

*A Prayer Upon Leaving
the Synagogue*

I thank You, God, for all the good You have provided for me and for all of creation. May it be Your will, Master of peace, that You bless me and keep me in mind, that I may find favor in my own eyes and in the eyes of all whom I meet. May I receive Your Shabbat with great joy. May we be spared illness and pain on this day and may we not be the instruments of sin. May Your angels of peace accompany me and may they bring blessings of life and peace to me, my family, and to us all.

ג

YIGDAL

Glorify and praise the living God who exists, but not in time—singular and unique, hidden and unbounded, having no body, not a physical being: we cannot describe God’s distinctness. God existed before every thing; first of all—but with no beginning. This is the master of the world; all of creation points to God’s greatness and sovereignty. Prophetic inspiration was bestowed upon the people God treasured and honored. There never arose in Israel another like Moses, a prophet able to see the very likeness of the Divine. By the hand of this prophet, trusted in God’s house, Torah, a truthful teaching, was given to God’s people. God will never alter the divine law, nor change it for another. God knows our innermost thoughts, and foresees their consequence from the start. God repays the righteous for their deeds; punishes evildoers in accord with their transgressions. The Divine will send us our Messiah at the end of days, redeeming those who wait for the time of God’s triumph. God, with great mercy, will give life to the dead—may God’s name be praised forever.

Yigdal elohim hai v'yishtabah, nimtza v'ein eit el m'tzi-uto.
Ehad v'ein yahid k'yihudo, nelam v'gam ein sof l'ahduto.
Ein lo d'mut ha-guf v'eino guf, lo na-arokh eilav k'dushato.
Kadmon l'khol davar asher nivra, rishon v'ein reishit l'reishito.
Hino adon olam, v'khol notzar, yoreh g'dulato u-malkhuto.
Shefa n'vu:ato n'tano, el anshei s'gulato v'tifarto.
Lo kam b'yisrael k'mosheh od, navi u-mabit et t'munato.
Torat emet natan l'amo El, al yad n'vi-o ne-eman beito.
Lo yahalif ha-El v'lo yamir dato, l'olamim l'zulato.
Tzofeh v'yodei-a s'tareinu, mabit l'sof davar b'kadmato.
Gomel l'ish hesed k'mifalo, noten l'rasha ra k'rishato.
Yishlah l'keitz yamin m'shiheinu, lifdot m'hakei keitz y'shu-ato.
Meitim y'hayeh El b'rov hasdo, barukh adei ad shem t'hilato.

ג

יגדל

יגדל אלהים חי וישתבח,
נמצא ואין עת אל מציאותו.
אחד ואין יחיד פיהודו,
נעלם, וגם אין סוף לאחדותו.
אין לו דמות הגוף ואינו גוף,
לא נערוף אליו קדשתו.
קדמון לכל דבר אשר נברא,
ראשון ואין ראשית לראשיתו.
הנו אדון עולם וכל-נוצר
יורה גדלתו ומלכותו.
שפע נבואתו נתנו
אל אנשי סגלתו ותפארתו.
לא קם בישראל כמשא עוה
נביא ומביט את-תמונתו.
תורת אמת נתן לעמו אל,
על יד נביאו נאמן ביתו.
לא יחליף האל ולא ימיר דתו
לעולמים לזולתו.
צופה ויודע סתרינו,
מביט לסוף דבר בקדמתו.
גומל לאיש חסד כמפעלו,
נותן לרשע רע כרשעתו.
ישלח לקץ ימין משיחנו,
לפדות מחפי קץ ישועתו.
מתים יחיה אל ברוב חסדו,
ברוף עדי עד שם תהלתו.

YIGDAL יגדל. This song is believed to be an adaptation by Daniel ben Judah of Rome (14th century) of a longer poem by Immanuel of Rome (1261?–1335?). It is a poetic summary of Maimonides’ thirteen articles of faith.

Although it has become a popular hymn, recited both before the morning blessings and at the conclusion of many services, there have always been objections to its use since many have argued that Judaism cannot be reduced to thirteen articles of faith. Some have altered the last lines, objecting to the affirmation that the dead will one day be resurrected.

In at least one of the cities of Hungary, the *hevra kadisha* (burial society) would proceed from house to house on the 7th day of Adar, the legendary anniversary of the birth and death of Moses, and would sing Yigdal, repeating the last stanza declaiming the resurrection of the dead. (based on Macy Nulman)

Siddur Lev Shalem for Shabbat and Festivals
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SERVICE FOR THE READING OF THE TORAH
(Isaiah 2)

In the days to come,
The Mount of the Lord's House
Shall stand firm about the mountains
And tower above the hills;
All the nations shall gaze on it with joy.
And many people shall go and say:
"Come, let us go up to the Mount of the Lord,
To the House of the God of Jacob;
That he may instruct us in His ways,
And that we may walk in His paths."

For instruction shall come forth from Zion,
The word of the Lord from Jerusalem.

KEE MEE-TZEE-YAWN TAY-TZAY TAW-RAH (2)

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה

U'D'VAHR AH-DAW-NAI MEE'Y'RU=SHAH-LAH-YEEM

וְדַבֵּר אֶדְנִי מִירוּשָׁלַיִם

Thus He will judge among the nations
And arbitrate for the many peoples,
And they shall beat their swords into plowshares
And their spears into pruning hooks:
Nation shall not take up
Sword against nation;
They shall never again lean war.

LAW-YEESAH GOY EHL-GOY KHEHREHV

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב

LAWH YIL'M'DU AWD MIL-KHAMAH

לֹא יִלְמְדוּ עוֹד מִלְחָמָה

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשְׁתּוֹ

BARUKH SHEH-HAN-THAN TWO-RAH L'AH-MAW YIS-RAH-EHL BIK'DU-SHAW-TAW
BLESSED IS HE WHO HAS GIVEN TEACHING TO HIS PEOPLE WITH
HIS SPECIAL SPIRIT

בְּרִיד שְׁמָה דְמֵרָא עֲלֵמָא

Blessed be the Name of the Master of the universe .

(congregation together)

May Your partnership with Your People of Israel last forever .

May the goodness of Your light reach out to us in Your sacred place to receive our prayers with mercy .

May it be Your will to lengthen our lives with goodness .

You are the provider of sustenance and support for all people .

You are the true Ruler over all .

We are the servants of the Holy Source of Blessing , before Whom and before Whose Torah we bow at all times . It is not in human beings that we rely, nor upon any divine being that we depend, rather upon the God of the heavens Who is the God of truth, Whose Torah is true , and Whose prophets are teachers of truth , and Who is great in bringing about Goodness and Truth .

In God we trust , and to the sacred and precious reality of God's existence we sing praises .

