEWLY ENHANCED & AUGMENTED

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ABOUT THIS BOOK

A Minyan of Comfort presents a unique combination of features. New translations and notes, new interpretive versions of the traditional prayers, and new readings on themes appropriate to the House of Mourning have been created for both worship and study.

Extensive transliteration and clear instructional notes should make participation more comfortable for all. New meditations and inspirational comments are intended for selective use within the formal services—or for personal reflection in more private moments.

While *A Minyan of Comfort* incorporates the largest collection of new material for *Shivah* observances published to date, it also draws upon Rabbi Morris Silverman’s earlier *Prayers of Consolation*.

The basic liturgy and format of *Minyan of Comfort* are adapted from *Siddur Hādash*, *Likrat Shabbat*, and *Maḥzor Hādash*.

To all who contributed material or ideas, or permitted us to adapt previously published writings, we record our appreciation. (See p. 164)

A Note to the Leader: Planning Services in Advance

This volume contains traditional prayers and a variety of contemporary readings—for selective use in worship, study, and private reflection. Contemporary passages for public recitation may be selected from:

- (a) the front of the book (Preludes, Meditations, and Readings);
- (b) within the text of the Evening Service (Interpretive Prayers);
- (c) the Supplement (Responsive Readings and Study Passages).

To enhance Services, the Leader may wish to:

- Alternate the contemporary selections recited at each Service;
- Assign prayers and readings to family members and/or friends—doing so *before* the Service begins;
- Avoid undue lengthening of the Service, by carefully choosing and varying both the traditional and contemporary passages;
- Invite a mourner or friend to read a favorite quotation or poem;
- Provide for a “moment of silence” during the Service.

Rabbi Jonathan D. Levine

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A word to the mourners . . .

Death brings more than sorrow. It works profound changes and causes all manner of disruption in our lives. Amidst the confusion, the turbulence, and the pain, we reach out for the enduring values and the accumulated wisdom of those who have walked this lonely path before us.

Thus, in times of personal loss, many of us seek solace, a sense of community, and a continuity with earlier generations through the time-honored Jewish traditions of mourning.

Whether we are regular worshippers or among those who worship only occasionally, we hope to derive meaning and a steadying influence from the words, symbols, and faith of our heritage.

This special Prayer Book, *Minyan of Comfort*, is intended to enhance worship Services and several other rituals associated with the Shivah period of mourning. It reflects a contemporary interpretation of Jewish tradition, and can serve as a personal resource as well as a *Siddur*.

Of course, no single volume and no single ritual can fully lift the heavy burden of our sorrow. But it is our hope that these Shivah Services and reflections will strengthen those who mourn—and will provide thoughtful inspiration for all who join in prayer.

A WORD TO FRIENDS AND VISITORS . . .

Before and after the Service, it is appropriate for friends to sit with the mourners and to share their personal memories of the deceased. It is also appropriate for visitors to listen to the mourners as they recall the closing days in the life of their loved one, the circumstances surrounding the death, and aspects of the life of the deceased.

The sharing of recollections and of feelings, the act of “being there” for the mourners, (perhaps helping them with “little things”)—all these are expressions of the important Mitzvah of NIHUM AVEYLIM (“comforting of the bereaved”).

A wise teacher has pointed to the significance of our Shivah visit:

“We do not deny the reality of death; nor do we minimize the pain felt by those who mourn. Rather, we strive for solidarity and sensitivity in the face of grief; and we seek to offer some small measure of emotional and spiritual support at this difficult time.”

(B. Saul)

Upon returning from the cemetery

KINDLING THE SHIVAH CANDLE*

O God, Source of all life and love,
We turn to You at this time of pain and grief.

Give us strength in this hour of sorrow,
As we light this Shivah candle.

Help us to remember the words of our Bible:
"The human soul is the light of the Lord."

In Your keeping, the soul of our beloved still glows,
"As brightly as the heavenly firmament."

May this faith help to dispel the darkness,
Which sorrow has now cast upon us.

By Your light, may we who mourn see light;
And may the memory of our departed abide with us
As a lasting benediction.

Psalm 23 (page 77) may be recited here.

**In other private moments during Shivah week, mourners may recite
"A Meditation Before the Shivah Candle" which appears on page 133.*

The Mourner's Minyan

A home has been visited by sorrow.

Soon friends and neighbors begin making their way to this home to extend sympathy, to offer assistance, to reassure the bereaved with their friendship and support.

In the evening, the flow of visitors increases at the appointed hour, as people come together for the mourning service. Quietly, the prayer books are distributed; the worshipers face east, toward the Land of Israel; the tall glass-encased "Shivah Candle" flickers softly; and soon the voice of prayer is heard in the hushed atmosphere.

The friends are not merely individuals who have come to express sympathy. The individuals have merged into a *Minyan*, a congregation. They have coalesced into an *Eyadah*, a community. Although this community is small in numbers, it represents in every religious detail the larger *K'lal Yisrael* of which each Jew is part. Thus does a community symbolically and actually share in the sorrow of one of its members.

The grief of the individual re-echoes in the life of the group. No Jew stands alone in bereavement: an entire people closes ranks and encircles its stricken member with the warmth of supportive sympathy.

The religious service of this small group, representing the larger community, takes place in the home. It is a tribute to the central position of the home. Where a family lives and loves and fashions the most intimate bonds to link persons one to the other—you have a sanctuary appropriate for worship. For the home is a sanctuary no less than the synagogue. Its holiness is of no lesser kind than that with which the formal "house of prayer" of the

community is endowed. The poignancy and sanctity of grief are best expressed in the intimate sanctuary of the home. The sanctuary of the home can never be replaced by a synagogue or temple, however large or magnificent.

The Service is concluded. The imperatives of modern living compel the Minyan to dissolve once again into its component individuals, who return to their homes or their daily tasks. The mourners remain. Yet they are no longer completely alone. In the atmosphere of their home the prayers linger—and bespeak the solace of a tradition and the support of a community.

Morris Adler (adapted)

When prayer is difficult . . .

Death has left a sense of despair and isolation, an isolation that extends to God. We are too devastated even to pray. Our overwhelming sense of loss and hurt leaves us feeling abandoned and alone. We need God's help; but how shall we seek it?

At this time, when we are too troubled to speak clearly for ourselves, we have spiritual partners . . . a sacred tradition, concerned fellow-worshippers.

And although we may feel cut off from God, God is not cut off from us.

Trust in God provides no immunity from sorrow; but it does recall the words, "I am with you always."

Probably we will not feel better for some time. It will be a while before we can comfortably turn to God in prayer. But with the knowledge that God is with us, we can be helped to bear our sorrow—and maybe, through our sorrow, to develop an even deeper faith.

Some day we will be able to sense that God was involved in our grief, and even helped us to use it in our lives. Then, as our thoughts turn to our departed and to God, heartfelt prayer will come. . . .

Ben Saul (adapted)

The legacy of the Mourner's Kaddish

The Kaddish is among the best known and most frequently recited Jewish prayers. Even Jews who know or recite few other prayers, know the Kaddish and recite it during the eleven months of mourning for a loved one, on the subsequent anniversaries of the death, and at memorial services.

Interestingly, the Kaddish was not originally intended as a prayer for mourners. It was composed for recitation at the conclusion of a lesson in the "House of Study." Gradually, it passed into the "House of Prayer," and then into the "House of mourning."

And so, although popularly known as a "mourner's prayer," the Kaddish does not include a syllable about death or immortality. It makes no reference to the pain of parting or the anguish of sorrow. It seems altogether silent about those thoughts which are likely to fill the mourner's mind and the feelings that the heart is prone to harbor.

Yet, despite its origins, the Kaddish makes several vital affirmations which relate directly to the mourner.

SANCTIFICATION EVEN IN SORROW

Kaddish means "sanctification." From beginning to end, the Kaddish sanctifies the name of God, thus affirming our submission to, and acceptance of, God's will. Despite our loss, we are among those who praise God's name. The structure of our faith may totter in the winds of bereavement; the Kaddish helps to steady it. It helps to restore our perspective. In the midst of grief, we maintain a sense of gratitude. Death cannot erase the years of shared experience and adventure; memory remains our eternal possession.

