

The Fellowship of Christian Goths



Shaw'oth

Shavu'oth / Pentecost / Wave-Gotik-Treffen

Solemnity / High Holy Day

Wave-Gotik-Treffen a celebration of The Feast of Weeks AKA Shavu'oth and Pentecost

Wave-Gotik-Treffen

As Goths, we have a tradition of every year for Pentecost (Whitsunday, Pfingsten), making pilgrimage to Leipzig, Germany, for a large celebration we call Wave-Gotik-Treffen or The Meeting of the Gothic Wave. We travel from all around the world, meeting in this one spot, dressing in our most elaborate and beautiful outfits, and enjoying picnics, music, and all of the other joys that such a grand gathering of togetherness can bring. Every year, going back to the beginning, Goths from around the world have gathered for Treffen seven weeks after Pascha (Easter).

Shavu'oth – The Feast of Weeks

Seven weeks after Passover (Pesach, Pascha, Holy Week, Yom HaBikkurim, Easter), is the next Biblical holy day, "The Feast of Weeks", which in Hebrew is Shavu'oth (also spelled Shavu'ot or Shavuot), and in Greek is Pentecost. In the Bible, Shavu'oth has an agricultural connection, marking the summer harvest of the first fruits; the priest waving the first fruits of the wheat harvest at the Temple in Jerusalem, and people coming from all-over to offer their first fruits at the Temple. Shavu'oth is also associated with the giving of the Torah on Mount Sinai. On the first Passover, God physically freed His people from slavery; on Shavu'oth their freedom was given purpose—they were freed in order to serve God according to the dictates of His Torah.. Likewise for Christians, followers of Yeshua, Passover is when God spiritually freed us from slavery, and Pentecost was when our freedom was given purpose—the Holy Spirit came upon us, filled us, and wrote The Law on our hearts so we could freely serve God.

With the destruction of the Temple in 70AD, Shavu'oth can no longer be celebrated with the waving of the wheat sheaf in the Temple. So how is Shavu'oth celebrated today?

At the sunset starting Shavu'oth, many gather for all-night study sessions called "Tikkun leil Shavu'oth" in which they read the giving of the Commandments at Mount Sinai.

In the morning, dressed in festive attire, they converge and dance to songs. Sometimes this convergence happens in fields and flutter above bales of hay, maidens dancing while shouldering baskets laden with fresh grain and fruits, as fluffy chicks scramble around their feet, calves stride past, and mothers proudly parade newborn babes, as people eat cheesecake and other dairy foods, since the Torah is likened to milk and honey. They praise the Provider from whence springs the Bounty, revelling in its wonders and in the sheer joy of living.

The biblical texts of the Book of Ruth, and the Book of Tobit, are associated with Shavu'oth, and are also read on this day.

The Book of Ruth is a pastoral romance that uniquely represents the collaborative and redemptive friendship of women, and a generous man who follows the commands and will of God above self-interest. Through both Ruth's dedication to God's people and Boaz's dedication to following God's commandments, the messianic line would be established for Israel.

The Book of Tobit is about a man from the tribe of Naphtali, who, while his tribe has been scattered amongst the nation's and the majority has abandoned YHVH and Jerusalem for other gods and temples; Tobit has remained faithful to YHVH and travels to Jerusalem for every feast. Tobit is a good and charitable man, but because he is faithful to God, people persecute him. There is another good man Raguel who has a daughter named Sara who is tormented by a demon that keeps killing her husbands on their wedding nights. Tobit, having been struck blind, entrusts his son Tobias to a man, who unbeknownst to them is the angel, Raphael. Raphael instructs Tobias to marry Sara, cast out the demon, and cure his father's blindness. The Book of Tobit teaches to trust in YHVH, remain faithful to Jerusalem, keep the feasts, stay chaste in fidelity to one's God and one's spouse, be patient for the will of God, to persevere through persecution, honour one's father and mother, look after and be good to the poor and those in need, and to keep all of the commandments.

Ruth is often considered to be an archetype of those who choose to follow YHVH and accept His Torah, just as the Hebrews accepted it at Mount Sinai. The ceremony of confirmation, Bar/Bat Mitzvah, often is held on Shavu'oth. Just as the Israelites accepted the Torah on Shavu'oth, so do confirmants reaffirm their commitment to the covenant on Shavu'oth.

Pentecost – The Feast of Weeks

On this same day, Shavu'oth, Christians celebrate this same holiday by its Greek name Pentecost, commemorating when after the Ascension of Yeshua (Jesus), the Ruach haKodesh (Holy Spirit) came down upon the disciples like flames of fire upon their heads, and filled them with the spirit of holiness to go forth and spread the gospel to the nations. Christians celebrate Pentecost with an All-night Vigil on the eve of the feast day, and the Divine Liturgy on the day of the feast itself, the churches decorated with greenery and flowers, especially roses to represent spiritually adorning themselves with virtue in reception of the Fruits of the Holy Spirit. Red banners are often hung from walls or ceilings to symbolize the blowing of the “mighty wind” or “Ruach” and the free movement of the Spirit.

Gothic Cathedrals have a small circular opening in the roof known as a Holy Ghost hole, which symbolises the entrance of the Holy Spirit into the midst of the congregation. On Pentecost, Holy Ghost holes are decorated with flowers, and a dove figure is lowered through them into the church while the appointed reading of the Book of Acts chapter 2, the narrative of Pentecost, is read. At the conclusion of the reading, in the galleries above the congregation, silver trumpets are blown representing the mighty wind of the Ruach, and rose petals are thrown over the congregation, recalling how the spirit lit upon the heads of the disciples like tongues of fire.

Christian converts are traditionally baptised on Pascha, and confirmed in the faith on the Pentecost of the following year, after they have spent that year learning the faith. Children, once they have reached the age of reason and have learned the faith, were traditionally confirmed on Pentecost. When baptised on Pascha, after the person is sprinkled or submerged in water, they are dressed in a white robe and given a candle lit from the paschal candle; when confirmed on Pentecost their head is anointed with chrism oil, they are clothed in a red robe, and their candle is again lit from the paschal candle.

Bringing it all together

These are all glorious expressions of the same holiday. In learning about these beautiful and spiritually rich traditions celebrating this sacred time, we can enrich our own joyful experiences, making it evermore impactful for us.

Leipzig Germany has been a most wonderful, welcoming, and beautiful place for us to gather at on this holy day all these years of our exile, and we love it dearly. Our hearts feel the call to come together on that day in common joy, song and dance. Like the Israelite tribes of old, we hear the call, and each year since the return of its people, Israel grows more lush and green, and the waters return. One day soon, when we have all gathered back to it, Jerusalem will become so beautiful and verdant, the Holy City will shine like emeralds, sapphires, and garnet (carbuncle); and all the tribes will celebrate the raising of the first fruits, and feel the spirit blazing within.

The Vigil Mass of Shavu'oth / Pentecost

This Vigil Mass may be celebrated on the Saturday evening, in unity with the First Vespers (Evening Prayer I) of Pentecost Sunday.

ENTRANCE ANTIPHON *Romans 5: 5; cf. 8: 11*

**The love of God has been poured into our hearts
through the Spirit of God dwelling within us, alleluia.**

Evening Prayer I - Pentecost for Saturday in the 7th week of Pascha
Evening Prayer I for the Solemnity of Pentecost

God, come to my assistance.
— **Lord, make haste to help me.**

Glory to the Father, and to the Son, and to the Holy Spirit:
— **as it was in the beginning, is now, and will be for ever. Amen. Alleluia.**

HYMN

**Come, Holy Spirit, Creator, come
From your bright heavenly throne,
Come, take possession of our souls,
And make them all your own.**

**You who are called the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction and true love.**

**You who are sevenfold in your grace,
Finger of God's right hand;
His promise, teaching little ones
To speak and understand.**

**O guide our minds with your blessed light,
With love our hearts inflame;
And with your strength, which never decays,
Confirm our mortal frame.**

**Far from us drive our deadly foe;
True peace unto us bring;
And through all perils lead us safe
Beneath your sacred wing.**

**Through you may we the Father know,
Through you the eternal Son,
And you the Spirit of them both,
Thrice-blessed Three in One.**

**All glory to the Father be,
With his co-equal Son:
The same to thee, great Paraclete,
While endless ages run.**

PSALMODY

Ant. 1 **On the day of Pentecost they had all gathered together in one place, alleluia.**

Psalm 113

**Praise the name of the Lord
He has cast down the mighty and has lifted up the lowly (Luke 1:52).**

**Praise, O servants of the Lord,
praise the name of the Lord!
May the name of the Lord be blessed
both now and for evermore!
From the rising of the sun to its setting
praised be the name of the Lord!**

**High above all nations is the Lord,
above the heavens his glory.
Who is like the Lord, our God,
who has risen on high to his throne
yet stoops from the heights to look down,
to look down upon heaven and earth?**

**From the dust he lifts up the lowly,
from his misery he raises the poor
to set them in the company of princes,
yes, with the princes of his people.
To the childless wife he gives a home
and gladdens her heart with children.**

Glory to the Father, and to the Son, and to the Holy Spirit:
— as it was in the beginning, is now, and will be for ever. Amen.

Ant. **On the day of Pentecost they had all gathered together in one place, alleluia.**

Ant. 2 **Tongues as of fire appeared before the apostles, and the Holy Spirit came upon each of them, alleluia.**

Psalm 147:1-11

**The loving kindness of God who can do all he wills
You are God: we praise you; you are the Lord: we acclaim you.**

**Praise the Lord for he is good;
sing to our God for he is loving:
to him our praise is due.**

**The Lord builds up Jerusalem
and brings back Israel's exiles,
he heals the broken-hearted,
he binds up all their wounds.
He fixes the number of the stars;
he calls each one by its name.**

**Our Lord is great and almighty;
his wisdom can never be measured.
The Lord raises the lowly;
he humbles the wicked to the dust.
O sing to the Lord giving thanks;
sing psalms to our God with the harp.**

**He covers the heavens with clouds;
he prepares the rain for the earth,
making mountains sprout with grass
and with plants to serve man's needs.
He provides the beasts with their food
and young ravens that call upon him.**

**His delight is not in horses
nor his pleasure in warriors' strength.
The Lord delights in those who revere him,
in those who wait for his love.**

Glory to the Father, and to the Son, and to the Holy Spirit:
— as it was in the beginning, is now, and will be for ever. Amen.

Ant. **Tongues as of fire appeared before the apostles, and the Holy Spirit came upon each of them, alleluia.**

Ant. 3 **The Spirit who comes from the Father will glorify me, alleluia.**

Canticle – Revelation 15:3-4

Hymn of adoration

**Mighty and wonderful are your works,
Lord God Almighty!
Righteous and true are your ways,
O King of the nations!**

**Who would dare refuse you honour,
or the glory due your name, O Lord?**

**Since you alone are holy,
all nations shall come
and worship in your presence.
Your mighty deeds are clearly seen.**

Glory to the Father, and to the Son, and to the Holy Spirit:
— as it was in the beginning, is now, and will be for ever. Amen.

Ant. **The Spirit who comes from the Father will glorify me, alleluia.**

Then the Priest may address the people in these or similar words:

Dear brethren (brothers and sisters),
we have now begun our Pentecost Vigil,
after the example of the Apostles and disciples,
who with Mary, the Mother of Jesus, persevered in prayer,
awaiting the Spirit promised by the Lord;
like them, let us, too, listen with quiet hearts to the Word of God.
Let us meditate on how many great deeds
God in times past did for his people
and let us pray that the Holy Spirit,
whom the Father sent as the first fruits for those who believe,
may bring to perfection his work in the world.

Amen

All sit and listen.

The Liturgy of the Word

First Reading

The reader goes to the ambo and proclaims the reading:

A reading from the book of Genesis 11:1-9

The whole world spoke the same language, using the same words.
While the people were migrating in the east,
they came upon a valley in the land of Shinar and settled there.
They said to one another,
"Come, let us mould bricks and harden them with fire."
They used bricks for stone, and bitumen for mortar.
Then they said, "Come, let us build ourselves a city
and a tower with its top in the sky,
and so make a name for ourselves;
otherwise we shall be scattered all over the earth."

The LORD came down to see the city and the tower
that the people had built.
Then the LORD said: "If now, while they are one people,
all speaking the same language,
they have started to do this,
nothing will later stop them from doing whatever they presume to do.
Let us then go down there and confuse their language,
so that one will not understand what another says."
Thus the LORD scattered them from there all over the earth,
and they stopped building the city.
That is why it was called Babel,
because there the LORD confused the speech of all the world.
It was from that place that he scattered them all over the earth.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

Responsorial *Psalm (33 [32]: 10-11, 12-13,14-15*

R. (12) Blessed the people the Lord has chosen to be his own.

The LORD brings to nought the plans of nations;
he foils the designs of peoples.

But the plan of the LORD stands forever;
the design of his heart, through all generations.

R. Blessed the people the Lord has chosen to be his own.

Blessed the nation whose God is the LORD,
the people he has chosen for his own inheritance.

From heaven the LORD looks down;
he sees all mankind.

R. Blessed the people the Lord has chosen to be his own.

From his fixed throne he beholds

all who dwell on the earth,

He who fashioned the heart of each,

he who knows all their works.

R. Blessed the people the Lord has chosen to be his own.

Then all rise, the Priest says:

Let us pray.

And after all have prayed for a while in silence, he says the Collect prayer corresponding to the reading.

Collect

Grant, we pray, almighty God,
that your Church may always remain that holy people,
formed as one by the unity of Father, Son and Holy Spirit,
which manifests to the world
the Sacrament of your holiness and unity
and leads it to the perfection of your charity.
Through Christ our Lord.

R. Amen.

Second Reading

The reader goes to the ambo and proclaims the reading:

A reading from the book of Exodus 19:1-20:23

In the third month after the Israelites' departure from the land of Egypt, on the first day, they came to the wilderness of Sinai. After they made the journey from Rephidim and entered the wilderness of Sinai, they then pitched camp in the wilderness.

While Israel was encamped there in front of the mountain, Moses went up to the mountain of God. Then the Lord called to him from the mountain, saying: This is what you will say to the house of Jacob; tell the Israelites: You have seen how I treated the Egyptians and how I bore you up on eagles' wings and brought you to myself. Now, if you obey me completely and keep my covenant, you will be my treasured possession among all peoples, though all the earth is mine. You will be to me a kingdom of priests, a holy nation. That is what you must tell the Israelites. So Moses went and summoned the elders of the people. When he set before them all that the Lord had ordered him to tell them, all the people answered together, "Everything the Lord has said, we will do." Then Moses brought back to the Lord the response of the people.

The Lord said to Moses: I am coming to you now in a dense cloud, so that when the people hear me speaking with you, they will also remain faithful to you.

When Moses, then, had reported the response of the people to the Lord, the Lord said to Moses: Go to the people and have them sanctify themselves today and tomorrow. Have them wash their garments and be ready for the third day; for on the third day the Lord will come down on Mount Sinai in the sight of all the people. Set limits for the people all around, saying: Take care not to go up the mountain, or even to touch its edge. All who touch the mountain must be put to death. No hand shall touch them, but they must be stoned to death or killed with arrows. Whether human being or beast, they must not be allowed to live. Only when the ram's horn sounds may they go up on the mountain. Then Moses came down from the mountain to the people and had them sanctify themselves, and they washed their garments. He said to the people, "Be ready for the third day. Do not approach a woman."

On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud blast of the shofar, so that all the people in the camp trembled. But Moses led the people out of the camp to meet God, and they stationed themselves at the foot of the mountain. Now Mount Sinai was completely enveloped in smoke, because the Lord had come down upon it in fire. The smoke rose from it as though from a kiln, and the whole mountain trembled violently. The blast of the shofar grew louder and louder, while Moses was speaking and God was answering him with thunder.

When the Lord came down upon Mount Sinai, to the top of the mountain, the Lord summoned Moses to the top of the mountain, and Moses went up. Then the Lord told Moses: Go down and warn the people not to break through to the Lord in order to see him; otherwise many of them will be struck down. For their part, the priests, who approach the Lord must sanctify themselves; else the Lord will break out in anger against them. But Moses said to the Lord, "The people cannot go up to Mount Sinai, for you yourself warned us, saying: Set limits around the mountain to make it sacred." So the Lord said to him: Go down and come up along with Aaron. But do not let the priests and the people break through to come up to the Lord; else he will break out against them." So Moses went down to the people and spoke to them.

Then God spoke all these words:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall not have other gods beside me. You shall not make for yourself an idol or a likeness of anything in the heavens above or on the earth below or in the waters beneath the earth; you shall not bow down before them or serve them. For I, the Lord, your God, am a jealous God, inflicting punishment for their ancestors' wickedness on the children of those who hate me, down to the third and fourth generation; but showing love down to the thousandth generation of those who love me and keep my commandments.

You shall not invoke the name of the Lord, your God, in vain. For the Lord will not leave unpunished anyone who invokes his name in vain.

Remember the sabbath day—keep it holy. Six days you may labour and do all your work, but the seventh day is a sabbath of the Lord your God. You shall not do any work, either you, your son or your daughter, your male or female slave, your work animal, or the resident alien within your gates. For in six days the Lord made the heavens

and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the Lord has blessed the sabbath day and made it holy.

Honour your father and your mother, that you may have a long life in the land the Lord your God is giving you.

You shall not kill.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbour.

You shall not covet your neighbour's house. You shall not covet your neighbour's wife, his male or female slave, his ox or donkey, or anything that belongs to your neighbour.

Moses Accepted as Mediator. Now as all the people witnessed the thunder and lightning, the blast of the shofar and the mountain smoking, they became afraid and trembled. So they took up a position farther away and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we shall die." Moses answered the people, "Do not be afraid, for God has come only to test you and put the fear of him upon you so you do not sin." So the people remained at a distance, while Moses approached the dark cloud where God was.

The Covenant Code. The Lord said to Moses: This is what you will say to the Israelites: You have seen for yourselves that I have spoken to you from heaven. You shall not make alongside of me gods of silver, nor shall you make for yourselves gods of gold.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

Responsorial *Daniel 3:52, 53, 54, 55, 56*

R. (52b) Glory and praise for ever!

"Blessed are you, O Lord, the God of our fathers,
praiseworthy and exalted above all forever;
And blessed is your holy and glorious name,
praiseworthy and exalted above all for all ages."

R. Glory and praise for ever!

"Blessed are you in the temple of your holy glory,
praiseworthy and glorious above all forever."

R. Glory and praise for ever!

"Blessed are you on the throne of your Kingdom,
praiseworthy and exalted above all forever."

R. Glory and praise for ever!

"Blessed are you who look into the depths
from your throne upon the cherubim,
praiseworthy and exalted above all forever."

R. Glory and praise for ever!

"Blessed are you in the firmament of heaven,
praiseworthy and glorious forever."

R. Glory and praise for ever!

Then all rise, the Priest says:

Let us pray.

And after all have prayed for a while in silence, he says the Collect prayer corresponding to the reading.

Collect

O God, who in fire and lightning
gave the ancient Law to Moses on Mount Sinai
and on this day manifested the new covenant
in the fire of the Spirit,
grant, we pray,
that we may always be aflame with that same Spirit
whom you wondrously poured out on your Apostles,
and that the new Israel,
gathered from every people,
may receive with rejoicing
the eternal commandment of your love.
Through Christ our Lord.

R. Amen.

Third Reading

The reader goes to the ambo and proclaims the reading:

A reading from the book of Numbers 28: 26-31

At Pentecost.

On the day of first fruits, on your feast of Weeks [Shavu'oth], when you present to the Lord an offering of new grain, you will declare a holy day: you shall do no heavy work. You will offer burnt offering for a pleasing aroma to the Lord: two bulls of the herd, one ram, and seven yearling lambs that you are sure are unblemished. Their grain offerings will be of bran flour mixed with oil: three tenths of an ephah for each bull, two tenths for the ram, and one tenth for each of the seven lambs. One goat will be for a purification offering to make atonement for yourselves. You will make these offerings, together with their libations, in addition to the regular burnt offering with its grain offering.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

Responsorial Psalm 19:8, 9, 10, 11

R. (9ab) You have the words of everlasting life.

The law of the LORD is perfect,
refreshing the soul.

The decree of the LORD is trustworthy,
giving wisdom to the simple.

R. You have the words of everlasting life.

The precepts of the LORD are right,
rejoicing the heart.

The command of the LORD is clear,
enlightening the eye.

R. You have the words of everlasting life.

The fear of the LORD is pure,
enduring forever;

The ordinances of the LORD are true,
all of them just.

R. You have the words of everlasting life.

They are more precious than gold,
than a heap of purest gold;

Sweeter also than syrup
or honey from the comb.

R. You have the words of everlasting life.

Then all rise, the Priest says:

Let us pray.

And after all have prayed for a while in silence, he says the Collect prayer corresponding to the reading.

Collect

O God, who have brought us to rebirth by the word of life,
pour out upon us your Holy Spirit,
that walking in oneness of faith,
may attain in our flesh
the incorruptible glory of the resurrection.
Through Christ our Lord.

R. Amen.

Fourth Reading

The reader goes to the ambo and proclaims the reading:

A reading from the book of Ruth 1:1-4:22

Once back in the time of the judges there was a famine in the land; so a man from Bethlehem of Judah left home with his wife and two sons to reside on the plateau of Moab. The man was named Elimelech, his wife Naomi, and his sons Mahlon and Chilion; they were Ephrathites from Bethlehem of Judah. Some time after their arrival on the plateau of Moab, Elimelech, the husband of Naomi, died, and she was left with her two sons. They married Moabite women, one named Orpah, the other Ruth. When they had lived there about ten years, both Mahlon and Chilion died also, and the woman was left with neither her two boys nor her husband.

She and her daughters-in-law then prepared to go back from the plateau of Moab because word had reached her there that the Lord had seen to his people's needs and given them food. She and her two daughters-in-law left the place where they had been living. On the road back to the land of Judah, Naomi said to her daughters-in-law, "Go back, each of you to your mother's house. May the Lord show you the same kindness as you have shown to the deceased and to me. May the Lord guide each of you to find a husband and a home in which you will be at rest." She kissed them good-bye, but they wept aloud, crying, "No! We will go back with you, to your people." Naomi replied, "Go back, my daughters. Why come with me? Have I other sons in my womb who could become your husbands? Go, my daughters, for I am too old to marry again. Even if I had any such hope, or if tonight I had a husband and were to bear sons, would you wait for them and deprive yourselves of husbands until those sons grew up? No, my daughters, my lot is too bitter for you, because the Lord has extended his hand against me." Again they wept aloud; then Orpah kissed her mother-in-law good-bye, but Ruth clung to her.

"See now," she said, "your sister-in-law has gone back to her people and her god. Go back after your sister-in-law!" But Ruth said, "Do not press me to go back and abandon you!

Wherever you go I will go,
wherever you lodge I will lodge.
Your people shall be my people
and your God, my God.
Where you die I will die,
and there be buried.

May the Lord do thus to me, and more, if even death separates me from you!" Naomi then ceased to urge her, for she saw she was determined to go with her.

So they went on together until they reached Bethlehem. On their arrival there, the whole town was excited about them, and the women asked: "Can this be Naomi?" But she said to them, "Do not call me Naomi ['Sweet']. Call me Mara ['Bitter'], for the Almighty has made my life very bitter. I went away full, but the Lord has brought me back empty. Why should you call me 'Sweet,' since the Lord has brought me to trial, and the Almighty has pronounced evil sentence on me." Thus it was that Naomi came back with her Moabite daughter-in-law Ruth, who accompanied her back from the plateau of Moab. They arrived in Bethlehem at the beginning of the barley harvest.

Naomi had a powerful relative named Boaz, through the clan of her husband Elimelech. Ruth the Moabite said to Naomi, "I would like to go and glean grain in the field of anyone who will allow me." Naomi said to her, "Go ahead, my daughter." So she went. The field she entered to glean after the harvesters happened to be the section belonging to Boaz, of the clan of Elimelech. Soon, along came Boaz from Bethlehem and said to the harvesters, "The Lord be with you," and they replied, "The Lord bless you." Boaz asked the young man overseeing his harvesters, "Whose young woman is this?" The young man overseeing the harvesters answered, "She is the young Moabite who came back with Naomi from the plateau of Moab. She said, 'I would like to gather the gleanings into sheaves after the harvesters.' Ever since she came this morning she has remained here until now, with scarcely a moment's rest."

Boaz then spoke to Ruth, "Listen, my daughter. Do not go to glean in anyone else's field; you are not to leave here. Stay here with my young women. Watch to see which field is to be harvested, and follow them. Have I not commanded the young men to do you no harm? When you are thirsty, go and drink from the vessels the young people have filled." Casting herself prostrate upon the ground, she said to him, "Why should I, a foreigner, be favoured with your attention?" Boaz answered her: "I have had a complete account of what you have done for your mother-in-law after your husband's death; you have left your father and your mother and the land of your birth, and have come to a people whom previously you did not know. May the Lord reward what you have done! May you receive a full reward from the Lord, the God of Israel, under whose wings you have come for refuge." She said,

“May I prove worthy of your favour, my lord. You have comforted me. You have spoken to the heart of your servant—and I am not even one of your servants!” At mealtime Boaz said to her, “Come here and have something to eat; dip your bread in the sauce.” Then as she sat near the harvesters, he handed her some roasted grain and she ate her fill and had some left over. As she rose to glean, Boaz instructed his young people: “Let her glean among the sheaves themselves without scolding her, and even drop some handfuls and leave them for her to glean; do not rebuke her.”

She gleaned in the field until evening, and when she beat out what she had gleaned it came to about an ephah of barley, which she took into the town and showed to her mother-in-law. Next she brought out what she had left over from the meal and gave it to her. So her mother-in-law said to her, “Where did you glean today? Where did you go to work? May the one who took notice of you be blessed!” Then she told her mother-in-law with whom she had worked. “The man at whose place I worked today is named Boaz,” she said. “May he be blessed by the Lord, who never fails to show kindness to the living and to the dead,” Naomi exclaimed to her daughter-in-law. She continued, “This man is a near relative of ours, one of our redeemers.” “He even told me,” added Ruth the Moabite, “Stay with my young people until they complete my entire harvest.” “You would do well, my daughter,” Naomi rejoined, “to work with his young women; in someone else’s field you might be insulted.” So she stayed gleaning with Boaz’s young women until the end of the barley and wheat harvests.

When Ruth was back with her mother-in-law, Naomi said to her, “My daughter, should I not be seeking a pleasing home for you? Now! Is not Boaz, whose young women you were working with, a relative of ours? This very night he will be winnowing barley at the threshing floor. Now, go bathe and anoint yourself; then put on your best attire and go down to the threshing floor. Do not make yourself known to the man before he has finished eating and drinking. But when he lies down, take note of the place where he lies; then go uncover a place at his feet and you lie down. He will then tell you what to do.” “I will do whatever you say,” Ruth replied. She went down to the threshing floor and did just as her mother-in-law had instructed her.

Boaz ate and drank to his heart’s content, and went to lie down at the edge of the pile of grain. She crept up, uncovered a place at his feet, and lay down. Midway through the night, the man gave a start and groped about, only to find a woman lying at his feet. “Who are you?” he asked. She replied, “I am your servant Ruth. Spread the wing of your cloak over your servant, for you are a redeemer.” He said, “May the Lord bless you, my daughter! You have been even more loyal now than before in not going after the young men, whether poor or rich. Now rest assured, my daughter, I will do for you whatever you say; all my townspeople know you to be a worthy woman. Now, I am in fact a redeemer, but there is another redeemer closer than I. Stay where you are for tonight, and tomorrow, if he will act as redeemer for you, good. But if he will not, as the Lord lives, I will do it myself. Lie there until morning.” So she lay at his feet until morning, but rose before anyone could recognize another, for Boaz had said, “Let it not be known that this woman came to the threshing floor.” Then he said to her, “Take off the shawl you are wearing; hold it firmly.” When she did so, he poured out six measures of barley and helped her lift the bundle; then he himself left for the town.

She, meanwhile, went home to her mother-in-law, who asked, “How did things go, my daughter?” So she told her all the man had done for her, and concluded, “He gave me these six measures of barley and said, ‘Do not go back to your mother-in-law empty.’” Naomi then said, “Wait here, my daughter, until you learn what happens, for the man will not rest, but will settle the matter today.”

Boaz went to the gate and took a seat there. Along came the other redeemer of whom he had spoken. Boaz called to him by name, “Come, sit here.” And he did so. Then Boaz picked out ten of the elders of the town and asked them to sit nearby. When they had done this, he said to the other redeemer: “Naomi, who has come back from the plateau of Moab, is putting up for sale the piece of land that belonged to our kinsman Elimelech. So I thought I would inform you. Before those here present, including the elders of my people, purchase the field; act as redeemer. But if you do not want to do it, tell me so, that I may know, for no one has a right of redemption prior to yours, and mine is next.” He answered, “I will act as redeemer.”

Boaz continued, “When you acquire the field from Naomi, you also acquire responsibility for Ruth the Moabite, the widow of the late heir, to raise up a family for the deceased on his estate.” The redeemer replied, “I cannot exercise my right of redemption for that would endanger my own estate. You do it in my place, for I cannot.” Now it used to be the custom in Israel that, to make binding a contract of redemption or exchange, one party would take off a sandal and give it to the other. This was the form of attestation in Israel. So the other redeemer, in saying to Boaz, “Acquire it for yourself,” drew off his sandal. Boaz then said to the elders and to all the people, “You are witnesses today that I have acquired from Naomi all the holdings of Elimelech, Chilion and Mahlon. I also acquire Ruth the Moabite, the widow of Mahlon, as my wife, in order to raise up a family for her late husband on his estate, so that the name of the deceased may not perish from his people and his place. Do you witness this today?” All those at the

gate, including the elders, said, "We do. May the Lord make this woman come into your house like Rachel and Leah, who between them built up the house of Israel. Prosper in Ephrathah! Bestow a name in Bethlehem! With the offspring the Lord will give you from this young woman, may your house become like the house of Perez, whom Tamar bore to Judah."