בְּה אֲנָא רַחֵץ וְלִשְׁמָה קְדִישָׁא קְדִישָׁא יְקִירָא

BAY AH-NAH RAH-KHETZ V'LISH-MAY KAH-DEE-SHAH KAH-DEE-SHAH YAH-KEE-RAH

אֲנָא אָמַר תּוֹשְׁבֵיחֵן

AH-NAH AH-MAHR TU'U-SH'B'KHAHN

May it be Your will that You open our hearts with Your Torah , and that You will bring to completion the wishes of our hearts and of the hearts of all Your people Israel - FOR GOOD , and for LIFE , and for PEACE . Amen

יְהֵא רַעוּא קְדָמָךְ דְתַפְתַּח לְבִי בְּאוּרֵיתָא

Y'HAY RAH-AH-VAH KAH-DAH-MAHKH D'TIF'TAHKH LEE-BEE B'AW-RAI'TAH

וְתַשְׁלִים מִשְׁאַלִין דְלְבִי וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל

V'TAHSH-LEEM MISH'AH-LIN D'LEE-BEE V'LEE-BAH D'KHAWL AH-MAHKH YIS-RAH-EHL

לְטֹב וְלַחַיִּין וְלְשָׁלָם . אָמֵן

L'TAHV U'L'KHAH-YEEN V'LISH'LAHM . AMEN

Mi Shebeirach A Prayer for Healing

Mi shebeirach avoteinu
M'kor habracha l'imoteinu

May the source of strength who blessed the ones before us,
Help us find the courage to make our lives a blessing
And let us say: Amen.

Mi shebeirach imoteinu
M'kor habracha l'avoteinu

Bless those in need of healing with refuah sh'leimah
The renewal of body, the renewal of spirit
And let us say: Amen.

Lyrics by Debbie Friedman and Drorah Setel

From Sephardic Practice

Before reciting the Torah blessings, the honoree(s) turn(s) to the congregation with a word of blessing (in accord with the language of greeting found in Ruth 2:4), and the congregation then responds in recognition:

Honoree(s): יהוה עִמָּכֶם.

May God be with you. Adonai imakhem.

Congregation: בְּרַכְּךָ יְיָ בְּרַכְּךָ יְיָ בְּרַכְּךָ יְיָ יהוה.

May God bless you. Y'varekh-kha/y'var'kheikh/ y'var'kheim Adonai.

Shabbat: Resting-Place on Our Journey

Each Shabbat is its own revelation, but each leads us further on the road to eternity. Each Shabbat is a resting place, an oasis on the journey that is the life of Torah. Each Shabbat's Torah reading looks forward to yet another week—another revelation.

Studying Torah

Once a young man who wanted to become a Ḥasid arrived at the court of Isaac Meir, the rebbe of Gur. The rabbi asked him if he had learned Torah. The young man didn't know what to answer. He had studied Torah but didn't want to appear too bold and answer "Yes," as if he knew all of Torah; nor could he say "No," for he would then be lying. So he responded, "I know a little." The rabbi replied, "Can anyone know more than a little?"

Blessings Recited by Those Called Up to the Torah

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all praise is directed.

Bar'khu et Adonai ha-m'vorakh.

The congregation responds:

Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

The person who is honored repeats the above response, then continues:

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher baḥar banu mikol ha-amim, v'natan lanu et torato.

Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher natan lanu torat emet, v'ḥayei olam nata b'tokheinu.

Barukh atah Adonai, noten ha-torah.

Mi Sheberakh:

Blessing for Those Called to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____,

who has/have ascended today to honor God and the Torah and Shabbat.

May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, together with all his/her/their fellow Jews, and let us say: Amen.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

בְּרִכּוֹת הַתּוֹרָה

The person who is honored with an aliyah recites the following before the Torah is read:

בְּרַכּוּ אֶת־יְהוָה הַמְּבֹרָךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

The person who is honored repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

מִי שֶׁבֵרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבִרְהֵם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת _____ שְׁעָלָה\שְׁעָלָתָה הַיּוֹם לְכַבוֹד הַמָּקוֹם וְלְכַבוֹד הַתּוֹרָה, וְלְכַבוֹד הַשַּׁבָּת. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ וְאֶת־כָּל־מְשַׁפְּחָתוֹ\מְשַׁפְּחָתָהּ, וְיִשְׁלַח בְּרָכָה וְהַצְּלָחָה בְּכָל־מַעֲשֵׂה יָדָיו\יָדֶיהָ, עִם כָּל־יִשְׂרָאֵל אַחִיו וְאֶחָיוֹ\אֶחִיָּהּ וְאֶחִיֹּתֶיהָ, וְנֹאמַר אָמֵן.

For a group of people:

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבִרְהֵם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת כָּל־אֵלֶּה שְׁעוֹלֵי הַיּוֹם לְכַבוֹד הַמָּקוֹם וְלְכַבוֹד הַתּוֹרָה, וְלְכַבוֹד הַשַּׁבָּת. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מְשַׁפְּחוֹתֵיהֶם, וְיִשְׁלַח בְּרָכָה וְהַצְּלָחָה בְּכָל־מַעֲשֵׂה יָדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אֶחֱיהֶם וְאֶחֱיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

THE READING. In the Land of Israel in the 1st millennium, the Torah was read on a cycle of three-and-a-half years and divided into more than 150 portions. In Babylonia, the Torah was divided into larger portions, called *parashiyot*, which are read in sequence on Shabbat mornings throughout a single year. (The number of these portions was eventually fixed at 54.) Because some years are leap years and in some years festivals fall on Shabbat, certain *parashiyot* may be read together, so that the weekly readings remain coordinated with the calendar. Today, we follow the Babylonian custom, though some congregations read one-third of each *parashah* each week, thus completing a full Torah reading in three years.

The trope, the musical notation with which the Torah is chanted, is the oldest form of musical notation still in use; it dates at least to the end of the 1st millennium. Trope serve as syntactical signposts and provide interpretive meaning to the text.

WHO HAS CHOSEN US בָּחַר בָּנוּ. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

HAS GIVEN US . . . WHO GIVES THE TORAH וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ . . . נוֹתֵן הַתּוֹרָה. The Hebrew moves from the past tense to the present. The meaning of the words of Torah not only derive from the past, but each reading may offer a new revelation.

