תפילה וחול
Weekday Services

264 너ביית חול
Weekday Evening Service for the Conclusion of Shabbat or a Festival

264 קריאת שמע וברכותיה
The Sh'ma and Its Blessings

270 תפילה העמידה
The Amidah

281 סיום תפילה
Concluding Prayers

283 הבדלה
Havdalah

286 קידוש לבנה
Blessing of the New Moon

289 מנחה חול
Weekday Afternoon Service Before Shabbat or a Festival

291 תפילה העמידה
The Amidah
The Weekday Evening Service

Prayer
The twentieth-century Jewish philosopher Franz Rosenzweig remarked that we are not praying for God to change the order of nature; rather, what we pray for is that, as we go out to the world, we may experience God’s love.

The Great Silence
In the Sinai Desert, on a cloud of granite Sculpted by the Genesis-night, Heewon of black flame facing the Red Sea, I saw the Great Silence.

The Great Silence
Silts the secrets of the night. Unmoving, its thin flour falls on my brows. Silently, whispering, I ask the Great Silence, If I could I would ask more silently: How many stars did you count?

The Great Silence
If your beginning, since your hovering steady Over the Genesis-night facing the Red Sea?

The Great Silence
And the Great Silence replies: When I shall count it all— From nothing to the very first thing, Then, son of man, I shall tell you first.

—ABRAHAM SUTZKEVER
(Translated by Barbara and Benjamin Harshav)

Bar’khu: The Call to Worship Together
God is compassionate and will wipe away sin, not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. Adonai help us—surely our sovereign will answer us as in the hour of our calling.

The following is recited when a minyan is present. We rise.

Leader:
Praise Adonai, to whom all praise is directed.

Congregation, then the leader repeats:
Praise Adonai, to whom all praise is directed forever and ever.

Barukh Adonai ha-m’vorah (Iolan va-ed).
We are seated.

The Coming of Evening Light
Barukh atah Adonai, our God, sovereign of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day’s division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, who makes day pass into night, who distinguishes day from night; Adonai Tze’vat is Your name. Living and ever-present God, may Your rule be with us, forever and ever. Barukh atah Adonai, who brings each evening’s dusk.

Torah and God’s Love
With timeless love, You have loved Your people, the house of Israel: You have taught us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we shall meditate day and night.

Prayer
The following is recited when a minyan is present. We rise.

Leader:
Barukh atah Adonai, who loves the people Israel.

The following is recited when a minyan is present. We rise.

Leader:
Praise Adonai, to whom all praise is directed.

Congregation, then the leader repeats:
Praise Adonai, to whom all praise is directed forever and ever.

Barukh Adonai ha-m’vorah (Iolan va-ed).
We are seated.

The Weekday Evening Service, Arvit (also called Maariv), consists of the recitation of the Sh’mah and its blessings, as well as the weekday Amidah, the silent prayer. At the end of Shabbat or a festival, it also includes Havdalah, a ceremony marking the conclusion of the holy day.

God is compassionate . . .
Adonai help us
who loves the people Israel.

Torah and God’s love.

If all the while we strive to allow base emotions to rule us some of the time—even if all the while we strive to do what is right, we seek to approach God in innocence and so we ask that our transgressions be forgiven, that our prayers may be received as the heartfelt offerings of the pure soul.

Praise Adonai
Our God is compassionate.

The weekday evening service, Arvit (also called Maariv), consists of the recitation of the Sh’mah and its blessings, as well as the weekday Amidah, the silent prayer. At the end of Shabbat or a festival, it also includes Havdalah, a ceremony marking the conclusion of the holy day.

God is compassionate . . .
Adonai help us
who loves the people Israel.

Torah and God’s love.

If all the while we strive to allow base emotions to rule us some of the time—even if all the while we strive to do what is right, we seek to approach God in innocence and so we ask that our transgressions be forgiven, that our prayers may be received as the heartfelt offerings of the pure soul.

Praise Adonai
Our God is compassionate.
Recitation of the Sh'ma

In the absence of a minyan, we add the following:

God is a faithful sovereign.

Hear, O Israel, Adonai is our God, Adonai is one.

Recited quietly: Praised be the name whose glorious sovereignty is forever and ever.

You shall love Adonai your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart.

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up.

Bind them as a sign upon your hand and as a symbol above your eyes; inscribe them upon the doorposts of your home and on your gates.

Sh'ma yisrael, Adonai eloheinu, Adonai eh|.|ad.

In the absence of a minyan, we add the following:

אֵל מֶֽלֶךְ נֶאֱמָן

God is a faithful sovereign.

Recited quietly:

It will not be simple, it will be short, it will not be long.

it will touch through your ribs, it will take all your heart, it will be short, it will not be simple.

it will be short, it will take all your breath it will be short, it will be simple.

You shall love Adonai your God with all your heart, with all your soul, and with all that is yours.

with all your breath, it will be short, it will be simple.

it will not be simple.
If you will hear and obey the mitzvot that I command you this day, to love and serve Adonai your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be seduced, and you stray and serve other gods and bow to them. Then Adonai’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that Adonai is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that Adonai swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

Adonai said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put tzitzit on the corners of their garments, placing a thread of blue on the tzitzit, the fringe of each corner. That shall be your tzitzit; you shall look at it and remember all the mitzvot of Adonai, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am Adonai your God, who brought you out of the land of Egypt to be your God. I am Adonai your God—

True

When there is a minyan, the leader adds:

Adonai your God—true—

This is our enduring affirmation, binding on us: that Adonai is our God and there is none other, and we, Israel, are God’s people. God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors, just retribution upon all our mortal enemies,
Emunah: Faith
Emunah or “faith” is related to the Hebrew word “Amen.” Emunah in the Bible...has the sense of affirmation and trust, a commitment of the entire self to the truth as told, seen, or witnessed.... “Believe” is too intellectual a term.... For the Bible as well as for the early rabbis, emunah connotes affirmation with the entire self, affirmation even unto martyrdom. This is more than one would do for mere “belief” in an idea, especially one that is not proven.... It is perhaps for this reason that the affirmations in the great philosopher Moses Maimonides’ (1138–1204) Thirteen Articles of Faith began each statement with: “I believe with a whole faith.” Belief in the articles would not suffice without emunah shel emunah, a faith that carries us far beyond just “believing” into the realm of the deepest sureness.
—ARTHUR GREEN

performing wonders beyond understanding, marvels beyond all reckoning. God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us. ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt. God smote, in anger, all of Egypt’s firstborn, brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds. As their pursuers and enemies drowned in the depths, God’s children beheld the power of the Divine; they praised and acknowledged God’s name, willingly accepting God’s sovereignty. Then Moses, Miriam, and the people Israel joyfully sang to You:

Malkhuto b’ratzon kiblu aleihem, moshe u-miryam u-v’nei yisrael l’kaf harav v’lahem v’la,vayisrael

“Who is like You, ADONAI, among the mighty? Who is like You, adorned in holiness, revered in praise, working wonders!”

