

Alyth



Erev Shavuot 5780

Liturgy for Kabbalat Chag compiled by Rabbi Paul Freedman

הִנֵּה How good and how pleasant it is
for brothers and sisters to come together
in peace and in harmony.

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים
שֶׁבֶת אֲחִים גַּם־יַחַד:

הִנֵּה *Hinneih mah tov umah na'im shevet achim gam yachad.*

Psalm 133:1

Between Pesach and Shavuot we travel through the period known as the Omer. It is a time of sadness and anxiety, the origins of which are shrouded in the mists of time.

In biblical times our ancestors feared for their crops, which could at any moment be blighted by the cruel east wind, the *hamsin*, which blows in from the desert in the late spring.

In rabbinic times, a deadly plague is reported to have struck, and this is why the period of the Omer is one in which Jewish tradition forbids joyful celebrations.

For our ancestors leaving Egypt, the seven weeks between Pesach and Shavuot saw them journey from their place of slavery, across the Sea of Reeds, into the wilderness and to the foot of Mount Sinai.

As we prepare to join them in their encounter with God, we too must make a journey to ensure that we too are ready to hear the voice of God and to receive the Torah. And so we too reflect on our own journey, from Pesach to Shavuot.

It is a journey from slavery to freedom, 1 א

from despair to hope, 2 ב

from ignorance to knowledge, 3 ג

from sadness to joy, 4 ד

from uncertainty to faith, 5 ה

from solitude to companionship, 6 ו

from godlessness to God. 7 ז

⌘ A journey from slavery to freedom:

The journey begins when we leave Egypt, when we move away from whatever imprisons us and prevents us from moving forward in our lives.

עֲבָדִים We were slaves to Pharaoh in Egypt, and the Eternal One our God led us out from there with a mighty hand and an outstretched arm. If the Holy One, ever to be praised, had not led our ancestors out of Egypt, we and our children and children's children would have remained slaves to Pharaoh in Egypt.

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם. בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה: וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם. הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ. מִשְׁעַבְדֵּימֶם הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם:

עֲבָדִים *Avadim hayinu l'far'oh b'mitsrayim, va-yotsi'einu Adonai eloheinu misham, b'yad chazakah uviz'roa n'tuyah. V'illu lo hotsi ha-kadosh baruch hu et avoteinu mimmitsrayim, harei anu uvaneinu uv'nei vaneinu m'shubadim hayinu l'far'oh b'mitsrayim.*

Haggadah

⌘ A journey from despair to hope:

כָּל־הָעוֹלָם All the world is a very narrow bridge - but the main thing to recall is to have no fear at all.

כָּל־הָעוֹלָם כְּלוֹ גֶשֶׁר צָר מְאֹד. וְהַעֲקֹר לֹא לִפְחַד כָּלֵל:

כָּל־הָעוֹלָם *Kol ha-olam kulo gesher tsar m'od, v'ha-ikkar lo l'facheid k'lal.*

Nachman of Bratslav

⌘ A journey from ignorance to knowledge:

אֵלֶּיךָ These are the things whose interest we enjoy in this world, while the capital remains for us in the world to come - this is what they are:

אֵלֶיךָ דְּבָרִים שְׂאֵדָם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקָּרָן קִיָּמָת לֹו לְעוֹלָם הַבָּא. וְאֵלֶיךָ הֵן:

Respecting one's father and mother,
acts of generosity and love,
coming early to the House of Study,
morning and evening,
giving hospitality to strangers,
visiting the sick,
assisting the bride,
escorting the dead,
engaging with prayer,
making peace between people.

**And the study of Torah
leads to them all.**

כבוד אב ואם.
וגמילות חסדים.
והשפמת בית המדרש
שחרית וערבית.
והכנסת אורחים.
ובקור חולים.
והכנסת כלה.
ולוית המת.
ועיון תפלה.
והבאת שלום בין אדם לחברו.
ותלמוד תורה
כנגד כלם:

אלו *Eillu d'varim she'adam ocheil peiruteihem ba-olam ha-zeh v'ha-keren kayyemet lo la-olam ha-ba, v'eillu hein. Kibbud av va'eim, ug'milut chasadim, v'hashkamat beit ha-midrash shacharit v'arvit, v'hachnasat or'chim, uvikkur cholim, v'hachnasat kallah, ul'vayat ha-meit, v'iyyun t'fillah, vahava'at shalom bein adam lachaveiro, v'talmud torah k'neged kullam.*

Mishnah Peah 1:1 & Shabbat 127a.

⚡ A journey from sadness to joy:

עבדו Serve God in gladness.

Come into God's Presence with joy.

For God is a great Sovereign.

עבדו את־יהוה בשמחה

באו לפניו ברננה.

כי אל מלך גדול יהוה:

Ivdu (*Ivdu...u...u*)
et Adonai b'simchah (*simchah, simchah, simchah...*)
bo'u (*bo'u, bo'u bo'u...u*)
l'fanav birnana...ah (*na, na, na, na, na...*)
Ki eil melech gadol Adonai (x4)

⌈ A journey from uncertainty to faith:

We are that group who, having stamped from Jewish tradition into general culture, now find it a higher wisdom to reclaim our stake in our traditional faith. Having gone as far into contemporary intellectuality as we have, we now realise that we cannot base our Jewish theology on science, philosophy, or the mood of the times even as we still cannot find it on verbal revelation. Contemporary Christianity may be agog over secularity. Since we were in it up to our nostrils for several decades, we know we are people of faith precisely because we must move beyond it. We obviously do not believe as much as our grandparents did, but we have discovered painfully that we believe far more than our society does.