שְׁמוֹת Exodus Chapter 20

- א** וַיְדַבֵּר אֱלֹהִים, אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר. {ס} **1** And God spoke all these words, saying: {S}
- ב** אֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא-יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים, עַל-פָּנָי. **2** I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.
- ג** לֹא-תַעֲשֶׂה לְךָ פֶסֶל, וְכָל-תְּמוּנָה, אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל, וְאֲשֶׁר בָּאָרֶץ מִתַּחַת--וְאֲשֶׁר בַּמַּיִם, מִתַּחַת לָאָרֶץ. **3** Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;
- ד** לֹא-תִשְׁתַּחֲוֶה לָהֶם, וְלֹא תַעֲבֹדֵם: כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ, אֵל קַנָּא--פֹּקֵד עֹון אָבֹת עַל-בָּנִים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים, לְשִׁנְאֵי. **4** thou shalt not bow down unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;
- ה** וְעֹשֶׂה חֶסֶד, לְאַלְפִים--לְאֹהֲבָי, וּלְשֹׂמְרֵי מִצְוֹתַי. {ס} **5** and showing mercy unto the thousandth generation of them that love Me and keep My commandments. {S}
- ו** לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ, לְשׁוּא: כִּי לֹא יִנְקֶה יְהוָה, אֶת אֲשֶׁר-יִשָּׂא אֶת-שֵׁמוֹ לְשׁוּא. {פ} **6** Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain. {P}
- ז** זְכוֹר אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ. **7** Remember the sabbath day, to keep it holy.
- ח** שֵׁשֶׁת יָמִים תַּעֲבֹד, וְעָשִׂיתָ כָּל-מְלַאכְתֶּךָ. **8** Six days shalt thou labour, and do all thy work;
- ט** וַיּוֹם, הַשְּׁבִיעִי--שַׁבָּת, לַיהוָה אֱלֹהֶיךָ: לֹא-תַעֲשֶׂה כָּל-מְלַאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ, עַבְדְּךָ וְאִמְתֶּךָ וּבְהֵמְתֶךָ, וְגֵרְךָ, אֲשֶׁר בְּשַׁעְרֶיךָ. **9** but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;
- י** כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם, וַיָּנַח, בַּיּוֹם הַשְּׁבִיעִי; עַל-כֵּן, בֵּרַךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת--וַיְקַדְּשֵׁהוּ. {ס} **10** for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it. {S}
- יא** כְּבֹד אֶת-אָבִיךָ, וְאֶת-אִמְךָ--לְמַעַן, יָאָרְכוּן יָמֶיךָ, עַל הָאָדָמָה, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לְךָ. {ס} **11** Honour thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee. {S}

יב לא תרצח, {ס} לא תנאף; {ס} לא תגנב, {ס}
לא-תענה ברעף עד שקר. {ס}

12 Thou shalt not murder. {S} Thou shalt not commit adultery. {S} Thou shalt not steal. {S} Thou shalt not bear false witness against thy neighbour. {S}

יג לא תחמד, בית רעף; {ס} לא-תחמד אשת רעף, ועבדו
ואמתו ושורו וחמרו, וכל, אשר לרעף. {פ}

13 Thou shalt not covet thy neighbour's house; {S} thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. {P}

יד וכל-העם ראים את-הקולת ואת-הלפידים, ואת קול
השפר, ואת-ההר, עשו; וירא העם ויגעו, ויעמדו מרחק.

14 And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

טו ויאמרו, אל-משה, דבר-אתה עמנו, ונשמעה; ואל-ידבר
עמנו אלהים, פן-נמות.

15 And they said unto Moses: 'Speak thou with us, and we will hear; but let not God speak with us, lest we die.'

טז ויאמר משה אל-העם, אל-תיראו, כי לבעבור נסות
אתכם, בא האלהים; ובעבור, תהיה יראתו על-פניכם--
לבילתי תחטאו.

16 And Moses said unto the people: 'Fear not; for God is come to prove you, and that His fear may be before you, that ye sin not.'

יז ויעמד העם, מרחק; ומשה נגש אל-הערפל, אשר-שם
האלהים. {ס}

17 And the people stood afar off; but Moses drew near unto the thick darkness where God was. {S}

יח ויאמר יהוה אל-משה, כה תאמר אל-בני ישראל: אתם
ראיתם--כי מן-השמים, דברתי עמכם.

18 And the LORD said unto Moses: Thus thou shalt say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven.

יט לא תעשו, אתי: אלהי כסף ואלהי זהב, לא תעשו
לכם.

19 Ye shall not make with Me--gods of silver, or gods of gold, ye shall not make unto you.

כ מזבח אדמה, תעשה-לי, וזבחת עליו את-עלתיד
ואת-שלמית, את-צאנד ואת-בקרד; בכל-המקום אשר
אזכיר את-שמי, אבוא אליך וברכתיד.

20 An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

כא ואם-מזבח אבנים תעשה-לי, לא-תבנה אתהו גזית: כי
חרבד הנפת עליה, ותחלקה.

21 And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast profaned it.

כב ולא-תעלה במעלות, על-מזבחי: אשר לא-תגלה ערותד,
עליו. {פ}

22 Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not uncovered thereon. {P}

Shavuot: Another Perspective

The Torah—the distinctive way of life of the Jewish people—is part of a covenant with all people. This particular people has committed to journey through history, exploring paths and modeling moments of perfection. But the testimony and example are for the sake of humanity.

—IRVING GREENBERG

Sukkot

Full moon, full harvest, full hearts. As the moon of Tishrei draws to fullness, we are ready to celebrate Sukkot—the Festival of Huts. We have experienced the moment of rebirth, the rediscovery of our true identity, the re-examination of our selves, the return to our true path—at Rosh Hashanah, the moment of new moon. We have experienced the moment of intense contact and reconciliation with God on Yom Kippur, in the swelling of the moon. And now at the full moon, we celebrate Sukkot—the festival of fulfillment, of gathering in the benefits that flow from repentance and forgiveness. The harvest that takes the form of joy and *shalom*, harmony, in the world.

But Sukkot is not only the fulfillment of the moon of Tishrei. It is also the fulfillment of the yearly cycle of the sun. All the sun's work upon the earth comes to fullness as the harvest ripens and is gathered in. . . . As the moon has rewarded our celebration of her birth and growth by bursting into a glowing perfect circle, so the earth rewards our care of seed and stalk by bursting into ripened fruit and grain.

—ARTHUR WASKOW

The words in brackets are added when a Festival falls on Shabbat.

Lovingly, You have bestowed on us, ADONAI our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation,

On Shavuot: Festival of Shavuot, season of the giving of our Torah,

On Sukkot: Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret, season of our rejoicing,

[with love,] a sacred day, a symbol of the exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Pesah: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

The words in brackets are added when a Festival falls on Shabbat.

וְתִתֶּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שָׁבֳתוֹת לְמִנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׂשׂוֹן, אֶת־יּוֹם [הַשָּׁבֳת הַזֶּה וְאֶת־יּוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מִתֵּן תּוֹרָתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שְׂמִחָתֵנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה, זְמַן שְׂמִחָתֵנוּ,

[בְּאַהֲבָה] מְקַרָּא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא,
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוֹרֹתֵנוּ
וּפְקֻדוֹתֵנוּ, וְזָכוֹן אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכוֹן מְשִׁיחַ
בְּיָדוֹ עֲבֹדָה, וְזָכוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ, וְזָכוֹן
כָּל־עַמּוּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה, לְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה.

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה.

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה.

זְכוֹרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבָרָכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,
חַוֵּס וְחַפְּנּוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

WITH LOVE בְּאַהֲבָה. Shabbat is seen as a special and loving gift given to us by God.

MAY THE THOUGHT OF US RISE UP AND REACH YOU יַעֲלֶה וְיָבֵא. This paragraph asks God to keep certain things in mind, naming objects of remembrance that move from the present, us, to the past, our ancestors, and then to future hope: the redemption of the people Israel.