The Kaddish affirms further that this is a "world which God created according to the Divine will." Though sorrow may temporarily dull our vision or threaten to rob life of meaning, we affirm that there is a plan and a purpose to life because God is at the heart of it. Moreover, if we do not permit sorrow to embitter us, we can use it creatively. Sorrow can help us to become more sympathetic to the hurt of others, more compassionate toward the afflicted, more sensitive to life's spiritual values—realities which never die.

REASSURANCE AND RESOLVE

The Kaddish offers the reassurance that God can provide inner peace and serenity, which are among the mourner's most desperate needs. "May the Source of harmony in the universe grant peace to us . . ."

The death of a loved one leaves in its wake feelings of guilt and regret, resentment and anxiety. The promise of peace serves as a bright beacon of hope to help dispel the heavy gloom.

The Kaddish challenges the mourner to work for the fashioning of a better world. Reciting the Kaddish is a link with the past; but the Kaddish itself looks forward: "May God's sovereignty soon be established . . ." This ought not remain a passive hope. The Kaddish sounds a call to action—on behalf of that era of God's sovereignty for whose advent we pray.

SOLACE AND SOLIDARITY

By requiring that the Kaddish be recited with a *Minyan* (quorum of ten worshipers) our tradition rendered a profound service. A *Minyan* will usually include other mourners. Thus, the person reciting Kaddish realizes that bereavement is not the malevolent work of a spiteful fate. The mourner is not a lonely traveler in the valley of the shadow. Other people—decent, upright, and kind—are also making the heavy pilgrimage. Death is thus seen for what it is: part of the incomprehensible mystery of human existence, in which light and dark, laughter and tears, joy and sadness, birth and death are not only interwoven but inseparable.

The mourner who recites the Kaddish feels an instinctive solace and release in the act as though for the moment the survivor is reaching out to the far shore and touching the hand of the departed.

The Kaddish does this and more. It joins us to our people. It adjusts our perspective. It fortifies our faith. It reassures us with a promise of inner peace. It summons us to labor for a better world.

The Kaddish itself has acquired a quality of immortality. It is a gracious way to honor the dead and to ennoble the living.

Adapted from Likrat Shabbat and Siddur H'adash

Memories which illumine our world

There are stars whose light reaches the earth only after they themselves have disintegrated. And there are individuals whose memory lights the world after they have passed from it. These lights shine in the darkest night and illumine our path. . . .

Hannah Senesh

Beyond the reach of death

One of the most tender and poignant scenes in Biblical history is that of the last moments in the life of Moses.

Moses ascended Mount Nebo, and viewed the Land of Promise concerning which he had spoken so often to the Children of Israel and which he himself was not destined to enter.

What thoughts passed through the mind of the immortal Lawgiver as he looked across the Jordan? He had devoted a lifetime to his people, bringing them out of Egypt and painstakingly guiding them through the wilderness.

And now that they were about to move forward to a great fulfillment, he was not permitted to accompany them. Perhaps Moses surrendered to the feeling that he had lived and labored in vain.

Yet the subsequent history of our people is dominated by his towering figure. Though he did not enter the Promised Land, his spirit continued to guide and direct the people whom he had served in his lifetime.

Here is a touching parable of the immortality exercised by those who have deeply touched our lives and enriched us with their love.

A dear and cherished one is taken from us. The Jordan, symbol of the boundary between life and death, intervenes between us. Yet, as we move onward, the enduring spirit of the love we have known and of the life we have shared continues to shape and inspire us.

The yesterdays are beyond the reach of death, as our love transforms them into current and living influences.

We continue to be guided by a light which defies time and death.

Morris Adler (adapted)

A PRAYER OF MOSES—Based on Psalm 90

Lord, You have been our refuge in every generation.
Before the mountains were brought forth,
Before the earth and the world were fashioned,
From eternity to eternity, You are God.

A thousand years in Your sight are
Like a passing day, like a fleeting night watch.

You sweep people away as if they were but a dream;
By morning, they are like the new grass—

In the morning, it flourishes and grows;
In the evening, it fades and withers.

Our years may number three score and ten;
If we be granted special vigor, then eighty.

But their boasting is only trouble and travail;
For soon they are gone and we vanish.

So teach us to number our days,
That we may attain a heart of wisdom.

Satisfy us each morning with Your love,
That we may joyously celebrate all of our days.

Help Your servants to behold Your wondrous works,
And their children to perceive Your glory.

May Your favor, Lord our God, rest upon us.
May the work of our hands be established.
Establish the work of our hands firmly.

**FOR EVERYTHING THERE IS A SEASON,
AND A TIME FOR EVERY PURPOSE UNDER THE HEAVENS.**

Ecclesiastes III

A time to be born, and a time to die.

We do not choose to be born, and we do not choose to die. But we do choose the way we live. We cannot hope to avoid death; but we can invest a part of ourselves in those things which never die, and thus live on beyond our mortal span.

A time to plant, and a time to harvest what has been planted.

We harvest what others have planted before us. The harvest of a good life sustains those who survive. May we so plant that those who come after us will enjoy a harvest which nourishes life and hope.

A time to break down, and a time to build up.

Now is the time to break down the walls of estrangement which separate brothers and sisters, parents and children, husbands and wives, each of us from God. Now is the time to build up the bonds of caring which draw us closer to one another in love.

A time to mourn, and a time to rejoice.

At this time, we mourn for the dead. We mourn also for the days we have wasted, for the thanks we did not offer, for the tears we did not wipe away, for the deeds we left undone. In time, the pain will subside. Then, may we rejoice in gratitude for the years we shared, for the memories which death cannot take from us.

A time to cast away stones, and a time to gather stones together.

Let us cast away the heavy rocks of remorse and regret which lie on many hearts, the rubble of blasted dreams and collapsed hopes. May we soon find the strength to gather the sturdy stones with which to rebuild lives of confidence and hope.

A time to seek, and a time to lose.

Now is the time to seek the good in each other and in our recollections of others. Now is the time to lose the pettiness and callousness which diminish our stature and shrink our horizons.

A time to keep, and a time to cast away.

Now is the time to keep our faith in the God who heals the broken-hearted and binds up their wounds. It is also the time to cast away the bitterness, resentment, and anger which death leaves behind.

A time to love, and a time to hate.

Now is the time to love, to support, and to enrich one another. Now is also the time to hate malice, and meanness, and selfishness, to avoid all that deprives life of its beauty and joy.

A time for war, and a time for peace.

Now is the time to wage war against despair and hopelessness, to sustain a stubborn faith that the time will surely come when those who now mourn will again know serenity of spirit, and inner peace.

In this hour of sorrow

In this hour of sorrow, let us learn the virtue of humility.

Death strikes both the wise and the simple, the rich and the poor, the young and the old. No respecter of might, wisdom, or possessions; death levels all ranks, ignores all distinctions.

Then what are we? What is the meaning of our lives? Of what avail is wealth or fame or power?

We are mortal; God is eternal. With this in mind, we should strive for true humility; and, with humility, we should seek the wisdom to see life in perspective.

In the presence of sorrow, may we learn to express our humility, by being grateful for every blessing which God bestows upon us day by day; and may we, in turn, bring some measure of blessing to all those whose lives touch our own.

In this hour of sorrow, let us learn the value of time.

As our loved ones leave us, we come to realize that the years of our lives are few and fleeting. Even the longest life is but a moment between two eternities. Time is one of God's priceless gifts to us. We should cherish each day, and be mindful of the potentialities which each day brings.

With the Psalmist, let us pray: "Teach us to number our days that we may attain a heart of wisdom." May we live each day wisely and nobly. May no day pass without bringing us closer to some worthy achievement, closer to one another, and closer to our God.

In this hour of sorrow, let us learn the meaning of faith.

Can there be courage without danger, sympathy without suffering, kindness without adversity? We do not know the true measure of our faith until it is tested in the crucible of sorrow. In times of joy, it is easy to thank God for our blessings. But when our hearts are heavy with grief, it is far more difficult to hold fast to our faith in God, to affirm our values, to uphold our conviction that life has meaning and purpose. Yet, it is God, Source of all life, who gave us the life of our departed. And it is God who will provide the strength to carry the burden of grief, and who will send healing and hope in the days ahead.

May our faith enable us to transcend our afflictions, and to avoid bitterness and despair; may our faith help us to fulfill life's tasks, in tribute to our beloved whose passing we mourn.

Morris Silverman (adapted)

Prayers on behalf of those who mourn

*One of these meditations may be selected for recitation by the Reader,
or by another participant, unrelated to the deceased.*

I

Eternal God, from whom we come and to whom we belong and return, we have gathered in this home darkened by sorrow, hoping that our mourners may be comforted by our presence, and linking ourselves in tribute to our departed.