Mi khomka ba-elim Adonai, mi kamokha nedar bakodesh, nora t’hilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and said: “ADONAI will reign forever and ever.”

Malkhut’kha ra’u vanekha, bokei∙a yam lifnei moshe, zeh eli anu v’amru:

And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”

Barukh atah ADONAI, who redeemed the people Israel.

V’ne-emar: ki fadah Adonai et yaakov, u-ge’alo miyad hazzam menenu.

Barukh atah Adonai, ga-ai yisrael.

Peace in the Night
Allow us, ADONAI our God, to sleep peacefully; awaken us to life, O sovereign. Spread over us Your canopy of peace, restore us with Your good counsel, and save us for the sake of Your name. Shield us. Remove from us enemies, pestilence, sword, starvation, and sorrow; remove the evil forces that surround us. Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You are sovereign, merciful and compassionate. Ensure our going and coming for life and peace, now and forever.

Barukh atah ADONAI, eternal guardian of Your people Israel.

and in an idea, especially one that is not proven. . . . It is perhaps for this reason that the affirmations in the great philosopher Moses Maimonides’ (1138–1204) Thirteen Articles of Faith began each statement with: “I believe with a whole faith . . .”

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and said: “ADONAI will reign forever and ever.”

Malkhut’kha ra’u vanekha, bokei∙a yam lifnei moshe, zeh eli anu v’amru:

And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”

Barukh atah ADONAI, who redeemed the people Israel.

V’ne-emar: ki fadah Adonai et yaakov, u-ge’alo miyad hazzam menenu.

Barukh atah Adonai, ga-ai yisrael.

Peace in the Night
Allow us, ADONAI our God, to sleep peacefully; awaken us to life, O sovereign. Spread over us Your canopy of peace, restore us with Your good counsel, and save us for the sake of Your name. Shield us. Remove from us enemies, pestilence, sword, starvation, and sorrow; remove the evil forces that surround us. Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You are sovereign, merciful and compassionate. Ensure our going and coming for life and peace, now and forever.

Barukh atah ADONAI, eternal guardian of Your people Israel.
**The Dream of a New Day**

Creator of peace, compassionate God, guide us to a covenant of peace with all of Your creatures, birds and beasts as well as all humanity reflecting Your image of compassion and peace.

Give us strength to help sustain Your promised covenant abolishing blind strife and bloody warfare, so that they will no longer devastate the earth, so that discord will no longer tear us asunder. Then all that is savage and brutal will vanish, and we shall fear evil no more. Guard our coming and our going, now toward waking, now toward sleep, always within Your tranquil shelter.

Beloved are You, Sovereign of peace, whose embrace encompasses the people Israel and all humanity.

—JULES HARLOW

---

**Many congregations omit the following paragraphs after Shabbat or a Festival:**

May Adonai be blessed forever and ever; amen and amen.

May Adonai be blessed from Zion, Adonai who dwells in Jerusalem, halleluyah.

Bless Adonai who is God, the God of Israel, doer of wonders, alone.

May God’s glorious name be blessed forever and ever; may God’s glory fill the whole world; amen and amen.

May the glory of Adonai be forever; may Adonai rejoice with what Adonai has created.

May the name of Adonai be blessed now and forever. Surely Adonai will not abandon God’s people, if only for the sake of the greatness of the divine name, for Adonai desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, “Adonai is God; Adonai is God.” Adonai shall be acknowledged sovereign of all the earth.

On that day Adonai shall be one, and the name of God one. Shower Your kindness upon us, for our hope is in You.

Help us, Adonai our God, and gather us from the nations, that we might acknowledge Your holy name and find glory in praising You. All the nations You created shall come and bow before You, our master, and honor Your name. For You are great and You act wondrously; You alone are God.

Israel. Perhaps, though, the liturgist has deliberately placed the verse devoid of context. What we see is not an event beyond natural circumstance, like the miraculous response to Elijah; rather, we see the reaction of the people when Elijah’s sacrificial offering brings storm clouds, thus ending the drought that had plagued Israel. Perhaps, though, the liturgist has deliberately placed the verse here devoid of context. What we see is not an event beyond natural circumstance, like the miraculous response to Elijah; rather, we see the everyday that is miraculous: going to sleep at night and waking in the morning.

Many congregations omit the following paragraphs after Shabbat or a Festival:

Many congregations omit the following paragraphs after Shabbat or a Festival: **May Adonai be blessed forever and ever; amen and amen.**

May Adonai be blessed from Zion, Adonai who dwells in Jerusalem, **halleluyah.**

Bless Adonai who is God, the God of Israel, doer of wonders, alone.

May God’s glorious name be blessed forever and ever; **may God’s glory fill the whole world; amen and amen.**

May the glory of Adonai be forever; may Adonai rejoice with what Adonai has created.

May the name of Adonai be blessed now and forever. Surely Adonai will not abandon God’s people, if only for the sake of the greatness of the divine name, for Adonai desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, “Adonai is God; Adonai is God.” **Adonai shall be acknowledged sovereign of all the earth.**

On that day **Adonai shall be one, and the name of God one.** Shower Your kindness upon us, for our hope is in You.

Help us, **Adonai our God, and gather us from the nations, that we might acknowledge Your holy name and find glory in praising You.** All the nations You created shall come and bow before You, our master, and honor Your name. For You are great and You act wondrously; **You alone are God.**

Israel. Perhaps, though, the liturgist has deliberately placed the verse devoid of context. What we see is not an event beyond natural circumstance, like the miraculous response to Elijah; rather, we see the reaction of the people when Elijah’s sacrificial offering brings storm clouds, thus ending the drought that had plagued Israel. Perhaps, though, the liturgist has deliberately placed the verse here devoid of context. What we see is not an event beyond natural circumstance, like the miraculous response to Elijah; rather, we see the everyday that is miraculous: going to sleep at night and waking in the morning.