Boaz took Ruth. When they came together as husband and wife, the Lord enabled her to conceive and she bore a son. Then the women said to Naomi, "Blessed is the Lord who has not failed to provide you today with a redeemer. May he become famous in Israel! He will restore your life and be the support of your old age, for his mother is the daughter-in-law who loves you. She is worth more to you than seven sons!" Naomi took the boy, cradled him against her breast, and cared for him. The neighbour women joined the celebration: "A son has been born to Naomi!" They named him Obed. He was the father of Jesse, the father of David.

These are the descendants of Perez: Perez was the father of Hezron, Hezron was the father of Ram, Ram was the father of Amminadab, Amminadab was the father of Nahshon, Nahshon was the father of Salma, Salma was the father of Boaz, Boaz was the father of Obed, Obed was the father of Jesse, and Jesse became the father of David.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

Responsorial *Psalm 128:1b-2, 3, 4, 5*

R. (4) See how the Lord blesses those who fear him.

Blessed are you who fear the LORD,
who walk in his ways!
For you shall eat the fruit of your handiwork;
blessed shall you be, and favoured.

R. See how the Lord blesses those who fear him.

Your wife shall be like a fruitful vine
in the recesses of your home;
Your children like olive plants
around your table.

R. See how the Lord blesses those who fear him.

Behold, thus is the man blessed
who fears the LORD.

R. See how the Lord blesses those who fear him.

The LORD bless you from Zion:
may you see the prosperity of Jerusalem
all the days of your life.

R. See how the Lord blesses those who fear him.

Then all rise, the Priest says:

Let us pray.

And after all have prayed for a while in silence, he says the Collect prayer corresponding to the reading.

Collect

May your people exult for ever, O God,
in renewed youthfulness of spirit,
so that, rejoicing now in the restored glory of our adoption,
we may look forward in confident hope
to the rejoicing of the day of resurrection.
Through Christ Our Lord.

R. Amen.

Fifth Reading

The reader goes to the ambo and proclaims the reading:

A reading from the book of the prophet Ezekiel

1:1-28, 3:12, 37:1-14

1:1-28

In the thirtieth year, on the fifth day of the fourth month, while I was among the exiles by the river Hebar, the heavens opened, and I saw divine visions.— On the fifth day of the month—this was the fifth year of King Jehoiachin’s exile— the word of the Lord came to the priest Ezekiel, the son of Buzi, in the land of the Chaldeans by the river Hebar. There the hand of the Lord came upon him.

As I watched, a great storm-wind came from the North, a large cloud with flashing fire, a bright glow all around it, and something like polished metal gleamed at the centre of the fire. From within it figures in the likeness of four living creatures appeared. This is what they looked like: They were in human form, but each had four faces and four wings, and their legs were straight, the soles of their feet like the hooves of a bull, gleaming like polished brass. Human hands were under their wings, and the wings of one touched those of another. Their faces and their wings looked out on all their four sides; they did not turn when they moved, but each went straight ahead.

Their faces were like this: each of the four had a human face, and on the right the face of a lion, and on the left, the face of an ox, and each had the face of an eagle. Such were their faces. Their wings were spread out above. On each one, two wings touched one another, and the other two wings covered the body. Each went straight ahead. Wherever the spirit would go, they went; they did not change direction when they moved. And the appearance of the living creatures seemed like burning coals of fire. Something indeed like torches moved back and forth among the living creatures. The fire gleamed intensely, and from it lightning flashed. The creatures darting back and forth flashed like lightning.

As I looked at the living creatures, I saw wheels on the ground, one alongside each of the four living creatures. The wheels and their construction sparkled like yellow topaz, and all four of them looked the same: their construction seemed as though one wheel was inside the other. When they moved, they went in any of the four directions without veering as they moved. The four of them had rims, high and fearsome—eyes filled the four rims all around. When the living creatures moved, the wheels moved with them; and when the living creatures were raised from the ground, the wheels also were raised. Wherever the spirit would go, they went. And they were raised up together with the living creatures, for the spirit of the living creatures was in the wheels. Wherever the living creatures moved, the wheels moved; when they stood still, the wheels stood still. When they were lifted up from the earth, the wheels were lifted up with them. For the spirit of the living creatures was in the wheels.

Above the heads of the living creatures was a likeness of the firmament; it was awesome, stretching upwards like shining crystal over their heads. Beneath the firmament their wings stretched out toward one another; each had two wings covering the body. Then I heard the sound of their wings, like the roaring of mighty waters, like the voice of the Almighty. When they moved, the sound of the tumult was like the din of an army. And when they stood still, they lowered their wings. While they stood with their wings lowered, a voice came from above the firmament over their heads.

Above the firmament over their heads was the likeness of a throne that looked like sapphire; and upon this likeness of a throne was seated, up above, a figure that looked like a human being. And I saw something like polished metal, like the appearance of fire enclosed on all sides, from what looked like the waist up; and from what looked like the waist down, I saw something like the appearance of fire and brilliant light surrounding him. Just like the appearance of the rainbow in the clouds on a rainy day so was the appearance of brilliance that surrounded him. Such was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell on my face and heard a voice speak.

3:12

Then the spirit lifted me up, and I heard behind me a loud rumbling noise as the glory of the Lord rose from its place

37:1-14

The hand of the LORD came upon me,
and he led me out in the spirit of the LORD
and set me in the centre of the plain,
which was now filled with bones.
He made me walk among the bones in every direction
so that I saw how many they were on the surface of the plain.
How dry they were!

He asked me:

Son of man, can these bones come to life?
I answered, "Lord GOD, you alone know that."

Then he said to me:

Prophesy over these bones, and say to them:
Dry bones, hear the word of the LORD!
Thus says the Lord GOD to these bones:
See! I will bring spirit into you, that you may come to life.
I will put sinews upon you, make flesh grow over you,
cover you with skin, and put spirit in you
so that you may come to life and know that I am the LORD.
I, Ezekiel, prophesied as I had been told,
and even as I was prophesying I heard a noise;
it was a rattling as the bones came together, bone joining bone.
I saw the sinews and the flesh come upon them,
and the skin cover them, but there was no spirit in them.

Then the LORD said to me:

Prophesy to the spirit, prophesy, son of man,
and say to the spirit: Thus says the Lord GOD:
From the four winds come, O spirit,
and breathe into these slain that they may come to life.
I prophesied as he told me, and the spirit came into them;
they came alive and stood upright, a vast army.

Then he said to me:

Son of man, these bones are the whole house of Israel.
They have been saying,
"Our bones are dried up,
our hope is lost, and we are cut off."
Therefore, prophesy and say to them: Thus says the Lord GOD:
O my people, I will open your graves
and have you rise from them,
and bring you back to the land of Israel.
Then you shall know that I am the LORD,
when I open your graves and have you rise from them,
O my people!
I will put my spirit in you that you may live,
and I will settle you upon your land;
thus you shall know that I am the LORD.
I have promised, and I will do it, says the LORD.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

Responsorial *Psalm 107 [106]: 2-3, 4-5, 6-7, 8-9*

(v. 1) **Give thanks to the LORD for he is good, his mercy endures forever! Or: Alleluia!**

Let that be the prayer of the LORD's redeemed,
those redeemed from the hand of the foe,
Those gathered from foreign lands,
from east and west, from north and south.

Give thanks to the LORD for he is good, his mercy endures forever! Or: Alleluia!

Some had lost their way in a barren desert;
found no path toward a city to live in.
They were hungry and thirsty;
their life was ebbing away.

Give thanks to the LORD for he is good, his mercy endures forever! Or: Alleluia!

In their distress they cried to the LORD,
who rescued them in their peril,
Guided them by a direct path
so they reached a city to live in.

Give thanks to the LORD for he is good, his mercy endures forever! Or: Alleluia!

Let them thank the LORD for his mercy,
such wondrous deeds for the children of Adam.
For he satisfied the thirsty,
filled the hungry with good things.

Give thanks to the LORD for he is good, his mercy endures forever! Or: Alleluia!

Then all rise, the Priest says:

Let us pray.

And after all have prayed for a while in silence, he says the Collect prayer corresponding to the reading.

Collect

Lord, God of power,
who restore what has fallen
and preserve what you have restored,
increase, we pray, the peoples
to be renewed by the sanctification of your name,
that all who are washed clean by holy Baptism
may always be directed by your prompting.
Through Christ our Lord.

R. Amen.

Sixth Reading

The reader goes to the ambo and proclaims the reading:

A reading from the book of the prophet Joel

Joel 3: 1-5

Thus says the LORD:

I will pour out my spirit upon all flesh.

Your sons and daughters shall prophesy,

your old men shall dream dreams,

your young men shall see visions;

even upon the servants and the handmaids,

in those days, I will pour out my spirit.

And I will work wonders in the heavens and on the earth,

blood, fire, and columns of smoke;

the sun will be turned to darkness,

and the moon to blood,

at the coming of the day of the LORD,

the great and terrible day.

Then everyone shall be rescued

who calls on the name of the LORD;

for on Mount Zion there shall be a remnant,

as the LORD has said,

and in Jerusalem survivors whom the LORD shall call.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

Responsorial *Psalm 104 [103]: 1-2a, 24, 35c, 27-28, 29bc-30*

Lord, send out your Spirit, and renew the face of the earth. Or: Alleluia!

Bless the LORD, my soul!

LORD, my God, you are great indeed!

You are clothed with majesty and splendour,

robed in light as with a cloak.

Lord, send out your Spirit, and renew the face of the earth. Or: Alleluia!

How varied are your works, LORD!

In wisdom you have made them all;

the earth is full of your creatures.

Bless the LORD, my soul! Hallelujah!

Lord, send out your Spirit, and renew the face of the earth. Or: Alleluia!

All of these look to you

to give them food in due time.

When you give it to them, they gather;

when you open your hand, they are well filled.

Lord, send out your Spirit, and renew the face of the earth. Or: Alleluia!

Take away their breath, they perish

and return to the dust.

Send forth your spirit, they are created

and you renew the face of the earth.

Lord, send out your Spirit, and renew the face of the earth. Or: Alleluia!

Then all rise, the Priest says:

Let us pray.

And after all have prayed for a while in silence, he says the Collect prayer corresponding to the reading.

Collect

Fulfil for us your gracious promise,

O Lord, we pray, so that by his coming

the Holy Spirit may make us witnesses before the world

to the Gospel of our Lord Jesus Christ.

Who lives and reigns for ever and ever.

R. Amen.

Then the Priest intones the hymn Gloria in excelsis Deo (Glory to God in the highest), the people joining their voices in the hymn.

GLORIA

**Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

*When the hymn is concluded, the Priest, with hands joined, says:
Let us pray.*

And all pray in silence with the Priest for a while. Then the Priest, with hands extended, says the Collect prayer: Almighty ever-living God.

COLLECT

Almighty ever-living God,
who willed the Paschal Mystery
to be encompassed as a sign in fifty days,
grant that from out of the scattered nations
the confusion of many tongues
may be gathered by heavenly grace
into one great confession of your name.
Grant, we pray, almighty God,
that the splendour of your glory
may shine forth upon us
and that, by the bright rays of the Holy Spirit,
the light of your light may confirm the hearts
of those born again by your grace.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

*At the end of which the people acclaim:
Amen.*

The people sit.

Epistle:

Then the reader proclaims the reading from the Apostle:

A reading from the Epistle of Paul to the Romans 8:22-27

Brothers and sisters:

We know that all creation is groaning in labour pains even until now;
and not only that, but we ourselves,
who have the first fruits of the Spirit,
we also groan within ourselves
as we wait for adoption, the redemption of our bodies.
For in hope we were saved.
Now hope that sees is not hope.
For who hopes for what one sees?
But if we hope for what we do not see, we wait with endurance.

In the same way, the Spirit too comes to the aid of our weakness;
for we do not know how to pray as we ought,
but the Spirit himself intercedes with inexpressible groanings.
And the one who searches hearts
knows what is the intention of the Spirit,
because he intercedes for the holy ones
according to God's will.

To indicate the end of the reading, the reader acclaim:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Alleluia, with the people standing attentively and making the response. The people remain standing until the end of the gospel reading.

Alleluia, alleluia.

Come Holy Spirit, fill the hearts of the faithful and kindle in them the fire of your love.

Alleluia, Alleluia.

Meanwhile, if incense is used, the Priest puts some into the thurible.

Gospel:

After this, if the Deacon is to proclaim the Gospel, the Deacon bowing profoundly before the Priest, asks for the blessing, saying:

Your blessing, Father.

The Priest says:

May the Lord be in your heart and on your lips,
that you may proclaim his Gospel worthily and well,
in the name of the Father and of the Son and of the Holy Spirit.

The Deacon signs himself with the Sign of the Cross and replies:

Amen.

If, however, a Deacon is not present, the Priest, bowing before the altar, says:

Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

The Priest or Deacon then raises the Book of The Gospels, displaying it to all. All briefly gaze upon it. The Priest or Deacon now waves the Book from his right to his left; as the Book of The Gospels passes directly before them, the people reverently bow their heads.

The Deacon, or the Priest, continuing to hold the Book high, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the Holy Gospel according to John 1:32-34, 7:37-39

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

Glory to you, O Lord.

Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

1:32-34

John testified further, saying,
"I saw the Spirit come down
like a dove from the sky
and remain upon him.
I did not know him,
but the one who sent me
to baptize with water told me,
'On whomever you see the Spirit come down and remain,
he is the one who will baptize with the holy Spirit.'
Now I have seen and testified that he is the Son of God."

7:37-39

On the last and greatest day of the feast,
Jesus stood up and exclaimed,
"Let anyone who thirsts come to me and drink.
As Scripture says:
Rivers of living water will flow from within him who believes in me."
He said this in reference to the Spirit
that those who came to believe in him were to receive.
There was, of course, no Spirit yet,
because Jesus had not yet been glorified.

At the end of the Gospel, the Deacon, or the Priest, acclaims:

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying:

Through the words of the Gospel
may our sins be wiped away.

The people sit.

The Homily

Then follows the Homily, which is to be preached by a Priest or Deacon.

The Creed

At the end of the Homily, the Symbol or Profession of Faith or Creed, is either sung or said.

Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Pascha Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

Apostles' Creed

All recite the creed:

**I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,**

All bow, and say:

**who was conceived by the Holy Spirit,
born of the Virgin Mary,**

All unbow their heads, and continue:

**suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

Then follows the Universal Prayer, that is, the Intercessions, the Prayer of the Faithful or Bidding Prayers.

The Intercessions

When the days of Pentecost were complete, God sent the Holy Spirit upon the apostles. As we celebrate this great feast with joy and faith, let us cry out:

R. Send forth your Spirit and make the whole world new.

In the beginning you created heaven and earth, and in the fullness of time you renewed all things in Christ,
— through your Spirit go on renewing the world with the gift of salvation.

R. Send forth your Spirit and make the whole world new.

You breathed the breath of life into Adam,
— send your Spirit into your Church to be its life and vigour, that it may bring new life to the whole world.

R. Send forth your Spirit and make the whole world new.

By the light of your Spirit, enlighten the world and dispel the darkness of our times,
— turn hatred into love, sorrow into joy and war into the peace we so desire.

R. Send forth your Spirit and make the whole world new.

Water flowed from the side of Christ as the fountain of your Spirit,
— may it flow over all the earth and bring forth goodness.

R. Send forth your Spirit and make the whole world new.

You bring life and glory to mankind through the Holy Spirit,
— through the Spirit lead the departed into the love and joy of heaven.

R. Send forth your Spirit and make the whole world new.

The Liturgy of the Eucharist

When all this has been done, the Offertory Chant begins.

A Chant is sung during which the collection is taken. The collection is always given to a specified charity.

The Taize Chant:

**Within Our Darkest Night
you kindle the fire that never dies away,
Never dies away**

Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

The Priest, standing at the altar:

The candles are lit, by the Celebrant, using a stick enkindled by the Paschal candle:

Blessed are you, Lord God of all creation,
who sanctifies us with your commandments,
and commanded us to be a light to the world:
may light shine in the darkness.

He takes the paten with the bread and holds it slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,
for through your goodness we have received the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

Then he places the paten with the bread on the corporal.

The people acclaim:

Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying:

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,
for through your goodness we have received the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

Then he places the chalice on the corporal.

The people acclaim:

Blessed be God for ever.

After this, the Priest, bowing profoundly, says:

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

He incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

Then the Priest, standing at the side of the altar, washes his hands, saying:

Wash me, O Lord, from my iniquity
and cleanse me from my sin.

Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

Pray, brethren,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

The people rise and reply:

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

Then the Priest, with hands extended, says the Prayer over the Offerings:

PRAYER OVER THE OFFERINGS

Pour out upon these gifts the blessing of your Spirit,
we pray, O Lord,
so that through them your Church may be imbued with such love
that the truth of your saving mystery
may shine forth for the whole world.
Through Christ our Lord.

At the end of which the people acclaim:

Amen.

PREFACE *The Mystery of Pentecost*

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.
For, bringing your Paschal Mystery to completion,
you bestowed the Holy Spirit today
on those you made your adopted children
by uniting them to your Only Begotten Son.
This same Spirit, as the Church came to birth,
opened to all peoples the knowledge of God
and brought together the many languages of the earth
in profession of the one faith.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Deacon or an Altar-Server rings the altar bell continuously during the words of the “Holy, Holy, Holy” Also Known As the “Sanctus” prayer.

The Priest, with hands extended, says:

You are indeed Holy, O Lord,
the fount of all holiness;
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.

Quam Oblationem

Holding his hands extended over the offerings, he says:

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept and bless
these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you.
Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,

He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying:

so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

He joins his hands:

at whose command we celebrate these mysteries.

Priest:

For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
At the time he was betrayed and entered willingly into his Passion;
The day before he was to suffer,
on the night of the paschal supper,

The Priest takes the bread and, holding it slightly raised above the altar, continues:

he took bread in his holy and venerable hands,

The Priest raises his eyes.

Priest:

and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

In the formula that follows, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

The Priest bows slightly.

Priest:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

The Priest raises the host.

The people gaze upon it as the Deacon or an Altar-Server rings the Altar Bell three times signifying transubstantiation is taking place. After the third ring, all bow their heads.

The Priest lowers the consecrated host, places it again on the paten, and genuflects in adoration.

All lift their heads. The Priest stands, and continues:

In a similar way, when supper was ended,

The Priest takes the chalice and, holding it slightly raised above the altar, continues:

he took the precious chalice filled with the fruit of the vine,
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

The Priest bows slightly.

Priest:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

The Priest raises the chalice.

The people gaze upon it as the Deacon or an Altar-Server rings the Altar Bell three times signifying transubstantiation is taking place. After the third ring, all bow their heads.

The Priest lowers the chalice, places it on the corporal, and genuflects in adoration.

All lift their heads. The Priest stands and declares:

The mystery of faith.

The people acclaiming one of the following:

**When we eat this Bread and drink this Cup,
We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Then the Priest, with hands extended, says:

Therefore, O Lord,
as we now celebrate our redemption,
through the blessed saving Passion of your Son,
and the memorial of Christ's Death on the cross,
and his descent to the realm of the dead,
we proclaim his wondrous Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
who now sits at your right hand;
and, as we look forward to and await his second coming in glory,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.
Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.

Bowing, with hands joined, he continues:

In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar
receive the most holy Body and Blood of your Son,

He stands upright again and signs himself with the Sign of the Cross, saying:
may be filled with every grace and heavenly blessing.

He joins his hands.

Through Christ our Lord.
Amen.

Commemoration of the Living

Remember, Lord,
your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant N. our Pope
and N. our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

With hands extended, the Priest says:

Remember, Lord, your servants N. and N.

The Priest joins his hands and prays briefly for those for whom he intends to pray.

Then, with hands extended, he continues:

and all gathered here,
whose faith and devotion are known to you.

We offer you this sacrifice of praise:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

Commemoration of the Dead

With hands extended, the Priest says:

Remember also, Lord, your servants N. and N.,
who have gone before us with the sign of faith
and rest in the sleep of peace.

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.

He joins his hands.

Through Christ our Lord.

Amen.

The Communicantes

He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners,

And, with hands extended, he continues:

hope in your abundant mercies,
graciously grant some share
and fellowship in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs:

with John the Baptist;

The Evangelists Matthew, Mark, Luke, and John;

Peter and Paul, Andrew, James The Just, James The Lesser, Thomas, Philip, Bartholomew, Stephen, Simon and Jude,
Matthias, and Barnabas;

Linus, Cletus, Clement, Sixtus,

Cornelius, Cyprian,

Lawrence, Chrysogonus,

Cosmas and Damian,

Ignatius, Alexander,

Marcellinus,

Felicity, Perpetua,

Agatha, Lucy,

Agnes, Cecilia, Anastasia

and all your Saints;

we ask that through their merits and prayers,

in all things we may be defended

by your protecting help.

He joins his hands.

Through Christ our Lord.

And all say:

Amen.

The "Hanc Igitur"

With hands extended, the Priest continues:

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

He joins his hands.

through Christ our Lord.
Through whom
you continue to make all these good things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.

He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite

The Communion Rite

After the chalice and paten have been set down, the Priest, with hands joined, says:

At the Saviour's command
and formed by divine teaching,
we dare to say:

He extends his hands and, together with the people, continues:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

With hands extended, the Priest alone continues, saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

He joins his hands.

The people conclude the prayer, acclaiming:

**For the kingdom,
the power
and the glory
are yours
now and for ever.**

The Peace

Then the Priest, with hands extended, says:

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you;
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

All:

**We are God's children, We are made in His image,
We are brothers and sisters together in the Lord Jesus Christ.
We are one together through the power of the Holy Spirit.
We live to love each other, to care and be compassionate to all.
In this common strength we share God's peace.**

The Priest, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

Then the Priest, adds:

Let us offer each other the sign of peace.

The Priest gives the sign of peace to a Deacon or minister, and all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity, such as a kiss, an embrace, a handshake, or a hand gesture symbolising peace .

After the sign of peace, the people kneel.

The Eucharistic Confession and Absolution

Priest:

The Lord God does not judge as mortals judge.
Mortals judge by appearances
but the Lord God judges by the heart.

All:

**Lord God, You have searched me and known me.
Strip from me the cloak of darkness with which I cover my life,
Cleanse me from the stains of my sins.
From my apathy and my arrogance,
my deceit and my delusions,
my petulance and my prejudices,
from the sickness which poisons my love
for you and your world.
Forgive me Father,
grant to me the courage I need
to receive your forgiveness
and renew my life.
Come, Father of the poor,
Come Light of our hearts,
Come generous Spirit,
Through the wonder of the world around us
renew us with your grace.**

Priest:

May the grace of The Father, The Son, and the Spirit rest upon you,
pardon and deliver you from all our sins
and restore within you the image of His glory,
and keep you, in His grace.

All:

Amen.

Agnus Dei

Then the Priest takes the host, breaks it over the paten, and places a small piece in the chalice, saying:

May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.

All sing or say:

Lamb of God, you take away the sins of the world,

beat chest

have mercy on us.

Lamb of God, you take away the sins of the world,

beat chest

have mercy on us.

Lamb of God, you take away the sins of the world,

beat chest

grant us peace.

The Priest genuflects, takes the host and, holding it slightly raised above the chalice, while facing the people, says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the people he says:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

The Reception of Communion

Then the Priest, facing the altar, with hands joined, says:

Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.
May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgement and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.

Then he takes the host and says:

May the Body of Christ
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says:

May the Blood of Christ
keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

While the Priest is receiving the Body of Christ, the Communion Chant begins.

COMMUNION ANTIPHON *John 7: 37*

**On the last day of the festival, Jesus stood and cried out:
If anyone is thirsty, let him come to me and drink, alleluia.**

After this, he takes the paten or ciborium and approaches the communicants.

<p>The communicant kneels before the Priest.</p> <p>The Priest raises a host slightly and shows it to the communicant, saying: The Body of Christ.</p> <p>The communicant replies: Amen.</p> <p>And the communicant opens their mouth, the Priest placing the Host on the communicant's tongue. The communicant closes their mouth, chews and swallows.</p>	<p>The communicant remains standing, bows, and extends their cupped hands, the right hand on top of the left.</p> <p>The Priest raises a host slightly and shows it to each of the communicants, saying: The Body of Christ.</p> <p>The communicant replies: Amen.</p> <p>And receives the Host in their hand, which the communicant instantly places it in their own mouth, chews and swallows.</p> <p>If the communicant wishes to receive Holy Communion under both species, they may continue on to the Deacon.</p> <p>The Deacon raises the chalice slightly and shows it to each of the communicants, saying: The Blood of Christ.</p> <p>The communicant replies: Amen.</p> <p>And receiving the chalice, takes a sip, and hands the chalice back to the Deacon.</p>	<p>The Priest may dip the Host into the Wine, this is called Intincture: The Body and Blood of Christ.</p> <p>The communicant replies: Amen.</p> <p>The Priest places the Host on the Communicant's tongue. Intincture cannot be received in the hand.</p>	<p>If the person for any reason is unable to receive Holy Communion, they may approach the Priest, bow, cross their arms in front of their chest, and lower their head to receive a blessing from the Priest.</p> <p>Communicant: My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.</p> <p>Priest May you receive Christ in your heart. Amen.</p>
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When the distribution of Communion is over, the Priest purifies the paten over the chalice and also the chalice itself. He does this by pouring a small amount of water into the paten, swishing it around the inside of the paten, and pouring that water into the chalice, swishing it around the chalice, and then drinking it. The Priest then takes a clean cloth, and wipes dry the inside of the paten, followed by the outside, and the chalice in like manner.

While he carries out the purification, the Priest says:

What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.

Then the Priest returns to the chair.

Thanksgiving Prayer after Communion

After Communion with the Communion Antiphon (On the last day), the Magnificat is sung, with its Vespers antiphon (Veni, Sancte Spiritus); then the Prayer after Communion is said.

Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

Ant. Come, Holy Spirit, fill the hearts of all believers and set them on fire with your love. Though they spoke many different languages, you united the nations in professing the same faith, alleluia.

Then the Priest, with hands extended, says

The soul rejoices in the Lord

The Magnificat: The Prayer Of Mary (Luke 1: 46-55)

**My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Saviour
for he has looked with favour on his lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.**

**He has mercy on those who fear him
in every generation.
He has shown the strength of his arm,
he has scattered the proud in their conceit.**

**He has cast down the mighty from their thrones,
and has lifted up the lowly.
He has filled the hungry with good things,
and the rich he has sent away empty.**

**He has come to the help of his servant Israel
for he remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.**

Magnificat anima mea Dominum;
Et exultavit spiritus meus in Deo salutari meo,
Quia respexit humilitatem ancillae suae;
ecce enim ex hoc beatam me dicent omnes generationes.
Quia fecit mihi magna qui potens est,
et sanctum nomen ejus,

Et misericordia ejus a progenie
in progenies timentibus eum.
Fecit potentiam brachio suo;
Dispersit superbos mente cordis sui.

Deposuit potentes de sede,
et exaltavit humiles.
Esurientes implevit bonis,
et divites dimisit inanes.

Sucepit Israel, puerum suum,
recordatus misericordiae suae,
Sicut locutus est ad patres nostros,
Abraham et semeni ejus in saecula.

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.**

Ant. Come, Holy Spirit, fill the hearts of all believers and set them on fire with your love. Though they spoke many different languages, you united the nations in professing the same faith, alleluia.

**Come, Holy Spirit, come!
And from your celestial home
Shed a ray of light divine!
Come, Father of the poor!
Come, source of all our store!
Come, within our bosoms shine.
You, of comforters the best;
You, the soul's most welcome guest;
Sweet refreshment here below;
In our labour, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.
O most blessed Light divine,
May that light within us shine
And our inmost being fill!
Where you are not, we have naught,
Nothing good in deed or thought,
Nothing free from taint and ill.
Heal our wounds, our strength renew;
On our dryness pour your dew;
Wash the stains of guilt away:
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.
On the faithful, who adore
And confess you, evermore
In your sevenfold gift descend;
Give them virtue's sure reward;
Give them your salvation, Lord;
Give them joys that never end.
Amen. Alleluia.**

Veni, Sancte Spiritus,
et emitte caelitus
lucis tuae radium.
Veni, pater pauperum,
veni, dator munerum
veni, lumen cordium.
Consolator optime,
dulcis hospes animae,
dulce refrigerium.
In labore requies,
in aestu temperies
in fletu solatium.
O lux beatissima,
reple cordis intima
tuorum fidelium.
Sine tuo numine,
nihil est in homine,
nihil est innoxium.
Lava quod est sordidum,
riga quod est aridum,
sana quod est saucium.
Flecte quod est rigidum,
fove quod est frigidum,
rege quod est devium.
Da tuis fidelibus,
in te confidentibus,
sacrum septenarium.
Da virtutis meritum,
da salutis exitum,
da perenne gaudium,
Amen, Alleluia.

PRAYER AFTER COMMUNION

May these gifts we have consumed
benefit us, O Lord,
that we may always be aflame with the same Spirit,
whom you wondrously poured out on your Apostles.
Through Christ our Lord.
Amen.