As we join in reciting the prayers prescribed by our tradition, we add prayers which come from our hearts.

We pray that our mourners may find courage in this time of profound need.

With the Psalmist of old, may they be enabled to say: "Yea, though I walk through the valley of the shadow, I fear no evil; for You are with me."

We pray that the mourners may find strength to carry their burden of grief.

May they experience the fulfillment of the prophetic promise: "The Lord gives power to the faint; and to those without might God increases strength."

We pray that the mourners may find some measure of comfort to console them in their bereavement.

May the hope of which the prophet spoke sustain them: "As a mother comforts her child so will I, the Lord, comfort you."

We pray that the mourners may find healing, to restore their lives, after their mourning for this loss.

May they know, as did the Psalmist, that God "heals the broken-hearted and binds up their wounds."

As we join in prayer in this hour of sorrow, we are united in faith, in memory, and in hope.

II

We have come together tonight in accordance with hallowed Jewish tradition, so that our mourners may worship with a *Minyan*, and thus be enabled to recite the *Kaddish* prayer.

But more than tradition alone has brought us together. We have been drawn here by bonds of friendship and caring, and by the hope that our presence may bring some solace and support to the bereaved.

At this time of suffering, pain, and of longing, may those who mourn find some comfort in the knowledge that others are touched by their sorrow and seek to share their burden of grief.

We pray with the bereaved and for the bereaved. May they find the strength, the courage, and the faith which they need at this difficult time.

Like the Psalmist who asked in a time of trouble: "From where shall my help come?" may they, too, be enabled to answer: "My help comes from the Lord."

May they be sustained by the realization that while death has taken away so much, there is still much over which death has no dominion.

Death has robbed them of what might have been; but it cannot take away what has already been. The lessons they have learned, the years they have shared, the memories they treasure—these remain their precious possessions.

We pray that they may be helped to trust patiently in the fulfillment of the Divine promise, spoken to the prophet:

"I will change their grief to gladness,
I will console and cheer them after their sorrow."

III

This home has been darkened by the shadow of death. We gather here to pray that the bereaved may find comfort in their grief and courage to face the trials which this sorrow has brought upon them.

O Lord, we turn to You in the faith that through communion with You we shall find fortitude, and that You, our loving Parent, will now keep our departed in Your tender care.

God of mercy, Source of all consolation, comfort those whose hearts are heavy with grief. Though now they mourn, may they not despair; though now they grieve, may they not surrender to bitterness. Help them to endure their sorrow, and to find strength through their steadfast trust in You. Amen.

Let your heart take courage

Cast your burden upon the Lord,
And the Lord will sustain you.

*In the Lord do I trust;
I shall not be afraid.*

The Lord is my light and my salvation;
Whom shall I fear?

*The Lord is the stronghold of my life;
Of whom shall I be afraid?*

O Lord of hosts,
Happy are those who trust in You.

*Show me Your ways, O Lord;
Teach me Your paths.*

The Lord is near to the broken-hearted,
And saves those who are contrite in spirit.

*Turn to me, O Lord, and be gracious to me,
For I am lonely and forlorn.*

Pour out your heart before God;
For the Lord is our refuge.

*My troubles are increased;
O bring me out of my distress.*

The Lord upholds all who fall,
And raises up all who are bowed down.

*Though I am fallen, I shall rise again.
Though I dwell in darkness, You shall be my light.*

God gives power to the weary,
And grants strength to the weak.

*Be strong and let your heart take courage,
All who wait for the Lord.*

Yea, they who hope in You, O Lord,
Shall renew their strength.

Amen.

Selected Biblical Verses

My help comes from the Lord

I lift my eyes to the mountains;
From where will my help come?

*My help comes from the Lord
Who made heaven and earth.*

Trust in the Lord at all times;
Pour out your heart before the Lord.

*In all your ways acknowledge God;
And God will direct your paths.*

The Lord is our refuge and strength,
An ever-present help in times of trouble.

*The Lord is near to all who call upon God,
To all who call upon God in truth.*

The Lord redeems the souls of servants of the Lord;
Those who trust in God shall not feel forsaken.

*God's compassions and God's mercies
Have been established from of old.*

God is the Parent of the orphan,
And the advocate of the widow's cause.

*The Lord heals the broken-hearted,
And binds up their wounds.*

Though my flesh and my heart fail,
The Lord is my strength and my portion forever.

Selected Biblical Verses

"GOD'S MERCY IN TIMES OF TROUBLE"

God's mercy cannot shield us from crisis or pain; and trouble is our common lot as human beings. But God's mercy can help us to survive trouble, to become stronger as we confront it—and perhaps to grow in character, compassion, and wisdom because of it.

Adina N. Samuelson (adapted)

Blessed are the upright

Blessed are they who walk not in the counsel of the wicked,
Nor stand in the way of sinners,
Nor sit in the company of the scornful;

*But their delight is in the Torah of the Lord,
And in the Torah they meditate day and night.*

They shall be like trees planted by streams of water,
Which bring forth fruit in season;

*Whose leaves do not wither,
And who prosper in all their work.*

Blessed are they who revere the Lord,
Who delight greatly in the Commandments.

*They shall not be afraid of evil tidings;
Their hearts are steadfast, trusting in the Lord.*

Who shall ascend the mountain of the Lord,
Who shall stand in God's holy place?

*They who have clean hands and pure hearts,
Who have not taken God's name in vain,
And have not sworn deceitfully.*

They shall receive blessings from the Lord,
And righteousness from the God of their deliverance.

*Lord, who shall sojourn in Your tabernacle?
Who shall dwell upon Your holy mountain?*

They who walk uprightly,
And work righteousness, and speak truthfully;

*Who speak no slander,
Nor do evil to others,
Nor heap insults upon a neighbor;*

In whose eyes vile persons are despised,
But who honor those who revere the Lord;

*Who keep their word faithfully,
And do not take bribes against the innocent.*

Those who so live shall endure with the Lord;
For blessed are those who do righteousness at all times.

Selected from the Psalms

God's love is with us

Let us praise the Lord with all our souls,
With all our beings let us bless God's holy name.

*Let us praise God even at this time of sorrow,
Let us remember God's many kindnesses to us.*

God's love accompanies us throughout life's journey;
Even in death the Lord does not forsake us.

*Mercifully God redeems us from the grave;
Calling our souls to life everlasting.*

God does not deal with us according to our sins,
Nor requite us according to our iniquities.

*As parents have compassion upon their children,
So the Lord has compassion upon those who are reverent.*

For God knows how frail and fragile we are,
How vulnerable we are to disease and death.

*As blades of grass and flowers in the field
Tarry only briefly before they wither away,*

So do the days of our lives pass swiftly;
They are too quickly gone, never to return.

*But the Lord's steadfast love endures forever;
Those who trust in God need not feel forsaken.*

They know their Healer will bind up their wounds,
And will wipe away the tears from their faces.

*This faith they bequeath to their children's children,
A precious legacy for all generations.*

Suggested by Psalm 103 and Isaiah 25

MAARIV:
Evening Service

מַעֲרִיב

A Guide to the Evening Service

Selections listed in *italics* are interpretive readings or meditations,
composed in the spirit of the traditional prayers.

Additional readings appear in the Supplement,
which begins on page 132.

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THE MAARIV SERVICE: Themes and structure

The name "Maariv" is derived from the Hebrew word "erev," (evening). Maariv is the third of the daily worship services.

Barĥu, an invitation to the worshipers to join in praising God, serves as a "call to worship" to which the congregation responds. Following the Barĥu are two blessings which precede the Shema.

The Shema is the heart of the service. It proclaims our faith in the One God. By reciting the Shema and the Biblical passages which immediately follow it, we affirm our acceptance of God's sovereignty in our lives. The obligation and privilege of living a life sanctified by the Commandments are central to Judaism.

Three major themes are reflected in the blessings which precede and follow the Shema.

Hamaariv Aravim sounds the first theme: **Creation**. The regularity of sunrise and sunset, and the orderly change of seasons reveal the greatness of God and God's wondrous creative power. We depend on the laws of nature and on God who fashioned them.

Ahavat Olam reflects the second theme: **Revelation**. God's greatest gift to us is the Torah, an expression of everlasting love. The study of Torah and the practice of its Mitzvot have been "our life and the length of our days." [The Shema is recited here.]