Eugene Borowitz

⌋ A journey from solitude to companionship:

דודי My beloved is for me,
and I am for my beloved,
who shepherds among the lilies.

דודי לי וְאָנִי לוֹ
הִרְעָה בְּשׁוֹשַׁנִּים.

Who is this, rising up from the desert,
In clouds of myrrh and frankincense?

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר
מִקִּטְרֵת מֹר וּלְבוֹנָה.

You have captured my heart,
my own, my companion.

לְבַבְתִּי
אָחֹתִי כָלָה.

דודי *Dodi li va'ani lo ha-ro'eh ba-shoshannim.*

*Mi zot olah min ha-midbar,
m'kutteret mor ul'vonah.*

Libbavtini achoti kallah.

Song of Songs 2:16, 3:6, 4:9

↑ A journey from godlessness to God:

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| | | בְּיַד שִׁשְׁתַּיִם תֵּתֶנָּה לֵבָבוֹ שִׂרְאֵל בְּקִדְשָׁתוֹ | | | | | | | | |
| | | <p>עֵינָה יוֹמִים לַחֲדָשׁ סִיּוֹן בְּיוֹם מִסִּינַי בַּאֵל נֶעֱלַם בְּעֵתָה אֲלֹפִים וְאַרְבַּע מֵאוֹת וְאַרְבַּעִים וּשְׁמוֹנִי לְבָרִיאַת עוֹלָם אָמַר לִיקָרָה יוֹמִים רַבִּים תְּהִיָּה לִי וְאֵנִי אֲכִיר כְּגֹאֲלִי הִזֵּי לִי לְאַנְתּוֹ כִּרְתַּ מִּשְׁדֵּה וְיִשְׂרָאֵל וְנָמָה אֲזַקֵּר וְאֲזַן יִתְכִי וְאֲכַסֵּה כִּי אִהְיֶה עִמָּךְ כְּמוֹסְתוֹר וְכְמוֹחֶסֶד וְכְמוֹכֶסֶד תִּזְרֶה חֶסֶד מְקוֹר חַיִּים תִּזְוִי אֲנִי וְבִצְנִי הִרְיֹנָה לְכֶךְ תִּזְכּוּ אִיכֵי הַגֹּאֲלִי מִשְׁחַת חַיִּיכִי וְעִבְיָאֵת כִּלְהָא דֵּא וְהוּדָה לִיהַּ לְאַנְתּוֹ וְעִבְרִית עוֹלָם לְקֶשֶׁר אֲמִינִן בִּינֵיהֶם עִוְתָה עִוְתָה אֲדִבְרָה וְאַחֲזוּהוּ: וְשִׁלְבִים וְרִעוּזֵי לְעִסְכּוֹ בְּתוֹכֶם וְתוֹרֵתוֹ בְּכַלֶּם כְּאֲמֹר שִׁמְעוּ בְּקוֹלִי וְהִיָּיתִי לְכֶם לֵאלֹהִים וְאַדְרִים תְּהִי כִּי כַעַם וְאַעֲדֶה בָּם כִּי עֲרִים נִאֲמָצִים אֲנִי וְשָׁמַיִם וְאֲנִי וְהָאֵרֶץ וְשִׁמְחָה וְזֶקֶן עִם כֹּהֵל לְקַחְתָּ לִּי כְּלוֹנֵי כִּי וְשִׁמְחָה לֵב כֹּהֵל בְּבַעַל זְעִירִיהָ וְהִאֲמַר לְמַהֲלָלוֹ</p> | | | | | | | | |
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שִׁשָּׁה Shishah yamim l'chodesh sivan, b'yom mi-sinai ba eil ne'lam, bishnat alpayim v'arba mei'ot v'araba'im ush'moneh livri'at olam, amar la-y'karah, yamim rabbim tiyeh li va'ani eilayich l'go'eil. Hevei li l'intu k'dat mosheh v'yisra'el, va'ana okir v'eizun yatichi va'achasseh, ki ehveh imm'cha l'mistor ul'machaseh. Torat chacham m'kor chayyim tichyi att uvanaichi, ha-rofei l'chol tachalu'aichi, ha-go'eil mi-shachat chayyaichi, uts'vi'at kallata, da vahavat lih l'intu, uv'rit olam l'keshet ammits beineihem shot shatu, ahavat v'achavah v'shalom v'rei'ut, l'shochno v'tocham v'torato v'libbam leimor shim'u v'koli v'hayiti lachem leilohim v'attem tihyu li l'am v'a'idah li eidim ne'emanim et ha-shamayim v'et ha-arets, yismach chatan im kallah lakachat lo l'goralo, v'yismach leiv kallah b'va'al n'ureiha v'tomar l'mahalalo.

שְׁשָׁה On Friday the sixth of Sivan in the year 2448 from the creation of the world, according to the reckoning of our ancestors, God the supreme Sovereign came forth from Sinai and said to the beloved people of Israel: Be My people, and I will be your redeemer, through the Torah given to Moses. Be My spouse according to the law of Moses and Israel, and I will cherish, sustain and support you and be your shelter from trouble and distress.

I will give to you and your children the Torah, the source of eternal life, of healing and rescue.

And the people of Israel consented to God's proposal.