RESTORE WORSHIP TO YOUR SANCTUARY וְהֵשֵׁב אֶת־הַעֲבוּדָה לְדָבִיר בֵּיתְךָ. The dream of a rebuilt Temple is a dream of the time when those worshipping there experienced such joy and awe that everyone felt spiritually fulfilled and cleansed. We pray that such a moment may be ours, too.

YOUR DIVINE PRESENCE וְשָׁכַנְתוּ. According to the tradition, all of Israel who were able went up to Jerusalem for the pilgrimage festivals. In Jewish memory, these occasions were seen as times when all the tribes, all of Israel, acted as one. That fellowship invited the Divine Presence to dwell among them.

וְהֵשִׁיאוּנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ,
לְחַיִּים וּלְשָׁלוֹם, לְשִׁמְחָה וּלְשִׁשׁוֹן,
בְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצָה בְּמִנוּחֵינוּ],
קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטּוֹבָךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,
וְטִהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,

וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאֵהָבָה וּבְרָצוֹן]
בְּשִׁמְחָה וּבְשִׁשׁוֹן [שֶׁבַת וּ] מוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מִקִּדְּשׁ [הַשֶּׁבַת וְ] יִשְׂרָאֵל וְהַזְּמָנִים.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
וְהֵשֵׁב אֶת־הַעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפַלְתֵם בְּאֵהָבָה תִּקְבַּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וּתְחַזְּיֵנָה עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

Sukkot: Another

Perspective

Sukkot reminds us that ultimate security is found not within the walls of our home but in the presence of God and one another. Indeed, there is a midrash that says that *sukkot* are not buildings at all but rather the glory of God. This holiday helps us understand that sometimes the walls we build to protect us serve instead to divide us, cut us off, lock us in. The walls of our *sukkot* may make us vulnerable, but they make us available, too, to receive the kindness and the support of one another, to hear when another calls out in need, to poke our heads in to see whether anybody is up for a chat and a cup of coffee. In contrast, our walls of concrete and steel can enslave us in our own solitude and loneliness. Sukkot reminds us that freedom is enjoyed best not when we are hidden behind our locked doors but rather when we are able to open our homes and our hearts to one another.

—NINA BETH CARDIN

Sh'mini Atzeret and Simḥat Torah

To be given a Torah to hold is to be given a license to dance. The first time is often a moment of elation as well as a rite of adulthood, like being given the keys to the family car. The one with the Torah leads the dancing but must also be careful not to drop or mishandle the scroll. Supportive and encouraging, the congregation dances—with abandon and love, with joy and energy. But, sooner or later the singing and dancing must stop. We open to the last *parashah* of Deuteronomy and feel the sadness of the Israelites as they watched Moses ascend the mountain, this time never to return. Yet, we put aside our sadness and begin again.

—NINA BETH CARDIN

Embrace Your People

Jewish tradition has dreams, not illusions. It knows that the world is not now a Garden of Eden. Redemption is a statement of hope. The Torah offers a goal worthy of human effort, to be realized over the course of history. Through the Jewish way of life and the holidays, the Torah seeks to nurture the infinite love and unending faith needed to sustain people until perfection is achieved. It becomes even more necessary to develop staying power—for beyond Judaism's incredible statement that life will totally triumph, it makes an even more remarkable claim.... The ultimate goal will be achieved through human participation. The whole process of transformation will take place on a human scale. Human models, not supernatural beings, will instruct and inspire humankind as it works toward the final redemption. Realization of perfection will come not through escape from present reality to some idealized utopia, but by improving this world, one step at a time. Universal justice will be attained by starting with the natural love and responsibility for one's family, then widening the concern to include one's people, and eventually embracing the whole world.

—IRVING GREENBERG

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest;] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

Kad'sheinu b'mitzvotekha v'tein ḥelkeinu b'toratekha, sabeinu mi-tuvekha v'samḥeinu bishuatekha, v'taḥer libeinu l'ovd'kha be-emet.

ADONAI our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes [Shabbat,] Israel and the festivals holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. May our eyes behold Your compassionate return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and instructed us to recite the psalms of joyful praise, the Hallel.

Barukh atah adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu likro et ha-hallel.

HALLELUYAH—joyfully praise God!

Celebrate, O faithful servants of ADONAI; celebrate ADONAI's name.

May the name of ADONAI be blessed, now and forever.

From the east, where the sun rises, to where the sun sets, may the name of ADONAI be acclaimed.

High above every nation is ADONAI, beyond the heavens is God's glory.

Who is like ADONAI our God?—enthroned on high,

stooping down to look upon earth and sky,

▶ raising the poor from the dust,

m'kimi mei-afar dal

the impoverished from the dung heap,

seating them with nobles, the nobility of God's people,

installing the barren woman of the house as a joyful mother of children.

Halleluyah—joyfully praise God!

Psalm 113

WHEN THE PEOPLE Israel came out of Egypt, the house of Jacob from a foreign nation, Judah became God's holy place, the people Israel became God's dominion.

Seeing them, the sea took flight, the Jordan flowed backward; mountains pranced like rams, hills like new-born lambs.

▶ O sea, why run away? Jordan, why flow backward?

Mountains, why prance like rams? Hills, why dance like lambs?

Earth, shake before your Master's presence, tremble before the God of Jacob, who turns mountain peaks to pools, flint to fountains.

B'tzeit yisrael mi-mitzrayim, beit yaakov mei-am lo-eiz. Haitah yehudah l'kodsho, yisrael mamsh'lotav. Hayam ra-ah va-yanos, ha-yarden yisov l'ahor. He-harim rakdu kh'eilim, g'va-ot kivnei tzon.

▶ Mah l'kha hayam ki tanus, ha-yarden tisov l'ahor. He-harim tirk'du kh'eilim, g'va-ot kivnei tzon.

Mi-lifnei adon huli aretz, mi-lifnei elo-ah yaakov, hahof-khi ha-tzur agam mayim, h'alamish l'maino mayim.

Psalm 114

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו לקרא את-ההלל.

הַלְלוּיָהּ.

הָלְלוּ עַבְדֵי יְהוָה, הָלְלוּ אֶת־שֵׁם יְהוָה.

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם.

מִמְזֶרַח שֶׁשֶׁשׁ עֵד מְבוֹאוֹ, מִהַלְל שֵׁם יְהוָה.

רָם עַל כָּל־גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.

מִי בִיהוּה אֱלֹהֵינוּ, הַמְגַבִּיהִי לְשִׁבְתָּ.

הַמְשַׁפִּילִי לְרֵאוֹת, בַּשָּׁמַיִם וּבָאָרֶץ.

◀ *מְקִימֵי מַעַפְר דָּל, מֵאֲשַׁפֵּת יְרִים אָבִיוֹן.*

לְהוֹשִׁיבֵי עַם נְדִיבִים, עַם נְדִיבֵי עַמּוֹ.

מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבְּנִים שְׂמִיחָה. הַלְלוּיָהּ.

תהלים קיג

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ.

הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו.

הֵיִם רָאָה וַיִּנָּס, הִירְדֵן יִסֹּב לְאַחוֹר.

הַהָרִים רָקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֶאֱן.

◀ *מָה לָךְ הֵיִם כִּי תִנּוֹס, הִירְדֵן תִּסֹּב לְאַחוֹר.*

הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֶאֱן.

מִלְפָּנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב.

הַהֶפְכִי הַצּוֹר אֲגָם מַיִם, חֲלָמִישׁ לְמַעַיְנו מַיִם.

תהלים קיד

PSALM 113 praises God as caring for the downtrodden. The midrash takes it as a psalm recited in Egypt on the night of the plague of the killing of the firstborn. It was, said the ancient rabbis, the first instance since creation in which anyone had praised God. Who did so? The long-enslaved Israelites praised God when they ceased being slaves to Pharaoh and became servants of God. (*Reuven Hammer, based on Midrash Psalms*)

CELEBRATE הַלְלוּ. The Hebrew word implies something akin to the praise offered an honoree or host at a festivity.

PSALM 114. Here, all of creation participates in the exodus from Egypt. The miraculous events attached to the exodus and the march in the desert are seen as cosmically reflecting God's relation to the people Israel.

A FOREIGN NATION לַעֲזוֹ. Literally, "a people speaking a foreign tongue."

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

NOT TO US ADONAI, not to us, but to Your own name give glory, that You may be known as faithful and kind. Why should nations say, “Where is their God?” You are in heaven, doing whatever You will. Their idols are made of silver and gold—the work of human hands—with mouths that cannot speak, eyes that cannot see, ears that cannot hear, a nose that cannot smell, hands that cannot touch, feet that cannot walk, throats that utter no sound.

Their creators shall suffer that fate—all who have faith in them. ▶ People of Israel, trust in ADONAI, Israel’s protector and shield; house of Aaron, trust in ADONAI, Aaron’s protector and shield; all who revere ADONAI, trust in ADONAI, your protector and shield.

Atzabehem kesef v’zahav, ma-aseih y’dei adam.
Peh lahem v’lo y’dabeiru, einayim lahem v’lo yiru.
Oznayim lahem v’lo yishma-u, af lahem v’lo y’rihun.
Y’deihem v’lo y’mishun, ragleihem v’lo y’haleikhu, lo yehgu bigronam.
K’mohem yihyu oseihem, kol asher botei-ah bahem.
▶ Yisrael b’tah badonai, ezram u-maginam hu.
Beit aharon bit-ihu vadonai, ezram u-maginam hu.
Yirei Adonai bit-ihu vadonai, ezram u-maginam hu.

ADONAI, REMEMBERING US, will bless: will bless the house of Israel, will bless the house of Aaron, will bless those who revere ADONAI, the lowly and the great. ADONAI will add to your blessings—yours and your children. For you are blessed by ADONAI, who formed heaven and earth: ▶ the heavens are God’s, the earth is given to human beings. The dead do not celebrate God, nor any who go down to the grave, but we shall bless God, now and always.

Halleluyah—joyfully praise ADONAI!
Adonai zekharanu y’varekh,
y’varekh et beit yisrael, y’varekh et beit aharon.
Y’varekh yirei Adonai, ha-k’tanim im ha-g’dolim.
Yosef Adonai aleikhem, aleikhem v’al b’neikhem.
B’rukhim atem ladonai, oseh shamayim va-aretz.
▶ Ha-shamayim shamayim ladonai, v’ha-aretz natan livnei adam.
Lo ha-meitim y’hal’lu yah v’lo kol yordei dumah.
Va-anahnu n’varekh yah mei-atah v’ad olam. Halleluyah.

Psalm 115

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

לֹא לָנוּ יְהוָה, לֹא לָנוּ, כִּי לְשִׁמְךָ יְתֵן כְּבוֹד,
עַל חֲסִדֶיךָ עַל אֲמֹתֶיךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיךָ נָא אֱלֹהֵיהֶם.
וְאֵלֵהֵינוּ בְּשָׁמַיִם, כֹּל אֲשֶׁר הַפֶּיץ עָשָׂה.
עֲצֹבֵיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ.
יָדֵיהֶם וְלֹא יִמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְיוּ בְּגָרוֹנָם.
כְּמוֹתָם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם.
▶ יִשְׂרָאֵל בְּטַח בֵּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
בֵּית אֶהְרֹן בְּטַחוּ בֵּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
יִרְאֵי יְהוָה בְּטַחוּ בֵּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא.

יְהוָה זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אֶהְרֹן.
יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם הַגְּדֹלִים.
יִסַּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
כְּרוּכִים אַתֶּם לַיהוָה, עָשָׂה שָׁמַיִם וָאָרֶץ,
▶ הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.
לֹא הִמְתִּיתִם יְהַלְלוּ יָהּ וְלֹא כָּל־יְרֵדֵי דוֹמָה,
וְאַנְחֵנוּ נִבְרַךְ יָהּ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קטו

HATZI HALLEL. On Rosh Hodesh and the last six days of Pesah, a shorter version of Hallel, called Hatzi Hallel or “Partial Hallel,” is recited. Originally Hallel was recited only on the three festivals (Pesah, Shavuot, and Sukkot) and Hanukkah (which was patterned after Sukkot). Hallel was not recited on the last six days of Pesah, because there were no unique Temple ceremonies on those days, as there were on each of the days of Sukkot. The Partial Hallel is a creation of the Jews of Babylonia, who expanded the liturgy in this way on festive days when Hallel was not recited in the Temple. In order to signify the difference between these days and the others, the first half of Psalms 115 and 116 was omitted (Babylonian Talmud, Ta-anit 28b). Later, midrashic reasons were given for this practice—for example, noting that because the miracle of the exodus was achieved through violence (with the drowning of the Egyptians in the sea), our joy in this moment is diminished and we therefore do not recite the full Hallel. (Reuven Hammer, adapted)

PSALM 115. Beginning with

Psalm 115, Hallel introduces a plea for God’s continuing role in our lives. This psalm has two distinct stanzas, which in the recitation in the synagogue become almost separate poems. The first is an extended argument on the uselessness of idols, ending with a call to both priests and laypeople to trust in God. The second offers assurance of God’s continued blessing of the people. The psalm concludes with the affirmation that God will indeed bless all who are alive. God’s deliverance during the exodus from Egypt becomes a model for God’s deliverance in any time of trouble.

THOSE WHO REVERE ADONAI יִרְאֵי יְהוָה. Commentators have offered two ways of understanding this phrase. It may refer to the collectivity of the assemblage: first the priests are addressed and then the laypeople; and finally, with this phrase, the group as a whole. Some see the term as referring to those who were not Israelites but were “God-fearing” and who joined in the celebration. In this understanding, the Temple service addressed non-Jews who joined in Jewish worship, blessed them, and asked that they too respond to the priests’ call.