SOLEMN BLESSING

May God, the Father of lights,
who was pleased to enlighten the disciples' minds
by the outpouring of the Spirit, the Paraclete,
grant you gladness by his blessing
and make you always abound with the gifts of the same Spirit.
Amen.

May the wondrous flame that appeared above the disciples,
powerfully cleanse your hearts from every evil
and pervade them with its purifying light.
Amen.

And may God, who has been pleased to unite many tongues
in the profession of one faith,
give you perseverance in that same faith
and, by believing, may you journey from hope to clear vision.
Amen.

And may the blessing of Almighty God,
the Father and the Son and the Holy Spirit,
come down on you and remain with you forever.
Amen.

A double Alleluia is added to the dismissal and response, as on Pasha.

To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings or says:

Go forth in peace, the Mass is ended, alleluia, alleluia.
R. Thanks be to God, alleluia, alleluia.

The Mass during the Day of Shavu'oth / Pentecost

ENTRANCE ANTIPHON *Wisdom 1: 7*

**The Spirit of the Lord has filled the whole world
and that which contains all things
understands what is said, alleluia.**

Or: *Romans 5: 5; cf. 8: 11*

**The love of God has been poured into our hearts
through the Spirit of God dwelling within us, alleluia.**

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:

In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:

Amen.

Then the Priest, extending his hands, greets the people, saying:

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

The people reply:

And with your spirit.

The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

The Gloria hymn is either sung or said:

GLORIA

**Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

When this hymn is concluded, the Priest, with hands joined, says:

Let us pray.

And all pray in silence with the Priest for a while. Then the Priest, with hands extended, says the Collect prayer:

COLLECT

O God, who by the mystery of today's great feast
sanctify your whole Church in every people and nation,
pour out, we pray, the gifts of the Holy Spirit
across the face of the earth
and, with the divine grace that was at work
when the Gospel was first proclaimed,
fill now once more the hearts of believers.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

At the end of which the people acclaim:

Amen.

The people sit.

The Liturgy of the Word

The First Reading

The reader goes to the ambo and reads the First Reading:

A reading from the book of Deuteronomy

15:19-16:17

You shall consecrate to the Lord, your God, every male firstling born in your herd and in your flock. You shall not work the firstlings of your cattle, nor shear the firstlings of your flock. In the presence of the Lord, your God, you shall eat them year after year, you and your household, in the place that the Lord will choose. But if a firstling has any defect, lameness or blindness, any such serious defect, you shall not sacrifice it to the Lord, your God, but in your own communities you may eat it, the unclean and the clean eating it together, as you would a gazelle or a deer. Only, you must not eat of its blood; you shall pour it out on the ground like water.

Observe the month of Aviv by keeping the Passover of the Lord, your God, since it was in the month of Aviv that the Lord, your God, brought you out of Egypt by night. You shall offer the Passover sacrifice from your flock and your herd to the Lord, your God, in the place the Lord will choose as the dwelling place of his name. You shall not eat leavened bread with it. For seven days you shall eat with it only unleavened bread, the bread of affliction, so that you may remember as long as you live the day you left the land of Egypt; for in hurried flight you left the land of Egypt. No leaven is to be found with you in all your territory for seven days, and none of the meat which you sacrificed on the evening of the first day shall be kept overnight for the next day.

You may not sacrifice the Passover in any of the communities which the Lord, your God, gives you; only at the place which the Lord, your God, will choose as the dwelling place of his name, and in the evening at sunset, at the very time when you left Egypt, shall you sacrifice the Passover. You shall cook and eat it at the place the Lord, your God, will choose; then in the morning you may return to your tents. For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly for the Lord, your God; on that day you shall do no work.

You shall count off seven weeks; begin to count the seven weeks from the day when the sickle is first put to the standing grain. You shall then keep the feast of Weeks [Shavu'oth] for the Lord, your God, and the measure of your own voluntary offering which you will give shall be in proportion to the blessing the Lord, your God, has given you. You shall rejoice in the presence of the Lord, your God, together with your son and daughter, your male and female servant, and the Levite within your gates, as well as the sojourner, the orphan, and the widow among you, in the place which the Lord, your God, will choose as the dwelling place of his name. Remember that you too were slaves in Egypt, so carry out these statutes carefully.

You shall celebrate the feast of Booths [Sukkoth] for seven days, when you have gathered in the produce from your threshing floor and wine press. You shall rejoice at your feast, together with your son and daughter, your male and female servant, and also the Levite, the sojourner, the orphan and the widow within your gates. For seven days you shall celebrate this feast for the Lord, your God, in the place which the Lord will choose; since the Lord, your God, has blessed you in all your crops and in all your undertakings, you will be full of joy.

Three times a year, then, all your males shall appear before the Lord, your God, in the place which he will choose: at the feast of Unleavened Bread, at the feast of Weeks, and at the feast of Booths. They shall not appear before the Lord empty-handed, but each with his own gift, in proportion to the blessing which the Lord, your God, has given to you.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

The Second Reading

The reader goes to the ambo and reads the First Reading:

A reading from the book of Tobit

1:1-14:17

This book tells the story of Tobit, son of Tobiel, son of Hananiel, son of Aduel, son of Gabael, son of Raphael, son of Raguel, of the family of Asiel and the tribe of Naphtali. During the days of Shalmaneser, king of the Assyrians, he was taken captive from Thisbe, which is south of Kedesh Naphtali in upper Galilee, above and to the west of Asher, north of Phogor.

I. Tobit's Ordeals

I, Tobit, have walked all the days of my life on paths of fidelity and righteousness. I performed many charitable deeds for my kindred and my people who had been taken captive with me to Nineveh, in the land of the Assyrians. When I lived as a young man in my own country, in the land of Israel, the entire tribe of my ancestor Naphtali broke away from the house of David, my ancestor, and from Jerusalem, the city that had been singled out of all Israel's tribes that all Israel might offer sacrifice there. It was the place where the temple, God's dwelling, had been built and consecrated for all generations to come. All my kindred, as well as the house of Naphtali, my ancestor, used to offer sacrifice on every hilltop in Galilee to the calf that Jeroboam, king of Israel, had made in Dan.

But I alone used to go often to Jerusalem for the festivals, as was prescribed for all Israel by longstanding decree. Bringing with me the first fruits of crops, the firstlings of the flock, the tithes of livestock, and the first shearings of sheep, I used to hasten to Jerusalem and present them to the priests, Aaron's sons, at the altar. To the Levites ministering in Jerusalem I used to give the tithe of grain, wine, olive oil, pomegranates, figs, and other fruits. Six years in a row, I used to give a second tithe in money, which each year I would go to pay in Jerusalem. The third-year tithe I gave to orphans, widows, and converts who had joined the Israelites. Every third year I would bring them this offering, and we ate it in keeping with the decree laid down in the Mosaic law concerning it, and according to the commands of Deborah, the mother of my father Tobiel; for my father had died and left me an orphan.

When I reached manhood, I married Anna, a woman of our ancestral family. By her I had a son whom I named Tobiah. Now, after I had been deported to the Assyrians and came as a captive to Nineveh, all my kindred and my people used to eat the food of the Gentiles, but I refrained from eating that Gentile food. Because I was mindful of God with all my heart, the Most High granted me favour and status with Shalmaneser, so that I became purchasing agent for all his needs. Until he died, I would go to Media to buy goods for him there. I also deposited pouches of silver worth ten talents in trust with my kinsman Gabael, son of Gabri, who lived at Rages, in the land of Media. When Shalmaneser died and his son Sennacherib came to rule in his stead, the roads to Media became unsafe, so I could no longer go to Media.

In the days of Shalmaneser I had performed many charitable deeds for my kindred, members of my people. I would give my bread to the hungry and clothing to the naked. If I saw one of my people who had died and been thrown behind the wall of Nineveh, I used to bury him. Sennacherib returned from Judea, having fled during the days of the judgment enacted against him by the King of Heaven because of the blasphemies he had uttered; whomever he killed I buried. For in his rage he killed many Israelites, but I used to take their bodies away by stealth and bury them. So when Sennacherib looked for them, he could not find them. But a certain Ninevite went and informed the king about me, that I was burying them, and I went into hiding. When I realized that the king knew about me and that I was being hunted to be put to death, I became afraid and took flight. All my property was confiscated; I was left with nothing. All that I had was taken to the king's palace, except for my wife Anna and my son Tobiah.

But forty days did not pass before two of the king's sons assassinated him and fled to the mountains of Ararat. A son of his, Esarhaddon, succeeded him as king. He put Ahiqar, my kinsman Anael's son, in charge of all the credit accounts of his kingdom, and he took control over the entire administration. Then Ahiqar interceded on my behalf, and I returned to Nineveh. Ahiqar had been chief cupbearer, keeper of the signet ring, treasury accountant, and credit accountant under Sennacherib, king of the Assyrians; and Esarhaddon appointed him as Second to himself. He was, in fact, my nephew, of my father's house, and of my own family.

Thus under King Esarhaddon I returned to my home, and my wife Anna and my son Tobiah were restored to me. Then on our festival of Pentecost, the holy feast of Weeks, a fine dinner was prepared for me, and I reclined to eat. The table was set for me, and the dishes placed before me were many. So I said to my son Tobiah: "Son, go out and bring in whatever poor person you find among our kindred exiled here in Nineveh who may be a sincere worshipper of God to share this meal with me. Indeed, son, I shall wait for you to come back."

Tobiah went out to look for some poor person among our kindred, but he came back and cried, "Father!" I said to him, "Here I am, son." He answered, "Father, one of our people has been murdered! He has been thrown out into the market place, and there he lies strangled." I sprang to my feet, leaving the dinner untouched, carried the dead man from the square, and put him in one of the rooms until sundown, so that I might bury him. I returned and washed and in sorrow ate my food. I remembered the oracle pronounced by the prophet Amos against Bethel:

"I will turn your feasts into mourning,
and all your songs into dirges."

Then I wept. At sunset I went out, dug a grave, and buried him.

My neighbours mocked me, saying: "Does he have no fear? Once before he was hunted, to be executed for this sort of deed, and he ran away; yet here he is again burying the dead!"

That same night I washed and went into my courtyard, where I lay down to sleep beside the wall. Because of the heat I left my face uncovered. I did not know that sparrows were perched on the wall above me; their warm droppings settled in my eyes, causing white scales on them. I went to doctors for a cure, but the more they applied ointments, the more my vision was obscured by the white scales, until I was totally blind. For four years I was unable to see, and all my kindred were distressed at my condition. Ahikar, however, took care of me for two years, until he left for Elam.

At that time my wife Anna worked for hire at weaving cloth, doing the kind of work women do. When she delivered the material to her employers, they would pay her a wage. On the seventh day of the month of Dystrus, she finished the woven cloth and delivered it to her employers. They paid her the full salary and also gave her a young goat for a meal. On entering my house, the goat began to bleat. So I called to my wife and said: "Where did this goat come from? It was not stolen, was it? Give it back to its owners; we have no right to eat anything stolen!" But she said to me, "It was given to me as a bonus over and above my wages." Yet I would not believe her and told her to give it back to its owners. I flushed with anger at her over this. So she retorted: "Where are your charitable deeds now? Where are your righteous acts? Look! All that has happened to you is well known!"

Then sad at heart, I groaned and wept aloud. With sobs I began to pray:

"You are righteous, Lord,
and all your deeds are just;
All your ways are mercy and fidelity;
you are judge of the world.
And now, Lord, be mindful of me
and look with favour upon me.
Do not punish me for my sins,
or for my inadvertent offences,
or for those of my ancestors.

"They sinned against you,
and disobeyed your commandments.
So you handed us over to plunder, captivity, and death,
to become an object lesson, a byword, and a reproach
in all the nations among whom you scattered us.

"Yes, your many judgments are right
in dealing with me as my sins,
and those of my ancestors, deserve.
For we have neither kept your commandments,
nor walked in fidelity before you.

"So now, deal with me as you please;
command my life breath to be taken from me,
that I may depart from the face of the earth and become dust.
It is better for me to die than to live,
because I have listened to undeserved reproaches,
and great is the grief within me.

"Lord, command that I be released from such anguish;
let me go to my everlasting abode;

Do not turn your face away from me, Lord.
For it is better for me to die
than to endure so much misery in life,
and to listen to such reproaches!”

II. Sarah’s Plight

On that very day, at Ecbatana in Media, it so happened that Raguel’s daughter Sarah also had to listen to reproaches from one of her father’s maids. For she had been given in marriage to seven husbands, but the wicked demon Asmodeus kept killing them off before they could have intercourse with her, as is prescribed for wives. The maid said to her: “You are the one who kills your husbands! Look! You have already been given in marriage to seven husbands, but you do not bear the name of a single one of them. Why do you beat us? Because your husbands are dead? Go, join them! May we never see son or daughter of yours!”

That day Sarah was sad at heart. She went in tears to an upstairs room in her father’s house and wanted to hang herself. But she reconsidered, saying to herself: “No! May people never reproach my father and say to him, ‘You had only one beloved daughter, but she hanged herself because of her misfortune.’ And thus would I bring my father laden with sorrow in his old age to Hades. It is far better for me not to hang myself, but to beg the Lord that I might die, and no longer have to listen to such reproaches in my lifetime.”

At that same time, with hands outstretched toward the window, she implored favour:

“Blessed are you, merciful God!
Blessed be your holy and honourable name forever!
May all your works forever bless you.
Now to you, Lord, I have turned my face
and have lifted up my eyes.
Bid me to depart from the earth,
never again to listen to such reproaches.

“You know, Master, that I am clean
of any defilement with a man.
I have never sullied my own name
or my father’s name in the land of my captivity.

“I am my father’s only daughter,
and he has no other child to be his heir,
Nor does he have a kinsman or close relative
whose wife I should wait to become.
Seven husbands of mine have already died.
Why then should I live any longer?
But if it does not please you, Lord, to take my life,
look favourably upon me and have pity on me,
that I may never again listen to such reproaches!”

At that very time, the prayer of both of them was heard in the glorious presence of God. So Raphael was sent to heal them both: to remove the white scales from Tobit’s eyes, so that he might again see with his own eyes God’s light; and to give Sarah, the daughter of Raguel, as a wife to Tobiah, the son of Tobit, and to rid her of the wicked demon Asmodeus. For it fell to Tobiah’s lot to claim her before any others who might wish to marry her.

At that very moment Tobit turned from the courtyard to his house, and Raguel’s daughter Sarah came down from the upstairs room.

III. Preparation for the Journey

That same day Tobit remembered the money he had deposited in trust with Gabael at Rages in Media. He thought to himself, “Now that I have asked for death, why should I not call my son Tobiah and let him know about this money before I die?” So he called his son Tobiah; and when he came, he said to him: “Son, when I die, give me a decent burial. Honour your mother, and do not abandon her as long as she lives. Do whatever pleases her, and do not grieve her spirit in any way. Remember, son, how she went through many dangers for you while you were in her womb. When she dies, bury her in the same grave with me.

“Through all your days, son, keep the Lord in mind, and do not seek to sin or to transgress the commandments. Perform righteous deeds all the days of your life, and do not tread the paths of wickedness. For those who act with fidelity, all who practice righteousness, will prosper in their affairs.

“Give alms from your possessions. Do not turn your face away from any of the poor, so that God’s face will not be turned away from you. Give in proportion to what you own. If you have great wealth, give alms out of your abundance; if you have but little, do not be afraid to give alms even of that little. You will be storing up a goodly treasure for yourself against the day of adversity. For alms-giving delivers from death and keeps one from entering into Darkness. Alms-giving is a worthy offering in the sight of the Most High for all who practice it.

“Be on your guard, son, against every kind of fornication, and above all, marry a woman of your own ancestral family. Do not marry a foreign woman, one who is not of your father’s tribe, because we are descendants of the prophets, who were the first to speak the truth. Noah prophesied first, then Abraham, Isaac, and Jacob, our ancestors from the beginning of time. Son, remember that all of them took wives from among their own kindred and were blessed in their children, and that their posterity would inherit the land. Therefore, son, love your kindred. Do not act arrogantly toward any of them, the sons and daughters of your people, by refusing to take a wife for yourself from among them. For in arrogance there is ruin and great instability. In idleness there is loss and dire poverty, for idleness is the mother of famine.

“Do not keep with you overnight the wages of those who have worked for you, but pay them at once. If you serve God thus, you will receive your reward. Be on your guard, son, in everything you do; be wise in all that you say and discipline yourself in all your conduct. Do to no one what you yourself hate. Do not drink wine till you become drunk or let drunkenness accompany you on your way.

“Give to the hungry some of your food, and to the naked some of your clothing. Whatever you have left over, give away as alms; and do not let your eye begrudge the alms that you give. Pour out your wine and your bread on the grave of the righteous, but do not share them with sinners.

“Seek counsel from every wise person, and do not think lightly of any useful advice. At all times bless the Lord, your God, and ask him that all your paths may be straight and all your endeavours and plans may prosper. For no other nation possesses good counsel, but it is the Lord who gives all good things. Whomever the Lord chooses to raise is raised; and whomever the Lord chooses to cast down is cast down to the recesses of Hades. So now, son, keep in mind these my commandments, and never let them be erased from your heart.

“Now, I must tell you, son, that I have deposited in trust ten talents of silver with Gabael, the son of Gabri, at Rages in Media. Do not fear, son, that we have lived in poverty. You will have great wealth, if you fear God, avoid all sin, and do what is good before the Lord your God.”

Then Tobiah replied to his father Tobit: “Everything that you have commanded me, father, I shall do. But how will I be able to get that money from him, since he does not know me, and I do not know him? What sign can I give him so that he will recognize and trust me, and give me the money? I do not even know the roads to Media, in order to go there.” Tobit answered his son Tobiah: “He gave me his bond, and I gave him mine; I divided his into two parts, and each of us took one part; I put one part with the money. It is twenty years since I deposited that money! So, son, find yourself a trustworthy person who will make the journey with you, and we will give him wages when you return; but bring back that money from Gabael while I am still alive.”

Tobiah went out to look for someone who would travel with him to Media, someone who knew the way. He went out and found the angel Raphael standing before him (though he did not know that this was an angel of God). Tobiah said to him, “Where do you come from, young man?” He replied, “I am an Israelite, one of your kindred. I have come here to work.” Tobiah said to him, “Do you know the way to Media?” “Yes,” he replied, “I have been there many times. I know the place well and am acquainted with all the routes. I have often traveled to Media; I used to stay with our kinsman Gabael, who lives at Rages in Media. It is a good two days’ journey from Ecbatana to Rages, for Rages is situated in the mountains, but Ecbatana is in the middle of the plain.” Tobiah said to him, “Wait for me, young man, till I go in and tell my father; for I need you to make the journey with me. I will pay you your wages.” He replied, “Very well, I will wait; but do not be long.”

Tobiah went in and informed his father Tobit: “I have found someone of our own Israelite kindred who will go with me!” Tobit said, “Call the man in, so that I may find out from what family and tribe he comes, and whether he is trustworthy enough to travel with you, son.”

Tobiah went out to summon him, saying, “Young man, my father is calling for you.” When Raphael entered the house, Tobit greeted him first. He replied, “Joyful greetings to you!” Tobit answered, “What joy is left for me? Here I am, a blind man who cannot see the light of heaven, but must remain in darkness, like the dead who no longer see

the light! Though alive, I am among the dead. I can hear people's voices, but I do not see them." The young man said, "Take courage! God's healing is near; so take courage!" Tobit then said: "My son Tobiah wants to go to Media. Can you go with him to show him the way? I will pay you your wages, brother." He answered: "Yes, I will go with him, and I know all the routes. I have often travelled to Media and crossed all its plains so I know well the mountains and all its roads." Tobit asked him, "Brother, tell me, please, from what family and tribe are you?" He replied, "Why? What need do you have for a tribe? Aren't you looking for a hired man?" Tobit replied, "I only want to know, brother, whose son you truly are and what your name is."

He answered, "I am Azariah, son of the great Hananiah, one of your own kindred." Tobit exclaimed: "Welcome! God save you, brother! Do not be provoked with me, brother, for wanting to learn the truth about your family. It turns out that you are a kinsman, from a noble and good line! I knew Hananiah and Nathan, the two sons of the great Shemeliah. They used to go to Jerusalem with me, where we would worship together. They were not led astray; your kindred are good people. You are certainly of good lineage. So welcome!"

Then he added: "For each day I will give you a drachma as wages, as well as expenses for you and for my son. So go with my son, and I will even add a bonus to your wages!" The young man replied: "I will go with him. Do not fear. In good health we will leave you, and in good health we will return to you, for the way is safe." Tobit said, "Blessing be upon you, brother." Then he called his son and said to him: "Son, prepare whatever you need for the journey, and set out with your kinsman. May God in heaven protect you on the way and bring you back to me safe and sound; may his angel accompany you for your safety, son."

Tobiah left to set out on his journey, and he kissed his father and mother. Tobit said to him, "Have a safe journey." But his mother began to weep and she said to Tobit: "Why have you sent my child away? Is he not the staff of our hands, as he goes in and out before us? Do not heap money upon money! Rather relinquish it in exchange for our child! What the Lord has given us to live on is certainly enough for us." Tobit reassured her: "Do not worry! Our son will leave in good health and come back to us in good health. Your own eyes will see the day when he returns to you safe and sound. So, do not worry; do not fear for them, my sister. For a good angel will go with him, his journey will be successful, and he will return in good health." Then she stopped weeping.

IV. Tobiah's Journey to Media

When the young man left home, accompanied by the angel, the dog followed Tobiah out and went along with them. Both journeyed along, and when the first night came, they camped beside the Tigris River. When the young man went down to wash his feet in the Tigris River, a large fish leaped out of the water and tried to swallow his foot. He shouted in alarm. But the angel said to the young man, "Grab the fish and hold on to it!" He seized the fish and hauled it up on dry land. The angel then told him: "Slit the fish open and take out its gall, heart, and liver, and keep them with you; but throw away the other entrails. Its gall, heart, and liver are useful for medicine." After Tobiah had slit the fish open, he put aside the gall, heart, and liver. Then he roasted and ate part of the fish; the rest he salted and kept for the journey.

Afterward the two of them travelled on together till they drew near to Media. Then the young man asked the angel this question: "Brother Azariah, what medicine is in the fish's heart, liver, and gall?" He answered: "As for the fish's heart and liver, if you burn them to make smoke in the presence of a man or a woman who is afflicted by a demon or evil spirit, any affliction will flee and never return. As for the gall, if you apply it to the eyes of one who has white scales, blowing right into them, sight will be restored."

When they had entered Media and were getting close to Ecbatana, Raphael said to the young man, "Brother Tobiah!" He answered, "Here I am!" Raphael continued, "Tonight we must stay in the house of Raguel, who is a relative of yours. He has a beautiful daughter named Sarah, but no other son or daughter apart from Sarah. Since you are Sarah's closest relative, you more than any other have the right to marry her. Moreover, her father's estate is rightfully yours to inherit. The girl is wise, courageous, and very beautiful; and her father is a good man who loves her dearly." He continued: "You have the right to marry her. So listen to me, brother. Tonight I will speak to her father about the girl so that we may take her as your bride. When we return from Rages, we will have the wedding feast for her. I know that Raguel cannot keep her from you or promise her to another man; he would incur the death penalty as decreed in the Book of Moses. For he knows that you, more than anyone else, have the right to marry his daughter. Now listen to me, brother; we will speak about this girl tonight, so that we may arrange her engagement to you. Then when we return from Rages, we will take her and bring her back with us to your house."

But Tobiah said to Raphael in reply, "Brother Azariah, I have heard that she has already been given in marriage to seven husbands, and that they have died in the bridal chamber. On the very night they approached her, they would die. I have also heard it said that it was a demon that killed them. So now I too am afraid of this demon, because it is in love with her and does not harm her; but it kills any man who wishes to come close to her. I am my father's

only child. If I should die, I would bring the life of my father and mother down to their grave in sorrow over me; they have no other son to bury them!”

Raphael said to him: “Do you not remember your father’s commands? He ordered you to marry a woman from your own ancestral family. Now listen to me, brother; do not worry about that demon. Take Sarah. I know that tonight she will be given to you as your wife! When you go into the bridal chamber, take some of the fish’s liver and the heart, and place them on the embers intended for incense, and an odour will be given off. As soon as the demon smells the odour, it will flee and never again show itself near her. Then when you are about to have intercourse with her, both of you must first get up to pray. Beg the Lord of heaven that mercy and protection be granted you. Do not be afraid, for she was set apart for you before the world existed. You will save her, and she will go with you. And I assume that you will have children by her, and they will be like brothers for you. So do not worry.”

When Tobiah heard Raphael’s words that she was his kinswoman, and of the lineage of his ancestral house, he loved her deeply, and his heart was truly set on her.

V. Marriage and Healing of Sarah

When they entered Ecbatana, Tobiah said, “Brother Azariah, bring me straight to the house of our kinsman Raguel.” So he did, and they came to the house of Raguel, whom they found seated by his courtyard gate. They greeted him first, and he answered, “Many greetings to you, brothers! Welcome! You have come in peace! Now enter in peace!” And he brought them into his house. He said to his wife Edna, “How this young man resembles Tobit, the son of my uncle!” So Edna asked them, saying, “Where are you from, brothers?” They answered, “We are descendants of Naphtali, now captives in Nineveh.” She said to them, “Do you know our kinsman Tobit?” They answered her, “Indeed, we do know him!” She asked, “Is he well?” They answered, “Yes, he is alive and well.” Then Tobiah said, “He is my father!” Raguel jumped up, kissed him, and broke into tears. Then, finding words, he said, “A blessing upon you, son! You are the son of a good and noble father. What a terrible misfortune that a man so righteous and charitable has been afflicted with blindness!” He embraced his kinsman Tobiah and continued to weep. His wife Edna also wept for Tobit; and their daughter Sarah also began to weep.

Afterward, Raguel slaughtered a ram from the flock and gave them a warm reception. When they had washed, bathed, and reclined to eat and drink, Tobiah said to Raphael, “Brother Azariah, ask Raguel to give me my kinswoman Sarah.” Raguel overheard the words; so he said to the young man: “Eat and drink and be merry tonight, for no man has a greater right to marry my daughter Sarah than you, brother. Besides, not even I have the right to give her to anyone but you, because you are my closest relative. However, son, I must frankly tell you the truth. I have given her in marriage to seven husbands who were kinsmen of ours, and all died on the very night they approached her. But now, son, eat and drink. The Lord will look after you both.” Tobiah answered, “I will neither eat nor drink anything here until you settle what concerns me.”

Raguel said to him: “I will do it. She is yours as decreed by the Book of Moses. It has been decided in heaven that she be given to you! Take your kinswoman; from now on you are her brother, and she is your sister. She is given to you today and here ever after. May the Lord of heaven prosper you both tonight, son, and grant you mercy and peace.” Then Raguel called his daughter Sarah, and she came to him. He took her by the hand and gave her to Tobiah with these words: “Take her according to the law. According to the decree written in the Book of Moses I give her to be your wife. Take her and bring her safely to your father. And may the God of heaven grant both of you a safe journey in peace!” He then called her mother and told her to bring writing materials. He wrote out a copy of a marriage contract stating that he gave Sarah to Tobiah as his wife as decreed by the law of Moses. Her mother brought the material, and he drew up the contract, to which he affixed his seal.

Afterward they began to eat and drink. Later Raguel called his wife Edna and said, “My sister, prepare the other bedroom and bring Sarah there.” She went, made the bed in the room, as he had told her, and brought Sarah there. After she had cried over her, she wiped away her tears and said, “Take courage, my daughter! May the Lord of heaven grant you joy in place of your grief! Courage, my daughter!” Then she left.

When they had finished eating and drinking, they wanted to retire. So they brought the young man out and led him to the bedroom. Tobiah, mindful of Raphael’s instructions, took the fish’s liver and heart from the bag where he had them, and put them on the embers intended for incense. The odour of the fish repulsed the demon, and it fled to the upper regions of Egypt; Raphael went in pursuit of it and there bound it hand and foot. Then Raphael returned immediately.

When Sarah’s parents left the bedroom and closed the door behind them, Tobiah rose from bed and said to his wife, “My sister, come, let us pray and beg our Lord to grant us mercy and protection.” She got up, and they started to pray and beg that they might be protected. He began with these words:

“Blessed are you, O God of our ancestors;
blessed be your name forever and ever!
Let the heavens and all your creation bless you forever.
You made Adam, and you made his wife Eve
to be his helper and support;
and from these two the human race has come.
You said, ‘It is not good for the man to be alone;
let us make him a helper like himself.’
Now, not with lust,
but with fidelity I take this kinswoman as my wife.
Send down your mercy on me and on her,
and grant that we may grow old together.
Bless us with children.”

They said together, “Amen, amen!” Then they went to bed for the night.

But Raguel got up and summoned his servants. They went out with him and dug a grave, for he said, “Perhaps Tobiah will die; then we would be a laughingstock and an object of mockery.” When they had finished digging the grave, Raguel went back into the house and called his wife, saying, “Send one of the maids in to see whether he is alive. If he has died, let us bury him without anyone knowing about it.” They sent the maid, lit a lamp, and opened the bedroom door; she went in and found them sleeping together. The maid came out and told them that Tobiah was alive, and that nothing was wrong. Then they praised the God of heaven in these words:

“Blessed are you, God, with every pure blessing!
Let all your chosen ones bless you forever!
Blessed are you, for you have made me happy;
what I feared did not happen.
Rather you have dealt with us
according to your abundant mercy.
Blessed are you, for you have shown mercy
toward two only children.
Grant them, Master, mercy and protection,
and bring their lives to fulfilment
with happiness and mercy.”