Emet V'Emunah recalls the third theme: **Redemption**. The God who redeemed our ancestors from Egyptian bondage is the God who redeems us from our foes in every generation—and is also the source of our hope for the ultimate redemption.

Hashkivenu is a simple, yet moving prayer; in it we ask for God's protecting care during the approaching night, and for personal redemption from the perils which we encounter in our lives.

Baruĥ Adonai L'olam is a mosaic of eighteen Biblical verses. Two of the verses are particularly appropriate in the house of mourning. "In God's hand is every living soul and the spirit of all humanity" (Job 12:10). "Into Your hand I entrust my spirit; You redeem me, O Lord, faithful God" (Psalms 31:6).

The Amidah, a composite of nineteen blessings, is recited while standing. It incorporates praise, petition, and thanksgiving. The Talmud calls it Tefillah, the prayer par excellence. It is recited, in varying forms, in every service throughout the year.

Alenu is a majestic prayer of adoration and hope. In it we proclaim God as our Sovereign and express our confident hope for the coming of the day when all humanity will accept God's sovereignty. (Alenu was originally a High Holiday prayer.)

The Mourner's Kaddish, with its powerful affirmation of faith (even in the face of loss and bereavement) links the generations, and unites the mourners with all who proclaim these hallowed words.

Maariv: Evening Service

*וְהוּא רַחוּם יִכַּפֵּר עֲוֹן וְלֹא־יִשְׁחִית. וְהִרְבָּה לְהַשִּׁיב אָפּוֹ.
וְלֹא־יַעִיר כָּל־חַמְתּוֹ: יי הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קֶרְאָנוּ:

Reader:

בָּרְכוּ אֹתֵינוּ הַמְּבָרָךְ:

Congregation and Reader:

בָּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ
מַעֲרִיב עֲרֵבִים בְּחֻמָּה פּוֹתַח שַׁעֲרִים וּבִתְבוּנָה מְשַׁנֶּה
עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים וּמְסַדֵּר אֶת־הַכִּכְבִּים
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה גּוֹלָל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבְיֵא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יי צְבָאוֹת שְׁמוֹ.
*אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יי הַמַּעֲרִיב עֲרֵבִים:

Congregation and Reader:

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

Baruh ata Adonai, Eloheynu meleh ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'hohma potey-ah sh'arim u-vitvuna m'shaneh itim,
U-maha-lif et ha-z'manim u-m'sadeyr et ha-ko'avim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ho-sheh v'ho-sheh mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl hai v'ka-yam tamid yimloh aleynu l'olam va-ed,
Baruh ata Adonai, ha-ma-ariv aravim.

Maariv: Evening Service

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

BARĤU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

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

MAARIV ARAVIM: Lord of night and day

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

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

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

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

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

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

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

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

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

Ahavat Olam:

God's love expressed through Torah and Mitzvot

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

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

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

Reflections on Ahavat Olam:

A Meditation in the House of Mourning

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

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

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

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

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

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

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

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

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

The Shema

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצִוֶּה
הַיּוֹם עַל-לֵבְבְךָ: וְשָׁנַנְתָּם לְבִנְיֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֶטֶפֶת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל-
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

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

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

The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

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

V'AHAVTA: You shall love the Lord

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

Deuteronomy 6:4-9

THE SHEMA: A call to witness

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

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

(Ben Saul & H. J. Matt)

V'AHAVTA: To love God

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

(Levi Yitzhak of Berditchev)

V'AHAVTA: Love leading to action

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

(Leo Baeck)

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֹתְכֶם
הַיּוֹם לֵאמֹר לַאֲהָבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטַּר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאֶסְפֹּת דָּגָו וְתִירֹשׁוֹ וְיִצְהָרָיו: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לַבְהֶמְתָּהּ
וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאָבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה
נָתַן לָכֶם: וְשָׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם
וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטֶפֶת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בְּדֶרֶךְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֶתָּם עַל־מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לִמְעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר לָחֵת לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.
(Pirkey Avot 4:2)

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.
(Pirkey Avot 1:3)

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

If you think of reward, you think of yourself, not God.
(Israel Salanter)

KEEP THESE WORDS

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

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

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

Deuteronomy 11:13-21

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

(Maimonides)

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

(Nahman of Bratzlav)

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

(Talmud Yerushalmi, Peah)

וַיֹּאמֶר יְהוָה אֱלֹהֵי מֹשֶׁה לֵּאמֹר: דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל־כַּנְּפֵי בְּגָדֵיהֶם
לְדֶרֶתָם וְנָתַנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לִהְיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Reader יְהוָה אֱלֹהֵיכֶם אָמֵת:

TO SEE, TO REMEMBER, AND TO OBSERVE!

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

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

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

Numbers 15:37-41

AN EXODUS FOR THOSE WHO MOURN

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

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

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

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

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

אֵמֶת וְאֱמוּנָה כָּל־זֹאת וְקִים עָלֵינוּ
כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זִולָתוֹ וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים מְלָכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים.
הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אֹיְבֵי נַפְשָׁנוּ:
הָעֹשֶׂה גְדֻלּוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר:
הַשֵּׁם נַפְשָׁנוּ בַּחַיִּים וְלֹא נָתַן לְמוֹט רַגְלָנוּ:
הַמְדִּירֵכֵנוּ עַל בָּמֹת אוֹיְבֵינוּ וַיִּרֶם קַרְנָנוּ עַל כָּל־שֹׁנְאֵינוּ:
הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפֶּרֶעַה אוֹתָת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.
הַמַּכָּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם:
הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע.
וְרָאוּ בָנָיו גְּבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לְשִׁמּוֹ.
וּמְלָכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם.
מִי־כִמְכָּה בָּאֵלִם יי. מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ.
נוֹרָא תַהֲלִית. עֲשֵׂה פֶלֶא:
*מְלָכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֵלֵי עָנוּ וְאָמְרוּ.
יי יִמְלֹךְ לְעֹלָם וָעֶד:
*וְנֹאמַר. כִּי־יִפְדֶּה יי אֶת־יַעֲקֹב וְגָאֵלוּ מִיַּד חִזָּק מִמֶּנּוּ.
כְּרוֹךְ אֲמָתָה יי גָּאֵל יִשְׂרָאֵל:

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

EMET VE-EMUNAH: God our Redeemer

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

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

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

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

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

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

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

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

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

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

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

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

Praised are You, O Lord,
Redeemer of Israel.

Adapted from the Interpretive Version of Morris Silverman

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ וְתַקֵּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
 דָּבָר וְחָרָב וְרָעָב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
 וּבָצַל בְּנִפְיֶךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה כִּי
 אֵל מְלֹךְ חַנוּן וְרוּחוֹם אַתָּה.
 *וְשִׁמּוֹר צִאֲתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:
 בָּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:

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

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

HASHKIVENU: Help us to lie down in peace

Help us, O God, to lie down in peace;
And awaken us to life on the morrow.
May we always be guided by Your good counsel,
And thus find shelter in Your tent of peace.
Shield us, we pray, against our foes,
Against plague, destruction, and sorrow.
Strengthen us against the evil forces
Which abound on every side.
May we always sense Your care,
For You are our merciful Sovereign.
Guard us always and everywhere;
Bless us with life and peace.
Praise to You, O God of peace,
Who guards Your people Israel
Now and evermore.

Reflections on “Hashkivenu”

(To be recited by friends of the mourners)

Help us, O God, to lie down in peace;
And awaken us with confident trust for tomorrow.
Strengthen those who are burdened with sorrow,
Grant them patience, courage, and strength.
Guide them, O Lord, with Your good counsel;
Direct them toward the path of serenity.
Shield them, we pray, from every enemy,
From fear, from anxiety, from despair.
Help them to feel protected and sheltered,
Sustained, even in grief, by Your compassion.
Guard them this night and every night;
Bless them with healing and hope.
Help them, O Lord, to lie down in peace;
Awaken them with confident trust for tomorrow.