Accordingly they entered into an eternal covenant, binding them forever; a covenant of love and loyalty, a relationship of peace and piety, to create a dwelling in this world for the Holy One and the divine teaching. So God became Israel's redeemer and Israel became God's people, and heaven and earth were called to be faithful witnesses to their covenant.

May God be pleased with our people and our people praise God throughout their generations.

שְׁשָׁה יָמִים לְחֹדֶשׁ סִיּוֹן: בְּיוֹם
מִסִּינַי בָּא אֱלֹהֵינוּ בְּשָׁנָה
אֲלֵפִים וְאַרְבַּע מֵאוֹת וְאַרְבָּעִים
וּשְׁמֹנֶה לְבְרִיאַת עוֹלָם: אָמַר
לְיִקְרָהּ. יָמִים רַבִּים תְּהִיָּה לִי
וְאֲנִי אֶלַיְךָ לְגֹאֲלִי. הָיָה לִי לְאַנְתּוֹ
כְּדַת מֹשֶׁה וְיִשְׂרָאֵל: וְאָנָּה אוֹקִיר
וְאֶזְוֶן יְתִיכִי וְאֶכְסֶהּ. כִּי אֶהְיֶה
עִמָּךְ לְמִסְתוֹר וְלְמַחְסֶה וְלְמַכְסֶה.
תּוֹרַת חֶכֶם מְקוֹר חַיִּים תַּחֲיֶי אֶת
וּבְנֵיכִי. הָרוּפָא לְכֹל תַּחְלוּאֵיכִי.
הַגֹּאֲלִי מִשַּׁחַת חַיִּיכִי: וְצָבָאת
כְּלִתָּא. דָּא וְהוֹת לִיהּ לְאַנְתּוֹ.
וּבְרִית עוֹלָם לְקִשְׁרֵי אַמִּיץ
בִּינֵיהֶם שׁוֹת שְׁתוֹ. אֶהְבֶּה וְאַחֲרֶה
וְשָׁלוֹם וְרַעוּת. לְשִׁכְנוּ בְּתוֹכָם
וְתוֹרַתוֹ בְּלִבָּם לְאֹמַר שְׁמַעוּ
בְּקוֹלִי וְהִיִּיתִי לָכֶם לְאֱלֹהִים
וְאַתֶּם תְּהִיוּ-לִי לְעַם וְאַעֲיֶדָה לִי
עֲדִים נְאֻמָּנִים אֶת הַשְּׁמַיִם וְאֶת
הָאָרֶץ: יִשְׁמַח חֲתָן עִם כְּלָה
לְקַחַת לּוֹ לְגֹרְלוֹ. וְיִשְׁמַח לֵב
כְּלָה בְּבַעַל נְעוּרֶיהָ וְתֹאמַר
לְמַהֲלָלוֹ:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ: Bless the Living God whom we are called to bless.

בְּרַכּוּ *Bar'chu et Adonai ha-m'vorach.*

בְּרוּךְ יְהוָה הַמְּבָרָךְ
לְעוֹלָם וָעֶד: Blessed is the Living God whom we are called to bless forever and ever.

בְּרוּךְ *Baruch Adonai ha-m'vorach l'olam va'ed.*

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. אֲשֶׁר בְּדְבָרוֹ מַעְרִיב
עַרְבִים. בְּחֻכְמָה פּוֹתַח שַׁעְרִים.
וּבְתִכּוֹנָה מְשַׁנֶּה עֵתִים.
וּמַחְלִיף אֶת־הַיָּמִים. וּמַסְדֵּר
אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרַקִּיעַ כְּרִצּוֹנוֹ: בּוֹרֵא יוֹם
וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
וְחֹשֶׁךְ מִפְּנֵי אוֹר: הַמַּעְבִּיר יוֹם
וּמַבְיֵא לַיְלָה. וּמַבְדִּיל בֵּין יוֹם
וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ:
בְּרוּךְ אַתָּה יְהוָה. הַמַּעְרִיב
עַרְבִים:

בְּרוּךְ *Baruch attah Adonai eloheinu melech ha-olam, asher bidvaro ma'ariv aravim, b'chochmah potei'ach sh'arim. Uvitvunah m'shanneh ittim, umachalif et ha-z'mannim, um'saddeir et ha-kochavim b'mishm'roteihem baraki'a kirtzono. Borei yom valailah, goleil or mip'nei choshech v'choshech mip'nei or. Hama'avir yom umeivi lailah, umavdil bein yom uvein lailah, Adonai ts'va'ot sh'mo. Baruch attah Adonai, ha-ma'ariv aravim.*

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

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ
 אַהֲבַת. תּוֹרָה וּמִצְוֹת חֻקִּים
 וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ:
 עַל-כֵּן יְהוּה אֱלֹהֵינוּ. בְּשֹׁכְבֵנו
 וּבְקוּמֵנוּ נְשִׁיחַ בְּחֻקֶיךָ. וְנִשְׂמַח
 וְנִעְלוֹז בְּדַבְרֵי תוֹרַתְךָ וּמִצְוֹתֶיךָ
 וְחֻקוֹתֶיךָ לְעוֹלָם וָעֶד: כִּי הֵם
 חַיֵּינוּ וְאֵרֶךְ יְמֵינוּ. וּבָהֶם נִהְיֶה
 יוֹמָם וְלַיְלָה. וְאַהֲבַתְךָ
 אֶל-תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים:
 בָּרוּךְ אַתָּה יְהוּה. אֱהֵב
 אֶת-עַמּוֹ יִשְׂרָאֵל:

אַהֲבַת *Ahavat olam beit yisra'el amm'cha ahavta, torah umitsvot chukkim umishpatim otanu limmadta. Al kein Adonai eloheinu, b'shochbeinu uv'kumeinu nasi'ach b'chukkecha, v'nismach v'na'aloz b'divrei toratecha umitsvotecha v'chukkotecha l'olam va'ed. Ki heim chayeinu v'orech yameinu, uvahem nehgeh yomam valailah, v'ahavat'cha al tasir mimmennu l'olamim. Baruch attah Adonai, oheiv et ammo yisra'el.*

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

שמע ישראל
יהוה אלהינו יהוה | אחד:

שמע *Sh'ma yisra'el, Adonai eloheinu Adonai echad*

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

ברוך שם כבוד מלכותו
לעולם ועד:

ברוך *Baruch sheim k'vod malchuto l'olam va'ed.*

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

ואהבתך את יהוה אלהיך
בכל לבבך ובכל נפשך
ובכל מאדך: והיו הדברים
האלה אשר אנכי מצוה היום
על לבבך: ושננתם לבניך
ודברת בהם בשבתך בביתך
ובלכתך בדרך ובשכבך
ובקומך: וקשרתם לאות
על ידך והיו לטפת בין
עיניך: וכתבתם על מזוזות
ביתך ובשעריך:

ואהבתך *V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha
uv'chol m'odecha. V'hayu ha-d'varim ha-eilleh asher anochi m'tsav'cha
ha-yom al l'vavecha. V'shinnantam l'vanecha, v'dibbarta bam, b'shiv'tcha
b'veitecha, uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot
al yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'uzot beitecha
uvish'arecha.*

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

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

Our Living God Your children saw Your rule over the Sea of Reeds. All of them as one honoured You as Sovereign, saying:

‘God shall rule forever and ever!’

And it is prophesied: ‘For the Almighty has set Jacob free and rescued him from a hand stronger than his own.’ Blessed are You God, who rescues Israel.

אֱמֶת וְאִמוּנָה כָּל־זֹאת וְקִיָּם
עָלֵינוּ. כִּי הוּא יְהוָה אֱלֹהֵינוּ
וְאֵין זֹולָתוֹ וְאִנְחָנוּ יִשְׂרָאֵל
עִמּוֹ. הֶעֱשָׂה גְדֹלוֹת עֲד־אֵין
חֶקֶר וְנִפְלְאוֹת עֲד־אֵין מִסְפָּר.
וְרָאוּ בְנֵי גְבוּרָתוֹ שְׂבָחוּ
וְהוֹדוּ לְשִׁמּוֹ וּמַלְכוּתוֹ בְּרִצּוֹן
קִבְלוּ עֲלֵיהֶם: מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָּל־ם.
מִי־כַמְכָה בְּאֱלִים יְהוָה.
מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ
נֹרָא תְהִלַּת עֲשֵׂה פִּלְאָ:
מַלְכוּתְךָ יְהוָה אֱלֹהֵינוּ רָאוּ
בְּנֵיךָ עַל הַיָּם. יַחַד כָּל־ם הוֹדוּ
וְהִמְלִכוּ וְאָמְרוּ.
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:
וְנִאֶמֶר. כִּי־פָדָה יְהוָה
אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד
חֶזֶק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה.
גָּאֹל יִשְׂרָאֵל:

אֱמֶת Emet ve'emunah kol zot v'kayyam aleinu, ki hu Adonai eloheinu v'ein zולato va'anachnu yisra'el ammo, ha-oseh g'dolot ad ein cheiker, v'nifla'ot ad ein mispar, v'ra'vu vanav g'vurato shib'chu v'hodu lishmo, umalchuto b'ratson kib'lu aleihem, moshe umiryam uv'nei yisra'el l'cha anu shirah b'simchah rabbah, v'am'ru chullam: **Mi-chamocha ba-eilim Adonai. mi kamocha ned'ar ba-kodesh, nora t'hillot, oseih fele.** Malchut'cha Adonai eloheinu ra'vu vanecha al ha-yam, yachad kullam hodu v'himlichu v'amaru: **Adonai yimloch l'olam va'ed.** V'ne'emar, ki fadah Adonai et ya'akov, ug'alo miyad chazak mimmennu. Baruch attah Adonai, ga'al yisra'el.

הַשְּׂכִיבֵנוּ Source of our life and our Sovereign, cause us to lie down in peace, and rise again to enjoy life.

Spread the shelter of Your peace over us. [Guide us in wisdom, compassion and trust.]

Save us for the sake of Your name. [Shield us from hatred, sorrow and pain.]

Remove the temptation that awaits us and the guilt that lies behind us. Shelter us in the shadow of Your wings, for You are a God who guards and protects us, a ruler of mercy and compassion. Guard us when we go out and when we come in, to enjoy life and peace both now and forever, and spread over us the shelter of Your peace. Blessed are You God, spreading the shelter of peace over us, over Your people Israel, and over all the world.

הַשְּׂכִיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ
וּתְקַנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהִגֵּן בְּעַדְנוּ וְהִסֵּר מֵעָלֵינוּ
אוֹיֵב דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן.
וְהִסֵּר שִׁטָּן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבִצֵּל כְּנַפְיֶךָ תִּסְתִּירֵנוּ
כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה.
כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.
וּשְׁמוֹר צִאתָנוּ וּבוֹאָנוּ
לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יהוה.
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
וְעַל-עַמּוֹ יִשְׂרָאֵל
וְעַל-כָּל-הָעוֹלָם:

הַשְּׂכִיבֵנוּ *Hashkiveinu Adonai eloheinu l'shalom,*
v'ha'amideinu malkeinu l'chayyim,

uf'ros aleinu sukkat sh'lomecha, v'takk'neinu b'eitsah tovah mill'fanecha,
v'hoshi'einu l'ma'an sh'mecha, v'hagein ba'adeinu v'haseir mei'aleinu, oyeiv
dever v'cherev v'ra'av v'yagon. V'haseir satan mil'faneinu umei'achareinu,
uv'tseil k'nafecha tastireinu, ki eil shom'reinu umatsileinu attah, ki eil melech
channun v'rachum attah, ush'mor tseiteinu uvo'einu l'chayyim ul'shalom
mei'attah v'ad olam, uf'ros aleinu sukkat sh'lomecha. Baruch attah Adonai,
ha-poreis sukkat shalom aleinu v'al ammo yisra'el, v'al kol ha-olam

אלה These are the festivals of the Almighty which you shall proclaim at their appointed time as holy gatherings.

אלה Eilleh mo'adei Adonai mikra'ei kodesh asher tikr'u otam b'mo'adam.

אלה מועדי יהוה מקראי קדש אשר תקראו אתם במועדם:

אדני Eternal God, open my lips and my mouth shall declare Your praise.

אדני שפתי תפתח ופי יגיד תהלתך:

אדני Adonai s'fatai tiftach ufi yaggid t'hillatecha.

ברוך Blessed are You, our God, and God of our ancestors, God of Abraham, God of Sarah, God of Isaac, God of Rebecca, and God of Jacob, God of Rachel and God of Leah, the great, the mighty, and the awesome God, God beyond, generous in love and kindness, and possessing all. You remember the good deeds of those before us, and therefore in love bring rescue to the generations, for such is Your being. The Sovereign who helps and saves and shields. Blessed are You God, who shields Abraham who remembers Sarah.

ברוך אתה יהוה אלהינו ואלהי אבותינו ואלהי אברהם אלהי שרה. אלהי יצחק אלהי רבקה ואלהי יעקב אלהי רחל ואלהי לאה. האל הגדול הגבור והנורא. אל עליון. גומל חסדים טובים קונה הכל. וזוכר חסדי אבות ואמהות ומביא גואל לבני בניהם למען שמו באהבה: מלך עוזר ומושיע ומגן: ברוך אתה יהוה מגן אברהם פוקד שרה:

ברוך Baruch attah Adonai eloheinu veilohei avoteinu veilohei immoteinu, elohei avraham, elohei sarah, elohei yitschak, elohei rivkah, veilohei ya'akov, elohei rachel veilohei le'ah. Ha'eil ha-gadol, ha-gibbor v'ha-nora, eil elyon, gomeil chasadim tovim, koneih ha-kol. V'zocheir chasdei avot v'immahot u'meivi go'eil livnei v'neiham l'ma'an sh'mo b'avahavah. Melech ozeir u'moshi'a umagein. Baruch attah Adonai, magein avraham poked sarah.

אַתָּה You are the endless power that renews life beyond death; You are the greatness that saves, causing the dew to fall. You care for the living with love. You renew life beyond death with unending mercy. You support the falling, and heal the sick. You free prisoners, and keep faith with those who sleep in the dust. Who can perform such mighty deeds, and who can compare with You, a Sovereign who brings death and life, and renews salvation? You are faithful to renew life beyond death.

Blessed are You God, who renews life beyond death.

אַתָּה *Attah gibbor l'olam Adonai, mechayyeih meitim attah rav l'hoshia, morid ha-tal. M'chalkeil chayyim b'chesed, m'chayyeih meitim b'rachamim rabbim, someich noflim, v'rofeih cholim, umattir asurim, um'kayyeim emunato lisheinei afar. Mi chamocho ba'al g'vurot, umi domeh lach, melech meimit um'chayyeh, u'matsmi'ach y'shu'ah. V'ne'eman attah l'hachayot meitim. Baruch attah Adonai, m'chayyeih ha-meitim.*

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

אַתָּה *Attah kadosh v'shimcha kadosh uk'doshim b'chol yom y'hal'lucha selah. Baruch attah Adonai ha-eil ha-kadosh.*

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנָי.
מְחַיֶּה מֵתִים אַתָּה.
רַב לְהוֹשִׁיעַ. מוֹרִיד הַטֶּל:
מְכַלְפֵּל־חַיִּים בְּחֶסֶד. מְחַיֶּה
מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר
אֲסוּרִים. וּמְקַיֵּם אֱמוּנָתוֹ לַיְשׁוּנֵי
עָפָר: מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֵה לָךְ. מְלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים:
בְּרוּךְ אַתָּה יְהוָה. מְחַיֶּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ. סְלָה:
בְּרוּךְ אַתָּה יְהוָה. הָאֵל הַקָּדוֹשׁ:

אֲתָהּ You have given us a special task among the peoples. In Your love and favour You have raised us up among the nations and sanctified us by Your commandments, drawn us near to Your service, and charged us to make known Your great and holy name. In Your love, Eternal One, our God, You have given us feasts of joy and seasons of gladness, among them this Festival of Shavuot, Season of Revelation, to unite us in worship, and in remembrance of the Exodus from Egypt.