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

I AM FILLED with love, for indeed, ADONAI heard my pleading voice, turned an ear to me, in the days I called out. Though the pangs of death embraced me, and the earth's deep sought me out, though I met trouble and pain, I called upon the name of ADONAI: "Please, ADONAI, save my life!" ADONAI is kind and righteous; our God is compassionate, guarding even the foolhardy. Though I was brought low, God saved me. "Be at ease," I said to myself, "for ADONAI has done this for you." You have saved me from death, my eyes from tears, my feet from stumbling; ▶ I shall walk in God's presence in the land of the living. I had faith in God and declared it, even as I suffered greatly and called out in my delirium: "Everyone deceives."

How CAN I REPAY ADONAI for all that has been done for me? I raise up the cup of deliverance, and call out the name: ADONAI. I shall fulfill my vows to ADONAI in front of all of God's people. How grave in ADONAI's sight is the death of the faithful! Surely, ADONAI, I am Your servant, I am the servant born of Your maidservant— You have untied the bonds that bound me.

Anah Adonai ki ani avdekha, ani avd'kha ben amatekha, pitahta l'moseirai.

▶ It is to You that I sacrifice a thanksgiving offering, and call upon the name of ADONAI. I shall fulfill my vows to ADONAI in the presence of the entire people of God, in the courtyards of ADONAI's house, in your midst, O Jerusalem. Halleluyah—joyfully praise God!

▶ L'kha ezbah zevah todah u-v'shem Adonai ekra. N'darai ladonai ashalem negdah na l'khol amo. B'hatzrot beit Adonai, b'tokheikhi yerushalayim, halleluyah.

Psalm 116

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי.
כִּי הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
אֶפְפוּנֵי חֶבְלֵי מוֹת וּמִצָּרֵי שְׂאוּל מִצְּאוּנָי,
צָרָה וְיָגוֹן אֶמְצָא, וּבִשְׁם יְהוָה אֶקְרָא,
אֲנִי יְהוָה מִלְּטָה נַפְשִׁי.
חַנוּן יְהוָה וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם,
שֹׁמֵר פְּתָאִים יְהוָה.
דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ,
שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְהוָה גָּמַל עָלַיִכִּי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת־עֵינַי מִן דְּמָעָה, אֶת־רַגְלִי מִדָּחַי.
▶ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הָאֲמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֶמְרֵתִי בְּחַפְזִי, כָּל־הָאָדָם כֹּזֵב.

מָה אָשִׁיב לַיהוָה, כָּל־תַּגְמוּלוֹהִי עָלַי.
בוֹס יִשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נְגִדָה נָא לְכָל־עַמּוֹ.
יִקַּר בְּעֵינַי יְהוָה הַמּוֹתָה לְחִסְדָּיו.
אֲנִי יְהוָה כִּי אֲנִי עֲבַדְךָ, אֲנִי עֲבַדְךָ בְּיָדֶיךָ אֶמְתַּךְ.
פְּתַחַת לְמוֹסְרֵי.
▶ לָךְ אֶזְבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נְגִדָה נָא לְכָל־עַמּוֹ.
בְּחִצְרוֹת בַּיִת יְהוָה, בְּתוֹכִי יְרוּשָׁלָּיִם. הִלְלוּהָ.

תהלים קטז

PSALM 116. The previous psalm told of God's rescue of the people Israel and the exodus from Egypt; now, Psalm 116 tells the story of rescue from the point of view of a single individual who has suffered and has returned to health. The psalm is also the story of faithfulness, even under the worst of circumstances.

When Hallel is shortened, the first eleven verses of Psalm 116—verses mentioning illness and distress—are left out; only the second half of the psalm—words offering thanksgiving—is recited.

I SHALL WALK IN GOD'S PRESENCE לִפְנֵי אֶתְהַלֵּךְ לִפְנֵי יְהוָה. The language here may echo the command to Abraham, "walk in My presence and be wholehearted" (Genesis 17:1). Just as Abraham received God's blessing, so too does the psalmist, who has been faithful to God.

I AM YOUR SERVANT אֲנִי עֲבַדְךָ. The ancient rabbis imagine God remarking: "You are My servants, and not the servants of servants" (Yalkut Shimoni, commenting on Leviticus 25:55). In saying that we are the servants of God and not of other human beings, the rabbis emphasized the dignity of each Jewish

person. For instance, they viewed as a sinner the Hebrew slave who insisted on remaining in his master's possession even after his term of indenture was up. Similarly, the morning blessings include thanksgiving to God "who made me free."

BONDS לְמוֹסְרֵי. Or "harness." The Hebrew word refers to the straps that tie down the burden an animal carries on its back.

JOYFULLY PRAISE ADONAI, all you nations,
extol God all you peoples;
for God has overwhelmed us with kindness and love,
and ADONAI's faithfulness endures forever.

Halleluyah—joyfully praise God!

Hallelu et Adonai kol goyim, shabḥuhu kol ha-umim.

Ki gavar aleinu ḥasdo, ve-emet Adonai l'olam. Halleluyah.

Psalm 117

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line ("Give thanks...") after each verse recited by the leader.

Give thanks to ADONAI who is good; God's love and kindness endure forever.

Let the house of Israel declare: God's love and kindness endure forever.

Let the house of Aaron declare: God's love and kindness endure forever.

Let those who revere ADONAI declare: God's love and kindness endure forever.

Hodu ladonai ki tov, ki l'olam ḥasdo.

Yomar na yisrael, ki l'olam ḥasdo.

Yomru na veit aharon, ki l'olam ḥasdo.

Yomru na yirei Adonai, ki l'olam ḥasdo.

TORMENTED, I cried to ADONAI,
God answered me with open arms.

Min ha-meitzar karati yah, anani va-merḥav yah.

ADONAI is with me, I do not fear;
what can anyone do to me?

With ADONAI as my help, I face my enemies.

Better to depend on ADONAI than on human beings;

better to depend on ADONAI than on the prominent and powerful.

If any nation surrounds me, with God's name I shall cut them down.

Though they surround and encircle me, with God's name

I shall cut them down.

Though they swarm round me like bees,

they shall be stamped down like thorns on fire,

for with God's name, I shall cut them down.

Though I be pushed and stagger, ADONAI shall be my help.

continued

הָלְלוּ אֶת־יְהוָה, כָּל־גּוֹיִם, שִׁבְּחוּהוּ, כָּל־הָאֲמִיּוֹת.
כִּי גָבַר עָלֵינוּ חֶסֶדוֹ, וְאֵמֶת יְהוָה לְעוֹלָם, הָלְלוּיָהּ.

תהלים קיז

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line (הודו) after each verse recited by the leader.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ.

יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶדוֹ.

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חֶסֶדוֹ.

יֹאמְרוּ נָא יִרְאֵי יְהוָה, כִּי לְעוֹלָם חֶסֶדוֹ.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחֹב יָהּ.