בְּרוּךְ יי לְעוֹלָם אָמֵן וְאָמֵן: בְּרוּךְ יי מַצִּיּוֹן שֶׁכֵּן יְרוּשָׁלַיִם. הִלְלוּנָהּ:
בְּרוּךְ יי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ: וּבְרוּךְ שֵׁם
כְּבוֹדוֹ לְעוֹלָם וְיִמְלֹא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:

יְהִי כְבוֹד יי לְעוֹלָם יִשְׁמַח יי בְּמַעֲשָׂיו: יְהִי שֵׁם יי מְבָרָךְ
מִעַתָּה וְעַד־עוֹלָם: כִּי לֹא־יִטַּשׁ יי אֶת־עַמּוֹ בְּעָבוּר שְׁמוֹ הַגָּדוֹל.
כִּי הוֹאִיל יי לַעֲשׂוֹת אֲתָכֶם לוֹ לָעַם: וַיֵּרָא כָל־הָעַם וַיִּפְּלוּ
עַל־פְּנֵיהֶם וַיֹּאמְרוּ. יי הוּא הָאֱלֹהִים. יי הוּא הָאֱלֹהִים: וְהִיא
יי לְמַלְךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשְׁמוֹ
אֶחָד: יְהִי־חֲסִדְךָ יי עָלֵינוּ כְּאֲשֶׁר יַחֲלֵנוּ לָךְ: הוֹשִׁיעֵנו אֱלֹהֵי
יִשְׂרָאֵל. וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם. לְהַדּוֹת לְשֵׁם קֹדֶשְׁךָ
לְהַשְׁתַּבַּח בְּתִהְלָתְךָ: כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ
לְפָנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ: כִּי־גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת
אַתָּה אֱלֹהִים לְבָדּוֹךָ: וְאֶנְחֵנוּ עִמָּךְ וְצֹאן מִרְעִיתְךָ. נוֹדֶה לָךְ
לְעוֹלָם לְדוֹר וָדוֹר נִסְפָּר תִּהְלָתְךָ:

בְּרוּךְ יי בַּיּוֹם. בְּרוּךְ יי בְּלִילָהּ. בְּרוּךְ יי בְּשִׁכְבָּנוּ.
בְּרוּךְ יי בְּקוּמָנוּ: כִּי בִיָּדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר
בִּידוֹ גִּפְשׁ כָּל־חַי וָרוּחַ כָּל־בֶּשֶׁר־אִישׁ: בִּיָּדְךָ אֶפְקֵיד רוּחִי
פְּדִיתָה אוֹתִי יי אֵל אֱמֶת: אֱלֹהֵינוּ שְׁבִשְׁמִים יַחַד שִׁמְךָ.
וְקוּמ מִלְכוּתְךָ תָּמִיד וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד:

יֵרָאוּ עֵינֵינוּ וַיִּשְׁמַח לִבֵּנוּ. וְתִגַּל נִפְשָׁנוּ בִּישׁוּעָתְךָ בְּאַמֶּת
בְּאֵמֶר לְצִיּוֹן מְלֶךְ אֱלֹהֶיךָ: יי מְלֶךְ. יי מְלֶךְ. יי מְלֶךְ.
לְעוֹלָם וָעֶד: *כִּי הַמְּלָכוֹת שֶׁלָּךְ הִיא וּלְעוֹלָמִי עַד תִּמְלֹךְ
בְּכְבוֹד. כִּי אֵין לָנוּ מְלֶךְ אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יי הַמְּלֶךְ
בְּכְבוֹדוֹ תָּמִיד וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד וְעַל כָּל־מַעֲשָׂיו:

TO PRAISE THE LORD THROUGHOUT ALL GENERATIONS

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

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

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

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

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

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

Biblical verses—selected from the Hebrew

WITH TRUST AND HOPE

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

*Praised be God when we lie down,
And praised be God when we rise up.*

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

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

Our God, reveal Your Oneness:
Establish Your sovereignty and rule over us forever.

*May our eyes behold, our hearts rejoice,
And our souls be glad in Your true deliverance,
When it shall be said to Zion: Your God reigns.*

The Lord reigns, the Lord has reigned,
"The Lord shall reign forever."

*For sovereignty is Yours,
And forever will You reign in glory;
We have no Sovereign besides You.*

Praised are You, O Lord and Sovereign,
Who will rule over us, and over all creation, forever.

By day and by night

בְּרוּךְ יי בַּיּוֹם. בְּרוּךְ יי בַּלַּיְלָה:

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

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

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

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

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

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

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

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

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

Into Your hand I entrust my spirit

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

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

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

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

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

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

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

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

בְּיָדְךָ אֶפְקִיד רוּחִי פָּדִיתָהּ אֹתִי יְיָ אֱלֹהֵי אֱמֶת:

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

Reader's Hatzzi Kaddish

יְתוֹדֵל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

The Maariv Amidah begins on page 46 or page 47.

HATZI KADDISH

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

Congregation and Reader:

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

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

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

*Rosh Hashanah to Yom Kippur: לְעָלְמָא לְעָלְמֵי עָלְמַיָּא

To remember with reverence

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

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

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

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

Emil Weitzner

Our God and God of our ancestors

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

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

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

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

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

Baal Shem Tov, retold by Martin Buber (adapted)

The Maariv Amidah
Traditional Opening Blessings

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. זוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה:

Between Rosh Hashanah and Yom Kippur add:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים.
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesah add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מְתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים אַמּוֹנְתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מֶלֶךְ מִמִּית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

Between Rosh Hashanah and Yom Kippur add:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר וְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנִאֲמֵן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יי מַחֲיָה הַמְתִּים:

Continue the Amidah on page 48.

The Maariv Amidah

Traditional Opening Blessings

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

GOD OF ALL GENERATIONS

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

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

Between Rosh Hashanah and Yom Kippur add:

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

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

SOURCE OF LIFE AND MASTER OF NATURE

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

From Shemini Atzeret to Pesah add:

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

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

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

Between Rosh Hashanah and Yom Kippur add:

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

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

Continue the Amidah on page 49.

The Maariv Amidah
Interpretive Opening Blessings

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל.
וְזוֹכֵר חֲסָדֵי אָבוֹת
וּמְבִיא גּוֹאֵל [וְגֹאֵל] לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh Hashanah and Yom Kippur add:

וְזָכְרֵנוּ לְחַיִּים מְלַךְ חַפֵּץ בְּחַיִּים.
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלַךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמִגֵּן.
בְּרוּךְ אַתָּה יי מִגֵּן אֲבֹרָהֶם וּפוֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחִיָּה מְתִים אַתָּה רַב לְהוֹשִׁיעַ:

From Shemini Atzeret to Pesach add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מְתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בֹּעֵל גְּבוּרוֹת וּמִי דוֹמָה לָךְ
מְלַךְ מֵמִית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה:

Between Rosh Hashanah and Yom Kippur add:

מִי כְמוֹךָ אֵב הֶרְחַמְסִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנִאֲמָן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יי מְחִיָּה הַמְתִּים:

The Maariv Amidah: Interpretive Opening Blessings

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

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebekkah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—

You bestow lovingkindness upon all Your children.

You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

Between Rosh Hashanah and Yom Kippur add:

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

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

SOURCE OF LIFE AND MASTER OF NATURE

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

From Shemini Atzeret to Pesah add:

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

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

Between Rosh Hashanah and Yom Kippur add:

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

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

ON THE INTERPRETIVE OPENING BLESSINGS

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

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

אתה חונן לאדם דעת ומלמד לאנוש בינה.

Special passage for the conclusion of Shabbat or a Festival:

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

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

השיבנו אבינו לתורתך וקרבנו מלכנו לעבודתך
והחזירנו בתשובה שלמה לפניה. ברוך אתה יי הרוצה
בתשובה:

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

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

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

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

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

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

Special passage for the conclusion of Shabbat or a Festival:

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

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

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

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

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

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

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

בְּרֹךְ עָלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל-מִינֵי
תְּבוּאָתָהּ לְטוֹבָה.

*From Pesah through December 3:**

וְתַן בְּרָכָה עַל פְּנֵי הָאֲדָמָה.

*From December 4** until Pesah:*

וְתַן טַל וּמָטָר לְבְרָכָה עַל פְּנֵי הָאֲדָמָה.