Many congregations omit the following paragraphs after Shabbat or a Festival: **May Adonai be blessed forever and ever; amen and amen.**

May Adonai be blessed from Zion, Adonai who dwells in Jerusalem, **halleluyah.**

Bless Adonai who is God, the God of Israel, doer of wonders, alone.

May God’s glorious name be blessed forever and ever; **may God’s glory fill the whole world; amen and amen.**

May the glory of Adonai be forever; may Adonai rejoice with what Adonai has created.

May the name of Adonai be blessed now and forever. Surely Adonai will not abandon God’s people, if only for the sake of the greatness of the divine name, for Adonai desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, “Adonai is God; Adonai is God.” **Adonai shall be acknowledged sovereign of all the earth.**

On that day **Adonai shall be one, and the name of God one.** Shower Your kindness upon us, for our hope is in You.

Help us, **Adonai our God, and gather us from the nations, that we might acknowledge Your holy name and find glory in praising You.** All the nations You created shall come and bow before You, our master, and honor Your name. For You are great and You act wondrously; **You alone are God.**

Israel. Perhaps, though, the liturgist has deliberately placed the verse devoid of context. What we see is not an event beyond natural circumstance, like the miraculous response to Elijah; rather, we see the reaction of the people when Elijah’s sacrificial offering brings storm clouds, thus ending the drought that had plagued Israel. Perhaps, though, the liturgist has deliberately placed the verse here devoid of context. What we see is not an event beyond natural circumstance, like the miraculous response to Elijah; rather, we see the everyday that is miraculous: going to sleep at night and waking in the morning.
May Adonai be blessed by day,  
may Adonai be blessed at night,  
may Adonai be blessed as we lie down,  
may Adonai be blessed as we arise.

In Your hands is the spirit of the living and the dead.  
In Your hands is the breath of every living being and the spirit of  
every person.

Into Your hands I entrust my spirit; You are my redeemer, Adonai,  
faithful God.

God in heaven, may Your name be one,  
may Your sovereignty be established forever,  
and may You rule over us always.

May our eyes see, may our hearts rejoice, and may our spirit sing  
into Your hands ... (Psalm 31:6). It is an appropriate prayer for the  
evening: before I go to sleep, “Into Your hands I entrust my spirit,” God.”

HATZI KADDISH. As re-  
marked upon earlier, the  
evening service consists  
of two central moments:  
the recitation of the Sh’mâ  
and the Amidah, the silent  
personal prayer. The Hatzï  
Kaddish separates the two  
sections. Its central line,  
yhei shmei raba m’varakh,  “May God’s great name be  
acknowledged,” expresses  
the same thought as the  
call to worship, bar’khah,  
with which the evening  
service began. It is as if the  
leader is calling us to a new  
personal prayer; instead, we now  
use biblical verses as  
expressions of gratitude or  
consolation ever spoken in the world.  
And we say: Amen.

Leader:  
May God’s great name be acknowledged forever and ever!  
Y’hei sh’meh raba m’v’rakh y’la’am u’l’amei almaya.

Leader:  
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'yikh hu, is truly [between Rosh Hashanah and Yom Kippur we add: far]  
beyond all acknowledgment and praise, or any expressions  
of gratitude or consolation ever spoken in the world.  
And we say: Amen.

Hatzi Kaddish  
Leader:  
May God’s great name be acknowledged forever and ever!

Leader:  
As re-marked upon earlier, the  
evening service consists  
of two central moments:  
the recitation of the Sh’mâ  
and the Amidah, the silent  
personal prayer. The Hatzï  
Kaddish separates the two  
sections. Its central line,  
yhei shmei raba m’varakh,  “May God’s great name be  
acknowledged,” expresses  
the same thought as the  
call to worship, bar’khah,  
with which the evening  
service began. It is as if the  
leader is calling us to a new  
personal prayer; instead, we now  
use biblical verses as  
expressions of gratitude or  
consolation ever spoken in the world.  
And we say: Amen.

Hatzi Kaddish  
Leader:  
May God’s great name be acknowledged forever and ever!

Leader:  
As re-marked upon earlier, the  
evening service consists  
of two central moments:  
the recitation of the Sh’mâ  
and the Amidah, the silent  
personal prayer. The Hatzï  
Kaddish separates the two  
sections. Its central line,  
yhei shmei raba m’varakh,  “May God’s great name be  
acknowledged,” expresses  
the same thought as the  
call to worship, bar’khah,  
with which the evening  
service began. It is as if the  
leader is calling us to a new  
personal prayer; instead, we now  
use biblical verses as  
expressions of gratitude or  
consolation ever spoken in the world.  
And we say: Amen.
The evening Amidah is recited silently through its conclusion on page 278.

With Patriarchs and Matriarchs:

Barukh atah Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

Between Rosh Hashanah and Yom Kippur we add:

With Patriarchs and Matriarchs:

Barukh atah Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

Between Rosh Hashanah and Yom Kippur we add:

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.
Supports the Falling, Heals the Sick, Losens the Chains of the Bound

“This is my God whom I would glorify” (Exodus 15:2). How is it possible to glorify God? Abba Shaul taught: just as God is compassionate, so should you be compassionate.

—mekhilta

Holiness

We may experience holiness as a time when conflict is resolved, a moment when we appreciate difference as part of an essential unity, when all seems in balance and the world is experienced as welcoming and filled with peace. Such moments are transitory. When we encounter people who strive for and achieve such moments more frequently, we may experience a sense of holiness in or through them; and we call God—of holiness in or through us, who gives life to the dead—Barukh atah ADONAI, the Holy God.

From Sh'mini Atzeret until Pesah: [From Pesah until Sh'mini Atzeret, some add:]

Between Rosh Hashanah and Yom Kippur we add:

Between Rosh Hashanah and Yom Kippur we substitute: Barukh atah ADONAI, the Holy God.

GOD’S SAVING CARE

You are ever mighty, ADONAI—You give life to the dead—great is Your saving power:

You sustain the living through kindness and love, and with great mercy give life to the dead, You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust. Who is like You, Almighty, and who can be compared to You?

The sovereign who brings death and life and causes redemption to flourish.

GOD’S HOLINESS

Holy are You and holy is Your name; holy ones praise You each day.

With Patriarchs: Siddur Lev Shalem for Shabbat and Festivals

You are the sovereign who helps and saves and shields.

Barukh atah ADONAI, Shield of Abraham.

With Patriarchs and Matriarchs: Siddur Lev Shalem for Shabbat and Festivals

You are the sovereign who helps and guards, saves and shields.