Then Raguel told his servants to fill in the grave before dawn.

He asked his wife to bake many loaves of bread; he himself went out to the herd and brought two steers and four rams, which he ordered to be slaughtered. So they began to prepare the feast. He summoned Tobiah and said to him, “For fourteen days you shall not stir from here, but shall remain here eating and drinking with me; you shall bring joy to my daughter’s afflicted spirit. Now take half of what I own here; go back in good health to your father. The other half will be yours when I and my wife die. Take courage, son! I am your father, and Edna is your mother; we belong to you and to your sister both now and forever. So take courage, son!”

Then Tobiah called Raphael and said to him: “Brother Azariah, take along with you from here four servants and two camels and travel to Rages. Go to Gabael’s house and give him this bond. Get the money and then bring him along with you to the wedding celebration. For you know that my father will be counting the days. If I should delay even by a single day, I would cause him intense grief. You have witnessed the oath that Raguel has sworn; I cannot violate his oath.” So Raphael, together with the four servants and two camels, traveled to Rages in Media, where they stayed at Gabael’s house. Raphael gave Gabael his bond and told him about Tobit’s son Tobiah, that he had married and was inviting him to the wedding celebration. Gabael got up and counted out for him the moneybags with their seals, and they packed them on the camels.

The following morning they both got an early start and travelled to the wedding celebration. When they entered Raguel’s house, they found Tobiah reclining at table. He jumped up and greeted Gabael, who wept and blessed him, exclaiming: “Good and noble child, son of a good and noble, righteous and charitable man, may the Lord bestow a heavenly blessing on you and on your wife, and on your wife’s father and mother. Blessed be God, because I have seen the very image of my cousin Tobit!”

VI. Tobiah’s Return Journey to Nineveh and the Healing of Tobit

Meanwhile, day by day, Tobit was keeping track of the time Tobiah would need to go and to return. When the number of days was reached and his son did not appear, he said, “Could it be that he has been detained there? Or

perhaps Gabael has died, and there is no one to give him the money?” And he began to grieve. His wife Anna said, “My son has perished and is no longer among the living!” And she began to weep aloud and to wail over her son: “Alas, child, light of my eyes, that I have let you make this journey!” But Tobit kept telling her: “Be still, do not worry, my sister; he is safe! Probably they have to take care of some unexpected business there. The man who is traveling with him is trustworthy and one of our kindred. So do not grieve over him, my sister. He will be here soon.” But she retorted, “You be still, and do not try to deceive me! My son has perished!” She would rush out and keep watch every day at the road her son had taken. She ate nothing. After the sun had set, she would go back home to wail and cry the whole night through, getting no sleep at all.

Now when the fourteen days of the wedding celebration, which Raguel had sworn to hold for his daughter, had come to an end, Tobiah went to him and said: “Send me off, now, since I know that my father and mother do not believe they will ever see me again. So I beg you, father, let me depart and go back to my own father. I have already told you how I left him.” Raguel said to Tobiah: “Stay, son, stay with me. I am sending messengers to your father Tobit, and they will give him news of you.” But Tobiah insisted, “No, I beg you to send me back to my father.”

Raguel then promptly handed over to Tobiah his wife Sarah, together with half of all his property: male and female servants, oxen and sheep, donkeys and camels, clothing, money, and household goods. He saw them safely off. Embracing Tobiah, he said to him: “Farewell, son. Have a safe journey. May the Lord of heaven grant prosperity to you and to your wife Sarah. And may I see children of yours before I die!” Then he said to his daughter Sarah, “My daughter, honor your father-in-law and your mother-in-law, because from now on they are as much your parents as the ones who brought you into the world. Go in peace, daughter; let me hear a good report about you as long as I live.” Finally he said good-bye to them and let them go.

Edna also said to Tobiah: “My child and beloved kinsman, may the Lord bring you back safely, and may I live long enough to see children of you and of my daughter Sarah before I die. Before the Lord, I entrust my daughter to your care. Never cause her grief all the days of your life. Go in peace, son. From now on I am your mother, and Sarah is your sister. Together may we all prosper throughout the days of our lives.” She kissed them both and saw them safely off.

Tobiah left Raguel, full of happiness and joy, and he blessed the Lord of heaven and earth, the King of all, for making his journey so successful. Finally he blessed Raguel and his wife Edna, and added, “I have been commanded by the Lord to honour you all the days of your life!”

As they drew near to Kaserin, which is opposite Nineveh, Raphael said: “You know how we left your father. Let us hurry on ahead of your wife to prepare the house while they are still on the way.” So both went on ahead together, and Raphael said to him, “Take the gall in your hand!” And the dog ran along behind them.

Meanwhile, Anna sat watching the road by which her son was to come. When she saw him coming, she called to his father, “Look, your son is coming, and the man who travelled with him!”

Raphael said to Tobiah before he came near to his father: “I know that his eyes will be opened. Apply the fish gall to his eyes, and the medicine will make the white scales shrink and peel off from his eyes; then your father will have sight again and will see the light of day.”

Then Anna ran up to her son, embraced him, and said to him, “Now that I have seen you again, son, I am ready to die!” And she sobbed aloud. Tobit got up and stumbled out through the courtyard gate to meet his son. Tobiah went up to him with the fish gall in his hand and blew into his eyes. Holding him firmly, he said, “Courage, father.” Then he applied the medicine to his eyes, and it made them sting. , Tobiah used both hands to peel the white scales from the corners of his eyes. Tobit saw his son and threw his arms around him. Weeping, he exclaimed, “I can see you, son, the light of my eyes!” Then he prayed,

“Blessed be God,
blessed be his great name,
and blessed be all his holy angels.
May his great name be with us,
and blessed be all the angels throughout all the ages.
God it was who afflicted me,
and God who has had mercy on me.
Now I see my son Tobiah!”

Then Tobit went back in, rejoicing and praising God with full voice. Tobiah related to his father how his journey had been a success; that he had brought back the money; and that he had married Raguel’s daughter Sarah, who was about to arrive, for she was near the gate of Nineveh.

Rejoicing and blessing God, Tobit went out to the gate of Nineveh to meet his daughter-in-law. When the people of Nineveh saw him coming, walking along briskly, with no one leading him by the hand, they were amazed. Before them all Tobit proclaimed how God had shown mercy to him and opened his eyes. When Tobit came up to Sarah, the wife of his son Tobiah, he blessed her and said: "Welcome, my daughter! Blessed be your God for bringing you to us, daughter! Blessed are your father and your mother. Blessed be my son Tobiah, and blessed be you, daughter! Welcome to your home with blessing and joy. Come in, daughter!" That day there was joy for all the Jews who lived in Nineveh. Ahiqar and his nephew Nadin were also on hand to rejoice with Tobit. Tobiah's wedding feast was celebrated with joy for seven days, and many gifts were given to him.

VII. Raphael Reveals His Identity

When the wedding celebration came to an end, Tobit called his son Tobiah and said to him, "Son, see to it that you pay his wages to the man who made the journey with you and give him a bonus too." Tobiah said: "Father, how much shall I pay him? It would not hurt to give him half the wealth he brought back with me. He led me back safe and sound, healed my wife, brought the money back with me, and healed you. How much should I pay him?" Tobit answered, "It is only fair, son, that he should receive half of all that he brought back." So Tobiah called Raphael and said, "Take as your wages half of all that you have brought back, and farewell!"

Raphael called the two of them aside privately and said to them: "Bless God and give him thanks before all the living for the good things he has done for you, by blessing and extolling his name in song. Proclaim before all with due honour the deeds of God, and do not be slack in thanking him. A king's secret should be kept secret, but one must declare the works of God and give thanks with due honour. Do good, and evil will not overtake you. Prayer with fasting is good. Alms-giving with righteousness is better than wealth with wickedness. It is better to give alms than to store up gold, for alms-giving saves from death, and purges all sin. Those who give alms will enjoy a full life, but those who commit sin and do evil are their own worst enemies.

"I shall now tell you the whole truth and conceal nothing at all from you. I have already said to you, 'A king's secret should be kept secret, but one must declare the works of God with due honour.' Now when you, Tobit, and Sarah prayed, it was I who presented the record of your prayer before the Glory of the Lord; and likewise whenever you used to bury the dead. When you did not hesitate to get up and leave your dinner in order to go and bury that dead man, I was sent to put you to the test. At the same time, however, God sent me to heal you and your daughter-in-law Sarah. I am Raphael, one of the seven angels who stand and serve before the Glory of the Lord."

Greatly shaken, the two of them fell prostrate in fear. But Raphael said to them: "Do not fear; peace be with you! Bless God now and forever. As for me, when I was with you, I was not acting out of any favour on my part, but by God's will. So bless God every day; give praise with song. Even though you saw me eat and drink, I did not eat or drink anything; what you were seeing was a vision. So now bless the Lord on earth and give thanks to God. Look, I am ascending to the one who sent me. Write down all that has happened to you." And he ascended. They stood up but were no longer able to see him. They kept blessing God and singing his praises, and they continued to give thanks for these marvellous works that God had done, because an angel of God appeared to them.

VIII. Tobit's Song of Praise

Then Tobit spoke and composed a song of joyful praise; he said:

Blessed be God who lives forever,
because his kingship lasts for all ages.
For he afflicts and shows mercy,
casts down to the depths of Hades,
brings up from the great abyss.
What is there that can snatch from his hand?

Give thanks to him, you Israelites, in the presence of the nations,
for though he has scattered you among them,
even there recount his greatness.
Exalt him before every living being,
because he is your Lord, and he is your God,
our Father and God forever and ever!
He will afflict you for your iniquities,
but will have mercy on all of you.
He will gather you from all the nations
among whom you have been scattered.

When you turn back to him with all your heart,
and with all your soul do what is right before him,
Then he will turn to you,
and will hide his face from you no longer.

Now consider what he has done for you,
and give thanks with full voice.
Bless the Lord of righteousness,
and exalt the King of the ages.

In the land of my captivity I give thanks,
and declare his power and majesty to a sinful nation.
According to your heart do what is right before him:
perhaps there will be pardon for you.

As for me, I exalt my God,
my soul exalts the King of heaven,
and rejoices all the days of my life.
Let all sing praise to his greatness,
let all speak and give thanks in Jerusalem.

Jerusalem, holy city,
he will afflict you for the works of your hands,
but will again pity the children of the righteous.
Give thanks to the Lord with righteousness,
and bless the King of the ages,
so that your tabernacle may be rebuilt in you with joy.
May he gladden within you all who are captives;
may he cherish within you all who are distressed
for all generations to come.

A bright light will shine to the limits of the earth.
Many nations will come to you from afar,
And inhabitants of all the ends of the earth
to your holy name,
Bearing in their hands gifts for the King of heaven.
Generation after generation will offer joyful worship in you;
your name will be great forever and ever.

Cursed be all who despise you and revile you;
cursed be all who hate you and speak a harsh word against you;
cursed be all who destroy you
and pull down your walls,
And all who overthrow your towers
and set fire to your homes.
But blessed forever be all those who respect you.

Go, then, rejoice and exult over the children of the righteous,
for they will all be gathered together
and will bless the Lord of the ages.
Happy are those who love you,
and happy are those who rejoice in your peace.
Happy too are all who grieve
over all your afflictions,
For they will rejoice over you
and behold all your joy forever.

My soul, bless the Lord, the great King;
for Jerusalem will be rebuilt as his house forever.
Happy too will I be if a remnant of my offspring survives
to see your glory and to give thanks to the King of heaven!

The gates of Jerusalem will be built with sapphire and emerald,
and all your walls with precious stones.
The towers of Jerusalem will be built with gold,
and their battlements with purest gold.
The streets of Jerusalem will be paved
with rubies and stones of Ophir;
The gates of Jerusalem will sing hymns of gladness,
and all its houses will cry out, Hallelujah!
Blessed be the God of Israel for all ages!
For in you the blessed will bless the holy name forever and ever.

IX. Epilogue

So the words of Tobit's hymn of praise came to an end. Tobit died in peace at the age of a hundred and twelve and was buried with honour in Nineveh. He was fifty-eight years old when he lost his eyesight, and after he recovered it he lived in prosperity, giving alms; he continued to fear God and give thanks to the divine Majesty.

As he was dying, he summoned his son Tobiah and Tobiah's seven sons, and commanded him, "Son, take your children and flee into Media, for I believe God's word that Nahum spoke against Nineveh. It will all happen and will overtake Assyria and Nineveh; indeed all that was said by Israel's prophets whom God sent will come to pass. Not one of all their words will remain unfulfilled, but everything will take place in the time appointed for it. So it will be safer in Media than in Assyria or Babylon. For I know and believe that whatever God has said will be accomplished. It will happen, and not a single word of the prophecies will fail.

As for our kindred who dwell in the land of Israel, they will all be scattered and taken into captivity from the good land. All the land of Israel will become a wilderness; even Samaria and Jerusalem will be a wilderness! For a time, the house of God will be desolate and will be burned. But God will again have mercy on them and bring them back to the land of Israel. They will build the house again, but it will not be like the first until the era when the appointed times will be completed. Afterward all of them will return from their captivity, and they will rebuild Jerusalem with due honor. In it the house of God will also be rebuilt, just as the prophets of Israel said of it. All the nations of the world will turn and reverence God in truth; all will cast away their idols, which have deceitfully led them into error. They will bless the God of the ages in righteousness. All the Israelites truly mindful of God, who are to be saved in those days, will be gathered together and will come to Jerusalem; in security will they dwell forever in the land of Abraham, which will be given to them. Those who love God sincerely will rejoice, but those who commit sin and wickedness will disappear completely from the land.

, "Now, my children, I give you this command: serve God sincerely and do what is pleasing in his sight; you must instruct your children to do what is right and to give alms, to be mindful of God and at all times to bless his name sincerely and with all their strength. Now, as for you, son, leave Nineveh; do not stay here. The day you bury your mother next to me, do not even stay overnight within the confines of the city. For I see that there is much wickedness in it, and much treachery is practised in it, and people are not ashamed. See, my son, all that Nadin did to Ahiqar, the very one who reared him. Was not Ahiqar brought down alive into the earth? Yet God made Nadin's disgraceful crime rebound against him. Ahiqar came out again into the light, but Nadin went into the everlasting darkness, for he had tried to kill Ahiqar. Because Ahiqar had given alms he escaped from the deadly trap Nadin had set for him. But Nadin fell into the deadly trap himself, and it destroyed him. So, my children, see what almsgiving does, and also what wickedness does—it kills! But now my spirit is about to leave me."

They laid him on his bed, and he died; and he was buried with honour. When Tobiah's mother died, he buried her next to his father. He then departed with his wife and children for Media, where he settled in Ecbatana with his father-in-law Raguel. He took respectful care of his aging father-in-law and mother-in-law; and he buried them at Ecbatana in Media. Then he inherited Raguel's estate as well as that of his father Tobit. He died highly respected at the age of one hundred seventeen. But before he died, he saw and heard of the destruction of Nineveh. He saw the inhabitants of the city being led captive into Media by Cyaxares, the king of Media. Tobiah blessed God for all that he had done against the Ninevites and Assyrians. Before dying he rejoiced over Nineveh, and he blessed the Lord God forever and ever.

To indicate the end of the reading, the reader acclaim:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

The Third Reading

The reader goes to the ambo and reads the First Reading:

A reading from the book of Habakkuk 2:20-3:19

But the Lord is in his holy temple;
silence before him, all the earth!

Prayer of Habakkuk, the prophet. According to Shigyonot.

O Lord, I have heard your renown,
and am in awe, O Lord, of your work.
In the course of years revive it,
in the course of years make yourself known;
in your wrath remember compassion!

God came from Teman,
the Holy One from Mount Paran.

Selah

His glory covered the heavens,
and his praise filled the earth;
his splendour spread like the light.
He raised his horns high,
he rejoiced on the day of his strength.
Before him went pestilence,
and plague followed in his steps.
He stood and shook the earth;
he looked and made the nations tremble.
Ancient mountains were shattered,
the age-old hills bowed low,
age-old orbits collapsed.

The tents of Cushan trembled,
the pavilions of the land of Midian.
Was your anger against the rivers, O Lord?
your wrath against the rivers,
your rage against the sea,
That you mounted your steeds,
your victorious chariot?
You readied your bow,
you filled your bowstring with arrows.

Selah

You split the earth with rivers;
at the sight of you the mountains writhed.
The clouds poured down water;
the deep roared loudly.
The sun forgot to rise,
the moon left its lofty station,
At the light of your flying arrows,
at the gleam of your flashing spear.

In wrath you marched on the earth,
in fury you trampled the nations.
You came forth to save your people,
to save your anointed one.
You crushed the back of the wicked,
you laid him bare, bottom to neck.

Selah

You pierced his head with your shafts;
his princes you scattered with your storm-wind,
as food for the poor in unknown places.
You trampled the sea with your horses
amid the churning of the deep waters.

I hear, and my body trembles;
at the sound, my lips quiver.
Decay invades my bones,
my legs tremble beneath me.
I await the day of distress
that will come upon the people who attack us.

For though the fig tree does not blossom,
and no fruit appears on the vine,
Though the yield of the olive fails
and the terraces produce no nourishment,
Though the flocks disappear from the fold
and there is no herd in the stalls,
Yet I will rejoice in the Lord
and exult in my saving God.
God, my Lord, is my strength;
he makes my feet swift as those of deer
and enables me to tread upon the heights.

For the leader; with stringed instruments.

To indicate the end of the reading, the reader acclaims:
The word of the Lord.

All reply:
Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

The Fourth Reading

The reader goes to the ambo and reads the First Reading:

A reading from the book of the Acts of the Apostles 2:1-47

When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? Then how does each of us hear them in his own native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God." They were all astounded and bewildered, and said to one another, "What does this mean?" But others said, scoffing, "They have had too much new wine."

II. The Mission in Jerusalem

Then Peter stood up with the Eleven, raised his voice, and proclaimed to them, "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. These people are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

'It will come to pass in the last days,' God says,
'that I will pour out a portion of my spirit
upon all flesh.
Your sons and your daughters shall prophesy,

your young men shall see visions,
your old men shall dream dreams.
Indeed, upon my servants and my handmaids
I will pour out a portion of my spirit in those days,
and they shall prophesy.
And I will work wonders in the heavens above
and signs on the earth below:
blood, fire, and a cloud of smoke.
The sun shall be turned to darkness,
and the moon to blood,
before the coming of the great and splendid day of the Lord,
and it shall be that everyone shall be saved who calls on the name of the Lord.’

You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it. For David says of him:

‘I saw the Lord ever before me,
with him at my right hand I shall not be disturbed.
Therefore my heart has been glad and my tongue has exulted;
my flesh, too, will dwell in hope,
because you will not abandon my soul to the netherworld,
nor will you suffer your holy one to see corruption.
You have made known to me the paths of life;
you will fill me with joy in your presence.’

My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Messiah, that neither was he abandoned to the netherworld nor did his flesh see corruption. God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the holy Spirit from the Father and poured it forth, as you [both] see and hear. For David did not go up into heaven, but he himself said:

‘The Lord said to my Lord,
“Sit at my right hand
until I make your enemies your footstool.”’

Therefore let the whole house of Israel know for certain that God has made him both Lord and Messiah, this Jesus whom you crucified.”

Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, “What are we to do, my brothers?” Peter [said] to them, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call.” He testified with many other arguments, and was exhorting them, “Save yourselves from this corrupt generation.” Those who accepted his message were baptized, and about three thousand persons were added that day.

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one’s need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

To indicate the end of the reading, the reader acclaim:

The word of the Lord.

All reply:

Thanks be to God.

The psalmist or cantor sings or says the Psalm, with the people making the response.

Psalms 104:1, 24, 29-30, 31, 34

R./ Lord, send out your Spirit and renew the face of the earth. Or: Alleluia.

Bless the LORD, O my soul!
O LORD, my God, you are great indeed!
How manifold are your works, O Lord!
the earth is full of your creatures;
R./

May the glory of the LORD endure forever;
may the LORD be glad in his works!
Pleasing to him be my theme;
I will be glad in the LORD.
R./

If you take away their breath, they perish
and return to their dust.
When you send forth your spirit, they are created,
and you renew the face of the earth.
R./

The Fifth Reading

The reader goes to the ambo and reads the second Reading:

A reading from the 1st epistle of Paul to the Corinthians 12:3b-7,12-13

Brothers and sisters:
No one can say, "Jesus is Lord," except by the Holy Spirit.
There are different kinds of spiritual gifts but the same Spirit;
there are different forms of service but the same Lord;
there are different workings but the same God
who produces all of them in everyone.
To each individual the manifestation of the Spirit
is given for some benefit.

As a body is one though it has many parts,
and all the parts of the body, though many, are one body,
so also Christ.
For in one Spirit we were all baptized into one body,
whether Jews or Greeks, slaves or free persons,
and we were all given to drink of one Spirit.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

The Sixth Reading

The reader goes to the ambo and reads the second Reading:

A reading from the epistle of Paul to the Romans 8:8-17

Brothers and sisters:
Those who are in the flesh cannot please God.
But you are not in the flesh;
on the contrary, you are in the spirit,
if only the Spirit of God dwells in you.
Whoever does not have the Spirit of Christ does not belong to him.
But if Christ is in you,
although the body is dead because of sin,
the spirit is alive because of righteousness.
If the Spirit of the one who raised Jesus from the dead dwells in you,
the one who raised Christ from the dead

will give life to your mortal bodies also,
through his Spirit that dwells in you.
Consequently, brothers and sisters,
we are not debtors to the flesh,
to live according to the flesh.
For if you live according to the flesh, you will die,
but if by the Spirit you put to death the deeds of the body,
you will live.

For those who are led by the Spirit of God are sons of God.
For you did not receive a spirit of slavery to fall back into fear,
but you received a Spirit of adoption,
through whom we cry, "Abba, Father!"
The Spirit himself bears witness with our spirit
that we are children of God,
and if children, then heirs,
heirs of God and joint heirs with Christ,
if only we suffer with him
so that we may also be glorified with him.

To indicate the end of the reading, the reader acclaims:
The word of the Lord.

All reply:

Thanks be to God.

The Seventh Reading

The reader goes to the ambo and reads the second Reading:

A reading from the epistle of Paul to the Galatians 5:16-25

Brothers and sisters, live by the Spirit
and you will certainly not gratify the desire of the flesh.
For the flesh has desires against the Spirit,
and the Spirit against the flesh;
these are opposed to each other,
so that you may not do what you want.
But if you are guided by the Spirit, you are not under the law.
Now the works of the flesh are obvious:
immorality, impurity, lust, idolatry,
sorcery, hatreds, rivalry, jealousy,
outbursts of fury, acts of selfishness,
dissensions, factions, occasions of envy,
drinking bouts, orgies, and the like.
I warn you, as I warned you before,
that those who do such things will not inherit the kingdom of God.
In contrast, the fruit of the Spirit is love, joy, peace,
patience, kindness, generosity,
faithfulness, gentleness, self-control.
Against such there is no law.
Now those who belong to Christ Jesus have crucified their flesh
with its passions and desires.
If we live in the Spirit, let us also follow the Spirit.

To indicate the end of the reading, the reader acclaims:
The word of the Lord.

All reply:

Thanks be to God.

The people stand attentively, and remain standing until the end of the gospel reading.

SEQUENCE

Veni, Sancte Spiritus

<p>Come, Holy Spirit, come! And from your celestial home Shed a ray of light divine! Come, Father of the poor! Come, source of all our store! Come, within our bosoms shine. You, of comforters the best; You, the soul's most welcome guest; Sweet refreshment here below; In our labour, rest most sweet; Grateful coolness in the heat; Solace in the midst of woe. O most blessed Light divine, May that light within us shine And our inmost being fill! Where you are not, we have naught, Nothing good in deed or thought, Nothing free from taint and ill. Heal our wounds, our strength renew; On our dryness pour your dew; Wash the stains of guilt away; Bend the stubborn heart and will; Melt the frozen, warm the chill; Guide the steps that go astray. On the faithful, who adore And confess you, evermore In your sevenfold gift descend; Give them virtue's sure reward; Give them your salvation, Lord; Give them joys that never end. Amen. Alleluia.</p>	<p>Veni, Sancte Spiritus, et emitte caelitus lucis tuae radium. Veni, pater pauperum, veni, dator munerum veni, lumen cordium. Consolator optime, dulcis hospes animae, dulce refrigerium. In labore requies, in aestu temperies in fletu solatium. O lux beatissima, reple cordis intima tuorum fidelium. Sine tuo numine, nihil est in homine, nihil est innoxium. Lava quod est sordidum, riga quod est aridum, sana quod est saucium. Flecte quod est rigidum, fove quod est frigidum, rege quod est devium. Da tuis fidelibus, in te confidentibus, sacrum septenarium. Da virtutis meritum, da salutis exitum, da perenne gaudium, Amen, Alleluia.</p>
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There follows the Alleluia. Meanwhile, if incense is used, the Priest puts some into the thurible.

ALLELUIA:

<p>Come, Holy Spirit, fill the hearts of the faithful and kindle in them the fire of your love.</p>	<p><i>Veni, Sancte Spiritus, reple tuorum corda fidelium; et tui amoris in eis ignem accende.</i></p>
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The Gospel Reading

The candle is lit by the priest, using a stick enkindled by the Paschal candle:

May light shine in the darkness.

Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of Your Gospel. Instill in us, also, reverence for Your blessed commandments, so that having conquered sinful desires, we may pursue a spiritual life, thinking and doing all those things that are pleasing to You. For You, Christ our God, are the light of our souls and bodies, and to You we give glory together with Your Father who is without beginning and Your all holy, good, and life giving Spirit, now and forever and to the ages of ages. Amen

After this, if the Deacon is to proclaim the Gospel, the Deacon bowing profoundly before the Priest, asks for the blessing, saying:

Your blessing, Father.

The Priest says:

May the Lord be in your heart and on your lips,
that you may proclaim his Gospel worthily and well,
in the name of the Father and of the Son and of the Holy Spirit.

The Deacon signs himself with the Sign of the Cross and replies:

Amen.

If, however, a Deacon is not present, the Priest, bowing before the altar, says:

Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

The Priest or Deacon then raises the Book of The Gospels, displaying it to all. All briefly gaze upon it. The Priest or Deacon now waves the Book from his right to his left; as the Book of The Gospels passes directly before them, the people reverently bow their heads.

The Deacon, or the Priest, continuing to hold the Book high, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles. There he says:

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to John.

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

Glory to you, O Lord.

Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

John 14:15-16, 23b-26

Jesus said to his disciples:

“If you love me, you will keep my commandments.

And I will ask the Father,

and he will give you another Advocate to be with you always.

“Whoever loves me will keep my word,

and my Father will love him,

and we will come to him and make our dwelling with him.

Those who do not love me do not keep my words;

yet the word you hear is not mine

but that of the Father who sent me.

“I have told you this while I am with you.

The Advocate, the Holy Spirit whom the Father will send in my name,

will teach you everything

and remind you of all that I told you.”

John 15:26-27; 16:12-15

Jesus said to his disciples:

“When the Advocate comes whom I will send you from the Father,

the Spirit of truth that proceeds from the Father,

he will testify to me.

And you also testify,

because you have been with me from the beginning.

“I have much more to tell you, but you cannot bear it now.

But when he comes, the Spirit of truth,

he will guide you to all truth.

He will not speak on his own,

but he will speak what he hears,

and will declare to you the things that are coming.

He will glorify me,

because he will take from what is mine and declare it to you.

Everything that the Father has is mine;

for this reason I told you that he will take from what is mine

and declare it to you.”

John 20: 19-23

On the evening of that first day of the week,

when the doors were locked, where the disciples were,

for fear of the Jews,

Jesus came and stood in their midst

and said to them, “Peace be with you.”

When he had said this, he showed them his hands and his side.

The disciples rejoiced when they saw the Lord.

Jesus said to them again, “Peace be with you.

As the Father has sent me, so I send you.”

And when he had said this, he breathed on them and said to them,

“Receive the Holy Spirit.

Whose sins you forgive are forgiven them,

and whose sins you retain are retained.”

At the end of the Gospel, the Deacon, or the Priest, acclaim:

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

Then he kisses the book, saying:

Through the words of the Gospel

may our sins be wiped away.

The people sit.

The Homily

Then follows the Homily, which is to be preached by a Priest or Deacon.

The Creed

At the end of the Homily, the Symbol or Profession of Faith or Creed, is either sung or said.

Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Pascha Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

Apostles' Creed

All recite the creed:

**I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,**

All bow, and say:

**who was conceived by the Holy Spirit,
born of the Virgin Mary,**

All unbow their heads, and continue:

**suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

Then follows the Universal Prayer, that is, the Intercessions, the Prayer of the Faithful or Bidding Prayers.

The Intercessions

When the days of Pentecost were complete, God sent the Holy Spirit upon the apostles. As we celebrate this great feast with joy and faith, let us cry out:

R. Send forth your Spirit and make the whole world new.

In the beginning you created heaven and earth, and in the fullness of time you renewed all things in Christ,
— through your Spirit go on renewing the world with the gift of salvation.

R. Send forth your Spirit and make the whole world new.

You breathed the breath of life into Adam,
— send your Spirit into your Church to be its life and vigour, that it may bring new life to the whole world.

R. Send forth your Spirit and make the whole world new.

By the light of your Spirit, enlighten the world and dispel the darkness of our times,
— turn hatred into love, sorrow into joy and war into the peace we so desire.