וְשִׁבְעֵנוּ מִטוֹבָךְ. וּבְרֹךְ שְׁנָתֵנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ
אַתָּה יי מְבָרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵירוּתֵנוּ. וְשֵׂא גַם לְקַבֵּץ נְלִיּוּתֵנוּ.
וּמְבַצְּנוּ יַחַד מֵאֲרָבַע כְּנָפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי מְקַבֵּץ
נְדָחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה. וְיִוָּעֲצֵנוּ כְּבַתְחָלָה.
וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה. וּמְלוֹךְ עָלֵנוּ אַתָּה יי לְבָרֵךְ
בְּחֶסֶד וּבְרַחֲמִים וְצִדִּיקֵנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יי
מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

* Rosh Hashanah to Yom Kippur conclude: הַמֶּלֶךְ הַמִּשְׁפָּט.

וְלַמְלָשִׁינִים אֵל תְּהִי תִקְוָה. וְכָל-הִרְשָׁעָה כִּרְגָע
תֵּאבֹד. וְכָל-אֹיְבֶיךָ מִהֲרָה יִכָּרֶתוּ. וּמַלְכוּת זְרוֹן מִהֲרָה
תַּעֲקֹר וְתִשְׁבֵּר וְתִמָּגַר וְתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ
אַתָּה יי שֶׁכֶּר אֹיְבִים וּמְכַנִּיעַ יָדַיִם:

*In a secular leap year: through December 4.

**In a secular leap year: from December 5.

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

*From Pesah through December 3:**

Send blessing to the whole earth.

*From December 4** until Pesah:*

Send dew and rain to bless the whole earth.

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

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

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

*Rosh Hashanah to Yom Kippur conclude: Sovereign of Judgment.

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

*In a secular leap year: through December 4.

**In a secular leap year: from December 5.

על הצדיקים ועל החסידים ועל זקני עמך בית ישראל
ועל פליטת סופריהם ועל גרי הצדק ועלינו יהמו־נא
רחמיה יי אלהינו ותן שכר טוב לכל הבוטחים בשמך
באמת ושים חלקנו עמָהם לעולם ולא נבוש כי כך בטחנו.
ברוך אתה יי מִשְׁעֵן ומבטח לצדיקים:

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

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

Interpretive version:

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

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

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

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

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

Some say: Renew within it the glory of David.

Praised are You, O Lord, who rebuilds Jerusalem.

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

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

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

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

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

On Rosh Hodesh add:

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

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

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

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

ACCEPT OUR PRAYER AND BLESS ZION

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

On Rosh Hodesh add:

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

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

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

THANKSGIVING FOR DAILY MIRACLES

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

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

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

וְעַל-כָּלֶם יִתְבַּרַךְ וַיִּתְרוֹמֶם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד
לְעוֹלָם וָעֶד:

Between Rosh Hashanah and Yom Kippur add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה. בָּרוּךְ אַתָּה יי' הַטוֹב שְׁמֶךָ וְלֶךְ
נֶאֱמָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תָּשִׁים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-
עַמֶּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמְךָ* בָּרוּךְ
אַתָּה יי' הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם:

A brief personal prayer may be recited here.

Continue with "Elohai Netzor" on the following page.

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

בְּסִפּוּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה. נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
בָּרוּךְ אַתָּה יי' עוֹשֶׂה הַשְּׁלוֹם:

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

Between Rosh Hashanah and Yom Kippur add:

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

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

BLESS US WITH PEACE

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

A brief personal prayer may be recited here.

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

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

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

אֱלֹהִי. נִצּוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מְדַבֵּר מִרְמָה.
 וּלְמַקְלָלִי נִפְשֵׁי תְדוּם וְנִפְשֵׁי כָעָפָר לְכָל תְּהִיָּה:
 פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה.
 מִהֲרָה הִפֵּר עֲצָתָם וְקָלָקַל מַחֲשַׁבְתָּם:
 עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
 לְמַעַן יִחְלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:
 יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לִפְנֶיךָ.
 יְיָ צוּרִי וְגֹאֲלִי:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

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

GUARD MY TONGUE FROM EVIL

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

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

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

Amen.

Adapted from the Hebrew by Morris Silverman

“THE MEDITATIONS OF OUR HEARTS”

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

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

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

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

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

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

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
בְּרֻעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיִּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא*
מִן כָּל־בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאִמִּירָן
בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

Mourners omit the following paragraph (Titkabeyl) during Shivah:

תַּתְקַבֵּל צְלוּתְהוֹן וּבְרֻעוּתְהוֹן דְּכָל־יִשְׂרָאֵל
קֹדָם אַבְדוּהוֹן דִּי־בִשְׁמַיָּא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

(For Hanukkah candle lighting, see page 94.)

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

*Rosh Hashanah to Yom Kippur: לְעָלְמָא לְעָלְמָא מְכָל

READER'S FULL KADDISH

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

Congregation and Reader:

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

Reader:

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

Mourners omit the following paragraph during Shivah:

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

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

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

A NOTE BEFORE ALENU (which follows)

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

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

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

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

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

Alenu

עֲלֵינוּ לְשַׁבַּח לַאֲדֹנָן הַכֹּל
 לַחַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.
 שְׁלֹא עָשָׂנוּ כְּגֹיֵי הָאֲרָצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
 שְׁלֹא שָׁם חִלְקֵנוּ כָּהֶם
 וְגִרְלָנוּ כְּכָל־הַמוֹנִם:

וְאִנְחָנוּ בִּזְרוֹעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בָּרוּךְ הוּא.

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

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

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

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

Alenu

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

(Alenu continues on following page)

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

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

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

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

על־כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹד.
 לְהַעֲבִיר גְּלוּלִים מִדֶּהָאָרֶץ וְהַאֲלִילִים בָּרוֹת יִכְרֹתוּן. לְתַקֵּן
 עוֹלָם בְּמַלְכוּת שְׁדִי. וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשֵׁמְךָ לְהַפְנוֹת אֱלֹהֶיךָ
 כָּל־דְּשָׁעֵי אָרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תְּבֵל. כִּי לָךְ תִּכְרַע
 כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לִפְנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפֹּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ כָלֵם אֶת עַל מַלְכוּתְךָ. וְתִמְלֹךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא. וְלַעֲוִלָּמִי
 עַד תִּמְלֹךְ בְּכַבּוֹד: כִּפְתּוֹב בְּתוֹרַתְךָ. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
 *וַיֹּאמֶר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

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

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

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

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

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

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

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

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

WE THEREFORE HOPE . . .

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

Morris Silverman (adapted)

BECAUSE WE BELIEVE IN YOU

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

Because we believe in You

(To be recited by friends of the mourners)

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

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

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

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

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

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

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

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

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

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

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

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

Meditations before the Kaddish

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

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

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

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

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

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

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

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

Morris Silverman (adapted)

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִידָא הוּא. לְעָלְמָא* מִן כָּל־בִּרְכָתָא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

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

Congregation and mourners:

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

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru Amen.
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru Amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru Amen.

*Rosh Hashanah to Yom Kippur: לְעָלְמָא לְעָלְמָא מְכָל — l'eyla l'eyla mi-kol

Mourner's Kaddish

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

Congregation and mourners:

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

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

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

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

An additional Psalm may be selected from pages 70-77.

A favorite quotation or poem may be recited here.

Psalms for the Penitential Season, page 90.

(Closing Prayers, page 81.)