אֲתָהּ בְּחַרְתָּנוּ מִכָּל־הָעַמִּים.
 אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ.
 וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת.
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
 וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ.
 וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
 קָרָאתָ. וַתִּתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ
 בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה
 חֲגִים וְזְמָנִים לְשִׂשׁוֹן.
 אֶת־יּוֹם חַג הַשְּׁבוּעוֹת הַזֶּה
 זְמַן מִתֵּן תּוֹרָתְנוּ. מִקְרָא קָדֹשׁ.
 זְכוֹר לִיציאת מִצְרַיִם.

אֲתָהּ *Attah v'chartanu mikkol ha-ammim ahavta otanu v'ratsita banu v'romamtanu mikkol ha-l'shonot v'kidashtanu b'mitsvotcha, v'keiravtanu malkeinu la'avodateicha, v'shimcha ha-gadol v'ha-kadosh aleinu karata, va-titten lanu Adonai eloheinu b'ahavah mo'adim l'simchah chaggim uz'mannim l'sason, et yom chag ha-shavu'ot ha-zeh, z'man mattan torateinu, mikra kodesh, zeicher litsi'at mitsrayim.*

אֱלֹהֵינוּ Our God and God of the generations, may Your regard and concern for us and for our ancestors, for the time of our redemption, for Jerusalem the city of Your holiness and for all Your people, the family of Israel, come close to You and please You. Renew in us the love of freedom and goodness, the growth of grace, kindness and compassion, for a happy, peaceful life. On this day of the Festival of Weeks, our Living God remember us for our good, (Amen)

bring us Your blessing, (Amen)

and grant us a good life. (Amen)

Spare us, and have compassion upon us according to Your promise of deliverance and mercy. Our eyes are turned towards You, Source of salvation and mercy.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה
וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ
וַיִּפְקְדֵנוּ וַיִּזְכְּרוֹן אֲבוֹתֵינוּ
וַיִּזְכְּרוֹן מֹשִׁיחַ בֶּן דָּוִד עֲבָדֶיךָ.
וַיִּזְכְּרוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ
וַיִּזְכְּרוֹן כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ. לְפִלִיטָה וּלְטוֹבָה לְחַן
וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם
בְּיוֹם חַג הַשְּׁבִיעוֹת הַזֶּה
זְכֹרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. אָמֵן.
וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.
וּבְדָבַר יְשׁוּעָה וּרְחֻמִּים חוֹס
וְחֹנֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל
מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ Eloheinu veilohei avoteinu, ya'alei v'yavo v'yaggia' v'yeira'eh v'yeiratseh v'yishama' v'yippakeid, v'yizzacheir zichroneinu ufikdoneinu v'zichron avoteinu v'zichron mashiach ben david avdecha, v'zichron y'rushalayim ir kodshecha, v'zichron kol amm'cha beit yisra'el l'faneicha, lifleitah ul'tovah l'chein ul'chesed ul'rachamim l'chayim ul'shalom b'yom chag ha-shavu'ot ha-zeh,

zochreinu Adonai eloheinu bo l'tovah (Amen)

u'fokdeinu vo livracha (Amen)

v'hoshi'einu vo l'chayyim tovim (Amen)

uvidvar y'shua'ah v'rachamim chus v'chonneinu, ki eilecha eineinu, ki eil melech channun v'rachum attah.

וְהַשִּׂיאָנוּ Bestow on us the blessing of Your festivals, and make us worthy of the new life, joy and peace You promised us. Make us holy through Your commands and let us share in the work of Your Torah. Satisfy us with Your goodness, and let our souls know the joy of Your salvation. Purify our hearts to serve You in truth. Let us inherit Your holy festivals with joy and happiness and may all Israel who seek holiness, find their happiness, fulfilled in You. Blessed are You God, who hallows Israel and the festivals.

וְהַשִּׂיאָנוּ יְהוָה אֱלֹהֵינוּ אֶת
בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם.
לְשִׂמְחָה וּלְשִׂשׂוֹן. כְּאֲשֶׁר
רָצִיתָ וְאִמַּרְתָּ לְבָרְכָנוּ:
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ. שִׂים חֵלְקֵנוּ
בְּתוֹרָתֶךָ: שֶׁבַעֲנוּ מִטּוֹבֶךָ.
וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטָהַר לְבָנוּ
לְעִבְדֶּךָ בְּאֵמֶת: וְהִנְחִילֵנוּ יְהוָה
אֱלֹהֵינוּ בְּשִׂמְחָה וּבְשִׂשׂוֹן מוֹעֲדֶי
קִדְשֶׁךָ: וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל
מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה.
מִקִּדְשׁ יִשְׂרָאֵל וְהַזְּמַנִּים:

וְהַשִּׂיאָנוּ *V'hassi'einu Adonai eloheinu et birkat mo'adecha l'chayyim ul'shalom l'simchah ul'sason ka'asher ratsita v'amarta l'var'chinu. Kadd'sheinu b'mitsvotcha, sim chelkeinu b'toratecha. Sabb'einu mittuvecha, v'samm'cheinu bishu'atecha v'taheir libbeinu l'ovd'cha be'emet. V'hanchileinu Adonai eloheinu b'simchah uv'sason mo'adei kodshecha. V'yism'chu v'cha yisra'el m'kadd'shei sh'mecha. Baruch attah Adonai m'kaddeish yisra'el v'ha-z'mannim.*