R. Send forth your Spirit and make the whole world new.

Water flowed from the side of Christ as the fountain of your Spirit,
— may it flow over all the earth and bring forth goodness.

R. Send forth your Spirit and make the whole world new.

You bring life and glory to mankind through the Holy Spirit,
— through the Spirit lead the departed into the love and joy of heaven.

R. Send forth your Spirit and make the whole world new.

The Liturgy of the Eucharist

When all this has been done, the Offertory Chant begins.

A Chant is sung during which the collection is taken. The collection is always given to a specified charity.

The Taize Chant:

**Within Our Darkest Night
you kindle the fire that never dies away,
Never dies away**

Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

The Priest, standing at the altar:

The candles are lit, by the Celebrant, using a stick enkindled by the Paschal candle:

Blessed are you, Lord God of all creation,
who sanctifies us with your commandments,
and commanded us to be a light to the world:
may light shine in the darkness.

He takes the paten with the bread and holds it slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,
for through your goodness we have received the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

Then he places the paten with the bread on the corporal.

The people acclaim:

Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying:

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,
for through your goodness we have received the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

Then he places the chalice on the corporal.

The people acclaim:

Blessed be God for ever.

After this, the Priest, bowing profoundly, says:

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

He incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

Then the Priest, standing at the side of the altar, washes his hands, saying:

Wash me, O Lord, from my iniquity
and cleanse me from my sin.

Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

Pray, brethren,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

The people rise and reply:

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

Then the Priest, with hands extended, says the Prayer over the Offerings:

PRAYER OVER THE OFFERINGS

Grant, we pray, O Lord,
that, as promised by your Son,
the Holy Spirit may reveal to us more abundantly
the hidden mystery of this sacrifice
and graciously lead us into all truth.
Through Christ our Lord.

At the end of which the people acclaim:

Amen.

PREFACE *The Mystery of Pentecost*

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.
For, bringing your Paschal Mystery to completion,
you bestowed the Holy Spirit today
on those you made your adopted children
by uniting them to your Only Begotten Son.
This same Spirit, as the Church came to birth,
opened to all peoples the knowledge of God
and brought together the many languages of the earth
in profession of the one faith.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Deacon or an Altar-Server rings the altar bell continuously during the words of the “Holy, Holy, Holy” Also Known As the “Sanctus” prayer.

The Priest, with hands extended, says:

You are indeed Holy, O Lord,
the fount of all holiness;
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.

Quam Oblationem

Holding his hands extended over the offerings, he says:

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept and bless
these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you.
Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,

He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying:

so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

He joins his hands:

at whose command we celebrate these mysteries.

Priest:

For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
At the time he was betrayed and entered willingly into his Passion;
The day before he was to suffer,
on the night of the paschal supper,

The Priest takes the bread and, holding it slightly raised above the altar, continues:

he took bread in his holy and venerable hands,

The Priest raises his eyes.

Priest:

and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

In the formula that follows, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

The Priest bows slightly.

Priest:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

The Priest raises the host.

The people gaze upon it as the Deacon or an Altar-Server rings the Altar Bell three times signifying transubstantiation is taking place. After the third ring, all bow their heads.

The Priest lowers the consecrated host, places it again on the paten, and genuflects in adoration.

All lift their heads. The Priest stands, and continues:

In a similar way, when supper was ended,

The Priest takes the chalice and, holding it slightly raised above the altar, continues:

he took the precious chalice filled with the fruit of the vine,
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

The Priest bows slightly.

Priest:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

The Priest raises the chalice.

The people gaze upon it as the Deacon or an Altar-Server rings the Altar Bell three times signifying transubstantiation is taking place. After the third ring, all bow their heads.

The Priest lowers the chalice, places it on the corporal, and genuflects in adoration.

All lift their heads. The Priest stands and declares:

The mystery of faith.

The people acclaiming one of the following:

**When we eat this Bread and drink this Cup,
We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Then the Priest, with hands extended, says:

Therefore, O Lord,
as we now celebrate our redemption,
through the blessed saving Passion of your Son,
and the memorial of Christ's Death on the cross,
and his descent to the realm of the dead,
we proclaim his wondrous Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
who now sits at your right hand;
and, as we look forward to and await his second coming in glory,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.
Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.

Bowing, with hands joined, he continues:

In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar
receive the most holy Body and Blood of your Son,

He stands upright again and signs himself with the Sign of the Cross, saying:
may be filled with every grace and heavenly blessing.

He joins his hands.

Through Christ our Lord.
Amen.

Commemoration of the Living

Remember, Lord,
your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant N. our Pope
and N. our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

With hands extended, the Priest says:

Remember, Lord, your servants N. and N.

The Priest joins his hands and prays briefly for those for whom he intends to pray.

Then, with hands extended, he continues:

and all gathered here,
whose faith and devotion are known to you.

We offer you this sacrifice of praise:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

Commemoration of the Dead

With hands extended, the Priest says:

Remember also, Lord, your servants N. and N.,
who have gone before us with the sign of faith
and rest in the sleep of peace.

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.

He joins his hands.

Through Christ our Lord.

Amen.

The Communicantes

He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners,

And, with hands extended, he continues:

hope in your abundant mercies,
graciously grant some share
and fellowship in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs:

with John the Baptist;

The Evangelists Matthew, Mark, Luke, and John;

Peter and Paul, Andrew, James The Just, James The Lesser, Thomas, Philip, Bartholomew, Stephen, Simon and Jude,
Matthias, and Barnabas;

Linus, Cletus, Clement, Sixtus,

Cornelius, Cyprian,

Lawrence, Chrysogonus,

Cosmas and Damian,

Ignatius, Alexander,

Marcellinus,

Felicity, Perpetua,

Agatha, Lucy,

Agnes, Cecilia, Anastasia

and all your Saints;

we ask that through their merits and prayers,

in all things we may be defended

by your protecting help.

He joins his hands.

Through Christ our Lord.

And all say:

Amen.

The "Hanc Igitur"

With hands extended, the Priest continues:

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.

He joins his hands.

through Christ our Lord.
Through whom
you continue to make all these good things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.

He takes the chalice and the paten with the host and, raising both, he says:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite

The Communion Rite

After the chalice and paten have been set down, the Priest, with hands joined, says:

At the Saviour's command
and formed by divine teaching,
we dare to say:

He extends his hands and, together with the people, continues:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

With hands extended, the Priest alone continues, saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

He joins his hands.

The people conclude the prayer, acclaiming:

**For the kingdom,
the power
and the glory
are yours
now and for ever.**

The Peace

Then the Priest, with hands extended, says:

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you;
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

All:

**We are God's children, We are made in His image,
We are brothers and sisters together in the Lord Jesus Christ.
We are one together through the power of the Holy Spirit.
We live to love each other, to care and be compassionate to all.
In this common strength we share God's peace.**

The Priest, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

Then the Priest, adds:

Let us offer each other the sign of peace.

The Priest gives the sign of peace to a Deacon or minister, and all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity, such as a kiss, an embrace, a handshake, or a hand gesture symbolising peace .

After the sign of peace, the people kneel.

The Eucharistic Confession and Absolution

Priest:

The Lord God does not judge as mortals judge.
Mortals judge by appearances
but the Lord God judges by the heart.

All:

**Lord God, You have searched me and known me.
Strip from me the cloak of darkness with which I cover my life,
Cleanse me from the stains of my sins.
From my apathy and my arrogance,
my deceit and my delusions,
my petulance and my prejudices,
from the sickness which poisons my love
for you and your world.
Forgive me Father,
grant to me the courage I need
to receive your forgiveness
and renew my life.
Come, Father of the poor,
Come Light of our hearts,
Come generous Spirit,
Through the wonder of the world around us
renew us with your grace.**

Priest:

May the grace of The Father, The Son, and the Spirit rest upon you,
pardon and deliver you from all our sins
and restore within you the image of His glory,
and keep you, in His grace.

All:

Amen.

Agnus Dei

Then the Priest takes the host, breaks it over the paten, and places a small piece in the chalice, saying:

May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.

All sing or say:

Lamb of God, you take away the sins of the world,

beat chest

have mercy on us.

Lamb of God, you take away the sins of the world,

beat chest

have mercy on us.

Lamb of God, you take away the sins of the world,

beat chest

grant us peace.

The Priest genuflects, takes the host and, holding it slightly raised above the chalice, while facing the people, says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the people he says:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

The Reception of Communion

Then the Priest, facing the altar, with hands joined, says:

Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.
May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgement and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.

Then he takes the host and says:

May the Body of Christ
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says:

May the Blood of Christ
keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

While the Priest is receiving the Body of Christ, the Communion Chant begins.

COMMUNION ANTIPHON *Acts 2: 4, 11*

**They were all filled with the Holy Spirit
and spoke of the marvels of God, alleluia.**

After this, he takes the paten or ciborium and approaches the communicants.

<p>The communicant kneels before the Priest.</p> <p>The Priest raises a host slightly and shows it to the communicant, saying: The Body of Christ.</p> <p>The communicant replies: Amen.</p> <p>And the communicant opens their mouth, the Priest placing the Host on the communicant's tongue. The communicant closes their mouth, chews and swallows.</p>	<p>The communicant remains standing, bows, and extends their cupped hands, the right hand on top of the left.</p> <p>The Priest raises a host slightly and shows it to each of the communicants, saying: The Body of Christ.</p> <p>The communicant replies: Amen.</p> <p>And receives the Host in their hand, which the communicant instantly places it in their own mouth, chews and swallows.</p> <p>If the communicant wishes to receive Holy Communion under both species, they may continue on to the Deacon.</p> <p>The Deacon raises the chalice slightly and shows it to each of the communicants, saying: The Blood of Christ.</p> <p>The communicant replies: Amen.</p> <p>And receiving the chalice, takes a sip, and hands the chalice back to the Deacon.</p>	<p>The Priest may dip the Host into the Wine, this is called Intincture: The Body and Blood of Christ.</p> <p>The communicant replies: Amen.</p> <p>The Priest places the Host on the Communicant's tongue. Intincture cannot be received in the hand.</p>	<p>If the person for any reason is unable to receive Holy Communion, they may approach the Priest, bow, cross their arms in front of their chest, and lower their head to receive a blessing from the Priest.</p> <p>Communicant: My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.</p> <p>Priest May you receive Christ in your heart. Amen.</p>
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When the distribution of Communion is over, the Priest purifies the paten over the chalice and also the chalice itself. He does this by pouring a small amount of water into the paten, swishing it around the inside of the paten, and pouring that water into the chalice, swishing it around the chalice, and then drinking it. The Priest then takes a clean cloth, and wipes dry the inside of the paten, followed by the outside, and the chalice in like manner.

While he carries out the purification, the Priest says:

What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.

Then the Priest returns to the chair.

Thanksgiving Prayer after Communion

PRAYER AFTER COMMUNION

O God, who bestow heavenly gifts upon your Church,
safeguard, we pray, the grace you have given,
that the gift of the Holy Spirit poured out upon her
may retain all its force
and that this spiritual food
may gain her abundance of eternal redemption.
Through Christ our Lord.

Amen.

SOLEMN BLESSING

May God, the Father of lights,
who was pleased to enlighten the disciples' minds
by the outpouring of the Spirit, the Paraclete,
grant you gladness by his blessing
and make you always abound with the gifts of the same Spirit.

Amen.

May the wondrous flame that appeared above the disciples,
powerfully cleanse your hearts from every evil
and pervade them with its purifying light.

Amen.

And may God, who has been pleased to unite many tongues
in the profession of one faith,
give you perseverance in that same faith
and, by believing, may you journey from hope to clear vision.

Amen.

And may the blessing of Almighty God,
the Father and the Son and the Holy Spirit,
come down on you and remain with you forever.

Amen.

A double Alleluia is added to the dismissal and response, as on Pascha.

To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings or says:

Go forth in peace, the Mass is ended, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

With Paschal Time now concluded, the paschal candle is extinguished. It is desirable to keep the paschal candle in the baptistery with due honour so that it is lit at the celebration of Baptism and the candles of those baptized are lit from it. Where the Monday or Tuesday after Pentecost are days on which the faithful are obliged or accustomed to attend Mass, the Mass of Pentecost Sunday may be repeated, or a Mass of the Holy Spirit may be said.

Shavuot Seder Haggadah

On the evening leading into Shavuot, this Seder may be performed:

Order of the Seder:

Kadeish,
Urchatz,
Pri ha-Etz,
Maggid,
Yachatz,
Rachtzah,
Motzi,
Korech,
Shulchan
Orech,
Tzafun,
Barech,
Hallel,
Nirtzah

Kindling of the Lights:

Blessed is the Match, by Hannah Senesh

Blessed is the match that is consumed in kindling the flame.

Blessed is the flame that burns in the secret fastness of the heart.

Blessed is the heart strong enough to stop beating in dignity.

Blessed is the match that is consumed in kindling the flame.

Baruch atah Adonai, Eloheinu Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat v'shel) Yom Tov. Blessed are You, our God, Ruler of the world, who sanctifies us with mitzvot and calls upon us to kindle the lights of (Shabbat and) the Festival day.

An Alternative Blessing:

Let us bless the Divine Presence, Spirit of the World, who makes us holy through mitzvot and commands us to light the festival lights.	N'varech Shekhina Eloheinu Ruach HaOlam asher kid'shatnu b'mitzvotaha v'tzivatnu l'hadlik ner shel Yom Tov.
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Blessing of New Moments:

Blessed are you, YHVH our God, King of the Universe, for giving us life, sustaining us, and enabling us to reach this season.	Baruch atah YHVH, Eloheinu Melech haolam, shehecheyanu, v'kiy'manu, v'higianu laz'man hazeh.
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Family Blessing:

For all of us, and especially for the children, who will in their turn be keepers of the flame, we ask for God's blessing:

Midrash Tanchuma, Vayigash 2:2

(2) When the Holy Blessed One, was about to give the Torah to Israel, God asked: "Will ye accept My Torah?" "Indeed," they replied. "Then give me a surety that you will fulfil it," God said. "Abraham, Isaac, and Jacob, (Sarah, Rivka, Rahel, and Leah) will be our surety," they answered. Whereupon God responded: "Your ancestors required guarantors for themselves... "Then our children shall be our guarantors," they exclaimed. The Holy Blessed One immediately accepted them as sureties and gave the Torah to Israel, as it is said: Out of the mouth of babes and sucklings hast thou found strength (Ps. 8:3).

Aaronic Blessing:

May God Bless you and guard you. May the light of God shine upon you, and may God be gracious to you. May the presence of God be with you and give you peace.	Y'varechecha Adonai v'yish'm'recha. Ya'er Adonai panav eilecha vichuneka. Yisa Adonai panav eilecha v'yasem l'cha shalom.
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A Prayer Before Prayer:

(Recite Together)

I now prepare to unify my whole self –
heart, mind, consciousness, body, passions,
with this holy community,
with God's people everywhere
with all people everywhere
with all life and being.

To commune with the Source of All Being

May I find the words, the music, the movements,
that will put me in touch with the great light of God.

May the beauty of God rest upon us

May God establish the works of our hands, and may the works of our hands establish God.

~ From the Elat Chayyim High-Holiday Machzor, as found at RitualWell.org

Kiddush:

If it is going to be a celebration, there has to be some wine. So, let us all pour a glass and bless together.

Blessed are you, YHVH our God, King of the Universe, Creator of the fruit of the vine.	Baruch atah, YHVH Eloheinu, Melech ha'Olam, borei p'ri hagafen.
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Nakdish et atsme-nu livro kahal bari
P'ri ha-gafen – itto, nishteh "L'-Hayyim!"

Wine

symbol of pleasure and sorrow,
symbol of passion and the blood of life,
symbol of plenty and of excess.

Let us bless our lives with community
by sharing our joy, our spirit, and our bounty,
by inviting visitors to join us,
by welcoming the stranger,
by caring for those in need.

Let us dedicate ourselves to creating a healthy community.
The fruit of the vine – with it, let us drink "To Life!"

All read aloud together and raise our glasses in a toast to life:
"L'-Hayyim!"

u'Rchatz - Washing:

Traditionally, the washing of the hands is an act of purification which precedes a ritual. Water takes on special significance during Shavuot. A midrashic reading of the word "water" means Torah, as both give life. You might be surprised to learn in Jerusalem, there are squirt gun fights at playgrounds during Shavuot. There is also a Sefardic custom of taking people by surprise by splashing water on them.

Midrash Tanchuma Buber, Ki Tisa 19:3

(3) (Exod. 34:28:) AND HE WAS THERE WITH THE LORD.... HE ATE NO BREAD. He ate from the bread of Torah. AND DRANK NO WATER. He drank from the water of Torah. Thus it is stated (in Prov. 9:5): COME AND EAT OF MY BREAD. And it says (in Is. 55:1): HO, ALL WHO ARE THIRSTY, COME TO THE WATERS (of Torah).

Sifrei Devarim 48:5

(5) R. Yehudah says: An exemplary Torah scholar is like a sponge, which soaks up everything. One second to them is like a cotton wad which soaks up only what they need — one who says "What my teacher taught me is enough for me." R. Shimon b. Yochai says: It is written (Proverbs 5:15) "Drink water (i.e., Torah) from borecha": from them (a Torah sage [though not necessarily a great one]) who is with you in your city ("be'ircha," like "borecha"), and afterwards from afar. And thus is it written (Ibid. 31:14) "She (the woman of valor) was like the merchant's ships, bringing her bread (Torah) from afar." R. Shimon b. Menassia says: Drink water from borecha," from the waters (i.e., Torah) of borecha ("your Creator"); and do not drink "sullied" waters, lest you be drawn after the words of the heretics. R. Akiva says: It is written: "Drink waters from your pit." A pit, in the beginning, is unable to supply a drop of water of its own, containing, as it does, only what is put into it. So, a Torah scholar, in the beginning, has learned and reviewed only what their teacher has taught them. (Ibid.) "and flowing waters from your well":

Just as a well flows living waters from all of its sides, so, disciples come and learn from them (the "flowing" Torah scholar). And thus is it written (Ibid. 16) "Your fountains will spread abroad." Words of Torah are compared to water. Just as water is life for the world, so, words of Torah, as it is written (Ibid. 4:22) "For they are life to those who find them, and healing to all of their flesh." And just as water raises a person from their uncleanness, so, words of Torah raise a person from uncleanness to cleanliness, as it is written (Psalms 19:10) "The fear of the Lord is pure." And just as water restores a person's soul, so, words of Torah restore a person's soul from the path of evil to that of good, viz. (Ibid. 8) "The Torah of the Lord is whole, restoring the soul." And just as water is free for the world, so words of Torah are free for the world, viz. (Isaiah 55:1) "Ho! all who thirst, go to the waters!" — But perhaps, just as water has no value, so Torah has no value; it is, therefore, written (Proverbs 3:15) "It is more precious than pearls, and all of your desires cannot be compared to it."

P'ri ha-Etz - Blessing Over Fruit:

On Shavuot, we eat first fruits, ones we haven't eaten yet this year. First fruits were offered at the Holy Temple to thank God for their harvest. We pass out the fruit and say the following together:

We praise You, Eternal God, Sovereign of the universe, who creates the fruit of the tree.	Baruch atah Adonai, Eloheinu melech haolam, borei p'ri ha-etz.
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Why don't we go straight to the haMotzi (breaking bread) like a normal Shabbat or holiday? Because, Shavuot is the finale of Pesach.

Explanation of the Seder Plate:

On the beautiful Shavuot seder plate before us, we see:

Barley and Wheat (connection between Passover and Shavuot)

Fruit - grapes, figs, olives

pomegranates (can be substituted with a Tomato or strawberries) - One nation with the diversity of many seeds

Yogurt (Or any dairy dish)

Silan Date honey

Water - Miriam's well

Flowers

Can you guess what each item represents? Which items grow in Israel?

Who is like You? Who?!

Exodus 15:11

Who is like You, O LORD, among the celestials; Who is like You, majestic in holiness, Awesome in splendour, working wonders!	Mi chamochah ba-eilim, Adonai! Mi kamochah nedar bakodesh, nora t'hilot, oseih fele!
--	--

Miriam's Song

And the women dancing with their timbrels

Followed Miriam as she sang her song

Sing a song to the One whom we've exalted

Miriam and the women danced and danced the whole night long

And Miriam was a weaver of unique variety

The tapestry she wove was one which sang our history

With every strand and every thread she crafted her delight

A woman touched with spirit, she dances toward the light... Chorus

When Miriam stood upon the shores and gazed across the sea

The wonder of this miracle she soon came to believe

Whoever thought the sea would part with an outstretched hand

And we would pass to freedom and march to the promised land... Chorus

And Miriam the prophet took her timbrel in her hand

And all the women followed her just as she had planned

And Miriam raised her voice in song

She sang with praise and might

We've just lived through a miracle

We're going to dance tonight... Chorus

Songwriter: Debbie Friedman

We've made it through so much, but still, WE ARE ALIVE!

The nation of Israel lives Our ancestors still live	Am Yisrael chai, od avinu chai
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How is the Seder of the evening of Shavuot different from all other Seders? All other Seders have a beginning and end, but this Seder continues every day of the year. At all other Seders we are what we eat. On this night we are what we read.

Maggid - Story:

The Four Questions of Shavuot

Why is this night different from all other nights?

Song:

Ma Nishtana, What is so different,
haLailah haZeh, on this night,
miKol haLailot, from all other nights,
Ma Nishtana haLailah haZeh miKol haLailot?

On all other nights we eat all kinds of fruit, just first fruits this night.

On all other nights we eat all types of food; now milk and honey is the treat we like.

On all other nights, we wear what we want, on this night white is the look.

On all other nights, we go early to bed, but tonight we stay up all night.

Tikkun Leil Shavuot - "the fixing of the night of Shavuot." It is said that the Israelites slept late the morning that the Torah was given because they did not feel worthy of being present. By staying up the first night of Shavuot, we hope to correct this error and demonstrate our eagerness to learn and be connected to the Torah.

Yachatz - Breaking The Tablets:

(Broken tablets are hidden for children to find later.)

The myth and metaphors of this evening of Pentecost focus on the shattered set of Tablets. Moses breaks the first set of tablets upon seeing the worship of the golden calf. The children of Israel are given a second chance by a God who is compassionate and forgiving. The reconstructed set of Tablets allows us to move from the golden calf to the golden path. This is Tikkun (repair.)

This process actually begins in Genesis. In the beginning is our ending. Creation is the ordering of chaos, which is why we have a Seder this evening. Our mythical ancestors, Adam and Eve, are told they will die if they eat from the Tree of Knowledge of Good and Evil. They did not die but were exiled from Eden. God is benevolent from the very beginning. The Book of Genesis is our starting point to reconstruct our sacred library.

This evening we think of the story of Cain killing his brother, Abel, and experience a myth history has lived by. Civilization wears the mark of Cain, as murder and violence are the supreme themes of our story.

We speak often of God's hidden face, blaming God for tragedies, such as the Holocaust. This night we discuss how we hide from God.

The end of Genesis is a story about the end of days, in the messianic age. Jacob, who is known as Israel (the one who wrestles with God,) has a prophetic vision of his children that illuminates the end of their story. Jacob/Israel's poetic charge to his children is brutal in its criticism and praise of his sons.

We the children of the children of Israel have been as unstable as water and the first born have not merited the staff of leadership. Our pruning hooks we have turned into swords used in uncivil war. When the nation is tribally divided, Israel prays we reunite, so the blessings do not become a curse.

All of this we review this night of Tikkun before we enter the Book of Exodus. Moses lives to lead the people out of Egypt because of an act of civil disobedience.

Retell at your table the story of the midwives (Shifra and Puah), and how they inspired Yocheved to save her son Moses.

Rabbinic narrative teaches that just as Creation continues so does Revelation. God in her infinite goodness renews at every moment the workings and story of creation. The Torah is given every day to those who will Kabballah, who will receive her. Redemption is also happening, one person at a time. Once we stop dancing around the golden calf and ascend to the peak of the mountain we see nigh the way of sanctification. The Path is sometimes straight and sometimes narrow but always leads to the Second Set of Tablets.

The God of the second chance is by definition a forgiving God who dwells in realms of mercy. Heaven and Earth meet on The Arête where we accept the gift of The Two Tablets of Testimony.

This is also the Tikkun of the evening of Shavuot.

The first set of Tablets was broken by Moses to represent the broken worlds of the broken Covenant.

The Second Set represents the World of Tikkun.

Searching and Re-Assembling:

(Children search for the broken tablets and assemble them back together.)

"So what does it mean that the Torah was given not once but twice? What was different about these two revelations? And what spiritual lessons can we learn from the fact that the Israelites gathered up and carried the broken tablets with them on their journey? The myth of the two tablets suggests that mistake and even failures are a natural, inevitable part of our development. In fact, failure is often a gateway through which we must pass in order to receive our greatest gifts. It was only after Israel's greatest single act of folly - namely, worshipping the golden calf - when they were able to truly receive and hold on to the gift of Torah. Sometimes we learn to appreciate life's gifts only after we have lost them. If, however, we are lucky enough to be given a second chance with the wisdom we have acquired through our experience of failure, we learn how to cherish and hold on to what we are given."

-Estelle Frankel in Sacred Therapy: Jewish Spiritual Teachings on Emotional Healing and Inner Wholeness, pg. 42

Let's Give It Up For MOSHE!

Torah, Torah, Torah,

Torah, Torah, Torah,

Torah Tziva Lanu Moshe

Morosha Kehilat Yaakov

Torah, Moses commanded us,

The inheritance of the community of Jacob

Torah reading: The Ten Utterances: Ten Wor(l)ds

Ten Words for Our Time:

1.) Trust in God. We will be lead out of our bondage to ignorance and embrace truth.

2.) Remove the idols of false ideals. Religions, like people, get lost.

3.) Do not profane Shalom, which is Gods sublime Name.

4.) Remember to observe The Sabbath, paradigm of inner and world Peace.

5.) Honour and love your parents, together the image of God.

6.) To life

7.) To love

8.) To give

9.) To witness

10 The Ten are basics. Do not Covet them as secrets, teach fundamentals, not ism.

Blessing after The Revelation:

We now proclaim your Crown on Creation

For these teachings lead to Redemption

By living the Truths of Torah

Seeds of eternity planted in our gardens

The Tree of Life now within our grasp

Ever expanding the boundaries of our worlds

as we Kabballah (receive) your Torah.

I swear, TORAH WOULD HAVE BEEN ENOUGH!

If he only had brought us out of Egypt, it would have been enough!	Ilu hotzianu mimitzrayim, dayeinu!
If he only had given us the Sabbath, it would have been enough!	Ilu natan lanu et hashabbat, dayeinu!
If he only had given us the Torah, it would have been enough!	Ilu natan lanu et hatorah, dayeinu!

613 Commandments by Debbie Friedman

CHORUS

Well there were 613 commandments that Moses handed to us
As we stood at the foot of the mountain of Sinai
Our dear Moses started to fuss
He threw two tablets onto the ground
And much to our surprise
The ten commandments broke into pieces
And we couldn't believe our eyes.

Because the Torah was much too long to describe to all the Israelites
Our God decided to write ten commandments that said the don'ts and do's
Every commandment talked about the way we have to live
When we work or play, cook or clean, borrow, take or give
Cause there were....CHORUS

As we stood at the bottom of the mountain and listened to Moshe
He asked how many wanted the Torah and a bunch of us said, "Yah";
We thought about the way life was and the way life ought to be
Without the Torah we would have been lost and stuck with idolatry
Cause there were....CHORUS

So when it's time to celebrate Chag HaShavuot
We all rejoice 'cause the Torah's ours to study, teach and quote
Had we not made a promise to be chosen and to choose
Remember that there wouldn't be a people called the Israelites
Cause there were....CHORUS

The Tree of Life by B. Goldstein and P. Namanworth

The Torah is a tree of life
A tree of life to those who hold fast to it
The Torah is a tree of life for people everywhere

Its roots are deep, its trunk is strong
Its fruits are pure and branches so beautiful
The Torah is a tree of life for everyone to share

Etz chaim hi, lamachazikim bah
Etz chaim hi, lamachazikim bah
A tree of life.....the tree of life
The Torah is a tree of life.... etz chaim hi

Who Knows One?

One is HaShem in the heaven and the earth.
Two are the tablets the Moshe brought.
Three are the fathers
Four are the mothers
Five are the books of the Torah
Six are the books or the Mishnah
Seven are the days of the week Ooooo-aaahhh
Eight are the days of brit milah
Nine are the months of a baby
Ten are the Ten Commandments

A Story About Receiving by Mindy Ribner

There were two great and holy rebbes who had been the best of friends since childhood. Though they lived a few hours journey from each other, they would write each other every week. One would send a letter with a messenger on Friday morning. The messenger would travel, rain or shine, through the forest and along all the back roads for several hours and then wait for a reply from the other rebbe. Often he would see the rebbe's face light up with great delight as he opened the envelope and looked at the

letter he had carried. Sometimes the reply would be a short time in coming. Other times, the rebbe would excuse himself for several hours before he would return with a reply.

"How awesome must be the Torah exchanged between them," he reflected to himself. "What a privilege to be a messenger of such holiness."

Upon receiving the reply, he would immediately return with it to his rebbe before the Sabbath. This practice went on every Friday for years.

After years of transporting these letters, the messenger could not contain his curiosity. He yearned to read of the holy thoughts contained in the letters he was transporting.

"Ho do such great rebbes talk to each other?" He wondered. "I have such a deep desire to know," he confessed to himself and God. "I'm sure it will help me with my own service to God," he rationalized to himself.