יְהוָה לִי לֹא אִירָא, מִה יַעֲשֶׂה לִי אָדָם.

יְהוָה לִי בְעֲזָרִי, וְאֲנִי אֶרְאֶה בְשִׁנְאֵי.

טוֹב לְחַסוֹת בַּיהוָה, מִבְּטָח בְּאָדָם.

טוֹב לְחַסוֹת בַּיהוָה, מִבְּטָח בְּגֵדִיבַיִם.

כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.

סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.

סְבוּנִי כְּדַבְרִים דְּעֵכוּ בְּאֵשׁ קוֹצִים,

בְּשֵׁם יְהוָה כִּי אֲמִילָם.

דָּחָה דְחִיתַנִּי לְנֶפֶל, וַיְהוֶה עֲזָרִנִּי.

continued

antiphonal recitation of Hallel (Sukkah 3:11). It is preferable to follow the earlier rabbinic preference, in which the congregation repeats each line after the leader, verse by verse. However, according to an alternative medieval practice, the congregation responds with the first line—*Hodu ladonai* ("Give thanks to Adonai")—after each verse recited by the leader. Local custom determines how these lines should be chanted.

TORMENTED . . . OPEN ARMS מִן הַמִּצָּר . . . בְּמִרְחֹב יָהּ. The Hebrew play on words is difficult to capture in English. *Meitzar*, translated here as "tormented" and by some as "distress," literally means "a narrow or tight place." *Merḥav*, its antonym, translated here as "open arms," might literally be translated as "expansiveness." The experience of rescue and redemption is a journey from narrowness and constriction—a feeling of being tied in knots—to wide expanse—being untied and allowed to stretch out fully. The Hebrew is ambiguous about whether it is God who answers "expansively" or whether the supplicant is now able to have an open heart.

I SHALL CUT THEM DOWN אֲמִילָם. The Hebrew root is uncertain. It may derive from the preposition *mul* (that is: those who stand over against me). Our translation takes it from the verbal root *mul*, "cut off," as in its use in connection with circumcision, *b'rit milah*. Alternatively, it may also derive from *millel*, "speak"; it would then have the meaning "I quieted them" (literally, "I shut them up").

THORNS ON FIRE בְּאֵשׁ קוֹצִים. The fire will be put out quickly and easily, for it is fed only by thin needles. The image of thorns is apt, since the line begins with an image of being surrounded by bees.

PSALM 118 is composed of several sections. It begins with an opening call and response, proclaiming God's enduring love. In the next section, the poet praises God after having recovered from the depths of despair or a life-threatening event—an illness, or perhaps an attack by an enemy. A section filled with expressions of thanks follows. The devotee then enters God's Temple, calling on God for further help, and ends by expressing thankfulness. In the formal synagogue recitation of Hallel, each of these sections is experienced separately; in many medieval manuscripts of the Book of Psalms, the different sections appear as separate psalms.

GIVE THANKS TO ADONAI הוֹדוּ לַיהוָה. There are a variety of traditions for how exactly the interplay between leader and congregation is to proceed; already in the Mishnah, there is an acknowledgment that different communities have different traditions for the

ADONAI is my strength—I sing to God who rescued me.
In the tents of the righteous, voices resound with song and triumph.
God's right arm is like an army,
God's right arm is upraised, God's right arm is like an army.

Ozi v'zimrat yah, va-y'hi li lishuah.
Kol rinah vishuah b'oholei tzadikim, y'min Adonai osah hayil.
Y'min Adonai romeimah, y'min Adonai osah hayil.

I shall not die, but live to tell of ADONAI's deeds.
Though ADONAI chastened me, God did not hand me over to death.

► Open for me the gates of righteousness,
that I may enter through them, to thank ADONAI.
This is the gateway to ADONAI; through it the righteous shall enter.

► Pit-ḥu li sha-arei tzedek, avo vam, odeh yah. Zeh ha-sha-ar ladonai, tzadikim yavo-u vo.

Psalms 118:1–20

Each of the following four verses is recited twice:

I will offer thanks to You, for You answered me, and You were my rescuer.
The stone the builders rejected is now the keystone.
This is ADONAI's doing; how wondrous it is in our sight.
This is the day that ADONAI has made; we shall celebrate and rejoice in it.

Od'kha ki anitani va-t'hi li lishuah.
Even ma-asu ha-bonim haitah l'rosh pinah.
Mei-eit Adonai haitah zot, hi niflat b'eineinu.
Zeh hayom asah Adonai, nagilah v'nism'hah vo.

The leader chants each of the next four lines, which are in turn repeated by the congregation:

🕊 ADONAI, we implore You: deliver us. 🕊 ADONAI, we implore You: deliver us.
ADONAI, we implore You: grant us success. ADONAI, we implore You: grant us success.
🕊 Ana Adonai hoshi-ah na. 🕊 Ana Adonai hoshi-ah na.
Ana Adonai hatzliḥah na. Ana Adonai hatzliḥah na.

Each of the following four verses is recited twice:

Blessed are you who come in the name of ADONAI;
may the blessings of the house of ADONAI be upon you.
ADONAI is our God, lighting our path. *Dress the horns of the altar with branches of myrtle
in celebration of the festival.*

You are my God and I offer thanks to You; My God, I exalt You.
🕊 Give thanks to ADONAI who is good; God's love and kindness endure forever.

Barukh haba b'sheim Adonai, beirakh-nukhem mi-beit Adonai.
El Adonai vaya-er lanu, isru ḥag ba-avotim ad karnot ha-mizbei-ah.
Eili atah v'odeka, elohai arom'meka.
🕊 Hodu ladonai ki tov, ki l'olam ḥasdo.

Psalms 118:21–29

עָזִי וְזַמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וַיִּשְׁוּעָה בְּאֹהֲלֵי צַדִּיקִים,
יְמִין יְהוָה עֲשָׂה חַיִּל.

יְמִין יְהוָה רוּמְמָה, יְמִין יְהוָה עֲשָׂה חַיִּל.
לֹא אָמוֹת בִּי אַחֲיָהּ, וְאִסְפַּר מֵעֲשֵׂי יְהוָה.
יִסֵּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְנַגְּנִי.

◀ פָּתַחוּ לִי שַׁעֲרֵי צֶדֶק, אָבֹא בָם אֲוֹדָה יְהוָה.
זֶה הַשַּׁעַר לַיהוָה, צַדִּיקִים יִבְאוּ בוֹ.

תהלים קיח:א–ב

Each of the following four verses is recited twice:

אֲוֹדָךְ בִּי עֲבִיתָנִי, וְתָהִי לִי לִישׁוּעָה.
אָבֶן מָאֵסוּ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.
מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ.
זֶה הַיּוֹם עֲשָׂה יְהוָה, נִגְיְלָה וְנִשְׁמַחָה בוֹ.