רְצֵה Our Living God be pleased with Your people Israel and listen to their prayers. In Your great mercy delight in us so that Your presence may rest upon Zion. Our eyes look forward to Your return to Zion in mercy! Blessed are You God, ever restoring Your presence to Zion.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל. וּלְתַפְלֹתָם שְׁעָה.
וּבְרַחֲמֶיךָ הַרְבִּים תַּחֲפֹץ בָּנוּ
וְתִשְׁרֵה שְׂכִינְתֶךָ עַל צִיּוֹן.
וְתִחְזֶנָּה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן
בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה.
הַמְחִזִּיר שְׂכִינְתוֹ לְצִיּוֹן.

רְצֵה *R'tseih Adonai eloheinu b'amm'cha yisra'el, v'litfillatam sh'eih. Uv'rachamecha ha-rabbim tachpots banu v'tashreh sh'chinat'cha al tsiyyon. V'techezenah eineinu b'shuv'cha l'tsiyyon b'rachamim. Baruch attah Adonai ha-machazir sh'chinato l'tsiyyon.*

מוֹדִים We declare with gratitude that You are our God and the God of our ancestors. You are our rock, the rock of our life and the shield that saves us. In every generation we thank You and recount Your praise for our lives held in Your hand, for our souls that are in Your care, and for the signs of Your presence that are with us every day. At every moment, at evening, morning and noon, we experience Your wonders and Your goodness. You are goodness itself, for Your mercy has no end. You are mercy itself, for Your love has no limit. Forever have we put our hope in You. And for all these things may Your name, our Sovereign, be blessed, exalted and honoured forever and ever. May every living being thank You; may they praise and bless Your great name in truth for You are the God who saves and helps us. Blessed are You God, known as goodness, whom it is right to praise.

מוֹדִים אֲנַחְנוּ לְךָ שְׂאֲתָה הוּא
 יהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 לְעוֹלָם וָעֶד. צוּרֵנוּ צוּר חַיֵּינוּ
 וּמִגֵּן יִשְׁעֵנוּ אַתָּה הוּא: לְדוֹר
 וָדוֹר נוֹדָה לְךָ וּנְסַפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל
 נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ. וְעַל
 נִסִּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ. וְעַל־
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־
 עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם:
 הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ.
 הַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ.
 כִּי מַעֲוֹלָם קִוִּינוּ לְךָ. וְעַל כָּל־
 יִתְבָּרַךְ וְיִתְרוֹמַם וְיִתְנַשֵּׂא
 תָּמִיד שְׁמֶךָ מְלַכְנוּ לְעוֹלָם וָעֶד:
 וְכָל־הַחַיִּים יִדְוֶךָ סְלָה. וְיִהְיֶה
 וַיְבָרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל בְּאֱמֶת.
 הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרָתָנוּ סְלָה:
 בְּרוּךְ אַתָּה יְהוָה.
 הַטוֹב שְׁמֶךָ וְלְךָ נֶאֱדָה לְהוֹדוֹת:

מוֹדִים *Modim anachnu lach, she'attah hu Adonai eloheinu veilohei avoteinu l'olam va'ed, tsureinu tsur chayyeinu umagein yish'einu attah hu. L'dor vador nodeh l'cha un'sappeir t'hillatecha, al chayyeinu ha-m'surim b'yadecha, v'al nishmoteinu ha-p'kudot lach, v'al nissecha sheb'chol yom immanu, v'al nifl'otecha v'tovotecha sheb'chol eit, erev va'voker v'tsohorayim. Ha-tov ki lo chalu rachamecha, ha-m'racheim ki lo tammu chasadecha, ki mei'olam kivvinu lach. V'al kullam yitbarach v'yitromeim v'yitnassei tamid shimcha malkeinu l'olam va'ed. V'chol ha-chayyim yoducha selah, vihal'lu vivar'chu et shimcha ha-gadol be'emet, ha-eil y'shu'ateinu v'ezrateinu selah. Baruch attah Adonai, ha-tov shimcha ul'cha na'eh'l'hodot.*

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

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים
לְעוֹלָם. כִּי אַתָּה הוּא מְלַךְ אֲדוֹן
לְכֹל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.
בָּרוּךְ אַתָּה יְהוָה. הַמְבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

שָׁלוֹם *Shalom rav al yisra'el amm'cha tasim l'olam, ki attah hu melech adon l'chol ha-shalom, v'tov b'einecha l'vareich et amm'cha yisra'el b'chol eit uv'chol sha'ah bishlomecha.*

Baruch attah Adonai, ha-m'vareich et ammo yisra'el ba-shalom.

אֱלֹהֵי My God, keep my tongue from causing harm and my lips from telling lies. Let me be silent if people curse me, my soul still humble and at peace with all. Open my heart to Your teaching, and give me the will to practise it. May the plans and schemes of those who seek my harm come to nothing.