He struggled with his desire and it became stronger and stronger. He knew that this correspondence was private, too holy for the eyes of a commoner like himself, yet he was so tempted to just take a peek. His evil inclination got the better of him one day and he opened the envelope.

He could not believe what he saw. He was fully expecting to find written the deepest words of Torah, words expounding the secrets of the universe on the page. Instead, he was surprised to find only a blank piece of paper. He felt like a fool, transporting a blank piece of paper back and forth all these years.

"I should have looked earlier," he admonished himself.

He schemed and said to himself, "Maybe in the future, I'll save myself some time. I'll just take the day off, and at the end of the day I'll return with the empty pieces of paper, like before. My rebbe will not know the difference."

When he returned with the blank pieces of paper to his rebbe, the rebbe did note a difference in him and confronted him. He could not lie to his rebbe and confessed that his evil inclination had gotten the better of him. He had opened the letter and was amazed, confused and angry to discover that he had been transporting blank pieces of paper all these years.

The rebbe explained, "Because of the closeness of our souls, there are no words that can express our love for each other. The Torahs we have to exchange with each other are also beyond words. Only a blank piece of paper can hold such love and such knowing."

Think about your connection or love for someone else that no words can adequately describe. What we can open to and receive in silence is sometimes greater than what can be accomplished in words. These are great spiritual gifts, just like the Torah.

Rachtzah - Hand Washing:

Blessed are you, YHVH our God, King of the Universe, who has sanctified us with Your commandments, and commanded us concerning the washing of the hands.	Baruch atah YHVH, Eloheinu Melech ha'Olam, asher kideshanu bemitzvotav vetzivanu al netilat yadayim.
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HaMotzi:

Blessed are you, YHVH our God, King of the Universe, Who brings forth bread from the earth	Baruch atah YHVH, Eloheinu Melech ha'Olam, Hamotzi lechem min haaretz
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Korech - "Hillel" Sandwich:

Make a sandwich of yogurt and honey to represent our finally arriving at the promised land!

Shulchan Orech - Meal:

Traditional foods on Shavuot include cheese kugel, lasagna, cheesecake, blintzes, barley dishes, and fruit salad.

Tzafun - Dessert:

Enjoy something sweet to represent the sweetness of freedom and vision.

Barech - Blessing After Meal:

Please join us in singing this shortened after meal blessing.

Blessed is the master of Bread.	Brich rachamana malka d'alma ma'rei d'hai pita
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Hallel - Psalms of Praise:

Siddur Ashkenaz, Festivals, Rosh Chodesh, Hallel, Psalm 118 1-13

Hodu la'Adonai Key Tov
Key l'Olam Chasdo
Yomar Na Yisrael
Key l'Olam Chasdo
Yomru Na Beit Aharon
Key l'Olam Chasdo
Yomru Na Yiray Adonai
Key l'Olam Chasdo
Pitchu Lee Sha'arei Tzedek
A'vo Vam Odeh Yah
O'zee v'Zimrat Yah va'Yihee Lee
Leeshu'ah
Zeh haYom Asa Adonai
Nageela v'Nismicha Bo
Ana Adonai Hoshee'ah Na
Ana Adonai Hoshee'ah Na
Ana Adonai Hatzlicha Na
Ana Adonai Hatzlicha Na
Hodu la'Adonai Key Tov

Key l'Olam Chasdo

Nirtza - Concluding Prayer:

A poem by Richard Levy
The earth smells different tonight
A new season is arriving
Bearing its own delicacies
Its own music
Its own guidebook
Out of Egypt
Into the wilderness
Toward a distant mountain.
We have stopped here to pray
Seeking You in the fragrant night air
Finding our way by the moon's clear light.
Turning away from enslavement to a false and narrow world.
Pursuing a life of Torah in the broad spaces of Your Majesty.
You chose us for this journey.
You loved us, desired us,
You gave us this joyous season.
Help us scale the heights of joy.
Teach us how to harvest the delights You have sown.
In our festival souls.
Be present with us this night.
Keep us in mind for blessing.
Guide us to the mountain of Your truth.
Help us close.

May the One who makes peace in the high heavens make peace for us, for all Israel and all who inhabit the earth. Amen.	Oseh shalom bimromav, hu yaaseh shalom aleinu, v'al kol Yisrael, v'al kol yoshvei teiveil, v'imru. Amen.
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Shavu'oth Evening Prayer Service Maariv

Vehu Rachum

Unlike the morning Shacharis and afternoon Mincha services which correspond to the two daily communal sacrifices (Tamid), offered in the Temple, one in the morning and one in the afternoon, the evening Maariv service has no counterpart in the Temple service, since sacrifices were never brought at night in the Temple. The Maariv service was instituted to correspond to the Temple ritual of keeping on the altar the unconsumed parts of sacrifices that had been offered earlier in the day. These parts were kept on the altar at night so that they could be completely consumed by its fire. This ritual was applicable only if there actually were unconsumed parts of offerings. The Maariv service was instituted to correspond to this ritual. The Shema is preceded by two blessings and followed by two other blessings.

YHVH, our Lord, compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. You are the judge of all throughout the generations.—Exodus 34:6-7
And He, the Merciful One, atones iniquity; and does not destroy. He frequently withdraws His anger and does not arouse all His rage.—Psalms 78:38

YHVH, deliver [us!] The King will answer us on the day we call.—Psalms 20:10

Beloved are You, eternal God,
by whose design the evening falls,
by whose command dimensions open up
and aeons pass away and stars spin in their orbits.
You set the rhythms of day and night;
the alternation of light and darkness
sings Your creating word.
In rising sun and in spreading dusk,
Creator of all, You are made manifest.
Eternal, everlasting God,
may we always be aware of Your dominion.
Beloved are You, YHVH, for this hour of nightfall.

Barchu

The Chazzan says:

Bless YHVH Who is blessed.

The congregation responds and the Chazzan repeats:

Blessed is YHVH, Who is blessed forever and ever.

Blessings of the Shema

First Blessing before Shema

Blessed are You, YHVH, our God, King of the Universe, with Your word You bring on the evening dusk, with wisdom You open the gates of dawn; and with reason You set the times and seasons, and arrange the stars in their watches, in the sky, according to Your will. You create day and night, turning light from darkness, and darkness from light; You cause day to pass away and bring on the night; YHVH Tz'va-ot is Your Name! Almighty Eternal God, living and true, who reigns forever and ever; may we live in your eternal embrace. Blessed are You, YHVH, Who brings on evening, and Praised are You, for each evening's dusk.

These are the gates of sunrise and sunset through which God, in His infinite wisdom, has divided life on earth into two complementary halves. The stars appear as watchmen appointed by God to stand guard over the world below.

Light and darkness, night and day;
We marvel at the mystery of stars.
Moon and sky, sand and sea;
We marvel at the mystery of sun.
Twilight, high noon, dusk, and dawn;
Though we are mortal, we are creation's crown.
Flesh and bone, steel and stone;
We dwell in fragile, temporary shelters.
Grant steadfast love, compassion, grace;
Sustain us, O God — our origin is dust.
Majesty, mercy, love endure;
We are but little lower than the angels.

Resplendent skies, sunset, sunrise;
The grandeur of creation lifts our lives.
Evening darkness, morning dawn;
Renew our lives as You renew all time.

Your Word is a closed book
until it is read with an open heart.
House of Israel, great and small,
open your hearts to the Word of God.
His Counsel is demanding,
yet sweeter than honey, more precious than gold.
House of Israel, young and old,
open yourselves, heart and soul, to its treasures.
The Word of God sanctifies life;
it teaches us how to be human and holy.
House of Israel, near and far,
cherish the eternal sign of God's love.
His Wisdom is given each day;
each day we can choose to reject or accept it.
House of Israel, now as at Sinai,
choose to accept and be blessed by its teachings.

Your love has embraced us always
in wilderness and promised land,
in good times and in bad.
Night and day Your Word sustains us,
reviving the spirit, delighting the heart,
informing the soul, opening the eyes,
granting us a glimpse of eternity.
Because of Your love
we shall embrace Your Word night and day,
in devotion and delight.
Beloved are You YHVH, whose Word reflects Your love.

Second Blessing before Shema

With An everlasting love, You have loved the House of Israel, Your people. You taught us Your Torah and commandments, statutes and laws. Therefore, YHVH, our God, when we lie down and when we rise up, we will think of Your statutes and speak of them, rejoicing in the words of Your Torah and in Your commandments forever. For they are our life and they lengthen our days, and on them we will meditate day and night. May Your love never be removed from us. Blessed are You, YHVH, Who loves His people Israel.

The Torah is a tapestry
that can adorn the days in which we dwell.
Let us embrace it and make it our own,
weave its text into the texture of our lives.
Its teachings sustain us, its beauty delights us
when we open our eyes to its splendor.
It is not a mystery, far beyond reach;
it is not in heaven, beyond our grasp.
It is as close to us as we allow it —
on our lips, in our heart, integral to our deeds.
Let us study its words, fulfill its commands,
and make its instruction our second nature.
It is the tangible gift of God's love.
Weave its text into the texture of your lives.

``The secret things belong to YHVH our God; what is revealed belongs to us and to our children forever, that we may apply all the provisions of this teaching" (Deuteronomy 29:28).
Revelation does not deal with the mystery of God, but with a person's life as it should be lived in the presence of that mystery.

“This teaching is not beyond reach. It is not in heaven, that you should say: ‘Who among us can go up to heaven and get it for us and impart it to us, that we may do it?’... No, the word is very close to you in your mouth and in your heart, to do it” (Deuteronomy 30:11-14).

Shema

The following three words should be said when praying without a minyan:

(Almighty, faithful King)

Hear, Israel: YHVH is our God, YHVH is One.

The following line is to be said in a low voice:

Blessed [is His] Name, Whose glorious kingdom is forever and ever.

And you shall love YHVH your God with all your heart and with all your soul and with all your possessions. And these words which I command you today, shall be upon your heart. And you shall teach them sharply to your children. And you shall discuss them when you sit in your house, and when you travel on the road, and when you lie down and when you rise. And you shall bind them for a sign upon your hand, and they shall be for *totafos* between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

DEUTERONOMY 11:13-21

And it will be— if you vigilantly obey My commandments which I command you this day, to love YHVH your God, and serve Him with your entire hearts and with your entire souls— that I will give rain for your land in its proper time, the early (autumn) rain and the late (spring) rain; and you will harvest your grain and your wine and your oil. And I will put grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your hearts be swayed and you turn astray, and you worship alien gods and bow to them. And YHVH’s fury will blaze among you, and He will close off the heavens and there will be no rain and the earth will not yield its produce; and you will perish swiftly from the good land which YHVH gives you. Place these words of Mine upon your hearts and upon your souls,— and bind them for a sign upon your hands, and they shall be for *totafos* between your eyes. And you shall teach them to your sons, to speak them when you sit in your house, and when you travel on the road, and when you lie down and when you rise. And you shall write them upon the doorposts of your house and upon your gateways. In order that your days be prolonged, and the days of your children, upon the land which YHVH swore to your fathers to give them [for as long] as the heavens are above the earth.

NUMBERS 15:37-41

And YHVH spoke to Moses saying: Speak to the children of Israel, and tell them to make for themselves fringes on the corners of their garments throughout their generations; and they will place with the fringes of each corner a thread of blue. And it will be to you for fringes, and you will look upon it and you will remember all the commandments of YHVH, and you will perform them; and you will not turn aside after your hearts and after your eyes which cause you to go astray. In order that you will remember and perform all My commandments; and you will be holy unto your God. I am YHVH, your God, Who brought you out of the land of Egypt to be your God: I am YHVH, your God is true.

The chazan repeats:

YHVH, your God, is true.

Congregation and Reader:

—and faithful!

First Blessing after Shema

This is the first of the two berachos that follow the Shema.

We faithfully affirm that all this is true and trusted, and it is permanently established with us that YHVH alone is our God, and there is nothing besides Him, and that we, Israel, are His people. He Who liberated us from the hand of kings, is our King, Who redeemed us from the grasp of all the tyrants. He is the Almighty Who brings judgment upon our oppressors, and exacts retribution upon all those who are enemies of our soul. He does great things beyond comprehension, performing miracles and marvelous wonders without number. He sustains our soul in life and does not allow our feet to falter. He guides us to triumph over mighty foes, he makes us tread upon the high places of our enemies, and exalts our strength over all who hate us. Performing mighty miracles, he wrought for us retribution upon Pharaoh, vindicating us with signs and wonders in the land of the children of Ham. He slew in His wrath, all the firstborn of Egypt, and brought forth his people, Israel, from amongst them to everlasting freedom. He leads His children through the divided waters of the Red Sea of Reeds, their pursuers and their enemies He drowns in the mire its depths. When His children saw His mighty power— they praised and gave thanks to His Name, His Lordship they willingly accepted; Moses and the children of Israel sang unto You with great joy, and they all said:

“Who is like You amongst the mighty, YHVH! Who is like You? You are majestic in holiness, awesome in splendour, working wonders!” <i>Exodus 15:11.</i>	Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh, nora t'hilot, oseh feleh.
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When You divided the sea before Moses, Your children beheld Your might, “This is my God,” (*Exodus 15:2.*) they exclaimed, and proclaimed,

“YHVH shall reign forever and ever.” *Exodus 15:18.*

Adonai yimlokh l'olam va-ed.

And thus it is written:

“For YHVH has rescued Jacob and redeemed him from a hand, mightier than his.” *Jeremiah 31:10.*

Blessed are You, YHVH, Redeemer of the people Israel.

Daily You renew our souls, restoring us
as You redeemed our ancient nation Israel
from slavery to freedom, from sorrow to triumph,
blessing our people with the springtime of its life
to be renewed by all of us each year.

Healer of our wounds, holy God, do not abandon us
to enemies who threaten, to tyrants who deny Your sovereignty.

Into Your care we commit our souls, now as in the past,
sustained by Your truth, embraced by Your love,
inspired with hope for the future by Your faith in us.

Beloved are You, Redeemer of the people Israel,
whose faithfulness in ages past assures our future too.

Second Blessing after Shema

This is the second of the benedictions that follow the Sh'ma.

YHVH our God; make us lie down in peace, our King, raise us again to life, Spread over us the shelter of Your peace, and direct us to better ourselves through Your good counsel; and deliver us for Your Name's sake. Shield us, and remove from us enemies, pestilence, sword, famine and sorrow. Remove the adversary, haSatan, from before us and from behind us, and shelter us in the shadow of Your wings. For, YHVH, You are our Almighty Protector and Rescuer, For, YHVH Almighty, You are a gracious and merciful King. Guard our going out and our coming in for life and peace, now and forever. Blessed are You, YHVH, Who guards His people Israel forever.

Undisturbed peace, and strength for a new day of vigorous living, are the gifts that night brings and for which we pray to God. We particularly ask of Him at night to bless us with wise counsel. Nightfall is made to allow man to compose his thoughts, it endows the mind and spirit with renewed vigor. We pray therefore for Divine aid so this night will help us take wise counsel and affirm worthy resolution for future days. Shield us from trouble, and remove it from us if it has already come. Remove haSatan, the Evil Impulse, the lower passions which are a hindrance to man's pursuit of the nobler aims in life. It is against the dominance of this impulse that the we pray. This “adversary,” is any person, spirit, or Evil Impulse that seduces us to do wrong.

Protect us with Your gift of peace
by helping us to overcome temptation.

When we are weak, sustain us;
when we despair, open our hearts to joy.

Shelter us in Your embrace of peace
when we are caught by conflict or desire.

When we are torn, heal us;
when we are tormented, touch us with tranquility.

Cherish our fragmented lives;
make our lives whole again through integrity.

When we deceive, turn us to You;
when we corrupt, capture our hearts anew.

Protect us from ourselves;
when we falter, help us to conquer the enemy within.

When we blunder, restore us;
with compassion teach us
that peace is based on Your truth.

Third Blessing after Shema

The following prayer was originally a compilation of eighteen verses instituted during the Gaonic era as a substitute for the Shemoneh Esrei. According to Avudraham, the Shemoneh Esrei was omitted because of decrees issued against the Jews that banned them from participating in the Evening Service. These eighteen verses, adopted in place of the Shemoneh Esrei, have remained a part of the Maariv service. Some Halachic commentaries maintain that these verses should not be included in Maariv, because they constitute an interruption between the final blessing after Shema and the Shemoneh Esrei.

Blessed is YHVH forever, Amein and Amein!¹⁶*Psalms 89:53.*

Blessed is YHVH from Zion Who dwells in Jerusalem, Praise God.¹⁷*Psalms 135:21.*

Blessed is YHVH, God, God of Israel Who alone performs wonders.¹⁸*Psalms 72:18.*

Blessed is the Name of His glory forever and may His glory fill the whole earth; Amein and Amein!¹⁹*Psalms 72:19.*

The Glory of YHVH will endure forever; YHVH will rejoice in His works.²⁰*Psalms 104:31.*

The Name of YHVH will be blessed from now forever.²¹*Psalms 113:2.*

For YHVH will not cast off His people, for the sake of His great Name, because YHVH has determined to make you His people.²²*I Samuel 12:22.*

And all the people saw it and they fell on their faces, and proclaimed, “YHVH, He is God!²³*I Kings 18:39.*

YHVH, He is God!” And YHVH will be King over the whole earth; on that day YHVH will be One and His Name

One.²⁴*Zecharyah 14:9.*

YHVH, may Your kindness be upon us as we have hoped for You.²⁵*Psalms 33:22.*

Deliver us, YHVH, our God, gather us from the nations to give thanks to Your Holy Name, to be extolled in Your praise.²⁶*I Chronicles 16:35.*

All the nations which You have made will come and bow down before You, my Master, and they will give honor to Your Name.²⁷*Psalms 86:9.*

For You are great and do wondrous things, You alone are God.²⁸*Psalms 86:10.*

And we, Your people, the sheep of Your pasture, will give thanks to You forever, from generation to generation we will recount Your praise.²⁹*Psalms 79:13.*

Blessed is YHVH by day, Blessed is YHVH by night, Blessed is YHVH when we lie down, Blessed is YHVH when we rise. For in Your hand are the souls of the living and the dead: [as it is written]: for in His hand is the soul of every living thing, and the spirit of every human being.³⁰*Job 12:10.*

In Your hand, I commit my spirit; You have liberated me YHVH, Almighty of truth.³¹*Psalms 31:6.*

Our God in heaven, reveal the unity of Your Name, preserve Your kingdom always and reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exalt in Your true deliverance, when it will be said to Zion: “Your God has begun His reign.” “YHVH is King, YHVH was King YHVH will reign for ever and ever” For the kingdom is Yours and to all eternity, You will reign in glory; for we have no king except You. Blessed are You, the King in His glory, will always reign over us forever and ever, and over all His creation.

LEVITICUS 23:44

Thus Moses proclaimed the Festivals of YHVH before the people Israel.

Half Kaddish

The Chazzan/Reader recites the following half-Kaddish

Exalted and sanctified be His great Name in the world which He created according to His will and may He rule His kingdom and may God's lordship soon be accepted, during our lifetime and the lifetime of the entire House of Israel, speedily and in the near future.

Amein.

Congregation and Reader:

May His great Name be praised forever and for all eternity.	Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
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Reader:

Blessed and praised, glorified, and exalted and uplifted, honoured and elevated and extolled be the Name of the Holy One, blessed is He; above all the blessings and hymns, praises and consolations which we utter in the world.

Amein.

Amidah

Patriarchs

This prayer is done standing. Before beginning the prayer, take three steps backwards and then return to your former position. Upon completing the prayer, take three steps backwards and return. During the prayer, keep your feet together, concentrate on the meaning of the words you are uttering. Remove all distracting thoughts and worries from your mind.

At the beginning and end of the first blessing, at the beginning and end of the blessing that begins: “We are thankful to You,” and ends with “The Beneficent is Your Name,” half-kneel and bow in the following manner: At the word “Blessed,” bend your

knees; at the word “You,” bend forward until the vertebrae of your spinal cord are loosened; at “YHVH,” return to an upright position in keeping with the verse, “YHVH straightens the bent” (Psalms 146:8).

YHVH, open my lips, and my mouth shall proclaim Your praise.

Blessed are You, YHVH, our God, and God of our patriarchs; God of Abraham, Isaac, and Jacob; God of our matriarchs: Sarah, Rebecca, Rachel and Leah, Bela and Zelpha; God the Almighty, the Great, the Powerful, the Awesome, most high Almighty God, Who bestows beneficent kindness, Who possesses everything, Who remembers the piety of the Patriarchs, and Who brings a redeemer to their children’s children, for the sake of His Name, with love. King, Helper, and Deliverer and Shield. Blessed are You, YHVH, Shield of Abraham.

Divine Might

You are mighty forever, my Master; You are the Resurrector of the dead the Powerful One to deliver us.

He causes the dew to descend.

God’s might is as much manifested in causing the rain as it is in reviving the dead. In fact the Talmud (Maseches Taanis 7a) declares in the name of Rabbi Avohu: “The day when rain falls is greater than the day of the resurrection of the dead.” Rabbi Yochanan said, (Ibid, 2a): “There are three ‘keys’ which God retains in His own hands and does not entrust to any emissary: the key to rain, the key to childbirth, and the key to the resurrection of the dead.”

If you neglected to say this, and became aware of your omission before saying the blessing הַיְיָ אֱלֹהֵינוּ הוֹצֵאתָנוּ מִמִּצְרָיִם, “the Resurrector of the dead,” you must say it at that time. If you reminded yourself after saying הַיְיָ אֱלֹהֵינוּ נֶאֱמָרְךָ “You are faithful,” you must repeat it and then complete the blessing of הַיְיָ אֱלֹהֵינוּ הוֹצֵאתָנוּ מִמִּצְרָיִם. If you became aware of your omission after starting the blessing שְׁמֹנֶה עָשָׂר “You are holy,” even if you only said the word “You,” say the Shemoneh Esrei from the beginning. If during the first thirty days after Shemini Atzeres you are in doubt whether you said it, you must assume that you did not say it. After thirty days, however, since you have become accustomed to saying it, you may assume that you recited the proper phrase and you need not repeat the Shemoneh Esrei.

Sustainer of the living with kindness, Resurrector of the dead with great mercy, Supporter of the fallen, and Healer of the sick, and Releaser of the imprisoned, and Fulfiller of His faithfulness to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? King Who causes death and restores life, and causes deliverance to sprout forth.

(During the Ten Days of Penitence add: Who is like You merciful Father, Who remembers His creatures for life, in His mercy.) If you forgot to say this, the same law applies as above concerning “Remember us for life.”

And You are faithful to restore the dead to life. Blessed are You, YHVH, Resurrector of the dead.

Holiness of God

You are holy and Your Name is holy and holy beings praise You every day, forever. For You are an Almighty King— great and holy.

Blessed are You, YHVH, the Almighty, the Holy One.

Knowledge

You favour man with perception

The blessing “You favor man with perception” begins the group of thirteen petitions which make up the “intermediate” section of Shemoneh Esrei. The first six petitions (blessings 4-9) are for our individual needs and well-being: understanding, repentance, forgiveness of sins, deliverance from trouble, from illness, and from want. Though these six petitions are of a personal nature, they voice the needs of all mankind. Note that the worshipper prays for his spiritual needs—knowledge, repentance, and forgiveness before he prays for his physical wants. and teach mankind understanding.

(You have favored us [with the ability] to know Your Torah and taught us to fulfill the statutes of Your will. You made a distinction, YHVH, our God, between sacred and unhallowed, between light and darkness, between Israel and the peoples, between the seventh day and the six work days. Our Father, our King, commence for us the days that approach us, in peace, devoid of all sin, and cleansed of all iniquity, and devoted to the fear of You.)

Grant us knowledge, understanding and intellect from You. Blessed are You, YHVH, Grantor of perception.

Repentance

Cause us to return, our Father, to Your Torah and bring us near, our King, to Your service; and bring us back in whole-hearted repentance before You Blessed are You, YHVH, Who desires penitence.

Forgiveness

Pardon us, our Father, for we have sinned, forgive us, our King, for we have transgressed; for You forgive and pardon. Blessed are You, YHVH, Gracious One, Who pardons abundantly.

“Let the wicked forsake his way, and the man of iniquity, his thoughts. Let him return to YHVH and He will have mercy upon him; and to our God for He abundantly pardons” (Isaiah 55:7).

Redemption

Look upon our affliction, and defend our cause: and redeem us speedily for the sake of Your Name; because You are a Mighty Redeemer. Blessed are You, YHVH, Redeemer of Israel.

Healing

Heal us,²⁹*After the petitions for our spiritual needs, we pray for earthly blessings—for health of body and soul, and for food to maintain our strength.—Kuzari* YHVH, and we will be healed, deliver us and we will be delivered; for You are our praise. Grant a complete healing to all our affliction because You are the Almighty, King, Who is a faithful and merciful Healer. Blessed are You, YHVH, Healer of the sick of His people Israel.

Prosperity

Bless for us, YHVH our God, this year and all the varieties of its produce for good; and bestow
From the first day of Pesach until the evening service [Maariv] on December 4, or, on a civil leap year, December 5, we say the following line. blessing

From the evening service [Maariv] on December 4, or, on a civil leap year, December 5, until the First day of Pesach, we say the following line. dew and rain for a blessing upon the face of the earth; satisfy us from Your bounty³⁰

According to the Gaon of Vilna, the petition here reads כַּטּוּבָה, “Satisfy us from its bounty”, referring to the bounty of Eretz Yisroel. and bless our year, like the good years. Blessed are You, YHVH, Blesser of the years.

** If you forgot to say this and became aware of your omission before concluding the blessing, you may say it at that time and conclude the blessing. If you became aware of your omission after saying the blessing, continue the prayers, and before concluding the 16th blessing שׁוֹמֵר תְּפִלָּה, “Who heeds prayer,” say: וְגַם כִּי אֶתְּהַלַּךְ לְבָרְכָהּ טַל וְקִטָּר לְבָרְכָהּ כִּי אֶתְהַלַּךְ וְגַם, “bestow dew and rain for blessing, for you heed etc.”. If you reminded yourself after concluding the blessing שׁוֹמֵר תְּפִלָּה, but before you started הַצֵּה, “be pleased,” you may say: “bestow dew and rain,” טַל וְקִטָּר וְגַם, and then continue with הַצֵּה. If you remembered after that you must go back and say the 9th blessing, בְּרַךְ עַלְיָנוּ, and continue from there. But if you became aware of your omission after concluding the entire Shemoneh Esrei [and taking three steps backwards] you must repeat the entire Shemoneh Esrei.*

Gathering the Exiles

Sound the great shofar for our liberty,³¹*The following six benedictions, beginning with this one, are prayers for the restoration of the spiritual-national life of the Jewish People. This tenth benediction is an impassioned prayer for the fulfillment of the prophecy, “And it will come to pass on that day, the great Shofar will be sounded; and those who were lost in the land of Assyria shall come and those who were dispersed in the land of Egypt; and they will worship YHVH on the Holy Mountain at Jerusalem (Isaiah 27:13).—Avudraham* and raise a banner to gather our exiles, and gather us together from the four corners of the earth. Blessed are You, YHVH, Gatherer of the dispersed of His people Israel.

Justice

Restore our judges³²*We pray for the restoration of God’s reign of justice, as the prophet said, “And I will restore your judges as in former times, and your advisors as the beginning; afterward you (Jerusalem) will be called the city of righteousness, faithful city” (Isaiah 1:26). This will be manifested with the restoration of the Sanhedrin and their system of halachic justice. as before and our counselors as at first. Remove sorrow and sighing from us,³³Few evils are the source of deeper grief and suffering than the absence of justice. With the restoration of justice, our sorrow and sighing will change to joy and gladness.—Avudraham* and reign over us You, YHVH, alone with kindness and compassion; and make us righteous with justice, Blessed are You, YHVH, King, Lover of righteousness and justice.

**During the Ten Days of Penitence: Blessed are You, YHVH, the King of Justice.*

If you mistakenly said, “King, Lover of righteousness and justice,” instead of “the King of Justice” and became aware of your mistake within the time it takes to utter the three word greeting (Sholom Aleichem Rebbe), you should immediately say “the King of Justice.” If you remembered after that interval, you may continue the Shemoneh Esrei since the word “King” was mentioned in the regular blessing.

Against Enemies

Let there be no hope for informers ³⁴*This petition was added to the original Eighteen Benedictions. It was ordained by Rabban Gamliel and his Bais Din in Yavneh, according to the text of Shmuel HaKattan, its author (Maseches Berachos 28b). It is directed against the early Christians who informed against Jews to the Roman authorities after the destruction of the Second Temple, causing them to be put to an excruciatingly painful death. and may all wickedness³⁵Not the “wicked,” but*

“wickedness.” This particular prayer is based on the Talmudic interpretation of the verse, “Let sins be terminated on earth and the wicked will be no more” (Psalms 104:36). instantly perish; may all the enemies of Your people³⁶The internal enemies of the Jews, against whom this prayer was originally directed, disappeared within a short time. be swiftly cut off, and may You quickly uproot, crush, rout and subdue the insolent, speedily in our days. Blessed are You, YHVH, Crusher of enemies. and Subduer of the insolent.