Barukh atah ADONAI, Shield of Abraham and Guardian of Sarah.

From Sh'mini Atzeret until Pesah: [From Pesah until Sh'mini Atzeret, some add:]

Between Rosh Hashanah and Yom Kippur we add:

Between Rosh Hashanah and Yom Kippur we substitute:

Between Rosh Hashanah and Yom Kippur we add:

Between Rosh Hashanah and Yom Kippur we substitute:

B'rakhah—Amidah for the Conclusion of Shabbat and Festivals

271
First Cycle of B’rakhot of Request: Personal Transformation

KNOWLEDGE
You graciously endow human beings with knowledge, and You teach understanding to humanity.

At the conclusion of Shabbat or Festivals we add:
You have graced us with the ability to know Your teaching, and taught us to observe the precepts that accord with Your will. Adonai our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation. Avinu Malkenu, grant that the days ahead welcome us in peace; may they be free of any sin, cleansed of any wrongdoing, and filled with awe-inspired attachment to You. May You grace us with knowledge, understanding, and wisdom.

Barukh atah Adonai, who bestows knowledge.

At the conclusion of Shabbat or Festivals we add:
Achad motenom lenemet morah. You graciously endow human beings with knowledge, and You teach understanding to humanity. In return for the love and love of Your people that is expressed in the prayers during Shabbat or during the festival, we include in the first of these middle b’rakhot a prayer marking the distinction between the weekday and the holy day.

YOU HAVE GRACED US. In a sense, Shabbat or a festival ends with the recitation of this prayer and so we can continue with the weekday requests in the b’rakhot that follow. This paragraph is added to the weekday evening service at the conclusion of Shabbat or a festival, to mark the transition from the holy time that is ending and the weekday that is beginning. In it, we remark on the distinction between one realm and the holy day.

KNOWLEDGE, UNDERSTANDING, AND WISDOM
One way of understanding the difference between these terms is to think of “knowledge” as comprising factual information, “understanding” as denoting the ability to analyze, and “wisdom” as that insight gained from experience. (based on Elliot Dorff)
REPENTANCE

What is t'shuvah compared to?

It is like two people who had their backs to each other and then turn, full of wonder at seeing each other’s face.

—SHNEUR ZALMAN OF LIADI

FORGIVENESS

We say, “We have sinned”—when do we sin? We sin when we forget that we are God’s children.

—SOLOMON OF KARLIN

REDEMPTION

Before we pray for Israel’s redemption, or the world’s redemption, we first have to understand what our own redemption might mean.

—BASED ON RASHI

REDEMPTION

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—so that we may truly turn and face You.

Barukh atah Adonai, who desires our return.

FORGIVENESS

Forgive us, Avinu, our Creator, for we have sinned; pardon us, Malkeinu, our Sovereign, for we have transgressed—for Your nature is to forgive and pardon.

Barukh atah Adonai, who is called gracious and is exceedingly forgiving.

WHO IS CALLED GRACIOUS אלוהים חסד. What allows us to voice regret is the knowledge that what we say when we approach God will be accepted lovingly. Our admission of guilt will not be used to judge us negatively, and it will not incriminate us; rather, our admission of guilt will be received for what it is: an attempt to purify ourselves, to wipe the slate clean—so that we might now start again with a sense of freshness.

REDEMPTION. Each of the three cycles of brakhot of request ends with a prayer for ultimate redemption, and each of these endings builds on the previous one, so that they achieve a crescendo when we come to the end of the three cycles. This first request is a simple prayer calling for an end to any suffering and oppression.
HEALING
Heal the people I know and heal the people whom I don’t know. Heal those who have helped me in the past and heal those who have harmed me. Heal those I love and heal those with whom I am angry.
—ELIJAH DE VIDAS

ABUNDANCE
The Hasidic master
Zadok Halev of Lublin
understood this paragraph this way: May all that we consume be for our good.

EXILES
A Hasidic master taught: When we bring into the light the parts of ourselves that we have let languish, that is the ingathering of the exiles.

Second Cycle of Br’akhot of Request: Healing and Prosperity

HEALING
Heal us, ADONAI, so that we may be truly healed; save us, that we may be truly saved. You are the one deserving of praise. Bring complete healing to all our suffering.

On behalf of one who is ill:
our God and God of our ancestors, may it be Your will to send speedy and complete healing of body and soul to __________, along with all others who are ill; strengthen as well the hands of those concerned with their care, for You are God and sovereign, a faithful and compassionate healer.

Barukh atah ADONAI, Healer of the ill among Your people Israel.

A TIME OF ABUNDANCE
ADONAI our God, make this a blessed year for us; may its varied harvest yield prosperity.

May the land be blessed
[from December 4 until Pesah, we add: with dew and rain] and satisfy us with its goodness.

Bless this year, that it be like the best of years.

Barukh atah ADONAI, who is the source of blessing of each year.

GATHERING OF EXILES
Sound the great shofar announcing our freedom, raise the banner signalling the ingathering of our exiles, and bring us together from the four corners of the earth.

Barukh atah ADONAI, who gathers the dispersed of Your people Israel.
Third Cycle of B’rakhot of Request: Visions of Redemption

**Justice**

A world of true justice is a world in which God’s love is sovereign.

**The End of Wickedness**

Interpreting the verse “Sinners shall cease from the earth, and the wicked shall be no more; bless Adonai, O my soul!” (Psalm 104:35), Rabbi Judah taught: Sinners shall be no more—sinners shall become upright people; the wicked will be no more—they shall no longer be wicked; and only then will we be justified in saying “Bless Adonai, O my soul.”

—MIDRASH ON PSALMS

The Hasidic master Mordechai of Lechovitz would teach: when we pray that evil be wiped out, we should meditate on what is pure in our own behavior is sinful.

**The Righteous**

In speaking of the reward for the righteous, the Hebrew uses the word tor, meaning “good” (translated here as “truly”). At the end of the creation story in Genesis, we are told that God saw all that was created and it was good (tor). The reward of the righteous is that they will have eyes that see the good as God did.

Who are the sages? These are the people who teach children.

**Justice**

A world of true justice is a world in which God’s love is sovereign.

**The End of Wickedness**

Interpreting the verse “Sinners shall cease from the earth, and the wicked shall be no more; bless Adonai, O my soul!” (Psalm 104:35), Rabbi Judah taught: Sinners shall be no more—sinners shall become upright people; the wicked will be no more—they shall no longer be wicked; and only then will we be justified in saying “Bless Adonai, O my soul.”