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מִרְעָה.
וְשִׁפְתוֹתַי מִדְּבַר מְרָמָה.
וְלִמְקַלְלֵי נַפְשִׁי תִדָּם. וְנַפְשִׁי
כְּעֶפֶר לְכֹל תְּהִיָּה: פֶּתַח לִבִּי
בְּתוֹרָתְךָ. וְאַחֲרֵי מִצְוֹתֶיךָ
תִּרְדּוּף נַפְשִׁי. וְכָל־הַקָּמִים
עָלַי לְרַעָה מִהֲרָה הֲפֹר
עֲצָתָם וְקִלְקַל מַחֲשַׁבוֹתָם:
יְהִיו לְרִצּוֹן אִמְרֵי־פִי.
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
יְהוָה צוּרִי וְגֹאֲלִי:

May the words of my mouth and the meditation of my heart be acceptable to You, O God, my Rock and my Redeemer.

אֱלֹהֵי *Elohai n'tsor l'shoni meira, v'siftotai middabbeir mirmah, v'limkal'lai nafshi tiddom, v'nafshi ke'afar la-kol tihyeh. P'tach libbi b'toratecha, v'acharei mitsvotecha tirdof nafshi, v'chol ha-kamim alai l'ra'ah, m'heirah hafeir atsatam, v'kalkeil machsh'votam. Yihyu l'ratson imrei fi, v'hegyon libbi l'fanecha, Adonai tsuri v'go'ali.*

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

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֵׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
וְעַל־כָּל־הָעוֹלָם. וְאָמְרוּ. אָמֵן:

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

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

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל.

לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים.
וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ: וְאִנְחָנוּ
כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים
לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא: שֶׁהוּא
נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ.
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגֹבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד. אֵמֶת
מַלְכָּנוּ אֶפֶס זולָתוֹ: כִּכְתוּב
בְּתוֹרָתוֹ. וְיָדַעַת הַיּוֹם וְהַשַּׁבָּת
אֵל לְבַבְךָ. כִּי יְהוָה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת אֵין עוֹד:

עַל־כֵּן Therefore, we look to the future with hope. So many dreams have faded in the accusing light of day, so many visions of better times have turned into nightmares and blood. We have been disappointed too often. And yet still we hope. We hope for transformation: for societies where prejudice and superstition, fear and unrest give way to fullness of life, and the humble recognition of our common humanity. We are in this together. We need each other and we need to affirm our hope. For goodness is real, and justice is possible, and life on earth can be enhanced by those filled with an awareness of the eternal and a knowledge of their own transience. We are guests, passing through. With patience, resilience and courage we can leave this world a little better for our having been here. This is our hope, this is our security: in the light of eternity we have a significance we cannot measure. Moment by moment we build 'God's kingdom'. Our world is in the process of being repaired, through us and within us. This is our redemption. We look to the future with hope.

And then all that has divided us will merge
 And then compassion will be wedded to power
 And then softness will come to a world that is harsh and unkind
 And then both men and women will be gentle
 And then both women and men will be strong
 And then no person will be subject to another's will
 And then all will be rich and free and varied
 And then the greed of some will give way to the needs of many
 And then all will care for the sick and the weak and the old
 And then all will nourish the young
 And then all will cherish life's creatures
 And then all will live in harmony with one another and the Earth
 And then everywhere will be called Eden once again.

וְנֹאמַר So it is prophesied:
 'The Eternal shall be Sovereign over
 all the earth. On that day the Eternal
 shall be One, and known as One.'

וְנֹאמַר. וְהָיָה יְהוָה לְמֶלֶךְ
 עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא
 יְהוָה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:

וְנֹאמַר V'ne'emar: v'hayah Adonai l'melech al kol ha-arets,
 ba-yom ha-hu yihyeh Adonai echad ush'mo echad.

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives and in the life of the whole House of Israel. May it be so soon, and let us say: **Amen.**

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

Blessed and praised; glorified, exalted and extolled; lauded, honoured and acclaimed be the name of the Holy One,

who is ever to be praised,

though far above the eulogies and songs of praise and consolation that human lips can utter; and let us say:

Amen.

May great peace descend from heaven, and abundant life be granted, to us and all Israel; and let us say: **Amen.**

May the Most High, Source of perfect peace, grant peace to us, to all Israel, to all the world, and let us say: **Amen.**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ:
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוּן וּבְיָמֵיכוּן
וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב.
וְאִמְרוּ אָמֵן:

יְהֵא שְׁמָה רַבָּא מְבָרַךְ
לְעָלְמֵי וּלְעָלְמֵי עֲלַמְיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דִּי-קָדְשָׁא.
בְּרִיךְ הוּא.

לְעֵלְא מִן-כָּל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
דִּי-אֲמִירָן בְּעֵלְמָא.
וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.
וְאִמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְעַל כָּל-הָעוֹלָם.
וְאִמְרוּ אָמֵן:

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

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

Yitbarach v'yishtabbach v'yitpa'ar
v'yitromam v'yitnassei v'yit-haddar
v'yit'alleh v'yit-hallal, sh'meih di kudsha, **b'rich hu**,
l'eilla min kol birchata v'shirata tushb'chata v'nechemata,
di amiran b'alma, v'imru **amen**.

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

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

Sweet as honey, sweet as honey, sweet as honey on our tongue.

בְּרוּךְ Blessed are You, our Living
God, Sovereign of the universe,
whose commandments make us holy,
and who commands us to devote
ourselves to the study of Torah.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְצִוָּנוּ לְעֲסוֹק בְּדַבְרֵי תוֹרָה:

בְּרוּךְ Baruch attah Adonai eloheinu melech ha-olam,
asher kidd'shanu b'mitsvotav, v'tsivvanu la'asok b'divrei torah.