The Righteous

May Your mercy be aroused, YHVH our God, upon the righteous,³⁷The prayer for the righteous follows the prayer against the wicked, following the same sequence of the Psalmist’s verse, “And all the pride of the wicked, I shall cut down; exalted will be the pride of the righteous” (75:11).—Talmud, Maseches Megillah 17b upon the pious, upon the elders of Your people, Israel, upon the remnant of their scholars, upon the true proselytes and upon us. Grant bountiful reward to all who trust in Your Name in truth,³⁸As King David said, “Those knowing Your Name will trust in You” (Psalms 9:11). These men who perceive God’s ways with undistorted clarity are of the highest caliber. They see God’s hand guiding the world and they know with certainty that He directs all.—Avudraham, Malbim and place our lot among them, and may we never be put to shame,³⁹The worshiper begs to be saved from the inner catastrophe of feeling that his trust in God has been in vain.—Peshar Dovor for we have put our trust in You. Blessed are You, YHVH, Support and Trust of the righteous.

Rebuilding Jerusalem

And return in mercy to Jerusalem,⁴⁰The “pride of the righteous will be exalted” in the restored city of Jerusalem. Hence in this blessing we plead for the reconstruction of Jerusalem, as it is stated, “Pray for the peace of Jerusalem; may they who love You have peace” (Psalms 122:6)—Maseches Megillah 17b Your city, and dwell therein as You have spoken; and rebuild it soon, in our days, as an everlasting structure, and may You speedily establish the throne of David therein. Blessed are You, YHVH, Builder of Jerusalem.

Kingdom of David

Speedily cause the sprout of David,⁴¹The prayer for the Messiah, descendant of David, follows the prayer for Jerusalem, following the sequence of Hosea’s prophecy (3:5), “Afterward, the Children of Israel will return to Jerusalem and seek YHVH their God, and David their King”—Masechcas Megillah 18a Your servant, to flourish and exalt his power with Your deliverance. We hope all day for Your deliverance. Blessed are You, YHVH, Who causes the power of salvation to sprout.

Response to Prayer

Hear our voice, YHVH, our God;⁴²The last of the intermediate benedictions petitions God to answer all our preceding prayers. spare us and have compassion on us, and accept our prayers compassionately and willingly, for You are Almighty Who hears prayers and supplications; and do not turn us away empty-handed from Your Presence, our King,⁴³At this point, the worshiper may add any private petition, and ask God’s help for himself, for his household, or for his community. for You hear the prayers of Your people, Israel, with compassion. Blessed are You, YHVH, Who hears prayers.

Temple Service

Be pleased,⁴⁴The three concluding benedictions are known as the benedictions of thanksgiving. They consist of prayers for the re-establishment of God’s service at Jerusalem; thanksgiving for God’s daily wonders in our behalf; and a prayer for peace and prosperity. YHVH, our God, with Your people, Israel, and their prayer;⁴⁵In the previous blessings the first person was used: “Heal us,” “Have mercy on us,” whereas here the third person is used: “Their prayer,” “Accept their prayer.” In order to achieve a level in which we will be a source of pleasure to God, we must possess greater merit than what we as individuals can claim. We therefore ask God to take pleasure in the entire people of Israel among whom there are pious and righteous individuals who possess great merit, and we ask Him to accept “their prayer” with love and satisfaction.—Siach Yitzchok and restore the service to the Holy of Holies in Your abode, and the fire-offerings⁴⁶The prayer “Be pleased” in a different form was recited by the Kohanim (priests) every day following the morning fire-offering.—Maseches Berachos 11b of Israel; and accept their prayer, lovingly and willingly. And may You always find pleasure with the service of Your people, Israel. On regular weekdays continue, “And may our eyes”. On Rosh Chodesh and on Chol HaMoed, the following prayer is added: Our God and God of our fathers, may there ascend, come, and reach, appear, be desired, and heard, counted and recalled our remembrance and reckoning; the remembrance of our fathers; the remembrance of the Messiah the son of David, Your servant; the remembrance of Jerusalem, city of Your Sanctuary and the remembrance of Your entire people, the House of Israel, before You for survival, for well-being, for favor, kindness, compassion, for life and peace on this day of the: Rosh Chodesh/Festival of Matzos/Festival of Sukkos. Remember us YHVH, our God, on this day for well-being; be mindful of us on this day for blessing, and deliver us for life. In accord with the promise of deliverance and compassion, spare us and favor us, have compassion on us and deliver us; for our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

And may our eyes behold Your merciful return to Zion. Blessed are You, YHVH, Who returns His Divine Presence to Zion.

Thanksgiving

At the words, We are thankful, bend forward; at YHVH return to an upright position.

He Who makes peace in His high heavens may He make peace upon us and upon all Israel and say Amein. May it be Your will, YHVH, our God, and the God of our Fathers that the Holy Temple be rebuilt speedily in our days, and grant us our share in Your Torah. And there we will serve You reverently as in the days of old, and in earlier years. And let YHVH be pleased with the offerings of Judah and Jerusalem as in the days of old and in earlier years.

Kaddish Shalem

On weekday nights, the Chazzan continues with Whole-Kaddish. On Saturday night, the Chazzan says Half-Kaddish, and the Congregation continues with םַגְּדָיִי and שְׁדָרְתָּה קְדָרְתָּה below. If a Festival occurs on a weekday of the new week, the Chazzan instead says Whole-Kaddish and שְׁדָרְתָּה קְדָרְתָּה/םַגְּדָיִי are omitted. On PURIM, the Megillah is read here, followed by (םַגְּדָיִי and) שְׁדָרְתָּה קְדָרְתָּה below. On TISHA B'AV, Eichah and Kinot are said, followed by שְׁדָרְתָּה קְדָרְתָּה.

Exalted and sanctified¹These opening words refer to the fulfillment of God's prophecy, through Ezekiel (38:23) "And I will thus exalt Myself and sanctify Myself; and I will be known in the eyes of the many nations, and they will know that I am YHVH."—Levush, Siddur HaGra. One should be very careful to emphasize the letter gimel (ג) when saying the word "Yisgadal (גְּדָלָיִי)," in order that it not be heard as "Yiskadal (לְקָדָיִי)," from the word לְקָדָיִי which means neck.—Mishnah Berurah 56:2 be His great Name

in the world which He created according to His will and may He rule His kingdom.²May His sovereignty be revealed. In your lifetime and in your days, and in the lifetime of the entire House of Israel, speedily and in the near future³We pray that the redemption will come speedily and that the process of the redemption itself will not be prolonged.—Siddur HaGra— and say Amein.

May His great Name be blessed forever and for all eternity.

Blessed and praised, glorified, and exalted and uplifted, honored and elevated and extolled⁵The ten expressions of praise in the Kaddish refer to the ten utterances by which God created the world. (See Maseches Avos 5:1.) be the Name of the Holy One, blessed is He;

above (Ten Days of Penitence: far above) all the blessings and hymns,⁶May God be praised and exalted far beyond all the blessings, hymns and praises that are uttered.—Mishnah Berurah in the name of the Vilna Gaon 56:14. praises and consolations⁷Consolations are uttered because God is in mourning over the destruction of the Holy Temple and the exile of His people. which we utter in the world—and say Amein.

May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven. And say, Amein.

May there be abundant peace from heaven and life for us and for all Israel, —and say Amein.

He Who makes peace (Ten Days of Penitence: the peace) in His high heavens may He, make peace for us and for all Israel, and say, Amen.

Additions for Motza'ei Shabbat

Viyehi Noam

May the pleasantness of my Master our God be upon us, and the work of our hands established for us, and the work of our hands—establish it.

He who dwells in the shelter of the Supreme One, under the protection of Shadai he will abide. I say of YHVH, [He is] my refuge and my stronghold, my God in Whom I trust. For He will save you from the snare-trap, from destructive pestilence. With His wings He will cover you and beneath His wings, you will find refuge; His truth is a shield, a full shield. You will not fear the terror of night, nor the arrow that flies by day. The pestilence that prowls in darkness, nor the deadly plague that ravages at noon. A thousand will fall at your [left] side, and ten thousand at your [right] side but it shall not come near you. Only with your eyes will you behold and see the punishment of the wicked. For you [have proclaimed]: "YHVH is my refuge," the Supreme One you have made your dwelling. No evil shall befall you, and no plague shall come near your tent. For His angels He will command on your behalf—to guard you in all your ways. They will carry you upon their hands, lest you hurt your foot on a rock. You will tread upon lion and snake, you will trample young lion and serpent. Because he clings to Me with desire, I will save him; I will strengthen him, for he knows My Name. When he calls upon Me, I will answer him; I am with him in distress, I will free him and honor him. I will satiate him with longevity, and will let him see My deliverance. I will satiate him with longevity, and will let him see My deliverance.

And You, Holy One, are enthroned upon the praises of Israel.⁴God waits to hear the praises of Israel before He listens to the praises of the angels.—Etz Yosef God waits until the very last congregation of Jews has completed its prayers and then accepts the prayers of all Israel at one time.—Avudraham And [the angels] call one to another and say: Holy, holy, holy is YHVH of Hosts:⁵According to the Targum interpretation, the thrice "holy" in the Kedushah does not indicate three ascending degrees of sanctification. Instead, it implies a declaration that He Who is holy in the loftiest regions of His heavenly abode is holy not only there but also on earth, the creation of His Almighty power; and that He was not only holy in the past, but that He is holy even now and will be holy throughout all the ages.—S.R. Hirsch the fullness of all the earth is His glory."⁶Isaiah 6:3

And they receive [sanction] one from another, and say, Holy in the highest heights of heaven, the abode of His Divine Presence; holy upon earth, the work of His mighty power; holy forever and to all eternity— is YHVH of hosts; the whole earth is filled with the radiance of His glory.

And a wind lifted me; and I heard behind me the sound of a great rushing; Blessed is the glory of YHVH from His place.⁷*Ezekiel 3:12.* ⁸*See note 00 on Page 00.*

And a wind lifted me and I heard behind me a sound of a great rushing of those who uttered praises and said, ‘Blessed is the glory of YHVH from the place, the abode of His Divine Presence.

YHVH will reign forever and ever.⁹*Exodus 15:18.*

YHVH, His kingdom is established forever and to all eternity.

YHVH, God of Abraham, Isaac, and Israel, our fathers, keep this forever as the intention of the hearts of Your people, and direct their hearts to You.¹⁰*I Chronicles 29:18.* ¹¹*May our recitation of the Kedushah inspire our thoughts and direct our hearts to serve You.—Avudraham* And He, the merciful One, atones iniquity and does not destroy; He frequently withdraws His anger and does not arouse all His rage.¹²*Psalms 78:38.* For You, my Master, are good and forgiving, and abounding in kindness to all who call upon You.¹³*Psalms 86:5.* Your righteousness is everlasting and Your Torah is truth.¹⁴*Psalms 119:142.* You will grant truth to Jacob, kindness to Abraham,¹⁵*The patriarchs symbolize the three pillars of the universe—Torah, avodah,— the Temple service and gemilas chasadim—kindliness. Jacob epitomized Torah, which is the ultimate truth; Isaac personified Divine service in his readiness to be offered as a sacrifice to God; and Abraham exemplified the ideal and practice of kindness throughout his life. We thus pray to be granted a share in the Divine truth of Torah in Jacob’s merit, and to receive God’s kindness in Abraham’s merit.* as You have sworn to our fathers from the days of old.¹⁶*Micah 7:20.* Blessed is my Master day by day; He loads us [with blessings],¹⁷*Etz Yosef interprets the verse in this manner: “Blessed is YHVH who loads us each day with His blessings and goodness.”* the Almighty Who is our deliverance, forever.¹⁸*Psalms 68:20.* YHVH of Hosts is with us a stronghold for us is the God of Jacob, *Selah*.¹⁹*Psalms 46:8.* YHVH of Hosts, fortunate is the man who trusts in You.²⁰*Psalms 84:13.* YHVH, deliver [us]; the King will answer us on the day we call.²¹*Psalms 20:10.*

Blessed is He, our God, Who created us for His glory,²²*This phrase is based on Isaiah 43:7, “Everything that is called by My Name, I have created it for My glory.”* and set us apart from those who go astray;²³*This prayer is based on Joshua 24:2-3, “Your fathers dwelt on the other side of the river—and they served other gods. And I took your father Abraham from the other side of the river.” See Genesis 20:13 as interpreted by Onkelos.* and gave us the Torah of truth, and eternal life He implanted within us. May He open our heart to His Torah, and instill in our heart love and awe of Him, to do His will and serve Him with a perfect heart, so that we shall not labor in vain nor bring forth that which causes dismay.²⁴*Some women are barren; they cannot bear children at all. Others have children who are unable to live. Similarly, there are those who study Torah only to criticize and ridicule what they learn, while others learn sincerely but later rebel against its teachings. Those who study to ridicule are comparable to the barren women who are unable to give birth. But those who later rebel are like those who bear children and bury them. We pray to God to instill His love and fear in our hearts so that our learning will bear fruit and have a lasting influence on our lives.—Siddur HaGra*

May it be Your will, YHVH, our God, and God of our fathers, that we keep Your statutes in this world, and [thus] be privileged to live and behold, and to inherit the goodness and blessing of the Messianic days, and in the life of the World to Come. In order that my soul sing to You and not be stilled; YHVH, my God, forever will I thank You.²⁵*Psalms 30:13.* Blessed is the man who trusts in YHVH,²⁶*God alone is the source of his trust; he relies on none other than God. One who puts his trust in God, while also relying upon a great many other factors, which he considers essential supports of his life and happiness, is not truly trusting in God.—S.R. Hirsch* so that YHVH is his security.²⁷*Jeremiah 17:7.* Trust in YHVH until the end of days, for in God, YHVH, is the strength of the worlds.²⁸*Isaiah 26:4.* And they will trust in You— those who know²⁹*These are men of the highest caliber who perceive God’s ways with undistorted clarity. They discern God’s hand guiding the world in its constant, miraculous operation and they know with certainty that all is directed by God.—Malbim* your Name, for You have never forsaken those who seek You, YHVH.³⁰*Psalms 9:11.* YHVH desired, for the sake of His righteousness, to make the Torah great and to glorify it.³¹*Isaiah 42:21.*

Veyiten Lekha

Sefirat HaOmer

The Omer is counted from the second night of Pesach until the night before Shavuos. The counting of forty-nine days (seven weeks) between the Festival of Pesach and Shavuos (the Feast of Weeks), connects the exodus from Egypt with the festival of the giving of the Torah. Just as one who awaits a most intimate friend on a certain day counts the days in eager anticipation of his arrival, so do we count the days from our liberation till the day we receive the Torah, which is the culmination and fulfillment of our freedom. It is proper to count the Omer at the beginning of the night, usually after the Maariv Service, and the Omer should be counted while standing.

I am prepared and ready to perform the affirmative command to count the Omer, as is written in the Torah: “And you shall count for yourselves, from the day after the day of rest, from the day you bring the omer as the wave-offering, seven complete weeks

shall there be; until the day following the seventh week shall you count fifty days; and you shall bring a new meal-offering unto YHVH.” Blessed are You, YHVH, our God, King of the universe, Who sanctified us with His commandments and commanded us to count the Omer.

May the pleasantness of my Master our God be upon us, and the work of our hands established for us, and the work of our hands—establish it.

Blessed are You, YHVH, our God, King of the universe, Who sanctified us with His commandments and commanded us to count the Omer.

The Merciful One, may He return for us the service of the Beis Hamikdash in its place speedily in our days, Amein, *Selah*.

To Him, Who grants victory:¹*Psalm 67 is recited because the seven verses which follow the introductory verse contain 49 words corresponding to the seven weeks (49 days) that link Pesach to the giving of the Torah on Shavuos.* a psalm with instrumental music, a song. [May] God favor us and bless us, [may He] cause His countenance to shine among us forever; [so] that Your way become known on earth, [and] Your deliverance among all nations. Peoples will thank You, God, all the peoples will thank You. Nations will rejoice and sing when You judge the peoples justly, and lead the nations upon the earth forever. Peoples will thank You, God, all the peoples will thank You. The earth will have yielded its produce; God, our God, will have blessed us. God will bless us, and they will fear Him— all [men even from] the ends of the earth.

Please, by the force of Your great right hand, release the bound one.

Accept the prayer of Your people; strengthen us, purify us, awesome One!

Please mighty One— those who seek Your unity— preserve them like the apple [of Your eye.]

Bless them, purify them, have mercy on them; Your benevolent righteousness [may You] always bestow upon them.

Mighty, Holy One in Your abundant goodness lead Your community.

Unique One, Exalted, turn to Your people who are mindful of Your holiness.

Accept our prayer and hear our cry, [You] Who knows hidden thoughts.

Blessed [is His] Name, Whose glorious Kingdom is forever and ever.

Master of the universe, You commanded us through the hands of Your servant, Moses, to count the Omer in order to purify us from our evil and defilement. As You have written in Your Torah: And you shall count for yourselves, from the day after the day of rest, from the day you bring the *omer* as the wave-offering, seven complete weeks, shall there be; until the day following the seventh week shall you count fifty days, in order to cleanse the souls of Your people Israel from their impurities. Therefore, may it be Your will, YHVH, our God, and God of our fathers, that in the merit of the Omer which I counted today, may any defect I have caused be rectified. May I be purified and sanctified with sublime holiness, and thereby may abundant bounty be bestowed upon all the worlds. May it rectify our being, our spirit and our souls from every baseness and defect, and may it purify us and sanctify us with Your sublime holiness. Amen, *Selah*.

Alenu

It is our obligation to praise the Master of all, to ascribe greatness to the Creator of the [world in the] beginning: that He has not made us like the nations of the lands, and has not positioned us like the families of the earth; that He has not assigned our portion like theirs, nor our lot like that of all their multitudes. For they prostrate themselves to vanity and nothingness, and pray to a god that cannot deliver. But we bow, prostrate ourselves, and offer thanks before the Supreme King of Kings, the Holy One blessed is He, Who spreads the heavens, and establishes the earth, and the seat of His glory is in heaven above, and the abode of His invincible might is in the loftiest heights. He is our God, there is nothing else. Our King is true, all else is insignificant, as it is written in His Torah: And You shall know this day and take into Your heart that YHVH is God in the heavens above and upon the earth below; there is nothing else.¹*Deuteronomy 4:39*.

We therefore put our hope in You, YHVH our God, to soon behold the glory of Your might in banishing idolatry from the earth, and the false gods will be utterly exterminated to perfect the world as the kingdom of Shadai.²*See page 00, note 00.* And all mankind will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all the inhabitants of the world, that to You, every knee must bend, every tongue must swear [allegiance to You]. Before You, YHVH, our God, they will bow and prostrate themselves, and to the glory of Your Name give honor. And they will all accept [upon themselves] the yoke of Your kingdom, and You will reign over them, soon, forever and ever. For the kingdom is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: YHVH will reign forever and ever.³*Exodus 15:18.* And it is said: And YHVH will be King over the whole earth; on that day YHVH will be One and His Name One.⁴*Zecharyah 14:9.*

Mourner's Kaddish

Exalted and sanctified¹*These opening words refer to the fulfillment of God's prophecy, through Ezekiel (38:23) "And I will thus exalt Myself and sanctify Myself; and I will be known in the eyes of the many nations, and they will know that I am YHVH."— Levush, Siddur HaGra. One should be very careful to emphasize the letter gimel (ג) when saying the word "Yisgadal (גַּדְלָהּ)," in order that it not be heard as "Yiskadal (יִסְכַּדְלָהּ)," from the word גַּדְלָהּ which means neck.—Mishnah Berurah 56:2 be His great Name*

in the world which He created according to His will and may He rule His kingdom.²*May His sovereignty be revealed.* In your lifetime and in your days, and in the lifetime of the entire House of Israel, speedily and in the near future³*We pray that the*

redemption will come speedily and that the process of the redemption itself will not be prolonged.—Siddur HaGra— and say Amen.

May His great Name be blessed forever and for all eternity.⁴*This phrase, the heart of the Kaddish, is found almost verbatim in Daniel 2:20.*

Blessed and praised, glorified, and exalted and uplifted, honored and elevated and extolled⁵*The ten expressions of praise in the Kaddish refer to the ten utterances by which God created the world. (See Maseches Avos 5:1.)* be the Name of the Holy One, blessed is He;

above (*Ten Days of Penitence*: far above) all the blessings and hymns,⁶*May God be praised and exalted far beyond all the blessings, hymns and praises that are uttered.—Mishnah Berurah in the name of the Vilna Gaon 56:14.* praises and consolations⁷*Consolations are uttered because God is in mourning over the destruction of the Holy Temple and the exile of His people.* which we utter in the world—and say Amen.

May there be abundant peace from heaven and a good life for us and for all Israel, —and say Amen.

He Who makes peace (*Ten Days of Penitence*: the peace) in His high heavens may He, in His mercy, make peace for us and for all Israel, —and say Amen.

LeDavid

The following psalm (27) is recited at the conclusion of services, morning and evenings, from the first day of Elul, through Shemini Atzeres. Others say only until Hoasha'na Rabbah. The psalm voices our prayer that God will be our light on Rosh Hashana enabling us to repel the darkness of sin through true repentance, and that He will be our salvation on Yom Kippur, through His compassionate atonement of our sins.

By David: YHVH is my light and my salvation, whom shall I fear? YHVH is the strength¹*Rav S.R. Hirsch translates, “YHVH is the source of my life’s strength,” thus David declares that God is the fount from which his life derives its power to resist all foes.* of my life, of whom shall I be afraid? When evildoers approach me to devour my flesh— my tormentors and my foes they stumble and fall. If an army should encamp against me, my heart would not fear; if war were to rise against me, in this²*David says that he trusts in the declaration stated in the opening verse, “YHVH is my light and my salvation; whom shall I fear?—Rashi, Radak* I trust. One thing I request of YHVH, [only] that shall I seek, that I may dwell³*The literal translation of יָשׁוּב is “my sitting.” The Talmud states that “no man may ‘sit’ in the courtyard of the Temple except for the kings of the House of David.”—Maseches Sotah 40b* in the House of YHVH all the days of my life, to behold the pleasantness of YHVH, and to meditate in His Sanctuary. For He will hide me in His Tabernacle⁴*The Vilna Gaon comments that all the commandments pertaining to Succos are implied in this verse and the next.* on the day of distress, He will conceal me in the shelter of His Tent, upon a rock He will lift me. And now my head is raised high above my enemies around me;⁵*David declares, “Because I look up to God in every aspect of my existence, I am so exalted that no enemy can harm me.—S.R. Hirsch* and I will offer in His Tent, sacrifices accompanied by trumpets of joy; I will sing and chant to YHVH. YHVH, hear my voice⁶*This verse alludes to Rosh Hashana and Yom Kippur. “Hear my voice,” refers to Rosh Hashana when we sound the shofar. The word “my voice (sound)” refers to the “voice” of the shofar. “When I call” refers to Yom Kippur, about which Isaiah (55:6) said, “call to Him when He is near.”—Siddur HaGra* when I call; be gracious to me and answer me. Of You, my heart has said, Seek My Presence; Your Presence, YHVH I will seek. Conceal not Your Presence from me, do not turn away Your servant in anger. You have been my help; neither cast me off nor abandon me, God of my deliverance. When my father and mother abandon⁷*Even if I were so depraved that my own mother and father would abandon me to my own devices, God would still gather me up and believe in my ability to mend my ways.—S.R. Hirsch* me, YHVH will gather me up. YHVH, teach me Your way, and lead me in the path of uprightness, because of my watchers.⁸*I.e., his enemies. David asks for Divine help that he be saved even from the mere semblance of wrongdoing so that his foes should not be able to rejoice over his faults.—S.R. Hirsch* Do not deliver me to the will of my tormentors, for false witnesses have risen against me, who breathe violence. Had I not believed⁹*“These false witnesses would have destroyed me had I not believed that I would see the goodness of God in the land of the living.”—Rashi, Radak* that I would see the goodness of YHVH in the land of living.¹⁰*There are various interpretations of the “Land of the living.” Some hold that it refers to the present world in which we live—Metsudas Tzion; Ramban holds that it refers to the World-to-Come; and Malbim says that it refers to Eretz Yisroel.* Hope to YHVH, be strong and He will give you courage; and hope to YHVH. Exalted and sanctified¹*These opening words refer to the fulfillment of God’s prophecy, through Ezekiel (38:23) “And I will thus exalt Myself and sanctify Myself; and I will be known in the eyes of the many nations, and they will know that I am YHVH.”—Levush, Siddur HaGra. One should be very careful to emphasize the letter gimel (ג) when saying the word “Yisgadal (יִסְגַּדַּל),” in order that it not be heard as “Yiskadal (יִסְקַדַּל),” from the word יִסְקַד which means neck.—Mishnah Berurah 56:2* be His great Name

in the world which He created according to His will and may He rule His kingdom.²*May His sovereignty be revealed.* In your lifetime and in your days, and in the lifetime of the entire House of Israel, speedily and in the near future³*We pray that the redemption will come speedily and that the process of the redemption itself will not be prolonged.—Siddur HaGra—* and say Amen.

May His great Name be blessed forever and for all eternity.⁴*This phrase, the heart of the Kaddish, is found almost verbatim in Daniel 2:20.*

Blessed and praised, glorified, and exalted and uplifted, honored and elevated and extolled⁵*The ten expressions of praise in the Kaddish refer to the ten utterances by which God created the world. (See Maseches Avos 5:1.)* be the Name of the Holy One, blessed is He;

above (*Ten Days of Penitence*: far above) all the blessings and hymns,⁶*May God be praised and exalted far beyond all the blessings, hymns and praises that are uttered.—Mishnah Berurah in the name of the Vilna Gaon 56:14.* praises and consolations⁷*Consolations are uttered because God is in mourning over the destruction of the Holy Temple and the exile of His people.* which we utter in the world—and say Amein.

May there be abundant peace from heaven and a good life for us and for all Israel, —and say Amein.

He Who makes peace (*Ten Days of Penitence*: the peace) in His high heavens may He, in His mercy, make peace for us and for all Israel, —and say Amein.

Birkat HaLevana

This prayer is customarily recited in the open air, in clear sight of the moon, seven days after the birth of the new moon.

Praise God. Praise YHVH from the sky, praise Him in the heavens! Praise Him all His angels, praise Him all His hosts! Praise Him sun and moon; praise Him all the stars of light. Praise Him skies of skies and the waters that are above the skies. They will praise the Name of YHVH, for He commanded and they were created. He established them for all time, as long as the world exists. He decreed [it] unalterable.¹*Psalms 146:1-6.*

Blessed are You, YHVH, our God, King of the Universe, Who with His utterance created the heavens, and with the breath of His mouth, all their host. Law and season did He give them, that they not deviate from their set function. They are glad and rejoice to do the will of their Possessor —the Worker of truth Whose work is true. The moon He directed to renew itself— a crown of glory to those who are borne by him from the womb,²*See Isaiah 46:3, “Israel which is borne by me from the belly, which is carried by Me from the womb.”* who are also destined to be renewed, and to glorify their Creator for the Name of His glorious kingdom. Blessed are You, YHVH, Renewer of the months.

Recite three times: Blessed is your Former, blessed is your Maker, blessed is your Possessor, blessed is your Creator.

Recite three times: Just as I leap toward you but cannot touch you, so may all my enemies be unable to touch me with evil intent.

Recite three times: Let fall upon them terror and dread at the greatness of Your arm let them be still as stone.

Recite three times: As a stone, let them be still by [virtue of] Your arm’s greatness; and may dread and terror upon them fall.

Recite three times: David, King of Israel, lives and endures [forever.]³*David’s dynasty is compared to the moon and will be renewed like the moon.—Etz Yosef in the name of Ramah and Levush*

The following greeting is exchanged with three different people: Peace unto you,

The other responds: Unto you be peace.⁴*This greeting is offered in order to indicate that the curse mentioned earlier [May dread and terror etc.] was not intended for those around us.—Etz Yosef*

Recite three times: A good sign and good fortune let there be for us and for all Israel. Amein.

The voice of my beloved! Behold—He is coming, leaping over the mountains bounding over the hills. My Beloved is like a hart or a young deer. Behold!—He stands behind our wall, observing through the windows, looking through the lattice.⁵*Song of Songs 2:8,9. These verses were inserted by Rabbi Yehuda HeChassid as an expression of Israel’s confident hope for the speedy coming of the Messiah.*

A song of ascents. I lift my eyes to the mountains— from where will my help come? My help [comes] from YHVH, Maker of heaven and earth. He will not let your foot slip, He will not slumber—your Guardian. Behold—He does not slumber nor does He sleep—the Guardian of Israel. YHVH is your guardian, YHVH is your shelter at your right hand. By day the sun will not smite you, nor the moon at night. YHVH will guard you from all evil, He will preserve your soul, YHVH will guard your going and coming from now and forever.⁶*Psalms 121.*

Praise God. Praise the Almighty in His Sanctuary. Praise God in the firmament of His might. Praise Him for His mighty deeds; praise Him according to the abundance of His greatness. Praise Him with the blowing of the *shofar*; Praise Him with lyre and harp. Praise Him with drum and dance. Praise Him with stringed instruments and flute. Praise Him with resounding cymbals. Praise Him with clanging cymbals. Let every soul praise God. Praise God. Let every soul praise God. Praise God.

It was taught in the school of Rabbi Yishmael: Even if Israel was privileged only to greet their Father in heaven, once a month, it would be sufficient for them.⁷*Whoever welcomes the new moon by reciting the blessing to God, welcomes the Shechinah, the Divine Presence of God.* Abbaye said: “Therefore it must be recited standing.”⁸*Maseches Sanhedrin 42a.* Who is this coming up

from the wilderness clinging to her beloved?⁹*Song of Songs 8:5.* May it be Your will, YHVH, our God, and God of our fathers, to fill the deficiency of the moon, so that it will no longer be diminished; and may the light of the moon be like the light of the sun, —and like the light of the seven days of creation— as it was before it was diminished, as it is said: “The two great luminaries.”¹⁰*Genesis 1:16.* And may there be fulfilled for us the Scriptural verse which says: “They will seek YHVH, their God, and David, their king.”¹¹*Hosea 3:5.* Amein.