—MIDRASH ON PSALMS

The Hasidic master Mordechai of Lechovitz would teach: when we pray that evil be wiped out, we should meditate on what is pure in our own behavior is sinful.

**The Righteous**

In speaking of the reward for the righteous, the Hebrew uses the word tor, meaning “good” (translated here as “truly”). At the end of the creation story in Genesis, we are told that God saw all that was created and it was good (tor). The reward of the righteous is that they will have eyes that see the good as God did.

Who are the sages? These are the people who teach children.

**Justice**

A world of true justice is a world in which God’s love is sovereign.

**The End of Wickedness**

Interpreting the verse “Sinners shall cease from the earth, and the wicked shall be no more; bless Adonai, O my soul!” (Psalm 104:35), Rabbi Judah taught: Sinners shall be no more—sinners shall become upright people; the wicked will be no more—they shall no longer be wicked; and only then will we be justified in saying “Bless Adonai, O my soul.”

—MIDRASH ON PSALMS

The Hasidic master Mordechai of Lechovitz would teach: when we pray that evil be wiped out, we should meditate on what is pure in our own behavior is sinful.

**The Righteous**

In speaking of the reward for the righteous, the Hebrew uses the word tor, meaning “good” (translated here as “truly”). At the end of the creation story in Genesis, we are told that God saw all that was created and it was good (tor). The reward of the righteous is that they will have eyes that see the good as God did.

Who are the sages? These are the people who teach children.
In Your mercy, return to Your city, Jerusalem. Dwell there as You have promised; rebuild it permanently, speedily, in our day. May You soon establish the throne of David in its midst. 

Barukh atah Adonai, who rebuilds Jerusalem.

SUMMATION OF REQUESTS: HEAR OUR VOICE

Hear our voice, Adonai our God; be kind and have compassion for us. Willingly and lovingly accept our prayer, for You, God, hear prayers and listen to pleas. Do not send us away empty-handed—for in Your kindness You listen to the prayers of Your people Israel. 

Barukh atah Adonai, who listens to prayer.

WHAT IS THE ESTABLISHMENT OF THE DAVIDIC KINGDOM?

What is the establishment of the Davidic kingdom? It is the ability to see redemption. There is no expectation of God's redemption until each day we rebuild Jerusalem.

“Because each day we rebuild Jerusalem, the blessing in the present tense?” And he answered: “What is the establishment of the Davidic kingdom?” The Ḥasidic master Solomon Hakohen Rabinowitz taught that we all make the shoot of David flourish, for everything good that we do nurtures the growth of everything.

—Moshe Hayim Efraim of Sudilkov

The hope in God's triumph has always included the overthrow of oppressive rule. The Hasidic master Naftali of Ropshitz asked, “Why is the blessing in the present tense?” And he answered: “Because each day we rebuild Jerusalem.”

MESSIANIC HOPE

What is the establishment of the Davidic kingdom? It is the ability to see redemption. There is no expectation of God's redemption until each day we rebuild Jerusalem.

The Ḥasidic master Solomon Hakohen Rabinowitz taught that we all make the shoot of David flourish, for everything good that we do nurtures the growth of everything.

—Moshe Hayim Efraim of Sudilkov

The Hasidic master Solomon Hakohen Rabinowitz taught that we all make the shoot of David flourish, for everything good that we do nurtures the growth of everything.

What is the establishment of the Davidic kingdom? It is the ability to see redemption. There is no expectation of God's redemption until each day we rebuild Jerusalem.

“Because each day we rebuild Jerusalem, the blessing in the present tense?” And he answered: “What is the establishment of the Davidic kingdom?” The Ḥasidic master Solomon Hakohen Rabinowitz taught that we all make the shoot of David flourish, for everything good that we do nurtures the growth of everything.
Three Concluding B’rakhot

THE SERVICE THAT WE OFFER

ADORAI 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.

On Rosh Hodesh and Hol Ha-mo-ed we add:

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 festival of Matzot.

On Sukkot:

Remember us for good; respond to us with blessing; redeem us with Your divine presence, called the Shekhinah, who restores Your Divine Presence to Zion.

On Rosh Hodesh: On Pesah: On Sukkot:

Rosh Hodesh. Festival of Matzot. Festival of Sukkot.

We have always placed our hope in You.

We thank You, for You are ever our God and the God of our ancestors;
You are the bedrock of our lives, the shield that protects us in every generation.
We thank You and sing Your praises—
for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment— evening, morning, and noon.
You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

On Hanukkah we add Al Hanissim on page 430.
On Purim we add Al Hanissim on page 431.
Travel Prayer
Without You, this road
is thorns and thistles.
Allow me to search Your ways and to find my feet walking in a furrow
and may pleasantness be upon them.
May the one who gives strength to the weary
give my life paved roads
on which to go come
and to arrive
wherever my heart carries me,
like a caravan of the self
and may blessings be granted to the work of my feet.
May the one who hears
the prayer of all mouths
hear my footsteps.
—A. M. KLEIN

ADDITIONAL PERSONAL PRAYER
The silent recitation of the Amidah concludes
with a personal prayer or the following:
My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.
Let me be humble before all.
Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.
For the sake of Your name;
act for the sake of Your triumph;
act for the sake of Your holiness;
act for the sake of Your Torah.
Answer my question
for the deliverance of Your people.
May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my rock and my redeemer.
Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.
May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth].

Barukh atah Adonai, who brings peace.

Barukh atah Adonai
who blesses Your people Israel with peace.

The silent recitation of the Amidah concludes
with a personal prayer or the following:

May Your name be exalted in creation, and act to recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

Abundant and Lasting Peace
Barukh atah Adonai, who raises Your name forever, God of our deliverance and help.

Travel Prayer
When we say the first-person singular.

Abundant and Lasting Peace
Barukh atah Adonai, who raises Your name forever, God of our deliverance and help.

The silence that descends on the people Israel exemplifies the peace that shall descend on the whole world.


May the silence that descends on the people Israel exemplifies the peace that shall descend on the whole world.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

At the conclusion of the Amidah, we may be seated. When the weekday evening service follows the festival, turn to page 280 for Kaddish Shalem.
At the evening service following Shabbat, Psalm 91 is recited. Most congregations distinguish it from the Amidah with the recitation of Hatzit Kaddish.

Hatzit Kaddish

Leader:
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 Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’am u-l’almei almayah.