Psalms for the House of Mourning

למנצח לבני־קרח מזמור:

<p>שִׁמְעוּ עֲרֹזָת כְּלֵה־עַמִּים הֶאֱזִינוּ כָּל־יֹשְׁבֵי חֶלֶד:</p> <p>גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ יַחַד עָשִׂיר וְאַבְיוֹן:</p> <p>פִּי יְדַבֵּר חֲכָמוֹת וְהִגֹּות לִבִּי תְבוּנוֹת:</p> <p>אֲטָה לְמַשָּׁל אֲזִנִּי אֶפְתַּח בְּכִנּוֹר חִידָתִי:</p> <p>לִמָּה אֵירָא בִימֵי רָע עֹון עַקְבִּי יִסְבְּנִי:</p> <p>הַבְטָחִים עַל־חֵילָם וּבִרְבַּע עֲשָׂרָה יִתְהַלָּלוּ:</p> <p>אֵח לֹא־פָדָה יִפְדֶּה אִישׁ לֹא־יִתֵּן לֵאלֹהִים כְּפָרוֹ:</p> <p>וַיִּקַּר פִּדְיוֹן נַפְשָׁם וְחָדַל לְעוֹלָם:</p> <p>וַיַּחֲיֶיעוֹד לְנֶצַח לֹא יֵרָאֶה הַשְׁחָת:</p> <p>כִּי יֵרָאֶה חֲכָמִים יָמוּתוּ יַחַד כָּסִיל וְכַעַר יֵאבְדוּ:</p> <p>וְעֲזָבוּ לְאַחֵרִים חֵילָם:</p> <p>קִרְבָּם בְּתִימּוֹ לְעוֹלָם מִשְׁכַּנְתָּם לְדוֹר וָדוֹר:</p> <p>קִרְאוּ בְשִׁמוֹתָם עַל־י אֲדָמוֹת:</p> <p>וְאָדָם בִּיקַר בַּל־יִלִּין נִמְשָׁל בְּבִהְמוֹת נְדָמוֹ:</p> <p>זֶה דֶּרֶכָם כֶּסֶל לָמוֹ וְאַחֲרֵיהֶם בְּפִיָּהֶם יִרְצוּ סֵלָה:</p> <p>כִּצְאוֹן לְשֹׁאֵל שְׁתּוֹ מָוֶת יִרְעֵם וַיִּרְדּוּ בָם יִשְׁרִים לְבָקָר:</p> <p>וְצוֹרֵם לְבָלוֹת שֹׁאֵל מִזָּבֵל לוֹ:</p> <p>אֲדֹאֲלֵהֶם יִפְדֶּה־נַפְשִׁי מִיַּד שֹׁאֵל כִּי יִקְחֵנִי סֵלָה:</p> <p>אֶל־תִּירָא כִּי־יַעֲשֶׂר אִישׁ כִּי־יִרְבֶּה כְּבוֹד בֵּיתוֹ:</p> <p>כִּי לֹא בָמוֹתוֹ יִקַּח הַכֹּל לֹא־יִרַד אַחֲרָיו כְּבוֹדוֹ:</p> <p>כִּי־נַפְשׁוֹ בַּחַיּוֹ יִבְרַךְ וַיִּוֹדֶה כִּי־תִיטִיב לָךְ:</p> <p>תָּבוֹא עַד־דּוֹר אֲבוֹתָיו עַד־נֶצַח לֹא יִרְאֶה־אוֹר:</p> <p>אָדָם בִּיקַר וְלֹא יָבִין נִמְשָׁל בְּבִהְמוֹת נְדָמוֹ:</p>	<p>שִׁמְעוּ עֲרֹזָת כְּלֵה־עַמִּים</p> <p>גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ</p> <p>פִּי יְדַבֵּר חֲכָמוֹת</p> <p>אֲטָה לְמַשָּׁל אֲזִנִּי</p> <p>לִמָּה אֵירָא בִימֵי רָע</p> <p>הַבְטָחִים עַל־חֵילָם</p> <p>אֵח לֹא־פָדָה יִפְדֶּה אִישׁ</p> <p>וַיִּקַּר פִּדְיוֹן נַפְשָׁם</p> <p>וַיַּחֲיֶיעוֹד לְנֶצַח</p> <p>כִּי יֵרָאֶה חֲכָמִים יָמוּתוּ</p> <p>וְעֲזָבוּ לְאַחֵרִים חֵילָם:</p> <p>קִרְבָּם בְּתִימּוֹ לְעוֹלָם</p> <p>קִרְאוּ בְשִׁמוֹתָם עַל־י אֲדָמוֹת:</p> <p>וְאָדָם בִּיקַר בַּל־יִלִּין</p> <p>זֶה דֶּרֶכָם כֶּסֶל לָמוֹ</p> <p>כִּצְאוֹן לְשֹׁאֵל שְׁתּוֹ מָוֶת יִרְעֵם</p> <p>וְצוֹרֵם לְבָלוֹת שֹׁאֵל מִזָּבֵל לוֹ:</p> <p>אֲדֹאֲלֵהֶם יִפְדֶּה־נַפְשִׁי מִיַּד שֹׁאֵל</p> <p>אֶל־תִּירָא כִּי־יַעֲשֶׂר אִישׁ</p> <p>כִּי לֹא בָמוֹתוֹ יִקַּח הַכֹּל</p> <p>כִּי־נַפְשׁוֹ בַּחַיּוֹ יִבְרַךְ</p> <p>תָּבוֹא עַד־דּוֹר אֲבוֹתָיו</p> <p>אָדָם בִּיקַר וְלֹא יָבִין</p>
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Psalms for the House of Mourning (pages 70-77)

GOD WILL SAVE MY SOUL—Based on Psalm 49*

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

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

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

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

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

Immortality cannot be purchased,
The grave cannot be evaded.

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

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

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

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

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

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

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

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

Alternate Psalm for the House of Mourning

לְמִנְצַחַם מִשְׁכִּיל לִבְנֵי קֶרֶח:
כְּאֵיל תַּעְרַג עַל אֲפִיקֵי מַיִם.
כֵּן נַפְשִׁי תַעְרַג אֵלֶיךָ אֱלֹהִים:
צָמְאָה נַפְשִׁי לֵאלֹהִים לְאֵל חַי.
מָתִי אָבוֹא וְאַרְאֶה פָנַי אֱלֹהִים:
הִיטָה לִי דִמְעָתִי לֶחֶם יוֹמָם וְלַיְלָה.
בְּאָמַר אֵלַי כָּל הַיּוֹם אֵיךְ אֱלֹהֶיךָ:
אֵלֶּה אֲזַכְּרָה וְאֲשַׁפְּכָה עָלַי נַפְשִׁי.
כִּי אֶעֱבֹר בְּסֶדֶךְ אֲדֹרִים עַד בֵּית אֱלֹהִים.
בְּקוֹל רִנָּה וְתוֹדָה הִמּוֹן חוֹגֵג:
מָה תִשְׁתַּחֲוִי נַפְשִׁי וְתִהְיֶה עָלַי.
הוֹחֲלִי לֵאלֹהִים כִּי עוֹד אֲוֹדְנוּ יְשׁוּעוֹת פָּנָיו:
אֵלֶּהי עָלַי נַפְשִׁי תִשְׁתַּחֲוֶה.
עַל כֵּן אֲזַכְּרֶךָ מֵאֲרִץ יִרְדֵּן. וְחֶרְמוֹנִים מִהֵר מִצְעָר:
תְּהוֹם אֶל תְּהוֹם קוֹרָא לְקוֹל צִנּוּרֶיךָ.
כָּל מִשְׁבָּרֶיךָ וְנִלְיָה עָלַי עָבְרוּ:
יוֹמָם יֵצֵה יְיָ חֶסֶדּוֹ.
וּבְלַיְלָה שִׁירָה עָמִי תִפְלָה לְאֵל חַי:
אוֹמְרָה לְאֵל סִלְעִי. לָמָּה שָׁכַחְתָּנִי.
לָמָּה קָדַר אֵלַי בְּלַחֵץ אוֹיֵב:
בְּרָצַח בְּעֲצָמוֹתַי חֲרָפוֹנִי צוֹרְרִי.
בְּאָמַרְם אֵלַי כָּל הַיּוֹם אֵיךְ אֱלֹהֶיךָ:
מָה תִשְׁתַּחֲוִי נַפְשִׁי וּמָה תִהְיֶה עָלַי.
הוֹחֲלִי לֵאלֹהִים כִּי עוֹד אֲוֹדְנוּ יְשׁוּעַת פָּנַי וְאֵלֶּהי:

WHEN MAY I FEEL GOD'S PRESENCE?