To the Chief Musician: a Psalm with instrumental music, a song. [May] God favor us and bless us, [may He] cause His countenance to shine among us *selah*; [so] that Your way become known on earth, [and] Your deliverance among all nations. Peoples will thank You, God, all the peoples will thank You. Nations will rejoice and sing when You judge the peoples justly, and lead the nations upon the earth *selah*. Peoples will thank You, God, all the peoples will thank You. The earth will have yielded its produce; God, our God, will have blessed us. God will bless us, and they will fear Him— all [men even from] the ends of the earth.

לְלוּ is said, see p. 000.

Keri'at Shema al Hamita

I hereby forgive anyone who has angered me, or sinned against me, either physically or financially, against my honor or anything that is mine, whether accidentally or intentionally, inadvertently or deliberately, by speech or by deed, by thought or by speculation, in this incarnation or in any other: any Israelite [is forgiven], may no man be punished on my account. May it be Your will, YHVH, my God and God of my fathers, that I shall sin no more nor repeat my sins, neither shall I again anger You nor do what is wrong in Your eyes. The sins I have committed, erase in your abounding mercies, but not through suffering or severe illnesses. May the words of my mouth and the thoughts of my heart be acceptable before You YHVH, my Rock and my Redeemer.

Blessed are You, YHVH, our God, King of the Universe, Who causes the fetters of sleep to fall upon my eyes, and slumber upon my eyelids. May it be Your will, YHVH, my God and God of my fathers to make me lie down in peace, and to raise me (again) to peace. Let my thoughts not terrify me— nor evil dreams or evil fancies (disturb me), and may my bed be perfect before You.

¹The word “bed” is used here figuratively for one’s future generations. See Rashi to Genesis 47:31; It was said of our forefather Jacob that “his bed was perfect: indicating that all his offspring were pure and steadfast.—Iyun T’filoh And light up my eyes lest I sleep the sleep of death, for You illuminate the pupil of the eye. Blessed are You, YHVH, Who illuminates the whole world with His glory.

Almighty, faithful King

Hear, Israel YHVH is our God YHVH is One

The following three lines are to be said silently:

Blessed [is His] Name, Whose glorious Kingdom is forever and ever.

And you shall love YHVH, your God with all your heart and with all your soul and with all your possessions. And these words which I command you today shall be upon your heart. And you shall teach them sharply to your children, and you shall discuss them when you sit in your house, and when you travel on the road, and when you lie down and when you rise. And you shall bind them for a sign upon your hand, and they shall be for *totafos* between your eyes. And you shall write them upon the doorposts of your house and upon your gateways.

And it will be— if you vigilantly obey My commandments which I command you this day, to love YHVH your God, and serve Him with your entire hearts and with your entire souls— that I will give rain for your land in its proper time, the early (autumn) rain and the late (spring) rain; and you will harvest your grain and your wine and your oil. And I will put grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your hearts be swayed and you turn astray, and you worship alien gods and bow to them. And YHVH’s fury will blaze among you, and He will close off the heavens and there will be no rain and the earth will not yield its produce; and you will perish swiftly from the good land which YHVH gives you. Place these words of Mine upon your hearts and upon your souls,— and bind them for a sign upon your hands, and they shall be for *totafos* between your eyes. And you shall teach them to your sons, to speak them when you sit in your house, and when you travel on the road, and when you lie down and when you rise. And you shall write them upon the doorposts of your house and upon your gateways. In order that your days be prolonged, and the days of your children, upon the land which YHVH swore to your fathers to give them [for as long] as the heavens are above the earth.

And YHVH spoke to Moses saying: Speak to the children of Israel, and tell them to make for themselves fringes on the corners of their garments throughout their generations; and they will place with the fringes of each corner a thread of blue. And it will be to you for fringes, and you will look upon it and you will remember all the commandments of YHVH, and you will perform them; and you will not turn aside after your hearts and after your eyes which cause you to go astray. In order that you will remember and perform all My commandments; and you will be holy unto your God. I am YHVH, your God, Who brought you out of the land of Egypt to be your God: I am YHVH, your God—is true—

May the pleasantness of my Master, our God, be upon us,²In this closing sentence of Psalm 90, Moses prays that the Divine Presence rest on the Jewish nation exclusively. and the work³David prays first that the service Jewry performs in the Sanctuary, the sacrificial offerings, and the general performance of mitzvos be willingly accepted by God. Then he prays that even the work we do for our own needs be acceptable before Gold.—Iyun T’Filoh of our hands be established for us and may the work⁴The first mention of work refers to the actual endeavors of our hands, whereas the second mention of work refers to what was achieved by our hands.—Iyun Tefilloh of our hands—establish it.

He who dwells in the shelter of the Supreme One, under the protection of Shadai He will abide. I say of YHVH, [He is] my refuge and my stronghold, my God in Whom I trust. For He will save you from the snare-trap, from destructive pestilence. With His wings He will cover you and beneath His wings, you will find refuge; His truth is a shield, a full shield. You will not fear the

terror of night, nor the arrow that flies by day, the pestilence that prowls in darkness, nor the deadly plague that ravages at noon. A thousand will fall at your [left] side, and ten thousand at your [right] side but it⁵“It” refers to “arrow,” “pestilence,” and “plague” of the previous verse. shall not come near you. Only with your eyes will you behold and see the punishment of the wicked.⁶You will only see the destruction but you will not be harmed by it. For you [have proclaimed]: YHVH is my refuge, the Supreme One you have made your dwelling No evil shall befall you, and no plague shall come near your tent. For His angels He will command on your behalf— to guard you in all your ways. They will carry you upon their hands, lest you hurt your foot on a rock. You will tread upon lion and snake, you will trample young lion and serpent. Because he clings to Me with desire, I will save him; I will strengthen him, for he knows My Name. When he calls upon Me, I will answer him; I am with him in distress, I will free him and honor him. I will satiate him with longevity, and will let him see My deliverance. I will satiate him with longevity and will let him see My deliverance.

YHVH, how many are my tormentors;⁷*Psalm 3 was sung by David when, at the age of 65, he had to flee his son Absalom.* many rise up against me. Many say of my soul: There is no deliverance for him through God, forever. But You, YHVH, are a shield for me; my glory and Raiser of my head. With my voice, I call out to YHVH, and He answers me from His holy mountain, forever. I lay down and slept; I awake for YHVH supports me. I fear not the tens of thousands of people deployed against me from every side. Rise YHVH, deliver me, my God, for You have struck all my enemies⁸*David is confident of God’s help, because God has always smitten his enemies.—Radak on the cheek; You have broken the teeth of the wicked. Deliverance is YHVH’s; upon Your people is Your blessing, selah.*

YHVH, our God, make us lie down in peace; our King, raise us [again] to life. Spread over us the shelter of Your peace, and direct us to better ourselves through Your good counsel; and deliver us for Your Name’s sake. Shield us, and remove from us enemies, pestilence, sword, famine and sorrow. Remove the adversary from before us and from behind us, and shelter us in the shadow of Your wings. For You are the Almighty Who is our protector and rescuer. For You are the Almighty Who is King, Gracious, and Merciful. Guard our going out and our coming in for life and peace from now, forever.

Blessed is YHVH by day, Blessed is YHVH by night. Blessed is YHVH when we lie down Blessed is YHVH when we rise. For in Your hand are the souls of the living and the dead, (as it is written): For in His hand is the soul of every living thing and the spirit of every human being. In Your hand, I commit my spirit; You have liberated me, YHVH, Almighty of truth. Our God in heaven, reveal the unity of Your Name, preserve Your kingdom always, and reign over us forever and ever.

May our eyes behold, may our heart rejoice and our soul exalt in Your true deliverance, when it will be said to Zion: Your God has begun His reign YHVH is King, YHVH was King, YHVH will reign forever and ever For the Kingdom is Yours and to all eternity, You will reign in glory, for we have no king except You.

The angel who redeemed me from all evil⁹*These are the words used by Jacob when he blessed Joseph, and his sons Ephraim and Menashe.—Genesis 48:16* May he bless the lads; and may they be called by my name and the names of my fathers, Abraham and Isaac; and may they multiply like fish within the land.

And He said, “If you will diligently heed the voice of YHVH, your God, and do what is upright in His eyes, and listen carefully to His commandments, and guard all His statutes— [then] every sickness that I put in Egypt, I will not put upon you, for I am YHVH, your Healer.¹⁰*Exodus 15:26*

And YHVH said to Satan: YHVH rebukes you, Satan, YHVH rebukes you, He Who chose Jerusalem; for is this one not a firebrand plucked out of the fire?¹¹*Zechariah 3:2*

Behold the bed of Solomon! Sixty mighty men [are set] around it, of the mighty men of Israel. All of them armed with swords, trained in warfare; each man has his sword at his side, because of the dread of the night.¹²*Song of Songs 3:7-8*
Each unit is said three times:

YHVH bless you and guard you! YHVH shine His countenance upon you and be gracious unto You! YHVH turn His countenance toward you and grant you peace!¹³*Numbers 6:24-26*

Behold, He neither slumbers nor sleeps! the Guardian of Israel.¹⁴*Psalms 121:4*

For your deliverance, I hope, YHVH;¹⁵*Genesis 49:18* I hope, YHVH, for Your deliverance; YHVH, for Your deliverance I hope. In the Name of YHVH, God of Israel: at my right [hand] Michael, at my left [hand] Gabriel, before me Uriel, behind me Raphael, and above my head, the Presence of Almighty.

A song of ascents Fortunate are all who fear YHVH, who walk in His ways. When you eat of the toil of your hands you are fortunate and it is good with you. Your wife will be like a fruitful vine in the innermost parts of your house; your children like olive plants around your table. Behold! thus shall be blessed the man who fears YHVH. YHVH bless you from Zion! and [may you] see the good of Jerusalem all the days of your life! May you [live to] see your children’s children! Peace upon Israel!

¹⁶*Psalms 128*

To be said three times:

Tremble and do not sin; commune with your hearts upon your bed, and be silent, selah!¹⁷*Psalms 4:5*

Master of the Universe Who reigned before any creature was created.

At the time when all was made by His will, then was His Name proclaimed King.

And after all things shall cease to be the Awesome One will reign alone.

He was, He is, and He shall be in glory.

He is One, and there is no second to compare to Him, to associate [with Him].

Without beginning, without end, power and dominion are His.

He is my God and my ever-living Redeemer, the Rock of my destiny on the day of distress.

He is my flag and my refuge; He is the portion of my cup on the day I call.

Into His hand I entrust my spirit [both] when I sleep and when I awaken.

And with my spirit my body [too], YHVH is with me, I shall not fear.

Tikkun Leil Shavuot

Tikkun Leil Shavuot ("Rectification for Shavuot Night") is an all night study, consisting of the reading of excerpts from the beginning and end of each Parasha of the 24 books of Tanakh (including the reading in full of several key sections such as the account of the days of creation, The Exodus, the giving of the Ten Commandments and the Shema) and the 63 books of Mishnah. This is followed by the reading of the 613 commandments, with opening and concluding prayers. The whole reading is divided into thirteen parts, after each of which a Kaddish di-Rabbanan is recited.

Genesis 1:1-2:4
Gen 6:6-6:12
Gen 11:30-12:3
Gen 17:25-18:3
Gen 22:22-23:3
Gen 25:16-21
Gen 28:7-12
Gen 32:3-8
Gen 36:41-37:3
Gen 40:21-41:3
Gen 44:15-20
Gen 47:23-28
Gen 50:24-Ex 1:3
Ex 5:22-6:4
Ex 9:24-10:3
Ex 13:14-19
Ex 17:14-18:3
Ex 19:1-21:3
Ex 24:1-25:3
Ex 27:17-28:1
Ex 30:8-13
Ex 34:33-35:3
Ex 38:18-22
Ex 40:36-Lev 1:3
Lev 5:24-6:3
Lev 8:34-9:3
Lev 11:45-12:3
Lev 13:37-14:3
Lev 15:31-16:3
Lev 18:28-19:3
Lev 20:25-21:3
Lev 24:21-25:3
Lev 25:55-26:5
Lev 27:32-Num 1:3
Num 4:18-23
Num 7:87-8:3
Num 12:14-13:3
Num 15:39-16:3
Num 18:30-19:3
Num 21:34-22:4
Num 23:7-12
Num 29:39-30:5
Num 32:40-33:3
Num 36:11-Deut 1:3
Deut 3:20-25
Deut 5:1-6:9
Deut 7:9-14
Deut 11:23-28
Deut 16:15-20
Deut 21:7-12
Deut 25:17-26:3
Deut 29:6-11
Deut 30:18-31:3
Deut 31:28-32:3
Deut 32:50-33:3
Deut 34:10-12

Josh 1:1-3
Josh 24:31-33
Judges 1:1-1:3
Judges 21:23-25
1Sam 1:1-1:3
2Sam 24:23-25
1Kings 1:1-3
2Kings 25:28-30
Isaiah 1:1-1:3
Isaiah 66:22-24
Jeremiah 1:1-3
Jeremiah 52:32-34
Ezekiel 1:1-3:12
Ezekiel 48:33-35
Hoshea 1:1-1:3
Chavakuk 1:1-1:3
Chavakuk 2:20-3:19
Malakhai 3:22-24
Ruth(the whole thing)
Psalm 1
Psalm 150
Job 1:1-3
Job 42:15-17
Proverbs 1:1-3
Proverbs 31:10-31
Eccl 1:1-3
Eccl 12:12-14
Shir 1:1-3
Shir 8:12-14
Lamentation 1:1-3
Lamentation 5:20-22
Daniel 1:1-3
Daniel 12:11-13
Esther 1:1-3
Esther 10:1-3
Ezra 1:1-3
Nehemiah 13:29-31
1Chron 1:1-3
2Chron 36:21-23

Traditional Food

Seven Heavens Hallah

Yields 2 hallahs | Prep time 2 hours 30 minutes | Baking time 35 minutes | Total time 3 hours 5 minutes

This hallah recipe is based on several different sources that describe it as a dairy hallah that consists of a central round “Mount Sinai” part, surrounded by seven rings to represent the seven heavens and decorated with symbols related to the giving of the Torah.

In some communities, Shavuot is also known as the festival of roses, and rose petals and greenery were scattered around the synagogue during the holiday. In honour of that tradition, I decided to add some rose water to the recipe. Rose water, optional for this recipe, is available at Middle Eastern supermarkets and some Israeli supermarkets as well as online.

Ingredients: <ul style="list-style-type: none">• Dough<ul style="list-style-type: none">◦ 8 cups flour◦ 5¾ teaspoons active dry yeast◦ ½ cup sugar◦ 1½ cups warm milk◦ 4 large eggs, room temperature◦ 3 sticks butter, room temperature◦ 2 teaspoons kosher salt◦ 1 tablespoon rose water (optional)• Egg Wash<ul style="list-style-type: none">◦ 1 egg yolk◦ 2 tablespoons water◦ 2 tablespoons honey	Directions: <ol style="list-style-type: none">1. Put ½ cup warm water, the yeast and a teaspoon of sugar in a glass and stir briefly. Let the mixture sit for 10 minutes until it visibly foams.2. Mix flour, yeast mixture, and the rest of the sugar. Add the milk and eggs and mix. Now add butter, one tablespoon at a time, and knead to create a soft dough. Add salt and rose water (if using) and mix. Remove the dough from the bowl, lightly flour the bowl, then put the dough back in. Cover with a towel and put in a warm place until dough doubles its volume, about 1 hour.3. When the dough is ready, punch it down and divide in two. Working with one half at a time, divide it to 1 quarter and 3 quarter parts. Use the small piece to create a small ball and put in the centre of a baking sheet.4. Use the extra ¾ of dough to create the 7 rings and the symbols on top. Divide the dough into 8 balls, from small to large. Keep the smallest one for the decoration. Start with the next smallest ball and use your hands to roll it into a long strand and wrap in around the dough ball on the baking sheet, tucking the ends under.5. Make 6 more dough strands and wrap them around each other.6. For the hallah decorations, roll a small part of dough to a flat 5” by 3” rectangle, cut it to 2 long stripes and 7 short stripes to create a 7 steps ladder, going up from the seven rings to the mountain.7. Use leftover dough to shape a Torah scroll, the tablets of law, a bird, hamsa, a serpent or any shape you desire and put it on the rings part.8. Now repeat the same process with the second half of the dough to create a second hallah (are you exhausted? Just braid a simple hallah now instead!)9. Make an egg wash by mixing all the ingredients and gently brush the two hallahs. Put them in a warm place for 45 minutes to rise.10. Turn oven to 325F degrees and bake hallahs for 35 minutes, until golden brown and fully baked.
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Upside-Down Noodle Kugel With Plums

We’re flipping out about this upside-down noodle kugel recipe. Perfect for a dairy Shavuot meal!

Duration 65min | Prep Time 15min | Cook Time 50min | Servings 6

Ingredients: <ul style="list-style-type: none">• 8 ounces egg noodles• ¾ cup cottage cheese• ½ cup sour cream• ¼ cup melted butter• ½ cup sugar• 3 eggs• ¼ teaspoon vanilla extract• ½ teaspoon salt• 1 red plum, sliced	Preparation: <ol style="list-style-type: none">1. Preheat oven to 350°F.2. Boil the egg noodles according to the instructions on the package (al dente).3. In a large bowl, mix the cottage cheese, sour cream, butter, sugar, eggs, vanilla extract and salt.4. Mix in the cooked egg noodles until well combined.5. Grease a bundt pan. Slice a plum and place each slice at the bottom of the pan. Add the noodle mixture on top and flatten with a spatula. Bake for 50 minutes until crispy on top.6. Use a spatula to loosen the edges. When the bundt pan is cool enough to handle place a plate on top then flip over. Jiggle the pan until the kugel comes free and drops onto the plate. Sprinkle with cinnamon and serve hot. Or refrigerate and reheat before serving.
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Espresso Ricotta Fritters for Shavuot

Shavuot, as a holiday, it represents the giving of the Torah and the wheat harvest, happening simultaneously. During the holiday people stay up all night studying Torah; many congregations and groups have retreats and events to fulfil this practice, learn, and have fun together. Shavuot is also a time to eat a lot of dairy foods; some say it's because of scripture describing the "land of milk and honey."

This recipe mixes espresso into a dairy Ricotta Fritter, to give the caffeine sometimes needed for all-night studying with the traditional Shavuot practice of eating a lot of dairy.

Makes about 24 fritters

<p>Ingredients</p> <p>2 cups part-skim ricotta 1 cup sugar 4 eggs 1 tablespoon vanilla ¼ cup espresso, or 2 tablespoons ground instant espresso 1 cup all-purpose flour 1 teaspoon baking powder 1 teaspoon salt 2-3 cups oil (I recommend something with a low saturated fat content like Canola or Sunflower)</p>	<p>Directions</p> <p>Mix together ricotta and sugar until fully combined.</p> <p>Add in eggs one at a time, beating until incorporated. Pour in and blend vanilla extract and liquid espresso, if using.</p> <p>Separately mix your dry ingredients together—flour, baking powder, salt, and if you're not using liquid, espresso powder.</p> <p>Slowly incorporate the dry ingredients into the ricotta mixture, being careful not to over-mix.</p> <p>You've finished your batter! Set that aside to get the oil started.</p> <p>Pour the oil into a saucepan that you trust (if you have one that sometimes splatters, set it aside to avoid burning yourself with oil). Pour in 2-3 inches of oil and heat to 350° over a medium flame. Ideally, you can use a kitchen thermometer to test the temperature.</p> <p>If you don't have a thermometer, some tricks I've read about are to dip the handle of a wooden spoon in the oil to see if the oil quickly bubbles up around it, or to put a piece of bread inside and see if it browns in about one minute.</p> <p>Put a plate or platter next to your stove with a lot of paper towels to handle fritters once they're out of the pan.</p> <p>When your oil is ready, it's fry time. Gently place tablespoons of dough into your pan. I'd recommend doing a test fritter before putting in a whole batch and not overcrowding the pan. If they dissolve or fall apart, they may need to be chilled or you can add a small amount of flour until they hold together better. If they immediately turn brown, turn down the temperature. Unless you're using a deep fryer with regulated temperature control, frying involves some amount of playing around with the stove temperature.</p> <p>Fry the fritters for 4 minutes until they are golden in colour. If they seem to be browning much faster, turn the burner down to low.</p> <p>Use a slotted spoon to take the fritters out of the pan and put onto your paper towel-lined plate. Cover with another layer of paper towels for the next batch, and then it's time to do it all over again until you've used up the dough.</p> <p>To dispose of the oil, I pour it into an empty water bottle or the original oil container if it is empty, then throw away.</p> <p>Sprinkle the fritters with some powdered sugar and cinnamon or chocolate sauce if your heart so moves you, otherwise go ahead and start eating them right away.</p>
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Eggplant with Greek Yogurt Sauce

<p>Ingredients:</p> <ul style="list-style-type: none">• 4 small and long eggplants or 2 large and long eggplants• 1/3 cup olive oil• ½ tablespoon pomegranate molasses (optional)• 2 teaspoons thyme leaves• Sea salt and black pepper, to taste• 1 pomegranate, seeds removed• 1 teaspoon za'atar• Sauce<ul style="list-style-type: none">◦ 2/3 cup Greek yogurt◦ 1 ½ tablespoon olive oil◦ 1 medium garlic clove, grated on a microplane or finely chopped◦ A pinch of salt	<p>Directions:</p> <ol style="list-style-type: none">1. Preheat the oven to 375 degrees and line a baking sheet with parchment paper. Cut the eggplants in half, lengthwise, through the stem (you don't want to eat the stem, it's there for the look). Using a small sharp knife, make three or four incisions in the flesh of the eggplant without cutting through the skin. At a 45-degree angle, make another three or four incisions so that you end up with a diamond pattern.2. Place the eggplants, cut side up, on the baking sheet. Brush the flesh of the eggplants with olive oil, until all the oil has been absorbed. Spread the pomegranate molasses over the eggplants. Sprinkle the thymes leaves, along with the salt and pepper over the eggplants. Roast the eggplants for 40 minutes, until they are soft and browned. Remove from the oven and allow to cool completely.3. While the eggplants are in the oven, make the sauce by mixing all the ingredients together. Taste for seasoning and refrigerate until needed.4. To serve, spoon the yogurt sauce over the flesh of the eggplant halves, sprinkle with za'atar and a lot of pomegranate seeds.
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Lemon Lavender Yogurt Cake

<p>Ingredients:</p> <ul style="list-style-type: none">• Cake:<ul style="list-style-type: none">◦ ½ cup of butter or 8 tablespoons◦ 1 ½ tablespoons dried cooking lavender◦ 1 cup unbleached all-purpose flour◦ 1 teaspoon baking powder◦ ½ teaspoon baking soda◦ 1 teaspoon salt◦ 2/3 cup sugar◦ 1 tablespoon vegetable oil◦ 1 large egg◦ ½ cup plain yogurt◦ Zest of one lemon• Glaze:<ul style="list-style-type: none">◦ Juice from two lemons◦ ¼ cup powdered sugar	<p>Directions:</p> <ol style="list-style-type: none">1. Butter and flour a 9-inch round cake pan, and set aside.2. Cut the butter into cubes and place in a small saucepan over medium-low heat. Add the lavender. Once the butter has melted, reduce the heat to the lowest setting and let the lavender infuse the butter for 8 minutes. Watch the butter because you don't want it to brown. Remove from heat and let cool for 5-10 minutes. Strain the melted butter through a fine-meshed sieve into a large bowl. Press down on the lavender to remove all the butter. Set aside.3. Preheat oven to 350F.4. In a small bowl, mix together flour, baking powder, baking soda, and salt.5. Mix the sugar, egg and oil with the butter. Add the yogurt and lemon zest, stir to combine. Add the dry ingredients to the wet ingredients and stir until just combined.6. Pour the batter into the cake pan and bake for 25-30 minutes, until the cake is golden brown and a cake tester comes out clean. Let cool.7. While the cake is baking, make the glaze by whisking together the lemon juice and the powdered sugar until smooth.8. When the cake is completely cooled, brush the glaze gently over the cake. It will soak in like a syrup.
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Saffron Semifreddo with Cherry Cardamom Syrup and Salted Honey Hazelnuts

<p>Ingredients:</p> <ul style="list-style-type: none">• Saffron Semifreddo:<ul style="list-style-type: none">◦ 5 large egg yolks◦ ½ cup granulated sugar◦ ¼ teaspoon saffron threads◦ 1 tablespoon sweet vermouth◦ 1 cup double heavy cream• Cherry-Cardamom Syrup:<ul style="list-style-type: none">◦ ½ cup dried cherries◦ ¼ cup granulated sugar◦ 1 teaspoon ground cardamom◦ ½ cup dry white wine◦ ¼ cup fresh lemon juice◦ ¼ cup filtered water• Salted Honey-Hazelnuts:<ul style="list-style-type: none">◦ ½ cup hazelnuts◦ 1 teaspoon olive oil◦ 1 teaspoon sea salt◦ 2 teaspoons honey	<p>Instructions:</p> <ul style="list-style-type: none">• Saffron Semifreddo:<ol style="list-style-type: none">1. Bring a small saucepan or double boiler with water to the boil and then reduce to a simmer. Have an ice water bath big enough for the base of the double boiler or mixing bowl on standby.2. In a medium glass bowl or the pan of a double boiler, combine the egg yolks, sugar, and saffron threads. Place the bowl or pan over the simmering water and whisk constantly until the mixture is thick and doubled in volume.3. Remove from heat and submerge in the ice water bath, continuing to stir to bring down the temperature. If the mixture gets too cold and is sticking to the bottom of the pan, it will release easily if you run hot water on the outside of the bowl.4. Beat the heavy cream in a mixer until soft peaks form. Set aside.5. Place the egg yolk mixture and the sweet vermouth in the bowl of mixer with a whip attachment, and whip until the mixture becomes thick and pale in colour.6. Add a third of the whipped cream to the egg mixture and stir together gently. Fold in the remaining whipped cream into the egg mixture. When this is done, you can spoon the mixture into 6 individual ramekins, or place it in a plastic cellophane lined loaf pan, or decorative silicone mould of your choice. Cover the ramekins or other container with plastic wrap and freeze until firm, at least 6 hours. To serve, run a butter knife under hot water and cut around the edge of the ramekin to invert the semifreddo onto individual plates. Serve with the cherry-cardamom syrup and salted honey-hazelnuts.• Cherry-Cardamom Syrup:<ol style="list-style-type: none">1. Combine all of the ingredients into a small saucepan and bring to a boil. Reduce the heat and simmer until the syrup is reduced by half and coats the back of a spoon. Set aside to cool.• Salted Honey-Hazelnuts:<ol style="list-style-type: none">1. Place the hazelnuts in a small mixing bowl and toss with the olive oil and sea salt. Add honey and toss once more to coat. Transfer the nuts to a baking sheet and bake at 350F, stirring at least once, until the nuts are golden, about 10 minutes. Remove from oven and let cool completely.2. Once the hazelnuts have cooled, roughly chop the nuts and serve alongside the semifreddo.
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Braised Chicken with Saffron-Almond Sauce

Serves: 4

Ingredients	Instructions
8 chicken thighs 1 tablespoon olive oil 1 onion, chopped fine 3 garlic cloves, minced and divided 1 bay leaf ¼ teaspoon ground cinnamon ⅔ cup dry sherry 1 cup chicken broth 1 14.5 ounce can petite diced tomatoes, not drained 2 hard boiled large eggs, yolks and whites separated ½ cup slivered blanched almonds, toasted Pinch of saffron threads, crumbled 2 tablespoons chopped fresh parsley, divided 1½ teaspoons lemon juice Sea salt and freshly ground pepper	Pat chicken dry with paper towels and season both sides of each with salt and pepper. In a 12-inch frying pan (with a lid), heat oil over medium-high heat. Add chicken and brown on both sides, 10 to 12 minutes. You may need to do this in two batches. Transfer thighs to large plate and pour off all but 2 teaspoons fat from frying pan. Over medium heat, add onion and a pinch of salt. Stirring frequently until just softened, about 3 minutes. Add 2 minced garlic cloves, bay leaf and cinnamon and stir until fragrant, about 1 minute. Add sherry and cook, scraping any browned bits, until sauce starts to thicken, about 2 minutes. Stir in broth and tomatoes and bring to simmer. Return chicken to frying pan, skin side up. Cover pan, transfer to oven and cook at 300F for 45 minutes. Transfer chicken to serving platter and cover loosely with aluminium foil to keep warm. While chicken is cooking, place almonds in a shallow baking pan and toast in the oven with the chicken for 2 to 4 minutes until browned and fragrant. Toss pan occasionally and watch carefully so they do not burn. Place egg yolks, almonds, saffron and remaining clove of garlic in a small food processor or blender. Set aside. Finely chop egg whites from one egg and chop parsley. Discard bay leaf from frying pan. Transfer ¾ cup of chicken cooking liquid (with onions and tomatoes) to food processor or blender with other ingredients. Process until smooth, about 2 minutes, scraping down the sides of the container as needed. Return almond mixture to frying pan with remaining sauce. Add 1 tablespoon parsley and lemon juice. Bring to simmer over medium heat whisking frequently, until thickened, 3 to 5 minutes. Season with salt and pepper. Transfer chicken back to frying pan and spoon sauce over it. Sprinkle with remaining 1 tablespoon parsley and egg whites, and serve hot.