Leader:
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, is truly [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

Some congregations rise to recite the following:
May the peace of the Lord, our God, be with us; may the work of our hands last beyond us, and may the work of our hands be lasting. Psalm 90:17

One who dwells in the secret places of the one on high, lodges in the shadow of the Almighty— I call ADONAI my protector, my fortress, my God, whom I trust. God will save you from the hidden snare, the threat of deadly plague, God’s wings will nestle you and protect you, God’s truth will be your shield and armor. You shall not fear terror at night, arrows flying in daylight, pestilence stalking in the dark, nor plague blackening the noon. Though a thousand may fall at your side, tens of thousands at your right hand, nothing will reach you. You have but to look with your own eyes, and you shall see the recompense of evildoers.

Yes, You, ADONAI, are my protector. You have made all who live on your refuge—evil shall not befall you, nor plague approach your tent, for God will instruct angels to guard you wherever you go. They will carry you in the palms of their hands, lest anything befal you with the fullness of days and show you My deliverance; I shall satisfy you with the fullness of days and show you My deliverance.” Psalm 91

Orekh Yamim ashi-ei hu v’arei hu bishuari.

Some congregations recite Vatah kadosh here; see page 216.
Kaddish Shalem

Leader:
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 Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’mei raba m’Varakh Falam u’Falmai almaya.

Leader:
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 [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.
And we say: Amen.

Blessings for Going Forth
May the prayers and pleas of all Israel be accepted by their creator in heaven. 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.

From the second night of Passover through the night preceding Shavuot, we turn to page 65 for the Counting of the Omer.

Leaving Shabbat with Blessing
May God grant you heaven’s dew, earth’s riches, and an abundance of grain and grapes.

V’yitem l’kha ha-elohim mital ha-shamayim u-mish’manei ha-aretz v’ro’v dagan v’tirosh.

Genesis 27:28

Leader: May God grant you these words spoken by Isaac as he blessed Jacob. We end Shabbat calling upon an ancestral blessing to accompany us in the week ahead.

GRAPES על גלעדיים. In the ancient world, water was mixed with wine to purify it.
Concluding Prayers

Some recite Havdalah on page 283 before continuing with Aleinu.
We rise for Aleinu.

Aleinu

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 ishabe-ah la-adon hakol, lateir g’dolah l’yad ha-shem, shelu asanu k’goyei ha-aratzot, v’lo samanu k’mishp’hot ha-adamah, shelu sam keleineu kahem, v’goraleinu k’khol hamonam.

V’anahnu korim u-mishtahavim u-modim, lifnei melkei ha-malkei ha-m’lakhim, ha-kadosh barukh hu.

Shehu notei shamayim v’yosed aretz, u-moshav y’karo ba-shamayim mima’al, u-shelo sam h’elem, v’goraleinu k’khol hamonam.

Emer melkeinu eset zulata, ka’katuv b’torato, v’yadara hayom va-hasheivota el lvavekha, ki Adonai hu ha-elohim ba-shamayim mima’al, v’lo samanu k’mishp’hot ha-adamah, is God in heaven above and on earth below; there is no other.”

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, and as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

We are seated.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we add Psalm 27, on page 59.
From a Father’s Ethical Will
Say Kaddish after me but not for me. Kaddish is the unique Jewish link that binds the generations of Israel. The grave doesn’t hear the Kaddish, but the speaker does, and the words will echo in your heart.

The only immortality I seek is that my children and my children’s children be good Jews, and thereby good people. God bless you and keep you.

Your father
—WILLIAM LEWIS ABRAMOWITZ

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! Amen.

Mourners:
May the name of the Holy One be acknowledged, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rikh hu, is truly [between Rosh Hashanah and Yom Kippur we substitute: l’eila mikol], 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’mei raba, b’alma di v’ra, kiruteih, v’yamlikh malkhuteih b’khalk beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mei raba m’varakh l’alma u-l’almei almay.

Mourners:
Yitbarakh v’yishatabah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yitaleh v’yit-halal sh’mei d’kudsha, b’rikh hu, leila min kol [between Rosh Hashanah and Yom Kippur we substitute: leila 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.
Havdalah

Meditation for the New Week

As I leave Shabbat behind, let me carry Shabbat within:
Remind me to pause, to be present for myself, to cherish others, to see the beauty in Your creation, to nourish peace.
Enable the joy of life to fill my being, the smell of spices to lift my spirit, the flame of faith to burn within my soul.
Let me carry Shabbat within.

—ELANA ZAIMAN

Hineih Y’shuati—Behold My Salvation

When reciting Havdalah at home, we begin here:
Behold, God is my deliverer; I am trustful and unafraid.
ADONAI is my strength, my might, my deliverance.
Joyfully draw water from the wellsprings of deliverance.
Deliverance is Yours; may Your blessings rest upon this people forever.
ADONAI Tz’warot is with us; the God of Jacob is our stronghold, forever.
ADONAI Tz’warot, happy is the person who trusts in You.
Deliver us, ADONAI; our Sovereign, answer us when we call.
The Jewish people experienced light, gladness, joy, and honor—so may it be with us.
La-y’hudim hayetah orah v’simhah v’sason vikar, ken tihyeh lanu.

The cup of wine is lifted:
As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:
Barukh atah ADONAI, our God, sovereign of time and space, who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

The following two blessings are recited only on Saturday evening.

The following two blessings are recited only on Saturday evening.

The following two blessings are recited only on Saturday evening.

When reciting Havdalah at home, we begin here:
Behold, God is my deliverer; I am trustful and unafraid.
ADONAI is my strength, my might, my deliverance.
Joyfully draw water from the wellsprings of deliverance.
Deliverance is Yours; may Your blessings rest upon this people forever.
ADONAI Tz’warot is with us; the God of Jacob is our stronghold, forever.
ADONAI Tz’warot, happy is the person who trusts in You.
Deliver us, ADONAI; our Sovereign, answer us when we call.
The Jewish people experienced light, gladness, joy, and honor—so may it be with us.
La-y’hudim hayetah orah v’simhah v’sason vikar, ken tihyeh lanu.

The cup of wine is lifted:
As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:
Barukh atah ADONAI, our God, sovereign of time and space, who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

The following two blessings are recited only on Saturday evening.

The following two blessings are recited only on Saturday evening.