(Alternate Psalm for the House of Mourning)

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

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

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

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

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

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

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

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

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

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

Psalm 42—adapted from the Hebrew

TEACH ME THE PATH OF LIFE

מִכָּתָם לְדֹר. שְׁמַרְנִי אֵל בִּיַּחְסִיתִי בָךְ:
 אֲמַרְתָּ לִּי אֲדֹנָי אַתָּה. טוֹבָתִי בִלְעָלֶיךָ:
 לְקֹדוֹשִׁים אֲשֶׁר-בְּאֶרֶץ הַמָּה. וְאֲדִירִי כָל-חֲפָצֶיכֶם:
 יִרְבוּ עֲצָבוֹתֶם אַחֵר מֵהֶרֶו. בִּלְאִסִּיף נִסְכֵּיהֶם מָדָם.
 וּבִלְאִשָּׁא אֶת-שְׁמוֹתֶם עַל-שִׁפְתִּי:
 יְיָ מִנְתַּחֲלָקִי וְכוֹסִי. אַתָּה תוֹמִיךְ גּוֹרְלִי:
 חֲבָלִים נָפְלָרְלִי בְנֻעָמִים. אֶפְיִנְחָלָת שְׁפָרָה עָלִי:
 אֲבָרְךָ אֶת-יְיָ אֲשֶׁר יַעֲצֵנִי. אֶפְיִלִּילֹת יִסְרוֹנִי כִלְיוֹתִי:
 שְׁנִיתִי יְיָ לְנִגְדִי תָמִיד. כִּי מִימִינִי בִלְאֻמוֹט:
 לִכֵּן שָׁמַח לִבִּי וַיִּגַּל כְּבוֹדִי. אֶפְיִבְשָׁרִי יִשְׁכֵּן לְבִטָּח:
 כִּי לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל. לֹא-תִתֵּן חֲסִידְךָ לְרֹאוֹת שְׁחַת:
 *תוֹדִיעֵנִי אֶרֶח חַיִּים. שְׁבַע שְׁמֹחוֹת אֶת-פִּנְיֶךָ.
 נְעֻמוֹת בִּימִינְךָ נִצַּח:

Psalms 16

Protect me, O God,
 For I seek refuge in You.

I say to the Lord:
 You are my Lord, my source of blessing;
 There is none besides You.

My lot has fallen in pleasant places;
 Indeed, I have a good inheritance.

I praise the Lord who has guided me;
 In the nights God speaks to me through my conscience.

I am ever aware of the Lord's presence.
 God is at my right hand; I shall not fail.

Therefore my heart rejoices, my whole being exults,
 And my body rests secure.

You will teach me the path of life.

In Your presence is perfect joy;

In Your right hand, eternal bliss.

Selected from the Hebrew

GOD FORGIVES AND REDEEMS

שִׁיר הַמַּעֲלוֹת.

מִמַּעַמְקִים קָרָאתִיךָ יְיָ:
אֲדֹנָי שְׁמֶעָה בְּקוֹלִי. תִּהְיֶינָה אַזְנוֹיֶךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי:
אִם עֲוֹנוֹת תִּשְׁמְרֶנָּה אֲדֹנָי מִי יַעֲמֵד:
כִּי־עֲמֹךָ הִסְלִיחָה לְמַעַן תִּזְרָא:
קִנִּיתִי יְיָ קִנְיָתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנָי מִשְׁמְרִים לְבָקֶר שְׁמְרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֶל־יְיָ. כִּי־עַם־יְיָ הַחֲסֵד וְהַרְבֵּה עֲמֹ פְדוּת:
וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

Psalms 130

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

Hear my cry, O Lord;

Be attentive to my plea.

If You kept account of all sins,

O Lord, who could survive?

But with You there is forgiveness;

Therefore we revere You.

I wait for the Lord with all my being,

With hope I await God's word.

My soul yearns for the Lord

More anxiously than watchmen yearn for the dawn.

O Israel, put your hope in the Lord,

For the Lord is abundantly kind.

Great is the Lord's power to redeem;

May God redeem our people from all their iniquities.

GOD OUR GUARDIAN

שִׁיר לַמַּעֲלוֹת.

אֲשָׁא עֵינִי אֶל־הַהָרִים. מֵאֵין יָבֹא עֲזָרִי:
עֲזָרִי מֵעַם יי. עֲשֵׂה שְׁמִים וְאָרֶץ:
אֶל־יִתֵּן לְמוֹט רִגְלֶךָ. אֶל־יָנוּם שְׁמֶרְךָ:
הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן. שׁוּמֵר יִשְׂרָאֵל:
יי שְׁמֶרְךָ. יי צִלְךָ עַל־יַד יְמִינֶךָ:
יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכְבֶּה. וַיָּרֶם בְּלִילָה:
יי יִשְׁמְרֶךָ מִכָּל־דָּע. יִשְׁמֹר אֶת־נַפְשְׁךָ:
יי יִשְׁמֹר־צִאֲתְךָ וּבֹאֲךָ. מֵעַתָּה וְעַד־עוֹלָם:

Psalms 121

I will lift up my eyes to the mountains;
From where will my help come?

My help comes from the Lord,
Who made heaven and earth,

Who will not allow your foot to give way,
Who guards you and will not slumber.

For the Guardian of Israel
Neither slumbers nor sleeps.

The Lord is your keeper;
The Lord is your protection at your right hand.

The sun shall not smite you by day,
Nor the moon by night.

The Lord shall keep you from all evil,
And shall keep your soul.

The Lord shall guard your going out and your coming in,
From this time forth and forever.

THE LORD IS MY SHEPHERD

מִן־מֹר לְדֹד.

יְיָ רַעֲי לֹא אֶחָסֵד:

בְּנִאוֹת דָּשָׁא יִרְבִּיצָנִי. עַל־מֵי מְנַחֹת יִנְהַלְנִי:

נַפְשִׁי יִשׁוּבֵב. יִנְחֵנִי בַּמַּעְגָּל־צֶדֶק לְמַעַן שְׁמוֹ:

גַּם כִּי־אֵלֶךְ בְּנֵיא צְלֻמֹּת. לֹא־אֵירָא רָע כִּי־אַתָּה עִמָּדִי.

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִמָּה יִנְחֻמָּנִי:

תַּעֲרֹךְ לִפְנֵי שְׁלָחַן נֹגֵד צָרָרִי.

דְּשֹׁנָה בַשֶּׁמֶן רֹאשִׁי כּוֹסֵי רִנָּה:

אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי.*

וְשִׁבְתִּי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

Psalms 23

The Lord is my shepherd, I shall not want.

God makes me lie down in green pastures,
And leads me beside the still waters.

God revives my spirit,
And guides me in paths of righteousness, for God's name's sake.

Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.
Your rod and Your staff comfort me.

You prepare a table before me in the presence of my foes.
You anoint my head with oil; my cup overflows.

Surely goodness and kindness shall follow me
all the days of my life,
And I shall dwell in the house of the Lord forever.

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא* מִן כָּל־בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

Mourners:

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

Congregation and mourners:

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

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla* min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru Amen.
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru Amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru Amen.

*Rosh Hashanah to Yom Kippur: לְעָלְמָא לְעָלְמָא מְכָל — l'eyla l'eyla mi-kol

Mourner's Kaddish

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

Congregation and mourners:

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

Mourners:

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

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

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

THE MOURNER'S KADDISH

The Kaddish is not a prayer for the dead, but a mandate to the living. It bids us rise above our sorrow, and fixes our view upon the welfare of humanity. It lifts our hope and directs our vision to a day when all shall at last inhabit the earth as children of the One God, when justice shall reign supreme, in peace.

(Richard C. Hertz)

"The loving kindness which we show to the departed is the ultimate form of loving kindness." (Rashi)

One of the most tender examples of such loving kindness is the recitation of the Mourner's Kaddish during the Period of Mourning and on the anniversary of a loved one's death. As we remember our departed, we perpetuate their presence among us.

By remembering them we confer upon them the gift of immortality.

Meditations

THE GIFT OF MEMORY

We thank You, O God of life and love,
For the resurrecting gift of memory
Which endows Your children, fashioned in Your image,
With the Godlike sovereign power
'To give immortality through love.
Praised be You, O God,
Who enables Your children to remember.

Morris Adler

See also "An Enduring Blessing" on page 130.

(A favorite quotation or poem may be recited here.)

As our worship ends...

*One of the following may be selected for recitation by the Reader,
or by another participant, unrelated to the deceased.*

I

May the Source of all comfort and healing,
Mercifully sustain those who mourn,
And console the bereaved among us.
May the Lord grant strength to our people,
May the Lord bless us with comfort and with peace.

II

May the Lord bless us with strength in our sorrow;
And bestow upon us Divine love and peace.
May those who tonight are bowed in grief,
Soon gather again in hope and joy.
May the Lord bless our going out and our coming in,
From this time forth and forevermore.

III

We have joined our voices in prayer tonight,
Honoring the departed,
And seeking to comfort the living.

By joining our mourners in Shivah worship,
By sharing some measure of their sorrow,
We have reminded them that they are not alone.

May God, who is everywhere,
Be with them in their grief,
And guide them through the valley of the shadow
Into the open meadows of sunshine and healing.

Amen.