*The leader chants each of the next four lines,
which are in turn repeated by the congregation:*

🕊 אָנָּה יְהוָה הוֹשִׁיעָה נָּא.
🕊 אָנָּה יְהוָה הוֹשִׁיעָה נָּא.
אָנָּה יְהוָה הַצְּלִיחָה נָּא.
אָנָּה יְהוָה הַצְּלִיחָה נָּא.

Each of the following four verses is recited twice:

בְּרוּךְ הָבֵא בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה.
אֵל יְהוָה וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּים עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵלֵי אֲתָהּ וְאֲוֹדָךְ, אֱלֹהֵי אֲרוֹמְמָךְ.
🕊 הוֹדוּ לַיהוָה בִּי טוֹב, בִּי לְעוֹלָם חֶסֶדּוֹ.

תהלים קיח:כא–כט

meaning of the Hebrew verb. Some scholars suggest that it is related to the Akkadian verb meaning “to surround,” which would then mean: “Surround the horns of the altar.” Others take it to mean “bind the festal offering to the horns of the altar with cords.” Our translation here attempts to convey nuances of both of these interpretations. The ancient rabbis interpreted the phrase *isru ḥag* as the day after the festival.

MYRTLE עֲבֹתִים (*avotim*). In Leviticus 23:40, which mentions the *lulav* and *etrog* in connection with Sukkot, the myrtle is called the “thick tree” (*eitz avot*). Perhaps the entire phrase was an instruction that this is the moment the myrtle is tied to the altar, and that the instruction, originally noted in the margin of the psalm, eventually became incorporated into the body of the psalm; we have therefore put the phrase in italics.

ADONAI IS MY STRENGTH עָזִי וְזַמְרַת יְהוָה. The psalmist quotes the Song at the Sea (Exodus 15:2), as if to say that each experience of rescue is a re-experience of the exodus from Egypt, and thus an occasion for similarly exultant song.

I WILL OFFER THANKS אֲוֹדָךְ. The psalms of Hallel move back and forth between expressions of gratitude and pleas for help. These four verses represent the height of personal and communal celebration in Hallel, out of which arises an especially terse and intense plea for deliverance and success in our lives.

KEYSTONE לְרֹאשׁ פִּנָּה. The keystone tops the arch. It is a small stone which is specially selected but which when in place holds the whole structure in balance. In this image, the people Israel have been specially selected to be the height of creation, the key to its being able to stand firm. (*Benjamin Sommer*)

MAY THE BLESSINGS OF THE HOUSE OF ADONAI BE UPON YOU בְּרַכְנוּכֶם מִבֵּית יְהוָה. Literally, “We bless you from the house of Adonai.” In its biblical context, this was probably a priestly statement of blessing.

DRESS חַג אֶסְרוּ. There is some dispute as to the

*I Spread Out God's
Names in Front of Me*

I spread out God's names
in front of me
on the floor of my chilly
room.
The name by which I
called him when his
spirit breathed in me.
And the name by which I
called him when I was a
young girl.
The name by which I
called him when I was
given to a man.
And the name when I was
again permitted to all.
The name by which I
called him when my
parents were a roof over
me. And the name when
I had no ceiling.
The name by which I
called him so that I
would fear him. And the
name by which I called
him so that I would not
be afraid.
The name by which I
called him so that he
would remember me.
And the name so that
he would refrain from
remembering.
In the heat of day I will
prostrate myself
on the floor of my chilly
room.

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

Aleinu

We rise:

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.
† And so we bow, acknowledging the supreme sovereign,
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else; ours is the true sovereign,
there is no other.
As it is written in the Torah:
“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'khol hamonam.
† Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu ein od.
Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata ha-yom vahashevota el l'vavekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitahat, ein od.*

We rise:

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ בָהֶם,
וְגִרְלָנוּ בְּכָל־הַמוֹנָם.
† וְאֲנַחְנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמֶּעַל,
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מְלַפְּנוּ אָפֶס זוֹלָתוֹ,
בְּפִתּוּב בְּתוֹרָתוֹ:
וְיִדְעֶתָ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ,
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמֶּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עֲלֵינוּ. Since the 12th or 13th century, the Aleinu prayer has acquired a special pride of place in Ashkenazic liturgy and is recited at the conclusion of every service; it does not play the same role in the Sephardic liturgy. The origin of this popular prayer is a matter of debate. Some medieval sources (e.g. Rokeah, early 13th century, Germany) ascribed it to Joshua. The liturgical scholar Joseph Heinemann thought that it dates back to the time of the Temple service. Other scholars have argued that it originated in 2nd- or 3rd-century mystical circles. Its first known use in the formal liturgy is as an introduction to the Malkhuyot (“Sovereignty”) section of the Rosh Hashanah Musaf service.

Aleinu articulates a progression of ideas. In the first paragraph, we are asked to

express our gratitude for the special fate and role of the Jewish people in history. In the second, we look forward to the day when differences among peoples will be harmonized and there will be a common recognition that all of humanity is embraced by God. This vision recognizes that God is not exclusively the God of Israel, but that God rules over all of us. On that day, when justice, morality, and common spiritual affinity will reign on earth, God's name will truly be one.

Some have objected to what may sound like exclusivist language in this prayer, in particular the phrases describing the uniqueness of the people Israel: “who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.” The Israeli Masorti Movement offers an alternative formulation quoting Micah 4:5: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever.” Whether articulated with this wording or the standard text, Aleinu both asserts a pride in Jewish destiny and challenges us to go out to the world committed to Jewish spiritual values.

AND SO WE BOW וְאֲנַחְנוּ בּוֹרְעִים. The prayer mentions a variety of forms of bowing. In ancient times, *korim* meant touching the floor with one's knees, and *mishta'avim* meant bending at the waist. However, the ancient rabbis minimized the bowing that takes place in the service, and so today it is customary to simply bow one's head or slightly bend one's body at this point in the prayer.

KNOW THIS DAY וְיִדְעֶתָ הַיּוֹם. Deuteronomy 4:39.

Kaddish: The Year

Loss steals language; you have nothing to say.

A loving community buttresses you, feeding you, telling you when to stand and sit, thrusting into your slack hand the prayer book containing the chanted words that, until now, only other people knew by heart.

—NESSA RAPOPORT

Yahrzeit: The Years

To my astonishment, my father returns, sometimes daily, with a power that is revelatory. In the immediacy of grief, the idea that he would be “only a thought away” or “always with me” seemed a not-believable comfort. Now, four years later, my sisters and I are amazed by his presence. We use his expressions; we laugh at his voice in our heads, for we can hear exactly what he would say.

—NESSA RAPOPORT

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayekhona u-v'yomeikhona u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on Shabbat Shuvah we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעותיה,
וימליך מלכותה בחייכון וביומיכון
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל- [on Shabbat Shuvah we substitute:
ברכתא ושירתא תשפחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

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

עשה שלום במרומיו הוא יעשה שלום
עלינו ועל כל ישראל [ועל כל יושבי תבל],
ואמרו אמן.

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).