When reciting Havdalah at home, we begin here:
Behold, God is my deliverer; I am trustful and unafraid.
ADONAI is my strength, my might, my deliverance.
Joyfully draw water from the wellsprings of deliverance.
Deliverance is Yours; may Your blessings rest upon this people forever.
ADONAI Tz’warot is with us; the God of Jacob is our stronghold, forever.
ADONAI Tz’warot, happy is the person who trusts in You.
Deliver us, ADONAI; our Sovereign, answer us when we call.
The Jewish people experienced light, gladness, joy, and honor—so may it be with us.
La-y’hudim hayetah orah v’simhah v’sason vikar, ken tihyeh lanu.

The cup of wine is lifted:
As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:
Barukh atah ADONAI, our God, sovereign of time and space, who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

When reciting Havdalah at home, we begin here:
Behold, God is my deliverer; I am trustful and unafraid.
ADONAI is my strength, my might, my deliverance.
Joyfully draw water from the wellsprings of deliverance.
Deliverance is Yours; may Your blessings rest upon this people forever.
ADONAI Tz’warot is with us; the God of Jacob is our stronghold, forever.
ADONAI Tz’warot, happy is the person who trusts in You.
Deliver us, ADONAI; our Sovereign, answer us when we call.
The Jewish people experienced light, gladness, joy, and honor—so may it be with us.
La-y’hudim hayetah orah v’simhah v’sason vikar, ken tihyeh lanu.

The cup of wine is lifted:
As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:
Barukh atah ADONAI, our God, sovereign of time and space, who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

When reciting Havdalah at home, we begin here:
Behold, God is my deliverer; I am trustful and unafraid.
ADONAI is my strength, my might, my deliverance.
Joyfully draw water from the wellsprings of deliverance.
Deliverance is Yours; may Your blessings rest upon this people forever.
ADONAI Tz’warot is with us; the God of Jacob is our stronghold, forever.
ADONAI Tz’warot, happy is the person who trusts in You.
Deliver us, ADONAI; our Sovereign, answer us when we call.
The Jewish people experienced light, gladness, joy, and honor—so may it be with us.
La-y’hudim hayetah orah v’simhah v’sason vikar, ken tihyeh lanu.

The cup of wine is lifted:
As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:
Barukh atah ADONAI, our God, sovereign of time and space, who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

When reciting Havdalah at home, we begin here:
Behold, God is my deliverer; I am trustful and unafraid.
ADONAI is my strength, my might, my deliverance.
Joyfully draw water from the wellsprings of deliverance.
Deliverance is Yours; may Your blessings rest upon this people forever.
ADONAI Tz’warot is with us; the God of Jacob is our stronghold, forever.
ADONAI Tz’warot, happy is the person who trusts in You.
Deliver us, ADONAI; our Sovereign, answer us when we call.
The Jewish people experienced light, gladness, joy, and honor—so may it be with us.
La-y’hudim hayetah orah v’simhah v’sason vikar, ken tihyeh lanu.

The cup of wine is lifted:
As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:
Barukh atah ADONAI, our God, sovereign of time and space, who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

The following two blessings are recited only on Saturday evening.

Havdalah literally means “distinction” or “differentiation” and it is a ceremony that marks the ending of Shabbat and the beginning of the work week. It consists of blessings over wine, spices, and light, and a final blessing about the distinction between Shabbat and the week. The Bible restricts the use of fire on Shabbat and so the week symbolically begins with lighting a fire. Shabbat, which began with the lighting of candles, now is also brought to its conclusion with candlelighting. But whereas we began Shabbat with individual candles, we end it with one candle whose wicks are inter-twined, as if Shabbat has created a unity that was lacking before. To rouse our senses to become awakened to the beauty we shall encounter during the week, we make a blessing over spices. Finally, the blessing over the wine sanctifies the week to come.

BEHOLD, GOD IS MY DELIVERER. As we enter the week we pray for protection, deliverance, and happiness. The biblical verses in this passage come from Isaiah 12:2–3, and Psalms 31:9, 46:12, 84:13, and 100:5. The penultimate verse, remarking on joy and gladness, is taken from the description in the Scroll of Esther (8:16) and expresses the joy at the deliverance from the destruction that had been contemplated by Israel’s enemy; we add the wish that the same be true for us. The final verse, taken from Hallel (Psalm 116:13), leads directly into the recitation of the blessing over the cup of wine.

BLESSING THE SPICES AND CANDLE. It is customary for everyone to partake of these blessings, so the spices are passed for all to smell, and each person holds up his or her hand to the light, marvelling at the distinctions between skin and nails, live and dead flesh both needed.

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly
**Songs for the Week Ahead**

**Greetings are exchanged:**

May you have a good week!

A gute vokh! Shavua tov!

Elijah the prophet, Elijah the Tishbite,
O Elijah, Elijah, Elijah from Gilead—
come speedily, in our time,
uhershing in the Messiah, descended from David.

Eliyahu ha-navi, eliyahu ha-tishbi,
eliyahu, eliyahu, eliyahu, ha-giladi. Bimheirah v’yameinu yavo eileinu,
im mashiah ben david, im mashiah ben david.

Miriam, the prophetess, strength and song are in her hands,
Miriam will dance with us, increasing the world’s song,
Miriam will dance with us, repairing the world.
Soon, in our days, she will bring us
To the waters of redemption.

Miriam ha-n’viah oz v’zimrah b’yadah.
Miriam tirkod itanu l’taken et ha-olam.
Bimheirah v’yameinu hi t’vienu el mei ha-y’shuah,
el mei ha-y’shuah.

Miriam, the prophetess, strength and song are in her hands,
Miriam will dance with us, increasing the world’s song,
Miriam will dance with us, repairing the world.
Soon, in our days, she will bring us
To the waters of redemption.

May the one who separates the holy and the everyday,
forgive any sins and slights.
May our families and our fortunes
be as many as the grains of sand, or the stars in the sky at night.
This day has disappeared, like the palm tree’s shadow.
I call to God who has brought an end to the light
that lit my way today. Today, the watchman announced
the coming of the morning and now the night.

Your righteousness is like Mount Tabor,
allowing my sins to quickly pass out of sight—
like a yesterday that is gone or a watch in the night.

Ha-mavdil bein kodesh l’höl, ha-totenu hu yimhöl,
zureinu v’khaseinu yarbeh khesbol v’kha-kokhavim balailah.
Yom panah k’tzel tomer, ekra la-El alai gomer,
amar shomer at a voker v’gam laiyal.

Ha-mavdil bein kodesh l’höl...
Tzidkat’ha k’hav tavor, al idaai avor ta-avor,
k’yom etmol ki ya-avor va-asamurah balailah.

Ha-mavdil bein kodesh l’höl...

---

**Bring Light to the Darkness**

The Hasidic master of Ruzhyn taught: This is the service a person
must perform all of one’s days . . . to let the light penetrate the darkness
to the darkness itself shines and there is no longer any division
between the two, as it is written: “And there was evening and there
was morning—one day” (Genesis 1:5).

Adam was created just before Shabbat began,
and during Shabbat he was lit with
the light of creation.

After Shabbat darkness descended and Adam
rubbed two stones together and a fire was lit.
Astounded, he said a b’rakah: “Blessed is the one
who creates lights of fire.” On Shabbat we
make Kiddush and celebrate God’s creation
of the world, as Shabbat departs, we recite
Havdalah and celebrate the possibility of
human manufacture and creativity.

---

"A gute vokh! Shavua tov!" was included in all
Jewish rites. It makes this poem to be recited at
the end of Yom Kippur is included in all
Jewish rites. It makes this moment analogous to
the conclusion of Yom Kippur: in leaving Shabbat, we leave
behind the sins of the previous week and start a new week with freshness.

Many of the lines of the piyyut are based on biblical verses.

**GREETINGS ARE EXCHANGED:**

אֵלִי, אֵלִי הַמַּבְּרוֹד אִלִּֽוּנוּ להַגְּמוּר אֵלִּֽוּ הַרְּקֹד אֶלְּוּ אַשְׁמֹרָה בַּעֲבָרָה וֶזְיִמְרָה בְּיָדָהּ.

Miriam ha-n’viah oz v’zimrah b’yadah.
Miriam tirkod itanu l’taken et ha-olam.
Bimheirah v’yameinu hi t’vienu el mei ha-y’shuah,
el mei ha-y’shuah.

 perl the propheth, strength and song are in her hands,
Miriam will dance with us, increasing the world’s song,
Miriam will dance with us, repairing the world.
Soon, in our days, she will bring us
To the waters of redemption.

Miriam ha-n’sia oz v’zimrah b’yadah.
Miriam tirkod itanu l’taken et ha-olam.
Bimheirah v’yameinu hi t’vienu el mei ha-y’shuah,
el mei ha-y’shuah.

Miriam, the prophetess, strength and song are in her hands,
Miriam will dance with us, increasing the world’s song,
Miriam will dance with us, repairing the world.
Soon, in our days, she will bring us
To the waters of redemption.

May the one who separates the holy and the everyday,
forgive any sins and slights.
May our families and our fortunes
be as many as the grains of sand, or the stars in the sky at night.
This day has disappeared, like the palm tree’s shadow.
I call to God who has brought an end to the light
that lit my way today. Today, the watchman announced
the coming of the morning and now the night.

Your righteousness is like Mount Tabor,
allowing my sins to quickly pass out of sight—
like a yesterday that is gone or a watch in the night.

Ha-mavdil bein kodesh l’höl, ha-totenu hu yimhöl,
zureinu v’khaseinu yarbeh khesbol v’kha-kokhavim balailah.
Yom panah k’tzel tomer, ekra la-El alai gomer,
amar shomer at a voker v’gam laiyal.

Ha-mavdil bein kodesh l’höl...
Tzidkat’ha k’hav tavor, al idaai avor ta-avor,
k’yom etmol ki ya-avor va-asamurah balailah.

Ha-mavdil bein kodesh l’höl...

---

**AS THE GRAINS OF SAND, OR THE STARS IN THE SKY AT NIGHT**

“...REFERING GOD’S blessing of Abraham: “I will bestow My blessing on you and make your descendants as numerous as Mount Tabor is the highest mount
in leaving Shabbat, we leave
behind the sins of the previous week and start a new week with freshness.

Many of the lines of the piyyut are based on biblical verses.

**ELIJAH THE PROPHET**

The Week begins with the wish that the events of this week will
be messianic. Elijah is said to be the herald who announces the coming of the Messiah.

MIRIAM too shall announce the coming of the Messiah with song and dance. The Hebrew words to this song were written by Leila Gal Benner.

**MAY THE ONE WHO SEPARATES DARKNESS FROM LIGHT**

Selected stanzas of a piyyut written by Isaac Judah ibn Ghiyyat (1050–1089, Spain). The full song contains an acrostic of the name Yitzhak Hakatan. A similar poem to be recited at the end of Yom Kippur is found in many Sephardic prayerbooks. This version of Hamavid, recited at the end of Shabbat with
Havdalah, is included in all
Jewish rites. It makes this moment analogous to
the conclusion of Yom Kippur: in leaving Shabbat, we leave
behind the sins of the previous week and start a new week with freshness.

Many of the lines of the piyyut are based on biblical verses.
Prayers for the Week Ahead

Master of all time, may the new week come to us peacefully, and may it not include sin or injury. Bless us and prosper the work of our hands, that we may hear sounds of joy and gladness in the coming days. May we not be jealous of anyone and may none be jealous of us, and may the words of the prophet be fulfilled: “How beautiful upon the hills are the footsteps of the messenger announcing peace, heralding good tidings.”

A Yiddish Saturday Night Prayer

And open for us, Adonai our God, compassionate Creator, this week and every week:

- the gates of patience, the gates of understanding, the gates of goodness, the gates of rejoicing, the gates of honor and beauty, the gates of good judgment,
- the gates of song, the gates of kindly love, the gates of purity, the gates of uprightness,
- the gates of atonement, the gates of study, the gates of forgiveness, the gates of help,
- the gates of family, the gates of righteousness, the gates of holiness, the gates of healing,
- the gates of goodly income, the gates of righteousness, the gates of happiness, the gates of rejoicing,
- the gates of the compassionate Creator.

Adonai said to Jacob: Jacob, My servant, do not fear.

God of Abraham, of Isaac, and of Jacob, protect
Your people Israel in their need, as the holy, beloved Shabbos takes its leave. May the good week come to us with health and life, good fortune and blessing, prosperity and dignity, graciousness and loving-kindness, sustenance and success, with all good blessings and with forgiveness of sin.

Rabbi’s Prayer on Yom Kippur at Neilah, recited in the Sephardic rite on Yom Kippur at Neilah, is cited in the Ashkenazic rite on Yom Kippur at Neilah, is cited in the Sephardic rite each week.

JACOB, MY SERVANT, DO NOT FEAR. La’hiyos Ha’ben, God’s message of assurance to Jacob (Genesis 46:3) is repeated in Isaiah (44:2). We enter the week asking that we, too, may have nothing to fear.